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RIG-VEDA

VOL. V

RIG-VEDA-SANHITA

A Collection of Ancient Hindu Hymns

OF THE

RIG-VEDA.

Translated from the original Sanskrit.

VOL. V.

BY H. H. WILSON, M.A., F.R.S.

3742

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PREFACE.

I PUBLISHED, in 1866, the fourth volume of the late Professor Wilson's translation of the *Rig-Veda*, which professed to follow mainly the interpretation of the Hindu Commentator *Sayana*. The printing of the fifth volume was soon afterwards commenced; but it was stopped by the discovery that the original MS. of the translation ended abruptly in the middle of the 44th hymn of the eighth *Mandala*, and that although there was a more or less complete translation of the tenth *Mandala*, only rough notes remained of that of the ninth. I subsequently completed the translation of the eighth *Mandala* independently, and it was printed; but my engagements at that time, in connection with my duties as Professor of Sanskrit in the University of Cambridge, rendered it impossible for me to continue the work; more especially as the original MS. of the translation of the ninth *Mandala* was in a very imperfect state, and required a great deal of careful revision, before it could be sent to the press. A long interval elapsed during which the translation lay in abeyance; but Messrs. Trübner & Co. were always anxious to have it completed, and Mr. Nicholas Trübner retained to the last his earnest interest in the work. At last, my friend and old Cambridge pupil Mr. W. F. Webster, undertook to carry on and complete the interrupted task. He has continued the editing of the fifth volume, which is now published after its long suspension. He has carefully corrected Professor Wilson's translation of the

ninth *Mandala* with which this volume ends; the sixth and last volume, comprising the translation of the tenth *Mandala*, is in the press. I have ventured to add a translation of the *Valakhilya* hymns, forming Appendix I of this volume; they were not contained in Prof. Wilson's MS. translation, nor does *Sayana* give any commentary on them.

The aim of this translation, as I have said, is to represent the traditional interpretation of the *Rig-Veda*, as given by *Sayana*, and consequently but little attention is paid to the views of modern scholars. This work does not pretend to give a complete translation of the *Rig-Veda*, but only a faithful image of that particular phase of its interpretation which the mediæval Hindus, as represented by *Sayana*, have preserved. This view is in itself interesting and of an historical value; but far wider and deeper study is needed to pierce to the real meaning of these old hymns. *Sayana's* commentary will always retain a value of its own,—even its mistakes are often interesting,—but his explanations must not for a moment bar the progress of scholarship. We can be thankful to him for any real help; but let us not forget the debt which we owe to modern scholars, especially to those of Germany. The great St. Petersburg Dictionary (the sixth and seventh volumes of which appeared since the fourth volume of this translation was published) is indeed a monument of triumphant erudition, and it has inaugurated a new era in the interpretation of the *Rig-Veda*.

CAMBRIDGE.

March 17th, 1888. E. B. COWELL.

PREFATORY NOTE TO THIS EDITION.

This volume comprises the 8th and 9th *Mandalas* (pages 210 to the end of Vol. IV and Vol. V. entire. of the first edition). Up to the end of VIII. 6. 1. 29 Prof. Cowell's notes are marked‡. the other notes being Prof. Wilson's. After that to the end of the 8th *Mandala* the notes as well as the translation are Prof. Cowell's. The references occurring in the notes of this Volume generally do not mention the *Anuvakas*. but they can be found by the reader on referring to the Index of the Hymns at the end of the Volume.

In other respects the changes made follow the lines indicated in the Prefatory Note to Vol. I.

POONA. H. R. BHAGAVAT.
18*th December* 1927.

THE
RIG-VEDA.

EIGHTH MANDALA.

ANUVAKA I.

SUKTA I.

VIII. 1. 1.

The deity is INDRA, except in the thirtieth and three following verses, in which the donation of ASANGA *Raja* is the *devata*, and the last, where it is the *Raja*.

The *Rishis* are two, MEDHATITHI and MEDHYATITHI, of the race of KANWA, with some exceptions; thus, of the two first verses the *Rishi* is GHAURA, the son of GHORA, who became the son of his own brother KANWA, and was called KANWA PRAGATHA. The *Rishi* of the thirtieth and three following stanzas is ASANGA, the son of PLAYOGA, who, having been changed to a woman by the imprecation of the gods, recovered his manhood by repentance and the favour of MEDHATITHI to whom he gave, on that account, abundant wealth, and whom he addresses in praise of his donation. In the thirty-fourth stanza SHASHWATI congratulates her husband, and is therefore the *Rishi*. The metre of the two last stanzas is *Trishtubh*, of the second and fourth *Satobrihati*, of the rest *Brihati*.

1. Repeat, friends, no other praise, be not hurtful (to yourselves); praise together INDRA, the showerer (of benefits) when the *Soma* is effused: repeatedly utter praise (to him).

2. A bull rushing (upon his foes), undecaying, like an ox, the overcomer of (hostile) men, the hater (of adversaries), the venerable, the displayer of both (enmity and favour), the munificent, the distributor of both (celestial and terrestrial riches).

3. Although these people worship thee, INDRA, in many ways to (secure) thy protection, (yet) may this our prayer be throughout all days thy magnification.

4. The sages (thy worshippers), MAGHAVAN, the overcomers (of foes), the terrifiers of (hostile) people, pass over various (calamities by thy aid): come nigh and bring many sorts of food, and available for our preservation.

5. Wielder of the thunderbolt, I would not sell thee for a large price, not for a thousand, nor for ten thousand, nor, opulent bearer of the thunderbolt, for a hundred.

6. Thou art more precious, INDRA, than my father, or than my brother, who is not affectionate: thou, giver of dwellings, art equal to my mother, for you both render me distinguished on account of celebrity and riches.

7. Whither hast thou gone? Where, indeed, art thou now? Verily thy mind (wanders) amongst many (worshippers): martial, valorous PURANDARA, come hither; the chaunters are singing (thy praise).

8. Raise the sacred chaunt to him who is the destroyer of the cities (of the foes) of his worshipper, (induced) by which may the thunderer come to sit down at the sacrifice of the sons of KANWA, and destroy the cities (of their enemies).

9. Come quickly with those thy horses which are vigorous and fleet, and which are traversers of tens, or hundreds, or thousands (of leagues).

10. I invoke to-day the all-sufficient INDRA, as the milch cow yielding abundant milk, of excellent motion, and easy to be milked; or, as another (form), the vast-dropping, desirable (rain).

11. When SURYA harassed ETASHA, SHATAKRATU conveyed (to his aid) KUTSA, the son of ARJUNI, with his two prancing horses (swift) as the wind, and stealthily approached the irresistible GANDHARVA.

12. He who without healing materials before the flow of blood from the necks was the effecter of the re-union, the opulent MAGHAVAN, again makes whole the dissevered (parts).

13. May we never be like the abject, INDRA, through thy favour, nor suffer affliction: may we never be like branchless trees; for, thunderer, unconsumeable (by foes) we glorify thee.

14. Neither rash nor irate, we verily glorify thee, slayer of VRITRA; may we propitiate thee, hero, for once (at least) by our praise with great (sacrificial) wealth.

15. If he hear our praise, then may our libations, flowing through the filter, dropping quickly, and diluted with consecrated water, exhilarate INDRA.

16. Come quickly to-day to the collected laudation of thy devoted friend: may the subsidiary praise of wealthy (worshippers) reach thee, but now I wish (to offer) thy complete eulogium.

17. Extract the *Soma* juice with the bruising stones, wash it with the consecrated waters; (for by so doing) the leaders (of the rain, the MARUTS) clothing (the sky with clouds) as with a vesture of the hide of the cow, milk forth (the water) for the rivers.

18. Whether come from the earth or the firmament, or the vast luminous (heaven), be magnified by this my diffusive praise; satisfy, SHATAKRATU, (my) people.

19. Pour out to INDRA the most exhilarating, the most excellent *Soma*, for SHAKRA cherishes him who is desirous of food, propitiating him by every pious act.

20. May I never, when importuning thee in sacrifices with the effusion of the *Soma* and with praise, excite thee like a ferocious lion to wrath: who (is there in the world) that does not solicit his lord?

21. (May INDRA drink) with invigorated strength, the strong exhilarating (*Soma*) offered with animating (laudation): for in his delight he gives us (a son) the overcomer of all (foes), the humbler of their pride.

22. The divine (INDRA), the accomplisher of all aims, the glorified by his foes, gives vast treasures to the mortal who presents offerings at the sacrifice, to him who pours out the libation, who hymns his praise.

23. Come hither, INDRA, be exhilarated by the wonderful (libatory) affluence and with thy fellow-topers (the MARUTS) fill with the *Soma* juices thy vast belly, capacious as a lake.

24. May thy thousand, thy hundred steeds, INDRA, yoked to thy golden chariot, harnessed by prayer, with flowing manes, bring thee to drink the *Soma* libation.

25. May thy two peacock-tailed, white-backed horses, yoked to thy golden chariot, bring thee to drink of the sweet praiseworthy libation.

26. Drink thou, who art worthy to be glorified, of this consecrated and juicy libation, like the first drinker (VAYU): this excellent effusion issues for thine exhilaration.

27. May he who alone overcomes (enemies) through (the power of) religious observances, who by pious acts is rendered mighty and fierce, who is handsome-chinned, approach: may he never be remote; may he come to our invocation; may he never abandon us.

28. Thou hast broken to pieces the moveable city of SHUSHNA with thy weapons; thou who art light hast followed him; wherefore, INDRA, thou art in two ways to be worshipped.

29. May my prayers when the sun has risen, those also at noon, those also when evening arrives, bring thee back, giver of riches (to my sacrifice).

30. Praise (me), praise (me), MEDHYATITHI, for amongst the wealthy we are the most liberal donors of wealth to thee: (praise me as one) who outstrips a horse in speed, follows the right path, and bears the best arms.

31. When with faith I harness the docile horses in the car, (praise me), for the descendant of YADU, possessed of cattle, know how to distribute desirable riches.

32. (Praise me, saying,) "He who has presented riches to me with a golden purse: may this rattling chariot of ASANGA carry off all the treasures (of the enemy)."

33. (So praise me, saying,) "ASANGA, the son of PLAYOGA, has given more than others, AGNI, by tens of thousands: ten times the (number of) vigorous and brilliant oxen (given by him) to me, issue forth like the reeds of a lake."

34. SHASHWATI, perceiving that the signs of manhood were restored, exclaims, "Joy, husband, thou art capable of enjoyment."

VIII. 1. 2.

The deity is INDRA (except in the last two verses, where the deity is the personified gift); the *Rishis* are MEDHATITHI of the race of KANWA and PRIYAMEDHA of the family of ANGIRAS; the metre of the 28th verse is *Anushtubh*, of the rest *Gayatri*.

1. Giver of dwellings (INDRA), drink this effused libation till thy belly is full, we offer it, undaunted (INDRA), to thee.

2. Washed by the priests, effused by the stones, purified by the woollen filter, like a horse cleansed in a stream.

3. We have made it sweet for thee as the barley-cake, mixing it with milk, and therefore, INDRA, (I invoke) thee to this social rite.

4. INDRA verily is the chief drinker of the *Soma* among gods and men, the drinker of the effused libation, the acceptor of all kinds of offerings.

5. (We praise him) a universal kind-hearted (friend), whom the pure *Soma*, the mixture (of it) made with difficulty, or other satisfying (offerings) do not displease.

6. Whom others pursue with offerings of milk and curds as hunters chase a deer (with nets and snares), and harass with (inappropriate) praises.

7. May the three libations be effused for the divine INDRA in his own dwelling, (for he is) the drinker of the effused juice.

8. Three purifying vessels drop (the *Soma*), three ladles are well filled (for the libation), the whole is furnished for the common sacrifice.

9. Thou (*Soma*) art pure, distributed in many vessels, mixed at the mid-day sacrifice with milk, and (at the third sacrifice) with curds, the most exhilarating (beverage) of the hero (INDRA).

10. These sharp and pure *Soma* libations effused by us for thee solicit thee for admixture.

11. Mix, INDRA, the milk and *Soma*, (add) the cakes to this libation. I hear that thou art possessed of riches.

12. The potations (of *Soma*) contend in thy interior (for thine exhilaration) like the ebriety caused by wine: thy worshippers praise thee (filled full of *Soma*) like the udder (of a cow with milk).

13. May the eulogist of thee, who art opulent, be opulent; may he even, lord of steeds, surpass one who is wealthy and renowned, like thee.

14. (INDRA), the enemy of the unbeliever, apprehends whatever prayer is being repeated, whatever chaunt is being chaunted.

15. Consign us not, INDRA, to the slayer, not to an overpowering foe; doer of great deeds, enable us by thy acts (to conquer).

16. Friends devoted, INDRA, to thee we, the descendants of KANWA, having thy praise for our object, glorify thee with prayers.

17. (Engaged), thunderer, in thy most recent (worship) I utter no other praise than that of thee, the doer of great deeds. I repeat only thy glorification.

18. The gods love the man who offers libations, they desire not to (let him) sleep, thence they, unslothful, obtain the inebriating *Soma*.

19. Come to us quickly with excellent viands, be not bashful, like the ardent husband of a new bride.

20. Let not INDRA, the insuperable, delay (coming to us) to-day until the evening, like an unlucky son-in-law.

21. We know the munificent generosity of the hero (INDRA): of the purposes of him who is manifest in the three worlds (we are aware).

22. Pour out the libation to him who is associated with the KANWA (race): we know not any one more celebrated than the very powerful bestower of numerous protections.

23. Offer, worshipper, the libation in the first place to the hero, the powerful INDRA, the benefactor of man: may he drink (of it),—

24. He who most recognisant of (the merit) of those who give him no annoyance, bestows upon his adorers and praisers food with horses and cattle.

25. Hasten, offerers of the libation, (to present) the glorious *Soma* to the valiant, the hero (INDRA), for (his) exhilaration.

26. May the drinker of the *Soma* libation, the slayer of VRITRA, approach, let him not be far from us; let the granter of many protections keep in check (our enemies).

27. May the delightful steeds who are harnessed by prayer bring hither (our) friend (INDRA), magnified by praises, deserving of laudation.

28. Handsome-chinned (INDRA), the honoured of sages, the doer of great deeds, come, for well-flavoured are the *Soma* juices; come, for the libations are ready mixed: this (thy worshipper) now (invites thee) to be present at this social exhilarating rite.

29. They who praising thee magnify thee, INDRA, the institutor of rites, and those (hymns which glorify) thee have (for their object) great riches and strength.

30. Upborne by hymns, those thy praises and those prayers which are addressed to thee, all combined, sustain thine energies.

31. Verily this accomplisher of many acts, the chief (among the gods), the wielder of the thunderbolt, he who has ever been unconquered, gives food (to his votaries).

32. INDRA, the slayer of VRITRA with his right hand, the invoked of many in many (places), the mighty by mighty deeds,—

33. He upon whom all men depend, (in whom) overwhelming energies (abide), he verily is the delighter of the opulent (worshipper).

34. This INDRA has made all these (beings), who is thence exceedingly renowned; he is the donor of food to opulent worshippers.

35. He whom, adoring, and desirous of cattle, the protector (INDRA) defends against an ignorant (foe), becomes a prince, the possessor of wealth.

36. Liberal, wise, (borne by his own) steeds, a hero, the slayer of VRITRA, (aided) by the MARUTS, truthful, he is the protector of the performer of holy rites.

37. Worship, PRIYAMEDHA, with mind intent upon him, that INDRA, who is truthful when exhilarated by the *Soma* potations.

38. Sing, KANWAS, the mighty (INDRA), of widely-sung renown, the protector of the good, the desirous of (sacrificial) food, present in many places.

39. He who, a friend (to his worshippers), the doer of great deeds, tracing the cattle by their foot-marks, being without (other means of detection), restored them to those leaders (of rites) who willingly put their trust in him.

40. Thou, thunderer, approaching in the form of a ram, hast come to MEDHYATITHI, of the race of KANWA, thus propitiating thee.

41. Liberal VIBHINDU, thou has given to me four times ten thousand, and afterwards eight thousand.

42. I glorify those two (heaven and earth), the augmenters of water, the originators (of beings), the benefactors of the worshipper, on account of their generation (of the wealth so given to me).

VIII. 1. 3.

The deity is INDRA, except in the last four verses, in which the donation of PAKASTHAMAN *Raja*, the son of KURAYANA, being commemorated is considered the *devata*. The *Rishi* is MEDHYATITHI; the metre of the odd verses is *Brihati*, of the even *Satobrihati*, except in the twenty-first, in which it is *Anushtubh*, and the twenty-second and twenty-third, in which it is *Gayatri*. The twenty-fourth is *Brihati*.

1. Drink, INDRA, of our sapid libation mixed with milk, and be satisfied: regard thyself as our kinsman, to be exhilarated along with us for our welfare: may thy (good) intentions protect us.

2. May we be offerers of oblations (to enjoy) thy favour; harm us not for the sake of the enemy; protect us with thy wondrous solicited (protections), maintain us ever in felicity.

3. (INDRA), abounding in wealth, may these my praises magnify thee; the brilliant pure sages glorify thee with hymns.

4. Invigorated by (the praises of) a thousand *Rishis*, this (INDRA) is as vast as the ocean: the true mightiness and strength of him are glorified at sacrifices, and in the realm of the devout.

5. We invoke INDRA for the worship of the gods, and when the sacrifice is proceeding; adoring him, we call upon INDRA at the close of the rite; we invoke him for the acquirement of wealth.

6. INDRA, by the might of his strength, has spread out the heaven and earth: INDRA has lighted up the sun: in INDRA are all beings aggregated; the distilling drops of the *Soma* flow to INDRA.

7. Men glorify thee, INDRA, with hymns that thou mayest drink the first (of the gods): the associated RIBHUS unite in thy praise, the RUDRAS glorify the ancient (INDRA).

8. INDRA augments the energy and the strength of this (his worshipper), when the exhilaration of the *Soma* juice is diffused through his body; men celebrate in due order his might to-day as they did of old.

9. I solicit thee, INDRA, for such vigour and for such food as may be hoped for in priority (to others), wherewith thou hast granted to BHRIGU the wealth taken from those who had desisted from sacrifices, wherewith thou hast protected PRASKANWA.

10. Wherewith thou hast sent the great waters to the ocean: such as is thy wish-fulfilling strength: that might of INDRA is not easily to be resisted which the earth obeys.

11. Grant us, INDRA, the wealth accompanied by vigour, which I solicit from thee; give (wealth) first of all to him desirous of gratifying thee, presenting (sacrificial) food; give (wealth), thou who art of old, to him who glorifies thee.

12. Give to this our (worshipper) engaged in celebrating thy sacred rites, INDRA, (the wealth) whereby thou hast protected the son of PURU: grant to the man (aspiring) to heaven (the wealth wherewith) thou hast preserved, O INDRA, RUSHAMA, SHYAVAKA, and KRIPA.

13. What living mortal, the prompter of ever-rising (praises), may now glorify INDRA? None of those

heretofore praising him have attained the greatness of the properties of INDRA.

14. Who, praising thee as the deity, (ever) hoped to sacrifice to thee? What saint, what sage conveys (his praises to thee?) when, opulent INDRA, hast thou come to the invocation of one pouring out libations, of one repeating (thy) praise?

15. These most sweet songs, these hymns of praise ascend (to thee), like triumphant chariots laden with wealth, charged with unfailing protections, intended to procure food.

16. The BHRIGUS, like the KANWAS, have verily attained to the all-pervading (INDRA), on whom they have meditated, as the sun (pervades the universe by his rays): men of the PRIYAMEDHA race, worshipping INDRA with praises, glorify him.

17. Utter destroyer of VRITRA, harness thy horses; come down to us, fierce MAGHAVAN, with thine attendants from afar to drink the *Soma*.

18. These wise celebrators (of holy rites) repeatedly propitiate thee with pious praise for the acceptance of the sacrifice: do thou, opulent INDRA, who art entitled to praise, hear our invocation like one who listens to what he desires.

19. Thou hast extirpated VRITRA with thy mighty weapons; thou hast been the destroyer of the deceptive ARBUDA and MRIGAYA: thou hast extricated the cattle from the mountain.

20. When thou hadst expelled the mighty AHI from the firmament, then the fires blazed, the sun shone forth,

the ambrosial *Soma* destined for INDRA flowed out, and thou, INDRA, didst manifest thy manhood.

21. Such wealth as INDRA and the MARUTS have bestowed upon me, such has PAKASTHAMAN, the son of KURAYANA, bestowed, of itself the most magnificent of all, like the quick-moving (sun) in the sky.

22. PAKASTHAMAN has given me a tawny robust beast of burthen, the means of acquiring riches.

23. Whose burthen ten other bearers (of loads) (would be required to) convey, such as were the steeds that bore BHUJYU home.

24. His father's own son, the giver of dwellings, the sustainer of strength like (invigorating) unguents, I celebrate PAKASTHAMAN, the destroyer (of foes), the despoiler (of enemies), the donor of the tawny (horse).

VIII. 1. 4.

INDRA is the deity of the first fourteen verses, PUSHAN of the fifteenth and three following, and the gift of the *Raja* KURUNGA of the three last; the *Rishi* is DEVATITHI, of the KANWA family; the metre of verse twenty-one is *Pura-ushnik*, of the rest *Brihati* of the odd, *Satobrihati* of the even stanzas.

1. Inasmuch, INDRA, as thou art invoked by the people in the east, in the west, in the north, in the south, so, excellent INDRA, hast thou been incited by men on behalf of the son of ANU; so, overcomer of foes, (hast thou been called upon) on behalf of TURVASHA.

2. Inasmuch, INDRA, as thou hast been exhilarated in the society of RUMA, RUSHAMA, SHYAVAKA, and KRIPA,

so the KANWAS, bearers of oblations, attract thee with their praises, (therefore) come hither.

3. As the thirsty *Gaura* hastens to the pool filled with water in the desert, so, (INDRA,) our affinity being acknowledged, come quickly, and drink freely with the KANWAS.

4. Opulent INDRA, may the *Soma* drops exhilarate thee, that thou mayest bestow wealth on the donor of the libation; for taking it by stealth (when ungiven), thou hast drunk the *Soma* poured out into the ladle, and hast thence sustained pre-eminent strength.

5. By his strength he has overpowered the strength (of his foes), he has crushed their wrath by his prowess: all hostile armies have been arrested like trees (immoveable through fear), mighty INDRA, by thee.

6. He who has made his praise attain to thee associates himself with a thousand gallant combatants; he who offers oblations with reverence begets a valiant son, the scatterer (of enemies).

7. (Secure) in the friendship of thee who art terrible, let us not fear, let us not be harassed: great and glorious, showerer (of benefits), are thy deeds, as we may behold them in the case of TURVASHA, of YADU.

8. The showerer (of benefits) with his left hip covers (the world), no tearer (of it) angers him: the delightful (*Soma* juices) are mixed with the sweet honey of the bee; come quickly hither, hasten, drink.

9. He who is thy friend, INDRA, is verily possessed of horses, of cars, of cattle, and is of goodly form: he is ever

supplied with food-comprising riches, and delighting all, he enters an assembly.

10. Come like a thirsty deer to the watering place, drink at will of the *Soma*, whence, daily driving down the clouds, thou sustainest, MAGHAVAN, most vigorous strength.

11. Quickly, priest, pour forth the *Soma*, for INDRA is thirsty; verily he has harnessed his vigorous steeds, the slayer of VRITRA has arrived.

12. The man who is the donor (of the oblation), he with (the gift of whose) libation thou art satisfied, possesses of himself understanding; this thy appropriate food is ready; come, hasten, drink of it.

13. Pour out, priests, the *Soma* libation to INDRA in his chariot: the stones, placed upon their bases, are beheld effusing the *Soma* for the sacrifice of the offerer.

14. May his vigorous horses, repeatedly traversing the firmament, bring INDRA to our rites; may thy steeds, glorious through sacrifice, bring thee down indeed to the (daily) ceremonials.

15. We have recourse to the opulent PUSHAN for his alliance: do thou, SHAKRA, the adored of many, the liberator (from iniquity), enable us to acquire by our intelligence, wealth and victory.

16. Sharpen us like a razor in the hands (of a barber): grant us riches, liberator (from iniquity), the wealth of cattle easily obtained by us from thee, such wealth as thou bestowest upon the (pious) mortal.

17. I desire, PUSHAN, to propitiate thee; I desire, illustrious deity, to glorify thee: I desire not (to offer)

ungracious praise to any other: (grant riches), bestower of wealth, to him who praises, eulogizes, and glorifies thee.

18. Illustrious (PUSHAN), my cattle go forth occasionally to pasture, may that wealth (of herds), immortal deity, be permanent; being my protector, PUSHAN, be the granter of felicity, be most bountiful in bestowing food.

19. We acknowledge the substantial wealth (of the gift) of a hundred horses, the donation made to us amongst men at the holy solemnities of the illustrious and auspicious *Raja* KURUNGA.

20. I, the *Rishi* (DEVATITHI), have received subsequently the complete donation: the sixty thousand herds of pure cattle merited by the devotions of the pious son of KANWA, and by the illustrious PRIYAMEDHAS.

21. Upon the acceptance of this donation to me, the very trees have exclaimed: (See these *Rishis*) have acquired excellent cows, excellent horses.

VIII. 1. 5.

The deities are the ASHWINS, except in the latter half of the thirty-seventh and the two last verses, which celebrate the donation of KASHU, the son of CHEDI, and of which the gift is the *devata*. The *Rishi* is BRAHMATITHI of the race of KANWA: the metre of the first thirty-six verses is *Gayatri*, of the two next *Brihati*, and of the last *Anushtubh*.

1. When the shining dawn, advancing hither from afar, whitens (all things), she spreads the light on all sides.

2. And you, ASHWINS, of goodly aspect, accompany the dawn like leaders with your mighty chariot harnessed at a thought.

3. By you, affluent in sacrifices, may our praises be severally accepted: I bear the words (of the worshipper) like a messenger (to you).

4. We, KANWAS, praise for our protection the many-loved, the many-delighting ASHWINS, abounding in wealth,—

5. Most adorable bestowers of strength, distributors of food, lords of opulence, repairers to the dwelling of the donor (of the oblation).

6. Sprinkle well with water the pure unfailing pasturage (of his cattle) for the devout donor (of the oblation).

7. Come, ASHWINS, to our adoration, hastening quickly with your rapid falcon-like horses.

8. With which in three days and three nights you traverse from afar all the brilliant (constellations).

9. Bringers of the day, (bestow) upon us food with cattle, or donations of wealth; and close the path (against aggression) upon our gains.

10. Bring to us, ASHWINS, riches comprising cattle, male offspring, chariots, horses, food.

11. Magnificent lords of good fortune, handsome ASHWINS, riding in a golden chariot, drink the sweet *Soma* beverage.

12. Affluent in sacrifices, grant to us who are opulent (in oblations) a spacious unassailable dwelling.

13. Do you who ever carefully protect the *Brahman* amongst men, come quickly: tarry not with other (worshippers).

14. Adorable ASHWINS, drink of this exhilarating, delightful, sweet (*Soma* beverage) presented by us.

15. Bring unto us riches by hundreds and by thousands, desired by many, sustaining all.

16. Leaders (of rites), wise men worship you in many places: come to us with your steeds.

17. Men bearing the clipped sacred grass, presenting oblations, and completely fulfilling (their functions), worship you, ASHWINS.

18. May this our praise to-day be conveyed successfully to you, ASHWINS, and be most nigh to you.

19. Drink, ASHWINS, from the skin (filled) with the sweet (*Soma* juice) which is suspended in view of your car.

20. Affluent in oblations, bring to us with that (chariot) abundant food, so that there may be prosperity in horses, progeny, and cattle.

21. Bringers of the day, ye rain upon us by the (open) door (of the clouds) the waters of heaven, or (with them fill) the rivers.

22. When did the son of TUGRA, thrown into the ocean, glorify you, leaders (of rites)? then when your chariot and horses descended.

23. To KANWA when blinded (by the *Asuras*) in his dwelling, you rendered, NASATYAS, effectual aid.

24. Rich in showers, come with your newest and most excellent protections when I call upon you.

25. In like manner as you protected KANWA, PRIYAMEDHA, UPASTUTA, and the praise-repeating ATRI,—

26. And in like manner as (you protected) ANSHU when wealth was to be bestowed, and AGASTYA when his cattle (were to be recovered), and SOBHARI when food (was to be supplied to him).—

27. So praising you, ASHWINS, rich in showers, we solicit of you happiness as great or greater than that (which they obtained).

28. Ascend, ASHWINS, your sky-touching chariot with a golden seat and golden reins.

29. Golden is its supporting shaft, golden the axle, golden both the wheels.

30. Come to us, affluent in sacrifices, from afar, come to this mine adoration.

31. Immortal ASHWINS, destroyers of the cities of the *Dasas*, ye bring to us food from afar.

32. Come to us, ASHWINS, with food, with fame, with riches, NASATYAS, delighters of many.

33. Let your sleek, winged, rapid (horses) bring you to the presence of the man offering holy sacrifice.

34. No hostile force arrests that car of yours which is hymned (by the devout), and which is laden with food.

35. Rapid as thought, NASATYAS, (come) with your golden chariot drawn by quick-footed steeds.

36. Affluent in showers, taste the wakeful desirable *Soma*: combine for us riches with food.

37. Become apprised, ASHWINS, of my recent gifts, how that KASHU, the son of CHEDI, has presented me with a hundred camels and ten thousand cows.

38. The son of CHEDI, who has given me for servants ten *Rajas*, bright as gold, for all men are beneath his feet; all those around him wear cuirasses of leather.

39. No one proceeds by that path which the CHEDIS follow, no other pious man as a more liberal benefactor confers (favour on those who praise him).

ANUVAKA II.

VIII. 2. 1.

The deity is INDRA, except in the last triplet, in which it is the donation of TIRINDIRA, the son of PARASHU; the *Rishi* is VATSA, the son of KANWA; the metre *Gayatri*.

1. INDRA, who is great in might like PARJANYA the distributor of rain, is magnified by the praises of VATSA.

2. When his steeds filling (the heavens) bear onwards the progeny of the sacrifice, then the pious (magnify him) with the hymns of the rite.

3. When the KANWAS by their praises have made INDRA the accomplisher of the sacrifice, they declare all weapons needless.

4. All people, (all) men bow down before his anger, as rivers (decline) towards the sea.

5. His might is manifest, for INDRA folds and unfolds both heaven and earth, as (one spreads or rolls up) a skin.

6. He has cloven with the powerful hundred-edged thunderbolt the head of the turbulent VRITRA.

7. In front of the worshippers we repeatedly utter our praises, radiant as the flame of fire.

8. The praises that are offered in secret shine brightly when approaching (INDRA) of their own will: the KANWAS (combine them) with the stream of the *Soma*.

9. May we obtain, INDRA, that wealth which comprises cattle, horses, and food, before it be known to others.

10. I have verily acquired the favour of the true protector (INDRA): I have become (bright) as the sun.

11. I grace my words with ancient praise, like KANWA; whereby INDRA assuredly enjoys vigour.

12. Amid those who do not praise thee, INDRA, amid the RISHIS who do praise thee, by my praise being glorified, do thou increase.

13. When his wrath thundered, dividing VRITRA joint by joint, then he drove the waters to the ocean.

14. Thou hast hurled thy wielded thunderbolt upon the impious SHUSHNA; thou art renowned, fierce INDRA, as the showerer (of benefits).

15. Neither the heavens, nor the realms of the firmament, nor the regions of the earth, equal the thunderer INDRA in strength.

16. Thou, INDRA, hast cast into the rushing streams him who lay obstructing thy copious waters.

17. Thou hast enveloped with darkness, INDRA, him who had seized upon these spacious aggregated (realms of) heaven and earth.

18. Amidst those pious sages, amidst these BHRIGUS, who have glorified thee, hear also, fierce INDRA, my invocation.

19. These, thy spotted cows, the nourishers of the sacrifice, yield, INDRA, their butter, and this mixture (of milk and curds).

20. These prolific cattle became pregnant, having taken into their mouths, INDRA, (the products of thy vigour) like the all-sustaining sun.

21. Lord of strength, the KANWAS verily invigorate thee by praise: the effused *Soma* juices (invigorate) thee.

22. INDRA, wielder of the thunderbolt, excellent praise (is addressed to thee) on account of thy good guidance, as is a most extended sacrifice.

23. Be willing to grant us abundant food with cattle: (to grant us) protection, progeny, and vigour.

24. May that herd of swift horses, which formerly shone among the people of NAHUSHA, (be granted), INDRA, to us.

25. Sage INDRA, thou spreadest (the cattle) over the adjacent pastures when thou art favourably inclined toward us.

26. When thou puttest forth thy might, thou reignest, INDRA, over mankind; surpassing art thou, and unlimited in strength.

27. The people offering oblations call upon thee, the pervader of space, with libations for protection.

28. The wise (INDRA) has been engendered by holy rites on the skirts of the mountains, at the confluence of rivers.

29. From the lofty region in which pervading he abides, INDRA the intelligent looks down upon the offered libation.

30. Then (men) behold the daily light of the ancient shedder of water, when he shines above the heaven.

31. All the KANWAS. INDRA. magnify thy wisdom, thy manhood. and. most mighty one, thy strength.

32. Be propitiated. INDRA. by this my praise; carefully protect me, and give increase to my understanding.

33. Wielder of the thunderbolt, magnified (by our praises). we thy worshippers have offered to thee these prayers for our existence.

34. The KANWAS glorify INDRA; like waters rushing down a declivity, praise spontaneously seeks INDRA.

35. Holy praises magnify INDRA, the imperishable. the implacable, as rivers (swell) the ocean.

36. Come to us from afar with thy beloved horses: drink, INDRA, this libation.

37. Destroyer of VRITRA. men strewing the clipped sacred grass invoke thee for the obtaining of food.

38. Both heaven and earth follow thee as the wheels (of a car follow) the horse; the streams of the *Soma* poured forth (by the priests) follow (thee).

39. Rejoice. INDRA. at the heaven-guiding sacrifice at *Sharyanavat*; be exhilarated by the praise of the worshipper.

40. The vast wielder of the thunderbolt. the slayer of VRITRA. the deep quaffer of the *Soma*, the showerer, roars near at hand in the sky.

41. Thou art a *Rishi*. the first-born (of the gods), the chief, the ruler (over all) by thy strength: thou givest repeatedly, INDRA, wealth.

12. May thy hundred sleek-backed horses bring thee to our libations, to our (sacrificial) food.

13. The KANWAS augment by praise this ancient rite intended (to obtain) an abundance of sweet water.

14. The mortal (adorer) selects at the sacrifice INDRA from among the mighty (gods): he who is desirous of wealth (worships) INDRA for protection.

15. May thy horses, praised by the pious priests, bring thee, who art the praised of many, down to drink the *Soma*.

16. I have accepted from TIRINDIRA, the son of PARASHU, hundreds and thousands of the treasures of men.

17. (These princes) have given to the chaunter PAJRA three hundred horses, ten thousand cattle.

18. The exalted (prince) has been raised by fame to heaven, for he has given camels laden with four (loads of gold), and *Yadva* people (as slaves.)

VIII. 2. 2.

The deities are the MARUTS; the *Rishi* is PUNARVATSA, of the family of KANWA; and the metre *Gayatri*, as before.

1. When the pious worshipper offers you, MARUTS, food at the three diurnal rites, then you have sovereignty over the mountains.

2. When, glorious and powerful (MARUTS), you fit out your chariot, the mountains depart (from their places).

3. The loud-sounding sons of PRISHNI drive with their breezes (the clouds), they milk forth nutritious sustenance.

4. The MARUTS scatter the rain, they shake the mountains, when they mount their chariot, with the winds.

5. The mountains are curbed, the rivers are restrained at your coming, for the upholding of your great strength.

6. We invoke you for protection by night, (we invoke) you by day, (we invoke) you when the sacrifice is in progress.

7. Truly these purple-hued, wonderful, clamorous MARUTS proceed with their chariots in the height above the sky.

8. They, who by their might open a radiant path for the sun to travel, they pervade (the world) with lustre.

9. Accept, MARUTS, this my praise, (accept), mighty ones, this my adoration, (accept) this my invocation.

10. The milch kine have filled for the thunderer three lakes of the sweet (beverage) from the dripping water-bearing cloud.

11. When, MARUTS, desirous of felicity, we invoke you from heaven, come unto us quickly.

12. Munificent, mighty RUDRAS, you in the sacrificial hall are wise (even) in the exhilaration (of the *Soma*).

13. Send us, MARUTS, from heaven exhilarating, many-lauded, all-sustaining riches.

14. When, bright (MARUTS), you harness your car over the mountains, then you exhilarate (yourselves) with the effusing *Soma* juices.

15. A man should solicit happiness of them with praises of such an unconquerable (company).

16. They who, like dropping showers, inflate heaven and earth with rain, milking the inexhaustible cloud.

17. The sons of PRISHNI rise up with shouts, with chariots, with winds, with praises.

18. We meditate on that (generosity) whereby for (the sake of granting them) riches you have protected TURVASHA and YADU and the wealth-desiring KANWA.

19. Munificent (MARUTS), may these (sacrificial) viands, nutritious as butter, together with the praises of the descendant of KANWA, afford you augmentation.

20. Munificent (MARUTS), for whom the sacred grass has been trimmed, where now are you being exhilarated? What pious worshipper (detains you as he) adores you?

21. (MARUTS), for whom the sacred grass is trimmed, it cannot be (that you submit to be detained), for you have derived strength from the sacrifice, formerly (accompanied) by our praises.

22. They have concentrated the abundant waters, they have held together the heaven and earth, they have sustained the sun, they have divided (VRITRA) joint by joint with the thunderbolt.

23. Independent of a ruler, they have divided VRITRA joint by joint: they have shattered the mountains, manifesting manly vigour.

24. They have come to the aid of the warring TRITA, invigorating his strength, and (animating) his acts; they have come to the aid of INDRA, for the destruction of VRITRA.

25. The brilliant (MARUTS), bearing the lightning in their hands, radiant above all, gloriously display their golden helmets on their heads.

26. Glorified, (MARUTS), by USHANAS, when you approach from afar to the opening of the rainy (firmament), then (the dwellers on earth), like those in heaven, are clamorous through fear.

27. Come, gods, to (shew your) liberality at our sacrifice with your golden-footed steeds.

28. When the spotted antelope or the swift tawny deer conveys them in their chariot, then the brilliant (MARUTS) depart, and the rains have gone.

29. The leaders of rites have proceeded with downward chariot-wheels to the *Rijika* country, where lies the *Sharyanavat*, abounding in dwellings, and where *Soma* is plentiful.

30. When, MARUTS, will you repair with joy-bestowing riches to the sage thus adoring you, and soliciting (you for wealth) ?

31. When was it, MARUTS, who are gratified by praise, that you really deserted INDRA ? who is there that enjoys your friendship ?

32. Do you of our race of KANWA praise AGNI together with the MARUTS, bearing the thunderbolt in their hands, and armed with golden lances.

33. I bring to my presence, for the sake of most excellent prosperity, the showerers (of desires), the adorable (MARUTS), the possessors of wonderful strength.

34. The hills, oppressed and agitated by them, move (from their places): the mountains are restrained.

35. (Their horses), quickly traversing (space), bear them travelling through the firmament, giving food to the worshipper.

36. AGNI was born the first among the gods, like the brilliant sun in splendour: then they (the MARUTS) stood round in their radiance.

VIII. 2. 3.

The deities are the ASHWINS; the *Rishi* is SADHWANSA, of the family of KANWA; the metre is *Anushtubh*.

1. Come to us, ASHWINS, with all your protections: DASRAS, riders in a golden chariot, drink the sweet *Soma* beverage.

2. ASHWINS, partakers of sacrificial food, decorated with golden ornaments, wise, and endowed with profound intellects, come verily in your chariot, invested with solar radiance.

3. Come from (the world of) man, come from the firmament, (attracted) by our pious praises; drink, ASHWINS, the sweet *Soma* offered at the sacrifice of the KANWAS.

4. Come to us from above the heaven, you who love the (world) below, (come) from the firmament: the son of KANWA has here poured forth for you the sweet *Soma* libation.

5. Come, ASHWINS, to drink the *Soma* at our sacrifice, you who are praised (by him) (and honoured) by his pious acts, benefactors of the worshipper, sages and leaders of rites.

6. Leaders of rites, when the *Rishis* formerly invoked you for protection, you came; so now, ASHWINS, come at my devout praises.

7. Familiar with heaven, come to us from the sky, or from above the bright (firmament): favourably inclined to the worshipper, (come), induced by his pious acts; hearers of invocations (come, induced) by our praises.

8. What others than ourselves adore the ASHWINS with praises? The *Rishi* VATSA, the son of KANWA, has magnified you with hymns.

9. The wise adorer invokes you hither with praises, ASHWINS, for protection; sinless, utter destroyers of enemies, be to us the sources of felicity.

10. Affluent in sacrifices, when the maiden (SURYA) mounted your chariot, then, ASHWINS, you obtained all your desires.

11. From wheresoever (you may be) come, ASHWINS, with your thousandfold diversified chariot: the sage VATSA, the son of KAVI, has addressed you with sweet words.

12. Delighters of many, abounding in wealth, bestowers of riches, ASHWINS, sustainers of all, approve of this mine adoration.

13. Grant us, ASHWINS, all riches that may not bring us shame, make us the begetters of progeny in due season, subject us not to reproach.

14. Whether, NASATYAS, you be far off, or whether you be nigh, come from thence with your thousandfold diversified chariot.

15. Give, NASATYAS, food of many kinds dripping with butter to him, the *Rishi* VATSA, who has magnified you both with hymns.

16. Give, ASHWINS, invigorating food, dripping with butter, to him who praises you, the lords of liberality, to obtain happiness; who desires affluence.

17. Confounders of the malignant, partakers of many (oblations), come to this our adoration; render us prosperous leaders (of rites); give these (good things of earth) to our desires.

18. The *Priyamedhas* at the sacrifices to the gods invoke you, ASHWINS, who rule over religious rites, together with your protections.

19. Come to us, ASHWINS, sources of happiness, sources of health: (come), adorable (ASHWINS), to that VATSA, who has magnified you with sacrifices and with praises.

20. Leaders (of rites), protect us with those protections with which you have protected KANWA and MEDHATITHI, VASHA and DASHAVRAJA; with which you have protected GOSHARYA;

21. (And) with which, leaders (of rites), you protected TRASADASYU when wealth was to be acquired: do you with the same graciously protect us, ASHWINS, for the acquirement of food.

22. May (perfect) hymns and holy praises magnify you, ASHWINS: protectors of many, exterminators of foes, greatly are you desired of us.

23. The three wheels (of the chariot) of the ASHWINS, which were invisible, have become manifest: do you two,

who are cognizant of the past, (come) by the paths of truth to the presence of living beings.

VIII. 2. 4.

The deities as before; the *Rishi* is SHASHAKARNA: the metre of the second, third, and last two verses is *Gayatri*; of the first, fourth, sixth, fourteenth, and fifteenth, *Brihati*; of the fifth, *Kakubh*; of the tenth, *Trishtubh*; of the eleventh, *Viraj*; of the twelfth, *Jagati*; and of the rest, *Anushtubh*.

1. Come, ASHWINS, without fail, for the protection of the worshipper: confer upon him a secure and spacious dwelling; drive away those who make no offerings.

2. Whatever wealth may be in the firmament, in heaven, or among the five (classes) of men, bestow, ASHWINS, (upon us).

3. Recognize, ASHWINS, (the devotions) of the son of KANWA, as (you have recognized) those former sages who have repeatedly addressed pious works to you.

4. This oblation is poured out, ASHWINS, to you with praise; this sweet-savoured *Soma* is offered to you, who are affluent with food, (animated) by which you meditate (the destruction of) the foe.

5. Doers of many deeds, ASHWINS, preserve me with that (healing virtue) deposited (by you) in the waters, in the trees, in the herbs.

6. Although, NASATYAS, you cherish (all beings), although, divinities, you heal (all disease), yet this your adorer does not obtain you by praises (only), you repair to him who offers you oblations.

7. When verily you arrive, ASHWINS, the *Rishi* understands with excellent (comprehension) the praise (to be addressed to you); he will sprinkle the sweet-flavoured *Soma* and the *gharma* (oblation) on the *Atharvan* fire.

8. Ascend at once, ASHWINS, your light-moving chariot; may these my praises bring you down radiant as the sun.

9. Acknowledge, NASATYAS, that we may bring you down to-day by the prayers and the praises of the son of KANWA.

10. Consider (my praises) in the same manner as (you have considered) when KAKSHIVAT praised you, when the RISHI VYASHWA, when DIRGHATAMAS, or PRITHIN, the son of VENA, glorified you in the chambers of sacrifice.

11. Come (to us as) guardians of our dwelling, become our defenders, be protectors of our dependants, cherishers of our persons: come to the dwelling for (the good of) our sons and grandsons.

12. Although, ASHWINS, you should be riding in the same chariot with INDRA, although you should be domiciled with VAYU, although you should be enjoying gratification along with the ADITYAS and RIBHUS, although you be proceeding on the tracks of VISHNU, (nevertheless come hither).

13. Inasmuch as I invoke you, ASHWINS, to-day for success in war (therefore grant it), for the triumphant protection of the ASHWINS is most excellent for the destruction (of enemies) in battle.

14. Come, ASHWINS, these libations are prepared for you: those libations which were presented you by

TURVASHA and YADU. they are now offered to you by the KANWAS.

15. The healing drug, NASATYAS, that is afar off or nigh, wherewith (you repaired) to (his) dwelling for the sake of VIMADA, do you who are of surpassing wisdom now grant to VATSA.

16. I awake with the pious praise of the ASHWINS; scatter, goddess, (the darkness) at my eulogy: bestow wealth upon (us) mortals.

17. USHAS, truth-speaking mighty goddess, awake the ASHWINS: invoker of the adorable (deities, arouse them) successively; the copious sacrificial food (is prepared) for their exhilaration.

18. When, USHAS, thou movest with thy radiance, thou shinest equally with the sun; and this chariot of the ASHWINS proceeds to the hall of sacrifice frequented by the leaders (of the rite).

19. When the yellow *Soma* plants milk forth (their juice) as cows from their udders, when the devout (priests) repeat the words of praise, then, O ASHWINS, preserve us.

20. Endowed with great wisdom, preserve us for fame, for strength, for victory, for happiness, for prosperity.

21. Although, ASHWINS, you be seated in the region of the paternal (heaven engaged in) holy rites, or, glorified by us, (abide there) with pleasures, (yet come hither).

VIII. 2. 5.

The deities are as before: the *Rishi* is PRAGATHA, son of KANWA: the metre varies—that of the first verse is *Brihati*; of the second, *Madhyejyotish Trishtubh*; of the third, *Anushtubh*; of the fourth, *Astarapankti*; of the fifth, *Brihati*; and of the sixth, *Satobrihati*.

1. Whether, ASHWINS, you are at present where the spacious halls of sacrifice (abound), whether you are in yonder bright sphere of heaven, or whether you are in a dwelling constructed above the firmament, come hither.

2. In like manner, as you have prepared, ASHWINS, the sacrifice for MANU, consent (to prepare it) for the son of KANWA; for I invoke BRIHASPATI, the universal gods, INDRA and VISHNU, and the ASHWINS with rap'd steeds.

3. I invoke those ASHWINS, who are famed for great deeds, induced (to come hither) for acceptance (of our oblations), of whom among the gods the friendship is especially to be obtained.

4. Upon whom (all) sacrifices are dependent, of whom there are worshippers in a place where there is no worship, those two familiar with undecaying sacrifices (I invoke) with praises, that you may drink the sweet juice of the *Soma*.

5. Whether, ASHWINS, you abide to-day in the west; whether, opulent in food, you abide in the east; whether you sojourn with DRUHYU, ANU, TURVASHA, or YADU, I invoke you; therefore come to me.

6. Protectors of many, whether you traverse the firmament, or pass along earth and heaven; whether you ascend your chariot with (all) your splendours; come from thence, ASHWINS, hither.

VIII. 2. 6.

The deity is AGNI: the *Rishi* VATSA, of the race of KANWA: the metre of the first verse is the *Gayatri* termed *Pratishtha*: of the second, that termed *Vardhamana*: of the next seven, the ordinary *Gayatri*: and of the tenth, *Trishtubh*.

1. AGNI, who art a god among mortals, (and among gods), thou art the guardian of religious obligations: thou art to be hymned at sacrifices.

2. Victor (over enemies), thou art to be hymned at solemn rites: thou, AGNI, art the charioteer of sacrifices.

3. Do thou, JATAVEDAS, drive away from us those who hate us: (drive away), AGNI, the impious hostile hosts.

4. Thou desirest not, JATAVEDAS, the sacrifice of the man who is our adversary, although placed before thee.

5. Prudent mortals, we offer abundant homage to thee, who art immortal and all-knowing.

6. Prudent mortals, we invoke the sage deity AGNI with hymns to propitiate him for our protection.

7. VATSA, by the praise that seeks to propitiate thee, AGNI, would draw thy thought from the supreme assembly (of the gods).

8. Thou lookest upon many places, thou art lord over all people: we call upon thee in battles.

9. Desiring strength, we call upon AGNI for protection in battles: upon him who is the granter of wonderful riches (won) in conflicts.

10. Thou, the ancient, art to be hymned at sacrifices: from eternity the invoker of the gods, thou sittest (at the solemnity) entitled to laudation: cherish, AGNI, thine own person, and grant us prosperity.

HERE ENDS THE FIFTH ASHTAKA.

VIII. 2. 7.

The deity is INDRA; the *Rishi*, PARVATA, of the race of KANWA; the metre is *Ushnih*.

1. We solicit, most powerful INDRA, who art the deep quaffer of the *Soma*, that exhilaration which contemplates (heroic deeds), whereby thou slayest the devourer (of men).

2. We solicit that (exhilaration) whereby thou hast defended *Adhrigu*, the accomplisher of the ten (months' rite), and the trembling leader of heaven, (the sun), and the ocean.

3. We solicit that (exhilaration) whereby thou urgest on the mighty waters to the sea, in like manner as (charioteers drive) their cars (to the goal), and (whereby) to travel the paths of sacrifice.

4. Accept, thunderer, this praise (offered) for the attainment of our desires, like consecrated butter; (induced) by which, thou promptly bearest us by thy might (to our objects).

5. Be pleased, thou who art gratified by praise, with this our eulogy swelling like the ocean; (induced by which), INDRA, thou bearest us with all thy protections (to our objects).

6. (I glorify INDRA) the deity, who, coming from afar, has given us, through friendship, (riches); heaping (them upon us) like rain from heaven, thou hast borne us (to our objects).

7. The banners of INDRA, the thunderbolt (he bears) in his hands, have brought (us benefits), when, like the sun, he has expanded heaven and earth.

8. Great INDRA, protector of the good, when thou hast slain thousands of mighty (foes), then thy vast and special energy has been augmented.

9. INDRA, with the rays of the sun, utterly consumes his adversary: like fire (burning) the forests, he spreads victorious.

10. This new praise, suited to the season, approaches (INDRA), to thee: offering adoration and greatly delighting (thee), it verily proclaims the measure (of thy merits).

11. The devout praiser of the adorable (INDRA) purifies in due succession the offering (of the *Soma*); with sacred hymns he magnifies (the might) of INDRA; he verily proclaims the measure (of his merits).

12. INDRA, the benefactor of his friend (the worshipper), has enlarged himself to drink the *Soma*, in like manner as the pious praise dilates and proclaims the measure (of his merits).

13. I pour the oblation of the sacrifice, like clarified butter, into the mouth (of that INDRA), whom wise men, addressing with prayers, delight.

14. The excellent praise which ADITI brought forth for the imperial INDRA, for our protection, is that which was (the product) of the sacrifice.

15. The bearers of the oblation glorify (INDRA) for his excellent protection: now, divinity, let thy many-actioned horses (bear thee to the offering) of the sacrifice.

16. Inasmuch as thou art exhilarated by the *Soma* shared with VISHNU, or when (offered) by TRITA, the son

of the waters, or along with the MARUTS, so now (be gratified) by (our) libations.

17. Inasmuch, SHAKRA, as thou art exhilarated (by the *Soma*) on the far-distant ocean, so be thou gratified now, when the *Soma* is effused by our libations.

18. Inasmuch, protector of the virtuous, as thou art the benefactor of the worshipper offering thee libations, or by whose prayers thou art propitiated, so now (be gratified) by our libations.

19. I glorify the divine INDRA wherever worshipped for your protection; (my praises) have reached him for the prompt (fulfilment) of the (objects of the) sacrifice.

20. (His worshippers) have magnified with many sacrifices him to whom the sacrifice is offered, and with many libations the eager quaffer of the *Soma*: (they have magnified) INDRA with hymns, (their praises) have attained him.

21. Infinite are his bounties, many are his glories: ample treasures have reached the donor (of oblations).

22. The gods have placed INDRA (foremost) for the destruction of VRITRA; their praise has been addressed to him to enhance his vigour.

23. We repeatedly glorify with praises and adorations him who is great with greatness, who hears our invocations, (to enhance) his vigour.

24. The thunderer, from whom neither the heaven and earth nor the firmament are separated: from the strength of whom, the mighty one, (the world) derives lustre.

25. When, INDRA, the gods placed thee foremost in the battle, then thy beloved horses bore thee.

26. When, thunderer, by thy strength thou didst slay VRITRA, the obstructer of the waters, then thy beloved horses bore thee.

27. When thy (younger brother) VISHNU by (his) strength stepped his three paces, then verily thy beloved horses bore thee.

28. When thy beloved horses had augmented day by day, then all existent beings were subject unto thee.

29. When, INDRA, thy people, the MARUTS, were regulated by thee, then all existent beings were subject unto thee.

30. When thou hadst placed yonder pure light, the sun, in the sky, then all existing beings were subject unto thee.

31. The wise (worshipper), INDRA, offers thee this gratifying sincere praise along with pious rites at the sacrifice, as (a man places) a kinsman in (a prominent) position.

32. When the congregated (worshippers) praise him aloud in a place that pleases (him) on the navel (of the earth), in the spot where the libation is effused at the sacrifice, (then)

33. Bestow upon us, INDRA, (wealth), comprising worthy male offspring, excellent horses, and good cattle: like the ministrant priest (I worship thee) at the sacrifice, (to secure) thy prior consideration.

ANUVAKA III.

VIII. 3. 1.

The deity is INDRA; the *Rishi* is NARADA, of the KANWA family; the metre is *Ushnih*.

1. INDRA, when the *Soma* juices are effused, sanctifies the offerer and the praiser for the attainment of increase-giving strength, for he is mighty.

2. Abiding in the highest heaven, in the dwelling of the gods, he is the giver of increase, the accomplisher (of works), the possessor of great renown, the conqueror of (the obstructer of) the rains.

3. I invoke the powerful INDRA for (aid in) the food-bestowing combat: be nigh unto us for our happiness; be a friend for our increase.

4. This g ft of the offerer of the libation flows to thee, INDRA, who art gratified by praise, exhilarated by which thou reignest over the sacrifice.

5. Bestow upon us, INDRA, that which, when pouring out the libation, we solicit of thee; grant us the wondrous wealth that is the means of obtaining heaven.

6. When thy discriminating eulogist has addressed to thee overpowering praises, then, if they are acceptable to thee, they expand like the branches (of a tree).

7. Generate thy eulogies as of old: hear the invocation of the adorer: thou bearest in thy reiterated exultation (blessings) to the liberal donor (of the oblation).

8. The kind and true words of him who in this hymn is called the lord of heaven sport like waters flowing by a downward (channel).

9. Or he, who is called the one absolute lord of men,—praise him, when the libation is effused, with magnifying songs, imploring his protection.

10. Praise the renowned, the sapient (INDRA), whose victorious horses proceed to the dwelling of the devout donor (of the libation).

11. Munificently minded, do thou, who art quick of movement, come with shining and swift steeds to the sacrifice, for verily there is gratification to thee thereby.

12. Most powerful INDRA, protector of the virtuous, secure us who praise thee in the possession of riches, (grant) to the pious imperishable all-pervading sustenance.

13. I invoke thee when the sun is risen; I invoke (thee) at mid-day: being propitiated, come to us, INDRA, with thy gliding steeds.

14. Come quickly; hasten; be exhilarated by the libation mixed with milk; extend the ancient sacrifice, so that I may obtain (its reward).

15. Whether, SHAKRA, thou be afar off, or, slayer of VRITRA, nigh at hand, or whether thou be in the firmament, thou art the guardian of the (sacrificial) food.

16. May our praises magnify INDRA! May our effused libations gratify INDRA! May the people bearing oblations excite pleasure in INDRA!

17. The pious, desiring his protection, magnify him by ample and pleasure-yielding (libations): the earth, (and other worlds, spread out) like the branches of a tree, magnify INDRA.

18. The gods propitiate the superintending adorable (INDRA) at the *Trikadruka* rites. May our praises magnify him who is ever the magnifier (of his worshippers).

19. Thy worshipper is observant of his duty, inasmuch as he offers prayers in due season: for thou art he who is called pure, purifying, wonderful.

20. The progeny of RUDRA (the MARUTS) is known in ancient places, and to them the intelligent worshippers offer adoration.

21. If, (INDRA), thou choosest my friendship, partake of this (sacrificial) food, by which we may pass beyond (the reach of) all adversaries.

22. When, INDRA, who delightest in praise, may thy worshipper be entirely happy? When wilt thou establish us in (the affluence of) cattle, of horses, of dwellings?

23. Or, when will thy renowned and vigorous horses bring the chariot of thee, who art exempt from decay, that exhilarating (wealth) which we solicit?

24. We solicit with ancient and gratifying (offerings) him who is mighty and the invoked of many: may he sit down on the pleasant sacred grass, and accept the two-fold (offering of cakes and *Soma* juice).

25. Praised of many, prosper (us) with the protections hymned by the *Rishis*, send down upon us nutritious food.

26. Thunderbolt-bearing INDRA, thou art the protector of him who thus eulogises thee: I seek through sacrifice for thy favour, which is to be gained by praise.

27. Harnessing thy horses, INDRA, laden with treasure and sharing thine exhilaration, come hither to drink of the *Soma*.

28. May the sons of RUDRA, who are thy followers, approach and partake of the glory (of the sacrifice); and may (other celestial) people associated with the MARUTS (partake of the sacrificial) food.

29. May those who (are his attendants), victorious (over enemies), be satisfied with the station (which they occupy) in heaven, and may they be assembled at the navel of the sacrifice, that I may thence acquire (wealth).

30. When the ceremony is being prepared in the hall of sacrifice, this (INDRA), having inspected the rite, regulates (the performance) in due succession for a distant object.

31. Thy chariot, INDRA, is a showerer (of benefits), showerers (of benefits) are thy horses: thou also, SHATAKRATU, art the showerer (of benefits), the invocation (addressed to thee) is the showerer (of benefits).

32. The stone (that bruises the *Soma*) is the showerer (of benefits), so is thine exhilaration and this *Soma* juice that is effused: the sacrifice that thou acceptest is the showerer (of benefits), such also is thine invocation.

33. The showerer (of the oblation) I invoke with manifold and gratifying (praises) thee, O thunderer, the showerer (of benefits): inasmuch as thou acknowledgest the eulogy addressed to thee, thy invocation is the showerer (of benefits).

VIII. 3. 2.

The deity is INDRA; the *Rishis* are GOSUKTIN and ASHWASUKTIN, of the family of KANWA; the metre is *Gayatri*.

1. If, INDRA, I were, as thou art, sole lord over wealth, then should my eulogist be possessed of cattle.

2. Lord of might, I would give to that intelligent worshipper that which I should wish to give, if I were the possessor of cattle.

3. Thy praise, INDRA, is a milch cow to the worshipper offering the libations: it milks him in abundance cattle and horses.

4. Neither god nor man, INDRA, is the obstructor of thy affluence, (of) the wealth which thou, when praised designest to bestow.

5. Sacrifice has magnified INDRA, so that he has supported the earth (with rain), making (the cloud) quiescent in the firmament.

6. We solicit, INDRA, the protection of thee, who art ever being magnified, the conqueror of all the riches (of the enemy).

7. In the exhilaration of the *Soma*, INDRA has traversed the radiant firmament that he might pierce (the *Asura*) VALA.

8. He liberated the cows for the *Angirasas*, making manifest those that had been hidden in the cave, hurling VALA headlong down.

9. By INDRA the constellations were made stable and firm and stationary, so that they could not be moved by any.

10. Thy praise, INDRA, mounts aloft like the exulting wave of the waters, thy exhilarations have been manifested.

11. Thou, INDRA, art to be magnified by praise, thou art to be magnified by prayer; thou art the benefactor of those who praise thee.

12. Let the long-maned horses bring the wealth-bestowing INDRA to the sacrifice to drink the *Soma* juice.

13. Thou hast struck off, INDRA, the head of NAMUCHI with the foam of the waters, when thou hadst subdued all thine enemies.

14. Thou hast hurled down, INDRA, the *Dasyus*, gliding upwards by their devices and ascending to heaven.

15. Thou, INDRA, the most excellent drinker of the *Soma*, destroyest the adverse assembly that offers no libations.

VIII. 3. 3.

INDRA is the deity; the *Rishis* are the same as before; the metre is *Ushnih*.

1. Glorify him the invoked of many, the praised of many; adore the powerful INDRA with hymns;

2. The vast strength of whom, powerful in both (regions), has sustained the heaven and earth, and by its vigour (upheld) the swift clouds and flowing waters.

3. Thou, the praised of many, reignest: thou, single, hast slain many enemies, in order to acquire the spoils of victory and abundant food.

4. We celebrate, thunderer, thine exhilaration, the showerer (of benefits), the overcomer (of foes) in battle, the maker of the world, the glorious with thy steeds;

5. Whereby thou hast made the planets manifest to AYU and to MANU, and rulest rejoicing over this sacred rite.

6. The reciters of prayer celebrate that thine (exhilaration) now as of old: do thou daily hold in subjection the waters, the wives of the showerer.

7. Praise sharpens thy great energy, thy strength, thy acts, and thy majestic thunderbolt.

8. The heaven invigorates thy manhood, INDRA, the earth (spreads) thy renown; the waters, the mountains propitiate thee.

9. VISHNU, the mighty giver of dwellings, praises thee, and MITRA and VARUNA; the company of the MARUTS imitates thee in exhilaration.

10. Thou, INDRA, who art the showerer, hast been born the most bountiful of beings; thou associatest with thee all good offspring.

11. (INDRA), the praised of many, thou alone destroyest many mighty foes: no other than INDRA achieves such great exploits.

12. When (in the combat), INDRA, they invoke thee in many ways with praise for protection, then do thou (so invoked) by our leaders overcome all (our enemies).

13. All the forms (of INDRA) have sufficiently entered into our own spacious abode: gratify INDRA the lord of SHACHI, (that he may give us) the spoil of victory.

VIII. 3. 4.

The deity is INDRA; the *Rishi* is ARIMBITHI, of the KANWA family: the metre is *Gayatri*.

1. Glorify with hymns the adorable INDRA, the supreme king of men, the leader (of rites), the overcomer of enemies, the most munificent.

2. In whom all praises, all kinds of sustenance concentrate, like the aggregation of the waters in the ocean.

3. I worship INDRA with pious praise, glorious amongst the best (of beings), the achiever of great deeds in war, mighty for the acquirement (of wealth).

4. Whose unbounded and profound exhilarations are many, protective, and animating in war.

5. (His worshippers) invoke him to take part (in spoiling) the treasures deposited (with the foe): they conquer, of whom INDRA is (the partisan).

6. They honour him with animating (hymns), men (honour) him with sacred rites, for INDRA is the giver of wealth.

7. INDRA is BRAHMA. INDRA is the *Rishi*: INDRA is the much-invoked of many, mighty with mighty deeds.

8. He is to be praised, he is to be invoked, he is true, powerful, the doer of many deeds; he, being single, is the overcomer (of his foes).

9. Men who are cognizant (of sacred texts) magnify INDRA with pious precepts, with sacred songs, and with prayers.

10. Him (they magnify) who brings before them the spoil, who gives lustre in combats, who overcomes enemies in battle.

11. May INDRA, the fulfiller (of desires), the invoked of many, bear us beyond (the reach of) all our enemies, to welfare, as if by a ship (across the sea).

12. Do thou, INDRA, (endow) us with vigour, bestow upon us (wealth, enable us) to go (by the right way), lead us to felicity.

VIII. 3. 5.

The deity and *Rishi* as before; the metre of the fourteenth verse is *Brihati*, of the fifteenth *Satobrihati*, of the rest *Gayatri*.

1. Come: we express, INDRA, for thee, the *Soma* drink: drink it: sit down upon this my sacred grass.

2. Let thy long-maned horses, INDRA, that are yoked by prayers, bring thee hither, and do thou hear our prayers.

3. We *Brahmans*, offerers of *Soma*, bearing the effused juices, invoke with suitable (prayers) thee the drinker of the *Soma*.

4. Come to us offering the libation, accept our earnest praises; drink, handsome-jawed, of the (sacrificial) beverage.

5. I fill thy belly (with the libation): let it spread throughout the limbs: take the honied *Soma* with thy tongue.

6. May the sweet-flavoured *Soma* be grateful to thee, who art munificent; (may it be grateful) to thy body, may it be exhilarating to thy heart.

7. May this *Soma*, invested (with milk), approach thee, observant INDRA, like a bride (clad in white apparel).

8. Long-necked, large-bellied, strong-armed INDRA, in the exhilaration of the (sacrificial) food, destroys his enemies.

9. INDRA, who by thy strength art the lord over all, come to us: slayer of VRITRA, subdue our foes.

10. Long be thy goad, wherewith thou bestowest wealth upon the sacrificer offering libations.

11. This *Soma* juice, purified (by filtering) through the sacred grass, is for thee, INDRA; come to it; hasten; drink.

12. Renowned for radiance, renowned for adoration, this libation is for thy gratification; destroyer of foes, thou art earnestly invoked.

13. (INDRA), who wast the offspring of SHRINGAVRISH, of whom the *kundapayya* rite was the protector, (the sages) have fixed (of old) their minds upon this ceremony.

14. Lord of dwellings, may the (roof) pillar be strong; may there be vigour of body for the offerers of the libation; may INDRA, the drinker (of the *Soma*), the destroyer of the numerous cities (of the *Asuras*), ever be the friend of the *Munis*.

15. With head uplifted like a serpent, adorable, the recoverer of the cattle, INDRA single is superior to multitudes: (the worshipper) brings INDRA to drink the *Soma* by a rapid seizure, like a loaded horse (by a halter).

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VIII. 3. 6.

The deities of the eighth stanza are the ASHWINS, of the ninth AGNI, SURYA, and VAYU, of the rest the ADITYAS; the *Rishi* is as before; the metre is *Ushnih*.

1. Let a mortal now earnestly solicit at the worship of these ADITYAS unprecedented riches.

2. The paths of these ADITYAS are unobstructed and unopposed; may they yield us security and augment our happiness.

3. May SAVITRI, BHAGA, VARUNA, MITRA, and ARYAMAN bestow upon us that ample felicity which we solicit.

4. Divine ADITI, bringer of safety, beloved of many, come propitiously with the wise and happy divinities.

5. These sons of ADITI know how to drive away (our) enemies; and, doers of great deeds and donors of security, (they know how to extricate us) from sin.

6. May ADITI protect our cattle by day, and, free from duplicity, (guard them) by night; may ADITI, by her constant favour, preserve us from sin.

7. May the monitress ADITI come to us for our protection by day: may she grant us tranquil felicity, and drive away (our) enemies.

8. May the two divine physicians, the ASHWINS, grant us health: may they drive away from hence iniquity: (may they drive) away our foes.

9. May AGNI with his fires grant us happiness: may the sun beam upon us felicity: may the unoffending wind blow us happiness: (may they all drive) away our foes.

10. ADITYAS, remove (from us) disease, enemies, malignity; keep us afar from sin.

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11. Keep afar from us, ADITYAS, malignity, ill-will; do you who are all-wise keep afar those who hate us.

12. Grant freely to us, generous ADITYAS, that happiness which liberates even the offending (worshipper) from sin.

13. May that man who, from his diabolical nature, seeks to do us evil—may he, injuring himself by his own devices, incur that evil.

14. May iniquity pervade that calumniating and hostile mortal who wishes to do us harm, and is treacherous towards us.

15. Deities, you are (propitious) to sincere (worshippers), you know, VASUS, the hearts of men, and distinguish between the single and double minded.

16. We solicit the happiness of the mountains and of the waters; Heaven and Earth, remove sin far from us.

17. Convey us, VASUS, in your vessel, with auspicious felicity, beyond all calamities.

18. Radiant ADITYAS, grant to our sons and grandsons to enjoy long life.

19. The duly-presented sacrifice is ready for you, ADITYAS; grant us, therefore, happiness: may we ever abide in near relationship with you.

20. We solicit of the divine protector of the MARUTS, of the ASHWINS, of MITRA, and of VARUNA, a spacious dwelling for our welfare.

21. MITRA, ARYAMAN, VARUNA, and MARUTS, grant us a secure, excellent, and well-peopled dwelling, a threefold shelter.

22. Since, ADITYAS, we mortals are of kin to death, do you benevolently (exert yourselves to) prolong our lives.

VIII. 3. 7.

The deity is AGNI, except in the thirty-fourth and thirty-fifth verses, in which it is the ADITYAS, and the thirty-sixth and thirty-seventh, in which it is the liberality of *Raja* TRASADASYU; the *Rishi* is SOBHARI. The metre varies: that of the twenty-seventh verse is *Viraj* of two lines, of the thirty-fourth *Ushnih*, of the thirty-fifth *Satobrihati*, of the thirty-sixth *Kakubh*, of the thirty-seventh *Pankti*; of the rest the metre of the odd verses is *Kakubh*, of the even *Satobrihati*.

1. Glorify (AGNI), the leader of all (sacred rites): the priests approach the divine lord, (and through him) convey the oblation to the gods.

2. Praise, pious SOBHARI, at the sacrifice this ancient AGNI, who is the giver of opulence, the wonderfully luminous, the regulator of this rite, at which the *Soma* is presented.

3. We adore thee, the most adorable deity, the invoker of the gods, the immortal, the perfecter of this sacrifice;

4. AGNI, the great grandson of (sacrificial) food, the possessor of opulence, the illumer, the shedder of excellent light: may he obtain for us by sacrifice the happiness in heaven (that is the gift) of MITRA, of VARUNA, of the waters.

5. The man who has presented (worship) to AGNI with fuel, with burnt offerings, with the *Veda*, with (sacrificial) food, and is diligent in pious rites;

6. Of him assuredly the rapid horses rush (on the foe): his is most brilliant glory: him no evil, whether the work of gods or of men, ever assails.

7. Son of strength, lord of (sacrificial) food, may we be favoured with thy various fires: do thou, (AGNI), endowed with energy, be well disposed towards us!

8. AGNI, when honoured like a guest, is gracious to his praisers; he is to be recognized as a chariot (bringing the fruit of the worship): in thee verily the virtuous are confiding; thou art the *Raja* of riches.

9. AGNI, may he who is the offerer of sacrifice obtain his reward: he, auspicious AGNI, is worthy of commendation: may he by his pious rites become the giver of wealth.

10. He over whose sacrifice thou presidest prospers, having his dwelling filled with male offspring: he is the effecter of his purposes through his horses, through his wise (counsellors), his valiant adherents.

11. (So is he) in whose dwelling the all-desired and embodied AGNI receives praise and food, and conveys oblations to the all-pervading deities.

12. Son of strength, giver of dwellings, place the prayer of the devout intelligent worshipper, who is most prompt in offerings, below the gods and above mortals.

13. He who propitiates the powerful and quick-radiating AGNI with offerings of oblations, with reverential adorations and with praise, (is prosperous).

14. The mortal who propitiates ADITI with his (AGNI'S) many forms by blazing fuel, prospering through his pious

rites, shall surpass all men in renown as (if he had crossed over) the waters.

15. Bestow upon us, AGNI, that power which may overcome any cannibal (entering) into our abode, the wrath of any malignant (being).

16. Protected by INDRA, well knowing the path that through thy power, (AGNI), we should follow, we adore that (radiance) of thine, by which VARUNA, MITRA, ARYAMAN, the NASATYAS, and BHAGA shine.

17. Those verily, AGNI, are of approved piety who as thy worshippers, sagacious deity, have established thee as the contemplator of men, the performer of good works.

18. Auspicious (AGNI), they have set up the altar, have presented oblations, have expressed the libation on a (fortunate) day; they have won by their efforts infinite wealth who have placed their affection upon thee.

19. May AGNI, to whom burnt-offerings have been made, be propitious to us: auspicious (AGNI), may thy gifts be blessings, may the sacrifice (we offer) be beneficial, may our praises yield us happiness.

20. Give us that resolute mind in conflict by which thou conquerest in combats; humble the many firm (resolves) of our foes: may we propitiate thee by our sacrifices.

21. I worship AGNI, who has been established by MANU with praise, whom the gods have appointed their royal messenger, who is the most adorable, the bearer of oblations.

22. Offer (sacrificial) food to that bright-shining, ever-youthful, royal AGNI, who, (when gratified) by sincere

praises, and worshipped with oblations, bestows excellent male offspring.

23. When AGNI, worshipped with oblations, sends his voice upwards and downwards, as the sun disperses his rays, (we praise him).

24. The divine (AGNI), established by MANU, the offerer of the sacrifice, the invoker (of the gods), the divine, the immortal, who conveys the oblations in his fragrant mouth, bestows (upon his adorers) desirable (riches).

25. AGNI, son of strength, shining with friendly radiance, and worshipped with oblations, may I, who, although mortal, am as thou art, become immortal.

26. May I not be accused, VASU, of calumniating thee, nor, gracious (AGNI), of sinfulness (against thee); let not (the priest) the reciter of my praises be dull of intellect or ill-disposed; (may he not err), AGNI, through wickedness.

27. Cherished by us as a son by a father, let him (AGNI) in our dwelling convey promptly our oblation to the gods.

28. AGNI, granter of dwellings, may I, who am mortal, ever enjoy pleasure through thy proximate protections.

29. May I propitiate thee, AGNI, by worshipping thee, by the gifts presented to thee, by thy praises: verily, VASU, they have called thee the benevolent-minded: delight, AGNI, to give me wealth.

30. He, AGNI, whose friendship thou acceptest, prospers through thy favours, granting male progeny and ample food.

31. Sprinkled, (AGNI. with the libation), the dripping (juices), car-borne, agreeable, offered in due season, resplendent, have been presented to thee; thou art the beloved of the mighty dawns; thou reignest over the things of night.

32. We, the SOBHARIS, have come to the thousand-rayed, the sincerely worshipped, the universal sovereign, the ally of TRASADASYU, for his protection.

33. AGNI, on whom thy other fires are dependent, like branches (on the stem of the tree), may I among men, magnifying thy powers, become possessed, like (other) votaries, of (abundant) food.

34. Benevolent and generous ADITYAS, amidst all the offerers of oblations, the man whom you conduct to the limit (of his undertakings obtains his reward).

35. Royal (ADITYAS), overcomers of (hostile) men, (ye subdue) any one harassing those (who are engaged in sacred rites) and may we, VARUNA, MITRA, and ARYAMAN, be the conveyers of the sacrifice (addressed) to you.

36. The magnificent lord, the protector of the virtuous, TRASADASYU, the son of PURUKUTSA, has given me five hundred brides.

37. The affluent SHYAVA, the lord of kine, has given to me upon the banks of the SUVASTU a present of seventy-three (cows).

VIII. 3. 8.

The deities are the MARUTS; the *Rishi* is SOBHARI; the odd verses are in the *Kakubh* metre, the even in the *Satobrihati*.

1. Far-travelling (winds), alike wrathful, come hither, harm us not: benders of the solid (mountains), withdraw not from us.

2. Mighty sons of RUDRA, MARUTS, come with brilliant, strong-wheeled (chariots): desired of many, well disposed to SOBHARI, come to-day to our sacrifice with (abundant) food.

3. We know the great strength of the active sons of RUDRA, the MARUTS, the shedders of the diffusive rain.

4. They fall upon the islands: the firm-set (trees) are with difficulty sustained; they agitate both heaven and earth; they urge on the waters: bright-weaponed, far-shining, whatever (you approach) you cause to tremble.

5. At your coming the unprecipitated mountains and trees resound; the earth shakes at your passage.

6. (Alarmed) at your violence, MARUTS, the heaven seeks to rise higher, abandoning the firmament, where (you) the strong-armed leaders (of rites) display the ornaments of (your) persons.

7. The radiant, strong, rain-shedding, undisguised leaders of rites display their great glory when accepting the (sacrificial) food.

8. The voice (of the MARUTS) blends with the songs of the SOBHARIS in the receptacle of their golden chariot: may the mighty well-born MARUTS, the offspring of the

(brindled) cow, (be gracious) to us in regard of food, enjoyment, and kindness.

9. Sprinklers of the libation, present the offerings to the rain-bestowing swift-passing company of the MARUTS.

10. MARUTS, leaders (of rites), come like swift-flying birds in your rain-shedding, strong-horsed chariot, whose wheels bestow showers, to partake of our oblations.

11. Their decoration is the same; gold (necklaces) shine (on their breasts), lances gleam upon their shoulders.

12. Fierce, vigorous, strong-armed, they need not exert (the energy of their) persons: bows and arrows are ready in your chariots; the glory (of conquest) over (hostile) armies is yours.

13. One illustrious name is given to them all, as widely diffused as water for the gratification (of their worshippers), like invigorating paternal food.

14. Praise them, praise the MARUTS, for we are (dependent) upon those agitators (of all things) as a menial is upon his lords; therefore are their donations (characterized) by munificence; such are their (gifts).

15. Fortunate was he, MARUTS, who, in former days, was secure in your protections, as is he who now enjoys them.

16. The sacrificer, to partake of whose oblations you approach, leaders of rites, enjoys, agitators of all things, the felicity you bestow, together with abundant viands and the gift of strength.

17. May this (our praise) take effect, so that the ever-youthful sons of RUDRA, creators of the cloud, (coming) from heaven, may be pleased with us.

18. Youthful (MARUTS), approaching us with benevolent hearts, grant prosperity to those liberal men who worship you, who zealously propitiate you, the showerers of rain, with oblations.

19. Praise, SOBHARI, (and attract hither) by a new song the youthful purifying showerers, as (a ploughman) repeatedly drags his oxen.

20. Propitiate with praise the MARUTS, the senders of rain, the givers of pleasure, the liberal bestowers of food; who are ever victorious in combats, and like a boxer who has been challenged over his challengers.

21. MARUTS, who are of like wrath, offspring of the maternal cow (*Prishni*), related by a common origin, they severally spread through the quarters of the horizon.

22. MARUTS, dancing (through the air), decorated with golden breast-plates, the mortal (who worships you) attains your brotherhood; speak favourably to us, for your affinity is ever (made known) at the regulated (sacrifice).

23. Generous fiends, MARUTS, swift gliding (through the air), bring to us (the boon) of the medicaments that belong to your company.

24. With those auspicious protections with which you have guarded the ocean, with which you have destroyed (your enemies), with which you provided the well (for GOTAMA), do you who are the sources of happiness, the unconquerable by your adversaries, bestow happiness upon us.

25. Whatever medicament there may be in the *Sindhu*, the *Asikni*, in the oceans, in the mountains, MARUTS, who are gratified by sacrifice,—

26. Do you, beholding every sort, collect them for (the good of) our bodies, and instruct us in their (uses): let the cure of sickness (be the portion), MARUTS, of him amongst us who for his wickedness is sick; re-establish his enfeebled (frame).

ANUVAKA IV.

VIII. 4. 1.

The deity is INDRA, except in the last two verses, in which the liberality of CHITRA is praised; the *Rishi* is SOBHARI, of the family of KANWA: the metre of the odd verses is *Kakubh*, of the even *Satobrihati*.

1. Unpreceded INDRA, cherishing thee (with sacrificial food), desirous of thy protection, we invoke thee who art manifold in battle, as (men call upon) some stout (person for help).

2. We have recourse, INDRA, to thee for protection at sacred rites; may he who is ever young, fierce, resolute, come to us! We, thy friends, INDRA, rely upon thee as our protector and benefactor.

3. Lord of horses, of cattle, of corn-land, these libations (are for thee); come, lord of the *Soma*, drink the effused *Soma* juice.

4. Intelligent, but destitute of kin, let us connect ourselves, INDRA, with thee, who aboundest with kinsmen:

come, showerer (of benefits), with all thy glories, to drink the *Soma*.

5. Gathering like (a flock of) birds round thy exhilarating heaven-bestowing *Soma* beverage mixed with curds, we repeatedly glorify thee, INDRA.

6. We salute thee with this adoration: why dost thou so oft meditate (upon our requests)? master of bay steeds, let our desires be granted. Thou art their bestower, we are thy (suppliants), and our sacred rites are (addressed to thee).

7. We verily are the most recent (objects) of thy protection, INDRA, wielder of the thunderbolt; we have not known of old one greater than thou.

8. We acknowledge, hero, thy friendship, (the wealth) to be enjoyed through thee, and solicit both, thunderer, of thee; giver of dwellings, INDRA of the handsome jaws, sustain us in all abundance and in (store of) cattle.

9. I glorify, friends, for your protection, that INDRA who has brought to us of old this or that excellent (wealth).

10. That man glorifies INDRA, the lord of bay steeds, the protector of the good, the overcomer of enemies, who rejoices (in the fulfilment of his wishes); may MAGHAVAN bestow upon us, his worshippers, hundreds of cattle and horses.

11. With thee, showerer (of benefits), for our ally, we bid defiance to one assailing us in a contest (on behalf) of a man possessing herds of cattle.

12. INDRA, invoked of many, may we conquer in battle those contending against us; may we resist the malignant;

may we, aided by the leaders (of rites, the MARUTS), slay VRITRA; may we be prosperous, and do thou protect our pious works.

13. Thou, INDRA, art by thy birth brotherless: from ever art thou without a kinsman: the kindred thou desirest is (that of him) who engages in war.

14. Thou acknowledgest no friendship for the wealthy man (who makes no offerings); those who are puffed up with wine offend thee; when thou institutest (the sacrifice), thou expellest niggardliness, and thou art invoked as a protector.

15. Let us not, like fools, INDRA, be regardless of the friendship of such as thou art; let us assemble together when the libation is effused.

16. Let us never, INDRA, giver of cattle, cease (to benefit) from thy wealth; let us not accept it (from another than) thee: do thou, who art the lord, confirm to us permanent (riches), bestow them upon us; thy benefactions cannot be arrested.

17. Is it INDRA who has given to the donor (of the oblation) so much affluence? is it the auspicious SARASWATI (who has given) the treasure? or, CHITRA, is it thou?

18. Verily the *Raja* CHITRA, giving his thousands and tens of thousands, has overspread (with his bounty) those other petty princes, who rule along the SARASWATI, as PARJANYA (overspreads the earth) with rain.

VIII. 4. 2.

The deities are the ASHWINS; the *Rishi* is as before; the metre of the first, third, fifth, and seventh verses is *Brihati*; of the second, fourth, and sixth, *Satobrihati*; of the eighth, *Anushtubh*; of the ninth and tenth, *Jyotish*; then come four *Kakubha Pragathas*.

1. I invoke to-day for our protection that splendid chariot, which, adorable ASHWINS, advancing on the path to battle, you ascended (to go to the wedding) of SURYA.

2. Celebrate, SOBHARI, with praises (that chariot), the benefactor of former (encomiasts), the worthily invoked, the desired of many, the preserver, the foremost in battles, the relied upon by all, the scatterer of enemies, the exempt from ill.

3. We incite by our adorations on this occasion the two divine ASHWINS, the overcomers of foes, that they may come down for our protection and proceed to the dwelling of the donor (of the offering).

4. One of the wheels of your car moves in every direction; the other, impellers of actions, remains with you: may your favour, lords of rain, hasten towards us as a cow (to her calf)!

5. Your celebrated chariot, ASHWINS, that is three-banked, and caparisoned with gold, graces heaven and earth: come with it, NASATYAS.

6. Bestowing upon MANU the ancient (rain) from the firmament, you enabled him to cultivate (the soil) with the plough (and reap) the barley: now therefore, ASHWINS, lords of rain, we glorify you both with praises.

7. Rich in food, ASHWINS, come to us by the paths of sacrifice, those by which, showerers (of benefits), you

went to gratify TRIKSHI, the son of TRASADASYU, with vast wealth.

8. Leaders (of rites), affluent in rain, this *Soma* has been expressed by the (grinding) stones for you; come to drink the *Soma*, drink it in the dwelling of the donor.

9. ASHWINS, who are rich in rain, ascend your golden chariot, a storehouse (of weapons); bring to us fattening food.

10. With those protections with which you have defended PAKTHA, ADHRIGU, and BABHRU, when propitiating you, come to us, ASHWINS, quickly: administer medicine to the sick.

11. At the time when hurrying, devout, we invoke you both speedily going to battle, at the dawn of day, with our hymns,—

12. Then, showerers, come to my manifold all-propitiating invocation with those (protections), with which, leaders (of rites), you, who are gratified (by oblations), munificent (in gifts), and the overcomers of numerous (foes), gave augmentation to the well; with such (protections) come hither.

13. I address the ASHWINS, glorifying them at break of day; we solicit them with oblations.

14. We adore those lords of water, leaders on the road of battle, in the evening, at dawn, and at mid-day; therefore, RUDRAS who are rich in food, give us not up hereafter to a mortal adversary.

15. Adorable ASHWINS, bring in your chariot at early dawn happiness to me, soliciting happiness: I, SOBHARI, invoke you as (did my) father.

16. (ASHWINS), who are swift as thought, the showerers (of benefits), prostrators of the arrogant, the givers of enjoyment to many, be ever nigh unto us, for our security, with many and prompt protections.

17. ASHWINS, of goodly aspect, leaders (of rites), deep drinkers of the *Soma* juice, come to our dwelling, abounding with horses, with cattle, with gold.

18. May we obtain from you (wealth) spontaneously bestowed, comprising excellent strength, such as is desired by all, and unassailable by a powerful (foe): may we obtain from you who are rich in food, upon your coming hither, all good things.

VIII. 4. 3.

The deity is AGNI; the *Rishi* is VISHWAMANAS, the son of VYASHWA; the metre is *Ushnih*.

1. Adore him who resists (our foes), worship JATAVEDAS the diffuser of smoke, of unobstructed radiance.

2. Commend with praise, all-beholding VISHWAMANAS, that AGNI, who is the giver of chariots to the unenvious (worshipper).

3. The repeller (of foes), the glorified by hymns, arrests the food and drink, and the bearer of oblations takes away the wealth (of those) of whom he foreknows (the neglect of sacrifices).

4. The imperishable lustre rises of that AGNI, who is radiant, bright with blazing teeth, resplendent, and glorious amidst troops (of worshippers).

5. Rise up with celestial splendour, thou who art radiant with great and present lustre, who art worthily worshipped and glorified.

6. Proceed, AGNI, with pious praises, offering in due order the oblations (to the gods), for thou art their messenger, the bearer of oblations.

7. I invoke for you, (worshippers), AGNI, the ancient ministrant priest of men; I praise him with this hymn, I glorify him for you.

8. (Worship him who is) of wondrous works, who, gladdened (by offerings), is present like a friend, whom (the priests) by their sacrifices, according to their power, render propitious to the worshipper.

9. Pious worshippers, at the place of offerings adore with praise him who is gratified by worship, the completer of the sacrifice.

10. Let our sacrificers, prepared (with their implements), present themselves before the chief of the ANGIRASAS, who is the most renowned offerer of oblations amongst men.

11. These thy vast blazing flames, undecaying AGNI, are most powerful, vigorous as horses.

12. Do thou, who art the lord of food, give us riches, with male offspring: defend us, with our sons and grandsons, in battles.

13. When AGNI, the lord of men, is sharpened (by sacrifice), and, well pleased, is present in the abode of a man, he verily defends it against all evil spirits.

14. Hero, AGNI, lord of men, hearing this my present praise, consume the guileful *Rakshasas* by thy flames.

15. No hostile mortal shall have power by fraud over him who by the (sacred) offerers of the oblation presents (offerings) to AGNI.

16. The *Rishi* VYASHWA, desirous (of propitiating) the showerer (of rain), has gratified thee, the bestower of wealth; so we too kindle thee for (the acquirement of) ample riches.

17. USHANAS, the son of KAVI, has established thee. JATAVEDAS, as the ministrant priest, thee as the offerer of sacrifice, for MANU.

18. All the consentient gods have made thee their messenger; mayest thou, divine AGNI, who art the first (of the deities), quickly become the object of their worship.

19. The pious mortal has appointed this immortal, purifying, dark-moving, mighty (AGNI), his messenger.

20. Let us with uplifted ladles invoke him, the brilliant, bright-shining, undecaying, ancient AGNI, who is to be adored by men.

21. The man who by the (holy) presenters of oblations makes offerings to him, receives (from AGNI) ample nourishment, with male progeny, and fame.

22. The ladle charged with the oblation proceeds with reverence at sacrifices to the ancient AGNI, the first (of the gods), the cognizant of all that exists.

23. Let us, like VYASHWA, glorify the brilliant AGNI with these excellent and most pious praises.

24. *Rishi*, son of VYASHWA, adore the far-spreading domestic AGNI, with praises, like STHURAYUPA.

25. Pious men glorify the ancient AGNI, the guest of men, the son of the trees, for protection.

26. Sit down, AGNI, on the sacred grass, in the presence of all those worshippers diligent (in pious works, induced) by their veneration (to accept) the oblations of men.

27. Grant us (AGNI) many desirable (things), grant us riches envied by many, (comprehending) vigour, offspring, fame.

28. AGNI, (who art) the desired of all, the humbler (of foes), the youngest (of the gods), ever bestow riches upon the tranquil and constant man.

29. Thou verily art a liberal benefactor: bestow upon us, AGNI, food, with cattle, and the gift of abundant riches.

30. Thou, AGNI, art renowned; bring hither the veracious, the purely vigorous, the resplendent deities MITRA and VARUNA.

VIII. 4. 4.

The deity is INDRA, except in the last triplet, which celebrates the munificence of *Raja* VARU, the son of SUSHAMAN; the *Rishi* is VAIYYASHWA, or the son of VYASHWA; the metre is *Ushnih*, except in the last verse, which is *Anushtubh*.

1. Let us earnestly, friends, address our prayer to INDRA, the wielder of the thunderbolt; for you I praise the chief leader (in battles), the resolute (opposer of foes).

2. Thou art renowned for strength; from the slaying of VRITRA, thou art (famed as) VRITRAHAN: thou surpassest, hero, the opulent in the donation of thy riches.

3. Praised by us, bestow upon us riches of wonderful variety: thou, the lord of steeds, who, at the issue (of thy weapons) puttest thine enemies to flight, art the donor (of treasures).

4. Burst open to thy worshippers, INDRA, the highly prized wealth: glorified by us, do thou who art endowed with resolution, bring (us wealth) with a resolute (mind).

5. Lord of steeds, in the recovery of the cattle the opponents resist not thy left hand nor thy right, thy enemies (resist thee) not.

6. I approach thee, thunderer, with praises, as (a cowherd goes) with cattle to the pasture; gratify the desire, satisfy the mind of thine adorer.

7. Fierce destroyer of VRITRA, bringer (of wealth to thy worshippers), subduer of enemies, preside over all (the offerings) of us, VISHWAMANAS, with a (favourable) mind.

8. May we, hero, slayer of VRITRA, invoked of many, become possessed of this thy new, desirable, and happiness-producing wealth.

9. As, INDRA, inspirer (of men), thy strength is irresistible, (so) invoked of many, thy munificence to the donor (of oblations) cannot be marred.

10. Most adorable, chief leader (of men), invigorate (thyself with the *Soma*) for (the conquest of) great wealth: consume, MAGHAVAN, the strong (cities of the *Asuras*) for the rich spoil.

11. Wielder of the thunderbolt, our solicitations have been formerly addressed to other gods than thee: give us, MAGHAVAN, of thy (spoil, and guard it) for us with (thy) protections.

12. Verily, impeller (of men), who art to be worshipped by praise, I apply to no other than thee for sustenance, riches, reputation, and strength.

13. Effuse the *Soma* juice for INDRA, let him quaff the *Soma* beverage; he by his might rewards (the donor) with wealth.

14. Let me address the lord of steeds, who associates his strength (with the MARUTS): now hear the words of the son of VYASHWA praising thee.

15. No one, INDRA, has ever been born more mighty than thou; no one (surpassing thee) in riches: no one (more powerful) in protection; no one (more entitled) to praise.

16. Pour out, priest, the most exhilarating (draught) of the sweet (sacrificial) beverage, for he, the ever-mighty hero, alone is praised.

17. INDRA, ruler of horses, no one surpasses thine ancient praise, either for force or for fame.

18. Desirous of food, we invoke your lord of viands, who is to be magnified by sacrifices (offered) by attentive (worshippers).

19. Come, friends, let us glorify INDRA, the leader, who is entitled to praise, who, single, overcomes all hostile hosts.

20. Recite agreeable words, sweeter than clarified butter, or than *Soma*, to the illustrious (INDRA), who is gratified by eulogy, who rejects not praise.

21. Whose energies are unbounded; whose wealth cannot be carried away; whose bounty extends like the firmament over all.

22. Glorify INDRA, the unassailable, the powerful, the regulator (of men), as was done by VYASHWA; he, the lord, gives a spacious dwelling to the donor (of the oblation).

23. Praise verily at present, son of VYASHWA, praise (INDRA), who is the tenth of the pervading (vital principles), the adorable, the all-wise, to be honoured repeatedly (by sacred rites).

24. Thou art cognizant, wielder of the thunderbolt, of the departure of evil beings, as the purifying sun day by day (is of that) of the (birds) flying in all directions (from their roost).

25. INDRA, of goodly aspect, bring to the offerer (of the oblation) that (protection) wherewith to defend him thou hast twice slain (the foe) for KUTSA; show the same (care of us).

26. (INDRA) of goodly aspect, we implore thee who art entitled to praise, for (our) preservation; for thou art the overcomer of all our adversaries.

27. (He it is) who rescues men from the wickedness of evil beings, who enriches (the dwellers) on the seven rivers: now hurl, thou who aboundest in wealth, thy weapon at the *Dasa*.

28. As thou, VARU, hast distributed vast wealth to those who have solicited (riches) on behalf of SUSHAMAN, (so do thou now distribute) to the descendants of VYASHWA; (and so too thou), auspicious food-bestowing (USHAS).

29. May the gifts of a humane (prince), when offering the *Soma* libation, extend to the VYASHWAS, yea, and substantial wealth by hundreds and thousands.

30. If any ask of thee, (USHAS), when anywhere present, where the sacrificer (VARU dwells), (reply) the powerful (prince), the refuge of all, abides on (the banks of) the *Gomati* river.

VIII. 4. 5.

The deities are MITRA and VARUNA, except in the tenth, eleventh, and twelfth stanzas, in which they are the VISHWADEVAS; the *Rishi* is the son of VYASHWA; the metre is *Ushnih*, except in the penultimate stanza, where it is *Ushniggarbha*.

1. You two are the protectors of the universe, divine, and to be adored among the gods; therefore, (VISHWAMANAS), thou sacrificest to the pair who are observant of truth and endowed with real power.

2. MITRA and VARUNA, doers of good deeds, (diffusers of) riches, who are the charioteers (of men), well born of old, the sons (of ADITI), observant of vows, (you are worshipped by me).

3. The great and veracious ADITI, the mother (of the gods), gave birth to those two who are possessed of all affluence, and shining with great splendour, for the (destruction of the) *Asuras*.

4. The great MITRA and VARUNA, the two sovereign and powerful deities, the observers of truth, illume our solemn rite.

5. Grandsons of mighty strength, sons of energy, doers of good deeds, liberal benefactors, they preside over the habitation of food.

6. Bestow (upon us) good gifts, viands, whether of heaven or earth: may the water-shedding rains attend upon you.

7. (These are they) who look upon the great deities as (a bull contemplates) the herd, sovereigns observant of truth and propitious to adoration.

8. Observers of truth, doers of good deeds, they sit down for the office of sovereignty; observant of obligations, endowed with strength, they acquire vigour.

9. Thorough knowers of the path, even before the eye (can see), causing (all beings) to open their eyelids, existing from of old, and shining with a mild radiance, verily they have been worshipped.

10. May the divine ADITI, may the NASATYAS also protect us: may the rapid MARUTS defend us.

11. Munificent and irresistible (MARUTS), guard our vessel by day and night, so that we may be secure through your protection.

12. We, uninjured (through his protection, offer praise) to the liberal VISHNU, who harms not (his adorers): do thou who goest by thyself alone (to combat), and causest wealth to flow (to the worshipper), hear (our prayer) in behalf of him who has commenced the sacrifice.

13. We solicit that ample, all-desired, all-guarding (wealth) which MITRA, VARUNA, and ARYAMAN hold under their protection.

14. Yea, may he who causes the waters to flow (PARJANYA), the MARUTS, the ASHWINS, INDRA, VISHNU, may all (these deities) together, the showerers (of benefits, protect) that wealth for us.

15. Those desirable leaders (of men), rapid in movement, break down the haughtiness of any (foe) whatever, as an impetuous current (sweeps away all obstacles).

16. This one, the lord of men (MITRA), contemplates many vast things: we follow his rites for you.

17. We observe the ancient rites of the imperial VARUNA and the renowned MITRA, (rites) that are good for (our) dwelling.

18. (MITRA is he) who has measured with his rays the limits of both heaven and earth; who has filled both heaven and earth with his greatness.

19. He, SURYA, has uplifted his radiance in the region of the heaven; kindled and invoked with burnt-offerings, he is bright, like AGNI.

20. Raise your voice in the spacious hall of sacrifice (to him) who is lord over food derived from cattle, who is able to grant nutritious sustenance.

21. I glorify by night and day that sun (MITRA and VARUNA), and both the heaven and earth; do thou (VARUNA) ever bring us to the presence of the bountiful.

22. We have received from the son of SUSHAMAN, the descendant of UKSHAN, the overcomer (of foes),

a well-going chariot of silver, yoked (with a pair of horses).

23. Among bay horses these two are pre-eminently the destroyers (of foes), and of those eager in combat; the two strong bearers of men.

24. Through this new praise (of MITRA and VARUNA) I have obtained at the same moment of the mighty prince, two fast-going sagacious steeds, with whip and reins.

VIII. 4. 6.

The deities are the ASHWINS, but of the last six stanzas VAYU; the *Rishi* as before, VISHWAMANAS, the son of VYASHWA, (or VYASHWA the descendant of ANGIRAS); the metre of the first fifteen stanzas and the twenty-second, twenty-third, and twenty-fourth is *Ushnih*; that of the sixteenth and three following is *Gayatri*, as also of the twenty-first and twenty-fifth; that of the twentieth, *Anushtubh*.

1. (ASHWINS) of irresistible strength, affluent showerers (of benefits), I invoke your chariot amidst the pious, who are assembled to celebrate your presence.

2. (Say), VARU (thus), NASATYAS, senders of rain, affluent showerers (of benefits), as you came to SUSHAMAN with your protections to (grant him) great riches, (so come to me).

3. Affluent in nourishment, we invoke you, who are desirous of (sacrificial) food, on this occasion at dawn with oblations.

4. Leaders (of rites), let your renowned all-conveying chariot come to us, and (do you) recognize the praises of the zealous (worshipper) for his prosperity.

5. ASHWINS, affluent showerers (of benefits), detect the guileful; verily, RUDRAS, vex your adversaries.

6. DASRAS, who are gratified by sacred rites, of fascinating complexion, lords of rain, pass with your fleet (horses) completely round our entire (sacrifice).

7. Come to us, ASHWINS, with all-supporting riches, for you are opulent, heroic, overthrown of none.

8. INDRA and NASATYAS, who are most accessible, come to this my sacrifice: come, gods, to-day, with (other) divinities.

9. Desirous of you who are bestowers of wealth, we invoke you, as did (our father) VYASHWA: come, sagacious ASHWINS, hither with favourable intentions.

10. Praise the ASHWINS devoutly, *Rishi*, that they may repeatedly hear thine invocation, and destroy the nearest (approaching enemies) and the PANIS.

11. Hear, leaders (of rites), (the invocation) of me the son of VYASHWA, and understand its (purport); and may VARUNA, MITRA, and ARYAMAN concurrently (grant me wealth).

12. Adorable showerers (of benefits), bestow daily upon me (some) of that (wealth) which is given by you, which is brought by you for the worshippers.

13. The man who is enveloped in sacrifices (offered) to you, like a woman with additional raiment, rewarding him, ASHWINS, you place him in prosperity.

14. Favourably disposed towards me, come, ASHWINS, to the dwelling of him who knows (how to prepare for you)

the most copiously effused (libation) to be drunk by the leaders (of rites).

15. Affluent showerers (of benefits), come to our dwelling for (the libation) to be drunk by the leaders (of rites), for you bring the sacrifice to completion by praise, as the fatal shaft (slays the deer).

16. ASHWINS, leaders (of rites), among (all) invocations may my most earnest praise invoke you as a messenger, may it be (acceptable) to you.

17. Whether, immortal (ASHWINS), you rejoice in the water of the firmament, or in the dwelling of the worshipper, hear this my (invocation).

18. Verily this *Shwetayavari*, the golden-pathed river, is of all rivers the especial bearer of your (praises).

19. ASHWINS, following a brilliant course, you acquire celebrity by the white river worthily praising you, the enricher (of the people on its banks).

20. Yoke your chariot-drawing horses, VAYU: bring them, VASU, encouraged (to the sacrifice): then drink our *Soma*: come to our daily libations.

21. We solicit thy protection, VAYU, lord of sacrifice, wonderful son-in-law of TWASHTRI.

22. We, the offerers of *Soma*, solicit riches from the sovereign, the son-in-law of TWASHTRI; (may we become) wealthy.

23. Establish, VAYU, happiness in heaven: bear quickly thy well-horsed (chariot); do thou, who art mighty, yoke the broad-flanked (horses) to the car.

24. We invoke thee who art of graceful form, extending through thy magnitude thy limbs in all directions, to our religious rites, like the stone (for bruising the *Soma*).

25. Divine VAYU, foremost (of the gods), exulting in thine own mind, cause our rites to be productive of food and water.

VIII. 4. 7.

The VISHWADEVAS are the deities; MANU, the son of VIVASWAT, is the *Rishi*; the metre of the odd verses is *Bṛihatī*; of the even, *Satobṛihatī*.

1. AGNI is the *Purohita* at the sacrifice: the stones, the sacred grass (are prepared) for the ceremony. I invoke with the holy verse the MARUTS, BRAHMANASPATI, and all the gods, for their desirable protection.

2. Thou comest (AGNI), to the victim, to the dwelling (of the worshipper), to the touchwood, to the *Soma*, at dawn and at night: universal deities, givers of wealth, knowing all things, be the defenders of our pious acts.

3. Let the ancient sacrifice proceed first to AGNI, then to the gods,—to the ADITYAS, to VARUNA, observant of obligations, to the all-resplendent MARUTS.

4. May the universal deities, possessors of all opulence, destroyers of foes, be (nigh) to MANU for his prosperity: do you, who know all things, secure to us an abode safe from robbers through your unassailable protections.

5. Universal deities, united together and of one mind, come this day to us, (attracted) by the sacred praise

addressed to you; and do you, MARUTS, and the mighty goddess ADITI, (come) to the dwelling, (our) abode.

6. Direct, MARUTS, your beloved horses (to our rite): MITRA, (come to our) oblations; and may INDRA, and VARUNA, and the swift leaders, the ADITYAS, sit down on our sacred grass.

7. Bearing the clipt sacred grass, offering in due order the (sacrificial) food, presenting the effused *Soma*, and having the fires kindled, we invoke you, VARUNA, (and the rest), as did MANUS.

8. MARUTS, VISHNU, ASHWINS, PUSHAN, come hither (induced) by my praise: may INDRA, the first (of the gods), also come, the showerer (of benefits), he who is praised by (his) worshippers as the slayer of VRITRA.

9. Unoppressive deities, bestow upon us a mansion without defect, so that, subduers (of foes), no one may injure our defences, whether from afar or nigh.

10. There is identity of race among you, deities, destroyers of foes; there is kindred (with me your worshipper); therefore utter at once the command for our former prosperity and for new happiness.

11. Deities, possessed of all wealth, I, desirous of offering worship, address to you verily unprecedented praise, for the sake of obtaining desired affluence.

12. Devoutly praised (MARUTS), when the adorable SAVITRI has risen above you, then bipeds and quadrupeds, and the flying birds, seeking (their objects), enter (upon their functions).

13. We would invoke each deity among you (gods) for protection, each deity for the attainment of our desires, each deity for the acquisition of food, glorifying you with divine praise.

14. May the universal gods with one consent be together the givers (of riches) to MANU; may they, both to-day and hereafter, be the bestowers of wealth upon us and upon our posterity.

15. I glorify you, innoxious deities, in the place of praises: no harm befalls the man who, MITRA and VARUNA, offers (oblations) to your glories.

16. He enlarges his dwelling, he has abundant food who offers you (oblations) to obtain a blessing: through his pious acts he is born on every side in his children; all prosper (through your favour) unharmed (by enemies).

17. He gains (wealth) without war, he travels along the roads with quick (horses), whom ARYAMAN, MITRA and VARUNA, alike munificent, and acting in concert, protect.

18. You enable him (MANU) to proceed by an unobstructed road; you grant him easy access to difficult passes: may the weapon (of the foe) be far from him, and, inflicting no injury, perish.

19. Divinities of benevolent vigour, since you preside over the rite to-day, at the rising of the sun, since, possessors of all wealth, (you are present) at his setting, or at his waking, or at the meridian of the day;

20. Or since all-wise deities, you accept the sacrifice, bestowing on the zealous donor (of the oblation) a dwelling (such as we may worship in), then, possessors of all wealth,

distributors of riches, may we worship you in the midst (of that dwelling).

21. (Gods), who are possessed of all wealth, bestow the desired (opulence) upon the intelligent MANU, offering oblations to you at sunrise, mid-day, and sunset.

22. We solicit of you, resplendent deities, as a son (of a father), that which is to be enjoyed by many; offering oblations, may we obtain that (wealth), ADITYAS, by which we may possess abundance.

VIII. 4. 8.

Deities and *Rishi* as before: the metre is *Gayatri*, except in the fourth verse, where it is *Pura-ushnih*.

1. May the three-and-thirty divinities sit down upon the sacred grass; may they accept (our offerings), and bestow upon us both (sorts of wealth).

2. May VARUNA, MITRA, ARYAMAN and the AGNIS, with their wives, honouring the donors (of the oblation), and addressed with the sacrificial exclamation,—

3. Be our protectors, whether coming with all their attendants from the west, from the north, from the south, from the east.

4. Whatever the gods desire, that assuredly comes to pass: no one can resist their (will), no mortal withholds (their) offerings.

5. Seven are the lances of the seven (troops of the MARUTS), seven are their ornaments; they wear seven surpassing glories.

VIII. 4. 9.

Deities as before: the *Rishi* is KASHYAPA, the son of MARICHI, or MANU, the son of VIVASWAT; the metre is *Dwipada Viraj*.

1. One (SOMA) brown of hue, all-pervading, leader of the nights, ever young, decorates (himself) with golden ornaments.

2. One (AGNI) intelligent, resplendent among the gods, is seated in his place (the altar).

3. One (TWASHTRI) immoveably stationed among the gods, holds his iron axe in his hand.

4. One (INDRA) holds his thunderbolt wielded in his hand, by which he slays the VRITRAS.

5. One (RUDRA) brilliant and fierce, (yet) the distributor of healing medicines, holds his sharp weapon in his hand.

6. One (PUSHAN) watches the roads like a robber, and is cognizant of hidden treasures.

7. One (VISHNU) wide-stepping, has traversed the three worlds where the gods rejoice.

8. Two (the ASHWINS) travel with swift (horses) along with one (bride SURYA), like travellers to foreign countries.

9. Two of like beauty and of royal rank (MITRA and VARUNA), worshipped with oblations of clarified butter, have taken their seat in heaven.

10. Some (the ATRIS) when worshipping, call to mind the great *saman*, wherewith they light up the sun.

VIII. 4. 10.

Deities as before: the *Rishi* is MANU, the son of VIVASWAT; each of the four stanzas is in a different metre, *Gayatri, Pura-ushnih, Brihati, Anushtubh.*

1. There is no one among you, gods, who is an infant or a youth; you verily are all of mature existence.

2. Destroyers of foes, gods, adored by MANU, who are three-and-thirty, and are thus hymned;

3. Do you preserve us, do you protect us, do you direct us (to our good); lead us not afar from the paternal paths of MANU, nor from those still more distant.

4. Gods, who are here present, all to whom this full sacrifice is offered, bestow upon us, upon our cattle and horses, happiness far renowned.

ANUVAKA V.

VIII. 5. 1.

The deities of the first four stanzas are the sacrifice and praise of the *Yajamana*; of the next five, the praise of the same and his wife; the benediction pronounced upon the pair is the divinity of the rest: the *Rishi* is MANU, the son of VIVASWAT; the metre of the ninth and fourteenth verses is *Anushtubh*; of the last four, *Pankti*; of the tenth, *Padanichrit*; of the rest, *Gayatri*.

1. He who offers oblations (to the gods, again) offers them: he pours forth libations and presents (the sacred cake), he delights in reiterating the praise verily of INDRA.

2. INDRA protects from sin that man who offers him cakes and presents *Soma* mixed with milk.

3. A brilliant chariot comes to him, sent by the gods, with which, baffling all hostilities, he prospers.

4. In his house perpetual abundance, accompanied by progeny, (is present), and milch kine are milked day by day.

5. Gods, may the husband and wife, who with one mind offer libations and purify them, and (propitiate you) with the *Soma* ever mixed with milk,—

6. Constantly associated, may they acquire appropriate (sacrificial) viands; may they be able to offer sacrifice; may they never be wanting in food (given by the gods).

7. They retract not (their promises) to the gods, they withhold not your praise, but offer abundant (sacrificial) food.

8. Blessed with youthful and adolescent offspring, and both having their persons richly ornamented, they pass (happily) their whole life.

9. Offering acceptable sacrifices, obtaining the wealth they solicit, presenting gratifying (oblations to the gods), for the sake of immortality enjoying personal union, they (wife and husband) worship the gods.

10. We solicit the happiness (afforded) by the mountains, the rivers, and VISHNU, associated (with the gods).

11. May the adorable PUSHAN, the possessor of opulence, the most benevolent patron to all, come auspiciously; may a wide path (be open) for our prosperity.

12. All men with (devout) minds are the unwearied

(praisers) of the irresistible deity (PUSHAN), verily the (most) sinless of the ADITYAS.

13. Since MITRA, ARYAMAN and VARUNA are our protectors, may the paths of the sacrifice be easily traversed (by them).

14. I worship the divine AGNI, the preceder of you (gods), with praise, (for the sake) of riches; the worshippers (cherish him), the bountiful perfector of the sacrifice, like a friend.

15. The chariot of the devout worshipper quickly (prevails), as the hero (prevails) in all combats whatever: the celebrator of the sacrifice, who desires to propitiate the mind of the gods, overcomes those who are no sacrificers.

16. Devoted to the gods, pouring out to them libations, thou, worshipper, shalt not perish: the celebrator of the sacrifice, who desires to propitiate the mind of the gods, overcomes those who are no sacrificers.

17. No one obstructs him by his acts, he is never driven (from his station), he is never separated (from his family): the celebrator of the sacrifice, who desires to propitiate the mind of the gods, overcomes those who are no sacrificers.

18. To him in this life is a valiant progeny, to him are swift herds of horses; the celebrator of the sacrifice, who desires to propitiate the mind of the gods, overcomes those who are no sacrificers.

VIII. 5. 2.

INDRA is the deity; the *Rishi* is MEDHATITHI, of the race of KANWA; the metre is *Gayatri*.

1. Celebrate with songs the great deeds of INDRA, the drinker of the stale *Soma*, when in his exhilaration.

2. The fierce (deity) who, liberating the waters, has slain SRIBINDA, ANARSHANI, PIPRU and the slave AHISHUVA.

3. Pierce the rain-holding domain of the vast ARBUDA: achieve, INDRA, this manly exploit.

4. I invoke the victorious handsome-jawed INDRA for your protection, and to hear (your praises), as (a traveller invokes) the water from the cloud.

5. Exhilarated by the *Soma* draughts, thou, hero, throwest open the pastures of the cattle and horses like a (hostile) city.

6. If thou art propitiated by my libation and praise, and bestowest food (upon me), come with viands from afar.

7. INDRA, who art pleased by praise, we are thine adorers: do thou therefore, who art the drinker of the *Soma*, be generous unto us.

8. Gratified by us, bring us undiminished food, MAGHAVAN, for vast is thy wealth.

9. Make us (INDRA) possessed of cattle, of [illegible] of horses: may we prosper with abundant [illegible]

10. We invoke INDRA, who is greatly [illegible] whose arm is stretched out for the protec[illegible] acting nobly for our defence.

11. The slayer of VRITRA, the a[illegible]

exploits in war, achieves them that he may be the giver of much wealth to his worshippers.

12. May SHAKRA give us strength, may the liberal INDRA with all protections be the supplier of our deficiencies.

13. Glorify that INDRA who is the preserver of riches, the mighty, the conveyer beyond (calamity), the friend of the offerer of the libation;

14. Him who comes nigh, the mighty, the firm in battles, the acquirer of fame, the lord of vast riches through his prowess.

15. No one puts a limit to his glorious deeds, no one asserts that he is not generous.

16. Verily no debt is due (to the gods) by those *Soma*-partaking *Brahmans* offering libations; the *Soma* is not drunk without the expenditure of boundless (wealth).

17. Sing praises to the adorable (INDRA), repeat prayers to the adorable (INDRA), address hymns to the adorable (INDRA).

18. The powerful INDRA, the discomforter of hundreds and thousands, unchecked (by foes), is adorable; he who is the benefactor of the sacrificer.

INDRA, who art to be invoked of men, come to
viands, drink of (their) libations.

of the (*Soma*) purchased by the milch cow,
h is mixed with water, that which,
lly thine.

he man who offers the libation

in anger, him who pours it out upon a spot disapproved of; drink this presented *Soma*.

22. INDRA, who hast beheld our praises, proceed in three directions from a distance, pass beyond the five orders of beings.

23. As the sun disperses his rays, do thou disperse (wealth upon me): may my praises rapidly draw thee, as waters (reach) the low ground.

24. ADHWARYU, quickly pour forth the *Soma* to the hero INDRA with the goodly jaws: bring the *Soma* for his drinking;

25. Who clove the cloud for (the issue of) the rain, who sent down the waters, who placed the mature (milk) in the cattle.

26. The brilliant INDRA slew VRITRA, AURNAVABHA, AHISHUVA; he smote ARBUDA with frost.

27. Sing aloud (priests) to the fierce, victorious (INDRA) the overpowerer, the subduer (of foes), the praise inspired by the gods;

28. INDRA, who, in the exhilaration of the quaffed *Soma*, makes known among the gods all pious rites.

29. May those two golden-maned steeds, toget[illegible] exulting, bring him hither to the salutary (sacrifi[illegible]

30. INDRA, the glorified of many, let thy hor[illegible] by PRIYAMEDHA, bring thee down to drink the

VIII. 5. 3.

Deity as before; the *Rishi* is MEDHYATITHI; the metre of the sixteenth and two following verses is *Gayatri*, of the last. *Anushtubh*, of the rest, *Brihati*.

1. We are pouring forth to thee the *Soma* juice like water: the praisers, strewing the clipt sacred grass, worship thee, slayer of VRITRA, in the streams (falling) from the filter.

2. The leaders (of rites), repeating praises, shout to thee, VASU, when the libation issues forth; when, INDRA, bellowing like a bull, dost thou come to the dwelling thirsting for the *Soma*?

3. Resolute (INDRA), bestow abundantly upon the descendants of KANWA thousands of viands; wise MAGHAVAN, we earnestly solicit thee for (wealth) of gold and cattle.

4. Drink, MEDHYATITHI, and in the exhilaration of the draught sing to INDRA, to him who has harnessed his horses, who, when the *Soma* is poured out, is present, the wielder of the thunderbolt, whose chariot is of gold.

5. He who is well-handed, both left and right, who is the lord, who is wise, the performer of numerous great [illegible], the giver of vast wealth, INDRA, who is the demolisher [illegible] who is gratified by praise, is glorified (by us).

[illegible] is the subduer (of foes), the unresisted, [illegible] combats, possessed of vast wealth, the de[illegible] libation, the praised of many, who by his [illegible] is like a milch cow to the competent

7. Who knows him drinking with (the priests) when the *Soma* is effused? what food has he partaken of? he, the handsome-jawed, who, exhilarated by the (sacrificial) beverage, destroys cities by his might.

8. As a wild elephant emitting the dews of passion, he manifests his exhilaration in many places: no one checks thee, (INDRA), come to the libation; thou art mighty, and goest (everywhere) through thy strength.

9. He who is fierce, unmoved (by foes) and firm, ready equipped for battle,—if MAGHAVAN hear the invocation of his adorer, he will not go apart (from us) but come hither.

10. Verily (INDRA), in this manner thou art the showerer (of benefits), brought by vigorous (steeds) to us, unarrested (by foes); fierce (INDRA), thou art celebrated as a showerer (of benefits) when afar; thou art celebrated as a showerer (of benefits) when nigh.

11. Showerers (of benefits) are thy reins, such also is thy golden whip; thy chariot, MAGHAVAN, is a showerer (of benefits), so are thy two horses; and thou, too, SHATAKRATU, art the showerer (of benefits).

12. Showerer (of benefits), may the offerer of the libati[on] to thee effuse the *Soma* as a showerer; straig[ht] (INDRA), bring (us wealth): arrester of thy [ ] showerer (of the oblation) has prepared th[e] *Soma* to be mixed with the waters for thee.

13. Come, most powerful INDRA, to [ ] ambrosia, (for without coming) t[hou]

achiever of many exploits, hears not our praises, our chaunts, our hymns.

14. SHATAKRATU, slayer of VRITRA, let thy horses, yoked to thy car, bring thee, the lord, riding in thy chariot, (to our sacrifices), avoiding those sacrifices (offered) by others.

15. Greatest of the great, brilliant drinker of the *Soma*, accept to-day this our present praise; may our sacrifices be most successful in exciting thine exhilaration.

16. The hero (INDRA) who has (ever) guided us delights not in thy punishment, nor in mine, nor in that of any other.

17. Verily INDRA said that the mind of a woman is not to be controlled, he declared also that her intellect was small.

18. The two horses of INDRA, hastening to the exhilaration (of the *Soma*), draw his chariot; the pole of the Showerer rests upon them.

19. Cast thine eyes (son of PLAYOGA) downwards, not upwards: keep thy feet close together; let not (men) behold thine ankles, for from having been a *Brahman* hast become a female.

VIII. 5. 4.

Deity as before; the *Rishi* is NIPATITHI, the descendant of KANWA, except in the three last stanzas, where the *Rishis* are the thousand VASUROCHISHAS, of the race of ANGIRAS; the metre is *Anushtubh* in the first fifteen verses, *Gayatri* in the three last.

1. Come, INDRA, with thy horses to receive the praise of KANWA; do you, ruling yonder heaven, O radiant with oblations, return thither.

2. May the grinding stone, yielding the *Soma* juice as it utters a sound, bring thee hither with the noise: do you, ruling yonder heaven, O radiant with oblations, return thither.

3. The circumference of these (stones) shakes (the *Soma*) at this (rite), as a wolf (terrifies) a sheep; do you, ruling yonder heaven, O radiant with oblations, return thither.

4. The KANWAS invoke thee hither for protection and for food; do you, ruling yonder heaven, O radiant with oblations, return thither.

5. I make offering to thee of the libations as the first drink is presented to the showerer; do you, ruling yonder heaven, O radiant with oblations, return thither.

6. (INDRA) master of the family of heaven, come to us; do thou, who art the sustainer of the universe, [illegible] for our protection: do you, ruling yonder [illegible] radiant with oblations, return thither.

7. Sagacious (INDRA) bestower of numerous [illegible] granter of infinite wealth, come unto us; [illegible] yonder heaven, O radiant with obla[illegible]

8. May (AGNI) the invoker, a[illegible]

the benefactor of man, bring thee hither: do you, ruling yonder heaven, O radiant with oblations, return thither.

9. Let thy two steeds, humiliators of the pride (of foes), bring thee as (his) two wings (bear along) the falcon: do you, ruling yonder heaven, O radiant with oblations, return thither.

10. Come, lord, from whatever direction, to drink the *Soma* offered with *Swaha*: do you, ruling yonder heaven, O radiant with oblations, return thither.

11. Come to listen to our praises, when they are being recited,—bestow upon us delight: do you, ruling yonder heaven, O radiant with oblations, return thither.

12. INDRA, who art possessed of cherished steeds, come to us with (thy) well-fed and like-shaped horses: do you, ruling yonder heaven, O radiant with oblations, return thither.

13. Come from the mountains, from above the region of the firmament: do you, ruling yonder heaven, O radiant with oblations, return thither.

14. Bestow upon us, hero, thousands of herds of cattle and horses: do you, ruling yonder heaven, O radiant with oblations, return thither.

[illegible] Bring to us, by thousands, tens of thousands and [illegible] good things): do you, ruling yonder heaven, [illegible] oblations, return thither.

[illegible] thousand VASUROCHISHAS, and INDRA [illegible] ye obtain vigorous herds of horses,— [illegible] is [illegible] ght-going, fleet as the wind, bright- [illegible] d shine like the sun,—

18. Then (having received) the horses, attached to the rolling-wheeled chariot, given from afar, we depart to the middle of the forest.

VIII. 5. 5.

The deities are the ASHWINS ; the *Rishi* is SHYAVASHWA, of the family of ATRI : the metre of the first twenty-one verses is *Uparishtajjyotis*, of the twenty-second and twenty-fourth *Pankti*, and of the twenty-third *Mahabrihati*.

1. Associated with AGNI, with INDRA, with VARUNA, with VISHNU, with the *Adityas*, the *Rudras*, and the *Vasus*, and united with the dawn and with SURYA, drink, ASHWINS, the *Soma*.

2. Powerful (ASHWINS), associated with all intelligences, with all beings, with heaven, with earth, with the mountains, united with the dawn and with SURYA, drink, ASHWINS, the *Soma*.

3. Associated with all the thrice-eleven deities at this ceremony, with the waters, with the *Maruts*, with the *Bhrigus*, united with the dawn and with SURYA, drink, ASHWINS, the *Soma*.

4. Be gratified by the sacrifice : hear my invocation ; recognize, deities, all the offerings in this ceremony ; united with the dawn and with SURYA, bring us, ASHWINS, food.

5. Be gratified by our praise as youths are delighted (by the voices) of maidens : recognize, deities, all the offerings in this ceremony ; united with the dawn and with SURYA, bring us, ASHWINS, food.

6. Be gratified, deities, by our praises, be gratified by the sacrifice, recognize, deities, all the offerings in this ceremony; united with the dawn and with SURYA, bring us, ASHWINS, food.

7. Ye alight upon the effused *Soma* as the HARIDRAVA plunges into the water: ye fall upon it like two buffaloes (plunging into a pool); united with the dawn and with SURYA, come, ASHWINS, by the triple path.

8. As two geese, as two travellers, as two buffaloes (hasten to water), ye alight, ASHWINS, upon the effused *Soma*; united with the dawn and with SURYA, come, ASHWINS, by the triple path.

9. Ye hasten like two falcons to the offerer of the libation, ye alight upon the effused *Soma* as two buffaloes (hasten to water); united with the dawn and with SURYA, come, ASHWINS, by the triple path.

10. Drink, ASHWINS, the *Soma*, and satiate yourselves; come hither: give us progeny; give us wealth: united with the dawn and with SURYA, give us, ASHWINS, strength.

11. Conquer (ASHWINS) your foes; protect and praise (your worshipper), grant progeny, give wealth, and, united with the dawn and with SURYA, give us, ASHWINS, strength.

12. Destroy your foes, repair to your friends, grant progeny, give wealth, and, united with the dawn and with SURYA, give us, ASHWINS, strength.

13. Associated with MITRA and VARUNA, with DHARMA, with the MARUTS, repair to the invocation of the adorer;

repair (to him), ASHWINS, united with the dawn, with SURYA, and with the *Adityas*.

14. Associated with the *Angirasas*, with VISHNU, with the MARUTS, repair to the invocation of the adorer; repair (to him), ASHWINS, united with the dawn, with SURYA, and with the *Adityas*.

15. Associated with the *Ribhus*, and with the MARUTS, repair, showerers (of benefits), dispensers of food, to the invocation of the adorer; repair (to him), ASHWINS, united with the dawn, with SURYA, and with the *Adityas*.

16. Be propitious to prayer, be propitious to sacred rites, slay the *Rakshasas*, remedy diseases; united with the dawn and with SURYA, (drink), ASHWINS, the *Soma* of the offerer.

17. Be propitious to the strong, be propitious to men, slay the *Rakshasas*, remedy diseases; united with the dawn and with SURYA, (drink), ASHWINS, the *Soma* of the offerer.

18. Be propitious to the kine, be propitious to the people, slay the *Rakshasas*, remedy diseases; united with the dawn and with SURYA, (drink), ASHWINS, the *Soma* of the offerer.

19. Humblers of the pride (of your enemies), hear the earnest praise of SHYAVASHWA offering libations as (you did) that of ATRI, and, united with the dawn and with SURYA, (drink), ASHWINS, (the *Soma*) prepared the previous day.

20. Humblers of the pride (of your enemies), accept the earnest praises of SHYAVASHWA offering you libations as

if you were accepting oblations: and, united with the dawn and with SURYA, (drink), ASHWINS, (the *Soma*) prepared the previous day.

21. Humblers of the pride (of your enemies), seize the sacrifices of SHYAVASHWA offering libations as you seize your reins; and united with the dawn and with SURYA, (drink), ASHWINS, (the *Soma*) prepared the previous day.

22. Direct your chariot downwards, drink the *Soma* nectar; come, ASHWINS, come (hither); desirous of your protection, I invoke you; give precious riches to the donor of the offering.

23. Come, leaders of rites, when the sacrifice, at which your adoration is recited, is commenced, to drink of the *Soma* offered by me: come, ASHWINS, come (hither); desirous of protection, I invoke you; give precious riches to the donor of the offering.

24. Divine (ASHWINS), partake to satiety of the sacrificial beverage, consecrated with the exclamation *Swaha*; come, ASHWINS, come (hither); desirous of protection, I invoke you; give precious riches to the donor of the offering.

VIII. 5. 6.

The deity is INDRA: the *Rishi* as before: the first six verses are in the *Shakvari* metre, the seventh in the *Mahapankti*.

1. Thou art the protector of the effuser of the libation, of the strewer of the clipt sacred grass: drink joyfully, SHATAKRATU, the *Soma* for thine exhilaration,—that portion

which (the gods) assigned thee, INDRA, lord of the virtuous, who art the victor over all (hostile) hosts, the conqueror of many, the subduer of the waters, the leader of the *Maruts*.

2. Protect the worshipper, MAGHAVAN, protect thyself; drink joyfully, SHATAKRATU, the *Soma* for thine exhilaration,—that portion which (the gods) assigned thee, INDRA, lord of the virtuous, who art the victor over all (hostile) hosts, the conqueror of many, the subduer of the waters, the leader of the *Maruts*.

3. Thou, MAGHAVAN, protectest the gods with (sacrificial) food, and thyself by thy might; drink joyfully, SHATAKRATU, the *Soma* for thine exhilaration,—that portion which (the gods) assigned thee, INDRA, lord of the virtuous, who art the victor over all (hostile) hosts, the conqueror of many, the subduer of the waters, the leader of the *Maruts*.

4. Thou art the generator of heaven, the generator of earth; drink joyfully, SHATAKRATU, the *Soma* for thine exhilaration,—that portion which (the gods) assigned thee, INDRA, lord of the virtuous, who art the victor over all (hostile) hosts, the conqueror of many, the subduer of the waters, the leader of the *Maruts*.

5. Thou art the generator of horses, the generator of cattle; drink joyfully, SHATAKRATU, the *Soma* for thine exhilaration,—that portion which (the gods) assigned thee, INDRA, lord of the virtuous, who art the victor over all (hostile) hosts, the conqueror of many, the subduer of the waters, the leader of the *Maruts*.

6. Wielder of the thunderbolt, reverence the praise of the ATRIS: drink joyfully, SHATAKRATU, the *Soma* for thine exhilaration,—that portion which (the gods) assigned thee, INDRA, lord of the virtuous, who art the victor over all (hostile) hosts, the conqueror of many, the subduer of the waters, the leader of the *Maruts*.

7. Hear (the praises) of SHYAVASHWA offering the libations, as thou hast heard (those) of ATRI engaged in holy rites: thou alone, INDRA, hast defended TRASADASYU in battle, animating his prayers.

VIII. 5. 7.

Deity and *Rishi* as before: the metre of the first verse is *Atijagati*; of the rest *Mahapankti*.

1. Thou protectest, INDRA, lord of rites, with all protections in combats with enemies, this sacrifice of him who offers thee the libations: slayer of VRITRA, irreproachable wielder of the thunderbolt, drink of the *Soma* at the mid-day solemnity.

2. Fierce INDRA, defeater of hostile armies, lord of rites, (thou protectest) with all thy protections; slayer of VRITRA, irreproachable wielder of the thunderbolt, drink of the *Soma* at the mid-day solemnity.

3. Thou shinest the sole sovereign of this world, INDRA, lord of rites, with all thy protections; slayer of VRITRA, irreproachable wielder of the thunderbolt, drink of the *Soma* at the mid-day solemnity.

4. Thou alone, INDRA, lord of rites, separatest the

combined worlds (heaven and earth) with all thy protections; slayer of VRITRA, irreproachable wielder of the thunderbolt, drink of the *Soma* at the mid-day solemnity.

5. Thou, lord of rites, art sovereign over our prosperity and gains, with all thy protections; slayer of VRITRA, irreproachable wielder of the thunderbolt, drink of the *Soma* at the mid-day solemnity.

6. Thou art for the strength (of the world); thou protectest with all thy protections, but thou needest no defender, INDRA, lord of rites; slayer of VRITRA, irreproachable wielder of the thunderbolt, drink of the *Soma* at the mid-day solemnity.

7. Hear the praises of SHYAVASHWA eulogizing thee, as thou hast heard those of ATRI engaged in pious rites; thou alone hast protected TRASADASYU in battle, augmenting his vigour.

VIII. 5. 8.

The deities are AGNI and INDRA, the *Rishi* as before: the metre is *Gayatri*.

1. INDRA and AGNI, you are the pure ministrants, (encouragers) in offerings and sacred rites,—hear (the praise) of this (thy worshipper).

2. Destroyers (of foes), riding in one chariot, slayers of VRITRA, invincible; hear, INDRA and AGNI, (the praise) of this (thy worshipper).

3. The leaders of rites have effused by the stones this sweet exhilarating (beverage) for you; hear, INDRA and AGNI, (the praise) of this (thy worshipper).

4. Associated in praise, accept the sacrifice: leaders of rites, INDRA and AGNI, come hither to the *Soma* effused for this solemnity.

5. Accept these sacrifices whereby you have borne away the oblations; leaders of rites, INDRA and AGNI, come hither.

6. Accept this my earnest praise, following the path of the *Gayatri*; leaders of rites, INDRA and AGNI, come hither.

7. Rich with the spoils of victory, come, INDRA and AGNI, to drink of the *Soma*, with the deities astir in the morning.

8. Hear the invocation, INDRA and AGNI, of SHYAVASHWA pouring out the effused juice, (and) the ATRIS, to drink of the *Soma*.

9. I invoke you both, INDRA and AGNI, as the sages have invoked you, for your protection, (and) to drink of the *Soma*.

10. I solicit the protection of INDRA and AGNI, associated with SARASWATI, to whom this *Gayatri* hymn is addressed.

VIII. 5. 9.

AGNI is the deity; the *Rishi* is NABHAKA, of the race of KANWA: the metre is *Mahapankti*.

1. I glorify the adorable AGNI. (I invite) AGNI with praise to the sacrifice, may AGNI brighten the gods with the oblations at our sacrifice: the sage AGNI traverses

both (worlds, discharging his function) as messenger of the gods: may all our adversaries perish.

2. (Propitiated), AGNI, by our new praise, baffle the hostile attempts of these against our persons, consume the enemies of those who are liberal (at sacred rites); may all our foolish assailants depart from hence, may all our adversaries perish.

3. I pour into thy mouth, AGNI, praises as others (fill it) with delicious butter; do thou amidst the gods acknowledge (them), for thou art ancient, the giver of happiness, the messenger of VIVASWAT: may all our enemies perish.

4. AGNI grants whatever food is solicited; invoked with offerings, he bestows on the worshippers happiness springing from tranquillity and the enjoyment (of objects of sense); he is requisite for all invocation of the gods: may all our adversaries perish.

5. AGNI is known by his most powerful and manifold deeds: he is the invoker of the eternals; surrounded by victims, he proceeds against the foe: may all our adversaries perish.

6. AGNI knows the births of the gods; AGNI knows the secrets of mankind: AGNI is the giver of riches; AGNI, duly worshipped with a new (oblation), sets open the doors (of opulence): may all our adversaries perish.

7. AGNI has his abode among the gods, he (dwells) among pious people: he cherishes with pleasure many pious acts, as the earth all (beings); a god adorable among the gods: may all our adversaries perish.

8. Let us approach that AGNI who is ministered to by

seven priests; who takes refuge in all rivers, who has a triple dwelling place, the slayer of the *Dasyu* for MANDHATRI, who is foremost in sacrifices: may all our adversaries perish.

9. AGNI, the sage, inhabits the three elementary regions; may he, intelligent, and richly decorated, the messenger (of the gods), here perform worship to the thrice eleven deities, and satisfy all our desires: may all our enemies perish.

10. Thou, ancient AGNI, among men and gods, art alone to us the lord of wealth; the flowing waters confined within their own banks flow around thee: may all our enemies perish.

VIII. 5. 10.

The deities are INDRA and AGNI; the *Rishi* is NABHAKA: the metre of the second verse is *Shakwari*; of the twelfth *Trishtubh*; of the rest *Mahapankti*.

1. Victorious INDRA and AGNI, bestow upon us riches whereby we may destroy our powerful enemies in combats as fire fanned by the wind consumes the forests: may all our enemies perish.

2. Do we not invoke you both? we worship especially INDRA, who is the strongest leader of men: he comes occasionally with his horses to bestow upon us food; he comes to partake of the sacrifice: may all our enemies perish.

3. They two, INDRA and AGNI, are present in the midst of battles: do you two, leaders of rites, who are really

sages, when solicited (by the wise), accept the offering (from him) who seeks your friendship: may all our enemies perish.

4. Worship, like NABHAKA, INDRA and AGNI with sacrifice and praise, of whom is this universe, upon whose lap this heaven and the spacious earth deposit their treasure: may all our enemies perish.

5. Address like NABHAKA your praises to INDRA and AGNI, who overspread (with their lustre) the seven-rooted ocean whose gates are hidden, and of whom INDRA by his might is the lord: may all our enemies perish.

6. Cut off (the foe), INDRA, as an old (pruner) the protruding (branch) of a creeper; humble the strength of the *Dasa*; may we divide his accumulated treasure (despoiled) by INDRA: may all our enemies perish.

7. Inasmuch as these people honour INDRA and AGNI with gifts and with praises, so may we, defying hosts, overcome (our foes) with our warriors; let us praise those seeking praise: may all our enemies perish.

8. Offering oblations, (the worshippers) approach to the worship of INDRA and AGNI, who are of a white complexion, and rise from below with bright rays to heaven: they verily have liberated the waters from bondage: may all our enemies perish.

9. INDRA, wielder of the thunderbolt, instigator (of acts), may the numerous merits, the many excellences of thee, who art the bestower of affluence and of male offspring, perfect our understandings; may all our enemies perish.

10. Animate with praises that brilliant adorable INDRA,

the distributor (of riches), who by his might breaks the eggs of SHUSHNA: may he conquer the celestial waters: may all our enemies perish.

11. Animate that INDRA to whom sacrifice is due,—sincere, bountiful, adorable; him who frequents sacrifices, who breaks the eggs of SHUSHNA; thou hast conquered the celestial waters: may all our enemies perish.

12. Thus has a new hymn been addressed to INDRA and AGNI, as was done by my father, by MANDHATRI, by ANGIRAS: cherish us with a triply defended dwelling: may we be the lords of riches.

VIII. 5. 11.

The deity is VARUNA: the *Rishi* NABHAKA; the metre *Mahapankti*.

1. Offer praise to that opulent VARUNA, and to the most sage MARUTS; (VARUNA) who protects men by his acts, as (the herdsman guards) the cattle: may all our enemies perish.

2. (I praise) with a like praise, with the praises of (my) progenitors, with the eulogies of NABHAKA, that VARUNA who rises up in the vicinity of the rivers, and in the midst (of them) has seven sisters: may all our enemies perish.

3. He embraces the nights: of goodly aspect, and quick of movement, he encompasses the universe by his acts: all who are desirous (of his favour) diligently offer him worship at the three diurnal rites: may all our enemies perish.

4. He, who visible above the earth sustains the points

of the horizon, is the measurer (of the universe); that is the ancient abode of VARUNA, to which we have access; he is our lord, like the keeper of cattle: may all our enemies perish.

5. He who is the sustainer of the worlds, who knows the hidden and secret names of the (solar) rays, he is the sage who cherishes the acts of sages, as the heaven cherishes numerous forms: may all our enemies perish.

6. In whom all pious acts are concentrated, like the nave in the (centre of the) wheel, worship him quickly who abides in the three worlds; as men assemble the cattle in their pasture, so do (our foes) collect their horses (to assail us): may all our enemies perish.

7. He who, passing amidst those (regions of the firmament), gives refuge to all their races, and all the deities precede the chariot of VARUNA, when manifesting his glories to perform his worship: may all our enemies perish.

8. He is the hidden ocean; swift he mounts (the heaven) as (the sun) the sky; when he has placed the sacrifice in those (regions of the firmament), he demolishes with his brilliant radiance the devices (of the *Asuras*); he ascends to heaven: may all our enemies perish.

9. Of whom, present in the three worlds, the brilliant rays pervade the three realms beyond, the eternal dwelling of VARUNA, he is lord of the seven (rivers): may all our enemies perish.

10. He who in his successive functions emits his bright rays or turns them dark, first made his residence (in the firmament), and, as the unborn sun the sky, supports

with the pillar (of the firmament) both heaven and earth : may all our enemies perish.

VIII. 5. 12.

The deity of the first triplet is VARUNA; the metre *Trishtubh* : the deities of the second triplet are the ASHWINS, and the metre *Anushtubh*; the *Rishi* is ARCHANANAS or NABHAKA.

1. The possessor of all wealth, the powerful VARUNA, has fixed the heaven; he has meted the measure of the earth; he presides as supreme monarch over all worlds; these all are the functions of VARUNA.

2. Glorify then the mighty VARUNA; reverence the wise guardian of ambrosia; may he bestow upon us a thrice sheltering habitation: may heaven and earth preserve us abiding in their proximity.

3. Divine VARUNA, animate the sacred acts of me engaging in this thy worship: may we ascend the safe-bearing vessel by which we may cross over all difficulties.

4. The sacred stones, ASHWINS, the pious worshippers, NASATYAS, have fallen upon their sacred functions, (to induce you) to drink the *Soma*: may all our enemies perish.

5. In like manner as the pious ATRI, ASHWINS, invoked you with hymns, so (I invoke you), NASATYAS, to drink the *Soma*: may all our enemies perish.

6. In like manner as the wise invoke you for protection, so do I invoke you, NASATYAS, to drink the *Soma*: may all our enemies perish.

ANUVAKA VI.

VIII. 6. 1.

The deity is AGNI; VIRUPA, of the race of ANGIRAS, is the *Rishi*; the metre is *Gayatri*.

1. These repeaters of laudations recite the praises of the wise creative AGNI, the uninterrupted sacrificer.

2. AGNI, JATAVEDAS, to thee, the liberal offerer (of the oblation), the all-beholding, I repeat earnest praise.

3. Thy fierce flames, AGNI, consume the forest, as wild animals destroy (the plants) with their teeth.

4. The consuming smoke-bannered fires, borne by the wind, spread diversely in the firmament.

5. These fires separately kindled are beheld like the tokens of the dawn.

6. Black dust is raised by the feet of JATAVEDAS when he moves, when AGNI spreads on the earth.

7. Making the plants his food, AGNI devouring them is never satiated, but falls again upon the young (shrubs).

8. Bowing down (the trees) with his tongues (of flame), and blazing with splendour, AGNI shines in the forests.

9. Thy station, AGNI, is in the waters: thou clingest to the plants, and becoming their embryo, art born again.

10. Thy lustre, AGNI, lambent in the mouth of the ladle, shines when offered from (the oblation of) butter.

11. Let us adore with hymns AGNI, the granter (of desires), the eater of the ox, the eater of the marrow, on whose back the libation is poured.

12. We solicit thee, AGNI, invoker of the gods, performer of sacred rites, with oblations and with fuel.

13. Holy AGNI, to whom oblations are offered, we worship thee in like manner (as thou hast been worshipped) by BHRIGU, by MANUS, by ANGIRAS.

14. Thou, AGNI, art kindled by AGNI: a sage by a sage, a saint by a saint, a friend by a friend.

15. Do thou, AGNI, bestow upon the pious donor (of the oblation) infinite riches and food with male progeny.

16. AGNI, (our) brother, who art elicited by strength, who hast red horses, and art (the performer) of pure rites, be propitiated by this my praise.

17. My praises hasten to thee, AGNI, as cows enter their stalls (to give milk) to the thirsting calves.

18. To thee, AGNI, who art the chief of the *Angirasas*, all people have severally recourse for the attainment of their desires.

19. The wise, the intelligent, the sagacious, propitiate AGNI with sacrifices for the attainment of food.

20. Preparing the sacrifice in their mansions, (the worshippers) adore thee, AGNI, the powerful, the bearer (of the oblation), the invoker of the gods.

21. Thou art the lord, thou beholdest all people alike in many places; we therefore invoke thee in battles.

22. Adore that AGNI who shines brightly when fed with offerings of butter who hears this our invocation.

23. We invoke thee, AGNI, who art JATAVEDAS, listening (to our praises), exterminating our foes.

24. I praise this AGNI, the sovereign of men, the wonderful, the superintendent of holy acts: may he hear me.

25. We invigorate like a horse that (AGNI) whose might is everywhere present; who is noble, strong, and benevolent.

26. Slaying the malignant, (driving away) our enemies, everywhere consuming the *Rakshasas*, do thou, AGNI, blaze forth with bright (radiance).

27. Chief of the *Angirasas*, whom men kindle as did MANUS; AGNI, hear my words.

28. We worship with praises thee, AGNI, who art born in heaven or in the waters, elicited by strength.

29. All these people, the inhabitants (of the earth), offer severally to thee (sacrificial) food for thy eating and enjoyment.

30. AGNI, through thee, may we, skilled in sacrifices and beholding men all our days, pass through (all) difficulties.

31. We invoke with cheerful and delightful (hymns) the gladdening AGNI, dear to many, who abides in the sacrifice with purifying brilliance.

32. Shining forth, AGNI, like the rising sun, displaying thy strength by thy beams, thou destroyest the darkness.

33. We solicit from thee, strong AGNI, that desirable wealth which is in thy gift and which decayeth not.

VIII. 6. 2.

The deity is AGNI: VIRUPA of the race of ANGIRAS is the *Rishi*; the metre is *Gayatri*.

1. Honour AGNI with fuel, awaken him, the guest, with (libations of) butter; offer the oblations in him.

2. AGNI, accept my praise, be invigorated by this prayer; be favourable to our hymns.

3. I set AGNI in the front as the messenger, I adore him as the bearer of the oblations; may he cause the gods to sit down here.

4. Brilliant AGNI, as thou art kindled, thy great flames start blazing up.

5. Let my ladles, filled with butter, come near thee. O propitious one; AGNI, receive our oblations.

6. I worship AGNI, the exhilarating invoker (of the gods), the priest, him who shines forth with various lustre, and is rich in brilliance; may he give ear.

7. (I worship) the beloved AGNI, the ancient adorable invoker (of the gods), the wise, the frequenter of sacrifices.

8. AGNI, best of the *Angirasas*, do thou, continually accepting these our oblations, conduct the sacrifice at the due seasons.

9. Brilliant-flamed giver of good, do thou, the knower, when kindled, bring the host of the gods hither.

10. We solicit the wise invoker (of the gods), the beneficent, the smoke-bannered, the resplendent, the banner of the sacrifices.

11. Divine AGNI, produced by strength, do thou protect us from the injurer, tear asunder our enemies.

12. The wise AGNI, beautifying his body with the ancient hymn, has grown in might through the intelligent hymner.

13. I invoke AGNI of purifying lustre, the son of (sacrificial) food, in this inviolable sacrifice.

14. O AGNI, adorable to thy friends, sit down with the gods on our sacred grass with thy resplendent radiance.

15. Whatsoever mortal worships the divine AGNI in his house (for the attainment) of wealth, to him he gives riches.

16. AGNI, the head (of the gods), the summit of heaven,—he the lord of the earth,—gladdens the seed of the waters.

17. AGNI, thy pure, bright, shining flames send forth thy splendours.

18. AGNI, lord of heaven, thou presidest over (all) that is to be desired or given; may I be thy eulogist for happiness.

19. Thee, AGNI, the wise (praise), thee they rejoice with (pious) rites; may our praises invigorate thee.

20. We ever choose the friendship of AGNI, the unharmed, the strong, the messenger, the praiser (of the gods).

21. The pure AGNI shines forth when worshipped,—the purest offerer, the pure priest, the pure sage.

22. May my rites also and my praises ever invigorate thee: AGNI, take thought of our friendship.

23. AGNI, if I were thou or thou wert I, thy wishes here should come true.

24. AGNI, thou art rich in splendour, the lord of wealth.

and the giver of dwellings; may we too abide in thy favour.

25. AGNI, my loud praises proceed to thee, observant of pious rites, as rivers to the sea.

26. I glorify with hymns the ever-young AGNI, the lord of men, the wise, the all-devouring, the performer of many acts.

27. Let us seek with our hymns AGNI, the conductor of the sacrifices, the mighty, the sharp-jawed.

28. May this (my family) also be thy worshippers, adorable AGNI; O purifier, give them happiness.

29. Thou verily art wise, seated at the oblation, wakeful as the seer (for the welfare of living beings): AGNI, thou ever shinest in the sky.

30. Wise AGNI, giver of dwellings, extend our lives, before sins or assailants (destroy us).

VIII. 6. 3.

The deities of the first verse are INDRA and AGNI; the deity of the rest of the hymn is INDRA; TRISHOKA of the race of KANWA is the *Rishi*: the metre is *Gayatri*.

1. Those (sages) who kindle AGNI, those of whom the ever-young INDRA is the friend, continually spread the sacred grass.

2. Ample is their fuel, many their hymns, broad their sacred shaving,—whose friend is the ever-young INDRA.

3. Though before powerless to combat, the hero by his might now subdues one surrounded by allies, (if helped by those) of whom the ever-young INDRA is the friend.

4. The slayer of VRITRA, as soon as he was born, seized his arrow, and asked his mother, "who are the terrible, who are renowned?"

5. Thy strong mother answered thee, "he who wishes thy enmity fights as the elephant in the mountain."

6. O MAGHAVAN, do thou hear (our praise); whosoever desires of thee, thou bearest to him his request; what thou fixest is sure.

7. When INDRA, the warrior, goes to battle, desirous of gallant steeds, he is the foremost of the lords of chariots.

8. Thunderer, smite all thy enemies that they may be scattered,— be to us a most abundant benefactor.

9. May INDRA, whom no foes can harm, send before us a beautiful chariot for the acquisition (of our desires).

10. Strong INDRA, may we escape thy enemies; may we come to thee abundantly for thy gifts, rich in cattle.

11. (May we come), thunderer, slowly approaching thee,— may we be rich in horses, possessed of abundant treasure, ready to offer, and unharmed (by calamity).

12. (The sacrificer) gives to thy praisers day by day hundreds and thousands of excellent and auspicious gifts.

13. We know thee, INDRA, as the conqueror of wealth, the breaker of firm obstacles, the opener, and (guarding from harm) as a house.

14. Wise (INDRA), overcomer of enemies, when we solicit thee the barterer, may the drops of the *Soma* exhilarate thee the exalted one.

15. Grant to us the possessions of that rich man who,

through his niggardliness, reviles thee as to thy bestowal of wealth.

16. These friends, effusing the *Soma*, look on thee, INDRA, as men with their fodder ready (look) on their cattle.

17. We invoke thee here from afar for our protection, who art never deaf, and whose ears are always open to hear.

18. If thou hearest this our prayer, then display thy invincible power and be our nearest kinsman.

19. Whenever, repairing to thee in our distress, we offer our praises, attend to us, INDRA, as a giver of cattle.

20. Lord of might, we lean on thee as the aged on a staff: we long for thee in the sacrifice.

21. Sing the praise to INDRA, who is rich in wealth and bountiful, whom none can stay in battle.

22. When the *Soma* is effused, I pour out the libation to thee, showerer (of blessings), for thy drinking: satiate thyself, enjoy the exhilarating draught.

23. Let not fools, seeking protection, nor mockers trouble thee: favour not the enemies of the *Brahmans*.

24. Let (the worshippers) gladden thee here with the *Soma* mixed with milk, for the attainment of great wealth; drink it as the buffalo a lake.

25. Proclaim in our assemblies those perpetual and ever new riches which the slayer of VRITRA sends from afar.

26. INDRA drank the *Soma* offering of KADRU, (he smote the enemies) of the thousand-armed; there did his might shine forth.

27. Well knowing those (sacrificial) deeds of TURVASA and YADU, he overcame AHNAVAYYA in battle.

28. I praise our common (INDRA), the deliverer of your families, the slayer (of your enemies, the bestower) of riches in cattle.

29. (I praise) in hymns the mighty INDRA, the augmenter of waters, for the attainment of wealth, when the *Soma* is effused with (song);

30. Who clove for TRISHOKA the broad womb-like cloud, (and made) a path for the cows to issue forth.

31. Whatever thou undertakest in thy exhilaration, whatever thou purposest in thy mind or art thinking to bestow,—O INDRA, do it not, but bless us.

32. INDRA, the least deeds of one like thee are renowned in the earth; may thy care visit me.

33. Thine be those ascriptions of praise, thine those hymns, through which, INDRA, thou blessest us.

34. Slay us not for one sin, not for two, not for three; O hero, slay us not for many.

35. I am afraid of one like thee, terrible, the smiter of enemies, the destroyer, who endures hostile attacks.

36. Wealthy (INDRA), may I never have to tell thee of the destitution of my friend or my son; may thy mind be favourable towards me.

37. "Who, O mortals," said (INDRA), "unprovoked, hath ever, as a friend, slain his friend? Who fleeth from me?"

38. Showerer (of benefits), when the ready *Soma* was

effused, thou didst devour much, without stint, rushing down like a gamester.

39. I draw hither thy two steeds, harnessed to a beautiful chariot and yoked by hymns, since thou givest wealth to the *Brahmans*.

40. Cleave asunder all the hostile hosts, frustrate their destructive attacks, and bestow on us their desirable wealth.

41. Bestow on us, INDRA, that desirable wealth, which is deposited in strongholds, in fastnesses, and in places which can stand an attack.

42. Bestow on us, INDRA, that desirable wealth which all men recognize as given abundantly by thee.

VIII. 6. 4.

INDRA is the deity of the first twenty verses, the twenty-ninth, thirtieth, thirty-first, and thirty-third; that of the twenty-first and three following verses is the liberality of PRITHUSHRAVAS, the son of KANITA; that of the remaining verses is VAYU: the metre varies; the *Rishi* is VASHA, the son of ASHWA.

1. O wealthy INDRA, the leader (of rites), we belong to one like thee, ruler of horses.

2. Thee, thunderer, we verily know to be the giver of food, thee we know to be the giver of riches.

3. O SHATAKRATU, wielding a hundred protections, whose greatness the worshippers praise with their hymns,

4. Fortunate in sacrifice is that mortal whom the guileless MARUTS, whom ARYAMAN and MITRA, protect.

5. He who is directed by ADITYA ever increases, possessing abundance of kine and horses and vigorous children; he increases in wealth longed for by many.

6. We solicit a gift from this INDRA, the displayer of might, the fearless; we solicit wealth from the lord.

7. In him abide united all secure protections; lord of vast wealth, may his gliding steeds bear him to the expressed *Soma* juice for his exhilaration.

8. That exhilaration of thine, INDRA, which is pre-eminent, which utterly destroys thy enemies, which wins wealth from men, and is invincible in battles;

9. Which is invincible in contests.—O thou desired by all.—well worthy of praise and the deliverer (from enemies): come to our oblations, most mighty one, giver of dwellings: may we obtain a stall full of kine.

10. Lord of wealth, visit us as of old, to give us cows, horses and chariots.

11. Verily, hero, I find no limit to thy wealth; O, MAGHAVAN, the thunderer, bestow (thy gifts) quickly upon us, and bless our offerings with (abundant) food.

12. The graceful INDRA, whose friends extol him, knows, praised of many, all births; him, the mighty, all men invoke at all times, seizing the ladles (for the oblation).

13. May MAGHAVAN, the wealthy, the slayer of VRITRA, stand before us as our defender in battles.

14. At the time of the exhilaration of the *Soma*, sing, according to your hymns, with a loud voice, your wise hero INDRA, the humbler of enemies, the strong, the ever worthy to be praised.

15. (INDRA), invoked by many, speedily give me wealth; give riches, give abundance of food in battle.

16. (We praise thee), the lord of all riches, the subduer of this obstructor waging (attacks).—speedily give us abundant (wealth).

17. I desire the coming of thee, the mighty one: we give praise with oblations and hymns to the showerer who hastens readily (to the sacrifice); associated with the *Maruts*, thou art worshipped of all men; I glorify thee with adoration and praise.

18. (We present) the oblation to those loud-sounding (*Maruts*) who rush along with the streaming trains of the clouds; may we obtain in the sacrifice the happiness which those deep-roarers bestow.

19. (We worship) the crusher of the malevolent: most powerful INDRA, bring to us suitable wealth. O inspirer.—(bring) most excellent (wealth), O inspirer.

20. O bountiful, most bountiful, mighty, wonderful, best giver of knowledge and supremely truthful, by thy prowess, universal ruler, (bring to us) in conflicts ample wealth, overpowering those who attack us, and causing enjoyment.

21. "Let him draw near, who, though not a god, would receive this complete living gift,—since VASHA, the son of ASHWA, receives it at the dawn of this (morning) at the hands of PRITHUSHRAVAS, the son of KANITA.

22. "I have received sixty thousand horses, and tens of thousands;—a score of hundreds of camels.—a

thousand brown mares,—and ten times ten thousand cows with three red patches.

23. "Ten brown horses bear along the wheel (of my chariot), of mature vigour, of complete power, and trampling down obstacles.

24. "These are the gifts of the wealthy PRITHUSHRAVAS, the son of KANITA; he, bestowing a golden chariot, has proved himself most liberal and wise, he has won most abundant fame."

25. Come to us, VAYU, to bestow great wealth and glorious strength; we have offered (libations) to thee the giver of abundant (wealth), we have offered immediately to thee the giver of great (gifts).

26. He who is borne on horses and surrounds himself with thrice seven times seventy cows,—he comes to thee with these *Soma*-libations and *Soma*-priests, to offer to thee, drinker of the *Soma*, drinker of the bright pure *Soma*.

27. He who of his own will has been pleased to give me this honoured gift,—he, performer of good works, (has determined) on a pre-eminently good action, amidst ARADWA, AKSHA, NAHUSHA and SUKRITWAN.

28. He who is self-resplendent in his glorious body, who is bright, O VAYU, like ghee, has given me this food, brought by horses, brought by camels, brought by dogs.

29. I have now received (a gift) dear to the beneficent king, sixty thousand bulls vigorous like horses.

30. As the cows to the herd, so repair the oxen: so the oxen repair to me.

31. Since, when the herd were wandering (to the wood),

he called a hundred camels (to give them to me), and two thousand from among the white herds (of cows).

32. I. the sage, accept the hundred from the slave BALBUTHA, the cowherd; we here are thine, O VAYU.—those who have INDRA and the gods for protectors rejoice (through thy favour).

33. This tall maiden, adorned with gold, is led towards me. VASHA, the son of ASHWA.

VIII. 6. 5.

The ADITYAS are the deities, in the last five verses they are associated with USHAS; the metre is *Mahapankti*; the *Rishi* is TRITA APTYA (*cf.* note on v. 13).

1. MITRA and VARUNA, ye are great, and great is your protection to the offerer; no evil, *Adityas*, harms him whom ye guard from the injurer; your aids are void of harm, your aids are true aids.

2. Divine *Adityas*, ye know the averting of evils; as birds (spread) their wings over (their) young, grant us happiness; your aids are void of harm, your aids are true aids.

3. Grant us that happiness of yours, as birds (spread) their wings; O ye possessed of all wealth, we solicit all riches suitable for our dwelling; your aids are void of harm, your aids are true aids.

4. To whomsoever these wise *Adityas* grant a dwelling and the means of life, (for him) they master the wealth

of every man; your aids are void of harm, your aids are true aids.

5. May our sins avoid us as charioteers inaccessible places: may we abide in INDRA'S happiness and in the protection of the *Adityas*; your aids are void of harm, your aids are true aids.

6. Only by painful means does a living man obtain the wealth which you bestow; but he whom you, divine *Adityas*, visit, wins great (riches); your aids are void of harm, your aids are true aids.

7. Him fierce wrath touches not, nor heavy (calamity), to whom, *Adityas*, you have given great happiness; your aids are void of harm, your aids are true aids.

8. Deities, may we abide in you as warriors in their armour; do you defend us from great evil, do you defend us from little; your aids are void of harm, your aids are true aids.

9. May ADITI defend us, may ADITI grant us happiness, the mother of the wealthy MITRA, ARYAMAN and VARUNA; your aids are void of harm, your aids are true aids.

10. Grant to us, deities, that happiness which is a refuge, auspicious, and free from sickness, which is threefold and fit for a (secure) shelter; your aids are void of harm, your aids are true aids.

11. *Adityas*, look down upon us as those who look from the shore; as (men lead) their horses to a secure *Ghat*, so conduct us along a good path; your aids are void of harm, your aids are true aids.

12. Let there not be prosperity here to our powerful

(foe), nor to him who threatens or assails us; but let there be prosperity to our cattle, our milch kine, and our male offspring desirous of food; your aids are void of harm, your aids are true aids.

13. Deities, whatever evil is manifest, whatever is concealed, (let it be not found) in TRITA APTYA, keep it far from us; your aids are void of harm, your aids are true aids.

14. Daughter of heaven, (USHAS), whatever ill-omened dream threatens our cattle or ourselves, keep it, O brilliant one, far from TRITA APTYA; your aids are void of harm, your aids are true aids.

15. Daughter of heaven, whatever ill-omened dream threatens TRITA APTYA, we transfer it to the worker of gold ornaments or to the maker of garlands: your aids are void of harm, your aids are true aids.

16. USHAS, bear (elsewhere) the ill-omened dream for TRITA and DWITA, who eat and do (in dreams) that (which is eaten and done amiss when awake) and who obtain that (inauspicious) portion; your aids are void of harm, your aids are true aids.

17. As (in the sacrifice) we put severally together the proper parts and the hoofs, and as we discharge a debt, so we transfer all the ill-omened dream that rests on APTYA; your aids are void of harm, your aids are true aids.

18. May we be to-day victorious, and obtain (happiness); may we be free from evil; USHAS, may that ill

dream depart, of which we were afraid; your aids are void of harm, your aids are true aids.

VIII. 6. 6.

The deity is SOMA: the *Rishi* is PRAGATHA, the son of KANWA: the metre is *Trishtubh*, with the exception of v. 5, which is *Jagati*.

1. May I, the wise and devout, enjoy the delicious, abundantly honoured *Soma* food, which all gods and mortals, pronouncing sweet, seek to obtain.

2. Thou enterest within, and, unimpaired, thou avertest the anger of the gods; *Soma*, enjoying the friendship of INDRA, mayest thou bring us to wealth as a swift (horse) its burden.

3. We drink the *Soma*, may we become immortal: we have attained the light of (heaven), we have known the gods: what now should the enemy do to us, or what, O immortal, should the aggriever do to the mortal?

4. O *Soma*, drunk by us, be bliss to our hearts, as a father is indulgent to a son or a friend to a friend; O *Soma*, worthy of wide praise, do thou, wise one, extend our years that we may live.

5. May these glory-conferring protecting *Soma*-streams knit together my joints as cows draw together a chariot falling in pieces; may they keep us from a loosely-knit worship; may they deliver me from sickness.

6. *Soma*, kindle me like the fire ignited by attrition, brighten (our eyes) and make us rich; I praise thee now for exhilaration; come now, full of wealth, to nourish us.

7. May we partake of thee, effused, with a longing mind as (men enjoy) paternal wealth; King *Soma*, prolong our lives, as the sun the world-establishing days.

8. King *Soma*, bless us for our welfare; we worshippers are thine, do thou recognize it; the enemy goes strong and fierce, O *Soma*; give us not over to him as he desires.

9. O *Soma*, thou art the guardian of our bodies, thou dwellest in each limb as the beholder of men: though we impair thy rites, yet, divine one, bless us, thou who art possessed of most excellent food and good friends.

10. May I obtain a wholesome friend who, when quaffed, will not harm me, O lord of bay horses; I ask of INDRA a long permanence for this *Soma* which has been placed within us.

11. May those irremovable sicknesses depart: let those strong (pains) which have made us tremble, be afraid; the mighty *Soma* has climbed into us,— we have attained that (draught) by which men prolong life.

12. That *Soma* which, drunk into our hearts, has entered, immortal, into us mortals,—to him, fathers, let us do worship with oblations: may we abide in his bliss and favour.

13. *Soma*, thou in conjunction with the fathers dost stretch out successively heaven and earth,—to thee let us do worship with oblations, may we be lords of wealth.

14. Guardian gods, speak favourably to us: let no dreams nor the censurer overpower us; may we be ever dear to *Soma*; possessed of brave offspring, may we utter our hymn.

15. Thou, *Soma*, givest us food from every side; thou

art the bestower of heaven; enter us, beholder of men: O *Soma*, rejoicing with thy protecting powers, guard us from behind and before.

ANUVAKA VII.

VIII. 7. 1.

The deity is AGNI; the *Rishi* is BHARGA, the son of PRAGATHA; the metre is *Pragatha*.

1. AGNI, come hither with the fires, we choose thee as our invoking priest; let the presented offering anoint thee, the chief sacrificer, to sit down on the sacred grass.

2. ANGIRAS, son of strength, the ladles go to find thee in the sacrifice; we praise the ancient AGNI in our offerings, the grandson of food, butter-haired.

3. AGNI, thou, wise, art the creator (of consequences); O purifier, thou art the invoking priest, worthy of worship; bright one, thou art to be praised in our sacrifices by the priests with hymns, thyself the chief ministrant worthy to be rejoiced in.

4. Most youthful, eternal one, bring the longing gods to me guileless, to eat (the oblation); giver of dwellings, approach the well-placed food; rejoice, being set in thy place with praises.

5. Deliverer AGNI, thou, the truthful and the seer, art widely spread; O kindled blazing one, the wise praisers wait on thee.

6. Most resplendent (AGNI), shine forth and illuminate (us); give happiness to thy people, to thy worshipper, for thou art great: may my priests abide in the bliss of the gods, subduing their enemies, possessing bright fires.

7. As, AGNI, thou consumest old timber on the earth, so, cherisher of friends, do thou burn our injurer, whosoever evil-minded wishes (our ill).

8. Subject us not to a strong mortal enemy, nor to the malevolent; O most youthful, guard us with thy unharming delivering, auspicious protections.

9. AGNI, protect us by one (*rich*), or protect us by a second; lord of strength, protect us by three songs; protect us, giver of dwellings, by four.

10. Protect us from every impious *Rakshasa*, shield us in battles: we approach thee, our nearest neighbour, our kinsman, for sacrifice and for increase.

11. Purifying AGNI, bestow upon us food-augmenting excellent wealth; and (bring) us, O meter-out of good, by auspicious guidance, (a treasure) desired by many and bringing its own fame,

12. By which we may escape and destroy in battles our impetuous weapon-arming enemies; O thou who by wisdom establishest our rites, bless us with food, prosper our wealth-obtaining offerings.

13. AGNI tosses his horns, sharpening them as a bull; his sharp jaws are not to be resisted; he is mighty-toothed, this son of strength.

14. Since thou spreadest out on all sides, thy teeth, bull AGNI, are not to be resisted; O offerer, do thou make

our oblation rightly presented; give us many precious (gifts).

15. Thou sleepest within thy mothers in the woods, mortals kindle thee: unwearied thou bearest the offerings of the sacrificer, then thou shinest among the gods.

16. The seven priests praise thee, AGNI, giver of good things and unfailing: thou cleavest the cloud with thy fierce splendour: go forth, having overcome our enemies.

17. Now that we have cut the sacred grass, let us invoke for you AGNI, AGNI the irresistible: having placed the oblations, let us invoke AGNI, abiding in many (places), the offerer of sacrifices for men.

18. (The sacrificer) worships thee by praises, AGNI, with the experienced (priests) in the rite celebrated with beautiful *Saman* hymns: bring us of thine own accord for our protection food of various kinds which may be always in our reach.

19. Divine AGNI, worthy of praise, thou art the guardian of men, the consumer of the *Rakshasas*: thou art great, thou the never-absent guardian of the (worshipper's) house, the protector of heaven, ever present in the dwelling.

20. O thou of brilliant wealth, let not the *Rakshasa* enter us, nor the torment of the evil spirits; AGNI, drive away further than a *gavyuti* from us poverty, hunger, and the strong demons.

VIII. 7. 2.

The *Rishi* and metre are the same; the deity is INDRA.

1. May INDRA listen to both these our hymns: may the mightiest MAGHAVAN come to us, (pleased) with our devoted offering, to drink the *Soma*.

2. Him, self-resplendent, have heaven and earth formed as the showerer, him (they have formed) for strength; therefore thou sittest down first of thy peers; thy mind loves the *Soma*.

3. INDRA, possessor of much wealth, pour the effused *Soma* within thee; possessor of (bright) coursers, we know thee, the overpowerer in battles, the unconquerable, the conqueror.

4. INDRA, MAGHAVAN of unbroken truth, it ever comes to pass as thou in thy knowledge may'st desire: by thy protection, O handsome-jawed, may we obtain food, speedily, O thunderer, subduing our enemies.

5. INDRA, lord of rites, give us (our desire) with all thy helping powers; hero, we worship thee as happiness, the glorious, the obtainer of wealth.

6. Thou art the increaser of horses, the multiplier of cows; thou, deity, with thy golden body art a very fountain; none can harm the gifts laid up for me in thee; bring me whatever I ask.

7. Thou art (bounteous), come; may'st thou obtain wealth to distribute to the worshipper; shower thy bounty, MAGHAVAN, on me desiring cows, shower it, INDRA, on me desiring horses.

8. Thou grantest many hundreds and thousands of

herds as a gift (to the offerer). Uttering long praises, we, hymning INDRA, the destroyer of cities, bring him before us for our protection.

9. INDRA, whether it be the unskilled or the skilled who celebrates thy praise, each rejoices in his desire for thee, O SHATAKRATU, whose wrath presses ever forwards, who meetest the foe, proclaiming "it is I".

10. If the strong-armed slayer of enemies, the destroyer of cities, will but hear my invocation, we, desiring wealth, will with our praises call on INDRA SHATAKRATU, the lord of wealth.

11. We are not evil who worship him, nor too poor to offer gifts, nor destitute of sacred fires,—since assembled together, when the *Soma* is effused, we make INDRA, the showerer, our friend.

12. We join (to our rite) the mighty INDRA, the subduer of enemies in battles, the inviolate, him to whom praise is due as a debt; he, the best of charioteers, knows (among steeds) the strong racer, and (among men) he, the bounteous (knows) the offerer whom he is to reach.

13. INDRA, give us security from him of whom we are afraid; MAGHAVAN, be strong for us with thy protections; destroy our enemies, destroy those who harm us.

14. Lord of wealth, thou art (the bestower) of great wealth and a dwelling-place upon thy worshipper; as such, we invoke thee, bearing the *Soma*, O MAGHAVAN, INDRA, who art to be honoured with hymns.

15. INDRA, the all-knower, the slayer of VRITRA, the protector, is to be chosen by us; may he guard our (son),

our last (son), our middle (son), may he protect us from behind and before.

16. INDRA, protect us from the west, from the south, from the north, from the east, protect us from every side: keep far from us supernatural alarm, keep far the weapons of the demons.

17. Save us, INDRA, every to-day, every to-morrow, and every succeeding day: lord of the good, protect us, thy praisers, in all days, by day and by night.

18. MAGHAVAN is the shatterer, the hero, great in wealth, and the conductor to victory (over our enemies). SHATAKRATU, both thy arms, which grasp the thunderbolt, are the showerers (of blessings).

VIII. 7. 3.

The deity is INDRA; the *Rishi* is PRAGATHA of the KANWA family, the metre *Pankti*, except in the seventh, eighth, and ninth verses, where it is *Brihati*.

1. Present the offering of praise to INDRA, since he enjoys it; (the priests) augment the ample food of the *Soma*-loving INDRA with their recited hymns; INDRA's gifts are worthy of praise.

2. Without a fellow and unlike the other gods, he alone, unconquerable, surpasses the men of former times, he surpasses in might all beings: INDRA's gifts are worthy of praise.

3. He, the swift giver, wishes to bestow blessings (upon us) with his unurged courser: thy greatness, INDRA, as

thou art about to display thy powers, should be proclaimed; INDRA'S gifts are worthy of praise.

4. INDRA, come hither; let us perform for thee our sacred rites augmenting thy vigour; by which (rites), most mighty one, thou desirest to bless him who wishes for food; INDRA'S gifts are worthy of praise.

5. Thou hast made thy mind, INDRA, more resolute than the resolute, since thou (wishest to give the desires) of him who worships thee with the intoxicating *Soma* juices and adorns thee with adorations: INDRA'S gifts are worthy of praise.

6. INDRA, who is well-deserving of the hymn, looks down (with favour) upon us as a (thirsty) man (looks down) on wells; and being well-pleased he makes the energetic *Soma*-offerer his friend; INDRA'S gifts are worthy of praise.

7. INDRA, by the example of thy power and knowledge the gods attain the same; O hymned by many, thou art the herdsman of the universe; INDRA'S gifts are worthy of praise.

8. INDRA, I laud that might of thine which is near at hand to the worshipper,—(I laud thee) that thou slewest VRITRA, O lord of rites, by thy strength; INDRA'S gifts are worthy of praise.

9. As a woman who shows no partiality wins her lovers to her, so INDRA confers periods of time on mankind; it is INDRA who has performed that knowledge-giving achievement, therefore he is renowned; INDRA'S gifts are worthy of praise.

10. MAGHAVAN, rich in cattle, (those who abide) in thy happiness have greatly augmented thy might when it was born, (they have greatly augmented) thee, INDRA, and thy knowledge: INDRA'S gifts are worthy of praise.

11. May I and thou, slayer of VRITRA, be closely united until wealth is obtained; hero, wielding the thunderbolt, even the niggard concedes (that our union gives wealth): INDRA'S gifts are worthy of praise.

12. Let us praise that INDRA with truth, not with untruth, great is the destruction of him who offers not: but to him who offers abundant *Soma*-oblations, INDRA'S gifts are worthy of praise.

VIII. 7. 4.

INDRA is the deity, except in the last verse, which is addressed to the *Devas*; the *Rishi* as before; the metre of the first, fourth, fifth and seventh verses is *Anushtubh*; of the second, third, sixth, eighth, ninth, tenth and eleventh is *Gayatri*, and of the twelfth *Trishtubh*.

1. He, (INDRA), the chief of those to be honoured, desirous of our offerings, approaches: he, the doors of whose favour, the sacred rites, MANU, the (universal) father, attained among the gods.

2. May the stones which press out the *Soma* never forsake INDRA, the maker of heaven, nor the praises and hymns which are to be uttered.

3. He, the wise INDRA, discovered the cows to the ANGIRASAS: I glorify that his might.

4. As in former times, so now too is INDRA the blesser of the worshipper and the bearer of him who praises him

may he come among us auspicious for our protection at the oblation of the *Soma*.

5. Forthwith, INDRA, as they offer to AGNI the lord of SWAHA, the singers successively praise thy deeds, for the attainment of wealth.

6. In that INDRA, whom the singers know as the unharming, all past and future powers abide.

7. When praises are addressed to INDRA by the men of the five classes, he destroys their enemies by his might; he, the lord, is the abode of the worshipper's homage.

8. This praise is thine, for thou hast achieved those exploits; thou hast guarded the road of our chariot-wheel (to the sacrificial rite).

9. When the various sustenance, given by INDRA, the showerer, is obtained, all men step out with wide strides for (dear) life; they receive it as cattle barley.

10. Presenting our praise, and desiring protection, may we with you (O priests) be lords of food, to offer sacrifice to (INDRA) attended by the MARUTS.

11. Hero, by our hymns we offer praise to thee, who appearest at the time of sacrifice, and wearest auspicious splendour: with thee as our ally may we conquer (our enemies).

12. The RUDRAS, the showering clouds, and (INDRA) who rejoices with us in the battle-challenge which brings VRITRA's destruction, and who comes in his might to the reciter and singer of his praises,—may these gods, with INDRA at their head, protect us.

VIII. 7. 5.

The *Rishi* is the same; the deity is INDRA; the metre is *Gayatri*.

1. May our praises exhilarate thee; thunderer, make food for us, destroy the haters of the *Brahmans*.

2. Crush with thy foot the PANIS who offer no oblations; thou art mighty: there is none soever like unto thee.

3. Thou, INDRA, art the lord of the *Soma* effused or not effused, thou art the king of all men.

4. Come hither, come forth from heaven to our dwelling, shouting for the sake of men; thou fillest both heaven and earth.

5. Do thou burst, for thy worshippers, the gnarled cloud with its hundreds and thousands of showers.

6. We invoke thee when the *Soma* is effused by day, we invoke thee by night; fulfil our desire.

7. Where is that ever-youthful showerer, strong-necked and bowing to none? what hymner worships thee?

8. To whose offering does the showerer come down pleased? who can praise INDRA?

9. In what character, O slayer of VRITRA, do the sacrificial offerings honour thee, or the brave praises in the hymn? Who is nearest (in time of battle)?

10. For thee is this *Soma* effused among men by me of mortal race: draw near, hasten, drink it.

11. This is thy beloved most exhilarating *Soma* which grows in the *Sharyanavat* lake by the *Sushoma* river in the *Arjikiya* country.

12. Come to-day, INDRA, hasten, drink this grateful *Soma* for our great wealth, and for thine own foe-crushing exultation.

VIII. 7. 6.

The deity, the *Rishi*, and the metre the same.

1. Whether thou art invoked by us, the leaders of rites, from the east, the west, the north, or the south, come hither quickly with thy rapid steeds.

2. Whether thou rejoicest in the ambrosia-fountain of heaven, or in some other heavenward-leading sacrifice (on earth), or in the ocean-like firmament of the waters;

3. INDRA, by my praises I invoke thee, great and strong one, to drink the *Soma*, as a bull to eat (his fodder).

4. Let thy steeds, INDRA, bearing thee in thy chariot, bring hither thy might, (may they bring hither) thy splendour, O divine one.

5. INDRA, thou art invoked, thou art praised, the great, the strong, the wielder of sovereignty; come hither and drink our libation.

6. Bearing the effused *Soma* and the sacrificial food, we invoke thee, INDRA, to sit on our sacred grass.

7. Because thou art common to many worshippers, therefore, INDRA, we invoke thee.

8. The priests have milked for thee with their stones this nectar of the *Soma*; drink it, INDRA, well pleased.

9. Do thou, the lord, pass by all other worshippers and come quickly to us, and bestow on us abundant food.

10. May (INDRA) the king give me cows adorned with gold: O gods, let not MAGHAVAN be harmed.

11. Upon a thousand cows I obtain gold, abundant, delightful, wide-spread, and pure.

12. Plunged as I am in sorrow, my children, by the favour of the gods, obtain food, and are blessed with abundance in a thousand cattle.

VIII. 7. 7.

The *Rishi* is KALI, the son of PRAGATHA; the deity is INDRA; the metre is *Pragatha*, except in the last verse, where it is *Anushtubh*.

1. Thronging together, (worship) for your protection INDRA full of might and the revealer of wealth; (worship him), chanting the *Brihat-Saman* at his sacrifice where the *Soma* is effused; I invoke him as (men invoke) a beneficent master of a household.

2. He, the handsome-jawed, whom, in the intoxication of the *Soma*, the fierce (demons) withstand not, nor the firm gods, nor mortal (men),—who confers glorious wealth on him who reverently praises him, offers the *Soma*, and sings hymns:

3. He, SHAKRA, who is the purifier (of his worshippers), and well-skilled in horses, who is wonderful and golden-bodied.—He, INDRA, the slayer of VRITRA, shakes the hiding-place of the numerous herd of kine.

4. He who verily pours forth to the offerer the buried wealth accumulated by many, he, INDRA, the thunderer, handsome-jawed, borne on bay steeds, does as he pleases, (when propitiated) with sacrifice.

5. Hero, praised of many, what of old time thou didst desire from thy votaries, that, INDRA, we hasten to bring to thee,—oblation and recited praise.

6. Bearer of the thunderbolt, invoked of many, radiant, drinker of the *Soma*, be present at our libations for thy exhilaration: for thou art an abundant giver of desirable wealth to him who utters thy praises and effuses the *Soma*.

7. To-day and yesterday we have here refreshed him, the thunderer; bring to him to-day our libation effused for (success in) battle; let him now hasten hither on hearing our praise.

8. The obstructing robber, the destroyer of travelling enemies, is obedient to him in his ways: hasten, INDRA, (drawn) by our gorgeous rite, welcoming this our hymn.

9. What act of might is there, unperformed by INDRA? Who has not heard of his famous (heroism)? He, the slayer of VRITRA, (is renowned) from his birth.

10. When were his mighty forces ever languid? When was aught undestroyed before the slayer of VRITRA? INDRA by his energy overpowers all the huckstering usurers who see only this world's days.

11. INDRA, slayer of VRITRA, invoked of many, we, thy many worshippers, offer new hymns to thee, thunderer, as thy wages.

12. INDRA, doer of many great deeds, (other worshippers) invoke the manifold hopes and protections which abide in thee: but rejecting the enemy's oblations, come to us, bestower of dwellings; O mightiest, hear my appeal.

13. INDRA, we are thine, therefore we, thy worshippers,

depend on thee: other than thee. MAGHAVAN, invoked of many, there is no giver of happiness.

14. Deliver us from this poverty, hunger, and calumny; give us (our desire) by thy protection and wondrous working: O mightiest, thou knowest the right way.

15. Let your effused *Soma* juice be only (for INDRA): O sons of KALI, fear not: that malignant (spirit) departs, of his own accord he departs.

VIII. 7. 8.

The *Rishi* is MATSYA, the son of SAMMADA, or MANYA, the son of MITRA and VARUNA, or some fishes (*matsyah*) caught in a net. The deities are the ADITYAS; the metre is *Gayatri*.

1. We solicit for protection those *Kshatriyas*, the ADITYAS who bless (their votaries) abundantly to the attainment of their desires.

2. May the *Adityas*, MITRA, VARUNA, and ARYAMAN, bear us across our distress, as they know it well.

3. To those *Adityas* belongs wonderful wealth, worthy of all praise, (laid up) for the offerer of oblations and the sacrificer.

4. Ye are great, VARUNA, MITRA, and ARYAMAN, and great is your protection: your protections we implore.

5. *Adityas*, hasten to us ere our death, while we are yet alive: where are ye, hearers of prayer?

6. Whatever wealth, whatever dwelling is yours (to give) to the wearied offerer of libations,—with these speak to us a kindly answer.

7. Great, O deities, is (the guilt) of the sinner, but to the sinless is happiness: *Adityas*, ye are void of sin.

8. Let not the snare bind us: may INDRA, the renowned, the subduer of all, deliver us for a glorious act.

9. O deities, ready to protect, molest us not with the destructive net of our wicked enemies.

10. I address thee, who givest abundant delight, the great goddess ADITI, for the attainment of my desire.

11. Thou protectest on every side: let not (the net) of the destroyer hurt our children, in this shallow water full of mighty offspring.

12. Wide-traversing, far-reaching goddess, put forth thy power to come to us, innocent ones, that our children may live.

13. Ye who are the heads of men, unharming, and of self-sustained glory, who, benevolent ones, protect our rites.

14. *Adityas*, deliver us from the jaws of the destroyers like a bound thief: O ADITI, (deliver us)

15. *Adityas*, let this net, let the malevolent design turn away from us innocuous.

16. Bounteous *Adityas*, by your protections we have continually possessed enjoyments from of old.

17. Wise deities, keep away from us, that we may live, the many doers of sin who come against us.

18. *Adityas* and ADITI, let that which releases us as a prisoner from his bond, be ever the object of our praise and worship.

19. Not to us is there strength enough to burst from this (net): O *Adityas*, do you grant us your favour.

20. Let not this weapon of VIVASWAT, this net made with hands, ADITYAS, destroy us before old age.

21. *Adityas*, utterly destroy our enemies, destroy wickedness, destroy the closely drawn net, destroy evil everywhere.

VIII. 7. 9.

The *Rishi* is PRIYAMEDHA of the race of ANGIRAS; the deity of the first thirteen verses is INDRA, and of the six last the gift of RIKSHA and ASHWAMEDHA; the metre of the first, fourth, seventh, and tenth verses is *Anushtubh*, of the remainder *Gayatri*.

1. Most powerful INDRA, protector of the good, we bring thee here, rich in achievements and subduer of enemies, as a car for our protection and weal.

2. Great in power, rich in deeds, mighty one, adorable, thou hast filled (all things) with thy universal majesty.

3. Thou mighty one, whose hands in thy might grasp the all-pervading golden thunderbolt.

4. I invoke (INDRA) the lord of that might which subdues all enemies and bows to none.—(I invoke him) followed by your onsets as his soldiers and (surrounded) by the protection of your chariots (O *Maruts*).

5. (I invoke him) to come to our help, whose might ever waxes more and more,—to whom men appeal for aid in various ways in battles.

6. (I invoke) INDRA, the unlimited, worthy of praise, the mighty, possessing excellent wealth, the lord of treasures (for his votaries).

7. To him, to him, INDRA, do I direct my praise, that he may quaff the *Soma* to my great gain.—to him, the bringer of success, who rules over the praises of the offerers at the opening of the sacrifice.

8. Thou mighty one, whose friendship no mortal reaches, whose might no one attains.

9. Protected by thee, O thunderer, with thee as our ally, may we win great wealth in battles, that we may bathe in the water and behold the sun.

10. We address thee with sacrificial gifts, (we address) thee with songs, O INDRA most worthy of song, as thou hast protected me, the offerer of many praises, in battles.

11. Thou, the thunderer, whose friendship is sweet, sweet too is thy liberality, and thy sacrifice pre-eminently to be performed.

12. Give ample (wealth) to our own selves, give ample (wealth) to our children, give ample (wealth) to our dwelling,—grant us (our desire) that we may live.

13. We solicit a spacious (road) for our servants, a spacious (road) for our cattle, a spacious road for our chariot, and (an abundant) sacrifice.

14. SIX princes come to me in pairs, bearing pleasant gifts, in the exhilaration of the *Soma*.

15. I receive two straight-going steeds from INDROTA, two bay from the son of RIKSHA, two roan from the son of ASHWAMEDHA.

16. (I receive) two steeds with excellent chariots from the son of ATITHIGVA, two with excellent reins from the

son of RIKSHA. two with excellent ornaments from the son of ASHWAMEDHA.

17. I have received together (with my other gifts) six horses with their mares from the pious INDROTA. the son of ATITHIGVA.

18. Among these straight-going steeds is numbered a mature roan mare with excellent reins and whip.

19. O princes, givers of food, even the lover of calumny has thrown no censure on you.

VIII. 7. 10.

The *Rishi* is the same: the deity is INDRA, except in the eleventh and twelfth verses; in the former half of the eleventh it is the *Vishwedevah*, in the latter half and in the twelfth it is VARUNA. The metre of the second verse is *Ushnih*, of the fourth, fifth and sixth *Gayatri*, of the eleventh and sixteenth *Pankti*, of the seventeenth and eighteenth *Brihati*, of the rest *Anushtubh*.

1. Present your sacrificial food with a three-fold song of praise to INDU, gladdener of heroes: he will bless you in your religious rites to the accomplishment of your sacrifice.

2. (Invoke) for yourselves the author of the dawns. (I invoke) for you the roarer of the rivers: (I invoke) for you the lord of the inviolable ones: (O sacrificer), thou desirest kine.

3. These white kine, giving milk like wells, mix the *Soma* for him at the three oblations, rising (in consequence to the brilliant home of the sun, the birthplace of the gods)

4. Worship with thy praise, as he himself knows,—

that lord of kine, INDRA, the son of truth, the protector of the good.

5. Let the brilliant bay (horses) drop him down on the cut grass, where we will hymn his praise.

6. The cows have milked the intoxicating draught for INDRA, the thunderer, when he finds it near him.

7. When INDRA and I ascend to our home, the world of the sun, then, having drunk the sweet (*Soma*), let us be united in the twenty-first sphere of the (universal) friend.

8. Worship INDRA, worship him pre-eminently, worship him, ye of the family of PRIYAMEDHA; let your sons also worship him; worship him as a strong deity.

9. The drum utters its sound, the leathern guard twangs, the tawny bowstring leaps to and fro; let the hymn be raised to INDRA.

10. When the bright fertilizing rivers flow with diminished waters, then take the overflowing *Soma* for INDRA to drink.

11. INDRA drank (the *Soma*), AGNI drank it, the *Vishve Devah* were gladdened; let VARUNA fix his dwelling here; the waters have praised him as cows (low) meeting their calves.

12. Thou art a glorious god, VARUNA, across whose palate the seven rivers keep pouring as a fair-flowing (stream) into an abyss.

13. He who directs towards the worshipper his well-yoked prancing steeds,—he, (INDRA), the swift bearer

of blessing, (produces) rain,—he, who being comparable only to himself is delivered (from all his enemies).

14. SHAKRA verily overpowers; INDRA overpowers all his enemies; he, worthy of love, abiding beyond, cleaves the cloud smitten by his thunder-voice.

15. (INDRA), like a young boy, has mounted his splendid chariot; he makes ready for his father and mother the great deer-like many-functioned cloud.

16. Handsome-jawed (INDRA), householder, mount thy golden chariot; then let us meet mounted together on that bright thousand-footed brilliant auspiciously-moving sinless (car).

17. (The priests), presenting praise, thus worship that self-resplendent (INDRA); they obtain his well-stored wealth, when (his horses) bring him on his way for the offering.

18. The PRIYAMEDHAS have reached the ancient dwelling-place of these deities, having strewed the sacred grass and placed their oblations after the manner of a pre-eminent offering.

ANUVAKA VIII.

VIII. 8. 1.

The *Rishi* is PURUHANMAN of the race of ANGIRAS; the deity is INDRA; the metre of the first six verses is *Pragatha*, of the next six *Brihati*, of the thirteenth *Ushnih*, of the fourteenth *Anushtubh*, of the fifteenth *Pura-ushnih*.

1. I praise that INDRA who is the lord of men, who proceeds irresistible in his chariots, the breaker-through of all armies, the pre-eminent one, the slayer of VRITRA.

2. PURUHANMAN, honour that INDRA for thy protection, for in thy upholder there is a two-fold might: he holds in his hand (to smite his enemies) the glorious thunderbolt great as the sun in heaven.

3. None can touch him by his deeds, who has made INDRA his friend by sacrifices.—(INDRA) ever giving fresh strength, to be hymned by all, great, unconquered, of ever-daring might.

4. (I laud) him who is not to be withstood, the mighty, the conqueror in hostile hosts: whom, when he was born, the strong rushing cows welcomed and the heavens and the earths praised.

5. INDRA, were there an hundred heavens to compare with thee, or were there an hundred earths.—O thunderer, not even a thousand suns would reveal thee.—Yea, no created thing would fill thee, nor heaven and earth.

6. Mightiest showerer (of blessings), thou hast filled all (our hosts) with thy vast bountiful power; O MAGHAVAN, thunderer, guard us with thy manifold protections, (when we march) against the well-stocked cowpen of our enemies.

7. O long-lived INDRA, the mortal who has not thee as his deity obtains no food: (he who praises not) that steed-borne INDRA, who yokes to his car the two variegated, who yokes the two bay steeds.

8. Great (priests), worship that INDRA who is propitiated by gifts; who is to be invoked in the shallows and in the depths, and who is to be invoked in battles.

9. O hero, giver of dwellings, raise us up to enjoy abundant food; raise us up, MAGHAVAN, for abundant wealth: raise us up, INDRA, for abundant fame.

10. INDRA, who delightest in offerings, thou satisfiest us abundantly with (the possessions of him) who despises thee; O thou possessed of vast wealth, shelter us between thy thighs: thou smitest down the *Dasa* with thy blows.

11. May thy friend, PARVATA, hurl down from heaven him who follows other rites, the enemy of men, him who offers not sacrifice and who worships not the gods: may PARVATA hurl the DASYU down to the stern smiter (death).

12. Most powerful INDRA, in thy favour towards us, take these cows in thy hand, as fried grain, to give to us: yea, take them twice in thy favour towards us.

13. Associated priests, give good heed to the sacrifice, for how can we (worthily) perform the praise of (INDRA) the destroyer, who is the recompenser of enemies, the sender of reward, the unvanquished?

14. INDRA, the common object of our worship, thou art praised by many sacrificing *Rishis*: for it is thou, destroyer of foes, who thus givest calves in succession to thy worshippers.

15. May MAGHAVAN, taking them by the ears, lead the cows with their calves from our three (destructive enemies), as the owner leads a goat to drink.

VIII. 8. 2.

The deity is AGNI; the *Rishis* are SUDITI and PURUMILHA, or either of them may be the *Rishi*; the metre of the first nine verses is *Gayatri*, of the remaining six *Pragatha*.

1. AGNI, do thou protect us by great wealth from every niggard and mortal foe.

2. O thou who wast born loved, no human anger can harm thee,—thou only art the lord of night.

3. Son of strength, auspicious in brilliance, associated with all the gods, give us all desirable wealth.

4. That sacrificing mortal whom thou, AGNI, protectest, the niggardly cannot separate from wealth.

5. Wise (AGNI), he whom in his performance of the sacrifice thou incitest to attain wealth, by thy protection walks (lord) among crowds of cattle.

6. Thou, AGNI, givest to the offerer wealth comprehending many male descendants; conduct us to affluence.

7. Defend us, JATAVEDAS; deliver us not over to the malevolent, to the man whose thoughts are evil.

8. AGNI, let not the godless take away the wealth which thou, the divine, hast given, for thou art the lord of treasures.

9. Son of strength, the friend, the giver of dwellings, thou metest out abundant treasure to us thy praisers.

10. Let our voices come near the beautiful (AGNI), him who bears devouring flames; let our sacrifices with our oblations come near him, for our protection, who is rich in wealth and rich in praise;

11. (Let them come near) AGNI, JATAVEDAS, son of

strength, for the giving of all desirable good things: who is doubly immortal as (perpetually burning) amongst mortals, and as the supremely exhilarating ministrant-priest amongst the sacrificers.

12. I praise AGNI, (O sacrificers), for the inauguration of your divine offering: (I praise him) when the sacrifice is proceeding: (I praise) AGNI first of the gods, at our rites: (I praise) AGNI when the enemy approaches: (I praise) AGNI for the attainment of land.

13. May AGNI in his friendship give us food, for he is the lord of all desirable things: we solicit abundance for our sons and grandsons from AGNI, who is the giver of dwellings and the protector of our bodies.

14. Laud with thy hymns for our protection AGNI, whose splendours lie outspread: laud AGNI for wealth, O PURUMILHA, for other offerers are lauding that far-famed one on their own behalf: solicit of AGNI a house for (me) SUDITI.

15. We praise AGNI that he may keep off our enemies: we praise AGNI that he may give us joy and security; he may well be worshipped as the giver of dwellings to the *Rishis*, he who is as it were the protector of all men.

VIII. 8. 3.

The deity is AGNI or the praise of the oblations; the *Rishi* is HARYATA, the son of PRAGATHA; the metre is *Gayatri*.

1. (Priests), present the oblation, for (AGNI) has come; the *Adhwaryu* again offers (the sacrifice), well-skilled in its offering.

2. The *Hotri* sits down by (AGNI'S) hot flame, rejoicing in his friendship towards the offerer.

3. For the sake of the offerer, they seek by their skill to place RUDRA in the fore front: they seize him, as he sleeps, with their tongues.

4. (AGNI), the giver of food, scorches the vast bow (of the sky): he mounts the water: he smites the cloud with his tongue.

5. Roaming like a calf and bright-shining, he finds here no hinderer; he seeks a chanter to praise him.

6. As soon as the great stout harness of his horses is seen (in the sky), the traces of his chariot.

7. Seven milk one (cow), the two direct the five, on the resounding shore of the river.

8. Invoked by the ten (fingers) of the worshipper, INDRA has caused the cloud to fall from heaven by his three-fold ray.

9. The three-hued fresh impetuous (blaze) goes swiftly round the sacrifice: the priests anoint it with butter.

10. They pour out with reverence the inexhaustible cauldron, as it goes round circular above and with an opening below.

11. The reverent priests drawing near pour the superfluous butter into the large (spoon), when they set the cauldron down.

12. Draw nigh, ye cows, to the cauldron: (the two kinds of milk) in the sacrifice are plentiful and fruit-giving; both ears (of the vessel) are golden.

13. Drop into the milked (stream) the admixture, which reaches, (as it boils), heaven and earth: set the bull in the liquor.

14. They know their own abode; as calves with their mothers, so they severally assemble with their kin.

15. (The priests) minister in the sky the supporting (milk) to (AGNI) who devours with his jaws; they minister all the food to INDRA and AGNI.

16. The wind by means of the sun's seven rays milks the nourishing food and drink from the seven-stepped one.

17. MITRA and VARUNA, I take the *Soma* when the sun is risen; it is medicine to the sick.

18. AGNI,—standing in the place which I, the eager offerer, choose as the spot for preserving the oblations,—fills the sky on every side with his blaze.

VIII. 8. 4.

The deities are the ASHWINS; the *Rishi* is GOPAVANA of the family of ATRI, or SAPTAVADHRI; the metre is *Gayatri*

1. Rise, ASHWINS, on my behalf, as I prepare to sacrifice; yoke your car; let your protection abide near me.

2. Come, ASHWINS, in your chariot which moves quicker than the twinkling of an eye; let your protection abide near me.

3. ASHWINS, ye covered the hot (fire) with cold (water) for ATRI; let your protection abide near me.

4. Where are you? whither are you gone? whither have you flown like hawks? Let your protection abide near me.

5. If to-day, at some time, in some place, ye would but hear my invocation,—let your protection abide near me.

6. The ASHWINS are earnestly to be invoked in emergency; I enter into closest friendship with them: let your protection abide near me.

7. ASHWINS, ye made a sheltering house for ATRI; let your protection abide near me.

8. Ye stayed the fire from its fierceness for ATRI, while he praised you acceptably: let your protection abide near me.

9. Through his praise of you SAPTAVADHRI set the fire's flame-point (to his basket); let your protection abide near me.

10. Come hither, lords of abundant wealth, hear this my invocation; let your protection abide near me.

11. Why is this (repeated invocation) addressed to you as if you were decrepit like old men? Let your protection abide near me.

12. ASHWINS, your relationship is common and ye have a common kinsman: let your protection abide near me.

13. Your chariot, ASHWINS, moves swiftly through the worlds, through heaven and earth: let your protection abide near me.

14. Come to us with thousands of herds of cattle and horses; let your protection abide near me.

15. Pass us not by with your thousands of herds of cattle and horses; let your protection abide near us.

16. The purple-tinted Dawn has appeared, the mistress

of the sacrifice spreads her light : let your protection abide near me.

17. ASHWINS, the splendidly-brilliant (sun cleaves the darkness) as the woodman with his axe a tree : let your protection abide near me.

18. O bold SAPTAVADHRI, distressed by the entangling and detaining (basket), break through it as through a city : let your protection (ASHWINS) abide near me.

VIII. 8. 5.

The *Rishi* is GOPAVANA ; the deity of the first twelve verses is AGNI, of the last three the donation of king SHRUTARVAN (who had offered an *ashwamedha* on the bank of the *Parushni*) ; the metre of the first, fourth, seventh, tenth and last three verses is *Anushtubh*, of the second, third, fifth, sixth, eighth, ninth, eleventh and twelfth *Gayatri*.

1. Food-desiring (priests, worship) AGNI, who is the guest of all mankind, beloved of many : I address to him in your behalf a domestic homage with hymns, for the attainment of happiness :

2. (That AGNI), to whom clarified butter is offered, whom men, bearing oblations, worship with praises as a friend :

3. JATAVEDAS, the earnest praiser of his worshipper, who sends to heaven the oblations presented in the sacrifice.

4. We have come to that most excellent AGNI, mightiest destroyer of the wicked, the benefactor of men, in whose army (of rays) SHRUTARVAN, the mighty son of RIKSHA, waxes great.

5. (We have come) to the immortal JATAVEDAS, who

shows light across the darkness, well worthy of praise, and receiving the offerings of *ghi*;

6. That AGNI, whom these crowding worshippers honour with oblations, offering to him with up-lifted ladles.

7. This new hymn has been made by us for thee, O joyful, well-born AGNI, glorious in deeds, unbewildered, beautiful, the guest (of man):

8. AGNI, may it be dear to thee, most pleasant and most agreeable—well praised by it, do thou wax great.

9. May this (hymn) the rich source of wealth, heap abundance on our abundance (with stores won from our enemies) in battle.

10. (Worship), ye men, the bright (AGNI), who goes like a horse and fills our chariots (with spoil), who protects the good like INDRA, and by whose might ye ravage the stores (of your enemies) and all their wonderful (wealth).

11. AGNI, ANGIRAS, whom GOPAVANA by his praise has made the especial giver of food.—O purifier, hear his prayer.

12. O thou whom the crowding worshippers praise for the obtainment of food, attend to them for the destruction of their enemies.

13. Summoned before SHRUTARVAN, the son of RIKSHA, the humbler of the pride of his enemies, (I stroke) with my hand the heads of the four horses (which he has given me), as (men stroke) the long wool of rams.

14. Four swift horses of that most mighty king, yoked to a splendid car, bear me forth to seize the substance (of my enemies), as the ships bore home the son of TUGRA.

15. Verily I address thee, O great river *Parushni*; O waters, there is no mortal who gives horses more liberally than this most mighty (monarch).

VIII. 8. 6.

The *Rishi* is VIRUPA of the race of ANGIRAS; the deity is AGNI; the metre is *Gayatri*.

1. AGNI, like a charioteer yoke thy god-invoking steeds; seat thyself first, the invoker.

2. Divine (AGNI), proclaim us to the gods as profoundly skilled; assure to us all desirable things;—

3. Since thou art truthful and worthy of sacrifice, O most youthful, son of strength and everywhere honoured with offerings.

4. This AGNI is the lord of hundredfold and thousandfold food; he is the head, the seer, (the lord) of wealth.

5. O ANGIRAS, with the deities associated in the invocation, draw this offering near thee as the RIBHUS (bend) the circumference of a wheel.

6. VIRUPA, with constant voice address thy praise to this well-pleased showerer (of blessings).

7. What strong enemy shall we overthrow, to win kine, by the help of the host of this AGNI of unmeasured radiance?

8. May he not (forsake) us, the hegemen of the gods, as the milk-streaming cows (forsake rot); the kine abandon not a little (calf).

9. Let not the onset of any evil-minded adversary harm us as the wave (overwhelms) a ship.

10. Divine AGNI, men utter thy praises for the attainment of strength; by strength destroy the enemy.

11. AGNI, send us abundance of wealth to satisfy our desires; giver of free space, grant us abundant room.

12. Leave us not in this conflict as a bearer his burden; win for us the plundered wealth of our foes.

13. AGNI, may thy plagues pursue some other to terrify him: increase our vigorous strength in battle.

14. AGNI especially protects (in battle) that praiser or zealous sacrificer whose offerings he has attended.

15. Deliver us wholly from the hostile army, shield those among whom I am (lord).

16. We know thy protection, AGNI, as of a father in former times, therefore we (again) desire of thee that happiness.

VIII. 8. 7.

The *Rishi* is KURUSUTI of the race of KANWA, the deity is INDRA; the metre *Gayatri*.

1. I invoke now for the destruction of my enemies the wise INDRA attended by the MARUTS, ruling all by his power.

2. INDRA, attended by the MARUTS, has cleft the head of VRITRA with his hundred-jointed thunderbolt.

3. INDRA, increasing in might, attended by the MARUTS, has torn VRITRA asunder, letting loose the waters of the firmament.

4. This is that INDRA, by whom assisted by the MARUTS, yonder heaven was conquered, to quaff the *Soma*.

5. We invoke with our praises the mighty INDRA, accompanied by the MARUTS, the vigorous accepter of the residue of the oblation.

6. With an ancient hymn we invoke INDRA with the MARUTS, to drink this *Soma*.

7. INDRA, SHATAKRATU, showerer (of blessings), drink the *Soma* at this offering, accompanied by the MARUTS. O invoked of many.

8. Thunderer INDRA, to thee with the MARUTS are these *Soma*-libations effused,—they are offered to thee in faith, with recited hymns.

9. Drink, INDRA, with thy friends the MARUTS, this *Soma* effused on the recurring sacred days, and sharpen thy thunderbolt with (renewed) vigour.

10. Rising up in thy strength, INDRA, thou didst shake thy jaws, when thou hadst quaffed the *Soma* pressed between the two boards.

11. Let heaven and earth follow thee, INDRA, as thou smitest, when thou beatest down the *Dasyu*.

12. I make this sacrificial hymn, reaching to the eight points (of the sky) and rising to a ninth (the sun in the zenith), though it is less than (the dimensions of) INDRA.

VIII. 8. 8.

The *Rishi* and deity are the same; the metre of the first nine verses is *Gayatri*, that of the tenth verse is *Brihati* and of the eleventh is *Satobrihati*.

1. As soon as he was born SHATAKRATU asked his mother, Who are the mighty, who are renowned?

2. His strong mother answered.—AURNAVABHA and AHISHUVA, be these, my son, the foes whom thou shalt overcome.

3. The slayer of VRITRA dragged them along as spokes (are tied fast) with a rope in the nave of a chariot wheel; he swelled in vigour, the slayer of enemies.

4. At one draught INDRA drank at once thirty lakes filled with *Soma*.

5. In the realms (of the sky) where the foot finds no resting-place, INDRA shattered the cloud to bring increase to the *Brahmans*.

6. INDRA smote (rain) from the clouds with his far-stretched arrow, he secured boiled rice (for men).

7. That single shaft of thine, INDRA, which thou makest thy ally, is hundred-pointed, thousand-feathered.

8. Forthwith increased (by our offerings), do thou, mighty and firm, by that (weapon) bring (wealth) for sustenance to us thy prayers, our children, and our wives.

9. These gigantic far-reaching efforts were put forth by thee; thou didst fix them firm in thy thought.

10. The wide-traversing Sun, despatched by thee, brings (to the world) all these (waters which thou createst); he brings hundreds of cattle and rice boiled in milk: it is INDRA who slays the water-stealing boar.

11. Far-darting is thy well-made auspicious bow, unfailing is thy golden arrow: thy two warlike arms are ready equipped, destructively overthrowing, destructively piercing.

VIII. 8. 9.

The *Rishi* and deity are the same, the metre is *Gayatri*, except in the last verse, where it is *Brihati*.

1. (Accepting) our offering of sacrificial viands. O hero INDRA, bring us thousands and hundreds of cows.

2. Bring us condiments, cows, horses, and oil, (bring us) with them precious golden (vessels).

3. O resolute one, bring us many ear-ornaments; giver of dwellings, thou art renowned.

4. There is no prosperer other than thou, no divider of the spoil, no giver of boons; O hero, there is no (leader) of the sacrificer other than thou.

5. INDRA cannot be brought low, he cannot be overpowered,—he hears, he sees all.

6. Unharmed he brings low the wrath of mortals; ere any one can reproach him, he brings him low.

7. The belly of the *Soma*-drinker, the eager slayer of VRITRA, is filled by the sacrificer's offering.

8. In thee, O drinker of the *Soma*, are treasures stored, and all precious things and unblemished gifts.

9. To thee my desire hastens, seeking barley, cows and gold,—to thee it hastens seeking horses.

10. I take my sickle also in hand, INDRA, with a prayer to thee; fill it, MAGHAVAN, with a handful of barley already cut or piled.

VIII. 8. 10.

The *Rishi* is KRITNU of the race of BHRIGU; the deity is SOMA; the metre is *Gayatri*, except in the last verse, where it is *Anushtubh*.

1. This all-creating SOMA, obstructed by none, the conqueror of all, the producer of fruit, the seer, the wise, (is to be praised) with a hymn.

2. He covers what is naked, he heals all that is sick, the blind sees, the lame walks.

3. SOMA, thou offerest us a wide shelter from the wasting enmities wrought by our foes.

4. O RIJISHIN, by thy wisdom and might drive away the enmity of our oppressor from the heaven and the earth.

5. The petitioners seek for wealth, they attend the bounty of the liberal; (by thee) men pour out the desire of the thirsty.

6. (SOMA) urges him on when the sacrificer obtains (by offerings) his old lost wealth, he lengthens out his unending life.

7. Most gracious and conferring joy, void of pride in thine acts, and never failing, dwell, SOMA, auspiciously in our hearts.

8. O SOMA, cause us not to tremble, frighten us not, O king; smite not our hearts with thy brightness.

9. When in my house I watch against the enemies of the gods, then, O king, drive away those who hate us.—O showerer of blessings, drive away those who would harm us.

VIII. 8. 11.

The *Rishi* is EKADYU, the son of NODHAS; the deity of the first nine verses is INDRA, of the last the *Devas*, the metre is *Gayatri*, except in the last verse, where it is *Trishtubh*.

1. Other than thee, SHATAKRATU, I know no bestower of happiness; INDRA, do thou make us happy.

2. O thou, the invulnerable, who hast always in former times protected us for the battle, do thou, INDRA, make us happy.

3. Director of the worshipper, thou art the guardian of the offerer; help us mightily.

4. INDRA, protect our chariot: though now left behind, set it in the front, O thunderer.

5. Up, why sittest thou still? Make our chariot the first; our food-seeking offering is near thee.

6. Protect our food-seeking chariot: everything is easy for thee to do: make us completely victorious.

7. INDRA, be firm (in battle), thou art (strong as) a city: to thee, the repeller (of enemies), comes this auspicious sacrifice, offered in due season.

8. Let not reproach reach us; far off is the goal: there is the wealth stored: may our enemies be excluded.

9. When thou assumest thy sacrificial fourth name, we long for it: then thou forthwith carriest us as a protector.

10. O immortal gods and all ye goddesses, EKADYU has honoured you (with his praise) and rejoiced you (with his *Soma*-offerings): make his substance abundant; and may (INDRA), who rewards pious acts with wealth, come speedily in the morning.

ANUVAKA IX.

VIII. 9. 1.

The *Rishi* is KUSIDIN, the son of KANWA: the deity is INDRA; and the metre *Gayatri*.

1. INDRA, lord of the mighty hand, do thou seize for us with thy right hand marvellous praise-exciting (riches), worthy to be seized.

2. We know thee the achiever of many great deeds, the bestower of many gifts, the lord of much wealth, vast in size, and full of protection (for thy worshippers).

3. Hero, when thou desirest to give, neither gods nor men can stay thee, as (they cannot stay) a terrible bull.

4. Hasten hither, let us glorify INDRA the lord of wealth, the self-resplendent, let none vex us by his wealth.

5. May (INDRA) sing the prelude, may he sing the accompaniment, may he listen to our hymn as it is chanted; may he, endowed with wealth, accept us favourably.

6. Bring us (gifts) with thy right hand, and with thy left bestow them on us; exclude us not, INDRA, from wealth.

7. Come hither, and bring us, daring one, with thy resolute (mind), the wealth of him who is pre-eminently a niggard amongst men.

8. O INDRA, give us abundantly that wealth which is thine, and which is to be obtained by the wise (worshippers).

9. May thy all-rejoicing riches speedily come to us; full of desires, men immediately offer their praises.

VIII. 9. 2.

The *Rishi*, the deity, and the metre are the same as in the preceding hymn.

1. Hasten, slayer of VRITRA, from afar or from nigh, to the exhilarating (*Soma*-libations) in the sacrifice.

2. Come hither, the strong intoxicating *Soma* is effused; drink, since thou art boldly devoted to it.

3. Rejoice thyself with this food,—may it forthwith avail to (quench) thy foe-restraining anger, may it produce happiness, INDRA, in thy heart.

4. O thou who hast no enemies, come hither; thou art summoned from the resplendent heaven to the hymns at this our rite near at hand in this world illumined (by the sacred fires).

5. INDRA, this *Soma*, effused for thee by the stones and mixed with milk, is offered auspiciously (in the fire) for thy exhilaration.

6. INDRA, hear with favour my call; be present at the drinking of this our libation mixed with milk, and be satisfied.

7. Whatever *Soma* has been poured into the cups and the bowls for thee, drink it, INDRA,—thou art the sovereign.

8. Whatever *Soma* is seen in the vessels like the moon (reflected) in the waters, drink it,—thou art the sovereign.

9. Whatever *Soma* the hawk bore for thee with its feet, having won it, till then inviolate, from the (guardians of the) upper worlds, drink it,—thou art the sovereign.

VIII. 9. 3.

The *Rishi* and metre are the same as in the preceding hymn ; the deities are the VISHWEDEVAH.

1. We solicit that mighty protection of the desire-raining deities in our own behalf, for our own help.

2. May those (deities) VARUNA, MITRA, and ARYAMAN, be ever our allies and supremely wise helpers.

3. Charioteers of the sacrifice, do you conduct us through the many wide-spread (forces of our enemies) as in ships across the waters.

4. Be wealth ours, ARYAMAN,—wealth worthy to be praised, VARUNA ; it is wealth which we ask.

5. Mighty in wisdom, repellers of enemies, ye are the lords of wealth ; be not mine the wealth, ADITYAS, which belongs to sin.

6. Bounteous deities, whether we dwell at home or go abroad on the road, we invoke you only to be nourished by our oblations.

7. Come to us, INDRA, VISHNU, MARUTS, and ADITYAS, from the midst of these your brethren.

8. Bounteous (deities), we forthwith proclaim aloud that brotherhood of yours in your mother's womb, (first) in common union, then as born in diverse manner.

9. Bounteous (deities) with INDRA as your chief, be present here in your radiance ; again and again I praise you.

VIII. 9. 4.

The deity is AGNI; the *Rishi* is USHANAS, the son of KAVI; the metre is *Gayatri*.

1. I praise AGNI your most beloved guest, dear as a friend, who brings wealth as a chariot;

2. Whom the gods have set like a wise seer in a two-fold function among mortals.

3. Ever-youthful (AGNI), protect thy offerers, hear our praises, and thyself guard our offspring.

4. Divine AGNI ANGIRAS, son of food, with what voice (shall I utter) my praise to thee, most excellent scorner of enemies?

5. Son of strength, what worshipper's (offerings) shall we present to thee with devoted mind, and when shall I utter to thee this praise?

6. Cause all our praises to bring to us excellent dwellings and abundance of wealth in food.

7. Whose many offerings dost thou gladden, AGNI,—thou who art the lord of the house, and whose praises bring wealth of kine?

8. They keep him bright in their houses, (AGNI,) famed for glorious deeds, the mighty one who presses forward in battles.

9. He who dwells at home with all-efficient protections, whom none can harm, but who himself harms (his enemies),—he, AGNI, (thy worshipper), waxes strong with heroic offspring.

VIII. 9. 5.

The deities are the ASHWINS; the *Rishi* is KRISHNA of the family of ANGIRAS; the metre is *Gayatri*.

1. NASATYAS, ASHWINS, come ye to my invocation, that ye may drink the exhilarating *Soma*.

2. ASHWINS, hear this my hymn, this my invocation, that ye may drink the exhilarating *Soma*.

3. KRISHNA invokes you, ASHWINS rich in sacrifices, that ye may drink the exhilarating *Soma*.

4. Leaders (of all), hear the invocation of KRISHNA, the hymner, who praises you,—that ye may drink the exhilarating *Soma*.

5. Leaders, give to the sage who praises you an unassailable dwelling, that ye may drink the exhilarating *Soma*.

6. ASHWINS, come to the house of the offerer who thus praises you, that ye may drink the exhilarating *Soma*.

7. Ye who possess showering wealth, yoke the ass to your firmly-built chariot, that ye may drink the exhilarating *Soma*.

8. ASHWINS, come hither with your three-seated triangular car, that ye may drink the exhilarating *Soma*.

9. NASATYAS, ASHWINS, hasten quickly to my praises, that ye may drink the exhilarating *Soma*.

VIII. 9. 6

The deities are the same: the *Rishi* is VISHWAKA, the son of KRISHNA, or KRISHNA himself; the metre is *Jagati*.

1. DASRAS, physicians, sources of happiness, ye both were (the objects) of DAKSHA'S praise; VISHWAKA now

invokes you for the sake of his son ; sever not our friendships, but fling loose (your reins and gallop hither).

2. How VIMANAS once praised you, and ye gave him understanding for the attainment of excellent wealth ! VISHWAKA now invokes you for the sake of his son ; sever not our friendships, but fling loose (your reins and gallop hither).

3. Gladdeners of many, ye have given to VISHNAPU this prosperity for the attainment of excellent wealth ; VISHWAKA now invokes you for the sake of his son ; sever not our friendships, but fling loose (your reins and gallop hither).

4. We summon that hero to our protection, (the enjoyer) of wealth, the possessor of the *Soma*, who now dwells afar off and whose hymn is most pleasing (to the gods) like his father's ; sever not our friendships, but fling loose (your reins and gallop hither).

5. The sun-god by truth extinguishes his beams (in the evening) ; he spreads abroad (in the morning) the horn of truth ; truth verily overcomes the might of the eager assailant ; therefore sever not our friendships, but fling loose (your reins and gallop hither).

VIII. 9. 7.

The deities are the ASHWINS ; the *Rishi* is DYUMNIKA, the son of VASISHTHA or PRIYAMEDHA of the family of ANGIRAS or KRISHNA ; the metre is *Pragatha*.

1. ASHWINS, your praise is filled with plenty as a well (with water) in time of rain ; hasten hither ; it is especially

dear to the *Soma* when it is effused in the brilliant (offering); drink, leaders (of rites), as two *Gauras* (drink) at a pool.

2. Drink, ASHWINS, the exhilarating (*Soma*) as it drops (into the vessels),—seat yourselves, leaders, on the sacrificial grass; rejoicing in the house of the worshipper, drink the sacred beverage with the oblation.

3. The worshippers have invoked you with all your protections; come in the early mornings to the dwelling of him who has clipped the sacred grass, to the offering loved (by all the gods).

4. ASHWINS, drink the exhilarating *Soma*, sit down in your radiance on the sacrificial grass; waxing strong (through the libation), come from heaven to our praises, as two *Gauras* to a pool.

5. Come, ASHWINS, with your glossy steeds; DASRAS, riding in golden chariots, lords of good fortune, upholders of truth, drink the *Soma*.

6. We, your wise praisers, invoke you to the enjoyment of the sacrificial viands; come quickly, DASRAS, at the sound of our praise, ASHWINS, graceful in your movements, abounding in mighty deeds.

VIII. 9. 8.

The deity is INDRA; the *Rishi* is NODHAS of the family of GOTAMA; the metre is *Pragatha*.

1. We offer praise with our hymns, as cows (low) to their calf in the stalls, to that handsome INDRA of yours,

(O priests), the overcomer of enemies, who rejoices in the excellent beverage.

2. We solicit the radiant bounteous (INDRA), surrounded by powers as a mountain (by clouds), the supporter of many, -(we solicit him) speedily for renowned food, rich in cattle, and multiplied an hundred and a thousand fold.

3. The vast firm mountains cannot stop thee, INDRA,- whatever wealth thou wouldst give to a worshipper such as I, none can hinder thee therein.

4. By thine exploits and might thou art a warrior: thou overpowerest all beings by thy deeds and prowess: this hymn which the GOTAMAS have made, causes thee to turn hither for their protection.

5. INDRA, by thy might thou extendest beyond the limits of heaven, the region of the earth cannot contain thee; deign to bring us food.

6. None can hinder thy bounty, MAGHAVAN, when thou givest wealth to thy votary; most liberal sender (of wealth), listen to our praise for the attainment of food.

VIII. 9. 9.

The deity is the same; the *Rishis* are NRIMEDHA and PURUMEDHA of the family of ANGIRAS; the metre of the first four verses is *Pragatha*, of the fifth and sixth *Anushtubh*, and of the seventh *Brihati*.

1. Priests, sing to INDRA the most sin-destroying *Brihat-Saman*, by which the upholders of truth produced the divine all-waking luminary for the god.

2. INDRA, the destroyer of those who offer not praise, has driven away the malevolent and has become glorious;

O INDRA of mighty splendour, lord of the troops of MARUTS, the gods press thee for thy friendship.

3. Priests, utter forth the hymn to your great INDRA: let SHATAKRATU, the slayer of VRITRA, smite VRITRA with his hundred-edged thunderbolt.

4. Daring-souled (INDRA), there is abundance of food with thee,—boldly bring it to us; let our mothers (the waters) impetuously spread over the earth: smite VRITRA, and conquer all.

5. MAGHAVAN, who hadst none before thee, when thou wast born for the slaying of VRITRA, then thou didst spread abroad the earth, then thou didst prop up the heavens.

6. Then was the sacrifice produced for thee, then too the joyous hymn: then didst thou surpass all, whatever has been or will be born.

7. In the immature (cows) thou producedst the mature (milk), thou causedst the sun to arise in heaven. (Priests), excite (INDRA) with your praises as men heat the *Gharma* with *Saman*-hymns: (sing) the acceptable *Brihat-Saman* to him who is to be honoured by song.

VIII. 9. 10.

The deity and *Rishis* are the same; the metre is *Pragatha*.

1. May INDRA, who is to be invoked in all battles, regard our hymns and our libations,—he, the slayer of VRITRA, who crushes the mightiest (foes), who is worthy of his praise.

2. Thou art the chief giver of wealth, thou art truthful and makest thy worshippers rulers; we solicit (blessings) worthy of thee, lord of vast riches, mighty son of strength.

3. INDRA, who art the object of hymns, unexaggerated praises are offered by us; lord of bay steeds, accept these fitting hymns, which we have meditated for thee.

4. Thou art truthful, MAGHAVAN; unhumbled thyself, thou humblest many enemies; most mighty thunderer, cause wealth to meet thy worshipper.

5. Thou, INDRA, lord of strength, art the glorious possessor of the offered *Soma*; alone with (thy thunderbolt), that protector of men, thou smitest the enemies that none else could oppose or drive away.

6. Living one, who possessest supreme knowledge, we verily ask thee for wealth as though it were an inheritance: thy abode (in heaven), INDRA, is vast like thy glory; may thy blessings fill us.

VIII. 9. 11.

The deity is the same; the *Rishi* is APALA, the daughter of ATRI; the metre is *Anushtubh*, with the exception of the first two verses, which are *Pankti*.

1. A young woman going to the water found *Soma* in the path; as she carried it home she said, I will press thee for INDRA. I will press thee for SHAKRA.

2. Thou who goest from house to house a hero bright in thy splendour, drink this *Soma* pressed by my teeth, together with fried grains of barley, the *karambha*, cakes and hymns.

3. We wish to know thee, but here we know thee not. O *Soma*, flow forth for INDRA first slowly, then quickly.

4. May (INDRA) repeatedly make us powerful, may he do abundantly for us, may he repeatedly make us very rich; often hated by our husband and forced to leave him, may we be united to INDRA.

5. These three places,—do thou cause them all to grow,—my father's (bald) head, his (barren) field, and my body.

6. This field which is our (father's), and this my body and the head of my father,—do thou make all these bear a crop.

7. Thrice, SHATAKRATU, didst thou purify APALA, in the hole of the chariot, in the hole of the cart, and in the hole of the yoke, and thou didst make her with a skin resplendent like the sun.

VIII. 9. 12.

The deity is the same; the *Rishi* is SHRUTAKAKSHA or SUKAKSHA of the race of ANGIRAS: the metre is *Gayatri*, except in the first verse, where it is *Anushtubh*.

1. Sing, priests, that INDRA, who drinks your offered beverage,—the foe-subduing SHATAKRATU, most liberal of men.

2. Proclaim that deity as INDRA, who is invoked by many, who is praised by many, who is worthy of songs and renowned as eternal.

3. May INDRA who causes all to rejoice, be the giver

of plenteous food to us; may he, the mighty, bring us (riches) up to our knees.

4. INDRA, the handsome-jawed, has drunk of the dropping *Soma*-beverage cooked with barley, (the offering) of SUDAKSHA assiduous in sacrifice.

5. Loudly praise that INDRA that he may drink the *Soma*, it is this which gives him strength.

6. The god, having quaffed its exhilarations, by the strength of the divine (*Soma*) has conquered all worlds.

7. Bring hither for our protection INDRA the conqueror of many, who pervades all your praises;

8. The warrior, whom none oppose and none can harm, the quaffer of the *Soma*, the leader whose deeds cannot be hindered.

9. O thou worthy of our praise, thou who knowest all things, repeatedly give us riches, protect us by the wealth of our enemies.

10. Come to us, INDRA, from thence with food of an hundred-fold strength, of a thousand-fold strength.

11. SHAKRA, let us go, proved in deeds, to deeds; thunderer, cleaver of mountains, let us conquer in battles by thy steeds.

12. We refresh thee, SHATAKRATU, with our praises, as (the herdsman) the cattle with (different kinds of) pasture.

13. All mortal natures, SHATAKRATU, are moved by desire: we feel wishes, O thunderer.

14. O son of strength, men, uttering their desires, abide happily in thee; none, INDRA, surpasses thee.

15. Showerer (of blessings), protect us by thy action, which is most bounteous yet awful, foe-terrifying yet many-cherishing.

16. Rejoice us, INDRA, SHATAKRATU, as thou rejoicest in that most glorious exhilaration of the *Soma*;

17. That *Soma* of thine, INDRA, which is most widely renowned, most destructive of thine enemies, and most renovating to thy strength.

18. Thunderer, smiter of enemies, truthful drinker of the *Soma*, we know (the wealth) which is given by thee to all thy votaries.

19. Let our voices praise on every side the (*Soma*) effused to the exhilarated INDRA; let the priests do honour to the (*Soma*) honoured of all.

20. We invoke, now that the *Soma* is effused, that INDRA in whom all graces are at their height, and in whom the seven associated priests rejoice.

21. The gods extended the heaven-revealing sacrifice in the *Trikadruka* days,—may our praises prosper it.

22. Let the *Soma*-drops enter thee as the rivers the sea; none, INDRA, surpasses thee.

23. INDRA, showerer (of blessings), wakeful one, thou hast attained by thy might the drinking of the *Soma* which enters into thy belly.

24. INDRA, slayer of VRITRA, may the *Soma* be enough for thy belly, may the drops be enough for thy (various) bodies.

25. SHRUTAKAKSHA sings enough for a horse, enough for a cow, enough for a house of INDRA's.

26. When our *Soma*-libations are effused, thou art abundantly able (to drink them),—may they be enough for thee, the bounteous.

27. May our praises reach thee, thunderer, even from afar; may we obtain thy (wealth) abundantly.

28. Thou verily lovest to smite the mighty, thou art a hero and firm (in battle), thy mind is to be propitiated (by praise).

29. Lord of great wealth, thy bounty is possessed by all thy worshippers; therefore, INDRA, be also my ally.

30. Be not like a lazy *Brahman*, O lord of food: rejoice thyself by drinking the effused *Soma* mixed with milk.

31. INDRA, let not the threatening prowling (demons) obstruct us at night; let us smite them with thee as our helper.

32. With thee, INDRA, as our helper, let us answer our enemies; thou art ours, we are thine.

33. INDRA, may thy friends, the chanters, worship thee, devoted to thy service and again and again reciting thy praise.

VIII. 9. 13.

The deity is INDRA, but in the last verse he is associated with the RIBHUS, the *Ŕishi* is SUKAKSHA; the metre is *Gayatri*.

1. Thou risest, O sun, on (the sacrifice of INDRA) the showerer (of blessings), the bountiful giver, famed for his wealth, the benefactor of men;

2. Who cleft the ninety-nine cities by the strength of his arm, and, slayer of VRITRA, smote AHI.

3. May INDRA, our auspicious friend, milk for us, like a richly-streaming (cow), wealth of horses, kine, and barley.

4. Whatsoever, O Sun, slayer of VRITRA, thou hast risen upon to-day,—it is all, INDRA, under thy power.

5. When, swelling in thy might, lord of the good, thou thinkest "I shall not die," that thought of thine is indeed true.

6. Thou goest at once, INDRA, to all those *Soma*-libations which are effused afar or effused near.

7. We invigorate that (great) INDRA for the slaying of mighty VRITRA: may he be a bounteous showerer (of wealth).

8 INDRA was created for giving, he, the most mighty, was set over the exhilarating *Soma*: he, the glorious one, the lord of praise, is worthy of the *Soma*.

9. The mighty (INDRA), unassailed by his foes, hastens to confer wealth on his worshippers,—rendered keen by their praises as a weapon, full of strength and invincible.

10. INDRA, worthy of our praise, do thou, hymned by us, make our path plain even in the midst of difficulties, (hear us), MAGHAVAN, if thou lovest us:

11. Thou whose command and rightful empire neither god nor irresistible hero can harm.

12. Yea, deity of the handsome jaw, the two goddesses, heaven and earth, both worship thy resistless consuming might.

13. It is thou that keepest this bright milk in the black, red, and spotted cows.

14. When all the gods fled in various directions from the splendour of the demon AHI, and when fear of the deer seized them,

15. Then was my INDRA the repeller; then did the smiter of VRITRA put forth his might, he who hath no existent enemies, the invincible.

16. (Priests), I bring to you men, for great wealth, that renowned and mighty one who utterly destroyed VRITRA.

17. O thou bearing many names and praised by many, when thou art present at our various *Soma*-libations, may we be endowed with a kine-desiring mind.

18. May the slayer of VRITRA, to whom many libations are offered, know our desires,—may SHAKRA hear our praises.

19. Showerer (of blessings), with what coming of thine dost thou gladden us, with what coming bringest thou (wealth) to thy worshippers?

20. At whose hymn-accompanied libations does the showerer, the lord of the *Niyuts*, the slayer of VRITRA, rejoice to drink the *Soma*?

21. Rejoicing (in our oblations), bring us wealth a thousandfold; remember that thou art the giver to thy votary.

22. These *Soma*-libations with their wives proceed (to INDRA) longing to be drunk; the stale *Soma*, pleasing to the taste, goes to the waters.

23. The sacrificing priests, invigorating (INDRA) by

their offerings at the sacrifice, have by their might dismissed him to the *Avabhritha*.

24. May those two golden-maned steeds together exulting bring him to our wholesome offering.

25. Resplendent (AGNI), these *Soma*-libations are effused for thee, and the clipt grass is spread; bring INDRA hither for his worshippers.

26. May he give strength and his brilliant heaven and precious things to thee his worshipper, and to his praising priests; worship INDRA.

27. I prepare, SHATAKRATU, thy strong (*Soma*) and all thy praises; be gracious, INDRA, to thy hymners.

28. Bring us what is most auspicious, SHATAKRATU, (bring us) food and strength, if thou hast favour to us, INDRA.

29. Bring us all blessings, SHATAKRATU, if thou hast favour to us, INDRA.

30. Bearing the effused libation, we invoke thee, mightiest slayer of VRITRA, if thou hast favour to us, INDRA.

31. Come with thy steeds to our effused libation, lord of the *Soma*,—come with thy steeds to our effused libation.

32. INDRA, SHATAKRATU, mightiest slayer of VRITRA, thou whose power is known in a two-fold way, come with thy steeds to our effused libation.

33. Slayer of VRITRA, thou art the drinker of these *Soma* juices, come with thy steeds to our effused libation.

34. May INDRA bring to us the bounteous RIBHU RIBHUKSHANA to partake of our sacrificial viands; may he, the mighty, bring the mighty (VAJA).

ANUVAKA X.

VIII. 10. 1.

The deities are the MARUTS; the *Rishi* is VINDU or PUTADAKSHA of the family of ANGIRAS; the metre is *Gayatri*

1. The cow (PRISHNI), the food-desiring mother of the wealthy MARUTS, drinks (the *Soma*),—she is worthy of all honour, who yokes (the mares) to their chariots.

2. She, in whose presence all the gods observe their functions, and the sun and moon move in peace to enlighten the world.

3. Therefore all our priests in their worship always sing the MARUTS that they may drink the *Soma*.

4. This *Soma* is effused (by us); the self-resplendent MARUTS drink of it, and the ASHWINS.

5. MITRA, ARYAMAN, and VARUNA drink (the *Soma*), purified by the straining cloth, abiding in three places, and granting posterity.

6. INDRA also is eager in the morning to drink this effused (*Soma*) mixed with milk, as a priest (to praise the gods).

7. When do the sages flash like waters across (the sky)? when do the MARUTS, pure in vigour, destroyers of enemies, come to our offering?

8. O shall I to-day possess your protection, mighty deities, beautifully bright in yourselves (though unadorned)?

9. (We invoke) those MARUTS to drink our *Soma*, who have spread out all the things of earth and the luminaries of heaven.

10. O MARUTS, I invoke you, resplendent, of pure vigour, to drink this *Soma*.

11. I invoke those MARUTS to drink this *Soma*, who have established heaven and earth.

12. I invoke that band of the MARUTS, abiding in the clouds, the showerers, to drink this *Soma*.

VIII. 10. 2.

The deity is INDRA: the *Rishi* is TIRASHCHI of the family of ANGIRAS; the metre is *Anushtubh*.

1. O INDRA worthy of praise, when the *Soma* is effused, our songs hasten to thee as a charioteer (to his goal); they low towards thee as cows towards their calves.

2. INDRA worthy of praise, let the bright *Soma*-libations come to thee; drink thy portion of the beverage; INDRA, in all places it is fit for thee.

3. Drink to thy fill, INDRA, the effused *Soma* brought by the hawk, thou art the lord of all the divine hosts, thou art the self-resplendent.

4. Hear, INDRA, the prayer of TIRASHCHI who worships thee, and satisfy him with wealth bringing gallant offspring and cattle,—for thou art mighty.

5. To him who has made for thee this newest joy-giving hymn, do thou, INDRA, (extend) thine ancient truthful providence to which all hearts are known.

6. Let us praise that INDRA whom our chants and hymns have magnified; we worship him, desirous to honour his many deeds of might.

7. Come let us praise the purified INDRA with a pure *Saman* and with pure recited hymns; let the pure (*Soma*) mixed with milk gladden him waxing strong.

8. Come to us, INDRA, purified: purified with thy pure protecting hosts; purified establish wealth in us: purified and now worthy of the *Soma*, rejoice.

9. Purified, INDRA, give us wealth; purified give to thy worshipper precious things; purified thou smitest thy enemies: purified thou desirest to give us food.

VIII. 10. 3.

The deity of the hymn is INDRA, except that in the last pair of the fourteenth verse the MARUTS and in the fifteenth INDRA and BRIHASPATI are addressed: the *Rishi* is DYUTANA, the son of the MARUTS, or TIRASHCHI: the metre is *Trishtubh*, except in the fourth verse, where it is *Viraj*.

1. For him the dawns prolonged their rising; for INDRA the nights uttered auspicious voices by night: for him the waters, the mothers, the seven rivers, stood, offering an easy passage for men to cross over.

2. By him the thrower, unaided, were pierced asunder the thrice seven table-lands of the mountains heaped together; neither god nor mortal could do what he, the showerer, in his full-grown strength has done.

3. INDRA's iron thunderbolt is grasped firmly in his hand, enormous strength resides in his arms: when he goes forth (to battle), there is ample employment for his head and his mouth, and (his followers) rush near him to hear his commands.

4. I think thee the most worthy among those worthy of sacrifice: I think thee the overthrower of the imperishable (mountains); I think thee, INDRA, the banner of warriors; I think thee the showerer (of blessings) to men.

5. When, INDRA, thou graspest in thine arms thy pride-humbling thunderbolt to smite AHI, when the mountain-clouds loudly roar and the cows loudly bellow, then the *Brahmans* offer their worship to INDRA.

6. Let us praise that INDRA who produced all these things, to him all beings are subsequent; may we maintain friendship with INDRA by our hymns, let us bring the showerer (of blessings) near us by our praises.

7. All the gods who were thy friends forsook thee, flying away at the snorting of VRITRA; O INDRA, let there be friendship to thee with the MARUTS: then dost thou conquer all these hostile armies.

8. These sixty-three MARUTS were worthy of sacrifice, nourishing thy vigour like cows gathered together: we come to thee, do thou grant us our portion; so will we produce strength in thee by this offering.

9. Thy sharp bow, the host of *Maruts*, and thy thunderbolt who, INDRA, has ever withstood? The *Asuras* are weaponless and abandoned by the gods, drive them away by thy discus, O *Rijishin*.

10. Send forth an excellent hymn to great (INDRA), the strong, mighty, and most fortunate, (that he may prosper) my cattle; utter many praises to INDRA who is borne by praise, may he speedily give much wealth to me.

11. Send forth thy praise to mighty INDRA who is borne by hymns, as (a sailor sends a traveller) in a ship across the rivers; bring to me by thy rites that wealth which belongs to him renowned and beneficent: may he speedily give much wealth.

12. Perform those rites of thine that INDRA may accept them; praise him to whom praise belongs, worship him with thy service: O priest, adorn thyself, grieve not (for poverty); let INDRA hear thy praise, may he speedily give much wealth.

13. The swift-moving KRISHNA with ten thousand (demons) stood on the *Amshumati*; by his might INDRA caught him snorting (in the water); he, benevolent to man, smote his malicious (bands).

14. "I have seen the swift-moving (demon) lurking in an inaccessible place, in the depths of the river *Amshumati*. (I have seen) KRISHNA standing there as (the sun) in a cloud; I appeal to you, showerers; conquer him in battle."

15. Then the swift-moving one shining forth assumed his own body by the *Amshumati*, and INDRA with BRIHASPATI as his ally smote the godless hosts as they drew near.

16. As soon as thou wast born, INDRA, thou wast an enemy to those seven who had no enemy; thou recoveredst

the heavens and earth when concealed (in darkness): thou causest joy to the mighty worlds.

17. Thunderer, thou, the resolute one, didst smite that unrivalled might with thy bolt: thou destroyedst SHUSHNA with thy weapons, thou recoveredst the cows, INDRA, by thy wisdom.

18. Thou, showerer, wast the mighty destroyer of the hindrances of thy worshippers; thou didst set free the obstructed rivers, thou didst win the waters which the *Dasas* had mastered.

19. He who noble in his exploits rejoices in the *Soma*-libations, he whose wrath cannot be repelled and who is wealthy as the days, he who alone performs the rites for his worshipper,—*he*, the slayer of VRITRA, men say, is a match for all others.

20. INDRA is the slayer of VRITRA, the cherisher of men; let us invoke him, worthy of invocation, with an excellent hymn; he is MAGHAVAN, our protector, our encourager, he is the bestower of food that brings fame.

21. As soon as he was born, he, INDRA, the slayer of VRITRA, the chief of the RIBHUS, was worthy to be invoked; he, performing many sacred acts for men, is worthy to be invoked for his friends like the quaffed *Soma* juice.

VIII. 10. 4.

The deity is INDRA; the *Rishi* is REBHA of the family of KASHYAPA; the metre of the first nine verses is *Brihati*, of the tenth and thirteenth *Atijagati*, of the eleventh and twelfth *Uparishtadbrihati*, of the fourteenth *Trishtubh*, of the fifteenth *Jagati*.

1. INDRA, lord of heaven, with those good things which thou hast carried off from the *Asuras* do thou prosper, O MAGHAVAN, thy praiser and those who have spread for thee the clipped grass.

2. Those horses, those cows, that imperishable wealth which thou hast seized (from thy enemies).—bestow them on the sacrificer who offers the *Soma* and is liberal to the priests,—not on the niggard.

3. Let him, INDRA, who sleeps away careless of the gods and offering no sacrifices,—let him lose his precious wealth by his own evil courses, and then do thou stow him away in some hidden place.

4. Whether, SHAKRA, thou art in the far-distant region, or whether, slayer of VRITRA, thou art in the lower,—the sacrificer longs to bring thee, INDRA, from thence by his hymns as by heaven-going steeds;

5. Or whether thou art in the brightness of heaven, or whether in some region in the midst of the sea, or whether, mightiest slayer of VRITRA, in some abode in the earth, or whether in the firmament,—come to us.

6. INDRA, drinker of the *Soma*, lord of strength, now that our *Soma*-libations have been effused, do thou gladden us with wholesome food and ample wealth.

7. Leave us not, INDRA, but share our joy: thou art our protection, thou art our kindred; INDRA, leave us not.

8. Sit with us, INDRA, at the oblation to drink the *Soma*: MAGHAVAN, perform a mighty protection for thy worshipper, (seated) with us at the oblation.

9. Thunderer, neither gods nor mortals equal thee by their acts: thou surpassest all beings by thy might, the gods equal thee not.

10. The assembled (priests) have roused INDRA, the leader, the conqueror in all battles; they have created him (by their hymns) to shine,—him the mightiest in his acts, the smiter of enemies for spoil, the terrible, the most powerful, the stalwart, the furious.

11. The REBHAS have together praised INDRA that he may drink the *Soma*: when (they praise) the lord of heaven that he may wax strong (by the oblations), then he, observant of pious rites, is united to his strength and his protecting guards.

12. At the first sight (the REBHAS) bow to him who is the circumference of the wheel, the priests (worship) with their praise (INDRA) the ram; radiant and unharming, do you also, full of earnestness, sing in his ear with your hymns.

13. Again and again I invoke the strong INDRA, MAGHAVAN, who alone really possesses might, the irresistible: may he draw nigh through our songs, most bounteous and worthy of sacrifice; may he, the thunderer, make all things prosperous for our wealth.

14. INDRA, mightiest SHAKRA, thou knowest how to destroy those cities (of SHAMBARA) by thy strength

at thee all worlds tremble, thunderer,—heaven and earth (tremble) with fear.

15. INDRA, hero assuming many forms, may that truthfulness of thine protect me; bear us, thunderer, over our many sins as over waters; when, radiant INDRA, wilt thou give us some wealth, desirable to all, manifold in its kinds?

VIII. 10. 5.

The deity is INDRA: the *Rishi* is NRIMEDHA of the family of ANGIRAS; the metre is *Ushnih*, but in the seventh, tenth and eleventh verses it is *Kakubh*, and in the ninth and twelfth *Para-ushnih*.

1. Sing a *Saman* to INDRA, a *Brihat* to the mighty sage, to the performer of religious rites, the all-knowing one who longs for praise.

2. Thou art the conqueror, INDRA; thou hast lighted up the sun; thou art the maker of all, the lord of all the gods, the mighty.

3. Thou hast pervaded the light of the sky, illumining heaven by thy splendour; the gods, INDRA, submissively solicit thy friendship.

4. Come to us, INDRA, beloved one, triumphant, and whom none can conceal—lord of heaven, vast on all sides as a mountain.

5. Truthful drinker of the *Soma*, thou surpassest heaven and earth; O INDRA, thou art the fosterer of him who prepares the libation, thou art the lord of heaven.

6. Thou, INDRA, art the stormer of many hostile cities,

the slayer of the *Dasyu*, the fosterer of man, the lord of heaven.

7. INDRA worthy of hymns, we send our earnest praises to thee as men going by water (splash their friends) with handfuls.

8. As the lake (swells) with the rivers, so our praises. O hero, O thunderer, augment thee as thou growest more and more day by day.

9. (The priests) by their hymn yoke in the swift deity's huge broad-yoked chariot the two INDRA-bearing steeds yoked at a word.

10. INDRA, all-beholding MAGHAVAN, bring us strength and wealth; (we solicit thee) the host-overpowering champion.

11. Thou hast been our father, O giver of dwellings, thou our mother O SHATAKRATU: we pray for that happiness which is thine.

12. Mighty SHATAKRATU, invoked by many, I praise thee desirous of offerings: do thou give us wealth.

VIII. 10. 6.

The deity and *Rishi* are the same; the metre *Pragatha*.

1. Thunderer, thy worshippers, ready with their oblations, have to-day and yesterday made thee drink (the *Soma*); listen, INDRA, here to us who offer thee praise and come thou to our dwelling.

2. Handsome-jawed lord of steeds, rejoice (in the libation); we pray to thee, thy votaries come to thee;

INDRA, worthy of praise, may thy food be a pattern and excellent.

3. As the gathering (rays) proceed to the sun, so (the MARUTS proceed) to INDRA, and by their power divide all his treasures among those who have been or will be born; may we meditate on our share.

4. Praise him the bestower of wealth, whose gifts are never evil: INDRA'S gifts are fortunate; he directs his mind to the gift and mars not the desire of his worshipper.

5. INDRA, thou conquerest in battles all opposing hosts; O opposer who beatest down those who would oppose, thou art the smiter of the wicked, the bringer (of evil to thine enemies), and the destroyer of all.

6. Heaven and earth follow thy destructive energy as mothers their child; since thou smitest VRITRA, all the hostile hosts, INDRA, faint at thy wrath.

7. (Worshippers), summon hither for protection him who never grows old, the repeller (of enemies), himself never repelled, the swift conqueror, the driver, the best of charioteers, unharmed of any, the augmenter of water.

8. We solicit for our protection INDRA, the consecrator of others but himself consecrated by none, produced by strength, possessing an hundredfold protection, possessing hundredfold knowledge, a common deity to many, hiding treasures in his store-house and sending wealth (to his votaries).

VIII. 10. 7.

The deity is INDRA, except in the tenth and eleventh verses, where it is VACH; the *Rishi* is NEMA of the family of BHRIGU, except in verses four and five, where it is said to be INDRA; the metre is *Trishtubh* except in the sixth verse, where it is *Jagati*, and in the seventh, eighth and ninth, where it is *Anushtubh*.

1. I here go before thee with my son, the VISHWE DEVAS follow after me; if, INDRA, thou keepest wealth for me, then put forth thy strength on my side.

2. I offer the beverage of the exhilarating drink first to thee, let the effused enjoyable *Soma* be placed within thee; be thou a friend on my right hand, then will we two smite our many enemies.

3. Offer fervently, my war-loving companions, true praise to INDRA, if he truly exists; NEMA says "verily there is no INDRA," who has ever seen him? whom shall we praise?

4. (INDRA speaks) "Here I am, worshipper, behold me here; I overpower all beings by my might; the offerers of sacrifice magnify me by their praises; I, the shatterer, shatter the worlds.

5. "When the lovers of sacrifice ascended to me sitting alone on the back of my well-loved (firmament), then my mind verily proclaimed to my heart, 'my friends with their children are crying to me'."

6. Verily all those deeds of thine, MAGHAVAN, are to be proclaimed, which thou hast achieved for him who offers libations in the sacrifices; that wealth of PARAVAT, collected by many, thou hast opened to SHARABHA, the kinsman of the *Rishi*.

7. Haste now severally forward: he is not here who stopped your way.—has not INDRA let fall his thunderbolt in the very vitals of that enemy?

8. SUPARNA, rushing swift as thought, passed through the iron city; then having gone to heaven he brought the *Soma* to the thunderer.

9. The thunderbolt lies in the midst of the sea, covered with the waters; (the foes) flying in front of the battle bring offerings of submission to it.

10. When VACH, the queen, the gladdener of the gods, sits down (in the sacrifice) uttering things not to be understood, she milks water and food for the four quarters (of the earth); whither now is her best portion gone?

11. The gods produced the goddess VACH: her do animals of every kind utter; may she, VACH, the all-gladdening cow, yielding meat and drink, come to us, worthily praised.

12. O VISHNU my friend, stride forth lustily: O heaven, give room to contain the thunderbolt: let us smite VRITRA, let us open the rivers; let them flow, set free, at the command of INDRA.

VIII. 10. 8.

The deities of the first four verses and part of the fifth are MITRA and VARUNA; of the rest of the fifth and the sixth the ADITYAS, of the seventh and eighth the ASHWINS, of the ninth and tenth VAYU, of the eleventh and twelfth SURYA, of the thirteenth USHAS or SURYA-PRABHA, of the fourteenth PAVAMANA (VAYU), of the fifteenth and sixteenth the Cow. The *Rishi* is JAMADAGNI of the family of BHRIGU; the metre of the first, second, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, and twelfth verses is *Pragatha*; of the third *Gayatri*; of the fourth *Satobrihati*; of the thirteenth *Brihati*; of the fourteenth, fifteenth and sixteenth *Trishtubh*.

1. That man verily consecrates the oblation for the sacrifice, who brings quickly MITRA and VARUNA to the offerer for the attainment of his desires.

2. Those two leaders of rites, great in might, far-seeing, resplendent, and most far-hearing, perform their deeds, like two arms, by the help of the rays of the sun.

3. MITRA and VARUNA, he who hastens to appear before you, becomes the messenger of the gods; he wears an iron helmet, he exults in his wealth.

4. He who has no pleasure in questioning, nor in repeated calling nor in dialogue,—defend us to-day from him and from his encounter, defend us from his arms.

5. O thou rich in offerings, sing to MITRA, sing to ARYAMAN, a reverential hymn produced in the sacrificial chamber; sing a propitiating address to VARUNA; sing a hymn of praise to the kings.

6. It was these who sent the red victory-giving VASU, the one son of the three (worlds); they, the invincible, the immortal, overlook the abodes of men.

7. O associated NASATYAS, come both of you to my uplifted glorious praises and my rites, come to partake of my offerings.

8. Deities rich in food, when we solicit your bounty, that (wealth) which demons cannot thwart,—then, helping our praise directed to the east, come, leaders of rites, worshipped by JAMADAGNI.

9. Come, VAYU, to our heaven-reaching sacrifice with its beautiful hymns of praise; this bright *Soma* has been kept for thee, poured out upon the middle of the straining cloth.

10. The ministrant priest comes by the straightest paths, he brings the oblations for thy enjoyment: then lord of the *Niyut* steeds, drink of both kinds, the *Soma* pure and that mixed with milk.

11. Verily thou art great, O Sun; verily, ADITYA, thou art great; the greatness of thee, the great one, is praised; verily thou art great, O god.

12. Verily, O Sun, thou art great in fame: O god, thou art indeed mighty among the gods in might; thou art the slayer of the *Asuras*, and the preceptor (of the gods); thy glory is widespread and to be marred by none.

13. She who was created beautiful and bright, bending downwards and receiving all praise, has been seen within (the world), like a brindled cow, advancing to the ten regions (spread out) like arms.

14. Three kinds of creatures went to destruction; the others came before AGNI; the mighty one (the Sun)

stood within the worlds; (VAYU), the purifier, entered the quarters of the sky.

15. (She who is) the mother of the RUDRAS, the daughter of the VASUS, the sister of the ADITYAS, the home of ambrosia,—I have spoken to men of understanding,—kill not *her*, the sinless inviolate cow.

16. The divine cow, who herself utters speech and gives speech to others, who comes attended by every kind of utterance, who helps me for my worship of the gods,—it is only the fool who abandons her.

VIII. 10. 9.

The deity is AGNI; the metre is *Gayatri*; the *Rishi* is PRAYOGA of the family of BHRIGU or AGNI BARHASPATYA or PAVAKA, or one or both of the two AGNIS, the sons of SAHAS, called GRIHAPATI and YAVISHTHA.

1. Divine AGNI, the ever young, the wise, the protector of the household, it is thou who givest abundant food to the worshipper.

2. Resplendent one, do thou, the all-knower, bring the gods hither with this our reverential hymn of praise.

3. O ever youthful one, with thee as our ally, the sender of wealth, we overcome (our enemies) for the attainment of food.

4. Like AURVA BHRIGU and like APNAVANA, I invoke the pure AGNI, dwelling in the midst of the sea.

5. I invoke AGNI dwelling in the midst of the sea, the wise one, roaring like the wind, mighty, with a voice like PARJANYA'S.

6. I invoke AGNI dwelling in the midst of the sea, like the energy of SAVITRI, like the enjoyments granted by BHAGA.

7. (Draw) near to AGNI the strong, the mightiest, him who expands (with his flames), the grandson of the invincible ones.

8. (Draw near) that he may deal with us as a carpenter deals with the timber he has to cut: may we become renowned by his skill.

9. Among the gods AGNI has to do with all the successes (of men); may he come to us with abundance of food.

10. Praise at our rite AGNI, the most glorious of all ministrant priests, the foremost in the sacrifices.

11. (Praise him) the dweller in the sacrifice, of purifying radiance, who shines, the chief of the gods and omniscient, in the houses (of the sacrificers).

12. O priest, glorify him, who is welcome and strong as a horse, and who like a friend conquers all our foes.

13. The sister praises of the worshipper rise to thee, proclaiming thy glories; they stand kindling thee in the presence of *Vayu*.

14. The waters find their place in him, for whom the triple-jointed grass is spread unlimited and untied (in the sacrifice).

15. Auspicious is the place of the god who pours forth all desires with his inviolable protections; auspicious is his appearance like the Sun's.

16. Divine AGNI, blazing with radiance, through our oblations of *ghi*, bear (our sacrifice) to the gods and offer it.

17. The gods, as mothers, have borne thee ANGIRAS, the seer, the immortal, the bearer of the oblation.

18. The gods seat thee in thy place, O wise AGNI, the seer, the messenger, the most excellent, the bearer of the oblation.

19. No cow is mine, and no axe is at hand to cleave wood, but yet I bring both these to thee.

20. Most youthful (AGNI), when we offer any kinds of timber to thee, do thou accept them all.

21. Whatever timber the ant has gnawed, whatever the emmet has infested,—may it all be welcome to thee as *ghi*.

22. Let a man, when he kindles AGNI, perform the ceremony with a (devout) mind; he kindles him with the priests.

VIII. 10. 10.

The deity is AGNI, who is associated with the MARUTS in the last verse: the *Rishi* is SOBHARI of the family of KANWA: the metre of the first four verses and the sixth is *Brihati*, of the fifth *Viradrupa*, of the seventh, ninth, eleventh, and thirteenth *Satobrihati*, of the eighth and twelfth *Kakubh*, of the tenth *Hrasiyasi*, of the fourteenth *Anushtubh*.

1. He, in whom they offer the sacrifices, has appeared,—he who knows all ways: our praises rise to AGNI, auspiciously born, the helper of the *Arya*.

2. AGNI, when invoked by DIVODASA, ran along the mother Earth as with might, towards the gods; he took his place in the height of heaven.

3. Since men tremble before those who perform the

sacred sacrifices. therefore do ye devoutly worship in the solemn rite AGNI the bestower of thousands of kine.

4. AGNI. bestower of dwellings. that mortal whom thou wishest to lead to wealth. and who gives offerings to thee. possesses of himself a strong son. a reciter of hymns and a lord of great wealth.

5. Lord of vast wealth. he (thy worshipper) spoils with his steed food laid up even in strongholds. he possesses imperishable wealth: in thee divine we ever possess all desirable treasures.

6. To him the invoker of the gods, who ever rejoicing distributes all wealth to men,—to AGNI proceed our praises like the principal cups of the exhilarating *Soma*.

7. The liberal worshippers with their hymns honour thee harnessed to the car like a horse; graceful lord of men. grant wealth to us rich in children and grandchildren.

8. Singers of hymns. sing aloud to the mighty AGNI. most bounteous. observant of truth and radiant with brightness.

9. The wealthy and glorious (AGNI). when invoked and kindled. pours forth on his votaries abundance of food with children: may his ever fresh favour continually come to us with all kinds of food.

10. Praise. singer of hymns. the guest. AGNI. the dearest of the dear. the driver of chariots.

11. (Praise him) the knower, worthy of the sacrifice. who brings to us treasures which have come up (from the depths) and are far-renowned.—whose (flames), as he hastens to wage the battle by means of our sacred rite

and hard to be passed through as waves rushing down a declivity.

12. May none hinder AGNI from coming to us, our guest, the giver of dwellings, praised by many.—(AGNI) who is the excellent invoker of the gods, who offers an excellent sacrifice.

13. AGNI, giver of dwellings, let not those come to harm, who approach thee in whatsoever manner with hymns of praise: the worshipper who offers his libation and duly performs the rite praises thee that thou mayest be the bearer of the sacrifice.

14. AGNI, who hast the MARUTS as thy friends, come with the RUDRAS to drink the *Soma*: come to the praises of SOBHARI: delight thyself at our solemn rite.

NINTH MANDALA.

ANUVAKA I.

SUKTA I.

IX. 1. 1.

The *Rishi* is MADHUCHCHHANDAS of the family of VISHWAMITRA; the deity, as of the entire ninth *Mandala* (except hymn 5 and part of hymns 66 and 67) is SOMA PAVAMANA; the metre is *Gayatri*.

1. Flow, *Soma*, in a most sweet and exhilarating stream, effused for INDRA to drink.

2. The all-beholding destroyer of *Rakshasas* has stepped upon his gold-smitten birthplace, united with the wooden cask.

3. Be the lavish giver of wealth, most bounteous, the destroyer of enemies: bestow on us the riches of the affluent.

4. Come with food to the sacrifice of the mighty gods, and bring to us strength and sustenance.

5. To thee we come, O dropping (*Soma*); for thee only is this our worship day by day, our prayers are to thee, none other.

6. The daughter of the Sun purifies thy gushing streams through the eternal outstretched hair.

7. The ten sister-fingers seize thee in the sacrifice, on the final day (of the oblation).

8. The fingers press the *Soma*, they squeeze it glittering

like a water-skin; its juice becomes threefold. enemy-averting.

9. The inviolable kine mingle this fresh *Soma* with their milk for INDRA to drink.

10. In the exhilaration of this draught the hero INDRA smites all his enemies and bestows wealth (on his worshippers).

IX. 1. 2.

The *Rishi* is MEDHATITHI of the family of KANWA, the deity and metre as before.

1. Flow on, *Soma*, seeking the gods, hastening on in thy purifying course; enter INDRA. O *Indu*, the showerer.

2. O *Indu*, do thou, the mighty showerer (of blessings) most glorious upholder, send us food, and sit down in thine own place.

3. The stream of the effused creative *Soma* milks out the joy-giving ambrosia; the accomplisher of holy rites veils itself in the waters.

4. (*Soma*), when thou wilt veil thyself in the milk, the mighty streaming waters flow to thee, the mighty one.

5. The juice-distilling *Soma*, the sustainer, the supporter of heaven, is purified in the water,—favouring us, (it is poured) into the straining cloth.

6. The mighty golden-hued showerer of blessings utters a sound as it drops, beautiful as a friend: it shines (in the heavens) with the sun.

7. O *Indu*, by thy power the busy voices are hallowed which adorn thee as thou droppest for our exhilaration.

8. We ask thee for exhilaration, thee the giver of the highest world to thy foe-crushing worshipper,—great are thy praises.

9. *Indu*, do thou, longing for INDRA, stream upon us with a shower of ambrosia, like a raining cloud.

10. *Indu*, thou art the giver of kine, of children, of horses, and of food: thou art the primeval soul of the sacrifice.

IX. 1. 3.

The *Rishi* is SHUNAHSHEPA, the son of AJIGARTA: the deity and metre as before.

1. This divine immortal (*Soma*) hastens as a bird to settle on the sacrificial vessels.

2. This divine (*Soma*), expressed by the fingers, and dropping inviolable, rushes against the enemies.

3. This divine (*Soma*), as it drops, is adorned (with hymns) by the sacrifice-desiring priests as a horse for battle.

4. This strong one, as it drops, seems to encompass all desirable things with its power and seeks to bestow them upon us.

5. This divine (*Soma*), as it drops, prepares its chariot (to come to us): it flings us our boons, it utters a sound.

6. This divine (*Soma*), praised by the priests and giving wealth to the worshipper, plunges into the waters.

7. Making a sound as it drops in a continued stream, it rushes across the worlds into heaven.

8. As it drops, completing the sacrifice, it passes across the worlds inviolable to heaven.

9. Divine and expressed for the gods by an ancient birth, the golden-hued (*Soma*) flows into the straining-cloth.

10. Produced at our rite and producing abundant food, the *Soma*, efficacious in sacrifices, flows effused in a stream.

IX. 1. 4.

The *Rishi* is HIRANYASTUPA of the family of ANGIRAS; the deity and metre are the same

1. Pure-dropping (*Soma*), bounteous food, welcome (the gods at our rite) and overcome (the demons): and make us happy.

2. *Soma*, give us brightness, give us heaven, give us all good things: and make us happy.

3. *Soma*, give us strength, give us wisdom, drive away our enemies: and make us happy.

4. Priests, press out the *Soma* for INDRA to drink: (O *Soma*), make us happy.

5. Do thou, (O *Soma*), by thy power and thy protections bring us to the sun, and make us happy.

6. By thy wisdom and thy protections may we long behold the sun: and do thou make us happy.

7. Bright-weaponed *Soma*, shower upon us wealth abundant for both worlds; and make us happy.

8. O thou who art unvanquished in battle, smiter of enemies, shower wealth upon us, and make us happy.

9. Pure-dropping (*Soma*), they glorify thee with the holy rites for their own upholding: make us happy.

10. *Indu*, bring to us varied wealth, abundant in horses and all-reaching; and make us happy.

IX. 1. 5.

The deities in this hymn are the APRIS other than NARASHANSA; the *Rishi* is ASITA or DEVALA of the family of KASHYAPA; the metre is *Gayatri*, except in the last four verses, where it is *Anustubh*.

1. The pure-flowing (*Soma*) shines forth in its brightness, the universal lord,—the showerer of blessings, the rejoicer, uttering a loud sound.

2. The pure-flowing TANUNAPAT, rushes sharpening its splendour on the height and hastens through the sky.

3. The pure-flowing bright (*Soma*), the bounteous giver, worthy of all praise, shines forth in its might with the streams of water.

4. The bright golden-hued pure-flowing one rushes in its might, strewing the sacred grass in the sacrifice with its points towards the east.

5. The bright golden doors, praised by the priests together with the *Soma*, rise up from the vast horizon.

6. The pure-flowing (*Soma*) longs for the fair-formed wide-reaching mighty Night and Dawn not yet visible.

7. I invoke the two divine priests, the two deities who behold men—the pure-flowing (*Soma*) is radiant and the showerer (of benefits).

8. May the three beautiful goddesses, BHARATI, SARASWATI, and mighty ILA, come to this our offering of the *Soma*.

9. I invoke TWASHTRI, the first-born, the protector, the leader: the golden-coloured pure-flowing INDU is INDRA, the showerer, the lord of all creatures.

10. Pure *Soma*, consecrate with thy streaming ambrosia the green bright golden-hued VANASPATI with its thousand branches.

11. O all ye gods, come together to the consecration of the *Soma*,—VAYU, BRIHASPATI, SURYA, AGNI, and INDRA.

IX. 1. 6.

The *Rishi* is the same; the deity is SOMA PAVAMANA; the metre is *Gayatri*.

1. *Soma*, who art the showerer (of benefits), devoted to the gods, favourable to us, flow with thy exhilarating stream into the woollen sieve.

2. INDU, do thou, as sovereign, effuse that exhilarating juice, and pour forth vigorous steeds.

3. Rain out through the filter, while pressed, that ancient exhilarating fluid, and pour us forth strength and food.

4. The quickly-falling drops, as they filter, follow INDRA and reach him, like waters rushing down a declivity.

5. That which sporting in the wood and spurting beyond the sieve, the ten sisters press, as (men rub down) a strong horse.—

6. That desire-showering liquor, effused for the drink of the gods and for our exhilaration,—mix with milk for prowess in battle.

7. The divine *Soma*, when effused, flows to the divine INDRA in a stream, since its milk fattens him.

8. The soul of the sacrifice, the effused *Soma*, flows; with speed bringing blessings, and maintains his ancient seer-hood.

9. Most exciting (*Soma*), devoted to INDRA, as thou pourest forth the exhilarating juice for his drinking, thou emittest sounds in the secret (hall of sacrifice).

IX. 1. 7.

The *Rishi*, deity, and metre as before.

1. The excellent streams (of the *Soma*), feeling a union with INDRA, flow forth in the ceremony by the path of sacrifice.

2. That which is to be praised as the oblation among oblations is immersed in the great (holy) waters, the stream of honey, the pre-eminent.

3. The pre-eminent (*Soma*), the showerer of benefits, the truthful, the indestructible, utters continuous sounds, in the water, towards the sacrificial hall.

4. When the seer (*Soma*), wearing ample treasures, goes round the praises (of his worshippers), then the mighty (INDRA) in heaven is eager to repair to the oblation.

5. When the priests excite it, the flowing *Soma* like a king destroys opposing (demons and) men.

6. The green-tinted (*Soma*), dear to the gods, commingled with the water, sits down upon the woollen sieve, uttering a sound it is greeted by praise.

7. He who is assiduous in the functions of (providing and preparing) the *Soma*, goes with exhilaration to VAYU, INDRA, and the ASHWINS.

8. The streams of the sweet *Soma* flow to MITRA and VARUNA and to BHAGA; the worshippers knowing its (virtues are rewarded) with happiness.

9. Heaven and earth, for the acquisition of this exhilarating *Soma* food, win for us wealth, food, and treasures.

IX. 1. 8.

The *Rishi*, deity, and metre as before.

1. These *Soma* juices distil the dear desire of INDRA, increasing his vigour.

2. Pure-flowing, filling the ladles, and proceeding to VAYU and the ASHWINS, may they sustain our energy.

3. *Soma*, pure-flowing, desired for the gratification of INDRA, do thou impel him to sit in the place of sacrifice.

4. The ten fingers strain thee, the seven priests caress thee, the worshippers gladden thee.

5. As thou streamest on the water and the woollen sieve, we wrap thee up with milk for the exhilaration of the gods.

6. Purified in the pitchers, radiant, and green-tinted, the *Soma* puts on the raiment derived from the cow.

7. Flow to us, thy wealthy (worshippers): destroy all our enemies; INDU, enter thy friend.

8. Pour down rain from heaven, and abundance upon the earth; uphold our strength, *Soma*, in battles.

9. (Adoring) thee, the contemplator of men, the beverage of INDRA and the knower of all things, may we be blessed with progeny and food.

IX. 1. 9.

The *Rishi*, deity, and metre as before.

1. The seer (*Soma*) having wise designs, when placed between the two boards and effused, proceeds to the stones which are most dear to heaven.

2. Go forth in a most abundant stream, ample for his sustenance, to the guileless man, thine owner, who praises thee.

3. That mighty and pure son, when born, illumines his mighty parents (heaven and earth), the progenitors (of all things), the augmenters of the sacrifice.

4. Effused by the fingers, (*Soma*) gladdens the seven guileless rivers, who have magnified him ore and undecaying.

5. INDRA, at thy worship, they (the fingers) have provided the present, indestructible, and ever-youthful *Indu* for thy solemn service.

6. The immortal bearer (of the oblation), the conveyer (of content to the gods), beholds the seven rivers,—full as a well, he has satisfied the divine streams.

7. Protect us, manly *Soma*, in the days of sacrifice; purifier, destroy those powers of darkness against which we must contend.

8. Quickly speed on the road for our new praiseworthy hymn; as of old display thy radiance.

9. Purifier (*Soma*), thou grantest us abundant food with male offspring, and cattle and horses; give us understanding, give us all (we desire).

IX. 1. 10.

Rishi, deity and metre as before.

1. Longing for food the *Soma*-juices, uttering a sound like chariots or like horses, have come for the sake of riches.

2. Coming like chariots (to the sacrifice), they are upheld in the arms (of the priests) as burdens (in the arms) of labourers.

3. The libations are anointed with milk as kings with praises, and (tended) as a sacrifice by seven priests.

4. The *Soma*-juices, when poured forth, are effused with loud praise, and proceed in a stream to excite exhilaration.

5. The beverages of VIVASWAT and producing the glory of the dawn, the issuing juices spread their sound.

6. The old makers of hymns, men the offerers of the *Soma*, throw open the doors (of the sacrifice).

7. The seven associated ministers like so many kinsmen filling the receptacle of the single (*Soma*), sit down (at the sacrifice).

8. I take into my navel the navel of the sacrifice, my eye becomes associated with the s[illegible] I fill the offspring of the sage.

9. The powerful (INDRA) looks with the eye of his own

resplendent self on the acceptable place of the *Soma*, fixed by the priests in the heart.

IX. 1. 11.

Rishi, deity and metre as before.

1. Sing, leaders of rites, to this pure-flowing *Indu*, who is desirous of offering worship to the gods.

2. The *Atharvans* have mixed with sweet milk for the deity (INDRA) thy divine and god-devoted (juice).

3. Radiant (*Soma*), do thou pour prosperity upon our cattle, upon our people, upon our horses, and upon our plants.

4. Recite praises to the brown-coloured self-vigorous red heaven-touching *Soma*.

5. Purify the *Soma* which has been effused by the stones whirled by the hands: mix the sweet (milk) in the inebriating juice.

6. Approach with reverence, mix (the libation) with the curds, offer the *Soma* to INDRA.

7. *Soma*, slayer of our enemies, the wise one, the fulfiller of the desires of the gods, do thou shed prosperity on our cattle.

8. *Soma*, who art cognizant of the mind, lord of the mind, thou art poured forth for INDRA to drink for his exhilaration.

9. Pure-dropping *Soma*, grant us wealth with excellent male offspring,—grant it to us, *Indu*, with INDRA as our ally.

IX. 1. 12.

Rishi, deity and metre as before.

1. The most sweet-flavoured *Soma*-libations are poured forth to INDRA in the hall of sacrifice.

2. The wise (priests) call upon INDRA to drink the *Soma* as the mother kine low to their calves.

3. The wise *Soma*, the bestower of exhilaration, dwells in the hall of (sacrifice), mixed with the waves of the river to a chant in the middle tone.

4. *Soma*, the observant, who is the wise seer, is worshipped in the navel of the sky, the woollen filter.

5. *Indu* has embraced that *Soma* which is collected in the ewers and has been passed through the filter.

6. *Indu* emits a sound, abiding in the firmament of the sky, and delighting the nectar-shedding cloud.

7. *Soma*, whose praise is eternal, the lord of forests, the shedder of nectar, and rejoicing the generations of men, (is present) in the midst of our sacred rites.

8. The sage *Soma*, urged from heaven, flows in a stream to the beloved abodes of his devout (worshipper).

9. Purifying *Indu*, bestow upon us wealth of a thousand radiances, excellent in its nature.

IX. 1. 13.

Rishi, deity and metre as before.

1. The purifying *Soma*, flowing in a thousand streams and passing through the woollen filter, proceeds to the prepared vessel for VAYU and INDRA.

2. Sing aloud, ye who are desirous of (divine) protection, to the purifying wise *Soma*, effused for the beverage of the gods.

3. The *Soma*-juices flow for the attainment of food,—giving abundance of strength and hymned (to become) the beverage of the gods.

4. Yea, *Indu*, for our attainment of food pour forth abundant streams, and splendid and excellent vigour.

5. May those divine libations, when effused, bring to us thousand-fold wealth and excellent vigour.

6. Like horses urged to battle by their drivers, the swift-flowing juices hasten through the woollen fleece.

7. Making a loud noise, the libations flow (to the vessel) like cows lowing to their calves; they are held in the arms (of the priests).

8. Acceptable and giving delight to INDRA, pure (*Soma*), do thou, as thou utterest a sound, destroy all our enemies.

9. Pure (libations), beholding all things and destroying those who worship not, sit down in the place of sacrifice.

IX. 1. 14.

Rishi, deity and metre as before.

1. The wise (*Soma*) flows widely round, betaking itself to the waves of the river, and uttering a sound desired by many.

2. When the five kindred sacrificing races, desirous of accomplishing pious rites, honour the sustaining (*Soma*) with their praise,—

3. Then all the gods rejoice in the juice of this powerful (libation), when it is enveloped with milk and curds.

4. Descending from the filters it hastens (into the vessel), and passing through the cloth's interstices, it becomes united in this (sacrifice) with its friend (INDRA).

5. He who is rubbed down by the grandchildren of the sacrificer like a handsome young (horse), and renders his form like the produce of the kine,—

6. Expressed by the fingers, he proceeds obliquely to the produce of the cow to mix with it; it utters a sound which (the worshipper) recognizes.

7. The fingers combine expressing the lord of food, and they grasp the back of the vigorous (*Soma*).

8. *Soma*, who holdest all the treasures of heaven and earth, come favourably disposed to us.

IX. 1. 15.

Rishi, deity and metre as before.

1. This heroic *Soma* expressed by the fingers proceeds by the sacrifice, hastening with swift chariots to INDRA'S abode.

2. This *Soma* engages in many holy rites for the great sacrifice where the immortals sit.

3. Placed (in the cart) he is brought by a brilliant path, when the officers of the libation present him.

4. He tosses his horns as a bull, the lord of the herd, sharpens his,—bearing treasures (for us) by his might.

5. He proceeds along impetous with golden brilliant rays, the lord of streams.

6. Overpowering at the juncture of time the discomfited concealers (the *Rakshasas*), he descends upon those doomed to destruction.

7. The priests express into the vessels this juice which is to be purified, the bestower of abundant food.

8. The ten fingers, the seven priests, express this (juice), well-weaponed, and yielding great exhilaration.

IX. 1. 16.

Rishi, deity and metre as before.

1. They who express thee, the juice of heaven and earth, do it for the foe-destroying exhilaration (of INDRA): thy flow rushes as a swift horse.

2. In pious rite by our fingers we mix with the milk (the *Soma*), the bringer of strength, the sender of kine, who envelopes the water.

3. Cast into the filtering cloth the unassailable invincible (*Soma*), abiding in the waters (of the firmament): purify it for the drinking of INDRA.

4. The *Soma* of him who is purified by worship flows upon the filter and settles in the place common with the ceremony.

5. The *Soma* juices flow to thee, INDRA, with praises, giving thee vigour for the great conflict.

6. Purified in his woollen robe, and attaining all honours, he stands as a hero amidst the kine.

7. As the lofty rain from heaven, the nutritious stream of the invigorating *Soma* falls easily upon the straining cloth.

8. Thou, *Soma*, (protectest) the worshipper amongst men, and purified by the cloth thou wanderest through the woollen filter.

IX. 1. 17.

Rishi, deity and metre as before.

1. Like rivers falling down a steep place, so the rapid foe-destroying pervading *Soma*-streams hurry (to the pitcher).

2. The *Soma*-drops, as they are expressed, flow to INDRA like the rains falling upon the earth.

3. *Soma*, with swelling waves, exhilarating, inebriating, flows to the straining-cloth, destroying the *Rakshasas*, and devoted to the gods.

4. It flows to the pitchers, it is poured out upon the straining-cloth, it is magnified at sacrifices by praises.

5. *Soma*, mounting beyond the three worlds, thou illuminest heaven, and, moving, thou urgest on the sun.

6. The sage performers (of pious rites) glorify (the *Soma*) at the head of the sacrifice, entertaining affection for him the all-beholding.

7. Sages, leaders of rites, desirous of sustenance, purify thee who art the giver of food, with pious rites for the offering.

8. Pour forth the stream of the sweet beverage; sit down, sharp-flavoured in the receptacle, alert for drinking at the sacrifice.

IX. 1. 18.

Rishi, deity and metre as before.

1. Effused while pressed between the stones, the *Soma* flows upon the straining cloth; thou art the giver of all things to those who praise thee.

2. Thou art wise, thou art a seer, thou bestowest the sweet (beverage) produced from the *Soma* plant; thou art the giver of all things to those who praise thee.

3. All the gods together pleased enjoy thy drinking; thou art the giver of all things to those who praise thee.

4. (Thou art he) who places in the hands (of the worshipper) all desirable riches; thou art the giver of all things to those who praise thee.

5. (Thou art he) who milks this great heaven and earth like two mothers; thou art the giver of all things to those who praise thee.

6. (Thou art he) who at once supplies both heaven and earth with viands; thou art the giver of all things to those who praise thee.

7. This vigorous *Soma*, while being purified, murmurs in the pitchers; thou art the giver of all things to those who praise thee.

IX. 1. 19.

Rishi, deity and metre as before.

1. Whatever wonderful glorious wealth there be in heaven or in earth, do thou, *Soma*, being purified, bring it to us.

2. Thou, *Soma* and INDRA, are the lords of all, the lords of cattle,—do ye, the rulers, prosper our rites.

3. The showerer (of benefits) being purified amongst men (lies) murmuring upon the sacred grass,—green-tinted he sits down in his proper place.

4. The mothers of the male calf, which are sucked by him, long to cherish the bull with their strength.

5. The purified *Soma* has implanted many a germ in those (waters) desirous of conception, which yield bright milk.

6. Bring near to us those who stand aloof, strike terror into our foes; pure-flowing one, thou dost transfer to us their riches.

7. Destroy, *Soma*, the vigour, the energy, the subsistence of our enemy, whether he be far off or nigh.

IX. 1. 20.

Rishi, deity and metre as before.

1. The seer passes through the woollen fleece for the beverage of the gods, triumphing over all adversaries.

2. Verily he, the pure-flowing, bestows upon his praisers thousands of victuals with cattle.

3. By thy favour thou givest to us all kinds of wealth, thou flowest at our praise; grant us, O *Soma*, food.

4. Bestow upon us great renown, grant durable riches to those who are profuse in their libations, bring food to thy praisers.

5. Purified one, doer of good deeds, thou, *Soma*, enterest our praises like a king, O wonderful bearer (of our offerings).

6. *Soma*, the bearer (of oblations), abiding in the waters of the firmament, difficult to be surpassed, being cleansed by our hands reposes in the vessels.

7. *Soma*, thou proceedest to the straining-cloth, sportive and generous, like a gift, giving excellent vigour to him who praises thee.

IX. 1. 21.

Rishi, deity and metre as before.

1. These flowing *Soma*-juices, foe-destroying, exhilarating, heaven-conferring, hasten to INDRA,—

2. Showing favour, assailing foes, giving wealth to him who rightly effuses them, and bestowing food spontaneously on their praiser.

3. The effused juices come sporting lightly to the common receptacle, they drop into the wave of the river.

4. Like horses harnessed to a car these pure juices bring (to us) all desirable blessings.

5. Effused *Soma*-juices, at our indication bestow manifold blessings on this (institutor of the sacrifice), who (at present) has given us nothing.

6. As a great man sets before him a commendable charioteer, so do you grant knowledge to our lord, and flow glistening with water.

7. These effused juices have desired (the sacrifice); powerful they have made for themselves an abiding-place; they have animated the intellect of the pious institutor of the rite.

IX. 1. 22.

Rishi, deity and metre as before.

1. These *Soma*-juices, when let out, neigh as they leap swiftly forth like chariots or rapid steeds let loose.

2. Like strong winds, like the rains of PARJANYA, like the swift-whirling (flames) of fire,—

3. These pure *Soma*-juices, sagacious, mixed with curds, easily pervade our ceremonies with their intelligence.

4. Purified, immortal, issuing from the vessels, eager to traverse their (assigned) paths and the universe, they are never wearied.

5. Spreading in various directions, they pervade the surface of earth and sky, yea, and this highest heaven.

6. Descending rivers follow this excellent (*Soma*) as it spreads out the sacrifice; this rite is glorified thereby.

7. Thou, *Soma*, holdest the wealth of kine which thou hast won from the PANIS; thou hast called aloud at the outspread sacrifice.

IX. 1. 23.

Rishi, deity and metre as before.

1. The swift-flowing *Soma*-juices have issued in a stream of the sweet exhilarating (beverage), at (the recital of) all the praises (of the sages).

2. Ancient swift-going (horses), they (the juices) have traversed a new field,—they have generated the sun to give light.

3. Bring to us, purifier, the house of our enemy who

presents no libations,—bestow upon us progeny-abounding food.

4. The swift-flowing *Soma*-juices diffuse exhilarating wine,—they flow to the honey-shedding receptacle.

5. The *Soma* flows, the sustainer (of the world), bearing a sense-invigorating essence,—heroic—a protector against calumny.

6. *Soma*, who art worthy of the sacrifice, thou flowest to INDRA and to the gods; thou, *Indu*, vouchsafest to give us food.

7. Having drunk of this chief of exhilarating draughts, INDRA irresistible has slain his foes, and may he ever slay them.

IX. 1. 24.

Rishi, deity and metre as before.

1. The purified effused *Soma*-juices have flowed forth,—mixing (with curds and milk) they are cleansed in the waters.

2. The flowing juices rush (to the filter), like waters flowing down a declivity; purified they gratify INDRA.

3. Purifier, *Soma*, thou proceedest to INDRA for his drinking,—thence art thou brought by the priests.

4. Thou, *Soma*, who art the exhilarator of men, flow to (INDRA), the conqueror of enemies, thou who art pure and to be worshipped.

5. When, *Indu*, effused by the stones, thou hastenest to the filtering-cloth, thou art an ample portion for INDRA'S belly.

6. Utter destroyer of enemies, flow forth, to be propitiated by praises, pure, purifying, wonderful.

7. *Soma*, (the yielder) of the exhilarating effusion, is called the pure, the purifier, the gratifier of the gods, the slayer of the wicked.

ANUVAKA II.

IX. 2. 1.

The *Rishi* is DRILHACHYUTA, the son of AGASTYA, the deity and metre as before.

1. Green-tinted (*Soma*), do thou who art the bestower of strength, the exhilarating, flow as a beverage for the gods, for the *Maruts* and for VAYU.

2. Purifying (*Soma*), placed suitably by the sacred rite, (enter) uttering a cry the (appointed) place, enter by the sacred function into VAYU.

3. This *Soma*, the showerer (of benefits), the seer, the beloved, the destroyer of foes, the most devout, shines in its appointed place along with the gods.

4. Pervading all forms, the pure, the desirable goes to the place where the immortals abide.

5. Endowed with wisdom of the past, the brilliant *Soma*, generating sounds, flows forth continually proceeding to INDRA.

6. Most exhilarating and sage (*Soma*), flow through the filter in a stream, to attain the station of the adorable INDRA.

IX. 2. 2.

The *Rishi* is IDHMAVAHA, the son of DRILHACHYUTA, the deity and metre as before.

1. The priests have cleansed that *Soma*, (swift as) a horse, on the lap of ADITI with fingers and with hymns.

2. The chants celebrate that *Indu* flowing in a thousand streams, inexhaustible, the supporter of heaven.

3. They have elevated to heaven by their praise that creative purifying (*Soma*), the sustainer, the maker of many.

4. The worshippers have elevated by the fingers of their arms that unconquerable lord of praise abiding (in the vessels).

5. The sister-fingers in a raised place press out by the grinding stones that green-tinted (*Soma*), desirable and far-beholding.

6. The worshippers offer thee to INDRA, purifier *Indu*, filled with praise and bestowing exhilaration.

IX. 2. 3.

The *Rishi* is NRIMEDHA, of the family of ANGIRAS; the deity and metre as before.

1. This seer, the purifying (*Soma*), lauded by us, passes through the filtering cloth, driving away foes.

2. This invigorating heaven-conquering *Soma* is poured upon the filter for INDRA and VAYU.

3. This *Soma*, the showerer (of benefits), the summit of heaven, the all-knowing, being expressed is brought by the priests into the wooden vessels.

4. This INDU resounds as it drops, yearning to give us cattle and gold, the conqueror of foes, the irresistible.

5. This pure-flowing exhilarating *Soma* is abandoned by the sun in the filtering-cloth the sky.

6. This powerful and purifying showerer (of benefits), the green-tinted INDU, flows through the firmament to INDRA.

IX. 2. 4.

The *Rishi* is PRIYAMEDHA; the deity and metre as before.

1. This swift-flowing (*Soma*) placed (in the vessels) by the priests, all-knowing, the lord of praise, hastens to the woollen (filter).

2. This (*Soma*), effused for the gods, flows into the filter, penetrating all the (divine) forms.

3. This divine immortal (*Soma*) is brilliant in his own place, the slayer of enemies, the most devoted to the gods.

4. This showerer (of desires), expressed by the ten fingers, hastens uttering a sound to the pitchers.

5. This purified, all-contemplating, all-knowing (*Soma*) gives radiance to the sun and all the spheres (of light).

6. This powerful invincible purifying *Soma* proceeds the protector of the gods, the destroyer of the wicked.

IX. 2. 5.

The *Rishi* is NRIMEDHA, of the family of ANGIRAS; the deity and metre as before.

1. The streams of this effused (*Soma*), the showerer (of benefits), flow forth, as it seeks to surpass the gods in strength.

2. The pious performers (of holy rites), the utterers of praise, purify by their laudation the radiant courser (the *Soma*) as soon as generated and meriting to be hymned.

3. *Soma*, distributor of abundant wealth, those radiances of thine when thou art purified are over-powering; fill therefore the praiseworthy ocean-like (pitcher).

4. Flow, *Soma*, in a full stream, conquering for us all treasures,—drive our enemies away together.

5. Preserve us from the reproach of every one who makes no offerings, who utters blame,—that we may be free.

6. *Indu*, pour to us in a stream terrestrial and celestial riches, bring brilliant vigour.

IX. 2. 6.

The *Rishi* is BINDU, of the race of ANGIRAS; the deity and metre as before

1. The streams of this strong *Soma* flow without effort into the filtering-cloth; purified, he excites praise.

2. This *Indu*, urged by the priests, and purified with a sound in the filter, utters a loud voice (in the oblation).

3. Pour upon us in a stream, *Soma*, foe-subduing strength, associated with male offspring and desired by many.

4. This purified *Soma* flows out in a stream to take its place in the pitchers.

5. *Indu*, they press thee forth by the stones, most sweet-flavoured and green-tinted, into the waters for INDRA to drink.

6. (Priests) express the most sweet-flavoured beautiful exhilarating *Soma* for INDRA the thunderer, and for our invigoration.

IX. 2. 7.

The *Rishi* is RAHUGANA GOTAMA: the deity and metre as before.

1. The benevolent juices being purified flow forth, they confer intellectual wealth.

2. *Indu*, be (to us) the augmenter of the riches of heaven and earth, be the lord of food.

3. For thee, *Soma*, the winds are gracious, for thee the rivers flow, they magnify thy greatness.

4. Be well nourished, *Soma*; may vigour come to thee from all sides, be (the giver) of strength in battle.

5. Tawny-tinted (*Soma*), the cows yield butter and milk inexhaustible for thee (set) on the highest summit.

6. *Indu*, lord of beings, we desire the friendship of thee, the well-armed.

IX. 2. 8.

The *Rishi* is SHYAVASHWA, of the race of ATRI: the deity and metre as before.

1. The *Soma* juices, diffusing exhilaration, rush forth effused at the sacrifice for the sustenance of us abounding in oblations.

2. And the fingers of TRITA express this green-tinted *Soma* with the stones for INDRA's drinking.

3. And like a swan entering its own flock, the *Soma*

excites the praise of all,—like a horse, it is bathed with milk.

4. Beholding both worlds, *Soma*, thou hurriest, swift as a deer, taking thy seat on the place of sacrifice.

5. Praises commend thee (*Soma*) as a woman praises a dear lover: (thou hastenest to the vessel) as a hero hastens to the welcome contest.

6. Give to us who are affluent (in oblations), and also to me, brilliant fame, wealth, intelligence, and glory.

IX. 2. 9.

The *Rishi* is TRITA; the deity and metre as before.

1. The intelligent *Soma* juices rush along like waves of water, like buffaloes to the forests.

2. The tawny-coloured bright juices hasten to the pitchers with a stream of ambrosia, they pour forth sustenance accompanied with cattle.

3. The libations effused proceed to INDRA, to VAYU, to VARUNA, to the MARUTS, to VISHNU.

4. The priests utter the three sacred texts, the milch kine low (on being milked), the green-tinted *Soma* goes sounding (to the vessels).

5. The many sacred hymns, the mothers of the sacrifice, give praise, they purify (the *Soma*), the infant of heaven.

6. From every side, *Soma*, pour upon us four oceans of riches, grant us thousands (of desires).

IX. 2. 10.

Rishi, deity and metre as before.

1. *Indu*, when effused and expressed (by the priests), flows in a stream to the filtering-cloth, breaking down strong places by its strength.

2. The *Soma* effused proceeds to INDRA, to VAYU, to VARUNA, to the MARUTS, to VISHNU.

3. They press the crushed *Soma* as it pours forth its juice between the effusing stones, they milk out its juice by their acts.

4. The exhilarating *Soma* is to be cleansed (for the sacrifice) of TRITA, and for the drinking of INDRA; the green-tinted (juice) is mixed with the ingredients.

5. The sons of PRISHNI milk this *Soma* at the place of sacrifice, the most beautiful and grateful oblation (to the gods).

6. Our sincere smooth-flowing praises approach him, and he uttering a sound welcomes the milch kine.

IX. 2. 11.

The *Rishi* is PRABHUVASU, of the race of ANGIRAS; the deity and metre as before.

1. Pour upon us, purifier, ample riches with that stream wherewith thou bestowest upon us light.

2. INDU, impeller of the waters, confounder of all (our foes), flow forth by thy power as the supporter of wealth to us.

3. With thee, heroic (SOMA), as our hero, may we overcome our enemies, pour upon us desirable (riches).

4. INDU, the bestower of food, the seer, sends food to the worshipper, showing his favour, acquainted with sacred rites and arms.

5. We clothe with praises that SOMA who is the inspirer of praise, the purified, the shepherd of men.

6. On the worship of whom all men fix their thoughts, the lord of pious acts, the purified, the possessor of abundant wealth.

IX. 2. 12.

Rishi, deity and metre as before.

1. Pressed between the boards, (the SOMA) has been let loose, like a chariot-horse, upon the straining-cloth, the courser steps out on the field.

2. SOMA, bearer (of oblations), vigilant, devoted to the gods, flow past the honey-dropping filter-cloth (into the vessel).

3. Ancient purifier, illume for us the luminaries (of heaven), animate us for strength-bestowing sacrifice.

4. Beautified by the ministers of the rite, expressed by their hands (the *Soma*) flows through the woollen filter.

5. May that *Soma* bestow upon the donor (of the libation) all treasures, whether of heaven or earth or the firmament.

6. *Soma*, lord of food, thou ascendest to the summit of the sky, desirous of horses, kine, and male progeny.

IX. 2. 13.

The *Rishi* is RAHUGANA, the metre and deity as before.

1. *Soma*, the showerer (of benefits), when effused for the drinking (of the gods), rushes to the filter, destroying the *Rakshasas*, devoted to the gods.

2. The all-beholding *Soma*, green-tinted, all-sustaining, rushes to the filter (and thence) crying aloud to the pitcher.

3. (Fleet as) a horse, the pure *Soma*, the illumer of heaven, hastens, the destroyer of *Rakshasas*, past the woollen fleece.

4. The pure *Soma* upon the high place (of the sacrifice) of TRITA, attended by its kindred rays, has lighted up the Sun.

5. The slayer of VRITRA, the showerer of benefits, the giver of wealth, the invincible, the effused *Soma* proceeds (to the pitcher) as (a horse) to battle.

6. The divine *Soma*, when effused by the priest, hastens in his might to the pitchers for INDRA.

IX. 2. 14.

Rishi, deity and metre as before

1. This *Soma*, the showerer of benefits, the chariot, lashes through the woollen fleece, bearing (to the worshipper) thousand-fold food.

2. The fingers of TRITA effuse by the stones this green-tinted juice for INDRA'S drinking.

3. The ten fingers, eager in the work, express that (*Soma*), and by them it is purified for the exhilaration (of INDRA).

4. That *Soma* sits down amongst human beings like a falcon, hastening as a gallant to his mistress.

5. That exhilarating juice beholds all,—*Indu*, the child of heaven, that percolates through the fleece.

6. That green-tinted, all-sustaining (*Soma*), when effused for the drinking (of the gods), rushes crying aloud to its beloved place.

IX. 2. 15.

The *Rishi* is BRIHANMATI, of the family of ANGIRAS; the deity and metre as before.

1. Great-minded SOMA, go swift with thy body that is most dear (to the gods), saying, "Where are the gods?"

2. Sanctifying the unconsecrated (worshipper) bringing food for the offerer, pour down rain from heaven.

3. (The *Soma*) when effused enters the filter with force, giving forth light, beholding and illuminating (all things).

4. This (*Soma*), who light of movement (mounts) to heaven, flows through the filter in a stream of water.

5. The effused (*Soma*) honouring (the gods), whether he is far off or nigh, is poured out (as) *madhu* for INDRA.

6. The united (worshippers) praise (him), they squeeze (him) forth green-tinted with the stones; sit down (O gods) at the place of sacrifice.

IX. 2. 16.

Rishi, deity and metre as before.

1. The pure all-seeing (*Soma*) has overcome all enemies; (the worshippers) grace the sage (*Soma*) with their praises.

2. The tawny-hued showerer (of benefits) when effused ascends to his place: he goes to INDRA: he dwells in the fixed abode (of heaven).

3. O INDU, O SOMA, quickly pour upon us from all quarters vast and infinite riches.

4. O purified SOMA, O INDU, bring all sorts of wealth bestow unlimited food.

5. O SOMA, being purified, bring us thy worshippers wealth with male offspring, recompense the praises of him who glorifies thee.

6. INDU, SOMA, being purified, bring us wealth from both worlds; INDU, showerer (of benefits), (bring us) glorious (wealth).

IX. 2. 17.

The *Rishi* is MEDHYATITHI, son of KANWA: the deity and metre as before.

1. (Praise the *Soma*-juices) which descend like streams of water, swift, brilliant, rapid, driving off the black skinned (*Rakshasa*).

2. We praise the auspicious SOMA's imprisonment (of the *Rakshasas*) and hostile (intent against them), whilst we triumph over the enemy who performs no rites.

3. The sound of the purified, powerful SOMA is heard like that of rain; (his) lightnings move in the sky.

4. When effused, INDU, pour forth much food with cows, gold, horses, and strength.

5. Flow, all-seeing (SOMA), fill the vast heaven and earth, as the sun (fills) the days with his beams.

6. Flow round us, SOMA, on all sides in a bliss-bestowing stream, like a river down a steep place.

IX. 2. 18.

Rishi, deity and metre as before.

1. The green-tinted (SOMA) generating the luminaries of heaven, generating the sun in the firmament, clothing himself with the descending waters—

2. He with ancient praise when effused flows in a stream, a god for the gods.

3. The *Soma* juices of unbounded vigour flow for the increasing, rapid acquisition of food.

4. Milking forth the ancient fluid, the *Soma* is poured into the filter and crying out generates the gods.

5. *Soma* being purified hastens towards all desirable (wealth), towards the gods who favour the sacrifice.

6. SOMA, being effused pour down upon us (wealth) consisting of kine, male offspring, horses and strength, and abundant food.

IX. 2. 19.

Rishi, deity and metre as before.

1. We invest with praises that *Soma* who, beloved, is cleansed like a horse with milk for the exhilaration (of the gods).

2. This INDU all our praises desiring protection, beautify (now) as of old for INDRA to drink.

3. Pure flows the beloved *Soma*, beautified by the praises of the sage MEDHYATITHI.

4. Purified SOMA, grant us auspicious wealth with infinite splendour, O INDU.

5. INDU, like a horse rushing into battle, sounds in the sieve, when he flows through, beloved of the gods.

6. Flow for the acquisition of food, for the prosperity of the sage who praiseth thee; O SOMA, grant (me) excellent male offspring.

END OF THE SIXTH ASHTAKA.

IX. 2. 20.

The *Rishi* is AYASYA, of the family of ANGIRAS; the deity is SOMA PAVAMANA, and the metre *Gayatri*.

1. INDU, thou advancest to give us abundant wealth; AYASYA bearing thy waves (goeth) towards the gods (to sacrifice).

2. The sage SOMA gratified by the praise of the pious (worshipper) prepared for the sacrifice is sent in a stream at a distance (from the filter).

3. This vigilant *Soma* effused for the gods approaches, all-beholding he goes to the filter.

4. Flow for us food-desiring, making (our) sacrifice auspicious; (O SOMA, whom) the priest with the sacred grass adores.

5. May SOMA who is pressed forth by the seers for BHAGA and VAYU, ever prospering, grant us (wealth placed) amongst the gods.

6. Receiver of sacrifices, knower of (pious) paths, grant us this day abundant food and strength for the acquisition of wealth.

IX. 2. 21.

Rishi, deity and metre as before.

1. INDU, do thou the beholder of men flow pleasantly for the banquet of the gods, for INDRA'S drinking and exhilaration.

2. Approach the office of messenger for us: thou (who) art drunk for INDRA, (pour) on the gods wealth for (us their) friends.

3. And we adorn thee, the purple-tinted, with milk and curds for the purpose of exhilaration, open the doors for our riches.

4. INDU passes the filter as a horse in going passes the shaft (of the chariot); he proceeds to the midst of the gods.

5. His friends praise INDU sporting in the water and passing through the fleece; their hymns glorify him.

6. Flow, INDU, with that stream wherewith when drunk thou bestowest much vigour on thy discerning worshipper.

IX. 2. 22.

Rishi, deity and metre as before.

1. Begotten by the stones the flowing (*Soma*-juices) are effused for the banquet of the gods like active horses.

2. The *Soma*-juices pressed (at the sacrifice) adorned like a bride who hath a father flow to VAYU.

3. These brilliant *Soma*-juices, bestowing pleasant food, expressed into the vessel, gratify INDRA with the ceremonies.

4. Dexterous (priests) hasten (to me), take with the ladle the pure (*Soma*), mix the exhilarating (*Soma*) with milk and curds.

5. SOMA, conqueror of wealth, who knowest the way (to fulfil my desires), flow forth the bestower of vast wealth upon us.

6. The ten fingers purify this purifiable pure-flowing exhilarating juice for INDRA.

IX. 2. 23.

The *Rishi* is KAVI, the son of BHRIGU: the deity and metre as before.

1. By this sacred solemnity the *Soma* is magnified before the mighty (gods): exulting he moves like a bull.

2. They publish his exploits, his acts of *Dasyu*-crushing: resolute he acquits the debts (of the worshipper).

3. When the praise of INDRA is recited, then the juice dear to him, vigorous as a thunderbolt, gives us unlimited wealth.

4. When the sage SOMA is cleansed by the fingers, he of his own accord desires wealth for the pious worshipper in (INDRA), the granter of wishes.

5. Thou desirest to give wealth to those who conquer in combat as (men offer fodder) to horses in battle.

IX. 2. 24.

Rishi, deity and metre as before.

1. By sacred rites we solicit (wealth) of thee, auspicious bearing wealth abiding in the regions of the vast heaven—

2. The overthrower of the resolute (foe), the praiseworthy, to whom many solemn observances are addressed, the exhilarator, the destroyer of a hundred cities (of the *Asuras*).

3. O (SOMA), doer of good deeds, the unwearied hawk brought thee, king over riches, from this heaven.

4. The bird brought thee, the shower of water, the protector of the sacrifice, the common property of every god.

5. The contemplator of all, the granter of desires, putting forth his energy obtains superior greatness.

IX. 2. 25.

Rishi, deity and metre as before.

1. Pour down upon us a shower from heaven, a stream of waters, wholesome and abundant food.

2. Flow in such a stream that the cattle belonging to the (enemy's) nation may come here to our dwelling.

3. Thou who art most dear to the gods at sacrifice, shower down water in a stream, pour thy rain upon us.

4. Do thou for our sustenance hasten to the woollen filter with thy stream: let the gods hear thy sound.

5. The purifier (the SOMA) flows forth destroying the *Rakshasas*, flashing out brilliance as of old.

IX. 2. 26.

The *Rishi* is UCHATHYA, of the family of ANGIRAS: the deity and metre as before.

1. Forth flow thy mighty (streams), like the roar (issuing) from the ocean wave: emit thy sound like that of a (rushing) arrow.

2. At thy birth the three voices of the worshipper are uttered when thou goest to the summit of the fleece.

3. (The priests) effuse with the stones into the fleece the beloved green-tinted purifying honey-dropping (*Soma*).

4. Most exhilarating sage (SOMA), flow in a stream to the filter to sit on INDRA'S lap.

5. Most exhilarating INDU, being anointed with the unguents of milk and curds, flow forth for INDRA'S drinking.

IX. 2. 27.

Rishi, deity and metre as before.

1. *Adhwaryu*, pour upon the filter the *Soma* that has been expressed with the stones, purify it for INDRA'S drinking.

2. (*Adhwaryus*), effuse the most sweet-flavoured *Soma*, the best ambrosia of heaven for INDRA, the wielder of the thunderbolt.

3. INDU, the gods and the *Maruts* partake of thy sweet purifying beverage.

4. For thou, SOMA, being effused, approachest the worshipper for speedy exhilaration and protection.

5. Hasten, sagacious (SOMA), when thou art effused, to the filter in a stream; bestow upon us food and fame.

IX. 2. 28.

Rishi, deity and metre as before.

1. May the glittering (SOMA), the acquirer of wealth; bestow upon us strength together with food; hasten when effused to the filter.

2. Thy juice dear (to the gods), flowing in a thousand streams, proceeds by ancient paths to the fleecy filter.

3. (SOMA), send (us) him who is like a pot; INDU, send us now wealth; swift-flowing (SOMA), send it with blows (of the stones).

4. INDU, the invoked of many, overthrow the strength of those people which challenges us.

5. INDU, do thou who art the distributor of riches, pour forth for our protection a hundred or a thousand of thy pure (streams).

IX. 2. 29.

The *Rishi* is AVATSARA, of the race of KASHYAPA.

1. (SOMA) armed with the stones, thy powerful (streams rise up scattering the *Rakshasas*; drive away those who are our adversaries.

2. (Thou art) by this strength the discomfiter (of foes): I praise thee with a fearless heart for the sake of (our) line of chariots ranged (against the foe) and for the sake of wealth.

3. The prowess of thee (SOMA) as thou art poured forth is irresistible against the malignant (*Rakshasa*): destroy him who defies thee to battle.

4. (The priests) plunge *Indu*, honey-dropping, green-tinted, vigorous, exhilarating, into the waters for INDRA.

IX. 2. 30.

Rishi, deity and metre as before.

1. Towards SOMA'S ancient body the seers milk the flashing fluid, the sage who grants a thousand boons.

2. He like the sun is the supervisor (of all acts): he hastens to the lakes, he unites with the seven down-descending rivers from heaven.

3. The purified *Soma*, like the divine sun, abides above all regions.

4. Purified INDU, who art devoted to INDRA, pour down for our sacrifice food with milk and curds.

IX. 2. 31.

Rishi, deity and metre as before.

1. SOMA, pour forth (in a stream of) food, abundant oft-collected (juice), and all good things.

2. INDU, since the praise of thee as food, since thy birth (has appeared), sit down upon the grass that pleases (thee).

3. And SOMA, do thou who art the giver of cattle, the giver of horses, flow to us in (a stream of) food as the days quickly pass.

4. Flow forth, O conqueror of thousands, who conquers and is not conquered, and attacking slays his foe.

IX. 2. 32.

Rishi, deity and metre as before.

1. The swift *Soma* devoted to the gods destroying the *Rakshasas* in the filter bestows abundant food (on us).

2. When the hundred rite-loving streams (of the *Soma*) obtain the friendship of INDRA, then the *Soma* brings us food.

3. The ten fingers commend thee, SOMA, as a maiden her lover, thou art cleansed in order to bestow (wealth on us).

4. Do thou, INDU, who art sweet-flavoured flow for INDRA and VISHNU, preserve the worshippers thy praisers from sin

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IX. 2. 33.

Rishi, deity and metre as before.

1. Thy unconnected streams advance towards infinite food (for us) like the showers from heaven.

2. The green-tinted *Soma* contemplating all the holy acts that are pleasing to the gods rushes (to the sacrifice) brandishing his weapons (against the *Rakshasas*).

3. He, the object of pious observances, cleansed by the priests, fearless as a king, sits on the waters like a hawk.

4. INDU, when thou art purified, bring us all the treasures that are in heaven and upon earth.

IX. 2. 34.

Rishi, deity and metre as before.

1. He the delighter (of the gods) flows rescuing (his worshippers from sin); the stream of the effused beverage (flows); he the delighter (of the gods) flows rescuing (his worshippers from sin).

2. The brilliant (stream), the bestower of riches, knows how to protect the worshipper: he the delighter (of the gods) flows rescuing (his worshippers from sin).

3. We have received thousands from DHWASRA and PURUSHANTI: he the delighter (of the gods) flows rescuing (his worshippers from sin).

4. We have received from those two three hundred thousand garments: he the delighter (of the gods) flows rescuing (his worshippers from sin).

IX. 2. 35.

Rishi, deity and metre as before.

1. Flow, SOMA, conqueror of cattle, of horses, of all things, of desirable wealth: bring us riches with male offspring.

2. Flow with waters and with filaments, flow with herbs, flow with the stones.

3. SOMA, do thou who art the purifier, the sage, overcome all hindrances; sit down on the sacred grass.

4. O purifying SOMA, grant all boons; as soon as thou art born thou art great; INDU, thou overcomest all (foes).

IX. 2. 36.

Rishi and deity as before. Third verse *Puraushnik*, the rest *Gayatri*.

1. Hymn with a *Gayatri* hymn INDU the purifier, the all-beholding, the thousand-eyed.

2. Thee, the thousand-eyed, and the supporter of thousands, they make to flow through the filter.

3. The purifier trickles through the hairs of the filter; he hastens to the pitchers, entering INDRA'S heart.

4. All-beholding SOMA, flow pleasantly for INDRA'S gratification: bring (us) food with male offspring.

ANUVAKA III.

IX. 3. 1.

The *Rishi* is AMAHIYU, of the family of ANGIRAS: the metre is *Gayatri*; deity as before.

1. Flow, INDU, for (INDRA'S) food with that (juice) of thine which in battles overthrew ninety and nine (cities of the foe).

2. (Which overturned) the cities in a moment, and for the sake of the devout DIVODASA (subdued) SHAMBARA, and then that TURVASHA and YADU.

3. INDU, conqueror of horses, shower forth horses with cattle and gold and unbounded food.

4. We solicit thy friendship as thou droppest flowing over the filter.

5. Delight us, SOMA, with those thy undulations which flow over the filter in a stream.

6. SOMA, who art lord over all, the purifier, bring us riches and food with male offspring.

7. The ten fingers cleanse this *Soma*, whose parents are the rivers; he is associated with the ADITYAS.

8. When effused he proceeds to the filter, with INDRA and VAYU, and with the sun's rays.

9. Do thou who art sweet-flavoured and beautiful flow (at) our (sacrifice) for BHAGA, VAYU, PUSHAN, MITRA, and VARUNA.

10. The birth of thy juice is on high: the earth has received (thy) intense happiness and abundant food, though (these) exist (naturally) in heaven.

11. By this (*Soma*) obtaining and desiring to enjoy all the good things that belong to men we enjoy (them).

12. O thou who art the possessor of wealth flow for us, for the adorable INDRA, for VARUNA, and the MARUTS.

13. The gods approach INDU, (who is) completely generated, sent forth by the waters, the demolisher (of foes), adorned with milk and curds.

14. May our praises foster him who wins the heart of INDRA, as cows who have young ones (foster) their calf.

15. SOMA, pour prosperity upon our cattle, milk forth (for us) nutritious food; augment the laudable water.

16. The pure (*Soma*) has generated in heaven the great *Vaishwanara* light like the wonderful thunder.

17. Bright shining SOMA, the juice of thee when thou flowest enters the woollen filter, exhilarating, free from evil.

18. Purified SOMA, thy juice as it increases shines

bright ; it (makes) a pervading universal light to be seen.

19. Flow forth with that juice of thine which is exhilarating, the best, gratifying the gods, the slayer of *Rakshasas*.

20. Thou art the slayer of the hostile VRITRA, the enjoyer of battle day by day, the giver of kine and the giver of horses.

21. Be now resplendent, mixed with the supporting (products of the) milch kine, alighting like a falcon on thy place.

22. Flow thou who didst help INDRA to slay VRITRA, who obstructed the great waters.

23. May we, possessed of excellent male offspring, conquer the wealth (of our enemies), O SOMA, the sprinkler ; being purified, accept our praises.

24. Protected by thee, through thy protection may we be victorious, slaying (our enemies) ; be vigilant, SOMA, at our sacrifices.

25. The *Soma* flows, slaying the malignant, slaying the withholders (of wealth), proceeding to INDRA'S consecrated (station).

26. Bring us, purifier, much wealth : conquer our foes ; grant us, INDU, fame and male offspring.

27. A hundred foes harm thee not, purposing to give wealth when being purified thou art benevolently inclined.

28. Thou, INDU, when effused, the showerer (of benefits), make us celebrated amongst men : slay all our enemies.

29. (Enjoying) the friendship of thee here and thy excellent food, INDU, may we overcome our assailants.

30. With thy weapons which are formidable and sharp for slaying (the foe), defend us from the scorn (of our enemies).

IX. 3. 2.

The *Rishi* is JAMADAGNI, of the race of BHRIGU; the deity and metre as before.

1. These rapid *Soma* juices have been directed through the filter (to obtain) all good things—

2. Powerful, repelling many evils, bestowing happiness and riches upon our sons and horses.

3. They advance towards our fair praise, granting to (us and) our cattle sustaining wealth and food.

4. The mountain-born *Soma* flows for exhilaration, mighty in the (*Vasativari*) waters: he alights like a falcon on his own place.

5. The cattle sweeten with their milk the beautiful food that is asked for by the gods: the *Soma* when effused by the priests is cleansed in the water.

6. Then the ministering priests in the assembly beautify the juice of the exhilarating (*Soma*) like a horse, for the sake of immortality.

7. Sit down, INDU, on the filter with those streams the shedders of sweet (juice), which are let fall for our protection.

8. Passing obliquely through the sheep's hairs, hasten for INDRA's drinking, sitting in thy place in the wooden vessels.

9. INDU, who art most sweet-flavoured, the bestower of riches, drop for the *Angirasas* butter and milk.

10. This all-seeing *Pavamana Soma* deposited (in the vessels), sending forth abundant (food), the product of the waters, is known (by all).

11. This *Pavamana Soma*, the sprinkler (of benefits), engaged in sprinkling, the destroyer of the *Rakshasas*, bestows riches upon the donor (of the oblation).

12. Pour forth thousand-fold wealth, together with cattle and horses, delighting many, desired by many.

13. This (*Soma*) the many-hymned, having wise designs, being cleansed by the priests, is sprinkled forth.

14. Offering thousand-fold protection, having hundred-fold wealth, the measurer of the world, the sage, the exhilarating (*Soma*) flows for Indra.

15. Generated and praised by song INDU at this sacrifice is deposited in his place for INDRA, like a bird on its nest.

16. The pure *Soma* effused by the priests rushes forth as if to battle, to alight vigorously upon the ladles.

17. They attach him by seven ceremonies to the three-backed three-benched chariot of the *Rishis* to go to the gods.

18. Effusers of the *Soma*, urge forward that wealth-bestowing rapid vigorous steed to go to the battle.

19. Entering when effused into the pitcher, bringing us all success like a hero, he stands amongst the cattle.

20. The devout priests milk forth thy sweet juice, INDU, for the gods for the purpose of exhilaration.

21. Pour upon the filter for us for the sake of the gods the most sweet-flavoured *Soma*, most audible to the gods.

22. These lauded *Soma* juices are let flow for the sake of abundant food in a stream of the most exhilarating (juice).

23. Being purified thou hastenest to the treasures of the kine to enjoy (them); flow forth thou who grantest food.

24. And hasten for us towards all widely renowned food with cattle, being hymned by JAMADAGNI.

25. SOMA, who art most excellent, flow with thy marvellous protections towards our praises, towards all hymns (of praise).

26. Agitator of all, do thou who art the most excellent, raising thy voice, pour forth the waters of the firmament.

27. O sage (SOMA) in thy might do these worlds stand; to thee the rivers hasten.

28. Thy unconnected streams descend like the rain from heaven upon the white outspread (fleece).

29. Purify for INDRA the fierce INDU, the means of strength, the lord (of wealth), the giver of riches.

30. The truthful seer, *Pavamana Soma*, sits down upon the filter, giving great energy to the worshipper.

IX. 3. 3.

The *Rishi* is NIDHRUVI, of the race of KASHYAPA; the deity and metre as before.

1. Pour (upon us), SOMA, thousand-fold wealth, with excellent male progeny, secure to us ample food:

2. Thou who art most exhilarating effusest food and drink for INDRA; thou sittest on the ladles.

3. *Soma* effused for INDRA and VISHNU and VAYU drops into the pitcher; may he be sweet-flavoured.

4. These swift-flowing tawny-coloured *Soma*-juices, with a stream of water are let loose upon the *Rakshasas*—

5. Augmenting INDRA, urging the waters, making all our acts prosperous, destroying the withholders (of oblations).

6. The effused tawny-coloured *Soma*-juices going to INDRA hasten to their own place.

7. Flow with that stream with which thou, SOMA, lightest up the sun, urging on the waters beneficial to man.

8. The purified (SOMA) harnesses the horse of the sun to travel through the firmament to man.

9. And INDU exclaiming "INDRA!" harnesses the (horse of the) sun to go towards these ten regions.

10. Sprinkle, worshippers, upon the woollen fleece the exhilarating (*Soma*) that has been effused in all directions for VAYU and for INDRA.

11. Purified SOMA, grant us wealth unassailable (by our foes), and which cannot be destroyed by the enemy.

12. Bring to us thousand-fold wealth with cattle and horses; bring vigour and food.

13. *Soma*, like the radiant sun, when effused flows forth, depositing its juice in the pitcher.

14. These brilliant *Soma*-juices (flowing) towards the

dwellings of respectable (worshippers), effuse food and cattle in a stream of water.

15. The *Soma*-juices mixed with curds effused for INDRA, the wielder of the thunderbolt, flow through the filter.

16. SOMA, pour into the filter to bring us wealth (thy juice), which is most sweet-flavoured, exhilarating, and most desired by the gods.

17. The priests cleanse in the (*Vasativari*) waters the green-tinted powerful exhilarating INDU for INDRA.

18. SOMA, pour forth wealth of gold, horses, and male offspring; bring us food and cattle.

19. Sprinkle upon the woollen fleece for INDRA the most sweet (*Soma*), desiring battle as if in battle.

20. The (worshippers) desiring protection, cleanse with their fingers the purifiable (*Soma*) the sage; with a noise the sprinkler (of benefits) flows forth.

21. The wise (priests) in a stream of water send forth with their fingers and with praise the sprinkler (of benefits), the shedder of water.

22. Flow, brilliant (SOMA), let thy exhilarating juice proceed in continuous order to INDRA, rise with thy supporting (juice) to VAYU.

23. Purified SOMA, thou squeezest forth the celebrated riches (of the enemy); do thou who art beloved enter the ocean.

24. SOMA, thou who art exhilarating, flowest defeating the enemies, bestowing knowledge (on us); drive off the people who love not the gods.

25. The brilliant purified *Soma*-juices are let fall amidst all praises.

26. The purified *Soma*-juices flow swift and bright, destroying all enemies.

27. The purified (juices) are poured forth from heaven and from the firmament upon the summit of the ground.

28. Brilliant SOMA, do thou, purified in a stream, achieving great acts, destroy all foes and the *Rakshasas*.

29. Destroying the *Rakshasas*, pour forth, SOMA, with a noise, brilliant and excellent vigour.

30. Bestow upon us, SOMA, celestial and terrestrial treasures: (bestow), INDU, all desirable things.

IX. 3. 4.

The *Rishi* is KASHYAPA, of the race of MARICHI; deity and metre as before.

1. Thou, SOMA, art the bright sprinkler; thou shining (SOMA) art the sprinkler whose occupation is sprinkling: thou, the sprinkler, sustainest the rites (of men and gods).

2. O sprinkler, the strength of thee the sprinkler consists in sprinkling, thy worship consists in sprinkling, thy juice consists in sprinkling; thou truly art always the sprinkler.

3. INDU, the sprinkler, thou neighest like a horse: thou givest us cattle, thou givest us horses; open the doors for our wealth.

4. The powerful, brilliant, rapid *Soma*-juices are effused in the hope of obtaining cattle, horses, and male offspring.

5. The (*Soma*-juices) beautified by those desirous of sacrifice, cleansed by their hands, flow through the woollen fleece.

6. May those *Soma*-juices pour forth for the offerer (of libations) all the treasures of heaven and earth and of the firmament.

7. All-beholding SOMA, thy streams as thou art being purified are sent forth like the rays of the sun at present.

8. SOMA, thou who art the ocean, bestowing knowledge, hastenest from heaven to all our various forms, and bestowest (various kinds of wealth on us).

9. Purified SOMA, when sent forth thou utterest a cry; (when thy juice) like the sun god passed through the supporting (filter).

10. INDU the enlightener, beloved (of the gods), flows forth at the praise of the sages; he lets loose (his wave) as a charioteer his horse—

11. Thy wave which, devoted to the gods flows to the filter, alighting upon the place of sacrifice.

12. INDU, who art exhilarating and most devoted to the gods, hasten to the filter for INDRA to drink.

13. Cleansed by the priests, INDU, flow in a stream for (our) food; approach the cattle with food.

14. Green-tinted (SOMA) lauded by hymns, being dropped into the curds and milk and being purified, bestow wealth and food upon the worshipper.

15. Purified for the banquet of the gods, go to INDRA's station radiant, collected together by the vigorous (worshippers).

16. The rapid *Soma*-juices being sent towards the firmament, are poured forth expressed by the fingers.

17. The swift *Soma*-juices being cleansed (go to) the firmament without an effort: they go to the abode of the water.

18. SOMA, who art devoted to us, guard all our treasures with thy might; protect our home and offspring.

19. The horse of burden neighs, yoked to the sacrifice by the priests, when placed in the ocean.

20. When the swift (*Soma*) takes his place on the golden seat of sacrifice, he abandons (the sacrifice) of the foolish man.

21. Devoted (worshippers) glorify *Soma*; the well-disposed desire to sacrifice; the perverse-minded sink (into hell).

22. Flow, INDU, for INDRA associated with the MARUTS, thou who art most sweet-flavoured, and take thy seat on the place of the sacrifice.

23. The wise who are the performers of pious acts, who are acquainted with holy texts, adorn thee: men purify thee.

24. MITRA, ARYAMAN, VARUNA and the MARUTS drink, sage (SOMA), thy juice as thou droppest.

25. Brilliant SOMA, when purified thou utterest a sapient speech, feeding thousands.

26. Brilliant SOMA, when purified bring (us) a voice, feeding thousands and desiring wealth.

27. INDU, invoked by many, do thou, being purified

and being loved by these thy worshippers, enter the ocean.

28. The bright *Soma*-juices with their shining radiance and resounding stream are mixed with the milk and curds.

29. The powerful *Soma* urged by the urging (worshippers) goes collected to the battle like warriors entering (the battle-field).

30. SOMA, who art a sage mighty and prospering, approaching flow from heaven for our prosperity and view.

IX. 3. 5.

The deity is SOMA PAVAMANA; the *Rishi* is BHRIGU, the son of VARUNA or JAMADAGNI, of the race of BHRIGU; the metre is *Gayatri*.

1. The kindred fingers diligently operating, eager to squeeze thee forth, send out the invigorating, the lord (of all), the mighty INDU.

2. Filtered SOMA, who with reiterated radiance shinest in the presence of the gods, obtain all boons (for us).

3. Pour, purified (SOMA), a well-praised shower for the worship of the gods: (pour) a continual shower for our food.

4. We who perform good works praise thee, purified SOMA, brilliant with radiance, for thou art the showerer (of benefits).

5. Well-armed (SOMA) who dost exhilarate (the gods), pour forth for us male offspring; come, INDU, favourably to our sacrifice.

6. When cleansed by the hands thou art sprinkled with

the water, (taken up) with the wooden vessel thou attainest thy abode.

7. Sing, as VYASHWA did, to the filtered *Soma*, the great, the all-beholding—

8. (That *Soma*) whose juice they squeeze out with the stones, foe-repelling, honey-dropping, green-tinted, for INDRA to drink—

9. We, who have heaped up oblations, solicit his friendship, (the friendship) of thee who hast won all the riches (of the foe).

10. Flow in a stream, thou who art the showerer (of benefits): and (be) exhilarating to the lord of the MARUTS, granting us all (wealth) by thy power.

11. Thee, the supporter of heaven and earth, O purified (SOMA), the beholder of heaven, the powerful one, I send forth to battle.

12. Expressed by these flexible fingers (of mine), do thou who art green-tinted flow forth in a stream: excite (INDRA) our ally to battle.

13. Swift-flowing SOMA, who art the illuminator of the universe, pour down upon us abundant food, (and be) to us the revealer of the path (to heaven).

14. INDU, they praise the vessels together with thy streams (who art endowed) with strength: enter for INDRA's drinking.

15. Do thou whose sharp exhilarating juice the priests express with the stones, flow the destroyer of the evil-minded.

16. The king (*Soma*) purified at the sacrifice is urged by the priests to pass through the firmament.

17. Bring to us, INDU, for our protection increase of kine with hundreds of cattle and a gift of fortune with beautiful horses.

18. (Be) expressed for the banquet of the gods: bestow on us, SOMA, strength, speed and a form for brilliance.

19. Hasten, SOMA, who art most radiant, with a roar to the wooden vessels; as a hawk flying to its nest.

20. SOMA, the enjoyer of the water, hasten (to the vessels) for INDRA, VAYU, VARUNA, the MARUTS, and VISHNU.

21. Bestowing food upon our offspring, SOMA, pour from all quarters thousand-fold (wealth).

22. May those *Soma*-juices which are effused at a distance or nigh or on this *Sharyanavat* (lake),—

23. Or amongst the RIJIKAS, or the KRITWAS, or in the neighbourhood of the rivers *Sarasvati*, etc., or in the five castes,—

24. May those brilliant *Soma*-juices when expressed pour down upon us from heaven rain with male progeny.

25. The delightful green-tinted *Soma*, praised by JAMADAGNI, urged on the cow-hide flows (to the vessels).

26. The bright *Soma*-juices, the dispensers of food, being mixed with the curds and milk, are cleansed in the waters like horses urged (by the charioteers).

27. The priests who are present send thee forth at the rites at which thou art effused for the whole of the gods; do thou flow with this splendour.

28. We have recourse to-day to thy strength, the source of happiness, the bearer (of good things), the defender (against foes), the desired of many—

29. The exhilarating, the desirable, the wise, the intelligent, the defender (of all), the desired of many.

30. (We have recourse) to thy wealth and intelligence for our posterity, O thou to whom fair sacrifices are offered, and to thee the defender (of all), the desired of many.

IX. 3. 6.

The *Rishis* are the hundred VAIKHANASAS; the deity of verses 19, 20 and 21 is AGNI in the form of PAVAMANA, of the rest of the hymn, SOMA PAVAMANA; the metre of verse 18 is *Anushtubh*, of the rest *Gayatri*.

1. All-seeing (SOMA), who art the adorable friend (of the worshippers), flow for (us thy) friends towards all (our) hymns of praise.

2. Thou, purified SOMA, rulest the universe by those two halves (of the lunar month) which stand facing thee.

3. Since thy splendours abound, thou purified sage, SOMA, art everywhere (associated) with the seasons.

4. SOMA, who art a friend, do thou for the sake of all our desirable (praises) approach generating food for (us thy) friends for our support.

5. SOMA, the shining rays of thee who art accompanied by brilliance, spread the purifying (water) over the surface of heaven.

6. These thy seven rivers flow, SOMA, at thy command: the milch kine hasten to thee.

7. Proceed, SOMA, in a stream when effused, giving exhilaration to INDRA, bestowing (upon us) inexhaustible food.

8 The seven kindred (priests) uttering (praises) and worshipping (the gods with oblations) invoked thee the sage at the sacrifice with hymns.

9. The fingers cleanse thee in the quickly made loud-sounding (woollen) filter, when with a noise thou art sprinkled with the water.

10. Sage SOMA, possessor of food, thy food-desiring streams when thou art filtered are let loose like horses.

11. They are let loose in the woollen filter (to go) towards the honey-dropping vessel; our fingers have desired them.

12. The *Soma*-juices go to the ocean, as milch kine to their stall; they go to the place of sacrifice.

13. INDU, the flowing waters hasten to our great sacrifices when thou art mixed with the curds and milk.

14. INDU, we abiding in thy friendship, desiring to sacrifice, depending on thy protection, desire thy friendship.

15. Flow, SOMA, for the mighty cattle-seeker, the beholder of men, enter INDRA's belly.

16 SOMA, thou art great, most worthy to be praised; INDU, (thou art) the most vigorous of the mighty; engaged in battle thou ever triumphest.

17. (Thou) who (art) mightier than the mighty, braver than the brave, more generous than the generous—

18. Thou, SOMA, who art a hero, (bestow) upon (us)

food, (be) the giver of sons (to us): we choose thee for thy friendship, (we choose thee) for thy alliance.

19. AGNI, thou supportest our lives, send us nutriment and food, drive far off the *Rakshasas*.

20. AGNI, the all-beholding, who is in the form of the PAVAMANA, the benefactor of the five orders, the preceder at sacrifices: him we solicit, who is hymned by the great.

21. AGNI, who art the doer of good, pour upon us brightness and fair offspring: may he make me wealth and plenty.

22. The purified (*Soma*) hastens past the adversaries towards the fair praise of the worshippers, visible to all like the sun.

23. Repeatedly purified by the priests, INDU, abounding with food, placed for food, the beholder of all continually goes (to the gods).

24. The purified (*Soma*) generated the veracious all-pervading bright-shining light, destroying the black darkness.

25. The gladsome swift-moving streams of the purified, green-tinted, unfadingly radiant (*Soma*), the destroyer (of darkness), have been let forth.

26. The purified (*Soma*), possessing many chariots, most radiant with beauteous splendours, having green-tinted streams, attended by the MARUTS—

27. May the purified *Soma*, the most liberal dispenser of food, pervade (the world) with his rays, granting excellent male offspring to the worshipper.

28. INDU when effused drops through the fleecy filter (into the vessel); being filtered INDU (enters) into INDRA.

29. This SOMA sports with the stones upon the cow hide, calling INDRA for exhilaration.

30. Purified (*Soma*), bless us with long life by means of that thy nutritious milk which has been brought from heaven.

IX. 3. 7.

The *Rishi* of verses 1 to 3 is BHARADWAJA of the race of BRIHASPATI, of verses 4 to 6 KASHYAPA of the race of MARICHI, of verses 7 to 9 GOTAMA of the race of RAHUGANA, of verses 10 to 12 ATRI BHAUMA, of verses 13 to 15 VISHWAMITRA son of GATHIN, of verses 16 to 18 JAMADAGNI son of BHRIGU, of verses 19 to 21 VASISHTHA son of MITRA and VARUNA, of verses 22 to 32 PAVITRA son of ANGIRAS or VASISHTHA or both, the deity of verses 10 to 12 is PAVAMANA PUSHAN or PAVAMANA SOMA, of verses 23 and 24 PAVAMANA AGNI, of verse 25 PAVAMANA AGNI or PAVAMANA SAVITRI, of verse 26 P. AGNI or P. AGNI and P. SAVITRI together, of verse 27 P. AGNI or all the gods, of verses 31 and 32 PAVAMANYADHYETRISTUTI (because they are in praise of the students of the IXth or PAVAMANA MANDALA), the deity of the rest is PAVAMANA SOMA. The metre is *Gayatri*, except verses 16 to 18, which are *Dwipada Gayatri*, verses 27, 31 and 32, which are *Anushtubh*, and verse 30, which is *Puraushnik*.

1. Thou, SOMA, who art most exhilarating, most powerful, art disposed to shed thy stream at our sacrifice: flow then thou who art the giver of riches.

2. Thou who art the exhilarator of the priests, bestowing (wealth upon them) and intelligent, do thou when effused together with food be the especial cause of exhilaration to INDRA.

3. Do thou when effused by the stones proceed resounding (to the vessel): (grant) bright excellent strength.

4. INDU effused (by the stones) passes through the woollen filter: green-tinted he roars forth food.

5. INDU, thou hastenest through the fleece, thou grantest us food and wealth: (therefore grant us), SOMA, strength of flocks.

6. INDU, SOMA, bring us thousand-fold wealth, consisting of hundreds of cows, having excellent cows and horses.

7. The purified swift-flowing *Soma*-juices passing through the filter reach INDRA by their own paths.

8. The excellent juice of the *Soma* dropping (into the vessels) poured forth by men of old, the goer (to INDRA), is filtered for INDRA the goer.

9. The fingers express the purified honey-dropping heroic SOMA: (the worshippers) hail him with praise.

10. May the goat-borne PUSHAN in all his paths be our protector, may he bestow maidens on us.

11. This *Soma* flows to PUSHAN, who wears a beautiful tiara like exhilarating ghee: may he bestow maidens on us.

12. This *Soma* poured forth for thee, shining (PUSHAN) flows like pure ghee: may he bestow maidens on us.

13. SOMA, generator of the praises of the wise, flow in a stream; thou art the dispenser of treasure among the gods.

14. He hastens to the vessels as a falcon enters its nest, and enters the wooden (vessels) with a cry.

15. Thy juice, SOMA, spreads around when effused into the vessel as a swift falcon rushes along.

16. Flow, SOMA, who art most sweet-flavoured, giving exhilaration to INDRA.

17. (The *Soma*-juices) are let loose for the banquet of the gods like chariots desiring the wealth (of the enemy).

18. These effused (*Soma*-juices), brilliant and extremely exhilarating, are let forth for VAYU.

19. Bruised with the stones and effused (by the worshippers) thou, SOMA, enterest the filter, bestowing upon thy praiser (wealth), accompanied with excellent male offspring.

20. This (*Soma*), bruised (with the stones), and praised by (all), the slayer of *Rakshasas*, plunges through the woollen filter (into the vessel).

21. Whatever fear seizes me, near, afar off, or here, purified (SOMA) dispel that (fear).

22. May that purified *Soma*, the beholder of all, who is the purifier, purify us now by his purifying (might).

23. Purify, AGNI, our divine (body) with thy purifying (light), which is diffused in the midst of the light.

24. Purify us, AGNI, with thy purifying (light) which possesses the light; purify us with the effusions of the *Soma*.

25. Shining (SOMA), urger of all things, purify me by both, by thy purifying (light) and by the effusion (of the *Soma*); purify me in every way.

26. Purify us, shining AGNI PAVAMANA, urger of all things, with thy three most mighty powerful forms.

27. May the worshippers purify me, may the VASUS

purify (me) by their acts: purify me, all ye gods. (AGNI) the intelligent purify me.

28. SOMA, nourish (us), pour forth for the gods with all thy juices the most excellent oblation.

29. Let us approach bearing the beloved loud-sounding youthful oblation fostered by our offerings.

30. May the battle-axe of the foe destroy the foe alone: flow to us, bright SOMA; (slay) the villain only, bright SOMA.

31. He who reads the hymns to PAVAMANA, the essence (of the *Veda*) collected by the *Rishis*, enjoys all (his food) purified, sweetened by MATARISHWAN.

32. For him who reads the hymns to PAVAMANA, the essence (of the *Veda*) collected by the *Rishis*, SARASWATI milks milk, ghee, and exhilarating *Soma*.

ANUVAKA IV.

IX. 4. 1.

The deity is SOMA PAVAMANA; the *Rishi* VATASAPRI the son of BHALANDANA; the metre of verses 1 to 9 is *Jagati*, of verse 10 *Trishtubh*.

1. The exhilarating *Soma*-juices flow towards the shining (INDRA), as milch kine (hasten to their calves): the lowing kine sitting on the *barhis* grass hold in their udders the pure (juice) welling up.

2. He with a noise re-echoes the principal (praises): separating the growing herbs, the green-tinted (*Soma*) sweetens them; passing through the filter, (he exerts)

great speed. he annihilates the *Rakshasas*. the shining (*Soma*) bestows wealth (upon the worshippers).

3. The exhilarating (*Soma*) who constructed the twin united (heaven and earth) doth by means of his juice maintain them growing together. imperishable: he has distinguished these two great unbounded worlds. wandering everywhere. he has assumed imperishable strength.

4. The wise (*Soma*) wandering through the two worlds, sending forth the waters. fattens his station with food: the *Soma*-juice collected by the priests is mixed with the barley: it is united by the fingers: it protects the head.

5. The sage (*Soma*) is born with developed mind; having his place in the womb of the water. he is deposited (by the gods) by rule from far off: even when young these two were distinct: the birth (of one half) was placed in secret. the (other) half was visible.

6. The wise (worshippers) know the form of the exhilarating *Soma*-juice. the food that the falcon brought from far; they cleanse in the waters the fostering (*Soma*) delighting (the gods). flowing around. and deserving laudation.

7. The ten fingers cleanse thee. SOMA. when effused and placed in the vessels by the *Rishis*, with praises. religious rites. and woollen filters; and collected by the priests with oblations to the gods thou bestowest food (upon the worshippers) for a gift.

8. Intelligent praises celebrate the wide-flowing (god)-delighting SOMA who sits in good company. who

exhilarating (falls) in a stream with his water from the sky (and) wealth-conquering, immortal, sends out his voice.

9. This *Soma* sends from heaven all water; being filtered he settles in the vessels; effused with the stones he is cleansed with water and milk; the filtered INDU bestows delightful wealth.

10. SOMA offering (wealth) as soon as thou art sprinkled (with the water and milk), pour various kinds of food (upon us); let us invoke the friendly heaven and earth: do ye, O gods, grant us wealth with excellent male offspring.

IX. 4. 2.

The *Rishi* is HIRANYASTUPA son of ANGIRAS; deity as before; metre of verses 1 to 8 *Jagati*, of verses 9 and 10 *Trishtubh*.

1. (Our) praise is attached (to INDRA) as an arrow to the bow: (the *Soma*-juice) is let loose to (INDRA) the fosterer as a calf to the udder of its mother; (INDRA sheds blessings) as a cow having a copious stream of milk yields it when coming into the presence (of the calf): in INDRA'S sacrifices the *Soma* is stimulated.

2. The praise is united (to INDRA); the excellent (*Soma*) is sprinkled: (the *Soma* stream) emitting pleasant juice is driven into (INDRA'S) mouth: the filtered diffused exhilarating swift-flowing (SOMA) hastens to the fleece like the arrow of the combatants.

3. (*Soma*) seeking his spouse is filtered in the sheep-skin: he separates his grand-daughters on the earth for the sacrificer: green-tinted, adorable, collected (in the ladles),

exhilarating, he overcomes (his foes); sharpening his vigour he shines like one of might.

4. The bull lows, the cows flock around him: the divine (praises) gather round the station of the radiant (*Soma*): SOMA passes through the white sheep-skin; he clothes himself with it as it were with a burnished armour.

5. The immortal green-tinted SOMA when purified is arranged in an uncleansed shining vestment; he has created (ADITYA) who stands on the back of the sky for the destruction (of sin) and purification, (and has created) ADITYA'S brilliance, the cover of the two worlds.

6. The rushing exhilarating foe-slaying *Soma*-juices when let loose flow together round the extended cloth like the sun's rays: they flow to no other person except INDRA.

7. The exhilarating (*Soma*-juices) poured forth by the sprinklers effect their way to INDRA as in a waterfall of a river the pervading (waters find their way) to dry ground; bless on our return our two-footed and four-footed things; may food and offspring ever abide with us.

8. Pour upon us (wealth), comprising treasure, gold, horses, cattle, barley, and excellent male offspring; you, SOMA, are my progenitors, the chiefs of heaven, placed (for sacrifices), the offerers of oblation.

9. These filtered *Soma*-juices advance to INDRA worthy of honour, as (INDRA'S) chariots advance to battle; expressed (with the stones) they pass through the woollen filter, casting off infirmity the horses go towards the rain.

10. INDU, who dost make (men) very happy, the blameless one, the destroyer of foes, flow for mighty INDRA;

bring to (me) thy worshipper gratifying riches: heaven and earth, protect us with auspicious (riches).

IX. 4. 3.

The *Rishi* is RENU son of VISHWAMITRA; deity as before; metre of verses 1 to 9 *Jagati*, of verse 10 *Trishtubh*.

1. For him in the ancient sacrifice thrice seven milch kine milk forth the right mixture: he makes four other beautiful waters for purification when he is nourished with the sacrifices.

2. He being solicited for auspicious ambrosia opens both heaven and earth by his intelligence: he covers the lustrous waters with his greatness, when (the priests) with the oblation recognize the station of the radiant (*Soma*).

3. May those, his immortal, inviolable rays protect both classes of beings, wherewith he stimulates human (strength) and divine (food); thereupon praises reach the royal (*Soma*).

4. Cleansed by the ten well-working (fingers), the companion (of the waters) stands amongst the midmost mothers to measure (the worlds); the beholder of men protecting sacred rites (for the sake) of auspicious ambrosia looks after both races.

5. Being filtered for INDRA'S world-supporting strength, stationed in the midst of both worlds he goes (everywhere); the showerer destroys the evil-minded by his vigour, challenging the *Asuras* like an archer.

6. He repeatedly beholding his parents (heaven and earth) proceeds with a loud noise, like cows (looking at their calves and lowing), and with a roar (like the troop) of MARUTS: knowing that water to be the best which is good for all men, the intelligent (*Pavamana*) chose man to be the offerer of his praise.

7. The formidable showerer, the contemplator of all, through desire for strength roars, sharpening his green-tinted horns: the *Soma* settles on his well-prepared station: the cowhide is his cleanser and the sheepskin (too).

8. Brilliant, cleansing his sinless body, the green-tinted (*Soma*) is placed on the high-placed fleece: sufficient for MITRA, VARUNA, and VAYU the exhilarating (*Soma*) mixed with the three ingredients is prepared by the performers of good rites.

9. Flow SOMA, the showerer, for the banquet of the gods: enter the Soma-vessel dear to INDRA; bring us safe past the hostile (*Rakshasas*) before they oppress us: for he who knows the country tells the direction to him who asks (the way).

10. Hasten (to the vessel) as a horse when urged (hastens) to the battle: flow INDU into INDRA'S belly; all knowing (SOMA) bear us (safe) across, as (boatmen bear people) across a river in a boat: fighting like a hero, defend us from the reviling (of the foe).

IX. 4. 4.

The *Rishi* is RISHABHA son of VISHWAMITRA: the deity is the same as before; the metre of verses 1 to 8 is *Jagati*, of verse 9 *Trishtubh*.

1. The donation is given; the vigorous (*Soma*) enters his resting-place, and, vigilant, guards (his worshippers) against the malignant *Rakshasas*; the green-tinted (*Soma*) produces the all-sustaining water of the sun: (he places) the mighty sun to cover the two worlds, to purify (created things).

2. The powerful (SOMA) advances with a roar like a slayer of men; he puts forth that *Asura*-slaying tint of his; he abandons bodily infirmity; the food goes to the prepared (altar); he assumes a form advancing to the outstretched (filter).

3. Expressed with the stones by the hands (the *Soma*) flows: he moves like a bull; (worshipped) with praise he wanders through the firmament; he rejoices, he is embraced; (praised) with a hymn he fulfils (the desire of the worshippers), he is cleansed in the waters, he is honoured at the (god)-protected (sacrifice).

4. The powerful exhilarating *Soma*-juices besprinkle INDRA who dwells in heaven, the augmenter of the clouds, the destroyer of the dwelling (of the foe); in whom, on account of his greatnesses, the cows, the eaters of the oblations, mix the best (of their milk contained) in the uplifted udder.

5. The ten fingers of the arms urge him near to the ground (of the sacrificial altar) like a chariot; he goes

(to the vessels), he approaches the concealed (milk) of the cow when the praisers produce his resting-place.

6. The shining (*Soma*) approaches the golden seat the station constructed by his holy rites, as a falcon (approaches) his net; (the worshippers) send the well-beloved by their praise to the sacred grass; the adorable *Soma* proceeds to the gods like a horse.

7. Radiant, wise, flowing in separate streams, (the *Soma* descends) from the firmament; the showerer offered at the three libations responds to the praises (of the worshippers): led in a thousand directions, coming and going, he shines at many a sunrise like one who sings praises (to the gods).

8. His ray creates a shining form: at whatever battle it is present, it beats down the adversaries; the giver of water goes with the oblation to the divine people, (it meets) with good praise: (*Soma*) is joined by (a hymn) demanding kine as the chief boon.

9. Like a bull approaching the herds (SOMA) roars (as he approaches the praises): he appropriates the lustre of the sun: celestial, flying gracefully he looks down upon the earth: by his wisdom SOMA contemplates mankind.

IX. 4. 5.

The *Rishi* is HARIMANTA of the race of ANGIRAS; the metre is *Jagati*.

1. They cleanse the green-tinted (*Soma*): he is harnessed like a swift horse; the *Soma* is combined in the pitcher

with the products of the kine. He utters a sound, (the worshippers) send forth praise; how many (boons) abundantly delighting the utterer of many praises (doth *Soma* bestow).

2. Many wise men utter praise together, when they have milked the *Soma* into INDRA'S belly, when fair-armed men cleanse the delightful exhilarating juice with their ten united (fingers).

3. Unceasing the *Soma* goes to mix with the products of the kine, he utters a cry dear to the daughter of the sun. The praiser brings delight to him: he is united to the two kindred sisters (the hands).

4. Shaken by the men, expressed by the stones, the delighter (of the gods), the lord of cattle, ancient, distilling (in the vessels), born in due season, (the *Soma* is placed) on the sacred grass: intelligent, the material of the sacrifice of man, pure, the *Soma* flows for thee, INDRA, of his own accord.

5. Urged by the arms of men, poured forth in a stream the *Soma* flows for thee, INDRA, for strength: thou accomplishest the rites, thou overcomest enemies at the sacrifice: the green-tinted *Soma* rests upon the cups like a bird perching on a tree.

6. The seers, the experienced performers of holy acts, milk forth the seer, the loud-sounding undecaying *Soma*: the regenerated cattle and the praises combined repair to him at the place of birth of the sacrifice.

7. The supporter of the vast heaven, (placed) upon the navel of the earth, moistened amongst the rivers in the

wave of the waters, the thunderbolt of INDRA, the showerer (of benefits), the possessor of wealth, *Soma* auspiciously exhilarating distils into (INDRA's) heart.

8. Performer of good deeds, flow quickly round the terrestrial region, giving (riches) to the worshipper and the shaker (of the libation); do not deprive us of the wealth that enriches our dwellings; may we be invested with abundant wealth of divers kinds.

9. O INDU, bring us quickly (wealth) with a hundred gifts, with horses, with a thousand gifts, with cattle and with gold; measure unto us abundant riches and food, come, purified one, to (hear) our praise.

IX. 4. 6.

The *Rishi* is PAVITRA of the race of ANGIRAS; deity and metre as before.

1. (The streams) of the dripping effused (*Soma*) sound together on the jaw (of the sacrifice), the *Soma*-juices flow together to the place of sacrifice. The powerful (SOMA) has made the three exalted worlds for the use (of men and gods); the ships of the truthful (*Soma*) satisfy the pious worshipper.

2. The mighty (priests) assembled together send forth (the *Soma*) together: desirous (of heaven) they drive it to the wave of the river, generating praise they nourish the precious body of INDRA with the streams of the exhilarating *Soma*.

3. (The rays of the *Soma*) having the means of purification sit round the voice (of the firmament), their ancient

father protects their (light-giving) work: *Soma* the all-developer has overspread the mighty firmament (with them): the skilful (priests) are able to conduct (the *Soma*) to the all-sustaining (waters).

4. (The *Soma* rays) in the firmament of a thousand streams (unite with the earth) below; in the summit of heaven, sweet-tongued, in separate drops, his rays, swiftly moving, never shut their eyes; fixed each in his place, they are the molesters (of sinners).

5. (The rays) which were manifested in heaven and earth, illumined by the hymn (of praise), consuming the impious (sacrificers), drive away by their wisdom from earth and heaven the black-skinned (*Rakshasas*) hated by INDRA.

6. (The rays) which regulating praise and purposing celerity were manifested from the ancient firmament, them the blind and deaf avoid: the wicked traverse not the path of truth.

7. The intelligent sages extol the voice (of the firmament) in the purifying extended (*Soma*) with its thousand streams: the *Rudras* are their servants, swift-moving, inviolable, reverend, of goodly aspect, the beholders of men.

8. (SOMA) the protector of the sacrifice, the doer of good deeds cannot be resisted; he places in his heart the three purifiers; he the all-wise looks over all worlds; he censures those who are hostile in action, who sacrifice not.

9. The thread of the sacrifice spread over the filter extends by its act to the tip of VARUNA'S tongue; the wise approaching reached it; but he who is incompetent for the rite sinks (to hell) even in this world.

IX. 4. 7.

The *Rishi* is KAKSHIVAT the son of DIRGHATAMAS; the metre of verse 8 is *Trishtubh*, of the rest *Jagati*.

1. Born in the water (the *Soma*) cries out like a child, when powerful and brilliant he wishes to enjoy heaven: he comes from the sky to mix with the water that nourisheth the kine: we ask him by our praises for an opulent dwelling.

2. The supporter of heaven, the prop (of the earth), the *Soma*-juice who, widely spreading, filling (the vessels), flows in all directions—may he unite the two great worlds by his own strength; he has upheld them combined: (may he) the sage (bestow) food upon (his worshippers).

3. (There is) abundant food well-prepared made of *Soma* and sweet for (INDRA) who comes to the sacrifice; the way to earth is broad: (for INDRA) who is the lord of the rain (that falls) here, the possessor of cattle, the shower-er of water, the leader (of the sacrifice), whose road is hither, who is deserving of praise.

4. Full of sap the butter and milk is milked from heaven, the bond of the sacrifice, the water is generated: the assembled liberal givers delight him: (the *Soma*-juices) the leaders, the protectors shower down the accumulated (water).

5. Combining with the wave the *Soma* utters a cry; he sprinkles his god-protecting body for the worshipper; he places the germ upon the lap of the earth, whereby we acquire sons and grandsons.

6. May those (juices) which are in the third world,

the world of many streams, unconnected, bestowing progeny, descend; the four digits (of the *Soma*) sent down from heaven bearing water bring the oblation and the nectar.

7. When the *Soma* seeks to gain (heaven) he assumes a white colour; showering (benefits), powerful he knows (how to bestow) abundant wealth (upon the worshippers). He by his wisdom is associated with excellent rites; he bursts asunder the rain cloud from heaven.

8. Anon the *Soma* successfully reaches the white water-besprinkled pitcher like a horse (reaching) the goal: the devout (priests) stimulate him with their praise; (he bestows) cattle upon *Kakshivat* who has seen a hundred winters.

9. Purified *Soma*, when thou art diluted with the water thy juice passes through the woollen fleece; cleansed by the sages, O exhilarating purified (*Soma*), be sweet-flavoured for INDRA to drink.

IX. 1. 8.

The *Rishi* is KAVI of the race of BHRIGU; the metre is *Jagati*.

1. (The *Soma*) fit for food flows towards the delightful waters in which the mighty (*Soma*) is fostered: the beholder of all, the great (*Soma*) mounts the mighty sun's chariot which goeth everywhere.

2. The tongue of the sacrifice (*Soma*) distils the delightful exhilarating (juice), speaking, lord of this rite, unassailable; the son (the sacrificer) assumes a third name unknown to his parents in the brilliance of heaven.

3. Shining, he cries aloud (descending) into the vessels, pressed by the priests into the golden receptacle; the milkers of the sacrifice glorify him; the supporter of the three sacrifices shines (most) on the days of sacrifice.

4. Effused by the stones and by the praises, fit for food, illuminating heaven and earth the parents (of the universe), pure, (the *Soma*) flows between the sheep's hairs; diluted (with the water) the stream of the exhilarating beverage (is purified) day by day.

5. *Soma*, flow forth for our welfare; purified by the priests clothe thyself in the (milky) mixture: with the exhilarating loud-sounding mighty juices which thou hast, inspire INDRA to bestow affluence upon us.

IX. 4. 9.

The *Rishi* is KAVI the son of BHRIGU; the deity is PAVAMANA SOMA; the metre is *Jagati*.

1. (*Soma*) the sustainer (of all) flows from the firmament, the purifiable juice, the invigorator of the gods, worthy to be praised by the priests; green-tinted like a horse let loose by the charioteers he easily restores his vigour in the waters.

2. Like a hero he carries weapons in his hands, desirous of enjoying felicity, mounting his chariot in quest of the cattle (of the worshipper), animating the strength of INDRA, INDU, urged by the wise performers of pious acts, is anointed (with the milk and curds).

3. *Soma*, who art purified, who desirest strength enter

INDRA's belly in a mighty stream ; milk heaven and earth for us as lightning (milks) the clouds : now with the rite mete (unto us) abundant food.

4. (*Soma*) the sovereign of the universe flows forth ; surpassing the *Rishis* he desired the worship of the all-seeing truthful (INDRA) ; he who is cleansed by the ray of the sun, the father of praise, the unequalled sage.

5. As a bull (entering) the herd thou rushest to the receptacle, on the top of the waters, showering (benefits) crying aloud ; thou flowest for INDRA, most exhilarating, so that we may be victorious in battle protected by thee.

IX. 4. 10.

Deity, *Rishi* and metre as before.

1. The sweet-flavoured beverage sounds in the pitcher, the thunderbolt of INDRA, more beautiful than the beautiful : (the streams) of this veracious (*Soma*) approach yielding much milk, dropping water, lowing like kine (laden) with milk.

2. That ancient (*Soma*) flows, which the hawk, despatched (for the purpose), brought down from heaven passing through the (third) world ; he detaches the sweet-flavoured (*Soma*) flying downwards, with mind full of fear of the archer *Krishanu*.

3. May the former and the latter *Soma*-juices flow to give us abundant food and milk, pleasing to look upon like beautiful well-adorned (women), which (juices) perform every prayer and every oblation.

4. May this INDU, praised of many, knowing those who desire to slay us, slay them with united mind; who being in the dwelling of the lord (AGNI) deposits a germ (in the herds) and hastens to (our) milk-giving herd of cattle.

5. The maker of all, clever in work, the juice, mighty unassailable VARUNA flows from heaven for the sake of him who goeth hither and thither; the friend of all the adorable (*Soma*) is effused in affliction uttering a sound like an ardent horse amidst a herd (of mares).

IX. 4. 11.

Rishi, deity and metre as before.

1. This royal (*Soma*) producing a sound flows forth; clothing himself with the water he advances towards the praises (of the worshipper); the sheep with its fleece lays hold of the impure form: purified he approaches the station of the gods.

2. Thou art effused by the priests, *Soma*, for INDRA; thou the observer of men, stimulated, intelligent, art immersed in the water; many are the paths for thee to follow, infinite are the spreading green-tinted streams alighting on the cups.

3. The nymphs of the firmament seated in the midst flow towards the sagacious *Soma*; they cherish him the sprinkler of the hall of sacrifice: (the worshippers) solicit *Pavamana* (the undecaying) for a boon.

4. *Soma* flows for us, the conqueror of cattle, of chariots, of gold, of heaven, of water, of thousand-fold (wealth),

whom the gods have made for (their) drinking, exhilarating, most sweet-flavoured, dropping, purple, causing happiness.

5. Bestowing all these true riches, loving us thou flowest, *Soma*, purified; destroy our enemy whether he be far or nigh: grant us a free road and freedom from danger.

IX. 4. 12.

Rishi and metre as before.

1. May the spontaneous *Soma*-juices flow to us at the brilliant (sacrifices), green-tinted, effused: may they be destroyed who are the withholders of food from us; may (our) foes be destroyed; may (the gods) enjoy our pious acts.

2. May they flow to us, may they bring us riches—the honey-dropping *Soma*-juices by whose aid we encounter the powerful (enemy); may we overcoming the opposition of every man always bear off his wealth.

3. For the (*Soma*) verily is the foe of his own enemy and the destroyer of the enemy of another; as thirst overcomes one in a desert, so purified *Soma*, who art irresistible, slay (both) those (adversaries).

4. Thy best juice (dwells) in the navel of heaven, that which receives (the oblation); thy (members) grow up thrown upon the summit of the earth; the stones devour thee upon the cowhide; the wise (priests) milk thee into the water with their hands.

5. Thus, *Indu*, the chief (priests) making the mixture,

send forth thy well-lodged, well-formed juice: purified *Soma*, destroy (our) reviler: let thy potent, delightful, exhilarating (juice) appear.

IX. 4. 13.

The *Rishi* is VASU the son of BHARADVAJA; the metre and deity as before.

1. The stream of the *Soma*, the contemplator of man, flows forth: it invites by the sacrifice the gods (who dwell) above the sky; it shines forth at the voice of the sacrificer; the libations cover (the earth) like rivers.

2. Giver of food, whom the kine praise, thou mountest, bright-shining, thy station fashioned by golden-hands; thou, SOMA, the health of the worshippers, increasing (their) abundant food flowest for INDRA, the showerer (of benefits), the giver of exhilaration.

3. The (*Soma*) flows to INDRA's belly for (his) food, giving extreme exhilaration, clothed with vigour, giving good fortune he spreads forth towards all beings; sporting (on the altar), green-tinted, swift-moving, the showerer of benefits, he flows forth.

4. The priests, the ten fingers, milk thee forth for the gods, most sweet-flavoured, flowing in a thousand streams; effused by the men, expressed with the stones, do thou, SOMA, the winner of thousand-fold wealth, flow to all the gods.

5. The ten fingers of the skilful (one) milk thee forth with the stones into the water most sweet-flavoured, the

showerer (of benefits); SOMA, exhilarating INDRA (and) the celestial people, thou rushest forth, when filtered, like the wave of a river.

IX. 4. 14.

Rishi as before; the metre of verse 5 is *Trishtubh*, of the rest *Jagati*.

1. The graceful waves of the purified *Soma* flow into INDRA'S belly when being effused and drawn forth (together) with the potent curds of the kine, they excite the hero to bestow (gifts to the worshipper).

2. The *Soma* flows towards the pitchers, like a draught horse, lightly moving, the showerer; and knowing both races of gods—those who come to (the sacrifice) from the other world and those who (come) from this world.

3. SOMA, when purified, strew upon us wealth: INDU, who art possessed of affluence, be (the donor) of ample riches; dispenser of food, grant to VASU prosperity through (thy) intelligence, scatter not our riches far from us.

4. May the generous (gods) met together come to us—PUSHAN, PAVAMANA, MITRA, VARUNA, BRIHASPATI, the MARUTS, VAYU, the ASHWINS, TWASHTRI, SAVITRI, and beautiful SARASWATI.

5. The all-pervading couple heaven and earth, the divine ARYAMAN, ADITI, VIDHATRI, BHAGA deserving the praise of men, the spacious firmament, all the gods honour the purified (*Soma*).

IX. 4. 15.

The metre and *Rishi* as before.

1. The *Soma* has been effused radiant, the showerer, green-tinted; magnificent as a king, he cries aloud when approaching the waters: purified, he passes through the sheep's fleece, to alight on the water-moistened seat like a hawk (on its nest).

2. Thou, who art wise, passest through the adorable (filter) with a desire to perform the sacrifice: being cleansed thou rushest like a horse to the battle. Driving away misfortunes be gracious (to us), SOMA; clothed in water thou proceedest to the cleansing (vessel).

3. The mighty winged (*Soma*) whose father is PARJANYA has placed his dwelling on the navel of the earth among the mountains: the sisters, the waters flow to (the produce of) the kine; he meets with the stones at the beloved sacrifice.

4. As a wife to her husband, so thou (affordest) delight to thy worshipper; (SOMA), offspring of PAJRA, listen (to the praises) I address to thee; in the midst of our adorations advance to grant us life; SOMA, who art irreproachable, be vigilant against (our) foe.

5. As thou, INDU, didst attain strength for the ancient (*rishis*), giving them hundred-fold (wealth), invulnerable, giving them thousand-fold (wealth); so now flow for (our) modern prosperity; the waters wait upon thy functions.

IX. 4. 16.

The *Rishi* is PAVITRA; the metre is *Jagati*.

1. Lord of prayer, thy filter is stretched out; thou who art the sovereign, enterest its members from all sides; the raw (liquid) whose mass is not heated attains not this (filter); it is the boiled (liquids) bearing (the sacrifice) which attain it.

2. The filter of the foe-scorching (*Soma*) is spread on the summit of heaven; his shining filaments are separated; his swift-flowing (juices) protect the purifier (the worshipper): they dwell upon the summit of the sky in their wish (to approach the gods).

3. The chief sun of the dawn (the *Soma*) shines forth; sprinkler (of water), he nourishes the worlds, wishing (to give them) food: by his intelligence the intelligent build, the *pitris*, the beholders of men, support the germ (of vegetation).

4. The *Gandharva* verily protects this station: the marvellous (*Soma*) preserves the races of the gods: the lord of cattle seizes (our enemy) with a snare, the doers of good attain the drinking of the sweet-juiced (*Soma*).

5. Possessed of water, thou goest clothed in the liquid water, to the great celestial abode to (take) the sacrifice; as king thou ascendest to the battle, mounted on thy filter-chariot; armed with a thousand weapons thou winnest (us) abundant food.

IX. 4. 17.

The *Rishi* is PRAJAPATI the son of VACH; the metre as before.

1. Flow, the exhilarator of the gods, the far-seeing, the giver of water, for INDRA, VARUNA, and VAYU; grant us this day wealth and health: call the celestial people on the spacious ground (of the sacrifice).

2. The immortal *Soma* who is stationed upon the worlds, goes round about them all: INDU, binding and unloosing accompanies (the sacrifice) for its protection, as the sun the dawn.

3. The *Soma* who is created by the (sun's) rays, (and whom they place) in the herbs for the gratification of the gods, desiring to go (to the gods), taking wealth from (the foe), flows when effused in a brilliant stream, exhilarating INDRA (and) the people of heaven.

4. This is the *Soma*, the conqueror of thousands, who flows stimulating the rapid voice (of the priests), awaked at dawn; INDU sends forth his ocean with the winds, and sinks into the pitchers into INDRA'S heart.

5. The kine dilute with their milk that milk-augmenting *Soma* who bestows all things by means of praises: (the *Soma*) the winner of (our foes') wealth flows purified by the rite, apt for the rite, wise, experienced, the (giver of) all food.

IX. 4. 18.

The *Rishi* is VENA of the race of BHRIGU; the metre of the last two verses is *Trishtubh*, of the rest *Jagati*.

1. Flow forth, SOMA, well-effused for INDRA: may disease and the *Rakshasas* be (kept) far off: let not the

double-dealers be exhilarated by thy liquor; may the *Soma*-juices be full of wealth at this (sacrifice).

2. Purified (SOMA), animate us in battle; for thou art powerful, dear to the gods, the exhilarator. Slay our foes, approach (us) who desire (to propitiate thee by) praises; INDRA, drink the *Soma*, destroy our adversaries.

3. Thou flowest, INDU, the inviolable, the most exhilarating: thou art thyself the best support of INDRA; many sages approach and glorify thee the ruler of this world.

4. The guide of thousands, flowing in a hundred streams, marvellous, INDU flows forth for INDRA, (his) beloved beverage; approach (the filter) winning (us) land, winning water, O SOMA, sprinkler, make our path broad.

5. Crying aloud thou art blended in the pitcher with curds and milk, thou pissest through the woollen fleece in the midst; being cleansed like a horse, distributing (gifts), thou flowest, SOMA, into INDRA'S belly.

6. Flow sweet for the celestial people, flow sweet for INDRA, whose name is worthily invoked; sweet for MITRA, VARUNA, VAYU, BRIHASPATI, thou who art sweet-flavoured, inviolable.

7. The ten fingers clean the horse in the pitcher: among the *vipras* the worshippers send forth praises; the filtered (juices) hasten to the fair praise, the exhilarating *Soma* juices enter INDRA.

8. (SOMA), when filtered, bring us male progeny, extensive pastures, a large and spacious mansion; let no

hinderer of this (rite) be lord over us: INDU, through thee may we win all wealth.

9. The showerer, the beholder, has taken his station upon heaven, the seer has illumined the luminaries of heaven; the king passes through the filter with a shout, (the *Soma* juices) the beholders of men milk forth the ambrosia of heaven.

10. In the heaven of the bright (sacrifice) the sweet-voiced VENAS severally milk forth the sprinkler, the mountain-haunting (*Soma*); (they sprinkle him) nourished in the waters, juicy, in the ocean(-like pitcher), in the wave of the river; (they sprinkle him) sweet-flavoured, in the filter.

11. The many voices of the VENAS praise (the *Soma* who dwells) in heaven, well-winged, falling (to earth): praises soothe the crying infant, the golden bird, reposing on the earth.

12. The elevated GANDHARVA abides above the sun contemplating all its forms: the sun shines with white light, radiant he illumines the creative heaven and earth.

ANUVAKA V.

IX. 5. 1.

The *Rishis* are various: verses 1–10 the AKRISHTA MASHA *Rishis*; verses 11–20 the SIKATA NIVAVARIS; verses 21–30 the PRISHNI AJAS; verses 31–40 the above three classes together; verses 41–45 ATRI son of BHUMA; verses 46–48 GRITSAMADA; the deity is SOMA PAVAMANA: the metre is *Jagati*.

1. Thy (juices), purified (SOMA), all-pervading, quick as thought, go of themselves like the offspring of swift

(mares); the celestial well-winged sweet-flavoured juices, great exciters of exhilaration, alight upon the receptacle.

2. Thy exhilarating all-pervading juices are let loose separately like chariot-horses; the sweet-flavoured (*Soma*) waves (go) to INDRA the wielder of the thunderbolt as a cow with her milk to the calf.

3. Like a horse urged on to battle, do thou who art all-knowing rush from heaven to the receptacle whose mother is the cloud; *Soma* the showerer (of benefits) is being purified at the top upon the woollen filter for INDRA'S strength which supports (the world).

4. Purified (SOMA), thy celestial steed-like (streams) as quick as thought are poured along with the milk into the receptacle; the *rishis*, the ordainers (of sacrifice), who cleanse thee. O *rishi*-enjoyed (SOMA), pour thy continuous (streams) into the midst (of the vessel).

5. All-seeing (SOMA), the mighty rays of thee, who art the lord, encompass all the sphere; pervading (all things) thou flowest, SOMA, through thy functions; thou rulest lord of the whole world.

6. The rays, the tokens of the extant, steady, purified SOMA, circulate from both worlds; when the green-tinted juice is cleansed upon the filter, reposing it alights upon its station, the pitchers.

7. *Soma*, the signal of sacrifice, the object of pious worship, flows filtered; it approaches the abode of the gods; the thousand-streamed rushes to the receptacle, the showerer passes roaring through the filter.

8. The royal (*Soma*) plunges into the firmament, (and)

the rivers (thereof), mixed with the streams, he associates with the wave of the waters; being filtered he stands upon the uplifted woollen (filter) on the navel of the earth, the upholder of the vast heaven.

9. Thundering like the summit of the sky (the *Soma*) roars, by whose support both heaven and earth (are upheld); the *Soma* flows acquiring INDRA'S friendship, purified he alights upon the pitchers.

10. The light of the sacrifice, he distils sweet (juice) delightful (to the gods), the parent of the gods, the generator (of all), possessed of ample wealth; he supports the hidden wealth of heaven and earth, the most exhilarating, the exciting (*Soma*), the nourisher of (INDRA), the juice.

11. The rapid (*Soma*) the lord of heaven, the thousand-streamed, the beholder (of all), rushes crying aloud to the pitcher; the green-tinted one alights upon MITRA'S dwelling-place, cleansed by the sheep's hairs and the waters, the showerer.

12. In the front of the waters rushes the filtered (*Soma*), foremost (he rushes) in the front of the voice, he goes amongst the rays; in the front he engages in battle (to win) food; well-armed, the showerer (of benefits), he is purified by the offerers of the oblation.

13. This (*Soma*) possessed of agreeable (praise), filtered, and sent forth, (quick) as a bird goes with a stream (of juice) through the fleece; by thy sustaining act, by thy intelligence, sage INDRA, the pure *Soma* flows purified through both heaven and earth.

14. Wearing a coat of mail reaching to heaven, the adorable *Soma*, who fills the firmament (with rain), placed in the waters, generating heaven, passes with the water, (and) worships its ancient parent (INDRA).

15. (*Soma*), who first reached INDRA'S glorious body, gives great happiness to the entrance of INDRA; (that *Soma*), whose station is in the highest heaven, and through whom (INDRA) triumphs in all contests.

16. INDU goes to INDRA'S abode, the friend leaves not the stomach of his friend; as a young man meets maidens, so the *Soma* (meets) the pitcher by a hundred paths.

17. Your thoughtful worshippers (*Soma*), desiring an exhilarating sound, purposing praise, advance into the halls of sacrifice; the praisers the lords of intellect praise *Soma*, the milch kine approach him with their milk.

18. Radiant *Soma*, when filtered, pour upon us accumulated unwasting nutritious food, which is milked for us three times a day, without hindrance, giving forth a sound, yielding strength and *madhu* and fair male offspring.

19. The all-observant *Soma* the showerer (of the desires) of his eulogists, the increaser of the day, the dawn, the sun; maker of rivers he desires to enter the pitchers, penetrating to INDRA'S heart, (praised) by the wise.

20. The ancient sage (*Soma*) is purified by the wise, guided by the priests he roars into the receptacles; generating the water of the threefold (INDRA), he distils sweet juice to gain INDRA'S and VAYU'S friendship.

21. (It is) he (who), when purified, illumines the dawn; he the maker of the world is (prosperous) for the rivers;

this *Soma*, having milked the thrice seven (cows) of their curds and milk, exhilarating, flows pleasantly to (go to) the heart.

22. Flow, *Soma*, to the heavenly abodes; let forth, O INDU, (proceed) to the pitcher, to the filter; alighting upon INDRA'S belly with a noise, guided by the priests, make the sun ascend the sky.

23. Effused with the stones, thou flowest, INDU, into the filter entering the belly of INDRA; SOMA, the contemplator, thou dost look upon man (with affection); thou didst open the cloud for the *Angirasas*.

24. The pious worshippers desirous of preservation have glorified thee, SOMA, when being purified: the hawk brought thee from heaven, INDU, adorned with all praises.

25. The seven milch kine approach the green-tinted (*Soma*) who flows purified in a stream through the woollen fleece, mighty men urge (thee) the sage on the lap of the waters to the place of sacrifice.

26. *Indu*, purified, plunges through his foes making all things easy of access to the worshipper; making his body liquid, lovable and wise, he rushes through the filter sporting like a horse.

27. Separate, hundred-streamed, commingling (with the *Soma*), water-desiring, (the sun's rays) approach the green-tinted (*Soma*); the fingers cleanse him pervaded by rays, in the third sphere illumined by the sun.

28. All these are the offspring of thy celestial effluence; thou art the ruler of the whole world; so, purified (*Soma*),

this universe is in subjection to thee; thou, INDU, art the foremost, the supporter of the house.

29. Thou, O sage, art the ocean, thou art omniscient; these five regions (rest) on thy support; thou sustainest both heaven and earth; the sun, O *Pavamana*, (nourishes) thy luminaries.

30. Purified SOMA, thou art purified for the gods in the filter the supporter of the world; the chief (priests) desiring (thee) lay hold of thee, all these worlds offer themselves to thee.

31. The sounding (*Soma*) passes through the woollen fleece; the green-tinted showerer cries in the waters; the worshippers desiring (the *Soma*) praise him together, the laudations soothe the infant as he cries.

32. He invests himself with the rays of the sun stretching out the triple thread in the way he knows; guiding the recent adorations of the truthful (worshipper), the protector of women passes to the consecrated (vessel).

33. The sovereign of rivers flows pure, the lord of heaven goes with a shout by the paths of the sacrifice; the thousand-streamed green-tinted (*Soma*) is poured out, uttering a sound while being filtered, the bringer of wealth.

34. Purified (SOMA), thou pourest forth abundant juice; like the wonderful sun (thou approachest) the fleecy filters; purified by the hands of the priests, expressed with the stones thou flowest for a mighty wealth-yielding conflict.

35. Thou rushest, PAVAMANA, to (bring) food and strength; thou alightest on the pitchers like a falcon on

its nest; (thou) the exhilarating effused juice giving exhilaration to INDRA, resembling the support of heaven, beholding (all things).

36. The seven sister mothers approach the new-born, victorious sagacious infant, *Soma*, abiding amidst the waters, supporter of water, divine, the contemplator of men, to make him the ruler of the whole world.

37. INDU, who art the lord, thou goest (through) these worlds, harnessing (to thy car) thy swift-moving steeds; let them dispense the sweet-flavoured shining liquor, may all men be present, SOMA, at thy worship.

38. Thou, SOMA, art everywhere, the contemplator of men; thou, PAVAMANA, the showerer, hastenest to these (waters); do thou pour forth upon us (wealth), comprising various treasures and gold; may we be (able) to live in the worlds.

39. Flow, INDU, who art the winner of cattle, wealth, and gold, the fructifier, placed upon the waters; thou, SOMA, art a hero, omniscient; thee these sages approach with praise.

40. The wave of the sweet-flavoured (*Soma*) excites voices (of praise); clothed in water the mighty one plunges (into the pitcher): the king whose chariot is the filter mounts for the conflict, and, armed with a thousand weapons, wins ample sustenance (for us).

41. The all-pervading (*Soma*) excites both day and night all praises easily borne, productive of prosperity; INDU, when drunk, solicit INDRA (to give) us food productive of progeny and riches filling our homes.

42. At the beginning of the day the green-tinted delightful exhilarating (*Soma*) is recognized by the intelligence (of the praisers) and by their praises; approaching the two men he passes in the midst (of heaven and earth, bestowing) upon the upholder (of the rite) both human and divine (riches).

43. (The priests) smear and grease and anoint (the *Soma* with milk); (the gods) taste the invigorating (juice); they smear it o'er with sweet (milk). Purifying it with gold, they plunge it into those (waters) the sprinkler, the beholder, falling into the seething torrent.

44. Sing (ye priests) to the intelligent *Pavamana*; like a mighty shower he sends forth food; like a snake he glides out of his old skin, sporting like a horse he hastens forth, the showerer, green-tinted.

45. (*Soma*) going foremost, radiant, sanctified by water, placed in the firmament as the measurer of days is glorified; green-tinted, shedding water, of goodly aspect, the source of moisture, borne in a chariot of light he flows giving wealth, friendly to the house.

46. The supporter of heaven the prepared exhilarating (*Soma*) is let loose, the triple (liquor) rushes to the waters; the worshippers taste the sounding *Soma* juice, when the reciters of holy texts approach the embodied (beverage) with praise.

47. The rapid streams of thee when thou art purified, being collected together pass through the interstices of the fleece; when thou art mixed with water in the ladles, thou, SOMA, on being effused alightest on the pitchers.

18. Flow for us, SOMA, cognizant of (our) worship and deserving praise: pour (thy) beloved sweet-flavoured (juice) upon the woollen fleece; slay, INDU, all the voracious *Rakshasas*; blessed with excellent male offspring may we offer ample (praises) at the sacrifice.

IX. 5. 2.

The *Rishi* is USHANAS son of KAVI; the metre *Trishtubh*.

1. Flow fast (SOMA), sit down on the receptacle, purified by the priests hasten (showing) food (to the sacrificer); cleansing thee like a strong horse, they guide thee with (their fingers for) reins to the sacred grass.

2. The divine *Indu* well-armed flows forth, the destroyer of *Rakshasas*, averting calamity, the protector of the gods, the progenitor, the powerful one, the prop of heaven, the support of the earth.

3. The *rishi*, the sage, the foremost of men, the far-shining intelligent *Ushanas*—he verily by his poetic gift discovered the secret milk of those cows which was hidden and concealed.

4. For thee, INDRA, the showerer, this sweet-flavoured *Soma* the showerer has been poured into the filter; the giver of thousand-fold wealth, the giver of hundred-fold wealth, the giver of abundant wealth, the powerful is present at the eternal sacrifice.

5. These *Soma*-juices, (going towards) the thousand viands produced by the kine, purified by the filters, are let loose for ample food and ambrosia, desiring food like horses victorious over a host.

6. Invoked by many, the *Soma*, undergoing purification, pours forth all food (for the sake of men); falcon-borne, bring us food, conveying wealth send forth thy juice.

7. When effused, this quick-flowing *Soma* hastens to the filter like a steed let loose; whilst alighting (he moves like a buffalo sharpening his pointed horns, like a warrior on a foray for cattle.

8. This *Soma* stream has come from on high and has detected the cattle which were in a stall (hidden) somewhere within the mountain; the stream of the *Soma* flows for thee, INDRA, thundering like lightning emitted by the clouds from heaven.

9. And being purified, SOMA, thou pursuest the herd of (stolen) cattle in the same chariot with INDRA: O thou who givest quickly, give (us) when invoked plentiful and abundant viands, for they are thy (property). O thou who aboundest in food.

IX. 5. 3.

Rishi and metre as before.

1. This *Soma* is expressed for thee, INDRA; for thee it is filtered: do thou drink of it; it is the *Indu Soma* which thou hast made, which thou hast chosen for thine exhilaration, thy companion.

2. It has been harnessed like a great waggon that bears heavy burdens in order to bring us many treasures; after this may all the races of men expecting our (attack) go to the desirable battle.

3. Thou, SOMA, who like VAYU with his *Niyut* steeds goest where thou listest, who like the NASATYAS on hearing the invocation dost grant abundant felicity, thou art of thyself desired by all like the giver of wealth, thou art like PUSHAN, swift as thought.

4. Thou, SOMA, who like INDRA performest mighty acts, art the slayer of the *Vritras*, the destroyer of strongholds; like the horse of PEDU thou art the slayer of those who are called serpents; thou art the slayer of every *Dasyu*.

5. *Soma* who, like AGNI let loose in a forest, easily manifests his might in the waters like a man who fights shouting against his mighty (foe)—so *Soma* when purified urges on his wave.

6. These *Soma*-juices pass through the woollen fleece, like the rains of heaven showered by the clouds: the effused juices flow promptly to the pitchers as rivers running downwards (flow) into the ocean.

7. Flow strong as the army of the MARUTS, like the divine blameless folk; like waters become quickly favourable to us; (thou art) of a thousand shapes, adorable like (INDRA) the victor in battle.

8. Thy acts are (like) those of the royal VARUNA, vast and profound, SOMA, is thine abode; thou art pure as the beloved MITRA, munificent art thou, SOMA, as ARYAMAN.

IX. 5. 4.

Rishi and metre as before.

1. This horse of burden moves forth by the (sacrificial) paths: when purified thou flowest like the rain from heaven; the thousand-streamed *Soma* sits down amongst us on his mother's lap in the water.

2. The sovereign *Soma* has put on the vestment of the waters, he has ascended the most straight-going ship of sacrifice; the dripping juice brought by the falcon has increased in the waters; the father milks him—milks him the son of the father.

3. (The worshippers) reach the lion-like (*Soma*) the dispenser of water, green-tinted, red, the protector of this heaven; a hero in battles, first (among the gods) he seeks the (stolen) cows: by his might the sprinkler (INDRA) protects (the universe).

4. (The priests) attach to the broad-wheeled car the glossy-backed terrible active graceful horse: the sister fingers cleanse him: the kinsfolk invigorate the mighty (*Soma*).

5. The four yielders of butter wait upon him, stationed in a common asylum: being purified they approach him with food, they surround him in numbers on every side.

6. The prop of heaven, the support of earth—all beings (are) in his hands: may (*Soma*) the fountain (of desires) be possessed of horses for thee (his) adorer; the filament of the sweet-flavoured (*Soma*) is purified for (the sake of winning) strength.

7. Conquering (and) unconquered approach the banquet

of the gods : SOMA, who art the slayer of VRITRA, flow for INDRA ; grant us abundant and splendid riches, may we be masters of excellent male offspring.

IX. 5. 5.

The *Rishi* is VASISHTHA son of MITRA and VARUNA.

1. Urged (by the priests) the generator of heaven and earth advances like a chariot, wishing to distribute food : going to INDRA, sharpening his weapons, holding all treasures in his hands.

2. The voices of the worshippers resound about him the triple-backed, the showerer (of benefits), the giver of food ; arrayed in water as VARUNA (is arrayed) in the rivers, the giver of precious wealth he bestows desirable riches.

3. Flow thou who hast a host of warriors, who hast all the heroes, full of strength, victorious, the giver of riches, sharp-weaponed, rapid bowman, irresistible in battle, overthrowing the enemy (arrayed) in (hostile) armies.

4. Flow thou whose paths are broad, giving security (to the worshipper), uniting heaven and earth, wishing to enjoy the waters of dawn, the sun and (his) rays thou criest aloud, (to bestow upon) us ample food.

5. SOMA, exhilarate VARUNA, exhilarate MITRA ; O SOMA PAVAMANA, exhilarate INDRA and VISHNU, exhilarate the company of the MARUTS, exhilarate the gods, exhilarate the mighty INDRA, O INDU, for his exhilaration.

6. Thus (glorified), do thou (SOMA) like a king, performing thy functions, flow on destroying all evils by thy might; INDU, give food (in answer) to (our) well-recited praise; do you (O gods) cherish us ever with blessings.

IX. 5. 6.

The deity is SOMA PAVAMANA; the *Rishi* is KASHYAPA son of MARICHI; the metre is *Trishtubh*.

1. (*Soma*) on whom the minds of the gods are fixed, chief (of the gods), recipient of praise, is let loose with a shout by ceremony as (a horse is let loose by the finger) in a battle of chariots; the ten sister (fingers) drive the bearer (of the oblation) on the elevated place to the halls (of sacrifice).

2. The *Soma* juice effused by pious mortals (comes) down (to the sacrifice) for the food of the celestial people; which immortal (liquor) is purified by mortal (priests) with the filter, the curds and milk and the waters.

3. The *Soma* juice the showerer (of benefits) roaring to the showerer (INDRA) goes when being purified to (mix with) the glistening milk of the cow; greeted with laudation, cognizant of sacred praise, the hero passes through the filter by a thousand imperishable paths.

4. Demolish the strong dwellings of the *Rakshasa*; INDU, when purified put on his strength; cut to pieces with thy destructive weapon (the *Rakshasas*) who come from above, from nigh, or from afar and their leader.

5. Adorable (SOMA), do thou as of old grant the ancient

paths to thy new worshipper; doer of many acts, utterer of many sounds, may we obtain those (portions) of thee which are difficult to defeat, inflicting injury (on foes) and mighty.

6. Thus, being purified, bestow upon us the firmament and heaven and earth and many sons and grandsons: make our land prosper, diffuse the luminaries widely (in the firmament) and grant us long life to see the sun.

IX. 5. 7.

Rishi and metre as before.

1. The green-tinted *Soma* effused and sent forth (by the priests) is let loose, like a chariot upon the filter, for the acquisition (of riches); being filtered he acquires (INDRA'S) praise, he gratifies the gods with conciliatory (oblations).

2. The sage, the observer of men, retaining the water proceeds to his place on the filter; like a ministrant priest sitting at the sacrifice (the *Soma* flows) into the cups: the seven wise *rishis* approach him with praise.

3. *Soma*, the intelligent, the knower of the right path, accompanied by all the gods, undergoing purification goes to his constant abode; he is one who delights in all sacred praises; the sage endeavours to approach the five classes of beings.

4. O SOMA PAVAMANA, thine are the thrice eleven universal gods abiding in the secret (heaven); the ten (fingers) cleanse thee with the waters upon the elevated fleece, the seven great rivers (cleanse thee).

5. May that place of the truthful *Pavamana* be quickly ours, where all the worshippers assemble (to praise him); the light (of the *Soma*) which gave manifestation to the day protected MANU—*Soma* made it triumphant over the *Dasyu*.

6. As the ministrant priest proceeds to the hall where the victim is stationed, as a just king marches to battle, the *Soma* undergoing purification enters the pitchers like the wild buffalo in the waters.

IX. 5. 8.

The *Rishi* is NODHAS the son of GOTAMA, metre as before.

1. The sister (fingers) sprinkling together cleanse (the *Soma*), the ten fingers (are) the effusers of the sagacious (*Soma*); the green-tinted one flows round the wives of the sun, he hastens like a swift horse to the pitcher.

2. Longing (for the deities) the showerer (of benefits) the desired of many (the *Soma*) is sustained by the (consecrated) waters as the infant by its mother; going to his station like a bridegroom to his bride, he combines in the pitcher with the curds and milk.

3. And he nourishes the cow's udder; the intelligent *Indu* is associated with his streams; the cows clothe the elevated SOMA in the ladles with their milk as with newly washed robes.

4. INDU PAVAMANA, do thou with the gods, who dost long for (our good) bestow upon us riches comprising horses; may thy capacious mind longing for those who

possess chariots (come) towards us to bestow treasures (upon us).

5. SOMA, when thou art purified, measure out to us riches and dependents and all-gratifying water. INDU, may the life of thy praiser be prolonged: may (SOMA) who acquires wealth by his intelligence come quickly at dawn.

IX. 5. 9.

The *Rishi* is KANWA son of ANGIRAS.

1. When the fingers vie with each other in this (*Soma*), as the trappings on a horse or the rays in the sun, clothed in the waters he flows desiring his worshippers like (a cowherd going to) a pleasant cow-stall for the nourishment of his cattle.

2. Opening out the abode of the ambrosia on both sides (he passes between); for him, the omniscient, the worlds expand. Gratifying laudations eager for the sacrifice, call upon *Indu*, like kine (lowing) towards their stall.

3. When the sage SOMA goes round the praises (of the wise) like a hostile chariot (going round) all the regions (of the battle-field), then desirous of bestowing upon mortals the wealth that abides with the gods, he (is) to be glorified in the many places of sacrifice for the preservation of the riches he has given.

4. He (is) generated for prosperity, for prosperity he issues forth; he gives prosperity (and) sustenance to those who praise him; clothing themselves in (his) prosperity, they obtain immortality; their conflicts are successful

through the aid of (the SOMA) who moves with measured tread.

5. Bring us food and drink, horses, cattle and ample light, exhilarate the gods; for all (the *Rakshasas*) are easily subdued by thee; SOMA PAVAMANA, destroy (all) foes.

IX. 5. 10.

The *Rishi* is PRASKANWA the son of KANWA.

1. The green-tinted SOMA cries aloud when let loose, sitting when filtered in the belly of the pitcher; collected by the priests, he assumes his shape. (putting on) the products of the kine; therefore raise praises (to him) with oblations.

2. The green-tinted SOMA being let loose propels the voice that indicates the path of truth as the boatman (propels his) boat: the bright SOMA reveals to his worshipper on the sacred grass the secret names of the god.

3. The priests hurrying like the waves of the waters despatch praises towards SOMA: adoring him they approach and come up together, longing for him who longs for them they enter him.

4. (The priests) milk forth the *Soma* cleansed (dwelling) on a high place like a buffalo, the sprinkler, placed between the grinding-stones; praises attend upon the longing SOMA; (INDRA) who dwells in three abodes supports him, the defeater of enemies, in the firmament.

5. INDU, being purified, stimulating the praise (of the worshippers) like the answerer of the *Hotri* set free the

understanding; when (thou) and INDRA are present together (at the sacrifice) may we be prosperous, may we become the possessors of excellent male progeny.

IX. 5. 11.

The *Rishi* is the *Raja* PRATARDANA son of DIVODASA; metre as before.

1. The leader of the host, a hero, advances in front of the chariots intent on seizing the cattle (of the enemy): his army exults: making their oblations to INDRA prosperous for the friendly (worshippers). SOMA assumes the hastily made robes (of curds and milk).

2. The priests express his green-tinted (juice); he mounts the chariot unyoked by the horse-driving salutations; the wise SOMA the friend of INDRA goes to meet the worshipper.

3. Divine SOMA, who art the beverage of INDRA, flow at our sacrifice for (his) abundant food; sending water, causing rain to fall upon heaven and upon this earth, (come) from the wide (firmament, and) being purified bestow upon us wealth.

4. Flow for our immunity from defeat and slaughter, flow for our welfare, for the great sacrifice for all the gods; all these my friends desire this; this I desire, O SOMA PAVAMANA.

5. The *Soma* flows the generator of praises, the generator of heaven, the generator of the earth, the generator of AGNI, the generator of the sun, the generator of INDRA and the generator of VISHNU.

6. The BRAHMA of the gods, the guide of the sages, the *rishi* of the pious, the buffalo of wild animals, the falcon of the vultures, the hatchet of deadly weapons, the *Soma* passes through the filter with a roar.

7. The purified *Soma* excites gratifying praises as a river (excites) the wave of sound; the showerer (of benefits) beholding the hidden (treasure) presides over these irresistible powers, knowing about the cattle.

8. (SOMA) who art the exhilarator, harming (the foe) in battles, (thyself) unharmed, who hast a thousand streams, rush against the strength (of the enemy); INDU, who art being purified, the sage, uttering cries, urge on for INDRA the wave of juice.

9. The pleasing delightful *Soma* approached by gods (proceeds) to the pitcher to exhilarate INDRA; INDU the thousand-streamed and vigorous proceeds like a strong horse to battle.

10. The ancient (*Soma*) the finder of treasure as soon as generated, cleansed in the waters milked on the stone, the defender against enemies, the sovereign of the world, purified for the sacrifice, shows (the worshipper) the right way.

11. SOMA PAVAMANA, by thee our ancient and wise progenitors performed their religious rites; harming the foes (thyself) unharmed slay the *Rakshasas* and be liberal in enriching us with male offspring and horses.

12. As thou didst flow to MANU possessing food, slaying enemies, acquiring wealth, having oblations, so now

flow bringing us riches: abide thou in INDRA; make manifest (thy) weapons.

13. SOMA who hast exhilarating juice, who art connected with the sacrifice, clothed with water flow upon the elevated fleece; alight upon the water-holding pitchers, thou who art most exhilarating, intoxicating, the especial beverage of INDRA.

14. (SOMA), who flowest in a hundred streams, pour rain from the firmament, thou who art the giver of hundredfold (wealth), the bestower of food at the banquet of the gods; desirous of (the mixture) combine with the water in the pitchers and with the curds and milk, prolonging our life.

15. This *Soma* (is) purified with praises, like a strong horse he overthrows (his) foes: (he is purified) like the strong milk milked from the cow, (flocked to by all) like a broad road, (and guided by the praisers) like a well-trained horse of burthen.

16. Well-armed, purified by those who express thee, send thy concealed desirable form (into the pitchers); like a horse bring us food in our desire for food: divine SOMA, bring us life, bring us cattle.

17. They cleanse the charming infant (SOMA) at his birth; the MARUTS decorate the bearer (of boons) with their troop; being wise with songs, wise with wisdom, SOMA passes clamorous through the filter.

18. Thinking as a *rishi*, acting as a *rishi*, gaining heaven, praised by thousands, the guide of the wise, the mighty SOMA desiring to attain the third region (heaven), being praised adds lustre to the illustrious (INDRA).

19. Seated on the ladles, praiseworthy, competent, supporting, acquiring cattle, flowing, bearing arms, attending upon the firmament, the sender of the waters, the mighty (SOMA) attends the fourth sphere.

20. Cleansing his person like a richly-decorated man, flowing to acquire riches like a rapid (horse), rushing to the receptacle like a bull to the herd, (SOMA) crying repeatedly enters the planks.

21. Flow, INDU, purified by the venerable (priests), rush through the filter crying repeatedly, sporting enter the planks purified, let thy exhilarating liquor exhilarate INDRA.

22. His copious streams flow forth; blended with the milk and curds he enters the pitchers; uttering chants the skilful chanter, the omniscient (*Soma*) hastens invoking (the gods) towards (the cups) like (a libertine) to the wife of a friend.

23. O PAVAMANA, eulogized (by the worshippers), distilling (into the receptacles), destroying the enemies, thou goest like a gallant to his mistress; falling like a bird alighting on the trees the *Soma* when purified alights upon the pitchers.

24. The lustres, SOMA, of thee when being purified, approach with abundant milk with copious streams like a woman (giving milk to her child); the green-tinted *Soma*, the desired of many, has been brought to the waters and cries repeatedly in the pitcher of the god-loving (worshippers).

ANUVAKA VI.

IX. 6. 1.

The deity and metre as before: the *Rishi* varies: VASISHTHA is that of the first *tricha* (triplet); of the second INDRAPRAMATI: of the third VRISHAGANA; of the fourth MANYU; of the fifth UPAMANYU; of the sixth VYAGHRAPAD; of the seventh SHAKTI; of the eighth KARNASHRUT; of the ninth MRILIKA; of the tenth VASUKRA—these ten are all of the VASISHTHA *gotra*; the *Rishi* of verses 31 to 44 is PARASHARA the son of SHAKTI, of the rest KUTSA son of ANGIRAS.

1. The shining *Soma* being purified by the golden hand that urges it forth, brings its juice into contact with the gods; when effused it proceeds with a roar to the filter like the minstrant priest to the halls prepared (for sacrifice) containing victims.

2. The great wise SOMA, clothed in his auspicious war-vestments, the inspirer of praises—enter into the vessels when purified, thou who art sagacious and vigilant at the banquet of the gods.

3. (SOMA), the most famous of the famous, the earth-born, the conciliator, is cleansed for us in the elevated fleece; sound aloud in the firmament when purified; do you ever protect us with blessings.

4. Sing (to the *Soma*), let us praise the gods; send forth the *Soma* for (the acquirement of) great wealth. He passes sweet-flavoured pure through the fleecy filter; our (*Soma*) devoted to the gods alights on the pitcher.

5. *Indu* coming to obtain the friendship of the gods flows in a thousand streams for (their) exhilaration; glorified by the priests (he proceeds) to his ancient station,

he proceeds to INDRA for the sake of great prosperity (to the worshippers).

6. (SOMA), when our praise is offered, flow green-tinted and purified, to (bring us) riches, may thy exhilarating beverage animate INDRA to battle. Go in the same car with the gods to (procure us) wealth: do you ever protect us with blessings.

7. Reciting sacred praise like USHANAS the praiser (VRISHAGANA) proclaims the births of the gods; assiduous in pious observances, of brilliant radiance, purifying (from sin), he approaches the filter making a noise (as) a wild boar (makes a noise) with its foot.

8. The VRISHAGANAS (walking like) swans, (alarmed) at the strength (of the foe), have repaired to the house of sacrifice, to the swift-shooting foe-despising (*Soma*): the friends sound the flute to the praiseworthy irresistible *Pavamana*.

9. He moves rapidly (following) the path of (him) the much-praised, (other) goers cannot overtake him (though he is) moving easily; sharp-horned he displays manifold (radiance); the *Soma* appears green-tinted by day, and clearly visible at night.

10. The powerful, flowing *Soma* having quantities of juice flowing down, streams forth infusing strength into INDRA for his exhilaration; conferring wealth the king of strength slays the *Rakshasas* and harasses the enemy.

11. Milked forth by the stones the *Soma* flows through the (sheep's) hair coming into contact (with the gods) with its sweet-flavoured stream; the divine exhilarating *Indu*

desiring the friendship of INDRA flows for the exhilaration of the deity.

12. Clothed in pleasant radiance suited to the season, the sportive *Indu* flows purified, reaching the gods with its juice; the ten fingers guide it to the elevated fleece.

13. (Calling out for the praises like) a red bull bellowing after the kine, the SOMA goes with a roar through heaven and earth; (his voice) is heard as the voice of INDRA, manifesting (himself) he raises this voice.

14. Pleasant to the taste, dripping with milk, thou flowest pouring forth the sweet-flavoured juice. SOMA, when purified and sprinkled, thou flowest for INDRA in a continuous stream.

15. Thus flow, the exhilarator, for INDRA'S exhilaration bowing down the rain-holder with (thy) weapons, assuming brilliant colour, desirous of our cattle, flow, SOMA, sprinkled (into the filter).

16. Gratified (with our praises), INDU, flow into the large (vessel), granting us riches coming by holy paths and easily acquired; beating down the *Rakshasas* on every side as with a club, flow in a stream upon the elevated fleece.

17. Send us rain from heaven, quick-falling, food-giving, giving health to our home, promptly munificent: flow, INDU, seeking these lower winds thy kinsmen as (one seeking his) beloved infants.

18. (SOMA), when filtered loose (me) bound (by sin) as (one looseth) a knot; (grant me) a straight path and strength. Thou, green-tinted, neighest like a horse

(when thou art) let loose: proceed divine (SOMA) who art friendly to man, and hast a dwelling.

19. INDU, who art adequate for exhilaration flow in a stream to the elevated fleece at the sacrifice: thousand-streaming, fragrant, irresistible, flow for the acquisition of food in the combat.

20. These brilliant *Soma* juices flow like horses let loose in battle without reins, without chariots, unharnessed; approach them, ye gods, to drink.

21. So, INDU, at our sacrifice pour the water from the firmament into the vessels; may *Soma* bestow upon us desirable riches in abundance with male offspring and strength.

22. When the praise of the zealous worshipper sanctifies him as that of a noisy (crowd) in front (praises) a distinguished (prince) for the support (he affords); then the cows come to the excellent exhilarating *Indu*, the lord (of all, abiding) in the pitcher, eager to gratify him (with their milk).

23. The divine benefactor of givers, pouring (boons) on givers, the intelligent (*Soma*) distils his true beverage for true (INDRA): the radiant (*Soma*) is the upholder of strength, he is entirely restrained by the ten fingers.

24. Purified by the filters the observer of man, the sovereign of both gods and mortals, the lord of abundant wealth (*Soma*), is twofold; INDU bears the auspicious collected water.

25. Hasten (SOMA) to give food to INDRA and VAYU like a horse, for (the sake of giving us) food, to acquire

wealth: give us abundant thousand-fold food. SOMA, when filtered, become the dispenser of riches.

26. May the *Soma* juices which are gratifying to the gods when poured around (into the vessels) bring us a dwelling and male offspring—(the juices) endeavouring to gain the favour (of the gods), desired by all offering (to the gods) in heaven like the ministrant priests, most exhilarating.

27. Divine SOMA, who art the beverage of the gods, flow at the sacrifice for (their) abundant food: urged on (by thee) may we overcome ever mighty (foes) in battle: purified do thou render heaven and earth happy abodes (for us).

28. Yoked by the priests, thou neighest like a horse, (thou art) terrible as a lion, swifter than thought; INDU, pour happiness upon us by those which are the most direct of the paths leading hitherward.

29. Thy hundred streams manifested for the gods are loose; the sages cleanse those thousand (streams); pour wealth upon us, INDU, from heaven; thou art the precursor of abundant riches.

30. As the rays of the days of the sun are let loose (so are the streams of the *Soma*): a prudent king does not abandon his friend: as a son persevering in pious acts (wins) his father's (safety), do thou pour upon this people immunity from defeat.

31. Thy exhilarating streams are let loose when thou passest purified through the woollen fleece; *Pavamana*,

thou flowest to the supporting (milk) of the kine, as soon as generated thou fillest the sun with thy radiance.

32. (The SOMA) cries repeatedly upon the path of the sacrifice; thou shinest (being) the abode of immortality; possessing exhilaration thou flowest for INDRA, sending forth thy voice with the praises of the sages.

33. SOMA, who art celestial, well-winged, thou lookest down from heaven, pouring forth thy streams by the pious rite at the sacrifice; INDU, enter into the pitcher the receptacle of the *Soma*; crying aloud approach the sun's rays.

34. The bearer (of the oblation) utters the three praises, the thought of BRAHMA that sustains the sacrifice; the kine come to the cowherd asking (to be milked), the praisers proceed to the SOMA with eagerness.

35. The milch kine (are) longing for the *Soma*: wise men (are) inquiring for him with praises; *Soma* being effused is purified blended (with the milk), our adorations in the *Trishtubh* metre are united in the *Soma*.

36. Thus poured around (into the vessels), *Soma*, do thou when purified flow for our welfare, enter with a great noise into INDRA, foster our praise, generate abundant knowledge in us.

37. The vigilant *Soma*, the knower of true praises, being purified, has sat down in the vessels—(the *Soma*) whom the *Adhwaryus* touch, combined, emulous, leaders of the sacrifice, auspicious-handed.

38. The purified (*Soma*) approaches (INDRA) as the year (approaches) the sun, he fills both heaven and earth

(with his radiance), he opens (the darkness with his light): may he, the beloved (*Soma*), whose beloved (streams) are for (our) preservation, bestow upon us wealth like (wages given) to a labourer.

39. May *Soma* the augmenter (of the gods), self-augmenting, being purified, the showerer (of benefits), protect us by his radiance; through whom our forefathers, tracing the footmarks, cognizant of all things, stole the cattle from the rock.

40. The ocean, the royal (SOMA), generating progeny in the outstretched (firmament, the) supporter of the water traverses the universe; the showerer (of benefits), the brilliant *Soma* when effused increases abundantly in the elevated woollen filter.

41. The mighty *Soma* has achieved this mighty (work) that, being the germ of the waters, he has nourished the gods; purified he has given strength to INDRA; INDU has generated the light in the sun.

42. Exhilarate VAYU for (our) food and wealth, exhilarate MITRA and VARUNA as soon as thou art filtered; exhilarate the company of the MARUTS, exhilarate the gods, exhilarate heaven and earth, divine SOMA.

43. Flow thou who art straightgoing, the slayer of the crooked-goer, driving away disease and enemies; mixing thy juice with the juice of the kine (thou goest to the cups): (thou art) INDRA'S (friend), we (are) thy friends.

44. Pour forth a fountain of wealth distilling sweet juice, pour upon us male offspring and riches; flow sweet

for INDRA. O INDU. when purified : and pour riches upon us from the firmament.

45. The *Soma* effused in a stream. going like a horse. flows powerful like a river down a descent : purified he alights on the wooden abode : *Indu* mixes with the milk and curds. (mixes) with the water.

46. The flowing sagacious *Soma* flows into the cups. INDRA. for thee. who longest (for him)—all-seeing. car-borne. of adequate vigour, who has been sent forth like the wish of the god-desiring (worshippers).

47. Flowing with (his) ancient food. enveloping the forms of the earth. covering the house of sacrifice which has a three-fold protection, (placed) in the waters he advances. calling aloud at the oblations like a ministrant priest.

48. Divine SOMA. who art car-borne. being filtered (at) our (sacrifice). flow quickly into the cups : most sweet-flavoured in the waters, full of *madhu*. offered at the sacrifice. stimulator of all. who like a god art the object of true praise.

49. Being eulogized. hasten to VAYU. for (him to) drink : being purified. hasten to MITRA and VARUNA : (hasten) to the leader. who is quick as thought. mounted on a car. to INDRA. the showerer. the wielder of the thunderbolt.

50. Bring us handsome garments. bring us. when thou art purified. cows easily milked ; bring for our maintenance gratifying gold ; divine SOMA. bring us horses fit for chariots.

51. Bring us celestial treasures, bring us all earthly (treasures) when thou art purified: bring us (the ability) whereby we may acquire riches, make our sacred prayer (sweet) as JAMADAGNI.

52. With this filtered stream pour on us those treasures; do thou, INDU, advance to the brown water: at this rite may the sun, rapid as the wind, may (INDRA) the object of many sacrifices grant a son to me approaching (the *Soma*).

53. And flow with this filtered stream at the renowned station of thee who art worthy of renown: (the SOMA) the destroyer of enemies has shaken down (for us) sixty thousand treasures for victory as (one shakes) a tree whose fruit is ripe.

54. These two great acts, the raining (of arrows) and the humiliation (of foes), are the givers of happiness: they are deadly either in a fight on horseback or in a hand to hand fight; he has put the foes to sleep and driven them away: do thou (SOMA) drive away the enemies and unbelievers.

55. Thou reachest the three outstretched filters, thou hastenest to the one (filter) being purified: thou art BHAGA, thou art the donor of gifts, thou INDU art more affluent than the affluent.

56. This all-knowing sage SOMA, the sovereign of the whole world, flows forth: distilling his drops at the sacrifices, INDU passes through the sheep's hair on both sides.

57. The adorable, unassailable (deities) sip the *Soma* juice, they hail it at its station like worshippers greedy

(of wealth); the skilful priests send forth the *Soma* with their ten fingers, they anoint its body with the fluid of the waters.

58. May we ever, SOMA, with thee who art purified, (as our ally) win much wealth in battle; so may MITRA, VARUNA, ADITI, SINDHU, heaven and earth enrich us.

IX. 6. 2.

The *Rishis* are AMBARISHA the son of the *Raja* VRISHAGIR and RIJISHWAN the son of the *Rishi* BHARADWAJA; the metre is *Anushtubh*, except of the eleventh verse, which is *Brihati*.

1. Bring us, INDU, strength-bestowing riches, desired by many, supporting many, far-celebrated and overcoming mighty (foes).

2. When effused the *Soma* juice flows to the woollen (filter) as (a warrior) in a chariot is covered in mail; fitted into the wooden (cask), hurrying forth, it flows in streams.

3. The *Soma* juice being effused flows through the fleece diffusing exhilaration; who, being exalted goes to the sacrifice in a stream desiring the milk and curds as (he goes to the firmament) with radiance.

4. For thou, divine INDU, grantest riches to every man who offers libations, thousand-fold and hundred-fold treasure.

5. Slayer of enemies, may we be thy (people); VASU, (may we be) extremely near thy much-coveted wealth; irresistible (SOMA), may we be near happiness.

6. Whom, celebrated, expressed by the stones, dear to INDRA, beloved (by all) moving in streams, the twice five sister (fingers) bathe (in the sacred waters)—

7. Him, coveted (by all), green-tinted, brown, they purify with the filter: who goes to all the gods with (his) exhilaration.

8. For you by his protection have drunk the strengthening (juice of that *Soma*) who, beloved (by all) like the sun, has bestowed abundant food upon his worshippers.

9. Divine heaven and earth the progeny of MANU, the *Soma* juice is generated at your sacrifices, radiant, abiding in the grinding stones: (the priests) bruise him at the loud-sounding ceremony.

10. Thou art poured forth, SOMA, for INDRA, the slayer of VRITRA, to drink: and for the munificent worshipper who sits in the halls of sacrifice (to give oblations) to the god.

11. Those ancient *Soma* juices flow into the filter at the dawns, driving away in the early morning the concealed and ignorant thieves.

12. May you and we, intelligent friends, eat the bright *Soma* fragrant and invigorating, may we obtain food and dwellings.

IX. 6. 3.

The *Rishis* are the two REBHASUNUS of the family of KASHYAPA; the metre of verse 1 is *Brihati*, of the rest *Anushtubh*

1. They stretch the bow of manhood for the beloved courageous (*Soma*): (the priests) wishing to worship spread out the white filter for the mighty (*Soma*) in the presence of the sage (deities).

2. Consecrated at the end of the night (the *Soma*) plunges into the viands, when the fingers of the worshipper press out the green-tinted (juice) to go (to the vessels).

3. We purify the juice of that *Soma* which is exhilarating and fit for INDRA's drinking; which the approaching worshippers both now and of old take up in their mouths.

4. They celebrate the purified *Soma* juice with an ancient hymn of praise, and the fingers exercising their pressure are able (to prepare the oblation) for the gods.

5. Him sprinkled (with water) the supporter (of all things) they purify in the woollen filter; the wise (worshippers) instruct him as a messenger to proclaim (their prayers) beforehand (to the gods).

6. The most exhilarating *Soma*, being purified, alights on the vessels: putting his seed (in the vessels) as in a heifer, the protector of the rite is worshipped.

7. Effused for the gods, the God *Soma* is cleansed by the skilful (priests); when he is recognized amongst these (people) as the giver (of riches), he plunges into the mighty waters.

8. When effused, INDU, and collected by the priests, thou art guided to the filter; thou alightest on the cups for INDRA, exciting exceeding exhilaration.

IX. 6. 4.

The *Rishis* as before; metre *Anushtubh*.

1. The innocent waters repair to *Soma* dear to INDRA and beloved (of all), as the maternal kine lick the new-born calf at the beginning of its life.

2. INDU SOMA, when purified bring us the riches of both worlds; thou fosterest all treasures in the house of the donor (of the libation).

3. Let loose thy stream which is as rapid as thought; as the cloud (let loose) the rain; thou *Soma* fosterest terrestrial and celestial treasures.

4. Thy stream when thou art effused, swift-flowing, bountiful, rushes through the sheep's hair like the horse of a victorious (hero).

5. Sage SOMA flow in a stream for our enlightenment and invigoration, poured forth for INDRA, MITRA and VARUNA to drink.

6. Flow, SOMA, who art the giver of food in a stream, when effused, to the filter; (flow) SOMA who art most sweet for INDRA, for VISHNU, for the gods.

7. The innocent maternal (waters) caress thee, the green-tinted, upon the filter, O PAVAMANA, at the sacrifice, as milch kine caress their new-born calf.

8. PAVAMANA, thou traversest the vast firmament with various rays, hastening on thou dispellest all *Rakshasas* at the house of the donor (of the libation).

9. Observer of manifold rites, thou supportest both heaven and earth; O PAVAMANA, (who art endowed) with greatness, thou puttest on thy coat of mail.

IX. 6. 5.

The deity is PAVAMANA SOMA, the *Rishi* of the first *richa* (triplet) is ANDHIGU son of SHYAVASHVA, of the second YAYATI son of the *Raja* NAHUSHA, of the third the *Rajarshi* NAHUSHA the son of MANU, of the fourth MANU the son of the *Raja* SAMVARANA, of the last four verses PRAJAPATI son of VACH or of VISHWAMITRA; the metre of the 2nd and 3rd verses is *Gayatri*, of the rest *Anushtubh*.

1. For (the drinking of) the effused exhilarating (juice) of the *Soma* who has placed victory before you, do you friends destroy the long-tongued dog.

2. The *Indu* good for sacred rites which when effused flows forth in a purifying stream, (swift) as a horse:—

3. Him, the *Soma*, unassailable, adorable, the priests, with all comprehending intelligence, express with the stones.

4. The sweet-flavoured exhilarating *Soma* juices effused (and) filtered flow for INDRA; do you, exhilarating (juices), proceed to the gods.

5. The devout (worshippers) say "*Indu* flows forth for INDRA": the lord of speech (*Soma*) sovereign of all by his might desires (our) worship.

6. The thousand-streamed ocean, *Soma* the stimulator of praise, the lord of riches, the friend of INDRA flows day by day.

7. This *Soma* being purified hastens (to the pitcher) fostering, wealth-giving, to be enjoyed (by all); the lord of all beings, he has illuminated both heaven and earth.

8. The affectionate emulous cows celebrate (*Soma*) for his exhilaration; the brilliant filtered (*Soma*) juices make paths (for themselves to flow).

9. Bring to us, filtered (*Soma*), that celebrated (liquor) which is most potent, which (waits) upon the five orders of beings and by which we may obtain riches.

10. The brilliant *Soma* juices flow for us knowing the right path, friendly (to the gods), effused, sinless, contemplative, all-knowing.

11. Effused by the stones, recognized upon the cowhide, acquirers of wealth they bestow food upon us from all sides.

12. These filtered *Soma* juices, intelligent, mixed with curds, swift-moving, firm in the water (are) brilliant as suns.

13. Let no mortal hear the sound of the effused *Soma*: drive off the dog that sacrifices not as the BHRIGUS drove off MAKHA.

14. (*Soma*) the kinsman (of the gods) is enveloped in the investing filter like a child in the arms of its protecting parents; he hastens like a gallant to a mistress, like a bridegroom (to the bride), to sit upon his station (the pitcher).

15. The green-tinted (*Soma*), the implement of strength, the hero, who has upheld heaven and earth, is enveloped

in the filter like the sacrificer (in his house) to sit upon his station.

16. The *Soma* flows purified by the sheep's hairs; crying aloud upon the cowhide the showerer (of benefits), green-tinted he goes to INDRA's prepared station.

IX. 6. 6.

The *Rishi* is TRITA APTYA; the metre is *Ushnih*.

1. Performing (sacred rites) the child of the great (waters) sending forth the lustre of the sacrifice (*Soma*) produces all acceptable (oblations) and (abides) in the two worlds.

2. When the *Soma* has taken the secret station of the grinding stones (at the sacrifice) of TRITA, then with the seven supports of the sacrifice (the priests praise) the conciliating (*Soma*).

3. (Support, SOMA,) with thy stream TRITA's three (oblations): cause the giver of riches (INDRA) to come to the sacred songs. The intelligent (praiser) of this (INDRA) measures out hymns.

4. The seven mothers instruct the (*Soma*) the institutor (of the sacrifice) when born for the prosperity (of the worshippers), so that this firm *Soma* is cognizant of riches.

5. The universal gods, devoid of malice, assembled together at his rite, are to be envied if being delighted they take pleasure (in the *Soma*).

6. The germ which the augmenters of the rite brought forth at the sacrifice lovely to look upon, intelligent, most adorable, desired by many.

7. He of his own will approaches the great united parents of the sacrifice (heaven and earth) when (the priests) conducting the ceremony anoint him in due order (with the sacred waters).

8. SOMA, by thy act drive away with thy brilliant organs the darkness from the sky, effusing into the sacrifice (thy juice) the lustre of the rite.

IX. 6. 7.

The *Rishi* is DWITA APTYA; metre as before.

1. Raise a loud voice to *Soma* the instituter (of the rite), purified, gratified by praises, as (men pay) wages (to a labourer).

2. Blending with the curds and milk the Soma rushes through the woollen fleece: the green-tinted *Soma* being purified takes up three stations.

3. The *Soma* sends forth (its juice) through the woollen fleece to the honey-dripping receptacle; the seven metres of the *Rishis* praise (it).

4. *Soma*, the leader of praises, in whom all the gods are comprehended, unassailable, green-tinted when filtered, enters the cups.

5. Proceed in the same chariot with INDRA to the celestial hosts, a priest purified by priests, immortal.

6. Like a charger eager for the combat the divine (*Soma*) effused for the gods hastens when purified spreading widely into the vessels.

ANUVAKA VII.

IX. 7. 1.

The *Rishis* are PARVATA and NARADA sons of KANWA: or else the two SIKHANDINIS the *Apsarases* daughters of KASHYAPA are the *drashtri's* (seers) of this hymn.

1. Sit down, friends, sing to the filtered *Soma*, decorate him with offerings to beautify him as (parents decorate) a child.

2. Associate him the support of the mansion with the maternal (waters) as the calf (with the mother)—the protector of the gods, the exhilarator, endowed with twofold strength.

3. Purify the bestower of strength so that he may make for invigoration for the banquet (of the gods) and may grant much happiness to MITRA and to VARUNA.

4. For us do the hymns glorify thee the giver of wealth; we clothe thy form with the (products of the) kine.

5. Lord of our exhilaration, INDU, thou art of brilliant form; be our true guide as a friend is to a friend.

6. Show us (thine) ancient (friendship): (drive off) the voracious *Rakshasa*, the impious, the double dealer—drive away our sin.

IX. 7. 2.

The *Rishis* are PARVATA and NARADA, the metre as before.

1. Hymn, friends, the *Soma* purified for the exhilaration (of the gods), gratify him with oblations and praises as (men gratify) a child (with ornaments).

2. *Indu* being sent forth is sprinkled (with the waters) as a calf (is nourished) by its mother—the protector of the deities, the exhilarator, graced by praises.

3. This (*Soma*) is an instrument for invigoration; he (is useful) for speed (and) for the banquet of thy gods; he is effused most sweet-flavoured for the gods.

4. Powerful INDU who art effused, pour upon us (wealth) comprising cattle and horses; I mix the pure juice with the curds and milk.

5. Lord of our bay-coloured (cattle), INDU, who hast a most brilliant form, do thou who art kind to the priests be for a light to us as a friend (gives light) to a friend.

6. Do thou (show) us thy ancient (friendship), drive away the impious voracious (*Rakshasa*); INDU who art victorious overcome those who oppress us, (drive) off the double-dealing (*Rakshasa*).

IX. 7. 3.

The *Rishi* of the first triplet is AGNI the son of CHAKSHUSH, of the second triplet CHAKSHUSH the son of MANU, of the third MANU the son of APSU, of the rest AGNI the son of CHAKSHUSH; the metre as before.

1. May these effused green-tinted *Soma* juices quickly generated, all-knowing, proceed to INDRA the showerer (of benefits).

2. This effused *Soma* adorable for battle, is filtered for INDRA: *Soma* thinks of the victorious (INDRA) as he is known (in the world).

3. In the *Soma's* exhilaration may INDRA seize hold of wealth to be enjoyed (by all) and conquering VRITRA in the waters may he wield the thunderbolt the showerer (of blessings).

4. Flow SOMA who art vigilant: INDU spread around for INDRA: bring brilliant overpowering all-obtaining (strength).

5. Pour forth for INDRA the exhilarating (juice) showering (benefits), thou who art very beautiful, who hast many paths, the finder of the (right) path, the observer (of all).

6. Thou who art the best finder of paths for us, the sweetest beverage for the gods, come by a thousand paths crying aloud.

7. Flow, INDU, in thy strength with thy streams for the banquet of the gods; sit down, SOMA, who art sweet-flavoured, in our pitcher.

8. Thy drops, going to the water, have exalted INDRA to exhilaration; the gods have quaffed thee, the delighter, for immortality.

9. Bring us wealth, bright *Soma* juices effused, filtered, filling the sky with rain, shedding water (upon the earth), acquiring all things.

10. Soma being filtered flows in a stream through the woollen fleece, crying aloud when filtered in advance of the voice (of praise).

11. They send forth with their fingers the powerful *Soma* sporting in the water, passing through the fleece: praises celebrate him abiding in the three receptacles.

12. Desiring (to give the worshipper) food he has been let loose into the pitchers like a charger in battle: being filtered, raising a cry he flows (into the vessels).

13. The delightful green-tinted (juice) flows with rapidity into the crooked (pitchers); bringing the worshippers food and male offspring.

14. Devoted to the gods flow with that (stream): (thy) streams of exhilarating liquor are let loose: with a roar thou passest through the filter in all directions.

IX. 7. 4.

The *Rishis* are the "Seven Rishis" BHARADWAJA, KASHYAPA, etc.; verses 3 and 16 are *Dwipada Viraj* (containing 20 syllables); verses 8–10 *Brihati*, the rest *Pragatha* (*Brihati* and *Satobrihati* alternately).

1. Sprinkle from hence the effused *Soma*-juice which is the best oblation (to the gods), and which, good for man, is going into the midst of the firmament: (the priest) has expressed the *Soma* with the stones.

2. (SOMA) who art unassailable, who art most fragrant, flow around now being purified by the fleece; being effused we praise thee eminent in the waters mixing thee with food and the (products of the) kine.

3. Being effused the INDU flows so as to be seen (of all) —the exhilarator of the gods, the agent (in holy acts), the observer of all.

4. Undergoing purification thou flowest SOMA in a stream clothed in the (consecrated) waters; the giver of wealth thou sittest on the place of sacrifice, divine (SOMA), who flowest forth, who art the origin of gold.

5. Milking the exhilarating agreeable celestial udder (the *Soma*) sits down on its ancient place of aggregation (the firmament); food-giving, cleansed by the priests, observant it flows to the commendable worshipper.

6. SOMA, who art purified, vigilant, agreeable (thou flowest) through the woollen fleece; thou art intelligent, the chief of the ANGIRASAS, sprinkle our oblation with thy exhilarating juice.

7. *Soma* flows forth the showerer of benefits, the best of path-finders, a *Rishi*, a sage, all-discriminating; thou art a seer, most devoted to the gods; thou hast made the sun to mount the sky.

8. Effused by the effusers *Soma* is poured out upon the elevated fleeces; and proceeds with its green-tinted stream, as on a mare, proceeds with its exhilarating stream.

9. *Soma* combined with the produce of the kine flows with the kine into the pitcher, he flows with the milked

kine ; his enjoyable juices go (to the pitcher as waters) to the ocean, the exhilarating (*Soma*) is expressed for the exhilaration (of the gods).

10. Expressed by the stones, SOMA, (passing) through the sheep's hairs, green-tinted, entering the cups as a man (enters) a city, thou takest thy seat in the wooden (vessels).

11. Desirous of (bestowing) food, passing through the interstices of the fleece the *Soma* is adorned like a horse in the battle ; the *Pavamana*, to be rejoiced in (by all, praised) by the intelligent, the sages, the reciters of sacred songs.

12. Thou art fed with water, *Soma*, like a river, for the banquet of the gods ; with the juice of thy filament thou goest to the honey-dropping receptacle, exhilarating, vigilant.

13. Agreeable affectionate like a son about to be decorated, the *Soma* is clad in a shining robe ; they send him with their arms into the streams as active (warriors send their) chariot into (battle).

14. The swift *Somas* send forth their inebriating juice upon the uplifted (filter) of the firmament, intelligent, exhilarating, all-acquiring.

15. The divine royal (*Soma*) vast and true, undergoing purification traverses the firmament in a stream ; vast and true, being sent forth he flows for the support of MITRA and VARUNA.

16. Regulated by the priests, the divine royal *Soma*, agreeable, intelligent, abiding in the firmament—

17. Exhilarating, flows, when effused, for INDRA attended by the MARUTS: thousand-streamed he passes through the fleece: men cleanse him.

18. Purified in the cups, exciting laudation, the sage *Soma* rejoices amongst the gods: clothed with the waters sitting in the wooden bowls, he is surrounded with the curds and milk.

19. In thy friendship, INDU SOMA, I have rejoiced day by day: many (*Rakshasas*) assail me, tawny-coloured (SOMA): overcome these who surround me.

20. I (delight) in thy presence, tawny-coloured SOMA, both day and night, for the sake of thy friendship may we soar like birds far beyond the sun blazing with thy light.

21. Fair-fingered (SOMA) being cleansed thou utterest a sound in the pitcher: thou bringest, PAVAMANA, ample golden-hued much-coveted wealth.

22. The showerer of benefits, cleansed and filtered in the woollen fleece, thou criest aloud in the water: SOMA PAVAMANA, mixed with the curds and milk, thou goest to the prepared (station) of the gods.

23. Flow, SOMA, to all praises to procure food (for us): thou, the exhilarator of the gods, art the chief supporter of the firmament.

24. Flow quickly, SOMA, with thy supports, to the terrestrial and celestial worlds; the sages express thee radiant, O observer of all, with praises and with their fingers.

25. Thy purified juices are let flow through the filter

in a stream accompanied by the MARUTS, exhilarating, pleasing INDRA, swift-moving, bringing praise and food.

26. *Indu* clothed with waters effused by the worshippers rushes to the receptacle, generating light, identifying its form with the (products of the) kine, he covets now (our) praises.

IX. 7. 5.

The *Rishi* of verses 1 and 2 is GAURIVITI the son of SHAKTI; of the third SHAKTI the son of VASISHTHA; of the 4th and 5th URU of the race of ANGIRAS, of the 6th and 7th RIJISHWAN the son of BHARADVAJA; of the 8th and 9th URDHASADMAN of the race of ANGIRAS; of the 10th and 11th KRITAYASHAS also of the race of ANGIRAS; of the 12th and 13th the *Rajarshi* RINANCHAYA; of the rest SHAKTI. The metre is *Kakubha Pragatha*, i.e., *Kakubh and Satobrihati* alternately, except verse 13, which is *Gayatri Yavamadhya*.

1. SOMA, who art most sweet-flavoured, most intelligent, the exhilarator, flow for INDRA, the great, the most brilliant, the exhilarator.

2. By drinking whom the showerer INDRA is invigorated, by drinking thee who art the beholder of everything, the intelligent (INDRA) reaches the viands (of the enemy) as a horse (reaches) the battle.

3. For thou, PAVAMANA, who art most brilliant, quickly shoutest to the races of the gods for (the sake of their) immortality:—

4. (Thou) through whom DADHYANCH the offerer of the nine days' rite opened (the cave), through whom the *rishis* recovered (the stolen cows), through whom under the protection of the gods the worshippers obtained the sustenance of the delicious (ambrosial) water—

5. This (*Soma*) when effused flows most exhilarating through the woollen fleece, sporting like a wave of water.

6. Thou who by thy might extricated from the rock the quick-moving kine abiding in the waters, thou hast spread out a pasturage for cattle and horses; like a mailed (warrior) slay (the *Asuras*), brave (SOMA).

7. Pour forth (the *Soma*), sprinkle it round like a horse, adorable, dispenser of rain, dispenser of light, showerer of fluid, swimming in water—

8. Thousand-streamed, showerer of benefits, augmenter of water, affectionate; (pour it forth) for the race of the gods which water-born is fostered by the water, the king, the god, the true, the great.

9. Divine (SOMA) lord of viands, who art devoted to the gods, bestow upon us brilliant and abundant food; separate the mid-aerial receptacle.

10. Come, powerful (SOMA) effused into the cups, like a prince the sustainer of the people; pour the course of the waters, the rain from heaven; accomplish the rites for the worshipper who seeks cattle.

11. Him have they milked from heaven, the shedder of exhilarating juice, the thousand-streamed, the showerer (of benefits), bearing all treasures.

12. The showerer (of benefits) is manifested begetting (light) immortal, destroying the darkness with (his) radiance; glorified by the wise he has assumed his shining robe; the triple (oblation is supported) by his act.

13. The *Soma* has been effused who is the bringer of

treasures, the bringer of riches, the bringer of food, the bringer of fair homes :—

14. Our (*Soma*) which INDRA drinks, which the MARUTS drink and BHAGA with ARYAMAN ; through which we propitiate MITRA and VARUNA and INDRA, to obtain his powerful protection.

15. SOMA, collected by the priests, well-armed, most exhilarating, most sweet-flavoured, flow for INDRA to drink.

16. SOMA, enter the *Somadhana*, INDRA'S heart, as the rivers (enter) the sea agreeable to MITRA, VARUNA and VAYU, the chief stay of heaven.

IX. 7. 6.

The *Rishis* are the AGNIS of sacrifice said to be the sons of ISHWARA : the metre *Dwipada Viraj*.

1. Flow, SOMA, who art sweet-flavoured, for INDRA, MITRA, PUSHAN and BHAGA.

2. SOMA, let INDRA and all the gods drink of thee when effused for intelligence and strength.

3. So do thou who art pure, divine, the beverage of all the gods, flow for immortality and a spacious abode.

4. Flow, SOMA, who art mighty, the shedder of juice, the parent of the gods, towards all bodies.

5. SOMA, who art brilliant, flow for the gods and (give) joy to heaven and earth and all creatures.

6. Thou art the upholder of heaven, radiant and good to drink ; flow thou who art strong, at the truthful sacrifice.

7. Do thou, SOMA, who art possessed of food, who hast a copious stream, flow through the great sheep's hurs in due succession.

8. May the *Soma* regulated by the priests, engendered, purified, exhilarating, all-knowing, bring us all (riches).

9. May *Indu*, purified, extolling (the gods) bestow on us progeny and all kinds of wealth.

10. Flow, SOMA, for intelligence, for strength, for wealth, strong and cleansed like a horse.

11. (The priests) who press thee purify thy juice for exhilaration: (they purify) the *Soma* for abundant food.

12. They cleanse the new-born infant, the green-tinted shining *Soma*, on the filter for the gods.

13. The auspicious sage *Indu* flows upon the lap of the waters for exhilaration and for wealth.

14. The auspicious (*Soma*) sustains INDRA'S body, by which he has slain all *Rakshasas*.

15. The universal gods drink of it, effused by the priests, mixed with the milk and curds.

16. Being effused the *Soma* in a thousand streams flows through the sheep's-hair filter.

17. The vigorous *Soma* flows in a thousand streams cleansed by the waters and mixing with the curds and milk.

18. Guided by the priests and effused with the stones go, SOMA, to INDRA'S belly.

19. The vigorous thousand-streamed *Soma* has been sent through the filter for INDRA.

20. They mix the *Soma* with the liquid of the sweet (milk) for INDRA, the showerer (of benefits) for his exhilaration.

21. They cleanse thee readily, clothed with water, green-tinted, for the invigoration of the gods.

22. *Indu* is effused for INDRA, is effused downwards—fierce, mixing (with the milk), flowing (into) the water.

IX. 7. 7.

The *Rishis* (*drashtris*) are the two princes TRYARUNA and TRASADASYU; the metre of verses 1 to 3 is *Anushtubh* (of the *Pipilikamadhya* order); verses 4 to 9 *Urdhvabrihati*, and of the rest *Viraj*.

1. Hasten, SOMA, to bring us sustenance; gifted with endurance (attack our) foes: the acquitter of our debts, thou approachest to disperse our enemies.

2. In turn we glorify thee, SOMA, when effused; thou attackest the (hostile) forces, O PAVAMANA, to (defend) thy great sovereignty over men.

3. PAVAMANA, by thy might thou hast generated the sun in (the firmament), the support of the water, hastening on with abundant wisdom that procures cattle (for thy worshippers).

4. Immortal SOMA, thou hast generated (the sun) amongst mortals in (the firmament), the support of the truthful auspicious ambrosia; streaming forth thou goest to battle continually.

5. Thou hast burst open (the filter) with (thy) food as (one bursts open) an inexhaustible fountain giving drink to the nation, like one taking up (water) with the fingers of his two hands.

6. Beholding him certain celestial VARURUCHAS praise him as a kinsman before the shining SAVITRI drives away the obstructing (darkness).

7. The chief (of men) having cut the sacred grass have fixed their minds, SOMA, on thee for abundant strength and food: do thou, O hero, excite us to heroism.

8. They have milked from heaven from the mighty deep the ancient *Soma*, the beverage (of the gods) of heaven, which is worthy of praise; they have praised it when generated for INDRA—

9. Since, PAVAMANA, thou by thy might art chief over these two worlds and all these living beings, as a bull is ruler in a herd of kine.

10. *Pavamana Soma* sporting like a child drops filtered through the woollen fleece, thousand-streamed, having the might of a hundred, radiant.

11. This *Soma* juice undergoing purification, sweet-flavoured, holy, dropping, flows for INDRA a sweet stream, bestowing food, dispensing wealth and life.

12. Flow, SOMA, overcoming (our) enemies, driving away the *Rakshasas* who are difficult to approach, well-armed, triumphing over foes.

IX. 7. 8.

The *Rishi* is ANANATA the son of PARUCHCHHEPA: the metre is *Atyashti.*

1. With this bright green-tinted stream *Soma* being filtered overcomes all enemies with the (juices) yoked to it, as the sun (overcomes the darkness) with the (rays) yoked to it; the stream of the effused (*Soma*) shines, the filtered green-tinted (*Soma* is) resplendent, which pervades all constellations, with the *Rikvans*, with the seven-mouthed *Rikvans*.

2. Thou didst discover the wealth of the *Panis*, and art washed in thine own house at the sacrifice by the mothers, the supporters of the sacrifice; as the hymn (is heard) from afar, so it (is heard by all, the hymn) in which the supporters (of the rite) rejoice; the shining (*Soma*) with its brilliant (waters), the supporters of the three (worlds), gives food, gives food (to the worshippers).

3. The intelligent *Soma* proceeds to the eastern quarter; (thy) beautiful chariot, (thy) celestial beautiful chariot meets the sun's rays: the manly praises advance to INDRA and stimulate him to victory: (his) thunderbolt too (advances to him); so that you are invincible, invincible in battle.

IX. 7. 9.

The *Rishi* is SHISHU of the family of ANGIRAS; the metre is *Pankti.*

1. Various are our acts, (various) are the occupations of men; the carpenter desires timber, the physician disease, the *Brahman* a worshipper who effuses Soma: flow, INDU, for INDRA.

2. With dried plants (are arrows made), with the feathers of birds (and) with glistening stones; the smith seeks a man who has gold: flow, INDU, for INDRA.

3. I am the singer; papa is the physician, mamma throws the corn upon the grinding stones; having various occupations, desiring riches we remain (in the world) like cattle (in the stalls): flow, INDU, for INDRA.

4. The draught horse (desires) a cart easy (to draw); those who invite guests (desire) merriment: the frog desires water: flow, INDU, for INDRA.

IX. 7. 10.

The *Rishi* is KASHYAPA of the family of MARICHI: the metre is *Pankti*.

1. Let INDRA, the slayer of VRITRA, quaff the *Soma* on the *Sharyanavat*, infusing strength into himself, about to show great prowess: flow, INDU, for INDRA.

2. SOMA, lord of the four regions, sprinkler (of benefits) flow from *Arjika* effused by a truth-speaking truthful (man) with faith and devotion: flow, INDU, for INDRA.

3. The daughter of SURYA brought the vast *Soma* large as a rain-cloud; the *Gandharvas* seized upon it and placed the juice in the *Soma*: flow, INDU, for INDRA.

4. SOMA, the utterer of truth, radiant with truth, truth-speaking, truthful in act, speaking faith, lord (of worshippers), thou art decorated by the upholder (of the rite): flow, INDU, for INDRA.

5. The united streams of thee who art vast and truly formidable flow united; the juices of thee the juicy one

meet together; green-tinted (SOMA), purified by holy prayer, INDU, flow for INDRA.

6. Wherever the *Brahman*, O purified (SOMA), reciting the holy rhythmical text, engendering the delight (of the gods) by the *Soma* (expressed) with the grinding-stone, is reverenced, flow, INDU, for INDRA.

7. Where light is perpetual, in the world in which the sun is placed, in that immortal imperishable world place me, PAVAMANA; flow, INDU, for INDRA.

8. Where VIVASWAT'S son is king, where the inner chamber of the sun (is), where these great waters (are), there make me immortal; flow, INDU, for INDRA.

9. Where in the third heaven, in the third sphere, the sun wanders at will, where the regions are filled with light, there make me immortal; flow, INDU, for INDRA.

10. Where wishes and desires (are), where the region of the sun (is), where food and delight (are) found, there make me immortal; flow, INDU, for INDRA.

11. Where there is happiness, pleasures, joy and enjoyment, where the wishes of the wisher are obtained, there make me immortal; flow, INDU, for INDRA.

IX. 7. 11.

Rishi and metre as before.

1. (The *Brahman*) who attends to the stations of the filtered *Soma*-juice—him men call rich in children, who applies his mind to thee, SOMA; flow, INDU, for INDRA.

2. *Rishi* KASHYAPA. raising thy voice with the praises of the hymn-makers, adore the royal *Soma* who is born the lord of creeping plants; flow, INDU, for INDRA.

3. Seven (are) the quarters of the world with different suns, seven (are) the ministrant priests, seven are the divine *Adityas*—with these, SOMA, protect us: flow, INDU, for INDRA.

4. Protect us, royal SOMA, with the oblation which has been cooked for thee; let no enemy assail us, or harm anything of ours; flow, INDU, for INDRA.

END OF THE NINTH MANDALA.

NOTES ON VOLUME V.

NOTES ON VOLUME V.

PAGE 1.

1. *Sama-Veda*. I. 242 [I. 3. 1. 5. 10; II. 6. 1. 5. 1].

PAGE 2.

2. THE DISPLAYER OF BOTH.—The text has only *ubhayamkaram*, which the commentator explains *vigrahanugrahayoh kartaram*.

THE DISTRIBUTOR OF BOTH.—*Ubhayavinam*. The Scholiast is rather puzzled how to interpret the duality here intimated—whether it means as in the text, or having the faculty of protecting both fixed and moveable things, or being honoured by both those who recite his praises and those who offer oblations. The epithets are in the accusative, being governed by the verb *stota*, "praise," in the first verse. *Cf. Sama-Veda*. II. 711 [II. 6. 1. 5. 2]. Benfey renders it, "Den schleudernden, wie einen Büffel stürmenden, wie einen stier mensch-siegenden, den zornigen, siegenden, zwiefach handelnden, den hehrsten, zwiebegabeten"—it seems to me, very barbarously, and not very intelligibly.

5. FOR A LARGE PRICE.—*Shataya* here signifies infinite, according to the comment. In the *Sama-Veda*, I. 291 [I. 3. 2. 5. 9], we have *na paradiyase* instead of *na paradeyam*.

7. *Sama-Veda*, I. 271 [I. 3. 2. 3. 9].

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‡9. TRAVERSERS OF TEN, ETC.—Or rather, "which are traversers of ten leagues, and are numbered by hundreds and by thousands."

10. OF EXCELLENT MOTION.—*Gayatra-vepasam* is explained *prashasya-vegam*, "of excellent speed"; or it might have been thought to be a metaphor, having the form or beauty of the Gayatri, being the Gayatri personified.

THE VAST-DROPPING, DESIRABLE, ETC.—*Anyam isham urudharam* is rather doubtful: the comment explains it, *uktavilakshanam bahudakadharam eshaniyam vrishtim*; this is followed by *Alankritam*, which, being masculine, can refer only to *Indram*, the doer of enough, all-sufficient. *Cf. Sama-Veda*, I. 295 [I. 4. 1. 1. 3]. [*Anyam* may mean "unparallelled," *adrishtapurvam*, as in hymn 27 of this *Mandala*.]

11. THE IRRESISTIBLE GANDHARVA.—A name of the sun. See vol. I, p. 61 (?).

‡11. ETASHA.—See translation, vol. I, p. 93, st. 15.

12. To what this alludes is not explained, but possibly it intends to describe the restoration of *Etasha*, wounded in his conflict with the sun. The verse occurs in *Sama-Veda*, I. 214 [I. 3. 2. 1. 2]. The translations of Langlois, Benfey and Stevenson are very curious.

‡15. THROUGH THE FILTER.—The text adds an epithet of the filtering-cloth *tiras, i.e.*, placed slantingly. ***Ashavah*** may mean quickly intoxicating.

15. DILUTED WITH CONSECRATED WATER.—*Tugryavridhah* is explained *vasativaryekadhanakhyabhir adbhir vardhamanah*, increasing with the waters termed ***vasativari*** and *ekadhana*, water collected and kept apart for the ceremonials (*Cf. Ait. Brahm.* II. 20].

‡16. LAUDATION.—*i.e.*, The laudation made by him together with many other priests.

‡SUBSIDIARY PRAISE.—*Sayana* does not recognize this contrast between the two praises, as he explains *upastutih* by *stotram*.

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‡18. SHATAKRATU.—The text has *Sukratu* as a similar name of *Indra*.

20. *Sama-Veda*, I. 207 [I. 4. 1. 2. 5]: but the reading of the first half in Benfey varies, and is apparently faulty; instead of *ma twa somasya galdaya sada yachann aham giva*, it is *a twa somasya galdaya sada yachann aham jya*. It is not easy to make sense of this passage, especially in connection with what follows.

‡20. EXCITE THEE.—*Bhurnim* is explained by *bhartaram*, "my lord".

‡22. THE GLORIFIED BY HIS FOES.—*Ari* probably means *prerayatri*, one who utters a hymn.

24. *Sama-Veda*, with the two following verses, II. 741—43 [II. 6. 2. 5. 1—3].

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26. THE FIRST DRINKER VAYU.—According to the Scholiast, *purvapah* means *Vayu*, who, having arrived first in the race, drank the *Soma* before the other gods. The allusion is to the principal *graha* libation, called *Aindravayava*, which *Indra* and *Vayu* share together. [For the legend, see *Aitareya Brahm.* II. 25.]

28. IN TWO WAYS TO BE WORSHIPPED.—*Dwita havyah*, by praisers and by sacrificers, *stotribhir yashtribhish cha*.

‡29. ALSO WHEN EVENING ARRIVES.—The text, according to *Sayana*, adds a fourth time, "also in the night," *sharvare kale'pi*. For *prapitwa*, see Dr. Goldstücker's Sanskrit Dict. under *abhipitwa* and *apapitwa*.

31. PRAISE ME.—The Scholiast supplies *tadanim mam evam stuhi*, then verily praise me.

POSSESSED OF CATTLE.—The text has *Yadvah pashuh*, literally the Yadava animal, but *pashu*, the commentator says, is to be understood as *pashuman*, having animals: or it may be considered as a derivative of *pash* for *drish*, to see, a beholder of subtile objects, *sukshmasya drashta*.

‡32. THIS RATTLING CHARIOT.—*Sayana*, to save the accent of *suvanadrathah*, which would make it *Bahuvrihi*, has to resort to a violent ellipsis of *atma*; to avoid this, Wilson has preferred to take it as a *Karmadharaya*, with an exceptional accent.

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‡33. TEN TIMES.—*Sayana* explains *dasha* as *dasha-gunita-sahasra-sankyakah*.

4. THE CHIEF DRINKER OF THE SOMA.—*Ekah somapah*, he alone is to be presented, it is said, with the entire libation; the other gods are only sharers of a part, *ekadesha-bhajah*.

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8. The verse alludes to the three daily sacrifices. [The three vessels are the three troughs used in the preparation of the *Soma* libations, the *Dronakalasha*, the *Putabhrit*, and the *Ahavaniya*. The three ladles are the three sets of cups, *chamasah*, used in the three libations.]

12. LIKE THE EBRIETY CAUSED BY WINE.—*Durmadaso na surayam*, like bad intoxications, wine, being drunk. The preparation of fermented liquors was therefore familiar to the Hindus, and probably amongst them was wine, the north-west of the Punjab, no doubt their earliest site, being the country of the grape; but according to comment on *Manu*, an inferior sort of spirit.

THY WORSHIPPERS PRAISE THEE, ETC.—*Udhar na nagna jarante*. "The praisers praise like an udder," is the

literal rendering according to the Scholiast, but *nagna* usually means naked: here it is said to import *stotri*, a praiser, one who does not neglect or abandon the verses of the Veda, *chhandansi na jahati*.

13. *Sama-Veda*, II. 1154 [II. 9. 1. 15. 1].

‡13. SURPASS ONE WHO IS WEALTHY AND RENOWNED LIKE THEE—*Sayana* renders this last clause "the praiser of any one wealthy and renowned like thee would assuredly prosper (much more, then, of thee)."

14. *Sama-Veda*, II. 1155, but the reading of the printed text of Benfey varies. Our text has *agor arir a chiketa*, the enemy of him who does not praise, *astotush shatrur Indrah*—the *Saman* has *nago rayir a chiketa*, translated, welch Lied den Bos auch immer spricht, der Schatz beachtet's nimmermehr.

15. *Sama-Veda*, II. 1156. [II. 9. 1.15. 3.]

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16. *Sama-Veda*, I. 157; II. 69 [I. 2. 2. 2. 3; II. 1. 2. 3.1]

17. This and the next occur in the *Sama-Veda*, II. 70. 71 [II. 1. 2. 3. 2. 3.]

20. LET NOT INDRA DELAY, ETC.—Who, being repeatedly summoned, delays his appearance till evening, is the Scholiast's explanation.

‡23. IN THE FIRST PLACE—Alluding to the *Aindravayava graha*, see p. 5, st. 26.

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‡27. *Cf. Sama-Veda*, II. 8. 2. 1. 2.

28. *Na ayam achcha sadhamadam*, "now this (worshipper) in presence (invites) thee to be exhilarated with (us)," is the explanation of the Scholiast.

34. HAS MADE ALL THESE BEINGS.—*Etani vishwani chakara*, he has made all these, according to comment, either *bhutajatani*, all beings, or he has performed all these exploits —the death of *Vritra*, and the like.

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35. DESIROUS OF CATTLE.—*Ratham gavyantam*, *ratham* is explained *rambhanam*, from *rabh*, to go. It cannot have its usual sense, a car, as it is the epithet of him who becomes the lord, the bearer of riches, *ino vasu sa hi volha*.

‡36. WISE. BORN BY HIS OWN STEEDS.—Or rather, "wise, attaining his object by his steeds".

37. TRUTHFUL WHEN EXHILARATED BY THE SOMA POTATIONS.—*Somaih satyamadva*, in *vino veritas* conveys a similar notion, but truth, or truthful, as applied to a deity in the Veda, means one who keeps faith with his worshippers, who grants their prayers; so *Indra*, in his cups, is especially bountiful to those who praise him.

‡39. WITHOUT OTHER MEANS OF DETECTION.—Or rather, "tracing them, though without their footsteps (to guide him)".

40. IN THE FORM OF A RAM.—*Cf.* vol. I, p. 74, I. 10. 11, and *Shadvinsha Brahmana*, 1. 1. [The legend is also found in the *Bashkala Upanishad*, as given in Anquetil du Perron's translation. Dr. Weber compares the Greek legend of Ganymede].

‡40. HAST COME TO.—Or rather, "didst carry off," *ayah*, *i.e.*, *agamayah*.

42. THOSE TWO HEAVEN AND EARTH.—The text has *tye payovridha maki ranasya naptya janitwanaya mamahe*. There is no substantive; the Scholiast supplies *dyavaprithivyau*, because, he says, they being pleased such a gift is obtained, *tayoh prasannayor evedam danam labhyate*. The

attributives are also in the fem. dual: two of them are unusual; *makī* is explained by *nirmatryau*, "makers, creators," and *naptya* by *anugrahashile*, "inclined to be favourable"; *ranasya*, of or to the *stotri*.

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1. *Sama-Veda*, I. 239, II. 771. [I. 3. 1. 5. 7, II. 6. 2. 16. 1.]

‡1. AS OUR KINSMAN, ETC.—Or rather, "As our kinsman, to be exhilarated along with us, think for our welfare."

‡1. This verse is used as a *Pragatha*, as also are 2—20 of this hymn. From the number of *Pragathas* which this *Mandala* supplies, it is sometimes called the *Mandala* of the *Pragathas*

2. *Sama-Veda*, II 772 [II. 6. 2. 16. 2].

3. *Ibid.* I 250, II. 957 [I. 3. 2. 1. 8, II. 7. 3. 18. 1]. *Yajur-Veda*, 33. 81. *Mahidhara* considers the *Sukta* to be addressed to *Aditya*: the epithet *pavakavarna* he renders, with *Sayana*, *agnisamanatejaska*, radiant as *Agni*

4. *Sama-Veda*, II. 958 [II. 7. 3. 18. 2] *Yajur-Veda* 33. 83.

5. AT THE CLOSE OF THE RITE.—*Samike sampurne yage*, or it may mean *sangrame*, in war. *Sama-Veda*, I. 249, II. 937 [I. 3. 2. 1. 7, II. 7. 3. 8. 1].

6. INDRA HAS LIGHTED UP THE SUN.—According to the Scholiast, *Indra* rescues the sun from the grasp of *Swarbhanu*, extricates him from eclipse. *Sama-Veda*, II. 938 [II. 7. 3. 8. 2].

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8. *Sama-Veda*, II. 924 [II. 7. 3. 1. 2] *Yajur-Veda*, 33. 97. *Mahidhara* agrees with *Sayana* in referring the increase of vigour to the *Yajamana*, *asyaiva yajamanasya*

viryam vardhayati. He is more explicit in applying the incitement to *Indra, Somapanena matta Indro yajamanasya balam vardhayatityarthah*. The term *vishnavi* he agrees in considering an epithet of *mate. sharira-vyapake*, diffused through the body, or, he says, it may be an equivalent of *yajna*, at sacrifice.

9. TAKEN FROM THOSE WHO HAD DESISTED FROM SACRIFICE.—*Yena yatibhyo dhane hite. yatibhyah* is here explained as *karmasu uparatebhyo'yashtribhyo janebhyo sakashad dhanam ahritya*, having taken the wealth from men not offering sacrifices, or ceasing to perform holy acts (*Cf.* vol. III, p. 213, st. 5, 6]; or *yati* may have its usual sense, and the passage may imply wealth given to *Bhrigu*, for the benefit of the sages, the *Angirasas*.

‡10. SUCH AS IS THY WISH-FULFILLING STRENGTH.—Or, "That thy strength wherewith, etc., is wish-fulfilling."

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15. LIKE TRIUMPHANT CHARIOTS, ETC.—*Vajayantah anam ichchhanto ratha iva*, the epithets are somewhat inapplicable to a car, but they are all plur. masc., and can only agree with *rathah*. *Sama-Veda*, I. 251, II. 712 [I. 3. 2. 1. 9, II. 6. 1. 6. 1].

16. *Sama-Veda*, II. 713 [II. 6. 1. 6. 2].

17. *Ibid.*, I. 301 [I. 1. 1. 1. 9].

‡WITH THINE ATTENDANTS.—Literally, "beautiful ones" (*rishyaih*), *i.e.*, the *Maruts*.

18. LIKE ONE WHO LISTENS TO WHAT HE DESIRES.—*Veno na* (from *vena, kanti-karma*), *yatha jatabhilashah purushah kamayitavyam aikagryena shrinoti*, as a man full of desire listens attentively to that which is agreeable.

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‡23. See translation, vol. I. p. 180.

1. *Sama-Veda*, I. 279 [I. 3. 2. 4. 7].

‡1. INASMUCH AS.—*Sayana*, instead of "inasmuch as" and "so," has "although" and "still."

2. *Sama-Veda*, II. 582 [II. 5. 1. 13 2].

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3. *Ibid.*, I. 252 [I. 3. 2. 1. 16].

‡5. ALL HOSTILE ARMIES.—Rather, "those wishing to fight," *pritanayavah*.

8. NO TEARER OF IT ANGERS HIM.—*Na dano asya roshati, dano avakhandayita*, or it may mean *data*, Giver of the oblation.

DELIGHTFUL.—*Dhenavah*, literally, milch cows. *Soma* equally agreeable is the explanation of the commentator. *dhenuvat pritijanakah Somah*. This and the preceding occur in *Sama-Veda*, II. 955-6 [II. 7. 3. 17. 1. 2]. [*Sayana* says, 'mixed with milk sweet as honey.']

‡8. WITH HIS LEFT HIP.—*Cf.* translation, vol. III. p. 36, st. 11, where, for "flame," we should rather read "hips" as the Scholiast explains *sphigi* in both places by *kati*.

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9. *Sama-Veda*, I. 277 [I. 3. 2. 4. 5].

‡9. WITH FOOD-COMPRISING RICHES.—Rather, "wealth-associated food," *shvatrabhaja vayasa*.

11. *Ibid.*, I. 308 [I. 4. 1. 2. 6].

13. PLACED UPON THEIR BASES.—*Adhi bradhnasya adrayah mulasya upari*, upon the root or base; this is said to be a broad stone slab placed upon a skin, and called *upara*.

‡14. GLORIOUS THROUGH SACRIFICE.—According to *Sayana, adhwarashriyah* means sacrifice-haunting. *adhwaram sevamanah.*

‡15. PUSHAN.—*Pushan* may be here a name of *Indra.*

16. *Sam nah shishihi bhurijor iva kshuram.* that is, *napitasya bahvor iva sthitam kshuram iva,* like a razor placed as it were in the two arms of a barber.

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17. WHO PRAISES. EULOGISES AND GLORIFIES THEE.—*Stushe pajraya samne,* the second is explained *prarjakaya stotranam,* to the deliverer (collector ?) of praises, or it may be a proper name, that of *Kakshivat,* see vol. I, pp. 180. 184. *Saman* is rendered stotram, the possessive *vat* being understood, *stotravate,* to a praiser: *dhanam dehi* is required to fill up the ellipse.

21. HAVE ACQUIRED EXCELLENT COWS. EXCELLENT HORSES.—*Gam bhajanta mehana ashwam bhajanta mehana.* the attributive is explained *manhaniyam, prashasyam,* commendable or excellent; or another sense is given, derived from a fanciful etymology, *me iha na,* of me here not, that is, says the Scholiast, all the people, with the trees at their head, say, a gift such as this that has now been given was never given to me; *ihasmin rajani tad danam mama nasin mama nasid iti vriksha-pramukhah sarve 'pi janah prochur ityarthah.*

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9. AND CLOSE THE PATH, ETC.—*Vi pathah sataye sitam* is explained *asmakam gavadinam labhaya taduparyarupan margan visheshena badhnitam yathanye na pravishanti,* or the *vi* may reverse the sense of *sitam* and imply open, *vimunchatam pradarshayatam margan,* open, or show to us the paths of profit.

‡11. MAGNIFICENT LORDS OF GOOD FORTUNE.—Or "lords of bright ornaments," or "of water".

13. WHO EVER CAREFULLY PROTECT, ETC.—*Brahma jananam ya avishtam :* one explanation of the first is *Brahmana-jatim*, the Brahmana caste ; another is given, *parivridham stotram havirlakshanam annam va* the great praise or sacrificial food.

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15. DESIRED BY MANY.—Literally, "to be praised by many," *bahubhih stutyam* ; or it may mean "giving a home to many," *bahunivasam*. Benfey explains it "viele speisend".

23. KANWA BLINDED.—See vol. I. p. 188, v. 7.

NASATYAS.—The Scholast cites *Yaska* for an unusual etymology of this title of the *Ashwins*, which is generally explained, those in whom there is no untruth ; here one meaning is said to be, born of the nose, *Nasikaprabhavau*.

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31. *Purvir ashnantau dasih*, the first word is rendered *purih*, or *bahvih*, many. [In the latter sense, the clause is explained as "taking away much food from the enemy, ye bring it to us".]

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38. GIVE ME FOR SERVITUDE TEN RAJAS.—Having taken these *Rajas* prisoners in battle, he gives them to me in servitude ; *yuddhe parajitan grihitwa tan dasatwenasmai dattavan*.

WEAR CUIRASSES OF LEATHER.—*Charmamnah* is explained *Charmamayasya kavachader dharane kritabhyasah*, practised in wearing armour of leather : or *charma* may mean *charanasadhanani ashwadini vahanani*, means of going, vehicles.

horses, and the like, *i.e.*, exercised in their management in war.

1. *Sama-Veda*, II. 657 [II. 5. 2. 10. 1]. *Yajur-Veda*, 7. 40.

2. *Sama-Veda*, II. 659 [II. 5. 2. 10. 3].

2. STEEDS.—The text has *vahnayah* interpreted *vahakah ashwah*.

THE PROGENY OF THE SACRIFICE.—*I.e.*, *Indra*. [*Cf. infra*, v. 28.]

3. THEY DECLARE ALL WEAPONS NEEDLESS.—*Jami bruvata ayudham*. The first is explained *prayojanarahitam*; or *ayudham* may imply *Indra*, *ayodhanashilam Indram*, when *jami*, put for *jamim*, will have its usual sense, "kinsman,"—they call *Indra* bearing weapons, brother, *bhrataram bruvate*. *Sama-Veda*, II. 658 [II. 5. 2. 10. 2].

4. *Sama-Veda*, I. 137 [I. 2. 1. 5. 3].

5. *Ibid.*, I. 182 [I. 2. 2. 4. 8].

6. *Ibid.*, II. 1002 [II. 8. 1. 13. 2].

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‡9. BEFORE IT BE KNOWN TO OTHERS.—Rather, "so as to know it, *i.e.*, gain it, before others," *anyebhyah purvameva jnanaya*. *Cf.* viii. 1. 3. 9 (?).

10. *Ibid.*, I. 152: II. 850 [I. 2. 2. 1. 8; II. 7. 1. 5. 1].

11. *Ibid.*, II. 850 [II. 7. 1. 5. 2; reading *janmana* for *manmana*].

12. *Sama-Veda*, II. 852 [II. 7. 1. 5. 3].

15. THE REALMS.....THE REGIONS.—The text has only the actual names, but in the plural—the heavens, the firmaments, the earths, *na dyavo nantarikshani na bhumayah*: see vol. II, note on II. 3. 5. 8.

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‡18. THOSE PIOUS SAGES.—*Sayana* adds, "the *Angirasas*."

19. *Sama-Veda* I. 187 [I. 2. 2. 5. 3].

‡19. MIXTURE OF MILK AND CURDS.—Or rather, "milk to mix (with the *Soma*)."

20. HAVING TAKEN INTO THEIR MOUTHS.—The text is *twa asa garbham achakriran*, "thee with the mouth the embryo they made." According to the Scholiast, the plants that sprang up after the destruction of *Vritra* and the consequent fall of rain, were the vigour (*virya*) of *Indra*, and by feeding upon them the cattle multiply. [*Sayana* quotes a legend from the *Kathaka*, ch. xxxvi. to the effect that after *Indra* killed *Vritra*, his virility (*virya*) passed into the waters, plants and trees. *Indrasya vai vritram jaghnusha indriyam viryam apakramat, tad idam sarvam anupravishad apa oshadhir vanaspatin*, etc.] The application of the simile is not very obvious, *pari dharmeva suryam*, as the rays of the sun generate the sustaining water above the solar orb, as if it was the germ or embryo of all things, *dharma dharakam poshakam udakam rashmayo garbharupena bibhrati tadvat*; or the comparison may be, *yatha suryah paritah sarvam jagad dhatte tadvat kritsnasya jagato dharakam Indrasya viryam*, as the sun supports the whole world, so is the vigour of *Indra*, the sustainer of the universe.

28. THE WISE INDRA.—The text has only *Vipra*, the sage. *Sayana* supplies *Indra*. *Mahidhara* (*Yajur-Veda*, 26. 15) understands *medhavi Somah*. He also interprets *dhiya* understanding: the *Soma* is produced by the thought that wise men will perform sacrifice by me. *Sayana's* conclusion of the purport of the verse is, that men ought to

sacrifice in those places where *Indra* is said to be manifested. See also *Sama-Veda*, I. 14. 3 [I. 2. 1. 5. 9].

29. THE LIBATION.—*Samudram*, the sea: the comment explains it here *samundana-shilam*, the exuding or affluent, the *Soma*. [Another explanation is, that *Indra*, identified with the sun, looks down from the firmament on the ocean (or world), enlightening it by his rays.]

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30. THE DAILY LIGHT.—*Indra* is identified with the sun. *Vasaram*, as an epithet of *jyotish*, is variously explained as *nivasakam*, clothing, enveloping; or *nivasahetubhutam*, the cause of abiding; or [as an adverbial accusative of time, "during the day," *atyantasanyoge dwitiya*,] *kritsnamahar udayaprabhrity astamayanam yavat*, the light that lasts throughout the day, from sunrise to sunset: *retasah* is also differently explained as *gantuh*, the goer, or *udakavatah*, water-having. [*Sama-Veda*, I. 1. 1. 2. 10].

‡35. THE IMPLACABLE.—Literally, "whose wrath is unsubdued by others," *parair anabhibhuto krodho yasya*.

‡39. THE HEAVEN-GUIDING.—Or, "to be offered by all the priests," *swarnare, sarvair ritwigbhir netavye*.

39. SHARYANAVAT.—According to the Scholiast, *Sharyana* is the country of *Kurukshetra*, and *Sharyanavat* a lake in the neighbourhood.

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46. TREASURES OF MEN.—*Yadvanam*, from *yadu*, a synonym of *manushya*, *yadava eva yadvah*, or it may be rendered *yadukulajanam*, of those born of the race of *Yadu*, who have been despoiled by *Tirindira*. [Or it might mean, "I among men have accepted," etc.]

47. TO THE CHAUNTER PAJRA.—*Pajraya Samne*, to *Saman*, the reciter of praises: or to one of the race of *Pajra*, as the *Rishi Kakshivat*, the repeater of hymns. [*Cf. supra*, p. 17, verse 17 and note.]

1. FOOD AT THE THREE DIURNAL RITES.—*Trishtubham isham*: the epithet is variously explained—chief at the three daily libations, *trishu savaneshu prashasyam*; praised by the three deities, *tribhir devaih stutam*; or accompanied by hymns in the *trishtubh* metre, *i.e.*, the *Soma* offering at the mid-day libation.

2. MOUNTAINS DEPART FROM THEIR PLACES.—*Nyahasata*, from *ha gatau*, they move out of your way through fear.

3. WITH THEIR BREEZES—*Vayubhih*, with the winds or the spotted deer, the horses of the *Maruts*.

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‡5. Rather, "when the mountains are curbed at your coming, (and) the rivers are stayed for the sustaining of your great strength."—the sense running on from *v.* 4.

FOR THE UPHOLDING OF YOUR GREAT STRENGTH.—*Vidharmane mahe shushmaya niyemire, vidharanaya mahate yushmadiyaya balaya swayam eva niyamyante.* The mountains and rivers are of their own accord restrained for sustaining your great strength: they abide together in one place through fear of your coming and strength. *yushmad-yamad balachcha bhityaikatraikasthane niyata vartante.*

10. THE MILCH KINE.—*Prishnayah*, the cows, the mothers of the *Maruts*—*marunmatri-bhuta gavah*, or it may be put for the sons of *Prishni*, the *Maruts*. [Another explanation is *madhyamika vachah*, the hymns at the mid-day libation being recited in a middle tone.

THREE LAKES.—The libations of milk, etc., mixed with the *Soma* at the three diurnal rites; or the libations of *Soma*, filling the three vessels, the *Dronakalasha*, the *Adhavaniya*, and the *Putabhrit*.

THE DRIPPING WATER-BEARING CLOUD.—*Utsam kabandham udrinam* is explained, *utsravanashilam*, exuding, dropping; *udakam*, water; *udrinam udakavantam megham*, having water, a cloud. [It probably means, "(they have milked) the dripping water from the cloud."]

‡12. MIGHTY RUDRAS.—Explained in the commentary as the sons of *Rudra*, *rudraputrah*.

‡15. A MAN SHOULD, ETC.—Rather, "a man should solicit by his praises the happiness which belongs to them, to such an unconquerable (company)."

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21. FOR WHOM THE SACRED GRASS IS TRIMMED.—*Vrikta-barhishah* may also mean "those by whom the grass has been trimmed"—the priests; when the sense will be, "It cannot be, for, priests, by your praises preceding (those of others) you have propitiated the energies of the *Maruts*, the objects of the sacrifice."

‡21. FOR YOU HAVE DERIVED STRENGTH, ETC.—Or, "For by the former praises (of others) you have nourished strength connected with the sacrifice."

‡22. THEY HAVE DIVIDED VRITRA, ETC.—*Sayana* renders it "they have planted the thunderbolt in (*Vritra's*) every limb."

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26. GLORIFIED BY USHANAS.—*Ushana, Ushanasa kavyena rishina stuyamanah*, or it may be for *ushanasah, i.e.*, desiring worshippers, *stotrin kamayamanah*.

ARE CLAMOROUS THROUGH FEAR.—The text has only *dyanur na chakradad bhiya*, like heaven, calls out with fear.

‡28. AND THE RAINS HAVE GONE.—*Sayana* explains *rinan* as "they flow in every direction," *sarvatra pravahanti*.

31. THAT YOU REALLY DESERTED INDRA.—That is, they never deserted him, but alone of the gods stood by him in his conflict with *Vritra*—an obvious allegory. Indra dispersed the clouds with his allies, the winds. In the *Aitareya Brahmana* 3. 20, or *Adhyaya* 12. *Khanda* 8. *Indra* desired the gods to follow him, which they did; but when *Vritra* breathed upon them, they all ran away except the *Maruts*. They remained, encouraging *Indra*, saying, *prahara bhagavo jahi virayaswa*, Strike, lord, kill, show thyself a hero: as embodied in *Sukta* 96 of *Mandala* 8.

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34 THE MOUNTAINS ARE RESTRAINED.—*Girayo nijahate parvatashchin niyemire:* the *nijahate* is explained *nitaram gachchhanti marudvegena sthanat prachyavante*, by the violence of the winds they fall from their place: for *niyemire*, we have only *niyamyante*. *Parvatah* may be interpreted *meghah*, the clouds, or large hills *mahantah shilochchayah*, in contrast to *girayah*, which are *kshudrah shilochchayah*, small heaps of rock.

36. The Scholiast intimates that this verse refers to the ceremony called *Agnimaruta*, when *Agni* is first worshipped, then the *Maruts*.

‡36. BRILLIANT.—*Chhandas* is explained as *upachchhandaniya*, the adorable.

VIII. 2. 3. SADHWANSA.—By v. 8. and perhaps v. 11. he appears to be named also *Vatsa*, the son of *Kanwa*. [See v. 1, next hymn.]

‡4. YOU WHO LOVE THE WORLD BELOW.—*Adhapriya* is explained as "pleased by the *Soma* in the world below, or pleased by praise."

5. The second part of the stanza is rendered intelligible by the Scholiast only by taking great liberty with some of the terms; and, after all, the meaning is questionable. *svaha stomasya vardhana pra kavi dhitibhir nara. Swaha* he renders as the voc. dual, *swahakritau swahakarena ishtau.* worshipped with the form *swaha;* or *swaha* may mean *vach* or *stuti, vacha stutau. Stomasya* he renders by *stotuh.* Or the whole may be in the vocative, and connected with the first part. [*Sayana* prefers to connect *dhitibhih* with a supplied imperative, or with *nara, i.e., karmabhir yashtuh pravardhakau bhavatam,* or *buddhibhir atmiyaih karmabhir va sarvesham netarau.*]

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‡7. FAMILIAR WITH HEAVEN.—*Swar-vida,* explained as *dyulokasya lambhayitarau,* causing to obtain heaven.

‡INDUCED BY HIS PIOUS ACTS.—*Sayana* connects *dhibhih* with the *Ashwins,* "come with your minds (favourable to us)."

11. THE SON OF KAVI.—*Vatsah kavyah kavih : kavyah* is explained *kaveh putrah,* which may mean the son of the sage, that is, of *Kanwa.* See v. 8.

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18. WHO RULE OVER RELIGIOUS RIGHTS.—A *Brahmana* is quoted for the *Ashwins* being the ministrant priests, the *Adhwaryus,* of the gods, *ashwinau hi devanam adhwaryu.*

20. GOSHARYA.—Or *Shayu,* whose barren cow the *Ashwins* enabled to give milk. See vol. I. p. 183, v. 22.

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‡23. BY THE PATHS OF TRUTH.—*Patmabhir* is explained by *padair*, which meant wheels in the former line: *ritasya* is variously explained as truth, water, or the sacrifice, which the paths or wheels are said to cause. *satyasya udakasya yajnasya va heitibhutaih padaih.*

1. FOR THE PROTECTION OF THE WORSHIPPER.—*Vatsasya avase*, as if it were the name of the *Rishi*. See note on *Sadhwansa* in the preceding *Sukta*. [Or perhaps *Sayana* may mean that *vatsa* is here used for *stotri*. *Cf. Mahidhara's* note, quoted in *S.* vi.]

4. THIS OBLATION.—*Gharma* has for one explanation *pravargyam*, a ceremony so called. It is also the name of a sacrificial vessel, as well as of the oblation it contains, *gharmasya havisha adharabhuto mahaviro gharmah*. See vol. III. note on V. 2. 16. 15.

5. HEALING VIRTUE DEPOSITED.—The text has only *kritam*, made or done, the Scholiast supplies *bheshajam*, a medicament. [*Sayana*, however, takes *kritam* as a vaidic form for the second person dual of the third pret. *akarshtam*.]

6. YET THIS YOUR ADORER, ETC.—The Scholiast explains this to mean that praise, to be efficacious, must be accompanied by offerings.

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7. AND THE GHARMA ON THE ATHARVAN FIRE.—*Gharmam sinchad atharvani*, in the innoxious fire *ahinsake agnau;* or in the fire kindled by the *Rishi Atharvan*, as by a previous text, *twam atharvo niramanthata*. Vol. IV. page 24 and note.

‡9. *Sayana* explains it, "Regard (the prayers) of me the son of *Kanwa*, that we may bring you down by these prayers and praises."

11 PROTECTORS OF OUR DEPENDANTS.—*Jagatpa jangamasya pranijatasya asmadiyasya palakau*, protectors of our moveable living beings—either our dependants, or, as M Langlois renders it, our animals.

‡11. FOR THE GOOD OF OUR SONS, ETC.—Or, "Come to the dwellings of our sons and grandsons."

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‡15. *Sayana* explains it, "together with that (drug) do you, who are of surpassing wisdom, now grant a dwelling to *Vatsa*, as (ye did) to *Vimada*."

‡20. FOR VICTORY.—*Sayana* takes *nrishahyaya* as an epithet of *sharmane*, "for happiness to be borne by men," *nribhih sodhavyaya sukhaya*.

‡21. IN THE REGION OF THE PATERNAL.—In the original, *pituh*, which is explained as *dyulokasya*, or *yajamanasya*. In the latter sense we must render the clause "If you abide with your praises in the sacrificial hall of the worshipper, or with the pleasure-conferring (oblations), then come hither."

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4. UPON WHOM ALL SACRIFICES ARE DEPENDENT.—*Yayor adhi pra yajnah, ashwinor upari sarve yagah prabhavanti*, alluding, the commentator says, to a legend in which it is said that the *Ashwins* replaced the head of the decapitated *yajna*. *Taitt. Sanhita*, vi. 4. 9. 5.

THERE ARE WORSHIPPERS IN A PLACE WHERE THERE IS NO WORSHIP.—*Asure santi surayah, stotrahite deshe yayoh stotarah santi* is the explanation of the Scholiast.

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1. AMONG MORTALS AND AMONG GODS.—The text has only mortals, and the Scholiast asserts that among gods is thereby implied. [*Sayana* rather says, "*Agni*, thou, the divine, art among mortals (and among gods) the guardian of religious rites."]

7. VATSA.—*Mahidhara* interprets *Vatsa* by *yajamana*, the sacrificer dear to *Agni*, as a calf, or child; *vatsa-samah priyah*, *Yajur-Veda*, 12. 115.

WOULD DRAW THY THOUGHT.—*Mano yamat*, *mana ayamayati*, or, as *Mahidhara* more explicitly interprets it, *mana ahritya grihnati*, *manonigraham karoti*. For *twam-kamaya gira*, Benfey's text, *Sama-Veda*, I. 8: II. 516 [I. 1. 1. 8; II. 1. 2. 12. 1], reads *twam kamaye gira*. I desire thee with my hymn.

8. THOU ART LORD OVER ALL PEOPLE.—This and the next line are found in *Sama-Veda*, II. 517, 518 [II. 1. 2. 12 2. 3]. In the first stanza the printed *Saman* reads *dishah* for *vishah*—countries for people.

‡9. WONDERFUL RICHES WON IN CONFLICTS.—Benfey renders it "den schatzereichen in dem Kampf."

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1. WE SOLICIT.—*Tam imahe*: the verb is the burthen of this and the two next verses, and so throughout the *Sukta* each *tricha* terminates with the same word. [Or it may mean, "We solicit thee as possessing that exhilaration," *tadrin-madopetam twam yachamahe*.]

THAT EXHILARATION.—*Somapatamah madah*: the first, by its collocation, should be an epithet, though rather an incompatible one, of the second; but the Scholiast refers to *twam*, thou, understood. *Sama-Veda*, I. 394 [I. 5. 1. 1. 4].

2. ADHRIGU.—See vol. I. p. 172, *v.* 203.

‡2. THE TREMBLING LEADER OF HEAVEN.—*Sayana* explains it "darkness-dispelling, all-leading," *tamansi varjayantam sarvasya netaram suryam.*

7. HE HAS EXPANDED HEAVEN AND EARTH.—When he has refreshed them both with rain, according to the comment.

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‡10. SUITED TO THE SEASON.—Or, "connected with sacrifice," *ritwiyyvati.*

IT VERILY PROCLAIMS THE MEASURE.—*Mimita it*, is the burthen of this and the two following verses. It is literally, "verily measures"—it is not said what. *Sayana* explains it, *Indra-gatan gunan parichchhinatti*, It, the praise, discriminates the good properties attached to *Indra*; *mahatmyam prakhyapayati*, it makes known his greatness.

‡12. PROCLAIMS THE MEASURE OF HIS MERITS.—Literally, like the dilating praise of the worshipper: it proclaims, etc. *Prachi* is explained *prakarshena stutyam gunaganam prapnuvati*

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‡14. WHICH WAS THE PRODUCT OF THE SACRIFICE.—Or rather, "belongs to the sacrifice," *yajnasya sambandhi bhavati. Aditi's* praise may be that in vol. III. p. 115.

‡15. FOR HIS EXCELLENT PROTECTION.—Or, "for the sake of his protection and praise."

16. *Sama-Veda*, I. 384 [I. 4. 2. 5. 4].

19. DIVINE INDRA WHEREVER WORSHIPPED.—*Devam devam Indram Indram.* This, it is said, implies *Indra* as being present at the same time at different ceremonies, or

in various forms, as in a former passage, vol. IV, p. 75, *v.* 18 [The verse is addressed to the priests and the *yajamana.*]

‡17. ON THE FAR-DISTANT OCEAN.—*Sayana* takes *samudra* as meaning the *Soma*, *i e*. "If thou art exhilarated by some distant (offering of) *Soma*."

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27. VISHNU BY HIS STRENGTH.—*Yadi te Vishnur ojasa* might be rendered, "when *Vishnu* by thy strength"; but the Scholiast renders *te, tavanujah.*

VERILY THY BELOVED HORSES BORE THEE.—The only reason, apparently, for this phrase—*Ad it te haryata* (*kantau*) *hari vavakshatuh*—is its having served as the burthen of the two preceding stanzas.

‡29. REGULATED BY THEE.—Or, according to *Sayana*, subdued the world for thee, *twadartham niyachchhanti bhutajatani.*

32. THEN.—*Tadanim dhanam pradehi*, connecting the verse with what follows—*uttaratra sambandha.* The second half of the stanza is very elliptical, *nabha yajnasya dohana pradhware;* the navel is, as usual, the altar, *yajna* is said to mean here the *Soma*, and *dohana* for *dohane, abhishavasthane.* This is probably an ancient hymn, both by its repetitions and combination of simplicity and obscurity.

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1. SANCTIFIES THE OFFERER AND THE PRAISER.—*Kratum punita ukthyam*, which *Sayana* explains *karmanam kartaram stotaram cha;* but he admits, as an alternative, the sacrifice called *ukthya, ukthyakhyam yagam. Sama-Veda*, I. 381 [I. 4. 2. 5. 1], puts *Indra* in the vocative—*Indra punishe.* [So, too, in *Sama-Veda*, II. 1. 2. 12. 1.]

3. This and the preceding] occur in *Sama-Veda*, II. 97. 98. [II. 1. 2. 12. 2, 3]. [*Sayana* remarks that *bhara* may here mean "sacrifice," most of the words signifying "combat" having this second meaning also.]

‡FOR OUR HAPPINESS.—*Sayana* says, "when wealth or happiness is sought," *sukhe dhane va lipsite sati.*

4. OVER THE SACRIFICE.—The text has *barhishah*, "over the sacred grass," put for the rite at which it is strewn.

5. MEANS OF OBTAINING HEAVEN.—*Swarvidam, swargasya lambhakam* [the printed text has *sarvasya*]; or it may mean one who possesses or communicates knowledge of heaven, *swargasya veditaram, i.e.*, a son.

‡6. OVERPOWERING.—*I.e.*, Able to overpower enemies, *shatrunam prasahanasamarthah.*

‡7. GENERATE THY EULOGIES AS OF OLD.—*I.e.*, by granting the expected fruit.

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‡9. ONE ABSOLUTE LORD OF MEN.—*Sayana* takes it, "who is called the one absolute lord of men by those who magnify him (with songs) and implore his protection."

‡14. EXTEND THE ANCIENT SACRIFICE.—*Cf.* Haug's *Aitareya Brahm.*, vol. I, Introduction, p. 74.

‡15. THOU ART THE GUARDIAN OF THE SACRIFICIAL FOOD.—Or, "thou art the guardian (by drinking) of the *Soma*," *annasya somalakshanasya panena rakshita bhavasi*

‡16. EXCITE PLEASURE IN INDRA.—Or, "have rejoiced in *Indra*," *aramsishuh.*

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‡18. SUPERINTENDING.—*Chetana*, explained *chetayitri*, 'causing to be wise'. For the *Trikadrukas*, see vol. II,

p. 135, *v.* 17 and note ; for the *abhiplava*, *cf.* Haug's *Aitareya Brahm.*, vol. II, p. 285.

23. THAT EXHILARATING WEALTH WHICH WE SOLICIT.—We have only *madintamam yam imahe*, it is not very clear to what the epithet applies ; the only substantive is *ratham*, but the Scholiast has *madavantam twam dhanam*. "Thee exhilarated, wealth," as if *Indra* was understood, and was the wealth that was solicited. [*Sayana* seems to take the verse, "Moreover thy renowned and vigorous (or desire-showering) horses bring the chariot of thee who art exempt from decay, thee, the greatly exhilarated, whom we ask (for wealth)," *atishayena madavantam yam twam dhanam yachamahe tasya ta ityanvayah.*]

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‡28. THE GLORY OF THE SACRIFICE.—*Sayana* explains *shriyam* by *shrayaniyam*, sc. *yajnam*.

30. FOR A DISTANT OBJECT.—For a future reward, but the phraseology is somewhat obscure ; it runs literally, " this (*Indra*) for a long prospect, in the east proceeding sacrifice, measures, having considered in succession the sacrifice," *ayam dirghaya chakshase prachi prayati adhvare mimite yajnam anushag vichakshya.*

31. In this and the two following stanzas we have the usual reiteration of *vrisha*.—*Vrisha yam Indra te ratha uto te vrishana hari*, and so forth, explained, as usual, *kamanam varshita.*

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1. *Sama-Veda*, I. 122 [I. 2. 1. 3. 8, and II. 9. 2. 9. 1].

2. *Ibid.*, II. 1185 [II. 9. 2. 9. 2].

‡I SHOULD WISH TO GIVE.—Rather, "I would wish to give, I would present to that intelligent worshipper," *shiksheyam asmai ditseyam manishine.*

3. *Ibid.*, II. 1186 [II. 9. 2. 9. 3].

5. *Chakrana opasham divi.—antarikshe megham opasham upetya shayanam kurvan*, is *Sayana's* explanation. *Sama-Veda*, I. 121 [I. 2. 1. 3. 7, and II. 8. 1. 9. 1].

7. *Sama-Veda*, II. 990 [II. 8. 1. 9. 2]. [*Sayana* explains the latter clause. "from which (exhilaration) he pierced *Vala.*"]

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13. STRUCK OFF THE HEAD OF NAMUCHI, ETC.—This legend, as related in the *Gada* section of the *Shalya Parvan* of the *Mahabharata* (printed edition, vol. III. p. 264, line 3) has been previously referred to (vol. III. note on V. 2. 16. 9). *Sayana's* version of it slightly varies in the beginning, stating that *Indra*, after defeating the *Asuras*, was unable to capture *Namuchi*; on the contrary, he was taken by him. *Namuchi*, however, liberated him on the conditions which are enumerated in the *Bharata*—that he would not kill him with any weapon, dry or wet, nor by day or night. In evasion of his oath, *Indra* at twilight, or in a fog, decapitated *Namuchi* with the foam of water. [It is also told in the *Taittiriya Sanhita*, I. 8. 7]. *Sama-Veda*, I. 211 [I. 3. 1. 2. 8]. *Yajur-Veda*, 19. 71.

‡15. THE MOST EXCELLENT DRINKER OF THE SOMA.—Or it may mean "thou who on drinking the *Soma* becomest pre-eminent." *Vishuchim* may mean "discordant," *paraspara virodhena nana gantrim.*

1. *Sama-Veda*, I. 382 [I. 4. 2. 5. 2.]

2. THE SWIFT CLOUDS.—*Girin ajran* may mean also the quick mountains, *i.e.*, before their wings were clipped.

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1. *Sama-Veda*, I. 383 [I. 4. 2. 5. 3; II. 2. 2. 18. 1]. [*Lokakritnu* would seem to mean, according to *Sayana*,

"the provider of a place (for his worshipper)", *sthanasya kartaram*; and *harishriyam*, "him who is to be served by his steeds," *ashvabhyam sevyam*.]

5. *Sama-Veda*, II. 231 [II. 2. 2 18. 2]

7. *Ibid.*, II. 995 [II. 8. 1. 11. 1].

8. *Ibid.*, II. 996 [II. 8. 1. 11. 2].

9. *Ibid.*, II. 997. [II. 8. 1. 11. 3].

10. THOU ASSOCIATEST WITH THEE ALL GOOD OFFSPRING.—That is, thou givest offspring, and all good things.

‡13. ALL THE FORMS OF INDRA.—That is, the various attributes celebrated in our praises.

1. *Sama-Veda*, I. 141 [I. 2. 1. 5. 10]

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‡2. IN WHOM ALL PRAISES.....CONCENTRATE.—Literally, "in whom (as their object) all praises, and all kinds of offspring exultingly meet."

‡4. ANIMATING IN WAR.—*Sayana* explains *harshumantah* as "exulting in, *i.e.*, eager for, war," *harshayuktah sangramotsukah*.

7. INDRA IS BRAHMA.—*Indro brahma*, *parivridhah sarvebhyo'dhikah*, "the augmented or vast, more or greater than all," is the explanation of the commentator. [He explains *rishi* as the beholder of all the *Aryas*, *sarvasya Aryajatasya drashta*.]

9. WITH PIOUS PRECEPTS, WITH, ETC.—*Tam arkebhis tam samabhis tam gayatraish charshanayah kshitayah*. The two last equally imply men, but the Scholiast understands the first to be an epithet of the second—the seers or understanders of *Mantras*, or texts, such as those of the *yajush* (*arka*), of the *Saman* (*saman*), and metrical prayers not chanted (*Gayatra*).

‡10. IN BATTLE.—Or, "by his weapon," *ayudhena*.

‡11. TO WELFARE.—*Sayana* explains *swasti* as "happy," *kshemena*.

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1. *Sama-Veda*, I. 191 [I. 2. 2. 5. 7 ; II. 1. 1. 6. 1]

2. *Ibid*., II. 17 [II. 1. 1. 6. 2].

3. *Sama-Veda*, II. 18 [II. 1. 1. 6. 3].

‡3. WE BRAHMANS.—*I.e.*, *brahmanah*, explained in the commentary by *brahmanah*.

5. THY BELLY.—*Kukshyoh*, in the dual, for it is said that *Indra* has two bellies, *Indrasya hi dwe udare*, according to another text, fill both the bellies of the slayer of *Vritra* : or it may refer only to the right and left sides, or the upper and lower portions of the same belly, *yadva ekasyaiva udarasya savyadakshinabhedena urddhwadhobhagena va dwitwam*. [*Cf.* vol. II. p. 135, *v.* 11 ; vol. III. p. 61, *v.* 12.]

7. LIKE A BRIDE.—*Janir iva*, *jaya iva*, literally, "like brides". *Shuklair vastraih samvritah* is the explanation of the comment. The text has only *samvritah*, covered, or invested by, as an epithet of *Soma*, *payahprabhritibhih*, by milk and other ingredients.

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‡10. GOAD.—Or rather "crook" ; *ankusha* is explained by *Sayana* as an instrument for drawing towards us things out of reach.

‡11. PURIFIED THROUGH THE SACRED GRASS.—Or rather "purified (by being filtered through the cloth called *dashapavitra*) over the sacred grass (strewed on the *vedi*)."

11. *Sama-Veda*, I. 159 [I. 2. 2. 2. 5 ; II. 1. 2. 5. 1].

12. RENOWNED FOR RADIANCE.—*Shachigo* is not very satisfactorily explained : *shakta gavo yasya*, "he whose

cattle are strong". *Shachayah* may also mean, according to *Sayana*, *vyaktah*, "manifest," or *prakhyatah*, "famous"; and *yavah* may mean *rashmayah*, rays, *i.e.*, "of renowned or manifest brilliance". So the next epithet, *shachipujana*, is explained *prakhyata-pujana*, "of renowned adoration," or "whose hymns are renowned". *Sama-Veda*, II. 76 [II. 1. 2. 5. 2].

13. OFFSPRING OF SHRINGAVRISH.—*Yas te Shringavrisho napat pranapat kundapayyah* would be more naturally rendered, he who was, *Shringavrisha*, thy grandson, thy great-grandson, *Kundapayya*; but *Sayana* quotes a legend which describes *Indra* as taking upon himself the character of the son of a *Rishi* named *Shringavrish* (or *Shringavrishan*), which is therefore here in the genitive case; *napat*, he says, means *apatya*, offspring generally, and is therefore not incompatible with *putra*, "son". *Shringavrish* may also mean the sun, *i.e.*, *shringair varshati*, "he rains with rays"; and *na-pat* may have its etymological sense, not causing to fall, *na patayita*, *i.e.*, he who was the establisher of the sun in heaven, *Indra*. Again, *Kundapayya*, upon the authority of *Panini*, 3. 1. 130, means a particular ceremony, in which the *Soma* is drunk from a vessel called *Kunda*, and this is said to be *te pranapat, tava rakshita*, "the protector of thee, *Indra*". The construction is loose, and the explanation not very satisfactory. *Sama-Veda*, II. 77 [II. 1. 2. 5. 3].

14. *Sama-Veda*, I. 275 [I. 3. 2. 4. 3].

15. WITH HEAD UPLIFTED LIKE A SERPENT.—*Pridakusanu* is explained *pridakuh sarpah*, a serpent; *sa iva sanuh samuchchhritah tadvad unnatashiraskah*, having the head lifted up in like manner. [*Sayana* gives a second meaning of *sanu*, as *sambhajaniya*, to be served or propitiated as a snake is, with many gems, mantras, medicaments, etc.;

sa yatha bahubhir manimantraushadhadibhis samsevyo nalpair evam Indro' pi bahubhis stotradibhir yatnais sevyah.]

‡15. BY A RAPID SEIZURE.—*Sayana* explains *gribha* as "means of seizing," *i.e.*, a praise.

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‡4. BRINGER OF SAFETY.—Rather, "whose fostering care is unimpeded."

6. FREE FROM DUPLICITY.—*Adwayah* is explained as *Kapatarahita*. [*Cf. v.* 14.]

7. *Sama-Veda*, I. 102 [I. 2. 1. 1. 6].

10. *Ibid.*, I. 307 [I. 5. 1. 1. 7].

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14. TREACHEROUS.—*Dwayu*, double—he who professes kindness to our face and maligns us behind our back; *pratyakshakrito hitam vadati parokshakritas tu ahitam.*

18. *Sama-Veda*, I. 395 [I. 5. 1. 1. 5].

21. A THREEFOLD SHELTER.—*Trivarutham*, a guard against heat, cold and wet; or it may mean, according to the Scholiast, *tribhumikam*, "three-storied". *Sayana*, therefore, did not believe that the Hindus of the *Vaidik* period lived in hovels.

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1. *Sama-Veda*, I. 109 [I. 2. 1. 2. 3; II. 8. 2. 11. 1].

‡2. *Sama-Veda*, II. 8. 2. 11. 2.

3. *Ibid.*, I. 312; II. 763 [I. 2. 1. 2. 6; II. 6. 2. 13. 1]. [*Sayana* explains it "we adore thee, the most adorable, the deity among deities, the invoker," etc.]

4. *Sama-Veda*, II. 764 [II. 6. 2. 13. 2]. But it reads *apam napatam*, instead of *urjo napatam*, as in our text—from burnt-offerings the rains are generated; from them, timber; from timber, fire.

5. WITH THE VEDA.—*Sayana* explains *vedena* by *vedadhyayanena*, "by studying the *Veda*". Professor Müller, however, says that it means "a bundle of grass". See *Ancient Sanskrit Literature*, p. 28, note, and p. 205.

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‡7. ENDOWED WITH ENERGY.—*Sayana* explains *suvira* by "thou who art worshipped by noble heroes."

‡8. IN THEE THE VIRTUOUS ARE CONFIDING.—Or, perhaps, "in thee also are excellent protections," *twe kshemaso api santi sadhavah*.

9. MAY.....REWARD.—This is *Sayana's* explanation of the indeclinable word *addha*: *so addha. satyaphalah sa bhavatu*. [*Sayana* takes the second clause also as optative, "may he indeed be worthy of praise."]

‡9. THE GIVER OF WEALTH.—This is in the original the same word (*sanita*) as that rendered "effecter of his purposes," in the next verse.

12. BELOW THE GODS AND ABOVE MORTALS.—"Spread it throughout the sky" is the Scholiast's explanation of *avo-devam upari-martyam, sarvam nabhah-pradesham vyapaya*.

‡14. ADITI.—*Sayana* takes *Aditim* as an epithet of *Agni, i.e. akhandaniyam*, "the insuperable". His many forms are the *garhapatya*, etc.

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19. *Sama-Veda*, I. 111; II. 909 [I. 2. 1. 2. 5; II. 7. 2. 10. 1]. *Yajur-Veda*, 15. 38.

20. IN CONFLICT.—*Vritraturye*, "in conflict"; *Sayana* says, *sangrame. Mahidhara, Yajur-Veda*, 15. 39, explains it *papanashaya*, "for the extirpation of sin". As for *ava sthira tanuhi*, *Mahidhara* takes greater license, and renders

the phrase, "make the strong bows without bowstrings," *sthirani dhanunshi jyarahitani kuru.*

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25. MAY I.....BECOME IMMORTAL.—Agreeably to the text, *ye yatha yathopasate te tad eva bhavanti*, "as men worship, such they become." [Or, perhaps, the latter part should be, "May I, although a mortal, become as thou, immortal."]

‡26. MAY I NOT BE ACCUSED, ETC.—Rather, "Let me not abuse thee by calumny or wickedness." *na twa rasiyabhishastaye na papatwaya.*

‡29. THEY HAVE CALLED THEE, ETC.—*Sayana* explains it, "they (the pious sages) call thee my protector," *mama stotur rakshakam twam eva brahmavadinah kathayanti.*

30. *Sama-Veda*, I. 108; II. 1172 [I. 2. 1. 2. 2; II. 9. 2. 2. 1].

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31. *Ibid.*, II. 1173 [II. 9. 2. 2. 2]. [*Sayana* explains *rajasi*, "thou shinest amidst," or "thou illumnest".]

34. WHOM YOU CONDUCT TO THE LIMIT.—The text has only *yam nayatha param*, "whom you lead to the opposite bank". The Scholiast supplies the rest.

37. The printed edition has no comment upon this stanza. The MSS. are imperfect, especially as regards the first half line, *uta me prayiyor vayiyoh.* [*Durga*, in his comment on the *Nirukta*, explains the verse as follows. "Moreover, on the banks of the *Suvastu* (he has given) to me (plenty) of beasts of burden and garments; he, the affluent leader and lord of thrice seventy noble dark-coloured (cows has given them to me)." He explains *prayiyu* by *dhanam ashwadi; vayiyu* by *vastradi; bhuvadvasuh* by *bhavayita vasunam prashastah*; and *shyavah* by *shyamavarnanam*, scil. *gavam.*]

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3. SHEDDER OF THE DIFFUSIVE RAIN.—*Vishnor mîlhusham* is explained *vyaptasya eshaniyasya vrishtyudakasya eshasya sektrinam*

‡4. *Sayana* seems to explain this verse. "The islands fall asunder, the firmest (trees) experience distress: they (the winds) distress heaven and earth; the waters hurry onward, O bright-weaponed, self-shining ones, when you agitate them."

‡8. THE VOICE.—*Sayana* explains *vana* as "the late." *vina*.

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‡12. THEY NEED NOT EXERT THE ENERGY, ETC.—Or rather, "they need not exert themselves to defend their persons," *nakishtanushu yetire*.

13. LIKE INVIGORATING PATERNAL FOOD.—*Vayo na pitryam sahah*. The latter is explained *prasahanashilam*, but the exact purport is not very obvious: apparently, it is intended to say that the worshipper may rely upon it.

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‡19. AS A PLOUGHMAN, ETC.—*Sayana* says, "as a ploughman repeatedly drawing the furrows (praises or addresses) of his oxen."

‡20. THE LIBERAL BESTOWERS OF FOOD.—Or, "the most illustrious," *sushravastaman*.—*Sayana* explains the latter clause, "who are ever victorious in combats and ever challengers, like a challenge-worthy boxer."

21. *Sama-Veda*, I. 404 [I. 5. 1. 2. 6]. [Or rather, "O *Maruts*, alike in energy, your kindred, the cows, severally lick up the quarters of the horizon." Benfey understands by *gavah*, the sun's rays.]

‡24. THE UNCONQUERABLE BY YOUR ADVERSARIES.—*Sayana* explains *sasachadwishah* as *shatrurahitah*, "destitute of enemies."—For *Gotama*, see vol. I, p. 127.

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The *Suktas* of this *Adhyaya* are, for the most part, simple. This last has exceptions.

1. AS MEN CALL UPON SOME STOUT PERSON FOR HELP.—*Vaje chitram, sangrame vividharupam;* the printed *Saman*, I. 408 [I. 5. 1. 2. 10; II. 1. 1. 22. 1]. (Benfey), reads *vajrin*, "thunderer," for *vaje.—Yatha vrihyadibhir griham purayanto jana annavishaye sthulam gunadhikam kanchit manavam ahwayanti*, "as people filling a house with rice and the like call upon some stout, liberal man for food," is the commentator's amplification of the last clause.

‡1. UNPRECEDED.—*Apurvya* is explained "new," *i.e.*, ever new at the three oblations.

2. *Sama-Veda*, II. 59 [II. 1. 1. 22. 2].

‡4. INTELLIGENT BUT DESTITUTE OF KIN.—Or rather, "we thy worshippers (*viprasah*), destitute of kin."

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5. *Ibid.*, I. 407 [I. 5. 1. 2. 9]. *Vivakshane* is explained by *Sayana swargaprapanashile*, "causing to obtain *swarga*".

‡7. WE HAVE NOT KNOWN, ETC.—*Sayana* seems to render this latter clause "we knew thee not formerly as the mighty one (but now we know thee)."

9. *Sama-Veda*, I. 400 [I. 5. 1. 2. 2].

‡11. *Sama-Veda*, I. 5. 1. 2. 5.

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‡12. THE LEADERS OF RITES.—*Sayana* explains *nribhih* as "wielders of weapons," *ayudhanetribhih*, and *vritra* as "the enemy".

13. *Ibid.*, I. 399 [I. 5. 1 2. 1 ; II. 6. 2. 4. 1]. [*Sayana* renders this verse thus. "Thou, *Indra*, by thy birth art from eternity without a foe, without a controller, without a kinsman ; thou desirest to show thy kinsmanship only by war." *i.e.*, it is only by fighting that thou art the friend of thy worshippers.]

14. *Surashwah, suraya vriddhah pramattah*, intoxicated ; or *nastikah*, Atheists. For the second line, beginning *Yada krinashi nadanum samuhasi*, the printed edition gives no commentary. One MS. reads (but no doubt from some interpolator's hand), *Yada manavasya danadirahityam samuhasi nirakaroshi yashtritwam karoshi*, "when thou expellest the neglect of gifts of a man, thou makest the sacrificing" ; but the construction is questionable. [The verse occurs in *Sama-Veda*, II. 6. 2. 4. 2 ; and *Sayana* there explains the clause, *Yada krinoshi nadanum samuhasi*, "when thou utterest the inarticulate sound of approbation (to the worshipper, implying, 'He is mine'), thou bringest him (wealth)." See Benfey's translation, note. Professor Müller thus translates the whole verse, *Ancient Sanskrit Lit.*, p. 542, "Thou never findest a rich man to be thy friend ; wine-swillers despise thee ; but when thou thunderest, when thou gatherest (the clouds), then thou art called like a father."]

AS A PROTECTOR.—Or, "as a father," *pita iva*.

‡15. LET US NOT, LIKE FOOLS.—*Sayana* interprets this, "Let not us who are thine, *Indra*, be desolate as those who are ignorant of the friendship of such as thou art." *ma te amajuro yatha murasa indra sakhye twavatah*. He

explains *amajurah* as *grihaih putraih pautrair dhanadibhishcha saha jirnah.*

‡16. ANOTHER THAN THEE.—*Sayana* explains *te.* as in the previous verse. *vayam tava swabhutah.* "we who are thine."

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‡1. ON THE PATH TO BATTLE.—*Rudravartani*, explained as "having a path which causes weeping in battle," or "whose paths are praised".

4. IMPELLERS OF ACTIONS.—*Irma* is explained *antaryamitaya prerakau.* "urgers, or impellers, by the property of internal influence or conscience": or it may mean *udakasya preragitarau.* "senders of water or rain". [For the two wheels, see vol. I. p. 40. *v.* 19.]

‡5. THREE-BANKED.—*Sayana* explains *trivandhura* as "having three seats," or "having two poles, and a bar between them for fastening the harness," *vandhura* being *sarathisthanam* or *dwe ishe tanmadhye rajjusajjanarthako dandah.*

6. AND REAP THE BARLEY.—The text has *yavam vrikena karshathah.* "you till with the plough barley."

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‡9. FLATTENING.—*Pivarih*, according to *Sayana.* "purifying," or "stout": *pavayitrini sthulani va (annani).*

11. HURRYING, DEVOUT, ETC.—The terms are unusual —*yad adhrigavo adhrigu havamahe.* The first is explained, *karmasu twaramanah.* "hastening to acts of worship"; the second, *shatruvadhartham sangrame twaraya gacchantau; adhrigu* being explained etymologically *adhritagamana.* "whose going is unwithheld".

12. GAVE AUGMENTATION TO THE WELL.—See vol. I. p. 169, verse 5 and note. [The *Ashwins* miraculously filled the well with water, and so rescued *Vandana.*]

‡11. ON THE ROAD OF BATTLE.—*Rudravartani* see *sutra* on *r.* 1.

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1. WHO RESISTS OUR FOES.—*Prativyam. shatrushu pratiṣṭamana-shilam agnim: Agni*, who has the property of going against enemies. *Sama-Veda*, I. 102 [I. 2. 1 1. 7].

3. TAKES AWAY THE WEALTH OF THOSE, ETC.—*Upavida vindate vasu* is all the text has. The Scholiast explains the first by *upavedanena*, by proximate knowing, that is, *ete havirnshi devartham na prayachchantityetajjnanena teshaṃ eva dhanam labhate*. "These do not give oblations to the gods": by this knowledge he takes their wealth. [*Sayana* seems to understand the latter part, "those non-sacrificers, whose food and its juices he arrests (sc. as not digesting them?), their wealth too, he takes away by his divine knowledge (of their guilt)"]

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‡4. TROOPS OF WORSHIPPERS.—*Ganashriyah* is explained by *Sayana* "who visits troops of worshippers to take their oblations."

9 ADORE WITH PRAISE.—The text has *jujushuh*. "they have adored"; but the Scholiast renders it *upasevadhwam*. expressly stating that the first (the third) person is here put for the second. *madhyamapurushasya prathamapurushadeshah*

‡10. SACRIFICES.—Or "sacrifices," *yajnah*.

‡12. DEFEND US, ETC.—Or, as *Sayana* seems to say, "defend our wealth, consisting in sons and grandsons, and what has to be guarded in battles."

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13. *Sama-Veda*, I. 114 [I. 2. 1. 1. 2. 8].

14. *Ibid.*, I. 106 [I. 2. 1. 1. 10].

15. *Ibid.*, I. 104 [I. 2. 1. 1. 8].

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‡18. MAYEST THOU, ETC.—*Sayana* seems to take it, "mayest thou quickly become worthy of the sacrifice, (as bearing our oblations to them)."

‡22. WITH REVERENCE.—Or, "with the hymn." *stotrena namaskarena va.*

24. STHURAYUPA.—Said to be the name of a *Rishi.*

28. UPON THE TRANQUIL AND CONSTANT MAN.—*Sushamne shashwate janaya; shobhanasamavate bahave pradurbhutaya stotrinam.* is all the explanation, except that to the first is added *tava prasadat*, "who enjoys tranquillity from thy (*Agni's*) favour." [*Sayana* may intend to explain the words as meaning "upon the various reciters of excellent hymns." The *Gana-ratna-mahodadhi* explains *sushaman* as *shobhanam sama priyavachanam yasya* (*cf. Pan.* 8. 3. 98). In *v.* 28 of the next hymn, *sushaman* is the name of a king.]

30. MITRA AND VARUNA.—This, according to *Sayana*, intimates the ordinary association of these two deities with *Agni* at sacrifices.

‡VIII. 4. 4. VYASHWA.—*I.e.*, *Vishwamanas*, as in the preceding hymn: see *v.* 7.

1. *Sama-Veda*, I. 390 [I. 4. 2. 5. 10].

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3. AT THE ISSUE OF THY WEAPONS.—*Nireke chid vasuh* is the text; the Scholiast explains it *tavayudhanirgamanad eva shatravah palayante.*

‡7. ALL THE OFFERINGS OF US.—*Sayana* explains *nah* for *mama*, as *pujayam bahuvachanam.*

9. INSPIRER OF MEN.—The attributive is *Nrito*, voc. of *Nritu*, dancer, or who causes to dance, *i.e.*, agitator, exciter, from *Indra's* faculty of internal impulse in all beings, *sarvasya*

antaryamitaya nartayita: *cf. supra*, note on verse 4 in the 2nd *Sukta*.

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13. *Sama-Veda*, I. 386 [I. 4. 2. 5. 6; II. 7. 1. 8. 1]. The printed edition reads *vadhansi chodayate*, for the *radhasa chodayate* of the *Rig-Veda* text.

‡HE BY HIS MIGHT REWARDS, ETC.—*Sayana* explains the construction, *swamahattwenaiva annena saha dhanadikam stotribhyah prakarshena chodayati*, "he by his might abundantly sends to his worshippers wealth with food."

14. *Sama-Veda*, II. 860 [II. 7. 1. 8. 2, reading *radhah* for *daksham*]. *Ashwya* is explained as the son of *Ashwa*, of *Vyashwa*.

15. *Ibid.*, II. 861 [II. 7. 1. 8. 3].

‡16. *Sama-Veda*, I. 4. 2. 5. 5; II. 8. 2. 10. 1.

16. *Evi hi virah stavate sadavridhah*. The commentator renders it as in the translation, but he does not notice *sadavridha*.

‡17. *Ibid.*, II. 8. 2. 10. 2, *i.e.*, "None is mightier or more praiseworthy (or richer) than thou."

‡18. *Ibid.*, II. 8. 2. 10. 3.

‡19. *Ibid.*, I. 4. 2. 5. 7.

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‡22. TO THE DONOR OF THE OBLATION.—*Sayana* explains *yamam* as *stotribhih suniyatam*, "who is conciliated (?) by his praisers"; and *manhamanam gayam*, as "honourable wealth," or "a house for the worship of the gods". He gives a passive meaning to *yama*, but *cf.* VIII. 103. 10.

23. TENTH OF THE PERVADING VITAL PRINCIPLES.—The text has simply *dashamam*, the tenth; in explanation of which the Scholiast cites a text which states that there

are nine vital airs in the human body, and that *Indra* is the tenth; *nava vai purushe prana manushyeshu vartamana Indras tesham dashadha*, etc. [*Cf. Taitt. Brahm.* I 3. 7 4. and *Taitt. Sanh.* I. 7. 9.]

24. *Sama-Veda*, I. 396 [I. 5. 1. 1. 6].

‡25. SHOW THE SAME CARE OF US.—*Sayana* takes it, "Bring to us that protection wherewith (thou protectest thy) offerer; send to us (that protection wherewith) thou hast twice slain (the foe) for *Kutsa*."

‡27. DWELLERS ON THE SEVEN RIVERS.—*Sapta sindhushu*, *i.e.*, the dwellers on the banks of the seven rivers, the *Ganges*, etc., or on the shores of the seven seas (*Sayana*).

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‡28. ON BEHALF OF SUSHAMAN.—*Varu* is said to have distributed these alms that his father, *Sushaman*, might go to heaven.

AUSPICIOUS FOOD-BESTOWING USHAS.—The text has only *Subhage vajinivati*. The comment supplies *Ushas*, on the authority of *Shaunaka*. [*Sayana* gives an alternative rendering, which is parallelled by *v.* 2 of the sixth *Sukta* of this *anuvaka*, making *Varu* himself address the stanza to *Ushas*, and ask her to give him wealth for the sons of *Vyashva*, as she had given to his father for his suppliants.]

‡29. HUMANE.—*Sayana* explains *narya* as *narahitasyapatyam*.

‡30. IF ANY ASK OF THEE.—*Sayana* explains *kuhayakrite* as meaning, "Oh, thou who art honoured by those who ask where *Varu* dwells," *sa varuh kutra tishthatityetadichchhaya 'bhilakhanapravrittair jijnasubhih puraskrite* (*Ushas*). *Valah* he takes as *varah*, sc. *swabalena avarakah shatrunam*, "overwhelmer of enemies".

‡2. CHARIOTEERS OF MEN.—Or, perhaps, "bringers of riches." *tana rathya.*

2. YOU ARE WORSHIPPED BY ME.—The text has only the nouns, without any verb, which is supplied by the commentator. [He supplies "thou sacrificest to them." *ta yajase* from the previous verse.]

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‡4. SOVEREIGN.—*Sayana*, as usual, explains *samraja* as "perfectly resplendent," *samyaq dipyamanau*; and so, too, in *v.* 7.

‡POWERFUL.—*Asura* is also explained as "impelling by being the indwelling principle." *antaryamitaya prerakau.*

ILLUME.—The text has *ghoshatah*, which *Sayana* renders *swadiptya prakashayatah.*

‡8. *Cf.* vol. I, p. 32, verse 10.

THEY ACQUIRE VIGOUR.—*Kshatriya kshatram ashatah* is explained *balavantau balam vyapnutah.*

9. A rather unintelligible verse, even with the help of the Scholast. [*Sayana* seems to understand it as referring to *Mitra* and *Varuna* as respectively presiding over day and night, *ahoratrayor vyaptena tejasa.*]

‡11. GUARD OUR VESSEL.—*No navam urushyata*; *navam yajniyam* occurs in X. 44. 6, and seems there to mean the sacrifice.

12. *Sayana* interprets *Sindho* as *stotrin prati dhanaanam syandanashila Vishno*, and *purvachittaye* as *prarabdhakarmane yajamanaya.*

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17. FOR OUR DWELLING.—The text has only *Okya.* The comment renders it *Oko griham tasmai hitani karmani.*

19. SURYA.—That is, according to the comment, *Mitra* and *Varuna*. *Cf. v.* 21.

‡20. IN THE SPACIOUS HALL OF SACRIFICE.—*Sayana* explains *dirghaprasadmani* as an epithet of *yajne. vistritam sadanam yasmin yajne.*

21. THAT SUN, MITRA AND VARUNA.—*Tat suryam* means, according to the Scholiast, the brightness of *Mitra* and *Varuna*. [*Sayana's* words are *suryam suviryam. tat Varunam Maitram cha tejas.*]

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‡24. TWO FAST-GOING SAGACIOUS STEEDS.—*Sayana* explains *viprau* as *medhavinam uchitau*. "worthy of the praisers of a deity".

2. SAY, VARU, THUS.—The text has only *Varu*, in the vocative, which the commentator amplifies—*He varunamaka rajann evam bruhity Rishir vadati.*

TO GRANT HIM GREAT RICHES, SO COME TO ME.—*Mahe tane, mahate dhanaya ; mahyam ayatam* is supplied by the Scholiast.

3. AT DAWN.—*Ati kshapah, kshapaya atikrame*. "at the passing of night." *ushah-kale.*

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6. OF FASCINATING COMPLEXION.—*Madhuvarna* is explained *ye yuvayo rupam pashyanti te tatraiva hrishta bhavanti*, "they who look upon your beauty are delighted".

‡11. AND UNDERSTAND ITS PURPORT.—*Sayana* seems to explain it. "ye recognize this my (invocation as devoted to you)."

13. WITH ADDITIONAL RAIMENT.—*Adhivastra*, "having another garment over her ordinary clothes."

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15. AS THE FATAL SHAFT SLAYS THE DEER.—The text has only *Vishudruheva*, which *Sayana* explains, *vishvan hinasti shatrun iti sharah*. [He explains the allusion as follows: *tena (vishudruha) yatha vyadho mrigam abhilashitam desham prapayati tadvat stutya yajnam avaikalyena samaptim prapayathah*. "as a hunter by an arrow brings the deer to the desired spot (to its destination?), so ye by praise cause the sacrifice to attain completion."]

17. OR IN THE DWELLING OF THE WORSHIPPER.—*Isho vagrihe, yuvam ichchhato yajamanasya* is *Sayana's* explanation.

19. THE ENRICHER OF THE PEOPLE ON ITS BANKS.—The river is said to have praised the *Ashwins*, as the *Rishi* lived on its banks. These banks are golden, and consequently enrich those who live near.

21. WONDERFUL SON-IN-LAW OF TWASHTRI.—*Sayana* explains *Twashtri* here by *Brahma*, and refers for the connection to the *Itihasas* and other authorities. *Mahidhara* (*Yajur-Veda*, 27. 34) says, *Vayu*, or the wind, having taken water from *Aditya*, fertilizes it, as rain, and is therefore as it were his son-in-law, identifying *Twashtri* with *Aditya*.

‡23. ESTABLISH, VAYU, HAPPINESS IN HEAVEN.—*Vayu* being considered the supporter of all the celestial luminaries, *sarva-jyotisham twadadharatwat*.

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24. EXTENDING.....THY LIMBS IN ALL DIRECTIONS.—*Ashwapristham* is literally, "borne on a horse's back"; but *Sayana* here interprets *ashwa* by *vyapta*, and *prishtha* by *sarvanga*.

‡25. CAUSE OUR RITES TO BE PRODUCTIVE OF FOOD AND WATER.—*Sayana* seems to explain the latter clause.

"Give us food and water, and so cause our rites to be duly performed."

1. *Sama-Veda*, I. 48 [I. 1. 1. 5. 4. *Sayana* explains *purohita* in its literal meaning, as "placed in front, (or on the east), on the *uttara vedi*."]

2. TO THE DWELLING OF THE WORSHIPPER.—*Prithivim*, which is explained *idam devasadanam*, "this chamber of the gods". *Oshadhih* may here also imply annual plants, according to *Sayana*. [*Sayana* renders *ushasa naktam oshadhih*, ("thou comest) to dawn and night (these being the times for the offering), and the *Soma*-grinding stones." He explains *vasavah*, as usual, by *vasayitarah*, "causers of habitations".]

4. AN ABODE SAFE FROM ROBBERS.—*Avrikam stenarahitam*; or it may imply, "free from any annoyances, *badharahitam*."

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7. VARUNA.—When *Mitra* and *Varuna* are named singly, both are intended, and sometimes even more of the *Vishwadevas*, according to the Scholiast. [For *Manu's* sacrifice, *cf.* vol. I, 34, and *Shatapatha Brahmana*, I. 8. 1.]

10. THERE IS KINDRED WITH ME YOUR WORSHIPPER.—The text has only *asty apyam*, the Scholiast says, with the *Rishi* of the hymn.

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13. *Yajur-Veda*, 33. 91.

14. *Ibid.*, 33. 94.

‡19. SINCE YOU PRESIDE OVER THE RITE.—*Sayana* says, "since ye uphold the house (rendered prosperous)," *griham kalyanabhutam dharayatha*.

20. The construction is so loose, that it is impossible to do more than conjecture the meaning. *Yadvabhipitwe*

asura ritam yate chhardir yema vidashushe is explained *yadva asmadyajnam prati yushmakam abhipraptau yajnam gachchhate havirnshi dattavate yajamanaya griham prayachchhatha*, "since you give a dwelling to the donor of the oblation proceeding to the rite, which is to bring you to our sacrifice," or, "on your approach to our sacrifice."

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‡21. *Sayana* connects this verse with the next, "since ye give the desired (opulence) to *Manu*," etc., "therefore we solicit of you," etc.

1. BOTH SORTS OF WEALTH.—*I.e.*, cattle and money; or, may they give repeatedly. [*Sayana* explains *vidan*, "may they acknowledge us as offerers."]

‡3. FROM THE WEST, ETC.—*Sayana* artificially makes out six directions by taking *nyak* as the nadir, and understanding by *ittha* the south and the zenith.

‡4. NO MORTAL WITHHOLDS THEIR OFFERINGS.—Or, perhaps, as *Sayana* takes it, "even the non-offering mortal (must give offerings if they will it)."

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1. ONE SOMA BROWN OF HUE.—*Babhru* applies properly to the *Soma* plant, but the other epithets indicate *Soma*, the moon.

LEADER OF THE NIGHTS.—*Sunara*, which is explained *sushthu ratrinam neta*.

‡6. PUSHAN WATCHES THE ROADS.—*Cf.* Vol. I, p. 62. *Sayana* understands the roads to heaven or hell.

‡10. *Cf. supra*, Vol. III, p. 219. *Sayana* explains the *Saman* as the *trivrit*, *panchadasha*, etc.

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‡1. ALL OF MATURE EXISTENCE.—*Sato mahantah* explained by *Sayana* as *sarvasmad vidyamanat prithivyam apy ye mahantas te satomahanta ity uchyante*, literally, "greater than all that is".

3. FROM THE PATERNAL PATHS OF MANU.—*Manu* is said to be the universal father, and the paths he enjoins are those of austerity and ceremonial. *Brahmachary agnihotradi-karmani yena margena bhavanti tam eva asmannayata.* [*Sayana* explains the latter line, "Lead us not away from the far-reaching paternal path of *Manu*, but away from any which is distant therefrom."]

‡1. THE SACRED CAKE.—The *pashu-purodasha* is explained in the *Nyaya-mala-vistara* as the cake, which is an essential part of the animal sacrifice in the *jyotishtoma*, *pashu-devata-sanskarah*.

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‡4. *Sayana* explains it, "in his house perpetual abundance, accompanied by progeny and cattle, is milked day by day"; or *Ila* may be taken as the goddess of cows, in which case *duhe* is explained, "milks forth, bestows".

6. MAY THEY NEVER BE WANTING IN FOOD GIVEN BY THE GODS.—The phraseology is not very perspicuous: *na ta vajeshu vayatah* is explained *devairdatteshvanneshu na gachchhatah, sarvada annasahitau tishthatam.*

‡9. OFFERING ACCEPTABLE SACRIFICES.—*Sayana* explains *vitihotra* as "they whose sacrifices procure them happiness," and *kritadvasu* as *patreshupayuktadhanau*, "bestowing your wealth on the suppliant".

FOR THE SAKE OF IMMORTALITY.—*Amritaya;* the comment explains it, for the increase of descendants, *santana-vivriddhaye.*

‡12. UNWEARIED PRAISERS.—*Sayana* takes *aramatih* as for *alam-matih*, which he explains as *paryapta-stutih*.

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VERILY THE MOST SINLESS OF THE ADITYAS.—*Sayana* explains this latter clause, "verily (the gifts) of the *Adityas* are void of evil, (therefore we praise *Pushan* for the attainment of food, etc.")

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‡1. *Sayana* seems to explain this: "Proclaim the deeds of the stale *Soma*, in the words of *Indra* when filled with exhilaration."

‡2. THE SLAVE.—*Sayana* makes *Dasa* another proper name. *Dasam cha Ahishuvam cha.*

4. AS A TRAVELLER INVOKES THE WATER FROM THE CLOUD.—*Turnasham na girer adhi. Sayana* quotes *Yaska* 5. 16. for *turnasha* meaning *udaka*. He explains the sense, as a man in hot weather calls for water from the cloud, *yatha gharme 'bhitaptah puman udakam megham prati hwayati.*

‡5. EXHILARATED BY THE SOMA DRAUGHTS.—*Sayana* explains *somyebhyah* by *somarhebhyah*, *i.e.*, exhilarated thou throwest them open to those worthy of the *Soma* or to the worthy offerers of the *Soma*.

7. *Sama-Veda*, I. 230 [I. 3. 1. 4. 8].

10. *Ibid.*, I. 217 [I. 3. 1. 3. 4].

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12. SUPPLIER OF OUR DEFICIENCIES.—*Antarabharah* is explained *chhidranam apurakah*, or *chhidrapidhayi*, the filler up or coverer of flaws.

‡13. THE CONVEYER BEYOND CALAMITY.—*Supara* is more often explained "ready to be brought by praise".

‡14. THE ACQUIRER OF FAME.—*Shravojitam* might also mean "the winner of wealth or food".

16. VERILY NO DEBT IS DUE, ETC.—A text is quoted to the effect that "he who has a son, or is chaste, is free from debt," that is, to the gods and manes. *a rino yah putri yadva brahmachari.*

‡ WITHOUT THE EXPENDITURE OF BOUNDLESS WEALTH.—*Aprata* is explained *avistrinadhanena*, which would rather mean "by one who has not abundant wealth".

20. PURCHASED BY THE MILCH COW.—*Swadhainavanam. dhenva kritan soman :* as by the text, *dhenva krinati.*

21. *Sama-Veda*, I. 223 [I. 3. 1. 4. 1, but with some variations].

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‡ 22. IN THREE DIRECTIONS FROM A DISTANCE.—*I.e.*, Come to us from in front, from behind, and from the side.

‡26. THE BRILLIANT INDRA.—For *richishama*, see Vol. IV. note on VI. 4. 3. 4.

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1. *Sama-Veda*, II. 215 [I. 3. 2. 2. 9 ; II. 2. 2. 12. 1].

2. *Ibid.*, II. 216 [II. 2. 2. 12. 2, but with *gamat* for *gamah*].

3. WEALTH OF GOLD AND CATTLE.—*Pishanga-rupam*, "tawny-coloured." is left unexplained by the commentary. *Sama-Veda*, II. 217 [II. 2. 2. 12. 3].

4. *Sama-Veda*, I. 289 [I. 3. 2. 5. 7], but the reading differs in some respects, as in the beginning, *pahi ga andhaso*, instead of *pahi gayandhaso*, and instead of *sute sacha vajri ratho*, it has *hiranyaya indro vajri.*

6. PRACTISED IN COMBATS.—*Shmashrushu shritah. Shmashru* is explained as *yuddha*, a very unusual sense.

THE DEMANDER OF THE LIBATION.—*Chyavana* is literally he who causes to fall or flow, that is, the *Soma*.

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7. *Sama-Veda*, I. 297 [I. 4. 1. 1. 5 ; II. 8. 2. 15. 1].

8. *Sama-Veda*, II. 1047 [II. 8. 2. 15. 2].

9. *Ibid.*, II. 1048 [II. 8. 2. 15. 3].

10. *Ibid.*, I. 263 [I. 3. 2. 3. 1, but with *avita* for *avritah*]. The usual abuse of *Vrishan* occurs in this and the two following verses.

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16. WHO HAS EVER GUIDED US.—*Shastra* is explained *shasana*, governing or punishing. The Scholiast evidently takes it in the latter sense, as he adds, *kintu rakshana eva ramate*, he, *Indra*, delights only in protecting or preserving.

17. THE MIND OF A WOMAN, ETC.—According to the comment, this refers to a legend that *Asanga*, the son of *Playoga*, the patron of the *Rishi*, had been changed to a woman ; see the story in p. 1 of this vol.

19. THOU HAST BECOME A FEMALE.—*Indra* is supposed to say this to *Asanga* as a female.

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1. DO YOU, RULING YONDER HEAVEN, ETC.—This line, which constitutes the burden of the hymn, is singularly indistinct, *divo amushya shasato divam yaya divavaso*, literally, of heaven of that one governing go you to heaven, heaven-affluent. The Scholiast is evidently perplexed ; in one interpretation he alters the cases to *divam amushmin* (*Indre*) *shasati*, and adds, *tatra vayam sukham asmahe*, (when *Indra* rules heaven we abide there happily). *Divavaso* he interprets *diptahavishka*. The plural *yaya* is put for the singular *pujartham*. He gives another explanation (which is followed in

the text) *dyunamakam amum lokam shasanam kurvanto yuyam swargam gachchhata*. In his comment on the passage in the *Sama-Veda*, I. 348 [I. 4. 2. 1. 7 ; II. 9. 1. 16. 1], he considers *amushya* as put for *amushmat prithivi-lokat*—from this world. None are very satisfactory ; possibly it is intended to say merely that as *Indra's* presence is necessary in heaven, he is to be allowed to go back as soon as he has partaken of the *Soma* at the sacrifice on earth. [Benfey takes *divam* for the Soma-vessel, *dyulokakhya-dronakalasha*, and considers the line as addressed to Indra and his horses ; "von Himmel jenes Herschenden geht ihr zum Himmel, Strahlender."]

2. *Sama-Veda*, II. 1159 [II. 9. 1. 16. 3].

3. *Sama-Veda*, II. 1158 [II. 9. 1. 16. 2].

5. TO THE SHOWERER.—*Vrishne*, which the Scholiast explains as *Vayu*. [*Cf. Aitareya Brahmana*, II. 25.]

6. MASTER OF THE FAMILY OF HEAVEN.—*Smatpurandhi* is interpreted *swargakutumbin*.

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‡8. THE BENEFACTOR OF MAN.—*Sayana* here explains *manur-hitah* as "placed by men in their houses," but he allows the meaning in the text in his Commentary on I. 106. 5.

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‡18. GIVEN FROM AFAR.—*Paravatasya ratishu. Paravata* is probably the name of a king ; "the gifts of *Paravata*".

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7. HARIDRAVA.—The Scholiast in a former passage (see Vol. I. p. 74, verse 12 and note) makes *haridrava* a tree ; here it is a bird of a yellow colour probably.

BY THE TRIPLE PATH.—*Trir vartir yatam*, "the three daily ceremonies". [Or "come thrice to our dwelling."]

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16. BE PROPITIOUS TO PRAYER.—*Brahma jinvatam.* The Scholiast renders the substantive by *Brahmana.*

17. BE PROPITIOUS TO THE STRONG.—*Kshatram jinvatam uta jivantam nrin.* The first is explained *kshatriyam,* the second *yoddhrin,* "warriors".

18. BE PROPITIOUS TO THE PEOPLE.—*Vishah,* by which *Sayana* understands the Vaishyas.

19. SOMA PREPARED THE PREVIOUS DAY.—*Tiro ahnyam,* according to the Scholiast, is the *Soma* prepared the day before, and drunk at early dawn, at the worship of the *Ashwins*; *cf.* transl. Vol. I, p. 67, *v.* 10.

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‡23. OFFERED BY ME.—*Sayana* here takes *vivakshanasya* as an epithet of the speaker, *i.e.*, "at the commenced adoration of me the offerer of libations"; elsewhere, as in VIII. 21. 5, he takes the word as an epithet of the *Soma,* "heaven-bestowing," *swargaprapanashila.*

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‡1. THE CONQUEROR OF MANY.—*Uru jrayas. Sayana* explains *jrayas* here as *vega,* but in VIII. 6. 27 he alternatively explained *urujrayas* as *vistirnavyapin,* "the wide pervader". We might thus render the passage, "the victor over all hostile hosts and over wide space."

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‡1. WHO OFFERS THEE THE LIBATION.—*Sayana* explains *Brahma* by *Brahmanan,* and takes the whole clause as, "O *Indra,* protect these Brahmans with all thy protections in combats with enemies, (protect) those who offer thee the libation."

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‡6. BUT THOU NEEDEST NO DEFENDER.—So *Sayana* takes *na twamavitha*. Does it mean, "didst thou not protect?"

1. *Sama-Veda*, II. 4. 2. 3 [II. 4. 1. 10. 1].
2. *Sama-Veda*, II. 4. 2. 4 [II. 4. 1. 10. 2].
3. *Ibid.*, II. 4. 2. 5 [II. 4. 1. 10. 3].

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‡10. ASSOCIATED WITH SARASWATI.—*Sayana* explains *saraswativatoh* as *stutimatoh*, "possessors of praise".

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‡2. ALL OUR FOOLISH ASSAILANTS.—*Sayana* here explains *amurah* by *amudhah*, but in iv. 31. 9 he explained it by *badhakah*.

4. HAPPINESS SPRINGING FROM, ETC.—This is *Sayana's* interpretation of *sham cha yoshcha mayah*, which he explains, *shantinimittam vishayayogajanitam cha sukham*.

‡5. THE ETERNALS.—*Sayana* explains *shashwatinam* as *bahwinam devatanam*.

‡AGAINST THE FOE.—This is *Sayana's* explanation of *prativyam*, but in VIII. 26. 8 he explained it as *yajnam*. *Sayana* explains *dakshinabhih* by *pashubhih*. B. and R. by "Opferlohn".

8. MINISTERED BY SEVEN PRIESTS.—*Yo'gnih saptamanushah* is left unexplained by the commentator. The translation is conjectural. [Professor Müller, *Hist. Sansk. Lit.* p. 493, takes it as "acting as seven priests".]

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‡MANDHATRI.—*Sayana* understands *Mandhatri* as being the same as *Mandhatri*, the son of *Yuvanashwa*.

‡9. THE THREE ELEMENTARY REGIONS.—*Tridhatuni* may mean only "threefold," as in *v.* 47. 4 : but *cf.* I. 154. 4.

‡2. DO WE NOT INVOKE YOU BOTH.—Or rather, "we do not invoke you both".

‡TO BESTOW UPON US FOOD.—*Sayana* takes it, "for the receiving of food".

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4. NABHĀKA.—The *Rishi* of the hymn is *Nābhāka*, perhaps a patronymic : the text has here *Nabhāka*.

5. SEVEN-ROOTED OCEAN WHOSE GATES ARE HIDDEN.—There is no explanation of this. *Ya saptabudhnam arnavam jihmabaram apornutah* is explained *saptamulam pihita-dwaram arnavam tejobhir achchhadayatah*.

7. LET US PRAISE THOSE SEEKING PRAISE.—*Vanuyama vanushyatah*, the comment oddly enough explains *stutim ichchhantah shatrun vanuyama*. [The original rather means, "let us prevail over those who desire to conquer".]

9. The meaning of this verse, even with the help of the Scholiast, is far from intelligible. [*Sayana* would seem to take it thus : "*Indra*, wielder of the thunderbolt, instigator (of acts), of thee, the gladdener, the brilliant, the hero, the wealth-bestower, numerous (or 'ancient,' *cf.* IV. 23. 3) are the comparisons, numerous (or 'ancient') are the praises, which exercise our understandings." In his Comm. on IV. 23. 3 he takes *upamatayah* as *danani*.]

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10. THE EGGS OF SHUSHNA.—*Shushnasya andani*, "egg-born offspring" : *andajatani apatyani*, according to the Scholiast.

12. TRIPLY DEFENDED DWELLING.—*Tridhatuna sharmana, triparvana grihena*, "with a house of three joints,"—

stories ? [In I. 34. 6, *tridhatu sharma* is explained as *vatapitta-shleshma-dhatutrayashamanavishayam sukham* ; in I. 85. 12, *sharma tridhatuni* is explained as *prithivyadishu trishu sthaneshu avasthitani sukhani grihani va.*]

‡1. BY HIS ACTS.—The *karmana* in the Comm. seems to be a misreading for *karmani*, "who protects men's religious acts".

2. Very unintelligible, although *Yaska* (X. 5) is cited in explanation : *sindhunam upodaye saptaswasa sa madhyamah.* [Prof. Roth translates it, "der am Ausgang der Flüsse ist, deer sieben Schwestern (*cf.* VIII. 69. 12) Herr ist der mittlere."]

‡3. QUICK OF MOVEMENT.—*Sayana* explains *usrah* as *utsaranashilah.* Bohtlingk and Roth's Dict. takes it as acc. plur. of *usra*, "morning".

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‡4. THE MEASURER.—*Sayana* explains *mata* by *nirmata*, "the maker".

7. The commentary here is defective, and the passage very obscure ; the translation is not entitled to any reliance. [Query, "who going through these regions (of space) rests on all their tribes, surrounding all homes,—all the gods are engaged in worship before *Varuna's* dwelling; may all our enemies perish."]

‡9. *Sayana* compares II. 27. 8, and seems to explain it, "of whom, the ruler, the brilliant rays pervade the three earths and the three heavens above,—his dwelling-place is immoveable."

10. EMITS HIS BRIGHT RAYS OR TURNS THEM DARK.—As presiding over day and night

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‡2. A THRICE SHELTERING HABITATION.—*Trivarutha* is explained by *Sayana* in VI. 46. 9 as "sheltering from cold, heat, and rain"; here as *tristhanam*.

‡3. ANIMATE THE SACRED ACTS.—*Kratum daksham*. *Sayana*, "sharpen the knowledge and power".

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‡1. THE UNINTERRUPTED SACRIFICER.—*Astrita-yajvan* is more literally "the invincible sacrificer".

‡2. THE LIBERAL OFFERER.—*Sayana* more frequently explains *pratihary* as "to accept, desire".

‡3. WILD ANIMALS.—*Arokah* is an obscure word. *Sayana* explains it as *arochmanah pashavah*, but the Comm. to *Shatap. Br.*, III. 1. 2. 18 explains it as *madhye chhidrani*. May it mean here "(thy fierce flames) glancing, as it were, through the trees"? *Cf.* Böhtlingk and Roth, *sub voce*.

‡6. WHEN AGNI SPREADS THE EARTH.—*Sayana* translates *Agnir yad rodhati kshami*. "when *Agni* heaps (the dry trees) on the ground." Böhtlingk and Roth take *rodhati* as from *rush*, sc. "whatever grows on the earth": thus connecting these last words of *v.* 6 with *v.* 7.

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‡12. PERFORMER OF SACRED RITES.—*Sayana* takes *varenyakrato*, "O thou who possessest desirable knowledge."

‡14. A SAINT BY A SAINT.—*San* and *sata* are explained by *Sayana* as respectively *vidyamanah* and *vidyamanena*; and he refers to a passage in the *Aitareya Brahmana*, I. 16, which describes how the fire produced by friction from the two *aranis* is thrown into the Ahavaniya fire, in the Atithyeshti ceremony. "In the verse *twam hyagne*, etc., the one *vipra*

(a sage) means one *Agni*, the other *vipra* the other *Agni*; the one *san* (being, existing) means the one, the other *san* (in *sata*) the other *Agni*." (Haug's transl.)

‡18. HAVE SEVERALLY RECOURSE.—*Yemire* seems to be used here as in I. 135. 1; III. 59. 8. In the latter place *Sayana* explains it, "offer oblations". Böhtlingk and Roth render it in all three places, "sich fügen, gehorchen, treu bleiben."

‡21. This *v.* also occurs in VIII. 11. 8. *Sayana* here reads *prabhu* for *prabhuh*, but against our MSS.

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‡25. STRONG.—*Sayana* takes *maryam na vajinam* as "like a strong man." Böhtlingk and Roth translate *marya* "Hengst".

28. BORN IN HEAVEN, ETC.—Sc. as the sun in heaven, as lightning in the waters, (*i.e.*, in the firmament), and as generated on earth by friction.

‡29. Prof. Wilson's translation of the eighth *Mandala* ends here; for the remainder the Editor alone is responsible. [—Both trans. and notes.]

30. BEHOLDING MEN ALL OUR DAYS.—Böhtlingk and Roth explain *nrichakshasah* and the Scholiast's *nrinam drashtarah* by "unter Menschen lebend".

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1. Verses 1, 4, 5, 6, 12, 13, 14, 16, 17, 18 of this hymn are found in the *Sama-Veda*; verses 1. 16, in the *Vaj. Sanh.*

5. O PROPITIOUS ONE.—*Sayana* takes *haryata* here as *kamayamana*; he more usually explains it as "amiable," "beloved," *sprihaniya*.

6. THE PRIEST.—*Sayana* here explains *ritwijam* as *ritau yashtavyam*, "he who is to be worshipped in

due season"; in *v.* 22. 2 he explained it as *ritu-yashtaram*, "he who offers in due season".

7. THE WISE.—*Kavikratum* is here explained as *krantakarmanam* (him by whom rites are performed ?); in III. 2. 4, and III. 14. 7, it was explained as *krantaprajna* and *sarvajna* (*cf.* also I. 1. 5). It probably means "possessing wise might".

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13. THE SON OF SACRIFICIAL FOOD.—For *urjo napatam*, see vol. III, p. 230, *v.* 12 and note.

14. ADORABLE TO THY FRIENDS.—In VIII. 19. 25, *Sayana* explained *mitramahas* as *anukuladiptiman*, "beneficently shining"; here as *mitranam pujaniya*.

15. FOR THE ATTAINMENT OF WEALTH.—*Tanvah*, *dhanasya praptyartham* (*cf. Naigh.* II. 10), so *Sayana*; but this seems very doubtful; rather, "in his own house".

16. THE SEED.—*Retansi*, the movable and immovable productions of the creative waters.

21. THE PURE SAGE.—I follow Prof. Wilson in rendering *kavi* as "sage" (*cf. Say.* and *R. V.* I. 31. 2), but *Sayana* here, as more usually, interprets it as *krantakarman*.

23. IF I WERE THOU OR THOU WERT I.—That is, if I were rich like thee and thou wert poor like me.

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26. THE ALL-DEVOURING.—*Vishvadam*, the devourer of the entire oblation (*Sayana*).

28. ADORABLE.—*Sayana* here takes *santya* as *bhajaniya*, elsewhere he generally explains it as *phalaprada*.

1. *Sama-Veda*, I. 2. 1. 4. 9; stanzas 1-3 occur in *Sama-Veda*, II. 5. 2. 21. 1-3. *Cf.* also *Vaj. Sanh.* 7. 32; 33. 24.

2. THEIR SACRED SHAVING.—*Swaru*, which *Sayana* leaves unexplained, is the first shaving or splinter from the sacrificial post; see *Indische Stud.* IX, p. 222. For its use in the sacrifice, see *Katy.* 6, 4, 12; 6, 9, 12.

3. POWERLESS TO COMBAT.—*Ayuddhah* might mean "unopposed," but *Sayana* explains it as *prag ayoddha eva*, which seems to mean as in the text, though *Sayana* explains it differently in I. 32. 6.

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4. *Sama-Veda*, I. 3. 1. 3. 3.

5. AS THE ELEPHANT.—*Apsah* is elsewhere explained by *Sayana* as "personal charms," "teeth," etc. (I. 124. 7), or "beauty" (V. 80. 6); here he explains it as "a beautiful (elephant)". Does he take it as=*dantin*? Grassmann explains it as meaning the bosom, or rather that part of the dress which covers it: and hence he takes it here as meaning the cloud which covers the earth and the mountains (*i.e.*, *Vritra*).

13. THE OPENER.—*Sayana* explains *adarinam* as *adartaram* (*cf.* VIII. 24. 4), and seems to connect it with *drilha arujam*. It is explained in the St. Petersb. Dict. as "anziehend, reizend," and by Grassmann as "erschliessend, machend".

14. THE BARTERER.—*Pani* seems used here as in I. 33. 3, where it is said, "Mighty *Indra*, bestowing upon us abundant wealth, take not advantage of us, like a dealer," *ma panir bhur asmad adhi*, *i.e.*, do not demand from us the strict price of thy gifts. Here *Indra* is represented as selling them for the offered *Soma*-libations.

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16. *Sama-Veda*, I. 2. 1. 5. 2.

22. *Sama-Veda*, I. 2. 2. 2. 7 ; II. 1. 2. 7. 1.

23. ENEMIES OF THE BRAHMANS.—*Brahmadwishah*, which *Sayana* explains *brahmananam dweshtrin*. Benfey (Sama V. Lex.) translates it, "Feind der Frommen." This and the next verse occur in *Sama-Veda*, II. 1. 2. 7. 2, 3.

26. *Sama-Veda*, I. 2. 1. 4. 7.—*Sayana* takes *Kadruvah* as "belonging to a *Rishi* named *Kadru*" ; but it must be the gen. or abl. of *Kadru*, the well-known mother of the *nagas*. Benfey takes the isolated *sahasrabahwe* as a Vedic dative without guna in the sense of "battle". He translates the verse, "Der Kadru Trank hat eingeschlürft, Indra zur tausendarmgen Schlacht!" The *Sama-Veda* reads *adadishta* for *adedishta*.

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27. TURVASHA. YADU.—These names are associated in I. 36. 18 ; 54. 6 ; 174. 9 ; and elsewhere. Nothing is known of *Ahnavayya*. The St. Petersburg Dict. takes it as an adj. (*a*+*hnu*), "nicht zu leugnen, nicht zu beseitigen". Perhaps the sentence may mean, "he prevailed indisputably in battle".

28. *Sama-Veda*, I. 3. 1. 2. 1.

30. THE COWS.—*Go* here means "water, rain."

31. DO IT NOT BUT BLESS US.—*Sayana* understands this, "do it not, for thou hast done it for us,—only make us happy." Could it be that the worshipper had a feeling of nemesis? or would he monopolize all?

32. THE LEAST DEEDS OF ONE, ETC.—This seems to be *Sayana's* interpretation ; but Dr. Muir gives a more natural

version (*Sansk. Texts*, vol. v, p. 111), "little has been heard of as done upon earth by one such as thou art."

36. *Sayana's* interpretation of this verse is very obscure, as he explains *shunam* by *vriddham*; but the verse is cleared up by his comment on II. 27. 17, where he explains *shunam* as *shunyam, daridryam*, "may I never have to tell a kinsman's destitution to an opulent, kind, and munificent patron."

37. This is said by *Indra* in answer to *vv.* 34 35.

38. *Sayana's* Comm. is lost to much of this verse. He explains *asinvan* as *na badhnam*; in VII. 39. 6 he explained it as *apratibadhnan*, "not hindering the desires of mortals". The St. Petersburg Dict. renders it "unersättlich".

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40. *Sama-Veda*, I. 2. 1. 4. 10; II. 4. 1. 9. 1.

41. *Ibid.*, I. 3. 1. 2. 4; II. 4. 1. 9. 3. *Sayana* explains *parshane* as *vimarshanakshame, cf.* Müller, *var. lect.* p. 32. Benfey takes it as "a well" (so Schol. S. V. *kupadi*), and quotes a note from Stevenson, "when the English took Poonah ten lakhs of rupees belonging to the Peshwa were found built into the side of a well." B. and R. take it as "Abgrund, Kluft".

42. *Sama-Veda*, II. 4. 1. 9. 2, with *var. lect.*

VIII. 6. 4. THE DEITY VAYU.—The Schol. on *v.* 33 remarks that *Vayu* may be considered the deity of *vv.* 21-24, since even where the gift is the direct subject, it must be regarded as the result of *Vayu's* favour.

1. *Sama-Veda*, I. 2. 2. 5. 9.

WE BELONG TO ONE LIKE THEE.—*Sayana* adds, "since none other is like Thee, we are Thine."

4. *Ibid.*, I. 3. 1. 2. 3.

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7. ALL SECURE PROTECTIONS.—*Sayana* says that this may also refer to the troops of the *Maruts* who accompany *Indra*.

8. FROM MEN.—*Sayana* explains *nribhih* by *shatrubhyah*, "from thy foes".

9. THE DELIVERER FROM ENEMIES.—*Sayana* explains *tarutri* in VIII. 1. 28 by *jetri*.

10. *Sama-Veda*, I. 2. 2. 5. 2.

12. ALL MEN.—*Sayana* takes *vishve manushah* as "all the priests, *adhwaryus*, etc., associated with men." *sarve'py adhwaryvadayo manushyasambandhinah*.

14. *Sama-Veda*, I. 3. 2. 3. 3.

YOUR WISE HERO.—*Sayana* takes *vah* as=*yuyam*, or as *yushmakam hitaya*. *Vacho yatha* he explains as "in the *gayatri* or *trishtubh* metre". Benfey translates it, "im wahren Sinne des Wortes". *Nama Sayana* explains, but apparently without any necessity, *shatrunam namakam*. *cf.* Benfey's Gloss. *vrishanaman*. The St. Petersburg Dict. takes it as simply "freilich, gerade".

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15. SPEEDILY.—It is curious that *Sayana* seems to have misread the *atha* of the text for *adya*.

16. ABUNDANT.—Here again *Sayana* seems to read *adyapi* or *apyadya* for *atyatha*. *Ati* should however be connected with the obscure word *kripyatah*.

17. THOU ART WORSHIPPED OF ALL MEN.—*Sayana* explains *vishwamanusham marutam iyakshasi* as *etair ijyase marutam sambandhi twam*. But it would be better to render it, "thou showest favour to all men and the *Maruts*" (*cf.* VI. 49. 4), or "to the *Maruts* who are known to all men."

18. STREAMING TRAINS.—*Sayana* generally explains *ajman* by *gamanam* (as in I. 166. 5) or *sangrama* (as in I. 112 17); here he explains it *balair balakarair udakaih*. Here it seems impossible to resist comparing Virgil's "immensum cœlo venit agmen aquarum".

19. O INSPIRER.—*Chodayanmate* is explained by *Sayana* as *dhanam prerayanti matir yasya*, "thou whose mind sends wealth to his worshipper". In V. 8. 6 it is applied to the eye, and he there explains it, "having the mind as its instigator". Böhtlingk and Roth compare V. 43. 9, and translate it, "die Andachtleitend, fördernd".

20. Two of the epithets in this verse, *bhujyum* and *purvyam*, are applied in VIII. 22. 2 to the chariot of the *Ashwins*; and *purvya* is there explained by *Sayana* as "going before (in battle)," and *bhujyu* as "the preserver of all".

21. This verse is supposed to be spoken by *Ashwa* or his friends. *Sayana* explains *ivat* as usual by *gamanavad, gavadilakshanam*, and *purtam* as *purnam*; but Böhtlingk and Roth take *ivat* as=*iyat*, "such, so great," and *purtam* in its sense of "pious works".

KANITA.—*Kanita* is also explained by *Sayana* as "the son of a maiden," *kanyayah putrah*.

22. *Sayana* says, "having the head, back, and sides white (or bright)"; he also omits one *dasa* in his explanation.—T. is and the two following stanzas are spoken by *Vasha*.

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23. OF COMPLETE POWER.—*Sayana* explains *vitavarasah* as *krantibalah praptabala va*; but it rather means "having sleek tails".

26. HE.—Sc. *Prithushravas*.

27. ARADWA. AKSHA, NAHUSHA. SUKRITWAN.—These are either the officers of *Prithushravas* or other kings.

28. SELF-RESPLENDENT IN HIS GLORIOUS BODY.—*Sayana* gives an alternative, "he who is lord over (the kings) *Uchathya* and *Vapus*."

BROUGHT BY CAMELS.—The Schol. says that *rajas* means a camel or an ass.

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32. THE COWHERD.—*Sayana* seems to take *taruksha* as *yavashwadinam tarakah*, but it is given as a proper name in the gana to *Pan.* IV. 1. 105. He says that "a hundred" means here an indefinite number.

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4. OF EVERY MAN.—The Schol. adds, "who does not offer sacrifice."

6. BY PAINFUL MEANS.—Sc. by penance, religious observances, etc.

A LIVING MAN.—*Sayana* explains *ana* as *prana-yuktah*, "endowed with life," just as in IV. 30. 3 he explained it *prana-rupena balena*; but it seems better to take it in both places as the particle "certainly". Might we translate the line, "verily men succumb through the loss of the wealth given by you"? In the second line *Sayana* unites *asha vah* into one word, *ashavah*, "swiftly moving".

7. FIERCE WRATH.—I have taken *tigmam* as agreeing with the neuter *tyajas*. *Sayana* makes it agree with *tam*, and translates the sentence, "him though fierce (or harsh) wrath touches not."

YOU HAVE GIVEN GREAT HAPPINESS.—*Sayana* here takes *saprathas* as a masculine nom. plural; but elsewhere

(as I. 22. 15 ; 94. 13) he had explained it properly as a neuter nom. sing. agreeing, as here, with *sharma*.

10. THREEFOLD.—This phrase *tridhatu* is explained by *Sayana's* note on *varuthya* in VI. 67. 2, and *trivarutha* in VIII. 18. 21, as protecting against cold, heat, and wind or wet.

11. WHO LOOK FROM THE SHORE.—*Sayana* takes *spashah* as for *spashtah*, "visible". It is derived from the lost root *spash*, "to see," preserved in common Sanskrit in the words *spasha*, "a spy," and *spashta*, and the mutilated *pashya*, *cf.* -spicio. *Sayana* explains the image "as a man standing on the shore looks down on the water below or on some one in it."

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12. NOR TO HIM WHO THREATENS OR ASSAILS US.—Rather, "neither to threaten nor to assail us."

13. *Sayana* necessarily interprets the line in this way, as he holds that *Trita Aptya* is the *Rishi* of the hymn. Prof. Roth no doubt gives the true meaning when he says that *Trita Aptya* was a deity dwelling in remote distance, and consequently evil was sought to be transferred to him, *cf.* *Atharva V.* XIX. 56. 4. He would render it, "keep it far from us in *Trita Aptya*". See Dr. Muir's *Sanskrit Texts*, vol. v. p. 336.

14. FAR FROM TRITA APTYA.—Here the dative *Tritaya Aptyaya* might suggest the more appropriate rendering, "keep it far away for *Trita Aptya*". Verses 14–15 are prescribed in Ashwalayana's *Grihya Sutras* to be recited after an unpleasant dream.

15. It is singular that here *Sayana* gives an alternative interpretation, agreeing with Prof. Roth's explanation of stt. 13, 14, "whatever evil dream threatens the worker of

gold ornaments or the maker of garlands, that evil, abiding in *Trita Aptya* (or the son of the waters), we *Tritas* throw off from ourselves." This seems to mean, "we throw it off on *Trita Aptya*".

16. BEAR ELSEWHERE.—*I.e.*, let the eating of honey etc., perceived in a dream, produce happiness as in a waking state.

TRITA AND DWITA.—Here *Sayana* has only the proper interpretation. For *Dwita cf. Shat. Brahmana*, I. 2. 3. 1.

17. *Sayana's* explanation is, "as in the sacrifice they place together the *kala*, sc. the heart, etc., as fit to be cut to pieces, and the *shapha*, sc. the hoof, bones, etc., as unfit." He also proposes another explanation, in which the *kala* is the *shapha* or "hoof". But the words *shapha* and *kala* occur together in the *Taitt. Sanhita*, VI. 1. 10, where the process of buying the *Soma* is described; and *Sayana* there takes *shapha* as the eighth part of a cow, and *kala* as a very small portion.

THAT RESTS ON APTYA.—Or we may take it, "we transfer all the ill-omened dream to *Aptya*."

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2. THOU ENTEREST WITHIN.—*Sayana* adds, "the heart or the sacrificial chamber".

3. *Sayana* in his comment on this verse (*Taitt. Sanhita*, III. 2. 5) says that "the past tense is used in the sense of wish," *ashamsadyotanaya bhutarthanirdeshah.*

5 COWS.—*Gavah* may equally apply to the *Soma*-streams, as the *Soma* is mixed with milk, and may be thus considered the product of the cows.

A LOOSELY-KNIT WORSHIP.—When the *Soma* is drunk, the ceremony becomes consolidated.

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7. LONGING.—*Sayana* explains *ishirena* (*manasa*) by *ichchhavata*, sc. from *ish*, "to wish". Modern scholars derive it from *ish*, "strength". *Yaska* (*Nir.* IV. 7) gives three derivations from *ish*, "to wish," *ish*, "to go," and *rish*, "to go".

WORLD-ESTABLISHING.—*Sayana* derives *vasara* from *vas*, "to dwell" or "to clothe" (*cf.* VIII. 6, 30), but it no doubt comes from *vas*, "to shine," *i.e.*, the shining days.

9. THE BEHOLDER OF MEN.—*Sayana* qualifies *nrichakshas* as *karma-netrinam drashta*, "the beholder of the performers of rites."

GOOD.—*Sayana*, in VII. 32, 19, explains *vasyah* as *prashasyah*.

10. This st. occurs in *Taitt. Sanh.* II. 2. 12, but with *achchha* for *ayuh*. *Sayana* there explains *pratiram* as an epithet of *Indra*, as *prakarshena vamanapadam taragitaram*. The Scholiast adds, there is nothing contradictory in the praise of *Indra* occurring in a hymn especially addressed to the *Soma*, since *Indra* is the lord of the *Soma*.

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15. WITH THY PROTECTING POWERS.—*Sayana*, as often elsewhere (*cf.* I. 84. 20), understands by *utayah* the *Maruts* as *gantarah* (*ava gatau*).

VIII. 7. 1.—The MSS. of the *Rig-Veda* insert between the last hymn and the present one the eleven apparently spurious hymns called the *Valakhilya*, containing *Vargas* XIV.–XXXI. They are not reckoned in the division by *Mandalas* and *Anuvakas* (thus *Sayana* says, p. 614, "there are six *suktas* in the sixth *Anuvaka*"), but they are included in that by *Ashtakas* and *Adhyayas*, and in the *Sarvanukrama*. Professor Aufrecht has omitted them in his edition of the

Rig-Veda, and given them in the Appendix; and *Sayana* takes no notice of them in his commentary. I have omitted them in my translation, just as Professor Wilson omitted the various *Khilas* in the previous *Mandalas*; but it is important to bear in mind that they are never included in the collections of *Parisishtas* and *Khilas* (see Professor Müller's translation, vol. I, p. XXXIV). I propose to attempt a translation of these hymns in the Appendix.

1. *Sama-Veda*, II. 7. 2. 7. 1.

2. BUTTER-HAIRED.—Similarly *Agni* is called *ghrita-prishtha*, "butter-backed." in v. 4. 3. The *pradipta-kalasha-sthaniya-jwalah* of *Sayana* seems to be a mislection for *pradiptakesha-*, *cf.* v. 37. 1.

5. *Sama-Veda*, I. 1. 1. 4. 8.

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6. MY PRIESTS.—*Sayana* explains *surayah* by *stotaro medhavinah, asmakam putradayo va*, hymners or sons, etc.

9. This *v.* occurs in *Sama-Veda*, I. 1. 1. 4. 2; II. 7. 2. 4. 1; and in *Yajur-Veda*, XXVII. 43. In the latter, *Mahidhara* explains the four as the *Rich*, *Yajus*, *Saman*, and *Nigada*.

10. IMPIOUS.—Literally, "not giving (sacrificial) gifts."

Sama-Veda, II. 7. 2. 4. 2.

11. *Ibid.*, I. 1. 1. 4. 9.

13. SHARPENING THEM AS A BULL.—*Cf.* Virgil, *Georg.* III. 232.

NOT TO BE RESISTED.—*Sayana* in his Comm. curiously takes *na* twice, once as=*iva* (*hanava iva*), and then again with *pratidhrishe*.

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15. *Sama-Veda*, I. 1. 1. 5. 2.

THY MOTHERS.—This refers to the two *aranis* or pieces of wood from which the sacrificial fire is produced by attrition. *Cf.* III. 29. 2.

16. HAVING OVERCOME OUR ENEMIES.—*Sayana* gives another interpretation, taking *janan* not as *asmad-virodhi-janan* but *asman*, "proceed to the gods with the oblation, having left us behind."

17. Addressed to the sacrificers or to the gods.

AGNI THE OFFERER OF SACRIFICES.—When Agni is satisfied, living beings obtain their desires by the rain which he causes. *Cf. Manu*, III. 76.

19. WORTHY OF PRAISE.—*Jaritri* usually means "the singer of praises,"—here, as applied to *Agni* it is explained by *Sayana* as *stutya*.

Sama-Veda, I. 1. 1. 4. 5.

20. GAVYUTI.—This is a measure=two *kroshas*. *Sayana* adds that it implies an unlimited distance.

HUNGER.—*Sayana* explains *kshudham* unnecessarily as *kshapayitaram*, "the destroyer".

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1. *Sama-Veda*, I. 3. 2. 5. 8; II. 5. 1. 14. 1. (*Satrachya dhiya* should rather mean, "come to us with thy whole mind," *cf.* VIII. 2. 37).

BOTH OUR HYMNS.—*I.e.*, whether recited (*shastra*) or sung praises (*stotra*).

2. *Sama-Veda*, II. 5. 1. 14. 2.

5. *Sama-Veda*, I. 3. 2. 2. 1; II. 7. 3. 3. 1.

ALL THY HELPING POWERS.—Sc. the *Maruts*.

6. *Sama-Veda*, II. 7. 3. 2. 2.

7. *Sayana's* text leaves *cherave* in the first line unexplained. In the *Sama-Veda* Comm. it is explained *chetayitre*. which (like *medhavin*) probably only means "the worshipper". The St. Petersburg Dictionary gives it as "begehend (ein heiliges Werk)."—*Sama-Veda*, I. 3. 1. 5. 8 ; II. 7. 3. 4. 1.

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8. *Sama-Veda*, II. 7. 3. 4. 2.

UTTERING LONG PRAISES.—Benfey takes *vipravachas* as "Lieder der Lobsänger habend".

11. WE ARE NOT EVIL.—*Sayana* takes *manamahe* as a transitive verb, *cf.* v. 6. 1 ; more probably it means "to appear,"—"we do not appear evil," etc

12. *Sayana's* explanation of this verse is obscure ; he seems to take *vajinam* twice over, with a difference in meaning in each clause. I have supposed that *veda* is to be repeated in the second clause ; but this is doubtful.

13. *Sama-Veda*, I. 3. 2. 4. 2 ; II. 5. 2. 15. 1 (with *utaye* for *utibhih*).

14. *Sama-Veda*, II. 5. 2. 15. 2 (with *vidharta* for *vidhatah*)

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16. *Sayana* in VI. 19. 9 explained the four terms in the text as referring to the four quarters ; here his Comm. makes them refer to the six directions in space, "protect us from the west, from the east, from below (this includes the upper direction), from the north (this includes the south)."

18. This and the previous verse occur in *Sama-Veda*. II. 6. 3. 7. 1. 2.

THE CONDUCTOR TO VICTORY.—*Sayana's* interpretation of *sammishlo viryaya* (*samyanmishrayita shatrunam*

viryakaranaya) may, perhaps, mean, "bringing us into successful collision with our enemies," *cf.* his Comm. on *Sama V.*, I. 3. 2. 5. 7. The text more probably means, "mingling, or associated, with us to display his might."

2. UNLIKE THE OTHER GODS.—*Sayana* explains *nribhih* by *devaih*. Another interpretation takes "he" as the *rishi* of the hymn, in which case *nribhih* will mean its ordinary sense, "men," not "gods".

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6. HIS FRIEND.—*Sayana* takes *yujam* as *atmanam*; but the line rather means "he makes the skilled *Soma*-offerer's friend his friend."—Another interpretation is that he makes the *Soma* the friend of the worshipper.

7. THE HERDSMAN.—*Sayana* takes *gopati* as "lord of waters" or "of hymns"; but in VIII. 69. 4 he seems to adopt the common meaning. He would explain the construction of *vishwasya* as if it characterized the *go* of *gopatih*.

8. *Sama-Veda*, I. 5. 1. 1. 1 (with *upamam*).

TO THE WORSHIPPER.—Or, "for the sake of the offering."

9. WHO SHOWS NO PARTIALITY.—*Sayana* takes *samana* as *samanamanaska yoshit*, and explains *yuga* as "years, half-years, seasons, months," etc.; but the explanation utterly breaks down. Prof. Roth explains the first line, "er macht die Menschen zu einem bewundernden Zuschauerkries, *d. h.* zieht aller Augen auf sich".

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10. GREATLY AUGMENTED.—By their *Soma*-offerings and hymns.

12. INDRA'S GIFTS ARE WORTHY OF PRAISE.—*Sayana* merely says, "to him who offers abundant *Soma*-oblations

(*bhuri jyotinshi*) great is the favour conferred by *Indra*." I have ventured to connect it with the last clause, as *Sayana* does not explain this recurring burden. A more natural explanation would be, "to him who offers the *Soma* great are the blessings (*bhuri jyotinshi*)."

1. *Sama-Veda*, I. 4. 2. 2. 4. The Comm. there gives a different interpretation, as it explains the first *anaje* by *atmanam vyaktikaroti* and the second by *agamayati*; and *Manuh*, which is here left unexplained, is there=*jnata sarvasya Indrah*.

3. DISCOVERED THE COWS.—When carried off by the *Panis*, see I. 6. 5; I. 11. 5.

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5. AS THEY OFFER TO AGNI—*I.e.*, as they make the oblation to thee in the fire.

12. *Sayana* gives an alternative explanation of the first part of this verse. "May the showering mountain-like (or 'filling,' 'gratifying') *Maruts*, the sons of *Rudra*, allies in the battle-challenge which brings *Vritra's* destruction." This verse also occurs in *Yajur-Veda*, XXXIII. 50, but *Mahidhara's* Commentary differs widely from *Sayana's*. "May the gods who shower wealth upon us, the *Rudras*, and those who have stated festivals (*parvatah*), who are unanimous in the battle-challenge for the destruction of *Vritra*,—may these gods with *Indra* at their head protect us and him who recites or mutters the praises, or, having accumulated wealth, offers oblations." The St. Petersburg Dict. translates the clause *yah samsate stuvate dhayi pajra Indrajyeshtha asman avantu devah*, in pretty close agreement with *Sayana's* interpretations as followed in the text. "Die Götter mit Indra an der Spitze, der zu Gunsten des Anrufenden und Lobenden

sich feist macht (oder 'feist' *d. h.* 'kräftig ist,') mögen uns gnädig sein."

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1. *Sama-Veda*, I. 3. 1. 1. 1; II. 6. 1. 3. 1.

2. Verses 2, 3 occur in *Sama-Veda*, II. 6. 1. 3. 2, 3.

4. COME HITHER.....OF MEN.—Another interpretation is, "Come hither, and (having accepted the oblation) proceed gladly, praising the sacrificer (sc. *divi* for *divam*).

THOU FILLEST BOTH HEAVEN AND EARTH.—*Sayana* adds, "with splendour or with rain".

5. THE GNARLED CLOUD.—*Parvata* and *giri* both mean "cloud" as well as "mountain"; but as the former is a *yogarudha pada* (*i.e.*, a compound term whose parts, when it is analyzed, have the same meaning as the whole), it is here taken in its analyzed sense as *parvavat*, "having knots," "gnarled".

7. *Sama-Veda*, I. 2. 1. 5. 8.

SHOWERER.—So *Sayana*, but usually *vrishabha* means "a bull". For *tuvigriva*, *cf.* I. 187. 5.

9. WHO IS NEAREST IN TIME OF BATTLE.—*Sayana* takes it thus, adding *yuddhe* to *ka u swid antamah*. But it would have seemed more natural to connect these words with the preceding *shastre*.

10. AMONG MEN BY ME, ETC.—*Sayana* explains *manushe jane* by *mayi* (but *cf.* I. 48. 11), and *purushu* by *manushyeshu madhye* or *Purunamasu rajasu*.

11. SHARYANAVAT LAKE.—*Cf.* VIII. 7. 29.—*Sayana* seems to have read *adhi sritah* for *adhi priyah*; he places this lake in the back part of *Kurukshetra*.

IN THE ARJIKIYA COUNTRY.—*Sayana* adds that the *Soma* thus grows in a very distant country (*scil.* to one in the

South of India). According to *Yaska*, *Nirukta*, IX. 26, *Arjikiya* is a name of the *Vipash*; see Professor Roth's *Lit. and Hist. of the Veda*, pp. 137—140.

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12. GRATEFUL.—*Sayana* explains *charu* as *charanashila*, "quickly moving"; but in IX. 61. 9 he explains it as *kalyana-swarupa*.

FOE-RUSHING EXULTATION.—*Sayana* takes *ghrishvi* as *shatrunam gharshanashila*; it more probably means "lively," "vehement".

1. The first part of this verse occurs in *Sama-Veda*, I. 3. 2. 4. 7; II. 5. 1. 13. 1.

2. OCEAN-LIKE FIRMAMENT OF THE WATERS.—*Andhas* properly means "food"; according to *Sayana* it here implies water as the cause of food. *Yadva samudre andhasas* might mean, "or in the *Soma*-vat".

7. THEREFORE WE INVOKE THEE.—So we invoke thee before the others.

9. FOOD.—*Shravas* may also mean "glory".

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11. UPON A THOUSAND COWS I OBTAIN GOLD.—The Scholiast seems to explain this as if the cows came as it were laden with gold from *Indra*.

12. *Sayana* takes *napatah* as a genitive singular= *arakshitasya*, and would understand the verse, "destitute of a protector as I am and plunged in sorrow, (my dependants) by the favour of the gods," etc. But it is better to take *napatah* as a nominative plural.

1. *Sama-Veda*, I. 3. 1. 5. 5; II. 1. 1. 14. 1.

2. *Sama-Veda*. II. 1. 1. 14. 2. but reading *madeshu shipram* for *made sushipram*.—*Sayana* does not explain *adritya*; but the St. Petersburg Dict. derives it from *dri*, 'to tear,' in the sense of "aufthuend *d. h.* mit offener Hand"; but Benfey prefers the usual meaning, and renders it "ehrfurchtsvoll". The *yah* in the printed commentary should probably be placed before *data*, *cf.* var. Lect. *Adritya* can hardly be taken with *madaya*, as it is always construed with the accusative; but it may apply to *Indra*. *i.e.*, "who with favouring regard confers," etc., (*cf.* I. 103. 6). *Made* also can hardly be other than a locative, though *Sayana* takes it as a dative, and seems to connect it with *adritya*.

3. This is a very obscure stanza. *Sayana* explains *mrikshah* by *stotrinam shodhakah* or *paricharaniyah*. and *ashwyah* as *ashwakushalah*; but he adds another explanation, which takes the two words together, as *ashwah prakshalitah*. "a well-washed horse". Again, he explains *kijah* as *adbhutah*, "wonderful," but this seems only based on an etymological guess, *kim asya katham jatu iti vachanat*. The St. Petersburg Dict. takes *mriksha* as a currycomb or some such instrument, "Striegel, Kamm oder ähnlich," ("Indra wird mit einem kratzenden Werkzeuge verglichen, das den Verschluss der Heerde aufreisst"). and *kija* as some similar instrument.

NUMEROUS HERD OF KINE.—Here, again, we have an obscure word in *apavriti*. *Sayana* explains it as *apavaraniyam*. "to be opened," referring apparently to the cave of the *Panis* (I. 6. 5).

4. ACCUMULATED BY MANY.—The *Sanhita* text reads *puru-sambhritam* as a compound; *Sayana* in his Comm. divides the two words, "the buried wealth, plenteous and accumulated". He takes the wealth as the accumulated stores from former sacrifices.

WHEN PROPITIATED WITH SACRIFICE.—*Sayana* says that sacrifice is here the *upadhi* or necessary preliminary condition.

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5. *Sayana* makes the construction rather complicated by taking *chid* "as" (*upamarthe. Nirukta.* I. 4), "as of old time (thou received'st) from thy votaries, so now we hasten to bring thee what thou didst desire."

7. FOR SUCCESS IN BATTLE.—*Sama-Veda*, I. 3. 2. 3. 10; II. 8. 2. 13. 1; but reading *savane* for *samana*. *Sayana* takes the latter word as meaning "for battle," but it is properly an adverb. The St. Petersb. Dict. translates it here, "in gleicher Weise".

8. *Sama-Veda*, II. 8. 2 13. 2.

THE DESTROYER OF TRAVELLING ENEMIES.—This is *Sayana's* interpretation of *vrikash chid varana uramathih* (thus connecting the last word with the etymological root *ur*, "to go"); but *Yaska* (*Nirukta*, v. 21) takes the words literally, "the obstructing wolf, destroying the sheep," which is far preferable.

IN HIS WAYS.—*Vayuneshu* may also mean *prajnaneshu*, "in his counsels".

10. HUCKSTERING USURERS.—*Cf. Nirukta.* VI. 26 The text may also be interpreted "usurers and hucksters". *Ahardrishah*, lit. "seeing the day," is explained as seeing only the light of this world and dwelling in deep darkness after death. The Schol. refers to *Manu*, VIII. 102, for a censure on usurers and traders.

11. AS THY WAGES.—*Sayana* remarks that the use of wages as an illustration is not inappropriate, as both the hymns and the wages are given by a definite rule (*niyamena*).

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14. O MIGHTIEST.—*Sayana* explains *shachishtha* in IV. 20. 9, as *atishayena prajna*, and in IV. 43. 3, *shaktimattara*.

VIII. 7. 8 SAMMADA.—See Prof. Aufrecht in his edition of the *Rig Veda*, p. 477, (but *cf.* Prof. Müller's transl., Prof. p. lxiv).

5. WHERE ARE YE.—*Sayana* takes *kat* as *ke*, "who?" but the *Nirukta* (VI. 27) explains it as *kwa*.

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9. *Sayana* gives another interpretation of this verse, taking *abhipramrikshata* from *mrij* instead of *mrish*. "Let us not (be tormented) by the destructive net of our enemies, deliver us from it."

11. FULL OF MIGHTY OFFSPRING.—*Sayana* takes *ugra-putre* as a loc. agreeing with "water"; the St. Petersburg Dict. as a voc. agreeing with *Aditi*, "O mother of mighty children."

17. This verse might be better rendered, "O wise deities, ye help to life many a one who turns from sin."

18. THAT WHICH RELEASES US.—According to *Sayana*, this may be either the net or your favour. In the former case the net itself is supposed by the favour of the gods to become as it were the instrument of deliverance.

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20. VIVASWAT.—*I.e.*, *Yama*, properly the son of *Vivaswat*.

BEFORE OLD AGE.—*Sayana* says *'pura' purve 'nu' idanim, sarvadetyarthah, 'jarasa' idanim jirnan*, "let it not destroy us, now and of old infirm"; but this seems needlessly artificial.

1. *Sama-Veda*, I. 4. 2. 2. 3 ; II. 9. 1. 3. 1 (with a slight variation).

2. *Sama-Veda*, II. 9. 1. 3. 2.

ADORABLE.—*Mate* is left unexplained by *Sayana*, unless *pujaniya*, 'adorable,' is its interpretation ; he explains it as *stotavya* in VIII. 18. 7. The St. Petersburg Dict. reads *vishvayamati* as an epithet of *Indra*, "der überall seine Gedanken hat".

3. *Sama-Veda*, II. 9. 1. 3. 3.

THE ALL-PERVADING.—*Jmayantam Sayana* explains as *prithivyam sarvato vyapnuvantam*, the St. Petersburg Dict. as "bahnbrechend".

4. *Sama-Veda*, I. 4. 2. 3. 5. The construction of the latter part is obscure. *Sayana* gives another interpretation, which takes *vah* as applying to the sacrificers instead of the *Maruts*. "I invoke him to come with his protections in the onsets of your soldiers and chariots." This partly agrees with Benfey, "Euren Gebieter allherrschender und unbeugsamer Gewalt ruf ich durch Lieder, dass or schützt die Menschen und die Wagen."

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7. AT THE OPENING OF THE SACRIFICE.—*Sayana* explains *purvyam* as *yajna-mukhastham*, but it might be taken in its usual meaning "ancient".

9. BATHE IN THE WATER AND BEHOLD THE SUN.—These words *apsu surye* are explained by *Sayana*, "that we may perform our accustomed bathings in the water, and, when the sun is risen, may set about our accustomed tasks."

10. THE OFFERER OF MANY PRAISES.—*Purumayyam*, lit. "possessing much wisdom". The St. Petersburg Dict. takes it as a proper name.

12. TO OUR OWN SELVES.—*Sayana* here explains *tanve tane* as *atmajaya tat-putraya* ; but in VI. 46. 12 and VII. 104. 10 he explains it as given in the translation.

15. INDROTA, ETC.—These princes with their respective fathers are the six of V. 14. The sons of *Riksha* and *Ashwamedha* had originally commenced the sacrifice, but *Indrota* and his father *Atithigva* came to see it and added their gifts. The sons alone are mentioned ; the son is the father's second self, *pitri-putrayor abhedat.*

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17. TOGETHER.—*Sacha, i.e.*, together with the gifts of *Riksha* and *Ashwamedha*. The Schol. remarks that the use of this word implies that *Indrota's* gift is incidental and no part of the original sacrifice.

18. WITH EXCELLENT REINS AND WHIP.—*Sayana* takes *kashavati* as *dripta*, "proud," "spirited".

1. *Sama-Veda*, I. 4. 2. 3. 1 (with *vandad-viraya* for *mandadviraya*). *Sayana* here takes *purandhya* as *bahuprajnaya*, but in VII. 97. 9 he took *purandhih* as *bahwir stutih.*

1. INDU.—The Schol. explains this as *Indra*, "he who rules (*ind*) or besprinkles (*und*) with rain." *Trishtubham* rather means here a song of praise generally.

2. *Sama-Veda*, II. 7. 1. 9. 1. Benfey translates it "der Morgenröthen Sänger, Sänger der immer nahenden, den Herrn der unverletzbaren, der Küh', begehrest du für euch."

THE AUTHOR OF THE DAWNS.—*Nada* is here explained *utpadaka* ; *Indra* is called the author of the dawns as being identified with the sun, as one of the twelve *Adityas.*

THE INVIOLABLE ONES.—*Aghnyanam*, sc. cows.

3. This verse occurs in the White *Yajur-Veda*, XII. 55, and is there thus explained by *Mahidhara*, "These various

heaven-fallen (waters), liquid and rich in food, mix the *Soma* for this sacrifice in the birth-place of the gods (*i.e.*, the year, sc. year by year), at the three bright oblations."

3. WHITE.—Or "brindled," *prishni* being sometimes explained as *shukla* and sometimes as *nanavarna*.

RISING TO THE BRILLIANT HOME OF THE SUN.—*Sayana* adds, "It is well known that cows attain heaven by being of use to the sacrifice."

4. *Sama-Veda*, I. 2. 2. 3. 4; II. 7. 1. 1. 1.

4. AS HE HIMSELF KNOWS.—*Sayana* explains *yatha vide* here as *yatha swatmanam stutaprakaram janati*, but in 9. 106. 2 as *yatha loke jnayate*.

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4. THE SON OF TRUTH.—Or "son of the sacrifice."

5. *Ibid.*, II. 7. 1. 1. 2.

6. *Ibid.*, II. 7. 1. 1. 3.

7. THE UNIVERSAL FRIEND.—The sun is the friend of all beings, and his sphere is the twenty-first according to the *Aitareya Brahmana*, I. 30, "twelve are the months, five the seasons, three the worlds, yonder sun is the twenty-first." *Cf. Shatap. Brahm.*, I. 3. 5. 11; *Chhand. Upan.*, II. 10. 5.

8. *Sama-Veda*, I. 4. 2. 3. 3.

9. THE DRUM.—*Sayana* only says "*gargara*, a kind of musical instrument."

10. THE BRIGHT FERTILIZING RIVERS.—The word *enyah* may also mean "cows,"—*i.e.*, "when the white milch cows come with scanty milk."

WITH DIMINISHED WATERS.—Sc. from an absence of rain.

OVERFLOWING.—The great difficulty here consists in the two words *anapasphurah* and *apasphuram*. *Sayana* seems to prefer an interpretation (though he also gives that

in the text) which makes both these words equally mean *pravriddha*, "when the bright fertilizing rivers (or the white milch cows) flow with full waters (or with distended udders), then take, etc." In VI. 48. 11 he explains *dhenum srijadhwam anapasphuram* as "release the cow unobstructed," *anapabadhaniyam*: and in IV. 42. 10, *tam dhenum dhattam anapasphurantim* as "grant us that cow (riches) uninjured," *anavahinsitam*. But *Mahidhara* in his comm. on this last verse in the White *Yajur-Veda*, VII. 10, explains *anapasphurantim* as "not going to another," *i.e.*, "not running away," which will give a good sense in all the passages (*cf.* Prof. Goldstücker's *Dict.*). Similarly, the St. Petersburg Dict. translates *anapasphurah* as "not struggling against being milked," and *apasphuram* as "bursting forth," *i.e.*, "when the white milch cows come without starting away, then take the gushing *Soma* for *Indra* to drink."

11. THE WATERS.—Another interpretation of *apah* is "hymns," from a forced derivation, *apana-shilah*.

12. ACROSS WHOSE PALATE THE SEVEN RIVERS, ETC.—The last words *surmyam sushiram iva* are left unexplained in the Comm.; I have followed *Yaska's* interpretation, *Nirukta*, v. 27. *Sayana* has given a current metaphorical explanation of them in his Introd. vol. I, p. 38, where they are quoted as applied by the grammarians to enforce the need of studying grammar, the seven rivers being taken to mean the seven declensional affixes (*cf.* Ballantyne's *Mahabhashya*, p. 34, where another explanation is offered, "across whose palate the seven rivers keep flowing as (fire penetrates and purifies) a beautiful perforated iron image"). *Sayana*, however, here takes the seven rivers as the Ganges, etc., and *Varuna's* palate as the ocean. Prof. Roth takes *surmyam sushiram* as fem. acc. agreeing with *kakudam*, "welchem die

sieben Flüsse zustromen, wie in einen schaumenden hohlen Schlund."

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13. COMPARABLE ONLY TO HIMSELF.—*Sayana* obscurely interprets *upama* as *upamana-bhuta*. The St. Petersburg Dict. takes it as an adverb, "in close proximity".

14. THE CLOUD SMITTEN.—The words *odanam pachyamanam* would usually mean "rice when cooked"; but *Sayana* takes *odana* as "a cloud" on *Yaska's* authority (*Naigh.*, I. 10), and *pachyamana* as *tadyamana*, but *cf.* the next verse.

15. HE MAKES READY.—Here *Sayana* seems to take *pach* in its usual signification, "to cook, to mature"; he explains it as *vrishtyabhimukham karoti*. "*Indra* makes the cloud ready for raining". *Mriga*, "deer-like," he explains as "wandering hither and thither like a deer," or "to be sought by all". Perhaps we might translate the line as a rude metaphor of primeval times. "he roasts (with his thunderbolt) the wild mighty buffalo (the cloud) for his father and mother."

17. HIS HORSES.—Or "their praises."

18. AFTER THE MANNER OF A PRE-EMINENT OFFERING. —*Purvam anu prayatim*; *Sayana* explains *purva* by *mukhya*, "principal," and *anu* by *lakshikritya*. But it might mean, "after the manner of former offerings," *cf.* I. 126. 5.

1. *Sama-Veda*, I. 3. 2. 4. 1; II. 3. 1. 15. *Sayana* explains *taruta* by *tarakah*, which may mean "deliverer"; in VIII. 1. 21 he explained it by *jeta*, "conquerer".

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2. *Sama-Veda*, II. 3. 1. 15. 2. but with *mahan devah* for *maho dive*.

A TWO-FOLD MIGHT.—To smite thy enemies and to favour thy friends.

3. *Sama-Veda*. I. 3. 2 1. 1 ; II. 4. 2. 8. 1, with a slight variation.

4. *Sama-Veda*, II. 4. 2. 8. 2, with *kshamih* for *kshamah*.

THE STRONG RUSHING COWS.—Benfey conjectures that these cows are the *Maruts*, the sons of *Prishni* ; *Sayana* allows another interpretation, "mankind offering oblations of clarified butter, etc."

THE EARTHS.—The plural is used, because, according to a text, "the worlds are threefold," *trivrito lokah*.

5. *Sama-Veda*, I. 3. 2. 4. 6 ; II. 2. 2. 11. 1.

NOT EVEN A THOUSAND SUNS.—*Sayana* compares *Katha Upan.*, v. 15, "there (in *Brahman*) the sun shines not."

NO CREATED THING WOULD FILL THEE.—*Sayana* compares *Chhandogya Up.*, III. 14, "the soul within my heart is greater than the earth, greater than the sky, greater than the heaven, greater than all these worlds."

6. *Sama-Veda*, II. 2. 2. 11. 2.

7. *Sama-Veda*, I. 3. 2. 3. 6, with *apa tad* for *apad*, *etashah* for *etasha* and *indro hari* for *hari indrah*. *Sayana's* comm. on this verse seems to be corrupt.

8. IS PROPITIATED BY GIFTS.—*Danaya sakshanim*, lit. "who follows for a gift".

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11. PARVATA.—In I 122. 3, *Sayana* identifies *Parvata* with *Parjanya* ; in VII. 37. 8 he calls him a god, the friend of *Indra* ; here he describes him as a *rishi*, the friend of *Indra*, *tava sakhi-bhutah Parvata rishih*.

THE ENEMY OF MEN.—*Amanusham*, *Sayana* explains it as "the enemy of the men who sacrifice to *Indra*".

13. THE RECOMPENSER OF ENEMIES.—*Bhojah*, which *Sayana* explains as *shatrunam bhojayita*; Prof. Wilson translated it in VIII. 3. 24 "the despoiler of enemies". In II. 14. 10, *Sayana* explained it *phalasya dataram rakshitaram cha*.

14. IN SUCCESSION.—*Ekam ekam*, "one by one," *i.e.*, according to *Sayana* "many". He adds that "calves" here includes "cows".

15. *Sayana* in this interpretation reads *vatsam na* for *vatsam nah*, and explains it as *vatsa-sahitah*. *Shauradevyah* he explains as "cows," *i.e.*, connected with, or won in, battle (*sauradevam*).

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1 *Sama-Veda*, I. 1. 1. 1. 6. *Sayana* explains *mahobhih* by *mahadbhir dhanaih*, or by *pujabhih*, "by our worship". In his comm. on the *Sama-Veda*, he takes it as *mahadbhih palanaih*, "by thy great protections". *Arateh* also may either mean "from the non-giver," or "from the non-giving (*i.e.*, niggardliness) of every one".

2 *Sayana* explains this, that we will protect thee from men by day, and thou wilt protect thyself by night from evil spirits, as fire then burns brightest.

3. WITH ALL THE GODS.—*Sayana* reads *sa no vasva upamasi* from V. 9 for *sa no vishvebhir devebhih*.

5. *Cf.* I. 86. 3.

10. *Sama-Veda*, II. 7. 2. 8. 1.

11. *Sama-Veda*, II. 7. 2. 8. 2. *Sayana* gives another interpretation, "who is doubly immortal (amongst gods) and amongst men," *a* being equivalent to *cha*. *Vishi*, which he explains as put for the plural *vikshu yajamana-rupasu*, more probably means "in the house," or "in the family".

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12. FOR THE ATTAINMENT OF LAND.—Sc. as the fruit of the sacrifice. The St. Petersburg Dict. says "Zur Regelung der Feldmark".

13. MAY AGNI GIVE US.—Or taking *nah* for *mahyam* and *sakhye* as a dative (against the accent), "may *Agni* give food to me his friend".

14. WHOSE SPLENDOURS LIE OUTSPREAD.—This is here *Sayana's* explanation of *shirashochisham* (*shayanaswabhava-rochishkam*), but he gave a different explanation in v. 10 (*ashana-shila-jwalam*).

Sama-Veda, I. 1. 1. 5. 5. This verse is supposed to be addressed by *Suditi* to *Purumilha*.

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2. HOT FLAME.—*Sayana* takes *amshu* as here equivalent to *Agni*; the St. Petersburg Dict. translates it "the stalks of the *Soma*-plant".

3. WITH THEIR TONGUES.—Sc. "with their hymns," the cause being used for the effect.

4. WITH HIS TONGUE.—*Sayana* here takes *jami* as *pravriddham. sarvam atirichya vartamanam*, but the true meaning is probably "his own". He gives another interpretation of the latter part of the verse as referring to a forest-conflagration, in which case *vanam* and *drishadam* are taken in their usual acceptation, "he mounts the forest, he smites the rock with his tongue".

5. HERE.—*Iha* "here" may either mean "in this world," *asmin loke*, or "in the sky," *antarikshe*; in the latter case *Agni* will mean the lightning, and the praiser (*ambya*) will be the thunder.

7. *Ekam*, "the one (cow)," is explained as the *gharma*, or earthen vessel so called, which is used to boil milk, etc., in the *Pravargya* ceremony. The "seven" are the seven officiating priests or assistants, two of whom, the *pratiprasthatri* and the *adhwaryu*, are said to direct in the performance the other five, *viz.*, the *yajamana* or institutor, the *brahmana* (or *brahman*), the *hotri*, the *agnidhra*, and the *prastotri*. The "resounding shore" refers to the exclamations used in the sacrifice performed by the *rishi* of the hymn.

8. THE TEN.—The fingers are called "the ten sisters" in III. 29. 13.

INDRA.—*Sayana* says that *Indra* may also here stand for *Agni* or *Aditya*.

HIS THREEFOLD RAY.—*Khedaya trivrita*: *Sayana* explains *khedaya* by *rashmina*, and *trivrita* by *tri-prakara-vartanavata*, "revolving in three ways". *Khedaya* occurs again in 77. 3, and is there explained *rajjwa*. The St. Petersburg Dict. explains it as "vielleicht Hammer, Schlägel oder ein ähnliches Werkzeug dem Indra zukommend."

9. THREE-HUED.—Sc. red, white, and black.

10. *Sama-Veda*, II. 7. 3. 16. 3.

THE INEXHAUSTIBLE CAULDRON.—Sc. the *gharma* or *mahavira*, the contents of which are thrown into the *Ahavaniya* fire. The St. Petersburg Dict. takes *avata* (which properly means "a cistern") as a metaphor for a cloud (see under *parijman*).

11. *Sama-Veda*, II. 7. 3. 16. 2.

THE LARGE SPOON.—Sc. the *upayamani* spoon from which the sacrificer drinks the milk.

DOWN.—Sc. on the stool, *asandyam*.

12. *White Yajur-Veda*, 33. 19. *Sama-Veda*, I. 2. 1. 3. 3; II. 7. 3. 16. 1, reading *upa vadavate* for *upavatavatam*.

1. THE TWO KINDS OF MILK.—The milk of a cow and a goat is poured into the *Gharma* or *Mahavira*. *Rapsuda* is a very hard word (see Benfey's Glossary). *Sayana* gives several attempts to explain it; thus it may be *aripsoh phalaprade*, "giving fruit to one who is about to begin," or *lipsvor ashwinor datavye*, "to be presented to those who desire to receive it (sc. the *Ashwins*)," or (since *rap* is "to praise"), *mantrena datavye* or *dohaniye*, "to be rightly offered or milked (*shud*) with hymns." *Mahidhara* gives a totally different explanation, which is adopted by Benfey; he takes *rapsu* as *rupa* (but *Naigh*., III. 7 gives only *psu*), and renders the line "O cows, approach the altar-trench (*chatwala*), for heaven and earth (*mahi*) give beauty to the sacrifice; both your ears are golden."

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13. *Sama-Veda*, II. 6. 3. 16. 1. *White Yajur-Veda*, 33. 21.

THE ADMIXTURE.—This is the goat's milk which is poured into the cow's milk in the *Gharma*.

HEAVEN AND EARTH.—Or the *Ashwins*. *Cf. Nirukta*, XII. 1.

THE BULL IN THE LIQUOR.—The 'bull,' *vrishabha*, is explained as *Agni*, and the liquor (*rasa=rase*) is the goat's milk. *Sayana* adds, "The goat is dedicated to *Agni*, hence the contact of its milk with fire is proper."

14. *Sama-Veda*, II. 6. 3. 16. 2.

KNOW THEIR OWN ABODE.—*I.e.*, the cows come to the *Gharma* to be milked, as to their stall.

15. *Sama-Veda*, II. 6. 3. 16. 3.

ALL THE FOOD.—Or *swar* may be taken, like *divi*, as "in the sky".

16. This is the literal meaning of *saptapadim*. But *Sayana* explains it as "the middle tone with gliding foot, which is personified in the cow that is milked into the *gharma*." *sarpana-swabhava-padam madhyamikam vacham gharmadhyrupenavasthitam*. (The thunder is often called the *madhyamika vach*, and we have in I. 164. 28, 29 a similar comparison of the lowing cow, while being milked, to the cloud as it thunders while raining.) The cow (*soma-krayani*) which is given as the price of the *Soma*, has to take seven steps, and it is considered to be *vach* personified, see *Taitt. Samhita*. VI. 1. 7. 8. The St. Petersb. Dict. takes *saptapadim* as an epithet of *isham urjam*, "für alle Bedürfnisse genügend".

17. I TAKE.—*Sayana* explains *adade* as *swikaroti*, "he takes," unless we should read *swikaromi*

18. IN THE PLACE.—Sc. the *uttara-vedi* or altar outside the enclosure.

3. WATER FOR ATRI.—*Cf. Rig-Veda*. I. 116. 8.

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6. I ENTER INTO CLOSEST FRIENDSHIP.—*Cf.* var. lect., and the commentary on I. 36. 12.

7. A SHELTERING HOUSE FOR ATRI.—*Sayana* adds, "When being burned in the cell of the consecrated fire."

9. *Cf. Rig-Veda*. V. 78. 5.

11. AS IF YOU WERE DECREPIT.—*Sayana* explains it, "as we see in the world that an old man does not come, though often called, so too is it with you."

12. *Sayana's* Comm. is here obscure, but he explains the text as meaning that the two *Ashwins* were both born from the wife of the sun (sc. *Vivaswat*), who had assumed the form of a mare. (*Cf.* VII. 72. 2 and the passage from the *Brihaddevata* quoted in the Comm.) He seems to explain

the common kinsman as meaning either the sacrificial ladle or the *rishi* himself (*cf.* VIII. 27. 10).

15. PASS US NOT BY.—I have adopted this explanation of *ma ati khyatam* from *Sayana's* Comm. on I. 4. 3. He here takes *atikhyah* as for *pratikhyah* (*pratyakhyah* ?), "do not reject (or neglect) us," etc.

16. MISTRESS OF THE SACRIFICE.—*Ritavari* is sometimes explained as *yajnavati*, sometimes as *satyavati*, "truthful"

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18. This is supposed to be addressed by *Saptavadhri* to himself, or by *Gopavana* to *Saptavadhri*.

DISTRESSED BY.....BASKET.—So *Sayana*; but *krishnaya badhito visha* probably means "distressed by the black people."

1. *Sama-Veda*, I. 1. 2. 4. 7; II. 7. 2. 12. 1.

DOMESTIC.—*Duryam* is explained by *Sayana* (II. 38. 5) as *grihyam grihe bhavam*. Should not the *guha hitam* of the Comm. here be *grihe* or *grihaya hitam* "placed in, or suitable for, the house," *cf.* VII. 1. 11, *grihebhyo hita*.

2. *Sama-Veda*, II. 7. 2. 12. 2.

AS A FRIEND.—*Mitram na* is also explained "like the sun".

3. *Sama-Veda*, II. 7. 2. 12. 3.

4. *Sama-Veda*, I. 1. 2. 4. 9, but with *aganma* for *āganma*, and reading the second line as *ya sma shrutarvannarkshye brihadanika idhyate*, "who with his host of rays is kindled in *Shrutarvan*, the son of *Riksha*."

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7. HAS BEEN MADE BY US FOR THEE.—*Sayana* explains *adhayy asmada* as "has been borne (or conceived) in us for thee," *asmasu dhritam abhut*.

8. MOST PLEASANT AND MOST AGREEABLE.—*Sayana* explains *chanishtha* as *atishayenannavati*, "most richly endowed with food," but in vii. 70. 2 he allowed in a similar phrase the alternative rendering *kamaniyatama*.

10. WHO GOES LIKE A HORSE.—*Sayana* explains *gam* by *gantaram*, as in i. 121. 9. and iv. 22. 8.

WONDERFUL.—Lit. "worthy to be praised," *panyam*.

11. *Sama-V.*, I. 1. 1. 3. 9, but with *tam* and *janishthad* for *yam* and *chanishthad*; on the latter hard word *cf.* Benfey's *Sama-V.* Gloss. It would seem to mean "has gladdened".

12. FOR THE DESTRUCTION OF THEIR ENEMIES.—Or (as in *v.* 9) "in battle," *vritraturye*.

13. WITH MY HAND.—*Sayana* reads *vriksha*, which he explains *keshavanti*; but he also gives another explanation, *hastena*, which might apply to the true reading *mriksha*. In fact this word seems to suggest his supplied verb *unmrijami*. The St. Petersb. Dict. takes *mriksha* as the 1st person Sing. Imperative of *mraksh* (for *mrikshani*), "let me stroke".

14. THE SON OF TUGRA.—For *Bhujyu's* legend *cf.* Vol. I, p. 180 *Vayah* "birds" seems a poetical metaphor for "ships".

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1. *White Yajur-Veda*, 13, 37.

2. PROFOUNDLY SKILLED.—*Sayana* explains *vidushtaras* as *vidvattaman*; but it is really an epithet of *Agni*, "thou most wise".

4. *Yajur-V.*, 15. 21. *Mahidhara* takes *murdha* with *rayinam*, "thou who art the head (or best) of wealth."

5. *Cf.* vii. 32. 20.

6. WITH CONSTANT VOICE.—*Sayana* naturally takes *nityaya vacha* as alluding to the eternal nature of the hymns, *utpatti-rahitaya vacha mantrarupaya*.

WELL-PLEASED.—*Sayana* explains *abhidyave* here as *abhigatatriptaye*; his more usual explanation is *abhigatadiptaye*.

7. THE HOST.—*Sayana* explains "the host" as the rays.

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10. *Sama-Veda*, I. 1. 1. 2. 1; II. 8. 1. 12. 1.

11. *Sama-Veda*, II. 8. 1 12. 2. *Sayana* takes *gavishti* in its etymological sense as *gavam eshanaya*. I have given it a general meaning.

12. *Sama-Veda*, II. 8. 1. 12. 3, with *agne* for *asmin*.

14. ESPECIALLY PROTECTS.—*Sayana* explains *vridha avati* as *visheshena gachchhati*. It rather means "*Agni* protects him with blessing."

15. *Yajur-Veda*, 11. 71.

4. YONDER HEAVEN.—*Sayana* gives as alternative renderings of *swah* "all (sacrificial) actions," and "all this world," *sarvam karma yadvedam sarvam jagat*

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5. THE RESIDUE OF THE OBLATION.—*Rijishinam*, the residue of the *Soma* (*rijisha*) being offered at the *tritiya* or evening oblation.

8. IN FAITH.—*Sayana* explains *manasa* as *bhaktya*.

9. *Cf.* i. 86. 4. *Divishtishu* may also mean "in these solemnities which are means to obtain heaven," *cf.* viii. 4. 19.

10. *Sama-Veda*, II. 3. 2. 9. 1. (Benfey, "schüttelst die Lippen du.") *Yajur-V.*, 8. 39.

11. *Sama-Veda*, II. 3. 2. 9. 2, with *spardhamanam adadetam* for *krakshamanam akripetam*. *Sayana* takes *anu akripetam* as *anukalpayetam*. Grassmann derives it from

krap, "heaven and earth longed after thee, as thou smotest, etc."

12. *Sama-V.*, II. 3. 2 9. 3, with *ritavridham* for *ritaspri-sham*. Benfey takes *ashtapadim navasraktim* as referring to the metre of the hymn. "einen achtfüssigen Gesang, aus neun Gliedern bestehenden lieblichen web' um Indra ich." So too Grassmann.

1. *Cf.* viii. 45. 4.

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2. *Cf.* viii. 32. 26.

WHOM THOU SHALT OVERCOME.—*Sayana* explains *nishtu-rah* as *tava nistaraniyah ;* the St. Petersb. Dict. gives "die keinen Ueberwinder haben."

3. WITH A ROPE.—*Cf.* note on viii. 72. 8.

4. *Yaska* comments on this verse in *Nirukta*, v. 11. He gives the explanation in the text as that of the ceremonialists (*yajnikah*) which applies the verse to the thirty *ukha* vessels presented at the mid-day offering; the *nairuktah* take the verse as referring to the fifteen days and nights in which the collected light of the moon is gradually absorbed. *Yaska* is evidently uncertain as to the meaning of the word *kanuka*, which he explains in several ways, either as a neuter plural agreeing with *saramsi*, or as a nom. sing. agreeing with *Indra*.

5. THE CLOUD.—The gandharva, *Gandharvam*

TO THE BRAHMANS.—*Brahmabhyah.*

9. THESE GIGANTIC FAR-REACHING EFFORTS.—*Chyaut-nani* is generally explained as *balani*, "powers," "energies"; here *Sayana* takes it as referring to "the mountains," as the supporters or stays of the earth, *bhumeh kila baddhadharanani* (see *var. lect.*), *cf.* VII. 99. 3.

10. The Scholiast offers two interpretations of this verse. The first, that of the grammatical school (*nairukta*), is given in the text. The sun (here called *Vishnu*), as the bringer of rain, is said to bring the cattle and food which the rain produces; the "boar" *varaha* is one of the personifications of the cloud as smitten by *Indra's* thunderbolt (*cf. Nirukta*, v. 4). The mythological school (*aitihasika*) take the verse more literally, and their explanation is given in the *Charaka Brahmana*. The legend is, however, told more distinctly in the *Taitt. Sanh.*, VI. 2. 4. It is there related that "the personified sacrifice concealed itself from the gods, and assuming the form of *Vishnu*, entered the earth. The gods, stretching out their hands, sought in vain to lay hold of it; but wherever it turned, *Indra*, outstripping it, stood in front of it. It said to him, 'Who is this that, outstripping me, always stands in front of me?' He answered, 'I slay in inaccessible places, but who art thou?' 'I can bring out from inaccessible places.' Then it said to him, 'Thou sayest that thou canst slay in inaccessible places,—if this be so, the boar *vamamosha* (*Vamamusha* in *Ch. Br.*) guards for the asuras, behind the seven mountains, the wealth which the gods must obtain; prove thy title by slaying that boar.' *Indra*, seizing up a tuft of *darbha*-grass, pierced those mountains and slew him. Then he said to the sacrifice, 'Thou saidst that thou couldst bring out from inaccessible places; bring him out from thence.' It brought out all the instruments of the sacrifice (according to the Comm. the altar, *Soma*-jars, cups, etc.), and gave them to the gods." The legend of the *Charaka* only differs in making the boar hide behind twenty-one stone cities. The seven mountains, according to the Schol., are the four *dikshas* or initiatory rites and the three *upasads*; the boar *vamamosha* ("stealer of

precious things") is the personified ceremony of pressing the *Soma*-juice. The whole legend appears to have arisen from the present passage and that in I. 61. 7.

11. This difficult verse is explained in *Yaska's Nirukta*, VI. 33: but his explanation of *ridupe chid riduvridha* is very doubtful and confused, *cf.* Prof. Roth's Comm. The St. Petersburg Dict. explains the words "like two bees delighting in sweetness," taking *ridu* as for *mridu*, sc. the *madhu* or *Soma*-juice.

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2. PRECIOUS GOLDEN VESSELS.—*Sayana* explains *mana* by *mananiyani*, the St. Petersb. Dict. takes it as "a vessel" or "a weight," *i.e.*, "with a weight of gold".

8. DRINKER OF THE SOMA.—*I.e.*, *Soma*, here applied to *Indra*, as possessing it (*somavan*) or as identified with it after drinking it.

9. BARLEY.—*Yava* properly means barley, but may be here used generally. The St. Petersburg Dict. remarks *sub-v.*, that in the *Atharva Veda*, and still more in the *Brahmanas*, *yava* and *vrihi* (rice) are the principal kinds of corn, while rice is not mentioned by name in the *Rig-Veda*.

10. It would appear as if the field were a barren one and the poet sought from *Indra* a harvest which he had not sown.

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1. THE CONQUEROR OF ALL, ETC.—*Vishwajit* and *udbhid* are also the names of two special *Soma* ceremonies, and the *Soma* may be addressed under these names as the principal means of their accomplishment.

3. *Yajur-Veda*, 5. 35. *Sayana* seems to take *yantasi* as *bhavasi*; *Mahidhara* explains it, "thou the restrainer (*yanta*) from enmities, etc., thou art a wide shelter."

4. O RIJISHIN.—*I.e.*, thou who possessest the remains of the *Soma*, offered in the third *savana*, *cf. Taitt. Sanhita*, VI. 1. 6. *Rijishin* is translated in the St. Petersburg Dict. "vorstürzend, ereilend".

6. HE LENGTHENS OUT HIS UNENDING LIFE.—There is no Comm. for this last clause.

9. SHOWERER OF BLESSINGS.—*Sayana* explains *midhwah* "effuser of the *Soma*," *somarasasya sekta*, but it seems more natural to take it here as elsewhere (as II. 8. 1. of *Agni*) *phalasya sekta*, or (as VII. 89. 7. of *Varuna*) *kamanam sekta*.

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5. FOOD-SEEKING.—Here, as elsewhere, *Sayana* explains *vajayu* by *annam ichchhat*: the St. Petersburg Dict. takes it as "wettlaufend, eilig"; Grassmann renders it "güterreich". *Sayana* explains *Shravas* by *annam* as usual, *i.e.*, *havirlakshanam*. The clause may perhaps mean "the race is glorious and swift."

7. THOU ART STRONG AS A CITY.—Or, according to another interpretation, "be firmly settled (in our sacrifice), thou art the fulfiller of desires." *purakah kamanam asi*.

THE REPELLER OF ENEMIES.—*Nishkritam* is here taken actively, *i.e.*, *Nishkartaram*. It may be also taken passively, "this auspicious sacrifice comes to thy appointed (place)."

9. SACRIFICIAL FOURTH NAME.—The four names are explained to be the *nakshatra* or constellation-name, (*i.e.*, *Arjuna*, as connected with the constellation *Arjunyau* or *Phalgunyau*? see *Shatap. Brahm.*, II. 1. 2. 11, where it is,

however, called the hidden name *guhyam nama*), the hidden name, the revealed name, and the sacrificial name *somayajin*.

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1. *Sama-Veda*. I. 2. 2. 3. 3; II. 1. 2. 6. 1. *Sayana* supplies *dhanam* "wealth," and takes *kshumantam* as *shabdamantam stutyam*. Benfey takes *grabham* (*grahanarham*) as referring to the thunderbolt, "ergreife nun für uns den donnernden, den Flammengriff".

2. *Sama-Veda*. II. 1. 2. 6. 2.

3. *Sama-Veda*, II. 1. 2. 6. 3.

5. MAY HE SING THE ACCOMPANIMENT.—*I.e.*, let him act as the *prastotri* and the *upagatri*; for the functions of these assistants at a *Saman* see Prof. Haug's notes, *Ait. Brahm.*, III. 23; VII. 1.

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4. It would be more obvious to take *upame rochane divah*, with the St. Petersb. Dict., as "in the highest splendour of heaven". *Sayana*, however, takes *divah* as *swatejasa dipyamanad dyulokat*, "from the world of heaven illumined by its own splendour," *i.e.*, by the deities residing there; *rochane* as *agnibhir dipyamane loke*, and *upame* as *samipe 'smadiye yajne cha*.

7. *Sama-Veda*. I. 2. 2. 2. 8.

THE BOWLS.—The *Soma*-libations are poured from two kinds of vessels, the *chamasas*, *i.e.*, cups, and the *grahas*, or saucers (here called *chamu*), *cf.* Haug, *Ait. Br.* trans., p. 118.

8. IN THE VESSELS.—*i.e.*, it is thus seen in the eight *grahas*. *Sayana* gives another interpretation of *apsu* "in the waters" as *antarikshe* "in the sky," *nirmalataya*, the *Soma* being likened to the moon for its purity.

9. WHATEVER THE HAWK BORE.—This alludes to the legend given in the *Taitt. Sanhita*, VI. 1. (*cf.* also *Ait. Brahm.*, III. 25-27), which tells how the *Gayatri* as a hawk brought the *Soma* from heaven. The portions which she seized with her feet became the morning and the midday libation, that which she seized with her bill became the evening libation.

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1. *Sama-Veda*, I. 2. 1. 5. 4.

3. *Sayana's* comm. is not quite clear, but I have taken it as in II. 27. 7. If we omit the words *no 'sman* (found only in B.) and take *nah* for *asmakam*, his interpretation will run, "conduct our (sacrifices) to completion through the many widespread (forces of our enemies)."

5. BE NOT MINE.—I think that *na* is omitted in the Comm. before *prapnotu*.

6. WHETHER WE DWELL AT HOME OR GO ABROAD ON THE ROAD.—The Schol. explains this, "whether we remain at home to perform the *agnihotra*, etc., or go forth in the roads to collect fuel, etc."

TO BE NOURISHED BY OUR OBLATIONS.—Or "to enrich us with wealth."

7. *Yajur-Veda*, 33, 47.

YOUR BRETHREN.—Sc. *Mitra*, etc.

8. This alludes to a legend partly given in *Taitt. Sanhita*, VI. 5. 6. There *Aditi* is represented as offering a certain offering to the gods, and as conceiving four of the *Adityas* on eating the remainder which they gave to her. Thinking to conceive a still nobler offspring, she next eats the whole of the second offering herself, but she only conceives a barren egg. She then offers the third offering to the *Adityas* and conceives *Vivaswat*. But this legend

says nothing of the birth of *Pushan* and *Aryaman* as alluded to by the Scholiast.

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1. *Sama-Veda*, I. 1. 1. 1. 5; II. 5. 1. 18. 1.

2. *Sama-Veda*, II. 5. 1. 18. 2, reading *prashamsyam* and *iti* for *prachetasam* and *adha*.

A TWO-FOLD FUNCTION AMONG MORTALS.—*Agni's* two functions are the *Garhapatya* and *Ahavaniya* fires, or it may refer to his offices connected with the sacrifice in heaven and earth.

3. *Sama-Veda*, II. 5. 1. 18. 3; *Yajur-Veda*, 13, 52. Benfey takes the last clause "bewahre uns und unsern Spross," which *Mahidhara* also gives as an alternative rendering.

4. *Sama-Veda*, II. 7. 2. 6. 1. For a different explanation of *varaya manyave* see VIII. 82. 3.

SON OF FOOD.—*Sayana* here as elsewhere gives the alternative rendering "grandson of the sacrificial offering".

5. *Sama-Veda*, II. 7. 2. 6. 2. Benfey translates *kasya manasa yajnasya* "mit welcher Feier Ersinnung?"

6. *Sama-Veda*, II. 7. 2. 6. 3.

7. *Sama-Veda*, I. 1. 1. 3. 14, with *parinasi* and *satpate* for *parinasah* and *dampate*.

THE LORD OF THE HOUSE.—*Sayana* takes *dampate* as *jayapatiswarupa*, since *Agni* abides in the *Garhapatya* fire, but *cf.* VIII. 69. 16. The last clause may mean "whose praises are heard in the rite which brings wealth of kine."

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7. *Yajur-Veda*, 11. 13, has part of this verse, but much of it is quite different. *Sayana* takes the verse as addressed to the *Ashwins*, *Mahidhara* as addressed to the *adhwaryu* priest and the sacrificer, or to the sacrificer and his wife.

8. THREE-SEATED TRIANGULAR CAR.—For *trivandhurena cf.* I. 34. 9 ; I. 47. 2 ; VIII. 22. 5. etc. *Sayana* continually vacillates in his interpretation ; here he takes it as *triphalakasamghatitena*, "compacted of three pieces". He also gives as a second interpretation of *trivrita* "defended by three sets of plates".

1. OBJECTS OF DAKSHA'S PRAISE.—This seems to allude to the thousand *riks* uttered by *Daksha* or *Prajapati*, *i.e.*, the *Ashwina Shastra*, which was won by the *Ashwins* in a race. see I. 116. 2 (Comm.) and *Ait. Brahm.*. IV. 7.

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SEVER NOT OUR FRIENDSHIPS.—Sc. as worshipper and the object of worship.

3. VISHNAPU.—This is the name of the *Rishi's* son or grandson.

4. WE SUMMON THAT HERO.—The *Rishi* here prays for the presence of his absent son *Vishnapu*. The Schol. only adds in explanation that "it is for the son to protect the father".

THE POSSESSOR OF THE SOMA.—*Rijishin* is generally an epithet of *Indra* and is always explained by *Sayana* as here, "possessor of the stale *Soma*" *rijisha* (*cf.* III. 32. 1 ; 36. 10, etc.) ; but there is a word *rijisha* in I. 32. 6. applied to *Indra*, which *Sayana* there explains as "enemy-repelling," and *rijishin* must have some such meaning here. The St. Petersburg Dict. always explains it in the *Rig-Veda* as "vorsturzend, creilend".

5. *Sayana* takes the stanza as a praise of truth. *satyaprashamsa*. He seems to explain the verse as implying that as the sun swerves not from his appointed course, and as

truth or adherence to right conquers earthly foes, so the *Ashwins* must fulfil the duties of ancient friendship and hear the *rishi's* prayer.

1. *Cf.* VIII. 4. 3.

YOUR PRAISE IS FILLED WITH PLENTY.—*I.e.*, it brings abundance to the worshipper. (In 89. 2. *dyumni* is explained "glorious".) Another interpretation takes *Dyumni* as for *Dyumniko*, "*Ashwins*, *Dyumnika* is your praiser."

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2. AS IT DROPS.—*Gharma* may also be taken for the earthen pot called *mahavira*, and signify the milk boiled in it. "Drink, *Ashwins*, the exhilarating (*Soma*) and the milk."

IN THE HOUSE OF THE WORSHIPPER.—Literally "in the house of the man" *manusho durone*, *i.e.*, the sacrifice which is as a home to the deities, *cf.* v. 76. 4.

DRINK THE SACRED BEVERAGE WITH THE OBLATION.—Or this clause may mean "protect our lives together with our wealth."

3. THE WORSHIPPERS.—*Priyamedhah*, literally "those whose sacrifices are acceptable." The commentator also suggests that it may refer to the *Rishi Priyamedha* (VIII. 68, 69), the plural being used as honorific.

WITH ALL YOUR PROTECTIONS.—Or *vishwabhir utibhih* may mean "with prayers for all desirable blessings".

1. *Yajur-Veda*, 26. 11; *Sama-Veda*, I. 3. 1. 5. 4; II. 1. 1. 13. 1.

IN THE STALLS.—*Sayana* takes *swasareshu* in this sense, but he quotes *Yaska* (*Nir.*, v. 4) to show that the word may also mean "days". (*Cf.* Prof. Roth's note in his edition, p. 56.) *Sayana* takes it as 'days' in the first clause, "we praise thee in the days," and 'stalls' in the second.

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IN THE EXCELLENT BEVERAGE.—I take *vasoh*, or rather the gloss *vasayituh*, as *Sayana* explains it in VI. 16. 25.

2. *Sama-Veda*, II. 1. 1. 13. 2.

THE SUPPORTER OF MANY.—Or "to be fed by the offerings of many," *purubhojasam*.

RENOWNED.—*Sayana's* explanation of *kshumantam* is not clear, but he seems to take it as "causing praises by means of the children which it will produce," *shabdavantam. anena putradikam lakshyate. stotradini kurvanam. Kshumantam vajam* occurs in II. 1. 10 ; 4. 8 ; and is there explained *shabdavantam kirtimantam*. (Grassmann explains it as 'nahrungsreich'.) *Sayana* adds that another interpretation of the verse takes all the adjectives as agreeing with *vajam*.

3. *Sama-Veda*, I. 4. 1. 1. 4.

4. THIS HYMN WHICH THE GOTAMAS, ETC.—This seems the obvious meaning of the words *a twayam arka utaye vavartati yam Gotama ajijanan*. But *Sayana*, holding the eternity of the Veda, explains the line, "this hymn (or this praiser) brings thee hither for their protection, whom they have made manifest (in their sacrifice)."

5. *Sama-Veda*, I. 4. 1. 2. 10, but with *yo, sadobhyas*, and *ati vishwam* for *hi, antebhyas*, and *anu swadham ;* agreeing in the last clause with I. 81. 5.

1. *Yajur-Veda*, 20. 30 ; *Sama-Veda*, I. 3. 2. 2. 6.

BRIHAT SAMAN.—This is a certain *Saman*, but here it means a mighty hymn.

BY WHICH THE UPHOLDERS, ETC.—That is, the *Vishwe devah* produced the sun for *Indra* by means of the *Brihat Saman*. *Mahidhara* takes it as meaning that they produced *Indra's* own wakeful radiance thereby.

2. *Yajur-Veda*, 3 3. 95.

THE MALEVOLENT.—*Sayana* takes *abhishastih* as 'injuries' or 'the injurers,' sc. enemies. *Mahidhara*, as usual, takes it as 'calumnies,' *abhishapan*.

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THE GODS PRESS THEE.—*Sayana* explains *yemire* by *twam niyachchhanti*, but *Mahidhara* more correctly preserves the middle meaning (*cf.* v. 32. 10), "the gods anxiously devote themselves to win thy friendship." *Cf. Sayana's* own explanation in VIII. 98. 3.

3. *Yajur-Veda*, 33. 96; *Sama-Veda*, I. 3. 2. 2. 5.

4. OUR MOTHERS.—The waters are called mothers from the passage in the *Taitt. Up*, II. 1. "from the waters comes the earth, from the earth the plants, from the plants food, from food semen, from semen man."

5. *Sama-Veda*, II. 6. 2. 19. 1.

6. *Sama-Veda*, II. 6. 2. 19. 2.

7. *Sama-Veda*, II. 6. 2. 19. 3.

THE MATURE MILK.—*Cf.* I. 62. 9.

THOU CAUSEDST THE SUN TO ARISE IN HEAVEN.—*Sayana* here repeats the legend of the *Panis* and the stolen cows of the *Angirasas*. The *Rishis* implored *Indra* for help, who, seeing that the stronghold of the *Asuras* was enveloped in thick darkness, set the sun in the sky to dispel it.

7. AS MEN HEAT THE GHARMA WITH SAMAN HYMNS.—For the ceremony of heating the *Mahavira* or *Gharma* pot, used in the *Pravargya* ceremony, see Prof. Haug's *Ait. Brahm.*, vol. II, p. 42. The *Saman* hymns repeated during the heating are given in *Ait. Brahm.*, I. 21.

1. *Sama-Veda*, I. 3. 2. 3. 7; II. 7. 1. 2. 1, but with *Indra* and its adjectives in the accusative for the nominative,

and *bhushata* for *bhushatu*, *i.e.*, "(priests) honour *Indra*, etc."

WHO CRUSHES THE MIGHTIEST FOES.—*Paramajyah* also occurs in VIII. 1. 30. *Sayana's* first explanation is inadmissible, "he whose bowstring (*jya*) is most excellent (*parama*)" (*cf.* Wilson's transl., vol. v, p. 217); but he adds another, taken in the text, rightly connecting it with the root *jya*, to which he gives the sense of *himsa*. (Benfey in his Dict. connects this root in the sense of 'overpowering' with. The St. Pertersburg Dict. explains it "die Höchste Obergewalt habend".

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2. *Sama-Veda*, II. 7. 1. 2. 2.

MIGHTY SON OF STRENGTH.—*Sayana* obscurely explains this phrase, "son of strength, because produced as the cause of strength in order to destroy enemies" (*cf.* VIII. 92. 14). This strength, or victory through strength, is the final cause of his production or manifestation by the rite; and the final cause being then taken for the efficient, 'strength' may thus be called the father.

3. UNEXAGGERATED.—*Anatidbhuta* is an obscure word; *Sayana* explains it *sarvan atikramya na bhavanti, indraguna-vyapakani yatharthabhutani*. The St. Petersb. Dict. explains it "unübertroffen," and derives it from *atibhuta* with an alliterative reference to *adbhuta*.

HYMNS.—*Yojana* is also explained by *Sayana* as *stotra* in I. 88. 5.

5. *Sama-Veda*, I. 3. 2. 1. 6; II. 6. 2. 12. 1, but with *savasas patih* for *pate*, *purv anuttas* for *anutta*, and *char-shanidhritih* for *-dhrita*.

6. *Sama-Veda*. II. 6. 2. 12. 2.

LIVING ONE.—*Asura* is explained *ba avan pranavan*.

THY ABODE IN HEAVEN IS VAST LIKE THY GLORY.—This is *Sayana's* interpretation, following *Yaska, Nir.*, v. 22. More probably it means "thy protection is as a vast cloak." or "hide," see Prof. Roth's note in his edition.

VIII. 9. 11. *Sayana* quotes a legend from the *Shatyayana Brahmana* to illustrate this hymn. *Apala*, the daughter of *Atri*, being afflicted with a disease of the skin, was repudiated by her husband; she returned to her father's hermitage, and there practised penance. One day she went out to bathe, intending to make a *Soma* offering to *Indra*, and as she was returning, she found some *Soma* plants in the road. She gathered them and ate them as she walked. *Indra*, hearing the sound of her jaws, thought it was the sound of the *Soma* stones, and appeared to her, asking whether there were any *Soma* stones bruising there. She explained the reason of the sound, and *Indra* turned away. She called after him, "why dost thou turn away? Thou goest from house to house to drink the *Soma*, now then drink the *Soma* ground by my teeth and eat fried grains of barley." She then added, without paying him respect, "I know not whether thou art *Indra*, but if thou comest to my house I will pay thee due honour." Feeling however sure that it was really *Indra*, she addressed the latter half of the third verse to the *Soma* in her mouth. *Indra* then, falling in love with her, drank the *Soma* as she wished. She then triumphantly exclaimed (v. 4): "I have been repudiated by my husband and yet *Indra* comes to me." *Indra* then granted her a boon and she thus chose, "my father's head is bald, his field is barren, and my body is destitute of hair; make these things grow." *Indra* granted the three boons. For this

hymn and legend, *cf.* Prof. Kuhn in *Indische Stud.* I. pp. 118, 119, and Prof. Aufrecht, *ib.* IV. 1-8; Grimm, in his *Deutsche Myth.*, p. 1118-21, and *Norddeutsche Sagen*, p. 443.

1. This verse is said by *Apala*, as *Indra* comes up and questions her.

2. *Apala* says this as *Indra* turns to depart.

THE KARAMBHA.—A mixture of fried barley meal and butter or curds.

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3. FIRST SLOWLY, THEN QUICKLY.—This is *Sayana's* explanation of the words *shanair iva shanakair iva;* but it is better to translate them, with Prof. Aufrecht, "allämhlig und allmähliger tropfe".

6. DO THOU MAKE ALL THESE BEAR A CROP.—Lit. "make them all hairy" *romashani. Cf. Propertius*, IV. 2. 14, "et coma lactenti spicea fruge tumet."

7. THRICE DIDST THOU PURIFY APALA, ETC.—*Sayana* says that *Indra* dragged her through the wide hole of his chariot, the narrower hole of the cart, and the small hole of the yoke, and she cast off three skins. The first skin became a hedge-hog, the second an alligator, the third a chameleon. I suppose, with Prof. Aufrecht, that the hole or space of the chariot and cart represents the opening between the four wheels; the hole of the yoke seems to me to mean the opening through which the animal's head passed, corresponding to Homer's II. 19. 406.

1. *Sama-Veda*, I. 2. 2. 2. 1; II. 1. 2. 1. 1.

MOST LIBERAL OF MEN.—Or "to be most honoured of men." *Mamhishtha charshaninam.*

2. *Sama-Veda*, II. 1. 2. 1. 2.

3. *Sama-Veda*, II. 1. 2. 1. 3. with *mahonam* for *mahanam.*

WHO CAUSES ALL TO REJOICE.—*Nrituh=nartayita*, "he who causes all to dance." *cf.* II. 22. 4 *Sayana* gives another explanation as "bringer (*neta*) of kine to thy votaries." The St. Petersb. Dict. renders it "lebhaft, beweglich".

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4. *Sama-Veda*, I. 2. 2. 1. 1.

SUDAKSHA.—This is explained as the name of a *Rishi*. Benfey takes *sudakshasya prahoshinah* as epithets of the *Soma*, "des kraftigen, aufregenden".

7. *Sama-Veda*, I. 2. 2. 3. 6; II. 8. 1. 10. 1. This verse is addressed by the sacrificer to the praising priest.

8. *Sama-Veda*, II. 8. 1. 10. 2.

9. *Sama-Veda*, II. 8. 1. 10. 3.

10. *Sama-Veda*, I. 3. 1. 3. 2.

FROM THENCE.—*I.e.*, from heaven or from our enemies' abode.

11. BY THY STEEDS.—*Sayana* says "by steeds given by thee."

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15. So *Sayana*, who explains *purandhya* by *bahunam dharayitrya*: but he himself explains the word in V. 35. 8 (*no ratham ava purandhya*) by *shobhanabuddhya*. I should therefore prefer to translate the verse, "Showerer, protect us by thy care, by thy good providence, which is bounteous and yet awful and foe-terrifying."

16. *Sama-Veda*, I. 2. 1. 3. 2.

REJOICE US.—Benfey takes it "des Rauschs berausche dich."

19. *Sama-Veda*, I. 2. 2. 2. 4; II. 1. 2. 4. 1.

20. *Sama-Veda*, II. 1. 2. 4. 2.

21. *Sama-Veda*, II. 1. 2. 4. 3. The verse has already occurred in VIII. 13. 18, and *Sayana* there took *yajnam* as *Indra*, sc. *yashtavyam*.

TRIKADRUKA DAYS.—These are the first three days of the *abhiplava*, a religious ceremony which lasts six days and is a part of the *Gavamayana* sacrifice. The first three days are severally called *jyotis*, *go* and *ayus*, the last three *go*, *ayus* and *jyotis*.

22. *Sama-Veda*, I. 3. 1. 1. 4; II. 8. 2. 2. 1.

23. *Sama-Veda*, II. 8. 2. 2. 2.

24. *Sama-Veda*, II. 8. 2. 2. 3. *Sayana* explains *dhamabhyah* for thy various bodies or splendours, *nanavidhebhyah sharirebhyas tava tejobhyo va*.

25. *Sama-Veda*, I. 2. 1. 3. 4, with *gayata shrutakaksha* for *gayati shrutakakshah*.

SINGS FOR A HORSE, COW, ETC.—It is not clear whether these gifts are past or future ones.—*Sayana* allows both interpretations. He explains *Indrasya dhamne* as "for a house given by *Indra*". Benfey takes it as *Indra's* heaven.

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26. ABUNDANTLY ABLE.—*Sayana* takes *bhushasi* as for *bhavasi*, or as=*prapaya*, "bring us abundant wealth". The St. Petersb. Dict. derives it from *bhush* "sich ernstlich bemü'en um".

28. *Sama-Veda*, I. 3. 1. 4. 10; II. 2. 1. 18. 1.

THE MIGHTY.—Benfey takes *virayu* as "helden-liebend".

29. *Sama-Veda*, II. 2. 1. 18. 2.

30. *Sama-Veda*, II. 2. 1. 18. 3. *Brahman* is explained here by *Sayana* as a *Brahmana*, but *cf.* Haug's *Ait. Brahm.* pref., p. 20, and his transl., p. 376.

31. *Sama-Veda*, I. 2. 1. 4. 4, with *yamata* for *yaman*.

1. *Sama-Veda*, I. 2. 1. 4. 1; II. 6. 3. 4. 1. *Indra* is himself one of the twelve *Adityas*.

2. *Sama-Veda*, II. 6. 3. 4. 2.

THE NINETY-NINE CITIES.—*Cf.* II. 19. 6.

AHI.—Sc. the cloud.

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3. *Sama-Veda*, II. 6. 3. 4. 3.

4. *Yajur-Veda*, 33. 35. *Sama-Veda*, I. 2. 1. 4. 2.

5. LORD OF THE GOOD.—According to *Sayana* "lord of the *nakshatras*."

7. *Sama-Veda*, I. 2. 1. 3. 5; II. 5. 1. 10. 1.

8. *Sama-Veda*, II. 5. 1. 10. 2, with *bale* for *made*.

INDRA WAS CREATED.—*Sayana* adds "by *Prajapati* at the time of creation."

9. *Sama-Veda*, II. 5. 1. 10. 3, with *ugro* for *rishwah*.

11. RIGHTFUL EMPIRE.—*Sayana* gives another explanation of *swarajya* as *swargaswamitwa*.

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14. FEAR OF THE DEER.—*Cf.* I. 80. 7; V. 32. 3; 43. 2.

16. *Sama-Veda*, I. 3. 1. 2. 5, with *ashishe* for *a shushe*. I should prefer to take *charshaninam* as governed by the epithets of *Indra*, "renowned and mighty amongst men."

17. *Sama-Veda*, I. 2. 2. 5. 4.

MAY WE BE ENDOWED WITH A KINE-DESIRING MIND.—*Sayana* explains this to mean "may we obtain kine". *Gavyaya* should mean "with a desire for milk". Might it be rendered "Come with this mind, with this desire for milk, when thou art present at our *Soma* offerings"?

18. *Sama-Veda*, I. 2. 1. 5. 6, reading *bodhanmanah*.

19. *Yajur-Veda*, 36. 7; *Sama-Veda*, II. 7. 3. 7. 1.

20. THE LORD OF THE NIYUTS.—The *Niyuts* are *Vayu's* horses, which he is said to have lent to *Indra* on one occasion in battle.

22. This is a very obscure verse; *Sayana* follows the explanation given by *Yaska*, *Nir.*, v. 18. The epithet *patnivantah* "with their wives or protectresses" is said to allude to the two kinds of water, the *Vasativaryah* and the *Ekadhanah*, used in the *Soma* offerings. (*Cf. Ait. Brahm.*, II. 20.) At the time of the *Avabhritha*, or concluding ceremonies of purification, the *rijisha* or stale *Soma* is thrown into the waters. The epithet *nichumpunah*, which *Yaska* explains *nichamanena prinati*, is derived by *Mahidhara* (*Yajur-Veda*, 3. 48) from the root *chup* 'lenté incedere,' and similarly the St. Petersb. Dict. explains it 'schlöpfrig'.

23. *Sama-Veda*, I. 2. 2. 1. 7, with *vridhantah*.

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24. See VIII. 32. 29.

25. *Sama-Veda*, I. 3. 1. 2. 10, but with some variations.

28. *Sama-Veda*, I. 2. 2. 3. 9.

31. *Sama-Veda*, I. 2. 2. 1. 6; II. 9. 1. 10. 1.

32. *Sama-Veda*, II. 9. 1. 10. 2.

WHOSE POWER IS KNOWN IN A TWO-FOLD WAY.—*I.e.*, Thou art known in thy terrible form as the slayer of *Vritra*, etc., and in thy merciful form as the protector of the world. *Cf. sup.* 70. 2. The St. Petersb. Dict. explains *dwita* as 'besonders'.

33. *Sama-Veda*, II. 9. 1. 10. 3.

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34. *Sama-Veda*, I. 3. 1. 1. 6.

RIBHUKSHANA.—*Ribhukshana* was the eldest and *Vaja* the youngest of the three brothers. The *Ribhus* have a share in the evening libation between *Prajapati* and *Savitri*, see *Ait. Brahm.*, III. 30. This verse is addressed to the *Ribhus* in the evening libation on the ninth day of the *Dwadashaha* ceremony (*ib.*, V. 21).

1. *Sama-Veda*, I. 2. 2. 1. 5.

THE COW.—*Cf.* I. 23. 10; II. 34. 2, etc.

3. *Sayana* explains this verse, "all our priests in their worship always sing that (might of the *Maruts*) that they may drink the *Soma*; the *Maruts* (are to be invoked by us)."

4. *Sama-Veda*, I. 2. 2. 3. 10; II. 9. 1. 8. 1. The construction would rather indicate that *swarajah* is an epithet of *asya* (*somasya*), not of *marutah*.

5. *Sama-Veda*, II. 9. 1. 8. 2.

ABIDING IN THREE PLACES.—"The *Soma* juice, when it is extracted, is poured into the *Adhavaniya*, a kind of trough. Thence it is poured into a cloth, in order to strain it. This cloth is called *Pavitra* or *Dashapavitra*. Below the cloth is another trough called *Putabhrit*" (*Haug*). These are the "three places" of the text.

GRANTING POSTERITY.—*Javatah* is a hard word. *Sayana* explains it *stutyajanavantam* "having reference to praiseworthy persons"; I have adopted the rendering of the St. Petersburg Dict. "an Nachkommenschaft reich, der Nachkommenschaft geben kann."

6. *Sama-Veda*, II. 9. 1. 8. 3.

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1. *Sama-Veda*, I. 4. 2. 1. 8.

3. BROUGHT BY THE HAWK.—*Cf.* I. 80. 2.

THE LORD OF ALL THE DIVINE HOSTS.—*Sayana* takes *shashwatinam* with *visham*, as *bahunam marudgananam sarvesham devagananam cha.*

4. *Sama-Veda*, I. 4. 2. 1. 5; II. 2. 2. 19. 1.

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5. *Sama-Veda*, II. 2. 2. 19. 2, with *yas ta Indra* for *Indra yas te.*

6. *Sama-Veda*, II. 2. 2. 19. 3.

7. *Sama-Veda*, I. 4. 2. 1. 9; II. 6. 2. 9. 1, with *shuddhaih* in the second line for *shuddha.*

Sayana illustrates this and the following verses by a legend from the *Shatyayana Brahmana. Indra*, after the slaughter of *Vritra*, being polluted by the guilt of *Brahmanicide*, begged the *Rishis* to purify him by their *Saman* hymns. They accordingly said these verses and he became purified; and they then offered him the *Soma*, etc.

8. *Sama-Veda*, II. 6. 2. 9. 2.

THY PURE PROTECTING HOSTS.—The *Maruts.*

9. *Sama-Veda*, II. 6. 2. 9. 3.

1 THE NIGHTS UTTERED AUSPICIOUS VOICES BY NIGHT. *Sayana's* explanation is, "All men read the *Veda*, etc., in the latter half of the night; therefore the voices of the night were auspicious; they studied the *Veda* under *Indra's* direction."

2. PIERCED ASUNDER THE THRICE SEVEN TABLE-LANDS.—For this legend compare *supra*, note on VIII. 8. 8. 10.

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3. AMPLE EMPLOYMENT FOR HIS HEAD AND HIS MOUTH.—*I.e.*, his head is employed in fitting the helmet, etc., and his eyes in seeing the enemy; and the mouth issues its various orders.

4. OF THE IMPERISHABLE MOUNTAINS.—*Sayana* adds another interpretation "of the heroes not to be overthrown."

THE BANNER OF WARRIORS.—Another but less likely interpretation is "the manifester of thyself to thy worshippers."

5. THE COWS.—The cows are the waters pent within the clouds.

THE BRAHMANS.—*Sayana* explains *brahmanah* as "the *Brahmans*," or as "the mountains, etc."

6. MAY WE MAINTAIN FRIENDSHIP WITH INDRA.—*Sayana* takes *mitram* as for *maitrim*; but he offers another interpretation, "let us say by our hymns 'may we be friends with *Indra*'."

7. *Sama-Veda*, I. 4. 1. 4. 2.

FRIENDSHIP WITH THE MARUTS.—*Cf. Ait. Brahm.*, III. 20. The *Maruts* alone did not leave him.

8. THESE SIXTY-THREE MARUTS.—*Trih Shashtih* would properly mean 'thrice sixty,' but *Sayana* takes it expressly as sixty-three, and explains it by adding that there were nine companies of the *Maruts*, each composed of seven. The *White Yajur-Veda*, 17. 81–86 (*cf.* 39. 7), gives six companies of seven each; and *Sayana* in his Comm. on *Taitt. Samh.*, I. 5. 11, where he quotes II. 2. 5, (*saptagana vai Marutah*) similarly gives the same number (42), but with apparently differing names; he adds however, "the other gana is to be sought in another shakha." Here he quotes five ganas

from the *Samhita*, IV. 6. 5; a sixth, he says, is found in a *Khila* or supplementary portion, and the three ganas remaining to make up the total of 63 he takes from the *Taitt. Aranyaka*, IV. 24, 25.

9. *Cf.* VIII. 86. 4.

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10. WHO IS BORNE BY PRAISE.—*Cf.* I. 30. 5; 61. 4.

13. *Sama-Veda*, I. 4. 1. 4. 1, with *snihitim nrimana adhadrah* as the last clause.

Sayana illustrates this and the following verses by a legend that *Indra*, aided by *Brihaspati* and the *Maruts*, slew the asura *Krishna*, who with 10,000 other asuras had occupied the river *Amshumati*, which is said to be the *Yamuna*. He adds a different legend from the *Brihaddevata*, which, however, not being declared by a *rishi*, is not to be implicitly received. (On this *cf.* Muller's remarks in Var. Lectt.) This other account is to the effect that the *Soma*, being afraid of *Vritra*, took refuge with the *Kurus* by the river *Amshumati*. *Indra* followed it with *Brihaspati* and the *Maruts*, and begged it to return. It however refused, and attempted to resist; but it was ultimately conquered and carried back to the gods, who drank it and in consequence vanquished the demons. *Drapsa* is a common word for *Soma*, 'the dropping,' and can hardly mean 'swift-moving' as *Sayana* takes it. Benfey refers the line to the cloud, taking *Amshumati* as the sunlight, "In die Ancumati sinkt niedereilend, herschreitend mit zehntausenden der schwarze."

14. This is *Indra's* speech to the *Maruts*. I suppose the simile means that, though the demon thinks to conceal himself, he is seen as clearly by *Indra* as the sun is behind a cloud.

15. THE GODLESS HOSTS.—*Sayana* explains *adevih* as "not shining, dark," or "not to be praised" (Virgil's "illaudati").

16. *Sama-Veda*, I. 4. 1. 4. 4.

THOSE SEVEN WHO HAD NO ENEMY.—Sc. *Krishna*, *Vritra*, *Namuchi*, *Shambara*, etc. Another interpretation is "thou wast an enemy to those who had no enemy, on behalf of the seven sages (the *Angirasas*), *i.e.*, in order to recover their cows."

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19. WHO IS WEALTHY AS THE DAYS.—*Sayana* adds "wealth is produced in the days, not in the nights."

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1. *Sama-Veda*, I. 3. 2. 2. 2.

3. BY HIS OWN EVIL COURSES.—*Sayana* adds "by gambling, etc."

4. *Sama-Veda*, I. 3. 2. 3. 2.

WHETHER THOU.....LOWER.—Whether thou art in the heaven or in the firmament.

HEAVEN-GOING.—*Sayana* takes *dyugat* as an instrumental plural with its case-termination dropped. The St. Petersb. Dict. takes it as an adverb "durch den Himmel her."

6. WITH WHOLESOME FOOD.—*Sunritavata* "truthful, right," is also explained "accompanied by truthful words"; *Sayana* adds that it really means "accompanied by children". It should rather be "gladden us with generous gifts".

7. *Sama-Veda*, I. 3. 2. 2. 8, with *sadhamadye*. *Cf.* also VIII. 3. 1.

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10. *Sama-Veda*, I. 4. 2. 4. 1 ; II. 3. 1. 14. 1, with several variations in the second line.

11. *Sama-Veda*, II. 3. 1. 14. 3, with *sam u* and *swahpatih* for *sam im* and *swahpatim*.

IS UNITED TO HIS STRENGTH AND HIS PROTECTING GUARDS.—Sc. by the praises of the worshippers he acquires strength, and the *Maruts* are his guards.

12. *Sama-Veda*, II. 3. 1. 14. 2, with *abhisware*.

THE RAM.—Alluding to the legend of *Indra's* carrying off *Medhatithi* in the form of a ram. *Cf.* I. 51. 1 ; VIII 2. 40.

13. *Sama-Veda*, I. 5. 2. 3. 4, with some variations.

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1. *Sama-Veda*, I. 4. 2. 5. 8 ; II. 3. 2. 22. 1, with *brahmakrite* for *dharmakrite*.

2. *Sama-Veda*, II. 3. 2. 22. 2. For *vishwadeva* compare *supra* V. 82. 7.

3. *Sama-Veda*, II. 3. 2. 22. 3.

THE LIGHT OF THE SKY.—I have here taken *rochanam divah* in its usual meaning. *Sayana* explains the line "thou hast pervaded and illumined by thy light heaven which manifests the sun (as being its receptacle)".

4. *Sama-Veda*, I. 5. 1. 1. 3 ; II. 5. 1. 19. 1.

5. *Sama-Veda*, II. 5. 1. 19. 2.

6. *Sama-Veda*, II. 5. 1. 19. 3, with *dharta* for *darta*.

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THE FOSTERER OF MAN.—*Sayana* explains *manoh* as "the man who offers sacrifice".

7. *Sama-Veda*, I. 5. 1. 2. 8 ; II. 1. 1. 23. 1, with some variations.

PRAISES.—Or "desires," "prayers." *cf.* I. 81. 8.

SPLASH THEIR FRIENDS WITH HANDFULS.—The Scholiast adds "in sport". *Sayana*, in his Comm. on the corresponding phrase in the *Sama-Veda*, (not found in the Bibl. Ind. ed.), *udeva gmanta udabhih*, explains it "as men going by the water, *i.e.*, a river, or the waters, *i.e.*, the sea (I read in Benfey's quotation *samudralakshanaih*), desire an eightfold gain." Benfey translates it "wir sprengten dir, wie Wellen über Wellen gehn."

8. *Sama-Veda*, II. 1. 1. 23. 2.

GROWEST MORE AND MORE.—*Sayana* takes *brahmani vavridhwamsam* "swelling with our praises even more than the lake."

9. *Sama-Veda*, II. 1. 1. 23. 3, adding *swar-vida*.

10. *Sama-Veda*, I. 5. 1. 2. 7; II. 4. 2. 13. 1.

THE HOST-OVERPOWERING CHAMPION.—So *Sayana*, supplying *twam ayachamahe*. The true construction is undoubtedly "bring us a host-overpowering champion," sc. a son.

11. *Sama-Veda*, II. 4. 2. 13. 2.

12. *Sama-Veda*, II. 4. 2. 13. 3, with *sahaskrita* for *shatakrato*.

1. *Sama-Veda*, I. 4. 1. 1. 10; II. 2. 1. 14. 1, with *stomavahasah* for *-sam*.

2. *Sama-Veda*, II. 2. 1. 14. 2, with *ukthya* for *ukthyā*. *Sayana* takes *upamani* as *upamana-bhutani*; it means rather 'magnificent'.

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3. *Sama-Veda*, I. 3. 2. 3. 5; II. 5. 2. 14. 1, reading *jato janimani* and *didhimah*. *Yajur-Veda*, 33, 41.

This is an obscure verse and *Yaska's* interpretation (*Nir.*, VI. 8) throws but little light. *Sayana* gives another

explanation, in which he takes *bhakshata* as=*bhajata*, and not as=*vibhajante*, "(O worshippers), as the gathering (rays) proceed to the sun, so do you enjoy all the wealth of *Indra*; and let us possess like an inheritance the treasures which by his power (he distributes) to him that has been or will be born." *Mahidhara's* explanation seems much simpler and better, "the gathering (rays) proceeding to the sun distribute all *Indra's* treasures (to living beings, sc. as rain, corn, etc.); may we too by our power leave those treasures as an inheritance to him who has been or will be born."

4. *Sama-Veda*, II. 5. 2. 14. 2, with *alarshiratim* for *anarsharatim*.

5. *Sama-Veda*, I. 4. 1. 2. 9; II. 8. 1. 8. 1, with *vritratuh* for *vishwatuh*. *Yajur-Veda*, 33, 66. *Mahidhara* takes *turya* as an imperative=*maraya*, not as a vocative.

6. *Sama-Veda*, II. 8. 1. 8. 2. *Yajur-Veda*, 33, 67.

FAINT.—The texts of *R.V.*, *S.V.*, and *Y.V.* read *shnathayanta*, which properly means "to kill," but must here have a passive meaning. *Sayana* and *Mahidhara* read *srathayanta*, which they explain *khinna bhavanti*, "they are wearied, afflicted". Benfey translates it "sinkt kraftlos," and adds in Gloss. "*cnath* hat hier wohl unzweifelhaft die Bed. von *crath* 'laxari' 'erschlaffen'." *Shrathayanta* is probably the right reading.

7. *Sama-Veda*, I. 3. 2. 5. 1.

8. THE CONSECRATOR OF OTHERS.—*Mahidhara* (*Yajur-Veda*, 12. 110) explains *ishkartaram* as *yajnanishpadakam*, but *Sayana* takes it as *shatrunam* (?) *samskartaram*. As one of the meanings of *samskara* is the investiture with the sacred thread, and *vratya* is the name for one in whose youth the customary observances have been omitted and who has not received his investiture with the sacred thread, the

epithet *anishkritam* may perhaps illustrate the application of the term *vratya* to the Supreme Being in *Prashna Upan.*, II. 11, *cf. Shankara's* comm. "*prathamajatwad anyasya samskartur abhavad asamskrito vratyas twam swabhavata eva shuddhah.*" Grassmann explains *ishkartaram anishkritam* as 'director, thyself undirected.'

PRODUCED BY STRENGTH.—*Cf.* VIII. 90. 2.

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1. I HERE GO BEFORE THEE.—*Sayana* adds "to conquer my enemies."

PUT FORTH THY STRENGTH ON MY SIDE.—*I.e.*, if thou wishest to give me the wealth of my enemies, come and help me to overcome them.

5. ON THE BACK OF MY WELL-LOVED FIRMAMENT.—*Haryatasya prishthe* is explained by the Schol. as *kantasya antarikshasya prishthe.*

6. PARAVAT.—*Sayana* only adds "a certain enemy so called." *Paravata* probably means "brought from afar".

COLLECTED BY MANY.—*Sayana* takes *puru-sambhritam* adverbially (but perhaps only as an alternative rendering, see var. lect.); "that wealth of *Paravat* thou hast opened to *Sharabha*, so that it now is collected by many." He only adds that *Sharabha* was a *Rishi.*

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7. I have ventured to give an independent version of this verse, as I do not quite understand *Sayana's* Comment. He apparently reads *ni* for the *na* of the second line, and seems to explain the verse: "that enemy who was running forward and stayed not apart and did not hinder you,—*Indra* has thrown (*nyapipatat*) his bolt in the vitals of that enemy."

8. HE BROUGHT THE SOMA TO THE THUNDERER.—This alludes to the legend of the *Gayatri* as a bird fetching the *Soma* from heaven. *Sayana* explains *ayasim* "iron" as *hiranmayim* "golden," in allusion no doubt to the other legend which represents the cities of the demons as made of iron on the earth, silver in the firmament, and gold in heaven (*Ait. Brahm.*, I. 23).

10. *Sayana* quotes the *Nirukta*, XI. 28, and explains *Vach* here as the thunder (*cf.* VIII. 69. 14); by the "best portion" he understands the rain, "which sinks in the earth or is taken up by the sun's rays." The verse appears to mean the same as Tennyson's lines in the "Talking Oak":

"Low thunders bring the mellow rain
Which makes me broad and deep."

The sacrifice brings rain ushered in by thunder; and then it is asked "whither is the thunder gone now that it has passed?"

11. *Sayana* adds to explain this verse, "the thunder entering into all beings, becomes the speaker of moral truth." *esha madhyamika vak sarvapranyantargata dharmabhivadini bhavati.*

ANIMALS OF EVERY KIND.—*Sayana* adds "whether their utterance be articulate or inarticulate."

12. GIVE ROOM TO CONTAIN THE THUNDERBOLT.—*Sayana* here quotes the following passage from the *Brihad-devata*. "*Vritra* had enveloped the three worlds and stood there in his fierce energy; *Indra* could not conquer him, and he went to *Vishnu* and said, 'I will smite *Vritra*, do thou stride forth and stand by my side, and let the heavens give room for my uplifted thunderbolt.' *Vishnu* consented and did so, and the heavens gave an open space. All this is related in this verse."

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1. *Yajur-Veda*, 33. 87. *Mahidhara* differs from *Sayana* in his explanation, and gives it thus: "Verily that man who worships *Mitra* and *Varuna* for the attainment of his desires and the giving of oblations, becomes thereby perfectly tranquil and able to perform the sacrifice" (*ridhag devatataye*).

2. LIKE TWO ARMS.—*Sayana* adds, as an explanation, "that is, they obtain the sacrifice as the arms accomplish an object."

3. AN IRON HELMET.—*Sayana* says "golden," as often elsewhere (*ayas-shirsha*).

5. *Sama-Veda*, I. 3. 2. 2. 3, with *varuthye* for *varuthyam*.

PRODUCED IN THE SACRIFICIAL CHAMBER.—*Sayana* explains *varuthyam* as *yajnagrihe bhavam*; the St. Petersb. Dict. gives it as "Schutz gewahrend".

TO THE KINGS.—Sc. *Mitra*, *Aryaman* and *Varuna*.

6. VICTORY-GIVING.—Elsewhere *Sayana* explains *jenya* when connected with *vasu* as *jetavya*, "what is to be conquered or won," *cf.* II. 5. 1. VII. 74. 3; here he takes it actively as *jayasadhanam*. The St. Petersb. Dict. explains it as "edel von Abkunft, ächt, wahr".

VASU.—*Sayana* by his explanation *vasakam* seems here to take *Vasu* as for *Vasum*, sc. the Sun, as one of the *Vasus*, as he adds "they send him for the dispelling of the darkness of the three worlds." But it would be more natural to take it in its ordinary meaning 'wealth,' *i.e.*, gold. "It was these who sent the red gold victory-giving," or "the reward of victory."

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8. HELPING.—Perhaps rather "inspiring," *cf.* IV. 6. 1.

9. *Yajur-Veda*, 33, 85.

10. THE PRIEST COMES.—*i.e.*, from the *havirdhana*, a cart for the *Soma*.

11. *Sama-Veda*, I. 3. 2. 4. 4; II. 9. 1. 9. 1, with *panishtama mahnna* for *panasyate addha*. *Yajur-Veda*, 33. 39.

12. *Sama-Veda*, II. 9. 1. 9. 2. *Yajur-Veda*, 33. 40.

THE SLAYER OF THE ASURAS.—*Sayana* explains *asuryah* by *asuranam hanta*; *Mahidhara* takes it "beneficent to living beings." The true meaning is no doubt that given in the St. Petersb. Dict. "unkörperlich, geistlich, göttlich."

13. SHE.—This is explained to be *Ushas*, the dawn, or the light of the Sun.

14. This very obscure verse is explained in the *Shatapatha Brahmana*, II. 5. 1, which gives a legend to the effect that *Prajapati* desired to create, and after intense meditation produced in succession three kinds of creatures—birds, small snakes (*sarisripa*), and serpents; but they all died. He then reflected on the cause of the failure; and, perceiving it to be the want of nourishment, he caused milk to be produced in his own breasts. After this he created a fourth kind which were thus fed and lived. The 'others' are those which thus survived.

THE MIGHTY ONE.—'The mighty one' is explained as the Sun. *Sayana*, however, adds that others (as, *e.g.*, the *Shatapatha Brahmana*) take it as *Prajapati*.

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16. GIVES SPEECH TO OTHERS.—*Sayana* adds that men are silent while they are hungry, but begin to speak when they have eaten food.

4. *Sama-Veda*, I. 1. 1. 2. 8.

AURVA BHRIGU.—For the legend of *Aurva*, the descendant of *Bhrigu* (he is sometimes called the son, sometimes the grandson, and sometimes only the descendant), see Muir's *Sanskrit Texts*, I. 447, 476. He became the submarine fire. Benfey takes *Aurvabhrigu* as a dwandwa compound, "like *Aurva* and *Bhrigu*".

APNAVANA.—We have *Apnavana* mentioned as one of the *Bhrigus* in IV. 7. 1.

DWELLING IN THE MIDST OF THE SEA.—*Sayana* explains *samudravasasam* by *samudramadhyavartinam*. It should properly mean "clothed or hidden by the sea".

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6. LIKE THE ENERGY OF SAVITRI.—*Sayana* only explains *savam savituh* by *prerakasya devasya prasavam*, but *cf.* VIII. 100. 12.

LIKE THE ENJOYMENTS GRANTED BY BHAGA.—*Sayana* only explains *Bhagasyeva bhujim* by *Bhagakhyasya devasya bhogam iva*. The St. Petersburg Dict. explains *bhuji* "Gewährung von Genuss, Gunst,"—*i.e.*, "like the favour of *Bhaga*."

7. *Sama-Veda*, I. 1. 1. 3. 1; II. 3. 1. 20. 1.

THE GRANDSON OF THE INVINCIBLE ONES.—*Sayana* takes *adhwaranam* as *ahimsyanam balinam*. Benfey's transl. is far better, "Euren Agni, dem Segnenden, ihm dem Opferversehendsten, dem stärkereichen Enkel zu" (rufen wir an.)

8. *Sama-Veda*, I. 3. 1. 20. 2.

9. *Sama-Veda*, II. 3. 1. 20. 3.

12. WHO CONQUERS ALL OUR FOES.—The St. Petersburg Dict. explains *yatayajjanam* "die Leute vereinigend."

13. *Sama-Veda*, I. 1. 1. 2. 3; II. 7. 2. 14. 1.

IN THE PRESENCE OF VAYU.—*Sayana* explains *anike* as *samipe twam samedhayantyas*. Benfey takes *vayor anike* "im Windesstrom".

14. *Sama-Veda*, II. 7. 2. 14. 2.

THE WATERS FIND THEIR PLACE IN HIM.—The waters rest in *Agni*, who abides as lightning in the firmament.

THE TRIPLE-JOINTED GRASS.....UNITED—*Sayana* does not explain *tridhatu*, but in the *Sama-Veda*, he explains it by *triparvan*. He adds that the sacred grass is not tied in bundles in the sacrifice.

15. *Sama-Veda*, II. 7. 2. 14. 3.

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18. SEAT THEE IN THY PLACE.—For *ni shedire cf.* IV. 7. 5.

20. This is partly found in *Yajur-Veda*, 11, 73.

ANY KINDS OF TIMBER.—*Sayana* here quotes a passage from the *Taittiriya Samh.*, V. 1. 10, to the effect that in ancient times they only offered to *Agni* wood cut with the axe, until the *rishi Prayoga* by this verse caused him to accept wood blown down by the wind or by other accidents.

21 *Yajur-Veda*, 11. 74.

22. *Sama-Veda*, I. 1. 1. 2. 9, with *indhe* for *idhe*.

1. *Sama-Veda*, I. 1 1. 5. 3; II. 7. 1. 11. 1, with *nakshantu* for *nakshanta*.

ARYA.—*Arya* here seems to mean the member of the Aryan race as opposed to the non-Aryan. *Sayana* explains it by *uttamavarna*, a man of the highest caste.

2. *Sama-Veda*, I. 1. 1. 5. 7; II. 7. 1. 11. 3, with *deva Indrah* for *devan achchha*, and *sharmani* for *sanavi*.

This is an obscure verse, and *Sayana* does not explain it at all clearly. The *Sama-Veda* text takes *na* not as a negative, but as 'like,' *deva Indro na*. *Sayana* here leaves *pravivavrite* unexplained; the Comm. on the *Sama-Veda* explains it *anyarupam karoti*. I have followed the translation suggested by the St. Petersb. Dict.

3. *Sama-Veda*, II. 7. 1. 11. 2.

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4. *Sama-Veda*, I. 1. 2. 1. 4, with *yah* for *yam*.

A LORD OF GREAT WEALTH.—*Sahasraposhinam* explained as *bahudhanam*, but literally meaning 'nourisher of thousands'.

6. *Sama-Veda*, I. 1. 1. 4. 10; II. 7. 3. 5. 1.

7. *Sama-Veda*, II. 7. 3. 5. 2.

WITH THEIR HYMNS HONOUR THEE.—This alludes to the common idea that the chariots of the gods are yoked by the praises of their worshippers.

RICH IN CHILDREN AND GRANDCHILDREN.—So *Sayana*; but the Pada text takes *ubhe* and *toke* as dual, see Benfey's note.

8. *Sama-Veda*, I. 2. 1. 2. 1; II 2. 2. 17. 1.

9. *Sama-Veda*, II. 2. 2. 17. 2, with *bhaviyasi* for *naviyasi*.

10. SINGER OF HYMNS.—*Sayana* explains *asava* as *stotri*; the St. Petersb. Dict. takes it as 'Somatrankbereiter'.

11. FAR-RENOWNED.—*Sayana* explains *nidita* by *shrutani*. The St. Petersb. Dict. gives it as "verwahrt, versteckt".

BY MEANS OF OUR SACRED RITE.—*Dhiya* is explained by *karmana*. The offering is supposed to give the god strength for the battle.

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12. *Sama-Veda*, I. 2. 1. 2. 4, reading *hrinitha atithim* for *hrinitam atithih*.

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Mandala IX.

1 *Sama-Veda*, I. 5. 2. 4. 2; II. 1. 1. 15. 1. *Yajur-Veda*, XXVI. 25.

2. *Sama-Veda*, II. 1. 1. 15. 2. *Yajur-Veda*, XXVI. 26, with *ayohate drone* for *ayohatam druna*.

HIS GOLD-SMITTEN BIRTH-PLACE.—*Sayana* explains *druna* as a wooden cask (*dronakalasha*), or the planks of the *Soma*-press, and *ayohatam* as "smitten with gold". The word occurs IX. 80. 2, and is there explained as "fashioned by a golden hand". Stevenson gives "beat by the fingers with gold rings," adding as a note, "the Brahmans who perform these ceremonies must all wear a kind of flattened gold ring." *Mahidhara* takes it as "fabricated by a carpenter with an iron tool." *Sayana* quotes a *Brahmana*, *hiranyapanir abhishunoti*, "golden-handed he presses out the *Soma*."

3. *Sama-Veda*, II. 1. 1. 15. 3.

6. THE DAUGHTER OF THE SUN.—The daughter of the Sun is explained as *shraddha*, "faith," according to the text of the *Vaja-saneyins*, "Verily *Shraddha* is the daughter of the Sun, she purifies him." The hair is the hair-sieve used for straining the *Soma* juice.

7. ON THE FINAL DAY OF THE OBLATION.—*Parye divi* is explained by *Sayana* as *sautye 'hani*, "on the day of the *Soma* effusion"; but in VI. 26. 1, he explains *parye ahan* as "in the final day," or "in the time of extremity".

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8. ITS JUICE BECOMES THREE-FOLD.—Literally "in three places," *sc.* as filling the three vessels, the *dronakalasha*, the *adhavaniya*, and the *putabhrit*.

1. *Sama-Veda*, II. 4. 1. 3. 1.

2. *Sama-Veda*, II. 4. 1. 3. 2.

3. *Sama-Veda*, II. 4. 1. 3. 3. *Sayana* explains the last clause as referring to the *Vasativari* water with which the *Soma* plants are sprinkled.

4. *Sama-Veda*, II. 4. 1. 3. 4.

5. *Sama-Veda*, II. 4. 1. 3. 5.

6. *Sama-Veda*, I. 6. 1. 2. 1; II. 4. 1. 3. 6, reading *didyute* for *rochate*.

BEAUTIFUL AS A FRIEND.—*Mitro no*, which *Sayana* explains as *yatha sakha*. Benfey takes it "wie Mitra wunderbar, glanzend."

7. *Sama-Veda*, II. 4. 1. 3. 7, but with *Indra* for *Indo*.

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8. *Sama-Veda*, II. 4. 1. 3. 8, but with *prashastaye mahe* for *prashastayo mahih*.

9. *Sama-Veda*, II. 4. 1. 3. 10, but with *indriyam* for *indrayuh*, which the Schol. explains as "enjoyed by *Indra*".

10. *Sama-Veda*, II. 4. 1. 3. 9.

1. *Sama-Veda*, II. 5. 2. 2. 1. The *dronas* are the large troughs called *Dronakalasha*.

2. *Sama-Veda*, II. 5. 2. 2. 6. Benfey takes *ati hvaransi dhavati* as "hastens down the declivities".

3. *Sama-Veda*, II. 5. 2. 2. 5.

4. *Sama-Veda*, II. 5. 2. 2. 3.

5. *Sama-Veda*, II. 5. 2. 2. 4.

6. *Sama-Veda*, II. 5. 2. 2. 2. The waters are those called *Vasativaryah*, with which the *Soma* plants are sprinkled.

7. *Sama-Veda*, II. 5. 2. 2. 7.

8. *Sama-Veda*, II. 5. 2. 2. 8, with *astritah* for *aspritah*.

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9. *Sama-Veda*, II. 1. 2. 17. 1; 5. 2. 2. 9.

10. *Sama-Veda*, II. 5. 2. 2. 10.

1. *Sama-Veda*, II. 4. 1. 4. 1.

2. *Sama-Veda*, II. 4. 1. 4. 2.

3. *Sama-Veda*, II. 4. 1. 4. 3.

4. *Sama-Veda*, II. 4. 1. 4. 4.

5. *Sama-Veda*, II. 4. 1. 4. 5.

6. *Sama-Veda*, II. 4. 1. 4. 6.

7. *Sama-Veda*, II. 4. 1. 4. 7. *Sayana* explains *dwibarhasam* as *dwayor dyavaprithivyoh sthanayoh parivridham*. It rather means "double," "abundant".

8. *Sama-Veda*, II. 4. 1. 4. 8, with *vajin* for *rayim*.

9. *Sama-Veda*, II. 4. 1. 4. 9. *Sayana* here explains *vidharmani* by *atmavidharanartham*; but in his Comm. on the *Sama-Veda*, he explains it as *yajne*—"they glorify thee with the hymns in the sacrifice."

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10. *Sama-Veda*, II. 4. 1. 4. 10.

IX. 1. 5. THE DEITIES, APRIS OTHER THAN NARASHANSA.—*Cf.* Müller's *Ancient Sanskrit Literature*, pp. 463–466.

The deities, *Samidh*, etc., are severally invoked in the successive verses. *Sayana* says *Soma* is praised in the form of the *Apris*, and he explains *samiddhah* as *samyagdiptah*.

2. TANUNAPAT.—*Sayana* explains *Tanunapat* as a name of *Soma*, according to the text, *adbhyo 'nshavo jayante, tatah somo jayate*, "from the waters are born beams, from these is born *Soma*."

HASTENS THROUGH THE SKY.—*I.e.*, according to *Sayana*, to the *dronakalasha*, according to the text "he takes the *Agrayana* libation with two streams."

7. THE PURE-FLOWING SOMA IS RADIANT.—So *Sayana*, but most probably this is an identification of *Soma Pavamana* with *Indra*, just as in the next verse *Indu* (*i.e.*, *Soma*) is identified with *Indra*.

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1. *Sama-Veda*, I. 6. 1. 2. 10, with *avya varebhih*.

2. AS SOVEREIGN.—Literally "as *Indra*," *i.e.*, acting as sovereign.

5. THE TEN SISTERS.—The ten fingers, as in IX. 1. 7.

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7. FLATTENS.—*Sayana* derives the reduplicated form *pipayat* from the causal of *pyai*; but the St. Petersb. Dict. derives it from *pi*, "its milk swells".

9. THOU EMITTEST SOUNDS.—This refers to the *upa-ravas* or round "sounding-holes," which are dug in the ground, and over which the two boards, used for pressing the *Soma*, are placed. These holds are said to deepen the sound of the stones with which the boards and *Soma*-shoots are beaten. See *Katyayana's Sutras*, VIII. 4. 28 *Guha chid dadhishe girah* might mean "thou storest praises in secret".

IX. 1. 7. The whole of this hymn is found in *Sama-Veda*, II. 4. 2. 2. 1-9, but with many verbal alterations.

1. WITH INDRA.—Literally "with him," *asya*, the Scholiast supplies *Indrasya*.

2. IMMERSED IN THE GREAT HOLY WATERS.—*I.e.*, the *vasativari* water, *cf.* Haug's *Aitareya Brahmana*, transl. pp. 115, 489.

THE PRE-EMINENT.—*Sayana* takes *pra dhara* (*sic* in pada) *agriyah* as *dhara mukhyah prapatanti* "the pre-eminent streams fall down." *Dhara* and *agriyah* however must be nominatives singular.

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IX. 1. 8. The whole of this hymn is found in the *Sama-Veda*, II. 5. 1. 2. 1-9, but with *vv.* 8, 9, transposed.

3. DO THOU IMPEL HIM.—*Sayana* explains *hardi* as *abhilashitah*, but this is clearly wrong, as he explained it by *hridayam* in VIII. 79. 8. It should rather be "*Soma*, pure flowing for *Indra's* gratification, do thou stir his heart to sit in the place of sacrifice."

4. THE SEVEN PRIESTS CARESS THEE.—So *Sayana* explains *sapta dhitayah* (*cf.* IX. 9. 4.); but in IX. 62. 17. he takes it as meaning "the seven metres". The St. Petersb. Dict. explains it as "die vielen Andachtsübungen oder Gebetsformen beim Soma-Werk."

THE WORSHIPPERS GLADDEN THEE.—So *Sayana*, but rather "the worshippers follow thee exulting."

5. ON THE WATER.—*Sayana* takes *kam* as meaning "water," but it is no doubt an adverb here, "surely," with a very weakened force.

7. ENTER THY FRIEND.—*I.e.*, *Indra*, according to *Sayana*.

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9. THE KNOWER OF ALL THINGS.—Or "the knower of heaven."

1. *Sama-Veda*, I. 5. 2. 4. 10: II. 3. 1. 16. 1, with *swanaih* for *suvanah*.

BETWEEN THE TWO BOARDS.—Literally "between the two grand-daughters," *naptyoh*. Terms of relationship are often used in the Veda to express material objects, thus "the sisters" are the fingers, etc. *Sayana* interprets the term of the two boards used in pressing the *Soma*; but the St. Petersb. Dict. explains it much more plausibly as "the two hands".

PROCEEDS TO THE STONES.—This is a very doubtful meaning of *vayansi*. The line probably should be rendered, "the seer is placed between the hands as a most dear banquet to heaven; the knower of the past (or the wise in sacrifice) goes forth effused."

2. *Sama-Veda*, II. 3. 1. 16 3.

3. *Sama-Veda*, II. 3. 1. 16. 2.

So *Sayana*, but it might be more literally translated, "that pure son (the *Soma*) illumined his mothers, he the born them too born, he the great them the great, the augmenters of sacrifice."

4. SEVEN GUILELESS RIVERS.—*Sayana* here separates *sapta* from *dhitibhih* and connects it with *nadyah*, *cf.* IX. 8. 4.

7. IN THE DAYS OF SACRIFICE.—*Sayana* explains *kalpeshu* as *kalpaniyeshv-ahahsu*, "in the days which have to be reckoned." The St. Petersb. Dict. takes it as "in our rites".

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1. *Sama-Veda*, II. 4. 2. 1. 4-6.

FOR THE SAKE OF RICHES.—*Sayana* takes *shravasyavah* as an epithet of *Somasah*, "desiring to seize food from their enemies"; it should rather be taken with *arvantah*, and be translated "or like glory-seeking steeds".

4. *Sama-Veda*, I. 5. 2. 5. 9; II. 4. 2. 1. 7.

5. *Sama-Veda*, II. 4. 2. 1. 8-12.

VIVASWAT.—*Sayana* takes *Vivaswat* as here meaning *Indra*. He also explains *apanasah* as *apanabhutah*, but it is rather the perfect part. of *ap*, and we should supply *bhagam*. I would translate the verse, "Having obtained the glory of *Vivaswat*, and producing that of the dawn, the sun-bright juices distend the interstices (of the cloth)."

SPREAD THEIR SOUND.—*Sayana* here explains *anvam vitanvate* by *shabdam kurvanti*, but elsewhere he explains *anva* as the small holes of the filtering cloth.

6. THROW OPEN THE DOORS OF THE SACRIFICE.—It seems better to take *dwara* with *matinam* "the ancient poets throw open the doors of their hymns."

8. THE NAVEL OF THE SACRIFICE.—"The navel of the sacrifice" is the *Soma*, *cf.* IX. 73. 1; and "the offspring of the sage" is the *graha* or *Soma*-vessel called *anshu*. *Anshu* might mean "filament," or perhaps it should be read *ansham*, *cf.* 12. 5.

MY EYE BECOMES ASSOCIATED WITH THE SUN.—*Sayana* adds, "Since we have drunk the *Soma*," but he gives no further explanation.

9. *Sayana* seems to interpret this verse as meaning that *Indra* views the *Soma* with affection even after it has been drunk by the priests. *Divashchakshasa* he explains as

diptasyatmanash chakshusha, and *guha* as *hridaye*. Benfey translates it, "The Sun looks with his eye towards that beloved quarter of heaven, placed by the priests in the sacred cell." He here follows an occasional interpretation of *div* or *dyuloka*, given by the Scholiast, which identifies it with the *dronakalasha* or large *Soma*-trough. He takes it as meaning that the Sun looks towards the place where the *Soma* lies while it is pressed.

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1. *Sama-Veda*, II. 1. 1. 1. 1-3. The first line is found in the *Yajur-Veda*, 33. 62.

2. THE ATHARVANS.—*I.e.*, the priests.

HAVE MIXED WITH SWEET MILK.—*Sayana* takes *payah* as instrumental. It should be "have mixed milk with thy juice."

4. *Sama-Veda*, II. 6. 3. 3. 1-6.

RED.—*Sayana* adds "at times red".

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1. *Sama-Veda*, II. 5. 1. 4. 1-9.

3. MIXED WITH THE WAVES OF THE RIVER.—*I.e.*, the *vasativari* water.

A CHANT IN THE MIDDLE TONE.—So *Sayana* seems to explain *gauri adhi shritah*, *cf.* VIII. 7. 10. Benfey translates it "resting on an ox-hide," explaining *gauri adhi* by the *gor adhi twachi* of IX. 101. 11.

THE SKY.—For the meaning of "sky" here (*div*) *cf.* note on *Sukta* 10, verse 9.

5. INDU HAS EMBRACED THAT SOMA.—*Sayana* says that *Indu* embraces the *Soma* which is a portion of himself—the deity seems to be thus opposed to the mere plant.

6. THE NECTAR-SHEDDING CLOUD.—So *Sayana*; but it is more probable that *samudra* and *kosha* mean here (as often elsewhere) the water into which the *Soma* drops and the *dronakalasha* vessel.

7. THE GENERATIONS OF MEN.—*Sayana* takes *manusha yuga* as "the various sacrificial seasons, whether occupying one or many days"; but I have followed in the text his usual interpretation of the phrase.

8. This verse and the next are transposed in the *Sama-Veda*, and there are several variations.

1. *Sama-Veda*, II. 5. 1. 3. 1-9.

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3. TO BECOME THE BEVERAGE OF THE GODS.—*Sayana* adds that they become the beverage of the gods in the sacrifice, and by that means the sacrificer obtains food.

4. FOR OUR ATTAINMENT OF FOOD.—*Vajasataye* may also be rendered "for battle," as in *v.* 6.

5. This and the next verse are transposed in the *Sama-Veda*.

6. URGED TO BATTLE.—*Sayana* takes *vajasataye* as meaning "battle" in the first clause, and "the attainment of food" in the second.

9. PURE LIBATIONS.—Or this verse may be addressed to the gods who are invited to partake of the offering.

1. *Sama-Veda*, I. 5. 2. 5. 10. The "waves of the river" are the *Vasativari* waters.

UTTERING A SOUND DESIRED BY MANY.—So *Sayana*, but more probably "bearing a hymn beloved by many."

2. THE FIVE KINDRED SACRIFICING RACES.—*Sayana* explains *pancha vratah* by *pancha jana manushya yajamanah*,

alluding apparently to the *pancha janah* often mentioned before. *Sabandhavah* he here explains by the obscure word *samana-bandhanah*, in VIII. 20, by *samana-bandhukah*.

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5. THE GRANDCHILDREN OF THE SACRIFICER.—According to the Scholiast the hand is the sacrificer's son, and the fingers his grandchildren.

7. THE LORD OF FOOD.—*Sc.* the *Soma*.

1. *Sama-Veda*, II. 5. 2. 3. 1-8, with several variations.

3. PLACED IN THE CART.—*Sayana* explains it, "Placed in the *havirdhana* he is brought to the *Ahavaniya*."

5. HE PROCEEDS ALONG IMPETUOUS WITH GOLDEN BRILLIANT RAYS.—Or by another interpretation of *rukmibhih*, "he proceeds along with the priests, vigorous with brilliant rays."

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6. This is a very obscure line. The St. Petersb. Dict. seems to explain it, "at the juncture of time passing beyond the solid treasures (of heaven and earth), he descends upon the young *Soma*-plants."

8. WELL-WEAPONED.—*Sayana* says the word *swayudha* is used to show that the *Soma* has power to slay the *Rakshasas*.

4. SETTLES IN THE PLACE.—The vessel called the *dronakalasha*.

6. AMIDST THE KINE.—The *Soma* being mixed with milk, here called by metonymy "kine".

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6. AT THE HEAD OF THE SACRIFICE.—*Murdhan yajnasya* is explained by *Sayana* as "on the last day of expressing the *Soma*." *Cf.* II. 3. 2.

THE ALL-BEHOLDING.—*Sayana* explains *chakshasi* as *drashtari Some.* It is usually applied to the sun as the eye of the world.

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1. *Sama-Veda,* I. 5. 2. 4. 9; II. 4. 1. 17. 1.

THE GIVER OF ALL THINGS TO THOSE WHO PRAISE THEE. —Rather as Benfey takes it, "in deinem Meth trägst du das All."

2. *Sama-Veda,* II. 4. 1. 17. 2.

3. *Sama-Veda,* II. 4. 1. 17. 3.

1. *Sama-Veda,* II 3. 2. 13. 1, 3, 2.

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4. THE MOTHERS OF THE MALE CALF.—*Sayana* explains "the mothers of the calf" as the *Vasativari* water which is mixed with the *Soma.* Might the verse mean "the sacred rites, the mothers of the male calf, long for the full-grown vigour of the bull"?

5. MANY.—So *Sayana,* but *kuvit* is more probably an interrogative particle.

6. *Sama-Veda,* II. 1. 2. 18. 1.

1. *Sama-Veda,* II 3. 2. 4. 1-7.

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6. REPOSES IN THE VESSELS.—Or it may mean "between the boards which press it," *chamushu.*

7. LIKE A GIFT.—*Makhah* is generally explained as "sacrifice". The original root of *manhayuh* and *makhah* would seem to be MAGH. See below note on hymn 61, verse 27.

3. INTO THE WAVE OF THE RIVER.—Sc. The *Vasativari* water.

5. AT OUR INDICATION.—Or *Sayana* may mean by *asmabhyam adeshanaya*, "with a view to us."

Sayana's Comm. is imperfect, but he seems to explain this as meaning, "the sacrificer only bestows gifts on his officiating priests when he has obtained his desire."

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3. WITH THEIR INTELLIGENCE.—*Sayana* explains *vipa* by *prajnanena*. The St. Petersb. Dict. explains *vip* as the twigs (*cf. vepres*) which form the bottom of the funnel and support the filtering-cloth.

6. AS IT SPREADS OUT THE SACRIFICE.—So *Sayana*, who explains *tantum* by *yajnam*. It is better (with Benfey) to take it of the straining-cloth,—"descending rivers fill the outspread threads."

2. *Sama-Veda*, I. 6. 1. 2. 6. Benfey takes *pratnasa ayavah* as "ewigen lebendigen,"—the "new field" is the arranged place of sacrifice.

3. THE HOUSE OF OUR ENEMY.—*Sayana* takes this as a metonymy for "wealth".

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4. TO THE HONEY-SHEDDING RECEPTACLE.—*I.e.*, according to *Sayana*, "the unmixed portion of the liquor."

6. WORTHY OF THE SACRIFICE.—*Sayana* explains *sadhamadya* by *yajnarha*. Benfey takes it as "zusammenberauschend".

IX. 1. 24. For this hymn, *cf. Sama-Veda*, II. 3. 2. 3. 1-7.

3. THOU PROCEEDEST.—*Sayana* adds, "from the waggon whence they are taken by the priests to the *ahavaniya* fire" or "to the vessel".

4. THE CONQUEROR OF ENEMIES.—The *Sama-Veda* has *charshanidhritih* for *charshanisahe*, *i.e.*, an epithet of *Soma*, "laid hold of by men," or "the protection of men".

5. THOU ART AN AMPLE PORTION FOR INDRA'S BELLY.—*Sayana, Indrasya udaraya paryapto bhavasi.* Benfey explains it as "für Indra's Behausung ein Schmuck."

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7. THE YIELDER OF THE EXHILARATING EFFUSION.—The *Sama-Veda* reads *sutah sa madhuman* for the more obscure *sutasya madhvah.*

1. *Sama-Veda*, I. 5. 2. 4. 8; II. 3. 1. 10. 1.

2. For *vv.* 2, 3, *cf. Sama-Veda*, II. 3. 1. 10. 3, 2, but with some variations.

INTO VAYU.—That is, according to *Sayana*, "the vessel associated with, or set apart for, *Vayu*," *vayu-sambandhi patram.*

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1. ON THE LAP OF ADITI.—*I.e.*, the earth.

WITH HYMNS.—Or "with delicate fingers."

2. THE CHANTS.—*Gavah*, which the Scholiast explains as *gantryah stutayah*; but it may refer to the cows as contributing their milk.

3. THE MAKER OF MANY.—*Sayana* explains *bhuridhayavam* as *bahunam kartaram*; it should rather mean "the nourisher of many".

4. BY THE FINGERS OF THEIR ARMS.—*Dhiya* is here explained as *angulya*, and *bhurijoh* as *bahwoh.* But the St. Petersb. Dict. explains the latter as "ein aus zwei Armen

bestehendes Werkzeug des Wagenarbeiters, in welchem er das Holz festhält und bearbeitet,—etwa Sel nitzbank"; and *dhi* no doubt means "function" or "ceremony".

1. *Sama-Veda*, II. 5. 2. 6. 1-5=verses 1-4. 6. of this hymn.

3. INTO THE WOODEN VESSELS.—*Sayana* takes *vaneshu* as "desirable" or "wooden" vessels, *vananiyeshu vana-sambhuta-druma-vikareshu va patreshu.* Benfey explains it as "in die Fluth gepresst".

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4. CATTLE AND GOLD.—"Voll Gier nach Kühen, voll Gier nach Gold." Benfey.

5. *Sayana* does not convey any very clear sense for this verse, but he seems to imply that the sun performs on a grand scale the same office of diffusing the *Soma*-juice which the priests performed on a small scale in the filtering-cloth, which is sometimes metaphorically called the sky. He explains *hasate* by *parityajyate*; Benfey takes it as the aorist of *ha* "to rise". (The verse is partly reproduced in *Sama-Veda*, II. 5. 2. 5. 6.) Might we translate it, "this exhilarating *Soma*, as it drops on the filtering-cloth, rises with the sun into the heavens"?

6. THROUGH THE FIRMAMENT.—*Sayana* explains *antarikshe* as the filtering-cloth.

1. *Sama-Veda*, II. 5. 2. 5. 1-5; II. 5. 2. 6. 6.

THE LORD OF PRAISE.—*Sayana* allows another explanation of *manasah patih*, "lord of mind," in allusion to a passage in an Upanishad where *Soma* or the moon is described as becoming the mind and entering into the heart, *chandrama mano bhutwa hridayam pravishat.*

1. *Sama-Veda*, II. 9. 1. 1. 1-3.

SEEKS TO SURPASS.—*Sayana* takes *anuprabhushatah* as an irregular desiderative participle. Benfey explains it (from *bhush*) as "der alle Götter schmückenden"; the St. Petersburg Dictionary derives it from *anuprabhu*, "sich darbieten".

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1. HE EXCITES PRAISE.—Or "he utters a sound."

2. UTTERS A LOUD VOICE IN THE OBLATION.—This is uncertain, as the commentary is here corrupt.

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2. AUGMENTER.—*Sayana* explains *chetanam* as *prajnapanam*; Grassmann takes it as "sichtbar, hell".

1. *Sama-Veda*, I. 5. 2. 5. 1; II. 1. 2. 21. 1.

2. *Sama-Veda*, II. 1. 2. 21. 3. 2.

3. LIKE A SWAN, ETC.—*Sayana* seems to explain this "as a swan by its peculiar gait or voice excites the admiration of its flock as it enters it."

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4. SWIFT.—*Sayana* here takes "*taktah*," as "mixed with milk, etc.;" but in IX. 69. 15 as "swift".

6. GLORY.—*Sayana* explains *shravas* here as *kirti*, "glory," but it may also mean *anna*, "food".

1. *Sama-Veda*, I. 5. 2. 5. 2; II. 1. 2. 19. 1 (*nayante* for *na yanti*).

2. *Sama-Veda*, II. 1. 2. 19. 2. 3.

4. *Sama-Veda*, I. 5. 2. 4. 5; II. 2. 2. 14. 1. The three sacred texts are the three Vedas.

5. *Sama-Veda*, II. 2. 2 14. 2. *Sayana* explains *brahmih* as "uttered by the Brahmans".

THE INFANT OF HEAVEN.—*Sayana* quotes a text, "*Soma* was in the third world from hence, heaven."

6. *Sama-Veda*, II. 2. 2. 14. 3 (with *miswatah* for *vishwatah*).

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1. TO THE FILTERING CLOTH.—*Sayana* explains *tana* by *pavitram* (*cf.* hymn 16, verse 8); it more probably means "continuously".

4. MIXED WITH THE INGREDIENTS.—*I.e.*, the curds and milk.

6. THE MILCH KINE.—*I.e.*, according to *Sayana*, "our gratifying praises," *prinayitrih stutih*.

1. WHEREWITH THOU BESTOWEST UPON US LIGHT.—*Yaya jyotir vidasi nah*. *Sayana* explains *jyotis* as "the sacrifice" or "heaven".

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5. WE CLOTHE WITH PRAISES, ETC.—This is an alternative explanation added in the commentary; but curiously enough it is followed by the words, "*Madhava*, however, takes *vacham* as a separate word and as a verb, and divides the line into two sentences." He would explain it, "I address him with praises; we cover (with milk, etc.) *Soma* who is the purified inspirer, the cow-keeper of men."

THE SHEPHERD OF MEN.—Literally, "the herdsman of men," *janasya gopatim*.

1. *Sama-Veda*, I. 6. 1. 1. 4.

THE COURSER STEPS OUT ON THE FIELD.—*Sayana* explains *karshman* as "the god-attracting battlefield called a sacrifice," *devanam akarshanavati yajnakhye sangrame.* The St. Petersburg Dict. takes it as "the furrow drawn as the goal of a race"; and *Sayana* himself takes it as "a piece of wood serving for a goal," in his explanation of I. 116. 17. The true translation is undoubtedly "the courser steps out to the goal."

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1. *Sama-Veda*, II. 5. 2. 7. 1-6.

3. THE ILLUMER OF HEAVEN.—*Sayana* explains *rochana* as *rochakah*, but this is very unlikely. The true interpretation is probably "(Fleet as) a horse, the pure *Soma*, the destroyer of *rakshasas*, hastens towards the light of heaven through the woollen fleece."

6. IN HIS MIGHT.—The *Sama-Veda* reads *manhayan* for *manhana*. *Sayana* takes the latter as *mahan*. I have rendered it by *mahattwena* as *Sayana* does in IV. 17. 1. The St. Petersburg Dict. explains it as an adverb, "gern, leicht, bald, prompte."

1. *Sama-Veda*, II. 5. 2. 4. 1, 2, 4-6, 3.

THE CHARIOT.—*Sayana* gives the etymology of *rathah* as *ranhana-swabhavah*="swift".

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3. THE TEN FINGERS.—*Harit* is given in the *Naigh.*, II. 5. as a synonym of *anguli*, "a finger". *Sayana* explains it etymologically as *harana-swabhava*, "grasping". Benfey takes it as "der goldberingte".

1. *Sama-Veda*, II. 3. 1. 4. 1-6, with *bruvan* for *bravan* in verse 1 and other alterations.

2. WORSHIPPER.—Or "(place)."

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1. *Sama-Veda*, I. 6. 1. 1. 2, and II. 3. 1. 12. 1.

2. *Sama-Veda*, II. 3. 1. 12. 2, with *sutam* for *sutah*, and *sidatu* for *sidati*.

3. *Sama-Veda*, II. 3. 1. 12. 3.

IX. 2. 17. The whole of this hymn occurs with variations in *Sama-Veda*, II. 3. 1. 3. 1-6.

1. THE BLACK-SKINNED RAKSHASA.—Literally, "the black skin"; or "the black cover" (*i e.*, the darkness). The *Rakshasas* are perhaps the personification of darkness, especially the darkness of the night.

2. *Sayana*'s meaning is not quite clear; he gives no force to *ati*.

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6. LIKE A RIVER DOWN A STEEP PLACE.—Or "as the earth (is surrounded) with water."

1. CLOTHING HIMSELF.—Or 'the earth."

2. *Sama-Veda*, II. 1. 2. 17. 2, last part different.

4. *Sama-Veda*, II. 1. 2. 17. 3.

CRYING OUT GENERATES THE GODS.—*Sayana* explains this as meaning that where the *Soma* is poured forth the gods are continually present.

1. WITH MILK.—Or "with the *Vasativari* water."

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1. *Sama-Veda*, I. 6. 1. 2. 13.

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1. PLEASANTLY.—*Sayana* sometimes explains *kam* as *sukham yatha bhavati tatha*, sometimes as a particle meaning nothing, inserted merely *metri gratia*.

1. BEGOTTEN BY THE STONES.—Or "growing on the mountain slopes."

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1. *Sama-Veda*, I. 6. 1. 2. 11, with variations.

EXULTING HE MOVES LIKE A BULL.—Or "roars like a bull" (*i.e.*, on the sounding holes), *Sama-Veda*.

2. THEY PUBLISH.—The commentary is defective here. Ludwig translates *chetanti* "are conspicuous".

4. INDRA, THE GRANTER OF WISHES.—*Sayana* explains *vidhartari* as *vidhatarindre* and adds *indrena dhanam dapayitum ichchhati*. "he desires to cause *Indra* to give wealth." It is more probably the infinitive.

5. THOU DESIREST TO GIVE WEALTH.—Ludwig takes *sishasatuh* as the 3rd dual, "They two desire wealth," and the last part of the verse as "thou art on the side of the successful in battle." Grassmann follows *Sayana*.

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1. *Sama-Veda*, II. 2. 2. 3. 1.

3. THE UNWEARIED HAWK.—*Sayana* refers to IV. 26. 7.

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IX. 2. 26. The whole of this hymn occurs in the *Sama-Veda* (II. 5. 1. 5. 1-5).

1. A RUSHING ARROW.—Or a reed (or other musical instrument).

2. THE THREE VOICES.—The *Rig*. *Yajush* and *Sama* hymns.

4. *Sayana* adds that although this verse was analysed in the previous *Adhyaya* (see *Sukta* 25, verse 6), it is explained once more for fear dull-witted scholars have forgotten it.

1. *Sama-Veda*, I. 6. 1. 2. 3 and II. 5. 1. 11. 1. *Yajush* XX. 31. According to *Mahidhara* it is *Brahma* who gives this direction to the *Adhwaryu*.

2. *Sama-Veda*, II. 5. 1. 11. 3.

3. *Sama-Veda*, II. 5. 1. 11. 2.

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1. *Sama-Veda*, I. 6. 1. 1. 10, reading for *suano* for *suvano* (qu. *metri gratia* ?)

3. WHO IS LIKE A POT.—M. M. edition has *purnodanah* (qu. misprint for *purnodakah*, full-bellied: compare "pot-bellied".) Wilson's MS. had *purne dine*.

IX. 2. 29. This hymn occurs *Sama-Veda*, II. 8. 3. 2. 1-4.

1. THE STONES.—*Sayana* explains *adrivah* as referring to the stones used for crushing the *Soma*.

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2. TO THE LAKES.—*Sayana* explains this as thirty *uktha patras* (vessels or libations offered during the recitation of the *uktha*) or thirty days and nights.

IX. 2. 31. This hymn occurs *Sama-Veda*, II. 3. 2. 5. 1-4.

3. AS THE DAYS QUICKLY PASS.—This seems to be an instrumental absolute, but *Sayana* explains it "by reason (or by means) of the days quickly passing."

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2. So *Sayana*. The proper order is of course, "when *Soma* brings us food, his hundred rite-loving streams obtain *Indra's* friendship."

IX. 2. 33. This hymn occurs *Sama-Veda*, II. 8. 3. 18. 1-4.

3. FEARLESS AS A KING.—The St. Petersburg Dict. conjectures *ibhe* for *ibho*, "like a king amongst his retinue".

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IX. 2. 34. The whole hymn occurs *Sama-Veda*, II. 4. 1. 5. 1-4, and the first line also, *ibid.*, I. 6. 1. 2. 4.

3. DHWASRA AND PURUSHANTI.—Two kings who conferred great wealth on *Taranta* and *Purumilha*, two *rishis* of the family of *Vidadashiva*. See p. XXXIII of Max Muller's *Rig-Veda*, vol. V.

4. THREE HUNDRED THOUSAND.—Or rather "thirty robes and thousands" (*cf.* verse 3). *Sayana's* interpretation neglects the *cha*, and besides *trimshatam sahasrani* would mean "thirty thousand".

2. WITH FILAMENTS.—*Adabhyah* is properly n. sing. "inviolable".

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1. Verse 1 occurs *Sama-Veda*, I. 6. 1. 1. 9 and verses 1 to 3, *ibid.*, II. 5. 1. 6. 1-3.

FOR INDRA'S FOOD.—*Sayana*, in order to avoid making *yah* refer to the feminine *viti* (=*vitya*), takes *viti* as dative and *aya* as masculine, supplying *rasena*. *Aya viti* should, however, be construed "with that food".

4. Verses 4 to 6 occur *Sama-Veda*, II. 2. 1. 5. 1-3.

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7. Verses 7 to 9 occur *Sama-Veda*, II. 4. 1. 13. 1-3.

10. *Sama-Veda*, I. 5. 2. 4. 1, and II. 1. 1. 8. 1; *Yajush*, XXVI. 16.

THOUGH THESE EXIST NATURALLY IN HEAVEN.—This seems to be the meaning of *Sayana's api cha dyuloke vidyamanam swatas.* The *pada* text, which *Sayana* follows, takes *bhumya* as two words=*bhumih a*, the *visarga* being elided in the *Samhita* text.

11. *Sama-Veda*, II. 1. 1. 8. 3; *Yajush*, XXVI. 18. *Mahidhara* takes *ena* as *enani*, "all these good things," and explains *aryah* as *somah.*

12. *Sama-Veda*, II. 1. 1. 8. 2; *Yajur-Veda*, XXVI. 21.

13. *Sama-Veda*, I. 6. 1. 1. 1; II. 1. 2. 18. 2, and II. 5. 2. 20. 1.

14. *Sama-Veda*, II. 5. 2. 20. 2.

15. *Ibid.*, II. 5. 2. 20. 3.

16. Verses 16-18 occur *Sama-Veda*, II. 3. 1. 2. 1-3, and verse 16 also at I. 5. 2. 5. 8.

THE GREAT VAISHWANARA LIGHT.—*I.e.*, *Agni*, the son of *Vishwanara*; hymns 79 and 80 of the tenth *Mandala* are attributed to him as the *rishi.*

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20. Verses 20 and 21 occur *Sama-Veda*, II. 2. 1. 15. 2 and 3.

21. *Supasthabhih* is only explained by *Sayana* as *shobhanopasthabhih*, "having a beautiful lap," *i.e.*, affording a secure seat.

22. *Sama-Veda*, I. 6. 1. 1. 8.

25. *Sama-Veda*, I. 6. 1. 2. 14 and II. 5. 1. 7. 1, with *agaghnan pavato* in the latter passage.

26. Verses 26 and 27 occur *Sama-Veda*, II. 5. 1. 7. 2 and 3.

27. PURPOSING TO GIVE WEALTH.—*Makhasyase* is here explained as *asmabhyam dhanam datum ichchhasi.* *Cf.*

IX. 20. 7, where *Sayana* explains *makhah* as *danam*; and IX. 64. 26, where he explains *makhasyuvam* as *dhanakamam*. In 101. 5, *makhasyate* is explained as *stutibhih pujam ichchhati*. *Sayana's* general explanation of *makhah* is either *yajnam* or *dhanam* (or *danam*). In both cases the original root would be MAGH, "great". The meanings "fight," "strive," etc., are foreign to *Sayana*, being derived from a comparison of macto, etc.

28. *Sama-Veda*, I. 5. 2. 5. 3 and II. 2. 1. 2. 1.

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30. *Sama-Veda*, II. 2. 1. 2. 3.

1. Verses 1 to 3 occur *Sama-Veda*, II. 2. 2. 1. 1-3, with slight variations.

3. SUSTAINING.—*Sayana* explains *samyatam* as *yad asman samyachchhati*, "that which supports us".

4. Verses 4 to 6 occur *Sama-Veda*, II. 3. 2. 16, 1-3; verse 4 also I. 5. 2. 47.

7. Verses 7 to 9 occur *Sama-Veda*, II. 3. 2. 6. 1-3, with variations.

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10. *Sama-Veda*, I. 6. 1. 2. 12.

13. HAVING WISE DESIGNS.—*Sayana's* usual explanation of *kavikratuh*, namely *krantaprajnah krantakarmo va*, "possessing wisdom or possessing sacred rites," would seem to be an explanation of each half of the word in turn: but he sometimes explains *kavih* alone by *krantah* (IX. 64. 30).

17. SEVEN CEREMONIES. THREE BACKS. THREE BENCHES.—The backs are the three oblations, the benches are the three *Vedas*, and the ceremonies are the seven hymns (*chhandas*).

19. *Sama-Veda*, I. 6. 1. 1. 3. The end reads differently, *Indur Indraya dhiyate.*

HE STANDS AMONGST THE CATTLE.—As a hero resolutely stands amongst the enemy's cattle, so the *Soma* resolutely stands amongst the sacrifices.

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22. *Sama-Veda*, II. 4. 1. 6. 1, with *shavase* for *shravase.*

24. HASTEN FOR US.—*I.e.*, grant us.

25. Verses 25-27 occur *Sama-Veda*, II. 2. 1. 1. 1-3. with *vishwacharshane* for *vishwamejaya* in verse 26.

27. TO THEE THE RIVERS HASTEN.—*I.e.*, these worlds honour thee; the rivers observe thy bidding. For *arshanti sindhavah* the *Sama-Veda* has *dhavanti dhenavah.*

1. *Sama-Veda*, I. 6. 1. 2. 5.

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5. MAKING ALL OUR ACTS PROSPEROUS.—*Sayana* "making *Soma* propitious for the sake of our rites."

7. Verses 7 to 9 occur *Sama-Veda*, II. 5. 1. 8. 1-3; verse 7 also I. 6. 1. 1. 7.

9. TO GO TOWARDS THESE TEN REGIONS.—*Sayana* takes *tya harito dasha* as acc. after *prati* implied in *yatave.* Elsewhere he explains *haritah* as the horses or rays of the sun See I. 50. 8; and 115. 4

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18. *Yajur-Veda*, VIII. 63.

22. Verses 22-24 occur *Sama-Veda*, II. 5. 1. 15. 1-3; verse 22 occurs also *ibid.*, I. 5. 2. 5. 7.

23. THE OCEAN.—*I.e.*, the pitcher.

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25. *Sama-Veda*, I. 6. 1. 3. 12, and II. 8. 2. 16. 1.

26. *Ibid.*, II. 8. 2. 16. 3.

27. *Ibid.*, II. 8. 2. 16. 2.

THE SUMMIT OF THE GROUND.—*I.e.*, the raised place, the place of divine sacrifices.

1. *Sama-Veda*, II. 2. 1. 3. 1-3, with *sutah* for *madah* in verse 2: verse 1 also occurs I. 6. 1. 2. 8.

4. *Sama-Veda*, II. 4. 1. 2. 1-3; verse 4 also occurs *ibid.*. I. 5. 2. 5. 6.

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7. Verses 7-9 occur *Sama-Veda*, II. 3. 2. 2. 1–3, with *jajnano* for *hinvano* and *krandan* for *akran* in verse 9.

8. TO ALL OUR VARIOUS FORMS.—*Sayana* does not explain further than this: he would have completed it; "hastenest (or flowest) from heaven to bring us various forms of wealth."

10. *Sama-Veda*, I. 5. 2. 5. 5.

13. Verses 13–15 occur *Sama-Veda*, II. 2. 2. 4. 1–3, verse 13 also *ibid.*, I. 6. 1. 2. 9.

APPROACH THE CATTLE WITH FOOD.—*Sayana* does not explain how *ruch*, which he derives from the verb *ruch* "to shine," comes to mean food. His usual interpretation of *gah*, *i.e.*, "milk and curds," would be more appropriate here; "with thy brightness approach (*i.e.*, mix with) the milk."

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16. THE FIRMAMENT.—*Samudram* probably means the *Vasativari* waters both here and in the following verse: see *Sayana* on verse 19.

19. WHEN PLACED IN THE OCEAN.—*Sayana* takes *yat* (=*yada*) with the first part of the sentence, "When the horse of burden neighs, etc., then thou who art the horse of burden of the sacrifice art placed in the *Vasativari* waters."

20. ABANDONS THE SACRIFICE OF THE FOOLISH MAN.—*I.e.*, he does not approach the sacrifice of those who do not worship; he only approaches the sacrifice of worshippers (*Sayana*).

22. Verses 22-24 occur *Sama-Veda*, II. 4. 1. 11. 1-3, with *dharnasim* for *vedhasas* (verse 23); verse 22 also *ibid.*, I. 5. 2. 4. 6.

25. A SAPIENT SPEECH.—*Sayana* explains *vipashchitam* as *prajnaya pavitram*, "cleansing (?) by wisdom".

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28. *Sama-Veda*, II. 1. 1. 2. 1.

29. TO THE BATTLE.—Metaphorically for "sacrifice".

30. FOR OUR PROSPERITY AND VIEW.—*Sayana* separates *suryah* from *drishe* and explains it *suviryah*. His explanation of *ridhak* is taken from *Yaska Nirukta*, IV. 25, "*ridhak* is the Vaidik form of *prithak* and is also used in the sense of prospering."

1. Verses 1–3 occur *Sama-Veda*, II. 3. 1. 5. 1–3, with *sutah* for *pari*, verse 2.

4. Verses 4–6 occur, with inversions and variations, *Sama-Veda*, II. 2. 1. 4. 1–3; verse 4 also *ibid.*, I. 5. 2. 5. 4.

5. WELL-ARMED.—Or having fine sacrificial implements, the *sphya*, *kapala*, etc.

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10. Verses 10–12 occur *Sama-Veda*, II. 2. 1. 10. 1–3; verse 10 also *ibid.*, I. 5. 2. 4. 3.

11. I SEND FORTH TO BATTLE.—Or, I urge thee to grant us food.

12. BY THESE FLEXIBLE FINGERS.—*Sayana* says *aya* is from *i*, "to go", and takes *vipa* in accordance with Vaidik use as the singular with plural signification, so that *aya vipa anaya* means *itastato gachchhantibhir etabhir madiyabhir angulibhih*.

13. *Sama-Veda*, II. 2. 2. 2. 3.

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16. Verses 16–18 occur *Sama-Veda*, II. 2. 2. 2. 1–3.

19. Verses 19–21 occur *Sama-Veda*, II. 3. 2. 11. 1–3, with *sidan yonau vaneshwa* for *sidan chyeno na yonima*. Verse 19 occurs also *ibid.*, I. 6. 1. 2. 7.

22. Verses 22–24 occur *Sama-Veda*, II. 4. 2. 11. 1–3, with *swano* for *suvano*.

THIS SHARYANAVAT LAKE.—*Sharyanavat* means "possessing sweet juice"; it is the name of a lake in the western part of the *Kurukshetra* country.

23. THE FIVE CASTES.—As there are only four castes, *Sayana* adds the *nishadas* (outcasts) to make up the number. See note to 66. 20.

26. THE DISPENSERS OF FOOD.—Because the *Soma* grants all the boons in the hope of which the worshipper offers the *Soma* to the gods.

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28. Verses 28–30 occur *Sama-Veda*, II. 4. 2. 2. 10–12, verse 28 also *ibid.*, I. 6. 1. 2. 2.

2. THOSE TWO HALVES.—*Sayana* explains *dhamani* as either *purvadipakshau*, the first and second fortnights of the lunar month, the "sides" or "halves" of the month

resembling in their increase and decrease the sides of a creeper, whose leaves alternate (*Soma* being regarded here as a creeper), or *namani amshusomatmake*, the two names (*amshu* and *Soma*); he adds, "on earth under the name *amshu* by granting the desires of all mankind (*Soma* rules) this world: in heaven by giving the gods thy lunar digits thou art the winner of their affections. The gods drink the digits of the (moon) *Soma* by means of their growth and diminution one by one (*i.e.*, as the moon waxes and wanes)." The word *dhamani* probably means the two abodes (or stations) of the *Soma*.

3. ASSOCIATED WITH THE SEASONS.—That is, the *Soma* whose attributes are the seasons, spring, etc., exists wherever day and night spread: because day and night are dependent on the *Soma* (*i.e.*, the moon).

5. THE SURFACE OF HEAVEN.—*Sayana* says *prishta* means the lower part of heaven, *i.e.*, the earth.

6. THY SEVEN RIVERS.—The Ganges, etc.

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8. THE SEVEN KINDRED PRIESTS.—Or, the seven kindred rivers (Ganges, etc.) urge thee with their fingers, *i.e.*, send thee forth to be cleansed by the *Vasativari* and *Ekadhana* waters.

9. IN THE QUICKLY MADE.....FILTER.—Or, in the filter which overcomes guilt.

10. Verses 10 to 12 occur *Sama-Veda*, II. 1. 1. 3. 1–3.

11. OUR FINGERS HAVE DESIRED THEM.—*I.e.*, our fingers desire the *Soma* juices in order to cleanse them again and again.

12. TO THE OCEAN.—The wooden vessel in which the *Soma* is collected.

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19. *Sama-Veda*, II. 6. 3. 10. 3; II. 7. 1. 12. 1.

20. *Ibid.*, II. 7. 1. 12. 2. The five orders are either (1) the four castes and the outcasts; (2) the *Gandharvas*; *Pitris*, gods, *Asuras*, and *Rakshasas*; or (3) the gods, mankind, *Gandharvas* and *Apsarasas*, serpents, and *Pitris*.

21. *Sama-Veda*, II. 7. 1. 12. 3.

23. CONTINUALLY GOES TO THE GODS.—This is *Sayana's* explanation of *atyah* (*devan santatam ganta bhavati*).

25. Verses 25–27 occur *Sama-Veda*, II. 5. 2. 11. 1, with *jighnato* for *janghnato* and *vyashnuhi* for *vyashnavad*.

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29. CALLING INDRA FOR EXHILARATION.—That is, then the priests by means of the *Soma* perform *Indra's* praise.

IX. 3. 7. *Sayana* mixes up the metre *Dwipada Gayatri* with the deities, and takes no notice of the metre of the rest of the hymn.

1. *Sama-Veda*, II. 5. 2. 16. 1.

2. *Ibid.*, II. 5. 2. 16. 2, except the last part and with *manditamo* for *urimadano*.

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8. *Ibid.*, II. 5. 2. 16. 3. with *abhara* for *uttamam*.

9. HEROIC.—*I.e.*, the instigator of everybody's good actions (sacrifice, etc.).

10. IN ALL HIS PATHS.—Or, "in this sacrifice," *yaman* =*yajna* because it is reached, *i.e.*, obtained by the gods.

11. WHO WEARS A BEAUTIFUL TIARA.—*Sayana* explains *kapardine* as *kalyanamukutavate*; it probably means having hair braided like a cowrie shell (*kaparda*).

13. GENERATOR OF THE PRAISES OF THE WISE.—Or, "In the midst of the wise, it is thou who dost generate speech."

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16. Verses 16–18 occur (with order inverted) *Sama-Veda*, II. 9. 1. 17. 1–3, with *vipashchitah* for *madintamah* in verse 18.

18. ARE LET FORTH FOR VAYU.—Or, utter a sound (*vayum=shabdam*).

22. *Yajur-Veda*, XIX. 42.

23. *Ibid.*, XIX. 41.

DIVINE BODY.—"Divine," because it causes increase, *viz.*, sons, etc. The light is the light of the sun, lightning, etc.

25. *Yajur-Veda*, XIX. 43.

THY THREE.....FORMS.—*I.e.*, fire, wind, and sun.

27. WORSHIPPERS.—Or the troop of gods, *Indra*, etc.

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30. THE BATTLE-AXE.—*Sayana* explains *parashuh* as *chhedakah pavamanah*, as if *Soma* were metaphorically called a battle-axe and implored to turn his edge against foes only (*tam eva shatrum nashayatu*).

31. Verses 31 and 32 occur *Sama-Veda*, II. 5. 2. 8. 1. 2. *Sayana* says *Matarishwan* means *Vayu* because it breathes in the atmosphere, *antarikshe shwasiti*: the food is sweetened and purified by the purifying wind and the man eats it.

32. Here follows a *khila* of 19 verses in praise of the *Pavamana* hymns, evidently of more modern date (as indeed are verses 31 and 32 above). The sins to be expiated by

the *Pavamana* hymns, according to the author of the *khila*, *e.g.*, killing cows and Brahmans having intercourse with *Shudra* women, point to a later and more developed civilization.

1. *Sama-Veda*, I. 6. 2. 2. 10.

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4. HIS STATION.—*I.e.*, the *uttara vedi*, the northern altar.

IT PROTECTS THE HEAD.—*Sayana's* explanation of *shirah*, *viz.*, *shirnam bhutajatam* (the withered world ?), needs explaining more than the original itself.

5. *Sayana* thinks that this refers to the fact that rain is caused by the sun, with which *Soma* is here identified. The last part of the verse refers to the sun, which appears in the daytime, and the moon, which appears at night.

6. THE FALCON BROUGHT FROM FAR.—*Sayana* says a bird in the form of *Gayatri* brought it from heaven.

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1. THE FOSTERER.—*Sayana* takes *urdhani* twice over: he says it is used of *Indra* because he is the nourisher of everything.

2. *Sama-Veda*, II. 6. 1. 9. 2, with *sunwatam* for *praghnatam*.

DIFFUSED....ARROW.—*Sayana* takes *santanih* twice over; first as an adjective agreeing with *somah* understood, "diffused in the ladles," etc., and second, as a noun, "the arrow discharged (by the foe)."

4. HIS SPOUSE.—*I.e.*, the *Vasativari* waters together with the *Ekadhana* waters.

5. HIS GRAND-DAUGHTERS.—*I.e.*, the herbs. *Naptih*= *naptrih*, which, according to *Sayana*, means the fourth generation. *Prajapati* begets the gods: the gods beget the rain: the rain begets the herbs. Or it means simply the offspring of *Soma*; *Soma* nourishes the herbs with his rays. *Soma* "separates" the herbs at the lip to make them fruitful. *Sayana* takes *ritam yate* as *yajnam gachchhate, i.e., yajamanaya.*

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4. *Sama-Veda*, II. 6. 1. 9. 3.

Sayana says the first half of this verse recounts the praise of *Soma; Soma* at the time of entering the wooden vessels makes a noise; the cows, *i.e.*, the propitiating hymns of praise, gather round him: the hymns of praise approach the god's station.

5. SHINING VESTMENT.—*I.e.*, the milk.

ADITYA'S BRILLIANCE.—*Sayana* explains *nabhasmayam* as *adityamayam adityasya swabhutam tejas.*

6. *Sama-Veda*, II. 6. 1. 9. 1, with *prasutah* for *prasupah*.

7. BY THE SPRINKLERS.—Or "praised by the priests who give the *Soma*."

ON OUR RETURN.—*Sayana* explains *niveshe* as *swagriham prati praveshane nirgamane va*, "on our entering our home or leaving it"; *dwipade* and *chatushpade* are datives from °-*pad*, not locatives from °-*pada*, and are dependent on *sham*.

8. YOU, SOMA, ARE, ETC.—*Soma* is treated as plural by attraction; or, as *Sayana* puts it, the plurality of the *pitris* is applied to *Soma*.

9. TO BATTLE.—*Sayana* takes *satim* twice over: first as epithet of *Indra, sarvaih sambhajaniyam*, second as meaning "battle," from *so*, "to kill".

CASTING OFF INFIRMITY.—Casting off the infirmity that pervades all their limbs, becoming youthful; *vavri* from *vri*. that which covers the body. *Sayana* further explains *haritah* as "becoming the horses that bear the Sun," *cf Rig-Veda*, I. 115. 4, where *haritah* is explained as "the sun's horses or the rays which take up the moisture."

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1. *Sama-Veda*, I. 6. 2. 2. 7; *ibid.*, II. 6. 2. 17. 1; with *duduhrire* for *duduhre* and *parame* for *purvye*.

THRICE SEVEN MILCH KINE.—These may be literally meant or may signify the 12 months, the 5 seasons, the 3 worlds and the sun. The four waters are the *Vasativari* waters and the three *Ekadhana* waters.

2. *Sama-Veda*, II. 6. 2. 17. 2, with *bhakshamano*.

OPENS.—*I.e.*, fills them with water.

3. *Sama-Veda*, II. 6. 2. 17. 3.

BOTH CLASSES OF BEINGS.—*Sayana* applies this to the moveable and stationary or animate and inanimate creation: the rest of the verse would seem to show that it means rather men and gods. *Sayana* adds, "the *Soma* fertilizes the plants at the sacrifice, and streams of men flow forth," the plants being part of the stationary (*sthavara*) creation, and men belonging to the moveable (*jangama*).

4. AMONGST THE MIDMOST MOTHERS.—*Matrishu* is not explained; *madhyamasu* is said to mean "placed in the atmosphere".

LOOKS AFTER BOTH RACES.—Here *Sayana* correctly takes the words as referring to gods and men, and adds, "men by granting them their desires, gods by bestowing oblations upon them."

5. WORLD-SUPPORTING STRENGTH.—See note on IX. 86. 3.

THE ASURAS.—*Sayana* explains *sharudhah* as *shucha rundhati paran*, which would seem to mean "they avert pain from others," and continues, *duhka-karino 'suran*, which seems quite inconsistent. *Adedishanah* properly means "aiming at". *Sharyaha* is explained as *hananasadhanair ishubir hanta virah*. On VI. 16. 39, *Sayana* gives force to both meanings, *sharya* "an enemy" and *sharya* "an arrow," by explaining the word as *panaih shatrunam hanta*.

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7. HIS GREEN-TINTED HORNS.—*I.e.*, the streams of the *Soma* juice.

8. SINLESS.—Or nationless, *i.e.*, placed in the vessel.

THE THREE INGREDIENTS.—Water, curds, and milk.

9. HE WHO KNOWS THE COUNTRY, ETC.—*Sayana* completes the simile: "as by telling him he protects (helps) him, so do thou who knowest the roads of the sacrifice protect us by telling us the sacrificial paths."

10. BEAR US SAFE ACROSS.—*I.e.*, across dangers or evil spirits (*duritatyatitya paraya*).

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1. THE ALL-SUSTAINING WATER OF THE SUN.—Or, taking *nabhah* as accusative and *payah* as genitive, "the firmament the supporter of the water."

THE MIGHTY SUN.—*Brahma* is explained as "the mighty uplifted one that destroys darkness or the supreme sun" (*parivridham*, as if deriving *brahma* from *vrimh* or *brimh*).

2. THAT ASURA-SLAYING TINT.—*I.e.*, green; or *varnam* means "protecting strength".

THE FOOD.—*I.e.*, the *Soma : pituh* means "juice" or "food". *Sayana* explains *tana* at the end of the verse as "in the filter outstretched by the sheepskin," as if it were a passive participle of *tan* in the locative.

3. AT THE GOD-PROTECTED SACRIFICE.—Or, at the sacrifice which nourishes the gods by bestowing oblations on them.

4. THE CLOUDS.—Or, mountains.

IN WHOM.—*Indra* is here regarded as *Soma Pavamana*. The word *varimabhih* at end of verse is explained *urutwair mahattwaih ;* but it is difficult to see to what *Sayana* thinks it refers. As he regards it as an abstract noun, it cannot be taken with *shrinanti* as that with which the cows mix their milk.

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8. HIS RAY.—*Sayana* derives *varna* from *vri*, in the sense of keeping off, beating back, "his ray repelling his foes". Compare verse 2.

9. FLYING GRACEFULLY.—*Suparnah* properly means a hawk : *Sayana* takes it etymologically, *supatanah*, and adds, "going gracefully, because it is carried off by *Gayatri* in the shape of a hawk.

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1. ABUNDANTLY DELIGHTING.—*Sayana* explains *paripriyah* as *paritah prinayitrini*, taking it with *dhanani*, implied in *kati chit*. It is, however, more probably, the nominative (plural masc.).

2. INDRA'S BELLY.—*I.e.*, the *dronakalasha*.

WITH THEIR TEN UNITED FINGERS.—*Sanilabhih*, lit. 'having one nest" (*nida*). *Sayana* does not explain it here.

but elsewhere paraphrases *sanila* by *samanasthana, samana-nivasa*. etc.

3. THE DAUGHTER OF THE SUN.—*I.e.*, the dawn; because, as *Sayana* says, at that time the noise of the effusion of the *Soma* is great.

THE PRAISER.—*Sayana* explains *vinamgrisah* as *kamaniyam stotram grihnatiti. Naigh.*, II. 4 gives the meaning "arm".

5. FOR STRENGTH.—Or for the sake of food.

ENEMIES.—*Sayana* explains *matih* as *abhimanan shatrun.*

6. THE PLACE OF BIRTH OF THE SACRIFICE.—*I.e.*, the northern altar.

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8. THE SHAKER OF THE LIBATION.—*Adhunvate* means making the *adhavana* (shaking) with the three filaments of the *Soma*, after the *Adabhya* libation. *Sayana* refers to a sutra of *Apastamba.*

1. ON THE JAW OF THE SACRIFICE.—*Sayana* explains *srave* as the plank of the *Soma* press (*adhishavana-phalaka*), which is the jaw of the sacrifice.

THE SHIPS.—*I.e.*, the four pots for the *Aditya, Agrayana, Ukthya* and *Dhruva* libations.

3. THE VOICE OF THE FIRMAMENT.—*Sayana* takes *vacham* as the voice of the firmament (or middle world) residing in the *Soma*, and cites: "*Soma* standeth in the firmament; the king *Soma* sitteth amongst the *Gandharvas.*" The voice of the firmament means, apparently, thunder, and the rays of the *Soma* refer either to the moon or to the *Soma* juices identified with the rain.

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4. HIS RAYS.—*Sayana* explains *spashah* as *sarabhuta rashmayah*, but the ordinary meaning of "spies" or "warders" would make better sense.

NEVER SHUT THEIR EYES.—*Sayana* adds: "but always keep watch to know the evil and the good, or always keep on the alert as kings to do guard against enemies."

FIXED EACH IN HIS PLACE, ETC.—Rather, "in every place there are barriers strewn with snares" (to keep off and catch the wicked or the *Rakshasas*), or "prisons filled with fetters." *Cf.* VII. 4. 10 and IX. 41. 2.

6. THE BLIND AND DEAF.—*Sayana* explains this as spiritually blind and deaf—"those who do not see good objects—those who do not hear the praise of the gods."

7. THEIR SERVANTS.—This seems to be the meaning ascribed by *Sayana* to *spashah*, *viz.*, *vacha vashinah* (obedient voices).

8. HE PLACES IN HIS HEART.—*I.e.*, combines in himself; the three purifiers are *Agni*, *Vayu*, and the sun.

9. VARUNA'S TONGUE.—*I.e.*, the *Vasativari* waters, which are on the tip of *Varuna's* tongue.

THE WISE.....REACHED IT.—"It" refers to the tip of *Varuna's* tongue; the wise reach it by their praises or oblations.

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1. BRILLIANT.—Or "swift as a horse."

THAT NOURISHETH THE KINE.—*Payovridha*, "that feeds the milk of kine and the sap of herbs."

2. THE PROP OF THE EARTH.—*Sayana* refers to *Rig-Veda*, IX. 89. 6.

MAY HE UNITE, ETC.—*Sayana* explains *yakshat* as *samyojayatu*, and *avrita* as "by an act not to be shared," *i.e.*, "by its own unaided strength".

3. WHOSE ROAD IS HITHER.—*I.e.*, to this our sacrifice.

4. THE BOND.—*Nabhih* is taken by *Sayana* as "binding," from *nah*, to bind.

5. HE SPRINKLES.—*I.e.*, distils into the vessels.

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6. THE FOUR DIGITS.—*Sayana* explains *nabhah* as the rays (*diptayah*) or digits (*kalah*) of the *Soma*, and derives it in a confused way both from *nabhas*, heaven, and the root *nah*, to bind (*nabhah=nabhaso badhikah* "obstructing heaven").

8. SUCCESSFULLY REACHES.—*Sayana* explains *sasavan* as *sambhajan*, which must mean "enjoying, possessing," though *sambhajamanah* would be more correct in this sense.

WHO HAS SEEN A HUNDRED WINTERS.—*Shatahimaya* is here explained by *Sayana* as *bahugamanaya* (qu. one who attains many things): he elsewhere explains the word by *aparimita-kala* "lasting for an endless time".

1. Verses 1 to 3 occur *Sama-Veda*, II. 1. 1. 19. 1–3; verse 1 also *ibid.*, I. 6. 2. 2. 1.

2. SPEAKING.—*I.e.*, "resounding" or "replying to the praises of the worshippers."

A THIRD NAME UNKNOWN TO HIS PARENTS.—"The third name unknown to his parents" means a name not

given at birth at the altar called *nama-karana*. *Sayana* explains *rochane divah* as *dyulokasya dipyamane some 'bhishuyamane sati*. He cites *Baudhayana*, who gives *Somayajin* as an instance of a "third name".

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3. THE MILKERS OF THE SACRIFICE.—*Sayana* refers to the *Taittiriya Brahmana*: "the priests milk the stones as calves (milk the cows)."

5. LOUD-SOUNDING.—*Ahanasas* is explained by *Yaska* (whom *Sayana* cites) as "having slaughter," or "having utterance". *Sayana* adds to these two other meanings, "being struck or pressed" and "having praises".

1. Verses 1 to 3 occur, with slight variations, *Sama-Veda*, II. 5. 1. 12; verse 1 also *ibid.*, I. 6. 2. 2. 5.

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3. WITH THE RITE.—*I.e.*, at the very time the rite is being performed.

1. *Sama-Veda*, I. 6. 2. 2. 3.

MORE BEAUTIFUL THAN THE BEAUTIFUL.—*Sayana* explains the words *vapusho vapushtarah* as "sowing seed more than any other sower of seed."

2. HE DETACHES.—*Sayana* refers *sah* to the *Soma*; it would seem here to refer to the hawk, who is afraid of *Krishanu*, the protector of the *Soma*. As to the legend, *Sayana* cites *Aitareya Brahmana*, III. 26.

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4. MILK-GIVING.—*Urubja* is derived by *Sayana* from *uru+ap+jan* "producing abundant water (milk)."

5. VARUNA.—*Sayana* does not notice this word.

IS EFFUSED IN APPLICATION.—*Vrijineshu* is explained by *Sayana* as locative absolute="when misfortunes exist". The *Soma* is effused in order to avert misfortunes.

1. THE SHEEP.—*I.e.*, the filter.

2. MANY ARE THE PATHS FOR THEE TO FOLLOW.—Or, connecting the last line with the first: "There are ancient paths for thee to go to *Indra*, and a thousand bay horses standing in the cups."

3. IN THE MIDST.—In the middle of the sacrifice, *i.e.*, in the cups.

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1. *Sama-Veda*, I. 6. 2. 2. 2.

4. THE STONES DEVOUR THEE UPON THE COWHIDE.—*Sayana* says that although in his time people poured the *Soma* out upon a black antelope's skin, and not a cowhide, the *Soma* was measured on a cowhide for the purpose of selling.

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2. WHOM THE KINE PRAISE.—*Aghnyah*, explained as *ahananiya gavah*; the meaning is that the kine who are brought to the sacrifice and milked for the curds, etc., with which the *Soma* is mixed, are lowing.

FASHIONED BY GOLDEN HANDS.—See note to IX. 1. 2.

3. FOR HIS FOOD.—Or, for the sake of getting food for the sacrificer.

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1. THE HERO.—*I.e.*, *Indra.*

2. *Sayana* takes *ashnoti* as the predicate of *yat*; it would make better sense, and the inversion would be avoided, if we understood *somah* as the subject of *ashnoti*: "he acquires what is in the world above and what is in this world," the ablatives *amutah* and *itah* being put for the locative by attraction, as if it were, "he acquires from the next world what is there and from this world what is here."

3. OUR RICHES.—*No gayam*, *i.e.*, *asmabhyam pradeyam dhanam* "the wealth to be bestowed on us."

4. BEAUTIFUL SARASVATI.—*Suyama* is explained as *suvigraha* "having a fair body".

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1. Verses 1 to 3 occur *Sama-Veda*, II. 5. 2. 13; verse 1 also *ibid.*, I 6. 2. 2. 9, with *varam atyeshyavyayam* for *varam paryetyavyayam*; *no mrida* for *mrilaya* and other variations.

3. PARJANYA.—*I.e.*, the rain. *Sayana* takes *somah*, implied in *mahishasya parninah*, as the subject of *dadhe*. The mountains are the grinding-stones: the navel of the earth the oblation. He explains *swasarah* as "fingers," which makes no sense.

4. PAJRA.—*I.e.*, the earth; *Soma* is its offspring, because it is produced in the ground in the form of a herb.

5. STRENGTH, INVULNERABLE.—*Sayana* omits *vajam* and *amridhrah* from his commentary.

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1. VERSES 1 to 3 occur with variations, *Sama-Veda*, II. 2. 2. 16: verse 1 also *ibid.*, I. 6. 2. 2. 12.

4. THE LORD OF CATTLE.—*Sayana* apparently takes *nidhapatih* (the lord of snares) as if it were *nidhipatih* (the lord of treasure), unless *pashusamuhaswami* is a mistake for *pashasamuha°*.

5. IN THE LIQUID WATER.—*Sayana* takes *havih* and *nabhah* in apposition.

TO THE BATTLE.—*I.e.*, the sacrifice.

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1. CALL.—When the gods hear the *Soma* flow, they come to the sacrifice.

CALL THE CELESTIAL PEOPLE.—Or, speak to the godly folk, (*i.e.*, me, the *rishi*), saying "*sadhu, sambhakta*".

2. GOES ROUND ABOUT.—*I.e.*, protects.

Sayana expands this thus: *Indu* accompanies the sacrifice (sacrificer), connecting it (him) with the gods (the desired end—*phalaih*), separating it (him) from the *Asuras*, etc. (calamities), as the sun for the protection (of sentient beings) accompanies the dawn, connecting it with light and separating it from darkness.

3. THE PEOPLE OF HEAVEN.—*Sayana* takes *daivyam* with *indram* "the lord of the gods," overlooking *janam*.

4. INTO INDRA'S HEART.—*Sayana* explains *aindrasya hardi* as "in such a way that *Indra's* heart is friendly."

1. *Sama-Veda*, I. 6. 2. 2. 8.

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3 THE BEST SUPPORT.—*Sayana*, "food".

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10. IN THE HEAVEN.—*Sayana* explains *nake* as "free from pain, the place called *havirdhana*"; *divah* is *dyotamanasya yajnasya*.

11. ON THE EARTH.—*I.e.*, the *havirdhana*.

12. THE CREATIVE HEAVEN AND EARTH.—*Matara* is explained by *Sayana* as *nirmatryau*. It is either "the two mothers," or more probably "the two parents" (*cf. pitarau*).

IX. 5. 1. See Max Müller's *Rig-Veda Sanhita* (*Hymns to the Maruts*), Introduction, page lxv, on the names of the *rishis* of this hymn as given by *Sayana*.

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3. FOR INDRA'S STRENGTH WHICH SUPPORTS THE WORLD.—See IX. 70, 5. In both places *Sayana* explains *dhayase* as *dharakaya*. It is more probably the gerundial infinitive "to *Indra's* supporting," *i.e.*, "to support *Indra*".

4. *Sama-Veda*, II. 3. 1. 1. 1.

5. *Sama-Veda*, II. 3. 1. 1. 3.

THROUGH THY FUNCTIONS.—*Sayana*, "by thy supporting streams of juice."

6 *Sama-Veda*, II. 3 1. 1. 2.

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8. ASSOCIATES WITH THE WAVE OF THE WATERS.—According to *Sayana*, this may be intended to express the

effect of the *Soma* in producing rain by combining in the clouds with the solar rays.

10. VERSES 10 to 12 occur *Sama-Veda*, II. 4. 1. 1.

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14. WEARING A COAT OF MAIL REACHING TO HEAVEN.—*I.e.*, clothed in light.

15. THROUGH WHOM.—*Atah* is explained as *yasmat somat* (*tripta indrah* understood), and the last line is construed as containing two additional protases to the first line. It would be better perhaps to take *padam yad asya* as the protasis to which *ato vishwah* is the apodosis, "Since his (*Soma's*) station is in the highest heaven, therefore he (*Soma*) triumphs, etc."

16. Verses 16–18 occur *Sama-Veda*, II. 4. 2. 7; verse 16 also *ibid.*, I. 6. 2. 2. 4.

19. Verses 19 to 21 occur, with variations, *Sama-Veda*, II. 2. 1. 17; verse 19 also *ibid.*, I. 6. 2. 2. 6.

21. IS PROSPEROUS.—*Sayana* explains *abhavat* as *samriddho bhavati* almost as if he took *sindhubhyah* as instrumental. The true construction is to take *sindhubhyah* as dative (*dativus commodi*), depending on *lokakrit*.

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22. TO THE HEAVENLY ABODES.—*I.e.*, the bellies of the gods.

23. THOU DIDST OPEN THE CLOUD FOR THE ANGIRASAS.—Or, thou didst open the mountain-side which concealed the cattle stolen by the *Panis*.

25. THE SEVEN MILCH KINE.—The seven verses *Gayatri*, etc., or the seven rivers, the Ganges, etc.

TO THE PLACE OF SACRIFICE.—Or to the water; *Sayana* adds *ritam*, *yonih*, and *ritasya yonih* all mean water.

26. LIQUID.—*Sayana* explains *gah* as *rasamayan*.

27. HUNDRED-STREAMED.—Or *shatadharah* may refer to the *Soma* and juices and *harim* to *Indra*; *abhishriyah* would then mean "mixed with milk," and *udanyuvah*, "desiring (*Indra's* rain)."

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36. THE SEVEN SISTER MOTHERS.—*I.e.*, the seven rivers (the Ganges, the Jumna, etc.) clothe the *Soma* with their water.

37. *Sama-Veda*, II. 3. 2. 1. 3.

38. *Sama-Veda*, II. 3. 2. 1. 2.

39. *Sama-Veda*, II. 3. 2. 1. 1.

41. RICHES FILLING OUR HOMES.—*Sayana* explains *ashwapastyam* as *vyaptagriham*, as if from root *ash*, to pervade: the word probably means "having horses in the home (or, stable)," *i.e.*, "wealth consisting of horses".

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42. THE TWO MEN.—*I.e.*, the praiser and the worshipper, or secular and sacred people (*laukikavaidikau*).

43. Verses 43–45 occur *Sama-Veda*, II. 7. 3. 21; verse 43 also *ibid.*, I. 6. 2. 2. 11.

SMEAR AND GREASE AND ANOINT.—The words *anjate*, *vyanjate*, and *samanjate*, mean the same thing; the repetition of the same word is avoided because it is considered more complimentary to use different words (*stutyarthatwad apunaruktih*).

INTO THE SEETHING TORRENT.—*Sindhor uchchhwase* means literally "in the breathing of the river". Ludwig translates, "An des stromes auf brausen." *Sayana* explains it, "going to an elevated place, the receptacle of the juice" (*rasayadharabhuta uchchhrite deshe gachchhantam*).

45. THE MEASURER OF DAYS.—Because, says *Sayana*, the rule as to the length of day depends on the increase and decrease of the moon's digits, *Soma* being here regarded as the moon.

46. THE TRIPLE LIQUOR.—*Sayana* takes *tridhatu* as referring to the three vessels, the *dronakalasha*, *adhavaniya*, and *putabhrit*.

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48. MAY WE OFFER AMPLE PRAISES.—*Brihad vadema*, lit. "may we say much (or speak loudly)." *Sayana* gives an alternative explanation, "may we solicit much wealth."

IX. 5. 2. THE RISHI, USHANAS, SON OF KAVI.—Or *Ushanas* the poetical: see verse 3.

1. Verses 1 to 3 occur *Sama-Veda*, II. 1. 1. 10; verse 1 also *ibid.*, I. 6. 1. 41.

4. *Sama-Veda*, I. 6. 1. 4. 9.

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1. *Sama-Veda*, II. 6. 3. 13. 1.

2. *Ibid.*, II. 6. 3. 13. 2.

AFTER THIS.—*I.e.*, after the harnessing of the waggon. This line is very obscure. *Urdhwa* is explained as *asmadvirodhad unmukhani*, and *swarshata* as the locative of *swarshati*, meaning, that which is fitted for the attainment of "heaven *i.e.*, battle".

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4. PEDU.—See I. 116. 6.

7. *Sama-Veda*, II. 6. 3. 13. 3.

THE DIVINE BLAMELESS FOLK.—*I.e.*, the *Maruts*. *Sayana* refers to a *Brahmana* "*maruto vai devanam vishah.*"

8. VARUNA.—*Sayana's* interpretation is, "I quickly perform the sacrifices of thee the coverer" (*varuna=varaka*).

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2. THE FATHER MILKS HIM, ETC.—The Scholiast finds it difficult to make sense of this; *pita* (*palako lokah*) he supposes to mean the *Adhwaryu*, who extracts the juice of the *Soma* which is born from the heaven as from a father; or the first milker may be the *yajamana* and the second the *adhwaryu*; or *duhe* may be repeated out of respect.

5. A COMMON ASYLUM.—The firmament.

7. *Sayana* makes no comment on this verse.

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1. *Sama-Veda*, I. 6. 1. 5. 4.

ADVANCES.—*Sayana*: "bestows" (*prayachchhati*), neglecting *ratha iva*. *Soma* is the generator of earth by giving rain, and of heaven by obtaining the oblation.

2. *Sama-Veda*, I. 6. 1. 4. 6. Verses 2 to 4 occur *ibid.*, II. 6. 2. 11.

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1. *Sama-Veda*, I. 6. 1. 5. 11.

ON WHOM THE MINDS OF THE GODS ARE FIXED.—See note on VI. 1. 1, Vol. IV. *Sayana* cites a *Brahmana* "*tasmin hi tesham manamsyotani.*"

5. ADORABLE.—*Vishwavara*, "who art worthy to be chosen by all."

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6. DIFFUSE THE LUMINARIES WIDELY.—*Sayana* takes *uru* (for *uruni*) with *jyotimshi*.

2. THE SEVEN WISE RISHIS.—*Bharadwaja, Kashyapa, Gotama, Atri, Vishwamitra, Jamadagni, and Vasishtha.*

3. ACCOMPANIED BY ALL THE GODS.—Or "having all-pervading light."

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1. Verses 1 to 3 occur *Sama-Veda*, II. 6. 2. 15; verse 1 also *ibid.*, I. 6. 1. 5. 6.

THE WIVES OF THE SUN.—*Sayana* explains *jah* by *jayah*, and the quarters of the horizon are called the sun's wives because they are made manifest by the light of the sun.

2. AS THE INFANT BY ITS MOTHER.—*Sayana* carries the comparison through the whole line—the infant longs for its mother and is sustained by her milk: *sandadhanve* means, however, "has flowed *with*". Ludwig translates *vavashanah*, "singing with the mothers" (root *vash*).

3. NOURISHES THE COW'S UDDER.—So *Sayana*; the *Soma* entering the herbs, etc., nourishes the cow who eats them.

4. THY CAPACIOUS MIND.—*Sayana* explains *purandhi* as *twadiya bahuvidha dhih*. It may, however, be here a proper name; see Vol. III. p. 224, *v.* 5 and note.

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1. *Sama-Veda*, I. 6. 1. 5. 7.

VIE WITH EACH OTHER.—*Sayana* dramatizes *spardhanti* thus, *aham purastachchhodhayamyaham purah shodhayamityahamahamikayopatishthanti.*

2. THE ABODE OF THE AMBROSIA.—*I.e.*, the firmament, the home of the waters.

CALL UPON INDU LIKE KINE LOWING.—*Swasare*, according to *Sayana*, is here used in two senses; (1) of the laudations "on the day of sacrifice"; (2) of the kine "towards their stall". For (1) see I. 34, 4; *Naigh.*, I. 2; and for (2) *Rig-Veda*, II. 34, 5; and *Naigh.*, II. 4.

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2. THE SECRET NAMES.—*Sayana* says *nama* means the forms of the gods (*sharirani*).

3. *Sama-Veda*, I. 6. 1. 5. 12.

4. THE PRIESTS MILK FORTH.—*Sayana* cites the *Taittiriya Brahmana*, "*gravano vatsa ritwijo duhanti.*"

WHO DWELLS IN THREE ABODES.—Or *tritah* may be an epithet of *somah* understood, and *varunam* an epithet of *indram* understood.

5. SET FREE THE UNDERSTANDING.—*I.e.*, make his (? *Indra's*) mind favourably disposed to grant wealth.

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1. *Sama-Veda*, I. 6. 1. 5. 1.

THE HASTILY MADE.—*Sayana* explains *rathasani* as *indrasya vegenagamane nimittani* (? caused by *Indra's* hasty arrival).

5. Verses 5 to 7 occur *Sama-Veda*, II. 3. 1. 19; verse 5 also *ibid.*, I. 6. 1. 4. 5.

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6. THE BRAHMA OF THE GODS.—*I.e.*, the king of the gods, or it may mean the *Brahmin* of the priests.

11. THYSELF UNHARMED.—*Sayana* explains *avatah* by *tair* (*i.e.*, *shatrubhir*) *abhigatah.*

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13. *Sama-Veda*, I. 6. 1. 4. 10.

14. DESIROUS OF THE MIXTURE.—Or, "with a noise." *Sayana* omits this word.

17. Verses 17 to 19 occur *Sama-Veda*, II. 5. 1. 1.

WISE WITH WISDOM.—It is difficult to express the play on the word *kavi*, which means wise and a seer or poet. *Sayana* separates *gibhih* from *kavih* and explains "he passes through the filter with praises."

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19. THE FOURTH SPHERE.—The region of the moon which is above that of the sun.

20. LIKE A RICHLY DECORATED MAN.—*Maryo na shubhrah* is exactly Shakespeare's "like a smug bridegroom".

THE PLANKS.—Rather, the ladles; the *Soma* has already been effused and filtered.

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1. Verses 1 to 3 occur *Sama-Veda*, II. 6. 2. 8; verse 1 also *ibid.*, I. 6. 1. 4. 4.

3. SOUND ALOUD.—*Dhanva* is more probably the imperative of *dhanv*; the *pada* reads *dhanva.*

4. *Sama-Veda*, I. 6. 1. 5. 3.

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7. Verses 7–9 occur *Sama-Veda*, II. 4. 2. 1; verse 7 also *ibid.*, I. 6. 1. 4. 2.

THE PRAISER.—*Devah* more probably refers to *Soma*.

AS A WILD BOAR MAKES A NOISE WITH ITS FOOT.—*Sayana* gives another explanation of *varahah*, "effused on a good (*vara*) day (*ahan*)"—epithet of *Soma*, in which case *pada* is for *padani* and means "the abodes," *i.e.*," the filters".

8. WALKING LIKE SWANS.—*Sayana* gives another explanation of *hamsasah*, "wounded by the enemy"; his interpretation of *amat* (*shatrunam balat trasitah santah*) is very improbable, the word bears its ordinary meaning, "from the neighbourhood"; translate "the *Vrishaganas* have gone from hence to their home." Grassmann takes *vrishaganah* as an epithet of *hamsasah*, "starke Schar bildend"; Ludwig follows *Sayana*.

9. THE SOMA APPEARS GREEN-TINTED BY DAY.—*Sayana* explains this to mean the *Soma* is not visible in the daylight; the word *rijra*, which he interprets straight-going (*riju-gami*), *i.e.*, clearly visible, (*vispashtah*) means properly "red" or "brown".

10. Verses 10 to 12 occur *Sama-Veda*, II. 3. 2. 20; verse 10 also *ibid.*, I. 6. 1. 5. 8.

11. MILKED FORTH BY THE STONES.—Benfey's "Stiergemeltke" (bull-milked) is a curious printer's error.

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13. Verses 13 to 15 occur *Sama-Veda*, II. 2. 1. 11, with the 2nd person instead of the 3rd.

17. GIVING HEALTH TO OUR HOME.—*Sayana* interprets *shamgayim* as *sukhasya nivasabhutam*, "inhabiting happiness".

THY KINSMEN.—Because *Indra* and the winds are in

the relation of praised and praiser. *Sayana* interprets *iman vayun* as "us approaching thee," *asman twam abhigachchhatah.*

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22. *Sama-Veda*, I. 6. 1. 5. 5.

FOR THE SUPPORT HE AFFORDS.—*Sayana* takes *dharmani* as the reason (*nimitta*) of the praise, and explains it as "the duty of acquisition and preservation (or the duty of securing property)," *yogakshema-vishayam karma.* The whole of his interpretation of this half line is extremely laboured.

24. SOMA IS TWOFOLD.—*I.e.*, abides amongst both gods and men.

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26. ENDEAVOURING TO GAIN THE FAVOUR OF THE GODS.—*Sayana* does not explain *ayajyavah sumatim vishwavarah.*

31. *Sama-Veda*, I. 6. 1. 5. 2.

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33. LOOKEST DOWN FROM HEAVEN.—*Sayana* takes *ava chakshi* as imperative.

34. Verses 34 to 36 occur *Sama-Veda*, II. 2. 2. 10; verse 34 also *ibid.*, I. 6. 1. 4. 3.

THE BEARER OF THE OBLATION.—*Sayana* explains the bearer of the oblation as the worshipper, the three texts as the *Rich*, *Yajush* and *Saman*; *brahmanah* means "the supreme" (*parivridhasya*) *Soma.* In the next line he explains that the kine come to the *Soma* to mix their milk with him.

36. WITH A GREAT NOISE.—The *Sama-Veda* reads *madena* for *ravena.*

37. Verses 37 to 39 occur *Sama-Veda*, II. 6. 1. 4.

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39. STOLE THE CATTLE FROM THE ROCK.—The verb *ush* according to *Sayana* has here the meaning of the verb *mush* or the *m* in *mushnan* is elided. The literal construction is "stole (ransacked) the rock with regard to (*i.e.*, for) the cattle." The *Sama-Veda* has *ishnam*.

40. Verses 40 to 42 occur *Sama-Veda*, II. 5. 2. 1; verse 40 also *ibid.*, I. 6. 1. 4. 7.

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47. HAS A THREEFOLD PROTECTION.—It protects against cold and rain.

48. FLOW QUICKLY INTO THE CUPS.—*Sayana* here (as frequently elsewhere) explains *chamvoh* as *adhishavana-phalakayoh*; he also takes *apsu* with *parisrava*.

49. Verses 49 to 51 occur *Sama-Veda*, II. 6. 2. 18.

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52. Verses 52 to 54 occur *Sama-Veda*, II. 4. 1. 21; verse 52 also *ibid.*, I. 6. 15. 9.

ADVANCE TO THE BROWN WATER.—*Sayana* explains *mamschatwe* as *manyamanam chatake* "scaring away (?) those who are respectful." Perhaps we ought to read *manyamanam chetake* "who is mindful of those who are respectful," or *manyamanam chetaka abhimanyamanam va chatake*. See *Sayana* on VII. 44. 3. The word *badhrah* is explained as "the illuminator of all or the root of all—the sun."

54. IN A FIGHT ON HORSEBACK.—*Mamschatwe* is here explained as "a horse," *i.e.*, a battle fought with horses, and

is derived from *makshu charati; prishane* is explained as *bahuyuddhe*, an arm-fight (personal combat).

UNBELIEVERS.—*Achitah* is explained as "those who do not make an *agnichayanam* (preparation of the sacred fire-place), *i.e.*, infidels.

55. THE THREE OUTSTRETCHED FILTERS.—The three are the fire, wind and sun; the one is the woollen filter.

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1. *Sama-Veda*, I. 6. 2. 1. 5, and II. 5. 1. 16. 1.

2. TO THE WOOLLEN FILTER.—*Druna* is taken by *Sayana* with *hiyanah* (*tena puryamanah*), and *hitah* is explained as "sent forth on all sides" or "praised by the worshippers".

3. *Sama-Veda*, II. 5. 1. 16. 3.

4. TO EVERY MAN.—*Sayana* explains *shashwate* as "numerous as being possessed of children, etc."

5. *Sama-Veda*, II. 5. 1. 16. 2.

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6. *Sama-Veda*, II. 5. 2. 18. 2.

7. *Sama-Veda*, I. 6. 2. 18; II. 5. 2. 18. 1; II. 8. 2. 8. 3.

10. *Sama-Veda*, II. 5. 2. 18. 3, and 8. 2. 8. 1, with *viraya* for *devaya*.

12. *Sama-Veda*, II. 8. 2. 8. 2.

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IX. 6. 3. THE RISHIS, THE TWO REBHASUNUS.—Not "*Rebha* and *Sunu*." The word *Rebhasunu* means "son of *Rebha*," *cf.* our "Johnson", "Williamson," etc.

1. *Sama-Veda*, I. 6. 2. 1. 7.

SPREAD OUT THE WHITE FILTER.—*Nirnijam vayanti* is probably "they weave a garment."

2. *Sama-Veda*, II. 8. 1. 6. 1, with *gahase*.

PLUNGES INTO THE VIANDS.—Benfey, "tauchst in die Opferspeisen."

3. *Sama-Veda*, II. 8. 1. 6. 2.

APPROACHING.—In addition to this fanciful interpretation of *gavah*, *Sayana* gives another, "which the cows take up in their mouths," eating it in the form of grass. Ludwig takes *pura* to refer to *gavah*, and *nunam* to *surayah*.

4. *Sama-Veda*, II. 8. 1. 6. 3.

5. THE WISE WORSHIPPERS INSTRUCT.—*Sayana* explains, *shasate* as "they desire him".

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1. *Sama-Veda*, I. 6. 2. 1. 6.

6. *Sama-Veda*, II. 3. 2. 19. 1, with *vajasataye*.

7. *Sama-Veda*, II. 3. 2. 19. 2.

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8. THE VAST FIRMAMENT.—*Shravah* meaning *shravaniyam*, sc. *antariksham*.

9. *Sama-Veda*, II. 2. 2. 19. 3.

1. Verses 1 to 3 occur with variations, *Sama-Veda*, II. 1. 1. 18; verse 1 also, *ibid.*, I. 6. 2. 1. 1.

DESTROY THE LONG-TONGUED DOG.—*I.e.*, prevent the dogs or *Rakshasas* from lapping the *Soma*.

4. Verses 4 to 6 occur *Sama-Veda*, II. 2. 2. 15; verse 4 also *ibid.*, I. 6. 2. 1. 3.

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7. Verses 7 to 9 occur *Sama-Veda*, II. 2. 1. 16; verse 7 also *ibid.*, I. 6. 2. 1. 2.

8. COWS.—Or "voices of praise."

10. Verses 10 to 12 occur *Sama-Veda*, II. 4. 1. 20; verse 10 also *ibid.*, I. 6. 2. 1. 4.

11. THEY BESTOW GOOD UPON US.—Lit. "they sounded food for us."

13. Verses 13 to 15 occur *Sama-Veda*, II. 6. 2. 3; verse 13 also *ibid.*, I. 6. 2. 1. 9 and II. 1. 2. 22. 3.

LET NO MORTAL.—*Sayana*, "No death-giving, *i.e.*, rite-obstructing dog," suggested of course by the second line of the verse; *aradhasam* in the next line may mean merely "stingy". *Sayana's radhakakarmarahitam* is etymologically correct. "Dog" is not meant literally.

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1. Verses 1 to 3 occur *Sama-Veda*, II. 3. 2. 18, with *prana* for *krana*; verse 1 also *ibid.*, 6. 2. 3. 5.

2. WITH THE SEVEN SUPPORTS OF THE SACRIFICE.—*I.e.*, with the seven metres; or, deriving *sapta* from *srip*, "they effuse the *Soma* with the *Vasativari* water."

3. MEASURES OUT HYMNS.—*Yojanani* rather means "roads" or "stages". In his commentary on *Rig-Veda*, I. 18. 5, *Sayana* says *yojana* is "a means for inducing the gods to yoke their horses," *i.e.*, "a hymn".

4. *Sama-Veda*, I. 2. 1. 1. 5.

THE SEVEN MOTHERS.—*I.e.*, the seven rivers, the Ganges, etc.: or the seven metres. *Yat* in the next line is explained as "because," and another apodosis is supplied, "*tasmad .....dhanadisamriddhir bhavati.*"

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8. THE LUSTRE OF THE RITE.—*Sayana* here derives *didhitim* from *dhri* "the supporter of the rite".

1. *Sama-Veda*, I. 6. 2. 3. 8.

2. THREE STATIONS.—*I.e.*, the *dronakalasha* ("wooden cask"), *ahavaniya* ("that into which the *Soma* may run"), and *putabhrit* ("holding the filtered *Soma*").

4. THE CUPS.—*Chamushu*, see p. 314, verse 48.

5. PURIFIED BY PRIESTS.—*Sayana* explains *vaghat*, etc., as "carried by the priests," or "fetching wealth for the worshippers".

PAGE 324.

1. Verses 1 to 3 occur *Sama-Veda*, II. 4. 2. 9; verse 1 also *ibid.*, I. 6. 2. 3. 3.

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1. Verses 1 to 3 occur *Sama-Veda*, II. 4. 1. 19; verse 1 also *ibid.*, I. 6. 2. 3. 4.

4. Verses 4 to 6 occur *Sama-Veda*, II. 7. 3. 20; verse 4 also *ibid.*, I. 6. 2. 3. 9. The *Sama-Veda* reads *dharaya* for *didharam*.

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1. Verses 1 to 3 occur *Sama-Veda*, II. 1. 1. 17; verse 1 also *ibid.*, I. 6. 2. 3. 1.

2. THIS EFFUSED SOMA.....FILTERED FOR INDRA.—Rather "this munificent effused *Soma* is filtered for *Indra's* sustenance," *indraya bharaya* a gerundial construction.

3. CONQUERING THE VRITRA IN THE WATERS.—"Conquering the *Vritra* for the sake of the waters," or "conquering *Ahi* in the firmament".

4. *Sama-Veda*, I. 6. 2. 3. 2.

7. Verses 7 to 9 occur *Sama-Veda*, II. 5. 2. 17; verse 7 also *ibid.*, I. 6. 2. 3. 6.

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10. Verses 10 to 12 occur *Sama-Veda*, II. 3. 1. 18; verse 10 also *ibid.*, I. 6. 2. 3. 7.

11. WITH THEIR FINGERS.—*Dhibhih* as if for *dhitibih*, or "by their praises".

13. *Sama-Veda*, I. 6. 2. 3. 11; and II. 2. 1. 22. 2.

14. *Sama-Veda*, II. 1. 2. 22. 1.

1. *Sama-Veda*, I. 6. 1. 3. 2; and II. 5. 2. 12. 1; *Yajur-Veda*, XIX. 2.

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2. *Sama-Veda*, II. 5. 2. 12. 2.

WITH FOOD.—*Andhasa* the Scholiast says here means *saktu* "flour".

3. *Sama-Veda*, II. 5. 2. 12. 3.

4. Verses 4 and 5 occur *Sama-Veda*, II. 1. 1. 9; verse 4 also *ibid.*, I. 6. 1. 3. 1.

WHO ART THE ORIGIN OF GOLD.—*Sayana's* optional interpretation, *devanam hitaramaniyah* seems to make one word *devahiranyayah* in the text.

5. THE.....CELESTIAL UDDER.—*I.e.*, the *Soma* creeper.

6. *Sama-Veda*, I. 6. 1. 3. 9.

8. Verses 8 and 9 occur *Sama-Veda*, II. 3. 2. 12; verse 8 also *ibid.*, I. 6. 1. 3. 5.

9. INTO THE PITCHER.—*Anupe*=on the bank, or in a watery low-lying place (*nimne deshe*).

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10. Verses 10 and 11 occur *Sama-Veda*, II. 8. 2. 12; verse 10 also *ibid.*, I. 6. 1. 3. 3.

12. Verses 12 and 13 occur *Sama-Veda*, II. 1. 2. 20. 1; verse 12 also *ibid.*, I. 6. 1. 3. 4.

13. IN A SHINING ROBE.—*I.e.*, the filter.

14. Verses 14 to 16 occur *Sama-Veda*, II. 2. 2. 9; verse 14 also *ibid.*, I. 6. 1. 3. 8.

15. VAST AND TRUE.—In both lines *Sayana* refers *ritam brihat* to the *Soma* (*atyantam satyabhutah*).

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17. *Sama-Veda*, I. 6. 1. 3. 10.

18. PURIFIED IN THE CUPS.—*Chamu* for *chamushu*; *Sayana* "effused on the planks."

19. *Sama-Veda*, I. 6. 1. 3. 6; II. 3. 1. 11. 1.

20. *Sama-Veda*, II. 3. 1. 11. 2, with *tavaham* for *utaham*, and *duhanah* for *sakhyaya*.

FAR BEYOND THE SUN.—*Sayana* makes *parah* an adjective agreeing with *suryam*, and explains *suryam* as meaning the *Soma* "may we fly to thee, the distant sun."

21. Verses 21 and 22 occur *Sama-Veda*, II. 4. 1. 12, with variations; verse 21 also *ibid.*, I. 6. 1. 3. 7.

23. *Sama-Veda*, I. 6. 1. 3. 11; with several variations.

25. *Sama-Veda*, I. 6. 1. 3. 12.

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SWIFT-MOVING.—*Hayah* "horses," *Sayana gantarah.*

1. Verses 1 and 2 occur *Sama-Veda*, II. 1. 1. 16; verse 1 also *ibid.*, I. 6. 2. 4. 1.

3. Verses 3 and 4 occur *Sama-Veda*, II. 3. 1. 17; verse 3 also *ibid.*, I. 6. 2. 4. 6.

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5. *Sama-Veda*, I. 6. 2. 4. 7.

6. *Sama-Veda*, I. 6. 2. 4. 8. *Sayana* interprets thus: "Who by his might cut the quick-moving waters of the firmament from out of the cloud, thou gettest a herd of cattle and horses."

7. Verses 7 and 8 occur *Sama-Veda*, II. 6. 2. 6; verse 7 also *ibid.*, I. 6. 2. 4. 3.

9. Verses 9 and 10 occur *Sama-Veda*, II. 3. 2. 17; verse 9 also *ibid.*, I. 6. 2. 4. 2.

10. INTO THE CUPS.—*Sayana adhishavana-phalakayah* "in the planks of the wine-press."

11. *Sama-Veda*, I. 6. 2. 4. 4.

12. HE HAS ASSUMED HIS SHINING ROBE.—He has blended himself with the milk, etc., for the sake of being cleansed.

13. Verses 13 and 14 occur *Sama-Veda*, II. 4. 1. 18; verse 13 also *ibid.*, I. 6. 2. 4. 5.

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1. Verses 1 to 3 occur *Sama-Veda*, II. 6. 1. 8; verse 1 also *ibid.*, I. 5. 1. 5. 1.

4. Verses 4 to 6 occur *Sama-Veda*, II. 5. 1. 17; verse 4 also *ibid.*, I. 5. 1. 5. 3.

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7. *Sama-Veda*, I. 5. 1. 5. 10.

9. EXTOLLING THE GODS.—*Sayana* separates *prajam* from *uranah*, and interprets the latter as *uru kurvanah, i.e., devan bahu kurvanah.*

10. Verses 10 to 12 occur *Sama-Veda*, II. 5. 2. 19, with *mahe* for *kratwe*; verse 10 also *ibid.*, I. 5. 1 5. 4.

13. *Sama-Veda*, I. 5. 1. 5. 5.

16. Verses 16 to 18 occur *Sama-Veda*, II. 4. 2. 10, with *pra vajyakshah* for *pras uvano akshah.*

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22. *Sayana prerayam* "stimulating (qu. *Indra*)." He explains *toshate* as *kanyate* (is beaten), *abhishuyate* (is effused).

1. Verses 1 to 3 occur *Sama-Veda*, II. 6. 1. 7; verse 1 also *ibid.*, I. 5. 1. 5. 2.

4. *Sama-Veda*, II. 7. 1. 7. 3.

STREAMING FORTH.—*Sayana* explains *sanishyadat* as *sambhajan* distributing (blessings)? from *san*, to acquire; the word, however, comes from *syand.*

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5. *Sama-Veda*, II. 7. 1. 7. 2.

6. *Ibid.*, II. 7. 1. 3. 2.

7. *Ibid.*, II. 7. 1. 7. 1.

THE CHIEF OF MEN.—Or the men of old.

8. *Sama-Veda*, II. 5. 1. 11. 3.

9. *Sama-Veda*, II. 7. 1. 3. 3.

11. HOLY.—*Ritava=yajnavan*, having a sacrifice.

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IX. 7. 8. This hymn occurs in inverted order and with some variations, *Sama-Veda*, II. 7. 3. 10; verse 1 also *ibid.*, I. 5. 2. 3. 7.

1. WITH THE RAYS YOKED TO IT.—*Sayana* optionally takes both words *swayugvabhih* to refer to *surah*, the repetition adding dignity.

WITH THE RIKVANS, WITH THE SEVEN-MOUTHED RIKVANS.—*Sayana* explains the first *rikvabhih* as *stutimadbhih* and the second as *tejobhih*, so that the two together may be translated "with encomiastic splendours". The seven mouths are for taking up the *Soma*-juice.

2. BY THE MOTHERS.—The *Vasativari* waters.

3. YOU ARE INVINCIBLE.—"You two," *i.e.*, *Soma* and *Indra*. Or, better, "so that you two, thou and *Vajra*."

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2. WITH GLISTENING STONES.—For the points.

3. THE SINGER....PAPA,....MAMMA.—*Sayana* understands *karuh* in the sense of maker of praises, *cf.* "maker," "poet"; *tatah* and *nana* mean father (dada) and mother, or son and daughter respectively; the Scholiast's etymology is laboured.

4. EASY TO DRAW.—*Sayana*, "auspicious". He explains *upamantrinah* as *narmasachivah*, "boon companions".

1. THE SHARANYAVAT.—A lake in the *Kurukshetra* district.

2. ARJIKA.—The country of the *Rijikas*

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6. ENGENDERING THE DELIGHT.....GRINDING-STONE.—*Somenanandam janayan* should be taken separately, "producing joy with the *Soma*"; the other words then may be translated, "shows his prowess with the grinding-stone upon the *Soma*."

10. WHERE WISHES AND DESIRES ARE.—*Sayana*, "where the desired gods and the inevitably solicited *Indra* etc., exist."

11. THE WISHES OF THE WISHER.—*Sayana*, "the desired god."

PAGE 340.

3. SEVEN ARE THE DIVINE ADITYAS.—*Sayana* cites *Rig-Veda*, x. 72. 8.

APPENDIX I.

THE VALAKHILYA HYMNS.*

I.

To Indra; the Rishi is Praskanwa.

1. I would praise to you the bounteous INDRA as is fit, —the wealth-abounding MAGHAVAN, who loves to help with thousandfold treasure those who praise him.

2. He rushes on boldly like a weapon with a hundred edges, he smites the enemies of his worshipper; the gifts of him who feeds many, swell like the streams of a mountain.

3. The expressed exhilarating *Soma*-juices, O INDRA, lover of hymns, fill thee for bounty, O hero, O thunderer, as the waters flow to their accustomed lake.

4. Drink the incomparable, helpful, swelling beverage, the sweetest of the *Soma*, that in thy exultation thou mayest pour out treasure for us, just as the mill-stone pours out meal.†

5. Come quickly to our praise,‡—urged on by the *Soma*-pressers like a horse,—which the milch-kine make sweet,

*On these hymns *cf.* note on VIII. 7. 1. As *Sayana* gives no commentary here, the St. Petersburg Dict., Grassmann's Lexicon and translation and Ludwig's translation and notes have been consulted for this translation.

†The St. Petersb. Dict. takes *dhrishad* as=*drishad*.

‡Grassmann proposes to read *somam*.

for thee, O INDRA, of independent might; there are gifts [for thee] among the KANWAS.

6. We have approached thee with homage like a mighty hero, the pre-eminent one, of imperishable wealth; O INDRA, thunderer, our prayers flow forth as an abundant fountain pours out its streams.*

7. Whether thou art now present at a sacrifice, or whether thou art abroad on the earth, come from thence with thy swift steeds to our sacrifice, O thou of lofty counsel; come, strong one, with the strong [steeds].

8. Agile and swift are thy steeds, overpowering like the winds; with which thou encirclest the race of MANUS, with which the whole heaven becomes visible.†

9. O INDRA, we long for such a bounty of thine, rich in kine; (help us), MAGHAVAN, as thou didst help MEDHYATITHI with wealth, as thou didst help NIPATITHI;

10. As thou, MAGHAVAN, didst give abundant kine and gold to KANWA and TRASADASYU, to PAKTHA and DASHAVRAJA; as thou didst give them to GOSHARYA and RIJISHWAN.

II.

To Indra; the Rishi is Pushtigu of the race of Kanwa.

1. I would praise the far-famed, the bounteous SHAKRA, for the sake of his protection, who gives desirable wealth by thousands to the presser of the *Soma* and the offerer of hymns.

2. Invincible are his hundred-edged weapons, the mighty arrows of INDRA; he pours forth blessings on his liberal

* Read *sincate* unaccented.

† Or perhaps "with which thou encirclest all, a very sun to see" (*cf.* IX. 61. 18).

worshippers like a mountain rich in springs, when the effused *Soma* has exhilarated him.

3. When the effused *Soma*-drops have exhilarated the beloved one, my oblation is offered abundantly like the waters, O gracious INDRA,—it is like the milch kine to the worshipper.

4. The prayers which consecrate the *Soma* flow forth to the incomparable one who calls you for his favour,*—the *Soma*-drops which invoke thee, O gracious one, have set thee in the midst of the hymns.

5. He rushes hurrying like a horse to the *Soma* offered in our festival, which the hymns make sweet to thee, O thou that lovest sweet viands,—thou approvest the summons to the satisfying beverage.†

6. Praise the mighty hero, wide-grasping, spoil-harrying, who has control over vast treasure; thou, O thunderer ever pourest forth wealth to the worshipper like an abundant fountain.

7. Whether thou art in the far distance or in the earth or in heaven, O INDRA, god of lofty counsel, yoke thy steeds,—come hither, lofty one, with the lofty.

8. Thy harmless steeds which draw thy chariot, which surpass the strength of the wind,—with which thou silencest the enemy of man,‡ and with which thou goest round the sky.

9. May we once more know thee as such, O gracious hero, as when thou didst aid ETASHA in the decisive battle, or VASHA against DASHAVRAJA.

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* This line is very obscure.

† *Paura* may be a proper name (*cf.* Vol., VI. 1), "Thou approvest the summons to (the house of) *Paura*."

‡ Or "of Manus," *dasyum manushah*.

10. As thou wast willing to give, O MAGHAVAN, to KANWA in the sacrificial feast, or to DIRGHANITHA the friend of the house,—as thou wast willing to give, O slinger, to GOSHARYA, —so give to me a herd of kine shining like gold.

III.

To Indra; the Rishi is Shrushtigu.

1. As thou didst drink, O INDRA, the effused *Soma* beside MANU, the descendant of SAMVARANA,—by NIPATITHI and MEDHYATITHI, by PUSHTIGU and SHRUSHTIGU, O MAGHAVAN, [so do thou drink it here].

2. The descendant of PRISHADVANA entertained the aged PRASKANWA who lay rejected (by his kindred); aided by thee the seer DASYAVE-VRIKA desired to obtain thousands of cows.

3. Sing that INDRA with the newest hymn who has no lack of praises, who is wise and the inspirer of seers, who is as it were eager to enjoy.

4. He to whom they sang the seven-headed hymn* with its three parts in the highest region,—he has made all these worlds tremble, and has thus brought forth his power.

5. We invoke that INDRA who gives us wealth; for we know his newest favour; may we obtain a stall rich in cows.

6. He whom thou helpest, O gracious one, to give, obtains abundance of wealth; bringing the *Soma* we invoke thee, INDRA, MAGHAVAN, thou that lovest hymns.

7. Never art thou niggardly, INDRA, and givest not to the worshipper; but thy godlike gifts, O MAGHAVAN, are poured forth more and more.

* *I.e.*, sung by seven divine singers in heaven.

8. He who overpowered KRIVI by his might and silenced SHUSHNA with his weapons,—when he spread abroad yonder sky and propped it up, then first the dweller on earth was born.

9. That wealth, which every ARYA here covets and every miserly DASA,—is sent direct to thee, the pious RUSHAMA PAVIRU.

10. The zealous seers have sung a hymn, sweet with *Soma* and dropping ghi; wealth and manly strength have spread themselves among us, and so too the expressed *Soma* drops.

IV.

To Indra; the Rishi is Ayu.

1. As thou, SHAKRA, didst drink the effused *Soma* from MANU VIVASVAT, as thou didst accept the hymn from TRITA, so do thou gladden thyself with AYU.

2. Thou didst enjoy, INDRA, the effused drink with PRISHADHRA, MEDHYA, and MATARISHWAN, just as thou didst drink the *Soma* with DASHASHIPRA, DASHONYA, SYUMARASHMI, and RIJUNAS.

3. [It is INDRA] who has appropriated the hymns for himself, who has bravely drunk the *Soma*,—for whom VISHNU strode the three steps according to the ordinances of MITRA.

4. O SHATAKRATU, thou who art bountiful to him whose praises and oblations thou delightest in,—we, desiring wealth, invoke thee, as the milkers call a cow which bears abundant milk.

5. He who gives to us is our father, the mighty, the strong, he who acts as the sovereign,—may he, the strong rich MAGHAVAN, give us kine and horses, even without our asking for it.

6. He to whom thou givest a present that he may give* obtains abundance of wealth; we, desiring wealth, invoke with our praises INDRA SHATAKRATU, the lord of wealth.

7. Never art thou heedless, thou guardest both races, (gods and men); O fourth ADITYA,† to thee belongs the INDRA invocation, the ambrosia has risen to heaven.

8. (As thou hearest) the worshipper whom thou favourest, O INDRA, MAGHAVAN, liberal one, thou that lovest hymns, —so, gracious one, hear our hymns and our invocation of praise, like KANWA'S.

9. The old hymn has been sung, ye have uttered the prayer to INDRA; they have shouted many *brihati*-verses of the rite, many hymns of the worshipper have they poured forth.

10. INDRA has heaped together vast stores of wealth, the two worlds and the sun; the bright pure *Soma*-drink mixed with milk, has exhilarated INDRA.

V.

To Indra; the Rishi is Medhya.

1. We come to thee, O MAGHAVAN INDRA, the highest of MAGHAVANS, the strongest of bulls, the mightiest breaker of forts, the provider of kine, the lord of wealth.

2. Thou who, waxing in might day by day, didst destroy AYU, KUTSA, and ATITHIGVA,—we invoke thee, SHATAKRATU, with thy bay horses, rousing thee by our offerings.

3. Let the stones pour forth the honey-juice for us all,—the *Soma*-drops which have been pressed by men afar or near.

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* *Cf. supra*, III. 6.

† *I.e.*, with VARUNA, MITRA, and ARYAMAN.

4. Smite all our enemies and drive them away, may we all obtain their wealth; even among the SHISHTAS are thy exhilarating *Soma*-plants, where thou fillest thyself with the *Soma*.

5. INDRA, come very near with thy firmly-wise protections; come, O most healthful, with thy most healthful aid, come, good kinsman, with thy good kinsmen.

6. Make rich in children that chief of all men, who is victorious in battle and a strong protector; prosper thoroughly with thy powers thy singers who continually purify their minds.

7. May we be in battle as one who is the surest to gain thy protection; we worship thee with invocations and prayers when we obtain our desire.

8. With thy help, O lord of bay steeds, I always go into prayer and into battle, seeking spoil; it is thou whom I insist upon, when I go, longing for horses and kine, at the head of plunderers.*

VI.

Most of the hymn is addressed to Indra, but the third and fourth shlokas to the Vishwe Devah; the Rishi is Matarishwan.

1. The singers with their hymns hymn, O INDRA, this might of thine; singing loudly, they have brought thee sacred viands dropping with *ghi*; the offerers† have drawn near with their prayers.

2. They have drawn near INDRA with holy rites for his protection,—they in whose libations thou rejoicest: as

*The St. Petersb. Dict. would read *matinam* for *mathinam*, "in the beginning of my prayers."

† Or perhaps "the *Pauras*," *cf. sup.* II. 5.

thou didst rejoice in SAMVARTA and KRISHA, so now, INDRA, do thou rejoice in us.

3. Ye gods, come all with one accord to us; let the VASUS and RUDRAS come for our protection, let the MARUTS hear our call.

4. May PUSHAN, VISHNU, SARASWATI, and the seven rivers, favour my call; may the waters, the wind, the mountains, the tree, the earth, hear my call.

5. With thine own special gift, O INDRA, best of MAGHAVANS, be thou our boon-companion for good, our liberal benefactor, O slayer of VRITRA.

6. O lord of battle, lord of men, mighty in action, do thou guide us in the conflict; far-famed are those who obtain their desires by sacrificial feasts, by invocations, and by entertaining the gods.

7. Our prayers abide in the true one,—in INDRA is the life of men; draw near to us, MAGHAVAN, for our protection; milk forth the streaming drink.

8. O INDRA, we would worship thee with hymns; O SHATAKRATU, thou art ours; pour down upon PRASKANWA great, solid, inexhaustible, exuberant abundance.

VII.

A hymn in praise of the gifts of Praskanwa; the Rishi is Krisha.

1. Great indeed is INDRA'S might; I have beheld it; thy gift approaches, O DASYAVE-VRIKA.*

2. A hundred white oxen shine like stars in the heavens,—by their size they have almost held up the heavens.

* *Sc.* "O foe to the Dasyu."

3. A hundred bamboos, a hundred dogs, a hundred dressed hides, a hundred bunches of *balbaja* grass, and four hundred red mares are mine.

4. May ye have the gods propitious to you, O descendants of KANWA, living through youth on youth; step out vigorously like steeds.

5. Let them praise the seven-yoked team, great is the strength of that which is not yet full-grown; the dark-brown mares have rushed along the paths so that no eye can follow them.

VIII.

A second hymn in praise of the gifts of Praskanwa; the last shloka is addressed to Agni and Surya; the Rishi is Prishadhra.

1. Thy inexhaustible gift has appeared, O DASYAVE-VRIKA, its fulness is in extent like the sky.

2. DASYAVE-VRIKA, the son of PUTAKRATA, has given to me ten thousand from his own store;

3. A hundred asses, a hundred woolly sheep, a hundred slaves, beside garlands.

4. There too has been brought for PUTAKRATA a well adorned mare, which is not one of the common horses of the herd.

5. The shining AGNI has appeared, the bearer of the oblation, with his chariot; AGNI has gleamed forth brilliantly with his bright flame as SURA,—he has gleamed forth in heaven as SURYA.

IX.

To the Ashwins; the Rishi is Medhya.

1. Ye have come quickly, ye two gods, with your car, endued with ancient might, O sacred ASHWINS; truthful ones, with your powers, drink this third libation.

2. The three-and-thirty truthful gods saw you before the truthful one;* O ASHWINS, gleaming with fire, drink the *Soma*, enjoying our offering, our libation.

3. That work of yours, O ASHWINS, is worthy of wonder,—the bull of the heavens, the firmament and the earth;† aye, and your thousand blessings in battle,—for all these come hither to drink.

4. O sacred ones, this your portion has been placed for you; O truthful ones, come to these your praises; drink among us the sweet *Soma*; succour your worshipper with your powers.

X.

To the Vishwe Devah; the first shloka is addressed to the priests; the Rishi is Medhya.

1. He whom the wise priests bring, when they arrange the offering in many ways,—who was employed as a learned Brahman,—what is the offerer's knowledge regarding him?

2. AGNI is one, though kindled in various ways: one is the Sun, pre-eminent over all; one Dawn illumines this all; one is that which hath become this all.

3. The brilliant chariot, diffusing splendour, rolling lightly

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* *I.e.*, before the Sun; the dawns are compared to "truthful active women" in *Rig-Veda*, I. 79. 1.

† *I.e.*, the Sun, which they may be said to reveal, as they come with the earliest dawn.

on its three wheels, offering an easy seat, and full of many gifts,—at whose yoking the Dawn was born, rich in marvellous treasures,—I invoke that your chariot (O ASHWINS), come ye hither to drink.

XI.

To Indra and Varuna ; the Rishis Suparna.

1. These your offered portions stream forth, O INDRA and VARUNA, to your honour in the oblations ; at every sacrifice you hasten to the oblations, when you help the offerer who presses out the *Soma*.

2. The plants and the waters were efficacious ; they have attained their power, O INDRA and VARUNA ; you who have gone beyond the path of the firmament,—no godless man is worth being called your enemy.

3. True, O INDRA and VARUNA, is that saying of KRISHA'S,—"the seven sacred voices* distil a stream of honey ;" for their sake help the worshipper, O ye lords of splendour, who reverences you devoutly in his thoughts.

4. The seven sister-streams of the *Soma*, in the house of the offering, pour forth *ghi* and rain profusely their drops,—with these *ghi*-dripping streams of yours, O INDRA and VARUNA, provide for and help the offerer.

5. To our great happiness we have declared to these two brilliant ones the true might of INDRA; O INDRA and VARUNA, lords of splendour, help us, the offerers of *ghi*, with the company of thrice seven.†

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* *Cf. Rig-Veda*, IX. 103, 3, "the *Soma* streams through the sheep's wool round the honey-dropping vessel,—the seven voices of the sacred bards shout to it."

† This obscure phrase occurs in a hymn to INDRA (*Rig-Veda*, I. 133, 6), "O irresistible one, thou destroyest not men with the warriors, with the thrice seven warriors."

6. O INDRA and VARUNA, I have seen what you formerly gave to the seers,—wisdom, power of song, and fame,—and the places which the wise have prepared for themselves, as they spread the web of the sacrifice with holy austerities.

7. O INDRA and VARUNA, give to the offerers cheerfulness without levity, and abundance of wealth; give to us offspring, food, prosperity; prolong our lives to length of days.

APPENDIX II.

THE PREPARATION OF THE SOMA.

The following account of the preparation of the *Soma* is condensed from Haug's *Aitareya Brahmana* transl., p. 489, note. The *Adhwaryu* takes the skin (*charma* or *twach*) and puts on it the filaments or shoots of the *Soma* plant (*amshu*). He then takes two boards (*adhishavana*), puts one on the top of the *Soma* shoots, and beats it with the stones (*gravana*). Then the shoots are put between the two boards, and water is poured on them from the *Vasativari* pot. The shoots are then shaken in the *Hotri's* cup (*chamasa*), wetted again with *Vasativari* water and put on a stone. Grass is laid on them, and they are beaten so that the juice runs out. The juice is allowed to run into the trough (*ahavaniya*), then strained through the cloth (*pavitra* or *dashapavitra*) which is held by the *Udgatri*. The filtered juice is caught in another trough (*putabhrit*). Libations are poured from two kinds of vessels—*grahas* or saucers, and *chamasas* or cups.

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Prayoga प्रयोग
Prishadhra प्रषध्र
Prishadvana प्रषद्वान
Prishni प्रृष्णि
Prishni Aja प्रृष्णि अज
Prithin प्रथिन्
Prithushravas पृथुश्रवस्
Priyamedha प्रियमेध
Priyamedhas प्रियमेधस्
Punarvatsa पुनर्वत्स
Purandara पुरंदर
Puru पुरु
Puruhanman पुरुहन्मन्
Purukutsa पुरुकुत्स
Purumedha पुरुमेध
Purumilha पुरुमीळ्ह
Purushanti पुरुशंति
Pushan पूषन्
Pushtigu पुष्टिगु
Putadaksha पूतदक्ष
Putakrata पूतक्रत

Rahugana रहूगण
Rahugana Gotama रहूगण गोतम
Rakshasas राक्षस *Pl.*
Rebha रेभ
Rebhasunu रेभसूनु
Renu रेणु
Ribhu ऋभु
Ribhus ऋभु *Pl.*
Ribhukshana ऋभुक्षण
Rijika ऋजीक
Rijikas ऋजीक *Pl.*
Rijishin ऋजीषिन्
Rijishwan ऋजिश्वन्
Rijunas ऋजूनस्
Riksha ऋक्ष
Rikvans ऋक्वन् *Pl.*
Rinanchaya ऋणंचय
Rishabha ऋषभ
Rishis ऋषि *Pl.*
Rudra रुद्र
Rudras रुद्र *Pl.*
Ruma रुम
Rushama रुशम

Sadhwansa सध्वंस
Sahas सहस्
Sammada सम्मद
Samvarana संवरण
Samvarta संवर्त
Saptavadhri सप्तवध्रि
Sarasvati सरस्वती
Savitri सवितृ
Shachi शची
Shakra शक्र
Shakti शक्ति
Shambara शंबर
Sharabha शरभ
Sharyanavat शर्यणावत्
Shashakarna शशकर्ण
Shashwati शाश्वती
Shatakratu शतक्रतु
Shayu शयु
Shikhandinis शिखंडिनी *Pl.*
Shishtas शीष्ट *Pl.*
Shishu शिशु
Shribinda श्रबिंद
Shringavrish शृंगवृष्
Shrushtigu श्रुष्टिगु
Shrutakaksha श्रुतकक्ष
Shrutarvan श्रुतर्वन्
Shunahshepa शुनःशेप
Shushna शुष्ण
Shwetayavari श्वेतयावरी

Shyavashwa श्यावाश्व
Shyavaka श्यावाक
Sikata Nivavaris सिकत निवावरि *Pl.*
Sindhu सिंधु
Sobhari सोभरि
Sobharis सोभरि *Pl.*
Soma सोम
Sthurarupa स्थूररूप
Sudaksha सुदक्ष
Suditi सुदीति
Sukaksha सुकक्ष
Sukritwan सुकृत्वन्
Suparna सुपर्ण
Sura सूर
Surya सूर्य
Surya सूर्या
Suryaprabha सूर्यप्रभा
Sushaman सुषामन्
Sushoma सुषोम
Syumarashmi स्यूमरश्मि

Tanunapat तनूनपात्
Taranta तरंत
Tirashchi तिरश्ची
Tirindira तिरिंदिर
Trasadasyu त्रसदस्यु
Trikadrukas त्रिकद्रुक *Pl.*
Trikshi तृक्षि
Trishoka त्रिशोक
Trita त्रित
Trita Aptya त्रित आप्त्य
Tryaruna त्र्यरुण
Tugra तुग्र
Turvasha तुर्वश
Twashtri त्वष्टृ

Uchathya ऊचथ्य
Ukshan उक्षन्
Upamanyu उपमन्यु
Upastuta उपस्तुत
Urdhasadman ऊर्धसद्मन्
Uru ऊरु
Ushanas उशनस्
Ushas उषस्

Vach वाच्
Vaikhanasas वैखानस *Pl.*
Vaishwanara वैश्वानर
Vaiyyashwa वैय्यश्व
Vaja वाज
Vajra वज्र
Vala वल
Vanaspati वनस्पति

Vandana वंदन
Vapush वपुष्
Varu वरु
Varuna वरुण
Vararucha वररुच
Vasha वशा
Vasishtha वसिष्ठ
Vasu वसु
Vasus वसु *Pl.*
Vasukra वसुक्र
Vasurochishas वसुरोचिषस्
Vatasapri वतसप्रि
Vatsa वत्स
Vayu वायु
Veda वेद
Vena वेन
Vibhidus विभिदु *Pl.*
Vidadashwa विददश्व
Vidhatri विधातृ
Vimada विमद
Vimanas विमनस्
Vindu विंदु
Vipash विपाश्
Virupa विरूप
Vishnapu विष्णापु
Vishnu विष्णु
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Vishwaka विश्वाक
Vishwamanas विश्वमनस्
Vishwamitra विश्वामित्र
Vishwanara विश्वानर
Vivaswata विवस्वत्
Vrishagana वृषगण
Vrishagir वृषगिर
Vritra वृत्र
Vritrahan वृत्रहन्
Vyaghrapad व्याघ्रपाद
Vyashwa व्यश्व

Yadu यदु
Yadva याद्व
Yama यम
Yamuna यमुना
Yavistha यविष्ठ
Yayati ययाति
Yuvanashwa युवनाश्व

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BY DR. H. H. WILSON.

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