

10-11. U.f. áhani | íšvās · · á dadhus.  
'On a fitting day me, as the plume of an  
arrow, have they set.' —The stanza seems  
to express the poet's satisfaction at having  
made a good hymn at the right time and  
place and with as good skill as a skilful  
horseman has. Whitney renders,

They've set me in a fitting day,  
As one the plume sets on the shaft.  
I've caught and used the fitting word,  
As one a steed tames with the rein.

—The stanza is fully discussed, JAOS. xi.  
p.xcxi = PAOS. May, 1884. It is interesting  
as illustrating the varieties of cumulative  
evidence that may be brought to bear on  
the criticism of the Veda. Thus: 1. The  
stanza is at the end of the hymn and out of  
connection. 2. It is in a different kind of  
metre. 3. The metre is bad of its kind.  
4. The form íšvās is bad Vedic — for íšos;  
and 5. *praticím* is a late form for *praticím*.  
6. The stanza is ignored by Āçvalāyana;  
and 7. by Sāyana.

SELECTION LIV. RV. x.33.4-9. The  
aged priest to the young prince. — The hymn  
has nine stanzas. The first three have nothing  
to do with the rest. The rest (4-9) forms  
two *trca*'s. This passage has more than  
common freshness, and also directness of  
connection with the life of Vedic time. The  
situation would seem to be somewhat as  
follows.

—The old priest stood well with the gods,  
so that the efficacy of his intercession with  
them was of unusually good repute. Accord-  
ingly, the foes of king Kuruçravaṇa had  
once tried to win the Rishi over to their side  
and away from his master, Kuruçravaṇa;  
but in vain. He had remained faithful to  
the royal family in whose service he long  
had been.

Now at last king Kuruçravaṇa has passed  
away, leaving Upamaçravas as his son and  
heir. And in presence of the young prince,  
the priest tells with pride and pleasure of  
the old times, and speaks with regret of the  
loss of his departed patron.

—Ludwig, iii.182, has called attention to  
the genealogical series of the RV. These  
cover oftenest, of course, only three genera-

tions, since memory, unaided by records,  
does not easily go further back. But for  
preserving that amount of genealogical tra-  
dition there was frequent need (Weber, Ist.  
x.78-88, esp. 82): thus, at the offering to  
the Manes, the priest has to address by name  
the father, grandfather, and great-grand-  
father of the sacrificer; see ÇB. ii.4.2<sup>10</sup> or  
SBE. xii.365 or OLSt. i.60: similarly at  
the pravara; cf. Ist. ix.322-3 or x.78-9 or  
Müller, ASL. 386.

In the present instance, however, we have  
a series of five at least. Trasadasyu is a  
prince of the Pūru tribe, and of the *line* of  
Purukutsa (he is not necessarily the latter's  
son — RV. vii.19.3), and is often mentioned  
for his generosity and for the special favors  
shown him by the gods. The series is

Purukutsa  
⋮  
Trasadasyu  
⋮  
Mitrāitihi  
⋮  
Kuruçravaṇa  
⋮  
Upamaçravas.

Compare Bergaigne, JA. 8.vi.373-4, and  
Kaegi, 80(110), and x.340. The Pūrus were  
one of several tribes that were ultimately  
fused together in the famous Kurus — Olden-  
berg, *Buddha*, 403 = 411.

12-13. āvṛṇi: augment, 585<sup>2</sup>; impf. mid.  
(725), 1st sing. 'I, the Rishi, preferred  
king K.' (to his enemies); i.e. I chose to  
keep him as my master, in order to go out  
to battle with him, etc. A choice was in-  
evitable. It would appear that priests who  
sacrificed for many or for a village were  
despised (Yājñavalkya, i.161,163, Manu, iv.  
205). The purohitas marched out with their  
kings to battle (AGS. iii.12), as did the  
*μάγνεις*, e.g. to the battle of Plataea (Hdt.  
ix.33,37), and for similar motives — *μεμι-  
σθωμένοι οὐκ ὀλίγου — κατὰ τὸ κέρδος*.

14-15. *tisrás*, 482c. — *stāvāi* (626, 617),  
'I will praise,' sc. *tām*, meaning Kuru-  
çravaṇa. — *sah-*, sc. *yajñé*. — K's horses  
(*triga*) still come to fetch the priest in state  
to the sacrifice.

16-17. *yásya*: K. is still meant. —  
*ūcúse*, 803, *ñvac*. — 'Of whom, (namely)  
of U's father, the words (were) highly pleas-