

making the *Dûrohaṇam*), he does just the same as if he were to appoint one who knows the fields as his guide (when travelling anywhere). The *Târkshya*¹⁹ is that one who blows (*i. e.* the wind), thus carrying one up to the celestial world.

The *Târkshya* hymn is as follows :) (1) “Let us call hither to (our) safety the *Târkshya*, that horse instigated by the gods, (the horse) which is enduring, makes pass the carriages (without any impediment), which keeps unbroken the spokes of the carriage wheel, which is fierce in battle and swift.”

He (the *Târkshya*) is the horse (*vâjî*) instigated by the gods. He is enduring, makes pass the carriage (without any impediment); for he crosses the way through these worlds in an instant. He keeps the spokes of the carriage wheel unbroken, conquers in battle (*pritanâja* being explained by *pritanâjit*). By the words “to (our) safety” the Hotar asks for safety. By the words “let us call hither the *Târkshya*,” he thus calls him.

(2) “Offering repeatedly gifts (to the *Târkshya*) as if they were for Indra, let us for (our) safety embark in the ship (represented by the *Dûrohaṇam*) as it were. (May) the earth (be) wide (to allow us free passage). May we not be hurt when going (our way) through you two (heaven and earth) who are great and deep (like an ocean).”

By the words “for safety” he asks for safety. By the words “let us embark in the ship” he thus mounts him (the *Târkshya*) in order to reach the heavenly world, to enjoy it and to join (the celestial

¹⁹ It is often identified with the *Garuda*, *i. e.* the celestial eagle. According to Naigh. 1, 14, it means “horse.” Whether it is a personification of the sun, as is assumed in the Sanscrit Dictionary of Boehtlingk and Roth iii., page 310, is very doubtful to me.