

Soma himself), and his own metre (his favourite metre being the Gâyatrî.<sup>3</sup>) (The Hotar repeats :) *sarve*<sup>4</sup> *nandanti yas'asâ* (10, 71, 10.) i. e. "all friends rejoice at the arrival of the friend crowned with fame for having remained victor in the learned discussion (*sabhâ*;) for as their (of his friends) protector from defects, and giver of food, he is fit and ready for providing them with strength."<sup>5</sup> (Now follows the ex-

<sup>3</sup> The Gâyatrî is said to have assumed the shape of a bird, and brought the Soma from heaven. Thence this metre is sacred to him.

<sup>4</sup> Say. understands by "the friend," Soma, and by "the friends, who rejoice at the friend's arrival," the priests and the sacrificer. About the same meaning he gives to the verse in his commentary on the Rigveda Samhitâ. There he explains सखायः friends, by समानज्ञानाः being equal in knowledge. सर्वे he refers to "all men of the assembly." यशसा he takes in the sense of an adjective यशस्विना. But it is very doubtful whether this verse had originally any reference to Soma. In the whole hymn (बृहस्पते प्रथमं वाचो अग्रं०) of which it forms the eleventh verse, there is nowhere any allusion made to Soma. According to the Anukramanî the hymn is "seen" (composed) by Brihaspati, the son of Angiras. But this appears to be very unlikely; for Brihaspati himself is addressed in the vocative. Sây. gets over the difficulty by asserting, that Brihaspati (the teacher of the Gods and the receptacle of all sacred knowledge) is addressing these words to himself, after having had revealed the meaning and bearing of the Veda, before he ventured upon communicating the revelation (to the Gods). To judge from the contents of the hymn, the author prays to Brihaspati who is the same with Vâchaspati, the god of eloquence and speech, to endow him with the power of giving utterance in the proper words to his feelings, of which only the best ones should be revealed (v. 1). There is an interesting simile to be met with in the 2nd verse: "when the wise made the speech through their mind, purifying it (through their thoughts), just as they purify barley juice (*saktu*) through a filterer (*titau*)."<sup>5</sup> *Saktu* is a kind of beer prepared by pouring water over barley, and by filtering it after having allowed it to remain for some time in this state. The whole hymn, in which the name "brâhmana" (as that of a caste) is several times mentioned, appears to refer to the might of speech and the great success to be derived from it when engaged in sacrificing.

<sup>5</sup> The priests live on the presents which are given to them by the sacrificers. Hence the Soma, who is indispensable for the sacrificer, and who is to be administered in the proper way by priests only, is 'their giver of food.'