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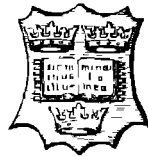
THE
SACRED BOOKS OF THE EAST

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THE
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BY VARIOUS ORIENTAL SCHOLARS

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F MAX MULLER

VOL. XLVI

Oxford

AT THE CLARENDON PRESS

1897

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VEDIC HYMNS

TRANSLATED BY

HERMANN OLDENBERG

PART II

HYMNS TO AGNI (MANDALAS I-V)

Oxford

AT THE CLARENDON PRESS

1897

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VEDIC HYMNS.

MANDALA I, HYMN 1

ASHTAKA I, ADHYĀYA 1, VARGA 1-2

1¹ I magnify² Agni, the Purohita, the divine ministrant of the sacrifice, the Hotrī priest, the greatest bestower of treasures

2 Agni, worthy to be magnified by the ancient Rishis and by the present ones—may he conduct the gods hither

3 May one obtain through Agni wealth and welfare day by day, which may bring glory and high bliss of valiant offspring

4 Agni, whatever sacrifice and worship¹ thou encompassst on every side, that indeed goes to the gods

5 May Agni the thoughtful Hotrī, he who is true and most splendidly renowned, may the god come hither with the gods

6 Whatever good thou wilt do to thy worshipper, O Agni, that (work) verily is thine, O Angiras

7. Thee, O Agni, we approach day by day, O (god) who shinest in the darkness¹, with our prayer, bringing adoration to thee—

8 Who art the king of all worship, the guardian of Rta, the shining one, increasing in thy own house

9. Thus, O Agni, be easy of access to us, as a father is to his son. Stay with us for our happiness.

NOTES

The hymn is ascribed to Madhukāṇḍas Vaisvāmītra, and may possibly belong to an author of the Visvāmītra family. See my Prolegomena, p. 261. Metre, Gâyatrī. The hymn has been translated and commented upon by M. M., Physical Religion, pp. 170-173.

Verse 1 = TS IV, 3, 13, 3, MS IV, 10, 5. Verse 3 = TS III, 1, 11, 1, IV, 3, 13, 5, MS IV, 10, 4 (IV, 14, 16). Verse 4 = TS IV, 1, 11, 1, MS IV, 10, 3. Verse 7 = SV I, 14. Verses 7-9 = VS III, 22-24, TS I, 5, 6, 2, MS I, 5, 3.

Verse 1

Note 1 This verse being the first verse of the Rīg-veda as we now possess it, seems already to have occupied the same position in the time of the author of the hymns X, 20-26. For, after a short benediction, the opening words of this collection of hymns are also agnīm īḥ, 'I magnify Agnī.' Comp. my Prolegomena, p. 231.

Note 2 The verb which I translate by 'magnify'—being well aware that it is impossible to do full justice to its meaning by such a translation—is *īḍ*. There seems to me no doubt that this verb is etymologically connected with the substantives *īśh*, 'food,' *īḍ*, *īḍā*, *īḥ* (not with the root *yag* of which Brugmann, Indogermanische Forschungen I, 171, thinks). We need not ask here whether the connection between *īḍ* and *īśh* is effected by a 'Wurzeldeterminativ' (root-determinative) *d*—in this case we should have here *īḍ* for *īḍhd*, comp. *nīḍa* for *nīḍhda*, *pīḍ* for *pīḍhd*, &c., see Brugmann's Grundriss, vol. 1, § 591—or whether *īḍ* is a reduplicated present of *īḍ* (of the type described by Brugmann, Grundriss, vol. 11, p. 854, comp. *īṛte*, &c.). The original meaning of *īḍe* at all events seems to be 'I give sap or nourishment.' Now in the Vedic poetry and ritual, the idea of sap or nourishment is especially connected with the different products coming from the cow, milk and

butter. The footsteps of the goddess *Idā* drip with butter. The words 'agnim *īde*' seem to me, consequently, originally to convey the idea of celebrating Agni by pouring sacrificial butter into the fire. There is a number of passages in the Rīg-veda which, in my opinion, show clear traces of this original meaning of the verb. Thus we read X, 53, 2 *yāgāmahaḥ yagñīyān hanta devān īlāmahaḥ īdyān āgyena*, 'let us sacrifice (*yag*) to the gods to whom sacrifice is due, let us magnify (*īd*) with butter those to whom magnifying is due'. V, 14, 3 *tām hī śāsvantaḥ īlate sruṅṅā devām ghr̥tāskūtā agnīm havyāya vólhave*, 'for all people magnify this god Agni with the butter-dripping sacrificial spoon that he may carry the sacrificial food'. V, 28, 1 *devān īlānā havishā ghr̥tāḱī*, 'magnifying the gods with sacrificial food, (the spoon) filled with butter'. Comp also I, 84, 18, VI, 70, 4, VIII, 74, 6, X, 118, 3. Then, by a gradual development, we find the verb *īd* or the noun *īdenya* connected with such instrumentals as *gīrā* or *gīrbhīḥ*, 'to magnify by songs,' or *stómaiḥ* 'by praises,' *námasā* 'by adoration,' and the like. The Rīg-vedic texts, however, show us very clearly that even in such phrases the original meaning of *īd* was not quite forgotten. For the word is not used indifferently of any praise offered to any god whatever. No god of the Vedic Pantheon is praised so frequently and so highly by the poets of the Rīg-veda as Indra. Yet, with very few exceptions, the word *īd* is avoided in connection with this god. The whole ninth *Maṇḍala* contains nothing but praises of Soma Pavamāna. Yet the word *īd* occurs, in the whole of this *Maṇḍala*, in two passages only (5, 3, 66, 1) of which one is contained in an *Āprī* verse transferring artificially to Soma such qualifications as belong originally to Agni. On the other hand, in the invocations addressed to Agni, this verb and its derivatives are most frequently used. We may conclude that the idea of celebration, as conveyed by these words, had a connotation which qualified them for the employment with regard to Agni, the god nourished by offerings of butter, much better than for being addressed to Indra, the drinker of the Soma juice, or to the god Soma himself.

Last comes, I believe, the meaning of *id* as contained in a very small number of passages such as VII, 91, 2 *Indra-vâyû sustutîh vâm iyânâ mârdhikâm ite suvitâm ka nâvyam*, 'Indra and Vâyû! Our beautiful praise, approaching you, asks you for mercy and for new welfare' Here the construction of *id* is such as if in English the phrase, 'men magnify the gods for obtaining mercy,' could be expressed in the words 'men magnify the gods mercy'

I conclude by quoting the more important recent literature referring to *id* Prof Max Muller's note on V, 60, 1 (S B E vol xxxii, p 354), Physical Religion, p 170, Bezenberger, Nachrichten von der Gottinger Gesellschaft der Wissensch 1878, p 264, Bechtel, Bezenberger's Beitrage, X, 286, Bartholomae, *ibid* XII, 91, Arische Forschungen, II, 78, Indogermanische Forschungen, III, 28, note 1, Brugmann, Indogermanische Forschungen, I, 171, K F Johansson, Indogermanische Forschungen, II, 47 Comp also Bartholomae, Arische Forschungen, I, 21, III, 52, and Joh Schmidt, Kuhn's Zeitschrift, XXXII, 389

Verse 4

Note 1 'Worship' is a very inadequate translation of *adhvara*, which is nearly a synonym of *yagñā*, by the side of which it frequently stands Possibly in the designation of the sacrifice as *yagñā* the stress was laid on the element of prayer, praises, and adoration, in the designation as *adhvara* on the actual work which was chiefly done by the *Adhvaryu*—Prof Max Muller writes 'I accept the native explanation *a-dhvara*, without a flaw, perfect, whole, holy *Adhvara* is generally an *opus operatum*; hence *adhvaryu*, the operating priest' Comp Physical Religion, p 171 Bury's derivation of *adhvara* from *madhu* (*m̐dhu-ara*, Bezenberger's Beitrage, VII, 339) is much more ingenious than convincing

Verse 7

Note 1 I have translated *dóshâvastar* as a vocative which, as is rendered very probable by the accent, was also the opinion of the diaskeuasts of the *Samhitâ* text

The author of the sacrificial formula which is given in *Ārval Śraut* III, 12, 4 and *Sāṅkh Gr̥hy* V, 5, 4, evidently understood the word in the same way, there Agni is invoked as *doshāvastar* and as *prâtārvastar*, as shining in the darkness of evening and as shining in the morning. That this may indeed be the true meaning of the word is shown by *Rig-veda* III, 49, 4, where Indra is called *kshapām vastā*, 'the illuminator of the nights' (*kshapām* is gen plur, not as Bartholomae, Bezzenberger's *Beitrage*, XV, 208, takes it, loc sing). The very frequent passages, however, in which case-forms of *doshā* stand in opposition to words meaning 'dawn' or 'morning'—which words in most cases are derived from the root *vas*—strongly favour the opinion of Gaedicke (*Der Accusativ im Veda*, 177, note 3) and K. F. Johansson (Bezzenberger's *Beitrage*, XIV, 163), who give to *doshāvastar* the meaning 'in the darkness and in the morning'. This translation very well suits all *Rig-veda* passages in which the word occurs. If this opinion is accepted, *doshāvastar* very probably ought to be written and accented as two independent words, *doshā vāstar*. See M. M., *Physical Religion*, p. 173.

MANDALA I, HYMN 12

ASHṬAKA I, ADHYĀYA 1, VARGA 22-23

1 We choose Agni as our messenger, the all-possessor, as the Hotṛi of this sacrifice, the highly wise

2 Agni and Agni again they constantly invoked with their invocations, the lord of the clans, the bearer of oblations, the beloved of many.

3 Agni, when born, conduct the gods hither for him who has strewn the Barhiṣ (sacrificial grass) ¹, thou art our Hotṛi, worthy of being magnified ²

4 Awaken them, the willing ones, when thou goest as messenger, O Agni Sit down with the gods on the Barhiṣ

5 O thou to whom Ghr̥ta oblations are poured out, resplendent (god), burn against the mischievous, O Agni, against the sorcerers

6 By Agni Agni is kindled (or, by fire fire is kindled), the sage, the master of the house, the young one, the bearer of oblations, whose mouth is the sacrificial spoon

7 Praise Agni the sage, whose ordinances for the sacrifice are true, the god who drives away sickness

8 Be the protector, O Agni, of a master of sacrificial food who worships thee, O god, as his messenger

9 Be merciful, O purifier, unto the man who is rich in sacrificial food, and who invites Agni to the feast of the gods

10 Thus, O Agni, resplendent purifier, conduct

the gods hither to us, to our sacrifice and to our food

11 Thus praised by us with our new Gâyatra hymn, bring us wealth of valiant men and food

12 Agni with thy bright splendour be pleased, through all our invocations of the gods, with this our praise

NOTES

This hymn is ascribed to Medhâtithi Kâṇva. It is the opening hymn of a collection which extends from I, 12 to 23 (not, as Ludwig, III, 102, believes, from I, 2 to 17, see my *Prolegomena*, p. 220). That the authorship of this collection belongs indeed to the Kâṇva family, whose poetical compositions are found partly in the first and partly in the eighth *Mandala*, is shown by the text of 14, 2-5, and by other evidence, see *Zeitschr. der Deutschen Morg. Gesellschaft*, XXXVIII, 44⁸.

The metre is Gâyatrî. It is possible, though I do not think it probable, that the hymn should be considered as consisting of *Trīṣas*. Verse 1 = SV I, 3, TS II, 5, 8, 5, V, 5, 6, 1, TB III, 5, 2, 3, MS IV, 10, 2. Verses 1-3 = SV II, 140-142, AV XX, 101, 1-3. Verse 2 = TS IV, 3, 13, 8, MS IV, 10, 1. Verse 3 = TB III, 11, 6, 2. Verses 6, 8, 9 = SV II, 194-196. Verse 6 = TS I, 4, 46, 3, III, 5, 11, 5, V, 5, 6, 1, TB II, 7, 12, 3, MS IV, 10, 2 (3). Verse 7 = SV I, 32. Verse 10 = VS XVII, 9, TS I, 3, 14, 8, 5, 5, 3, IV, 6, 1, 3, MS I, 5, 1.

Verse 3

Note 1 On *vṛiktābarhis*, comp. RV I, 116, 1, M M, vol. xxxii, pp. 84 seq., 109, Geldner, P. G., *Vedische Studien*, I, 152.

Note 2 On *īḍyah*, comp. the note on *īde* I, 1, 1.

MANDALA I, HYMN 13

ASHTAKA I, ADHYĀYA 1, VARGA 24-25

ĀPRĪ HYMN

1¹ Being well lighted, O Agni, bring us hither the gods to the man rich in sacrificial food, O Hotṛi, purifier, and perform the sacrifice

2 Tanûnapât¹ make our sacrifice rich in honey and convey it to-day to the gods, O sage, that they may feast

3 I invoke here at this sacrifice Narâsamśa¹, the beloved one, the honey-tongued preparer of the sacrificial food

4 O magnified¹ Agni! Conduct the gods hither in an easy-moving chariot Thou art the Hotṛi instituted by Manus²

5 Strew, O thoughtful men, in due order¹ the sacrificial grass, the back (or surface) of which is sprinkled with butter, on which the appearance of immortality² (is seen)

6 May the divine gates open, the increasers of Rîta, which do not stick together, that to-day, that now the sacrifice may proceed

7 I invoke here at this sacrifice Night and Dawn, the beautifully adorned goddesses, that they may sit down on this our sacrificial grass

8 I invoke these two divine Hotṛis¹, the sages with beautiful tongues. May they perform this sacrifice for us

9 Iâ ('Nourishment'), Sarasvatî, and Maht ('the great one')¹, the three comfort-giving goddesses, they who do not fail, shall sit down on the sacrificial grass.

10 I invoke hither the foremost, all-shaped Tva-
shtri to come hither, may he be ours alone

11 O tree¹, let the sacrificial food go, O god, to
the gods. May the giver's splendour be foremost

12 Offer ye the sacrifice with the word Svâhâ
to Indra in the sacrificer's house Thereto I invoke
the gods

NOTES

The hymn is ascribed, as the whole collection to which it belongs, to Medhâtithi Kâṇva (see the note on the preceding hymn) Its metre is Gâyatrî Verses 1-4 = SV II, 697-700 Verse 9 = RV V, 5, 8 Verse 10 = TS III, 1, 11, 1, TB III, 5, 12, 1, MS IV, 13, 10

The hymn belongs to the class of Âpri hymns which were classed by the ancient arrangers of the *Samhitâ* among the Agni hymns The Âpri hymns, consisting of eleven or twelve verses, were destined for the Prayâga offerings of the animal sacrifice (comp H O, *Zeitschrift der D Morg Gesellschaft*, XLII, 243 seq) They were addressed, verse by verse in regular order, partly to Agni, partly to different spirits or deified objects connected with the sacrifice, such as the sacrificial grass, the divine gates through which the gods had to pass on their way to the sacrifice, &c The second verse was addressed by some of the *Rishi* families to Tanûnapât, by some to Narâsamsa, in some of the hymns we find two verses instead of one (so that the total number of verses becomes twelve instead of eleven) addressed the one to Tanûnapât, the other to Narâsamsa Bergaigne (*Recherches sur l'histoire de la Liturgie Védique*, p 14) conjectures that some of the *Rishi* families had only seven Prayâgas This opinion is based on the identical appearance of four verses (8-11) in the Âpri hymns of the *Viśvâmitras* (III, 4) and of the *Vasishthas* (VII, 2), and on the diversity of metres used in two other Âpri hymns, IX, 5 and II, 3 To me this conjecture, though very ingenious, does not seem convincing

With the text of the *Āpri* hymns should be compared the corresponding *Praishas* of the *Maitrāvaruṇa* priest, i.e. the orders by which this priest directed the *Hotri* to pronounce the *Prayāga* invocations. The text of these *Praishas* is given *Taitt Brāhm* III, 6, 2.

Comp. on the character and the historical and ritual position of the *Āpri* hymns, Max Muller, *Hist. Anc. Sansc. Literature*, p. 403 seq.; Roth, *Nirukta*, notes, p. 121 seq.; Weber, *Indische Studien*, X, 89 seq.; Ludwig V, 315 seq.; Hillebrandt, *Das Altindische Neu- und Vollmondsopfer*, 94 seq.; Schwab, *Das Altindische Thieropfer*, 90 seq.; Bergaigne, *Recherches sur l'histoire de la Liturgie Védique*, 13 seq.

Verse 1

Note 1 Comp. Delbruck, *Syntactische Forschungen*, I, 97.

Verses 2, 3

Note 1 Does *Tanūnapât*, lit. 'son of the body,' mean, as Roth and Grassmann believed, 'son of his own self' (comp. I, 12, 6 *agninā agniḥ sām idhyate*, 'by Agni Agni is kindled'), or is the meaning 'le propre fils' (Bergaigne, *Rel. Védique* II, 100)? *Narâsamsa*, which is nearly identical with the Avestic *Nairyôsanha*, means 'the song of men,' or 'praised by men' (Bergaigne, I 1 I, 305; M. M.'s note on VII, 46, 4). In III, 29, 11 it is said of Agni, 'He is called *Tanūnapât* as the foetus of the Asura, he becomes *Narâsamsa* when he is born.' Of course an expression like this is by no means sufficient to prove that the sacrificial gods *Tanūnapât* and *Narâsamsa*, as invoked in the *Āpri* hymns, are nothing but forms of Agni. Expressions which are constantly repeated in the *Āpri* verses show that the work of *Tanūnapât*, and likewise that of *Narâsamsa*, consisted in spreading *ghṛta* or 'honey' over the sacrifice.

Verse 4

Note 1 'Magnified' is *ūitāh*; comp. the note on I, 1, 1. The third, or if both *Tanūnapât* and *Narâsamsa* are invoked, the fourth verse of the *Āpri* hymns is regularly addressed to Agni with this epithet *ūita*.

Note 2 Manurhita, 'instituted by Manus,' not 'by men'
See Bergaigne, *Religion Védique*, I, 65 seq

Verse 5

Note 1 On ānushák, comp Pischel, *Vedische Studien*, II, 125

Note 2 The last Páda is translated by Grassmann, 'wo der unsterbliche sich zeigt' (comp Bergaigne, R V I, 194, note 1), by Ludwig, 'auf dem man das unsterbliche sieht' To me it seems impossible to decide, so as to leave no doubt, whether amṛtasya is masculine or neuter Comp also Atharva-veda V, 4, 3, 28, 7, XIX, 39, 6-8, in which passages the phrase amṛtasya kákshanam recurs

Verse 8

Note 1 The two divine Hotṛis are mentioned in the Rig-veda only in the eighth (or seventh) verse of the Āprisūktas and besides in two passages, X, 65, 10, 66, 13, which do not throw any light on the nature of these sacrificial gods They are called gātavedasā VII, 2, 7, purohitau X, 70, 7, bhishagā Vāg Samh XXVIII, 7 As regards the duality of these divine counterparts of the human Hotṛi priest, possibly the 'two Hotṛis' should be understood as the Hotṛi and the Maitrāvaruṇa, the latter was the constant companion and assistant of the former in the Vedic animal sacrifice Comp Schwab, *Altindisches Thieropfer*, 96, 114, 117, &c, H O, *Religion des Veda*, 391

Comp on the two divine Hotṛis also Bergaigne, R.V I, 233 seq

Verse 9

Note 1 On Iā, see H O, *Religion des Veda*, pp 72, 326 —With regard to Mahī Bergaigne (*Rel Védique*, I, 322) has pronounced the opinion that 'Bhāratī et Mahī, qui, tantôt se remplacent, tantôt se juxtaposent tout en paraissant ne compter que pour une, se confondent aux yeux des rishis' But Pischel (*Ved Studien*, II, 84 seq) has shown that the eminent French scholar was wrong, and that really Mahī ('the great one') is independent of Bhāratī. Pischel's

own opinion that Mahî is a name of the goddess Dhishavâ, does not seem to me to be established by sufficient reasons—On the meaning of these three goddesses Prof Max Muller writes ‘I should not fix on Nourishment as the true meaning of Iâ. Originally those three goddesses seem to be local. Iâ, the land or daughter of Manu, the Sarasvatî, and another river here called Mahî’

Verse 11

Note 1 To me it seems evident that the tree, or, to translate more literally the lord of the forest (vanaspati) invoked in this Âpri verse can only be the sacrificial post (yûpa) to which the victim was tied before it was killed. The yûpa is called vanaspati in the Rig-veda (III, 8, 1-3, 6-11) as well as in the more modern Vedic texts (for inst., Taitt Samh I, 3, 6, 1)—In the Âpri hymn, IX, 5 (verse 10), the vanaspati is called sahasravalsa with this should be compared III, 8, 11 (addressed to the yûpa) vânaspatê satâvalsâhî ví roha sahasravalsâhî ví vayám ruhema, ‘O lord of the forest, rise with a hundred offshoots, may we rise with a thousand offshoots’—In the Âpri hymn, X, 70 (verse 10), the rope (rasanâ) is mentioned by which the vanaspati should tie the victim, comp with this expression the statements of the ritual texts as to the rasanâ with which the victim is tied to the yûpa, Schwab, Das Altindische Thieropfer, 81. Comp also especially Taittiriya Brâhmana III, 6, 11, 3—In the Âpri hymns the vanaspati is frequently invoked to let loose the victim, in connection therewith mention is made of the sacrificial butcher (samitrî), see II, 3, 10, III, 4, 10, X, 110, 10, and comp Vâg Samhitâ XXI, 21, XXVIII, 10. The meaning of these expressions becomes clear at once, if we explain the vanaspati as the sacrificial post. When they are going to kill the victim, they loosen it from the post, the post, therefore, can be said to let it loose. Then the butcher (samitrî) leads the victim away. See the materials collected by Schwab, Thieropfer, p 100 seq, and comp also H O, Religion des Veda, 257

MANDALA I, HYMN 26

ASHTAKA I, ADHYĀYA 2, VARGA 20-21

1. Clothe thyself with thy clothing (of light),
O sacrificial (god), lord of all vigour, and then
perform this worship for us

2 Sit down, most youthful god, as our desirable
Hotṛ, through (our prayerful) thoughts¹, O Agni,
with thy word² that goes to heaven

3 The father verily³ by sacrificing procures (bless-
ings) for the son¹, the companion for the companion,
the elect friend for the friend

4 May Varuṇa, Mitra, Aryaman, triumphant with
riches (?)¹, sit down on our sacrificial grass as they
did on Manu's

5 O ancient Hotṛ, be pleased with this our
friendship also, and hear these prayers

6 For whenever we sacrifice constantly¹ to this
or to that god, in thee alone the sacrificial food is
offered

7 May he be dear to us, the lord of the clan, the
joy-giving, elect Hotṛ, may we be dear (to him),
possessed of a good Agni (i e of good fire)

8 For the gods, when possessed of a good Agni,
have given us excellent wealth, and we think our-
selves possessed of a good Agni

9 And may there be among us mutual praises
of both the mortals, O immortal one, (and the
immortals)¹.

10 With all Agnis (i e with all thy fires), O Agni,
accept this sacrifice and this prayer, O young (son)
of strength¹.

NOTES

This hymn, as well as the whole collection to which it belongs, is ascribed to Sunahsepa Āgigartī (comp 24, 12 13) The metre is Gâyatrī Bergaigne (*Recherches sur l'histoire de la Samhitā*, II, 7) divides this hymn into *Trikas*, with one single verse added at the end I cannot find sufficient evidence for this, the appearance in the Sama-veda (II, 967-9) of a *Trika* composed of the verses 10 6 7 of our hymn is rather against Bergaigne's opinion.

Verse 2

Note 1 *Mānmabhīk* may possibly mean, 'with thy (wise) thoughts,' comp, for instance, III, 11, 8 *pāni vīrvāni sūdhitā agnīk asyāma mānmabhīk*, 'may we obtain every bliss through Agni's (wise) thoughts,' or 'may we obtain all the blessings of Agni for our prayers'

Note 2 *Vākas* stands for *vākasa* See the passages collected by Lanman, *Noun-Inflection*, 562, and comp Roth, *Ueber gewisse Kurzungen des Wortendes im Veda*, 5, Joh Schmidt, *Die Pluralbildungen der indogermanischen Neutra*, 304 seq Ludwig also takes *vākas* as instrumental

Verse 3

Note 1 Agni is the father, the mortal whose sacrifice he performs, the son

Verse 4

Note 1 Can *riśādas* be explained as a compound of *ri* (Tiefstufe of *rai*, as *gu* is the Tiefstufe of *gau*) and **śādas*, from the root *śad*, 'to be triumphant'? Prof Aufrecht (*Bezzenberger's Beiträge*, XIV, 33, see also Neisser, *Bezz Beitr XIX*, 143) connects *ri-* with the Greek *ἐρι-* (*ἐρικυδής* &c), our hypothesis has the advantage of not leaving the limits of Sanskrit—Comp M M's note on V, 60, 7, Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der Rig-veda-Forschung* (1893), p 7

Verse 6

Note 1 On *sásvatâ tánâ* see Lanman, 480, 515, 518

Verse 9

Note 1 The comparison of verse 8 and the expression *ámṛita mártýânâm* in the second Páda of this verse seem to show that *ubháveshâm* does not refer to two classes of mortals, the priests and their patrons, but to the mortals and the immortals. A genitive *amṛítânâm*, which would make this meaning quite clear, can easily be supplied. A Dvandva compound *amṛitamartýânâm*, which one could feel tempted to conjecture, would have, in my opinion, too modern a character — Prof Max Muller writes 'I should prefer *amṛita martyânâm*, not exactly as a compound, but as standing for *amṛítânâm martyânâm*. This seems to be Ludwig's opinion too.'

Verse 10

Note 1 In the translation of *sahasá yaho* I follow Geldner, Kuhn's Zeitschrift, XXVIII, 195, Ludwig's translation is similar

MANDALA I, HYMN 27

ASHTAKA I ADHYĀYA 2, VARGA 22-24

A.

1 With reverence I shall worship thee who art long-tailed like a horse, Agni, the king of worship

2 May he, our son of strength¹, proceeding on his broad way, the propitious, become bountiful to us.

3 Thus protect us always, thou who hast a full life, from the mortal who seeks to do us harm¹, whether near or afar

4 And mayest thou, O Agni, announce to the gods this our newest efficient Gāyatra song

5 Let us partake of all booty that is highest and that is middle (i e that dwells in the highest and in the middle world), help us to the wealth that is nearest

6 O god with bright splendour, thou art the distributor Thou instantly flowest for the liberal giver in the wave of the river, near at hand

B

7 The mortal, O Agni, whom thou protectest in battles, whom thou speedest in the races¹, he will command constant nourishment

8 Whosoever he may be, no one will overtake him, O conqueror (Agni)¹ His strength² is glorious.

9. May he (the man), known among all tribes¹, win the race with his horses, may he with the help of his priests become a gainer

C.

10 O *Garābodha*¹¹ Accomplish this (task) for every house² a beautiful song of praise for worshipful Rudra³

11 May he, the great, the immeasurable, the smoke-bannered, rich in splendour, incite us to (pious) thoughts and to strength

12 May he hear us, like the rich lord of a clan, the banner of the gods, on behalf of our hymns, Agni with bright light

13 Reverence to the great ones, reverence to the lesser ones¹ Reverence to the young, reverence to the old¹¹ Let us sacrifice to the gods, if we can May I not, O gods, fall as a victim to the curse of my better²

NOTES

The hymn is ascribed to *Suna/repā* (see note on I, 26) The metre is *Gāyatrī*, the last verse is *Tiśh/ubh*

The laws of arrangement of the *Saṃhitā* show that this hymn, which has thirteen verses and follows after a hymn of ten verses belonging to the same deity, must be divided into a number of minor hymns. On the question of this division some further light is thrown by the metre. The first six verses and then again the verses 10-12 are composed in the trochaic form of the *Gāyatrī* metre, of the verses 7-9, on the other hand, not a single *Pāda* shows the characteristics of that metre. I believe, therefore, that the verses 1-6 form one hymn by themselves, or possibly two hymns of three verses each. Then follow two hymns verses 7-9, 10-12. As to verse 13, which is composed in a different metre, it is difficult to determine its exact nature. It may be a later addition though in that case

we shall hardly be able to explain why it was placed at the end of the hymns addressed to Agni, to which god it contains no reference whatever. Or it may form part of the hymn 10-12 in that case we should have to consider this whole hymn, which would then violate the rules of arrangement, as an addition to the original collection.

We may add that the Sâma-veda gives the first twelve verses of this Sûkta so as to form four independent hymns: 1-3 = SV II, 984-6, 4-6 = SV II, 847-9, 7-9 = SV II, 765-7, 10-12 = SV II, 1013-15. Besides, verse 1 is found in SV. I, 17. Verse 4 = SV I, 28, TÂR IV, 11, 8. Verse 7 = VS VI, 29, TS I, 3, 13, 2, MS I, 3, 1. Verse 10 = SV I, 15. Comp Bergaigne, *Recherches sur l'histoire de la Samhitâ*, II, pp 7-8, H O, *Prolegomena*, 225-226.

Verse 2

Note 1 It requires a stronger belief in the infallibility of Vedic text tradition than I possess, not to change *sâvasâ* into *sâvasâh*. I do not think that I, 62, 9 (*sânemi sakhyâm svapasyâmânah sînûh dâdhâra sâvasâ sudâmsâh*) furnishes a sufficient argument against this conjecture.

Verse 3

Note 1 Grassmann reads *aghaâyôh* for the sake of the metre, Prof Max Muller proposes *âghâyôh*. I think that the missing syllable should be gained by disyllabic pronunciation of -ât in *mârtyât* or rather *mâtiât*. Comp my *Prolegomena* 185 and the quotations given there in note 1.

Verses 7-9

Note 1 It is not my intention to enter here into a new discussion on so frequently discussed a word as *vâga*. I have translated it in verses 7, 9 by 'race,' in verse 8 by 'strength.'

Note 2 The expression used in verses 7 and 8 should be compared especially with VII, 40, 3 *sâh ít ugrâh astu marutâh sâh sushmî yâm mârtyam prishadasvâh âvâtha, utâ im agnîh sârasvatî gunânti nâ tasya râyâh paryetâ asti*

Note 3 *Visvākarshani*, a frequent epithet of Agni, here refers to the mortal hero protected by Agni, comp I, 64, 14 (vol xxxii, p 108), X, 93, 10 (*visvākarshani śrávaḥ*)

Verse 10

Note 1. I think that Ludwig is right in taking *Garābodha* for a proper name

Note 2 *Visé-vise* may possibly depend on *yagnīyāya* so that we should have to translate 'Administer this task a beautiful song of praise to Rudra who is worshipful for every house'

Note 3 Rudra is here a designation of Agni, as the next verses show Comp Pischel-Geldner, I, 56

Verse 13

Note 1 The word *āsiná*, 'old,' occurring only here, is doubtful In III, 1, 6, IV, 33, 3, X, 39, 4, *sana* or *sanaya* stands in contrast with *yuvan* Shall we conjecture *nāmaḥ ā sānebhyaḥ*?

Note 2 The last Pāda of this verse, *mā gyāyasaḥ sām-sam ā vrikṣi devāḥ* ('May I not, O gods, neglect the praise of the greatest,' Muir, V, 12), offers some difficulty It may be doubted whether *ā vrikṣi* belongs to *ā-vrig* or to *ā-vrasḥ*

Let us see what would be the meaning of the passage, if we were to decide for *ā-vrig* VIII, 101, 16 the cow speaks *devīm devébhyaḥ pári eyúshim gám ā mā avrikta mártyaḥ dabhráketâḥ*, 'Me the goddess, the cow, who has come hither from the gods, the weak-minded mortal has appropriated' Satapatha Brâhmana XIV, 9, 4, 3 *ya evam vidvân adhopahâsam kâraty â sa strînâm sukritam vrikte* **tha ya idam avidvân adhopahâsam kâraty âsya strīyaḥ sukritam vrinṅate*, 'He who knowing this, &c, appropriates the good works of the women But the women appropriate the good works of him who without knowing this,' &c In Rig-veda X, 159, 5 also we probably have a form of *ā-vrig* There we find the triumphant utterance

of a wife who has gained superiority over her fellow-wives
 ā avṛiksham anyāsām vārkaḥ, 'I have won for myself the
 splendour of the other wives' We may conclude from
 these passages that our Pāda, if ā vṛikshī is derived from
 ā-vṛig, would mean 'May I not draw on myself the curse
 of my better'

On the other hand we have a great number of passages—
 they have been collected by Ludwig, IV, 249 seq—in
 which the verb ā-vṛaṣṭ appears Referring the reader for
 fuller information to Ludwig, I content myself here with
 selecting one or two of these passages Taitt Samh II, 4,
 11, 4 devatābhyo vā esha ā vṛiṣkyate yo yakshya ity
 uktvā na yagate In translating this we should remember
 that vṛaṣṭ means 'to cut down,' ā-vṛaṣṭ, therefore, must
 be 'to cut down so that the object reaches a certain desti-
 nation' I translate therefore 'He who says, "I shall
 sacrifice," and does not sacrifice, is cut down for the deities,'
 —i.e. he is dedicated or forfeited to the deities and is thus
 destroyed (comp. a different explanation of ā-vṛaṣṭ by
 Delbruck, Altindische Syntax, 143) In other passages
 not the dative but the locative is used for indicating the
 being to whom somebody is forfeited, see Atharva-veda
 XII, 4, 6 12 26, XV, 12, 6 10

A Rīg-vedic passage containing ā-vṛaṣṭ (with the dative)
 is X, 87, 18 ā vṛiṣkyantām āditaye duiévāḥ, 'May the
 evil-doers be forfeited to Aditi'

Several times we find the first person aor med in the
 same form as in our passage, ā vṛikshī, see, for instance, the
 Nivid formula to the Visve devāḥ, Sāṅkhâyana Srautasûtra
 VIII, 21 In this Nivid, the text of which as given by
 Hillebrandt is not quite identical with that of Ludwig, we
 read according to Hillebrandt's edition mā vo devā avṛasā
 mā viṣasāyur ā vṛikshī This mā ā vṛikshī looks quite
 similar to our passage The same may be said of Taittirīya
 Samhitā I, 6, 6, 1 yat te tapas tasmai te māvṛikshī
 Considering such passages it is difficult not to believe that
 it is the verb ā vṛaṣṭ which we have before us in our
 verse It must be admitted indeed that the accusative

samsam does not agree with the construction of the later Vedic passages. Can the accusative stand in the ancient language of the Rîg-veda in the same connection in which we have found the dative and the locative? So that *â-vrasâ* (in the middle or passive) with the accusative would mean 'to be cut down in the direction towards another being, i.e. being forfeited to that being?' In that case the translation of our passage would be 'May I not, O gods, fall as a victim to the praise (or rather, to the curse) of my better.' If this explanation of the accusative is thought too bold, we should propose to correct the text so as to get a dative or, which would suit the metre better, a locative *mā gyāyasaâ sâmsâya* (or *sâmse*) *â vrikshî devâh*

MANDALA I, HYMN 31

ASHṬAKA I, ADHYĀYA 2, VARGA 32-35

1 Thou, O Agni, (who art) the first Angiras *Rishi*,
 hast become as god the kind friend of the gods
 After thy law the sages, active in their wisdom¹,
 were born, the Maruts with brilliant spears

2 Thou, O Agni, the first, highest Angiras, a
 sage, administerest the law of the gods, mighty for
 the whole world, wise, the son of the two mothers¹,
 reposing everywhere for (the use of) the living².

3 Thou, O Agni, as the first, shalt become¹
 manifest to Mātariśvan, through thy high wisdom, to
 Vivasvat The two worlds trembled at (thy) elec-
 tion as Hotṛ! Thou hast sustained the burthen,
 thou, O Vasu, hast sacrificed to the great (gods)²

4 Thou, O Agni, hast caused the sky to roar¹
 for Manu, for the well-doing Purûravas, being thyself
 a greater well-doer When thou art loosened by
 power (?)² from thy parents, they led thee hither
 before and afterwards again

5 Thou, O Agni, the bull, the augments of pros-
 perity, art to be praised by the sacrificer who raises
 the spoon, who knows all about the offering¹ and (the
 sacrifice performed with) the word Vasha! Thou
 (god) of unique vigour art the first to invite² the
 clans

6. Thou, O Agni, leadest forward the man who
 follows crooked ways¹, in thy company at the sacri-
 fice², O god dwelling among all tribes, who in the
 strife of heroes, in the decisive moment for the

obtainment of the prize³, even with few companions killest many foes in the battle⁴.

7. Thou, O Agni, keepest that mortal¹ in the highest immortality, in glory day by day, (thou) who being thirsty thyself² givest happiness to both races (gods and men), and joy to the rich

8 Thou, O Agni, praised by us, help the glorious singer to gain prizes May we accomplish our work with the help of the young active (Agni) O Heaven and Earth ! Bless us together with the gods

9 Thou, O Agni, in the lap of thy parents, a god among gods, O blameless one, always watchful, be the body's creator and guardian to the singer Thou, O beautiful one, pourest forth all wealth

10 Thou, O Agni, art our guardian, thou art our father Thou art the giver of strength, we are thy kinsmen Hundredfold, thousandfold treasures come together in thee, who art rich in heroes, the guardian of the law, O undeceivable one

11 Thee, O Agni, the gods have made for the living as the first living¹, the clan-lord of the Nahusha² They have made (the goddess) Iâ the teacher of men (manusha), when a son of my father is born³

12 Thou, O Agni, protect with thy guardians, O god, our liberal givers and ourselves, O venerable one¹ Thou art the protector of kith and kin¹ and of the cows, unremittingly watching over thy law

13¹ Thou, O Agni, art kindled four-eyed, as the closest guardian for the sacrificer who is without (even) a quiver² Thou acceptest in thy mind the hymn even of the poor³ who has made offerings⁴, that he may prosper without danger

14 Thou, O Agni, gainest¹ for the widely-re-

nowned worshipper that property which is desirable and excellent Thou art called the guardian and father even of the weak², thou instructest the simple, thou, the greatest sage, the quarters of the world³

15 Thou, O Agni, protectest on every side like well-stitched armour the man who gives sacrificial fees He who puts sweet food (before the priests), who makes them comfortable in his dwelling, who kills living (victims), he (will reside) high in heaven¹

16 Forgive, O Agni, this our fault (?)¹, (look graciously at) this way which we have wandered from afar Thou art the companion, the guardian, the father of those who offer Soma, thou art the quick one² who makes the mortals *R̥zshis*³

17. As thou didst for Manus, O Agni, for Angiras, O Angiras, for Yayâti on thy (priestly) seat, as for the ancients, O brilliant one, come hither, conduct hither the host of the gods, seat them on the sacrificial grass, and sacrifice to the beloved (host)

18 Be magnified, O Agni, through this spell which we have made for thee with our skill or with our knowledge And lead us forward to better things Let us be united with thy favour, which bestows strength

NOTES

The *R̥zshi* of the hymn is *Hiranyastûpa Ângirasa*. To him tradition ascribes the authorship of the collection I, 31-35, probably because in X, 149, 5 the poet invokes *Savitri*, 'as *Hiranyastûpa* the *Ângirasa* has called thee, O *Savitri*' Vedic theologians of course tried to find out where this invocation of *Hiranyastûpa* to *Savitri* was preserved, and the hymn, I, 35, seemed to agree best with the conditions

of the case (comp *Zeitschrift der D Morg Ges* XLII, 230) By this and many similar cases it is made probable that at the time when the *Anukramanī* was composed, all real knowledge as to authors to whom the collections of the first *Mandala* belong, was lost

The metre is *Gagatī*, only the verses 8, 16, 18 are *Trishūbh* Verse 1 = VS 34, 12 Verse 8 = MS IV, 11, 1 Verse 12 = VS 34, 13 With verse 16 comp AV III, 15, 4

Verse 1

Note 1 *Vidmanāpasaḥ* seems to be nom plur, not gen sing Comp I, 111, 1 *tákshan rátham vidmanāpasaḥ*, 'they (the *Rābhus*), active in their wisdom, have wrought the chariot'

Verse 2

Note 1 As to *dvimâtā jayúḥ*, comp III, 55, 6 (*jayúḥ parástât ádha nú dvimâtā*), *Pischel, Vedische Studien*, II, 50—On Agni's two mothers and his double birth see *Bergaigne, Religion Védique*, II, 52

Note 2 By 'living' I have translated *âyú* See on this word, *Bergaigne, Rel Véd*, I, 59 seq

Verse 3

Note 1 Probably *Bergaigne (Rel Véd I, 55, note 2)* is right in conjecturing *bhavaḥ* for *bhava* In this case we should have to translate 'Thou as the first hast become manifest to *Mātariśvan*'

Note 2 I believe that to *maháḥ* we have to supply *deván*, see II, 37, 6, III, 7, 9, VI, 16, 2, 48, 4, &c 'Can it not be an adverb? See vol xxxii, p 307, *Lanman*, p 501,' M. M

Verse 4

Note 1 Comp V, 58, 6 let *Dyu* (sky) roar down, the bull of the dawn. V, 59, 8. may *Dyaus Aditi* (the unbounded) roar for our feast

Note 2 The translation of *svātra* is purely conjectural. It rests on the supposition that the word is related to *sūruve*, *savas*, &c (thus Grassmann) Boehtlingk-Roth connect it with *svad*, which is phonetically impossible, they give the meaning 'schmackhaft,' and paraphrase our passage *das mit einer Lockspeise (z B mit einem Spahn) von den Reibholzein abgenommene Feuer kann man hin und her tragen Ludwig mit Geprassel I do not see how this translation would fit for a number of the passages in which the word occurs*

Verse 5

Note 1 With the third Pāda compare VI, 1, 9 *yā́ āhutim pári véda námobhū́*

Note 2 *Āvívāsasi* cannot belong to the relative clause The accent must be changed accordingly

Verse 6

Note 1 It is very curious to find here Agni as the protector of the *vṛginavartani*, the man who follows crooked ways Ludwig tries to explain the passage by understanding the *vidátha*, in which Agni is here said to protect the sinner, as an asylum, but we have no reason to believe that the word could have this meaning See the next note

Note 2 On the derivation and meaning of *vidátha* various opinions have been pronounced in the last years, which have been collected by Prof Max Muller in his note on V, 59, 2 (vol xxxii, p 349 seq, see also Bartholomae, *Studien zur indogermanischen Sprachgeschichte*, I, 41) Without trying to discuss here all different theories, I immediately proceed to state my own opinion, though I am far from claiming certainty for it It will, however, I believe, solve the difficulties tolerably well I propose to derive *vidátha* from *vi-dhâ*, the *dh* was changed into *d* by the same 'Hauchdissimilationsgesetz' (Brugmann, *Grundriss der vergleichenden Grammatik*, vol 1, p 355 seq), according to which Arian **bhâudhati* was changed into Sanskrit

bódhati No one will doubt that the operation of this 'Hauchdissimulationsgesetz' could be annihilated by opposite forces, but it must be admitted that the forms with 'Hauchdissimilation' could also remain intact. The verb *vi-dhâ* means 'to distribute, to arrange, to ordain,' thus the original meaning of *vidátha* must be, like the meaning of *vidhāna*, 'distribution, disposition, ordinance'. In V, 3, 6 we read *vidátheshu áhnām* this phrase receives its explanation by VII, 66, 11 *ví yé dadhúh sarádam māsam át áhaḥ*, *ahorātrām vidádhat*, X, 190, 2, *māśām vidhānam*, X, 138, 6, *ritūn ví dadhau*, I, 95, 3. We may call attention also to VI, 51, 2 *véda yáh trīm vidáthāni eshām devānām gānma*, 'he who knows their threefold division, the birth of the gods,' VI, 8, 1. *prá nú voḥam vidáthā gātavedasaḥ*, 'I will proclaim the ordinances of *Gātavedas*'. Within the sphere of the Vedic poets' thoughts, the most prominent example of something most artificially 'vñhita' was the sacrifice (comp *ví yé dadhúh*. *yagñām*, VII, 66, 11, *rāmsāti ukthām yágate ví ū dhāh*, IV, 6, 11, [the moon] *bhāgām devébhyaḥ ví dadhāti ā-yán*, X, 85, 19, and the following very significant passage *yagñāsyā tvā vidáthā prikkham átra káti hótāraḥ ritusāḥ yaganti*, *Vāg Samh* XXIII, 57). Thus *yagñā* and *vidátha*, 'sacrifice' and 'ordinance' became nearly synonymous (comp. III, 3, 3, &c). It would be superfluous to quote the whole number of passages which show this, but I believe that an attentive reader will discern at least in some of them the traces of the original meaning of *vidátha*, see, for instance, II, 1, 4, III, 28, 4 — Finally *vidátha* seems to mean 'the act of disposing of any business' or the like, this meaning appears, I believe, in passages like the well-known phrase, *brzhát vadema vidáthe suvṛāḥ* (comp *suvṛāsaḥ vidátham ā vadema*) 'may we with valiant men mightily raise our voice at the determining (of ordinances, &c)'. Thus the words *vidatha* and *sabhā* approach each other in their meaning, a person influential in council is called both *vidathya* and *sabhéya* (see Boehtlingk-Roth, s v *vidathya*).

Note 3 The exact meaning of *paritakmya* is not quite

free from doubt Comp Bartholomae, Bezzenberger's Beitrage, XV, 203, note 1

Note 4 Prof Max Muller translates this verse 'Thou savest the man who has gone the wrong way in the thick of the battle, thou who art quick at the sacrifice, thou who in the strife of heroes, when the prize (or the booty) is surrounded (beset on all sides), killest,' &c

Verse 7

Note 1 The phrase begins as if a relative clause were to follow attached to the words 'that mortal' But, instead of this, afterwards a relative clause follows referring to 'thou, O Agni'

Note 2 Roth (Ueber gewisse Kurzungen des Wortendes, p 4) and Bartholomae (Kuhn's Zeitschrift, XXIX, 559) think that a dative (like *tâtrishânâya*) is required, Agni gives comfort to both thirsty races, gods and men Roth takes *tâtrishânâ*[*h*] for an abbreviation of *tâtrishânâya*, Bartholomae conjectures *tâtrishâya* It would be more easy to change the form into a dative with the ending -â (= -ai), comp Kluge, Kuhn's Zeitschrift, XXV, 309, Pischel-Geldner, I, 61, Aufrecht, Festgruss an Bohtlingk, I, J Schmidt, Pluralbildungen, 234 But why not leave the nominative? Agni, being thirsty himself, quenches the thirst of other beings Comp J Schmidt, Pluralbildungen, 309

Verse 11

Note 1 *Âyúm âyáve* See verse 2, note 2

Note 2 The names Nahus, Nahusha have much the same value as Manus, Manusha But it seems that not all the Aryan tribes, but only a certain part of them, were considered as descendants of Nahus Comp Bergaigne, Rel Védique, II, 324

Note 3 The last words are very obscure Mamaka occurs only in one other passage, belonging to the same collection of hymns, I, 34, 6 there the Asvins are invoked to bestow blessings on 'my son' (*mámakâya sūnāve*) 'When a son of my father is born' may mean 'When I am

born,' or 'When a new issue is born within our tribe' then—thus we may possibly supply—the goddess I/ā, the teacher of mankind, will be the new-born child's teacher also. Another possible explanation would be to take Mamaka as a proper name. Or Prof Max Muller may be right, who writes 'Could not pitúh yát putráh māmakasya gáyate refer to Agni, who, in III, 29, 3, was called i/āyāh putrah. Her father and husband (Manu) is also the father of mankind, therefore of the poet who says 'Whenever the son of my father is born, they made I/ā (his mother) the teacher of man'.

Verse 12

Note 1 Trátā tokásya tánaye seems to be nothing else but trátā tokásya tánayasya, which would have had one syllable too much.

Verse 13

Note 1 Comp on this verse, Pischel, I, 216 seq.

Note 2 Agni is to protect the man who has no quiver, and cannot, therefore, protect himself. The four eyes of the divine guardian seem to signify that he can look in all directions, and perhaps also that he has the power of seeing invisible bad demons. The watchdogs of Yama also are four-eyed, X, 14, 10-11, comp H O, Religion des Veda, 474, note 4. Comp nishangin, Ríg-veda III, 30, 15, V, 57, 2. X, 103, 3.

Note 3 On kirí, comp Pischel loc cit.

Note 4 Rátáhavyah means either a man who has made offerings, or a god to whom offerings are made. That it stands here in the first sense is shown with great probability by VIII, 103, 13, where the kiríh rátáhavyah svadhvaráh is described, the man who, though poor, makes offerings and is a good sacrificer. But if we are right in our translation of rátáhavyah, the verb vanóshi cannot belong to the relative clause, I propose to read vanóshi without accent. The way in which Pischel tries to explain the accent of vanóshi, by taking the words kiréh kit mántram mánasá as a parenthesis, is too artificial.

Verse 14

Note 1 I think that we should here, as in verse 13, read *vanoshi* without accent

Note 2 This must be at least the approximate meaning of *âdhra* 'For *âdhrasya* one expects *radhrasya*,' M M

Note 3 I think that the quarters of the world have nothing to do here, but that instead of *prâ dīsaḥ* we should read (with Ludwig) *pradīsaḥ*. A similar mistake regarding the word *pradis* occurs several times in the text of the *Rig-veda*. I propose to translate the corrected text 'Thou instructest the simple, well knowing the (divine) commandments' Comp *vayúnāni vidvān*, *dūtṽāni vidvān*, &c

Verse 15

Note 1 'Der ist des himels ebenbild' (Ludwig) But this word *upamā* is, as far as we can see, not very ancient. I take *upamā* with Bochtlingk-Roth, as an adverbial instrumental like *dakṣiṇā*, *madhyā*, &c. Prof Max Müller translates 'close or near to heaven'

Verse 16

Note 1 *Sarāni* designates in the *Atharva-veda* VI, 43, 3 a fault or defect, the exact nature of which cannot be determined. Bochtlingk-Roth propose *Wideispanstigkeit*, *Hartnackigkeit*, Max Müller *Abweg*, *Fehltritt*

Note 2 On *bhrūni*, comp M M's note on II, 34, 1

Note 3 Comp III, 43, 5 *kuvīt mā rīṣim papivāmsam sūtāsya* (supply *kārase*), 'Wilt thou make me a *Rishi* after I have drunk Soma?'

MANDALA I, HYMN 36

ASHTAKA I, ADHYĀYA 3, VARGA 8-11

1 We implore¹ with well-spoken words the vigorous² Agni who belongs to many people³, to the clans that worship the gods⁴, whom other people (also) magnify.

2 Men have placed Agni (on the altar) as the augments of strength. May we worship thee, rich in sacrificial food. Thus be thou here to-day gracious to us, a helper in our striving for gain, O good one !

3 We choose thee, the all-possessor, as our messenger and as our Hotri. The flames of thee, who art great, spread around, thy rays touch the heaven

4 The gods, Varuṇa, Mitra, Aryaman, kindle thee, the ancient messenger. The mortal, O Agni, who worships thee, gains through thee every prize

5 Thou art the cheerful Hotri and householder, O Agni, the messenger of the clans. In thee all the firm laws are comprised which the gods have made¹

6 In thee, the blessed one, O Agni, youngest god, all sacrificial food is offered. Sacrifice then thou who art gracious to us to-day and afterwards¹, to the gods that we may be rich in valiant men

7 Him, the king, verily the adorers approach reverentially. With oblations men kindle Agni having overcome all failures

8 Destroying the foe¹, they (victoriously) got through Heaven and Earth and the waters, they

have made wide room for their dwelling May the manly (Agni)², after he has received the oblations, become brilliant at the side of *Kaṇva*, may he neigh as a horse in battles

9 Take thy seat, thou art great. Shine forth, thou who most excellently reparaest to the gods. O Agni, holy god, emit thy red, beautiful smoke, O glorious one¹

10 Thou whom the gods have placed here for Manu as the best performer of the sacrifice, O carrier of oblations, whom *Kaṇva* and *Medhyâtithi*, whom *Vṛṣhan* and *Upastuta*¹ (have worshipped,) the winner of prizes

11 That Agni's nourishment has shone brightly whom *Medhyâtithi* and *Kaṇva* have kindled on behalf of *Rîta*¹ Him do these hymns, him do we extol.

12 Fill (us with) wealth, thou self-dependent one, for thou, O Agni, hast companionship with the gods Thou art lord over glorious booty Have mercy upon us, thou art great

13 Stand up straight for blessing us, like the god *Savitrî*, straight a winner of booty, when we with our worshippers and with ointments¹ call thee² in emulation (with other people)

14 Standing straight, protect us by thy splendour from evil, burn down every ghoul¹. Let us stand straight that we may walk and live Find out our worship² among the gods

15 Save us, O Agni, from the sorcerer, save us from mischief, from the niggard Save us from him

who does us harm or tries to kill us, O youngest god with bright splendour¹

16 As with a club¹ smite the niggards in all directions, and him who deceives us, O god with fiery jaws The mortal who makes (his weapons) very sharp by night, may that impostor not rule over us

17 Agni has won abundance in heroes, Agni prosperity (for *Kaṇva*) Agni and the two Mitras (i e Mitra and *Varuṇa*) have blessed Medhyâtithi, Agni (has blessed) Upastuta in the acquirement (of wealth)¹

18 Through Agni we call hither from afar Turvasa, Yadu, and Ugradeva May Agni, our strength against the Dasyu, conduct Navavâstva, *Bṛihad-ratha*, and Turvîti¹

19 Manu has established thee, O Agni, as a light for all people Thou hast shone forth with *Kaṇva*, born from *Rîta*, grown strong, thou whom the human races worship

20 Agni's flames are impetuous and violent, they are terrible and not to be withstood Always burn down the sorcerers, and the allies of the Yâtus, every ghoul¹.

NOTES

The authorship of this hymn, and of the whole collection to which it belongs (I, 36-43), is ascribed to *Kaṇva* Ghaura. Numerous passages show indeed that it was the family of the *Kaṇvas*, or rather, to speak more accurately, a branch of that family, among which this group of hymns has been composed. But it is as great a mistake in this as in

a number of similar cases to accept the founder of one of the great Brāhmanical families as an author of Vedic poems. Comp *Zeitschrift der Deutschen Morg Gesellschaft*, XLII, 215 seq.

The metre is alternately Br̥hatī and Satob̥r̥hatī, so that the hymn consists of strophes (Pragātha) of two verses Verse 1=SV I, 59. Verse 9=VS XI, 37, TS. IV, 1, 3, 3 (V, 1, 4, 5), TĀr IV, 5, 2 (V, 4, 6), MS II, 7, 3, IV, 9, 3 Verse 13=SV. I, 57, VS XI, 42, TS IV, 1, 4, 2 (V, 1, 5, 3); MS II, 7, 4 Verses 13, 14=TB III, 6, 1, 2, TĀr. IV, 20, 1; MS IV, 13, 1 Verse 19=SV. I, 54.

Verse 1

Note 1 Literally, we entreat for you Comp on this use of the pronoun *va*, Delbruck, *Altindische Syntax*, 206. See also Neisser, Bezzenberger's *Beitrage*, XX, 64

Note 2 The meaning of *yahvā* cannot be determined with full certainty

Note 3 There is no sufficient reason to change with Ludwig (IV, 254) *purūnām* to *Pārūnām*, and thus to convert the metrically correct Pāda into an irregular one—Comp Bollensen, *Zeitschrift der Deutschen Morgenl Gesellschaft*, XXII, 593

Note 4 On *devayatīnām*, comp Lanman, p 399

Verse 5

Note 1 'On thee all the eternal works are united, i e. depend, which the gods have wrought; such as sun, stars, lightning' M M

Verse 6

Note 1 With the third Pāda compare the third Pāda of verse 2. It is a galita.

Verse 8.

Note 1 The word 'the foe' (*vṛtra*) alludes to the name of the demon conquered by Indra, see H O., *Religion des Veda*, 135, note 2

Note 2. The metre would become more correct by reading *vr̥ṣabhāḥ* instead of *vr̥ṣhā* Or *Vr̥ṣhanī*, 'with *Vr̥ṣhan*'? Comp. verse 10

Verse 10.

Note 1 *Medhyātithi* or *Medhātithi* is very frequently mentioned in connection with *Kaṁva*

Vr̥ṣhan is taken as a proper name by Boehtlingk-Roth and by Grassmann (not by Ludwig) in VI, 16, 15 Possibly they are right, but in no case can *Vr̥ṣhan* of the sixth book, named by the side of *Dadhyañk* and *Atharvan*, be identified with any probability with the *Vr̥ṣhan* mentioned in our passage, who evidently belongs to the ancestors of the *Kaṁvas*.

Upastuta is mentioned again together with *Kaṁva* and *Medhyātithi* in verse 17 of our hymn, together with *Kaṁva* in VIII, 5, 25 Comp. I, 112, 15, VIII, 103, 8, X, 115, 8. 9; Bergaigne, *Rel Véd*, II, 448

Verse 11

Note 1 Comp I, 139, 2 *yát ha tyát mitrávaruṇáv r̥itát ádhu ádadáthe ánr̥itam svéna manyúnā*, X, 73, 5 *mán-damānaḥ r̥itát ádhi*

Verse 13

Note 1. *Añgībhīḥ* can possibly mean 'who have saved themselves' There is no reason to think of the anointing of the *yûpa* (sacrificial post), to which *Sâyana* refers (the word

Note 2 On *vi-hvá*, comp *Pischel-Geldner*, I, 144. There must be a technical reason, unknown to me, for the connection in which this verb repeatedly occurs, as is the case in our passage, with the noun *vághat* comp III, 8, 10 (see below); VIII, 5, 16 *purutrā k̥it hí vām narā vihváyante manishínāḥ vághadbhīḥ asvinā á gatam*.

Verse 14.

Note 1. The exact meaning of *atr̥n* is unknown.

Note 2. *Geldner's* conjectures on *duvas* seem rather bold

to me (Kuhn's Zeitschrift, XXVII, 233). Comp. vol. xxxii, pp. 203-206 (I, 165, 14).

Verse 16

Note 1. On ghanéva, see Lanman, Noun-Inflection, 334

Verse 17

Note 1 On Medhyâtithi and Upastuta, see the note on verse 10 Aufrecht (Kuhn's Zeitschrift, XXVI, 612) believes that in mitrótá an abbreviation of the name Mitrâtithi (X, 33, 7) is contained; he translates 'Agni has promoted Mitrâtithi, Medhyâtithi, and Upastuta in the acquirement of wealth' This is very ingenious, but I do not think that the reason which Aufrecht gives is sufficient: it cannot be understood, he says, why Mitra (or Mitra and Varuṇa) should be mentioned in a hymn exclusively addressed to Agni. But similar cases are quite frequent.—Prof Max Muller writes 'Could mitrâ stand for mitrâni? Agni has protected his friends and also Medhyâtithi' Comp also Lanman, p 342

Verse 18

Note 1 On Turvara and Yadu, comp Muir, V, 286; Bergaigne, II, 354 seq, Zeitschr der D Morg Ges XLII, 220. There is not the slightest reason for Ludwig's statement (IV, 254) that this hymn is a 'gebet um sig für den auf einem kriegszuge befindlichen Turvaçakonig'

Ugradeva is not mentioned again. On Navavâstva and Brîhadratha, comp. X, 49, 6, VI, 20, 11, on Turvîti, the materials collected by Bergaigne, Rel Véd, II, 358 seq

Verse 20.

Note 1. See verse 14, note 1.

MANDALA I, HYMN 44.

ASHTAKA I, ADHYĀYA 3, VARGA 28-30

1. Agni, at the rising of the dawn¹ bring splendid wealth, immortal *Gâtavedas*, to the worshipper, (and bring hither) to-day the gods awakening with the dawn.

2. For thou art the accepted messenger, the bearer of sacrificial food, O Agni, the charioteer of worship. United with the two *Āsvins* and with the Dawn bestow on us abundance of valiant heroes, and high glory

3. We choose to-day as our messenger Agni, the Vasu, the beloved of many, whose banner is smoke, whose . . . ¹ is light, at the dawning of the day, the beautifier of sacrifices².

4 I magnify at the dawning of the day Agni *Gâtavedas*, the best, the youngest guest, the best receiver of offerings, welcome to pious people, that he may go to the gods¹.

5 I shall praise thee, O food on which everything lives, immortal one¹, Agni, the immortal protector, O holy god, the best sacrificer, O bearer of sacrificial food.

6. Be kind-spoken to him who praises thee, O youngest god, honey-tongued, the best receiver of offerings. Lengthening *Praskāva's* life, that he may reach old age, do homage¹ to the host of the gods.

7 The clans kindle thee, the all-possessing *Hotri*:

therefore conduct hither speedily, much-invoked Agni, the provident gods—

8. Savitrî, the Dawn, the two Asvins, Bhaga, Agni¹, at the dawning (of the day), (at the end) of night² The Kanvas, having pressed Soma, inflame thee, the bearer of sacrificial food, O best performer of worship.

9 As thou, O Agni, art the lord of worship, the messenger of the clans, conduct hither to-day the gods awakening with the dawn, of sun-like aspect, that they may drink Soma.

10 Agni, rich in splendour¹ thou hast shone after the former dawns, visible to all Thou art the guardian in the hamlets, the Purohita, thou belondest to men at the sacrifices¹.

11 O Agni, let us put thee down (on the altar) as Manus did, O god, to be the performer of the sacrifice, the Hotrz, the wise priest, the quick immortal messenger.

12 When thou, the Purohita of the gods, who art great like Mitra, goest on thy errand as messenger in their midst, then the flames of Agni shine like the roaring waves of the Sindhu¹.

13 Agni with thy attentive ears, hear me, together with the gods driven (on their chariots)¹ who accompany thee May Mitra and Aryaman sit down on the sacrificial grass, they who come to the ceremony early in the morning

14 May the Maruts, they who give rain, the fire-tongued increasers of Rîta, hear my praise. May Varuna, whose laws are firm, drink the Soma, united with the two Asvins and with the Dawn!

NOTES.

The hymn is ascribed to Praskaṇva Kāṇva, who is the reputed author of the whole group of the hymns, I, 44-50. It is certain that these hymns really belong to a branch of the great Kāṇva family, for which the name Praskaṇva is characteristic. Comp. my Prolegomena, p. 260.

The metre is Bārhata Pragātha. Verse 1 = SV. I, 40. Verses 1-2 = SV. II, 1130-1131. Verse 11 = TB II, 7, 12, 6. Verse 13 = SV. I, 50, VS 33, 15; TB II, 7, 12, 5.

This Agni-hymn contains a number of allusions which show that it was destined for the morning service. The same may be said of the next hymn, I, 45, and of the whole collection of Praskaṇva hymns, which are addressed exclusively to the devāḥ prātaryāvāṇaḥ, viz. Agni in his special character as a matutinal deity, the two Āsvins, the Dawn, the rising Sun. From the mention of the Soma tiroahnya 45, 10, 47, 1, and from other circumstances, Bergaigne has very ingeniously drawn the conclusion that in the Praskaṇva collection an ancient Āsvinaśastra is preserved, see *Recherches sur l'histoire de la Liturgie Védique*, 45.

Verse 1

Note 1 I believe that the text, I may perhaps not say requires, but very strongly invites, a slight correction. The tradition gives āgne vívasvat ushásaḥ kṛtrám rādhāḥ amartya. To connect vívasvat with rādhāḥ and to make the genitive ushásaḥ depend on rādhāḥ would give an expression which is not, strictly speaking, impossible but in every case very unusual. Nothing, on the other hand, is more frequent than combinations of the locative of a noun derived from vi-vas with the genitive ushásaḥ, 'at the rising of the dawn' (ushásaḥ vṛushṭau, vṛushṭishu, vyúshi; comp. the phrase vásto usráḥ treated of by Kaegi, Festgruss an Bohtlingk, 48, vástoḥ usráḥ, Bartholomae, Bezenberger's Beiträge, XV, 185). I think that such

a phrase should be restored in our verse, and propose to read *ágne vivásvan ushásah*, &c The word *vivásvan* occurs in VIII, 102, 22 *agním ídhe vivásvabhíh* The expression used here would thus be similar to that of III, 15, 2 *tvám nah asyááh ushásah vjushtau bodhi gopááh*, comp IV, 1, 5, &c

Verse 3

Note 1 The meaning of *bhááh-rigíka* is quite uncertain The accent would well agree with the explanation of the word as a possessive compound, *dhûmáketum bhááh-rigítkam* would then be exactly parallel whose banner is smoke, whose *rigíka* is light We have then *gó-rigíka* as an epithet of Soma, 'he whose *rigíka* the cows are,' i e 'whose *rigíka* is milk,' and *âvíh-rigíka* as an epithet of *Dadhukíâvan* ('he whose *rigíka* is visible') All this taken together is clearly insufficient for giving a result, and there is scarcely a better prospect for etymological guesses Bergaigne's (Rel Véd, I, 206) translation of *rigíka* by 'flèche' would do for *bhááh-rigíka*, but it is not very tempting in the cases of *gó-rigíka* and *âvíh-rigíka* Roth (Zeitschrift der D Morg Ges 48, 118) translates 'lichtglanzend'

Note 2 Pischel's explanation of *adhvarasrí* (Vedische Studien, I, 53, 'Zum Opfer kommend') does not seem convincing to me

Verse 4

Note 1 Ludwig's translation 'dasz er die gotter herbringe' is not exact As to the real meaning of our passage, comp VII, 9, 5 *ágne yâhí dûtyam devân ákkha*, 'Agni, go as a messenger to the gods'

Verse 5

Note 1 Boehtlingk-Roth propose to read *amṛitabhogana* I think the traditional text is right Agni is called *visvasya bhogana* similarly, as it is said in I, 48, 10 (with regard to Ushas), *visvasya hí prāñanam gñvanam tvé Amṛita* may be vocative s neuter or masculine Comp Lanman, 339

Verse 8

Note 1 Benfey (*Quantitätsverschiedenheiten*, IV, 2, 27) and Ludwig take *namasyá* for a first person

Verse 8.

Note 1 If the accusative *agnim* is right, as it probably is, *Agni* would be invoked to conduct *Agni* to the sacrifice. This is quite a possible idea. Comp the formula of the 'devatânâm âvâhanam,' 'agnim agna âvaha, somam âvaha, agnim âvaha,' i.e. 'Agni, conduct hither Agni, conduct hither Soma conduct hither Agni.' See Hillebrandt, *Das Altindische Neu- und Vollmondsopfer*, p. 84

Note 2 Lanman, 482, takes *kshápāh* as an acc plur. I think it is gen sing, and the accent should be *kshapáh*. Comp. VIII, 19, 31, III, 49, 4, and the phrase *aktóh vjushtau*

Verse 10

Note 1 Prof. Max Muller translates 'Thou art the guardian in the hamlets, the chief-priest, thou art the human chief-priest at the sacrifices'

Verse 12

Note 1 With the third Páda comp IX, 50, 1, where it is said that the mighty strength of Soma shows itself 'sínḍhoḥ úrméḥ iva svanáḥ,' i.e. 'like the roar of the waves of the Sindhu'

Verse 13

Note 1 I cannot follow the translation of Dr. Neisser, *Bezenberger's Beiträge*, XVIII, 316

MANDALA I, HYMN 45

ASHTAKA I, ADHYÂYA 3, VARGA 31-32

1 Sacrifice here, thou, O Agni, to the Vasus, the Rudras, and the Âdityas, to the (divine) host that receives good sacrifices¹, the Ghr̥ta-sprinkling offspring of Manu²

2. The wise gods, O Agni, are ready to listen to the worshippers conduct them hither, the thirty-three, O lord of red horses, thou who lovest our praises

3. As thou hast heard Priyamedha and Atri¹, O Gâtavedas, as thou hast heard Virûpa and Angiras, thus hear the invocation of Praskanva, O lord of high laws

4 The Mahikerus¹, the Priyamedhas have invoked for their protection the lord of worship, Agni with his bright splendour

5. O thou to whom Ghr̥ta oblations are poured out, good (Agni), hear these praises with which the sons of Kanva invoke thee for their protection

6 O Agni, whose glory is brightest, beloved of many, the people in the clans invoke thee, the radiant-haired, to convey the sacrificial food

7 The priests have established thee, O Agni, in the striving for day¹, as their Hotri, the ministrant, the greatest acquirer of wealth, with attentive ears, the most widely extended²

8 The wise who have pressed Soma have made thee speed hither to the feast (which is offered to the gods), bringing great light¹ and sacrificial food, O Agni, on behalf of the mortal worshipper

9. O strength-made, good (Agni), make the gods who come in the morning, the divine host, sit down here to-day on our sacrificial grass, O Vasu, to drink the Soma

10 Sacrifice, O Agni, with joint invocations, and bring hither the divine host This is the Soma, O rain-giving gods Drink (the Soma) which has been kept over night¹

NOTES

The hymn is ascribed to Praskaṇva It is evidently addressed to Agni in his matutinal character, comp the note on I, 44 The metre is Anuṣṭubh Verse 1 = SV I, 96 Verse 6 = VS XV, 31, IS IV, 4, 4, 3, MS II, 13, 7

Verse 1

Note 1 Comp VIII, 5, 33 *ákkha svadhvarám gánam*

Note 2 As to the gods being considered here as offspring of Manu, comp especially X, 53, 6 *mánuḥ bhava ganáya daívyam gánam*, 'become Manu, procreate the divine hosts' See also Bergaigne, *Rel Védique*, I, 69.

Verse 3

Note 1 This passage is one of those which show that the Atris stood in especially friendly connection with the Kaṇvas Of the Priyamedhas the same may be said, or perhaps we may even go further and consider them as one branch of the Kaṇvas For a fuller discussion of these questions I refer to my paper, 'Ueber die Liedverfasser des Rig-veda,' *Zeitschr der D Morg Gesellschaft*, XLII, 213 seq

Verse 4

Note 1 *Máhikeravaḥ*, which I have translated as a proper name, may be an adjective belonging to *Priyámedhâḥ* Possibly it is derived from the root *kar*, 'to praise' 'the

Priyamedhas with mighty hymns' Comp Bartholomae, Kuhn's Zeitschrift, XXVII, 341.

Verse 7

Note 1 As *gó-ishā* means 'the striving for cows,' thus *dīv-ishā* means 'the striving for day,' or possibly 'the striving for heaven' Ludwig (III, 383) takes it for 'morgenopfer,' and it is true that most of the passages, in which the word occurs, are addressed to matutinal deities. Thus our passage belongs to a hymn addressed to the matutinal Agni, I, 48, 9 is addressed to Ushas, I, 139, 4, VII, 74, 1, VIII, 87, 3 to the Asvins, IV, 46, 1, 47, 1 to Vāyu who was invoked in the Prauga-sastra belonging to the Prātāh-savana, and who received the Soma offering before the other deities. There is, nevertheless, at least one passage which shows that Ludwig has gone too far VIII, 76, 9 *pība it indra marútsakhâ sutám sómam dīvishāshu*, 'Drink, O Indra, with the Maruts thy friends the Soma which has been pressed at the *dīvishā*' The Soma oblation offered to Indra Marutvat formed part of the second (midday) Savana.

Note 2 'Saprāthastamam, the most renowned, répandu' M M

Verse 8

Note 1 Comp IV, 5, 1 *kathā dāsema agnāye brīhāt bhāh*, 'how may we offer great light to Agni?'—which seems to mean, 'how may we make Agni brilliant?' Thus in our passage the meaning seems to be the priests kindle Agni and perform oblations.

Verse 10

Note 1 The *tirāh-ahnya* Soma, which was kept from one day to the next day (not, as Ludwig translates, 'dei von vorgestern'), was offered to the Asvins at the Atirātra sacrifice. Comp Rīg-veda I, 47, 1, III, 58, 7, VIII, 35, 19, Kātyāyana Śrautasūtra XII, 6, 10, XXIV, 3, 42. There the commentary says, *ārvinasastrakayāgasambandhināh kamasasthāh somāh pūrvadinanishpannatvāt tirohnyā ity ukhyante*.

MANDALA I, HYMN 58

ASHTAKA I, ADHYĀYA 4, VARGA 23-24

1 The strength-begotten immortal never grows tired¹, when he, the Hotr², has become the messenger of Vivasvat² He passes through the air on the best paths In the divine world he invites (the gods) with the sacrificial food

2 Seizing his own food the undecaying, greedy (Agni) stands on the brushwood wishing to drink When he has been sprinkled (with ghee), he shines like a racer with his back¹ Thundering he has roared like the ridge of heaven

3 As soon as¹ the Rudras, the Vasus have made him their Purohita, the immortal sitting down as Hotr², the conqueror of wealth, pressing forward like a chariot among the clans, among the Âyus², the god in due course discloses desirable boons

4. Stirred by the wind he spreads among the brushwood lightly¹ (driven forward) by the sacrificial ladles, with his sickle², loudly roaring When thou, O Agni, thirstily rushest on the wooden sticks like a bull³, thy course, O never-aging god with fiery waves, becomes black⁴

5 He who has fiery jaws, stirred by the wind, blazes down on the forest¹ as a strong bull (rushes) on the herd When he proceeds² with his stream of light to the imperishable atmosphere, then what is moveable and immoveable (and) the winged (birds) are afraid.

6 The Bhrigus have placed thee among men, who art beautiful like a treasure, who art easy to

invoke for people, thee the Hotri, O Agni, the excellent guest, a delightful friend like Mitra to the divine race!

7. I worship with good cheer Agni the steward¹ of all treasures, whom the seven ladles² (of the priests), the worshippers choose as the Hotri, the best sacrificer at the rites, and I pray for treasure³.

8 Son of strength, great like Mitra, grant to-day flawless protection to us who magnify thee Agni! guard from distress with strongholds of iron him who praises thee, O offspring of vigour!

9 Be a shelter to him who praises thee, O resplendent one, be protection, generous giver, to the generous Agni! guard him who praises thee from distress May he who gives wealth for our prayer, come quickly in the morning¹

NOTES

The hymn is ascribed to Nodhas Gautama, who is considered as the *Rishi* of the whole collection, I, 58-64. This tradition is based on, and confirmed by, several passages of the text I, 61, 14, 62, 13, 64, 1.

The metre is *Gagati* verses 1-5, *Trishubh* verses 6-9. None of the verses of this hymn occurs in the other *Samhitās*.

Verse 1

Note 1 I believe that Professor Aufrecht (Kuhn's *Zeitschrift*, XXV, 435) is right in reading *nū kit sahaḥ-gāḥ amṛtaḥ nū tandate*. Comp. as to *nū kit nū*, I, 120, 2, VI, 37, 3, VII, 22, 8. Agni is frequently called *ātandraḥ dūtāḥ* or similarly. Possibly we might read, instead of *nū tandate*, *nī tandate*, though parallel passages for the combination of this root with *nī* are not known—Prof Max

Muller's opinion is different. He writes: 'We say, der Funke schlägt oder fangt. Why should not the Hindu have said that Agni strikes out. That would be *vi tundate*, Agni schlägt aus im Augenblick. But even *ni tundate* may have been used in the sense of the spark striking down on the tinder—the *atasās*, mentioned in verse 2—which he ignites. I should translate 'The strength-begotten immortal strikes down or breaks forth (*vi*) quickly, whenever the *Hotrī* (Agni) becomes the messenger of the sacrificer (?)'

Note 2 I cannot follow Aufrecht in his translation 'zum boten des opfernden'. Comp. on Agni as the messenger of Vivasvat, Bergaigne, *Rel Védique*, I, 87, H O, *Religion des Veda*, 122, 275

Verse 2

Note 1 Literally, his back shines like a racer. On this kind of comparison, see Bergaigne, *Mélanges Renier*, 86, Pischel, *Vedische Studien*, I, 107

Verse 3

Note 1 *Krânā* comp. von Bradke, *Dyâus Asura, Ahura Mazdâ und die Asuras*, p 36, Pischel, *Vedische Studien*, I, 70

Note 2 Bergaigne, *Rel Védique*, I, 59 seq

Verse 4

Note 1 On *vr̥thâ*, see Geldner, *Vedische Studien*, I, 116, Neisser, *Bezenberger's Beiträge*, XIX, 148 seq

Note 2 The meaning is 'with his flames which are sharp like a sickle'. *Sr̥m* is written here as a paroxytonon, in several other passages it is an oxytonon. Such differences are not quite rare, and there is no reason for taking on this account *sr̥nyâ* as an instr. plur. fem. of the adjective *sr̥nya*, 'mit verkürzter Endung' (Geldner, loc. cit.) 'His sickle is the sharp edge of Agni'. M M — On *guhūbhīk*, comp. Pischel, *Vedische Studien*, II, 111

Note 3 As to *vr̥shâyāse* with the accusative, comp. Gaedicke, 74 RV X, 44, 4 *ûrgāḥ skambhām . . vr̥shâyāse*

Note 4. With the last Pāda comp IV, 7, 9 *kr̥ishnām te éma rúsataḥ purāḥ bhāḥ*

Verse 5.

Note 1 That is, among the fuel.

Note 2. I think that we have here probably—(though, of course, this explanation can be avoided)—an anacoluthon. The poet began with the nominative (*abhivr̥gān*), and then he changed the construction and went on as if he had begun with the ablative, taking *sthātúḥ karátham* (comp Lanman, 422) as the subject instead of Agni—*Patatrínāḥ* seems to be nom pl, comp I, 94, 11 (see below)

Verse 7

Note 1. The translation of *aratí* is only approximative and conjectural

Note 2 Comp Pischel, *Ved Studien*, II, 111

Note 3 Comp III, 54, 3- *saparyāmi práyasā yāmi rátnam*

Verse 9

Note 1 The last Pāda is the standing conclusion of the Nodhas hymns

MANDALA I, HYMN 59

ASHṬAKA I, ADHYĀYA 4, VARGA 25

1 The other Agnis (the other fires) are verily thy branches, O Agni In thee all the immortals enjoy themselves¹ Vaisvânara! Thou art the centre² of human settlements, like a supporting column thou holdest men³

2 The head of heaven, the navel of the earth is Agni, he has become the steward¹ of both worlds Thee, a god, the gods have engendered, O Vaisvânara, to be a light for the Ārya

3 As in the sun the rays are firmly fixed, thus in Agni Vaisvânara all treasures have been laid down¹. (The treasures) which dwell in the mountains, in the herbs, the waters, and among men—of all that thou art the king

4. As the two great worlds to their son¹, like a Hotrî, like a skilful man, (we bring) praises— manifold (praises) to him who is united with the sun, to the truly strong one, new (praises) to Vaisvânara, the manliest god.

5. Thy greatness, O Gâtavedas, Vaisvânara, has exceeded even the great heaven Thou art the king of the human tribes; thou hast by fighting gained wide space for the gods.

6. Let me now proclaim the greatness of the bull whom the Pûrus worship as the destroyer of enemies¹ Agni Vaisvânara, having slain the Dasyu, shook the (aerial) arena and cut down Sambara.

7 Agni Vaisvânara, extending by his greatness over all dominions, who is to be worshipped, the bright one, rich in loveliness, is awake (or, is praised) among the Bharadvâgas, in the homestead of Purunîtha Sâtavaneya, with his hundredfold blessings

NOTES

The same *Rishi* as in I, 58 Metre, Trishubh None of the verses of this hymn occurs in the other *Samhitâs*

Verse 1

Note 1 Comp VII, 11, 1 ná *rité* tvát amṛtâh mâday-
ante, 'the immortals do not enjoy themselves without thee'

Note 2 Literally, 'the navel' Comp Muir, V, 214

Note 3 Comp IV, 5, 1 (see below) úpa stabháyat
upamît ná ródha

Verse 2

Note 1 Comp the remark on I, 58, 7 (note 1)

Verse 3

Note 1. I cannot follow Prof von Roth (*Zeitschrift der D Morgenl Gesellschaft*, XLVIII, 116), who explains dadhire as a third person sing of dhîz

Verse 4

Note 1 The incompleteness both of the construction and of the metre shows that the text of the first Pâda is corrupt I doubt whether it ever will be possible to restore the correct reading with full certainty, but I shall be glad if others succeed better than I did—and I may add, better than Prof von Roth (*Zeitschrift der D Morg Gesellschaft*, XLVIII, 117 seq) seems to me to have succeeded—in correcting and in interpreting the text I think that after sūnâve

ródaśi clearly one syllable is wanted to complete the Páda possibly we should read therefore sūnáve ródasyo^h (comp verse 2, Páda 2, aratí^h ródasyo^h, which words form the end of the Páda) Agni, as is well known, is the son of the two worlds, the sūnú^h ródasyo^h. In the beginning of the Páda brīhatī must either refer to the two worlds in this case we have to read brīhatyó^h (instead of brīhatī iva), or brīhatī may refer, as this adjective frequently does, to the gíra^h, and we shall possibly have to read brīhatī^h va^h (as to va^h, comp Delbruck, Altindische Syntax, 206) But of course all these are mere guesses. In every case the verb on which the accusative gíra^h depends ('we bring,' or something like that) must be supplied

Verse 6

Note 1 Or, as the killer of Vṛitra. See H. O., Religion des Veda, 135, note 2

MANDALA I, HYMN 60.

ASHTAKA I, ADHYĀYA 4, VARGA 26

1. Mâtariśvan brought (Agni) to Bhrigu as a gift precious like wealth, of double birth¹, the carrier, the famous, the beacon of the sacrifice², the ready and immediately successful messenger.

2 Both follow his command, the Uśis¹ offering sacrificial food, and the mortals The Hotri (Agni) has sat down before daybreak among the clans, the lord of the clans, whose leave should be asked, the performer of worship.

3 May our new, beautiful praise, born¹ from our heart, reach him the honey-tongued (Agni), whom the human priests in our settlement², the Āyus, offering enjoyment have engendered

4 The Uśig¹, the purifier, the Vasu has been established among men, the best Hotri among the clans, the domestic² master of the house in the house Agni has become the treasure-lord of treasures.

5 Thus we, the Gotamas, praise thee, O Agni, the lord of treasures, with our (pious) thoughts, rubbing thee as (they rub down) a swift racer that wins the prize May he who gives wealth for our prayer, come quickly in the morning¹

NOTES

Rishi and metre are the same. No verse occurs in the other Samhitās

Verse 1

Note 1. The celestial and the terrestrial birth of Agni. Comp Bergaigne, *Rel Véd*, II, 52

Note 2 The text has *vidáthasya* Comp I, 31, 6, note 2

Verse 2

Note 1 On *usīg* ('the willing one'), as denoting the mythical priests who have first established Agni and have sacrificed as the first, comp Bergaigne, I, 57 seq The *ubháyāsaḥ* seem to be these mythical ancestors and the actual sacrificers

Verse 3

Note 1 I propose to read *gāyamānā* Comp I, 171, 2 *stomaḥ* . *hrīdā tashṭāḥ* , II, 35, 2 *hrīdāḥ ā sūtashṭam* *mántram* , VIII, 43, 2 *ágne gánāmi sushṭutīm* , V, 42, 13 *gíram* . *gāyamānām*, &c—Comp Lanman, 356

Note 2 On the meaning of *vṛigána*, see Max Muller, vol xxxii, pp xx, 208, 304 , Geldner, *Vedische Studien*, I, 139 seq , with my remarks, *Gottinger Gelehrte Anzeigen*, 1890, 410 seq , Ludwig, *Ueber Methode bei Interpretation des Rig-veda*, 27 seq , Colinet, *Les Principes de l'Exégèse Védique d'après MM Pischel et Geldner*, 28 seq , von Bradke, *Zeitschrift der Deutschen Morg Gesellschaft*, XLVIII, 500 , Bechtel, *Nachrichten der Gottinger Gesellschaft der Wiss* , 1894, 392 seq

Verse 4

Note 1 See verse 2, note 1.

Note 2 Bartholomae's theory (Bezenberger's *Beitrage*, XV, 194) that the stem *dámûnas* has been developed out of the phrase *dámû naḥ*, 'in our house,' does not carry conviction.

Verse 5

Note 1 See I, 58, 9, note 1

MANDALA I, HYMN 65

ASHTAKA I, ADHYÂYA 5, VARGA 9.

1¹ Thee who hidest thyself in secret like a thief with an animal² (which he has stolen)—who hadst harnessed³ adoration and carriedst adoration—

2. The wise unanimously followed by thy foot-marks¹ All (gods) deserving worship (reverentially) sat down near thee

3 The gods followed the laws of *Rita* There was an encompassing as the heaven (encompasses) the earth¹.

4 In the lap, in the womb of *Rita*, the waters nourish the fine child with praise, him who is well born

5 Like good fortune, like a broad abode, like the fertile hill¹, like the refreshing stream,

6. Like a racer urged forward in the race, like the rapids of the *Sindhu*¹—who can hold him back?

7 (He is) the kinsman of the rivers, as a brother of his sisters He eats the forests as a king (eats, i e takes the wealth of) the rich¹

8 When he has spread through the forests, driven by the wind, Agni shears the hair of the earth

9 Sitting in the waters he hisses like a swan (He is) most famous by his power of mind, he who belongs to the clans, awakening at dawn—

10 A performer of worship like Soma, the god born from *Rita*, like a young (?)¹ beast, far-extending, far-shining

NOTES.

The authorship of the whole collection, I, 65-73, is ascribed to Parâsara Sâktya. These hymns are addressed exclusively to Agni. The greater part of them (65-70) is composed in the Virâg metre, comp. on this metre my *Prolegomena*, 95 seq. I have given there my reasons for considering that each verse consists of twenty, not of forty syllables.

This section ascribed to Parâsara has been treated of by Bollensen, *Zeitschrift der D. Morg. Gesellschaft*, XXII, 569 seq. No verse of these hymns composed in the metre *Dvîpadâ Virâg* (I, 65-70) occurs in the other *Saṃhitâs*.

Verse 1

Note 1 Professor Max Muller proposes the following translation for verses 1 and 2. The wise (gods) together followed thee (Agni) when in hiding, by means of footsteps, as one follows a thief by the animal, they followed thee who accepts and carries adoration (to the gods). All the worshipful gods sat down (reverentially) near thee.

Note 2 There is no reason for reading with Bartholomae (*Studien zur indogermanischen Sprachgeschichte*, I, 48) *paśván* (gen. plur.) *ná táyúm*.

Note 3 Ludwig proposes *yuvânâm*, which is quite unnecessary — See also Gaedicke, 173.

Verse 2

Note 1 We have here the well-known myth of the hidden Agni discovered by the gods. The 'wise ones,' (*dhîráḥ*) are no doubt the searching gods, the same who are called *yáḡatrâḥ* in the last Pâda, and who are expressly designated as *devâḥ* in verse 3. Comp. Bergaigne, I, 110.

Verse 3

Note 1 Regarding the construction, see Gaedicke, 192 — Professor Max Muller's opinion on this phrase differs from

mine He writes. 'I should prefer *parīśān*. But *parīśān* seems to mean a running about, reconnoitring, searching. "There was searching on earth as in heaven," lit earth, like heaven, was reconnoitring-ground.'

Verse 5

Note 1 Comp VIII, 50, 2 *girīḥ nā bhugmā* I believe that Boehtlingk-Roth, Bollensen, and Grassmann are right in correcting our passage accordingly, *raṇvā, prithvī, sambhū* follow the gender of the corresponding substantives, and the same may be expected here. Comp Lanman, 530 The meaning is that Agni yields nourishment to all beings as a mountain fertilises the country by the waters which come down from it, comp VIII, 49, 2 *girīḥ iva prā śāsāḥ asya pinvire dātrāṇi purubhógasāḥ*

Verse 6

Note 1 Regarding the construction, comp Gaedicke, 252 seq, Bergaigne, *Mélanges Renier*, 95 Joh Schmidt (*Die Pluralbildungen der indogerm Neutra*, 305) and Ludwig (V, 524) are wrong in taking *kshódāḥ* as a locative or as an instrumental respectively

Verse 7

Note 1 Comp Pischel-Geldner, *Vedische Studien*, I, p xvi

Verse 10

Note 1 Can *śśvā* be the nominative of a stem *śśvan* which stands by the side of *śśru* as *ṛṛbhvan* of *ṛṛbhū*? Prof Max Muller proposes 'Large like a cow with young, like a pregnant cow.'

MANDALA I, HYMN 66.

ASHTAKA I, ADHYĀYA 5, VARGA 10

1 Like unto excellent wealth, like unto the shine of the sun, like unto living breath, like unto one's own¹ son—

2. Like unto a quick takvan¹ he (Agni) holds the wood, like milk, like a milch cow², bright and shining

3 He holds safety, pleasant like a homestead, like ripe barley, a conqueror of men,

4. Like a *Rzshi* uttering (sacred) shouts, praised among the clans, like a well-cared-for race-horse¹, Agni bestows vigour

5. He to whose flame men do not grow accustomed¹, who is like one's own mind², like a wife on a couch, enough for all (happiness)

6. When the bright (Agni) has shone forth, he is like a white (horse [?])¹ among people, like a chariot with golden ornaments, impetuous in fights.

7 Like an army which is sent forward he shows his vehemence, like an archer's shaft with sharp point

8 He who is born is one twin, he who will be born¹ is the other twin—the lover of maidens, the husband of wives².

9¹ As cows go to their stalls, all that moves and we, for the sake of a dwelling, reach him who has been kindled

10 Like the flood of the Sindhu¹ he has driven forward the downwards-flowing (waters)². The cows lowed at the sight of the sun³.

NOTES

The same *R̥ishi* and metre

Verse 1.

Note 1 Comp I, 166, 2, 185, 2, X, 39, 14 The second passage (*nītyam ná sūnūm pitróh upásthē dyāvā rākshatam pr̥thivī naḥ ābhvāt*) would be sufficient to show that we cannot translate 'wie ein überlebender sohn' (Ludwig)

Verse 2

Note 1 We do not know what animal the *takvan* is Comp I, 134, 5 with M M's note

Note 2 See Bergaigne, *Mél Renier*, 101, Gaedicke, 253.

Verse 4

Note 1 Comp X, 101, 7 *pr̥nītā ārvān hitām gayātha*

Verse 5

Note 1 Comp VII, 4, 3 *durókam agnīh āyāve suroka*.

Note 2 Prof Max Muller believes that *kiatu* here means, 'like *kartr̥*, a sacrificer, so that *kratuḥ na nityaḥ* sounds like *sūnuḥ na nityaḥ*, one's own sacrificing son But all this is very obscure'

Verse 6

Note 1 The second *Pāda* is translated by Grassmann 'wie Licht in Hausern,' by Ludwig 'fast weiss, bei den menschenstammen' I think that there can be no doubt that the words *svetáh ná* contain a comparison like all the other comparisons of which these hymns are full, this comparison is unduly effaced in Ludwig's translation Nor is Grassmann right in translating *svetáh* bei 'Licht,' the word is an adjective meaning 'white' and nothing else We must supply here, as in many passages, a substantive, and I do not see any reason why this should not be that

substantive with which *sveta* is most frequently combined in the *Rig-veda*, namely *arva*, comp I, 116, 6, 118, 9 [119, 10], VII, 77, 3, X, 39, 10 In V, 1, 4 it is said of Agni ' *svetáh vágā gāyate āgre áhnām*, 'the white racer is born in the beginning of the days'

Verse 8

Note 1 The traditional text is *yamáḥ ha gātáḥ yamáḥ gánitvam* Ludwig translates 'bewaltiger des gebornen, bewaltiger auch des, was erst geboren wird' It will scarcely be necessary to state the reasons which make against this translation *Yamáḥ yamáḥ* evidently means 'the one twin the other twin' Now if we leave the text unchanged, we cannot but translate 'the one twin is he who has been born, the other twin is that which will be born'—which sounds very strange In I, 89, 10 we have *áditiḥ gātám áditiḥ gánitvam*, IV, 18, 4 *antáh gâtéshu utáyé gánitvāḥ*, X, 45, 10 *út gâténa bhínádat út gánitvāḥ* In all these cases *gātá* and *gánitva* stand parallel, there is no such difference as in our passage, according to the traditional text, between him (masc) who is and that (neuter) which will be Thus I propose to read *gánitvāḥ*, of which conjecture Ludwig has thought also (see his note, IV, 259) that present Agni who has been born, and that future Agni who will be born, are twins—Prof Max Muller has discussed this passage in his *Science of Language*, II, 630 seqq He interprets the twin who has been born as Agni representing the morning, the twin who will be born as the evening

Note 2 The maidens very probably are the dawns (comp Prof Max Muller's discussion quoted in the last note) Are the wives the sacrificial ladles which approach Agni, or the offerings of ghee, or the prayers? See Bergaigne, *Rel Védique*, II, 9 seqq

Verse 9

Note 1 This verse is very obscure, and I am quite aware of the merely tentative character of the translation which

I propose I leave *vaḥ* untranslated (comp Delbruck, *Altindische Syntax*, 206), which must be done in most of the numerous verses beginning with the words *tām vaḥ*. I then read *karāthā* (comp 68, 1, 70, 3 7) *Vasatyā* seems to be either a dative similar to the newly-discovered datives in -ā of a-stems, or we possibly should read *vasatyai* (*vasatyā* in the *Samhitā-pāṭha*) — Prof Max Muller thinks of a correction *karāmaḥ* and would translate. 'To him (whom you know—*vaḥ*) when lighted we go for our dwelling, as the cows reach their home'

Verse 10

Note 1 Comp above, 65, 6

Note 2 Or the downwards-streaming libations of *Ghrīta* and the like? Comp below, I, 72, 10 with note 4

Note 3 Comp below, 69, 10

MANDALA I, HYMN 67

ASHTAKA I, ADHYĀYA 5, VARGA 11.

1 Victorious¹ in the forests, a friend among men, he demands obedience like a king, the undecaying one².

2 Like good peace, like fortunate wisdom, may he (Agni) be a kind *Hotri*, a carrier of offerings

3 Having taken in his hand all manly powers, he has made the gods fear, when sitting down in his hiding-place

4 There the thoughtful men find him, when they have recited the spells which they had fashioned in their heart

5 As the goat¹ (supports) the earth², thus he supports the earth², he upholds the sky by his efficacious spells

6. Protect the dear¹ footsteps of the cattle² O Agni, thou who hast a full life, thou hast gone from covert to covert³

7 He who has seen him the hidden one, he who has got near to the stream of *Rṛta*¹—

8 They who get him off, doing service to *Rṛta*, to him¹ he then indicates riches

9. He who grows up with might within the plants, and within the children¹, and within the sprouting grass²—

10 The splendour [?] in the home of the waters¹, the full-lived. The sages made him as if building a seat.

NOTES.

The same *Rīshi* and metre

Verse 1

Note 1 '*Gāyuh* aus *gyāyuh*, wie der compar *gyâyân gyeshthah* zeigt,' Ludwig But what shows that *gyâyân* is the comparative of *gāyuh* and that the utterly impossible change of *gy* into *g* is possible? Ludwig's translation 'überwindend' is right, comp I, 119, 3

Note 2 I propose to read *aguryáh* Prof Max Muller conjectures—as Roth (Pet Dict) has done—that *srushá* may mean 'obedient, servant,' he translates 'He desires a servant (or worshipper) who is not aged'

Verse 5

Note 1 On the mythical goat whose office it is to support the worlds, comp I, 164, 6, VIII, 41, 10, X, 82, 6, Bergaigne, III, 21, H O, Religion des Veda, 72

Note 2. For 'earth' the text has two different words, *kshám* and *pr̥thivīm* Prof Max Muller conjectures *dyám* for *kshám* 'He, Agni, supports the earth, as the buck the sky.'

Verse 6

Note 1 Literally, 'the dear footsteps,' but the meaning of *priyá* may be compared to that of the Homeric *φίλος*, his own

Note 2 One could be tempted to refer the word *paru* to Agni, whose footsteps (*padāni*) the 'wise ones' follow (65, 2), and whom they find out in his hiding. Thus we could translate, 'Look at the dear footsteps of the beast' But the comparison of 70, 6 makes it more probable that the imperative *ní páhi* is addressed to Agni. I believe therefore that Grassmann is right in translating 'Die lieben Statten der Heerden schutze' Ludwig's translation is

similar to this Prof Max Muller translates 'Observe the footsteps of the animal (the stolen animal of the thief Agni)'

Note 3 With guhá guham comp I, 53, 7 yudhá yúdhām, purá púram

Verse 7

Note 1 Dhārām *ritásya* comp V, 12, 2 *ritásya dhārāḥ ānu trindhi pūrvīḥ*, 'open the many streams of *Rita*,' VII, 43, 4 *ritásya dhārāḥ sudúghāḥ dúhānāḥ*, 'milking the streams of *Rita* flowing with plenty' The stream of *Rita* seems to mean the stream of blessings (such as rain, ghee, &c) which flows to mankind according to the eternal laws of *Rita*

Verse 8

Note 1 The poet passes over from the plural to the singular

Verse 9

Note 1. Bollensen's conjecture *pragāsu* (instead of *pragāḥ utá*) seems very probable to me Prof von Roth (Ueber gewisse Kurzungen des Wortendes, p 2) takes a different view

Note 2 Comp I, 95, 10 (see below), VII, 9, 3 *apām gárbhaḥ prasṛvaḥ á viveṣa*, 'the son of the waters has entered upon the sprouting grass'

Verse 10

Note 1 'Why not *kitiḥ apām dame*, that is, the (burning) pile in the home of the waters' M M

MANDALA I, HYMN 68.

ASHTAKA I, ADHYÂYA 5, VARGA 12.

1. Cooking¹ (the oblations²) the quick one has approached the sky He has revealed the nights and what stands and moves²—

2 When he the god, alone of all these gods¹ encompassed (the others) by his greatness

3 When thou, O god, hadst been born living from the dry (wood), then all (gods and men²) were pleased with thy wisdom

4. They all obtained the name of divinity, of immortality¹, serving the *Rita* in due way

5 The instigations of *Rita*, the thought of *Rita*¹ they all performed the works of [²] the full-lived one²

6 Bestow wealth, thou who art the knowing one, on him who worships thee or who does service to thee¹

7 He who sits down as the *Hotri* among the offspring of *Manu* he verily is the master of all these riches

8 They longed together for the seed in their bodies¹, and the wise ones were concordant among each other in their minds.

9. They took pleasure in his will, as sons (take pleasure) in their father's (will), the quick ones who have listened to his command.

10 He who is rich in food has opened the gates of wealth¹. The householder (*Agni*) has adorned the sky with stars.

NOTES

The same *Rīshi* and metre

Verse 1

Note 1 Boehtlingk-Roth are wrong in deriving *srīnān* (which should more correctly be written *srīnān*, comp my Prolegomena, 477) from the root *srī*. They supply an object like *soḥiḥ* and translate 'Licht verbreitend hebt er sich zum Himmel'

Note 2 Lanman, 422

Verse 2

Note 1 Bollensen conjectures *devānām devāḥ* (instead of *devāḥ devānām*) which seems to be right (comp below, 69, 2), though this conjecture is not absolutely necessary (see my Prolegomena, 97)

Verse 4

Note 1 *Amṛítam* belongs to *nāma*, comp V, 57, 5 *amṛítam nāma bheḡire*, X, 123, 4 *vidát gandharvāḥ amṛt-tāni nāma*

Verse 5

Note 1 With *ṛtāsya dhītīḥ* comp I, 71, 3, IV, 23, 8, IX, 76, 4, 97, 34, 111, 2 — Prof Max Muller thinks that *ṛta* should be taken as a name of Agni 'for the righteous (Agni) are the prayers, for the righteous the devotion'

Note 2 Is *visvāyuh* an adverb meaning 'eternally'? As *visvāyu* is an epithet of Agni frequently used in the Rīg-veda and especially in the Parāśara hymns (see 67, 6 10, 68, 5, 73, 4), one feels tempted to read *visvāyoh* (comp IV, 42, 1 *rāshtrām kshatrīyasya visvāyoh*)

Verse 6

Note 1 Comp III, 59, 2 *yāḥ te āditya śikshati vratēna*.

Verse 8

Note 1 Some light is thrown on this obscure verse by the hymn, I, 72, a hymn belonging, as our hymn does, to the Parâsara collection. It is shown by the second verse of that hymn (see below) that the searching ones, 'ámûráh,' are the gods who seek Agni. It seems probable, consequently, that the 'seed' is Agni (comp I, 164, 35, where Soma is said to be *vrîshnâh* ásvasya réta^h, 'the seed of the manly horse'). Of the same searching gods in I, 72, 5 the expression *samgânânâh* is used, comp sám gânata in our passage.

Verse 10

Note 1 Ráyah must be a genitive, comp I, 72, 8 ráyáh dúrah ví rîtagñâ^h agânan. Probably the accent should be ráyáh, comp, however, Lanman, 431.

MANDALA I, HYMN 69

ASHTAKA I, ADHYĀYA 5, VARGA 13

1 Bright, flaming, like the lover of the Dawn¹,
he has, like the light of the sky, filled the two
(worlds of Heaven and Earth) which are turned
towards each other

2 As soon as thou wert born thou hast excelled
by thy power of mind, being the son of the gods
thou hast become their father

3 (Agni is) a worshipper (of the gods), never
foolish, (always) discriminating, (he is) like the
udder of the cows, (he is) the sweetness of food¹.—

4 Like a kind friend to men, not to be led
astray¹, sitting in the midst, the lovely one, in the
house,

5 Like a child when born, he is delightful in the
house, like a race-horse which is well cared for¹,
he has wandered across the clans²

6 When I call (to the sacrifice) the clans who
dwell in the same nest with the heroes, may Agni¹
then attain all divine powers¹

7 When thou hast listened to these heroes, no
one breaks those laws of thine

8 That verily is thy wonderful deed that thou
hast killed¹, with thy companions, (all foes), that
joined by the heroes, thou hast accomplished thy
works²

9. Like the lover of the Dawn¹, resplendent and
bright, of familiar form may he (thus) pay attention
to this (sacrificer)

10 Carrying (him) they opened by themselves the doors (of heaven) They all shouted at the aspect of the sun¹.

NOTES

The same *Rishi* and metre

Verse 1

Note 1 The lover of the Dawn is here the Sun See Pischel, *Vedische Studien*, I, 31

Verse 3

Note 1 Agni is the sweetness of food (comp V, 7, 6 *svādanam pītūnām*), it is not probable that *svādma* and *ūdhaḥ* should depend on *vigānān*, as Ludwig believes

Verse 4

Note 1 I adopt Boehtlingk-Roth's conjecture *ahūryāḥ* *Āhūryaḥ* would mean, 'he who is to be led astray'

Verse 5

Note 1. See above, 66, 4

Note 2 'He has overcome the (hostile) clans' M M

Verse 6

Note 1 Perhaps *devatvá* is an instrumental, as Ludwig takes it In this case we should have to translate 'may Agni by his divine power attain everything'—Prof Max Muller translates this verse 'When I with my men call the clans of the same nest (the gods), Agni will obtain all divine honours'

Verse 8

Note 1 The first hemistich of this verse has eleven syllables instead of ten and shows the regular *Trishṭubh* type. The same irregularity occurs in 70, 4 10 As I have shown in my *Prolegomena*, p 97, this metrical irregularity does not necessitate corrections of the text,

and the comparison of X, 147, 1 (see next note), where it is said áhan yát vr̥trám vivéḥ apáḥ, seems even to confirm the traditional reading. It cannot be denied, however, that the double yát and the use of áhan without an object raises some suspicion. In I, 34, 3, 186, 4 we have samāné áhan. Possibly we may read, tát tú te dámsaḥ áhan samāné, 'this wonderful deed of thine has been accomplished on one and the same day (with that mentioned in verse 7)' I am fully aware of the uncertainty of such guesses. The removal of yát has already been proposed by Bollensen (*Zeitschrift der Deutschen Morg Gesellschaft*, XXII, 592).

Note 2 Here we may correct the text with greater certainty than in the first hemistich, or to speak more accurately, we shall have to correct not the traditional text itself, but that ancient grammatical commentary on the text which has been preserved to us in the *Padapāṭha*. The words vivérápāmsi of the *Samhitāpāṭha* are written in the *Padapāṭha* vivéḥ rāpāmsi. Now we read IV, 19, 10 āpāmsi. náryā áviveshíḥ, 'thou hast performed manly works'. In X, 147, 1 we have áhan yát vr̥trám náryam vivéḥ apáḥ here the adjective nárya clearly shows that apáḥ is a blunder for āpáḥ, and we must translate, 'when thou hast killed Vṛtra and performed thy manly work'. This passage shows that in X, 76, 3 also vivéḥ apáḥ should be corrected (v āpáḥ). Thus we have three passages in which áviveshíḥ or vivéḥ has the object āpáḥ, āpāmsi, and we may infer with full certainty that in our passage vivérápāmsi does not correspond to a *Padapāṭha* reading vivéḥ rāpāmsi but vivéḥ āpāmsi. The same may be said with regard to VI, 31, 3 (mushāyáḥ kakrām áviveḥ rāpāmsi; *Samh* ávive rāpāmsi).

Verse 9

Note 1 Comp above, verse 1

Verse 10

Note 1 Comp above, 66, 10

MANDALA I, HYMN 70

ASHTAKA I, ADHYĀYA 5, VARGA 14

1 May we, the poor¹, succeed in many (pious) thoughts² May Agni with his pure splendour attain everything—

2 He who understands the divine laws and the birth of the human race.

3 He who is the child of the waters, the child of the trees, the child of that which stands, and the child of that which moves

4. Even in the rock (they have done homage [?]) to him, in his dwelling¹ (He is) like a protector [?]² of the clans, the immortal one, he who is of a good mind

5. For he, Agni, (shows himself as) an earth-protecting (lord) of riches¹ to the man who satisfies him with well-spoken (prayers)

6 Protect O knowing one, these beings, thou who knowest the birth of gods and men¹.

7 He whom many nights (and dawns), in their different forms¹, may increase, whom that which moves² and that which stands (increases), the god penetrated by *Rita*—

8 That Hotr who has sat down in the sun¹, has been successfully worshipped² (by the human sacrificers), he who truly accomplishes all his works

9 On the cows, on the trees thou hast conferred excellence May all men bring us tribute in the sun¹

10 In many places men have worshipped thee
They have brought (thee) to different places¹ as
sons (divide) the property of an aged father²

11¹ (He is) like a greedy man² who goes
straight (to his aim), like a mighty archer, like
a fearful avenger [?] ³, impetuous in contests⁴

NOTES

The same *Rīshi* and metre

Verse 1

Note 1 I adopt Bergaigne's opinion on the word *ari*
(see *Religion Védique*, II, 218 seq.)

Note 2 The *Padapāṭha* has *manishā* instead of *manishāḥ*
See my *Prolegomena*, 385, Lanman, 363 Prof Max Muller
proposes to translate 'May we by wisdom overcome many
enemies!' He writes 'Is not *vanema* almost a standing
formula as applied to enemies? Let us conquer the enemies
The enemies are masculine in VII, 48, 3 *viśvān aryāḥ van-*
van, feminine in VI, 16, 27 *vanvāntaḥ aryāḥ ārātīḥ* VIII,
39, 2 *viśvāḥ aryāḥ ārātīḥ* X, 133, 3 *viśvāḥ ārātayaḥ aryāḥ*
IV, 50, 11 *gagastām aryāḥ vanúshām ārātīḥ* (repeated
VII, 97, 9, cf I, 29, 4)' For my translation I refer to
II, 5, 7 *stómam vanéma*, II, 11, 12 *dhīyam vanema*,
I, 122, 14 *aryāḥ gīraḥ*, X, 148, 3 *aryāḥ vā gīraḥ abhī arka*
vidvān

Verse 4

Note 1 Or even in the rock (they have done homage)
to him, and in the (human) dwelling? I believe we must
supply a verb on which the dative *asmai* depends Ludwig
proposes to read *duronām* 'within the stone is his
dwelling' Comp II, 1, 1, VI, 48, 5

Note 2 I do not understand *viśām ná viśvaḥ* Ludwig
translates 'er ist der menschen allgemeiner, unsterblicher

fursorger' But *vīsva* does not mean 'allgemein,' and Ludwig omits *ná*, 'like' One should expect a phrase like *vīśām ná vīspátih*, which of course is metrically impossible Is it too bold to correct *vīsvah* into *vīspáh*, a word hitherto not found in the texts, but formed exactly like *stipá*, *pasupá*, *tanûpá* and others?—Prof Max Muller takes *asmai* as dependent on *svâdhîh* and *vīsvah* as belonging at the same time to *amṛtah* and to *vīśām* He translates 'To him also who dwells in the rock and in the house, every immortal like every one among men is well disposed'

Verse 5.

Note 1 Comp VII, 10, 5 *sá hí kshápâvân ábhavat rayinām*

Verse 6

Note 1 Most probably we have here not the accusative *mártân* but the genitive *mártâm*, which was confounded by the arrangers of the traditional text with the accusative and treated according to the Sandhi rules which govern the ending *-ân* See Lanman, Noun-Inflection, 353, Bartholomae, Studien zur indogermanischen Sprachgeschichte, I, 48

Verse 7

Note 1 Lanman (p 422) takes *kshapáh vīrûpáh* as accusatives, and translates, 'Whom through many nights and mornings all beings worship' I believe that they are nominatives, and that we should accentuate *kshápah* As *vīrûpa* is a regular epithet of *náktoshásâ*, I think that *kshápah* is to be understood as an elliptic plural similar to the elliptic duals *ushásâ* or *áhanî* (comp Delbruck, Altindische Syntax, 102), and that it means, 'the nights (and mornings)'—Comp VI, 38, 4 *várdhân māsâh sarádaḥ dyávaḥ índram*, 'May months, years, days increase Indra's greatness'

Note 2 Of course *ka rátham* is a mistake for *karátham*, as first pointed out by Benfey

Verse 8

Note 1 On the locative *s̥var*, see Lanman, 488, Joh Schmidt in Kuhn's Zeitschrift, XXVII, 306, Bartholomae in Bezzenberger's Beitrage, XV, 42 Comp X, 61, 14 *s̥vaḥ* ná yé trishadhassthé nishedúḥ

Note 2 Comp X, 53, 2 *árādhi* hótâ nishádâ yágyiân

Verse 9

Note 1 Is it not more probable that tribute was brought to Agni (comp V, 1, 10) than to the human worshippers? Possibly we should change *s̥vaḥ naḥ* (*s̥var naḥ* of the *Samhitâpâtḥa*) into *svarnaḥ*, a vocative of the stem *s̥varni* = *s̥varnara*. The translation would be, 'All men have brought tribute to thee, O sun-heio!'

Verse 10

Note 1 Comp V, 11, 4 *agním náiaḥ ví bharante grīhé-grīve*

Note 2 Regarding the metre, comp above, 69, 8, note 1

Verse 11

Note 1 This verse may possibly be a later addition. See Bergaigne, Recherches sur l'Histoire de la *Samhitâ*, I, 61

Note 2 On *grīdhnú*, comp Pischel, Ved Studien, I, 231

Note 3 Comp I, 32, 14 *áheḥ yâtâram*

Note 4 See above, 66, 6

MANZALA I, HYMN 71

ASHTAKA I, ADHYÂYA 5, VARGA 15-16.

1 The loving (women) have (amorously) excited¹ their lover, as wives of the same nest (house) their own husband The sisters have delighted in the dark and in the red (goddess)², as the cows in the brightly shining dawn

2 Our fathers, the Angiras¹, have broken even the strong fortresses by their hymns, the rock by their shouting They have opened to us the path of the great heaven, they have obtained day and sun and the shine of the dawn²

3 They founded the R̥ta, they set into motion the thought of it¹ Thus then the widely-spread (prayers)² of the poor³ which seek to obtain (wealth), which are free from thirst⁴, the active, approach⁵ the tribe of the gods⁶, strengthening them by offering them delight

4 When Mâtarisvan had produced him by attrition, he, the reddish, the noble one, who was brought to many places¹, has come to every house Then the Bhṛigu-like² has undertaken the messengership³ (for the mortal) as for a mightier king, being attached to him

5 When he had created sap to the great father Heaven, the knowing one stealthily approached the speckled (cows) The archer fiercely shot an arrow at him The god turned his impetuous power against his daughter¹

6 Augment, O Agni, twofold the strength of

the man who worships¹ thee in his house, or offers adoration to the loving one² day by day May he whom thou incitest be united with riches³

7 Every nourishment goes towards Agni¹, as the seven young² rivers (flow) into the ocean Our strength does not shine from kinsmen¹ Do thou therefore who knowest this, procure among the gods kindness for us

8¹ When the sharp splendour² reached the lord of men to incite him³, the bright sperm poured down from Heaven (or, from the god Dyaus)⁴, Agni produced⁵ and furthered the blameless, young, well-wishing host⁶

9 He who traverses the paths quickly¹ like thought, the Sun alone rules over wealth altogether (There are) the two kings Mitra and Varuṇa with graceful hands², who watch over the beloved ambrosia³ in the cows

10 Do not forget, O Agni, who art a sage possessed of knowledge¹, our paternal friendship Old age impairs the appearance (of men) as a cloud (covers the sun or the sky) Before this curse (attains us), think thou (of us)²

NOTES

The same *Rīshi* Metre, *Trishubh*

Though the hymns 71-73 are not composed in the *Virāg* metre like the preceding hymns, it is shown by manifold evidence that they had the same origin Verse 8 = VS XXXIII, 11, TS I, 3, 14, 6, MS IV, 14, 15

Verse 1

Note 1 Comp Geldner, *Vedische Studien*, II, 134

Note 2. If the text is correct, the 'sisters' may either

be the ten fingers which generate Agni by attrition (III, 29, 13, IV, 6, 8), or the streams of water among which Agni grows up, or streams of Ghṛta or the like (comp II, 5, 5, see below) Why these sisters are said to delight in the dark and in the bright goddess, the Night and the Dawn, remains doubtful

But I think there are reasons which strongly recommend a correction of the text In III, 55, 11 we read *syāvī ka ārushī ka svāsārau*, 'the two sisters, the dark one and the red one' Is it not probable that in our passage also it is the sisters who are described as dark and red? The dark goddess and the red goddess of course are Night and Dawn, and Night and Dawn, as is well known, are sisters in Vedic poetry And furthermore the 'sisters' are described in our verse as amorously exciting the god Agni for it cannot well be doubted that the *svāsāraḥ* of the third Pāda are identical with the *usatīḥ* of the first similarly it is said in 70, 7—in a hymn belonging to the same collection with our Sūkta—that the Nights and Dawns augment Agni's greatness, in other passages Agni is represented as beloved by the Dawn, or as suckled by Night and Dawn (Bergaigne, *Religion Védique*, II, 14 15) The 'sisters' then are stated in our verse to delight (*agushran*), probably in Agni now we read in II, 2, 2 *abhī tvā náktīḥ ushāsaḥ vavāsire āgne vatsām ná svāsareshu dhenávaḥ*, 'The Nights and Dawns, Agni, have lowed at thee as the milch-cows in their stalls at their calves,' comp Bergaigne, II, 15 Thus everything is clear, if we take the *usatīḥ* and the *svāsāraḥ* for the bright and dark goddesses, i e for the Dawns and Nights The correction of the text to which this interpretation leads, is *svāsāraḥ syāvīḥ ārushīḥ agushran*, 'the dark and the red sisters have delighted (in Agni)' It is easy to understand that the corruption of the text was occasioned by the simile of the fourth Pāda The words *ushāsam ná gāvaḥ* seemed to demand a parallel nominative and a parallel accusative in the third Pāda The nominative was *svāsāraḥ*, but there was no accusative Thus probably arose the reading *syāvīm ārushīm*

Verse 2

Note 1 On the Angiras as the fathers of the priestly tribes, see H O, Religion des Veda, 278

Note 2 The phrase *ushásaḥ ketúḥ* occurs several times in the Rīg-veda. I think that *ketúm usráḥ* means exactly the same, it has been shown by Kaegi, Festgruss an Boehtlingk, p 49, and by Bartholomae, Bezzenberger's Beitrage, XV, 185, that a genitive sing *usráḥ* existed

Verse 3

Note 1. Ludwig refers *asya* to the sacrificer, Bollensen to Agni, and so does Sâyana. I believe that *asya* should be explained as *ṛitásya*, the phrase *ṛitásya dhītí* is frequently used, comp IV, 23, 8, IX, 76, 4, 97, 34, 111, 2. See also Ludwig's note on III, 31, 1 (vol v, p 65) —Prof Max Muller refers *ṛita* to Agni. 'One might translate it by righteous. They established the righteous (Agni), they moved his mind (made him attend?)'

Note 2 The substantive (of feminine gender) which is to be supplied to *didhishvāḥ*, *ātrishyantiḥ*, &c, seems to me to be *gírah* or the like. *Aryáḥ* stands frequently together with *gírah* —Prof Max Muller writes 'Could not *ari* be a feminine like *karshani* and *vis*, see before, I, 70, 1. We should then translate, and then the people emulous, widely spread, never flagging [the stones also are called *atrishitāḥ* *atrishnagaḥ*, X, 94, 11], and active go towards the gods'

Note 3 See above, 70, 1, note 1

Note 4 Are the prayers called 'free from thirst' because they are accompanied by libations of *Ghrīta*, *Soma*, &c ?

Note 5 I believe that *devān grāma* depends both on *ákkhā* and on *vardháyantiḥ*

Note 6 *Devān*, or rather *devām*, is gen plur, see above, 70, 6, with note 1

Verse 4

Note 1 The place in which *vibhrītaḥ* stands would seem to show that it is an epithet of *Mātariśvan*, and so it is understood by Ludwig and by Bergaigne (Rel Véd I, 54)

But it is Agni himself, not Matarisvan, who is very frequently mentioned as víbhr̥ta or the like. As we read here, víbhr̥taḥ gr̥hē-gr̥hē, it is said in V, 11, 4 'agnīm nárah ví bharante gr̥hē-gr̥hē, 'the men carry Agni hither and thither, to every house,' comp I, 70, 10, III, 55, 4, X, 1, 2, 45, 2, 80, 4. Thus I believe the poet means to say that Matarisvan first kindled Agni, in one place of course, and that Agni then was brought to many places, to all human dwellings. I think that the text indeed can be understood in this way, if we suppose that the author, for the sake of the metre, allowed himself a hyperbaton or synchysis.

We must not omit to mention that the first Páda of I, 148, 1 is nearly identical with our passage máthīt yát im viṣtáḥ mātariśvā. This Páda is deficient by one syllable. If we were to read víbhr̥taḥ, as in our passage, this would lead indeed to the conclusion that there is no hyperbaton in our verse—for the verse, I, 148, 1, could not be explained in that way—but that víbhr̥taḥ refers to Matarisvan. I think, however, that it is more than doubtful that the verse, I, 148, 1, really ought to be corrected in this way, whatever may have been the original form of that verse, it is quite possible, and even probable, that it differed from our passage just in that one word.

Note 2 The exact meaning of Bhr̥gavāna is doubtful. It is, of course, derived from Bhr̥gu as vásavāna, tákavāna, from vásu, táku. Agni is called Bhr̥gavāna also in IV, 7, 4. Comp Bergaigne, I, 54.

Note 3 With the words ā dūt̥yam vivāya comp IV, 9, 6 véshī ít u asya dūt̥yam.

Verse 5

Note 1 This difficult verse evidently treats of the incest which the father Dyaus has committed with his daughter. Compare on this subject Bergaigne, *Rel Véd* II, 109 seq. Agni seems to be represented here as stimulating the desire of the father, the 'sap' (rásā) probably is the sperm, comp I, 105, 2.

In the second Pāda, Agni, having done, as it seems, some mischief, goes away to the 'speckled cows' We cannot say who these speckled cows were, they evidently are identical with those mentioned in another passage treating of the same story, X, 61, 8 — Bergaigne paraphrases the second Pāda of our verse, wrongly in my opinion, 'Agni sort furtivement de cette fille, de cette vache, *prisanī*'

The archer who shoots at Agni (third Pāda) is not better known to us than the speckled cows Bergaigne's opinion, 'que cet archer n'est autre que le père lui-même,' is not very convincing

Verse 6

Note 1 The traditional reading *vibhāti* ('he who shines for thee in his house') gives no satisfactory sense I propose to read *vidhāti* Cf I, 120, 1 *kathā vidhāti āpraketāh*

Note 2 I have some doubts as to the correctness of *usatāh* (*Samhitāpāṭha*, *usató*) *ānu dyūn* *Usāt*, of course, is an epithet not of the days, but of Agni But then we expect the dative Correcting the text (*usaté*) is all the easier, because before a following vowel the dative and the genitive were, in the original pronunciation, identical (*usatā-ānu*, see my Prolegomena, 447 sqq), the spellings of the *Samhitāpāṭha*, *usató ānu* and *usaté ānu*, belong to the inventions of Vedic grammarians

Note 3 Literally, May he whom thou incitest drive on the same chariot with riches Comp such expressions as *rathīh iāyāh* and the like

Verse 7

Note 1 Comp IV, 44, 2 *yuvóh vāpuh abhi prīkshah saṁante*, VII, 90, 5

Note 2 Comp I, 26, 10, note 1

Note 3 Ludwig nicht unter unsern freunden ward auszufundig gemacht die kraftspeise Grassmann nicht bei Verwandten ward uns Nahrung sichtbar Wilson Our food is not partaken of by our kinsmen Griffith Not by our brethren was our food discovered — Ludwig and Grassmann translate as if the text had *gāmīshu* What the

instrumental means is shown, I believe, for instance, by IV, 14, 2 *ví sūryaḥ rasmibhiḥ kēkitānaḥ*, 'the sun shining with his rays' Thus in our passage the poet seems to me to say, 'We have no strong kinsmen who might add lustre to our strength Agni, procure thou strength to us' Comp X, 23, 7 *vidmā hī te prāmatim deva gāmivāt*, 'for we know, O god, thy providing care like that of a kinsman' —Prof Max Muller proposes the translation 'Our wealth is not known by our kinsmen, i.e. we cannot support them as we ought'

Verse 8

Note 1 The poet returns here to the myth of which he had spoken in verse 5. Should the order of the verses be changed?—On our verse, compare Geldner, *Ved Studien*, II, 34

Note 2 *Tégas* seems to be here a synonym of *rétas*, as in the later language

Note 3 Is the lord of men Agni? See the third Pāda — *Ishé I consider, with Geldner, as an infinitive*

Note 4 My translation rests on the supposition that *dyaúḥ* is to be corrected into *dyóḥ*, thus the ablative is obtained, of which the word *abhīke* is usually accompanied (comp Lanman, 433, Collitz, Bezzenberger's *Beitrage*, X, 15) If we leave the reading *dyaúḥ*, this nominative will be the subject of the verb *ānat* Then *tégaḥ* must be accusative dependent on *ānat*, and we can scarcely avoid making *nṛpátim* to depend on the infinitive *ishé* This is the way which Geldner has followed in interpreting this passage But I cannot consider this separation of *nṛpátim* from the verb *ānat* very probable

Note 5 The exact meaning of *ganayat* seems to be here, 'he caused them to be born' Comp *Satapatha Brāhmaṇa* I, 7, 4, 4 *yathā tad devā retaḥ prāganayan* (comp *Aitareya Brāhmaṇa* III, 34, see also *Rig-veda* X, 61, 7)

Note 6 This may be the host of the seven *Rishis* Comp. III, 31, 1–5, IV, 1, 12 seq (?) Or the Maruts are alluded to (comp. below, 72, 4), though that seems to me less probable

Verse 9

Note 1 Literally, in one day. But *sadyáḥ* has already in the R̥g-veda the secondary meaning 'immediately, quickly.'

Note 2 Comp III, 56, 7 *rāḡānā mītrā-váruṇā supānī*.

Note 3 See below, 72, 6.

Verse 10

Note 1 Comp VII, 18, 2 there the words *abhí vidúḥ kavíḥ sán* are identical with our text

Note 2 Of the second hemistich Prof Collitz has treated in Bezzenberger's Beitrage, X, 15, note He paraphrases the meaning in the following way 'Der Sinn des ganzen Verses ist : unsere Freundschaft mit dir, Agni, stammt aus alter Zeit Nun sagt man zwar "im Alter andert sich das Aussehn wie das der Wolke" Aber stehe du uns bei vor diesem Fluche' I do not believe that this interpretation, though very ingenious, gives the real meaning of the Vedic poet — Comp I, 179, 1 *mināti sríyam garimā tanūnām*

MANDALA I, HYMN 72

ASHṬAKA I, ADHYĀYA 5, VARGA 17-18

1 He has brought down (i e surpassed) the wisdom of many a worshipper¹, he who holds in his hand all manly power Agni has become the lord of treasures, he who brought together all (powers of) immortality

2¹ All the clever immortals when seeking did not find the calf though sojourning round about us The attentive (gods), wearying themselves, following his footsteps², stood at the highest, beautiful³ standing-place of Agni.

3 When the bright ones¹ had done service² to thee, the bright one, Agni, with *Ghr̥ta* through three autumns, they assumed worshipful names, the well-born shaped their own bodies

4 Acquiring (or, exploring[?]) for themselves the two great worlds, the worshipful ones brought forward their Rudra-like powers¹ The mortal, when (beings) were in discord², perceived and found out Agni standing in the highest place

5 Being like-minded they¹ reverentially approached him on their knees Together with their wives they venerated the venerable one² Abandoning their bodies they made them their own³, the (one) friend waking when the (other) friend closed his eyes⁴

6 When the worshipful (gods) have discovered the thrice seven secret steps¹ (or, places) laid down in thee, they concordantly guard with them immor-

tality Protect thou the cattle and that which remains steadfast² and that which moves

7 Knowing, O Agni, the established orders¹ of (human) dwellings, distribute in due order gifts² that they may live Knowing the ways which the gods go¹, thou hast become the unwearied messenger, the bearer of oblations

8 They who knew the right way and were filled with good intentions, beheld from heaven the seven young¹ (rivers) and the doors of riches Saramâ found the strong stable of the cows from which human clans receive their nourishment²

9 The Earth has spread herself far and wide with them who are great in their greatness, the mother Aditi, for the refreshment of the bird¹, with her sons who have assumed all powers of their own dominion², preparing (for themselves) the way to immortality

10 When the immortals created the two eyes of heaven¹, they placed fair splendour in him (Agni)². Then they rush down³ like streams let loose The red ones have recognised, O Agni, those which are directed downwards⁴

NOTES

The same *Rishi* and metre — Verse 1 = TS II, 2, 12, 1
Verse 3 = TB II, 4, 5, 6 Verses 8-9 = TB II, 5, 8, 10

Verse 1

Note 1 The meaning seems to me to be by his wisdom he excels all human wisdom Prof Max Muller translates 'Agni, who holds in his hand all that men desire, conquers

(or, wins for himself) the praises of many a wise worshipper ' And the last Páda 'he who brought together all immortal blessings'—On *śarvat*, see VI, 61, 1, VII, 18, 18, VIII, 23, 28.

Verse 2

Note 1 Here we have again the myth of the hidden Agni whom the gods seek. Agni is meant by the calf

Note 2 Going on foot, *Sâyana*

Note 3 I follow *Sâyana*, *Bollensen*, and *Ludwig* in taking *kānu* as a locative

Verse 3

Note 1 'Was not *Sâyana* right in taking this verse as referring to the Maruts? Cf VI, 48, 21 . *sugâta* also is an epithet of the Maruts, I, 88, 3, 166, 12' M M

Note 2 As to the subjunctive, comp *Delbruck*, *Syntaktische Forschungen*, I, p 67 The *Taittiriya Brâhmana* (II, 4, 5, 6) reads *saparyân*

Verse 4

Note 1 I follow the *Padapâṭha* which has *rudrîyâ* But possibly we may have the nom plur *rudrîyâḥ*, 'the worshipful Rudriyas (i.e. Maruts) rushed forward'

Note 2 The translation of *nemâdhitâ* is in jeopardy

Verse 5

Note 1 Probably the mortals, as *Ludwig* understands it Comp *mârtak*, verse 4

Note 2 The venerable one is Agni

Note 3 Possibly the text is corrupt In IV, 24, 3 we read *rikvâmsaḥ tanvāḥ kṛuvata trâm*, 'abandoning (i.e. risking) their bodies they took him (Indra) for their protector' (comp I, 100, 7) Should *svâḥ* have supplanted another word, for instance, *trâm*? As the pronoun *svâ* very frequently stands in apposition with *tanû*, it may have found its way also into passages to which it did not belong

Note 4. The meaning seems to be that whenever the attention of one of the friends relaxed, another friend watched instead of the first. See *Zeitschrift der Deutschen Morgenl. Gesellschaft*, XLIV, 328, Bartholomae, *Studien zur indogerm. Sprachgeschichte*, I, 95

Verse 6

Note 1 Sâyana explains the *trīṣṭi* *saptā padā* as the three times seven kinds of sacrifices, the seven *Pākayagñas*, the seven *Haviryagñas*, the seven *Somayagñas*. But this later system of the twenty-one forms of sacrifice can scarcely have existed at the time of the *Rig-veda Samhitā*. Three times seven is a favourite number in *Rig-vedic* mysticism, comp I, 191, 12, 14, IV, 1, 16; VII, 87, 4, VIII, 46, 26, 69, 7, 96, 2, IX, 70, 1, 86, 21, X, 64, 8, 90, 15. Possibly three times seven pieces of wood (*samīdhaḥ*) are alluded to, comp X, 90, 15, but everybody who has studied Bergaigne's *Arithmétique mythologique* (*Recl Véd* II, 114 seq, see especially p 122) will admit that there are ever so many possible interpretations of a passage like this. Prof Max Muller's translation is 'The worshipful gods found in thee the twenty-one words which are hidden in thee. They guard with them the immortal (Agni)'—Instead of *avidan* (*Padapātā*) I think we must read *ávidan*.

Note 2 Ludwig certainly is wrong in translating 'hute du den wandel von tier und pflanze'. The author of this group of hymns is very fond of the phrase *sthātúḥ karātham* and the like, see I, 68, 1, 70, 3, 7. The same phrase, in one or the other of its possible shapes, has evidently been used by him here also. The plural masculine *sthātrīn* is indeed very strange. Possibly J Wackernagel is right in reading *sthātúḥ* (Kuhn's *Zeitschrift*, XXV, 287, comp Lanman, p 422), the reading *sthātrīn* may be due to the neighbourhood of *parśūn*. This sort of blunder is very frequent in the text of the *Rig-veda*. Prof Max Muller suggests the stabled cattle and what moves about (in the meadows)

Verse 7

Note 1 On *vayúna*, comp Pischel, *Ved Studien*, I, 295
300 'The thoughts of human beings' M M

Note 2 *Surúdh* Pischel, *Ved Studien*, I, 32 50

Note 3 'Which lead to the gods?' M M

Verse 8

Note 1 Comp I, 26, 10, note 1 — 'Beheld the seven young
rivers coming down from heaven' M M

Note 2. See Delbruck, *Syntaktische Forschungen*, I, 87

Verse 9

Note 1 The bird seems to be Agni

Note 2 The *Padapâtā* gives *su-apatyāni* There is no
doubt a word *su-apatyá*, 'blessed with good offspring'
This is frequently used together with such nouns as *rayi*,
kshaya, *ish*, it stands in several passages by the side of
pragāvat See I, 117, 19, II, 2, 12, 4, 8, 9, 5, III, 3, 7,
16, 1, IV, 2, 11, X, 30, 12 But from this word should
be distinguished *sva-patyá*, derived from *svá-pati* (X, 44,
1, &c), 'a man's own dominion,' or 'own rulership,' comp
gāspatyá This word is found here, and in some other
passages, for instance, VII, 91, 3 *vīsvā it nárah svapatyāni*
kakrúh, 'the heroes have exercised all the powers of their
own dominion,' VIII, 15, 10 *satrá vīsvā svapatyāni dadhishe*,
'thou hast assumed (Indra) all powers of thy own dominion
altogether'—Ludwig translates correctly, 'alle selbsther-
lichkeit'

The *Taittirīya Brāhmaṇa* reads *kakrúh* for *tasthúh* This
reading evidently rests on *Rig-veda* IV, 34, 9, VII, 91, 3
There is no reason, however, for preferring this to the
traditional reading of our *Rik-text*.

Verse 10

Note 1 The sun and the moon? This very natural
explanation will scarcely be modified on account of passages
like the following (*Satapatha Brāhmaṇa* I, 6, 3, 38).

'These are the two eyes of the sacrifice, the (oblations of butter called) *Āgyabhāgas*'

Note 2 Comp below, 73, 4

Note 3 It is not necessary to change the text, I believe, however, that the conjecture *adhāḥ ksharantī* (they stream downwards) would not be quite improbable. Comp my *Prolegomena*, p 369, note 1 —The subject seems to be the streams of sacrificial libations

Note 4 Both expressions, 'the red ones' and 'those which are directed downwards,' are feminine. The red ones may be the dawns. But these cannot be called 'directed downwards' I take, therefore, the one noun as a nominative, the other as an accusative. Cannot 'those which are directed downwards' be the libations of *Ghrīta* and the like, which the dawns see?—Prof Max Muller translates 'People recognised the red netherward mares (of thee), O Agni' He supplies *gvālāḥ* or takes *arushīḥ* as mares, cf V, 56, 6

MANDALA I, HYMN 73

ASHTAKA I, ADHYĀYA 5, VARGA 19-20.

1. He who gives vigour like wealth acquired by the fathers¹, who is a good guide like the instruction of a sage, who is pleased (by worship) like a comfortably resting guest², (Agni) has crossed the (sacrificial) seat of the worshipper like a Hotṛ

2 He who being truthful like the god Savitr¹ protects by his power of mind all settlements², praised by many like impetuous splendour³, the truthful one has become dear like vital breath and worthy to be searched for⁴

3¹. (Agni) who possessing every refreshment dwells on the earth like a god, like a king who has made himself (valiant) friends², like heroes who sit in front and under shelter, like a blameless wife beloved by her husband—

4 Thee, O Agni, who art constantly kindled in the house, men have worshipped in their firm dwellings. They have placed in him rich splendour¹ Be thou possessed of all life, a supporter of riches²

5 May the liberal givers, O Agni, attain nourishment, may the rich¹ who bestow gifts (on us) attain to a full span of life. May we win in battles the booty of him who does not give¹, obtaining a (rich) share before the gods, that we may win glory²

6 The lowing milch-cows of Rīta, assigned by Heaven, were exuberant with their full udders The rivers imploring the favour (of the gods) from afar

have broken through the midst of the rock with their floods.

7 Imploring favour from thee, O Agni, the worshipful (gods) have won glory in the sky. They have made Night and Dawn of different shapes, they have joined the black and red colour (to Night and Dawn)

8 And may we, our liberal givers and ourselves, be the mortals whom thou furtherest to wealth, O Agni¹. Like a shadow thou followest the whole world, having filled the two worlds (Heaven and Earth) and the air²

9 May we, O Agni, guarded by thee, conquer with our racers the racers, with our men the men, with our heroes the heroes (of our enemies). Being masters of the riches which their fathers¹ have conquered, may our rich (givers) reach a hundred winters

10 May these hymns, O Agni, worshipper (of the gods), be grateful to thee, to thy mind and heart May we be able to bridle thee, the well-harnessed wealth¹, acquiring the glory which the gods have assigned us

NOTES

The same *Rīshi* and metre — Verse 5 = MS IV, 14, 15
Verse 7 = TB. II, 7, 12, 5. Verse 10 = MS IV, 14, 15

Verse 1

Note 1. Agni is compared to wealth acquired by the fathers, being himself *pitrivitta*, found by the forefathers

of the Bráhmaṇic tribes Prof Max Muller proposes to translate 'wealth inherited from the fathers'

Note 2 Comp VII, 42, 4, and see also VI, 16, 42

Verse 2

Note 1 The first Pāda is identical with the fourth of IX, 97, 48 There the expressions are referred to Soma

Note 2 On *vriḡána*, comp the quotations given above, I, 60, 3, note 2, cf IX, 87, 2 *vriḡánam rākshamānaḥ*

Note 3 Comp I, 64, 9 *amátik ná darsatā*

Note 4 Comp. II, 4, 1 (see below)

Verse 3

Note 1 The first three Pādas are nearly identical with III, 55, 21

Note 2 As to the meaning of *hitámitra*, comp X, 108, 3 *mitráṁ ena dadhāma*, see also X, 132, 5, and H O, Religion des Veda, 186, note 1

Verse 4

Note 1 Comp I, 72, 10 (see above)

Note 2 I cannot accept Pischel's translation of *dharúnaḥ rayinām*, 'der Reichtum fließen lässt' (Vedische Studien, I, 40) — 'Be thou, who art rich in all food, the protector of riches' M M

Verse 5

Note 1 On *sûrí* and *arí*, see Bergaigne, Rel Véd II, 218 seq *Aryák* may also be nom pl and mean '(we) the poor ones'

Note 2 'May we win in battles the booty of the enemy, setting aside a share for the gods to their glory' M M

Verse 6

Note 1 In the first Pāda one syllable is wanting. Perhaps the acc plur *yán* had here dissyllabic value.

Note 2. The last Pāda is identical with the second of X, 139, 2.

Verse 9.

Note 1 Comp above, verse 1, note 1

Verse 10

Note 1 Comp. *sakéma vâgínaḥ yámam*, II, 5, 1, *ágne sakéma te vayám yámam devásya vâgínaḥ*, III, 27, 3 As *sudhúr* and *sudhúra* are epithets of horses, the poet of course could say, *sakéma sudhúraḥ yámam te* But *Agni* is not only a horse, he is also wealth (II, 1, 12, IV, 2, 5, &c) The combination of the two metaphors explains the curious expression *sudhúraḥ râyáḥ*

MANDALA I, HYMN 74

ASHTAKA I, ADHYĀYA 5, VARGA 21-22.

1. Going forward to the sacrifice let us repeat a prayer to Agni who hears us, may he be afar or with us—

2 He who foremost¹ in . . .², when the human tribes met (in battle), has preserved his home to the worshipper

3 And let the people say 'Agni is born, the slayer of foes (or, the slayer of Vṛtra), he who wins the prize in every battle'

4 The man in whose home thou art a messenger, and to whose sacrificial food thou eagerly comest for feasting, to whose worship thou impartest wonderful power—

5. Such a man the people call a giver of good oblations, O Angiras, a friend of the gods, O son of strength¹, and a possessor of a good Barhis (or sacrificial grass)

6 And thou shalt conduct them hither, the gods¹, that we may praise them, that they may eagerly come, O resplendent one, to the sacrificial offerings

7. No noise¹ of the horses of the moving chariot² is heard any way, when thou goest on thy messengership, O Agni

8. When guarded by thee the racer becomes fearless, the worshipper, O Agni, who is behind, gains the advantage¹ over him who is ahead

9. And thou winnest, O Agni, brilliant, high bliss in strong heroes from the gods, O god, for the worshipper.

NOTES

This hymn opens the section ascribed to Gotama Rāhūgana, and belonging indeed, as several passages show, to the family of the Gotamas (comp Zeitschrift der D Morg Gesellschaft, XLII, 221) The metre is Gâyatrī.—Verse 1 = VS III, 11, TS I, 5, 5, 1, MS I, 5, 1 (I, 5, 5 6) Verses 1-3 = SV II, 729 730 732 Verse 3 = TS III, 5, 11, 4, MS IV, 10, 3

Verse 2

Note 1 Or *pūrvyāk*, 'the old Agni,' cf IX, 96, 10? (M M)

Note 2 I have left untranslated the obscure word *sn̥hītishu* (*Sāyana*, *vadhakārīṣhu*) It seems to be identical with *sn̥hīti*, which occurs VIII, 96, 13 *āpa sn̥hītīk n̥mānāk adhatta* (the *Sāma-veda* has the reading *sn̥h*) Here the verb *āpa adhatta* (comp VI, 20, 5, X, 164, 3) and the comparison of the second hemistichs of the two following verses, 14 and 15, seem to show that the word means some kind of hostile powers, which would do very well for our passage—In *Taittirīya Āraṇyaka* IV, 23 the word *sn̥hīti* occurs in an enumeration of the 'terrible substances' (*ghorāk tanúvak*) of Agni—Comp Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der Rig-veda-Forschung*, p 93

Verse 5

Note 1 See above, I, 26, 10, note 1

Verse 6.

Note 1 See Delbruck, *Syntaktische Forschungen*, I, 20, III.

Verse 7

Note 1 On upabdi, which literally means the noise produced by going, see Joh Schmidt, Kuhn's Zeitschrift, XXV, 55; Hubschmann, Das indogermanische Vocale-system, 124

Note 2 Yóh (comp X, 176, 3?) seems to be a genitive of yú, 'the going one,' comp sva-yú, subham-yú, Lanman, 401

Verse 8

Note 1 The last syllable of asthât has the value of two syllables

MANDALA I, HYMN 75

ASHTAKA I, ADHYĀYA 5, VARGA 13

1 Accept gladly our most widely-sounding¹ speech, the most agreeable to the gods, thou who, in thy mouth, offerest the sacrificial food (to the gods)

2 And may we then pronounce to thee, O highest Angiras, Agni, best worshipper, a prayer agreeable to thee and successful

3 Who is thy kinsman among men, O Agni?² Who performs worship to thee^{1 2} Who art thou, and where dost thou rest?

4 Thou, O Agni, art the kinsman, the dear friend ('Mitra') of men, a friend who is to be magnified by his friends

5 Sacrifice for us to Mitra and Varuna Sacrifice to the gods, (a sacrifice conforming to) the great *Rita*¹ Sacrifice, O Agni, to thy own house

NOTES

The same *Rishi* and metre — Verse 1 = TB III, 6, 7, 1, MS III, 10, 1 (IV, 13, 5) Verses 3-5 = SV II, 885-887 Verse 5 = VS XXXIII, 3, TB II, 7, 12, 1

Verse 1

Note 1 Comp VI, 68, 9 *mánma* *saprátha*

Verse 3

Note 1 May we not take *dású-adhvāra* as a compound with governed final member, like *vidádvasu*, *sádádyoni* &c.?

Verse 5

Note 1 Comp Gaedicke, *Der Accusativ im Veda*, 159

MANDALA I, HYMN 76

ASHTAKA I, ADHYĀYA 5, VARGA 24

1. What supplication is to thy mind's taste¹?
What (pious) thought may be, O Agni, most
agreeable to thee²? Or who has won for himself
thy wisdom by sacrifices? Or with what thoughts
may we worship thee²?

2. Come hither, Agni, sit down here as a Hotri
Become our undeceivable leader¹. May Heaven
and Earth, the all-embracing, protect thee. Offer
the sacrifice to the gods that they may be highly
gracious to us

3. Burn down all sorcerers, O Agni, become a pro-
tector of the sacrifices against imprecations. And
conduct hither the lord of Soma (Indra) with his
two bay horses. We have prepared hospitality for
him, the good giver.

4. With words procuring offspring, carrying thee
(to our sacrifice) with my mouth¹, I call² thee
hither, and thou shalt sit down here with the gods.
Perform the service of a Hotri and of a Potri³,
O worshipful one. Be thou a giver and a father⁴ of
riches

5. As thou didst perform sacrifice to the gods
with the sacrificial food of the wise Manu¹, a sage
together with sages, thus, O highly truthful Hotri,
perform thou the sacrifice to-day, O Agni, with thy
joy-giving sacrificial ladle³.

NOTES

The same *Rishi* Metre, *Trishubh*

Verse 1

Note 1 *Sâyana* takes *vâra* in the sense of 'holding back' (comp I, 143, 5), and makes *mânasaḥ* depend on *vârâya*. He says, 'he agne te tava manaso varâya nivâranâyâsmâsv avasthâpanâya kopetir bhuvat kîdrîsam upagamanam bha- vet' The modern translators are evidently right in as- signing to *vâra* the meaning of 'wish' or the like (comp VII, 59, 2 *yâḥ vaḥ vârâya dâsati*), but they differ as to whether *mânasaḥ* should be taken as belonging to *vârâya* or to *ûpetiḥ*. *Ludwig* translates, 'Welches nahen des geistes ist gegenstand der wal dir?' *Grassmann*, 'Welch Nahen ist nach deines Herzens Wunsche?' My opinion is that the tradition of the text is not quite free from suspicion. My doubts are based on VI, 21, 4 *kâs te yagñâḥ mânase sâṁ vârâya*, 'What sacrifice (O India) is agreeable to thy mind, to thy wish?' Here we have a question addressed to the god, beginning with *kâs te*, quite similar to the question of our poet, which begins with *kâ te*. We have the word *sâṁ*, as in our passage *sâmtamâ*. We have *vârâya* exactly as in our passage. We have, by the side of *vârâya*, a case-form of *mânas* as in our passage. But we have the dative *mânase* instead of the genitive *mânasaḥ*. We may add that there are some other passages in which a dative of a similar meaning stands likewise by the side of *vârâya*. thus, VIII, 82, 3 *âram vârâya manyâve bhúvat te indra sâṁ* (comp *bhúvat agne sâmtamâ* in our passage) *hrîdé*, 'May it be, O Indra, according to thy wish and thy mood, may it be agreeable to thy heart,' VIII, 84, 4 *vârâya deva manyâve*, 'to thy wish, O god, to thy mood.'

All this tends to raise the supposition that in our

passage also we should read *mánase várâya*, which datives seem to depend on *sámtamâ*. We should then translate, 'What supplication, what (pious) thought may be, O Agni, most agreeable to thy mind and to thy wish?'

Note 2 This seems to be a *Pâda* of the defective type, with four syllables before the caesura and ending as if there were five syllables before the caesura, comp my *Prolegomena*, 68 seq. It would be easy, however, to restore the normal metrical form, for instance, by reading *túbhyam* instead of *te*.

Verse 2

Note 1 *Purâk-età*, literally, 'he who goes before somebody'

Verse 4

Note 1 It would be unnatural to give to the medium *â* *huvé* the passive sense and not to translate it, as it must be translated in so many passages, 'I call (thee) hither'. But, if so, it is very difficult to avoid the conclusion that *vâhniâ âsâ* ('he who carries somebody with his mouth,' comp I, 129, 5, VI, 11, 2, 16, 9, VII, 16, 9, X, 115, 3, see vol xxxii, pp 42 seq) refers here not to Agni, the divine carrier, but to the human priest, who with his mouth, i.e. by his songs, carries Agni to his sacrifice. *Vâhni* is used very frequently indeed of human worshippers, and generally the transferring of epithets of the divine priest Agni to human priests, and vice versa, is quite to the taste of Vedic poets—Comp on *â huvé* and *vâhniâ âsâ*, Neisser, *Bezenberger's Beiträge*, XVIII, 320 seq., XX, 69, and below, I, 127, 8, note 1, SBE, vol xxxii, p 42. See also Delbruck, *Altindische Syntax*, 473, who very rightly observes *es liegt kein Grund vor, dem huvé den Character einer ersten Person zu versagen*.

Note 2 On the accent of *huvé*, on which Ludwig bases very bold conclusions, see Delbruck, *Altindische Syntax*, 41, Weber, *Indische Studien*, XIII, 73.

Note 3 Comp X, 3, 3—On the priestly functions of the

Potri, see Weber, *Indische Studien*, X, 141, 366, 376 seq ,
H O , *Religion des Veda*, 391

Note 4 On these vocatives, see Delbruck, *Altindische Syntax*, 106

Verse 5

Note 1 Manus is here a proper name , comp Bergaigne,
I, 65 seq On his priestly character, comp H O , *Religion
des Veda*, 275

Note 2 On *guhvâ*, comp Pischel, *Ved Studien*, II, 113
The ladle is meant for the flame of Agni

MANDALA I, HYMN 77

ASHTAKA I, ADHYĀYA 5, VARGA 25

1 How shall we sacrifice to Agni? What words, agreeable to the god, shall be addressed to him, the luminous one, who, being immortal and righteous, the Hotri, the best sacrificer, conveys the gods to the mortals¹?

2 Bring hither by adoration the Hotri who is most beneficial in sacrifices and righteous. When Agni repairs to the gods on behalf of the mortal¹, may he be attentive in his mind, and may he perform the sacrifice².

3 For he is wisdom¹, he is manly, he is straightforward, like Mitra he has become the charioteer of the mysterious². Therefore the Aryan clans³, longing for the gods, address him, the wonderful one, as the first at the sacrifices.

4 May that Agni, the manliest of men, triumphant with riches [?]¹, come with help to our words, to our devotion, and (to the devotion) of those most powerful liberal givers who bent on the prize² have constantly stirred up our prayers³.

5 Thus Agni, the righteous Gâtavedas, has been praised by the priestly Gotamas¹. May he augment their splendour and their strength. He the knowing one gains increase according to his desire.

NOTES

The same Rishi and metre

Verse 1

Note 1 The construction is *yáḥ kṛmóti deván mártyeshu* Comp., for instance, X, 40, 2 *káḥ váṁ* . *kṛmúte sadhásthe*

á Ludwig translates der unter den sterblichen der
unsterbliche hotar schafft die gotter — 'Could it be
ishkrimoti?' M M

Verse 2

Note 1 The third Páda of this verse has nine syllables instead of eleven. If we read, as several times must be done, mártýāya for mártāya, we get ten syllables, and the Páda may belong to the defective type mentioned above, 76, 1, note 2.

Note 2 *Ka* seems to me to stand here, as it several times does, in the first of the members of sentence connected by it. See Delbruck, *Altindische Syntax*, 475. Prof. Max Muller believes that it depends on yát yát véh, yát ka sá bódhāti, 'Bring hither the Hotar so that Agni may invite the gods and that he (the mortal or Agni) may be attentive, &c.'

Verse 3

Note 1 Grassmann gives to krātu here and in a number of other passages the meaning 'der Starke'. This is inadmissible, comp. Bergaigne, III, 304.

Note 2 Here we have again a Páda of ten syllables (see verse 2, note 1), unless bhūt has dissyllabic value. Prof. Max Muller translates this Páda 'like a friend he is the charioteer of enormous wealth'.

Note 3 Comp. I, 96, 3 (see below).

Verse 4

Note 1 On rūādas, comp. above, I, 26, 4, note 1.

Note 2 Comp. I, 92, 8. There Ushas receives the epithet vāgaprasūtā.

Note 3 Comp. VII, 87, 3. spāsah Várunasya . yé isháyanta mánma.

Verse 5

Note 1 This is again a Páda of ten syllables.

MANDALA I, HYMN 78

ASHTAKA I, ADHYĀYA 5, VARGA 26

1 O *Gâtavedas*, who dwellest among all tribes, we the *Gotamas* (praise) thee with our song—we praise thee aloud with (songs full of) splendour

2 *Gotama*¹ desirous of riches exalts thee, as thou art, with his song We praise thee aloud with (songs full of) splendour

3 We call thee, such as thou art, the highest winner of booty, as *Angiras* did We praise thee aloud with (songs full of) splendour

4 (We praise) thee, the greatest destroyer of enemies (or, of *Vṛtra*), who hurlest the *Dasyus* away—we praise thee, such as thou art, aloud with (songs full of) splendour.

5 We the *Rahûganas*¹ have recited a honey-sweet speech to *Agni* We praise thee aloud with (songs full of) splendour

NOTES

The same *Rishi* Metre, *Gâyatri*

Verse 2

Note 1. This probably means, 'the descendant of *Gotama*' See *Zeitschrift der D Morg Gesellschaft*, XLII, 202

Verse 5.

Note 1 The *Rahûganas* seem to be a branch of the *Gotamas*, see *Āsvalâyana Srautasûtra* XII, 11, 1.

MANDALA I, HYMN 79

ASHTAKA I, ADHYĀYA 5, VARGA 27-28

I

1 The golden-haired in the expanse¹ of the atmosphere, the roaring² snake, is hasting (through the air) like the wind, the brightly resplendent watcher of the dawn³, he who is like the glorious, ever active and truthful (goddesses)⁴

2 By thy goings the beautifully-winged (birds) were disparaged¹, the black bull² has roared, when here³ (all this happened) He has come as if with the bounteous smiling (women)⁴ The mists fly, the clouds thunder

3 When they have led him, who swells¹ with the milk of *Rīta*, on the straightest paths of *Rīta*, then Aryaman, Mitra, and Varuṇa, he who walks round the earth², fill the leather-bag (the cloud) in the womb of the lower (atmosphere[?])³

II

4 Agni, who art lord of booty, rich in cows, young son of strength¹, bestow on us, O *Gâtavedas*, great glory

5 Being lighted, a Vasu, a sage, Agni who is to be magnified by (pious) words, O (god) with many faces, shine to us so that riches may be ours

6 Reigning¹ by night by thy own power, O Agni, and at the break of dawn, O god with sharp teeth, burn against the sorcerers.

III

7 Bless us, O Agni, with thy blessings, when our Gâyatra song is brought forward (to thee), thou to whom reverence is due in all our prayers

8 Bring us wealth, O Agni, which may be always conquering, excellent and invincible¹ in all battles

9 Bestow on us, Agni, through thy kindness¹ wealth which may last all our life², and have mercy³ on us that we may live

IV

10 O Gotama¹, bring forward purified words, bring songs to the sharp-flaming Agni, desirous of his favour

11 May he who tries to harm us, whether nigh or afar, fall down Do thou lead us alone to increase

12 The thousand-eyed Agni, who dwells among all tribes, scares away the Rakshas The praise-worthy Hotri (Agni) is praised¹

NOTES

The same *Rishi*. Metre, 1-3 Trishṭubh, 4-6 Ushnih, 7-12 Gâyatri

What in the traditional text is one hymn, consists really of four independent hymns of three verses each This is to be concluded from the well-known laws of arrangement of the *Samhitâ*, and is confirmed by the change of metre and by the reception of two of the four hymns into other Vedic *Samhitâs* the second (verses 4-6) is found in the *Sâma-veda* II, 911-913, *Vâg Samhitâ* XV, 35-37, *Taitt*

Samhitâ IV, 4, 4, 5, *Maitr Samhitâ* II, 13, 8, the third (verses 7-9) in the *Sâma-veda* II, 874-876 Besides, verses 1-2 occur *Taitt. Samh* III, 1, 11, 4-5, verse 2, *Maitr Samh* IV, 12, 5, verse 4, *Sâma-veda* I, 99, verses 8, 9, *Maitr Samh.* IV, 12, 4, verse 9, *Maitr Samh* IV, 10, 6, *Taitt Br* II, 4, 5, 3

Verse 1

Note 1 As to *visârá* I think we should compare VII, 36, 1 *ví sánunâ prithiví sasre urví*, 'The wide earth has expanded with her surface' Prof Max Muller observes with regard to this *Pâda* when the sky sends forth the rain, the lightning appears

Note 2 On *dhúni*, see vol xxxii, p 112 (I, 64, 5), and Geldner, *Vedische Studien*, I, 268 I do not take the word with Geldner for an epithet of *Vâta*, the wind, but of the snake, i e *Agni*, who very probably is to be understood here as in the whole *Tṛika*, as the fire of the lightning

Note 3 Perhaps we have here again a *Pâda* of ten syllables, of the type which occurs several times in the preceding hymns Or possibly the text should be corrected *ushâsaḥ ná návedâḥ*, 'a knower (of sacrifices, comp IV, 23, 4, V, 12, 3) like the dawns,' or *ushâsâm návedâḥ* (with dissyllabic -âm), 'a knower of the dawns'—See Lanman p 565

Note 4 The waters? Or the dawns?

Verse 2

Note 1. On the nasalization of *aminantañ* in the *Samhitâ* text, see my *Prolegomena*, p 471

Note 2 I e *Parganya*, the thundering cloud Comp V, 83, 1, VII, 101, 1, Bergaigne, *Rel Védique*, III, 27 seq

Note 3. Regarding *yádi idám*, comp IV, 5, 11 There the verb belonging to *yádi* must be supplied, in the same way our passage must be interpreted also, unless we resort to changing the text and accentuating the verb *nonâva*, in which case the translation would be, 'when the black bull has bellowed here'

Note 4 The women may be the showers of rain Or they could be understood as the dawns, comp *ushásaḥ návedāḥ*, verse 1

Verse 3

Note 1 I propose to read *píyānam*

Note 2 On *párigman*, see Joh Schmidt, Kuhn's Zeitschrift, XXV, 86, Bartholomae, Bezenberger's Beitrage, XV, 27 seq, Bergaigne, Rel Véd II, 505, and compare especially X, 93, 4 The word evidently is connected not with the verb *gam*, but with *kshám*, 'the earth,' of which we find the genitives *gmáh* and *gmáh*

Note 3 It does not seem probable to me that *úpara* means here the lower pressing-stone, as Grassmann, Ludwig, and Pischel (Vedische Studien, I, 109) suggest (Grassmann den Schlauch beim untern Pressstein Ludwig den schlauch an des steines ort. Pischel sie legen das Fell mitten auf den Stein) I propose to supply *rágasaḥ*, comp I, 62, 5 *rágaḥ úparam*, IV, 1, 11 *rágasaḥ asyá yónau*, and especially IV, 17, 14, where we find the 'womb of the atmosphere' (*rágasaḥ asyá yónau*) mentioned, quite as in our passage, together with the leather-bag (*tvák*), i.e. the cloud—Bergaigne (Rel Véd II, 505) translates and explains, 'arrose la peau dans le séjour de l'inférieur,' c'est-à-dire fait couler les eaux du ciel pour l'Agni terrestre

Verse 4

Note 1 See above, I, 26, 10, note 1

Verse 6

Note 1 *Rāgan* seems to be the participle of *rāg*; comp VIII, 19, 31 *kshapáh vástushu rāgasi* Now it is very improbable that of this participle a vocative should occur, see Lanman, 509 I believe, therefore, that we should accentuate *rāgan* (comp the remarks of Bartholomae, Bezenberger's Beitrage, XV, 204).

Verse 8

Note 1 Comp IX, 63, 11 *rayím . dushṭáram*

Verse 9

Note 1 As to suketúnâ, comp I, 159, 5

Note 2 Comp VI, 59, 9 rayím vīsvāyuposhasam

Note 3 Mārāikām is a second object of dhehi, not an epithet of rayím Comp VIII, 7, 30

Verse 10

Note 1 Comp above, 78, 2, note 1

Verse 12

Note 1 On the use of the middle of *grz* with passive meaning, comp Delbruck, Altindische Syntax, 264

MANDALA I, HYMN 94

ASHTAKA I, ADHYĀYA 6, VARGA 30-32

1 We have sent forward¹ with thoughtful mind this song of praise like a chariot to the worthy *Gâtavedas* For blissful is his care for us in his companionship *Agni*! May we suffer no harm in thy friendship

2 He prospers for whom thou performest the sacrifice, he dwells untouched¹, he acquires abundance of heroes He is strong, no distress overtakes him *Agni*! May we suffer no harm in thy friendship

3 May we be able to light thee Prosper our prayers The gods eat the sacrificial food that is offered in thee Bring thou hither the *Âdityas*, for we long for them *Agni*! May we suffer no harm in thy friendship

4 Let us bring fuel and prepare sacrificial gifts for thee, awaking thy attention at each joint¹ (of the month) Help forward our prayers that we may live *Agni*! May we suffer no harm in thy friendship

5 (He is) the shepherd of the clans¹, by his nightly light the creatures walk, the two-footed and four-footed Thou art the bright, great splendour of dawn *Agni*! May we suffer no harm in thy friendship

6 Thou art the *Adhvaryu* and the ancient *Hotri*, the *Prâstrî*¹, the *Potri*, the born *Purohita*². Knowing the duties of every priest thou givest

success, O wise one. Agni¹ May we suffer no harm in thy friendship

7. Thou who art beautiful, of like appearance on all sides, thou shinest forth even when afar like lightning Thou seest, O god, even over the darkness of night. Agni¹ May we suffer no harm in thy friendship

8. May the chariot of him who presses Soma, be to the front¹, O gods May our curse overcome the malicious ones Accept (O gods) this prayer and make it prosper Agni¹ May we suffer no harm in thy friendship

9 Strike away with thy weapons those who curse us, the malicious ones, all ghouls, be they near or afar And make a good path to the sacrifice of him who praises thee Agni¹ May we suffer no harm in thy friendship

10 When thou hast yoked to thy chariot the two ruddy, red horses, whom the wind drives forward, and thy roaring is like that of a bull, then thou movest the trees with thy banner of smoke¹ Agni¹ May we suffer no harm in thy friendship

11 And when thy grass-consuming sparks are scattered, the winged (birds)¹ also fear the noise Then all goes well with thee and thy chariots Agni¹ May we suffer no harm in thy friendship

12 He makes Mitra and Varuṇa get refreshing drink He mysteriously turns away the anger of the Maruts¹ Be merciful towards us May their mind be again (as it was before) Agni¹ May we suffer no harm in thy friendship

13 Thou art god of the gods, a wonderful Mitra (1 e. friend, of the gods)¹. Thou art the Vasu

of the Vasus, welcome at the sacrifice May we be under thy most wide-reaching protection Agni! May we suffer no harm in thy friendship

14 That is thy glorious (nature) that when kindled in thy own house, and fed with Soma, thou art awake¹, the most merciful one Thou bestowest treasures and wealth on the worshipper Agni! May we suffer no harm in thy friendship

* 15 May we be of those to whom thou, O possessor of beautiful wealth, O Aditi¹, art pleased to grant sinlessness in health and wealth², and whom thou wilt quicken with glorious strength and with abundance of progeny

16 Do thou, O Agni, thou who knowest (how to grant) happiness, prolong our life here, O God! May Mitra and Varuṇa grant us this, may Aditi, the Sindhu, the Earth, and the Sky¹

NOTES

This hymn with the whole collection which it opens is ascribed to Kutsa Âṅgīrasa The metre is *Gagati*, the two last verses, as is frequently the case in *Gagati*-hymns (see H O, *Prolegomena*, 144 seq), are composed in *Trishṭubh* The hymn has been translated by Prof Max Muller, *Physical Religion*, p 173—Verse 1 = MS II, 7, 3, SV. I, 66, AV XX, 13, 3 Verses 1, 3, 4 = SV II, 414 416 415

Verse 1

Note 1 Prof Max Muller translates, 'Let us build up this hymn of praise' To me it rather seems that the reading should be, as Boehtlingk-Roth have proposed, *s v sam-hi, sám ahema* Comp I, 61, 4 *asmai it u stómam sám*

himomí rátham ná táshhá-iva, 'to him I send forward a song of praise as a carpenter (fits out) a chariot' Compare besides, IX, 71, 5, I, 184, 4, II, 19, 7, VI, 45, 14, &c

Verse 2

Note 1 Comp vol xxxii, p 65, I, 37, 1 note

Verse 4

Note 1 Párvan, 'joint,' seems to refer here, as it very frequently does in the later Vedic and post-Vedic texts, to the joints of the month, the sacrificial days of the full and change of the moon (the párvana-sacrifices) As to the temporal use of the instrumental, comp *ritunā* and *ritubhik*, Delbriuck, Altindische Syntax, p 190

Verse 5

Note 1 Ludwig proposes the correction of *visám gopáh* into *visám gopáh* (genitive) But I think it will be sufficient to write *asyá* accented As to *visám gopáh*, comp 96, 4

Verse 6

Note 1 The *Prasâstri* (or *Upavaktri*), literally, 'the commander,' is the same priest who is more usually designated as the *Maîtrâvaruṇa* All the priests mentioned here (with the exception of the *Purohita*, see next note) belong to the ancient system of the 'seven *Hotris*,' enumerated, for instance, II, 1, 2 Comp H O, Religion des Veda, 383 seq

Note 2 The *Purohita* or house-priest does not, properly speaking, belong to the number of the priests officiating at a sacrifice (*ritvigah*), though of course the *Purohita* could act as a *ritvig* Geldner (*Vedische Studien*, II, 144) seems to be wrong in concluding from our passage that 'already in the *Rig-veda* the *Purohita*, being the superintendent of the holy service, was a real *ritvig*, i e officiating priest.' Comp H O, loc cit, 374 seq, 379, note 2

Verse 8

Note 1 On *pūrvah*, comp I, 34, 10, V, 31, 11.

Verse 10

Note 1 The regular accentuation of a determinative compound ('banner of smoke') would be *dhūmaketúnā*. But it is very natural that the traditional text gives the accent of the *Bahuvrīhi* ('he whose banner is smoke') which so frequently occurs

Verse 11

Note 1 As to *patatrīnah*, comp above, I, 58, 5

Verse 12

Note 1 Most probably the meaning is not that the Maruts are expected to turn away the anger of somebody else, but that the anger of the Maruts shall be turned away by Agni. Comp I, 171, 1, VI, 66, 5, VII, 58, 5, Bergaigne, *Religion Védique*, II, 401. It seems, consequently, that we should read *avayâtā*—On *avayâtahe/āh*, scil *Indra*, see vol xxxii, p 292 (I, 171, 6), and also IV, 1, 4, VI, 66, 5

The genitives *Mitrāsya Varūzasya* may be understood as depending, together with *Marūtām*, on *hē/ah*. In this case the translation would be 'He mysteriously turns away the anger of Mitra and Varuna and of the Maruts in order that (men) may get refreshing drink'

Verse 13

Note 1 On the frequent identification of Agni with Mitra, see Bergaigne, *Religion Védique*, III, 134 seq

Verse 14

Note 1 On the root *gar* used with regard to Agni, see the remarks of Dr Neisser in Bezzenberger's *Beitrage*, XIII, 297 seq

Verse 15

Note 1 Agni is invoked here by the name of Aditi, with an evident allusion to the goddess Aditi, as granting freedom from bonds, which is the original meaning of Aditi. Comp. M. M., vol. xxxii, pp. 241, 260, 262, H. O., Religion des Veda, p. 204.

Note 2 Comp. III, 54, 19. On sarvâtât (sarvâtâti), see M. M.'s note, vol. xxxii, p. 260, note a, and compare Darmesteter, *Haurvatât et Ameretât*, p. 80. See also Lanman, p. 386.

Verse 16

Note 1 The last hemistich is the regular conclusion of the Kutsa hymns.

MANDALA I, HYMN 95

ASHTAKA I, ADHYĀYA 7, VARGA 1-2

1 Two (sisters) of different shapes wander along, pursuing a good aim The one and the other suckles the calf¹ With the one (the calf) is golden, moving according to its wont². With the other it is seen clear, full of fine splendour

2 The ten unwearied¹ young women² have brought forth this widely-spread germ of Tvashtri³ Him, the sharp-faced (Agni) who is endowed with his own splendour, the shining one, they⁴ carry around among men

3 They celebrate his three births one in the sea, one in heaven, one in the waters¹ In the eastern region² he commanding determines the seasons of the dwellers on earth by his present power³

4 Who among you has understood this hidden (god)¹ The calf has by itself given birth to its mothers² The germ of many (mothers), the great seer, moving by his own strength, comes forward from the lap of the active ones³.

5¹ The fair (child Agni) grows up visibly in them in his own glory, standing erect in the lap of the down-streaming (waters) Both (Heaven and Earth) fled away in fear of (the son of) Tvashtri², when he was born, but turning back they caress the lion

6. They caress him both, like two kind women, like lowing cows they have approached him in their own way He has become the lord of all

powers¹, he whom they anoint with sacrificial gifts from the right side²

7 He raises his arms again and again like Savitr¹ He the terrible pressing on ranges both wings² (of his army) He raises up his bright vesture from himself alone³ He gives new garments to his mothers

8 He assumes his fierce appearance which is above (i.e. the lightning²), being united with the cows¹, the waters in his seat The prayer purifies the bottom of the seer (²)² This was the meeting among the gods³

9 The wide space encompasses thy base, the resplendent foundation¹ of the buffalo Agni¹ Being kindled protect us with all thy undeceivable guardians who are endowed with their own splendour

10 On the dry ground he produces a stream¹, a course, a flood With his bright floods he reaches the earth Whatever is old he receives into his belly He moves about within the young sprouting grass²

11 Thus, O Agni, being strengthened by fuel, shine thou to us with wealth-giving shine, O purifier, for the sake of glory May Mitra and Varuna grant us this, may Aditi, Sindhu, the Earth, and the Sky¹

NOTES

The same *Rishi* The metre is Trishubh—Verse 1 = VS XXXIII, 5, TB II, 7, 12, 2 Verse 2 = TB II, 8, 7, 4 Verse 5 = TB II, 8, 7, 4, MS IV, 14, 8

Verse 1

Note 1 The two females are evidently Night and Dawn

(comp below, 96, 5). The calf is Agni whose bright appearance by night is contrasted here with his paler splendour by day (comp below, 127, 5). The explanation of Professor Hillebrandt (*Vedische Mythologie*, I, 331) that 'das von ihnen wechselnd gesaugte Kalb der bald als Sonne bald als Mond erscheinende Lichtgott, d. h. Agni ist,' does not seem convincing to me.

Note 2 I cannot follow Hillebrandt (loc cit 335) in translating *svadhāvān* 'an Labung reich'

Verse 2

Note 1 On feminine nominatives in -āsaḥ like *ātandrāsaḥ*, see Lanman, Noun-Inflection, 362

Note 2 The ten young women are the fingers which produce the fire by the attrition of woods

Note 3 On *Tvashṭri* as the father of Agni, see Hillebrandt, *Vedische Mythologie*, I, 522 seq., Bergaigne, *Rel Véd.*, III, 47 seq.

Note 4 Hillebrandt (loc cit) takes the ten fingers as the subject of *pāri nayanti*, which does not seem probable

Verse 3

Note 1 It is surprising that Agni's birth in the sea and his birth in the waters are distinguished. The poet's meaning is not quite clear. Prof. Max Müller thinks of the rising sun and the lightning in the clouds. Comp. H. O., *Religion des Veda*, 107.

Note 2 We ought to read *pradīram*, comp. IV, 29, 3, IX, 111, 3.

Note 3 Comp. X, 85, 18, where it is said of the moon that she 'is born again, determining the seasons'. Thus it is possible that the poet understands here Agni as dwelling in the moon as light. Comp. on this identification Bergaigne, I, 159, and Hillebrandt, *Ved. Mythologie*, I, 330 seq. But this interpretation of our passage is by no means certain.

Verse 4

Note 1 Possibly we should correct *kāḥ idām vaḥ ninyām*, comp. VII, 56, 4, 61, 5. The translation would be 'Who

among you has understood this secret?'—the secret that a calf should give birth to cows

Note 2 In my opinion the mothers are the waters, the calf is Agni. The meaning must be, consequently, that, as Agni is born from the waters thus the waters are born from Agni. Agni—we may try to interpret the poet's meaning—sends his smoke to the sky. The smoke is changed to clouds, the clouds send forth water. Exactly the same meaning seems to be expressed in I, 164, 51. Comp also Manu III, 76 *agnau prâstâhutîh samyag âdityam upatishîhate, âdityâg gâyate vṛishîr vṛishîr annam tatah pragâh*—Prof Max Muller observes 'The mothers are day and night, or heaven and earth. The calf, the son, Agni, being born of the night gives birth to the day, and being born of the day (in the evening) gives birth to the night. Or it may be that Agni, light makes Dyaus and Prithivî to be visible'—Prof Hillebrandt's interpretation of our verse is quite different, see *Vedische Mythologie*, I, 335.

Note 3 I e the fire is born from the waters

Verse 5

Note 1 Comp Hillebrandt, *Ved Myth*, I, 371, 523

Note 2 I e the son of Tvashtri (see above, verse 2) considered as identical with his father. Comp Bergaigne, III, 47, and see also Aufrecht, Kuhn's *Zeitschrift*, I, 356

Verse 6

Note 1 On *dáksha* and its relation to *krátu*, comp Geldner, *Vedische Studien*, I, 267

Note 2 The poet seems to play upon words, 'power' is *dáksha*, 'from the right side' *dakshinatáh* (I e approaching respectfully, *dakshinîkritya*)

Verse 7

Note 1 Comp Bergaigne, *Rel Véd*, III, 46

Note 2 Observe the dual form *sléau* ending in -au, not in -â. Comp Lanman, *Noun-Inflection*, 576. Prof Max

Muller translates here 'He the terrible tries and stretches out the hems of his sleeves' This may indeed be the meaning of *sik*

Note 3 See Geldner, *Vedische Studien*, II, 189

Verse 8

Note 1 The cows of course are intended for the sacrificial food coming from the cow, such as milk and butter

Note 2 The two nominatives, *kavīh* and *dhīh*, can scarcely be right The subject seems to be the prayer which cleanses, as it were, Agni, and thus augments his splendour (comp IV, 15, 6, VIII, 103, 7) Possibly we should read *kavéh budhnám* Comp., however, IX, 47, 4 *svayám kavīh vidhartāri víprāya rátanam ikkhatī yádī marmṛigyáte dhīyaḥ* In this difficult verse so much is clear that the seer (*kavīh*) is subject, and that he is stated to purify the prayers

Note 3 The meaning seems to be that at the sacrificial fire all gods assemble

Verse 9

Note 1 On *dháman*, comp M M, vol xxxii, p 383 seq —Prof Max Muller proposes the following translation 'Thy wide effulgence goes round the firmament, the firm seat of the strong one (buffalo)'

Verse 10

Note 1 Ludwig takes *srótaḥ* as a locative But it is very improbable that we should have here a survival of the ancient locatives of stems in -s without a case-ending (Joh Schmidt, Kuhn's Zeitschrift, XXVII, 306, Brugmann, Grundriss der vergl Grammatik, vol II, p. 611) In Ludwig's opinion 'it follows from the corresponding *gátum ūrmum* that *srotas* stands for *srotasi* as *dhanvan* for *dhanvani*' But this is not convincing

Note 2 On Agni as inhabiting the sprouting grass, comp III, 5, 8, VII, 9, 3 'I believe this refers to the blades of grass used as tinder to catch the sparks of fire' M M

MANDALA I, HYMN 96

ASHTAKA I, ADHYĀYA 7, VARGA 3-4

1 Being born by strength¹ in the ancient way, lo! he (Agni) has assumed instantly all the qualities of a sage The Waters and the Dhīshazâ² have furthered the friend (Mitra³) The gods have held Agni as the giver of wealth

2 By the ancient Nīvid¹, by Âyu's² wisdom he has procreated these children of men With his irradiating look³ (he has procreated) the Sky and the Waters The gods have held Agni as the giver of wealth

3 The Âryan clans magnified¹ him as the first performer of sacrifices, as receiving offerings, as striving forward, the son of strength, the Bharata², the bestower of mighty rain (?)³ The gods have held Agni as the giver of wealth

4 He, Mâtariśvan¹, the lord of bountiful prosperity, has found a path for (his ?) offspring, he who has found the sun, the shepherd of the clans, the begetter of the two worlds The gods have held Agni as the giver of wealth

5 Night and Dawn, who constantly destroy each other's appearance, suckle one young calf¹ unitedly² The piece of gold³ shines between Heaven and Earth The gods have held Agni as the giver of wealth

6. (He is) the base of wealth, the assembler of all goods¹, the beacon of sacrifice, the fulfiller of thought, the bird². In order to guard their immor-

tality the gods have held him, Agni, as the giver of wealth.

7 Him who is now and who was formerly the abode of wealth, the earth¹ (i e the dwelling-place or support) of what is born and of what will be born, the shepherd and guardian of what is and of much that comes into being The gods have held Agni as the giver of wealth

8 May (Agni,) the giver of wealth, present us with quick wealth May the giver of wealth (present us with wealth) united with strong men¹ The giver of wealth (should grant us) food together with valiant heroes The giver of wealth should grant us long life

9 = 95, 11.

NOTES

The same *Rzshi* and metre — Verses 1, 2 = MS IV, 10, 6 Verse 5 = VS XII, 2, XVII, 70, TS IV, 1, 10, 4, 6, 5, 2, 7, 12, 3, MS II, 7, 8

Verse 1

Note 1 I e by the attrition of the woods, as *sāhasaḥ* *putráḥ*

Note 2 Two new discussions on *dhishánā* have been given by Hillebrandt (*Ved Mythologie*, I, 175 seq, comp the criticisms of Ludwig, *Ueber die neuesten arbeiten auf dem gebiete der Rgveda-forschung*, 85 seq) and Pischel (*Ved Studien*, II, 82 seq) Hillebrandt arrives at the conclusion that *dhishánā* is the Earth (in the dual, Heaven and Earth, in the plural, Heaven, Air, and Earth), and besides the Veda, i e the excavated spot of ground which serves as a kind of altar for the sacrifice. Similar is

Pischel's opinion. He believes that the singular *dhishánâ* is everywhere to be interpreted as a proper name, the name of a goddess of wealth and prosperity. The dual *dhishâne* means 'Heaven and Earth', thus the original meaning of *dhishánâ* must have been, as Pischel concludes, either Heaven or Earth. He tries to show that it is Earth, and so does Prof. Hillebrandt. The goddess of wealth originally was a goddess of the earth conceived as the liberal giver of wealth. This goddess, Prof. Pischel thinks, was closely related to, or even identical with, the goddess Aditi, whom the same scholar also believes to be a personification of the Earth.

I must confess that even this close agreement of these two distinguished scholars has failed to convince me. It is quite true that the dual *dhishâne* means Heaven and Earth, and it is possible that the singular may, at least in some passages, mean the Earth. But I cannot believe that this is the original meaning of the word. Originally, in my opinion, *dhishánâ* was an implement used at the sacrifice, more especially at the Soma sacrifice. The *âdri* (Soma-stones) are said to rest in the lap of the *dhishánâ* (I, 109, 3). In a Yagus Mantra referring to the sacrificial preparation of Soma (*Vâgasaneyi Samhitâ* VI, 26) the *dhishánâ*, or more exactly the *Dhishânâs*, as goddesses (*dhishânâs ka devîh*), are mentioned together with the sacrificial fire, the waters, and the *grāvânâh*, the stones. In a similar connection we find a Yagus formula pronounced when the Adhvaryu began to beat the Soma plants with the *Upâmsusavana* stone (see Weber, *Indische Studien*, X, 370). There the Soma was addressed first, and then the two *Dhishânâs*: 'Do not be afraid, do not be terrified, assume sap (O Soma!) O two *Dhishânâs*! Being firm show firmness!' (*Vâgasaneyi Samhitâ* VI, 35). Here the *Satapatha Brâhmaṇa* (III, 9, 4, 18) says, that some authorities refer the last words to the two boards (*phalake*) on which the pressing-stones rest (see Hillebrandt, *Ved. Mythologie*, I, 149 seq.). But the author of the *Brâhmaṇa* himself declares that Heaven and Earth are addressed, for as to the boards

used for pressing the Soma, it would be of no consequence if they were broken — Other passages in which the *dhishánâ* are mentioned in connection with the preparation of the Soma, are *Rig-veda* IX, 59, 2, X, 17, 2. In the last passage 'the lap of the Dh' is mentioned as in I, 109, 3 (see above). The *dhishánâ* was anointed, I, 102, 1. The *dhishánâ* is mentioned in connection with the waters which were fetched by the *Adhvaryus* and used at the sacrifice, X, 30, 6, and in connection with the sacrificial fire, III, 2, 1, and in our passage. I have therefore no doubt that according to the original meaning the *Dhishanâ* was, as stated above, a sacrificial implement used chiefly, though not exclusively, at the pressing of the Soma. I do not venture to determine the exact nature of this implement, but I think that from the passages collected above it will be evident that it was a sort of support on which the pressing-stones rested. A similar support may have been used for the vessel containing the sacrificial water, and for the sacrificial fire. This support was considered as yielding the Soma to Indra, as strengthening Indra, as inciting Indra and the gods to liberality towards men. Thus we have a goddess *Dhishanâ* who wears the aspect of a goddess of wealth. She is invoked as one of the *Gnâs* in I, 22, 10 with *Hotrâ Bhâratî*. Finally the Earth, the support of everything, was likened to this support of the pressing-stones and of the Soma, and Heaven and Earth were then considered as the two *Dhishanâs*.

Note 3 Comp above, 94, 13, note 1

Verse 2

Note 1. On the solemn formulas of invocation, called *Nivids*, see Haug's *Āitareya Brāhmaṇa*, p. 32 seq., Weber, *Indische Studien*, IX, 355, H. O., *Religion des Veda*, 387, note 2. Of course, the *Nivids* which *Sāṅkhāyana* (*Srautasūtra* VIII, 16–25) gives, cannot be those to which the poets of the *Rig-veda* several times allude.

Note 2 On *Āyu* as one of the mythical ancestors of

mankind, nearly related to Manu, see Bergaigne, Religion Védique, I, 59 seq

Note 3 Ushas is called vivásvatî, III, 30, 13 (cf Bergaigne, I, 86), we are justified, consequently in translating vivásvatâ kákshasâ, 'with the irradiating look' But in giving this translation we should not forget that the poet no doubt at the same time intended to allude to the name of Vivasvat, the father of Yama

Verse 3

Note 1 The text has *íṭata* Comp above, I, 1, 1, note 2

Note 2 Agni seems to be called Bharatá as belonging to the people of Bharatas Comp H O, 'Buddha, sein Leben, seine Lehre, seine Gemeinde' (first edition), p 414 seq More usually Agni is designated as Bhárata

Note 3 *Sṛiprādānu* On *dānu*, the meaning of which I consider to be 'rain' or the like, comp the discussion of Prof Max Muller, vol xxxii, 113 seq The exact meaning of *sṛiprā*, which should not be compared with the Greek *λιπαρός*, cannot be determined The etymology is a very unsafe guide in such questions, and neither the connection with the root *sṛip*, 'to creep,' 'to crawl,' nor with the noun *sarpis*, 'butter,' seems to lead to a satisfactory result The passages in which *sṛiprā* or compounds of this adjective occur, point to a meaning like 'great,' 'mighty,' 'fine' Thus *sṛiprabhogas* seems to be something like *purubhógas* or *subhógas*, Indra's arms (*karásna*) are called both *sṛiprā* (VIII, 32, 10) and *prithú* (VI, 19, 3), finally *sṛiprādānu*, which is used here as an epithet of Agni, and VIII, 25, 5 of Mitra and Varuṇa, does not seem to differ very much from *sudānu*

Verse 4

Note 1 *Mátariśvan*, the messenger of Vivasvat, who carried the fire from heaven to earth, was originally distinct from Agni, but is identified with him in several passages See M M., Physical Religion, p 152, Bergaigne, Religion Védique, I, 52 seq, H O, Religion des Veda, 122

Verse 5

Note 1 Comp above, 95, 1, and I, 113, 2 *rúśadvatsá*
The calf, of course, is Agni

Note 2 Literally, 'turned towards each other'

Note 3 The gold is again Agni

Verse 6

Note 1 The first Páda is identical with X, 139, 3

Note 2 I prefer with Ludwig to take *véh* as a nominative (comp Lanman, Noun-Inflection, 375) instead of a genitive

Verse 7

Note 1 Compare the very obscure verse X, 31, 5 *iyám śá bhûyá ushásāni iva ksháh*, 'may she be the earth, as it were, of the dawns' 'She' may possibly be the earth, which would be designated here as a dwelling-place or support of the dawns

Verse 8

Note 1 Prof Max Muller proposes another translation of *sánara*. He writes 'One expects an opposition between *turá* and *sánara*. *Sánara* can hardly be the same as *virávat* in the next line. I should like to take *sánara* as a variety of *sána* and *sanátána*. Give us fleeting, i e daily wealth, and give us old, i e lasting wealth!'

MANDALA I, HYMN 97

ASHṬAKA I, ADHYĀYA 7, VARGA 5

1 Driving away evil¹ with thy light, Agni, shine upon us with wealth—driving away evil with thy light

2 Longing for rich fields, for a free path, and for wealth, we sacrifice—driving away evil with thy light

3¹ When he stands forth as the most glorious one among them², and when our liberal lords excel—driving away evil with thy light—

4 When through thee, Agni, the liberal lords, and when through thee we may multiply with offspring—driving away evil with thy light—

5 When the rays of the mighty Agni go forth on all sides—driving away evil with thy light—

6 For thou indeed, (O god) whose face is turned everywhere, encompassest (the world) everywhere—driving away evil with thy light

7 Do thou carry us, as with a boat, across hostile powers, (O god) whose face is turned everywhere—driving away evil with thy light

8 Do thou carry us across (evil) to welfare, as across a stream with a boat¹—driving away evil with thy light

NOTES

The same *Rishi* Metre, *Gâyatrî* The hymn is addressed to *Agni Sukî* —Verses 1-8 = AV IV, 33, 1-8, TÂ VI, 11, 1-2 Verse 1 = TÂ VI, 10, 1

Verse 1

Note 1 Lanman (*Sanskrit Reader*, p 363) translates 'Driving away with flames our sin' But *aghá* is not exactly sin

Verse 3

Note 1. In this verse as well as in the verses 4 and 5— all commencing with the words *prá yát*—the principal clauses are wanting As to the meaning, however, these clauses are supplied by the refrain, 'driving away evil' of course means 'may he drive away evil'

Note 2 'Among them' seems to mean 'among the liberal lords'

Verse 8

Note 1 Cf Lanman, p 434

MANDALA I, HYMN 98

ASHṬAKA I, ADHYĀYA 7, VARGA 6

1 May we dwell in the favour of (Agni) Vaisvânara He indeed is a king, leading all beings to gloriousness¹ As soon as born from here he looks over this whole world Vaisvânara unites with the Sun²

2 Agni who has been looked and longed for¹ in Heaven, who has been looked for on Earth--he who has been looked for, has entered all herbs May Agni Vaisvânara, who has strongly been looked for, protect us from harm by day and by night

3 Vaisvânara¹ May this be true of thee may wealth and liberal givers attend us¹ May Mitra and Varuṇa grant us this, may Aditi, the Sindhu, the Earth, and the Sky¹

NOTES.

The same *R̥ishi* Metre, *Trishūbh*—Verse 1 = VS XXVI, 7, TS I, 5, 11, 3, MS IV, 11, 1 Verse 2 = VS XVIII, 73, TS I, 5, 11, 1, IV, 4, 12, 5, 7, 15, 6, TB III, 11, 6, 4, MS II, 13, 11

Verse 1

Note 1 Comp VI, 70, 1 *bhúvanânām abhisríyâ* *Abhisrí* seems to mean, going or leading towards (*abhi*) gloriousness (*srí*). Prof Pischel's opinion on the word is different, see *Vedische Studien*, I, 53 seq

Note 2 As to *yatate*, comp V, 4, 4 *yátamânâḥ rasm/bhūḥ sūryasya*, IX, 111, 3 *sám rasmíbhūḥ yatate darsatáḥ ráthah*.

Verse 2

Note 1 On the disappearance of Agni who is looked for everywhere, see M M, *Physical Religion*, 264 seq, Bergaigne, *Rel Védique*, II, 75

MANDALA I, HYMN 99

ASHṬAKA I, ADHYĀYA 8, VARGA 7

1. Let us press Soma for *Gâtavedas*¹. May he burn down the property of the niggard². May he, Agni, bring us across all troubles, across all difficulties, as across a stream with a boat

NOTES

The *Rishi* is Kasyapa Mârîka Metre, Trishtubh ~
Verse 1 = TÂ X, 1

Verse 1

Note 1 This is one of the very rare passages in which Agni standing alone and not accompanied by Indra or the Maruts &c is mentioned as drinking Soma. It seems as if this verse were not composed for the regular Soma sacrifice, but for a special occasion.

Note 2 Cf Delbruck, *Syntakt Forschungen*, I, 112

MANDALA I, HYMN 127

ASHTAKA II, ADHYAYA 1, VARGA 12-13.

1. I deem Agni to be the munificent Hotrī, the Vasu, the Son of strength¹, Gâtavedas, like a priest, Gâtavedas² the best performer of the sacrifice, the god who with his upright body that is turned towards the gods, and with his flame longs for the shine of the (boiling) ghee³, of the butter that is offered in (the fire)

2 May we, the sacrificers, call thee hither, the best of sacrificers¹, the first of the Angiras, O priest, with our prayers, with priestly prayers, O bright one² thee who like the heaven encompasseth the earth³, the Hotrī of human tribes, the manly flame-haired, whom these folks—whom all folks should favour in order to speed him (to our sacrifice)

3 He indeed, shining mightily with his shining strength¹, becomes the conqueror of deceitful foes²—like an axe, the conqueror of deceitful foes² He at whose onslaught³ even what is strong melts away⁴, steady things (waste away) like forests (which are burnt or bend down in the storm)⁵ Conquering he holds himself back, he does not proceed⁶ As with a conquering bow-man he proceeds⁶.

4 Even what is firm gives way before him thus it is known. With hottest kindling-sticks¹ one worships him² for winning his favour, one worships Agni for winning his favour He who dives into many forests as if carving the wood with his flame, destroys even firm food³ with his strength—he destroys even what is firm with his strength

5. Let us place that power¹ of his in our neighbourhood²—(that power) which is more visible by night than by day³—(more visible) than by day to the unremitting⁴ (worshipper) Therefore his life is a firm hold⁵, like (a father's) safe refuge to a son (the fires) that never grow old, tending to blessings enjoyed or not enjoyed (before)⁶—the fires that never grow old, tending (to such blessings)

6 He indeed makes a mighty noise like the host of the Maruts, ¹ on the rich fields, ¹ on the

¹ He, the seizer, ate the offerings², he who has deservedly become the banner of the sacrifice And when he joyously and joyfully (proceeds), all followed gladly on his path, men (have followed) his path as for a triumphal procession

7 When forsooth the Kistas¹ striving for heaven, when the Bhṛigus have addressed him paying reverence—the Bhṛigus producing him by attrition, with worship Agni is the lord of goods, the bright one, who is their² supporter May the wise one accept the wonted coverings³, may the wise one accept them

8 We invoke thee, the lord of all people, the common master of the house of all, to enjoy (the sacrifice) (we call) thee who truly art carried by prayers as by a vehicle¹ to enjoy (the sacrifice) the guest of men in whose presence (they live) as before a father's (face), and all those immortals (attain) to strength, and the offerings among the gods (attain) to strength

9 Thou, O Agni, art born, the mightiest by might¹, for the divine world, the strongest one, like wealth for the divine world For thy delight is most strong, and thy power is most brilliant. And

they walk around thee², O (god) who never growest old, like obedient (servants), O (god) who never growest old

10 Let your praise go forth to the great Agni, who is mighty in his might, who awakens at dawn, like a winner of cattle¹—let it go forth to Agni. When (the worshipper) rich in offerings has loudly praised him² in all lands³, he wakes⁴ like a singer in front of the dawns⁵, the flaming one (?), the Hotrī (in front) of the dawns⁵

11 Thus being seen by us, bring near to us, O Agni, graciously united with the gods, benignantly, great wealth benignantly Make us behold great (bliss of valiant offspring¹), O mightiest one, that we may obtain such enjoyment Produce great bliss of valiant offspring, O bountiful Lord, (as fire is produced) by attrition, for those who praise thee, like a strong hero in thy might

NOTES

The *Rīshi* is *Parukkhēpa Daivodāsi*, the metre *Atyashṭi* (verse 6 *Atidhrīti*)—Verses 1-3 = SV II, 1163-1165 Verse 1 = SV I, 465, VS XV, 47, TS IV, 4, 4, 8, MS II, 13, 8, AV XX, 67, 3

Verse 1

Note 1 There is no doubt that the reading of the Rīg-veda text *vásuṃ* is correct, the Sāma-veda has *vásoḥ*. Comp H O, Prolegomena, p 280

Note 2 'Is it a play on the word? Like a priest knowing all things?' M M

Note 3 There is a metrical irregularity in this Pāda, it has six syllables instead of five before the caesura The text, however, seems to be correct

Verse 2

Note 1 The first Páda is Trishúbh instead of Gagati. It would be easy to correct huvemahi, but that form is never found in the Ríg-veda, though both huvema and havámahe are frequent. Thus it is very probable that we have here a metrical irregularity of the type described by H. O., Prolegomena, p. 117.

Note 2 Comp VIII, 60, 3 *vīprebhīḥ sukra mánmabhīḥ*

Note 3 If the explanation of párigman which we have adopted (see above, I, 79, 3, note 2) is correct, it will be impossible, of course, to accept Bergaigne's opinion (*Rel. Véd.*, II, 505, note 1) that the accusative *dyām* is governed by párigmánam.

Verse 3

Note 1 In the second Páda one syllable is wanting. The text seems to be correct, and the irregularity apparently is the typical one described by H. O., Prolegomena, p. 68 seq. the Páda has the tetrasyllabic beginning (before the caesura), and it goes on as if the beginning had been pentasyllabic. Several Pádas of the same irregular structure occur in our hymn, thus in verse 9 *tvám* (read *tuám*) *agne* || *sáhasá sáhantamaḥ*, verse 10 *prá vaḥ mahé* || *sáhasá sáhasvate*, *ushaḥ-búdhe* || *pasu-sé ná agnáye*.

Note 2 The comparison *parasúḥ ná*, 'like an axe,' raises doubts as to the correctness of *diuham-taráḥ*. *Parasúḥ* seems to point to a compound containing the element *drú*, 'wood,' comp. below, 130, 4, VII, 104, 21. The second member of the compound would be *han*, which is frequently used with the meaning of cutting wood (II, 14, 2, X, 89, 7). Thus the reading would be *diu-hántaraḥ* (comp. *vrtra-hántamaḥ*), 'a mighty wood-cutter'. As to this use of the comparative, see Delbruck, *Altindische Syntax*, p. 196.

Note 3 Comp V, 7, 2 *yáśya sámṛtau*

Note 4 Prof. Max Müller (*Science of Thought*, p. 325) believes that the root *śru* occurs here in the sense of shaking. To me it seems that this *śrúvat* is a misspelling.

for *srúvat* The opinion of Pischel and Geldner (*Vedische Studien*, I, p vi) is different

Note 5 The meaning of the comparison which I have indicated by the words in parentheses, becomes clear from VIII, 40, 1 *vánâ-iva vâte it*

Note 6 The two last Pâdas are very obscure In the last Pâda but one *nâ* would seem to be comparative, not negative, because it has the same meaning in the last Pâda, and because its vowel does not coalesce with the following initial vowel (comp Benfey's dissertation, 'Behandlung des auslautenden a in *nâ* "wie" und *nâ* "nicht"') But then instead of *yamate* a substantive meaning something like 'hero' would be required And also instead of the instrumental *dhanva-sâhâ* one should expect to find a nominative, comp Benfey, *Vedica und Linguistica*, p 180, note 1—Prof Max Muller translates 'Holding out (or resisting) he stands firm, he does not budge, holding his bow he does not budge'

Verse 4

Note 1 The words *tégishhâbhih arâmbhih* are repeated, probably by the same poet, below, 129, 5

Note 2 It may be observed that several times in the *Parukkkēpa* hymns the parallelism between two subsequent Pâdas has corrupted the text, the reading of the one Pâda being wrongly introduced into the other For instances I refer to I, 129, 11, where the last *vaso* has been added from the preceding Pâda, and to the last Pâda but one of I, 135, 4 Possibly our Pâda, which in its traditional form is metrically abnormal (comp, however, M M's Hymns to the Maruts, 1st ed, p cxii), has suffered damage in the same way The comparison of I, 129, 5 would lead us to conjecture *tégishhâbhih arâmbhih nâ âvase* 'One worships him in order that he may grant his favour as if (he were to help us) with hottest kindling-sticks One worships Agni in order that he may grant his favour'

Note 3 Comp IV, 7, 10 *sthirâ kit ânnâ dayate vi gâmbhaih* The food is the wood which Agni consumes

Verse 5

Note 1 See Prof von Roth's translation of this verse, *Zeitschrift der D Morg Gesellschaft*, XLVIII, 117 On *prikshám*, comp M M, vol xxxii, p 302, Pischel, *Vedische Studien*, I, p 96 seq The translation of such a word can only be tentative

Note 2 To *úparásu* something like *vikshú* (IV, 37, 3) seems to be supplied

Note 3 Comp the Latin expression, 'argutius quam verius' Pischel, *Göttinger Gelehrte Anzeigen*, 1884, p 516 seq, Delbruck *Altindische Syntax*, p 196

Note 4 *Ápráyus* seems to be an anomalous formation, instead of *ápráyu*, unless we have to read *ápráyuve* According to Pischel (*Göttinger Gel Anzeigen*, 1890, p 542), *ápráyushe* would mean 'dem der da lebt' But I do not think that this *ápráyus* should be separated from *ápráyu*, which, as may be seen from I, 89, 1 compared with III, 5, 6 and X, 4, 7, is identical in meaning with, and evidently etymologically related to, *áprayukkhant*

Note 5. *Grábhavavat* is the contrary of *agrabhaná*, I, 116, 5

Note 6 Comp III, 30, 7 *ábhaktam* lit *bhagate*

Verse 6

Note 1 Ludwig 'in den bebauten fluren zu verehren, auf den wusten flachen zu verehren' Prof Max Muller observes with regard to *isháníh* 'it *staníh*, or *ish + staníh* (*ish-kartâ*), much thundering' For *ártanâ* he proposes the translation, 'ploughed field' I have left both words untranslated

Note 2 *Ādat* is imperfect of *ad*, there is a play upon words (*ādat* and *ā-dadíh*)

Verse 7

Note 1 Who the *Kístas* (cf Lanman, p 346) are is not known They seem, however, either to be identical with the *Bhrigus* or to be another ancient and probably mythical family of priests like them They are mentioned also in VI, 67, 10

Note 2 'Their' refers to 'goods'

Note 3 The fuel and libations with which Agni is covered?

Verse 8

Note 1 Vāhas and its compounds, such as stómavāhas, ukthāvāhas, gírvāhas, have been treated of by Dr Neisser in his ingenious article on vāhni, Bezenberger's *Beitrag*, XVIII, 301 seq (comp on vāhni, vol xxxii, p 37 seq) Dr Neisser tries to show that by the side of vāhni, derived from vah=Latin vehere, and meaning 'draught-horse' (and besides—though Dr Neisser does not admit this, see p 316 —'a person that drives in a chariot'), there existed a second substantive vāhni connected with the Greek *εὐχέσθαι*, and meaning both 'erhaben' and 'erhebend,' i.e. praising the gods (loc cit, p 314) With this second vāhni he connects vāhas and its compounds. One of the principal arguments of Dr. Neisser is the fact quite correctly stated by him (p 301), that 'the word vāhni very frequently associates itself to the term hótṛ, while it does not with the compounds havyavāh and havyavāhana'. This fact, indeed, points to the conclusion that 'those compounds belong to another sphere of ideas than vāhni' (p 302) But Dr Neisser seems to me to go too far in concluding that vāhni, standing as an epithet of Agni, is not derived from vah=vehere. Agni's action consists not only in carrying the sacrificial food to the gods, but also in carrying the gods to the sacrifice of men, and in coming to that sacrifice himself with his chariot and his horses. Nor do the words stómavāhas or ukthāvāhas, if derived from vah=vehere, necessarily presuppose the admissibility of expressions such as 'uktham (stomam) vahatī vipraḥ devān akkha' (p 303), but those compounds may also rest on an idea-conveyed by expressions such as 'uktham (stomaḥ) vahatī devān upa yagñam,' which idea is quite Vedic. Thus stómavāhas in my opinion means, as an epithet of the god, 'carried by the stoma as by a vehicle' (comp VII, 24, 5 eshá stomaḥ mahé ugrāya vāhe dhurí-iva átyaḥ ná vâgrāyan adhāyi), or, as an epithet of the human worshippers, 'fitting out the

stoma as a vehicle' I believe that the words in question can thus be explained in conformity with the whole range of Vedic thought, and the artificial distinction of two different substantives *vāhni*, &c, will be avoided. For special indications pointing in the same direction, which are furnished by the passages which contain the words here treated of, I refer to Bergaigne, *Religion Védique*, II, 286 seq, and to the article of Dr Neisser himself, p 321 seq.

Verse 9

Note 1 On the metrical irregularity, see above, verse 3, note 1

Note 2 Te seems to stand for the accusative, comp Pischel, *Zeitschrift der D Morgenl Gesellschaft*, XXXV, 714 seq; Delbruck, *Altindische Syntax*, 205. Or may the meaning be 'and thy (worshippers) walk around thee like obedient (servants)?'

Verse 10

Note 1 On the metre, see above, verse 3, note 1. Prof Max Muller translates, 'like a hunter for cattle'

Note 2 The phrase *vīsvāsu kshāsu góguve* occurs also, V, 64, 2. The same hymn contains the word *su-ketúnā*, which is found in the eleventh verse of our hymn.

Note 3 Literally, 'on all earths'. Comp X, 2, 6 *nrivátih ānu ksháh*

Note 4 Garate, 'he wakes,' at the same time can mean 'he sings,' and 'he is praised'. Comp Neisser, *Bezenberger's Beiträge*, XIII, 298

Note 5 The translation 'dawn' is conjectural only. But it gives a good meaning in all the passages which contain the word *rishûnām* (besides our passage, V, 25, 1, VIII, 71, 15, X, 6, 1). Prof Max Muller translates the last two Pâdas 'he sings like Rebha at the head of all singers, like a clever Hotri among the singers'—Comp Lanman, p 424

Verse 11

Note 1 I supply *suvíryam*, see the last Pâda but one

MANDALA I, HYMN 128

ASHṬAKA II, ADHYĀYA 1, VARGA 14-15

1 He was born in Manu's firm law¹, the Hotṛ, the best sacrificer, according to the will of the Uṣig², Agni, according to his own will Always listening to him who wishes to be his friend, like a treasure to him who aspires to renown, the unbeguiled Hotṛ sat down in the abode of food (on the altar), enveloped³ (he sat down) in the abode of food

2. We render him attentive¹, the promoter of sacrifice, on the path of Rṛta, by adoration with offerings, in the divine world, by (adoration) with offerings² In bringing us vigour he never becomes worn out with this body of his he whom Mātariśvan (has brought) to Manu from afar, the god whom he has brought from afar

3 In his (own) way he moves in one moment round the terrestrial (space), the sudden devourer (emitting) his sperm, the bellowing bull emitting his sperm, the bellow¹, looking round with a hundred eyes, the god who quickly courses in the forests², taking his seat on the lower ridges, Agni, and on the highest ridges

4 This highly wise Purohita, Agni watches sacrifice and service¹ house by house, by (the power of) his mind he is intent upon sacrifice By (the power of) his mind helpful to him who desires food², he looks on all creatures, since he has been born, the guest adorned with ghee, (since) the helpful carrier (of the gods)³ has been born

5 When through his (Agni's) power the bounties grow in strength, with the roar of Agni¹ as with that of the Maruts²—like bounties offered to a vigorous man then he by his greatness stirs up the gift of goods May he protect us from misfortune and injury, from evil spell and injury

6 The far-reaching¹ steward² has taken all goods³ in his right hand, and strongly advancing does not let them loose, desirous of glory he does not let them loose For every suppliant⁴ thou hast carried the oblations to the gods⁵ For every righteous one he procures a treasure, Agni opens both folds of the door (for him)

7 He has been established as the most blissful one in the enclosures of men, Agni, at the sacrifices, like a noble lord of the clans, a beloved lord of the clans at the sacrifices he rules over the oblations of men to which nourishing power has been imparted¹ May he protect us from harm that comes from Varuṇa, from harm² that comes from the great god

8 They magnify Agni the Hotṛi, the dispenser of goods They have roused the beloved, the most shining steward¹ (of sacrifice), they have roused the carrier of oblations The gods desirous of goods (have roused) him in whom all life dwells, who possesses all wealth, the Hotṛi, the worshipful sage, the lovely one for the sake of bliss, with praises (they have roused), desirous of goods, the lovely one

NOTES

The same R̥zshi and metre.—Verse 6 = TB II, 5, 4, 4

Verse 1

Note 1 As to *dhárīmanī*, comp IX, 86, 4, where it is said that the streams of Soma flow forward, 'dhárīmanī,' Bergaigne, III, 219 'Domain, precinct, sanctuary?' M M

Note 2 The *Uśigas* (comp above, I, 60, 2, note 1) are closely related to the *Bhrigus*, they are considered as the first sacrificers, the first worshippers of Agni. See Bergaigne, I, 57 seq

Note 3 Enveloped in fuel and libations

Verse 2

Note 1 Comp M M's note, vol xxxii, p 437

Note 2 Comp Lanman, pp 516, 518

Verse 3

Note 1 Prof Max Muller translates the second and third Pādas 'again and again shouting, bellowing forth his sperm, yea, placing his sperm with bellowing'

Note 2 Of course the fuel is alluded to

Verse 4

Note 1 *Yagñásya adhvarásya*, 'sacrifice and service,' comp above, I, 1, 4, note 1

Note 2 The translation is doubtful. If the denominative *ishûy* is derived from *ishu*, the meaning must be 'to fly like an arrow,' or possibly 'to shoot arrows'. But I do not think that the poet can have meant to say that Agni acts as a *vedhā* and looks on all creatures 'for him who flies like an arrow,' or 'for him who shoots arrows'. We should rather have to write *ishûyate* without accent, so that the translation would be 'By (the power of) his mind helpful (Agni) flies like an arrow, he looks on all creatures' (comp VI, 3, 5, where it is said that Agni shoots arrows). But possibly *ishûy*, which is found only here, may be a synonym of *ishudhy*, see verse 6. It may be a denominative from *ish*, influenced by the type of verbs like *rigûy*, *kratûy*,

vasûy, &c Then the accent can be retained, and the translation would be as given in the text ('to him who desires food')

Note 3 On váhni, comp above, I, 127, 8, note 1

Verse 5

Note 1 The cerebral *n* in *avena* clearly points to the correction of the text *agnéh rávena*

Note 2 The Maruts are called *bhogáh*, V, 53, 16 (*stuhl bhogán*, 'praise the liberal ones') Here we have the corresponding abstract noun

Verse 6

Note 1 *Vihâyas* (comp Bergaigne, *Religion Védique*, III, 287) seems to be formed like *vímahas*, *víketas*, *vímanas*. The meaning then will be 'of extended *hâyas*'. The substantive *hâyas*, which is not found in the texts separately, may be derived from *gñhite* or from *hinóti*, and mean something like 'energy'. At all events it seems impossible to connect this adjective *vihâyas* with the substantive *vihâyas*, 'the aerial space,' belonging to the classical language

Note 2 Comp the remark above, I, 58, 7, note 2

Note 3 I propose to read *vísvâ ví-hâyâh aratíh vásû dadhe háste dákshine*. Comp IX, 18, 4 *á yáh vísvâní vâryâ vásûni hástayoñ dadhé*

Note 4 Comp Pischel, *Vedische Studien*, I, 191

Note 5 Comp VIII, 19, 1 *devatrâ havayám ôhire*

Verse 7

Note 1 *Iñá kṛitá* seems to be identical with *íshkṛita*.

Note 2 Regarding the metre, comp Lanman, p 383

Verse 8

Note 1 Comp I, 58, 7, note 1

MANDALA I, HYMN 140

ASHṬAKA II, ADHYĀYA 2, VARGA 5-7

1 For him who sits on the Veda (i.e. on the sacrificial bed), whose foundations are pleasant, for the brilliant Agni bring forward¹ a receptacle², which is to him like a drink. Clothe¹ the bright one in prayer as in a garment, him whose chariot is light, whose colour is bright, the destroyer of darkness.

2 He who has a twofold birth¹, presses on towards the threefold food², what he has eaten grows again after a year³. With the mouth and the tongue of the one he (shows himself as) the noble, manly one, with the other (mouth) the stubborn (Agni) wipes off the trees⁴.

3 Both his mothers¹, dwelling together, immersed in darkness, and affrighted, proceed towards the young child who stretches forward his tongue, who sparkling moves about thirstily, whom men should attach to themselves, who agitates (the world), the increaser of his father².

4 Thy speedy (teams)¹ that strive to break loose for the benefit of the man who acts as men do, the swift ones, drawing black furrows—thy quick (horses), striving apart, the agile, swift runners, incited by the wind, are yoked.

5. When he stroking his wide course proceeds panting, thundering, roaring, then those sparkling (rays) of his fly about wildly, displaying wondrous darkness, a large sight¹.

6 When he bends down over the brown (plants)¹ like a busy (servant), he roars and approaches his

wives like a bull Displaying his power he adorns his bodies with beauty, like a terrible beast, difficult to seize, he shakes his horns.

7. He clasps (the plants, &c) that have been laid together and have been laid out¹ Knowing them, while they know him, and being their own (friend or lover) he lies on them They grow again and attain godhead. They produce together another shape of the parents²

8 The long-haired virgins¹ have embraced him. Having died they stand upright again for him (Agni) the living one (or, for him the Âyu) Delivering them of old age he proceeds roaring, procreating another vital spirit, an indestructible life

9 Licking everywhere the upper garment of the mother¹, he spreads himself over the space with his mightily devouring warriors, giving strength to everything that has feet, licking and licking The reddish white one² follows her ways³

10 Shine, O Agni, among our liberal lords, for thou art a mightily breathing bull, a friend of the house Throwing down the (mothers) of the young child¹ thou hast shone, (a protector of thy friends) like a coat of mail in battles, hurrying around

11 May this well-composed (prayer), O Agni, be more welcome to thee than a badly-composed one—more welcome than even a welcome prayer. With the bright light of thy body win thou treasures for us

12 Grant us, Agni, for our chariot and for our house a ship which has its own rudders and which has feet¹, which may save our strong men and our liberal lords and our people, and which may be a shelter for us.

13 Approve, O Agni, our hymn alone May Heaven and Earth and the Rivers, delightful by their own nature¹, going their way², (choose for us) bliss in cows and crops, long days, may the red (Dawns) choose food for us as a choice boon

NOTES.

The *Rzsh* is *Dirghatamas Aukathya*, the metre *Gagatī*, the two last verses are *Trishubh* (comp above the note on the metre of I, 94), the tenth verse, which is considered as either *Gagatī* or *Trishubh*, begins with one *Gagatī Pāda* which is followed by three *Pādas* in *Trishubh*—No verse occurs in the other *Samhitās*

Verse 1.

Note 1 *Prá bharâ* (*Padap prá bhara*) and *vâsayâ* (*Padap vâsaya*) may be 1st person

Note 2 Possibly the 'womb' or 'receptacle' (*yóni*) here means *ghrīta* or the like, for it is said of Agni that 'his womb is *ghrīta*' (II, 3, 11), and he is called *ghrītáyoniḥ*. This receptacle 'is to him like a drink,' because he consumes the *ghrīta* by which he is surrounded

Verse 2

Note 1 The terrestrial and the celestial birth Comp Bergaigne, I, 28 seq

Note 2 Bergaigne (I, 29) translates 's'élance trois fois sur la nourriture,' which he explains as referring to 'the three sacrifices of the morning, the midday, and the evening' But *tri-vrīt* clearly is an epithet of *ánnam*, not an adverb The explanation of *Sâyana*, who understands the threefold food as sacrificial butter, sacrificial cakes (*puroḍāsa*), and *Soma*, may be correct

Note 3 On the locative *samvatsaré*, comp Delbruck, *Altindische Syntax*, p 117.

Note 4 The last words evidently refer to Agni's tongue, i.e. his flames, wiping off as it were the firewood. But it is not clear what the tongue of the other one is. Sâyana thinks of the sacrificial spoon conceived as the tongue of the officiating priest which is very artificial, but perhaps not too artificial for a verse like this.

Verse 3

Note 1 The 'two mothers' of Agni may be the two worlds (comp Bergaigne, I, 238) or the two kindling-sticks—Ubhā (masc) instead of ubhé is to be remarked

Note 2 Agni increases the wealth of the worshipper who has lighted the fire and may thus be considered as Agni's father. Comp Satapatha Brāhmaṇa XII, 5, 2, 15. Or the father may be Heaven, on Agni as imparting strength to Heaven, see I, 164, 51

Verse 4

Note 1 The verse begins with feminines, the *gúvaḥ* (comp I, 134, 1), literally the quick ones, seem to be something like the *niyútaḥ* of Agni. Then follow masculines, the horses of Agni are male (comp Bergaigne, I, 143)

Verse 5

Note 1 Comp *bhūri várpaḥ kárikrat*, III, 58, 9

Verse 6

Note 1 The brown ones, according to Sâyana, are the plants. They are called brown (*babhru*) also in X, 97, 1 'Are they the dry leaves in which the spark is caught?' M M

Verse 7

Note 1 Prof Max Muller translates *saṁstīraḥ viśtīraḥ*, '(the flames) that are together and apart'

Note 2 The parents seem to be Heaven and Earth, as Sâyana explains.—Possibly *pitróḥ* depends on *sákā* (comp,

pitróh sákā, II, 17, 7, IV, 5, 10), 'being with their parents they produce a new shape' Prof Max Muller translates 'They produce together a different shape of their parents'

Verse 8

Note 1 Should not the plants again be referred to? 'I think it refers to the *gvālās*, the flames that are hidden under the ashes and are lighted again' M M

Verse 9

Note 1 The mother is the Earth whose surface Agni licks

Note 2 I believe the Dawn is alluded to whom the Vedic poets represent now as preceding Agni, now as following him See Beigaigne, II, pp 14, 15

Note 3 For vartanīr āha of the *Samhitāpāṭha* the *Pada-pāṭha* has vartanī āha, comp Rīg-veda Prātisākhya, Sūtra 259 Vartanī of course is correct Comp X, 172, 1 *gāvaḥ sakanta vartanīm*

Verse 10

Note 1 The mothers of the young child are very probably the mothers of Agni represented as a young child They may be the Waters which Agni leaves resting on the surface of the earth while he himself rises to heaven Or the mothers may be the woods or plants which he burns and thus throws them down as it were

Verse 12

Note 1 'Which has feet in its own rudders,' M M. That the ship has feet seems to mean only that it has the faculty of moving forward freely and quickly, and not that any real beings having feet are designated by this comparison The ship that carries the worshippers across all dangers, is the protection and help which Agni grants, or the sacrifice which he helps to perform

Verse 13

Note 1 Comp Geldner, *Vedische Studien*, I, 275

Note 2 Yántaḥ seems to be corrupt, one or two syllables are wanting. Something like yátáyantaḥ (IX, 39, 2) or vardháyantaḥ, or, as Prof Max Muller proposes, vyántaḥ would do. He translates 'May Heaven and Earth and the Rivers . . . accepting (vyántaḥ) sacrifices of milk and corn choose for us, and may the Dawns choose for us food as a boon for many days'—Cf Lanman, pp 510, 539

MANDALA I, HYMN 141.

ASHṬAKA II, ADHYĀYA 2, VARGA 8-9

1 Lo, that beautiful splendour of the god, when he was born of strength, has truly come to be a wondrous sight Though he slinks away¹, the prayer goes straight to him² They have led forward the flowing streams of *Rīta*

2 The powerful one¹, rich in food, the true (friend of men) has entered the wondrous (body)² His second (form of existence) is in the seven kind mothers³ The ten young females⁴ have brought the third (form) of this bull forth, him the guardian, in order to milk him

3 When the rulers, the liberal lords brought him forth by their power out of the depth, out of the buffalo's shape¹, when from of old² at the purification of the sweet drink³ *Mātarisvan* produces the hidden one (i e *Agni*) by attrition—

4. When he is led forward from the highest father¹, he climbs up the . ², the plants in his (or, in their³) houses When⁴ both (Heaven and Earth or the two *Araṇis* ⁵) promote his birth, then the youngest one became bright by his heat⁴.

5 Then he entered upon the mothers¹ in whom he the bright one grew up far and wide unimpaired². When he has climbed up to the former (mothers) who from of old incite (him)³, he runs down in the younger, later (or, nearer) ones

6¹ Then in the strivings for the day² they choose him *Hotri*. As if to swell their good fortune they

strive towards him³, when praised by many he moves everywhere with wisdom and power to the gods and to the praise of mortals⁴ for (bringing them) refreshing drink.

7 When he has scattered himself, the worshipful one, driven by the wind, like¹, with the sound (which he produces) (?), he whom it is not possible to drive to a place (like cattle) on the flight of the burning one who speeds on his black way, whose birth is bright, who strays everywhere to the atmosphere²

8 Like a chariot that goes forward, he goes to Heaven with his ruddy limbs, adorned with his locks of flames¹ Then his black (clouds of smoke), O burning one (?), the liberal ones (?) (appear)². The birds flee as before the fierceness of a hero³.

9 Through thee indeed, O Agni, Varuna whose laws are firm, Mitra and Aryaman, the givers of good rain, are glorious, when thou the mighty one hast been born, everywhere encompassing with wisdom (all beings), as the felly encompasses the spokes of a wheel

10 Thou, O Agni, youngest (god), furtherest treasures and (the friendship of) the gods for him who performs worship, who presses Soma May we thus establish thee the young one, O young (son) of strength, possessor of great treasures, like the winner in a race¹

11 Make good fortune¹ swell for us like well-employed wealth belonging to the house, and like firm ability²—(fortune) which can hold both races³ like reins: and being full of good-will in (the sphere of) *Rita*, (fill our) praise of the gods (with rich reward).

12 And may the brilliant, joyful Hotṛ with quick horses, with a shining chariot hear us May he, the wise Agni, lead us on the best leading (paths) to happy welfare and to bliss

13 Agni has been praised with powerful¹ songs, he who has been brought forward furthermore for sovereignty. May both those our liberal lords and we ourselves spread out² (our power over all foes) as the sun (spreads out its light and by it destroys) the mist.

NOTES

The same Rishi The metre is Gāgātī, the two last verses again are Trishūbh—None of its verses occurs in the other Samhitās

Verse 1

Note 1 The meaning seems to be that if Agni be unwilling to officiate at the sacrifice, the prayer nevertheless reaches its aim and induces him to do his duty as the divine Hotṛ

Note 2 The verb sādḥ is very frequently connected with substantives such as dhīyāḥ or the like Comp also matinām ka sādhanam, X, 26, 4

Verse 2

Note 1 It seems probable that priḁshāḥ is the nominative of priḁshā, and not the genitive of priḁsh Comp VI, 8, 1, where it is said of Agni 'priḁshāsyā vṛishnaḥ arushāsyā' On the meaning of priḁshā, see above, I, 127, 5, note 1

Note 2 The poet seems clearly to describe the second and third form of Agni's existence, his dwelling in the waters and his birth from the fire-sticks But he is less explicit with regard to the first form The epithet pitu-

mán would seem to point to Agni as the sacrificial fire and the receiver of offerings. But it is rather strange that this form of the god should be distinguished from the Agni procreated by the ten females, i.e. produced by the ten fingers, by the attrition of the kindling-sticks—Prof Max Muller differs from me in referring the words *dāsa-pramatim ganayanta yóshanaḥ*, not to the third form of Agni, but to Agni in general. He translates 'The powerful one, rich in food, rests always on that wondrous sight (Agni on the altar, *gārhapatya Agni*)'. The second rests in the seven kind mothers (*vidyudrūpa*, Agni in the clouds), the third is for milking the powerful one (Agni as the sun *ādityarūpa*)—the ten maidens (the fingers) have brought forth the guardian.'

Note 3 Grassmann no doubt is right in proposing to read *saptá sīvāsu*. Of course the waters are alluded to.

Note 4 Read *dāsa pramatim* (Boehtlingk-Roth). On Agni as the son of the ten fingers, comp. Bergaigne, II, 7.

Verse 3

Note 1 The buffalo Agni was hidden in the depth. Comp. X, 8, 1 *apām upá-she mahisháḥ vavardha*, I, 95, 9 *budhnám vi-rókamānam mahishásya dhāma*.

Note 2 The preposition *ānu* seems to stand here with an ablative (*pra-dívaḥ*).

Note 3 The literal meaning of *mádhvaḥ á-dhavé* is indicated by passages such as I, 109, 4 *á dhāvatam má-dhuná*, IX, 11, 5 *mádhāv á dhāvata mádhu*. Comp. also *ádhavaniya*. On the washing of the Soma which is technically designated by the verb *á-dhāv*, see H. O., Gottinger Gelehrte Anzeigen, 1890, p. 426 seq., Hillebrandt, *Vedische Mythologie*, I, 216.—The purification of the sweet drink, at which Agni is produced, was probably achieved by the tempest.

Verse 4.

Note 1 The highest father is Heaven.

Note 2 The meaning of *prākshúdhaḥ* is unknown.

Note 3. Yát is repeated twice, as yása in X, 121, 2 yása vírve upa-ásate pra-sísham yása deváh.

Note 4 On *ghriná*, comp Lanman, Noun-Inflection, 335

Verse 5

Note 1 The mothers are the Waters

Note 2 The reading, very probably, ought to be *vi-vávr̥dhé*.

Note 3 Bochtlingk-Roth believe that the reading ought to be *sanáyúvāh* or *saná-gúraḥ* *Saná-gúraḥ* (cf *saná-gurá* *pitárá*, IV, 36, 3) seems to me quite possible, although there is no positive necessity for abandoning the traditional reading—The ‘former’ mothers may be the heavenly Waters, the mothers in whom Agni runs down are the rivers Prof Max Muller adds that the former mothers may possibly be ‘the burnt pieces of wood Agni runs up in them, then leaves them to burn new pieces’

Verse 6

Note 1 On the whole verse, compare Pischel, *Vedische Studien*, I, 217

Note 2 Comp above, I, 45, 7, note 1

Note 3 The second Páda is translated by Pischel ‘Wie in einen König drangen sie in ihn, wenn sie (Trank)opfer darbringen’ But verse 11 shows that *bhágam* depends on *paprikânásaḥ*

Note 4. Comp III, 16, 4 *á devéshu* . *á sámse utá nr̥nám*

Verse 7

Note 1 The translation of *hvárāḥ* is quite uncertain The same must be said of the rest of this Páda

Note 2 The sentence is incomplete.

Verse 8

Note 1 On *síkvan* (or *síkvas*), comp M M’s note, vol xxxii, p 318, Hubschmann, *Vocalsystem*, p 186. The translation is only tentative—Two syllables are wanting,

we may propose a reading like *sīkvabhīḥ pārishkrītaḥ* (comp H O, Prolegomena, 76, note 3)

Note 2 This passage is most obscure. The first words of the Pāda are the same as above, 140, 5. The 'black ones' probably are the dark clouds of smoke that surround Agni. But it is very strange that these clouds should be designated as *sûráyaḥ*, 'liberal ones'. And the vocative (?) *dakshī* (*Padapāṭha dhakshī*), instead of which we should at least expect *daksho* or *dakshin*, is no less strange. The text seems thoroughly corrupt.

Note 3 See Lanman, p. 557

Verse 10

Note 1 Comp Geldner, *Vedische Studien*, I, 121

Verse 11

Note 1 Comp above, verse 6, Pāda 2

Note 2 Comp VIII, 24, 14 *dáksham priṇḱántam*

Note 3 The human and the divine race. I do not believe that Dr Neisser (*Zur Vedischen Verballehre*, 17) is right in interpreting *yámati* as an indicative.

Verse 13

Note 1 The translation of *sīmivadbhīḥ* is only tentative. *Sīmī* (I, 151, 1) cannot be identical with *sāmī*.

Note 2 *Nīḥ tatanyuḥ* (*nīsh tatanyuḥ*, *Samhitāpāṭha*) of course is derived from *tan*, not from *stan*. Comp I, 105, 12 *satyám tátāna sūriyaḥ*, IV, 5, 13 *sūrah váruṇa tatanaṇ ushásah*, &c

MANDALA I, HYMN 142

ASHTAKA II, ADHYĀYA 2, VARGA 10-11.

ĀPRĪ HYMN

1 Being inflamed, Agni, bring hither to-day the gods to the man who holds forth the (sacrificial) ladle Spin out the ancient thread (of sacrifice)¹ for the sacrificer who has prepared Soma

2 Measure out, O Tanûnapât¹, the sacrifice rich in ghee, rich in honey, of a priest like me, of a sacrificer who has toiled hard.

3 The brilliant, purifying, wonderful Narâsamsa¹ mixes the sacrifice with honey three times a day, the god worthy of worship among the gods

4 Agni, magnified¹ by us, bring hither the bright, beloved Indra For this my prayer is addressed² to thee whose tongue is good

5 (Priests) hold forth the (sacrificial) ladle, strewing the sacrificial grass at the decorous service of the sacrifice,—I¹ trim² (the sacrificial grass) which best receives the gods with its wide extent, a big shelter for Indra.

6¹. May the divine doors open themselves, the increasers of *Rita*, the never sticking, large ones, the purifying, much-desired (doors), that the gods may come forth

7 May Night and Dawn, of glorious appearance, the two neighbouring (goddesses), wearing beautiful ornaments¹, the young² mothers of *Rita*, sit down together on the sacrificial grass³.

8. May the two divine Hotṛs, eager in praising (the gods), the sages with lovely tongues, perform

for us to-day this successful sacrifice which attains to Heaven

9 The brilliant (goddess) placed among the gods, among the Maruts¹, Hotrâ Bhâratî², Iâ, Sarasvatî, and Mahî³ may these worshipful (goddesses) sit down on the sacrificial grass

10. May Tvashtrî, inclined towards us, pour forth for us, in our navel¹, that wonderful seed with many treasures², plentiful by itself, for the sake of prosperity and wealth³

11 Letting go (the sacrificial food to the gods) sacrifice by thyself to the gods, O tree¹. May² Agni make the offerings ready³, the god among the gods, the wise one.

12. For Him who is accompanied by Pûshan and by the Maruts, by the Visve devâh, (by) Vâyû¹, who is moved by the Gâyatra song, for Indra pronounce the Svâhâ over the offering

13 Come hither to the offerings over which the Svâhâ has been pronounced, in order to feast. Indra¹ Come hither¹ Hear our call¹ Thee they call at the worship

NOTES

The hymn is an Âprîsûkta The same Rîshî Metre, Anushrubh The whole hymn is closely related to I, 13 — Verse 10 cf VS XXVII, 20, TS IV, 1, 8, 3, MS II, 12, 6

Verse 1

Note 1 The third Pâda of this verse is identical with VIII, 13, 14

Verse 2

Note 1 Comp I, 13, 2, note 1

Verse 3

Note 1 Comp. I, 13, 2, note 1.

Verse 4

Note 1 'Magnified' is *īlītāh*, comp the note on I, 1, 1. The verse is addressed to the *Idāh*

Note 2 The text has *ākkha* *vaḳyāte* To me there seems to be no doubt that this is the passive of *vaḳ*, not of *vañh* Comp the name of the priest *akkhāvāka*, and the phrase *ākkhoktibhih* *matinām*, I, 61, 3, 184, 2 The same passive of *vaḳ* is found III, 39, 1 *matih* *hrīdāh* ā *vaḳyāmānā* (then follows *ākkha* *gigāti*), X, 47, 7 (*stómāh*)

mānasā *vaḳyāmānāh* —It may be observed that in our passage as well as in III, 39, 1 and X, 47, 7, the forms *vaḳyāte*, *vaḳyāmānā*, *vaḳyāmānāh* are preceded by a vowel, and we may infer that the poet did not say *uḳyāte*, &c, in order to avoid the hiatus

Verse 5

Note 1 The poet begins as if he intended to say, 'Priests lay down the sacrificial grass' But he continues, 'I lay down' Dr Neisser (Bezenberger's Beitrage, XX, 60) tries to explain the difficulty in a way in which I cannot follow him

Note 2 On the verb *vṛg* technically connected with *barhīh*, see Geldner, *Vedische Studien*, I, 152 seq, and compare vol xxxii, I, 38, 1, note 2, I, 64, 1, note 2

Verse 6

Note 1 With the whole verse compare I, 13, 6

Verse 7

Note 1 Pischel's opinion (*Vedische Studien*, II, 113 seq) that *pérah* means 'Gestalt,' 'Form,' 'Farbe,' 'rūpa,' does not convince me

Note 2 See Geldner, *Kuhn's Zeitschrift*, XXVIII, 195

Note 3 Comp VIII, 87, 4 *ā barhīḥ sīdatam sumāt*. Geldner (*Vedische Studien*, II, 190) translates 'das schone Opfergras'

Verse 9

Note 1 'Should we read *márteshu* for *marútsu*?' M M This conjecture seems perhaps rather bold

Note 2 *Hotrá Bhârati*, i.e. the personified Offering of the Bharatas, seems to be one goddess, more usually called simply *Bhârati* Comp I, 22, 10, II, 1, 11, III, 62, 3, Bergaigne, *Religion Védique*, I, 322, H O, *Religion des Veda*, 243, note 2 Fischel's opinion (*Vedische Studien*, II, 85) is different

Note 3 See above, I, 13, 9, note 1

Verse 10.

Note 1 On the navel as the symbol of the connection between father and son, see Bergaigne, I, 35, 36, and comp the well-known name *Nābhānedishtā*

Note 2 For *purú vāram* very probably *puruvāram* should be read (Grassmann) See II, 40, 4 *puruvāram*. *rāyās pósham ví syatām nābhim asmé*

Note 3 With the last *Pāda* compare II, 40, 4, quoted in note 2, and II, 3, 9 *pragām Tváshṭā ví syatu nābhim asmé*, see also *Taittirīya Samhitā* IV, 1, 8, 3 *Tvashṭri* is generally considered as giving sons, see H O, *Religion des Veda*, 234

Verse 11

Note 1 Comp I, 13, 11, note 1

Note 2 The second hemistich recurs I, 105, 14.

Note 3 See Neisser, *Zur Vedischen Verballehre*, 22

Verse 12

Note 1 The text has 'for *Vāyu*,' not 'for (the god) accompanied by *Vāyu*' But there is no doubt that *pūshanzvāte*, &c, refers to *Indra*, and that *Vāyu* is named merely as a companion of *Indra*

MANDALA I, HYMN 143

ASHTAKA II, ADHYĀYA 2, VARGA 12

1 I bring forward my most powerful, entirely new (pious) thought (i e hymn), the prayer of my words¹ to Agni, the son of strength, he is the child of the Waters², the beloved one, who together with the Vasus has sat down on the Earth as a Hotṛi observing the appointed time (for sacrificing)

2 Being born in the highest heaven Agni became visible to Mātariśvan By the power of his mind, by his greatness when kindled, his flame filled Heaven and Earth with light

3¹ His flames are fierce, never ageing are the flames of him who is beautiful to behold, whose face is beautiful, whose splendour is beautiful The never sleeping, never ageing (rays) of Agni whose power is light, roll forward like streams across the nights (?)²

4 Him the all-wealthy, whom the Bhṛigus have set to work on the navel of the earth, with the whole power of the world¹—stir up that Agni by thy prayers in his own house—(him) who alone rules over goods like Varuṇa

5 He who is not to be kept back like the roar of the Maruts, like an army¹ that is sent forward, like the thunderbolt of heaven—Agni eats with his sharp jaws, he chews, he throws down the forests as a warrior throws down his foes

6 Would Agni eagerly come to our hymn? Would He the Vasu together with the Vasus fulfil our desire? Will He, the driver, stir our prayers

that they may be successful² (Thus thinking)
I praise Him whose face is bright, with this my
prayer

7 He who has kindled him strives¹ towards
Agni as towards Mitra (or, towards a friend)—
(to Agni) whose face shines with ghee, the charioteer
of *Rzta* May he who when kindled becomes a
racer², shining at the sacrifices³, lift up our bright-
coloured prayer.

8¹ Preserve us, O Agni, never failing with thy
never-failing, kind and mighty guardians, protect
our people all around with those undeceived, undis-
mayed, never slumbering (guardians), O thou our
wish²!

NOTES

The same *Rzshi* Metre, *Gagati*, the last verse *Trishúbh*
The hymn has been translated by Kaegi, *Siebenzig Lieder*
des *Rigveda*, p. 100—Verse 7 = TB I, 2, 1, 12

Verse 1

Note 1 Comp VIII, 59, 6 *vákáh* *mátim*

Note 2 Agni who is considered as born from the Waters,
is identified several times with a god who, like *Mâtariśvan*,
in my opinion had an independent origin, with *Apâm napât*
(‘Child of the Waters’) Comp Bergaigne, *Rel Védique*,
II, 17 seq, H O, *Religion des Veda*, 118 seq

Verse 3

Note 1 There is no sufficient reason for transposing
verses 3 and 4 (Kaegi)

Note 2 Probably we should read *átí aktŭn*, comp VI,
4, 5 *átí eti aktŭn*—See Bergaigne, *Mélanges Renier*, p. 96.

Verse 4

Note 1 Bhúvanasya seems to depend on magmánā; comp. VII, 82, 5 bhúvanasya magmánā

Verse 5

Note 1 Pischel (Vedische Studien, I, 231) seems to me to be right in denying that sénā ever means 'Geschoss,' and in translating sénā *sṛishṭā* 'exercitus effusus' The opinion of Prof von Bradke and Prof Bloomfield is different, see Zeitschrift der Deutschen Morgenl Gesellschaft, XLVI, 456, XLVIII, 549

Verse 7

Note 1 The text adds the dativus ethicus *vaḥ*, 'for you' (comp. Delbruck, Altindische Syntax, 206), which can scarcely be translated

Note 2 Geldner (Vedische Studien, I, 168) has shown that *akrá* very probably means 'horse' Agni is very frequently compared to a horse—Comp Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der *Rigveda-Forschung*, p 54, Roth, Zeitschrift der D Morg Ges, XLVIII, 118

Note 3 See above, I, 31, 6, note 2

Verse 8

Note 1 With Pādas C D compare the verse VI, 8, 7 *ádabdhēbhīḥ táva gopābhiḥ ishṭe asmākam páhi trishadhastha sūrīn*

Note 2 'What is *ishṭe*? Is it thou our wish, or thou our sacrifice?' M. M

MANDALA I, HYMN 144.

ASH7AKA II, ADHYÂYA 2, VARGA 13

1 The Hotri¹ goes forward² (in order to fulfil) his duty by his wonderful power, directing upwards the brightly adorned prayer. He steps towards the (sacrificial) ladles which are turned to the right³, and which first kiss his foundation⁴.

2 They have greeted with shouts the streams of *Rita*¹ which were hidden at the birthplace of the god, at his seat. When He dwelt dispersed in the lap of the waters, he drank the draughts by (the power of) which he moves².

3 Two (beings) of the same age¹ try to draw that wonderful shape (Agni) towards themselves, progressing in turns towards a common aim². Then he is to be proclaimed by us like a winner³ (in a contest). The charioteer⁴ (governs all things) as if pulling in the reins of a draught-horse.

4 He whom two (beings) of the same age¹ serve, two twins dwelling together in one common abode, the gray one has been born as a youth by night as by day², the ageless one who wanders through many generations of men.

5 The prayers, the ten fingers¹ stir him up. We, the mortals, call him, the god, for his protection. From the dry land he hastens to the declivities². With those who approached him he has established new rules³.

6 Thou indeed, O Agni, reignest by thy own nature over the heavenly and over the terrestrial

world as a shepherd (takes care of his cattle)
These two variegated, great (goddesses) striving for
gloriousness, the golden ones who move crookedly¹,
have approached thy sacrificial grass

7 Agni¹ Be gratified and accept graciously this
prayer, O joy-giver, independent one, who art born
in the *Rīta*, good-willed one, whose face is turned
towards us from all sides, conspicuous one, gay in
thy aspect, like a dwelling-place rich in food¹

NOTES

The same *Rīshi* Metre, *Gagati*—No verse occurs in
the other *Samhitās*

Verse 1

Note 1 The *Hotri* is Agni

Note 2 Comp III, 27, 7, where it is said of Agni
purástāt eti mâyáyā—The poet says *éti prá*, and not *prá*
eti, in order to avoid the hiatus

Note 3 Comp below, III, 6, 1 *dakṣiṇá-vát*

Note 4. 'Which first, 1 e at the time when the sacrificial
vessels are put down, kiss his *dhâman* (foundation), 1 e. the
place of Agni' *Sâyana*

Verse 2

Note 1 Comp IX, 75, 3 *abhi im ritasya dohânâḥ*
anūshata, and VIII, 12, 32 *nābhā yagnāsya dohânâ prá*
adhvaré I take *dohânâḥ* as acc plur of an abstract noun
dohânâ formed like *garânâ*, *bhandânâ*, &c But possibly it
might be the nom plur either of the same noun or of
a nomen agentis *dohâna* 'the streams of *Rīta* (the liba-
tions?) or the milkers of *Rīta*, hidden at the birthplace
of the god, have greeted him with shouts' It would

be difficult, however, to say why the milkers of *Rita* (i.e. the priests?) are called 'hidden at the birthplace of the god'. Prof. Max Muller thinks of a reading *pari-vṛtaḥ*, 'surrounding Agni'. He refers the 'streams of *Rita*' (nom) to the water, cf. I, 105, 12 *ritám arshanti síndhavaḥ*.

Note 2 *Svadháḥ* *adhayat yábhik ṛyate*. In my opinion *svadhá* means 'the inherent power,' 'the power of moving according to one's own will,' and then the drink which confers this power on a being, especially on the dead ancestors—Comp. M. M., vol. xxxii, p. 32 seq., H. O., Religion des Veda, 531, note 2.

Verse 3

Note 1 According to *Sâyana* the two beings spoken of here and in the next verse are the *Hotri* and the *Adhvaryu*.

Note 2 See I, 130, 5 *ayurñgata samânám áartham ákshitam*, III, 61, 3 *samânám áartham karaniyámânâ*.

Note 3 On *bhágaḥ ná hávyaḥ*, see Geldner, *Vedische Studien*, I, 121.

Note 4 The charioteer is *Agni*.

Verse 4

Note 1 See verse 3, note 1.

Note 2 Comp. Gaedicke, *Der Accusativ*, p. 175. He translates 'bei Tage noch bei Nacht ergrauend'.

Verse 5

Note 1 *Vrís* (ῥίς λεγόμενον) is ranged in the *Nighantus* among the *angulinâmânî* and explained by *Sâyana* accordingly. The word seems indeed to mean 'finger'. Compare with our passage IX, 8, 4, 15, 8, 93, 1, 97, 57.

Note 2 Comp. I, 33, 4 *dhánoh ádhi vishunák té ví âyan*, and especially X, 4, 3 *dhánoh ádhi pravátâ yâsi háryan*. I cannot follow Pischel (*Vedische Studien*, II, 69 seq.) in explaining these passages 'Over the heavenly expanse he hastens down towards us'. M. M.

Note 3 See Pischel, *Vedische Studien*, I, 300. Like Pischel I do not know who 'they who approached Agni' are. Possibly the worshippers or priests are alluded to. 'He received new praises with (or from) those who approached him' M M

Verse 6

Note 1 Sâyana explains the two female beings here in question as Heaven and Earth. Does the 'crooked movement' refer to the daily revolution of the sky?

Verse 7

Note 1 The last Pâda recurs X, 64, 11

MANDALA I, HYMN 145

ASHTAKA II, ADHYĀYA 2, VARGA 14

1 Ask ye him He has come He knows He the intelligent one moves forward, He moves along (his way) (?)¹ In him all commands, all wishes dwell He is the lord of strength, of mighty power

2 They ask him He himself¹ does not ask in turn what he, the wise one, has grasped by his own mind alone² He does not forget the first word nor another word Unconfused he adheres to his own power of mind

3 To him go the sacrificial ladles, to him go the racers¹ He alone may hear all my words He who pronounces many praishas², the conqueror, the accomplisher of sacrifices whose blessings are flawless, the young child has assumed vigour

4 When he has come together¹ (with his companions²), he goes to greet them³ As soon as born he steals upon (his prey) together with his companions He strokes the⁴ to give him delight and joy, when the loving ones⁵ approach him who stands on them⁶

5 He, the animal living in the water and walking in the forest¹, has been placed on the highest skin² (sky?) He has proclaimed his rules to the mortals for Agni, the knowing one, is intent upon *Rīta* (Right) and is true

NOTES

The same *Rīshi* Metre, *Gagati*, the last verse is *Trishūbh* —No verse occurs in the other *Samhitās*

Verse 1

Note 1 The *Samhitâ* text has *sá nĩ íyate*, the *Pada* text, *sáḥ nú íyate* Comp *Prâtisâkhya* 314 I propose to read *sánu* (= *sá ánu*) *íyate*

Verse 2

Note 1 See Geldner, *Ved Studien*, II, p 188

Note 2 Possibly we should read *svéna evá*

Verse 3

Note 1 The text (*árvatih*) implies that these race-horses are mares Probably, as *Sâyana* explains, the prayers (*stutayaḥ*) are alluded to See on the prayers compared with horses, Bergaigne, II, 284 seq

Note 2 *Praishá* is the technical designation of the sacrificial commands of one priest (or more especially, of the *Maitrávaruṇa*) to another priest, comp Schwab, *Das Altindische Thieropfer*, p 90, H O, *Religion des Veda*, 390

Verse 4

Note 1 *Samárata* may be the third person of singular or of plural

Note 2 I supply 'with his companions' in consideration of the second *Páda* (*yúgyebhiḥ*) It is difficult to say who *Agni's* companions are (the flames? the officiating priests?)

Note 3 Ludwig's conjecture, *úpa stáyam karati*, is very ingenious. 'He stealthily approaches them'—On *upa-stháyam*, comp also Bollensen, *Zeitschrift der Deutschen Morgenl Gesellschaft*, XLVII, 586

Note 4 The meaning of *svântám*, which occurs here and in the obscure passage X, 61, 21 (*ádha gávāḥ úpamátum kanáyāḥ ánu svântásya kásya kit párá iyuh*), is unknown Possibly it is related to *svátrá*, which means something like 'powerful' or 'prosperous'

Note 5 The prayers? The oblations?

Note 6 *Apī-sthūtām* may have active or passive meaning, 'he who stands on somebody or something,' and 'he on whom somebody or something stands'

Verse 5

Note 1 The first Pāda (and probably also the fourth) belong to the metrical type described by H O, *Prolegomena*, p 68 seq the first part, before the caesura, consists of four syllables, and then the Pāda goes on as if it had the pentasyllabic opening

Note 2 After Agni's abode in the Waters and in the wood has been mentioned in the first Pāda, the second Pāda possibly refers to his heavenly abode to which the adjective *upamā* ('highest') seems to point Thus the 'highest skin' would be the sky But *Sāyana*, who refers it to the Veda, may possibly be right His explanation would very well agree with the second hemistich

MANDALA I, HYMN 146

ASHTAKA II, ADHYÂYA 2, VARGA 15

1 I praise Agni who has three heads and seven rays (or reins)¹, who is without flaw, sitting in the lap of his parents² and of whatever moves or is firm, who has filled (with his light) all the lights of Heaven

2 The big bull has grown up to them¹, the ageless one who from here (from this world) distributes his blessings, the tall has stood up erect He puts down his feet on the surface of the wide (Earth), his red ones² lick the udder (the cloud³)

3 Walking towards their common calf the two well-established¹ milch-cows² walk about in different directions They measure interminable paths, they have invested themselves with all great desires

4 Wise poets¹ follow his track² who in manifold ways protect the ageless one with their hearts Wishing to acquire him they have searched the river³. He the Sun⁴ became visible to them, to the men⁵

5 He is worthy to be looked for, round about in his race-courses, the noble who is to be magnified¹, the great one², in order that the small may live, as he, the all-visible liberal lord, has become a progenitor for those germs in many places.

NOTES

The same *Rishi* The metre is Trishubh —No verse occurs in the other *Samhitās*

Verse 1

Note 1 *Sâyana* refers the three heads of Agni to the three Savanas, or the three worlds, or the three sacrificial fires. The last explanation seems to be most probable. The seven reins (rays) are, according to *Sâyana*, the seven metres or the seven flames of Agni. The last explanation is recommended by III, 6, 2 (see below). But it is possible also to think of the seven priests (*sapta hotârah*)—Comp II, 5, 2 (see below), and *Taitt Samhitâ* I, 5, 3, 2 (to which passage Ludwig refers) *saptâ te agne samidhaḥ saptâ gṛhvāḥ saptâ rīshayaḥ saptâ dhāma priyām, &c*

Note 2 The parents are Heaven and Earth

Verse 2

Note 1 The text has the dual feminine, no doubt Heaven and Earth are meant

Note 2. The horses or flames of Agni

Verse 3

Note 1 On *su-méka*, comp the article of Prof Windisch in *Festgruss an Bohtlingk*, p 114

Note 2 The cows seem to be Night and Dawn, comp above, I, 95, 1, 96, 5. Night and Dawn are called *su-méke*, I, 113, 3

Verse 4

Note 1 The priests

Note 2 I have translated *padām nayanti* in the way indicated by *Atharva-veda* XI, 2, 13 *viddhásya padanīh-iva*, comp also *Manu* VIII, 44. Prof Max Muller translates, 'Wise poets lead (Agni) to the ageless place, keeping many things in their heart—or, lead the ageless Agni to his place (the sacrifice).'

Note 3 They have tried to find Agni in his proper dwelling, in the water

Note 4 The Sun is here identified with Agni.

Note 5 On the form *nīn* standing for different cases,

compare Lanman, Noun-Inflection, 430, Bergaigne, Religion Védique, I, 136, note 1, Pischel, Vedische Studien, I, 42, and Gottinger Gel. Anzeigen, 1890, p. 541 seq., Hillebrandt, Zeitschrift der Deutschen Morgenl. Gesellschaft, XLVIII, 420. Here it seems most natural to take *nr̥ñ*, as Pischel has proposed, as standing for the dative plural Bartholomae (Studien zur indogermanischen Sprachgeschichte, I, 118, comp. p. 48), referring to III, 14, 4, believes that *nr̥ñ* (or, more correctly, **nr̥ñm*), both here and there is genitive plural, and that Agni is called 'the sun of men' because men are able to light this sun themselves. To me it seems very doubtful that this is a Vedic idea, and as to the verse III, 14, 4, I believe that *nr̥ñ* there is a regular accusative plural. Agni is called there, 'a sun that spreads out men over their dwellings.'

Verse 5

Note 1 *Īlényaḥ* Comp. I, 1, 1, note 2

Note 2 Agni may be called *maháḥ*, 'the great one'. But it seems more natural to read *mahé*, the ancient pronunciation of which word before a word commencing with a vowel (*mahá'*) coincided, or nearly coincided, with that of *maháḥ*. The translation then would be 'he who is to be magnified in order that the great and the small may live.'

MANDALA I, HYMN 147

ASHTAKA II, ADHYĀYA 2, VARGA 16

1 How, O Agni, have the resplendent ones worshipped thee, aspiring through the powers of the Āyu¹, when² the gods, obtaining kith and kin of both races³ (human and divine ?), rejoiced in the song of Rīta (or Right)⁴ ?

2 Give heed to this my proffered hymn, O youngest one, which is most rich in liberal gifts¹, O self-dependent one¹ The one abuses thee, the other praises thee I thy reverer revere thy body, O Agni² !

3 Thy guardians, O Agni, who saw and saved the blind son of Mamatā from distress¹—he the possessor of all wealth has saved them who have done good deeds² The impostors, trying to deceive, have not deceived

4 The niggard, O Agni, the harmful and malicious who injures us by falsehood may the heavy spell recoil on him, may he injure his own body by his evil words¹

5 And, O strong one, whatever mortal knowingly injures another mortal by falsehood from such a one, O praised Agni, protect him who praises thee Agni¹ Do not deliver us to distress

NOTES

The same Rīshi and metre — Verse 2 = VS XII, 42, TS IV, 2, 3, 4, MS II, 7, 10 Verse 3 = RV IV, 4, 13, TS I, 2, 14, 5, MS. IV, 11, 5

Verse 1

Note 1 The *Âyu* seems to be *Agni* himself. Or is it admissible to interpret *âyók* as standing *metri causâ* for *âyávaḥ*? Then the hemistich would refer to the mythical sacerdotal tribe of the *Âyus*, the ancient worshippers of *Agni*. Comp., for instance, X, 7, 5, 46, 8. The translation would be, 'How, O *Agni*, have the resplendent *Âyus* worshipped thee, aspiring with their powers?'

Note 2 'Because' M M

Note 3 Comp VIII, 103, 7 *ubhé toké tánaye dasma vispate pārshi rādhaḥ maghónām*

Note 4 As to *ṛtásya sáman*, comp *Vâg Samh XXII*, 2, and *ṛtásya ślókaḥ*, *Rig-veda IV*, 23, 8. Our *Pâda* recurs *IV*, 7, 7 with the reading *ṛtásya dhâman*

Verse 2

Note 1 With *vákasaḥ mánvishṭhasya* compare *mánvishṭhâbhiḥ matibhiḥ*, VIII, 23, 23

Note 2 Cf. Aufrecht, Kuhn's Zeitschrift, III, 200

Verse 3

Note 1 *Dirghatamas* the son of *Mamatâ* is the reputed author of this section of the first *Mandala* which belongs indeed to a family of priests claiming descent from him. The story of the blindness of *Dirghatamas* and of the distress into which he fell is told in the *Mahâbhârata I*, 4179 seq., ed. Calc., comp. also Geldner, *Vedische Studien*, II, 145

Note 2 Considering the construction of the whole verse from the grammatical point of view only, one will scarcely be tempted to translate otherwise than we have done. But it is rather strange that *Agni* is represented here as saving those very guardians by the aid of whom he has saved *Mâmateya*. The meaning which one should expect to find expressed, is rather that *Agni*, as he has saved *Mâmateya* by his guardians, has saved also, and will save, all pious worshippers. This meaning may be established

if we consider the construction of the verse as similar, for instance, to that of I, 37, 12 (vol xxxii, p 64) *márutaḥ yát ha vaḥ bálam gánân akuḥyavítana*, 'O Maruts, with such strength as yours, you have caused men to tremble' Thus we may, I believe, translate here, 'Agni' With such guardians as thine who have seen and saved the blind son of Mamatá from distress, he, the possessor of all wealth (i e Agni), has saved all those who have done good deeds' Bergaigne (III, 191) understands the verse in the same way

Verse 4

Note 1 The Vedic idea of the evil deeds recoiling on the evil-doer himself has been treated of by Bergaigne, III, 190 seq

MANDALA I, HYMN 148

ASHTAKA II, ADHYÂYA 2, VARGA 17

1 When Mâtarisvan ¹ had produced by attrition the Hotri, the ² who belongs to all gods, whom they have established among the human clans, shining like the sun, resplendent that (he might show his beautiful) shape—

2 They did not deceive him¹ who had granted a hymn (to the worshipper) Agni is my protection, therewith he is satisfied They took pleasure in all his² works—(in the works) of the singer who brought praise

3 Whom the worshipful (gods)¹ took and placed in his own seat (as priest) with their praises him they² have carried forward, taking hold of him in their search, hastening like horses that draw a chariot

4 The marvellous one destroys many things with his jaws Then¹ the resplendent one shines in the forest. Then the wind blows after his flame day by day as after the arrow of an archer, after a weapon that has been shot

5 Him whom no impostors, no harmful foes¹, no harm-doers may harm when he dwells in (his mother's) womb, him the blind ones bereft of sight did not damage by looking at him². His own friends have protected him.

NOTES

The same *Rishi* and metre —Verse 1 = MS IV, 14, 15

Verse 1

Note 1 The first Pâda is identical with the first Pâda of I, 71, 4 (see our note there) with the exception of the word *vishták*, instead of which that parallel passage has the reading *vi-bhríták*. It seems impossible to explain *vishták*, and the concurrence of the metrical irregularity in the same part of the Pâda—though metrical irregularities are not infrequent in this hymn—invites to a correction of the text. If *vi-bhríták* in I, 71, 4 (see note there) refers to Mâtariśvan, which I consider as doubtful, it would be easy to find for our passage an equivalent of that word little differing from the traditional *vishták*, namely, *vi-sthíták* 'when Mâtariśvan, standing in different places, had produced him by attrition'. Of course whoever adopts a conjecture like this, can scarcely avoid understanding *vi-bhríták* in I, 71, 4 as an epithet of Mâtariśvan, not of Agni. Another way to correct our passage would be to put into the text a form derived from the root *vish*, 'to accomplish a work,' for instance, *vishtyá* (to be read as trisyllabic) 'when Mâtariśvan by his effort,' &c. Grassmann's *vi-síták* is quite improbable.

Note 2 *Visvá-apsum* (*Samhitâ* text, *visvâpsum*), evidently an epithet of Agni the Hotri, seems corrupt. Shall we read *visvá-psum* ('endowed with all food')—comp VIII, 22, 12 *hávam visvâpsum visvâvâryam*—or *visva-púsham* (*Samh.*, *visvâpúsham*, 'all-nourishing') or *visvá-apasam* ('doing all works')? Also *visvá-psnyam* may be thought of. It is impossible, of course, to arrive at any certain conclusion.

Verse 2

Note 1 'He' seems to be Agni. Sâyana, however, explains *dadânam id agnaye kurvânam eva mâm*. This would lead to a translation like this '(The enemies) did

not deceive (me, the worshipper) who had addressed a hymn (to Agni)'

Note 2 On 'his' *Sâyana* remarks, 'yagamânasya mama' But the word may refer to Agni

Verse 3

Note 1 There is no reason for abandoning here the usual meaning of *yagñīya* On the gods seeking after Agni, comp *Bergaigne*, I, 110

Note 2 It is very probable, to say the least, that 'they' are again the gods

Verse 4

Note 1 Is the first *ât* dissyllabic? More probably the *Pâda* is deficient by one syllable

Verse 5

Note 1 Two syllables are wanting before the caesura of the first *Pâda*

Note 2 Was there a belief that a blind man by turning his blind eyes on somebody could do him harm? Possibly we might have to translate 'Him (his foci) blind and bereft of sight did not damage though looking at him (i.e. though turning their blind eyes on him)'—Prof Max Muller writes 'Could it be Even the blind saw, but did not injure him (*andhâk apasyan nâ dabhan*), *abhikhyâ*, when he was seen, no longer in the womb?'

MANDALA I, HYMN 149

ASHTAKA II, ADHYÂYA 2, VARGA 18

1¹ Towards great wealth this lord of the house² advances³, the strong one in the abode of strong wealth Let the stones honour him as he speeds forward

2. He the manly (bull) as of men so of the two worlds, whose stream is drunk by living beings¹ in consequence of his renown—he who running forward has ripened in (his mother's) womb—

3 He who lighted up the ¹ stronghold, the racer, the sage, like a ² horse, shining like the sun, endowed with hundredfold life

4 He who has a twofold birth (celestial and terrestrial), the flaming one has approached the threefold light, all spaces of the atmosphere, the Hotrî, the best sacrificer, in the abode of the Waters

5 This is the Hotrî having a twofold birth¹ who has bestowed all the best gifts, out of desire of glory, on the quick mortal who worships him

NOTES

The same *Rîshi* Metre, *Virâg* —Verses 3-5 = SV II, 1124-1126

Verse 1

Note 1 My translation of this verse differs from that of Pischel, *Ved Studien*, II, 100

Note 2 On *pâtîk dán*, comp Hubschmann, *Vocalsystem*, 142, Bartholomae, *Arische Forschungen*, I, 70, Joh Schmidt, *Kuhn's Zeitschrift*, XXVII, 309, Pischel, *Vedische Studien*,

II, 93 seq , Bartholomae, Indogermanische Forschungen,
III, 100 seq

Note 3 Comp X, 93, 6 mahá/h sá ráyá/h á ishate

Verse 2

Note 1 Comp I, 80, 4, and similar passages, in which the waters are called *gívá-dhanyá/h*, 'the prize (of contests) which living beings have gained'

Verse 3

Note 1 We do not know what *nármizí* is. Possibly in this word two words, *ná ármizí*, are contained, so that the particle *ná* would be repeated in each of the three Pádas. The translation would then be 'he who lighted up the *ármizí* (?) like a stronghold'

Note 2 I place no confidence in the attempts to find the meaning of a word like *nabhanýa/h* with the aid of etymology only. The same word occurs in I, 173, 1 as an epithet of the *Sáman* which the priest, who is compared to a bud, sings (*gáyat sáma nabhanýam yáthâ vé/h*). It occurs also in VII, 42, 1 *prá krandanú/h nabhanýasya vetu*. The connection in which these words stand, seems to show that the meaning is 'the noise of the sacrificial fire shall arise,' very probably the fire is compared to a horse, and its noise to the neighing of that horse. Thus *nabhanýa* would be in VII, 42, 1, quite as in our passage, an epithet of a horse. This epithet may refer either to the swift motion of the horse and of the *Sáman* ascending to the gods, or more probably to the gay voice of the horse, the loud noise of the *Sáman*.

Verse 5

Note 1 Two syllables are wanting in the first Páda

MANDALA I, HYMN 150

ASHTAKA II, ADHYÂYA 2, VARGA 19

1 I thy indigent¹ worshipper say much to thee,
O Agni, dwelling in thy protection as (in the pro-
tection) of a great impeller².

2 Away even from the libation of a rich man who
is feeble, who is a niggard, who never comes forward
and does not care for the gods

3 The mortal (who worships thee ?), O priest, is
brilliant, great, most powerful in heaven May
we, O Agni, addicted to thee, be always foremost

NOTES

The same *R̥ishī* Metre, *Ushnīh* — Verse 1 = SV I, 97

Verse 1

Note 1 On *arī*, see Bergaigne, *Religion Védique*, II, 218

Note 2 Or, 'of the great impeller'—the Sun-god who
impels or stimulates his horses? Comp VI, 6, 6?

MANDALA I, HYMN 188

ASHTAKA II, ADHYĀYA 5, VARGA 8-9

ĀPRÎ HYMN

1 Being kindled thou reignest to-day, a god with the gods, O conqueror of thousandfold (wealth)! As messenger, as a sage, carry the oblations (to the gods)

2 O Tanûnapât! For him who walks in righteousness the sacrifice is anointed with honey May he¹ grant thousandfold food

3 Receiving libations, worthy of being magnified¹ bring hither to us the worshipful gods Agni! Thou art a winner of thousandfold (bliss).

4. They have spread with might the eastward-turned sacrificial grass, blessing (our tribe) with a thousand men¹, (at the place) where you reign, O Âdityas!

5 The Prince, the Sovereign, the mighty ones, the eminent ones¹, the (Divine) Doors, which are many and more than many, have sent forth streams of ghee

6 Adorned with gold, wearing beautiful ornaments you verily reign high¹ in your splendour Sit down here, ye two Dawns²

7 May the two fine-voiced divine Hotṛis, the sages, perform as the first this sacrifice for us

8 Bhârati! Iâ! Sarasvati! All ye (goddesses) whom I invoke, promote us to splendour

9 Tvashṭri indeed, the eminent (god) has shaped all forms, all cattle Do thou by sacrifice produce their increase

10 Yield up by thyself, O tree, (the sacrificial food) to the abode of the gods¹ May Agni make the offerings relishable

11 Agni going in front of the gods is anointed with this Gâyatra song, he shines when Svâhâ is pronounced (over the oblations)

NOTES

The *Rishi* is Agastya, the metric Gâyatri This Âpri hymn is closely related to hymn X, 110, the author of which no doubt knew and imitated our hymn —No verses occur in the other *Samhitâs*

Verse 2

Note 1 I have taken *dâdhat* as a third person, the subject being *Tanûnapât* But it may be a participle referring to *yagñâh* 'the sacrifice which procures thousandfold food is anointed with honey'

Verse 3

Note 1 The text has *îdyañ*

Verse 4

Note 1 'This is the *Dasavîra* sacrifice of the *Sâktyas* Ten valiant sons are born to those who perform it' *Pañka-vimsa Brâhmana* XXV, 7, 4

Verse 5

Note 1 These are evidently names of the divine doors — As to the nominative *dûrañ*, see Lanman, p. 486

Verse 6

Note 1 On *adhî-vi-iâg*, comp IX, 75, 3 *âdhî triprishthâñ ushâsañ ví râgati*

Note 2 I.e. Dawn and Evening

Verse 10

Note 1 Literally 'to the abode, for the gods' Comp the corresponding verse (10) of the Âpri hymn X, 110 *devânâm pâthañ*

MANDALA I, HYMN 189

ASHTAKA II, ADHYĀYA 5, VARGA 10-11

1 Agni¹ Lead us to wealth on a good path,
O god who knowest all rules Drive away from us
sin which leads us astray We will offer to thee
the fullest praise.

2 Agni¹ Thou who art young, help us safely
across all difficulties Be for us a broad, large,
wide stronghold, for our kith and kin, with luck
and weal¹

3 Agni¹ Drive away from us all plagues (Then)
they shall plague¹ peoples who do not stand under
Agni's protection (Give) us back again the earth,
O god, together with all the immortals, O worshipful
one, that it may go well with us

4 Protect us, Agni, with thy unwearied guardians,
thou who flameest in thy beloved seat May no
danger, O youngest of the gods, attain thy praiser,
not now nor in future, O mighty one¹

5 Do not deliver us, O Agni, to the harmful foe,
to the greedy one, to the impostor, to misfortune
Do not surrender us, O mighty one, to one who has
teeth, who bites, nor to one who has no teeth, nor
to one who will hurt us

6 May a (god) like thee, O Agni, who art born
according to *R̥ta*, being praised spread out a shelter
for the body (of the worshipper that protects) from
every one who tries to harm or to revile him For
thou, O god, art a descrier¹ of everything that leads
us astray

7¹ Thou, O Agni, distinguishing both (kinds of men, the pious and the impious, or the Aryans and the Dasyus²), eagerly approachest (Aryan) men at (the time of) the advancing (day)³, O worshipful one At (the time of) rest thou hast become governable to the man (or, to Manu, or, thou art to be praised by men⁴), thou art to be smoothed down like a horse⁵ by the *Uṣṣ*s

8. We have pronounced our invocations, I the son of Mâna¹, before this mighty Agni May we obtain (our wishes) through a thousand *Ri*shis May we find a food-giving rich in quickening rain²

NOTES

The same *Ri*shi Metre, *Ti*ṣṭubh—Verse 1=VS V, 36, VII, 43, XL, 16, TS I, 1, 14, 3, 4, 43, 1, TB II, 8, 2, 3, TÂ I, 8, 8, MS I, 2, 13, IV, 10, 2, 14, 3 Verse 2=TS I, 1, 14, 4, TB II, 8, 2, 5, TÂ X, 2, 1, MS IV, 10, 1, 14, 3 Verse 3=TB II, 8, 2, 4, MS IV, 14, 3

Verse 2.

Note 1 'For health and wealth,' M M, see vol xxxii, p 193

Verse 3

Note 1 If the accent is correct (*Samh* abhyámanta, *Pad* abhí ámanta), the clause, though containing no subordinating word, must be understood as standing in logical dependence on the following, or—which in our case seems more probable—on the preceding clause Examples of this kind have been collected by Delbruck, *Altindische*

Syntax, p 43—That *krīshāh* should be nominative is very improbable, comp Lanman, Noun-Inflection, 393 See also Leo Meyer, Kuhn's Zeitschrift, XVI, 9

Verse 6

Note 1 Prof Max Muller (vol xxxii, p 229) translates, 'For thou, god, art the deliverer from all assaults,' he derives *vishpāt* 'from *vi* and *spas*, to bind'

Verse 7

Note 1 This verse has been treated of by Geldner, *Vedische Studien*, II, 156, 158

Note 2 Geldner (loc cit, 156) proposes two explanations for *ubháyān* It may refer either to the pious and the impious spoken of in the preceding verses, or to *prapitvám* and *abhipitvám*, which words Geldner believes to be masculine I do not attach such weight to the Avestic *frapitwō* (*Vend* III, 3) as to draw, with Geldner, a conclusion from this word on the gender of the Vedic *prapitvá*, and in every case I think that this explanation of *ubháyān* is very forced, while it is natural to refer *ubháyān* to the pious and impious, or as we may express it in conformity with Vedic ideas, to 'men' (comp *mánushaḥ* Páda 2, *mánave* Páda 3), i e Aryans, and *Dasyus* (see VIII, 50, 8, 98, 6, IX, 92, 5) Then *ubháyān ví vidvān* would have exactly the same meaning as the words in I, 51, 8 *ví gānihi áryān yé ka dásyavaḥ*

Note 3 On *prapitvá* we have the two ingenious discussions of Geldner, *Vedische Studien*, II, 155 seq, and of Bloomfield in the fifth series of his *Contributions to the interpretation of the Veda*, p 24 seq In my opinion Bloomfield has not succeeded in proving that the words ending in *-pitvá* (*prapitvá*, *abhipitvá*, *sapitvá*, &c) contain the stem *pitú*, 'sap, drink, nourishment,' and that *prapitvá* means the morning-pressure of Soma, which is usually designated as *prātaḥsavana*, *abhipitvá*, the evening-pressure or the *tṛtīya-savana* I do not think it necessary, how-

ever, to examine here the single points of his interesting and elaborate discussion, for it seems to me that Geldner has conclusively shown that the meaning of these words is different from what Bloomfield believes it to be *abhīpitvá*, as Geldner (p 155) states, is 'Erholung,' 'Rast,' and 'die Zeit des Rastens,' 'Feierabend,' 'Abend,' *prapitvá* (p 178), on the other hand, means 'Vorlauf,' 'das aufs Ziel Zugehen,' 'die vorgeruckte Tageszeit'

Note 4 *Sāsya*h, 'governable,' does not give an impossible meaning But should we not have to correct *sāmsya*h 'thou art to be praised by men'?

Note 5 On *akrá*h, comp *Vedische Studien*, I, 168, and above, I, 143, 7

Verse 8

Note 1 *Māna* is another name of *Agastya* See *Zeitschrift der Deutschen Morg Gesellschaft*, XLII, 221

Note 2 On the last words of the hymn—the regularly repeated conclusion of the *Agastya* hymns—see M M, vol xxxii, p xx, and also Bartholomae, *Bezzenger's Beitrage*, XV, 212 I do not think it very probable that *ishá* is here the name of an autumn month, as found in the *Satapatha Bráhmaṇa* and others of the more modern Vedic texts, to me it would seem rather strange that such a prayer for the fertility of that month should have formed, among the *Agastyas*, the standing conclusion of their sacrificial hymns But the names of the two months *ishá* and *ūgá* seem to point to the existence of two adjectives meaning 'giving food' and 'giving sap'—Then follows *vṛgána*, used as a masculine Geldner (*Vedische Studien*, I, 151) indicates the following passages, in which he believes that this masculine *vṛgána* occurs V, 44, 1, VI, 35, 5, VII, 32, 27; X, 27, 4, and the concluding *Páda* of the *Agastya* hymns Of these passages the two first seem to be open to doubt as to the correctness of the text In V, 44, 1 the true reading may be *pratīkinám vṛśhanam dohase*, comp verse 3, *vṛśhā śisu*h, and I, 173, 6, where possibly *vṛśhanam* should be read instead of *vṛgánam* (Göttinger

Gelehrte Anzeigen, 1840, 417) In VI, 35, 5 I propose to read *vṛmagam* (Gott Gel Anzeigen, loc cit, 416) In VII, 32, 27 and X, 27, 4 *vṛgánâ* (Padap *vṛgánâh*, the letter d follows) and *vṛgáneshu* seem to be masculine, though it is not absolutely impossible to see in these forms the nom plur and loc plur of the neuter *vṛgána*. But I believe that any attempts to derive conclusions from these three passages on the meaning of the masculine *vṛgána* are hopeless

MANDALA II, HYMN 1

ASHTAKA II, ADHYĀYA 5, VARGA 17-19

1¹ Thou, O Agni, the flaming one, (art born) from out the Heavens², thou (art born) from out the Waters and the stone (the flint), thou (art born) from out the forests and the herbs, thou art born bright, O Lord of men, (as belonging) to men¹

2¹ To thee, O Agni, belongs the Hotrī's and the Potrī's office exercised at the appointed season, to thee belongs the office of the Neshtrī, thou art the Agnidh² for the righteous To thee belongs the office of the Prasâstrī, thou attest as an Adhvaryu, and thou art the Brahman and the master of the house in our house³

3¹ Thou, O Agni, art Indra, a bull among (all) beings Thou art the wide-ruling Vishṇu, worthy of adoration Thou art the Brahman, a gainer of wealth, O Brahmanaspati² Thou, O Vidhartrī (i e who keepest asunder all things), art united with Puramdhi (or the Liberality of the gods)³

4 Thou, O Agni, art the king Varuṇa whose laws are firm, thou becomest Mitra, the wondrous one, worthy of being magnified Thou art Aryaman, the lord of beings, whom I may enjoy¹ Thou, O god, art Amsa², desirous of distributing (goods) in the assembly³

5 Thou, O Agni, being Tvashtrī, (grantest) to thy worshipper abundance in heroes To thee, who art accompanied by the (divine) wives¹, who art great like Mitra, belongs relationship² Thou,

the quick inciter³, givest abundance in horses.
Thou, rich in wealth, art the host of men⁴

6 Thou, O Agni, art Rudra, the Asura of the high Heaven¹, thou, being the host of the Maruts, rulest over nourishment. Thou goest along with the flame-coloured Winds, bringing happiness to our home. Thou, being Pûshan, protectest thy worshippers by thy own might

7 Thou, O Agni, art a giver of wealth to him who does service to thee¹, thou art the god Savitrî, a bestower of treasures. Thou, being Bhaga, O lord of men, rulest over wealth. Thou art a protector in his house to him who has worshipped thee²

8 Towards thee, in the house, the lord of the clan, O Agni, the clans strive, towards thee, the bounteous king. Thou with the beautiful face possessest all things. Thou art equal to thousands, to hundreds, to ten (of others)

9. Thee, O Agni, men (make) their father by their sacrifices¹, thee who shinest with thy body they (invite) to brotherhood by their (sacrificial) work. Thou becomest a son to him who has worshipped thee. As a kind friend thou protectest against attack

10 Thou, O Agni, art *R̥bhu*, to be adored when near. Thou rulest over strength¹, over wealth rich in food. Thou shinest², thou burnest for the sake of giving (wealth). Thou art a hewer³, an expander of sacrifice

11 Thou, Agni, O god, art Aditi to the worshipper. Thou, being Hotrâ Bhâratî¹, growest strong by prayer. Thou art Idâ, living a hundred winters, for (the increase of) ability'. Thou, the killer of Vṛtra, O Lord of wealth, art Sarasvatî²

12 Thou, O Agni, well kept, art the highest vital power. In thy lovely colour and in thy appearance (dwell all) beauties Thou art great strength that carries us forward Thou art abundant wealth, extending on all sides

13 The Âdityas have made thee, O Agni, their mouth, the bright ones have made thee their tongue, O Sage The Râti-sâk gods (i e the 'bounteous' gods) accompany thee at the sacrifices In thee the gods eat the offering which is offered to them

14 In thee, O Agni, with (thy) mouth¹ all the guileless² immortal gods eat the offering which is offered to them Through thee the mortals taste their drink Thou hast been born, the bright one, as the child of the plants

15¹ Thou art united with them and equal to them in strength, O well-born Agni, nay, thou surpassesest them, O god, when thy power² has expanded here in its greatness over Heaven and Earth, over both worlds

16 The liberal lords who pour out, O Agni, over thy praisers gifts at the head of which there are cows¹, the ornament of which are horses¹ lead both ourselves and them to welfare May we speak loud in the assembly², rich in valiant men

NOTES

The *Rishi* is *Gṛtsamada*, the metre *Gagati* — Verse 1 = VS XI, 27, TS IV, 1, 2, 5, TÂ X, 76, 1, MS II, 7, 2 Verse 2 = RV X, 91, 10 Verse 6 = TS. I, 3, 14, 1, TB. III, 11, 2, 1 Verse 13 = TB II, 7, 12, 6

Verse 1

Note 1 Among the numerous texts which treat of the different origins of Agni (see Bergaigne, I, 20 seq), especially the following two verses may be compared with this passage VI, 48, 5 *yám āpaḥ ādiayaḥ vānā gārbham rītāsya pīprati sāhasā yāḥ mathitāḥ gāyate nr̥bhiḥ pr̥thivyāḥ ādhi sānavi*, X, 45, 1 *divāḥ pāri prathamām gagñe agnīḥ asmāt dvitīyam pāri gātāvedāḥ tritīyam apsū nr̥mānāḥ āgasram indhāna enam garate svādhiḥ*

Note 2 The text (*dyūbhiḥ tvām āsusukshāmīḥ*) seems to be corrupt. I believe that *tvām*, which is so frequently repeated through this verse and through the next verses, has been put here in the wrong place, and that we should read, *dyūbhyāḥ ā susukshāmīḥ*

Note 3 With the last words of this verse, comp the conclusion of verse 14

Verse 2

Note 1 This whole verse is repeated, X, 91, 10

Note 2 In my opinion there is no doubt that instead of the traditional reading, *agnīḥ*, the correct form is *agnīt*. The word is a compound of *agnī* and *idh* and means 'the inflamer of the fire'. Cf M M, Hist of A S L, 1859, pp 450, 469

Note 3 This is the most ancient list of the 'seven priests,' by the side of whom the *gr̥hā-pati* or 'master of the house' is mentioned as the eighth. Comp the formula in which the Adhvaryu names the officiating priests, Kātyāyana IX, 8, 8 seq, and see the remarks of Weber, Indische Studien, X, 141, 376, and my own exposition, Religion des Veda, 383 seq, 396. The 'Brahman' mentioned in our verse is the *Brāhmanāḥkhamasi* of the later ritual. Comp Kātyāyana IX, 8, 11, Satapatha Brāhmaṇa IV, 6, 6, 5

Verse 3

Note 1. On verses 3-6, see von Bradke, Dyāus Asura, p 52 seq

Note 2 *Bṛhaspati* or *Brahmanaspati* is the Brahman among the gods. But it is doubtful whether the title of Brahman in this connection should be understood in the later technical sense of the word, as the *Ritviḡ* who has to superintend the whole sacrifice. Comp. H. O., Religion des Veda, 396, note 1.

Note 3 *Vidhatri* seems to be here another name of *Bhaga*, comp. VII, 41, 2 *bhágam huvema . yáñ vi-dhartá*). It is known that no god is so frequently mentioned in connection with *Puramdhi* as *Bhaga*. The passages have been collected by Grassmann in his Dictionary, s. v. *púram-dhi*.

Verse 4

Note 1 Prof. von Bradke (*Dyáus Asura*, 53) believes that the text is corrupt, he thinks that the fourth *Páda* may have occupied the place of a lost continuation of the relative clause, *yásya sam-bhúgam*. I cannot but share the feeling on which Prof. von Bradke's remark rests, though I do not believe that the solution of the difficulty which he proposes is very probable. Could not the correct reading be *yási* (instead of *yásya*) *sam-bhúgam*, 'thou goest to the enjoyment (of goods)?' Comp. VI, 71, 6, where the traditional text has *vámasya hí ksháyasya deva bhŭre*, and *ksháyasya* doubtless should be changed into *ksháyasi*.

Note 2 On *Amsa*, as one of the *Ādityas*, comp. Bergaigne, III, 39, 99.

Note 3 *Vidáthe* comp. the note on I, 31, 6. It is tempting to conjecture *vidhaté* (comp. verse 5), but there is no necessity for such a conjecture. Comp., for instance, VI, 24, 2 *vidáthe dātí vágam*.

Verse 5

Note 1 *Gnáva* should be read without accent, as Grassmann, Prof. Weber, and M. Henry (*Revue Critique*, Jan. 12, 1891, p. 23) have seen. Cf. Lanman, 518, 519.

Note 2 The meaning probably is, 'Thou art related to the other gods and to men,' or 'Thou art related to us.' Comp. VIII, 27, 10, 73, 12.

Note 3 Agni seems to be identified here with Apâm napât, who frequently is called âsu-héman Comp Win-disch, Festgiuss an Roth, 143 seq

Note 4 The men, of course, are the Maruts, as is shown by the well-known use of *sárdha* (cf vol xxxii, p 67 seq)

Verse 6

Note 1 Comp von Bradke, Dyâus Asura, 53 seq

Verse 7

Note 1 As to *aramkrîte*, cf VIII, 67, 3

Note 2 Or, thou art a protector to him who has worshipped thee in his house—Among the various ways for explaining or removing the metrical deficiency of the last Pâda the correction *dâme ā* (for *dâme*) is recommended by verse 8

Verse 8

Note 1 *Ishṭibhi*, standing by the side of *sâmyâ*, seems to be derived from the root *yag* Thus *igé*, *igânâ* stand by the side of *sasamé*, *sasamânâ*—Cf *ishṭibhi* *matibhi*, II, 18, 1

Verse 10

Note 1 The names of the three *Rzbhus* are *Rzbhu*, *Vâga*, *Vibhvan* The word *vâga* used here evidently alludes to the second of these names

Note 2 Bergaigne (*Religion Véd*, II, 406) no doubt is right in believing that the verb *ví bhâsi* ('thou shinest') alludes to the name *Vibhvan* Comp X, 91, 1 *vibhú* *vibhāvâ*

Note 3 *Vi-sikshu* again seems to convey an allusion to the *Rzbhu* myth When dividing the cup of *Tvashtri* into four cups, the *Rzbhus* say, *sákhe ví siksha* (IV, 35, 3). This *ví siksha* and the corresponding adjective *vi-sikshu* should be derived from the root *sas*, 'to cut to pieces'

Verse 11

Note 1 Here we have the three goddesses of the *Āpri* hymns, *Bhâratî*, *Idâ*, and *Sarasvatî*. Of the goddess

Bhâratî the full name is given, Hotrâ Bhâratî, i e 'the Offering of the Bharatas' Comp Bergaigne, I, 322 seq

Note 2 Comp VI, 61, 7, where Sarasvatî is called *vṛtra-ghnî*

Verse 14

Note 1 Or 'through (thee who art their) mouth'

Note 2 Comp I, 19, 3 *vísve devásah/ adrúhah/*, vol xxxii, pp 53, 55

Verse 15

Note 1 On this verse, compare Pischel, *Vedische Studien*, I, 97

Note 2 On *prīksháh/*, see above, I, 127, 5, note 1

Verse 16

Note 1 On *gó-agra*, compare Pischel, *Vedische Studien*, I, 51

Note 2 *Vidátke* comp the note on I, 31, 6

MANDALA II, HYMN 2

ASHTAKA II, ADHYĀYA 5, VARGA 20-21

1 Increase *Gâtavedas* by your sacrifice¹, worship Agni for ever with your offering and your prayer² —him who has been kindled, the receiver of good offerings, the solar hero, the heavenly *Hotṛ*, the charioteer³ in our settlements⁴

2 For thee Nights and Dawns have been lowing, O Agni, as milch-cows in the folds for their calf¹. A steward², as it were, of Heaven, thou shinest on the human tribes, O bountiful one, on continuous nights³

3 The gods have set him to work, as a steward¹ of Heaven and Earth, endowed with wonderful power, at the bottom of the air Agni who is well known like a chariot², brightly shining, deserving of praise like *Mitra* (or, like a friend) in (human) dwellings

4 They have established him who grows in the air, in his house, the serpent¹ with beautiful splendour like gold², the winged (son ?) of *Prisni*³ who lights up with his eyes both tribes (of gods and of men), like a guardian of the way (?)⁴

5 May he, the *Hotṛ*, encompass the whole sacrifice Men strive towards him with offerings and prayer (Agni) with golden jaws¹, hurrying around in the growing (plants)², lighted up the two worlds like the Sky with the stars

6 Thus mayst thou, being brightly kindled for our welfare or being exhausted (?)¹, shine upon us with thy wealth Carry hither to us the two

worlds for the sake of happiness, Agni, O god, that they may eagerly partake² of the offering of the man (or, of Manus)

7. Give us, Agni, mighty, give us thousandfold (gifts) Open strength for us like a door¹ for the sake of glory Make Heaven and Earth inclined towards us through (our) spell Make the Dawns shine like the brilliant Sun

8 Being kindled after dawns and nights may he shine with his red light like the sun, Agni, being a good sacrificer with the help of the offerings of man (or, of Manus)¹, the king of the clans, and the welcome guest of Âyu

9 Thus, O Agni, ancient one, our human prayer has prospered among the immortals who dwell in the great heaven May the cow¹ when milked, yield² freely to the singer in our settlements hundredfold (wealth) of all kinds

10 May we, O Agni, (attain) bliss in valiant men by our racers, or may we shine over (all) people by our sacred spells May our unconquerable lustre beam on high like the sun over the fivefold dwellings (of the five peoples)

11 Be thou, O mighty one, worthy of praise among us, (thou) from whom the well-born, liberal (lords) have sought nourishment¹, unto whom the strong ones, O Agni, go for sacrifice, who shinest in thy abode among (the worshipper's) own kith

12 May we both, O Gâtavedas, the praisers and the liberal (lords), be in thy protection, O Agni Help us to good, resplendent, abundant wealth which is accompanied by offspring, by good progeny

13 = 11, 1, 16

NOTES

The same *Rzshi* and metre — Verse 7 = TS II, 2, 12, 6, MS IV, 12, 2

Verse 1

Note 1 In this Pāda one syllable is wanting. It may be thought that the first word should be pronounced *iagñēna*. For supplying the missing syllable by conjecture there would, however, be many ways. Comp also H O, Hymnen des Rīg-veda, I, p. 79.

Note 2 *Tánā girá* comp I 38, 13 (vol xxxii, p. 82)

Note 3 *Dhûk-sádam*. The exact meaning is, 'who occupies a decisive position'.

Note 4 *Vrīgāneshu* comp I, 60, 3, note 2

Verse 2

Note 1 Comp VIII, 88, 1 *abhi vatsām ná svāsareshu dhenávaḥ indram gīrbhīḥ navāmahe*

Note 2 See I, 58, 7, note 1

Note 3 See Lanman, p. 482, Gaedicke, p. 89. 'During continuous nights' M M

Verse 3

Note 1 See I, 58, 7, note 1

Note 2 Cf VIII, 84, 1 *rátham ná védyam*

Verse 4

Note 1 I follow the conjecture of Bohtlingk-Roth, who propose to read *hvārām*. Comp Atharva-veda IV, 1, 2 (*Ārvalāyana Srautasūtra* IV, 6, 3, *Sāṅkhāyana Srautasūtra* V, 9, 7) *surúḥam hvārām*. The meaning of the word is conjectural, comp I, 141, 7, note 1. If we read *hvārē*, the translation could be 'brilliant like gold in a hidden place' (M M)

Note 2 Comp Pischel, *Vedische Studien*, I, 52

Note 3 Or, the winged (bird) of *Prisni*? No other passages which make Agni the son (or the bird) of *Prisni* are known to me

Note 4 The accent of *pāthás* points to a genitive, dependent on *pâyúm*, of a word which is, however, different from *pāthas*. Grassmann thinks that *pāthás* is a lengthening for *pathás*, but Lanman (*Noun-Inflection*, 470) is quite right in observing that this is hard to believe in the first syllable of a *Pāda*. Should we not correct the text and read *patháḥ* (gen sing governed by *pâyúm*)? The reading *pātháḥ* may be due to the influence of the neighbourhood of *pâyúm*

Verse 5

Note 1 See vol xxxii, p 301

Note 2 Comp X, 92, 1 *rúshkâsu háriwishu gárbhurat*

Verse 6

Note 1 Ludwig translates *sam-dadasván* 'zum heile [dich selber] aufreibend,' Grassmann, 'oder seist erloschen du,' Gaedicke (p 89), 'und wenn du verloschest,' Griffith, 'a liberal giver,' Neisser (*Bezenberger's Beitr* XIX, 286), 'deine Kunst zusammennehmend' *Sâyana* says, '*samda-dasván samyak prayakḥḥan*' Prof Max Muller suggests, 'being a liberal benefactor'

Note 2 There was no reason for correcting *devá-vitaye* as Ludwig once proposed. He has himself abandoned this conjecture

Verse 7

Note 1 As to this metaphor ('opening' strength or the like), comp VIII, 5, 21 *utá naḥ divyáḥ íshaḥ ápa dvárá-iva varshathaḥ*, and the passages collected by Dr Hirzel, *Gleichnisse und Metaphern im Rig-veda* (Leipzig, 1890), 103

Verse 8

Note 1 The third *Pāda* is repeated in X, 11, 5

Verse 9

Note 1 The milch-cow of course is the prayer

Note 2 *Ishánu* seems to be an infinitive like *parshánu* *neshánu* *tarishánu* (Delbruck, *Altindisches Verbum*, 227, Neisser, *Bezzenberger's Beitrage*, XX, 43) I believe it to come from the root *ish*, 'to incite' As to the syntactical peculiarities of these infinitives, comp Delbruck, *Altindische Syntax*, 416

Verse 11

Note 1 *Ishay* is a denominative from *ish*, as *ûrgay* is derived from *ûrg* (comp *Āsvalâyana Srautasûtra* V, 7, 3)

MANḌALA II, HYMN 3

ASHṬAKA II, ADHYĀYA 5, VARGA 22-23

ÂPRÎ HYMN

1 Agni being kindled, set down on the earth, has stood up with his face towards all worlds May the Hotri, the purifier, the ancient, wise one, may god Agni sacrifice to the gods, he who is worthy (of being the sacrificer)

2 Narâsamsa, anointing the abodes (of the sacrifice), equal by his greatness to the three heavens, endowed with beautiful light, moistening the offering, his mind being intent on scattering ghṛta—may he anoint the gods on the summit of sacrifice

3 Being magnified¹ in our mind, Agni, sacrifice for us to-day to the gods before the human (sacrificer)², thou who art worthy (of being the sacrificer) Conduct hither the unshakable host of the Maruts Sacrifice, O men, to Indra who sits on the Barhis

4 O divine Barhis¹ On this (Barhis) which is large, rich in valiant men, which has been spread on this Vedi (or sacrificial altar) rich in gain, ready for wealth, which is anointed with ghṛta, sit down, O Vasus, O Visve devâs, O Âdityas¹ worthy of worship¹

5 May the divine doors which are easily passable, open themselves wide when invoked with adoration May they, the far-embracing, undecaying ones, open wide, purifying our glorious race¹ which is rich in valiant men

6 May Dawn and Night, grown strong from of

old, joyful like two birds (?)¹, (do) their work well for us—they who weave, turned towards each other, the stretched-out warp, the ornamented form of the sacrifice², (the two goddesses) flowing with plenty, rich in milk

7 May the two divine *Hotṛis*, the first ones, very knowing, very marvellous, perform the sacrifice rightly with their (sacrificial) verse Sacrificing to the gods they anoint (them)¹, observing the right time, on the navel of the Earth, over the three ridges (of the three worlds)

8 May *Sarasvatī*, the accomplisher of our prayer, may the goddess *Iâ*, all-victorious *Bhârati*—may the three goddesses, according to their wont, sit down on this *Barhis* and protect it, the faultless shelter

9 Through (the god's) hearing (our prayer) a manly son is born (to us), tawny-coloured, rich in gain, bringing vigour, loving the gods May *Tvashtṛi* deliver for us a son, the navel (i e the tie that binds generations together), and may he then go to the abode of the gods

10¹ May the tree (i e the sacrificial post) stand by, letting loose (the offering which goes to the gods) May *Agni* make the offering ready in consequence of our prayers May the prescient divine butcher carry the thrice-anointed offering to the gods

11 He¹ is joined with *ghṛita*² His womb (on the altar) is *ghṛita* He rests on *ghṛita* His abode is *ghṛita* Carry hither (the gods) according to thy wont¹ Rejoice²¹ Carry, O bull, the offering, over which the *Svâhâ* has been spoken, (to the gods)

NOTES

The same *Rishi* Metre, Trishubh, verse 7 *Gagati* —
 Verse 9 = TS III, 1, 11, 2, TB II, 8, 7, 4, MS IV, 14, 8
 Verse 11 = VS XVII, 88, TÂ X, 10, 2

Verse 3

Note 1 The text has *îltâh* Comp above, I, 1, 1, note 2

Note 2 Comp X, 53, 1 *nî hí sâtsat* (scil *agnîh*) *ântarâh* *pûrva* *asmât*

Verse 4

Note 1 It is very probable that the poet intends to distinguish the Vasus, the Visve devâs, and the Âdityas as three categories of gods. But then we should expect the accent *âdityâh* Comp VII, 51, 3 *âdityâh visve marûta* *ka visve devâh ka visve*, X, 125, 1 *ahâm rudrêbhîh vásubhîh karâmî ahâm âdityâh utâ visvâdevaîh*

Verse 5

Note 1 Comp the *Grihya* Mantra addressed to the Mekhalâ, of which it is said '*varnam pavitram punatî na* *âgât*,' *Sâṅkhâya* *Grihya* II, 2, 1, &c

Verse 6

Note 1 The meaning of *vayya* (comp IX, 68, 8) is uncertain. Possibly it is derived from *vî*, 'the bird'. According to *Sâyana* it would mean 'weavers' (*vânakusale iva*). *Vayyeva* may be *vayye iva* (dual feminine), in spite of the artificial theory of the *Pragrihya* vowels, see Lanman, p 361, H O, Hymnen des Rig-veda, I, 456. Or it may be *vayyâ iva*, dual masculine or singular feminine (comp VII, 2, 6)

Note 2. Comp VII, 42, 1 *adhvarâsya pêsah*

Verse 7

Note 1 Comp VIII, 39, 1 agnīh devān anaktu naḥ

Verse 10

Note 1 With the first hemistich compare especially, III, 4, 10 (see below)

Verse 11

Note 1 'He' of course is Agni

Note 2 Differing from M M, vol xxxii, p 185, I take ghr̥itam as an accusative

Note 3 Comp III, 6, 9 (see below)

MANDALA II, HYMN 4

ASHTAKA II, ADHYĀYA 5, VARGA 24-25

1 I call for you Agni, shining with beautiful shine, praised with beautiful praise¹, the guest of the clans, the receiver of fine offerings, who is desirable like Mitra (or, like an ally), Gâtavedas the god, among godly people

2 The Bhṛigus worshipping him in the abode of the waters¹ have verily² established him among the clans of Āyu Let him surpass all worlds, Agni, the steward of the gods³, the possessor of quick horses

3 The gods have established beloved Agni among the human clans as (pcople) going to settle (establish) Mitra¹ May he illuminate the nights that are longing (for him), he who should be treated kindly by the liberal (worshipper) in his house

4 His prosperity is delightful as good pasture (?)¹, delightful is his appearance when the burning one is driven forward, he who quickly shaking his tongue among the plants waves² his tail mightily like a chariot-horse

5 When they praised¹ to me the monstrous might of the eater of the forests², he produced his (shining) colour as (he has done) for the Usigs³ With shining splendour he has shone joyously, he who having grown old has suddenly become young (again)

6 He who shines on the forests¹ as if he were thirsty, who resounded like water on its path, like (the rattle of the wheels) of a chariot²—he whose

path is black, the hot, the joyous one has shone, laughing³ like the sky with its clouds

7 He who has spread himself burning over the wide (earth), moves about like an animal, free, without a keeper The flaming Agni, burning down the brushwood, with a black trail¹, has, as it were, tasted the earth

8 Now in the remembrance of thy former blessings this prayer has been recited to thee at the third sacrifice¹ Give to us, Agni, mighty strength with a succession of valiant men, with plenty of food, (give us) wealth with good progeny²

9 Give, O Agni, such vigour to thy praiser together with his liberal (lords), that the *Gritsamas*, rich in valiant men, victorious over hostile plots, attaining (their aim) in secret, may overcome through thee (their rivals) who get behind¹

NOTES

The *R̥ishi* is *Somāhuti Bhārgava*, the metre *Trishṭubh* — No verse occurs in the other *Samhitās*

Verse 1

Note 1 To me there seems to be no doubt that the meaning of *suvṛiktī* is something like 'beautiful prayer,' 'beautiful song,' and then 'a god who is invoked with beautiful songs' Thus *suvṛiktāya* or other cases of the same word stand by the side of *stómā* *gírah*, VIII, 8, 22, of *gírah*, I, 64, 1, VIII, 96, 10, comp X, 64, 4, of *bráhma*, VII, 31, 11, 97, 9, of *stómā*, VII, 96, 1, of *dhítibhih*, VI, 61, 2, of *ákkhoktibhih* *matínām*, I, 61, 3, and so on Comp also VII, 83, 9 *hávāmahe vām vṛishanā suvṛiktibhih*, X, 41, 1 *rátham suvṛiktibhih vayám vṛushā ushāsa* *hávāmahe*, X, 80, 7 *avokāma suvṛiktīm*

This being the meaning of the word, I cannot think it probable—and herein I differ from the opinion pronounced by Prof Max Muller, vol xxxii, p 109—that it stands in connection with the verb *vrig* in its well-known use referring to the Barhis. In my opinion (comp also Geldner, Vedische Studien, I, 151) *suvrīktī* may be connected with another use of *vrig*, with the meaning of this verb 'to draw a god towards himself, averting him from other sacrificers' (materials regarding this use of *vrig* have been collected by Geldner, loc cit, 144). Or possibly the word may be derived, as Prof von Roth believes, from *rik* (comp *suṛita* derived from 1). It is true that the substantive *rikṭi* does not occur by itself but, as Prof Max Muller remarks (loc cit), this would not be fatal to Prof von Roth's etymology, because many other words in the Veda occur as uttarapadas only. If we accept this theory, we should of course have to separate *suvrīktī* from *nāmovrīktī* and *svāvrīktī*.

Verse 2

Note 1 Comp X, 46, 2 *imām vidhāntaḥ apām sadhāsthe*

Note 2 Literally, 'doubly' 'In two places, in the abode of the waters and among the clans of man' M M. Compare, however, X, 46, 2 (see last note)

Note 3 *Devānām aratīḥ*, comp I, 58, 7, note 1

Verse 3

Note 1 The meaning seems to be that people going to settle anywhere, secure safety by ceremonies addressed to Mitra, i.e. possibly by concluding alliances which stand under the special protection of Mitra. Comp IV, 33, 10, H O, Religion des Veda, 186, note 1—Mitra is *kshetrasādhyaḥ*, VIII, 31, 14

Verse 4

Note 1 *Svāsya-iva* seems to be corrupt. Possibly we might read *sūyāvasā-iva pushīḥ*. In X, 11, 5 we read, *sādā asī ranvāḥ, yāvasā-iva pūshyate* IV, 16, 15 *ōkaḥ nā ranvā sudṛīṣi-iva pushīḥ*—The translation of the traditional

reading would be, 'His prosperity is delightful, like that of a person belonging to us'

Note 2 Bháribhrat seems to be a participle but then dodhavitī must be accented (dódhavitī)

Verse 5

Note 1 On the verb pan, comp Pischel, *Vedische Studien*, I, 199 seq

Note 2 Vanád seems to be, as Grassmann has seen, a compound of ván, 'the forest' (comp the genitive vanám, the locative vámsu), and of ád Of Agni is said several times 'vánāni atti'

Note 3 On the mythical ancestors designated as the Usigas, see Beigaigne, I, 57 seq

Verse 6

Note 1 The forests, of course, are the fuel

Note 2 To ráthyā-iva probably žakrá (nom plur) is to be supplied

Note 3 The 'laughing' of the sky is the lightning (Benfey, *Vedica und Verwandtes*, 138) The flames of Agni flash through the smoke as the lightning shines in the clouds

Verse 7

Note 1 See Geldner, *Vedische Studien*, II, 29 seq, Roth, *Zeitschrift der Deutschen Morgenland Gesellschaft*, XLVIII, 107

Verse 8

Note 1 The text has trtīye vidáthe (comp I, 31, 6, note 2) Does this mean at the trtīya-savana? Three vidathas are spoken of also in VI, 51, 2, VII, 66, 10

Note 2 On the metrical irregularity, comp H O, *Die Hymnen des Rīg-veda*, I, 67

Verse 9

Note 1 'May prevail, destroying through thee the neighbours lying in ambush' M M To me gúhā seems to be connected with vanvántāh

MANDALA II, HYMN 5

ASHTAKA II, ADHYĀYA 5, VARGA 26

1 The brilliant *Hotri*¹ has been born², the father to protect the fathers³, aspiring after noble wealth May we be able to bridle the strong (horse)⁴

2 He the leader of the sacrifice towards whom the seven reins (or rays) are stretched, the *Potri* promotes, as (he has done) for Manu, the divine eighth (rein), all those (reins he promotes)¹

3 Or when he has run along, and has recited the sacred words¹, and has pursued that (duty)², he has encompassed every kind of wisdom as the felly (encircles) the wheel

4 For He has been born as the bright *Prasāstri*, with bright power of mind (A man) who knows his firm laws, mounts up on them as on the branches (of a tree)¹

5 The lively milch-cows were attached to his, the *Neshtri*'s, (bright) colour¹ Was it according to the wish of the three sisters who have gone there²?

6. When (coming) from the mother the sister has approached, bringing *ghṛta*¹, the *Adhvaryu* rejoices at their² coming as corn (rejoices) at rain

7 May He the *Ritviḡ* (priest) himself make the *Ritviḡ* (serve) for his own refreshment¹ And may we readily gain the praise and the sacrifice², we have offered it

8. In order that He the knowing one (*Agni*) may readily serve all the worshipful (gods), this sacrifice, O *Agni*, which we have performed, rests in thee

NOTES

The same *Rishi* Metre, Anushtubh — Verse 3 = SV I, 94, TS III, 3, 3, 3, MS II, 13, 5

Verse 1

Note 1 As the *Hotri* is mentioned here, the following verses contain each the names of the other priests as given in II, 1, 2. Only the *Agnidh* is left out, possibly the words *svāh svāya dhāyase kṛmūtām r̥tvík r̥tvīgām* (verse 7) contain an allusion to this priest, who may well be termed the *R̥tvīg* belonging to *Agni* and refreshing him.

Note 2 With the first *Pāda* of our verse, compare IX, 64, 10 *īnduḥ pavishṭa kētanah*.

Note 3 The meaning seems to be *Agni*, who has protected the fathers, has been born again, and will do the same for the present sacrificer.

Note 4 The strong horse, of course, is *Agni*. Comp III, 27, 3 (see below). On the construction (*vāgīnah yāmam*), see Delbruck, *Altindische Syntax*, p. 417.

Verse 2

Note 1 On the seven rays or reins of *Agni*, see I, 146, 1, note 1. Besides the seven priests a mysterious eighth *R̥tvīg* priest is spoken of (X, 114, 9 *kām r̥tvīgām aṣṭamām sūram āhuḥ*), thus *Agni* has a mysterious eighth *rasmī* (ray or rein) besides the seven. Comp Bergaigne, *Religion Védique*, II, 144.

Verse 3

Note 1 *Vókat brāhmāni* this seems to be an allusion to the Brahman priest (see verse 1, note 1).

Note 2 *Véḥ* is third singular. See Joh Schmidt, Kuhn's *Zeitschrift*, XXV, 91.

Verse 4

Note 1 Comp VIII, 13, 6. *vayāh-iva ānu rohate*. Prof

Max Muller (vol xxxii, p 207) translates, 'springs up like young sprouts'

Verse 5

Note 1 It is the *Neshtri*'s office to lead the wife of the sacrificer to the place where the sacrifice is being performed. Thus Agni, the divine *Neshtri*, is represented as accompanied by female beings, by the 'milch-cows,' meaning the oblations of *ghrita*, &c, or possibly the dawns.

Note 2 Are the 'three sisters' (comp Bergaigne, I, 321, II, 107) identical with the milch-cows spoken of in the first hemistich? Ludwig (vol iv, p 166) very appropriately calls attention to the fact that three cows were milked at the sacrifice of the full and the new moon. Comp Hillebrandt, *Altindisches Neu- und Vollmondsopfer*, p 12 seq. Three dawns are mentioned in VIII, 41, 3.

Verse 6

Note 1 The sister bringing *ghrita* seems to be the sacrificial spoon. Is the mother the milk-vessel or possibly the cow?

Note 2 Does 'their' refer to the mother and the sister (cf Delbruck, *Altindische Syntax*, p 102)? Or are 'the three sisters who have gone there' referred to?

Verse 7

Note 1 The one *Ritvig* is Agni, the other possibly is the Agnidh who refreshes the *Ritvig* Agni. See verse 1, note 1.

Note 2 After *āt* we should expect, instead of *āram*, another accusative, possibly *rikam* (see VII, 66, 11) 'may we master the praise, the sacrifice, and the verse'. *Āram* may have found its way into the text from verse 8.

MANDALA II, HYMN 6

ASHṬAKA II, ADHYĀYA 5, VARGA 27

1 Accept, O Agni, this my piece of wood and this my sitting down (reverentially)¹, and hear these words of mine.

2 Let us worship thee, Agni, child of vigour, with this (piece of wood ?)¹, O winner of horses², with this well-spoken (hymn), O well-born one

3 May we thus as thy devoted servants pay devotion by our words to thee who acceptest words (of prayer), to thee who aspirest after wealth, O giver of wealth

4 Thus be thou a liberal, bountiful lord, O lord of goods, O giver of goods Drive hatred away from us

5 Thus (give) us¹ rain from the sky, thus (give) us unattainable strength, thus (give) us thousandfold food

6 To him who magnifies thee, who desires thy help, O youngest messenger, (invoked) by our word, best sacrificing Hotṛ, come near

7 For thou, Agni, O sage, who knowest both races (of gods and of men), passest (to and fro) between them, like a messenger belonging to thy own people¹, belonging to thy allies

8. Thus gladden (the gods)¹ as the knowing one, sacrifice, O intelligent one, in due order, and sit down on this Barhiṣ

NOTES.

The same *Rishi* Metre, *Gâyatrî*—Verse 4=VS XII, 43, TS IV, 2, 3, 4, MS II, 7, 10—The hymn has been translated by M M, Selected Essays, II, p 143

Verse 1

Note 1 It does not seem probable that *upasád* is to be translated here according to its meaning in the later ritual, as one of the preparatory ceremonies of the Soma sacrifice See Weber, Indische Studien X, 363, Hillebrandt, Vedische Mythologie, I, 300

Verse 2

Note 1 *Ayá* may be used adverbially comp III, 12, 2, VI, 17, 15, IX, 53, 2, 106, 14 But it is more probable that *samídhâ* or *girâ* should be supplied from verse 1 Comp II, 24, 1 *ayá vidhema girâ*, IV, 4, 15 *ayâ samídhâ vidhema*

Note 2 Comp VIII, 61, 7 *ásvam-ishṛaye*

Verse 5

Note 1 The conjecture *sánaḥ*, proposed by Bohtlingk-Roth and Grassmann, is not necessary The verb is to be supplied, comp the passages collected by Pischel, Vedische Studien, I, 19

Verse 7.

Note 1 *Gányeva* seems to be *gányah iva*, comp II, 39, 1 *dūtā-iva hávyâ gányâ purutîâ*, IV, 55, 5 *pât pátih gányât ámhasaḥ naḥ*

Verse 8

Note 1 Comp VII, 17, 4 *yákshat devân amṛtân pipráyat ka*, VIII, 39, 9 *yákshat ka pipráyat ka naḥ*

MANDALA II, HYMN 7

ASHṬAKA II, ADHYĀYA 5, VARGA 28.

1 Bring us, O youngest god, Bhârata¹, Agni, the best, resplendent, much-desired wealth, O Vasu²!

2 May no malign power of a god or of a mortal overcome us Help us across such hostile power.

3. And may we dive with thee across all hostile powers as across streams of water

4 Bright, O purifier, worthy of adoration, Agni, thou shinest mightily, thou hast been worshipped by offerings of *ghṛita*¹

5 Thou, O Bhârata¹, Agni¹ hast been worshipped by us with offerings of heifers, of bulls, of eight-footed (cows)²

6 The old excellent Hotṛ who feeds on wood and drinks butter, he is the wonderful son of strength

NOTES

The same *Rishi* and metre—Verse 1=TS I, 3, 14, 3, MS IV, 11, 4 Verse 4=TS I, 3, 14, 5 Verse 6=VS XI, 70, TS IV, 1, 9, 2, MS II, 7, 7

Verse 1

Note 1 Agni Bhârata is Agni as the protector of the Bharata tribe or as invoked by that tribe

Note 2 With the beginning of this verse, I, 44, 4 should be compared

Verse 4

Note 1 Comp VIII, 19, 22 *agnih ghrutébhih áhutaḥ*

Verse 5.

Note 1 See verse 1, note 1.

Note 2 Roth (Petersb Dictionary) supplies *vāgbhiḥ* or *ṛigbhiḥ*, comp VIII, 76, 12 *vākam ashṛāpadīm*. But there is no doubt that *ashṛāpadī*, standing by the side of *varā* and *ukshán*, has the same meaning as in the later ritual, viz a cow with calf

MANDALA II, HYMN 8.

ASHTAKA II, ADHYĀYA 5, VARGA 29

1. As one who runs a race¹ (praises) his chariots, praise thou the yoking of Agni (to the chariot of sacrifice), of the most glorious, bountiful (god)—

2 Who is the best leader for his worshipper, who undecaying makes the malign decay¹, the cheerful-faced who has been worshipped with offerings—

3 He who is praised in the houses on account of his beauty in the evening and at dawn, whose law is not set at nought,

4 The bright one who shines with his light as the Sun with his splendour, with his undecaying (flames)¹, he who is anointed (with *ghṛta*).

5 The hymns have strengthened Agni the devourer¹ along (the extent of) his own royalty² He has assumed every beauty

6 May we unharmed stand under the protection of Agni, Indra, Soma, of the gods, may we overcome our foes

NOTES

The *R̥zshī* is *Gṛtsamada*, the metre is *Gâyatrī*, the last verse being *Anuṣṭubh*, as is frequently the case in *Gâyatrī* hymns (see H O, *Hymnen des R̥g-veda*, I, 146)—No verse occurs in the other *Saṃhitās*

Verse 1

Note 1 *Vāḡayāti* means 'he strives for *vāḡa*,' *vāḡayati* 'he incites to quickness' The accent is not always correct in the traditional text

Verse 2

Note 1 Comp. II, 16, 1 *índram aguryám garáyantam*

Verse 4

Note 1 As to *agáraiḥ*, 'the undecaying (flames),' comp III, 18, 2, VI, 5, 4, 6, 2, VII, 3, 3, X, 87, 20

Verse 5

Note 1 That Agni should be identified here with the *Rishi* Atri (see Bergaigne, II, 468) is very improbable. Possibly *átri* means simply 'the eater' (from *ad*), though the poet in calling him so may have intended to allude to the name of the *Rishi*.

Note 2 Comp I, 80, 1 *seq árkan ánu svarágyam*, 84, 10 *seq vásviḥ ánu svarágyam*

MANDALA II, HYMN 9

ASHTAKA II, ADHYĀYA 6, VARGA 1.

1 The Hotri who is found on the Hotri's seat has sat down (there), the fierce, the resplendent, the dexterous one, the protector of (his own) infallible laws¹, the highest Vasu, he who brings thousandfold (gain), the pure-tongued Agni

2 Be thou our messenger, be our protector far and wide, be thou, O bull, a leader towards greater wealth O Agni¹ for the continuation of our children and of ourselves be thou an unremitting, brilliant protector

3 May we worship thee at thy highest birth (-place), O Agni, may we worship thee with praises in thy lower abode I honour the womb from which thou hast sprung When thou hast been kindled, they have offered offerings in thee

4 Agni, being the best sacrificer perform thou the sacrifice with the oblation With thy readiness to hear (us) hail our gift, the wealth (which we offer). For thou art the treasure-lord of treasures, thou art the deviser of brilliant speech

5 Thy wealth of both kinds¹ never fails, when thou art born (kindled) day by day, O wonderful one Make thy singer, O Agni, rich in food, make him the lord of wealth with excellent offspring

6 With this face of thine, as a bounteous (lord), a sacrificer to the gods, the best performer of sacrifices with happiness, as an undeceivable guardian and far-reaching protector, shine among us, O Agni, with light and wealth.

NOTES

The same *Rishi*. Metre, Trishṭubh —According to an observation of Bergaigne's, hymns of six verses composed in Trishṭubh should precede hymns of the same extent composed in Gâyatrî. Though this law is not without exceptions (see H O, Die Hymnen des Rigveda, I, 202 seq.), the suspicion is raised that the hymns 9 and 10 should each be divided into two *Trīṣṭubhas* —Verse 1=VS XI, 36, TS III, 5, 11, 2, IV, 1, 3, 3, MS II, 7, 3. Verse 2=TS III, 5, 11, 2, MS IV, 10, 4. Verse 3=VS XVII, 75, TS IV, 6, 5, 4, MS II, 10, 6. Verse 6=TS IV, 3, 13, 2, MS IV, 10, 5.

Verse 1

Note 1 The long compound looks suspicious, possibly it should be read *ádabdhavratāḥ prāmatāḥ*.

Verse 5

Note 1 *Vásu* and *dhána* frequently receive the epithet *ubháya*, see VI, 19, 10, VII, 82, 4, 83, 5, X, 84, 7. No doubt celestial and terrestrial goods are referred to, see II, 14, 11, V, 68, 3, VI, 59, 9, VII, 97, 10, IX, 19, 1, 100, 3.

MANDALA II, HYMN 10

ASHTAKA II, ADHYAYA 6, VARGA 2

1 Agni is to be invoked as the first like a father, when he has been inflamed by Manus¹ in the abode of Id² When he has invested himself with beauty, the wise immortal, he, the glorious strong (horse) is to be smoothed (by the worshippers as by grooms)

2 Agni with bright splendour, mayest thou hear my call with all my prayers, thou a wise immortal The two tawny (horses) draw thy chariot or the two red (horses), or He the wide-ranging one has made the two ruddy (horses draw his chariot)¹

3 They have generated the well-born (Agni) in her who lies on her back¹ Agni became a germ in the manifoldly-adorned (wives)² Even in the³ the wise one dwells by night uncovered in his powers⁴

4 I besprinkle with my offering, with Ghṛita, Agni who abides turned towards all beings, who widely extends throughout, who is mighty in his vigour, who shows himself most capacious by the food (which he consumes), and robust¹

5 I besprinkle Him who is turned towards (us) from all sides, may he gladly accept that with his benevolent mind Agni, who is like a beautiful youth, who has the appearance of one eagerly striving, is not to be touched, when he hurries around with his body.

6 Mayst thou know the portion (belonging to thee), being strong through thy desire With thee as our messenger may we speak like Manu. Gaining

wealth¹ I invoke with my (sacrificial) ladle, with my eloquence, the faultless Agni who mixes the honey-drink.

NOTES

The same *Rīshi* and metre On the position of this hymn in the collection and its division into *Trīkas*, see the note on II, 9 —Verses 4-5=VS XI, 23-24, TS IV, 1, 2, 4 5, MS II, 7, 2

Verse 1

Note 1 Comp VII, 2, 3 *Mānūnā sāmiddham*

Note 2 *īd* is a synonym of *idā*, *ilāh* padé means the same as *ilāyāh* padé

Verse 2

Note 1 I cannot accept Prof Lanman's scansion of this *Pāda* (Noun-Inflection, 342), *utā arushāha kakre víbhi ztrah* In my opinion the only reading in conformity with the use of Vedic poets is *utārushā āha*, &c

Verse 3

Note 1 Comp III, 29, 3 (see below). Of course the kindling-stick is alluded to

Note 2 The wives are the plants—Comp Lanman, p 54⁸

Note 3 The meaning of *s(ri)uā* (*ᾱπαξ λεγόμενον*) is unknown The Indian explanation ('night') of course is a guess, but this guess may be right

Note 4 'Uncovered by the night,' M M. On *māhobhih*, cf. vol xxxii, p 197

Verse 4

Note 1 See vol xxxii, p 212

Verse 6

Note 1. There is no reason for conjecturing *dhanasām* (Ludwig) Comp X, 65, 10. *indriyām sōmam dhanasāh u imahe*

MANDALA III, HYMN 1

ASHTAKA II, ADHYÂYA 8, VARGA 13-16

1. Thou wilt have me, O Agni, as a strong (master) of Soma¹ therefore thou hast made me the carrier (of the gods²) to perform worship at the sacrifice³ Sending my thoughts to the gods³ I make the (press-) stone ready⁴, I toil, O Agni find thou pleasure in thy own body⁵

2¹ Eastward we have turned the sacrifice², may the prayer increase They honoured Agni with fuel and adoration They have taught (him) the sacrificial ordinances of the sages of Heaven³ Though he (Agni) is clever and strong, they have sought a way for him.

3. He has conceived freshness¹, the wise one of pure² powers, he who is by his birth well allied with Heaven and Earth The gods have found Agni the conspicuous one in the waters, in the work³ of the sisters.

4. The seven young (wives)¹ made the blessed one grow who had been born white, ruddy in his growth They ran up to him like mares² to a new-born foal The gods wondered at Agni at his birth

5 Spreading with his bright limbs to the aerial space, purifying his power¹ by wise purifications, clothing himself in light, the life of the waters², he creates mighty, perfect beauty

6 He has gone to (the waters) who do not eat, the undeceived ones, the young (daughters) of Heaven who are not clothed and (yet) are not naked.

Here the former young (women) having the same origin, the seven sounds¹ have conceived one germ

7 His compact masses assuming every shape are spread in the womb of ghee, in the streaming of honey. There the swelling milch-cows have stationed themselves. Great are the parents of the wonderfully mighty (Agni) who are turned towards each other¹

8 Having been carried (in the waters) thou hast shone forth, O son of strength, assuming wonderful shapes brilliant and fierce. The streams of honey and ghee drip, where the male has grown by wisdom.

9 By (his) nature he has found his father's udder¹, he has sent forth his streams and his showers². Walking³ hidden to his dear friends he has not been hidden to the young (daughters) of Heaven⁴

10 He bore (in his womb) the germ of the sire, of the father who begat him¹. He, being one, sucked many (nurses) rich in milk². Observe for this manly, bright one the two wives bound in kinship, belonging to men³

11 The great one has grown up in the wide unbounded space¹. The Waters (have made) Agni (grow) for many glorious ones² (have come) together³. He lay in the womb of Rīta, the domestic (god) Agni, in the work⁴ of the uterine sisters

12 Like a horse that carries (the prize), in the assembly of the great (waters)¹, visible to his son², he whose is light³ he who as father begat the ruddy cows⁴, he the son of the waters is the most manly, restless⁵ Agni

13. To him, the glorious son of the waters and of the plants, the blessed wood¹ has given birth, in his many shapes. Even the gods, for they agreed in

their mind, honoured him who had been born the most wonderful and strong

14. Mighty rays of light like brilliant lightnings, milking (the sap of) immortality in the boundless stable, accompanied Agni whose is light¹, who had grown up in his own house, as it were in secret

15 I magnify thee, worshipping thee with offerings, I magnify (thee) desirous of thy friendship, of thy favour Together with the gods give help to him who praises thee, and protect us with thy domestic faces

16 As thy followers, O Agni, best leader, winning all precious (treasures), pressing onward with fertile glory, may we overcome the godless who seek to combat us

17 Thou hast been here as the banner of the gods, Agni, joy-giving, knowing all wisdom As the domestic (god) thou hast harboured the mortals As the charioteer thou goest along straightway after the gods.

18 The immortal, the king, has sat down in the dwelling of the mortals, performing the sacrifices¹ He the ghee-faced one has shone forth widely, Agni knowing all wisdom

19¹ Come to us with thy gracious friendship, speeding, great, with thy great blessings Bestow on us plentiful victorious wealth, make our share glorious and adorned with fine speech

20 These old births of thine, O Agni, and the recent ones I have told forth to thee the ancient one These great libations (of Soma) have been prepared for the manly one, generation by generation *Gâtavedas* has been placed (on the altar).

21 *Gâtavedas*, placed (on the altar) generation

after generation, is kindled by the *Viśvāmītras*, the indefatigable (or everlasting) May we dwell in the grace of him the worshipful, yea, in his blissful kindness

22 Bring thou, O strong one, this sacrifice of ours to the gods, O wise one, as a liberal giver Bestow on us, O *Hotrī*, abundant food, *Agni*, obtain by sacrificing mighty wealth for us

23 Procure, O *Agni*, for ever, to him who implores thee, (the gift of) nourishment¹, the wonderful acquiring of the cow May a son be ours, offspring that continues our race *Agni*, may this favour of thine abide with us¹

NOTES

The *Rīshi* is *Viśvāmītra Gāthina*, the metre *Trishūbh* — Verse 1 = MS IV, 11, 2 Verse 19 = MS IV, 14, 15 Verse 23 = SV I, 76, VS XII, 51, TS IV, 2, 4, 3, MS II, 7, 11, IV, 11, 1, 12, 3

Comp on this hymn Geldner, *Vedische Studien*, I, 157 seq, and the article of Regnaud, *Études Védiques*, l'hymne III, 1 du *Rig-Véda*

Verse 1

Note 1 *Vákshī*, which is very frequent as 2nd person of *vah*, occurs also as belonging to *var* (see VII, 98, 2 *pítim* (*ít asya vakshī*), and in this sense no doubt it is to be understood in our passage — Ludwig and Geldner take *tavásam vákshī agne* as a parenthesis G translates 'Du hast mich zu deinem Somaschenken — denn dich gelustet nach dem starken, o *Agni* — bestellt, dass ich vor den Weisen opfern soll' To me it seems more natural to understand the first *Páda* as one continual clause, *vákshī* is accented on account of the logical dependence in which this clause

stands, the clause being considered, even without a subordinating word, as a dependent one. See Delbruck, *Altindische Syntax*, p 42, A Mayr, *Sitzungsberichte der phil hist. Classe der Kais Akademie der Wissenschaften*, Vol LXVIII (Vienna, 1871), 248, 259 — If we were to consider *vákshī* as a locative infinitive (see Bartholomae's theory on such infinitives, *Indogermanische Forschungen*, II, 271 seqq), the translation would be 'Thou hast made me, O Agni, a strong carrier of Soma at the carrying (of the oblations).' &c I do not think, however, this interpretation of *vákshī* very probable, nor is it, as far as I can see, favoured by any passage which contains the word — For *sómasya tavásam*, Prof Max Muller suggests the translation 'strong of Soma,' i e full of Soma

Note 2 The text has *vidáthe*

Note 3 The traditional text has *ákkha dīdyat*, which means, 'shining towards or as far as the gods' The verb *dī* with *ákkha* occurs still in two other passages of this *Mandala*, in 15, 5 and 55, 3 In the first of these passages the text seems to be correct *deván ákkha dīdyānaḥ*, 'shining as far as the gods' In the second passage I believe that we ought to read *ákkha dīdhye pūrvyāni*, 'I think of the ancient things,' or more exactly, 'I send my thoughts to the ancient things' In the same way it seems to me very probable that in our verse *dīdhyat* would be the correct reading, for the participle refers to the priest who says of himself, 'I make the stone ready,' and this priest does not send his light (*dīdyat*) but his thoughts (*dīdhyat*) to the gods Comp I, 132, 5 = 139, 1 *deván ákkha ná dhítayaḥ*, III, 4, 3, and numerous passages which represent the *matī*, the *gñāḥ*, &c, as going towards (*ákkha*) the gods, such as III, 39, 1, 42, 3, VII, 10, 3, 36, 9, X, 43, 1, 47, 6 — Prof von Roth (*Zeitschrift der D Morg Ges*, XLVIII, 108) speaks of the 'häufige Verwechslungen von Formen der beiden Wurzeln *dī* scheinen und *dhi* wahrnehmen, denken' The reading *dīdyat* in our verse, and *dīdye* III, 55, 3, may rest on the influence of III, 15, 5. *deván ákkhā dīdyānaḥ*

Note 4 On the accent of *yuñgé* the same may be said as above (note 1) regarding the accent of *vákshī*

Note 5 I e cause the fire to flare up

Verse 2

Note 1 The verses 2, 3, and 4 have been translated by Bergaigne, *Religion Védique*, I, 109

Note 2 Many sacrificial rites are performed from west to east, comp with regard to the *Barhis*, I, 188, 4, X, 110, 4, with regard to the sacrificial ladle, III, 6, 1, V, 28, 1, to the *Havirdhânas*, *Vâgas Samhitâ* V, 17 Thus the whole sacrifice is spoken of as proceeding in an eastward direction, see X, 66, 12 *prāñkam nah yagñām prā nayata*, X, 87, 9 *yagñām prāñkam prā naya*

Note 3 Comp *Mahābhārata* XIV, 280 *tasmāt svayam sādhi yagñe vidhānam* *Vidātha* indeed is here an equivalent of *vidhāna*

Verse 3

Note 1 The meaning seems to be that *Agni* won vigour (*māyāh*) by dwelling in the waters (see *Pāda* 3), comp the well-known words *āpāh hí sthā mayāh-bhúvāh* (X, 9, 1), 'for you, O waters, give vigour'

Note 2 More exactly, of purified faculties

Note 3 The accent *apási*, instead of *ápasi*, looks very suspicious. It is easy, but perhaps too easy, to correct *ápasi*, as possibly in III, 6, 7 *āpāh* should be read for *apāh* (In I, 31, 8, 151, 4 Grassmann is wrong in assuming a neutral stem *apás*- 'die Arbeit') To me Ludwig's conjecture *upási* (in the lap of the sisters, i e of the waters) seems excellent. *Upási* occurs in V, 43, 7, X, 27, 13 in the meaning of *upásthe*. Thus *upási svásrīnām* would be the same as *apām upásthe*, comp I, 144, 2, VI, 8, 4, IX, 86, 25, X, 45, 3, 46, 1 2, &c—Comp below, verse 11, note 4

Verse 4

Note 1 Of course the seven wives are the rivers or waters

Note 2 I cannot adopt Prof Weber's conjecture *asvāh* (Altiranische Sternnamen, 10) His translation is 'Die Gotter liefen zu dem wundersamen Agni bei seiner Geburt (neugierig) hinzu, wie die jungen Madchen zu einem neugeborenen Kinde'

Verse 5

Note 1 For *krátum punânáḥ*, cf III, 31, 16, VIII, 12, 11, 13, 1, 53, 6

Note 2 I take *pári* as belonging to *vásānah*, *sókāh* and *āyuh* are objects Comp X, 16, 5 *āyuh vásānah*, X, 53, 3 *sāh āyuh ā agāt surabhīh vásānah*

Verse 6

Note 1 The number of the seven sounds (comp Sten Konow, Das Sāmavidhāna-brāhmaṇa, p 33, note 3) seems to be connected with the seven *R̥ṣhis*, see IX, 103, 3 *vānīh r̥ṣhīnām saptá* (comp IX, 62, 17) The seven sounds seem to be identified with the seven rivers also in III, 7, 1 (see below) Comp Bergaigne, Religion Védique, II, 133, H O, Religion des Veda, 117, note 1

Verse 7

Note 1 Heaven and Earth

Verse 9

Note 1 Comp Bergaigne, Religion Védique, II, 99

Note 2 See volume xxxii, 441 seq (I, 2, 3, note 1)

Note 3 Here I believe we have an anacoluthon The poet seems to have intended to say, 'Him who walked . the daughters of Heaven saw'—Prof Max Muller translates this hemistich 'He found him (the father) moving along with dear friends, with the young maidens of Heaven—he was not hidden'

Note 4 Agni was hidden to the gods but not to the waters

Verse 10

Note 1 The verse X, 3, 2, though very obscure, seems to contain a similar idea Should the meaning be that

Agni bears in his womb the Dawn, the daughter of Heaven?

Note 2 The waters

Note 3 This phrase, which I have translated as literally as possible, is very obscure. The two wives seem to be wives of Agni. Are they Night and Dawn (the two *sabardúghe*, III, 55, 12?), whose designation as 'belonging to men' seems not to be impossible? Or the two kindling-sticks (comp V, 47, 5)? Or the two Darvis (V, 6, 9)?

Verse 11

Note 1 Comp V, 42, 17 *uraú devâh anibâdhé syâma*

Note 2 This is feminine

Note 3 The phrase *yasâsaḥ sām hí pûrvîḥ* occurs also X, 46, 10. It may have been, as Geldner believes, a proverbial locution. But the verb which it is most natural to supply, seems to be *gam* (1, *yâ*), so that the meaning may have been 'Many superior (wives) are wont to assemble,' i.e. where one such wife is, there will be many. This is applied here to the waters, in X, 46, 10 to such beings as *îshaḥ*, *ûtâyaḥ* or the like. That *yasâs* may be meant for the waters is shown by VII, 36, 6, where the *yasâsaḥ vâvasânâḥ*, mentioned by the side of *Sarasvatî*, evidently are the waters.—It should be observed that several expressions of this hymn have been made use of by the author of X, 46.

Note 4 Or rather 'in the lap' (*upâsi*). Comp above, verse 3, note 3.

Verse 12

Note 1 With regard to *akráḥ* I adopt the translation proposed by Geldner (*Ved. Studien*, I, 168)—On the accent of *malîṇâm*, see Lanman, p. 398.

Note 2 This seems to be the human worshipper. I cannot follow Prof. von Roth, *Zeitschrift der D. Morg. Gesellschaft*, XLVIII, 118, who explains *sûnâve* as a corrupt third person of the verb *su*.

Note 3. See above, I, 44, 3, note 1.

Note 4 The dawns

Note 5 Comp above, I, 36, I, note 2

Verse 13

Note 1 Vánâ the wood considered as a wife

Verse 14

Note 1 See verse 12, note 3

Verse 18

Note 1 The text has vidáthânî

Verse 19

Note 1 Comp Kuhn, Kuhn's Zeitschrift, I, p 445

Verse 23

Note 1 Íâm which more especially means the nourishing substance of the cow Comp H O, Religion des Veda, 72, 326 —Prof Max Muller translates 'Procure to him who implores thee, O Agni, exuberant land for ever, rich in cows'

MANDALA III, HYMN 2

ASHTAKA II, ADHYÁYA 8, VARGA 17-19.

TO AGNI VAISVÂNARA

1 For Vaisvânara, the increaser of *Rita*, for Agni we produce¹ a *Dhishanzá*² like purified ghee And verily³ by their prayer the invoking men (accomplish) him, the *Hotri*, as the axe accomplishes a chariot

2 By his birth he has given splendour to both worlds (Heaven and Earth) He became the praiseworthy son of his parents, Agni, the carrier of oblations, never ageing, with satisfied mind, undecivable, the guest of men, rich in light

3 Through the power of their mind, within the sphere of their superior strength the gods have procreated Agni by their thoughts Desirous of winning the prize¹ I address Him who shines with his splendour, who is great in his light, as (one who desires to win the prize addresses his) race-horse

4 Desirous of winning the choice, glorious, and praiseworthy prize (which is the gift) of the joy-giver, we choose the boon of the *Bhrigus*¹, the *Usig*², who has the mind of a sage, Agni, who reigns with his heavenly light

5 Men, having spread the sacrificial grass, holding the sacrificial ladle, have placed here in front (as *Purohita*), for the sake of (the divine) blessing, Agni renowned for strength, with great splendour, united with all the gods, the *Rudra* of sacrifices¹, who accomplishes the oblations of active (worshippers)

6 O (Agni) whose flame is purifying, around thy

dwelling, O Hotr, the men who at the sacrifices have spread the sacrificial grass, O Agni, seeking (how to do) honour (to thee), and (desiring) thy friendship, surround thee (reverentially),—bestow thou wealth on them¹

7 He has filled the two worlds (Heaven and Earth) and the great Sun, when the active ones (i e the priests) held him fast who had been born. He the sage is led round for the performance of worship, like a racer for the winning of the prize¹, with satisfied mind

8 Adore ye him, the giver of offerings, the best performer of worship, honour ye him the domestic *Gâtavedas* Agni, the charioteer of the mighty *Rta*, he who dwells among manifold tribes, has become the *Purohita* of the gods

9 The immortal *Usis* have purified three logs for the vigorous¹ Agni² who wanders round the earth³ of these they have placed one among the mortals for their enjoyment, two have passed into the sister world⁴.

10 The food offered by men has sharpened him, the sage of the tribes, the lord of the tribes, as an axe Busily he goes to the heights and to the depths He has held fast the germ in these worlds

11 He the generator, the strong one, stirs in the resplendent bellies like a roaring lion, *Vaisvânara* with his broad stream of light, the immortal, distributing goods and treasures to his worshipper.

12 *Vaisvânara* has mounted the firmament, the back of heaven, as of old, glorified by those who are rich in good thoughts He, creating wealth for the creatures as of old, goes watchful round the common course

13. The righteous, worshipful priest deserving of praise, the dweller in heaven¹ whom Mâtarisvan has established (on earth) him we approach whose way is bright and hair golden, the resplendent Agni, for the sake of ever new welfare.

14 Like the flaming one (the sun ?) on his way, the quick one, of sun-like aspect, the banner of heaven, who dwells in light, who wakes at dawn—Agni the head of heaven, the unrepressed, him we approach with adoration, the strong one mightily

15 The joy-giving, bright Hotr, in whom is no falsehood, the domestic, praiseworthy dweller among all tribes, like a splendid chariot, wonderful to behold, established by Manus him we constantly approach for the sake of wealth

NOTES

The same *R̥ishi* The metre is *Gagatī*—Verse 7 = VS XXXIII, 75 Verse 9 = MS I, 3, 35

Verse 1

Note 1 Literally, 'we generate'

Note 2 On the meaning of this word, which I may be allowed to leave in its Sanskrit form, I refer to I, 96, 1, note 2

Note 3 Literally, 'doubly.' Comp below, III, 17, 5, note 1

Verse 3

Note 1 *Vāgam* *sanishyán* refers to the worshipper who desires to obtain *vāga* (quick strength, and the booty or prize obtained by it), and in the comparison, to the owner of a race-horse who desires to win the race

Verse 4

Note 1 Comp I, 60, 1 (see above)

Note 2 Comp Bergaigne, Religion Védique, I, 57 seq

Verse 5

Note 1 Comp von Bradke, Dyâus Asura, p 54.

Verse 7

Note 1 Again, as in verse 3, *vāgasâtaye* means, with reference to the race, 'for the winning of the prize,' and with reference to sacrifice, 'for the obtainment of quick strength, of booty, &c'

Verse 9

Note 1 See above, I, 36, 1, note 2

Note 2 Agni is stated here to have one terrestrial and two celestial forms the fire belonging to men, and, it seems, sun and lightning Comp M M, Physical Religion, 229, Bergaigne, Religion Védique, I, 22 With regard to the three forms of Agni, compare also H O, Religion des Veda, 106 seq

Note 3 On *párigman*, comp above, I, 79, 3, note 2

Note 4 Into the celestial world

Verse 13

Note 1 I read *divikshayám* (Bergaigne, Rel Védique, I, 55, note) The blunder has been caused by X, 63, 5. *dadhiré diví ksháyam*

MANDALA III, HYMN 3.

ASHTAKA II, ADHYÂYA 8, VARGA 20-21

TO AGNI VAISVÂNARA

1. They have worshipped Vaisvânara with his broad stream of light with prayers¹ and treasures in order that he may walk on firm ground For immortal Agni honours the gods, and from of old he has not violated the laws

2 The wonderful messenger goes between the two worlds (heaven and earth), the Hotṛ who has sat down, the Purohita of Manus He takes care of his wide dwelling day by day, Agni who, incited by the gods, gives wealth for our prayers

3 The priests have exalted with their thoughts Agni, the banner of sacrifices, the achiever of sacrifice¹ From him in whom they have put together their (sacrificial) works and their prayers, the sacrificer desires blessings

4 The father of sacrifices, the miraculous lord of those who know prayers (?)¹, Agni, is the measure and rule² of the sacrificers, he has entered the two manifold-shaped worlds, the sage beloved by many people is glorified in his foundations

5 The gods have established here in great beauty Agni the bright with his bright chariot, whose every law is golden¹, Vaisvânara who dwells in the waters, who finds the sun, the diver, the swift one covered with strength, the quick one

6 Agni, spreading out with his thought the manifold-adorned sacrifice, together with the gods and

with the people of Manus, goes as a charioteer to and fro with (gods and men) who accomplish the sacrifice, the quick, domestic (god), the dispeller of curses

7 Agni, be wakeful¹ in our life which may be blessed with offspring, swell with sap, shine upon us (plenty of) food Stir up vigour and the great ones, O watchful (god) Thou art the *Uṣig* (or willing one) of the gods, the good-minded (lord) of prayers.

8 The lord of the tribe, the vigorous¹ guest, the guider of prayers, the *Uṣig* (or willing one) of those who invoke him, *Gâtavedas*, the light of worship—him men constantly praise with adoration, with solicitations for their welfare

9 The resplendent, joyous god, Agni on his chariot, has with his might encompassed the dwellings May we honour in our house with beautiful prayers¹ his commands who is rich in manifold prosperity

10 O *Vaisvânara*, I love thy statutes by which thou hast found the sun, O far-seeing one When born thou hast filled the worlds, heaven and earth, Agni, thou encompassed all these (beings) by thyself

11 For *Vaisvânara*'s wonderful deeds he the sage alone has by his great skill mightily¹ let loose (his powers²) Agni has been born exalting both his parents, Heaven and Earth, rich in seed

NOTES.

The same *Rzshi* and metre — Verse 10 = MS IV, 11, 1
Verse 11 = TS I, 5, 11, 1

Verse 1

Note 1 A meaning like 'prayer' seems to recommend itself for most of the passages in which the substantive *víp* occurs, for instance, V, 68, 1 *prá vah mītrāya gāyata vārunāya vipā girā*, IX, 22, 3 *etē pūtāh vipaskītah sómāsa* *vipā ví ānaruh dhīyah*, IX, 65, 12 *ayā kittāh vipā anáyā hárīh pavasva dhārayā*, III, 10, 5 (see below), &c. As the verb *vip* means 'to be in trembling agitation,' the same word as a substantive may designate enthusiastic thoughts or prayers. Comp *vépate matī*, IX, 71, 3, X, 11, 6, and the nouns *vípra*, *vipaskít*, *vipodhá*. We need not enter here upon the question, whether some concrete trembling or shaking objects also were designated as *vípa*, and whether Bergaigne (*Religion Védique*, I, p vii) is right in taking the *víp áyah-agíā*, with which Trita killed the boar (X, 99, 6), as a 'prière à pointe de fer' (comp Macdonell, *Journ R Asiatic Society*, 1893, p 431, 1895 p 185) — In our verse *vípa* may be either nominative or accusative. I have translated it as an accusative, in the case of the nominative the translation would be 'The prayers have worshipped Vaisvānara with treasures'.

Verse 3

Note 1 The text has *vidāthasya*

Verse 4

Note 1 *Āsura* *vipah-kītām*. On the meaning of *āsura*, which implies the possession of secret, supernatural power, see H O, *Religion des Veda*, 162 seq — Comp von Bradke, *Dyāus Asura*, pp 64-65.

Note 2 'Richtschnur und Weg der Opferer,' Pischel, *Vedische Studien*, I, 306.

Verse 5

Note 1 Literally, 'whose rules are yellow' The meaning is that Agni's whole sphere of activity bears the golden

yellow colour Sâyana gives the interesting remark 'haritvaṣam iti śākhântaram,' but no doubt hārivrataṁ is right

Verse 7

Note 1 Comp Neisser, Bezzenberger's Beitrage, XIII, 297

Verse 8

Note 1 Comp I, 36, 1, note 2

Verse 9

Note 1 Comp II, 4, 1, note 1

Verse 11

Note 1 Prof Max Muller proposes to translate, 'has sent forth his great song,' and observes, 'Might not *br̥zhat* be like *br̥zhat sâma*, a name of a hymn?'

MANDALA III, HYMN 4

ASHṬAKA II, ADHYĀYA 8, VARGA 22-23

ĀPRĪ HYMN

1 Log by log¹ be kind towards us Flash by flash grant us thy, the Vasu's, favour² Bring hither, O god, the gods that we may sacrifice Sacrifice, O Agni, as a kind friend to thy friends

2 Thou whom the gods, Varuṇa, Mitra, Agni, thrice every day bring hither by sacrifice day by day, Tanūnapât, make this our sacrifice honey-sweet, having its abode in ghee¹, (this sacrifice) which worships (the gods)

3 (Our adoring) thought rich in all boons goes forward for worshipping as the first the Hotrī of the sacred food (iṭ), for saluting the strong bull with adoration and homage May he, the best sacrificer, incited (by our prayers) sacrifice to the gods¹

4 Upwards your¹ course has been directed at the worship, upwards (your) flames² are gone, ready (for receiving you) is the air³ Or the Hotrī has sat down at heaven's navel We spread out the sacrificial grass which receives the gods

5¹ Choosing in their mind the sevenfold work of the Hotrīs², enlivening everything (the gods) came hither in the right way (The divine doors³) with men as their ornaments⁴, born at the sacrifices⁵, have come hither and thither to this sacrifice, many of them

6 Hither (shall come) the two Dawns¹, the neighbourly (goddesses) of glorious appearance².

Of different forms, they both smile (They shall come) that Mitra and Varuṇa may be satisfied with us, and Indra accompanied by the Maruts with their powers³.

7 I catch hold of the two divine Hotṛs first
The seven strong ones¹ rejoice according to their wont Teaching the right, they proclaim the right, the guardians of law, contemplating the law

8¹ May Bhârati, in concord with the Bhâratis, I/â with the gods, Agni with men, Sarasvatî with all (beings) belonging to Sarasvatî (come) hither, may the three goddesses sit down on this sacrificial grass

9 O divine Tvashṭri, grant us and send forth this our seed which is to thrive (the seed) from which a manly son is born able and skilful, who sets to work the press-stones, loving the gods

10 O tree¹, send (the offering) forth to the gods
May Agni the slaughterer make the offering ready
May the same, the very true Hotṛ, sacrifice according as he knows the generations of the gods

11 Agni, being kindled, come hither, on one chariot with Indra, with the quick gods May Aditi, the mother of noble sons, sit down on our sacrificial grass With Svâhâ may the immortal gods rejoice

NOTES

The same *Rishi* Metre, Trishubh.—Verse 9 = TS III, 1, 11, 1, MS IV, 13, 10 Verse 10 = VS XXVII, 21; TS IV, 1, 8, 3, MS II, 12, 6

Verse 1

Note 1 Agni is invoked as personified in each log of fuel which is put on the sacrificial fire

Note 2 Comp VII, 39, 1 *sumatīm vásvaḥ*

Verse 2

Note 1 Comp II, 3, 11 *ghṛtām asya yónih*

Verse 3

Note 1 Comp X, 110, 3 *sáḥ enân yakṣhi śhitáḥ yágyān* (cf also X, 110, 9)

Verse 4

Note 1 The text has the dual *vām*. But who are the two beings addressed? According to Sāyana, Agni and the Barhis, which does not seem very probable. The structure of the phrase gives the impression—though this impression is by no means certain—that *vām*, which belongs to *gātu*, is to be supplied to *soḥīmshī* also. If we are right in this supposition, are not the two beings in question the two first of the three sacred fires, the Āhavanīya and Gārhapatya? These two fires are frequently spoken of in the ritual texts as of a dyad, with the omission of the third fire—Prof Max Muller proposes to change *vām* into *vā*. According to him the meaning may be. Either the road has been made upward, i.e. the flames have gone upward to the sky, or Agni has sat down at heaven's navel.

Note 2 Comp VII, 43, 2 *ūrdhvā soḥīmshī devayūni asthuḥ*

Note 3 Possibly the words *ūrdhvā soḥīmshī prāsthītā rāgāmsī* may form one clause, 'upwards (your) flames are gone towards the sky' M M

Verse 5

Note 1 On this verse, comp Pischel, *Vedische Studien*, II, 115 seq

Note 2 On the seven priests of the ancient Soma sacrifice, comp H O, *Religion des Veda*, 383 seq.

Note 3 That this subject is to be supplied, is shown by the regular composition of the Âpri hymns. It is confirmed by the word *pûrvîh*, which is evidently an epithet of the divine doors, comp I, 188, 5, VII, 2, 5

Note 4 'In human form' M M

Note 5 The text has *vidátheshu*

Verse 6

Note 1 I e Night and Dawn

Note 2 Comp above, I, 142, 7

Note 3 Comp M M., vol xxxii, p 196 seq

Verse 7

Note 1 Comp above, I, 127, 5, note 1. Pischel (*Vedische Studien*, I, 96) may be right in taking the seven *prîkshâsah* as the Angîras, the *saptâ víprâh*

Verse 8

Note 1 The verses 8-11 are repeated in VII, 2, 8-11

Verse 10

Note 1 The tree is the sacrificial post (*yûpa*)

MANDALA III, HYMN 5

ASHTAKA II, ADHYÂYA 8, VARGA 24-25

1. Shining Agni has awoke over against the Dawns, the priest who traces the footsteps of the sages¹ With his broad stream of light kindled by the pious, the carrier (of the gods) has opened the two doors of darkness

2 Agni has grown strong by praises, by the speeches of the praisers, by hymns, the adorable one Loving many aspects of *R̥ta* the messenger has shone up at the bursting forth of the Dawn

3 Agni has been established among the tribes of men, the son of the waters, *Mitra*¹, acting in the right way The delightful, worshipful one has reached the top, the priest has become one who should be invoked by prayers

4 Agni becomes *Mitra*¹, when he has been kindled, he the *Hotṛi* (Agni becomes) *Mitra*, he, *Gâtavedas*, (becomes) *Varuṇa* The quick *Adhvaryu*, the domestic (god, Agni, becomes) *Mitra*, the *Mitra* (i.e. friend or ally) of the rivers and of the mountains

5 He observes the deceiver's dear summit¹, the footstep of the bird¹, the vigorous one² observes the course of the Sun Agni observes at his(?) navel the seven-headed (song?)³, tall (Agni) observes the enjoyment of the gods

6. The *R̥bhu*¹ has created for himself a good name worthy of being magnified, he, the god who knows all laws. The skin of the herbs², the bird's footstep³ rich in ghee Agni watches (all) that, never failing.

7 Agni has approached the place¹ rich in ghee (the altar), with broad passages, (the place) longing (for him), longing (himself) He the resplendent, bright, tall purifier has made his two parents² new again and again.

8 As soon as born he has grown by the grass¹, when the sprouting (grass-)blades strengthen him with ghee Like waters beautiful on their precipitous path, Agni, being in the lap of his parents, has escaped into wide space

9 Receiving praise the vigorous one¹ has shone forth with his fuel, on heaven's summit, on the earth's navel May Agni worthy of being magnified, (being) Mitra and Matarisvan, the messenger, carry hither the gods that they may receive our sacrifice.

10 The tall one has, by (receiving) fuel, upheld the firmament, Agni, becoming the highest of lights, when Matarisvan for the sake of the Bhrigus¹ kindled the carrier of oblations, (Agni) who dwelt in secret

11 = III, 1, 23

NOTES

The same *R̥ishi* and metre—No verse occurs in the other *Saṃhitās*

Verse 1

Note 1 On pada-vĩ, comp Pischel, *Vedische Studien*, I, 299

Verse 3

Note 1 Mitra has here and in verse 4 two meanings it is the name of the god Mitra, with whom Agni is identified (Bergaigne, *Religion Védique*, III, 134 seq.), and it means also 'friend' or 'ally' (comp H. O., *Religion des Veda*, 186, note 1) See von Bradke, *Dyâus Asura*, p 13.

Verse 4

Note 1 See verse 3, note 1

Verse 5

Note 1 All this is very enigmatical. In the parallel passage, IV, 5, 8, we have, instead of *ripáḥ ágram*, the reading *rupáḥ ágram*, which is confirmed by verse 7 of the same hymn (*ágre rupáḥ*) and by X, 13, 3 (*páñka padāni rupáḥ ánu aroham*), in support of the reading *ripáḥ*, on the other side, the verse, X, 79, 3 (*ripáḥ upásthe antáḥ*), may be quoted. The meaning of *rúp* is unknown, *ríp* means 'deceit' and 'deceiver' but what is the summit of the deceiver? Bergaigne (*Religion Védique*, II, 77 seq.) has tried to solve the riddle, but it is really hopeless—The meaning of the following words, *padám véḥ*, is not quite so obscure, there is at least some probability that the bird is Agni himself (cf below, III, 7, 7), or possibly the sun. The latter explanation is advocated by Prof Max Muller, who writes 'May it not be a description of sunrise? *priyam ripaḥ agram* I do not understand, but *padam veḥ* is the place of the bird, as in I, 130, 3 *veḥ na garbham*, the nest of the bird or of the sun. This nest is covered by a stone, is in fact the *vraḡa*, which has to be opened to let out the light of day. It is also the *yoni* or the altar. *Ripaḥ agram* may possibly be the summit of the *Pani* or of *Vritra*, X, 79, 3.'

Note 2 See above, I, 36, 1, note 2

Note 3 *Saptá-jirshan* ('seven-headed') occurs again in two other passages of the *Rig-veda* (VIII, 51, 4, and X, 67, 1), in both it is an epithet of words which signify 'hymn' or 'prayer' (*arká, dhí*). Possibly a similar word should be supplied here. But why are the prayers called 'seven-headed'? Does this refer to unknown technicalities of the Vedic liturgy? Does it stand in connection with the seven tones of the scale, with the expression *saptá dhítáyaḥ*, with the number of the seven *Hotris*? 'Celui qui a sept têtes est sans doute un personnage équivalent à lui seul au

groupe des sept prêtres,' says Bergaigne (II, 145), which is very ingenious, but should not be given as a doubtless fact —Prof Max Muller observes that *saptasirshan* may be, like *saptâsya*, the *vraça* of *Pani*, opened by *Agni*, IV, 51, 4, and that *Brîhaspati* is called *saptâsya*, IV, 50, 4, and *saptagu*, X, 47, 6

Verse 6

Note 1 *Agni* is here called *Rîbhu* in his quality as a skilful artisan See Bergaigne, *Religion Védique*, II, 408

Note 2 There seems to be no doubt that *sasá* (comp *sasyá*) means 'herb' or possibly 'grain' in X, 79, 3, the text there has *sasám ná pakvám*, comp I, 66, 2 *yávañ ná pakváñ* The same meaning is quite admissible in I, 51, 3, V, 21, 4, VIII, 72, 3, though these passages are too uncertain for deciding anything I cannot find any reason for believing that we have here and in IV, 5, 7, 7, 7 (see below), another word derived from the root *sas*, and meaning 'the sleeper' At all events I neither pretend to know what mysteries are hidden under the 'skin of the herbs,' nor what stories may have happened to the 'peau du dormeur' (Bergaigne, II, 78 seq)

Note 3 See verse 5, note 1

Verse 7.

Note 1 *Yónim*, literally 'womb'

Note 2 Probably Heaven and Earth

Verse 8

Note 1 Prof Max Muller refers this to the grass of the *barhis*, or the tender blades in which the spark is caught and kept alive by *ghce*

Verse 9

Note 1. Comp above, I, 36, 1, note 2

Verse 10

Note 1 I have adopted, though I do not believe it certain, Grassmann's opinion on the meaning of *pári* in this connection Comp H O, *Religion des Veda*, 123, note 4

MANZALA III, HYMN 6

ASHTAKA II, ADHYĀYA 8, VARGA 26-27

1 Bring forward, ye pious singers, stirred in your thoughts¹, (the ladle) which is turned towards the gods Carrying (the sacrificial butter) from left to right² it turns eastward, rich in strength, bringing the offering to Agni, full of ghee

2 When born thou hast filled the two worlds, nay thou hast even exceeded them, O friend of sacrifices¹ May, O Agni, thy seven-tongued horses² move along, by the greatness of heaven and earth³

3 Heaven and Earth the worshipful¹ establish thee as Hotri for the house, whenever the pious human tribes offering food magnify the bright light

4 (Thou art) seated, the great one, in a firm place¹, between the two mighty Heavens², thou who art longed for—(between) the two united³ never-ageing, inviolable wives, the two juice-yielding milch-cows⁴ of the far-reigning one⁵

5. Thy, the great (god's) laws, O Agni, are great Through the power of thy mind thou hast spread out the two worlds Thou hast become a messenger at thy birth, thou, O bull, the leader of the tribes

6 Or bind to the pole by means of thy (art of) harnessing the two long-maned, red (horses) of R̥ta, that swim in ghee¹, and carry hither, O god, all gods, perform splendid worship, O Gâtavedas¹

7¹. Even from heaven thy shining lights have shone, thy splendour follows many resplendent dawns, when the gods, O Agni, praised the cheerful Hotri's work² who eagerly burns in the forests³

8. Whether it be the gods who rejoice in the wide air, or those who dwell in the heavenly light, or those who are helpful¹, ready to hear our call, and worshipful, or whether the horses of thy chariot, O Agni, have turned themselves hither—

9 Come hither with them, O Agni, on one chariot or on many chariots, for thy horses are powerful Bring hither, after thy nature, the thirty and the three gods with their wives, and rejoice (in the Soma)

10 He is the Hotri whose sacrifice even the two wide worlds salute over and over again for the sake of prosperity Turned to the east¹, the two well-established² (goddesses, Heaven and Earth), the righteous, true ones stand as at the sacrifice³ of (Agni) the right-born

11 = 111, 1, 23

NOTES

The same *Rishi* and metre — Verse 1 = TB II, 8, 2, 5, MS IV, 14, 3 Verse 9 = AV XX, 13, 4

Verse 1

Note 1 The translation of *mananá* is conjectural, and based only on the etymology The passage *āt it rāgānam manánāh agrībhūata*, IX, 70, 3, does not help us much 'Does not X, 47, 7 *stómāh hridisprīsaḥ mānasā vakyā-mānāh*, indicate the original reading, *mānasā vakyāmānām*?' M M

Note 2 The *srúkaḥ* are called *dakṣiṇāvrītaḥ*, I, 144, 1 By the word *dakṣiṇāvāt* the poet probably intended to designate the ladle also as procuring a *Dakṣiṇā* (sacrificial fee) to the priest.

Verse 2

Note 1 On *práyagyu*, see M M, vol xxxii, p 335, and Pischel, *Ved Studien*, I, 98

Note 2 The flames of Agni

Note 3 Comp below, 7, 10 The meaning seems to be by thy (Agni's) greatness which is equal to that of Heaven and Earth

Verse 3

Note 1 I refer *yagñīyāsaḥ*, though it is a plural, to Heaven and Earth Comp Delbruck, *Altindische Syntax*, 103

Verse 4

Note 1 The *Padapâtḥa* has *dhruváḥ* I think it should be *dhruvé*, comp II, 41, 5 *dhruvé sádasi úttame ásâte*, IX, 40, 2 *dhruvé sádasi sidati*.

Note 2 I e Heaven and Earth

Note 3 *Āskra* seems derived from *ā-saḥ* (Joh Schmidt, Kuhn's *Zeitschrift*, XXV, 71)

Note 4 Or 'the two milch-cows which instantly give milk,' if *sabar-* is to be connected with the Greek *ἄφαρ*, comp Bartholomae, *Bezenberger's Beitrage*, XV, 17

Note 5 *Vishnu* is not the only god who is called *urugâyá*, and there is no reason therefore why the epithet should not be referred here to Agni

Verse 6

Note 1 Comp Lanman, *Noun-Inflection*, pp 402, 413 — See below, IV, 2, 3

Verse 7

Note 1 See Geldner, *Vedische Studien*, I, 114 seq

Note 2 Should the accent be *ápaḥ*? Comp III, 1, 3, note 3

Note 3. It is very probable that *usádhak* (comp III, 34, 3, VII, 7, 2) is an epithet of Agni - We should expect the genitive, *usádhak*, which violates the construction, seems

to stand metri causa Or is usádhak an accusative singular neuter, so that the literal translation would be 'When the gods praised the work, burning in the forests, of the Hotri'?

Verse 8

Note 1 On ūma, comp Pischel, *Vedische Studien*, I, 223

Verse 10

Note 1 Comp above, II, 2, 7

Note 2 See Windisch in the *Festgruss an Boehtlingk*,
p 114

Note 3 There is one syllable above the number, the metre and meaning would be all right if we were to read adhvaré (for adhvaréva) '(the two goddesses) stand at the sacrifice,' &c Prof Max Muller explains 'Adhvarā-iva, like two sacrifices, like two sacrificial altars, barhis'

MANDALA III, HYMN 7

ASHTAKA III, ADHYÂYA 1, VARGA 1-2

1 They who have risen out of the drink of the white-backed one, have entered the two parents, the seven sounds The (all-)encompassing parents come together, they go forth to aspire after long life¹

2. The milch-cows dwelling in heaven¹ are the mares of the manly one He has bestridden the goddesses who carry the sweet (food)² Thee who livest in peace in the abode of *Rita*, the one cow³ circumambulates, making her way

3 He has mounted the (mares)¹ that became well-manageable, the wise lord, the finder of riches He with the dark blue back, with many faces, has made them depart from the drink of the brush-wood²

4 Giving mighty vigour to the never-ageing son of *Tvashtri*¹, the streams² carry Him the firmly fixed one Flashing in his abode with his limbs he has entered upon the two worlds as if they were one.

5 They know friendship towards the manly, the red one, and they delight in the command of ruddy (*Agni*), (the gods) shining from heaven, resplendent with bright shine, to whose host *Iâ* belongs, the mighty praise

6 And finding it out by following the noise they brought to the great one's great parents a song of praise, when the bull about nightfall (?) has grown strong according to the singer's own law¹.

7 With the five Adhvaryus the seven priests watch the beloved footstep which the bird has made¹ Turned forwards the never-ageing bulls² rejoice for they, being gods, have followed the laws of the gods

8 = III, 4, 7

9 The many (mares) are full of desire for the mighty stallion For the manly, bright one, the reins easily direct (the horses)¹ Divine Hotri! Thou who art a great joy-giver and wise, bring hither the great gods and the two worlds²

10 The dawns, O wealth-giver, the mighty sacrificers¹, well spoken and bright have shone with wealth And by the earth's greatness², O Agni, forgive us even committed sin³, that we may be great

11 = III, 1, 23

NOTES

The same *Rishi* and metre—No verse of this hymn occurs in the other *Samhitās*

Verse 1

Note 1 On the meaning of this difficult verse conjectures only can be given The white-backed one may be Agni If this is right, 'they who have risen out of Agni's drink,' may be Agni's rays or flames (*ye rasmayah prakarshenodgakkhanti*, *Sâyana*), these flames enter upon the two mothers, i.e. Heaven and Earth, and upon the seven sounds, the sacrificial songs which are identified with the terrestrial and celestial seven rivers (comp. above, III, 1, 6). All this rests on the supposition that the traditional text is correct. Now Ludwig remarks with reference

to the pronoun *yé* 'Warscheinlicher ist, dass wir hier eine archaistische anwendung der form auf e fur fem vor uns haben,' and Griffith says that *yé* is 'apparently used for the feminine' I do not believe in this possibility, but for *yé* (*yá*) the true reading may be *yá(h)* In this case the seven *vânîs* would be subject 'They who have risen out of the drink of the white-backed one, the seven sounds have entered the two parents' The meaning of this may be The sacrificial songs, rising as it were out of the offering made to Agni, and in the same way the streams of water which, in the shape of clouds of smoke rise out of the offering (comp I, 164, 51), have gone to Heaven and Earth

That the parents in the third Pâda are again Heaven and Earth is shown by X, 65, 8 *parikshîtâ pitâîâ dyâvâprthivî* It may be observed that the author of X, 65 (see especially the verses 6-8) evidently imitated the expressions of the hymn, III, 7 'The coming together of Heaven and Earth marks the beginning of the day and of the year' M M

Verse 2

Note 1 On *divákshas*, comp Joh Schmidt, Pluralbildungen der Neutra, 417 seq

Note 2 The milch-cows, mares, or goddesses seem to be the celestial waters or Dawns

Note 3 Comp X, 65, 6, quoted at the end of this note Is the cow (*Vâk*, according to *Sâyana*) the Dawn which daily returns in her due way? Or the butter offered to Agni? In our verse and in the parallel passage, X, 65, 6, the *vartanî* of the cow is mentioned, it may be observed that the *vartanî* of Ushas is referred to in X, 172, 1 4 And Ushas is represented in I, 123, 9 as coming to the *nishkrutâ* comp X, 65, 6 *yâ gauh vartanîm pari-étî nishkrutâm*

Verse 3

Note 1 See verse 2

Note 2 The meaning may possibly be the following The Waters dwell in the plants as their sap (comp H. O.,

Religion des Veda, 113) Agni, when burning or drinking as it were, the brushwood, destroys this dwelling of the Waters, he makes the Waters depart from the wood

Verse 4

Note 1 On Agni as the son of Tvashtri, see Hillebrandt, *Vedische Mythologie*, I, 522 seq

Note 2 'Could vahátā be the suyāmā of verse 3?'
M M

Verse 6

Note 1 Or, 'when the singer's bull has grown strong according to his own law?' The bull, of course, is Agni

Verse 7

Note 1 See above, 5, 5 6

Note 2 The flames of Agni?

Verse 9.

Note 1 Rasmāyā, 'the reins,' at the same time means 'the rays' (of Agni) Suyāmā being an apposition to rasmāyā, one is tempted to derive it from the root yam, 'to direct,' but it may contain the word yāma, 'the way,' and mean 'having a good way'—It is difficult to believe that rasmāyā suyāmā is a second subject of vṛśhâyānte, in which case the translation would be 'The many (mares) are desirous of the mighty stallion, the reins (or rays) of the manly, bright one'

Note 2 'Bring hither to the two worlds the great gods'
M M

Verse 10

Note 1 On priṁśhá-prayagā, comp M M, vol xxxii, p 335, Pischel, *Vedische Studien*, I, 98

Note 2 The meaning seems to be By thy greatness which is equal to that of the earth

Note 3 Comp X, 63, 8 kṛitāt ákṛitāt énasā See also I, 24, 9, VI, 51, 8

MANDALA III, HYMN 8

ASHTAKA III, ADHYĀYA 1, VARGA 3-4

1 The worshippers of the gods anoint thee at the sacrifice, O lord of the forest¹, with heavenly honey² When standing upright bestow wealth (on us) here, or when abiding in this mother's lap³

2 Situated in front of the kindled (fire), accepting our sacred spell which protects from old age and gives valiant offspring, driving away far from us lack of thoughts¹, rise up² for the sake of great prosperity

3 Rise up, O lord of the forest, on the summit of the earth Erected by skilful erection bestow splendour on (the worshipper) who fits out the sacrifice as a vehicle¹.

4 A well-clothed youth dressed has come hither He becomes more excellent when born¹. Wise sages full of pious thoughts, longing for the gods in their mind, bring him forth

5 He who has been born is born¹ in the auspiciousness of days, growing up in the assembly and at the sacrifice² Wise, active men purify him by pious thoughts, the priest approaching the gods raises his voice³

6 You whom the worshippers of the gods have fastened down (in the earth), or whom the axe has fashioned, O lord of the forest may those divine posts¹ standing (here) take care to bestow on us treasures with offspring

7 (The posts) which have been hewn on the earth and fastened down, and to which the sacrificial

ladles have been raised¹ may they, giving bliss to our fields², eagerly seek precious goods for us among the gods

8. May the Âdityas, the Rudras, the Vasus, the good leaders, Heaven and Earth, the Earth¹ and the Air—may the gods unanimously bless this sacrifice, may they raise up the banner of the sacrifice (the Yûpa)

9 Like swans ranging themselves in rows, arraying themselves in brightness the sacrificial posts have come to us Led up by the sages they go forward as gods to the abode of the gods.

10 Like horns of horned animals the sacrificial posts with their head-pieces¹ are seen on the earth Hearing (us) in the emulating call of the invoking (priests) may they protect us in the racings of battles.

11 O lord of the forest, rise with a hundred branches, may we rise with a thousand branches (offspring)—thou whom this sharpened axe has led forward to great prosperity.

NOTES

The same *Rîzshî* The metre is *Trishûbh* (verses 3 and 7 *Anushûbh*)

This *Sûkta* is a collection of liturgical verses that refer to the erecting and anointing of the sacrificial post, and to the winding of a rope about it See *Āitareya Brāhmaṇa* II, 2. *Āsvalāyana Srautasûtra* III, 1, 8 seq, *Sāṅkhāyana Srautasûtra* V, 15, 2 seq, Schwab, *Das Altindische Thieropfer*, 68 seq, Bergaigne, *Recherches sur l'Histoire de la Liturgie Védique*, 16 On the ritual acts referring to the sacrificial post which seem to be connected with ancient

tree-worship, comp also H O , Religion des Veda, 90 seq., 256 —Verses 1-5 =TB III, 6, 1, 1 3, MS IV, 13, 1. Verse 3=MS I, 2, 11 Verse 4=TĀ I, 27, 2 Verse 10 =TB II, 4, 7, 11 Verse 11=TS I, 3, 5, 1 , VI, 3, 3, 3

Verse 1

Note 1 The tree of which the sacrificial post is made

Note 2 The post is anointed with butter, see Schwab, 1 c, 69 This butter is spoken of as honey also in the Yagus, which refers to this rite, 'May the god Savitr² anoint thee with honey,' Taittiriya Samhitā I, 3, 6, 1

Note 3 In the lap of the mother Earth

Verse 2

Note 1 Ámatī has nothing to do with the verb am , it is the contrary of matī See R̥g-veda IV, 11, 6 ámatīm ámhah duhmatīm , X, 33, 2, and such passages of the younger Vedic Samhitās as Vâg Samh XVII, 54 (ápa ámatīm duhmatīm bádhamānāh) The same is the opinion of Geldner (Ved Studien, II, 184, note 4)

Note 2 The sacrificial post is addressed

Verse 3

Note 1 Comp below, III, 24, 1

Verse 4

Note 1 The sacrificial post, round which a rope of grass (Schwab, Thieropfer, p 49) is tied, is compared here with a well-dressed youth This seems to contain an allusion to the Upanayana ceremony, at which the youth was invested with the sacred girdle, and which was considered as a second birth (comp Páda B 'He becomes more excellent when born') There is no doubt that this rite is as old and older than the R̥g-veda , see H O., Religion des Veda, 466 seq It may be noted that several Gr̥hya-sūtras prescribe the use of our verse at the Upanayana (Āśvalāyana I, 20, 9, &c).

Verse 5

Note 1 Does this expression refer again to the second birth (see the preceding note)?

Note 2 The text has *vidátke*

Note 3 Comp V, 76, 1 *út víprânâm devayâh vâkah asthuh* The conjecture *devayâm* easily suggests itself, but it is not necessary

Verse 6

Note 1 In the Rîg-veda, *svâru* means the sacrificial post itself, not, as in the later ritual texts (Schwab, *Thieropfer*, pp 11, 74), that splinter of the wood of the sacrificial post (*yûparakala*), with regard to which Kâtyâyana (VI, 3, 17) prescribes '*Yûparakalam asyâm (scil rasanâyâm) avagûhati*' 'He hides the splinter of the wood of the sacrificial post in the rope (tied round the post)'—See Weber, *Indische Studien*, IX, 222

Verse 7

Note 1 Comp below, IV, 6, 3

Note 2 Comp VIII, 71, 12 *kshaîtrâya sâdhase*

Verse 8

Note 1 The Earth is mentioned twice, firstly together with the Heaven, in the compound *Dyâvâ-Kshâlmâ*, and then separately as *Prithivî*

Verse 10

Note 1 On the wooden head-piece of the sacrificial post (*kashâla*), see Schwab, *Das Thieropfer*, p 9

MANDALA III, HYMN 9

ASHṬAKA III, ADHYĀYA 1, VARGA 5-6

1 We, thy friends¹, have chosen thee for our protection, (we) the mortals (thee) the god, the offspring of the Waters, the blessed one with fine splendour², who gloriously advances, the unmenaced one

2 When thou, finding pleasure in the wood, hast gone to thy mothers, the Waters, that return of thine, Agni, (to this world) should not be slighted, when dwelling afar thou hast come hither

3 High above (all) pungent sharpness thou hast grown up¹, and verily thou art kind-hearted Some go forward here and there, others sit around thee, in whose friendship thou abidest²

4 He who has passed beyond (all) failures, beyond all hindrances¹, the guileless, watchful ones² have found him as a lion (is found), when he had gone into the Waters,

5 He who had run as it were by his own might, Agni, who thus dwelt in concealment—Him Mâtarisvan brought hither from afar, from the gods, when he had been produced by attrition (of the woods)

6 (And thus) the mortals have taken thee up, O carrier of sacrificial food towards the gods¹, because thou, O (god) belonging to Manus, protectest all sacrifices by the power of thy mind, O youngest one¹

7¹ This is something glorious, herein thy wonderful power shows itself even to the simple, that the cattle lie down round about thee when

thou hast been kindled, O Agni, at the approach of darkness²

8 Make your offerings in (Agni), the best performer of worship, the sharp one who purifies with his flames¹. Serve ye obediently the god, the quick messenger, the agile, the old, the adorable

9¹ Three hundred and three thousand gods and thirty and nine did service to Agni They sprinkled him with ghee and spread out for him the sacrificial grass then they made him sit down as a Hotri

NOTES

The same *Rishi* The metre is *Bṛzhatī*, the last verse is *Trishṭubh* — Verse 1 = SV I, 62 Verse 2 = SV I, 53 Verse 9 = VS XXXIII, 7, TB II, 7, 12, 2

Verse 1

Note 1 For this expression, compare I, 30, 7, VIII, 21, 2 9

Note 2 Comp VIII, 19, 4 *subhágam sud'ditam*

Verse 3

Note 1 Comp I, 81, 5 *áti vísvam vavakshitha*, 102, 8 *áti idám vísvam bhúvanam vavakshitha*

Note 2 The different officiating priests seem to be alluded to

Verse 4

Note 1 Comp I, 42, 7 *áti naḥ saskátaḥ naya*, VII, 97, 4 *pārshat naḥ áti saskátaḥ*, Lanman, Noun-Inflection 467

Note 2 The gods who searched for Agni

Verse 6

Note 1 For *devébhyaḥ havyaváhana*, comp X, 118, 5; 119, 13, 150, 1

Verse 7.

Note 1 Comp Prof von Schroeder's translation of this verse, Kuhn's Zeitschrift, XXIX, 205

Note 2 Regarding *apisarvaré*, comp VIII, 1, 29, Geldner, *Vedische Studien*, II, 178 I cannot adopt the conclusions of Prof Bloomfield, *Contributions to the Interpretation of the Veda*, Fifth Series, p 36 'Wild animals run away from the fire at night, tame animals are attracted by it'
M M

Verse 8

Note 1 For this Pâda, comp VIII, 43, 31, 102, 11, X, 21, 1

Verse 9

Note 1 This verse is identical with X, 52, 6

MANDALA III, HYMN 10

ASHTAKA III, ADHYÂYA 1, VARGA 7-8

1¹ Thee, O Agni, the highest king of human tribes, the god, thoughtful mortals kindle at their worship.

2 Thee, O Agni, the *Ritvig*, the *Hotr*, they magnify at the sacrifices Shine as the guardian of *Rita* in thy own house¹.

3 He indeed who may worship thee, the *Gâta*-vedas, with fuel, acquires abundance in valiant men, O Agni, he will prosper

4 May He, the banner of the sacrifices, Agni, come hither with the gods, anointed by the seven *Hotris*¹ for the sake of the man who offers sacrificial food

5 Bring ye forward an ancient, mighty speech to Agni, the *Hotr*, who is like a worshipper bearing the lights of prayers¹

6 May our prayers increase Agni, since he is born deserving of praises, the conspicuous one, for the sake of great strength and wealth

7¹ May Agni, as the best sacrificer at the worship (of men), perform the sacrifice to the gods for the man devoted to the gods As a joyous *Hotr* thou reignest (passing) beyond (all) failures

8. Thus, O purifier, shine on us glorious abundance in heroes Be the nearest (friend) to those who praise thee, for their welfare

9 Thus the priests full of admiring praise, having awoke, kindle thee, the immortal carrier of sacrificial food, the increaser of strength

NOTES.

The same *Rishi* The metre is *Ushnih*—Verse 5=SV I, 98, TB III, 2, 11, 1 Verse 7=SV I, 100

Verse 1

Note 1 The first Pāda is identical with VIII, 44, 19

Verse 2

Note 1 Comp above, I, 1, 8

Verse 4

Note 1 The most ancient list of officiating priests at the Soma sacrifice contained seven priests See H O, Religion des Veda, 383 seq Hence Agni is called *saptāhotā*, cf III, 29, 14

Verse 5

Note 1 On *vīp*, see the note on III, 3, 1 As to the 'lights' of the *vīpas*, comp *vākaḥ gyótiḥ-agráḥ*, VII, 101, 1, the expression *gyótiḥshoma*—though this word is not known in the Rīg-veda—and the materials collected by Bergaigne, Religion Védique, I, 285

Verse 7

Note 1 The second Pāda is identical with I, 15, 12

MANDALA III, HYMN 11

ASHṬAKA III, ADHYĀYA 1, VARGA 9-10

1 Agni is the Hotṛ, the Purohita of our worship, he who dwells among many tribes, He knows the sacrifice in due order

2 He, the immortal carrier of oblations, the Uṣig¹, the messenger, with satisfied mind, Agni sets himself in motion² (incited) by the thought (of praying men³)

3 Agni takes heed¹ (of us) by the thought (the prayer²), the banner of the sacrifice, the ancient one, for his purpose triumphs²

4 The gods have made Agni, the old-renowned son of strength, the Gâtavedas, their carrier (towards the sacrifice)¹

5 Agni the undecivable one who goes before the human tribes, he is the quick chariot¹, ever new

6 Overcoming all attacks, He, the uninjured mind (power) of the gods, Agni, is most mightily renowned

7 Through the vehicle¹ (which carries the gods) towards the delights (of sacrifice), the worshipping mortal attains the dwelling-place² of (Agni) whose flames are purifying.

8 May we, the priests, by our prayers obtain all the blissful gifts of Agni Gâtavedas

9 Agni! May we win all the best things in (the trials of) strength In thee the gods have established them¹

NOTES

The same *R̥ishi* The metre is Gâyatrī — Verse 2 = VS XXII, 16, TS IV, 1, 11, 4, MS IV, 10, 1 Verses 5, 7, 6 = SV II, 906-908 Verse 5 = TB II, 4, 8, 1

Verse 2

Note 1 Comp Bergaigne, Religion Védique, I, 57 seq

Note 2 On the intransitive use of *rinvāti*, comp Gædicke, Der Accusativ im Veda, p 53

Verse 3

Note 1 The meaning seems to be that Agni is intent on his purpose (ārtham, Pāda 3), comp I, 10, 2 tát índra^h ārtham kṛetati

Note 2 Comp Neisser, Bezzenberger's Beiträge, XX, 42

Verse 4

Note 1 See the note on I, 127, 8

Verse 5

Note 1 On Agni considered as a chariot, see Bergaigne, Religion Védique, I, 144

Verse 7

Note 1 Comp I, 127, 8, note 1

Note 2 Comp above, III, 2, 6

Verse 9

Note 1 I e all the best things (Pāda 1), comp VI, 5, 2 tvé vásūni á irire yagnīyāsa^h

MANDALA III, HYMN 12

ASHṬAKA III, ADHYĀYA 1, VARGA 11-12

TO INDRA-AGNĪ

1 Indra-Agnī, in consequence of our prayers come hither to the pressed (Soma), to the precious cloud¹ Drink of it incited by our thoughts (i e by our prayers)

2 Indra-Agnī, the brilliant¹ sacrifice of him who praises you goes forward together (with the Soma libations, the praises, &c) Thus drink this pressed (Soma)¹

3 By this stirring sacrifice I choose Indra and Agnī who show themselves as sages¹, may they here satiate themselves with Soma

4 I call the bounteous¹, the killers of foes², the united conquerors, unconquered, Indra-Agnī, the greatest winners of booty

5 The praisers rich in hymns, knowing all the ways (of the sacrifice), laud you Indra-Agnī, I choose the food (which you give)

6 Indra-Agnī, you have hurled down by one deed the ninety strongholds together of which the Dāsas were the lords

7 Indra-Agnī, the thoughts (of the worshippers) go forward towards (you) from the work (of sacrifice) along the paths of *Rṛta*

8 Indra and Agnī, yours are powerful abodes and delights You cross the waters this is the deed which belongs to you¹

9 Indra and Agnī, you display the lights of heaven in your deeds of strength, that mighty deed of yours has been known far and wide

NOTES.

The same *Rzshi* and metre The hymn is addressed to the couple Indra and Agni—Verses 1-3=SV II, 19-21 Verse 1=VS VII, 31, TS I, 4, 15, 1, MS I, 3, 17 Verses 4-6=SV II, 1052-1054 Verses 5-8=SV II, 925-928 Verse 5=MS IV, 11, 1 Verse 6=TS I, 1, 14, 1, MS IV, 10, 5 Verses 9, 7, 8=SV II, 1044-1045 Verse 9=TS IV, 2, 11, 1, 3, 13, 8, TB III, 5, 7, 3, MS IV, 10, 4, 11, 1

Verse 1

Note 1 'Cloud,' of course, means that which comes from the cloud In the Soma hymns of the ninth *Mandala*, the word *nábhaḥ* seems frequently to refer to the water with which the Soma is mixed (see IX, 69, 5, 71, 1 3, 74, 4, 83, 5, 86, 14, 97, 21, Prof. Hillebrandt's opinion on these passages is different, see his *Vedische Mythologie*, I, 212) Perhaps we should go too far in believing that in our verse the poet invited the gods to come and drink that water, but possibly the mixture of water and of the juice of the Soma plant descending from heaven and nourished by the heavenly waters represented itself to the poet's mind as something coming from, and thus being identical with, the cloud

Verse 2

Note 1 On *kétanaḥ*, Prof Max Muller remarks, 'perhaps which appeals to you so that they take note of it'

Verse 3

Note 1 There may be doubts about *kavikkádâ* Prof Max Muller remarks, 'is it, wishing for sages?' I think that my translation is recommended by X, 81, 1 *prathamakkhât*

Verse 4

Note 1 Comp I, 169, 5 *rāyaḥ* *torātamāḥ*, VIII, 38, 2 *torāsā* *rathayāvānā* . *īndrāgnī*, and Brugmann in Kuhn's *Zeitschrift*, XXIV, 24

Note 2 Or, the killers of *Vṛitra*

Verse 8

Note 1 On *aptūi* and *aptūrya*, comp Pischel, *Vedische Studien*, I, 122 seq, and H O, *Gottingische Gelehrte Anzeigen*, 1889, 4 seq

MANDALA III, HYMN 13

ASHṬAKA III, ADHYĀYA 1, VARGA 13

1 To this god Agni I sing¹ for you most powerfully May he come to us with the gods, may he, the best sacrificer, sit down on the sacrificial grass

2 The righteous one to whose skill the two worlds (Heaven and Earth) and (all) blessings cling—Him the men rich in offerings magnify, Him those who long for gain, that they may obtain his blessing

3 He, the priest, is the guide of these (men)¹, and he indeed (is the guide) of sacrifices Praise ye this Agni who is the giver, the winner of wealth

4 May this Agni give us most blissful shelter for our (sacrificial) feast, whence he may shower wealth on us in heaven, the (human) dwellings¹, and in the waters

5 The singers kindle Agni, the Hotṛ, the lord of the tribes, the brilliant, the wonderful, with his excellent thoughts¹

6 And mayst thou, the best invoker of the gods, help us in our spell, in our hymns Shine bliss on us, Agni whom the Maruts strengthen¹, the greatest winner of thousandfold (wealth)

7 Now bestow on us thousandfold wealth with offspring and prosperity, splendid, most powerful, and undecaying abundance in heroes, O Agni¹

NOTES.

The *Rishi* is *Rishabha Vaisvāmītra* The metre is *Anushtubh*.—Verses 6, 7=MS IV, 11, 2—Comp concerning this hymn, *Aitareya Brāhmaṇa* II, 40

Verse 1

Note 1 *Arka* (*arkā*) may be first or second person Comp, for instance, VI, 16, 22 *prā vaḥ sakhāyaḥ agnāye stómam arka gāya ka vedhāse*, X, 50, 1 *prā vaḥ mahé arka* (*Samhitāp arka*) *visvānarāya visvabhūve*, and see Benfey, *Die Quantitätsverschiedenheiten in den Samhitā- und Pada-Texten der Veden*, III, p 8—On the metre of the second *Pāda*, comp my *Prolegomena*, p 188

Verse 3

Note 1 Perhaps we should supply, on account of the preceding nominative, *vīpraḥ* ('priest') of these (priests)

Verse 4

Note 1 *Kshitibhyaḥ* seems to me to be co-ordinated with *divi* and *apsú á*, comp X, 89, 11 The locative *kshitishu* would not have suited the metre as well as the dative Prof Max Muller proposes to translate 'Whence he may shower wealth on our dwelling, whether he be in the sky or in the waters'

Verse 5

Note 1 Comp X, 172, 2 *á yāhi vásvyā dhiyá*

Verse 6

Note 1 Comp *Sāṅkhāyana Srautasūtra* VIII, 16 *indrak marutván marutstotraḥ marudganah marudvridhaḥ marutsakhā*

MANDALA III, HYMN 14

ASHTAKA III, ADHYÂYA 1, VARGA 14

1 The joy-giving Hotṛ has taken his place at the sacrifices¹, He the true, the sacrificer, the highest sage, the worshipper Agni whose chariot is lightning, the son of strength, whose hair is flame, has spread forth his light over the earth.

2. It¹ has been offered to thee—be pleased with the adoring speech²—to thee who is observant of it, O righteous, strong one Bring hither thou who art wise, the wise (gods) Sit down on the sacrificial grass in the middle (of it) for bliss, O worshipful one¹

3 To thee, Agni, Night and Dawn who further thy strength¹, shall hasten on the paths of the wind. When (the mortals) anoint the ancient one² with offerings, they³ stand in the house as on a chariot-seat⁴

4 Mitra and Varuna, O strong Agni, and all the Maruts shall sing to thee a pleasant song, when thou, O son of strength, standest with thy flames, a sun spreading out men¹ over the (terrestrial) dwellings

5 We have given thee thy desire to-day, sitting down near thee adoringly with outstretched hands¹ sacrifice thou to the gods as a priest with thy mind most skilled in sacrifice, with unerring thoughts, O Agni¹

6 From thee indeed, O son of strength, proceed manifold divine blessings and gains¹ Give us thousandfold true wealth according to thy guileless word, O Agni¹

7 What we have done here for thee at this sacrifice, we mortals, O skilful and thoughtful god, take thou notice of all that, O (god) with the good chariot¹, make all this (sacrificial food) here savoury, immortal Agni¹

NOTES

The same *Rishi* The metre is *Trishubh* — Verse 5 = VS XVIII, 75

Verse 1

Note 1 On *vidátha*, comp I, 31, 6, note 2

Verse 2

Note 1. The subject to be supplied seems to be *náma-k-uktíh*

Note 2 The words *náma-k-uktim gushasva* form a parenthesis, as Ludwig has seen

Verse 3

Note 1 It is possible that here, as in several other passages, a confusion between the two verbs *vāgáyati* and *vāgayāti* has taken place. If the reading were *vāgayánti*, we should have to translate, 'Night and Dawn who are striving together (as if running a race against each other?)'

Note 2 The ancient one is Agni

Note 3 The two goddesses, Night and Dawn

Note 4 The *Padapāṭha* has *vandhūrā-iva*, which may be the dual of *vandhūr* (I, 34, 9). But more probably it should be *vandhūre-iva* (nom dual, neuter or loc sing), comp I, 64, 9 *ā vandhureshu* *tasthau*, I, 139, 4 *ādhi vāmssthāma vandhūre*, III, 43, 1 *vandhureshtāh*, and see III, 6, 10 *adhvaréva*. On contracted *Pragṛhya* vowels, see H. O., *Die Hymnen des Rig-veda*, I, p. 456

Verse 4

Note 1 On *nṛñ* and the different theories proposed for this word, see above, I, 146, 4, note 5

Verse 5

Note 1 Comp X, 79, 2 *uttánáhastâh*

Verse 6

Note 1 For this hemistich, comp VI, 13, 1, 34, 1

Verse 7

Note 1 The traditional text has *tvám vísvasya suráthasya bodhi*, which can only mean, 'take thou notice of every one who has a good chariot'—which Bergaigne (*Quelques observations sur les figures de rhétorique dans le Rig-veda*, p 15) explains 'Le char en question est la prière qui amène le dieu au sacrifice' I believe that the text is corrupt, instead of *suráthasya* I think we should read *surathâsya* (=suratha asya)

MANDALA III, HYMN 15.

ASHṬAKA III, ADHYĀYA 1, VARGA 15

1 Flaming with thy broad stream of light beat away fiends, sorcerers, plagues May I dwell in the protection of the great, well-protecting (god), under the guidance of Agni who readily listens to our call

2 Be thou our protector when this dawn shines forth, be thou (our protector) when the sun has risen Cherish, O Agni, well-born in body, this praise of mine as (a man rejoices) in the birth (of a son), in his own offspring¹

3 Beholding men, shine thou after many (dawns)¹, O bull, Agni, red in the dark (nights) O Vasu! Lead us and bring us across anguish Help us, the Uṣigs², to wealth³, thou youngest (of the gods)¹

4 Shine, O Agni, thou the invincible bull, who hast conquered all strongholds and all delights, the leader of the first, the protecting¹, mighty sacrifice, O Gâtavedas, best guide

5 O singer, thou who art wise, brightly shining towards the gods¹, bring to us thy many perfect shelters, and gain like a victorious car², Agni, (carry) thou (hither) towards us the two well-established³ worlds (Heaven and Earth)

6 O bull, increase and rouse our gains Agni! (Increase) for us the two worlds (Heaven and Earth) rich in milk, O god together with the gods, shining with beautiful shine¹ May a mortal's hatred never enclose us

7 = III, 1, 23

NOTES

The *R̥ishi* is Utkīla Kātya, the metre Trishṭubh — Verse 1 = VS XI, 49, TS IV, 1, 5, 1, MS II, 7, 5, III, 1 6

Verse 2

Note 1 Comp VII, 1, 21 *tānaye nītye*, X, 39, 14 *nītyam nā sūnūm tānayam dādhanāh*, and besides II, 26, 3 *gānena viśā gānmanā putraīh*, Hirzel, Gleichnisse und Metaphern im Rig-veda, 77

Verse 3

Note 1 For this expression, compare IV, 19, 8, IX, 71, 7, X, 31, 7, and especially III, 6, 7, VI, 39, 4

Note 2 The poet compares himself and his friends with the mythical priestly tribe of the *Usigs* (Bergaigne, Religion Védique, I, 57 seq.), using, as it seems, at the same time the word *usīgah* in its adjective sense 'the willing ones'

Note 3 The *Padapāṭha* is right in giving *rāyé*, comp VIII, 26, 13 *subhé lakrāte*

Verse 4

Note 1 Is the text correct? I think that *pāyóh* should be corrected into *pāyo* or *pāyúh* 'the leader and protector of the first mighty sacrifice' The mistake may have been caused by the genitives which surround the word

Verse 5

Note 1 Geldner (Vedische Studien, I, 160) translates this hemistich 'Die vielen sicheren Zufluchtsorte (= Opferplatze) bis zu den Gottern erleuchtend als Weiser, o Sanger' I do not believe that *sárma* is the object of *dīdyānah*, and 'Zufluchtsorte = Opferplatze' is too much in the style of Sáyana I take *ákkhidrá sárma* as depending on *abhí vakshi*, comp I, 34, 6 *tridhātu sárma vahatam*

Note 2 For *abhí vakshi vāgam*, comp III, 30, 11, VI, 21, 12

Note 3 On *suméka*, comp Windisch, Festgruss an Boehtlingk, 114

MANDALA III, HYMN 16

ASHTAKA III, ADHYÂYA 1, VARGA 16

1 This Agni rules over abundance in valiant men, over great happiness. He rules over wealth consisting in offspring and cows, he rules over the killing of foes.

2 O Maruts¹, ye men, cling to this furtherer² who possesses joy-furthering boons—(the Maruts) who³ in battles overcome ill-minded (foes), who have deceived the enemy⁴ day by day.

3 As such, O bounteous Agni, prepare¹ us riches² and wealth in valiant men, which, O highly glorious one, may be most exalted, rich in offspring, free from plagues, and powerful.

4 The maker who victoriously (stands) over all beings, the maker who makes the praise arrive among the gods¹—he stands firm among the gods, among the host of heroes, firm also in the praise of men.

5 Give us not up, Agni, to want of thought¹ nor to want of heroes nor to want of cows, O son of strength, nor to the scoffer. Drive away hostile powers².

6 Help us at this sacrifice, O blessed one, with mighty gain which is accompanied by offspring, O Agni¹. Let us be united with greater, gladdening, glorious wealth, O thou of mighty splendour¹.

NOTES.

The same *Rishi* The metre is *Pragâtha*, each *Pragâtha* distich being composed of one *Bṛīhati* and one *Satobṛīhati*. The position of the *Sūkta* in the collection and the opening words of verse 3 show that the three *Pragâthas* are not independent, but form one hymn.—Verse 1 = SV I, 60

Verse 2

Note 1 Comp VII, 18, 25 *imám naraḥ marutaḥ sas-kata ánu*

Note 2 The passages which Grassmann gives for the meaning of *vṛīdh*, 'starkend, erquickend,' I, 167, 4, X, 89, 10, are quite doubtful. Probably we should have to alter the accent and read *vṛīdhám*.

Note 3 The relative clause seems to refer to the Maruts, not to the goods (*rāyaḥ*).

Note 4 Comp VI, 46, 10 *yé jātṛum ādabhúḥ*

Verse 3

Note 1 Literally, 'sharpen'

Note 2 The genitive seems, as is also Prof Ludwig's opinion, to be the partitive genitive, so that the literal meaning would be 'Prepare us (a deal) of riches and of wealth,' &c. Comp *piba sutásya*, 'drink of the pressed Soma,' &c.

Verse 4

Note 1 On *kákriḥ devéshu á dúvaḥ*, comp IV, 2, 9, VIII, 31, 9

Verse 5

Note 1 On *ámati*, comp. above, III, 8, 2, note

Note 2 Comp VI, 59, 8 *ápa dvéshámsi á kṛitam*

MANDALA III, HYMN 17.

ASHṬAKA III, ADHYĀYA 1, VARGA 17

1 He who is inflamed after the primitive ordinances, is anointed with ointments¹, the giver of all treasures, he whose hair is flame, whose stately robe is ghee, the purifier, skilled in sacrifice, Agni—that he may sacrifice to the gods

2 As thou hast performed, O Agni, the Hotri's duty for the Earth, as thou hast done it for Heaven, O Gâtavedas, full of intelligence, in the same way sacrifice with this offering to the gods Prosper this sacrifice to-day as thou hast done for Manus

3 Thou hast three lives, O Gâtavedas, and three births from the Dawn¹, O Agni! Being wise, sacrifice with these to the favour of the gods, and bring luck and welfare to the sacrificer

4 Praising Agni full of splendour, full of beauty, we adore thee, O Gâtavedas, deserving to be magnified Thee the gods have made their messenger, their steward¹, and carrier of offerings, the navel of immortality.

5 O Agni, the Hotri who before thee was an excellent sacrificer, who verily¹ sat down and brought luck by himself² sacrifice according to his rules, O intelligent one, and set down our sacrifice at the feast of the gods.

NOTES

The *Rishi* is *Kata Vaisvâmitra*, the metre *Trishubh* —
Verse 1 = TB I, 2, 1, 10 Verse 3 = TB III, 2, 11, 2;

MS IV, 11, 1, 12, 5 Verse 4 = TB III, 6, 9, 1, MS IV, 13, 5

Verse 1

Note 1 Possibly the poet intended to allude also to the other meaning of *aktúbhi*, which means both 'ointments' and 'nights'. The nights render Agni conspicuous and anoint (*añg*) him as it were with beauty. I do not believe that the existence of a Vedic word *aktú*, 'ointment', should be denied, cf. Bechtel, *Nachrichten d. Gottinger Ges. d. Wiss.* 1894, p. 398.

Verse 3

Note 1 See Bergaigne, *Religion Védique*, II, 14. Prof. Max Muller translates: 'Three lives are thine, the dawns are thy three birthplaces, or three dawns are thy birthplaces.'

Verse 4

Note 1 See above, I, 58, 7, note 1.

Verse 5

Note 1 Literally, 'doubly'. Grassmann is right in observing that the Vedic poets show a certain predilection for the word *dvitá* when speaking of Agni's being established and doing his work at the sacrifice. Prof. Max Muller thinks of Agni's two homes, earth and heaven.

Note 2 On the *Hotr*, more ancient than Agni, comp. Bergaigne, *Religion Védique*, I, 109. Probably this simply refers to the Agni or the fire used at former sacrifices.

MANDALA III, HYMN 18

ASHṬAKA III, ADHYĀYA 1, VARGA 18

1 Be kind, O Agni, when we approach thee, as a friend a friend, as parents¹, a straight leader For full of deceit are the tribes of men burn thou against (all) malign powers so that they turn back

2 Burn, O Agni, the nearer enemies, burn the curse of the distant evil-doer Burn, O Vasu, seeing the unseen ones May thy never-ageing, never-tiring flames¹ spread out.

3 Wishing for (thy blessings), O Agni, by fuel and ghee I offer this sacrificial food for (the attainment of) advancing power and of strength, worshipping thee with my spell as far as I have power (I offer) this divine prayer for the attainment of hundred(fold blessings)

4 (Shining) forth with thy flame, O son of strength, praised (by us), bestow mighty vigour on those who toil for thee, bright luck and welfare, O Agni, on the *Viśvāmitras*¹ We have cleaned thy body many times

5 Give us treasures, O best gainer of riches such indeed art thou, Agni, when thou hast been kindled. In the blessed praiser's house thou hast placed, together with wealth, thy mighty(?) arms¹, thy marvellous shapes

NOTES

The same *R̥ishi* and metre—Verse 2 = TĀ IV, 5, 5
Verse 3 = AV III, 15, 3

Verse 1

Note 1 It is rather strange that Agni is compared with the two parents. Generally it is the two Asvins, or Heaven and Earth, or the pair of Indra and Varuṇa, &c. who are compared with father and mother (see Hirzel, *Gleichnisse und Metaphern im Rigveda*, 71 seq.) No doubt in our verse the dual was chosen on account of the metre—I do not think that Bollensen (*Orient und Occident*, II, 473) and Kirste (*Bezenberger's Beiträge*, XVI, 297) are right in believing that a dative of *pitṛ* is found here, and in translating 'as a good (son) to his father'.

Verse 2

Note 1 The meaning of *ayāsa* is doubtful, comp Brugmann in Kuhn's *Zeitschrift*, XXIV, 24 seq., *M M*, vol xxxii, p 371 (VI, 66, 5), von Bradke, *Festgruss an Roth*, 124.

Verse 5

Note 1 On *śrīprā*, see I, 96, 3, note 3. *Karāsna* must mean something like 'arm,' though the exact meaning is doubtful. In VIII, 32, 10 the compound *śrīprākaraśna* occurs. Prof Max Muller writes 'Thou hast brightly assumed a body with soft arms or with stretched-out arms, if we do not read *śrīprakaraśnā*'

MANDALA III, HYMN 19.

ASHTAKA III, ADHYĀYA 1, VARGA 19.

1. I choose Agni as Hotṛi at this sacrificial meal, the clever sage all-knowing and not foolish May he, the excellent sacrificer, sacrifice for us amid the host of the gods, may he obtain liberal boons (for us) for the sake of wealth and strength

2. To thee, O Agni, I stretch forth the (ladle) rich in sacrificial food, splendid, full of gifts, full of ghee From left to right, choosing the host of the gods¹, he has established the sacrifice with gifts and goods²

3. Whoever is favoured by thee, is blessed with the sharpest spirit. Favour him with good offspring, O god rich in favours¹ Agni, may we, (dwelling) in the copiousness of manliest wealth, be rich in perfect praise of thee, the Vasu

4 On thee indeed, O Agni, sacrificing men have put many faces of (thee) the god¹. Bring hither then the host of the gods, O youngest one, when thou wilt sacrifice to-day to the divine host²

5 When the gods will anoint thee as the Hotṛi at the sacrificial meal making thee sit down for the sacrifice, be thou here, O Agni, our furtherer, and bestow glory on our bodies.

NOTES

The *R̥ishi* is Gāthā Kausika, the metre *Trishubh*.—
Verse 3 = TS I, 3, 14, 6, MS. IV, 14, 15

Verse 2

Note 1 Comp below, IV, 6, 3 This parallel passage shows that *pradakṣiṇī* belongs to *urānā́h*, not to *asret*. Agni is represented as choosing, i.e. inviting the host of the gods by moving around the sacrificial food from left to right. See concerning the *Paryagnikarāṇa*, which seems to be alluded to, Hillebrandt, *Neu- und Vollmondsopfer*, 42 seq.

Note 2 Or, 'with the (divine) givers and with the Vasus'

Verse 3

Note 1 Bochtlingk-Roth seem to be right in reading *siksho*. Comp VIII, 52, 8 *yásmāi tvám siksho sīkshasi dārúshe*

Verse 4

Note 1 They have inflamed many fires, each of which is a face of the god Agni

Note 2 Or, 'that thou mayest sacrifice,' &c. See Delbrück, *Syntaktische Forschungen*, I, 148

MANDALA III, HYMN 20

ASHTAKA III, ADHYĀYA 1, VARGA 20

1 The carrier (of the gods)¹ calls by his hymns Agni, Ushas (dawn), the two Āsvins, Dadhikrâ² at daybreak May the gods rich in light, unanimously longing for our sacrifice, hear us

2 Agni, threefold is thy strength, three are thy abodes, three are thy many tongues, O thou who art born in *Rita*¹ And three, O Agni, are thy bodies beloved by the gods With these protect our prayers unremittingly.

3¹ Agni! Many are the names, O Gâtavedas, of thee the immortal one, O self-dependent god¹ And whatever the secret powers of the powerful² are, thou all-enlivener, in thee they have placed together (those) many (powers), O (god) after whose relations men ask³

4 Agni is the divine leader of the divine tribes like Bhaga, the guardian of the seasons¹, the righteous May He, the killer of *Vṛitra*², the ancient one, the possessor of all wealth, bring the singer across all troubles

5 I invite hither¹ Dadhikrâ², Agni, and the goddess Ushas, *Bṛhaspati* and the god *Savitr*, the Āsvins, Mitra and Varuṇa and Bhaga, the Vasu, Rudras, and Ādityas

NOTES

The same *Rishi* and metre—Verse 2 = TS II, 4, 11, 2, III, 2, 11, 1, MS II, 4, 4. Verse 3 = TS III, 1, 11, 6

Verse 1

Note 1 The 'carrier' of the gods is the *Hotri*. See above, I, 127, 8, note 1, and compare the article of Dr Neisser quoted there. See also M M, vol xxxii, pp 40-43 (I, 6, 5)

Note 2 On *Dadhikrâ* or *Dadhikrâvan*, the deified horse of *Trasadasyu*, see Pischel, *Vedische Studien*, I, 124, Ludwig, vol iv, p 79, H O, *Religion des Veda*, 71. Prof Max Muller writes, 'It seems to me some form of Agni generally in company with matutinal gods'

Verse 3

Note 1 The reader who compares this passage with 19, 4, will observe a general resemblance pointing to the conclusion that both verses belong to the same author

Note 2 *Mâyâh mâyínâm* comp concerning the idea of *mâyâ*, H O, *Religion des Veda*, 163, 294

Note 3 With *prishabandhu*, comp *bandhuprîkâh*, *bandhveshá*.

Verse 4

Note 1 Perhaps *ritu-pâh* should be changed into *rita-pâh* 'the god who protects the *Rita*, the righteous'

Note 2 Or 'the killer of foes'

Verse 5

Note 1 Possibly we have to read, on account of the metre, *ihá hve*

Note 2 See above, verse 1, note 1

MANDALA III, HYMN 21

ASHTAKA III, ADHYĀYA 1, VARGA 21

1. Take this our sacrifice to the immortals, accept graciously these offerings, O *Gātavedas* O *Agni*, partake of the drops of fat and ghee, O *Hotrī*, having sat down as the first

2 To thee, O purifier, the drops of fat mixed with ghee drip down O (god) who followest thy own ordinances, give us the best boon for this feast to which the gods come eagerly

3 To thee, the priest, O *Agni*, (belong) the drops dripping with ghee, O good one! Thou art kindled as the best *Rishi* Be a furtherer of our sacrifice!

4 For thee, O liberal one¹, full of power, the drops of fat and ghee drip down, O *Agni*! Praised by the sages thou hast come hither with mighty light Accept graciously the offerings, O wise one!

5 For thee the richest fat¹ has been taken out from the midst We give it to thee On thy skin, O *Vasu*, the drops drip down Accept them eagerly for each of the gods

NOTES

The same *Rishi* Verses 1 and 4 are *Trishūbh*, verses 2 and 3 *Anushūbh*, verse 5 *Virādrūpā Satobrihati*

The hymn belongs to the ritual of the animal sacrifice It has to be recited, according to the prescription of the later Vedic texts, while the *vapā* (omentum) of the sacrificial animal is roasted and the drops of fat drip down from it* See Schwab, *Das Altindische Tieropfer*, p 114

seq, and the Sûtra texts quoted by him (for instance, *Ārvalâyana Srautasûtra* III, 4, 1) Bergaigne (*Recherches sur l'Histoire de la Liturgie Védique*, 18) seems to be right in observing 'Bien qu'il (l'hymne III, 21) soit récité tout d'une pièce dans le *parubandha*, pendant la cuisson de la *vapâ*, pour les gouttes de graisse qui tombent dans le feu, sa complexité métrique le trahit et nous y fait voir une simple collection de vers liturgiques.' It may be observed, however, that the two last verses seem to form a distich of an irregular *Pragâtha* type, comp H O, *Die Hymnen des Rîgveda*, vol 1, p 118—Verses 1-5 = TB III, 6, 7, 1 2, MS IV, 13, 5

Verse 4

Note 1 On the word *âdhrigu*, cf Bloomfield, *American Or Soc Proceedings*, March, 1894, p cxxiii

Verse 5

Note 1 *Vapâkhyam havik*, *Sâyana* This explanation is evidently correct After the sacrificial animal has been killed, the omentum, which is very rich in fat, is first drawn out of its body and offered See H O, *Die Religion des Veda*, 360 seq

MANDALA III, HYMN 22

ASHTAKA III, ADHYĀYA 1, VARGA 22

1 This is that Agni with whom the desiring Indra took the pressed Soma into his body. Having obtained thousandfold strength like a horse, a racer¹, thou art praised, O *Gâtavedas*!

2¹ Thy splendour, O Agni, which dwells in heaven and on earth, in the plants, O worshipful one, and in the waters, wherewith thou hast spread through the wide air—that light of thine is fierce, waving², man-beholding

3. Agni, thou goest to the floods of heaven Thou hast spoken to the gods who are liberal (?)¹ (Thou goest) to the waters which (dwell) on high in the ether of the sun, and to those which approach below

4 May the fires of the soil united with those on the hill-sides¹, without guile graciously accept our sacrifice and plentiful food free from all plague

5 = III, 1, 23

NOTES

The same *Rishi* The metre is *Trishṭubh*, except in verse 4 which is *Anuṣṭubh*—A conjecture on the ritual use for which the hymn has been composed, see in the note on verse 4—Verses 1-5 = VS XII, 47-51, TS IV, 2, 4, 2 3, MS II, 7, 11—A sort of commentary on this hymn is found in the *Satapatha Brāhmaṇa* VII, 1, 1, 22 seq

Verse 1

Note 1 In the traditional text the words, 'a horse, a racer,' are accusatives. But it is the *átya* who attains

(san) the *vāga* and who is called *vāgīn* (comp M. M., vol xxxii, pp 116, 442, and on *sāpti*, *ibid* p 102) see I, 130, 6, III, 2, 7, 38, 1 (V, 30, 14, IX, 93, 1, 96, 15, &c); VII, 24, 5, IX, 43, 5, 82, 2, 85, 5, 86, 3, 96, 20, X, 96, 10 (I, 52, 1, and III, 2, 3 do not contradict this) Pischel (*Vedische Studien*, I, 105) believes that *átyam ná* stands for *átyaḥ ná*, which seems impossible to me. But I think that we should correct the text and read *átyaḥ ná sāptiḥ* The preceding accusatives have caused the blunder

Verse 2

Note 1. Comp Grassmann, Kuhn's *Zeitschrift*, XVI, 165

Note 2 Comp *ketúḥ arnaváḥ sūryasya*, VII, 63, 2

Verse 3

Note 1 In the translation of *dhīshnya* I have followed Pischel, *Vedische Studien*, II, 87, though this translation is quite uncertain Should the meaning be 'the gods who dwell on the *dhīshnya* altars'?

Verse 4

Note 1 *Agni purīshya*, 1 e the fire dwelling in the soil (comp Roth in Kuhn's *Zeitschrift*, XXVI, 64), is mentioned very frequently in the Mantras belonging to the *Agnīkayana*, 1 e to the construction of the brick altar *Agni* is considered as residing in the soil used at that rite Now in the *Yagus* texts the whole of our hymn occurs among the texts to be recited at the *Agnīkayana* (*Taitt Samh* IV, 2, 4, 2, &c, comp also *Asvalāyana Srautasūtra* IV, 8, 20) Perhaps we may conjecture, therefore, that the *Agnīkayana* rite in its simplest form was known already in the *Rig-veda* period, and that our hymn was destined for it—The *prāvāna* fires (fires dwelling on the hill-sides) may be the fires dwelling in the rivers which run down the *pravānas* or descents

MANDALA III, HYMN 23

ASHṬAKA III, ADHYĀYA 1, VARGA 23

1 Produced by attrition, well preserved in his abode, the young sage, the leader of worship, Agni ever young in the forests¹ that grow old—*Gâtavedas*, has here assumed immortality²

2 The two Bharatas¹, *Devasravas* and *Devavâta*, in the midst of wealth have produced by attrition Agni the skilful (god) Agni, look forth with mighty wealth, and then be² for us a guide of food day by day

3¹ The ten fingers have brought him to the birth, the ancient, beloved (Agni), well born in his mothers² Praise, O *Devasravas*, the Agni of *Devavâta* who³ should be the lord of people

4 I have laid¹ thee² down in the best (place) of the earth³, in the place of *Iâ*³, in the auspiciousness of days O Agni, as the god who has belonged to *Manus*⁴, shine with wealth on the *Drishadvatî*, on the *Âpayâ*, on the *Sarasvatî*

5 = III, 1, 23

NOTES

The *Rishis* are *Devasravas Bhârata* and *Devavâta Bhârata* (see verse 2), the metre is *Trishtubh* (verse 5 *Satobṛhātī*)—No verse occurs in the other *Saṃhitās*

Verse 1

Note 1. The 'forests' are the fuel. 'Does the poet mean Never consumed in the consumed wood or forests,

i e the fire burns and is kept alive while the wood is burnt up?' M M

Note 2 Or, 'he has received the drink of immortality'—which may refer to the ghee offered in the fire

Verse 2.

Note 1 On the tribe of the Bharatas having their seats, as verse 4 seems to show, on the borders of the Sarasvatî and of the Drzshadvatî, see H O, Buddha (first edition), 413 seq

Note 2 This is an imperative in -tât, signifying, as Delbruck has shown (*Syntaktische Forschungen*, III, 2 seq, *Altindische Syntax*, 363), an injunction to be carried out after something else has been done or has happened Agni is first to look about (ví paya), and shall then become (bhavatât) a guide of food, i e he shall lead plenty of food to the worshipper's house—Prof Max Muller translates ishám netâ, 'a guide to food'

Verse 3

Note 1 Should this Satobrihati, standing alone among Trishûbh verses, be considered as forming a distich together with verse 2? Comp H O, Die Hymnen des Rîgveda, vol 1, p 102, note 7

Note 2 The woods

Note 3 Agni, not Devavâta, is referred to

Verse 4

Note 1 Or, 'he has laid.' The form may be first or third person present or perfect

Note 2 Agni is addressed

Note 3 The best place of the earth, the place of Iâ (i e of the nourishment coming from the cow, of the ghee offered into Agni) is the sacrificial ground or more especially the spot on which the sacrificial fire is established

Note 4 Or 'to men' The Padapâtâ has mânushe, but mânushah seems more probable.

MANDALA III, HYMN 24

ASHTAKA III, ADHYĀYA 1, VARGA 24

1 Agni, be victorious in battles, thrust away the plotters Difficult to overcome, overcoming malign powers, bestow splendour on (the worshipper) who fits out the sacrifice as a vehicle¹

2 Agni, thou art kindled with nourishment¹, the immortal offerer of a feast (to the gods) Accept graciously our worship

3 Agni, wakeful one, son of strength, into whom offerings are poured, sit down with thy splendour on this sacrificial grass of mine

4 Agni, together with all Agnis, with the gods exalt our prayers and those who are respectful at the sacrifices

5 Agni, give wealth to the worshipper, abundance in valiant men, further us¹ that we may be rich in sons

NOTES

The *Rishi* is *Visvāmitra*, the metre *Gâyatrī*, the first verse *Anushūbh*. On this combination of a beginning *Anushūbh* with *Gâyatrī*s following, comp H O, *Die Hymnen des Rig-veda*, vol 1, p 148 — Verse 1 = VS IX, 37 Verse 5 = TS II, 2, 12, 6, MS IV, 12, 2, 14, 6

Verse 1

Note 1 See above, III, 8, 3, and on *yagñávāhas*, I, 127, 8, note 1, Bergaigne, *Religion Védique*, II, 287, note 2

Verse 2

Note 1. *Iṣā* especially designating the nourishment coming from the cow (personified as *Iṣā*), such as ghee

Verse 5

Note 1. Literally, 'sharpen us'

MANDALA III, HYMN 25

ASHTAKA III, ADHYĀYA 1, VARGA 25

1 Agni, thou art for ever the wise son of Heaven and of the Earth, the all-wealthy one In thy peculiar way¹ sacrifice here to the gods, O intelligent one !

2 Agni, the knowing, obtains (for his worshipper) heroic powers, he obtains (for him) strength, being busy for the sake of immortality Bring then the gods hither, O (Agni), rich in food

3 Agni, the wise, shines on Heaven and Earth, the two immortal goddesses who encompass all people—he who rules through his strength, and who is full of light through adoration

4 Agni and Indra, come hither to the sacrifice in the house of the worshipper rich in pressed (Soma), never failing, ye two gods, at the drink of Soma

5 Agni, thou art kindled in the house of the waters, (our) own (god), O son of strength, Gâtavedas, who exaltest the abodes (in which thou dwellest) by thy blessing

NOTES

The same *Rishi* Metre, *Virâg* — Verse 4 = MS IV, 12, 6

Verse 1

Note 1 On *vidhak*, see Pischel, *Vedische Studien*, II, 45-

MANDALA III, HYMN 26

ASHTAKA III, ADHYĀYA 1, VARGA 26-27

1 With our offerings revering in our mind Agni Vaisvânara, the follower of truth, the finder of the sun—we, the Kusikas¹, desirous of goods, call with our prayers the god who gives rain, the charioteer, the cheerful

2 We call that beautiful Agni to help us, Vaisvânara, Mâtariśvan the praiseworthy¹, we the men (call) Brzhaspati² for (the worship) of the divine host, the priest who hears us, the guest who swiftly glides along

3 Vaisvânara, neighing like a horse, is kindled by the women¹, by the Kusikas, from age to age, may this Agni give us abundance in valiant men and in horses and treasures, he who wakes among the immortals

4 May the Vâgas¹ come forward, the Agnis with their powers United² they have harnessed the spotted deer for their triumphal procession³ The Maruts, mightily growing, the all-wealthy, make the mountains tremble, the unbeguiled ones.

5 The Maruts who possess the beauty of Agni¹, belong to all races of men We implore their fierce, strong help. They are tumultuous, the sons of Rudra, clothed in rain, hot-spirited like lions², givers of rain

6 We implore with our best praises every host, every troop (of the Maruts)¹, the splendour of Agni,

the power of the Maruts With the spotted deer as horses², with gifts that cannot be taken away, they go to the sacrifice wise in the (sacrificial) ordinances³

7 Agni am I, by birth Gâtavedas Ghee is my eye, (the drink of) immortality is in my mouth The threefold song¹ traversing the aerial space, the imperishable Gharma², the sacrificial food am I by name

8 With three purifying strainers he (Agni) purified the song, with his heart the thought, discovering the light The mightiest treasure he produced by the powers of his own nature, and then he looked over heaven and earth

9 Carry him who is the inexhaustible spring with a hundred rills, who has knowledge of prayers^(?), the father of (every speech) that should be uttered, the roaring one¹, gladly excited in the lap of his parents—carry him the truth-speaking across (all dangers), O ye two worlds¹

NOTES

Viśvāmītra is the *Rishi* of this *Sūkta* with the exception of the seventh verse of which the *Ātman* or *Brahman* is the *Rishi*. The metre is *Gagatī* verses 1-6, *Trishṭubh* verses 7-9—Verse 5 = TB II, 7, 12, 3 Verse 7 = VS XVIII, 66, MS IV, 12, 5

The position of this *Sūkta* in the collection shows that it is to be divided into three independent hymns This is confirmed by the metre, the first and second of these three hymns being in *Gagatī*, the third in *Trishṭubh*, and also by the contents the first hymn is addressed to Agni *Vaiśvānara*, the second to Agni accompanied by the Maruts, the third contains mystical speculations about the nature and the deeds of Agni

Verse 1

Note 1 The *Kurikas* are identical with the *Virvâmitras*, or possibly the latter form one branch of the *Kurikas*, see H. O., *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XLII, 209

Verse 2

Note 1. On the relation of *Mâtariśvan* to *Agni*, see above, I, 96, 4, note 1

Note 2 *Brîhaspati*, though in his origin distinct from *Agni*, is here identified with him, like *Mâtariśvan*

Verse 3

Note 1 By the ten fingers Comp. above, I, 71, 1

Verse 4

Note 1 I adopt the interpretation of Bergaigne (*Religion Védique*, II, 405, note 1) and Pischel (*Vedische Studien*, I, 46) *Vāgāh* seems to be the proper name synonym with *Rîbhávaah*, the *Maruts* may be called *Vāgāh* as they are called several times *Rîbhukshānah*. But it is possible that we should have to translate simply, 'May the powers of strength,' &c, comp. below, 27, 1

Note 2 Possibly we have to supply, 'united with their spotted deer, with their beauty,' &c, see II, 36, 2 *yagñāh* *sāmmislāh* *prîshatîbhîh* *rîshîbhîh*, VII, 56, 6 *sriyâ* *sāmmislāh*. Or the meaning may be, 'the *Maruts* united with *Agni* or with the *Agnis*,' comp. I, 166, 11 *sāmmislāh* *îndre*

Note 3 On *subhé*, see M. M., I, 87, 3, note 2 (vol. XXXII, p. 162)

Verse 5

Note 1 Or, they receive their beauty through *Agni*

Note 2 Of *heshâkratu* the probable explanation has been given by Pischel, *Vedische Studien*, I, 48. See also von Bradke, *Kuhn's Zeitschrift*, XXVIII, 297

Verse 6

Note 1 Comp V, 53, 11, vol xxxii, p 320

Note 2 Comp II, 34, 4, vol xxxii, p 302, note 5

Note 3 The text has vidátheshu

Verse 7

Note 1 Comp VIII, 51, 4 *arkám saptásirshānam tridhātum uttamé padé* Is the song called tridhātu because it is sung by the three Udgātṛs (singers)? Or because it generally comprises three verses (see H O, Zeitschrift der Deutschen Morgenlandischen Gesellschaft, XXXVIII, 453)?

Note 2 The Gharma is the offering of hot milk brought to the Asvins On the probable meaning of this offering, see H O, Religion des Veda, 447 seq

Verse 8

Note 1 The translation of *meḷ* (comp IV, 7, 11, Atharva-veda XI, 7, 5, Taitt Saṃh V, 7, 8, 1) is quite conjectural

MANDALA III, HYMN 27

ASHTAKA III, ADHYĀYA 1, VARGA 28-30

1 Forward (goes) your ¹ strength tending heavenward, rich in offerings, with the (ladle) full of ghee
To the gods goes (the worshipper) desirous of their favour

2 I magnify ¹ with prayer Agni who has knowledge of prayers (²), the accomplisher of sacrifice, who hears us, and in whom (manifold wealth) has been laid down

3 O Agni, may we be able to bridle thee the strong god ¹, may we overcome (all) hostile powers

4 Agni, inflamed at the sacrifice, the purifier who should be magnified, whose hair is flame—him we approach (with prayers)

5 With his broad stream of light the immortal Agni, clothed in ghee, well served with oblations, is the carrier of offerings at the sacrifice

6 Holding the (sacrificial) ladles, performing the sacrifice they have with right thought pressingly brought Agni hither ¹ for help

7 The Hotṛi, the immortal god goes in front with his secret power ¹, instigating the sacrifices ²

8 The strong (horse, i e. Agni) is set at the races
He is led forth at the sacrifices, the priest, the accomplisher of sacrifice

9 He has been produced ¹ by prayer, the excellent one I have established ² him, the germ of beings, for ever the father of Daksha ³

10 I have laid thee down¹, the excellent one, with the nourishment² of Daksha, O thou who art produced by power, O Agni, thee the resplendent one, O Uṣig³

11 The priests, eager to set to work the *Rita*¹, kindle with quick strength Agni the governor², him who crosses the waters³

12 I magnify¹ the child of vigour at this sacrifice, who shines under the heaven, the thoughtful Agni

13 He who should be magnified and adored, who is visible through the darkness, Agni, the manly, is kindled¹

14 Agni, the manly, is kindled, he who draws hither the gods like a horse The (worshippers) rich in offerings magnify him

15 We the manly ones will kindle thee the manly (god), O manly Agni who shinest mightily.

NOTES

The same *Rishi* The metre is Gâyatrî —The position of the hymn in the collection shows that it is to be divided into *Triṣas*, and this is confirmed by the ritual use of several of these *Triṣas* (see Bergaigne, *Recherches sur l'Histoire de la Liturgie Védique*, 19, note 1) Some of the *Triṣas* at least, however, do not seem to form independent hymns, verse 10 very probably stands in connection with verse 9, and the same seems to be the case with verses 12 and 13 Ludwig (IV, 305) and Bergaigne (*loc cit*) consider the whole *Sūkta* as a collection of *Sâmidhenis* or verses to be recited for each piece of wood thrown into the fire Comp Hillebrandt, *Neu- und Vollmondsopfer*, 77.—Verse 1

= TS II, 5, 7, 2, TB III, 5, 2, 1, MS I, 6, 1, IV, 14, 3
 Verses 2, 3 = TB II, 4, 2, 4 5, MS IV, 11, 2 Verse 4
 = TS II, 5, 8, 6, TB III, 5, 2, 3 Verses 5-6 = TB III,
 6, 1, 3, MS IV, 10, 1 (verse 5 = MS IV, 11, 2) Verses
 7-9 = SV II, 827-829 Verses 13-15 = SV II, 888-890,
 TB III, 5, 2, 2, AV XX, 102, 1-3

Verse 1

Note 1 Of the priests and sacrificers ?

Verse 2

Note 1 The text has *ī/e*

Verse 3

Note 1 Comp above, II, 5, 1

Verse 6

Note 1 Comp IV, 17, 18 *vayám hí â te kakṛimá
 sabādha/*

Verse 7.

Note 1 *Mâyáyâ* comp H O, Religion des Veda, 163,
 294.

Note 2 *Vidáthânī* comp I, 31, 6, note 2

Verse 9

Note 1 This seems to mean, 'he has been set to work'

Note 2 *Ā dadhe* must be first person (comp *nī dadhe*,
 verse 10) for the *bhūtānām gārbha/* is Agni

Note 3 Or, the father of intelligence Daksha is the
 personified intelligence Comp vol xxxii, p 245 seq,
 Bergaigne, Religion Védique, III, 93 seq

Verse 10

Note 1 See above, III, 23, 4

Note 2 The text has *ī/ā*, the same word as in 24, 2 —
 Prof Max Muller observes, 'Could it be, *nī tvā dadhe ī/ā*,
 I have placed thee on the altar with nutriment, son of the
 strength of Daksha ?'

Note 3 Or, 'the willing one.'

Verse 11

Note 1. 'Setting to work the Right (*Rīta*)' means here 'performing the sacrifice'. The sacrifice is considered as a sphere especially pervaded by the power of *Rīta*. Comp H O, Religion des Veda, 197.

Note 2. Yantúram (comp VIII, 19, 2 *agním ūśhva yantúram*, Lanman, 486) must be the same as yantáram (comp *μápruv*? [M M] See de Saussure, Mémoire sur le Système Primitif des Voyelles, p 207, but comp also Kretschmer, Kuhn's Zeitschrift, XXXI, p 447). To me it seems to be an accommodation to aptúram, facilitated probably by the influence of the genitive yantúr. See Lanman, Noun-Inflection in the Veda, p 486, Wackernagel in Kuhn's Zeitschrift, XXV, 287.

Note 3. See Pischel, Vedische Studien, I, 122 seq., H O, Gottingische Gelehrte Anzeigen, 1889, p 4 seq.

Verse 12

Note 1. The text has *i/e*. In the same way *i/énya/* verse 13, *i/ate* verse 14.

Verse 13

Note 1. Observe *sám idhyate* here and verse 14, *sám idhīmahi* verse 15. The verses 13-15 form one *Trīka*.

MANDALA III, HYMN 28

ASHTAKA III, ADHYĀYA 1, VARGA 31

1 O Agni *Gâtavedas*, accept graciously our offering, the sacrificial cake at the morning libation, O god who givest wealth for our prayers

2 The sacrificial cake, O Agni, has been baked or made ready for thee accept it graciously, O youngest (god)

3 Agni, accept eagerly the sacrificial cake which has been offered, which has stood overnight Thou art the son of strength, established at the sacrifice

4 At the midday libation, *Gâtavedas*, accept here graciously the sacrificial cake, O sage Agni, the wise ones do not diminish at the sacrificial distributions¹ the portion which belongs to thee, the vigorous one²

5 Agni, at the third libation take joyfully the sacrificial cake, O son of strength, which has been offered. And in thy admirable way place our wakeful sacrifice, blessed with treasures, before the immortal gods

6 Agni, grown strong, O *Gâtavedas*, accept graciously our offering, the sacrificial cake which has stood overnight

NOTES

The same *Rīshi* The metre is *Gâyatrī* in verses 1, 2, 6, *Ushūh* in verse 3, *Trishūbh* in verse 4, and *Gagatī* in verse 5 —No verse occurs in the other *Saṃhitās*

This Sûkta and the following are, as their position at the end of the Anuvâka and the number of their verses show, later additions to the original collection. The 28th hymn contains verses destined for the offerings of sacrificial cakes to Agni at each of the three Savanas. Quite in the same way hymn 52, which also belongs to the later additions, refers to sacrificial cakes offered to Indra. The oblation of such cakes to Indra at each Savana is found also in the later Vedic ritual (comp Kâtyâyana IX, 9, 2 seq., Weber, Indische Studien, X, 369, 376), and several verses of III, 52 are indicated there as Puroṇuvâkyâ verses for those very offerings, see Âśvalâyana Srautasûtra V, 4, 2-3. After each cake-offering to Indra follows the Svishṭakṛit-oblation to Agni and for these oblations Âśvalâyana (loc cit Sûtra 6) prescribes verses 1, 4, and 5 of our hymn, according to the order of the three Savanas. From the text of the hymn it seems to be evident that verses 1-3 have been composed for the first, verse 4 for the second, and verses 5-6 for the third Savana. With this distribution the change of the metres evidently stands in connection. In accordance with the theories of the later Vedic theologians, we have here the Gâyatî as the characteristic metre of the first, the Trishṭubh of the second, the Gagatî of the third Savana.

Comp also Âśvalâyana VI, 5, 25, and the very ingenious but at the same time somewhat hazardous observations of Bergaigne, Recherches sur l'Histoire de la Liturgie Védique, 16 seq.

Verse 4.

Note 1 The text has vidâtheshu

Note 2 Comp I, 36, 1, note 2

MANDALA III, HYMN 29

ASHṬAKA III, ADHYĀYA 1, VARGA 32-34

1¹ This is the support on which the rubbing (for producing the fire) is performed², the creative organ³ has been prepared. Bring hither the house-wife⁴, let us produce Agni by rubbing in the old way.

2 In the two fire-sticks dwells Gâtavedas, as the germ (lies) safe in pregnant women—Agni who should be magnified¹ day by day by wakeful men who bring offerings.

3 Place it¹ skilfully into her who lies extended². Having conceived she has quickly given birth to the manly one. He whose summit is red—bright is his splendour—the son of Iâ has been born in the (due) way.³

4 In the place of Iâ, on the navel of the earth we will lay thee down, Gâtavedas, that thou, O Agni, mayst carry the offerings (to the gods).

5 Rub, ye men, the truthful sage, the wise, the immortal, the fair-faced. Bring forth, ye men, Agni, the banner of sacrifice, the first in the front, the gracious one.

6 When they produce him by rubbing with their arms, he shines forth flaming in the wood like a red race-horse. Like the bright one on the path of the Asvins¹ the unrestrained (Agni) spares the stones, burning the grass².

7 Agni, when born, shines forth resplendent, the racer, the priest, praised by the sages, the giver of rain, whom the gods placed in the sacrifices, to be

magnified, as the omniscient carrier of the sacrificial offerings

8 Sit down, O Hotr², in the space which is thine, as the knowing one Place the sacrifice in the abode of good works (i e on the altar) Eagerly longing for the gods thou shalt worship the gods by offerings Agni, bestow mighty vigour on the sacrificer.

9 Produce a mighty¹ smoke, ye friends Without fail go forward towards strength This Agni is the conqueror in battles, rich in valiant men, he by whom the gods have overpowered the Dasyus.

10 This is thy birth-place in due time whence born thou shonest forth, knowing it, O Agni, sit down on it, and make our prayers prosper

11 He is called Tanûnapât as the Asura's germ Narâ²sa he becomes when he is born Mâtariśvan when he has been shaped in the mother¹ And he has become the rush of the wind in his swift course²

12 Rubbed forth by skilful rubbing, established by skilful establishing, as a sage, O Agni, perform excellent sacrifices Sacrifice to the gods for him who is devoted to the gods¹

13 The mortals have generated the immortal one, the ¹, advancing one with strong jaws The ten unwedded sisters² united take care of the man (Agni) when he has been born

14 He the god of the seven Hotr²s shone forth from of old, when he flamed up in his mother's lap, at her udder Day by day the joyous one never closes his eyes, when he has been born from the Asura's (i e of the Heaven's²) belly¹

15 The onsets of (Agni) when he attacks his enemies, are like those of the Maruts (He is) the

first-born (son) of the sacred spell They know every (fire)¹. The Kusikas have raised their brilliant spell, they have kindled Agni, every one in his house

16 After we had chosen thee here to-day, O wise Hotrî, while this sacrifice was going on, thou hast firmly sacrificed and firmly laboured. Come to this Soma, expert and knowing¹

NOTES

The same Rishi The prevalent metre is Trishûbh — Verses 1, 4, 10, 12 are Anushûbh, verses 6, 11, 14, 15, Gagati

The Sûkta, which belongs to the later additions (see the note on hymn 28), consists of a number of verses and small groups of verses referring to the production of fire by the attrition of the two fire-sticks. The order in which the verses stand does not always agree with the natural order of the ritual acts — Verse 2 = SV I, 79 Verse 3 = VS XXXIV, 14 Verse 4 = VS. XXXIV, 15, TS III, 5, 11, 1, MS I, 6, 2, 7, IV, 10, 4, 11, 1 Verse 8 = VS XI, 35, TS III, 5, 11, 2, IV, 1, 3, 3, MS II, 7, 3, IV, 10, 4 Verse 10 = VS III, 14, XII, 52, XV, 56, TS I, 5, 5, 2, IV, 2, 4, 3, 7, 13, 5, TB I, 2, 1, 16, II, 5, 8, 8, MS I, 5, 1, 6, 1, AV III, 20, 1 Verse 13 = TB I, 2, 1, 19 Verse 16 = VS VIII, 20, TS I, 4, 44, 2, MS I, 3, 38, AV VII, 97, 1

Verse 1

Note 1 The verses 1-3 a, b have been translated by Muir, Original Sanskrit Texts, V, p 209

Note 2 On the adhimanthanarakala, the piece of wood on which the lower fire-stick is laid, see Satapatha Brâh-

mana III, 4, 1, 20 so-dhīmanthanam sakalam ādatte agner ganitram asīty atra hy agnir gāyate Schwab, Das Altindische Thieropfer, p 78 seq

Note 3 Pragānana seems to be used in the concrete sense as the male organ. As such, the poet may have considered the so-called pramantha in the generation of Agni, which is described as having the shape of the male organ (Schwab, loc cit, 78, see also Roth, Zeitschrift der Deutschen Morgenl Gesellschaft, XLIII, 591). It does not seem very probable that the darbhapīṅgūla of which Sāyana thinks should be meant.

Note 4 Sāyana explains this as meaning the Arani (fire-stick), i.e. the lower Arani, the receptacle of the upper fire-stick. In the Taittiriya Brāhmaṇa I, 2, 1, 13 the two Aranis are addressed as mahī viśpatnī.

Verse 2

Note 1 The text has *īdyāh*

Verse 3

Note 1 The upper fire-stick or, more accurately, the pramantha.

Note 2 Comp. above, II, 10, 3. The lower Arani is alluded to, which is considered as a wife and more particularly as the nymph Urvasī (Kātyāyana V, 1, 30, &c.)

Note 3 Prof. Pischel (Vedische Studien, I, 301) takes the genitive *lāyâh* as dependent on *vayūne* 'wurde der Sohn geboren am Orte (Wege) der Opferspende'. To me it seems unnatural not to connect *lāyâh* with *putrâh*, which words are connected also by the Sandhi (the Samhitâ text has *lāyâs putró*, not *lāyâh putró*).

Verse 6

Note 1 For *yāman*, cf. I, 37, 3, III, 2, 14, VI, 15, 5. Should not the bright one on the path of the Arvins be the sun? Sāyana thinks of the chariot of the Arvins, which also may be right.

Note 2 Are the stones and the grass identical with the stones and grass-blades occurring in the later ritual of the agnyádheya and agnimanthana (Satapatha Br II, 1, 1, 8, III, 4, 1, 21, Kātyāyana IV, 8, 16, &c) ?

Verse 9

Note 1 Literally, a manly, strong, or bull-like smoke

Verse 11

Note 1 This is a play upon words (Mātarīsvā and āmī-mīta mātāri, 'he has been shaped in the mother')

Note 2 Von Bradke (Dyāus Asura, p 51) des Windes Heerde (?) wird er, wenn er dahingleitet

Verse 12

Note 1 This Pāda is identical with I, 15, 12 It is a galita

Verse 13

Note 1 The meaning of asremán (comp X, 8, 2 asremā vatsáh [1 e. Agni] śimivân arāvit) is unknown

Note 2 The ten fingers

Verse 14

Note 1 Comp von Bradke, loc cit, 50

Verse 15

Note 1 Or prathamagām bráhmaṇah vlsve it viduh 'all (people) know him the first-born (son) of the sacred spell' ? Comp I, 34, 2 sómasya venám ánu vlsve it viduh —Prof Max Muller writes 'Prathamagāh is the wind, X, 168, 3 It might here refer to the Maruts, who are often said to sing prayers, they know all about Brahman (prayer)'

MANDALA IV, HYMN I

ASHTAKA III, ADHYĀYA 4, VARGA 12-15

1 Thee, O Agni, the gods concordantly have ever set to work as their divine steward, with this intention ¹ they have set thee to work They have generated ² thee, O worshipful one ², the immortal among the mortals, the wise, god-loving god, they have generated every wise, god-loving (Agni) ³

2 Do thou, [O Agni ¹,] turn to brother Varuṇa, towards the gods ² with thy kindness ³, to (Varuṇa) who accepts the sacrifice, to the eldest (god) who accepts the sacrifice, the righteous Âditya who supports the (human) tribes, the king who supports the (human) tribes

3 O friend, turn to thy friend (Varuṇa), as a wheel of a chariot ¹ rapidly (follows) the swift (horse), for our sake, O wonderful one, rapidly O Agni, find mercy (for us) with Varuṇa, with the all-brilliant Maruts Bless (us), O flaming one, *that we may propagate ourselves, that we may press onward*, bless us, O wonderful one ¹

4 Mayst thou, O Agni, who knowest Varuṇa, deprecate for us the god's anger Being the best sacrificer, the best carrier (of the gods), flaming, remove from us all hatred

5. As such, O Agni, be for us the lowest ¹ (god) with thy help, our nearest (friend) while this dawn shines forth Being liberal (towards us), cause, by sacrificing, Varuṇa to go away from us. Love mercy, readily hear our call.

6 His, the fortunate god's, appearance is excellent, and most brilliant among mortals Like the bright, heated butter of the cow (the appearance) of the god is lovely, like the bountifulness of a milch-cow

7 Three¹ are those highest, true, and lovely births of this god Agni. Being enveloped in the infinite² he has come hither, the bright, brilliant, shining Aryan.

8. He, the messenger, longs for all seats, the Hotri with the golden chariot, with the lovely tongue, with the red horses, of marvellous appearance, brilliant, always lovely like an assembly abundant in food

9 He, the kinsman of sacrifice, has enlightened men¹ They lead him forward by a great rope² He dwells in his (the mortal's) dwelling, accomplishing (his task) The god has obtained the companionship of the mortal

10 May this Agni, the knowing one, lead us to the god-given treasure which belongs to him¹ That (treasure) which all the immortals have created by their thought, which Dyaus, the father, the begetter (has created) that real (treasure) they have besprinkled²

11 He has been born in the dwellings as the first, at the bottom of the great (air)¹, in the womb of this air², footless, headless, hiding both his ends, drawing towards himself (his limbs³), in the nest of the bull³

12 The host¹ came forth wonderfully at first, in the womb of Rta, in the nest of the bull², lovely and young, of marvellous appearance, and brilliant³ Seven friends⁴ were born for the bull

13. Here our human fathers have sat down¹,

aspiring after *Rita*². Invoking the dawns³, they have driven out the milch-cows which dwelt in the rock-stable, in the prison

14 Having rent the rock they cleaned themselves Others around told forth that (deed) of theirs Taking as an instrument (?)¹, they sang triumphantly² They found the light, they chanted their prayers

15 Longing for the cows in their mind, those men, the *Usigs*¹, have opened with godly words the fast-holding, closed rock, which enclosed and encompassed the cows, the firm stable full of cows

16 They have devised the first name of the milch-cow, they have found the three times seven highest (names or essences) of the mother¹ The hosts², understanding this, acclaimed The red one³ became visible through the brilliant (milk ?)⁴ of the cow

17 The confused¹ darkness disappeared, the sky appeared in splendour, the shine of the goddess Dawn rose up The Sun ascended to the wide plains, beholding right and wrong deeds among the mortals

18 Then, afterwards, being awake they looked around, then they took that treasure given by Heaven, all the gods in all the houses O Mitra, may true (fulfilment) belong to (our) prayer, O Varuna !

19 I will address flaming Agni, the *Hotri*, the supporter of everything¹, the best sacrificer He has perforated, as it were, the pure udder of the cows, (and has made flow the milk) purified like the poured sap of the Soma shoots.

20. He, the Aditi (i e the freedom) of all the

worshipful gods, the guest¹ of all men, Agni, choosing (for us) the protection of all gods—may he, *Gâtavedas*, be merciful

NOTES

The *R̥ishi* is *Vāmadeva*, the metre *Trishūbh*, except in verses 1-3, the metres of which are *Ashṭi*, *Atigagatī*, and *Dhr̥tī* respectively—Verses 4-5=VS XXI, 3-4, TS II, 5, 12, 3, IV, 2, 11, 3, TB III, 7, 11, 3, 12, 6, TĀ II, 4, 4, IV, 20, 3, MS IV, 10, 4, 14, 17 Verse 20=VS XXXIII, 16, TB II, 7, 12, 5—The hymn has been translated and commented upon by Bergaigne, *Quarante Hymnes du Rig-véda*, p 11 seq

This *Sūkta* seems to be composed of two independent hymns Grassmann believed that the first three verses are the fragment of one hymn, and that verses 4-20 form a second hymn His reason was that verses 1-3 are composed in metres similar to *Atyashṭi*, while the rest are composed in *Trishūbh* I think that he was on the right way, but his opinion should be slightly modified In verses 1-5 Agni is invoked to appease the anger of *Varuṇa*, while, on the other hand, no allusion to *Varuṇa* occurs in verses 6-20 I believe, therefore, that the first hymn should be considered as consisting of verses 1-5, it is composed in the metres of the *Atyashṭi* class (1-3) with two concluding *Trishūbh* verses (4, 5) The second hymn comprises the verses 6-20 The arrangers of the *Samhitā*, however, considered these two hymns as one, as is shown by the position which they have assigned to it, before the second *Sūkta*, which has the same number of verses (20) as this first *Sūkta* Comp my *Prolegomena*, p 141

Verse 1

Note 1 I e with the intention that he should act as the steward of the gods As to *īti krátvā*, comp I, 138, 3. *īti*

krátvā bubhugrīré Delbruck, *Altindische Syntax*, p 530, paraphrases *īti krátvā* mit Entschluss 'so sei es'

Note 2 *Sāyana*, whom Ludwig follows, seems to be right in explaining *yagata* as a vocative ('*yaganiya*'), and *ganata* as 3rd plural ('*aganayan*'). Bergaigne takes both forms as 2nd plural imperative 'honorez l'immortel chez les mortels, engendrez le Dieu qui honore les Dieux.'

Note 3 I cannot believe that Bergaigne is right in translating *vīśvam ādevam*, 'celui qui honore tous les Dieux' His theory is that '*vīśvam* dépend de *ā*, qui logiquement gouverne le terme *devā* à l'accusatif'

Verse 2

Note 1 The metre shows, as Benfey (*Vedica und Verwandtes*, p 19, note 1) has pointed out, that this vocative *agne* is a spurious addition

Note 2 Should we not read *devām*? 'Turn to brother *Varuṇa* with thy kindness, towards the god who accepts the sacrifice'

Note 3 Or 'for the sake of his kindness,' 'for winning his favour (for the mortals)'? *Sumatī* may be dative, see Lanman, p 382, Brugmann, *Grundriss der vergleichenden Grammatik*, II, p 602 Comp I, 186, 10 *ākkhā sumnāya vavṛtiya devān*, 'may I turn to the gods for the sake of their favour'

Verse 3

Note 1 I believe that *rāthyeva* (*Padapāṭha* *rāthyā-iva*) stands for *rāthyam-iva* Comp Lanman, p 331, Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XLVIII, p 681 seq Prof Max Muller refers *rāthyā-iva* to two horses, he translates 'O friend, bring hither thy friend, as two swift chariot-horses bring rapidly a swift wheel'

Verse 5

Note 1 I.e. the nearest to men.

Verse 7

Note 1. Literally 'thrice' But I think that we should correct *trī* ('three') The same blunder seems to occur in III, 56, 5 *trī sadhástḥā sindhavaḥ trīḥ* (read *trī*) *kavīnām*, 'Three are your abodes, O rivers, three (are those) of the sages' Comp also III, 56, 8, I, 116, 4

Note 2 This seems to mean, in the infinite sky

Verse 9

Note 1 *Mánushaḥ* seems to be acc plur, comp VII, 86, 7 *áketayat akítah*, 'he has enlightened the unenlightened ones' Bergaigne takes *mánushaḥ* as a genitive depending on *yagñábandhuk*, 'fils du sacrifice de Manus'

Note 2 Bergaigne compares IX, 87, 1, where it is said that they lead Soma to the sacrificial grass like a horse by ropes (*ákḥḥā baihiḥ rasanābhīḥ nayanti*) Sáyana says, *stutirūpayā raggvā*, 'by a rope which has the shape of praises'

Verse 10

Note 1 Comp below, verse 18

Note 2 I e anointed, adorned 'Poured down' M M

Verse 11

Note 1 *Maháh budhné* seems to mean, *maháh rágasaḥ budhné*, comp *rágasaḥ budhnám*, I, 52, 6, *budhné rágasaḥ*, II, 2, 3, *maháh rágasaḥ*, I, 6, 10, *rágasaḥ maháh*, I, 168, 6, *mahī rágasī*, IX, 68, 3

Note 2 With the second Páda, compare IV, 17, 14 *tvaḥáḥ budhné rágasaḥ asyá yónau*

Note 3 The bull seems to be Agni himself Comp verse 12

Verse 12.

Note 1 The word *sárdha* (or *sárdhaḥ*? see note 3), which in most passages is applied to the host of the Maruts (see vol xxxii, p 67 seq), seems here to refer to the company of the Angiras or seven Rishis, alluded to in the fourth

Pâda. The seven *Rishis*, 'our fathers' (verse 13), have, with the aid of Agni, rent the mountain and delivered the cows or dawns (verses 13 seqq, IV, 2, 15 seq) Comp H O, Religion des Veda, p 145 seq

Note 2 The bull again seems to be Agni Comp verse 11, note 3.

Note 3 Do these epithets (comp verse 8, Pâda 3) refer to the *sârdha* (host)? Or are they applied to Agni, so that we would have to translate 'Lovely was the young one (Agni), of marvellous appearance, and brilliant'? In this way Bergaigne interprets the passage If this translation is right, *sârdha* may be considered as neuter, and the first Pâda could be translated The first host came forth wonderfully

Note 4 Evidently the seven *Rishis* (see note 1) Bergaigne Les sept prières? ou les sept rivières?

Verse 13

Note 1 The seven *Rishis* sat down for chanting and sacrificing, by which they have opened the mountain-prison of the cows.

Note 2 The mention of *Rita* in this connection is both Vedic and Avestic Comp Darmesteter, Ormazd et Ahriman, p 146, H O, Religion des Veda p 144, note 2

Note 3 The cows in this myth seem to be a mythical representation of the dawns Comp M M, Science of Language, II, p. 584, H O, Religion des Veda, pp 147 149 seq

Verse 14

Note 1 *Parvâyantra* (comp *ślôkayantra*, IX, 73, 6) is quite doubtful Does there exist a stem *parva*, meaning possibly, 'the herd of cattle'? And can we translate, 'they who had their (battering-?) machines directed on the cow-herds'? Or, 'holding the herds with their instruments (i e with the ropes used for drawing the cows out of the cavern)'?—Prof Max Muller suggests the translation, 'the cattle-drivers,' and writes, 'Does it stand for *paru-yantrâ-*

saḥ? Yantra seems the same as yoktra, or something like it, cf X, 94, 7, 8 'Paruayantra would be they who hold the ropes of the cattle, who drive them away' Bergaigne's translation, 'n'ayant rien (d'autre) pour conduire le bétail' (paru-ayantra), and that of Roth ('die der Sperre ledigen Thiere [parvaḥ ayantrāsaḥ] erhoben ein Freudengeschrei,' Zeitschr der D Morg Gesellschaft, XLVIII, 678), do not carry conviction, nor does a conjecture like parvā yantārah ('the leaders of the cattle together with the cattle itself shouted triumphantly'), seem to furnish a satisfying solution of the difficulty

Note 2 See Geldner, *Vedische Studien*, I, 120

Verse 15

Note 1 On the *Usigs*, compare Bergaigne's *Religion Védique*, I, 57 seq

Verse 16

Note 1 The mother seems again to be the cow, or more exactly the Dawn considered as the mother of the cows (mâtā gāvām, IV, 52, 2 3, VII, 77, 2), and as the mother of the *Rzshis* (IV, 2, 15) Comp V, 45, 2 ā ūrvāt gāvām mâtā gānatī gāt The seven names of the cow are mentioned also in I, 164, 3, its three times seven names, in VII, 87, 4

Note 2 Bergaigne (*Quarante Hymnes*, p 14) and Pischel (*Ved Studien*, II, 121 seq) give to the word vrā the meaning 'woman' (Bergaigne. 'femme,' particulièrement 'femme en rut,' 'femme amoureuse') I prefer to follow the opinion of Bechtel, *Nachrichten der Gottinger Gesellschaft der Wissenschaften, philolog-historische Klasse*, 1894, p 393 seq The hosts seem to be the assembly of the *Rzshis*

Note 3 The dawn

Note 4. Comp IX, 81, 1 (H. O, *Religion des Veda*, p 147, note 1) dadhnā yāt im ūnnitāḥ yarāsā gāvām, 'When (the Somas) have been drawn, together with the brilliant curds of the cow' The brilliant milk of the cow which the

Rishis have obtained, seems to be considered as a magical means for procuring to men the aspect of the brilliant light of the dawn Comp H O, Religion des Veda, p 450

Verse 17

Note 1 On *dúdhitam*, comp Geldner, Ved Studien, II, 9, and see Rig-veda II, 17, 4, IV, 16, 4

Verse 19

Note 1 Comp vol xxxii, p 330 (V, 54, 10, note 1)

Verse 20

Note 1 'Guest' is *átithiḥ*, the play on words (*áditih* and *átithiḥ*) is untranslatable

MANDALA IV, HYMN 2

ASHṬAKA III, ADHYĀYA 4, VARGA 16-19

1 He who has been established as the steward among the mortals, the immortal, righteous one, and among the gods, being a god himself, the Hotṛ, the best sacrificer shall mightily flame¹, Agni shall rise up¹ with the offerings of Manus

2 Here, O Agni, son of strength, thou goest for us to-day as a messenger, thou who art born, between the two races (of men and gods), having harnessed, O tall one, thy puissant, manly, brilliant (stallions)¹

3 Harnessing the two mighty, red steeds that swim in ghee—(the steeds) of Rṛta, I think, that are most swift with their mind¹, the ruddy ones, thou goest (as a messenger) between you, the gods, and the tribes of men²

4 O Agni, with thy good horses, and thy good chariot, rich in bounties, bring hither from among them (the gods)¹ Aryaman, Varuna, and Mitra, Indra and Viśnu, the Maruts and the Āsvins, to him who offers good oblations

5 This sacrifice, O Agni, is rich in cows¹, in sheep and horses, in manly friends, it is never to be despised, it is rich in nourishment, O wonderful lord², rich in offspring, it is long-lasting wealth, broad-based, with (brilliant) assemblies

6¹ Be a self-strong protector, O Agni, of the man who in the sweat of his brow brings fuel to thee², or heats his head desirous to worship thee. Deliver him from every harmful man.

7 The man who brings food to thee who art desirous of food, he who stirs up¹ the cheerful guest and rouses him, the godly man who kindles thee in his dwelling to him may belong lasting and generous wealth

8 The sacrificer who praises thee in the evening and in the morning and gratifies thee that liberal man thou shouldst bring across all distress, like a well-impelled horse¹, (dwelling) in his house

9 The man who worships thee, the immortal one, O Agni, and who honours thee, holding the sacrificial ladle—may he, the toiling (sacrificer), not be deprived of wealth, may no distress that comes from a harmful (foe), surround him

10 That mortal whose well-ordered sacrifice thou, as the god, acceptest, O Agni, as a liberal giver, may his worship¹ be welcome, O youngest god, (the Hotri's work performed) for a worshipper whose helpers we may be

11 May he, the knowing one, distinguish wisdom and folly of mortals¹, like straight and crooked backs (of horses)² And for the sake of wealth and noble offspring, O god, grant us Diti and keep off Aditi³

12 The undeceived sages instructed the sage (Agni), setting him down in the dwellings of Âyu¹ Hence mayst thou behold, O Agni, with thy eyes² these beings visible and secret (that move) on the Arya's ways³

13. Bring thou, O Agni, youngest (god), who art a good guide, a plentiful, brilliant treasure to the worshipper who presses Soma, who serves thee and toils, to help him, O brisk one, who fillest the dwellings of peoples.

14¹ And whatsoever we have done, O Agni, out

of devotion for thee, with our feet², with our hands, with our bodies (in those deeds of ours) the wise have held up the *Rita*, aspiring after it, like those who manage a chariot by means of the two pole-arms (2)³

15 And may we be born from the Dawn, the mother, as the seven priests¹, as the first worshippers among men². May we be the Angiras, the sons of Heaven May we flaming break the rock which contains the prize of the contest³

16 And as our first, ancient fathers, O Agni, were aspiring after *Rita*¹—they attained to pure devotion², chanting their litanies Cleaving the earth they disclosed the red (cows)

17 The pious men, well performing the acts (of worship), resplendent, melting¹ the generations of the gods² like ore³, kindling Agni, strengthening Indra, went along⁴, besieging the stall of cows

18 He looked (on the gods) as on herds of cattle¹ in a rich (pasture)², when the generations of the gods (were) near him, O mighty one³ After (the generations) of the mortals the *Urvastis*⁴ have pined, for the growing strong of the *Arya*⁵, of the nearer *Âyu*⁶

19 We have done our work for thee, we have been good workers—the brilliant dawns have shone out *Rita*¹,—brightening² the perfect Agni who manifoldly shines with fine splendour, (brightening) the god's beautiful eye

20 We have recited these hymns for thee, the sage, O Agni, worshipper (of the gods)¹, accept them! Blaze up, make us wealthier Bestow great wealth on us, O bountiful one!

NOTES

The *Rishi* is Vāmadeva, the metre *Trishubh* — Verse 5 = TS I, 6, 6, 4, III, 1, 11, 1, MS I, 4, 3 Veise 6 = TĀ VI, 2, 1 Verse 11 = TS V, 5, 4, 4 Verse 16 = VS XIX, 69, TS II, 6, 12, 4 Verses 16–19 = AV XVIII, 3, 21–24

Verse 1

Note 1 On this use of these infinitives, comp Delbruck, *Altindische Syntax*, p 412 — *Mánushaḥ* seems to be genitive, comp II, 2, 6 *havyā mánushaḥ*, II, 2, 8 *hótrābhiḥ mánushaḥ*, I, 76, 5 *mánushaḥ havírbhiḥ*

Verse 2

Note 1 Comp below, IV, 6, 9

Verse 3

Note 1 As to the horses of *Rita*, comp above, III, 6, 6 In spite of the different accent there is no doubt that *ghṛtasnúvā*, which occurs in that verse, is the same word as *ghṛtásnú*, in our veise, a compound of *ghṛta* with a noun *snu* which seems to be different from *sānu*, and connected with the root *snâ* (cf *ghṛtasnā*, IV, 6, 9; and see Bechtel, *Hauptprobleme der Indogerm Lautlehre*, p 211) *Vṛdhasnú*, on the other hand, seems to be no compound, but an adjective formed like *vadhasnu*, *ni-shatsnú* It is evident, however, that the poet here employed the two words *vṛdhasnú* and *ghṛtásnu* as parallel expressions

Note 2 Read *márlām* (for *mártān*, gen plur) Comp. below, verse 11, VI, 47, 16 *vīśaḥ manushyān*, where we ought to read *manushyām*. See Lanman, p 353, Pischel, *Vedische Studien*, I, p 44, Bartholomae, *Studien zur Indogermanischen Sprachgeschichte*, I, p 48

Verse 4.

Note 1 'Could it be Mitrám esháṃ, the rapid Mitra?'
M M

Verse 5

Note 1 The meaning is, it is rich in reward consisting in cows, &c

Note 2 The text has asura Cf H O, Religion des Veda, p 164

Verse 6

Note 1 With the first Pāda, comp below, 12, 2

Note 2 On svátavân, see Benfey, *Vedica und Linguistica*, p 1 seqq, Lanman, p 559, Joh Schmidt, *Kuhn's Zeitschrift*, XXVI, p 357 seq, H O, *Prolegomena*, p 47¹

Verse 7

Note 1 Nīśhat is not derived, as is the case for instance with â śishāmahi, VIII, 24, 1, from (ni-)śās (Grassmann, Ludwig), but from ni-śâ (Bohtlingk-Roth), comp VII, 3, 5 nīśânâ/ átithim We must read, consequently, nīśrat, formed like dādhat (3rd sg subj pres, or possibly nom sing part pres)

Verse 8

Note 1 Bohtlingk-Roth conjecture harmyāvân 'im Hause, im Stall gehalten' It is true that beasts may be kept in the harmya, comp VII, 56, 16, X, 106, 5, Zimmer, *Altindisches Leben*, p 149 But I do not think that 'being kept in the harmya' could be expressed by harmya-vat Hemyāvat seems to be derived from the root hi, and to have the same meaning as âruhēman, such a word very well fits into a phrase referring to a swift horse Hemyāvat stands to hemán in the same relation as omyāvat to omán All this was pointed out first by Ludwig (vol. iv, p. 22)

Verse 10.

Note 1 Literally the Hotri's work (performed for such a Yagamāna)

Verse 11

Note 1 I read *mártām* (gen plur), comp above, verse 3, note 2 It is possible, however, to leave the text unchanged, in this case the translation would be 'May he, the knowing one, distinguish wisdom and folly, the (wise and foolish) mortals like straight and crooked backs (of horses)'

Note 2 Comp *vitáprizhīḥa*, 'straight-backed,' a frequent epithet of horses

Note 3 For Prof Max Muller's interpretation of this passage, comp vol xxxii, p 256 See also Bergaigne, *Rel Védique*, III, 97, Pischel, *Vedische Studien*, I, 297 seq It is very strange that the poet should ask the god to keep off Aditi (comp I, 152, 6 *áditiṃ uruśhyet*) who must here be considered, consequently, as a malevolent deity I think that this conception of Aditi is derived from the idea of this goddess as punishing sin, it is the same goddess who may free the sinner from the bonds of sin and who may fetter and destroy him Keeping off Aditi seems to mean, consequently, removing from the mortal the danger of being bound by the fetters of sin, the idea is the same as above in IV, 1, 5, where Agni is invoked to make Varuṇa, the son of Aditi, go away (comp H O, *Religion des Veda*, p 336, note 1) In that case granting Diti would mean granting freedom from those same fetters (On Diti, who very appropriately has been called a mere reflex of Aditi, see M M, loc cit, Bergaigne, III, 97 seq)

Verse 12

Note 1 On *Āyu*, the mythical ancestor of the human race, see Bergaigne, *Religion Védique*, I, p 59 seq

Note 2 On *paḍbhīḥ*, comp Pischel, *Ved Studien*, I, 228 seq, Bartholomae, *Bezzenger's Beitrage*, XV, 3 seq, Bloomfield, *Contributions to the Interpretation of the Veda*, Second Series, p 32 seq (*American Journal of Philology*, XI, 350 seq) I believe that in our verse *paḍbhīḥ* should be derived from a noun *pás*, and translated, 'with thy eyes,'

while in verse 14 we ought to read *padbhíh*, and to translate, 'with the feet'

Note 3. Pischel (*Ved Studien*, I, 229, note 1) believes that *aryáh* is nom sing, referring to Agni. But compare VI, 51, 2 *rigú márteshu vṛginā́ ka páryan abhí kashṭe súrah aryáh évân*. This verse makes it very probable that *aryáh* is a genitive dependent on *évāh*, *évân* ('beholding right and wrong deeds among the mortals, the Sun looks upon the Arya's ways'). On the stem *arí*, 'the Arya,' see Pischel, *Zeitschrift der Deutschen Morgenlandischen Gesellschaft*, XL, p 125

Verse 14

Note 1 This verse has been commented upon by Pischel, *Ved Studien*, I, 229 seq

Note 2 On *padbhíh* or rather *padbhíh*, comp verse 12, note 2

Note 3 In translating *bhuríḡ* I have followed, though not without doubt, the theory of Pischel, *Ved Studien*, I, 239 seq—Pischel seems to be right in making *ṛtám* depend both on *yemuḥ* (comp IV, 23, 10) and on *ásushânáḥ* (comp above, IV, 1, 13, and below, verse 16)

Verse 15

Note 1 The seven *Rishis* or *Angiras*, the sons of Heaven and the Dawn (cf above I, 16).

Note 2 *nr̥ín* (or rather *nr̥ím*) is genitive plural. See Lanman, p 430, Pischel, *Vedische Studien*, I, p 42

Note 3 Here we have again the seven *Rishis* breaking the mountain in which the cows were imprisoned

Verse 16

Note 1 The apodosis is wanting. As verse 15 shows, the meaning is 'As our fathers have done their mighty deeds, aspiring after *Rita*, thus may we do the same'

Note 2 *Súkít* (Padap *súkí* *ít*) possibly stands for *súkím* *ít*, cf Roth, *Zeitschrift der Deutschen Morgenlandischen Gesellschaft*, XLVIII, p 680. Or may we correct *súkí* *ít*...

dīdhiti (instr. sing), 'they went along in pure devotion'? Dīdhiti seems to be what is called in III, 31, 1, IX, 102, 1 8, *ritāsya dīdhitiḥ*

Verse 17

Note 1 See Zimmer, *Altindisches Leben*, p 252

Note 2 Evidently the pious men, not the gods, form the subject I propose to read, therefore, *devām* (gen plur.) *gānimā*, cf verse 18 *devānām yāt gānimā* They kindle Agni, they strengthen Indra in short, they treat the divine people as the smith treats the metal

Note 3 I do not enter here upon the archaeological question as to the meaning of *āyaḥ* Comp on this much-discussed question especially Max Muller, *Biographies of Words*, p 252 seq, Schrader, *Sprachvergleichung und Urgeschichte* (2nd ed), p 271 seq, von Bradke, *Methode der arischen Alterthumswissenschaft*, p 93 seq

Note 4 Cf X, 61, 13 *paṁshādvānaḥ agman*

Verse 18

Note 1 *Parvāḥ* is genitive sing, it depends on *yāthā* Cf V, 31, 1, VI, 19, 3

Note 2 There is no reason for taking, as Lanman (p 516) does, *kshumāti* as acc plur neut, which would be *kshumānti* See Joh Schmidt, *Pluralbildungen der Indogermanischen Neutra*, p 237, Bartholomae, Kuhn's *Zeitschrift*, XXIX, p 493. Bartholomae translates, 'bei einem wolhabenden.'

Note 3 Is this vocative *ugra* right? It would be easy to correct with Ludwig, *ugrā* ('when the mighty generations of the gods were near him') or *ugrāḥ*, as suggested by Delbruck (*Grassmann's Translation*, vol 1, p 573) 'the mighty one (Agni) looked on them,' &c

Note 4 I believe that Geldner (*Ved Studien*, I, 260, note 1) is right in contending that *Urvaśi*, wherever it occurs, is the name of an Apsaras and nothing else The name of *Āyu*, occurring in the fourth Pāda, confirms this, for *Āyu*, as is well known, is the son of *Purūravas* and of the nymph *Urvaśi*. Geldner translates, 'Selbst mit den

Sterblichen hatten die Urvaris Mitleid' But I do not think that *kṛp* means 'having compassion' In my opinion we should, with Ludwig, supply *gānimā* to *mārtānām*, so that *devānām gānimā* in the second Pāda corresponds with *mārtānām (gānimā)* in the third This *gānimā* is an accusative which depends on *akṛipran* ('they pined after', cf IX, 85, 11 *nāke suparṇām upapapti-vāmsam gīraḥ venānām akṛipanta pūrvāḥ*, X, 74, 3 *yé kṛpānanta rātnam*) Thus the meaning seems to be When the cows had been conquered, and when Agni looked over the generations of the gods that were near him, the Urvaris, i.e. the Apsarases such as Urvarī, longed for the love of mortals such as Purūravas, and for the propagation of the human generations, they gave birth to children such as Āyu.

Note 5 Or 'of the indigent'? Or is *aryāḥ* nom plur fem referring to the Urvaris? Or nom sing masc referring to Agni?

Note 6 On Āyu, see note 4 But I cannot tell why he is called the nearer Āyu Is this nearer Āyu opposed, as a nearer or later (*ūpara*) ancestor, to the *pitāraḥ pārāsaḥ pratnāsaḥ*, the Angiras, mentioned in verse 16? The same nearer Āyu (*ūpara* which stands there in opposition to *pūrvābhiḥ*) is mentioned also in I, 104, 4, connected, as it seems, with some Apsarases I do not pretend to be able to interpret that very difficult verse, but I am convinced that it has been misinterpreted both by Roth (Siebenzig Lieder, p vii) and by Bergaigne (I, 60)

Verse 10

Note 1 I.e. the dawns have sent forth their shine, which is a visible manifestation of the eternal law of *Rita*

Note 2 The construction is we have been good workers, brightening &c The words, 'the brilliant dawns have shone out *Rita*,' are a parenthesis

Verse 20

Note 1. The text is nearly identical with the first hemistich of I, 73, 10 (see above)

MANDALA IV, HYMN 3

ASHTAKA III, ADHYĀYA 4, VARGA 20-22.

1. Draw Rudra hither for your protection¹, the king of sacrifice, the truly sacrificing Hotṛi of the two worlds², the golden-coloured Agni, before the unseen thunderbolt (strikes you).

2 This is the home which we have prepared for thee as a well-dressed, loving wife (prepares the marriage-bed) for her husband¹ Directed hitherward, dressed (in offerings and prayers²)² sit down These (sacrificial ladles or prayers²) are turned towards thee, O most skilful one³!

3. To him who hears us, who is not proud, who beholds men, to the merciful, immortal god recite a prayer, O worshipper, a hymn—to Agni whom the presser (of Soma), the Madhu-presser, magnifies like the pressing-stone¹

4 Thou who art well-intentioned, give heed to this our toiling¹, to this Rṛta², O observer of Rṛta¹ When will our hymns share in thy rejoicings² When will our friendship dwell in thy house²

5 How wilt thou, O Agni, before Varuṇa, and how wilt thou, and which sin of ours wilt thou blame before Dyaus² How wilt thou speak to bountiful Mitra, to the Earth² What (wilt thou say) to Aryaman, to Bhaga²

6 What wilt thou say, O Agni, when thou hast grown strong on the Dhishṇya altars¹? What to strong Vāta who goes forward in triumph²? To the Nāsatya³ who goes round the earth⁴, to .⁵? What, O Agni, to Rudra, the man-killer²

7 How (wilt thou speak) to great Púshan who brings prosperity ? What (wilt thou say) to martial Rudra, the giver of offerings¹ ? What sin² wilt thou announce to wide-ruling Vishnu, what, O Agni, to the mighty weapon (of the gods) ?

8. How wilt thou answer, when thou art asked, to the righteous¹ host of the Maruts ? How to the mighty Sān, to the quick Aditi² ? Accomplish thy work, O Gâtavedas, thou who knowest the Heaven !

9 I magnify¹ the Rîta of the cow² ruled by Rîta and also by the raw one³, the honey-sweet, ripe (milk), O Agni Though being black this (cow) swells of bright drink, of ⁴ milk

10 With Rîta indeed, with the milk of the back¹, the bull has been anointed, Agni the man. Without trembling he moved on bestowing his vigour The speckled bull has poured out his bright udder²

11¹ By the Rîta the Angiras have broken the rock and cleft it asunder, they have shouted together with the cows Prosperously the men have surrounded² the Dawn The Sun appeared when Agni (the fire) had been born³

12 By the Rîta the immortal, uninjured¹ goddesses, the Waters, O Agni, with their honey-sweet waves have sped forward² for ever to flow (along their course), like a racer incited by shouting when (the race-horses) are let loose

13 Go never on thy crooked way to the spirit (which avenges the guilt) of anybody¹, of a vassal who has trespassed, or of a friend Require not (of us) a sinful brother's debt². May we not have to suffer under the spirit which avenges a friend's or a (hostile) deceiver's guilt³.

14 Protect us, O Agni, with all thy protection, thou who art protected, O martial one¹, and art gladdened (by us) Sparkle forth, and destroy even strong evil¹ Slay the Rakshas even though it has grown large

15 Be gracious, O Agni, through these our hymns Touch, O hero, this wealth moved by our prayers. And accept, O Angiras, our sacred words. May the praise, beloved by the gods, resound to thee¹

16 I, the priest, have rehearsed to thee the omniscient one, O Agni, worshipper (of the gods), all these songs, these inmost words, these recitations and words of wisdom, to thee the wise one, with prayers and hymns

NOTES

The same *Rishi* and metre—Verse 1=SV I, 69, TS I, 3, 14, 1, TB II, 8, 6, 9, MS IV, 11, 4 Verse 6=MS IV, 11, 4

Verse 1

Note 1 On the identification of Agni with Rudra, comp Bergaigne, *Rel Védique*, III, 36, von Bradke, *Dyâus Asura*, p 54 (*Rig-veda* I, 27, 10, III, 2, 5, VIII, 72, 3)

Note 2 The second *Pâda* of this verse is identical with VI, 16, 46

Verse 2

Note 1 Cf Hirzel, *Gleichnisse und Metaphern im Rig-veda*, p 69.

Note 2 On *párivātaḥ* Sáyana remarks, *yashṭavyadevais tegobhūr vā parivātaḥ* In the commentary on I, 128, 1, on the other hand, he says, *ṛtvigbhiḥ paridhībhiḥ vā parito veshṭitaḥ*

Note 3. I take su-apâka as a compound of su and a-pâka (comp Vâg Samh XX, 44 = Taitt Br II, 6, 8, 4 = Maitr. Samh III, 11, 1, where Tvashtri is called apâkâh) In Rîg-veda VI, 11, 4 we read ádídyutat sú apâkaḥ vibhāvā, in VI, 12, 2 á yásmín tvé sú apâke yagatra, &c. Should we not correct in both passages suapâkaḥ, suapâke?

Verse 3

Note 1. The pressing-stone (grávan) is frequently considered as speaking, as praising the gods Cf Hillebrandt, *Vedische Mythologie*, I, p 152 sq

Verse 4

Note 1 The Padapâtha has sámyai I think it should be sámyâh

Note 2 I e to this sacrifice, which is considered as one of the chief manifestations of Rîta See H O, *Religion des Veda*, p 197

Verse 6

Note 1 At the Soma sacrifice fire burns on eight altars called Dhîshnya, see Weber, *Indische Studien*, X, pp 366, 375

Note 2 See vol xxxii, p 164

Note 3 This is the only passage in the Rîg-veda in which nâsatya occurs in the singular

Note 4 On párigman, cf above, I, 79, 3 note

Note 5 Kshé (cf Lanman, pp 440, 448, 534) is evidently corrupt But neither Bollensen's conjecture, ukshné, nor those of Ludwig (kakshe, yakshe), carry conviction

Verse 7

Note 1 It is very strange to find Rudra here designated as 'giver of offerings' But it seems too bold to explain haviḥ-dé as a dative of haviḥ-ád ('eater of offerings')

Note 2. I read with Grassmann répaḥ ('sin') for rétaḥ ('sperm')

Verse 8

Note 1 The text has *ṛtāya*, used as an adjective (see Bergaigne, *Rel Védique*, III, 216).

Note 2 *Aditi* is masculine and seems to be an epithet ('unrestrained, free') of the Sun Cf vol xxxii, p 262, Bergaigne, III, 92 Probably at the same time the word is intended to allude to the goddess *Aditi*

Verse 9

Note 1 The text has *īle*, on which Ludwig says, 'so viel wie *nīle*' *īle* of course cannot be the same as *nīle*, but should we not conjecture *nīlé*? Cf above, IV, 1, 11 *vr̥ṣhabhāsya nīlé*, and IV, 1, 12 *ṛtāsya yónā vr̥ṣhabhāsya nīlé* The translation would be, 'By *R̥ita* the *R̥ita* is restrained in the nest of the cow'

Note 2 The '*R̥ita* of the cow,' if the reading is correct (see note 1), seems to be the milk

Note 3 The 'raw one' is the cow as opposed to the ripe milk

Note 4 The meaning of *gāmarya* (ἀπαξ λεγόμενον) is unknown Cf Bergaigne, II, 398, note 1 *Sāyana* reads *gā amaryena* 'I should prefer *gā amartyena*' M M

Verse 10

Note 1 Does this mean, with the milk that comes from the ridge of heaven? Cf IV, 20, 4 *sām āndhasā mamadaḥ prishkhyena*

Note 2 This *Pāda* seems to be an imitation of VI, 66, 1, where *Pr̥ṣṇī* ('the speckled one') is the mother of the Maruts *sakṛt sukrām duduhe pr̥ṣṇīḥ ūdhaḥ* See vol. xxxii, p 368

Verse 11

Note 1 Here we have again the same myth of the *Angiras* and the cows, to which so many allusions are found in the preceding hymns.

Note 2 The red cows of the myth are the dawns, the

Angiras besiege the stronghold in which these cows are imprisoned

Note 3 On the kindling of the fire as a charm by which the sun is made to rise, see H O, *Religion des Veda*, p. 109 seq. The Angiras kindle the fire for performing their sacrifice, thereby they make the sun rise

Verse 12

Note 1 The same epithet is applied to the waters also in X, 104, 8.

Note 2 The optative *dadhanyuḥ* is very strange. Probably we ought to read *dadhanvuḥ*

Verse 13

Note 1 The meaning seems to be that Agni is requested not to turn against the sacrificer a spirit which has to avenge the guilt committed by a third person. 'Why not read *yagñam*? Go not secretly to anybody's sacrifice, not of a hostile house, not of a friend. Do not require (of us) a sinful brother's debt. May we not feel the might of friend or foe' M M

Note 2 Geldner (*Ved. Studien* II, 157) translates and interprets 'tilge nicht, O Agni, die Schuld eines falschen Bruders,' nämlich die Schuld an die Manen, also dem Sinn nach 'mache ihn kinderlos'. This is quite unacceptable.

Note 3 The text is evidently corrupt. I propose to read *mā sākhyuḥ yakshám mā ripóḥ bhugema* Comp V, 70, 4 *mā kasya adbhutakratú yakshám bhugema tanúbhiḥ*

Verse 14

Note 1 I cannot adopt Bergaigne's opinion on *súmakha* (*Quarante Hymnes*, p. 75)

Verse 15

Note 1 Or, awake for thee.

MANDALA IV, HYMN 4.

ASHTAKA III, ADHYÂYA 4, VARGA 23-25.

1 Produce thy stream of flames like a broad onslaught Go forth impetuous like a king with his elephant¹, ² after thy greedy onslaught, thou art an archer, shoot the sorcerers with thy hottest (arrows).

2 Thy whirls fly quickly Fiercely flaming touch (them) O Agni, (send forth) with the ladle¹ thy heat, thy winged (flames); send forth unfettered thy firebrands all around

3. Being the quickest, send forth thy spies against (all evildoers) Be an undecivable guardian of this clan He who attacks us with evil spells, far or near, may no such (foe) defy thy track

4 Rise up, O Agni! Spread out against (all foes)! Burn down the foes, O (god) with the sharp weapon! When kindled, O Agni, burn down like dry brushwood, the man who exercises malice against us

5 Stand upright, strike (the foes) away from us! Make manifest thy divine (powers), O Agni! Unbend the strong (bows) of those who incite demons (against us)¹. Crush all enemies, be they relations or strangers

6 He knows thy favour, O youngest one, who makes a way for a sacred speech like this Mayst thou beam forth to his doors all auspicious days and the wealth and the splendour of the niggard

7 Let him, O Agni, be fortunate and blessed with good rain, who longs to gladden thee with

constant offerings and hymns through his life in his house May such longing ever bring auspicious days to him

8 I praise thy favour, it resounded here May this song (which is like) a favourite wife, awaken for thee¹. Let us brighten thee, being rich in horses and chariots Mayst thou maintain our knightly power day by day.

9 May (the worshipper) here frequently of his own accord approach thee, O (god) who shinest in darkness¹, resplendent day by day Let us worship thee sporting and joyous, surpassing the splendour of (other) people

10 Whoever, rich in horses and rich in gold, approaches thee, O Agni, with his chariot full of wealth—thou art the protector and the friend of him who always delights in showing thee hospitality

11 Through my kinship (with thee) I break down the great (foes) by my words¹ That (kinship) has come down to me from my father Gotama Be thou attentive to this our word, O youngest, highly wise Hotri, as the friend of our house.

12. May those guardians of thine, infallible Agni, sitting down together protect us, the never sleeping, onward-pressing, kind, unwearied ones, who keep off the wolf, who never tire

13¹ Thy guardians, O Agni, who seeing have saved the blind son of Mamatâ from distress—He the possessor of all wealth has saved them who have done good deeds The impostors, though trying to deceive, could not deceive

14 In thy companionship we dwell, protected by thee Under thy guidance let us acquire gain. Accomplish both praises¹, O (thou who art the)

truth! Do so by thy present power, O fearless one!

15 May we worship thee, O Agni, with this log of wood Accept the hymn of praise which we recite Burn down those who curse us, the sorcerers Protect us, O (god) who art great like Mitra, from guile, from revilement, and from disgrace

NOTES

The hymn is addressed to Agni Rakshohan The same *Rishi* and metre —Verses 1-15=TS I, 2, 14, 1-6, MS IV, 11, 5 Verses 1-5=VS XIII, 9-13, MS II, 7, 15

Verse 1

Note 1 On *ibhena*, cf Pischel-Geldner, *Vedische Studien*, I, p xv

Note 2 The meaning of *drûnânâk*, which evidently should be pronounced *druṇânâk* (H O, *Piologomena*, p 478), is uncertain. This verb is stated to occur still in one other passage, *Maitr Samh* II, 4, 2 *tad ya evam vidvânt surâm pibati na hainam drûnâti* (*druṇâti*, two MSS) But should we not read there *hruṇâti*? [And possibly in our passage, as Prof Max Muller observes, *hrûnânâk*?]

Verse 2

Note 1. On *guhvâ*, see Pischel, *Vedische Studien*, II, 113 Wherever butter is poured out with the ladle, the flames arise

Verse 5.

Note 1 The third Pâda is identical with X, 116, 5 b

Verse 8.

Note 1 Or 'resound to thee' (*sâm gareta*) Cf above, 3, 15 Shall we read, in consideration of this parallel

passage, sám devávātā garatām iyām gíḥ (may this song beloved by the gods resound ' or 'awaken')?

Verse 9

Note 1 On dóshávastāḥ, see above, I, 1, 7, note 1

Verse 11

Note 1 I have taken mahāḥ as acc plural. If it is gen singular, the translation will be 'Through my kinship with the great (Agni) I break down (my foes) by my words'

Verse 13

Note 1 This verse is identical with I, 147, 3. See the notes there. The original place of this verse seems to be in the first *Māṇḍala*, because it mentions Māmateya.

Verse 14

Note 1 Probably the praise or song of the gods and of men. See vol xxxii, p 439

MANDALA IV, HYMN 5

ASHTAKA III, ADHYĀYA 5, VARGA 1-3

1. How may we unanimously offer mighty light ¹ to bountiful Agni Vaisvânara ² With his mighty perfect growth he supports the high bank ² like a pillar

2 Do not reproach Him, the self-dependent one, who has given this bounty to me, the god to the mortal, the clever one to the simple, the wise immortal, the most manly, restless ¹ Agni Vaisvânara.

3. Agni, the sharp-pointed, the mighty bull with thousandfold sperm, has proclaimed to me the great, doubly-powerful ¹ Sâman, the prayer, having found, as it were, the hidden track of a cow ²

4 May Agni, he who is rich in wealth, whose teeth are sharp, consume with his hottest flames those who violate the laws founded by Varuṇa, the beloved, firm (laws) of attentive Mitra

5 ¹ They who roam about like brotherless girls ², of evil conduct like women who deceive their husbands, being wicked, sinful, and untrue—they have created for themselves this deep place ³

6 On me, however small, but innocent, thou, O purifying Agni, hast fiercely placed this mighty, deep, vigorous prayer, like a heavy burden, this *Prishṭha* ¹, consisting of seven elements ²

7 Let our prayer which purifies Him, through the power of mind (inherent in it), reach Him who is the common (property of all men) alike, the good (name ²) of *Prisni* on the skin of the herbs, on the summit of the .¹.

8 What should be openly uttered by me of this speech? They secretly speak of that which is hidden¹. When they have uncovered, as it were, the water of the cows², he guards the beloved summit of the . . .³, the footstep of the bird⁴

9 He has found in secret that great face of the great ones which the bright cow accompanied¹, the ancient (face) shining in the abode of *Rita*, the quickly running, quickly moving

10 And resplendent near his parents (Heaven and Earth), in their presence, he thought of the secret, good (name?) of *Prisni*. The tongue of the manly, forward-bent flame (seized) that which was near at hand in the highest abode of the mother, the cow¹

11 I speak, when being asked, *Rita* (i.e. truth), out of reverence (for Agni, or for the gods), out of hope¹ placed in thee, O *Gâtavedas*, as I am here² Thou rulest over all this wealth whatever (dwells) in heaven and earth

12 Which of this wealth is ours, what treasure? Mayst thou who knowest it declare to us (that treasure), O *Gâtavedas*! What is the highest (aim) of this our way, is hidden. We have not come scolding to an empty (?)¹ place

13¹ What is the limit, what the objects? What pleasant (wealth) may we obtain as swift (horses gain) the prize? When will the Dawns, the divine consorts of the immortal, expand over us with the sun's splendour?

14 And what do those insatiable ones here say, O Agni, with their sapless, feeble, weak speech that has to be listened to? Let them unarmed fall into nothingness.

15. The face of this kindled, manly Vasu has shone gloriously in the house. Clothed in brilliancy, with his shape beautiful to behold, the bountiful has shone like a house¹ with its wealth.

NOTES

The hymn is addressed to Vairvânara. The same *Rishi* and metre — No verse occurs in the other *Samhitâs*

Verse 1

Note 1 Cf especially I, 45, 8 (above, p 42) *brhât bhâh bîbhratah havîh*

Note 2 Cf vol xxxii, p 93 (I, 38, 11, note 2)

Verse 2

Note 1 See above, I, 36, 1, note 2

Verse 3

Note 1 *Dvibârhâh* is neuter. See Lanman, p 560, Joh Schmidt, *Pluralbildungen der Indogermanischen Neutra*, p 132

Note 2 Agni has discovered the *Sâman* which he proclaims to the mortal, like the track of a lost cow

Verse 5

Note 1 See H O, *Religion des Veda*, p 539

Note 2 *Abhiâtârah* cannot be accusative plural fem, as Zimmer (*Altindisches Leben*, p 419) seems to take it. The correct interpretation has been given by Pischel, *Vedische Studien*, I, p 299

Note 3 I e hell

Verse 6

Note 1 In the younger Vedic ritual certain Stotras are technically designated as *prîshtîa* or 'backs' of the liturgies

(see, for instance, Weber, *Indische Studien*, X, 385) Does the word stand here in the same sense? Or should we correct *préshtham*?

Note 2 The seven tones of the scale?

Verse 7

Note 1 This passage is obscure. The text runs thus: *sasásya kárman ádhi káru prísneḥ ágre rupáḥ árupitam (árupitam Samhitâpâṭha) gábâru*. As to the first words, see III, 5, 6. To *káru* possibly a noun like *nâma* should be supplied (cf. below, verse 10). The last *Pâda* (cf. above, III, 5, 5, note 1) is simply untranslatable.

Verse 8

Note 1 Of the milk alluded to in the third *Pâda*?—On *nîmīk*, cf. Lanman, p. 436, Joh. Schmidt, *Pluralbildungen der Indogerm. Neutra*, p. 397.

Note 2 The water of the cows is the milk, cf. X, 12, 3. Roth (*Zeitschr. der D. Morgenl. Gesellschaft*, XLVIII, 682) also sie den Schatz der Kuhe entdeckt hatten (*vâr iva = vâram iva*).

Note 3 *Rupáḥ ágram*.

Note 4 Comp. above, III, 5, 5 with note 1, III, 5, 6, note 2.

Verse 9

Note 1 The sun, the face of the great gods (cf. I, 115, 1), accompanied by the dawn?

Verse 10

Note 1 Is the meaning of all this that Agni, shining on the altar between heaven and earth, desires, and consumes with his flames, the oblation of butter which has its home in the udder of the cow?

Verse 11

Note 1 On *ârásâ*, see Lanman, p. 492 seq., Bartholomae, *Indogermanische Forschungen*, I, 182 seq., Bechtel, Haupt-

probleme der Indogerm Lautlehre, p 262 This noun is not to be derived from the root *sās*, but from *sams*

Note 2. Compare I, 79, 2 (with note 3)

Verse 12

Note 1 Comp X, 108, 7, where the *Paṇis* say to *Saramā* réku padám álakam á gagantha ('the place is empty(?), thou hast come in vain')

Verse 13

Note 1 This verse has been treated of by Pischel, *Ved Studien*, I, 306

Verse 15

Note 1 On this comparison, see Hirzel, *Gleichnisse und Metaphern im Rígveda*, p 102 seq

MANDALA IV, HYMN 6

ASHTAKA III, ADHYĀYA 5, VARGA 4-5.

1 Stand upright for us, O Agni, Hotṛ of the sacrifice, the best performer of sacrifices among the gods For thou art the master of every thought, thou promotest the worshipper's prayer

2. The unerring Hotṛ has sat down among the people, joy-giving Agni, the wise one at the sacrifices¹. Like Savitr he has sent his light upward Like a bulder he has reared his smoke up to the sky

3¹ (The ladle) glowing, filled with gifts, with butter, is stretched forth From left to right (does Agni move) choosing the divine people Upright (stands) the (sacrificial) post like a new-born foal², well-placed, well-established it anoints the victims³.

4 After the sacrificial grass has been spread and the fire kindled, the delighted Adhvaryu has stationed himself upright Agni, the Hotṛ, chosen from of old, goes round thrice, like a shepherd

5 As Hotṛ, measuredly running, Agni, the joy-giving, sweet-tongued, the righteous, goes around by his own might His flames run forward like race-horses, all beings are afraid when he has shone forth

6 Beautiful, O fair-faced Agni, is thy aspect, who art terrible and manifold, pleasant (it is). As they have not hindered thy light by darkness, no bespatterers have left stains on thy body

7 He whose mother (?)¹ has not been hindered from giving birth, nor his father and mother when-

ever they were incited (?)² · this Agni, the purifier, well-established like Mitra³, has shone among the tribes of men,—

8 Agni, whom the twice-five sisters¹, dwelling together, have engendered among the human tribes, who awakes at dawn, who is bright like an elephant's (?)² tooth, whose mouth is beautiful, who is sharp like an axe

9¹ Agni, those golden horses of thine swimming in ghee, the red ones which go straight forward, the fleet ones, the brilliant, manly, wonderful horses, puissant stallions, have called hither the divine people.

10 Those victorious, never-tiring¹, fierce flames of thine, O Agni, which move about, hasten² to their goal like hawks, they roar mightily like the host of the Maruts

11¹ (This) hymn has been produced for thee, O Agni, when thou wert kindled May (the priest) recite the litany, mayst thou distribute (treasures) to him who sacrifices Men have set down Agni as the Hotrī, the Uṣṣ, adoring (Him), the praise of Âyu².

NOTES

The same Rīshi and metre —Verse 6=TS IV, 3, 13, 1

Verse 2.

Note 1 The text has vidātheshu Cf above, I, 31, 6 note

Verse 3

Note 1 With the first hemistich compare above, III, 19, 2 See also VI, 63, 4

Note 2 On *akrá*, see Geldner, *Vedische Studien*, I, 168

Note 3 The meaning seems to be that the sacrificial post, which has been anointed itself, imparts ointment to the victim tied to it

Verse 7

Note 1. The meaning of *sātu* is uncertain Boehtlingk-Roth give 'receptaculum' Joh Schmidt (*Kuhn's Zeitschrift*, XXV, p 29, cf Hubschmann, *Indogerm Vocalsystem*, p 75) translates 'Mutterleib,' and connects the word with *strī* If 'womb' is right, it seems to be the womb from which Agni was born

Note 2 Does this *isháu* belong to *ish*, 'to incite,' or to *ish*, 'to wish'? 'Whenever he (Agni) wishes' M M

Note 3 On the well-established *Mitra*, comp H O, *Religion des Veda*, p 186, note 1

Verse 8

Note 1 The ten sisters of course are the fingers

Note 2 In translating *atharṛyāḥ ná dāntam* I have followed the opinion of Pischel (*Vedische Studien*, I, 99) on the meaning of *atharī*, though his theory is very doubtful

Verse 9.

Note 1 With this description of Agni's horses, comp above, IV, 2, 2 3

Verse 10

Note 1 On *ayāsaḥ*, cf above, III, 18, 2, note 1

Note 2 See Geldner, *Kuhn's Zeitschrift*, XXVII, 234

Verse 11

Note 1 The second hemistich of this verse is nearly identical with V, 3, 4

Note 2 Cf *nārāmsa*, vol xxxii, p 439.

MANDALA IV, HYMN 7

ASHTAKA III, ADHYĀYA 5, VARGA 6-7.

1 This (Agni) has been established here as the first by the establishers, the *Hotṛi*, the best sacrificer who should be magnified at the sacrifices, whom *Apnavâna* and the *Bhr̥igus* have made shine, brilliant in the woods, spreading to every house

2 Agni¹ When will the splendour of thee, the god, appear in the right way² For verily the mortals have seized thee who shouldst be magnified in the houses

3 Seeing the righteous, wise one, like the heaven with the stars, who produces joy at all sacrifices, from house to house—

4 The quick messenger of *Vivasvat* who rules over all human tribes Him the *Âyus* have brought hither to every house, the light, him who belongs to the *Bhr̥igus*

5 Him the knowing one they have set down in the right way as the *Hotṛi*, the gay one with his purifying flames, the best sacrificer with his seven (forms¹)—

6 Him who is enveloped in many mothers, in the wood¹, who does not rest thereon (?)², who is brilliant, though hidden in secret, easily to be found, and striving for all that is desired.

7 When the gods rejoiced in the . . . of the herbs¹, in that udder², in the foundation of *R̥ita*³, the great Agni, to whom offerings are made with adoration, the righteous one, always approached eagerly for the sake of sacrifice.

8¹ Thou, the knowing one, hast eagerly performed the messengership of the sacrifice, looking over both ends, over the two worlds. Thou goest as a messenger, chosen from of old, thou who knowest best the ascents to heaven

9. Thy path is black Light is before thee, the red one Thy flame is speedy This is one of the wonders when the virgin conceives (thee as her) child¹, thou becomest a messenger, as soon as thou art born

10 As soon as he is born, his strength shows itself, when the wind blows upon his flame He turns his sharp tongue among the dry brushwood Even solid food he tears to pieces with his teeth

11 When he thirstily has grown strong by thirsty food¹, restless Agni appoints a thirsty messenger Consuming (the wood) he follows the .² of the wind He seems to drive forward a quick horse, the racer speeds along

NOTES

The same *Rishi* The metre is *Gagatī* in verse 1, *Anuṣṭubh* in verses 2-6, *Triṣṭubh* in verses 7-11 — Verse 1 = VS III, 15, XV, 26, XXXIII, 6, TS I, 5, 5, 1, MS I, 5, 1

Verse 5

Note 1 The seven flames or tongues of Agni? The seven *Hotris*? The seven *Ratnas*?

Verse 6

Note 1 Cf IX, 107, 18 *pāri góbhiḥ úttaraḥ sídan vāneshu avyata*

Note 2 Possibly we might conjecture *āritam*, 'who rests thereon'

Verse 7.

Note 1 On *sasāsya*, cf above, III, 5, 6, note 2 *Víyutā* seems to be a locative standing parallel with the locative *ūdhan*. We have here *sasāsya víyutā rītāsya dhāman*, quite as in V, 21, 4 the two accusatives *rītāsya yónim* and *sasāsya yónim* stand parallel. The meaning of *víyutā*, however, seems to me quite uncertain. Is it an action-noun derived from *vi-yu*, 'to separate,' 'to keep off,' or from (*vi-*) *vā*, 'to weave'? Professor Max Muller proposes 'at the removal of the grass or tinder in which the spark is kept'

Note 2 *sásmin ūdhan*, cf below, 10, 8

Note 3. Cf above, I, 147, 1

Verse 8

Note 1 With this verse, compare below, hymn 8, verse 4

Verse 9

Note 1 The wood, the child of which is Agni

Verse 11

Note 1 I take *ánnā* here as an instrumental—Compare with our passage VII, 3, 4 *trīshú yát ánnā samāvrikta gāmbhaiḥ*, X, 79, 5 *yáḥ asmaí ánnam trīshú ádádhatī*, X, 91, 7 *trīshú yát ánnā vévishat vitśhikase*, X, 113, 8 *agníḥ ná gāmbhaiḥ trīshú ánnam ávayat*

Note 2 *mellm*; cf above, III, 26, 9

MANDALA IV, HYMN 8

ASHTAKA III, ADHYĀYA 5, VARGA 8

1 I press on for you with my prayer to the all-possessing messenger, the immortal bearer of offerings, the best sacrificer

2 He, the great one, knows indeed the place of wealth¹, the ascent to heaven, may he, (therefore,) conduct the gods hither

3 He, the god, knows how to direct the gods for the righteous (worshipper), in his house He gives (us) wealth dear (to us)

4 He is the Hotṛ, he who knows the office of a messenger, goes to and fro (between men and gods), knowing the ascent to heaven

5 May we be of those who have worshipped Agni with the gift of offerings, who cause him to thrive and kindle him

6. The men who have brought worship to Agni, are renowned as successful by wealth and by powerful offspring

7. May much-desired wealth come to us day by day, may gains arise among us.

8 He (Agni), the priest of the tribes, (the priest) of men, pierces (all hostile powers) by his might as with a tossing¹ (bow)

NOTES

The same *Rīshi*. The metre is Gāyatrī — Verse 1 = SV.
I, 12, MS II, 13, 5

Verse 2.

Note 1. Comp Pischel, *Ved Studien*, II, 118

Verse 8.

Note 1 Kshīpiá evidently is an instrumental Cf kshī
práadhanvan, kshīpréshu, kshīpréna dhánvanâ, II, 24, 8

MANDALA IV, HYMN 9

ASHTAKA III, ADHYĀYA 5, VARGA 9

1 Agni, have mercy! Thou art great, who hast come to this pious man to sit down on the sacrificial grass

2 He who cannot be deceived, the zealous, the immortal has among men become the messenger of all

3. He, the joy-giving Hotṛ, is led around the sacred seat at the heaven-aspiring sacrifices And he sits down as the Potṛ also

4 Agni sits down also as (the sacrificer's) wife¹ at the sacrifice, and as the master of the house in the house, and as the Brahman²

5 Thou zealously approachest as the Upavaktṛ¹ of the people who perform the sacrificial service, and (thou approachest) the offerings of men

6 And thou zealously performest the messenger-ship for the man in whose sacrifice thou takest pleasure, in order to bear the mortal's offering (to the gods)

7 Find pleasure¹ in our rites, in our sacrifice, O Angiras Hear our call!

8 May thy unerring chariot, by which thou protectest the worshippers, encompass us from every side

NOTES

The same *Rishi* and metre.—Verse 1 = SV I, 23 Verse 8 = VS III, 36, MS I, 5, 4 5 11

Verse 4

Note 1 'Wir vermuten utâgnâ agnir adhvarê die correctur dürfte evident sein' Ludwig The same conjecture has been proposed already in 1868 by Prof Max Muller (*Chips*, 2nd ed, vol III, p 157) In my opinion the traditional text is correct

Note 2 The Brahman very probably is not the Brahman of the later ritual, but the Brâhmanâkṣamsin See H O, Religion des Veda, p 396

Verse 5

Note 1 The Upavaktrî is identical with the Prasâstrî or Maitrâvaruṇa of the later ritual H O, Religion des Veda, p 390

Verse 7

Note 1 On goshî, cf Bartholomae, Studien zur Indog Sprachgeschichte, I, 21

MANDALA IV, HYMN 10

ASHTAKA III, ADHYĀYA 5, VARGA 10

1¹ O Agni¹ May we to-day successfully perform, with thy heedfulness², this praise³ which touches thy heart, which is like a horse, like auspicious power of the mind

2 For verily thou, O Agni, hast become the charioteer of auspicious power of the mind, of real ability, and of the mighty *R̥ta*

3 Through these our hymns direct thyself hitherwards to us like the sun with its light¹, O Agni, gracious with all thy faces

4 May we to-day worship thee, O Agni, praising thee with these songs Thy roarings thunder like (the thunder) of Heaven

5 Thy sweetest aspect, O Agni, shines near us for glory's sake, now by day, now by night, like gold.

6 Like purified *ghṛta* is thy stainless body; (it is) brilliant gold that (body) of thine has shone¹, O self-dependent one, like gold

7 For even a malice which one has committed, thou verily drivest away entirely, O righteous Agni, from the sacrificing mortal¹

8 May our friendship, O Agni, our brotherhood with you, the gods, be blessed This is our navel (i e relation) in our seat, in this udder¹

NOTES

The same *Rzsh* The metre is stated to be Padapaṅkti (verses 4, 6, 7, Padapaṅkti or Ushṇih, verse 5, Mahâpada-pankti, verse 8, Ushṇih) see on this metre M M, vol xxxii, p xcvi seq, H O, Prolegomena, p 98, Kuhnau, Die Trishubh-Gagati-Familie, p 234 seq — Verse 1=SV I, 434, MS I, 10, 3 Verses 1-3=SV II, 1127-1129, VS XV, 44-46 Verses 1-4=TS IV, 4, 4, 7 Verse 1, 2, 4 = MS II, 13, 8 Verse 3=MS IV, 10, 2 Verse 6=TS II, 2, 12, 7, MS IV, 12, 4

Verse 1.

Note 1 The Avasâna in this verse ought to stand before *hr̥dispr̥sam*, not after this word, as the traditional text places it *R̥dh̥yâma*, consequently, cannot be accented

Note 2 Dr Neisser's opinion on *ôha* is different (Bezenberger's Beitrage, XVIII, 312)

Note 3 I read *stómam*, which is frequently found as the object of the verb *r̥dh*, and which in several passages receives the epithet *hr̥dispr̥s*

Verse 3

Note 1 On the syntactical form of this comparison, see Bergaigne, *Mélanges Renier*, p 95

Verse 6

Note 1 Or *roṣate*, 'shines'?

Verse 7

Note 1 The Avasâna ought to stand before *mártât* Cf above, verse 1, note 1.

Verse 8

Note 1 Cf. above, IV, 7, 7 The meaning seems to be in this sacrificial place, where the cows give milk.

MANDALA IV, HYMN 11

ASHTAKA III, ADHYĀYA 5, VARGA 11

1 Thy auspicious face, O mighty Agni, shines in the neighbourhood of the sun¹. Brilliant to see, it is seen even by night Soft to behold is the food in thy (beautiful) body²

2. O Agni, disclose (wise) thoughts for him who praises thee, (disclose) the opening, when thou, O strong-born, hast been praised with trembling Grant unto us, O very great one, such a rich prayer as thou with all the gods wilt hold dear, O brilliant one

3 From thee, O Agni, genius is born, from thee (wise) thoughts, from thee beneficent hymns From thee comes wealth adorned with heroes¹ to the thus-minded mortal who worships thee

4 From thee the racer is born that wins booty, whose energy expands round-about¹, the helpful, of true strength, from thee delightful wealth sent by the gods, from thee, O Agni, the swift and impetuous horse

5 Thee, O Agni, the pious mortals seek to win by their prayers as the first, thee the god with agreeable speech, O immortal, who drivest away malice, the household god, the lord of the house, the wise one

6 (Drive) far from us senselessness and anguish, (drive) far all ill-will from him whom thou attendest¹ Be gracious at evening, Agni, son of strength, to him whom thou, the god, attendest with welfare

NOTES.

The same *Rzshī* Metre, *Trishūbh* — Verse 1 = TS. IV, 3, 13, 1

Verse 1

Note 1 Comp above, IV, 10, 5 *roḥate upāké*

Note 2 Literally, 'in thy appearance' (*rûpé*) Thus the Soma is stated, IX, 16, 6, to purify itself *rûpé avyáye*, literally, 'in the appearance of the sheep,' i e in the filter made of sheep's hair.

Verse 3

Note 1 See Lanman, p 560, Pischel, *Ved Studien*, II, 115

Verse 4

Note 1 On *viháyāh*, see V Henry, *Les livres VIII et IX de l'Atharva-véda* (1894), p 40 (AV VIII, 2, 7)

Verse 6

Note 1 Probably the correct *Padapāṭha* reading would be, as Prof Bartholomae (*Bezenberger's Beitrage*, XV, 190) has noticed, *yám nīpāsi* (cf *Pāda d yám sākase*) If *yāt* is correct, the translation will be '(drive) far all ill-will when thou protectest (us)'—Bartholomae proposes either to change *asmát* to *asmât*, or to interpret it as an equivalent of *asmât* It is possible, though in my opinion not very probable, that the text should be changed The ablative *asmát* very frequently depends on *âré*

MANDALA IV, HYMN 12

ASHṬAKA III, ADHYĀYA 5, VARGA 12.

1 May the man who holds the sacrificial ladle and kindles thee, O Agni, who thrice prepares food for thee on this day, victoriously overcome (his foes) through his lustre, wise through the power of thy mind, O Gâtavedas

2¹. He who toiling brings fuel to thee, doing service to thy, the great (god's) face, O Agni, kindling thee at evening and at dawn—he prospers, obtains wealth, and destroys his enemies.

3 Agni is master of mighty royal power¹, Agni (is master) of gain, of the highest wealth He, the youngest, self-dependent (god) in the right way distributes treasures to the mortal worshipper

4 Whatever sin, O youngest (god), we have committed against thee in thoughtlessness, men as we are¹, make thou us sinless before Aditi, release us from (every) guilt on all sides, O Agni!

5 Even from great guilt, O Agni, from the prison of gods and of mortals—let us, thy friends, never be harmed, grant luck and weal to kith and kin

6¹. As you formerly have released, O Vasus, the buffalo cow bound by the foot, O worshipful gods, thus take away from us this distress May, O Agni, our life be further prolonged

NOTES

The same *R̥ishi* and metre — Verse 4 = TS IV, 7, 15, 6, MS III, 16, 5 Verse 5 = MS IV, 11, 1 Verse 6 = TS IV, 7, 15, 7, MS III, 16, 5, IV, 11, 1

Verse 2

Note 1 With the beginning of this verse, comp above, IV, 2, 6

Verse 3

Note 1 Comp Roth, *Zeitschr der D Morg Ges*, XLVIII, 114

Verse 4

Note 1 Grassmann is right in giving to *purushatrā* the meaning 'unter den Menschen,' and in observing with reference to our passage 'wo die Bedeutung "nach Menschenweise" (s *purushātā*) besser passt' The same is the opinion of Bohtlingk-Roth No doubt we should read *purushātā*, cf VII, 57, 4 = X, 15, 6 *yat vah āgah purushātā kārāma*, IV, 54, 3 *ākittī yāt kakrīmā purushatvātā*

Verse 6

Note 1 This verse is identical with Rig-veda X, 126, 8

MANDALA IV, HYMN 13

ASHṬAKA III, ADHYĀYA 5, VARGA 13

1 Benevolent Agni has looked on the breaking of the shining dawns, on the bestowal of treasures
Come to the dwelling of the virtuous (mortal), ye
Asvins The god Sūrya rises with his light

2 The god Savitr¹ has sent his light upward¹,
shaking his banner² like a warrior who fights for
cows³ Varuṇa and Mitra follow the law, when
they make the Sun rise on heaven

3 Him whom (the gods) dwelling in firm peace,
and never losing their object, have created for dis-
persing the darkness—Him, the Sun, the all-observer,
the seven young fallow mares carry forward

4 With (thy horses) most ready to run thou
goest¹ forward, spreading out thy web (of light),
removing (from the world) the black cloth (of dark-
ness), O god The rays of the Sun have shaken²
the darkness, and have sunk it into the waters like
a hide

5 Unsupported, unattached, spread out down-
wards-turned—how is it that he¹ does not fall down?
By what power of his does he move? Who has
seen (that)? Erected as the pillar of Heaven he
protects the firmament

NOTES

The same *Rishi* and metre — Verse 4 = TB II, 4, 5, 4

This hymn and the next evidently form a couple. They have the same number of verses, and are composed in the same metre. They are both addressed to Agni in his matutinal character, or rather to the Asvins, who are invoked to partake of the matutinal oblation (13, 1, 14, 1 4). The first verse of 13 is quite similar to that of 14, the same may be said of the second verses of the two hymns, the concluding verse of both is identical.

Verse 2.

Note 1 Cf above, IV, 6, 2

Note 2 Cf Zend *dīafsha*, 'banner'

Note 3 Cf IV, 40, 2 *sātvā bharisháh gavisháh*

Verse 4

Note 1 The Sun is addressed

Note 2 It is more natural to take *dávidhvatah* as nom plur than as gen sing (Ludwig)

Verse 5

Note 1 The Sun

MANDALA IV, HYMN 14

ASHTAKA III, ADHYÂYA 5, VARGA 14

1 Agni *Gâtavedas*, the god, has looked on the dawns that shine with all their might¹ Come hither, O *Nâsatyas*², wide-ruling (gods), on your chariot to this our sacrifice

2 The god *Savitri* has sent his shine upward, producing light for the whole world The Sun, shining with his rays, has filled Heaven and Earth and the air

3 The red one¹, carrying hither (bliss)², has come with her light, the great, brilliant one, shining with her rays *Ushas*, the goddess, awakening (all beings) to welfare, goes along on her well-yoked chariot

4 May those chariots and horses, most ready to drive, drive you¹ hither at the break of dawn For these *Somas* are for you¹ that you may drink the honey-drink² Rejoice, O manly ones, at this sacrifice

5 = IV, 13, 5

NOTES

The same *Rishi* and metre—No verse of this hymn occurs in the other *Samhitâs* On the parallelism in which IV, 14 stands to IV, 13, see the introductory note on IV, 13

Verse 1

Note 1 On *mâhobhiz*, see vol xxxii, p 196 seq (I, 165, 5, note 3) Here the word refers to the powerful light of

the dawn, not of Agni, cf VI, 64, 2 úshaḥ devī rókamānā máhobhiḥ

Note 2 On the mention of the Násatyas (Asvins) in this connection, compare the introductory note on IV, 13

Verse 3

Note 1 The Dawn as before

Note 2 That an object like 'bliss' is to be supplied, is shown by such passages as I, 48, 9 úshaḥ áváhantī bhūrī asmábhyam saúbhagam, I, 92, 3 (the Dawns) ísham váhantīḥ sukrīte sudánave, I, 113, 15 (the Dawn) áváhantī póshyā váryāni

Verse 4

Note 1 The text has the dual of the pronoun The Asvins are addressed

Note 2 It is the peculiar character of the Asvins that they drink mádhu, see Hillebrandt, Vedische Mythologie, vol 1, p 239 seq H O, Religion des Veda, p 208, note 4, p 367, note 2

MANDALA IV, HYMN 15

ASHṬAKA III, ADHYĀYA 5, VARGA 15-16

1 Agni, the Hotṛ, he who is a strong horse, is led around at our sacrifice, the god worshipful among the gods

2 Agni goes thrice¹ around the sacrifice, like a charioteer, conveying the enjoyment² to the gods

3 Agni, the lord of booty, the sage, has circumambulated the oblations, bestowing treasures on the worshipper

4 This (is the Agni) who is kindled in the front for Devavâta's son, the *Sriṅgaya*¹, the brilliant (god), the deceiver of foes.

5 May the strong mortal be the master of this (god), of an Agni like this, with sharp teeth and bountiful

6¹ Him they clean day by day like a racer that wins (booty), like (Soma), the red young child of Heaven²

7 When Sahadeva's son, the prince, thought of me with two bay horses¹, I rose up like one who is called

8 And immediately I accepted from Sahadeva's son, the prince, those adorable two bay horses which he offered me

9 May this prince Somaka, Sahadeva's son, live long, for your sake, O divine Asvins¹

10 Give long life, O divine Asvins, to this son of Sahadeva, the prince¹

NOTES.

The same *R̥ishi* Metre, *Gāyatrī* —Verses 1-3 = TB III, 6, 4, 1, MS IV, 13, 4 Verse 3 = SV I, 30, VS XI, 25, TS IV, 1, 2, 5, MS I, 1, 9

The first three verses are characterised by the constant allusions to Agni's being carried around, and, in connection therewith, by the frequent repetition of the preposition *pāri*. Probably these verses formed an independent *Trika*-hymn, the position of which would be according to the laws of arrangement of the *Samhitā*, this *Trika* seems, consequently, to belong to the original collection of hymns. The verses 4-10, on the other hand, or at least the verses 7-10, would seem to be a later addition, the verses 4-6 can be considered as a *Trika* belonging to the original *Samhitā*, though in this case it is difficult to explain why the verses 7-10, which do not contain any reference to Agni, have been inserted here at the end of the series of Agni hymns. Another argument against the separation of the verses 4-6 from the rest of the *Sūkta* is the mention of the prince *Sr̥iṅgaya* in verse 4 verses 7-10 refer to a prince *Somaka Sāhadevya*, and we know from the *Aitareya Brāhmaṇa* (VII, 34, cf. *Satapatha Brāhmaṇa* II, 4, 4, 4) that this prince also belonged to the *Sr̥iṅgaya* tribe.

Verse 2

Note 1 Cf. above, IV, 6, 4

Note 2 I e the offering which the gods enjoy

Verse 4

Note 1 This *Sr̥iṅgaya* *Daivavāta* is mentioned also in VI, 27, 7

Verse 6

Note 1 The first *Pāda* of this verse is identical with the first *Pāda* of VIII, 102, 12

Note 2 The red young child of Heaven seems to be the Soma. The Soma frequently is called arushá ('red'), and is said to be cleansed by men, in IX, 33, 5, 38, 5, the expression *diváh sísuh* ('the young child of Heaven') is used with regard to him.

Verse 7

Note 1 I e. when he thought of presenting me with the two horses.

MANDALA V, HYMN 1.

ASHTAKA III, ADHYÁYA 8, VARGA 12-13

1 Agni has been wakened by the fuel of men, in face of the Dawn who approaches like a milch-cow His flames stream forward to the sky like quick (birds) that fly up to a branch

2 The Hotri has been wakened that there may be sacrifice for the gods Gracious Agni has stood upright in the morning When he has been kindled, his brilliant stream of flames has been seen The great god has been released from darkness

3 When he has wakened the string of the crowd (of worshippers)¹, the bright Agni anoints himself with bright cows² Then the Dakshinâ is yoked, striving for gain¹ He who stands upright has, by the sacrificial ladles, sucked her who lies extended⁴

4 Towards Agni the minds of the pious turn together as (all) eyes (turn) to the sun When both Dawns of different colour¹ give birth to him, the white racer is born at the beginning of days

5. For He, the noble one, has been born at the beginning of days, the red one has been laid down in the woods that have been laid down Agni, the Hotri, the best sacrificer, has sat down, bestowing his seven treasures on every house

6 Agni, the Hotri, the best sacrificer, sat down in the mother's lap, in the sweet-smelling place, the young sage growing up in many places, the righteous one, the supporter of tribes, and kindled in their midst

7. They magnify with adorations that priest efficacious at sacrifices, Agni the Hotṛi, who has spread himself over heaven and earth according to Rīta, they groom (Agni), the own racer (of men), with Ghrīta

8 He who likes to be groomed, is groomed in his own (abode), the house-friend¹, praised by sages, our auspicious guest, the bull with a thousand horns who has the strength of such a one O Agni¹ By this power thou surpassest all other (beings)

9 O Agni¹ Thou overtakest all other (beings) in one moment (for the sake of him) to whom Thou hast become visible as the fairest one, thou who shouldst be magnified, the wonderful, brilliant one, the beloved guest of human clans.

10 To thee, O youngest (god), the tribes bring tribute, O Agni, from near and far Behold¹ the grace of the most glorious (god)¹ Mighty, O Agni, is thy great and glorious shelter

11 Mount to-day, O shining Agni, the shining car, in the neighbourhood of the worshipful (gods) Knowing the paths, the wide air¹, bring hither the gods that they may eat the oblation

12 We have pronounced an adoring speech to the holy sage, to the manly bull Gavishṭhīra adoringly has sent his song of praise to Agni as the gold (i.e. the sun) far-reaching (is sent by the gods upward) to the sky

NOTES

The Rīshis are Budha Ātreya (cf verse 1, ábodhi) and Gavishṭhīra Ātreya (cf verse 12) The metre is Trishṭubh — Verse 1 = SV I, 73, AV XIII, 2, 46, VS XV, 24; TS

IV, 4, 4, 1 Verses 1-2=MS II, 13, 7 Verses 1-3=SV II, 1096-1098 Verse 5=TS IV, 1, 3, 4 Verse 6=MS IV, 11, 1, TB I, 3, 14, 1 Verse 9=TB II, 4, 7, 10 Verse 10=MS IV, 11, 4, TB II, 4, 7, 9 Verse 12=MS II, 13, 7, TB IV, 4, 4, 2, VS XV, 25

Verse 3

Note 1 The meaning seems to be when Agni has set into motion the string (representing the prayers, &c) by which the worshippers tie and instigate him and the other powers of the sacrifice Cf IV, 1, 9 *prá tám* (scil *agním*) *mahyā rasanáyā nayantī*, IX, 87, 1 *ásvam ná tvā* (scil *sómam*) *vágínam margáyantaḥ ákkha barhiḥ rasanábhiḥ nayantī* See also I, 163, 4 5

Note 2 I e with bright *ghṛta*

Note 3 The *Dakṣiṇā* or sacrificial gift offered by the *Yagamāna* to the ministrant priests, is represented here as a car which is yoked in the morning Cf Bergaigne, *Rel Védique*, I, 128, III, 283

Note 4 'He who stands upright' is Agni, 'she who lies extended' seems to be the cow, i e the *ghṛta* which Agni sucks by means of the sacrificial ladles —See also Pischel, *Vedische Studien*, II, 113, from whose interpretation I differ

Verse 4

Note 1 I e Night and Dawn

Verse 8

Note 1. I cannot adopt the conjectures of Bartholomae (*Bezenberger's Beitrage*, XV, 197) on *své dāmūnāḥ*

Verse 10

Note 1 The human worshipper seems to be addressed, the 'most glorious one' is very probably Agni

Verse 11

Note 1 *Vidvān*, which may be construed with the genitive or with the accusative, stands here with both cases

MANDALA V, HYMN 2.

ASHṬAKA III, ADHYĀYA 8, VARGA 14-15

1 The young mother carries in secret the boy confined¹, she does not yield him to the father People do not see before them his fading² face laid down with the Arāti³

2 Who is that boy, O young woman, whom thou, the Peshî¹, carriest² It is the queen who has borne him Through many autumns the fruit of the womb has increased I saw him born when his mother gave birth to him

3 I saw him the gold-toothed, brilliant-coloured preparing his weapons far from his dwelling-place¹ After I have offered to him the ambrosia cleared (from all impure mixture)²—what may the Indra-less, the hymnless do to me²

4 I saw him, the highly shining (Agni), walking far from his dwelling-place, like (a bull) together with the herd¹ Those (women) have not held him, for he has been born The young women become grey².

5 Who have separated my young bull from the cows that¹ had no cow-herd, not even a stranger² May those who have held him, let him loose May he, the knowing one, lead the cattle towards us

6 Him, the king of dwellings (?)¹, the dwelling-place of people, the Arâtis have laid down² among men May the spells of Atri loose him May the reproachers become reproachable (themselves)

7 Thou hast loosed the bound Suna/sepa from

the thousand sacrificial posts , for he toiled (worshipping thee) Thus, O Agni, loose from us the fetters, O knowing Hotrī, sitting down here.

8¹ For thou hast gone away² from me, because thou wert angry , (this) the protector of the laws of the gods³ has told me (But) Indra, the knowing one, has looked after thee Instructed by him, O Agni, I have come hither

9. Agni shines with mighty light , he makes all things visible by his greatness He conquers godless, wicked wiles He sharpens his two horns in order to pierce the Rakshas

10 And may the roarings of Agni mount up to the sky, with sharp weapons in order to kill the Rakshas In his rapture his flames break down (everything), the godless hindrances do not hold him back

11 This song of praise, O strong-born (Agni), I, the priest, have fashioned for thee, as a skilful workman (builds) a chariot¹ If thou acceptest that (praise), O god Agni, may we conquer thereby waters together with the sun

12 May the bull¹ with mighty neck, grown strong, with no foe to resist him, get together the niggard's wealth Thus the immortal (gods) have spoken to this Agni may he grant protection to the man who has spread the Barhis , may he grant protection to the man who brings offerings

NOTES

The *Rīshi* of verses 1, 3-8, 10-12 is Kumāra Ātreya, or *Vṛṣa Gāna* , or both are the *Rīshis* of these verses Of the verses 2 and 9 *Vṛṣa* alone is the *Rīshi* The metre is

Trishubh (verse 12, Sakvari) — Verse 9 = AV. VIII, 3, 24. Verses 9, 10 = TS I, 2, 14, 7 Verse 11 = TB II, 4, 7, 4.

A part of this hymn is very obscure. I do not think, as does Prof Geldner (*Festgruss an Roth*, 192), that the story of the *Sātyāyanakam* (see *Sāyana's* commentary, and compare *Pañkavimsa Brāhmaṇa* XIII 3, 12), of the Purohita *Vriṣa*, who dives with the king on the royal chariot and kills a boy, throws any real light on the difficult points of the hymn. Nor does it seem to me that, as is the opinion of Prof Hillebrandt (*Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XXXIII, 248 seq.), the first six verses, which Hillebrandt considers as an independent hymn, contain a description of how the fire which they try to produce by the attrition of the *Araṇis*, does not appear. In my opinion the hymn—which is really one hymn as the tradition gives it—is a prayer of a person who suffers, who feels himself bound by the fetters of distress (verse 7) and persecuted by the power of *Rakshas* (verses 9, 10). *Agni*, formerly resplendent, has decayed and has forsaken him: may *Agni* be restored to his former might (verse 6), and may we ourselves be released from all distress (verse 7, &c). Possibly the hymn is connected with the rite of *Punarādheya*, where the sacrificial fire which has brought no luck to the sacrificer, is extinguished, and after an interval a new fire is established (*H O, Religion des Veda*, p. 353). There may of course be other special points, beyond the reach of our conjectures, which, if known, would elucidate several of the obscure allusions so frequent in the first verses of the hymn.

Verse 1

Note 1 The boy very probably is *Agni*—With the words *sāmubdham gūhā bībhartī*, cf I, 158, 5 *sūsamubdham ava-ādhuḥ*.

Note 2 Not without hesitation I translate *mināt* as if it were the middle *minānām*. Possibly the word means 'which violates (the ordinances),' i.e. which does not shine and bring luck to men as it usually does. *Ná* seems, as it

usually does (cf Delbruck, *Altindische Syntax*, p 543), to belong to the whole clause, and not to *minát*

Note 3 Bohtlingk-Roth and Grassmann conjecture *aratnáu*, Hillebrandt, *arâtáu*, Geldner (*Festgruss an Roth*, 192), *árâtau* Geldner seems to be right (cf verse 6), though it will scarcely be possible to determine what concrete being was here thought of Geldner says, 'Gemeint ist die *Pisâkikâ*, welche die Gluth des Feuers entführt hat,' but, as has already been observed, I do not think that this traditional story on the meaning of our hymn is of any real value

Verse 2

Note 1 The meaning of *Peshî* is unknown The word seems anyhow to describe the wrong mother as low or contemptible Agni is degraded by sojourning with her, while his proper nature is glorious, for he is the queen's son

Verse 3

Note 1 Agni has forsaken his proper dwelling

Note 2 On *viprîkvat*, cf Taitt *Samhitâ* III, 1, 6, 2 *yunágmi tísrah viprîkah sūryasya te*, Vâg *Samhitâ* IX, 4 *samprîkau sthah sám mâ bhadréna prîntam*, *viprîkau sthah ví mâ pâpmánâ prîntam* *Vi-prîk* seems to mean, consequently, 'to free something from an admixture,' and *amṛitam viprîkvat* seems to be ambrosia in which dwells the power of getting free from bad admixtures Thus in the passage quoted from the Taitt *Samhitâ* the Sun is referred to as thrice cleared from all impure elements It is quite uncertain whether the expression used here refers or not to the myth of the churning of the ocean (Geldner, loc cit), and I do not think that we should translate *amṛitam viprîkvat*, as Geldner does, 'das was sich als Nektar ausscheidet'

Verse 4

Note 1 I read with Bohtlingk-Roth *sumádyûtham*

Note 2 The young women seem to be hostile beings of

the same kind as the young woman mentioned in verse 2 They try to seize Agni, but he has been born already; his fiery, unassailable nature has been formed I do not pretend to know what it means that then those female foes become grey with age 'I think they are the Dawns who hold Agni in the dark, but when he escapes and is actually born, they, the Dawns, become grey' M M

Verse 5

Note 1 The relative pronoun *yéshâm* seems to refer both to the bull (*maryakâm*) and to the cows (*góbhiḥ*) The bull probably is Agni who has been separated from the cows, i.e. the oblations, prayers, &c (?) 'Possibly the bull Agni, the rising sun, has been separated from the cows, the clouds or dawns' M M

Verse 6

Note 1 *Vasām rāgānam* I cannot follow the interpretation of Pischel, *Vedische Studien*, I, 210

Note 2 Or *nī daduḥ*, 'they have bound him'? Cf *áva sṛigantu* in the third Páda, and *nīditam* in verse 7

Verse 8

Note 1 The whole verse is nearly identical with X, 32, 6

Note 2 I consider *aiyeḥ* (cf Bartholomae, *Arische Forschungen*, II, 72, 76, *Studien zur Indogermanischen Sprachgeschichte*, I, 21) as 2nd sing pluperfect of the root 1

Note 3 *Varuza* ?

Verse 11

Note 1 With the second Páda compare I, 130, 6, V, 29, 15

Verse 12

Note 1 The bull of course is Agni

MANDALA V, HYMN 3

ASHṬAKA III, ADHYĀYA 8, VARGA 16-17

1 Thou, O Agni, art Varuṇa, when born, thou becomest Mitra when kindled In thee, O son of strength, the Viśvedevās (dwell) Thou art Indra for the mortal worshipper

2 Thou becomest Aryaman when thou bearest¹ the secret name of the maidens, O self-dependent one They anoint (thee) with cows² like the well-established Mitra³, when thou makest husband and wife one-minded

3 For thy glory the Maruts have cleansed themselves¹, who are thy fair and brilliant offspring, O Rudra²! The footprint of Viṣṇu which is put down in the highest place therewith thou protectest the secret name of the cows

4 By thy beauty, O god, the gods are beautiful to behold¹ Assuming many (powers or goods) they attached themselves to immortality Men have set down Agni as the Hotṛ, the Uṣṣ, honouring (him), the praise of Āyu²

5. There is no (other) Hotṛ before thee, a better sacrificer¹, no one surpasses thee, O self-dependent one, by wisdom And that house of which thou art the guest, he², O god, will overcome the mortals by his sacrifice

6 May we overcome the mortals, O Agni, protected by thee, striving for wealth, awaking (thee) with offerings, may we (overcome mortals) in the contest, in the distribution¹ of days, may we (overcome them) by wealth, O son of strength¹

7. If a man should turn upon us sin or guilt, bring ye the evil on him who pronounces evil spells (against us) Destroy, O knowing one, such a curse, O Agni, (of a man) who injures us by falsehood

8 Thee, O god, the ancient (mortals) have made their messenger at the break of this (dawn), and have sacrificed with their oblations, when thou goest along, O Agni, in the abode of wealth, a god kindled by the mortals and by the Vasus

9 Protect the father—drive away (evil) as the knowing one—(the father) who is considered¹ as thy son, O son of strength² When, O sapient (Agni), wilt thou look upon us? When wilt thou, who knowest *Rita*, requite (human deeds)?

10 The father¹ adoring gives many names to thee, O Vasu, if thou shouldst take pleasure therein Will not Agni, delighting in his divine power, grant us his favour, he who has grown strong?

11 Thou indeed, O Agni, youngest one, bringest thy praiser across all dangers Thieves have been seen and deceitful men, dishonest people have come with unknown designs

12 These our processions have been directed towards thee Yes, to thee, the Vasu, this guilt has been confessed Verily this Agni, grown strong, will never surrender us to the curse nor to him who does harm to us

NOTES.

The *Rishi* is Vasuśruta Ātreya, the metre is Trishṭubh — No verse of this hymn occurs in the other *Samhitās*

Verse 2

Note 1 I think that we must read *bībharshi*

Note 2 I e with butter

Note 3 On Mitra as the god of alliances, and the anointing of Mitra—possibly of an object that represents Mitra—see H O, *Religion des Veda*, p 186, note 1. Cf also Pischel, *Vedische Studien*, I, 92 seq

Verse 3

Note 1 I e they have adorned themselves Cf VII, 39, 3 *urāṁ antárikṣhe māgayanta subhrāh*

Note 2 Rudra of course is here a name of Agni

Verse 4

Note 1 *Sudṛṣaḥ*, which I have translated as nom plur, may also be understood as gen sing 'by thy beauty, who art beautiful to behold, O god, the gods, assuming, &c'

Note 2 Cf *Narāsaṁsa* —This hemistich is nearly identical with IV, 6, 11

Verse 5

Note 1 Comp above, III, 17, 5

Note 2 The construction is rather free

Verse 6

Note 1 *Vidátheshu áhnām* cf above, I, 31, 6, note 2 (p 26 seq)

Verse 9

Note 1 See Neisser, *Bezenberger's Beiträge*, XVIII, 310

Note 2 Bergaigne (*Religion Védique*, II, 103) proposes to read *yodhi* without accent and to derive it, as Delbruck does, from *yu* (not from *yudh*), he translates the first hemistich 'Protège-nous, écarte le père qui passe pour ton fils' I think that he is right as to the verb *yu*, but that the accent of *yódhi* is correct, the words *yódhi vidván* form a parenthesis Agni is invoked to protect the father of the sacrificing tribe (comp verse 10), or the father of

Agni himself, i.e. the sacrificer or the priest, who is himself considered, at the same time, as the son of Agni (see Bergaigne, I, 37 seq., Geldner, *Vedische Studien*, I, 167).

Verse 10

Note 1 'The father' may either be the father spoken of in verse 9 (see verse 9, note 2) Or the word may refer to Agni 'He who adores thee, gives many names to thee, if thou, the father, O Vasu, &c'

MANDALA V, HYMN 4

ASHTAKA III, ADHYÂYA 8, VARGA 18-19

1. Thee, O Agni, the treasure-lord of treasures,
I gladden at the sacrifices, O king! May we,
striving for gain, conquer gain through thee, may
we overcome the hostilities of mortals

2 Agni, the bearer of oblations, our ever-young
father, is mighty, brilliant, beautiful to behold among
us Shine (on us) food with a good household¹
Turn all glory towards us²

3 Establish Agni as the Hotri, the sage of the
clans, the lord of human clans, the bright purifier,
whose back is covered with ghee, the omniscient
May he obtain the best goods (for us) among the
gods

4 Enjoy thyself, O Agni, joined with Idâ, uniting
thyself with the rays of the sun Enjoy our fuel,
O Gâtavedas, and bring the gods hither that they
may eat our offerings

5 Welcome, as our household-god and the guest
in our dwelling, come to this our sacrifice as the
knowing one Dispelling, O Agni, all (hostile)
attempts, bring to us the possessions of those who
are at enmity with us

6 Drive away the Dasyu with thy weapon,
creating strength for thy own body When thou
bringest the gods across (to us), O son of strength,
then, O manliest Agni, protect us in (our striving
for) gain

7 May we worship thee, O Agni, with hymns,
with offerings, O purifier with glorious light Stir for
us wealth with all goods, bestow on us all riches¹

8 Enjoy, O Agni, our sacrifice, our offering,
O son of strength who dwellest in three abodes
May we be well-doers before the gods Protect us
with thy thrice-protecting shelter

9 Bring us across all difficulties and dangers,
O Gâtavedas, as with a boat across a river Agni,
being praised with adoration as (thou hast been
praised) by Atri, be a protector of our bodies

10 When I, the mortal, call thee, the immortal,
thinking of thee with humble mind¹, bestow glory
on us, O Gâtavedas, may I attain immortality,
O Agni, with my offspring

11 The well-doer to whom thou, O Agni Gâtavedas, createst pleasant freedom, will happily attain
wealth with horses and sons, with valiant men and
cows.

NOTES

The same *Rishi* and metre — Verse 1 = TS I, 4, 46, 2
Verse 2 = TS III, 4, 11, 1, MS IV, 12, 6, 14, 15 Verse
5 = AV VII, 73, 9, TB II, 4, 1, 1, MS IV, 11, 1 Verse
9 = TB II, 4, 1, 5, TĀ X, 2, 1, MS IV, 10, 1 Verses
10, 11 = TS I, 4, 46, 1

Verse 2

Note 1 According to the traditional text, *su-gârhapatyâh*
must be an epithet of *ishah*. But the conjecture of
Bohtlingk-Roth, *su-gârhapatyâh*, has great probability
'as the good protector of our household, shine food on us'
Cf AV XII, 2, 45 = TB I, 2, 1, 20

Note 2 The second hemistich is nearly identical with
III, 54, 22

Verse 10

Note 1 See Pischel, *Vedische Studien*, I, 221

MANDALA V, HYMN 5

ASHTAKA III, ADHYĀYA 8, VARGA 20-21.

ĀPRÎ HYMN

1 Sacrifice sharp *ghṛīta* to the well-kindled light,
to Agni *Gâtavedas*.

2. May the unbeguiled *Narâsamśa* make this
sacrifice ready, for he is a sage with honey in his
hand

3¹ Agni, magnified by us, bring hither to our
help the bright, beloved Indra, with easy-going
chariots

4 Soft like wool¹ spread thyself (O *Barhis*) The
hymns have been sung to thee. Be to us for success,
O beautiful (*Barhis*)!

5 O divine, easily passable doors, open your-
selves for our protection Fill the sacrifice (with
bliss) further and further!

6 We approach (with prayers) Night and Morn-
ing, whose face is beautiful, the increasers of vital
strength, the two young mothers of *Rita*

7 On the wind's flight, magnified, ye two divine
Hotṛis of man, come hither to this our sacrifice

8¹ I¹â, Sarasvatî, and Mahî, the three comfort-
giving goddesses, they who do not fail, shall sit
down on the sacrificial grass

9 Come hither as a friend, *Tvashtṛi*, and mighty
in welfare, and also by thyself, protect us in every
sacrifice

10 Where thou knowest, O tree (i. e. sacrificial

post), the secret names of the gods, to that place make the offerings go

11 Svâhâ to Agni and Varuṇa ! Svâhâ to Indra and the Maruts ! Svâhâ to the gods for our offering !

NOTES

The same *Rishi* Metre, Gâyatri — Verse 1 = VS III, 2
Verse 9 = TS III, 1, 11, 2 Verse 10 = TB III, 7, 2, 5

Verse 3

Note 1 The first hemistich is identical with I, 142, 4

Verse 4

Note 1 On *ūrṇa-mradāk*, see Lanman, Noun-Inflection, p 560

Verse 8

Note 1 This verse is identical with I, 13, 9

MANDALA V, HYMN 6

ASHTAKA III, ADHYĀYA 8, VARGA 22-23.

1. I think of that Agni who is a Vasu, to whom the milch-cows go home, the swift horses (go) home, (our) own racers (go) home. Bring food to thy praisers !

2 He is Agni who is praised as the Vasu, he to whom the milch-cows come together, and the quickly running horses, and the well-born liberal patrons Bring food to thy praisers !

3 For Agni, dwelling among all tribes, gives a racer to the clan Agni (gives a racer) that is truly helpful for (winning) wealth¹ he (the racer) being well cherished, will attain precious gain Bring food to thy praisers !

4 May we kindle thee¹, Agni, O god, the brilliant, never ageing, in order that yon highly miraculous fuel of thine² may shine in the sky Bring food to thy praisers !

5 To thee¹, O Agni, our oblation is offered with a *Rik*, O lord of bright splendour, highly brilliant, wonderful lord of the clan, carrier of oblations ! Bring food to thy praisers !

6. Those Agnis make everything precious prosper in the Agnis, they drive forward (precious wealth), they incite it, they speed it hither in the due way¹. Bring food to thy praisers !

7. Those flames of thine, O Agni, the racers, have boasted mightily—they who with the flight of their

hoofs have made tremble¹ the stables of the cows
Bring food to thy praisers¹

8 Bring fresh food with fine dwellings, O Agni,
to us, thy praisers¹ May we be of those who have
praised (thee), who have thee as their messenger,
house by house Bring food to thy praisers¹

9 Thou warmest in thy mouth, O highly brilliant
one, the two (sacrificial) ladles full of butter And
mayst thou fill us (with gifts) at our hymns, O lord
of strength¹ Bring food to thy praisers¹

10 Thus¹ they have driven, they have led²,
Agni in the due way by prayers and sacrifices. May
he bestow on us plenty of valiant men, and that
plenty of swift horses (wished for)³ Bring food to
thy praisers¹

NOTES

The same *Rishi* The metre is Pankti—Verse 1=SV
I, 425 Verses 1-2=VS XV, 41, 42, MS II, 13, 7
Verses 1, 3, 2=SV II, 1087-1089 Verse 3=TB III, 11,
6, 4 Verse 4=SV I, 419, AV XVIII, 4, 88, MS II,
13, 7 Verses 4, 5, 9=SV II, 372-374, TS IV, 4, 4, 6
Verse 9=VS XV, 43, TS II, 2, 12, 7

Verse 3

Note 1 At first sight the conjecture of Bohtlingk-Roth
and Grassmann, *rayīm*, is very tempting, cf IX, 12, 9
rayīm su-ābhúvam, X, 122, 3 *rayīnā su-ābhúvā*.
I believe, nevertheless, that on closer examination the
traditional text will prove correct *Sá prítáh* evidently
refers to the racer (*vāgín*) cf I, 66, 4=69, 5 *vāgī ná prítáh*
(cf also X, 101, 7 *prīṇitá árvān*) then it follows that
su-ābhúvam also refers to the racer, and *rāyé* (cf I, 100, 16;
III, 53, 16) will be quite right

Verse 4

Note 1 *Te* stands for the accusative, see Pischel, *Zeitschrift der Deutschen Morgenland Gesellschaft*, XXXV, 715, Delbruck, *Altindische Syntax*, p 205

Note 2 This refers to the sun By kindling the sacred fire men make the sun rise See H O, *Religion des Veda*, p 110

Verse 5

Note 1 The pronoun 'to thee' stands twice, *te* in the first Pāda (where it is repeated from the first Pāda of verse 4, *á te agne*), and *túbhyam* (or rather *túbhya*) in the fourth Pāda, unless we construe *te havíh*

Verse 6

Note 1 See Pischel, *Vedische Studien*, II, 127

Verse 7

Note 1 See Gaedicke, *Der Accusativ*, p 57

Verse 10

Note 1 On the nasalization of *evāñ*, cf H O, *Prolegomena*, p 469 seq

Note 2 Pischel (*Vedische Studien*, II, 127) explains *aguḥ* as *agush*, the contrary of *sagūsh* Bartholomae (*Studien zur Indogermanischen Sprachgeschichte*, II, 159, note 2, cf *Indogermanische Forschungen*, III, 108, note 1) conjectures *águr* (= *ágman*) *yamuḥ* 'sie haben ihn jetzt auf seiner Bahn festgehalten' I believe, as Sáyana does, that this *aguryamuḥ* contains two independent verbs, *aguḥ* and *yamuḥ*, which are quite correct forms of the roots *ag* and *yam* (see Delbruck, *Altindisches Verbum*, p 65) As to *ag*, cf VI, 2, 8 *agyáse ágne vâgĩ ná*, V, 30, 14 *átyaḥ ná vâgĩ raghúh agyámānaḥ*, as to *yam* II, 5, 1 *sakéma vâgĩnaḥ* (i e *agnéh*) *yámam* But should not the accent be *yamúḥ*?

Note 3 The fourth Pāda is identical with VIII, 6, 24

MANDALA V, HYMN 7.

ASHṬAKA III, ADHYĀYA 8, VARGA 24-25

1 O friends, (bring) together your united food and praise to Agni, the strongest (god) of (human) dwellings, the offspring of Vigour, the mighty one—

2 At whose onslaught¹, wherever it be, men rejoice in the seat of men, whom the worthy ones kindle, whom (human) creatures produce

3 When we get together the food and the offerings of men, he has grasped, with the strength of his splendour, the rein of *Rṛta*

4 He indeed produces light even by night to him who is afar, when he, the ever-young purifier, destroys the lords of the forest

5 He at whose officiating (men) pour down the offering of their sweat on the paths—to Him who is noble by his own nature, the worlds have risen as to ridges (of hills)—

6 He whom the mortal has acquired, the much-desired (god), for the refreshment of every one, the sweetener of nourishment, the homestead for the *Āyu*—

7 He indeed, the beast, mows off deserts and habitable land like a mower, the golden-bearded with brilliant teeth, the *Rṛbhu* of undecaying strength

8 The bright one for whom (the *ghṛṛta*) streams (quickly) like an axe¹, as at (the sacrifice of) Atri Him the well-bearing mother has born, as soon as² she had enjoyed love³

9 He who satisfies thee for refreshment, O Agni

who drinkest butter mayst thou bestow splendour,
renown, and (wise) mind on such mortals¹

10 Thus I have seized upon the spirit of Adhriṣṭ(?)
as upon a head of cattle given by thee¹. May then
Atri, O Agni, overcome the Dasyus who do not
give (to the Brahmans), may Isha overcome the
men (who do not give)

NOTES.

The *Rishi* is Isha Ātreya (cf. verse 10), the metre is Anuṣṭubh (verse 10, Pankti)—Verse 1=VS XV, 29, TS II, 6, 11, 4, IV, 4, 4, 3, MS IV, 11, 1 Verses 2, 3 =TS II, 1, 11, 3, MS IV, 12, 4

Verse 2

Note 1 Yásya sám-*ritau* see I, 127, 3

Verse 8

Note 1 With the expression *svádhitī-iva rīyate* (Lanman, Noun-Inflection, p. 375), compare V, 48, 4 *rītīm parasóh-iva*. Of course we must ask what is the thing that streams so brightly and quickly as an axe moves? The thing in question is stated to stream (*rīyate*) for Agni now as it did at Atri's sacrifice. The expression 'as at Atri's sacrifice' seems to show that something like prayers or libations is alluded to. The verb *rīyate*, on the other hand, seems to point either to rivers, or to streams of Soma or of *Ghrīta*. Thus, considering that *Ghrīta* is mentioned much more frequently in connection with Agni than Soma, we are led to the conclusion that the poet speaks here of streams of *Ghrīta*. Should we not for *súḥī* read *súḥī*, which would be here as in IV, 1, 6, VI, 10, 2, IX, 67, 12, an epithet of *Ghrīta*? 'He for whom the bright (*Ghrīta*) streams quickly like an axe' The origin of the reading

súk may easily be accounted for, the word was thought to refer to Agni—Another interpretation of this hemistich has been given by Benfey, *Vedica und Linguistica*, p. 177

Note 2. *Krâná* cf I, 58, 3, note 1 (p. 47)

Note 3 'Sobald sie den Liebesgenuss erlangt hatte' Pischel, *Ved. Studien*, I, 71

Verse 9

Note 1 The first hemistich speaks of the worshipper in the singular, the second in the plural

Verse 10

Note 1 This hemistich is quite obscure. With manyúm á dade, cf., for instance, X, 48, 2 *dásyubhyah pári nr̥mnám á dade*. *Adhr̥gaḥ* may be the genitive of a proper name, as I have translated it, but this is quite doubtful. Was the hymn intended for a charm in which the sacrificer seized a head of cattle which represented the spirit of an enemy, and thus deprived that enemy of his courage?

MANDALA V, HYMN 8

ASHṬAKA III, ADHYĀYA 8, VARGA 26

1 Thee, O Agni, the men who love *Rita* have kindled, the ancient ones thee the ancient, for the sake of bliss, O (god) who art produced by strength, the highly-brilliant, worshipful, in whom all refreshment dwells, the household god, the lord of the house, the chosen

2 Thee, O Agni, the clans have set down, the ancient guest, the flame-haired lord of the house, with mighty light, with many shapes, the winner of prizes, giving good shelter and good help, who is busy among the decayed (wood)¹

3 Thee, O Agni, the human clans magnify, who knowest (the art of sacrificial) libations, who separatest (what was mixed)¹, the highest bestower of treasures, who, (though) dwelling in secret, O blessed one, (yet) art visible to all, mightily roaring, an excellent sacrificer, shining with ghee

4 Thee, O Agni, the supporter, we always have praised with our songs and have sat down near thee with adoration. Thus being kindled, O Angiras, be pleased with us, as a god through the mortal's brilliant (offering)¹, with thy glorious splendours

5 Thou, O Agni, manifold-shaped, bestowest vigour on every house in thy ancient way, O much-praised one¹. Thou rulest with might over much food. This impetuousness of thine, when thou rushest forward impetuously, is not to be defied.

6 Thee, O Agni, when kindled, O youngest one, the gods have made their messenger and bearer of

oblations Thee who extendest over wide spaces, who dwellest in ghee, into whom offerings are poured, they have made their eye, impetuous, stirring thoughts

7 Thee, O Agni, on whom offerings of ghee are poured, (men) desirous of thy favour have kindled from of old with good fuel Thus, grown strong, increased by the plants, thou spreadest thyself over the terrestrial spaces

NOTES

The same *Rishi* Metre, *Gagatī*—Verse 3 = TS III, 3, 11, 2. Verses 6, 7 = TB I, 2, 1, 12

Verse 2

Note 1 The *Padapāṭha* gives *garat-viśham* I prefer this explanation to *gara-dviśham* ('who hates decay')

Verse 3

Note 1 Agni is, in the later ritual, worshipped as 'separator' (*vivikṣi*), if the sacrificer's fires have become mixed with other fires See *Taittīya Brāhmaṇa* III, 7, 3, 5, *Satapatha Brāhmaṇa* XII, 4, 4, 2 (where this very verse is quoted), &c

Verse 4

Note 1 For *yaśásā*, Bohtlingk-Roth conjecture *yāśasā*, which seems to me a conjectura nimis facilis I think that the adjective *yaśásā* is right, and that a noun, meaning 'offering' or the like, should be supplied Cf above, IV, 1, 16, note 4

MANDALA V, HYMN 9

ASHTAKA IV, ADHYÂYA 1, VARGA 1

1 Thee, O Agni, the god, mortals bringing offerings magnify I deem thee the *Gâtavedas* Carry then the offerings (to the gods) in thy due way.

2. Agni is the *Hotri* of the dwelling where they offer gifts and spread the sacrificial grass, he with whom sacrifices, with whom glorious gains assemble

3 And he whom the kindling-stick has born, the young one, like a young (calf), the supporter of human clans, Agni the best sacrificer—

4. And thou showest thyself hard to seize like a son of ¹, thou who art a burner of many woods, O Agni, like an animal (that consumes all grass) on a meadow ²

5 ¹ And he whose smoky ² flames come together, when Trita in heaven blows upon him like a smelter, sharpens (him) as in smelting (him) ³ .

6 May I through thy protection, O Agni, and through the praises of Mitra—may we ¹, like dispellers of malice, overcome the dangers of mortals

7 Bring this wealth to us, O powerful Agni, to (these our) men May he ¹ give us dwelling, may he ¹ give us prosperity, may he ¹ help us in winning booty And help us to grow strong in fights ¹

NOTES

The *Rzshi* is *Gaya Âtreya* (cf V, 10, 3), the metre is *Anushûbh* (verses 4 and 7, Pankti)—Verse 1 = TB. II, 4, 1, 4

Verse 4

Note 1 *Putráh ná hváryānām* The meaning of *hváryā* is conjectural Cf on *hvára*, to which it very probably is related, I, 141, 7, note 1, II, 2, 4, note 1 Does *hváryā* mean 'serpent,' or a kind of horse (VI, 2, 8 *átyah ná hváryáh śśuḥ*)?

Note 2 The last Pāda is identical with VI, 2, 9 Considering the occurrence of the word *hváryā* here and in VI, 2, 8 (see note 1) we cannot believe that this is merely a casual coincidence

Verse 5

Note 1. On this verse, compare Neisser, Bezenberger's Beitrage, XX, 40, Macdonell, Journal Roy As Soc, 1893, p 446

Note 2 *Dhūmīnaḥ* may be gen sing 'he whose the smoky (god's), flames'

Note 3 Ludwig and Neisser (Bezz Beitr, loc cit) regard *dhmâtári* (Padap *dhmâtári*) as a nom sing masculine I think that Geldner (Vedische Studien, I, 146, note 1) and Bartholomae (Indogermanische Forschungen, I, 496, note 2) are right in explaining it as a locative infinitive Compare also Johansson, Kuhn's Zeitschrift, XXX, 415, Joh Schmidt, Pluralbildungen der Indogermanischen Neutra, p 247 Macdonell translates, 'as in a smelting furnace'

Verse 6

Note 1 The poet, who has begun his sentence in the first person singular ('may I'), goes on in the plural

Verse 7

Note 1 'He,' i e Agni, or 'it,' i e the wealth?

MANDALA V, HYMN 10

ASHTAKA IV, ADHYÂYA 1, VARGA 2.

1 Agni, bring us the mightiest splendour, O liberal one¹ With wealth and plenty cleave a path for us to booty

2 Thou, O wonderful Agni, (protect) us, through thy power of mind, through the bounteousness of thy strength Upon thee mysterious power has entered (Thou art) indeed¹ like worshipful Mitra

3. Thou, O Agni, increase for our sake the dominion and the prosperity of those liberal givers, (of those) men who have accomplished liberalities (towards us) for our songs of praise

4 They who adorn prayers for thee, O bright Agni, the givers of horses¹ those men are powerful in their power, whose glory awakes by itself (shining) more mightily than even the sky²

5 Those shining flames of thine, Agni, go fiercely along, like lightnings (flashing) around the earth, like a thundering chariot bent on victory

6 Now then, Agni, (come) for our protection, and for the reward of the urgent (worshipper)¹ May our liberal patrons pass across¹ all regions²

7 Thou, O Agni, Angiras, who hast been praised and who art being praised, bring us, O Hotr², wealth which overpowers (even) skilful men, to thy praisers, and thou shalt be praised by us And help us to grow strong in fights¹

NOTES.

The same *Rishi* Metre, Anuṣṭubh (verses 4, 7, Pankti).
—Verse 1 = SV I, 81 The hymn seems to stand parallel
with V, 9

Verse 1

Note 1 On adhrigo, compare above, III, 21, 4, note 1
(p 284)

Verse 2

Note 1 Krāñā see I, 58, 3, note 1 (p 47), von Bradke,
Dyāus Asura, p 35, Pischel, Vedische Studien, I, 71

Verse 4

Note 1 Sumbhānti āśva-rādhasaḥ, see X, 21, 2

Note 2 On the ablative dependent on a positive
compare Speijer, Sanskrit Syntax, p 78, and see also
Delbruck, Grundriss der vergleichenden Grammatik
(Brugmann), III, 1, 216, Pischel, Gottinger Gelehrte
Anzeigen, 1884, 509

Verse 6

Note 1 On the use of this infinitive, see Delbruck, Alt-
indische Syntax, p 416

Note 2 The last Pāda is identical with IV, 37, 7

Verse 7

Note 1 The last words are identical with those of V, 9,
16, 17

MANDALA V, HYMN 11

ASHTAKA IV, ADHYĀYA 1, VARGA 3

1 The guardian of people, the watchful one, Agni, the highly dexterous, has been born, for the sake of new welfare With *ghṛta* on his face, with his mighty, heaven-touching (light) he, the bright one, brilliantly shines for the Bharatas

2 Agni, the beacon of sacrifice, the first Purohita¹ men have kindled in the threefold abode² (Driving) on the same chariot with Indra and with the gods, he, the highly wise Hotṛ, has sat down on the Barhis for sacrificing

3. Though not cleansed, thou art born bright from thy two mothers¹ Thou hast arisen as the joy-giving sage belonging to Vivasvant² They have strengthened thee by *ghṛta*, O Agni, into whom oblations are poured Smoke, reaching the sky, has become thy beacon

4 May Agni straightway come to our sacrifice Men carry Agni here and there, house by house. Agni has become the messenger, the carrier of oblations Choosing Agni they choose a thoughtful (god)

5 For thee, O Agni, is this sweetest speech, for thee this prayer, may this one do thy heart good¹ The prayers fill thee with power and strengthen thee, like great rivers the Sindhu

6 Thee, O Agni, who wert hidden, dwelling here and there in every wood, the Angiras have discovered¹ Thus thou art born, produced by attrition, a mighty force. Thee, O Angiras, they call the son of strength.

NOTES

The *Rishi* is Sutambhara Âtreya, the metre *Gagati* —
 Verses 1, 6, 2=SV II, 257-259, TS IV, 4, 4, 2-3
 Verses 1, 6, 5=MS II, 13, 7 Verses 1, 6=VS XV,
 27-28 Verse 3=TB II, 4, 3, 3

Verse 2

Note 1 This Pâda is identical with the first Pâda of X,
 122, 4

Note 2 The three sacrificial fires are alluded to

Verse 3

Note 1 The two kindling-sticks

Note 2 *Vivâsvatah* is genitive, not ablative, as Pischel,
Vedische Studien, I, 241, believes Agni opens his earthly
 career by doing service at the sacrifice of Vivasvant, i e
 originally, in my opinion, the first man Comp H O,
Religion des Veda, p 122

Verse 5

Note 1 On the curious spelling *manîshâ iyâm* in the
Samhitâ text, instead of *manîsheyâm*, see the *Rig-veda*
Prâtisâkhya 163, H O, *Prolegomena*, p 386

Verse 6

Note 1 The ancestors of the priestly tribes, being the
 first priests themselves, discover Agni

MANDALA V, HYMN 12.

ASHṬAKA IV, ADHYĀYA 1, VARGA 4

1 To the mighty, sacrificial Agni, to the bull of *Rṛta*¹, the Asura, I bring this prayer and this song, which is turned towards him, to (him) the bull, as well-clarified *ghṛta* (is poured) into his mouth at the sacrifice

2 O knower of *Rṛta*, know the *Rṛta*¹ Bore for many streams of *Rṛta* I (do) not (serve) a *Yātu*¹ by violence nor by falsehood, I serve the *Rṛta* of the red bull²

3 How, O Agni, performing the *Rṛta* through *Rṛta*, mayst thou become a witness of our newest¹ hymn² The god, the protector of the seasons, knows of my seasons² I (do) not (know another) lord but him who attains (for us) this wealth

4 Who, O Agni, are thy fetterers to (fetter) the impostor^{1 2} What brilliant guardians were successful² Who, O Agni, drink the drink of falsehood² Who are the protectors of untrue speech²

5 These friends of thine, O Agni, turning themselves from (thee)¹, they who had been kind, have become unkind They have harmed themselves by their own speeches, uttering wrong words to the righteous

6 He who magnifies thy sacrifice, O Agni, by adoration, and serves¹ the *Rṛta* of the red bull may a large, good dwelling come to him, to the offspring of the advancing Nahusha

NOTES

The same *Rishi*, the metre is *Trishubh* —No verse of this hymn occurs in the other *Samhitās*

Verse 1

Note 1 The genitive *ritásya* seems to depend on *vṛtshne*, not on *mánma*. On the connection of *Agni* with the *Rita*, see Bergaigne, III, 229 seq., H O, Religion des Veda, 201

Verse 2

Note 1 A bad demon

Note 2 Of *Agni*

Verse 3

Note 1 I think that *návyah* stands for *návyasah*. Thus Ludwig translates 'des neuen liedes'. It seems evident that it is not the nominative of *návya*, 'praiseworthy' (Bohtlingk-Roth, Grassmann)

Note 2 Probably we ought to read *ritapá ritánâm*. Cf IV, 23, 4 *deváh bhuvat návedáh me ritánâm*, and see III, 20, 4, note 1 (above, p 282). The translation will be 'The god, the protector of *Rita*, knows of my (deeds of) *Rita*'

Verse 4

Note 1 Or *ripávah*? 'Who, O *Agni*, are the impostors who fetter thee?'

Verse 5

Note 1 On *vishunáh*, compare V, 34, 6 *ásunvatah vishunah sunvatáh vridháh*

Verse 6

Note 1 The second verse (*ritám sapâmi arushásya vṛtshnah*) shows with evidence that for *sá pāti* we ought to read *sápāti* (see Roth, Kuhn's Zeitschrift, XXVI, 49, and compare on the expression *ritam sap*, Geldner, Vedische Studien, II, 135)

MANDALA V, HYMN 13

ASHṬAKA IV, ADHYĀYA 1, VARGA 5

1 Praising we call¹ thee, praising let us kindle¹ thee, Agni, praising, for thy help

2 Desirous of riches, we devise to-day an effective song of praise, of Agni the heaven-touching god¹

3 May Agni take pleasure in our prayers, he who is the Hotṛi among men May he sacrifice¹ to the divine host

4 Thou, O Agni, art widely extended, the gladly accepted, desirable Hotṛi, through thee they spread out the sacrifice

5 The priests make thee grow, O Agni, the greatest acquirer of wealth, the highly praised one Bestow thou on us abundance of heroes

6 Agni¹ Thou encompassest the gods as the felly (encompasses) the spokes (of a wheel) Thou strivest¹ for brilliant wealth

NOTES

The same *Rishi* The metre is Gâyatrî—Verse 2=MS IV, 10, 2 (cf TS V, 5, 6, 1) Verses 2-4=SV II, 755-757 Verse 4=TB II, 4, 1, 6, MS IV, 10, 2 Verse 5=TS I, 4, 46, 3, MS IV, 11, 4 Verse 6=TS II, 5, 9, 3 As the Sâma-veda forms a *Trika* of the verses 2-4, not 1-3 or 4-6, we have here an instance of those liberties which the arrangers of the Sâma-veda not unfrequently took with regard to the Rîg-veda text (see H O, Zeitschrift der Deutschen Morgenlandischen Gesellschaft, XXXVIII, 469)

seq), we have no reason, in such a case, to resort to such an expedient as changing the traditional order of verses in the Rîg-veda text

Verse 1

Note 1 We have first the indicative, then the optative

Verse 2

Note 1 *Divisprtsa* no doubt is genitive sing referring to Agni, not nominative pl referring to the worshippers.

Verse 3

Note 1 Ludwig is right in observing here 'eigentlich er spreche die yâgyâs als einladung für die gotter'

Verse 6

Note 1 On *riñgase*, comp Bartholomae, Indogermanische Forschungen, II, 281, Neisser, Bezzenberger's Beiträge, XX, 59 I take the form here as 2nd singular

MANDALA V, HYMN 14

ASHTAKA IV, ADHYĀYA 1, VARGA 6

1 Awaken¹ Agni by thy song of praise, kindling (him) the immortal one May he place our offerings among the gods

2 Him, the immortal god, the mortals magnify at their sacrifices, the best sacrificer among the tribe of men

3 Him indeed they all magnify, the god, with the (sacrificial) ladle that overflows with *ghṛīta*, Agni, in order that he may bear the oblation

4 Agni when born has shone, killing the Dasyus, (killing) darkness by light He has found the cows, the waters, the sun¹

5 Worship Agni, the sage who should be magnified, whose back is covered with *ghṛīta* May he come and hear my call¹

6 They have made Agni grow by *ghṛīta*, him who dwells among all tribes, and by longing, eloquent praises

NOTES

The same *R̥ishi* and metre — Verse 1 = TS IV, 1, 11, 4, MS IV, 10, 1, VS XXII, 15 Verse 3 = TS IV, 3, 13, 8, MS IV, 10, 1 Verse 4 = MS IV, 10, 2

Verse 1

Note 1 We have no reason and, unless we write *bodhayā*, no right for taking *bodhaya* as an equivalent of *bodhayāni* (Ludwig)

Verse 4

Note 1 Agni is considered here, as is done frequently, as the performer of deeds which properly belong to Indra (see H O, Religion des Veda, 98 seq) Indra is the conqueror of the cows and of the waters, as to the sun, it may be said of both gods with the same right that they have acquired it for mankind (Religion des Veda, 110 seq, 150 seq)

Verse 5

Note 1 Although me can be accusative (Pischel, Zeitschrift der Deutschen Morgenländischen Gesellschaft, XXXV, 714 seq), I have no doubt that it is here genitive, and depends on hávam Cf II, 24, 15 véshi me hávam, X, 61, 4 vítám me yagñám

MANDALA V, HYMN 15

ASHṬAKA IV, ADHYĀYA 1, VARGA 7

1. I bring a prayer to the worshipper, the renowned sage, the glorious, ancient one Agni is the highly gracious Asura, taking his seat in *ghṛīta*, the holder of wealth, supporting goods

2. By *Rīta* they have supported the supporting *Rīta*, near the powerful (performer)¹ of sacrifice, in highest heaven, the men who sit² on the supporting support of the sky, and who with born (men) attained to the unborn

3. Dispelling anguish¹ they spread out for the ancient one² his bodies³, mighty vital power, difficult to overcome May he, the new-born, traverse the spaces They have stood round him as round an angry lion

4. When thou carriest, spreading out, man after man like a mother, for their nourishment and for their sight, when thou growest old¹ assuming life after life, thou goest around by thyself in manifold shapes

5. May gain protect now the boundaries of thy strength, the wide, firmly supporting milkstream¹ of wealth, O god¹ Putting down thy foot in secret like a thief², thou hast enlightened and freed Atri for the sake of wealth mightily³

NOTES

The *R̥ishi* is Dharuṇa Āṅgīrasa (cf dharúṇaḥ vásvaḥ agníḥ, verse 1, *ṛtám* dharúṇam, diváḥ dhárman dharúne, verse 2, *dógham* dharúṇam, verse 5), the metre, Trishṭubh. —No verse of this hymn occurs in the other *Samhitās*

Verse 2

Note 1 It may be asked whether *sáká*, beside its meaning 'the powerful (helper),' may also mean 'the power' This would suit very well, V, 30, 10 *sám táḥ* (scil *gáḥ*) *índraḥ asṛṅgat* asya *sákáḥ*, VI, 19, 4 *tám vaḥ* *índram katnam* asya *sákáḥ* *ihá núnám vāgayántaḥ* *huvema* The translation then would be 'by the power of sacrifice' Bohtlingk-Roth conjecture *sáke*

Note 2 I believe that *sedúshaḥ* stands for the nominative, cf *devāḥ ábibhyushaḥ*, I, 11, 5, S B E XXXII, p 28 This *sedúshaḥ* led on to a second accusative standing for the nominative, *nṛṇ* —The men sitting on the support of the sky seem to be the forefathers who have established the universal laws, the *Anguas*

Verse 3

Note 1 I consider *amhoyúvaḥ* as nom plur masc, but it may also be gen sing masc, or acc plur fem, as an epithet either of Agni or of his *tanvāḥ*

Note 2 The ancient one (*pūrvyá*) seems to be Agni (cf verse 1)

Note 3 Cf VI, 46, 12 *yátṛa sūrásaḥ tanvāḥ vitanvaté*

Verse 4

Note 1 I think, like Ludwig, that *garase* should be accented

Verse 5

Note 1 These are accusatives —Cf on this passage, Pischel, *Vedische Studien*, I, 39 seq

Note 2 Cf H O, *Prolegomena*, p 73

Note 3 Cf VI, 1, 2 *maháḥ ráyé kītáyantaḥ* — See Geldner, *Ved Studien*, I, 268

MANDALA V, HYMN 16

ASHTAKA IV, ADHYĀYA 1, VARGA 8

1 Sing¹ (a song that gives) mighty vital power, to the light, to god Agni, whom the mortals have placed in front² like Mitra by their praises³

2 For he, Agni, the Hotr² of men, day by day, in the arms of Daksha, discloses the offering in the due way, as Bhaga¹ (discloses) a treasure.

3 (We abide [?]) in his praise, the liberal (god's), in his friendship, the mightily brilliant one's, in whom, the loudly roaring Aryan, all (beings) have put together their strength

4 For verily, O Agni, (thou belongest [?]) to them¹ through thy bounteousness² in (bestowing) abundance of heroes. Him indeed, the vigorous one, his glory the two worlds could not encompass³

5 Now then, Agni, come hither and, being praised, bring treasure¹ to us who, we ourselves and our liberal givers, may acquire welfare together And help us to grow strong in fights

NOTES

The *Rīshi* is Pūru Ātreya (cf 17, 1), the metre Anush-tubh (verse 5, Pankti) This hymn and V, 17 are parallel hymns, the concluding words of both are identical (see also V, 9, 7, 10, 7) — Verse 1 = SV I, 88.

Verse 1

Note 1 *Ārā* may be first or second person

[46]

D d

Note 2 Dadhiré puráh they have made him their Purohita

Note 3 Comp above, V, 9, 6

Verse 2

Note 1 On Bhaga, the divine Bestower or Dispenser of riches, cf Herbert Baynes The Biography of Bhaga (Actes du huitième Congrès intern des Orientalistes, Sect II, fasc 1, pp 83 seq)

Verse 4

Note 1. To them, i e. the Maghavans Compare below, 18, 3 4

Note 2 Mamhánâ seems to be instrumental Comp 10 2, 18, 2

Note 3 Agni is himself yahvá, so ná cannot be the comparative particle, but it must be the negation Similarly it is said in II, 16, 3 that Heaven and Earth cannot encompass the indriya of Indra, cf also X, 27, 7

Verse 5

Note 1 Váryam seems to depend on á bhara With the whole phrase compare the first Páda of V, 17, 5

MANDALA V, HYMN 17

ASHTAKA IV, ADHYĀYA 1, VARGA 9

1 May the mortal truly by sacrifices, O god, (magnify) the stronger one for help, may the Pûru, when good service has been performed, magnify Agni (and thereby draw him) hither for his aid

2 For thou art manifestly considered as his (i e Agni's) disposer, highly brilliant by thyself¹ (magnify then Agni who is) a firmament of bright splendour, lovely beyond² thought³

3 (It is) yonder (sun²) who verily has been yoked by his (i e Agni's) light¹ through the impetuous speech²—(by the light of Agni) whose flames mightily shine as if (they were made to shine) by the sperm of heaven³

4 Through his, the wise one's, insight there is wealth on his, the wonderful (Agni's), chariot And Agni is praised, he who is to be invoked among all peoples

5 Now indeed our liberal lords have manifestly attained¹ treasure Offspring of vigour¹ Protect us for the sake of victory¹ Help us to welfare¹ And assist us to grow strong in fights¹

NOTES

The same *Rishi* and metre—No verse occurs in the other *Samhitās*

Verse 2

Note 1 I have translated the text in its traditional form, which I think is correct. On the vocative vidharman, comp Delbruck, *Altindische Syntax*, p 106. One could think, however, of reading vidharman as a locative, and sváyasastare, and of considering mányase as a first person, like arkase, &c. 'For in his extension, brilliant by itself, I manifestly comprehend that firmament,' &c

Note 2 Cf VIII, 72, 3 antáh ikkhanti tám gāne rudrám paráh manisháyā 'Ueber alle Vorstellung hinaus' Ludwig

Note 3 If we read sváyasastarah, vidharman, and explain mányase as second person, the following translation of this difficult verse may be attempted. 'Thou art manifestly, indeed, considered as very brilliant by thyself in its (the firmament's) extension that firmament of bright splendour (I praise), lovely beyond thought.' It is not very probable, however, that áśya should refer to anything else but Agni.

Verse 3

Note 1 Sáyana, whom Ludwig follows, very probably is right in interpreting asáu as the sun—On the Sandhi, compare Roth, *Zeitschrift der Deutschen Morgenland Gesellschaft*, XLVIII, 679

Note 2 Through the sacred spell, by which the sun is made to rise through the kindling of the fire—Cf VIII, 17, 15 tugā grzbhá

Note 3 Does this mean that Agni's flames shine like lightning which receives its light from the waters of the cloud, the sperm of heaven? Cf IX, 74, 1, where it is said of the Soma mixed with water diváh retasā saṁate

Verse 5

Note 1 I think that saṁanta should be accented, because it is connected with hí

MANDALA V, HYMN 18

ASHTAKA IV, ADHYĀYA 1, VARGA 10

1 May Agni, beloved of many, the guest of the house¹, be praised in the morning, the immortal who delights² in all offerings among the mortals

2¹ To Dvita who by the liberal power of his dexterousness carries away injury², this praiser of thine, O immortal, prepares Soma in the due way

3 I call for your sake Him who flames through long life, with the speech that belongs to the liberal patrons¹ whose chariot moves uninjured, O giver of horses²,

4 And in whom (dwells) brilliant thought, who guard the hymns of praise in their mouth, (whose) sacrificial grass is spread in the realm of the sun they have invested themselves with glory

5 On the liberal patrons who have given me fifty horses for my song of praise¹, bestow brilliant, mighty, high glory, O Agni, on those men (bestow glory) with (valiant) men, O immortal¹

NOTES

The *Rishi* is *Mṛiktavâhas Dvita Âtreya* (see verse 2), the metre is the same—Verse 1=SV I, 85 Verse 5=TB II, 7, 5, 2

Verse 1

Note 1 *Virâh* *âtithi* cf above, V, 3, 5

Note 2. On ran with the accusative, compare Gaedicke, p. 76

Verse 2

Note 1 Compare on this verse Macdonell, *Journal Roy As Soc*, 1893, p 463 seq

Note 2 Dvita, who seems to be identified with Agni, is, in the same way as Trita (see Bloomfield, *Proceedings Amer Or Soc*, March, 1894, p cxix seqq), supposed to take away human sin and all sorts of mischief and misfortune (cf VIII, 47, 16 *Tritāya ka Dvitāya ka ūshaḥ dushvāpnyam vaha*). Thus he is invoked here as carrying away *mṛktā*, i e injury

Verse 3

Note 1 The speech of the priest belongs to the sacrificer who has engaged him

Note 2 This seems to be Agni, with an evident allusion to the human giver of horses (see verse 5)

Verse 5

Note 1 *Sadhástuti* seems to be instrumental Cf Lanman, p 381

MANDALA V, HYMN 19

ASHṬAKA IV, ADHYĀYA 1, VARGA 11

1. They are born for retirement¹ Out of the cover he² has shone forth, being a cover himself In the lap of the mother he looks about³

2 Causing him to discern (the pious and the impious³), they have sacrificed With unwinking eyes they protect his manly power They have penetrated into the firm stronghold¹

3 The people of Svaitreya¹, his clans, have thriven brilliantly Br̥haduktha with a golden ornament at his neck, is eager for the race as if by this honey-drink²

4 Like the dear milk of love¹—(a thing) unrelated with two (things) related²—like the gharma vessel with booty in its belly—undecieved, the deceiver of all³

5 Sporting, O beam of light, appear to us, joined with the ash, with the wind May those well sharpened of his, standing on , be sharp like¹

NOTES

The *R̥ishi* is Vavri Ātreya (cf verse 1 *piá vavréh vavrík kíketa*) The metre is Gâyatrî in verses 1, 2, Anushúbh in verses 3, 4, Virāḍrūpā in verse 5—No verse occurs in the other *Saṁhitās*

This Sūkta seems to be anything rather than an ordinary Agni hymn It may be a collection of verses belonging to an Ākhyāna, or of verses serving another purpose which we can scarcely hope to discover In several parts of this

Sûkta I must content myself with translating the words without being able to elucidate the poet's meaning

Verse 1.

Note 1 I translate the noun *avasthâ* in accordance with the Vedic meaning of the verb *ava-sthâ*. Possibly it means the secret parts, cf. *avastha*, AV VII, 90, 3 (B-R). Ludwig translates 'Ein zustand erzeugt einen andern,' and paraphrases, 'Nur zustande und formen, gestalten lernen wir kennen, das wesen des gottes bleibt uns verborgen'. This seems too modern. Prof. Max Muller proposes 'The remnants (afterbirth) have been brought forth. Skin has shone forth from skin'—On the question who are the beings 'born for retirement,' I do not venture any conjecture.

Note 2 Is *Agni* meant?

Note 3 Cf. X, 5, 1 (*Agnîh*) *asmât hrîdâh bhûrganmâ vî kashîc*

Verse 2

Note 1 The meaning seems to be that the worshippers (possibly the first worshippers, the *Angiras*), by discovering *Agni* and by worshipping him, have conquered the hostile strongholds.

Verse 3

Note 1 *Svaitreya* is mentioned as a victorious hero also in I, 33, 14.

Note 2 Does this phrase allude to the rite of offering, at the *Vâgapeya* sacrifice, to the horses that were going to run the sacred race, a *naivâra kâru*? In the *Mantias* connected with this rite the words occur 'Drink of this honey-drink' (*asyâ mādхваh pibata*). See *Rig-veda* VII, 38, 8, *Taittiriya Samhitâ* I, 7, 8, 2, Weber, Ueber den *Vâgapeya*, p. 30.

Verse 4

Note 1. The *ictas*?

Note 2 Does this refer to an offering or the like, composed of two substances related among each other (such as

milk and butter), and a third substance unrelated (such as rice)? Of course all this is absolutely uncertain

Note 3 Is this Agni?

Verse 5

Note 1 The meaning of *dhṛiśhág*, *vakshí*, *vakshanesthá* is unknown — On the first hemistich of this verse, compare Pischel, *Vedische Studien*, II, 54

— — — — —

MANDALA V, HYMN 20

ASHTAKA IV, ADHYĀYA 1, VARGA 12.

1¹ Whatever good, O Agni, best acquirer of gain, thou thinkest (fit), praise thou² that (good), which is celebrated in songs, among the gods as our share

2 They, Agni, who do not set into motion for thee (prayers or offerings), when grown full of mighty strength¹, turn away to encounter the hatred and the tricks of him who follows another (1 e a wrong) law²

3 We choose thee as our Hotṛ, Agni, the giver of skill, offering delight (to thee) we call with our prayer (thee), the foremost at the sacrifices

4 So that we, O strong one, (may be ready) for thy favour, for wealth and Rta, O highly wise one thus may we day by day rejoice¹ with cows and rejoice with heroes

NOTES

The *Rishi* is Prayasvanta Ātreya (cf verse 3 *prāyasvantah havāmahe*), the metre Anuṣṭubh, verse 4 Pankti — Verse 1 = VS XIX, 64

Verse 1

Note 1 Professor Max Muller proposes to read *vāgasā-tamam*, as in IX, 98, 1 Pischel (*Vedische Studien*, I, 200) translates this verse 'O Agni, das ruhmenswerte Gut, das du für geeignet haltst, das preise du zugleich mit unsern Liedern (no *gīrbhīr yūgam*) den Gottern an (diss *vendita*)' He explains 'Agni soll den Gottern Gut bringen und sie

veranlassen, es den Menschen für die Lieder zu schenken' I cannot follow Pischel's theory about the identity of the roots *pan* and *paṇ* (comp about *paṇ* the quotations collected by Bartholomae, *Indogermanische Forschungen*, III, 180), and the paraphrase '*dis vendita*' seems inadmissible to me. I differ from Pischel, besides, in the interpretation of *yúgam*, cf *rayám* *yúgam*, IV, 37, 5, *râyá yugá*, VII, 43, 5, 95, 4

Note 2 Neisser, Bezzenberger's *Beiträge*, XX, 55, explains *panayâ* as standing for *panayâma*, and compares V, 56, 2 (?)

Verse 2

Note 1 On *vr̥dh* with the genitive, compare Delbruck, *Altindische Syntax*, p 158, Macdonell, *Journal Roy As Soc*, 1893, p 433. Grassmann's conjecture *vr̥ddhâ(v)* is a failure

Note 2 With the second hemistich compare VS XXXVIII, 20 (*Satapatha Brâhmaṇa* XIV, 3, 1, 9), TÂr IV, 11, 4 (cf V, 9, 7)

Verse 4

Note 1 *Syâma* stands, as the accent shows, in an independent clause. Prof Max Muller proposes to change the accent 'So that we may for thy favour, for wealth and *R̥ita* day by day rejoice with cows'

MANDALA V, HYMN 21

ASHṬAKA IV, ADHYĀYA 1, VARGA 13

1 Let us lay thee down, as Manus did Let us kindle thee, as Manus did O Agni Angiras, sacrifice to the gods for the worshippers of the gods as (thou didst) for Manus

2 For thou, O Agni, art kindled, highly pleased, among human people To thee the (sacrificial) ladles proceed in due order, O well-born one who drinkest butter

3. Thee all the gods unanimously have made their messenger Serving thee, O sage, they magnify at the sacrifices (thee) the god

4 Let the mortal magnify for your sake Agni, the god, with worship as is due to the gods Being kindled, O brilliant one, shine¹ Sit down in the abode¹ of *R̥ta*, sit down in the abode¹ of herbs²

NOTES

The *R̥ishi* is Sasa Ātreya (cf verse 4), the metre is the same—Verse 1=TB III, 11, 6, 3

Verse 4

Note 1 Literally 'in the womb'

Note 2 On *sasá*, see III, 5, 6, note 2. Is the abode (or womb) of the herbs the Barhis? 'Is it *satyasya*?' M M.

MANDALA V, HYMN 22.

ASHTAKA IV, ADHYĀYA 1, VARGA 14

1 Lo, Visvasâman¹ Like Atri sing to him who purifies with his flames, to the Hotri who should be magnified at the sacrifices, most delightful in the clan

2¹ Lay down Agni Gâtavedas, the god, the priest May the sacrifice which best encompasses the gods, proceed to-day in due order

3 We, the mortals, approaching thee, the attentive-minded god, for thy help, have thought of thy desirable aid

4 Agni, be intent on this—on this our word¹, O strong one As such, O strong-jawed² lord of the house, the Atris strengthen thee by their praises, the Atris beautify thee by their prayers

NOTES

The *Rishi* is Visvasâman (see verse 1), the metre is the same—No verse of this hymn occurs in the other *Samhitâs*

Verse 2

Note 1 With this verse compare below, V, 26, 7 8

Verse 4

Note 1 The verb *kṛt* stands here first with the genitive *asyâ*, then with the accusative *idâm vākāḥ*

Note 2 Compare vol xxxii, p 301 (II, 34, 3, note 3)

MANDALA V, HYMN 23

ASHṬAKA IV, ADHYĀYA 1, VARGA 15

1 Agni, bring hither, through the power of thy splendour, powerful wealth which may manifestly prevail over all tribes in the (contests for) booty

2 O powerful Agni! Bring hither that wealth powerful in battles For thou art the true, wonderful giver of booty rich in cows

3 For all men who have spread out the sacrificial grass, unanimously ask thee, the beloved Hotṛ in the seats (of sacrifice), for many boons

4. For he who dwells among all tribes, has invested himself with power against assault¹. Agni! In these dwelling-places shine to us richly, O bright one, shine brilliantly, O purifier!

NOTES

The *Rishi* is Dyumna Virvaṅkarṣaṇi Ātreya (cf verse 1), the metre is the same — Verses 1-2 = TS I, 3, 14, 6-7

Verse 4

Note 1 Is abhímâtī (abhímâtī?) a dative? Should we read abhimâtī-saháḥ (cf X, 83, 4) as a compound 'he has been established as the conqueror of assaults'

MANDALA V, HYMN 24.

ASHTAKA IV, ADHYĀYA 1, VARGA 16.

1. Agni, be thou our nearest (friend) and our kind, protecting guardian
- 2 Agni is Vasu, renowned as Vasu (or, renowned by goods). Obtain, (and) bestow (on us), most brilliant wealth ¹
3. Listen to us then, hear our call, deliver us from every harmful man
4. We entreat thee now, O brightest, shining (Agni), for thy grace, for our friends

NOTES

The *Rishis* are the Gaupāyanas or Laupāyanas, Bandhu (verse 1), Subandhu (verse 2), Srutabandhu (verse 3), Viprabandhu (verse 4) The metre is Dvīpadā Virāḡ — Verses 1, 2, 4, 3 = VS III, 25-26 Verses 1, 4, 2, 3 = MS I, 5, 3 Verses 1, 2, 4 = SV II, 457-459, VS XV, 48, XXV, 47 Verses 1, 4, 2 = TS I, 5, 6, 2-3, IV, 4, 4, 8 Verse 1 = SV I, 448

Verse 2

Note 1 The accusative *dyumāttamam rayīm* seems to depend both on *ākṣhâ* *nakshî* and on *dâh* I cannot find any reason for preferring the reading of SV and TS *dyumāttamaḥ* (Ludwig)

MANDALA V, HYMN 25

ASHTAKA IV, ADHYĀYA 1, VARGA 17-18

1 Address thy song¹ for your sake to the god Agni, for his help He is our Vasu May the son of the dawns(?)² give us (wealth) May the righteous one help us across our enemies

2 He is the true one, whom the men of old, whom the gods have kindled, the Hotrī with the delightful tongue, rich in splendour with glorious shine

3 As such, with thy widest thought and with thy best favour, shine wealth on us, excellent Agni, for our beautiful praises¹

4 Agni reigns among the gods, Agni among mortals, entering among them Agni is the carrier of our offerings Serve ye Agni with prayers¹

5 Agni gives to the worshipper a son most mightily renowned, a knower of mighty spells, most excellent, unconquered, who brings renown to his lord¹

6 Agni gives a good lord who is victorious in battles with his men, Agni (gives) a steed, swiftly running, victorious (in races), unconquered

7. Sing mightily to Agni the (song) which may best bring him (to us), O (god) rich in splendour¹¹ From thee (proceeds) wealth (mighty) like a buffalo-cow², from thee proceed gains

8 Thy brilliant flames resound mightily like the pressing-stone (of the Soma)¹ And thy roaring arose like thunder by itself from heaven²

9 Thus we have paid homage, desirous of goods,
to powerful Agni. May he, the highly wise one,
help us, as with a ship, across all enemies

NOTES

The *Rīshis* are the *Vasūyavañ* *Ātreyañ* (cf verse 9),
the metre is *Anuṣṭubh*. Verse 5=MS IV, 11, 1 Verse 6
=MS IV, 11, 1 Verse 7=SV. I, 86, VS XXVI, 12;
TS I, 1, 14, 4 The *Sūkta* consists of hymns of three
verses each

Verse 1

Note 1 On *gāsi*, comp Neisser, Bezzenberger's Bei-
trage, XX, 70, note 1, Bartholomae, Indogermanische
Forschungen, II, 278, 283

Note 2 *Rīshûñām* comp above, I, 127, 10, note 5

Verse 3

Note 1 On *suvrīktī*, comp above, II, 4, 1, note 1

Verse 5

Note 1 I e to his father? Or to his patrons?

Verse 7

Note 1 This vocative very probably refers to Agni

Note 2 Or 'like a king's consort'? It may be doubted
whether the difference of accent (*māhishī* and *mahishī*)
holds good for the *Rig-veda*—Comp on *māhishīva*, Roth,
Zeitschr der Deutschen Morgenland Gesellschaft, XLVIII,
680

Verse 8

Note 1 *Bṛihat* is not the name of the *Sāman*, cf X,
64, 15 (100, 8) *grāvā yātra madhu-sūt ukṛyāte bṛihāt*
Comp Hillebrandt, *Vedische Mythologie*, I, p 153—The
singular *ukṛyate* is explained by the connection with *grāvā*

Note 2 With the last *Pāda* comp the conclusion of
V, 52, 6 (vol xxxii, p 312)

MANDALA V, HYMN 26

ASHTAKA IV, ADHYĀYA 1, VARGA 19-20.

1 Agni, purifier! With thy splendour, with thy delightful tongue, O god, bring hither the gods and perform the sacrifice

2 Thee therefore we approach, who swimmest in *ghṛta*¹, O (god) with brilliant light, thee of sun-like aspect Bring hither the gods that they may feast

3 Let us kindle thee, O sage, the brilliant offerer of feasts (to the gods), O Agni, the mighty (god) at the sacrifice

4 Agni, come hither with all the gods to the gift of the offering We choose thee as our *Hotṛ*

5 Bring to the sacrificer who presses (Soma), Agni, abundance of heroes Sit down on the sacrificial grass together with the gods.

6 Being kindled, Agni, conqueror of thousandfold (wealth), thou makest the ordinances (of the world) thrive, the praiseworthy messenger of the gods

7¹ Lay down Agni *Gâtavedas*, the carrier of offerings, the youngest, the god, the priest

8 May the sacrifice which best encompasses the gods, proceed to-day in due order Spread the sacrificial grass that (the gods) may sit down on it

9 May the Maruts, the *Asvins*, *Mitra* and *Varuṇa* sit down on this (sacrificial grass) the gods with all their folk

NOTES.

The same *Rzshis* Metre, Gâyatri Verses 1-3=SV II, 871-873 Verse 1=TS I, 3, 14, 8, 5, 5, 3, IV, 6, 1, 2, MS I, 5, 1, II, 10, 1, IV, 10, 1, VS XVII, 8 Verse 3=TS I, 1, 11, 2, VS II, 4, comp MS I, 1, 12 Verse 7=MS IV, 11, 1

As V, 26, this Sûkta also consists of *Trika* hymns

Verse 2

Note 1. Comp above, IV, 2, 3, note 1

Verse 7

Note 1 With verses 7 and 8, compare above, V, 22, 2

MANDALA V, HYMN 27

ASHTAKA IV, ADHYĀYA 1, VARGA 21

1 The good lord has presented me with two oxen together with a car, the most brilliant Asura among the liberal givers¹ Tryaruna, the son of Trivṛt-shan, O Agni Vaisvânara², has distinguished himself by (his gift of) ten thousand (cows ?)³

2 To him who gives me one hundred¹ and twenty cows and two fallow steeds, harnessed and well-yoked, to Tryaruna grant thy protection, Agni Vaisvânara, who art highly praised and grown strong

3 Thus, O Agni, desiring thy favour¹, Trasadasyu² (sings) for the ninth time¹ to thee the youngest (god)—Tryaruna who responds to my, the strong-born's, many hymns with (the gift of) a yoked (chariot)⁴—

4¹ Who may thus announce me² to Asvamedha the liberal (prince) may he give to him who with his verse strives for gain, may he give to him who lives in the *Rita* for (acquiring) wisdom³—

5 Asvamedha whose gifts, a hundred speckled bulls, delight me like Soma juices with threefold admixture¹

6. Indra-Agni¹ Bestow on Asvamedha, the giver of a hundred (bulls), abundance of heroes and mighty royal power, like the never-ageing Sun in heaven.

NOTES

The *Rishis* are Tryaruna Traivṛṣha, Trasadasyu Paurukutsya, and Arvamedha Bhârata, or, according to others, Atri alone. The metre is Trishubh in verses 1-3, Anushubh in verses 4-6.

The position of this Sûkta shows that it is a later addition to the original collection.

Verse 1

Note 1 With Delbruck, Grassmann, von Bradke (Dyaus Asura, p. 67) I read maghónâm instead of maghónaḥ. Cf III, 3, 4 ásurah vipah-kítâm.

Note 2 On the invocation of Agni in Dānastutis, comp. H. O., Zeitschrift der Deutschen Morgenländischen Gesellschaft, XXXIX, 87.

Note 3 Geldner (Ved. Studien, I, 268) is right in observing 'Hier ist unter sahasrām eine bestimmte Geld- oder Wertsumme zu verstehen,' and in adding that it is not necessary that such a sum consisted in cows.

Verse 2

Note 1 On satá, 'one hundred,' compare Delbruck Altindische Syntax, p. 82.

Verse 3

Note 1 Cf. X, 148, 3 sumatīm kakânāḥ.

Note 2 That is, very probably, a descendant of Trasadasyu.

Note 3 I do not adopt Sâyana's explanation navamam = navatamam, though I do not know what the number 'nine' means here. Ludwig is absolutely right in observing 'dass man eben hier, wo es sich um specielle concrete, uns aber sonst her nicht bekannte verhältnisse und ereignisse handelt, eben sich bescheiden muss, nichts

zu wissen '—Prof Max Muller believes that navisht/hâya makes navamam for navatamam excusable 'to the newest god the newest song'

Note 4 Sâyana supplies to yuktena, not rathena, but manasâ

Verse 4

Note 1 I do not think that Ludwig is right in believing that with verse 4 a new, independent section begins.—Comp on this verse, vol xxxii, p 304 (II, 34, 7, note 3)

Note 2 Me may be accusative, as it frequently is. Should it be a dative, we should have to translate 'Who may tell Asvamedha for my sake'

Note 3 Medhâm can scarcely depend on dâdat, wisdom is not a gift which liberal princes may bestow on singers.

Verse 5

Note 1 Of milk, curds, and barley. See Hillebrandt, *Vedische Mythologie*, I, p 209

MANDALA V, HYMN 28

ASHTAKA IV, ADHYÂYA 1, VARGA 22.

1. Agni kindled has sent his light to the sky;
turned towards the dawn he shines far and wide.
(The sacrificial ladle) goes forward with adoration,
rich in all treasures, magnifying the gods with sacrificial food

2 Being kindled thou reignest over immortality,
thou attendest for welfare the man who prepares the
sacrificial food He whom thou furtherest, acquires
all wealth and puts in front hospitality (towards
thee), O Agni¹

3 Agni, show thy prowess for the sake of great
bliss May thy splendours be highest. Make our
householdership easy to conduct¹. Set thy foot on
the greatness of those who show enmity to us

4 I adore thy beauty, Agni, who hast been kindled,
who art highly exalted A bull, brilliant art thou
Thou art kindled at the sacrifices

5 Being kindled, Agni into whom offerings are
poured, sacrifice to the gods, best sacrificer, for thou
art the carrier of oblations

6. Sacrifice into (Agni), exalt Agni, while the
sacrifice is going on Choose him for your carrier
of oblations

NOTES.

The *Rishi* is Viśvavārā Âtreya (cf verse 1); the metre is Trishūbh in verses 1 and 3, Gāgati in verse 2, Anushūbh in verse 4, Gāyatrī in verses 5 and 6. Verse 3=AV VII, 73, 10, VS XXXIII, 12, TS II, 4, 1, 1, 5, 2, 4, MS IV, 11, 1. Verse 5=TS II, 5, 8, 6. Verses 5-6=TB III, 5, 2, 3.

The Sūkta is a later addition to the original Samhitā

Verse 2

Note 1 Should not dhatte be accented? 'He whom thou furthest and (who) puts in front hospitality (towards thee), O Agni, acquires all wealth'

Verse 3

Note 1 Cf X, 85, 23 sām gâspatyām suyāmam astu devâh. The additions to the single *Mandalas* seem, as a rule, to be of later origin than the hymns of the tenth *Mandala* (see H O, Prolegomena, p 265), so it may be conjectured that the author of our verse imitated that passage of the great marriage hymn

APPENDICES

- I INDEX OF WORDS
- II LIST OF THE MORE IMPORTANT PASSAGES QUOTED
IN THE NOTES

THE following is not (like the Index to vol xxxii) a complete Index verborum to the hymns translated in this volume, but only an Index of all the words which can be of any importance. It contains all rare, difficult, and doubtful words, all words of any mythological importance, and especially all words about which something is said in the Notes.

Three figures refer to *Mandala*, hymn, and verse, a small figure to a note. If a word occurs in a note only, the passage is put in parentheses.

M W

I INDEX OF WORDS.

- a, demonstr. pronoun *ayā*, II, 6, 2¹
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amśu, Soma shoot, IV, 1, 19
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ambatī, distress, I, 94, 2
ámhas, evil, distress, anguish, I, 36, 14, 58, 8, 9, III, 15, 3, IV, 2, 8, 9, 3, 14, 11, 6, 12, 6
aktú, night, I, 36, 16; 68, 1, 94, 5, 11, 10, 3, III, 7, 6, IV, 10, 5, áti *aktúb* (conj. áti *aktūn*), I, 143, 3²
aktú, ointment *aktú-bhīb* agyate, III, 17, 1¹
akrá, a racer, I, 143, 7², 189, 7⁵, III, 1, 12¹, IV, 6, 3¹
akshán, eye *śalám ákshānab* *akshā-bhīb*, I, 128, 3
akshī, eye *diváb* *akshī* íti, I, 72, 10¹
ákshita, imperishable, I, 58, 5
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agótā, want of cows, III, 16, 5
ágopā, without a keeper, II, 4, 7
Agni, fire, and god of fire, I, 1, 1, &c, III, 2, 9², *agnim-agnim*, I, 12, 2, *agnínā* *agnīb* sám *idhyate*, I, 12, 6, *agne* *agnībhib*, I, 26, 10, *agnīm* (ā *vaha* *agne*), I, 44, 8¹, *vayāb* íti *agne* *agnáyab* *te* *anyé*, I, 59, 1, (*ndram* *agnīm*, III, 12, 3, *purīshyāsab* *agnáyab*, III, 22, 4, *agne* *vīrvebhīb* *agnī-bhīb*, III, 24, 4; *agne* *ndrab* *ā*, III, 25, 4, *agnáyab* *agnīshu*, V, 6, 6
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agha-yú, harmful, I, 27, 3¹, 147, 4, IV, 2, 9
aghā-ramsa, attacking with evil spells, IV, 4, 3, V, 3, 7
ághnyā, cow, IV, 1, 6
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akítta, unseen, IV, 3, 1
ákitti, folly, IV, 2, 11, thoughtlessness. *ákitti-bhīb*, IV, 12, 4
ákkbāvāka, a certain priest, (I, 142, 4)
ákkbidra, flawless, I, 58, 8, II, 3, 8, III, 15, 5
ákkbidra-ūti, whose blessings are flawless, I, 145, 3
ákyuta, unshakeable, II, 3, 3

- ag, to drive út agate, he raises up, I, 95, 7, út ágan, they have driven out, IV, 1, 13, á agāti, may he lead, V, 2, 5, sám agāti, may he get together, V, 2, 12, agur yamub, V, 6, 10²
- agá, goat, I, 67, 5¹
- agára, undecaying, never ageing, I, 58, 2, 4, 127, 5, 9, 143, 3, 144, 4, 146, 2, 11, 8, 4¹, III, 2, 2, 6, 4, 8, 2, 18, 2, 23, 1, V, 4, 2
- ágasra, unwearied, I, 189, 4, III, 1, 21, 26, 7.
- ágāta, unborn, V, 15, 2
- ágāmi, unrelated, IV, 4, 5, V, 19, 4
- agirá, agile, I, 140, 4, III, 9, 8
- aguryá, undecaying, I, 146, 4, II, 3, 5, 8, 2, III, 7, 4, 7, aguryám (conj aguryáb), I, 67, 1⁸
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- ágma, course, III, 2, 12
- ágman, race, I, 65, 6
- ágra, plain brhatáb ágrān, IV, 1, 17
- añg, to anoint, I, 95, 6, &c, —sam-ānagē, he has shaped, I, 188, 9, sám añgatab, II, 3, 7¹, tridhā sám-aktam, thrice-anointed, II, 3, 10, aktū-bhīb azyate, III, 17, 1¹, ankte, he anoints himself, V, 1, 3, anakti, IV, 6, 3⁸
- añgí, ointment añgi-bhīb, I, 36, 13¹
- átandra, unwearied, I 72, 7, 95, 2¹, IV, 4, 12
- atasá, brushwood, I, 58, 2, 4, II, 4, 7, III, 7, 3², IV, 4, 4, 7, 10.
- átithi, guest, I, 44, 4, 58, 6, 73, 1², II, 2, 8, 4, 1, III, 2, 2, 3, 8, 26, 2, IV, 1, 20¹, 2, 7, V, 1, 8, 9, 3, 5, 4, 5, 8, 2, 18, 1
- atūrta, unconquered, V, 25, 5
- atrīpá, insatiable, IV, 5, 14
- átka, vesture, I, 95, 7
- átya, racer átyab ná prīshatām rokate, I, 58, 2¹, —I, 65, 6, 149, 3, II, 4, 4, III, 2, 3, 7, 7, 9, átyam ná sáptim, III, 22, 1¹, IV, 2, 3, V, 25, 6
- Átri, V, 2, 6, 7, 10, —pl the Atris, V, 22, 4, —atri-vát, I, 45, 3¹, V, 4, 9, 7, 8¹, 22, 1
- átri, devourer, II, 8, 5¹
- atrin, ghoul, I, 36, 14¹, 20, 94, 9
- átha, and, I, 26, 9
- atharí, elephant (?) atharyāb ná dāntam, IV, 6, 8²
- ad, to eat ádat, I, 127, 6⁴
- adát, having no teeth, I, 189, 5
- ádabdhā, undeceivable, I, 76, 2, 95, 9, 128, 1, 143, 8, II, 9, 6; III, 1, 6, IV, 4, 3; V, 19, 4
- ádabdhavrata-pramati, protector of infallible laws, II, 9, 1¹
- adás asaú, yonder (sun), V, 17, 3¹
- ádābhya, undeceivable, I, 31, 10, III, 11, 5, 26, 4, V, 5, 2
- Áditi, I, 94, 16, 95, 11, 98, 3, II, 1, 11, III, 4, 11, IV, 12, 4, mātā Áditiḥ, I, 72, 9, —a name of Agni, I, 94, 15¹, —Freedom, IV, 1, 20¹, —áditim urushya, IV, 2, 11⁸, —m, IV, 3, 8²
- ádrīpita, undismayed, I, 143, 8, not proud, IV, 3, 3
- ádrīpta, never foolish, I, 69, 3
- ádeva, godless, III, 1, 16, V, 2, 9, 10
- ádeva-yu, not caring for the gods, I, 150, 2
- ádbhuta, mysterious, wonderful, I, 77, 3², 94, 12, 13, 142, 3, 10, II, 7, 6, V, 10, 2, 23, 2, —secret, IV, 2, 12
- ádman, food, I, 58, 2
- ádrī, rock, I, 70, 4¹, 71, 2, 73, 6, 149, 1, IV, 1, 14, 15, 2, 15⁸, 3, 11, —press-stone, III, 1, 1
- adrúh, guileless, II, 1, 14², III, 9, 4, 22, 4
- adroghá, guileless, III, 14, 6.
- ádvayat, truthful, III, 29, 5
- ádvayāvin, in whom is no falsehood, III, 2, 15
- ádha, then ádha ksharanti (for adháb ksharanti?), I, 72, 10³
- ádhi, prep with abl, on behalf of ritāt ádhi, I, 36, 11¹
- ádhi-iti, remembrance, II, 4, 8
- adhi-mánthana, the support on which the rubbing (for producing the fire) is performed, III, 29, 1²
- adhivāsá, upper garment, I, 140, 9
- ádhriḡu, liberal, III, 21, 4¹, V, 10, 1
- Adhriḡ? V, 7, 10¹
- ádhvan, way, I, 31, 16, 71, 9, ádhvanab deva-yānān, I, 72, 7⁴
- adhvará, worship, rite, sacrifice, I, 1, 4¹, 8, 12, 7, &c adhvarám yaga, I, 26, 1, pátib adhvarā-nān, I, 44, 9, rágantam adh-

- varāṇām, I, 45, 4, yagñāsya
 adhvarāsya, I, 128, 4¹, adhvarā-
 iva (conj adhvaré-iva), III, 6,
 10², adhvarāsya pra-netā, III,
 23, 1
 adhvara-rāj, beautifier of sacrifices,
 I, 44, 3²
 adhvari-y, to be as an Adhvaryu.
 adhvari-yasi, II, 1, 2
 adhvari-yāt, performing the sacrificial
 service, IV, 9, 5
 adhvaryú, the Adhvaryu priest, I,
 94, 6, II, 5, 6, III, 5, 4, IV,
 6, 4, adhvaryú-bhiḥ paññá-bhiḥ,
 III, 7, 7
 ánagna, not naked, III, 1, 6
 ánagni-trā, not standing under Agni's
 protection, I, 189, 3
 ánadat, not eating, III, 1, 6
 anantá, infinite, IV, 1, 7²
 anapa-vrjyá, interminable, I, 146, 3
 anamvá, free from plagues, III, 16,
 3, 22, 4
 anarván, untouched, I, 94, 2¹, un-
 attainable, II, 6, 5
 anavadyá, blameless, I, 31, 9, 71,
 8, 73, 3
 anavabhra-rādhās, with gifts that can-
 not be taken away, III, 26, 6
 ánasvat, together with a car, V, 27, 1
 ánākṛta, whom it is not possible to
 drive to a place, I, 141, 7¹
 ánāga, sinless, IV, 12, 4
 anāgāb-tvā, sinlessness, I, 94, 15
 ánāyata, unsupported, IV, 13, 5
 anāyudhá, unarmed, IV, 5, 14
 aniná, feeble, I, 150, 2
 anindrá, Indra-less, V, 2, 3
 áni-baddha, unattached, IV, 13, 5
 ani-bādhá, unbounded, III, 1, 11¹
 ánibhrāṣṭra-taviṣi, of undecaying
 strength, V, 7, 7
 ani-māná, immeasurable, I, 27, 11
 ánimishat, never slumbering, I, 143, 8
 áni-misham, with unwinking eyes,
 V, 19, 2
 áni-mesham, unremittingly, I, 31, 12
 anirá, sapless, IV, 5, 14
 áni-vrta, unrestrained, III, 29, 6
 anishagā, without a quiver, I, 31,
 13²
 ánika, face, II, 9, 6, III, 1, 15, 19,
 4¹, IV, 5, 9¹, 15, 10, 3, 11,
 1, 12, 2, V, 2, 1
 ánu, prep with ablat, I, 141, 3²
 anukthá, hymnless, V, 2, 3
 ánupa-kṣita, undecaying, III, 13, 7
 anushibú, by one's present power, I,
 95, 3
 anushibuyá, by one's present power,
 IV, 4, 14
 anu-satyá, follower of truth, III, 26, 1
 anu-svadhám, according to one's
 wont or nature, II, 3, 11, III,
 6, 9
 ánūna, without flaw, I, 146, 1, II,
 10, 6, III, 1, 5, IV, 2, 19, 5, 1
 ánrigu, sinful, IV, 3, 13
 anritá, sinful, IV, 5, 5
 ánrta, falsehood, V, 12, 4
 anehás, unmenaced, III, 9, 1
 antāb-vidváms, knowing, I, 72, 7
 ántama, nearest (friend), I, 27, 5,
 III, 10, 8, V, 24, 1
 ántara, closest, I, 31, 13, nearer,
 III, 18, 2 —in the midst, I,
 44, 12
 antáriksha, air, I, 73, 8, III, 6, 8,
 8, 8, 22, 2, IV, 14, 2, V, 1, 11
 ánti, nigh, I, 79, 11, 94, 9
 andhá, blind, I, 147, 3¹, 148, 5²
 ándhas, darkness, I, 94, 7
 ándhas, sap, IV, 1, 19
 ánna, food sthūrā ánnā, I, 127, 4²,
 IV, 7, 10, tri-vrit ánnam, I,
 140, 2², ánnā, instr, IV, 7, 11¹
 ánniyat, desirous of food, IV, 2, 7
 anyád-anyad, the one and the other,
 I, 95, 1
 anyá-vrata, following another law,
 V, 20, 2
 áp, pl, water, Waters, I, 36, 8, 95,
 3¹, 96, 1, 2, IV, 3, 12, &c, gār-
 bhab apām, I, 70, 3, III, 1, 12,
 13, 5, 3, apām nāpāt, I, 143,
 1², III, 9, 1, apām upā sthe,
 I, 144, 2, apām sadhā-sthe, I,
 149, 4, II, 4, 2, áyub apām,
 III, 1, 5, mātṛib apāb, III,
 9, 2, ap-sú ritām, III, 9, 4,
 apām duroṇé, III, 25, 5, ávin-
 dat apāb, V, 14, 4¹
 ápatya, offspring, I, 68, 7
 áparā-gita, unconquered, III, 12,
 9, V, 25, 6
 ápari-vrta, uncovered, II, 10, 3
 aparjyá, bereft of sight, I, 148, 5²
 ápas, work, I, 68, 5, 69, 8², 70, 8,
 II, 3, 6, III, 3, 3, 12, 7, IV,
 2, 14, see apās
 apās, active, I, 31, 8, 71, 3, 95, 4,
 III, 2, 5, 7, 8, 5, —work.

- apási (conj upási), III, 1, 3^a, 11^a, apáb (conj ápaś), III, 6, 7^a
 apasyú, ever active, I, 79, 1
 apád, footless, IV, 1, 11
 apára, boundless, III, 1, 14
 api-dhí, covering, I, 127, 7^a
 api-sarvará, approach of darkness, III, 9, 7^a
 api-sthitá, standing on, I, 145, 4^a
 ápûrvya, wonderful, III, 13, 5
 áprnat, not giving, V, 7, 10
 ap-tûr, crossing the waters, III, 27, 11^a
 ap-tûrya, crossing the waters, III, 12, 8^a
 Ápnavāna, IV, 7, 1
 ápnasvat, rich ápnasvatishu urvá-rāsu, I, 127, 6
 ápya, living in the water, I, 145, 5
 ápra-āyu(s), unremitting, I, 127, 5^a
 áprati-skuta, unexpressed, III, 2, 14
 ápra-dripita, unconfused, I, 145, 2
 apra-mrshyá, not to be despised, IV, 2, 5
 ápra-yukṣbat, never failing, unremitting, I, 143, 8, II, 9, 2, III, 5, 6, 20, 2
 ápra-vitā, virgin, IV, 7, 9^a
 apsu-sād, dwelling in the waters, III, 3, 5
 abhi-khyā, looking at, I, 148, 5^a
 abhi-gñú, on one's knees, I, 72, 5
 abhi-dvu, striving for heaven, I, 127, 7, III, 27, 1
 abhi-pitvá, the time of rest, I, 189, 7^a
 abhí-māti, plotter, III, 24, 1, assault, V, 23, 4^a
 abhimāti-sāh, victorious over hostile plots, II, 4, 9
 abhi-yúg, attack, III, 11, 6, V, 4, 5
 abhí-jasti, curse, I, 71, 10, V, 3, 7, 12
 abhi-rasti-āṭana, dispeller of curses, III, 3, 6
 abhi-rasti-pāvan, protector against imprecations, I, 76, 3
 abhi-rí, leading to, or striving for, gloriousness, I, 98, 1^a, 144, 6
 abhíshat, victory, V, 17, 5
 abhushat-kṛt, helpful, IV, 11, 4
 abhi-hrút, injury, I, 128, 5, anything leading astray, I, 189, 6^a
 abhíke with ablat, I, 71, 8^a
 abhrá, cloud, I, 79, 2
 abhrátarí, brotherless abhrátaráb, IV, 5, 5^a
 ábhva, wondrous, I, 140, 5; monstrous might, II, 4, 5
 am, to plague abhí ámanta, I, 189, 3^a
 áma, vehemence, I, 66, 7, fear áme dhāt, I, 67, 3
 amāti, impetuous splendour, I, 73, 2^a
 ámati, lack of thoughts, senselessness, III, 8, 2^a, 16, 5, IV, 11, 6
 ámartya, immortal, I, 44, 1, 11, 58, 3, III, 2, 11, 10, 9, 11, 2, 24, 2, 27, 5, 7, IV, 1, 1, 8, 1, 9, 2, V, 4, 10
 ámaridhat, never failing, III, 25, 4
 áma-vat, violent, impetuous, I, 36, 20, IV, 4, 1
 amitra, enemy, III, 18, 2, IV, 4, 4, 12, 2
 amitra-dāmbhana, deceiver of foes, IV, 15, 4
 amitra-yúdh, attacking the enemies, III, 29, 15
 áminat, innocent, IV, 5, 6
 amíva-āṭana, driving away sickness amíva-āṭanam, I, 12, 7
 ámvā, plague, I, 189, 3, III, 15, 1
 ámfra, not foolish, unerring, wise, I, 68, 8^a, 72, 2, 141, 12, III, 19, 1, 25, 3, IV, 4, 12, 6, 2, 11, 5
 ámríkta, uninjured, inviolable, III, 6, 4, 11, 6, IV, 3, 12^a
 amríta, immortal (Agni), I, 26, 9^a, 44, 5^a, 58, 1, 70, 4^a, &c, —pl the immortal gods, I, 59, 1, &c, —immortality, I, 13, 5^a, 68, 4^a, 72, 1^a, 6, III, 1, 14, 23, 1^a, 25, 2, V, 3, 4, 28, 2, amrítasya nābhim, III, 17, 4, —ambrosia, I, 71, 9^a; III, 26, 7, V, 2, 3^a
 amríta-tvá, immortality, I, 31, 7, 72, 9, 96, 6, V, 4, 10
 ámrityu, immortal, III, 2, 9
 áyas, ore, IV, 2, 17^a
 ayā, thus, III, 12, 2
 ayās, never-tiring (flame), III, 18, 2^a, IV, 6, 10
 ará, spoke of a wheel, I, 141, 9, V, 13, 6
 arakshás, benevolent, II, 10, 5
 áraṇa, stranger, V, 2, 5
 arāni, kindling-stick, I, 127, 4^a, III, 29, 2, V, 9, 3

- aralí, steward (?), I, 58, 7¹, 59, 2, 128, 6, 8, II, 2, 2, 3, 4, 2, III, 17, 4, IV, 1, 1, 2, 1, V, 2, 1¹
- áram, enough, I, 66, 5, dārat áram, he satisfies, I, 70, 5, readily, II, 5, 7², 8, purú vā áram (conj puruṣáram), I, 142, 10³
- aram-krit, doing service, II, 1, 7¹
- árarivams, niggardly, I, 147, 4, 150, 2, III, 18, 2
- árāti, malign power, II, 7, 2, III, 18, 1, 24, 1, IV, 4, 4, árātau (conj for arātau), V, 2, 1¹, pl, V, 2, 6
- arāti-yāt, niggard, I, 99, 1²
- arāti-vān, malicious, I, 147, 4
- árāvan, niggard árāvanab, I, 36, 15, 16
- ari, poor aryáb, I, 70, 1¹, 2, 71, 3², 150, 1¹—he who does not give, niggard, I, 73, 5¹, 2, II, 8, 2, IV, 4, 6, V, 2, 12
- arl, the Arya aryáb, IV, 2, 12³, 18⁰
- árishta, uninjured, V, 18, 3
- árishtvāt, unharned árishtyantab, II, 8, 6
- aruzá, red, I, 73, 7, II, 1, 6
- aruní, the red (cow, or Dawn), I, 140, 13, IV, 1, 16¹, 2, 16, 14, 3¹
- árupita² IV, 5, 7¹
- arushá, red, ruddy, I, 36, 9, 141, 8, II, 2, 8, III, 1, 4, 7, 5, 15, 3, 29, 6, IV, 15, 6², V, 1, 5, arushá, the two ruddy horses, I, 94, 10, II, 10, 2¹, IV, 2, 3, arushásab, I, 146, 2², IV, 6, 9, arushásya v/ishwab, V, 12, 2², 6, —árushīm (conj árushīb²), I, 71, 1², árushīb, I, 72, 10⁴
- arushá-stūpa, whose summit is red, III, 29, 3
- árūkshita, soft, IV, 11, 1
- arepás, stainless, IV, 10, 6
- arká, song, I, 141, 13, III, 26, 7¹, 8, IV, 3, 15, 10, 3, V, 5, 4
- ark, to sing, praise arkan, III, 14, 4, árkāmi, IV, 4, 8, árrikáb, V, 6, 8, árkanab, V, 13, 1, árka, V, 16, 1¹, 22, 1, 25, 7,—abhi káram arkan, they sang triumphantly, IV, 1, 14²,—prá arkanu, III, 12, 5; prá arka, I sing, III, 13, 1¹
- aráí, flame, I, 36, 3, 20, &c.
- aráís, flame, IV, 7, 9, V, 17, 3
- árni, flood diváb árnam, III, 22, 3
- arnavá, waving, III, 22, 2²
- árnas, wave, IV, 3, 12
- ártha, aim, I, 144, 3¹, III, 11, 3¹, IV, 6, 10
- árbha, small, I, 146, 5
- arbhaká, little arbhakébhyab, I, 27, 13
- ármíní in nārmíní² (I, 149, 1¹)
- aryá, Aryan, IV, 1, 7, (2, 12³, 18⁰), V, 16, 3
- Aryamán, I, 26, 4, 36, 4, 44, 13, 79, 3, 141, 9, II, 1, 4, IV, 2, 4, 3, 5, V, 3, 2
- arvānā arāññam yákshva, sacrifice and bring hither, I, 45, 10
- árvat, horse, I, 27, 9, 73, 9, 145, 3¹, II, 2, 10, IV, 15, 6, V, 6, 1, 2
- árvan, horse, I, 149, 5, IV, 7, 11, 11, 4
- arhānā, deservedly, I, 127, 6
- árhat, worthy, I, 94, 1, II, 3, 1, 3, V, 7, 2
- av, to protect, bless, help ávāb, I, 27, 7, avishab, III, 13, 6, &c
- áva agnéb ávena for agné rávena, I, 128, 5¹
- avadyá, disgrace, IV, 4, 15
- aváni, course, I, 140, 5,—river, V, 11, 5
- avamá, lowest (god), IV, 1, 5
- ávava, later (or, nearer), I, 141, 5,—lower, II, 9, 3
- ávasāna, not clothed, III, 1, 6
- avástāt, below, III, 22, 3
- ava-sthā, retirement, V, 19, 1¹
- avasyú, desiring help, II, 6, 6
- avitrí, helper, I, 36, 2, 44, 10, III, 19, 5
- ávi-mat, rich in sheep IV, 2, 5¹
- avishyāt, wishing to drink, I, 58, 2
- avishyú, greedy, I, 189, 5
- aviratā, want of heroes, III, 16, 5
- avriká, without danger, I, 11, 11,—keeping off the wolf IV, 4, 12
- av, to eat prá arāna, III, 21, 1
- asatrú, without a foe, V, 2, 12
- aráni, thunderbolt, I, 143, 5
- aráś, cursing, IV, 4, 15
- ánva, unkind, V, 12, 5
- áirshán, headless, IV, 1, 11
- áman, stone (flint), II, 1, 1, III, 29, 6.

śma-vraṇa, dwelling in the rock-stable, IV, 1, 13

śramiṣṭhā, never tiring, IV, 4, 12

śrita, not resting on (?), IV, 7, 6²

śva-dāvan, giver of horses, V, 18, 3²

śva-peras, the ornament of which are horses, II, 1, 16

śvam-iṣṭi, winner of horses, II, 6, 2²

śva-medha, N p, V, 27, 4-6

śva-rādhās, giver of horses, V, 10, 4¹

śvā, mare, III, 1, 4, 7, 2²

śvin, rich in horses, IV, 2, 5¹, V, 4, 11

śvīnau, du, the two śvins, I, 44,

2, 8, 14, III, 20, 1, 5, 29,

6¹, IV, 2, 4, 13, I, 15, 9, 10,

V, 26, 9

śvya, of the horses, I, 74, 7

śhālā, invincible, III, 15, 4

ashramā, eighth (rein or priest of Agni), II, 5, 2¹

ashā-padī, eight-footed (i.e. cow with calf), II, 7, 5²

as, to be *prā astu*, may it be foremost, I, 13, 9,—*satāb ka bhā-vatāb ka*, I, 96, 7, *tvām tām sām ka prāti ka asi*, thou art united with them and equal to them, II, 1, 15

as, to throw *ava-āsyā*, I, 140, 10

āsāt, nothingness, IV, 5, 14,—*untrue*, V, 12, 4

asanā, weapon, I, 148, 4

asamanā, striving apart, I, 140, 4

āsam-dita, unfettered, IV, 4, 2

āsam-mṛiṣṭa, not cleansed, V, 11, 3

asakāt, not sticking together, I, 13, 6, 142, 6

āsasat, never sleeping, I, 143, 3

āsita, black, IV, 13, 4

āsu, vital spirit, I, 140, 8

āsura, the Asura, miraculous lord, II, 1, 6, III, 3, 4¹, 29, 14¹,

IV, 2, 5², V, 12, 1, 15, 1, 27, 1

asuryā, mysterious power, V, 10, 2

āsta, stall, I, 66, 9,—*home āstam yānti*, V, 6, 1

āsta-tāti, homestead, V, 7, 6

āstri, archer, I, 66, 7, 70, 11; 71, 5¹, 148, 4, IV, 4, 1

āstrita, indestructible, I, 140, 8

āspandamāna, without trembling, IV, 3, 10

asmād, pers. pronoun *asmākam astu*, may he be ours, I, 13, 10, *prā vaḥ īmahe*, we entreat for

you, I, 36, 1¹, *vaḥ* untranslated, I, 66, 9¹, *sāb nab*, thus (give) us,

II, 6, 5¹, *āre asmāt*, IV, 11, 6¹

asma-drūb, he who deceives us.

asma-dhrūk, I, 36, 16

asmadryāk, turned towards us, V, 4, 2

asma-yū, inclined towards us,—*†*, 142, 10

asrīdh, not failing, I, 13, 9, V, 5, 8

āsredhat, unerring, III, 14, 5

asremān ? III, 29, 13¹

āsvapnag, never sleeping *āsvapna-gab*, IV, 4, 12

āhan, day, I, 71, 2, *dirghā āhā*, I, 140, 13, *āhnab*, by day, IV, 10,

5, *āgre āhnām*, V, 1, 4, 5

āhi, snake, I, 79, 1

ahūryā, not to be led astray *ahūr-yāb* (conj. for *ahūryāb*), I, 69, 4¹

āhraya, fearless, I, 74, 8, glorious, III, 2, 4

āhrayāna, fearless, IV, 4, 14

ākē, near, II, 1, 10

ākshita, habitable, V, 7, 7

āgas, sin, IV, 3, 5, 12, 4, V, 3, 7, 12

ā-gāni, birth *tisrāb ā-gāniḥ*, III, 17, 3¹

āt, then, I, 148, 4¹

ātāni, an expander *yagñām ā-tāniḥ*, II, 1, 10

ātithyā, hospitality, I, 76, 3, IV, 4, 10, V, 28, 2

ātman, vital breath *ātma-iva jāvaḥ*, I, 73, 2

ā-dadī, seizer *ādat ā-dadīḥ*, I, 127, 6²

Ādityā, IV, 1, 2, pl. the Ādityas, I, 45, 1, 94, 3, 188, 4, II, 1,

13, 3, 4¹, III, 8, 8, 20, 5

ā-deva, godly, II, 4, 1, *devām ā-devam*, IV, 1, 1¹

ā-dhavā, purification, I, 141, 3²

ā-dhrīṣh, attack, II, 1, 9

ādhrā, weak *ādhrāsyā*, I, 31, 14²

ānushāk, in due order, I, 13, 5¹, 58, 3, 72, 7, II, 6, 8, III, 11, 1,

IV, 4, 10, 7, 2, 5, 12, 3, V,

6, 6¹, 10, 9, 1, 16, 2, 18, 2,

21, 2, 22, 2, 26, 8.

āp pāri āpa, he has won, I, 76, 1.

Āpayā, N of a river, III, 23, 4

āpī, companion, I, 26, 3, 31, 16, IV, 3, 13

â-*prikk̐b̐ya*, whose leave should be asked, I, 60, 2.
 âpya, companionship, I, 36, 12, III, 2, 6.
 âmā, raw, IV, 3, 9^a
 â-yagishīb̐a, best performer of sacrifices, II, 9, 6
 âyasa, of iron, I, 58, 8
 âyú, the living, I, 31, 2^a, 11, 66, 1, 140, 8, 147, 1^a,—hvely âyúvab̐ dhenāvab̐, II, 5, 5,—
 Âyú, N p, I, 96, 2^a, II, 2, 8, 4, 2, IV, 2, 12^a, 18^a, V, 7, 6, jāmsam âyób̐, IV, 6, 11^a, V, 3, 4^a, pl, the Âyus, I, 58, 3^a, 60, 3, IV, 7, 4,—n, life, III, 3, 7
 âyudha, weapon, V, 2, 3
 âyus, life, vīram âyub̐, I, 73, 5, âyub̐ apām, III, 1, 5^a, dirghām âyub̐ pīa-jākshe, III, 7, 1, trim âyūzshī, III, 17, 3^a, &c
 â-ródhana, ascent, IV, 7, 8, 8, 2, 4
 ârtanā, I, 127, 6^a
 ârtvigya, duty of a priest, I, 94, 6
 ârya, the Aryan, I, 59, 2, viavab̐ ârib̐, I, 77, 3^a, 96, 3
 âvib̐-rigika, (I, 44, 3^a)
 âvib̐-tya, visible, I, 95, 5
 âv.s, manifest âvib̐ bhava, I, 31, 3^a, âvib̐ babbhūtha, V, 1, 9, âvib̐ kṛimute, V, 2, 9
 â-vās, hope â-vāsā, IV, 5, 11^a
 ârā, region, V, 10, 6
 ârinā, old (?), I, 27, 13^a
 ârú, swift racer, I, 60, 5, IV, 7, 11
 âru-ârvya, plenty of swift horses, V, 6, 10
 âru-yā, quickly, IV, 4, 2
 â-rurukshāni, flaming, II, 1, 1
 ârushānā, aspiring after, IV, 1, 13
 âru-héman, quick inciter, II, 1, 5^a
 âs úpa âsate, they approach reverentially, I, 36, 7, III, 2, 6,—sam-âsate, they lie down round about, III, 9, 7
 âs, mouth âsā, I, 76, 4^a, 140, 2, II, 1, 14^a, in the presence of, IV, 5, 10, manifestly, V, 17, 2, 5, 23, 1.
 âsán, mouth, I, 75, 1; III, 26, 7, V, 6, 9, 18, 4.
 âsā, face yāsya âsayā, in whose presence, I, 127, 8.
 âsāt, adv, near, I, 27, 3
 â-utī, drink, II, 1, 14.

âsurā, of the Asura gárbbhab̐ âsurāb̐, III, 29, 11
 âskra, united, III, 6, 4^a
 âsyā, mouth, II, 1, 13, V, 12, 1
 â-huta, see hu
 â-hūrya, to be led astray â-hūryab̐ (conj ahūryāb̐), I, 69, 4^a
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- udanyā, of water, II, 7, 3
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- Upa-stutā, I, 36, 10¹, 17¹
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- uru-gāyā, wide-ruling, II, 1, 3, III, 6, 4³, IV, 3, 7, 14, 1
- uru-grāyas, extending over wide spaces, V, 8, 6
- uru-vyāñk, far-reaching, V, 1, 12
- uru-sāmsa, widely-renowned uru-sāmsāya, I, 31, 14
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- urviyā, far and wide, I, 141, 5; II, 3, 5, III, 1, 18, V, 28, 1
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- urādhak, eagerly burning, III, 6, 7³
- Urg, (Agni) the Ung (or willing one), III, 3, 7, 8, 11, 2¹, 27, 10⁸,—pl, the Urgs, mythical priests, I, 60, 2¹, 4, 128, 1², 189, 7, 11, 4, 5³, III, 2, 4², 9, 15, 3², IV, 1, 15¹, V, 3, 4
- ush, to burn down ushān, II, 4, 7,—ni oshatāt, burn down, IV, 4, 4
- ush, to shine See vas
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- ushās, dawn, I, 71, 1, 94, 5, ushāsāb nāvedāb, I, 79, 1³, vāstoāb ushāsāb, I, 79, 6, doshā ushās, II, 8, 3, IV, 2, 8, piāu doshām ushāsām, IV, 12, 2, ushāsāb vi-roké, III, 5, 2, ushāsāb vi-ushrau, III, 15, 2, IV, 1, 5, 14, 4,—Dawn, the goddess, I, 44, 1², 2, 8, 14, III, 17, 3¹, 20, 1, IV, 2, 15, 3, 11²; V, 1,

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ūrmī, wave, I, 27, 6, 44, 12, 95, 10
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rik, hymn, (sacrificial) verse, I, 36, 11, II, 3, 7, V, 6, 5, 27, 4
rig, *riṅg*, to press on, strive forward
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rigu-yāt, righteous, V, 12, 5
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- ¹, *ritám* yaté, I, 188, 2, *pūrvib* *ritāsyā sam-dṛśab*, III, 5, 2, *ritāsyā sādasi*, III, 7, 2, *gopāb* *ritāsyā*, III, 10, 2, *ritāsyā pathyāb* ānu, III, 12, 7, *ritāsyā* a *yōge vanūshab*, eager to set to work the *Rita*, III, 27, 11¹, *ritēna ritām ni-yataim*, IV, 3, 9^{1,2}, *ritāsyā padé*, IV, 5, 9, *ritāsyā dhāman*, IV, 7, 7¹, *ritāsyā rasmim*, V, 7, 3, *ritēna*, in the right way, III, 4, 5, 5, 3,—adj., righteous, IV, 3, 8¹
- rita-ait*, intent upon *Rita* (Right), I, 145, 5, IV, 3, 4, V, 3, 9
- ritā-gāta*, born in or from the *Rita*
- ritā-gātab*, I, 36, 19, 144, 7, 189, 6, III, 6, 10, 20, 2
- rita-gñā*, knowing the right way, I, 72, 8
- rita-pā*, protecting the *Rita*, (III, 20, 4¹, V, 12, 3²)
- ritā-pragāta*, born from *Rita*, I, 65, 10
- ritā-pravita*, penetrated by *Rita*, I, 70, 7
- ritay*, to perform the *Rita* *ritāvan ritēna*, V, 12, 3
- rita-yāt*, righteous, II, 1, 2, IV, 8, 3, V, 27, 4
- rita-yū*, loving *Rita*, V, 8, 1
- ritā-van*, righteous, I, 77, 1, 2, 5, III, 2, 13, 6, 10, 13, 2, 14, 2, 20, 4, IV, 1, 2, 2, 1, 6, 5, 7, 3, 7, 10, 7, V, 1, 6, 25, 1
- rita-vridh*, increaser of *Rita*, I, 13, 6, 44, 14, 142, 6, III, 2, 1
- ritū*, season, I, 95, 3¹, V, 12, 3¹
- ritu-thā*, observing the right time, II, 3, 7
- ritu-pā*, guardian of the seasons, III, 20, 4¹, V, 12, 3²
- ritvij*, ministrant, priest, I, 1, 1, 44, 11, 45, 7, 60, 3, II, 5, 7¹, III, 10, 2, V, 22, 2, 26, 7
- ritvijya*, at the appointed season, I, 143, 1, II, 1, 2, III, 29, 10
- ridh*, to accomplish *ridhyāma*, I, 31, 8, IV, 10, 1¹
- ridhak*, in one's peculiar way, III, 25, 1¹
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- rishī*, a *Rishi*, I, 1, 2; 31, 1, 66, 4, III, 21, 3, *sahāsram rishibhū*, I, 189, 8
- rishi-kṛt*, making (one) a *Rishi*, I, 31, 16¹
- rishū*, pl., dawns (i), I, 127, 10⁵, V, 25, 1²
- rishvā*, tall, I, 146, 2, III, 5, 5, 7, 10, IV, 2, 2
- ēka *ēkab-ekab*, every one, III, 29, 15
- ēka-āyū, of unique vigour, I, 31, 5
- ēna, variegated *ēnī iti*, I, 144, 6¹
- enas, sin, I, 189, 1, III, 7, 10³, IV, 12, 4, 5, V, 3, 7
- ēman, course, path, I, 58, 4¹, IV, 7, 9
- ēva, way *ēvaib*, in due way, I, 68, 4, 95, 6, *ēvena*, in his way, I, 128, 3, *aryāb* *ēvaib*, IV, 2, 12⁴, —the going, I, 79, 2
- evā, thus, I, 76, 5, 77, 5, 95, 11, III, 17, 2, *evām*, *Samh*, V, 6, 10¹
- eshā, rapid, (IV, 2, 4¹)
- ōka, homestead, I, 66, 3
- ogā, *āmāna*, displaying his power, I, 140, 6
- ōgishība, richest *ōgishībam mēdab*, III, 21, 5¹
- ōshadhī, herb, I, 59, 3, 98, 2, II, 1, 1, 4, 4, III, 1, 13, 5, 8¹, 22, 2, V, 8, 7
- ōha, heedfulness, IV, 10, 1²
- Kānva, I, 36, 8, 10¹, 11, 17, 19, *kānvāsab*, I, 44, 8, *Kānvasya sūnāvab*, I, 45, 5
- katidhā *ait*, everywhere, I, 31, 2
- kadā *kānā*, never, I, 150, 2
- kan *tāsyā kākan*, therewith he is satished, I, 148, 2, *kakānāb*, loving, III, 5, 2, *kānīshab*, take joyfully, III, 28, 5, *kakānāb*, delighting, desiring, V, 3, 10, 27, 3¹, —*ā kake*, he desires, III, 3, 3, *ā kake*, I love, III, 3, 10
- kanyā, maiden, I, 66, 8¹, *kanīnām*, V, 3, 2
- kāya *kāyasya ait*, of whomsoever, I, 27, 8, *kāyā*, how, V, 12, 3
- kar, to praise, (I, 45, 4¹)
- karāsna, arm *sriprā karāsnā*, III, 18, 5¹
- karmayā, able, III, 4, 9
- kārman, work, deed, I, 31, 8, III, 12, 6
- kalyāsa, beautiful, I, 31, 9
- kavi, sage, I, 12, 6, 7, 13, 2, 8, &c., I, 95, 8¹, *dhīrāsab kavāyab*, I, 146, 4¹

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 kavi-tama, the highest sage, III, 14, 1
 kavi-prarastá, praised by sages, V, 1, 8.
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 kavyátá, wisdom, I, 96, 2
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 kâshbā, pl, the (aerial) arena, I, 59, 6, race-course, I, 146, 5
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 kúpaya, agitating, I, 140, 3
 kumārā, prince, IV, 15, 7-10, boy, V, 2, 1¹, 2.
 kúlwa, axe, III, 2, 1
 Kunkā, pl, the Kunkas, III, 26, 1¹, 3, 29, 15
 kûñt-arthín, striving for all that is desired, IV, 7, 6
 kri, to make, &c yagñām krmotana, I, 13, 12, krmuhi, I, 31, 8, krñdhī nab rāyē, help us to wealth, III, 15, 3¹, krmōti devān mārtyeshu, he conveys the gods to the mortals, I, 77, 1¹; kârikratāb, displaying, I, 140, 5¹, krñtāk (read párish-krñtāb), adorned, I, 141, 8¹, dhijākakre, III, 27, 9¹, krñtāb, IV, 2, 14, ákarma te, we have done our work for thee, IV, 2, 19, —áram karat, he may readily serve, II, 5, 8, urú kakrire, they have made wide room for, I, 36, 8, satrā kak-rānāb, I, 72, 1, —á krmōshi, thou givest, I, 31, 7, á krmudhvam, bring hither, I, 77, 2, —ápa ā

krñdhī, drive away, III, 16, 5¹; —ní kab, he has brought down (i e surpassed), I, 72, 1¹, —pári-krñta, made ready, III, 28, 2, —sām akrñvan tégase, they have sharpened, III, 2, 10; see krñā
 krñdhū, weak, IV, 5, 14
 krip akrispran, they have pined, IV, 2, 18⁴
 kríp, body, I, 127, 1, 128, 2
 krishñi, human race, I, 36, 19, 59, 5, 74, 2, 189, 3, —tribe, clan, V, 1, 6, 19, 3 —dwelling, II, 2, 10
 krishná, black, I, 58, 4¹, 73, 7, 141, 8², krishnāb vrishabhāb, I, 79, 2², darkness, I, 140, 5, krishnāsu, in the dark nights, III, 15, 3
 krishná-adhvan, whose path is black, II, 4, 6
 krishná-gamhas, speeding on his black way, I, 141, 7
 krishna-prúta, immersed in darkness, I, 140, 3
 krishná vyathi, with a black trail, II, 4, 7¹
 krishná-sita, drawing black furrows, I, 140, 4
 krip kakripánta dhibhīb, they chanted their prayers, IV, 1, 14
 kēta, desire, I, 146, 3
 ketú, light, shine, splendour, I, 36, 14, IV, 7, 4, 14, 2, V, 7, 4, ketúm usrāb, I, 71, 2², —ketú, beacon, banner, I, 27, 12; III, 1, 17, 2, 14, V, 11, 3, vidá-thasya, I, 60, 1, yagñāsyā, I, 96, 6, 127, 6, III, 11, 3, 29, 5, V, 11, 2, yagñānām, III, 3, 3, adhvarāsyā, III, 8, 8, adh-varānām, III, 10, 4
 kévala, alone, I, 13, 10
 kerín, long-haired, I, 140, 8, long-maned, III, 6, 6
 krātu, power of mind, wisdom, I, 65, 9, 67, 2, 68, 3, 69, 2, 73, 2, 77, 3¹, 128, 4; 141, 6, 9, 143, 2, 145, 2, II, 5, 4, III, 2, 3, 6, 5, 9, 6, 11, 6; IV, 5, 7, 10, 1, 2, 12, 1, V, 10, 2, 17, 4, —mind, I, 66, 5², will, I, 68, 9, íti krátvā, with this intention, IV, 1, 1¹, —power, I, 127, 9, 128, 5, III, 1, 5¹

- krand, to neigh, bellow, roar · krān-
dat, I, 36, 8, aṅkradat, I, 58,
2, kánikradat, bellowing, I,
128, 3¹, krāndan, III, 26, 3
- kram pári akramít, he has circum-
ambulated, IV, 15, 3
- krāná, as soon as, I, 58, 3¹, V, 7,
8², indeed, V, 10, 2¹
- kriḍ, to sport · krí/antab, IV, 4, 9,
kí/ān, V, 19, 5
- kshatrá, royal power, IV, 4, 8, V,
27, 6
- kshatriya, royal power, IV, 12, 3¹
- ksháp, night kshápab (conj ksha-
páb), I, 44, 8², kshápáb (conj
kshápab), nights and dawns, I,
70, 7¹ · kshápáb, by night, I, 79,
6, kshápab sam-yátab, II, 2, 2²
- kshapá-val, earth-protecting, I, 70, 5¹
- kshám, earth, (I, 79, 3²), III, 8, 7
- ksháya, dwelling, I, 36, 8, 74, 4,
144, 7, III, 2, 6, 3, 2, 11, 7²,
V, 9, 2, 12, 6, 23, 4, divi
ksháyam (conj diviksháyám),
III, 2, 13¹
- kshar, to flow ksharasi, I, 27, 6,
ksharanti, I, 72, 10
- kshá, earth, I, 67, 5², 95, 10, 96,
7¹, 189, 3, víśvasu kshasu, I,
127, 10², 3
- ksháman, earth, IV, 2, 16
- kshi, to dwell ksheti, I, 94, 2,
ksheshjántab, going to settle,
II, 4, 3¹, ksháyab, III, 8, 1,
kshepayat, may he give us
dwelling, V, 9, 7, —prsthivīm
upa-kshéti, he dwells on the
earth, I, 73, 3, —prati-kshiyán-
tam, who abides turned towards,
II, 10, 4, —to rule ksháyan,
III, 25, 3, kshayasi, IV, 5, 11
- kshiti, dwelling, human settlement,
I, 59, 1, 65, 5, 72, 7, 73, 4,
II, 2, 3, III, 3, 9, 13, 4¹; 14,
4, IV, 5, 15¹, V, 7, 1, —tribe,
III, 18, 1, V, 1, 10, kshitinām,
daivínām, III, 20, 4
- kshíp, finger dára kshípab, III, 23, 3
- kshiprá, a tossing (bow?), IV, 8, 8¹
- kshí, to fail kshiyate, II, 9, 5
- kshu-mát, rich in food, II, 1, 10, 4,
8; 9, 5, IV, 2, 18²
- kshé? IV, 3, 6²
- kshétra, dwelling-place, V, 2, 3¹, 4
- kshetra-sáddhas, giving bliss to our
fields, III, 8, 7²
- kshéma, safety, peace, I, 66, 3, 67, 2
- kshema-yát, living in peace, III, 7, 2
- kshóda, stream, I, 65, 5, 6¹, 10
- khá opening, IV, 11, 2
- khyā piāti akhyat, he has looked
on, IV, 13, 1, 14, 1, —ví akhyan,
they looked around, IV, 1, 18
- ganá, troop ganám-ganam, III, 26,
6, crowd, V, 1, 3
- gánya, belonging to the host, III,
7, 5
- gabhírá, deep, IV, 5, 5², 6
- gam, to go gagamyát, I, 58, 9,
pari-sádantab agman, IV, 2, 17²,
—ákkbagamema, we may obtain,
IV, 5, 13, —sám-gatāni, com-
prised, I, 31, 5¹, sam-gagmānā-
su kṛishishu, when the human
tribes met (in battle), I, 74, 2,
mānaś sām gagmúb, they agreed
in their mind, III, 1, 13
- gāya, home, I, 74, 2, donunion, V,
10, 3
- gárbha, womb, I, 65, 4, 148, 5, —
fruit of the womb, germ, I, 95,
2, 4, 146, 5, 11, 10, 3, III,
1, 6, 10¹, 2, 10, 29, 2, 11,
V, 2, 2, bhūtānām gárbham,
III, 27, 9, —child, son gárbhaś
apám, vānānām, &c, I, 70, 3,
III, 1, 12, 13, 5, 3, gárbhaś
vīrudhām, II, 1, 14, dádhatē
gárbham, IV, 7, 9¹
- garbhīnī, pregnant, III, 29, 2
- garh, to blame garhase, IV, 3, 5
- gavishá, see go-ishá
- gávishri, see gú-ishri
- Gávishtrā, V, 1, 12
- gávya, of the cows, I, 72, 8; IV,
2, 17, —bliss in cows, I, 140, 13
- gavyát, longing for the cows, IV, 1, 15
- gā, to go pra-gíगतab, coming
forward, I, 150, 2
- gā, to sing ákkba agním gāsi, V,
25, 1¹
- gātú, path, course, I, 71, 2, 72, 9,
95, 10, 96, 4, III, 1, 2, 4, 4
- gāyatrā, Gāyatra song, I, 12, 11, 27,
4, 79, 7, 188, 11
- gāyatrā-vepas, moved by the Gāyatra
song, I, 142, 12
- gāh, to dive áti gāhemahi, II, 7, 3
- gír, praise, prayer, I, 26, 5, 59, 4¹,
II, 2, 1², &c

gurf, hill, I, 65, 5.
 gŕivāṇas, loving pra ses, I, 45, 2, II, 6, 3.
 gu gōguve, he ha. loudly praised, I, 127, 10²
 gur- gurgurvánī ſti, eager in praising, I, 142, 8, —abhi gurguryāb, approve, I, 140, 13
 gurú, heavy mántrab gurúb, I, 147, 4
 guh, to hide guhámānah, IV, 1, 11
 gúh, covert guhá gúham, I, 67, 6³
 guhá, in secret, I, 65, 1, 67, 3, II, 4, 9¹, III, 1, 9, 14, V, 2, 1, 15, 5, guhá bhávantam, sántam, the hidden one, I, 67, 7, 141, 3, III, 5, 10, V, 8, 3, guhá hitám, hidden, IV, 5, 8¹, 7, 6, V, 11, 6
 gúhya, secret, I, 72, 6, IV, 5, 10, V, 3, 2, 3, 5, 10
 gri, to praise, I, 44, 6, &c, grīṁte, he is praised, I, 79, 12¹, —desh-nám abhi grīṁhi, hail our gift, II, 9, 4, abhi grīṁtáb, they salute, III, 6, 10, girab abhi grīṁti, he responds to my hymns, V, 27, 3.
 gri gāgrī-vāmsab, having awoke, III, 10, 9, āggar ſti, he has awakened, V, 1, 3¹ See gri
 grītsa, clever, III, 1, 2, 19, 1, IV, 5, 2
 Grītsa-madá grītsa-madáśab, II, 4, 9
 grīdhnú, greedy, I, 70, 11²
 grīhā-pati, master of the house, I, 12, 6, 36, 5, 60, 4, II, 1, 2², IV, 9, 4, 11, 5, V, 8, 1, 2
 gó, cow, I, 31, 12, &c, 95, 8³, V, 1, 3², 3, 2², ástam ná gāvab, I, 66, 9, ſdhab ná gónām, I, 69, 3, puru-dāmsam sanim gób, III, 1, 23, éká gaúb, III, 7, 2³, gúhyam náma gónām, V, 3, 3, ávindat gúb, V, 14, 4¹, ánasvantā gāvā, two oxen with a car, V, 27, 1
 gó-agra, at the head of which are cows, II, 1, 16¹
 go-ishá, fighting for cows, IV, 13, 2³.
 gó-ishri, 'striving for cows,' battle, I, 36, 8, (45, 7¹).
 gó-rigika, (I, 44, 3¹)
 Gótama, I, 79, 10, IV, 4, 11, pl, the Gotamas, I, 60, 5, 77, 5, 78, 1, 2¹

gopá, shepherd, guardian, protector, I, 96, 7, II, 9, 2, 6, III, 15, 2; V, 2, 5, 11, 1; 12, 4, gopām ritáśya, I, 1, 8, III, 10, 2, vādm gopáb, I, 94, 5¹, 96, 4.
 gó-mat, rich in, or consisting in, cows, I, 79, 4, III, 16, 1, IV, 2, 5¹, V, 4, 11, 24, 2, vragām gó-mantam, full of cows, IV, 1, 15
 gauri, buffalo cow. gauryām, IV, 12, 6
 gnā, wife, IV, 9, 4¹
 gnāvat, accompanied by the divine wives gnāvab (conj gnāvab), II, 1, 5¹
 grābhava-vat, a firm hold, I, 127, 5⁵.
 grāma, hamlet, I, 44, 10
 grāvan, pressing-stone (of the Soma), IV, 3, 3¹, V, 25, 8¹
 ghaná, club, I, 36, 16¹
 gharṁá, offering of hot milk to the Asvins, III, 26, 7², the gharṁa vessel, V, 19, 4
 ghush ghóshi, it resounded, IV, 4, 8
 ghri, to besprinkle gigharṁi, II, 10, 4, 5
 ghrīṁá, heat ghrīṁá, I, 141, 4¹
 ghrítá, the Ghríta, or ghee, I, 72, 3, 127, 1, &c, II, 3, 11², 5, 6¹, ghrítāni aksharan, I, 188, 5, ghrítám ná pútám, III, 2, 1; ghrítébhiḥ ā-hutab, worshipped by offerings of ghríta, II, 7, 4¹, śukī ghrítám ná taptám, IV, 1, 6
 ghríta-āhavana, to whom ghríta oblations are poured out, I, 12, 5, 45, 5
 ghrítá-nirṁg, whose stately robe is ghee, III, 17, 1, 27, 5
 ghrítá-prishba, whose back is covered with ghee, I, 13, 5, V, 4, 3; 14, 5
 ghrítá-pratika, whose face shines with ghee, I, 143, 7, III, 1, 18, V, 11, 1
 ghrítá-prasatta, taking his seat in ghee, V, 15, 1
 ghríta-prúsh, ghríta-sprinkling, I, 45, 1; II, 3, 2.
 ghrítá-yoni, having his abode in ghee, (I, 140, 1³), III, 4, 2¹; V, 8, 6
 ghrítá-vat, rich in ghee, I, 142, 2, III, 5, 6, 7, 21, 2.

- ghrta-skút, dripping with ghee, III, 21, 3, V, 14, 3
 ghrta-jñ, adorned with ghee, I, 128, 4, V, 8, 3
 ghrta-sná, swimming in ghee, IV, 6, 9
 ghrta-snú, swimming in ghee, III, 6, 6¹, IV, 2, 3¹, V, 26, 2
 ghratáki, (the ladle) full of ghee, III, 6, 1, 19, 2, 27, 1, IV, 6, 3, V, 28, 1
 ghrishvi, brisk, IV, 2, 13
 ghorá, terrible, IV, 6, 6
 ghósha, noise, III, 7, 6
 ka, and ka rátham for karátham, I, 70, 7¹, (in the first member), I, 77, 2²
 kákari, maker, III, 16, 4
 káksh, to look *satám kákshānab akshābhū*, I, 128, 3, —*ānu ka-káksha*, V, 2, 8, —*abhi kakshase*, V, 3, 9, —*vi kashre*, I, 98, 1, V, 19, 1¹, —*nab krudhi sam-káksh*, make us behold, I, 127, 11
 kákshana, appearance, I, 13, 5
 kákshas, look, sight, I, 96, 2¹, V, 15, 4
 kat, to hide *kátantam*, I, 65, 1, —*prá kátáyasa*, drive away, V, 4, 6
 katub-akshá, four-eyed *katub-aksháb*, I, 31, 13²
 kátub-pad, four-footed, I, 94, 5
 kánab-hita, with satisfied mind, III, 2, 2, 7, 11, 2
 kánas kánab dhāb, accept, I, 26, 10
 kandrá, gold, II, 2, 4²
 kandrá-ratha, with a shining chariot, I, 141, 12, III, 3, 5
 kar, to move, walk *karáthāya givāse*, that we may walk and live, I, 36, 14, *karáthā* (conj *karáthā*), I, 66, 9¹, *karatāb dhruvāya*, of whatever moves or is firm, I, 146, 1; *gúhā kárantam*, III, 1, 9¹, —*nib karati*, he comes forward, I, 95, 4, —*te pári karanti*, they walk around thee, I, 127, 9², —*vi karanti*, spread around, I, 36, 3, —*abhi vi karanta*, they have come hither and thither, III, 4, 5
 karátha, all that moves, (I, 66, 9¹), *sthātáb karátham*, I, 58, 3², 68, 1, 70, 7¹, *sthātām karátham*, I, 70, 3, *sthāt-ñ karátham ka*, I, 72, 6²
 karishnú, speedy, IV, 7, 9
 kárman, skin *sa-áśya kárma*, III, 5, 6², 7¹, —*kárma-iva*, like a hide, IV, 13, 4
 karshaní, human tribe, I, 127, 2, III, 6, 5, 10, 1, IV, 7, 4, 8, 8, V, 23, 1
 karshaní-dhrit, supporting the human tribes, IV, 1, 2
 karshaní-prá, filling the dwellings of people, IV, 2, 13
 kashála-vat, with head-pieces, III, 8, 10¹
 kâyú, respectful, III, 24, 4
 káru, beautiful, I, 58, 6, &c, káru, loc, I, 72, 2³
 káru-pratíka, cheerful-faced, II, 8, 2
 ki ni-káyya, revering, III, 26, 1, —*vi kinavat*, may he distinguish, IV, 2, 11
 kikitvit-manas, attentive-minded, V, 22, 3
 kit, to shine, light up *kitáyantam*, II, 2, 4, *kitayat*, II, 2, 5, *kitayema*, II, 2, 10, *kitréna kíkite bhāsá*, II, 4, 5, *kiteta*, II, 4, 6, *kékutānab*, resplendent, III, 29, 7, *kiteta*, he has distinguished himself, V, 27, 1, —*prá kiteta*, he has shone forth, V, 19, 1, —*vi kíkite*, it shines, I, 71, 7¹
 kit, to see, watch, be intent on *kíketa*, I, 67, 7, *kíketat asmai*, may he pay attention to this (sacrificer), I, 69, 9, *kitáyantab*, awaking attention, I, 94, 4, *ketati*, I, 128, 4, III, 11, 3¹, *kétate*, III, 14, 2, *kítitānab* *akítitān*, seeing the unseen ones, III, 18, 2, *kétatab*, attentive, IV, 5, 4, *kíkiddhi*, V, 22, 4¹, *ketayat*, he has enlightened, IV, 1, 9¹, *kitáyan*, enlightening, V, 15, 5¹, *kíkivān*, knowing, I, 68, 6, &c, —*ā kíketa*, he has understood, I, 95, 4, —*keti prá*, it has been known, III, 12, 9, —*vi kitáyantab*, causing to discern, V, 19, 2, —*sam-kíkivān*, looking over, IV, 7, 8
 kit, pile, (I, 67, 10¹)
 kittá, mind, V, 7, 9

- kītti*, splendour (?), I, 67, 10¹
kītti, thought, III, 2, 3, 3, 3, wisdom, IV, 2, 11
āitrā, bright, excellent, I, 66, 1, 6, &c
āitrā-bhānu, with bright splendour, I, 27, 6, II, 10, 2, V, 26, 2
āitrā-yāma, whose way is bright, III, 2, 13
āitrā-jōhis, of bright splendour, V, 17, 2
āitrā-ravab-tama, whose glory is brightest, I, 1, 5, 45, 6
kud, to quicken, promote *kodāyāsi*, I, 94, 15, *kodayata*, I, 188, 8
krit *vi kṛtānti*, they get off, I, 67, 8
kētana, brilliant, II, 5, 1², III, 12, 2, —n, splendour, light, I, 13, 11, III, 3, 8, IV, 7, 2
kētushṭha, most famous, I, 65, 9, most shining, I, 128, 8, most brilliant, V, 27, 1
kodā, driver, I, 143, 6
kodayāt-mati, stirring thoughts, V, 8, 6
kṛyū *ā tvā akṛyāvubh*, they have made thee speed hither, I, 45, 8

khad, to show oneself *khadayati*, III, 9, 7
kḥâyā, shadow, I, 73, 8

gatbāra, belly, I, 95, 10, III, 2, 11, 22, 1, 29, 14¹
gan, to be born *gagñānāb*, I, 12, 3, *gātāb* and *gāni-tvab*, I, 66, 8¹, *ganayat*, he caused to be born, I, 71, 8⁶, *gātāsyā ka gāyamānasva ka kshām*, the earth (i.e. the support) of what is born and what will be born, I, 96, 7¹, *gāyemahi*, we may multiply with offspring, I, 97, 4, *ganāmasi*, III, 2, 1¹, *gātāb gāyate*, III, 8, 5¹, *ganata*, they have generated, IV, 1, 1, *gātān ubhāyān*, the two races (of men and gods), IV, 2, 2, *gānitos*, from giving birth, IV, 6, 7, —*ā gāyamānam* (conj *gāyamānā*), I, 60, 3¹, —*pragagñi-vān*, generator, III, 2, 11
gāna, man, people, I, 36, 2, &c, *daivyam gānam*, the divine host, I, 31, 17, 44, 6, 45, 1^{1, 2}, 9, 10; V, 13, 3; *gānāja jārvate*, I, 36, 19
gānas, tribe. *gānasī iti ubhé iti*, both tribes (of gods and of men), II, 2, 4
gāni, wife, I, 66, 8, *gānayab sāni/āb*, I, 71, 1, —woman, III, 26, 3¹, IV, 5, 5
ganitrī, begotter, I, 76, 4¹, *ganitā*, *rōdasyob*, I, 96, 4, *puūb ka gārbbham ganitūb ka*, III, 1, 10¹; *dyaūb pitā ganitā*, IV, 1, 10
gāni-tva, who will be born *gāni-tvam* (conj *gāni-tvab*), I, 66, 8¹
gāniman, birth, III, 1, 4, 20, trib *gānimāni*, IV, 1, 7, —*devānām gānimāni*, III, 4, 10, IV, 2, 17, 18, —offspring, V, 3, 3
ganūs, birth *ganūshā*, by birth, by nature, I, 94, 6, III, 1, 3, 9, 2, 2, *ganūsham*, I, 141, 4
gantū, people, human creature, I, 45, 6, &c, *mānushab gantūbhib*, III, 3, 6
gānman, birth *mānushasya gānasya gānma*, I, 70, 2, *devānām gānma*, I, 70, 6, *gānma-iva nityam tānayam*, III, 15, 2¹, —birth-place *paramē gānman*, II, 9, 3, —race *ubhāyāya gānmane*, I, 31, 7, *divyāya gānmane*, I, 58, 6, *devān* (i.e. *devām*) *gānma*, I, 67, 3^{1, 6}, *gānmani iti ubhé iti*, I, 141, 11², *gānma ubhāyā*, II, 6, 7, *gānman-ganman*, generation by generation, III, 1, 20, 21
gānya, belonging to one's own people *gānyā-iva* (conj *gānyab-iva*), II, 6, 7¹
gābāru? IV, 5, 7¹
gāmbha, jaw, I, 143, 5, 148, 4, IV, 7, 10
gar, see *grī*
garāna, sound (?), I, 141, 7¹
garat-visha, busy among the decayed (wood), V, 8, 2¹
Garā-bodha, N pr *Gārā-bodha*, I, 27, 10¹
garitrī, praiser, I, 189, 4, II, 9, 5, III, 7, 6¹, 12, 2, 5, 15, 5, V, 3, 11
garimān, old age, I, 71, 10
gāvishṭha, most swift, IV, 2, 3
gā, people *nab gāb*, I, 143, 8
gāb-patyā, householdership, V, 28, 3¹

- gāgrivi*, watchful *gāgrivib*, I, 31, 9, III, 2, 12, 3, 7, 24, 3, 26, 3, 28, 5, 29, 2, V, 11, 1
Gātā-vedas, I, 44, 1, 5, 45, 3, &c ; 127, 1¹
gāna, birth *trīni gānā*, I, 95, 3
gāmarya?, IV, 3, 9⁴
gāmī, kinsman, I, 31, 10, 65, 7, 71, 7¹, 75, 3, 4, IV, 4, 5, V, 19, 4, *gāmīnām svāsīnām*, uterine sisters, III, 1, 11, *lokām gāmim*, the sister world, III, 2, 9⁴
gāyā, wife, I, 66, 5, IV, 3, 2¹
gāyū, victorious, I, 67, 1¹
gārā, lover, I, 66, 8, 69, 1¹, 9
gi, to conquer, to gain *gayati*, I, 36, 4, —*sam-gigivān*, III, 15, 4
ginv, to stir *ginvate*, III, 2, 11, *ginva*, III, 3, 7, 15, 6, —*ūpa prā ginvan*, they have excited, I, 71, 1¹
givrī, aged, I, 70, 10
gihmā, down-streaming, I, 95, 5
gibvā, tongue, I, 140, 2, 11, 1, 13, 4, 4, III, 20, 2, IV, 5, 10, 7, 10, V, 26, 1
gīrā, quick, I, 44, 11, III, 3, 6
gīrā-ava, with quick horses, I, 141, 12, II, 4, 2
gīrā-dānu, rich in quickening rain, I, 189, 8
gīv, to live *gīvāse*, I, 36, 14, 72, 7, 79, 9, *gīvātave*, I, 94, 4
gīvā, living, I, 68, 3, —*life*, I, 140, 8
gīvā-dhanya, the prize (of contests) which living beings have gained, (I, 149, 2¹)
gīrāpita-sarga, whose stream is drunk by living beings, I, 149, 2¹
gīva-yāgā, a sacrifice of living (victims), I, 31, 15
gur, see *gri*
gush, to be pleased, accept gladly *gushasva*, I, 12, 12, 75, 1, 144, 7, *gushanta*, I, 68, 3, 9, *gushran*, I, 71, 1, &c , *gushanta pānthām*, they followed gladly his path, I, 127, 6, *tanvām gushasva*, III, 1, 1¹, *goshi*, find pleasure, IV, 9, 7¹, —*prāti goshaye*te iti, they caress, I, 95, 5, 6
gūshya, welcome, I, 44, 2, 4, —*grateful*, I, 73, 10
guhū-āśya, whose mouth is the sacrificial spoon, I, 12, 6
guhurānā, leading astray, I, 189, 1.
guhū, sacrificial ladle, I, 58, 4¹, 76, 5², 145, 3, 11, 10, 6, IV, 4, 2¹, V, 1, 3, *saptā guhvāb*, I, 58, 7¹
gū, to speed, incite *gunāb*, I, 27, 7, *gunāsi*, I, 71, 6, *gūgu-vat*, impetuous, IV, 11, 4
gū, speedy *gūvab*, I, 140, 4¹
gūtī, speeding, I, 127, 2, —*solicitation*, III, 3, 8, —*agñāśya gūtyā*, stirring, III, 12, 3
gūrū, flaming (?), I, 127, 10
gūrv, to consume *ni-gūrvan*, IV, 7, 11
gri, to grow old *gūryati*, I, 128, 2, *gugurvān*, II, 4, 5, *gūryat-su*, III, 23, 1, *garāyan*, making decay, II, 8, 2¹, *garase*, V, 15, 4¹
gri, to praise *garate*, he is praised (?), I, 59, 7, —*sām te garetā*, may it resound to thee, IV, 3, 15¹
gri, to be awake *garate*, I, 59, 7, 127, 10⁴, *garase*, I, 94, 14¹, *garasva*, III, 3, 7¹, —*sām garatām*, may it awaken, IV, 4, 8¹
gétrī, conqueror, I, 66, 3, V, 25, 6
gēnya, noble, I, 71, 4, 128, 7, 140, 2, 146, 5, II, 5, 1, V, 1, 5
gōsha, desire *gōsham* a, I, 77, 5
guhūtra, to be invoked, II, 10, 1
gñā, to know *ñ gñāta*, accept, I, 94, 8, —*pra-gñān*, prescient, II, 3, 10, *ānu pra-gñān*, III, 26, 8, —*vi-gñān*, discriminating, I, 69, 3¹, —*sām gñānata*, they were concordant, I, 68, 8¹, *sam-gñānāb*, being like-minded, I, 72, 5
gyāyas, better, I, 27, 13
gyēshāba, the first, I, 127, 2, eldest, IV, 1, 2
gyot(b)-iatha, whose chariot is light, I, 140, 1
gyōtis, light, I, 36, 19, 59, 2, III, 26, 8, *divāb gyōtib*, I, 69, 1, *vipām gyōtīmshi*, III, 10, 5¹, *vidānta gyōtib*, IV, 1, 14, *svāb nā gyōtib*, IV, 10, 3¹
grājas, space, I, 95, 9, 140, 9, V, 8, 7
tākvan, N of an animal, I, 66, 2¹
taksh, to fashion *hrīdā tashān māntrān*, I, 67, 4, *tatāksha*, III, 8, 6, *ataksham*, V, 2, 11

- ta/it, lightning, I, 94, 7
 tát-ogas, having the strength of such a one, V, 1, 8
 tan, to spin out, stretch out *tántum* tanushva, I, 142, 1, *tán'um* tatám, II, 3, 6, *tanvânáb* yag-
ñám, III, 3, 6, --áva tanuhí, upi-
 bend, IV, 4, 5, --â-tatántha, thou
 hast spread, III, 22, 2, --âti nib
 tatanyub, may they spread out,
 I, 141, 1², --vi tanvate, V, 13,
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 tán, continuation *śarvatâ* tánâ,
 constantly, I, 26, 6¹, *tânâ*, for
 ever, I, 77, 4, II, 2, 1², III,
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tanûnâm, II, 9, 2
 tánaya, offspring, I, 96, 4, III, 15,
 2¹, --*tokâsya* tánaye, of kith and
 kin, I, 31, 12¹, *tolé* iti tánaye,
 I, 147, 1², *tokâya* tánayâya, I,
 189, 2, IV, 12, 5
 tanayitnú, thunderbolt, IV, 3, 1
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 tanû, body *tanvâb*, I, 31, 12, 72,
 3, 5³, *ikkhânta rêtab* mithâb
tanûshu, I, 68, 8¹, *tâne* tanû-
nâm, II, 9, 2, *tanvâm* gushasva,
 III, 1, 1², *tanvâ* su-gata, III,
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kṛt, I, 31, 9
 Tánû-napât, 'son of the body,' I, 13,
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 1, --*tántum* tatám, warp, II, 3,
 6, --web (of light), IV, 13, 4
 tand, to grow tired tandate (by
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 tanyatú, thunder, V, 25, 8
 tap, to burn, heat *tápo* iti, *tápa*,
 III, 18, 2, *tatápate*, IV, 2, 6
tápishtâb, hottest, IV, 4, 1, 5, 4
tápu, hot, II, 4, 6
tápub-gambha, with fiery jaws, I,
 36, 16, 58, 5
tápus, heat *táplmshi*, IV, 4, 2
tamâb-hân, destroyer of darkness, I,
 140, 1
tâmas, darkness *dvârâ* *tâmasab*,
 III, 5, 1, *tirâb* *tâmâmsi* dar-
jatâb, III, 27, 13
tarâmi, strongly advancing, tri-
 umphant, I, 128, 6, III, 11, 3²,
 29, 13, IV, 4, 12
târas, advancing power, III, 18, 3-
târuti, a winner, I, 27, 9
târus *dâkshasya târushab*, of su-
 perior strength, III, 2, 3
tavâs, strong, III, 1, 1¹, 2; 13
tavishâ, powerful, III, 12, 8
tâvishî, strength, I, 128, 5, III, 3,
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tâvyams, most powerful, I, 143, 1,
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tâyú, thief, I, 65, 1, V, 15, 5²
tâvakâ, thy, I, 94, 11
tigítâ, sharp, I, 143, 5
tigmâ, sharp, IV, 6, 8, 7, 10, V,
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tigmâ-anika, sharp-faced, I, 95, 2
tigmâ-âyudha, with sharp weapons,
 V, 2, 10
tigmâ-gambha, with sharp teeth, I,
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tigmâ-bhrishî, sharp-pointed, IV,
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tigmâ-rokis, sharp-flaming, I, 79, 10
tigmâ-heti, with the sharp weapon,
 IV, 4, 4
tig, to sharpen *tegamânâb*, sharp-
 ened, III, 8, 11
tivishânâ, rushing forward impetu-
 ously, V, 8, 5
tir, see *tri*
tirâb-ahnya, kept over night, I, 45,
 10¹, III, 28, 3, 6
tirâb-hita, dwelling in concealment,
 III, 9, 5
tirâkâ, throughout, II, 10, 4
tirâs, through, III, 27, 13
tu *tûtâva*, he is strong, I, 94, 2
tug, to stir, press onward *tutugyât*,
 I, 143, 6, *túṅgamânâb*, III, 1,
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túg, impetuous *tugâ girâ*, V, 17, 3²
túturi, conqueror, I, 145, 3
tud, to strike *ní tandate* (conj
nú tandate), I, 58, 1¹
turâ, quick, I, 68, 9, 96, 8, III, 4,
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turîpa, seed, I, 142, 10, III, 4, 9
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Turvîti, I, 36, 18¹
tuvî-grâ, mightily devouring, I, 140, 9
tuyi-grîva, with mighty neck, V, 2, 12
tuyi-gâtâ, strong-born, IV, 11, 2;
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- távi-dyumna, highly glorious, III, 16, 3; 6
 tuvī-brahman, knower of mighty spells, V, 25, 5
 tuvīravad-tama, most mightily renowned, III, 11, 6, V, 25, 5
 tūvishmat, mighty, IV, 5, 3
 tuvi-sván, loudly roaring, V, 16, 3
 tuvi-svanás, roaring mightily, IV, 6, 10, V, 8, 3
 tuvi-sváni, loudly roaring, I, 58, 4, 127, 6
 tūrni, swift, III, 3, 5, 11, 5
 tūrni-tama, quickest, IV, 4, 3
 tui, to get through, to overcome
 ataran, I, 36, 8, táran, III, 24, 1, turyáma, V, 9, 6, tarishámi, may they pass across, V, 10, 6¹, tuluryât, may he traverse, V, 15, 3, —tutirvámsab áti sridhab, I, 36, 7, áti tarema, III, 27, 3, —with prá, to prolong, promote
 pra-tirán, I, 44, 6, prá tira, I, 94, 16, III, 17, 2, prá tirasi, IV, 6, 1, prá tári pra-tarám, IV, 12, 6, —vi tárít, he has crossed, I, 69, 5², 73, 1, vi-táritratá, progressing, I, 144, 3
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 trid, to perforate atrmat, IV, 1, 19, —ánu trindhi, V, 12, 2
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 trish, to be thirsty tatrishānāb, I, 31, 7², átrishyantiḥ, free from thirst, I, 71, 3², 4, tatrishānāb, II, 4, 6
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 trishu-kyút, moving about thirstily, I, 140, 3
 trishá, pungent sharpness, III, 9, 3
 tegas, sharp splendour, I, 71, 8², sharpness sám akimvan tégase, III, 2, 10
 tégishiba, hottest, I, 127, 4¹
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 toká, children toká tánaya, kith and kin, I, 31, 12¹; 147, 1¹, 189, 2, IV, 12, 5, nitye toké, II, 2, 11, tokáya táne tanū-nām, II, 9, 2, tokáya tugé, IV, 1, 3
 toká-vat, with offspring, III, 13, 7
 todá, an or the impeller, I, 150, 1²
 towá, bounteous, III, 12, 4¹
 tmánā, by oneself, by one's own power, I, 69, 10; 79, 6, &c.
 tmányā, thyself, I, 188, 10
 tráyab-trimat, thirty-three (gods), I, 45, 2
 Trasádasyu, V, 27, 3²
 trā trāste, may he protect, I, 128, 5, 7
 trā, protector, (I, 72, 5³)
 trātrī, protector, I, 31, 12, V, 24, 1
 trí, three, I, 13, 9, &c., trí roka-nāni, the threefold light, I, 149, 4, tistrī-bhyab ā vāram, II, 5, 5², tistrāb devīb, II, 3, 8, III, 4, 8, V, 5, 8, trīni jata trī sahāsrāni trimat ka devāb nāva ka, III, 9, 9, trīni āyūmslu, tistrāb ā-gānib, III, 17, 3¹, trī, tistrāb, III, 20, 2
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 Tr-aruna, V, 27, 1-3
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 Tritā, V, 9, 5
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 tri-mūrdhān, having three heads, I, 146, 1¹
 tri-vārūtha, thrice-protecting, V, 4, 8
 tri-vishu, thrice, IV, 6, 4, 15, 2¹
 tri-vrit, threefold tri-vrit ānām I, 140, 2²
 tris, thrice trib saptā, I, 72, 6¹, trib āvan, III, 4, 2, trib (read trī?), IV, 1, 7¹
 tri-sadhasthā, dwelling in three abodes, V, 4, 8, —threefold abode, V, 11, 2²
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 tvák, skin, III, 21, 5, —leather-bag (cloud), I, 79, 3², —tvakti upa-māsyām, I, 145, 5²
 tvád, pers pron tvé iti, in thee, I, 26, 6, 36, 5¹, 6, te, acc, I, 127, 9², V, 6, 4¹, te tūbhyam, V, 6, 5¹
 tvadrī, directed towards thee, V, 3, 12
 Tvāshtri, N of a god, I, 13, 10, 95, 2², 5², 142, 10, 188, 9; II, 1, 5, 3, 9, III, 4, 9, V, 5, 9
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tvā-dāta, given by thee, V, 7, 10
 tvā-dūta, with thee as messenger,
 II, 10, 6, V, 6, 8
 tvā-yā, desire of worshipping thee,
 IV, 2, 6, 14
 tvā-vat, like thee tvā-vân, I, 189, 6
 Tvāshurā, son of Tvashtri, III, 7, 4¹.
 tvish, see titvishānā
 tvīshi, impetuous power, I, 71, 5,
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 tveshā, impetuous, fierce, I, 36, 20,
 66, 6, 70, 11, 95, 8, 143, 3,
 II, 9, 1, III, 22, 2, 26, 5,
 IV, 6, 10, V, 8, 6
 tveshātha, fierceness, I, 141, 8
 tveshā-pratika, with sharp point, I,
 66, 7.
 tsar tatsāra, he steals upon (his
 prey), I, 145, 4, —āva tsarat, he
 stealthily approached, I, 71, 5

dami, to bite dārate, I, 189, 5
 damśanā, wonderful deed, III, 3,
 11, wonderful power, III, 9, 7
 dāmsas, wonderful deed, I, 69, 8
 dāksha, mind, I, 68, 8,—power,
 ability, skill, I, 76, 1, 95, 6¹,
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 3, 13¹, Dāksha personified,
 III, 27, 9³, 10, V, 16, 2,—
 skilful, I, 59, 4, III, 14, 7
 dāksha-pati, lord of power, I, 95, 6
 dākshas, ability, II, 1, 11
 dakshāyya, to be treated kindly, II,
 4, 3
 dakshinatās, from the right side, I,
 95, 6²
 dākshinā, the sacrificial gift, V, 1, 3³
 dakshinā-āvrīt, turned to the right,
 I, 144, 1².
 dakshinā-vāh, carrying from left to
 right, III, 6, 1²
 dāgdhrī, burner, V, 9, 4
 datvāt, having teeth, I, 189, 5
 Dadhī-krā, III, 20, 1², 5
 dán, house pátib dán, lord of the
 house, I, 149, 1²
 dánta, tooth atharvāb ná dántam,
 IV, 6, 8³
 dabh, to deceive dīpsantaś ná de-
 bhuś, I, 147, 3, dadabhanta, I,
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 jātrum ā-dabhúś, III, 16, 2
 dábha, deceiver, V, 19, 4³

dabhrā, few, I, 31, 6
 dām, house dām-su, I, 141, 4
 dāma, house, I, 1, 8, &c, II, 1, 7²;
 8, kittib apām dāme, I, 67,
 10¹, dāme-dame, house by
 house, I, 128, 4; IV, 7, 3, V,
 1, 5, 6, 8
 dāmūnas, domestic, friend of the
 house, I, 60, 4², 68, 9, 140,
 10, 141, 11, III, 1, 11, 17,
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 dām-pati, master of the house, I,
 127, 8, V, 22, 4,—dām-pati,
 husband and wife, V, 3, 2
 dāmya, domestic, III, 1, 15, 2, 8
 day, to bestow dayasva, I, 68, 6,—
 vi dāyamānab, distributing, III,
 2, 11; vi dayate, he tears to
 pieces, IV, 7, 10
 dārvī, sacrificial ladle, V, 6, 9
 daratā, conspicuous, beautiful, I,
 36, 9; 141, 1, 144, 7, III, 1,
 3, 10, 6, 27, 13
 dāra-pramati dāra-pramatim, read
 dāra prāmatis, I, 141, 2¹
 darasy sám darasya, forgive, III, 7,
 10
 das sam-dadasvān, being ex-
 hausted (?), II, 2, 6¹
 dasmā, wonderful, I, 77, 3, 148, 4,
 II, 1, 4, 9, 5, III, 1, 7, 3, 2,
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 dasmāt, possessed of wonderful
 power, I, 74, 4
 Dāsyu, I, 36, 18, 59, 6, V, 4, 6,
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 29, 9, V, 7, 10, 14, 4
 dah, to burn daha, I, 12, 5, &c,
 dhākshat, burning, II, 4, 7,—
 ānu dhakshi, II, 1, 10,—prā
 dhakshi, I, 76, 3,—prātī dahatāt,
 burn against, III, 18, 1,—sām
 daha, I, 36, 14, 20
 dā, to give ānu duś, they give way,
 I, 127, 4,—ná párá dāt, he will
 not surrender, V, 3, 12
 dā, to bind ní-daduś, (V, 2, 6³),
 ní-ditam, V, 2, 7
 dā (do), to cut, to shear dāti, I, 65,
 8, V, 7, 7.
 dātrī, giver, I, 13, 11
 dātri, mower, V, 7, 7
 dāna, gift, V, 27, 5
 dāvān dāvāne, for the sake of giving,
 II, 1, 10.

- dā**, to offer, worship *dadāra*, I, 36, 4, &c ; *yāb tūbhyam dārat*, I, 68, 6 ; *dārat*, IV, 2, 9 ; *dārat yāb asmai āram*, who satisfies him, I, 70, 5 ; *nāmaḥ dārat*, I, 71, 6 ; *agnāye dāshu āvase*, I, 127, 4²
- dār**, worship, I, 127, 7
- dārū-adhvara**, performing worship, I, 75, 3¹
- dārvāsa**, worshipper, liberal giver, I, 1, 6 ; 27, 6, &c
- dās** *abhi-dāsati*, he tries to harm, I, 79, 11
- dāsā-patni**, (strongholds) of which the Dāsas are the lords, III, 12, 6
- dāsvat**, munificent, I, 127, 1, II, 4, 3 ; IV, 2, 7, V, 9, 2
- Dīti**, IV, 2, 11¹
- didrikshēnya**, worthy to be looked for, I, 146, 5
- didrikshēya**, visible, III, 1, 12
- didyū**, arrow, I, 71, 5
- didyūt**, shaft, I, 66, 7
- didhishāya**, worthy to be searched for, desirable, I, 73, 2⁴, II, 4, 1
- didhishū**, seeking to obtain, I, 71, 3²
- dīv**, see *dyū*
- divab-rūc**, shining from heaven, III, 7, 5
- divākshas**, dwelling in heaven, III, 7, 2¹
- dīvā-tarāt**, more than by day, I, 127, 5⁸
- divi-kshayā**, dweller in heaven *divi-kshayām* (conj for *divi kshāyam*), III, 2, 13¹
- divitmat**, going to heaven, I, 26, 2
- divishu**, the striving for day, I, 45, 7¹, 141, 6 — heaven-aspiring sacrifice, IV, 9, 3
- divi-sprī**, attuning to Heaven, I, 142, 8, V, 11, 1, 13, 2¹
- divyā**, heavenly, I, 143, 5, 144, 6, III, 2, 4, — divine *divyāya gānmane*, I, 58, 6
- dīu**, quarter of the world *dīuab*, I, 31, 14⁸, *prā dīsam* (for *prā-dīsam*), I, 95, 3²
- dī**, *didī*, to shine, I, 36, 11, &c ; *rayim asmāsu didīhi*, shine upon us with thy wealth, II, 2, 6 ; *dīdayet*, may he illuminate, II, 4, 3, *dīdyat* (conj *dīdhyat*), III, 1, 1⁸, *devān ākkā dīdy-*
- ānab*, brightly shining towards the gods, III, 15, 5¹, *dīdyatam brihāt*, III, 27, 15
- dīdi-vāsa**, resplendent, I, 12, 5, 10, &c
- dīdivi**, shining, I, 1, 8
- dīdhiti**, (adoring) thought, devotion, III, 4, 3, IV, 2, 16², V, 18, 4
- dīrghā**, long-lasting *dīrghāb rayib*, IV, 2, 5
- dīrghā-āyus**, long living, IV, 15, 9, 10
- dīrghāyu-rokis**, flaming through long life, V, 18, 3
- dub-itā**, trouble, misfortune, danger, I, 99, 1, 128, 5, III, 20, 4, V, 3, 11, 4, 9, 9, 6
- dub-uktā**, evil word, I, 147, 4
- dub-ēva**, of evil conduct, IV, 5, 5, V, 2, 9
- dub-gā**, trouble, I, 99, 1, 189, 2
- dub-gāha**, difficulty, V, 4, 9
- dub-grībhi**, difficult to seize, I, 140, 6
- dub-grībhīy** *dub-grībhīyase*, thou showest thyself hard to seize, V, 9, 4
- dub-dābha**, undeceivable, III, 2, 2, IV, 9, 2, 8
- dub-dhita**, badly-composed (prayer) I, 140, 11
- dub-dhi**, malicious, I, 94, 8, 9, III, 16, 2
- dub-mati**, hatred, ill-will, III, 15, 6, IV, 11, 6
- dub-sāmsa**, one who curses, I, 94, 9
- dugdhā**, milk, V, 19, 4¹
- dukkūnā**, misfortune, I, 189, 5
- dūdhitā**, confused, IV, 1, 17¹
- dūi**, gate, door, I, 68, 10, II, 2, 7¹ ; IV, 4, 6, *dūrab*, the doors (of heaven), I, 69, 10, 188, 5¹, *rāyāb dūrab*, I, 72, 8
- duritā**, see *dub-itā*
- durōka-rokis**, he to whose flame men do not get accustomed, I, 66, 5¹
- duronā**, house, I, 69, 4, 5, 70, 4¹, &c
- durgā**, see *dub-gā*
- dūrjā**, pl, dwelling, IV, 1, 9, 18, 2, 12
- dūvas**, worship, I, 36, 14², III, 2, 6, 16, 4 ; IV, 2, 9, 8, 6
- duvasanā**, hastening, IV, 6, 10²
- duvasy**, to exalt *duvasyati*, I, 78, 2, III, 3, 1, *duvasyan*, III, 1, 2, 13, *duvasyāta*, III, 2, 8, V, 28, 6.

- dush, to violate *dūdushat*, III, 3, 1
dustāra, invincible, I, 79, 8¹, II, 2, 10, III, 24, 1, V, 15, 3
duh, to milk *dohāse*, I, 141, 2, *amṛitam dūhānāb*, III, 1, 14
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dūtā, messenger (Agni), I, 12, 1, 8, 36, 3-5, 44, 2, 3, 9, 11, 58, 1, 60, 1; 72, 7, 74, 4, 188, 1, II, 6, 6, 7; 9, 2, III, 3, 2; 5, 2, 9, 6, 5, 9, 8, 11, 2, 17, 4, IV, 1, 8, 2, 2, 7, 4, 9, 11, 8, 1, 9, 2, V, 3, 8, 8, 6, 11, 4, 21, 3, 26, 6
dūtyā, the work of a messenger
dūtyām (*yāni*), I, 12, 4, 44, 12, 74, 7, messengership, I, 71, 4³, IV, 7, 8, 8, 4, 9, 6
dūrē-bhā, far-shining, I, 65, 10
drī, to rend *dadrī-vāmsab*, IV, 1, 14
drībā, strong, I, 71, 2, 72, 8
drīśika, beautiful, I, 27, 10,—sight, I, 65, 10, 69, 10
drīśya, visible, IV, 2, 12
drīśhāt-vatī, N of a river, III, 23, 4
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deva-trvā, divinity, I, 68, 4, 69, 6¹
devadryāñik, turned towards the gods *devadriñim*, III, 6, 1⁸
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deva yā, approaching the gods, III, 8, 5⁸
deva-yāna, (the ways) which the gods go *ādhvanāb deva-yānān*, I, 72, 7⁸
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- do, see *dā*.
- dōgha*, milkstream, V, 15, 5¹.
- doshā*, evening *doshā ushāsi*, II, 8, 3, IV, 2, 8, *prātī doshām ushāsam*, IV, 12, 2, V, 5, 6, *doshā*, at evening, IV, 11, 6
- doshā-vastar*, shining in the darkness, I, 1, 7¹, IV, 4, 9¹
- dohāna*, stream (*ī*), I, 144, 2¹
- dyāvākshāmā*, du, Heaven and Earth, I, 96, 5, 140, 13, III, 8, 8¹
- dyāvāprithivī*, du, Heaven and Earth, I, 31, 8, II, 1, 15, 2, 3, 7, III, 3, 11, 25, 3, 26, 8, IV, 14, 2
- dyū*, sky, heaven, Heaven, I, 31, 4¹, &c, 67, 5¹, *upa-mā* *divāb*, I, 31, 15¹, *divāb nā sūnu*, I, 58, 2, *mūrdhā divāb*, I, 59, 2, III, 2, 14, *divāb brhatāb*, I, 59, 5, 71, 2, *dyāub nā bhūma*, I, 65, 3¹, *divāb gyōtib*, I, 69, 1, *mahē pitrē divē*, I, 71, 5¹, IV, 1, 10, *dyāub* (conj *dyōb*), I, 71, 8¹, *divāb akshī* *īti*, I, 72, 10¹, *pārgmānam-iva dyām*, I, 127, 2¹, *dyāvā prithivī* *īti*, Heaven and Earth, I, 143, 2, *vīrvā divāb rokanā*, I, 146, 1, III, 6, 8, 12, 9, *dyū-bhiḥ tvām* (conj *dyū-bhyaḥ*), II, 1, 1², *āsuraḥ mahāb divāb*, II, 1, 6, *divāb-iva aratib*, II, 2, 2, *dvaub nā strī-bhiḥ*, II, 2, 5, IV, 7, 3, *tisrāb divāb*, II, 3, 2, *divāb kavīnām*, III, 1, 2, *divāb prithivyāb*, III, 1, 3, 6, 2¹, 3, 25, 1, IV, 5, 11, *divāb yahvib*, III, 1, 6, 9¹, *divāb prishatām*, III, 2, 12, *divi kshāyam* (conj *divikshayām*) III, 2, 13¹, *ketūm divāb*, III, 2, 14, *divāb nābhā*, III, 4, 4, *vārshman divāb*, III, 5, 9, *dyāvā*, III, 6, 4¹, *divāb ānam*, III, 22, 3, *divāb putrāb*, IV, 2, 15; *divāb kikitvām*, IV, 3, 8, *divāb ā-rōdhanām*, IV, 7, 8, 8, 2, 4, *divāb skambhāb*, IV, 13, 5, *divāb sūrum*, IV, 15, 6¹, *divāb kṛt brhat*, more mightily than even the sky, V, 10, 4¹, *divāb dhārman*, V, 15, 2¹, *divāb nā rētasā*, V, 17, 3¹
- dyū*, day *divē-dive*, day by day, I, 1, 3, 7, &c, *divāb pūrvab*, before daybreak, I, 60, 2, *ānu dyūn*, day by day, I, 71, 6, 148, 4, III, 23, 2, IV, 4, 8, 9, *divā nāktam*, I, 98, 2, 144, 4¹, *trīb ā divāb*, I, 142, 3, *dyū-bhiḥ*, day by day, III, 3, 2, V, 16, 2
- dyukshā*, heavenly, II, 2, 1
- dyut*, to shine *vī abhi dyaut*, mayest thou beam forth, IV, 4, 6, —*vī didyutab*, make shine, II, 2, 7, *vī adyaut*, thou hast shone forth, III, 1, 8, 18, *vī didyutānāb*, flashing, III, 7, 4, —*sām adyaut*, III, 5, 2
- dyū-bhakta*, assigned by Heaven, I, 73, 6, IV, 1, 18
- dyu-māt*, brilliant, I, 74, 9, II, 7, 1, 9, 6, III, 10, 8, 13, 7, V, 23, 4
- dyumāt-tama*, most brilliant, V, 24, 2¹
- dyumnā*, splendour, I, 73, 4, &c, *dyumnāb*, with (songs full of) splendour, I, 78, 1-5, *dyumnāsa sāvāsā*, V, 7, 3
- dyumnā-vat*, brilliant, III, 29, 15,
- dyumnīn*, brilliant, I, 36, 8
- dyumnīn-tama*, most brilliant, I, 127, 9
- drapsā*, spark, I, 94, 11, —*banner*, IV, 13, 2¹
- dravāt*, see *dru*
- dravinab-dās*, giver of wealth, II, 6, 3
- dravinab-dā*, giver of wealth, I, 96, 1-8, II, 1, 7
- drāvinas*, wealth, I, 96, 8, —*wealth-giver*, III, 7, 10
- dravinasyū*, aspiring after wealth, II, 6, 3; V, 13, 2
- dru*, to run *dravāt*, speedily, I, 44, 7; *dravātām*, III, 14, 3, *drū-mānāb*? IV, 4, 1¹
- drū-anna*, feeding on wood, II, 7, 6.
- drūh*, guile, IV, 4, 15
- dru-hāntara*, a mighty woodcutter, (I, 127, 3¹)
- druham-tarā*, conqueror of deceitful foes, I, 127, 3¹.

- dvayá, falsehood, I, 147, 4, 5, V, 3, 7, 12, 2
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 dvib páñka, twice five, IV, 6, 81
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 dvi-bárhas, twofold, I, 71, 6,—doubly-powerful, IV, 5, 3¹
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 dvīsh, hostile power, I, 97, 7, II, 7, 2, 3, III, 15, 1
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 dhákshu, burning, II, 4, 4
 dhakshús, burning, I, 141, 7.
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 dhana-sá, gaining wealth, II, 10, 6¹
 dhana-sprít, winner of prizes, I, 36, 10, V, 8, 2
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 dhānus, dry land. dhānob ádhi, I, 144, 5¹
 dhánya, precious, III, 1, 16
 dhanv, to run along. dadhanvé, II, 5, 3, dadhanvub, (IV, 3, 12¹).
 dhānvan, dry ground, I, 95, 10,—desert, V, 7, 7
 dhanva-sāh, a conquering bowman, I, 127, 3¹
 dham, to melt dhāmantaś, IV, 2, 17¹.—úpa dhāmatī dhmatāri, V, 9, 5¹
 dhárīman, firm law, I, 128, 1¹
 dharúna, supporter dharúnab rayī-nām, I, 73, 4¹, supporting, V, 15, 1, 2, 5¹,—firm ground, III, 3, 1.
 dhānasi, firm, I, 141, 11,—supporter, V, 8, 4
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- dhāv**, *nī dhāvate*, he runs down, I, 141, 5
dhāsi, drink, I, 140, 1², III, 7, 1¹, 3², IV, 3, 9, V, 12, 4
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dhuyā-vasu, giving wealth for prayer, I, 58, 9, 60, 5, III, 3, 2, 28, 1
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dhishnya, liberal (?), III, 22, 3¹
dhishnyā, the Dhishnya altar, IV, 3, 6¹
dhī, to think *devān ākṣā dīdhyat* (conj. for *dīdyat*), III, 1, 1³, — *ānu vratām dīdhyānāb*, contemplating the law, III, 4, 7
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dhūma-ketu, banner of smoke, I, 94, 10¹
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dhūrti, mischief, I, 36, 15, 128, 7
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- &c ; námasā, adoringly, III, 14, 5
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 Nāsata, IV, 3, 6⁸, —du, the Aśvins, IV, 14, 1⁸
 nims, to kiss nimsate, I, 144, 1⁶
 nī-kāma, desirous of, III, 1, 15
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 nīnik, secretly, IV, 5, 8¹
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 III, 8, 2, bādhasva, beat away,
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- māyīn, powerful, III, 20, 3.
- Māruta, of the Maruts *jārdhab* mārutam, I, 127, 6, II, 1, 6, IV, 6, 10
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- mārd kā, mercy, I, 79, 9³
- mā-vat, like me, I, 142, 2
- māhina, mighty, III, 6, 4; 7, 5
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- miksh, to mix *mimikshati*, I, 142, 3, *ghṛitām* mimikshe, he is joined with *ghṛita*, II, 3, 11²
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- mīh, mist, I, 79, 2, 141, 13
- mi, to break (a law) *minanti*, I, 69, 7, *yāsya* vratām nā mīvate, II, 8, 3, —to impair *mināti*, I, 71, 10, —*mināt*, fading, V, 2, 1⁸, —ā *aminanta* (*Samhitā* text *ntañ*), they were disparaged, I, 79, 2¹, —ā *mēmyāne* ity ā-mēmyāne, constantly destroying, I, 96, 5, —*prā* *minanti*, they diminish, III, 28, 4, *pra-minatāb*, trespassing, IV, 3, 13, *prā* *mināti*, he destroys, V, 7, 4
- mīdvāms, bountiful, I, 27, 2, II, 8, 1, III, 16, 3, IV, 3, 5, 5, 1, 15, 5
- muā, to loosen *mūāyase*, I, 31, 4
- mūd, joy, I, 145, 4
- murnukshū, striving to break loose, I, 140, 4
- muhub-gīr, the sudden devourer, I, 128, 3
- mūrdhān, head *mūrdhā* *divāb*, I, 59, 2, III, 2, 14, *mūrdhānam* *talāpate*, IV, 2, 6, —summit. *mūrdhān* *yagñāsya*, II, 3, 2
- mrī, to die *mairūshīb*, I, 140, 8
- mrī *prā* *mrmīhi*, crush, IV, 4, 5
- mrīktā-vāhas, carrying away injury, V, 18, 2²
- mrīgā, animal, I, 145, 5.
- mrīk, to injure *marāyati*, *mrīk-shīshra*, I, 147, 4, 5, V, 3, 7.
- mrīg, to rub *margāyantab*, I, 60, 5, *marmrīgēnya*, to be smoothed down, I, 189, 7; II, 10, 1, —to clean, brighten *marmrīgā*, III, 18, 4, *marmrīgata*, IV, 1,

- 14; *mārmrigatāb*, IV, 2, 19, *margayema*, IV, 4, 8, *marmrigyānte*, IV, 15, 6, *margayanta*, they have cleansed themselves, V, 3, 3¹, —to groom *mriganti*, V, 1, 7, *mrigyate*, V, 1, 8, —*pāri marmrigyate*, purifies, I, 95, 8¹
- mrīd*, to be merciful *mrīlaya*, I, 12, 9, *mrīsa*, I, 36, 12, 94, 12, IV, 9, 1
- mrīlayāt-tama*, most merciful, I, 94, 14.
- mrīlikā*, mercy, IV, 1, 3, 5
- mrīṣ* *abhi mrīyate*, he strokes, I, 145, 4, *nā abhi-mrīse*, not to be touched, II, 10, 5
- mrīṣh*, to forgive *mīmrīṣhaḥ*, I, 31, 16, to forget *mā prā marṣiḥ-shtāb*, I, 71, 10, *nā tát pra-mrīṣhe*, it should not be slighted, III, 9, 2
- meḷi*, roaring (?) III, 26, 9¹, IV, 7, 11²
- mētra*, builder, IV, 6, 2
- mēdas*, fat, III, 21, 1, 2, 4, 5¹
- mēdha*, sacrifice, I, 77, 3.
- medhā*, wisdom, V, 27, 4.
- mēdhira*, wise, I, 31, 2, 127, 7, 142, 11, III, 1, 3, 21, 4
- mēdhya*, holy, V, 1, 12
- Mēdhya-atithi*, I, 36, 10¹, 11, 17¹
- mēnā*, woman, I, 95, 6
- yaksh* with *prā*, to aspire after *pra-yākshan vāsu*, II, 5, 1, *pra-yākṣhe*, III, 7, 1.
- yakshā*, a spirit, IV, 3, 13¹,² (bis)
- yag*, to sacrifice *yākshi*, I, 13, 1, 31, 17, 36, 6, *yāshave*, I, 13, 6, *yagñām yakṣhatām*, I, 13, 8, *arvāñām yākshva*, I, 45, 10, *yāgadhyai*, III, 4, 3, *āyagab hotrām*, III, 17, 2, *yāt yāgāsi*, III, 19, 4¹, *dhruvām ayāb*, III, 29, 16, *yagāthāya*, see *yagātha*, —*āva yakshva*, cause, by sacrificing, to go away, IV, 1, 5; —*ā yāgati*, procures (blessings) by sacrificing, I, 26, 3, *ā-yāgase*, I, 94, 2, *ā yaga*, produce by sacrifice, I, 188, 9, *ā yagasva*, obtain by sacrificing, III, 1, 22, *ā-yāgante*, they bring hither by sacrifice, III, 4, 2; *ā yakshat*, V, 13, 3¹.
- yagatā*, to be worshipped, worshipful, I, 59, 7, 128, 8, II, 5, 8, III, 5, 3, IV, 1, 1², 15, 8; V, 1, 11, 8, 1
- yāgatra*, deserving worship, worshipful, I, 65, 2¹, &c
- yagātha*, the sacrificing, sacrifice *yagāthāya*, III, 4, 1, 5, 9, 17, 1, 19, 5, V, 1, 2, 11, 2
- yāgamāna*, sacrificer, I, 127, 2, V, 26, 5
- yāguṣhṭha*, best sacrificer, I, 36, 10, 44, 5, 58, 7, 77, 1, 127, 1, 128, 1, 149, 4, II, 6, 6, III, 10, 7, 13, 1, 14, 5, IV, 1, 4, 19, 2, 1, 7, 1, 5, 8, 1, V, 14, 2.
- yāgiyams*, the best, or excellent sacrificer, II, 9, 4, III, 4, 3, 17, 5, 19, 1, IV, 6, 1, V, 1, 5, 6, 3, 5
- yagñā*, sacrifice, I, 1, 1, 4¹, &c, II, 2, 1¹, *yagñānām adhvarasriyam*, I, 44, 3², *mūrdhān yagñāśya*, II, 3, 2, *yagñāśya netāi*, II, 5, 2, *rudrām yagñānām*, III, 2, 5¹, *ketum yagñānām*, III, 3, 3, 11, 3; 29, 5, *putā yagñānām*, III, 3, 4, *yagñām-yagñām*, III, 6, 10, *yagñāśya nectā prathamāśya*, III, 15, 4.
- yagñā-bandhu*, kinsman of sacrifice, IV, 1, 9¹
- yagñā-vat*, performing the sacrifice, III, 27, 6
- yagñā-vanas*, accepting the sacrifice, IV, 1, 2
- yagñā-vāhas*, fitting out the sacrifice as a vehicle, III, 8, 3¹, 24, 1¹
- yagñā-sādhi*, performer or promoter of sacrifices, I, 96, 3, 128, 2
- yagñā-sādhana*, accomplisher of sacrifices, I, 145, 3
- yagñiya*, worshipful, I, 27, 10², 72, 3, 4, 6, 73, 7, 148, 3¹, II, 3, 4, III, 1, 21, 2, 13, 6, 3; IV, 1, 20, V, 10, 2; —sacrificial, V, 12, 1
- yāgyu*, sacrificer, I, 31, 13, III, 19, 4
- yāgvān*, sacrificer, I, 13, 12, III, 14, 1
- yat* *yatate*, he ranges (the wings of his army), I, 95, 7², he unites with, I, 98, 1², *yātānāb*, ranging themselves, III, 8, 9, —*yātate*, he stands firm, III, 16, 4; —

yātayāse, thou wilt requite, V, 3, 9-

yātāb, since, I, 128, 4

yatā-ruké, holding forth the sacrificial ladle(s), I, 142, 1, 5, III, 2, 5, 27, 6, IV, 2, 9, 12, 1, —to which the sacrificial ladies have been raised, III, 8, 7¹

yād, adv. when (repeated twice), I, 141, 4⁵

yādi, when yādi idām, when here (all this happened), I, 79, 2⁵, —as I am, IV, 5, 11²

Yādu, I, 36, 18¹

yantūr, governor, III, 27, 11²

yantri, guide yantāram dhinām, III, 3, 8, —guide, III, 13, 3

yam, to command. yāntā, I, 27, 7, —to hold yayantha, I, 59, 1, yāmati, it can hold, I, 141, 11², yemānām, fast-holding IV, 1, 15, yemub, they have held up, IV, 2, 14, —to bridle yakéma vāmam, I, 73, 10¹, II, 5, 1⁴, III, 27, 3, yamate, he holds himself back, I, 127, 3, —āyāmi te, it has been offered to thee, III, 14, 2¹, —to lead agur yamub, V, 6, 10², —ā-yemiré, they have turned themselves hither, III, 6, 8, —ūt yamyamīti, he raises again and again, I, 95, 7, ūt yamsate, may he lift up, I, 143, 7, —nī-yata, ruled, IV, 3, 9, —with prá, to bestow prá vamsi, III, 1, 22, prá yandhi, bestow, IV, 2, 20, prá-yatā, IV, 15, 8, —vī vamsat, may he spread out, I, 189, 6, —sām ayamsta, he pulls in (the reins), I, 144, 3

yamā, twin yamāb ha gātāb yamāb gāni-tvam, I, 66, 8¹

Yayāti yayāti-vāt, I, 31, 17.

yáva, barley, I, 66, 3, corn, II, 5, 6

yávasa, meadow, V, 9, 4

yavasa-ád, grass-consuming, I, 94, 11

yāvishābā, the youngest (god, Agni), I, 26, 2, 44, 4, 141, 4, 10, 147, 2, 189, 4, II, 6, 6, 7, 1, III, 15, 3, 19, 4, IV, 2, 10, 13, 4, 6, 11, 12, 3, 4, V, 1, 10, 3, 11

yāvishābā, youngest (Agni), I, 36, 6; 15, 44, 6, III, 9, 6, 28, 2, V, 8, 6; 26, 7

yávya, bliss in crops, I, 140, 13

yarāb-tama, most glorious, II, 8, 1

yarās, bringing glory, glorious, I, 1, 3, 31, 8, 60, 1, II, 3, 5, III, 1, 19, V, 15, 1, yarāsab (fem), III, 1, 11², yarāsā gōb, through the brilliant (milk) of the cow, IV, 1, 16⁴, mārtaśya yarāsā, through the mortal's brilliant (offering), V, 8, 4¹

yāśvat, glorious, I, 79, 1⁴, III, 16, 6.

yahū young son sahasab yaho iti, I, 26, 10¹, 74, 5¹, 79, 4

yahvā, vigorous, I, 36, 1², III, 2, 9¹, 3, 8, 5, 5, 9, 28, 4, IV, 5, 6, V, 16, 4⁸, restless, III, 1, 12⁸, IV, 5, 2, 7, 11, —young, V, 1, 1, —yahvāb, new, I, 59, 4, —saptā yahvāb, I, 71, 7², 72, 8¹, III, 1, 4¹, IV, 13, 3, —divvāb yahvāb, young (daughters), III, 1, 6, 9⁴, —yahvī iti mātārā, I, 142, 7², V, 5, 6

yā, to go yāmi rātnam, I pray for treasure, I, 58, 7¹, yāsāt, may he drive on, I, 71, 6², —ākkābā yāhi, come hither, I, 31, 17, devān ākkābā yātave, I, 44, 4¹, —ava-yātām (conj) ava-yātā, I, 94, 12¹, āva yāsīshubāb, mayest thou deprecate, IV, 1, 4

Yātú, a bad demon, V, 12, 2¹

yātu-gū, inciting demons, IV, 4, 5

yātu-māvat, ally of the Yātus yātu-māvatab, I, 36, 20

yātri, avenger (?), I, 70, 11²

yāma, procession, V, 3, 12

yāman, way, III, 2, 14, 29, 6¹

yu yūyūshatab, they try to draw towards themselves, I, 144, 3, —yuyodhī, drive away, I, 189, 1, 3, II, 6, 4, yōdhi, V, 3, 9², —ā yuvāmānāb, seizing, I, 58, 2, ā-yōyuvānāb, drawing towards himself, IV, 1, 11, —vī yoshat, may he be deprived of, IV, 2, 9

yú, going yób, I, 74, 7²

yuktā, see yug

yuktā-grāvan, who sets to work the press-stones, III, 4, 9

yugā, generation, tribe mānushā

yugā, I, 144, 4; II, 2, 2; —age yugé-yuge, III, 26, 3

yug, to harness, yoke yugānām, I, 65, 1¹, āyukthāb, I, 94, 10; ayukshata, III, 26, 4, dakshinā

- yugyate, V, 1, 3¹, yuktá, V, 27, 2; 3¹, —to join *nri-bhū yuktāb*, I, 69, 8, —*yūṅgē*, I make ready, III, 1, 1⁴
- yūg, share yūgam, V, 20, 1⁴
- yūgya, companion yūgyebhū, I, 145, 4¹
- yūdh, the fighting, I, 59, 5, battle, I, 140, 10, V, 25, 6
- yuvatī, young woman *dāra yuvatā-yab*, I, 95, 2², —III, 1, 6; V, 2, 1, 2, 4¹
- yuvan, young, I, 12, 1, 27, 13, 71, 8, 141, 10, 144, 4, III, 23, 1, IV, 1, 12, V, 1, 6, yuvā su-vāsāb, III, 8, 4¹, —see *yāvishṭāb*, *yāvishṭāb*
- yushmād, pron *yab*, dativus ethicus, I, 143, 7¹, vām, III, 4, 4¹
- yūthā, herd I, 58, 5, IV, 2, 18, V, 2, 4¹
- yūpa, sacrificial post, (I, 13, 11¹), V, 2, 7
- yōga, the yoking, II, 8, 1, —setting to work, III, 27, 11
- yogyā, the harnessing, III, 6, 6
- yōnu, womb, I, 149, 2, II, 3, 11, 9, 3, *ritāsya yōnau*, I, 65, 4, III, 1, 11, IV, 1, 12, V, 21, 4¹, *ūparasya yōnau*, I, 79, 3¹, *ghritāsya yōnau*, III, 1, 7, *rāgasab yōnau*, IV, 1, 11, —couch, I, 66, 5, —receptacle, I, 140, 1², —birthplace, I, 144, 2, III, 29, 10, —abode *amānē yōnā*, I, 144, 4, *su-kṛtāsya yōnau*, III, 29, 8, —place, III, 5, 7¹, home, IV, 3, 2
- yōshan, young female *dāra yōshanab*, I, 141, 2⁴, *abhrātārab nā yōshanab*, IV, 5, 5³
- yōs *jām yōb*, with luck and weal, I, 189, 2, III, 17, 3, 18, 4, IV, 12, 5
- ramh*, to hasten *arahānāb*, I, 148, 3
- rāmhyā*, rapidly, IV, 1, 3
- rākshas, pl *rākshāmsi*, the Rakshas (devils), I, 79, 12, IV, 3, 14, V, 2, 9, 10
- rakshās, sorcerer, I, 36, 15, 76, 1, 79, 6, III, 13, 1, IV, 4, 1, 4, 15
- rakshasvin, sorcerer, I, 12, 5; 36, 20
- raghū, swift, IV, 5, 13
- raghu-drū, quickly running, I, 140, 4, V, 6, 2
- raghu-yāt, quickly moving, IV, 5, 9
- raghu-syād, swift runner, I, 140, 4; III, 26, 2, IV, 5, 9, V, 25, 6
- rāgas, air, atmosphere, aerial space, I, 58, 1, 5, 79, 1, 141, 7, 149, 4, II, 2, 3, 4, III, 1, 5; 41, 4¹, 26, 7, *rāgasab yōnau*, IV, 1, 11²
- rāgishṭā, straightest, I, 79, 3
- ran, to rejoice, delight *ranāyanta*, I, 147, 1, *rananti*, III, 7, 5, *ranāyanta*, IV, 7, 7, *havvā rānyati*, V, 18, 1²
- rāna, battle *rāne-rane*, I, 74, 3
- ranv, to be joyful *ranvitē iti*, II, 3, 6
- ranvā, pleasant, lovely, I, 65, 5, 66, 3-5, 128, 8, II, 4, 4, IV, 1, 8, —gay, joyous, cheerful, I, 144, 7, II, 4, 6, III, 26, 1, IV, 7, 5, V, 7, 2
- rātna, treasure *yāmi rātnam*, I, 58, 7³, *vāsu rātnā*, III, 2, 11, *krīdhī rātnam*, III, 18, 5
- ratna-dhā, bestower of treasures, II, 1, 7
- ratna-dhātama, highest bestower of treasures, I, 1, 1, V, 8, 3
- ratna-dhēya, bestowal of treasures, IV, 13, 1
- rātna-vat, blessed with treasures, III, 28, 5
- rātha, chariot *rātham-iva vēdyam*, II, 2, 3², *rāthab nā sāsmb*, like a victorious car, III, 15, 5
- rathirā, charioteer, III, 1, 17, 26, 1
- rathī, drawing a chariot *āvāsāb rathyāb*, I, 148, 1, III, 6, 8, —charioteer, I, 77, 3, III, 3, 6, IV, 15, 2, *rathib adhvārānām*, I, 44, 2, *rathib ritāsya*, III, 2, 8, IV, 10, 2
- rāthya, of a chariot *ātyab rāthyab*, II, 4, 4, *rāthyā-iva* (supply *ākṛā?*), II, 4, 6², *ākṛām rāthyā-iva* (rather *rāthyam-iva?*), IV, 1, 3¹
- rad, to cleave *rātsi*, V, 10, 1
- radhrā *radhrāsya* for *ādhṛāsya*, (I, 31, 14¹)
- rāpas *rāpāmsi*, Pada text instead of *āpāmsi*, I, 69, 8²
- rabh *sām rebhure*, they have embraced, I, 140, 8, —*abhi sām rabhante*, they take care of, III, 29, 13.

- rābhas, vigour, I 145, 3
 rabhasā, robust, II, 10, 4¹, fierce,
 III, 1, 8
 rām-su, joyously, II, 4, 5
 rām-si gihva, with lovely tongue, IV,
 1, 8
 rayī, riches, treasures kshapā-vān
 rayinām, I, 70, 5¹
 rayi-pātī, treasure-lord rayi-pātīb
 rayinām, I, 60, 4, 72, 1, II,
 9, 4
 rayi-vīd, gainer of wealth, II, 1, 3,
 III, 7, 3
 rayishāh, conqueror of wealth, I,
 58, 3
 ráva, shouting, roaring, I, 71, 2, 94,
 10, agne rávena (Pada agnéb
 ávena), I, 128, 5¹
 rasanā, rope, (I, 13, 11¹), IV, 1, 9²,
 V, 1, 3¹
 rasmī, rav, I, 59, 3, IV, 13, 4, 14,
 2, 3, V, 19, 5, —saptá raj-
 máyab, seven rays or reins, II,
 5, 2, —rein, I, 141, 11, III, 7,
 9¹, rāyāya rasmim, V, 7, 3
 rása, sap, I, 71, 5¹
 Rāhūgana, plur, the Rāhūganas, I,
 78, 5¹
 rā, to give rāsate, I, 96, 8, rarishe,
 II, 1, 5, rarimā, II, 5, 7,
 rārānāb, a liberal giver, III, 1,
 22, IV, 1, 5, 2, 10
 rāg, to be king or lord rāgantam
 adhvarānām, I, 1, 8, 45, 4,
 rāgasī, I, 36, 12, 188, 1, rāgan
 (conj rāgan), I, 79, 6¹, —vi-
 rāgatha, I, 188, 4 —ādhi vi-
 rāgatab, you reign high, I, 188,
 6¹
 rāgan, king, I, 59, 3, 5, &c,
 rāgānā mitrávárūnā, I, 71, 9¹,
 rāgā Vāinab, II, 1, 4, IV, 1,
 2, rāgā viśām, II, 2, 8, vasām
 rāgānam, V, 2, 6¹
 rātā-havya, who has made offerings
 rātā-havyab, I, 31, 13⁴, —to
 whom offerings are made, IV,
 7, 7
 rāti, gift, I, 60, 1, II, 1, 16, III, 2,
 4, 19, 2²
 rātīnī, full of gifts, III, 19, 2, IV,
 6, 3
 Rāti-sāk, pl, the Rātisāk or 'boun-
 teous' gods, II, 1, 13.
 rātri, night, I, 94, 7
 rādhi, to worship āiādhi, I, 70, 8², —
 mā nab riradhab, give us not up,
 III, 16, 5
 rādhas, abundance, wealth, I, 94, 15,
 II, 9, 4
 rādhyā, beneficent, IV, 11, 3
 rāmyā, night, II, 2, 8.
 rāyāb-kāma, desirous of riches, I,
 78, 2
 ri, to let loose ārināt, III, 3, 11¹, —
 svādhitib-iva rīyate, it streams,
 V, 7, 8¹, —ni rināti, he destroys,
 I, 127, 4, 148, 4
 rik ririkvāmsab, abandoning, I, 72,
 5², —with prá, to exceed prá
 ririke, I, 59, 5, prá rikyase, II,
 1, 15, prá rikthāb, III, 6, 2
 rip, deceiver priyām ripāb āgram,
 III, 5, 5¹
 ripú, impostor, I, 36, 16, 147, 3,
 148, 5, 189, 5, IV, 3, 13², V,
 3, 11, ripāve (conj ripāvabī),
 V, 12, 4¹
 ririkshú, who tries to harm, I, 189, 6
 rirādas, triumphant with riches (?),
 I, 26, 4¹, 77, 4¹
 rish, to do harm rishatab, I, 12, 5,
 36, 15, mā rishāma, may we
 suffer no harm, I, 91, 1-14,
 IV, 12, 5, reshāyanti, I, 148,
 5, rishate, I, 189, 5, V, 3, 12
 rish, harm, I, 98, 2
 rishanú, harmful foe, I, 148, 5
 rih, to lick rērihat sādā, licking and
 licking, I, 140, 9, rihānti ūdhab,
 I, 146, 2; —pāri rihān, licking
 everywhere, I, 140, 9
 ri, see ri
 ru rōruvat, roaring, I, 140, 6
 rukmā, gold, I, 96, 5¹, IV, 10, 5,
 6, V, 1, 12
 rukmīn, with golden ornaments, I,
 66, 6.
 ruk, to shine rokate, I, 58, 2, &c,
 rurukvān, I, 149, 3, su-rúkā
 rukānāb, III, 15, 6, rokata, IV,
 10, 6¹, —āti rokase, thou shinest
 forth, I, 94, 7, —prá arokyat, it
 filled with light, I, 143, 2, —vi-
 rókamānam, I, 95, 2, 9, vi
 rokase, II, 7, 4, vi-rurukūb,
 they have made shine, IV, 7, 1
 rug, to break rugan, I, 71, 2, ādrim
 rugema, IV, 2, 15², —ví ruga,
 destroy, IV, 3, 14
 Rudrá, a name of Agni, I, 27, 10²;
 IV, 3, 1¹, rudrām yagñānam,

III, 2, 5¹,—Rudra, the father of the Maruts, II, 1, 6, IV, 3, 6, 7, V, 3, 3¹,—pl, the Rudras, I, 45, 1, 58, 3, III, 8, 8, 20, 5
 Rudriya, Rudra-like rudriyā, I, 72, 4¹,—pl, the sons of Rudra, III, 26, 5
 rudh vi ródhat, he grows up, I, 67, 9
 rūp rupāḥ? IV, 5, 7¹, 8
 rūrat, bright, brilliant, III, 29, 3, IV, 3, 9, 5, 15, 11, 1, V, 1, 2,—red, IV, 7, 9
 rūrat-ūrmī, with fiery waves, I, 58, 4¹
 ruh vayāb-iva ānu rohate, he mounts up as on the branches (of a tree), II, 5, 4¹
 rūpā, appearance, I, 71, 10, 95, 8, IV, 11, 1²
 réku, empty (i), IV, 5, 12¹
 réknaś, property, I, 31, 14
 reg, to tremble āregetām, I, 31, 3, regante, they roll forward, I, 143, 3
 rétas, seed, sperm, I, 68, 8¹, 71, 8, 128, 3, retab (read répaḥ), IV, 3, 7², divāb ná rétasā, V, 17, 3³
 repas, sin répaḥ (conj for retab), IV, 3, 7², stam, IV, 6, 6
 rebhā, singer, I, 127, 10⁸
 revāt, rich revām, I, 27, 12,—revāt, with riches, I, 79, 5, 95, 11, 11, 2, 6, 9, 6, III, 7, 10, 18, 4, 5, 23, 2, 4, V, 23, 4
 reshanā, harm-doer, I, 148, 5
 raś, wealth rāyāb, gen, I, 68, 10¹, yāsat rāyā sa-rātham, I, 71, 6¹, rāyāb dūrab, I, 72, 8, rāyāb su-dhūrab, I, 73, 10¹, rāyāb jāhi, III, 16, 3²
 rokā, shining light, III, 6, 7
 rokanā, light vuvā divāb rokanā, I, 146, 1, III, 12, 9, divāb rokanē, III, 6, 8, trī rokanām, I, 149, 4, ut-tamāb rokanām, III, 5, 10, rokanē sūryasya, III, 22, 3
 rokana-sthā, dwelling in light, III, 2, 14
 rokāś, splendour, V, 26, 1
 ródasī, du, the two worlds, Heaven and Earth, I, 31, 3, &c; I, 59, 2, 4¹, III, 7, 9², V, 16, 4³
 ródhas, bank, IV, 5, 1⁴
 róman, hair, I, 65, 8
 róhuta, red (horses), I, 94, 10; II, 10, 2; III, 6, 6, IV, 2, 3, 6, 9

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lokā, world lokām gāmim, III, 2, 9⁴,—svē u loka, space, III, 29, 8,—surabhaṭ u lokē, in the sweet-smelling place, V, 1, 6, lokām syonām, pleasant freedom, V, 4, 11

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vāktan? I, 141, 7¹

vākvara, moving crookedly vākvarī it, I, 144, 6¹

vaksh, to grow ukshita, I, 36, 19, II, 3, 6, V, 8, 7, ukshāmānam rāgasi, II, 2, 4, vavakshe, III, 5, 8, vavāksha, IV, 7, 11,—āti vavakshitha, III, 9, 3¹,—abhi vavakshe, he has grown up, I, 146, 2

vakshawe-sthā? V, 19, 5¹

vakshātha, growth, IV, 5, 1

vakshī? V, 19, 5¹

vak, to pronounce (a prayer) vokema, I, 74, 1, 75, 2, vak-yāte, I, 142, 4²,—ānu vōkat brāhmāni, II, 5, 1¹,—with prá, to announce prá vōkab, I, 27, 4, pra-vōkati, V, 27, 4, piā vavāka, he indicates, I, 67, 8

vākas, word vākab, instr, I, 26, 2¹, adroghēna vākasā satyām, according to thy guileless word, III, 14, 6,—prayer, I, 26, 10, &c

vakāyā, eloquence, II, 10, 6.

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vañk, to stir vakyāmāna, III, 6, 1, vakyāntām, may they move along, III, 6, 2

vat āpi vātavāmasi, we render attentive, I, 128, 2¹

vatsā, calf, I, 72, 2¹, 95, 1¹, 4², 146, 3, II, 2, 2

vadhā, weapon, I, 94, 9, V, 4, 6

van, to accept vanōshi, I, 31, 13¹, vanishishā, I, 127, 7, vaner (fti vaneb, II, 6, 1, vanvānāb, III, 8, 2,—to gain, win vanōshi, I, 31, 14¹, vavne, I, 36, 17, vanēma, I, 70, 1², II, 5, 7, vanvāntab, attaining (their aim), II, 4, 9, vanate, may he obtain, III, 19, 1, V, 4, 3,—to conquer, overcome vanuyāma, I, 73, 9,

- vanavat, V, 3, 3, vanuyâma, V, 3, 6, —vandushab, addicted to, eager, I, 150, 3, III, 27, 11, vavânab, thou wilt hold dear, IV, 11, 2, —to grant vanate, V, 3, 10, —â vanase, win thou, I, 140, 11, —sâm vânamâhe, we get together, V, 7, 3
- vâna, forest = fuel, wood, I, 58, 5¹, II, 4, 6¹, III, 1, 13¹, 9, 2, 23, 1¹, vâne â vitâm, IV, 7, 6¹, —tree gârbhab vânanâm, I, 70, 3, 9, —forest vâna-iva yât sthirâm, I, 127, 3², —I, 128, 3², &c vanád, eater of the forests, II, 4, 5² vanargú, walking in the forest, I, 145, 5¹
- vânaspâti, lord of the forest, tree (i.e. sacrificial post), I, 13, 11¹, 142, 11¹, 188, 10, II, 3, 10, III, 4, 10¹, 8, 1¹, 3, 6, 11, V, 5, 10; —vânaspâtin prâ munâti, V, 7, 4
- vânitr, winner, III, 13, 3
- vanin, wooden stick, I, 58, 4, —tree, I, 94, 10, 140, 2
- vand, to worship, salute vandádhyai, I, 27, 1, III, 4, 3
- vandâru, reverer, I, 147, 2, V, 1, 12
- vândya, venerable, I, 31, 12, 79, 7, II, 7, 4
- vandhúra, chariot-seat vandhúre-iva (con) for vandhúra-iva), III, 14, 3⁴
- vap â úpish, thou pourest forth, I, 31, 9
- vapúb-tara, very marvellous, II, 3, 7
- vápusha vápushâya daratâm, wonderful to behold, III, 2, 15
- vapushy, to wonder vapushyan, III, 1, 4
- vapushyâ, of marvellous appearance, IV, 1, 8, 12, V, 1, 9
- vâpus, a wondrous sight, wonder, I, 141, 1, IV, 7, 9, wondrous body, wonderful shape, I, 141, 2², 144, 3, 148, 1, III, 1, 8, 18, 5
- vayaab-krit, giver of strength vayaab-krit, I, 31, 10
- vayaab-dhâ, giving vigour, I, 73, 1, II, 3, 9, IV, 3, 10
- vayaab-vrîdh, increaser of vital strength, V, 5, 6
- vâyus, vigour, strength, vital power, I, 66, 4, &c, vâyaab-vayaab, life after life, V, 15, 4
- vavâ, branch, I, 59, 1, II, 5, 4¹; V, 1, 1
- vay(, weaver (?) vayyâ-iva, (II, 3, 6¹)
- vayúna, established order, rule vid-vân vayúnâni, I, 72, 7¹, 189, 1, III, 5, 6, vayúnâ návâ adhâna, I, 144, 5¹, 145, 5, vayânam vâghâtâm, III, 3, 4¹, vayúne, in the due way, III, 29, 3³, —kâ vayúnâ, what are the objects, IV, 5, 13
- vâra, wish mânasab vârâya, to thy mind's taste, I, 76, 1¹, a choice boon, I, 140, 13, tisî-bhyaab â váram, according to the wish of the three (sisters), II, 5, 5, desire, II, 10, 6
- vâra, the holding back ná várâya, he is not to be kept back, I, 143, 5
- vâriyas, wide space, I, 59, 5
- Vârûna, I, 26, 4, 36, 4, 44, 14; 79, 3, 94, 12¹, 16, 95, 11; 98, 3, 128, 7, 141, 9, 143, 4, II, 1, 4, III, 4, 2, 6, 5, 4, 14, 4, IV, 1, 2-5, 18, 2, 4, 3, 5, 13, 2, V, 3, 1, 5, 11, 26, 9
- vârûtha, shelter, I, 58, 9, 148, 2, 189, 6
- varûthyâ, protecting, V, 24, 1
- vârenya, elect, desirable, excellent, I, 26, 2, 3, 7, &c
- vârkas, splendour, III, 8, 3, 22, 2, 24, 1
- vârna, colour, I, 73, 7, II, 1, 12; 4, 5, —(bright) colour, splendour, II, 5, 5, IV, 5, 13, —appearance, I, 96, 5, —race, II, 3, 5¹
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- vârpas, sight, shape, I, 140, 5¹, 7, 141, 3
- vârman, armour, I, 31, 15, 140, 10
- varshâ-nirnit, clothed in rain, III, 26, 5
- vârushushîba, most powerful, III, 13, 7, 16, 3, 26, 8, V, 7, 1
- vâreshman, summit vâreshman divâb, III, 5, 9, vâreshman prithivyâb, III, 8, 3
- vavâtâ, a favourite wife, IV, 4, 8.
- vavrá, prison, IV, 1, 13

- vavri, cover, V, 19, 1
 var, to be willing, long for, love
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 I, 71, 1, uratāb (read uratē ?),
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 uratiś, loving, IV, 3, 2, —ānu
 vashati, I, 127, 1, —abhi vashati,
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 varā, heifer, II, 7, 5
 varin, lord, III, 23, 3
 vāshat-kṛti, the word Vashat, I, 31, 5
 vas, to shine vākāntim, I, 71, 1,
 ōhub, III, 7, 10, ritām avasran,
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 vas, to clothe vāsishva, I, 26, 1,
 vāsaya (Samhitā vāsaya),
 clothe, or I clothe, I, 140, 1¹,
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 vāsānāb, arraying themselves in
 brightness, III 8, 9, rūrat
 vāsānab, clothed in brilliancy,
 IV, 5, 15, —pāri vāsānab, III,
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 vas, to dwell avāsayat, he has
 made depart, III, 7, 3, —prāti
 avāsavab, thou hast harboured,
 III, 1, 17, —sam-vāsānāb, dwell-
 ing together, IV, 6, 8
 vās, dwelling (?) vāsām rāgānam,
 V, 2, 6¹
 vasatī, dwelling, I, 31, 15, 66, 9¹
 vāsana, garment, I, 95, 7
 vasavyā, wealth, II, 9, 5¹
 vāsishṭha, the highest Vasu, II, 9, 1
 vāsu, excellent vāsvibhiḥ dhīti-bhiḥ,
 III, 13, 5¹, —wealth, treasure,
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 vāsu-dāvan, giver of goods, II, 6, 4
 vāsu-dhiti, dispenser of goods, I,
 128, 8
 vāsu-dhiti, place of wealth, IV, 8, 2¹
 vāsu-pati, lord of wealth, II, 1, 11, 6,
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 vasu-yā, desire for wealth, I, 97, 2
 vasu-yū, desirous of goods, I, 128,
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 of wealth, I, 45, 7
 vāsu-uravas, renowned as Vasu (or,
 as goods), V, 24, 2
 vāstu, daybreak vāstob ushāsab, I,
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 vāstra, clothing, I, 26, 1
 vāsman, cloth, IV, 13, 4
 vāsyaś, better things, I, 31, 18, —
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 15, 5², —ā vākshati, may he
 conduct, I, 1, 2, ā vākshat, may
 he carry hither, III, 5, 9, ā
 vākshi, bring, III, 14, 2, ā-
 vāhanī, carrying (bliss), IV,
 14, 3²
 vahāt, stream, III, 7, 4²
 vāhishṭha, (horses) most ready to
 drive, IV, 13, 4, 14, 4
 vāhni, driven (on a chariot) vāhni-
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 4, —āva vāti, he blazes down, I,
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 vā vivāsati, thou winnest, I, 74, 9,
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 vitest, I, 31, 5², —ā vivāsanti,
 they seek to win, IV, 11, 5
 vā, to weave samvāyanti iti sam-
 vāyanti, II, 3, 6
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vāk, word, I, 79, 10
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vāga-pati, lord of booty, IV, 15, 3
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vāgina, strength, III, 20, 2
vāni, sound *saptā vānib*, III, 1, 6¹, 7, 1¹
vāta, wind, I, 79, 1, 148, 4, IV, 7, 10, 11, *vātab arunab*, II, 1, 6, *vātasya pathyābhūb*, III, 14, 3, *vātasya sārgab*, III, 29, 11¹, *vātasya pātman*, V, 5, 7, *Vāta*, the god, IV, 3, 6
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Vāyū, the god, I, 142, 12¹, —*vāyū*, wind, V, 19, 5
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vi-ushṭau, at the break of dawn, III, 15, 2, IV, 1, 5, 14, 4
vi-oman, heaven *paramē vi-omani*, I, 143, 2, V, 15, 2
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III, 1, 2³, 26, 6², —sacrificial
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theshu āhnām, V, 3, 6¹, —
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vidūs, possessed of knowledge, I, 71,
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vidhya, IV, 4, 1
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all things, II, 1, 3³
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make tremble, III, 26, 4
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men, V, 10, 7
vi-māna, measure, III, 3, 4²
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vi-rāg, Prince, I, 188, 5
virūmat, shining, I, 127, 3
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I, 70, 7¹, 73, 7, 95, 1, III, 1, 13,
4, 6, of different colour, V, 1,
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(conj vivāsvan) uśhāsāḥ, at the
rising of the dawn, I, 44, 1¹
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vis, house, clan, tribe viś-viśc, I,
27, 10², &c, viśām nā viśvāḥ,
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kavun viśātim, III, 2, 10,
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III, 11, 5, viśāḥ mātāt, IV, 2,
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vāśāḥ sārvaḥ viśā, the gods
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viśpā, lord of clans, (I, 70, 4²)
viśva, every one viśām nā viśvāḥ,
I, 70, 4², viśvam idām, this
whole world, I, 98, 1, viśve
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whom all life dwells, I, 27, 3;
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- âyub (conj) विरुव-âyob), I, 68, 5^a.
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 virvâ-vâra, rich in all boons, III, 4, 3, giver of all treasures, III, 17, 1, with all goods, V, 4, 7, rich in all treasures, V, 28, 1
 virvâ-vid, all-knowing, III, 19, 1, —omniscient, III, 29, 7, V, 4, 3
 virvâ-vedas, all-possessor, possessor of all wealth, I, 12, 1, 36, 3, 44, 7, 128, 8, 143, 4, 147, 3, III, 20, 4; 25, 1, 26, 4, IV, 8, 1
 virvâ-rushni, always listening, I, 128, 1
 Virva-sâman, V, 22, 1
 Virvâmitra, pl, the Virvâmitras, III, 1, 21, 18, 4
 virvâyu-poshas, lasting all our life, I, 79, 9^a
 virvâhâ, day by day, III, 16, 2
 vish, to accomplish - vividdhi, I, 27, 10, vévishat, busy, III, 2, 10
 vishuna, manifold, IV, 6, 6, —turning oneself from one, V, 12, 5¹
 vishu-rûpa, in manifold shapes, V, 15, 4
 vishvá? I, 148, 1¹
 Vîshnu, II, 1, 3, IV, 3, 7, V, 3, 3
 vishpâr, descrier vishpâr, I, 189, 6¹
 vîshvak, in all directions, I, 36, 16, IV, 4, 2
 vi-sârâ, expanse, I, 79, 1¹
 vi-stîr, laid out vi-stîrab, I, 140, 7¹
 vi-havâ, the emulating call, III, 8, 10
 vi-hâyas, far-reaching, I, 128, 6¹, whose energy expands round-about, IV, 11, 4¹
 vi, to accomplish, pursue, perform eagerly vivéb râpâmsi (rather viver âpâmsi), I, 69, 8², véshi (hotrâmi), I, 76, 4, véb, II, 5, 3²; IV, 7, 8, —to come or approach eagerly, to move véshi, I, 74, 4; 189, 7, IV, 9, 5, 6, veb, he repairs, I, 77, 2, IV, 7, 7, vetu, I, 77, 4, veti, I, 141, 6, vitâye, that they may eagerly come or partake, I, 74, 6, II, 2, 6¹, see also vitl, —vihl, accept eagerly, III, 28, 3, —vyântab, tending to, I, 127, 5, vyantu, may they eagerly seek, III, 8, 7, vihl mrîkâm, love mercy, IV, 1, 5, mâ veb, require not, IV, 3, 13, —â dûtîyâm vivâya, he has undertaken the messengership, I, 71, 4², —ûpa vetu, may he come, V, 11, 4, —prâ-vita, having conceived, III, 29, 3, —prâti vihl, accept eagerly, III, 21, 5
 vi, to envelop See vyâ
 vi, eager vîb, I, 143, 6
 vilô, strong, safe, I, 127, 3, 5, IV, 3, 14, —fortress, I, 71, 2.
 vilô-gambha, with strong jaws, III, 29, 13
 vitâ, straight, IV, 2, 11
 vitl, (sacrificial) feast vitâye, I, 13, 2, 74, 4, 142, 13; III, 13, 4, V, 26, 2
 vitl-hotra, offerer of a feast (to the gods), III, 24, 2, V, 26, 3.
 virâ, hero, a manly son, I, 73, 3, &c
 virâ-peras, adorned with heroes, IV, 11, 3¹
 virâ-vat, with valiant heroes, I, 12, 11, 96, 8; III, 24, 5, V, 4, 11

- virávat-tama**, high bliss of valiant offspring, I, 1, 3
- virúdh**, plant, I, 67, 9; 141, 4, *gár-bhab virúdhām*, II, 1, 14.
- vîryā**, mighty deed, III, 12, 9, —heroic power, III, 25, 2
- vri**, to choose *vrīmāhe*, I, 12, 1, &c , *vrimité*, he demands, I, 67, 1, —*urānāb*, choosing, III, 19, 2, IV, 6, 3, chosen, IV, 6, 4, 7, 8
- vri**, to hold back, hinder *varâte*, I, 65, 6, *vāranta*, IV, 6, 6, *āvāri*, IV, 6, 7, —*āpa vridhi*, open, II, 2, 7, *āpa āvar ity āvab*, he has opened, III, 5, 1, *āpa vrān*, they have uncovered, IV, 5, 8, *āpa vrān*, they disclosed, IV, 2, 16, —*kāmam ā-varāt*, would he fulfil our desire, I, 143, 6; —*pāri-vrita*, hidden, I, 144, 2, —see *Ūru*
- vrktā-barhā**, havingspread the sacrificial grass, I, 12, 3¹, III, 2, 5, 6, V, 23, 3, —where they spread sacrificial grass, V, 9, 2
- vrigāna**, settlement, I, 60, 3², 73, 2², II, 2, 1¹, 9, —enclosure, I, 128, 7, —masc ? I, 189, 8²
- vriginā**, wrong, dishonest, IV, 1, 17, V, 3, 11, 12, 5
- vriginā-vartani**, following crooked ways, I, 31, 6^{1,4}
- vrīg**, to trim *vrīgē*, I, 142, 5², —to turn *vrīmākti*, IV, 7, 10, —*ā vrikshi*, may I draw or myself, (I, 27, 13²), —*pāri vrimākti*, he spares, III, 29, 6
- vrītrā**, foe, I, 36, 8¹
- vrītra-hātha**, the killing of foes, III, 16, 1
- vrītra-hān**, slayer of foes or of *Vrītra*, I, 59, 6¹, 74, 3, II, 1, 11, III, 12, 4², 20, 4²
- vrītrahān-tama**, the greatest destroyer of enemies (or of *Vrītra*), I, 78, 4
- vrīthā**, lightly, I, 58, 4¹, —wildly, I, 140, 5
- vriddhā-śukis**, mightily brilliant, V, 16, 3
- vridh**, to increase, grow, &c . *vārdhamānam*, increasing, I, 1, 8, &c , *vavridhasva*, be magnified, I, 31, 18, *vridhē*, for welfare, prosperity, III, 3, 8, 6, 10, IV, 2, 18, *vriddhā*, grown full of, V, 20, 2¹, —*vārdhanti*, they nourish, I, 65, 4, —*vardhayāmasi*, we extol, I, 36, 11; *vardhaya girāb*, make prosper, III, 29, 10, —*vi vavridhe* (conj) *vavridhē*, I, 141, 5²
- vridh**, furtherer, III, 16, 2²
- vridhā**, helper, furtherer, (III, 16, 2²), IV, 2, 10
- vridhasānā**, growing *vridhasānāsu*, in the growing (plants), II, 2, 5²
- vridha-snu**, mighty, IV, 2, 3¹
- vrīshan**, manly, bull, I, 36, 8², 10¹, &c , III, 29, 9¹, *ritāsya vrīshne*, V, 12, 1¹, *arushāsya vrīshnab*, V, 12, 2²
- Vrīshan**, N pr, I, 36, 10¹
- vrīshabhā**, bull (Agni), I, 31, 5, &c , I, 141, 2², IV, 1, 11¹, 12², V, 2, 12¹, *krīshnāb vrīshabhāb*, I, 79, 2²
- vrīshay vrīsha-yāse**, thou rushest on (acc) like a bull, I, 58, 4³, —*vrīsha-yānte*, they are full of (sexual) desire, III, 7, 9
- vrīshā**, ram, II, 5, 6, 5
- vedās**, property, I, 70, 10, 99, 1, V, 2, 12
- vēdi**, sacrificial altar *vēdi śtrīasyām*, II, 3, 4
- vēdi-sād**, sitting on the sacrificial bed, I, 140, 1
- vēdya**, well known *rātham-iva vēdya*, II, 2, 3², —renowned, V, 15, 1
- vedhab-tama**, best worshipper, I, 75, 2
- vedhās**, worshipper, I, 60, 2, 65, 10, 69, 3, 72, 1¹, 73, 10, III, 10, 5; 14, 1, IV, 2, 15, 20, 3, 3, 16, 6, 1, —helpful, I, 128, 4 (bis)
- vēpas**, trembling, IV, 11, 2
- veśā**, vassal, IV, 3, 13
- vēshana**, officiating, V, 7, 5
- Vaivānarā**, I, 59, 1-7, 98, 1-3, III, 2, 1, 11, 12, 3, 1, 5, 10, 11, 26, 1-3, IV, 5, 1, 2, V, 27, 1², 2
- vōlbri**, draught-horse, I, 144, 3
- vyākasvat**, far-embracing, II, 3, 5
- vyākīshṭha**, most capacious, II, 10, 4
- vyāthis**, track, IV, 4, 3
- vyadh**, see *vidh*
- vyā** (vi), to envelop. *ava-vyāyan*, re-

- moving, IV, 13, 4,—*ā vitām*, enveloped, IV, 7, 6¹,—*pāri-vīta*, dressed (in offerings and prayers?), IV, 3, 2²
- vyōman*, see *vi-ōman*
- vrag*, to go *vavrāga*, III, 1, 6,—*abhi-vrāgan*, proceeding, I, 58, 5², *abhivrāgat-bhīb*, approaching, I, 144, 5³
- vragā*, stable, IV, 1, 15, V, 6, 7
- vratā*, law, I, 31, 1, 2, 12, 65, 3, 69, 7, II, 8, 3, III, 3, 9, 4, 7, 6, 5, 7, 7, IV, 13, 2, *vratā dhruvā*, I, 36, 5², II, 5, 4, *daivyaṇi vratā*, I, 70, 2,—*ānu vratām*, according to his will, I, 128, 1,—*duty*, I, 144, 1
- vrata-pā*, guardian of the law, I, 31, 10, III, 4, 7, V, 2, 8³
- vrasak* *ināgyāśab sāmsam ā vrikshi*, may I not fall as a victim to the curse of my better, I, 27, 13², *vrikśāśab*, hewn, III, 2, 7
- vrā*, host, IV, 1, 16²
- vrāta*, host *vrātam-vrātam*, III, 26, 6
- vrādh* *vrādhanta*, they have boasted, V, 6, 7
- vrādhān-tama*, most powerful, I, 150, 3
- vris*, finger *dāsa vrisab*, I, 144, 5¹
- sams*, to recite *āsamāsan*, I, 67, 4, *mānma samsi*, II, 4, 8,—to teach *ratām sāmsantab*, III, 4, 7
- sāmsa*, curse, I, 27, 13², 94, 8, III, 18, 2, *sāmsāt aghāt*, from evil spell, I, 128, 5,—praise, I, 141, 6⁴, 11, *sāmse nrinām*, III, 16, 4, *ubhā sāmsā*, IV, 4, 14¹, *sāmsam āyōb*, IV, 6, 11², V, 3, 4²
- sak*, to be able *saknāvāma*, I, 27, 13, *sakēma jāman*, I, 73, 10¹, II, 5, 1⁴, III, 27, 3, *sakema sam-idham*, I, 94, 3,—to help to *sagdhī* (with gen.), II, 2, 12, III, 16, 6, *sagdhī svastāye*, V, 17, 5
- sākti*, skill *sākti*, I, 31, 18
- sagmā*, mighty, I, 143, 8
- sakī-vat*, full of power, III, 21, 4
- satā*, hundred *satā ā vimśatim ā*, V, 27, 2¹
- satā-ātman*, endowed with hundred-fold life, I, 149, 3
- satadāvan*, giver of a hundred (bulls), V, 27, 6
- satā-dhāra*, with a hundred rills, III, 26, 9
- satā-valva*, with a hundred branches, III, 8, 11
- sata-sēya*, attainment of hundred-fold blessings, III, 18, 3
- satā-hima*, living a hundred winters, II, 1, 11
- satā-himā*, pl, a hundred winters, I, 73, 9
- satīn*, hundredfold, I, 31, 10, II, 2, 9, *satīnibhīb*, with his hundred-fold blessings, I, 59, 7
- sātru*, enemy *sātrum ā-dabhōb*, III, 16, 2⁴
- sātru-yāt*, being at enmity, V, 4, 5, 28, 3
- sad*, to be glorious *sāsadre*, I, 141, 9
- saphā*, hoof, V, 6, 7
- sain*, to toil (esp. in performing worship) *sāsamānā*, who has toiled hard, I, 141, 10, 142, 2, III, 18, 4, IV, 2, 9, 13, *sāsamishābāb*, III, 29, 16, *āsa-mishra*, he toiled, V, 2, 7
- sām*, bliss, luck *sām vōb*, with luck and weal, I, 189, 2, III, 17, 3, 18, 4, IV, 12, 5, *sām nibhoka*, III, 13, 6, *sām krīdhi*, IV, 1, 3, *sām āsti*, he satisfies, V, 7, 9, *sām hrīdē*, V, 11, 5
- samāy*, to toil *sam-āyē*, III, 1, 1
- sāmi*, toiling, (sacrificial) work *sāmyā*, II, 1, 9¹, *sāmyai* (read *sāmyāb*), IV, 3, 4¹
- samitrī*, the sacrificial butcher, or slaughterer, (I, 13, 12¹), II, 3, 10, III, 4, 10
- sam-gayā*, bringing happiness to our home, II, 1, 6
- sām-tama*, most agreeable, beneficial, blissful, I, 76, 1¹; 77, 2, 128, 7, III, 13, 4
- Sāmbara*, I, 59, 6
- sam-bhū*, refreshing, I, 65, 5, bringing luck, III, 17, 5.
- sayū*, reposing, I, 31, 2
- sarāni*, fault (?), I, 31, 16¹
- sarād*, autumn *tisrāb sarādab*, I, 72, 3.
- sāru*, weapon, IV, 3, 7
- sārdha*, host, I, 71, 8², IV, 1, 12¹, 8, *sārdhāya marūtām*, IV, 3, 8
- sārdhas*, host *sārdhab mārutam*, I,

- 127, 6; II, 1, 6; IV, 6, 10,
marūtām *jārdhab*, II, 3, 3,
narām *jārdhab*, II, 1, 5¹, *jārdhab*
divyām, III, 19, 4, —*jārdhab*,
m or n? IV, 1, 12¹,
jārman, shelter, protection, I, 58, 8,
&c, *jārman* syām, III, 15, 1,
ākṣhadrā jārma, III, 15, 5¹
jarma-sād, sitting under shelter, I,
73, 3
jāryā, arrow, I, 140, 4
jāvas, strength, might, power *jāvasā*
(conj. *jāvasab*), I, 27, 2¹, &c,
jāvasab sushminab pātib, I, 145,
1, *jāvasab* pate, V, 6, 9
jāvishṭha, most powerful, I, 77, 4,
mightiest, I, 127, 11
jāvāt jāvātā tātā, constantly, I,
26, 6¹, *jāvātib*, constant, I, 27,
7, *gānāva jāvate*, all people, I,
36, 19, *jāvatab*, many, I, 72, 1¹
javat-tamām, for ever, III, 1, 23
jasti, hymn, praise, IV, 3, 3, 15
jā, to sharpen, further *jāhi*, III,
16, 3¹, 24, 5¹, *jāite*, V, 2, 9,
9, 5, —*āti jāite*, I, 36, 16, —*ni-*
jāshat, he stirs up, IV, 2, 7¹
jākā, powerful, V, 15, 2¹
Sāta-vaneyā, N pr, I, 59, 7
jās, to teach, instruct *jāsasub*, III,
1, 2, IV, 2, 12, —*ānu-jāsha*,
instructed, V, 2, 8, —*prā jāssi*,
thou instructest, I, 31, 14, *prā-*
jāsāt, commanding, I, 95, 3
jās, command, I, 68, 9
jāsana, command, III, 7, 5
jāsant, teacher, I, 31, 11
jāsus, command, instruction, I, 60,
2, 73, 1
jāsya, governable, I, 189, 7¹
jikvan, plur, locks of flames, I, 141, 8¹
iksh, to help one to, to favour with
a thing (gen) *iksha*, I, 27,
5, III, 19, 3, *yāb te ikshāt*,
who does service to thee, I,
68, 6¹
ikshū, rich in favours *ikshób*
(conj. *iksho*), III, 19, 3¹
siti-prashṭā, white-backed, III, 7, 1¹
simi-vat, powerful (?), I, 141, 13¹
śrinā? II, 10, 3¹
ivā, kind, bounteous, gracious,
blessed I, 31, 1, 79, 2, 143,
8, III, 1, 9, 19, IV, 10, 8,
11, 6, V, 24, 1
śru, the young one: *parúb ná śrvā*,
like a pregnant cow, (I, 64, 10¹),
young calf, I, 96, 5¹, the young
child (Agni), I, 140, 3, 145, 3,
V, 9, 3, a foal, III, 1, 4, *diváb*
śrum, (Soma) the child of
heaven, IV, 15, 6¹
śru-mati, the mother of the young
child, I, 140, 10¹
śruvan (?), young *parúb ná śrvā*, I,
65, 10¹
śrā, sharp, III, 9, 8
sukrá, bright, I, 12, 12, &c, —bright-
ness *sukrá vásānāb*, III, 8, 9,
sukrá-varna, whose colour is bright,
I, 140, 1, 143, 7
sukrá-rokis, brightly shining, II, 2, 3
suk, to shine forth, flame up *śokasva*,
I, 36, 9, *sukuvān*, flaming, I,
69, 1, *sukāyantab*, the re-
splendent ones, I, 147, 1, *suru-*
kānā, I, 149, 4, *sām nab śoka*,
III, 13, 6, *śokat*, III, 19, 14,
sukādhvat, IV, 2, 1¹, —to kindle
sukāntab agnīm, IV, 2, 17, —
āpa nab śokāt aghām, driving
away evil with the light, I, 97,
1-8, —*surugdhī ā rayīm*, shine
upon us with wealth, I, 97, 1, —
vi śrukānāb, flaming, III, 15, 1
śuk, flash *sukū-sukā*, flash by flash,
III, 4, 1
śúki, brilliant, bright, I, 31, 17, &c,
V, 7, 8¹, *śúkimi śukayab*, I, 72,
3¹, *śúki* (t for *śúkimi* t?), IV,
2, 16²
śúki-ganman, whose birth is bright,
I, 141, 7
śúki-gihva, pure-tongued, II, 9, 1
śúki-dant, with brilliant teeth, V, 7, 7
śúki-peśas, brightly adorned, I, 144, 1
śúki-pratīka, whose face is bright, I,
143, 6
śúki-bhrāgas, brightly resplendent, I,
79, 1
śúki-varna, brilliant-coloured, V, 2, 3
Sūnab-śēpa, V, 2, 7
sunām, prosperously, IV, 3, 11
subh, to adorn, beautify *subhānti*,
V, 10, 4¹, 22, 4
śúbh, a triumphal procession, I, 127,
6, III, 26, 4¹
subham-yā, going in triumph, IV,
3, 6¹
subhrā, beautiful, III, 26, 2
surúdh, gift, I, 72, 7¹
sush, see *svas*.

śūshka, dry (wood), I, 68, 3
 śūshma, roaring, IV, 10, 4, —power,
 V, 10, 4, 16, 3
 śushmin, mighty, powerful, I, 145,
 1, III, 16, 3, V, 10, 4
 śushmin-tania, strongest, I, 127, 9
 śūra, mighty, I, 70, 11, —hero, IV,
 3, 15
 śūra-sāti, strife of heroes śūra-sātā,
 I, 31, 6
 śūshā, song of praise, III, 7, 6
 śrīṅga, horn, III, 8, 10, V, 2, 9
 śrṅgīn, horned animal, III, 8, 10
 śrīdh śardha, show thy prowess, V,
 28, 3
 śēva, a kind friend, I, 58, 6, 69, 4,
 73, 2, —friendship, III, 7, 5
 śē-vriddha, joy-furthering, III, 16, 2
 śēsha, offspring, V, 12, 6
 śōka, flame, IV, 6, 5
 śōkīb-kēsa, whose hair is flame, I,
 45, 6, 127, 2, III, 14, 1, 17,
 1, 27, 4, V, 8, 2
 śōkīshiba, brightest, V, 24, 4
 śōkīshmat, flaming, II, 4, 7
 śōkis, splendour, flame, I, 12, 12, &c
 śkut, to drip down śkotanti, III, 1,
 8, 21, 2, 4, 5
 śyāta, dark śyāvīm (conj. śyāvīb?),
 I, 71, 1², śyāvā, the two tawny
 horses, II, 10, 2
 syetā, reddish, I, 71, 4
 syenā, hawk, IV, 6, 10
 syēni, the reddish white one, I, 140, 9²
 śrath, to let loose śrathat, I, 128,
 6, —vi śrathab, release from,
 IV, 12, 4
 śram śramānāb, toiling, IV, 12, 2
 śramayū, wearying oneself, I, 72, 2
 śrayāt-pati, who brings renown to
 his lord, V, 25, 5¹
 śrāvas, glory, renown, I, 31, 7, &c,
 śrāvase, I, 73, 5²
 śravasyā, glorious, II, 10, 1
 śravasyāt, aspiring to renown, I,
 128, 1
 śravasyā, desire of glory, I, 128, 6,
 149, 5
 śravasyū, glorious, V, 9, 2
 śravāyya, glorious, celebrated, I, 27,
 8, 31, 5, V, 20, 1
 śrā, see śrī
 śrī, to rest, abide asi śritāb, I, 75,
 3, III, 9, 3, śrīyānā, dwelling
 here and there, V, 11, 6, —asret,
 he has spread forth, established,

III, 14, 1, 19, 2, —to send
 ūrdhvām arret, he has sent up-
 wards, IV, 6, 2, 13, 2, 14, 2,
 arret, he has sent, V, 1, 12, 28,
 1, —ūt śrayasva, rise up, III, 8,
 2, —with vi, to open (intr) vī
 śrayantām, I, 13, 6, 142, 6, II,
 3, 5, vī śrayadhvam, V, 5, 5.
 śrī, to cook śrīnān, I, 68, 1¹, śrīrītā,
 he has ripened, I, 149, 2, śrī-
 nishe, thou warmest, V, 6, 9
 śrī, splendour, beauty, glory, I, 72,
 10², &c, śrīyam vāsānab, II,
 10, 1, śrīyē, gloriously, IV, 5, 15
 śru, to hear śrudhi, I, 26, 5, &c,
 śrūvat (conj. śrūvat), it melts
 away, I, 127, 3⁴, śrōshamānāb,
 hearing, III, 8, 10, —vī śrm-
 vire, they are renowned, IV,
 8, 6
 śrūti, glory, II, 2, 7
 śrut-karṇa, with attentive ears, I, 44,
 13, 45, 7
 śrūtya, glorious, I, 36, 12
 śrusha, obedience, I, 67, 1², III, 9,
 8, —hearing, readiness to hear,
 I, 69, 7, II, 3, 9, 9, 4
 śrushī-vān, ready to listen, hearing,
 I, 45, 2, III, 27, 2, —obedient,
 I, 127, 9
 śrem-sās, in rows, III, 8, 9
 śvas, to hiss śvasīti ap-sū, I, 65, 9,
 —abhi-śvasān, panting, I, 140,
 5, —āśushānāb, aspiring after, I,
 147, 1, IV, 2, 14, 16
 śvāsīvat, mightily breathing, I, 140,
 10
 svātrā, power (?), I, 31, 4¹
 svāntā? I, 145, 4⁴
 svētā, white (horse?), I, 66, 6¹, —
 svētām gagānām, who had been
 born white (Agni), III, 1, 4
 Svaitreyā, V, 19, 3¹
 samyāt-vīra, with a succession of
 valiant men, II, 4, 8
 samvatsarā, year samvatsarē, after
 a year, I, 140, 2³
 sākman, company sākman (loc.), I,
 31, 6⁴
 sa-kshita, dwelling together, I, 140, 3
 sākhi, friend, I, 31, 1, 75, 4, III,
 9, 1¹, sākha sākhe, I, 26, 3,
 III, 18, 1; sākha sākhyub mi-
 mīshi rākshamānāb, I, 72, 5⁴,
 gūhā sākhi-bhiḥ, III, 1, 9³

sakhi-yāt, wishing to be a friend, I, 128, 1
 sakhyā, friendship, I, 26, 5, 71, 10; 94, 1-14, III, 9, 3, IV, 10, 8
 sagh, to sustain āsaghnob, I, 31, 3
 sāḥ (sāk), to be united with, accompany sāḥasva nab, stay with us, I, 1, 9, sakase, II, 1, 3, sakire, II, 1, 13, —to attend, worship sakante, I, 59, 6, sāḥanta, I, 73, 4, sakantām, I, 98, 3, —to follow sakante, I, 60, 2, sāsakshi, I, 73, 8, —to hold, cling, adhere sāsakti, I, 66, 2, sakate (krātā), I, 145, 2, sāḥante, III, 13, 2, sakata, III, 16, 2, —sakanta, they have attained, V, 17, 5¹, —ānu sakate vartanāb, she follows her ways, I, 140, 9², —āpa sakire, they turn away to encounter, V, 20, 2, —abhi sakante, go towards, I, 71, 7¹, —ā sākyam, whom men should attach to themselves, I, 140, 3
 sā-ānas, graciously united, I, 127, 11
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satyā-dharman, whose ordinances are true, I, 12, 7
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 sa-bádh, pressing *sa-bádhāś ā ka-*
kruś, III, 27, 6¹
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