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RIG-VEDA-SANHITA.

THE SACRED HYMNS OF THE BRAHMANS

TRANSLATED AND EXPLAINED

BY

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PROFESSOR OF COMPARATIVE PHILOLOGY AT OXFORD;
FOREIGN MEMBER OF THE INSTITUTE OF FRANCE, ETC., ETC.

VOL. I.

HYMNS TO THE MARUTS OR THE STORM-GODS.

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1869.

To the Memory

OF

COLEBROOKE, ROSEN, BURNOUF,

THE THREE FOUNDERS

OF VEDIC SCHOLARSHIP IN EUROPE.

P R E F A C E.

WHEN some twenty years ago I decided on undertaking the first edition of the two texts and the commentary of the Rig-veda, I little expected that it would fall to my lot to publish also what may, without presumption, be called the first translation of the ancient sacred hymns of the Brahmans. Such is the charm of deciphering step by step the dark and helpless utterances of the early poets of India, and discovering from time to time behind words that for years seemed unintelligible, the simple though strange expressions of primitive thought and primitive faith, that it required no small amount of self-denial to decide in favour of devoting a life to the publishing of the materials rather than to the drawing of the results which those materials supply to the student of ancient language and ancient religion. Even five and twenty years ago, and without waiting for the publication of Sâyana's commentary, much might have been achieved in the interpretation of the hymns of the Rig-veda. With the MSS. then

accessible in the principal libraries of Europe, a tolerably correct text of the Sanhitâ might have been published, and these ancient relics of a primitive religion might have been at least partially deciphered and translated in the same way in which ancient inscriptions are deciphered and translated, viz. by a careful collection of all grammatical forms, and by a complete intercomparison of all passages in which the same words and the same phrases occur. When I resolved to devote my leisure to a critical edition of the text and commentary of the Rig-veda rather than to an independent study of that text, it was chiefly from a conviction that the traditional interpretation of the Rig-veda, as embodied in the commentary of Sâyana and other works of a similar character, could not be neglected with impunity, and that sooner or later a complete edition of these works would be recognized as a necessity. It was better therefore to begin with the beginning, though it seemed hard sometimes to spend forty years in the wilderness instead of rushing straight into the promised land.

It is well known to those who have followed my literary publications that I never entertained any exaggerated opinion as to the value of the traditional interpretation of the Veda, handed down in the theological schools of India, and preserved to us in the great commentary of Sâyana. More than twenty years ago, when it required more courage to speak out than now, I expressed my

opinion on that subject in no ambiguous language, and was blamed for it by some of those who now speak of Sâyana as a mere drag in the progress of Vedic scholarship. A drag, however, is sometimes more conducive to the safe advancement of learning than a whip ; and those who recollect the history of Vedic scholarship during the last five and twenty years, know best that, with all its faults and weaknesses, Sâyana's commentary was a *sine quâ non* for a scholarlike study of the Rig-veda. I do not wonder that others who have more recently entered on that study are inclined to speak disparagingly of the scholastic interpretations of Sâyana. They hardly know how much we all owe to his guidance in effecting our first entrance into this fortress of Vedic language and Vedic religion, and how much even they, without being aware of it, are indebted to that Indian Eustathius. I do not withdraw an opinion which I expressed many years ago, and for which I was much blamed at the time, that Sâyana in many cases teaches us how the Veda ought not to be, rather than how it ought to be understood. But for all that, who does not know how much assistance may be derived from a first translation, even though it is imperfect, nay, how often the very mistakes of our predecessors help us in finding the right track ? If we can now walk without Sâyana, we ought to bear in mind that five and twenty years ago we could not have made even our first steps, we could never,

at least, have gained a firm footing, without his leading strings. If therefore we can now see further than he could, let us not forget that we are standing on his shoulders.

I do not regret in the least the time which I have devoted to the somewhat tedious work of editing the commentary of Sâyana, and editing it according to the strictest rules of critical scholarship. The Veda, I feel convinced, will occupy scholars for centuries to come, and will take and maintain for ever its position as the most ancient of books in the library of mankind. Such a book, and the commentary of such a book, should be edited once for all; and unless some unexpected discovery is made of more ancient MSS., I do not anticipate that any future Bekker or Dindorf will find much to glean for a new edition of Sâyana, or that the text, as restored by me from a collation of the best MSS. accessible in Europe, will ever be materially shaken*. It has taken

* Since the publication of the first volume of the Rig-veda, many new MSS. have come before me, partly copied for me, partly lent to me for a time by scholars in India, but every one of them belonged clearly to one of the three families which I have described in my introduction to the first volume of the Rig-veda. In the beginning of the first Ashtaka, and occasionally at the beginning of other Ashtakas, likewise in the commentary on hymns which were studied by native scholars with particular interest, various readings occur in some MSS., which seem at first to betoken an independent source, but which are in reality mere marginal notes, due to more or less learned students of

a long time, I know; but those who find fault with me for the delay, should remember that few scholars, if any, have worked for others more than I have done in copying and editing Sanskrit texts,

these MSS. Thus after verse 3 of the introduction one MS. reads: sa prâha nrîpatim râgan, sâyanâryo mamânugah, sarvam vettî esha vedânâm vyâkhyâtritvena yugyatâm. The same MS., after verse 4, adds: ityukto mâdhavâryena vîrabukkamahîpatih, anvasât sâyânâkâryam vedârthasya prakâsane.

I had for a time some hope that MSS. written in Grantha or other South-Indian alphabets might have preserved an independent text of Sâyana, but from some specimens of a Grantha MS. collated for me by Mr. Eggeling, I do not think that even this hope is meant to be realised. The MS. in question contains a few independent various readings, such as are found in all MSS., and owe their origin clearly to the jottings of individual students. When at the end of verse 6, I found the independent reading, vyutpannas tâvatâ sarvâ riko vyâkhyâtuñ arhati, I expected that other various readings of the same character might follow. But after a few additions in the beginning, and those clearly taken from other parts of Sâyana's commentary, nothing of real importance could be gleaned from that MS. I may mention as more important specimens of marginal notes that, before the first punah kîdrisam, on page 44, line 24, this MS. reads: athavâ yagñasya devam iti sambandhah, yagñasya prakâsakam ityarthah, purohitam iti prthagviseshanam. And again, page 44, line 26, before punah kîdrisam, this MS. adds: athavâ ritvigam ritvigvid (vad) yagñanirvâhakam hotâram devânâm âhvâtâram; tathâ ratnadhâtamam. In the same line, after ratnânâm, we read ramanîyadhanânâm vâ, taken from page 46, line 2. Various readings like these, however, occur on the first sheets only, soon after the MS. follows the usual and recognized text. For the later Ashtakas, where all the MSS. are very deficient, and where an independent authority would be of real use, no Grantha MS. has as yet been discovered.

and that after all one cannot give up the whole of one's life to the collation of Oriental MSS. and the correction of proof-sheets. The two concluding volumes have long been ready for Press, and as soon as I can find leisure, they too shall be printed and published.

In now venturing to publish the first volume of my translation of the Rig-veda, I am fully aware that the fate which awaits it will be very different from that of my edition of the text and commentary. It is a mere contribution towards a better understanding of the Vedic hymns, and though I hope it may give in the main a right rendering of the sense of the Vedic poets, I feel convinced that on many points my translation is liable to correction, and will sooner or later be replaced by a more satisfactory one. It is difficult to explain to those who have not themselves worked at the Veda, how it is that, though we may understand almost every word, yet we find it so difficult to lay hold of a whole chain of connected thought, and to discover expressions that will not throw a wrong shade on the original features of the ancient words of the Veda. We have, on the one hand, to avoid giving to our translations too modern a character, or paraphrasing instead of translating; while, on the other, we cannot retain expressions which, if literally rendered in English or any modern tongue, would have an air of quaintness or absurdity totally foreign to the intention of the ancient poets. There

are, as all Vedic scholars know, whole verses which, as yet, yield no sense whatever. There are words the meaning of which we can only guess. Here, no doubt, a continued study will remove some of our difficulties, and many a passage that is now dark, will receive light hereafter from a happy combination. Much has already been achieved by the efforts of European scholars, but much more remains to be done; and our only chance of seeing any rapid progress made lies, I believe, in communicating freely what every one has found out by himself, and not minding if others point out to us that we have overlooked the very passage that would at once have solved our difficulties, that our conjectures were unnecessary, and our emendations wrong. True and honest scholars whose conscience tells them that they have done their best, and who care for the subject on which they are engaged more than for the praise of benevolent or the blame of malignant critics, ought not to take any notice of merely frivolous censure. There are mistakes, no doubt, of which we ought to be ashamed, and for which the only *amende honorable* we can make is to openly confess and retract them. But there are others, particularly in a subject like Vedic interpretation, which we should forgive, as we wish to be forgiven. This can be done without lowering the standard of true scholarship or vitiating the healthy tone of scientific morality. Kindness and gentleness are not

incompatible with earnestness,—far from it!—and where these elements are wanting, not only is the joy embittered which is the inherent reward of all *bonâ fide* work, but selfishness, malignity, aye, even untruthfulness, gain the upper hand, and the healthy growth of science is stunted. While in my translation of the Veda and in the remarks that I have to make in the course of my commentary, I shall frequently differ from other scholars, I hope I shall never say an unkind word of men who have done their best, and who have done what they have done in a truly scholarlike, that is, in a humble spirit. It would be unpleasant, even were it possible within the limits assigned, to criticise every opinion that has been put forward on the meaning of certain words or on the construction of certain verses of the Veda. I prefer, as much as possible, to vindicate my own translation, instead of examining the translations of other scholars, whether Indian or European. Sâyana's translation, as rendered into English by Professor Wilson, is before the world. Let those who take an interest in these matters compare it with the translation here proposed. In order to give readers who do not possess that translation, an opportunity of comparing it with my own, I have for a few hymns printed that as well as the translations of Langlois and Benfey on the same page with my own. Everybody will thus be enabled to judge of the peculiar character of each of these transla-

tions. That of Sâyana represents the tradition of India; that of Langlois is the ingenious, but thoroughly uncritical, guess-work of a man of taste; that of Benfey is the rendering of a scholar, who has carefully worked out the history of some words, but who assigns to other words either the traditional meaning recorded by Sâyana, or a conjectural meaning which, however, would not always stand the test of an intercomparison of all passages in which these words occur. I may say, in general, that Sâyana's translation was of great use to me in the beginning, though it seldom afforded help for the really difficult passages. Langlois' translation has hardly ever yielded real assistance, while I sincerely regret that Benfey's rendering does not extend beyond the first Mandala.

It may sound self-contradictory, if, after confessing the help which I derived from these translations, I venture to call my own the first translation of the Rig-veda. The word translation, however, has many meanings. I mean by translation, not a mere rendering of the hymns of the Rig-veda into English, French, or German, but a full account of the reasons which justify the translator in assigning such a power to such a word, and such a meaning to such a sentence. I mean by translation a real deciphering, a work like that which Burnouf performed in his first attempts at a translation of the Avesta,—a *traduction raisonnée*, if such an expression may be used. Without such a process,

without a running commentary, a mere translation of the ancient hymns of the Brahmans will never lead to any solid results. Even if the translator has discovered the right meaning of a word or of a whole sentence, his mere translation does not help us much, unless he shows us the process by which he has arrived at it, unless he places before us the *pièces justificatives* of his final judgment. The Veda teems with words that require a justification; not so much the words which occur but once or twice, though many of these are difficult enough, but rather the common words and particles, which occur again and again, which we understand to a certain point, and can render in a vague way, but which must be defined before they can be translated, and before they can convey to us any real and tangible meaning. It was out of the question in a translation of this character to attempt either an imitation of the original rhythm or metre, or to introduce the totally foreign element of rhyming. Such translations may follow by and by: at present a metrical translation would only be an excuse for an inaccurate translation.

While engaged in collecting the evidence on which the meaning of every word and every sentence must be founded, I have derived the most important assistance from the Sanskrit Dictionary of Professors Boehltingk and Roth, which has been in course of publication during the last sixteen years. The Vedic portion of that Dictionary may,

I believe, be taken as the almost exclusive work of Professor Roth, and as such, for the sake of brevity, I shall treat it in my notes. It would be ungrateful were I not to acknowledge most fully the real benefit which this publication has conferred on every student of Sanskrit, and my only regret is that its publication has not proceeded more rapidly, so that even now years will elapse before we can hope to see it finished. But my sincere admiration for the work performed by the compilers of that Dictionary does not prevent me from differing, in many cases, from the explanations of Vedic words given by Professor Roth. If I do not always criticise Professor Roth's explanations when I differ from him, the reason is obvious. A dictionary without a full translation of each passage, or without a justification of the meanings assigned to each word, is only a preliminary step to a translation. It represents a first classification of the meanings of the same word in different passages, but it gives us no means of judging how, according to the opinion of the compiler, the meaning of each single word should be made to fit the general sense of a whole sentence. I do not say this in disparagement, for, in a dictionary, it can hardly be otherwise; I only refer to it in order to explain the difficulty I felt whenever I differed from Professor Roth, and was yet unable to tell how the meaning assigned by him to certain words would be justified by the author of the Dictionary himself. On this ground

I have throughout preferred to explain every step by which I arrived at my own renderings, rather than to write a running criticism of Professor Roth's Dictionary. My obligations to him I like to express thus once for all, by stating that whenever I found that I agreed with him, I felt greatly assured as to the soundness of my own rendering, while whenever I differed from him, I never did so without careful consideration.

The works, however, which I have hitherto mentioned, though the most important, are by no means the only ones that have been of use to me in preparing my translation of the Rig-veda. The numerous articles on certain hymns, verses, or single words occurring in the Rig-veda, published by Vedic scholars in Europe and India during the last thirty years, were read by me at the time of their publication, and have helped me to overcome difficulties, the very existence of which is now forgotten. If I go back still further, I feel that in grappling with the first and the greatest of difficulties in the study of the Veda, I and many others are more deeply indebted than it is possible to say, to one whose early loss has been one of the greatest misfortunes to Sanskrit scholarship. It was in Burnouf's lectures that we first learnt what the Veda was, and how it should form the foundation of all our studies. Not only did he most liberally communicate to his pupils his valuable MSS., and teach us how to use these tools, but the results of his own

experience were freely placed at our service, we were warned against researches which he knew to be useless, we were encouraged in undertakings which he knew to be full of promise. His minute analysis of long passages of Sâyana, his independent interpretations of the text of the hymns, his comparisons between the words and grammatical forms, the thoughts and legends of the Veda and Avesta, his brilliant divination checked by an inexorable sense of truth, and his dry logical method enlivened by sallies of humour and sparks of imaginative genius, though not easily forgotten and always remembered with gratitude, are now beyond the reach of praise or blame. Were I to criticise what he or other scholars have said and written many years ago, they might justly complain of such criticism. It is no longer necessary to prove that Nâbhânedishtha cannot mean 'new relatives,' or that there never was a race of Etendhras, or that the angels of the Bible are in no way connected with the Aṅgiras of the Vedic hymns; and it would, on the other hand, be a mere waste of time, were I to attempt to find out who first discovered that in the Veda *deva* does not always mean *divine*, but sometimes means *brilliant*. In fact, it could not be done. In a new subject like that of the interpretation of the Veda, there are certain things which everybody discovers who has eyes to see. Their discovery requires so little research that it seems almost an insult to say that they were dis-

covered by this or that scholar. Take, for instance, the peculiar pronunciation of certain words, rendered necessary by the requirements of Vedic metres. I believe that my learned friend Professor Kuhn was one of the first to call general attention to the fact that semivowels must frequently be changed into their corresponding vowels, and that long vowels must sometimes be pronounced as two syllables. It is clear, however, from Rosen's notes to the first Ashtaka (i. 1, 8), that he, too, was perfectly aware of this fact, and that he recognized the prevalence of this rule, not only with regard to semivowels (see his note to Rv. i. 2, 9) and long vowels which are the result of Sandhi, but likewise with regard to others that occur in the body of a word. 'Animadverte,' he writes, 'tres syllabas postremas vocis adhvarānām dipodiæ iambicæ munus sustinentes, penultima syllaba præter iambi prioris arsin, thesin quoque sequentis pedis ferente. Satis frequentia sunt, in hac præsertim dipodiæ iambicæ sede, exempla syllabæ natura longæ in tres moras productæ. De qua re nihil quidem memoratum invenio apud Pingalam aliosque qui de arte metrica scripserunt: sed numeros ita, ut modo dictum est, computandos esse, taciti agnoscere videntur, quum versus una syllaba mancus non eos offendat.'

Now this is exactly the case. The ancient grammarians, as we shall see, teach distinctly that where two vowels have coalesced into one according to

the rules of Sandhi, they may be pronounced as two syllables; and though they do not teach the same with regard to semivowels and long vowels occurring in the body of the word, yet they tacitly recognize that rule, by frequently taking its effects for granted. Thus in Sûtra 950 of the Prâtisâkhyâ, verse ix. 111, 1, is called an Atyashti, and the first pâda is said to consist of twelve syllables. In order to get this number, the author must have read,

āyā rūkā hārīnyā pūnānāh.

Immediately after, verse iv. 1, 3, is called a Dhriti, and the first pâda must again have twelve syllables. Here therefore the author takes it for granted that we should read,

sâkhé sâkhâyâm ābhý â vâvritsvâ *.

No one, in fact, with any ear for rhythm, whether Saunaka and Pingala, or Rosen and Kuhn, could have helped observing these rules when reading the Veda. But it is quite a different case when we come to the question as to which words admit of such protracted pronunciation, and which do not. Here one scholar may differ from another according to the view he takes of the character of Vedic

* See also Sûtra 937 seq. I cannot find any authority for the statement of Professor Kuhn (*Beiträge*, vol. iii. p. 114) that according to the Rik-prâtisâkhyâ it is the *first* semivowel that must be dissolved, unless he referred to the remarks of the commentator to Sûtra 973.

metres, and here one has to take careful account of the minute and ingenious observations contained in numerous articles by Professors Kuhn, Bollensen, Grassmann, and others. With regard to the interpretation of certain words and sentences, too, it may happen that explanations which have taxed the ingenuity of some scholars to the utmost, seem to others so self-evident that they would hardly think of quoting anybody's name in support of them, to say nothing of the endless and useless work it would entail, were we obliged always to find out who was the first to propose this or that interpretation. It is impossible here to lay down general rules :—each scholar must be guided by his own sense of justice to others and by self-respect. Let us take one instance. From the first time that I read the fourth hymn of the Rig-veda, I translated the fifth and sixth verses :

utá bruvantu nah nídah níh anyátah kit ârata,
dádhâñâh índre ít dúvah,
utá nah su-bhágân aríh vokéyuh dasma krishtáyah,
syâma ít índrasya sármani.

1. Whether our enemies say, 'Move away elsewhere, you who offer worship to Indra only,'—
2. Or whether, O mighty one, all people call us blessed : may we always remain in the keeping of Indra.

About the general sense of this passage I imagined there could be no doubt, although one word in it, viz. *aríh*, required an explanation. Yet the variety

of interpretations proposed by different scholars is extraordinary. First, if we look to Sâyana, he translates :

1. May our priests praise Indra ! O enemies, go away from this place, and also from another place ! Our priests (may praise Indra), they who are always performing worship for Indra.

2. O destroyer of enemies ! may the enemy call us possessed of wealth ; how much more, friendly people ! May we be in the happiness of Indra !

Professor Wilson did not follow Sâyana closely, but translated :

1. Let our ministers, earnestly performing his worship, exclaim : Depart, ye revilers, from hence and every other place (where he is adored).

2. Destroyer of foes, let our enemies say we are prosperous : let men (congratulate us). May we ever abide in the felicity (derived from the favour) of Indra.

Langlois translated :

1. Que (ces amis), en fêtant Indra, puissent dire : Vous, qui êtes nos adversaires, retirez-vous loin d'ici.

2. Que nos ennemis nous appellent des hommes fortunés, placés que nous sommes sous la protection d'Indra.

Stevenson translated :

1. Let all men again join in praising Indra. Avaunt ye profane scoffers, remove from hence, and from every other place, while we perform the rites of Indra.

2. O foe-destroyer, (through thy favour) even our enemies speak peaceably to us, the possessors of wealth ; what wonder then if other men do so. Let us ever enjoy the happiness which springs from Indra's blessing.

Professor Benfey translated :

1. And let the scoffers say, They are rejected by every one else, therefore they celebrate Indra alone.
2. And may the enemy and the country proclaim us as happy, O destroyer, if we are only in Indra's keeping.

Professor Roth, s. v. *anyátah*, took this word rightly in the sense of 'to a different place,' and must therefore have taken that sentence 'move away elsewhere' in the same sense in which I take it. Later, however, s. v. *ar*, he corrected himself, and proposed to translate the same words by 'you neglect something else.'

Professor Bollensen (*Orient und Occident*, vol. ii. p. 462), adopting to a certain extent the second rendering of Professor Roth in preference to that of Professor Benfey, endeavoured to show that the 'something else which is neglected,' is not something indefinite, but the worship of all the other gods, except Indra.

It might, no doubt, be said that every one of these translations contains something that is right, though mixed up with a great deal that is wrong ; but to attempt for every verse of the Veda to quote and to criticise every previous translation, would

be an invidious and useless task. In the case just quoted, it might seem right to state that Professor Bollensen was the first to see that *arih* should be joined with *krishtayah*, and that he therefore proposed to alter it to *arih*, as a nom. plur. But on referring to Rosen, I find that, to a certain extent, he had anticipated Professor Bollensen's remark, for though, in his cautious way, he abstained from altering the text, yet he remarked : Possitne *arih* pluralis esse, contracta terminacione, pro *arayah* ?

After these preliminary remarks I have to say a few words on the general plan of my translation.

I do not attempt as yet a translation of the whole of the Rig-veda, and I therefore considered myself at liberty to group the hymns according to the deities to which they are addressed. By this process, I believe, a great advantage is gained. We see at one glance all that has been said of a certain god, and we gain a more complete insight into his nature and character. Something of the same kind had been attempted by the original collectors of the ten books, for it can hardly be by accident that each of them begins with hymns addressed to Agni, and that these are followed by hymns addressed to Indra. The only exception to this rule is the eighth Mandala, for the ninth being devoted to one deity, to Soma, can hardly be accounted an exception. But if we take the Rig-veda as a whole, we find hymns, addressed to the

same deities, not only scattered about in different books, but not even grouped together when they occur in one and the same book. Here, as we lose nothing by giving up the old arrangement, we are surely at liberty, for our own purposes, to put together such hymns as have a common object, and to place before the reader as much material as possible for an exhaustive study of each individual deity.

I give for each hymn the Sanskrit original in what is known as the Pada text, i. e. the text in which all words (pada) stand by themselves, as they do in Greek or Latin, without being joined together according to the rules of Sandhi. The text in which the words are thus joined, as they are in all other Sanskrit texts, is called the Sanhitâ text. Whether the Pada or the Sanhitâ text be the more ancient, may seem difficult to settle. As far as I can judge, they seem to me, in their present form, the product of the same period of Vedic scholarship. The Prâtisâkhyas, it is true, start from the Pada text, take it, as it were, for granted, and devote their rules to the explanation of those changes which that text undergoes in being changed into the Sanhitâ text. But, on the other hand, the Pada text in some cases clearly presupposes the Sanhitâ text. It leaves out passages which are repeated more than once, while the Sanhitâ text always repeats these passages; it abstains from dividing the termination of the loca-

tive plural su, whenever in the Sanhitâ text, i. e. according to the rules of Sandhi, it becomes shu ; hence nadîshu, agishu, but ap-su ; and it gives short vowels instead of the long ones of the Sanhitâ, even in cases where the long vowels are justified by the rules of the Vedic language. It is certain, in fact, that neither the Pada nor the Sanhitâ text, as we now possess them, represent the original text of the Veda. Both show clear traces of scholastic influences. But if we try to restore the original form of the Vedic hymns, we shall certainly arrive at some kind of Pada text rather than at a Sanhitâ text ; nay, even in their present form, the original metre and rhythm of the ancient hymns of the *Rishis* are far more perceptible when the words are divided, than when we join them together throughout according to the rules of Sandhi. Lastly, for practical purposes, the Pada text is far superior to the Sanhitâ text in which the final and initial letters, that is, the most important letters of words, are constantly disguised, and liable therefore to different interpretations. Although in some passages we may differ from the interpretation adopted by the Pada text, and although certain Vedic words have, no doubt, been wrongly analysed and divided by Sâkalya, yet such cases are comparatively few, and where they occur, they are interesting as carrying us back to the earliest attempts of Vedic scholarship. In the vast majority of cases the divided

text, with a few such rules as we have to observe in reading Latin, nay, even in reading Pali verses, brings us certainly much nearer to the original utterance of the ancient *Rishis* than the amalgamated text.

The critical principles by which I have been guided in editing for the first time the text of the Rig-veda, require a few words of explanation, as they have lately been challenged on grounds which, I think, rest on a complete misapprehension of my previous statements on this subject.

As far as we are able to judge at present, we can hardly speak of various readings in the Vedic hymns, in the usual sense of that word. Various readings to be gathered from a collation of different MSS., now accessible to us, there are none. After collating a considerable number of MSS., I have succeeded, I believe, in fixing on three representative MSS., as described in the preface to the first volume of my edition of the Rig-veda. Even these MSS. are not free from blunders,—for what MS. is?—but these blunders have no claim to the title of various readings. They are *lapsus calami*, and no more; and, what is important, they have not become traditional*.

* Thus x. 101, 2, one of the Pada MSS. (P. 2) reads distinctly *yagnám prá krinuta sakhâyah*, but all the other MSS. have *nayata*, and there can be little doubt that it was the frequent repetition of the verb *kri* in this verse which led the writer to substitute *krinuta* for *nayata*. No other MS., as far as I

The text, as deduced from the best MSS. of the Sanhitâ text, can be controlled by four independent checks. The first is, of course, a collation of the best MSS. of the Sanhitâ text.

The second check to be applied to the Sanhitâ text is a comparison with the Pada text, of which, again, I possessed at least one excellent MS., and several more modern copies.

am aware, repeats this blunder. In ix. 86, 34, the writer of the same MS. puts *ragasi* instead of *dhâvasi*, because his eye was caught by *râgâ* in the preceding line. x. 16, 5, the same MS. reads *sám gakkhasva* instead of *gakkhatâm*, which is supported by S. 1, S. 2, P. 1, while S. 3. has a peculiar and more important reading, *gakkhatât*. x. 67, 6, the same MS. P. 2. has *ví kakartha* instead of *ví kakarta*.

A number of various readings which have been gleaned from Pandit Târânâtha's *Tulâdânâdipaddhati* (see Trübner's American and Oriental Literary Record, July 31, 1868) belong to the same class. They may be due either to the copyists of the MSS. which Pandit Târânâtha used while compiling his work, or they may by accident have crept into his own MS. Anyhow, not one of them is supported either by the best MSS. accessible in Europe, or by any passage in the Prâtiśâkhyâ.

Rv. ix. 11, 2, read *devayu* instead of *devayuh* †.

ix. 11, 4, „	<i>arkata</i>	„	<i>arkate</i> †.
ix. 14, 2, „	<i>yadî sabandhavah</i>	„	<i>yaddîptabandhavah</i> †.
ix. 16, 3, „	<i>anaptam</i>	„	<i>anuptam</i> †.
ix. 17, 2, „	<i>suvânâsa</i>	„	<i>stuvânâsa</i> †.
ix. 21, 2, „	<i>pravrinvanto</i>	„	<i>pravrinvato</i> †.
ix. 48, 2, „	<i>samvrikta</i>	„	<i>samyukta</i> †.
ix. 49, 1, „	<i>no 'pâm</i>	„	<i>no yâm</i> †.
ix. 54, 3, „	<i>sûryah</i>	„	<i>sûryam</i> †.
ix. 59, 3, „	<i>sîda ni</i>	„	<i>sîdati</i> †.

† As printed by Pandit Târânâtha.

The third check was a comparison of this text with Sâyana's commentary, or rather with the text which is presupposed by that commentary. In the few cases where the Pada text seemed to differ from the Sanhitâ text, a note was added to that effect, in the various readings of my edition ; and the same was done, at least in all important cases, where Sâyana clearly followed a text at variance with our own.

The fourth check was a comparison of any doubtful passage with the numerous passages quoted in the Prâtisâkhya.

These were the principles by which I was guided in the critical restoration of the text of the Rig-veda, and I believe I may say that the text as printed by me is more correct than any MS. now accessible, more trustworthy than the text followed by Sâyana, and in all important points identically the same with that text which the authors of the Prâtisâkhya followed in their critical researches in the fifth or sixth century before our era. I believe that starting from that date our text of the Veda is better authenticated, and supported by a more perfect *apparatus criticus*, than the text of any Greek or Latin author, and I do not think that diplomatic criticism can ever go beyond what has been achieved in the constitution of the text of the Vedic hymns.

Far be it from me to say that the *editio princeps* of the text thus constituted was printed without mistakes. But most of these mistakes are mistakes

which no attentive reader could fail to detect. Cases like ii. 35, 1, where *gógishat* instead of *góshishat* was printed three times, so as to perplex even Professor Roth, or ii. 12, 14, where *sasamânám* occurs three times instead of *sasamânam*, are, I believe, of rare occurrence. Nor do I think that, unless some quite unexpected discoveries are made, there ever will be a new critical edition, or, as we call it in Germany, a new recension of the hymns of the Rig-veda. If by collating new MSS., or by a careful study of the *Prâtisâkhyâ*, or by conjectural emendations, a more correct text could have been produced, we may be certain that a critical scholar like Professor Aufrecht would have given us such a text. But after carefully collating several MSS. of Professor Wilson's collection, and after enjoying the advantage of Professor Weber's assistance in collating the MSS. of the Royal Library at Berlin, and after a minute study of the *Prâtisâkhyâ*, he frankly states that in the text of the Rig-veda, transcribed in Roman letters, which he printed at Berlin, he followed my edition, and that he had to correct but a small number of misprints. For the two Mandalas which I had not yet published, I lent him the very MSS. on which my edition is founded; and there will be accordingly but few passages in these two concluding Mandalas, which I have still to publish, where the text will materially differ from that of his Romanised transcript.

No one, I should think, who is at all acquainted with the rules of diplomatic criticism, would easily bring himself to touch a text resting on such authorities as the text of the Rig-veda. What would a Greek scholar give, if he could say of Homer that his text was in every word, in every syllable, in every vowel, in every accent, the same as the text used by Peisistratos in the sixth century B.C.! A text thus preserved in its integrity for so many centuries, must remain for ever the authoritative text of the Veda.

To remove, for instance, the hymns 49–59 in the eighth Mandala from their proper place, or count them by themselves as Vâlakhilya* hymns, seems to me little short of a critical sacrilege. Why Sâyana does not explain these hymns, I con-

* The earliest interpretation of the name Vâlakhilya is found in the Taittirîya-âranyaka i. 23. We are told that Pragâpati created the world, and in the process of creation the following interlude occurs :

sa tapo 'tapyata. sa tapas taptvâ sarîram adhûnuta. tasya yan mâmsam âsît tato 'runâh ketavo vâtarasanâ rishaya udatishthan. ye nakhâh, te vaikhânasâh. ye bâlâh, te bâlakhilyâh.

He burned with emotion. Having burnt with emotion, he shook his body. From what was his flesh, the *Rishis*, called Arunas, Ketus, and Vâtarasanas, sprang forth. His nails became the Vai-khânasas, his hairs the Bâlakhilyas.

The author of this allegory therefore took bâla or vâla in vâlakhilya, not in the sense of child, but identified it with bâla, hair.

The commentator remarks with regard to tapas : nâtra tapa upavâsâdirûpam, kimtu srashtavyam vastu kîdrisam iti paryâ-lokanarûpam.

fess I do not know*; but whatever the reason was, it was not because they did not exist at his time, or because he thought them spurious. They are regularly counted in Kâtyâyana's Sarvânukrama, though here the same accident has happened. One commentator, Shadgurusishya, the one most commonly used, does not explain them; but another commentator, Gagannâtha, does explain them, exactly as they occur in the Sarvânukrama, only leaving out hymn 58. That these hymns had something peculiar in the eyes of native scholars, is clear enough. They may for a time have formed a separate collection, they may have been considered of more modern origin. I shall go even further than those who remove these hymns from the place which they have occupied for more than two thousand years. I admit they disturb the regularity both of the Mandala and the Ashtaka divisions, and I have pointed out myself that they are not counted in the ancient Anukramanîs ascribed to Saunaka; (History of Ancient Sanskrit Literature, p. 220.) But, on the other hand, verses taken from these hymns occur in all the other Vedas†; the hymns

* A similar omission was pointed out by Professor Roth. Verses 21-24 of the 53rd hymn of the third Mandala, which contain imprecations against Vasishtha, are left out by the writer of a Pada MS., and by a copyist of Sâyana's commentary, probably because they both belonged to the family of Vasishtha. See my edition of the Rig-veda, vol. ii. p. lvi, Notes.

† This is a criterion of some importance, and it might have

themselves are never included in the collections of Parisishtas or Khilas or apocryphal hymns, nor does Kâtyâyana ever mention mere Khilas in his Sarvâ-nukrama. Eight of them are mentioned in the Brihaddevatâ, without any allusion to their apocryphal character :

Parâny ashtau tu sûktâny rishînâm tigmategasâm,
Aindrâny atra tu shadvimsah pragâtho bahudaivatah.
Rig antyâgner akety agnih sûryam antyapado gagau.
Praskanvas ka prishadhras ka prâdâd yad vastu
kimkana

Bhûrîd iti tu sûktâbhyâm akhilam parikîrtitam.
Aindrâny ubhayam ity atra shal âgneyât parâni tu.

'The next eight hymns belong to *Rishis* of keen intellect *; they are addressed to Indra, but the 26th Pragâtha (viii. 54, 3-4, which verses form the 26th couplet, if counting from viii. 49, 1) is addressed to many gods. The last verse (of these eight hymns), viii. 56, 5, beginning with the words akety agnih, is addressed to Agni, and the last

been mentioned, for instance, by Professor Bollensen in his interesting article on the Dvipadâ Virâg hymns ascribed to Parâsara (i. 65-70) that not a single verse of them occurs in any of the other Vedas.

* Lest Saunaka be suspected of having applied this epithet, tigmategas, to the Vâlakhilyas in order to fill the verse (pâda-pûranârtham), I may point out that the same epithet is applied to the Vâlakhilyas in the Maitri-upanishad 2, 3. The nom. plur. which occurs there is tigmategasâh, and the commentator remarks : tigmategasas tîvrategaso 'tyûrgitaprabhâvâh; tegasâ ityevamvidha etakkhâkhâsaṅketapâthas khândasah sarvatra.

foot celebrates Sûrya. Whatsoever Praskanva and Prishadhra gave (or, if we read prishadhrâya, whatever Praskanva gave to Prishadhra), all that is celebrated in the two hymns beginning with bhûrît. After the hymn addressed to Agni (viii. 60, 1), there follow six hymns addressed to Indra, beginning with ubhayam.'

But the most important point of all is this, that these hymns, which exist both in the Pada and Sanhitâ texts, are quoted by the Prâtisâkhyâ, not only for general purposes, but for special passages occurring in them, and nowhere else. Thus in Sûtra 154, *hetâyah* is quoted as one of the few words which does not require the elision of a following short a. In order to appreciate what is implied by this special quotation, it is necessary to have a clear insight into the mechanism of the Prâtisâkhyâ. Its chief object is to bring under general categories the changes which the separate words of the Pada text undergo when joined together in the Ârshî Sanhitâ, and to do this with the utmost brevity possible. Now the Sandhi rules, as observed in the Sanhitâ of the Rig-veda, are by no means so uniform and regular as they are in later Sanskrit, and hence it is sometimes extremely difficult to bring all the exceptional cases under more or less general rules. In our passage the author of the Prâtisâkhyâ endeavours to comprehend all the passages where an initial a in the Veda is not elided after a final e or o. In ordinary

Sanskrit it would be always elided, in the Sanhitâ it is sometimes elided, and sometimes not. Thus the Prâtisâkhyâ begins in Sûtra 139 by stating that if the short a stands at the beginning of a pâda or foot, it is always elided. Why it should be always elided in the very place where the metre most strongly requires that it should be pronounced, does not concern the author of the Prâtisâkhyâ. He is a statistician, not a grammarian, and he therefore simply adds in Sûtra 153 the only three exceptional passages where the a, under these very circumstances, happens to be not elided. He then proceeds in Sûtra 139 to state that a is elided even in the middle of a pâda, provided it be light, followed by y or v, and these, y or v, again followed by a light vowel. Hence the Sanhitâ writes te 'vâdan, so 'yâm, but not sîkshânto 'vratam, for here the a of avratam is heavy; nor mitramaho 'vadyât, for here the a following the v is heavy.

Then follows again an extension of this rule, viz. in the case of words ending in âvo. After these, a short a, even if followed by other consonants besides y or v, may be elided, but the other conditions must be fulfilled, i. e. the short a must be light, and the vowel of the next syllable must again be light. Thus the Sanhitâ writes indeed gâvo 'bhîtah, but not gâvo 'gman, because here the a is heavy, being followed by two consonants.

After this, a more general rule, or, more correctly, a more comprehensive observation is made,

viz. that under all circumstances initial a is elided, if the preceding word ends in aye, ayah, ave, or avah. As might be expected, however, so large a class must have numerous exceptions, and these can only be collected by quoting every word ending in these syllables, or every passage in which the exceptions occur. Before these exceptions are enumerated, some other more or less general observations are made, providing for the elision of initial a. Initial a, according to Sûtra 142, is to be elided if the preceding word is vah, and if this vah is preceded by â, na, pra, kva, kitrah, savitâ, eva, or kah. There is, of course, no intelligible reason why, if these words precede vah, the next a should be elided. It is a mere statement of facts, and, generally speaking, these statements are minutely accurate. There is probably no verse in the whole of the Rig-veda where an initial a after vah is elided, unless these very words precede, or unless some other observation has been made to provide for the elision of the a. For instance, in v. 25, 1, we find vah preceded by akkha, which is not among the words just mentioned, and here the Sanhitâ does not elide the a of agnim, which follows after vah. After all these more or less general observations as to the elision of an initial a are thus exhausted, the author of the Prâtisâkhya descends into particulars, and gives lists, first, of words the initial a of which is always elided; secondly, of words which, if preceding, require under

all circumstances the elision of the initial a of the next word, whatever may have been said to the contrary in the preceding Sûtras. Afterwards, he gives a number of passages which defy all rules, and must be given on their own merits, and as they stand in the Sanhitâ. Lastly, follow special exceptions to the more or less general rules given before. And here, among these special exceptions, we see that the author of the Prâtisâkhya finds it necessary to quote a passage from a Vâlakhilya hymn in which *hetáyah* occurs, i. e. a word ending in *ayah*, and where, in defiance of Sûtra 149, which required the elision of a following initial a under all circumstances (*sarvathâ*), the initial a of *asya* is not elided ; viii. 50, 2, Sanhitâ, *satāñikâ hetáyo asya*. It might be objected that the Prâtisâkhya only quotes *hetáyah* as an exceptional word, and does not refer directly to the verse in the Vâlakhilya hymn. But fortunately *hetáyah* occurs but twice in the whole of the Rig-veda ; and in the other passage where it occurs, i. 190, 4, neither the rule nor the exception as to the elision of an initial a, could apply. The author of the Prâtisâkhya therefore makes no distinction between the Vâlakhilya and any other hymns of the Rig-veda, and he would have considered his phonetic statistics equally at fault, if it had been possible to quote one single passage from the hymns viii. 49 to 59, as contravening his observations, as if such passages had been alleged from the hymns of Vasishtha or Visvâmitra.

It would lead me too far, were I to enter here into similar cases in support of the fact that the Prâtisâkhyâ makes no distinction between the Vâlakhilya and any other hymns of the Rig-veda-sanhitâ*. But I doubt whether the bearing of this fact has ever been fully realised. Here we see that the absence of the elision of a short a which follows after a word ending in *ayah*, was considered of sufficient importance to be recorded in a special rule, because in most cases the Sanhitâ elides an initial a, if preceded by a word ending in *ayah*. What does this prove? It proves, unless all our views on the chronology of Vedic literature are wrong, that in the fifth century B.C. at least, or previously rather to the time when the Prâtisâkhyâ was composed, both the Pada and the Sanhitâ texts were so firmly settled that it was impossible, for the sake of uniformity or regularity, to omit one single short a; and it proves *à fortiori*, that the hymn in which that irregular short a occurs, formed at that time part of the Vedic canon. I confess I feel sometimes frightened by the stringency of this argument, and I should like to see a possibility by which we could explain the addition, not of the Vâlakhilya hymns only, but of other much more modern sounding hymns, at a later time than the period of the Prâtisâkhyas. But until that possi-

* The Prâtisâkhyâ takes into account both the *Sâkala* and *Bâshkala sâkhâs*, as may be seen from Sûtra 1057.

bility is shown, we must abide by our own conclusions ; and then I ask, who is the critic who would dare to tamper with a canon of scripture of which every iota was settled before the time of Cyrus, and which we possess in exactly that form in which it is described to us by the authors of the Prâtisâkhyas ? I say again, that I am not free from misgivings on the subject, and my critical conscience would be far better satisfied if we could ascribe the Prâtisâkhya and all it presupposes to a much later date. But until that is done, the fact remains that the two divergent texts, the Pada and Sanhitâ, which we now possess, existed, as we now possess them, previous to the time of the Prâtisâkhya : they have not diverged nor varied since, and the vertex to which they point, starting from the distance of the two texts as measured by the Prâtisâkhya, carries us back far beyond the time of Saunaka, if we wish to determine the date of the first authorised collection of the hymns, both in their Pada and in their Sanhitâ form.

Instances abound, if we compare the Pada and Sanhitâ texts, where, if uniformity between the two texts had been the object of the scholars of the ancient Parishads, the lengthening or shortening of a vowel would at once have removed the apparent discordance between the two traditional texts. Nor should it be supposed that such minute discordances between the two, as the length or shortness of a vowel, were always rendered necessary by the

requirements of the metre, and that for that reason the ancient students or the later copyists of the Veda abstained from altering the peculiar spelling of words, which seemed required by the exigencies of the metre in the Sanhitâ text, but not in the Pada text. Though this may be true in some cases, it is not so in all. There are short vowels in the Sanhitâ where, according to grammar, we expect long vowels, and where, according to metre, there was no necessity for shortening them. Yet in these very places all the MSS. of the Sanhitâ text give the irregular short, and all the MSS. of the Pada text the regular long vowel, and the authors of the Prâtisâkhyas bear witness that the same minute difference existed at their own time, nay, previous to their own time. In vii. 60, 12, the Sanhitâ text gives :

iyám deva puróhitir yuvábhyâm yagníéshu mitrâ-varunâv akâri.

This primacy, O (two) gods, was made for you two, O Mitra and Varuna, at the sacrifices !

Here it is quite clear that deva is meant for a dual, and ought to have been devâ or devau. The metre does not require a short syllable, and yet all the Sanhitâ MSS. read devă, and all the Pada MSS. read devâ ; and what is more important, the authors of the Prâtisâkhya had to register this small divergence of the two texts, which existed in their time as it exists in our own *.

* See Prâtisâkhya, Sûtra 309 seq., where several more instances of the same kind are given.

Nor let it be supposed, that the writers of our MSS. were so careful and so conscientious that they would, when copying MSS., regulate every consonant or vowel according to the rules of the Prâtisâkhya. This is by no means the case. The writers of Vedic MSS. are on the whole more accurate than the writers of other MSS., but their learning does not seem to extend to a knowledge of the minute rules of the Prâtisâkhya, and they will commit occasionally the very mistakes against which they are warned by the Prâtisâkhya. Thus the Prâtisâkhya (Sûtra 799) warns the students against a common mistake of changing vaiyasva into vayyasva, i. e. by changing ai to a, and doubling the semivowel y. But this very mistake occurs in S. 2, and another MS. gives vaiyyasva. See p. xlvi.

If these arguments are sound, if nothing can be said against the critical principles by which I have been guided in editing the text of the Rig-veda, if the fourfold check, described above, fulfils every requirement that could be made for restoring that text which was known to Sâyana, and which was known, probably 2000 years earlier, to the authors of the Prâtisâkhyas, what can be the motives, it may fairly be asked, of those who clamour for a new and more critical edition, and who imagine that the *editio princeps* of the Rig-veda will share the fate of most of the *editiones principes* of the Greek and Roman classics, and be supplanted by new editions founded on the col-

lation of other MSS.? No one could have rejoiced more sincerely than I did at the publication of the Romanised transliteration of the Rig-veda, carried out with so much patience and accuracy by Professor Aufrecht. It showed that there was a growing interest in this, the only true Veda; it showed that even those who could not read Sanskrit in the original Devanâgarî, wished to have access to the original text of these ancient hymns; it showed that the study of the Veda had a future before it like no other book of Sanskrit literature. My learned friend Professor Aufrecht has been most unfairly charged with having printed this Romanised text *me insciente vel invito*. My edition of the Rig-veda is *publici juris*, like any edition of Homer or Plato, and anybody might have reprinted it either in Roman or Devanâgarî letters. But far from keeping me in ignorance of his useful enterprise, Professor Aufrecht applied to me for the loan of the MSS. of the two Mandalas which I had not yet published, and I lent them to him most gladly because, by seeing them printed at once, I felt far less guilty in delaying the publication of the last volumes of my edition of the text and commentary. Nor could anything have been more honourable than the way in which Professor Aufrecht speaks of the true relation of his Romanised text to my edition. That there are misprints, and I, speaking for myself, ought to say mistakes also, in my edition of the Rig-veda, I

know but too well ; and if Professor Aufrecht, after carefully transcribing every word, could honestly say that their number is small, I doubt whether other scholars will be able to prove that their number is large. I believe I may with the same honesty return Professor Aufrecht's compliment, and considering the great difficulty of avoiding misprints in Romanised transcripts, I have always thought and I have always said that his reprint of the hymns of the Veda is remarkably correct and accurate. What, however, I must protest against, and what, I feel sure, Professor Aufrecht himself would equally protest against, is the supposition, and more than supposition of certain scholars, that wherever his Latin transcript varies from my own Devanâgarî text, Professor Aufrecht is right, and I am wrong, that his various readings rest on the authority of new MSS., and constitute in fact a new recension of the Vedic hymns. Against this supposition I must protest most strongly, not for my own sake, but for the sake of the old book, and, still more, for the sake of the truth. No doubt it is natural to suppose that where a later edition differs from a former edition, it does so intentionally ; and I do not complain of those who, without being able to have recourse to MSS. in order to test the authority of various readings, concluded that wherever the new text differed from the old, it was because the old text was at fault. In order to satisfy my own conscience on this point, I have collated a

number of passages where Professor Aufrecht's text differs from my own, and I feel satisfied that in the vast majority of cases, I am right and he is wrong, and that his variations do not rest on the authority of MSS. I must not shrink from the duty of making good this assertion, and I therefore proceed to an examination of such passages as have occurred to me on occasionally referring to his text, pointing out the readings both where he is right, and where he is wrong. The differences between the two texts may appear trifling, but I shall not avail myself of that plea. On the contrary, I quite agree with those scholars who hold that in truly critical scholarship there is nothing trifling. Besides, it is in the nature of the case that what may, by a stretch of the word, be called various readings in the Veda, must be confined to single letters or accents, and can but seldom extend to whole words, and never to whole sentences. I must therefore beg my readers to have patience while I endeavour to show that the text of the Rig-veda, as first published by me, though by no means faultless, was nevertheless not edited in so perfunctory a manner as some learned critics seem to suppose, and that it will not be easy to supplant it either by a collation of new MSS., such as are accessible at present, or by occasional references to the Prâtisâkhya.

I begin with some mistakes of my own, mistakes which I might have avoided, if I had always consulted the Prâtisâkhya, where single words or whole

passages of the Veda are quoted. Some of these mistakes have been removed by Professor Aufrecht, others appear in his transcript as they appear in my own edition.

I need hardly point out passages where palpable misprints in my edition have been repeated in Professor Aufrecht's text. I mean by palpable misprints, cases where a glance at the Pada text or at the Sanhitâ text or a reference to Sâyana's commentary would show at once what was intended. Thus, for instance, in vi. 15, 3, *vridhé*, as I had printed in the Sanhitâ, was clearly a misprint for *vridhó*, as may be seen from the Pada, which gives *vridháh*, and from Sâyana. Here, though Professor Aufrecht repeats *vridhé*, I think it hardly necessary to show that the authority of the best MSS. (S. 2. alone contains a correction of *vridhó* to *vridhé*) is in favour of *vridháh*, whatever we may think of the relative value of these two readings. One must be careful, however, in a text like that of the Vedic hymns, where the presence or absence of a single letter or accent begins to become the object of the most learned and painstaking discussions, not to claim too large an indulgence for misprints. A misprint in the Sanhitâ, if repeated in the Pada, or if admitted even in the commentary of Sâyana, though it need not be put down to the editor's deplorable ignorance, becomes yet a serious matter, and I willingly take all the blame which is justly due for occasional accidents of this

character. Such are, for instance, ii. 12, 14, *sasa-mânam* instead of *sasamânám*; i. 124, 4, *sudhyúvah*, in the Pada, instead of *sundhyúvah*; and the substitution in several places of a short u instead of a long û in such forms as *sûsávâma*, when occurring in the Pada; cf. i. 166, 14; 167, 9.

It is clear from Sûtra 819 and 163, 5, that the two words *ûtî' îndra* in iv. 29, 1, should not be joined together, but that in the Sanhitâ the hiatus should remain. Hence *ûtîndra*, as printed in my edition and repeated in Professor Aufrecht's, should be corrected, and the hiatus be preserved, as it is in the fourth verse of the same hymn, *ûtî' itthâ*. MSS. S. 1, S. 3. are right; in S. 2. the words are joined.

It follows from Sûtra 799 that to double the y in *vaiyasva* is a mistake, but a mistake which had to be pointed out and guarded against as early as the time of the Prâtisâkhyâ. In viii. 26, 11, therefore, *vaiyyasvâsyâ*, as printed in my edition and repeated in Professor Aufrecht's, should be changed to *vaiyâsvâsyâ*. MSS. S. 1, S. 3. are right, likewise P. 1, P. 2; but S. 2. has the double mistake *vay-yasvâsyâ*, as described in the Prâtisâkhyâ; another MS. of Wilson's has *vaiyy*. The same applies to viii. 23, 24, and viii. 24, 23. P. 1. admits the mistaken spelling *vayyasva*:

Some corrections that ought to be made in the Padapâtha only, as printed in my edition, are pointed out in a note to Sûtra 738 of the Prâtisâkhyâ. Thus,

according to Sûtra 583, 6, *srûyâh* in the Pada text of ii. 10, 2, should be changed to *sruyâh*. MSS. P. 1, P. 2. have the short u.

In v. 7, 8, I had printed *sûkîh shma*, leaving the a of shma short in accordance with the Prâtisâkhya, Sûtra 514, where a string of words is given before which sma must not be lengthened, and where under No. II. we find *yásmai*. Professor Aufrecht has altered this, and gives the â as long, which is wrong. The MSS. S. 1, S. 2, S. 3. have the short a.

Another word before which sma ought not to be lengthened is *mâvate*. Hence, according to Sûtra 514, 14, I ought not to have printed in vi. 65, 4, *shmâ mâvate*, but *shma mâvate*. Here Professor Aufrecht has retained the long â, which is wrong. MSS. S. 1, S. 2, S. 3. have the short a.

It follows from Sûtra 499 that in i. 138, 4, we should not lengthen the vowel of *sú*. Hence, instead of *asyâ û shû na úpa sâtáye*, as printed in my edition and repeated by Professor Aufrecht, we should read *asyâ û shí na úpa sâtáye*. S. 1, S. 2, S. 3. have short u.

In vii. 31, 4, I had by mistake printed *viddhí* instead of *viddhî*. The same reading is adopted by Professor Aufrecht (ii. p. 24), but the authority of the Prâtisâkhya, Sûtra 445, can hardly be overruled. S. 1, S. 2, S. 3. have *viddhî*.

While in cases like these, the Prâtisâkhya is an authority which, as far as I can judge, ought to overrule the authority of every MS., however ancient,

we must in other cases depend either on the testimony of the best MSS. or be guided, in fixing on the right reading, by Sâyana and the rules of grammar. I shall therefore, in cases where I cannot consider Professor Aufrecht's readings as authoritative improvements, have to give my reasons why I adhere to the readings which I had originally adopted.

In v. 9, 4, I had printed by mistake purú yó instead of purű yó. I had, however, corrected this misprint in my edition of the Prâtisâkhyâ, 393, 532. Professor Aufrecht decides in favour of purú with a short u, but against the authority of the MSS., S. 1, S. 2, S. 3, which have purű.

It was certainly a great mistake of mine, though it may seem more excusable in a Romanised transcript, that I did not follow the writers of the best MSS. in their use of the Avagraha, or, I should rather say, of that sign which, as far as the Veda is concerned, is very wrongly designated by the name of Avagraha. Avagraha, according to the Prâtisâkhyâ, never occurs in the Sanhitâ text, but is the name given to that halt, stoppage, or pause which in the Pada text separates the component parts of compound words. That pause has the length of one short vowel, i. e. one mâtrâ. Of course, nothing is said by the Prâtisâkhyâ as to how the pause should be represented graphically, but it is several times alluded to as of importance in the recitation and accentuation of the Veda. What we have been

in the habit of calling Avagraha is by the writers of certain MSS. of the Sanhitâ text used as the sign of the Vivritti or hiatus. This hiatus, however, is very different from the Avagraha, for while the Avagraha has the length of one mâtrâ, the Vivritti or hiatus has the length of $\frac{1}{4}$ mâtrâ, if the two vowels are short; of $\frac{1}{2}$ mâtrâ, if either vowel is long; of $\frac{3}{4}$ mâtrâ, if both vowels are long. Now I have several times called attention to the fact that though this hiatus is marked in certain MSS. by the sign **s**, I have in my edition omitted it, because I thought that the hiatus spoke for itself and did not require a sign to attract the attention of European readers; while, on the contrary, I have inserted that sign where MSS. hardly ever use it, viz. when a short initial a is elided after a final e or o; (see my remarks on pp. 36, 39, of my edition of the Prâtisâkhyâ.) Although I thought, and still think, that this use of the sign **s** is more useful for practical purposes, yet I regret that, in this one particular, I should have deviated from the authority of the best MSS., and caused some misunderstandings on the part of those who have made use of my edition. If, for instance, I had placed the sign of the Vivritti, the **s**, in its proper place, or if, at least, I had not inserted it where, as we say, the initial a has been elided after e or o, Professor Bollensen would have seen at once that the authors of the Prâtisâkhyas fully agree with him in looking on this change, not as an elision, but as a contraction. If, as sometimes

happens, final o or e remain unchanged before initial short a, this is called the Pañkâla and Prâkyâ padavritti (Sûtra 137). If, on the contrary, final o or e become one (ekîbhavati) with the initial short a, this is called the Abhinihita sandhi (Sûtra 138). While the former, the hiatus of the Pañkâla and Eastern schools, is marked by the writers of several MSS. by the sign s, the Abhinihita sandhi, being a sandhi, is not marked by any sign*.

i. 3, 12. râgati (Aufr. p. 2) instead of râgati (M. M. vol. i. p. 75) is wrong.

i. 7, 9. ya ékah (Aufr. p. 5) should be yá ékah (M. M. vol. i. p. 110), because the relative pronoun is never without an accent. The relative particle yathâ may be without an accent, if it stands at the end of a pâda; and though there are exceptions to this rule, yet in viii. 21, 5, where Professor Aufrecht gives yáthâ, the MSS. are unanimous in favour of yathâ (M. M. vol. iv. p. 480). See Phit-sûtra, ed. Kielhorn, p. 54.

i. 10, 11. â tû (Aufr. p. 7) should be ã tû (M. M. vol. i. p. 139), because â is never without the accent.

i. 10, 12. gúshtâh, which Professor Aufrecht specially mentions as having no final Visarga in the Pada, has the Visarga in all the MSS., (Aufr. p. 7, M. M. vol. i. p. 140.)

* As to the system or want of system, according to which the Abhinihita sandhi take place in the Sanhitâ, see p. xxxv seq.

i. 11, 4. kávir (Aufr. p. 7) should be kavír (M. M. vol. i. p. 143).

i. 22, 8. read rādhâmsi.

i. 40, 1 and 6. There is no excuse for the accent either on tvémahe or on vókema, while sákâň in i. 51, 11, ought to have the accent on the first syllable.

i. 49, 3. Rosen was right in not eliding the a in divó ántebhyah. S. 1, S. 2, S. 3. preserve the initial a, nor does the Prâtisâkhyâ anywhere provide for its suppression.

i. 54, 8. kshátram (Aufr. p. 46) is a mere misprint for kshatrám.

i. 55, 7. vandanásrúd (Aufr. p. 47) instead of vandanásrud (M. M. vol. i. p. 514) is wrong.

i. 57, 2. samâsîta instead of samásîta had been corrected in my reprint of the first Mandala, published at Leipzig. See Bollensen, Zeitschrift der D. M. G., vol. xxii. p. 626.

i. 61, 7. read víshnuh; i. 64, 2. read súkayah; i. 64, 5. read dhûtayah.

i. 61, 16. Rosen had rightly printed hâriyoganâ with a long â both in the Sanhitâ and Pada texts, and I ought not to have given the short a instead. All the MSS., S. 1, S. 2, S. 3, P. 1, and P. 2, give the long â. Professor Aufrecht gives the short a in the Pada, which is wrong.

i. 67, 2 (4). vidántîm (M. M. vol. i. p. 594) is perfectly right, as far as the authority of the MSS. and of Sâyana is concerned, and should not have been altered to vindántîm (Aufr. p. 57).

i. 72, 2. read vatsám ; i. 72, 6. read pasūñ ; i. 76, 3. read dhákshy ; i. 82, 1. read yadā.

i. 83, 3. Rosen was right in giving ásamyaṭṭah. I gave ásamyaṭṭah on the authority of P. 1, but all the other MSS. have tt.

i. 84, 1. indra (Aufr. p. 68) cannot have the accent on the first syllable, because it does not stand at the beginning of a pâda (M. M. vol. i. p. 677). The same applies to índra, vi. 41, 4, (Aufr. p. 429) instead of indra (M. M. vol. iii. p. 734); to ágne, i. 140, 12, (Aufr. p. 130) instead of agne (M. M. vol. ii. p. 133). In iii. 36, 3, on the contrary, indra, being at the head of a pâda, ought to have the accent on the first syllable, índra (M. M. vol. ii. p. 855), not indra (Aufr. p. 249). The same mistake occurs again, iii. 36, 10, (Aufr. p. 250); iv. 32, 7, (Aufr. p. 305); iv. 32, 12, (Aufr. p. 305); viii. 3, 12, (Aufr. ii. p. 86). In v. 61, 1, narah should have no accent; whereas in vii. 91, 3, it should have the accent on the first syllable. In viii. 8, 19, vipanyû should have no accent, and Professor Aufrecht gives it correctly in the notes, where he has likewise very properly removed the Avagraha which I had inserted.

i. 88, 1. read yâta (M. M. vol. i. p. 708), not yâtha (Aufr. p. 72).

i. 90, 1. read rigunitî; i. 94, 11. read yavasâdo (M. M. vol. i. p. 766), not yayasâdo (Aufr. p. 80).

i. 118, 9. abhibhûtim (Aufr. p. 105) instead of abhíbhûtim (M. M. vol. i. p. 957) cannot be right, considering that in all other passages abhíbhûti has the

accent on the second syllable. S. 1, S. 2, S. 3. have the accent on the i.

i. 128, 4. *ghritasrîr* (Aufr. p. 117) instead of *ghritasrîr* (M. M. vol. ii. p. 52) is wrong.

i. 144, 2. read *pârvritâh* (M. M. vol. ii. p. 155) instead of *parîvritâh* (Aufr. p. 133).

i. 145, 5. Professor Aufrecht (p. 134) gives *upama-syâm*, both in the Sanhitâ and Pada texts, as having the accent on the last syllable. I had placed the accent on the penultimate, (*Pada, upa-másyâm*, vol. ii. p. 161,) and whatever may be the reading of other MSS., this is the only possible accentuation. S. 1, S. 2, S. 3. have the right accent.

i. 148, 4. *pûrûni* (Aufr. p. 136) instead of *purûni* (M. M. vol. ii. p. 170) does not rest, as far as I know, on the authority of any MSS. S. 1, S. 2, S. 3. have *purûni*.

i. 151, 7. *gakkhatho* (Aufr. p. 137) should be *gák-khatho* (M. M. vol. ii. p. 181).

i. 161, 12. All the Pada MSS. read *prá ábravît*, separating the two words and accentuating each. Though the accent is irregular, yet, considering the peculiar construction of the verse, in which *prá* and *pró* are used as adverbs rather than as prepositions, I should not venture with Professor Aufrecht (p. 144) to write *prá abravît*.

i. 163, 11. *dhrágîman* (Aufr. p. 147) instead of *dhrágîmân* (M. M. vol. ii. p. 245) is wrong.

i. 163, 13. *gamyâ* (Aufr. p. 148) instead of *gamyâ* (M. M. vol. ii. p. 246) is wrong.

i. 164, 17. read párena (M. M. vol. ii. p. 259) instead of paréna (Aufr. p. 149).

i. 164, 38. The first *kikyúh* ought to have the accent, and has it in all the MSS., (Aufr. p. 151, M. M. vol. ii. p. 278.)

i. 165, 5. A mere change of accent may seem a small matter, yet it is frequently of the highest importance in the interpretation of the Veda. Thus in i. 165, 5, I had, in accordance with the MSS. S. 1, S. 2, S. 3, printed étān (vol. ii. p. 293) with the accent on the first syllable. Professor Aufrecht alters this into etān (p. 153), which, no doubt, would be the right form, if it were intended for the accusative plural of the pronoun, but not if it is meant, as it is here, for the accusative plural of éta, the speckled deer of the Maruts.

i. 165, 15. yâsishta (Aufr. p. 154) instead of yâsîshta (M. M. vol. ii. p. 298) is not supported by any MSS.

i. 169, 7, instead of patayánta (Aufr. p. 158), read patáyanta (M. M. vol. ii. p. 322).

i. 174, 7. kúyâvâkam (Aufr. p. 162) should be kúya-vâkam (M. M. vol. ii. p. 340).

i. 177, 1. yuktā, which I had adopted from MS. S. 3 (*prima manu*), is not supported by other MSS., though P. 2. reads yuttkā. Professor Aufrecht, who had retained yuktā in the text, has afterwards corrected it to yuktvā, and in this he was right. In i. 177, 2, gâhi for yâhi is wrong.

i. 188, 4. astrinan (Aufr. p. 171) instead of astrinan (M. M. vol. ii. p. 395) can only be a misprint.

ii. 29, 6. kártâd (Aufr. p. 203) instead of kartâd (M. M. vol. ii. p. 560) is wrong.

ii. 40, 4. kakra (Aufr. p. 214) instead of kakrá (M. M. vol. ii. p. 614) is wrong.

iii. 7, 7. guh (Aufr. p. 226) instead of gúh (M. M. vol. ii. p. 666) is wrong; likewise iii. 30, 10. gâh (Aufr. p. 241) instead of gâh (M. M. vol. ii. p. 792).

iii. 17, 1. igyate (Aufr. p. 232) instead of agyate (M. M. vol. ii. p. 722) is impossible.

iii. 47, 1. Professor Aufrecht (p. 256) puts the nominative índro instead of the vocative indra, which I had given (vol. ii. p. 902). I doubt whether any MSS. support that change (S. 1, S. 2, S. 3. have indra), but it is clear that Sâyana takes indra as a vocative, and likewise the Nirukta.

iii. 50, 2. Professor Aufrecht (p. 258) gives asya, both in the Sanhitâ and Pada, without the accent on the last syllable. But all the MSS. that I know (S. 1, S. 2, S. 3, P. 1, P. 2), give it with the accent on the last syllable (M. M. vol. ii. p. 912), and this no doubt is right. The same mistake occurs again in iii. 51, 10, (Aufr. p. 259); iv. 5, 11, (Aufr. p. 281); iv. 36, 2, (Aufr. p. 309); v. 12, 3, (Aufr. p. 337); while in viii. 103, 9, (Aufr. ii. p. 195) the MSS. consistently give asya as unaccented, whereas Professor Aufrecht, in this very passage, places the accent on the last syllable. On the same page (p. 259) amandan, in the Pada, is a misprint for ámandan.

iii. 53, 18. asi (Aufr. p. 262) instead of ási (M. M. vol. ii. p. 934) is wrong, because hí requires that the

accent should remain on ási. S. 1, S. 2, S. 3, P. 1, P. 2. have ási.

iv. 4, 7. svá āyushe (Aufr. p. 279) instead of svá āyushi (M. M. vol. iii. p. 37) is not supported by any good MSS., nor required by the sense of the passage. S. 1, S. 2, S. 3, P. 1, P. 2. have āyushi.

iv. 5, 7. árupitam, in the Pada, (Aufr. p. 280) instead of ārupitam (M. M. vol. iii. p. 45) is right, as had been shown in the Prâtisâkhyâ, Sûtra 179, though by a misprint the long â of the Sanhitâ had been put in the place of the short a of the Pada.

iv. 5, 9. read gaúh (M. M. vol. iii. p. 46) instead of góh (Aufr. p. 281).

iv. 15, 2. yâti, with the accent on the first syllable, is supported by all MSS. against yâti (Aufr. p. 287). The same applies to yâti in iv. 29, 2, and to várante in iv. 31, 9.

iv. 18, 11. amî, without any accent (Aufr. p. 293), instead of amî' (M. M. vol. iii. p. 105) is wrong, because amî' is never unaccented.

iv. 21, 9. no, without an accent (Aufr. p. 296), instead of nô (M. M. vol. iii. p. 120) is wrong.

iv. 26, 3. átithigvam (Aufr. p. 300) instead of atithigvám (M. M. vol. iii. p. 140) and vi. 47, 22. átithigvasya (Aufr. p. 437) instead of atithigvásya (M. M. vol. iii. p. 776) are wrong, for atithigvá never occurs again except with the accent on the last syllable. The MSS. do not vary. Nor do they vary in the accentuation of kútsa : hence kutsám (Aufr. p. 300) should be kútsam (M. M. vol. iii. p. 139).

iv. 36, 6. Professor Aufrecht (p. 309) has altered the accent of *ávishuh* into *âvishúh*, but the MSS. are unanimous in favour of *ávishuh* (M. M. vol. iii. p. 181).

Again in iv. 41, 9, the MSS. support the accentuation of *ágman* (M. M. vol. iii. p. 200), while Professor Aufrecht (p. 313) has altered it to *agman*.

iv. 42, 9. *ádâsat*, being preceded by *hí*, ought to have the accent; (Aufrecht, p. 314, has *adâsat* without the accent.) For the same reason, v. 29, 3, *ávindat* (M. M. vol. iii. p. 342) ought not to have been altered to *avindat* (Aufr. p. 344).

iv. 50, 4. *vyóman* is a misprint for *vyðman*.

v. 15, 5. Professor Aufrecht (p. 338) writes *dîrghám* instead of *dógham* (M. M. vol. iii. p. 314). This, no doubt, was done intentionally, and not by accident, as we see from the change of accent. But *dógham*, though it occurs but once, is supported in this place by all the best MSS., and has been accepted by Professor Roth in his Dictionary.

v. 34, 4. *práyato* (Aufr. p. 351) instead of *práyatâ* (M. M. vol. iii. p. 371) is wrong.

v. 42, 9. *visármânam* (Aufr. p. 358) instead of *visarmânam* (M. M. vol. iii. p. 402) is wrong.

v. 44, 4. *parvané* (Aufr. p. 360) instead of *pravané* (M. M. vol. iii. p. 415) is wrong.

v. 83, 4. *vânti* (Aufr. p. 389) instead of *vânti* (M. M. vol. iii. p. 554) is supported by no MSS.

v. 85, 6. *âsíñkantîh* (Aufr. p. 391) instead of *âsiñkántîh* (M. M. vol. iii. p. 560) is not supported

either by MSS. or by grammar, as *siñk* belongs to the Tud-class. On the same grounds *isháyantah*, vi. 16, 27 (M. M. vol. iii. p. 638), ought not to have been changed to *ishayántah* (Aufr. p. 408), nor vi. 24, 7, *avakarsáyanti* (M. M. vol. iii. p. 687) into *avakársa-yanti* (Aufr. p. 418).

vi. 46, 10. read *girvanas* (M. M. vol. iii. p. 763) instead of *gírvanas* (Aufr. p. 435).

vi. 60, 10. *krinoti* (Aufr. p. 450) instead of *krinóti* (M. M. vol. iii. p. 839) is wrong.

vii. 40, 4. *aryamā āpah* (Aufr. ii. p. 35), in the Pada, instead of *aryamā ápah* (M. M. vol. iv. p. 81) is wrong.

vii. 51, 1. *âdityânâm* (Aufr. ii. p. 40) instead of *âdityánâm* (M. M. vol. iv. p. 103) is wrong.

vii. 64, 2. *ilâm* (Aufr. ii. p. 50) instead of *ílâm* (M. M. vol. iv. p. 146) is wrong. In the same verse *gopâh* in the Pada should be changed in my edition to *gopâ*.

vii. 66, 5. *yó* (Aufr. ii. p. 51) instead of *yé* (M. M. vol. iv. p. 151) is indeed supported by S. 3, but evidently untenable on account of *atipíprati*.

vii. 72, 3. In abudhran Professor Aufrecht has properly altered the wrong spelling *abudhnán*; and, as far as the authority of the best MSS. is concerned (S. 1, S. 2, S. 3), he is also right in putting a final ñ, although Professor Bollensen prefers the dental n; (*Zeitschrift der D. M. G.*, vol. xxii. p. 599.) The fact is that Vedic MSS. use the Anusvâra dot for final nasals before all class-letters, and leave it to us to interpret that dot according to the letter which

follows. Before I felt quite certain on this point, I have in several cases retained the dot, as given by the MSS., instead of changing it, as I ought to have done according to my system of writing Devanâgarî, into the corresponding nasal, provided it represents an original n. In i. 71, 1, S. 2, S. 3. have the dot in agushran, but S. 1. has dental n. In ix. 87, 5, asrigran has the dot ; i. e. S. 1. has the dot, and *nkh*, dental n joined to *kh* ; S. 2. has *nkh* without the dot before the n ; S. 3. has the dot, and then *kh*. In iv. 24, 6, the spelling of the Sanhitâ ávivenam tám would leave it doubtful whether we ought to read ávivenan tám or ávivenam tám ; S. 1. and S. 3. read ávivenam tám, but S. 2. has ávivenan tám ; P. 2. has ávi-venan tám, and P. 1. had the same originally, though a later hand changed it to ávi-venam tám. In iv. 25, 3, on the contrary, S. 1. and S. 3. write ávivenam ; S. 2. ávivenam ; P. 1. and P. 2. ávi-venam. What is intended is clear enough, viz. ávi-venan in iv. 24, 6 ; ávi-venam in iv. 25, 3.

vii. 73, 1. asvinâ (Aufr. ii. p. 56) instead of asvínâ (M. M. vol. iv. p. 176) is wrong. On the same page, dhíshnye, vii. 72, 3, should have the accent on the first syllable.

vii. 77, 1. In this verse, which has been so often discussed (see Kuhn, Beiträge, vol. iii. p. 472 ; Boehl lingk and Roth, Dictionary, vol. ii. p. 968 ; Bollensen, Orient und Occident, vol. ii. p. 463), all the MSS. which I know, read *karāyai*, and not either *karāthai* nor *garāyai*.

viii. 2, 29. kîrînam (Aufr. ii. p. 84) instead of kârînam (M. M. vol. iv. p. 308) does not rest on the authority of any MSS., nor is it supported by Sâyana.

viii. 9, 9. Professor Aufrecht has altered the very important form âkukyuvîmáhi (M. M. vol. iv. p. 389) to âkukyavîmáhi (ii. p. 98). The question is whether this was done intentionally and on the authority of any MSS. My own MSS. support the form âkukyuvîmáhi, and I see that Professor Roth accepts this form.

viii. 32, 14. âyântâram (Aufr. ii. p. 129) instead of âyantâram (M. M. vol. iv. p. 567) is wrong.

viii. 47, 15. dushvâpnyam (Aufr. ii. p. 150) is not so correct as duhshvâpnyam (M. M. vol. iv. p. 660), or, better, dushshvâpnyam (Prâtisâkhya, Sûtras 255 and 364), though it is perfectly true that the MSS. write dushvâpnyam.

In the ninth and tenth Mandalas I have not to defend myself, and I need not therefore give a list of the passages where I think that Professor Aufrecht's text is not supported by the best MSS. My own edition of these Mandalas will soon be published, and I need hardly say that where it differs from Professor Aufrecht's text, I am prepared to show that I had the best authorities on my side.

Having said so much in vindication of the text of the Rig-veda as published by me, and in defence of my principles of criticism which seem to me so self-evident as hardly to deserve the name of *canones critici*, I feel bound at the same time both to

acknowledge some inaccuracies that have occurred in the index at the end of each volume, and to defend some entries in that index which have been challenged without sufficient cause.

It has been supposed that in the index at the end of my fourth volume, the seventeenth verse of the 34th hymn in the seventh Mandala has been wrongly assigned to Ahi Budhnya, and that one half only of that verse should have been reserved for that deity. I do not deny that we should be justified in deriving that sense from the words of the Anukramanikâ, but I cannot admit that my own interpretation is untenable. As Sâyana does not speak authoritatively on the subject, I followed the authority of Shadgurusishya. This commentator of the Anukramanikâ says : *atra ka abgâm ukthair ahim grinîsha ity ardharko 'bganâmno devasya stutih ; mā no 'hir budhnya ity ardharko 'hirbudhnyanâmno devasya**. Another commentator says : *abgâm ukthair ardharko 'hih ; uttarō mā no 'hir ity ahir budhnyah*. From this we learn that both commentators looked upon the Dvipadâs as ardharkas or half-verses, and ascribed the whole of verse 16 to Ahir *abgâh*, the whole of verse 17 to Ahir *budhnyah*. It will be seen from an accurate examination of Sâyana's commentary on verse 17, that in the second interpretation of the second half of verse 17, he

* MS. Wilson 379 has, *ardharko nâmâno daivatasya*, and in the margin '*hi*'. *Ahirbudhnya* seems to have been taken as one word.

labours to show that in this portion, too, Ahir budhnyah may be considered as the deity.

It is perfectly right to say that the words of the Anukramanikâ, abgâm aheh, signify that the verse beginning with abgâm, belongs to Ahi. But there was no misprint in my index. It will be seen that Shadgurusishya goes even beyond me, and calls that deity simply Abga, leaving out Ahi altogether, as understood. I was anxious to show the distinction between Abgâ Ahih and Ahir Budhnyah, as the deities of the two successive verses, and I did not expect that any reader could possibly misinterpret my entry.

With regard to hymns 91 and 92 of the seventh Mandala, it is true, that in the index I did not mention that certain verses in which two deities are mentioned (91, 2; 4-7; 92, 2), must be considered as addressed not to Vâyu alone, but to Vâyu and Indra. It will be seen from Sâyana's introduction to hymn 90, that he, too, wrongly limits the sentence of the Anukramanikâ, aindryas ka yâ dvivaduktâh, to the fifth and following verses of hymn 90, and that he never alludes to this proviso again in his introductory remarks to hymns 91 and 92, though, of course, he explains the verses, in which a dual occurs, as addressed to two deities, viz. Indra and Vâyu. The same omission, whether intentional or unintentional, occurs in Shadgurusishya's commentary. The other commentary, however, assigns the verses of the three hymns rightly. The subject has evidently been one

that excited attention in very early days, for in the Aitareya-brâhmaṇa, v. 20, we actually find that the word vâm which occurs in hymn 90, 1, and which might be taken as a dual, though Sâyana explains it as a singular, is changed into te*.

In hymn vii. 104, rakshohanau might certainly be added as an epithet of Indrâ-Somau, and Shadgurusishya clearly takes it in that sense. The Anukramanikâ says: *indrâsomâ pañkâdhikaindrâ-somam râkshoghnam sâpâbhisâpaprâyam*.

In hymn viii. 67, it has been supposed that the readings Samada and Sâmada instead of Sammada and Sâmmada were due to a misprint. This is not the case. That I was aware of the other spelling of this name, viz. Sammada and Sâmmada, I had shown in my History of Ancient Sanskrit Literature (2nd ed.), p. 39, where I had translated the passage of the Sâṅkhâyana-sûtras in which Matsya Sâmmada occurs, and had also called attention to the Âsvalâyana-sûtras x. 7, and the Satapatha-brâhmaṇa xiii. 3, 1, 1, where the same passage is found. I there spelt the

* The interpunction of Dr. Haug's edition (p. 128) should be after te. Shadgurusishya says: *ata eva brâhmaṇasûtrayoh praüge vâyavatvâya pra vîrayâ sukayo dadrire vâm iti dvivakanasthâne ta ity ekavakanapâthah kritah, vâm ity uktam ked aindravtam ka syâd iti.* Possibly the same change should be made in Âsvalâyana's Sûtras, viii. 11, and it has been made by the Râma Nârâyana Vidyâratna. The remark of the commentator, however, dadrire ta iti prayogapâthah, looks as if vâm might have been retained in the text. The MSS. I have collated are in favour of te.

name Sâmmada, because the majority of the MSS. were in favour of that spelling. In the edition of the Âsvalâyana-sûtras, which has since been published by Râma Nârâyana Vidyâranya, the name is spelt Sâmada. My own opinion is that Sâmmada is the right spelling, but that does not prove that Sâyana thought so; and unless I deviated from the principles which I had adopted for a critical restoration of Sâyana's text, I could not but write Sâmada in our passage. B 1. and B 4. omit sâmada, but both give samadâkhyasya; Ca. gives likewise samadâkhyasya, and A. semadâkhyasya. This, I believe, was meant by the writer for sammadâkhyasya, for in the passage from the Anukramanî both A. and Ca. give sâmmado. I then consulted the commentary of Shadgurusishya, and there again the same MS. gave twice sâmmada, once sâmada, which is explained by samadâkhyamahâmînarâgaputrah. A better MS. of Shadgurusishya, MS. Wilson 379, gives the readings sâmmado, sâmmada, and sammadâkhyasya. The other commentary gives distinctly sâmada.

It will be seen from these remarks that many things have to be considered before one can form an independent judgment as to the exact view adopted by Sâyana in places where he differs from other authorities, or as to the exact words in which he clothed his meaning. Such cases occur again and again. Thus in ix. 86, I find that Professor Aufrecht ascribes the first ten verses to the Akrishtas, whereas Sâyana calls them Âkrishtas.

It is perfectly true that the best MSS. of the Anukramanikâ have Akrishta, it is equally true that the name of these Akrishtas is spelt with a short a in the Harivamsa, 11,533, but an editor of Sâyana's work is not to alter the occasional mistakes of that learned commentator, and he certainly called these poets Âkrishtas.

Verses 21-30 of the same hymn are ascribed by Professor Aufrecht to the Prisniyah. Here, again, several MSS. support that reading; and in Shad-gurusishya's commentary, the correction of *prisniyah* into *prisnayah* is made by a later hand. But Sâyana clearly took *prisnayah* for a nominative plural of *prisni*, and in this case he certainly was right. The Dictionary of Boehthingk and Roth quotes the Mahâ-bhârata, vii. 8728, in support of the peculiar reading of *prisniyah*, but the published text gives *prisnayah*. Professor Benfey, in his list of poets (Ind. Stud. vol. iii. p. 223), gives *prisniyoga* as one word, not *prisniyogâ*, as stated in the Dictionary of Boehthingk and Roth, but this is evidently meant for two words, viz. *prisnayo 'gâh*. However, whether *prisniyah* or *prisnayah* be the real name of these poets, an editor of Sâyana is bound to give that reading of the name which Sâyana believed to be the right one, i. e. *prisnayah*.

Again, in the same hymn, Professor Aufrecht ascribes verses 31-40 to the Atris. He evidently read *tritiye 'trayah*. But Sâyana read *tritiye trayah*, and ascribes verses 31-40 to the three com-

panies together of the *Rishis* mentioned before. On this point the MSS. admit of no doubt, for we read: *katurthasya ka dasarkasya âkrishtâ машâ ityâdi-dvinâmânas trayo ganâ drashtârah*. I do not say that the other explanation is wrong; I only say that, whether right or wrong, Sâyana certainly read *trayah*, not *atrayah*, and that an editor has no more right to correct the text, supported by the best MSS., in the first and second, than in the third of these passages, all taken from one and the same hymn.

But though I insist so strongly on a strict observance of the rules of diplomatic criticism with regard to the text of the Rig-veda, nay, even of Sâyana, I insist equally strongly on the right of independent criticism, which ought to begin where diplomatic criticism ends. Considering the startling antiquity which we can claim for every letter and accent of our MSS. so far as they are authenticated by the Prâtisâkhya, to say nothing of the passages of the hymns which are quoted verbatim in the Brâhmaṇas, the Kalpa-sûtras, the Nirukta, the Brihaddevatâ, and the Anukramanîs, I should deem it reckless to alter one single letter or one single accent in an edition of the hymns of the Rig-veda. As the text has been handed down to us, so it should remain; and whatever alterations and corrections we, the critical Mlekkhas of the nineteenth century, have to propose, should be kept distinct from that time-hallowed inheritance. Unlikely as it may sound, it is true never-

theless that we, the scholars of the nineteenth century, are able to point out mistakes in the text of the Rig-veda which escaped the attention of the most learned among the native scholars of the sixth century B. C. No doubt, these scholars, even if they had perceived such mistakes, would hardly have ventured to correct the text of their sacred writings. The authors of the *Prâtisâkhya* had before their eyes a text ready made, of which they registered every peculiarity, nay, in which they would note and preserve every single irregularity, even though it stood alone amidst hundreds of analogous cases. With us the case is different. Where we see a rule observed in 99 cases, we feel strongly tempted and sometimes justified in altering the 100th case in accordance with what we consider to be a general rule. Yet even then I feel convinced we ought not to do more than place our conjectural readings below the *textus receptus* of the Veda,—a text so ancient and venerable that no scholar of any historical tact or critical taste would venture to foist into it a conjectural reading, however plausible, nay, however undeniable.

There can be no clearer case of corruption in the traditional text of the Rig-veda than if in i. 70, 4, the Pada text reads :

várdhân yám pûrvîh kshapâh ví-rûpâh sthâtúh ka
rátham ritá-pravítam.

All scholars who have touched on this verse, Professors Benfey, Bollensen, Roth, and others, have

pointed out that instead of *ka rátham*, the original poet must have said *karátham*. The phrase *sthâtúh karátham*, what stands and moves, occurs several times. It is evidently an ancient phrase, and hence we can account for the preservation in it of the old termination of the nom. sing. of neuters in *ri*, which here, as in the Greek *μάρτυρ* or *μάρτυς*, masc., appears as *ur* or *us*, while in the ordinary Sanskrit we find *ri* only. This nom. sing. neut. in *us*, explains also the common genitives and ablatives, *pituh*, *mâtuḥ*, &c., which stand for *pitur-s*, *mâtur-s*. This phrase *sthâtúh karátham* occurs :

i. 58, 5. *sthâtúh karátham bhayate patatrínah.*

What stands and what moves is afraid of Agni.

i. 68, 1. *sthâtúh karátham aktūn ví ûrnot.*

He lighted up what stands and what moves during every night.

i. 72, 6. *pasūn ka sthâtrín karátham ka pâhi.*

Protect the cattle, and what stands and moves !

Here it has been proposed to read *sthâtúh* instead of *sthâtrín*, and I confess that this emendation is very plausible. One does not see how *pasú*, cattle, could be called *immobilia* or fixtures, unless the poet wished to make a distinction between cattle that are kept fastened in stables, and cattle that are allowed to roam about freely in the homestead. This distinction is alluded to, for instance, in the *Satapatha-brâhmaṇa*, xi. 8, 3, 2. *saurya evaisha pasuh syâd iti, tasmâd etasmînn astamite pasavo badhyante ; badhnanty ekân yathâgoshtham, eka upasamâyanti.*

i. 70, 2. gárbhah ka sthátām gárbhah karáthām,
(read sthâträm, and see Bollensen, Orient und Occident, vol. ii. p. 462.)

He who is within all that stands and all that moves.

The word *karátha*, if it occurs by itself, means flock, movable property :

iii. 31, 15. át ít sákhi-bhyah karátham sám airat.

He brought together, for his friends, the flocks.

viii. 33, 8. puru-trā karátham dadhe.

He bestowed flocks on many people.

x. 92, 13. prá nah púshā karátham—avatu.

May Púshan protect our flock !

Another idiomatic phrase in which *sthátúh* occurs is *sthátúh gágatah*, and here *sthátúh* is really a genitive :

iv. 53, 6. gágatah sthátúh ubháyasya yáh vasí.

He who is lord of both, of what is movable and what is immovable.

vi. 50, 7. vísvasya sthátúh gágatah gánitrīh.

They who created all that stands and moves.

vii. 60, 2. vísvasya sthátúh gágatah ka gopāh.

The guardians of all that stands and moves. Cf.

x. 63, 8.

i. 159, 3. sthátúh ka satyám gágatah ka dhármani putrásya pâthah padám ádvayâvinah.

Truly while you uphold all that stands and moves, you protect the home of the guileless son. Cf. ii. 31, 5.

But although I have no doubt that in i. 70, 4,

the original poet said *sthâtûh karâtham*, I should be loath to suppress the evidence of the mistake and alter the Pada text from *ka rátham* to *karâtham*. The very mistake is instructive, as showing us the kind of misapprehension to which the collectors of the Vedic text were liable, and enabling us to judge how far the limits of conjectural criticism may safely be extended.

A still more extraordinary case of misunderstanding on the part of the original compilers of the Vedic texts, and likewise of the authors of the Prâtisâkhyas, the Niruktas, and other Vedic treatises, has been pointed out by Professor Kuhn. In an article of his, ‘Zur ältesten Geschichte der Indo-germanischen Völker’ (Indische Studien, vol. i. p. 351), he made the following observation : ‘The Lithuanian *laukas*, Lett. *lauks*, Pruss. *laukas*, all meaning field, agree exactly with the Sk. *lokas*, world, Lat. *locus*, Low Germ. (in East-Frisia and Oldenburg) *louch*, *lôch*, village. All these words are to be traced back to the Sk. *uru*, Gr. *εὐρύς*, broad, wide. The initial u is lost, as in Goth. *rûms*, O. H. G. *râmi*, *râmin* (Low Germ. *rûme*, an open uncultivated field in a forest), and the r changed into l. In support of this derivation it should be observed that in the Veda loka is frequently preceded by the particle u, which probably was only separated from it by the Diaskeuastæ, and that the meaning is that of open space.’ Although this derivation has met with little favour, I confess that I look upon

this remark, excepting only the Latin *locus*, i. e. *stlocus*, as one of the most ingenious of this eminent scholar. The fact is that this particle u before loka is one of the most puzzling occurrences in the Veda. Professor Bollensen says that loka never occurs without a preceding u in the first eight Mandalas, and this is perfectly true with the exception of one passage which he has overlooked, viii. 100, 12. dyaúh dehí lokám vágrâya vi-skábhe, Dyu! give room for the lightning to step forth! Professor Bollensen (l. c. p. 603) reads vrîtrâya instead of vágrâya, without authority. He is right in objecting to dyaús as a vocative, but dyaúh may be a genitive belonging to vágrâya, in which case we should translate, Make room for the lightning of Dyu to step forth!

But what is even more important, is the fact that the occurrence of this unaccented u at the beginning of a pâda is against the very rules, or, at least, runs counter to the very observations which the authors of the Prâtisâkhyâ have made on the inadmissibility of an unaccented word in such a place, so that they had to insert a special provision exempting the unaccented u from this general observation: ‘anudâttam tu pâdâdau nauvargam vidyate padam,’ ‘no unaccented word is found at the beginning of a pâda except u!’ Although I have frequently insisted on the fact that such statements of the Prâtisâkhyâ are not to be considered as rules, but simply as more or

less general statistical accumulations of facts actually occurring in the Veda, I have also pointed out that we are at liberty to found on these collected facts inductive observations which may assume the character of real rules. Thus, in our case, we can well understand why there should be none, or, at least, very few instances, where an unaccented word begins a pâda. We should not begin a verse with an enclitic particle in any other language either ; and as in Sanskrit a verb at the beginning of a pâda receives *ipso facto* the accent, and as the same applies to vocatives, no chance is left for an unaccented word in that place except it be a particle. But the one particle that offends against this general observation is u, and the very word before which this u causes this metrical offence is loka. Can any argument be more tempting in favour of admitting an old form uloka instead of u loka ? Lokám is preceded by u in i. 93, 6 ; ii. 30, 6 ; (asmín bhayá-sthe krinutam u lokám, make room for us, grant an escape to us, in this danger !) iv. 17, 17 ; vi. 23, 3 ; 7 (with urúm) ; 47, 8 (urúm nah lokám, or ulokám ?) ; 73, 2 ; vii. 20, 2 ; 33, 5 (with urúm) ; 60, 9 (with urúm) ; 84, 2 (with urúm) ; 99, 4 (with urúm) ; ix. 92, 5 ; x. 13, 2 ; 16, 4 (sukrítâm u lokám) ; 30, 7 ; 104, 10 ; 180, 3 (with urúm). Loké is preceded by u in iii. 29, 8 ; v. 1, 6 ; loka-krít, ix. 86, 21 ; x. 133, 1. In all remaining passages u loká is found at the beginning of a pâda : lokáh, iii. 37, 11 ; lokám, iii. 2, 9 (u lokám u dvé (íti) úpa gâmím ïyatuh) ; v. 4, 11 ;

loka-kritnúm, viii. 15, 4; ix. 2, 8. The only passages in which loka occurs without being preceded by u, are lokám, vi. 47, 8 (see above); viii. 100, 12; x. 14, 9; 85, 20 (amrítasya); lokáh, ix. 113, 9; lokán, x. 90, 14; loké, ix. 113, 7²; x. 85, 24.

Considering all this, I feel as convinced as it is possible to be in such matters, that in all the passages where u loká occurs and where it means space, *carrière ouverte*, freedom, we ought to read uroká; but in spite of this I could never bring myself to insert this word, of which neither the authors of the Brâhmanas nor the writers of the Prâtisâkhyas or even later grammarians had any idea, into the text. On the contrary, I should here, too, consider it most useful to leave the traditional reading, and to add the corrections in the margin, in order that, if these conjectural emendations are in time considered as beyond the reach of doubt, they may be used as evidence in support of conjectures which, without such evidence, might seem intolerable in the eyes of timid critics.

There remains one difficulty about this hypothetical word uloká, which it is but fair to mention. If it is derived from uru, or, as Professor Bollensen suggests, from urvak or urvak, the change of va into o would require further support. Neither maghon for maghavan, nor durona for dura-vana are strictly analogous cases, because in each we have an a preceding the va or u. Strictly speaking, uroka presupposes uravaka, as slóka presupposes

savaka, or óka, house, avaka (from av, not from uk). That, on the other hand, the u of uru is liable to disappear, is shown by passages such as i. 138, 3; vii. 39, 3, where the metre requires uru to be treated as one syllable; and possibly by ix. 96, 15, if the original reading was urur iva instead of urviva.

The most powerful instrument that has hitherto been applied to the emendation of Vedic texts, is the metre. Metre means measure, and uniform measure, and hence its importance for critical purposes, as second only to that of grammar. If our knowledge of the metrical system of the Vedic poets rests on a sound basis, any deviations from the general rule are rightly objected to; and if by a slight alteration they can be removed, and the metre be restored, we naturally feel inclined to adopt such emendations. Two safeguards, however, are needed in this kind of conjectural criticism. We ought to be quite certain that the anomaly is impossible, and we ought to be able to explain to a certain extent how the deviation from the original correct text could have occurred. As this subject has of late years received considerable attention, and as emendations of the Vedic texts, supported by metrical arguments, have been carried on on a very large scale, it becomes absolutely necessary to re-examine the grounds on which these emendations are supposed to rest. There are, in fact, but few hymns in which some verses or some words have not been challenged for metrical reasons, and I feel

bound, therefore, at the very beginning of my translation of the Rig-veda, to express my own opinion on this subject, and to give my reasons why in so many cases I allow metrical anomalies to remain which by some of the most learned and ingenious among Vedic scholars would be pronounced intolerable.

Even if the theory of the ancient metres had not been so carefully worked out by the authors of the Prâtisâkhyas and the Anukramanîs, an independent study of the Veda would have enabled us to discover the general rules by which the Vedic poets were guided in the composition of their works. Nor would it have been difficult to show how constantly these general principles are violated by the introduction of phonetic changes which in the later Sanskrit are called the euphonic changes of Sandhi, and according to which final vowels must be joined with initial vowels, and final consonants adapted to initial consonants, until at last each sentence becomes a continuous chain of closely linked syllables. It is far easier, as I remarked before, to discover the original and natural rhythm of the Vedic hymns by reading them in the Pada than in the Sanhitâ text, and after some practice our ear becomes sufficiently schooled to tell us at once how each line ought to be pronounced. We find, on the one hand, that the rules of Sandhi, instead of being generally binding, were treated by the Vedic poets as poetical licences only ; and, on the other, that a greater

freedom of pronunciation was allowed even in the body of words than would be tolerated in the later Sanskrit. If a syllable was wanted to complete the metre, a semivowel might be pronounced as a vowel, many a long vowel might be protracted so as to count for two syllables, and short vowels might be inserted between certain consonants, of which no trace exists in the ordinary Sanskrit. If, on the contrary, there were too many syllables, then the rules of Sandhi were observed, or two short syllables contracted by rapid pronunciation into one; nay, in a few cases, a final m or s, it seems, might be omitted. It would be a mistake to suppose that the authors of the Prâtisâkhyas were not aware of this freedom allowed or required in the pronunciation of the Vedic hymns. Though they abstained from introducing into the text changes of pronunciation which even we ourselves would never tolerate, if inserted in the texts of Homer and Plautus, in the Pali verses of Buddha, or even in modern English poetry, the authors of the Prâtisâkhya were clearly aware that in many places one syllable had to be pronounced as two, or two as one. They were clearly aware that certain vowels, generally considered as long, had to be pronounced as short, but they did not change the text. They were clearly aware that in order to satisfy the demands of the metre, certain changes of pronunciation were indispensable. They knew it, but they did not change the text. And this shows that the text, as they

describe it, enjoyed even in their time a high authority, that they did not make it, but that, such as it is, with all its incongruities, it had been made before their time. In many cases, no doubt, certain syllables in the hymns of the Veda had been actually lengthened or shortened in the Sanhitâ text in accordance with the metre in which they are composed. But this was done by the poets themselves, or, at all events, it was not done by the authors of the Prâtisâkhya. They simply register such changes, but they do not enjoin them, and in this we, too, should follow their example. It is, therefore, a point of some importance in the critical restoration and proper pronunciation of Vedic texts, that in the rules which we have to follow in order to satisfy the demands of the metre, we should carefully distinguish between what is sanctioned by ancient authority, and what is the result of our own observations. This I shall now proceed to do.

First, then, the authors of the Prâtisâkhya distinctly admit that, in order to uphold the rules they have themselves laid down, certain syllables are to be pronounced as two syllables. We read in Sûtra 527: ‘In a deficient pâda the right number is to be provided for by protraction of semivowels (which were originally vowels), and of contracted vowels (which were originally two independent vowels).’ It is only by this process that the short syllable which has been lengthened in the Sanhitâ, viz. the sixth, or the eighth, or the tenth, can be shown

to have occupied and to occupy that place where alone, according to a former rule, a short syllable is liable to be lengthened. Thus we read:

i. 161, 11. $\bar{u}dv\acute{a}t\bar{s}v\bar{a}sm\bar{a}$ $\check{a}kr\check{i}n\bar{o}t\bar{a}n\bar{a}$ $\bar{t}r\check{i}n\bar{a}m$.

This would seem to be a verse of eleven syllables, in which the ninth syllable na has been lengthened. This, however, is against the system of the Prâti-sâkhyâ. But if we protract the semivowel v in udvatSV, and change it back into u, which it was originally, then we gain one syllable, the whole verse has twelve syllables, na occupies the tenth place, and it now belongs to that class of cases which is included in a former Sûtra, 523.

The same applies to x. 103, 13, where we read:

$\check{p}ret\bar{a}$ $\check{g}ay\bar{a}t\bar{a}$ $n\bar{a}ra\bar{h}$.

This is a verse of seven syllables, in which the fifth syllable is lengthened, without any authority. Let us protract pretâ by bringing it back to its original component elements pra itâ, and we get a verse of eight syllables, the sixth syllable now falls under the general observation, and is lengthened in the Sanhitâ accordingly.

The same rules are repeated in a later portion of the Prâti-sâkhyâ. Here rules had been given as to the number of syllables of which certain metres consist, and it is added (Sûtras 972, 973) that where that number is deficient, it should be completed by protracting contracted vowels, and by separating consonantal groups in which semivowels

(originally vowels) occur, by means of their corresponding vowel.

The rules in both places are given in almost identically the same words, and the only difference between the two passages is this, that, according to the former, semivowels are simply changed back into their vowels, while, according to the latter, the semivowel remains, but is separated from the preceding consonant by its corresponding vowel.

These rules therefore show clearly that the authors of the Prâtisâkhya, though they would have shrunk from altering one single letter of the authorised Sanhitâ, recognized the fact that where two vowels had been contracted into one, they might yet be pronounced as two ; and where a vowel before another vowel had been changed into a semivowel, it might either be pronounced as a vowel, or as a semivowel preceded by its corresponding vowel. More than these two modifications, however, the Prâtisâkhya does not allow, or, at least, does not distinctly sanction. The commentator indeed tries to show that by the wording of the Sûtras in both places, a third modification is sanctioned, viz. the vocalisation, in the body of a word, of semivowels which do not owe their origin to an original vowel. But in both places this interpretation is purely artificial. Some such rule ought to have been given, but it was not given by the authors of the Prâtisâkhya. It ought to have been given, for it is only by observing such a rule that in i. 61, 12, gôr nā parva vî râdâ tîrâskâ, we get

a verse of eleven syllables, and thus secure for dâ in radâ the eighth place, where alone the short a could be lengthened. Yet we look in vain for a rule sanctioning the change of semivowels into vowels, except where the semivowels can rightly be called kshaipra-varna (Sûtra 974), i. e. semivowels that were originally vowels. The independent (svâbhâvika) semivowels, as e. g. the v in parva, are not included; and to suppose that in Sûtra 527 these semivowels were indicated by varna is impossible, particularly if we compare the similar wording of Sûtra 973 *.

We look in vain, too, in the Prâtisâkhya for another rule according to which long vowels, even if they do not owe their origin to the coalescence of two vowels, are liable to be protracted. However, this rule, too, though never distinctly sanctioned, is observed in the Prâtisâkhya, for unless its author observed it, he could not have obtained in the verses quoted by the Prâtisâkhya the number of syllables which he ascribes to them. According to Sûtra 937, the verse, Rv. x. 134, 1, is a Mahâpañkti, and consists of six

* It will be seen from my edition of the Prâtisâkhya, particularly from the extracts from Uvata, given after Sûtra 973, that the idea of making two syllables out of goh, never entered Uvata's mind. M. Regnier was right, Professor Kuhn (*Beiträge*, vol. iv. p. 187) was wrong. Uvata, no doubt, wishes to show that original (svâbhâvika) semivowels are liable to vyûha, or at least to vyavâya; but though this is true in fact, Uvata does not succeed in his attempt to prove that the rules of the Prâtisâkhya sanction it.

pâdas, of eight syllables each. In order to obtain that number, we must read:

śamrāgām kārshānīnām.

We may therefore say that, without allowing any actual change in the received text of the Sanhitâ, the Prâtisâkhya distinctly allows a lengthened pronunciation of certain syllables, which in the Pada text form two syllables; and we may add that, by implication, it allows the same even in cases where the Pada text also gives but one instead of two syllables. Having this authority in our favour, I do not think that we use too much liberty if we extend this modified pronunciation, recognized in so many cases by the ancient scholars of India themselves, to other cases where it seems to us required as well, in order to satisfy the metrical rules of the Veda.

Secondly, I believe it can be proved that, if not the authors of the Prâtisâkhya, those at least who constituted the Vedic text which was current in the ancient schools and which we now have before us, were fully aware that certain long vowels and diphthongs could be used as short. The authors of the Prâtisâkhya remark that certain changes which can take place before a short syllable only, take place likewise before the word no, although the vowel of this ‘no’ is by them supposed to be long. After having stated in Sûtra 523 that the eighth syllable of hendecasyllabics and dodecasyllabics, if short, is lengthened, provided a short syllable follows, they

remark that for this purpose *nah* or *no* is treated as a short syllable:

x. 59, 4. *dyu-bhiḥ hitāḥ gārimā sū nāḥ āstū*, (Sanh. *sū nō āstū*.)

Again, in stating that the tenth syllable of hendecasyllabics and dodecasyllabics, if short, is lengthened, provided a short syllable follows, the same exception is understood to be made in favour of *nah* or *no*, as a short syllable :

vii. 48, 4. *nū devāsāḥ vāriyāḥ kartānā nāḥ*, (Sanh. *kartānā nō*, *bhūta nah*, &c.)

With regard to *e* being shortened before a short *a*, where, according to rule, the *a* should be elided, we actually find that the Sanhitâ gives *a* instead of *e* in Rv. viii. 72, 5. *véti stótave ambyām*, Sanh. *véti stótava ambyām*. (Prâtis. 177, 5.)

I do not ascribe very much weight to the authority which we may derive from these observations with regard to our own treatment of the diphthongs *e* and *o* as either long or short in the Veda, yet in answer to those who are incredulous as to the fact that the vowels *e* and *o* could ever be short in Sanskrit, an appeal to the authority of those who constituted our text, and in constituting it clearly treated *o* as a short vowel, may not be without weight. We may also appeal to the fact that in Pâli and Prâkrit every final *o* and *e* can be treated as either long or short*. Starting from

* See Lassen, Inst. Linguae Pracriticæ, pp. 145, 147, 151; Cowell, Vararuki, Introduction, p. xvii.

this we may certainly extend this observation, as it has been extended by Professor Kuhn, but we must not extend it too far. It is quite clear that in the same verse e and o can be used both as long and short. I give the Sanhitâ text:

i. 84, 17. kă īshătē tūgyătē kō bībhāyā
 kō māmsătē sāntām īndrām kō āntī,
 kās tōkāyā kă ībhāyotā rāye
 ādhī brāvāt tānvyē kō gānāyā.

But although there can be no doubt that e and o, when final, or at the end of the first member of a compound, may be treated in the Veda as anceps, there is no evidence, I believe, to show that the same licence applies to a medial or initial e or o. In iv. 45, 5, we must scan

ūsrāh gārāntē prāti vāstōh āsvinā,

ending the verse with an epitritus tertius instead of the usual dijambus *.

* See Professor Weber's pertinent remarks in Kuhn's Beiträge, vol. iii. p. 394. I do not think that in the verses adduced by Professor Kuhn, in which final o is considered by him as an iambus or trochee, this scanning is inevitable. Thus we may scan the Sanhitâ text :

- i. 88, 2. rūkmō nă kītrāh svādhītīvān.
- i. 141, 8. rāthō nă yātāh sīkvabhih krītō.
- i. 174, 3. sīmhō nă dāmē apāmsi vāstōh.
- vi. 24, 3. ākshō nă kākryōh śūra brihan.
- x. 3, 1. īnō rāgānn āratīh sāmīddhō.

This leaves but one of Professor Kuhn's examples (Beiträge, vol. iv. p. 192) unexplained: i. 191, 1. kañkato na kañkato, where iva for na would remove the difficulty.

Thirdly, the fact that the initial short a, if following upon a word ending in o or e, is frequently not to be elided, is clearly recognized by the authors of the Prâtisâkhya (see p. xxxv). Nay, that they wished it to be pronounced even in passages where, in accordance with the requirements of the Prâtisâkhya, it had to disappear in the Sanhitâ text, we may conclude from Sûtra 978. It is there stated that no pâda should ever begin with a word that has no accent. The exceptions to this rule are few, and they are discussed in Sûtras 978–987. But if the initial a were not pronounced in i. 1, 9, sâh nah pitâ-iva sûnâve ágne su-upâyanâh bhava, the second pâda would begin with 'gne, a word which, after the elision of the initial a, would be a word without an accent.

Fourthly, the fact that other long vowels, besides e and o, may under certain circumstances be used as short in the Veda, is not merely a modern theory, but rests on no less an authority than Pânini.

Pânini says, vi. 1, 127, that i, u, ri (see Rv. Bh. iv. 1, 12) at the end of a pada (but not in a compound*)

* There are certain compounds in which, according to Professor Kuhn, two vowels have been contracted into one short vowel. This is certainly the opinion of Hindu grammarians, also of the compiler of the Pada text. But most of them would admit of another explanation. Thus dhánvarnasâh, which is divided into dhánva-arnasâh, may be dhânu-arnasâh (Rv. v. 45, 2). Dhánarkam, divided into dhâna-arkam, may have been dhâna-rikam (Rv. x. 46, 5). Satârkasam (Rv. vii. 100, 3) may be taken as satâ-rikasam instead of satâ-arkasam.

may remain unchanged, if a different vowel follows, and that, if long, they may be shortened. He ascribes this rule, or, more correctly, the first portion of it only, to Sâkalya, Prâtisâkhya 155 seq.* Thus *kakrî atra* may become *kakrî atra* or *kakry atra*. Madhû atra may become madhû atra or madhv atra. In vi. 1, 128, Pânini adds that a, i, u, ri may remain unchanged before *ri*, and, if long, may be shortened, and this again according to the teaching of Sâkalya, i. e. Prâtisâkhya 136. Hence brahmâ *rishih* becomes brahmă *rishih* or brahmaṛshih; kumârî *risyah* becomes kumârī *risyah* or kumâry *risyah*. This rule enables us to explain a number of passages in which the Sanhitâ text either changes the final long vowel into a semi-vowel, or leaves it unchanged, when the vowel is a pragrihya vowel. To the first class belong such passages as i. 163, 12; iv. 38, 10. vâgî árvâ, Sanh. vâgyárvâ; vi. 7, 3. vâgî agne, Sanh. vâgyâgne; vi. 20, 13. pakthî arkaíh, Sanh. pakthyärkaíh; iv. 22, 4. sushmî ã góh, Sanh. sushmyã góh. In these passages î is the termination of a nom. masc. of a stem ending in in. Secondly, iv. 24, 8. pátnî ákkha, Sanh. pátnyákkha; iv. 34, 1. devî áhnâm, Sanh. devyáhnâm; v. 75, 4. vânîkî ã-hitâ, Sanh. vânîkyãhitâ; vi. 61, 4. avitrî avatu, Sanh. avitryãvatu. In these

* In the Prâtisâkhya the rule which allows vowel before vowel to remain unchanged, is restricted to special passages, and in some of them the two vowels are savarna; cf. Sûtra 163.

passages the ī is the termination of feminines. In x. 15, 4, *ūtī̄ arvāk*, Sanh. *ūtyārvāk*, the final ī of the instrumental *ūtī̄* ought not to have been changed into a semivowel, for, though not followed by íti, it is to be treated as pragrihya ; (Prātis. 163, 5.) It is, however, mentioned as an exception in Sūtra 174, 9. The same applies to ii. 3, 4. *vēdī̄ íti asyām*, Sanh. *vēdyasyām*. The pragrihya ī ought not to have been changed into a semivowel, but the fact that it had been changed irregularly, was again duly registered in Sūtra 174, 5. These two pragrihya ī therefore, which have really to be pronounced short, were irregularly changed in the Sanhitâ into the semivowel ; and as this semivowel, like all semivowels, may take vyavâya, the same object was attained as if it had been written by a short vowel. With regard to pragrihya ū, no such indication is given by the Sanhitâ text ; but in such passages as i. 46, 13. *sambhū̄ íti sam-bhū̄ ā̄ gatam*, Sanh. *sambhū̄ ā̄ gatam* ; v. 43, 4. *bâhū̄ íti ádrim*, Sanh. *bâhū̄ ádrim*, the pragrihya ū of the dual can be used as short, like the ū of *madhū̄ atra*, given as an example by the commentators of Pânini.

To Professor Kuhn, I believe, belongs the merit of having extended this rule to final ā. That the ā of the dual may become short, was mentioned in the Prâtisâkhya, Sûtra 309, though in none of the passages there mentioned is there any metrical necessity for this shortening (see p. xli). This being the case, it is impossible to deny that where this ā

is followed by a vowel, and where Sandhi between the two vowels is impossible, the final \hat{a} may be treated as short. Whether it must be so treated, depends on the view which we take of the Vedic metres, and will have to be discussed hereafter. I agree with Professor Kuhn when he scans :

vi. 63, 1. *kvā tyā valgū pūrū-hūtā adyā*, (Sanh. puruhūtādyā); and not *kvā tÿā valgū pūrūhūtādyā*, although we might quote other verses as ending with an epitritus primus.

iv. 3, 13. *mā vēsāsyā prā-miñatāh mā āpeh*, (Sanh. māpeh,) although the dispondeus is possible.

i. 77, 1. *kāthā dāsēmā agnayē kā āsmāi*, (Sanh. kāsmai.)

vi. 24, 5. *āryāh vāsāsyā pāri-ētā astī*.

Even in a compound like *tvā-ûta*, I should shorten the first vowel, e. g.

x. 148, 1. *tmānā tānā sānūyāmā tvā-ūtāh*, although the passage is not mentioned by the Prāti-sâkhya among those where a short final vowel in the eighth place is not lengthened when a short syllable follows*.

But when we come to the second pâda of a Gâyatrî, and find there a long \hat{a} , and that long \hat{a} not followed by a vowel, I cannot agree with Professor Kuhn, that the long \hat{a} , even under such

* I see that Professor Kuhn, vol. iv. p. 186, has anticipated this observation in eshtau, to be read $\ddot{a}\text{-}ishtāu$.

circumstances, ought to be shortened. We may scan :

v. 5, 7. vātāsyā pātmān īlītā dāivyā hōtāiā mānūshāh.

The same choriambic ending occurs even in the last pâda of a Gâyatrî, and is perfectly free from objection at the end of the other pâdas.

So, again, we may admit the shortening of au to o in sâno avye and sâno avyaye, as quoted in the Prâtisâkhyâ, 174 and 177, but this would not justify the shortening of au to av in Anushtubh verses, such as

v. 86, 5. mārtāyā dēvāu ādābhā,
āmsā-ivā dēvāu ārvātē,

while, with regard to the Trishtubh and *Gagatî* verses, our views on these metres must naturally depend on the difficulties we meet with in carrying them out. On this more by and by.

There is no reason for shortening â in

v. 5, 10. dēvānām gūhyā nāmānī.

It is the second pâda of a Gâyatrî here; and we shall see that, even in the third pâda, four long syllables occur again and again.

For the same reason I cannot follow Dr. Kuhn in a number of other passages where, for the sake of the metre, he proposes to change a long â into a short one. Such passages are in the Pada text:

vi. 46, 11. dīdyāvāh tīgmā-mūrdhānāh, not mūr-dhānāh.

i. 15, 6. *r̥itūnā yāgñām āsāthē*, not *āsāthē*.

v. 66, 2. *sāmyāk āsūryām āsātē*, not *āsātē*.

v. 67, 1. *vārshīshthām kshātrām āsāthē*, not *āsāthē*.

See Beiträge, vol. iii. p. 122.

i. 46, 6. *tām āsmē rāsāthām išhām*, not *rāsāthām išhām*.

iv. 32, 23. *bābhrū yāmēshū sōbhētē*, not *sōbhētē*.

iv. 45, 3. *ūtā priyām mādhūnē yūñgāthām rāthām*, not *yūñgāthām rāthām*.

v. 74, 3. *kām ākkhā yūñgāthē rāthām*, not *yūñgāthē rāthām*.

iv. 55, 1. *dyāvābhūmī (íti) adītē trāsīthām nāh*, not *trāsīthām nāh*.

v. 41, 1. *r̥itāsyā vā sādāsi trāsīthām nāh*, not *trāsīthām nāh*.

I must enter the same protest against shortening other long vowels in the following verses which Professor Kuhn proposes to make metrically correct by this remedy :

i. 42, 6. *hirānyāvāsīmāt-tāmā*, not *vāsīmāt-tāmā*.

Here the short syllable of *ganashri-bhih* in v. 60, 8, cannot be quoted as a precedent, for the *i* in *ganashri*, walking in companies, was never long, and could therefore not be shortened. Still less can we quote *nāri-bhyah* as an instance of a long *i* being shortened, for *nāri-bhyah* is derived from *nārih*, not from *nāri*, and occurs with a short *i* even when the metre requires a long syllable ; i. 43, 6. *nṛī-bhyāh nāri-*

bhyāh gavē. The fact is, that in the Rig-veda the forms nārīshu and nārī-bhyah never occur, but always nārishu, nāri-bhyah; while from vāsi we never find any forms with short i, but always vāśishu, vāśi-bhih.

Nor is there any justification for change in i. 25, 16. gāvāh nā gāvyūtīh ānū, the second pāda of a Gāyatrī. Nor in v. 56, 3. rīkshāh nā vāh mārūtāh śimī-vān āmāh. In most of the passages mentioned by Professor Kuhn on p. 122, this peculiarity may be observed, that the eighth syllable is short, or, at all events, may be short, when the ninth is long:

vi. 44, 21. vrīshne te īndūh vrīshabhā' pīpāya.

i. 73, 1. syōnā-sīh ātīthīh nā' prīnānāh.

vii. 13, 1. bhārē hāvīh nā bārhishi' prīnānāh.

ii. 28, 7. ēnāh krīnvāntām āsūrā' bhrīnāntī.

Before, however, we can settle the question whether in these and other places certain vowels should be pronounced as either long or short, we must settle the more general question, what authority we have for requiring a long or a short syllable in certain places of the Vedic metres. Now it has generally been supposed that the Prātisākhya teaches that there must be a long syllable in the eighth or tenth place of Traishtubha and Gāgata, and in the sixth place of Ānushtubha pādas. This is not the case. The Prātisākhya, no doubt, says, that a short final vowel, but not any short syllable, occupying the eighth or tenth place in a Traishtubha and Gāgata pāda, or the sixth

place in a Gâyatra pâda, is lengthened, but it never says that it *must* be lengthened; on the contrary, it gives itself a number of cases where it is not so lengthened. But, what is even more important, the Prâtisâkhyâ distinctly adds a proviso which shows that the ancient critics of the Veda did not consider the trochee as the only possible foot for the sixth and seventh syllables of Gâyatra, or for the eighth and ninth, or tenth and eleventh syllables of Traishtubha and Gâgata pâdas. They distinctly admit that the seventh and the ninth and the eleventh syllables in such pâdas may be long, and that in that case the preceding short vowel is not lengthened. We thus get the iambus in the very place which is generally occupied by the trochee. According to the Prâtisâkhyâ, the general scheme for the Gâyatra would be, not only

$$+ + + + | + \overset{6}{-} \overset{7}{\cup} +,$$

but also

$$+ + + + | + \overset{6}{\cup} \overset{7}{-} +;$$

and for the Traishtubha and Gâgata, not only

$$+ + + + | + + + - | \overset{8}{\cup} \overset{9}{+} (+),$$

but also

$$+ + + + | + + + \overset{8}{\cup} | \overset{9}{-} + + (+).$$

And again, for the same pâdas, not only

$$+ + + + | + + + + | + \overset{10}{-} \overset{11}{\cup} (+),$$

but also

$$+ + + + | + + + + | + \overset{10}{\cup} \overset{11}{-} (+).$$

Before appealing, however, to the Prâtisâkhya for the establishment of such a rule as that the sixth syllable of Ânushtubha and the eighth or tenth syllable of Traishtubha and Gâgata pâdas must be lengthened, provided a short syllable follows, it is indispensable that we should have a clear appreciation of the real character of the Prâtisâkhya. If we carefully follow the thread which runs through these books, we shall soon perceive that, even with the proviso that a short syllable follows, the Prâtisâkhya never teaches that certain final vowels *must* be lengthened. The object of the Prâtisâkhya is, as I pointed out on a former occasion, to register all the facts which possess a phonetic interest. In doing this, all kinds of plans are adopted in order to bring as large a number of cases as possible under general categories. These categories are purely technical and external, and they never assume, with the authors of the Prâtisâkhya, the character of general rules. Let us now, after these preliminary remarks, return to the Sûtras 523 to 535, which we discussed before. The Prâtisâkhya simply says that certain syllables which are short in the Pada, if occupying a certain place in a verse, are lengthened in the Sanhitâ, provided a short syllable follows. This looks, no doubt, like a general rule which should be carried out under all circumstances. But this idea never entered the minds of the authors of the Prâtisâkhya. They only give this rule as the most convenient way of registering the lengthening of

certain syllables which have actually been lengthened in the text of the Sanhitâ, while they remain short in the Pada; and after having done this, they proceed to give a number of verses where the same rule might be supposed to apply, but where in the text of the Sanhitâ the short syllable has not been lengthened. After having given a long string of words which are short in the Pada and long in the Sanhitâ, and where no intelligible reason of their lengthening can be given, at least not by the authors of the Prâtisâkhyâ, the Prâtisâkhyâ adds in Sûtra 523, ‘The final vowel of the eighth syllable is lengthened in pâdas of eleven and twelve syllables, provided a syllable follows which is short in the Sanhitâ.’ As instances the commentator gives (Sanhitâ text):

i. 32, 4. tâdîtnâ sâtrûm ná kíla vivitse.

i. 94, 1. ágne sakhyé mā rishâma vâyám távâ.

Then follows another rule (Sûtra 525) that ‘The final vowel of the tenth syllable in pâdas of eleven and twelve syllables is lengthened, provided a syllable follows which is short in the Sanhitâ.’ As instances the commentator gives:

iii. 54, 22. áhâ vísvâ súmánâ dîdîhi náh.

ii. 34, 9. ávâ rûdrâ asâso hantâna vâdhâh.

Lastly, a rule is given (Sûtra 526) that ‘The final vowel of the sixth syllable is lengthened in a pâda

of eight syllables, provided a syllable follows which is short:’

i. 5, 10. ūsānō yāvāyā vādhām.

If the seventh syllable is long no change takes place:

ix. 67, 30. ā pāvāsvā dēvā sōmā.

While we ourselves should look upon these rules as founded in the nature of the metre, which, no doubt, to a certain extent they are, the authors of the Prâtisâkhyâ use them simply as convenient nets for catching as many cases as possible of lengthened syllables actually occurring in the text of the Sanhitâ. For this purpose, and in order to avoid giving a number of special rules, they add in this place an observation, very important to us as throwing light on the real pronunciation of the Vedic hymns at the time when our Sanhitâ text was finally settled, but with them again a mere expedient for enlarging the preceding rules, and thus catching more cases of lengthening at one haul. They say in Sûtra 527, that in order to get the right number of syllables in such verses, we must pronounce sometimes one syllable as two. Thus only can the lengthened syllable be got into one of the places required by the preceding Sûtra, viz. the sixth, the eighth, or the tenth place, and thus only can a large number of lengthened syllables be comprehended under the same general rule of the Prâtisâkhyâ. In all this we ourselves can easily

recognize a principle which guided the compilers of the Sanhitâ text, or the very authors of the hymns, in lengthening syllables which in the Pada text are short, and which were liable to be lengthened because they occupied certain places on which the stress of the metre would naturally fall. We also see quite clearly that these compilers, or those whose pronunciation they tried to perpetuate, must have pronounced certain syllables as two syllables, and we naturally consider that we have a right to try the same expedient in other cases where to us, though not to them, the metre seems deficient, and where it could be rendered perfect by pronouncing one syllable as two. Such thoughts, however, never entered the minds of the authors of the Prâtisâkhyas, who are satisfied with explaining what is, according to the authority of the Sanhitâ, and who never attempt to say what ought to be, even against the authority of the Sanhitâ. While in some cases they have ears to hear and to appreciate the natural flow of the poetical language of the *Rishis*, they seem at other times as deaf as the adder to the voice of the charmer.

A general rule, therefore, in our sense of the word, that the eighth syllable in hendecasyllabics and dodecasyllabics, the tenth syllable in hendecasyllabics and dodecasyllabics, and the sixth syllable in octosyllabics should be lengthened, rests in no sense on the authority of ancient grammarians. Even as a mere observation, they restrict it by the condition

that the next syllable must be short, in order to provoke the lengthening of the preceding syllable, thereby sanctioning, of course, many exceptions; and they then proceed to quote a number of cases where, in spite of all, the short syllable remains short*. In some of these quotations they are no doubt wrong, but in most of them their statement cannot be disputed.

As to the eighth syllable being short in hendecasyllabics and dodecasyllabics, they quote such verses as,

vi. 66, 4. āntār (íti) sāntāh ṛavādyāñi pūnāñāh.

Thus we see that in vi. 44, 9, vārshīyāh vāyah krinūhi sākībhīh, hi remains short; while in vi. 25, 3, gāhi vrishnyāñi krinūhī pārākāh, it is lengthened in the Sanhitâ, the only difference being that in the second passage the accent is on hí.

As to the tenth syllable being short in a dodeca-syllabic, they quote

ii. 27, 14. ḍādītē mītrā vārūnā ūtā mrīlā.

* 'Wo die achtsilbigen Reihen mit herbeigezogen sind, ist es in der Regel bei solchen Liedern geschehen, die im Ganzen von der regelmässigen Form weniger abweichen, und für solche Fälle, wo auch das Prâtisâkhya die Längung der sechsten Silbe in achtsilbigen Reihen *vorschreibt*, nämlich wo die siebente von Natur kurz ist. Die achtsilbigen Reihen bedürfen einer erneuteten Durchforschung, da es mehrfach schwer fällt, den Sanhitâtext mit der Vorschrift der Prâtisâkhya in Übereinstimmung zu bringen.' Kuhn, Beiträge, vol. iii. p. 450; and still more strongly, p. 458.

As to the tenth syllable being short in a hendecasyllabic, they quote

ii. 20, 1. vāyām tē vāyāh īndrā vīddhi sū nāh.

As to the sixth syllable being short in an octosyllabic, they quote

viii. 23, 26. māhāh vīsvān ābhī sātāh.

A large number of similar exceptions are collected from 528, 3 to 534, 94, and this does not include any cases where the ninth, the eleventh, or the seventh syllable is long, instead of being short, while it does include cases where the eighth syllable is long, though the ninth is not short, or, at least, is not short according to the views of the collectors of these passages. See Sûtra 522, 6.

Besides the cases mentioned by the Prâtisâkhyâ itself, where a short syllable, though occupying a place which would seem to require lengthening, remains short, there are many others which the Prâtisâkhyâ does not mention, because, from its point of view, there was no necessity for doing so. The Prâtisâkhyâ has been blamed* for omitting such cases as i. 93, 6. urum yagñâya kakrathûr u lokam; or i. 96, 1. devâ agnim dhârayan drâvinodâm. But though occupying the eighth place, and though followed by a short syllable, these syllables could

* ‘Dazu kommt, dass der uns vorliegende Sanhitâtext vielfältig gar nicht mit Saunaka’s allgemeinen Regel übereinstimmt, in dem die Verlängerung *kurzer Silben* nicht unter den Bedingungen eingetreten ist, die er vorschreibt.’ Kuhn, Beiträge, vol. iii. p. 459.

never fall under the general observation of the Prâtiśâkhyâ, because that general observation refers to *final vowels* only, but not to short syllables in general. Similar cases are i. 107, 1^a; 122, 9; 130, 10; 152, 6; 154, 1; 158, 5^a; 163, 2; 167, 10^a; 171, 4; 173, 6; 179, 1^a; 182, 8^a; 186, 6, &c.

If, therefore, we say that, happen what may, these metrical rules must be observed, and the text of the Veda altered in order to satisfy the requirements of these rules, we ought to know at all events that we do this on our own responsibility, and that we cannot shield ourselves behind the authority of Saunaka or Kâtyâyana. Now it is well known that Professor Kuhn* has laid down the rule that the Traishtubha pâdas must end in a bacchius or amphibrachys \textcircumflex – \textcircumflex , and the Gâgata pâdas in a dijambus or pæon secundus \textcircumflex – \textcircumflex . With regard to Ânushtubha pâdas, he requires the dijambus or pæon secundus \textcircumflex – \textcircumflex at the end of a whole verse only, allowing greater freedom in the formation of the preceding pâdas. In a later article, however, the final pâda, too, in Ânushtubha metre is allowed greater freedom, and the rule, as above given, is strictly maintained with regard to the Traishtubha and Gâgata pâdas only.

This subject is so important, and affects so large a number of passages in the Veda, that it requires the most careful examination. The Vedic metres,

* Beiträge zur Vergleichenden Sprachforschung, vol. iii. p. 118.

though at first sight very perplexing, are very simple, if reduced to their primary elements. The authors of the Prâtisâkhyas have elaborated a most complicated system. Counting the syllables in the most mechanical manner, they have assigned nearly a hundred names to every variety which they discovered in the hymns of the Rig-veda*. But they also observed that the constituent elements of all these metres were really but four, (Sûtras 988, 989):

1. The Gâyatra pâda, of eight syllables, ending in $\cup -$.
2. The Vairâga pâda, of ten syllables, ending in $--$.
3. The Traishtubha pâda, of eleven syllables, ending in $--$.
4. The Gâgata pâda, of twelve syllables, ending in $\cup -$.

Then follows an important rule, Sûtra 990: ‘The penultimate syllable,’ he says, ‘in a Gâyatra and Gâgata pâda is light (laghu), in a Vairâga and Traishtubha pâda heavy (guru).’ This is called their vritta.

This word vritta, which is generally translated by metre, had evidently originally a more special meaning. It meant the final rhythm, or if we take it literally, the turn of a line, for it is derived from *vrit*, to turn. Hence vritta is the same word as the Latin *versus*, verse; but I do not wish to decide whether the connection between the two words is historical, or simply etymological. In Latin, *versus* is always supposed to have meant

* See Appendix to my edition of the Prâtisâkhya, p. ccclvi.

originally a furrow, then a line, then a verse. In Sanskrit the metaphor that led to the formation of vritta, in the sense of final rhythm, has nothing to do with ploughing. If, as I have tried to prove (Chips from a German Workshop, vol. i. p. 84), the names assigned to metres and metrical language were derived from words originally referring to choregic movements, vritta must have meant the turn, i.e. the last step of any given movement; and this turn, as determining the general character of the whole movement, would naturally be regulated by more severe rules, while greater freedom would be allowed for the rest.

Having touched on this subject, I may add another fact in support of my view. The words Trishtubh and Anushtubh, names for the most common metres, are generally derived from a root stubh, to praise. I believe they should be derived from a root stubh, which is preserved in Greek, not only in *στυφελός*, hard, *στυφελίζω*, to strike hard, but in the root *στεμφ*, from which *στέμφυλον*, stamped or pressed olives or grapes, and *ἀστεμφήσ*, untrodden (grapes), then unshaken; and in *στέμβω*, to shake, *στοβέω*, to scold, &c. In Sanskrit this root exists in a parallel form as stambh, lit. to stamp down, then to fix, to make firm, with which Bopp has compared the German *stampfen*, to stamp; (Glossarium, s.v. stambh.) I therefore look upon Trishtubh as meaning originally *tripudium*, (supposing this word to be derived from *tri* and *pes*, according to

the expression in Horace, *pepusisse ter pede terram*, Hor. Od. iii. 18,) and I explain its name ‘Three-step,’ by the fact that the three last syllables ० – ०, which form the characteristic feature of that metre, and may be called its real *vritta* or turn, were audibly stamped at the end of each turn or strophe. I explain Anushtubh, which consists of four equal *pâdas*, each of eight syllables, as the ‘After-step,’ because each line was stamped regularly after the other, possibly by two choruses, each side taking its turn. There is one passage in the Veda where Anushtubh seems to have preserved this meaning :

x. 124, 9. *anu-stûbham ánu karkûryámânâm índram
ní kikyuh kaváyah manîshâ.*

Poets by their wisdom discovered Indra dancing to an Anushtubh.

Other names of metres which point to a similar origin, i. e. to their original connection with dances, are *Padapañkti*, ‘Step-row;’ *Nyañku-sârinî*, ‘Roe-step;’ *Abhisârinî*, ‘Contre-danse,’ &c.

If now we return to the statement of the *Prâtisâkhya* in reference to the *vrittas*, we should observe how careful its author is in his language. He does not say that the penultimate is long or short, but he simply states, that, from a metrical point of view, it must be considered as light or heavy, which need not mean more than that it must be pronounced with or without stress. The fact that the author of the *Prâtisâkhya* uses these terms, *laghu* and *guru*, instead of *hrasva*, short, and *dîrgha*, long,

shows in fact that he was aware that the penultimate in these pâdas is not invariably long or short, though, from a metrical point of view, it is always heavy or light.

It is perfectly true that if we keep to these four pâdas, (to which one more pâda, viz. the half Vairâga, consisting of five syllables, might be added,) we can reduce nearly all the hymns of the Rig-veda to their simple elements which the ancient poets combined together, in general in a very simple way, but occasionally with greater freedom. The most important strophes, formed out of these pâdas, are,

1. Three Gâyatra pâdas = the Gâyatrî, (24 syllables.)
2. Four Gâyatra pâdas = the Anushtubh, (32 syllables.)
3. Four Vairâga pâdas = the Virâg, (40 syllables.)
4. Four Traishtubha pâdas = the Trishtubh, (44 syllables.)
5. Four Gâgata pâdas = the Gagatî, (48 syllables.)

Between the Gâyatrî and Anushtubh strophes, another strophe may be formed, by mixture of Gâyatra and Gâgata pâdas, consisting of 28 syllables, and commonly called Ushnih; likewise between the Anushtubh and the Virâg, a strophe may be formed, consisting of 36 syllables, and commonly called Brihatî.

In a collection of hymns, however, like that of the Rig-veda, where poems of different ages, different places, and different families have been put together, we must be prepared for exceptions to many rules. Thus, although the final turn of the

hendecasyllabic Traishtubha is, as a rule, the bacchius, --- , yet if we take, for instance, the 77th hymn of the tenth Mandala, we clearly perceive another hendecasyllabic pâda of a totally different structure, and worked up into one of the most beautiful strophes by an ancient poet. Each line is divided into two halves, the first consisting of seven syllables, being an exact counterpart of the first member of a Saturnian verse (*fato Romæ Metelli*); the second a dijambus, answering boldly to the broken rhythm of the first member*. We have, in fact, a Trishtubh where the turn or the three-step, --- , instead of being at the end, stands in the middle of the line.

x. 77, 1-5, in the Pada text:

i. ābhṛā-pruśhāḥ nā vākā pruśhā vāsū,
hāvishmāntāḥ nā yāgñāḥ vi-gānūshāḥ ।

* Professor Kuhn (vol. iii. p. 450) is inclined to admit the same metre as varying in certain hymns with ordinary Traishtubha pâdas, but the evidence he brings forward is hardly sufficient. Even if we object to the endings $\text{---} \text{---}$ and $\text{---} \text{---}$, v. 33, 4, may be a *Gâgata*, with *vyûha* of *dâsa*, the remark quoted from the *Prâtisâkhyâ* being of no consequence on such points; and the same remedy would apply to v. 41, 5, with *vyûha* of *eshe*. In vi. 47, 31, *vyûha* of *asvaparnaih*; in i. 33, 9, *vyûha* of *indra* and *rodasî*; in ii. 24, 5, *vyûha* of *mâdbhih* would produce the same effect; while in i. 121, 8, we must either admit the Traishtubha *vritta* $\text{---} \text{---}$ or scan *dhūkshān*. In iii. 58, 6, I should admit *vyûha* for *nārā*; in iv. 26, 6, for *māndrām*; in i. 100, 8, for *gyotîh*, always supposing that we consider the ending $\text{---} \text{---}$ incompatible with a Trishtubh verse.

- sū-mārūtām nā brāhmā̄nām ārhāsē,
gānām āstōshī ēshām' nā sōbhāsē ॥
2. sriyē māryāsāh āñgīn' ākrīnvātā,
sū-mārūtām nā pūrvīh' ātī kshāpāh ।
dīvāh pūtrāsāh ētāh' nā yētīrē,
ādītyāsāh tē ākrāh' nā vāvrīdhūh ॥
3. prā yē dīvāh prīthīvyāh' nā bārhānā,
tmānā rīrīkrē abhrāt' nā sūryāh ।
pāgāsvāntāh nā vīrāh' pānāsyāvāh,
risādāsāh nā māryāh' abhī-dyāvāh ॥
4. yūshmākām būdhne āpām' nā yāmānī,
vīthūryātī nā māhī srāthāryātī ।
vīsvā-psūh yāgnāh arvāk' ayām sū vāh,
prāyāsvāntāh nā sātrākāh ā gātā ॥
5. yūyām dhūh-sū prā-yūgāh' nā rāsmī-bhīh,
gyōtīshmāntāh nā bhāsā vī-ūshītīshū ।
syēnāsāh nā svā-yāsāsāh' risādāsāh,
prāvāsāh nā prā-sitāsāh' pārī-prūshāh ॥

Another strophe, the nature of which has been totally misapprehended by native metricians, occurs in iv. 10. It is there called Padapānkti and Mahā-padapānkti ; nay, attempts have been made to treat it even as an Ushnih, or as a kind of Gāyatrī. The real character of that strophe is so palpable that it is difficult to understand how it could have been mistaken. It consists of two lines, the first

embracing three or four feet of five syllables each, having the ictus on the first and the fourth syllables, and resembling the last line of a Sapphic verse. The second line is simply a Trishtubh. It is what we should call an asynartete strophe, and the contrast of the rhythm in the first and second lines is very effective. I am not certain whether Professor Bollensen, who has touched on this metre in an article just published (*Zeitschrift der D. M. G.*, vol. xxii. p. 572), shares this opinion. He has clearly seen that the division of the lines, as given in the MSS. of the Sanhitâ text, is wrong; but he seems inclined to admit the same rhythm throughout, and to treat the strophe as consisting of four lines of five syllables each, and one of six syllables, which last line is to submit to the prevailing rhythm of the preceding lines. If we differ, however, as to the internal architecture of this strophe, we agree in condemning the interpretation proposed by the Prâtisâkhyâ; and I should, in connection with this, like to call attention to two important facts: first, that the Sanhitâ text, in not changing, for instance, the final t of martât, betrays itself as clearly later than the elaboration of the ancient theory of metres, later than the invention of such a metre as the Padapankti; and secondly, that the accentuation, too, of the Sanhitâ is thus proved to be posterior to the establishment of these fanciful metrical divisions, and hence cannot throughout claim so irrefragable an authority as

certainly belongs to it in many cases. I give the Sanhitâ text :

1. Āgnē tām ādyā | āsvām nā stōmāih | krātūm nā bhādrām,
hr̥idīsprisām r̥idhyāmā tā ūhaih.
2. Ādhā h̥y āgnē | krātōr bhādrāsyā | dākshāsyā sādhōh,
rāthīr r̥itāsyā brihātō bābhūthā.
3. Ēbhīr nō ārkāir | bhāvā nō ārvān | svār nā gyotīh,
āgnē visvēbhīh sūmānā ūnīkaih.
4. Ābhish tē ādyā | gīrbhīr gr̥ināntō | āgnē dāsēmā,
prā tē dīvō nā stānayānti sūshmāh.
5. Tāvā svādīshthā | āgnē sāmdrīshītīr,
īdā kid āhnā | īdā kid āktōh,
sriyē rūkmō nā rōkātā ūpākē.
6. Ghritām nā pūtām | tānūr ārepāh | sūkī hirānyām,
tāt tē rūkmō nā rōkātā svādhāvāh.
7. Kritām kid dhī shmā | sānēmī dvēshō | āgnā ūnōshī,
mārtād ītthā yāgāmānād r̥itāvāh.
8. Sivā nāh sākhyā | sāntū bhrātrāgne | dēvēshū yūshmē,
sā nō nābhīh sādānē sāsmīn ūdhān.

Now it is perfectly true that, as a general rule, the syllables composing the vritta or turn of the different metres, and described by the Prâtisâkhya as heavy or light, are in reality long or short. The question, however, is this, have we a right, or are we obliged, in cases where that syllable is not either long or short, as it ought to be, so to alter the text, or so to change the rules of pro-

nunciation, that the penultimate may again be what we wish it to be?

If we begin with the Gâyatra pâda, we have not to read long before we find that it would be hopeless to try to crush the Gâyatrî verses of the Vedic *Rishis* on this Procrustean bed. Even Professor Kuhn very soon perceived that this was impossible. He had to admit that in the Gâyatrî the two first pâdas, at all events, were free from this rule, and though he tried to retain it for the third or final pâda, he was obliged after a time to give it up even there. Again, it is perfectly true, that in the third pâda of the Gâyatrî, and in the second and fourth pâdas of the Anushtubh strophe, greater care is taken by the poets to secure a short syllable for the penultimate, but here, too, exceptions cannot be entirely removed. We have only to take such a single hymn as i. 27, and we shall see that it would be impossible to reduce it to the uniform standard of Gâyatrî pâdas, all ending in a dijambus. But what confirms me even more in my view that such strict uniformity must not be looked for in the ancient hymns of the *Rishis*, is the fact that in many cases it would be so very easy to replace the irregular by a regular dipodia. Supposing that the original poets had restricted themselves to the dijambus, who could have put in the place of that regular dijambus an irregular dipodia? Certainly not the authors of the Prâti-sâkhya, for their ears had clearly discovered the

general rhythm of the ancient metres; nor their predecessors, for they had in many instances preserved the tradition of syllables lengthened in accordance with the requirements of the metre. I do not mean to insist too strongly on this argument, or to represent those who handed down the tradition of the Veda as endowed with anything like apaurusheyatva. Strange accidents have happened in the text of the Veda, but they have generally happened when the sense of the hymns had ceased to be understood; and if anything helped to preserve the Veda from greater accidents, it was due, I believe, to the very fact that the metre continued to be understood, and that oral tradition, however much it might fail in other respects, had at all events to satisfy the ears of the hearers. I should have been much less surprised if all irregularities in the metre had been smoothed down by the flux and reflux of oral tradition, a fact which is so apparent in the text of Homer, where the gaps occasioned by the loss of the digamma, were made good by the insertion of unmeaning particles; but I find it difficult to imagine by what class of men, who must have lived between the original poets and the age of the Prâtisâkhyas, the simple rhythm of the Vedic metres should have been disregarded, and the sense of rhythm, which ancient people possess in a far higher degree than we ourselves, been violated through crude and purposeless alterations. I shall give a few specimens only. What

but a regard for real antiquity could have induced people in viii. 2, 8, to preserve the defective foot of a Gâyatrî verse, *sāmānē ādhi bhārmān?* Any one acquainted with Sanskrit would naturally read *sāmānē ādhi bhārmāni*. But who would have changed *bhārmani*, if that had been there originally, to *bhārman*? I believe we must scan *sāmānē ādhi bhārmān*, or *sāmānē ādhi bhārmān*, the paeon tertius being a perfectly legitimate foot at the end of a Gâyatrî verse. In x. 158, 1, we can understand how an accident happened. The original poet may have said: *Śūryo nō dīvās pātū pātū vātō antārikshāt, agnīr nāh pārthivēbh्यāh.* Here one of the two pâtu was lost. But if in the same hymn we find in the second verse two feet of nine instead of eight syllables each, I should not venture to alter this except in pronunciation, because no reason can be imagined why any one should have put these irregular lines in the place of regular ones.

In v. 41, 10, *grinītē agnīr ētarī nā sūshaih, sōkī-shkēsō ni rīnātī vānā*, every modern Pandit would naturally read *vanâni* instead of *vanâ*, in order to get the regular Trishtubh metre. But this being the case, how can we imagine that even the most ignorant member of an ancient Parishad should wilfully have altered *vanâni* into *vanâ*? What surprises one is, that *vanâ* should have been spared, in spite of every temptation to change it into *vanâni*: for I cannot doubt for one moment that

vanâ is the right reading, only that the ancient poets pronounced it vânâ. Wherever we alter the text of the Rig-veda by conjecture, we ought to be able, if possible, to give some explanation how the mistake which we wish to remove came to be committed. If a passage is obscure, difficult to construe, if it contains words which occur in no other place, then we can understand how, during a long process of oral tradition, accidents may have happened. But when everything is smooth and easy, when the intention of the poet is not to be mistaken, when the same phrase has occurred many times before, then to suppose that a simple and perspicuous sentence was changed into a complicated and obscure string of words is more difficult to understand. I know there are passages where we cannot as yet account for the manner in which an evidently faulty reading found its way into both the Pada and Sanhitâ texts, but in those very passages we cannot be too circumspect. If we read viii. 40, 9, pûrvîsh tâ îndrôpamâtayâh pûrvîr ūtâ prâsastayâh, nothing seems more tempting than to omit indra, and to read pûrvîsh tâ üpamâtayâh. Nor would it be difficult to account for the insertion of indra; for though one would hardly venture to call it a marginal gloss that crept into the text—a case which, as far as I can see, has never happened in the hymns of the Rig-veda—it might be taken for an explanation given by an Âkârya to his pupils, in order to inform them that the ninth verse,

different from the eighth, was addressed to Indra. But however plausible this may sound, the question remains whether the traditional reading could not be maintained, by admitting synizesis of *opa*, and reading *pūrvīsh tā īndrōpāmātāyāh*. For a similar synizesis of -॒, see iii. 6, 10. *prākī ādhvāreva tāstātūh*, unless we read *prāky ādhvāreva*.

Another and more difficult case of synizesis occurs in

vii. 86, 4. *āvā tvānēnā nāmāsā tūrā(h) īyām*.

It would be easy to conjecture *tvareyām* instead of *tura iyām*, but *tvareyām*, in the sense of ‘let me hasten,’ is not Vedic. The choriambic ending, however, of Trishtubha can be proved to be legitimate, and if that is the case, then even the synizesis of *tūrā*, though hard, ought not to be regarded as impossible.

In ii. 18, 5, *ā vīmsātyā trīmsātā yāhy ārvān,*
ā kātvārīmsātā haribhīr yūgānāh,
ā pāñkāsātā surāthēbhīr īndrā,
ā shāshthyā sāptātyā sōmāpeyām,

Professor Kuhn proposes to omit the *ā* at the beginning of the second line, in order to have eleven instead of twelve syllables. By doing so he loses the uniformity of the four *pādas*, which all begin with *ā*, while by admitting synizesis of *haribhīh* all necessity for conjectural emendation disappears.

If the poets of the Veda had objected to a paeon

quartus (◦◦◦−) at the end of a Gâyatrî, what could have been easier than to change iv. 52, 1, *divo adarsi dûhitâ*, into *adarsi duhitâ dívâh*? or x. 118, 6, *ădâbhýam grîhapâtîm*, into *grîhapâtîm ădâbhýam*?

If an epitritus secundus (−◦−−) had been objectionable in the same place, why not say vi. 61, 10, *stômyâ bhût sârâsvatî*, instead of *sârâsvatî stômyâ bhût*? Why not viii. 2, 11, *rêvântam hî srinomî tvâ*, instead of *rêvântam hî tvâ srinomî*?

If an ionicus a minore (◦◦−−) had been excluded from that place, why not say i. 30, 10, *gâritribhyâh sakhé vâsô*, instead of *sakhé vâsô gâritribhyâh*? or i. 41, 7, *vârûnâsyâ mâhi psârah*, instead of *mâhi psârô vârûnâsyâ*?

If a dispondeus (−−−−) was to be avoided, then v. 68, 3, *mâhi vâm kshâtrâm dêveshû*, might easily have been replaced by *deveshu vâm kshâtrâm mâhi*, and viii. 2, 10, *sukrâ âsirâm yâkântê*, by *sukrâ yâkântâ âsirâm*.

If no epitritus primus (◦−−−) was allowed, why not say vi. 61, 11, *nîdâs pâtû sârâsvatî*, instead of *sârâsvatî nîdâs pâtû*, or viii. 79, 4, *dveshô yâvîr âghâsyâ kît*, instead of *yâvîr âghâsyâ kîd dveshâh*?

Even the epitritus tertius (−−◦−) might easily have been avoided by dropping the augment of apâm in x. 119, 1–13, *kuvit somasyâpâm itî*. It is, in fact, a variety of less frequent occurrence than the rest, and might possibly be eliminated with some chance of success.

Lastly, the choriambus (−◦◦−) could have been

removed in iii. 24, 5, *sīśīhi nāh sūnumatāh*, by reading *sūnumatāh sīśīhi nāh*, and in viii. 2, 31, *sānād āmrīktō dāyātē*, by reading *āmrīktō dāyātē sānāt*.

But I am afraid the idea that regularity is better than irregularity, and that in the Veda, where there is a possibility, the regular metre is to be restored by means of conjectural emendations, has been so ably advocated by some of the most eminent scholars, that a merely general argument would now be of no avail. I must therefore give as much evidence as I can bring together in support of the contrary opinion; and though the process is a tedious one, the importance of the consequences with regard to Vedic criticism leaves me no alternative. With regard, then, to the final dipodia of Gāyatrī verses, I still hold and maintain, that, although the dijambus is by far the most general metre, the following seven varieties have to be recognized in the poetry of the Veda :

- 1. $\textcircumflex - \textcircumflex -$, 2. $\textcircumflex \textcircumflex \textcircumflex -$, 3. $- \textcircumflex - -$, 4. $\textcircumflex \textcircumflex - -$, 5. $- - - -$,
- 6. $\textcircumflex - - -$, 7. $- - \textcircumflex -$, 8. $- \textcircumflex \textcircumflex -$.

I do not pretend to give every passage in which these varieties occur, but I hope I shall give a sufficient number in support of every one of them. I have confined myself almost entirely to the final dipodia of Gāyatrī verses, as the Anushtubha verses would have swelled the lists too much; and in order to avoid every possible objection, I have given the verses, not in their Pada, but in their Sanhitā form.

§ 2. ॐ उ॒ उ॑ उ॒ उ॑ - .

i. 12, 9. tasmai pâvakâ mrîlayâ. (Instead of mrilaya, it has been proposed to read mardaya.)

i. 18, 9. divo na sadmâmakhâsâm.

i. 42, 4. padâbhi tishthâ tapushîm.

i. 46, 2. dhiyâ devâ vâsuvidâ. (It would have been easy to read vasûvidâ.)

i. 97, 1-8. apa nah sosukât âghâm.

iii. 11, 3. artham hy asyâ taranî.

iii. 27, 10. agne suditîm usigam.

iv. 15, 7. akkhâ na hûta ūd ârâm.

iv. 32, 4. asmân-asmân id ūd âvâ.

iv. 52, 1. divo adarsi duhitâ.

v. 5, 9. yagñe-yagñe nâ ūd âvâ.

v. 7, 4. pra smâ minâtî âgârâh.

v. 7, 5. bhûmâ prishthevâ rûruhûh.

v. 7, 7. anibhrishtatavishihi.

v. 9, 4. agne pasur nâ yâvâsê.

v. 53, 12. enâ yâmenâ märütâh.

v. 61, 3. putrakrithe nâ gânayâh.

v. 61, 11. atra sravâmsî dâdhîrê.

v. 64, 5. sâkhînâm kâ vrîdhâsê.

v. 65, 4. sumatir astî vîdhâtâh.

v. 82, 9. pra ka suvâti sâvitâ.

vi. 16, 17. tatrâ sadah krinâvâsê.

vi. 16, 18. athâ duvo vânâvâsê.

- vi. 16, 45. sokâ vi bhâhy āgârâ.
 vi. 45, 17. sa tvam na indrâ mriñlâyâ.
 vi. 61, 4. dhînâm âvîtry âvâtû.
 vii. 15, 14. pûr bhâvâ sâtâbhugîh.
 vii. 66, 2. asuryâya prâmâhâsâ.
 viii. 6, 35. anuttamanyûm âgârâm.
 viii. 6, 42. satam vahantû hârâyâh.
 viii. 32, 10. sâdhu krinvantâm âvâsê.
 viii. 44, 28. tasmai pâvakâ mriñlâyâ.
 viii. 45, 31. mâ tat kar indrâ mriñlâyâ.
 viii. 72, 6. dâmâ rathasyâ dâdrise.
 viii. 72, 13. rasâ dadhîtâ vrishâbhâm.
 viii. 80, 1 and 2. tvam na indrâ mriñlâyâ.
 viii. 83, 3. yûyam ritasyâ râthyâh.
 viii. 93, 27. stotribhya indrâ mriñlâyâ.
 ix. 61, 5. tebhîr nah somâ mriñlâyâ.
 ix. 64, 1. vrishâ dharmâni dâdhishê.
 x. 118, 6. adâbhym grîhâpâtîm.

§ 3. — ◻ — — .

- i. 22, 11. akkhinnapatrâh sâkântâm.
 i. 30, 13. kshumanto yâbhîr mâdêmâ.
 i. 41, 8. sumnair id va â vîvâsê.
 i. 90, 1. aryamâ devâih sâgôshâh.
 i. 90, 4. pûshâ bhago vândyâsâh.
 i. 120, 1. kathâ vidhâty âprâkêtâh.
 v. 19, 1. upasthe mâtûr vi kâshte.

- v. 70, 3. turyâma dasyûn tânûbhîh.
 vi. 61, 10. sarasvatî stômyâ bhût.
 viii. 2, 2. asvo na nikto nădîshu.
 viii. 2, 4. antar devân martyâms kâ.
 viii. 2, 5. apasprinvatê suhârdâm.
 viii. 2, 11. revantam hi tvâ srinomî.
 viii. 2, 12. ûdhar na nagnâ gârântê.
 viii. 2, 13. pred u harivâh srutasyâ.
 viii. 2, 14. na gâyatram gîyamânâm.
 viii. 2, 15. sikshâ sakivâh sakibhîh.
 viii. 2, 16. kanvâ ukthebhîr gârântê.
 viii. 2, 17. taved u stomâm kiketâ.
 viii. 2, 29. indra kârinâm vrîdhântâh.
 viii. 2, 30. satrâ dadhire savâmsi.
 viii. 2, 32. mahân mahibhîh sakibhîh.
 viii. 2, 33. anu ghen mandî mâghonâh.
 viii. 2, 36. satyo vîtâ vidhântam.
 viii. 2, 37. yo bhût somaih satyamâdvâ.
 viii. 7, 30. mârdikebhîr nâdhâmânâm.
 viii. 7, 33. vâvrityâm kitravâgân.
 viii. 11, 2. agne rathîr adhvârânâm.
 viii. 11, 3. adevîr agnē arâtîh (or § 4).
 viii. 11, 4. nopa veshi gâtavêdâh.
 viii. 16, 3. maho vâginâm sâñibhyâh.
 viii. 16, 4. harshumantah sûrasâtau.
 viii. 16, 5. yeshâm indras te gâyanti.
 viii. 16, 7. mahân mahibhîh sakibhîh. Cf. viii. 2, 32.

- viii. 46, 2. vidma dātārām r̥ayīnām.
 viii. 71, 2. tvām id āśī kshāpāvān (or § 4).
 viii. 81, 1. mahāhastī dākshīnēnā.
 viii. 81, 3. bhīmam na gām vārayantē.
 viii. 81, 4. na rādhasā mārdhishān nāh.
 viii. 81, 7. adāsūshtarāsyā vēdāh.
 viii. 81, 9. vasais ka makshū gārāntē.
 viii. 94, 2. śūryāmāsā drīsē kām.
 ix. 62, 5. svadanti gāvāh pāyobhīh.
 x. 20, 4. kavir abhrām dīdyānāh.
 x. 20, 7. adreh sūnum āyūm āhūh.

§ 4. ◻ ◻ - - .

- i. 3, 8. usrā iva svāsārānī.
 i. 27, 4. agne deveshū prā vōkāh.
 i. 30, 10. sakhe vaso gārītrībhyaḥ.
 i. 30, 15. rinor aksham nā sākībhīh.
 i. 38, 7. miham krinvanty āvātām.
 i. 38, 8. yad eshām vrishṭir āsārgī.
 i. 41, 7. mahi psaro vārunāsyā.
 i. 43, 7. mahi sravas tūvīnrīmnām.
 ii. 6, 2. enā sūktenā sūgātā.
 iii. 27, 3. ati dveshāmsi tārēmā.
 v. 82, 7. satyasavam sāvitārām.
 vi. 16, 25. ūrgo napād āmrītāsyā.
 vi. 16, 26. marta ānāsā sūvrīktīm.
 vi. 61, 12. vāge-vāge hāvyā bhūt.

- viii. 2, 1. anâbhayin răřimâ tē.
 viii. 2, 3. indra tvâsmint sâdhämâdē.
 viii. 2, 8. sâmânē ādhi bhârmân (see page cx).
 viii. 2, 18. yanti pramâdám ātândrâh.
 viii. 2, 19. mahâň iva yûvâgânîh.
 viii. 2, 21. trishu gâtasyâ mânâmsi.
 viii. 2, 22. yasastaram sâtämûtêh.
 viii. 2, 23. bharâ piban nãryâyâ.
 viii. 2, 26. ni yamate sâtämûtih.
 viii. 2, 35. ino vasu sâ hi volhâ.
 viii. 16, 2. apâm avo nã sâmûdrê.
 viii. 16, 6. esha indro vâri vâskrit.
 viii. 16, 8. ekas kit sann âbhîbhûtih.
 viii. 71, 9. sakhe vaso gârîtrîbhyâh. Cf. i. 30, 10.
 viii. 79, 3. uru yantâsi vârûthâm.
 ix. 21, 5. yo asmabhyâm ârâvâ (or ârâvâ).
 ix. 62, 6. madhvo rasam sâdhämâdê.
 ix. 66, 21. dadhad rayim mâyî pôshâm.
 x. 20, 5. minvant sadma pûrâ eti.
 x. 185, 1. durâdharsham vârûnâsyâ.
 x. 185, 2. îse ripur âghâsâmsâh.
 x. 185, 3. gyotir yakkhanty âgâsrâm.

§ 5. - - - - .

- i. 2, 7. dhiyam ghritâkîm sâdhântâ.
 i. 3, 4. anvîbhis tanâ pûtâsâh.
 i. 27, 3. pâhi sadam id visvâyuh.

- i. 90, 2. vratâ rakshanté viśvâhâ (or § 6).
ii. 6, 4. yuyodhy asmâd dvêshâmsî.
iii. 41, 8. indra svadhâvô mâtsvéhâ (or § 6).
v. 68, 3. mahi vâm kshatrâm dêvêshû.
v. 68, 4. adruhâ devau vârdhête.
viii. 2, 10. sukrâ âsirâm yâkânté.
viii. 2, 24. vâgam stotribhyo gomântam (or § 6).
viii. 16, 1. naram nrishâham mâmhishtâm.
viii. 16, 12. akkhâ ka nah sümnam neshi.
viii. 79, 2. prem andhah khyan niñh srônô bhût.
ix. 66, 17. bhûridâbhyaś kîn mâmhiyân.
x. 20, 6. agnim devâ vâsimântam.
x. 20, 8. agnim havishâ vârdhântâh.

§ 6. ~ - - - .

- i. 15, 6. ritunâ yagñam âsâthê.
i. 38, 2. kva vo gâvo nã rânyânti (see page 70).
i. 38, 9. yat prithivîm výundânti.
i. 86, 9. vidhyatâ vidyûtâ râkshâh.
iii. 27, 2. srushtîvânam dhitâvânâm.
iii. 41, 3. vîhi sûra pûrolâsâm.
iv. 32, 23. babhrû yâmeshû sôbhête.
v. 68, 5. brihantam gartam âsâte.
v. 70, 2. vayam te rudrâ syâmâ.
vi. 61, 11. sarasvatî niðas pâtû.
viii. 2, 20. asrîra ivâ gâmâtâ.
viii. 2, 25. somam vîrâyâ sûrâyâ.

- viii. 7, 32. stushe hiranyavāsībhīh.
 viii. 26, 19. vahethe subhrayāvānā.
 viii. 79, 4. yāvīr aghasyā kīd dvēshāh.
 viii. 79, 5. vavrigyus trishyatāh kāmām.
 viii. 81, 6. indra mā no vāsor nīr bhāk.
 x. 158, 4. sam kedam vi kā pāsyemā.

§ 7. — — ∞ — .

- i. 10, 8. sām gā āsmābhyaṁ dhūnuhi.
 i. 12, 5. agnē tvām rākshasvināh.
 i. 37, 15. visvam kid ḥyūr gīvāsē.
 i. 43, 8. ā na indo vāgē bhāgā.
 i. 46, 6. tām asme rāsāthām išhām.
 iii. 62, 7. asmābhīs tubhyām sāsyatē.
 iv. 30, 21. dāsānām indro māyayā.
 v. 86, 5. amseva devāv ārvatē.
 viii. 5, 32. pūrūskāndrā nāsatyā (or nāsatyā, § 8).
 viii. 5, 35. dhīgavānā nāsatyā.
 x. 119, 1–13. kuvit somasyāpām iti.
 x. 144, 4. sātākākrām yo 'hyo vārtānīh.

§ 8. — ∞ ∞ — .

- i. 2, 9. daksham dadhātē āpasām (or § 2).
 i. 6, 10. indram maho vā rāgasāh.
 i. 27, 6. sadyo dāsushē kshārasī.
 i. 30, 21. asve na kitrē ārūshi (or § 2).
 i. 41, 9. na duruktāyā sprīhāyēt (or § 2).
 i. 90, 5. kārtā nāh svāstimātāh.

- iii. 24, 5. sisīhi nah sūnūmātāh.
 v. 19, 2. ā drilhām purām vivisūh.
 v. 70, 1. mitra vamsi vām sūmātīm.
 v. 70, 4. mā seshasā mā tānāsā.
 v. 82, 8. svādhīr dēvāh sāvitā.
 viii. 2, 27. gîrbhīh srutam girvānāsām.
 viii. 2, 31. sanâd amrikto dāyātē (or § 2).
 viii. 16, 9. indram vardhantī kshitāyāh (or § 2).
 viii. 55, 4. asvâso na kānkrāmātā.
 viii. 67, 19. yûyam asmabhyām mrilatā.
 viii. 81, 5. abhi râdhasā gugurāt.
 viii. 81, 8. asmâbhīh su tām sānūhī.
 ix. 47, 2. rinâ ka dhrishnūs kāyātē.

But although with regard to the Gâyatra, and I may add, the Ânushtubha pâdas, the evidence as to the variety of their vrittas is such that it can hardly be resisted, a much more determined stand has been made in defence of the vritta of the Traishtubha and Gâgata pâdas. Here Professor Kuhn and those who follow him maintain that the rule is absolute, that the former must end in $\cup - \cup$, the latter in $\cup - \cup -$, and that the eighth syllable, immediately preceding these syllables, ought, if possible, to be long. Nor can I deny that Professor Kuhn has brought forward powerful arguments in support of his theory, and that his emendations of the Vedic text recommend themselves by their great ingenuity and simplicity. If his theory could be

carried out, I should readily admit that we should gain something. We should have throughout the Veda a perfectly uniform metre, and wherever we found any violation of it, we should be justified in resorting to conjectural criticism.

The only question is at what price this strict uniformity can be obtained. If, for instance, in order to have the regular vrittas at the end of Traishtubha and *Gâgata* lines, we were obliged to repeal all rules of prosody, to allow almost every short vowel to be used as long, and every long vowel to be used as short, whether long by nature or by position, we should have gained very little, we should have robbed Peter to pay Paul, we should have removed no difficulty, but only ignored the causes which created it. Now, if we examine the process by which Professor Kuhn establishes the regularity of the vrittas or final syllables of Traishtubha and *Gâgata* pâdas, we find, in addition to the rules laid down before, and in which he is supported, as we saw, to a great extent by the Prâtisâkhyâ and Pânini, viz. the anceps nature of e and o, and of a long final vowel before a vowel, the following exceptions or metrical licences, without which that metrical uniformity at which he aims, could not be obtained :

i. The vowel o in the body of a word is to be treated as optionally short :

ii. 39, 3. prâ̄tî vâ̄stôr ūsrâ (see Trisht. § 5).

Here the o of *vastoh* is supposed to be short, although it is the Guna of u, and therefore very

different from the final e of sarve or âste, or the final o of sarvo for sarvas or mano for manas*. It should be remarked that in Greek, too, the final diphthongs corresponding to the e of sarve and âste are treated as short, as far as the accent is concerned. Hence *ἀποικοι*, *τύπτεται*, and even *γνῶματι*, nom. plur. In Latin, too, the old terminations of the nom. sing. o and u, instead of the later us, are short. (Neue, Formenlehre, § 23 seq.)

vi. 51, 15. *gōpā̄ āmā̄*.

Here the o of gopâ is treated as short, in order to get $\text{---} \text{---}$ instead of $\text{---} \text{---} \text{---}$, which is perfectly legitimate at the end of an Ushnih.

2. The long ï and û are treated as short, not only before vowels, which is legitimate, but also before consonants :

vii. 62, 4. *dyāvābhūmī̄ adītē̄ trāsīthām̄ nāh̄* (see Trisht. § 5).

The forms *īsīyā̄* and *rāsīyā̄* in vii. 32, 18, occur at the end of octosyllabic or Gâyatra pâdas, and are therefore perfectly legitimate, yet Professor Kuhn would change them too, into *īsīyā̄* and *rāsīyā̄*. In vii. 28, 4, even *mâyî̄* is treated as *mâyî̄* (see Trisht. § 5); and in vii. 68, 1, *vītām̄* as *vītām̄*. If, in explanation

* A very strong divergence of opinion is expressed on this point by Professor Bollensen. He says: ‘O und E erst später in die Schrifttafel aufgenommen, bewahren ihre Länge durch das ganze indische Schriftenthum bis ins Apabhramsa hinab. Selbstverständlich kann kurz o und e im Veda erst recht nicht zugelassen werden.’ Zeitschrift der D. M. G., vol. xxii. p. 574.

of this shortening of *vītam*, *vīhi* is quoted, which is identified with *vīhi*, this can hardly be considered as an argument, for *vīhi* occurs where no short syllable is required, iv. 48, 1; ii. 26, 2; and where, therefore, the shortening of the vowel cannot be attributed to metrical reasons.

3. Final m followed by an initial consonant is allowed to make no position, and even in the middle of a word a nasal followed by a liquid is supposed to make positio debilis. Several of the instances, however, given in support, are from Gāyatra pādas, where Professor Kuhn, in some of his later articles, has himself allowed greater latitude; others admit of different scanning, as for instance,

i. 117, 8. māhāḥ kshōnāsyā ḫasvinā kānvāyā.

Here, even if we considered the *dispondeus* as illegitimate, we might scan *kānvāyā*, for this scanning occurs in other places, while to treat the first a as short before *no* seems tantamount to surrendering all rules of prosody.

4. Final n before semivowels, mutes, and double n before vowels make no position*. Ex. iii. 49, 1. yāsmīn vīsvā (Trisht. § 5); i. 174, 5. yāsmīn kākān; i. 186, 4. sāsmīn(n) ūdhān †.

* Professor Kuhn has afterwards (*Beiträge*, vol. iv. p. 207) modified this view, and instead of allowing a final nasal followed by a mute to make positio debilis, he thinks that the nasal should in most cases be omitted altogether.

† Here a distinction should be made, I think, between an n before a consonant, and a final n following a short vowel, which,

5. Final Visarga before sibilants makes no position*. Ex. iv. 21, 10. *sātyāḥ sāmrāṭ* (Trisht. § 5). Even in i. 63, 4. *kōdīḥ sākhā* (probably a *Gāgata*), and v. 82, 4. *sāvīḥ sāubhāgām* (a *Gāy.* § 7), the long ī is treated as short, and the short a of *sakhā* is lengthened, because an aspirate follows.

6. S before mutes makes no position. Ex. vi. 66, 11. *ūgrā ḫasprīdhrān* (Trisht. § 3).

7. S before k makes no position. Ex. *vīśvā-skāndrāḥ*, &c.

8. Mutes before s make no position. Ex. *rākshās*, according to Professor Kuhn, in the seventh *Mandala* only, but see i. 12, 5; *kūtsa*, &c.

9. Mutes before r or v make no position. Ex. *sūśiprā*, *dīrghāśrūt*.

10. Sibilants before y make no position. Ex. *dāsyūn*.

11. R followed by mutes or sibilants makes no position. Ex. *āyūr gīvāsē*, *khārdīḥ*, *vārshīshthām*.

12. Words like *smāddīshṭīm* &c. retain their vowel short before two following consonants.

We now proceed to consider a number of pro-

according to the rules of Sandhi, is doubled, if a vowel follows. In the latter case, the vowel before the n remains, no doubt, short in many cases, or, more correctly, the doubling of the n does not take place, e. g. i. 63, 4; 186, 4. In other places, the doubling seems preferable, e. g. i. 33, 11, though Professor Kuhn would remove it altogether. Kuhn, Beiträge, vol. iii. p. 125.

* Here, too, according to later researches, Professor Kuhn would rather omit the final sibilant altogether, loc. cit. vol. iv. p. 207.

sodal rules which Professor Kuhn proposes to repeal in order to have a long syllable where the MSS. supply a short :

1. The vowel *ri* is to be pronounced as long, or rather as ar. Ex. i. 12, 9. *tāsmāi pāvākā mṛīlāyā* is to be read *mārdāyā*; v. 33, 10. *sāmvarānāsyā rishēh* is to be read *arsheh*. But why not *sāmvarānāsyā̄ rishēh* (i. e. *siarsheh*) ?

2. The a privativum may be lengthened. Ex. *āgārāh*, *āmrītāh*.

3. Short vowels before liquids may be long. Ex. *nārah*, *tārutā*, *tārati*, *mārutām*, *hārivah*, *ārushi*, *dadhūr iha*, *suvitā* (p. 471).

4. Short vowels before nasals may be lengthened. Ex. *gānān*, *sānitar*, *tānūh*, *ūpā nāh*.

5. Short vowels before the ma of the superlative may be lengthened. Ex. *nritāma*.

6. The short a in the roots sam and yam, and in am (the termination of the accusative) may be lengthened.

7. The group *āvā* is to be pronounced *āuā*. Ex. *āvāsē* becomes *āuāsē*; *sāvitā* becomes *sāuītā*; *nāvā* becomes *nāuā*.

8. The group *āyā* is to be changed into *āiā* or *ēā*. Ex. *nāyāsī* becomes *nāiāsī*.

9. The group *vā* is to be changed into *ua*, and this *ua* to be treated as a kind of diphthong and therefore long. Ex. *kānvātāmāh* becomes *kānuātāmāh*; *vārūnāh* becomes *ūārūnāh*.

10. The short vowel in the reduplicated syllable of perfects is to be lengthened. Ex. *tātānāh*, *dādhīrē*.

11. Short vowels before all aspirates may be lengthened. Ex. rāthāh becomes rāthāh; sākhā becomes sākhā.

12. Short vowels before h and all sibilants may be lengthened. Ex. māhīnī becomes māhīnī; ūśigām becomes ūśigām; rīshātē becomes rīshātē; dāsāt becomes dāsāt.

13. The short vowel before t may be lengthened. Ex. vāgavātah becomes vāgavātah; ātithih becomes ātithih.

14. The short vowel before d may be lengthened. Ex. ūdaram becomes ūdaram; ūd ava becomes ūd ava.

15. The short vowel before p may be lengthened. Ex. āpām becomes āpām; tāpushim becomes tāpushim; grihāpatim becomes grihāpatim.

16. The short vowel before g and ḡ may be lengthened. Ex. sānushāg asat becomes sānushāg asat; yunāgan becomes yunāgan.

Let us now turn back for one moment to look at the slaughter which has been committed! Is there one single rule that has been spared? Is there one single short syllable that must always remain short, or a long syllable that must always remain long? If all restrictions of prosody are thus removed, our metres, no doubt, become perfectly regular. But it should be remembered that these metrical rules, for which all this carnage has been committed, are not founded upon any *à priori* principles, but deduced by ancient or modern metricalians from those very hymns which seem

so constantly to violate them. Neither ancient nor modern metricians had, as far as we know, any evidence to go upon besides the hymns of the Rig-veda; and the philosophical speculations as to the origin of metres in which some of them indulge, and from which they would fain derive some of their unbending rules, are, as need hardly be said, of no consequence whatever. I cannot understand what definite idea even modern writers connect with such statements as that, for instance, the Trishtubh metre sprang from the *Gagatî* metre, that the eleven syllables of the former are an abbreviation of the twelve syllables of the latter. Surely, metres are not made artificially, and by addition or subtraction. Metres have a natural origin in the rhythmic sentiment of different people, and they become artificial and arithmetical in the same way as language with its innate principles of law and analogy becomes in course of time grammatical and artificial. To derive one metre from another is like deriving a genitive from a nominative, which we may do indeed for grammatical purposes, but which no one would venture to do who is at all acquainted with the natural and independent production of grammatical forms. Were we to arrange the Trishtubh and *Gagatî* metres in chronological order, I should decidedly place the Trishtubh first, for we see, as it were before our eyes, how sometimes one foot, sometimes two and three feet in a Trishtubh verse admit an additional syllable at the end, particularly in set phrases which would not

submit to a Trishtubh ending. The phrase *sam* no *bhava dvipade sam katushpade* is evidently a solemn phrase, and we see it brought in without hesitation, even though every other line of the same strophe or hymn is Trishtubh, i. e. hendecasyllabic, not dodecasyllabic. See, for instance, vi. 74, 1; vii. 54, 1; x. 85, 44; 165, 1. However, I maintain by no means that this was the actual origin of *Gagatî* metres; I only refer to it in order to show the groundlessness of metrical theories which represent the component elements, a foot of one or two or four syllables as given first, and as afterwards compounded into systems of two, three or four such feet, and who therefore would wish us to look upon the hendecasyllabic Trishtubh as originally a dodecasyllabic *Gagatî*, only deprived of its tail. If my explanation of the name of Trishtubh, i. e. Three-step, is right, its origin must be ascribed to a far more natural process than that of artificial amputation. It was to accompany a choros, i. e. a dance, which after advancing freely for eight steps in one direction, turned back (*vritta*) with three steps, the second of which was strongly marked, and would therefore, whether in song or recitation, be naturally accompanied by a long syllable. It certainly is so in the vast majority of Trisubhhs which have been handed down to us. But if among these verses we find a small number in which this simple and palpable rhythm is violated, and which nevertheless were preserved from the first in that imperfect form, although the temptation

to set them right must have been as great to the ancient as it has proved to be to the modern students of the Veda, are we to say that nearly all, if not all, the rules that determine the length and shortness of syllables, and which alone give character to every verse, are to be suspended? Or, ought we not rather to consider, whether the ancient choregic poets may not have indulged occasionally in an irregular movement? We see that this was so with regard to Gâyatrî verses. We see the greater freedom of the first and second pâdas occasionally extend to the third; and it will be impossible, without intolerable violence, to remove all the varieties of the last pâda of a Gâyatrî of which I have given examples above, pages cxv seq.

It is, of course, impossible to give here all the evidence that might be brought forward in support of similar freedom in Trishtubh verses, and I admit that the number of real varieties with them is smaller than with the Gâyatrîs. In order to make the evidence which I have to bring forward in support of these varieties as unassailable as possible, I have excluded nearly every pâda that occurs only in the first, second, or third line of a strophe, and have restricted myself, with few exceptions, and those chiefly referring to pâdas that had been quoted by other scholars in support of their own theories, to the final pâdas of Trishtubh verses. Yet even with this limited evidence, I think I shall be able to establish at least three varieties of Trishtubh.

Preserving the same classification which I adopted before for the Gâyatrîs, so as to include the important eighth syllable of the Trishtubh, which does not properly belong to the vritta, I maintain that class 4. u u - - , class 5. $- - - -$, and class 8. $- \text{u u -}$ must be recognized as legitimate endings in the hymns of the Veda, and that by recognizing them we are relieved from nearly all, if not all, the most violent prosodial licences which Professor Kuhn felt himself obliged to admit in his theory of Vedic metres.

§ 4. u u - - .

The verses which fall under § 4 are so numerous that after those of the first Mandala, mentioned above, they need not be given here in full. They are simply cases where the eighth syllable is not lengthened, and they cannot be supposed to run counter to any rule of the Prâtisâkhyâ, for the simple reason that the Prâtisâkhyâ never gave such a rule as that the eighth syllable must be lengthened if the ninth is short. Examples will be found in the final pâda of Trishtubhs : ii. 30, 6; iii. 36, 4; 53, 15; 54, 12; iv. 1, 16; 2, 7; 9; 11; 4, 12; 6, 1; 2; 4; 7, 7; 11, 5; 17, 3; 23, 6; 24, 2; 27, 1; 28, 5; 55, 5; 57, 2; v. 1, 2; vi. 17, 10; 21, 8; 23, 7; 25, 5; 29, 6; 33, 1; 62, 1; 63, 7; vii. 21, 5; 28, 3; 42, 4; 56, 15; 60, 10; 84, 2; 92, 4; viii. 1, 33; 96, 9; ix. 92, 5; x. 61, 12; 13; 74, 3; 117, 7.

In support of § 5. $- - - -$, the number of cases is smaller, but it should be remembered that it might

be considerably increased if I had not restricted myself to the final pâda of each Trishtubh, while the first, second, and third pâdas would have yielded a much larger harvest:

§ 5. - - - - .

- i. 89, 9. mâ no madhyâ rîrishatâyûr gântôh.
- i. 92, 6. supratîkâ saumanasâyâgîgâh.
- i. 114, 5. sarma varma khardir asmâbhyaâm yâmsât.
- i. 117, 2. tena narâ vartir asmâbhyaâm yâtâm.
- i. 122, 1. išhûdhýévâ märûtô rôdâsyôh (or rôdâsyôh).
- i. 122, 8. asvâvato rathino mâhyâm sûrih.
- i. 186, 3. ishas ka parshad arigûrtâh sûrih.
- ii. 4, 2. devânâm agnir aratîr gîrâsvâh.
- iii. 49, 2. prithugrayâ aminâd âyûr dâsyôh.
- iv. 3, 9. gâmaryena payasâ pîpâya.
- iv. 26, 6. divo amushmâd uttarâd âdâya.
- v. 41, 14. udâ vardhantâm abhishâtâ(h) ârnâh.
- vi. 25, 2. âryâya viso (a)va târîr dâsîh.
- vi. 66, 11. girayo nâpa ugrâ âspridhrân.
- vii. 8, 6. dyumad amîvakâtanâm râkshôhâ.
- vii. 28, 4. ava dvitâ varuno mâyî nâh sât.
- vii. 68, 1. havyâni ka pratibhritâ vîtâm nâh.
- vii. 71, 2. divâ naktam mâdhvî trâsîthâm nâh.
- vii. 78, 1. gyotishmatâ vâmam asmâbhyaâm vâkshi.
- vii. 93, 7^b. akkhâ mitram varunam îndrâm vôkêh.
- ix. 90, 4. sam kikrado maho asmâbhyaâm vâgân.
- x. 11, 8. bhâgam no atra vasumântâm vîtât.

I do not wish to deny that in several of these lines it would be possible to remove the long syllable from the ninth place by conjectural emendation. Instead of *āyur* in i. 89, 9, we might read *āyu*; in i. 92, 6, we might drop the augment of *agīgar*; in ii. 4, 2, we might admit synizesis in *aratir*, and then read *gīrā-āsvāh*, as in i. 141, 12. In vi. 25, 2, after eliding the a of *ava*, we might read *dāśih*. But even if, in addition to all this, we were to admit the possible suppression of final m in *asmabhyam*, *mahyam*, and in the accusative singular, or the suppression of s in the nominative singular, both of which would be extreme measures, we should still have a number of cases which could not be righted without even more violent remedies. Why then should we not rather admit the occasional appearance of a metrical variation which certainly has a powerful precedent in the dispondeus of *Gâyatrîs*? I am not now acquainted with the last results of metrical criticism in Virgil, but, unless some new theories now prevail, I well recollect that spondaic hexameters, though small in number, much smaller than in the Veda, were recognized by the best scholars, and no emendations attempted to remove them. If then in Virgil we read, ‘*Cum patribus populoque, penatibusque et magnis dis*,’ why not follow the authority of the best MSS. and the tradition of the *Prâtisâkhyas* and admit a dispondeus at the end of a Trishtubh rather than suspend, in order to meet this single

difficulty, some of the most fundamental rules of prosody?

I now proceed to give a more numerous list of Traishtubha pâdas ending in a choriambus, — u u —, again confining myself, with few exceptions, to final pâdas :

§ 8. — u u —.

- i. 62, 3. sam usriyâbhîr vâvasântâ nârâh.
- i. 103, 4. yad dha sûnuh sravase nâmâ dâdhé.
- i. 121, 9. sushnam anantaih pariyâsi vâdhâih.
- i. 122, 10^b. sârdhâstârô nârâm gûrtâsrâvâh.
- i. 173, 8. sûrîms kid yadi dhishâ vêshi gânân.
- i. 186, 2. karant sushâhâ vithurâm nâ sâvâh.
- ii. 4, 3. dakshâyyo yo dâsvaté dâmâ â (not dâmê â).
- ii. 19, 1. oko dadhe brahmanyantâs kâ nârâh.
- ii. 33, 14. mîdhvas tokâya tanayâya mriñlâ.
- iv. 1, 19^c. sûky ûdhô âtriñân nâ gavâm*.
- iv. 25, 4. nare naryâya nrîtamâya nrînâm.
- iv. 39, 2. dadathur mitrâvarunâ tâtûrîm.
- v. 30, 12. prâty agrâbhîshmâ nrîtâmâsyâ nrînâm.
- v. 41, 4. âgîm nâ gâgmûr âsvâsvâtâmâh.
- v. 41, 15. smât sûribhîr rigûhasta riguvânih.
- vi. 4, 7. vâyum priñânti râdhâsâ nrîtâmâh.
- vi. 10, 5. súvîryebhîs kâbhî sânti gânân.

* ‘Nur eine Stelle habe ich mir angemerkt, wo das Metrum âam verlangt.’ Kuhn, Beiträge, vol. iv. p. 180 ; Bollensen, Zeitschrift der D. M. G., vol. xxii. p. 587.

- vi. 11, 4. aṅganti suprayasam pāñkā gānāh.
 vi. 13, 1^b. agne vi yanti vaninō nā vāyāh.
 vi. 13, 1^d. divo vr̄ishtir īdyo rītir āpām.
 vi. 20, 1^b. tasthaú rayih̄ savasâ pr̄itsū gānān.
 vi. 20, 1^d. daddhi sūno sahaso vr̄itrātūrām.
 vi. 29, 4. ukthâ samsanto devavātātāmāh.
 vi. 33, 3. ā pr̄itsū dārshi nr̄iñām nr̄itāmā.
 vi. 33, 5. dīvī shyāmā pāryē gōshātāmāh.
 vi. 44, 11. gāhȳ asūshvīn pr̄a vr̄ihāpr̄inātāh.
 vi. 49, 12. strībhīr nā nākām vākānāsyā vīpāh.
 vi. 68, 5. vamsad rayim rayivatās kā gānān.
 vi. 68, 7. pra sadyo dyumnā tiratē tātūrih.
 vii. 19, 10. sākhā kā sūro vītā kā nr̄iñām.
 vii. 62, 4. mā mītrāsyā priyātāmāsyā nr̄iñām.
 ix. 97, 26. hōtārō nā diviyāgō māndrātāmāh (?).
 x. 55, 8. sūro nīr yudhādhāmād dasyūn (?).
 x. 99, 9. atkam yo asya sanitotā nr̄iñām.
 x. 108, 6. brihaspatir va ubhayā nā mriñlāt.
 x. 169, 1. āvāsāyā pādvatē rūdrā mriñlā.

It is perfectly true that this sudden change in the rhythm of Trishtubh verses, making their ending iambic instead of trochaic, grates on our ears. But, I believe, that if we admit a short stop after the seventh syllable, the intended rhythm of these verses will become intelligible. We remarked a similar break in the verses of hymn x. 77, where the sudden transition to an iambic metre was used with great

effect, and the choriambic ending, though less effective, is by no means offensive. It should be remarked also, that in many, though not in all cases, a cæsura takes place after the seventh syllable, and this is, no doubt, a great help towards a better delivery of these choriambic Trishtubhs.

While, however, I contend for the recognition of these three varieties of the normal Trishtubh metre, I am quite willing to admit that other variations besides these, which occur from time to time in the Veda, form a legitimate subject of critical discussion.

§ 2. $\circ \circ \circ -$.

Trishtubh verses the final pâda of which ends in $\circ \circ \circ -$, I should generally prefer to treat as ending in a Gâgata pâda, in which this ending is more legitimate. Thus I should propose to scan :

- i. 122, 11. prâsâstâyê mâhiñâ' râthâvâtê.
- iii. 20, 5. vâsûn rûdrâñ âdityâñ' iha huvê.
- v. 2, 1. pûrâh pâsyânti nîhitam' (tâm) ârâtâu.
- vi. 13, 5. vâyô vrîkâyârayê' gâsûrâyê.

§ 1. $\circ - \circ -$.

I should propose the same medela for some final pâdas of Trishtubhs apparently ending in $\circ - \circ -$. We might indeed, as has been suggested, treat these verses as single instances of that peculiar

metre which we saw carried out in the whole of hymn x. 77, but at the end of a verse the admission of an occasional *Gâgata pâda* is more in accordance with the habit of the Vedic poets. Thus I should scan :

v. 33, 4. vr̄ishā sāmatsū dāsasyā nāmā kit*.

v. 41, 5^b. rāyā ēshē ḫvāse dādhītā dhīh.

After what I have said before on the real character of the teaching of the Prâtisâkhyâ, I need not show again that the fact of Uvata's counting ta of dadhîta as the tenth syllable is of no importance in determining the real nature of these hymns, though it is of importance, as Professor Kuhn remarks (Beiträge, vol. iii. p. 451), in showing that Uvata considered himself at perfect liberty in counting or not counting, for his own purposes, the elided syllable of avase.

vii. 4, 6. māpsāvāh pāri shādāmā mādūvāh.

§ 6. ∞ - - - .

Final pâdas of Trishtubhs ending in ∞ - - - are very scarce. In vi. 1, 4,

bhadrâyâm te ranayantâ sāmdrishtâu,

it would be very easy to read bhadrâyâm te sāmdrishtau rānayântâ; and in x. 74, 2,

* Professor Kuhn has finally adopted the same scanning, Beiträge, vol. iv. p. 184.

d्याउर ना वारेभीह क्रिनवांता स्वाईह,
 we may either recognize a *Gâgata* pâda, or read
 d्याउर ना वारेभीह क्रिनवांता स्वाईह,
 which would agree with the metre of hymn x. 77.

§ 7. — — ∞ —.

Pâdas ending in — — ∞ — do not occur as final in any Traishtubha hymn, but as many *Gâgata* pâdas occur in the body of Traishtubha hymns, we have to scan them as dodecasyllabic :

- i. 63, 4^a. त्वाम् हा त्याद् इन्द्रः कोदीह सक्खाः.
 iv. 26, 6^b. पारावाताह सकुनो मान्द्राम् मादाम्.

The adjective pâvaka which frequently occurs at the end of final and internal pâdas of Trishtubh hymns has always to be scanned पावका. Cf. iv. 51, 2; vi. 5, 2; 10, 4; 51, 3; vii. 3, 1; 9; 9, 1^b; 56, 12; x. 46, 7^b.

I must reserve what I have to say about other metres of the Veda for another opportunity, but I cannot leave this subject without referring once more to a metrical licence which has been strongly advocated by Professor Kuhn and others, and by the admission of which there is no doubt that many difficulties might be removed, I mean the occasional omission of a final m and s, and the subsequent contraction of the final and initial vowels. The arguments that have been brought forward in support of this are very powerful. There is the general argument that final s and m

are liable to be dropt in other Aryan languages, and particularly for metrical purposes. There is the stronger argument that in some cases final s and m in Sanskrit may or may not be omitted, even apart from any metrical stress. In Sanskrit we find that the demonstrative pronoun sas appears most frequently as sa (*sa dadâti*), and if followed by liquid vowels, it may coalesce with them even in later Sanskrit. Thus we see *saisha* for *sa esha*, *sendrah* for *sa indrah* sanctioned for metrical purposes even by Pânini, vi. 1, 134. We might refer also to feminines which have s in the nominative singular after bases in û, but drop it after bases in i. We find in the Sanhitâ text, v. 7, 8, *svâdhitîva*, instead of *svâdhitih-iva* in the Pada text, sanctioned by the Prâtisâkhya 259; likewise ix. 61, 10, Sanhitâ, *bhûmy ā dade*, instead of Pada, *bhûmih ā dade*. But before we draw any general conclusions from such instances, we should consider whether they do not admit of a grammatical instead of a metrical explanation. The nominative singular of the demonstrative pronoun was sa before it was sas; by the side of *bhûmih* we have a secondary form *bhûmî*; and we may conclude from *svâdhitî-vân*, i. 88, 2, that the Vedic poets knew of a form *svâdhitî*, by the side of *svâdhitih*.

As to the suppression of final m, however, we see it admitted by the best authorities, or we see at least alternate forms with or without m, in *tûbhya*, which occurs frequently instead of *tû-*

bhyam*, and twice, at least, without apparently any metrical reason†. We find asmāka instead of asmākam (i. 173, 10), yushmāka instead of yushmākam (vii. 59, 9–10), yágadhva instead of yágadhwam (viii. 2, 37) sanctioned both by the Sanhitâ and Pada texts‡.

If then we have such precedents, it may well be asked why we should hesitate to adopt the same expedient, the omission of final m and s, whenever the Vedic metres seem to require it. Professor Bollensen's remark, that Vedic verses cannot be treated to all the licences of Latin scanning§, is hardly a sufficient answer; and he himself, though under a slightly different form, would admit as much, if not more, than has been admitted on this point by Professors Kuhn and Roth. On *a priori* grounds I should by no means feel opposed to the admission of a possible elision of final s or m, or even n; and my only doubt is whether it is really necessary for the proper scanning of Vedic metres. My own opinion has always been, that if we admit on a larger scale what in single words can hardly be doubted by anybody, viz. the pronunciation of two syllables as one, we need

* i. 54, 9; 135, 2; iii. 42, 8; v. 11, 5; vii. 22, 7; viii. 51, 9; 76, 8; 82, 5; ix. 62, 27; 86, 30; x. 167, 1.

† ii. 11, 3; v. 30, 6.

‡ See Bollensen, Orient und Occident, vol. iii. p. 459; Kuhn, Beiträge, vol. iv. p. 199.

§ Orient und Occident, vol. iv. p. 449.

not fall back on the elision of final consonants in order to arrive at a proper scanning of Vedic metres. On this point I shall have to say a few words in conclusion, because I shall frequently avail myself of this licence, for the purpose of righting apparently corrupt verses in the hymns of the Rig-veda; and I feel bound to explain, once for all, why I avail myself of it in preference to other emendations which have been proposed by scholars such as Professors Benfey, Kuhn, Roth, Bollensen, and others.

The merit of having first pointed out some cases where two syllables must be treated as one, belongs, I believe, to Professor Bollensen in his article, ‘Zur Herstellung des Veda,’ published in Benfey’s Orient und Occident, vol. ii. p. 461. He proposed, for instance, to write *hyānā* instead of *hiyānā*, ix. 13, 6; *dhyānō* instead of *dhiyānō*, viii. 49, 5; *sáhyase* instead of *sáhīyase*, i. 71, 4; *yānō* instead of *iyānō*, viii. 50, 5, &c. The actual alteration of these words seems to me unnecessary; nor should we think of resorting to such violent measures in Greek where, as far as metrical purposes are concerned, two vowels have not unfrequently to be treated as one.

That *iva* counts in many passages as one syllable is admitted by everybody. The only point on which I differ is that I do not see why *iva*, when mono-syllabic, should be changed to *va*, instead of being pronounced quickly, or, to adopt the terminology

of Greek grammarians, by synizesis *. Synizesis is well explained by Greek scholars as a quick pronunciation of two vowels so that neither should be lost, and as different thereby from synalœphe, which means the contraction of two vowels into one †. This synizesis is by no means restricted to *iva* and a few other words, but seems to me a very frequent expedient resorted to by the ancient *Rishis*.

Originally it may have arisen from the fact that language allows in many cases alternate forms of one or two syllables. As in Greek we have double forms like ἀλεγεινός and ἀλγεινός, γαλακτοφάγος and γλακτοφάγος, πετηνός and πτηνός, πυκινός and πυκνός ‡, and as in Latin we have the shortening or suppression of vowels carried out on the largest scale §,

* Synizesis in Greek applies only to the quick pronunciation of two vowels, if in immediate contact; and not, if separated by consonants. Samprasârana might seem a more appropriate term, but though the grammatical process designated in Sanskrit by Samprasârana offers some analogies, it could only by a new definition be applied to the metrical process here intended.

† A. B. p. 835, 30. ἐστὶ δὲ ἐν τοῖς κοινοῖς μέτροις καὶ ἡ καλουμένη συνεκφώνησις ἡ καὶ συνίζησις λέγεται. Ὅταν γὰρ φωνηέντων ἐπάλληλος γένηται ἡ προφορά, τότε γίνεται ἡ συνίζησις εἰς μίαν συνλαβήν. Διαφέρει δὲ συναλοιφῆς· ἡ μὲν γὰρ γραμμάτων ἐστὶ κλοπή, ἡ δὲ χρόνων· καὶ ἡ μὲν συναλοιφή, ὡς λέγεται, φαίνεται, ἡ δὲ οὐ. Mehlhorn, Griechische Grammatik, § 101. Thus in *Νεοπτόλεμός* we have synizesis, in *Νούπτόλεμός* synæresis.

‡ Cf. Mehlhorn, Griechische Grammatik, § 57.

§ See the important chapters on ‘Kürzung der Vokale’ and

we find in Sanskrit, too, such double forms as *prithvî* or *prithivî*, *adhi* and *dhi*, *api* and *pi*, *ava* and *va*. The occurrence of such forms which have nothing to do with metrical considerations, but are perfectly legitimate from a grammatical point of view, would encourage a tendency to treat two syllables—and particularly two short syllables—as one, whenever an occasion arose. There are, besides, in the Vedic Sanskrit a number of forms where, as we saw, long syllables have to be pronounced as two. In some of these cases this pronunciation is legitimate, i. e. it preserves an original dissyllabic form which in course of time had become mono-syllabic. In other cases the same process takes place through a mistaken sense of analogy, where we cannot prove that an original dissyllabic form had any existence even in a prehistoric state of language. The occurrence of a number of such alternate forms would naturally leave a general impression in the mind of poets that two short syllables and one long syllable were under certain circumstances interchangeable. So considerable a number of words in which a long syllable has to be pronounced as two syllables has been collected by Professors Kuhn, Bollensen, and

'Tilgung der Vokale' in Corssen's 'Aussprache des Lateinischen'; and more especially his remarks on the so-called irrational vowels in Plautus, *ibid.* vol. ii. p. 70.

others, that no doubt can remain on this subject. Vedic poets, being allowed to change a semivowel into a vowel, were free to say *nāsātyā* and *nāsātyā*, viii. 5, 32; *prīthīvyās* and *prīthīvīyāh*; *pītṛōh* and *pītṛōh*, i. 31, 4. They could separate compound words, and pronounce *ghrītānnāh* or *ghrītā-ānnāh*, vii. 3, 1. They could insert a kind of shewa or svarabhakti in words like *sāmnē* or *sāmñē*, viii. 6, 47; *dhāmnē* or *dhāmñē*, viii. 92, 25; *ārāvnāh* and *ārāvñāh*, ix. 63, 5. They might vary between *pāntī* and *pañtī*, i. 41, 2; *yāthānā* and *yāthānā*, i. 39, 3; *nīdhātōh* and *nīdhātōh*, i. 41, 9; *trēdhā* and *trēdhā*, i. 34, 8; *dēvāh* and *dēvāh* (besides *devāsah*), i. 23, 24; *rōdāsī* and *rōdāsī*, i. 33, 9; 59, 4; 64, 9; and *rōdāsyōh*, i. 33, 5; 59, 2; 117, 10; vi. 24, 3; vii. 6, 2; x. 74, 1*. Need we wonder then if we find that, on the other hand, they allowed themselves to pronounce *prīthīvī* as *prīthīvī*, i. 191, 6; vii. 34, 7; 99, 3; *dhrīshnāvā* as *dhrīshnāvā*, v. 52, 14; *sūvānā* as *sūvānā*? There is no reason why we should change the spelling of *sūvānā* into *svānā*. The metre itself tells us at once where *suvāna* is to be pronounced as two or as three syllables. Nor is it possible to believe that those who first handed down and afterwards wrote down the text of the Vedic hymns, should

* Professor Bollensen in some of these passages proposes to read *rodasīos*. In i. 96, 4, no change is necessary if we read *visām*. *Zeitschrift der D. M. G.*, vol. xxii. p. 587.

have been ignorant of that freedom of pronunciation. Why, there is not one single passage in the whole of the ninth Mandala, where, as far as I know, suvâna should not be pronounced as dissyllabic, i. e. as $\widehat{suvâna}$; and to suppose that the scholars of India did not know how that superfluous syllable should be removed, is really taking too low an estimate of men like Vyâli or Saunaka.

But if we once admit that in these cases two syllables separated by a single consonant were pronounced as one and were metrically counted as one, we can hardly resist the evidence in favour of a similar pronunciation in a large number of other words, and we shall find that by the admission of this rapid pronunciation, or of what in Plautus we should call irrational vowels, many verses assume at once their regular form without the necessity of admitting the suppression of final s, m, n, or the introduction of other prosodial licences. To my mind the most convincing passages are those where, as in the Atyashti and similar hymns, a poet repeats the same phrase twice, altering only one or two words, but without endeavouring to avoid an excess of syllables which, to our mind, unless we resort to synizesis, would completely destroy the uniformity of the metre. Thus we read :

i. 133, 6. *āpūrūshāghnō* *'prātītā sūrā sātvabhīh,*
trīsāptāih sūrā sātvabhīh.

Here no 'pra must be pronounced with one ictus

only, in order to get a complete agreement between the two iambic diameters.

i. 134, 5. ūgrā īshānāntā bhūrvāni,
 ăpām īshāntā bhūrvāni.

As ishanta never occurs again, I suspect that the original reading was ishananta in both lines, and that in the second line ishananta, pronounced rapidly, was mistaken for ishanta. Is not bhurváni a locative, corresponding to the datives in véne which are so frequently used in the sense of infinitives? See note to i. 6, 8, page 34. In i. 138, 3, we must read :

ăhēlāmānā ūrūsāmsā sārī bhāvā,
 vāgē-vāgē sārī bhāvā.

In i. 129, 11,

ădhā hī tvā gānitā gīgānād vāsō,
 rākshōhanām tvā gīgānād vāsō,

we might try to remove the difficulty by omitting vaso at the end of the refrain, but this would be against the general character of these hymns. We want the last word vaso, if possible, at the end of both lines. But, if so, we must admit two cases of synizesis, or, if this seems too clumsy, we must omit tvā.

I shall now proceed to give a number of other examples in which the same consonantal synizesis seems necessary in order to make the rhythm of the verses perceptible to our ears as it was to the ears of the ancient *Rishis*.

The preposition *anu* takes synizesis in

i. 127, 1. *ghṛītasyā vibhrāshṭim ānū vāshṭi sōkīshā*.

Cf. x. 14, 1.

The preposition *abhi* :

i. 91, 23. *rāyō bhāgām sahāśāvānn abhī yūdhya*.

Here Professor Kuhn changes *sahasāvan* into *sahasvah*, which, no doubt, is a very simple and very plausible emendation. But in altering the text of the Veda many things have to be considered, and in our case it might be objected that *sahasvah* never occurs again as an epithet of Soma. As an invocation *sahasvah* refers to no deity but Agni, and even in its other cases it is applied to Agni and Indra only. However, I do not by any means maintain that *sahasvah* could not be applied to Soma, for nearly the same arguments could be used against *sahasāvan*, if conjecturally put in the place of *sahasvah*; I only wish to point out how everything ought to be tried first, before we resort in the Veda to conjectural emendations. Therefore, if in our passage there should be any objection to admitting the synizesis in *abhi*, I should much rather propose synizesis of *sahasāvan*, than change it into *sahasvah*. There is synizesis in *maha*, e. g. i. 133, 6. *āvār māhā īndrā dādrihi srūdhī nāh*. Although this verse is quoted by the *Prātisākhya*, *Sūtra* 522, as one in which the lengthened syllable *dhī* of *srudhī* does not occupy the tenth place, and which therefore required special mention, the original poet evidently thought otherwise, and lengthened

the syllable, being a syllable liable to be lengthened, because it occupied the tenth place, and therefore received a peculiar stress.

The preposition pari :

vi. 52, 14. mā vō *vākāmsi* parīkākshyānī vōkām,
sūmnēshv̄ id vō āntāmā mādēmā.

Here Professor Kuhn (*Beiträge*, vol. iv. p. 197) begins the last pāda with vokam, but this is impossible unless we change the accent of vokam, though even then the separation of the verb from mā and the accumulation of two verbs in the last line would be objectionable.

Hārī is pronounced as hārī :

vii. 32, 12. yā īndrō hārīvān nā dābhāntī tām rīpāh.
ii. 18, 5. ā kātvārīmsatā hāribhīr yūgānāh.

Hence I propose to scan the difficult verse i. 167, 1, as follows :

sāhāsrām tā īndra-ūtāyō nāh,
sāhāsrām išhō hārīvō gūrtātāmāh*,
sāhāsrām rāyō mādāyādhyaī,
sāhāsrīnā ūpā nō yāntū vāgāh.

That the final o instead of as is treated as a short syllable we saw before, and in i. 133, 6, we observed that it was liable to synizesis. We see the same in

i. 175, 6. māyā ūvāpō nā trīshyātē bābhūthā.
v. 61, 16. ā yāgñiyāsō vāvrīttānā.

* As to the scanning of the second line see page cxxxv.

The pragrihya ī of the dual is known in the Veda to be liable in certain cases to Sandhi. If we extend this licence beyond the limits recognized by the Prâtisâkhya, we might scan

vi. 52, 14. ūbhē rôdâsy āpām năpâk kă mânmâ, or we might shorten the ī before the a, and admitting synizesis, scan:

ūbhē rôdâsī āpām năpâk kă mânmâ.

In iii. 6, 10, we must either admit Sandhi between prâkî and adhvaréva, or contract the first two syllables of adhvaréva.

The o and e of vocatives before vowels, when changed into av or a(y), are liable to synizesis:

iv. 48, 1. vâyav ā kândrêna râthêna (Anushtubh, c.)

iv. 1, 2. sâ bhrâtâram vârunâm âgna ā vâvritsvâ.

The termination *avah* also, before vowels, seems to count as one syllable in v. 52, 14, dîvō vâ dhrishnâvâ ôgasâ, which would render Professor Bollensen's correction (*Orient und Occident*, vol. ii. p. 480), dhrishnúogasâ, unnecessary.

Like *ava* and *iva*, we find *aya* and *iya*, too, in several words liable to be contracted in pronunciation; e. g. *vayam*, vi. 23, 5; *ayam*, i. 177, 4; *iyam*, vii. 66, 8²; i. 186, 11 (unless we read vo 'sme); x. 129, 6. Professor Bollensen's proposal to change *iyam* to īm, and *ayam* to ām (*Orient und Occident*, vol. ii. p. 461), would only cause obscurity, without any adequate gain, while other words would by a similar suppression of vowels or consonants become simply

irrecognizable. In i. 169, 6, for instance, *ádha* has to be pronounced with one ictus; in vi. 26, 7, *sādhavīrā* is trisyllabic. In vi. 10, 1, we must admit synizesis in *adhvaré*; in i. 161, 8, either in *udakám* or in *abrvitana*; i. 110, 9, in *ribhumān*; viii. 79, 4, in *diváh*; v. 4, 6, in *nritama* (unless we read so 'gne); i. 164, 17, in *paráh*; vi. 15, 14, in *pāvaka*; i. 191, 6; vii. 34, 7; 99, 3, in *prithivī*; ii. 20, 8, in *púrah*; vi. 10, 1, in *prayatí*; vi. 17, 7, in *brihát*; ix. 19, 6, in *bhiyásam*; i. 133, 6, in *maháh*; ii. 28, 6; iv. 1, 2; vi. 75, 18, in *varuna*; iii. 30, 21, in *vrishabha*; vii. 41, 6, in *vágínah*; ii. 43, 2, in *sísumatiḥ*; vi. 51, 2, in *sanutár*; vi. 18, 12, in *sthávirasya*, &c.

These remarks will, I hope, suffice in order to justify the principles by which I have been guided in my treatment of the text and in my translation of the Rig-veda. I know I shall seem to some to have been too timid in retaining whatever can possibly be retained in the traditional text of these ancient hymns, while others will look upon the emendations which I have suggested as unpardonable temerity. Let everything be weighed in the just scales of argument. Those who argue for victory, and not for truth, can have no hearing in our court. There is too much serious work to be done to allow time for wrangling or abuse. Any dictionary will supply strong words to those who condescend to such warfare, but strong argu-

ments require honest labour, sound judgment, and, above all, a genuine love of truth.'

The second volume, which I am now preparing for Press, will contain the remaining hymns addressed to the Maruts. The notes will necessarily have to be reduced to smaller dimensions, but they must always constitute the more important part in a translation or, more truly, in a deciphering of Vedic hymns.

F. MAX MÜLLER.

PARKS END, OXFORD :
March, 1869.

FIRST BOOK.

HYMNS TO THE MARUTS.

MANDALA I, SŪKTA 6.

ASHTAKA I, ADHYĀYA 1, VARGA 11–12.

1. Yuñgánti bradhnám arushám kárantam pári
tasthúshah, rókante rokanā̄ diví.
2. Yuñgánti asya kámyâ hári (íti) ví-pakshasâ ráthe,
sónâ dhrishnū (íti) nri-vâhasâ.
3. Ketúm krinván aketáve pésah maryâh apesáse,
sám ushát-bhih agâyathâh.
4. Āt áha svadhâm ánu púnah garbha-tvám â-îriré,
dádhânâh náma yagñiyam.

1. WILSON : The circumstated (inhabitants of the three worlds) associate with (Indra), the mighty (Sun), the indestructive (fire), the moving (wind), and the lights that shine in the sky.

BENFEY : Die rothe Sonne schirr'n sie an, die wandelt um die stehenden, Strahlen strahlen am Himmel auf.

LANGLOIS : Placés autour du (foyer, les hommes) préparent le char (du dieu) brillant, pur et rapide ; (cependant) brillent dans le ciel les feux (du matin).

2. WILSON : They (the charioteers) harness to his car his two desirable coursers, placed on either hand, bay-coloured, high-spirited, chief-bearing.

BENFEY : Die lieben Falben schirren sie zu beiden Seiten des Wagens an, braune, kühne, held-tragende.

LANGLOIS : A ce char sont attelés ses deux coursiers, beaux, brillants, impétueux, rougcâtres, et dignes de porter un héros.

3. WILSON : Mortals, you owe your (daily) birth (to such

HYMN TO INDRA AND THE MARUTS (THE
STORM-GODS).

1. Those who stand around him while he moves on,
harness the bright red steed;¹ the lights in heaven
shine forth.²

2. They harness to the chariot on each side his
(Indra's)¹ two favourite bays, the brown, the bold,
who can carry the hero.

3. Thou who createst light where there was no
light, and form, O men!¹ where there was no form,
hast been born together with the dawns.²

4. Thereafter¹ they (the Maruts), according to their
wont,² assumed again the form of new-born babes,³
taking their sacred name.

an Indra), who with the rays of the morning, gives sense to
the senseless, and to the formless, form.

BENFEY: *Licht machend—Männer!—das Dunkele und
kenntlich das Unkenntliche, entsprangst du mit dem Morgenroth.*

LANGLOIS: *O mortels, (voyez-le) mettant l'ordre dans la
confusion, donnant la forme au chaos. O Indra, avec les
rayons du jour tu viens de naître.*

4. WILSON: Thereafter, verily, those who bear names
invoked in holy rites, (the Maruts,) having seen the rain
about to be engendered, instigated him to resume his embryo
condition (in the clouds).

BENFEY: *Sodann von freien Stücken gleich erregen wieder
Schwangerschaft die heilgen Namen tragenden.*

LANGLOIS: *A peine la formule de l'offrande a-t-elle été
prononcée, que les (Marouts), dont le nom mérite d'être
invoqué dans les sacrifices, viennent exciter (de leur souffle)
le feu à peine sorti du sein (de l'arani).*

5. Vîlû kit ârugatnú-bhih gúhâ kit indra vâhni-bhih,
âvindah usrîyâh ánu.

6. Deva-yántah yáthâ matím ákkha vidát-vasum
gírah, mahâm anûshata srutám.

7. Índrena sám hí dríkshase sam-gagmânâh ábi-
bhyushâ, mandû (íti) samâná-varkasâ.

8. Anavadyâh abhídyu-bhih makhâh sáhasvat ar-
kati, ganaíh índrasya kâmyaih.

9. Átah pari-gman ã gahi divâh vâ rokanât ádhi,
sám asmin riñgate gírah.

5. WILSON : Associated with the conveying Maruts, the traversers of places difficult of access, thou, Indra, hast discovered the cows hidden in the cave.

BENFEY : Mit den die Festen brechenden, den Stürmenden fandst, Indra, du die Kühe in der Grotte gar.

LANGLOIS : Avec ces (Marouts), qui brisent tout rempart et supportent (la nue) Indra, tu vas, du sein de la caverne, délivrer les vaches (célestes).

6. WILSON : The reciters of praises praise the mighty (troop of Maruts), who are celebrated, and conscious of the power of bestowing wealth in like manner as they (glorify) the counsellor (Indra).

BENFEY : Nach ihrer Einsicht verherrlichend besingen Sänger den Schätzeherrn, den berühmten, gewaltigen.

LANGLOIS : Voilà pourquoi l'hyème qui chante les dieux célèbre aussi le grand (dieu des vents), qui assiste (Indra) de ses conseils, et découvre les heureux trésors.

7. WILSON : May you be seen, Maruts, accompanied by the undaunted (Indra); both rejoicing, and of equal splendour.

5. Thou, O Indra, with the swift Maruts¹ who break even through the stronghold,² hast found even in their hiding-place the bright cows³ (the days).

6. The pious singers¹ (the Maruts) have, after their own mind,² shouted towards the giver of wealth, the great, the glorious (Indra).

7. Mayest thou¹ (host of the Maruts) be verily seen² coming together with Indra, the fearless: you are both happy-making, and of equal splendour.

8. With the beloved hosts of Indra, with the blameless, heavenward-tending (Maruts), the sacrificer¹ cries aloud.

9. From yonder, O traveller (Indra), come hither, or down from the light of heaven;¹ the singers all yearn for it;—

BENFEY: So lass mit Indra denn vereint, dem furchtlosen, erblicken dich, beide erfreu'nd und glanzesgleich.

LANGLOIS: Avec l'intrépide Indra, (ô dieu,) on te voit accourir; tous deux pleins de bonheur, tous deux également resplendissants.

8. WILSON: This rite is performed in adoration of the powerful Indra, along with the irreproachable, heavenward-tending, and amiable bands (of the Maruts).

BENFEY: Durch Indra's liebe Schaaren, die untadlichen, himmelstürmenden, strahlet das Opfer mächtiglich.

LANGLOIS: Notre sacrifice confond, dans un hommage aussi empressé, Indra et la troupe (des Marouts) bienfaisante, irréprochable, et brillante des feux (du matin).

9. WILSON: Therefore circumambient (troop of Maruts), come hither, whether from the region of the sky, or from the solar sphere; for, in this rite, (the priest) fully recites your praises.

BENFEY: Von hier, oder vom Himmel komm ob dem Æther, Umkreisender! zu dir streben die Lieder all.

10. Itáh vâ sâtím ūmahe diváh vâ pârthivât ádhi,
índram mahâh vâ rágasah.

LANGLOIS : (Dieu des vents), qui parcours le monde, viens vers nous, ou de ton séjour habituel, ou de la demeure céleste de la lumière ; notre voix aujourd’hui t’appelle.

10. WILSON : We invoke Indra,—whether he come from this earthly region, or from the heaven above, or from the vast firmament,—that he may give (us) wealth.

COMMENTARY.

This hymn is ascribed to Kanva, the son of Ghora. The metre is Gâyatrî throughout.

Verse 1, note¹. The poet begins with a somewhat abrupt description of a sunrise. Indra is taken as the god of the bright day, whose steed is the sun, and whose companions the Maruts, or the storm-gods. Arushâ, meaning originally red, is used as a proper name of the horse or of the rising sun, though it occurs more frequently as the name of the red horses or flames of Agni, the god of fire, and also of the morning light. In our passage, Arushâ, a substantive, meaning the red of the morning, has taken bradhnâ as an adjective,—bradhnâ meaning, as far as can be made out, bright in general, though, as it is especially applied to the Soma-juice, perhaps bright-brown or yellow. Names of colour are difficult to translate from one language into another, for their shades vary, and withdraw themselves from sharp definition. We shall meet with this difficulty again and again in the Veda.

The following passages will illustrate the principal meaning of arushâ, and justify the translation here adopted.

Arushâ as an Adjective.

Arushâ is used as an adjective in the sense of red :

vii. 97, 6. tám sagmâsah arushâsah ásvâh brîhaspâtîm
saha-vâhah vahanti,—nâbhah ná rûpám arushám vásânâh.

10. Or we ask Indra for help from here, or from heaven, above the earth, or from the great sky.

BENFEY: Von hier, oder vom Himmel ob der Erde begehrn
Spende wir, oder, Indra ! aus weiter Luft.

LANGLOIS: Nous invoquons aussi la libéralité d'Indra ;
(qu'il nous entende), soit d'ici-bas, soit de l'air qui enveloppe
la terre, soit du vaste séjour de la lumière.

Powerful red horses, drawing together draw him, Brihaspati : horses clothed in red colour like the sky.

iii. 1, 4. *svetám gagñānám arushám mahi-tvā.*

Agni, the white, when born; the red, by growth.

iii. 15, 3. *krishnásu agne arusháh ví bhâhi.*

Shine, O Agni, red among the dark ones.

iii. 31, 21. *antár (íti) krishnán arushaíh dháma-bhih gât.*

He (Indra) went among the dark ones with his red companions.

vi. 27, 7. *yásya gávau arusháh.*

He (Indra) whose two cows are red.

vii. 75, 6. *práti dyutánám arushásah ásvâh kitrâh adrisran ushásam váhantah.*

The red horses, the beautiful, were seen bringing to us the bright dawn.

v. 43, 12. *híranya-varnam arushám sapema.*

Let us worship the gold-coloured, the red, i. e. Brihaspati (the fire).

i. 118, 5. *pári vâm ásvâh vâpushah pataingâh váyah vahantu arushâh abhîke.*

May the winged beautiful horses, may the red birds bring you (the Asvins) back near to us.

iv. 43, 6. *ghrinâh váyah arushásah pári gman.*

The red birds (of the Asvins) came back by day.

v. 73, 5. *pári vâm arushâh váyah ghrinâh varante â-tápah.*

The red birds shield you (the Asvins) around by day from the heat.

i. 36, 9. ví dhûmám agne arushám miyedhya srigá.

Send off, O Agni, the red smoke, thou who art worthy of sacrificial food.

vii. 3, 3. ákkha dyáṁ arusháḥ dhûmáḥ eti.

The red smoke goes up to the sky.

vii. 16, 3. út dhûmásah arushásah divi-sprísah.

The clouds of red smoke went up touching the sky.

x. 45, 7. íyarti dhûmám arushám.

He (Agni) rouses the red smoke.

i. 141, 8. dyáṁ ángebhīḥ arushébhīḥ íyate.

He (Agni) goes to the sky with his red limbs.

ii. 2, 8. sáh idhânáḥ ushásah râmyâḥ ánu svâḥ ná dîdet arushéna bhânúnâ.

He (Agni), lit after the lovely dawns, shone like the sky with his red splendour.

iii. 29, 6. ásvah ná vâgí arusháḥ váneshu ā.

Like a stallion, the red one (Agni) appears in the wood.

iv. 58, 7. arusháḥ ná vâgí kâshthâḥ bhindán.

Like a red stallion, breaking the bounds.

i. 114, 5. diváḥ varâhám arushám.

Him (Rudra), the boar of the sky, the red.

v. 59, 5. ásvâḥ-iva ít arushásah.

Like red horses, (O Maruts.)

v. 12, 2. ritám sapâmi arushásya vríshnah.

I follow the rite of the red hero (Agni). The meaning here assigned to vríshan will be explained hereafter, see note to i. 85, 12.

v. 12, 6. ritám sáḥ pâti arushásya vríshnah.

He observes the rite of the red hero (Agni).

vi. 8, 1. prikshásya vríshnah arushásya nú sáhah prá nú vokam.

I celebrate the power of the quick red hero (Agni Vaisvâ-nara).

vi. 48, 6. syâvâsu arusháḥ vríshâ.

In the dark (nights) the red hero (Agni).

iii. 7, 5. gânânti vríshnah arushásya sévam.

They know the treasure of the red hero (of Agni).

In one passage vríshan arushá is intended for fire in the shape of lightning.

x. 89, 9. ní amítreshu vadhmá indra túmram vríshan vríshánam arushám sisíhi.

Whet, O strong Indra, the heavy strong red weapon, against the enemies.

x. 43, 9. út gáyatám parasúh gyótishâ sahá—ví rokatám arusháh bhánúnâ súkih.

May the axe (the thunderbolt) appear with the light—may the red one blaze forth, bright with splendour.

x. 1, 6. arusháh gátáh padé ílâyâh.

Agni, born red in the place of the altar.

vi. 3, 6. náktam yáh ìm arusháh yáh dívâ.

He (Agni) being red by night and by day.

x. 20, 9. krishnáh svetáh arusháh yámaḥ asya bradhnáh rigráh utá sónah.

His (Agni's) path is black, white, red, bright, reddish, and yellow.

Here it is extremely difficult to keep all the colours distinct.

Arushá is frequently applied to Soma, particularly in the 9th Mandala. There we read :

ix. 8, 6. arusháh hárih.

ix. 71, 7. arusháh diváh kavíh vríshâ.

ix. 74, 1. vâg'í arusháh.

ix. 82, 1. arusháh vríshâ hárih.

ix. 89, 3. hárim arushám.

ix. 111, 1. arusháh hárih. See also ix. 25, 5; 61, 21. In ix. 72, 1, arushá seems used as a substantive in the sense of red-horse.

Arushá as an Appellative.

Arushá is used as an appellative, and in the following senses :

1. The one red-horse of the Sun, the two or more red-horses of Agni.

i. 6, 1. yuñgánti bradhnám arushám.

They yoke the bright red-horse (the Sun).

i. 94, 10. yát áyukthâh arushâ róhitâ ráthe.

When thou (Agni) hast yoked the two red-horses and the two ruddy horses to the chariot.

i. 146, 2. rihánti ūdhah arushásah asya.

His (Agni's) red-horses lick the udder.

ii. 10, 2. sruyāh agníh—hávam me—syâvâ rátham vahatah róhitâ vâ utá arushâ.

Mayest thou, Agni, hear my call, whether the two black, or the two ruddy, or the two red-horses carry you.

Here three kinds of colours are clearly distinguished, and an intentional difference is made between róhita and arushâ.

iv. 2, 3. arushâ yugânâh.

Agni having yoked the two red-horses.

iv. 6, 9. táva tyé agne harítah—róhitâsah—arushásah vríshanah.

To thee (Agni) belong these bays, these ruddy, these red-horses, the stallions.

Here, again, three kinds of horses are distinguished—Haríts, Róhitas, and Arushás.

viii. 34, 17. yé rigrâh vâta-ramhasah arushásah raghusyâdah.

Here arushâ may be the subject and the rest adjectives; but it is also possible to take all the words as adjectives, referring them to âsú in the next verse. The fact that *rigrâ* likewise expresses a peculiar red colour is no objection, as may be seen from i. 6, 1; 94, 10.

vii. 16, 2. sâh yogate arushâ visvá-bhogasâ.

May he (Agni) yoke the two all-nourishing red-horses.

vii. 42, 2. yuinkshvâ—harítah rohítah ka yé vâ sádman arushâh.

Yoke (O Agni) the bays, and the ruddy horses, or the red-horses which are in thy stable.

2. The cloud, represented as the enemy of Indra, as retaining, like Vritra, the waters which Indra and the Maruts wish to liberate.

i. 85, 5. utá arushásya ví syanti dhârâh.

(When you go to the battle, O Maruts), the streams of the red enemy flow off.

v. 56, 7. utá syâh vâgî arushâh.

This strong red-horse,—meant for the cloud, as it would seem; but possibly, too, for one of the horses of the Maruts.

Arushá as the Proper Name of a Solar Deity.

Besides the passages in which arushá is used either as an adjective, in the sense of red, or as an appellative, meaning some kind of horse, there are others in which, as I pointed out in my Essay on Comparative Mythology*, Arushá occurs as a proper name, as the name of a solar deity, as the bright deity of the morning (*Morgenroth*). My interpretation of some of these passages has been contested, nor shall I deny that in some of them a different interpretation is possible, and that in looking for traces of Arushá, as a Vedic deity, representing the morning or the rising sun, and containing, as I endeavoured to show, the first germs of the Greek name of Eros, I may have seen more indications of the presence of that deity in the Veda than others would feel inclined to acknowledge. Yet in going over the same evidence again, I think that even verses which for a time I felt inclined to surrender, yield a better sense if we take the word arushá which occurs in them as a substantive, as the name of a matutinal deity, than if we look upon it as an adjective or a mere appellative. It might be said that wherever this arushá occurs, apparently as the name of a deity, we ought to supply Agni or Indra or Sūrya. This is true to a certain extent, for the sun, or the light of the morning, or the bright sky are no doubt the substance and subject-matter of this deity. But the same applies to many other names originally intended for these conceptions, but which, nevertheless, in the course of time, became independent names of independent deities. In our passage i. 6, 1, *yuñgánti bradhnám arushám*, we may retain for arushá the appellative power of steed or red-steed, but if we could ask the poet what he meant by this red-steed, or if we ask ourselves what we can possibly understand by it, the answer would be, the morning sun, or the light of the morning. In other passages, however, this meaning of red-steed is no longer applicable, and we can only translate Arushá by the Red, understanding by this name the deity of the morning or of the morning sun.

* Chips from a German Workshop, 2nd ed., vol. ii. p. 137 seq.

vii. 71, 1. ápa svásuh ushásah nák gihíte rinákti krishnīh arushāya pánthām.

The Night retires from her sister, the Dawn ; the Dark one yields the path to the Red one, i. e. the red morning.

Here Arushá shares the same half-mythological character as Ushas, and where we should speak of dawn and morning as mere periods of time, the Vedic poet speaks of them as living and intelligent beings, half human, half divine, as powers of nature capable of understanding his prayers, and powerful enough to reward his praises. I do not think therefore that we need hesitate to take Arushá in this passage as a proper name of the morning, or of the morning sun, to whom the dark goddess, the Night, yields the path when he rises in the East.

vi. 49, 2. diváh sísum sáhasah súnúm agním yagnásya ketúm arushám yágadhyai.

To worship the child of Dyu, the son of strength, Agni, the light of the sacrifice, the Red one (Arushá).

In this verse, where the name of Agni actually occurs, it would be easier than in the preceding verse to translate arushá as an adjective, referring it either to Agni, the god of fire, or to yagnásya ketúm, the light of the sacrifice. I had myself yielded* so far to these considerations that I gave up my former translation, and rendered this verse by ‘to worship Agni, the child of the sky, the son of strength, the red light of the sacrifice†.’ But I return to my original translation, and I see in Arushá an independent name, intended, no doubt, for Agni, as the representative of the rising sun and, at the same time, of the sacrificial fire of the morning, but nevertheless as having in the mind of the poet a personality of its own. He is the child of Dyu, originally the offspring of heaven. He is the son of strength; originally generated by the strong rubbing of the aranis, i. e. the wood for kindling fire. He is the light of the sacrifice, whether as reminding man that the time for the morning sacrifice has come, or as himself lighting the sacrifice on the Eastern altar of the sky. He is Arushá, originally as

* Chips from a German Workshop, vol. ii. p. 139.

† Journal of the Royal Asiatic Society, 1867, p. 204.

clothed in bright red colour, but gradually changed into the representative of the morning. We see at once, if examining these various expressions, how some of them, like the child of Dyu, are easily carried away into mythology, while others, such as the son of strength, or the light of the sacrifice, resist that unconscious metamorphosis. That Arushá was infected by mythology, that it had approached at least that point where *nomina* become changed into *numina*, we see by the verse immediately following :

vi. 49, 3. arushásya duhitárâ vírûpe (íti ví-rûpe) strí-bhih anyā pipisé súrah anyā.

There are two different daughters of Arushá; the one is clad in stars, the other belongs to the sun, or is the wife of Svar.

Here Arushá is clearly a mythological being, like Agni or Savitar or Vaisvânara; and if Day and Night are called his daughters, he, too, can hardly have been conceived otherwise than as endowed with human attributes, as the child of Dyu, as the father of Day and Night, and not as a mere period of time, not as a mere cause or effect.

iv. 15, 6. tám árvantam ná sânasím arushám ná diváh sísum marmrigyánte divé-dive.

They trim the fire day by day, like a strong horse, like Arushá, the child of Dyu.

Here, too, Arushá, the child of Dyu, has to be taken as a personal character, and, if the ná after arushám is right, a distinction is clearly made between Agni, the sacrificial fire, to whom the hymn is addressed, and Arushá, the child of heaven, the pure and bright morning, here used as a simile for the cleaning or trimming of the fire on the altar.

v. 47, 3. arusháh su-parnáh.

Arushá, the morning sun, with beautiful wings.

The feminine Árushî as an Adjective.

Árushî, like arushá, is used as an adjective, in the same sense as arushá, i. e. red :

iii. 55, 11. syávî ka yát árushî ka svásârau.

As the dark and the red are sisters.

i. 92, 1 and 2. gâvah árushîh and árushîh gâh.

The red cows of the dawn.

i. 92, 2. rúsantam bhânúm árushîh asisrayuh.

The red dawns obtained bright splendour.

Here ushásah, the dawns, occur in the same line, so that we may take árushîh either as an adjective, referring to the dawns, or as a substantive, as a name of the dawn or of her cows.

i. 30, 21. ásve ná kitre arushi.

Thou bright, red dawn, thou, like a mare.

Here, too, the vocative arushi is probably to be taken as an adjective, particularly if we consider the next following verse :

iv. 52, 2. ásvâ-iva kitrâ árushî mâtâ gávâm ritá-varî sâkhâ abhût asvínoh ushâh.

The dawn, bright and red, like a mare, the mother of the cows (days), the never-failing, she became the friend of the Asvins.

x. 5, 5. saptâ svásrîh árushîh.

The seven red sisters.

The feminine Árushî as a Substantive.

If used as a substantive, árushî seems to mean the dawn. It is likewise used as a name of the horses of Agni, Indra, and Soma ; also as a name for mare in general.

It means dawn in x. 8, 3, though the text points here so clearly to the dawn, and the very name of dawn is mentioned so immediately after, that this one passage seems hardly sufficient to establish the use of árushî as a recognized name of the dawn. Other passages, however, would likewise gain in perspicuity, if we took árushî by itself as a name of the dawn, just as we had to admit in several passages arushá by itself as a name of the morning. Cf. i. 71, 1.

Árushî means the horses of Agni, in i. 14, 12 :

yukshvá hí árushîh ráthe harítah deva rohítah.

Yoke, O god (Agni), the red-horses to the chariot, the bays, the ruddy.

i. 72, 10. prâ nîkîh agne árushîh agânan.

They knew the red-horses, Agni, coming down.

In viii. 69, 5, árushî refers to the horses of Indra, whether as a noun or an adjective, is somewhat doubtful :

ā́ hárayah sasrigrire árushîh.

The bay horses were let loose, the red-horses ; or, possibly, thy bright red-horses were let loose.

Soma, as we saw, was frequently spoken of as arusháh hárîh.

In ix. 111, 2, tridhâtu-bhih árushîbhîh seems to refer to the same red-horses of Soma, though this is not quite clear.

The passages where árushî means simply a mare, without any reference to colour, are viii. 68, 18, and viii. 55, 3.

It is curious that Arushá, which in the Veda means red, should in its Zendic form aurusha, mean white. That in the Veda it means red and not white is shown, for instance, by x. 20, 9, where svetá, the name for white, is mentioned by the side of arushá. Most likely arushá meant originally brilliant, and became fixed with different shades of brilliancy in Sanskrit and Persian. Arushá presupposes a form ar-vas, and is derived from a root ar in the sense of running or rushing. See Chips from a German Workshop, vol. ii. pp. 135, 137.

Having thus explained the different meanings of arushá and árushî in the Rig-veda, I feel it incumbent, at least for once, to explain the reasons why I differ from the classification of Vedic passages as given in the Dictionary published by Messrs. Boehltingk and Roth. Here, too, the passages in which arushá is used as an adjective are very properly separated from those in which it appears as a substantive. To begin with the first, it is said that 'arushá means ruddy, the colour of Agni and his horses ; he (Agni) himself appears as a red-horse.' In support of this, the following passages are quoted :

iii. 1, 4. ávardhayan su-bhágam saptá yahvîh svetám gagñânám arushám mahi-tvâ, sísum ná gâtám abhí âruh ásvâh. Here, however, it is only said that Agni was born brilliant-white*, and grew red, that the horses came to him as they come to a new-born foal. Agni himself is not called a red-horse.

iii. 7, 5. Here, again, vríshnah arushásya is no doubt

* See v. 1, 4. svetáh vâg' gâyate ágre áhnâm. x. 1, 6. arusháh gâtâh padé llâyâh.

meant for Agni. But *vríshan* by itself does not mean horse, though it is added to different names of horses to qualify them as male horses; cf. vii. 69, 1. वृं वाम रथह व्रिशभीयतु अस्वाह, may your chariot come near with powerful horses, i. e. with stallions. See note to i. 85, 12. We are therefore not justified in translating *arushá vríshan* by red-horse, but only by the red male, or the red hero.

In iii. 31, 3, *agníh gagñe guhvā régamānah mahāh putrāñ arushásya pra-yákshe*, I do not venture to say who is meant by the *mahāh putrāñ arushásya*, whether *Ādityas* or *Maruts*, but hardly the sons of Agni, as Agni himself is mentioned as only born. But, even if it were so, the father of these sons (*putra*) could hardly be intended here for a horse.

iv. 6, 9. तावा त्ये अग्ने हरिताह ग्हरिता-स्नाह रोहितासह रिगु-आङ्काह सु-आङ्काह, *arushāsah vríshanah rigu-mushkāh*. Here, so far from Agni being represented as a red-horse, his different horses, the *Haríts* or bays, the *Róhitas* or ruddy, and the *arushāsah vríshanah*, the red stallions, are distinctly mentioned. Here *vríshan* may be translated by stallion, instead of simply by male, because *arushá* is here a substantive, the name of a horse.

v. 1, 5. गनिष्ठा हि गेण्याह अग्रे अहनाम हिताह हितेशु *arushāh váneshu*. Here *arushāh* is simply an adjective, red, referring to Agni who is understood throughout the hymn to be the object of praise. He is said to be kind to those who are kind to him, and to be red in the woods, i. e. brilliant in the wood which he consumes; cf. iii. 29, 6. Nothing is said about his equine nature.

In v. 12, 2 and 6, vi. 48, 6, we have again simply *arushá vríshan*, which does not mean the red-horse, but the red male, the red hero, i. e. Agni.

In vi. 49, 2, *divāh sísum sáhasah súnúm agním yagñásya ketúm arushám yágadhyai*, there is no trace of Agni being conceived as a horse. He is called the child of the sky or of *Dyu*, the son of strength (who is produced by strong rubbing of wood), the light or the beacon of the sacrifice, and lastly *Arushá*, which, for reasons stated above, I take to be used here as a name.

Next follow the passages in which, according to Professor

Roth, arushá is an adjective, is said to be applied to the horses, cows, and other teams of the gods, particularly of the dawn, the Asvins, and Brihaspati.

i. 118, 5. pári vám ásvâh vápushah pataṅgâh, váyah vahantu arushâh abhîke. Here we find the váyah arushâh of the Asvins, which it is better to translate by red birds, as immediately before the winged horses are mentioned. In fact, whenever arushá is applied to the vehicle of the Asvins, it is to be understood of these red birds, iv. 43, 6.

In i. 92, 1 and 2 (not 20), árushî occurs three times, referring twice to the cows of the dawn, once to the dawn herself.

In iv. 15, 6, tám árvantam ná sânasim arushám ná divâh sísum marmrigyânte divé-dive, arushá does not refer to the horse or any other animal of Agni. The verse speaks of a horse by way of comparison only, and says that the sacrificers clean or trim Agni, the fire, as people clean a horse. We cannot join arushám in the next pâda with árvantam in the preceding pâda, for the second ná would then be without any construction. The construction is certainly not easy, but I think it is safer to translate: they trim him (Agni), day by day, as they clean a strong horse, as they clean Arushá, the child of Dyu. In fact, as far as I know, arushá is never used as the name of the one single horse belonging to Agni, but always of two or more.

In iii. 31, 21, antár (íti) krishnân arushaíh dhâma-bhih gât, dhâma-bhih is said to mean flames of lightning. But dhâman in the Rig-veda does not mean flames, and it seems better to translate, with thy red companions, scil. the Maruts.

That arushá in one or two passages means the red cloud, is true. But in x. 43, 9, arushá refers to the thunderbolt mentioned in the same verse; and in i. 114, 5, everything refers to Rudra, and not to a red cloud, in the proper sense of the word.

Further on, where the meanings attributable to árushî in the Veda are collected, it is said that árushî means a red mare, also the teams of Agni and Ushas. Now, here, surely, a distinction should have been made between those

passages in which árushî means a real horse, and those where it expresses the imaginary steeds of Agni. The former, it should be observed, occur in one Mandala only, and in places of somewhat doubtful authority, in viii. 55, 3, a Vâlakhilya hymn, and in viii. 68, 18, a dâna-stuti or panegyric. Besides, no passage is given where árushî means the horses of the dawn, and I doubt whether such a passage exists, while the verse where árushî is really used for the horses of Indra, is not mentioned at all. Lastly, two passages are set apart where árushî is supposed to mean flames. Now, it may be perfectly true that the red-horses of Agni are meant for flames, just as the red-horses of Indra may be the rays of the sun. But, in that case, the red-horses of Agni should always have been thus translated, or rather interpreted, and not in one passage only. In ix. 111, 2, árushî is said to mean flames, but no further light is thrown upon that very difficult passage.

Verse 1, note². A similar expression occurs iii. 61, 5, where it is said of Ushas, the dawn, that she lighted the lights in the sky, prá rokanâ ruruke ranvá-sandrik.

Verse 2, note¹. Although no name is given, the pronoun asya clearly refers to Indra, for it is he to whom the two bays belong. The next verse, therefore, must likewise be taken as addressed to Indra, and not to the sun or the morning-red, spoken of as a horse in the first verse.

Verse 3, note¹. The vocative maryâh, which I have translated by O men, had evidently become a mere exclamation at a very early time. Even in our passage it is clear that the poet does not address any men in particular, for he addresses Indra, nor is maryâ used in the general sense of men. It means males, or male offspring. It sounds more like some kind of asseveration or oath, like the Latin *mehercle*, or like the English O ye powers, and it is therefore quoted as a nipâta or particle in the Vâgasan. Prâtis. ii. 16. It certainly cannot be taken as addressed to the Maruts, though the Maruts are the subject of the next verse.

Verse 3, note². *Ushádbhiḥ*, an instrumental plural which attracted the attention of the author of the Vârttika to Pân. vii. 4, 48. It occurs but once, but the regular form, *ushobhiḥ*, does not occur at all in the Rig-veda. The same grammarian mentions mâs, month, as changing the final s of its base into d before bhis. This, too, is confirmed by Rv. ii. 24, 5, where *mâdbhîḥ* occurs. Two other words, svavas, offering good protection, and svatavas, of independent strength, mentioned together as liable to the same change, do not occur with bhiḥ in the Rig-veda, but the forms *svavadbhiḥ* and *svatavadbhiḥ* probably occurred in some other Vedic writings. *Svatavadbhyaḥ* has been pointed out by Professor Aufrecht in the Vâgasan. Sanhitâ xxiv. 16, and *svatavobhyah* in Satap. Br. ii. 5, 1, 14. That the nom. svavân, which is always trisyllabic, is not to be divided into sva-vân, as proposed by Sâkalya, but into su-avân, is implied by Vârttika to Pân. viii. 4, 48, and distinctly stated in the Siddhânta-Kaumudî. That the final n of the nom. su-avân disappeared before semi-vowels is confirmed by the Sâkala-prâtisâkhya, Sûtra 287; see also Vâgasan. Prâtis. iii. Sûtra 135 (Weber, Ind. Stud. vol. iv. p. 206). On the proper division of su-avas, see Aufrecht, Zeitschrift der Deutschen Morgenländischen Gesellschaft, vol. xiii. p. 499.

Verse 4, note¹. Ât must here take vyûha and be pronounced as an iambus. This is exceptional with ât, but there are at least two other passages where the same pronunciation is necessary. i. 148, 4. ât rokate vâne ā vi-bhâ-vâ, though in the line immediately following it is monosyllabic. Also in v. 7, 10. ât agne áprinatah.

Verse 4, note². *Svadhâ*, literally one's own place, afterwards, one's own nature. It was a great triumph for the science of Comparative Philology that, long before the existence of such a word as *svadhâ* in Sanskrit was known, it should have been postulated by Professor Benfey in his Griechische Wurzel-lexicon, published in 1839, and in the appendix of 1842. *Svadhâ* was known, it is true, in the ordinary Sanskrit, but there it only occurred as an exclamation used on presenting an oblation to the manes. It

was also explained to mean food offered to deceased ancestors, or to be the name of a personification of Mâyâ or worldly illusion, or of a nymph. But Professor Benfey, with great ingenuity, postulated for Sanskrit a noun svadhâ, as corresponding to the Greek ἔθος and the German *sitte*, O. H. G. *sit-u*, Gothic *sid-u*. The noun svadhâ has since been discovered in the Veda, where it occurs very frequently; and its true meaning in many passages where native tradition had entirely misunderstood it, has really been restored by means of its etymological identification with the Greek ἔθος or ηθος. See Kuhn's *Zeitschrift*, vol. ii. p. 134, vol. xii. p. 158.

The expressions ánu svadhâm and svadhâm ánu are of frequent occurrence. They mean, according to the nature or character of the persons spoken of, and may be translated by as usual, or according to a person's wont. Thus in our passage we may translate, The Maruts are born again, i. e. as soon as Indra appeared with the dawn, according to their wont; they are always born as soon as Indra appears, for such is their nature.

i. 165, 5. índra svadhâm ánu hí nah babhûtha.

For, Indra, according to thy wont, thou art ours.

viii. 20, 7. svadhâm ánu sríyam nárah—váhante.

According to their wont, the men (the Maruts) carry splendour.

viii. 88, 5. ánu svadhâm vavakshitha.

Thou hast grown (Indra) according to thy nature.

iv. 33, 6. ánu svadhâm ribhávah gagmuh etâm.

According to their nature, the Ribhus went to her, scil. the cow; or, according to this their nature, they came.

iv. 52, 6. úshah ánu svadhâm ava.

Dawn, help! as thou art wont.

i. 33, 11. ánu svadhâm aksharan āpah asya.

As usual, or according to his nature, i. e. his strength, the waters flowed.

i. 88, 6. âsâm ánu svadhâm.

According to the nature of these libations.

vii. 56, 13. ánu svadhâm âyudhaih yákkhamânâh.

According to their nature, stretching forth with their weapons.

iii. 51, 11. yáh te ánu svadhām ásat suté ní yakkha tanvām.

Direct thy body to that libation which is according to thy nature, or better, according to thy taste.

In all these passages svadhā may be rendered by manner, habit, usage, and ánu svadhām would seem to correspond to the Greek ἔξ ἔθους. Yet the history of these words in Sanskrit and Greek has not been exactly the same. First of all we observe in Greek a division between ἔθος and ἵθος, and whereas the former comes very near in meaning to the Sanskrit svadhā, the latter shows in Homer a much more primitive and material sense. It means in Homer, not a person's own nature, but the own place, for instance, of animals, the haunts of horses, lions, fish; in Hesiod, also of men. Svadhā in the Veda does not occur in that sense, although etymologically it might take the meaning of one's own place: cf. dhā-man, *familia*, etc. Whether in Greek ἵθος, from meaning lair, haunt, home, came, like νομός and νόμος, to mean habit, manner, character, which would be quite possible, or whether ἵθος in that meaning represents a second start from the same point, which in Sanskrit was fixed in svadhā, is impossible to determine. In Sanskrit svadhā clearly shows the meaning of one's own nature, power, disposition. It does not mean power or nature in general, but always the power of some one, the peculiarity, the individuality of a person. This will appear from the following passages:

ii. 3, 8. tisráh devīh svadháyâ barhíh ā idám ákkhidram pântu.

May the three goddesses protect by their power the sacred pile unbroken.

iv. 13, 5. káyâ yâti svadháyâ.

By what inherent power does he (the Sun) move on?

iv. 26, 4. akakráyâ svadháyâ.

By a power which requires no chariot, i. e. by himself without a chariot.

The same expression occurs again x. 27, 19.

In some places 'mad,' to delight, joined with svadháyâ, seems to mean to revel in his strength, proud of his might.

v. 32, 4. svadháyâ mdantam.

Vritra who delights in his strength.

vii. 47, 3. svadháyâ mdantîh.

The waters who delight in their strength. See x. 124, 8.

In other passages, however, as we shall see, the same phrase (and this is rather unusual) requires to be taken in a different sense, so as to mean to rejoice in food.

i. 164, 38. svadháyâ gribhth.

Held or grasped by his own strength.

iii. 17, 5. svadháyâ ka sambhûh.

He who blesses by his own strength.

iii. 35, 10. Índra píba svadháyâ kit sutásya agnéh v phi
gihvyâ yagatra.

Indra drink of the libation by thyself (by thy own power), or with the tongue of Agni, O worshipful.

To drink with the tongue of Agni is a bold but not unusual expression. v. 51, 2. agnéh pibata gihvyâ.

x. 15, 3. y svadháyâ sutásya bhganta pitvh.

Those who by themselves share in the offered draught.

i. 165, 6. kv sy vah marutah svadh âst yt mm ékam
sam-dhatta ahi-htye.

Where was that custom of yours, O Maruts, that ye should have joined me who stand alone in the fight with Ahi?

vii. 8, 3. kyâ nah agne ví vasah su-vriktím km ûm (íti)
svadhm rinavah sasymnah.

In what character dost thou light up our altar, and what character dost thou assume when thou art praised?

iv. 58, 4. vent ékam svadháyâ nh tatakshuh.

They (the gods) made one out of the sun, by their own power.

iv. 45, 6. vsvn ánu svadháyâ ketathah pathah.

You (Aswins) look after all the paths by your own strength.

i. 64, 4. skm gagnire svadhy.

They (the Maruts) were born together according to their nature; very much like ánu svadhm, i. 6, 4. One can hardly render it here by ‘they were born by their own strength,’ or ‘by spontaneous generation.’

In other passages, however, svadhy, meaning originally by its own power, or nature, comes to mean, by itself, *sponete su*.

vii. 78, 4. ा asthât rátham svadháyâ yugyámânam. -

She, the dawn, mounted the chariot which was harnessed by itself, by its own power, without requiring the assistance of people to put the horses to.

x. 129, 2. ाnît avâtám svadháyâ tát ékam.

That only One breathed breathlessly, by its own strength, i. e. by itself.

In the same sense svadhâbhîh is used in several passages:

i. 113, 13. amrítâ karati svadhâbhîh.

The immortal Dawn moves along by her own strength, i. e. by herself.

viii. 10, 6. yát vâ svadhâbhîh adhi-tíshthathah rátham.

Or whether ye mount your chariot by your own strength, ye Asvins.

i. 164, 30. gîvâh mritásya karati svadhâbhîh ámartyah mártynena sá-yonih.

The living moves by the powers of the dead, the immortal is the brother of the mortal.

iii. 26, 8. várshishtham rátnam akrita svadhâbhîh.

He (Agni) made the best jewel by his own powers, i. e. by himself.

v. 60, 4. varâh-iva ít raivatâsah híranyaih abhí svadhâbhîh tanvâh pipisre.

Like rich suitors, they (the Maruts) by their own strength, i. e. themselves, adorn their bodies with gold ornaments.

There are doubtful passages in which the meaning of svadhâbhîh, too, is doubtful. Thus, i. 180, 6. In vi. 2, 8, svadhâ looks like an adverb, instead of svadháyâ, and would then refer to párigmâ. The same applies to viii. 32, 6.

But svadhâ means also food, lit. one's own portion, the sacrificial offering due to each god, and lastly, food in general.

i. 108, 12. yát indrâgnî (íti) út-itâ súryasya mádhye divâh svadháyâ mâdáyethe (íti).

Whether you, Indra and Agni, delight in your food at the rising of the sun or at midday.

x. 15, 12. tvám agne îlitâh gâta-vedah ávât havyâni surabhîni kritvî, prá adâh pitrí-bhyah svadháyâ té akshan addhí tvám deva prá-yatâ havîmshi. 13. yé ka ihá pitárah yé ka ná ihá yân ka vidmá yân ûm (íti) ka ná pra-vidmá, tvám vettha

yáti té gâta-vedah svadhâbhîh yagñám sú-kritam gushasva.
 14. yé agni-dagdhâh yé áagni-dagdhâh mâdhye divâh svadhyâ mâtayante, têbhîh sva-rât ásu-nîtim etâm yathâvasam tanvâm kalpayasva.

12. Thou, O Agni Gâtavedas, hast carried, when implored, the offerings which thou hast rendered sweet: thou hast given them to the fathers, they fed on their share. Eat thou, O god, the proffered oblations. 13. Our fathers who are here, and those who are not here, our fathers whom we know and those whom we do not know, thou knowest how many they are, O Gâtavedas, accept the well-made sacrifice with the sacrificial portions. 14. They who, whether burnt by fire or not burnt by fire, rejoice in their offering in the midst of heaven, give to them, O king, that life, and thy (their) own body, according to thy will.

iii. 4, 7. saptâ prikshâsah svadhyâ madanti.

The seven horses delight in their food.

x. 14, 7. ubhâ râgânâ svadhyâ mâtantâ.

The two kings delighting in their food.

ix. 113, 10. yâtra kâmâh ni-kâmâh ka, yâtra bradhnâsyâ vishtâpam, svadhâ ka yâtra trïptih ka tâtra mâm amrîtam kridhí.

Where wishes and desires are, where the cup of the bright Soma is, where there is food and rejoicing, there make me immortal.

i. 154, 4. yásya trî pûrnâ mâtunâ padâni ákshiyamânâ svadhyâ madanti.

He (Vishnu) whose three places, full of sweet, imperishable, delight or abound in food.

v. 34, 1. svadhâ ámitâ.

His unlimited portion or offering.

ii. 35, 7. dhenûh svadhâm pîpâya.

The cow yields her food, her portion, her milk.

i. 168, 9. ât ít svadhâm ishirâm pári apasyan.

Thereafter (the Maruts) saw the vigorous food.

i. 176, 2. ánu svadhâ yám upyâte.

After whom, or for whom, his food is scattered.

In the tenth book svadhâ is used very much as it occurs in the later Sanskrit, as the name of a peculiar sacrificial rite.

x. 14, 3. yān ka devāh vavridhūh yé ka devān svāhâ anyé svadháyâ anyé madanti.

Those whom the gods cherish, and those who cherish the gods, the one delight in Svâhâ, the others in Svadhâ; or, in praise and food.

Verse 4, note ³. The expression garbha-tvám â-îriré is matched by that of iii. 60, 3. saudhanvanāsah amrita-tvám ā îrire, the Saudhanvanas (the *Ribhus*) obtained immortality. The idea that the Maruts assumed the form of a garbha, lit. of an embryo or a new-born child, is only meant to express that the storms burst forth from the womb of the sky as soon as Indra arises to do battle against the demon of darkness. As assisting Indra in this battle, the Maruts, whose name retained for a long time its purely appellative meaning of storms, attained their rank as deities by the side of Indra, or, as the poet expresses it, they assumed their sacred name. This seems to be the whole meaning of the later legend that the Maruts, like the *Ribhus*, were not originally gods, but became deified for their works.

Váhni.

Verse 5, note ¹. Sâyana explains váhnibhih in the sense of Marúdbhih, and he tells the oft-repeated story how the cows were carried off by the Panis from the world of the gods, and thrown into darkness, and how Indra with the Maruts conquered them and brought them back. Everybody seems to have accepted this explanation of Sâyana, and I myself do not venture to depart from it. Yet it should be stated that the use of váhni as a name of the Maruts is by no means well established. Váhni is in fact a most difficult word in the Veda. In later Sanskrit it means fire, and is quoted also as a name of Agni, the god of fire, but we do not learn why a word which etymologically means carrier, from *vah*, to carry, should have assumed the meaning of fire. It may be that *vah*, which in Sanskrit, Greek, and Latin means chiefly to carry, expressed originally the idea of moving about (the German *be-wegen*), in which case váh-ni, fire, would have been formed with the same purpose as

ag-ní, *ig-nis*, fire, from Sk. *ag*, *āγ-ω*, *ag-o*. But in Sanskrit Agni is so constantly represented as the carrier of the sacrificial oblation, that something may be said in favour of the Indian scholastic interpreters who take *váhni*, as applied to Agni, in the sense of carrier. However that may be, it admits of no doubt that *váhni*, in the Veda also, is distinctly applied to the bright fire or light. In some passages it looks very much like a proper name of Agni, in his various characters of terrestrial and celestial light. It is used for the sacrificial fire :

v. 50, 4. *yátra váhniḥ abhí-hitah*.

Where the sacrificial fire is placed.

It is applied to Agni :

vii. 7, 5. *ásādi vritáḥ váhniḥ ā-gaganván agníḥ brahmā*.

The chosen light came nigh, and sat down, Agni, the priest.

Here Agni is, as usual, represented as a priest, chosen like a priest, for the performance of the sacrifice. But, for that very reason, *váhni* may here have the meaning of priest, which, as we shall see, it has in many places, and the translation would then be more natural : He, the chosen minister, came near and sat down, Agni, the priest.

viii. 23, 3. *váhniḥ vindate vásu*.

Agni finds wealth (for those who offer sacrifices ?).

More frequently *váhni* is applied to the celestial Agni, or other solar deities, where it is difficult to translate it in English except by an adjective :

iii. 5, 1. *ápa dvārā támashá váhniḥ ávar* (*ítý ávah*).

Agni opened the two doors of darkness.

i. 160, 3. *sáḥ váhniḥ putráḥ pitróḥ pavítra-vâ̄n punâ̄ti dhîraḥ bhúvanâ̄ni mâyáyâ*.

That light, the son of the two parents, full of brightness, the wise, brightens the world by his power.

Agni is even called *váhni-tama* (iv. 1, 4), which hardly means more than the brightest.

ii. 17, 4. *āt ródasî* (*ítî*) *gyótishâ* *váhniḥ* *ā* *atanot*.

Then the luminous (Indra) stretched out or filled heaven and earth with his light.

ii. 38, 1. *út ûm* (*ítî*) *syáḥ deváḥ savitâ̄—váhniḥ asthâ̄t*.

The bright Savitar, the luminous, arose.

Besides this meaning of light or fire, however, there are

clearly two other meanings of *váhni* which must be admitted in the Veda, first that of a carrier, vehicle, and, it may be, horse; secondly that of minister or priest.

vi. 57, 3. *agāh anyásya vahnayah hárî (íti) anyásya sám-bhrítâ.*

The bearers of the one (Pûshan) are goats, the bays are yoked for the other (Indra).

i. 14, 6. *ghritá-prishthâh manah-yúgah yé tvâ vähanti vahnayah.*

The horses with shining backs, obedient to thy will, which carry thee (Agni).

viii. 3, 23. *yásmai anyé dása práti dhúram vähanti vahnayah.*

A horse against whom other ten horses carry a weight; i. e. it requires ten horses to carry the weight which this one horse carries. (See x. 11, 7. *váhamânah ásvaih.*)

ii. 37, 3. *medyantu te vahnayah yébhîh íyase.*

May thy horses be fat on which thou goest.

ii. 24, 13. *utá ásishtâh ánu srinvanti vahnayah.*

The very quick horses (of Brahmanaspati) listen. These may be the flames, but they are conceived as carriers or horses.

i. 44, 13. *srudhí srut-karna vahnî-bhih.*

Agni, who hast ears to hear, hear, on thy horses. Unless *vahnî-bhih* is joined with the words that follow, *devaîh sayâva-bhih.*

iii. 6, 2. *vakyántâm te vahnayah saptá-gihvâh*.*

May thy seven-tongued horses be called. Here *vahnayah* is clearly meant for the flames of Agni, yet I doubt whether we should be justified in dropping the simile, as the plural of *vahnî* is nowhere used in the bald sense of flames.

In one passage *vahnî* is used as a feminine, or at all events applied to a feminine subject:

viii. 94, 1. *yuktâ vahnîh ráthânâm.*

She is yoked as the drawer of the chariots.

The passages in which *vahnî* is applied to Soma in the 9th and 10th Mandalas throw little light on the subject. (ix. 9, 6; 20, 5; 6; 36, 2; 64, 19; 89, 1; x. 101, 10.)

Instead of *visâm vispátih*, lord of men (vii. 7, 4), we find

* Cf. i. 58, 7. *saptá guhvâh.*

ix. 108, 10. *visām vāhniḥ ná vispátiḥ*. One feels inclined to translate here *vāhniḥ* by leader, but it is more likely that *vāhni* is here again the common name of Soma, and that it is inserted between *visām ná vispátiḥ*, which is meant to form one phrase.

In ix. 97, 34, *tisrāḥ vākah īrayati prá vāhniḥ*, we may take *vāhni* as the common appellation of Soma. But it may also mean minister or priest, as in the passages which we have now to examine. Cf. x. 11, 6.

For besides these passages in which *vāhni* clearly means vector, carrier, drawer, horse, there is a large class of verses in which it can only be translated by minister, i. e. officiating minister, and, as it would seem, chiefly singer or reciter.

The verb *vah* was used in Sanskrit in the sense of carrying out (*ud-vah, ausführen*), or performing a rite, particularly as applied to the reciting of hymns. Hence such compounds as *ukthā-vāhas* or *stóma-vāhas*, offering hymns of praise. Thus we read :

v. 79, 4. *abhí yé tvâ vibhâ-varî stómaiḥ grinânti vâhnayah.*

The ministers who praise thee, splendid Dawn, with hymns.

i. 48, 11. *yé tvâ grinânti vâhnayah.*

The ministers who praise thee.

vii. 75, 5. *ushâḥ ukkhati vâhni-bhiḥ grinânâ.*

The dawn lights up, praised by the ministers.

vi. 39, 1. *mandrásya kavéḥ divyásya vâhneḥ.*

Of the sweet poet, of the heavenly priest

vii. 82, 4. *yuvâṁ ít yut-sú prítanâsu vâhnayah yuvâṁ kshémasya pra-savé mitá-gñavah ïsânâ vásvah ubháyasya kârávah índrâvarunâ su-hâvâ havâmahe.*

We, as ministers, invoke you only in fights and battles ; we, as supplicants, (invoke) you for the granting of treasure ; we, as poets, (invoke) you, the lords of twofold wealth, you, Indra and Varuna, who listen to our call.

vi. 32, 3. *sâh vâhni-bhiḥ ríkva-bhiḥ góshu sâsvat mitágñu-bhiḥ puru-krítvâ gigâya.*

He (Indra) was victorious often among the cows, always with celebrating and suppliant ministers.

I have placed these two passages together because they

seem to me to illustrate each other, and to show that although in the second passage the celebrating and suppliant ministers may be intended for the Maruts, yet no argument could be drawn from this verse in favour of *váhni* by itself meaning the Maruts. See also viii. 6, 2; 12, 15; x. 114, 2.

iv. 21, 6. *hótâ yáh nah mahān sam-váraneshu váhnih.*

The Hotar who is our great priest in the sanctuaries.

i. 128, 4. *váhnih vedhāh ágâyata.*

Because the wise priest (Agni) was born.

The same name which in these passages is applied to Agni, is in others, and, as it will be seen, in the same sense, applied to Indra.

ii. 21, 2. *tuvi-gráye váhnaye.*

To the strong-voiced priest or leader.

The fact that *váhni* is followed in several passages by *ukthaíh* would seem to show that the office of the *váhni* was chiefly that of recitation or of addressing prayers to the gods.

iii. 20, 1. *agním ushásam asvínâ dadhi-krâm ví-ushtishu havate váhnih ukthaíh.*

The priest at the break of day calls with his hymns Agni, Ushas, the Asvins, and Dadhikrâ.

i. 184, 1. *tâ vâm adyá taú aparám huvema ukkhántyâm ushási váhnih ukthaíh.*

Let us invoke the two Asvins to-day and to-morrow, the priest with his hymns is there when the dawn appears.

In a similar sense, it would seem, as *váhnih ukthaíh*, the Vedic poets frequently use the words *váhnih ásā*. This *ásā* is the instrumental singular of *ás*, mouth, and it is used in other phrases also of the mouth as the instrument of praise.

vi. 32, 1. *vagríne sám-tamâni vákâmsi ásâ sthávirâya taksham.*

I have shaped with my mouth blessed words to the wielder of the thunderbolt, the strong Indra.

x. 115, 3. *ásâ váhnim ná sokishâ vi-rapsinam.*

He who sings with his flame as the poet with his mouth. See also i. 38, 14. *mimîhí slókam ásyē*, make a song in thy mouth.

Thus we find *váhnih ásā* in the same place in the sixth

and seventh Mandalas (vi. 16, 9; vii. 16, 9), in the phrase *váhniḥ* *āśā* *vidūh-tarāḥ*, applied to Agni in the sense of the priest wise with his mouth, or taking *váhniḥ* *āśā* as it were one word, the wise poet.

i. 129, 5. *váhniḥ* *āśā*, *váhniḥ* *nah* *ákkaḥ*.

'Indra, as a priest by his lips, as a priest coming towards us.

From the parallelism of this passage it would seem that Professor Roth concluded the meaning of *āśā** to be near, or *coram*.

i. 76, 4. *pragā-vatā* *vákasā* *váhniḥ* *āśā* *ā* *ka* *huvé* *ní* *ka* *satsi* *ihá* *devaíh*.

With words in which my people join, I, the poet, invoke, and thou (Agni) sittest down with the gods.

vi. 11, 2. *pávakáyā* *guhvā* *váhniḥ* *āśā*.

Thou, a poet with a bright tongue, O Agni !

The question now arises in what sense *váhni* is used when applied without further definition to certain deities. Most deities in the Veda are represented as driving or driven, and many as poets or priests. When the Asvins are called *váhni*, viii. 8, 12; vii. 73, 4, it may mean riders. But when the Visve Devas are so called, i. 3, 9, or the Ribhus, the exact

* *Ās*, mouth, the Latin *os*, *oris*, has been derived from a root *as*, to breathe, preserved in the Sanskrit *as-u*, spirit, *asu-ra*, endowed with spirit, living, the living god. Though I agree with Curtius in admitting a primitive root *as*, to breathe, from which *as-u*, breath, must have sprung, I have always hesitated about the derivation of *ās* and *āṣya*, mouth, from the same root. I do not think, however, that the lengthening of the vowel in *ās* is so great a difficulty as has been supposed (Kuhn, Zeitschrift, vol. xvii. p. 145). Several roots lengthen their vowel *a*, when used as substantives without derivative suffixes. In some cases this lengthening is restricted to the Anga base, as in *anadvāḥ*; in others to the Anga and Pada base, as in *visvavāt*, *visvavādbhiḥ*, &c.; in others again it pervades the whole declension, as in *turāshāt*: (see Sanskrit Grammar, §§ 210, 208, 175.) Among ordinary words *vāk* offers a clear instance of a lengthened vowel. In the Veda we find *ritisháham*, vi. 14, 4, and *ritishāham* (*Sanhitā*), i. 64, 15. We find *vāh* in *apsu-vāh* (*Sâm. Ved.*), *indra-vāh*, *havya-vāh*. *Sah* at the end of compounds, such as *nri-sah*, *pritanā-sah*, *bhūri-sah*, *satrā-sah*, *vibhā-sah*, *sadā-sah*, varies between a long and short *ā*: (see Regnier, Étude sur l'idiome du Védas, p. 111.) At all events no instance has yet been pointed out in Sanskrit, showing the same contraction which we should have to admit if, as has been proposed, we derived *ās* from *av-as*, or from *an-as*. From *an* we have in the Veda *ānā*, mouth or face, i. 52, 15. From *as*, to breathe, the Latin *omen*, originally *os-men*, a whisper, might likewise be derived.

meaning is more doubtful. The Maruts are certainly riders, and we can even prove that they were supposed to sit on horseback and to have the bridle through the horse's nostrils (v. 61, 2). But if in our verse i. 6, 5, we translate *váhni* as an epithet, rider, and not only as an epithet, but as a name of the Maruts, we cannot support our translation by independent evidence, but must rely partly on the authority of Sâyanâ, partly on the general tenour of the text before us, where the Maruts are mentioned in the preceding verse, and, if I am right, in the verse following also. On the other hand, if *váhni* can thus be used as a name of the Maruts, there is at least one other passage which would gain in clearness by the admission of that meaning, viz.

x. 138, 1. *táva tyé indra sakhyéshu váhnayah—ví adar-diruh valám.*

In thy friendship, Indra, these Maruts tore asunder the cloud.

Verse 5, note ². I have translated *vílú* by stronghold, though it is only an adjective meaning firm. Dr. Oscar Meyer, in his very able essay *Quæstiones Homericæ, specimen prius*, Bonnæ, 1867, has tried to show that this *vílú* is the original form of *Ἰλιος*, and he has brought some further evidence to show that the siege and conquest of Troy, as I pointed out in my Lectures on the Science of Language, vol. ii. p. 470, was originally described in language borrowed from the siege and conquest of the dark night by the powers of light, or from the destruction of the cloud by the weapons of Indra. It ought to be considered, however, that *vílú* in the Veda has not dwindled down as yet to a mere name, and that therefore it may have originally retained its purely appellative power in Greek as well as in Sanskrit, and from meaning a stronghold in general, have come to mean the stronghold of Troy.

Verse 5, note ³. The bright cows are here the cows of the morning, the dawns, or the days themselves, which are represented as rescued at the end of each night by the power of Indra, or similar solar gods. Indra's companions in that daily rescue are the Maruts, the storms, or the

breezes of the morning, the same companions who act even a more prominent part in the battle of Indra against the dark clouds ; two battles often mixed up together.

Verse 6, note ¹. The reasons why I take *gírah* as a masculine in the sense of singer or praiser, may be seen in a note to i. 37, 10.

Verse 6, note ². *yáthâ matím*, lit. according to their mind, according to their heart's desire. Cf. ii. 24, 13.

Verse 7, note ¹. The sudden transition from the plural to the singular is strange, but the host of the Maruts is frequently spoken of in the singular, and nothing else can here be intended. It may be true, as Professor Benfey suggests, that the verses here put together stood originally in a different order, or that they were taken from different sources. Yet though the Sâma-veda would seem to sanction a small alteration in the order of the verses, the alteration of verses 7, 4, 5, as following each other, would not help us much. The Atharva-veda sanctions no change in the order of these verses.

The transition to the dual at the end of the verse is likewise abrupt, not more so, however, than we are prepared for in the Veda. The suggestion of the Nirukta (iv. 12) that these duals might be taken as instrumentals of the singular, is of no real value.

Verse 7, note ². *Dríkshase*, a very valuable form, a second person singular conjunctive of the First Aorist Âtmanepada, the termination 'sase' corresponding to Greek *ση*, as the conjunctive takes the personal terminations of the present in both languages. Similar forms, viz. *prikshase*, x. 22, 7, *mamsase*, x. 27, 10; Ath. Veda vii. 20, 2-6, and possibly *vivakshase*, x. 21, 1-8, 24, 1-3, 25, 1-11, will have to be considered hereafter. (Nirukta, ed. Roth, p. 30, Notes.)

Verse 8, note ¹. *Arkati*, which I have here translated by he cries aloud, means literally, he celebrates. I do not know of any passage where *arkati*, when used, as here,

without an object, means to shine, as Professor Benfey translates it. The real difficulty, however, lies in makhá, which Sāyana explains by sacrifice, and which I have ventured to translate by priest or sacrificer. Makhá, as an adjective, means, as far as we can judge, strong or vigorous, and is applied to various deities, such as Pūshan i. 138, 1, Savitar vi. 71, 1, Soma xi. 20, 7, Indra iii. 34, 2, the Maruts i. 64, 11; vi. 66, 9. By itself, makhá is never used as the name of any deity, and it cannot therefore, as Professor Roth proposes, be used in our passage as a name of Indra, or be referred to Indra as a significant adjective. In i. 119, 3, makhá is applied to men or warriors, but it does not follow that makhá by itself means warrior, though it may be connected with the Greek *μαχος* in *σύμμαχος*. See Curtius, *Grundzüge*, p. 293; Grassmann, in Kuhn's *Zeitschrift*, vol. xvi. p. 164.

There are two passages where makhá refers to an enemy of the gods, ix. 101, 13; x. 171, 2.

Among the remaining passages there is one where makhá is used in parallelism with vāhni, x. 11, 6. vívakti vāhnih, su-apasyáte makháh. Here I propose to translate, The poet speaks out, the priest works well. The same meaning seems to me applicable likewise to the phrase makhásya dâváne, to the offering of the priest.

i. 134, 1. ā yâhi dâváne, vâyo (íti), makhásya dâváne.

Come, Vâyu, to the offering, to the offering of the priest.

viii. 7, 27. ā nah makhásya dâváne—dévâsah úpa gantana.

Come, gods, to the offering of our priest.

Professor Roth proposes to render makhá in these passages by 'attestation of joy, celebration, praise,' and he takes dâváne, as I have done, as a dative of dâván, a *nomen actionis*, meaning, the giving. There are some passages where one feels inclined to admit a noun dâvána, and to take dâváne as a locative sing.

vi. 71, 2. devásya vayám savitúh sávîmani
sréshthe syâma vásunah ka dâváne.

May we be in the favour of the god Savitar, and in the best award of his treasure.

In ii. 11, 1, and ii. 11, 12, the locative would likewise be preferable; but there is a decided majority of passages

in which dâvâne occurs and where it is to be taken as a dative*, nor is there any other instance in the Veda of a *nomen actionis* being formed by vana. It is better, therefore, in vi. 71, 2, to refer sréshthe to sávîmani, and to make allowance in the other passages for the idiomatic use of such phrases as dâvâne vásûnâm or râyâh dâvâne.

The termination vâne explains, as has been shown by Professor Benfey, Greek infinitives such as δοῦναι, i. e. δοεναι or δομεναι = Sanskrit dâ-vâne. The termination mane in dâ-mane, for the purpose of giving, explains, as the same scholar has proved, the ancient infinitives in Greek, such as δό-μεναι. It may be added that the regular infinitives in Greek, ending in εναι, as λελοιπ-έναι, are likewise matched by Vedic forms such as ix. 61, 30. dhûrv-ane, or vi. 61, 13. vibhv-âne. In the termination εν, which stands for ενι, like εις for εσι, we have, on the contrary, not a dative, but a locative of an abstract noun in an, both cases, as we see from their juxtaposition in vi. 71, 2, being equally applicable to express the relation which we are accustomed to call infinitive.

Verses 9 and 10, note¹. Although the names for earth, sky, and heaven vary in different parts of the Veda, yet the expression divâh rokanám occurs so frequently that we can hardly take it in this place in a sense different from its ordinary meaning. Professor Benfey thinks that rokaná may here mean ether, and he translates ‘come from heaven above the ether;’ and in the next verse, ‘come from heaven above the earth.’ At first, every reader would feel inclined to take the two phrases, divâh vâ rokanât ádhi, and divâh vâ pârthivât ádhi, as parallel; yet I believe they are not quite so.

The following passages will show that the two words rokanám divâh belong together, and that they signify the light of heaven, or the bright place of heaven.

viii. 98, 3. ágakkah rokanám divâh.

* Rv. i. 61, 10; 122, 5; 134, 2; 139, 6; ii. 1, 10; iv. 29, 5; 32, 9; v. 59, 1; 4; 65, 3; viii. 25, 20; 45, 10; (92, 26); 46, 25; 27; 63, 5; 69, 17; 70, 12; ix. 93, 4; x. 32, 5; 44, 7; 50, 7.

'Thou (Indra) wentest to the light of heaven.

i. 155, 3. ádhi rokané diváh.

In the light of heaven.

iii. 6, 8. uraú vâ yé antárikṣhe—diváh vâ yé rokané.

In the wide sky, or in the light of heaven.

viii. 82, 4. upamé rokané diváh.

In the highest light of heaven.

ix. 86, 27. tritīye prishthé ádhi rokané diváh.

On the third ridge, in the light of heaven. See also i. 105, 5; viii. 69, 3.

The very phrase which we find in our verse, only with *kit* instead of *vâ*, occurs again, i. 49, 1; viii. 8, 7; and the same sense must probably be assigned to viii. 1, 18, ádha *gmáh* ádha *vâ* diváh brihatáh rokanátt ádhi.

Either from the earth, or from the light of the great heaven, increase, O Indra!

Rokaná also occurs in the plural:

i. 146, 1. vísvâ diváh rokanâ.

All the bright regions of heaven.

Sâyana: 'All the bright palaces of the gods.' See iii. 12, 9.

The same word rokaná, and in the same sense, is also joined with súrya and nâka.

Thus, i. 14, 9. súryasya rokanátt vísvân devâñ—hótâ ihá vakshati.

May the Hotar bring the Visve Devas hither from the light of the sun, or from the bright realm of the sun.

iii. 22, 3. yâh rokané parástât súryasya.

The waters which are above, in the bright realm of the sun, and those which are below.

i. 19, 6. yé nâkasya ádhi rokané, diví devâsah ásate.

They who in the light of the firmament, in heaven, are enthroned as gods.

Here diví, in heaven, seems to be the same as the light of the firmament, nâkasya rokané.

Thus rokaná occurs also frequently by itself, when it clearly has the meaning of heaven.

It is said of the dawn, i. 49, 4; of the sun, i. 50, 4; and of Indra, iii. 44, 4.

vísvam á bhâti rokanám, they light up the whole sky.

We also read of three rokanas, where, though it is difficult

to say what is really meant, we must translate, the three skies. The cosmography of the Veda is, as I said before, somewhat vague and varying. There is, of course, the natural division of the world into heaven and earth (*dyú* and *bhūmi*), and the threefold division into earth, sky, and heaven, where sky is meant for the region intermediate between heaven and earth (*prithivī*, *antáriksha*, *dyú*). There is also a fourfold division, for instance,

viii. 97, 5. *yát vâ ási rokané diváh
samudrásya ádhi vishtápi,
yát pârthive sâdane vritrahan-tama,
yát antárikshे ā gahi.*

Whether thou, O greatest killer of Vritra, art in the light of heaven, or in the basin of the sea, or in the place of the earth, or in the sky, come hither!

v. 52, 7. *yé vavridhánta pârthivâh yé uraú antárikshे ā,
vrigáne vâ nadînâm sadhá-sthe vâ mahâh diváh.*

The Maruts who grew, being on the earth, those who are in the wide sky, or in the compass of the rivers, or in the abode of the great heaven.

But very soon these three or more regions are each spoken of as threefold. Thus,

i. 102, 8. *tisráh bhûmîh trîni rokanâ.*

The three earths, the three skies.

ii. 27, 9. *trî rokanâ divyâ dhârayanta.*

The Âdityas support the three heavenly skies.

v. 69, 1. *trî rokanâ varuna trîn utá dyûn trîni mitra dhârayathah rágâmsi.*

Mitra and Varuna, you support the three lights, and the three heavens, and the three skies.

Here there seems some confusion, which Sâyana's commentary makes even worse confounded. What can *rokanâ* mean as distinct from *dyú* and *rágas*? The fourth verse of the same hymn throws no light on the subject, and I should feel inclined to take *divyâ-pârthivasya* as one word, though even then the cosmic division here adopted is by no means clear. However, there is a still more complicated division alluded to in iv. 53, 5:

*trîh antáriksham savitâ mahi-tvanâ trî rágâmsi pari-bhûh
trîni rokanâ, tisráh dívah prithivîh tisráh invati.*

Here we have the sky thrice, three welkins, three lights, three heavens, three earths.

A careful consideration of all these passages will show, I think, that in our passage we must take *diváh* *vā* *rokanāt* *ádhī* in its usual sense, and that we cannot separate the two words.

In the next verse, on the contrary, it seems equally clear that *diváh* and *párthivát* must be separated. At all events there is no passage in the Rig-veda where *párthiva* is joined as an adjective with *dyú*. *Párthiva* as an adjective is frequently joined with *rágas*, never with *dyú*. See i. 81, 5; 90, 7; viii. 88, 5; ix. 72, 8 : in the plural, i. 154, 1; v. 81, 3; vi. 31, 2; 49, 3.

Párthivâni also occurs by itself, when it means the earth, as opposed to the sky and heaven.

x. 32, 2. ví indra yâsi divyâni rokanâ ví párthivâni rágasâ.

Indra thou goest in the sky between the heavenly lights and the earthly.

viii. 94, 9. ã yé vísvâ párthivâni papráthan rokanâ diváh.

The Maruts who stretched out all the earthly lights, and the lights of heaven.

vi. 61, 11. â-paprúshî párthivâni urú rágah antáriksham.

Sarasvatî filling the earthly places, the wide welkin, the sky. This is a doubtful passage.

Lastly, *párthivâni* by itself seems to signify earth, sky, and heaven, if those are the three regions which Vishnu measured with his three steps; or east, the zenith, and west, if these were intended as the three steps of that deity. For we read :

i. 155, 4. yáh párthivâni tri-bhíh ít vígâma-bhih urú krámishtha.

He (Vishnu) who strode wide with his three strides across the regions of the earth.

These two concluding verses might also be taken as containing the actual invocation of the sacrificer, which is mentioned in verse 8. In that case the full stop at the end of verse 8 should be removed.

MANDALA I, SŪKTA 19.

ASHTAKA I, ADHYĀYA 1, VARGA 36–37.

1. Práti tyám kārum adhvaram go-pīthāya prá
hūyase, marút-bhih agne ā gahi.

2. Nahí devāh ná mártyah maháh táva krátum
paráh, marút-bhih agne ā gahi.

3. Yé maháh rágasah vidúh vísve devāsah adrúhah,
marút-bhih agne ā gahi.

4. Yé ugrāh arkám ânrikúh ánâdhrishtâsah ógasâ,
marút-bhih agne ā gahi.

1. WILSON : Earnestly art thou invoked to this perfect rite,
to drink the Soma juice : come, Agni, with the Maruts.

BENFEY : Zu diesem schönen Opfer wirst du gerufen, zum
Trank der Milch !—Mit diesen Marut's, Agni ! komm !

LANGLOIS : Le sacrifice est préparé avec soin ; nous t'appelons à venir goûter des nos libations : Agni, viens avec les Marouts.

2. WILSON : No god nor man has power over a rite (dedicated)
to thee, who art mighty : come, Agni, with the Maruts.

BENFEY : Denn nicht ein Gott, kein Sterblicher ragt über
dein, des Grossen, Macht — Mit diesen Marut's, Agni !
komm !

LANGLOIS : Aucun dieu, aucun mortel n'est assez fort pour
lutter contre un être aussi grand que toi : Agni, viens avec
les Marouts.

HYMN TO AGNI (THE GOD OF FIRE) AND THE
MARUTS (THE STORM-GODS).

1. Thou art called forth to this fair sacrifice for a draught of milk;¹ with the Maruts come hither, O Agni!

2. No god indeed, no mortal, is beyond the might¹ of thee, the mighty one; with the Maruts come hither, O Agni!

3. They who know of the great sky,¹ the Visve Devas² without guile;³ with those Maruts come hither, O Agni!

4. The wild ones who sing their song,¹ unconquerable by force; with the Maruts come hither, O Agni!

3. WILSON: Who all are divine, and devoid of malignity, and who know (how to cause the descent) of great waters: come, Agni, with the Maruts.

BENFEY: Die guten Götter, welche all bestehen in dem weiten Raum—Mit diesen Marut's, Agni! komm!

LANGLOIS: Tous ces dieux bienfaiteurs (des hommes) connaissent ce vaste monde (où règne la lumière): Agni, viens avec les Marouts.

4. WILSON: Who are fierce, and send down rain, and are unsurpassed in strength: come, Agni, with the Maruts.

BENFEY: Die schrecklich-unbesiegbaren, die mächtiglich Licht angefacht—Mit diesen Marut's, Agni! komm!

LANGLOIS: Menaçants, doués d'une force invincible, ils peuvent obscurcir la lumière du soleil: Agni, viens avec les Marouts.

5. Yé subhrāh ghorá-varpasah su-kshatrāsah risā-dasah, marút-bhih agne ā gahi.

6. Yé nākasya ádhi rokané diví devāsah āsate, marút-bhih agne ā gahi.

7. Yé iñkháyanti párvatān tiráh samudrám arnavám, marút-bhih agne ā gahi.

8. Ā yé tanvánti rasmí-bhih tiráh samudrám ógasâ, marút-bhih agne ā gahi.

9. Abhí tvâ pûrvá-pîtaye srigāmi somyám mádhu, marút-bhih agne ā gahi.

5. WILSON : Who are brilliant, of terrific forms, who are possessors of great wealth, and are devourers of the malevolent : come, Agni, with the Maruts.

BENFEY : Die glänzend-grau'ngestaltigen, hochherrschend-feindvernichtenden—Mit diesen Marut's, Agni ! komm !

LANGLOIS : Resplendissants, revêtus d'une forme terrible, ils peuvent donner les richesses, comme ils peuvent aussi détruire leurs ennemis : Agni, viens avec les Marouts.

6. WILSON : Who are divinities abiding in the radiant heaven above the sun : come, Agni, with the Maruts.

BENFEY : Die Götter die im Himmel sind ob dem Lichtkreis des Göttersitz's—Mit diesen Marut's, Agni ! komm !

LANGLOIS : Sous la vôute brillante du ciel, ces dieux s'élèvent et vont s'asseoir : Agni, viens avec les Marouts.

7. WILSON : Who scatter the clouds, and agitate the sea (with waves) : come, Agni, with the Maruts.

BENFEY : Welche über das wogende Meer hinjagen die Wolkenschaar—Mit diesen Marut's, Agni ! komm !

5. They who are brilliant, of awful shape, powerful, and devourers of foes ; with the Maruts come hither, O Agni !

6. They who in heaven are enthroned as gods, in the light of the firmament ;¹ with the Maruts come hither, O Agni !

7. They who toss the clouds¹ across the surging sea ;² with the Maruts come hither, O Agni !

8. They who shoot with their darts across the sea with might ; with the Maruts come hither, O Agni !

9. I pour out to thee for the early draught the sweet (juice) of Soma ; with the Maruts come hither, O Agni !

LANGLOIS : Ils soulèvent et poussent les montagnes (de nuages) au-dessus de l'abîme des mers : Agni, viens avec les Marouts.

WILSON : Who spread (through the firmament), along with the rays (of the sun), and, with their strength, agitate the ocean : come, Agni, with the Maruts.

BENFEY : Die mit Blitzen schleuderen mächtig über das Meer hinaus—Mit diesen Marut's, Agni ! komm !

LANGLOIS : Ils étendent avec force les rayons à travers l'Océan (céleste) : Agni, viens avec les Marouts.

WILSON : I pour out the sweet Soma juice for thy drinking, (as) of old : come, Agni, with the Maruts.

BENFEY : Ich giesse zu dem ersten Trank für dich des Soma Honig aus—Mit diesen Marut's, Agni ! komm !

LANGLOIS : A toi cette première libation ; je t'offre la douce boisson du soma : Agni, viens avec les Marouts.

COMMENTARY.

This hymn is ascribed to Medhâtithi, of the family of Kanya. The metre is Gâyatrî throughout.

Verse 1, note ¹. Gopîthâ is explained by Yâska and Sâyana as drinking of Soma. I have kept to the literal signification of the word, a draught of milk. In the last verse of our hymn the libation offered to Agni and the Maruts is said to consist of Soma, but Soma was commonly mixed with milk. The other meaning assigned to gopîthâ, protection, would give the sense: ‘Thou art called for the sake of protection.’ But pîtha has clearly the sense of drinking in soma-pîthâ, Rv. i. 51, 7, and must therefore be taken in the same sense in gopîthâ.

Verse 2, note ¹. The Sanskrit krátu expresses power both of body and mind.

Verse 3, note ¹. The sky or welkin (rágas) is the proper abode of the Maruts, and ‘they who know of’ means simply ‘they who dwell’ in the great sky. The Vedic poets distinguish commonly between the three worlds, the earth, prithivî, f., or pârthiva, n.; the sky, rágas; and the heaven, dyú: see i. 6, 9, note ¹. The phrase mahâh rágasah occurs i. 6, 10; 168, 6, &c. Sâyana takes rágas for water or rain: see on this my article in Kuhn’s Zeitschrift, vol. xii. p. 28. The identification of rágas with ἔρεβος (Leo Meyer, in Kuhn’s Zeitschrift, vol. vi. p. 19) must remain doubtful until stronger evidence has been brought forward in support of a Greek β representing a Sanskrit g, even in the middle of a word. See my article in Kuhn’s Zeitschrift, vol. xv. p. 215; Curtius, Grundzüge, p. 421.

Verse 3, note ². The appellation Vísve devâh, all gods together, or, more properly, host-gods, is often applied to the Maruts; cf. i. 23, 8; 10. Benfey connects this line with the preceding verse, considering Vísve devâh, it seems, inappropriate as an epithet of the Maruts.

Verse 3, note ³. On adrûh, without guile or deceit,

without hatred, see Kuhn's excellent article, *Zeitschrift für die Vergleichende Sprachforschung*, vol. i. pp. 179, 193. Adrúh is applied to the Maruts again in viii. 46, 4, though in connection with other gods. It is applied to the Visve Devas, Rv. i. 3, 9; ix. 102, 5: the Âdityas, Rv. viii. 19, 34; 67, 13: the Rudras, Rv. ix. 73, 7: to Heaven and Earth, Rv. ii. 41, 21; iii. 56, 1; iv. 56, 2; vii. 66, 18: to Mitra and Varuna, Rv. v. 68, 4: to Agni, Rv. vi. 15, 7; viii. 44, 10. The form adhrúk occurs in the sixth Mandala only.

Verse 4, note¹. Sâyana explains arká by water. Hence Wilson: 'Who are fierce and send down rain.' But arká has only received this meaning of water in the artificial system of interpretation first started by the authors of the Brâhmaṇas, who had lost all knowledge of the natural sense of the ancient hymns. The passages in which arká is explained as water in the Brâhmaṇas are quoted by Sâyana, but they require no refutation. On the singing of the Maruts see note to i. 38, 15. The perfect in the Veda, like the perfect in Homer, has frequently to be rendered in English by the present.

Verse 6, note¹. Nâka must be translated by firmament, as there is no other word in English besides heaven, and this is wanted to render dyú. Like the Jewish firmament, the Indian nâka, too, is adorned with stars; cf. i. 68, 10. pipéśa nâkam stríbhîh. Dyú, heaven, is supposed to be above the rágas, sky or welkin. Kuhn's *Zeitschrift*, vol. xii. p. 28.

Sâyana: 'In the radiant heaven above the sun.' See note¹ to i. 6, 9; p. 34.

Verse 7, note¹. That párvata (mountain) is used in the sense of cloud, without any further explanation, is clear from many passages:

i. 57, 6. tvám tám indra párvatam mahâm urûm vágrena vagrin parva-sâh kakartitha.

Thou, Indra, hast cut this great broad cloud to pieces with thy lightning. Cf. i. 85, 10.

We actually find two similes mixed up together, such

as v. 32, 2. *üdhah* párvatasya, the udder of the cloud. In the Edda, too, the rocks, said to have been fashioned out of Ymir's bones, are supposed to be intended for clouds. In Old Norse *klakkr* means both cloud and rock; nay, the English word *cloud* itself has been identified with the Anglo-Saxon *clūd*, rock. See Justi, Orient und Occident, vol. ii. p. 62.

Verse 7, note ². Whether the surging sea is to be taken for the sea or for the air, depends on the view which we take of the earliest cosmography of the Vedic Rishis. Sâyana explains: 'They who make the clouds go, and stir the watery sea.' Wilson remarks that the influence of the winds upon the sea, alluded to in this and the following verse, indicates more familiarity with the ocean than we should have expected from the traditional inland position of the early Hindus, and it has therefore been supposed that, even in passages like our own, samudrâ was meant for the sky, the waters above the firmament. But although there are passages in the Rig-veda where samudrâ may be taken to mean the welkin, this word shows in by far the larger number of passages the clear meaning of ocean. There is one famous passage, vii. 95, 2, which proves that the Vedic poets, who were supposed to have known the upper courses only of the rivers of the Penjâb, had followed the greatest and most sacred of their rivers, the Sarasvatî, as far as the Indian ocean. It is well known that, as early as the composition of the laws of the Mânavas, and possibly as early as the composition of the Sûtras on which these metrical laws are based, the river Sarasvatî had changed its course, and that the place where that river disappeared under ground was called Vinasana, the loss. This Vinasana forms, according to the laws of the Mânavas, the western frontier of Madhyadesa, the eastern frontier being formed by the confluence of the Gangâ and Yamunâ. Madhyadesa is a section of Âryâvarta, the abode of the Âryas in the widest sense. Âryâvarta shares with Madhyadesa the same frontiers in the north and the south, viz. the Himâlaya and Vindhya mountains, but it extends beyond Madhyadesa to the west and east as far as the western and eastern seas. A section of Madhyadesa, again, is the

country described as that of the Brahmarshis, which comprises only Kurukshetra, the countries of the Matsyas, Pañkâlas (Kanyâkubga, according to Kullûka), and Sûrasenas (Mathurâ, according to Kullûka). The most sacred spot of all, however, is that section of the Brahmarshi country which lies between the rivers Drishadvatî and Sarasvatî, and which in the laws of the Mânavas is called Brahmvarta. I have not found any mention of the Vinasana of the Sarasvatî in any of those works which the author of the laws of the Mânavas may be supposed to have consulted. Madhyadesa is indeed mentioned in one of the Parisishtas (MS. 510, Wilson) as a kind of model country, but it is there described as lying east of Dasârna*, west of Kâmpilya†, north of Pâriyâtra ‡, and south of the Himavat, or again, in a more general way, as the Duâb of the Gangâ and Yamunâ §.

It is very curious that while in the later Sanskrit literature the disappearance of the Sarasvatî in the desert is a fact familiar to every writer, no mention of it should occur during the whole of the Vedic period, and it is still more curious that in one of the hymns of the Rig-veda we should have a distinct statement that the Sarasvatî fell into the sea :

vii. 95, 1-2. prâ kshôdasâ dhâyasâ sasre eshâ sârasvatî dharûnam âyasî pûh, pra-bâbadhânâ rathyâ-iva yâti vîsvâh apâh mahinâ sindhuh anyâh. ékâ aketat sârasvatî nadînâm súkih yati' girí-bhyah â samudrât, râyâh kétantî bhúvanasya bhûreh ghritám páyah duduhe nâhushâya.

1. With her fertilizing stream this Sarasvatî comes forth—(she is to us) a stronghold, an iron gate. Moving along as on a chariot, this river surpasses in greatness all other waters.
2. Alone among all rivers Sarasvatî listened, *she who goes*

* See Wilson's *Vishnu-purâna*, ed. Hall, pp. 154, 155, 159, 160.

† See Wilson's *Vishnu-purâna*, ed. Hall, p. 161.

‡ l. c. pp. 123, 127.

§ Prâg dasârnât pratyak kâmpilyâd udak pâriyâtrâd, dakshinena himavatah. Gangâyamunayor antaram eke madhyadesam ity âkashate. Medhâtithi says that Madhyadesa, the middle country, was not called so because it was in the middle of the earth, but because it was neither too high nor too low. Albiruny, too, remarks that Madhyadesa was between the sea and the northern mountains, between the hot and the cold countries, equally distant from the eastern and western frontiers. See Reinaud, *Mémoire sur l'Inde*, p. 46.

pure from the mountains as far as the sea. She who knows of the manifold wealth of the world, has poured out to man her fat milk.

Here we see *samudrā* used clearly in the sense of sea, the Indian sea, and we have at the same time a new indication of the distance which separates the Vedic age from that of the later Sanskrit literature. Though it may not be possible to determine by geological evidence the time of the changes which modified the southern area of the Penjâb and caused the *Sarasvatî* to disappear in the desert, still the fact remains that the loss of the *Sarasvatî* is later than the Vedic age, and that at that time the waters of the *Sarasvatî* reached the sea. Professor Wilson had observed long ago in reference to the rivers of that part of India, that there have been, no doubt, considerable changes here, both in the nomenclature and in the courses of the rivers, and this remark has been fully confirmed by later observations. I believe it can be proved that in the Vedic age the *Sarasvatî* was a river as large as the Sutlej, that it was the last of the rivers of the Penjâb, and therefore the iron gate, or the real frontier against the rest of India. At present the *Sarasvatî* is so small a river that the epithets applied to the *Sarasvatî* in the Veda have become quite inapplicable to it. The Vedic *Rishis*, though acquainted with numerous rivers, including the Indus and Ganges, call the *Sarasvatî* the mother of rivers (vii. 36, 6. *sárasvatî saptáthî síndhu-mâtâ*), the strongest of rivers (vi. 61, 13. *apásâm apáh-tamâ*), and in our passage, vii. 95, 2, we have, as far as I can judge, conclusive evidence that the old *Sarasvatî* reached in its course the Indian sea, either by itself, or united with the Indus.

But this passage, though important as showing the application of *samudrā*, i. e. *confluves*, to the Indian sea, and proving the acquaintance of the Vedic *Rishis* with the southern coast of India, is by no means the only one in which *samudrā* must be translated by sea. Thus we read, vii. 49, 2 :

yâh âpah divyâh utâ vâ srâvanti khanítrimâh utâ vâ yâh svayam-gâh, samudrâ-arthâh yâh súkayah pâvakâh tâh âpah devîh ihâ mâm avantu.

The waters which are from heaven, or those which flow

after being dug, or those which spring up by themselves, the bright, pure waters that tend to the sea, may those divine waters protect me here!

i. 71, 7. agním vísvâh abhí príkshah sakante samudrám ná sravátah saptá yahvíh.

All kinds of food go to Agni, as the seven rivers go to the sea.

Cf. i. 190, 7. samudrám ná sravátah ródha-kakrâh.

v. 78, 8. yáthâ vâtah yáthâ vánam yáthâ samudráh égati.

As the wind moves, as the forest moves, as the sea moves (or the sky).

In hymn x. 58, the same expression occurs which we have in our hymn, and samudrám arnavám there as here admits but of one explanation, the surging sea.

Samudrá in many passages of the Rig-veda has to be taken as an adjective, in the sense of watery or flowing:

vi. 58, 3. yâs te pûshan návah antáh samudré hiranyáyîh antárikshe káranti.

Thy golden ships, O Pûshan, which move within the watery sky.

vii. 70, 2. yâh vâm samudrân sarítah píparti.

He who carries you across the watery rivers.

i. 161, 14. at-bhíh yâti várunah samudraíh.

Varuna moves in the flowing waters.

In both these passages samudrá, as an adjective, does not conform to the gender of the noun. See Bollensen, Orient und Occident, vol. ii. p. 467.

ii. 16, 3. ná samudraíh párvataih indra te ráthah (ná pari-bhvë).

Thy chariot, O Indra, is not to be overcome by the watery clouds.

MANDALA I, SŪKTA 37.

ASHTAKA I, ADHYĀYA 3, VARGA 12-14.

1. Krîlám vah sárdhah mārutam anarvāñnam rathe-súbhām, kánvâh abhí prá gâyata.
 2. Yé príshatîbhih rishtí-bhih sâkám vâsîbhih aṅgí-bhih, ágâyanta svá-bhânavaḥ.
 3. Ihá-iva srinve êshâm kásâh hâsteshu yát vâdân, ní yâman kitram riñgate.
 4. Prá vah sárdhâya ghríshvaye tveshá-dyumnâya sushmíne, devâttam brâhma gâyata.
-

1. WILSON : Celebrate, Kañwas, the aggregate strength of the Maruts, sportive, without horses, but shining in their car.

BENFEY : Kanviden, auf! begrüsst mit Sang, die muntre Heerschaar der Marut's, die rasch'ste, wagenglänzende.

LANGLOIS : Enfants de Canwa, célèbrez la puissance des Marouts que transporte un char brillant, (puissance) rapide et inattaquable dont vous ressentez les effets.

2. WILSON : Who, borne by spotted deer, were born self-radiant, with weapons, war-cries, and decorations.

BENFEY : Die mit Hirschen und Speeren gleich mit Donnern und mit Blitzen auch—selbststrahlende—geboren sind.

LANGLOIS : Ils viennent de naître, brillants de leur propre éclat. (Voyez-vous) leurs armes, leurs parures, leur char traîné par les daims? (entendez-vous) leurs clamateurs?

HYMN TO THE MARUTS (THE STORM-GODS).

1. Sing forth, O Kanvas, to the sportive host of your Maruts, brilliant on their chariots, and unscathed,¹—

2. They who were born together, self-luminous, with the spotted deer (the clouds),¹ the spears, the daggers, the glittering ornaments.²

3. I hear their¹ whips, almost close by, as they crack them in their hands ; they gain splendour² on their way.³

4. Sing forth your god-given prayer to the exultant¹ host of your Maruts, the furiously vigorous,² the powerful.

3. WILSON : I hear the cracking of the whips in their hands, wonderfully inspiring (courage) in the fight.

BENFEY : Schier hier erschallt der Peitsche Knall, wenn sie in ihrer Hand erklingt ; leuchtend fahr'n sie im Sturm herab.

LANGLOIS : Écoutez, c'est le bruit du fouet qu'ils tiennent dans leurs mains ; c'est le bruit qui, dans le combat, anime le courage.

4. WILSON : Address the god-given prayer to those who are your strength, the destroyers of foes, the powerful, possessed of brilliant reputation.

BENFEY : Singt eurer Schaar, der wühlenden, der strahlenreichen, kräftigen ein gotterfülltes Gebet !

LANGLOIS : A cette troupe (divine), qui détruit vos ennemis, noble, forte et glorieuse, offrez la part d'hymnes et de sacrifices que lui donnent les Dévas.

5. Prá samsa góshu ághnyam krílám yát sárdhah
márrutam, gámbhe rásasya vavridhe.

6. Káh vah várshishthah ã narah diváh ka gmáh
ka dhútayah, yát sîm ántam ná dhûnuthá.

7. Ní vah yámmaya mánushah dadhré ugráya man-
yáve, gíhita párvatah giríh.

8. Yéshâm ágmeshu prithiví' gugurvân-iva vispátih,
bhiyã yámmeshu régate.

9. Sthirám hí gánam eshâm váyah mâtúh níh-etave,
yát sîm ánu dvitã' sávah.

5. WILSON : Praise the sportive and resistless might of the Maruts, who were born amongst kine, and whose strength has been nourished by (the enjoyment of) the milk.

BENFEY : Preist hoch die muntre Marutschaar die unsiegbar in den Küh'n, im Schlund des Safts wuchs sie heran.

LANGLOIS : Loue donc cette puissance des Marouts, invulnérable et rapide, qui règne au milieu des vaches (célestes), et ouvre avec force (leurs mamelles pour en faire couler) le lait.

6. WILSON : Which is chief leader among you, agitators of heaven and earth, who shake all around, like the top (of a tree) ?

BENFEY : Wer, Helden ! ist der erste euch—ihr Erd- und Himmel-schütterer !—wenn ihr sie schüttelt Wipfeln gleich ?

LANGLOIS : Parmi vous qui remuez si puissamment le ciel et la terre, qui agitez celle-ci comme la cime (d'un arbre), quel est le plus vigoureux ?

7. WILSON : The householder, in dread of your fierce and violent approach, has planted a firm (buttress); for the many-ridged mountain is shattered (before you).

5. Celebrate the bull among the cows (the storm among the clouds),¹ for it is the sportive host of the Maruts; he grew as he tasted the rain.²

6. Who, O ye men, is the oldest among you here, ye shakers of heaven and earth, when you shake them like the hem of a garment?¹

7. At your approach the son of man holds himself down; the gnarled cloud¹ fled at your fierce anger.

8. They at whose racings¹ the earth, like a hoary king, trembles for fear on their ways,

9. Their birth is strong indeed: there is strength to come forth from their mother, nay, there is vigour twice enough for it.¹

BENFEY: Vor eurem Gange beuget sich, vor eurem wilden Zorn der Mann; der Hügel weicht und der Berg;

LANGLOIS: Contre votre marche impétueuse et terrible, l'homme ne peut résister; les collines et les montagnes s'abaisseient devant vous.

8. WILSON: At whose impetuous approach earth trembles; like an enfeebled monarch, through dread (of his enemies).

BENFEY: Bei deren Lauf bei deren Sturm die Erde zittert voller Furcht, wie ein altergebeugter Mann.

LANGLOIS: Sous vos pas redoutables, la terre tremble de crainte, telle qu'un roi accablé par l'âge.

9. WILSON: Stable is their birthplace, (the sky); yet the birds (are able) to issue from (the sphere of) their parent: for your strength is everywhere (divided) between two (regions, —or, heaven and earth).

BENFEY: Kaum geboren sind sie so stark, dass ihrer Mutter sie entfliehn: ist ja doch zwiefach ihre Kraft.

LANGLOIS: Le lieu de votre naissance est ferme et stable; vous pouvez, du sein de votre mère, vous élancer, tels que des oiseaux; car, des deux côtés, est un élément solide.

10. Út ûm (íti) tyé súnávah gírah kăshthâh ágme-shu atnata, vâsrâh abhi-gñú yătave.

11. Tyám kit gha dîrghám prithúm miháh nápâtam ámriddham, prá kyavayanti yáma-bhih.

12. Márutah yát ha vah bálam gánân akukyavítana, girñí akukyavítana.

13. Yát ha yánti marútah sám ha bruvate ádhvan ã, srinóti káh kit eshâm.

14. Prá yâta sibham âsú-bhih sánti kánveshu vah dúvah, tátro (íti) sú mâdayâdhvai.

10. WILSON : They are the generators of speech : they spread out the waters in their courses : they urge the lowing (cattle) to enter (the water), up to their knees, (to drink.)

BENFEY : In ihrem Lauf erheben dann diese Söhne Getös und Fluth, die bis zum Knie den Kühen geht.

LANGLOIS : Ces (dieux) répandent le son comme on répand la libation. Leur souffle étend les voies du ciel ; (l'eau tombe) et la vache (en s'y désaltérant), y entre jusqu'aux genoux.

11. WILSON : They drive before them, in their course, the long, vast, uninjurable, rain-retaining cloud.

BENFEY : Dann treiben sie im Sturm heran jenen langen und breiten Spross der Wolke unerschöpflichen.

LANGLOIS : (Voyez-vous) ce long et large (nuage), fils de l'onde (qui s'y amoncelle) ? (Il semble) invulnérable. (Les Marouts) savent le chemin par lequel on arrive jusqu'à lui pour l'ébranler.

12. WILSON : Maruts, as you have vigour, invigorate mankind : give animation to the clouds.

10. And these sons, the singers,¹ enlarged the fences in their coursings;² the cows had to walk knee-deep.

11. They cause this long and broad unceasing rain¹ to fall on their ways.

12. O Maruts, with such strength as yours, you have caused men to fall,¹ you have caused the mountains to fall.

13. As the Maruts pass¹ along, they talk together on the way: does any one hear them?

14. Come fast on your quick steeds! there are worshippers¹ for you among the Kanvas: may you well rejoice among them.

BENFEY: O Marut's! mit der Kraft, die ihr besitzt, werft ihr Geschöpfe um, die Berge werft ihr um sogar.

LANGLOIS: O Marouts, puisque vous avez la force, faites-la sentir aux hommes, faites-la sentir aux collines.

13. WILSON: Wherever the Maruts pass, they fill the way with clamour: every one hears their (noise).

BENFEY: Wenn die Marut's des Weges ziehn, dann sprechen mit einander sie und mancher mag sie hören.

LANGLOIS: Quand les Marouts sont en marche, le chemin retentit de leur voix: chacun les entend.

14. WILSON: Come quickly, with your swift (vehicles). The offerings of the Kañwas are prepared. Be pleased with them.

BENFEY: Auf schnellen kommet schnell herbei, bei Kanva's Spross sind Feste euch: da wollt euch schön ergötzen.

LANGLOIS: Accourez, portez ici vos pas rapides. Les enfants de Canwa vous attendent avec leurs offrandes; ici vous serez satisfaits.

15. Ásti hí sma módâya vah smási sma vayám
eshâm, vísvam kit áyuh gîváse.

15. WILSON : The offering is prepared for your gratification : we are your (worshippers), that we may live all our life.

BENFEY : Gerüstet ist für euren Rausch und wir gehören,

COMMENTARY.

This hymn is ascribed to Kanva, the son of Ghora. The metre is Gâyatrî.

Verse 1, note ¹. Wilson translates anarvânam by without horses, though the commentator distinctly explains the word by without an enemy. Wilson considers it doubtful whether árvan can ever mean enemy. The fact is, that in the Rig-veda an-arván never means without horses, but always without hurt or free from enemies ; and the commentator is perfectly right, as far as the sense is concerned, in rendering the word by without an enemy, or unopposed (apraty-rita). An-arván is not formed from árvat, horse, racer, but from árvan ; and this is derived from the same root which yields árus, n. a wound. The accusative of anarvat, without a horse, would be anarvantam, not anarvânam.

The root ar, in the sense of hurting, is distantly connected with the root mar : see Lectures on the Science of Language, Second Series, p. 323. It exists in the Greek ὅλλυμι, corresponding to Sanskrit rinomi, i. e. arnomi, I hurt, likewise in οὐλή, wound, which cannot be derived from ὅλη ; in οὐλος, οὐλιος, hurtful, and ὕλοος, destructive : see Curtius, Grundzüge der Griechischen Etymologie (zweite Ausgabe), pp. 59, 505. In the Veda ar has the sense of offending or injuring, particularly if preceded by upa.

x. 164, 3. yát â-sásâ nih-sásâ abhi-sásâ upa-ârimá gâ-gratah yát svapántah, agníh vísvâni ápa duh-kritâni águshtâni âré asmát dadhâtu.

15. Truly there is enough for your rejoicing. We always are their servants, that we may live even the whole of life.

traun ! euch an für unser ganzes Lebelang.

LANGLOIS : Agréez notre sacrifice, car nous vous sommes dévoués. Daignez nous assurer une longue existence.

If we have offended, or whatever fault we have committed, by bidding, blaming, or forbidding, while waking or while sleeping, may Agni remove all wicked misdeeds far from us.

Hence upârá, injury, vii. 86, 6. ásti gyāyân kániyasaḥ upa-aré, the older man is there to injure, to offend, to mislead, the young : (History of Ancient Sanskrit Literature, second edition, p. 541.) Roth translates upârá by *Verfehlung*, missing. Ari, enemy, too, is best derived from this root, and not from râ, to give, with the negative particle, as if meaning originally, as Sâyana supposes, a man who does not give. In árarivân, gen. árarushah, hostile, Rosen recognized many years ago a participle of a really reduplicated perfect of ar, and he likewise traced aráru, enemy, back to the same root : see his note to i. 18, 3.

From this root ar, to hurt, árvan, hurting, as well as árus, wound, are derived in the same manner as both dhánvan and dhánus, bow, are formed from dhan ; yágvan and yágus from yag, párvan and párus from par. See Kuhn, Zeitschrift, vol. ii. p. 233.

Anarván, then, is the same as ánarus, Sat. P. Brâhmaṇa iii. 1, 3, 7 ; and from meaning originally without a wound or without one who can wound, it takes the more general sense of uninjured, invulnerable, perfect, strong, (cf. integer, intact, and entire.) This meaning is applicable to i. 94, 2 ; 136, 5 ; ii. 6, 5 ; v. 49, 4 ; vii. 20, 3 ; 97, 5 ; x. 61, 13 ; 65, 3. In i. 116, 16, anarván seems to be used as an adverb ; in i. 51, 12, as applied to slóka, it may have the more general meaning of irresistible, powerful.

There are two passages in which the nom. sing. árvâñ, and one in which the acc. sing. árvâñam, occur, apparently meaning horse. But in i. 163, 13, and ix. 97, 25, árvâñ stands in the Pada text only, the Sanhitâ has árvâ ákkha and árvâ iva. In x. 46, 5, the text híri-smasrum ná árvâñam dhâna-arkam is too doubtful to allow of any safe induction, particularly as the Sâma-veda gives a totally different reading. I do not think therefore that árvat, horse, admits in the nom. and acc. sing. of any forms but árvâ and árvantam. Pânini (vi. 4, 127) allows the forms arvâñ and arvâñam, but in anarvan only, which, as we saw, has nothing in common with árvat, horse. Benfey: ‘die rascheste (keinen Renner habend, uneinholbar),’ the quickest (having no racer, hence not to be reached).

The masculine anarvâñam after the neuter sârdhas is curious; sârdhas means might, but it is here used to express a might or an aggregate of strong men or gods, and the nom. plur. yé, who, in the next verse, shows the same transition of thought, not only from the singular to the plural, but also from the neuter to the masculine, which must be admitted in anarvâñam. It would be possible, if necessary, to explain away the irregularity of anarvâñam by admitting a rapid transition from the Maruts to Indra, the eldest among the Martis (cf. i. 23, 8. índra-gyeshthâh märut-ganâh), and it would be easier still to alter sârdhas into sârdham, as an accusative singular of the masculine noun sârdha, which has the same meaning as the neuter sârdhas. There is one passage, v. 56, 9, which would seem to give ample countenance to such a conjecture:

tám vah sârdham rathe-súbhâm—â huve.

I call hither this your host, brilliant on chariots.

Again, ii. 30, 11, we read :

tám vah sârdham märutam—girâ úpa bruve.

I call with my voice on this your host of Maruts.

viii. 93, 16. srutám vah vrithâñ-tamam prâ sârdham karshanîñâm, â sushe.

I pant for the glorious, victorious, host of the quick Maruts.

From this sârdha we have also the genitive sârdhasya, vii. 56, 8 (4):

*subhrāh vah súshmaḥ krúdhmī mánāmsi dhúnih múniḥ-
iva sárdhasya dhrishnóh.*

Your strength is brilliant, your minds furious ; the shout of the daring host is like one possessed.

We have likewise the dative *sárdhâya*, the instrumental *sárdhena*, and the acc. plur. *sárdhân* ; and in most cases, except in two or three where *sárdha* seems to be used as an adjective, meaning strong, these words are applied to the host of the Maruts.

But the other word *sárdhas* is equally well authenticated, and we find of it, not only the nominative, accusative, and vocative sing. *sárdhas*, but likewise the nom. plur. *sárdhâmsi*.

The nominative singular occurs in our very hymn :

i. 37, 5. *krîlám yát sárdhah mārutam.*

Which is the sportive host of the Maruts.

i. 127, 6. *sáh hí sárdhah ná mārutam tuvi-svániḥ.*

For he (Agni) is strong-voiced like the host of the Maruts.

iv. 6, 10. *tuvi-svanásah mārutam ná sárdhah.*

Thy flames (Agni) are strong-voiced like the host of the Maruts.

v. 46, 5. *utá tyát nah mārutam sárdhah ā gamat.*

May also that host of the Maruts come to us.

ii. 1, 5. *tvám narām sárdhah asi puru-vásuh.*

Thou (Agni), full of riches, art the host of the men.

This host of men seems to me intended again for the Maruts, although it is true that in thus identifying Agni with different gods, the poet repeats himself in the next verse :

ii. 1, 6. *tvám sárdhah mārutam.*

Thou art the host of the Maruts.

If this repetition seems offensive, the first *narām sárdhas* might be taken for some other company of gods. Thus we find :

vii. 44, 5. *srinótū nah daívyam sárdhah agníh srinvántu
víṣve mahishāh ámûrâh.*

May the divine host, may Agni, hear us, may the Visve hear us, the strong, the wise.

Or iii. 19, 4. *sáh ā vaha devá-tâtim yavishtha sárdhah
yát adyá divyám yágâsi.*

Bring thou hither, O Agni, the gods, that you may sacrifice to-day to the divine host.

Or i. 139, 1. अनुत्तसर्धह दिव्याम् व्रिनिमाहे.

We chose for us now that divine host.

As in these last, so in many other passages, sárdhas is used as a neuter in the accusative. For instance,

i. 106, 1; ii. 11, 14. मारुतम् सर्धह.

ii. 3, 3; vi. 3, 8. सर्धह मारुताम्.

The vocative occurs,

v. 46, 2. अग्ने इंद्रा वरुणा मीत्रा देवाः सर्धह प्रायन्ता मारुता उता विश्वा (िति).

Agni, Indra, Varuna, Mitra, gods, host of the Maruts, come forth, and Vishnu !

We see how throughout all these passages those in which sárdha and sárdhas are applied to the Maruts, or to some other company of gods, preponderate most decidedly. Yet passages occur in the Rig-veda where both sárdha and sárdhas are applied to other hosts or companies. Thus v. 53, 10, sárdha refers to chariots, while in i. 133, 3, sárdhas is applied to evil spirits.

If the passages hitherto examined were all that occur in the Rig-veda, we might still feel startled at the construction of our verse, where sárdhas is not only followed by masculine adjectives in the singular, but, in the next verse, by a pronoun in the plural. But if we take the last irregularity first, we find the same construction, viz. sárdhas followed by yé, in iii. 32, 4 :

इंद्रस्या सर्धह मारुताः ये असन्.

The host of Indra, that was the Maruts.

As to the change of genders, we find adjectives in the masculine after sárdhas, in

v. 52, 8. सर्धह मारुतम् उत् सम्बा सत्यासवासम् रिभवासम्.

Celebrate the host of the Maruts, the truly vigorous, the brilliant.

Here, too, the poet afterwards continues in the plural, though as he uses the demonstrative, and not, as in our passage, the relative pronoun, we cannot quote this in support of the irregularity which has here to be explained. Anyhow the construction of our verse, though bold and

unusual, is not so unusual as to force us to adopt conjectural remedies, and in v. 58, 2, we find *yé* after *ganáh*. On the Umbrian *Cerfo Martio*, as possibly the same as *sárdha-s māruta-s*, see Grassman, Kuhn's *Zeitschrift*, vol. xvi. p. 190.

Verse 2, note ¹. The spotted deer (*pŕishatī*) are the recognized animals of the Maruts, and were originally, as it would seem, intended for the rain-clouds. Sâyana is perfectly aware of the original meaning of *pŕishatī*, as clouds. The legendary school, he says, takes them for deer with white spots, the etymological school for the many-coloured lines of clouds: (Rv. Bh. i. 64, 8.) This passage shows that although *pŕishatī*, as Roth observes, may mean a spotted cow or a spotted horse,—the Maruts, in fact, are called sometimes *pŕishat-asvâh*, having piebald horses, vii. 40, 3,—yet the later tradition in India had distinctly declared in favour of spotted deer. The Vedic poets, however, admitted both ideas, and they speak in the same hymn, nay, in the same verse, of the fallow deer and of the horses of the Maruts. Thus v. 58, 1, the Maruts are called *âsú-asvâh*, possessed of quick horses; and in v. 58, 6, we read *yát prá áyâsîshṭa pŕishatîbhîh ásvaih—ráthebhîh*, where the gender of *pŕishatîbhîh* would hardly allow us to join it with *ásvaih*, but where we must translate: When you come with the deer, the horses, the chariots.

Verse 2, note ². The spears and daggers of the Maruts are meant for the thunderbolts, and the glittering ornaments for the lightning. Sâyana takes *vâsî* in this passage for war-cries on the authority of the Nirukta, where *vâsî* is given among the names of the voice. From other passages, however, it becomes clear that *vâsî* is a weapon of the Maruts; and Sâyana, too, explains it sometimes in that sense: cf. v. 53, 4; 57, 2. Thus i. 88, 3, the *vâsîs* are spoken of as being on the bodies of the Maruts. In v. 53, 4, the Maruts are said to shine in their ornaments and their *vâsîs*. Here Sâyana, too, translates *vâsî* rightly by weapon; and in his remarks on i. 88, 3, he says that *vâsî* was a weapon commonly called *ârâ*, which is a shoemaker's awl. This reminds one of *framea* which at one time

was supposed to be connected with the German *pfrieme*. See, however, Grimm (Deutsche Grammatik, vol. i. p. 128) and Leo Meyer (Kuhn's Zeitschrift, vol. vi. p. 424). * In viii. 29, 3, the god Tvashtar is said to carry an iron *vāśī* in his hand. Grassman (Kuhn's Zeitschrift, vol. xvi. p. 163) translates *vāśī* by axe. That *aṅgī* is to be taken in the sense of ornament, and not in the sense of ointment, is shown by passages like viii. 29, 1, where a golden ornament is mentioned, *aṅgī ainkte hiranyāyam*. *Sākām*, together, is used with reference to the birth of the Maruts, i. 64, 4. It should not be connected with *vāśibhīh*.

Verse 3, note ¹. Eshām should be pronounced as a creticus; also in verses 9, 13, 15. This is a very common *vyūha*.

Verse 3, note ². I should have taken *kitrám* as an adverb, like Benfey, if *ni riñg* were not usually construed with an accusative. *Riñg* in the 3rd pers. plur. pres. Ātm. is treated like a verb of the Ad-class.

Verse 3, note ³. The locative *yāman* is frequently used of the path on which the gods move and approach the sacrifice; hence it sometimes means, as in our passage, in the sky. *Yāmam* in B. R., s. v. *arg*, is wrong.

Verse 4, note ¹. Benfey translates *ghrīshvi* by burrowing, and refers it to the thunderbolt that uproots the earth. He points out that *ghrīshvi* means also, for the same reason, the boar, as proved by Kuhn (Die Herabkunft des Feuers, S. 202). I prefer, however, the general sense assigned to the adjective *ghrīshu* and *ghrīshvi*, exuberant, brisk, wild. See Kuhn in Kuhn's Zeitschrift, vol. xi. p. 385. Wilson, after Sāyana, translates destroyers of foes. On the representation of the clouds as boars, see Nir. v. 4.

Verse 4, note ². *Tveshá-dyumna* is difficult to render. Both *tveshá* and *dymná* are derived from roots that mean to shine, to be bright, to glow. Derivatives from *tvish* express the idea of fieriness, fierceness, and fury. In iv. 17, 2, *tvish* is used correlatively with *manyú*, wrath.

Derivatives from *dyu* convey the idea of brightness and briskness. Both qualities are frequently applied to the Maruts.

Verse 5, note ¹. This translation is merely conjectural. I suppose that the wind driving the clouds before him, is here compared to a bull among cows, cf. v. 52, 3:

té syandrāsah ná ukshánah áti skandanti sárvarîh.

They, the Maruts, like rushing oxen, mount on the dark cows.

The last sentence states that the wind grows even stronger after it has tasted the rain (i. 85, 2. té ukshitásah mahimā-nam ásata).

Verse 5, note ². I take *gámbhe* in the sense of *gámbhane*. (On the root *gabh* and its derivatives, see Kuhn, Zeitschrift für vergleichende Sprachwissenschaft, vol. i. p. 123 seq.) It would be better to read *mukhe*, instead of *sukhe*, in the commentary. The Maruts were not born of milk for Prisni, as Wilson says in a note, but from the milk of Prisni. Prisni is called their mother, Rudra their father: (v. 52, 16; 60, 5.)

Benfey takes the cows for clouds in which the lightnings dwell; and the abyss of the sap is by him supposed to be again the clouds.

Verse 6, note ¹. *Antam ná*, literally, like an end, is explained by Sâyana as the top of a tree. Wilson, Langlois, and Benfey accept that interpretation. Roth proposes, like the hem of a garment, which I prefer; for *vastrânta*, the end of a garment, is a common expression in later Sanskrit, while *anta* is never applied to a tree in the sense of the top of a tree. Here *agra* would be more appropriate.

Verse 7, note ¹. Sâyana translates: ‘Man has planted a firm buttress to give stability to his dwelling.’ *Nidadhre* is the perfect *Âtmanepada*, and expresses the holding down of the head or the cowering attitude of man. I have taken *ugráya* *manyáve* over to *gîhîta*, because these words could hardly form an apposition to *yâmâya*. As the Vedic poets speak of the very mountains as shaken by the

storms, we might translate párvato·gírih by the gnarled or rocky mount; but there is no authority for translating gíhîta by it is shattered, and we should have to translate, the mountain yielded or bent before your anger. Cf. v. 57, 3:

ní vah vánâ gihate yámanah bhiyã.

The forests get out of your way from fear.

v. 60, 2. *vánâ kit ugrâh gihate ní vah bhiyã prithivî' kit regate párvatah kit.*

Even the forests, ye fearful Maruts, yield from fear of you; even the earth trembles, even the mountains.

Verse 8, note¹. Ágyma seems to express the act of racing or running (like ági, race, battle), while yáma is the road itself where the racing takes place. A very similar passage occurs in i. 87, 3. The comparison of the earth (fem.) to a king (masc.) would be considered a grave offence in the later Sanskrit literature. In i. 87, 3, vithurâ takes the place of vispáti.

Verse 9, note¹. A very difficult verse. The birth of the Maruts is frequently alluded to, as well as their surpassing strength, as soon as born. Hence the first sentence admits of little doubt. But what follows is very abrupt. Váyas may be the plural of vi, bird, or it may be váyas, the neuter, meaning vital strength: see Kuhn's Zeitschrift, vol. xv. p. 217. The Maruts are frequently compared to birds (cf. i. 87, 2; 88, 1), but it is usual to indicate the comparison by ná or iva. I therefore take váyas as a nom. sing. neut., in the sense of vigour, life. Nir-i is used with particular reference to the birth of a child (cf. v. 78, 7; 9).

Verse 10, note¹. If we take súnávo gírah in the sense of the sons of voice, i. e. of thunder, the accent of gírah will have to be changed. Gírah, however, occurs, at least once more, in the sense of singers or poets, ix. 63, 10, where gírah can only be a vocative, O ye singers! In i. 6, 6, the translation of gírah by singers, i. e. the Maruts, may be contested, but if we consider that gírah, in the sense of hymns, is feminine, and is followed by the very word which is here used, viz. devayántah, as a feminine, viz. devayántîh,

vii. 18, 3, we can hardly doubt that in i. 6, 6, *gírah* is a masculine and means singers. The same applies to vi. 63, 10. In vi. 52, 9, the construction is, of course, quite different.

Verse 10, note ². The expression that the Maruts enlarged or extended the fences of their race-course, can only mean that they swept over the whole sky, and drove the clouds away from all the corners. *Kāshthâ* may mean the wooden enclosures (*carceres*) or the wooden poles that served as turning and winning-posts (*metæ*). The last sentence expresses the result of this race, viz. the falling of so much rain that the cows had to walk up to their knees in water. This becomes still clearer from the next verse.

Sâyana : ‘These, the producers of speech, have spread water in their courses, they cause the cows to walk up to their knees in order to drink the water.’

Verse 11, note ¹. Rain is called the offspring of the cloud, *mihó nápât*, and is then treated as a masculine.

Verse 12, note ¹. In viii. 72, 8, *akukyavît* is explained by *vyadârayat*, he tore open. *Akukyavîtana* is the Vedic form of the 2nd pers. plur. of the reduplicated aorist.

Verse 13, note ¹. *Yânti* has to be pronounced as an amphibrachys.

Verse 14, note ¹. Benfey supposes that *dúvah* stands in the singular instead of the plural. But why should the plural have been used, as the singular (*asti*) would have created no kind of difficulty? It is better to take *dúvah* as a nominative plural of a noun *dû*, worshipper, derived from the same root which yielded *dúvah*, worship. We certainly find *á-duvah* in the sense of not-worshipping :

vii. 4, 6. mā tvâ vayám sahasâ-van avîrâh mā ápsavah pári sadâma mā áduvah.

May we not, O hero, sit round thee like men without strength, without beauty (cf. viii. 7, 7), without worship.

Here Sâyana explains *áduvah* very well by *parikarana-hînâh*, which seems better than Roth’s explanation ‘zögernd, ohne Eifer.’

MANDALA I, SŪKTA 38.

ASHTAKA I, ADHYĀYA 3, VARGA 15–17.

1. Kát ha nûnám kadha-priyah* pitā putrám ná hástayoh, dadhidhvé vrikta-barhishah.
2. Kvā nûnám kát vah ártham gánta diváh ná prithivyāh, kvā vah gāvah ná † ranyanti.
3. Kvā vah sumnā̄ návyâmsi márutah kvā suvitā, kvō (íti) vísvâni saúbhagâ.
4. Yát yûyám prisni-mâtarah mártâsah syâttana, stotā vah amrítah syât.
5. Mā̄ vah mrigáh ná yávase garitā bhût ágoshyah, pathā̄ yamásya gât úpa.
6. Mó (íti) sú nah párâ-parâ níh-ritih duh-hánâ vadhit, padîshhtá tríshnayâ sahá.
7. Satyám tveshâh áma-vantah dhánvan kit ā̄ rudrîyâsah, míham krinvanti avâtām ‡.
8. Vâsrâ̄-iva vi-dyút mimâti vatsám ná mâtâ̄ si-sakti, yát eshâm vrishthih ásargi.
9. Dívâ̄ kit támah krinvanti targányena udavâhéna, yát prithivîm vi-undânti.
10. Ádha svanâ̄t marútâ̄m vísvam ā̄ sâdma pârthivam, áreganta prá mânushâh.

* kâdha priyah

† Omit ná

‡ ávâtam

HYMN TO THE MARUTS (THE STORM-GODS).

1. What then now ? When¹ will you take (us) as a dear father takes his son by both hands, O ye gods, for whom the sacred grass has been trimmed ?²

2. Whither now ? On what errand of yours are you going, in heaven, not on earth ?¹ Where are your cows sporting ?²

3. Where are your newest favours,¹ O Maruts ? Where the blessings ? Where all delights ?

4. If you, sons of Prisni, were mortals, and your worshipper an immortal,—

5. Then never¹ should your praiser be unwelcome, like a deer in pasture grass,² nor should he go on the path of Yama.³

6. Let not one sin¹ after another, difficult to be conquered, overcome us ; may it depart² together with lust.

7. Truly they are furious and powerful ; even to the desert the Rudriyas bring rain that is never dried up.¹

8. The lightning lows like a cow, it follows as a mother follows after her young, that the shower (of the Maruts) may be let loose.¹

9. Even by day the Maruts create darkness with the water-bearing cloud,¹ when they drench the earth.

10. From the shout of the Maruts over the whole space of the earth,¹ men reeled forward.

11. Márutah vîlupâni-bhih * kitrâh rôdhasvatîh
ánu, yâtá ïm ákhidrayâma-bhih.

12. Sthirâh vah santu nemáyah ráthâh ásvâsaḥ
eshâm, sú-samskritâh abhîsavah.

13. Ákkha vada tánâ girâ garâyai brâhmanah pátim,
agním mitrám ná darsatám.

14. Mimîhí slókam âsyë targányah-iva tatanah,
gâya gâyatrám ukthyâm.

15. Vândasva mǟrutam ganám tveshám panasyúm
arkínam, asmé (íti) vriddhâh asan ihá.

COMMENTARY.

This hymn is ascribed to Kanva, the son of Ghora. The metre is Gâyatrî throughout. Several verses, however, end in a spondee instead of the usual iambus. No attempt should be made to improve such verses by conjecture, for they are clearly meant to end in spondees. Thus in verses 2, 7, 8, and 9, all the three pâdas alike have their final spondee. In verse 7, the ionicus a minore is with an evident intention repeated thrice.

Verse 1, note ¹. Kadha-priyah is taken in the Padapâtha as one word, and Sâyana explains it by delighted by or delighting in praise, a nominative plural. A similar compound, kadha-priya, occurs in i. 30, 20, and there too the vocative sing. fem., kadhapriye, is explained by Sâyana as fond of praise. In order to obtain this meaning, kadha has to be identified with kathâ, story, which is simply impossible. There is another compound, adha-priyâ, nom. dual,

* vîlupâni-bhih ?

11. Maruts on your strong-hoofed steeds¹ go on easy roads³ after those bright ones (the clouds), which are still locked up.²

12. May your felloes be strong, the chariots, and their horses, may your reins¹ be well-fashioned.

13. Speak out for ever with thy voice to praise the Lord of prayer,¹ Agni, who is like a friend,² the bright one.

14. Fashion a hymn in thy mouth! Expand like a cloud!¹ Sing a song of praise.

15. Worship the host of the Maruts, the brisk, the praiseworthy, the singers.¹ May the strong ones stay here among us.²

which occurs viii. 8, 4, and which Sâyana explains either as delighted here below, or as a corruption of kadha-priyâ.

In Boehltingk and Roth's Dictionary, kadha-priya and kadha-prî are both explained as compounds of kadha, an interrogative adverb, and priya or prî, to love or delight, and they are explained as meaning kind or loving to whom? In the same manner adha-priya is explained as kind then and there.

It must be confessed, however, that a compound like kadha-prî, kind to whom ?, is somewhat strange, and it seems preferable to separate the words, and to write kádha priyá and ádha priyá.

It should be observed that the compounds kadha-prî and kadha-priya occur always in sentences where there is another interrogative pronoun. The two interrogatives kát—kádha, what—where, and kás—kádha, who—where, occurring in the same sentence, an idiom so common in Greek, may have puzzled the author of the Pada text, and the compound once sanctioned by the authority of Sâkalya, Sâyana would explain it as best he could. But if we admit the double use of the interrogative in Sanskrit, as in Greek,

then, in our passage, *priyáh* would be an adjective belonging to *pitā*, and we might translate: ‘What then now? When will you take (us), as a dear father takes his son by both hands, O ye Maruts?’ In the same manner we ought to translate i. 30, 20:

káh te ushah kádha priye bhugé mártah amartye.

Who and where was there a mortal to be loved by thee, O beloved, immortal Dawn?

In viii. 7, 31, where the same words are repeated as in our passage, it is likewise better to write:

kát ha núnám kádha priyáh yát índram ágahâtana, káh vaḥ sakhi-tvē ohate.

What then now? Where is there a friend, now that you have forsaken Indra? Who cares for your friendship?

Why in viii. 8, 4, *adha priyâ* should have been joined into one word is more difficult to say, yet here, too, the compound might easily be separated.

Kádha does not occur again, but would be formed in analogy with *ádha*. It occurs in Zend as *kadha*.

The words *kát ha núnám* commonly introduce an interrogative sentence, literally, What then now? cf. x. 10, 4.

Verse 1, note². *Vrikta-barhis* is generally a name of the priest, so called because he has to trim the sacrificial grass. ‘The sacred Kusa grass (*Poa cynosuroides*), after having had the roots cut off, is spread on the Vedi or altar, and upon it the libation of Soma-juice, or oblation of clarified butter, is poured out. In other places, a tuft of it in a similar position is supposed to form a fitting seat for the deity or deities invoked to the sacrifice. According to Mr. Stevenson, it is also strewn over the floor of the chamber in which the worship is performed.’

Cf. vi. 11, 5. *vriñgé ha yát námasâ barhíh agnaú, áyâmi srúk ghrítá-vatî su-vriktíh.*

When I reverentially trim the truss for Agni, when the well-trimmed ladle, full of butter, is stretched forth.

In our passage, unless we change the accent, it must be taken as an epithet of the Maruts, they for whom the grass-altar has been prepared. They are again invoked by the same name, viii. 7, 20:

kvā nūnām su-dānavah mādatha vrikta-barhishah.

Where do ye rejoice now, you gods for whom the altar
is trimmed?

Otherwise, *vrikta-barhishah* might, with a change of accent, supply an accusative to *dadhidhvē*: ‘Will you take the worshippers in your arms?’ This, however, is not necessary, as to take by the hand may be used as a neuter verb.

Benfey: ‘Wo weilt ihr gern? was habt ihr jetzt—gleichwie ein Vater seinen Sohn—in Händen, da das Opfer harrt?’

Wilson: ‘Maruts, who are fond of praise, and for whom the sacred grass is trimmed, when will you take us by both hands as a father does his son?’

Verse 2, note¹. The idea of the first verse, that the Maruts should not be detained by other pursuits, is carried on in the second. The poet asks, what they have to do in the sky, instead of coming down to the earth. The last sentence seems to mean ‘where tarry your herds?’ viz. the clouds. Sāyana translates: ‘Where do worshippers, like lowing cows, praise you?’ Wilson: ‘Where do they who worship you cry to you like cattle.’ Benfey: ‘Wo jauchzt man euch, gleich wie Stiere? (Ihre Verehrer brüllen vor Freude über ihre Gegenwart, wie Stiere.)’ The verb *rānyati*, however, when followed by an accusative, means to love, to accept with pleasure. The gods accept the offerings and the prayers:

v. 18, 1. vīsvāni yāh āmartyah havyā mārteshu rānyati.

The immortal who deigns to accept all offerings among mortals.

v. 74, 3. kāsyā brāhmāni rānyathah.

Whose prayers do ye accept?

Followed by a locative *rānyati* means to delight in. Both the gods are said to delight in prayers (viii. 12, 18; 33, 16), and prayers are said to delight in the gods (viii. 16, 2). I therefore take *rānyanti* in the sense of tarrying, disporting, and nā, if it is to be retained, in the sense of not; where do they not sport? meaning that they are to be found everywhere, except where the poet desires them to be. We thus get rid of the simile of singing poets and lowing cows, which,

though not too bold for Vedic bards, would here come in too abruptly. It would be much better, however, if the negative particle could be omitted altogether. If we retain it, we must read: *kvā vāh | gāvāh | na rān | yantī |*. But the fact is that through the whole of the Rig-veda *kvā* has always to be pronounced as two syllables, *kuva*. There is only one passage, v. 61, 2, where, before a vowel, we have to read *kva*: *kuva vo 'svāh*, *kvābhīsavah*. In other passages, even before vowels, we always have to read *kuva*, e. g. i. 161, 4. *kuvet* = *kva it*; i. 105, 4. *kuvantam* = *kva ritam*. In i. 35, 7, we must read either *kuvedānīm sūryāh*, making *sūryāh* trisyllabic, or *kuva idānīm*, leaving a hiatus. In i. 168, 6, *kvāvaram* is *kuvāvaram*: *Sākalya*, forgetting this, and wishing to improve the metre, added *na*, thereby, in reality, destroying both the metre and the sense. *Kva* occurs as dissyllabic in the Rig-veda at least forty-one times.

Verse 3, note ¹. The meanings of *sumnā* in the first five Mandalas are well explained by Professor Aufrecht in Kuhn's *Zeitschrift*, vol. iv. p. 274. As to *suvitā* in the plural, see x. 86, 21, and viii. 93, 29, where Indra is said to bring all *suвита's*. It frequently occurs in the singular:

x. 148, 1. ā nah bhara suvitám yásya kákán.

Verse 4, note ¹. One might translate: 'If you, sons of *Prisni*, were mortals, the immortal would be your worshipper.' But this seems almost too deep and elaborate a compliment for a primitive age. Langlois translates: 'Quand vous ne seriez pas immortels, (faites toutefois) que votre panégyriste jouisse d'une longue vie.' Wilson's translation is obscure: 'That you, sons of *Priśni*, may become mortals, and your panegyrist become immortal.' Sāyana translates: 'Though you, sons of *Prisni*, were mortal, yet your worshipper would be immortal.' I think it best to connect the fourth and fifth verses, and I feel justified in so doing by other passages where the same or a similar idea is expressed, viz. that if the god were the poet and the poet the god, then the poet would be more liberal to the god than the god is to him. Thus I translated a passage,

vii. 32, 18, in my History of Ancient Sanskrit Literature, p. 545: 'If I were lord of as much as thou, I should support the sacred bard, thou scatterer of wealth, I should not abandon him to misery. I should award wealth day by day to him who magnifies, I should award it to whosoever it be.' Another parallel passage is pointed out by Mr. J. Muir. (On the Interpretation of the Veda, p. 79.) viii. 19, 25: 'If, Agni, thou wert a mortal, and I were an immortal, I should not abandon thee to malediction or to wretchedness; my worshipper should not be miserable or distressed.' Still more to the point is another passage, viii. 44, 23: 'If I were thou, and thou wert I, then thy wishes should be fulfilled.' See also viii. 14, 1, 2.

As to the metre it is clear that we ought to read
martāsah syātāna.

Verse 5, note¹. Mā, though it seems to stand for ná, retains its prohibitive sense.

Verse 5, note². Yávasa is explained by Sāyana as grass, and Wilson's Dictionary, too, gives to it the meaning of meadow or pasture grass, whereas yava is barley. The Greek ζεά or ζειά is likewise explained as barley or rye, fodder for horses. See i. 91, 13. gāvah ná yávaseshu, like cows in meadows.

Verse 5, note³. The path of Yama can only be the path that leads to Yama, as the ruler of the departed.

x. 14, 8. sám gakkhasva pitrí-bhih sám yaména.

Meet with the fathers, meet with Yama, (x. 14, 10; 15, 8.)

x. 14, 7. yamám pasyāsi várunam ka devám.

Thou wilt see (there) Yama and the divine Varuna.

x. 165, 4. tásmai yamāya námah astu mrityáve.

Adoration to that Yama, to Death !

Wilson: 'Never may your worshipper be indifferent to you, as a deer (is never indifferent) to pasture, so that he may not tread the path of Yama.' Benfey: 'Wer euch besingt, der sei euch nicht gleichgültig, wie das Wild im Gras, nicht wandl' er auf des Yama Pfad.' Ágoshya is translated insatiable by Professor Goldstücker.

Verse 6, note ¹. One of the meanings of nírriti is sin. It is derived from the same root which yielded ritá, in the sense of right. Nírriti was conceived, it would seem, as going away from the path of right, the German *Vergehen*. Nírriti was personified as a power of evil and destruction.

vii. 104, 9. áhaye vâ tân pra-dádâtu sómah ã vâ dadhâtu níh-riteh upá-sthe.

May Soma hand them over to Ahi, or place them in the lap of Nirriti.

i. 117, 5. susupvâmsam ná níh-riteh upá-sthe.

Like one who sleeps in the lap of Nirriti.

Here Sâyana explains Nirriti as earth, and he attaches the same meaning to the word in other places which will have to be considered hereafter. Cf. Lectures on the Science of Language, Second Series, pp. 515, 516.

Wilson treats Nirriti as a male deity, and translates the last words, 'let him perish with our evil desires.'

Verse 6, note ². Padîsh्तá is formed as an optative of the Âtmanepada, but with the additional s before the t, which, in the ordinary Sanskrit, is restricted to the so-called benedictive (Grammar, § 385; Bopp, Kritische Grammatik, ed. 1834, § 329, note). Pad means originally to go, but in certain constructions it gradually assumed the meaning of to perish, and native commentators are inclined to explain it by pat, to fall. One can watch the transition of meaning from going into perishing in such phrases as V. S. xi. 46. mâ pâdy âyushah purâ, literally, 'may he not go before the time,' but really intended for 'may he not die before the time.' In the Rig-veda padîsh्तá is generally qualified by some words to show that it is to be taken in *malam partem*. Thus in our passage, and in iii. 53, 21; vii. 104, 16; 17. In i. 79, 11, however, padîsh्तá sâh is by itself used in a maledictory sense, *pereat*, may he perish! In another, vi. 20, 5, pâdi by itself conveys the idea of perishing. This may have some weight in determining the origin of the Latin *pestis* (Corssen, Kritische Beiträge, p. 396), for it shows that, even without prepositions, such as *à* or *vi*, pad may have an ill-omened meaning. In the Aitareya-brâhmaṇa vii. 14 (History of

Ancient Sanskrit Literature, p. 471), pad, as applied to a child's teeth, means to go, to fall out. With sam, however, pad has always a good meaning, and this shows that originally its meaning was neutral.

Verse 7, note¹. The only difficult word is avātām. Sāyana explains it, 'without wind.' But it is hardly possible to understand how the Maruts, themselves the gods of the storm, the sons of Rudra, could be said to bring clouds without wind. Langlois, it is true, translates without any misgivings : 'Ces dieux peuvent sur un sol desséché faire tomber la pluie sans l'accompagner de vent.' Wilson : 'They send down rain without wind upon the desert.' Benfey saw the incongruous character of the epithet, and explained it away by saying that the winds bring rain, and after they have brought it, they moderate their violence in order not to drive it away again ; hence rain without wind. Yet even this explanation, though ingenious, and, as I am told, particularly truthful in an Eastern climate, is somewhat too artificial. If we changed the accent, ávātām, unchecked, unconquered, would be better than avātām, windless. But ávāta, unconquered, does not occur in the Rig-veda, except as applied to persons. It occurs most frequently in the phrase vanván ávātah, which Sāyana explains well by himsan ahimsitah, hurting, but not hurt: (vi. 16, 20; 18, 1; ix. 89, 7.) In ix. 96, 8, we read prit-sú vanván ávātah, in battles attacking, but not attacked, which renders the meaning of ávāta perfectly clear. In vi. 64, 5, where it is applied to Ushas, it may be translated by unconquerable, intact.

There are several passages, however, where avāta occurs with the accent on the last syllable, and where it is accordingly explained as a Bahuvrīhi, meaning either windless or motionless, from vāta, wind, or from vāta, going, (i. 62, 10.) In some of these passages we can hardly doubt that the accent ought to be changed, and that we ought to read ávāta. Thus in vi. 64, 4, avāte is clearly a vocative applied to Ushas, who is called ávātā, unconquerable, in the verse immediately following. In i. 52, 4, the Maruts are called avātāh, which can only be ávātāh, unconquerable ; nor can we hesitate in viii. 79, 7, to change avātāh into ávātah, as an

epithet applied to Soma, and preceded by *ádriptakratuh*, of unimpaired strength, unconquerable.

But even then we find no evidence that *ávâta*, unconquered, could be applied to rain or to a cloud, and I therefore propose another explanation, though equally founded on the supposition that the accent of *avâtâm* in our passage should be on the first syllable.

I take *vâta* as a Vedic form instead of the later *vâna*, the past participle of *vai*, to wither. Similarly we find in the Veda *gîta*, instead of *gîna*, the latter form being sanctioned by Pânini. *Vâ* means to get dry, to flag, to get exhausted ; *ávâta* therefore, as applied to a cloud, would mean not dry, not withered, as applied to rain, not dried up, but remaining on the ground. It is important to remark that in one passage, vi. 67, 7, Sâyana, too, explains *ávâta*, as applied to rivers, by *asushka*, not dry ; and the same meaning would be applicable to *avâtâh* in i. 62, 10. In this sense of not withered, not dry, *ávâtâm* in our passage would form a perfectly appropriate epithet of the rain, while neither windless nor unconquered would yield an appropriate sense. In the famous passage x. 129, 2, *änît avâtâm svadháyâ tát ékam*, that only One breathed breathless by itself, *avâtâm* might be taken, in accordance with its accent, as windless or breathless, and the poet may have wished to give this antithetical point to his verse. But *ávâtam*, as an adverb, would here be equally appropriate, and we should then have to translate, 'that only One breathed freely by itself.'

Verse 8, note¹. The peculiar structure of the metre in the seventh and eighth verses should be noted. Though we may scan

— — — — — | — — — — — | — — — — — |
— — — — — | — — — — — | — — — — — |

by throwing the accent on the short antepenultimate, yet the movement of the metre becomes far more natural by throwing the accent on the long penultimate, thus reading

— — — — — | — — — — — | — — — — — |
— — — — — | — — — — — | — — — — — |

Sâyana : 'Like a cow the lightning roars, (the lightning)

attends (on the Maruts) as the mother cow on her calf, because their rain is let loose at the time of lightning and thunder.'

Wilson : 'The lightning roars like a parent cow that bellows for its calf, and hence the rain is set free by the Maruts.'

Benfey : 'Es blitzt—wie eine Kuh brüllt es—die Mutter folgt dem Kalb gleichsam—wenn ihr Regen losgelassen. (Der Donner folgt dem Blitz, wie eine Kuh ihrem Kalbe.)'

Vâsrá as a masculine means a bull, and it is used as a name of the Maruts in some passages, viii. 7, 3; 7. As a feminine it means a cow, particularly a cow with a calf, a milch cow. Hence also a mother, x. 119, 4. The lowing of the lightning must be intended for the distant thunder, and the idea that the lightning goes near or looks for the rain is not foreign to the Vedic poets. See i. 39, 9 : 'Come to us, Maruts, with your entire help, as lightnings (come to, i. e. seek for) the rain !'

Verse 9, note ¹. That *pargánya* here and in other places means cloud has been well illustrated by Dr. Bühler, Orient und Occident, vol. i. p. 221. It is interesting to watch the personifying process which is very palpable in this word, and by which Parganya becomes at last a friend and companion of Indra.

Verse 10, note ¹. Sádma, as a neuter, means originally a seat, and is frequently used in the sense of altar : iv. 9, 3. sáh sádma pári níyate hótâ; vii. 18, 22. hótâ-iva sádma pári emi rébhan. It soon, however, assumed the more general meaning of place, as

x. 1, 1. agníh bhânúnâ rúsatâ vísvâ sádmâni aprâh.

Agni with brilliant light thou filledst all places.

It is lastly used with special reference to heaven and earth, the two sádmâni, i. 185, 6; iii. 55, 2. In our passage sádma pârthivam is the same as pârthive sâdane in viii. 97, 5. Here the earth is mentioned together with heaven, the sea, and the sky. Sâyana takes sádma as 'dwelling,' so do Wilson and Langlois. Benfey translates 'der Erde Sitz,' and makes it the subject of the sentence : 'From the roaring of the Maruts the seat of the earth trembles, and all men tremble.' Sadman,

with the accent on the last syllable, is also used as a masculine in the Rig-veda, i. 173, 1; vi. 51, 12. *sadmānam divyām*.

Verse 11, note ¹. I have translated *vîlu-pânibhih*, as if it were *vîlûpânibhih*, for this is the right accent of a *Bahuvrîhi* compound. Thus the first member retains its own accent in *prithû-pâni*, *bhûri-pâni*, *vrîsha-pâni*, &c. It is possible that the accent may have been changed in our passage, because the compound is used, not as an adjective, but as a kind of substantive, as the name of a horse. *Pânî*, hand, means, as applied to horses, hoof:

ii. 31, 2. *prithivyâh sânau gângghananta pânî-bhih.*

When they strike with their hoofs on the summit of the earth.

This meaning appears still more clearly in such compounds as *dravât-pâni*:

viii. 5, 35. *hiranyâyena râthena dravâtpâni-bhih ásvaih.*

On a golden chariot, on quick-hoofed horses.

The horses of the Maruts, which in our verse are called *vîlu-pânî*, strong-hoofed, are called viii. 7, 27. *hîranya-pâni*, golden-hoofed :

ásvaih hîranyapâni-bhih dévâsah úpa gantana.

On your golden-hoofed horses come hither, O gods.

Those who retain the accent of the MSS. ought to translate, ‘Maruts, with your strong hands go after the clouds.’

Verse 11, note ². *Rôdhasvatî* is explained by *Sâyana* as river. It does not occur again in the Rig-veda. *Rôdhas* is enclosure or fence, the bank of a river; but it does not follow that *rôdhasvat*, having enclosures or banks, is applicable to rivers only. ii. 15, 8, it is said that he emptied or opened the artificial enclosures of *Bala*, these being the clouds conquered by Indra. Hence I take *rôdhasvatî* in the sense of a cloud yet unopened, which is followed or driven on by the Maruts.

Kitrá, bright or many-coloured, is applied to the clouds, v. 63, 3. *kitrébhih abhrâiḥ.*

Verse 11, note ³. Roth takes *âkhidrayâman* for a name of horse. The word does not occur again in the Rig-veda,

but the idea that the roads of the gods are easy (*sugáh ádhvâ*) is of frequent occurrence.

Wilson : ‘Maruts, with strong hands, come along the beautifully-embanked rivers with unobstructed progress.’

Benfey : ‘Mit euren starken Händen folgt den hehren eingeschlossnen nach in unermüd’tem Gang, Maruts.’

Verse 12, note ¹. *Abhīsu* does not mean finger in the Rig-veda, though Sāyana frequently explains it so, misled by Yāska who gives *abhīsu* among the names of finger. Wilson : ‘May your fingers be well skilled (to hold the reins).’

Verse 13, note ¹. Agni is frequently invoked together with the Maruts, and is even called *marút-sakhâ*, the friend of the Maruts, viii. 92, 14. It seems better, therefore, to refer *bráhmanas pátim* to Agni, than, with Sāyana, to the host of the Maruts (*marúdganam*). Bráhmanaspáti and Bríhaspáti are both varieties of Agni, the priest and purohita of gods and men, and as such he is invoked together with the Maruts in other passages, i. 40, 1. Tánâ is an adverb, meaning constantly, always, for ever. Cf. ii. 2, 1; viii. 40, 7.

Wilson : ‘Declare in our presence (priests), with voice attuned to praise Brahmanaspáti, Agni, and the beautiful Mitra.’

Benfey : ‘Lass schallen immerfort das Lied zu grüssen Brahmanaspáti, Agni, Mitra, den herrlichen.’

Verse 13, note ². Mitra is never, as far as I know, invoked together with the Maruts, and it is better to take *mitrám* as friend. Besides ná cannot be left here untranslated.

Verse 14, note ¹. The second sentence is obscure. Sāyana translates : ‘Let the choir of priests make a hymn of praise, let them utter or expand it, like as a cloud sends forth rain.’ Wilson similarly : ‘Utter the verse that is in your mouth, spread it out like a cloud spreading rain.’ Benfey : ‘Ein Preislied schaffe in dem Mund, ertöne dem Parganya gleich.’ He takes Parganya for the god of thunder, and supposes the hymn of praise to be compared to it on

account of its loudness. *Tatanaḥ* can only be the second person singular of the conjunctive of the reduplicated perfect, of which we have also *tatánat*, *tatánâma*, *tatánan*, and *tatánanta*. *Tatanaḥ* can be addressed either to the host of the Maruts, or to the poet. I take it in the latter sense, for a similar verse occurs viii. 21, 18. It is said there of a patron that he alone is a king, that all others about the river Sarasvatî are only small kings, and the poet adds : ‘ May he spread like a cloud with the rain,’ giving hundreds and thousands, (*pargányah-iva tatánat hí vrishtyā*.)

Verse 15, note ¹. It is difficult to find an appropriate rendering for *arkín*. It means praising, celebrating, singing, and it is in the last sense only that it is applicable to the Maruts. Wilson translates, ‘ entitled to adoration ;’ Benfey, ‘ flaming.’ Boehlingk and Roth admit the sense of flaming in one passage, but give to *arkín* in this place the meaning of praising. If it simply meant, possessed of *arká*, i. e. songs of praise, it would be a very lame epithet after *panasyú*. But other passages, like i. 19, 4; 52, 15, show that the conception of the Maruts as singers was most familiar to the Vedic *Rishis* (i. 64, 10; Kuhn, Zeitschrift, vol. i. p. 521, note); and *arká* is the very name applied to their songs (i. 19, 4). In the Edda, too, ‘ storm and thunder are represented as a lay, as the wondrous music of the wild hunt. The dwarfs and Elbs sing the so-called Alb-leich which carries off everything, trees and mountains.’ See Justi in Orient und Occident, vol. ii. p. 62. There is no doubt therefore that *arkín* here means musician, and that the *arká* of the Maruts is the music of the winds.

Verse 15, note ². *Vriddhá*, literally grown, is used in the Veda as an honorific epithet, with the meaning of mighty or great :

iii. 32, 7. *yágâmah ít námásâ vriddhám índram
brihántam rishvám agáram yúvânam.*

We worship with praise the mighty Indra, the great, the exalted, the immortal, the vigorous.

Here neither is *vriddhá* intended to express old age, nor *yúvan* young age, but both are meant as laudatory epithets.

Asan is the so-called *Let* of as, to be. This *Let* is properly an imperative, which gradually sinks down to a mere subjunctive. Of as, we find the following *Let* forms : belonging to the present, we have ásasi, ii. 26, 2 ; ásati, vi. 23, 9 ; ásathah, vi. 63, 1 ; and ásatha, v. 61, 4 : belonging to the imperfect, ásaḥ, viii. 100, 2 ; ásat, i. 9, 5 ; ásâma, i. 173, 9 ; ásan, i. 89, 1. Ásam, a form quoted by Roth from Rig-veda x. 27, 4, is really ásam.

We find, for instance, ásaḥ, with an imperative or optative meaning, in

viii. 100, 2. ásaḥ ka tvám dakshinatáḥ sákhâ me
ádha vritrâni gainghanâva bhûri.

And be thou my friend on my right hand, and we shall kill many enemies.

Here we see the transition of meaning from an imperative to the conditional. In English, too, we may say, ‘Do this and you shall live,’ which means nearly the same as, ‘If you do this, you will live.’ Thus we may translate this passage : ‘And if thou be my friend on my right side, then we shall kill many enemies.’

x. 124, 1. imám nah agne úpa yagñám ā ihi—
ásaḥ havya-vât utá nah purah-gâh.

Here we have the imperative ihi and the *Let* ásaḥ used in the same sense.

Far more frequently, however, ásaḥ is used in relative sentences, such as,

vi. 36, 5. ásaḥ yáthâ nah sávasâ kakânâh.

That thou mayest be ours, delighting in strength.

vii. 24, 1. ásaḥ yáthâ nah avitâ vridhé ka.

That thou mayest be our helper and for our increase.

See also x. 44, 4 ; 85, 26 ; 36.

Wilson : ‘May they be exalted by this our worship.’
Benfey : ‘Mögen die Hohen hier bei uns sein.’

MANDALA I, SŪKTA 39.

ASHTAKA I, ADHYĀYA 3, VARGA 18–19.

1. Prá yát ithā parâ-vátah *sokih* ná mānam ásyatha,
kásya krátvâ marutah kásya várpasâ kám yâtha kám
ha dhûtayah.

2. Sthirā vah santu áyudhâ parâ-núde vîlú utá
prati-skábhe, yushmâkam astu távishî pánîyasî mā
mártyasya mâyínah.

3. Párâ ha yát sthirám hathá nárah vartáyatha
gurú, ví yâthana vanínah prithivyâh ví ásâh párva-
tânâm.

4. Nahí vah sátru h vividé ádhi dyávi ná bhūmyâm
risâdasah, yushmâkam astu távishî tánâ *yugâ* rúdrâ-
sah nû *kit* â-dhríshe.

5. Prá vepayanti párvatân vi viñkanti vánaspátîn,
pró (íti) ârata marutah durmádâh-iva dévâsah sárvayâ
visâ.

6. Úpo (íti) rátheshu príshatîh ayugdhvam prásh-
tih vahati rôhitah, ā vah yâmâya prithivî *kit* asrot
âbîhayanta mânushâh.

7. Ā vah makshú tánâya kám rúdrâh ávah vrinî-
mahe, gánta nûnám nah ávasâ yâthâ purâ itthâ kán-
vâya bibhyúshe.

8. Yushmâ-ishi tâh marutah mártya-ishi tâh ā yâh
nah ábhvah ūshate, ví tám yuyota sávasâ ví ógasâ ví
yushmâkâbhih útí-bhih.

9. Ásâmi hí pra-yagya vah kánvam dadá pra-ketasah,
ásâmi-bhih marutah ā nah útí-bhih gánta vrishtím ná
vi-dyútah.

HYMN TO THE MARUTS (THE STORM-GODS).

1. When you thus from afar cast forwards your measure¹ like a blast of fire, through whose wisdom is it, through whose design?² To whom do you go, to whom, ye shakers (of the earth)?

2. May your weapons be firm to attack, strong also to withstand. May yours be the more glorious strength, not that of the deceitful mortal.

3. When you overthrow what is firm, O ye men, and whirl about what is heavy, you pass¹ through the trees of the earth, through the clefts of the rocks.²

4. No real foe of yours is known in heaven, nor on earth, ye devourers of enemies! May strength be yours, together with your race,¹ O Rudras, to defy even now.²

5. They make the rocks to tremble, they tear asunder the kings of the forest.¹ Come on, Maruts, like madmen, ye gods with your whole tribe.

6. You have harnessed the spotted deer to your chariots, a red one draws as leader;¹ even the earth listened at your coming, and men were frightened.

7. O Rudras, we quickly desire your help for our race. Come now to us with help, as of yore; thus now also, for the sake of the frightened Kanya.¹

8. Whatever fiend, roused by you or roused by men, attacks us, tear him (from us) by your power, by your strength, by your aid.¹

9. For you, worshipful and wise, have wholly protected¹ Kanya. Come to us, Maruts, with your entire help, as lightnings² (go in quest of) the rain.

10. Ásâmi ógah bibhritha su-dânavah ásâmi dhû-tayah sávah, rishi-dvíshe marutah pari-manyáve íshum ná srigata dvísham.

COMMENTARY.

This hymn is ascribed to Kanya, the son of Ghora. The metre varies between Brihatî and Satobrihatî, the odd verses being composed in the former, the even verses in the latter metre. Each couple of such verses is called a Bârhata Pragâtha. The Brihatî consists of $8 + 8 + 12 + 8$, the Satobrihatî of $12 + 8 + 12 + 8$ syllables.

Verse 1, note¹. Mâna, which I translate by measure, is explained by Sâyana as meaning strength. Wilson: ‘When you direct your awful vigour downwards from afar, as light (descends from heaven).’ Benfey: ‘Wenn ihr aus weiter Ferne so wie Strahlen schleudert euren Stolz (das worauf ihr stolz seid: euren Blitz).’ Langlois: ‘Lorsque vous lancez votre souffle puissant.’ I doubt whether mâna is ever used in the Rig-veda in the sense of pride, which no doubt it has, as a masculine, in later Sanskrit: cf. Halâ-yudha, ed. Aufrecht, iv. 37. Mâna, as a masculine, means frequently a poet in the Rig-veda, viz. a measurer, a thinker or maker; as a neuter it means a measure, or what is measured or made. Thus v. 85, 5, we read:

mänena-iva tasthi-vân antárikshé ví yâh mamé prithivîm súryena.

He (Varuna) who standing in the welkin has measured the earth with the sun, as with a measure.

In this passage, as well as in ours, we must take measure, not in the abstract sense, but as a measuring line, which is cast forward to measure the distance of an object, an image, perfectly applicable to the Maruts, who seem with their weapons to strike the trees and mountains when they themselves are still far off. Another explanation might be given,

10. Bounteous givers, you possess whole strength, whole power, ye shakers (of the world). Send, O Maruts, against the wrathful enemy of the poets an enemy, like an arrow.¹

if māna could be taken in the sense of measure, i. e. shape or form, but this is doubtful.

Verse 1, note ². Várpas, which generally means body or form, is here explained by praise. Benfey puts *Werk* (i. e. *Gesang, Gebet*) ; Langlois, *maison*. Várpas, which, without much reason, has been compared to Latin *corpus*, must here be taken in a more general sense. Thus vi. 44, 14, asyá madé purú várpaṁsi vidvān, is applied to Indra as knowing many schemes, many thoughts, many things, when he is inspired by the Soma-juice.

Verse 3, note ¹. Benfey takes ví yâthana in a causative sense, you destroy, you cause the trees to go asunder. But even without assigning to yâ a causative meaning, to go through, to pierce, would convey the idea of destruction. In some passages vi-yâ is certainly used in the simple sense of passing through, without involving the idea of destruction:

viii. 73, 13. ráthah viyâti rôdasî (íti).

Your chariot which passes through or between heaven and earth.

In other passages the mere passing across implies conquest and destruction :

i. 116, 20. vi-bhindúnâ....ráthena ví párvatân....ayâtam.

On your dissevering chariot you went across the mountains (the clouds).

In other passages, however, a causative meaning seems equally, and even more applicable :

viii. 7, 23. ví vrîtrám parva-sâh yayuh ví párvatân.

They passed through Vritra piecemeal, they passed through the mountains (the clouds) ; or, they destroyed Vritra, cutting him to pieces, they destroyed the clouds.

Likewise i. 86, 10. *ví yâta vísvam atrinam.*

Walk athwart every evil spirit, or destroy every evil spirit !

We must scan *vî yâthana vaninah prithivyâh.*

Verse 3, note ². It might seem preferable to translate *âsâh párvatânâm* by the spaces of the clouds, for *párvata* means cloud in many places. Yet here, and still more clearly in verse 5, where *párvata* occurs again, the object of the poet is to show the strength of the Maruts. In that case the mere shaking or bursting of the clouds would sound very tame by the side of the shaking and breaking of the forest trees. Vedic poets do not shrink from the conception that the Maruts shake even mountains, and Indra is even said to have cut off the mountain tops: iv. 19, 4. *âva abhinat kakú-bhah párvatânâm.* In the later literature, too, the same idea occurs: Mahâbh. Vana-parva, v. 10974, *dyauh svit patati kim bhûmir dîryate parvato nu kim, does the sky fall ? is the earth torn asunder, or the mountain ?*

Verse 4, note ¹. Sâyana was evidently without an authoritative explanation of *tánâ Yugâ*. He tries to explain it by ‘through the union of you may strength to resist be quickly extended.’ Wilson: ‘May your collective strength be quickly exerted.’ Benfey takes *tánâ* as adverb and leaves out *yugâ*: ‘Zu allen Zeiten, O Furchtbarn !—sei im Nu zu überwält’gen euch die Macht.’ *Yugâ*, an instrumental, if used together with another instrumental, becomes in the Veda a mere preposition: cf. vii. 43, 5; 95, 4. *râyâ Yugâ*; x. 83, 3. *tâpasâ Yugâ*; x. 102, 12. *vâdhrinâ Yugâ*; vii. 32, 20. *pûram-dhyâ Yugâ*; vi. 56, 2. *sâkhyâ Yugâ*; viii. 68, 9. *tvâ Yugâ*. As to the meaning of *tán*, see B. R. s. v., where *tán* in our passage is explained as continuation. The offspring or race of the Maruts is mentioned again in the next verse.

Verse 4, note ². Nú kit â-dhríshe might possibly be taken as an abrupt interrogative sentence, viz. Can it be defied ? Can it be resisted ? See v. 87, 2 :

tât-vah marutah ná â-dhríshe sâvah.

Your strength, O Maruts, is not to be defied.

Verse 5, note¹. Large trees of the forest are called the kings or lords of the forest.

Verse 6, note¹. Práshṭi is explained by Sâyana as a sort of yoke in the middle of three horses or other animals, harnessed in a car; rôhita as a kind of red deer. Hence Wilson remarks that the sense may be, ‘The red deer yoked between them aids to drag the car.’ But he adds that the construction of the original is obscure, and apparently rude and ungrammatical. Benfey translates, ‘Sie führt ein flammenrothes Joch,’ and remarks against Wilson that Sâyana’s definition of práshti as yoke is right, but that of rôhita as deer, wrong. If Sâyana’s authority is to be invoked at all, one might appeal from Sâyana in this place to Sâyana viii. 7, 28, where práshti is explained by him either by quick or by pramukhe yuggyamânah, harnessed in front. The verse is

yát eshâm príshatîh ráthe práshtih váhati rôhitah.

When the red leader draws or leads their spotted deer in the chariot.

vi. 47, 24. práshtih is explained as tripada âdhârah; tad-vad vahantîti prashtayo ’svâh. In i. 100, 17, práshtibhih, as applied to men, means friends or supporters, or, as Sâyana explains, pârvasthair anyair rishibhih.

Verse 7, note¹. Kanva, the author of the hymn.

Verse 8, note¹. A very weak verse, particularly the second line, which Wilson renders by, ‘Withhold from him food and strength and your assistance.’ Benfey translates ábhva very happily by *Ungethüm*.

Verse 9, note¹. The verb dadá is the second pers. plur. of the perfect of dâ, and is used here in the sense of to keep, to protect, as is well shown by B. and R. s. v. dâ 4, base dad. Sâyana did not understand the word, and took it for an irregular imperative; yet he assigned to the verb the proper sense of to keep, instead of to give. Hence Wilson: ‘Uphold the sacrificer Kañva.’ Benfey, less correctly, ‘Den Kanva gäbt ihr,’ as if Kanva had been the highest gift of the Maruts.

Verse 9, note ². The simile, as lightnings go to the rain, is not very telling. It may have been suggested by the idea that the lightnings run about to find the rain, or the *tertium comparationis* may simply be the quickness of lightning. Wilson : ‘As the lightnings bring the rain.’ Benfey : ‘(So schnell) gleichwie der Blitz zum Regen kommt.’ Lightning precedes the rain, and may therefore be represented as looking about for the rain.

Verse 10, note ¹. Wilson : ‘Let loose your anger.’ Sâyana : ‘Let loose a murderer who hates.’

Pari-manyú, which occurs but once in the Rig-veda, corresponds as nearly as possible to the Greek $\pi\epsilon\rho\acute{\iota}\theta\upsilon\mu\sigma\varsigma$. Manyú, like $\theta\upsilon\mu\acute{\o}$, means courage, spirit, anger; and in the compound parimanyú, as in $\pi\epsilon\rho\acute{\iota}\theta\upsilon\mu\sigma\varsigma$, the preposition pári seems to strengthen the simple notion of the word. That pári is used in that sense in later Sanskrit is well known ; for instance, in parilaghu, *perlevis*, parikshâma, withered away : see Pott, Etymologische Forschungen, second edition, vol. i. p. 487. How pári, originally meaning round about, came to mean excessive, is difficult to explain with certainty. It may have been, because what surrounds exceeds, but it may also have been because what is done all around a thing is done thoroughly. Thus we find in the Veda, viii. 75, 9, pári-dveshas, lit. one who hates all around, then a great hater :

mâ nah pári-dveshasah amhatîh, ûrmîh ná nâvam â vadhit.

May the grasp of the violent hater strike us not, as the wave strikes a ship.

Again, pari-sprîdh means literally one who strives round about, then an eager enemy, a rival (fem.) :

ix. 53, 1. nudásva yâh pari-sprîdhah.

Drive away those who are rivals.

Pari-krosá means originally one who shouts at one from every side, who abuses one roundly, then an angry reviler. This word, though not mentioned in B. R.’s Dictionary, occurs in

i. 29, 7. sârvam pari-krosám gahi.

Kill every reviler !

The same idea which is here expressed by pari-krosá, is

in other places expressed by pari-ráp, lit. one who shouts round about, who defies on every side, a calumniator, an enemy.

ii. 23, 3. वि बाध्या परि-रापाह्.

Having struck down the enemies.

ii. 23, 14. वि परि-रापाह् अर्दया.

Destroy the enemies.

In the same way as words meaning to hate, to oppose, to attack, are strengthened by this preposition, which conveys the idea of round about, we also find words expressive of love strengthened by the same preposition. Thus from prítáh, loved, we have pári-prítah, lit. loved all round, then loved very much : i. 190, 6. pári-prítah ná mitráh; cf. x. 27, 12. We also find ix. 72, 1. pari-príyah, those who love fully or all around, which may mean great lovers, or surrounding friends.

In all these cases the intensifying power of pári arises from representing the action of the verb as taking place on every side, thoroughly, excessively ; but in other cases, mentioned by Professor Pott, particularly where this preposition is joined to a noun which implies some definite limit, its magnifying power is no doubt due to the fact that what is around, is outside, and therefore beyond. Thus in Greek περίμετρος expresses the same idea as ὑπέρμετρος (loc. cit. p. 488), but I doubt whether pári ever occurs in that sense in Sanskrit compounds.

MANDALA I, SŪKTA 64.

ASHTAKA I, ADHYĀYA 5, VARGA 6-8.

1. Vrīshne sárdhâya sú-makhâya vedhâse nódhah su-vriktím prá bhara marút-bhyah, apáh* ná dhřrah mánasâ su-hástyah gírah sám aṅge vidátheshu â-bhúvah.

2. Té gagñire diváh rishvâsah ukshánah rudrásyâ máryâh ásurâh arepásah, pâvakâsah súkayah súryâh-iva sátvânah ná drapsínah ghorá-varpasah.

3. Yúvânah rudrâh agárâh abhok-hánah vavakshúh ádhri-gâvah párvatâh-iva, drilhâ kit vísvâ bhúvanâni pârthivâ prá kyavayanti divyâni magmánâ.

4. Kitraíh aṅgí-bhih vápushe ví aṅgate vákshah-su rukmân ádhi yetire subhé, ámseshu eshâm ní mi-mrikshuh rishtáyah sâkám gagñire svadháyâ diváh nárah.

5. Isâna-krítah dhúnayah risâdasah vâtân vi-dyútah tâvishîbhih akrata, duhânti ūdhah divyâni dhûtayah bhûmim pínvanti páyasâ pári-grayah.

6. Pínvanti apáh marútah su-dânavah páyah ghritávat vidátheshu â-bhúvah, átyam ná mihé ví nayanti vâgínam útsam duhânti stanáyantam ákshitam.

7. Mahishâsah mâyínah kitrá-bhânavah giráyah ná

* apâh?

HYMN TO THE MARUTS (THE STORM-GODS).

1. For the manly host, the majestic, the wise, for the Maruts bring thou, O Nodhas,¹ a pure offering.² Like a workman,³ wise in his mind and handy, I join together words which are useful at sacrifices.

2. They are born, the tall bulls of Dyu¹ (heaven), the boys² of Rudra, the divine, the blameless, pure, and bright like suns ; scattering rain-drops, of awful shape, like giants.³

3. The youthful Rudras, they who never grow old, the slayers of the demon,¹ have grown irresistible like mountains. They shake with their strength all beings, even the strongest, on earth and in heaven.

4. They deck themselves with glittering ornaments¹ for show ; on their chests they fix gold (chains) for beauty ;² the spears on their shoulders pound to pieces ;³ they were born together by themselves,⁴ the men of Dyu.

5. They who confer power,¹ the roarers,² the devourers of foes, they made winds and lightnings by their powers. The shakers milk the heavenly udders (clouds), roaming around they fill the earth with milk (rain).

6. The bounteous¹ Maruts fill² (with) the fat milk (of the clouds) the waters, which are useful at sacrifices. They seem to lead³ about the powerful horse, the cloud, to make it rain ; they milk the thundering, unceasing spring.⁴

7. Mighty you are, powerful, of wonderful splendour, firmly rooted¹ like mountains, (yet) lightly

svá-tavasah raghu-syádah, mrigāh-iva hastínah khā-datha vánâ yát ārunîshu távishîh áyugdhvam.

8. Simhāh-iva nânadati prá-ketasah pisāh-iva su-pisah visvá-vedasah, kshápah gívantah príshatî-bhih rishtí-bhih sám ít sa-bâdhah sávasâ áhi-manyavah.

9. Ródasî (íti) ã vadata gana-sriyah nrí-sâkah sûrâh sávasâ áhi-manyavah, ã vandhúreshu amátih ná dar-satã vi-dyút ná tasthau marutah rátheshu vah.

10. Visvá-vedasah rayí-bhih sám-okasah sám-mi-slásah távishîbhih vi-rapsínah, ástârah íshum dadhire gábhastyoh anantá-sushmâh vrísha-khâdayah nárah.

11. Hiranyáyebhih paví-bhih payah-vrídha h út gighnante â-pathyâh ná párvatân, makha h ayâsah sva-srítah dhruva-kyútah dudhra-krítah marútah bhrâgat-rishtayah.

12. Ghríshum pâvakám vanínam ví-karshanim ru-drásya súnúm havásâ grinîmasi, ragah-túram tavá-sam mārutam ganám rigîshínam vríshanam saskata sriyé.

13. Prá nú sáh márta h sávasâ gánâ áti tasthaú vah útî marutah yám ãvata, árvat-bhih vâgam bha-rate dhánâ nrí-bhih â-príkkhyam krátum ã ksheti púshyati.

gliding along ;—you chew up forests, like elephants,²
when you have assumed vigour among the red flames.³

8. Like lions they roar, the far-sighted Maruts,
they are handsome like gazelles,¹ the all-knowing.
By night² with their spotted deer (rain-clouds) and
with their spears (lightnings) they rouse the com-
panions together, they whose ire through strength
is like the ire of serpents.

9. You who march in companies, the friends of
man, heroes, whose ire through strength is like the
ire of serpents, salute heaven and earth!¹ On the
seats on your chariots, O Maruts, the lightning stands,
visible like light.²

10. All-knowing, surrounded with wealth, endowed
with vigour, singers,¹ men of endless prowess, armed
with strong rings,² they, the archers, have placed the
arrow on their arms.

11. The Maruts, who with their golden fellies,
increase the rain, stir up the clouds like wanderers
on the road. They are brisk, indefatigable,¹ they
move by themselves ; they throw down what is firm,
the Maruts with their brilliant spears make (every-
thing) to reel.²

12. We invoke with prayer¹ the offspring of Ru-
dra, the brisk, the bright, the worshipful,² the active.
Cling³ for happiness-sake to the strong host of the
Maruts, the chasers of the sky,⁴ the vigorous, the
impetuous.⁵

13. The mortal whom ye, Maruts, protected with
your protection, he indeed surpasses people in strength.
He carries off food with his horses, treasures with his
men ; he acquires honourable¹ strength, and he prospers.²

14. *Karkrityam marutah prit-sú dustáram dyumántam súshmam maghávat-su dhattana, dhana-sprítam ukthyām visvá-karshanim tokám pushyema tánayam satám himâh.*

15. *Nú sthirám marutah vîrá-vantam riti-sáham rayím asmāsu dhatta, sahasrínam satínam sûsu-vámsam prâtáh makshú dhiyā-vasuh gagamyât.*

COMMENTARY.

This hymn is ascribed to Nodhas, of the family of Gotama. The metre from verse 1–14 is *Gagatî*, verse 15 is *Trishtubh*.

Verse 1, note¹. The first line is addressed by the poet to himself.

Verse 1, note². *Suvriktí* is generally explained by a hymn of praise, and it cannot be denied that in this place, as in most others, that meaning would be quite satisfactory. Etymologically, however, *suvriktí* means the cleaning and trimming of the grass on which, as on a small altar, the oblation is offered: cf. *vriktabarhis*, i. 38, 1, note², page 68. Hence, although the same word might be metaphorically applied to a carefully composed, pure and holy hymn of praise, yet wherever the primary meaning is applicable it seems safer to retain it: cf. iii. 61, 5; vi. 11, 5.

Verse 1, note³. *Apás*, with the accent on the last syllable, is the accusative plural of *ap*, water, and it is so explained by Sâyana. He translates: ‘I show forth these hymns of praise, like water, i. e. everywhere, as Parganya sends down rain at once in every place.’ Benfey explains: ‘I make these hymns smooth like water, i. e. so that they run smooth

14. Give, O Maruts, to the worshippers strength glorious, invincible in battle, brilliant, wealth-conferring, praiseworthy, known to all men.¹ Let us foster our kith and kin during a hundred winters.

15. Will¹ you then, O Maruts, grant unto us wealth, durable, rich in men, defying all onslaughts?²—wealth a hundred and a thousand-fold, always increasing?—May he who is rich in prayers³ (the host of the Maruts) come early and soon!

like water.' He compares *ρυθμός*, as derived from *ρέω*. Another explanation might be, that the hymns are powerful like water, when it has been banked up. Yet all these similes seem very lame, and I feel convinced that we ought either to change the accent, and read *ápaḥ*, or the last vowel, and read *apāḥ*. In the former case the meaning would be, 'As one wise in mind and clever performs his work, so do I compose these hymns.' In the second case, which seems to me preferable, we should translate: 'Like a workman, wise in mind and handy, I put together these hymns.'

Verse 2, note ¹. It is difficult to say in passages like this, whether Dyu should be taken as heaven or as a personified deity. When the Maruts are called Rudrásya máryâḥ, the boys of Rudra (vii. 56, 1), the personification is always preserved. Hence if the same beings are called Divâḥ máryâḥ, this too, I think, should be translated the boys of Dyu (iii. 54, 13; v. 59, 6), not the sons of heaven. The bulls of Dyu is a more primitive and more vigorous expression for what we should call the fertilising winds of heaven.

Verse 2, note ². Márya is a male, particularly a young male, a boy, a young man (i. 115, 2; iii. 33, 10; iv. 20, 5; v. 61, 4, with vîra):

v. 59, 5. máryâḥ-iva su-vrîdhah vavridhuh nárah.

Like boys that grow well they have grown men.

When joined with *nárah* (v. 53, 3), *nárah máryâh* are-*pásah*, it may be taken as an adjective, manly, strong. At last *márya* assumes the general meaning of man :

i. 91, 13. *máryah-iva své okyē*.

Like a man in his own house.

Verse 2, note ³. The simile, like giants, is not quite clear. Sátvan means a strong man, but it seems intended here to convey the idea of supernatural strength. Benfey translates, ‘like brave warriors;’ Wilson, ‘like evil spirits.’ Ghorá-varpas is an adjective belonging to the Maruts rather than to the giants, and may mean of awful aspect, i. 19, 5, or of cruel mind ; cf. i. 39, 1, note ².

Verse 3, note ¹. Abhog-ghánah, the slayers of the demon, are the slayers of the clouds, viz. of such clouds as do not yield rain. Abhog, not nurturing, is a name of the rainless cloud, like Námuki (na-muk, not delivering rain), the name of another demon killed by Indra ; see Benfey, Glossar, s.v. The cloud which sends rain is called bhugmán :

viii. 50, 2. *giríh ná bhugmā maghávat-su pivate*.

Like a feeding cloud he showers his gifts on the worshippers.

Verse 4, note ¹. The ornaments of the Maruts are best described v. 54, 11 :

ámseshu vah rishtáyah pat-sú khâdáyah vákshah-su ruk-mâh.

On your shoulders are the spears, on your feet rings, on your chests gold ornaments.

Rukmá as a masc. plur. is frequently used for ornaments which are worn on the breast by the Maruts, but no hint is given as to the exact nature of the ornaments. The Maruts are actually called rukmávakshasah, gold-breasted, (ii. 34, 2 ; v. 55, 1 ; 57, 5.)

Verse 4, note ². Vápushe and subhé, as parallel expressions, occur also vi. 63, 6.

Verse 4, note ³. Ní mimrikshur does not occur again in the Rig-veda, and Roth has suggested to read ní mimikshur instead ; see ni + marg. He does not, however, give our

passage under *myak*, but under *mraksh*, and this seems indeed preferable. No doubt, there is ample analogy for *mimikshuh*, and the meaning would be, their spears stick firm to their shoulders. But as the MSS. give *mimrikshuh*, and as it is possible to find a meaning for this, I do not propose to alter the text. The question is only, what does *mimrikshuh* mean? *Mraksh* means to grind, to rub, and Roth proposes to render our passage by ‘the spears rub together on their shoulders.’ The objections to this translation are the preposition *ni*, and the active voice of the verb. I take *mraksh* in the sense of grinding, pounding, destroying, which is likewise appropriate to *mraksha-kritvan* (viii. 61, 10), and *tuvi-mrakshá* (vi. 18, 2), and I translate, ‘the spears on their shoulders pound to pieces.’

Verse 4, note ⁴. The idea that the Maruts owe everything, if not their birth, at least their strength (*svá-tavasah*, *svá-bhânavah*, *sva-srítah*), to themselves is of frequent occurrence in these hymns.

Verse 5, note ¹. They are themselves compared to kings (i. 85, 8), and called *îsâná*, lords (i. 87, 4).

Verse 5, note ². Dhúni is connected with root *dhvan*, to dun or to din. Sâyana explains it by bending or shaking, and Benfey, too, translates it by *Erschütterer*. Roth gives the right meaning.

Verse 6, note ¹. I translate *sudânavah* by bounteous, or good givers, for, if we have to choose between the two meanings of bounteous or endowed with liquid drops or dew, the former is the more appropriate in most passages. We might, of course, admit two words, one meaning, possessed of good water, the other, bounteous; the former derived from *dânu*, neuter, water, or rain, the other from *dânú*, giving. It cannot be denied, for instance, that whenever the Maruts are called *sudânavah*, the meaning, possessed of good rain, would be applicable: i. 40, 1; 44, 14; 64, 6; 85, 10; ii. 34, 8; iii. 26, 5; v. 52, 5; 53, 6; 57, 5; viii. 20, 18; x. 78, 5; i. 15, 2; 23, 9; 39, 10. Yet, even in these passages, while *sudânavah* in the sense of possessed

of good rain is possible throughout, that of good giver would sometimes be preferable, for instance, i. 15, 2, as compared with i. 15, 3.

When the same word is applied to Indra, vii. 31, 2; x. 23, 6; to Vishnu, viii. 25, 12; to the Asvins, i. 112, 11; to Mitra and Varuna, v. 62, 9; to Indra and Varuna, iv. 41, 8, the meaning of giver of good rain might still seem more natural. But with Agni, vi. 2, 4; the Âdityas, v. 67, 4; viii. 18, 12; 19, 34; 67, 16; the Vasus, i. 106, 1; x. 66, 12; the Visve, x. 65, 11, such an epithet would not be appropriate, while *sudānavaḥ*, in the sense of bounteous givers, is applicable to all. The objection that *dânu*, giver, does not occur in the Veda, is of no force, for many words occur at the end of compounds only, and we shall see passages where *sudânu* must be translated by good giver. Nor would the accent of *dânú*, giver, be an obstacle, considering that the author of the *Unâdi-sûtras* had no Vedic authority to guide him in the determination of the accent of *dânú*. Several words in *nu* have the accent on the first syllable. But one might go even a step further, and find a more appropriate meaning for *sudânu* by identifying it with the Zend *hudânu*, which means, not a good giver, but a good knower, wise. True, this root *dâ*, to know, does not occur in the ordinary Sanskrit, but as it exists both in Zend and in Greek (*δάημι*, *δάεις*), it may have left this one trace in the Vedic word *sudânu*. This, however, is only a conjecture; what is certain is this, that apart from the passages where *sudânu* is thus applied to various deities, in the sense of bounteous or wise, it also occurs as applied to the sacrificer, where it can only mean giver. This is clear from the following passages :

i. 47, 8. ísham priñkántâ su-kríte su-dânave.

Bringing food to him who acts well and gives well.

vii. 96, 4. *gani-yántah* nú ágravah putri-yántah su-dânavah, sárasvantam havâmahe.

We, being unmarried, and wishing for wives and wishing for sons, offering sacrifices, call now upon Sarasvat.

viii. 103, 7. su-dânavah deva-yávah.

Offering sacrifices, and longing for the gods. Cf. x. 172, 2; 3; vi. 16, 8.

iv. 4, 7. sáh ít agne astu su-bhágah su-dānuh yáh tvâ
nítyena havíshâ yáh ukthaíh píprîshati.

O Agni, let the liberal sacrificer be happy, who wishes to please thee by perpetual offerings and hymns. See also vi. 16, 8; 68, 5; x. 172, 2, 3.

It must be confessed that even the meaning of dānu is by no means quite clear. It is clear enough where it means demon, ii. 11, 18; 12, 11; iv. 30, 7; x. 120, 6, the seven demons. In i. 32, 9; iii. 30, 8, dānu, demon, is applied to the mother of Vritra. From this dānu we have the derivative dānavá, meaning again demon. Why the demons, conquered by Indra, were called dānu, is not clear. It may be in the sense of wise, or in the sense of powerful, for this meaning is ascribed to dānú by the author of the Unâdi-sûtras. If the latter meaning is authentic, and not only deduced *ex post* from the name of Dânu and Dânavá, it might throw light on the Celtic dána, *fortis*, from which Zeuss derives the name of the Danube.

But the sense of the neuter dānu is by no means settled. Sometimes it means Soma :

x. 43, 7. āpah ná síndhum abhí yát sam-áksharan sómâsah
índram kulyâh-iva hradám, várðhanti víprâh máhah asya
sádane yávam ná vrishtíh divyéna dânnunâ.

When the Somas run together to Indra, like water to the river, like channels to the lake, then the priests increase his greatness in the sanctuary, as rain the corn, by the heavenly Soma-juice.

In the next verse gîrádânu means the sacrificer whose Soma is always alive, always ready.

In vi. 50, 13, however, dānu páprih is doubtful. As an epithet to Apâm nápât, it may mean he who wishes for Soma, or he who grants Soma; but in neither case is there any tangible sense. Again, viii. 25, 5, Mitra and Varuna are called sriprá-dânu, which may mean possessed of flowing rain. And in the next verse, sám yâ dânnuni yemáthuh may be rendered by Mitra and Varuna, who brought together rain.

The fact that Mitra-Varunau and the Asvins are called dânnunaspátî does not throw much more light on the subject, and the one passage where dânu occurs as a feminine,

i. 54, 7, dānuh asmai úparâ pīvate diváh, may be translated by rain pours forth for him, below the sky, but the translation is by no means certain.

Dānukitra, applied to the dawn, the water of the clouds, and the three worlds (v. 59, 8; 31, 6; i. 174, 7), means most likely bright with dew or rain; and dānumat vásu, the treasure conquered by Indra from the clouds, can be translated by the treasure of rain. Taking all the evidence together, we can hardly doubt that dānu existed in the sense of liquid, rain, or Soma; yet it is equally certain that dānu existed in the sense of giver, if not of gift, and that from this, in certain passages, at all events, sudānu must be derived, as a synonym of sudāvan, sudāman, &c.

Verse 6, note ². Cf. vii. 50, 4, (nadyāh) páyasâ pīvamānâh, the rivers swelling with milk. Pinvati is here construed with two accusatives, the conception being that they fill or feed the waters, and that the waters take the food, viz. the rain. The construction is not to be compared with the Greek τρέφειν τροφήν τινα τοιήνδε (Herod. ii. 2), but rather with διδάσκειν τινά τι.

Cf. vi. 63, 8. dhenúm nah ísham pīvatam ásakrâm.

You filled our cow (with) constant food.

Similarly duh, to milk, to extract, is construed with two accusatives: Pān. i. 4, 51. gām dogdhi payah, he milks the cow milk.

Rv. ix. 107, 5. duhānāh ūdhah divyám mádu priyám.

Milking the heavenly udder (and extracting from it) the precious sweet, i. e. the rain.

Verse 6, note ³. The leading about of the clouds is intended, like the leading about of horses, to tame them, and make them obedient to the wishes of their riders, the Maruts. Atyah vāgī is a strong horse, possibly a stallion; but this horse is here meant to signify the cloud. Thus we read:

v. 83, 6. diváh nah vrishtímarutah raridhvam prá pīvata vríshnah ásvasya dhārāh.

Give us, O Maruts, the rain of heaven, pour forth the streams of the stallion (the cloud).

In the original the simile is quite clear, and no one required to be told that the átyah vâgî was meant for the cloud. Vâgîn by itself means a horse, as i. 66, 2; 69, 3. vâgî ná prîtâh, like a favourite horse: i. 116, 6. paidvâh vâgî, the horse of Pedu. But being derived from vâga, strength, vâgîn retained always something of its etymological meaning, and was therefore easily and naturally transferred to the cloud, the giver of strength, the source of food. Even without the ná, i.e. as if, the simile would have been understood in Sanskrit, while in English it is hardly intelligible without a commentary. Benfey discovers some additional idea in support of the poet's comparison: 'Ich bin kein Pferdekenner,' he says, 'aber ich glaube bemerkt zu haben, dass man Pferde, welche rasch gelaufen sind, zum Uriniren zu bewegen sucht. So lassen hier die Maruts die durch ihren Sturm rasch fortgetriebenen Wolken Wasser herabströmen.'

Verse 6, note ⁴. U'tsa, well, is meant again for cloud, though we should hardly be justified in classing it as a name of cloud, because the original meaning of útsa, spring, is really retained, as much as that of avatâ, well, in i. 85, 10–11. The adjectives stanâyantam and ákshitam seem more applicable to cloud, yet they may be applied also to a spring. Yâska derives utsa from ut-sar, to go forth; ut-sad, to go out; ut-syand, to well out; or from ud, to wet. In v. 32, 2, the wells shut up by the seasons are identified with the udder of the cloud.

Verse 7, note ¹. Svátavas means really having their own independent strength, a strength not derived from the support of others. The yet which I have added in brackets seems to have been in the poet's mind, though it is not expressed. In i. 87, 4, the Maruts are called sva-srít, going by themselves, i. e. moving freely, independently, wherever they list. See i. 64, 4, note ⁴.

Verse 7, note ². Mrigâh hastínah, wild animals with a hand or a trunk, must be meant for elephants, although it has been doubted whether the poets of the Veda were

acquainted with that animal. Hastín is the received name for elephant in the later Sanskrit, and it is hardly applicable to any other animal. If they are said to eat the forests, this may be understood in the sense of crushing or chewing, as well as of eating.

Verse 7, note ³. The chief difficulty of the last sentence has been pointed out in B. and R.'s Dictionary, s. v. ārunî. Ārunî does not occur again in the whole of the Rig-veda. If we take it with Sâyana as a various reading of arunî, then the Arunîs could only be the ruddy cows of the dawn or of Indra, with whom the Maruts, in this passage, can have no concern. Nor would it be intelligible why they should be called ārunî in this one place only. If, as suggested by B. and R., the original text had been yadâ arunîshu, it would be difficult to understand how so simple a reading could have been corrupted.

Another difficulty is the verb áyugdhvam, which is not found again in the Rig-veda together with távishî. Távishî, vigour, is construed with dhâ, to take strength, v. 32, 2. adhatthâh; v. 55, 2. dadhidhve; x. 102, 8. adhatta; also with vas, iv. 16, 14; with pat, x. 113, 5, &c. But it is not likely that to put vigour into the cows could be expressed in Sanskrit by 'you gain vigour in the cows.' If távishî must be taken in the sense which it seems always to possess, viz. vigour, it would be least objectionable to translate, 'when you joined vigour, i. e. when you assumed vigour, while being among the Ārunîs.' The Ārunîs being the cows of the dawn, ārunîshu might simply mean in the morning. Considering, however, that the Maruts are said to eat up forests, ārunî, in this place, is best taken in the sense of red flames, viz. of fire or forest-fire (dâvâgni), so that the sense would be, 'When you, Storms, assume vigour among the flames, you eat up forests, like elephants.' Benfey: 'Wenn mit den rothen eure Kraft ihr angeschirrt. Die rothen sind die Antilopen, das Vehikel der Maruts, wegen der Schnelligkeit derselben.'

Verse 8, note ¹. As pisá does not occur again in the Rig-veda, and as Sâyana, without attempting any etymological

arguments, simply gives it as a name of deer, it seems best to adopt that sense till something better can be discovered. Supís, too, does not occur again. In vii. 18, 2, pís is explained by gold, &c.; vii. 57, 3, the Maruts are called visvapís.

Verse 8, note ². Kshápah can only be the accusative plural, used in a temporal sense. It is so used in the expression kshápah usráh ka, by night and by day, lit. nights and days (vii. 15, 8). In vi. 52, 15, we find kshápah usráh in the same sense. iv. 53, 7. kshapâbhîh áha-bhîh, by night and by day. i. 44, 8, the loc. plur. vyúsh्तishu, in the mornings, is followed by kshápah, the acc. plur., by night, and here the genitive kshapáh would certainly be preferable, in the sense of at the brightening up of the night. The acc. plur. occurs again in i. 116, 4, where tisráh is used as an accusative (ii. 2, 2; viii. 41, 3). Kshapáh, with the accent on the last, must be taken as a *genitivus temporalis*, like the German *Nachts* (i. 79, 6). In viii. 19, 31, kshapáh vástushu means at the brightening up of the night, i. e. in the morning. Thus, in iii. 50, 4, Indra is called kshapám vastâ ganitâ súryasya, the lighter up of nights, the parent of the sun. In viii. 26, 3, áti kshapáh, the genitive may be governed by áti. In iv. 16, 19, however, the accusative kshápah would be more natural, nor do I see how a genitive could here be accounted for :

dyávah ná dyumnaíh abhí sántah aryáh kshapáh madema sarádah ka pûrvîh.

May we rejoice many years, overcoming our enemies as the days overcome the nights by splendour.

The same applies to i. 70, 4, where kshapáh occurs with the accent on the last syllable, whereas we expect kshápah as nom. or acc. plural. Here B. and R. in the Sanskrit Dictionary, s. v. kshap, rightly, I believe, suppose it to be a nom. plur. in spite of the accent.

Verse 9, note ¹. Ródasî, a dual, though frequently followed by ubhé (i. 10, 8; 33, 9; 54, 2), means heaven and earth, excluding the antáríksha or the air between the two. Hence, if this is to be included, it has to be added :

i. 73, 8. *āpapri-vān ródasî antáriksham.* Cf. v. 85, 3. We must scan *ródasî*. See Kuhn, Beiträge, vol. iv. p. 193.

Verse 9, note ². The comparison is not quite distinct. Amáti means originally impetus, then power, e. g. v. 69, 1: *vavridhânaū amátim kshatríyasya.*

Increasing the might of the warrior.

But it is most frequently used of the effulgence of the sun, (iii. 38, 8; v. 45, 2; 62, 5; vii. 38, 1; 2; 45, 3.) See also v. 56, 8, where the same companion of the Maruts is called Rodasî. The comparative particle ná is used twice.

Verse 10, note ¹. See i. 38, 14, p. 78.

Verse 10, note ². In vrísha-khâdi the meaning of khâdi is by no means clear. Sâyana evidently guesses, and proposes two meanings, weapon or food. In several passages where khâdi occurs, it seems to be an ornament rather than a weapon, yet if derived from khad, to bite, it may originally have signified some kind of weapon. Roth translates it by ring, and it is certain that these khâdis were to be seen not only on the arms and shoulders, but likewise on the feet of the Maruts. There is a famous weapon in India, the *kakra* or quoit, a ring with sharp edges, which is thrown from a great distance with fatal effect. Bollensen (Orient und Occident, vol. ii. p. 46) suggests for vríshan the meaning of hole in the ear, and then translates the compound as having earrings in the hole of the ear. But vríshan does not mean the hole in the lap of the ear, nor has vrishabhá that meaning either in the Veda or elsewhere. Wilson gives for vrishabha, not for vrishan, the meaning of orifice of the ear, but this is very different from the hole in the lap of the ear. Benfey suggests that the khâdis were made of the teeth of wild animals, and hence their name of biters. Vríshan conveys the meaning of strong, though possibly with the implied idea of rain-producing, fertilising. See p. 121.

Verse 11, note ¹. Formerly explained as 'zum Kampfe wandelnd.' See Kuhn, Zeitschrift, vol. iv. p. 19.

Verse 11, note ². Wilson: 'Augmenters of rain, they

drive, with golden wheels, the clouds asunder ; as elephants (in a herd, break down the trees in their way). They are honoured with sacrifices, visitants of the hall of offering, spontaneous assailers (of their foes), subverters of what are stable, immovable themselves, and wearers of shining weapons.'

Benfey : 'Weghemnissen gleich schleudern die Fluthmehrer mit den goldenen Felgen das Gewölk empor, die nie müden Kämpfer, frei schreitend-festesstürzenden, die schweres thu'nden, lanzenstrahlenden Maruts.'

Verse 12, note ¹. Havásâ, instead of what one should expect, hávasâ, occurs but once more in another Marut hymn, vi. 66, 11.

Verse 12, note ². Vanín does not occur again as an epithet of the Maruts. It is explained by Sâyana as a possessive adjective derived from vana, water, and Benfey accordingly translates it by *fluthversehn*. This, however, is not confirmed by any authoritative passages. Vanín, unless it means connected with the forest, a tree, in which sense it occurs frequently, is only applied to the worshippers or priests in the sense of venerating or adoring (cf. *venero*, *venustus*, &c.) :

iii. 40, 7. abhí dyumnâni vanínah índram sakante ákshitâ.

The inexhaustible treasures of the worshipper go towards Indra.

viii. 3, 5. índram vanínah havâmahe.

We, the worshippers, call Indra.

Unless it can be proved by independent evidence that vanín means possessed of water, we must restrict vanín to its two meanings, of which the only one here applicable, though weak, is adoring. The Maruts are frequently represented as singers and priests, yet the epithets here applied to them stand much in need of some definite explanation, as the poet could hardly have meant to string a number of vague and ill-connected epithets together. If one might conjecture, svânínam instead of vanínam would be an improvement. It is a scarce word, and occurs but once more in the Veda, iii. 26, 5, where it is used of the Maruts, in the sense of noisy, turbulent.

Verse 12, note ³. *Saskata*, which I have here translated literally by to cling, is often used in the sense of following or revering (*colere*) :

ii. 1, 13. *tvām rāti-sākah adhvaréshu saskire.*

The gods who are fond of offerings cling to thee, follow thee, at the sacrifices.

The Soma libation is said to reach the god :

ii. 22, 1. *sáh enam saskat deváh devám.* The gods too are said to cling to their worshippers, i. e. to love and protect them : iii. 16, 2 ; vii. 18, 25. The horses are said to follow their drivers: vi. 36, 3; vii. 90, 3, &c. It is used very much like the Greek *διπάζω*.

Verse 12, note ⁴. *Ragastūh* may mean rousing the dust of the earth, a very appropriate epithet of the Maruts. *Sâyana* explains it thus, and most translators have adopted his explanation. But as the epithets here are not simply descriptive, but laudatory, it seems preferable, in this place, to retain the usual meaning of *rágas*, sky. When Soma is called *ragastūh*, ix. 108, 7, *Sâyana* too explains it by *tegasâm prerakam*, and ix. 48, 4, by *udakasya prerakam*.

Verse 12, note ⁵. *Rigîshín*, derived from *rigîsha*. *Rigîsha* is what remains of the Soma-plant after it has once been squeezed, and what is used again for the third libation. Now as the Maruts are invoked at the third libation, they were called *rigîshín*, as drinking at their later libation the juice made of the *rigîsha*. This, at least, is the opinion of the Indian commentators. But it is much more likely that the Maruts were invoked at the third libation, because originally they had been called *rigîshín* by the Vedic poets, this *rigîshín* being derived from *rigîsha*, and *rigîsha* from *rig*, to strive, to yearn, like *purîsha* from *prî*, *manîshâ* from man ; (see *Unâdi-sûtras*, p. 273.) This *rig* is the same root which we have in *όρέγειν*, to reach, *όργη*, emotion, and *όργια*, furious transports of worshippers. Thus the Maruts from being called *rigîshín*, impetuous, came to be taken for drinkers of *rigîsha*, the fermenting and overflowing Soma, and were assigned accordingly to the third libation at sacrifices. *Rigîshín*, as an epithet, is not confined to the Maruts ; it

is given to Indra, with whom it could not have had a purely ceremonial meaning (viii. 76, 5).

Verse 13, note ¹. *Âpríkkhya*, literally to be asked for, to be inquired for, to be greeted and honoured. A word of an apparently modern character, but occurring again in the Rig-veda as applied to a prince, and to the vessel containing the Soma.

Verse 13, note ². *Púshyati* might be joined with *krátu* and taken in a transitive sense, he increases his strength. But *púshyati* is also used as an intransitive, and means he prospers :

i. 83, 3. ásam-yatah vraté te kshetri púshyati.

Without let he dwells in thy service and prospers.

Roth reads *asamyattah*, against the authority of the MSS.

Verse 14, note ¹. The difficulty of this verse arises from the uncertainty whether the epithets *dhanasprítam*, *ukthyām*, and *visvákarshanim* belong to *súshma*, strength, or to *toká*, kith and kin. Roth and Benfey connect them with *toká*. Now *dhanasprít* is applicable to *toká*, yet it never occurs joined with *toká* again, while it is used with *súshma*, vi. 19, 8. *Ukthyā*, literally to be praised with hymns, is not used again as an epithet of *toká*, though it is quite appropriate to any gift of the gods. Lastly, *visvákarshani* is never applied to *toká*, while it is an epithet used, if not exactly of the strength, *súshma*, given by the gods, yet of the fame given by them :

x. 93, 10. dhátam vîréshu visvá-karshani srávah.

Give to these men world-wide glory. Cf. iii. 2, 15.

The next difficulty is the exact meaning of *visvá-karshani*, and such cognate words as *visvá-krishti*, *visvá-manusha*. The only intelligible meaning I can suggest for these words is, known to all men ; originally, belonging to, reaching to all men ; as we say, world-wide or European fame, meaning by it fame extending over the whole of Europe, or over the whole world. If Indra, Agni, and the Maruts are called by these names, they mean, as far as I can judge, known, worshipped by all men. Benfey translates *allverständig*.

Verse 15, note ¹. *Riti*, the first element of *riti-sáham*, never occurs by itself in the Rig-veda. It comes from the root ar, to hurt, which was mentioned before (p. 54) in connection with ár-van, hurting, árus, wound, and ári, enemy. Sám-*riti* occurs i. 32, 6. *Riti* therefore means hurting, and *riti-sáh* means one who can stand an attack. In our passage *rayím vîrá-vantam riti-sáham* means really wealth consisting in men who are able to withstand all onslights.

The word is used in a similar sense, vi. 14, 4 :

agníh apsáam riti-sáham vîram dadâti sát-patim, yásya trásanti sávasah sam-kákshi sátravah bhiyã.

Agni gives a strong son who is able to withstand all onslights, from fear of whose strength the enemies tremble when they see him.

In other passages *riti-sáh* is applied to Indra :

viii. 45, 35. *bibháya hí tvā-vatah ugrât abhi-prabhangínah dasmât ahám riti-sáhaḥ.*

For I stand in fear of a powerful man like thee, of one who crushes his enemies, who is strong and withstands all onslights.

viii. 68, 1. *tuvi-kûrmím riti-sáham índra sávishtha sát-pate.*

Thee, O most powerful Indra, of mighty strength, able to withstand all onslights.

viii. 88, 1. *tám vah dasmám riti-sáham — índram gîh-bhíh navâmahe.*

We call Indra the strong, the resisting, with our songs.

Verse 15, note ². The last sentence finishes six of the hymns ascribed to Nodhas. It is more appropriate in a hymn addressed to single deities, such as Agni or Indra, than in a hymn to the Maruts. We must supply *sardha*, in order to get a collective word in the masculine singular.

Nú, as usual, should be scanned nū.

Verse 15, note ³. *Dhiyâ-vasu*, as an epithet of the gods, means rich in prayers, i. e. invoked by many worshippers. It does not occur frequently. Besides the hymns of Nodhas, it only occurs independently in i. 3, 10 (Sarasvatî), iii. 3, 2, iii. 28, 1 (Agni), these hymns being all ascribed to the

family of Visvâmitra. In the last verse, which forms the burden of the hymns of Nodhas, it may have been intended to mean, he who is rich through the hymn just recited, he who rejoices in the hymn, the god to whom it is addressed.

Nodhas, the poet, belongs, according to the Anukramanî, to the family of Gotama, and in the hymns which are ascribed to him, i. 58–64, the Gotamas are mentioned several times :

i. 60, 5. tám tvâ vayám pátim agne rayînām prá samsâmaḥ matí-bhiḥ gótamâsaḥ.

We, the Gotamas, praise thee with hymns, Agni, the lord of treasures.

i. 61, 16. evá te hari-yogana su-vriktí índra bráhmâni gótamâsaḥ akran.

Truly the Gotamas made holy prayers for thee, O Indra with brilliant horses ! See also i. 63, 9.

In one passage Nodhas himself is called Gotama :

i. 62, 13. sanâ-yaté gótamah indra návyam
átkshat brâhma hari-yóganâya,
su-nîthâya nah savasâna nodhâh—
prâtâh makshú dhiyâ-vasuh gagamyât.

Gotama made a new song for the old (god) with brilliant horses, O Indra ! May Nodhas be a good leader to us, O powerful Indra ! May he who is rich in prayers (Indra) come early and soon !

I feel justified therefore in following the Anukramanî and taking Nodhas as a proper name. It occurs so again in

i. 61, 14. sadyâh bhuvat vîryâya nodhâh.

May Nodhas quickly attain to power !

In i. 124, 4, nodhâh-iva may mean like Nodhas, but more likely it may have the more general meaning of poet.

MANDALA I, SŪKTA 85.

ASHTAKA I, ADHYĀYA 6, VARGA 9–10.

1. Prá yé súmbhante *gánayah* ná sáptayah yāman
rudrásya súnávah su-dámsasah, ródasî (íti) hí marú-
tah kakriré vridhé máganti vīrāh vidátheshu ghrí-
shvayah.

2. Té ukshitāsah mahimānam ásata diví rudrāsah
ádhi kakrire sádah, árkantah arkám *ganáyantah*
indriyám ádhi sríyah dadhire prísni-mâtarah.

3. Gó-mâtarah yát subháyante añgí-bhih tanúshu
subhrāh dadhire virúkmatah, vādhante vísvam abhi-
mâtínam ápa vártmáni eshám ánu ríyate ghritám.

4. Ví yé bhrāgante sú-makhásah *rishtí-bhih* pra-
kyaváyantah ákyutâ kit ógasâ, manah-gúvah yát
marutah rátheshu ā vrísha-vrâtásah príshatîh áyug-
dhvam.

5. Prá yát rátheshu príshatîh áyugdhvam vāge
ádrim marutah ramháyantah utá arushásya ví syanti
dhārâh kárma-iva udá-bhih ví undanti bhūma.

6. Ā vah vahantu sáptayah raghu-syádah raghu-
pátvânah prá gigâta bâhú-bhih, sîdata ā barhîh urú
vah sádah kritám mágadyadhvam marutah mágdhvah
ándhasah.

7. Té avardhanta svá-tavasah mahi-tvanā ā nâkam

HYMN TO THE MARUTS (THE STORM-GODS).

1. Those who glance forth like wives and yoke-fellows,¹ they are the powerful sons of Rudra on their way. The Maruts have made heaven and earth to grow,² they, the strong and wild, delight in the sacrifices.

2. When grown up,¹ they attained to greatness ; the Rudras have established their abode in the sky. While singing their song and increasing their vigour, the sons of Prisni have clothed themselves in beauty.²

3. When these sons of the cow (Prisni)¹ adorn themselves with glittering ornaments, the brilliant² ones put bright weapons on their bodies.³ They hurl away every adversary ;⁴ fatness (rain) runs along their paths ;—

4. When you,¹ the powerful, who glitter with your spears, shaking even what is unshakable by strength ; when you, O Maruts, the manly hosts,² had yoked the spotted deer, swift as thought, to your chariots ;—

5. When you had yoked the spotted deer before your chariots, stirring¹ the cloud to the battle, then the streams of the red enemy² rush forth : like a skin³ with water they water the earth.

6. May the swift-gliding, swift-winged horses carry you hither ! Come forth with your arms !¹ Sit down on the grass-pile ; a wide place has been made for you. Rejoice, O Maruts, in the sweet food.²

7. They who have their own strength, grew¹ with

tasthúh urú kakrire sádah, víshnuh yát ha ávat
vríshanam mada-kyútam váyah ná sîdan ádhi bar-
híshi priyé.

8. *Sūrâh-iva* ít yúyudhayah ná gágmayah srava-
syávah ná prítanâsu yetire, bháyante vísvâ bhúvanâ
marút-bhyah rágânah-iva tveshá-sandrisah nárah.

9. *Tváshtâ* yát vágram sú-kritam hiranyáyam
sahásra-bhrishtim su-ápâh ávartayat, dhatté índrah
nári ápâmsi kártave áhan vrítrám níh apâm aubgat
arnavám.

10. *Úrdhvám* nunudre avatám té ógasâ dadri-
hánám kit bibhiduh ví párvatam, dhámantah vâ-
nám marútah su-dânavah máde sómasya rányâni
kakrire.

11. *Gihmám* nunudre avatám tâyâ disâ ásiñkan
útsam gótamâya trishná-ge, ā gakkanti ìm ávasâ
kitrá-bhânavah kâmam víprasya taripayanta dhâma-
bhih.

12. Yâh vah sárma sasamânâya sânti tri-dhâtûni
dâsûshe yakkhata ádhi, asmábhyam tâni marutah ví
yanta rayím nah dhatta vrishanah su-víram.

COMMENTARY.

This hymn is ascribed to Gotama. The metre is *Gagati*, except in verses 5 and 12, which are *Trishṭubh*.

Verse 1, note ¹. The phrase *gánayah* ná sáptayah is obscure. As *gáni* has always the meaning of wife, and *sápti* in the singular, dual, and plural means horse, it might

might ; they stepped to the firmament, they made their place wide. When Vishnu² descried the enrapturing Soma, the Maruts sat down like birds on their beloved altar.

8. Like heroes indeed thirsting for fight they rush about ; like combatants eager for glory they have struggled in battles. All beings are afraid of the Maruts ; they are men awful to behold, like kings.

9. When the clever Tvashtar¹ had turned the well-made, golden, thousand-edged thunderbolt, Indra took it to perform his manly deeds ;² he slew Vritra, he forced out the stream of water.

10. By their power they pushed the well¹ aloft, they clove asunder the cloud, however strong. Sending forth their voice² the beneficent Maruts performed, while drunk of Soma, their glorious deeds.

11. They drove the cloud athwart this way, they poured out the well to the thirsty Gotama. The bright-shining Maruts approach him with help, they with their clans fulfilled the desire of the sage.

12. The shelters which you have for him who praises you, grant them threefold to the man who gives ! Extend the same to us, O Maruts ! Give us, ye heroes,¹ wealth with excellent offspring !

be supposed that *gánayah* could be connected with *sáptayah*, so as to signify mares. But although *gáni* is coupled with *patnî*, i. 62, 10, in the sense of mother-wife, and though *sápti* is most commonly joined with some other name for horse, yet *gánayah* *sáptayah* never occurs, for the simple reason that it would be too elaborate and almost absurd an expression for *vadavâh*. We find *sápti* joined with *vâgîn*,

i. 162, 1; with ráthya, ii. 31, 7; átyam ná sáptim, iii. 22, 1; sáptî hári, iii. 35, 2; ásvâ sáptî-iva, vi. 59, 3.

We might then suppose the thought of the poet to have been this: What appears before us like race-horses, viz. the storms coursing through the sky, that is really the host of the Maruts. But then *gánayah* remains unexplained, and it is impossible to take *gánayah* ná sáptayah as two similes, like unto horses, like unto wives.

I believe, therefore, that we must here take sápti in its original etymological sense, which would be *ju-mentum*, a yoked animal, a beast of draught, or rather a follower, a horse that will follow. Sápti, therefore, could never be a wild horse, but always a tamed horse, a horse that will go in harness. Cf. ix. 21, 4. hitâh ná sáptayah ráthe, like horses put to the chariot; or in the singular, ix. 70, 10. hitâh ná sáptih, like a harnessed horse. The root is sap, which in the Veda means to follow, to attend on, to worship. But if sápti means originally animals that will go together, it may in our passage have retained the sense of yoke-fellow (*σύγιος*), and be intended as an adjective to *gánayah*, wives. There is at least one other passage where this meaning would seem to be more appropriate, viz.

viii. 20, 23. yûyám sakhâyah saptayah.

You (Maruts), friends and followers! or you, friends and comrades!

Here it is hardly possible to assign to sápti the sense of horse, for the Maruts, though likened to horses, are never thus barely invoked as saptayah!

If then we translate, ‘Those who glance forth like wives and yoke-fellows,’ i. e. like wives of the same husband, the question still recurs how the simile holds good, and how the Maruts rushing forth together in all their beauty can be compared to wives. In answer to this we have to bear in mind that the idea of many wives belonging to one husband (*sapatnî*) is familiar to the Vedic poet, and that their impetuously rushing into the arms of their husbands, and appearing before them in all their beauty, are frequent images in their poetry. Whether in the phrase pátim ná *gánayah* or *gánayah* ná gárþham, the ganis, the wives or

mothers, are represented as running together after their husbands or children. This impetuous approach the poet may have wished to allude to in our passage also, but though it might have been understood at once by his hearers, it is almost impossible to convey this implied idea in any other language.

Wilson translates: 'The Maruts, who are going forth, decorate themselves like females: they are gliders (through the air), the sons of Rudra, and the doers of good works, by which they promote the welfare of earth and heaven. Heroes, who grind (the solid rocks), they delight in sacrifices.'

Verse 1, note ². The meaning of this phrase, which occurs very frequently, was originally that the storms by driving away the dark clouds, made the earth and the sky to appear larger and wider. It afterwards takes a more general sense of increasing, strengthening, blessing.

Verse 2, note ¹. *Ukshitā* is here a participle of *vaksh* or *uksh*, to grow, to wax; not from *uksh*, to sprinkle, to anoint, to inaugurate, as explained by Sâyana. Thus it is said of the Maruts, v. 55, 3. *sâkám gâtâh*—*sâkám ukshitâh*, born together, and grown up together.

Verse 2, note ². The same expression occurs viii. 28, 5. *saptó (íti) ádhi sriyah dhire*. See also i. 116, 17; ix. 68, 1.

Verse 3, note ¹. *Gō-mâtri*, like *gó-gâta*, a name of the Maruts.

Verse 3, note ². *Subhrá* applied to the Maruts, i. 19, 5.

Verse 3, note ³. *Virúkmatah* must be an accusative plural. It occurs i. 127, 3, as an epithet of *ógas*; vi. 49, 5, as an epithet of the chariot of the Asvins. In our place, however, it must be taken as a substantive, signifying something which the Maruts wear, probably armour or weapons. This follows chiefly from x. 138, 4. *sátrûn asrinât virúkmatâ*, Indra tore his enemies with the bright weapon.

In viii. 20, 11, where rukmá occurs as a masculine plural, ví bhrâgante rukmásah ádhi bâhúshu, their bright things shine on their arms, it seems likewise to be meant for weapons ; according to Sâyana, for chains. In v. 55, 3 ; x. 78, 3, the Maruts are called vi-rokínah, bright like the rays of the sun or the tongues of fire.

Verse 3, note ⁴. Observe the short syllable in the tenth syllable of this Pâda.

Verse 4, note ¹. The sudden transition from the third to the second person is not unusual in the Vedic hymns, the fact being that where we in a relative sentence should use the same person as that of the principal verb, the Vedic poets frequently use the third.

Verse 4, note ². Vrîsha-vrâta is untranslatable for reasons stated p. 121 seq.; it means consisting of companies of vrîshan's in whatever sense that word be taken. Wilson in his translation mistakes ákyutâ for ákyutâh, and vrâta for vrata. He translates the former by 'incapable of being overthrown,' the latter by 'entrusted with the duty of sending rain,' both against the authority of Sâyana. Vrîsha-vrâta occurs twice in the Rig-veda as an epithet of Soma only, ix. 62, 11; 64, 1.

Verse 5, note ¹. Ramh, to stir up, to urge, to make go : v. 32, 2. tvám útsân ritú-bhih badbadhânän áramhah. Thou madest the springs to run that had been shut up by the seasons.

viii. 19, 6. tásya ít árvantah ramhayante âsávah.
His horses only run quick.

Ádri, which I here preferred to translate by cloud, means originally stone, and it is used in adrivah, wielder of the thunderbolt, a common vocative addressed to Indra, in the sense of a stone-weapon, or the thunderbolt. If we could ascribe to it the same meaning here, we might translate, 'hurling the stone in battle.' This is the meaning adopted by Benfey.

Verse 5, note ². The red enemy is the dark red cloud, but arushá has almost become a proper name, and its

original meaning of redness is forgotten. Nay, it is possible that arushá, as applied to the same power of darkness which is best known by the names of Vritra, Dasyu, etc., may never have had the sense of redness, but been formed straight from ar, to hurt, from which arvan, arus, etc., (see p. 54.) It would then mean simply the hurter, the enemy, (see p. 17.)

Verse 5, note ³. Sâyana explains: 'They moisten the whole earth like a hide,' a hide representing a small surface which is watered without great effort. Wilson: 'They moisten the earth, like a hide, with water.' Langlois: 'Alors les gouttes d'eau, perçant comme la peau de ce (nuage) bienfaisant viennent inonder la terre.' Benfey: 'Dann stürzen reichlich aus der rothen (Gewitterwolke) Tropfen, mit Fluth wie eine Haut die Erde netzend. (Dass die Erde so durchnässt wird, wie durchregnetes Leder.)' If the poet had intended to compare the earth, before it is moistened by rain, to a hide, he might have had in his mind the dryness of a tanned skin, or, as Professor Benfey says, of leather. If, on the contrary, the simile refers to the streams of water, then kárma-iva, like a skin, might either be taken in the technical acceptation of the skin through which, at the preparation of the Soma, the streams (dhârâh) of that beverage are squeezed and distilled, or we may take the word in the more general sense of water-skin. In that case the comparison, though not very pointedly expressed, as it would have been by later Sanskrit poets, would still be complete. The streams of the red enemy, i. e. of the cloud, rush forth, and they, whether the streams liberated by the Maruts, or the Maruts themselves, moisten the earth with water, like a skin, i. e. like a skin in which water is kept and from which it is poured out. The cloud itself being called a skin by Vedic poets (i. 129, 3) makes the comparison still more natural.

One other explanation might suggest itself, if the singular of kárma should be considered objectionable on account of the plural of the verb. Vedic poets speak of the skin of the earth. Thus:

x. 68, 4. bhūmyâh udnaâ-iva ví tvákam bibheda.

He (Brihaspati) having driven the cows from the cave, cut the skin of the earth, as it were, with water, i. e. saturated it with rain.

The construction, however, if we took *kárma* in the sense of surface, would be very irregular, and we should have to translate: They moisten the earth with water like a skin, i. e. skin-deep.

We ought to scan *kārmēvōdābhīḥ vī ūndāntī bhūmā*, for *kārmēvā ūdābhīḥ vyūndāntī bhūmā* would give an unusual cæsura.

Verse 6, note ¹. With your arms, i. e. according to Sâyana, with armfuls of gifts. Though this expression does not occur again so baldly, we read i. 166, 10, of the Maruts, that there are many gifts in their strong arms, *bhūrîni bhadraś náryeshu bâhúshu*; nor does *bâhú*, as used in the plural, as far as I am able to judge, ever convey any meaning but that of arms. The idea that the Maruts are carried along by their arms as by wings, does not rest on Vedic authority, otherwise we might join *raghupátvânah* with *bâhúbhiḥ*, come forth swiftly flying on your arms! As it is, and with the accent on the antepenultimate, we must refer *raghupátvânah* to *sáptayah*, horses.

Verse 6, note ². The sweet food is Soma.

Verse 7, note ¹. The initial ‘a’ of avardhanta must be elided, or ‘té a’ be pronounced as two short syllables equal to one long.

Verse 7, note ². Vishnu, whose character in the hymns of the Veda is very different from that assumed by him in later periods of Hindu religion, must here be taken as the friend and companion of Indra. Like the Maruts, he assisted Indra in his battle against Vritra and the conquest of the clouds. When Indra was forsaken by all the gods, Vishnu came to his help.

iv. 18, 11. *utá mâtā mahishám ánu avenat amī (íti) tvâ gahati putra devâḥ,*

átha abravít vrîtrám índraḥ hanishyán sákhe vishno (íti) vi-tarám ví kramasva.

The mother also called after the bull, these gods forsake thee, O son; then, when going to kill Vritra, Indra said, Friend, Vishnu, step forward!

This stepping of Vishnu is emblematic of the rising, the culminating, and setting of the sun; and in viii. 12, 27, Vishnu is said to perform it through the power of Indra. In vi. 20, 2, Indra is said to have killed Vritra, assisted by Vishnu (*vishnunâ sakânâh*). Vishnu is therefore invoked together with Indra, vi. 69, 8; vii. 99; with the Maruts, v. 87; vii. 36, 9. In vii. 93, 8, Indra, Vishnu, and the Maruts are called upon together. Nay, *mâruta*, belonging to the Maruts, becomes actually an epithet of Vishnu, v. 46, 2. *mâruta utá vishno* (*íti*); and in i. 156, 4, *mârutasya vedhásah* has been pointed out by Roth as an appellation of Vishnu. The mention of Vishnu in our hymn is therefore by no means exceptional, but the whole purport of this verse is nevertheless very doubtful, chiefly owing to the fact that several of the words occurring in it lend themselves to different interpretations.

The translations of Wilson, Benfey, and others have not rendered the sense which the poet intends to describe at all clear. Wilson says: ‘May they for whom Vishnu defends (the sacrifice), that bestows all desires and confers delight, come (quickly) like birds, and sit down upon the pleasant and sacred grass.’ Benfey: ‘Wenn Vishnu schützt den rauschtriefenden tropfenden (Soma), sitzen wie Vögel sie auf der geliebten Streu.’ Langlois: ‘Quand Vichnou vient prendre sa part de nos enivrantes libations, eux, comme des oiseaux, arrivent aussi sur le *cousa* qui leur est cher.’

Whence all these varieties? First, because *āvat* may mean, he defended or protected, but likewise he descried, became aware. Secondly, because *vríshan* is one of the most vague and hence most difficult words in the Veda, and may mean Indra, Soma, or the cloud: (see the note on *Vríshan*, p. 121.) Thirdly, because the adjective belonging to *vríshan*, which generally helps us to determine which *vríshan* is meant, is here itself of doubtful import, and certainly applicable to Indra as well as to Soma and the Asvins, possibly even to the cloud. *Mada-kyút* is readily

explained by the commentators as bringing down pride, a meaning which the word might well have in modern Sanskrit, but which it clearly has not in the Veda. Even where the thunderbolt of Indra is called madakyút, and where the meaning of ‘bringing down pride’ would seem most appropriate, we ought to translate ‘wildly rushing down.’

viii. 96, 5. *ā yát vágram bâhvóh indra dhátse mada-kyútam áhaye hántavaí ûm (íti).*

When thou tookest the wildly rushing thunderbolt in thy arms in order to slay Ahi.

When applied to the gods, the meaning of madakyút is by no means certain. It might mean rushing about fiercely, reeling with delight, this delight being produced by the Soma, but it may also mean sending down delight, i. e. rain or Soma. The root *kyu* is particularly applicable to the sending down of rain; cf. Taitt. Sanh. ii. 4, 9, 2; 10, 3; iii. 3, 4, 1; and Indra and his horses, to whom this epithet is chiefly applied, are frequently asked to send down rain. However, madakyút is also applied to real horses (i. 126, 4) where givers of rain would be an inappropriate epithet. I should therefore translate madakyút, when applied to Indra, to his horses, to the Asvins, or to horses in general by furiously or wildly moving about, as if ‘made *kyavate*,’ he moves in a state of delight, or in a state of intoxication such as was not incompatible with the character of the ancient gods. Here again the difficulty of rendering Vedic thought in English, or any other modern language, becomes apparent, for we have no poetical word to express a high state of mental excitement produced by drinking the intoxicating juice of the Soma or other plants, which has not something opprobrious mixed up with it, while in ancient times that state of excitement was celebrated as a blessing of the gods, as not unworthy of the gods themselves, nay, as a state in which both the warrior and the poet would perform their highest achievements. The German *Rausch* is the nearest approach to the Sanskrit mada.

viii. 1, 21. *vísveshám tarutáram mada-kyútam máde hí sma dádáti nah.*

Indra, the conqueror of all, who rushes about in

rapture, for in rapture he bestows gifts upon us. Cf. i. 51, 2.

The horses of Indra are called madakyút, i. 81, 3; viii. 33, 18; 34, 9. Ordinary horses, i. 126, 4.

It is more surprising to see this epithet applied to the Asvins, who are generally represented as moving about with exemplary steadiness. However we read:

viii. 22, 16. *mánah-gavasâ vrishanâ mada-kyutâ.*

Ye two Asvins, quick as thought, powerful, wildly moving; or, as Sâyana proposes, liberal givers, humblers of your enemies. See also viii. 35, 19.

Most frequently madakyút is applied to Soma, x. 30, 9; ix. 32, 1; 53, 4; 79, 2; 108, 11; where particularly the last passage deserves attention, in which Soma is called mada-kyútam sahásra-dhâram vrishabhám.

Lastly, even the wealth itself which the Maruts are asked to send down from heaven, most likely rain, is called, viii. 7, 13, *rayím mada-kyútam puru-kshúm visvá-dhâyasam.*

In all these passages we must translate mada-kyút by bringing delight, showering down delight.

We have thus arrived at the conclusion that vríshanam mada-kyútam, as used in our passage i. 85, 7, might be meant either for Indra or for Soma. If the Asvins can be called vríshanau mada-kyútâ, the same expression would be even more applicable to Indra. On the other hand, if Soma is called vríshabhâh mada-kyút, the same Soma may legitimately be called vríshâ mada-kyút. In deciding whether Indra or Soma be meant, we must now have recourse to other hymns, in which the relations of the Maruts with Vishnu, Soma, and Indra are alluded to.

If Indra were intended, and if the first words meant 'When Vishnu perceived the approach of Indra,' we should expect, not that the Maruts sat down on the sacrificial pile, but that they rushed to the battle. The idea that the Maruts come to the sacrifice, like birds, is common enough :

viii. 20, 10. *vrishanasvénâ marutah vrísha-psunâ ráthena vrísha-nâbhinâ, ā syenâsah ná pakshínah vríthâ narah havyâ nah vítâye gata.*

Come ye Maruts together, to eat our offerings, on your

strong-horsed, strong-shaped, strong-naved chariot, like winged hawks !

But when the Maruts thus come to a sacrifice it is to participate in it, and particularly in the Soma that is offered by the sacrificer. This Soma, it is said in other hymns, was prepared by Vishnu for Indra (ii. 22, 1), and Vishnu is said to have brought the Soma for Indra (x. 113, 2). If we keep these and similar passages in mind, and consider that in the preceding verse the Maruts have been invited to sit down on the sacrificial pile and to rejoice in the sweet food, we shall see that the same train of thought is carried on in our verse, the only new idea being that the keeping or descrying of the Soma is ascribed to Vishnu.

Verse 9, note ¹. *Tváshṭar*, the workman of the gods, frequently also the fashioner and creator.

Verse 9, note ². *Nári*, the loc. sing. of *nri*, but, if so, with a wrong accent, occurs only in this phrase as used here, and as repeated in viii. 96, 19. *nári ápâmsi kártâ sáh vritra-hâ*. Its meaning is not clear. It can hardly mean 'on man,' without some more definite application. If *nri* could be used as a name of Vritra or any other enemy, it would mean, to do his deeds against the man, on the enemy. *Nri*, however, is ordinarily an honorific term, chiefly applied to Indra, iv. 25, 4. *náre náryâya nrí-tamâya nrinâm*, and hence its application to Vritra would be objectionable. Sâyana explains it in the sense of battle. I believe that *nári* stands for *náryâ*, the acc. plur. neut. of *nárya*, manly, and the frequent epithet of *ápas*, and I have translated accordingly. Indra is called *nárya-apas*, viii. 93, 1.

Verse 10, note ¹. *Avatâ*, a well, here meant for cloud, like *útsa*, i. 64, 6.

Verse 10, note ². *Dhámantah vânâm* is translated by Sâyana as playing on the lyre, by Benfey as blowing the flute. Such a rendering, particularly the latter, would be very appropriate, but there is no authority for *vânâ* meaning either lyre or flute in the Veda. *Vânâ* occurs

five times only. In one passage, viii. 20, 8, góbhīh vânāh agyate, it means arrow; the arrow is sent forth from the bow-strings. The same meaning seems applicable to ix. 50, 1. vânāsyā kodaya pavím. In another passage, ix. 97, 8, prá vadanti vânám, they send forth their voice, is applied to the Maruts, as in our passage; in iv. 24, 9, the sense is doubtful, but here too vâná clearly does not mean a musical instrument. See iii. 30, 10.

Vríshan.

Verse 12, note¹. In vríshan we have one of those words which it is almost impossible to translate accurately. It occurs over and over again in the Vedic hymns, and if we once know the various ideas which it either expresses or implies, we have little difficulty in understanding its import in a vague and general way, though we look in vain for corresponding terms in any modern language. In the Veda, and in ancient languages generally, one and the same word is frequently made to do service for many. Words retain their general meaning, though at the same time they are evidently used with a definite purpose. This is not only a peculiar phase of language, but a peculiar phase of thought, and as to us this phase has become strange and unreal, it is very difficult to transport ourselves back into it, still more to translate the pregnant terms of the Vedic poets into the definite languages which we have to use. Let us imagine a state of thought and speech in which *virtus* still meant manliness, though it might also be applied to the virtue of a woman; or let us try to speak and think a language which expressed the bright and the divine, the brilliant and the beautiful, the straight and the right, the bull and the hero, the shepherd and the king by the same terms, and we shall see how difficult it would be to translate such terms without losing either the key-note that was still sounding, or the harmonics which were set vibrating by it in the minds of the poets and their listeners.

Vríshan, being derived from a root *vrish*, *spargere*, meant no doubt originally the male, whether applied to animals or men. In this sense vríshan occurs frequently

in the Veda, either as determining the sex of the animal which is mentioned, or as standing by itself and meaning the male. In either case, however, it implies the idea of strength and eminence, which we lose whether we translate it by man or male.

Thus *ásva* is horse, but vii. 69, 1, we read :

ā vām rāthah—vrísha-bhih yātu ásvaih.

May your chariot come near with powerful horses, i. e. with stallions.

The Hárîs, the horses of Indra, are frequently called vríshanâ :

i. 177, 1. yuktvā hárî (ítî) vríshanâ.

Having yoked the bay stallions.

Vrishabhá, though itself originally meaning the male animal, had become fixed as the name of the bull, and in this process it had lost so much of its etymological import that the Vedic poet did not hesitate to define vrishabhá itself by the addition of vríshan. Thus we find :

viii. 93, 7. sáh vríshâ vrishabhâh bhuvat.

May he (Indra) be a strong bull.

i. 54, 2. vríshâ vrisha-tvâ vrishabhâh.

Indra by his strength a strong bull ; but, literally, Indra by his manliness a male bull.

Even vrishabhá loses again its definite meaning ; and as bull in bull-calf means simply male, or in bull-trout, large, so vrishabhá is added to átya, horse, to convey the meaning of large or powerful :

i. 177, 2. yé te vríshanah vrishabhâsah indra—átyâh.

Thy strong and powerful horses ; literally, thy male bull-horses.

When vríshan and vrishabhá are used as adjectives, for instance with súshma, strength, they hardly differ in meaning :

vi. 19, 8. ā nah bhara vríshanam súshmam indra.

Bring us thy manly strength, O Indra.

And in the next verse :

vi. 19, 9. ā te súshmah vrishabhâh etu.

May thy manly strength come near.

Vámsaga, too, which is clearly the name for bull, is defined by vríshan, i. 7, 8 :

vríshâ yûthâ-iva vâmsagah.

As the strong bull scares the herds.

The same applies to *varâha*, which, though by itself meaning boar, is determined again by *vríshan*:

x. 67, 7. *vrísha-bhih varâhaih.*

With strong boars.

In iii. 2, 11, we read:

vríshâ—nânadat ná simhâh.

Like a roaring lion.

If used by itself, *vríshan*, at least in the Rig-veda, can hardly be said to be the name of any special animal, though in later Sanskrit it may mean bull or horse. Thus if we read, x. 43, 8, *vríshâ ná kruddhâh*, we can only translate like an angry male, though, no doubt, like a wild bull, would seem more appropriate.

i. 186, 5. *yéna nápâtam apâm gunâma manah-gúvah vríshanah yám váhanti.*

That we may excite the son of the water (Agni), whom the males, quick as thought, carry along.

Here the males are no doubt the horses or stallions of Agni. But, though this follows from the context, it would be wrong to say that *vríshan* by itself means horse.

If used by itself, *vríshan* most frequently means man, and chiefly in his sexual character. Thus:

i. 140, 6. *vríshâ-iva pátnîh abhí eti róruvat.*

Agni comes roaring like a husband to his wives.

i. 179, 1. *ápi ûm (ítî) nû pátnîh vríshanah gagamyuh.*

Will the husbands now come to their wives?

ii. 16, 8. *sakrít sú te sumatí-bhih—sám pátnîbhih ná vríshanah nasîmahi.*

May we for once cling firmly to thy blessings, as husbands cling to their wives.

v. 47, 6. *upa-prakshé vríshanah módamânâh divâh pathâ vadhvâh yanti ákkha.*

The exulting men come for the embrace on the path of heaven towards their wives.

In one or two passages *vríshan* would seem to have a still more definite meaning, particularly in the formula *sûrah drísîke vríshanah ka paúmsye*, which occurs iv. 41, 6; x. 92, 7. See also i. 179, 1.

In all the passages which we have hitherto examined vríshan clearly retained its etymological meaning, though even then it was not always possible to translate it by male.

The same meaning has been retained in other languages in which this word can be traced. Thus, in Zend, arshan is used to express the sex of animals in such expressions as aspahé arshnô, gen. a male horse; varâzahe arshnô, gen. a male boar; géus arshnô, gen. a male ox; but likewise in the sense of man or hero, as arsha husrava, the hero Husrava. In Greek we find ἄρσην and ἄρρην used in the same way to distinguish the sex of animals, as ἄρσενες ἵπποι, βοῦν ἄρσενα. In Latin the same word may be recognized in the proper name *Varro*, and in *váro* and *báro*.

We now come to another class of passages in which vríshan is clearly intended to express more than merely the masculine gender. In some of them the etymological meaning of *spargere*, to pour forth, seems to come out again, and it is well known that Indian commentators are very fond of explaining vríshan by giver of rain, giver of good gifts, bounteous. The first of these meanings may indeed be admitted in certain passages; but in others it is more than doubtful.

i. 181, 8. vríshâ vâm meghâh may be translated, your raining cloud.

i. 129, 3. dasmâh hí sma vríshanam pínvasti tvákam.

Thou art strong, thou fillest the rainy skin, i.e. the cloud.

See also iv. 22, 6; and possibly v. 83, 6.

It may be that, when applied to Soma too, vríshan retained something of its etymological meaning, that it meant gushing forth, poured out, though in many places it is impossible to render vríshan, as applied to Soma, by anything but strong. All we can admit is that vríshan, if translated by strong, means also strengthening and invigorating, an idea not entirely absent even in our expression, a strong drink.

i. 80, 2. sâh tvâ amadat vríshâ mädah, sómah—sutâh.

This strong draught inspirited thee, the poured out Soma-juice.

i. 91, 2. tvám vríshâ vrisha-tvébhiḥ.

Thou, Soma, art strong by strength.

i. 175, 1. vríshâ te vríshne índuh vâgî sahasra-sâtamah.

For thee, the strong one, there is strong drink, powerful, omnipotent.

In the ninth Mandala, specially dedicated to the praises of Soma, the inspiriting beverage of gods and men, the repetition of vríshan, as applied to the juice and to the god who drinks it, is constant. Indo vríshâ or vríshâ indo are incessant invocations, and become at last perfectly meaningless.

There can be no doubt, in fact, that already in the hymns of the Veda, vríshan had dwindled away to a mere *epitheton ornans*, and that in order to understand it correctly, we must, as much as possible, forget its etymological colouring, and render it by hero or strong. Indra, Agni, the Asvins, Vishnu, the Ribhus (iv. 35, 6), all are vríshan, which means no longer male, but manly, strong.

In the following passages vríshan is thus applied to Indra :

i. 54, 2. yáh dhrishnúnâ sávasâ rôdasî (íti) ubhé (íti) vríshâ vrisha-tvâ vrishabhâh ni-riñgáte.

(Praise Indra) who by his daring strength conquers both heaven and earth, a bull, strong in strength.

i. 100, 1. sâh yáh vríshâ vríshnyebhiḥ sám-okâh mahâh divâh prithivyâh ka sam-rât satînâ-satvâ hávyah bháreshu marútvân nah bhavatu índrah útî.

He who is strong, wedded to strength, who is the king of the great sky and the earth, of mighty might, to be invoked in battles,—may Indra with the Maruts come to our help !

i. 16, 1. ã tvâ vahantu hárayah vríshanam sóma-pítaye, índra tvâ súra-kakshasah.

May the bays bring thee hither, the strong one, to the Soma-draught, may the sunny-eyed horses (bring) thee, O Indra !

iv. 16, 20. evá ít índrâya vrishabhâya vríshne brâhma akarma bhrîgavah ná rátham.

Thus we have made a hymn for Indra, the strong bull, as the Bhrigus make a chariot.

x. 153, 2. tvám vrishan vríshâ ít asi.

Thou, O hero, art indeed a hero; and not, Thou, O male, art indeed a male; still less, Thou, O bull, art indeed a bull.

i. 101, 1. avasyávah vríshanam vágra-dakshinam marút-vantam sakhyáya havâmahe.

Longing for help we call as our friend the hero who wields the thunderbolt, who is accompanied by the Maruts.

viii. 6, 14. ní súshne indra dharnasím vágram gaghantha dásyavi, vríshâ hí ugra srinvishé.

Thou, O Indra, hast struck the strong thunderbolt against Sushna, the fiend; for, terrible one, thou art called hero!

viii. 6, 40. vavridhânah úpa dyávi vríshâ vagri' aroravít, vritra-há soma-pâtamah.

Growing up by day, the hero with the thunderbolt has roared, the Vritra-killer, the great Soma-drinker.

v. 35, 4. vríshâ hí ási rádhase gagñishé vríshni te sávah.

Thou (Indra) art a hero, thou wast born to be bounteous; in thee, the hero, there is might.

It is curious to watch the last stage of the meaning of vríshan in the comparative and superlative várshîyas and várshishtha. In the Veda, várshishtha still means excellent, but in later Sanskrit it is considered as the superlative of vriddha, old, so that we see vríshan, from meaning originally manly, vigorous, young, assuming in the end the meaning of old. (M. M., Sanskrit Grammar, § 252.)

Yet even thus, when vríshan means simply strong or hero, its sexual sense is not always forgotten, and it breaks out, for instance, in such passages as,

i. 32, 7. vríshnah vâdhrih prati-mânam búbhûshan puru-trâ' vritrâh asayat ví-astah.

Vritra, the eunuch, trying to be like unto a man (like unto Indra), was lying, broken to many pieces.

The next passages show vríshan as applied to Agni:

iii. 27, 15. vríshanam tvâ vayám vrishan vríshanaḥ sám idhîmahi.

O, strong one, let us the strong ones kindle thee, the strong!

v. 1, 12. ávokâma kavâye mèdhyâya vâkah vandâru vri-shabhâya vrîshne.

We have spoken an adoring speech for the worshipful poet, for the strong bull (Agni).

Vishnu is called vrîshan, i. 154, 3 :

prâ víshnave sûshám etu mânma giri-kshíte uru-gâyâya vrîshne.

May this hymn go forth to Vishnu, he who dwells in the mountain (cloud), who strides wide, the hero !

Rudra is called vrîshan :

ii. 34, 2. rudráh yát vah marutah rukma-vakshasah vrîshâ ágani prísnyâh sukré ūdhani.

When Rudrâ, the strong man, begat you, O Maruts with brilliant chests, in the bright bosom of Prisni.

That the Maruts, the sons of Rudra, are called vrîshan, we have seen before, and shall see frequently again, (i. 165, 1; ii. 33, 13; vii. 56, 20; 21; 58, 6.) The whole company of the Maruts is called vrîshâ ganâh, the strong or manly host, i. e. the host of the Maruts, without any further qualification.

Here lies, indeed, the chief difficulty which is raised by the common use of vrîshan in the Veda, that when it occurs by itself, it often remains doubtful who is meant by it, Indra, or Soma, or the Maruts, or some other deity. We shall examine a few of these passages, and first some where vrîshan refers to Indra :

iv. 30, 10. ápa ushâh áñasah sarat sám-pishtât áha bibhyúshî, ní yát sîm sisnáthat vrîshâ.

Ushas went away from her broken chariot, fearing lest the hero should do her violence.

Here vrîshan is clearly meant for Indra, who, as we learn from the preceding verse, was trying to conquer Ushas, as Apollo did Daphne ; and it should be observed that the word itself, by which Indra is here designated, is particularly appropriate to the circumstances.

i. 103, 6. bhûri-karmane vrishabhâya vrîshne satyá-sush-mâya sunavâma sómam, yâh â-drítya paripanthî-iva sûrah áyagvanah vi-bhágan éti védah.

Let us pour out the Soma for the strong bull, the performer of many exploits, whose strength is true, the hero

who, watching like a footpad, comes to us dividing the wealth of the infidel.

Here it is clear again from the context that Indra only can be meant.

But in other passages this is more doubtful :

iii. 61, 7. *ritásya budhné ushásâm ishanyán vríshâ mahî*
(íti) ródasî (*íti*) *á vivesa.*

The hero in the depth of the heaven, yearning for the dawns, has entered the great sky and the earth.

The hero who yearns for the dawns, is generally Indra ; here, however, considering that Agni is mentioned in the preceding verse, it is more likely that this god, as the light of the morning, may have been meant by the poet. That Agni, too, may be called *vríshan*, without any other epithet to show that he is meant rather than any other god, is clear from such passages as,

vi. 3, 7. *vríshâ rukshâh óshadhîshu nûnot.*

He the wild hero shouted among the plants.

In vii. 60, 9, *vrishanau*, the dual, is meant for Mitra and Varuna ; in the next verse, *vrishanah*, the plural, must mean the same gods and their companions.

That Soma is called simply *vríshan*, not only in the ninth Mandala, but elsewhere, too, we see from such passages as,

iii. 43, 7. *índra píba vrísha-dhûtasya vríshnah* (*á yám te syenâh usaté gabhâra*), *yásya máde kyaváyasi prá krishtîh*
yásya máde ápa gotrâ vavártha.

Indra drink of the male (the strong Soma), bruised by the males (the heavy stones), inspirited by whom thou makest the people fall down, inspirited by whom thou hast opened the stables.

Here Sâyana, too, sees rightly that ‘the male bruised by the males’ is the Soma-plant, which, in order to yield the intoxicating juice, has to be bruised by stones, which stones are again likened to two males. But unless the words, enclosed in brackets, had stood in the text, words which clearly point to Soma, I doubt whether Sâyana would have so readily admitted the definite meaning of *vríshan* as Soma.

i. 109, 3. *mâ khedma rasmîn íti nâdhamânâh pitrînâm*

saktīh anu-yákkhamānāh, indrāgní-bhyām kám vríshanah madanti tā hí ádrī (íti) dhishánâyāh upá-sthe.

We pray, let us not break the cords (which, by means of the sacrifices offered by each generation of our forefathers, unite us with the gods); we strive after the powers of our fathers. The Somas rejoice for Indra and Agni; here are the two stones in the lap of the vessel.

First, as to the construction, the fact that participles are thus used as finite verbs, and particularly when the subject changes in the next sentence, is proved by other passages, such as ii. 11, 4. The sense is that the new generation does not break the sacrificial succession, but offers Soma, like their fathers. The Soma-plants are ready, and, when pressed by two stones, their juice flows into the Soma-vessel. There may be a *double entendre* in dhishánâyāh upá-sthe, which Sanskrit scholars will easily perceive.

When vríshan is thus used by itself, we must be chiefly guided by the adjectives or other indications before we determine on the most plausible translation. Thus we read:

i. 55, 4. sáh ít váne namasyú-bhih vakasyate kāru gáneshu pra-bruvânāh indriyám, vríshâ khânduh bhavati haryatâh vríshâ kshéména dhénâm maghá-vâ yát ínvati.

In the first verse the subject is clearly Indra: 'He alone is praised by worshippers in the forest, he who shows forth among men his fair power.' But who is meant to be the subject of the next verse? Even Sâyana is doubtful. He translates first: 'The bounteous excites the man who wishes to sacrifice; when the sacrificer, the rich, by the protection of Indra, stirs up his voice.' But he allows an optional translation for the last sentences: 'when the powerful male, Indra, by his enduring mind reaches the praise offered by the sacrificer.'

According to these suggestions, Wilson translated: 'He (Indra) is the granter of their wishes (to those who solicit him); he is the encourager of those who desire to worship (him), when the wealthy offerer of oblations, enjoying his protection, recites his praise.'

Benfey: 'The bull becomes friendly, the bull becomes desirable, when the sacrificer kindly advances praise.'

Langlois: 'When the noble Maghavan receives the

homage of our hymns, his heart is flattered, and he responds to the wishes of his servant by his gifts.'

As far as I know, the adjective *khându* does not occur again, and can therefore give us no hint. But *haryatá*, which is applied to *vríshan* in our verse, is the standing epithet of Soma. It means delicious, and occurs very frequently in the ninth *Mandala*. It is likewise applied to Agni, *Pûshan*, the Haris, the thunderbolt, but wherever it occurs our first thought is of Soma. Thus, without quoting from the *Soma-Mandala*, we read, x. 96, 1, *haryatám mádam*, the delicious draught, i. e. Soma.

x. 96, 9. *pîtvâ' mágasya haryatásya ándhasah*, means having drunk of the draught of the delicious Soma.

viii. 72, 18. *padám haryatásya ni-dhânyâm*, means the place where the delicious Soma resides.

iii. 44, 1. *haryatâh sómah*.

Delicious Soma.

ii. 21, 1. *bhara índrâya sómam yagatâya haryatám*.

Bring delicious Soma for the holy Indra.

i. 130, 2. *mádâya haryatâya te tuvík-tamâya dhâyase*.

That thou mayest drink the delicious and most powerful draught, i. e. the Soma.

If, then, we know that *vríshan* by itself is used in the sense of Soma, *haryatá* *vríshan* can hardly be anything else, and we may therefore translate the second line of i. 55, 4, 'the strong Soma is pleasing, the strong Soma is delicious, when the sacrificer safely brings the cow.'

That Indra was thirsting for Soma had been said in the second verse, and he is again called the Soma-drinker in the seventh verse. The bringing of the cow alludes to the often mentioned mixture with milk, which the Soma undergoes before it is offered.

That the Maruts are called *vríshan*, without further explanations, will appear from the following passages :

i. 85, 12. *rayím nah dhatta vrishanah su-vîram*.

Give us wealth, ye heroes, consisting of good offspring.

viii. 96, 14. *íshyâmi vah vrishanah yûdhyata âgau*.

I wish for you, heroes (Maruts), fight in the race !

In all the passages which we have hitherto examined, *vríshan* was always applied to living beings, whether

animals, men, or gods. But as, in Greek, *ἀρρην* means at last simply strong, and is applied, for instance, to the crash of the sea, *κτύπος ἀρσην πόντου*, so in the Veda *vríshan* is applied to the roaring of the storms and similar objects.

v. 87, 5. *svanáh vríshâh*.

Your powerful sound (O Maruts).

x. 47, 1. *gagribhmá te dákshinam indra hástam vasuyávah vasu-pate vásúnâm, vidmá hí tvâ gó-patim súra gónâm asmábhyam kitrám vríshanam rayím dâh.*

We have taken thy right hand, O Indra, wishing for treasures, treasurer of treasures, for we know thee, O hero, to be the lord of cattle; give us bright and strong wealth.

Should *kitrá* here refer to treasures, and *vríshan* to cattle?

x. 89, 9. *ní amítreshu vadham indra túmram. vríshan vríshânam arushám sisîhi.*

Whet, O hero, the heavy strong red weapon, against the enemies.

The long â in *vríshânam* is certainly startling, but it occurs once more, ix. 34, 3, where there can be no doubt that it is the accusative of *vríshan*. Professor Roth takes *vríshan* here in the sense of bull (s. v. *tumra*), but he does not translate the whole passage.

iii. 29, 9. *krinóta dhûmám vríshanam sakhatyah.*

Make a mighty smoke, O friends!

Strength itself is called *vríshan*, if I am right in translating the phrase *vríshanam súshmam* by manly strength. It occurs,

iv. 24, 7. *tásmin dadhat vríshanam súshmam índrah.*

May Indra give to him manly strength.

vi. 19, 8. *ā nah bhara vríshanam súshmam indra.*

Bring to us, O Indra, manly strength.

vii. 24, 4. *asmé (íti) dádhat vríshanam súshmam indra.*

Giving to us, O Indra, manly strength.

See also vi. 19, 9, *súshmah vrishabhâh*, used in the same sense.

This constant play on the word *vríshan*, which we have observed in the passages hitherto examined, and which give by no means a full idea of the real frequency of its

occurrence in the Veda, has evidently had its influence on the Vedic *Rishis*, who occasionally seem to delight in the most silly and unmeaning repetitions of this word, and its compounds and derivatives. Here no language can supply any adequate translation ; for though we may translate words which express thoughts, it is useless to attempt to render mere idle play with words. I shall give a few instances :

i. 177, 3. वृश्ट्वा रथम् वृशनाम् वृश्हां ते सुताह् सोमाह् परि-सिक्तां माधुनी, युक्त्वा वृश्हा-भ्याम् वृशब्धा क्षितिनाम् हारि-भ्याम् याहि प्रावृत्तां उपा मद्रिक्.

Mount the *strong* car, the *strong* Soma is poured out for thee, sweets are sprinkled round; come down towards us, thou bull of men, with the *strong* bays, having yoked them.

But this is nothing yet compared to other passages, when the poet cannot get enough of वृशन and वृशब्धा.

ii. 16, 6. वृश्हां ते वाग्रहं उता ते वृश्हां रथाह् वृशनाम् हारि (िति) वृशब्धानि आयुधाः, वृश्नाम् मादस्या वृशब्धा त्वाम् इसिषे इंद्रा सोमस्या वृशब्धास्या त्रिपनुहि.

Thy thunderbolt is *strong*, and thy car is *strong*, *strong* are the bays, the weapons are *powerful*, thou, bull, art lord of the *strong* draught, Indra rejoice in the *powerful* Soma!

v. 36, 5. वृश्हां त्वां वृशनाम् वर्धतु द्याउः वृश्हां वृश्हा-भ्याम् वहासे हारि-भ्याम्, साह नाह वृश्हां वृश्हा-रथाह् सु-सिप्रा वृश्हा-क्रतो (िति) वृश्हां वग्रिन् भारे धाह.

May the *strong* sky increase thee, the *strong*; a *strong* one thou art, carried by two *strong* bays; do thou who art *strong*, with a *strong* car, O thou of *strong* might, *strong* holder of the thunderbolt, keep us in battle !

v. 40, 2-3. वृश्हां ग्रावां वृश्हां मादाह् वृश्हां सोमाह् अयाम् सुताह्, वृशन् इंद्रा वृश्हा-भीः वृत्राहन-तमा, वृश्हां त्वां वृशनाम् हुवे.

The stone is *strong*, the draught is *strong*, this Soma that has been poured out is *strong*, O thou *strong* Indra, who killlest Vritra with the *strong* ones (the Maruts), I, the *strong*, call thee, the *strong*.

viii. 13, 31-33. वृश्हां अयाम् इंद्रा ते रथाह् उतो (िति) ते वृशनाम् हारि (िति), वृश्हां त्वाम् सता-क्रतो (िति) वृश्हां हावह्. वृश्हां ग्रावां वृश्हां मादाह् वृश्हां सोमाह् अयाम् सुताह्, वृश्हां यग्नाह् याम् इन्वासि वृश्हां हावह्. वृश्हां त्वां वृशनाम्

huve vágrin kitrābhīh ûtí-bhīh, vavántha hí práti-stutim
vríshâ hávah.

This thy car is *strong*, O Indra, and thy bays are *strong* ; thou art *strong*, O omnipotent, our call is *strong*. The stone is *strong*, the draught is *strong*, the Soma is *strong*, which is here poured out ; the sacrifice which thou orderest, is *strong*, our call is *strong*. I, the *strong*, call thee, the *strong*, thou holder of the thunderbolt, with manifold blessings ; for thou hast desired our praise ; our call is *strong*.

There are other passages of the same kind, but they are too tedious to be here repeated. The commentator, throughout, gives to each vríshan its full meaning either of showering down or bounteous, or male or bull ; but a word which can thus be used at random has clearly lost its definite power, and cannot call forth any definite ideas in the mind of the listener. It cannot be denied that here and there the original meaning of vríshan would be appropriate even where the poet is only pouring out a stream of majestic sound, but we are not called upon to impart sense to what are *verba et præterquam nihil*. When we read, i. 122, 3, vātah apām vrishan-vân, we are justified, no doubt, in translating, ‘the wind who pours forth water ;’ and x. 93, 5, apām vrishan-vasû (íti) sūryāmâsâ, means ‘Sun and Moon, givers of water.’ But even in passages where vríshan is followed by the verb vrish, it is curious to observe that vrish is not necessarily used in the sense of raining or pouring forth, but rather in the sense of drinking.

vi. 68, 11. índrâvarunâ mádhumat-tamasya vríshnah só-masya vrishanâ * á vrishethâm.

* The dual vrishanau occurs only when the next word begins with a vowel. Before an initial a, â, i, the au is always changed into âv in the Sanhitâ (i. 108, 7-12; 116, 21; 117, 19; 153, 2; 157, 5; 158, 1; 180, 7; vii. 61, 5). Before u the preceding au becomes â in the Sanhitâ, but the Pada gives au, in order to show that no Sandhi can take place between the two vowels (vii. 60, 9; x. 66, 7). Before consonants the dual always ends in â, both in the Sanhitâ and Pada. But there are a few passages where the final â occurs before initial vowels, and where the two vowels are allowed to form one syllable. In four passages this happens before an initial â (i. 108, 3; vi. 68, 11; i. 177, 1; ii. 16, 5). Once, and once only, it happens before u, in viii. 22, 12.

Indra and Varuna, you strong ones, may you drink of the sweetest strong Soma.

That *â-vrish* means to drink or to eat, was known to Sâyana and to the author of the *Satapatha-brâhmaṇa*, who paraphrases *â vrishâyahadvam* by *asnîta*, eat.

The same phrase occurs i. 108, 3.

i. 104, 9. *uru-vyâkâh gathâre* *â vrishasva*.

Thou of vast extent, drink (the Soma) in thy stomach.

The same phrase occurs x. 96, 13.

viii. 61, 3. *â vrishasva*—*sutâsyâ indra ândhasah*.

Drink, Indra, of the Soma that is poured out.

In conclusion, a few passages may be pointed out in which *vrishan* seems to be the proper name of a pious worshipper:

i. 36, 10. *yám tvâ devâsah mânave dadhûh ihâ yágishtham havya-vâhana*, *yám kánvah médhya-atithih dhana-sprítam yám vrishâ yám upa-stutâh*.

Thee, O Agni, whom the gods placed here for man, the most worthy of worship, O carrier of oblations, thee whom Kanva, thee whom Medhyâtithi placed, as the giver of wealth, thee whom Vrishan placed and Upastuta.

Here the commentator takes Vrishan as Indra, but this would break the symmetry of the sentence. That *Upastutah* is here to be taken as a proper name, as *Upastuta*, the son of *Vrishtihavya*, is clear from verse 17:

agníh prá âvat mitrâ utá médhya-atithim agnîh sâtâ upa-stutám.

Agni protected also the two friends, Medhyâtithi and Upastuta, in battle.

The fact is that whenever *upastutâ* has the accent on the last syllable, it is intended as a proper name, while, if used as a participle, in the sense of praised, it has the accent on the first.

viii. 5, 25. *yâthâ kit kánvam âvatam priyâ-medham upa-stutám.*

As you have protected Kanva, Priyamedha, Upastuta. Cf. i. 112, 15.

viii. 103, 8. *prá mâmhishtâya gâyata*—*úpastutâsah agnaye.*

Sing, O Upastutas, to the worthiest, to Agni !

x. 115, 9. íti tvâ agne vrishhti-hávyasya putrâh upastutâsah ríshayah avokan.

By these names, O Agni, did the sons of Vrishthihavya, the Upastutas, the *Rishis*, speak to you.

Vrishan occurs once more as a proper name in vi. 16, 14 and 15:

tám ûm (íti) tvâ dadhyán ríshih putrâh idhe átharvanah, vritra-hánam puram-darám.

tám ûm (íti) tvâ pâthyâh vríshâ sám idhe dasyuhán-tamam, dhanam-gayám ráne-rane.

Thee, O Agni, did Dadhyak kindle, the *Rishi*, the son of Atharvan, thee the killer of Vritra, the destroyer of towns.

Thee, O Agni, did Vrishan Pâthya kindle, thee the best killer of enemies, the conqueror of wealth in every battle.

Here the context can leave no doubt that Dadhyak as well as Vrishan were both intended as proper names. Yet as early as the composition of the *Satapatha-brâhmaṇa*, this was entirely misunderstood. Dadhyak, the son of Atharvan, is explained as speech, Vrishan Pâthya as mind (*Sat. Br. vi. 3, 3, 4*). On this Mahîdhara, in his remarks on *Vâg. Sanh. xi. 34*, improves still further. For though he allows his personality to Dadhyak, the son of Atharvan, he says that Pâthya comes from pathin, path, and means he who moves on the right path; or it comes from pâthas, which means sky, and is here used in the sense of the sky of the heart. He then takes vrishan as mind, and translates the mind of the heart. Such is the history of the rise and fall of the Indian mind!

MANDALA I, SŪKTA 86.

ASHTAKA I, ADHYĀYA 6, VARGA 11-12.

1. Márutah yásya hí ksháye pâthá diváh vi-maha-sah, sáh su-gopâtamah gánah.
2. Yagñaih vâ yagñा-vâhasah víprasya vâ matînâm, märutah srinutá hávam.
3. Utá vâ yásya vâgínah ánu vípram átakshata, sáh gántâ gó-mati vrágé.
4. Asyá vîrásya barhíshi sutáh sómah dívishtishu, ukthám mádah ka sasyate.
5. Asyá sroshantu ā bhúvah* vísvâh yáh karshanîh abhí, súram kit sasrúshîh íshah.
6. Pûrvîbhih hí dadâsimá sarát-bhih marutah vayám, ávah-bhih karshanînâm.
7. Su-bhágah sáh pra-yagyavah märutah astu mártyah, yásya práyâmsi párshatha.
8. Sasamânásya vâ narah svédasya satya-savasah, vidá kámasya vénatah.
9. Yûyám tát satya-savasah âvíh karta mahi-tvanâ, vídhýata vi-dyútâ rákshah.
10. Gûhata gúhyam támah ví yâta vísvam atrínam, gyótih karta yát usmási.

* ā-bhúvah

HYMN TO THE MARUTS (THE STORM-GODS).

1. O Maruts, that man in whose dwelling you drink (the Soma), ye mighty (sons) of heaven, he indeed has the best guardians.¹

2. You who are propitiated¹ either by sacrifices or from the prayers of the sage, hear the call, O Maruts !

3. Aye, the strong man to whom you have granted a sage, he will live in a stable rich in cattle.¹

4. On the altar of that strong man Soma is poured out in daily sacrifices ; praise and joy are sung.

5. To him let the strong¹ Maruts listen, to him who surpasses all men, as the flowing rain-clouds² pass over the sun.

6. For we, O Maruts, have sacrificed in many a harvest, through the mercies¹ of the swift gods (the storm-gods).

7. May that mortal be blessed, O worshipful Maruts, whose offerings you carry off.¹

8. You take notice either of the sweat of him who praises you, ye men of true strength, or of the desire of the suppliant.¹

9. O ye of true strength, make this manifest by your greatness ! strike the fiend¹ with your thunder-bolt !

10. Hide the hideous darkness, destroy¹ every tusky² spirit. Create the light which we long for !

COMMENTARY.

This hymn is ascribed to Gotama. The metre is Gâyatrî throughout.

Verse 1, note ¹. Vîmahas occurs only once more as an epithet of the Maruts, v. 87, 4. Being an adjective derived from mâhas, strength, it means very strong. The strong ones of heaven is an expression analogous to i. 64, 2. divâh rishvâsah ukshânah; i. 64, 4. divâh nárah.

Verse 2, note ¹. The construction of this verse is not clear. Yagnâ-vâhas has two meanings in the Veda. It is applied to the priest who carries or performs the sacrifice:

iii. 8, 3, and 24, 1. várkah dhâh yagnâ-vâhase.

Grant splendour to the sacrificer!

But it is also used of the gods who accept the sacrifice, and in that case it means hardly more than worshipped or propitiated; i. 15; 11 (Asvinau); iv. 47, 4 (Indra and Vâyu); viii. 12, 20 (Indra). In our verse it is used in the latter sense, and it is properly construed with the instrumental yagnâíh. The difficulty is the gen. plur. matînâm, instead of matibhih. The sense, however, seems to allow of but one construction, and we may suppose that the genitive depends on the yagnâ in yagnâvâhas, ‘accepting the worship of the prayers of the priest.’ Benfey refers yagnâíh to the preceding verse, and joins hávam to víprasya matînâm: ‘Durch Opfer—Opferfödrer ihr!—oder ihr hört—Maruts—den Ruf der Lieder die der Priester schuf.’

The Sanhitâ text lengthens the last syllable of srinutâ, as suggested by the metre.

Verse 3, note ¹. The genitive yásya vâgínâh depends on vípra. Anu-taksh, like anu-grah, anu-gñâ, seems to convey the meaning of doing in behalf or for the benefit of a person. Gántâ might also be translated in a hostile sense, he will go into, he will conquer many a stable full of cows.

Verse 5, note ¹. I have altered ã bhúyah into âbhúvah,

for I do not think that *bhúvah*, the second pers. sing., even if it were *bhúvat*, the third pers., could be joined with the relative pronoun *yáh* in the second pada. The phrase *vísvâh yáh karshanîh abhí* occurs more than once, and is never preceded by the verb *bhuvah* or *bhuvat*. *Ābhúvah*, on the contrary, is applied to the Maruts, i. 64, 6, *vidátheshu ābhúvah*; and as there can be no doubt who are the deities invoked, *ābhúvah*, the strong ones, is as appropriate an epithet as *vímahas* in the first verse.

Verse 5, note ². *Sasrúshîh íshah*, as connected with *sûra*, the sun, can only be meant for the flowing waters, the rain-clouds, the givers of *ish* or vigour. They are called *divyâh íshah*:

viii. 5, 21. *utá nah divyâh íshah utá síndhûn varshathah*.
You rain down on us the heavenly waters and the rivers.

Wilson translates: ‘May the Maruts, victorious over all men, hear (the praises) of this (their worshipper); and may (abundant) food be obtained by him who praises them.’

Benfey: ‘Ihn, der ob alle Menschen ragt, sollen hören die Labungen, und nahn, die irgend Weisen nahn.’

Langlois: ‘Que les Marouts écoutent favorablement la prière; qu’ils acceptent aussi les offrandes de ce (mortel) que sa position élève au-dessus de tous les autres, et même jusqu’au soleil.’

Sroshantu does not occur again; but we find *sróshan*, i. 68, 5; *sróshamâna*, iii. 8, 10; vii. 51, 1; vii. 7, 6.

Verse 6, note ¹. The expression *ávobhih*, with the help, the blessings, the mercies, is generally used with reference to divine assistance; (i. 117, 19; 167, 2; 185, 10; 11; iv. 22, 7; 41, 6; v. 74, 6; vi. 47, 12; vii. 20, 1; 35, 1, &c.) It seems best therefore to take *karshaní* as a name or epithet of the Maruts, although, after the invocation of the Maruts by name, this repetition is somewhat unusual. One might translate, ‘with the help of our men, of our active and busy companions,’ for *karshaní* is used in that sense also. Only *ávobhih* would not be in its right place then.

Verse 7, note ¹. *Par*, with *ati*, means to carry over,

(i. 97, 8; 99, 1; 174, 9; iii. 15, 3; 20, 4; iv. 39, 1; v. 25, 9; 73, 8; vii. 40, 4; 97, 4; viii. 26, 5; 67, 2, &c.); with *apa*, to remove, (i. 129, 5); with *nih*, to throw down. Hence, if used by itself, unless it means to overrun, as frequently, it can only have the general sense of carrying, taking, accepting, or accomplishing.

Verse 8, note ¹. *Vidá* as second pers. plur. perf. is frequent, generally with the final ‘*a*’ long in the *Sanhitâ*, i. 156, 3; v. 41, 13; 55, 2.

Verse 9, note ¹. Observe the long penultimate in *rákshah*, instead of the usual short syllable. Cf. i. 12, 5, and see Kuhn, *Beiträge*, vol. iii. p. 456.

Verse 10, note ¹. See note to i. 39, 3, note ¹.

Verse 10, note ². *Atrín*, which stands for *attrín*, is one of the many names assigned to the powers of darkness and mischief. It is derived from *atrá*, which means tooth or jaw, and therefore meant originally an ogre with large teeth or jaws, a devourer. Besides *atrá*, we also find in the *Veda* *átra*, with the accent on the first syllable, and meaning what serves for eating, or food:

x. 79, 2. átrâni asmai pat-bhíh sám bharanti.

They bring together food for him (Agni) with their feet.

With the accent on the last syllable, *atrá* in one passage means an eater or an ogre, like *atrín*:

v. 32, 8. apâdam atrám—mrîdhrá-vâkam.

Indra killed the footless ogre, the babbler.

It means tooth or jaw:

i. 129, 8. svayám sâ rishayâdhyai yâ nah upa-îshé atraíh.

May she herself go to destruction who attacks us with her teeth.

It is probably from *atrá* in the sense of tooth (cf. ὀδόντες = ἐδόντες) that *atrín* is derived, meaning ogre or a devouring devil. In the later Sanskrit, too, the Asuras are represented as having large tusks, *Mahâbh.* v. 3572, *damshtreno bhî-mavegâs ka*.

Thus we read i. 21, 5, that Indra and Agni destroy the Rakshas, and the poet continues:

ápragâh santu atrínah.

May the ogres be without offspring !

ix. 86, 48. gahí vísvân rakshásah indo (íti) atrínah.

Kill, O Soma, all the tusky Rakshas. Cf. ix. 104, 6 ; 105, 6.

vi. 51, 14. gahí ní atrínam paním.

Kill, O Soma, the tusky Pani.

i. 94, 9. vadhaíh duh-sámsân ápa duh-dhyâh gahi
dûré vâ yé ánti vâ ké kit atrínah.

Strike with thy blows, O Agni, the evil-spoken, evil-minded (spirits), the ogres, those who are far or who are near.

See also i. 36, 14 ; 20 ; vi. 16, 28 ; vii. 104, 1 ; 5 ; viii. 12, 1 ; 19, 15 ; x. 36, 4 ; 118, 1.

MANDALA I, SŪKTA 87.

ASHTAKA I, ADHYĀYA 6, VARGA 13.

1. Prá-tvakshasah prá-tavasah vi-rapsínah ánâna-tâh ávithurâh rigîshínah, gúshta-tamâsah nrí-tamâsah aṅgí-bhih ví ânagre ké kit usrâh-iva strí-bhih.
2. Upa-hvaréshu yát ákidhvam yayím váyah-iva marutah kéna kit pathã, skótanti kósâh úpa vah rátheshu ā ghritám ukshata mádhu-varnam árkate.
3. Prá eshâm ágmeshu vithurâ-iva regate bhûmih yâmeshu yát ha yuñgáte subhé, té krîlayah dhúnah yah bhrâgat-rishtayah svayám mahi-tvám panayanta dhûtayah.
4. Sáh hí sva-srít príshat-asvah yúvâ ganâh ayâsâsâh távishibhih ā-vritah, ási satyâh rina-yâvâ ánedyah asyâh dhiyâh pra-avitâ átha vríshâ ganâh.
5. Pitúh pratnásya gánmanâ vadâmasi sómasya gihvâh prá gigâti kákshasâ, yát ïm índram sámi ríkvânah ásata át ít nâmâni yagñiyâni dadhire.
6. Sriyáse kám bhânú-bhih sám mimikshire té rasmí-bhih té ríkva-bhih su-khâdáyah, té vâsî-mantah ishmínah ábhîravah vidré priyásya mârutasya dhâmnah.

HYMN TO THE MARUTS (THE STORM-GODS).

1. The active, the strong, the singers, the never flinching, the immovable, the wild, the most beloved and most manly, they have shown themselves with their glittering ornaments, a few only,¹ like the heavens with the stars.

2. When you see your way through the clefts, you are like birds, O Maruts, on whatever road it be.¹ The clouds drop (rain) on your chariots everywhere; pour out the honey-like fat (the rain) for him who praises you.

3. At their ravings the earth shakes, as if broken,¹ when on the (heavenly) paths they harness (their deer) for victory.² They the sportive, the roaring, with bright spears, the shakers (of the clouds) have themselves praised their greatness.

4. That youthful company (of the Maruts), with their spotted horses,¹ moves by itself; hence² it exercises lordship, and is invested with powers. Thou art true, thou searchest out sin,³ thou art without blemish. Therefore thou, the strong host, thou wilt cherish this prayer.

5. We speak after the kind of our old father, our tongue goes forth at the sight¹ of the Soma: when the shouting Maruts had joined Indra in the work,² then only they received sacrificial honours;—

6. For their glory¹ these well-equipped Maruts obtained splendours, they obtained² rays, and men to praise them; nay, these well-armed, nimble, and fearless beings found the beloved home of the Maruts.³

COMMENTARY.

This hymn is ascribed to Gotama. The metre is *Gagati* throughout.

Verse 1, note ¹. Ké kit refers to the Maruts, who are represented as gradually rising or just showing themselves, as yet only few in number, like the first stars in the sky. Ké kit, some, is opposed to sarve, all. The same expression occurs again, v. 52, 12, where the Maruts are compared to a few thieves. B. and R. translate *usrāh* iva strí-bhih by ‘like cows marked with stars on their foreheads.’ Such cows no doubt exist, but they can hardly be said to become visible by these frontal stars, as the Maruts by their ornaments. We must take *usrāh* here in the same sense as *dyāvah*; ii. 34, 2, it is said that the Maruts were perceived *dyāvah* ná strí-bhih, like the heavens with the stars.

i. 166, 11. dûre-drísah yé divyāh-iva strí-bhih.

Who are visible far away, like the heavens (or heavenly beings) by the stars.

And the same is said of Agni, ii. 2, 5. *dyaúh* ná strí-bhih *kitayat ródasî* (íti) ánu. *Stríbhih* occurs i. 68, 5; iv. 7, 3; vi. 49, 3; 12. It always means stars, and the meaning of rays (*strahl*) rests, as yet, on etymological authority only. The evening sky would, no doubt, be more appropriate than *usrāh*, which applies chiefly to the dawn. But in the Indian mind, the two dawns, i. e. the dawn and the gloaming, are so closely united and identified, that their names, too, are frequently interchangeable.

Verse 2, note ¹. I translate *yayí* not by a goer, a traveller, i. e. the cloud, (this is the explanation proposed by Sâyana, and adopted by Professor Benfey,) but by path. Etymologically *yayí* may mean either. But in parallel passages *yayí* is clearly replaced by *yâma*. Thus :

viii. 7, 2. yát—yâmam subhrâh ákîdhvam.

When you, bright Maruts, have seen your way.

See also viii. 7, 4. yát yâmam yânti vâyú-bhih.

When they (the Maruts) go on their path with the winds.

viii. 7, 14. ádhi-iva yát girînām yāmam subhrâh ákidhvam.

When you, bright Maruts, had seen your way, as it were, along the mountains.

The same phrase occurs, even without yāma or yayí, in v. 55, 7. ná párvatâh ná nadyâh varanta vah yátra ákidhvam marutah gákkhata ít u tát:

Not mountains, not rivers, keep you back; where you have seen (your way), there you go.

Though yayí does not occur frequently in the Rig-veda, the meaning of path seems throughout more applicable than that of traveller.

v. 87, 5. tveshâh yayíh.

Your path, O Maruts, is brilliant.

v. 73, 7. ugrâh vâm kakuhâh yayíh.

Fearful is your pass on high.

i. 51, 11. ugrâh yayím nîh apâh srótasâ asrigat.

The fearful Indra sent the waters forth on their way streaming.

x. 92, 5. prá—yayínâ yanti sîndhavah.

The waters go forth on their path.

Verse 3, note ¹. Cf. i. 37, 8, page 51. There is no authority for Sâyana's explanation of vithurâ-iva, the earth trembles like a widow. Vithurâ occurs several times in the Rig-veda, but never in the sense of widow. Thus:

i. 168, 6. yát kyaváyatha vithurâ-iva sám-hitam.

When you, Maruts, shake what is compact, like brittle things.

i. 186, 2; vi. 25, 3; 46, 6; viii. 96, 2; x. 77, 4 (vithuryáti). The Maruts themselves are called ávithura in verse 1. As to ágma and yâma, see i. 37, 8, page 62.

Verse 3, note ². Súbh is one of those words to which it is very difficult always to assign a definite special meaning. Being derived from súbh, to shine, the commentator has no difficulty in explaining it by splendour, beauty; sometimes by water. But although súbh means originally splendour, and is used in that sense in many passages, yet there are others where so vague a meaning seems very inappropriate. In our verse Sâyana proposes two trans-

lations, either, ‘When the Maruts harness the clouds,’ or, ‘When the Maruts harness their chariots, for the bright rain-water.’ Now the idea that the Maruts harness their chariots in order to make the clouds yield their rain, can hardly be expressed by the simple word *subhé*, i. e. for brightness’ sake. As the Maruts are frequently praised for their glittering ornaments, their splendour might be intended in this passage as it certainly is in others. Thus :

i. 85, 3. *yát subháyante aṅgí-bhiḥ tanūshu subhrāḥ dadhire virúkmataḥ.*

When the Maruts adorn themselves with glittering ornaments, the brilliant ones put bright weapons on their bodies.

vii. 56, 6. *subhā sóbhishthāḥ, sriyā́ sám-mislāḥ, ógah-bhiḥ ugṛāḥ.*

The most brilliant by their brilliancy, united with splendour, terrible by strength.

In i. 64, 4, I have translated *vákshah-su rukmān ádhi yetire subhé* by ‘they fix gold (chains) on their chests for beauty.’ And the same meaning is applicable to i. 117, 5, *subhé rukmám ná darsatám ní-khātam*, and other passages : iv. 51, 6 ; vi. 63, 6.

But in our verse and others which we shall examine, beauty and brilliancy would be very weak renderings for *subhé*. ‘When they harnessed their chariots or their deer for the sake of beauty,’ means nothing, or, at least, very little. I take, therefore, *subhé* in this and similar phrases in the sense of triumph or glory or victory. ‘When they harness their chariots for to conquer,’ implies brilliancy, glory, victory, but it conveys at the same time a tangible meaning. Let us now see whether the same meaning is appropriate in other passages :

i. 23, 11. *gáyatām-iva tanyatúḥ marútām eti dhrishnu-yāḥ yát súbhām yâthána narah.*

The thundering voice of the Maruts comes fiercely, like that of conquerors, when you go to conquer, O men !

Sâyana : ‘When you go to the brilliant place of sacrifice.’

Wilson : ‘When you accept the auspicious (offering).’

Benfey : ‘Wenn ihr euren Schmuck nehmt.’

v. 57, 2. *yâthāna súbhām*, you go to conquer. Cf. v. 55, 1.

Sâyana : ‘For the sake of water, or, in a chariot.’

v. 52, 8. sárdhah mārutam út samsa—utá sma té subhé nárah prá syandrāh yugata tmánâ.

Praise the host of the Maruts, and they, the men, the quickly moving, will harness by themselves (the chariots) for conquest.

Sâyana : ‘For the sake of water.’ Cf. x. 105, 3.

v. 57, 3. subhé yát ugrâh príshatîh áyugdhvam.

When you have harnessed the deer for conquest.

Sâyana : ‘For the sake of water.’

v. 63, 5. rátham yuñgate marútah subhé su-khám sūrah ná—gó-isháishu.

The Maruts harness the chariot meet for conquest, like a hero in battles.

Sâyana : ‘For the sake of water.’

i. 88, 2. subhé kám yânti—ásvaih.

The Maruts go on their horses towards conquest.

Sâyana : ‘In order to brighten the worshipper, or, for the sake of water.’

i. 119, 3. sám yát mitháh paspridhânaśah ágmata subhé makhâh ámitâh gâyávah ráne.

When striving with each other they came together, for the sake of glory, the brisk (Maruts), immeasurable (in strength), panting for victory in the fight.

Sâyana : ‘For the sake of brilliant wealth.’

vii. 82, 5. marút-bhih ugrâh súbhâm anyâh íyate.

The other, the fearful (Indra), goes with the Maruts to glory.

Sâyana : ‘He takes brilliant decoration.’

iii. 26, 4. subhé—príshatîh ayukshata.

They had harnessed the deer for victory.

Sâyana : ‘They had harnessed in the water the deer together (with the fires).’

i. 167, 6. ā asthâpayanta yuvatím yúvânah subhé nímislâm.

The Maruts, the youths, placed the maid (lightning on their chariot), their companion for victory, (subhé nímislâm).

Sâyana : ‘For the sake of water, or, on the brilliant chariot.’ Cf. i. 127, 6; 165, 1.

vi. 62, 4. súbhâm príksham ísham ūrgam váhantâ.

The Asvins bringing glory, wealth, drink, and food.

viii. 26, 13. subhé kakrâte, you bring him to glory.

Subham-yâvan is an epithet of the Maruts, i. 89, 7; v. 61, 13. Cf. subhra-yâvânâ, viii. 26, 19 (Asvinau).

Subham-yâ, of the wind, iv. 3, 6.

Subham-yú, of the rays of the dawn, x. 78, 7.

Verse 4, note ¹. Sâyana: ‘With spotted deer for their horses.’ See i. 37, 2, note ¹, page 59.

Verse 4, note ². Ayâ is a word of very rare occurrence in the Rig-veda. It is the instrum. sing. of the feminine pronominal base â or î, and as a pronoun followed by a noun it is frequently to be met with; v. 45, 11. ayâ dhiyâ, &c. But in our verse it is irregular in form as not entering into Sandhi with îsânâh. This irregularity, however, which might have led us to suppose an original ayâh, indefatigable, corresponding with the following ási, is vouched for by the Pada text, in such matters a better authority than the Sanhitâ text, and certainly in this case fully borne out by the Prâtisâkhyâ, i. 163, 10. We must therefore take ayâ as an adverb, in the sense of thus or hence. In some passages where ayâ seems thus to be used as an adverb, it would be better to supply a noun from the preceding verse. Thus in ii. 6, 2, ayâ refers to samîdham in ii. 6, 1. In vi. 17, 15, a similar noun, samîdhâ or girâ, should be supplied. But there are other passages where, unless we suppose that the verse was meant to illustrate a ceremonial act, such as the placing of a samîdh, and that ayâ pointed to it, we must take it as a simple adverb, like the Greek τῷ: Rv. iii. 12, 2; ix. 53, 2; 106, 14. In x. 116, 9, the Pada reads áyâh-iva, not áyâ, as given by Roth; in vi. 66, 4, áyâ nú, the accent is likewise on the first.

Verse 4, note ³. Rina-yâvan is well explained by B. and R. as going after debt, searching out sin. Sâyana, though he explains rina-yâvan by removing sin, derives it nevertheless correctly from rina and yâ, and not from yu. The same formation is found in subham-yâvan, &c.; and as there is rina-yâ besides rina-yâvan, so we find subham-yâ besides subham-yâvan.

Verse 5, note ¹. The Soma-juice inspires the poet with eloquence.

Verse 5, note ². Sámi occurs again in ii. 31, 6; iii. 55, 3; viii. 45, 27; x. 40, 1. In our passage it must be taken as a locative of sám, meaning work, but with special reference to the toil of the battle-field. It is used in the same sense in

viii. 45, 27. ví ânat turváne sámi.

He (Indra) was able to overcome in battle, lit. he reached to, or he arrived at the overcoming or the victory in battle.

But, like other words which have the general meaning of working or toiling, sám is likewise used in the sense of sacrifice. This meaning seems more applicable in

x. 40, 1. vástoh-vastoh váhamânam dhiyā̄ sámi.

Your chariot, O Asvins, which through prayer comes every morning to the sacrifice.

ii. 31, 6. apām nápât âsu-hémâ dhiyā̄ sámi.

Apām napât (Agni) who through prayer comes quickly to the sacrifice.

In these two passages one feels inclined, with a slight alteration of the accent, to read dhiyā̄-sámi as one word. Dhiyā̄-sám would mean the sacrificer who is engaged in prayer; cf. dhiyā̄-gúr, v. 43, 15. Thus we read:

vi. 2, 4. yáh te su-dânave dhiyā̄ mártah sasámate.

The mortal who toils for thee, the liberal god, with prayer.

There is no necessity, however, for such a change, and the authority of the MSS. is certainly against it.

In iii. 55, 3, sámi is an acc. plur. neut.:

sámi ákkha dídye pûrvyā̄ni.

I glance back at the former sacrifices. See B. R. s. v. dî.

From the same root we have the feminine sámî, meaning work, sacrificial work, but, as far as we can see, not simply sacrifice. Thus the Ribhus and others are said to have acquired immortality by their work or works, sámî or sámîbhîh, i. 20, 2; 110, 4; iii. 60, 3; iv. 33, 4. Cf. iv. 22, 8; 17, 18; v. 42, 10; 77, 4; vi. 52, 1; viii. 75, 14; ix. 74, 7; x. 28, 12. In vi. 3, 2, we read:

îgé yagñébhîh sasamé sámîbhîh.

I have sacrificed with sacrifices, I have worked with pious works.

Here the verb *sam* must be taken in the sense of working, or performing ceremonial worship, while in other places (iii. 29, 16; v. 2, 7) it takes the more special sense of singing songs of praise. The Greek *κάμνω*, to work, to labour, to tire (Sanskrit *sāmyati*), the Greek *κομιδή* and *κομιζω*, to labour for or take care of a person, and possibly even the Greek *κῶμος*, a song or a festival (not a village song), may all find their explanation in the Sanskrit root *sam*.

The idea that the Maruts did not originally enjoy divine honours will occur again and again: cf. i. 6, 4; 72, 3. A similar expression is used of the *Ribhus*, i. 20, 8, &c. *Yagníya*, properly ‘worthy of sacrifice,’ has the meaning of divine or sacred. The Greek *ἄγιος* has been compared with *yâgya*, *sacrificio colendus*, not a Vedic word.

Verse 6, note ¹. *Sriyáse kám* seems to be the same as the more frequent *sriyé kám*. *Sriyáse* only occurs twice more, v. 59, 3. The chief irregularity consists in the absence of *Guna*, which is provided for by Pânini’s *kasen* (iii. 4, 9). Similar infinitives, if they may so be called, are *bhiyáse*, v. 29, 4; *vridháse*, v. 64, 5; *dhruváse*, vii. 70, 1; *tugáse*, iv. 23, 7; *riñgáse*, viii. 4, 17; *vriñgáse*, viii. 76, 1; *rikáse*, vii. 61, 6. In vi. 39, 5, *rikáse* may be a dat. sing. of the masculine, to the praiser.

Verse 6, note ². *Mimikshire* from *myaksh*, to be united with. *Rasmí*, rays, after *bhânú*, splendour, may seem weak, but it is impossible to assign to *rasmí* any other meaning, such as reins, or strings of a musical instrument. In v. 79, 8, *rasmí* is used in juxtaposition with *arkí*.

Verse 6, note ³. The bearing of this concluding verse is not quite clear, unless we take it as a continuation of the preceding verse. It was there said that the Maruts (the *ríkvânah*) obtained their sacrificial honours, after having joined Indra in his work. Having thus obtained a place

in the sacrifice, they may be said to have won at the same time splendour and worshippers to sing their praises, and to have established themselves in what became afterwards known as their own abode, their own place among the gods who are invoked at the sacrifice.

The metre requires that we should read dhâmanah.

Benfey translates : 'Gedeih'n zu spenden woll'n die schöngeschmücketen mit Lichtern, Strahlen mit Lobsängern regenen ; die brüllenden, furchtlosen stürmischen, sie sind bekannt als Glieder des geliebten Marutstamms.'

Wilson : 'Combining with the solar rays, they have willingly poured down (rain) for the welfare (of mankind), and, hymned by the priests, have been pleased partakers of the (sacrificial food). Addressed with praises, moving swiftly, and exempt from fear, they have become possessed of a station agreeable and suitable to the Maruts.'

MANDALA I, SŪKTA 88.

ASHTAKA I, ADHYĀYA 6, VARGA 14.

1. Ā vidyúnmat-bhih marutah su-arkaíh ráthebhīh
yāta rishtimát-bhih * ásva-parnaih, ā várshishthayā
nah ishā váyah ná paptata su-mâyâh.
2. Té arunébhih váram ā pisángaih subhé kám
yánti rathatūh-bhih ásvaih, rukmáh ná kitráh † svá-
dhiti-vân pavyā ráthasya gaṅghananta bhūma.
3. Sriyé kám vah ádhi tanūshu vāśih medhā‡
vánâ ná krinavante úrdhvā, yushmábhyam kám
marutah su-gâtâh tuvi-dyumnâsah dhanayante
ádrim.
4. Áhâni grídhrâh pári ā vah ā aguh imâm dhíyam
vârkâryâm ka devîm, brâhma krinvántah gótamâsah
arkaíh úrdhvám nunudre utsa-dhím píbadhyai.
5. Etát tyát ná yóganam aketi sasvâh ha yát
marutah gótamah. vah, pásyan híranya-kakrân áyah-
damshtrân vi-dhâvatah varâhûn.
6. Eshā syā vah marutah anu-bhartrî práti sto-
bhati vâghátah ná vâñî, ástobhayat vríthâ âsâm ánu
svadhâm gábhastyoh.

* rishti-mantah?

† kitráh eshâm?

‡ medhâh

HYMN TO THE MARUTS (THE STORM-GODS).

1. Come hither, Maruts, on your chariots charged with lightning, resounding with beautiful songs,¹ stored with spears, and winged with horses! Fly³ to us like birds, with your best food,² you mighty ones!

2. They come gloriously on their red, or, it may be, on their tawny horses which hasten their chariots. He who holds the axe¹ is brilliant like gold;-- with the felly² of the chariot they have struck the earth.

3. On your bodies there are daggers for beauty; may they stir up our minds¹ as they stir up the forests. For your sake, O well-born Maruts, you who are full of vigour, they (the priests) have shaken² the stone (for distilling Soma).

4. Days went round you and came back,¹ O hawks, back to this prayer, and to this sacred rite; the Gotamas making prayer with songs, have pushed up the lid of the well (the cloud) for to drink.

5. No such hymn¹ was ever known as this which Gotama sounded for you, O Maruts, when he saw you on golden wheels, wild boars² rushing about with iron tusks.

6. This refreshing draught of Soma rushes towards you, like the voice of a suppliant: it rushes freely from our hands as these libations are wont to do.

COMMENTARY.

This hymn is ascribed to Gotama, the son of Rahûgana. The metre varies. Verses 1 and 6 are put down as Prastâra-paṅkti, i. e. as 12 + 12 + 8 + 8. By merely counting the syllables, and dissolving semivowels, it is just possible to get twenty-four syllables in the first line of verses 1 and 6. The old metricians must have scanned verse 1:

ā vidyūnmat-bhih mārūtah sū-arkaih
rāthēbhih yāta-rishtimāt-bhih asvā-parnaih.

Again verse 6: ēshā syā vāh mārūtah anū-bhārtrī
prāti stobhātī vāghātah nā vāñī.

But the general character of these lines shows that they were intended for hendecasyllabics, each ending in a bacchius, though even then they are not free from irregularities. The first verse would scan :

ā vidyūnmat-bhih mārūtah sū-arkaih
rāthēbhih yāta-rishtimāt-(bhih) asvā-parnaih.

And verse 6: ēshā syā vāh mārūtah-anū-bhārtrī
prāti stobhātī vāghātah nā vāñī.

Our only difficulty would be the termination *bhih* of *rishtimat-bhih*. I cannot adopt Professor Kuhn's suggestion to drop the Visarga of *bhih* and change i into y (*Beiträge*, vol. iv. p. 198), for this would be a license without any parallel. It is different with *sah*, originally *sa*, or with feminines in *ih*, where parallel forms in ī are intelligible. The simplest correction would be to read rāthēbhih yāta-rishtī-māntah-asvā-parnaih. One might urge in support of this reading that in all other passages where *rishtimat* occurs, it refers to the Maruts themselves, and never to their chariots. Yet the difficulty remains, how could so simple a reading have been replaced by a more difficult one?

In the two Gâyatrî pâdas which follow I feel equally reluctant to alter. I therefore scan

ā varshishthayā nāh išā vāyah nā pāptātā sū-māyāh,

taking the dactyl of *paptata* as representing a spondee, and

admitting the exceptional bacchius instead of the amphimacer at the end of the line.

The last line of verse 6 should be scanned :

asti bhāyāt vṛiθā̄-āsām̄ ānū svādhām̄ gābhāstyōh̄.

There are two other verses in this hymn where the metre is difficult. In the last pâda of verse 5 we have seven syllables instead of eleven. Again, I say, it would be most easy to insert one of the many tetrasyllabic epithets of the Maruts. But this would have been equally easy for the collectors of the Veda. Now the authors of the Anukramanîs distinctly state that this fifth verse is virâdrûpâ, i. e. that one of its pâdas consists of eight syllables. How they would have made eight syllables out of vi-dhâvatah varâhûn does not appear, but at all events they knew that last pâda to be imperfect. The rhythm does not suffer by this omission, as long as we scan vi-dhâvatah varâhûn.

Lastly, there is the third pâda of the second verse, rukmâh na kitrah svadhiti-vân. It would not be possible to get eleven syllables out of this, unless we admitted vyûha not only in svadhiti-vân or svadhiti-vân, but also in kitrah. Nothing would be easier than to insert eshâm after kitrah, but the question occurs again, how could eshâm be lost, or why, if by some accident it had been lost, was not so obvious a correction made by Saunaka and Kâtyâyana ?

Verse 1, note ¹. Alluding to the music of the Maruts, and not to the splendour of the lightning which is mentioned before. See Wolf, Beiträge zur Deutschen Mythologie, vol. ii. p. 137. ‘Das Ross und den Wagen des Gottes begleitet munterer Hörnerschall, entweder stösst er selbst ins Horn, oder sein Gefolge. Oft vernimmt man auch eine liebliche Musik, der keine auf Erden gleich kommt (Müllenhof, 582). Das wird das Pfeifen und Heulen des Sturmes sein, nur in idealisirter Art.’ Ibid. p. 158.

Verse 1, note ². Várshishtha, which is generally explained as the superlative of vriddha, old, (Pân. vi. 4, 157,) has in most passages of the Rig-veda the more general meaning of strong or excellent: vi. 47, 9. ísham ā vakshi ishâm várshishthâm; iii. 13, 7 (vásu); iii. 26, 8 (rátna);

iii. 16, 3 (*raí*); iv. 31, 15; viii. 46, 24 (*srávah*); iv. 22, 9 (*nrimná*); v. 67, 1 (*kshatrá*); vi. 45, 31 (*mûrdhán*). In some passages, however, it may be taken in the sense of oldest (i. 37, 6; v. 7, 1), though by no means necessarily. *Várshishtha* is derived in reality from *vríshan*, in the sense of strong, excellent. See note to i. 85, 12, page 126.

Verse 1, note³. *Paptata*, the second person plural of the *Let* of the reduplicated base of *pat*. It is curiously like the Greek *πίπτετε*, but it has the meaning of flying rather than falling: see Curtius, *Grundzüge*, p. 190. Two other forms formed on the same principle occur in the Rig-veda, *paptah* and *paptan*:

ii. 31, 1. *prá yát váyah ná páptan*.

That they may fly to us like birds.

vi. 63, 6. *prá vám váyah—ánu paptan*.

May your birds fly after you.

x. 95, 15. *púrûravah mā mrithâh mā prá paptah*.

Purûravas, do not die, do not fly away!

Verse 2, note¹. Though *svadhiti-vân* does not occur again, it can only mean he who holds the axe, or, it may be the sword or the thunderbolt, the latter particularly, if Indra is here intended. *Svadhiti* signifies axe:

iii. 2, 10. *svá-dhitim ná tégase*.

They adorned Agni like an axe to shine or to cut.

The *svádhiti* is used by the butcher, i. 162, 9; 18; 20; and by the wood-cutter or carpenter, iii. 8, 6; 11; x. 89, 7, &c. In v. 32, 10, a devî *svádhitih* is mentioned, possibly the lightning, the companion of Indra and the Maruts.

Verse 2, note². The felly of the chariot of the Maruts is frequently mentioned. It was considered not only as an essential part of their chariot, but likewise as useful for crushing the enemy:

v. 52, 9. *utá pavyâ ráthânâm ádrim bhindanti ógasâ*.

They cut the mountain (cloud) with the felly of their chariot.

i. 166, 10. *pavíshu kshurâh ádhi*.

On their fellies are sharp edges.

In v. 31, 5, fellies are mentioned without horses and chariot, which were turned by Indra against the Dasyus, (i. 64, 11.) I doubt, however, whether in India or elsewhere the fellies or the wheels of chariots were ever used as weapons of attack, as detached from the chariot; (see M. M., On Pavîrava, in Beiträge zur vergleichenden Sprachforschung, vol. iii. p. 447.) If we translate the figurative language of the Vedic poets into matter-of-fact terms, the fellies of the chariots of the Maruts may be rendered by thunderbolts; yet by the poets of the Veda, as by the ancient people of Germany, thunder was really supposed to be the noise of the chariot of a god, and it was but a continuation of the same belief that the sharp wheels of that chariot were supposed to cut and crush the clouds; (see M. M., loc. cit. p. 444.)

Verse 3, note¹. That the *vâsîs* are small weapons, knives or daggers, we saw before, p. 59. Sâyana here explains *vâsî* by a weapon commonly called *âra*, or an awl. In x. 101, 10, *vâsîs* are mentioned, made of stone, *asman-máyî*.

The difficulty begins with the second half. Medhâ, as here written in the Pada text, could only be a plural of a neuter medhám, but such a neuter does nowhere exist in the Veda. We only find the masculine médha, sacrifice, which is out of the question here, on account of its accent. Hence the passage iii. 58, 2, *ûrdhvâh bhavanti pitárâ-iva* *médhâh*, is of no assistance, unless we alter the accent. The feminine medhâ means will, thought, prayer: i. 18, 6; ii. 34, 7; iv. 33, 10; v. 27, 4; 42, 13; vii. 104, 6; viii. 6, 10; 52, 9; ix. 9, 9; 26, 3; 32, 6; 65, 16; 107, 25; x. 91, 8. The construction does not allow us to take medhâ as a Vedic instrumental instead of medháyâ, nor does such a form occur anywhere else in the Rig-veda. Nothing remains, I believe, than to have recourse to conjecture, and the addition of a single Visarga in the Pada would remove all difficulty. In the next line, if *tuvi-dyum-nâsah* be the subject, it would signify the priests. This, however, is again without any warrant from the Rig-veda, where *tuvi-dyumnâ* is always used as an epithet of gods. I therefore take it as referring to the Maruts, as an

adjective in the nominative, following the vocatives *marutah su-gâtâh*. The conception that the Maruts stir up the forests is not of unfrequent occurrence in the Rig-veda : cf. i. 171, 3 ; v. 59, 6. That *ûrdhvá* is used of the mind, in the sense of roused, may be seen in i. 119, 2; 134, 1; 144, 1; vii. 64, 4. The idea in the poet's mind seems to have been that the thunderbolts of the Maruts rouse up men to prayer as they stir the tops of the forest trees.

Verse 3, note ². On *dhan* in the sense of to agitate, see B. and R. s. v.

Verse 4, note ¹. The first question is, which is the subject, *âhâni* or *grídhhrâh*? If *grídhhrâh* were the subject, then we should have to translate it by the eager poets, and take *âhâni* in the sense of *visvâ ahâni*. The sense then might be : 'Day by day did the eager poets sing around you this prayer.' There would be several objections, however, to this rendering. First, *grídhhrâh* never occurs again as signifying poets or priests. One passage only could be quoted in support, ix. 97, 57, *kaváyah ná grídhhrâh* (not *gridhrâh*), like greedy poets. But even here, if this translation is right, the adjective is explained by *kaví*, and does not stand by itself. Secondly, *âhâni* by itself is never used adverbially in the sense of day after day. The only similar passage that might be quoted is iii. 34, 10, and that is very doubtful. To take *âhâni* as a totally different word, viz. as *á + hâni*, without ceasing, without wearying, would be too bold in the present state of Vedic interpretation. If then we take *âhâni* as the subject, *grídhhrâh* would have to be taken as a vocative, and intended for the Maruts. Now, it is perfectly true, that by itself *grídhra*, hawk, does not occur again as a name of the Maruts, but *syenâ*, hawk, and particularly a strong hawk (ix. 96, 6), is not only a common simile applied to the Maruts, but is actually used as one of their names :

vii. 56, 3. *abhí sva-pûbhih mithâh vapanta vâta-svanasah syenâh aspridhran.*

They plucked each other with their beaks (?), the hawks, rushing like the wind, strove together.

Aguh might be the aorist of *gai*, to sing, or of *gâ*, to go:

i. 174, 8. sánâ tâ te indra návyâh â aguh.

New poets, O Indra, sang these thy old deeds.

iii. 56, 2. gâvah â aguh.

The cows approached.

If then the sense of the first line is, ‘Days went and came back to you,’ the next question is whether we are to extend the construction to the next words, *imâm dhíyam vârkâryâm ka devîm*, or whether these words are to be joined to *krinvántah*, like *brâhma*. The meaning of *vârkâryâ* is, of course, unknown. Sâyana’s interpretation as ‘what is to be made by means of water’ is merely etymological, and does not help us much. It is true that the object of the hymn, which is addressed to the Maruts, is rain, and that literally *vârkâryâ* might be explained as ‘that the effect of which is rain.’ But this is far too artificial a word for Vedic poets. Possibly there was some other word that had become unintelligible and which, by a slight change, was turned into *vârkâryâ*, in order to give the meaning of rain-producing. It might have been *karkârya*, glorious, or the song of a poet called *Vârkara*. The most likely supposition is that *vârkâryâ* was the name given to some famous hymn, some pæan or song of triumph belonging to the Gotamas, possibly to some verses of the very hymn before us. In this case the epithet *devî* would be quite appropriate, for it is frequently used for a sacred or sacrificial song: iv. 43, 1. *devîm su-stutîm*; iii. 18, 3. *imâm dhíyam sata-séyâya devîm*. See, however, the note to verse 6.

The purport of the whole line would then be that many days have gone for the Maruts as well as for the famous hymn once addressed to them by Gotama, or, in other words, that the Gotamas have long been devoted to the Maruts, an idea frequently recurring in the hymns of the Veda, and, in our case, carried on in the next verse, where it is said that the present hymn is like one that Gotama composed when he saw the Maruts or spoke of them as wild boars with iron tusks. The pushing up the lid of the well for to drink, means that they obtained rain from the

cloud, which is here, as before, represented as a covered well.

See another explanation in Haug, Über die ursprüngliche Bedeutung des Wortes Brahma, 1868, p. 5.

Verse 5, note ¹. Yógana commonly means a chariot :

vi. 62, 6. arenú-bhih yóganebhih bhugántâ.

You who possess dustless chariots.

viii. 72, 6. ásva-vat yóganam brihát.

The great chariot with horses.

It then became the name for a distance to be accomplished without unharnessing the horses, just as the Latin *jugum*, a yoke, then a *juger* of land, ‘quod uno *jugo* boum uno die exarari posset,’ Pliny xviii. 3, 3, 9.

In our passage, however, yógana means a hymn, lit. a composition, which is clearly its meaning in

viii. 90, 3. bráhma te indra girvanah kriyánte ánatid-bhutâ, imã gushasva hari-asva yóganâ índra yâ te ámanmahi.

Unequalled prayers are made for thee, praiseworthy Indra ; accept these hymns which we have devised for thee, O Indra with bright horses !

Verse 5, note ². Varâhu has here the same meaning as varâhá, wild boar, (viii. 77, 10 ; x. 28, 4.) It occurs once more, i. 121, 11, as applied to Vritra, who is also called varâhá, i. 61, 7 ; x. 99, 6. In x. 67, 7, vrísha-bhih varâhaih (with the accent on the penultimate) is intended for the Maruts*. Except in this passage, varâha has the accent on the last syllable : ix. 97, 7, varâhá is applied to Soma.

Verse 6. This last verse is almost unintelligible to me. I give, however, the various attempts that have been made to explain it.

Wilson : ‘This is that praise, Maruts, which, suited (to your merits), glorifies every one of you. The speech of the

* See Genthe, Die Windgottheiten, 1861, p. 14 ; Grimm, Deutsche Mythologie, p. 689. Grimm mentions *eburðrung* (boar-throng) as a name of Orion, the star that betokens storm.

priest has now glorified you, without difficulty, with sacred verses, since (you have placed) food in our hands.'

Benfey : 'Dies Lied—Maruts!—das hinter euch emporstrebt, es klingt zurück gleich eines Beters Stimme Mühlos schuf solche Lieder er, entsprechend eurer Arme Kraft. (Note: Der zum Himmel schallende Lobgesang findet seinen Widerhall (wirklich, "bebt zurück") in dem Sturmgeheul der Maruts, welches mit dem Geheul des Betenden verglichen wird.)'

Langlois : 'O Marouts, la voix qui s'élève aujourd'hui vers vous, vous chante avec non moins de raison que celle qui vous célébra (jadis). Oui, c'est avec justice que nous vous exaltions dans ces (vers), tenant en nos mains les mets sacrés.'

My own translation is to a great extent conjectural. It seems to me from verse 3, that the poet offers both a hymn of praise and a libation of Soma. Possibly *vârkâryâ* in verse 4 might be taken in the sense of Soma-juice, and be derived from *valkala*, which in later Sanskrit means the bark of trees. In that case verse 5 would again refer to the hymn of Gotama, and verse 6 to the libation which is to accompany it. *Anu-bhartrî* does not occur again, but it can only mean what supports or refreshes, and therefore would be applicable to a libation of Soma which supports the gods. The verb *stobhati* would well express the rushing sound of the Soma, as in i. 168, 8, it expresses the rushing noise of the waters against the fellies of the chariots. The next line adds little beyond stating that this libation of Soma rushes forth freely from the hands, the *gabhaṣṭî* being specially mentioned in other passages where the crushing of the Soma-plant is described :

ix. 71, 3. *ádri-bhih sutáh pavate gábhastyoh.*

The Soma squeezed by the stones runs from the hands.
On *svadhâ* see p. 19.

MANDALA I, SŪKTA 165.
ASHTAKA II, ADHYĀYA 3, VARGA 24–26.

Indrah.

1. Káyâ subhâ̄ sá-vayasah sá-nîlâh samânyâ̄ marú-tah sám mimikshuh, káyâ matî̄ kútah ã-itâsah eté árkanti súshmam vríshanah vasu-yâ̄.

Indrah.

2. Kásya bráhmâni gugushuh yúvânah káh adhvaré marútah ã vavarta, syenâ̄n-iva dhrágatah antárikshe kéna mahâ̄ mánasâ̄ ríramâma.

Marutah.

3. Kútah tvám indra mâ̄hinah sán ékah yâsi sat-pate kím te itthâ̄, sám prikkhase sam-arânâh subhâ-naíh vokéh tát nah hari-vah yát te asmé (íti).

1. WILSON : (Indra speaks) : With what auspicious fortune have the Maruts, who are of one age, one residence, one dignity, watered (the earth) together : with what intention : whence have they come : Showerers of rain, they venerate, through desire of wealth, the energy (that is generated in the world by rain) ?

LANGLOIS : Quel éclat ces Marouts qui parcourent, qui habitent ensemble (les espaces de l'air) répandent par tout (le monde) ! Que veulent-ils ? d'où viennent-ils, généreux et riches, chercher les offrandes ?

2. WILSON : Of whose oblations do the youthful (Maruts) approve : who attracts them to his (own) sacrifice (from the

HYMN TO THE MARUTS AND INDRA.

The Prologue.

The sacrificer speaks :

1. With what splendour are the Maruts all equally¹ endowed,² they who are of the same age, and dwell in the same house ? With what thoughts ? From whence are they come ?³ Do these heroes sing forth their (own) strength⁴ because they wish for wealth ?
2. Whose prayers have the youths accepted ? Who has turned the Maruts to his own sacrifice ? By what strong devotion¹ may we delight them, they who float through the air like hawks ?

The Dialogue.

The Maruts speak :

3. From whence,¹ O Indra, dost thou come alone, thou who art mighty ? O lord of men,² what has thus happened to thee ? Thou greetest (us)³ when thou comest together with (us), the bright (Maruts).⁴ Tell us then, thou with thy bay horses, what thou hast against us !

rites of others) : with what powerful praise may we propitiate (them), wandering like kites in the mid-air ?

LANGLOIS: Quel est celui qui, par ses hommages, plaît à ces jeunes (divinités) ? qui, par son sacrifice, attire les Marouts ? Par quelle prière parviendrons-nous à retenir ces (dieux qui) comme des éperviers, parcourrent les airs ?

3. WILSON: (The Maruts): Indra, lord of the good, whither dost thou, who art entitled to honour, proceed alone : what means this (absence of attendance) : when followed (by us), thou requirest (what is right). Lord of fleet horses, say to us, with pleasant words, that which thou (hast to say) to us.

LANGLOIS : (Les Marouts parlent): Indra, maître des

Indrah.

4. Bráhmâni me matáyah sám sutâsah súshmaḥ
iyarti prá-bhritah me ádrih, ã sâsate práti haryanti
ukthã imã hárî (íti) vahatah tâ nah ákkha.

Marutah.

5. Átah vayám antamébhih yugânâh svá-kshatre-
bhih tanvâh súmbhamânâh máhah-bhih étân úpa yug-
mahe nú índra svadhâm ánu hí nah babhûtha.

Indrah.

6. Kvâ syã vah marutah svadhâ âsít yát mâm
ékam sam-ádhatta ahi-hátye, ahám hí ugrâh tavi-
shâh túvishmân vísvasya sátroh ánamam vadha-
snaíh.

hommes pieux, d'où viens-tu, grand et unique? Que veux-tu? Toi qui est notre compagnon, tu peux nous répondre avec bonté. O dieu, traîné par des coursiers azurés, dis-nous ce que tu nous veux.

4. WILSON : (Indra): Sacred rites are mine : (holy) praises give me pleasure : libations are for me : my vigorous thunderbolt, hurled (against my foes), goes (to its mark): me, do (pious worshippers) propitiate : hymns are addressed to me ; these horses bear us to the presence (of those worshippers, and worship).

LANGLOIS : (Indra parle): Les cérémonies, les prières, les hymnes, les libations, les offrandes, tout est à moi. Je porte la foudre. Des invocations, des chants se sont fait entendre. Mes chevaux m'amènent. Voilà ce que je veux ici.

5. WILSON : (The Maruts): Therefore we also, decorating our persons, are ready, with our docile and nigh-standing

Indra speaks :

4. The sacred songs are mine, (mine are) the prayers;¹ sweet² are the libations! My strength rises,³ my thunderbolt is hurled forth. They call for me, the prayers yearn for me. Here are my horses, they carry me towards them.

The Maruts speak :

5. Therefore, in company with our strong friends,¹ having adorned our bodies, we now harness our fallow deer² with all our might;³—for, Indra, according to thy custom, thou hast been with us.

Indra speaks :

6. Where, O Maruts, was that custom of yours, that you should join me who am alone in the killing of Ahi? I indeed am terrible, strong, powerful,—I escaped from the blows of every enemy.¹

steeds, (to attend thee) with all our splendour, to those rites; verily, Indra, thou appropriatest our (sacrificial) food.

LANGLOIS : (Les Marouts parlent) : Et nous, sur les puissants coursiers que voici, plaçant nos corps légers et brillants, nous joignons nos splendeurs aux tiennes. Et tu veux, Indra, t'approprier notre offrande?

6. WILSON : (Indra) : Where, Maruts, has that (sacrificial) food been assigned to you, which, for the destruction of Ahi, was appropriated to me alone; for I indeed am fierce and strong and mighty, and have bowed down all mine enemies with death-dealing shafts.

LANGLOIS : (Indra parle) : Et comment cette offrande serait-elle pour vous, ô Marouts, quand vous reconnaîtrez ma supériorité en réclamant mon secours pour la mort d'Ahi? Je suis grand, fort et redoutable, et de mes traits, funestes à tous mes ennemis, j'ai tué Ahi.

Marutah.

7. Bhūri kakartha yúgyebhih asmé (íti) samânébhih vrishabha paúmsyebhih, bhūrîni hí krinávâma savishtha índra krátvâ marutah yát vásâma.

Indrah.

8. Vádhîm vritrám marutah indriyéna svéna bhâmena tavisháh babhûvâñ, ahám etâh mánave visvá-kandrâh su-gâh apâh kakara vágra-bâhuh.

Marutah.

9. Ánuttam ã te magha-van nákih nú ná tvã-vân asti devâtâ vídânah, ná gáyamânah násate ná gâtâh yâni karishyâ * krinuhí pra-vriddha.

Indrah.

10. Ékasya kit me vi-bhú astu ógah yâ nû

7. WILSON : (Maruts): Showerer (of benefits) thou hast done much ; but it has been with our united equal energies ; for we, too, most powerful Indra, have done many things, and by our deeds (we are, as) we desire to be, Maruts.

LANGLOIS : (Les Marouts parlent): Tu as beaucoup fait, (dieu) généreux en venant nous seconder de ta force héroïque. Mais, ô puissant Indra, nous pouvons aussi beaucoup, quand, nous autres Marouts, nous voulons prouver notre vaillance.

8. WILSON : (Indra): By my own prowess (Maruts) I, mighty in my wrath, slew Vritra ; armed with my thunderbolt, I created all these pellucid, gently-flowing waters for (the good of) man.

* karishyâh ?

The Maruts speak:

7. Thou hast achieved much with us as companions.¹ With the same valour, O hero! let us achieve then many things, O thou most powerful, O Indra! whatever we, O Maruts, wish with our heart.²

Indra speaks:

8. I slew Vritra, O Maruts, with (Indra's) might, having grown strong through my own vigour; I, who hold the thunderbolt in my arms, I have made these all-brilliant waters to flow freely for man.¹

The Maruts speak:

9. Nothing, O powerful lord, is strong before thee: no one is known among the gods¹ like unto thee. No one who is now born² will come near, no one who has been born. Do what has to be done,³ thou who art grown so strong.

Indra speaks:

10. Almighty power be mine alone, whatever I

LANGLOIS: (Indra parle): Marouts, j'ai tué Vritra, et je n'ai eu besoin que de ma colère et de ma force d'Indra. C'est moi, qui, la foudre à la main, ai ouvert un chemin à ces ondes qui font le bonheur de Manou.

9. WILSON: (Maruts): Verily, Maghavat, nothing (done) by thee is unavailing, there is no divinity as wise as thou; no one being born, or that has been born, ever surpasses the glorious deeds which thou, mighty (Indra), hast achieved.

LANGLOIS: (Les Marouts parlent): O Maghavan, nous n'attaquons pas ta gloire. Personne, ô dieu, quand on connaît tes exploits, ne peut se croire ton égal. Aucun être, présent ou passé ne saurait te valoir. Tu es grand, fais ce que tu dois faire.

10. WILSON: (Indra): May the prowess of me alone be

dadhrishvān krināvai manīshā, ahám hí ugráh marutah vídānah yāni kyávam índrah ít ìse eshām.

Indrah.

11. Ámandat mâ marutah stómah átra yát me narah srútyam bráhma kakrá, índrâya vríshne sú-makhâya máhyam sákhye sákhâyah tanvē tanű-bhih.

Indrah.

12. Evá ít eté práti mâ rókamânâh ánedyah* srávah á íshah dádhânâh, sam-kákshya marutah kandrá-varnâh ákkhânta me khadáyâtha ka nû-nám.

Agastyah.

13. Káh nú átra marutah mamahe vah prá yâtana

irresistible, may I quickly accomplish whatever I contemplate in my mind, for verily, Maruts, I am fierce and sagacious, and to whatever (objects) I direct (my thoughts), of them I am the lord, and rule (over them).

LANGLOIS : (Indra parle) : Ma force est assez grande, pour que, seul, je puisse exécuter ce que je veux tenter. Je suis redoutable, ô Marouts, je sais ce que j'ai à faire, moi, Indra, maître de vous tous.

11. WILSON : Maruts, on this occasion praise delights me ; that praise which is to be heard (by all), which men have offered me. To Indra, the showerer (of benefits), the object of pious sacrifice ; to me, (endowed) with many forms, (do you) my friends (offer sacrifices) for (the nourishment of my) person.

* ánedyah ?

may do, daring in my heart;¹ for I indeed, O Maruts, am known as terrible: of all that I threw down, I, Indra, am the lord.

Indra speaks:

11. O Maruts, now your praise has pleased me, the glorious hymn which you have made for me, ye men!—for me, for Indra, for the powerful hero, as friends for a friend, for your own sake and by your own efforts.¹

Indra speaks:

12. Truly, there they are, shining towards me, assuming blameless glory, assuming vigour. O Maruts, wherever I have looked for you, you have appeared to me in bright splendour: appear to me also now!

The Epilogue.

The sacrificer speaks:

13. Who has magnified you here, O Maruts? Come

LANGLOIS: O Marouts, l'éloge que vous avez fait de moi m'a flatté et surtout votre attention à me laisser votre part du sacrifice. Indra est généreux, et fêté par de nombreux hommages. Soyez mes amis, et développez vos corps (légers).

12. WILSON: Maruts, verily, glorifying me, and enjoying boundless fame and food (through my favour), do you, of golden colour, and invested with glory, cover me in requital, verily, (with renown.)

LANGLOIS: Ainsi brillant à mes côtés, prenez dans les offrandes et dans les hymnes la part conforme à votre rang, O Marouts, vos couleurs sont merveilleuses. Resplendissons ensemble, et couvrez-moi (de vos corps) comme vous l'avez fait jusqu'à présent.

13. WILSON: (Agastya): What mortal, Maruts, worships you in this world: hasten, friends, to the presence of your

sákhîn ákkha sakhâyah, mánmâni kitrâh api-vâtâ-yantah eshâm bhûta návedâh me ritânâm.

Agastyah.

14. *Ā yát duvasyât duváse ná kârúh asmân kakré mânyásya medhâ, ó (íti) sú varta marutah vípram ákkha imâ brâhmâni garitâ vah arkat.*

Agastyah.

15. *Eshâh vah stómah marutah iyám gîh mândâr-yásya mânyásya kâróh, ā ishâh yâsishtha tanvē vayâm vidyâma ishám vrígánam gîrá-dânum.*

friends; wonderful (divinities), be to them the means of acquiring riches; and be not uncognisant of my merits.

LANGLOIS : (Le poëte parle): Quel est celui qui vous chante en ce moment, ô Marouts ? Soyez-nous agréables, et venez vers des amis. D'un souffle propice favorisez nos vœux. Possesseurs de biens variés, daignez visiter notre sacrifice.

14. WILSON : Since the experienced intellect of a venerable (sage), competent to bestow praise upon (you), who deserve praise, has been exerted for us: do you, Maruts, come to the presence of the devout (worshipper) who, glorifying (you), worships you with these holy rites.

LANGLOIS : Si la science d'un sage nous a, comme un

COMMENTARY.

According to the Anukramanikâ this hymn is a dialogue between Agastya, the Maruts, and Indra. A careful consideration of the hymn would probably have led us to a similar conclusion, but I doubt whether it would have led us to adopt the same distribution of the verses among the poet, the Maruts, and Indra, as that adopted by the author of the

hither, O friends, towards your friends. Ye brilliant Maruts, cherish¹ these prayers, and be mindful of these my rites.

14. The wisdom of Mânya has brought us to this, that he should help as the poet helps the performer of a sacrifice: bring (them) hither quickly! Maruts, on to the sage! these prayers the singer has recited for you.¹

15. This your praise, O Maruts, this your song comes from Mândârya, the son of Mâna,¹ the poet. Come hither with rain! May we find for ourselves offspring,² food, and a camp³ with running water.

artiste habile, façonnés au culte pompeux que nous vous rendons, ô Marouts, traitez avec bonté l'homme qui, par ses prières et ses chants, vous a honorés.

15. WILSON: This praise, Maruts, is for you: this hymn is for you, (the work) of a venerable author, capable of conferring delight (by his laudations). May the praise reach you, for (the good of your) persons, so that we may (thence) obtain food, strength, and long life.

LANGLOIS: O Marouts, cet éloge et cet hymne d'un respectable poète s'addressent à vous. Il a voulu vous plaire. Venez avec l'abondance, en étendant vos réseaux. Que nous connaissons la prospérité, la force et l'heureuse vieillesse!

Anukramanikâ. He assigns the first two verses to Indra, the third, fifth, seventh, and ninth to the Maruts, the fourth, sixth, eighth, tenth, eleventh, and twelfth to Indra, and the three concluding verses to Agastya. I think that the two verses in the beginning, as well as the three concluding verses, belong certainly to Agastya or to whoever else the real performer of the sacrifice may have been. The two verses in the beginning cannot be ascribed to Indra,

who, to judge from his language, would never say: ‘By what strong devotion may we delight the Maruts?’ It might seem, in fact, as if the three following verses, too, should be ascribed to the sacrificer, so that the dialogue between Indra and the Maruts would begin only with the sixth verse. The third verse might well be addressed to Indra by the sacrificer, and in the fourth verse we might see a description of all that he had done for Indra. What is against this view, however, is the phrase *prábhritah me ádrih*. If used by the sacrificer, it might seem to mean, ‘my stone, i. e. the stone used for squeezing the Soma, has been brought forth.’ But though Professor Roth assigns this meaning to *prábhrita* in our passage, I doubt whether, in connection with *ádri*, or with *vágra*, *prábhrita* can mean anything but hurled. Thus we read:

i. 61, 12. *asmaí ít ûm (íti) prá bhara—vritrâya vágram.*

Hurl thou, Indra, the thunderbolt against this Vritra.

v. 32, 7. *yát ïm vágrasya prá-bhritau dadâbha.*

When Indra conquered him in the hurling of the thunderbolt.

I therefore suppose the dialogue to begin with verse 3, and I find that Langlois, though it may be from different reasons, arrived at the same conclusion.

There can be little doubt that the other verses, to verse 12, are rightly apportioned between Indra and the Maruts. Verse 12 might perhaps be attributed again to the worshipper of the Maruts, but as there is no absolute necessity for assigning it to him, it is better to follow the tradition and to take it as the last verse of Indra’s speech. It would seem, in fact, as if these ten verses, from 3 to 12, formed an independent poem, which was intended to show the divine power of the Maruts. That their divine power was sometimes denied, and that Indra’s occasional contempt of them was well known to the Vedic poets, will become evident from other hymns. This dialogue seems therefore to have been distinctly intended to show that, in spite of occasional misunderstandings between the Maruts and the all-powerful Indra, Indra himself had fully recognized their power and accepted their friendship. If we suppose that this dialogue was repeated at sacrifices in honour of the

Maruts, or that possibly it was acted by two parties, one representing Indra, the other the Maruts and their followers, then the two verses in the beginning and the three at the end ought to be placed in the mouth of the actual sacrificer, whoever he was. He begins by asking, who has attracted the Maruts to his sacrifice, and by what act of praise and worship they can be delighted. Then follows the dialogue in honour of the Maruts, and after it the sacrificer asks again, ‘Who has magnified the Maruts, i.e. have not we magnified them?’ and he implores them to grant him their friendship in recognition of his acts of worship. If then we suppose that the dialogue was the work of Mândârya Mânya, the fourteenth verse, too, would lose something of its obscurity. Coming from the mouth of the actual sacrificer, it would mean, ‘the wisdom, or the poetical genius, of Mânya has brought us to this, has induced us to do this, i.e. to perform this dialogue of Mânya, so that he, Mânya, should assist, as a poet assists the priest at a sacrifice.’ If Mânya himself was present, the words ó sú varta, ‘bring hither quickly,’ would have to be taken as addressed to him by the sacrificer; the next, ‘Maruts, on to the sage!’ would be addressed to the Maruts, the sage (*vípra*) being meant for Mânya; and in the last words, too, ‘these prayers the singer has recited for you,’ the singer (*garitâ*) might again be Mânya, the powerful poet whose services the sacrificer had engaged, and whose famous dialogue between Indra and the Maruts was considered a safe means of winning their favour. It would be in keeping with all this, if in the last verse the sacrificer once more informed the Maruts that this hymn of praise was the work of the famous poet Mândârya, the son of Mâna, and if he then concluded with the usual prayer for safety, food, and progeny.

Verse 1, note ¹. As *samâni*² occurs in the Veda as the feminine of *samâna* (cf. iv. 51, 9; x. 191, 3; 4), *samânyâ* might, no doubt, be taken as an instrumental, belonging to *subhâ*. We should then have to translate: ‘With what equal splendour are the Maruts endowed?’ Sâyana adopts the same explanation, while Wilson, who seems to have

read *samânyâh*, translates ‘of one dignity.’ Professor Roth, s. v. *myaksh*, would seem to take *samânyâ* as some kind of substantive, and he refers to another passage, i. 167, 4, *sâdhâranyâ-iva marútah mimikshuh*, without, however, detailing his interpretation of these passages.

It cannot be said that Sâyana’s explanation is objectionable, yet there is something awkward in qualifying by an adjective, however indefinite, what forms the subject of an interrogative sentence, and it would be possible to avoid this, by taking *samânyâ* as an adverb. It is clearly used as an adverb in iii. 54, 7; viii. 83, 8.

Verse 1, note ². *Mimikshuh* is the perfect of *myaksh*, in the sense of to be firmly joined with something. It has therefore a more definite meaning than the Latin *miscere* and the Greek *μιστγειν*, which come from the same source, i. e. from a root *mik* or *mig*, in Sanskrit also *mis* in *mis-ra*; (see Curtius, *Grundzüge*, p. 300.) There may be indeed one or two passages in the Veda where *myaksh* seems to have the simple meaning of mixing, but it will be seen that they constitute a small minority compared with those where *myaksh* has the meaning of holding to, sticking to; I mean

x. 104, 2. *mimikshúh yám ádrayah indra túbhyam.*

The Soma which the stones have mixed for thee.

This form cannot be derived from *mimiksh*, but is the 3rd pers. plur. perf. Parasm. of *myaksh*. It may, however, be translated, ‘This Soma which the stones have grasped or squeezed for thee,’ as may be seen from passages quoted hereafter, in which *myaksh* is construed with an accusative.

ii. 3, 11. *ghritám mimikshe.*

The butter has been mixed.

This form cannot be derived from *mimiksh*, but is the 3rd pers. sing. perf. Âtm. of *myaksh*. If the meaning of mixing should be considered inadmissible, we might in this verse translate, ‘The butter has become fixed, solid, or coagulated.’

Leaving out of consideration for the present the forms which are derived from *mimiksh*, we find the following passages in which *myaksh* occurs. Its original meaning

must have been to be mixed with, to be joined to, and in many passages that original sense is still to be recognized, only with the additional idea of being firmly joined, of sticking to, or, in an active sense, laying hold of, grasping firmly.

1. Without any case:

i. 169, 3. ámyak sā te indra rishtíh asmé (íti).

This thy spear, O Indra, sits firm for us.

This would mean that Indra held his weapon well, as a soldier ought to hold his spear. Ámyak is the 3rd pers. sing. of a second aor. Parasm., ámyaksham, ámyak(sht); (Sây. prâpnoti.) Cf. viii. 61, 18.

2. With locative:

x. 44, 2. mimyáksha vágrah nri-pate gabhástau.

In thy fist, O king, the thunderbolt rests firmly.

i. 167, 3. mimyáksha yéshu sú-dhitâ—rishtíh.

With whom the spear (lightning) rests well placed (*gut eingelegt*), i. e. the Maruts who hold the spear firmly, so that it seems to stick fast to them. (Sây. samgatâbhût.)

vi. 50, 5. mimyáksha yéshu rodasí nú deví.

To whom the goddess Rodasî clings. (Sây. samgakkhatे.)

vi. 11, 5. ámyakshi sádma sádane prithivyâh.

The seat was firmly set on the seat of the earth. (Sây. gamyate, parigrihyate). It is the 3rd pers. sing. aor. pass.

vi. 29, 2. ā yásmin hásste náryâh mimikshúh ā ráthe hiranyáyé rathe-sthâh, ā rasmáyah gábhastyoh sthûráyoh ā ádhvan ásvásah vríshanah yugânâh.

To whose hand men cling, in whose golden chariot the drivers stand firm, in whose strong fists the reins are well held, on whose path the harnessed stallions hold together. (Sây. ásikyante, ápûryante; or ásiñkanti, pûrayanti.)

x. 96, 3. índre ní rûpâh hárítâ mimikshire.

Bright colours stuck or clung or settled on Indra. (Sây. nishiktâni babhûvuh; miheh sanantât karmani rûpam.)

3. With instrumental:

i. 165, 1. káyâ subhâ marútah sám mimikshuh.

To what splendour do the Maruts cling; or, what splendour clings to them?

v. 58, 5. sváyâ matyâ marútah sám mimikshuh. (See also i. 165, 1.)

The Maruts cling to their own thought or will. (Sây. *vrishtyâ samyak siñkanti*.)

i. 167, 4. *yavyâ* (i. e. *yavîyâ*) *sâdhâranyâ-iva marútah mimikshuh.*

A difficult passage which receives little light from i. 173, 12; viii. 98, 8; or vi. 27, 6.

i. 87, 6. *bhanú-bhih sám mimikshire.*

The Maruts were joined with splendour. (Sây. *medhum ikkanti*.)

4. With accusative :

viii. 61, 18. *ní yâváram mimikshátuh.*

Thy two arms which have firmly grasped the thunderbolt. (Sây. *parigrihnîtah*.)

Here I should also prefer to place vii. 20, 4, if we might explain *mímikshan* as a participle present of *myaksh* in the Hu-class :

ní vágaram índrah mímikshan.

Grasping firmly the thunderbolt. (Sây. *satrushu prâpayan*.)

vi. 29, 3. *sriyé te pâdâ dúvah â mimikshuh.*

Thy servants embrace thy feet for their happiness. (Sây. *âsiñkanti, samarpayanti*.)

Like other verbs which mean to join, *myaksh*, if accompanied by prepositions expressive of separation, means to separate. (Cf. *vi-yukta, se-junctus*.)

ii. 28, 6. *ápo (ítî) sú myaksha varuna bhiyásam mát.*

Remove well from me, O Varuna, terror. (Sây. *apagamaya*.)

Quite distinct from this is the desiderative or inchoative verb *mimiksh*, from *mih*, in the sense of to sprinkle, or to shower, chiefly used with reference to the gods who are asked to sprinkle the sacrifice with rain. Thus we read :

i. 142, 3. *mádhvâ yagnâm mimikshati.*

(*Narâsamsa*) sprinkles the sacrifice with rain.

ix. 107, 6. *mádhvâ yagnâm mimiksha nah.*

Sprinkle (O Soma) our sacrifice with rain.

i. 34, 3. *tríh adyá yagnâm mádhunâ mimikshatam.*

O Asvins, sprinkle the sacrifice with rain thrice to-day !

i. 47, 4. *mádhvâ yagnâm mimikshatam.*

O Asvins, sprinkle the sacrifice with rain !

5. Without mádhu :

i. 22, 13. mahī̄ dyaúh prithivī̄ ka nah imám yagñám mimikshatām.

May the great heaven and earth sprinkle this our sacrifice.

6. With mádhu in the accusative :

vi. 70, 5. mádhu nah dyāvâprithivī̄ (íti) mimikshatām.

May heaven and earth shower down rain for us.

Very frequently the Asvins are asked to sprinkle the sacrifice with their whip. This whip seems originally, like the whip of the Maruts, to have been intended for the cracking noise of the storm, preceding the rain. Then as whips had probably some similarity to the instruments used for sprinkling butter on the sacrificial viands, the Asvins are asked to sprinkle the sacrifice with their whip, i. e. to give rain :

i. 157, 4. mádhu-matyā nah kásayā mimikshatam.

O Asvins, sprinkle us with your rain-giving whip.

i. 22, 3. tāyā yagñám mimikshatam.

O Asvins, sprinkle the sacrifice with it (your whip).

7. Lastly, we find such phrases as,

i. 48, 16. sám nah rāyā—mimikshvá.

Sprinkle us with wealth, i. e. shower wealth down upon us. Here mih is really treated as a Hu-verb in the Âtmanepada.

As an adjective, mimikshú is applied to Indra (iii. 50, 3), and mimikshá to Soma (vi. 34, 4).

Verse 1, note ³. I do not see how étâsah can here be taken in any sense but that suggested by the Pada, ā-itâsah, come near. Professor Roth thinks it not impossible that it may be meant for étâh, the fallow deer, the usual team of the Maruts. These Etas are mentioned in verse 5, but there the Pada gives quite correctly étân, not ā-itân, and Sâyana explains it accordingly by gantûn.

Verse 1, note ⁴. The idea that the Maruts proclaim their own strength occurred before, i. 87, 3. It is a perfectly natural conception, for the louder the voice of the wind, the greater its strength.

Verse 2, note¹. Mánas here, as elsewhere, is used in the sense of thought preceding speech, devotion not yet expressed in prayer. See Taitt. Sanh. v. 1, 3, 3. *yat purusho manasâbhigakkhati tad vâkâ vadati*, what a man grasps in his mind that he expresses by speech. Professor Roth suggests an emendation which is ingenious, but not necessary, viz. *mahâ námasâ*, with great adoration, an expression which occurs, if not in vi. 52, 17, at least in vii. 12, 1. We find, however, the phrase *mahâ mánasâ* in

vi. 40, 4. *ā yâhi sâsvat usatâ yayâtha índra mahâ mánasâ soma-péyam,*

úpa brâhmâni srinayah imâ nah átha te yagnâh tanvâ väyah dhât.

Come hither, thou hast always come, Indra, to our libation through our yearning great devotion. Mayest thou hear these our prayers, and may then the sacrifice place vigour in thy body.

It is curious to observe that throughout the Rig-veda the instrumental singular *mahâ* is always used as an adjective belonging to some term or other for praise and prayer. Besides the passages mentioned, we find :

ii. 24, 1. *ayâ vidhema návayâ mahâ girâ.*

Let us sacrifice with this new great song.

vi. 52, 17. *su-ukténa mahâ námasâ ā vivâse.*

I worship with a hymn with great adoration, or I worship with a great hymn in adoration.

viii. 46, 14. *gâya girâ mahâ ví-ketasam.*

Celebrate the wise Indra with a great song.

Verse 3, note¹. We ought to scan *kútah tvám indrâ mâhînâh sâ*, because *yâsi*, being *anudâtta*, could not begin a new *pâda*. It would be more natural to translate *kútah* by why? for the Maruts evidently wish to express their surprise at Indra's going to do battle alone and without their assistance. I do not think, however, that in the Rig-veda, even in the latest hymns, *kútah* has ever a causal meaning, and I have therefore translated it in the same sense in which it occurs before in the poet's address to the Maruts.

Verse 3, note ². Sat-pati, lord of men, means lord of real men, of heroes, and should not be translated by good lord. Sat by itself is frequently used in the sense of heroes, of men physically rather than morally good :

ii. 1, 3. tvám agne índrah vrishabháḥ satām asi.

Thou, Agni, art Indra, the hero among heroes.

i. 173, 7. samát-su tvâ sūra satām urānám.

Thee, O hero, in battles the protector of (good and true) men.

Verse 3, note ³. The meaning of sám prikkhase is very much the same as that of sám vadasva in i. 170, 5.

Verse 3, note ⁴. Subhâná evidently is meant as a name for the Maruts, who thus speak of themselves in the third person. This is by no means unusual in the Rig-veda ; see, for instance,

i. 170, 2. tébhiḥ kalpasva sâdhu-yāḥ mā nah sam-árane vadhiḥ.

Be thou good with these (with us, the Maruts), do not kill us in battle !

Verse 4. Indra certainly addresses his old friends, the Maruts, very unceremoniously, but this, though at first startling, was evidently the intention of the poet. He wished to represent a squabble between Indra and the Maruts, such as they were familiar with in their own village life, and this was to be followed by a reconciliation. The boorish rudeness, selfishness, and boastfulness here ascribed to Indra may seem offensive to those who cannot divest themselves of the modern meaning of deities, but looked upon from the right point of view, it is really full of interest.

Verse 4, note ¹. Bráhmâni and matáyah are here mentioned separately in the same way as a distinction is made between brâhman, stóma, and ukthâ, iv. 22, 1; vi. 23, 1; between bráhmâni and gírah, iii. 51, 6; between brâhma, gírah, and stómah, vi. 38, 3; between brâhma, gírah, ukthâ, and mánma, vi. 38, 4, &c.

Verse 4, note ². Sám, which I have here translated by sweet, is a difficult word to render. It is used as a substantive, as an adjective, and as an adverb; and in several instances it must remain doubtful whether it was meant for one or the other. The adverbial character is almost always, if not always, applicable, though in English there is no adverb of such general import as sám, and we must therefore render it differently, although we are able to perceive that in the mind of the poet it might still have been conceived as an adverb, in the sense of 'well.' I shall arrange the principal passages in which sám occurs according to the verbs with which it is construed.

1. With bhû :

viii. 79, 7. bháva nah soma sám hridé.

Be thou, Soma, well (pleasant) to our heart. Cf. viii. 82, 3.

viii. 48, 4. sám nah bhava hridé ā pítáh indo (íti).

Be thou well (sweet) to our heart, when drunk, O Soma!

Cf. x. 9, 4.

i. 90, 9. sám nah bhavatu aryamā.

May Aryaman be well (kind) to us!

vi. 74, 1. sám nah bhútam dvi-páde sám kátuh-pade.

May Soma and Rudra be well (kind) to our men and cattle.

Here sám might be rendered as an adverb, or as an adjective, or even as a substantive, in the sense of health or blessing.

Cf. vii. 54, 1; ix. 69, 7. The expression dvipád and kátuh-pad is curiously like what occurs in the prayers of the Eugubian tables, Fisovie Sansie, ditu ocre Fisi, tote Jovine, ocerer Fisie, totar Jovinar *dupursus*, *peturpursus* fato fito, (Umbrische Sprachdenkmäler, von Aufrecht, p. 198.)

ii. 38, 11. sám yát stotrí-bhyah ápáye bhávâti.

What may be well (a pleasure) for the praisers, for the friend.

x. 37, 10. sám nah bhava kákshasâ.

Be kind to us with thy light!

2. With as :

viii. 17, 6. sómah sám astu te hridé.

May the Soma be well (agreeable) to thy heart!

i. 5, 7. sám te santu prá-ketase.

May the Somas be well (pleasing) to thee, the wise!

v. 11, 5. túbhyam manîshâ iyám astu sám hridé.
May this prayer be well (acceptable) to thy heart !

i. 114, 1. yáthâ sám ásat dvi-páde kátuh-pade.

That it may be well for our men and cattle. Cf. x.

165, 1; 3.

vii. 86, 8. sám nah kshéme sám ûm (íti) yóge nah astu.
May it be well with us in keeping and acquiring !

v. 7, 9. ā yáh tē—agne sám ásti dháyase.

He who is lief to thee to support, i. e. he whom thou likest to support.

v. 74, 9. sám ûm (íti) sú vâm—asmâkam astu karkritíh.
Let there be happiness to you—glory to us !

3. With as or bhû understood :

vi. 45, 22. sám yát gáve ná sâkíne.

A song which is pleasant to the mighty Indra, as food to an ox.

viii. 13, 11. sám ít hí te.

For it is well for thee. . .

x. 86, 15. manthâh te indra sám hridé.

The mixture is pleasant to thy heart, O Indra !

x. 97, 18. áram kâmâya, sám hridé.

Enough for love, pleasant to the heart.

vi. 34, 3. sám tát asmai.

That is pleasant to him.

vi. 21, 4. káh te yagñâh mánase sám várâya.

What sacrifice seems to thy mind pleasant to select ?

4. With kar :

i. 43, 6. sám nah karati árvate.

May he do well to our horse, i. e. may he benefit our horses.

iv. 1, 3. tokâya tugé—sám kridhi.

Do good to our children and progeny, or bless us for the procreation of children.

viii. 18, 8. sám nah karatah asvínâ.

May the two Aswins do us good !

5. With vah :

i. 157, 3. sám nah ā vakshat dvi-páde kátuh-pade.

May he bring blessing to us for man and cattle.

viii. 5, 20. téna nah—pásve tokâya sám gáve, váhatam pívarîh íshah.

Bring to us rich food, a blessing to cattle, to children, and to the ox.

6. With other verbs, such as *pû*, *vâ*, and others, where it is clearly used as an adverb :

ix. 11, 3. *sâh nah pavasva sám gáve sám gánâya sám árvate, sám râgan óshadhîbhayah.*

Do thou, king Soma, stream upon us, a blessing for the ox, a blessing for man, a blessing for the horse, a blessing for the plants. Cf. ix. 11, 7; 60, 4; 61, 15; 109, 5.

vii. 35, 4. *sám nah ishirâh abhí vâtu vâtah.*

May the brisk wind blow kindly upon us, or blow a blessing upon us.

vii. 35, 6. *sám nah tváshtâ gnâbhîh ihâ srinotu.*

May Tvashtar with the goddesses hear us here well, i. e. auspiciously !

vii. 35, 8. *sám nah súryah—út etu.*

May the sun rise auspiciously for us !

viii. 18, 9. *sám nah tapatu súryah.*

May the sun warm us well !

iii. 13, 6. *sám nah soka—ágne.*

Shine well for us, O Agni !

Sám also occurs in a phrase that has puzzled the interpreters of the Veda very much, viz. *sám yóh*. These are two words, and must both be taken as substantives, though originally they may have been adverbs. Their meaning seems to have been much the same, and in English they may safely be rendered by health and wealth, in the old acceptation of these words :

i. 93, 7. *dhattam yágamânâya sám yóh.*

Give, Agni and Soma, to the sacrificer health and wealth.

i. 106, 5. *sám yóh yát te mánuh-hitam tát îmahe.*

Brihaspati, we ask for health and wealth which thou gavest to Manu.

i. 114, 2. *yát sám ka yóh ka mánuh â-yegé pitâ tát asyâma táva rudra prá-nîtishu.*

Rudra, the health and wealth which Manu, the father, obtained, may we reach it under thy guidance.

ii. 33, 13. *yâni mánuh ávrinîta pitâ nah tâ sám ka yóh ka rudrásya vasmi.*

The medicines which our father Manu chose, those I desire, the health and wealth of Rudra.

i. 189, 2. bháva tokāya tñayâya sám yóh.

Be to our offspring health and wealth !

iv. 12, 5. yákkha tokāya tñayâya sám yóh.

Give to our offspring health and wealth !

v. 69, 3. īle tokāya tñayâya sám yóh.

I ask for our offspring health and wealth.

vi. 50, 7. dhäta tokāya tñayâya sám yóh.

Give to our offspring health and wealth !

x. 182, 1. átha karat yágamânâya sám yóh.

May he then produce for the sacrificer health and wealth.

vii. 69, 5. téna nah sám yóh—ní asvinâ vahatam.

On that chariot bring to us, Asvins, health and wealth.

iii. 17, 3. átha bhava yágamânâya sám yóh.

Then, Agni, be health and wealth to the sacrificer.

iii. 18, 4. brihát váyah sasamânéshu dhehi, revát agne visvâmitreshu sám yóh.

Give, Agni, much food to those who praise thee, give to the Visvâmitras richly health and wealth.

x. 15, 4. átha nah sám yóh arapáh dadhâta.

And give us health and wealth without a flaw ! Cf. x. 59, 8.

x. 37, 11. tát asmé sám yóh arapáh dadhâtana.

And give to us health and wealth without a flaw !

v. 47, 7. tát astu mitra-varunâ tát agne sám yóh asmá-bhyam idám astu sastám.

Let this, O Mitra-Varuna, let this, O Agni, be health and wealth to us ; may this be auspicious !

v. 53, 14. vrishtvî sám yóh āpah usrí bheshagám syâma marutah sahá.

Let us be together, O Maruts, after health, wealth, water, and medicine have been showered down in the morning.

viii. 39, 4. sám ka yóh ka máyah dadhe.

He gave health, wealth, and happiness.

viii. 71, 15. agním sám yóh ka dâtave.

We ask Agni to give us health and wealth.

x. 9, 4. sám yóh abhí sravantu nah.

May the waters bring to us health and wealth, or may they run towards us auspiciously.

Verse 4, note ³. If we retain the reading of the MSS. *súshmaḥ iyarti*, we must take it as an independent phrase, and translate it by ‘my strength rises.’ For *súshma*, though in this and other places it is frequently explained as an adjective, meaning powerful, is, as far as I can see, always a substantive, and means power, strength. There may be a few passages in which, as there occur several words for strength, it might be possible to translate *súshma* by strong. But even there it is better to keep to the general meaning of *súshma*, and translate it as a substantive.

Iyarti means to rise and to raise. It is particularly applied to prayers raised by the poet in honour of the gods, and the similes used in connection with this, show clearly what the action implied by *iyarti* really is. For instance,

i. 116, 1. stómān iyarmi abhríyâ-iva vâtah.

I stir up hymns as the wind stirs the clouds.

x. 116, 9. su-vakasyâm iyarmi síndhau-iva prâ ïrayam nâvam.

I stir up sweet praise, as if rowing a ship on the river.

In the sense of rising it occurs,

x. 140, 2. pâvakâ-varkâh sukrá-varkâh áñûna-varkâh út iyarshi bhânúnâ.

Thou risest up with splendour, Agni, thou of bright, resplendent, undiminished majesty.

We might therefore safely translate in our verse ‘my strength rises,’ although it is true that such a phrase does not occur again, and that in other passages where *iyarti* and *súshma* occur together, the former governs the latter in the accusative. Cf. iv. 17, 12; x. 75, 3.

Verse 5, note ¹. If, as we can hardly avoid, we ascribe this verse to the Maruts, we must recognize in it the usual offer of help to Indra on the part of the Maruts. The question then only is, who are the strong friends in whose company they appear? It would be well if one could render *antamébhîh* by horses, as Sâyana does, but there is no authority for it. *Svá-kshatra* is an adjective, meaning endowed with independent strength, synonymous with *svá-tavas*, i. 166, 2. It is applied to the mind of Indra, i. 54, 3; v. 35, 4; to the Maruts, v. 48, 1, but never to

horses. As it stands, we can only suppose that a distinction is made between the Maruts and their followers, and that after calling together their followers, and adorning themselves for battle, they proceed to harness their chariots. Cf. i. 107, 2.

Verse 5, note ². Étān, in all MSS. which I consulted, has here the accent on the first syllable, and Professor Aufrecht ought not to have altered the word into etān. If the accent had not been preserved by the tradition of the schools, the later interpreters would certainly have taken etān for the demonstrative pronoun. As it is, in spite of accent and termination, Sāyana in i. 166, 10, seems to take étāh for éta. In other passages, however, Sāyana, too, has perceived the difference, and in i. 169, 6, he explains the word very fully as prishadvarnā gantārō vâ asvâ vâ. In this passage the Etas are clearly the deer of the Maruts, the Prishatîs:

i. 169, 6. ádha yát eshâm prithu-budhnâsah étâh.

In the next verse, however, éta seems applied to the Maruts themselves :

i. 169, 7. práti ghorānâm étânâm ayâsâm marútâm sruinve
â-yatâm upabdîh.

The shout of the terrible, speckled, indefatigable Maruts is heard, as they approach ; unless we translate :

The noise of the terrible deer of the indefatigable Maruts is heard, as they approach.

In i. 166, 10, ámseshu étâh, I adopt Professor Roth's conjecture, that étâh means the skins of the fallow deer, so that we should have to translate : On their shoulders are the deer-skins.

In the other passages where éta occurs, it is used as a simile only, and therefore throws no light on the relation of the Etas to the Maruts. In both passages, however (v. 54, 5 ; x. 77, 2), the simile refers to the Maruts, though to their speed only, and not to their colour.

Verse 5, note ³. Mâhah-bhih, which I have translated 'with all our might,' seems to be used almost as an adverb, mightily or quickly (makshu), although the original meaning, with our powers, through our might, is likewise applicable. The original meaning is quite perceptible in passages like

v. 62, 3. ádhârayatam prithivîm utá dyâm mítra-râgânâ varunâ máhah-bhih.

Kings Mitra and Varuna, you have supported heaven and earth by your powers.

vii. 3, 7. tébhih nah agne ámitaih máhah-bhih satám pûrbhîh âyasîbhih ní pâhi.

With those immeasurable powers, O Agni, protect us, with a hundred iron strongholds.

i. 90, 2. té—máhah-bhih, vratâ rakshante visvâhâ.

They always protect the laws by their powers.

vii. 71, 1. tvám nah agne máhah-bhih pâhí.

Protect us, Agni, with thy power.

In other passages, however, we see máhah-bhih used of the light or of the flames of Agni and of the dawn :

iv. 14, 1. devâh rókamânah máhah-bhih.

Agni, the god, brilliant with his powers.

vi. 64, 2. devi rókamânâ máhah-bhih.

O goddess, brilliant with thy powers.

The powers of the Maruts are referred to by the same name in the following passages :

v. 58, 5. prá-pra gâyante—máhah-bhih.

The Maruts are born with their powers.

vii. 58, 2. prá yé máhah-bhih ógasâ utá sânti.

The Maruts who excel in power and strength. Cf. iii. 4, 6.

Verse 6, note ¹. Indra in this dialogue is evidently represented as claiming everything for himself alone. He affects contempt for the help proffered by the Maruts, and seems to deny that he was at any time beholden to their assistance. By asking, Where was that custom of yours that you should join me in battle? he implies that it never was their custom before, and that he can dispense with their succour now. He wants to be alone in his battle with Ahi, and does not wish that they should join him: (cf. i. 33, 4.) Professor Roth takes sam-ádhatta in the sense of implicating, but it can hardly be said that the Maruts ever implicated Indra in his fight against Ahi. Certainly this is not in keeping with the general tenor of this dialogue, where, on the contrary, Indra shuns the company of the Maruts. But while on

this point I differ from Professor Roth, I think he has rightly interpreted the meaning of *ánamam*. Out of the four passages in which *badha-snaíh* occurs, it is three times joined with *nam*, and every time has the sense of to bend away from, to escape from. See also Sonne, in Kuhn's *Zeitschrift*, vol. xii. p. 348.

Verse 7, note ¹. See vii. 39, 6. *sakshîmáhi yúgyebhih nû devaíh.*

Verse 7, note ². The last words leave no doubt as to their meaning, for the phrase is one of frequent occurrence. The only difficulty is the vocative *marutah*, where we should expect the nominative. It is quite possible, however, that the Maruts should here address themselves, though, no doubt, it would be easy to alter the accent. As to the phrase itself, see

viii. 61, 4. *táthâ ít asat índra krátvâ yáthâ vásah.*

May it be so, O Indra, as thou desirest by thy mind.

viii. 66, 4. *vagrî—ít karat índrah krátvâ yáthâ vásat.*

May Indra with the thunderbolt act as he desires in his mind. Cf. viii. 20, 17; 28, 4, &c.

Verse 8, note ¹. Here again Indra claims everything for himself, denying that the Maruts in any way assisted him while performing his great deeds. These deeds are the killing of Vritra, who withholds the waters, i. e. the rain from the earth, and the consequent liberation of the waters so that they flow down freely for the benefit of Manu, that is, of man.

When Indra says that he slew Vritra *indriyéna*, he evidently chooses that word with a purpose, and we must therefore translate it, not only by might, but by Indra's peculiar might. *Indriyá*, as derived from *índra*, means originally Indra-hood, then power in general, just as *vere-thraghna* in Zend means victory in general, though originally it meant the slaying of Vritra.

Verse 9, note ¹. *Devátâ* in the ordinary sense of a deity never occurs in the Rig-veda. The word, in fact, as a

feminine substantive occurs but twice, and in the tenth *Mandala* only. But even there it does not mean deity. In x. 24, 6, *devâh devátayâ* means, O gods, by your god-head, i. e. by your divine power. In x. 98, 1, *bríhaspate práti me devátâm ihi*, I take *devátâ* in the same sense as *devátâti*, and translate, O Brihaspati, come to my sacrifice.

In all other places where *devátâ* occurs in the *Rig-veda* it is a local adverb, and means among the gods. I shall only quote those passages in which Professor Roth assigns to *devátâ* a different meaning :

i. 55, 3. *prá vîryëna devátâ áti kekite.*

He is pre-eminent among the gods by his strength.

i. 22, 5. *sâh kéttâ devátâ padám.*

He knows the place among the gods.

i. 100, 15. *ná yásya devâh devátâ ná mártâh ápah kaná sávasah ántam ápúh.*

He, the end of whose power neither the gods among the gods, nor mortals, nor even the waters have reached.

Here the translation of *devátâ* in the sense of ‘by their godhead,’ would be equally applicable, yet nothing would be gained as, in either case, *devátâ* is a weak repetition.

vi. 4, 7. *índram ná tvâ sávasâ devátâ vâyúm prinanti râdhasâ nrí-tamâh.*

The best among men celebrate thee, O Agni, as like unto Indra in strength among the gods, as like unto Vâyu in liberality.

Verse 9, note ². The *juxta-position* of *gâyamânah* and *gâtâh* would seem to show that, if the latter had a past, the former had a future meaning. To us, ‘No one who will be born and no one who has been born,’ would certainly sound more natural. The Hindu, however, is familiar with the idea as here expressed, and in order to comprehend all beings, he speaks of those who are born and those who are being born. Thus in a *Padasishta* of the *Pâvamânîs* (ix. 67) we read :

yan me garbhe vasatah pâpam ugram,
yag gâyamânya ka kimkid anyat,
gâtasya ka yak kâpi vardhato me,
tat pâvamânîbhir aham punâmi.

Verse 9, note ³. Karishyā is written in all the MSS. without a Visarga, and unless we add the Visarga on our own authority, we should have to take it as an accusative plur. neut. of a passive participle of the future, karishyám standing for kāryām, *faciendum*. It would be much easier, however, to explain this form if we added the Visarga, and read karishyāh, which would then be a second person singular of a Vedic conjunctive of the future. This form occurs at least once more in the Veda :

iv. 30, 23. utá nūnám yát indriyám karishyāh indra paúmsyam, adyá nákih tát ā minat.

O Indra, let no man destroy to-day whatever manly feat thou art now going to achieve.

Verse 10, note ¹. As I have translated these words, they sound rather abrupt. The meaning, however, would be clear enough, viz. almighty power belongs to me, therefore I can dare and do. If this abrupt expression should offend, it may be avoided, by taking the participle dadhrishvān as a finite verb, and translating, Whatever I have been daring, I shall do according to my will.

Verse 11, note ¹. In this verse Indra, after having declined with no uncertain sound the friendship of the Maruts, repents himself of his unkindness towards his old friends. The words of praise which they addressed to him in verse 9, in spite of the rebuff they had received from Indra, have touched his heart, and we may suppose that after this, their reconciliation was complete. The words of Indra are clear enough, the only difficulty occurs in the last words, which are so idiomatic that it is impossible to render them in English. In tanvē tanūbhīh, literally for the body by the bodies, tanū is used like the pronoun self. Both must therefore refer to the same subject. We cannot translate ‘for myself made by yourselves,’ but must take the two words together, so that they should mean, ‘the hymn which you have made for your own sake, freely, and by your own exertions, honestly.’

Verse 13, note ¹. I translate api-vātāyantah by cherishing, a meaning equally applicable to i. 128, 2, and x. 25, 1.

I suppose the original meaning was really to blow upon a person, to cool or refresh a person by a draught of air, which, in countries like India, was and is the office of the attendants of a prince. It would then take the meaning of honouring, worshipping or cherishing, though I confess the hymns of the Veda seem almost too early for such a courtly metaphor.

Verse 14, note ¹. This is a verse which, without some conjectural alterations, it seems impossible to translate. Sâyana, of course, has a translation ready for it, so has M. Langlois, but both of them offend against the simplest rules of grammar and logic. The first question is, who is meant by *asmân* (which is here used as an amphimacer), the sacrificers or the Maruts? The verb *ā kakré* would well apply to the *medhā mânyásya*, the hymn of Mânya, which is intended to bring the Maruts to the sacrifice, this bringing to the sacrifice being the very meaning of *ā kar*. But then we have the vocative *marutah* in the next line, and even if we changed the vocative into the accusative, we should not gain much, as the Maruts could hardly call upon anybody to turn them towards the sage.

If, on the contrary, we admit that *asmân* refers to those who offer the sacrifice, then we must make a distinction, which, it is true, is not an unusual one, between those who here speak of themselves in the first person, and who provide the sacrifice, and the poet Mândârya Mânya, who was employed by them to compose or to recite this hymn.

But even if we adopt this alternative, many difficulties still remain. First of all, we have to change the accent of *kakré* into *kakre*, which may seem a slight change, but is not the less objectionable when we consider that in our emendations of the Vedic hymns we must think rather of accidents that might happen in oral traditions than of the *lapsus calami* of later scribes. Secondly, we must suppose that the hymn of Mândârya Mânya ends with verse 13, and that the last verses were supplied by the sacrificers themselves. Possibly the dialogue only, from verse 3 to verse 12, was the work of Mânya, and the rest added at some solemn occasion.

Other difficulties, however, remain. Duvasyāt is taken by Sāyana as an ablative of duvasyá, worthy of dūvas, i. e. of worship, of sacrifice. Unfortunately this duvasyá does not occur again, though it would be formed quite regularly, like namasyá, worthy of worship, from námas, worship.

If we take duvasyāt as the 3rd pers. sing. of the present in the Vedic conjunctive, we must also confess that this conjunctive does not occur again. But the verb duvasyati occurs frequently. It seems to have two meanings. It is derived from dūvas, which in the Vedic language means worship or sacrifice, just as karma, work, has assumed the special sense of sacrifice. Derived from dūvas in this sense, duvasyati means to worship. But dūvas meant originally any *opus operatum*. The root from which dūvas is derived, is lost in Sanskrit, but it exists in other languages. It must have been *du* or *dūl* in the sense of acting, or sedulously working. It exists in Zend as *du*, to do, in Gothic as *táujan*, *gataujan*, Old High German *zaujan*, Modern German *zauen* (Grimm, Gram. i². p. 1041). The Gothic *tavi*, opus, Old High German *zouwi*, Middle High German *gezöuwe* (Grimm, Gram. iii. p. 499), come from the same source; and it is possible, too, that the Old Norse *töfrar*, incantamenta, the Old High German *zoupar*, Middle High German *zouber*, both neuter, and the modern *Zauber*, may find their explanation in the Sanskrit dūvas. Derived from dūvas, in the sense of work, we have duvasyati in the sense of helping, providing, the German *schaffen* and *verschaffen*.

In the sense of worshipping, duvasyati occurs,
iii. 2, 8. duvasyáta—*gâtá-vedasam*.

Worship *Gâtavedas*.

v. 28, 6. å *guhota* duvasyáta agním.

Invoke, worship Agni. Cf. iii. 13, 3; 1, 13.

iii. 3, 1. agníh hí devän—duvasyáti.

Agni performs the worship of the gods. Cf. vii. 82, 5.

i. 167, 6. sutá-somah duvasyán.

He who has poured out Soma and worships.

In many passages duvasyati is joined with an instrumental:

v. 42, 11. námah-bhih devám—duvasya.

Worship the god with praises.

i. 78, 2. tám u tvâ gótamah girâ—duvasyati.

Gotama worships thee with a song.

v. 49, 2. su-uktaíh devám—duvasya.

Worship the god with hymns.

vi. 16, 46. vît' yáh devám—duvasyét.

He who worships the god with food.

x. 14, 1. yamám—havishâ duvasya.

Worship Yama with an oblation.

vi. 15, 6. agním-agnim vah samídhâ duvasyata.

Worship Agni with your log of wood. Cf. viii. 44, 1.

iii. 1, 2. samít-bhih agním námasâ duvasyan.

They worshipped Agni with logs of wood, with praise.

In the more general and, I suppose, more original sense of caring for, attending, we find duvasyati :

iii. 51, 3. anehásah stúbhah índrah duvasyati.

Indra provides for the matchless worshippers.

i. 112, 15. kalím yâbhih—duvasyáthah.

By the succours with which you help Kali. Cf. i. 112, 21.

i. 62, 10. duvasyánti svásârah áhrayânam.

The sisters attend the proud (Agni).

i. 119, 10. yuvám pedáve—svetám—duvasyathah.

You provide for Pedu the white horse.

If, then, we take duvasyati in the sense of working for, assisting, it may be with the special sense of assisting at a sacred act, like *διακονεῖν*; and if we take duvás, as it has the accent on the last syllable, as the performer of sacrifice, we may venture to translate, ‘that he should help, as the singer helps the performer of the sacrifice *.’ The singer or the poet may be called the assistant at a sacrifice, for his presence was not necessary at all sacrifices, the songs constituting an ornament rather than an essential in most sacred acts. But though I think it right to offer this conjectural interpretation, I am far from supposing that it gives us the real sense of this difficult verse. Duvasyát may be, as Sâyana suggests, an ablative of duvasyá; and

* Kar in the sense of officiating at a sacrifice is equally construed with a dative, x. 97, 22. yásmai krinóti brâhmanâh, he for whom a Brâhmana performs a sacrifice.

duvasyá, like namasyā, if we change the accent, may mean he who is to be worshipped, or worshipping. In this way a different interpretation might suggest itself, in which the words duvasyāt duvásé could be taken to mean 'from one worshipper to another.' Some happy thought may some day or other clear up this difficulty, when those who have toiled, but toiled in a wrong direction, will receive scant thanks for the trouble they have taken.

In the second line, the words ó sú varta remind one of similar phrases in the Veda, but we want an accusative, governed by varta; whereas marutah, to judge from its accent, can only be a vocative. Thus we read:

i. 138, 4. ó (íti) sú tvâ vavritimahi stómebhih.

May we turn thee quickly hither by our praises!

viii. 7, 33. ó (íti) sú vríshnah—vavrityām.

May I turn the heroes quickly hither!

Compare also passages like iii. 33, 8:

ó (íti) sú svashrah káráve srinota.

Listen quickly, O sisters, to the poet.

i. 139, 7. ó (íti) sú nah agne srinuhi.

Hear us quickly, O Agni.

Cf. i. 182, 1; ii. 34, 15; vii. 59, 5; viii. 2, 19; x. 179, 2.

Unless we change the accent, we must translate, 'Bring hither quickly!' and we must take these words as addressed to the kárú, the poet, whose hymn is supposed to attract the gods to the sacrifice. By a quick transition, the next words, marutah vípram ákkha, would then have to be taken as addressed to the gods, 'Maruts, on to the sage!' and the last words would become intelligible by laying stress on the vah, 'for you, and not for Indra or any other god, has the singer recited these hymns.'

Verse 15, note ¹. I translate Mânya, the son of Mâna, because the poet, so called in i. 189, 8, is in all probability the same as our Mândârya Mânya.

Verse 15, note ². The second line is difficult, owing to the uncertain meaning of vayām. First of all, it might seem as if the two hemistichs must be kept distinct, because the second is so often used independently of the first.

There are passages, however, where this very hemistich carries on the sentence of a preceding hemistich, as, for instance, i. 177, 5; 182, 8. We may therefore join tanvē vayām with the following words, and it certainly seems more difficult to elicit any sense if we join them with the preceding words.

Ā ishā * yāsīshṭa might be rendered, ‘Come hither with water or drink or rain,’ yāsīshṭa being the aorist without the augment and with the intermediate vowel lengthened. The indicative occurs in

v. 58, 6. yát prá áyāsīshṭa príshatībhīh ásvaih.

When you Maruts come forth with your fallow deer and your horses.

But what is the meaning of vayām? Vayā means a germ, a sprout, an offshoot, a branch, as may be seen from the following passages :

ii. 5, 4. vidvān asya vratā dhruvā vayāh-iva ánu rohate.

He who knows his eternal laws, springs up like young sprouts.

vi. 7, 6. tásya ít ûm (íti) vísvâ bhúvanâ ádhi mûrdhâni vayāh-iva ruruuhū.

From above the head of Vaisvanara all worlds have grown, like young sprouts.

viii. 13, 6. stotā—vayāh-iva ánu rohate.

The worshipper grows up like young sprouts.

viii. 13, 17. índram kshonîh avardhayan vayāh-iva.

The people made Indra to grow like young sprouts.

viii. 19, 33. yásya te agne anyé agnáyah upa-kshítah vayāh-iva.

Agni, of whom the other fires are like parasitical shoots.

i. 59, 1. vayāh ít agne agnáyah te anyé.

O Agni, the other fires are indeed offshoots of thee.

ii. 35, 8. vayāh ít anyā bhúvanâni asya.

The other worlds are indeed his (the rising sun's) offshoots.

vi. 13, 1. tvát vísvâ—saúbhagâni ágne ví yanti vanínâh ná vayāh.

From thee, O Agni, spring all happinesses, as the sprouts of a tree.

* There was a misprint in the Sanhitâ text, eshā instead of éshā, which was afterwards repeated whenever the same verse occurred again.

vi. 24, 3. *vrikshásya* nú (ná?) te—*vayāh* ví ûtāyah ruruuhū. Succours sprang from thee, like the branches of a tree.

v. 1, 1. *yahvāh-iva* prá *vayām* ut-*gihânah* prá *bhânâvah* sisrate nâkam ákkha.

Like birds (?) flying up to a branch, the flames of Agni went up to heaven.

vi. 57, 5. *tâm pûshnâh* su-matîm *vayâm* *vrikshásya* prá *vayâm-iva* índrasya *ka* á rabhâmahe.

Let us reach this favour of Pûshan and of Indra, as one reaches forth to the branch of a tree.

There remain some doubtful passages in which *vayâ* occurs, vii. 40, 5, and x. 92, 3; 134, 6. In the first passage, as in our own, *vayâh* is trisyllabic.

If *vayâ* can be used in the sense of offshoot or sprout, we may conclude that the same word, used in the singular, might mean offspring, particularly when joined with *tanvē*. ‘Give a branch to our body,’ would be understood even in languages less metaphorical than that of the Vedas; and as the prayer for ‘olive branches’ is a constant theme of the Vedic poets, the very absence of that prayer here, might justify us in assigning this sense to *vayâm*. In vi. 2, 5, the expression *vayâvantam kshâyam*, a house with branches, means the same as *nrivântam*, a house with children and men. See M. M., On *Bios* and *vâyas*, in Kuhn’s *Zeitschrift*, vol. xv. p. 215.

If the third pâda is to be kept as an independent sentence, we must take *yâsîshtha* as the third pers. sing. of the benedictive, and refer it to *stômah* or *gîh*. Grammatically this may seem preferable, and I have given this alternative translation in the next hymn, where the same verse occurs again.

Verse 15, note ³. *Vrigâna* means an enclosure, a *νομός*, whether it be derived from *vrig*, to ward off, like *arx* from *arcere*, or from *vrig*, in the sense of clearing, as in *vrikta-barhis*, *barhîh* prá *vriñge*, i. 116, 1. In either case the meaning remains much the same, viz. a field, cleared for pasture or agriculture,—a clearing, as it is called in America, or a camp,—enclosed with hurdles or walls, so as to be capable of defence against wild animals or against enemies. Other meanings of *vrigâna* will be discussed in other places.

MANDALA I, SŪKTA 166.

ASHTAKA II, ADHYĀYA 4, VARGA 1-3.

1. Tát nú vokāma rabhasāya gánmane pūrvam
mahi-tvám vrishabhásya ketáve, aidhā-iva yāman
marutah tuvi-svanah yudhā-iva sakrāh tavishāni
kartana.

2. Nítyam ná sūnúm mádhu bíbhratah úpa
krīlanti krīlāh vidátheshu ghríshvayah, nákshanti
rudráh ávasâ namasvínam ná mardhanti svá-tavasah
havih-krítam.

3. Yásmai ūmâsah amrítâh árâsata râyâh pósham
ka havíshâ dadâsúshe, ukshánti asmai marútah
hitâh-iva purú rágâmsi páyasâ mayah-bhúvah.

4. Ā yé rágâmsi távishîbhih ávyata prá vah
évâsah svá-yatâsah adhragan, bháyante vísvâ bhú-
vanâni harmyā kitráh vah yāmah prá-yatâsu
rishtíshu.

5. Yát tveshá-yâmâh nadáyanta párvatân divâh
vâ prishthám náryâ * ákukyavuh, vísvah vah ágman
bhayate vánaspátih rathiyánti-iva prá gihîte ósha-
dhih.

6. Yûyám nah ugrâh marutah su-ketúnâ árishta-
grâmâh su-matím pipartana, yátra vah didyút
rádati krívh-datî rinâti pasvâh súdhitâ-iva bar-
hánâ.

* náryâh

HYMN TO THE MARUTS (THE STORM-GODS).

1. Let us now proclaim for the robust¹ host, for the herald² of the powerful (Indra), their ancient greatness! O ye strong-voiced Maruts, you heroes, show your powers on your way as with a torch, as with a sword!³

2. Like parents bringing sweet to¹ their own² son, the wild (Maruts) play playfully at the sacrifices. The Rudras reach the worshipper with their protection, powerful by themselves, they do not hurt the sacrificer.

3. For the giver of oblations, for him to whom the immortal guardians, too, have given plenty of riches, the Maruts, who gladden men with the milk (of rain), pour out, like friends, many clouds.

4. You who have stirred¹ up the clouds with might, your horses rushed² forth, self-guided. All beings who dwell in houses³ are afraid of you, your coming is brilliant with your spears thrust forth.

5. When they whose path is fiery have caused the rocks to tremble,¹ or when the manly Maruts have shaken the back of the sky, then every lord of the forest fears at your racing, the shrubs get out of your way,² quick like chariots.³

6. You, O terrible Maruts, whose ranks are never broken, favourably¹ fulfil our prayer!² Wherever your gory-toothed³ lightning bites,⁴ it crunches⁵ all living beings, like a well-aimed bolt.⁶

7. Prá skambhá-deshnâh anavabhrá-râdhasaḥ alâ-trinâṣah vidátheshu sú-stutâḥ, árkanti arkám madi-rásya pítâye vidúḥ vîrásya prathamâni paúmsyâ.

8. Satâbhugi-bhiḥ tám abhí-hruteḥ aghâṭt pûhbhíḥ rakshata marutah yám âvata, gánam yám ugrâḥ tavasah vi-rapsinah pâthána sámsât tânyasya pushtíshu.

9. Vísvâni bhadrâḥ marutah rátheshu vah mitha-sprídyâ-iva tavishâ̄ni âhitâ, ámseshu â̄ vah prá-patheshu khâdâyah ákshah vah kakrâḥ samáyâ ví vavrite.

10. Bhûrîni bhadrâḥ náryeshu bâhúshu vâkshah-su rukmâḥ rabhasâṣah aṅgáyah, ámseshu étâḥ pavíshu kshurâḥ ádhi váyah ná pakshâñ ví ánu sríyah dhire.

11. Mahântah mahnâ̄ vi-bhvâḥ ví-bhûtayah dûre-drísah yé divyâḥ-iva strí-bhiḥ, mandrâḥ su-gihvâḥ sváritârah âsâ-bhiḥ sám-mislâḥ índre marútah pari-stúbhah.

12. Tát vah su-gâtâḥ marutah mahi-tvanám dîrghám vah dâtrám áditeh-iva vratám, índrah kaná tyágasâ ví hrunâti tát gánâya yásmai su-kríte árâdhvam.

13. Tát vah gâmi-tvám marutah páre yugé purú yát sámsam amritâṣah âvata, ayâ̄ dhiyâ̄

7. The Maruts whose gifts are firm, whose bounties are never ceasing, who do not revile,¹ and who are highly praised at the sacrifices, they sing forth their song² for to drink the sweet juice : they know the first manly deeds of the hero (Indra).

8. The man whom you guarded, O Maruts, shield him with hundredfold strongholds from injury¹ and mischief,—the man whom you, O fearful, powerful singers, protect from reproach in the prosperity of his children.

9. On your chariots, O Maruts, there are all good things, strong weapons¹ are piled up clashing against each other. When you are on your journeys, you carry the rings² on your shoulders, and your axle turns the two wheels at once.³

10. In your manly arms there are many good things, on your chests golden chains,¹ flaring² ornaments, on your shoulders speckled deer-skins,³ on your fellies sharp edges ;⁴ as birds spread their wings, you spread out your splendour behind you.

11. They, mighty by might, all pervading, powerful,¹ visible from afar like the heavens² with the stars, sweet-toned, soft-tongued singers with their mouths,³ the Maruts, united with Indra, shout all around.

12. This is your greatness,¹ O well-born Maruts!—your bounty² extends as far as the sway³ of Aditi.⁴ Not even⁵ Indra in his scorn⁶ can injure that bounty, on whatever man you have bestowed it for his good deeds.

13. This is your kinship (with us), O Maruts, that you, immortals, in former years have often regarded

mánave sruṣhtím āvya sâkám nárah damsánaih ā
kikitrire.

* 14. Yéna dîrghám marutah susávâma yush-
mâkena párînasâ turâsaḥ, ā yát tatánan vrigáne
gánâsaḥ ebhíḥ yagñébhiḥ tát abhí íshtim asyâm.

15. Esháḥ vah stómah marutah iyám gîḥ mândâr-
yásya mânyásya kâróḥ, ā ishâḥ yâśishta tanvē vayâṁ
vidyâma ishám vrigánam gîrá-dânum.

COMMENTARY.

This hymn is ascribed to Agastya, the reputed son of Mitrâvarunau, and brother of Vasishtha. The metre in verses 1–13 is *Gagatî*, in 14, 15 *Trishtubh*.

Verse 1, note ¹. Rabhasá, an adjective of rábhas, and this again from the root rabh, to rush upon a thing, â-rabh, to begin a thing. From this root rabh we have the Latin *robur*, in the general sense of strength, while in *rabies* the original meaning of impetuous motion has been more clearly preserved. In the Vedic Sanskrit, derivatives from the root rabh convey the meaning both of quickness and of strength. Quickness in ancient language frequently implies strength, and strength implies quickness, as we see, for instance, from the German *snél*, which, from meaning originally strong, comes to mean in modern German quick, and quick only. Thus we read :

i. 145, 3. sisuh ā adatta sám rábhah.

The child (Agni) acquired vigour.

Indra is called rabhah-dâḥ, giver of strength; and rabhasá, vigorous, is applied not only to the Maruts, who

our call.¹ Having through this prayer granted a hearing to man, these heroes become well known by their valiant deeds.

14. That we may long flourish, O Maruts, with your wealth, O ye racers, that our men may spread in the camp, therefore let me achieve the rite with these offerings.

15. May this praise, O Maruts, may this song of Māndârya, the son of Mâna, the poet, approach you (asking) for offspring to our body together with food! May we find food, and a camp with running water!

in v. 58, 5, are called *râbhishthâh*, the most vigorous, but also to Agni, ii. 10, 4, and to Indra, iii. 31, 12.

In the sense of rabid, furious, it occurs in

x. 95, 14. *ádha enam vríkâh rabhasâsah adyúh.*

May rabid wolves eat him!

In the next verse *rabhasâ*, the epithet of the wolves, is replaced by *ásiva*, which means unlucky, uncanny.

In our hymn *rabhasâ* occurs once more, and is applied there, in verse 10, to the *añgí* or glittering ornaments of the Maruts. Here Sâyana translates it by lovely, and it was most likely intended to convey the idea of lively or brilliant splendour. See also ix. 96, 1.

Verse 1, note ². *Ketú*, derived from an old root *ki*, in Sanskrit *ki*, to perceive, means originally that by which a thing is perceived or known, whether a sign, or a flag, or a herald. It then takes the more general sense of light and splendour. In our passage, herald seems to me the most appropriate rendering, though B. and R. prefer the sense of banner. The Maruts come before Indra, they announce the arrival of Indra, they are the first of his army.

Verse 1, note ³. The real difficulty of our verse lies in the two comparisons aidhā-iva and yudhā-iva. Neither of them occurs again in the Rig-veda. B. and R. explain aidhā as an instrumental of áidh, flaming, or flame, and derive it from the root idh, to kindle, with the preposition ā. Professor Bollensen in his excellent article *Zur Herstellung des Veda* (*Orient und Occident*, vol. iii. p. 473) says: ‘The analysis of the text given in the Pada, viz. aidhā-iva and yudhā-iva, is contrary to all sense. The common predicate is tavishāni kartana, exercise your power, you roarers, i. e. blow as if you meant to kindle the fire on the altar, show your power as if you went to battle. We ought therefore to read aidhé | va and yudhé | va. Both are infinitives, aidh is nothing but the root idh + ā, to kindle, to light.’ Now this is certainly a very ingenious explanation, but it rests on a supposition which I cannot consider as proved, viz. that in the Veda, as in Pali, the comparative particle iva may be abbreviated to va. It must be admitted, I believe, that the two short syllables of iva are occasionally counted in the Veda as one, but yudhé-iva, though it might become yudhā iva, would never in the Veda become yudhēva.

As yudhā occurs frequently in the Veda, we may begin by admitting that the parallel form aidhā must be explained in analogy to yudhā. Now yúdh is a verbal noun and means fighting. We have the accusative yúdham, i. 53, 7; the genitive yudháh, viii. 27, 17; the dative yudhé, i. 61, 13; the locative yudhí, i. 8, 3; the instrumental yudhā, i. 53, 7, &c.; loc. plur. yut-sú, i. 91, 21. As long as yúdh retains the general predicative meaning of fighting, some of these cases may be called infinitives. But yúdh soon assumes not only the meaning of battle, battle-ground, but also of instrument of fighting, weapon. In another passage, x. 103, 2, yúdhah may be taken as a vocative plural, meaning fighters. Passages in which yúdh means clearly weapon, are, for instance,

v. 52, 6. ā rukmaíh ā yudhā nárah rishváh rishtih asrīkshata.

With your gold chains, with your weapon, you have stretched forth the uplifted spears.

x. 55, 8. pītvī sómasya divāh ā vridhānāh sūrah nīh yudhā adhamat dásyūn.

The hero, growing, after drinking the Soma, blew away from the sky the enemies with his weapon. See also x. 103, 4.

I therefore take yúdh in our passage also in the sense of weapon or sword, and, in accordance with this, I assign to áidh the meaning of torch. Whether áidh comes from idh with the preposition ā, which after all, would only give edh, or whether we have in the Sanskrit áidh the same peculiar strengthening which this very root shows in Greek and Latin*, would be difficult to decide. The torch of the Maruts is the lightning, the weapon the thunderbolt, and by both they manifest their strength.

Wilson : 'We proclaim eagerly, Maruts, your ancient greatness, for (the sake of inducing) your prompt appearance, as the indication of (the approach of) the showerer (of benefits). Loud-roaring and mighty Maruts, you exert your vigorous energies for the advance (to the sacrifice), as if it was to battle.'

Langlois : 'Le généreux (Agni) a donné le signal ; chantons l'hymne du matin en l'honneur d'une race impétueuse. O puissants et rapides Marouts, que la marche accroisse votre éclat ; que l'élan du combat augmente vos forces !'

Verse 2, note ¹. That úpa can be construed with the accusative is clear from many passages :

iii. 35, 2. úpa imám yagnám ā vahâtah índram.

Bring Indra to this sacrifice !

i. 25, 4. váyah ná vasatīh úpa.

As birds (fly) to their nests.

Verse 2, note ². Nítya, from ni + tya, means originally what is inside, *internus*, then what is one's own ; and is opposed to níshtya, from nis + tya, what is outside, strange, or hostile. Nítya has been well compared with *nigá*, literally

* Schleicher, Compendium, § 36, *aīθω*, *aīθηρ*, *aīθουσα*; and § 49, *aides*, *aidilis*, *estas*.

eingeboren, then, like nítya, one's own. What is inside, or in a thing or place, is its own, is peculiar to it, does not move or change, and hence the secondary meanings of nítya, one's own, unchanging, eternal. Thus we find nítya used in the sense of internal or domestic:

i. 73, 4. táṁ tvâ nárah dámé ā nítyam iddhám ágne sákanta kshitíshu dhruvášu.

Our men worshipped thee, O Agni, lighted within the house in safe places.

This I believe to be a more appropriate rendering than if we take nítya in the sense of always, continuously lighted, or, as some propose, in the sense of eternal, everlasting.

vii. 1, 2. daksháyyah yáh dámé āśa nítyah.

Agni who is to be pleased within the house, i.e. as belonging to the house, and, in that sense, who is to be pleased always. Cf. i. 140, 7; 141, 2; x. 12, 2, and iii. 25, 5, where nítyah, however, may have been intended as an adjective belonging to the vocative súno.

Most frequently nítya occurs with súnú, i. 66, 1; 185, 2; tánaya, iii. 15, 2; x. 39, 14; toká, ii. 2, 11; ápi, vii. 88, 6; páti, i. 71, 1, and has always the meaning of one's own, very much like the later Sanskrit niga, which never occurs in the Rig-veda, though it makes its appearance in the Atharvana.

Níshtya, *extraneus*, occurs three times in the Rig-veda:

vi. 75, 19. yáh nah sváh áranah yáh ka níshtyah gíghámsati.

Whoever wishes to hurt us, our own friend or a stranger from without.

x. 133, 5. yáh nah indra abhi-dásati sá-nâbhih yáh ka níshtyah.

He who infests us, O Indra, whether a relative or a stranger.

viii. 1, 13. mā bhûma níshtyâh-iva índra tvád áranâh-iva.

Let us not be like outsiders, O Indra, not like strangers to thee.

Wilson: 'Ever accepting the sweet (libation), as (they would) a son, they sport playfully at sacrifices, demolishing (all intruders).'

Langlois: 'Acceptant la douce libation sans cesse renou-

velée, comme (un père adopte) un nouveau-né, ils se livrent à leurs jeux au milieu des sacrifices, terribles (pour leurs ennemis).'

Verse 4, note ¹. Āvyata, a Vedic second aorist of vī (ag), to stir up, to excite. From it pravayana, a goad, pra-vetar, a driver. The Greek *οἴστρος*, gad-fly, has been referred to the same root. See Fick, Wörterbuch, p. 170.

Verse 4, note ². Adhragan, from dhrag, a root which, by metathesis of aspiration, would assume the form of dragh or dragh. In Greek, the final medial aspirate being hardened, reacts on the initial media, and changes it to t, as bâhu becomes *πῆχυς*, budh *πυθ*, bandh *πενθ*. This would give us *τρέχ*, the Greek root for running, Goth. *thrágjan*.

Verse 4, note ³. Harmyá is used here as an adjective to bhúvana, and can only mean living in houses. It does not, however, occur again in the same sense, though it occurs several times as a substantive, meaning house. Its original meaning is fire-pit, then hearth, then house, a transition of meaning analogous to that of *aedes*. Most of the ancient nations begin their kitchen with a fire-pit. ‘They dig a hole in the ground, take a piece of the animal’s raw hide, and press it down with their hands close to the sides of the hole, which thus becomes a sort of pot or basin. This they fill with water, and they make a number of stones red-hot in a fire close by. The meat is put into the water, and the stones dropped in till the meat is boiled. Catlin describes the process as awkward and tedious, and says that since the Assinaboins had learnt from the Mandans to make pottery, and had been supplied with vessels by the traders, they had entirely done away the custom, “excepting at public festivals; where they seem, like all others of the human family, to take pleasure in cherishing and perpetuating their ancient customs*.”’ This pit was

* Tylor, Early History of Mankind, p. 262.

called *harmyá*, which is the Zend *zairimya**¹, or *gharmá*, which is the Latin *formus*. Thus we read :

vii. 56, 16. té harmye-sthāh sisavah ná subhrāh.

The Maruts bright like boys standing by the hearth.

From meaning fire-pit, or hearth, *harmyá* afterwards takes the more general sense of house :

vii. 55, 6. teshām sám hanmāh akshāni yáthā idám harmyám táthā.

We shut their eyes as we shut this house, (possibly, this oven.)

vii. 76, 2. pratikī ā agât ádhi harmyébhyaḥ.

The dawn comes near, over the house-tops.

x. 46, 3. gâtáh ā harmyéshu.

Agni, born in the houses.

x. 73, 10. manyóh iyâya harmyéshu tasthau.

He came from Manyu, he remained in the houses.

In some of these passages *harmyá* might be taken in the sense of householder; but as *harmyá* in vii. 55, 6, has clearly the meaning of a building, it seems better not to assign to it unnecessarily any new significations.

But there is one other meaning which *harmyá* has clearly assumed in the Veda, and that is pit, or the region of darkness, the abode of evil spirits, lastly the abode of the departed. The transition of meaning is intelligible enough, the fiery oven becoming naturally the symbol of any other place of torment :

v. 32, 5. yúyutsantam támasi harmyé dhâh.

When thou, Indra, hadst placed *Sushna*, who was anxious to fight, in the darkness of the pit.

In the next verse we find

asûryé támasi, in the ghastly darkness.

viii. 5, 23. yuvám kánvâya nâsatyâ ápi-riptâya harmyé sásvat ûtih dasasyathah.

You, Nâsatyas, always grant your aid to Kanva when thrown into the pit.

* Justi, Handbuch, p. 119, *zairimyanura*, adj. in der Tiefe essend, Name eines Daêva oder, da er dem Hund gegenüber genannt wird, eines ahri-manischen Thieres, Spiegel (Av. übers. vol. i. p. 190) vermutet des Hamsters.

This fiery pit into which Atri is thrown, and where he, too, was saved by the Asvins, is likewise called *gharmá*, i. 112, 7; 119, 6; viii. 73, 3; x. 80, 3.

Lastly we find:

x. 114, 10. *yadā̄ yamāh bhávati harmyé hitáh.*

When Yama is seated in his house, or in the nether world.

The Pitars, too, the spirits of the departed, the Manes, are called *gharma-sád*, dwelling in the abode of Yama, x. 15, 9, and 10.

Wilson: ‘Those, your coursers, which traverse the regions in their speed, proceed, self-guided: all worlds, all dwellings are alarmed, for marvellous is your coming: (such fear as is felt) when spears are thrust forth (in battle).’

Kuhn, Zeitschrift, vol. ii. p. 234: ‘Die ihr die Luft erfüllt mit eurer Kraft, hervorstürmt ihr selbst-gelenkten Laufes.’

Verse 5, note ¹. Nad certainly means to sound, and the causative might be translated by ‘to make cry or shriek.’ If we took *párvata* in the sense of cloud, we might translate, ‘When you make the clouds roar;’ if we took *párvata* for mountain, we might, with Professor Wilson, render the passage by ‘When your brilliant coursers make the mountains echo.’ But nad, like other roots which afterwards take the meaning of sounding, means originally to vibrate, to shake; and if we compare analogous passages where nad occurs, we shall see that in our verse, too, the Vedic poet undoubtedly meant nad to be taken in that sense:

viii. 20, 5. *ákyutâ kit vah ágman ā nānadati párvatâsaḥ vánaspátih, bhūmiḥ yāmeshu regate.*

At your racing even things that are immovable shake, the rocks, the lord of the forest; the earth trembles on your ways. (See i. 37, 7, note ¹, page 62.)

Verse 5, note ². See i. 37, 7, note ¹, page 62.

Verse 5, note ³. Rathiyántî-iva does not occur again.

Sâyana explains it, like a woman who wishes for a chariot, or who rides in a chariot. I join it with óshadhi, and take it in the sense of upamânâd âkâre (Pân. iii. 1, 10), i. e. to behave like or to be like a chariot, whether the comparison is meant to express simply the quickness of chariots or the whirling of their wheels. The Pada has rathiyántî, whereas the more regular form is that of the Sanhitâ, rathîyántî. Cf. Prâtisâkhya, 587.

Verse 6, note ¹. Su-ketúnâ, the instrumental of su-ketú, kindness, good-mindedness, favour. This word occurs in the instrumental only, and always refers to the kindness of the gods; not, like sumatí, to the kindness of the worshipper also :

i. 79, 9. ã nah agne su-ketúnâ rayím visvâyu-poshasam, mârdikám dhehi gîváse.

Give us, O Agni, through thy favour wealth which supports our whole life, give us grace to live.

i. 127, 11. sâh nah nédishtham dádrisânah ã bhara ágne devébhih sá-kanâh su-ketúnâ mahâh râyâh su-ketúnâ.

Thou, O Agni, seen close to us, bring to us, in company with the gods, by thy favour, great riches, by thy favour!

i. 159, 5. asmábhyam dyâvâprithivî (íti) su-ketúnâ rayím dhattam vásu-mantam sata-gvínam.

Give to us, O Dyâvâprithivî, by your favour, wealth, consisting of treasures and many flocks.

v. 51, 11. svastí dyâvâprithivî (íti) su-ketúnâ.

Give us, O Dyâvâprithivî, happiness through your favour !

v. 64, 2. tâ bâhâvâ su-ketúnâ prá yantam asmai árkate.

Stretch out your arms with kindness to this worshipper !

In one passage of the ninth Mandala (ix. 65, 30) we meet with su-ketúnam, as an accusative, referring to Soma, the gracious, and this would pre-suppose a substantive ketúna, which, however, does not exist.

Verse 6, note ². Sumatí has, no doubt, in most passages in the Rig-veda, the meaning of favour, the favour of the gods. ‘Let us obtain your favour, let us be in your favour,’ are familiar expressions of the Vedic poets. But there are also numerous passages where that meaning is

inapplicable, and where, as in our passage, we must translate sumatí by prayer or desire.

In the following passages sumatí is clearly used in its original sense of favour, blessing, or even gift :

i. 73, 6 (7). su-matím bhikshamānāh.

Begging for thy favour.

i. 171, 1. su-ukténa bhikshe su-matím turānām.

With a hymn I beg for the favour of the quick Maruts.

i. 114, 3. asyāma te su-matím.

May we obtain thy favour ! Cf. i. 114, 9.

i. 114, 4. su-matím ít vayám asya ā vrinīmahe.

We choose his favour. Cf. iii. 33, 11.

i. 117, 23. sádā kavî (íti) su-matím ā kake vām.

I always desire your favour, O ye wise Asvins.

i. 156, 3. mahāh te vishno (íti) su-matím bhagāmahe.

May we, O Vishnu, enjoy the favour of thee, the mighty !

Bhiksh, to beg, used above, is an old desiderative form of bhag, and means to wish to enjoy.

iii. 4, 1. su-matím rāsi vásyah.

Thou grantest the favour of wealth.

vii. 39, 1. ûrdhváh agníh su-matím vásyah asret.

The lighted fire went up for the favour of wealth.

Cf. vii. 60, 11 ; ix. 97, 26.

iii. 57, 6. vásó (íti) rāsva su-matím visvá-ganyām.

Grant us, O Vasu, thy favour, which is glorious among men !

vii. 100, 2. tvám vishno (íti) su-matím visvá-ganyām—dāh.

Mayest thou, Vishnu, give thy favour, which is glorious among men !

x. 11, 7. yáh te agne su-matím mártah ákshat.

The mortal who obtained thy favour, O Agni.

ii. 34, 15. arvākî sā marutah yāh útíh ó (íti) sú vâsrâiva su-matih gigâtu.

Your help, O Maruts, which is to usward, your favour may it come near, like a cow !

viii. 22, 4. asmān ákkha su-matih vām subhah pati (íti) ā dhenúh-iva dhâvatu.

May your favour, O Asvins, hasten towards us, like a cow !

But this meaning is by no means the invariable meaning of sumatí, and it will easily be seen that, in the following passages, the word must be translated by prayer. Thus when Sarasvatî is called (i. 3, 11) kétantî su-matînâm, this can only mean she who knows of the prayers, as before she is called *kodayitrî sūnrítânâm*, she who excites songs of praise :

i. 151, 7. ákkha gírah su-matím gantam asma-yû (íti).

Come towards the songs, towards the prayer, you who are longing for us. Cf. x. 20, 10.

ii. 43, 3. tûshnîm ásînah su-matím kikiddhi nah.

Sitting quiet, listen, O Sakuni (bird), to our prayer !

v. 1, 10. á bhándishthasya su-matím kikiddhi.

Take notice of the prayer of thy best praiser ! Cf. v. 33, 1.

vii. 18, 4. á nah índrah su-matím gantu ákkha.

May Indra come to our prayer !

vii. 31, 10. prá-ketase prá su-matím krinudhvam.

Make a prayer for the wise god !

ix. 96, 2. su-matím yâti ákkha.

He (Soma) goes near to the prayer.

x. 148, 3. ríshînâm víprah su-matím kakânáh.

Thou, the wise, desiring the prayer of the Rishis.

viii. 22, 6. tâ vâm adyá sumatí-bhîk subhah patî (íti) ásvinâ prá stuvímahî.

Let us praise to-day the glorious Asvins with our prayers.

ix. 74, 1. tám ïmahe su-mati.

We implore him with prayer.

In our passage the verb pipartana, fill or fulfil, indicates in what sense sumatí ought to be taken. Su-matím pipartana is no more than kâmam pipartana, fulfil our desire ! See vii. 62, 3. á nah kâmam pûpurantu ; i. 158, 2. kâma-préna-iva mánasâ. On sumná, see Aufrecht, in Kuhn's Zeitschrift, vol. iv. p. 274.

Verse 6, note ³. Krívh-datî has been a crux to ancient and modern interpreters. It is mentioned as a difficult word in the Nighantu, and all that Yâska has to say is that it means possessed of cutting teeth ; (Nir. vi. 30. krivirdatî vikartanadantî.) Professor Roth, in his note to this passage, says that krivi can never have the meaning

of well, which is ascribed to it in the Nighantu iii. 23, but seems rather to mean an animal, perhaps the wild boar, *κάπρος*, with metathesis of v and r. He translates our passage : ‘Where your lightning with boar-teeth tears.’ In his Dictionary, however, he only says, ‘*krivis*, perhaps the name of an animal, and *dant*, tooth.’ Sāyana contents himself with explaining krívirdatî by *vikshepanasiladantî*, having teeth that scatter about.

My own translation is founded on the supposition that krívís, the first portion of krívirdatî, has nothing to do with krivi, but is a dialectic variety of kravís, raw flesh, the Greek *κρέας*, Latin *caro*, *cruor*. It means what is raw, bloody, or gory. From it the adjective krûra, horrible, *cruentus*; (Curtius, Grundzüge, p. 142; Kuhn, Zeitschrift, vol. ii. p. 235.) A name of the goddess Durgâ in later Sanskrit is krûradantî, and with a similar conception the lightning, I believe, is here called krívirdatî, with gory teeth.

Verse 6, note ⁴. It should be observed that in rádati the simile of the teeth of the lightning is carried on. For rádati may be supposed to have had in the Veda, too, the original meaning of râdere and rôdere, to scratch, to gnaw. Rada and radana in the later Sanskrit mean tooth. It is curious, however, that there is no other passage in the Rig-veda where rad clearly means to bite. It means to cut, in i. 61, 12. góh ná párva ví rada tiraskâ.

Cut his joint through, as the joint of an ox.

But in most passages where rad occurs in the Veda, it has the meaning of giving, and is in fact a different root, but hardly the same which we have in the Zend râd, to give, and which Justi rightly identifies with the root râdh.

This meaning is evident in the following passages :

vii. 79, 4. tâvat ushah râdhah asmâbhyam râsva yâvat stotrí-bhyah áradah grinânâ.

Grant us, Ushas, so much wealth as thou hast given to the singers.

i. 116, 7. kakshîvate aradatam púram-dhim.

You gave wisdom to Kakshîvat.

i. 169, 8. ráda marút-bhih surúdhah gó-agrâh.

Give to the Maruts gifts, rich in cattle.

vii. 62, 3. ví nah sahásram surúdhah radantu.

May they (the gods) give to us a thousand gifts.

i. 117, 11. vágam víprâya—rádantâ.

Giving sustenance to the sage !

vi. 61, 6. ráda púshâ-iva nah saním.

Give us, Sarasvatî, wealth, like Pûshan !

ix. 93, 4. rada índo (íti) rayím.

Give us, O Indra, wealth !

vii. 32, 18. rada-vaso (íti).

Indra, thou who givest wealth !

In many passages, however, this verb rad is connected with words meaning way•or path, and it then becomes a question whether it simply means to grant a way, or to cut a way open for some one. In Zend, too, the same idiom occurs, and Professor Justi explains it by ‘prepare a way.’ I subjoin the principal passages :

vi. 30, 3. yát ábhyah áradah gâtum indra.

That thou hast cut a way for them (the rivers).

iv. 19, 2. prá vartanîh aradah visvá-dhenâh.

Thou (Indra) hast cut open the paths for all the cows.

vii. 47, 4. yâbhyah índrah áradat gâtum.

The rivers for which Indra cut a way.

x. 75, 2. prá te aradat várunah yâtave pathâh.

Varuna cut the paths for thee to go.

vii. 87, 1. rádat pathâh várunah súryâya.

Varuna cut paths for Sûrya.

v. 80, 3. pathâh rádantî suvitâya devî.

She, the dawn, cutting open the paths for wealth.

vii. 60, 4. yásmai âdityâh ádhvanah rádanti.

For whom the Âdityas cut roads.

ii. 30, 2. pathâh rádantîh—dhúnayah yanti ártham.

Cutting their paths, the rivers go to their goal.

This last verse seems to show that the cutting open of a road is really the idea expressed by rad in all these passages. And thus we find the rivers themselves saying that Indra cut them out or delivered them :

iii. 33, 6. índrah asmân aradat vágra-bâhuh. Cf. x. 89, 7.

Verse 6, note ⁵. Rinâti, like the preceding expressions krívirdatî and rádati, is not chosen at random, for though

it has the general meaning of crushing or destroying, it is used by the Vedic poets with special reference to the chewing or crunching by means of the teeth. For instance,

i. 148, 4. purūni dasmáh ní rinâti gámbhaih.

Agni crunches many things with his jaws.

i. 127, 4. sthirā̄ kit ánnâ ní rinâti ógasâ.

Even tough morsels he (Agni) crunches fiercely.

In a more general sense we find it used,

v. 41, 10. sokih-kesah ní rinâti vánâ.

Agni with flaming hair swallows or destroys the forests.

iv. 19, 3. áhim vágrena ví rinâh.

Thou destroyedst Ahi with the thunderbolt.

x. 120, 1. sadyáh gagñánáh ní rinâti sátrûn.

As soon as born he destroys his enemies.

Verse 6, note ⁶. Súdhítâ-iva barhánâ. I think the explanation of this phrase given by Sâyana may be retained. He explains súdhítâ by suhitâ, i. e. sushthu preritâ, well thrown, well levelled, and barhánâ by hatis, tatsâdhanâ hetir vâ, a blow or its instrument, a weapon. Professor Roth takes barhánâ as an instrumental, used abverbially, in the sense of powerfully, but he does not explain in what sense súdhítâ-iva ought then to be taken. We cannot well refer it to didyút, lightning, on account of the iva, which requires something that can form a simile of the lightning. Nor is su-dhitâ ever used as a substantive so as to take the place of svádhítâ. Sú-dhita has apparently many meanings, but they all centre in one common conception. Sú-dhita means well placed, of a thing which is at rest, well arranged, well ordered, secure; or it means well sent, well thrown, of a thing which has been in motion. Applied to human beings, it means well disposed or kind.

iii. 23, 1. níh-mathitah sú-dhitah ā̄ sadhá-sthe.

Agni produced by rubbing, and well placed in his abode.

vii. 42, 4. sú-prítah agníh sú-dhitah dáme ā̄.

Agni, who is cherished and well placed in the house.

iii. 29, 2. arányoh ní-hitah gâtá-vedâh gárbhah-iva sú-dhitah garbhínîshu.

Agni placed in the two fire-sticks, well placed like an embryo in the mothers. Cf. x. 27, 16.

viii. 60, 4. abhí práyám̄si sú-dhitâ ā vaso (ítî) gahi.

Come, O Vasu, to these well-placed offerings. Cf. i. 135, 4; vi. 15, 15; x. 53, 2.

x. 70, 8. sú-dhitâ havīmshi.

The well-placed offerings.

iv. 2, 10 (adhvarám). vii. 7, 3 (barhíh).

As applied to áyus, life, súdhita may be translated by well established, safe :

ii. 27, 10. asyāma áyūmshi sú-dhitâni pūrvâ.

May we obtain the happy long lives of our forefathers.

iv. 50, 8. sáh ít ksheti sú-dhitah ókasi své.

That man dwells secure in his own house.

Applied to a missile weapon, súdhita may mean well placed, as it were, well shouldered, well held, before it is thrown ; or well levelled, well aimed, when it is thrown :

i. 167, 3. mimyáksha yéshu sú-dhitâ—rishtíh.

To whom the well held spear sticks fast.

vi. 33, 3. tvám tāñ indra ubháyân amítrân dâsâ vritrâni áryâ ka sûra, vâdhîh vánâ-iva sú-dhitebhih átkaih.

Thou, Indra, O hero, strikest both enemies, the barbarous and the Aryan fiends, like forests with well-aimed weapons.

Applied to a poem, súdhita means well arranged or perfect :

i. 140, 11. idám agne sú-dhitam dûh-dhitât ádhi priyât um (ítî) kit mánmanah préyah astu te.

May this perfect prayer be more agreeable to thee than an imperfect one, though thou likest it.

vii. 32, 13. mántram ákharvam sú-dhitam.

A poem, not mean, well contrived.

As applied to men, súdhita means very much the same as hitâ, well disposed, kind :

iv. 6, 7. ádha mitráh ná sú-dhitah pâvakâh agníh dîdâya mânushîshu vikshú.

Then, like a kind friend, Agni shone among the children of man.

v. 3, 2. mitrám sú-dhitam.

vi. 15, 2. mitrám ná yám sú-dhitam.

viii. 23, 8. mitrám ná gáne sú-dhitam ritá-vani.

x. 115, 7. mitrāśah ná yé sú-dhitâh.

At last sú-dhita, without reference to human beings, takes the general sense of kind, good :

iii. 11, 8. pári vísavâni sú-dhitâ agnêh asyâma mánma-bhih.

May we obtain through our prayers all the goods of Agni.

Here, however, prâyâmsi may have to be supplied, and in that case this passage, too, should be classed with those mentioned above, viii. 60, 4, &c.

If then we consider that súdhita, as applied to weapons, means well held or well aimed, we can hardly doubt that barhánâ is here, as Sâyana says, some kind of weapon. I should derive it from barhayati, to crush, which we have, for instance,

i. 133, 5. pisâṅga-bhrishtim ambhrinám pisâkîm indra sám mrina, sárvam râkshah ní barhaya.

Pound together the fearful Pisâki with his fiery weapons, strike down every Rakshas.

ii. 23, 8. brîhaspate deva-nídah ní barhaya.

Brihaspati strike down the scoffers of the gods. Cf. vi. 61, 3.

Barhánâ would therefore mean a weapon intended to crush an enemy, a block of stone, it may be, or some other missile, and in that sense barhánâ occurs at least once more :

viii. 63, 7. yát pâñka-ganyayâ visâ índre ghôshâh ásrikshata, ástrinât barhánâ vipâh.

When shouts have been sent up to Indra by the people of the five clans, then the weapon scattered the enemies ; or, then he scattered the enemies with his weapon.

In other passages Professor Roth is no doubt right when he assigns to barhánâ an adverbial meaning, but I do not think that this meaning would be appropriate in our verse.

Verse 7, note ¹. Alâtrinâśah, a word which occurs but once more, and which had evidently become unintelligible even at the time of Yâska. He (Nir. vi. 2) explains it by alamâtardano meghah, the cloud which opens easily. This, at least, is the translation given by Professor Roth, though not without hesitation. Alamâtardanah, as a compound, is

explained by the commentator as *âtardanaparyâptah*, alam *âtardayitum udakam*, i. e. capable of letting off the water. But Devarâgâyagvan explains it differently. He says : alam paryâptam *âtardanam himsâ yasya, bahûdakatvât sabalo megho viseshyate*, i. e. whose injuring is great ; the dark cloud is so called because it contains much water. Sâyana, too, attempts several explanations. In iii. 30, 10, he seems to derive it from *trih*, to kill, not, like Yâska, from *trid*, and he explains its meaning as the cloud which is exceedingly hurt by reason of its holding so much water. In our passage he explains it either as *anâtrina*, free from injury, or good hurters of enemies, or good givers of rewards.

From all this I am afraid we gain nothing. Let us now see what modern commentators have proposed in order to discover an appropriate meaning in this word. Professor Roth suggests that the word may be derived from *râ*, to give, and the suffix *trina*, and the negative particle, thus meaning, one who does not give or yield anything. But, if so, how is this adjective applicable to the Maruts, who in this very verse are praised for their generosity ? Langlois in our passage translates, ‘heureux de nos louanges ;’ in iii. 30, 10, ‘qui laissait flétrir les plantes.’ Wilson in our passage translates, ‘devoid of malevolence ;’ but in iii. 30, 10, ‘heavy.’

I do not pretend to solve all these difficulties, but I may say this in defence of my own explanation that it fulfils the condition of being applicable both to the Maruts and to the demon Bala. The suffix *trina* is certainly irregular, and I should much prefer to write *alâtrina*, for in that case we might derive *lâtrin* from *lâtra*, and to this *lâtra*, i. e. *râtra*, I should ascribe the sense of barking. The root *rai* or *râ* means to bark, and has been connected by Professor Aufrecht with Latin *rire, inrire*, and possibly *inritare* *, thus showing a transition of meaning from barking, to provoking or attacking. The same root *râ* explains also the Latin *lâtrare*, to bark, *allatrare*, to assail ; and, whatever ancient etymologists may say to the contrary, the Latin *latro*, an assailer. The old derivation ‘*latrones eos*

* Kuhn, Zeitschrift, vol. ix. p. 233.

antiqui dicebant, qui conducti militabant, ἀπὸ τῆς λατρείας,' seems to me one of those etymologies in which the scholars of Rome, who had learnt a little Greek, delighted as much as scholars who know a little Sanskrit delight in finding some plausible derivation for any Greek or Latin word in Sanskrit. I know that Curtius (Grundzüge, p. 326) and Corssen (Kritische Nachträge, p. 239) take a different view; but a foreign word, derived from λάτρον, pay, hire, would never have proved so fertile as *latro* has been in Latin.

If then we could write alâtrinâsah, we should have an appropriate epithet of the Maruts, in the sense of not assailing or not reviling, in fact, free from malevolence, as Wilson translated the word, or rather Sâyana's explanation of it, âtardanarahita. What gives me some confidence in this explanation is this, that it is equally applicable to the other passage where alâtrina occurs, iii. 30, 10:

alâtrinâh valâh indra vrágâh góh purâh hântoh bháyamânah ví âra.

Without barking did Vala, the keeper of the cow, full of fear, open, before thou struckest him.

If it should be objected that vrágâ means always stable, and is not used again in the sense of keeper, one might reply that vrágâh, in the nom. sing., occurs in this one single passage only, and that bháyamânah, fearing, clearly implies a personification. Otherwise, one might translate: 'Vala was quiet, O Indra, and the stable of the cow came open, full of fear, before thou struckest.' The meaning of alâtrinâ would remain the same, the not-barking being here used as a sign that Indra's enemy was cowed, and no longer inclined to revile or defy the power of Indra. Hom. hymn. in Merc. 145, οὐδὲ κύνες λελάκοντο.

Verse 7, note ². See i. 38, 15, note ¹, page 78.

Verse 8, note ¹. Abhí-hruti seems to have the meaning of assault, injury, insult. It occurs but once, but abhí-hrut, a feminine substantive with the same meaning, occurs several times. The verb hru, which is not mentioned in the Dhâtupâtha, but has been identified with hvar, occurs in our hymn, verse 12:

i. 128, 5. *sáh nah trâsate duh-itât abhi-hrútah sámsât aghât abhi-hrútah.*

He protects us from evil, from assaults, from evil speaking, from assaults.

x. 63, 11. *trâyadhvam nah duh-évâyâh abhi-hrútah.*

Protect us from mischievous injury !

i. 189, 6. *abhi-hrútâm ási hí deva vishpát.*

For thou, god, art the deliverer from all assaults. *Vishpát,* deliverer, from *vi* and *spas*, to bind.

Ví-hruta, which occurs twice, means evidently what has been injured or spoiled :

viii. 1, 12. *íshkartâ ví-hrutam púnar (íti).*

He who sets right what has been injured. Cf. viii. 20, 26.

Ávi-hruta again clearly means uninjured, intact, entire :

v. 66, 2. *tâ hí kshatrám ávi-hrutam — ásâte.*

For they both have obtained uninjured power.

x. 170, 1. *áyuh dâdhat yagñá-patau ávi-hrutam.*

Giving uninjured life to the lord of the sacrifice.

Verse 9, note ¹. *Tavishá* certainly means strength, and that it is used in the plural in the sense of acts of strength, we can see from the first verse of our hymn and other passages. But when we read that *tavishâni* are placed on the chariots of the Maruts, just as before *bhadrá*, good things, food, &c., are mentioned, it is clear that so abstract a meaning as strength or powers would not be applicable here. We might take it in the modern sense of forces, i. e. your armies, your companions are on your chariots, striving with each other ; but as the word is a neuter, weapons, as the means of strength, seemed a preferable rendering.

Verse 9, note ². The rendering of this passage must depend on the question whether the *khâdís*, whatever they are, can be carried on the shoulders or not. We saw before (p. 102) that *khâdís* were used both as ornaments and as weapons, and that, when used as weapons, they were most likely rings or quoits with sharp edges. There is at least one other passage where these *khâdís* are said to be worn on the shoulders :

vii. 56, 13. ámseshu ā marutah khâdáyah vah vâkshah-su
rukmañh upa-sisriyânâh.

On your shoulders are the quoits, on your chests the golden chains are fastened.

In other places the khâdîs are said to be in the hands, hâsteshu, but this would only show that they are there when actually used for fighting. Thus we read :

i. 168, 3. ā eshâm ámseshu rambhîni-iva rarabhe, hâsteshu khâdîh ka kritîh ka sám dadhe.

To their shoulders (the spear) clings like a creeper, in their hands the quoit is held and the dagger.

In v. 58, 2, the Maruts are called khâdi-hasta, holding the quoits in their hands. There is one passage which was mentioned before (p. 94), where the khâdîs are said to be on the feet of the Maruts, and on the strength of this passage Professor Roth proposes to alter prâ-patheshu to prâ-padeshu, and to translate, ‘The khâdîs are on your forefeet.’ I do not think this emendation necessary. Though we do not know the exact shape and character of the khâdî, we know that it was a weapon, most likely a ring, occasionally used for ornament, and carried along either on the feet or on the shoulders, but in actual battle held in the hand. The weapon which Vishnu holds in one of his right hands, the so-called *kakra*, may be the modern representation of the ancient khâdî. What, however, is quite certain is this, that khâdî in the Veda never means food, as Sâyana optionally interprets it. This interpretation is accepted by Wilson, who translates, ‘At your resting-places on the road refreshments (are ready).’ Nay, he goes on in a note to use this passage as a proof of the advanced civilisation of India at the time of the Vedic Rishis. ‘The expression,’ he says, ‘is worthy of note, as indicating the existence of accommodations for the use of travellers : the Prapatha is the choltri of the south of India, the sarâi of the Mohammedans, a place by the road-side where the travellers may find shelter and provisions.’

Verse 9, note ³. This last passage shows that the poet is really representing to himself the Maruts as on their journey, and he therefore adds, ‘your axle turns the two

(iv. 30, 2) wheels together,' which probably means no more than, 'your chariot is going smoothly or quickly.' Though the expression seems to us hardly correct, yet one can well imagine how the axle was supposed to turn the wheels as the horses were drawing the axle, and the axle acted on the wheels. Anyhow, no other translation seems possible. Samáyâ in the Veda means together, at once, and is the Greek ὁμῆ, generally ὁμοῦ or ὁμῶς, the Latin *simul*. Cf. i. 56, 6; 73, 6; 113, 10; 163, 3; vii. 66, 15; ix. 75, 4; 85, 5; 97, 56.

Vrit means to turn, and is frequently used with reference to the wheels :

viii. 46, 23. dásâ syâvâh—nemím ní vavrituh.

The ten black horses turn the felly or the wheel.

iv. 30, 2. satrâ' te ánu krishtáyah vísvâh kakrâ'-iva vavrituh.

All men turn always round thee, like wheels.

That the Âtmanepada of vrit may be used in an active sense we see from

i. 191, 15. tátah vishám prá vavrite.

I turn the poison out from here.

All the words used in this sentence are very old words, and we can with few exceptions turn them into Greek or Latin. In Latin we should have *axis vos(ter) circos simul divertit*. In Greek ἄξων ν(υμῶν) κύκλω ὁμῆ

Verse 10, note ¹. See i. 64, 4, note ¹, page 94. I ought to have mentioned there that in the Âsvalâyana Srauta-sûtras ix. 4, rukma occurs as the fee to be given to the Hotar, and is explained by ábharanavisesho vrittâkârah, a round ornament.

Verse 10, note ². See i. 166, 1, note ¹, page 200.

Verse 10, note ³. On éta in the sense of fallow deer, or, it may be, antelope, see i. 165, 5, note ², page 185.

Éta originally means variegated, and thus becomes a name of any speckled deer, it being difficult to say what exact species is meant. Sâyana in our passage explains étâh by suklavarnâ málâh, many-coloured wreaths or chains,

which may be right. Yet the suggestion of Professor Roth that étâh, deer, stands here for the skins of fallow deer, is certainly more poetical, and quite in accordance with the Vedic idiom, which uses, for instance, go, cow, not only in the sense of milk,—that is done even in more homely English,—but also for leather, and thong. It is likewise in accordance with what we know of the earliest dress of the Vedic Indians, that deer-skins should here be mentioned. We learn from Âsvalâyana's Grihya-sûtras, of which we now possess an excellent edition by Professor Stenzler, and a reprint of the text and commentary by Râma Nârâyana Vidyâratna, in the Bibliotheca Indica, that a boy when he was brought to his tutor, i. e. from the eighth to possibly the twenty-fourth year, had to be well combed, and attired in a new dress. A Brâhmaṇa should wear the skin of an antelope (aineya), the Kshatriya the skin of a deer (raurava), the Vaisya the skin of a goat (âga). If they wore dresses, that of the Brâhmaṇa should be dark red (kâshâya), that of the Kshatriya bright red (mângishtâ), that of the Vaisya yellow (hâridra). The girdle of the Brâhmaṇa should be of Muñga grass, that of the Kshatriya a bow-string, that of the Vaisya made of sheep's wool. The same regulations occur in other Sûtras, as, for instance, the Dharma-sûtras of the Âpastambîyas and Gautamas, though there are certain characteristic differences in each, which may be due either to local or to chronological causes. Thus according to the Âpastambîya-sûtras, which have just been published by Professor Bühler, the Brâhmaṇa may wear the skin of the harina deer, or that of the antelope (aineyam), but the latter must be from the black antelope (krishnam), and, a proviso is added, that if a man wears the black antelope skin, he must never spread it out to sit or sleep on it. As materials for the dress, Âpastamba allows sana, hemp*, or kshumâ,

* *Sana* is an old Aryan word, though its meanings differ. Hesychius and Eustathius mention κάννα as being synonymous with ψίαθος, reed. Pollux gives two forms, κάννα and κάνα, (Pollux x. 166. πτανάκα δέ ἐστι ψίαθος ἡ ἐν τοῖς ἀκατίοις ἦν καὶ κάναν καλοῦσιν. vii. 176. κάνναι δὲ τὸ ἐκ κανάβων πλέγμα.) This is important, because the same difference of spelling occurs also in

flax, and he adds that woollen dresses are allowed to all castes, as well as the kambala (masc.), which seems to be any cloth made of vegetable substances (darbhâdinirmitam *kîram kambalam*). He then adds a curious remark, which would seem to show that the Brâhmanas preferred skins, and the Kshatriyas clothes, for he says that those who wish well to the Brâhmanas should wear agina, skins, and those who wish well to the Kshatriyas should wear vastra, clothes, and those who wish well to both should wear both, but, in that case, the skin should always form the outer garment. The Dharma-sûtras of the Gautamas, which were published in India, prescribe likewise for the Brâhmana the black antelope skin, and allow clothes of hemp or linen (*sânakshaumakîra*) as well as kutapas (woollen cloth) for all. What is new among the Gautamas is, that they add the *kârpâsa*, the cotton dress, which is important as showing

κáννaβis and *κáννaβos* or *κáννaβos*, a model, a lay figure, which Lobeck derives from *κáννai*. In Old Norse we have *hanp-r*, in A. S. *hænep*, hemp, Old High Germ. *hanaf*.

The occurrence of the word *sana* is of importance as showing at how early a time the Aryans of India were acquainted with the uses and the name of hemp. Our word hemp, the A. S. *hænep*, the Old Norse *hanp-r*, are all borrowed from Latin *cannabis*, which, like other borrowed words, has undergone the regular changes required by Grimm's law in Low German, and also in High German, *hanaf*. The Slavonic nations seem to have borrowed their word for hemp (Lith. *kanapë*) from the Goths, the Celtic nations (Ir. *canaiib*) from the Romans; (cf. Kuhn, Beiträge, vol. ii. p. 382.) The Latin *cannabis* is borrowed from Greek, and the Greeks, to judge from the account of Herodotus, most likely adopted the word from the Aryan Thracians and Scythians; (Her. iv. 74; Pictet, Les Aryens, vol. i. p. 314.) *Kánnabis* being a foreign word, it would be useless to attempt an explanation of the final element *bis*, which is added to *sana*, the Sanskrit word for hemp. It may be *visa*, fibre, or it may be anything else. Certain it is that the main element in the name of hemp was the same among the settlers in Northern India, and among the Thracians and Scythians through whom the Greeks first became acquainted with hemp.

The history of the word *κáννaβis* must be kept distinct from that of the Greek *κáννa* or *κáνa*, reed. Both spellings occur, for Pollux, x. 166, writes *πτανάκa δὲ ἐστι φίαθος ἢ ἐν τoῖς ἀκατίοις ἦν καὶ κáννaν καλοῦσν*, but vii. 176, *κáννai δὲ τὸ ἐκ κανáβων πλέγμα*. This word *κáνnna* may be the same as the Sanskrit *sana*, only with this difference, that it was retained as common property by Greeks and Indians before they separated, and was applied differently in later times by the one and the other.

an early knowledge of this manufacture. The kārpāsa dress occurs once more as a present to be given to the Potar priest (Āsv. Srauta-sūtras ix. 4), and evidently considered as a valuable present, taking precedence of the kshaumî or linen dress. It is provided that the cotton dress should not be dyed, for this, I suppose, is the meaning of avikrita. Immediately after, however, it is said, that some authorities say the dress should be dyed red (kâshâyam apy eke), the very expression which occurred in Āpastamba, and that, in that case, the red for the Brâhmaṇa's dress should be taken from the bark of trees (vârksha). Manu, who here, as elsewhere, simply paraphrases the ancient Sûtras, says, ii. 41 :

kârshnarauravavâstâni karmâni brahmakârinah
vasîrann ânupûrvyena sânakshaumâvikâni ka.

'Let Brahmakârins wear (as outer garments) the skins of the black antelope, the deer, the goat, (as under garments) dresses of hemp, flax, and sheep's wool, in the order of the three castes.'

The Sanskrit name for a dressed skin is agina, a word which does not occur in the Rig-veda, but which, if Bopp is right in deriving it from agá, goat, as *aīγís* from *aīξ*, would have meant originally, not skin in general, but a goat-skin. The skins of the éta, here ascribed to the Maruts, would be identical with the aineya, which Āsvalâyana ascribes to the Brâhmaṇa, not, as we should expect, to the Kshatriya, if, as has been supposed, aineya is derived from ena, which is a secondary form, particularly in the feminine enî, of eta. There is, however, another word, eda, a kind of sheep, which, but for *Festus*, might be *hædus*, and by its side ena, a kind of antelope. These two forms pre-suppose an earlier erna, and point therefore in a different direction.

Verse 10, note ⁴. I translate kshurá by sharp edges, but it might have been translated literally by razors, for, strange as it may sound, razors were known, not only during the Vedic period, but even previous to the Aryan separation. The Sanskrit kshurá is the Greek ξυρός or ξυρόν. In the Veda we have clear allusions to shaving :

x. 142, 4. *yadā te vātah anu-vāti sokih, váptâ-iva smásru vapasi prá bhūma.*

When the wind blows after thy blast, then thou shavest the earth as a barber shaves the beard. Cf. i. 65, 4.

If, as B. and R. suggest, *vaptar*, barber, is connected with the more modern name for barber in Sanskrit, viz. *nāpita*, we should have to admit a root *svap*, in the sense of tearing or pulling, *vellere*, from which we might derive the Vedic *svapū* (vii. 56, 3), beak. Corresponding to this we find in Old High German *snabul*, beak, (*schnepfe*, snipe,) and in Old Norse *nef*. The Anglo-Saxon *neb* means mouth and nose, while in modern English *neb* or *nib* is used for the bill or beak of a bird *. Another derivation of *nāpita*, proposed by Professor Weber (Kuhn's Beiträge, vol. i. p. 505), who takes *nāpita* as a dialectic form of *snāpitār*, *balneator*, or lavator, might be admitted if it could be proved that in India also the barber was at the same time a *balneator*.

Verse 11, note ¹. *Ví-bhûtayah* is properly a substantive, meaning power, but, like other substantives †, and particularly substantives with prepositions, it can be used as an adjective, and is, in fact, more frequently used as an adjective than as a substantive. It is a substantive,

i. 8, 9. *evá hí te ví-bhûtayah útayah indra mā-vate sadyāh kit sánti dásushe.*

For indeed thy powers, O Indra, are at once shelters for a sacrificer, like me.

But it is an adjective,

i. 30, 5. *ví-bhûtiḥ astu sūnrítā.*

May the prayer be powerful.

vi. 17, 4. *mahām ánūnam tavásam ví-bhûtim matsarāsah garhrishanta pra-sáham.*

* Grimm, Deutsche Grammatik, vol. iii. pp. 400, 409. There is not yet sufficient evidence to show that Sanskrit *sv*, German *sn*, and Sanskrit *n* are interchangeable, but there is at least one case that may be analogous. Sanskrit *svañg*, to embrace, to twist round a person, German *slango*, *Schlange*, snake, and Sanskrit *nāga*, snake. Grimm, Deutsche Grammatik, vol. iii. p. 364.

† See Benfey, Kuhn's Zeitschrift, vol. ii. p. 216.

The sweet draughts of Soma delighted the great, the perfect, the strong, the powerful, the unyielding Indra. Cf. viii. 49, 6; 50, 6.

Vibhvāh, with the Svarita on the last syllable, has to be pronounced vibhūāh. In iii. 6, 9, we find vi-bhávah.

Verse 11, note ². See i. 87, 1, note ¹, page 144.

Verse 11, note ³. See i. 6, 5, note ¹, page 29.

Verse 12, note ¹. Mahi-tvanám, greatness, is formed by the suffix tvaná, which Professor Aufrecht has identified with the Greek *σύνη* (*συνον*); see Kuhn's Zeitschrift, vol. i. p. 482. The origin of this suffix has been explained by Professor Benfey, ibid. vol. vii. p. 120, who traces it back to the suffix tvan, for instance, i-tvan, goer, in prâtah-ítvâ = prâtah-yâvâ.

Verse 12, notes ² and ³. Vratá is one of those words which, though we may perceive their one central idea, and their original purport, we have to translate by various terms in order to make them intelligible in every passage where they occur. Vratá, I believe, meant originally what is enclosed, protected, set apart, the Greek *νομός*:

v. 46, 7. yâh pârthivâsah yâh apâm ápi vraté tâh naḥ devîh su-havâh sárma yakkhata.

O ye gracious goddesses, who are on the earth or in the realm of the waters, grant us your protection!

Here vratá is used like vrigána, see i. 165, 15, note ³, page 195.

x. 114, 2. tâsâm ní kikyuh kaváyah ni-dânam páreshu yâh gúhyeshu vratéshu.

The poets discovered their (the Nirritis') origin, who are in the far hidden chambers.

i. 163, 3. ási tritâh gúhyena vraténa.

Thou art Trita within the hidden place, or with the secret work.

Secondly, vratá means what is fenced off, what is determined, what is settled, and hence, like dhárman, law, ordinance. In this sense vratá occurs very frequently:

i. 25, 1. yát kit hí te vísaḥ yathâ prá deva varuna vratám, minmási dyávi-dyavi.

Whatever law of thine we break, O Varuna, day by day,
men as we are.

ii. 8, 3. yásya vratám ná mīyate.

Whose law is not broken.

iii. 32, 8. índrasya kárma sú-kritâ purūni vratâni devâh
ná minanti vísvé.

The deeds of Indra are well done and many, all the gods
do not break his laws, or do not injure his ordinances.

ii. 24, 12. vísvam satyám maghavânâ yuvóh ít āpah kaná
prá minanti vratám vâm.

All that is yours, O powerful gods, is true; even the
waters do not break your law.

ii. 38, 7. nákih asya tâni vratâni devásya savitûh minanti.

No one breaks these laws of this god Savitar. Cf. ii.
38, 9.

i. 92, 12. áminatî daívyâni vratâni.

Not injuring the divine ordinances. Cf. i. 124, 2.

x. 12, 5. kát asya áti vratám kakrima.

Which of his laws have we overstepped?

viii. 25, 16. tásya vratâni ánu vah karâmasi.

His ordinances we follow.

x. 33, 9. ná devâñâm áti vratám satá-âtmâ kaná gîvati.

No one lives beyond the statute of the gods, even if he
had a hundred lives.

vii. 5, 4. táva tri-dhâtu prithivî' utá dyaúh vaísvânara
vratám agne sakanta.

The earth and the sky followed thy threefold law, O
Agni Vaisvânara.

vii. 87, 7. yáh mriláyâti kakrúshe kit āgah vayám syâma
várune ánâgâh, ánu vratâni áditeh ridhántah.

Let us be sinless before Varuha, who is gracious even to
him who has committed sin, let us perform the laws of
Aditi!

ii. 28, 8. námah purâ te varuna utá nûnám utá aparám
tuvi-gâta bravâma, tvé hí kam párvate ná sritâni ápra-
kyutâni duh-dabha vratâni.

Formerly, and now, and also in future let us give praise
to thee, O Varuna; for in thee, O unconquerable, all laws
are grounded, immovable as on a rock.

A very frequent expression is ánu vratám, according to

the command of a god, ii. 38, 3; 6; viii. 40, 8; or simply ánu vratám, according to law and order:

i. 136, 5. tám aryamā abhí rakshati rigu-yántam ánu vratám.

Aryaman protects him who acts uprightly according to law.

Cf. iii. 61, 1; iv. 13, 2; v. 69, 1.

The laws or ordinances or institutions of the gods are sometimes taken for the sacrifices which are supposed to be enjoined by the gods, and the performance of which is, in a certain sense, the performance of the divine will.

i. 93, 8. yáh agníshómâ havíshâ saparyāt devadrikkâ máñasâ yáh ghriténa, tásya vratám rakshatam pâtám ámhasah.

He who worships Agni and Soma with oblations, with a godly mind, or with an offering, protect his sacrifice, shield him from evil!

i. 31, 2. tvám agne prathamáh ángirah-tamah kavíh devánám pári bhûshasi vratám.

Agni, the first and wisest of poets, thou performest the sacrifice of the gods.

iii. 3, 9. tásya vratáni bhûri-poshínah vayám úpa bhûshema dáme ā suvriktí-bhih.

Let us, who possess much wealth, perform with prayers the sacrifices of Agni within our house.

In another acceptation the vratas of the gods are what they perform and establish themselves, their own deeds:

iii. 6, 5. vratā te agne mahatáh maháni táva krátvâ ródasî (íti) ā tatantha.

The deeds of thee, the great Agni, are great, by thy power thou hast stretched out heaven and earth.

viii. 42, 1. ástabhnât dyámm ásurah visvá-vedâh ámimîta varimánam prithivyâh, ā asidat vísvâ bhúvanâni sam-rât vísvâ ít tâni várunasya vratáni.

The wise spirit established the sky, and made the width of the earth, as king he approached all beings,—all these are the works of Varuna.

vi. 14, 3. tûrvantah dásyum âyávah vrataíh sîkshantah avratám.

Men fight the fiend, trying to overcome by their deeds him who performs no sacrifices; or, the lawless enemy.

Lastly, vratá comes to mean sway or power, and the expression vraté táva signifies, at thy command, under thy auspices :

i. 24, 15. átha vayám âditya vraté táva ánâgasah áditaye syâma.

Then, O Âditya, under thy auspices may we be guiltless before Aditi.

vi. 54, 9. pûshan táva vraté vayám ná rishyema kâdâ kanâ.

O Pûshan, may we never fail under thy protection.

x. 36, 13. yé savitûh satyá-savasya vísvé mitrásya vraté várunasya devâh.

All the gods who are in the power of Savitar, Mitra, and Varuna.

v. 83, 5. yásya vraté prithivî' námnamâti yásya vraté saphá-vat gárbhurîti, yásya vraté óshadhîh visvá-rûpâh sâh naâh parganya máhi sárma yakkha.

At whose command the earth bows down, at whose command the earth is as lively as a hoof (?), at whose command the plants assume all shapes, mayest thou, O Parganya, yield us great protection !

In our passage I take vratá in this last sense.

Dâtrá, if derived from dâ, would mean gift, and that meaning is certainly the most applicable in some passages where it occurs :

ix. 97, 55. ási bhágah ási dâtrásya dâtâ.

Thou art Bhaga, thou art the giver of the gift.

In other passages, too, particularly in those where the verb dâ or some similar verb occurs in the same verse, it can hardly be doubted that the poet took dâtrá, like dátra or dáttra, in the sense of gift, bounty, largess :

i. 116, 6. yám asvinâ dadáthuh svetám ásvam—tát vâm dâtrám máhi kîrtényam bhût.

The white horse, O Asvins, which you gave, that your gift was great and to be praised.

i. 185, 3. anehâh dâtrám áditeh anarvám huvé.

I call for the unrivalled, the uninjured bounty of Aditi.

vii. 56, 21. mâh vah dâtrât marutah nîh arâma.

May we not fall away from your bounty, O Maruts !

iii. 54, 16. yuvám hí stháh rayi-daú nah rayînām dâtrám rakshethe.

For you, Nâsatyas, are our givers of riches, you protect the gift.

vi. 20, 7. rigísvane dâtrám dâsúshe dâh.

To Rígisvan, the giver, thou givest the gift.

viii. 43, 33. tát te sahasva. ïmahe dâtrám yát ná upadásyati, tvát agne vâryam vásu.

We ask thee, strong hero, for the gift which does not perish; we ask from thee the precious wealth.

x. 69, 4. dâtrám rakshasva yát idám te asmé (íti).

Protect this gift of thine which thou hast given to us.

viii. 44, 18. ūśishe vâryasya hí dâtrásya agne svâh-patih.

For thou, O Agni, lord of heaven, art the master of the precious gift. Cf. iv. 38, 1.

Professor Roth considers that dâtrá is derived rather from dâ, to divide, and that it means share, lot, possession. But there is not a single passage where the meaning of gift or bounty does not answer all purposes. In vii. 56, 21, mā vah dâtrât marutah nîh arâma, is surely best translated by, ‘let us not fall away from your bounty,’ and in our own passage the same meaning should be assigned to dâtrá. The idea of dâtrá, bounty, is by no means incompatible with vratá, realm, dominion, sway, if we consider that the sphere within which the bounty of a king or a god is exercised and accepted, is in one sense his realm. What the poet therefore says in our passage is simply this, that the bounty of the Maruts extends as far as the realm of Aditi, i. e. is endless, or extends everywhere, Aditi being in its original conception the deity of the unbounded world beyond, the earliest attempt at expressing the Infinite.

As to dâtra occurring once with the accent on the first syllable in the sense of sickle, see M. M., ‘Über eine Stelle in Yâska’s Commentar zum Naighantuka,’ Zeitschrift der Deutschen Morgenländischen Gesellschaft, 1853, vol. vii. p. 375.

viii. 78, 10. táva ít indra ahám â-sásâ háste dâtram kaná ã dade.

Trusting in thee alone, O Indra, I take the sickle in my hand. This dâtra, sickle, is derived from do, to cut.

Aditi, the Infinite.

Verse 12, note ⁴. Aditi, an ancient god or goddess, is in reality the earliest name invented to express the Infinite ; not the Infinite as the result of a long process of abstract reasoning, but the visible Infinite, visible by the naked eye, the endless expanse beyond the earth, beyond the clouds, beyond the sky. That was called A-diti, the un-bound, the un-bounded ; one might almost say, but for fear of misunderstandings, the Absolute, for it is derived from *diti*, bond, and the negative particle, and meant therefore originally what is free from bonds of any kind, whether of space or time, free from physical weakness, free from moral guilt. Such a conception became of necessity a being, a person, a god. To us such a name and such a conception seem decidedly modern, and to find in the Veda Aditi, the Infinite, as the mother of the principal gods, is certainly, at first sight, startling. But the fact is that the thoughts of primitive humanity were not only different from our thoughts, but different also from what we think their thoughts ought to have been. The poets of the Veda indulged freely in theogonic speculations without being frightened by any contradictions. They knew of Indra as the greatest of gods, they knew of Agni as the god of gods, they knew of Varuna as the ruler of all, but they were by no means startled at the idea that their Indra had a mother, or that their Agni was born like a babe from the friction of two fire-sticks, or that Varuna and his brother Mitra were nursed in the lap of Aditi. Some poet would take hold of the idea of an unbounded power, of Aditi, originally without any reference to other gods. Very soon these ideas met, and, without any misgivings, either the gods were made subordinate to, and represented as the sons of Aditi, or where Indra was to be praised as supreme, Aditi was represented as doing him homage.

viii. 12, 14. utá sva-rāge áditiḥ stómam índrāya gîganat.

And Aditi produced a hymn for Indra, the king. Here Professor Roth takes Aditi as an epithet of Agni, not as the name of the goddess Aditi, while Dr. Muir rightly takes it in the latter sense, and retains stómam instead of sómam, as printed by Professor Aufrecht. Cf. vii. 38, 4.

The idea of the Infinite, as I have tried to show elsewhere, was revealed, was most powerfully impressed on the awakening mind, by the East*. ‘It is impossible to enter fully into all the thoughts and feelings that passed through the minds of the early poets when they formed names for that far, far East from whence even the early dawn, the sun, the day, their own life, seemed to spring. A new life flashed up every morning before their eyes, and the fresh breezes of the dawn reached them like greetings from the distant lands beyond the mountains, beyond the clouds, beyond the dawn, beyond “the immortal sea which brought us hither.”’ The dawn seemed to them to open golden gates for the sun to pass in triumph, and while those gates were open, their eyes and their mind strove in their childish way to pierce beyond the limits of this finite world. That silent aspect awakened in the human mind the conception of the Infinite, the Immortal, the Divine.’ Aditi is a name for that distant East, but Aditi is more than the dawn. Aditi is beyond the dawn, and in one place (i. 113, 19) the dawn is called ‘the face of Aditi,’ *áditer ánikam*. Thus we read :

v. 62, 8. *híranya-rūpam ushásah ví-ush/au áyah-sthūnam út-itā sūryasya, ā rohathah varuna mitra gártam átaḥ kakshāthane (ítí) ádítim dítim ka.*

Mitra and Varuna, you mount your chariot, which is golden, when the dawn bursts forth, and has iron poles at the setting of the sun : from thence you see Aditi and Diti, what is yonder and what is here.

If we keep this original conception of Aditi clearly before us, the various forms which Aditi assumes, even in the hymns of the Veda, will not seem incoherent. Aditi is not a prominent deity in the Veda, she is celebrated rather in her sons, the *Ādityas*, than in her own person. While there are so many hymns addressed to Ushas, the dawn, or Indra, or Agni, or Savitar, there is but one hymn, x. 72, which from our point of view, though not from that of Indian theologians, might be called a hymn to Aditi. Nevertheless Aditi is a familiar name ; a name of the past,

* Lectures on the Science of Language, Second Series, p. 499.

whether in time or in thought only, and a name that lives on in the name of the Âdityas, the sons of Aditi, including the principal deities of the Veda.

Aditi and the Âdityas.

Thus we read :

i. 107, 2. úpa nah devâh ávasâ ã gamantu ángirasâm sâma-bhih stûyámânâh, índrah indriyaíh marútah marút-bhih âdityaíh nah áditih sárma yamsat.

May the gods come to us with their help, praised by the songs of the Angiras,—Indra with his forces, the Maruts with the storms, may Aditi with the Âdityas give us protection !

x. 66, 3. índrah vásu-bhih pári pâtu nah gáyam âdityaíh nah áditih sárma yakkhatu, rudráh rudrébhih devâh mrilayâti nah tvásh्टâ nah gnâbhih suvitâya ginvatu.

May Indra with the Vasus watch our house, may Aditi with the Âdityas give us protection, may the divine Rudra with the Rudras have mercy upon us, may Tvashtar with the mothers bring us to happiness !

iii. 54, 20. âdityaíh nah áditih srinotu yákkhantu nah marútah sárma bhadrám.

May Aditi with the Âdityas hear us, may the Maruts give us good protection !

In another passage Varuna takes the place of Aditi as the leader of the Âdityas :

vii. 35, 6. sám nah índrah vásu-bhih devâh astu sám âdityébhih várunah su-sâmsah, sám nah rudráh rudrébhih gálâshah sám nah tváshtâ gnâbhih ihá srinotu.

May Indra bless us, the god with the Vasus ! May Varuna, the glorious, bless us with the Âdityas ! May the relieving Rudra with the Rudras bless us ! May Tvashtar with the mothers kindly hear us here !

Even in passages where the poet seems to profess an exclusive worship of Aditi, as in

v. 69, 3. prâtâh devîm áditim gohavîmi madhyândine út-itâ súryasya,

I invoke the divine Aditi early in the morning, at noon, and at the setting of the sun,

Mitra and Varuna, her principal sons, are mentioned immediately after, and implored, like her, to bestow blessings on their worshipper.

Her exclusive worship appears once, in viii. 19, 14.

A very frequent expression is that of *âdityâh aditih* without any copula, to signify the Âdityas and Aditi :

iv. 25, 3. *káh devâñâm ávah adyá vrinîte káh âdityân áditim gyótih îtte.*

Who does choose now the protection of the gods ? Who asks the Âdityas, Aditi, for their light ?

vi. 51, 5. *vísve âdityâh adite sa-góshâh asmábhyam sárma bahulám ví yanta.*

All ye Âdityas, Aditi together, grant to us your manifold protection !

x. 39, 11. *ná tám râgânau adite kútah kaná ná ámhaḥ asnoti duh-itám nákih bhayám.*

O ye two kings (the Asvins), Aditi, no evil reaches him from anywhere, no misfortune, no fear (whom you protect). Cf. vii. 66, 6.

x. 63, 5. *tán ã vivâsa námasâ suvriktí-bhih maháh âdityân áditim svastáye.*

I cherish them with worship and with hymns, the great Âdityas, Aditi, for happiness' sake.

x. 63, 17. *evá platéh súnúh avívridhat vah vísve âdityâh adite manîshî.*

The wise son of Plati magnified you, all ye Âdityas, Aditi !

x. 65, 9. *pargányâvâtâ vrishabhâ purîshínâ indravâyû (íti) várunah mitráh aryamâ, devâñâm âdityân áditim havâmahe yé pârthivâsah divyâsah ap-sú yé.*

There are Parganya and Vâta, the powerful, the givers of rain, Indra and Vâyu, Varuna, Mitra, Aryaman, we call the divine Âdityas, Aditi, those who dwell on the earth, in heaven, in the waters.

We are not justified in saying that there ever was a period in the history of the religious thought of India, a period preceding the worship of the Âdityas, when Aditi, the Infinite, was worshipped, though to the sage who first coined this name, it expressed, no doubt, for a time the principal, if not the only object of his faith and worship.

Aditi and Daksha.

Soon, however, the same mental process which led on later speculators from the earth to the elephant, and from the elephant to the tortoise, led the Vedic poets beyond Aditi, the Infinite. There was something beyond that Infinite which for a time they had grasped by the name of Aditi, and this, whether intentionally or by a mere accident of language, they called dáksha, literally power or the powerful. All this, no doubt, sounds strikingly modern, yet, though the passages in which this dáksha is mentioned are few in number, I should not venture to say that they are necessarily modern, even if by modern we mean only later than 1000 B.C. Nothing can bring the perplexity of the ancient mind, if once drawn into this vortex of speculation, more clearly before us than if we read :

x. 72, 4-5. áditeh dákshah agâyata dákshât ûm (íti) áditih pári,—áditih hí áganishta dáksha yã duhitâ táva, tâm devâh ánu agâyanta bhadrâh amrîta-bandhavah.

Daksha was born of Aditi, and Aditi from Daksha. For Aditi was born, O Daksha, she who is thy daughter; after her the gods were born, the blessed, who share in immortality.

Or, in more mythological language :

x. 64, 5. dákshasya vâ adite gânmani vraté râgânâ mitrâ-várûnâ ã vivâsasi.

Or thou, O Aditi, nursest in the birthplace of Daksha the two kings, Mitra and Varuna.

Nay, even this does not suffice. There is something again beyond Aditi and Daksha, and one poet says :

x. 5, 7. ásat ka sát ka paramé ví-oman dákshasya gânman áditeh upá-sthe.

Not-being and Being are in the highest heaven, in the birthplace of Daksha, in the lap of Aditi.

At last something like a theogony, though full of contradictions, was imagined, and in the same hymn from which we have already quoted, the poet says :

x. 72, 1-4. devânâm nú vayám gânâ prá vokâma vipanyáyâ, ukthéshu sasyámâneshu yâh (yát?) pásyât út-tare yugé. 1.

bráhmanah pátih etā sám karmārah-iva adhamat, devānām pūrvyé Yugé ásatah sát agâyata. 2.

devānām Yugé prathamé ásatah sát agâyata, tát ásâh ánu agâyanta tát uttâná-padah pári. 3.

bhűh gagñe uttâná-padah bhuvâh ásâh agâyanta, áditeh dákshah agâyata, dákshât ûm (íti) áditih pári. 4.

1. Let us now with praise proclaim the births of the gods, that a man may see them in a future age, whenever these hymns are sung.

2. Brahmanaspati* blew them together like a smith (with his bellows); in a former age of the gods, Being was born from Not-being.

3. In the first age of the gods, Being was born from Not-being, after it were born the Regions, from them Uttânapada;

4. From Uttânapad the Earth was born, the Regions were born from the Earth. Daksha was born of Aditi, and Aditi from Daksha.

The ideas of Being and Not-being ($\tau\ddot{o}\ \check{o}v$ and $\tau\ddot{o}\ \mu\dot{h}\ \check{o}v$) are familiar to the Hindus from a very early time in their intellectual growth, and they can only have been the result of abstract speculation. Therefore dáksha, too, in the sense of power or *potentia*, may have been a metaphysical conception. But it may also have been suggested by a mere accident of language, a never-failing source of ancient thoughts. The name dáksha-pitârah, an epithet of the gods, has generally been translated by ‘those who have Daksha for their father.’ But it may have been used originally in a very different sense. Professor Roth has, I think, convincingly proved that this epithet dáksha-pitar, as given to certain gods, does not mean, the gods who have Daksha for their father, but that it had originally the simpler meaning of fathers of strength, or, as he

* Bráhmanaspáti, literally the lord of prayer, or the lord of the sacrifice, sometimes a representative of Agni (i. 38, 13, note), but by no means identical with him (see vii. 41, 1); sometimes performing the deeds of Indra, but again by no means identical with him (see ii. 23, 18. índrena yugá—níh apám aubgah arnaváam; cf. viii. 96, 15). In ii. 26, 3, he is called father of the gods (devânâm pitáram); in ii. 23, 2, the creator of all beings (vísveshâm ganitâ).

translates it, ‘preserving, possessing, granting faculties*.’ This is particularly clear in one passage :

iii. 27, 9. bhūtānām gárbham ā dadhe, dákshasya pitáram.

I place Agni, the source of all beings, the father of strength

After this we can hardly hesitate how to translate the next verse :

vi. 50, 2. su-gyótishah—dáksha-pitrîn—devâñ.

The resplendent gods, the fathers of strength.

It may seem more doubtful when we come to gods like Mitra and Varuna, whom we are so much accustomed to regard as Âdityas, or sons of Aditi, and who therefore, according to the theogony mentioned before, would have the best claim to the name of sons of Daksha ; yet here, too, the original and simple meaning is preferable ; nay, it is most likely that from passages like this, the later explanation, which makes Mitra and Varuna the sons of Daksha, may have sprung.

vii. 66, 2. yā—su-dákshâ dáksha-pitarâ.

Mitra and Varuna, who are of good strength, the fathers of strength.

Lastly, even men may claim this name ; for, unless we change the accent, we must translate :

viii. 63, 10. avasyávah yushmâbhih dáksha-pitaraḥ.

We suppliants, being, through your aid, fathers of strength.

But whatever view we take, whether we take dáksha in the sense of power, as a personification of a philosophical conception, or as the result of a mythological misunderstanding occasioned by the name of dáksha-pitar, the fact remains that in certain hymns of the Rig-veda (viii. 25, 5) Dáksha, like Âditi, has become a divine person, and has retained his place as one of the Âdityas to the very latest time of Puranic tradition.

* The accent in this case cannot help us in determining whether dáksha-pitar means having Daksha for their father (*Δοκροπάτωρ*), or father of strength. In the first case dáksha would rightly retain its accent (dáksha-pitar) as a Bahuvrihi ; in the second, the analogy of such Tatpurusha compounds as *grihá-pati* (Pân. vi. 2, 18) would be sufficient to justify the pûrvapadaprakritisvaratvam.

Aditi in her Cosmic Character.

But to return to Aditi. Let us look upon her as the Infinite personified, and most passages, even those where she is presented as a subordinate deity, will become intelligible.

Aditi, in her cosmic character, is the beyond, the unbounded realm beyond earth, sky, and heaven, and originally she was distinct from the sky, the earth, and the ocean. Aditi is mentioned by the side of heaven and earth, which shows that, though in more general language she may be identified with heaven and earth in their unlimited character, her original conception was different. This we see in passages where different deities or powers are invoked together, particularly if they are invoked together in the same verse, and where Aditi holds a separate place by the side of heaven and earth :

i. 94, 16 (final). *tát nah mitráh várunah mamahantám
áditih síndhuḥ prithivī utá dyaúh.*

May Mitra and Varuna grant us this, may Aditi, Sindhu (sea), the Earth, and the Sky !

In other passages, too, where Aditi has assumed a more personal character, she still holds her own by the side of heaven and earth ; cf. ix. 97, 58 (final) :

i. 191, 6. *dyaúh vah pitā prithivī mātā sómah bhrātā
áditih svásā.*

The Sky is your father, the Earth your mother, Soma your brother, Aditi your sister.

viii. 101, 15. *mātā rudrānām duhitā vásunām svásā ādityā-
nām amritasya nābhīh, prá nú yokam kikitúshe gánâya mā-
gām ánâgām áditim vadhishta.*

The mother of the Rudras, the daughter of the Vasus, the sister of the Ādityas, the source of immortality, I tell it forth to the man of understanding, may he not offend the cow, the guiltless Aditi ! Cf. i. 153, 3 ; ix. 96, 15 ; Vâgasan. Sanhitâ xiii. 49.

vi. 51, 5. *dyaūh pítar (íti) príthivi mātah ádhruk ágne
bhrātah vasavah mrláta nah, vísvé ādityāh adite sa-góshâh
asmábhyam sárma bahulám vi yanta.*

Sky, father, Earth, kind mother, Fire, brother, bright

gods, have mercy upon us ! All Âdityas (and) Aditi together, grant us your manifold protection !

x. 63, 10. su-trāmānam prithivīm dyām anehásam su-sārmānam áditim su-pránítim, daívīm nāvam su-aritrām ánāgasam ásravantim ā ruhema svastáye.

We invoke the well-protecting Earth, the unrivalled Sky, the well-shielding Aditi, the good guide. Let us enter for safety into the divine boat, with good oars, faultless and leakless !

x. 66, 4. áditih dyāvâprithivī (íti).

Aditi, and Heaven and Earth.

Where two or more verses come together, the fact that Aditi is mentioned by the side of Heaven and Earth may seem less convincing, because in these Nivids or long strings of invocations different names or representatives of one and the same power are not unfrequently put together. For instance,

x. 36, 1-3. ushásânáktâ brihatī (íti) su-pésasâ dyāvâkshāmâ várunah mitráh aryamā, índram huve marútah párvatâh apáh âdityâh dyāvâprithivī (íti) apáh svâr (íti svâh). 1.

dyaúh ka nah prithivī ka prá-ketasâ ritávarî (íty ritávarî) rakshatâm ámhasah rishâh, mā duh-vidátrâ níh-ritih nah ïsata tát devânâm ávah adyá vrinîmahe. 2.

vísvasmât nah áditih pâtu ámhasah mâtâ mitrásya várúnasya revátah svâh-vat gyótih avrikám nasîmahi. 3.

1. There are the grand and beautiful Morning and Night, Heaven and Earth, Varuna, Mitra, Aryaman, I call Indra, the Maruts, the Waters, the Âdityas, Heaven and Earth, the Waters, the Heaven.

2. May Heaven and Earth, the provident, the righteous, preserve us from sin and mischief ! May the malevolent Nirriti not rule over us ! This blessing of the gods we ask for to-day.

3. May Aditi protect us from all sin, the mother of Mitra and of the rich Varuna ! May we obtain heavenly light without enemies ! This blessing of the gods we ask for to-day.

Here we cannot but admit that Dyâvâkshâmâ, heaven and earth, is meant for the same divine couple as

Dyāvāprithivī, heaven and earth, although under slightly differing names they are invoked separately. The waters are invoked twice in the same verse and under the same name; nor is there any indication that, as in other passages, the waters of the sky are meant as distinct from the waters of the sea. Nevertheless even here, Aditi, who in the third verse is called distinctly the mother of Mitra and Varuna, cannot well have been meant for the same deity as Heaven and Earth, mentioned in the second verse; and the author of these two verses, while asking the same blessing from both, must have been aware of the original independent character of Aditi.

Aditi as Mother.

In this character of a deity of the far East, of an Orient in the true sense of the word, Aditi was naturally thought of as the mother of certain gods, particularly of those that were connected with the daily rising and setting of the sun. If it was asked whence comes the dawn, or the sun, or whence come day and night, or Mitra and Varuna, or any of the bright, solar, eastern deities, the natural answer was that they come from the Orient, that they are the sons of Aditi. Thus we read in

ix. 74, 3. *urvī gávyūtiḥ áditeḥ ritám yaté.*

Wide is the space for him who goes on the right path of Aditi.

In viii. 25, 3, we are told that Aditi bore Mitra and Varuna, and these in verse 5 are called the sons of Daksha (power), and the grandsons of Savas, which again means might: nápâtā sávasah maháh súnū (íti) dákshasya su-krátū (íti). In x. 36, 3, Aditi is called the mother of Mitra and Varuna; likewise in x. 132, 6; see also vi. 67, 4. In viii. 47, 9, Aditi is called the mother of Mitra, Aryaman, Varuna, who in vii. 60, 5, are called her sons. In x. 11, 1, Varuna is called *yahváh áditeḥ*, the son of Aditi (cf. viii. 19, 12); in vii. 41, 2, Bhaga is mentioned as her son. In x. 72, 8, we hear of eight sons of Aditi, but it is added that she approached the gods with seven sons only, and that the eighth (*mártāndá*, addled egg) was thrown away: *ashtaú*

putrāśah áditeh yé gâtâh tanvâh pári, devâñ úpa prá ait
saptá-bhih párá mâtandám âsyat.

In x. 63, 2, the gods in general are represented as born from Aditi, the waters, and the earth: yé sthá gâtâh áditeh at-bhyâh pári yé prithivyâh té me ihá sruta hávam.

You who are born of Aditi, from the water, you who are born of the earth, hear ye all my call!

The number seven, with regard to the Âdityas, occurs also in

ix. 114, 3. saptá dísah nânâ-sûryâh saptá hótârah ritvîgah,
devâh âdityâh yé saptá tébhih soma abhí raksha nah.

There are seven regions with their different suns, there are seven Hotars as priests, those who are the seven gods, the Âdityas, with them, O Soma, protect us!

The Seven Âdityas.

This number of seven Âdityas requires an explanation which, however, it is difficult to give. To say that seven is a solemn or sacred number is to say very little, for however solemn or sacred that number may be elsewhere, it is not more sacred than any other number in the Veda. The often-mentioned seven rivers have a real geographical foundation, like the seven hills of Rome. The seven flames or treasures of Agni (v. 1, 5) and of Soma and Rudra (vi. 74, 1), the seven paridhis or logs at certain sacrifices (x. 90, 15), the seven Harits or horses of the sun, the seven Hotar priests (iii. 7, 7; 10, 4), the seven cities of the enemy destroyed by Indra (i. 63, 7), and even the seven Rishis (x. 82, 2; 109, 4), all these do not prove that the number of seven was more sacred than the number of one or three or five or ten used in the Veda in a very similar way. With regard to the seven Âdityas, however, we are still able to see that their number of seven or eight had something to do with solar movements. If their number had always been eight, we should feel inclined to trace the number of the Âdityas back to the eight regions, or the eight cardinal points of the heaven. Thus we read:

i. 35, 8. ashtaú ví akhyat kakúbhah prithivyâh.

The god Savitar lighted up the eight points of the earth (not the eight hills).

But we have seen already that though the number of Âdityas was originally supposed to have been eight, it was reduced to seven, and this could hardly be said in any sense of the eight points of the compass. Cf. Taitt. Âr. i. 7, 6.

As we cannot think in ancient India of the seven planets, I can only suggest the seven days or tithis of the four parvans of the lunar month as a possible prototype of the Âdityas. This might even explain the destruction of the eighth Âditya, considering that the eighth day of each parvan, owing to its uncertainty, might be represented as exposed to decay and destruction. This would explain such passages as,

iv. 7, 5. yágishtham saptá dháma-bhiḥ.

Agni, most worthy of sacrifice in the seven stations.

ix. 102, 2. yagñásya saptá dháma-bhiḥ.

In the seven stations of the sacrifice.

The seven threads of the sacrifice may have the same origin :

ii. 5, 2. ā yásmin saptá rasmáyah tatāh yagñásya netári, manushvát daívyam ashtamám.

In whom, as the leader of the sacrifice, the seven threads are stretched out,—the eighth divine being is manlike (?).

The sacrifice itself is called, x. 124, 1, saptá-tantu, having seven threads.

x. 122, 3. saptá dhámâni pari-yán ámartyah.

Agni, the immortal, who goes round the seven stations.

x. 8, 4. usháh-ushah hí vaso (íti) ágram éshi tvám yamáyoh abhavah vi-bhávâ, ritáya saptá dadhishe padâni ganáyan mitrám tanvē sváyai.

For thou, Vasu (Agni), comest first every morning, thou art the divider of the twins (day and night). Thou takest for the rite the seven names, creating Mitra (the sun) for thy own body.

x. 5, 6. saptá maryâdâh kaváyah tatakshuh tâsâm ékâm ít abhí amhuráh gât.

The sages established the seven divisions, but mischief befel one of them.

i. 22, 16. átah devâh avantu nah yátah víshnuh vi-kakramé prithivyâh saptá dhâma-bhih.

May the gods protect us from whence Vishnu strode forth, by the seven stations of the earth !

Even the names of the seven or eight Âdityas are not definitely known, at least not from the hymns of the Rig-veda. In ii. 27, 1, we have a list of six names: Mitrá, Aryamán, Bhága, Váruna, Dáksha, Ámsah. These with Áditi would give us seven. In vi. 50, 1, we have Áditi, Váruna, Mitrá, Agní, Aryamán, Savitár, and Bhága. In i. 89, 3, Bhága, Mitrá, Áditi, Dáksha, Aryamán, Váruna, Sóma, Asvínâ, and Sárasvatî are invoked together with an old invocation, pûrvayâ ni-vídâ. In the Taittirîya-âranyaka, i. 13, 3, we find the following list: 1. Mitra, 2. Varuna, 3. Dhâtar, 4. Aryaman, 5. Amsa, 6. Bhaga, 7. Indra, 8. Vivasvan, but there, too, the eighth son is said to be Mârtânda, or, according to the commentator, Âditya.

The character of Aditi as the mother of certain gods is also indicated by some of her epithets, such as râga-putrâ, having kings for her sons; su-putrâ, having good sons; ugra-putrâ, having terrible sons :

ii. 27, 7. pípartu nah áditih râga-putrâ áti dvéshâmsi aryamâ su-gébhih, brihát mitrásya várunasya sárma úpa syâma puru-vîrâh árishtâh.

May Aditi with her royal sons, may Aryaman carry us on easy roads across the hatreds ; may we with many sons and without hurt obtain the great protection of Mitra and Varuna !

iii. 4, 11. barhíh nah âstâm áditih su-putrâ.

May Aditi with her excellent sons sit on our sacred pile !

viii. 67, 11. párshi dîné gabhîré ă úgra-putre gíghâmsatah, măkîh tokásya nah rishat.

Protect us, O goddess with terrible sons, from the enemy in shallow or deep water, and no one will hurt our offspring !

Aditi identified with other Deities.

Aditi, however, for the very reason that she was originally intended for the Infinite, for something beyond the visible world, was liable to be identified with a number of finite

deities which might all be represented as resting on Aditi, as participating in Aditi, as being Aditi. Thus we read :

i. 89, 10 (final). *áditih dyaúh áditih antáriksham áditih
mâtâ sah pitâ sah putráh, vísve devâh áditih páñka gánâh
áditih gâtám áditih gâni-tvam.*

Aditi is the heaven, Aditi the sky, Aditi the mother, the father, the son. All the gods are Aditi, the five clans, the past is Aditi, Aditi is the future.

But although Aditi may thus be said to be everything, heaven, sky, and all the gods, no passage occurs, in the Rig-veda at least, where the special meaning of heaven or earth is expressed by Aditi. In x. 63, 3, where Aditi seems to mean sky, we shall see that it ought to be taken as a masculine, either in the sense of *Âditya*, or as an epithet, unbounded, immortal. In i. 72, 9, we ought probably to read *prithvî* and pronounce *prithuvî*, and translate ‘the wide Aditi, the mother with her sons;’ and not, as Benfey does, ‘the Earth, the eternal mother.’

It is more difficult to determine whether in one passage Aditi has not been used in the sense of life after life, or as the name of the place whither people went after death, or of the deity presiding over that place. In a well-known hymn, supposed to have been uttered by *Sunahsepa* when on the point of being sacrificed by his own father, the following verse occurs :

i. 24, 1. *kâh nah mahyâí áditaye púnah dât, pitáram ka
driséyam mâtáram ka.*

Who will give us back to the great Aditi, that I may see father and mother?

As the supposed utterer of this hymn is still among the living, Aditi can hardly be taken in the sense of earth, nor would the wish to see father and mother be intelligible in the mouth of one who is going to be sacrificed by his own father. If we discard the story of *Sunahsepa*, and take the hymn as uttered by any poet who craves for the protection of the gods in the presence of danger and death, then we may choose between the two meanings of earth or liberty, and translate, either, Who will give us back to the great earth? or, Who will restore us to the great Aditi, the goddess of freedom?

Aditi and Diti.

There is one other passage which might receive light if we could take Aditi in the sense of Hades, but I give this translation as a mere guess :

iv. 2, 11. rāyé ka nah su-apatyāya deva dítim ka rāsva
áditim urushya.

That we may enjoy our wealth and healthy offspring, give us this life on earth, keep off the life to come ! Cf. i. 152, 6.

It should be borne in mind that Diti occurs in the Rig-veda thrice only, and in one passage it should, I believe, be changed into Aditi. This passage occurs in vii. 15, 12. tvám agne vīrá-vat yásah deváh ka savitā bhágah, dítih ka dátî vāryam. Here the name of Diti is so unusual, and that of Aditi, on the contrary, so natural, that I have little doubt that the poet had put the name of Aditi ; and that later reciters, not aware of the occasional license of putting two short syllables instead of one, changed it into Aditi. If we remove this passage, then Diti, in the Rig-veda at least, occurs twice only, and each time together or in contrast with Aditi; cf. v. 62, 8, page 231. I have no doubt, therefore, that Professor Roth is right when he says that Diti is a being without any definite conception, a mere reflex of Aditi. We can clearly watch her first emergence into existence through what is hardly more than a play of words, whereas in the epic and pauranic literature this Diti has grown into a definite person, one of the daughters of Daksha, the wife of Kasyapa, the mother of the enemies of the gods, the Daityas. Such is the growth of legend, mythology, and religion !

Aditi in her Moral Character.

Besides the cosmical character of Aditi, which we have hitherto examined, this goddess has also assumed a very prominent moral character. Aditi, like Varuna, delivers from sin. Why this should be so, we can still understand if we watch the transition which led from a purely cosmical to a moral conception of Aditi. Sin in the Veda is frequently conceived as a bond or a chain from which the repentant sinner wishes to be freed :

vii. 86, 5. áva drugdhāni pítryâ srīga nah áva yă vayám kakrimá tanūbhīh, áva rāgan pasu-trípam ná tāyúm srīgá vatsám ná dāmnah vásishtham.

Absolve us from the sins of our fathers, and from those which we have committed with our own bodies. Release Vasishtha, O king, like a thief who has feasted on stolen cattle ; release him like a calf from the rope *.

viii. 67, 14. té nah ásnah vríkānâm âdityâsah mumókata stenám baddhám-iva adite.

O Âdityas, deliver us from the mouth of the wolves, like a bound thief, O Aditi ! Cf. viii. 67, 18.

Sunahsepa, who, as we saw before, wishes to be restored to the great Aditi, is represented as bound by ropes, and in v. 2, 7, we read :

súnah-sépam kit ní-ditam sahásrât yúpât amuñkah ása-mishta hí sáh, evá asmát agne ví mumugdhi pásân hótar (íti) kikitvah ihá tú ni-sádyā.

O Agni, thou hast released the bound Sunahsepa from the pale, for he had prayed ; thus take from us, too, these ropes, O sagacious Hotar, after thou hast settled here.

Expressions like these, words like dāman, bond, ní-dita, bound, naturally suggested á-diti, the un-bound or un-bounded, as one of those deities who could best remove the bonds of sin or misery. If we once realise this concatenation of thought and language, many passages of the Veda that seemed obscure, will become intelligible.

vii. 51, 1. âdityánâm ávasâ nūtanena sakshímáhi sármanâ sám-tamena, anágâh-tvé aditi-tvé turásah imám yagñám dadhatu sróshamánâh.

May we obtain the new favour of the Âdityas, their best protection ; may the quick Maruts listen and place this sacrifice in guiltlessness and Aditi-hood.

I have translated the last words literally, in order to make their meaning quite clear. Ágas has the same meaning as the Greek ἄγος, guilt, abomination ; an-ágâstvá, therefore, as applied to a sacrifice or to the man who makes it, means guiltlessness, purity. Aditi-tvá, Aditi-hood, has a similar meaning, it means freedom from bonds, from

* See M. M., History of Ancient Sanskrit Literature, 2nd ed., p. 541.

anything that hinders the proper performance of a religious act ; it may come to mean perfection or holiness.

Aditi having once been conceived as granting this adititvá, soon assumed a very definite moral character, and hence the following invocations :

i. 24, 15. út ut-tamám varuna pásam asmát áva adhamám ví madhyamám srathaya, átha vayám âditya vraté táva ánâgasah áditaye syâma.

O Varuna, lift the highest rope, draw off the lowest, remove the middle ; then, O Âditya, let us be in thy service free of guilt before Aditi.

v. 82, 6. ánâgasah áditaye devásya savitúh savé, vísvâ vâmâni dhîmahi.

May we, guiltless before Aditi, and in the keeping of the god Savitar, obtain all goods ! Professor Roth here translates Aditi by freedom or security.

i. 162, 22. anâgâh-tvám nah áditih krinotu.

May Aditi give us sinlessness ! Cf. vii. 51, 1.

iv. 12, 4. yát kit hí te purusha-trá yavishtha ákitti-bhih kakrimá kát kit ágah, kridhí sú asmân áditeh ánâgân ví énâmsi sisrathah víshvak agne.

Whatever, O youthful god, we have committed against thee, men as we are, whatever sin through thoughtlessness, make us guiltless of Aditi, loosen the sins on all sides, O Agni !

vii. 93, 7. sáh agne enã námasâ sám-iddhah ákkha mitrám várunam índram vokeh, yát sîm ágah kakrimá tát sú mrila tát aryamá áditih sisrathantu.

O Agni, thou who hast been kindled with this adoration, greet Mitra, Varuna, and Indra. Whatever sin we have committed, do thou pardon it ! May Aryaman, Aditi loose it !

Here the plural *sisrathantu* should be observed, instead of the dual.

viii. 18, 6-7. áditih nah dívâ pasúm áditih náktam ádvayâh, áditih pátu ámhasah sadâ-vridhâ.

utá syâ nah dívâ matíh áditih ûtyâ ã gamat, sâ sám-tâti máyah karat ápa srídhah.

May Aditi by day protect our cattle, may she, who never deceives, protect by night ; may she, with steady increase, protect us from evil !

And may she, the thoughtful Aditi, come with help to

us by day; may she kindly bring happiness to us, and carry away all enemies! Cf. x. 36, 3, page 239.

x. 87, 18. अव्रिश्याताम् अदितये दुहेवाह.

May the evil-doers be cut off from Aditi! or literally, may they be rooted out before Aditi!

ii. 27, 14. अदिते मित्रा वरुणा उता मृला यत् वाह वयाम काक्रिमा कात् किं आगाह, उरु अस्याम् अभयम् ग्योतीह इन्द्रा मानः दिर्घाह अभि नासन् तामिस्राह.

Aditi, Mitra, and also Varuna forgive, if we have committed any sin against you. May I obtain the wide and fearless light, O Indra! May not the long darkness reach us!

vii. 87, 7. याह मृलायाति काक्रुष्णे किं आगाह वयाम स्यामा वरुने अनागाह, अनु व्रतानि अदितेह रिधांतह युयाम् पाता स्वस्ति-भीह सादाह नाह.

May we be sinless before Varuna, who is gracious even to him who has committed sin, and may we follow the laws of Aditi! Protect us always with your blessings!

Lastly, Aditi, like all other gods, is represented as a giver of worldly goods, and implored to bestow them on her worshippers, or to protect them by her power:

i. 43, 2. याथाह नाह अदितीह कारत् पास्वे न्री-भ्याह याथाह गावे, याथाह तोकाया रुद्रियम्.

That Aditi may bring Rudra's favour to our cattle, our men, our cow, our offspring.

i. 153, 3. पिपाया धेनुह अदितीह रिताया गानाया मित्रावरुनाह वाहिह-देह.

Aditi, the cow, gives food to the righteous man, O Mitra and Varuna, who makes offerings to the gods. Cf. viii. 101, 15.

i. 185, 3. अनेहाह दात्राम् अदितेह अनर्वाम् हुवे.

I call for the unrivalled, uninjured gift of Aditi. Here Professor Roth again assigns to Aditi the meaning of freedom or security.

vii. 40, 2. दिदेष्टु देवी अदितीह रेक्नाह.

May the divine Aditi assign wealth!

x. 100, 1. असर्वाताम् अदितिम् व्रिनिमाहे.

We implore Aditi for health and wealth.

i. 94, 15. यास्मै त्वाम् सु-द्रविनाह दादासाह अनागाह-त्वाम् अदिते सर्वाताम्, याम् भद्रेना सावसाह कोदायासि प्रगाह-वताह राद्धसाह ते स्यामा.

To whom thou, possessor of good treasures, grantest guiltlessness, O Aditi, in health and wealth*, whom thou quickenest with precious strength and with riches in progeny, may we be they! Cf. ii. 40, 6; iv. 25, 5; x. 11, 2.

The principal epithets of Aditi have been mentioned in the passages quoted above, and they throw no further light on the nature of the goddess. She was called *devī*, goddess, again and again; another frequent epithet is *anarvān*, uninjured, unscathed. Being invoked to grant light (vii. 82, 10), she is herself called luminous, *gyōtishmatī*, i. 136, 3; and *svārvatī*, heavenly. Being the goddess of the infinite expanse, she, even with greater right than the dawn, is called *úrûkī*, viii. 67, 12; *uruvyākas*, v. 46, 6; *uruvragā*, viii. 67, 12; and possibly *prithvi'* in i. 72, 9. As supporting everything, she is called *dhārayātkshiti*, supporting the earth, i. 136, 3; and *visváganyā*, vii. 10, 4. To her sons she owes the names of *rāgaputrā*, ii. 27, 7; *suputrā*, iii. 4, 11; and *ugraputrā*, viii. 67, 11: to her wealth that of *sudravinas*, i. 94, 15, though others refer this epithet to Agni. There remains one name *pastyā*, iv. 55, 3; viii. 27, 5, meaning housewife, which again indicates her character as mother of the gods.

I have thus given all the evidence that can be collected from the Rig-veda as throwing light on the character of the goddess Aditi, and I have carefully excluded everything that rests only on the authority of the Yagur- or Atharva-vedas, or of the Brâhmaṇas and Âranyakas, because in all they give beyond the repetitions from the Rig-veda, they seem to me to represent a later phase of thought that ought not to be mixed up with the more primitive conceptions of the Rig-veda. Much valuable material for an analytical study of Aditi may be found in B. and R.'s Dictionary, and in several of Dr. Muir's excellent contributions to a knowledge of Vedic theogony and mythology.

* On *sarvátati*, *salus*, see Benfey's excellent remarks in Orient und Occident, vol. ii. p. 519. Professor Roth takes *aditi* here as an epithet of Agni.

Aditi as an Adjective.

But although the foregoing remarks give as complete a description of Aditi as can be gathered from the hymns of the Rig-veda, a few words have to be added on certain passages where the word *áditi* occurs, and where it clearly cannot mean the goddess Aditi, as a feminine, but must be taken either as the name of a corresponding masculine deity, or as an adjective in the sense of unrestrained, independent, free.

v. 59, 8. *mímātu dyaúh áditih vítaye nah.*

May the boundless Dyú (sky) help us to our repast!

Here *áditi* must either be taken in the sense of *Āditya*, or better in its original sense of unbounded, as an adjective belonging to Dyú, the masculine deity of the sky.

Dyú or the sky is called *áditi* or unbounded in another passage, x. 63, 3 :

yébhyah mâtā mádhū-mat pínvate páyah píyūsham dyaúh áditih ádri-barhâh.

The gods to whom their mother yields the sweet milk, and the unbounded sky, as firm as a rock, their food.

iv. 3, 8. *kathā sárdhâya marútâm ritâya kathā sûré brihaté prikkhyámânah, práti bravah áditaye turâya.*

How wilt thou tell it to the host of the Maruts, how to the bright heaven, when thou art asked? How to the quick Aditi?

Here Aditi cannot be the goddess, partly on account of the masculine gender of *turâya*, partly because she is never called quick. Aditi must here be the name of one of the *Ādityas*, or it may refer back to *sûré brihaté*. It can hardly be joined, as Professor Roth proposes, with *sárdhâya marútâm*, owing to the intervening *sûré brihaté*.

In several passages *áditi*, as an epithet, refers to Agni :

iv. 1, 20 (final). *vísveshâm áditih yagnîyânâm vísveshâm átithih mânushânâm.*

He, Agni, the Aditi, or the freest, among all the gods; he the guest among all men.

The same play on the words *áditi* and *átithi* occurs again :

vii. 9, 3. ámûrah kavíh áditih vivásvân su-samsát mitráh
átithih sivâh nah, kitrá-bhânuh ushásâm bhâti ágre.

The wise poet, Aditi, Vivasvat, Mitra with his good company, our welcome guest, he (Agni) with brilliant light came at the head of the dawns.

Here, though I admit that several renderings are possible, Aditi is meant as a name of Agni, to whom the whole hymn is addressed; and who, as usual, is identified with other gods, or, at all events, invoked by their names. We may translate áditih vivásvân by ‘the brilliant Aditi,’ or ‘the unchecked, the brilliant,’ or by ‘the boundless Vivasvat,’ but on no account can we take áditi here as the female goddess. The same applies to viii. 19, 14, where Aditi, unless we suppose the goddess brought in in the most abrupt way, must be taken as a name of Agni; while in x. 92, 14, áditim anarvánam, to judge from other epithets given in the same verse, has most likely to be taken again as an appellative of Agni. In some passages it would, no doubt, be possible to take Aditi as the name of a female deity, if it were certain that no other meaning could be assigned to this word. But if we once know that Aditi was the name of a male deity also, the structure of these passages becomes far more perfect if we take Aditi in that sense :

iv. 39, 3. ánâgasam tám áditih krinotu sâh mitréna
várunena sa-góshâh.

May Aditi make him free from sin, he who is allied with Mitra and Varuna.

We have had several passages in which Aditi, the female deity, is represented as sagóshâh or allied with other Âdityas, but if sâh is the right reading here, Aditi in this verse can only be the male deity. The pronoun sâ cannot refer to tám.

With regard to other passages, such as ix. 81, 5; vi. 51, 3, and even some of those translated above in which Aditi has been taken as a female goddess, the question must be left open till further evidence can be obtained. There is only one more passage which has been often discussed, and where áditi was supposed to have the meaning of earth :

vii. 18, 8. duḥ-ādhyāḥ áditiṁ sreváyantah aketásah ví
gagribhre párushnîm.

Professor Roth in one of his earliest essays translated this line, ‘The evil-disposed wished to dry the earth, the fools split the Parushnî,’ and he supposed its meaning to have been that the enemies of Sudâs swam across the Parushnî in order to attack Sudâs. We might accept this translation, if it could be explained how by throwing themselves into the river, the enemies made the earth dry, though even then there would remain this difficulty that, with the exception of one other doubtful passage, discussed before, áditi never means earth. I should therefore propose to translate: ‘The evil-disposed, the fools, laid dry and divided the resistless river Parushnî.’ This would be a description of a strategem very common in ancient warfare, viz. diverting the course of a river and laying its original bed dry by digging a new channel, and thus dividing the old river. This is also the sense accepted by Sâyana, who does not say that vigraha means dividing the waves of a river, as Professor Roth renders kûlabheda, but that it means dividing or cutting through its banks. In the Dictionary Professor Roth assigns to áditi in this passage the meaning of endless, inexhaustible.

Verse 12, note ⁵. Nothing is more difficult in the interpretation of the Veda than to gain an accurate knowledge of the power of particles and conjunctions. The particle *kaná*, we are told, is used both affirmatively and negatively, a statement which shows better than anything else the uncertainty to which every translation is as yet exposed. It is perfectly true that in the text of the Rig-veda, as we now read it, *kaná* means both indeed and no. But this very fact shows that we ought to distinguish where the first collectors of the Vedic hymns have not distinguished, and that while in the former case we read *kaná*, we ought in the latter to read *ka ná*.

I begin with those passages in which *kaná* is used emphatically and as one word.

I a. In negative sentences:

i. 18, 7. yásmât rité ná sídhyati yagñáh vipah-kítah kaná.

Without whom the sacrifice does not succeed, not even that of the sage.

v. 34, 5. ná ásunvatâ sakate púshyatâ kaná.

He does not cling to a man who offers no libations, even though he be thriving.

i. 24, 6. nahí te kshatrám ná sáhah ná manyúm váyah kaná ami' (íti) patáyantah ápúh.

For thy power, thy strength, thy anger even these birds which fly up, do not reach. Cf. i. 100, 15.

i. 155, 5. trítíyam asya nákih ā dadharshati váyah kaná patáyantah patatrínah.

This third step no one approaches, not even the winged birds which fly up.

i. 55, 1. diváh kit asya varimā ví papratha, índram ná mahnā prithivī' kaná práti.

The width of the heavens is stretched out, even the earth in her greatness is no match for Indra.

I b. In positive sentences :

vii. 32, 13. pûrvih kaná prá-sitayah taranti tám yáh índre kármanâ bhúvat.

Even many snares pass him who is with Indra in his work.

viii. 2, 14. ukthám kaná sasyámânâm ágoh aríh ā kiketa, ná gâyatrám gîyámânâm.

A poor man may learn indeed a prayer that is recited, but not a hymn that is sung.

viii. 78, 10. táva ít indra ahám â-sásâ háste dâtram kaná ā dade.

Trusting in thee alone, O Indra, I take even this sickle in my hand.

i. 55, 5. ádha kaná srát dadhati tvíshi-mate índráya vágram ni-ghánighnate vadham.

Then indeed they believe in Indra, the majestic, when he hurls the bolt to strike.

i. 152, 2. etát kaná tvah ví kiketat eshâm.

Does one of them understand even this ?

iv. 18, 9. mámat kaná used in the same sense as mámat kit.

i. 139, 2. dhîbhíh kaná mánasâ svébhih akshá-bhih.

v. 41, 13. váyah kaná su-bhvâh ā áva yanti.

vii. 18, 9. *âsúh kaná ít abhi-pitvám gagâma.*

viii. 91, 3. *ã kaná tvâ kikitsâmah ádhi kaná tvâ ná imasi.*

We wish to know thee, indeed, but we cannot understand thee.

x. 49, 5. *ahám randhayam mrígayam srutárvane yát mā ágihita vayúnâ kaná ânu-shák.*

vi. 26, 7. *ahám kaná tát súrí-bhih ânasyâm.*

May I also obtain this with my wise friends.

I c. Frequently *kaná* occurs after interrogative pronouns, to which it imparts an indefinite meaning, and principally in negative sentences :

i. 74, 7. *ná yóh upabdíh ásvyah srinvé ráthasya kát kaná, yát agne yâsi dûtyâm.*

No sound of horses is heard, and no sound of the chariot, when thou, O Agni, goest on thy message.

i. 81, 5. *ná tvâ-vân indra káh kaná ná gâtâh ná gani-shyaté.*

No one is like thee, O Indra, no one has been born, no one will be !

i. 84, 20. *mâ te râdhâmsi mâ te ûtâyah vaso (ítî) asmân kâdâ kaná dabhan.*

May thy gifts, may thy help, O Vasu, never fail us !

Many more passages might be given to illustrate the use of *kaná* or *kás kaná* and its derivatives in negative sentences.

Cf. i. 105, 3; 136, 1; 139, 5; ii. 16, 3; 23, 5; 28, 6; iii. 36, 4; iv. 31, 9; v. 42, 6; 82, 2; vi. 3, 2; 20, 4; 47, 1; 3; 48, 17; 54, 9; 59, 4; 69, 8; 75, 16; vii. 32, 1; 19; 59, 3; 82, 7; 104, 3; viii. 19, 6; 23, 15; 24, 15; 28, 4; 47, 7; 64, 2; 66, 13; 68, 19; ix. 61, 27; 69, 6; 114, 4; x. 33, 9; 39, 11; 48, 5; 49, 10; 59, 8; 62, 9; 85, 3; 86, 11; 95, 1; 112, 9; 119, 6; 7; 128, 4; 129, 2; 152, 1; 168, 3; 185, 2.

I d. In a few passages, however, we find the indefinite pronoun *kás kaná* used in sentences which are not negative :

i. 113, 8. *ushâh mritám kám kaná bodhâyantî.*

Ushas, who wakes even the dead, (or one who is as if dead.)

i. 191, 7. ádrishtâh kím kaná ihá vah sárve sâkám nígasýata.

Invisible ones, whatever you are, vanish all together !

II. We now come to passages in which *kaná* stands for *ka ná*, and therefore renders the sentence negative without any further negative particle :

ii. 16, 2. yásmât índrât brihatâh kím kaná ìm rité.

Beside whom, (beside) the great Indra, there is not anything.

ii. 24, 12. vísvam satyám magha-vânâ yuvóh ít āpah kaná prá minanti vratám vâm.

Everything, you mighty ones, belongs indeed to you ; even the waters do not transgress your law.

iii. 30, 1. tílikshante abhí-sastim gánânam índra tvát ākáh kaná hí pra-ketâh.

They bear the scoffing of men ; for Indra, away from thee there is no wisdom.

iv. 30, 3. vísvé kaná ít anā tvâ devâsah indra yuyudhuh.

Even all the gods together do not fight thee, O Indra.

v. 34, 7. duh-gé kaná dhriyate vísvah ā purú gánah yáh asya távishîm ákukrudhat.

Even in a stronghold many a man is not often preserved who has excited his anger.

vii. 83, 2. yásmin âgâ bhávati kím kaná priyám.

In which struggle there is nothing good whatsoever.

vii. 86, 6. svápnah kaná ít ánritasya pra-yotâ.

Even sleep does not remove all evil.

In this passage I formerly took *kaná* as affirmative, not as negative, and therefore assigned to *prayotâ* the same meaning which Sâyana assigns to it, one who brings or mixes, whereas it ought to be, as rightly seen by Roth, one who removes.

viii. 1, 5. mahé kaná tvâm adri-vah párá sulkâya deyâm, ná sahásrâya ná ayútâya vagri-vah ná satâya sata-magha.

I should not give thee up, wielder of the thunderbolt, even for a great price, not for a thousand, not for ten thousand (?), not for a hundred, O Indra, thou who art possessed of a hundred powers !

viii. 51, 7. kadā kaná starīh asi.

Thou art never sterile.

viii. 52, 7. kadā kaná prá yukkhasi.

Thou art never weary.

viii. 55, 5. kákshushâ kaná sam-náse.

Even with my eye I cannot reach them.

x. 56, 4. mahimnáh eshâm pitárah kaná ïsire.

Verse 12, note ⁶. Considering the particular circumstances mentioned in this and the preceding hymn, of Indra's forsaking his companions, the Maruts, or even scorning their help, one feels strongly tempted to take tyágas in its etymological sense of leaving or forsaking, and to translate, by his forsaking you, or if he should forsake you. The poet may have meant the word to convey that idea, which no doubt would be most appropriate here; but then it must be confessed, at the same time, that in other passages where tyágas occurs, that meaning could hardly be ascribed to it. Strange as it may seem, no one who is acquainted with the general train of thought in the Vedic hymns can fail to see that tyágas in most passages means attack, onslaught; it may be even the instrument of an attack, a weapon. How it should come to take this meaning is indeed difficult to explain, and I do not wonder that Professor Roth in his Dictionary simply renders the word by forlornness, need, danger, or by estrangement, unkindness, malignity. But let us look at the passages, and we shall see that these abstract conceptions are quite out of place:

viii. 47, 7. ná tám tigmám kaná tyágah ná drásad abhí tám gurú.

No sharp blow, no heavy one, shall come near him whom you protect.

Here the two adjectives tigmá, sharp, and gurú, heavy, point to something tangible, and I feel much inclined to take tyágas in this passage as a weapon, as something that is let off with violence, rather than in the more abstract sense of onslaught.

i. 169, 1. maháh kit asi tyágasah varûtā.

Thou art the shielder from a great attack.

iv. 43, 4. káh vám maháh kit tyágasah abhíke urushyátam
mâdhvî dasrâ nah útî.

Who is against your great attack? Protect us with your help, ye givers of sweet drink, ye strong ones.

Here Professor Roth seems to join maháh kit tyágasah abhíke urushyátam, but in that case it would be impossible to construe the first words, káh vám.

i. 119, 8. ágakkhatam krípamânam parâ-váti pitúh svásya
tyágasâ ní-bâdhitam.

You went from afar to the suppliant, who had been struck down by the violence of his own father.

According to Professor Roth tyágas would here mean forlornness, need, or danger. But níbâdhita is a strong verb, as we may see in

viii. 64, 2. padâ panñ arâdhásah ní bâdhasva mahân asi.

Strike the useless Panis down with thy foot, for thou art great.

x. 18, 11. út svañkasva prithivi mä ní bâdhathâh.

Open, O earth, do not press on him (i. e. the dead, who is to be buried; cf. M. M., Über Todtenbestattung, Zeitschrift der D. M. G., vol. ix. p. xv).

vii. 83, 6. yátra râga-bhih dasá-bhih ní-bâdhitam prá
su-dâsam âvatam trítsu-bhih sahá.

When you protected Sudâs with the Tritsus, when he was pressed or set upon by the ten kings.

Another passage in which tyágas occurs is,

vi. 62, 10. sánutyena tyágasâ mártysya vanushyatâm
ápi sîrshâ vavriktam.

By your covert attack turn back the heads of those even who harass the mortal.

Though this passage may seem less decisive, yet it is difficult to see how tyágasâ could here, according to Professor Roth, be rendered by forlornness or danger. Something is required by which enemies can be turned back. Nor can it be doubtful that sîrshâ is governed by vavriktam, meaning turn back their heads, for the same expression occurs again in i. 33, 5. párá kit sîrshâ
vavriguh té indra áyagvânah yágva-bhih spárdhamânâh.

Professor Benfey translates this verse by, 'Kopfüber flohn sie alle vor dir;' but it may be rendered more

literally, ‘These lawless people fighting with the pious turned back their heads.’

x. 144, 6. evá tát índrah índunâ devéshu kit dhârayâte mahí tyágah.

Indeed through this draught Indra can hold out against that great attack even among the gods.

x. 79, 6. kím devéshu tyágah énah kakartha.

What insult, what sin hast thou committed among the gods?

In these two passages the meaning of tyágas as attack or assault is at least as appropriate as that proposed by Professor Roth, estrangement, malignity.

There remains one passage, vi. 3, 1. yám tvám mitréna várunah sa-góshâh déva pâsi tyágasâ mártam ámhah.

I confess that the construction of this verse is not clear to me, and I doubt whether it is possible to use tyágasâ as a verbal noun governing an accusative. If this were possible, one might translate, ‘The mortal whom thou, O God (Agni), Varuna, together with Mitra, protectest by pushing back evil.’ Anyhow, we gain nothing here, if we take tyágas in the sense of estrangement or malignity.

If it be asked how tyágas can possibly have the meaning which has been assigned to it in all the passages in which it occurs, viz. that of forcibly attacking or pushing away, we can only account for it by supposing that tyag, before it came to mean to leave, meant to push off, to drive away with violence, (verstossen instead of verlassen.) This meaning may still be perceived occasionally in the use of tyag; e.g. devâs tyagantu mâm, may the gods forsake me! i.e. may the gods drive me away! Even in the latest Sanskrit tyag is used with regard to an arrow that is let off. ‘To expel’ is expressed by nis-tyag. Those who believe in the production of new roots by the addition of prepositional prefixes might possibly see in tyag an original ati-ag, to drive off; but, however that may be, there is evidence enough to show that tyag expressed originally a more violent act of separation than it does in ordinary Sanskrit.

Verse 13, note ¹. Sámsa, masc., means a spell whether for good or for evil, a blessing as well as a curse. It means a curse, or, at all events, a calumny:

i. 18, 3. mā nah sámsah árarushah dhūrtíh prának mártyasya.

Let not the curse of the enemy, the onslaught of a mortal hurt us.

i. 94, 8. asmākam sámsah abhí astu duh-dhyāh.

May our curse fall on the wicked !

ii. 26, 1. rigúh ít sámsah vanavat vanushyatáh.

May the straight curse strike the enemies ! Cf. vii. 56, 19.

iii. 18, 2. tápa sámsam árarushah.

Burn the curse of the enemy !

vii. 25, 2. âré tám sámsam krinuhi ninitsoh.

Take far away the curse of the reviler ! Cf. vii. 34, 12.

It means blessing :

ii. 31, 6. utá vah sámsam usígâm-iva smasi.

We desire your blessing as a blessing for suppliants.

x. 31, 1. ā nah devānâm úpa vetu sámsah.

May the blessing of the gods come to us !

x. 7, 1. urushyá nah urú-bhih deva sámsaih.

Protect us, god, with thy broad blessings !

ii. 23, 10. mā nah duh-sámsah abhi-dipsúh ísata prá susámsâh matí-bhih târishîmahi.

Let not an evil-speaking enemy conquer us ; may we, enjoying good report, increase by our prayers !

Lastly, sámsa means praise, the spell addressed by men to the gods, or prayer :

i. 33, 7. prá sunvatáh stuvatáh sámsam ávah.

Thou hast regarded the prayer of him who offers libation and praise.

x. 42, 6. yásmin vayám dadhimá sámsam índre.

Indra in whom we place our hope. Cf. ásams, Wester-gaard, Radices Linguae Sanscritæ, s. v. *sams*.

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