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# HARVARD ORIENTAL SERIES

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BY

CHARLES ROCKWELL LANMAN

PROFESSOR AT HARVARD UNIVERSITY; HONORARY MEMBER OF THE ASIATIC SOCIETY OF BENGAL, THE SOCIÉTÉ ASIATIQUE, THE ROYAL ASIATIC SOCIETY (LONDON), AND THE DEUTSCHE MORGENLÄNDISCHE GESELLSCHAFT; CORRESPONDING MEMBER OF THE ROYAL SOCIETY OF SCIENCES AT GÖTTINGEN, THE IMPERIAL ACADEMY OF RUSSIA, AND THE INSTITUTE OF FRANCE

Volume Twenty-four

CAMBRIDGE, MASSACHUSETTS

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# RIG-VEDA REPETITIONS

THE REPEATED VERSES AND DISTICHS AND STANZAS OF  
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND  
WITH CRITICAL DISCUSSION

BY

MAURICE BLOOMFIELD

PROFESSOR OF SANSKRIT AND COMPARATIVE PHILOLOGY  
IN THE JOHNS HOPKINS UNIVERSITY  
BALTIMORE, MARYLAND



PART 2: EXPLANATORY AND ANALYTIC. COMMENTS AND  
CLASSIFICATIONS FROM METRICAL AND LEXICAL AND  
GRAMMATICAL AND OTHER POINTS OF VIEW

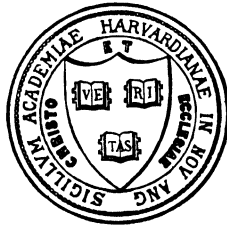
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**PART THE SECOND**  
**EXPLANATORY AND ANALYTIC**



# CHAPTER I: DISPOSITION OF THE REPEATED VERSES IN TEN CLASSES

## Classification according to extent and interrelations of the Repeated Matter

As stated above (p. 4), the number of repetitions in the RV. which involve metrical lines singly, or in distichs, or in stanzas, or in groups of stanzas is about 2,400. This number is exclusive of repetitions of verse-lines within one and the same hymn ; exclusive of refrain pādas ; and exclusive of catenary repetitions. But this number includes the pāda pairs or groups, described on p. 10, which show considerable similarity, yet not enough to entitle them to be regarded as full repetitions. These are taken account of only occasionally in the following classification.

In the majority of cases repetitions may be said to be sporadic, that is, a single pāda appears in two or more different parts of the Saṁhita. This class is taken for granted, and is not further considered. But repetition is by no means restricted to repetition of single pādas : every conceivable group or mass of pādas, even up to an entire hymn (see p. 13), is occasionally repeated, in such a way as to call for arrangement according to the size or nature of this group or mass. Accordingly it has been found convenient to deal with this matter under the following ten heads :

1. Groups of stanzas are repeated.
2. Entire single stanzas are repeated unchanged, as refrains at the end of hymns.
3. Entire single stanzas, not refrains, are repeated in any part of a hymn.
4. Substantially identical stanzas are repeated with changes.
5. Similar stanzas.
6. Distichs are repeated unchanged.
7. Distichs are repeated with changes.
8. Single pādas are repeated with an added word or words.
9. Two or more unconnected pādas recurrent in the same pair of hymns, or in a pair of adjacent hymns.
10. Stanzas containing four or three or two pādas repeated in different places.

## 1. Groups of Stanzas are repeated

There are 9 groups of two to four stanzas which occur twice or more in the text. They involve altogether  $21\frac{1}{2}$  stanzas repeated a total of 43 times:

1.23.21-23 (ascribed to Medhātithi Kāṇva) = 10.9.7-9 (ascribed to Triçiras Tvāṣṭra), both addressed to the waters (Āpah). They are preceded in each book by another, almost identical stanza whose form is better in 10.9. The entire passage bears the mark of secondariness in 1.23; see under 1.23.21.

3.4.8-11 (ascribed to Viçvāmītra Gāthina) = 7.2.8-11 (ascribed to Vasīṣṭha Māitrāvaruṇi), both groups of āpri-stanzas. The repetition in 7.2.8-11 is galita, as also in the case of the āpri-stanza 1.13.9 = 5.5.8 (below, p. 495). Considering the traditional hostility between the families of Viçvāmītra and Vasīṣṭha<sup>1</sup> their partnership in so large a number of consecutive āpri-stanzas is a curious and unexplained circumstance.

5.42.16<sup>cd</sup>, 17, 18 = 5.43.15<sup>cd</sup>, 16, 17, ascribed to Atri Bhāuma, and addressed to Viçve Devāḥ. Two and one-half refrain stanzas at the end of each hymn, presumably by the same author. Note also that 5.41.8<sup>d</sup> = 5.42.16<sup>b</sup>.

6.47.12, 13 (ascribed to Garga Bhāradvāja) = 10.131.6, 7 (ascribed to Sukṛti Kākṣivata); addressed to Indra Sutṛāman. Pādas b and d of the first stanza, and pādas a b of the second stanza occur also elsewhere. The stanzas seem to be more original in the connexion of 10.131; see under 6.47.12.

9.36.4, 5 (ascribed to Prabhūvasu Āṅgīrasa) = 9.64.5, 6 (ascribed to Kaçyapa Mārīca). Both passages are addressed to Pavamāna Soma, but in the first soma is treated in the singular; in the second in the plural (somāḥ), so that the second pair makes the impression of an uha of the first pair. See under 9.36.4, 5.

10.42.10, 11 = 10.43.10, 11 = 10.44.10, 11, ascribed to Kṛṣṇa Āṅgīrasa, and addressed to Indra. Two refrain stanzas at the end of the hymns; presumably by the same author.

5.40.2, 3 (ascribed to Atri Bhāuma): 8.13.32, 33 (ascribed to Nārada Kāṇva); both to Indra. This case also involves intentional parallelism of two pairs of successive stanzas. But they are identical only in their respective first distichs, the second distichs being entirely or partially refrains. I have assumed that the version of the fifth book is the primary one; see under 5.40.2, 3.

In two cases either the materials of one single stanza are worked up by additions into two stanzas, or the converse process has taken place, i. e. two stanzas have been condensed, by omissions, into one stanza. Thus 5.22.2

<sup>1</sup> RV. 3.53.21-24 are designated traditionally as *vasīṣṭhadveṣiṇyaḥ* (sc. *ṛcaḥ*), that is to say, stanzas to whose recital the Vasīṣṭhas will not listen. See the Anukramāṇi; Rig-Vidhāna 2.4.2; Bṛhaddevatā 4.117; and cf. the Western discussions of this matter in the bibliography cited in a note in the discussion of the relations of the third and seventh maṇḍalas (see p. xvi, top line).

(ascribed to Viçvasāman Ātreya) distributes its four pādas through the two stanzas, containing six pādas, of 5.26.7, 8 (ascribed to Vasūyava Ātreyaḥ). Both are addressed to Agni. It seems to me that the expanded stanzas are secondary; see under 5.22.2.

The first distichs of 10.33.2 and 3 (ascribed to Kavaṣa Āilūṣa) are contracted into the single stanza 1.105.8 (ascribed to Trita Āptya, or Kutsa). Both are addressed to Indra. There seems to me good reason to believe that the abbreviated version is secondary; see under 1.105.8.

## 2. Entire Single Stanzas Repeated Unchanged as Refrains at the end of Hymns

The majority of single stanzas that are repeated verbatim are refrain stanzas at the end of hymns, usually ascribed to the same author or family of authors. But there are also a considerable number of single stanzas, scattered through the collection, which are repeated, either because the subject strongly invites the use of the same material (as in the case of the Āpri-hymns), or because of the general habit of the poets to stand upon one another's shoulders. In the case of such borrowing of a single stanza the original source is even more difficult to determine than in the case of one or more pādas, because the stanza is a rounded whole whose meaning does not hinder it from amalgamating with various surroundings.

The following 43 refrain stanzas, occurring a total of 129 times, are found at the end of hymns. They regularly (except 10.89.18 and 10.104.11, repeating in galita 3.30.22) recur in the same book, and they are invariably treated as galita in their repeated occurrences. Books 8 and 9, and they only, are totally lacking in refrain stanzas, a fact which characterizes the eighth book in a particular degree, because it is especially rich in refrain pādas and refrain appendages (see the List of Refrain-lines in Part 3). Books 3 and 7 are especially prominent in this class of repetitions:

- 1.95.11 = 1.96.9 (Kutsa Āngirasa; to Agni)  
 1.100.19 (Rjṛāçva) = 1.102.11 (Kutsa). To Indra  
 1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaruṇi; to Maruts)  
 1.175.6 = 1.176.6 (Agastya; to Indra)  
 1.183.6 = 1.184.6 (Agastya; to Açvins). Note also 1.183.3<sup>d</sup> = 1.184.5<sup>c</sup>.  
 2.1.16 = 2.2.13 (Gr̥tsamada; to Agni)  
 2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̥tsamada; to Indra)  
 2.13.13 = 2.14.12 (Gr̥tsamada; to Indra)  
 2.23.19 = 2.24.16 (Gr̥tsamada; to Brahmanaspati). Second distich also at 2.35.15<sup>od</sup>  
 2.27.17 = 2.28.11 = 2.29.7 (Kūrma Gār̥tsamada, or Gr̥tsamada; to Varuṇa)  
 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmītra Gāthina) = 3.15.17 (Utkila Kātya) = 3.23.5 (Devagravas Bhārata, and Devavāta Bhārata). To Agni  
 3.30.20 = 3.50.4 (Viçvāmītra; to Indra)  
 3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 = 3.43.8 = 3.48.5  
 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmītra, or his descendants; to Indra)

- 4.13.5 = 4.14.5 (Vāmadeva Gāutama; to Agni). The two hymns are imitative throughout; see p. 13.
- 4.16.1 = 4.17.21 (Vāmadeva Gāutama) = 4.19.11 = 4.20.11 = 4.21.11 = 4.22.11 = 4.23.11 = 4.24.11 (Vāmadeva). To Indra.
- 4.43.7 = 4.44.7 (Purumiḷha Sāuhotra, and Ajamiḷha Sāuhotra; to Aṣvins)
- 5.42.17 = 5.43.16 (Atri Bhāuma; to Viṣve Devāḥ)
- 5.42.18 = 5.43.17 = 5.76.5 (Atri Bhāuma) = 5.77.5 (Avasyu Ātreya). To Aṣvins. Note also 5.43.11<sup>a</sup> = 5.76.4<sup>c</sup>.
- 5.57.8 = 5.58.8 (Ṣyāvāṣva Ātreya; to Maruts)
- 6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya; to Agni)
- 7.1.20 = 7.1.25 (Vasiṣṭha Māitrāvaruṇi; to Agni). Since 7.1.20 is repeated in the same hymn it is evidently a final stanza. The redaction has welded two hymns. Cf. Oldenberg, *Prolog.* pp. 122, note 2, 142.
- 7.3.10 = 7.4.10 (Vasiṣṭha Māitrāvaruṇi; to Agni)
- 7.7.7 = 7.8.7 (Vasiṣṭha Māitrāvaruṇi; to Agni)
- 7.20.10 = 7.21.10 (Vasiṣṭha Māitrāvaruṇi; to Indra)
- 7.24.6 = 7.25.6 (Vasiṣṭha Māitrāvaruṇi; to Indra)
- 7.28.5 = 7.29.5 = 7.30.5 (Vasiṣṭha Māitrāvaruṇi; to Indra)
- 7.34.25 (Vasiṣṭha; to Viṣve Devāḥ) = 7.56.25 (Vasiṣṭha; to Maruts)
- 7.39.7 = 7.40.7 (Vasiṣṭha; to Viṣve Devāḥ). Pādas b and c also in 7.62.3<sup>c</sup> and 7.1.20<sup>c</sup>
- 7.41.7 = 7.80.3 (Vasiṣṭha; to Uṣas)
- 7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)
- 7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)
- 7.64.5 = 7.65.5 (Vasiṣṭha; to Mitra and Varuṇa)
- 7.67.10 = 7.69.8 (Vasiṣṭha; to Aṣvins)
- 7.70.7 = 7.71.6 (Vasiṣṭha; to Aṣvins)
- 7.72.5 = 7.73.5 (Vasiṣṭha; to Aṣvins)
- 7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)
- 7.84.5 = 7.85.5 (Vasiṣṭha; to Indra and Varuṇa)
- 7.90.7 = 7.91.7 (Vasiṣṭha; to Indra and Vāyu)
- 7.97.10 = 7.98.10 (Vasiṣṭha; to Indra and Bṛhaspati)
- 7.99.7 = 7.100.7 (Vasiṣṭha; to Viṣṇu)
- 10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)
- 10.63.17 = 10.64.17 (Gaya Plāta; to Viṣve Devāḥ)
- 10.65.15 = 10.66.15 (Vasukarṇa Vasukra; to Viṣve Devāḥ). Note also that 10.65.9<sup>c</sup> = 10.66.4<sup>c</sup>; that each hymn consists of fifteen stanzas; and that the author, according to the express statement of our stanza, is a Vasiṣṭha. See p. 16.

### 3. Entire Single Stanzas, not Refrains, Repeated in any part of a Hymn

A considerable number of stanzas that are not refrains are repeated throughout the collection, either in the same or in different maṇḍalas, and without being confined to the end of hymns. The Anukramaṇi is not disturbed by these recurrences; the hymns in which occur the repeated stanzas are cheerfully assigned to different authors and are said, at times, to be addressed to different divinities. Such repetitions are frequently, but by no means always, written out in full (not galita). To some extent these repeated stanzas are ritualistic, and a few are cosmic or theosophic, in accordance with the marked tendency of brahmodya stanzas and motifs to repeat themselves through-

## 495] *Substantially identical Stanzas repeated with Changes*

out the mantra literature. The number of these stanzas is 23, repeated each a single time, so as to yield a total of 46 occurrences :

- 1.13.9 (Medhātithi Kāṇva) = 5.5.8 (Vasuṣruta Ātreya). Apri-stanza to Tisro Devyaḥ. Repeated as galita in 5.5.8, as also is the case in the repetition of 3.4.8-11 in 7.2.8-11 (above, p. 17)
- 1.23.8 (Medhātithi Kāṇva; to Indra Marutvant) = 2.41.15 (Gr̥tsamada; to Viṣve Devāḥ). R̥tuyāja-stanza (cf. p. 17), repeated as galita in 2.41.15.
- 1.91.3 (Gotama Rāhūgaṇa; to Soma) = 9.88.8 (Uṣanas Kāvya; to Soma Pavamāna). Ritual stanza, repeated as galita in 9.88.8.
- 1.91.16 (Gotama Rāhūgaṇa; to Soma) = 9.31.4 (Gotama Rāhūgaṇa; to Soma Pavamāna). Ritual stanza, repeated in full.
- 1.124.12 (Kakṣivat Dairghatamasa) = 6.64.6 (Bharadvāja). To Uṣas, repeated as galita in 6.64.6.
- 1.147.3 (Dirghatamas Aucathya) = 4.4.13 (Vāmadeva Gāutama). To Agni, repeated in full.
- 1.164.31 (Dirghatamas Aucathya; to Viṣve Devāḥ) = 10.177.3 (Patanga Prājāpatya; Māyābhedaḥ). Brahmodya, repeated in full.
- 1.164.50 (Dirghatamas Aucathya; to Sādhyāḥ) = 10.90.16 (Nārāyaṇa; to Puruṣa). Brahmodya, repeated in full.
- 1.174.9 (Agastya) = 6.20.12 (Bharadvāja). To Indra, repeated as galita in 6.20.12. Note also the correspondence of 1.174.2<sup>b</sup> with 6.20.10<sup>c</sup>
- 2.1.2 (Gr̥tsamada Bhārgava, &c.) = 10.91.10 (Aruṇa Vāitahavya). To Agni. Ritual stanza repeated in full.
- 2.41.13 (Gr̥tsamada) = 6.52.7 (R̥jicvan Bhāradvāja). To Viṣve Devāḥ. Repeated in full.
- 3.9.9 (Viṣvāmītra Gāthina; to Agni) = 10.52.6 (Agni Sāucika; to Devāḥ). Repeated in full.
- 3.41.6 (Viṣvāmītra) = 6.45.27 (Çaṇyū Bārhaspatya). To Indra, repeated as galita in 6.45.27.
- 3.47.5 (Viṣvāmītra) = 6.19.11 (Bharadvāja). To Indra, repeated as galita in 6.19.11.
- 3.52.3 (Viṣvāmītra) = 4.32.16 (Vāmadeva). To Indra, repeated in full. Cf. 3.62.8.
- 4.12.6 (Vāmadeva Gāutama; to Agni) = 10.126.8 (Kulmalabarhiṣa Çāilūsi, &c.; to Viṣve Devāḥ). Repeated in full.
- 4.32.13 (Vāmadeva) = 8.65.7 (Pragātha Kāṇva). To Indra, repeated in full.
- 6.15.12 (Vitahavya Āṅgīrasa, or Bharadvāja) = 7.4.9 (Vasiṣṭha Māitravaruṇi). To Agni, repeated as galita in 7.4.9.
- 8.6.45 (Vatsa Kāṇva) = 8.32.30 (Medhātithi Kāṇva). To Indra, repeated in full.
- 8.11.8 (Vatsa Kāṇva) = 8.43.21 (Virūpa Āṅgīrasa). To Agni, repeated in full.
- 8.13.18 (Parvata Kāṇva) = 8.92.21 (Çrutakakṣa Āṅgīrasa, &c). To Indra, repeated in full. Note also the correspondence of 8.13.14<sup>b</sup> with 8.92.30<sup>c</sup>.
- 8.32.29 (Medhātithi Kāṇva) = 8.93.24 (Sukakṣa Āṅgīrasa). To Indra, repeated in full
- 9.25.6 (Dṛlhaicyuta Āgastya) = 9.50.7 (Ucathya Āṅgīrasa). To Soma Pavamāna. Ritual stanza, repeated in full.

## 4. Substantially identical Stanzas Repeated with Changes

One of the features in the repetition of stanzas is that they are repeated with variations. We have seen (above, p. 492) that the pādas of one given stanza may appear distributed among two, along with other kindred devices. Similarly there are cases in which a certain stanza reappears with an added pāda. Thus in the following two cases involving four stanzas :

- 1.23.20 (Medhātithi Kāṇva; to Waters)  
**apsu me somo abravīd antar viṣvāni bheṣajā,**  
**agnim ca viṣvaṇambhuvam āpaç ca viṣvabheṣajih.**

10.9.6 (Triçiras Tvāṣṭra, or Sindhudvīpa Āmbariṣa ; to Waters)  
**apsu me somo abravīd antaṛ viçvāni bheṣajā,**  
**agnim ca viçvaṇāmbhuvam.**

This stanza is followed in the two books by three more identical stanzas ; see above, p. 492. The additional pāda is probably a secondary appendage.

5.35.6 (Prabhūvasu Āṅgirasā ; to Indra)  
**tvām id vṛtrahantama janāso vṛktabarhiṣaḥ,**  
**ugraṁ pūrviṣu pūrvyam havante vḥjasātaye.**

8.6.37 (Vatsa Kāṇva ; to Indra)  
**tvām id vṛtrahantama janāso vṛktabarhiṣaḥ,**  
**havante vḥjasātaye.**

It is not possible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37. See under 5.35.6.

In a rather large number of cases stanzas are varied by changes in the wording of one or more pāda. Either a familiar theme, such as the *apri*, is treated by different authors in slightly different ways, with changes that mark nothing but various literary predilections—what we might call a literary *ûha*. Or different connexions require slight grammatical or lexical changes—true *ûha* in the sense of the ritualistic texts. Or the changes reach still farther : an older theme is made the base of a new performance, because it is adaptable to another divinity or subject. In all these cases the changes do not disguise the fact that the authors are handling one and the same stanza as a whole, that they are not merely reassembling individual familiar floating pādas. This interesting class consists of 12 cases, involving 26 stanzas, or including the two cases just preceding, 14 cases involving 30 stanzas. The matter is of so high a degree of interest as to make it worth while to state these cases in full for convenient survey. For the critical relations of these repeated stanzas see the body of the work each time under the earlier stanza.

1.4.10 (Madhuchandas Vāiçvāmitra ; to Indra)  
**yo rāyo 'vanir mahān supāraḥ sunvataḥ sakhē,**  
**tasmā indrāya gāyata.**

8.32.13 (Medhātithi Kāṇva : to Indra)  
**yo rāyo 'vanir mahān supāraḥ sunvataḥ sakhē,**  
**tam indram abhi gāyata.**

The pāda *tasmā indrāya gāyata*, also at 1.5.4<sup>c</sup>.

1.13.8 (Medhātithi Kāṇva ; to Dāivyāu Hotārāu)  
**tā sujihvā upa hvaye hotārē dāivyē kavī,**  
**yajñam no yakṣatam imam.**

1.142.8 (Dīrghatamas Āucathya ; to Dāivyāu Hotārāu)  
**mandrajihvā jugurvaṇi hotārē dāivyē kavī,**  
**yajñam no yakṣatam imam sidhram adya divisṛçam.**

1.188.7 (Agastya ; to Dāivyāu Hotārāu)  
**prathamā hi suvācasā hotārē dāivyē kavī,**  
**yajñam no yakṣatam imam.**

The pāda 1.142.8<sup>d</sup>, also at 2.41.20<sup>b</sup> ; 5.13.12<sup>b</sup>. Hymns 1.13.8 and 1.142.8 share no less than six pādas.

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1.73.3 (Parāçara Çaktya ; to Agni)

**devo na yaḥ pṛthivīm viçvadhēyē upakṣeti hitamitro na rājē,**  
**puraḥsadaḥ çarmasado na virē anavadyā patijuşteva nāri.**

3.55.21 (Prajāpati Väiçvāmitra, or Prajāpati Väcyā ; to Viçve Devāḥ, here Indra)

**imām ca naḥ pṛthivīm viçvadhēyē upa kṣeti hitamitro na rājē,**  
**puraḥsadaḥ çarmasado na virē mahad devānām asuratvam ekam.**

The pāda 3.55.21<sup>d</sup> is refrain throughout the hymn.

1.118.3 (Kakṣivat Dairghatamasa ; to Açvins), almost =

3.58.3 (Viçvāmitra ; to Açvins)

**pravadyāmanā (3.58.3, suyugbhir açvāiḥ) suvṛtē rathena daśrīv imām çṛntam çlokam adreḥ,**  
**kim aṅga vām praty avartim gamiṣṭhēhur viprēso açvinē purkējāḥ.**

4.38.10 (Vāmadeva ; to Dadhikrā)

**ē dadhikrēḥ çavasē pañca kṣṛtīḥ sūrya iva jyotiṣṣpas tatēna,**  
**sahasrasāḥ çatasē vājy arvā pṛnaktu madhvā sam imā vacānsi.**

10.178.3 (Ariṣṭanemi Tārksya ; to Tārksya)

**sadyaḥ cid yaḥ çavasē pañca kṣṛtīḥ sūrya iva jyotiṣṣpas tatēna,**  
**sahasrasāḥ çatasē asya rahhir na smā varante yuvatiṁ na çaryām.**

5.2.8 (Kumāra Ātreya, or Vṛça Jāna, or both ; to Agni)

**hrīyamāno apa mad hy āireḥ pra me devānām vratapē uvāca,**  
**indro vidvāḥ anu hi tvē cacakṣa tenāham agne anuçiṣṭa āgām.**

10.32.6 (Kavaṣa Āiḷūṣa ; to Indra)

**nidhiyamānam apagūḷham apsu pra me devānām vratapē uvāca,**  
**indro vidvāḥ anu hi tvē cacakṣa tenāham agne anuçiṣṭa āgām.**

8.36.7 and 8.37.7 (both Çyāvāvya Ātreya ; to Indra)

**çyāvāvyaṣya suvatas (8.37.7, rebhataḥ) tathē çṛṇu yathēçṛṇor atreḥ karmāpi kṛvataḥ,**  
**pra trasadasyum āvitha tvam eka in nṛṣāhya indra brahmāpi (8.37.7, kṣatrīpi) vardhayan.**

For this pair see above, p. 16.

8.38.9 (Çyāvāvya Ātreya ; to Indra and Agni)

**evē vām ahva ūtaye yathēhuvanta medhirēḥ,**  
**indrāgni somapītaye.**

8.42.6 (Arcanānas, or Nābhāka Kāṇva ; to Açvins)

**evē vām ahva ūtaye yathēhuvanta medhirēḥ,**  
**nāsatyā somapītaye nabhantām anyake same.**

The pāda 8.42.6<sup>d</sup> is refrain in 8.39.1<sup>f</sup>-40.11<sup>f</sup> ; 42.4<sup>d</sup>-6<sup>d</sup>.

9.13.5 (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

**te naḥ sahasriṇām rayim pavantām ē suvīryam,**  
**suvānē devēsa indavaḥ.**

9.65.24 (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to the same)

**te no vṛṣṭim divas pari pavantām ē suvīryam,**  
**suvānē devēsa indavaḥ.**

9.32.2 (Çyāvāvya Ātreya ; to Soma Pavamāna), almost =

9.38.2 (Rāhūgaṇa Āngirasa ; to the same)

**ād im (9.38.2, etaṁ) tritasya yoṣaṇo harim hinvanty adribhiḥ,**  
**indum indrēya pītaye.**

Pādas b and c also in 9.30.5 and 9.65.8. Therefore, four stanzas with two identical pādas.

9.33.3 (Trita Āptya ; to Soma Pavamāna)

**sutē indrēya vīyave varuṇēya marudbhyāḥ,**  
**somē arṣanti viṣṇave.**

9.34.2 (The same)

**suta indrēya vīyave varuṇēya marudbhyāḥ,**  
**somo arṣati viṣṇave.**

9.65.20 (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to the same)  
 apsā indrāya vāyave varuṇāya marudbhyaḥ,  
 somo arṣati viṣṇave.

Pāda 9.34.2<sup>a</sup> also at 5.51.7<sup>a</sup>.

10.159.4 (Çaci Pāulomi), almost =  
 10.174.4 (Abhivarta Āngirasa; Rājñah stutih)  
 yenendro haviṣṣ kṛtvya abhavad dyumny uttamah,  
 idam tad akri devē asapatnah (10.174.4, asapatnā) kilēbhuvam.

## 5. Similar Stanzas

At this point the discussion carries us out of the domain of repeated stanzas to that of similar stanzas. A close definition of the term similar stanzas is impossible, because an identical pāda, or some other more or less identical group of words implies similarity. I group here such stanzas as have one or two repeated pādas, and have in addition more or less additional identical or parallel words. What is perhaps even more important, they are pervaded by the same spirit to such an extent as to preclude the possibility that the authors of the second hand did not have in mind the pattern stanzas as a whole. The modifications on the part of the imitative stanza are freer and cover a wider range of change of subject. Grammatical and lexical change, change of divinity and subject have here full play, but the pattern stanza is always traceable in the secondary result. Needless to say we cannot for the most part tell which is the pattern stanza. I have indicated above that there are in the Rig-Veda a number of similar stanzas in which no one pāda of one is exactly like the other, yet whose general tenor is more or less definitely, or more or less vaguely the same (p. 12). Such resemblance pervades, e.g., almost every one of the corresponding stanzas of 9.104 and 105 (p. 13). The similarities of the present class fade out to the point where it becomes doubtful whether they really extend through a given stanza, or merely through one or more of its component units, pāda, or distich.

This class may be established for the following 39 examples, involving 80 stanzas, to wit:

1.3.10 : 6.61.4	1.121.5 : 10.61.11
1.23.1 : 8.82.2	1.174.2 : 6.20.10
1.23.7 : 8.76.6	1.183.3 : 6.49.5
1.25.10 : 8.25.8	1.185.8 : 5.85.7
1.36.10 : 8.19.21	3.52.3 = 4.32.16 : 3.62.8
1.37.4 : 8.32.27	4.24.3 : 7.82.9
1.47.7 : 8.8.14	4.37.5 : 8.93.34
1.116.7 : 1.117.6, 7	4.46.3 : 8.1.24
1.116.16 : 1.117.17	4.46.4 : 8.5.28 <sup>1</sup>
1.117.25 : 2.39.8	5.26.4 : 5.51.1
1.118.4 : 6.63.7	5.51.3 : 8.38.7
1.118.9 : 10.39.10	5.54.11 : 8.7.25

<sup>1</sup> Cf. also the correspondence of 4.46.5<sup>a</sup> with 8.5.2<sup>a</sup>

5.75.3 : 8.8.1  
 8.5.18 : 8.26.16  
 8.6.6 : 8.76.2  
 8.7.20 : 8.64.7  
 8.13.31 : 8.33.11  
 8.14.6 : 9.65.9  
 8.18.3 : 10.126.7  
 8.100.2 : 10.83.7

9.3.9 : 9.42.2  
 9.25.3 : 9.28.3  
 9.45.1 : 9.50.5  
 9.64.17 : 9.66.12  
 9.83.5 : 9.86.40  
 9.90.5 : 9.97.42  
 9.104.2 : 9.105.2<sup>1</sup>

As apt illustrations of this class I may cite in full the following dozen or so cases, for the purpose of showing to the eye this style of repetition :

- 1.3.10 (Madhuchandas Viçvāmītra ; to Sarasvatī)  
 pāvakā **naḥ sarasvatī vājebhir vājinīvatī,**  
 yajñam vaṣṭu **dhyāvasuḥ.**
- 6.61.4 (Bharadvāja ; to Sarasvatī)  
 pra **po devī sarasvatī vājebhir vājinīvatī,**  
**dhīnām** avitry avatu.
- 1.25.10 (Çunaḥçepa Ājigarti, alias Devarāta ; to Varuṇa)  
 ni **śasāda dhṛtavrato** varuṇaḥ pastyāsv ā,  
**sāmṛājyāya sukratuḥ.**
- 8.25.8 (Viçvamanas Vāiyoçva ; to Mitra and Varuṇa)  
 ṛtāvānā **ni gedatuḥ sāmṛājyāya sukratū,**  
**dhṛtavratā** kṣatriyā kṣatram āçatuḥ.
- 1.37.4 (Kaṇva Ghāura ; to Maruts)  
 pra **vaḥ çardhāya ghrṣvaye tvesadyumnāya çuṣmiṇe,**  
**devattam brahma gāyata.**
- 8.32.27 (Medhātithi Kaṇva ; to Indra)  
 pra **va ugrāya niṣṭure 'sālḥāya prasakṣiṇe,**  
**devattam brahma gāyata.**

There is a subtle likeness in these stanzas which goes beyond the mere verbal parallelism. See under 1.37.4.

- 1.47.7 (Praskaṇva Kāṇva ; to Açvins)  
 yan **nāsatyā parāvati yad vā stho adhi turvaçe,**  
 ato rathena suvṛtā **na ē gataḥ sākam sūryasya raçmibhiḥ.**
- 8.8.14 (Sadhvaṅsa Kāṇva ; to Açvins)  
 yan **nāsatyā parāvati yad vā stho adhy ambare,**  
 ataḥ sahasranirṇijā **rathenā yātam açvinā.**

The second hemistich of 8.8.14 also at 8.8.11.

- 1.117.25 (Kakṣivat Dāirghatamasa ; to Açvins)  
 etāni **vām açvinā vīryāni pra pūrvyāny āyavo 'vocaṇ,**  
 brahma **kṛṇvanto vṛṣaṇā yuvabhyām suvirāso vidatham ē vadema.**
- 2.39.8 (Gṛtsamada ; to Açvins)  
 etāni **vām açvinā vardhanāni brahma** stomam gṛtsamadāso **akrau,**  
 tāni narā **jujuṣānopa yātam bṛhad vadema vidathe suvirāḥ.**
- 1.121.5 (Kakṣivat Dāirghatamasa ; to Indra, or Viçve Devāḥ)  
 tubhyaṁ payo yat pitarāv **anītām rādhaḥ suretas turape bhurapyū,**  
 çuci yat **te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ.**
- 10.61.11 (Nābhānediṣṭha Mānava ; to Viçve Devāḥ)  
 makṣū **kanāyāḥ sakhyām naviyo rādho na reta ṛtam it turapyān,**  
 çuci yat **te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ.**

<sup>1</sup> These two hymns are parallel throughout ; see above, p. 13.

4.46.3 (Vāmadeva; to Indra and Vāyu)

**Ē vām sahasraṁ haraya** indravāyū abhi prayah,  
**vahantu somapītaye.**

8.1.24 (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)

**Ē tvē sahasram ā çatam yuktā rathe hiraṇyaye,**  
**brahmayujo haraya** indra keçino **vahantu somapītaye.**

4.46.4 (Vāmadeva; to Indra and Vāyu)

**rathaṁ hiraṇyavandhuram** indravāyū svadhvaram,  
**Ē hi sthētho diviṣṣṛçam.**

8.5.28 (Brahmātithi Kāṇva; to Açvins)

**rathaṁ hiraṇyavandhuram** hiraṇyābhīçum açvinā,  
**Ē hi sthētho diviṣṣṛçam.**

Cf. also the correspondence of 4.46.5<sup>a</sup> with 8.5.2<sup>a</sup>.

5.51.3 (Svastyātreya Ātreya; to Viçve Devāḥ)

viprebhir vipra santya **prētaryāvabhir Ē gahi,**  
**devebbih somapītaye.**

8.38.7 (Manu Vāivasvata; to Viçve Devāḥ)

**prētaryāvabhir Ē gataṁ devebhir** jenyavasū,  
**indrāgni somapītaye.**

5.75.3 (Avasyu Ātreya; to Açvins)

**Ē no ratnāni bibhratāv açvinē gachataṁ yuvam,**  
**rudrā hiraṇyavartanī** juṣāṇā vājinivasū mādhvī mama çrutam havam.

8.8.1 (Sadhvaṁsa Kāṇva; to Açvins)

**Ē no viçvābhir ūtibhir açvinē gachataṁ yuvam,**  
**dasrā hiraṇyavartanī** pibatam soyam madhu.

Pāda 5.73.3<sup>e</sup> is refrain in 5.75.1<sup>e</sup>-9<sup>e</sup>, and pāda 8.8.1<sup>d</sup> is a common formula, 6.60.15<sup>d</sup> (q. v.)

8.5.18 (Brahmātithi Kāṇva; to Açvins)

asmākam adya **vām** ayam **stomo vāhiṣṭho** antamaḥ,  
**yuvābhyam bhūtv açvinē.**

8.26.16 (Viçvamanas Vāiyaçva, or Vyaçva Āṅgirasa; to Açvins)

**vāhiṣṭho vām** havānām **stomo** dūto huvan narā,  
**yuvābhyam bhūtv açvinē.**

8.14.6 (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana; to Indra)

vāvṛdhānasya te **vayam viçvā dhanēni jigyuṣaḥ,**  
**ūtim indrē vṛṣṇimahe.**

9.65.9 (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

tasya te vājino **vayam viçvā dhanēni jigyuṣaḥ,**  
**sakhitvam Ē vṛṣṇimahe.**

8.18.3 (Irimiṭhi Kāṇva; to Ādityas)

tat su naḥ savitā bhago **varuṇo mitro aryamē,**  
**çarma yachantu sapratho yad imahe.**

10.126.7 (Kulmalabarhiṣa Çāilūṣi, or Anhomuc Vāmadevya; to Viçve Devāḥ)

çunam asmabhyam ūtaye **varuṇo mitro aryamē,**  
**çarma yachantu sapratha ādityāso yad imahe** ati diviṣaḥ.

For the future of the higher criticism of the Rig-Veda stanzas which reflect one another as a whole are of particular importance. A single pāda easily assumes a formulaic character, is easily remembered and repeated. But when an entire stanza reflects the spirit and diction of another we are face to face with a definite historical question which, theoretically at least, is solvable. Simi-

larity in the preceding group of stanzas is by no means equally thoroughgoing in each case: it fades out into stanza correspondence of still lower degree. I add here, without writing them out in full, a considerable number of citations in which the greater part of one stanza is parallel to the greater part of a second stanza; each contains additional elements. Yet, again, the spirit of the two stanzas is enough the same to make it very likely that one stanza, as a whole, served as a pattern for the other. Thus, e.g.:

5.26.1 (Vasūyava Ātreyaḥ; to Agni)  
agne pāvaka rociṣā mandrayā deva jihvayā,  
Ā devān vakṣi yakṣi ca.

6.16.2 (Bharadvāja; to Agni)  
sa no mandrābhīr adhvare jihvābhīr yajā mahāḥ,  
Ā devān vakṣi yakṣi ca.

Or, more subtly, because the word forms, rather than the word sense, are changed:

7.77.4 (Vasiṣṭha; to Uṣas)  
antivāmā dūre amitram uchorvīm gavyūtim abhayaṁ kṛdhī naḥ,  
yāvaya dvesa Ā bhazā vasūni codaya rādho gr̥nate maghoni.

9.78.5 (Kavi Bhārgava; to Soma Pavamāna)  
etāni soma pavamāno asmayuḥ satyāni kṛṇvan draviṇṣy arṣasi,  
jahi ṣatrum antike dūrake ca ya urvīm gavyūtim abhayaṁ ca nas kṛdhī.<sup>1</sup>

The following cases are more or less of this sort. They are not always separated by a hard and fast line from the preceding group:

1.13.8 : 1.142.8 : 1.188.7	5.26.2 : 7.16.4
1.16.3 : 8.3.5 (cf. also 3.42.4)	5.35.2 : 6.46.7
1.92.13 : 4.55.9	5.46.3 : 7.44.1
1.124.3 : 5.80.4	6.45.25 : 8.95.1
1.124.10 : 4.51.3	6.48.8 : 7.16.10
3.9.6 : 10.118.5	6.53.10 : 9.2.10
3.12.4 : 8.38.2	6.70.3 : 8.27.16
3.41.7 : 7.31.4	7.77.4 : 9.78.5
3.42.6 : 8.75.16 (cf. also 8.98.11)	8.1.3 : 8.15.12
4.7.8 : 4.8.4	8.6.15 : 8.12.24
5.9.3 : 6.16.40	9.1.4 : 9.6.3 : 9.51.5 : 9.63.12
5.13.5 : 8.98.12	9.35.2 : 9.62.26
5.20.3 : 7.94.6	9.41.4 : 9.42.6 : 9.61.3
5.26.1 : 6.16.2	9.46.5 : 9.65.13

## 6. Distichs Repeated Unchanged

The next variety of repetition is that of distichs, or any given pair of pādas in one stanza recurring together within the limits of another stanza. This takes place on a rather surprising scale, there being no less than 62 distichs which are repeated without variation, and 79 which are repeated with more or less variation. This count, of course, aside from the stanzas repeated entirely:

<sup>1</sup> Even the words yāvaya dvesaḥ, in 7.77.4, and satyāni kṛṇvan, in 9.78.5, paraphrase one another in a remote fashion.

their collective distichs heighten the total greatly, in accordance with the preceding counts. Distichs, like stanzas, usually represent a rounded unit of thought, easy to fit into various situations, therefore the relative chronology or priority of their occurrences does not, as a rule, betray itself. A brilliant example of relative chronology, by way of illustration, is offered by the familiar Uṣas-stanza 1.124.2 :

aminatī dāivyāni vratāni praminatī manuṣyā yugāni,  
Iyuṣṇām upamā ṣaṣvatīnām āyatīnām prathamōṣā vy adyāt.

The two organically antithetic pādas of the first distich are distributed pointlessly into two unfit connexions in 1.92.11<sup>c</sup>, 12<sup>c</sup>. And the second distich, again, reappears, 1.113.15<sup>od</sup>, in the variant form, Iyuṣṇām upamā ṣaṣvatīnām vibhātīnām prathamōṣā vy aṣvāt, where the obviously intentional antithesis of Iyuṣṇām and āyatīnām is frivolously thrown overboard ; see under 1.92.11. In a few cases a distich is derived from one pāda by the insertion of an extra word ; thus 9.100.9<sup>ab</sup>, tvam dyām ca mahivrata pṛthivīm cāti jabhriṣe : 9.86.29<sup>c</sup>, tvam dyām ca pṛthivīm cāti jabhriṣe ; see p. 523.

The following list contains 62 pāda-pairs repeated without changes, and arranged in the order of their occurrence in the maṇḍalas. They make up a total of 132 pāda-pairs in the same stanza, to which may be added the two pairs of catenary distichs 9.67.31<sup>ab</sup>, 32<sup>ab</sup>, and 10.162.1<sup>cd</sup>, 2<sup>ab</sup>, listed on p. 8 :

- 1.13.6<sup>ab</sup> (Medhātithi Kāṇva) = 1.142.6<sup>ac</sup> (Dirghatamas Āucathya). Āpri, to Devir Dvārah : vi ṣrayantām ṛtvārdhah, dvāro devir asaṣcatah.  
 1.34.11<sup>cd</sup> (Hiraṇyastūpa Āṅgirasa) = 1.157.4<sup>cd</sup> (Dirghatamas Āucathya). To Aṣvins : prāyus tāriṣṭam ni rapāṅsi mṛkṣataṃ sedhataṃ dveṣo bhavataṃ sacābhuvā.  
 1.36.7<sup>ab</sup> (Kāṇva Ghāura ; to Agni) = 8.69.17<sup>ab</sup> (Priyamedha Āṅgirasa ; to Indra) : tam ghem itthā namasvina upa svarājam āsate.  
 1.53.11<sup>od</sup> (Savya Āṅgirasa ; to Indra) = 10.115.8<sup>od</sup> (Upastuta Vārṣṭihavya ; to Agni) : tvām stoṣāma tvayā suvirā drāghīya āyuh prataram dadhānāh.  
 1.91.10<sup>ab</sup> (Gotama Rāhūgaṇa ; to Soma) = 10.150.2<sup>ab</sup> (Mṛṣīka Vasiṣṭha ; to Agni) : imam yajñam idam vaco jujuṣāna upāgahi.  
 1.92.12<sup>c</sup>, 11<sup>c</sup> (Gotama Rāhūgaṇa) = 1.124.2<sup>ab</sup> (Kakṣivat Dairghatamasa). To Uṣas ; praminatī manuṣyā yugāni, aminatī dāivyāni vratāni.  
 1.105.14<sup>cd</sup> (Trita Āptya, or Kutsa) = 1.142.11<sup>cd</sup> (Dirghatamas Āucathya). To Agni ; agnir havyā suṣūdati devo deveṣu medhiraḥ.  
 1.106.7<sup>ab</sup> (Kutsa) = 4.55.7<sup>ab</sup> (Vāmadeva). To Viṣve Devāḥ : devāir no devy aditir ni pātu devas trātā trāyatām aprayuchan.  
 1.121.5<sup>od</sup> (Kakṣivat Dairghatamasa ; to Indra, or Viṣve Devāḥ) = 10.61.11<sup>od</sup> (Nābhānediṣṭha Mānava ; to Viṣve Devāḥ) : ōci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ. Cf. also pāda b of each stanza.  
 1.124.3<sup>od</sup> (Kakṣivat Dairghatamasa) = 5.80.4<sup>od</sup> (Satyaṣravas Ātreya). To Uṣas : ṛtasya panthām anv eti sādhu prajānatīva na diṣo mināti.  
 1.127.9<sup>od</sup> (Parucchepa Dāivodāsi ; to Agni) = 1.175.5<sup>ab</sup> (Agastya ; to Indra) : ṣuṣmintamo hi te mado dyumnintama uta kratuh.  
 1.142.4<sup>ab</sup> (Dirghatamas Āucathya) = 5.5.3<sup>ab</sup> (Vasuṣruta Ātreya). Āpri, to Agni : iḷito agna ā vahendram citram iha priyam.

- 2.11.4<sup>d</sup>, 5<sup>a</sup> (Gr̥tsamada) = 10.148.2<sup>bc</sup> (Pr̥thu Vāinya). To Indra: dāsir viçañ sūryeṇa sahyāḥ, guhā hitam̐ guhyan̐ guḥham apsu.
- 3.1.19<sup>ab</sup> (Viçvāmitra Gāthina; to Agni) = 3.31.18<sup>od</sup> (Kuçika Āisīrathi, or Viçvāmitra; to Indra): ā no gahi sakhyebhiḥ çivebhir mahān mahībhir ūtibhiḥ saranyan.
- 3.31.21<sup>od</sup> (Viçvāmitra Gāthina; to Agni) = 3.59.4<sup>od</sup> (Viçvāmitra; to Mitra) = 6.47.13<sup>ab</sup> (Garga Bhāradvāja; to Indra) = 10.131.7<sup>ab</sup> (Sukīrti Kākṣivata; to Indra): tasya vayan̐ sumatāu yajñiyasyāpi bhadre sāumanase syāma; and, with a slight ūha, 10.14.6<sup>od</sup> (Yama Vāivasvata; Liṅgoktadevatāḥ): teṣāṃ vayan̐ sumatāu yajñiyānām api bhadre sāumanase syāma.
- 3.52.1<sup>ab</sup> (Viçvāmitra) = 8.91.2<sup>od</sup> (Apālā Ātreya). To Indra: dhānāvantaṃ karambhiṇam apūpavantaṃ ukthinaṃ.
- 3.55.13<sup>ab</sup> (Prajāpati Vāivāmitra, &c.; to Viçve Devāḥ) = 10.27.14<sup>od</sup> (Vasukra Āindra; to Indra): anyasyā vatsam̐ rihati mimāya kayā bhuvā ni dadhe dhenur ūdhaḥ.
- 3.62.9<sup>ab</sup> (Viçvāmitra; to Pūsan) = 10.187.4<sup>ab</sup> (Vatsa Āgneya; to Agni): yo viçvābhi vipaçyati bhuvanā sam̐ ca paçyati. Both stanzas begin their third pāda with sa naḥ.
- 4.17.16<sup>ab</sup> (Vāmadeva Gāutama) = 10.131.3<sup>od</sup> (Sukīrti Kākṣivata). To Indra: gavyanta indraṃ sakhyāya viprā açvāyanto vṛṣanaṃ vājayantaḥ.
- 4.41.5<sup>od</sup> (Vāmadeva; to Indra and Varuṇa) = 10.101.9<sup>od</sup> (Budha Sāumya; to Viçve Devāḥ, or R̥tvikstutiḥ): sā no duhiyad yavaseva gatvi sahasradhārā payasā mahi gāuḥ.
- 4.46.4<sup>ac</sup> (Vāmadeva; to Indra and Vāyu) = 8.5.28<sup>ac</sup> (Brahmātithi Kāṇva; to Açvins): rathan̐ hiranyavandhuram, ā hi sthāthi divispr̥cam. Note that 4.46.5<sup>a</sup> = 8.5.2<sup>b</sup>.
- 4.47.4<sup>ab</sup> (Vāmadeva; to Indra and Vāyu) = 6.60.8<sup>ab</sup> (Bharadvāja; to Indra and Agni): yā vān̐ santi puruspr̥ho niyuto dāçuse narā.
- 4.50.11<sup>od</sup> (Vāmadeva; to Indra and Brhaspati) = 7.97.7<sup>od</sup> (Vasiṣṭha; to Indra and Brahmanaspati): aviṣṭam̐ dhiyo jigṛtam̐ puram̐dhir jajastam̐ aryo vanuṣam̐ arātīḥ.
- 4.55.10<sup>ab</sup> (Vāmadeva; to Viçve Devāḥ) = 8.18.3<sup>ab</sup> (Irimbiṭhi Kāṇva; to Ādityāḥ): tat su naḥ savitā bhago varuṇo mitro aryamā.
- 5.23.4<sup>de</sup> (Dyumna Viçvacarṣaṇi Ātreya) = 6.48.7<sup>de</sup> (Çaṃyu Bārhaspatya). To Agni: revan̐ naḥ çukra dīdhi dyumat pāvaka dīdhi.
- 5.42.16<sup>od</sup> = 5.43.15<sup>od</sup> (Atri Bhāuma; to Viçve Devāḥ): devo-devaḥ suhavo bhūtu mahyan̐ mā no mātā pr̥thivī durmatāu dhāt. In each case this distich, followed by two more identical stanzas concludes the hymn.
- 5.45.3<sup>ab</sup> (Çaṃyu Bārhaspatya) = 8.12.21<sup>ab</sup> (Parvata Kāṇva). To Indra: mahīr asya praṇī-tayaḥ pūrvīr uta praçastayaḥ.
- 5.75.7<sup>ab</sup> (Avasyu Ātreya) = 5.78.1<sup>ab</sup> (Saptavadhri Ātreya). To Açvins: açvināv eha gachataṃ nāsatyā mā vi venatam.
- 6.45.33<sup>ab</sup> (Çaṃyu Bārhaspatya; to Br̥bu Takṣan) = 8.94.3<sup>ab</sup> (Bindu Āngirasa, &c.; to Maruts): tat su no viçve arya ā sadā gr̥ṇanti kāravaḥ.
- 6.51.15<sup>ab</sup> (R̥jiçvan Bhāradvāja) = 8.83.9<sup>ab</sup> (Kusidin Kāṇva). To Maruts: yūyan̐ hi ṣṭhā sudā-nava indrajyesthā abhidyaḥ.
- 7.35.15<sup>od</sup> (Vasiṣṭha) = 10.65.15<sup>od</sup> = 10.66.16<sup>od</sup> (Vasukarṇa Vāukra). To Viçve Devāḥ: te no rāsantām̐ urugāyam̐ adya yūyan̐ pāta svastibhiḥ sadā naḥ. Note that 7.35.15<sup>b</sup> = 10.65.14<sup>b</sup>, and see under 7.35.15.
- 7.39.7<sup>bc</sup> = 7.40.7<sup>bc</sup> (Vasiṣṭha; to Viçve Devāḥ) = 7.62.3<sup>bc</sup> (Vasiṣṭha; to Mitra and Varuṇa): r̥tvāno varuṇo mitro agniḥ, yachantu candrā upamaṃ no arkam.
- 7.59.2<sup>od</sup> (Vasiṣṭha; to Maruts) = 8.27.16<sup>ab</sup> (Manu Vāivasvata; to Viçve Devāḥ): pra sa kṣayan̐ tirate vi mahīr iṣo yo vo varāya dāçati.
- 7.104.23<sup>od</sup> (Vasiṣṭha; to Pr̥thivī and Antarikṣa) = 10.53.5<sup>od</sup> (Agni Sāucika; to Devāḥ): pr̥thivī naḥ pārhivāt pātv̐ aṅhaso 'ntarikṣam̐ divyāt pātv̐ asmān.
- 8.2.32<sup>bc</sup> (Medhātithi Kāṇva) = 8.16.7<sup>bc</sup> (Irimbiṭhi Kāṇva). To Indra: indraḥ purū puru-hūtaḥ, mahān mahībhiḥ çacibhiḥ.
- 8.4.1<sup>ab</sup> (Devātithi Kāṇva) = 8.65.1<sup>ab</sup> (Pragātha Kāṇva). To Indra: yad indra prāg apāg udañ nyag vā hūyase nr̥bhiḥ. Note the correspondence of 8.4.12<sup>d</sup> with 8.64.10<sup>c</sup>, the latter also a hymn ascribed to Pragātha Kāṇva.
- 8.8.18<sup>ab</sup> (Sadhvaṃsa Kāṇva) = 8.87.3<sup>ab</sup> (Dyumnika Vasiṣṭha, &c.). To Açvins: ā vān̐ viçvā-

bhir ūtibhiḥ priyamedhā ahūṣata. The two hymns share three more pādas; see in their order.

- 8.13.15<sup>ab</sup> (Nārada Kāṇva) = 8.97.4<sup>ab</sup> (Rebha Kācyapa). To Indra: yac chakrāsi parāvati yad arvāvati vṛtrahan.
- 8.47.18<sup>ab</sup> (Trita Āptya; to Ādityas and Uṣas) = 10.164.5<sup>ab</sup> (Pracetas Āngirasa; Duḥṣvapnaghnām): ajāiśmādyāsanāma cābhūmānāgaso vayam.
- 8.51 (Vāl. 3).6<sup>cd</sup> (Ṙṣuṣṭigu Kāṇva) = 8.61.14<sup>cd</sup> (Bharga Prāgātha). To Indra: taṁ tvā vayanī maghavann indra girvaṇaḥ sūtāvanto havāmahe.
- 8.52 (Vāl. 4).6<sup>cd</sup> (Āyu Kāṇva) = 8.61.10<sup>cd</sup> (Bharga Prāgātha). To Indra: vasūyavo vasupatīṁ ḡatakratum stomāir indram havāmahe.
- 8.93.6<sup>ab</sup> (Sukakṣa Āngirasa; to Indra) = 9.65.22<sup>ab</sup> (Bhṛgu Vāruṇi, &c.; to Soma Pavamāna): ye somāṣaḥ parāvati ye arvāvati sunvire.
- 8.98.3<sup>ab</sup> (Nṛmedha Āngirasa; to Indra) = 10.170.4<sup>ab</sup> (Vibhrāj Sūrya; to Sūrya): vibhrājaṅ jyotiṣā svar agacho rocanaṁ divaḥ.
- 9.1.1<sup>bc</sup> (Madhuchandas Vaiçvāmitra) = 9.100.5<sup>bc</sup> (Rebhasūnū Kācyapāu). To Soma Pavamāna: pavasva soma dhārayā, indrāya pātave sutāḥ.
- 9.2.4<sup>bc</sup> (Medhātithi Kāṇva) = 9.66.13<sup>bc</sup> (Çataṁ Vāikhānasāḥ). To Soma Pavamāna: āpo arṣanti sindhavaḥ, yad gobhir vāsaiṣyase.
- 9.13.3<sup>ab</sup> (Asita Kācyapa, &c.) = 9.42.3<sup>bc</sup> (Medhyātithi Kāṇva). To Soma Pavamāna: pavante vājasātaye, somāḥ sahasrapājasāḥ. Note 9.13.1<sup>a</sup> = 9.42.5<sup>c</sup>, and 9.13.4<sup>b</sup> = 9.42.6<sup>c</sup>.
- 9.16.3<sup>bc</sup> (Asita Kācyapa, &c.) = 9.51.1<sup>bc</sup> (Ucathya Āngirasa). To Soma Pavamāna: somaṁ pavitra ā sṛja, punihindrāya pātave.
- 9.16.6<sup>bc</sup> (Asita Kācyapa, &c.) = 9.62.19<sup>bc</sup> (Jamadagni Bhārgava). To Soma Pavamāna: viçvā arṣann abhicriyaḥ, çūro na goṣu tiṣṭhati.
- 9.17.3<sup>bc</sup> (Asita Kācyapa, &c.) = 9.37.1<sup>bc</sup> (Rāhūgaṇa Āngirasa). To Soma Pavamāna: somaḥ pavitre arṣati, vighnann rakṣāṁsi devayuh. With slight ūha, 9.56.1<sup>bc</sup> (Avatsāra Kācyapa; to Soma Pavamāna): āçuḥ pavitre arṣati, vighnann rakṣāṁsi devayuh.
- 9.20.7<sup>bc</sup> (Asita Kācyapa, &c.) = 9.67.19<sup>bc</sup> (Vasiṣṭha). To Soma Pavamāna: pavitraṁ soma gachasi, dadhat stotre suvīryam.
- 9.22.3<sup>ab</sup> (Asita Kācyapa, &c.) = 9.101.12<sup>ab</sup> (Manu Sāmvarana). To Soma Pavamāna: ete pūtā vipaçcitaḥ somāso dadhyaçiraḥ.
- 9.23.4<sup>ab</sup> (Asita Kācyapa, &c.) = 9.107.14<sup>ab</sup> (Sapta Ṙṣayaḥ). To Soma Pavamāna: abhi somāsa āyavaḥ pavante madyaṁ madam.
- 9.30.6<sup>ab</sup> (Bindu Āngirasa) = 9.51.2<sup>bc</sup> (Ucathya Āngirasa). To Soma Pavamāna; sunotā madhumattamam, somam indrāya vajriṇe. Note the reversed order; and cf. also 7.32.8<sup>ab</sup>.
- 9.33.2<sup>bc</sup> (Trita Āptya) = 9.63.14<sup>bc</sup> (Nidhruvi Kācyapa). To Soma Pavamāna: çukrā ṛtasya dhārayā, vājam gomantam akṣaran. Note that 9.33.6<sup>c</sup> = 9.63.1<sup>a</sup>.
- 9.40.3<sup>bc</sup> (Bṛhanmati Āngirasa) = 9.65.21<sup>bc</sup> (Bhṛgu Vāruṇi, &c.). To Soma Pavamāna: asma-bhyaṁ soma viçvataḥ, ā pavasva sahasriṇam. With slight ūha, 9.33.6<sup>bc</sup> (Trita Āptya; to Soma Pavamāna): ... sahasriṇaḥ. Cf. 9.62.12; 63.1.
- 9.40.6<sup>ab</sup> (Medhyātithi Kāṇva) = 9.100.2<sup>ab</sup> (Rebhasūnū Kācyapāu). To Soma Pavamāna: punāna indav ā bhara soma dvibarhasaṁ rayim.
- 9.53.4<sup>bc</sup> (Avatsāra Kācyapa) = 9.63.17<sup>bc</sup> (Nidhruvi Kācyapa). To Soma Pavamāna: hariṁ nadiṣu vājinam, indum indrāya matsaram.
- 9.63.2<sup>bc</sup> (Nidhruvi Kācyapa) = 9.99.8<sup>cd</sup> (Rebhasūnū Kācyapāu). To Soma Pavamāna: indrāya matsarintamaḥ, camūṣv ā ni ṣidasi.
- 9.63.8<sup>bc</sup> (Nidhruvi Kācyapa) = 9.65.16<sup>bc</sup> (Bhṛgu Vāruṇi, &c.). To Soma Pavamāna: pavamāno manāv adhi, antarikṣeṇa yātave. Note that 9.63.1<sup>a</sup> = 9.65.21<sup>a</sup>.
- 9.63.29<sup>bc</sup> (Nidhruvi Kācyapa) = 9.67.3<sup>bc</sup> (Bharadvāja). To Soma Pavamāna: abhy arṣa kani-kradat, dyumantaṁ çuṣmam uttamam. Note that 9.63.19<sup>c</sup> = 9.67.16<sup>b</sup>.
- 9.68.10<sup>cd</sup> (Vatsapri Bhālandana; to Pavamāna Soma) = 10.45.12<sup>cd</sup> (Bhālandana Vatsapri; to Agni): adveṣe dyāvāpṛthivī huvema devā dhatta rayim asme suvīram.
- 10.31.7<sup>ab</sup> (Kavaṣa Āilūṣa; to Viçve Devāḥ) = 10.81.4<sup>ab</sup> (Viçvakarman Bhāuvana; to Viçvakarman): kim svid vanaṁ ka u vṛkṣa āsa yato dyāvāpṛthivī niṣṭataksuḥ.

## 7. Distichs Repeated with Changes

The number of distichs repeated with greater or lesser variation is rather larger than that of the distichs repeated intact. The class involves 79 instances of a total of 162 distichs. Moreover, it naturally fades out into another very prevalent class of repetitions in which there is one identical pāda together with one or more words repeated in a pāda adjacent to the identical one; see the next class. Here, as in previous cases, I have been guided in my classifications by the spirit and general intention of the passage, rather than by the completeness of the verbal correspondence; see, e.g. the relation of 4.17.7<sup>cd</sup>: 4.19.3<sup>od</sup>. The present class, on the whole, shows even more instructively, and on a larger scale than the preceding ones, the persistence, and at the same time the freedom, with which the Vedic poets availed themselves of existing types of expression in order to serve their ends. Grammatical, lexical, and metrical change, and adaptation to different purposes, notably different divinities, are an almost constant element in these repetitions; nowhere do the Vedic poets show better that they regarded the entire body of Vedic composition as common property, freely to be used for new purposes and conceived in later moods:

- 1.12.1<sup>ab</sup> (Medhātithi Kāṇva) = 1.36.3<sup>ab</sup> (Kāṇva Ghāura). To Agni: agniṃ dūtām (1.36.3<sup>a</sup>, pra tvā dūtām) vṛṇīmahe hotāraṃ carṣaṇīnām. Cf. 8.19.3.
- 1.12.11<sup>ac</sup> (Medhātithi Kāṇva; to Agni) = 9.61.6<sup>ab</sup> (Amahīyu Āṅgīrasa; to Soma Potavamāna): sa naḥ stavāna (9.61.6<sup>a</sup>, punāna) ā bhara, rayiṃ vīravatim īsam. Cf. 8.24.3; 9.40.5.
- 1.18.2<sup>ab</sup> (Medhātithi Kāṇva; to Brahmaṇaspati) = 1.91.12<sup>ab</sup> (Gotama Rāhūgaṇa; to Soma): yo revāḥ yo amīvahā (1.91.12<sup>a</sup>, gayasphāno amīvahā) vasuvit puṣṭivardhanaḥ.
- 1.18.3<sup>ab</sup> (Medhātithi Kāṇva; to Brahmaṇaspati) = 7.94.8<sup>ab</sup> (Vasiṣṭha; to Indra and Agni): mā naḥ caṅso (7.94.8<sup>a</sup>, mā kasya no) araruṣo dhūrṭiḥ prañāḥ martyasya.
- 1.22.21<sup>ab</sup> (Medhātithi Kāṇva; to Viṣṇu) = 3.10.9<sup>ab</sup> (Viçvāmītra Gāthina; to Agni): tad viprāso (3.10.9<sup>a</sup>, tam tvā viprā) vipanyavo jāgrvāṅsaḥ samindhate.
- 1.25.15<sup>ab</sup> (Çunaḥçepa Ājigarti, &c.; to Varuṇa) = 10.22.2<sup>od</sup> (Vimada Āindra, &c.; to Indra): uta yo mānuṣeṣv ā (10.22.2<sup>c</sup>, mitro na yo jāneṣv ā) yaçaç cakre asāmy ā.
- 1.34.12<sup>od</sup> (Hiraṇyastūpa Āṅgīrasa) = 1.112.24<sup>od</sup> (Kutsa). To Açvins: çṛṇvantā vām avase johavīmi (1.112.24<sup>c</sup>, adyūtye 'vase ni hvaye vām) vṛdhe ca no bhavataṃ vajasātāu.
- 1.36.15<sup>ab</sup> (Kāṇva Ghāura; to Agni): pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ = 7.1.13<sup>ab</sup> (Vasiṣṭha Māitravaruṇi; to Agni); pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrter araruṣo aghāyoḥ.
- 1.39.6<sup>ab</sup> (Kāṇva Ghāura) = 8.7.28<sup>ab</sup> (Punarvatsa Kāṇva). To Maruts: upo ratheṣu pṛṣatir ayugdhvaṃ (8.7.28<sup>a</sup>, yad eṣāṃ pṛṣati rathe) pṛṣtir vahatī rohitāḥ.
- 1.45.4<sup>bc</sup> (Praskaṇva Kāṇva; to Agni) = 8.8.18<sup>bc</sup> (Sadhvaṅsa Kāṇva; to Açvins): priyamedhā ahūṣata, rājanam (8.8.18<sup>c</sup>, rājantāv) adhvarāṇām. The first two pādas of 8.8.18 are repeated at 8.87.3.
- 1.47.1<sup>ab</sup> (Praskaṇva Kāṇva; to Açvins) = 2.41.4<sup>ab</sup> (Gr̥tsamada; to Mitra and Varuṇa): ayaṃ vām madhumattamaḥ (2.41.4<sup>a</sup>, mitravaruṇā) sutaḥ soma ṛtvārdhā.
- 1.47.7<sup>ab</sup> (Praskaṇva Kāṇva) = 8.8.14<sup>ab</sup> (Sadhvaṅsa Kāṇva). To Açvins: yan nāsatyā parāvati yad vā stho adhi turvaçe (8.8.14<sup>b</sup>, adhy ambare). For other correspondences between 1.47 and 8.8 see under 1.47.2.
- 1.47.8<sup>ab</sup> (Praskaṇva Kāṇva; to Açvins) = 8.4.14<sup>od</sup> (Devātithi Kāṇva; to Indra): arvāñcā vām (8.4.14<sup>c</sup>, arvāñcam tvā) saptayo 'dhvaraçriyo vahantu savaned upa.

- 1.48.14<sup>ab</sup> (Praskaṅva Kāṅva; to Uśas): ye cid dhi tvām ṛṣayah pūrva ūtaye juhūre 'vase mahi = 8.8.6<sup>ab</sup> (Sadhvaṅsa Kāṅva; to Aṅvins): yac cid dhi vān pura ṛṣayo juhūre 'vase narā.
- 1.81.5<sup>cd</sup> (Gotama Rāhūgaṇa) = 7.32.23<sup>ab</sup> (Vasiṣṭha). To Indra: na tvāvān indra kaç cana (7.32.23<sup>a</sup>, na tvāvān anyo divyo na pārthivo) na jāto na janīṣyate.
- 1.84.11<sup>ab</sup> (Gotama Rāhūgaṇa) = 8.69.3<sup>ab</sup> (Priyamedha Āṅgiraśa). To Indra: tā asya pṛṇānyuvah (8.69.3<sup>b</sup>, sūdadohasaḥ) somam çrīnanti pṛṇanayah.
- 1.113.15<sup>cd</sup> (Kutsa) = 1.124.2<sup>cd</sup> (Kakṣivat Dāirghatamaśa). To Uśas: iyuṣinām upamā çaçvatīnām vibhātīnām prathamōṣā vy aṅvāt (1.124.2<sup>d</sup>, āyatīnām prathamōṣā vy adyāt). Note the correspondence of 1.113.7<sup>a</sup> with 1.124.3<sup>a</sup>, and 1.113.7<sup>d</sup> with 1.123.13<sup>c</sup>.
- 1.117.20<sup>cd</sup> (Kakṣivat Dāirghatamaśa) = 10.39.7<sup>ab</sup> (Ghoṣā Kākṣivatī). To Aṅvins: yuvān çacibhir vimadāya jāyām (10.39.7<sup>a</sup>, yuvān rathena vimadāya çundhyuvān) ny ūhathuḥ purumitrasya yoṣām (10.39.7<sup>b</sup>, yoṣānām).
- 1.118.1<sup>cd</sup> (Kakṣivat Dāirghatamaśa) = 1.183.1<sup>ab</sup> (Agastya). To Aṅvins: yo martyasya manaso javīyān (1.183.1<sup>a</sup>, tam yuñjāthām manaso yo javīyān) trivandhuro vṛṣaṇā vātarañhāḥ (1.183.1<sup>b</sup>, yas tricakraḥ).
- 1.129.3<sup>fe</sup> (Paruccheḥpa Dāivodāsi; to Indra): mitrāya vocam varuṇāya saprathah sumṛṭikāya saprathah = 1.136.6<sup>bc</sup> (Paruccheḥpa Dāivodasi; Liṅgoktadevatāḥ); mitrāya vocam varuṇāya miḥuṣe sumṛṭikāya miḥuṣe.
- 1.132.7<sup>bc</sup> (Paruccheḥpa Dāivodāsi; to Indra): indratvotāḥ sāsahyāma pṛtanyo vanuyāma vanuṣyataḥ = 8.40.7<sup>de</sup> (Nābhāka Kāṅva; to Indra and Agni): sāsahyāma pṛtanyato, &c.
- 1.134.3<sup>bc</sup> (Paruccheḥpa Dāivodāsi; to Vāyu): vāyū rathe ajirā dhuri voḥhave vahiṣṭhā dhuri voḥhave = 5.56.6<sup>cd</sup> (Çyāvāvya Ātreya; to Maruts): yuñgdhvām hari ajirā, &c.
- 1.135.3<sup>ab</sup> (Paruccheḥpa Dāivodāsi) = 7.92.5<sup>ab</sup> (Vasiṣṭha). To Vāyu: ā no niyudbhīḥ çatinībhīr adhvarām sahasrībhīr upa yāhi vitaye (7.92.5<sup>b</sup>, yajñām).
- 1.155.3<sup>cd</sup> (Dirghatamas Āucathya; to Viṣṇu and Indra) = 9.75.2<sup>cd</sup> (Kavi Bhārgava; to Pavamāna Soma): dadhāti putro 'varām param pitur (9.75.2<sup>c</sup>, dadhāti putraḥ pitur apicyam) nāma trīyam adhi rocane divaḥ.
- 1.162.1<sup>ab</sup> (Dirghatamas Āucathya; Aṅvastuti) = 5.41.2<sup>ab</sup> (Atri Bhāuma; to Viçve Devāḥ): mā (5.41.2<sup>a</sup>, te) no mitro varuṇo aryamāyur indra ṛbhukṣā marutaḥ pari khyan (5.41.2<sup>b</sup>, maruto juṣanta)
- 1.183.6<sup>ab</sup> = 1.184.6<sup>ab</sup> (Agastya) = 7.73.1<sup>ab</sup> (Vasiṣṭha). To Aṅvins: atāriṣma tamasas pāram asya pṛti vām stomo aṅvināv adhāyi (7.73.1<sup>b</sup>, prati stomaṁ devayanto dadhānāḥ).
- 2.12.15<sup>cd</sup> (Gṛtsamada; to Indra) = 8.48.14<sup>cd</sup> (Pragātha Kāṅva; to Soma): vayam ta indra (8.48.14<sup>c</sup>, vayam somasya) viçvaha priyāsaḥ suvirāso vidatham ā vadema.
- 3.19.2<sup>cd</sup> (Gāthin Kāuḡika; to Agni): sudyumnām rātinīm ghṛtācim, pradakṣiṇid devatātim uraṇaḥ: 4.6.3<sup>ab</sup> (Vāmadeva Gāutama; to Agni): yatā sujūrñi rātinī ghṛtāci pradakṣiṇid, &c.
- 3.37.11<sup>ab</sup> = 3.40.8<sup>ab</sup> (Viçvāmitra; to Indra): arvāvato na ā gahy atho çakra parāvataḥ (3.40.8, gahi parāvataç ca vṛtrahan). Cf. 3.40.9.
- 3.47.2<sup>ab</sup> = 3.52.7<sup>cd</sup> (Viçvāmitra; to Indra): sajoṣā indra sagaṇo (3.52.7<sup>c</sup>, apūpam addhi sagaṇo) marudbhīḥ somam piba vṛtrahā çūra vidvān.
- 3.53.7<sup>cd</sup> (Viçvāmitra; to Indra) = 7.103.10<sup>cd</sup> (Vasiṣṭha; to the Frogs, Parjanyaṣtuti): viçvāmitrāya (7.103.10<sup>c</sup>, gavvān mañḍūkā) dadato maghāni (7.103.10<sup>c</sup>, dadataḥ çatāni) sahasrasāve pra tiranta āyuh.
- 3.54.22<sup>ab</sup> (Prajāpati Vāiçvāmitra, &c.) = 5.4.2<sup>cd</sup> (Vasuçruta Ātreya). To Agni: svadasva havyaṣam (5.4.2<sup>c</sup>, sugārhapatyāḥ sam) iṣo didīhy asmadyak sam mimihī çravāṅsi.
- 3.62.16<sup>ab</sup> (Viçvāmitra) = 7.65.4<sup>ab</sup> (Vasiṣṭha). To Mitra and Varuṇa: ā no mitrāvaruṇā (7.65.4<sup>a</sup> adds havyaḥ) ghṛtāir gavyūtim ukṣatam (7.65.4<sup>b</sup> adds iḷābhīḥ).
- 4.6.11<sup>cd</sup> (Vāmadeva Gāutama) = 5.3.4<sup>cd</sup> (Vasuçruta Ātreya). To Agni: hotāram agniṁ manuṣo ni ţedur namasyanta (5.3.4<sup>d</sup>, daçasyanta) uçijaḥ çāsam āyoh.
- 4.17.7<sup>cd</sup> (Vāmadeva Gāutama; to Indra): tvam prati pravata āçayānam ahim vajreṇa maghavan vi vṛçcaḥ = 4.19.3<sup>cd</sup> (Vāmadeva; to Indra): sapta prati pravata āçayānam ahim vajreṇa vi riṇā aparvan.
- 4.37.7<sup>cd</sup> (Vāmadeva; to Rbhhu) = 5.10.6<sup>cd</sup> (Gaya Ātreya; to Agni): asmabhyaṁ sūraya stutā (5.10.6<sup>c</sup>, asmākāsaç ca sūrayo) viçvā āçās tariṣaṇi.

- 4.47.2<sup>ab</sup> (Vāmadeva) = 5.51.6<sup>ab</sup> (Svastyātreya Ātreya). To Indra and Vāyu: indraç ca vāyav eṣāṁ somānām (5.51.6<sup>b</sup>, sutānām) pitim arhathāḥ.
- 5.3.8<sup>ab</sup> (Vasuçrta Ātreya) = 10.122.7<sup>ab</sup> (Citramahas Vasiṣṭha). To Agni: tvām asyā vyuṣi deva pūrve (10.122.7<sup>a</sup>, tvām id asyā uṣaso vyuṣiṣṭu) dūtām kṛṇvānā ayajanta havyāiḥ (10.122.7<sup>b</sup>, mānuṣāḥ).
- 5.4.7<sup>ab</sup> (Vasuçrta Ātreya; to Agni): vayaṁ te agna ukthāir vidhema vayaṁ havyāiḥ pāvaka bhadrāçoce = 7.14.2<sup>a+d</sup> (Vasiṣṭha Māitrāvaruṇi; to Agni): vayaṁ te agne samidhā vidhema, vayaṁ deva haviṣā bhadrāçoce.
- 5.21.3<sup>ab</sup> (Sasa Ātreya) = 8.23.18<sup>ab</sup> (Viçvamanas Vāiyaçva). To Agni: tvām viçve (8.23.18<sup>a</sup>, viçve hi tvā) sajoṣaso devāso dūtām akrata.
- 5.31.6<sup>ab</sup> (Avasyu Ātreya) = 7.98.5<sup>ab</sup> (Vasiṣṭha). To Indra: pra te pūrvāni karaṇāni vocaṁ (7.98.5<sup>a</sup>, prendrasya vocaṁ prathamā kṛtāni) pra nūtanā maghavan yā cakartha (7.98.5<sup>b</sup>, maghavā yā cakāra). Cf. 10.112.8<sup>ab</sup>.
- 5.51.1<sup>ab</sup> (Svastyātreya Ātreya; to Viçve Devāḥ) = 9.63.15<sup>ab</sup> (Nidhruvi Kāçyapa: to Soma Pavamāna): sutā indrāya vāyave (9.63.15<sup>a</sup>, vajriṇe) somāso dadhyāçiraḥ.
- 5.65.2<sup>cd</sup> (Rātahavya Ātreya; to Mitra and Varuṇa) = 5.67.4<sup>ab</sup> (Yajata Ātreya; to Mitra, Varuṇa, [and Aryaman]): tā satpatī ṛtāvṛdha ṛtāvānā (5.67.4, te hi satyā ṛtasprça ṛtāvāno) jane-jane.
- 5.74.10<sup>ab</sup> (Pāura Ātreya) = 8.73.5<sup>ab</sup> (Gopavana Ātreya, &c.). To Açvins: açvinā yad dha karhi cic (8.73.5<sup>a</sup>, yad adya karhi karhi cic) chuçrūyātām imāṁ havam.
- 6.16.5<sup>bc</sup> (Bharadvāja; to Agni): divodāsāya sunvate, bharadvājāya daçuṣe = 6.31.4<sup>de</sup> (Suhotra Bhāradvāja; to Indra): divodāsāya sunvate sutakre, bharadvājāya grṇate vasūni.
- 6.16.30<sup>ab</sup> (Bharadvāja) = 7.15.15<sup>ab</sup> (Vasiṣṭha Māitrāvaruṇi). To Agni: tvām naḥ pāhy aṅhaso jātavedo (7.15.15<sup>b</sup>, doṣāvastar) aghāyataḥ.
- 6.25.9<sup>cd</sup> (Bharadvāja) = 10.89.17<sup>cd</sup> (Reṇu Vāiçvāmitra). To Indra: vidyāma vāstor avasā grṇanto bharadvājā (10.89.17<sup>d</sup>, viçvāmitrā) uta ta indra nūnam.
- 6.29.3<sup>cd</sup> (Bharadvāja; to Indra) = 10.123.7<sup>cd</sup> (Vena Bhārgava; to Vena): vasāno atkaṁ sura-bhiṁ dṛçe kaṁ svar ṇa nrtav iṣiro babhūtha (10.123.7<sup>d</sup>, svar ṇa nāma janata priyāni).
- 6.45.3<sup>ab</sup> (Çamyu Bārhaspatya; to Indra) = 8.5.18<sup>ab</sup> (Brahmātithi Kāṇva; to Açvins): asmākam indra bhūtu te (8.5.18<sup>d</sup>, asmākam adya vām ayam) stomo vāhiṣṭho antamaḥ.
- 6.51.7<sup>ab</sup> (Rjicvan Bhāradvāja; to Viçve Devāḥ) = 7.52.2<sup>cd</sup> (Vasiṣṭha; to Ādityas): mā va eno anyakṛtām bhujema (7.52.2<sup>c</sup>, mā vo bhujemānyajātām eno) mā tat karma vasavo yac cayadhve.
- 6.59.7<sup>cd</sup> (Bharadvāja; to Indra and Agni) = 8.75.12<sup>ab</sup> (Virūpa Āṅgīrasa; to Agni): mā no asmin mahādhane parā varktām gaviṣṭiṣu (8.75.12<sup>b</sup>, parā varg bhārabhrd yathā).
- 6.60.14<sup>ab</sup> (Bharadvāja; to Indra and Agni) = 8.73.14<sup>ab</sup> (Gopavana Ātreya, &c.; to Açvins): ā no gavyebhir açvyāir vasavyāir (8.73.14, açvyāiḥ sahasrāir) upa gachatam.
- 7.15.13<sup>ab</sup> (Vasiṣṭha Māitrāvaruṇi) = 8.44.11<sup>ab</sup> (Virūpa Āṅgīrasa). To Agni: agne rakṣā ṇo aṅhasaḥ (8.44.11<sup>a</sup>, agne ni pāhi nas tvām) prati śma deva riṣataḥ.
- 7.67.6<sup>cd</sup> (Vasiṣṭha; to Açvins): ā vām toke tanaye tūtūjanāḥ suratnāso devavitīm gamema = 7.84.5<sup>bc</sup> = 7.85.5<sup>bc</sup> (Vasiṣṭha; to Indra and Varuṇa): prāvat tokāya tanaye tūtūjanā, suratnāso, &c.
- 7.74.2<sup>cd</sup> (Vasiṣṭha) = 8.35.22 (Çyāvāçva Ātreya). To Açvins: arvāg ratham (7.74.2<sup>c</sup>, ratham samanasa) ni yachataṁ pibatām soyaṁ madhu.
- 8.1.4<sup>cd</sup> (Medhātithi Kāṇva, &c.; to Indra) = 8.60.18<sup>cd</sup> (Bharga Prāgātha; to Agni): upa kramasva (8.60.18<sup>c</sup>, isanyayā naḥ) pururūpam ā bhara vājam nediṣṭham ūtaye.
- 8.5.28<sup>ab</sup> (Brahmātithi Kāṇva; to Açvins): ratham hiraṇyavandhuraṁ hiraṇyābhīçum açvinā = 8.22.5<sup>ab</sup> (Sobhari Kāṇva; to Açvins): ratho yo vām trivandhuro hiraṇyābhīçur açvinā. Note that 8.5.5<sup>c</sup> = 8.22.3<sup>d</sup>.
- 8.8.1<sup>cd</sup> (Sadhvaṅsa Kāṇva) = 8.87.5<sup>cd</sup> (Dyumnika Vasiṣṭha). To Açvins: dasrā hiraṇyavartani pibatām soyaṁ madhu (8.87.5, vartani çubhas patī pātām somam kṛtāvṛdhā).
- 8.12.19<sup>ab</sup> (Parvata Kāṇva; to Indra) = 8.27.13<sup>ab</sup> (Manu Vāivasvata; to Viçve Devāḥ): devaṁ-devaṁ vo vasa indram-indraṁ grṇiṣāni (8.27.13<sup>b</sup> -indram abhiṣṭaye).

- 8.18.12<sup>ab</sup> (Irimbiṭhi Kāṇva) = 8.67.18<sup>ab</sup> (Matsya Sāmmada, &c.). To Aṅvins: tat su naḥ ṅarma yachatādityā (8.67.18, tat su no navyam sanyasa ādityā) yan mumocati.
- 8.18.16<sup>ab</sup> (Irimbiṭhi Kāṇva; to Ādityas) = 8.31.10<sup>cd</sup> (Manu Vāivasvata; Dampatyor āciṣaḥ): ā ṅarma parvatānām otāpām vṛṇīmahe (8.31.10, parvatānām vṛṇīmahe naḍinām).
- 8.27.16<sup>cd</sup> (Manu Vāivasvata; to Viṅve Devāḥ): pra prajābhīr jāyate dharmaṇas pary ariṣṭaḥ sarva edhate = 10.63.13<sup>ab</sup> (Gaya Plāta; to Viṅve Devāḥ): ariṣṭaḥ sa marto viṅva edhate pra prajābhīr jāyate dharmaṇas pari.
- 8.38.3<sup>ab</sup> (C̣yāvāṅva Ātreya; to Indra and Agni) = 8.65.8<sup>ab</sup> (Pragātha Kāṇva; to Indra): idam vām madiram (8.65.8<sup>a</sup>, idam te somyam) madhv adhuksann adribhir naraḥ.
- 8.45.4<sup>bc</sup> (Triṅoka Kāṇva) = 8.77.1<sup>bc</sup> (Kurusuti Kāṇva). To Indra: jātaḥ pṛchad vi mātaram (8.77.1<sup>b</sup>, vi pṛchad iti mātaram), ka ugrāḥ ke ha ṅṛvire.
- 8.47.1<sup>ab</sup> (Trita Āptya) = 8.67.4<sup>ab</sup> (Matsya Sāmmada, &c.). To Ādityas: mahi vo mahatām avo varuna mitra dāṅṅe (8.67.4<sup>b</sup>, mitrāryaman).
- 9.2.7<sup>bc</sup> (Medhātithi Kāṇva) = 9.38.3<sup>bc</sup> (Rāhūgaṇa Āṅgīrasa). To Soma Pavamāna: marmryjante apaṣuvah, yābhīr madāya ṅumbhase (9.38.3<sup>c</sup>, ṅumbhate).
- 9.6.4<sup>bc</sup> = 9.24.2<sup>bc</sup> (Asita Kāṅyapa, &c.). To Soma Pavamāna: āpo na pravatāsaran (9.24.2<sup>b</sup>, prayatā yatīḥ), punānā indram āṅata.
- 9.11.8<sup>ab</sup> (Asita Kāṅyapa, &c.) = 9.98.10<sup>ab</sup> (Ambarīsa Vārṅāgīra, &c.). To Soma Pavamāna: indrāya soma pātave madāya (9.98.10<sup>b</sup>, vṛtraghne) pari ṅicyase.
- 9.12.8<sup>bc</sup> (Asita Kāṅyapa, &c.) = 9.44.2<sup>bc</sup> (Ayāsya Āṅgīrasa). To Soma Pavamāna: somo hinvano arṣati (9.44.2<sup>b</sup>, hinve parāvati), viprasya dhārāyā kavīḥ.
- 9.37.2<sup>bc</sup> = 9.38.6<sup>bc</sup> (Rāhūgaṇa Āṅgīrasa). To Soma Pavamāna: harir arṣati dhārṅasiḥ, abhi yonim kanikradat (9.38.6<sup>b</sup>, krandan yonim abhi priyam).
- 9.43.4<sup>ab</sup> (Medhātithi Kāṇva) = 9.63.11<sup>ab</sup> (Nidhruvi Kāṅyapa) To Soma Pavamāna: pavamāna vidā rayim asmabhyam soma suṅriyam (9.63.11<sup>b</sup>, duṣṭaram).
- 9.52.4 (Ucathya Āṅgīrasa) = 9.64.27 (Kāṅyapa Mārīca). To Soma Pavamāna: ni ṅuṣmam (9.64.27, punāna) indav eṣām puruhūta janānām.
- 9.57.1<sup>ab</sup> (Avatsāra; to Soma Pavamāna): pra te dhārā asaṅcato divo na yanti vṛṣṭayaḥ = 9.62.28<sup>ab</sup> (Jamadagni Bhārgava; to Soma Pavamāna): pra te divo na vṛṣṭayo dhārā yanty asaṅcataḥ. See p. 552.
- 9.62.12<sup>ab</sup> (Jamadagni Bhārgava) = 9.63.12<sup>ab</sup> (Nidhruvi Kāṅyapa). To Soma Pavamāna: ā pavasva (9.63.12<sup>a</sup>, abhy arṣa) sahasrīnam rayim gomantam aṅvinam. Note 9.62.25<sup>c</sup> = 9.63.25<sup>c</sup>.
- 9.63.16<sup>bc</sup> (Nidhruvi Kāṅyapa) = 9.64.12<sup>ab</sup> (Kāṅyapa Mārīca). To Soma Pavamāna: rāye arṣa (9.64.12<sup>a</sup>, sa no arṣa) pavitra ā mado yo devavitamaḥ. Cf. 9.63.23<sup>c</sup> = 9.64.27<sup>c</sup>.
- 9.64.17<sup>bc</sup> (Kāṅyapa Mārīca) = 9.66.12<sup>ac</sup> (ṅatam Vāikhānasāḥ). To Soma Pavamāna: vṛthā (9.66.12, achā) samudram indavaḥ, agmann ṛtasya yonim ā.
- 9.83.5<sup>cd</sup> (Pavitra Āṅgīrasa) = 9.86.40<sup>cd</sup> (Atrayaḥ). To Soma Pavamāna: rājā pavitraratho vājam āruhaḥ (9.86.40<sup>c</sup>, āruhat) sahasrabhrṣṭir jayasi (9.86.40<sup>d</sup>, jayati) ṅravo bṛhat. Note the words nabho vasānaḥ = apo vasānaḥ at the beginning of the second pāda.
- 9.85.12<sup>ac</sup> (Vena Bhārgava; to Soma Pavamāna) = 10.123.7<sup>a</sup>, 8<sup>c</sup> (Vena Bhārgava; to Vena): ūrdhvo gandharvo adhi nāke asthāt, bhānuḥ ṅukreṅa ṅociṣā vy adyāt (10.123.8<sup>c</sup>, ṅociṣā cakānaḥ).
- 9.96.3<sup>ab</sup> (Pratardana Dāivodāsi) = 9.97.27<sup>ab</sup> (Mṛṅika Vāsīṣṭha). To Soma Pavamāna: sa no deva (9.97.27<sup>a</sup>, evā deva) devatāte pavasva mahe soma psarasa indrapānaḥ (9.97.27<sup>b</sup>, psarase devapānaḥ). Both stanzas end with the word punānaḥ.

## 8. Single Pāda Repeated with an Added Word or Words

The last class of repetitions which goes beyond that of a single pāda, pure and simple, consists of the following numerous class: one whole pāda is repeated, and in addition a single word or set expression. The latter quite frequently immediately precedes or follows the repeated pāda, so as to form

an organic sense unit with the pāda. Still more frequently the extra word or expression is separated from the repeated pāda; yet in most cases so that the extra word seems to coincide intentionally rather than accidentally. There is, of course, no hard and fast line between this and the preceding class. The total of cases under the present head is large; a selected list is given here, the rest being indicated at the end of this rubric. Cases in which the extra word or words immediately precede, or follow, make up the following list:

- 1.5.5 : 8.93.22, . . . sutā ime, çucayo (8.93.22, uçanto) yanti vītaye.  
 1.14.5 : 8.5.17, . . . vṛktabarhiṣaḥ, haviṣmanto arāṅkṛtaḥ.  
 1.23.2 : 4.49.5 : 8.76.6, . . . havāmahe, asya somasya pītaye.  
 1.129.9, . . . abhiṣṭibhiḥ, sadā pāhy abhiṣṭibhiḥ : 10.93.11, . . . abhiṣṭaye, sadā pāhy abhiṣṭaye.  
 5.6.10 : 8.31.18, . . . suvīryam, uta tyad āçvaçvyam.  
 8.6.45 = 8.32.30 : 8.14.12, . . . harī, somapeyāya vakṣataḥ.  
 7.7.15 : 8.18.1, . . . eṣāṃ, sumnam bhikṣeta martyaḥ.  
 3.47.3 : 3.51.8, . . . pāhi somam, indra devebhiḥ (3.51.8, marudbhir indra) sakhibhiḥ sutarān naḥ.  
 5.15.4, . . . dadhānaḥ, pari tmanā viṣurūpo jigāsi : 7.84.1, . . . dadhānā, pari tmanā viṣurūpa jigāti.  
 1.4.1 : 8.52 (Vāl.4).4, sudughām iva goduhe (Vāl.4.4, goduho), juhūmasi . . .  
 5.73.5, ā yad vām sūryā ratham, tiṣṭhad . . . : 8.8.10, ā yad vām yosaṇā ratham, atiṣṭhad . . .  
 8.24.3 : 9.40.5, sa na stavāna (9.40.5, punāna) ā bhara, rayiṃ . . . Cf. 1.12.11 ; 9.61.6.  
 9.45.6 : 9.49.2, tayā pavasva dhārayā, yayā . . .

As an illustration of the far more numerous class in which an extra word stands at a distance from the repeated pāda we may point to the typical case :

- 1.159.1 (Dīrghatamas Āucathya ; to Dyāvapṛthivyāu)  
**pra dyāvā yajñāḥ pṛthivī ṛtāvṛdhā mahī** stuse vidatheṣu pracetasā,  
 devebhir ye **devaputre** sudaṅsasetthā dhiyā vāryāṇi prabhūṣataḥ.  
 7.53.1 (Vasiṣṭha ; to Dyāvapṛthivyāu)  
**pra dyāvā yajñāḥ pṛthivī namobhiḥ** sabādha ile brhatī yajatre,  
 te cid dhi pūrve kavayo gr̥ṇantaḥ puro **mahī** dadhire **devaputre**.

In this instance the characteristic repeated pāda is of itself sufficient to show that borrowing has taken place; yet the additional repeated words mahī and devaputre make it still clearer that one stanza depends directly upon the other.

While the critical value of the repeated pādas is in general superficially evident, that of the extra words at times illumines problems of more considerable difficulty. Thus in the case of 6.23.3 : 6.44.15, where the words kīri and kāru interpret each other under the stimulus of the repeated pāda. Both words in the light of the parallel mean 'poet'. I prefer to trust to this parallelism, rather than to the learned and ingenious theories of Ludwig and Pischel, who assume for kīri the meaning 'wretched'. See my discussion under 6.23.3.

Here follows a choice list of the remaining correspondences with the extra words in square brackets; I repeat that this list approximates the preceding class at more than one point :

- 1.2.7, varuṇāṃ ca riçādasam [mitrāṃ huve] : 5.64.1, varuṇāṃ vo riçādasam [mitrāṃ havāmahe]  
 1.9.6, tuvidyumna yaçasvataḥ [rāye] : 3.16.6, tuvidyumna yaçasvatā [rāyā]

- 1.10.10: 5.35.3, vṛśantamasya hūmahe [ūtim, and avah]  
 1.13.7: 1.142.7, naktosaśa supeçasā [barhir āsade, and sīdatam barhiḥ]  
 1.14.12: 5.56.6, yuksvā (5.56.6, yuṅgdhvam) hy aruṣī rathe [rohitah]  
 1.16.4: 3.42.1, upa naḥ sutam ā gahi [haribhir indra, and indra . . . haribhyam]  
 1.22.2: 1.23.2, ubhā devā diviṣprçā [havāmahe]  
 1.25.11: 8.6.29, cikitvān abhi (8.6.29, ava) paçyati [ataḥ]  
 1.30.9: 8.69.18, anu pratnasyāukasaḥ [pūrvam, and pūrvām]  
 1.32.3: 2.15.1, trikadrueṣv apibat sutasya [ahan . . . ahinām, and ahim . . . jaghāna]  
 1.46.2: 8.8.12, manotarā rayiṇām [vasuvīdā, and purūvasū]  
 1.48.8: 7.81.1, jyotiḥ kṛṇoti sūnarī [duhitā divah]  
 1.54.11: 10.61.22, rakṣā ca no maghonaḥ pāhi sūrīn [rāye]  
 1.62.2: 9.97.39, yenā naḥ pūrve pitarah padajñāḥ [gāḥ]  
 1.73.10: 4.2.20, etā te agna ucathāni vedah [justāni santu, and tā juṣasva]  
 1.77.1: 4.2.1, yo martyeṣv amṛta ṛtvāḥ [hotā yajīṣṭhah]  
 1.78.1: 4.32.9, abhi tvā gotamā girā [nonumah, and anūṣata]  
 1.91.8: 10.25.7, tvam naḥ soma viçvataḥ [rakṣa, and gopāḥ]  
 1.91.13: 8.92.12, gāvo na yavaseṣv ā [rārandhi, and raṇayāmasi]  
 1.91.17: 9.67.28, soma viçvebhir aṅçubhiḥ [pyāyasva]  
 1.104.1: 7.24.1, yoniṣ ta indra nisade (7.24.1, sadane) akāri [tam ā]  
 1.112.5: 1.118.6, ud vandanam ārayatam svar dṛçe (1.118.6, āratam daṇsanābhiḥ) [rebham]  
 1.113.14<sup>d</sup>: 4.14.3<sup>d</sup>, oṣā yāti (4.14.3, uṣā iyate) suyuḥjā rathena [prabodhayantī]  
 1.113.16: 8.48.11, aganma yatra pratiranta āyuh [tamaḥ, and tamiṣīcīḥ]  
 1.117.21: 7.5.6, uru jyotiḥ cakrathur (7.5.6, jyotir janayann) āryāya [dasyum, and dasyūn]  
 1.176.3: 6.45.8, yasya viçvāni hastayoh [vasu, and vasūni]  
 1.186.3: 8.84.1, preṣṭham vo atithim gr̥ṇiṣe (8.84.1, stuṣe) [agnim]  
 2.4.2: 10.46.2, imam vidhanto apām sadhasthe [bhrgvahaḥ]  
 2.12.14: 2.20.3, yaḥ çānsantam yaḥ çaçamānam ūti [pacantam]  
 2.14.2: 2.37.1, tasmā etam bhārata tadvaçāya (2.37.1, tadvaço dadih) [adhvaryavaḥ]  
 2.36.5: 10.116.7, tubhyam suto maghavan tubhyam ābhṛtaḥ (10.116.7, pakvaḥ) [piba]  
 3.10.3: 7.14.1, samidhā jātavedase [dadāçati, and daçema]  
 3.20.5: 10.101.1, dadhikrām agnim uṣasam ca devīm [huve, and hvaye]  
 3.31.8: 10.111.5, viçvā veda janimā (10.111.5, savanā) hanti çuṣṇam [pratimānam]  
 3.43.6: 6.44.19, ā tvā br̥hanto (6.44.19, vṛṣaṇo) yujanāḥ [vahantu]  
 3.50.2: 7.29.1, pibā tv asya suṣutasya cāroḥ [harayaḥ, and harivaḥ]  
 3.51.10: 8.1.26, pibā tv asya girvanaḥ [sutam, and sutasya]  
 3.53.7: 10.67.2, divas putrasyāsurasya vīrāḥ [aṅgirasah]  
 4.1.3: 8.27.3, marutsu viçvabhānuṣu [varuṇe, and varuṇa]  
 4.5.4: 10.89.8, pra ye minanti varuṇasya dhāma . . . [mitrasya], and, pra ye mitrasya varuṇasya dhāma . . . [minanti]  
 4.18.11: 8.100.12, sakhe viṣṇo vitarām vi kramasva [vṛtram . . . haniṣyan, and hanāva vṛtram]  
 4.32.8: 8.14.4, yad ditsasi stuto magham [na tvā varante, and, na te vartāsti]  
 4.32.11: 8.99.2, suteṣv indra girvanaḥ [vedhasah]  
 5.9.4: 6.2.9, agne paçur na yavase [vanā]  
 5.9.7: 5.23.2, rayim sahasva ā bhara [vājasya]  
 5.40.1: 8.21.3, somam somapate piba [ā yāhi]  
 5.41.6: 10.64.7, pra vo vāyum rathayujam kṛṇudhvam . . . [purañdhīḥ], and, pra vo vāyum rathayujam purañdhim . . . [kṛṇudhvam]  
 5.55.9: 6.51.5, asmabhyam çarma bahulam vi yantana (6.51.5, yanta) [mṛtatā naḥ]  
 5.67.2: 9.64.20, ā yad yonim hiraṇyayam [sadathah, and sīdati]  
 6.15.3: 6.16.33, bhāradvājāya saprathah [chardir yacha, and çarma yacha]  
 6.44.5: 8.93.12, devī çuṣmam saparyataḥ [rodasī]  
 6.45.32: 6.48.3, sadyo dānāya mañhate [sahasriṇī, and sahasram]  
 6.48.3: 7.5.4, ajasreṇa çociṣā çoçuceac chuce (7.5.4, çociṣā çoçucanāḥ) [vibhāsi, and bhāsā]

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- 6.72.2 : 10.62.3, aprathataim (10.62.3, aprathayan) pṛthivīm mātaram vi [ut sūryam nayatha], and sūryam ārohanam]
- 7.10.5 : 10.46.4, mandram hotāram uçijo yaviṣṭham (10.46.4, namobhih) [adhvareṣu, and adhvarāṇām]
- 7.15.8 : 8.19.7, suvīras tvam asmayuḥ [svagnayah]
- 7.32.8 : 9.30.6 = 9.51.2, somam indrāya vajriṇe [sunota]
- 7.35-14 : 10.53-5, gojātā uta ye yajñiyāsah [jusanta, and juṣantām]
- 8.11.6 : 10.141.3, agniṁ gīrbhir havāmahe [avase]
- 8.19.17 : 8.43.30, te ghed agne svādhyah [nṛcaḥsasam, and nṛcaḥsasah]
- 8.23.22 : 8.60.2, agniṁ yajñeṣu pūrvyam [srug eti, and srucāç caranti]
- 8.24.8 : 8.50(Vāl. 2).9, vidyāma çūra navyasah [vaso]
- 8.33.3 : 8.88.2, maksū gomantam īmahe [vājam . . . sahasriṇam]
- 9.4.1 : 9.9.9, pavamāna mahi çravaḥ [sanā]
- 9.15.8 : 9.61.7, etam u tyam daça kṣipah [mrjanti]
- 9.17.7 : 9.63.20, dhībhir viprā avasyavaḥ [mrjanti]
- 9.26.6 : 9.53.4, indav (9.53.4, indum) indrāya matsaram [hinvanti]
- 9.45.5 : 9.106.11, vane kriṣantam atyavim [sam asvaran]
- 9.50.3 : 9.67.9, pavamānam madhuçrutam [hinvanti]
- 9.62.4 : 9.82.1, çyeno na yonim āsadat (9.82.1, yonim ghṛtavānam āsadam) [asāvya añçuḥ, and asāvi somah]
- 9.64.22 : 9.108.1 : 9.108.15, pavasva madhumattamaḥ [indrāyendo, and indrāya soma]
- 9.65.14 : 9.106.7, indo dhārābhir ojasā [ā kalaçāḥ, and ā kalaçam]
- 9.67.4 : 9.107.10, tiro vārāny avyayā [hariḥ].
- 9.72.7 : 9.86.8, nābhā pṛthivyā dharuṇo maho divaḥ [apām ūrmāu sindhuṣu, and apām ūrmim . . . sindhuṣu]
- 9.76.1 : 9.77.5, dhartā (9.77.5, cakrir) divaḥ pavate kṛtvyo rasah [atyō na]
- 9.76.5 : 9.96.20, vṛseva yūthā pari koçam arṣasi (9.96.20, arṣan) [kanikradat]
- 9.76.5 : 9.97.32, sa indrāya pavase matsarintamaḥ (9.97.32, matsaravān) [kanikradat]
- 9.103.2 : 9.107.22, gobhir añjāno arṣati (9.107.22, arṣasi) [vārāny avyayā, and vāre avyaye]
- 10.133.4 : 10.134.2, adhaspadaṁ tam im kṛdhi [yo na . . . ādideçati, and yo asmān ādideçati]
- Cf. also under 1.7.3 ; 14.6 ; 22.18 ; 30.18, 19 ; 64.12 ; 74.3 ; 81.9 ; 84.3 ; 95.8 ; 102.4 ; 105.14 ; 113.7 ; 117.2 ; 128.6 ; 130.1 ; 132.5 ; 134.6 ; 135.6 ; 143.2 ; 174.5 ; 2.18.3, 7 ; 38.1 ; 40.5 ; 41.2 ; 32.10 ; 10.2 ; 11.8 ; 31.21 ; 32.7, 11 ; 35.1 ; 52.3 ; 4.1.15 ; 4.5 ; 9.5 ; 11.5 ; 33.3 ; 42.5 ; 5.32.7 ; 51.5 ; 67.4 ; 86.2, 6 ; 6.15.7 ; 44.21 ; 45.10, 30 ; 46.4 ; 50.13 ; 59.10 ; 7.35.15 ; 44.1 ; 8.5.15, 37 ; 7.22 ; 12.5 ; 15.1 ; 19.8 ; 46.8 ; 47.18 ; 49.1 ; 95.3 ; 102.9 ; 9.6.5 ; 23.1 ; 35.2 ; 60.3 ; 64.22 ; 10.4.7 ; 20.10 ; 45.2 ; 64.6.

## 9. Two or more Unconnected Pādas recurrent in the same Pair of Hymns or in a Pair of Adjacent Hymns

Two or more unconnected pādas in one hymn are repeated as unconnected pādas either in one other hymn, or in two other hymns which are contiguous. These cases are so noteworthy as to deserve grouping by themselves. They are sometimes of interest for critical questions, especially questions relating to the arrangement of the hymns in our redaction of the RV. Or, they may turn out to be so after the other factors of the problem are understood. Thus, as an extreme instance, hymn 8.8 has one distich and three unconnected pādas in common with 8.87, where they occur, likewise unconnected. The coincidence is the more noteworthy because the hymn following after 8.8 has a pāda (8.9.14<sup>e</sup>) identical with 8.8.2<sup>a</sup> which also recurs at 8.87.5<sup>a</sup>. Observe that 8.8 and 8.9 frequently mention the poet Vatsa (8.8.11, 15, 19 ; 8.9.1, 6, 15).

The hymns mentioned above as 'contiguous' are usually ascribed to the same author. Some of these correspondences thus fall into line with facts of historic tradition: such are the correspondences of the Praskaṇva-hymns (1.44-50) with the Kāṇva hymns of book 8. Others are obscure. Yet others are perhaps accidental, or simply due (as in the ninth or Pavamāna book) to the all-pervading and intrinsic sameness of the contents:

1.12.4 <sup>c</sup> : 8.44.14 <sup>c</sup>	1 79.4 <sup>b</sup> : 7.15.11 <sup>b</sup>
1.12.12 <sup>a</sup> : 8.44.14 <sup>b</sup>	1.79.12 <sup>b</sup> : 7.15.10 <sup>c</sup>
1.13.2 <sup>a</sup> : 1.142.2 <sup>b</sup>	1.113.7 <sup>a</sup> : 1.124.3 <sup>c</sup>
1.13.6 <sup>a</sup> : 1.142.6 <sup>a</sup>	1.113.7 <sup>d</sup> : 1.123.13 <sup>c</sup>
1.13.6 <sup>b</sup> : 1.142.6 <sup>d</sup>	1.113.15 <sup>cd</sup> : 1.124.2 <sup>cd</sup>
1.13.7 <sup>a</sup> : 1.142.7 <sup>b</sup>	1.116.7 <sup>a</sup> : 1.117.7 <sup>a</sup>
1.13.8 <sup>b</sup> : 1.142.8 <sup>b</sup> : 1.188.7 <sup>b</sup>	1.116.7 <sup>d</sup> : 1.117.6 <sup>d</sup>
1.13.8 <sup>c</sup> : 1.142.8 <sup>c</sup> : 1.188.7 <sup>c1</sup>	1.116.16 <sup>a</sup> : 1.117.17 <sup>a4</sup>
1.14.3 <sup>c</sup> : 6.16.24 <sup>c</sup>	1.117.20 <sup>d</sup> : 10.39.7 <sup>b</sup>
1.14.6 <sup>c</sup> : 6.16.44 <sup>c</sup>	1.118.9 <sup>a</sup> : 10.39.10 <sup>a5</sup>
1.14.11 <sup>a</sup> : 6.16.9 <sup>a</sup>	1.127.2 <sup>c</sup> : 8.60.3 <sup>d</sup>
1.16.3 <sup>c</sup> : 3.42.4 <sup>a</sup>	1.127.2 <sup>e</sup> : 8.60.17 <sup>d</sup>
1.16.4 <sup>a</sup> : 3.42.1 <sup>a</sup>	1.142.4 <sup>ab</sup> : 5.5.3 <sup>ab</sup>
1.21.3 <sup>b</sup> : 6.60.14 <sup>d</sup>	1.142.7 <sup>c</sup> : 5.5.6 <sup>b6</sup>
1.21.4 <sup>b</sup> : 6.60.9 <sup>b</sup>	1.174.2 <sup>b</sup> : 6.20.10 <sup>c</sup>
1.22.1 <sup>c</sup> : 1.23.2 <sup>c</sup> : 4.49.5 <sup>c</sup> : 8.76.6 <sup>c</sup>	1.174.9 : 6.20.12
1.22.2 <sup>b</sup> : 1.23.2 <sup>a</sup>	1.183.3 <sup>d</sup> : 1.184.5 <sup>c</sup>
1.23.3 <sup>b</sup> : 4.49.3 <sup>c</sup>	1.183.6 : 1.184.6 <sup>7</sup>
1.23.7 <sup>a</sup> : 8.76.6 <sup>b</sup>	1.183.4 <sup>d</sup> : 3.58.5 <sup>d</sup>
1.37.12 <sup>a</sup> : 8.7.11 <sup>a</sup>	1.183.6 <sup>c</sup> : 3.58.5 <sup>c</sup>
1.38.1 <sup>a</sup> : 8.7.31 <sup>a</sup>	3.2.2 <sup>c</sup> : 5.4.2 <sup>a</sup>
1.39.5 <sup>a</sup> : 8.7.4 <sup>b</sup>	3.2.10 <sup>a</sup> : 5.4.3 <sup>a</sup>
1.39.6 <sup>b</sup> : 8.7.28 <sup>b2</sup>	3.9.6 <sup>b</sup> : 10.118.5 <sup>a</sup>
1.45.4 <sup>b</sup> : 8.8.18 <sup>b</sup> : 8.7.3 <sup>b</sup>	3.10.2 <sup>c</sup> : 10.118.7 <sup>c</sup>
1.46.2 <sup>b</sup> : 8.8.12 <sup>b</sup>	3.30.13 <sup>d</sup> : 3.32.8 <sup>a</sup> : 3.34.6 <sup>b</sup>
1.47.2 <sup>b</sup> : 8.8.11 <sup>b, 14<sup>d</sup></sup>	3.30.21 <sup>d</sup> : 3.31.24 <sup>d8</sup>
1.47.3 <sup>b</sup> : 8.8.7.5 <sup>d</sup>	3.37.11 <sup>a</sup> : 3.40.8 <sup>a</sup>
1.47.5 <sup>d</sup> : 8.8.7.5 <sup>d</sup>	3.37.11 <sup>d</sup> : 3.40.9 <sup>c</sup>
1.47.7 <sup>ab</sup> : 8.8.14 <sup>ab</sup>	4.13.2 <sup>a</sup> : 4.14.2 <sup>a</sup>
1.47.8 <sup>d</sup> : 8.8.7.2 <sup>b</sup>	4.13.5 : 4.14.5
1.47.9 <sup>b</sup> : 8.8.2 <sup>b</sup>	4.46.4 <sup>ac</sup> : 8.5.29 <sup>ac</sup>
1.48.14 <sup>ab</sup> : 8.8.6 <sup>ab</sup>	4.46.5 <sup>a</sup> : 8.5.2 <sup>a</sup>
1.49.1 <sup>b</sup> : 8.8.7 <sup>bs</sup>	5.41.8 <sup>d</sup> : 5.42.16 <sup>b</sup>
1.48.1 <sup>b</sup> : 7.81.1 <sup>d</sup>	5.42.16 <sup>cd</sup> : 5.43.15 <sup>cd</sup>
1.48.8 <sup>d</sup> : 7.81.6 <sup>d</sup>	5.42.17 : 5.43.16
1.48.13 <sup>b</sup> : 4.52.5 <sup>a</sup>	5.42.18 : 5.43.17
1.48.14 <sup>d</sup> : 4.52.7 <sup>c</sup>	5.75.2 <sup>c</sup> : 8.8.1 <sup>c</sup>

<sup>1</sup> All are āprī stanzas.

<sup>2</sup> Correspondences in Kāṇva hymns.  
<sup>3</sup> Bunched correspondences of Praskaṇva Kāṇva hymns with Kāṇva hymns of the eighth book; note the additional correspondences between 8.8 and 8.87, below.

<sup>4</sup> Correspondences in two similar Aṣvin hymns; see p. 18.

<sup>5</sup> Correspondences in related Aṣvin hymns.

<sup>6</sup> Āprī stanzas.

<sup>7</sup> Correspondences in connected Agastya hymns.

<sup>8</sup> All Viçvāmītra hymns.

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5.75.3<sup>b</sup> : 8.8.1<sup>b</sup>  
 5.86.2<sup>d</sup> : 6.60.14<sup>d</sup>  
 5.86.4<sup>b</sup> : 6.60.5<sup>b</sup>  
 6.44.10<sup>d</sup> : 8.80.3<sup>a</sup>  
 6.45.17<sup>c</sup> : 8.80.2<sup>c</sup>  
 6.45.25<sup>c</sup> : 8.95.1<sup>d</sup>  
 6.45.33<sup>ab</sup> : 8.94.3<sup>ab</sup>  
 6.50.7<sup>d</sup> : 7.60.2<sup>c</sup>  
 6.51.2<sup>c</sup> : 7.60.2<sup>d</sup>  
 6.50.7<sup>d</sup> : 10.63.8<sup>b</sup>  
 6.50.13<sup>c</sup> : 10.64.10<sup>b</sup>  
 6.51.5<sup>c</sup> : 10.63.17<sup>b</sup> = 10.64.17<sup>b</sup>  
 6.52.7<sup>a</sup> : 2.41.7<sup>a</sup>  
 6.52.7<sup>b</sup> : 2.41.13<sup>b</sup>  
 7.15.6<sup>c</sup> : 8.19.21<sup>c</sup>  
 7.15.8<sup>c</sup> : 8.19.7<sup>c</sup>  
 7.15.13<sup>b</sup> : 8.44.11<sup>b</sup>  
 7.16.1<sup>b</sup> : 8.44.13<sup>a</sup>  
 7.63.5<sup>c</sup> : 7.65.1<sup>a</sup> : 7.66.7<sup>a</sup>  
 7.64.5 : 7.65.5<sup>1</sup>  
 7.70.7 = 7.71.6 : 7.73.3<sup>b</sup>  
 7.72.5 = 7.73.5  
 7.73.4<sup>d</sup> : 7.74.3<sup>d</sup><sup>1</sup>  
 8.4.1<sup>ab</sup> : 8.65.1<sup>ab</sup>  
 8.4.12<sup>d</sup> : 8.64.10<sup>c</sup>  
 8.5.4<sup>b</sup> : 8.8.12<sup>a</sup>  
 8.5.11<sup>bc</sup> : 8.8.1<sup>cd</sup>  
 8.5.30<sup>c</sup> : 8.8.6<sup>d</sup>  
 8.5.5<sup>c</sup> : 8.22.3<sup>d</sup>  
 8.5.28<sup>ab</sup> : 8.22.5<sup>ab</sup>  
 8.5.17<sup>a</sup> : 8.6.37<sup>b</sup>  
 8.5.37<sup>c</sup> : 8.6.47<sup>b</sup>  
 8.6.6<sup>b</sup> : 8.93.3<sup>d</sup>  
 8.6.25<sup>c</sup> : 8.93.28<sup>c</sup>-30<sup>c</sup>  
 8.6.35<sup>b</sup> : 8.92.22<sup>b</sup>  
 8.6.6<sup>b</sup> : 8.76.2<sup>b</sup>  
 8.6.38<sup>a</sup> : 8.76.11<sup>a</sup>  
 8.6.13<sup>b</sup> : 8.7.23<sup>a</sup>  
 8.6.26<sup>a</sup> : 8.7.2<sup>a</sup>  
 8.8.1<sup>a</sup> : 8.87.3<sup>a</sup>  
 8.8.1<sup>c</sup> : 8.87.5<sup>c</sup> (part)  
 8.8.2<sup>a</sup> } : 8.87.5<sup>a</sup>  
 8.9.14<sup>a</sup> }  
 8.8.28<sup>ab</sup> : 8.87.3<sup>ab</sup>  
 8.12.11<sup>b</sup> : 8.53 (Vāl. 5).6<sup>d</sup>  
 8.12.28<sup>b</sup> : 8.53 (Vāl. 5).2<sup>d</sup>  
 8.13.14<sup>b</sup> : 8.92.30<sup>c</sup>  
 8.13.18 = 8.92.21  
 8.22.8<sup>c</sup> : 4.47.3<sup>d</sup>  
 8.22.8<sup>d</sup> : 4.46.6<sup>c</sup>  
 8.23.7<sup>b</sup> : 8.60.17<sup>d</sup>  
 8.23.22<sup>b</sup> : 8.60.2<sup>d</sup>

8.23.27<sup>a</sup> : 8.60.14<sup>d</sup>  
 8.43.11<sup>c</sup> : 8.44.27<sup>c</sup>  
 8.43.24<sup>c</sup> : 8.44.6<sup>c</sup>  
 8.46.6<sup>c</sup> : 8.53 (Vāl. 5).1<sup>d</sup>  
 8.46.6<sup>d</sup> : 8.51 (Vāl. 3).5<sup>d</sup>  
 8.50 (Vāl. 2).7<sup>d</sup> : 10.63.8<sup>b</sup>  
 8.50 (Vāl. 2).13<sup>c</sup> : 10.64.10<sup>b</sup>  
 8.51 (Vāl. 3).6<sup>cd</sup> : 8.61.14<sup>cd</sup>  
 8.52 (Vāl. 4).6<sup>cd</sup> : 8.61.10<sup>cd</sup>  
 8.60.2<sup>d</sup> : 8.102.10<sup>c</sup>  
 8.60.19<sup>b</sup> : 8.102.16<sup>b</sup>  
 8.97.5<sup>b</sup> : 9.12.6<sup>b</sup>  
 8.97.11<sup>b</sup> : 9.12.2<sup>c</sup>  
 9.3.9<sup>a</sup> : 9.42.2<sup>a</sup>  
 9.3.10<sup>c</sup> : 9.42.2<sup>c</sup>  
 9.4.1<sup>b</sup> : 9.100.8<sup>a</sup>  
 9.4.7<sup>b</sup> : 9.100.2<sup>b</sup>  
 9.4.9<sup>b</sup> : 9.100.7<sup>d</sup>  
 9.6.5<sup>c</sup> : 9.106.11<sup>b</sup>  
 9.6.7<sup>b</sup> : 9.106.2<sup>b</sup>  
 9.7.3<sup>b</sup> : 9.107.22<sup>b</sup>  
 9.7.6<sup>a</sup> : 9.107.6<sup>b</sup>  
 9.13.1<sup>a</sup> : 9.42.5<sup>c</sup>  
 9.13.3<sup>ab</sup> : 9.42.3<sup>bc</sup>  
 9.13.4<sup>b</sup> : 9.42.6<sup>c</sup>  
 9.30.1<sup>c</sup> : 9.64.25<sup>b</sup>  
 9.30.5<sup>c</sup> : 9.64.12<sup>c</sup>  
 9.30.5<sup>b</sup> : 9.50.3<sup>b</sup>  
 9.30.5<sup>a</sup> : 9.50.5<sup>c</sup>  
 9.33.2<sup>bc</sup> : 9.63.14<sup>bc</sup>  
 9.33.6<sup>c</sup> : 9.63.1<sup>a</sup>  
 9.44.3<sup>b</sup> : 9.61.8<sup>b</sup>  
 9.44.5<sup>a</sup> : 9.61.9<sup>a</sup>  
 9.45.1<sup>c</sup> : 9.64.12<sup>c</sup>  
 9.45.3<sup>c</sup> : 9.64.3<sup>c</sup>  
 9.61.4<sup>c</sup> : 9.65.9<sup>c</sup>  
 9.61.21<sup>c</sup> : 9.65.19<sup>c</sup>  
 9.62.1<sup>b</sup> : 9.67.7<sup>b</sup>  
 9.62.30<sup>c</sup> : 9.67.19<sup>c</sup>  
 9.62.12<sup>a</sup> : 9.63.1<sup>a</sup>  
 9.62.12<sup>b</sup> : 9.63.2<sup>b</sup>  
 9.62.25<sup>c</sup> : 9.63.25<sup>c</sup>  
 9.62.12<sup>a</sup> : 9.65.21<sup>c</sup>  
 9.62.24<sup>c</sup> : 9.65.25<sup>b</sup>  
 9.63.1<sup>a</sup> : 9.65.21<sup>c</sup>  
 9.63.8<sup>bc</sup> : 9.65.16<sup>bc</sup>  
 9.63.16<sup>bc</sup> : 9.64.12<sup>ab</sup>  
 9.63.23<sup>c</sup> : 9.64.27<sup>c</sup>  
 9.63.17<sup>a</sup> : 9.107.17<sup>d</sup>  
 9.63.25<sup>a</sup> : 9.107.25<sup>a</sup>  
 9.63.28<sup>a</sup> : 9.107.4<sup>a</sup>  
 9.63.19<sup>a</sup> : 9.67.16<sup>b</sup>

<sup>1</sup> All *Vasiṣṭha* hymns.

9.63.29<sup>bo</sup> : 9.67.3<sup>bc</sup>  
 9.65.13<sup>b</sup> : 9.106.5<sup>b</sup>  
 9.65.14<sup>b</sup> : 9.106.7<sup>b</sup>  
 9.65.25<sup>a</sup> : 9.106.13<sup>a</sup>  
 9.68.8<sup>b</sup> : 9.86.17<sup>c</sup>  
 9.68.9<sup>b</sup> : 9.86.9<sup>d</sup>  
 9.72.4<sup>d</sup> : 9.86.13<sup>d</sup>  
 9.72.7<sup>a</sup> : 9.86.8<sup>d</sup>  
 9.72.8<sup>a</sup> : 9.107.24<sup>a</sup>  
 9.72.8<sup>d</sup> : 9.107.21<sup>c</sup>

9.76.5<sup>a</sup> : 9.96.20<sup>c</sup>  
 9.76.5<sup>c</sup> : 9.97.32<sup>c</sup>  
 9.85.12<sup>a</sup> : 10.123.7<sup>a</sup>  
 9.85.12<sup>c</sup> : 10.123.8<sup>c</sup>  
 9.106.2<sup>b</sup> : 9.107.17<sup>a</sup>  
 9.106.12<sup>b</sup> : 9.107.11<sup>b</sup>  
 10.65.15 = 10.66.15  
 10.65.1<sup>c</sup> : 10.66.4<sup>b</sup>  
 10.65.9<sup>c</sup> : 10.66.4<sup>c</sup>

## 10. Stanzas containing Four or Three or Two Pādas Repeated in Different Places

In this final paragraph on the topical distribution of the stanzas we are concerned with the question of how many units of repetition occur in any single stanza. There are, of course, many stanzas which contain but one single pāda repeated elsewhere. This may, perhaps, be regarded as the normal aspect of repetition. But there are also a surprisingly large number of stanzas which contain two, three, or even four single verses, or verse-pairs and single verses, each of which is repeated in a different place in the rest of the collection. What we may call the tessellation of the RV. comes to the surface by the aid of these counts in a manner which nothing else shows so well. In a few stanzas of four pādas each pāda reappears in a different place. Quite frequently three pādas, or a verse-pair and one other pāda, are repeated in three or two different places. The climax of this tessellation is seen in the statement that more than 300 stanzas repeat two of their pādas in different places.

Such repeated lines do not always fit equally well in their different surroundings. As a general principle the stanzas which are most variegated are least likely to be original. Numerous pādas fit aptly in one connexion but hang rather loosely in another (anacoluthon and parenthesis). The future student of the RV. will necessarily regard each stanza from this point of view ; it is a sort of preliminary test of the character of each stanza, well calculated to join indications of language, style, and metre in the final critical appraisal of the quality and relative age of both stanzas and hymns.

It has seemed advisable to furnish the means for the convenient synopsis of these interrelations. This is done here under four heads which require no further commentary. Whenever the repeated units are varied in any way this is indicated by (v) :

### 10 a. Stanzas of which all the Verse-Units are Repeated in Different Places

1.4.10<sup>ab</sup> : 8.32.13<sup>ab</sup> ;—1.4.10<sup>c</sup> : 1.5.4<sup>c</sup>  
 1.5.2<sup>a</sup> : 6.45.29<sup>a</sup> ;—1.5.2<sup>b</sup> : 1.24.3<sup>b</sup> ;—1.5.2<sup>c</sup> : 8.45.29<sup>c</sup>  
 1.47.8<sup>ab</sup> : 8.44.14<sup>cd</sup> (v) ;—1.47.8<sup>c</sup> : 1.92.3<sup>c</sup> (v) ;—1.47.8<sup>d</sup> : 8.87.2<sup>b</sup>

## 515] Stanzas containing Pādas (4, 3) Repeated in different places

- 3.10.9<sup>ab</sup>: 1.22.21<sup>ab</sup> (v);—3.10.9<sup>c</sup>: 4.8.1<sup>b</sup> (v), &c.  
 5.71.3<sup>a</sup>: 1.16.4<sup>a</sup>, &c. (v);—5.71.3<sup>b</sup>: 8.47.1<sup>b</sup> (v); 5.71.3<sup>c</sup>: 1.22.1<sup>a</sup>, &c.  
 8.8.1<sup>a</sup>: 8.8.18<sup>a</sup>, &c. (v);—8.8.1<sup>b</sup>: 5.75.3<sup>b</sup>, &c.;—8.8.1<sup>c</sup>: 1.92.18<sup>b</sup>, &c. (v);—8.8.1<sup>d</sup>: 6.60.15<sup>d</sup>, &c. (v)  
 8.8.6<sup>ab</sup>: 1.48.14<sup>ab</sup> (v);—8.8.6<sup>c</sup>: 8.35.22<sup>c-24</sup>;—8.8.6<sup>d</sup>: 8.5.30<sup>c</sup>  
 8.8.14<sup>ab</sup>: 1.47.7<sup>ab</sup> (v);—8.8.14<sup>cd</sup>: 8.8.11<sup>ab</sup>, &c.  
 8.13.12<sup>a</sup>: 8.68.1<sup>d</sup>;—8.13.12<sup>b</sup>: 5.86.6<sup>a</sup>;—8.13.12<sup>c</sup>: 7.81.6<sup>a</sup>  
 8.18.3<sup>ab</sup>: 4.55.10<sup>ab</sup>;—8.18.3<sup>c</sup>: 10.126.7<sup>c</sup> (v)  
 8.51 (Vāl. 3).6<sup>ab</sup>: 8.52 (Vāl. 4).6<sup>ab</sup> (v);—8.51 (Vāl. 3).6<sup>cd</sup>: 8.61.14<sup>cd</sup>, &c.  
 8.52 (Vāl. 4).6<sup>ab</sup>: 8.51 (Vāl. 3).6<sup>ab</sup> (v);—8.52 (Vāl. 4).6<sup>cd</sup>: 8.61.10<sup>cd</sup>  
 8.67.4<sup>ab</sup>: 8.47.1<sup>ab</sup> (v);—8.67.4<sup>c</sup>: 8.26.21<sup>c</sup>  
 8.87.5<sup>a</sup>: 8.8.2<sup>a</sup>, &c.;—8.87.5<sup>b</sup>: 8.13.11<sup>b</sup>;—8.87.5<sup>c</sup>: 1.92.18<sup>b</sup>, &c.;—8.87.5<sup>d</sup>: 1.47.3<sup>b</sup>, &c.  
 8.94.3<sup>ab</sup>: 6.45.33<sup>ab</sup>;—8.94.3<sup>c</sup>: 1.23.10<sup>c</sup>, &c.  
 8.98.3<sup>ab</sup>: 10.170.4<sup>ab</sup>;—8.98.3<sup>c</sup>: 8.89.2<sup>c</sup>  
 9.23.4<sup>ab</sup>: 9.107.14<sup>ab</sup>;—9.23.4<sup>c</sup>: 9.36.2<sup>c</sup>  
 9.63.17<sup>a</sup>: 9.107.17<sup>d</sup>;—9.63.17<sup>bc</sup>: 9.53.4<sup>bc</sup>, &c.  
 9.64.12<sup>ab</sup>: 9.63.16<sup>bc</sup> (v);—9.64.12<sup>c</sup>: 9.30.5<sup>c</sup>, &c.  
 9.65.24<sup>a</sup>: 2.6.5<sup>a</sup>;—9.65.24<sup>bc</sup>: 9.13.5<sup>bc</sup>  
 9.107.14<sup>ab</sup>: 9.23.4<sup>ab</sup>;—9.107.14<sup>c</sup>: 8.97.5<sup>b</sup>, &c. (v);—9.107.14<sup>d</sup>: 9.21.1<sup>c</sup>

## 10b. Stanzas which Repeat Three out of more Pādas in Different Places

- 1.40.4<sup>a</sup>: 5.34.7<sup>b</sup>;—1.40.4<sup>b</sup>: 8.103.5, &c.—1.40.4<sup>d</sup>: 3.9.1<sup>d</sup>  
 1.47.3<sup>b</sup>: 1.45.5<sup>d</sup>, &c.—1.47.3<sup>c</sup>: 1.47.6<sup>a</sup>;—1.47.3<sup>d</sup>: 4.46.5<sup>b</sup>  
 1.47.9<sup>a</sup>: 8.22.5<sup>d</sup>;—1.47.9<sup>b</sup>: 8.8.2<sup>b</sup>, &c.—1.47.9<sup>d</sup>: 8.85.1<sup>c-9</sup>  
 1.137.2<sup>b</sup>: 1.5.5<sup>c</sup>, &c.—1.137.2<sup>c</sup>: 1.47.7<sup>d</sup>, &c.—1.137.2<sup>e</sup>: 9.17.8<sup>c</sup>  
 1.142.7<sup>b</sup>: 1.13.7<sup>a</sup>;—1.142.7<sup>c</sup>: 5.5.6<sup>b</sup>, &c.—1.142.7<sup>d</sup>: 8.87.4<sup>b</sup> (v)  
 1.183.6<sup>a</sup>: 1.93.6<sup>a</sup>, &c.;—1.183.6<sup>b</sup>: 3.58.5<sup>c</sup>;—1.183.6<sup>d</sup>: 1.165.15<sup>d</sup> ff.  
 3.9.1<sup>b</sup>: 5.22.3<sup>b</sup>, &c.;—3.9.1<sup>c</sup>: 8.19.4<sup>a</sup> (v);—3.9.1<sup>d</sup>: 1.40.4<sup>d</sup>  
 4.14.2<sup>a</sup>: 4.6.2<sup>c</sup> (v), &c.;—4.14.2<sup>b</sup>: 1.92.4<sup>c</sup> (v);—4.14.2<sup>c</sup>: 1.115.1<sup>c</sup>  
 5.35.6<sup>a</sup>: 8.6.37<sup>a</sup>;—5.35.6<sup>b</sup>: 5.23.3<sup>b</sup>, &c. (v);—5.35.6<sup>d</sup>: 8.6.37<sup>c</sup> &c. (v)  
 5.86.4<sup>a</sup>: 5.66.3<sup>a</sup>;—5.86.4<sup>b</sup>: 6.60.5<sup>b</sup>;—5.86.4<sup>c</sup>: 6.45.5<sup>b</sup> (v)  
 7.23.6<sup>a</sup>: 9.97.4<sup>d</sup> (v);—7.23.6<sup>b</sup>: 6.50.15<sup>b</sup> (v);—7.23.6<sup>c</sup>: 1.190.8<sup>c</sup>  
 7.60.4<sup>a</sup>: 4.45.2<sup>a</sup> (v);—7.60.4<sup>b</sup>: 5.45.10<sup>a</sup>;—7.60.4<sup>d</sup>: 1.186.2<sup>b</sup>  
 8.5.17<sup>a</sup>: 5.23.3<sup>b</sup>, &c. (v);—8.5.17<sup>b</sup>: 1.14.5<sup>c</sup>;—8.5.17<sup>c</sup>: 1.47.4<sup>d</sup>  
 8.5.28<sup>a</sup>: 4.46.4<sup>a</sup>;—8.5.28<sup>b</sup>: 8.22.5<sup>b</sup>;—8.5.28<sup>c</sup>: 4.46.4<sup>c</sup>  
 8.6.37<sup>a</sup>: 5.35.6<sup>a</sup>;—8.6.37<sup>b</sup>: 5.23.3<sup>b</sup>, &c. (v);—8.6.37<sup>c</sup>: 5.35.6<sup>d</sup>, &c. (v)  
 8.8.18<sup>a</sup>: 8.73.3<sup>a</sup>, &c. (v);—8.8.18<sup>b</sup>: 1.45.4<sup>b</sup>, &c.;—8.8.18<sup>c</sup>: 1.1.8<sup>a</sup>, &c. (v)  
 8.47.9<sup>b</sup>: 6.75.12<sup>d</sup>, &c.;—8.47.9<sup>c</sup>: 10.36.3<sup>b</sup> (v);—8.47.9<sup>d</sup>: 1.136.2<sup>c</sup>  
 8.85.1<sup>a</sup>: 1.183.5<sup>d</sup> (v);—8.85.1<sup>b</sup>: 5.75.3<sup>b</sup>, &c.;—8.85.1<sup>c</sup>: 1.47.9<sup>d</sup>  
 9.38.2<sup>a</sup>: 9.32.2<sup>a</sup> (v);—9.38.2<sup>b</sup>: 9.26.5<sup>b</sup>, &c.;—9.38.2<sup>c</sup>: 9.32.2<sup>c</sup>, &c.  
 9.42.2<sup>a</sup>: 9.3.9<sup>a</sup> (v);—9.42.2<sup>b</sup>: 9.65.2<sup>b</sup>;—9.42.2<sup>c</sup>: 9.3.10<sup>c</sup>  
 9.50.3<sup>a</sup>: 9.7.6<sup>a</sup>, &c. (v);—9.50.3<sup>b</sup>: 9.26.5<sup>b</sup>, &c.;—9.50.3<sup>c</sup>: 9.67.9<sup>b</sup>  
 9.64.25<sup>a</sup>: 9.16.8<sup>a</sup>;—9.64.25<sup>b</sup>: 9.30.1<sup>c</sup> (v);—9.64.25<sup>c</sup>: 9.98.1<sup>c</sup>  
 9.65.13<sup>a</sup>: 8.6.23<sup>a</sup> (v);—9.65.13<sup>b</sup>: 9.106.5<sup>b</sup>;—9.65.13<sup>c</sup>: 9.46.5<sup>c</sup>  
 9.100.5<sup>b</sup>: 9.29.4<sup>b</sup>, &c.;—9.100.5<sup>c</sup>: 9.1.1<sup>c</sup>;—9.100.5<sup>d</sup>: 10.85.17<sup>b</sup>  
 9.108.16<sup>a</sup>: 9.10.9<sup>b</sup>;—9.108.16<sup>b</sup>: 8.6.35<sup>b</sup>, &c.;—9.108.16<sup>c</sup>: 9.86.35<sup>d</sup> (v)  
 10.67.12<sup>a</sup>: 10.111.4<sup>c</sup>;—10.67.12<sup>b</sup>: 4.28.1<sup>a</sup>;—10.67.12<sup>d</sup>: 1.31.8<sup>d</sup>, &c.

**10c. Stanzas which Repeat One Distich and One Other Pāda in Two Different Places, but contain in addition One Unrepeated Pāda**

- 1.4.10<sup>ab</sup> : 8.32.13<sup>ab</sup>;—1.4.10<sup>c</sup> : 1.5.4<sup>c</sup>  
 1.47.7<sup>ab</sup> : 8.8.14<sup>ab</sup>;—1.47.7<sup>d</sup> : 1.137.2<sup>e</sup>, &c.  
 1.48.14<sup>ab</sup> : 8.8.16<sup>ab</sup>;—1.48.14<sup>d</sup> : 4.52.7<sup>c</sup>  
 1.124.2<sup>a</sup> : 1.92.12<sup>c</sup> (v);—1.124.2<sup>cd</sup> : 1.113.15<sup>cd</sup> (v)  
 1.124.3<sup>a</sup> : 1.113.7<sup>a</sup>;—1.124.3<sup>cd</sup> : 5.80.4<sup>cd</sup>  
 1.142.8<sup>bc</sup> : 1.13.8<sup>bc</sup>, &c.—1.142.8<sup>d</sup> : 2.41.20<sup>b</sup>, &c.  
 1.157.4<sup>a</sup> : 1.92.17<sup>c</sup>;—1.157.4<sup>cd</sup> : 1.34.11<sup>cd</sup>  
 3.1.21<sup>a</sup> : 3.1.20<sup>d</sup>;—3.1.21<sup>cd</sup> : 3.59.4<sup>cd</sup>, &c.  
 4.47.2<sup>ab</sup> : 5.51.6<sup>ab</sup> (v);—4.47.2<sup>d</sup> : 8.32.23<sup>c</sup>  
 5.42.16<sup>b</sup> : 5.41.8<sup>d</sup> (v);—5.42.16<sup>cd</sup> : 5.43.15<sup>cd</sup>  
 5.56.6<sup>a</sup> : 1.14.12<sup>b</sup> (v);—5.56.6<sup>cd</sup> : 1.134.3<sup>bc</sup> (v)  
 6.47.13<sup>ab</sup> : 3.1.21<sup>cd</sup>, &c. (v);—6.47.13<sup>d</sup> : 7.58.6<sup>c</sup>, &c. (v)  
 6.60.14<sup>ab</sup> : 8.73.14<sup>ab</sup>;—6.60.14<sup>d</sup> : 1.23.3<sup>b</sup>, &c.  
 7.35.15<sup>b</sup> : 10.65.14<sup>b</sup>;—7.35.15<sup>cd</sup> : 10.65.15<sup>cd</sup>, &c.  
 7.59.2<sup>a</sup> : 1.110.7<sup>c</sup>;—7.59.2<sup>cd</sup> : 8.27.16<sup>ab</sup>  
 8.22.5<sup>ab</sup> : 8.5.28<sup>ab</sup>;—8.22.5<sup>d</sup> : 1.47.9<sup>a</sup>  
 8.27.16<sup>ab</sup> : 7.59.2<sup>cd</sup>;—8.27.16<sup>c</sup> : 6.70.3<sup>c</sup>, &c.  
 8.32.13<sup>ab</sup> : 1.4.10<sup>ab</sup>;—8.32.13<sup>c</sup> : 1.4.10<sup>c</sup>, &c. (v)  
 8.87.2<sup>ab</sup> : 8.87.4<sup>ab</sup>, &c.;—8.87.2<sup>c</sup> : 10.40.13<sup>a</sup>  
 8.94.3<sup>ab</sup> : 6.45.33<sup>ab</sup>;—8.94.3<sup>c</sup> : 1.23.10<sup>b</sup>, &c.  
 8.97.4<sup>ab</sup> : 8.13.15<sup>ab</sup>;—8.97.4<sup>d</sup> : 1.84.9<sup>b</sup>  
 9.68.10<sup>a</sup> : 9.97.36<sup>a</sup>;—9.68.10<sup>cd</sup> : 10.45.12<sup>cd</sup>  
 9.85.12<sup>a</sup> : 10.123.7<sup>a</sup>;—9.85.12<sup>c</sup> : 10.123.5<sup>c</sup> (v);—9.85.12<sup>d</sup> : 9.75.4<sup>b</sup>  
 9.99.8<sup>b</sup> : 9.24.3<sup>c</sup>;—9.99.8<sup>cd</sup> : 9.63.2<sup>bc</sup>  
 10.53.5<sup>b</sup> : 7.35.14<sup>d</sup>;—10.53.5<sup>cd</sup> : 7.104.23<sup>cd</sup>  
 10.89.17<sup>b</sup> : 1.4.3<sup>b</sup> (v);—10.89.17<sup>cd</sup> : 6.25.9<sup>cd</sup> (v)  
 10.123.7<sup>a</sup> : 9.85.12<sup>a</sup>;—10.123.7<sup>cd</sup> : 6.29.3<sup>cd</sup> (v)  
 10.131.7<sup>ab</sup> : 3.1.21<sup>cd</sup>, &c. (v);—10.131.7<sup>d</sup> : 7.58.6<sup>c</sup>, &c. (v)

**10d. Stanzas which Repeat Two Pādas in Two Different Places**

- 1.2.7<sup>a</sup> : 7.65.1<sup>b</sup> (v);—1.2.7<sup>b</sup> : 5.64.1<sup>a</sup> (v)  
 1.5.5<sup>b</sup> : 8.93.22<sup>b</sup> (v);—1.5.5<sup>c</sup> : 1.137.2<sup>b</sup>, &c.  
 1.10.7<sup>b</sup> : 3.40.6<sup>c</sup>;—1.10.7<sup>d</sup> : 8.64.1<sup>c</sup>.  
 1.10.8<sup>b</sup> : 1.176.1<sup>c</sup> (v);—1.10.8<sup>b</sup> : 8.40.10<sup>e</sup> (v), &c.  
 1.11.8<sup>a</sup> : 8.76.1<sup>b</sup>;—1.11.8<sup>b</sup> : 6.60.7<sup>b</sup>  
 1.12.1<sup>b</sup> : 1.36.1<sup>b</sup>, &c.;—1.12.1<sup>c</sup> : 1.44.7<sup>c</sup>  
 1.12.4<sup>b</sup> : 1.74.7<sup>c</sup>, &c.;—1.12.4<sup>c</sup> : 5.26.5<sup>c</sup>, &c.  
 1.12.10<sup>a</sup> : 3.10.8<sup>a</sup> (v);—1.12.10<sup>b</sup> : 1.12.3<sup>a</sup>, &c.  
 1.12.11<sup>a</sup> : 8.24.3<sup>a</sup>, &c.;—1.12.11<sup>c</sup> : 9.61.6<sup>b</sup>  
 1.12.12<sup>a</sup> : 8.44.14<sup>b</sup>, &c.;—1.12.12<sup>c</sup> : 8.43.16<sup>c</sup>  
 1.13.7<sup>a</sup> : 1.142.7<sup>b</sup>;—1.13.7<sup>c</sup> : 8.65.6<sup>c</sup>, &c.  
 1.14.3<sup>a</sup> : 10.141.4<sup>a</sup>;—1.14.3<sup>c</sup> : 6.16.24<sup>b</sup>  
 1.14.11<sup>a</sup> : 6.16.9<sup>a</sup>;—1.14.3<sup>c</sup> : 1.26.1<sup>c</sup>  
 1.15.7<sup>a</sup> : 1.96.4<sup>a</sup> (v);—1.15.7<sup>c</sup> : 5.21.3<sup>d</sup>, &c.  
 1.16.3<sup>b</sup> : 8.3.5<sup>b</sup>;—1.16.3<sup>c</sup> : 3.42.4<sup>a</sup>, &c.  
 1.21.3<sup>b</sup> : 5.86.2<sup>d</sup>;—1.21.3<sup>c</sup> : 4.49.3<sup>c</sup>

517] *Stanzas containing two Pādas Repeated in different places*

- 1.22.1<sup>b</sup> : 5.75.7<sup>a</sup>, &c. ;—1.22.1<sup>c</sup> : 1.23.1<sup>c</sup>, &c.  
 1.23.2<sup>a</sup> : 1.22.2<sup>b</sup> ;—1.23.2<sup>c</sup> : 1.22.1<sup>c</sup>, &c.  
 1.26.4<sup>b</sup> : 1.41.1<sup>b</sup>, &c. ;—1.26.4<sup>a</sup> : 9.64.29<sup>o</sup> (v)  
 1.34.14<sup>a</sup> : 1.174.5<sup>a</sup> (v) ;—1.33.14<sup>b</sup> : 6.26.4<sup>b</sup> (v)  
 1.39.5<sup>a</sup> : 8.7.4<sup>b</sup> ;—1.39.5<sup>d</sup> : 5.26.9, &c.  
 1.41.2<sup>b</sup> : 5.52.4<sup>d</sup>, &c. ;—1.41.2<sup>c</sup> : 8.27.16<sup>d</sup> (v), &c.  
 1.45.4<sup>b</sup> : 8.8.18<sup>b</sup>, &c. ;—1.45.4<sup>c</sup> : 1.1.8 (v), &c.  
 1.48.8<sup>b</sup> : 7.81.1<sup>d</sup> ;—1.48.8<sup>d</sup> : 7.81.6<sup>d</sup>  
 1.58.7<sup>b</sup> : 10.30.4<sup>b</sup> (v) ;—1.58.7<sup>d</sup> : 3.54.3<sup>d</sup>  
 1.72.1<sup>b</sup> : 7.45.1<sup>c</sup> ;—1.72.1<sup>c</sup> : 1.60.4<sup>d</sup>  
 1.78.1<sup>a</sup> : 4.32.9<sup>a</sup> ;—1.78.1<sup>b</sup> : 6.16.29<sup>c</sup>, &c.  
 1.81.9<sup>b</sup> : 5.5.6<sup>b</sup>, &c. ;—1.81.9<sup>c</sup> : 8.45.15<sup>o</sup> (v)  
 1.84.7<sup>b</sup> : 9.98.4<sup>b</sup> ;—1.84.7<sup>c</sup> : 1.7.8<sup>o</sup> (v)  
 1.86.4<sup>b</sup> : 8.76.9<sup>b</sup> (v) ;—1.86.4<sup>c</sup> : 4.49.1<sup>c</sup>  
 1.91.10<sup>a</sup> : 1.26.10<sup>b</sup>, &c. ;—1.91.10<sup>b</sup> : 10.150.2<sup>b</sup>  
 1.92.13<sup>b</sup> : 4.55.9<sup>c</sup> ;—1.92.13<sup>c</sup> : 9.74.5<sup>d</sup>  
 1.98.2<sup>a</sup> : 7.5.2<sup>a</sup> (v) ;—1.98.2<sup>d</sup> : 10.87.1<sup>d</sup>  
 1.113.7<sup>c</sup> : 1.124.3<sup>a</sup> ;—1.113.7<sup>d</sup> : 1.123.13<sup>c</sup> (v)  
 1.115.1<sup>c</sup> : 4.14.2<sup>c</sup> ;—1.115.1<sup>d</sup> : 7.101.6<sup>b</sup> (v)  
 1.116.7<sup>a</sup> : 1.117.7<sup>a</sup> (v) ;—1.116.7<sup>d</sup> : 1.117.6<sup>d</sup> (v)  
 1.117.25<sup>a</sup> : 2.39.8<sup>a</sup> (v) ;—1.117.25<sup>d</sup> : 2.12.15<sup>d</sup>, &c.  
 1.118.1<sup>b</sup> : 1.35.10<sup>b</sup> ;—1.118.1<sup>d</sup> : 1.183.1<sup>b</sup> (v)  
 1.127.2<sup>c</sup> : 8.60.3<sup>d</sup> ;—1.127.2<sup>o</sup> : 8.23.7<sup>b</sup>, &c.  
 1.128.6<sup>a</sup> : 8.19.1<sup>c</sup> (v) ;—1.128.6<sup>e</sup> : 8.39.6<sup>d</sup> (v)  
 1.128.8<sup>a</sup> : 5.1.7<sup>b</sup> (v), &c. ;—1.128.8<sup>b</sup> : 7.16.1<sup>c</sup> (v)  
 1.129.9<sup>a</sup> : 4.31.12 (v), &c. ;—1.129.9<sup>f</sup> : 10.93.11<sup>o</sup> (v)  
 1.134.2<sup>a</sup> : 2.11.11<sup>b</sup> (v) ;—1.134.2<sup>o</sup> : 3.13.2<sup>b</sup>  
 1.134.6<sup>c</sup> : 4.47.2<sup>b</sup> (v) ;—1.134.6<sup>e</sup> : 8.6.19<sup>b</sup> (v)  
 1.135.2<sup>a</sup> : 8.82.5<sup>a</sup> (v) ;—1.135.2<sup>f</sup> : 7.90.1<sup>c</sup> (v)  
 1.144.7<sup>b</sup> : 8.74.7<sup>c</sup> (v) ;—1.144.7<sup>d</sup> : 10.64.11<sup>a</sup>  
 1.174.5<sup>a</sup> : 1.33.14<sup>a</sup> (v) ;—1.174.5<sup>c</sup> : 4.16.12<sup>d</sup>  
 1.176.1<sup>b</sup> : 9.2.1<sup>c</sup> ;—1.176.1<sup>c</sup> : 1.10.8<sup>b</sup> (v)  
 1.183.4<sup>c</sup> : 8.57 (Väl. 9).4<sup>a</sup> ;—1.183.4<sup>d</sup> : 3.58.5<sup>d</sup>  
 2.3.7<sup>a</sup> : 3.4.7<sup>a</sup> (v), &c. ;—2.3.7<sup>d</sup> : 3.29.4<sup>b</sup> (v)  
 2.8.6<sup>c</sup> : 8.25.11<sup>c</sup> (v) ;—2.8.6<sup>d</sup> : 9.35.3<sup>b</sup>  
 2.11.11<sup>a</sup> : 10.22.15<sup>a</sup> ;—2.11.11<sup>b</sup> : 1.134.2<sup>a</sup> (v)  
 2.33.14<sup>a</sup> : 6.28.7<sup>d</sup> (v), &c. ;—2.33.14<sup>d</sup> : 1.114.6<sup>d</sup> (v)  
 2.41.8<sup>a</sup> : 6.63.2<sup>d</sup> (v) ;—2.41.8<sup>o</sup> : 8.18.14<sup>b</sup> (v)  
 3.1.20<sup>c</sup> : 3.30.2<sup>o</sup> (v) ;—3.1.20<sup>d</sup> : 3.1.21<sup>a</sup>  
 3.4.11<sup>b</sup> : 10.15.10<sup>b</sup> (v) ;—3.4.11<sup>d</sup> : 10.70.11<sup>d</sup>  
 3.10.1<sup>a</sup> : 8.44.19<sup>a</sup> ;—3.10.1<sup>b</sup> : 10.134.1<sup>d</sup>  
 3.10.2<sup>a</sup> : 10.21.7<sup>a</sup> ;—3.10.2<sup>o</sup> : 10.118.7<sup>c</sup> (v)  
 3.24.3<sup>b</sup> : 8.19.25<sup>o</sup>, &c. ;—3.24.3<sup>c</sup> : 8.17.1<sup>c</sup>  
 3.29.4<sup>b</sup> : 2.3.7<sup>d</sup> (v) ;—3.29.4<sup>d</sup> : 1.45.6<sup>d</sup>  
 3.36.7<sup>a</sup> : 6.19.5<sup>d</sup> (v) ;—3.36.7<sup>b</sup> : 10.30.13<sup>d</sup> (v)  
 3.37.11<sup>a</sup> : 3.40.8<sup>a</sup> ;—3.37.11<sup>d</sup> : 3.40.9<sup>c</sup>  
 3.42.6<sup>a</sup> : 8.45.13<sup>a</sup> ;—3.42.6<sup>c</sup> : 8.75.16<sup>c</sup>, &c.  
 3.53.7<sup>b</sup> : 10.67.2<sup>b</sup> ;—3.53.7<sup>d</sup> : 7.103.10<sup>d</sup>  
 3.54.5<sup>a</sup> : 10.129.6<sup>a</sup> ;—3.54.5<sup>d</sup> : 10.114.2<sup>d</sup>  
 3.58.5<sup>a</sup> : 1.183.6<sup>c</sup>, &c. ;—3.58.5<sup>d</sup> : 1.183.4<sup>d</sup>  
 3.62.18<sup>a</sup> : 7.96.3<sup>c</sup>, &c. ;—3.62.18<sup>c</sup> : 1.47.3<sup>b</sup>, &c.  
 4.21.10<sup>b</sup> : 1.63.7<sup>d</sup> (v) ;—4.21.10<sup>d</sup> : 5.57.7<sup>d</sup> (v)  
 4.24.3<sup>b</sup> : 1.72.5<sup>c</sup> (v) ;—4.24.3<sup>d</sup> : 7.82.9<sup>d</sup> (v)  
 4.25.4<sup>b</sup> : 6.52.5<sup>b</sup> (v), &c. ;—4.25.4<sup>c</sup> : 5.37.1<sup>d</sup>

- 4.32.8<sup>b</sup>: 8.14.4<sup>c</sup>;—4.32.8<sup>c</sup>: 8.32.7<sup>b</sup> (v)  
 4.36.4<sup>a</sup>: 4.35.2<sup>d</sup> (v);—4.36.4<sup>b</sup>: 1.161.7<sup>a</sup>  
 4.45.2<sup>a</sup>: 7.60.4<sup>a</sup> (v);—4.45.2<sup>b</sup>: 4.14.4<sup>b</sup> (v)  
 4.46.5<sup>a</sup>: 8.5.2<sup>b</sup>;—4.46.5<sup>b</sup>: 1.47.3<sup>d</sup>  
 4.49.3<sup>b</sup>: 1.135.7<sup>d</sup>, &c.;—4.49.3<sup>c</sup>: 1.23.3<sup>c</sup>  
 4.50.6<sup>b</sup>: 2.35.12<sup>b</sup>;—4.50.6<sup>d</sup>: 5.55.10<sup>d</sup>, &c.  
 4.55.9<sup>a</sup>: 5.79.7<sup>b</sup>;—4.55.9<sup>c</sup>: 1.92.13<sup>b</sup>  
 4.55.10<sup>a</sup>: 8.18.3<sup>a</sup>;—4.55.10<sup>b</sup>: 1.26.4<sup>b</sup>, &c.  
 5.4.2<sup>a</sup>: 3.2.2<sup>c</sup> (v);—5.4.2<sup>d</sup>: 3.54.22<sup>b</sup>, &c.  
 5.9.7<sup>b</sup>: 5.23.2<sup>b</sup>;—5.9.7<sup>c</sup>: 5.10.7<sup>c</sup>, &c.  
 5.20.3<sup>a</sup>: 5.26.4<sup>c</sup>, &c.;—5.20.3<sup>d</sup>: 7.94.6<sup>b</sup>, &c.  
 5.21.3<sup>a</sup>: 5.23.3<sup>a</sup> (v), &c.;—5.21.3<sup>b</sup>: 8.23.18<sup>b</sup>  
 5.23.3<sup>a</sup>: 8.23.18<sup>a</sup>, &c. (v);—5.23.3<sup>b</sup>: 5.35.6<sup>c</sup>, &c. (v)  
 5.26.4<sup>b</sup>: 5.51.1<sup>c</sup>;—5.26.4<sup>c</sup>: 5.20.3<sup>a</sup>, &c.  
 5.26.5<sup>a</sup>: 8.14.3<sup>b</sup>, &c.;—5.26.5<sup>c</sup>: 1.12.4<sup>a</sup>, &c.  
 5.31.11<sup>c</sup>: 1.121.13<sup>b</sup> (v);—5.31.11<sup>d</sup>: 4.20.3<sup>b</sup> (v)  
 5.35.1<sup>a</sup>: 8.53(Väl. 5).7<sup>a</sup>;—5.31.11<sup>c</sup>: 7.94.7<sup>b</sup> (v)  
 5.35.6<sup>a</sup>: 5.23.3<sup>b</sup>, &c. (v);—5.35.6<sup>d</sup>: 8.6.37<sup>c</sup>, &c. (v)  
 5.51.5<sup>a</sup>: 6.16.10<sup>a</sup> (v);—5.51.5<sup>c</sup>: 7.90.1<sup>d</sup> (v)  
 5.51.7<sup>a</sup>: 9.33.3<sup>a</sup> (v), &c.;—5.51.7<sup>b</sup>: 1.5.5<sup>c</sup>, &c.  
 5.52.4<sup>b</sup>: 6.16.22<sup>b</sup>;—5.52.4<sup>d</sup>: 1.42.2<sup>b</sup>, &c.  
 5.55.9<sup>b</sup>: 6.51.5<sup>d</sup>;—5.55.9<sup>c</sup>: 10.78.8<sup>c</sup> (v)  
 5.65.2<sup>b</sup>: 8.101.2<sup>b</sup>;—5.65.2<sup>d</sup>: 5.67.4<sup>b</sup> (v)  
 5.67.2<sup>a</sup>: 9.64.20<sup>a</sup>;—5.67.2<sup>c</sup>: 1.17.2<sup>c</sup>  
 5.67.3<sup>b</sup>: 1.26.4<sup>b</sup>, &c.;—5.67.3<sup>d</sup>: 1.42.2<sup>b</sup>, &c.  
 5.67.4<sup>b</sup>: 5.65.2<sup>d</sup> (v);—5.67.4<sup>d</sup>: 8.18.5<sup>c</sup> (v)  
 5.75.7<sup>a</sup>: 1.22.1<sup>b</sup>, &c.;—5.75.7<sup>b</sup>: 5.78.1<sup>b</sup>  
 5.78.1<sup>a</sup>: 1.22.1<sup>b</sup>, &c.;—5.78.1<sup>b</sup>: 5.75.7<sup>b</sup>  
 5.79.8<sup>a</sup>: 8.5.9<sup>a</sup>;—5.79.8<sup>c</sup>: 1.47.7<sup>d</sup>, &c.  
 5.80.4<sup>c</sup>: 1.124.3<sup>a</sup>, &c. (v);—5.80.4<sup>d</sup>: 1.124.3<sup>d</sup>  
 5.82.2<sup>a</sup>: 5.17.2<sup>a</sup> (v);—5.82.2<sup>c</sup>: 8.93.11<sup>b</sup>  
 5.86.2<sup>c</sup>: 7.15.2<sup>a</sup>, &c. (v);—5.86.2<sup>d</sup>: 1.21.3<sup>b</sup>, &c.  
 5.86.6<sup>c</sup>: 8.12.4<sup>b</sup> (v);—5.86.6<sup>e</sup>: 8.13.12<sup>b</sup> (v)  
 6.1.12<sup>c</sup>: 9.87.9<sup>c</sup> (v);—6.1.12<sup>d</sup>: 6.74.2<sup>d</sup>  
 6.15.3<sup>b</sup>: 10.115.5<sup>b</sup>;—6.15.3<sup>c</sup>: 6.16.33<sup>a</sup>  
 6.15.15<sup>a</sup>: 10.53.2<sup>b</sup> (v);—6.15.15<sup>c</sup>: 6.2.11<sup>e</sup>, &c.  
 6.16.9<sup>a</sup>: 1.14.11<sup>a</sup>;—6.16.9<sup>b</sup>: 7.16.9<sup>b</sup>  
 6.16.29<sup>b</sup>: 1.78.1<sup>b</sup>, &c.;—6.16.29<sup>c</sup>: 9.63.28<sup>c</sup>  
 6.16.44<sup>b</sup>: 1.135.4<sup>b</sup> (v);—6.16.44<sup>c</sup>: 1.14.6<sup>c</sup>  
 6.16.46<sup>c</sup>: 4.3.1<sup>b</sup>;—6.16.46<sup>d</sup>: 3.14.5<sup>b</sup>, &c. (v)  
 6.19.8<sup>b</sup>: 10.47.4<sup>b</sup>;—6.19.8<sup>c</sup>: 8.60.12<sup>a</sup> (v)  
 6.25.9<sup>c</sup>: 1.177.5<sup>e</sup>, &c.;—6.25.9<sup>d</sup>: 10.89.17<sup>d</sup> (v)  
 6.28.7<sup>c</sup>: 2.42.3<sup>c</sup> (v);—6.28.7<sup>d</sup>: 2.33.14<sup>a</sup>, &c. (v)  
 6.44.5<sup>b</sup>: 5.86.4<sup>b</sup> (v);—6.44.5<sup>d</sup>: 8.93.12<sup>b</sup>  
 6.44.14<sup>b</sup>: 7.23.3<sup>d</sup> (v);—6.44.14<sup>d</sup>: 8.32.24<sup>b</sup> (v)  
 6.44.18<sup>b</sup>: 1.102.4<sup>c</sup> (v);—6.44.18<sup>c</sup>: 1.100.11<sup>c</sup>  
 6.46.7<sup>a</sup>: 8.6.24<sup>b</sup>;—6.46.7<sup>c</sup>: 5.35.2<sup>c</sup> (v)  
 6.47.12<sup>b</sup>: 4.1.20<sup>d</sup> (v);—6.47.12<sup>d</sup>: 4.51.10<sup>d</sup>, &c.  
 6.49.1<sup>c</sup>: 10.15.5<sup>c</sup>;—6.49.1<sup>d</sup>: 6.51.10<sup>c</sup>  
 6.51.5<sup>c</sup>: 10.63.17<sup>b</sup> (v);—6.51.5<sup>d</sup>: 5.55.9<sup>b</sup> (v)  
 6.51.15<sup>a</sup>: 1.15.2<sup>c</sup>, &c.;—6.51.15<sup>b</sup>: 8.83.2<sup>b</sup>  
 6.52.7<sup>a</sup>: 1.3.7<sup>b</sup>, &c.;—6.52.7<sup>b</sup>: 2.41.13<sup>b</sup>, &c. (v)  
 6.52.12<sup>a</sup>: 5.4.8<sup>a</sup>, &c. (v);—6.52.12<sup>c</sup>: 8.44.9<sup>c</sup>  
 6.57.1<sup>b</sup>: 4.31.11<sup>b</sup>;—6.57.1<sup>c</sup>: 5.35.6<sup>d</sup>, &c. (v)

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- 6.59.10<sup>b</sup> : 8.8.7, &c. (v);—6.59.10<sup>d</sup> : 1.22.1<sup>c</sup>, &c.  
 6.60.5<sup>b</sup> : 5.86.4<sup>b</sup>;—6.60.5<sup>c</sup> : 1.17.1<sup>c</sup>, &c. (v)  
 6.60.9<sup>b</sup> : 1.16.5<sup>b</sup>, &c.;—6.60.9<sup>c</sup> : 8.38.7<sup>c-9</sup><sup>c</sup>  
 6.60.15<sup>b</sup> : 6.54.6<sup>b</sup>;—6.60.15<sup>d</sup> : 7.74.2<sup>d</sup>, &c. (v)  
 6.63.7<sup>b</sup> : 1.118.4<sup>d</sup> (v);—6.63.7<sup>c</sup> : 7.68.3<sup>a</sup> (v)  
 6.66.8<sup>a</sup> : 1.40.8<sup>c</sup> (v);—6.66.8 : 6.25.4<sup>c</sup> (v)  
 6.68.11<sup>b</sup> : 1.108.3<sup>b</sup>;—6.68.11<sup>d</sup> : 6.52.13<sup>d</sup>, &c. (v)  
 6.74.1<sup>c</sup> : 5.1.5<sup>c</sup> (v);—6.74.1<sup>d</sup> : 7.54.1<sup>d</sup>, &c. (v)  
 7.2.11<sup>b</sup> : 10.15.10<sup>b</sup> (v);—7.2.11<sup>d</sup> : 10.70.11<sup>d</sup>  
 7.5.2<sup>a</sup> : 1.98.2<sup>a</sup> (v);—7.5.2<sup>b</sup> : 6.44.21<sup>b</sup> (v)  
 7.10.5<sup>a</sup> : 10.46.4<sup>a</sup>;—7.10.5<sup>c</sup> : 1.70.5<sup>a</sup> (v)  
 7.15.2<sup>a</sup> : 9.101.9<sup>a</sup>, &c. (v);—7.15.2<sup>c</sup> : 1.12.6<sup>c</sup>, &c.  
 7.15.10<sup>a</sup> : 1.79.12<sup>b</sup>;—7.15.10<sup>c</sup> : 2.7.4<sup>a</sup> (v)  
 7.16.1<sup>b</sup> : 8.44.13<sup>a</sup>;—7.16.1<sup>c</sup> : 1.128.8<sup>b</sup> (v)  
 7.16.12<sup>b</sup> : 3.11.4<sup>c</sup>;—7.16.12<sup>c</sup> : 4.12.3<sup>c</sup> (v)  
 7.29.1<sup>a</sup> : 9.88.1<sup>a</sup>;—7.29.1<sup>c</sup> : 3.50.2<sup>d</sup>  
 7.29.2<sup>c</sup> : 2.18.7<sup>d</sup>, &c. (v);—7.29.2<sup>d</sup> : 6.40.4<sup>o</sup>  
 7.32.25<sup>b</sup> : 6.48.15<sup>o</sup>;—7.32.25<sup>c</sup> : 6.46.4<sup>o</sup>  
 7.57.4<sup>b</sup> : 10.15.6<sup>d</sup>;—7.57.4<sup>d</sup> : 7.70.5<sup>d</sup>  
 7.60.2<sup>c</sup> : 6.50.7<sup>d</sup>, &c. (v);—7.60.2<sup>d</sup> : 4.1.17<sup>d</sup>, &c.  
 7.65.1<sup>a</sup> : 7.63.5<sup>o</sup>, &c. (v);—7.65.1<sup>b</sup> : 1.2.7<sup>a</sup> (v)  
 7.66.4<sup>a</sup> : 8.27.19<sup>a</sup>, &c. (v);—7.66.4<sup>c</sup> : 5.82.3<sup>b</sup>  
 7.74.2<sup>c</sup> : 1.92.16<sup>c</sup>, &c. (v);—7.74.2<sup>d</sup> : 6.60.15<sup>d</sup>, &c. (v)  
 7.78.3<sup>a</sup> : 1.191.5<sup>a</sup> (v);—7.78.3<sup>c</sup> : 7.80.2<sup>d</sup> (v)  
 7.81.6<sup>a</sup> : 8.13.12<sup>c</sup>;—7.81.6<sup>d</sup> : 1.48.8<sup>d</sup>  
 7.84.1<sup>b</sup> : 4.42.9<sup>b</sup>, &c. (v);—7.84.1<sup>d</sup> : 5.15.4<sup>d</sup> (v)  
 7.90.1<sup>c</sup> : 1.135.2<sup>f</sup> (v);—7.90.1<sup>d</sup> : 5.51.5<sup>c</sup>  
 7.94.2<sup>a</sup> : 8.13.7<sup>b</sup>, &c. (v);—7.94.2<sup>c</sup> : 5.71.2<sup>c</sup>, &c.  
 7.94.5<sup>a</sup> : 5.14.3<sup>a</sup>;—7.94.5<sup>c</sup> : 8.74.12<sup>b</sup>  
 7.94.7<sup>b</sup> : 5.35.1<sup>c</sup> (v);—7.94.7<sup>c</sup> : 1.23.9<sup>c</sup>, &c. (v)  
 7.94.8<sup>b</sup> : 1.18.3<sup>b</sup>;—7.94.8<sup>c</sup> : 1.21.6<sup>o</sup>  
 7.97.9<sup>c</sup> : 7.64.5<sup>o</sup>, &c.;—7.97.9<sup>d</sup> : 4.50.11<sup>d</sup>  
 7.101.4<sup>a</sup> : 10.82.6<sup>d</sup>;—7.101.4<sup>d</sup> : 4.50.3<sup>d</sup>  
 7.101.6<sup>a</sup> : 3.56.3<sup>d</sup>;—7.101.6<sup>b</sup> : 1.115.1<sup>c</sup> (v)  
 8.3.7<sup>a</sup> : 1.19.9<sup>a</sup>;—8.3.7<sup>c</sup> : 8.12.32<sup>b</sup>  
 8.3.15<sup>b</sup> : 8.43.1<sup>c</sup>;—8.3.15<sup>d</sup> : 9.67.17<sup>b</sup>  
 8.4.12<sup>b</sup> : 8.53(Vāl. 5).4<sup>d</sup>;—8.4.12<sup>d</sup> : 8.64.10<sup>c</sup>  
 8.5.11<sup>b</sup> : 1.92.18<sup>b</sup>, &c. (v);—8.5.11<sup>c</sup> : 6.60.15<sup>d</sup>, &c. (v)  
 8.5.18<sup>b</sup> : 6.45.30<sup>b</sup>;—8.5.18<sup>c</sup> : 8.26.16<sup>o</sup>  
 8.5.30<sup>a</sup> : 8.5.20<sup>a</sup>;—8.5.30<sup>c</sup> : 8.8.6<sup>d</sup>  
 8.6.24<sup>a</sup> : 5.6.10<sup>d</sup>, &c.;—8.6.24<sup>b</sup> : 6.46.7<sup>a</sup>  
 8.6.35<sup>a</sup> : 8.95.6<sup>b</sup>;—8.6.35<sup>b</sup> : 8.92.22<sup>b</sup>, &c.  
 8.7.2<sup>a</sup> : 8.6.26<sup>a</sup>;—8.7.2<sup>b</sup> : 8.7.14<sup>b</sup>  
 8.8.2<sup>a</sup> : 8.19.14<sup>a</sup>, &c.;—8.8.2<sup>b</sup> : 1.47.9<sup>b</sup>  
 8.8.7<sup>a</sup> : 1.49.1<sup>b</sup>;—8.8.7<sup>d</sup> : 6.59.10<sup>b</sup>, &c. (v)  
 8.8.12<sup>a</sup> : 8.5.4<sup>b</sup>;—8.8.12<sup>b</sup> : 1.46.2<sup>b</sup>  
 8.11.6<sup>b</sup> : 3.9.1<sup>b</sup>, &c. (v);—8.11.6<sup>c</sup> : 10.141.3<sup>b</sup>  
 8.12.5<sup>b</sup> : 1.8.7<sup>b</sup>;—8.12.5<sup>a</sup> : 8.61.5<sup>b</sup>, &c. (v)  
 8.12.14<sup>a</sup> : 7.66.6<sup>a</sup> (v);—8.12.14<sup>c</sup> : 8.71.10<sup>d</sup> (v)  
 8.12.22<sup>a</sup> : 3.37.5<sup>a</sup>, &c.;—8.12.22<sup>c</sup> : 7.31.12<sup>a</sup> (v)  
 8.13.14<sup>b</sup> : 8.92.30<sup>c</sup>;—8.13.14<sup>c</sup> : 1.142.1<sup>c</sup> (v)  
 8.15.1<sup>a</sup> : 8.92.5<sup>a</sup> (v);—8.15.1<sup>b</sup> : 8.92.2<sup>a</sup>  
 8.15.13<sup>b</sup> : 7.55.1<sup>b</sup>, &c.;—8.15.13<sup>c</sup> : 9.111.3<sup>o</sup> (v)  
 8.20.26<sup>b</sup> : 8.67.6<sup>o</sup>;—8.20.26<sup>d</sup> : 8.1.12<sup>d</sup>

- 8.22.3<sup>a</sup>: 5.73.2<sup>a</sup>;—8.22.3<sup>d</sup>: 8.5.5<sup>c</sup>, &c. (v)  
 8.22.8<sup>c</sup>: 4.47.3<sup>d</sup>;—8.22.8<sup>d</sup>: 4.46.6<sup>c</sup>, &c.  
 8.23.18<sup>a</sup>: 5.23.3<sup>a</sup>, &c. (v);—8.23.18<sup>b</sup>: 5.21.3<sup>b</sup>  
 8.33.10<sup>a</sup>: 9.64.2<sup>c</sup>;—8.33.10<sup>c</sup>: 8.6.14<sup>c</sup> (v)  
 8.35.22<sup>a</sup>: 1.92.16<sup>c</sup>, &c. (v);—8.35.22<sup>b</sup>: 6.60.15<sup>d</sup>, &c. (v)  
 8.44.14<sup>b</sup>: 1.12.12<sup>a</sup>, &c.;—8.44.14<sup>c</sup>: 1.12.4<sup>c</sup>, &c.  
 8.44.19<sup>a</sup>: 3.10.1<sup>a</sup>;—8.44.19<sup>c</sup>: 1.5.8<sup>c</sup>  
 8.44.28<sup>a</sup>: 2.5.8<sup>c</sup>;—8.44.28<sup>c</sup>: 1.10.9<sup>c</sup>  
 8.46.3<sup>b</sup>: 8.99.8<sup>b</sup>;—8.46.3<sup>c</sup>: 8.54(Väl. 6).1<sup>b</sup>  
 8.46.8<sup>a</sup>: 9.61.19<sup>a</sup>;—8.46.8<sup>b</sup>: 8.92.17<sup>b</sup>  
 8.48.14<sup>c</sup>: 2.12.15<sup>c</sup> (v);—8.48.14<sup>d</sup>: 1.117.25<sup>d</sup>, &c.  
 8.49(Väl. 1).5<sup>a</sup>: 8.5.7<sup>a</sup>;—8.49(Väl. 1).5<sup>c</sup>: 8.50(Väl. 2).5<sup>c</sup> (v)  
 8.50(Väl. 2).9<sup>b</sup>: 8.24.8<sup>b</sup>;—8.50(Väl. 2).9<sup>c</sup>: 8.49(Väl. 1).9<sup>c</sup> (v)  
 8.51(Väl. 3).5<sup>b</sup>: 6.46.3<sup>b</sup>;—8.51(Väl. 3).5<sup>d</sup>: 8.46.9<sup>d</sup>  
 8.53(Väl. 5).2<sup>b</sup>: 8.12.28<sup>b</sup> (v);—8.53(Väl. 5).2<sup>d</sup>: 8.11.9<sup>b</sup>  
 8.56(Väl. 8).1<sup>a</sup>: 8.55(Väl. 7).1<sup>c</sup>;—8.56(Väl. 8).1<sup>c</sup>: 1.8.5<sup>c</sup>  
 8.60.3<sup>c</sup>: 4.7.1<sup>b</sup>;—8.60.3<sup>d</sup>: 1.127.2<sup>c</sup>  
 8.65.6<sup>b</sup>: 5.20.3<sup>d</sup>, &c.;—8.65.6<sup>c</sup>: 1.13.7<sup>c</sup>, &c.  
 8.69.3<sup>b</sup>: 1.84.11<sup>b</sup>;—8.69.3<sup>d</sup>: 1.105.5<sup>b</sup>  
 8.69.11<sup>b</sup>: 9.14.3<sup>b</sup>;—8.69.11<sup>c</sup>: 9.61.14<sup>b</sup>  
 8.76.6<sup>b</sup>: 1.23.7<sup>a</sup>;—8.76.6<sup>c</sup>: 1.22.1<sup>c</sup>, &c.  
 8.83.9<sup>a</sup>: 1.15.2<sup>c</sup>, &c.;—8.83.9<sup>b</sup>: 6.51.15<sup>b</sup>  
 8.87.3<sup>a</sup>: 8.8.1<sup>a</sup>, &c. (v);—8.87.3<sup>b</sup>: 1.45.4<sup>b</sup>, &c.  
 8.92.5<sup>a</sup>: 8.15.1<sup>c</sup> (v);—8.92.5<sup>b</sup>: 1.16.3<sup>c</sup>, &c.  
 8.92.22<sup>a</sup>: 1.15.1<sup>b</sup>;—8.92.22<sup>b</sup>: 8.6.35<sup>b</sup>, &c.  
 8.95.6<sup>b</sup>: 8.6.35<sup>a</sup> (v);—8.95.6<sup>d</sup>: 9.61.11<sup>c</sup>  
 8.97.5<sup>b</sup>: 9.12.6<sup>b</sup>, &c. (v);—8.97.5<sup>d</sup>: 5.73.1<sup>d</sup> (v)  
 8.101.2<sup>b</sup>: 5.65.2<sup>b</sup>;—8.101.2<sup>d</sup>: 1.47.7<sup>d</sup>, &c.  
 8.102.16<sup>b</sup>: 8.60.19<sup>b</sup> (v);—8.102.16<sup>c</sup>: 5.26.1<sup>c</sup>, &c.  
 8.103.5<sup>b</sup>: 1.40.4<sup>b</sup>, &c. (v);—8.103.5<sup>d</sup>: 5.82.6<sup>c</sup>, &c.  
 9.1.1<sup>b</sup>: 9.29.4<sup>b</sup>, &c.;—9.1.1<sup>c</sup>: 9.100.5<sup>c</sup>  
 9.2.1<sup>a</sup>: 9.36.2<sup>b</sup>;—9.2.1<sup>c</sup>: 1.176.1<sup>b</sup>  
 9.3.9<sup>a</sup>: 9.42.2<sup>c</sup>;—9.3.9<sup>b</sup>: 9.99.7<sup>b</sup>, &c.  
 9.6.3<sup>b</sup>: 9.52.1<sup>c</sup>;—9.6.3<sup>c</sup>: 9.1.4<sup>c</sup>, &c.  
 9.7.4<sup>b</sup>: 9.62.23<sup>b</sup>;—9.7.4<sup>c</sup>: 9.74.1<sup>b</sup> (v)  
 9.8.3<sup>a</sup>: 9.60.4<sup>a</sup>;—9.8.3<sup>c</sup>: 3.62.13<sup>c</sup>, &c. (v)  
 9.12.6<sup>a</sup>: 9.35.4<sup>a</sup>;—9.12.6<sup>c</sup>: 8.97.5<sup>b</sup>, &c. (v)  
 9.13.3<sup>a</sup>: 9.43.6<sup>a</sup>, &c. (v);—9.13.3<sup>b</sup>: 9.42.3<sup>c</sup>  
 9.13.8<sup>b</sup>: 9.3.7<sup>c</sup> (v);—9.13.8<sup>c</sup>: 9.61.28<sup>c</sup>  
 9.13.9<sup>a</sup>: 9.63.5<sup>c</sup>;—9.13.9<sup>c</sup>: 9.39.6<sup>c</sup>  
 9.16.3<sup>b</sup>: 1.28.9<sup>b</sup>, &c.;—9.16.3<sup>c</sup>: 9.51.1<sup>c</sup>  
 9.16.8<sup>a</sup>: 9.64.25<sup>a</sup>;—9.16.8<sup>c</sup>: 9.28.1<sup>c</sup>, &c. (v)  
 9.17.3<sup>b</sup>: 9.16.4<sup>b</sup>, &c.;—9.17.3<sup>c</sup>: 9.37.1<sup>c</sup>, &c.  
 9.17.4<sup>a</sup>: 9.67.14<sup>a</sup>;—9.17.4<sup>b</sup>: 9.42.4<sup>b</sup>  
 9.20.6<sup>b</sup>: 9.36.4<sup>b</sup>, &c.;—9.20.6<sup>c</sup>: 9.92.6<sup>b</sup>  
 9.22.3<sup>a</sup>: 9.101.12<sup>a</sup>;—9.22.3<sup>b</sup>: 1.5.5<sup>c</sup>, &c.  
 9.23.1<sup>a</sup>: 9.17.1<sup>c</sup>;—9.23.1<sup>c</sup>: 9.62.25<sup>a</sup>, &c.  
 9.24.1<sup>b</sup>: 9.67.7<sup>a</sup>, &c.;—9.24.1<sup>c</sup>: 9.65.26<sup>c</sup>  
 9.24.2<sup>b</sup>: 8.6.34<sup>b</sup>, &c. (v);—9.24.2<sup>c</sup>: 9.6.4<sup>c</sup>  
 9.24.3<sup>b</sup>: 8.69.10<sup>d</sup>, &c. (v);—9.24.3<sup>c</sup>: 9.99.8<sup>b</sup>  
 9.24.7<sup>a</sup>: 1.142.3<sup>a</sup>, &c. (v);—9.24.7<sup>c</sup>: 9.28.6<sup>c</sup>, &c.  
 9.25.4<sup>a</sup>: 7.55.1<sup>b</sup>, &c.;—9.25.4<sup>b</sup>: 9.43.3<sup>a</sup>  
 9.28.6<sup>b</sup>: 9.13.1<sup>a</sup>, &c.;—9.28.6<sup>c</sup>: 9.24.7<sup>c</sup>, &c.  
 9.29.3<sup>b</sup>: 9.35.6<sup>c</sup> (v) —9.29.3<sup>c</sup>: 9.61.15<sup>c</sup>

- 9.30.4<sup>b</sup> : 9.49.5<sup>a</sup> ;—9.30.4<sup>c</sup> : 9.3.1<sup>o</sup>  
 9.30.5<sup>b</sup> : 9.26.5<sup>b</sup>, &c. ;—9.30.5<sup>c</sup> : 9.45.1<sup>o</sup>, &c.  
 9.30.6<sup>a</sup> : 9.51.2<sup>c</sup> ;—9.30.6<sup>b</sup> : 7.32.8<sup>b</sup>, &c.  
 9.32.2<sup>b</sup> : 9.26.5<sup>b</sup>, &c. ;—9.32.5<sup>c</sup> : 9.38.2<sup>c</sup>, &c.  
 9.36.2<sup>b</sup> : 9.2.1<sup>a</sup> ;—9.36.2<sup>c</sup> : 9.23.4<sup>o</sup>  
 9.37.1<sup>b</sup> : 9.16.4<sup>b</sup>, &c. (v) ;—9.37.1<sup>c</sup> : 9.17.3<sup>o</sup>, &c.  
 9.37.2<sup>b</sup> : 9.38.6<sup>b</sup> ;—9.37.2<sup>c</sup> : 9.25.2<sup>b</sup>  
 9.39.6<sup>b</sup> : 9.26.5<sup>b</sup>, &c. ;—9.39.6<sup>c</sup> : 9.13.9<sup>c</sup>  
 9.41.4<sup>b</sup> : 9.61.3<sup>b</sup> ;—9.41.4<sup>c</sup> : 9.42.6<sup>b</sup>  
 9.42.3<sup>b</sup> : 9.13.3<sup>a</sup>, &c. (v) ;—9.42.3<sup>c</sup> : 9.13.3<sup>b</sup>  
 9.42.5<sup>a</sup> : 9.66.4<sup>b</sup> ;—9.42.5<sup>c</sup> : 9.13.1<sup>a</sup>, &c.  
 9.42.6<sup>b</sup> : 9.41.4<sup>c</sup> ;—9.42.6<sup>c</sup> : 9.13.4<sup>b</sup>  
 9.50.5<sup>a</sup> : 9.99.6<sup>a</sup> (v) ;—9.50.5<sup>c</sup> : 9.30.5<sup>c</sup>, &c.  
 9.51.1<sup>b</sup> : 1.28.9<sup>b</sup>, &c. ;—9.51.1<sup>c</sup> : 9.16.3<sup>c</sup>  
 9.51.2<sup>b</sup> : 7.32.8<sup>b</sup>, &c. ;—9.51.2<sup>c</sup> : 9.30.6<sup>a</sup>  
 9.52.4<sup>b</sup> : 9.64.27<sup>b</sup> ;—9.52.4<sup>c</sup> : 10.134.2<sup>d</sup>  
 9.56.1<sup>b</sup> : 9.16.4<sup>b</sup>, &c. (v) ;—9.56.1<sup>c</sup> : 9.17.3<sup>c</sup>, &c.  
 9.57.3<sup>a</sup> : 9.66.23<sup>a</sup> ;—9.57.3<sup>c</sup> : 9.38.4<sup>b</sup>, &c. (v)  
 9.61.6<sup>a</sup> : 9.40.5<sup>a</sup>, &c. (v) ;—9.61.6<sup>b</sup> : 1.12.11<sup>c</sup>  
 9.61.15<sup>b</sup> : 8.54(Vāl. 6).7<sup>d</sup>, &c. (v) ;—9.61.15<sup>c</sup> : 9.29.3<sup>c</sup>  
 9.61.19<sup>a</sup> : 8.46.8<sup>a</sup> ;—9.61.19<sup>c</sup> : 9.24.7<sup>c</sup>, &c.  
 9.61.25<sup>a</sup> : 9.63.24<sup>a</sup> ;—9.61.25<sup>c</sup> : 9.15.1<sup>o</sup>  
 9.61.29<sup>a</sup> : 9.66.14<sup>a</sup> ;—9.61.29<sup>c</sup> : 1.8.4<sup>c</sup>, &c.  
 9.62.12<sup>a</sup> : 9.40.3<sup>c</sup>, &c. (v) ;—9.62.12<sup>b</sup> : 8.6.9<sup>b</sup>, &c.  
 9.62.14<sup>a</sup> : 8.34.7<sup>b</sup> (v) ;—9.62.14<sup>c</sup> : 9.107.17<sup>a</sup>, &c. (v)  
 9.62.24<sup>a</sup> : 5.79.8<sup>a</sup>, &c. ;—9.62.24<sup>c</sup> : 9.65.25<sup>b</sup>, &c. (v)  
 9.63.11<sup>a</sup> : 9.19.6<sup>c</sup>, &c. ;—9.63.11<sup>b</sup> : 9.43.4<sup>b</sup>  
 9.63.12<sup>b</sup> : 9.43.4<sup>b</sup> (v) ;—9.63.12<sup>c</sup> : 9.1.4<sup>c</sup>, &c.  
 9.63.25<sup>a</sup> : 9.107.25<sup>a</sup> ;—9.63.25<sup>c</sup> : 9.23.1<sup>c</sup>, &c.  
 9.63.28<sup>a</sup> : 9.107.4<sup>a</sup> ;—9.63.28<sup>c</sup> : 6.16.29<sup>c</sup>  
 9.64.22<sup>b</sup> : 9.108.1<sup>a</sup>, &c. (v) ;—9.64.22<sup>c</sup> : 3.62.13<sup>c</sup>, &c. (v)  
 9.64.27<sup>b</sup> : 9.52.4<sup>b</sup> ;—9.64.27<sup>c</sup> : 9.63.23<sup>c</sup>  
 9.65.8<sup>b</sup> : 9.26.5<sup>b</sup>, &c. ;—9.65.8<sup>c</sup> : 9.32.2<sup>c</sup>, &c.  
 9.65.9<sup>b</sup> : 8.14.6<sup>b</sup> ;—9.65.9<sup>c</sup> : 9.61.4<sup>c</sup>, &c. (v)  
 9.65.25<sup>a</sup> : 9.106.13<sup>a</sup> ;—9.65.25<sup>b</sup> : 9.62.24<sup>c</sup>, &c. (v)  
 9.66.1<sup>b</sup> : 9.23.1<sup>c</sup>, &c. ;—9.66.1<sup>c</sup> : 1.75.4<sup>c</sup>  
 9.66.11<sup>a</sup> : 9.107.12<sup>d</sup> ;—9.66.11<sup>c</sup> : 9.19.4<sup>a</sup>  
 9.66.14<sup>a</sup> : 9.61.29<sup>a</sup> ;—9.66.14<sup>c</sup> : 9.31.6<sup>c</sup>  
 9.67.4<sup>a</sup> : 9.34.1<sup>b</sup> ;—9.67.4<sup>b</sup> : 9.107.10<sup>b</sup>  
 9.67.7<sup>a</sup> : 9.24.1<sup>b</sup>, &c. ;—9.67.7<sup>b</sup> : 1.135.6<sup>c</sup>, &c.  
 9.67.9<sup>a</sup> : 9.65.1<sup>a</sup> ;—9.67.9<sup>b</sup> : 9.50.3<sup>c</sup>  
 9.67.17<sup>a</sup> : 9.46.1<sup>a</sup> ;—9.67.17<sup>b</sup> : 8.3.15<sup>d</sup>  
 9.67.19<sup>b</sup> : 9.20.7<sup>b</sup> ;—9.67.19<sup>c</sup> : 9.20.7<sup>c</sup>, &c.  
 9.72.8<sup>a</sup> : 9.107.24<sup>a</sup> ;—9.72.8<sup>d</sup> : 9.107.21<sup>o</sup> (v)  
 9.74.9<sup>b</sup> : 9.16.8<sup>c</sup>, &c. (v) ;—9.74.9<sup>d</sup> : 9.97.44<sup>c</sup> (v)  
 9.76.5<sup>a</sup> : 9.96.20<sup>o</sup> (v) ;—9.76.5<sup>c</sup> : 9.97.32<sup>o</sup> (v)  
 9.85.12<sup>a</sup> : 10.123.7<sup>a</sup> ;—9.85.12<sup>c</sup> : 10.123.8<sup>o</sup>  
 9.86.3<sup>a</sup> : 9.70.10<sup>a</sup> (v) ;—9.86.3<sup>c</sup> : 9.97.40<sup>o</sup> (v)  
 9.86.9<sup>a</sup> : 1.58.2<sup>d</sup> ;—9.86.9<sup>d</sup> : 9.96.23<sup>d</sup> (v)  
 9.86.35<sup>b</sup> : 9.38.4<sup>b</sup>, &c. (v) ;—9.86.35<sup>d</sup> : 9.108.16<sup>d</sup> (v)  
 9.99.6<sup>a</sup> : 9.50.5<sup>a</sup> (v) ;—9.99.6<sup>b</sup> : 9.20.6<sup>c</sup>  
 9.99.7<sup>b</sup> : 9.3.9<sup>b</sup>, &c. ;—9.99.7<sup>d</sup> : 9.7.2<sup>b</sup>  
 9.100.2<sup>a</sup> : 9.40.6<sup>a</sup>, &c. ;—9.100.2<sup>b</sup> : 9.4.7<sup>b</sup>, &c.  
 9.100.8<sup>a</sup> : 9.4.1<sup>b</sup>, &c. ;—9.100.8<sup>c</sup> : 8.43.32<sup>c</sup>

- 9.101.12<sup>a</sup> : 9.22.3<sup>a</sup> ;—9.101.12<sup>b</sup> : 1.5.5<sup>c</sup>, &c.  
 9.103.6<sup>b</sup> : 9.3.9<sup>b</sup>, &c. ;—9.103.6<sup>c</sup> : 9.37.3<sup>b</sup> (v)  
 9.106.4<sup>b</sup> : 8.91.3<sup>d</sup>, &c. ;—9.106.4<sup>c</sup> : 9.29.6<sup>c</sup> (v)  
 9.106.12<sup>b</sup> : 9.107.11<sup>b</sup> ;—9.106.12<sup>c</sup> : 9.86.33<sup>d</sup> (v)  
 9.107.4<sup>a</sup> : 9.63.28<sup>a</sup> ;—9.107.4<sup>d</sup> : 8.61.6<sup>b</sup>  
 9.107.17<sup>a</sup> : 9.62.14<sup>c</sup>, &c. (v) ;—9.107.17<sup>d</sup> : 9.63.17<sup>a</sup>  
 9.107.22<sup>b</sup> : 9.7.3<sup>b</sup> (v) ;—9.107.22<sup>d</sup> : 9.103.2<sup>b</sup>  
 9.107.26<sup>b</sup> : 9.30.2<sup>a</sup> ;—9.107.26<sup>d</sup> : 9.14.5<sup>c</sup>, &c. (v)  
 9.108.15<sup>a</sup> : 9.11.8<sup>a</sup>, &c. ;—9.108.15<sup>c</sup> : 9.64.22<sup>b</sup>, &c.  
 10.2.2<sup>a</sup> : 1.76.4<sup>c</sup> (v) ;—10.2.2<sup>d</sup> : 2.3.1<sup>d</sup>  
 10.21.1<sup>b</sup> : 5.20.3<sup>a</sup>, &c. ;—10.21.1<sup>d</sup> : 3.9.8<sup>b</sup>, &c. (v)  
 10.22.15<sup>a</sup> : 2.11.11<sup>a</sup> ;—10.22.15<sup>c</sup> : 10.148.4<sup>d</sup> (v)  
 10.25.7<sup>a</sup> : 1.91.8<sup>a</sup> ;—10.25.7<sup>d</sup> : 1.23.9<sup>c</sup>, &c. (v)  
 10.48.4<sup>c</sup> : 10.28.6<sup>c</sup> (v) ;—10.48.4<sup>d</sup> : 4.42.6<sup>c</sup> (v)  
 10.59.6<sup>c</sup> : 10.59.4<sup>b</sup>, &c. (v.) ;—10.59.6<sup>d</sup> : 8.48.8<sup>a</sup> (v)  
 10.62.7<sup>b</sup> : 10.25.5<sup>d</sup> (v) ;—10.62.7<sup>d</sup> : 8.65.12<sup>c</sup>  
 10.63.13<sup>a</sup> : 1.41.2<sup>c</sup>, &c. (v) ;—10.63.13<sup>b</sup> : 6.70.3<sup>c</sup>, &c.  
 10.66.13<sup>a</sup> : 2.3.7<sup>a</sup> (v) ;—10.66.13<sup>b</sup> : 1.124.3<sup>c</sup>, &c. (v)  
 10.131.6<sup>b</sup> : 4.1.20<sup>d</sup> (v) ;—10.131.6<sup>d</sup> : 4.51.10<sup>d</sup>, &c.  
 10.133.2<sup>c</sup> : 1.102.8<sup>d</sup>, &c. (v) ;—10.133.2<sup>d</sup> : 1.89.9<sup>b</sup>, &c. (v)  
 10.133.6<sup>a</sup> : 3.41.7<sup>a</sup>, &c. ;—10.133.6<sup>b</sup> : 9.61.4<sup>c</sup>, &c. (v)  
 10.134.2<sup>c</sup> : 10.133.4<sup>c</sup> ;—10.134.2<sup>d</sup> : 9.52.4<sup>c</sup>  
 10.139.3<sup>a</sup> : 1.96.6<sup>a</sup> ;—10.139.5<sup>c</sup> : 10.34.8<sup>b</sup>  
 10.140.6<sup>b</sup> : 3.2.5<sup>a</sup> ;—10.140.6<sup>c</sup> : 1.45.7<sup>c</sup>  
 10.148.2<sup>b</sup> : 2.11.4<sup>d</sup> ;—10.148.2<sup>c</sup> : 2.11.5<sup>a</sup>, &c.  
 10.150.2<sup>a</sup> : 1.26.10<sup>b</sup>, &c. ;—10.150.2<sup>b</sup> : 1.91.10<sup>b</sup>

## CHAPTER II : METRICAL VARIATIONS AS RESULT OF ADDITION OR SUBTRACTION OR VERBAL CHANGE IN REPEATED PĀDAS.

### General Aspects of Metrical Variations.

IN a large number of instances, repetition of pādas is accompanied by changes in the metre. The number of lines so related is about 200, involving a total of about 500 pādas, more or less, if we count their recurrences two and a half times on an average. In the great majority of cases the change in the metre presents itself, externally, as a case of extension or abbreviation ; so, e. g. the eight-syllable line, mā no duḥṣaṅsa iṣata, 1.23.9 ; 7.94.7, is extended into the twelve-syllable lines, mā no duḥṣaṅsa iṣatā vivakṣase, 10.25.7, and, mā no duḥṣaṅso abhidipsur iṣata, 2.23.10. Or the eleven-syllable line, vṛtraṁ jaghanvān asrjad vi sindhūn, 4.18.7 ; 4.19.8, reappears in an obviously truncated eight-syllable line, vṛtraṁ jaghanvān asrjat,<sup>1</sup> 1.80.10. Very much less often the number of the syllables is the same, but one version of the repeated pādas conforms less well to the established rules of quantity. E.g. the triṣṭubh line, vyaṁ te ta indra ye ca naraḥ, 5.35.5, ends irregularly in a tribrach ; its parallel, vyaṁ te ta indra ye ca deva, 7.30.4, ends in an amphibrach, according to the familiar rule.

**Expansion of one pāda into two pādas.**—Exceptionally it may come to pass that the substance of one pāda is extended into two by the addition of a word or two, aided perhaps by varying metrical syllabification. Thus there can be little question that the shorter form of the following two passages has been stretched into two pādas chiefly by inserting the word mahivrata :

tvam dyām ca prthivīm cāti jabhriṣe 9.86.29

tvam dyām ca mahivrata prthivīm cāti jabhriṣe 9.100.9.

A second case presents even more interesting conditions. There exists a favourite expression, abhy arṣanti suṣṭutim, 9.62.3, &c., which occupies the space of a dimeter line. This line is expanded into a trimeter line, by prefixing four syllables, a very common process, described below (p. 543): pavamānā abhy arṣanti suṣṭutim, 9.85.7. Again (with a slight change) it is turned once more into a trimeter line by affixing four syllables, another common process (p. 540), to wit, abhy arṣata suṣṭutim gavyam ājim, 4.58.10. Now, furthermore, the line

<sup>1</sup> See under 1.80.10<sup>d</sup>.

with the prefixion, pavamānā abhy arṣanti suṣṭutim, lends itself as a basis for the development of one verse into two by the insertion after the caesura of four syllables. Thus :

pavamānā abhy arṣanti suṣṭutim 9.85.7  
pavamāno ati sridho 'abhy arṣati suṣṭutim 9.66.22.

Once more, we have a most interesting case of gradual extension of one pāda into two pādas, based upon what was surely an ancient formulaic pāda, dating back to the early period of composition, namely, çarma yachantu saprathah. This pāda appears at 8.18.3 extended by the dipody appendage yad imahe (see below, p. 537), to wit :

çarma yachantu sapratho yad imahe 8.18.3.

Now this lengthened pāda serves in a doubtless very late composition as a basis for the production of an entire verse-pair,

çarma yachantu sapratha ādityāso yad imahe ati dviṣaḥ 10.126.7.

The words ati dviṣaḥ in this stretched form is again a dipody refrain in the first seven stanzas of 10.126. The tessellation of the passage takes place before our very eyes, as it were ; see under 8.18.3.

Similar considerations, not quite so cogent, should govern the relation of the following two pairs (cf. also under 4.54.3<sup>a</sup>, and 10.160.5<sup>a</sup>):

indro yad vṛtram avadhīn nadīvṛtam 1.52.2  
yadā vṛtram nadīvṛtam çavasā vajrinm avadhīh 8.12.26  
na tvad anyo maghavann asti marḍitā 1.84.19  
nahi tvad anyah puruhūta kaçcana maghavann asti marḍitā 8.66.13.

Conversely in one case we have an obvious contraction of a distich into a single pāda, to wit :

pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15  
pāhi viçvasmād rakṣaso arāvṇaḥ 8.60.10 ;

see under 1.36.15.

**Interrelation of triṣṭubh and jagati, and interrelation of both with octosyllabic lines.**—The present chapter throws interesting light on the technique of the Vedic metricians. The structural consanguinity of triṣṭubh and jagati is illustrated by a large number of instances of triṣṭubh and jagati lines which are identical, except that they add or subtract a last syllable.<sup>1</sup> We should feel more certain after this that the Vedic poets really felt the two types as convertible values, if, indeed, their quantities, their caesuras, and the appearance of sporadic cases of one in hymns composed of the other left any doubt as to this fundamental principle of Vedic metrics. The very extensive interchange between octosyllabic lines and long metre lines (triṣṭubh and jagati) calls up the theory advanced long ago that the long metres originated from the short metres by the addition of the proper number of syllables.<sup>2</sup> I regard this

<sup>1</sup> See p. 529 ff., and cf. Lanman, JAOS. x. 535.

<sup>2</sup> Cf. Haskell, PAOS., vol. xi (1881), pp. lx ff.

theory as erroneous: these parallels are due to imitation and blending of the two types; they tend to show, as a general principle, that the majority of tristubh and jagati lines, whose first eight syllables (p. 536), or whose last eight syllables (p. 543) make a good anuṣṭubh or gāyatrī line, are what may very properly be called 'false tristubhs or jagatis'; see below, p. 535.

**Metrical variation as criterion for relative chronology.**—The diction of the Vedic poets is so intensely imitative, and, at the same time, so free in all matters of form, as to preclude in most cases the decision as to which metrical type in any given pair preceded the other in composition and in time, or is really entitled to preference on technical grounds. In the great mass of cases the parallel pādas are metrical equivalents, or, where there is a difference, both versions represent equally good metrical values. Thus the two pairs:

adhvaryavo bharatendrāya somam 2.14.1

adhvaryavaḥ sunutendrāya somam 10.30.15

sa jāyamānaḥ parame vyoman 7.5.7

sa jāyamānaḥ parame vyomani 1.143.2; 6.8.2.

Very rarely it happens that both members of a parallel pair show the same defects. So the final cadence is irregular in slightly different ways in the following pairs:

açveva citrāruṣī<sup>1</sup> 4.52.2

açve na citre aruṣi 1.30.21

mā no martāya ripave vājīnivasū 8.22.14

mā no martāya ripave rakṣasvine 8.60.8.

Occasionally it is necessary to assign different metrical values to one and the same word in a pair of pādas, which is interesting of itself, but, again, does not necessarily determine which pāda is constructed on better principles, or which pāda is entitled to priority; e.g.,

jiok paçyāt **sūriam** uccarantam 4.25.4

jiok paçyema **sūryam** uccarantam 10.59.6 (see the same alternative under 1.32.4°).

Or, in the imitative Vāḷakhilya hymns:

yam te svadhāvan **svadayanti** dhenavaḥ 8.49(Vāl. 1).5

yam te svadāvan **suadanti**<sup>2</sup> gūrtayaḥ 8.50(Vāl. 2).5.

These cases of different metrical value of one and the same syllable are not very common in the parallel pādas; rare as they are, however, they are particularly good testimony to the reality of our appraisals of the unstable metrical character of these syllables. See the following cases:

yat kim ca **pr̥thivyām** adhi 5.83.9

yad vā **pr̥thiviām** adhi 8.49(Vāl. 1).7

nābhā **pr̥thiviā** adhi 3.29.4

nābhā **pr̥thivyā** adhi sānuṣu triṣu 2.3.7

<sup>1</sup> Cf. Arnold, *Vedic Metre*, p. 302; and see p. 63.

<sup>2</sup> Cf. Arnold, *Vedic Metre*, pp. 95, 313.

yad vā pañca **kṣitināṁ** 5.35.2

yad vā pañca **kṣitināṁ** dyumnā ā bhara 6.46.7<sup>1</sup>

mandantu **tvā** mandino vāyav indavaḥ 1.134.2

mandantu **tuḥ** mandinaḥ sutāśaḥ 8.82.5

**indrāgni** tā havāmahe 1.21.3, &c.

**indraagni** havāmahe 5.86.4, &c.

**tuam** na indra mṛṣaya 8.80.1

sa **tvam** na indra mṛṣaya 6.45.17 ; 8.81.2.

**Verbal changes as affecting minor matters of metric habit.**—The following pairs involve more or less change in the wording of essentially the same line: they illustrate in various ways the freedom or uncertainty of metrical rule, especially in the less critical positions of metrical lines.<sup>2</sup> Or, again, they show that it is possible to add words or syllables without interfering with metrical habit at all. Thus the following two lines differ by an added word without change of quantity in any foot:

**asmākāśaḥ** ca sūrayaḥ 5.10.6

**pṛasmākāśaḥ** ca sūrayaḥ 1.97.3.

The next pair differ as regards the permissible freedom in the place of the caesura in a trimeter line, either after the fourth or the fifth syllable:

**pūrvīr asya** | niṣṣidho martieṣu 3.51.5

**pūrvīḥ ṭa indra** | niṣṣidho jameṣu 6.44.11.

In another pair the resolution of ā in gnā is supported, as it were, by the documentary interchange with the dissyllabic word adyā:

**gnaḥ** hutāso vasavo adhrṣṭāḥ 6.10.15

**adyā** hutāso vasavo adhrṣṭāḥ 6.10.4.

Very similarly the following pair:

vayam te agna **ukthaḥ** vidhema 5.4.7

vayam ta indra **stomebhir** vidhema 8.54(Vāl. 6).8.

In the next case the resolution of atakṣāma into atakṣāma seems hard, and, as it occurs in a line of the tenth book, points probably to the later origin of the line in question:

**brahmākarma** bhṛgavo na ratham 4.16.20

**atakṣāma** bhṛgavo na ratham 10.39.14.

Or, finally, still more problematic are the pairs (cf. also under 1.171.3<sup>a</sup>):

**mahi dyāvā** pṛthivī bhūtam urvī 10.93.1

**dīkṣa** ca pṛthivī bhūtam urvī 6.68.4

**vīriḥ** maghavan yā cakārtha 5.29.13

**pra nūtanā** maghavan yā cakārtha 5.31.6.

This brings us to the next, very important consideration:

<sup>1</sup> Cf. below, p. 539. The need of resolving kṣitināṁ in 5.35.2 is not pressing; see Lanman, JAOS. xi, p. xxviii.

<sup>2</sup> That is, outside the final dipodies acatalectic or catalectic of all lines, or the anapaests after the caesura in triṣṭubh and jagati.

**Verses whose inferior metre indicates later date.**—The majority of the metrical differences in repeated pādas are, as stated before, not such as to determine their relative date. But at times it is possible to point out the mother form from which the other is descended. Thus we have regular metrical form in the following pair :

rājantam adhvarāṇām 1.1.8 ; 1.45.4  
rājantāv adhvarāṇām 8.8.18.

Of these two variants the second is certainly enough afterborn on account of its sense ; see p. 29, under 1.1.8. But even more certainly secondary, because of its form, as well as its strained sense, is :

samrājantam adhvarāṇām 1.27.1.

Here the same pāda with a syllable added at the beginning is fitted for service in a trochaic gāyatrī hymn. This fitting process is quite certainly secondary ; see under 1.1.8.

Precisely the same process, namely the prefixion of a syllable, once more turns a good iambic pāda into a secondary trochaic pāda :

samrājām carṣaṇīnām 3.10.1 ; 10.134.1  
pra samrājām carṣaṇīnām 8.16.1.

An even clearer case is the following :

agnir devānām abhavat purohitaḥ 3.2.8  
agnir devānām abhavat purogāḥ 10.110.11.

These two belong to the extensive class of interchanging jagatrī and triṣṭubh pādas, treated below, p. 531 ; they offer, of themselves, no indication as to priority. But a third variant form,

agnir devo devānam abhavat purohitaḥ 10.150.4,

is certainly afterborn ; see p. 182. The phenomenon of glossal addition (devo is gloss to agnir) is apparently much more common in the Atharva-Veda than in the Rig-Veda ; see the author, *The Atharva-Veda*, p. 42.

Another case in which we can determine priority involves the pair :

mā no martāya ripave vājīnivasū 8.22.14  
mā no martāya ripave rakṣasvine 8.60.8.

Both Oldenberg, *Prol.*, p. 67, and Arnold, *VM.*, p. 312, describes the first of these pādas, which is hypermetric, as hybrid or contaminated. The alternate form of the pāda in 8.60.8, notwithstanding that it is itself not perfect (final dipody — — ∪ —), not only shows that this is so, but determines the relative chronology of the two : 8.22.14 cannot easily be imagined to have been composed without, or before 8.60.8.

Something like this kind of criticism is suggested by the following pair :

mathīd yad īm vibhṛto mātariçvā 1.71.4  
mathīd yad īm viṣṭo mātariçvā 1.148.1.

Here the second pāda is defective and obscure in meaning. Oldenberg, *SBE.*, xlvī. pp. 77 and 174 ; *RV. Noten*, pp. 74, 147, has most recently discussed this

pair; in my discussion of the two passages (p. 90), difficult as they are, I have adhered to the natural view that the metrical defect in *viṣṭo* is due to the secondary origin of 1.148.1, which is very certainly patterned after the metrically sound stanza 1.71.4.

**Problematic cases of interchange between good and bad metre.**—There are quite a number of other pairs of *pādas* in which imperfect cadences vary with sound ones. One wonders why the Vedic orthoepists regularly write the weak stem *dīdhr̥*, the strong stem *dīdhar*<sup>1</sup>, unless *dhr̥* really makes position, which I do not believe:

*rayim̐ gr̥natsu dharaya* 8.13.2  
*rayim̐ gr̥natsu didhṛtam* 5.86.2.

More likely the latter type originated in curtailed types such as are treated below, p. 541. Or why should Vedic poets choose to say in a way that seems to us metrically imperfect,

*yad adya sūra udite* 7.66.4; 8.27.21,

considering that they could say about the same thing in the metrically perfect *pāda*,

*yad adya sūrya udyati* 8.27.19?

It seems very natural to remember that there is also the type *prati vām sūra udite vidhema* under 7.63.5, which is perfect. There are other sporadic cases of imperfect cadences varying with sound cadences, but that class of imperfection is so common as to become almost nugatory; e. g.:

*pūrvir iṣo br̥hatir āreaghāḥ* 6.1.12  
*pūrvir iṣo br̥hatir jīradāno* 9.87.9  
*vayam̐ te ta indra ye ca naraḥ* 5.33.5  
*vayam̐ te ta indra ye ca deva* 7.30.4.

Finally there are the four cases discussed below on p. 539; and the considerable class collected on p. 541, in which a long *pāda* is evidently shortened secondarily. In the last-mentioned class the process almost represents a type which may have in the end obtained a certain quasi-doggerel productivity.

**Analytic grouping of the metrical variations.**—The metrical variations of repeated passages may be presented in two general groups or classes. The first, **Class A**, includes variations as between the several types of long lines. By long lines are meant the trimeter lines: either catalectic, that is, of eleven syllables or *triṣṭubh*; or else acatalectic, that is, of twelve syllables or *jagati*; or else catalectic and syncopated, that is, of ten syllables or *dvipadā viraj*.—The second, **Class B**, includes variations as between short lines and long lines. By short lines are meant dimeter lines, that is, lines of eight syllables. These are expanded into trimeters, either by appending three or four syllables at the

<sup>1</sup> See Grassmann's Lexicon, under *dhr̥*.

end; or by prefixing four syllables at the beginning; or else by inserting four syllables in the middle at the place of the future caesura.—For convenience, a conspectus of the subdivisions of the two groups or classes is here given :

**Class A : Interchange between various types of long (trimeter) lines.**

- A 1. Interchange between triṣṭubh and jagatī lines without change of meaning.
- A 2. Interchange between the same with slight change of words and meaning.
- A 3. Interchange between triṣṭubh and jagatī with grammatical change.
- A 4. Interchange between triṣṭubh and jagatī with change of meaning.
- A 5. Interchange between triṣṭubh and jagatī as suggesting relative age.
- A 6. Interchange between triṣṭubh and dvipādā virāj.

**Class B : Interchange between short (dimeter) and long (trimeter) lines.**

- B 1. On 'false' jagatī or triṣṭubh.
- B 2. Pādas of the Vimada-hymns which occur also without the refrain dipody.
- B 3. Other refrain pādas which occur also without the refrain dipody.
- B 4. Pādas with dipody appendage which is not refrain.
- B 5. Expansion in general of an octosyllabic pāda into a triṣṭubh or jagatī.
- B 6. Expansion of an octosyllabic pāda into a jagatī.
- B 7. The same process with incidental changes.
- B 8. Expansion of an octosyllabic pāda into a triṣṭubh.
- B 9. Faulty verses of eight syllables interchanging with regular triṣṭubh-jagatī.
- B 10. Cases where four syllables appear to be prefixed to an octosyllabic pāda.
- B 11. Cases where the expansion is by insertion.

## CLASS A. VARIATIONS AS BETWEEN SEVERAL TYPES OF LONG LINES

### A 1. Interchange between triṣṭubh and jagatī lines without change of meaning

The following 12 pairs or groups of pādas are repeated exactly, or almost exactly, except that the last word is varied in such a manner as to present a triṣṭubh in one case, a jagatī in the other : the grammatical or lexical variation of the last word does not of itself affect the sense of the passages :

ny ūhathuḥ purumitrasya yoṣām 1.117.20

ny ūhathuḥ purumitrasya yoṣānām 10.39.7

ava tmanā dhṛṣatā ṣambaram bhinat 1.54.4

ava tmanā bṛhataḥ ṣambaram bhet 7.18.20

## Part 2, Chapter 2 : Metrical Variations in Repeated Passages [530

ṛtasya panthām anv eti sādhu 1.124.3 ; 5.80.4  
ṛtasya panthām anv emi sādhuṃ 10.66.13  
sa jāyamānaḥ parame vyomani 1.143.2 ; 6.8.2  
sa jāyamānaḥ parame vyoman 7.5.9<sup>1</sup>  
rathā aṣvāsa uśaso vyuṣṭāu 4.14.4  
rathā aṣvāsa uśaso vyuṣṭiṣu 4.45.2.  
naras tokasya tanayasya sātāu 4.24.3  
naras tokasya tanayasya sātiṣu 7.82.9  
asmabhyam ṣarma bahulam vi yantana 5.55.9  
asmabhyam ṣarma bahulam vi yanta 6.51.5  
adhi stotrasya sakhyasya gātana 5.55.9  
adhi stotrasya sakhyasya gāta 10.78.8  
asmabhyam indra varivaḥ sugam kṛdhi 1.102.4  
asmabhyam indra varivaḥ sugam kaḥ 6.44.18  
somaḥ punānaḥ kalaṣeṣu sīdati 9.68.9 ; 86.9  
somaḥ punānaḥ kalaṣeṣu sattā 9.96.23  
vr̥ṣā pavitre adhi sāno avyaye 9.86.3  
vr̥ṣā pavitre adhi sāno avye 9.97.40  
ādityāir no aditiḥ ṣarma yaṁsat 1.107.2 ; 4.54.6  
ādityāir no aditiḥ ṣarma yachatu 10.66.3

### A 2. Interchange between triṣṭubh and jagatī with slight change of words and meaning

In 20 other cases the variation still involves in the main the purely formal interchange of triṣṭubh and jagatī line, but it is accompanied by a slight shift in the lexical or grammatical value of a word or two, mostly the last word: the total sense of the two pādas is still essentially the same ; the result is a pair of practically equivalent pādas, one a triṣṭubh, the other a jagatī ; they could be used interchangeably except for the difference in the metre. The boundary line between this and the preceding class is uncertain :

vaha vāyo niyuto yāhy asmayuḥ 1.135.2  
vaha vāyo niyuto yāhy achā 7.90.1  
yena vaṁsāma prtanāsu ṣatrūn 6.19.8  
yena vaṁsāma prtanāsu ṣardhataḥ 8.60.2  
sahasriṇibhir upa yāhi vitaye 1.135.4  
sahasriṇibhir upa yāhi yajñam 7.92.5  
ekam vicakra camasaṁ caturdhā 4.35.2  
ekam vi cakra camasaṁ caturvayam 4.36.4  
vi yo mame rajasī sukratūyayā 1.160.4  
vi yo rajāṁsy amimita sukratuḥ 6.7.7

<sup>1</sup> Similarly, but without reason, MS. 4.14.12<sup>b</sup> : 234.5 reads in a jagatī stanza : satyadharmāṇā parame vyoman, where RV. 5.63.1 has vyomani. Or, AB. 8.8.11<sup>b</sup> ; AÇ. 3.9.4<sup>b</sup> read : mā saṁsr̥kṣāthām parame vyomani, thus matching the preceding pāda ; the remaining texts (see Vedic Concordance) have vyoman. Similarly AV. 8.3.17<sup>d</sup> modernizes, in the teeth of the metre of the stanza, marman of RV. 10.87.17<sup>d</sup> to marmani.

{ rayiṁ dhattaṁ vasumantaṁ puruḥṣum 7.84.4  
 rayiṁ dhattha vasumantaṁ puruḥṣum 4.34.10  
 rayiṁ dhattho vasumantaṁ puruḥṣum 6.68.6  
 rayiṁ dhattaṁ vasumantaṁ ṣatagvinam 1.159.5  
 Cf. rayiṁ dhattaṁ ṣatagvinam 4.49.4

agnir devānām abhavat purohitaḥ 3.2.8

agnir devānām abhavat purogāḥ 10.110.11

Cf. agnir devo devānām abhavat purohitaḥ 10.150.4 (see above, p. 527)

pibā sutasyāndhaso abhi prayajāḥ<sup>1</sup> 5.51.5

pibā sutasyāndhaso madāya 7.90.1

dadhāti ratnaṁ vidhate yaviṣṭhaḥ 4.12.3

dadhāti ratnaṁ vidhate suviriam<sup>2</sup> 7.16.12

nāsya vartā na tarulā nv asti 6.66.8

nāsya vartā na tarutā mahādthane 1.40.8

dūtaṁ kṛṇvānā ayajanta havyāiḥ 5.3.8

dūtaṁ kṛṇvānā ayajanta mānuṣāḥ 10.122.7

tiras tamo dadṛṣa ūrmyāsv ā 6.48.6

tiras tamo dadṛṣe rāmyāṇām 7.9.2

havyavāḥ agnir ajaraḥ pitā naḥ 5.4.2

havyavāḥ agnir ajaraḥ canohitaḥ 3.2.2

ajasreṇa ṣociṣā ṣoṣeac chuce 6.48.3

ajasreṇa ṣociṣā ṣoṣeānaḥ 7.5.4

damūnasaṁ grhapatiṁ amūram 4.11.5

damūnasaṁ grhapatiṁ vareṇiam 5.8.1

urviṁ gavyūtim abhayaṁ kṛdhī naḥ 7.74.4

urviṁ gavyūtim abhayaṁ ca nas kṛdhī 9.78.5

ud vām pṛkṣāso madhumanto asthuḥ 7.60.4

ud vām pṛkṣāso madhumanta irate 4.45.2

viṣo yena gachatho devayantiḥ 7.69.2

viṣo yena gachatho yajvarir narā 10.41.2

svadasvendrāya pavamāna pītaye 9.74.9

svadasvendrāya pavamāna indo 9.97.44

yan mā somāsa ukthino amandiṣuḥ 10.48.4

yan mā somāso mamadan yad ukthā 4.42.6

Cf. also under 1.89.7<sup>d</sup>

### A 3. Interchange between triṣṭubh and jagatī with grammatical change

Next, there are a half-dozen cases of interchange between triṣṭubh and jagatī lines which depend upon simple differences of construction. It is every time really the same pāda varied according to the grammatical exigencies of number, person, gender, or voice:

yat sīm āgaḥ cakṛmā tat su mṛṣata 1.179.5

yat sīm āgaḥ cakṛmā tat su mṛṣa 7.97.7

<sup>1</sup> The last two words are refrain in the tṛca 5.51.5-7, and frequently form cadence. Structurally this pāda belongs to the class treated below, p. 536.

<sup>2</sup> Both stanzas are addressed to Agni.

jyotir viçvasmāi bhuvanāya kṛṇvatī 1.92.4  
 jyotir viçvasmāi bhuvanāya kṛṇvan 4.14.2  
 anārambhaṇe tamasi praviddham 1.182.6  
 anārambhaṇe tamasi pra vidhyatam 7.104.3  
 yat sunvate yajamānāya çikṣathaḥ 8.59(Vāl. 11).1  
 yat sunvate yajamanāya çikṣam 10.27.1  
 vṛṣeva yūthā pari koçam arṣasi 9.76.5  
 vṛṣeva yūthā pari koçam arṣan 9.96.20  
 ratham na dhīraḥ svapā atakṣam 5.2.11 ; 29.15  
 ratham na dhīraḥ svapā atakṣiṣuḥ 1.130.6

#### A 4. Interchange between triṣṭubh and jagatī with change of meaning

The preceding classes shade off imperceptibly to a longer group of pairs of jagatī and triṣṭubh pādas which contain real differences of meaning, mostly lexical variations, or additions. Here, as in the preceding rubrics, the differences crop out mostly at the end of the lines. That, I am sure, is not altogether due to our imperfect control of pairs differentiated in other parts of the pāda<sup>1</sup>; it represents a real habit of composition. Here, as in the preceding rubrics, too, the pādas are truly imitative. If we but knew how, we might find out in almost all, if not all cases, the original pāda. But the imitations cover up their own spuriousness; the metrical habits of the later poet are the same as those of the earlier, so that the metre alone rarely determines priority. The class contains 22 cases, not all of which are separated by a hard and fast line from the cases previously enumerated :

mandantu tvā mandino vāyav indavaḥ 1.134.2  
 mandantu tuā mandinaḥ sutāsaḥ 1.134.2  
 ubhe yathā no ahanī nipātaḥ 4.55.3  
 ubhe yathā no ahanī sacābhuvā 10.76.1  
 tiraç cid aryaḥ savanā purūṇi 4.29.1  
 tiraç cid aryaḥ savanā vaso gahi 8.66.12  
 tvaṣṭā devebhir janibhiḥ sajoṣāḥ 6.50.13  
 tvaṣṭā devebhir janibhiḥ pitā vacaḥ 10.64.10  
 viçāṁ kavim viçpatim mānuṣir iṣaḥ 3.2.10  
 { viçāṁ kavim viçpatim mānuṣiṇām 5.4.3  
 { viçāṁ kavim viçpatim çaçvatīnām 6.1.8  
 purū sahasrā ni çīçāmi sākam 10.28.6  
 purū sahasrā ni çīçāmi dāçuṣe 10.48.4  
 { ud u ṣya devaḥ savitā damūnāḥ 6.71.4  
 { ud u ṣya devaḥ savitā yayāma 7.38.1  
 { ud u ṣya devaḥ savitā savāya 2.38.1  
 ud u ṣya devaḥ savitā hiraṇyayā 6.71.1  
 imam naro marutaḥ saçcatā vṛdham 3.16.2  
 imam naro marutaḥ saçcatānu 7.18.25

<sup>1</sup> See p. 2.

rathaṁ ye cakruḥ suvṛtaṁ nareṣṭhām 4.33.8  
rathaṁ ye cakruḥ suvṛtaṁ sucetasah 4.36.2

ṛtasya pathā namasā haviṣmatā 1.128.2

{ ṛtasya pathā namasā miyedhaḥ 10.70.2

{ ṛtasya pathā namasā vivāset 10.31.2

anaçvo jāto anabhīçur arvā 1.152.5

anaçvo jāto anabhīçur ukthiaḥ 4.36.1

pra dyāvā yajñāiḥ pṛthivī ṛtāvṛdhā 1.159.1

pra dyāvā yajñāiḥ pṛthivī namobhiḥ 7.53.1

{ dāivyā hotārā prathamā purohitā 10.66.13

{ dāivyā hotārā prathamā viduṣṭarā 2.3.7

{ dāivyā hotārā prathamā ny ṛñje 3.4.7 = 3.7.8

{ dāivyā hotārā prathamā suvācā 10.110.7

tasmā etaṁ bharata tadvaçāya 2.14.2

tasmā etaṁ bharata tadvaço dadih 2.37.1

viṣṇor eṣasya prabhṛthe havāmahe 2.34.11

viṣṇor eṣasya prabhṛthe havirbhiḥ 7.40.5

tubhyaṁ suto maghavan tubhyaṁ ābhṛtaḥ 2.36.5

tubhyaṁ suto maghavan tubhyaṁ pakvaḥ 10.116.7

rāyas poṣaṁ yajamāneṣu dhārāya 10.122.8

{ rāyas poṣaṁ yajamānāya dhehi 10.17.9

{ rāyas poṣaṁ yajamānāya dhattam 8.59 (Vāl. 11).7

aryamā mitro varuṇaḥ parijmā 1.79.3 ; 10.93.4

aryamā mitro varuṇaḥ sarātayaḥ 8.27.17

ud vandanam āirayataṁ suar dṛçe 1.112.5

ud vandanam āirataṁ daṁsanābhiḥ 1.118.6

yuvaṁ çvetam pedava indrajūtam 1.118.9

yuvaṁ çvetam pedave açvināçuam 10.39.10

indrā nv agnī avase huvadyāi 5.45.4

indrā nv agnī avaseha vajriṇā 6.59.3

{ viçvasya sthātur jagato janitriḥ 6.50.7

{ viçvasya sthātur jagataç ca gopāḥ 7.60.2

viçvasya sthātur jagataç ca mantavaḥ 10.63.8

## A 5. Interchange between triṣṭubh and jagatī as suggesting relative age

Finally, there are four cases in addition to the mass treated in the preceding paragraphs, in which a good jagatī or triṣṭubh line varies with an almost identical jagatī or triṣṭubh whose structure is more or less irregular or defective. In the first case the conditions are not so intolerable as to warrant the condemnation of the less perfect, shorter form :

sa indrāya pavase matsarintamaḥ 9.76.5

sa indrāya pavase matsaravān 9.97.3

The irregularity in the cadence of the triṣṭubh form is of the sort noted by

Oldenberg, Prol., p. 63 ff. Arnold, *Vedic Metre*, pp. 127, 317, not plausibly, corrects to matsarāvān. The second case is, perhaps, more critical:

sañ yo vanā yuvate bhasmanā datā 10.115.2

sañ yo vanā yuvate çucidan 7.4.2

I confess that, if the shorter and less perfect form occurred in the tenth book and the longer in the seventh, I should be disposed to condemn the short form. But it occurs in an otherwise very sound Vasiṣṭha hymn; therefore I prefer to think that it was read sañ yo vanā || yuvate çucidan, showing the not too unfrequently anomalous quantities of the cadence. I am certain that Arnold's restoration, çucidan to çucidantaḥ (*Vedic Metre*, pp. 101, 308), is aside the mark.

The third case is:

kṛṣṇaṁ ta ema ruçadūrme ajara 1.58.4

kṛṣṇaṁ ta ema ruçataḥ puro bhāḥ 4.7.9

Here the final syllable of ruçadūrme is probably short,<sup>1</sup> making the cadence ∪ ∪ ∪ ∪. Such cases are not so rare (Oldenberg, Prol., p. 64) as to establish 4.7.9 in a position of certain priority. Note, however, the unusual accent of ruçadūrme, and see under 1.58.4<sup>d</sup>.

The fourth case is:

agnim hotāram īlate vasudhitim 1.128.8

agnim hotāram īlate namobhiḥ 5.1.7

Here also the four short syllables of vasudhitim do not really determine the priority of the rival pāda; see below, p. 542, note 1.

## A 6. Interchange between triṣṭubh and dvipadā virāj

In a little class by themselves are three cases of interchange between a triṣṭubh line and a virāj, one pair occurring in the same book (cf. also under 1.68.9, 10<sup>a</sup>, and 1.69.7<sup>a</sup>):

çiçum jajñānaṁ haryataṁ mrjanti 9.96.17

çiçum jajñānaṁ hariṁ mrjanti 9.109.12

sa hi kṣapāvān abhavad rayīṇām 7.10.5

sa hi kṣapāvān agnī rayīṇām 1.70.5

mathid yad im vibhrto mātariçvā 1.71.4

mathid yad im viṣto mātariçvā 1.148.1

The two types are closely related. Oldenberg, Prol., pp. 73, 97, has pointed out that hymns of either metre occasionally lapse into the other related form. There can be no question but what the Virāj is daughter of the Triṣṭubh; it is, therefore, surprising that these cases are so isolated. Since haryata and hari, in the first pair, are both frequent designations of soma—haryayatam and hariṁ both in the same stanza, 9.26.5—the context does not help to determine which is the original version of the pāda. In the second pair the sense rather points to the priority of 7.10.5; see under 1.70.5<sup>a</sup>. In the third pair also the virāj pāda is probably secondary to the triṣṭubh; see above, p. 527.

<sup>1</sup> Cf. the author, *American Journal of Philology*, iii, pp. 39 ff.

## CLASS B. VARIATIONS AS BETWEEN SHORT AND LONG LINES

### B 1. On 'false' jagatī or triṣṭubh

The most conspicuous phenomenon in the metrical habits that attend repeated pādas is the following: an eight-syllable line of regular construction appears to be extended to the long metre types of twelve, more rarely of eleven syllables, by the addition at the end of four, or, more rarely, three syllables. The increased lines then belong to a type which may be described as an anuṣṭubh-gāyatrī pāda, upon which follows a final four-syllable, or more rarely a three-syllable pāda. Or, perhaps better, an octosyllabic pāda is increased by an iambic dipody acatalectic or catalectic. These types may be designated as 'false' jagatī or triṣṭubh. A good many of these cases belong to the class of octosyllabic pādas combined with 'four-syllable pādas', described by Oldenberg, *Prol.*, p. 111 ff. To a considerable extent the additional dipody appears as a refrain in an entire hymn, or part of a hymn; it is pretty safe to assume that the authors actually employed previously existing pādas whenever the pāda preceding the refrain recurs in another hymn without the refrain. The phenomenon is not so frequent as to bring with it the certainty that the dipody refrain hymns, as a class, are of late composition. But it is hard to avoid the conclusion, in each particular case, that the short, non-composite line preceded the longer line, even if we grant that the reverse process is possible, or at least imaginable. In one case at least the agglutination of the long pāda takes place, as it were, before our eyes:

çuciḥ pāvaka ucyate 9.24.7

çuciḥ pāvako adbhutaḥ 1.142.3; 9.24.6.

From the matter contained in these two a Kaṇvid poet (Nārada Kāṇva) has patched together a 'false' jagatī, stylistically awkward, and addressed very strainedly to the wrong person:

çuciḥ pāvaka ucyate so adbhutaḥ 8.13.19.

See under 1.142.3<sup>a</sup>.

It is interesting to observe that pādas consisting of 8+4 syllables continue to be made at a later time. AV. 6.2.3<sup>c</sup>, *vīrapcin vī mṛdho jahī raksasvīnṭh*, is such a pāda, making with two octosyllabic pādas a and b an uṣṇih stanza (Anukramaṇī, paroṣṇih). The two first pādas = RV. 7.32.8<sup>ab</sup>; pāda c is the Atharvan's own composition. The two first stanzas of the AV. are in the same metre, pāda 2<sup>b</sup> being almost = RV. 7.32.6<sup>d</sup>. Since the AV. hymn is in all probability an expansion of RV. motives its composite uṣṇih pādas, 1<sup>c</sup>-3<sup>c</sup>, all three original, are the product of a later poet who continues deftly a method established for him at an earlier time.

## B 2. Pādas of the Vimada hymns which occur also without the refrain dipody

The hymns of the Vimadas, 10.21 ; 24.1-3 ; and 25, in so-called āstarapañkti metre, have the refrains vi vo made and vivakṣase. The following seven pādas of these hymns, all of them pretty nearly formulas, occur also minus the refrain :

- mā no duḥçaṅsa iḥata 1.23.9 ; 9.94.7  
 mā no duḥçaṅsa iḥatā vivakṣase 10.25.7  
 asme rayiṁ ni dhāraya 1.30.22  
 asme rayiṁ ni dhāraya vi vo made 10.24.1  
 { viḥvā adhi ḥriyo dadhe 2.8.5  
 { viḥvā adhi ḥriyo 'dhita 10.127.1  
 viḥvā adhi ḥriyo dhiṣe vivakṣase 10.21.3  
 ḥiraṁ pāvakaḥociṣam 3.9.8 ; 8.43.31 ; 102.11  
 ḥiraṁ pāvakaḥociṣam vivakṣase 10.21.1  
 ḥreṣṭhaṁ no dhehi vāryam 3.21.2  
 ḥreṣṭhaṁ no dhehi vāryaṁ vivakṣase 10.24.2  
 raṇan gāvo na yavase<sup>1</sup> 5.33.16  
 raṇan gāvo na yavase vivakṣase 10.25.1  
 vrajaṁ gomantam aḥvinam 10.62.7  
 vrajaṁ gomantam aḥvinaṁ vivakṣase 10.25.5

## B 3. Other refrain pādas which occur also without the refrain dipody

The following are the remaining pādas, with refrain, seven in number, which occur also minus the refrain :

- iḥāno apratiṣkuta indro aṅga 1.84.7  
 iḥāno apratiṣkutaḥ 1.7.8  
 indro aṅga, though simple prose, is refrain in the ṭṛca 1.84.7-9. See under 1.7.8  
 upa srakveṣu bapsato ni ṣu svapa 7.55.2  
 upa srakveṣu bapsataḥ 8.72.15  
 ni ṣu svapa is refrain in the ṭṛca 7.55.2-4  
 indra viḥvābhir ūtibhir vavakṣitha 8.12.5  
 { indra viḥvābhir ūtibhiḥ 8.37.1-6 ; 61.5 ; 10.134.3  
 { indro viḥvābhir ūtibhiḥ 8.32.12  
 vavakṣitha is refrain in the ṭṛca 8.12.4-6  
 purupraçastam ūtaye ṛtasya yat 8.12.14  
 purupraçastam ūtaye 8.71.10  
 ṛtasya yat is refrain in the ṭṛca 8.12.13-15  
 vṛṣā tvaṁ çatakrato vṛṣā havaḥ 8.13.31  
 vṛṣā tvaṁ çatakrato 8.33.11  
 vṛṣā havaḥ is refrain in the ṭṛca 8.33.31-33  
 pibā somaṁ madāya kam 8.95.3  
 pibū somaṁ madāya kaṁ çatakrato 8.36.1-6. Cf. 8.93.27<sup>b</sup>-29<sup>b</sup>

<sup>1</sup> Observe the irregular final cadence ; cf. Oldenberg, Prol., p. 11. This is obviated, accidentally perhaps, in the long pāda.

pibā sutasyāndhaso abhi prayah 5.51.5

pibā sutasyāndhaso madāya 7.90.1

abhi prayah is refrain in the tr̥ca 5.51.5-7, deducting which, there is left the short pāda pibā sutasyāndhasah which is at the base of the triṣṭubh.<sup>1</sup>

#### B 4. Pādas with dipody appendage which is not refrain

In a number of hymns or series of stanzas an iambic dipody is added regularly and intentionally to an octosyllabic pāda, though the dipody is different every time, that it to say, is not repeated as a refrain; note especially 8.13 (five occurrences). In the following cases the same octosyllabic pāda occurs elsewhere without the dipody appendage:

vayā ivānu rohate juṣanta yat 8.13.6

vayā ivānu rohate 2.5.4

juṣanta yat recurs as dipody appendage in 9.102.5.

gantārā dācuṣo gr̥haṁ namasvinaḥ 8.13.10

gantārā dācuṣo gr̥ham 8.5.5; 22.8

namasvinaḥ is frequent cadence: 1.36.7; 7.14.1; 8.64.17; 10.48.6.

tantuṁ tanuṣva pūrvyam yathā vide 8.13.14

tantuṁ tanuṣva pūrvyam 1.142.1

yathā vide recurs as conscious dipody appendage in 8.13.19; 9.106.2, and is otherwise a favourite formula, invariably at the end of a pāda: 1.127.4; 132.2; 156.3; 8.49(Vāl. 1).1; 69.4; 9.86.32.

çuciḥ pāvaka ucyate so adbhutaḥ 8.13.19

{ çuciḥ pāvaka ucyate 9.24.7

{ çuciḥ pāvako adbhutaḥ 1.142.3; 9.24.6

See above, p. 535.

dhuḥṣasva pipyuṣim iṣam avā ca naḥ 8.13.25

{ dhuḥṣasva pipyuṣim iṣam 8.54(Vāl. 6).7; 9.61.15

{ dhuḥṣanta pipyuṣim iṣam 8.7.3

The cadence avā ca naḥ does not occur elsewhere in the RV.

gopā ṛtasya dīdīhi sve dame 3.10.2

gopā ṛtasya dīdīhi 10.118.7

sve dame is frequent cadence: 1.1.8; 94.14; 2.2.11; 5.48.3.

havyavāham amartyam sahovṛdham 3.10.9

havyāham amartyam 4.8.1; 8.102.17

sahovṛdham as cadence in 1.36.2.

añhoç cid urucakrayo 'nehasaḥ 8.18.5

añhoç cid urucakrayaḥ 5.67.4

anehasaḥ as cadence in 8.45.11.

çarma yachantu sapratho yad imahe 8.18.3

çarma yachantu saprathaḥ 10.126.7

The shorter pāda is followed in 10.126.7 by ādityāso yad imahe ati dviṣaḥ. The words ati dviṣaḥ are refrain in 10.126.1-7. The dipody yad imahe is cadence in 1.136.4; 8.45.14.

dyumantaṁ çuṣmam ā bharaḥ suarvidam 9.106.4

dyumantaṁ çuṣmam ā bhara 9.29.6

Cf. 9.84.5<sup>b</sup>.

<sup>1</sup> Cf. above, p. 531.

### B 5. Expansion in general of an octosyllabic pāda into a triṣṭubh or jagati

A very large number of repeated pādas throughout the Rig-Veda present in a scattering way the same phenomenon: an eight-syllable pāda recurs with an appended iambic dipody acatalectic or catalectic. That is to say, looking at the matter from a purely external point of view, the eight-syllable pāda is increased by the addition of the proper kind of four or three syllables into a jagati or triṣṭubh line. Antecedently the opposite genesis is also possible: a jagati or triṣṭubh line, if it happens that its first eight syllables make a good anuṣṭubh or gāyatrī line, may be turned into such a line by dropping its last four or three syllables.<sup>1</sup> This group naturally lends itself to a double treatment, according as an octosyllabic line is paralleled by a jagati or by a triṣṭubh.

### B 6. Expansion of an octosyllabic pāda into a jagati

An octosyllabic line is paralleled by a jagati in the following cases :

çrutkarṇaṁ saprathastamam 1.45.7

çrutkarṇaṁ saprathastamaṁ tuā girā 10.140.6

tuā girā does not occur elsewhere in cadence.

indraḥ somasya pītaye 8.12.12

indraḥ somasya pītaye vṛṣāyate 1.55.2

vṛṣāyate is cadence in 9.108.2 ; 10.94.9.

dasrā hiranyavartanī 1.92.18 ; 5.75.2 ; 8.5.11 ; 8.1

dasrā hiranyavartanī çubhas patī 8.87.5

çubhas patī is frequent as cadence, e.g. 1.3.1 ; 34.6 ; 47.5.

devaṁ martāsa ūtaye 3.9.1 ; 5.22.3 ; 8.11.6

devaṁ martāsa ūtaye havāmahe 1.144.5

havāmahe is very frequent as cadence ; e.g. 1.16.4°.

indraṁ jāitrāya harṣayan 9.111.3

indraṁ jāitrāya harsayā çacīpatim 8.15.13

Cases of çacīpati are frequent in cadence ; so especially çacīpate as refrain dipody in 8.37.

rathe koçe hiranyaye 8.20.8

rathe koçe hiranyaye vṛṣaṇvasū 8.22.9

vṛṣaṇvasū is cadence in 17 out of 18 of its occurrences : see Grassmann's Lexicon, s. v.

{ samudrasyādhi viṣṭapī 8.97.5 ; 9.12.6

{ samudrasyādhi viṣṭapaḥ 8.34.13

samudrasyādhi viṣṭapī maṇiṣiṇaḥ 9.107.14

maṇiṣiṇaḥ is cadence in all of its occurrences : 1.164.45 ; 2.21.5 ; 3.10.1 ; 5.57.2 ; 8.5.16 ; 43.19 ; 44.19 ; 9.68.6 ; 72.2.6 ; 79.4 ; 85.3 ; 99.5 ; 10.64.15.

indrasya hārdy āviçan 9.60.3

indrasya hārdy āviçan maṇiṣibhiḥ 9.86.19

maṇiṣibhiḥ is cadence, with a single exception (9.86.20, where it begins a pāda, immediately after closing with the same word in stanza 19) ; see 1.34.1 ; 52.3 ; 9.64.13 ; 76.2 ; 107.11.

<sup>1</sup> See below, p. 541.

agnih̄ hotāram ṛlate 6.14.2

{ agnih̄ hotāram ṛlate vasudhitim<sup>1</sup> 1.128.8

{ agnih̄ hotāram ṛlate namobhiḥ 5.1.7

namobhiḥ is frequent as cadence ; e.g. 7.53.1.

vṛṣā hy ugra ṛṇviṣe 8.6.14

vṛṣā hy ugra ṛṇviṣe parāvati 8.33.10

parāvati is frequent cadence : 1.47.7 ; 53.7 ; 112.13 ; 119.8 ; 134.4 ; 5.73.1 ; 8.8.14 ; 12.17 ; 13.15 ; 33.10 ; 45.25 ; 50(Vāl.2).7 ; 93.6 ; 97.4 ; 9.44.2 ; 65.22.

divo viṣṭambha uttamah̄ 9.108.16

divo viṣṭambha upamo<sup>2</sup> vicakṣaṇah̄ 9.86.35

vicakṣaṇah̄ occurs regularly at the end of eight- or twelve-syllable pādas, e.g. 1.101.7<sup>a</sup>.

## B 7. The same process with incidental changes

In four cases the short pāda is modified verbally, or by a different metrical appraisal of its eight syllables, so as to make it possible for five rather than four syllables to appear added at the end. A decision as to the priority of one or the other of the repeated pādas is not possible. But the considerable complexity of the relations of each pair makes it tolerably certain that we are dealing not with general resemblance, but with real imitative production :

ṣataṁ pūrbhir yaviṣṭhia 7.16.10

ṣataṁ pūrbhir yaviṣṭha pāhy añhasaḥ 6.48.8

pāhy añhasas is frequent cadence : 1.91.5 ; 6.16.30, 31 ; 7.15.15 ; 9.56.4.

gāḥ kṛṇvāno na nirṇijam 9.14.5 ; 9.107.26

gāḥ kṛṇvāno nirṇijam haryataḥ kavīḥ 9.86.26

nābhā pṛthiviā adhi 3.29.4

nābhā pṛthivyā adhi sānuṣu triṣu 2.3.7

yad vā pañca kṣitinaām 5.35.2

yad vā pañca kṣitinām dyumnā ā bhara 6.46.7

In a case or two the parallelism fades out into more or less general resemblance which does not, however, exclude the possibility or even the probability of imitative workmanship :

açatrur indra jajñiṣe 1.133.2

{ açatrur indra januṣā sanād asi 1.102.8

{ anāpir indra januṣā sanād asi 8.21.13

sanād asi is cadence also in 7.32.24.

na tvāvān indra kaç cana 1.81.5

na tvāvān anyo divyo na pārthivah̄ 7.32.23

tubhyāyam adribhiḥ sutah̄ 8.82.5

tubhyāyam somah̄ paripūto adribhiḥ 1.135.2

<sup>1</sup> Arnold, *Vedic Metre*, p. 124, would read vasūdhitim. I am not inclined to think that he is right ; see under 1.1.2<sup>a</sup>.

<sup>2</sup> Subtly and interestingly upamo takes here the place of uttamo, so as to yield an anapaest where the anapaest is the rule ; see Oldenberg, *Prol.*, p. 56.

### B 8. Expansion of an octosyllabic pāda into a triṣṭubh

In this group octosyllabic pādas vary with triṣṭubh pādas. The important difference between this and the preceding class is, that this parallelism is not supported by any prevalent metrical type, because, in general, pādas with odd and even syllables do not mix in the same stanza (excepting, rarely and anomalously, triṣṭubh and jagatī); see Oldenberg, Prol., p. 117 ff. Nevertheless, here, as in the preceding class, the presumption is antecedently, and on the whole, in favour of the longer pāda's secondary origin. The number of cases here is rather larger than in the corresponding jagatī class (B 6). Note here the first two interesting double examples, involving whole distichs :

pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15  
 pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrter araruṣo aghāyoḥ 7.1.13  
 ā no mitrāvaruṇā ghṛtāir gavyūtim ukṣatam 3.62.16  
 ā no mitrāvaruṇā havyajuṣṭim ghṛtāir gavyūtim ukṣatam iḷābhiḥ 7.65.4  
 Cf. ghṛtāir gavyūtim ukṣatam 8.5.6.

vidyāma sumatīnām 1.4.3  
 vidyāma sumatīnām navānām 10.89.17  
 Cf. 8.5.37<sup>b</sup>.

uru kṣayāya cakrire 1.36.8  
 uru kṣayāya cakrire sudhātu 7.60.11  
 satrāsāham vareṇyam 1.79.8  
 satrāsūham vareṇyam sahodām 3.34.8  
 Cf. 6.17.13<sup>b</sup>.

agnim hotāram iḷate 6.14.2  
 { agnim hotāram iḷate namobhiḥ 5.1.7  
 { agnim hotāram iḷate vasudhitim 1.128.8<sup>1</sup>

na yat paro nāntaraḥ 2.41.8  
 na yat paro nāntaras tuturyāt 6.63.2  
 mahān mahībhir ūtibhiḥ 4.32.1  
 mahān mahībhir ūtibhiḥ saranyaṇ 3.1.19 = 3.31.18

divodāsāya sunvate 6.16.5  
 divodāsāya sunvate sutakre 6.31.4  
 asvāpayad dabhītaye 4.30.21  
 asvāpayad dabhītaye suhantu 7.19.4  
 Cf. suhantu at the end of 7.30.2<sup>a</sup>.

vṛṇīmahe sakhyāya 9.66.18  
 vṛṇīmahe sakhyāya priyāya 4.41.7  
 svāyudhāsa iṣṁiṇaḥ 5.87.5  
 svāyudhāsa iṣṁiṇaḥ suniṣkāḥ 7.56.11  
 Cf. 4.37.4<sup>b</sup>.

kim āṅga radhracodanaḥ 8.80.3  
 kim āṅga radhracodanaṁ tvāhuḥ 6.44.10  
 somaṁ virāya cīpriṇe 8.32.24  
 somaṁ virāya cīpriṇe pibadhyaī 6.44.14

<sup>1</sup> See above, p. 539 top.

## 541] *Faulty verses of eight syllables corresponding with long lines*

imañ no agne adhvaram 6.52.12

{ imañ no agne adhvaram juṣasva 7.42.5  
{ asmākam agne adhvaram juṣasva 5.4.8

uta syā naḥ sarasvatī 6.61.7

uta syā naḥ sarasvatī juṣāṇā 7.95.4

{ ā no viçvābhīr ūtibhiḥ 8.8.1

{ ā vām viçvābhīr ūtibhiḥ 8.8.18 ; 7.3

ā no viçvābhīr ūtibhiḥ sajoṣāḥ 7.24.4

sajoṣāḥ is very frequent cadence; e.g. 4.5.1 ; 5.41.2 ; 6.3.1 ; 8.48.15.

mā no mardhiṣtam ā gatam 7.74.3

mā no mardhiṣtam ā gatañ çivena 7.73.4

vi yas tastambha rodasī 9.101.15

vi yas tastambha rodasī cid urvī 7.86.1

rodasī cid urvī is a standing formula : 3.6.10 ; 5.6.7 ; 6.67.5 ; 7.57.1, &c.

mahaḥ sa rāya eṣate 10.93.6

mahaḥ sa rāya eṣate patir dan 1.149.1

patir dan and patī dan are cadences in 1.120.6 ; 153.4 ; 10.99.6 ; 105.2.

Cf. also under 9.97.5<sup>b</sup>.

In two cases the eight-syllable pāda is shortened by a slight verbal change into seven syllables, so that four syllables appear to be added to form the triṣṭubh :

sañ vo madāso agmata 1.20.5

sañ vo madā agmata sañ purāndhiḥ 4.34.2

abhy arṣanti suṣṭutim 9.62.3

abhy arṣata suṣṭutim gavyam ājim 4.58.10

Read abhi arṣ<sup>o</sup> in 9.62.3.

## B 9. Faulty verses of eight syllables interchanging with regular triṣṭubh or jagatī

Of greater critical importance is the following class. A long metre pāda (usually triṣṭubh) is paralleled by a short metre octosyllabic pāda in such a way that the short metre pāda is metrically imperfect in its last four syllables, which normally ought to be an iambic dipody (∪ - ∪ ∽). The cadence of the eight-syllable pāda is usually ∪ ∪ ∪ ∽, occasionally also other feet, whereas the long pāda ends, as it should, in the iambic dipody catalectic or acatalectic.<sup>1</sup> In more than one case of this class the sense of the short line is also defective, so as to leave no doubt whatsoever that the short pāda is the stunted product of an after-poet. The classical example of this class is :

vṛtram jaghanvāñ asṛjad vi sindhūn 4.18.7 ; 19.8

vṛtram jaghanvāñ asṛjat 1.80.10.

In the second pāda there is no expressed object, the very fact that all readers of the Veda would agree in supplying sindhūn, or something like, shows that the descent of the pāda is as described ; see under 1.80.10. The number of pādas

<sup>1</sup> Cf. Oldenberg, *ProL.*, p. 8, and the table of exceptional forms on p. 11.

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which show these conditions, suggesting the secondary origin of the short (abbreviated) form, is fairly large :

ṛtena mitrāvaruṇā sacethe 1.152.1

ṛtena mitrāvaruṇā 1.2.8

In 1.2.8<sup>b</sup> the text continues with enclitic ṛtāvrdhāv at the beginning of the pāda, showing that the latter word is blended rhythmically with the first pāda ; see under 1.2.8<sup>a</sup>.

upa brahmāṇi harivo haribhyam 10.104.6

upa brahmāṇi harivaḥ 1.3.6

It is tempting, but not exigent, to assume the descent of 1.3.6 from 10.104.6 ; see under 1.3.6.

draviṇodā draviṇasas turasya 1.96.8

draviṇodā draviṇasaḥ 1.15.7

See under 1.96.8.

sakhe vaso jaritṛbhyo vayo dhāḥ 3.51.6

sakhe vaso jaritṛbhyaḥ 1.30.10 ; 8.71.9

Both metric form and sense seem to favour the longer pāda ; see under 1.30.10.

yathā no mitro varuṇo juṣaṣat 3.4.6

yathā no mitro varuṇaḥ 1.43.3

The pāda 1.43.3<sup>a</sup> is satisfied by anticipating ciketati at the end of pāda b ; thus : yathā no mitro varuṇo (yathā rudraḥ) ciketati ; see under 1.43.3.

ye cid dhi tvām ṛṣayaḥ pūrva ūtaye (juhūre 'vase mahi) 1.48.14

yac cid dhi vām pura ṛṣayo (juhūre 'vase narā) 8.8.6

If we read in 8.8.6 purarṣayo, with double saṁdhi, both forms are well enough.

ye cid dhi pūrva ṛtasāpa āsan 1.179.2<sup>a</sup>

ye cit pūrva ṛtasāpaḥ 10.154.4

The metre is obviously inferior in 10.154.4.

preṣṭhaṁ vo atithiṁ grṇiṣe 1.186.3

preṣṭhaṁ vo atithiṁ (stuṣe mitram iva priyam) 8.84.1

stuṣe added to 8.84.1<sup>a</sup> improves that pāda ; see, however, under 1.186.3.

etā u tyāḥ praty adṛṣran purastāt 7.83.3

eta u tye praty adṛṣran 1.191.

Clear instance of a stunted pāda ; see under 1.191.5.

anu kṛṣṇe vasudhitiḥ jihāte 3.31.17

anu kṛṣṇe vasudhiti<sup>1</sup> 8.48.3

See under 1.2.8 and 3.31.17.

ā no mitrāvaruṇā havyajuṣṭiṁ (ghṛtāir gavyūtim ukṣatam iḷābhiḥ) 7.65.4

ā no mitrāvaruṇā (ghṛtāir gavyūtim ukṣatam) 3.62.16

See under 3.62.16.

{ prati vām sūra udite vidhema 7.63.5

{ prati vām sūra udite sūktāiḥ 7.65.1

prati vām sūra udite<sup>2</sup> 7.66.7

See under 7.63.5.

<sup>1</sup> This example bids us pause before accepting Arnold's suggestion (VM., p. 124) to read vasūdhitī in 8.48.3.

<sup>2</sup> Cf. Oldenberg, Prol., p. 11.

açvāvad gomad yavamat suvīriam 9.69.8  
 açvāvad gomad yavamat<sup>1</sup> 8.93.3

Clear case of stunted pāda ; see under 8.93.3.

avyo vārebhiḥ pavate madintamaḥ 9.108.5  
 avyo vārebhiḥ pavate 9.101.16

See under 9.101.16.

yo asya pāre rajaso viveṣa 10.27.7  
 yo asya pāre rajasaḥ 10.187.5

Clear case of stunted pāda ; see under 10.27.7.

{ na tam aṅho na duritam kutaḥ cana 2.23.5  
 { na tam aṅho devakṛtam kutaḥ cana 8.19.6  
 na tam aṅho na duritam 10.126.1

Clear case of stunted pāda ; see under 2.23.5.

Cf. also under 5.1.8 ; 8.36.7.

## B 10. Cases where four syllables appear to be prefixed to an octosyllabic pāda

The preceding classes are concerned in one way or another, with the extension of a dimeter line into trimeter line by the addition of the proper amount of syllables at the end. The same result, regarded in a purely external fashion, is accomplished, on a rather surprising scale of frequency by the opposite process : four syllables appear to be added to the beginning of an octosyllabic pāda, thus turning it into a jagati.

At times the short pāda is itself a mere phrase which reappears indifferently in the longer pāda. Thus in the following cases :

yajamānāya sunvate 5.20.5, &c.

{ rjūyate yajamānāya sunvate 10.100.3  
 { suprāvyē yajamānāya sunvate 10.125.2  
 { viçved aha yajamānāya sunvate 1.92.3  
 { bhadrā çaktir yajamānāya sunvate 1.83.3

varuṇa mitrāryaman 8.67.4 ; 10.126.2

{ tasmā agne varuṇa mitrāryaman 7.59.1  
 { vayam te vo varuṇa mitrāryaman 8.19.35

çaçamānāya sunvate 4.31.8

{ ya ādrtyā çaçamānāya sunvate 8.66.2  
 { tuam agne çaçamānāya sunvate 1.141.10

The extent to which such pairs occur in the RV., or in the body of the Vedic mantras as a whole, is revealed fully by the Reverse Concordance.<sup>2</sup> As an instance outside of the RV. I note the following pair :

çataṁ te santv āvṛtaḥ AV. 6.77.3 ; MÇ. 9.4.1  
 agne aṅgiraḥ çataṁ te santv āvṛtaḥ VS. 12.8, &c.

<sup>1</sup> Arnold, VM., p. 315 : 'The verse may be readily corrected to gomad yavamad açvavat'. The parallel shows how risky is the suggestion.

<sup>2</sup> See JAOS. xxix. 288 ; and above, p. 9.

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Akin to this class are pairs of pādas which differ in their opening dipody and end in identical octosyllabic cadences, as :

aṅho rājan varivaḥ pūrave kaḥ 1.63.7  
hantā vṛtram varivaḥ pūrave kaḥ 4.21.16  
pra marṣiṣṭhā abhi viduḥ kaviḥ san 1.71.10  
ava dyubhir abhi viduḥ kaviḥ san 7.18.2

In the following rather long list the presumption is, very regularly, in favour of the primary origin of the short pāda :

sāsahyāma pṛtanyataḥ 8.40.7  
indratvotāḥ sāsahyāma pṛtanyataḥ 1.132.1  
indratvotāḥ occurs only once more, also as pāda opening, 8.19.16.  
pavamāno vi dhāvati 9.37.3  
vyānaḥ pavamāno vi dhāvati 9.103.6  
vyānaḥ occurs twice more, both times as pāda opening, 3.49.3 ; 9.86.5.  
somapṛṣṭhāya vedhase 8.43.11  
kilālaḥ somapṛṣṭhāya vedhase 10.91.14  
abhy arṣanti suṣṭutim 9.62.3  
pavamānā abhy arṣanti suṣṭutim 9.85.7<sup>1</sup>  
agnijihvā ṛtāvṛdhāḥ 1.44.14 ; 7.66.10  
divakṣaso agnijihvā ṛtāvṛdhāḥ 10.65.7  
pṛthupajā amartyaḥ 3.27.5  
vāiḥvānaraḥ pṛthupajā amartyaḥ 3.2.11  
açanīm yātumadbhyaḥ 7.104.25  
nūnam sṛjad açanīm yātumadbhyaḥ 7.104.20  
vṛṣabhāya kṣitīnām 10.187.1  
juhotana vṛṣabhāya kṣitīnām 7.98.1  
pavamānaḥ kanikradat 9.3.7  
agre vācaḥ pavamānaḥ kanikradat 9.106.10  
atithigvāya çambaram 1.130.7  
arandhaya 'tithigvāya çambaram 1.51.6  
amṛtaṁ jātavedasam 8.74.5  
pra-pra vayam amṛtaṁ jātavedasam 6.48.1  
suvīryaṁ svaçvyam 8.12.33  
sa no agniḥ suvīryaṁ svaçvyam 3.26.3  
prati paçyema sūrya 10.158.5  
jiog jivāḥ prati paçyema sūrya 10.37.7  
trīṇi padā vi cakrame 1.22.18 ; 8.12.27  
yasmāi viṣṇus trīṇi padā vicakrame 8.52(Vāl.4).3  
pavamānāya gāyata 9.65.7  
vipaçcite pavamānāya gāyata  
vahantu somapītaye 4.46.3 ; 8.1.24  
usarbudho vahantu somapītaye 1.92.18  
huvema vājasātaye 6.57.1  
devam-devam huvema vājasātaye 8.27.13

<sup>1</sup> See above, p. 524.

In the following pair the presumption is rather in favour of the priority of the longer pāda :

maghavadbhyaḥ ca mahyaṁ ca 9.32.6

chardir yacha maghavadbhyaḥ ca mahyaṁ ca 6.46.9

Cf. 6.15.3, and see p. 12 note.

Occasionally the same relation is attended by slight changes of verbal form, or of the metrical status of a given syllable (cf. also under 1.127.8<sup>d</sup>; 7.104.7<sup>c</sup>; 8.32.2.2<sup>c</sup>):

siāma saprathastamo 5.65.5

ḡarman siāma tava saprathastame 1.94.13

ā vājam darṣi sātaye 5.39.3

nṛbhīr yato vājam ā darṣi sātaye 9.68.7

indra rāyā pariṇasā 4.31.12; 8.97.6

tvam na indra rāiā pariṇasā 1.129.6

tvam na indra is frequent verse opening; see Concordance.

abhi na ā vavṛtsua 4.31.4

manyo vajrin abhi mām ā vavṛtsva 10.83.6

praty u adarḡy āyatī 7.81.1

citreva praty adarḡy āyatī 8.101.13

pūrṇām vivaṣṭy āsicam 7.16.11

adhvaryavaḥ sa pūrṇām vaṣṭy āsicam 2.37.1

rayim soma ḡravāyyam 9.63.23

ḡarṇasam rayim indra ḡravāyyam 10.38.2

jyotiṣā bād hate tamaḥ 10.127.2

yena sūrya jyotiṣā bād hase tamaḥ 10.37.4

In one instance a triṣṭubh line varies in a manner quite parallel with an awkward, hypermetric, trochaic dimeter line which is obviously nothing but that very triṣṭubh, minus three syllables at the beginning; the shorter form is palpably secondary :

diva ā pṛthivyā ṛjīṣin 8.79.4

ā no diva ā pṛthivyā ṛjīṣin 7.24.3

## B 11. Cases in which the Expansion is by Insertion

The last class of repeated pādas bearing upon metre offers the following external conditions: one of the repeated pādas is octosyllabic, rarely catalectic or heptasyllabic; the other mimics the act of inserting after the fourth or fifth syllable—the future caesura—four syllables, so that the resultant pāda is a jagati, rarely a triṣṭubh. In the majority of cases, though not in all, the first three of the inserted syllables make an anapaest (∪ ∪ —), the ideal cadence after the caesura.<sup>1</sup> In this way both the shorter and the longer pāda usually present

<sup>1</sup> In a case cited above (p. 539), the preference for the anapaestic sequence after the caesura has shown itself in the shape of simple yet effective modulation :

divo viṣṭambha uttamaḥ 9.108.16

divo viṣṭambha upamo vicakṣaṇaḥ 9.86.35

Compare also the obviously intentional change of arāvṇaḥ to araruṣo (above, p. 540) in :

pāhi dhūrter arāvṇaḥ 1.36.5

pāhi dhūrter araruṣo aghāyoh 7.1.13

equally good forms. We are led to the general consideration that it is more natural to add than to subtract from a Vedic verse line ; that, therefore, there is a general presumption in favour of the originality of the shorter line. In one or two cases the opposite process has taken place demonstrably ; this renders impossible a definite decision in other cases, unless additional criteria happen to be available. The number of these cases is quite considerable, amounting to something in the neighbourhood of 40 :

indrāya çūṣam arcati (10.133.1, arcata) 1.9.10 ; 10.133.1

indrāya çūṣam harivantam arcata 10.96.2

mā no duḥçaṅsa içata 1.23.9 ; 7.94.7 ; 10.25.7

mā no duḥçaṅso abhidipsur içata 2.23.10

abhi prayāṅsi vitaye 6.16.44

abhi prayāṅsi sudhitāni vitaye 1.135.4

Cf. abhi prayāṅsi sudhitāni hi khyat (10.53.2, khyat) 6.15.15 ; 10.53.2

vipraṁ hotāram adruham 8.44.10

vipraṁ hotāram puruvāram adruham 6.15.7

samicināso asvaran 8.12.32

samicināsa ṛbhavaḥ sam asvaran 8.3.7

rayiṁ dhattam çatagvinam 4.49.4

rayiṁ dhattam vasumantam çatagvinam 1.159.5

mātā mitrasya revataḥ 8.47.9

mātā mitrasya varuṇasya revataḥ 10.36.3

{ çyeno na vaṅsu śidati 9.57.3

{ çyeno na vikṣu sidati 9.38.4

çyeno na vaṅsu kalaçesu sidasi 9.86.35

{ avyo vāram vi dhāvati 9.28.1 ; 9.106.10

{ avyo vāram vi dhāvasi 9.16.8

avyo vāram vi pavamāno dhāvati 9.74.9

çyeno na yoniṁ āsadat 9.62.4

çyeno na yoniṁ ghṛtavantam āsadam 9.82.1

pra no naya vasyo acha<sup>1</sup> 8.71.6

{ pra no naya prataram vasyo acha 6.47.7

{ pra tam naya prataram vasyo acha 10.45.9

The preceding examples are with anapaest after the caesura in the longer pāda (cf. also under 1.16.5<sup>a</sup> ; 35.2<sup>c</sup> ; 9.63.28<sup>a</sup> ; 107.1<sup>d</sup>). The following show other feet, or introduce slight changes of form or diction in the longer pāda, as compared with the shorter (cf. also under 1.9.8<sup>a</sup> ; 54.3<sup>b</sup> ; 5.25.8<sup>b</sup> ; 26.1<sup>c</sup> ; 9.70.9<sup>b</sup> ; 10.14.14<sup>d</sup>):

arvāg ratham ni yachatam 8.35.22

arvāg ratham samanasa ni yachatam 1.92.16 ; 7.74.2

ati viçvam vavakṣitha 1.81.5

atidam viçvam bhuvanam vavakṣitha 1.102.8

tvam içise vasūnām 8.71.8

tvam içise vasupate vasūnām 1.170.5

vasupate vasūnām is cadence also in 3.30.19 ; 10.47.1.

<sup>1</sup> In this case there is no doubt that 8.71.6 is a secondary reduction of the trimeter type ; see under 6.47.7<sup>b</sup>.

abhidrohaṁ carāmasi 10.164.4  
 abhidrohaṁ manuṣiāḥ carāmasi 7.89.5  
 uru kramiṣṭa jīvase 8.63.9  
 uru kramiṣṭorugāyāya jīvase 1.155.4  
 asmākam indra bhūtu te 6.45.30  
 asmākam brahmedam indra bhūtu te 8.1.3  
 ariṣyantaḥ sacemahi 2.8.6  
 ariṣyanto ni pāyubhiḥ sacemahi 8.25.11  
 kṛṣṇā tamāṁsi jaṅghanat 9.66.24  
 kṛṣṇā tamāṁsi tviṣiā jaghāna 10.89.2  
 indrāgnī rakṣa ubjatam 1.21.5  
 indrāsomā tapatam rakṣa ubjatam 7.104.1  
 svar vāji siṣāsati 9.7.4  
 svar yad vājy aruṣaḥ siṣāsati 9.74.1  
 çiprāḥ çirṣan hiranyayih 8.7.25  
 çiprāḥ çirṣasu vitatā hiranyayih 5.54.11  
 ūrdhvān naḥ karta jīvase 1.172.3  
 kṛdhi na ūrdhvān carathāya jīvase 1.36.14  
 mandra sujāta sukrato 8.74.7  
 mandra svadhāva ṛtajāta sukrato 1.144.7

Here the short pāda is contained sound for sound in the long: mandra sv[adhāva ṛta]jāta sukrato; see under 1.144.7.

ariṣṭaḥ sarva edhate 1.41.2, 8.27.16  
 ariṣṭaḥ sa marto viçva edhate 10.63.13

The short pāda is contained almost sound for sound in the longer: ariṣṭaḥ sa [marto viç]va edhate: see under 1.41.2.

dyumantaṁ çuṣmam uttamam 9.63.29; 67.3  
 dyumantaṁ vājam vṛṣaçuṣmam uttamam 4.36.8

Here, once more, the relation of the pādas may be expressed thus: dyumantaṁ [vājam vṛṣa]çuṣmam uttamam.

In two instances the formal relation of the repeated pādas is such that the longer is a perfect triṣṭubh line, the shorter, three syllables less, a more or less dubious or irregular gāyatrī line:

mitraṁ huve varuṇam pūதாக্ষam 7.65.1  
 mitraṁ huve pūதாக্ষam 1.2.7

The same hymn (1.2.7) contains the imperfect pāda, ṛtena mitrāvaruṇā, in relation to the sound, ṛtena mitrāvaruṇā sacethe (1.152.1; see under 1.2.7), as well as several other awkward pādas, trochaic and otherwise (2<sup>ab</sup> and 9<sup>ac</sup>); if metrical indicia are valid at all they show that both stanza 1.2.7 as well as the entire hymn are afterborn. The very same criticism applies to the following closely parallel case (see p. 88 bottom):

çikṣā çacivas tava naḥ çacibhiḥ 1.62.12  
 çikṣā çacivaḥ çacibhiḥ 8.2.15

## CHAPTER III : VERBAL VARIATIONS OF REPEATED PĀDAS : LEXICAL AND GRAMMATICAL

**Grouping of verbal variations.**—These may conveniently be presented in two groups or classes. The first, **Class A**, pp. 651 ff., includes the **lexical** variations or those in which one word is substituted for another. The second, **Class B**, pp. 561 ff., includes the **grammatical** variations or those in which one grammatical form is substituted for another, the words remaining substantially the same. Before the subdivisions of Class A are given, several prefatory matters should be considered.

### CLASS A : LEXICAL VARIATIONS OF REPEATED PĀDAS

**The terms ‘synonymous pādas’ and ‘non-synonymous pādas’.**—Lexical variations are either such as to leave the sense of a given pair of repeated lines practically unchanged ; or, they are such that the meaning of one repeated pāda differs fundamentally or radically from the meaning of its partner or mate. To the former class we may assign the name ‘synonymous’ ; to the latter the opposite name ‘non-synonymous’. It may be readily understood that the application of these terms to verses rather than words carries with it some modification of their usual force which needs to be explained with some detail.

**Definition of ‘synonymous pādas’.**—The expression ‘synonymous’ is, of course, to be understood here in a broader and somewhat looser sense than that which belongs to it when applied to words or phrases. To begin with, we may regard as synonymous such verses as contain the same words in different arrangement. Change in order of words is a rhetorical rather than lexical matter ; such change results in verse pairs that are essentially of the same lexical value. If there is any difference that difference is at most one of emphasis or emotion. Thus.

sīdatām barhir ā sumat 1.142.7  
ā barhir sīdatañ sumat 8.87.4

Next, repeated pādas may indeed be directly synonymous, because their variations are restricted to the interchange between two or more ordinarily synonymous words. Thus, e.g.,

tam v abhi pra gāyata 8.15.1  
tam v abhi prārcata 8.92.5

Again, repeated pādas may be synonymous, though one or more of their varied words are not at all so, because their total value as larger units of expression remains unchanged. Thus :

havyavāl agnir ajaraḥ pitā naḥ 5.4.2

havyavāl agnir ajaraḥ canohitaḥ 3.2.2

Both verses are addressed to Agni. The words pitā naḥ, 'our father', and canohitaḥ, 'propitious', are sufficiently far apart, and yet the two pādas are scarcely more than metrical variants of one another, respectively triṣṭubh and jagati, 'metrical ūha', as it were.<sup>1</sup> Or again :

ya ime rodasī ubhe 3.5.12

ya ime rodasī mahī 8.6.17 ; 9.18.5

are, in the light of Vedic diction, synonymous pādas, though the words ubhe and mahī are not so at all. The two words are so frequently used with heaven and earth, or similar feminine cosmic pairs, as to blend in the same pāda, as though they were glosses of one another. Thus in the two hypermetric lines of the AV. (Çāunakya) :

anenājayad dyāvārṥhivī ubhe ime 8.5.3

ācāryas tatakṣa nabhasī ubhe ime 11.5.8

In each of these either ubhe or ime is superfluous.<sup>2</sup> The Paippalāda omits ime in the first reading, anena dyāvārṥhivī ubhe ajayat ; and in the second also it omits ime.

Still farther apart are the meanings of the words çiçum and aṅcum in the following pair, and yet the pādas containing them are synonymous :

çiçum rihanti matayaḥ panipnatam 9.85.11 ; 86.13

aṅcum rihanti matayaḥ panipnatam 9.86.46

Here çicūm and aṅcum are both designations of soma. Çicūm, it will be observed, appears twice, suiting the verb rihanti, whereas the figure of speech aṅcum rihanti is awkward and secondary, beyond peradventure. The expression, 'prayers lick the young (soma)', is borrowed from the habits of the cow with her calf ; see under 9.85.11.

Owing to the interchange between two words thoroughly different in sense two pādas may become estranged from one another, yet be at heart, so to speak, truly synonymous. Thus in the pair :

pra vācam indur iṣyati 9.12.6

pra vājam indur iṣyati 9.35.4

there is only a single sound's difference (c and j) but it manages to alter the face value of the two pādas a good deal. In the end they express both of them closely related functions of soma ; they are little more than different phrasings of essentially the same idea. See under 9.12.6.

The freedom with which such verbal changes are undertaken may at times strike us as frivolous or nonsensical. Thus in the following pair :

rakṣā ca no damyebhir anikāiḥ 3.1.15

çṛṇotu no damyebhir anikāiḥ 3.54.1

<sup>1</sup> See p. 531.

<sup>2</sup> See Bloomfield, The Atharva-Veda, p. 42.

Both are addressed to Agni. If anika really means 'face', the first of the pair is good sense. But how can Agni hear with his 'home-loving faces'? See the more particular discussion of this parallel under 3.1.15.

Beyond this it is possible for a pair of repeated pādas to differ not only in wording, but also in theme, and yet to be in effect synonymous. Thus :

sumṛṅiko bhavatu viṣvavedāḥ 6.47.12 = 10.131.6

sumṛṅiko bhavatu jātavedāḥ 4.1.20

The first is addressed to Indra; the second to Agni. But the difference is slight at least on one side. It is true that jātavedāḥ may not be used with Indra, but viṣvavedāḥ may be used with both Indra and Agni, as well as other divinities. Therefore TB. 2.7.5.12 easily substitutes viṣvavedāḥ for jātavedāḥ in RV. 4.1.20<sup>1</sup>; see, e.g. under 1.12.1, where viṣvavedāḥ appears as a standing epithet of Agni, no less applicable to Agni than to Indra.

**On ūha-pādas as indicated by change of theme in the repeated pādas.—**

The last example brings us to the kind of modification (vikāra) known as ūha ('dislocation', 'alteration'), that is, the tendency or habit of making over a given mantra passage in such a way as to suit it to some other than the original divinity, or the original ritual practice. The ūha-type is found throughout the Vedic texts (cf. e.g. Āçvalāyana's Gṛhyasūtra 1.7.13), beginning with the RV. itself. The ūha, by its very terms, implies every time substantial change of value, yet the resulting pairs may be fairly counted as synonymous. For synonymy implies change, as long as that change does not really divide deeply, or estrange radically the related forms. Thus we have :

adroghavācam matibhir yaviṣṭham 6.5.1

adroghavācam matibhir çaviṣṭham 6.22.2

The change is in one single sound (y and ç), but with it goes the important shift from Agni, in 6.5.1, to Indra, in 6.22.2 (see under 6.5.1). This does not, however, wipe out the essential identity of the lines. We cannot in this instance decide which is the original, precisely because the pair remain so thoroughly synonymous. In another similar pair we can tell certainly which is the 'mother verse' (vikārya), and which the ūha form (vikṛta) :

brhantam ṛṣvam ajaram yuvānam 3.32.7; 6.19.2

brhantam ṛṣvam ajaram suṣumnam 6.49.10

The first is addressed to Indra, twice; the second to Rudra, once. The sequence, 'youth that does not age', is preferable and prior to 'ageless and kind'; see under 3.32.7.

The Rig-Veda mixes up Indra and Soma (Indu-Indra), at times most inextricably. Yet in the following pair of ūha-pādas they are differentiated nicely :

sa na stavāna ā bhara (sc. rayim) 8.24.3

sa naḥ punāna ā bhara (sc. rayim) 9.40.5; 61.6

<sup>1</sup> This is not placed in the right light by Ludwig, *Über die Kritik des Rig-Veda-Textes*, p. 35; see under 4.1.20.

Needless to mention, the first is Indra's pāda<sup>1</sup>; the second Soma's (Pavamāna). Here again I have hazarded the guess that the Pavamāna form is the original; see under 1.12.11.

**Downright ūha-pādas.**—The most real ūha-pādas, approximating more closely the technical habits of the ritual texts, are those which merely vary the name of a divinity or some other proper noun, but otherwise leave the wording unchanged. In such cases it is, as a rule, not possible to find out the original, because the two pādas are otherwise identical. None the less certainly one is the pattern: the other the imitation. A typical example is:

havyebhir mitrāvaruṇā namobhiḥ 1.153.1  
havyebhir indrāvaruṇā namobhiḥ 4.42.9; 7.84.1

Here there is no indication of priority. In the following pair, in which the names of two Rishis are interchanged, the general circumstances of the RV. redaction do show for once that the Bharadvāja verse antedates the Viçvāmītra verse (see under 1.4.3):

bharadvājā uta ta indra nūnam 6 25.9  
viçvāmītrā uta ta indra nūnam 10.89.17.

**Class A, lexical variations of repeated pādas: Six subdivisions.**—The preceding pages show the principal general aspects of synonymous pādas. Their character is shown more in particular by the subjoined classification; by the introductions to the several classes; and by the examples themselves as enumerated in each class. The like holds for the non-synonymous repetitions, that is, for those cases in which verbal changes alter entirely or substantially the meaning and character of a pair or a group of repetitions (see pp. 659 ff.) I would remark, however, that such classifications, from their very nature, are not hard and fast; that they are based partly on logical and partly on formal considerations; and that they are sure to present themselves to different readers under different aspects, to some extent at least, according to the subjective state of mind of each reader. According to my feeling the subject of Lexical Change may be presented under the following heads:

- A 1. Synonymous pādas with the same or closely similar words in changed order.
- A 2. Synonymous pādas with interchanged synonymous words but without change of metre.
- A 3. Synonymous pādas with interchanged synonymous words with change of metre.
- A 4. Synonymous pādas with added or subtracted words.
- A 5. Synonymous pādas expressing or implying change of god or person or the like.
- A 6. Non-synonymous pādas without or with change of metre.

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<sup>1</sup> Also Agni's in 1.12.11.

### A 1. Synonymous pādas with the same or closely similar words in changed order

In Vedic tradition as a whole the order of words is unstable. The mantras collectively, as treated in the various Vedic Saṁhitas and their ancillary or ritual texts, furnish about 1,000 cases in which the order of words is changed unintentionally, or at least without imparting to the changed result any meaning which is not contained in the original. I have dealt with this matter provisionally in an article in JAOS. xxix, pp. 291 ff.; see also Indo-germanische Forschungen xxxi. 156 ff. The Rig-Veda itself contains not a few examples of pāda doublets which differ from one another in the arrangement of their words without any perceptible change of meaning. In poetry unstable order of words is, of course, to some extent, due to the hampering or confining influence of metre, as e.g. in the pair :

pra te pūrvāni karaṇāni vocam pra nūtanā maghavan yā cakartha 5.31.6  
prendrasya vocam prathamā kṛtāni pra nūtanā maghavā yā cakāra 7.98.5

The word vocam is shifted in the second distich because the verbal changes in that line preclude its retention in its natural position at the end of the pāda. Varying degrees of emphasis may have something to do with change in word order. This operates certainly, to some extent, in concatenating pādas, as may be seen above, pp. 7 ff. So, e.g., in the catenation,

āhus te trīṇi divi bandhanāni 1.163.3<sup>d</sup>  
trīṇi ta āhur divi bandhanāni 1.163.4<sup>a</sup>

The first statement proclaims its assertion emphatically ; the second, musingly or reflectively, as an introduction to a further development of the theme of the hymn. Similar change of feeling accounts for the transposition in the following repeated distichs :

yaḥ pāvamānīr adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.31  
pāvamānīr yo adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.32  
amivā yas te garbham durṇāmā yonim āçaye 10.162.1  
yas te garbham amivā durṇāmā yonim āçaye 10.162.2

Different order of words occurs also once in two successive stanzas that imitate one another in Vālakhilya fashion (see above, p. 15) :

çuṣṇasyāṇḍāni bhedati 8.40.10  
āṇḍā çuṣṇasya bhedati 8.40.11

The variation seems here to be purely rhetorical, rather than grammatical. As if in a dice-box, the words are shaken up, and then thrown out, in the following two distichs :

pra te dhārā asaçcato divo na yanti vṛṣṭayaḥ 9.57.1  
pra te divo na vṛṣṭayo dhārā yanty asaçcataḥ 9.62.28

The total number of these cases is fairly large, sometimes they are accompanied by slight verbal changes as well :

sīdatām barhīr ā sumat 1.142.7  
ā barhīr sīdatām sumat 2.87.4

- prācīnam barhir ojasā 1.188.4  
 barhiḥ prācīnam ojasā 9.5.4  
 girā yajñasya sādhanam 3.27.2  
 yajñasya sādhanam girā 8.23.9  
 viçvā ca soma sāubhagā 8.78.8; 9.4.2  
 soma viçvā ca sāubhagā 9.55.1  
 vatsam gāvo na dhenavaḥ 6.45.28  
 gāvo vatsam na mātaraḥ 9.22.2  
 indra somam imam piba 10.24.1  
 indra somam pibā imam 8.17.1  
 çṛṇutam ma imam havam 8.73.10  
 imam me çṛṇutam havam 8.85.2  
 vartir yāthas tanayāya tmane ca 1.183.3  
 yātam vartis tanayāya tmane ca 1.184.5  
 bhujyuṁ yābhir avatho yābhir adhrigum 1.112.20  
 yābhiḥ paktham avatho yābhir adhrigum 8.22.10  
 agne tvam yaçā asi 8.23.30  
 tvam indra yaçā asi 8.90.5  
 maruto yam avatha vājasātāu 6.66.8  
 yaṁ devāso avatha vājasātāu 10.35.14; 63.14  
 pra ye minanti varuṇasya dhāma . . . mitrasya 4.5.4  
 pra ye mitrasya varuṇasya dhāma . . . minanti 10.89.8  
 ugra ugrābhir ūtibhiḥ 1.7.4  
 ugrābhir ugrotibhiḥ 1.129.5  
 prāktād apāktād adharād udaktāt 7.104.19  
 paçcāt purastād adharād udaktāt 10.87.21  
 urvīm gavyūtim abhayam kṛdhi naḥ 7.74.4  
 urvīm gavyūtim abhayam ca nas kṛdhi 9.78.5  
 bādhasva dūre nirṛtim parācāḥ 1.24.9  
 āre bādhetām nirṛtim parācāḥ 6.74.2<sup>1</sup>  
 Cf. also under 1.25.11<sup>c</sup>; 7.36.2<sup>d</sup>.

## A 2. Synonymous pādas with interchanged synonymous words but without change of metre

In the majority of cases repeated pādas, which are in reality one and the same pāda, differ from one another because the individual Vedic poets have, as is the habit of man, each his own style, imagination, and mode of expression; because, to some extent, they are each successively bent upon refining the work of their predecessors; and because, to some extent again, they are doubtless afflicted with forgetfulness, the kind of forgetfulness which plagues all that try to remember and cite poetry. With all the slavish imitateness of the hymns goes also an intense variability of wording, as every one knows who has been engaged in hunting down parallel ideas in the ten thousand stanzas of the

<sup>1</sup> Cf. āre bādhasva, &c., MS. 1.3.39; KS. 4.13; and, bādhetām dūram, &c., AV. 6.97.2; 7.42.1.

RV. Accordingly the same verse line is frequently repeated with some more or less indifferent change of expression. In the present rubric the metre of the original or pattern is undisturbed in the repetition or imitation. Thus the Uṣas poetry is markedly imitative (cf. also under 1.124.7<sup>d</sup>):

uṣaḥ sūṅṛte prathamā jarasva 1.123.5

uṣaḥ sujāte prathamā jarasva 7.76.5

uṣo adyeha subhage vy ucha 1.113.7

uṣo no adya suhavā vy ucha 1.123.13

ā yad vām sūriā ratham 5.73.5

ā yad vām yoṣaṇā ratham 8.8.10<sup>1</sup>

In a more marked degree the legendary narrations about the Aṅvins tend to rather monotonous repetitions which at times make entire or large parts of Aṅvin hymns appear like plagiarizing versions of one another. So the hymns 1.116 and 1.117 show this kind of relation very obviously<sup>2</sup>:

ṣataṁ kumbhān asiṅcataṁ surāyāḥ 1.116.7

ṣataṁ kumbhān asiṅcataṁ madhūnām 1.117.6

ṣataṁ meṣān vṛkye caksadānam 1.116.16

ṣataṁ meṣān vṛkye māmahānam 1.117.17

Cf. also 1.116.7 with 1.117.7 (above, p. 121). Other cases in the Aṅvin hymns of slight variations that leave the pair essentially unchanged in meaning are:

etāni vām aṅvinā vīryāṇi 1.117.25

etāni vām aṅvinā vardhanāni 2.39.8

āyukṣātām aṅvinā yātave ratham 1.157.1

āyukṣātām aṅvinā tūtujiṁ ratham 10.35.6

Again the imitative Vālahilya hymns (see p. 13) show many stanzas and pādas that are more or less alike; the variations are obviously intentional. So in the pair:

yaṁ te svadhāvan svadayanti dhenavaḥ 8.49(Vāl. 1).5

yaṁ te svadhāvan suadanti gūrtayaḥ 8.50(Vāl. 2).5

Without going into further discussion of the niceties of these slight lexical or stylistic changes we may scan the following list of pairs; they are for the most part perfectly synonymous. The change does not, as a rule, extend beyond a single word or expression; the deflection in meaning or construction is usually very slight. There is, of course, an occasional shading off into a more sharply differentiated meaning, or a somewhat different construction. The list does not as a rule repeat the examples previously stated at the head of this chapter.<sup>3</sup>

agnir dvārā vy ṛṇvati (8.39.6, ūṛṇute) 1.128.6; 8.39.6

ṣuciḥ pāvako vandyah (7.15.10, pāvaka īdyah) 2.7.4; 7.15.10

sakhitvam ā vṛṇīmahe (10.133.6, rabhāmahe) 9.61.4; 65.9; 10.133.6

anāṣtā (2.41.16, apraṣtā) iva smasi 1.29.1; 2.41.16

<sup>1</sup> Both Sūryā and yoṣaṇā are the well-known bride of the Aṅvins; both are Uṣas in an especial mood: see the author, JAOS, xv. 186.

<sup>2</sup> Cf. p. 18.

<sup>3</sup> For the pair 3.5.5: 4.5.8, see under 3.5.5.

juṣāna indra haribhir (8.13.13, saptibhir) na ā gahi 3.44.1 ; 8.13.13  
 ā tvā bhṛanto harayo (6.44.19, vṛṣaṇo) yujānāḥ 3.43.6 ; 6.44.19  
 hito na saptir (9.86.3, atyo na hiyāno) abhi vājam arsa 9.70.10 ; 86.3  
 vy āsa (10.29.8, āna) indraḥ pṛtanāḥ svojāḥ 7.20.3 ; 10.29.8  
 sakhāyam vā sadam ij jāspatiṁ (5.85.7, id bhrātaram) vā 1.185.8 ; 5.85.7  
 yoniṣ ṭa indra niṣade (7.24.1, sadane) akāri 1.104.1 ; 7.24.1  
 namasyanta (5.3.4, daṣasyanta) uḥjāḥ ṇāsam āyo 4.6.11 ; 5.3.4  
 asmākam bodhy (10.103.4, edhy) avitā rathānām 7.32.11 ; 10.103.4  
 yam vāghato vṛnate (10.30.4, yam vipṛasa ḷate) adhvaṛṣu 1.58.7 ; 10.30.4  
 stomāir vidhemāgnaye (8.44.27, iṣemāgnaye) 8.43.11 ; 44.27  
 prati vām ratho manojavā asarji (7.68.3, iyarti) 6.6.3, 7 ; 7.68.3  
 adhvaryavo bharatendrāya (10.30.15, sunutendrāya) somam 3.14.1 ; 10.30.15  
 prāvo (6.26.4, āvo) yudhyantam vṛṣabham daṣadyum 1.33.14 ; 6.26.4  
 viṣām kavim viṣpatim mānuṣiṇām (6.1.8, ṣaṣvatinām) 5.4.3 ; 6.1.8  
 yena gacathah (1.183.1, yenopayāthah) sukṛto duroṇam 1.117.2 ; 183.1  
 ūrdhvam bhānuṁ (4.14.2, ketum) savitā devo aṣret 4.13.2 ; 14.2  
 ṛtasya sāmān (4.7.7, dhāman) raṇayanta devāḥ 1.147.1 ; 4.7.7  
 vṛṣā (10.80.2, agnir) mahī rodasī ā viveḥa 3.61.7 ; 10.80.2  
 vṛṣā (7.5.2, netā) sindhūnām vṛṣabha stiyānām 6.44.21 ; 7.5.2  
 rājā (9.86.7, vṛṣā) pavitrām aty eti roruvat 9.85.9 ; 86.7  
 hotā (8.60.3, mandro) yajisṭho adhvaṛṣv ḷḍyaḥ 4.7.1 ; 8.60.3  
 bhṛhan mitrasya varunasya ṇarma (10.10.6, dhāma) 2.27.7 ; 10.10.6  
 ugra ṛṣvebhir (8.49.7, ugrebhir) ā gahi 8.3.17 ; 8.49 (Vāl. 1):7 ; ṛṣva ṛṣvebhir ā gahi 8.50 (Vāl. 2).7  
 asmākam (3.31.21, asmabhyam) su maghavan bodhi godāḥ (3.31.14, gopāḥ) 3 31.14 ; 31.21 ;  
 4.2.10  
 vi dviṣo (10.152.3, rakṣo) vi mṛdho jahi 8.61.13 ; 10.152.3  
 mahān (10.104.6, dāṣvān) asy adhvarasya praketaḥ 7.11.1 ; 10.104.6  
 indram girbhir havāmahe (8.88.1, navāmahe with abhi) 8.76.5 ; 88.1  
 eikitvān abhi (8.6.29, ava) paṇyati 1.25.11 ; 8.6.29  
 sutā ime ḥucayo (8.93.22, ima uḥanto) yanti vitaye 1.5.5 ; 8.93.22  
 aṇatrur (8.21.13, anāpir) indra januṣā sanād asi 1.102.8 ; 8.21.13  
 sahasracetāḥ (10.69.7, sahasrastariḥ) ṇatanītha rḥlvā 1.100.12 ; 10.69.7  
 vatsam gāvo na dhenavaḥ 6.45.28 ; gāvo vatsam na mātarāḥ 9.12.2  
 eṣa pratnena janmanā (9.42.2, manmanā) devo devebhyah sutah (9.42.2, pari) 9.3.9 ; 42.2  
 viṇvāni sānty (8.100.4, viṇvā jātāny) abhy astu (8.100.4, asmi) mahnā 2.28.1 ; 8.100.4  
 viṇvā veda janimā (10.111.5, savanā) hanti ḥuṣnam 3.31.8 ; 10.111.5  
 uta trāyasva ḥṇato maghonaḥ (10.148.4, ḥṇata uta stīn) 10.22.15 ; 148.4  
 mahānti (3.30.2, sthirāya) vṛṣṇe savanā ḥṇtemā 3.1.20 ; 30.2  
 abudhyamānāḥ (4.51.3, acitre antah) paṇayaḥ sasantu 1.124.10 ; 4.51.3  
 tasmin chūra (7.29.2, tasminn ū ṣu) savane mādayasva 2.18.7 ; 7.23.5 ; 29.2  
 tmāne (2.33.14, miḥvas) tokāya tanayāya mṛḷa 1.114.6 ; 2.33.14  
 asmākam (7.42.5, imam no) agne adhvaram juṣasva 5.4.8 ; 3.42.5  
 sa yudhmaḥ satvā (7.20.3, yudhmo anarvā) khajakṛt samadvā 6.18.2 ; 7.20.3  
 pūrvīṣ ṭa indra (3.51.5, pūrvir asya) niṣsidho janeṣu (3.51.5, martiesu) 3.51.5 ; 6.44.11  
 na tam aṅho devakṛtām (2.23.5, na duritam) kutaḥ cana 2.23.5 ; 8.19.6  
 ayā (7.14.2, vrayam) te agne samidhā vidhema 4.4.15 ; 7.14.2  
 sudughām iva goduhe (8.52.4, goduhah) (followed by juhūmasi) 1.4.1 ; 8.52 (Vāl. 4).4  
 pṛṣṭo divi pṛṣṭo (7.5.2, dhāy) agniḥ prthivyām 1.98.2 ; 7.5.2  
 pravadyāmanā (3.58.3, suyugbhir aṇvāiḥ) suvrṭā rathena 1.118.3 ; 3.58.3  
 aḷijanann (7.80.2, pṛācikitat) sūryam yajnam agnim 7.78.3 ; 80.2  
 sidantu manuṣo (9.64.29, vanuṣo) yathā 1.26.4 ; 9.64.29  
 ḥṇeno na vikṣu sidati (9.57.3, vaṅsu ṣidati) 9.38.4 ; 57.3  
 yad adya sūra udite (8.27.19, sūrya udyati) 7.66.4 ; 8.27.19, 21  
 vy asmād dveṣo vitarām (6.44.16, yuyavad) vy aṅhaḥ 2.23.2 ; 6.44.16  
 pṛkṣam (1.135.5, āḥum) atyam na vājinam 1.129.2 ; 135.5

dhartā (9.77.5, cakrir) divaḥ pavate kṛtvyo rasaḥ 9.76.1 ; 77.5  
 vadhid (9.109.22, çriṇann) ugro riṇann apaḥ 8.32.2 ; 9.109.22  
 iṣam pñcantā (1.92.3, vahantīḥ) sukṛte sudānave 1.47.8 ; 92.3  
 sā pakṣyā (7.80.2, eṣā syā) navyam āyur dadhānā 5.33.16 ; 7.80.2  
 devān ādityān aditiṁ (10.66.4, avase) havāmahe 10.65.9 ; 66.4  
 viçvasya jantor adhamam cakāra (7.104.16, adhamas paḍiṣṭa) 5.32.7 ; 7.104.16  
 indrāya vocam varuṇāya saprathah (1.136.6, mīḥuṣe) sumṛ!ikāya saprathah (1.136.6 mīḥuṣe)  
 1.129.3 ; 136.6  
 tiro vārāny (9.62.8, romāny) avyayā 9.62.8 ; 67.4 ; 107.10<sup>1</sup>

Cf. also under 1.1.5<sup>c</sup> ; 8.10<sup>b</sup> ; 17.2<sup>b</sup> ; 29.2<sup>a</sup> ; 35.11<sup>d</sup> ; 64.16<sup>d</sup> ; 80.8<sup>c</sup> ; 84.13<sup>c</sup> ; 167.1<sup>d</sup> ; 184.2<sup>a</sup> ;  
 3.27.4<sup>b</sup> ; 4.2.20<sup>c</sup> ; 4.7<sup>b</sup> ; 5.17.2<sup>d</sup> ; 21.4<sup>a</sup> ; 7.90.4<sup>c</sup> ; 8.3.4<sup>b</sup> ; 6.41<sup>b</sup> ; 8.5<sup>b</sup> ; 19.32<sup>c</sup> ; 43.20<sup>c</sup> ; 45.21<sup>a</sup> ;  
 9.12.7<sup>a</sup> ; 23.5<sup>a</sup> ; 40.4<sup>c</sup> ; 63.4<sup>c</sup> ; 65.15<sup>b</sup> ; 85.9<sup>c</sup>.

### A 3. Synonymous pādas with interchanged synonymous words with change of metre

In a large number of cases metre is responsible for greater or lesser changes in the form of pādas, as is shown in the chapter on metre (pp. 523 ff.). These changes often take the form of synonymic changes, that is, a metrically more convenient word is substituted for one of like or similar lexical value. The real difference between this and the preceding class is this that the motive for the substitution is here quite evident. In several cases this substitution takes merely the form of a grammatical equivalent (cf. above, p. 529). Thus :

ny ūhathuḥ purumitrasya yoṣām (10.39.7, yoṣaṇām) 1.117.20 ; 10.39.7  
 asmabhyam çarma bahulam vi yantana (6.51.5, yanta) 5.55.9 ; 6.51.5  
 somah punānah kalaçesu sidati (9.96.23, sattā) 9.68.9 ; 86.9 ; 96.23

These can scarcely be said to be synonymous pādas, but rather the same pāda modified so as to suit varying metrical needs. The following, however, involve synonymous words, as well as metrical changes. It will be noted that they occasionally show slight grammatical changes, or insignificant additions as well as lexical changes :

#### Triṣṭubh and Jagatī

havyavā! agnir ajaraç canohitah (5.4.2, ajarah pitā nah) 3.2.2 ; 5.4.2  
 ekaṁ vicakra camasaṁ caturdhā (4.36.4, caturvayam) 4.35.2 ; 36.4  
 agnir devānām abhavat purohitah (10.110.11, purogah) 3.2.8 ; 10.110.11  
 yena vaṅsāma pñtanāsu çatrūn (8.60.2, çardhataḥ) 6.19.8 ; 8.60.2  
 damūnasaṁ gṛhapatim amūram (5.8.1, vareṇiam) 4.11.5 ; 5.8.1  
 vala vāyo niyuto yāhy asmayuḥ (7.90.1, acha) 1.135.2 ; 7.90.1  
 sam yo vanā yuvate çucidan (10.115.2, bhasmanā datā) 7.4.2 ; 10.115.2  
 sa indrāya pavase matsarintamah (9.97.3, matsaravān) 9.76.5 ; 97.3  
 tiras tamo dadṛça ūrmyāv ā (7.9.2, dadṛçe rāmyānām) 6.48.6 ; 7.9.2  
 rayiṁ dhattam vasumantaṁ çatagvinam (7.84.4, purukṣum) 1.159.5 ; 7.84.4  
 sahasriṅbhir upa yāhi vitaye (7.92.5, yañnam) 1.135.4 ; 7.92.5  
 viço yena gachatho devayantiḥ (10.41.2, yajvarīr narā) 7.69.2 ; 10.41.2  
 dāivyā hotārā prathamā viduṣṭarā (10.66.13, purohitā ; 10.110.7, suvācā) 2.3.7 ; 10.66.13 ; 110.7

<sup>1</sup> Cf. also such expressions, almost too meagre to be regarded as repeated pādas, as agne (and agnis) tigmena çociṣā ; agne (and agniḥ) çukreṇa çociṣā ; see p. 9.

## 557] *Synonymous Pādas with added or subtracted Words*

viçvasya sthātur jagataç ca gopāḥ (10.63.8, mantavaḥ) 7.60.2 ; 10.63.8  
pibā sutasyāndhaso madāya (5.51.5, abhi prayāḥ) 5.51.5 ; 7.90.1  
svadasvendrāya pavamāna pītaye (9.97.44, indo) 9.74.9 ; 97.44

### Triṣṭubh and Ekapaḍā

mathīd yad im vibhr̥to (1.148.1, viṣṭo) mātariçvā 1.71.4 ; 148.1  
sa hi kṣapavān agnī (7.10.5, abhavad) rayiṇām 1.70.5 ; 7.10.5  
çiçum jajñānam haryataḥ (9.109.12, hariṁ) mrjanti 9.96.17 ; 109.12

### Iambic and trochaic

rājantam (1.27.1, samrājantam) adhvarānām 1.1.8 ; 27.1 ; 45.4  
ā no diva ā prthivā r̥jīṣin 7.24.3 ; diva ā prthivā r̥jīṣin 8.79.4

## A 4. Synonymous pādas with added or subtracted Words

The second chapter, on metrical variations, deals with many pairs of pādas one of which is longer or shorter than the other. Especially the interchange between octosyllabic pādas and triṣṭubh-jagati pādas results in many doublets (pp. 535 ff.). In such cases the long pāda, as a rule, contains something more than the short, enough to remove the two pādas from the sphere of mere synonymy. In some cases, however, precisely the opposite is true; notwithstanding an added word or two the longer pāda has the effect of the short pāda beaten out or ornamented by an additional flourish. Then the pairs may be properly called synonymous; they afford, indeed at times, a particularly interesting and intimate glimpse into the subtler practices of imitation, some of which are of very cunning workmanship indeed; see, e. g. the interchange between arāvṇaḥ and araruṣo in the first example; or the interchange between uttamaḥ and upamo in the sixth example; or the apparent hollowing out of the longer form (so as to produce the shorter) in the fourth and fifth examples. Since all such pairs are collected in a fairly compact way in the chapter on metre (pp. 535 ff.). I shall merely remind the reader here of the most conspicuous cases in which a long and a short pāda express essentially the same idea, are in truth genuinely synonymous:

pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15  
pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrter araruṣo aghāyoh 7.1.13  
ye cid dhi tvām ṛṣayaḥ pūrva ūtaye juhūre 'vase mahi 1.48.14  
ye cid dhi vām pura ṛṣayo juhūre 'vase narā 8.8.6  
ā no mitrāvaruṇā ghr̥tāir gavyūtim ukṣatam 3.62.16  
ā no mitrāvaruṇā havyaajuṣṭim ghr̥tāir gavyūtim ukṣatam iḷabhiḥ 7.65.4  
ariṣṭaḥ sarva edhate 1.41.2 ; 8.27.16  
ariṣṭaḥ sa marto viçva edhate 10.63.13  
mandra sujāta sukrato 8.74.7  
mandra svadhāva r̥tajāta sukrato 1.144.7  
divo viṣṭambha uttamaḥ 9.108.16  
divo viṣṭambha upamo vicakṣaṇaḥ 9.86.35  
ajasreṇa çociṣā çoçucac chuce 6.48.3  
ajasreṇa çociṣā çoçucānaḥ 7.5.4

- çiprah çiršan hiranyayih 8.7.25  
 çiprah çiršasu vitatā hiranyayih 5.54.11  
 abhi prayānsi vītaye 6.16.44  
 abhi prayānsi sudhitāni vītaye 1.135.4  
 indrāya çūšam arcati (10.133.1, arcata) 1.9.10; 10.133.1  
 indrāya çūšam harivantam arcata 10.96.2  
 mā no duḥçaṅsa içata 1.23.9; 7.94.7; 10.25.7  
 mā no duḥçaṅso abhidipsur içata 2.23.10  
 tvam içiṣe vasūnām 8.71.8  
 tvam içiṣe vasupate vasūnām 1.170.5  
 ye cid dhi pūrva ṛtasāpa āsan 1.179.2  
 ye cit pūrva ṛtasāpaḥ 10.154.4  
 preṣṭham vo atithim grñiṣe 1.186.3  
 preṣṭham vo atithim (stuṣe) 8.84.1  
 vi yas tastambha rodasī 9.101.15  
 vi yas tastambha rodasī cid urvī 7.86.1  
 kim aṅga radhracodanaḥ 8.80.3  
 kim aṅga radhracodanaṁ tvāhuḥ 6.44.10  
 açaṭrur indra jajñiṣe 1.133.2  
 açaṭrur indra januṣā sanād asi 1.102.8

## A 5. Synonymous pādas expressing or implying change of god or person or the like

This class is described on pp. 550 ff. (ūha-pādas). It embraces the following rather large number of examples, some of which should be considered in the light of our remarks on henotheism (pp. 575 ff) :

### Interchanging gods mentioned outright

- inā no vadhīr indra (7.66.4, vadhī rudra) mā parā dāḥ 1.104.8; 7.66.4  
 vayan̄ somasya (2.12.15, ta indra) viçvaha priyāsaḥ 2.12.15; 8.48.14  
 anumate (8.48.4, soma rājan) mṛṣayā naḥ svasti 8.48.4; 10.59.6  
 somāpūṣaṅāv (6.52.16, agnīparjanyaḥ) avataṁ dhiyam me 2.40.5; 6.52.16  
 indrāviṣṇū (10.65.1, ādityā viṣṇur) marutaḥ svar bṛhat 10.65.1; 66.4  
 bṛhaspate (6.61.3, sarasvati) devanido ni barhaya 2.23.8; 6.61.3  
 mitrāya (7.47.3, sindhubhyo) havyam ghṛtavaḥ juhota 3.59.1; 7.47.3  
 pra sindhum (6.49.4, vāyum) achā bṛhatī maṁṣā 3.33.5; 6.49.4  
 stūhi parjanyaṁ (8.96.12, suṣṭutim) namasā vivāsa 5.83.1; 8.96.12  
 mitro (10.83.2, manyur) hotā varuṇo jātavedaḥ 3.5.4; 10.83.2  
 vasmū (8.71.11, agnīm) sūnum sahaso jātavedasam 1.127.1; 8.71.11  
 tad aryamā (6.49.14, tat parvatas) tat savitā cano dhāt 1.107.3; 6.49.14  
 pari no hetī rudrasya (7.84.2, heḷo varuṇasya) vṛjyāḥ 2.33.14; 6.28.7: see above, p. 174.  
 rājan soma (6.47.28, deva ratha) pratī havyaḥ grbhāya 1.91.4; 6.47.28  
 agne tvam (8.90.5, tvam indra) yaçā asi 8.23.30; 90.5  
 agnīm ukthāni vāvṛdhuḥ 2.8.5; indram ukthāni vāvṛdhuḥ 8.6.35; 95.6  
 vāyav (6.16.10, agna) ā yāhi vītaye 5.51.5; 6.16.10  
 agnir (9.45.4, indur) deveṣu patyate 8.102.9; 9.45.4  
 somam (8.68.7, indram) codāmi pītaye 3.42.8; 8.68.7<sup>1</sup>

<sup>1</sup> Cf. also such expressions, perhaps too meagre to be considered repeated pādas, as agne çukreṇa çociṣā in relation to usaḥ çukreṇa çociṣā, or agnīm prayaty adhivare in relation to indram prayaty adhivare; see p. 9. See also under 2.26.2<sup>c</sup>; 5.4.7<sup>c</sup>; 10.35.10<sup>c</sup>.

## Interchanging gods implied in both or in one of the verses

sumṛṅko bhavatu viçvavedāḥ (Indra) 6.47.12 = 10.131.6

sumṛṅko bhavatu jātavedāḥ (Agni) 4.1.20

adroghavācaṁ matibhir yaviṣṭham (Agni) 6.5.1

adroghavācaṁ matibhiḥ çaviṣṭham (Indra) 6.22.2

bṛhantam ṛṣvam ajaraṁ yuvānam (Indra) 3.32.7 ; 6.19.2

bṛhantam ṛṣvam ajaraṁ suṣumnam (Rudra) 6.49.10

sa na stavāna ā bhara 1.12.11 (Agni) ; 8.24.3 (Indra)

sa naḥ punāna ā bhara (Soma) 9.40.5 ; 61.6

viṣṭvī çamībhiḥ sukrtaḥ sukrtyayā 3.60.3 (Ṛbhus)

viṣṭvī grāvānaḥ sukrtaḥ sukrtyayā 10.94.2 (Press-stones)

sakṛc çukraṁ duduhe pṛçṇir ūdhaḥ 6.66.1 (Pṛçṇi)

vṛṣā çukraṁ duduhe pṛçṇir ūdhaḥ 4.3.10 (Agni)

marudbhir it sanitā vājam arvā 7.56.23 (Maruts)

tvota it sanitā vājam arvā 6.33.2 (Indra)<sup>1</sup>

sa no vṛṣṭim divas pari 2.6.5 (Agni)

te no vṛṣṭim divas pari (9.65.24 (Somāḥ)

## Interchanging Rishis, legendary persons, etc.

bharadvājā abhy arcanty arkāiḥ 6.50.15

vasiṣṭhāso abhy arcanty arkāiḥ 7.23.6

daçagvāso abhy arcanty arkāiḥ 5.29.12

jaritāro abhy arcanty arkāiḥ 6.21.10

bharadvājā (10.89.17, viçvāmitrā) uta ta indra nūnam 6.25.9 ; 10.89.17

yuvam narā stuvate pajriyāya (1.117.7, kṛṣṇiyāya) 1.116.7 ; 117.7

bhujyūm yābhir (8.22.10, yābhiḥ paktham) avatho yābhir adhrigum 1.112.20 ; 8.22.10

yan nāsatyā parāvati yad vā stho adhi turvaçe (8.8.14, adhy ambare) 1.47.7 ; 8.8.14<sup>2</sup>

trāivṛṣṇo (8.1.33, āsaṅgo) agne daçabhiḥ sahasrāiḥ 5.27.1 ; 8.1.33

## A 6. Non-synonymous pādas without or with change of metre

This brings us to what is, from the nature of the case, the most frequent and important class of lexically changed pairs or groups of pādas. A word or more is varied in such a way that there results real change of meaning or construction. A noun or adjective in one pāda is displaced by a verb in the other ; an adjective is displaced by a noun, or any kind of word by any other kind of word. The poets here, as in the preceding classes, show their dependence upon the existing mass of verse-models, but they change the thought as well as the form. The boundary line between this class and the preceding classes is not hard and fast ; still the point here, as distinguished from the preceding classes, is that the changes in form and sense are surely conscious or intentional, and result in real new values. So, e.g. in the almost identical pādas in the following two distichs :

7.90.6 : içānāso ye dadhate svar ṇo **gobhir açvebhir vasubhir hiranyāiḥ**

10.108.7 : ayaṁ nidhiḥ sarame adribudhno **gobhir açvebhir vasubhir nyṛṣṭaḥ**

<sup>1</sup> In tvota, 'helped by thee', tvā refers to Indra ; cf. the crystallized compound indratvota.

<sup>2</sup> See under 1.47.7 for this particularly interesting case of mutually interpretative distichs.

Almost every time, as in the case just stated, the pattern verse (whichever one of the pair or group that may be) is deprived of one of its motifs; for this a new motif, involving, as a rule change of construction is substituted. Thus, e. g., in a number of cases the pāda pairs differ in having, or not having, a relative pronoun; otherwise they are more or less synonymous. Thus:

vi dācuṣe bhajati sūnaram vasu 5.34.7  
yo vāghate bhajati sūnaram vasu 1.40.4

punar ye cakruḥ pitarā yuvānā 4.33.5  
çacyākarta pitarā yuvānā 4.35.5

devo no yaḥ pṛthivīm viçvadhāyāḥ 1.73.3  
imaṁ ca naḥ pṛthivīm viçvadhāyāḥ 3.55.21

adha yo viçvā bhuvanābhi majmanā 2.17.4  
imā ca viçvā bhuvanābhi majmanā 9.110.9

ā yas tatantha rodasi vi bhāsā 6.1.10  
agne tatantha rodasi vi bhāsā 6.4.6

Cf. also under 1.39.6<sup>a</sup>; 115.4<sup>c</sup>; 175.2<sup>b</sup>; 4.10.5<sup>c</sup>; 5.42.3<sup>d</sup>; 6.11.5<sup>a</sup>; 67.10<sup>a</sup>; 7.22 2<sup>b</sup>; 10.53.10<sup>d</sup>.

Non-synonymous pādas shade off gradually to those partially repeated pādas which are printed in brackets in the body of this work, just as the latter in their turn lapse into cases of similarity so faint as to be no longer proper material for our treatment.

Non-synonymous repeated pādas make up the largest class, aside from those that are repeated word for word. We may again, as was done in classes 2 and 3, classify them into two divisions, according as the change is, or is not attended by metrical differences, though this distinction here, where the changes are radical in any case, is naturally much less important than in the case of synonymous pādas. Moreover, it would serve no good purpose to catalogue all these cases: a selection of characteristic examples will satisfy our needs. Note the very free interchange between different parts of speech.

### Examples without change of metre

punāno vācam janayann upāvasuḥ (10.106.12, asiṣyadat) 9.86.33; 10.106.12  
yas ta ānaḥ samidhā havyadātīm (10.122.3, taṁ juṣasva) 6.1.9; 10.122.3  
uttānahastā namasā vivāset (3.14.5, namasopasadya; 10.79.2, namasādhi vikṣu) 3.14.5;  
6.16.46; 10.79.2

viçve ganta (10.35.13, adya) maruto viçva ūti 5.43.10; 10.35.13  
rayiṁ piçāṅgam bahulaṁ vaśimahi (9.107.21, puruṣpṛham) 9.72.8; 107.21  
achidrā çarma dadhire (3.15.5, jaritaḥ) puruṣi 2.25.5; 3.15.5  
indreṇa devāiḥ sarathāṁ turebhiḥ (10.15.10, dadhānāḥ) 5.4.11; 10.15.10  
yāvat taras tanvo (1.33.12, taro maghavan) yāvad ojaḥ 1.33.12; 7.91.4  
veśi hotram uta potraṁ yajatra (10.2.2, janānām) 1.76.4; 10.2.2  
ghṛtaṁ na pūtam adribhiḥ (8.12.4, adriyaḥ) 5.86.6; 8.12.4  
pūrvir iḥo brhatir āreaghāḥ (9.87.9, jīradāno) 6.1.12; 9.87.9  
vayaṁ te ta indra ye ca naraḥ (7.30.4, deva) 5.33.5; 7.30.4  
asi satya ṛṇayāvānediāḥ (2.33.11, ṛṇayā brahmanas pate) 1.87.4; 2.33.11  
ririkvānsas tanvaḥ kṛṇvata trām (1.75.5, svāḥ) 1.75.5; 4.24.3  
tābhyāḥ (5.83.5, sa naḥ) pañjanya mahi çarma yaçha 5.83.5; 10.169.2  
āpir (8.54.5, tena) no bodhi sadhamādyo vṛdhe 8.3.1; 54(Vāl.6).5

sūrya (7.101.6, tasminn) ātmā jagatas tasthuṣaḥ ca 1.115.1; 7.101.6  
 ūrdhvaṃ bhānuṃ savitā devo aṣret (4.6.2, savitevāṣret) 4.6.2; 13.2  
 bhayante viṣvā bhuvanā marudbhiah (1.166.4, bhuvanāni harmiā) 1.85.8; 166.4  
 tepāno deva rakṣasaḥ (8.102.16, ṣociṣā) 8.60.19; 102.16  
 viṣva ādityā adite sajoṣāḥ (10.63.17, manīṣi) 6.51.5; 10.63.17  
 mandraṃ hotāraṃ uḥijo yaviṣṭham (10.46.4, namobhiḥ) 7.10.5; 10.46.4

### Examples with change of metre

ubhe yathā no ahanī nipātaḥ (10.76.1, sacābhuvā) 4.55.3; 10.76.1  
 tiraḥ cid aryaḥ savanā purūṇi (8.66.12, vaso gahi) 4.29.1; 8.66.12  
 ud u sya devaḥ savitā yayāma (6.71.1, hiraṇyayā) 6.71.1; 7.38.1; see under 2.38.1  
 nāsyā vartā na tarutā mahādhanē (6.66.8, nv asti) 1.40.8; 6.66.8  
 indrā nv agnī avase huvadhyaī (6.59.3, avaseha vajriṇā) 5.45.4; 6.59.3  
 ṛtasya pathā namasā haviṣmatā (10.31.2, vivāset) 1.128.2; 10.31.2; see under 1.128.2  
 tvaṣṭā devebhir janibhiḥ sajoṣāḥ (10.64.10, pitā vacaḥ) 6.50.13; 10.64.10  
 dadhāti ratnaṃ vidhate suvīriam (4.12.3, yaviṣṭhaḥ) 4.12.3; 7.16.12  
 dūtāṃ kṛṇvānā ayajanta havyaīḥ (10.122.7, mānuṣāḥ) 5.3.8; 10.122.7  
 agniṃ hotāraṃ ḥate vasudhitim (5.1.7, namobhiḥ) 1.128.8; 5.1.7; cf. under 1.128.8  
 kṛṣṇaṃ ta ema ruçadūrme ajara (4.7.9, ruçataḥ puro bhāḥ) 1.58.4; 4.7.9  
 anaçvo jāto anabhīçur arvā (4.36.1, ukthiah) 1.152.5; 4.36.1  
 pra dyāvā yajñāiḥ pṛthivī ṛtvārdhā (7.53.1, namobhiḥ) 1.159.1; 7.53.1  
 dāivya hotārā prathamā viduṣṭarā (10.66.13, purohitā; 10.110.7, suvācā; 3.4.7, ny ṛñje) 2.3.7;  
 3.4.7; 10.66.13; 110.7  
 aryamā mitro varuṇaḥ pariḥmā (8.27.17, sarātayah) 1.79.3; 8.27.17; 10.93.4  
 ava tmanā dhṛṣatā (4.7.9, brhataḥ) çambaram bhinat (4.7.9, bhēt) 1.54.4; 4.7.9  
 purū sahasrā ni çīçāmi dāçuṣe (10.28.6, sākam) 10.28.6; 48.4  
 ud vandanam ārayatām (1.118.6, āratām) daṇṣanabhiḥ (1.112.5, svar dṛçe) 1.112.5; 118.6  
 ratham ye cakruḥ svṛtaṃ nareṣṭhām (4.36.2, sucetasah) 4.33.8; 36.2  
 viçāṃ kaviṃ viçpatiṃ mānuṣiṇām (6.1.8, çaçvatīnām; 3.2.10, mānuṣir iṣaḥ) 3.2.10; 5.4.3; 6.1.8  
 imaṃ naro marutaḥ saçcatānu (3.16.2, saçcatā vṛdham) 3.16.2; 7.18.25  
 tasmā etaṃ bhārata tadvaçyā (2.37.1, tadvaço dadih) 2.14.2; 37.1  
 viṣṇor eṣasya prabhṛthe havāmahe (7.40.5, havirbhiḥ) 2.34.11; 7.40.5  
 tubhyam suto maghavan tubhyam ābhṛtaḥ (10.116.7, pakvaḥ) 2.36.5; 10.116.7  
 āpa oṣadhīr vanināni yajñiyā (7.34.25, vanino juṣanta) 7.34.25; 10.66.9  
 mā no martāya ripave rakṣasvine (8.22.14, vājinivasu) 8.22.24; 60.8

## CLASS B: GRAMMATICAL VARIATIONS OF REPEATED PĀDAS

**Character and Scope of Grammatical Variations.**—Grammatical variations in repeated pādas involve all the inflective categories of finite verb, participle, noun, adjective, pronoun, &c. Just as the Vedic poets exercise great freedom in modulating or completely changing part of the lexical matter of a given pāda, so they feel free to change the grammatical forms. One poet addresses Indra in the second person with the vocatives that make up a pāda, çatamñte çatakrate (8.46.3); another praises him in the third person with the corresponding nominatives, çatamñtiḥ çatakrateḥ (8.99.8). Or, a poet addresses the same god directly with pra nūtanā maghavan yā cakārtha (5.31.6); another

lauds him indirectly with *pra nūtanā maghavā yā cakāra* (7.98.5). These are straight and complete variations which metamorphose some statement in a single consistent way. Not at all rare, and much more problematic and difficult to assort, are multiple grammatical changes which pull in different directions. So, e. g. 1.176.1 says of Indra, *ṛghāyamāṇa invasi* 'with a rush thou dost penetrate'; on the other hand 1.10.8 has the statement, (*nahi tvā rodasī ubhe*) *ṛghāyamāṇam invataḥ*, 'not do the two Rodasī (Heaven and Earth) penetrate thee when thou rushest'. The complexity of the change in this last instance is marked by the fact that the subject (*ṛghāyamāṇa*) of the verb, *invasi*, becomes the object (*ṛghāyamāṇam*) of the same verb, *invataḥ*, in the repeated *pāda*. This example shows, too, that a perfectly harmonious arrangement of all such variations cannot be expected. Every imaginable variation may occur, theoretically at least; but some are common and typical, others rare and exceptional. They are governed by tendencies so marked as to permit us to establish certain classes that may throw light upon the stylistic habits of the poets. It will be observed that grammatical variation—grammatical *ūha*, as we may call it—is a constant factor in imitation, and that these variations are at times attended by some strain.

**Class B, Grammatical Variations of Repeated Pādas: Eleven subdivisions.**—The examples, according as they concern the inflection of *verbum* or *nomen* (*substantivum* or *adjectivum*) or *pronomen*, may be presented under eleven heads, as follows :

- B 1. Gratuitous and metrical variations either in verbs or substantives.
- B 2. Variation of second and third persons.
- B 3. Variation of first and other persons.
- B 4. Variation of number in finite verbs and participles.
- B 5. Variation of finite verbs and participles or gerunds or the like.
- B 6. Sporadic and complex variations of verb.
- B 7. Variation of vocatives and other cases.
- B 8. Variation of nominatives and accusatives.
- B 9. Other case variations.
- B 10. Variation of number and gender.
- B 11. Variation of pronouns.

### B 1. Gratuitous and metrical variations in verbs or substantives

Some changes are supported, apparently, by neither grammatical, lexical nor metrical reasons. Thus verbs in the following pairs :

- ghṛtaṁ duhrata āçiram* 1.134.6
- ghṛtaṁ duhata āçiram* 8.6.19
- mandasvā su svarṇare* 8.6.39
- mādayasva svarṇare* 8.103.14

No more clear is the reason why the Valakhilya poet of 8.50(Val. 2).5 should have substituted the awkward pāda, yaṁ te svadhāvan svadanti gūrtayaḥ, for 8.49(Val. 1).5, yaṁ te svadhāvan svadayanti dhenavaḥ. We can say no more than that these are cases of forgetful imitation, or, possibly, repetition with a change designed as a touch of originality.

Similarly the case form of a noun is at times altered without any, or at least without pressing reason. The expression, aktor vyuṣṭāu paritakmyāyāḥ, 5.30.18, seems to mean exactly the same thing as, aktor vyuṣṭāu paritakmyāyām in 6.24.9. In 10.93.11 the pāda, (abhiṣṭaye) sadā pāhy abhiṣṭaye imitates, (abhiṣṭibhiḥ) sadā pāhy abhiṣṭibhiḥ in 1.129.9; there is no real difference of meaning, though the latter seems to me primary: see under 1.129.9. In 10.171.3, tvam tyam indra martyam, the pronoun tyam is a rather pretentious archaism (considering the character of the hymn), as compared with tam in 5.35.5, tvam tam indra martyam.

In a much larger number of cases the choice between two forms which are grammatically equivalent is controlled by the metres of the verses (see pp. 523 ff.): tense-stem, mode-stem, voice, personal ending; noun-stem, noun-case, or noun-number, &c., are changed for cadence's sake, but without altering the least bit the real meaning of the verb, or even the pāda as a whole. Thus in the verb:

asmabhyam ṣarma bahulam vi yanta (5.55.9, yantana) 5.55.9; 6.51.5  
 adhi stotrasya sakhyasya gāta (5.55.9, gātana) 5.55.9; 10.98.8  
 ādityāir no aditiḥ ṣarma yaṁsat (10.66.3, yachatu) 1.107.2; 4.54.6; 10.66.3  
 ava tmanā dhṛṣatā (7.18.20, brhataḥ) ṣambaram bhūnat (7.18.20, bhet) 1.54.4; 7.18.20  
 yan mā somāso mamadan yaḍ ukthā (10.48.4, somāsa ukthino amandiṣuḥ) 4.42.6; 10.48.4  
 vi yo rajāṅsy amimita sukratuh (1.160.4, yo mame rajasī sukratūyayā) 1.160.4; 6.7.7

Again, in the substantive:

ny ūhathuḥ purumitrasya yoṣām (10.39.7, yoṣaṅām) 1.117.20; 10.39.7  
 sa jāyamānaḥ parame vyomani (7.5.9, vyoman) 1.143.2; 6.8.2; 7.5.9  
 rathā aṣvāsa uṣaso vyuṣṭāu (4.45.2, vyuṣṭiṣu) 4.14.4; 45.2  
 naras tokasya tanayasya sātāu (7.82.9, sātisu) 4.24.3; 7.82.9  
 vṛṣā pavitre adhi sāno avyaye (9.97.10, avye) 9.86.3; 97.40  
 sam vo madāso agmata (4.34.2, madā agmata sam puraindhiḥ) 1.20.5; 4.34.2  
 ṣatarā pūrbhir yaviṣṭhya (6.48.8, yaviṣṭha pāhy aṅhasaḥ) 6.48.8; 7.16.10  
 pāhi dhūrter arāvṇaḥ (7.1.3, dhūrter araruṣo aghāyoḥ) 1.36.15; 7.1.13  
 ṣiprah ṣiṣan hiranyayih (5.54.11, ṣiṣasu vitatā hiranyayih) 5.54.11; 8.7.25.

## B 2. Variations of second and third persons

The commonest of all verbal variations, most typical of the habits of the poets, is that of the second and third persons of the same number. On the one hand a given divinity or divinities are addressed directly in the second person; on the other hand qualities and deeds are attributed to them or demanded of them in the third person. Thus:

avāsṛjaḥ (2.12.12, avāsṛjat) sartave sapta sindhūn 1.32.12; 2.12.12  
 ā sūryam rohayo (1.7.3, rohayad) divi 1.7.3; 8.89.7; 9.107.7; 10.156.4  
 jeṣaḥ (8.40.10, jeṣat) svarvatir apaḥ 1.10.8; 8.40.10  
 avyo rāmo vi dhāvati (9.16.8, dhāvasi) 9.16.8; 28.1; 106.10  
 viṣvam ā bhāsi (3.44.4, bhāti) rocanam 1.49.4; 150.4; 3.44.4

çyeno na vaṅsu kalaçeṣu sīdasi (9.57.3, vaṅsu sīdati) 9.57.3 ; 86.35  
 ahan vṛtrañ nīr apām āubjo (1.85.9, āubjad) arṇavam 1.56.5 ; 85.9  
 viçvañ puṣyati (10.132.2, puṣyasi) vāryam 1.81.9 ; 5.5.6 ; 10.132.2  
 ā rodasi aprṇā (4.18.5 ; 10.45.6, aprṇāj) jāyamānaḥ 3.6.2 ; 4.18.5 ; 7.13.2 ; 10.45.6  
 svadhvarā kṛṇuhi jātavedaḥ (6.10.1 ; 7.17.4, karati jātavedāḥ) 3.6.6 ; 6.10.1 ; 7.17.3, 4  
 suvedā no vaṣu kṛdhi (6.48.15, karat) 6.48.15 ; 7.32.25  
 antar mahāñ carati (10.4.2, carasi) rocanena 3.55.9 ; 10.4.2  
 puro dadhat saniṣyasi (5.31.11, saniṣyati) kratuñ naḥ 4.20.3 ; 5.31.11  
 pra nūtanā maghavan yā cakārtha (7.98.5, maghavā yā cakāra) 5.31.6 ; 7.98.5  
 abhi prayāñsi sudhitāni hi khyah (10.53.2, khyat) 6.15.15 ; 10.53.2  
 sañ sūryeṇa rocace (9.2.6, rocate) 8.9.18 ; 9.2.6  
 vy antarikṣam atiraḥ (8.4.17, atirat) 8.14.7 ; 10.153.3  
 athemā viçvā pṛtanā jayāsi (10.52.5, jayāti) 8.96.7 ; 10.52.5  
 sadyo jajñāno havyo babhūtha (8.96.21, babhūva) 8.96.21 ; 10.6.7  
 vṛṣāva cakrado (9.7.3, cakradad) vane 9.7.3 ; 107.22  
 nṛmṇā vaśāno arṣasi (5.7.4, arṣati) 9.7.4 ; 62.23  
 punāno vācam iṣyasi (9.30.1, iṣyati) 9.30.1 ; 64.25  
 apaghanā pavase (9.61.25, pavate) mṛdhaḥ 9.61.25 ; 63.24  
 gobhir añjāno arṣasi (9.103.1, arṣati) 9.103.2 ; 107.22  
 nyaññ uttānam anv eṣi (10.27.3, eti) bhūmim 10.27.13 ; 142.5  
 pari tmanā viṣurūpo jigāsi (7.84.1, viṣurūpā jigāti) 5.15.4 ; 7.84.1  
 ṛtāvanāv ṛtam ā ghoṣatho (8.25.4, ghoṣato) brhat 1.151.4 ; 8.25.4  
 juṣethām (5.72.8, juṣetām) yajñam iṣṭaye 5.72.3 ; 78.3 ; 8.38.4

### B 3. Variation of first and other persons

This small group, not entirely uniform in character, calls attention to the fact that the gods or the poets are at times introduced dramatically as engaged in self-praise (ātmastuti). The first pair under this head shows that the passage in the first person is a direct, and formally inferior, imitation of the passage in the third person ; see under 4.17.3. It is, perhaps, not too much to say that, as a matter of principle, passages which introduce the gods in the first person, when paralleled by passages in the third person, are late and imitative. Therefore, and for intrinsic reasons also, passages generally in which gods recount their own exploits are likely to belong to a later stratum of Vedic composition. See also under 1.51.8 :

vadhiñ vṛtrañ vajreṇa mandasānaḥ 10.28.7  
 vadhid vṛtrañ vajreṇa mandasānaḥ 4.17.3  
 ṛtasya panthām anv emi sādhyā 10.66.13  
 ṛtasya panthām anv eti sādhu 1.124.3 ; 5.80.4 ; 10.66.13  
 yat sunvate yajamānāya çikṣam 10.27.1  
 yat sunvate yajamānāya çikṣathaḥ 8.59 (Vāl. 11).1 ; 10.27.1  
 viçvā jātāny abhy asmi mahnā 8.100.4  
 viçvāni sānty abhy astu mahnā 2.28.1  
 gṛham indraç ca ganvahi 8.69.7  
 gṛham indraç ca gachatam 1.135.7 ; 4.49.3  
 ratham na dhīraḥ svapā atakṣam 5.2.11 ; 29.5  
 ratham na dhīraḥ svapā atakṣiṣuḥ 1.130.6<sup>1</sup>

<sup>1</sup> In this pair the first person version, having 'poets' for its subject, is pretty certainly prior and superior to the third person version ; see under 1.130.6, and cf. under 7.16.20.

### B 4. Variation of grammatical number in finite verbs and participles

This class includes the variations as between singular and plural, singular and dual, dual and plural. At times these cases are still further diversified by change of person. They illustrate most clearly the monotonously imitative habits in the praise and invocation of the gods which make it easy to obliterate intrinsic distinctions and probabilities. So the statement about Indra and Soma in 6.72.2, aprathataṃ pṛthivīm mātaraṃ vi, is imitated baldly in connexion with the plural Aṅgiras in 10.62.3, aprathayan pṛthivīm mātaraṃ vi; see under 6.72.2<sup>d</sup>. In not a few cases such variations harbour hermeneutic or chronological criteria :

#### Finite Verbs

āsadyāsmin barhiṣi mādayasva 10.17.8

āsadyāsmin barhiṣi mādayethām 6.68.11

āsadyāsmin barhiṣi mādayadhvam 6.52.13

viçvam āyur vy açnavat 1.93.3

viçvam āyur vy açnutam 10.85.4<sup>2</sup>

viçvam āyur vy açnutaḥ 8.31.8

somo arṣati (9.33.3, somā arṣanti) viṣṇave 9.33.3 ; 34.2 ; 65.20

yat sim āgaç cakrmā tat su mṛlata (7.93.7, mṛla) 1.179.5 ; 7.93.7

yuksvā (5.56.6, yuṅgdhvaṃ) hy aruṣi rathe 1.14.12 ; 5.56.6

divaç ca gmaç ca rājasi (5.38.3, rājathaḥ) 1.25.20 ; 5.38.3

upa naḥ sutam ā gahi (5.71.3, gatam) 1.16.4 ; 3.42.1 ; 5.71.3

yad antarikṣa ā gahi (5.73.1, gatam) 5.73.1 ; 8.97.5

devatrā havyam ohise (8.19.1, ohire) 1.128.6 ; 8.19.1

pari dyāvāpṛthivī yāti (1.115.3, yanti) sadyaḥ 1.115.3 ; 3.58.8

sutānām pītim arhasi (5.51.6, arhathaḥ) 1.134.6 ; 5.51.6

huveya (6.57.1, huvema) vājasātaye 6.57.1 ; 8.9.13

kratuṃ punīta (8.53.6, punata) ānuṣak 8.12.11 ; 53(Val. 5).6

rayiṃ gr̥ṇatsu dhārāya (5.86.6, didhṛtam) 5.86.6 ; 8.13.12

imam no yajñam ā gatam (9.5.8, gaman) 5.5.7 ; 9.5.8

madhye divaḥ svadhaya mādayethe (10.15.14, mādayante) 1.108.12 ; 10.15.14

rāyas poṣam yajamānāya dhattam (10.17.9, dhehi) 8.59(Val. 11).7 ; 10.17.9

ā no yāly (8.8.5, yātam) upaçruti 8.8.5 ; 34.11

çṛṇutam (8.13.7, çṛṇudhī) jaritur havam 7.94.2 ; 8.13.7 ; 85.4

aprathataṃ (10.62.3, aprathayan) pṛthivīm mātaraṃ vi 6.72.2 ; 10.62.3

pra na spārhūbhīr ūtibhis tīretam (7.58.3, tīreta) 7.58.3 ; 84.3

sunoty (8.31.5, sunuta) ā ca dhāvati (8.31.5, dhāvataḥ) 7.32.6 ; 8.31.5<sup>1</sup>

sa no mṛlātīdṛçe 4.57.1 : tā no mṛlāta idṛçe 6.60.5

rayiṃ dhattha (6.68.6, dhattho ; 7.84.4, dhattam) vasumantam purukṣum 4.38.10 ; 6.68.6 ; 7.84.4

#### Participles

içānaṃ (10.9.5, içānā) vāryānām 1.5.2 ; 24.3 ; 10.9.5

rājantam (8.8.18, rājantāv) adhvarānām 1.1.8 ; 45.4 ; 8.8.18

yatamānā (5.4.4, yatamāno) raçmibhiḥ sūryasya 1.123.12 ; 5.4.4

trir ā divo vidathe patyamānaḥ (3.56.5, patyamānāḥ) 3.54.11 ; 56.5

gr̥ṇāno jamadagninā 9.62.24 ; 65.25 ; gr̥ṇānā (dual), &c. 3.62.18 ; 8.101.8

dame-dame sapta ratnā dadhānaḥ (6.74.1, dadhānā, dual) 5.1.5 ; 6.74.1

sutā (9.34.4, suta) indrāya vāyave 5.51.7 ; 9.33.3 ; 34.2

ratnam devasya savitur iyānaḥ (7.52.3, iyānāḥ) 7.38.6 ; 52.3

çumbhamāna (9.64.5, çumbhamānā) ṛtāyubhir mṛjyamāno (9.64.5, mṛjyamānā) gabhastyoḥ

9.36.4 ; 64.5

<sup>1</sup> Cf. AV. 6.2.1, sunotā ca dhāvata.

## B 5. Variation of finite verbs and participles or gerunds or the like

antarikṣeṇa patatām (pres. participle gen. plur.) 1.25.7  
 antarikṣeṇa patataḥ (pres. participle acc. plur.) 8.7.35  
 antarikṣeṇa patati 10.136.4  
 indro vṛtrāny aprati jaghāna (7.23.3, jaghanvān) 6.44.14 ; 7.23.3  
 sa naḥ pāvaka dīdivaḥ (3.10.8, dīdihī) 1.12.10 ; 3.10.8  
 vāvṛdhāte (8.53.2, vāvṛdhāno) dive-dive 8.12.28 ; 53(Vāl.5).2  
 vṛūrṇute (5.80.6, vṛūrṇvati) dācuṣe vāryāni 5.80.6 ; 6.50.8  
 sa pavasva madintama (9.99.6, punāno madintamaḥ) 9.50.5 ; 9.99.6  
 prarocayan (9.85.12, prārūrucad) rodasi mātārā cuceiḥ 9.75.4 ; 85.12  
 anārambhāne tāmasi praviddham (7.104.3, pra vidhyatam) 1.182.6 ; 7.104.3  
 vṛṣeva yūthā pari koçam arṣasi (9.96.20, arṣan) 9.76.5 ; 9.62.20  
 api kratum sucetasam vatema (7.60.6, vatantaḥ) 7.3.10 ; 60.6  
 sam u vo (7.61.6, vām) yajñam mahayan (7.61.6, mahayam) namobhiḥ 7.42.3 ; 61.6  
 somaḥ punānaḥ kalaçeṣu sidati (9.96.23, sattā) 9.68.9 ; 96.23  
 çyeno na yonim āsadat (9.82.1, ghṛtavantam āsadam, gerund) 9.62.4 ; 82.1  
 ṛtasya yonim āsadaḥ 5.21.4 ; . . . āsadam (gerund) 3.62.13 ; 9.8.3 ; 64.22  
 iṣkartā vihrutam punaḥ 8.1.12 (nom. agentis) ; 20.26 (2<sup>d</sup> plur. aor. impv.)  
 yad aṅga taviṣiyase (8.7.2, taviṣiyavaḥ) 8.6.26 ; 7.2  
 indram jāitṛāya harṣayan (8.15.13, harṣayā çacipatim) 8.15.13 ; 9.111.3  
 kṛṣṇā tamānsi jaṅghanat (10.89.2, tviṣyā jaghāna) 9.66.24 ; 10.89.2  
 acikradad (9.101.16, kanikradad) vṛṣā hariḥ 9.2.6 ; 101.16

## B 6. Sporadic and complex variations of verb

The circumstances of verbal inflexion are often mixed so that the verb of one repeated pāda differs in more than one single respect from the verb of the other. These complex qualities appear occasionally in the lists given hitherto. Such cases will not be repeated here. The following list contains additional sporadic interchanges of tense, mode, and so on. Some of them share qualities of the pairs in the preceding list, but for the most part they exhibit relations differing from them :

iyok paçyāt (10.59.6, paçyema) sūryam uccarantam 4.25.4 ; 10.59.6  
 apatyasācam çṛtyam rarāthām (6.72.5, rarāthe) 1.117.23 ; 6.72.5  
 abhi prayo nāsatyā vahanti (6.63.7, vahantu) 1.118.4 ; 6.63.7  
 mādayāse (8.103.14, mādayasva) svarṇare 8.65.2 ; 103.14  
 pavante vājasātaye 9.13.3 ; 42.3 ; pavasva, &c. 9.43.6 ; 107.23  
 ṛghāyamāṇa invasi 1.176.1 ; ṛghāyamāṇam invataḥ 1.10.8  
 dadhatho (7.75.6, dadhāti) ratnam vidhate janāya, 4.44.4 ; 7.75.6  
 dhuksanta pipyuṣim iṣam 8.7.3 ; dhuksasva, &c. 8.13.25 ; 54(Vāl.6).7 ; 9.61.15  
 stṛṇita barhīr ānuṣak 1.13.5 ; tistire, &c. 3.41.2 ; stṛṇanti, &c. 8.45.1  
 ahūmahī (8.52.4, juhūmasi) çravasyavaḥ 6.45.10 ; 8.24.18 ; 52(Vāl.4).4  
 viçvā adhi çriyo dadhe (10.21.3, dhise ; 10.127.1, 'dhita) 2.8.5 ; 10.21.3 ; 127.1  
 yad adya sūra udite (8.27.19, sūrya udyati) 7.66.4 ; 8.27.19, 21  
 jivema (10.85.39, jivāti) çaradaḥ çatam 7.66.16 ; 10.85.39<sup>1</sup>  
 pra ño yachatād (8.9.1, prāsmāi yachatam) avṛkam pṛtlu chardih 1.48.15 ; 8.9.1  
 vy uchā (5.79.2, āucho) duhitar divaḥ 1.48.1 ; 5.79.2, 3, 9

<sup>1</sup> Cf. my Vedic Concordance under asāu jīva.

**B 7. Variation of vocatives and other cases**

In a great many instances the repeated pādas contain a single predicative or attributive expression in which one or more case forms are varied to suit the connexion in the stanza. Especially vocative expressions vary with expressions with other cases, according as a divinity is mentioned in the third person, or addressed directly in the second person (cf. p. 561, bottom):

- svadhvarā karati jātavedāḥ 6.10.1 ; 7.17.4  
 svadhvarā kṛṇubi jātavedāḥ 3.6.6 ; 7.17.3  
 pra nūtanā maghavā yā cakāra 7.98.5  
 pra nūtanā maghavan yā cakārtha 5.32.6  
 sahasrote ṣatāmagna 8.34.7  
 sahasrotiḥ ṣatāmagnaḥ 9.62.14  
 ṣatamūte ṣatakrato 8.46.3  
 ṣatamūtiḥ ṣatakratum 8.99.8  
 indav indrāya matsaram 9.26.6  
 indum indrāya matsaram 9.53.4 ; 63.17  
 indav indrāya pītaye 9.30.5 ; 45.1 ; 50.5 ; 64.12  
 indum indrāya pītaye 9.32.2 ; 38.2 ; 43.2 ; 65.8  
 aṣve na citre aruṣi 1.30.21  
 aṣveva citrāruṣi 4.52.2  
 { indra viṣvābhīr ūtibhiḥ 8.37.1-6 ; 61.5 ; 10.134.3  
 { indra viṣvābhīr ūtibhir vavakṣītha 8.12.5  
 indro viṣvābhīr ūtibhiḥ 8.32.12  
 ugrābhīr ugrotibhiḥ 1.129.5  
 ugra ugrābhīr ūtibhiḥ 1.7.4  
 agne ṣukreṇa ṣociṣā 1.12.12 ; 8.44.14 ; 10.21.8  
 agniḥ ṣukreṇa ṣociṣā 8.56(Vāl. 8).5  
 agniḥ ṣukreṇa ṣociṣā 1.45.4  
 viṣvāni deva vayunāni vidvān 1.189.1  
 viṣvāni devo vayunāni vidvān 3.5.6  
 devebhyo havyavāhana 3.9.6 ; 10.118.5 ; 119.13  
 devebhyo havyavāhanaḥ 10.150.1  
 hotrābhīr agne manuṣaḥ svadhvaraḥ 10.11.5  
 hotrābhīr agnir manuṣaḥ svadhvaraḥ 2.2.8  
 indram soma mādayan dāivyaṁ janam 9.80.5  
 indram somo mādayan dāivyaṁ janam 9.84.3  
 indav indrasya sakhyaṁ juṣāṇaḥ 8.48.2  
 indur indrasya sakhyaṁ juṣāṇaḥ 9.97.11  
 Cf. also under 5.28.6<sup>b</sup> ; 8.69.10<sup>d</sup> ; 9.36.5<sup>b</sup>.

**B 8. Variation of nominatives and accusatives**

Similar circumstances operate to produce an equally large number of pāda-pairs, one of which is throughout in the nominative ; the other in the accusative. Or, an important single word shows the same change in a pāda-pair :

- duḥṣaṅso martyo ripuḥ 2.41.8  
 duḥṣaṅsaṁ martyaṁ ripum 8.18.14  
 agniḥ ratho na vedyāḥ 8.19.8  
 agniḥ rathaṁ na vedyam 8.84.1

açvasā vājasā uta 9.2.10

açvasām vājasām uta 6.53.20

pavamāno vicarṣaṇiḥ 9.28.5

pavamānaṁ vicarṣaṇim 9.60.1

yajīṣṭho havyavāhanaḥ 7.15.6

yajīṣṭhaṁ havyavāhanaṁ 8.19.21

Cf. yajīṣṭhaṁ havyavāhana 1.36.20; 44.5

mañhiṣṭho vājasātaye 8.4.18; 88.6

mañhiṣṭhaṁ vājasātaye 1.130.1

avyo vāre pari priyaḥ 9.7.6; 52.2; 107.6

avyo vāre pari priyam 9.50.3

tiro rajāṅsy asṛtaḥ 9.3.8

tiro rajāṅsy asṛtam 8.82.9

rathītaṁ rathīnām 8.45.7

rathītaṁ rathīnām 1.11.1

dhanamjayo raṇe-raṇe 1.74.3

dhanamjayaṁ raṇe-raṇe 6.16.15

tiras tamāṅsi darçataḥ 3.27.13

tiras tamāṅsi darçatam 8.74.5

asya hi svayaçastaraḥ 5.17.2

asya hi svayaçastaram 5.82.2

parvateṣv apaçritaḥ 5.61.19

parvateṣv apaçritam 1.84.18

stomebhir havanaçrutā (nom. dual) 6.59.10; 8.8.7

stomebhir havanaçrutam 8.12.23

iha tyā sadhamādyā (sc. harī, in nominative) 8.32.29 = 8.93.24

iha tyā sadhamādyā (sc. harī, in accusative) 8.13.27

{ indrāya madhumattamaḥ 9.67.16

{ indrāya madhumattamāḥ 9.12.1

indrāya madhumattamam 9.63.19

## B 9. Other variations of case

Very much rarer and more mixed than the relations between vocative and other cases, or nominative and accusative, are the relations between other (mostly oblique) cases. In a number of instances the pādas are not convertible by the mere process of changing a single given case into another. The correspondence of such pāda-pairs is more complicated and problematic; it involves a remoter and less certain kind of imitateness, calling up the question of priority more insistently than do the conditions of the pairs discussed so far. I have alluded above (p. 562) to the more complicated relations of the pair:

rghāyamāṇa invasi 1.176.1

rghāyamāṇam invataḥ 1.10.8. Cf. also under 1.12.7<sup>b</sup>.

Similar pairs, whose meaning and chronology are, where profitable, discussed in the body of the work, are contained in the following list, which gathers up the remaining varieties of case relations:

uçanā (nominative) yat parāvataḥ 1.130.9

uçanā (apparently instrumental) yat parāvataḥ 8.7.26

punānāya prabhūvaso 9.29.3

punānasya prabhūvasoḥ 9.35.6

ṛbhūm ṛbhukṣaṇo rayim 4.37.5

ṛbhukṣaṇam ṛbhūm rayim 8.93.34

tuvidyumna yaçasvataḥ (3.16.6, °vatā) 1.9.6; 3.16.6

sidhram adya diviṣṛṣṇam (5.13.2, °ṣṛṣṇaḥ) 1.142.8; 2.41.20; 5.13.2

ni ketavo (5.66.4, ketunā) janānām 1.191.4; 5.66.4

agnis tuviçravastamaḥ (5.25.5, °tamam) 3.11.6; 5.25.5

stotṛbhya (8.32.7, stotāra) indra girvaṇaḥ 4.32.8; 8.32.7

asmabhyam carṣaṇisahaḥ (7.94.7, °sahā) 5.35.1; 7.94.7

antarikṣeṇa patatām (8.7.35, patataḥ) 1.25.7; 8.7.35

ṛtasya padaḥ (10.177.2, pade) kavayo ni pānti 10.5.2; 177.2

janāso (3.59.5, janāya) vṛktabarhiṣaḥ 3.59.9; 5.23.3; 35.6; 8.5.17; 6.37

varuṇa mitra dācuṣaḥ (8.47.1, dācuṣe) 5.71.3; 8.47.1

samudrasyādhi viṣṭapi (8.34.13, viṣṭapaḥ) 8.34.13; 97.5; 9.12.6

brahmadviṣe (10.182.3, °dviṣaḥ) çarave hantavā u 10.125.6; 182.3

abhi stomā (8.8.3, stomāir) anuṣata 1.11.8; 6.60.7; 8.8.3

## B 10. Variation of number and gender

The remaining changes in substantival inflexion concern different numbers or genders, in nouns, adjectives, or participles. The instances are mostly pādas applied to different divinities, which pādas, except for these variations, are of identical tenor. At times, however, it is a question of different objects or things. Occasionally the relations of such pāda-pairs are more intricate: these cases, it should be remembered, have already been discussed in due order in the main body of this work; see, e.g. (under 4.56.2):

devī (dual) devebhir yajate yajatrāḥ 4.56.2

devī (singular) devebhir yajatā yajatrāḥ 7.75.7

devī (singular) devebhir yajatā yajatra 10.11.8

The following list includes the remaining cases:

sāmrajyāya sukratuḥ (8.25.8, °kratū) 1.25.10; 8.25.8

ni duryoṇa āvṛṇaṇā mṛdhravācaḥ (5.32.8 °vācam) 5.29.10; 32.8

ā pavasva sahasriṇam (9.33.6, °ṇaḥ) 9.33.6; 40.3; 62.12; 63.1; 65.21

divi pravācyam kṛtaḥ (2.24.4, kṛtam) 1.105.16; 2.24.4

īyotir viçvasmāi bhuvanāya kṛṇvati (4.14.2, kṛṇvan) 1.92.4; 4.14.2

indrāya somaḥ suṣutaḥ bharantaḥ (10.30.13, bharantiḥ) 3.36.7; 10.30.13

yahvī ṛtasya mātaraḥ (9.35.5, mātaraḥ) 1.142.7; 5.5.6; 9.33.5; 102.7; 10.59.8

devā (7.47.3, devīr) devānām api yanti pāthaḥ 3.8.9; 7.47.3

asmabhyam gātuvittamaḥ (9.101.10, °māḥ) 9.101.10; 106.6

pari tmanā viṣurūpo jigāsi (7.84.1 °rūpā jigāti) 5.15.4; 7.84.1

patiḥ (5.86.4, pati) turasya rādhasaḥ 5.86.4; 6.60.5

ṛtvānā (5.67.4, °no) jane-jane 5.65.2; 67.4

stomebhir havanaçrutā (8.12.23, °tam) 6.59.10; 8.8.7; 12.23

indrāya madhumattamaḥ (9.63.19, °mam; 9.67.16, °maḥ) 9.12.1; 63.19; 67.16

## B 11. Variation of pronouns

Interchange of person, number, or case, in pronouns occurs quite frequently in accord with obvious differences in the persons or situations described by the poets. The distinction between single, dual, and plural gods appears quite

frequently, showing, of course, that much that may be said of a single god applies indifferently to a plurality of gods :

brahmā ko vaḥ (8.64.7, kas taṁ) saparyati 8.7.20 ; 68.7  
 bhakṣīya te (5.57.7, vo) 'vaso dāivyasya 4.21.10 ; 5.57.7  
 yat te (10.2.4, vo) vayanā pramināma vratāni 8.48.9 ; 10.2.4  
 viçvet tā te (10.39.4, vām) savaneṣu pravācyā 1.51.13 ; 10.39.4  
 arvāncā vām (8.4.14, arvāncām tvā) saptayo 'dhvaraḥriyah 1.47.8 ; 8.4.14  
 asme vo (7.70.5, vām) astu sumatiḥ canīṣṭhā 7.57.4 ; 70.5  
 sam u vo (7.61.6, vām) yajñān mahayan (7.61.6, °yam) namobhiḥ 7.42.3 ; 61.6  
 ā vām (8.8.1, no) viçvābhīr ūtibhiḥ 8.8.1, 18 ; 87.3  
 mo ca naḥ (10.59.8, mo ṣu te) kiñ canānamat 9.114.4 ; 10.59.8-10  
 taṁ (7.94.5, tā) hi çaçvanta ṽate 5.14.3 ; 7.94.5  
 sa (9.65.24, te) no vṛṣṭīm divas pari 2.6.5 ; 9.65.24  
 sa (6.61.9, sā) no viçvā ati dviṣaḥ 5.29.9 ; 6.61.9  
 eta u tye (7.83.3, etā u tyāḥ) prayi adṛçran (7.83.3, adṛçran purastāt) 1.191.5 ; 7.83.3  
 toke vā goṣu tanaye yad (6.66.8, yam) apsu 6.25.4 ; 66.8  
 yaḥ (5.86.2, yā) pañca carṣaṇīr abhi 5.86.2 ; 7.15.2 ; 9.101.9  
 ye cid dhi tvām ṛṣayah pūrva ūtaye 1.48.14 ; yac cid dhi vām pura ṛṣayah 1.48.14 ; 8.8.6  
 imān stomān juṣasva naḥ (8.43.16, me) 1.12.12 ; 8.43.16  
 mama (10.6.7, taṁ te) devāso anu ketam āyan 4.26.2 ; 10.6.7  
 imām ma (8.12.31, ta) indra suṣṭutum 8.6.32 ; 12.31

Note a few cases of gratuitous change in pronominal stems and the like, under 1.16.6<sup>a</sup>, 9<sup>a</sup> ; 5.35.5<sup>a</sup> ; 7.32.22<sup>a</sup>.

**Supplementary statement as to suspension of the Nati, as revealed by the repetitions.**—Certain repeated pādas show that the alteration of initial s to ṣ at the beginning of a word by an alterant vowel in the last syllable of the preceding word is suspended in case that syllable itself contains ṣ. This may be seen in the last two words of the first two pādas as compared with the third in the following group :

{ çyeno na vikṣu śidati 9.38.4  
 { çyeno na vaṅsu kalaçeṣu śidasi 9.86.35  
 çyeno na vaṅsu śidati 9.57.3 (cf. RPr. v. 8)

The same phonetic contrast in two related pādas which are not repetitions of one another :

somaç camūṣu śidati 9.20.6 ; 99.6  
 camūṣv ā ni śidasi 9.63.2 ; 99.8

Also in scattered expressions like barhiṣi sadatam, 5.72.1 ; yajñeṣu śidasi, 1.14.11 ; ni ṣu svapa, 7.55.2 ff., we may observe the suspended alteration. It must be considered in the light of dissimilation ; antecedently we may guess that \*yajñeṣu śidasi, or the like, was cacophonous to the ears of the Vedic reciters. Compare RPr. v. 2 (323).

Perhaps the omission of the alteration of s in carṣaṇī-saḥ, as compared with rayi-saḥ, abhi-saḥ, çatrū-saḥ, &c., is similarly prevented by the preceding syllable ṇi.

## CHAPTER IV : THE THEMES OF THE REPETITIONS

**Stability or flexibility of the verses according as they are applied to the same or to different themes.**—The themes of the repeated *pādas* cover in a way the entire range of Vedic thought and expression. That is to say, a very great deal that is stated in the Veda is repeated once, twice, or even more often in the same metrical units, *pādas* or stanzas. An account of the most prominent divinities can be rendered in ‘double chalk’: we should have a fairly connected natural history, e.g., of the god Indra, if we had nothing but the repeated *pādas* concerning him. The repeated verse lines concerning Indra amount to about 250. The same statement is approximately true of Agni and Soma. But an even larger number of *pādas* repeat statements not about one and the same god, but rather about two or more gods. Especially the broader and more general cosmic activities of the gods, such as establishing heaven and earth or placing the sun in the sky, are expressed to some extent in repeated formulaic *pādas*, and are applied indifferently to a large variety of divinities. The relations of the pious sacrificer to the gods; his prayers and requests addressed to the gods; his asseverations of piety; and summaries of the favours shown to him by the gods are stated in set, repeated formulas. Aside from the personal concerns of gods and men, identical similes and figures of speech and poetic turns of many sorts, involving the entire range of Vedic diction, frequently extend over entire verses. The last-mentioned class of repetitions furnishes, perhaps, the most complete and final expression of the ‘school-character’ of the diction which pervades to some extent every hymn of the Rig-Veda. In this respect the hymns are unique, when regarded from the point of view of the general history of literature. This is so true as to invite the attention of the students of that subject with especial attractiveness.

**Critical significance of the use of the same line with different themes.**—A final estimate of the antiquarian character of the Rig-Veda, and the philological methods of its study is bound to be largely influenced by the themes concerned in these repetitions. The gods Agni and Indra share fifty or more *pādas*, the one god is assimilated to the other, because both in their various ways have become war-gods. The poets describe Agni as *samrājāṁ carṣaṇīnām* in 3.10.1; Indra in 8.16.1; 10.134.1. Indra and Agni together are called *dhartārā carṣaṇīnām* in 1.17.2, an epithet which they in turn share with Mitra and Varuṇa in 5.67.2. For the most part such verses apply equally well to the two or more divinities to whom they are given; but frequently we can see which of the two has been secondarily assimilated to the other. The poet who says

of Indra that his valorous worshippers, 'disregarding their own bodies, make him their protector', *ririkvānsas tanvaḥ kṛṇvata trām*, 4.24.3, surely spoke before the poet who makes, in 1.72.9, a similar statement about Agni, in language that is by no means as clear. Or, on the other hand, Indra seems, in 10.119.13, to carry oblations to the gods, *devebhyo havyvāvahanāḥ* (!): the intrinsic oddity of this assertion is shown up by the occurrence of *devebhyo havyvāvahana*, as a verse-line epithet of Agni, three times, in 3.9.6; 10.118.5; 150.1; see under 3.9.6.

**Formulaic lines and their adaptation to different themes.**—Nothing, however, shows the advanced formalism or mechanicalness in the use of repeated materials as well as the following. The idea contained in a certain *pāda* assumes, to a considerable extent, the nature of an independent entity, and is fitted into situations which differ from one another sometimes a little and sometimes a good deal. When needful the wording of the *pāda* is accommodated to the differing situation, at times in such a way that we can distinguish neatly the adapted form from the original. These cases are of first-class interest and deserve to be illustrated quite fully:

In 1.142.3 *Naraçansa*, a form of Agni in an Āpri-hymn, is said to be *çuciḥ pāvako adbhutaḥ*, 'bright, pure, wonderful'; in 9.24.6 Soma *Pavamāna* is referred to in the same *pāda*; in 9.24.7 we have, again of Soma *Pavamāna*, the statement, *çuciḥ pāvaka ucyate*. Now, further, in 8.13.19 the words of these *pādas* are soldered together in a longer composite *pāda* (see p. 535), *çuciḥ pāvaka ucyate so adbhutaḥ*. This time these words are applied neither to Agni nor Soma, but, forsooth, to a devoted poet (*stotā anuvrataḥ*). By a bold figure of speech the standard qualities of these gods are adapted to the worshipper of these gods. The relative lateness of 8.13.19 is obvious. Similarly *Uṣas* is said to go straight on the path of the *ṛta*, 'cosmic law', in 1.124.3; 5.80.4 (*ṛtasya panthām anv eti sādhu*); the same statement about a sacrificer in 10.66.3 (*ṛtasya panthām anv emi sādhuḥ*) shows the *pāda*, as a parenthesis, in secondary application, with *ṛta* in the sense of 'sacrificial canon'. A few other *pādas* are degraded, as it were, from their high position as describing divinities to sundry secondary subsidiary and lower uses. Goddess Aurora (*Uṣas*) is described as 'spreading farther and farther' in 1.124.5, *vy u prathate vitaraṁ varīyaḥ*; the same statement is mere bathos, as applied to the sacrificial straw (*barhis*) in 10.110.4. The clever *Ṛbhus* are said in 3.60.3 to exert themselves laboriously and skillfully, *viṣṭvi çamībhīḥ sukṛtaḥ sukṛtyayā*; again, in 10.94.2, this poetic *pāda* has sunk to a description of the primarily insensate press-stones (*grāvāṇaḥ*). In 1.139.3 God *Sūrya*, like God *Savitar*, controls unfailing laws, *deva iva savitā satyadharmā*; in the charm against gambling, 10.34.8, the same *pāda* figures irrelevantly, or at least obscurely. The *pāda*, *devo na yaḥ savitā satyamanma*, like the one just mentioned, applies primarily to Agni in 1.73.2; secondarily to Soma in 9.97.48; see under 1.73.2<sup>a</sup>. We may note in the preceding examples that the tenth book looms as the gathering place of secondary *pādas*, quite in keeping with its aloofness from the main purpose of the hieratic hymns (see p. xvi, l. 3).

Again, the pāda, yahvī ṛtasya mātaraḥ, 'swift mothers of the cosmic order', is a standard formula applied to cosmic divinity pairs: to Night and Morn in the aprī-stanzas, 1.142.7; 5.5.6 (probably also 9.102.7); to the two spheres of the world (Rodasī) in 10.59.8. But in 9.33.5 the formula is changed to the plural, yahvīr ṛtasya mātaraḥ, and applied loftily, yet secondarily, to the 'cows of prayer', brahmīḥ, who are the mothers of ṛta in the sense of 'sacrificial law', i. e., 'sacrifice'; see under 1.142.7°. In 1.8.5 Indra's might is said to be as extensive as the sky, dyāur na prathinā çavaḥ; in 8.56(Vāl. 8).1, a dānastuti, the same pāda figures loosely as an attribute of Dasyave Vṛka's generosity to sacrificing priests. In 1.35.10 Agni is implored to come hither kindly and helpfully, sumṛīkaḥ svavān yātv arvān; if this were not a sort of formula the *tour de force* which makes it possible to address the same prayer to the Açvins' chariot in 1.118.11 would be greater than it really is. Very similarly in 7.61.1 Sūrya is said to look upon all beings, abhi viçvāni bhuvanāni çaṣṭe, and the same power is transferred to the inanimate car of Indra-Agni in 1.108.1. Little better is the transfer of the epithet jetāram aparājitam 'unconquered conqueror', from Indra in 1.11.2, to a steed furnished by Agni in 5.25.6.

The pāda, pari ṇo (or vo) hetī rudrasya vṛjyāḥ, 'May Rudra's missile spare us', and the like, 2.33.14; 6.28.7, is continued in the poetry and prose of the Vedic texts in a considerable variety of forms, making up the following list, the items of which may be placed by means of my Concordance:

pari ṇo (no) rudrasya hetir vṛnaktu  
 pari no hetī rudrasya vṛjyāḥ (vṛjyāt)  
 pari tvā rudrasya hetir vṛnaktu  
 pari vo rudrasya hetir vṛnaktu  
 pari vo hetī rudrasya vṛjyāḥ (vṛjyāt)

At the base of these is probably an old rhythmic prose prayer which was freely adopted by poets and liturgists. Once, 7.84.2, occurs a parallel pāda, much changed in form and sense: pari ṇo heḷo varuṇasya vṛjyāḥ, 'may the wrath of Varuṇa spare us'. It is possible, of course, that the similarity of the two forms is accidental, the instinctive expression in similar words of similar thought. Yet I think it more likely that the Rudra version served as the pattern of the Varuṇa version. The pāda, guhā hitam guhyam gulham apsu, occurs thrice: in 2.11.5 it is applied to Vṛtra-Ahi, the dragon 'hidden in the waters'. But in 3.39.6 and in 10.148.2 this is no longer certain. If, in these two cases, it should finally turn out to refer to madhu or soma, its various uses surely are critically important; see its discussion under 2.11.4<sup>d</sup>. In 4.36.1, anaçvo jāto anabhīçur ukthyāḥ (sc. rathaḥ), a wonderful car which the Ṛbhvas have contrived for the Açvins is described as 'going without horses without bridle, a fit subject for song of praise'. In 1.152.5, anaçvo jāto anabhīçur arvā, 'a steed which is after all no horse', &c., imitates very secondarily and fantastically the previous pāda; see under 1.152.5<sup>a</sup>. I have reserved half a dozen or more cases of this sort to show (below, p. 578) how repeated pādas are adapted with or without change from their primary use in connexion with a given divinity to a clearly marked

secondary use in connexion with another divinity whose case they fit badly, or not at all.

**Verses containing figures of speech adapted to different situations.**—The mass of these formulaic pādas which shift their meaning more or less may be studied in their proper places in the body of this work. At times the shift is simple and natural, so easy as to preclude judgement as to priority; at other times the connexion and relation of the pādas are obscure and involve subjective, and therefore inconclusive criticism. They betray a rather surprising facility to adapt themselves to different connexions, and impress one occasionally as if the poets employed them as verse-fillers when they had nothing better to say that would go to make up the number of pādas requisite for a given stanza. Thus:

samudram iva sindhavaḥ, 'as rivers to the sea': of songs of praise which cause Indra to grow in strength, 8.6.35; of soma which enters Indra, 8.92.22; 9.108.16.

samudrāyeva sindhavaḥ, 'as rivers to the sea': of songs going to Agni, 8.44.25; of bending under Indra's anger, 8.6.4.

samudra iva pinvate, 'swells as the sea': of Indra's belly, 1.8.7; of a song of praise to Indra, 8.12.5. Cf. also under 8.3.4<sup>b</sup>.

samudre na sindhavo yādamanāḥ 'as streams uniting in the sea': of wealth concentrated in Indra, 6.19.5; the same pāda in a disturbed form in 3.36.7 (q. v.), of worshippers bringing soma to Indra.

āpo na pravatā yatīḥ, 'as waters go down a hill': of the Kāṇvas' song, 8.6.34; of Indra's liberality, 8.13.8; of the flow of milk (gāvaḥ), 2.24.2. Cf. nimnaṁ na yanti sindhavaḥ 5.51.7. samudraṁ na saṁcaraṇe sanisryavaḥ. Obscure figure of speech in different applications, 1.56.2; 4.55.6.

vācrā arṣanti payaseva dhenavaḥ, 'like lowing kine they hasten with their milk (fluid)': of sacrifices going to Soma, 9.77.1; of floods of water pouring into a stream, 10.75.4. Cf. 1.32.2.

vājayanto rathā iva, 'like chariots winning a race': of songs of praise to Indra, 8.3.15; of soma libations 9.67.17.

yā parvateṣv ośadhiṣv apsu, 'which are in the mountains, in plants, in the waters': of riches contained in Agni, 1.59.3; of Soma's homesteads (dhāmāni), 1.91.4. Cf. AV. 2.31.5.

pareṣu yā guhyeṣu vratesu, 'which are in the highest secret laws' (obscurely mystic): of the seats of the Gods, 3.54.5; of the three Nirrtis (Goddesses of Destruction), 10.114.2.

upa srakveṣu bapsutah, 'in the jaws of the biter': of a dog, 7.55.2; of soma consuming his ingredients, 8.72.11.

divi pravācyam kṛtaḥ (or, kṛtam), 'made a theme of praise in heaven': of the path of the Ādityas, 1.105.16; of Indra's heroic might, 2.22.4.

utso deva hiraṇyayaḥ (thou art,) O god, a spring of gold': of Indra as source of wealth, 8.61.6; of Soma's flow, 9.107.4.

anārambhane tamasi praviddham, 'cast into bottomless darkness': of Tugra's son, so treated by his father, 1.182.6; . . . pra vidhyatam, 'cast ye into bottomless darkness', prayer to Indra and Soma to punish evil-doers, 7.104.3.

yadā te marto anu bhogam ānat, 'when a mortal has come to the enjoyment of thee': in a hymn to Agni, 10.7.2; in praise of the horse at the horse-sacrifice, 1.163.7.

pari tmanā viṣurūpo jigāsi, 'by thyself thou goest about in diverse forms': of Agni, 5.15.4; pari tmanā viṣurūpā jigāti 'by herself she goes about in various forms': of the sacrificial ladle (in its various shapes), ghṛtāci, &c. (sc. juhū), 7.88.1.

salakṣmā yad viṣurūpā bhavāti, 'that she who has the same character (origin) shall be as though of different kind': in the dialogue between Yama and Yamī, 10.10.2; apparently quoted from the same dialogue, but of obscure application, 10.12.6.

iyarti vācam ariteva nāvam, 'lets go his voice as an oarsman his boat': of a bird of omen, 2.42.1; of Soma, 9.95.2.

Verses ascribing creative or cosmic acts to the gods (Henotheism).—In the preceding cases repeated *pādas* betray their formulaic character in that they are established and freely handled as items of the poet's technique, used in more or less different connexions and ways. Such a *pāda* must originally have expressed but one idea; yet the various surroundings in which it appears manage to conform so well with the primary idea that we are rarely, if ever, able to say just how and when that idea arose. Another rather numerous class of repeated *pādas* is not very different, except that their original application, in the nature of the case, is even less easy to distinguish from their applied use. I mean the *pādas* which describe the larger creative or cosmic activities of the gods. Because the subject is every time a theoretically omnipotent god, we have no means of ruling him out from even the most extravagant ascriptions of these creative and cosmic powers. As is well known, the characters of the Vedic gods are as a rule made up of only a few essential traits, to which are added features, notably certain great cosmical functions, which they share with a number of other gods. We come here upon the theme which has been treated frequently under the name of 'henotheism'. I am quite of the opinion that the notion of henotheism is not to be taken very seriously in the Veda. In a literature which depends so largely upon liturgic setting, as the Rig-Veda unquestionably does, every god as he takes his turn in the ritual is *eo ipso*, for the time being, of prime importance. The gods are figures in the ritualistic drama; they are much more important collectively than singly.<sup>1</sup> Their collective qualities are therefore easily transferred to each individual in turn. They also for the most part have a long past, rife with the chances of obliterating their individual traits, and consequent assimilation to one another. The statement is made, in 8.36.4, that Indra is the progenitor of heaven and earth (*janitā divo janitā pṛthivyāḥ*); the same statement is repeated of Soma in 9.98.4. It is, of course, impossible that both should be the father of the same children; what is more, we must not take the statement too seriously in either case, as an ultimate and sincere verity of Vedic or Aryan cosmology. Almost any other god would do equally well<sup>2</sup>; such an assertion in the Rig-Veda is a mere manner of speaking. This seems to me to be brought out by the cumulative testimony of these cosmic or creative *pādas*, as we may call them for short.

List of verses mentioning creative or cosmic acts.—Here we have, first of all, the vacillating notions of the poets as to who established, begot, built, filled, or controlled the two cosmic hemispheres (*rodasī*, *rajasī*), or heaven and earth:

*vi yas tastambha rodasī*: of Pavamāna Soma, 9.101.15; . . . *rodasī cid urvī*, of Varuṇa, 7.86.1.  
*vi yo mame rajasī sukratūyayā*: of Sūrya, 1.160.4; . . . *rajānsi amimīta sukratūḥ*, of Vāiṣṭvānara, 6.7.7. Cf. *yo rajānsi vimame pāṛthivāni*, of Viṣṇu, 6.40.13.

<sup>1</sup> Cf. Bloomfield, *Religion of the Veda*, p. 64.

<sup>2</sup> Cf. 2.40.1, *somāpūṣaṇā . . . jananā divo jananā pṛthivyāḥ*.—As far as any general (in distinction from ritualistic) qualities are concerned, in cases of Indra versus Soma (Indu), Indra is generally entitled to precedence; see p. 615.

āpaprūṣī pārthivāny uru rajo antarikṣam : of Sarasvatī, 6.61.11; ā paprāu pārthivam rajah : of Indra, 1.81.5.

ā rodasi aprṇā (or, aprṇā) jāyamānah : of Agni, 3.6.2 ; 10.45.6 ; of Vaiçvānara, 7.13.2 ; of Indra, 4.18.5.

āpaprivān rodasi antarikṣam : of Agni, 1.73.8 ; of Sūrya, 10.139.2.

ā rodasi vṛṣabho roravīti : of Agni, 10.8.1 ; of Brhaspati, 6.73.1.

ubhe ā paprāu rodasi mahitvā : of Indra, 3.54.15 ; 4.16.5 ; of Sūrya, 8.25.18.

janitā divo janitā pṛthivyāḥ : of Indra, 8.36.4 ; of Soma Pavamāna, 9.98.4. Cf. above, p. 575. divaḥ ca gmaç ca rājasi : of Varuṇa, 1.25.20 ; . . . rājathah, of Indra and some other divinity, 5.38.3.

apṛathayan pṛthivīm mātaram vi : of Aṅgirasah, 10.62.3 ; apṛathataṁ, &c., of Indra and Soma, 6.72.2. Cf. sa dhārayat pṛthivīm paprathac ca, of Indra, 1.103.2 ; 2.15.2.

paro divā para enā pṛthivyā : of Viçvakarman, 10.82.5 ; of Vāc, 10.125.8.

sam kṣoṇī sam u sūryam : (sc. dadhuḥ) of Maruts, 8.7.22 ; (sc. adhūnuta) of Indra, 8.52 (Vāl. 4).10.

**Cosmic acts connected with the sun and heaven and light.**—Next of divine attributes in scope and importance are those which ascribe to different gods the act of placing the sun in the sky ; illumining the spaces of the heavens (rocana) ; or dwelling in, or coming from the heavens or their shining regions :

ā sūryam rohayad (or, rohayo) divi : of Indra, 1.7.3 ; 8.89.7 ; of Pavamāna Soma, 9.107.7 ; of Agni, 10.156.4. Cf. 7.78.3, and also under 1.32.4<sup>c</sup> ; 6.44.23<sup>b</sup>.

tvaṁ sūryam arocayaḥ : of Indra, 8.98.2 ; yavā sūryam arocayaḥ : of Soma, 9.63.7.

viçvam ā bhāsi (or, bhāti) rocanam : of Uṣas, 1.49.4 ; of Sūrya, 1.10.4 ; of Indra, 3.44.4.

vibhrājāṁ jyotiṣā svar agacha rocanam divaḥ : of Indra, 8.98.3 ; of Sūrya, 10.170.4.

divaḥ cid rocanād adhi : of Uṣas, 1.49.1 ; of Maruts, 5.56.1 ; of Açvins, 8.8.7.

trī rocanā divyā dhārayanta : of Ādityas, 2.27.9 : of Indra (with Ādityas), 5.29.1.

triṣṭv ā rocane divaḥ : of Viçve Devāḥ, 1.105.5 ; of Soma in a hymn to Indra, 8.69.8. Cf. ṛṭṭiye pṛṣṭhe adhi rocane divaḥ, of Soma, 9.86.27.

nāma ṛṭṭiyam adhi rocane divaḥ : in a hymn to Viṣṇu and Indra, 1.155.3 ; to Pavamāna Soma, 9.75.2.

ubhā devā diviṣpṛçā : of Indra and Vāyu, 1.23.2 ; of Açvins, 1.22.2.

sam sūryeṇa rocane (or, rocate) : of Uṣas, 8.9.18 ; of Pavamāna Soma, 9.2.6.

ā yad yonim hiraṇyacam : (sc. sadathah) of Mitra and Varuṇa, 5.67.2 ; (sc. sīdati) of Pavamāna Soma, 9.64.20.

madhye divaḥ svadhayā mādayante : of Pitarah, 10.15.14 ; . . . mādayethe, of Indra and Agni, 1.108.12.

**Control of the world and its creatures and its laws by the gods.**—In another group of set pādas different gods are placed in control of the world, or of particular parts of the world ; of its creatures, and of the races or clans of men ; of the sacrifice and divine law ; of the prosperity of gods ; and of universal power :

yasmin viçvāni bhuvanāni tasthuḥ : of Parjanya, 7.101.4 ; of Viçvakarman, 10.82.6. Cf. eko viçvasya bhuvanasya rājā, of Indra 3.46.2 ; 6.36.4.

sa retodhā vṛṣabhaḥ çaçvatīnām : of Parjanya, 7.101.6 ; of a Tvaṣṭar-like god, 3.56.3.

viçvasya sthātur jagato janitriḥ : of the Waters, 6.50.7 ; . . . jagataç ca gopāu, of Mitra and Varuṇa, 7.60.2 ; . . . jagataç ca mantavaḥ, of Viçve Devāḥ, 10.63.8. Cf. 4.53.6.

dhartārā çarṣaṇinām : of Indra and Agni, 1.17.2 ; of Mitra and Varuṇa, 5.66.3.

samrajām çarṣaṇinām : of Agni, 3.10.1 ; of Indra, 10.134.1. Cf. dhartāraṁ mānuṣiṇām, of Agni, 5.9.3.

viçvā yaç çarṣaṇir abhi : of Indra, 1.86.5 ; of Agni, 4.7.4 ; 5.23.1.

yah pañca çarṣaṇir abhi : of Agni, 7.15.2 ; of Pavamāna Soma, 9.101.9 ; yā, &c., of Indra and Agni.

vr̥ṣā sindhūnām vr̥ṣabha stiyānām : of Indra, 6.44.21 ; netā sindhūnām, &c., of Vaiçvānara, 7.5.2  
 imām ca naḥ pṛthivīm viçvadhāyā upakṣeti hitamitro na rājā : of Indra, 3.55.21 ; devo na yaḥ  
 pṛthivīm, &c., of Agni, 1.73.3  
 uruṃ yajñāya cakrathur u lokam : of Indra and Viṣṇu, 7.94.4 ; of Agni and Soma, 1.93.6.  
 agnir deveṣu patyate 8.102.9 ; indur deveṣu patyate 9.45.4  
 tantuṃ tanuṣva pūrvyam : of Agni, 1.142.1 ; . . . pūrvyam yathā vide, of Indra, 8.13.14  
 yūyam ṛtasya rathyah : of Ādityās, 7.66.12 ; of Viçve Devāḥ, 8.83.3. Cf. ṛtasya sāman (4.7.7,  
 dhāman) raṇayanta devāḥ 1.147.1 ; 4.7.7  
 devo na yaḥ savitā satyamanmā : of Agni, 1.73.2 ; of Pavamāna Soma, 9.97.48  
 rju marteṣu vr̥jinā ca paçyan : of Agni, 4.1.17 ; of Sūra, 6.51.2 ; of Sūrya, 7.60.2  
 yudhā devebhyo varivaç cakārtha : of Vaiçvānara, 1.59.5 ; of Indra, 7.98.3  
 uru jyotiç cakrathur āryāya : of Açvins, 1.117.21 ; uru jyotir janayann āryāya, of Vaiçvānara, 7.5.6  
 haste dadhāno naryā purūni : of Agni, 1.72.1 ; of Savitar, 7.45.1  
 sadyo jajñāno havyo babhūtha : of Agni, 10.6.7 ; . . . babhūva, of Indra, 8.96.21

**Verses expressing more general ideas that befit a religious text.**—In the preceding cases of repeated pādas the question of primary origin and secondary use suggests itself everywhere, and yet cannot, as a rule, be answered. It is therefore not surprising that there is a large stock of other, less personal verses which represent merely a habit of expressing a familiar or constantly needed idea in a fixed form. The expression, as a rule, fits one place about as well as another, and offers by itself no chronological indication of any kind. I mean the pādas in which are told the more general sentiments or desires that are likely to crop out in any religious poetry. They involve on the one hand the rhetoric that fits such a literature, on the other the large body of ideas that deal with the mutual relations that are imagined to exist between gods and men. Both of these tend to run in definite grooves, presenting results of much selection and old habit. At times such expressions border upon the yet more habitual or mechanical domain of the refrains (see Part 3, section 3).

A complete or perfect classification of repeated pādas of this sort is, from the nature of the case, impossible ; yet they group themselves largely in such a way as to bring out the main lines of thought which engaged the minds of the Vedic poets, in distinction from ritualistic and mythological conceptions. The following lists are to be supplemented at some points by those which have been treated above (pp. 571 ff.).

## Piety and service of the gods

### Pious men and households

ye cid dhi pūrva ṛtasāpa āsan, in the Lopamudrā hymn, 1.179.2 ; ye cit pūrva ṛtasāpaḥ, 10.154.4. Typical holy (sinless) saints of yore.  
 ratham na dhiraḥ svapā atakṣam (sc. stomam), 5.2.11 ; (sc. brahma), 5.29.15 ; . . . atakṣiṣuḥ (sc. vācam), 1.130.6. Skill of the poets in their praise of the gods. Cf. under 1.114.9<sup>a</sup> ; 4.16.20<sup>b</sup> ; 6.67.10<sup>c</sup>.  
 brahmā kas taṃ saparyati (sc. indram), 8.64.7 ; brahmā ko vaḥ saparyati (sc. marutaḥ), 8.7.20  
 ratnam devasya savitur iyānaḥ, of a pious jāspati, 7.38.6 . . . iyānaḥ, of the Aṅgiras, 7.52.3  
 taṃ (7.94.5, tā) hi çaçvanta ḷate 5.14.3 ; 7.94.5  
 naro yatra devayavo madanti 1.154.5 ; 7.97.1  
 yat sunvate yajamānāya çikṣathaḥ 8.59 (Vāl. 11).1 ; . . . çikṣam 10.27.1

ya indrāya sunavāmety āha 4.25.4; 5.37.1  
 yajamānāya sunvate 5.26.5; 8.14.3; 17.10; 10.175.4; yajamānasya sunvataḥ 6.54.6; 60.15  
 sunoty ā ca dhāvati 7.32.6; sunuta ā ca dhāvataḥ 8.31.5. Cf. sunotā ca dhāvata AV. 6.2.1  
 juhota pra ca tiṣṭhata 1.15.9; 10.14.14  
 grāvā yatra madhusud ucayate bṛhat 10.64.15; 100.8  
 sutaḥ somaḥ pariśiktā madhūni 1.177.3; 7.24.3  
 priyaḥ sūrye priyo agnī bhāvati, of a pious worshipper, in an Indra hymn, 5.37.5; in an  
 Agni hymn, 10.45.10  
 (eṣām) sumnaḥ bhikṣeta martyaḥ 8.7.15; 18.1  
 dāçvānsam upa gachataṃ 1.47.3; 4.46.5  
 pibataṃ dāçuso grhe 4.46.6; 49.6; 8.22.8  
 gantārā dāçuso grhe 8.3.10; 5.5; 22.3  
 yena gachathaḥ sukṛto duroṇam 1.117.2; yenopayāthaḥ sukṛto, &c. 1.183.1

### Gods as source of inspiration

somāpūṣaṇāv (6.52.16, agnīparjanyaṅv) avataṃ dhiyaṃ me 2.40.5; 6.52.16  
 içānā pipyataṃ dhiyaḥ 5.71.2; 7.94.2; 9.19.2  
 avīṣṭā dhiyo jigṛtaṃ puraṃdhīḥ 4.50.11; 7.64.5 = 65.5; 97.7  
 kratuṃ punīta ānuṣak 8.12.11; . . . punata ānuṣak 8.53(Vā. 5).6. Cf. kratuṃ punīta  
 ukthyam 8.13.1  
 dakṣaṃ sucanta ūtayaḥ, 'help of the gods attaches itself to pious solid work,' 1.134.2; 3.13.2

### Barhis: spreading of the sacrificial straw as act of piety

strīṇīta barhir ānuṣak 1.13.5; strīṇanti, &c. 8.45.1; tistire, &c. 3.41.2  
 edaṃ barhir yajamānasya sīda 3.53.3; 6.23.7  
 stūrṇe barhiṣi samidhāne agnāu 4.3.11; 6.52.17  
 edaṃ barhir sado mama 3.24.3; 8.17.1  
 idaṃ no barhir āsade 1.13.7; 8.65.6; 10.188.1  
 ā barhiḥ sīdataṃ narā (8.87.4, sumat) 1.47.8; 8.87.2, 4  
 sīdatāṃ barhir ā sumat 1.142.7  
 āsadyāsmīn barhiṣi mādayadhvam 6.12.13; . . . mādayethām 6.68.11; . . . mādayasva 10.17.8  
 mandāno asya barhiṣo vi rājasi 8.13.4; 15.5  
 janāso vṛkṭabarhiṣaḥ 5.23.3; 35.6; 8.5.17; 6.37; janāya vṛkṭabarhiṣe 3.59.9. Cf. 6.11.5.

### Prayers and hymns: call upon the gods

udhi stotrasya sakhyasya gātana (10.78.8, gāta) 5.55.9; 10.78.8  
 imaṃ stomaṃ juṣasva naḥ (8.43.16, me) 1.12.12; 8.43.16  
 stomo vāhiṣṭho antamaḥ 6.45.30; 8.5.18  
 upemāṃ suṣṭutīm mama 8.5.30; 8.6  
 stomebhir havanaçrutā (8.12.23, çrutam) 6.59.10; 8.8.7; 12.23  
 ukthaṃ madaç ca çasyate 1.86.4; 4.49.1  
 mandasva dhītibhir hitaḥ 8.60.4; 10.140.3  
 upa brahmāṇi çṛṇava imā naḥ 6.40.4; 7.29.2  
 upa brahmāṇi çṛṇutaṃ giro (6.69.7, havaṃ) me 6.69.4, 7  
 çṛṇutaṃ jaritur havam 7.94.2; 8.85.4; çṛṇudhī, &c. 8.13.7  
 imā u ṣu çrudhī girah 1.26.5; 45.5; 2.6.1  
 sa dhībhir astu sanitā 4.37.6; 8.19.9  
 siṣāsanto manāmahe 8.95.3; 9.61.11  
 devaṃ martāsa ūtaye 3.9.1; 5.22.3; 8.11.6; . . . ūtaye havāmahe 1.144.5  
 nāmāni cid dadhire yajñīyāni 1.72.3; 6.1.4  
 Cf. under 1.8.10<sup>b</sup>; 17.2<sup>b</sup>; 77.4<sup>d</sup>; 8.12.10<sup>a</sup>.

### Soma-sacrifices and others

asya somasya pītaye 1.23.1; 32.1; 4.49.5; 5.71.3; 6.59.10; 8.76.6; 94.10-12  
 ā yātaṃ somapītaye 4.47.3; 8.22.8  
 somapā somapītaye 1.21.3; 4.49.3

sutāvanto havāmahe 8.17.3; 51 (Vāl. 3).6; 61.14; 93.30. Cf. under 1.84.9<sup>b</sup>; 4.45.5<sup>d</sup>.  
 prayasvanto havāmahe 5.20.3; 7.94.6; 8.65.6  
 imañ no yajñam ā gatam (9.5.8, gaman) 5.5.7; 9.5.8  
 juṣethām yajñam iṣṭaye 5.78.3; 8.38.4  
 juṣethām yajñam bodhatañ havasya me 2.36.6; 8.35.4  
 yajñāir vidhema namasā havirbhīh 2.35.12; 4.50.6  
 çuci yat te rekṇa āyajanta sabardughāyāh paya usriyāyāh 1.121.5; 10.61.11  
 Cf. also under 4.6.3<sup>a</sup>.

### Expiatory formulas and the like

Passages which deal with sin against the gods and its expiation begin to take on set forms in the Rig-Veda. In the later ritual literature this theme (prāyaçcitta) grows in importance and in definiteness of statement, as when, e.g., the expiatory stanza, RV. 4.2.14, starts a long train of similar products, TB. 3.7.12.3; TA. 2.31; 10.24; BDh. 2.4.7; 4.1.3<sup>1</sup>. The following repeated pādas belong to this sphere; it would be an easy task to collect from the later mantras further parallels in large numbers; see Bloomfield, *The Atharva-Veda*, p. 83 ff., and especially note 3 at the bottom of p. 85 :

yad va āgaḥ puruṣatā karāma 7.57.4; 10.15.6. Cf. also 4.12.4.  
 yat te (10.2.4, yad vo) vyañ pramināna vratāni 8.48.9; 10.2.4  
 yat sim āgaç cakrmā tat su mṛlatu 1.179.5; . . . mṛla 7.93.7. Cf. yat sim āgaç cakrmā çirathas  
 tat 5.85.7  
 sakhāyañ vā sadam id bhrātarañ vā 5.85.7; . . . sadam ij jaspatiñ vā 1.185.8  
 (yad . . .) abhidrohañ manuṣyaç carāmasi 7.89.5; (yad . . .) abhidrohañ carāmasi 10.164.4  
 yad vā ghā satyañ uta yan na vidma 5.85.8; 10.139.5  
 mā va eno anyakṛtañ bhujema mā tat karma vasavo yac çayadhve 6.51.7; mā vo bhujemān-  
 yajātam eno mā tat karma, &c. 7.52.2. Cf. my Vedic Concordance, under anyakṛtas-  
 yāinaso, &c.  
 ajāiṣmādyāsanāma cābhūmānāgaso vyañ 8.47.18; 10.164.5  
 pra ye minanti varuṇasya dhāma . . . mitrasya 4.5.4; pra ye mitrasya varuṇasya dhāma . . .  
 minanti 10.89.8. Cf. under 1.24.10<sup>c</sup>; 69.7<sup>a</sup>; 7.47.3<sup>c</sup>.  
 tā no mṛlāta idṛçe 1.17.1; 6.60.5; sa no mṛlātīdṛçe 4.57.1

### Rivalry for the favour and presence of the gods

The marked notion that the gods cannot be in several places at the same time; that, therefore, their attendance upon one's own sacrifice must be secured by special cajolery, is an important Rig-Vedic theme. I have dealt with this recently in a sufficiently exhaustive manner in my paper 'On conflicting prayers and sacrifices', *Johns Hopkins University Circulars*, 1906, nr. 10, pp. 1049 ff. The following group of repeated verses and distichs bears directly upon this topic :

mā rīraman yajamānāso anye 2.18.3; 3.35.5. Cf. 10.160.1, mā tvā yajamānāso anye ni rīraman.  
 mā vām anye ni yaman devayantaḥ 4.44.5; 7.69.6  
 asmākam astu kevalaḥ 1.7.10; 13.10  
 nānā havanta ūtaye 8.1.3; 15.12; 86.5  
 yad indra prāg apāg udañ nyañ vā hūyaçe nṛbhīh 8.4.1; 65.1

<sup>1</sup> Cf. the author, *Johns Hopkins University Circulars*, 1906, pp. 1064 ff.

yac chakrāsi parāvati yad arvāvati vṛtrahan 8.13.15 ; 97.4  
 yan nāsatyā parāvati yad vā stho adhi turvaḥ 1.47.7 ; . . . adhy ambare 8.8.14  
 tiraḥ cid aryaḥ savanā purūṇi 4.29.1 ; . . . savanā vaso gahi 8.66.12  
 asme te santu sakhyā çivāni 7.22.9 ; 10.23.7  
 puruhūtaṁ puruṣṭutam 8.15.1 ; 92.2  
 puruhūta janānām 9.52.4 ; 64.27  
 indraḥ purū puruhūtaḥ 8.2.32 ; 16.7  
 brahmā ko vaḥ (8.64.7, kas taṁ) saparyati 8.7.20 ; 64.7

## Protection of the gods in misfortune, against enemies, etc.

### Getting over misfortune

apo na nāvā duritā tarema 6.68.8 ; 7.56.3  
 atāriṣma tamasas pāram asya 1.92.6 ; 183.6 ; 184.6 ; 7.73.1  
 tā (sc. duritā) tarema tavāvāsā tarema 6.2.11 = 6.14.6 ; 6.15.15  
 svastibhir ati durgāni viçvā 1.189.2 ; 10.56.7  
 sa (6.61.9, sā) no viçvā ati dviṣaḥ 5.20.3 ; 6.61.9

### Protection and help in general

viçe janāya mahi çarma yachatam 1.93.8 ; 7.82.1  
 çarma yachantu saprathaḥ 10.126.7 ; . . . sapratho yad imahe 8.18.3  
 asmabhyam çarma bahulam vi yantana (6.51.5, yanta) 5.55.9 ; 6.51.5  
 chardir yantam adābhyam 8.5.12 ; 85.5  
 pra no yachatād (8.9.1, prāsmāi yachatam) avṛkam prthu chardih 1.48.15 ; 8.9.1  
 pra na spārhābir ūtibhis tīretam (7.58.3, tīreta) 7.58.3 ; 84.3  
 avānśy ā vṛṇīmahe 8.26.21 ; 67.4  
 sakhitvam ā vṛṇīmahe (10.133.6, rabhāmahe) 9.61.4 ; 65.9 ; 10.133.6  
 vṛṇīmahe sakhyāya 9.66.18 ; . . . sakhyāya priyāya 4.41.7  
 sahasriṇibhir ūtibhiḥ 1.30.8 ; 10.134.4

### Against plots, hostilities, and misfortune

mā naḥ . . . araruṣo dhūrṭiḥ prañāṁ martyasya 1.18.3 ; 9.94.8  
 pāhi dhūrter arāvṇaḥ (7.1.13, araruṣo aghāyoḥ) 1.36.15 ; 7.1.13  
 apaghanto arāvṇaḥ 9.13.9 ; 63.5  
 aghā aryo arātayaḥ 6.48.16 ; 59.8  
 mā no duḥçaṁsa içata 1.23.9 ; 7.94.7 ; . . . içatā vivakṣase 10.25.7. Cf. 2.23.10.  
 mā na (6.28.7, va) stena içata māghaçaṁsaḥ 2.42.3 ; 6.28.7  
 duḥçaṁsaṁ martyam ripum 8.18.4 ; duḥçaṁso martyo ripuḥ 2.41.8  
 apa sedhata durmatim 8.18.10 ; 10.175.2  
 yo asmān ādideçati 9.52.4 ; 10.134.2  
 nakiṣ taṁ karmanā naçat 8.31.17 ; 70.3  
 mā no riradhataṁ nide 7.94.3 ; 8.8.13  
 bādhasva dūre (6.74.2, āre bādhetḥām) nirṛtiṁ parācāih 1.24.9 ; 6.74.2  
 ārac cid dveṣaḥ sanuter yuyotu (10.77.6, yuyota) 6.47.13 = 10.131.7 ; 10.77.6 ; ārac cid dveṣo  
 vṛṣaṇo yuyota 7.58.6  
 vy asmad dveṣo vitarāṁ (6.44.6, yuyavad) vy aṅhaḥ 2.33.2 ; 6.44.6  
 viçvā apa dviṣo jahi 9.13.8 ; 61.28  
 urvīm gavyūtīm abhayaṁ ca nas kṛdhi 9.78.6 ; . . . abhayaṁ kṛdhi naḥ 7.77.4  
 pānti martyam riṣaḥ 1.41.2 ; 5.67.3  
 ariṣyantaḥ sacemahi 2.8.6 ; ariṣyanto ni pāyubhiḥ sacemahi 8.25.11  
 pratī śma deva riṣataḥ 7.15.13 ; 8.44.11  
 ariṣtaḥ sarva edhate 1.41.2 ; ariṣtaḥ sa marto viçva edhate 10.63.13  
 prāktād apāktād adharād udaktāt (sc. abhi jahi rakṣasaḥ) 7.104.19 ; paçcāt purastād adharād  
 udaktāt (sc. pari pāhi) 10.87.21

## Destruction of enemies

andhenāmītrās tamasā sacantām 10.89.15 ; 103.12  
 viçvasya jantor adhamāni cakāra 5.32.7 ; . . . adhumas padīṣṭa 7.104.16  
 sāsaḥyāma pṛtanyataḥ 1.80.4 ; 8.40.7 ; 9.61.29 ; indratvotālī sāsaḥyāma, &c. 1.132.1  
 abhi syāma pṛtanyataḥ 2.8.6 ; 9.35.3

## Prayers for long life, offspring, prosperity, and liberal patronage

## Long life

paçyema nu sūryam uccarantam 6.52.5 ; 10.59.4 ; jyok paçyāt (10.59.6, paçyema) sūryam  
 uccarantam 4.25.4 ; 10.59.6  
 prati (10.37.7, jyog jīvāḥ prati) paçyema sūrya 10.37.7 ; 158.5  
 jyok ca sūryam dṛṣṭe 1.23.21 ; 10.9.7 ; 57.4  
 prāyus tāriṣṭam nī rapānsī mṛkṣatam 1.34.11 ; 157.4  
 tvām stoṣāma tvayā suvirāḥ drāghīya āyuh pratarāni dadhānāḥ 1.53.11 ; 115.8  
 viçvam āyur vy aṇnavat 1.93.3 ; . . . aṇnutāḥ 8.31.8 ; . . . aṇnutam 10.85.42  
 aganma yatra pratiranta āyuh 1.113.16 ; 8.48.11  
 jivema (10.85.39, jīvāti) çaradaḥ çatam 7.66.16 ; 10.85.39  
 sahasrasāve pra tiranta āyuh 3.53.7 ; 7.103.10  
 Cf. under 3.53.18<sup>c</sup> ; 4.12.6<sup>d</sup> ; 8.8.22<sup>c</sup> ; 10.18.6<sup>d</sup> ; 37.7<sup>d</sup>.

## Sons and servants

sa no rāsva suviryam 5.13.5 ; 8.98.12  
 suvirāso vidatham ā vademā 1.117.25 ; 2.12.15 ; 8.48.14  
 suvirasya patayaḥ syāma 4.51.10 ; 6.47.12 = 10.131.6 ; 9.89.7 ; 95.5  
 bṛhad vadema vidathe suvirāḥ. Refrain.  
 dhiyā syāma rathyaḥ sadāsāḥ 4.16.21 = 4.17.21 ; 56.4  
 apatyasācam çṛtyam rarāthe (1.117.23, rarātham) 1.117.23 ; 6.72.5  
 bhakṣimahi prajāṃ iṣam 7.96.6 ; 9.8.9  
 çam no bhūtam (or bhava, or astu) dvipade catuṣpade 6.74.1 ; 7.54.1 ; 10.85.43, 44 ; 165.1

## Goods and blessings in general

abhi viçvāni vāryā 9.42.5 ; 66.4  
 viçvaṃ puṣyanti vāryam 1.81.9 ; 5.6.6 ; . . . puṣyasi vāryam 10.133.2  
 vaṃsvā no vāryā puru 8.23.27 ; 60.14  
 içānam vāryāṇām 1.5.2 ; 24.3 ; içānā, &c. 10.9.5 ; içe yo, &c. 8.71.13  
 tvam içṣe vasūnām (1.170.5, vasupate vasūnām) 1.170.5 ; 8.71.8  
 viçvā vāmāni dhīmahi 5.82.6 ; 8.22.18 ; 103.5  
 dhukṣanta pipyuṣim iṣam 8.7.3 ; dhukṣasva, &c. 8.54 (Vāl.6).7 ; 9.61.15 ; dhukṣasva pipyuṣim  
 iṣam avā ca naḥ 8.13.25  
 çreṣṭham no dhehi vāryam (10.24.2, vāryam vivakṣase) 3.21.2 ; 10.24.2  
 dadhad ratnāni dāçuṣe 4.15.3 ; 9.3.6  
 vasu martāya dāçuṣe 1.84.7 ; 9.98.4  
 pra no (10.45.9, tam) naya pratarāni vasyo acha 6.47.7 ; 10.45.9 ; pra ṇo naya vasyo acha 8.71.6  
 iṣam ūrjam suksitīm viçvam abhāḥ 10.20.10 ; 92.12

## Wealth, especially in cattle and horses

rāyas poṣaṃ yajamānāya dhattam 8.59 (Vāl. 11).7 ; . . . dhehi 10.17.9 ; . . . dhārāya 10.122.8  
 vyaṃ syāma patayo rayiṇām 4.50.6, &c.  
 rayiṃ piçaṅgaṃ bahulaṃ vasimahi (9.107.21, purusprham) 9.72.8 ; 107.21  
 vi no rāyo duro vṛdhi 9.45.3 ; 64.3

asme rayiṁ ni dhāraya 1.30.32 ; 10.24.1  
 iṅānaṁ rāya imahe 6.54.8 ; 8.26.22 ; 53(Vāl.5).1  
 rayiṁ gr̥ṇatsu dhāraya (5.86.6, didhrtam) 5.86.6 ; 8.13.12  
 sa naḥ punāna (or, sa na stavāna) ā bhara (sc. rayim) 1.12.11 ; 8.24.3 ; 9.40.5 ; 61.6  
 ṛbhum ṛbhukṣaṇo rayim 4.37.5 ; ṛbhukṣaṇam ṛbhūm rayim 8.93.34  
 arvadbhir (1.26.3, sa putrāir ; 10.147.4, makṣū sa) vājām bharate dhanā nṛbhiḥ 1.64.13 ;  
 2.26.3 ; 10.147.4  
 mahah sa rāya esate, 'he speedily arrives at great wealth', 1.149.1 ; 10.93.6  
 purukṣum viṅvadhāyasam 8.5.15 ; 7.13  
 rayiṁ dhattam vasumantam purukṣum 7.84.4 ; rayiṁ dhatto, &c. 6.68.6 ; rayiṁ dhatta, &c.  
 4.34.10 ; rayiṁ dhattam ṇatagvinam (1.159.5, vasumantam ṇatagvinam) 1.159.5 ; 4.49.4  
 makṣū gomantam imahe 8.33.3 ; 88.2  
 gavām poṣam svaṅvyam 1.93.2 ; 9.65.17  
 uta no gomatir iṣah 5.79.8 ; 8.5.9 ; 9.62.24  
 gamema gomati vraje 8.46.9 ; 51(Vāl.3).5  
 aṅvasā vājasā uta 9.2.10 ; aṅvasām vājasām uta 6.53.10  
 rayiṁ gomantam aṅvinam 8.6.9 ; 9.62.12 ; 63.12 ; 67.6  
 vrajam gomantam aṅvinam 10.60.7 ; . . . aṅvinam vivakṣase 10.25.5  
 aṅvavad gomad yavamat (9.69.8, yavamat suviryam) 8.93.3 ; 9.69.8

### Great or lasting fame

abhi vājam uta ṇavaḥ 9.1.4 ; 6.3 ; 51.5 ; 63.12  
 varco dhā yajñavāhase 3.8.3 ; 24.1  
 asme dhehi ṇavo br̥hat 1.9.8 ; 44.2 ; 8.65.9  
 sa dhatte akṣiti ṇavaḥ 1.40.4 ; 8.103.5 ; dadhāno akṣiti ṇavaḥ 9.66.7  
 asme bhadrā sāuṇṇavasāni santu 6.1.12 ; 74.2  
 asmadryak sam mimihī ṇavānsi 3.54.22 ; 5.4.2 ; 6.19.3  
 āiṣu dhā vīravat yaṇaḥ 4.32.12 ; 5.79.6  
 ahūmahī ṇavasyavaḥ 6.45.10 ; 8.24.18 ; juhūmasi ṇavasyavaḥ 8.52(Vāl.4).4  
 ṇavaḥ sūribhyo amṛtam vasutvanam 7.81.6 ; 8.13.12  
 yaṇaḥ cakre asāmy ā 1.25.15 ; 10.22.2

### Liberal patronage

coda rādho maghonām 1.48.2 ; 7.96.2  
 parṣi rādho maghonām 8.103.7 ; 9.1.3  
 patim turasya rādhasaḥ 6.44.5 ; patī, &c. 5.86.4  
 kim aṅga radhracodanaḥ 8.80.3 ; . . . radhracodanam tvāhuḥ 6.44.10  
 rakṣā ca no maghonaḥ pāhi sūrīn 1.54.11 ; 10.61.22  
 uta trāyasva gr̥ṇato maghonaḥ 10.22.15 ; 148.4

### Figures of Speech and Formulas

A considerable number of similes, either extending over an entire pāda, or occupying most of it, have become set formulas repeated one or more times. I have treated a number of these above (p. 574) by way of illustrating the different surroundings and connexions in which such a formulaic pāda may be encased. In this rubric pādas which involve figures of speech are gathered together as fully as possible. Especially noticeable is the group of pādas which describe ready motion or action by the simile of waters on the way to the sea ; or waters going down a hill ; or, again, those which compare abundance with the ocean itself :

samudram iva sindhavaḥ 8.6.35 ; 92.22 ; 9.108.16  
 samudrāyeva sindhavaḥ 8.6.4 ; 44.25  
 samudra (10.62.9, vi sindhur) iva paprathe 8.3.4 ; 10.62.9

samudre na (3.36.7, samudreṇa) sindhavo yādamānāḥ 3.36.7; 6.19.5  
 samudraṁ na saṁcaraṇe saṁśyavaḥ 1.56.2; 4.55.6  
 āpo na pravatā yatīḥ 8.6.34; 13.8; 9.24.2. Cf. 9.17.1  
 samudra iva pivate 1.8.7; 8.12.5  
 Cf. also under 6.44.20<sup>b</sup>.

The following contains the pādas which are largely taken up with poetic figures of speech of considerable variety of theme; and contains, in addition, quite a group of statements which have assumed a marked formulaic character.

### Various similes

gāvo na yavaseṣv ā 1.91.13; 8.92.12. Expression of delight.  
 raṇan gāvo na yavase 5.53.16; 10.25.1. Expression of delight.  
 vatsaṁ gāvo na dhenavaḥ 6.45.28; vatsaṁ jātaṁ na dhenavaḥ 9.100.7; gāvo vatsaṁ na mātarāḥ 9.12.2. Expression of motherly love.  
 vatsaṁ saṁciṣvarir yathā 8.69.11; 9.14.3. Expression of motherly love.  
 sam ī vatsaṁ na mātṛbhīḥ 9.104.2; saṁ vatsa iva mātṛbhīḥ 9.105.2; saṁ vatsāso na mātṛbhīḥ 8.72.14. Expression of motherly love.  
 agne vatsaṁ na svasareṣu dhenavaḥ 2.2.2; abhi vatsaṁ, &c. 8.88.1. Expression of motherly love.  
 indra vatsaṁ na mātarāḥ 6.45.17; 8.95.1. Expression of motherly love.  
 vadhūyur iva yoṣaṇām 3.52.3 = 4.32.6; 3.62.8. Expression of longing.  
 indraṁ (9.84.2 induḥ) sisakty uṣasaṁ na sūryaḥ. Expression of longing.  
 jāyeva patya uṇatī sūvasāḥ 1.124.7; 4.3.3; 10.71.4; 91.13. Expression of longing.  
 agne paṇur na yavase 5.9.4; 6.2.9. Simile for Agni's voracity.  
 haṁśā iva cṛeṇiṇo yatante, of array of horses in aṇvastuti, 1.163.10; . . . yatānāḥ, of sacrifice posts, 3.8.9. Expression of orderly array.  
 mṛgo na bhīmaḥ kucaro giriṣṭhāḥ 1.154.2; 10.180.2. Expression of majestic power.  
 dyāur na prathinā cavaḥ, 'might extensive as the heavens', 1.8.5; 8.56 (Vāl. 8).1. Expression of wide power or scope.  
 vayā ivānu rohate, grows like the branch of a tree, or 'like a lusty youth' (?), 2.5.4; 8.13.6. Expression of easy prosperity.  
 vājyanta rathā iva, 'like chariots winning a race', 8.3.15; 9.67.17. Expression for success.  
 Cf. vājyantam avā ratham, 5.35.7, and blujyūm vājeṣu pūrvyam (sc. ratham), 8.22.2.  
 tam arvantaṁ na sānasim, 'him like a successful racehorse', 4.15.6; 8.102.12. Expression for attention to God Agni by his worshippers.  
 sīdaṁ chyeno na yonim ā 9.61.21; 65.19; ccyeno na yonim āsadat 9.62.4; . . . yonim gṛhta-vantam āsadam 9.82.1. Comparison of soma in its vat with an eagle in its nest.  
 arān na nemiḥ pari tā babhūva (1.141.9, paribhūr ajāyathāḥ) 1.32.15; 141.9. Expression for enfolding protection.  
 ratham na dhīraḥ svapā atakṣam (1.130.6, atakṣiṣuḥ) 1.130.6; 5.2.11; 29.15. Complacent estimate of the compositions of poets.  
 mīlṛhe saptir na vājyauḥ 9.106.12; 107.11. Comparison of soma with a racehorse.

### Miscellaneous statements which have assumed a formulaic character

sā no duhiyad yavaseva gatvī sahasradhārā payasā mahī gāuḥ 4.41.5; 10.101.9. Description of dhi, 'pious thought'.  
 ṛtasya sāman (4.7.7, dhāman) raṇayanta devāḥ 1.147.1; 4.7.7. Expression of the gods' delight in cosmic or ritualistic law. Cf. yūyam ṛtasya rathyāḥ, of Ādityas and Viṣve Devāḥ, 7.66.12; 8.83.3.  
 anyasyā vatsaṁ rihatī mimāya kayā bhuvā ni dadhe dhenur ūdhaḥ 3.55.13; 10.27.14. Cosmic-mystic expression.  
 ko addha veda ka iha pra vocat 3.54.5; 10.129.6. Cosmic-mystic expression. Cf. ka iṁ dadarṇa ka iha pra vocat 10.10.6.

- kiṁ svid vanam ka u sa vrkṣa āsa yato dyāvārthivī niṣtataksuḥ 10.31.7 ; 81.4. Cosmic-mystic expression.
- prati vām sūra udite 7.66.6 ; ... udite vidhema 7.63.5 ; ... udite sūktāih 7.65.1. Designation of morn-tide.
- yad adya sūra udite 7.76.4 ; 8.27.21 ; yad adya sūrya udyati 8.27.19. Designation of morn-tide.
- aktor vyuṣṭāu paritakmyāyāḥ (6.24.9, paritakmyāyām) 5.30.13 ; 6.24.9. Designation of morn-tide.
- madhyāmdina uditā sūryasya 5.69.3 ; 76.3. Expression for times of the day.
- madhva ṣṭotanty abhito virapṣam : of wells, 4.50.3 ; of Parjanya's buckets, 7.101.4. Designation of abundance.
- gobhir aṣvebhīr vasubhir hiranyāih (10.108.7, nyrṣṭāḥ) 7.90.6 ; 10.108.7. Description of abundant wealth in charge of gods, or demons.
- utso deva hiranyayah, 'thou art, O god, a spring of gold', 8.61.6 ; 9.107.4. Description of abundance.
- udneva koṣam vasunā nyrṣṭam 4.20.6 ; koṣam na pūrnam vasunā nyrṣṭam 10.42.2. Description of fullness.
- indrāya somam suṣṭam bharantāḥ : of rivers bringing soma to Indra, 3.36.7 ; ... bharantīḥ, of waters bringing soma to Indra, 10.30.13. Expressions for treating soma with water.
- sākam sūryasya raṁbibhīḥ 1.47.7 ; 137.2 ; 5.79.8 ; 8.101.2. Expression for divine brilliance.
- viṣvā adhi ṣriyo dadhe 2.4.5 ; ... ṣriyo 'dhita 10.127.1 ; ... ṣriyo dhiṣe vivakṣase 10.21.3. Expression for divine loveliness.
- viṣvā rūpaṇy āviṣan 7.55.1 ; 8.15.3 ; 9.25.4. Expression for divine pervasiveness.
- Cf. also under 1.23.15<sup>c</sup> ; 24.10<sup>c</sup> ; 30.21<sup>c</sup> ; 83.1<sup>a</sup> ; 129.2<sup>b</sup> ; 9.92.6<sup>a</sup>.

### Repetitions relating to the gods

The culminating circumstance in Rig-Veda repetitions is their relation to the individual gods. The phenomena present themselves under two main aspects, one about as important as the other. First, identical or nearly identical pādas, distichs, or stanzas are used two or more times of the same god, but of no other god. Secondly, the same kind of units may be used of different gods.

**Repetitions relating to one and the same god.**—As regards the first class, there is frequently no reason why the same expression should not be employed with one god as well as another. For example, vaṁsvā no vāryā puru is addressed to Agni only, 8.23.27 ; 60.14 ; in like wise, devam martāsa utaye (havāmahe, or the like) to the same god, 1.144.5 ; 3.9.1 ; 5.22.3 ; 8.11.6. It is a mere accident that these pādas are not used, e.g., in connexion with Indra ; they fit him just as well. In most cases, however, the pādas repeated in the service of a particular god present themselves as salient and standard expressions of his particular character and activity, in distinction from other gods. They are, as it were, his *Leit-motifs*, in the Wagnerian sense. We can tell from the pāda itself what god is meant ; an occasional infringement is in the nature of an oddity. So, e.g., the testimony of the pāda, agne devān ihā vaha, 1.12.3, 10 ; 15.4, is not needed to show that the following pādas belong to Agni :

- sa devān eha vakṣati 1.1.2 ; 4.8.2  
 ā devān vakṣi yakṣi ca 5.26.1 ; 6.16.2 ; 8.102.16  
 devān ā vitaye vaha 5.26.2 ; 7.16.4

In the same way we know that Agni is the subject of *havyavāham amartyam*, 3.10.9, &c. ; or of *yajīṣṭho havyavāhanaḥ* and the like in 1.36.10, &c. ; or of

devebhyo havyvāhana in 3.9.6, &c. It comes, therefore, in the nature of a surprise to find the pāda devebhyo havyvāhanaḥ apparently attributed to Indra in 10.119.13; see under 3.9.6.

Indra's character is particularly marked on account of the feats which he performs, and the names of the demons which he slays. I have been tempted to write what would be an approximately complete history of Indra in passages repeated one or more times, but have refrained because the classified list of his double or multiple pādas given below (pp. 592 ff.) speaks for itself; see especially under the heading, 'Indra as demiurge and cosmic power', on p. 593. The most conspicuous and at the same time most monotonous mass of repetitions is in the ninth book, the collection of pavamāna-stotras; here practically every important statement about the preparation of the drink and cult of the god Soma is repeated *ad nauseam*. This is so because the ninth book is the collective Soma-book of all the Vedic Rishis fused by the redactors into a single corpus,<sup>1</sup> to be recited by the udgātars. Either the ritual aspect of these hymns was so obvious and compelling as to override any other consideration; or, the hymns themselves, being associated with the traditional Rishi families only to a minor extent, and in a confused manner, resisted attempts at profitable historical arrangement. See Ludwig, *Der Rig-Veda*, vol. iii, p. 43; Oldenberg, *Prol.* p. 249 ff.; Geldner, *Ved. Stud.* iii. 99; and below, p. 644.

Other gods have their salient pādas repeated in proportion to the number of hymns devoted to their service. So particularly the Aṣvins, because of their wonderful deeds; the Maruts, because they are the most picturesque of the multiple gods; Uṣas, because of her very own grace and beauty which just miss quite covering up the angularity of her ritual skeleton.<sup>2</sup> To a lesser extent the old Ādityas, with Mitra and Varuṇa at their head, because their abstract and ethical qualities are not plastic, and tend to be stated in the same words. Even the few hymns to the Ṛbhus speak in formulaic pādas of their very fine magic work<sup>3</sup> as contrivers of all sorts of wonderful objects. The repeated pādas are the vertebrae of the bodies of the gods.

**Repetitions relating to different gods.**—On the other hand, identical or nearly identical pādas are attributed to different gods. In the main this touches their character and their ritual treatment at points where they are naturally alike, similar, or indifferent. No comment is needed in regard to the use, e.g., of the pādas, iṣānaṁ vāryāṇām in connexion with Indra, 1.5.2; with Savitar, 1.24.3; iṣānā vāryāṇām with the Waters, 10.9.5; iṣe yo vāryāṇām with Agni, 8.71.13; or, iṣānaṁ rāya Imāhe with Puṣan, 6.54.8; with Vāyu, 8.26.22; with Indra, 8.53(Val. 5).1. Such, and many similar statements fit every Vedic god, clear up to the abstract Hiraṇyagarbha-Prajāpati to whom is addressed in

<sup>1</sup> Cf. the pointed expression, 9.67.31, 32, pāvamāniḥ . . . ṛṣibhiḥ sambhṛtaṁ rasam.

<sup>2</sup> See Bloomfield, *Religion of the Veda*, pp. 66-75.

<sup>3</sup> Cf. their nivid, Ṙ. 8.20: . . . viṣṭvi svapasah, karmaṇa suhastāh, . . . çamyā çamiṣṭhāh, çacyā çaciṣṭhāh . . . citrāç citrābhīr ūtibhiḥ.

10.121.10 the frequent prayer, 'may we be lords of riches'! (*vayam syama patayo rayinām*). Or, again, it is natural to say of both *Uṣas* and *Sūrya* that 'they create light for all the world', *jyotir viçvasmāi bhuvanāya kṛṇvati* (*kṛṇvan*), 1.92.4 ; 4.14.2. I have shown above (pp. 575 ff.) that the broader cosmic activities are, according to settled Vedic habit of thought, attributed to many of the gods in turn. E.g. *Indra*, *Agni*, and *Pavamāna Soma* each places the sun in the sky. We may regard it as a principle, that the application of the same *pāda* to different gods, when general ideas of any sort are involved, does not signify anything in Vedic interpretation or criticism beyond the fact that the gods are felt, syncretically, to be a good deal of one and the same sort. *Bergaigne's* interesting theory about the mythic identity in heaven of *Agni* and *Soma*, in distinction from their material and ritualistic individuality upon earth (*La Religion Védique*, i. 165 ff.), does not derive much aid and comfort from the repeated *pādas* which concern the two gods.<sup>1</sup> They are not very numerous, and they are precisely of the sort spoken of just now : general, broadly cosmic, or rhetorical ; see p. 612, below. At most we may remember that both are mighty gods ; are brilliantly luminous<sup>2</sup> ; have descended from heaven ; and are the main factors in the ritual. It is therefore natural that they should be correlated, and that their correlation should at times be exaggerated beyond the point of intrinsic fitness.

Some nice points of Vedic criticism, especially as regards relative date, attach themselves to *pādas* repeated in connexion with different gods. The mechanical imitativeness, and the tangle of ideas which, I am sure, had become habitual with the Vedic poets even before the time of the *Rig-Veda* redaction, comes out very strongly in these transfers from god to god. In the body of this work many repeated passages definitely show these qualities in one of the parallel forms ; in many others we suspect it without being able to render clear proof.

**Repetitions containing similes based on verses containing direct statements.**—This matter has been alluded to above (p. 574) ; it may be well to illustrate it by additional examples, and in connexion with a variety of gods involved. Thus particularly it is interesting to observe that the poets occasionally compare one god with another in such a way that the original and the compared are clearly distinguished : the compared is palpably secondary. The statement is made three times that 'Savitar has placed a light or beacon on high' :

*ūrdhvaṁ bhānuṁ savitā devo açret* 4.13.2 ; 7.72.4  
*ūrdhvaṁ ketuṁ savitā devo açret* 4.14.2

If, now, we find the statement about *Agni*, that he 'like Savitar has placed a light on high' :

*ūrdhvaṁ bhānuṁ savitev açret* 4.6.2

there can be no doubt that this *pāda* is patterned after the other three.

<sup>1</sup> Cf. under 1.95.8<sup>a</sup>.

<sup>2</sup> Cf. *çardhan tamāṁsi jighnase*, of *Agni* 8.43.32 ; of *Soma* 9.61.19. In 9.96.17<sup>b</sup> *Soma* as *vahni* is assimilated to *Agni*, but so are other gods.

In 1.73.3 it is declared that Agni like a god, nourishing all beings, dwells upon the earth, &c., *devo na yaḥ pṛthivīm viçvadhāyā upakṣeti*, &c. This, of itself, would pass well enough, that is to say, without arousing any kind of critical alertness. Yet we might note how bathetic is the statement that Agni does anything at all *like a god*. For in the Rig-Veda Agni is *himself a god*. We find, however, the same statement without comparison made in regard to Indra in 3.55.21, *imām ca naḥ pṛthivīm viçvadhāyā upakṣeti*, &c. At once it is clear that the deva with whom Agni is compared is the deva *par excellence*, Indra, the god and king. For this and other reasons, which may be studied under 1.73.3, the latter stanza betrays itself as an imitation of 3.55.21.

An excellent example is furnished by the relation of 5.80.6 to 6.50.8. In the latter stanza it is stated that Savitar unfolds treasures for the pious like the face of Uṣas, *yo . . . uṣaso na pratikām vyūrṇute dācuṣe vāryāni*. The comparison is rather forced; the poet is reminded of Uṣas' brightness, because he has in very fact borrowed the pāda, *vyūrṇute dācuṣe vāryāni*, from the Uṣas stanza 5.80.6, *vyūrṇvati dācuṣe vāryāni*.

Another case of this sort is involved in the relation of 9.101.7 to 8.31.11 (q. v.), where Soma is boldly assimilated to Pūṣan by means of a pāda borrowed from the sphere of Pūṣan. Cf. my remark on *çṛṇviṣe* under 4.19.5<sup>d</sup>.

**Verses clearly transferred from one god to another.**—We may now illustrate, by additional examples, the transfer of pādas from god to god, as part of the broader chapter of transfer of pādas from primary to secondary use (cf. above, p. 573).

In 3.10.9 the inspired Seers when they have awakened are said to kindle Agni, *taṁ tvā viprā vipanyavo jāgrvānsaḥ sam indhate*. In 1.22.21 the same statement is made, except that Viṣṇu's highest step is substituted for Agni: *taḥ viprāso vipanyavo jāgrvānsaḥ sam indhate* (sc. *viṣṇor yat paramam padam*). Without doubt 3.10.9 is primary; see under 1.22.21<sup>ab</sup>.

Agni is said to irradiate or rule the sacrifice, *rājantam adhvarāṇām*, 1.1.8; 45.4; *samrājantam adhvarāṇām*, 1.27.1. The epithet *rājantāv adhvarāṇām*, attributed to the Aṅvins in 8.8.18, is secondary. See under 1.1.8<sup>a</sup> where are discussed the relative dates of all three forms of the pāda.

In 6.66.1, in a stanza to the Maruts, we have the statement, *sakṛc çukraṁ duduhe pṛṇir ūdhaḥ*, 'but once did Pṛṇi milk her bright udder'. I have spoken of the tangled sophistry of some Vedic ideas. The change certainly hits the author of 4.3.10. This is addressed to Agni, *vṛṣā çukraṁ duduhe pṛṇir ūdhaḥ*, 'he a bull, a Pṛṇi, milks his bright udder'; see under 4.3.10<sup>d</sup>.

In 5.15.4 Agni is described in the fitting pāda, *pari tmanā viṣurūpo jigāsi*, 'of thyself thou goest about in various shapes'. In 7.84.1 we have essentially the same pāda, *pari tmanā viṣurūpā jigāti*, attributed to the *ghṛtāci* (sc. *juḥu*), the personified sacrificial ladle. I have explained how the ladle may be regarded as of many shapes, and pointed out that the pāda involving this statement is pretty certainly patterned after the Agni pāda; see under 5.14.4<sup>d</sup>.

In 6.49.10 the Rudra pāda, *br̥hantam ṛṣvam ajaram̐ susumnam*, is adapted from the Indra pāda, *br̥hantam ṛṣvam ajaram̐ yuvānam*, 3.32.7; 6.19.2; see under 3.32.7<sup>b</sup>.

In 5.83.1 the pāda, *stuhi parjanyaṃ namaṣā vivāsa*, requires no commentary; the parallel pāda, 8.96.12, *stuhi suṣṭutiṃ namaṣā vivāsa*, is clap-trap. Cf. my Religion of the Veda, p. 206.

**Three classes of repetitions relating to the gods.**—The repeated pādas that concern the gods may be primarily and roughly classified under three heads, according as their theme is one or two or more divinities. Thus:

**Class A: Repetitions relating to the same god or group of divinities** (p. 589).

**Class B: Repetitions relating to two different gods or groups of divinities** (p. 610).

**Class C: Repetitions relating to more than two divinities** (p. 631).

As regards the first class, the repetitions naturally bring out the commoner conceptions of the gods—what we may call the average conceptions. In the case of gods of many hymns, especially Agni, Indra, and Soma, the repeated materials are classifiable in accordance with these gods' most familiar traits, and they present a fairly complete Rig-Vedic portrait of these gods. As regards the third class, namely, the repeated pādas which are applied to more than two divinities, they tend to colourless formulaic statements applicable to the gods in general. They illustrate in a conspicuous manner the syncretism of Vedic mythologic ideas, but they are rarely of critical importance. As regards the second class, namely, the pādas which belong to two gods alone, they occur in large numbers, and establish relations between almost any two mentionable Rig-Vedic personalities. This class, on the one hand, illustrates, like the preceding, the enormous mix-up of mythological ideas in the Rig-Veda; on the other, it challenges in many cases judgement as to priority of the ideas involved (see above, p. 587). The question often asked, and not always answered, is, which of the two divinities concerned is the primary subject of a given statement, and which the secondary. Occasionally the question arises whether an entire class of statements belongs originally to one god or another. So in the list, Agni and Indra (p. 611) there are a considerable number of repeated pādas which exhibit both gods, in the same words, as warlike and victorious. Is this equally natural for both gods, or have the qualities of the true war-god Indra in some measure been transferred to Agni? The second alternative is, of course, more probable. My collections present the raw materials for the consideration of such questions, but I have restricted my own conclusions, in the main, to exceptionally clear cases, which, being stated in the body of the work, are not here repeated.

## CLASS A : REPETITIONS RELATING TO THE SAME GOD OR GROUP OF DIVINITIES<sup>1</sup>

### Agni

The repetitions concerning Agni alone number nearly 200. They present a fairly complete account of the character of the god in the Rig-Veda, and may be arranged as follows : Agni as burning, shining, consuming, and pervading fire ; Agni as mediator and messenger between men and gods ; Agni as embodiment of priesthood ; Agni as oblation-bearer and leader of the sacrifice ; mythological and cosmic aspects of Agni ; Agni as protector and enricher of men ; Agni as recipient of praise and sacrifice.

#### Agni as burning or shining or consuming or pervading fire

tasmāi pāvaka mṛṣaya 1.12.9 ; 8.44.28  
 sa naḥ pāvaka didivaḥ 1.12.10 ; . . . didiḥi 3.10.8  
 çuciḥ pāvaka vandyah 2.7.4 ; . . . pāvaka idyah 7.15.10  
 çīraṁ pāvakaçociṣam 3.9.8 ; 8.43.31 ; 102.11 ; . . . °çociṣam vivakṣase 10.21.1  
 revan naḥ çukra didiḥi dyumad pāvaka didiḥi 5.23.4 ; 6.48.7  
 agne çukreṇa çociṣā 1.12.12 ; 10.21.8. Cf. under 1.12.12.  
 ajasreṇa çociṣā çoçucac chuce 6.48.3 ; . . . çociṣā çoçucānah 7.5.4  
 ud asya çocir asthāt 7.16.3 ; 8.23.4  
 ād asya vāto anu vāti çociḥ 1.148.4 ; 7.3.2  
 tiras tamāṁsi darçataḥ (8.74.5, darçatam) 3.27.13 ; 8.74.5  
 tiras tamo dadrça ūrmyāv ā 6.48.6 ; . . . dadrçe rāmyāṇam 7.9.2  
 samidhā jātavedase 3.10.3 ; 7.14.1  
 stīrṇe barhiṣi samidhāne agnāu 4.6.4 ; 6.52.17  
 āviḥ svar abhavaj jāte agnāu 4.3.11 ; 10.88.2  
 kṛṣṇam ta ema ruçadūrme ajara 1.59.4 ; . . . ema ruçataḥ puro bhāḥ 4.7.9  
 suṁ yo vanā yuvate çucidan 7.4.2 ; . . . yuvate bhasmanā datā 10.115.2  
 agne paçur na yavase . . . dagdhāsi vanā 5.9.4 ; . . . yavase . . . vanā vṛçcanti çikvasaḥ 6.2.9  
 tepāno deva rakṣasaḥ (8.102.16, çociṣā) 8.60.19 ; 102.16  
 viçvataḥ paribhūr asi 1.1.4 ; 45.4  
 Cf. also under 3.10.8<sup>b</sup> ; 27.4<sup>b</sup> ; 4.2.20<sup>c</sup> ; 10.5<sup>c</sup> ; 6.7.7<sup>b</sup>.

#### Agni as mediator and messenger between men and gods

agne devān ihā vaha 1.12.3 ; 10.15.4  
 ā devān vakṣi yakṣi ca 5.26.1 ; 6.16.2 ; 8.102.16  
 sa devān eha vakṣati 1.1.2 ; 4.8.2  
 devān ā vitaye vaha 5.26.2 ; 7.16.4  
 ā devān somapitaye 1.14.6 ; 6.16.44  
 devebhir havyatātaye (ā gahi, or, ā yāhi) 5.26.4 ; 51.1  
 devatrā havyam ohīse 1.128.6 ; . . . ohire 8.19.1 (the gods through Agni as agent)  
 devāir ā satsi barhiṣi 1.12.4 ; 5.26.5 ; 8.44.14  
 anuṣvadhān ā vaha mādayasva 2.3.11 ; 3.6.9  
 devo devān yajatv agnir arhan 2.3.1 ; 10.2.2  
 iḷito agna ā vahendraṁ citram iha priyam 1.142.4 ; 5.5.3

<sup>1</sup> Pādas repeated in the interest of one god, but employed also with some other god are not listed here. They are few and insignificant, and may be readily supplied from the second general class : Repetitions concerning two different gods or groups of divinities (pp. 610 ff.).

agne dūto viçām asi 1.36.5 ; 44.9  
 yad agne yāsi dūtyam 1.12.4 ; 74.7  
 eikitvān dāivyaṃ janam 6.52.12 ; 8.44.9 Cf. under 4.7.8<sup>d</sup>.  
 dūtām kṛtvānā ayajanta havyāñi (10.122.7, mānuṣāñi) 5.3.8 ; 10.122.7  
 tvām viçve sajoṣaso (8.23.18, viçve hi tvā sajoṣaso) devāso dūtām akrata 5.21.3 ; 8.23.18  
 vahniṃ āsā viduṣṭaraḥ 6.16.9 ; 7.16.9.  
 vahniṃ devā akrṇvata 3.11.4 ; 7.16.2  
 tve devā havir adanty āhutam 1.94.3 ; 2.1.13. Cf. 2.1.14.  
 agnir havyā suṣūdāti devo deveṣu medhiraḥ 1.105.14 ; 142.11 ; agnir havyāni siṣvadat 10.188.10  
 agne havyāya volhave 1.45.6 ; 3.29.4  
 havyavāham amartyam 4.8.1 ; 8.102.17 ; . . . amartyam sahovrdham 3.10.9  
 havyavāl agnir ajaraḥ canohitaḥ 3.2.5 ; . . . ajaraḥ pitā naḥ 5.4.2  
 yajīṣṭham havyavāhana 1.36.10 ; 44.5 ; yajīṣṭho havyavāhanaḥ 7.15.6 ; yajīṣṭham havyavā-  
 hanam 8.19.21.—Cf. also under 1.1.5<sup>c</sup> ; 12.1<sup>a</sup> ; 5.1.11<sup>d</sup> ; 7.11.2<sup>a</sup>.

### Agni as embodiment of the priesthood

#### Agni as Hotar

tvām hotā manurhitaḥ 1.14.11 ; 6.16.9  
 agniṃ hotāram īlate 6.14.2 ; . . . īlate vasudhitim 1.128.8 ; . . . īlate namobhīḥ 5.1.7  
 hotāram tvā vṛṇimāhe 5.20.3 ; 26.4 ; 8.60.1 ; 10.21.1  
 hotāram viçvavedasam 1.12.1 ; 36.3 ; 44.7  
 hotāram carṣaṇīnām 1.127.2 ; 8.23.7 ; 60.17  
 hotā mandratamo viçi 5.22.1 ; 8.71.11  
 vipraṃ hotāram adruham 8.44.10 ; . . . hotāram puruvāram adruham 6.15.7  
 mandraṃ hotāram uçiḥ yaviṣṭham 7.10.5 ; . . . uçiḥ namobhīḥ 10.46.4  
 hotāram agniṃ manuṣo ni ṣedur namasyanta (5.3.4, daçasyanta) uçiḥaḥ çauṣam āyoh 4.16.11 ;  
 5.3.4  
 hotāram satyayajam rodasyoh 4.3.1 ; 6.16.4  
 yo martyeṣv amṛta ṛtāvā . . . hotā yajīṣṭhaḥ 1.77.1 ; 4.2.1  
 hotā devo amartyaḥ 3.27.7 ; 8.19.24.—Cf. also under 1.13.4<sup>c</sup> ; 3.9.9<sup>d</sup> ; 5.3.4<sup>c</sup>.

#### Agni as Ṛtvij

tvām yajñeṣv ṛtvijam 3.10.2 ; 10.21.7  
 ny agniṃ jātavedasam, dadhātā devam ṛtvijam 5.22.2 ; 26.7

#### Agni as Purohita

yajñasya ketum prathamam purohitam 5.11.2 ; 10.122.4  
 agnir (10.150.4, agnir devo) devānām abhavat purohitaḥ (10.110.11, purogāḥ) 3.2.8 ;  
 10.110.11 ; 150.4  
 agniṃ sumnāya dadhire puro janāḥ 3.2.5 ; 10.140.6

### Agni as oblation-bearer and leader at the sacrifice

agne rathir adhvarāṇam 1.44.2 ; 8.11.2  
 agniṃ yajñeṣu pūrvyam 8.23.22 ; 39.8 ; 60.2 ; 102.10. Cf. under 3.11.3<sup>b</sup> ; 8.11.1<sup>c</sup>.  
 yajīṣṭham mānuṣe jane 5.14.2 ; 10.118.9  
 yajīṣṭham tvā . . . viprebhīḥ çukra manmabhīḥ 1.127.2 ; yajīṣṭho . . . īḍyo viprebhīḥ çukra  
 manmabhīḥ 8.60.3  
 sa no yakṣad devatātā yajīyān 3.19.1 ; 10.53.1  
 viçām agniṃ svadhvaram 5.9.3 ; 6.16.40  
 hotrābhir agnir manuṣaḥ svadhvaraḥ 2.2.8 ; 10.11.5  
 svadhvarā kṛnuhi jātavedaḥ 3.6.6 ; 7.17.3 ; svadhvarā karati jātavedaḥ 6.10.1 ; 7.17.4  
 priyam cetiṣṭham aratim svadhvaram 7.16.1 ; . . . aratim ny erire 1.128.8  
 asya yajñasya sukratum 1.12.1 ; 8.19.3. Cf. under 1.31.5<sup>c</sup>.  
 semam no adhvaram yaja 1.14.11 ; 26.1

veṣi hy adhvarīyatām 4.9.5 ; 6.2.10

veṣi hotram uta potraṃ yajatra (10.2.2, janānām) 1.76.4 ; 10.2.2

hotā (8.60.3, mandro) yajīṣṭho adhvaresv idyah 4.7.1 ; 8.60.3

athā devā dadhire havyavāham 7.11.4 ; 10.52.3. Cf. 10.46.10 ; 52.4

### **Agni in mythological and cosmic aspects**

mathīd yad im vibhṛto (1.148.1, viṣṭo) mātariçvā 1.71.4 ; 148.1

prṣṭo divi prṣṭo (7.5.2, dhāyy) agniḥ pṛthivyām 1.98.2 ; 7.5.2

sa jāyamānaḥ parame vyomani (7.5.7, vyoman) 1.143.2 ; 6.82.2 ; 7.5.7

vṛsā (10.80.2, agnir) mahī rodasi ā viveça 3.61.7 ; 10.80.2

ā yas (6.4.6, agne) tatantha rodasi vi bhāsā 6.1.11 ; 4.6

pāti priyam ripo (4.5.8, rupo) agram padaṃ veh 3.5.5 ; 4.5.8

antar mahāñç carati (10.4.2, carasi) rocanena 3.55.2 ; 10.4.2

agnir dvārā vy ṛṇvati (8.39.6, ṛṇvate) 1.128.6 ; 8.39.6

gopā ṛtasya didihi 10.118.7 ; . . . didihi sve dame 3.10.2. Cf. gopām ṛtasya didivim 1.1.8

mitro agnir bhavati (5.3.1, tvam mitro bhavasi) yat samiddhaḥ 3.5.4 ; 5.3.1

agnir mandro madhuvacā ṛtāvā 4.6.5 ; 7.7.4

mandra svadhāva ṛtajāta (8.74.7, mandra sujāta) sukrato 1.144.7 ; 8.74.7

içānaḥ sahaso yaho 1.74.4 ; 7.15.11

sahasah sūnav āhuta 3.24.3 ; 8.75.3

vasum (8.71.11, agniṃ) sūnum sahaso jātavedasam 1.127.1 ; 8.71.11

ūrjo napātam ā huve 7.16.1 ; 8.44.13

apām (8.19.4, ūrjo) napātam subhagam sudīditim 3.9.1 ; 8.19.4

imam vidhanto apām sadhasthe 2.4.2 ; 10.46.2

viçvāni deva (3.5.6, devo) vayunāni vidvān 1.189.1 ; 3.5.6

pradaksiṇid devatātim urānaḥ 3.19.2 ; 4.6.3

marṭeṣv agnir amṛto ni dhāyi 7.4.4 ; 10.45.7

jātavedo vicarṣane 1.12.6 ; 7.15.2 ; 8.102.1

atithim mānuṣānām 1.127.8 ; 8.23.25

viçām kavim viçpatim mānuṣir iṣaḥ 3.2.10 ; . . . viçpatim mānuṣīnām 5.4.3 ; . . . viçpatim çaçvatīnām 6.1.8

damūnasam gr̥hapatim amūram 4.11.5 ; . . . gr̥hapatim varenyam 5.8.1

kavir gr̥hapatir yuvā 1.12.6 ; 7.15.2 ; 8.102.1

vaiçvānarah pṛthupājā amartyah 3.2.11 ; pṛthupājā amartyah 3.27.5

Cf. also under 3.17.2<sup>b</sup> ; 22.8<sup>e</sup> ; 4.7.8<sup>d</sup> ; 5.7.1<sup>d</sup> ; 17.2<sup>a</sup> ; 6.4.8.1<sup>e</sup> ; 10.45.2<sup>b</sup>.

### **Agni as protector and enricher of men**

rakṣota (10.7.7, trāsvota) nas tanvo aprayuchan 10.4.7 ; 7.7

rakṣā ca no (3.54.1, çṛnotu no) damyebhir anikāih 3.1.15 ; 54.1

bharadvājāya saprathah (chardir yacha, or, çarma yacha) 6.15.3 ; 16.33

ayam agna tve api 2.5.8 ; 8.44.28

çatām pūrbhir yaviṣṭhya (6.48.8, yaviṣṭha pāhy añhasah) 6.48.8 ; 7.16.10

pāhi no agne rakṣasah pāhi dhūrter arāvnaḥ 1.36.15 ; pāhi no agne rakṣaso ajuṣṭāt pāhi

dhūrter ararūso aghāyoḥ 7.1.13

agnī rakṣānsi sedhati 1.79.12 ; 7.15.10

sa no divā sa riṣaḥ pātu naktam 1.98.2 ; 10.87.1

dviṣo añhānsi duritā (6.15.15, agne viçvāni duritā) tarema 6.2.11 = 6.14.6 ; 15.15

tvam naḥ pāhy añhaso jātavedo (7.15.15, doṣāvastar) aghāyataḥ 6.16.30 ; 7.15.15

prati sma deva riṣataḥ 7.15.13 ; 8.44.11

aryah parasyāntarasya taruṣah 6.15.3 ; 10.115.5

ava sthirā tanuhi yātujūnām 4.4.5 ; 10.116.5

rayim sahasva ā bhara 5.9.7 ; 23.2

agnir bhuvad rayipati rayinām 1.60.4 ; 72.1

sa hi kṣapavān agnī (7.10.5, abhavat) rayinām 1.70.5 ; 7.10.5

agne mahi draṇīnam ā yajasva 3.1.22 ; 10.80.7

draviṇodā draviṇasaḥ 1.15.7 ; . . . draviṇasas turasya 1.96.8  
 vaṅsvā no vāryā puru 8.23.27 ; 60.14  
 dhanamjayo (6.16.15, dhanamjayam) raṇe-raṇe 1.74.3 ; 6.16.15  
 dadhāti ratnam vidhate yaviṣṭhaḥ (7.16.12, suvīryam) 4.12.3 ; 7.16.12  
 sa no rāsva suvīryam 5.13.5 ; 8.9.12  
 suvīras tvam asmayuḥ 7.15.8 ; 8.19.7  
 agnī ratho na vedyāḥ 8.19.8 ; agnīm ratham na vedyam 8.84.1  
 agnis tuviçravastamaḥ (5.25.5, °tamam) 3.11.6 ; 5.25.5  
 Cf. also under 1.36.12<sup>d</sup> ; 58.8<sup>a</sup> ; 143.8<sup>cd</sup> ; 5.10.2<sup>b</sup>.

### Agni as recipient of praise and sacrifice

imam stomam juṣasva naḥ (8.43.16, me) 1.12.12 ; 8.43.16  
 imā u ṣu çrudhī girāḥ 1.26.5 ; 45.5 ; 2.6.1  
 agnir iḷenyō girā 1.79.5 ; 10.118.3  
 ā te agna rcā havih 5.6.5 ; 6.16.47  
 agnīm gīrbhir havāmahe 8.11.6 ; 10.141.3  
 yajñeṣu devam iḷate 1.15.7 ; 5.21.3 ; 6.16.7  
 devam martāsa ūtaye 3.9.1 ; 5.22.3 ; 8.11.6 ; . . . ūtaye havāmahe 1.144.5  
 stomāir vidhemāgnaye 8.43.1 ; stomāir iṣemāgnaye 8.44.27  
 ayā (7.14.2, vayam) te agne samidhā vidhema 4.4.15 ; 7.14.2  
 agnim iḷe sa u çravat 8.43.24 ; 44.6  
 çrutkarṇam saprathastamam 1.45.7 ; . . . °tamaḥ tvā girā 10.140.6  
 agni ṣṭave dama ā jātavedāḥ 6.12.4 ; 7.12.2  
 etā te agna ucathāni vedhaḥ 1.73.10 ; 4.2.20  
 agnīm dhibhiḥ saparyata 5.25.4 ; 8.103.3  
 mandasva dhītibhir hitaḥ 8.60.4 ; 10.140.3  
 te ghed agne svādhyāḥ 8.19.17 ; 43.30  
 uttānahastā namasopasadya 3.14.5 ; . . . namasā vivāset 6.16.46 ; . . . namasādhi vikṣu 10.79.2  
 agnīm prayaty adhvarē 5.28.6 ; 8.71.22. Cf. indram, &c.  
 viprāso jātavedasaḥ 3.11.8 ; 8.11.5  
 nāmāni cid dadhire yajñiyāni 1.72.3 ; 6.1.4  
 janmañ-janman nihito jātavedāḥ 3.1.20, 21  
 tam arvantaḥ na sānasim (sc. marmrjyante) 4.15.6 ; . . . (sc. grñhi) 8.102.12  
 tvām agne manīṣiṇaḥ (sc. indhate) 3.10.1 ; . . . (sc. hinvanti) 8.44.19  
 yas ta ānaṣ samidhā tam juṣasva 10.122.3 ; . . . samidhā havydātīm 6.1.9  
 imam no agne adhvaram 6.52.12 ; . . . adhvaram juṣasva 7.42.5 ; asmākam agne adhvaram  
 juṣasva 5.4.8  
 abhi prayānsi sudhitāni hi khyāḥ (10.53.2, khyat) 6.15.15 ; 10.53.2  
 somaprṣṭhāya vedhase 8.43.11 ; kilālope somaprṣṭhāya, &c. 10.91.14  
 vedī (6.13.4, yas te) sūno sahaso gīrbhir ukthāih 6.1.10 ; 13.4  
 Cf. also under 2.37.1<sup>b</sup> ; 4.4.7<sup>b</sup> ; 5.27.1<sup>c</sup> ; 41.10<sup>c</sup> ; 6.5.5<sup>a</sup> ; 8.23.23<sup>a</sup>.

## Indra

**General statement.**—The repetitions concerning Indra alone number 250. Indra's chief traits, on the evidence of the repetitions, are two : first, his quality of demiurge, particularly as slayer of demons, and yet more particularly as slayer of Vṛtra-Ahi and liberator of the rivers or waters ; second, his conspicuous position as chief consumer of soma. In both these respects the repetitions present Indra's history and character with approximate completeness, twice, sometimes thrice. More specifically Indra's traits, repeated in metrical units, present themselves under the following heads : Indra as demiurge ; Indra as cosmic power and his relation to other gods ; Indra's warlike might ; Indra as

chief consumer of soma ; Indra as protector and enricher of men ; Indra as recipient of praise and sacrifice. The rubric, Indra as chief consumer of soma, is to be supplemented by the corresponding rubric, Soma benefits Indra and other gods, under the head of Soma (p. 600) ; the latter treats essentially the same theme from the point of view of Soma Pavamāna of the ninth maṇḍala.

### Indra as demiurge

#### Indra as slayer of Vṛtra (Ahi), and releaser of the Waters

vṛtraṁ jaghanvān asṛjat 1.80.10 ; . . . asṛjad vi sindhūn 4.18.7 ; 19.8  
 indro vṛtrāny apratī jaghāna (7.23.3, jaghanvān) 6.44.14 ; 7.23.3  
 ahan vṛtraṁ nir apām āubjo (1.85.9, āubjad) arṇavam 1.56.5 ; 85.9  
 vadhīd (10.28.7, vadhim) vṛtraṁ vajreṇa mandasānaḥ 4.17.3 ; 10.28.7  
 indraṁ vṛtrāya hantave 3.37.5 ; 8.12.22 ; 9.61.22  
 hanti vṛtraṁ (1.63.7, aṅho rājan) varivaḥ pūrave kaḥ 1.63.7 ; 4.21.16  
 ya indra vṛtrahantamaḥ 8.46.8 ; 9.92.17  
 ahann ahim pariṣāyānam arṇaḥ 3.32.11 ; 4.19.2 ; 6.30.4  
 ahann ahim arināt sapta sindhūn 4.28.1 ; 10.67.12  
 pariṣṭhitā ahinā cūra pūrvih 2.11.2 ; 7.21.3  
 sṛjaḥ sindhūr ahinā jagrasānān 4.17.1 ; 10.111.9  
 tvam vṛtān arinā indra sindhūn 4.19.5 ; 42.7  
 avāsṛjaḥ (8.12.12, avāsṛjat) sartave sapta sindhūn 1.32.12 ; 8.12.12  
 indra mahnā mahato arnavasya 10.67.12 ; 111.4  
 Cf. under 1.32.5<sup>d</sup> ; 5.2.2<sup>c</sup> ; 3.32.4<sup>d</sup> ; 4.17.7<sup>od</sup> ; 5.29.3<sup>d</sup> ; 30.11<sup>c</sup> ; 31.4<sup>d</sup> ; 7.22.2<sup>b</sup> ; 8.15.3<sup>b</sup> ; 46.13<sup>b</sup>

#### Indra as slayer of other demons and enemies

çiro dāsasya namucer mathāyan 5.30.8 ; 6.20.6  
 ava tmanā dhṛṣatā çambaram bhinat 1.54.4 ; ava tmanā brhataḥ çambaram bhēt 7.18.20.  
 viçvā veda janimā (10.111.5, savanā) hanti çuṣnam 3.31.8 ; 10.111.5 [Cf. 1.51.6<sup>b</sup>  
 asvāpayad dabhītaye 4.30.21 ; asvāpayo dabhītaye suhantu 7.19.4  
 maho druho apa viçvāyu dhāyi 4.28.2 ; 6.20.5  
 nanamo vadhar adevasya piyoḥ 1.174.8 ; 2.19.7  
 jahi vadhar vanuṣo martyasya 4.22.9 ; 7.25.3  
 ni duryoṇa āvṛṇaṁ mṛdhraṅvācaḥ (5.32.8, mṛdhraṅvācam) 5.29.10 ; 32.8  
 ny arçasānam oṣati 1.130.8 ; 8.12.9  
 vi dviṣo (10.152.3, rakṣo) vi mṛdho jahi 8.61.13 ; 10.152.3  
 indro viçvā ati dviṣaḥ 8.16.11 ; 69.14  
 dāsir viçāḥ sūryeṇa sahyāḥ 2.11.4 ; 10.148.2  
 viçvasya jantor adhamam cakāra 5.32.7 ; . . . adhamas paḍiṣṭa 7.104.16  
 adhaspadam tam im kṛdhi 10.133.4 ; 134.2

#### Indra's other demiurgic or divine acts

duraç ca viçvā avṛṇod apa svāḥ 3.31.21 ; 10.120.9  
 pra sūraç cakram vṛhatād abhike 1.174.5 ; 4.16.12  
 bharaç cakram eṭaço nāyam indra 1.121.13 ; . . . eṭaçaḥ sam riṇāti 5.31.11  
 prāvo (6.26.4, āvo) yudhyantam vṛṣabham daçadyum 1.33.14 ; 6.26.4  
 āvaḥ kutsam indra yasmiṁ cākan 1.33.4 ; vaha kutsam, &c. 1.174.5  
 atithigvāya çañsyam kariṣyan 6.26.3 ; 7.19.8  
 yathā kaṇve maghavan trasyadasyavi 8.49(Vāl.1).10 ; . . . maghavan medhe adhware 8.50(Vāl.2).10  
 yathā prāvo maghavan medhyātithim 8.49(Vāl.1).9 ; yathā prāva eṭaçaṁ kṛtvye dhane  
 8.50(Vāl.2).9  
 ekasya çuṣṭāu yad dha codam āvitha 2.13.9 ; çagdhi no asya yad dha pāuram āvitha 8.3.11  
 Cf. under 1.131.4<sup>b</sup> ; 132.4<sup>b</sup> ; 8.73.18<sup>a</sup>

**Indra's cosmic power and relation to other gods**

sa dhārayat pṛthivīm paprathac ca 1.103.2 ; 2.15.2  
 eko viçvasya bhuvanasya rājā 3.46.2 ; 6.36.4  
 vy antarikṣam atirat (10.153.3, atirah) 8.14.7 ; 10.153.3  
 anu tvā rodasī ubhe 8.6.38 ; 71.11  
 viçve devāso amadann anu tvā 1.52.15 ; 103.7  
 devās ta indra sakhyāya yemire 8.89.2 ; 98.3  
 samicīnāsa ṛbhavaḥ sam asvaran 8.3.7 ; samicīnāso asvaran 8.12.32  
 devī (sc. rodasī) çuṣmañ saparyataḥ 6.44.5 ; 8.93.12  
 sakhe viṣṇo vitarāñ vi kramasva 4.18.11 ; 8.100.12  
 jātaḥ pṛchad vi mātarañ ka ugrāḥ ke ha çṛṇvire 8.45.9 ; vi pṛchad iti mātarañ, &c. 8.77.1  
 Cf. under 1.32.4<sup>c</sup> ; 3.32.8<sup>c</sup> ; 6.44.23<sup>b</sup>

**Indra's warlike might**

indrasya karma sukṛtā purūpi 3.30.13 ; 32.8 ; 34.6  
 pra nūtanā maghavan yā cakārtha 5.31.6 ; . . . maghavā yā cakāra 7.98.5  
 sa yudhmaḥ satvā khajakṛt samadvā 6.18.2 ; yudhmo anarvā khajakṛt samadvā 7.20.3  
 kṛṣe tad indra pāuñsyam 8.3.20 ; 32.3  
 na tvāñ indra kaç cana na jāto na janīṣyate 1.81.5 ; similar distich 7.32.23  
 athemā viçvāḥ pṛtanā jayāsi (10.52.5, jayāti) 8.96.7 ; 10.52.5  
 vy āsa (10.29.8, āna) indrah pṛtanā svojāḥ 7.20.3 ; 10.29.8  
 açatur indra jajñise 10.133.2 ; açatur (8.21.13, anāpir) indra januṣā sanād asi 1.102.8 ; 8.21.13  
 tvam indrabhibhūr asi 8.98.2 ; 20.153.5  
 rghāyamāṇam invataḥ (sc. na tvā rodasī) 1.10.8 ; rghāyamāṇo invasi (sc. indrah çatrum) 1.176.1  
 nāntarikṣāni vajriṇam 8.6.15 ; 12.24  
 indrañ jāitraya harṣayan 9.111.3 ; . . . harṣayā çacipatim 8.15.13  
 jayema pṛtsu vajrivaḥ 8.68.9 ; 92.11  
 vajrañ çīçāna ojaśā 8.76.9 ; 10.153.4  
 vajreṇa çataparvaṇā 1.80.6 ; 8.6.6 ; 76.2 ; 89.3  
 tvam hi çaçvatinām (sc. rājā viçam asi) 8.95.3 ; (sc. dartā purām asi) 8.98.6  
 vṛṣā hy ugra çṛṇvise 8.6.14 ; . . . çṛṇvise parāvati 8.33.10  
 vṛṣāyam indra te ratha uto te vṛṣāñ harī, vṛṣā tvam çatakṛato vṛṣā havaḥ 8.13.31 ; vṛṣā ratho  
 maghavan vṛṣāñ harī vṛṣā tvam çatakṛato 8.33.11  
 mahāñ ugra içānakṛt 8.52 (Vāl.4).5 ; 65.5  
 nahī nu te (10.54.3, ka u nu te) mahimanaḥ samasya 6.27.3 ; 10.54.3  
 ugra ugrābhīr ūtibhīḥ 1.7.4 ; ugrābhīr ugrtibhīḥ 1.129.5  
 ugra ṛṣvebhīr ā gahi 8.3.17 ; ugra ugrebhīr ā gahi 8.49 (Vāl.1).7 ; ṛṣva ṛṣvebhīr ā gahi 8.50 (Vāl.2).7  
 içāno apratiṣkutaḥ 1.7.8 ; . . . apratiṣkuta indro aṅga 1.84.7  
 indra çaviṣṭha satpate 8.13.12 ; 68.1  
 indram içānam ojaśā 1.11.8 ; 8.76.1  
 maho vājebhīr mahadldhiç ca çuṣmāñ 4.22.3 ; 6.32.4  
 pṛāvo vājeṣu vājinam 1.4.8 ; 176.5  
 rathītamañ rathīnām 1.11.7 ; rathītamo rathīnām 8.45.7  
 vidmā hi tvā dhanamjayam 3.42.6 ; 8.45.13 ;—viçvā dhanāni jigyuṣaḥ 8.14.6 ; 9.65.9  
 (adāçuṣām) teṣāñ no veda ā bhara 1.81.9 ; (adāçurīḥ) tasya no veda ā bhara 8.45.15  
 dhanaspṛtañ çūçuvāñsam sudakṣam 6.19.8 ; 10.47.4  
 sahasrā vājy avṛtaḥ 1.133.7 ; 8.32.18  
 vāvṛdhāno dive-dive 8.53 (Vāl.5).2 ; vāvṛdhāte, &c. 8.12.28 (Indra's Harī)  
 rājā kṛṣṭīnām puruhūta indrah 1.177.1 ; 4.17.5  
 ya ekaç carṣaṇīnām 1.7.9 ; 176.2  
 çikṣā çacivaḥ çacibhīḥ 8.2.15 ; . . . çacivas tava naḥ çacibhīḥ 1.62.12  
 gavyanta indrañ sakhyāya viprā açvāyanto vṛṣaṇāñ vājayantaḥ 4.17.6 ; 10.131.3  
 yad vā pañca kṣitīnām 5.35.2 ; . . . kṣitīnām dyumnam ā bhara 6.46.7  
 yad indra nāhuṣiṣv ā 6.46.7 ; 8.6.24  
 Cf. under 1.5.10<sup>c</sup> ; 54.3<sup>b</sup> ; 80.8<sup>c</sup>, 10<sup>c</sup> ; 81.5<sup>a</sup> ; 4.16.6<sup>a</sup> ; 18.4<sup>c</sup> ; 6.32.1<sup>b</sup> ; 45.22<sup>b</sup> ; 8.6.41<sup>b</sup> ; 12.8<sup>a</sup>

**Indra as chief consumer of Soma**

(See also under Soma benefits Indra, &amp;c., p. 600)

- somebhiḥ somapātamaṃ 6.42.2 ; 8.12.20  
 trikadrakeṣv apibat sutasya 1.32.3 ; 2.15.1  
 somapeyāya vakṣataḥ 8.6.45 = 8.32.30 ; 8.14.12 (Indra's Hari)  
 indrāya somaṃ suṣutam bharantaḥ (10.30.13, bharantiḥ) 3.36.7 ; 10.30.13  
 pāhi somam . . . sakhibhiḥ sutam naḥ 3.47.3 ; 51.8  
 indram some sacā sute 1.5.2 ; 8.45.29  
 ā tvā viṅantv indavaḥ 1.15.1 ; 8.92.22  
 indraḥ somasya pītaye 8.12.12 ; . . . pītaye vṛṣāyate 1.55.2  
 indram somasya pītaye 1.16.3 ; 3.42.4 ; 8.17.15 ; 92.5 ; 97.11 ; 9.12.2  
 vṛtrahā somapītaye 1.16.8 ; 8.93.20  
 imam indra sutam piba 1.84.4 ; 8.6.36  
 (asya) somaṃ cṛiṅanti pṛṇayaḥ 1.84.11 ; 8.69.3  
 indram indo vṛṣā viṇa 1.176.1 ; 9.2.1 (to Soma Pavamāna)  
 sutaḥ somaḥ pariṣiktā madhūni 1.177.3 ; 7.24.3  
 pibā-pibed indra çūra somam 2.11.11 ; 10.32.15  
 adhvaryavo bharatendrāya somam 2.14.1 ; adhvaryavaḥ sunutendrāya somam 10.30.15  
 tasmā etaṃ bharata tadvaçāya 2.14.2 ; . . . tadvaço dadīḥ 2.37.1  
 somebhir im pṛnatā bhojam indram 2.14.10 ; 6.23.9  
 asmiṃ çūra savane mādayasva 2.18.7 ; 7.23.5 ; asminn ū ṣu savane, &c. 7.29.2  
 tubhyaṃ suto maghavan tubhyam ābhṛtaḥ 2.36.5 ; . . . tubhyaṃ pakvaḥ 10.116.7  
 indra piba vṛṣadhūtasya vṛṣṇaḥ 3.36.2 ; 43.7  
 indra somaḥ sutā ime 3.40.4 ; 42.5  
 somaṃ piba vṛtrahā çūra vidvān 3.47.2 ; 52.7  
 pibā tv asya suṣutasya cāroḥ 3.50.2 ; 7.29.1  
 pibā tv asya girvaṇaḥ 3.51.10 ; 8.1.26  
 dhānāvantaṃ karambhiṇam apūpavantaṃ ukthinam (sc. somam) 3.52.1 ; 8.91.2  
 ya indrāya sunavāmety āha 4.25.4 ; 5.37.1  
 tiraç cid aryaḥ savanā puruṇi 4.29.1 ; . . . savanā vaso gahi 8.66.12  
 suteṣv indra girvaṇaḥ 4.32.11 ; 8.99.1  
 sajoṣāḥ pāhi girvaṇo marudbhiḥ 4.34.7 ; 6.40.5  
 vahantu somapītaye 4.46.3 ; 8.1.24 (Indra's Harayaḥ)  
 indra somaṃ pibā imam 8.17.1 ; indra somaṃ imaṃ piba 10.24.1  
 somaṃ somapate piba 5.40.1 ; 8.21.3  
 vṛṣā grāvā vṛṣā mado vṛṣā somo ayam sutaḥ 5.40.2 ; 8.13.32  
 pātā sutam indro astu somam 6.23.3 ; 44.15  
 somaṃ virāya çipriṇe 8.32.24 ; . . . çipriṇe pibadhyāi 6.44.14  
 ayam soma indra tubhyaṃ sunve 7.29.1 ; 9.88.1  
 somam indrāya vajriṇe 7.32.8 ; 9.30.6 ; 51.2  
 yatrā somasya tṛmpasi 8.4.12 ; 53(Vāl. 5).4  
 tasyehi pra dravā piba 8.4.12 ; 64.10  
 matsvā sutasya gomataḥ 8.13.14 ; 92.30  
 sutāvanto havāmahe 8.17.3 ; 51(Vāl. 3).6 ; 61.14 ; 93.30  
 ehim asya dravā piba 8.17.11 ; 64.12  
 madāya dyukṣa somapāḥ 8.33.15 ; 66.6  
 asya pitvā madānām 8.92.6 ; 9.23.7  
 sutavān ā vivāṣati 1.84.9 ; 8.97.4  
 yathā manāu sāmvaranāu somam indrapibaḥ sutam 8.51(Vāl. 3).1 ; yathā manāu vivasvati  
 somaṃ çakrāpibaḥ sutam 8.52(Vāl. 4).1  
 çucayo (8.93.22, uçanto) yanti vitaye (sc. sutāḥ) 1.5.5 ; 8.93.22  
 Cf. under 1.104.9<sup>a</sup> ; 175.2<sup>b</sup> ; 3.37.8<sup>c</sup> ; 8.4.2<sup>b</sup> ; 82.3<sup>c</sup>

**Indra as protector and enricher of men**

syāmed indrasya çarmanī 1.4.6; 8.47.5  
 sadā pāhy abhiṣṭibhiḥ 1.129.9; . . . abhiṣṭāye 10.93.11  
 asmabhyam indra (6.44.8, mahi) varivah sugam krdhi (6.44.18, kah) 1.102.4; 6.44.18  
 rakṣā ca no maghavan pāhi sūrīn 1.54.11; 10.61.22  
 uta trāyasva gr̥ṇato maghonaḥ 10.22.15; 148.4  
 yad indra mṛṣayāsi naḥ 8.6.25; 45.33  
 sa tvam na indra mṛṣaya 6.45.17; 8.80.2  
 indra dyumnam svarvad dhehy asme 6.19.9; 35.2  
 indra tvādātam id yaçāḥ 1.10.7; 3.40.6  
 apām tokasya tanayasya jese 1.100.11; 6.44.18  
 yah çansantaṁ yah çaçamānam ūti 2.12.14; 20.3  
 pūrvīr asya niṣṣidho martyeṣu 3.51.5; pūrvīṣ ṭa indra niṣṣidho janesu 6.44.11  
 yad ditsasi stuto magham 4.32.8; 8.14.4  
 yas te sādhiṣṭho 'vase 5.35.1; 8.53(Vāl. 5).7  
 asme te santu sakhyā çivāni 7.22.9; 10.23.7  
 asmākam bodhi avitā mahādhanē 6.46.4; 7.32.5  
 asmākam su maghavan bodhi godāḥ 3.20.21; 4.22.10; . . . gopāḥ 3.31.14  
 makṣū gomantam imāhe 8.33.3; 88.2  
 indra rāyā pariṇasā 4.31.12; 8.97.6; tvam na indra rāyā pariṇasā 1.128.9  
 kadā na indra rāya ā daçasyeḥ 7.37.5; 8.97.15  
 kr̥ṇusva rādho adrivaḥ 1.10.7; 8.64.1  
 kim ānga radhracodanam tvāhuḥ 6.44.10; . . . radhracodanaḥ 8.80.3  
 gamema gomati vraje 8.46.9; 51(Vāl. 3).5  
 aram te çakra dāvane 8.45.10; 92.26  
 sahasriṇibhir ūtibhiḥ 1.30.8; 10.134.4  
 vidyāma çūra navyasaḥ 8.24.8; 50(Vāl. 2).9  
 vidyāma sumatinām 1.4.3; . . . sumatinām navānam 10.89.17  
 vidyāma vastor avasā gr̥ṇanto bharadvajā (10.89.17, viçvāmitrā) uta ta indra nūnam 6.25.9;  
 10.89.17; vidyāma vastor avasā gr̥ṇantaḥ 1.177.5  
 mahīr asya praṇitayaḥ pūrvīr uta praçastayaḥ 6.45.3; 8.12.21  
 indra (8.32.12, indro) viçvābhir ūtibhiḥ 8.32.12; 61.5; 10.134.3; . . . ūtibhir vavakṣitha 8.12.5  
 çatamūte çatakrato 8.46.3; çatamūtiṁ çatakratum 8.99.8  
 mahān mahībhiḥ çacibhiḥ 8.2.32; 16.7  
 arvācinām su te manaḥ 1.84.3; 3.37.2  
 puro dadhat saniṣyasi (5.31.11, saniṣyati) kratum naḥ 4.20.3; 5.31.11  
 yasya viçvāni hastayoh 1.176.3; 6.45.8  
 yo rāyo 'vanir mahān supārah suntuvaḥ sakhā 1.4.10; 8.32.13  
 devam-devam vo 'vase indram-indram gr̥ṇīṣāni 8.12.19; . . . avase devam-devam abhiṣṭāye 8.27.13  
 udriya vajrinn avato na sincate 8.49(Vāl. 1).6 . . . avato vasutvanā 8.50(Vāl. 2).6  
 vasūyavo vasupatiṁ çatakratum stomāir indram havāmahe 8.52(Vāl. 4).6; 61.10  
 yasmāi tvam vaso dānāya çikṣasi (8.52.6, mahāse) sa rāyas poṣam açnute (8.52.6, invati)  
 8.51(Vāl. 3).6; 52(Vāl. 4).6  
 purūtamaṁ purūṇām 1.5.2; 6.45.29  
 Cf. under 1.16.9<sup>a</sup>; 29.2<sup>a</sup>; 51.8<sup>c</sup>; 84.19<sup>c</sup>; 110.9<sup>a</sup>; 167.1<sup>d</sup>; 177.1<sup>d</sup>; 3.43.3<sup>b</sup>; 5.35.5<sup>a</sup>

**Indra as recipient of praise and sacrifice**

tam tvā vyaṁ maghavann indra girvanaḥ sutāvanto havāmahe 8.51(Vāl. 3).6; 61.14  
 indram girbhir havāmahe 8.76.5; 88.1;—girbhir gr̥ṇanti kāravaḥ 8.46.3; 54(Vāl. 6).1  
 eto nv indram stavāma 8.24.19; 81.4; 95.7  
 indram abhi pra gāyata 1.5.1; 8.92.1  
 tam v abhi pra gāyata 8.15.1; . . . abhi prāceta 8.92.5  
 tasmā indrāya gāyata 1.4.10; 5.4; tam indram abhi gāyata 8.32.13  
 indram arca yathā vide 8.49(Vāl. 1).1; 69.4

- indrāya çūṣam arcata 1.9.10 ; . . . arcata 10.133.1 ; indrāya çūṣam harivantam arcata 10.96.2  
 uktham indrāya çañsyam 1.10.5 ; 5.39.5  
 indra vatsam na mātaraḥ 6.45.25 ; 8.95.1  
 indrāya brahmodyatam 1.80.9 ; 8.69.9  
 brahmendrāya vajriṇe 3.53.13 ; 8.24.1  
 upa brahmāṇi çrṇava imā naḥ 6.40.6 ; 7.29.2  
 upa brahmāṇi harivaḥ 1.3.6 ; . . . harivo haribhyām 10.104.6  
 anu ṣṭuvantu pūrvathā 8.3.8 ; 15.6  
 indram vāṇīr anuttamanyum eva 7.31.12 ; . . . vāṇīr anūṣita sam ojase 8.12.22  
 stotṛbhya indra girvaṇaḥ 4.32.8 ; stotāra indra girvaṇaḥ 8.32.7  
 kaṇvā ukthena vāvṛdhuh 8.6.21, 43  
 yaṁ te svadhāvan svadayanti dhenavaḥ 8.49(Vāl.1).5 ; yaṁ te svadhāvan svadanti gūrtayaḥ  
 8.50(Vāl. 2).5  
 ahūmahī çravasyavaḥ 6.45.10 ; 8.24.10  
 indram taṁ hūmahe vayam 6.46.3 ; 8.51(Vāl. 3).5  
 vṛṣantamasya hūmahe 1.10.10 ; 5.35.3  
 vṛṣā tvā vṛṣaṇam huve vajriṇ citrābhir ūtibhiḥ 5.40.3 ; 8.13.33  
 marutvantaṁ havāmahe 1.23.7 ; 8.76.6  
 nānā havanta ūtaye 8.1.3 ; 15.12 ; 86.5  
 indrah purū puruhūtaḥ 8.2.32 ; 16.7  
 taṁ tvā vyaṁ havāmahe 4.32.13 = 8.65.7 ; 8.43.23  
 stomāir indram havāmahe 8.52(Vāl. 4).6 ; 61.10  
 tvām id vṛtrahantama janāso vṛktabarhiṣaḥ 5.35.6 ; 8.6.37  
 āpir (8.54.5 ; tena) no bodhi sadhamādyo vṛdhe 8.3.1 ; 54(Vāl. 6).5  
 vyaṁ indra tvāyavaḥ 3.41.7 ; 7.31.4 ; 10.133.6  
 -sakhāya indram ūtaye 1.30.7 ; 8.21.9  
 indram prayaty adhvare 1.16.3 ; 8.3.5. Cf. agniṁ, &c., under 5.28.6  
 anu pratnasyāukasaḥ 1.30.9 ; 8.69.18  
 vyaṁ te ta indra ye ca naraḥ 5.35.5 ; . . . ye ca deva 7.30.4  
 yad indra prāg apāg udaṁ nyaṁ vā hūyase ṛbhiḥ 8.4.1 ; 65.1  
 yac chakrāsi parāvati yad arvāvati vṛtrahan 8.13.15 ; 97.4  
 arvāvato na ā gahi 3.37.11 ; 40.8  
 indreha tata ā gahi 3.37.11 ; 40.9  
 yāhi vāyur na niyuto no achā 3.35.1 ; 7.23.4  
 (mā) nī rīraman yaḥamānāso anye 2.18.3 ; 3.35.3  
 vahatam indra keçinaḥ 3.41.9 ; 8.17.2  
 ā tvā bṛhanto harayo (6.44.19, tvā harayo vṛṣaṇo) vahantu 3.43.6 ; 6.44.19  
 juṣāṇa indra haribhir (8.13.3, saptibhir) na ā gahi 3.44.1 ; 8.13.13  
 iha tyā sadhamādyā (sc. hari) 8.13.27 ; 8.32.29 = 8.93.24  
 yoniṣ ṭa indra niṣade (7.24.1, sadane) akāri 1.104.1 ; 7.24.1  
 edam barhir yaḥamānasya sīda 3.53.3 ; 6.23.7  
 aram indrasya dhāmne 8.92.25 ; 9.24.5  
 kratum punīta (8.53.6, punata) ānuṣak 8.12.11 ; 53(Vāl. 5).6  
 Cf. under 1.16.5<sup>a</sup> ; 7.23.6<sup>a</sup> ; 32.22<sup>a</sup> ; 8.6.32<sup>a</sup> ; 12.10<sup>a</sup> ; 45.21<sup>a</sup>

## Soma

**General statement.**—The repetitions concerning Soma alone number 200, the majority of them coming from the ninth maṇḍala, the Pavamāna book (see above, p. 585). The ratio of the repetitions to the entire mass contained in that book is greater than in any other Vedic collection ; hence they come nearer giving a complete picture of the drink, or the god than in the case of any other

god. No attempt is made here to separate the ritual drink from the personified god, if for no other reason, because the texts themselves fail to do so. Soma is intimately connected with Indra ; therefore many passages of the ninth book, though primarily Soma-passages, belong to Indra as well ; see the rubric, Soma benefits Indra and other gods (p. 600 ; cf. 9.97.5). Soma's repeated *pādas* may be arranged under the following heads : Ritual preparation of Soma (washing and cleaning ; straining ; pressing and flowing and clearing) ; Soma and his admixtures ; Soma and his vessels ; Soma benefits Indra and other gods ; Soma as protector and enricher of men ; Soma's divine and other qualities ; Soma-worship. The boundary line between these rubrics is often effaced, because one and the same passage presents more than a single aspect of the plant, fluid, or god.

### Ritual preparation of Soma

#### Washing and cleaning

ā pyāyasva madintama soma viçvebhīr añçubhiḥ 1.91.17 ; pra pyāyasva pra syandasva soma viçvebhīr añçubhiḥ 9.67.28  
 marmṛjyante upasyuvaḥ, yābhīr madāya çumbhase (9.38.3, çumbhate) 9.2.7 ; 38.3  
 çumbhamāna ṛtāyubhīr, mṛjyamāno gabhastyoḥ 9.36.4. The same in plural : çumbhamānā, &c.  
 9.64.5 ; mṛjyamāno gabhastyoḥ 9.20.6  
 dadhanvire gabhastyoḥ 9.10.2 ; 13.7  
 etaṁ mṛjanti mṛjyam 9.15.7 ; 46.6  
 çṛiṇānā apsu mṛñjata 9.24.1 ; 65.26  
 sa marmṛjāna āyubhiḥ 9.57.3 ; 66.23  
 taṁ ī mṛjanty āyavaḥ 9.63.17 ; 107.17  
 etaṁ u tyāṁ daça kṣipo (mṛjanti) 9.15.8 ; 61.7  
 çiqum̐ jajñānaṁ haryataṁ mṛjanti 9.96.17 ; 109.12.—Cf. under 9.70.4<sup>a</sup>, 5<sup>a</sup>

#### Straining

rāye arṣa (9.64.12, sa no arṣa) pavitra ā 9.63.16 ; 64.12  
 somaṁ pavitra ā sṛja 1.28.9 ; 9.16.3 ; 51.1  
 tiraḥ pavitram açavaḥ 1.135.6 ; 9.62.1 ; 67.7  
 suta eti pavitra ā 9.39.3 ; 44.3 ; 61.8  
 suvāno arṣa pavitra ā 9.6.3 ; 52.1  
 somaḥ pavitre arṣati 9.16.4 ; 17.3 ; 37.1  
 pavitre pari çicyate 9.17.4 ; 42.4  
 pavitraṁ soma gachasi 9.20.7 ; 67.19  
 rājā pavitaratho vājam āruhaḥ (9.86.40, āruhat) 9.83.5 ; 86.40  
 vṛṣā pavitre adhi sāno avyaye 9.86.3 ; 97.40  
 rājā (9.86.7, vṛṣā) pavitram aty eti roruvat 9.85.9 ; 86.7  
 tiro varāny avyayā 9.67.4 ; 107.10  
 avyo vārebhiḥ pavate 9.101.16 ; . . . pavate madintamaḥ 9.108.5  
 avyo vārebhir arṣati 9.20.1 ; 38.1  
 avyo vāraṁ vi dhāvasi 9.16.8 ; . . . dhāvati 9.28.1 ; avyo vāraṁ vi pavamāna dhāvati 9.74.9  
 vane kṛiṇantaṁ atyavim 9.6.5 ; 45.5 ; 106.11  
 avyo vāre pari priyaḥ 9.7.6 ; 52.2 ; 107.6 ; . . . priyam 9.50.3  
 pavate (9.64.5, pavante) vāre avyaye 9.36.4 ; 64.5

#### Pressing and flowing and clearing

sunotā madhumattamaṁ 9.30.6 ; 51.2  
 indur hiyānaḥ sotṛbhiḥ 9.30.2 ; 107.26  
 sutaḥ somo diviṣṭiṣu 1.86.4 ; 8.76.9

- ye somāsaḥ parāvati ye arvāvati sunvire 8.93.6; 9.65.22  
 suvānā devāsa indavaḥ 9.13.5; 65.24  
 devo devebhyaḥ sutaḥ 9.3.9; 99.7; 103.6  
 dhārayā pavate sutaḥ 9.3.10; 42.2  
 hariṁ hinvanty adribhiḥ 9.26.5; 30.5; 32.2; 38.2; 39.6; 50.3; 65.8  
 hito na saptir (9.86.3, atyo na hiyāno) abhi vājam arṣa 9.70.10; 86.3  
 indur hinvāno arṣati 9.34.1; 67.4  
 hinvanti sūram usrayaḥ 9.65.1; 67.9  
 pra te dhārā asaḥcato divo na yanti vṛṣṭayaḥ 9.57.1; pra te divo na vṛṣṭayo dhārā yanty  
 asaḥcataḥ 9.62.28  
 abhy arṣa kanikradat 9.63.29; 67.3  
 harir arṣati dharnasiḥ 9.37.2; 38.6  
 pavamānāya gāyata 9.65.7; vipaḥcite pavamānāya, &c. 9.86.44  
 pavamāno vi dhāvati 9.37.3; vyānaḥiḥ pavamāno, &c. 9.103.6  
 somo vājam ivāsarat 9.37.5; 62.16  
 ṣukrā ṛtasya dhārayā, vājam gomantam akṣaran 9.33.2; 63.14  
 tayā pavasva dhārayā 9.45.6; 49.2  
 pavasva soma dhārayā 9.1.1; 29.4; 30.3; 100.5  
 asrgram devavitaye 9.46.1; 67.17  
 sa pavasva madintama 9.50.5; sa punāno madintamaḥ 9.99.6  
 pavamānaṁ madhuḥcutam 9.50.3; 67.9  
 ete pūtā vipaḥcitaḥ 9.22.3; 101.12  
 somaḥ punāno arṣati 9.13.1; 28.6; 42.5; 101.7  
 nṛmṇā vasāno arṣati (9.62.23, arṣasi) 9.7.4; 62.23  
 dhārā sutasya vedhasaḥ 9.2.3; 16.7  
 viprasya dhārayā kavīḥ 9.12.8; 44.2  
 somā asrgram ācavaḥ 9.17.1; 23.1  
 pavamānā asrksata 9.63.25; 107.25  
 punānaḥ soma dhārayā 9.63.28; 107.4  
 pavasva madhumattamaḥ 9.64.22; 108.1, 15  
 pavasva devavir ati 9.2.1; 36.2  
 pavasva viḥvadarḥataḥ 9.65.13; 106.5  
 pavasva viḥvamejaya 9.35.2; 62.26  
 indo dhārābhīr ojasā 9.65.14; 106.7  
 pavate haryato hariḥ 9.65.25; 106.13  
 evā naḥ soma pariṣicyamānaḥ 9.68.10; 97.36  
 pavamāno asiṣyadat 9.30.4; 49.5  
 pavamānāsa indavaḥ 9.24.1; 67.7; 101.8. Cf. pavamānāyendave 9.11.1  
 pavamāno vicarṣaṇiḥ 9.28.5; pavamānaṁ vicarṣaṇim 9.60.1  
 pavamānaḥ (9.13.8, <sup>o</sup>na) kanikradat 9.3.7; 13.8  
 abhi somāsa ācavaḥ pavante madyaṁ madam 9.23.4; 107.14  
 nṛbhīr yato vi niyase 9.24.3; 99.8. Cf. under 9.15.3<sup>a</sup>  
 abhy arṣanti suṣṭutim 9.62.3; abhy arṣati suṣṭutim 9.66.22; pavamānā abhy arṣanti  
 suṣṭutim 9.85.7  
 Cf. also under 1.137.3<sup>bc</sup>; 8.1.17<sup>a</sup>

### Soma and his admixtures

- somāḥ ṣukrā gavācīraḥ 1.137.1; 9.64.28  
 somāso dadhyācīraḥ 1.5.5; 137.2; 5.51.7; 7.32.4; 9.22.3; 63.15; 101.12  
 āpo arṣanti sindhavaḥ yad gobhīr vāsaiṣyase 9.2.4; 66.13  
 gāḥ kṛṇvāno na nirṇijam 9.14.5; 107.26; gāḥ kṛṇvāno nirṇijam haryataḥ kavīḥ 9.86.26  
 gobhīr añjāno arṣati (9.107.22, arṣasi) 9.103.2; 107.22  
 ṣūro na goṣu tiṣṭhasi 9.16.6; 62.19  
 mahīr apo vi gāhate 9.7.2; 99.7

**Soma and his vessels**

çyeno na vikṣu sīdati 9.38.4 ; çyeno na vaṅsu sīdati 9.57.3 ; çyeno na vaṅsu kalaçeṣu sīdasi 9.86.35  
sīdañ chyeno na yonim ā 9.61.21 ; 65.19  
çyeno na yonim āsadat 9.62.4 ; . . . yonim ghṛtavantam āsadam 9.82.1  
abhi droṇāny āsadam 9.3.1 ; 30.4  
achā koçam madhuçcutam 9.66.11 ; 107.12  
abhi koçam madhuçcutam 9.23.4 ; 36.2  
somaḥ punānaḥ kalaçeṣu sīdati (9.96.23, sattā) 9.68.9 ; 86.9 ; 96.23  
vṛṣevā yūthā pari koçam arṣasi (9.96.20, arṣan) 9.76.5 ; 96.20  
ā kalaçeṣu dhāvati 9.17.4 ; 67.14  
vṛṣāva cakradad (9.107.22, °do) vane 9.7.3 ; 107.22  
abhi droṇāni dhāvati 9.28.4 ; 37.6  
camūṣv ā ni sīdasi 9.63.2 ; 99.8  
abhi yonim kanikradat 9.25.2 ; 37.2  
vardhā samudram ukthyam 9.29.3 ; 61.15

**Soma benefits Indra and other gods**

(See also under Indra as chief consumer of soma, p. 595)

indav (9.97.11, indur) indrasya sakhyam juṣānaḥ 8.48.2 ; 9.97.11  
hariṁ nadiṣu vājinam, indum indrāya matsaram 9.53.4 ; 63.17  
indrāyendo pari srava 8.91.3 ; 9.106.4  
indram indo vṛṣā viçā 1.176.1 ; 9.2.1  
somam indrāya vajriṇe 9.30.6 ; 51.2  
indrāya pātave sutah 9.1.1 ; 100.5  
asyed indro madesv ā 9.1.10 ; 106.3  
punānā indram āçata 9.6.4 ; 24.2  
indrāya pavate sutah 9.6.7 ; 62.14 ; 106.2 ; 107.17  
indrāya soma pātave 9.11.8 ; 98.10 ; 108.15  
indrāya madhumattamāḥ 9.12.1 ; . . . °maḥ 9.67.16 ; . . . °mam 9.63.19  
indrasya hārdy āviçan 9.60.3 ; . . . āviçan manīṣibhiḥ 9.86.19  
indrasya hārdi somadhānam ā viçā 9.70.9 ; 108.16  
çucir dhiyā pavate soma indra te 9.72.4 ; 86.13 Cf. under 1.16.6<sup>a</sup>  
svadasvendrāya pavamāna pītaye (9.77.44, indo) 9.74.9 ; 77.44  
indrāya matsarintamaḥ 9.63.2 ; 99.8  
sa indrāya pavase matsarintamaḥ (9.97.32, matsaravān) 9.76.5 ; 97.32  
indav indrāya matsaram 9.26.6 ; 53.4 ; 63.17  
gachann indrasya niṣkṛtam 9.15.1 ; 61.25  
punihindrāya pātave 9.16.3 ; 51.1  
punāna indur indram ā 9.27.6 ; 66.28  
indum indrāya pītaye 9.32.2 ; 38.2 ; 43.2 ; 65.8  
indav indrāya pītaye 9.30.5 ; 45.1 ; 50.5 ; 64.12  
indram soma (9.84.3, somo) mādayan dāivyaṁ janam 9.80.5 ; 84.3  
sa no deva (9.97.27, evā deva) devatāte pavasva mahe soma psarasa indrapānaḥ (9.97.27,  
psarase devapānaḥ) 9.96.3 ; 97.27  
çuddho (9.86.7, somo) devānām upa yāti niṣkṛtam 9.78.1 ; 86.7  
ayam (9.104.3, yathā) mitrāya varuṇāya çamntamaḥ 1.136.4 ; 9.104.3  
sa no bhagāya vāyave 9.44.5 ; 61.9  
pavamānasya marutaḥ 9.51.3 ; 64.24  
matsi çardho mārutaṁ matsi devān 9.90.5 ; 97.42  
suta (9.65.20, apsā) indrāya vāyave varuṇāya marudbhyah, somo arṣati viṣṇave 9.34.2 ; 65.20.  
The same in plural : sutā, &c., 9.33.3 ; sutā indrāya vāyave 5.51.7  
mado yo devavitamaḥ 9.63.16 ; 64.12  
vivakṣaṇasya pītaye 8.1.25 ; 35.23

## Soma as protector and enricher of men

tvañ naḥ soma viçvataḥ 1.91.8; 10.25.7  
 viçvā apa dviṣo jahi 9.13.8; 61.28  
 apagnanto arāvṇaḥ 9.13.9; 63.5  
 apagnan pavate mṛdhaḥ 9.61.25; . . . pavase mṛdhaḥ 9.63.24  
 vighnan rakṣāñsi devayuh 9.17.3; 37.1; 56.1  
 devāvīr aghaçañsahā 9.24.7; 28.6; 61.19  
 asmabhyañ gātuvittamaḥ 9.101.10; 106.6  
 asmabhyañ soma gātuvit 9.46.5; 65.12  
 indo sakhitvam uçmasi 9.31.6; 66.14  
 asya te sakhye vayam 9.61.29; 66.14  
 sakhitvam ā vṛñmahe 9.61.4; 65.5  
 abhi viçvāni vāryā 9.42.5; 66.4  
 abhi viçvāni kāvyā 9.23.1; 62.25; 63.25; 66.1  
 viçvā ca soma sāubhagā 8.78.8; 9.4.2; soma viçvā ca sāubhagā 9.55.1  
 viçvā arṣann abhi çriyaḥ 9.16.6; 62.19  
 abhi vājam uta çravaḥ 9.1.4; 6.3; 51.5; 63.12  
 pavamāna mahi çravaḥ 9.4.1; 9.9; 100.8  
 sahasrabhrṣṭīr jayasi (9.86.40, jayati) çravo brhat 9.83.5; 86.40  
 pavasva brhatīr iṣaḥ 9.13.4; 42.6. Cf. under 9.40.4<sup>c</sup>  
 sa naḥ punāna ā bhara (sc. rayim) 9.40.5; 61.6  
 pavante vājasātaye 9.13.3; 42.3; pavasva, &c. 9.43.6; 107.23; pavasva vājasātamaḥ 9.100.6  
 ā (9.86.38, sa) naḥ pavasva vasumad dhirānyavat 9.69.8; 86.38  
 pavantām ā suvīryam 9.13.5; 65.24  
 dyumantañ çuṣmam ā bhara 9.29.6: . . . bharā svarvidam 9.106.4  
 dyumantañ çuṣmam uttamam 9.63.29; 67.3  
 dadhat stote suvīryam 9.20.7; 62.30; 66.27; 67.19  
 pavamāna vidā rayim 9.19.6; . . . rayim, asmabhyañ soma suçriyam (9.63.11, duṣṭaram)  
 9.43.4; 63.11  
 asmabhyañ soma viçvataḥ, ā pavasva sahasriṇam (9.33.6, °ṇaḥ) 9.33.6; 40.3; 62.12; 63.1; 65.21  
 vi no rāye duro vṛdhi 9.45.3; 64.3  
 somāñ sahasrapājasah 9.13.3; 42.3  
 indo sahasrabharṇasam 9.64.25; 98.1  
 punāna indav ā bhara soma dvibarhasam rayim 9.40.6; 100.2; punāna indav ā bhara 9.57.4;  
 soma dvibarhasam rayim 9.4.7  
 rayiñ piçañgañ bahulañ vasimahi (9.107.21, purusprham) 9.72.8; 107.21  
 pavasva mañhayadrayiḥ 9.52.5; 67.1  
 gomad indo hiranyavat 9.41.4; 61.3  
 açvāvad vājavat sutah 9.41.4; 42.6  
 sahasradhārah çatavāja induh 9.96.9; 110.10. Cf. under 9.38.1<sup>c</sup>  
 sa viçvā dāçuṣe vasu somo divyāni pārthivā, pavatām antarikṣyā 9.36.5. The same in plural,  
 te viçvā . . . somā . . . pavantām, &c. 9.64.6

## Soma's divine and other qualities: Soma-worship

prarocayan (9.85.12, prārūrucad) rodasī mātaraḥ çuciḥ 9.75.4; 85.12  
 devo devebhyas pari 9.42.2; 65.2  
 somo devo na sūryaḥ 9.54.3; 63.13  
 svar vāji siṣāsati 9.7.4; svar yad vājy aruṣaḥ siṣāsati 9.74.1  
 cārur ṛtāya pitaye 1.137.3; 9.17.8  
 rājā deva ṛtam brhat 9.107.15; 108.8  
 ṛtasya yonim āsadam 9.8.3; 60.4  
 yonāv ṛtasya sīdata 9.13.9; 39.6  
 agmann ṛtasya yonim ā 9.64.7; 66.12  
 pavamāno manāv adhi, antarikṣeṇa yātave 9.63.8; 65.16

tvañ dyāñ ca pṛthivīm cāti jābhriṣe 9.86.29 ; tvañ dyāñ ca mahivrata pṛthivīm, &c. 9.100.9  
 nābhā pṛthivyā dharuṇo maho divaḥ 9.72.7 ; 86.8  
 dhartā (9.77.5, cakrir) divaḥ pavate kṛtvyo rasaḥ 9.76.1 ; 77.5  
 divo nāke madhujihvā asaṅcataḥ 9.72.4 ; 85.10  
 divo viṣṭambha upamo vicakṣaṇaḥ 9.86.35 ; divo viṣṭambha uttamaḥ 9.108.16  
 tiro rajāñsy asṛtam (9.3.8, asṛtaḥ) 8.82.9 ; 9.3.8  
 vṛtrahā devavītaṃ 9.25.3 ; 28.3  
 mīlthe saptir na vājayuḥ 9.106.12 ; 107.11  
 pavamāna vidharmaṇi 9.4.9 ; 64.9 ; 100.7  
 sa tū pavasva pari pāṛthivāñ rajaḥ 9.72.8 ; 107.24  
 punānāya prabhūvaso 9.29.3 ; punānāya prabhūvasoḥ 9.35.6  
 tvañ soma vipaṅcitam 9.16.8 ; 64.25  
 ete pūtā vipaṅcitaḥ 9.22.3 ; 101.12  
 punāno vācam iṣyati (9.64.25, iṣyasi) 9.30.1 ; 64.25  
 punāno vācam janayann upāvasuḥ (9.106.11, asiṣyadat) 9.86.33 ; 106.11  
 pra vācam (9.35.4, vājam) indur iṣyati 9.12.6 ; 35.4  
 avāvaṅanta dhītaḥ 9.19.4 ; 66.11  
 dhībhir viprā avasyavaḥ 9.17.7 ; 63.20  
 ṇiṣṭum rihanti matayaḥ panipatam 9.85.11 ; 86.31  
 somañ manīṣā abhy anūṣata stubhaḥ 9.68.8 ; 86.17  
 puruhūta janānām 9.52.4 ; 64.27  
 arvanto na ṇvasyavaḥ 9.10.1 ; 66.10  
 tubhyam arṣanti sindhavaḥ 9.31.3 ; 62.27  
 Cf. under 1.91.6° ; 9.2.6° ; 4.7° ; 5.3° ; 11.8°.

## Açvins

**General statement.**—The repetitions concerning the Açvins alone number close to 70. They are sufficient to bring to light some of the leading feats of the Açvins, as succourers from distress and genii that perform kind and helpful acts. Especial prominence is given to the wonderful car of the Açvins which helps to establish their later description as tramp physicians (e.g. ÇB. 4.1.5). The repeated Açvin verses are classified as follows: Wonderful deeds of the Açvins ; Açvins' chariot ; Açvins as protectors and enrichers of men ; Açvins as recipients of praise and sacrifice.

### Wonderful deeds of the Açvins

etāni vām açvinā vīryāni (2.39.8, vardhanāni) 1.117.25 ; 2.39.8  
 yuvañ çvetam pedava indrajūtam (10.39.10, pedava 'çvināçvam) 1.118.9 ; 10.39.10  
 ni pedava ūhathur açvam 1.117.9 ; 7.71.5  
 ny ūhathuḥ purumitrasya yoṣām (10.39.7, yoṣaṇām) 1.117.20 ; 10.39.7  
 ud vandanam āratañ dañsanābhīḥ 1.118.6 ; ud vandanam ārayatañ svar dīçe 1.112.5  
 yuvañ narā stuvate pajriyāya (1.117.7, kṛṣṇiyāya) 1.116.7 ; 117.7  
 çatam kumbhāñ asiñcatañ surāyāḥ (1.117.6, madhūnām) 1.116.7 ; 117.6  
 çatam meṣāñ vṛkye cakṣadānam (1.117.17, māmahānam) 1.116.16 ; 117.17  
 dasrā hiranyavartanī 1.92.18 ; 5.75.2 ; 8.5.11 ; 8.1 ; . . . °vartanī çubhas patī 8.87.5  
 Cf. under 1.112.8° ; 8.3.23°.

### Açvins' chariot

ratho dasrāv amartyaḥ 1.30.18 ; 5.75.9  
 cakram rathasya yemathuḥ 1.30.19 ; 5.73.3  
 yad vām ratho vibhiṣ patāt 1.46.3 ; 8.5.22  
 yuñjāthām açvinā ratham 1.46.7 ; 8.73.1  
 rathenā yūtam açvinā 1.47.2 ; 8.8.11, 14

rathena sūryatvacā 1.47.9; 8.8.2

arvāg ratham samanaśā ni yachatam 1.92.16; 7.74.2; arvāg ratham ni yachatam 8.35.22

trivandhuro vṛṣaṇā vātaraiṅhāḥ 1.118.1; . . . vṛṣaṇā yas tricakraḥ 1.183.1

ayukṣātām açvinā yātave ratham 1.157.1; . . . açvinā tūtujiṁ ratham 10.35.6

taṁ vām ratham vayam adyā huvema 1.180.10; 4.44.1

rathā açvāsa uśaso vyuṣṭāu (4.45.2, vyuṣṭiṣu) 4.14.4; 45.2

ā yad vām sūryā (8.8.10, yosaṇā) ratham 5.73.5; 8.8.10

pra vām ratho manojavā asarji (7.68.3, iyarti) 6.63.7; 7.68.3

pravadyāmanā suvr̥tā rathena, &c. 1.118.3; suyugbhir açvāiḥ suvr̥tā rathena, &c. 3.58.3

tena nāsatyā gatam 1.47.9; 8.22.5

yena gachathah (1.183.1, yenopayāthah) sukr̥to duroṇam 1.117.2; 183.1

yena narā nāsatyesaadyāi 1.183.3; 6.45.5

viço yena gachatho devayantiḥ (10.41.2, yajvarir narā) 7.69.2; 10.41.2

yam açvinā suhavā rudravartanī 8.22.1; 10.39.11

bhujyūṁ vājeṣu pūrvyam 8.22.2; 46.20

abhi prayo nāsatyā vahanti (6.63.7, vahantu) 1.118.4; 6.63.7. The bird-span of the Açvins.

### **Açvins as protectors and enrichers of men**

prāyus tāriṣṭam ni rapāṁsi mr̥kṣatām sedhatām dveṣo bhavatām sacābhuvā 1.34.11; 157.4

vṛdhe ca no bhavatām vajasātāu 1.34.12; 112.24

chardir yantam adābhyam 8.5.12; 85.5

mā no mardhiṣṭam ā gatam (7.73.4, gatām çivena) 7.73.4; 74.3

nāsatyā mā vi venatam 5.75.5; 78.1

na yat paro nāntarah (6.63.2, antaras tuturyāt) 2.41.8; 6.63.2

evet kānvasya bodhatam 8.9.3, 9; 10.2

manotarā rayiṅām 1.46.2; 8.8.12

purumandrā purūvasū 8.5.4; 8.12

ā na ūrjam vahatam açvinā yuvam 1.92.17; 1.157.4. Cf. under 1.47.5°.

vartir yāthas (1.184.5, yātām vartis) tanayāya tmane ca 183.3; 184.5; 6.45.5

mā vām anye ni yaman devayantaḥ 4.44.5; 7.69.6

açvinā yad dha karhi cie chuçr̥yūtām imām havam 5.74.10; yad adya karhi karhi cie, &c. 8.73.5

yan nāsatyā parāvati yad vā stho adhi turvaçe (8.8.14, adhy ambare) 1.47.7; 8.8.14

### **Açvins as recipients of praise and sacrifice**

ā nūnam yātam açvinā 8.8.2; 9.14; 87.5. Cf. under 8.8.5<sup>b</sup>

açvināv eha gachatam 1.22.1; 5.75.7; 78.1

açvinā gachatām yuvam 5.73.3; 8.8.1; 85.1

yuvām havante açvinā 1.47.4; 8.5.17

vayam hi vām havāmahe 8.26.9; 87.6

ayam vām bhāgo nihita iyam giḥ (8.57.4, nihito yajatrā) 1.183.4; 8.57(Vāl. 9).4

dasrāv ime vām nidhāyo madhūnām 1.183.4; 3.58.5

madhvaḥ pibatām madhupebhir āsabhīḥ 1.34.10; 4.45.3

ā me havām nāsatyā (1.183.3, nāsatyopa yātam) 1.183.3; 8.85.1

eha yātam pathibhir devayānāiḥ 1.183.6 = 1.184.6; 3.58.5

juṣethām yajñām bodhatām havasya me 2.36.6; 8.35.4

imām suvr̥ktiṁ vṛṣaṇā juṣethām 7.70.7 = 7.71.6; 7.73.3. Cf. under 1.184.2<sup>a</sup>

iha tyā purubhūtām 5.73.2; 8.22.3

ta mandasānā manuṣo duroṇā ā 8.87.2; 10.40.13

upemām suṣṭutiṁ mama 8.5.30; 8.6

yuvābhyām bhūtv açvinā 8.5.18; 26.16

gīrbhir vatso avivṛdhat 8.8.8, 15, 19

sutaḥ soma ṛtāvṛdhā 1.47.1; 2.41.4

ā barhiḥ sīdatām narā (8.87.4, sumat) 1.47.8; 8.87.2, 4

ā vām viçvābhir ūtibhiḥ priyamedhā ahūṣata 8.8.18; 87.3

## Uṣas

About 20 repetitions which concern Uṣas alone do not call for any classification ; they exhibit most of the features that make up her character.

- eṣā divo duhitā praty adarṣi 1.113.7 ; 124.3  
 aṇve na citre aruṣi 1.30.21 ; aṇveva citrāruṣi 4.52.2  
 oṣā yāti (4.14.3, uṣā iyate) suyujā rathena 1.113.14 ; 4.14.3  
 prati bhadrā adṛkṣata 1.48.13 ; 4.52.5  
 jyotiṣ kṛṇoti sūnarī 1.48.4 ; 7.81.1  
 vy uchā duhitar divaḥ 1.48.1 ; 5.79.3, 9 ; vy āucho duhitar divaḥ 5.79.2  
 bhāsvatī netrī sūnṛtānām 1.92.7 ; 113.4  
 uṣaḥ sūnṛte (7.76.6, sujāte) prathamā jarasva 1.123.5 ; 7.76.6  
 uṣo adyeḥa subhage (1.123.13, uṣo no adya suhavā) vy ucha 1.113.7 ; 123.13  
 uṣaḥ ṣukreṇa ṣociṣā 1.48.14 ; 4.52.7  
 uṣā uchad apa sridhaḥ 1.48.8 ; 7.81.6  
 Iyūṣiṇām upamā ṣaṣvatīnām vibhātīnām (1.124.2, āyatīnām) prathamōṣā vy aṣvātī (1.124.2, adyāt) 1.113.15 ; 124.2  
 praminatī manuṣyā yugāni 1.92.11 ; 124.2  
 aminatī dāivyāni vratāni 1.92.12 ; 124.2  
 uṣo maghony ā vaha 4.55.9 ; 5.79.7  
 asmabhyam vājinīvati 1.92.13 ; 4.55.9  
 ṛtasya panthām anv eti sādhu prajānatīva na diṣo minātī 1.124.3 ; 5.80.4  
 ājījanan (sc. uṣasah) sūryam yaṅnam agnim 7.78.3 ; prācikitat (sc. uṣaḥ) sūryam, &c. 7.80.2  
 Cf. under 1.124.7<sup>d</sup> ; 4.39.1<sup>c</sup> ; 7.81.1<sup>a</sup>.

## Maruts

The 20 or more repetitions which concern the Maruts alone show a few of the personal characteristics of those gods ; for the most part they deal with the cosmic powers of the Maruts, and the aid and comfort which they bestow upon their worshippers.

- svāyudhāsa iṣmiṇaḥ (7.56.11, iṣmiṇaḥ suniṣkāḥ) 5.87.5 ; 7.56.11  
 ṣiprāḥ ṣirsasu vitatā hiraṇyayīḥ 5.54.11 ; ṣiprāḥ ṣirṣan hiraṇyayīḥ 8.7.25  
 marutsu viṣvabhānuṣu 4.1.3 ; 8.27.3  
 te bhānubhir vi tasthire 8.7.8, 36  
 rudrasya sūnum havasā gr̥ṇīmasi (6.66.11, vivāse) 1.64.12 ; 6.66.11  
 ṛṣadaṣvāso anavabhrarādhasaḥ 2.34.4 ; 3.26.6  
 praṣṭir vahati rohitaḥ 1.39.6 ; 8.7.28  
 pra vepayanti parvatān 1.39.5 ; 8.7.4  
 pra cyāvayanti yāmbhiḥ 1.37.11 ; 5.56.4  
 bhayante viṣvā bhuvanā marudbhyaḥ (1.166.4, bhuvanāni harmyā) 1.85.8 ; 166.4  
 indrajyeṣṭhā abhidyavaḥ 6.51.15 ; 8.83.  
 yūyam hi ṣṭhā sudānavaḥ 1.15.2 ; 6.51.15 ; 8.7.12 ; 83.9  
 kad dha nūnam kadhapriyaḥ 1.38.1 ; 8.7.31  
 imaṁ naro marutaḥ ṣaṣcatā vṛdham (7.18.25, ṣaṣcatānu) 3.16.2 ; 7.18.25  
 viṣve ganta (10.35.13, adya) maruto viṣva ūtī 5.43.10 ; 10.35.13  
 adhi stotrasya sakhyasya gātana (10.78.8, gāta) 5.55.9 ; 10.78.8  
 dānā mahānā tad eṣām 5.87.2 ; 8.20.14  
 marutaḥ somapītaye 1.23.10 ; 8.94.2, 9  
 tveṣām (5.58.1, stuṣe) gaṇam mārutaṁ navyasiṇām 5.53.10 ; 58.1  
 Cf. under 1.37.8<sup>c</sup> ; 39.6<sup>a</sup> ; 64.4<sup>b</sup>, 13<sup>b</sup> ; 169.5<sup>c</sup> ; 6.66.8<sup>b</sup>.

**Āditya-group : Mitra, Varuṇa, Aryaman, Aditi**

**General Statement.**—In this rubric are collected promiscuously the repeated *pādas*, addressed to the Ādityas generically ; to Varuṇa alone ; to Mitra and Varuṇa together ; to both of these with Aryaman as third ; and to Aditi who, for the most part, goes with the Ādityas. These groups and individuals are treated in the same religious spirit. The place which with other divinities is occupied by mythological description is here taken by insistence upon ethical qualities, with the word *ṛta* or its derivatives in the foreground. The *pādas* are grouped under the following heads: Ādityas as upholders of the divine order, or as endowed with other lofty qualities; Ādityas as protectors and enrichers of men; worship of Ādityas in general.

**Ādityas as upholders of the divine order, or as endowed with other lofty qualities**

*ṛtāvānā jane-jane* 5.65.2 (Mitra and Varuṇa); *ṛtāvāno, &c.* 5.67.4 (Mitra, Varuṇa and Aryaman)  
*ṛtāvānā ṛtam ā ghoṣatho* (8.25.4, *ghoṣato bṛhat*) 1.151.4; 8.25.4 (Mitra and Varuṇa)  
*ṛtāvānā samrājā pūṭadakṣasā* 8.23.30; 25.1 (Mitra and Varuṇa)  
*ṛtāvāno varuṇo mitro agnih* 7.39.7 = 7.40.7; 7.62.3  
*ṛtena mitrāvaruṇāu* 1.2.8; . . . °*varuṇā sacethe* 1.152.1  
*adabdhāni varuṇasya vratāni* 1.24.13; 3.54.18  
*pra ye minanti varuṇasya dhāma (mitrasya)* 4.5.4; *pra ye mitrasya varuṇasya dhāma (minanti)* 10.89.8  
*trī rocanā divyā dhārayanta* 2.27.9 (Ādityas); 5.29.1 (Indra-Aryaman with a suggestion of the other Ādityas)  
*sāmrajyāya sukratū* 8.25.8 (Mitra and Varuṇa); . . . *sukratuḥ* 1.25.10 (Varuṇa)  
*sukṣātrāso varuṇo mitro agnih* 6.49.1; 51.10  
*asuryāya pramahasā* 7.66.2; 8.25.3  
*mitraṁ huve pūṭadakṣam* 1.2.7; . . . *huve varuṇaṁ pūṭadakṣam* 7.65.1  
*varuṇam ca* (5.64.1, *vo*) *ṛcādasam* 1.2.7; 5.64.1  
*rājānā mitrāvaruṇā supānī* 1.71.9; 3.56.7  
*tā samrājā ghṛtāsuti* 1.136.1; 2.41.6 (Mitra and Varuṇa)  
*ādityā dānunas patī* 1.136.3; 2.41.6 (Mitra and Varuṇa)  
*rājānā dīrghaṣṛuttamā* 5.65.2; 8.101.2 (Mitra and Varuṇa)  
 Cf. under 2.28.3<sup>c</sup>; 3.59.1<sup>b</sup>; 4.55.7<sup>c</sup>; 7.36.2<sup>d</sup>.

**Ādityas as protectors and enrichers of men**

*ādityāir no aditiḥ ṣarma yaṁsat* (10.66.3, *yachatu*) 1.107.2; 4.54.6; 10.66.3  
*aditiḥ ṣarma yachatu* 6.75.12, 17; 8.47.9  
*devān ādityān aditiṁ* (10.66.4, *avase*) *havāmahe* 10.65.9; 66.4  
*viṣvā ādityā adite sajoṣāḥ* 6.51.5; . . . *adite manīṣi* 10.63.17 = 10.64.17  
*devāir no devy aditir ni pātu* 1.106.7; 4.55.7  
*ta ādityā ā gatā sarvatātaye* 1.106.2; 10.35.11  
*ādityā yan mumocati* 8.18.12; 67.18  
*añhoṣ cid urucakrayaḥ* (8.18.5, °*cakrayo 'nehasaḥ*) 5.67.4; 8.18.5. Both Ādityas.  
*bṛhan mitrasya varuṇasya ṣarma* (10.10.6, *dhāma*) 2.27.7; 10.10.6  
*mitrāya vocam varuṇāya saprathāḥ* (1.136.6, *miḥuṣe*) *sumṛṇikāya saprathāḥ* (1.136.6, *miḥuṣe*) 1.129.3; 136.6  
*upa naḥ sutam ā gataṁ varuṇa mitra dācuṣaḥ* 5.71.3; *mahi vo mahatām avo varuṇa mitra dācuṣe* 8.47.1

ā no mitrāvaruṇā ghr̥tāir gavyūtim ukṣatam 3.62.16 ; ā no mitrāvaruṇā havyajuṣṭim̐ ghr̥tāir gavyūtim ukṣatam ilābhīḥ 7.56.4  
 ṛutaṁ me mitrāvaruṇā havemā 1.122.6 ; 7.62.5  
 rtāvāno varuṇo mitro agnih, yachantu candrā upamaṁ no arkam 7.39.7 = 7.40.7 ; 7.62.3  
 mā (5.4.2, te) no mitro varuṇo aryamāyuh 1.162.1 ; 5.41.2.—Cf. 1.94.13<sup>o</sup> ; 162.22<sup>o</sup> ; 2.40.6<sup>o</sup>

### Āditya-worship in general

prati vān sūra udite vidhema 7.63.5 (Mitra and Varuṇa) ; . . . udite sūktāiḥ 7.65.1 (Mitra and Varuṇa) ; prati vān sūra udite 7.66.7 (Mitra and Varuṇa, followed by Aryaman)  
 mitrāya varuṇāya ca 9.100.5 ; 10.85.17

varuṇo mitro aryamā 1.26.4 ; 41.1 ; 4.55.10 ; 8.18.3 ; 28.2 ; 83.2 ; cf. the eleven instances of

RV. pādas which end in the same three words, cited on p. 111.

varuṇa mitrāryaman 5.67.1 ; 8.67.4 ; 10.126.2

aryamā mitro varuṇaḥ parijmā (8.27.17, sarātayaḥ) 1.79.3 ; 8.27.17 ; 10.93.4

mitro aryamā varuṇaḥ sajoṣāḥ 1.186.2 ; 7.60.4

(mitrasya) aryamṇo varuṇasya ca 1.136.2 ; 8.47.9.—Cf. 1.136.4<sup>a</sup> ; 2.27.2<sup>b</sup> ; 8.18.21<sup>b</sup>.

### Viṣve Devāḥ

The repetitions which concern the Viṣve Devāḥ (also simply Devāḥ) number around 30. They include lists of particular gods in Viṣve Devāḥ stanzas. They consist of praise and appeals for help, and are devoid of specific mythic aspects.

viṣve devāsa ā gata 1.3.7 ; 2.41.13 = 6.52.7

viṣve devāso adruhaḥ 1.19.3 ; 9.102.5. Cf. 2.1.14

viṣve devā amatsata 8.66.11 ; 9.14.3

yaṁ devāso avatha vājasātāu 10.35.14 ; 63.14

manor yajatra amṛta rtājñāḥ 7.35.15 ; 10.65.14

gojātā uta ye yajñiyasāḥ 7.35.4 ; 10.53.5

te no rāsantām urugāyam adya yūyam pāta svastibhiḥ sadā naḥ 7.35.15 ; 10.65.15 = 10.66.16

devo-devo suhavo bhūtu mahyam mā no mātā pṛthivi durmatāu dhāt 5.42.16 ; 43.15

advese dyāvāpṛthivi huvema devā dhatta rayim asme suviram 9.68.10 ; 10.45.12

ādityān dyāvāpṛthivi apaḥ svaḥ 7.44.1 ; 10.36.1

indrāvayū bṛhaspatim 1.14.3 ; 10.141.4

dadhikrām agnim uśasam ca devīm 3.20.5 ; 10.101.1

vanaspatiṁ osadhī rāya eṣe (5.42.16, rāye aṣyāḥ) 5.41.8 ; 42.16

apa osadhīr vanino juṣanta (10.66.9, vanināni yajñiyā) 7.34.25 = 7.56.25 ; 10.66.9

pra vo vāyūm rathayujam kṛṇudhvam (10.64.7, puramdhim) 5.41.6 ; 10.64.7

ahīḥ ṣṛṇotu budhnyo havīmani 10.64.4 ; 92.12 (both in Viṣve Devāḥ stanzas)

grāvā yatra madhuṣud ucyate bṛhat 10.64.15 ; 100.8 (both in Viṣve Devāḥ stanzas)

rtāvāno varuṇo mitro agnih, yachantu candrā upamaṁ no arkam 7.39.7 = 7.40.7 ; 7.62.3

sukṣatrāso varuṇo mitro agnih 6.49.1 ; 51.10

triṣv ā rocane divaḥ 1.105.5 ; 8.69.3

huve (7.44.1, indram) viṣṇum pūṣaṇam brahmaṇas patim 5.46.3 ; 7.44.1

indrāviṣṇū (10.65.1, ādityā viṣṇur) marutaḥ svar bṛhat 10.65.1 ; 66.4

tad aryamā (6.49.14, tat parvatas) tat savitā cano dhāt 1.107.3 ; 6.49.14

Cf. also 1.107.2<sup>a</sup> ; 3.8.8<sup>a</sup> ; 8.57(Vāl. 9).2<sup>a</sup> ; 10.35.10<sup>o</sup> ; 65.1<sup>o</sup>.

### Sūrya (Sūra) and Savitar (Tvaṣtar, Bhaga)

Conveniently the small group of repeated pādas pertaining to these related or contiguous gods are here listed together :

āpṛ dyāvāpṛthivi antarikṣam, to Sūrya 1.115.1 ; to Sūrya-Savitar 4.14.2

ā sūryo aruhac chukram arṇaḥ 5.45.10 ; 7.60.4

ud u sya devaḥ savitā damūnāḥ 6.17.4 ; . . . savitā yayāma 7.38.1 ; . . . savitā savāya 2.38.1 ;

. . . savitā hiraṇyayā 6.71.1

ūrdhvaṁ bhānum (4.14.2, ketuḥ) savitā devo aṅret 4.13.2 ; 14.2 ; 7.72.4 ; . . . savitevāṅret, of  
 Agni, patterned after the preceding, 4.6.2  
 ṛju marteṣu vṛjinā ca paṅyan 4.1.17 ; 6.51.2 ; 7.60.2  
 ratnaṁ devasya savitur iyānaḥ (7.52.3, iyānāḥ) 7.38.6 ; 52.3  
 devas tvaṣṭā savitā viçvarūpaḥ 3.55.19 ; 10.10.5  
 suvāti savitā bhagaḥ 5.82.3 ; 7.66.4  
 tat su naḥ savitā bhagaḥ 4.55.10 ; 8.18.3  
 tvaṣṭā devebhir janitā sajoṣāḥ (10.64.10, pitā vacaḥ) 6.50.13 ; 10.64.10  
 Cf. also 1.35.8<sup>a</sup>, 9<sup>b</sup> ; 115.4<sup>c</sup> ; 5.42.3<sup>d</sup> ; 6.50.8<sup>a</sup> ; 7.63.4<sup>b</sup>.

### Ṛbhus

The special quality of the Ṛbhus as cunning artificers or magic contrivers comes out in four of their five repeated pādas ; cf. p. 18 :

niç carmaṇo gām ariṇita dhītibhiḥ 1.161.7 ; 4.36.4  
 ekaṁ vicakra camasaṁ caturdhā (4.36.4, caturvayam) 4.35.2 ; 36.4  
 rathaṁ ye cakruḥ suvṛtaṁ nareṣṭhām (4.36.2, sucetasah) 4.33.8 ; 36.2  
 punar ye cakruḥ (4.35.5, çacyākarta) pitarā yuvānā 4.33.3 ; 35.5  
 saṁ vo madāso agmata 1.20.5 ; . . . madā agmata saṁ puramdhilḥ 4.34.2

### Vāyu

The span of Vāyu, the so-called niyutaḥ (Nighaṅṭu 1.15 ; Bṛhaddevatā 4.140), and Vāyu's character as a charioteer appear prominently in these repeated pādas. Note that there is only one repeated pāda pertaining to Vāta, Vāyu's later and less personal double (5.78.8 : 10.23.4) :

ā no niyudbhir çatinībhir adhvarāṁ sahasriṇībhir upa yāhi vītaye (7.92.5, yajñam) 1.135.3 ;  
 7.92.5  
 vaha vāyo niyuto yāhy asmayuḥ (7.90.1, acha) 1.135.2 ; 7.90.1  
 niyutvān indrasārathilḥ 4.46.2 ; 48.2  
 pra vo vāyuṁ rathayujam kṛṇudhvam (10.64.7, puramdhim) 5.41.6 ; 10.64.7  
 ayam çukro ayāmi te 2.41.2 ; 8.101.9 ; vāyo çukro ayāmi te 4.47.1  
 pibā sutasyāndhaso madāya (5.51.5, abhi prayah) 5.51.5 ; 7.90.1.—Cf. 1.135.4<sup>f</sup>

### Bṛhaspati

bṛhaspatir bhinad adriṁ vidad gāḥ 1.62.3 ; 10.68.11

### Rudra

pari ṇo (6.28.7, vo) hetī rudrasya vṛjyāḥ 2.33.4 ; 6.28.7. Cf. pari ṇo heḷo varuṇasya vṛjyāḥ  
 7.84.2 ; see p. 573.  
 tmane (2.33.15, miḍhvas) tokāya tanayāya mṛṣa 1.114.6 ; 2.33.14

### Parjanya

sa retodhā vṛṣabhah çaçvatinām 3.56.3 (either Parjanya, or Dyāus Parjanya, or some Tvaṣṭar-like god) ; 7.101.6 (Parjanya)  
 sa naḥ (10.169.2, tābhyaḥ, sc. gobhyaḥ) parjanya mahi çarma yacha 5.83.5 ; 10.169.2

### Viṣṇu

trīṇi padā vi cakrame 1.22.18 ; 8.12.27  
 sakhe viṣṇo vitaraṁ vi kramasva 4.18.11 ; 8.100.12<sup>1</sup>

<sup>1</sup> This item properly belongs to the rubric 'Indra and Viṣṇu' ; see p. 617.

### Sarasvatī

vājebhir vājīnīvati 1.3.10 ; 6.61.4  
uta syā naḥ sarasvatī 6.61.7 ; . . . sarasvatī juṣāṇā 7.95.4

### Vāc

tām ābhṛtyā vy adadhuḥ purutrā 10.71.3 ; tām mā devā vy adadhuḥ purutrā 10.125.3

### Trātar

devas trātā trāyatām aprayuchan 1.106.7 ; 4.55.7

### Ahi Budhnya

mā no 'hir budhnyo riṣe dhāt 5.41.16 ; 7.34.17  
ahiḥ ṣṛṇotu budhnyo havīmāni 10.64.4 ; 92.12

### Dadhikrā

udirāṇā yajñam upaprayantaḥ 4.39.5 ; 7.44.2

### Devapatnyaḥ

ā rodasī varuṇāni ṣṛṇotu 5.46.8 ; 7.44.22

### Pitarah

yenā naḥ pūrve pitarah padajñāḥ 1.62.2 ; 9.97.39

### Uçijah

vrajaṁ gomantam uçijo vi vavruḥ 4.1.15 ; 16.6 ; 10.45.11.—Cf. 1.159.4<sup>d</sup> ; 5.22.4<sup>de</sup> ; 7.42.1<sup>a</sup>

### Grāvan or Press-stones

grāvā yatra madhuṣud ucyate bṛhat 10.64.15 ; 100.8

### Āpri-divinities

The following repeated pādas serve to illustrate the close parallelism of the themes of the Āpri ; the regularity, on the whole, of their arrangement in the hymns ; and the formulaic character of the language addressed to their divinities and ritual objects. See above, p. 16 bottom. Hymns 1.13 and 1.142 share no less than six of these pādas ; stanzas 3.4.7-11 are identical with 7.2.7-11 ; see p. 17.

vi grayantām ṛtāvṛdhaḥ, dvāro devīr asaṣcataḥ, to the Divine Doors, 1.13.6 ; 142.6

madhumantaṁ tanūnapāt, to Tanūnapāt, 1.13.2 ; 1.142.2

naktoṣāsā supeçasā, to Night and Morn, 1.13.7 ; 142.7

usāsānaktā sudugheva dhenuḥ, to the same, 1.186.4 ; 7.2.6

yahvī ṛtasya mātārā, to the same, 1.142.7 ; 5.5.6

hotārā dāivya kavi yajñam no yakṣatam imam, to the two Divine Hotars, 1.13.8 ; 142.8 ; 188.7

dāivya hotārā prathamā viduṣtarā 2.3.7 ; . . . prathamā ny ṛje 3.4.7 = 3.7.8 ; . . . prathamā purohitā 10.66.13 ; . . . prathamā suvācā 10.110.7. To the same.

ījito agna ā vahendraṁ citram iha priyam, to Agni, 1.142.4 ; 5.5.3

prācīnam barhīr ojasā 1.188.4 ; barhiḥ prācīnam ojasā 9.5.4. To Barhis ; see also p. 578.

### Dānastuti or Praise of liberality to the priests

sadyo dānāya maṁhate 6.45.32 ; 10.26.8

sahasrā daça gonām 8.5.37 ; 6.47

rādhās te dasyave vṛka 8.55(Vāl.7).1 ; prati te dasyave vṛka 8.56(Vāl.8).1

catvāry (8.21.18, sahasram) ayutā dadat 8.2.41 ; 21.18

**Dissimilar Dual Gods or Devatādvandvas**

**General statement.**—Repeated pādas addressed to dual divinities, such as the Aṣvins on the one hand, or Indra and Agni on the other, are in the main given to such generalities as fit indifferently the character of either god of the pair. This indifference is shown even more clearly in the case of such repeated pādas as are applied to two or more pairs of dual divinities (below, p. 628). The ritualistic origin of the dissimilar combinations is reflected in all these repetitions; cf. Hillebrandt, *Ved. Myth.* iii. 294 ff. The degree of dissimilarity varies in different pairs. Of course, the Aṣvins, later differentiated as Dasra and Nasatya, are not dissimilar at all. The Dāivyaḥ Hotarāu of the Āpri-stanzas are an undifferentiated, colourless unit. Mitra and Varuṇa also, although each exists independently, represent, whenever they occur together, whether in or out of the dual, the same ancient ethical Āditya conception. Similarly Naktoṣasā or Uṣāsānaktā represent in reality the unit idea of the junction (saṁdhyā), or seam between night and morn, and that, too, ritualistically; that is to say, they represent the beginning of the ritual day much as does Uṣas by herself. In the following list the Aṣvins are left out because they have been treated above (p. 602). Also, the pair Mitra and Varuṇa, whether they occur singly by the side of one another, or in devatādvandva, may be easily gathered up from the rubric 'Āditya-group' (p. 605). The repetitions concerning Uṣāsānaktā and Dāivyaḥ Hotarā are listed under the Āpri-pādas (p. 608). The remaining repetitions are addressed to dissimilar dual divinities, either in the Vedic double dual (devatādvandva), or in the singular, side by side, to wit:

**Indra and Agni**

indrāgni tā havāmahe 1.21.3; 5.86.2; 6.60.14  
 indrāgni havāmahe 5.86.4; 6.60.5  
 indrāgni ṣarma yachatam 1.21.6; 7.94.8  
 endrāgni sāumanasāya yātam 1.108.4; 7.93.6  
 indrā nṛ agni avase huvadhyāi 5.45.4; . . . avaseha vajrinā 6.59.3  
 sajitvanāparājitā 3.12.4; vṛtrahanāparājitā 8.38.2

**Indra and Vāyu**

indraḥ ca vāyav eṣāṁ somānām (5.51.6, sutānām) pītam arhathaḥ 4.47.2; 5.51.6. Cf. sutānām pītam arhasi, to Vāyu 1.134.6

**Indra and Varuṇa**

rayim dhattam (6.68.6, dhattho) vasumantam puruksum 6.68.6; 7.84.4 Similar pādas also of several other dual and plural groups; see under 1.159.5<sup>d</sup>

**Indra and Viṣṇu**

upa brahmāṇi ṣṛṇutam giro me 6.69.4; . . . ṣṛṇutam havam me 6.69.7

**Indra and Bṛhaspati or Brahmanaspati**

aviṣtam dhiyo jigrtam puraṁdhīr jajastam aryo vanuṣam aratiḥ, to I. and Bṛhaspati 4.49.4; to I. and Brahmanaspati 7.97.9. The first pāda also to Mitra and Varuṇa 7.64.5 = 7.65.5

**Dyāvā-Ṛthivī or Dyāvā-Bhūmī**

pra dyāvā yajñāḥ ṛthivī ṛtāvṛdhā 1.159.1 ; . . . ṛthivī namobhiḥ 7.53.1  
dyāvābhūmī adite trāsīthām naḥ 4.55.1 ; 7.62.4

devāir dyāvāṛthivī prāvataṁ naḥ 1.31.8 ; 9.69.10 ; 10.67.12

kim svid vanaṁ ka u sa vṛkṣa āsa yato dyāvāṛthivī niṣṭatakṣuḥ 10.31.7 ; 81.4

adveṣe dyāvāṛthivī huvema 9.68.10 ; 10.45.12

Cf. also under 4.23.10<sup>c</sup> ; 6.68.4<sup>d</sup> ; 10.82.1<sup>d</sup>.

**Ṛthivī and Antarikṣa**

ṛthivī naḥ pārthivāt pātṅ aṅhaso 'ntarikṣam divyāt pātṅ asmān 7.104.23 ; 10.53.5. Cf. 4.55.5

**CLASS B : REPETITIONS RELATING TO TWO  
DIFFERENT GODS OR GROUPS OF DIVINITIES**

**General statement.**—The mass of repetitions which concern two gods or groups of gods is large, perhaps, as a whole, out of proportion to its significance (cf. above, p. 585). In the majority of cases it is difficult to detect any very great meaning in this extensive use of the same verses in connexion with two different divinities, because their value is of that general sort which makes them applicable indifferently to more than one god. For the most part these repetitions do not touch the most peculiar qualities of a given god, what may be called his leitmotifs. E.g., Indra's heroic fight against Vṛtra for the waters or rivers does not figure in the pādas which belong to Indra and Agni, though both gods are warrior gods, and share quite a number of pādas redolent of war. If we find, on the other hand, that Indra and the Maruts are assimilated rather more closely (p. 616), this is due to the official position of the Maruts as Indra's Myrmidons. Again, however, the repetitions do not touch really the most intimate qualities of either.

That the difference between the gods is felt is shown in this that a good many of the repetitions contain variations which do justice, sometimes very neatly, to the different characters of the two gods (see above, p. 587) ; at times, again, the same expression has really a slightly different sense in its two applications. So, e.g., sadyo jajñāno havyo babhūtha (or, babhūva) is applied to Indra in 8.96.21 ; to Agni in 10.6.7. In the former case it refers to the youthful exploits of Indra which render him worthy of adoration ; in the latter case the meaning is, more simply, that Agni flares up quickly, and so becomes at once fit for sacrifice. Throughout it is a question of detail, rather than a question of far-reaching mythological principle or tendency.

What these repetitions really do show are the settled habits of expression, the imitativeness, and, underneath the glittering wealth of Vedic diction, a certain mental sterility on the part of the Vedic poets of historical times. This is supported, as we know, by that henotheistic indifference to the special

mythological and ritual character of the individual gods which we have tried to put into the right light above (p. 575).

The lists given in the present class may be supplemented at the proper points from the following (third) general class in the manner indicated above, p. 588.

## Agni with other divinities

### Agni and Indra

The two gods share something like 50 items. This number is increased still further in the third general class, which contains a considerable number of cases that belong in common to Agni and Indra and some additional god. More than half the items under the present rubric deal in general terms with the benevolence of the two gods and the piety of their worshippers. As for the remainder, the chief emphasis is upon the warlike character of both gods; they share also some cosmic qualities. The pair *Indrāgni* (above, p. 609) does not add anything to this account (cf. Hillebrandt, *Ved. Myth.* ii. 294 ff.). Also, the *pādas* which *Indrāgni* share with other dual gods (below, p. 629) exhibit no signs of real individuality:

*çuṣmintamo hi te mado dyumnintama uta kratuḥ*, to A. 1.127.9; to I. 1.175.5  
*ā no gahi sakhyebhīḥ çivebhir mahān mahibhir ūtibhīḥ saranyaṇ*, to A. 3.1.19; to I. 3.31.18  
*tvayā ha svid yujā vayam*, to A. 8.102.3; to I. 8.21.11  
*hr̥ṇīyamāno apa mad hy āireḥ pra me devānām vratapā uvāca*, &c., to A. 5.2.8; *nidhiyamānam apagūlham apsu pra me devānām vratapā uvāca*, &c., to I. 10.32.6  
*ā rodasi apr̥ṇā* (and, *apr̥ṇā*) *jāyamānaḥ*, to A. 3.6.2; 7.13.2; to I. 4.18.5; 10.45.6  
*yo asya pāre rajasaḥ* (sc. *ajāyata*), to A. 10.187.5; . . . *rajaso viveṣa*, to I. 10.27.7  
*tantum tanuṣva pūrvyam*, to A. 1.142.1; . . . *pūrvyam yathā vide*, to I. 8.13.14  
*samrajān carṣaṇinām*, to A. 5.21.4; to I. 10.134.1 (cf. 8.16.1)  
*devo na yaḥ pṛthivīm viçvadhāyā upakṣeti*, &c., to A. 1.73.3; *imām ca naḥ pṛthivīm viçvadhāyā upakṣeti*, &c., to I. 3.55.21  
*mahānti vṛṣṇe savanā kr̥temā*, to A. 3.1.20; *sthirāya vṛṣṇe*, &c., to I. 3.30.2  
*netā sindhūnām vṛṣabha stiyānām*, to A. 7.5.2; *vṛṣā sindhūnām*, &c., to I. 6.44.21  
*sahasrastariḥ çatanītha r̥bhvā*, to A. 10.69.7; *sahasracetāḥ*, &c., to I. 1.100.12  
*pra marṣiṣṭhā abhi viduṣ kavīḥ san*, to A. 1.71.10; *ava dyubhir abhi viduṣ*, &c., to I. 7.18.2  
*vṛṣabhāya kṣitīnām*, to A. 10.187.1; *juhotana vṛṣabhāya*, &c., to I. 7.98.1  
*sadyo jajñāno havyo babbhūta* (8.96.21, *babbhūva*), to A. 10.6.7; to I. 8.96.21  
*mahān asy adharasya praketaḥ*, to A. 7.11.1; *dāçvān asy*, &c., to I. 10.104.6  
*adroghavācaṃ matibhir yaviṣṭham*, to A. 6.5.1; . . . *matibhīḥ çaviṣṭham*, to I. 6.22.2  
*vrajaṃ gomantam uçijo vi vavruḥ*, to A. 4.1.15; 10.45.11; to I. 4.16.6  
*nyaññ ūttānām anv eṣi* (10.27.13, *eti*) *bhūmim*, to A. 10.142.5; to I. 10.27.13  
*sumṛṣiko bhavatu jātavedāḥ*, to A. 4.1.20; . . . *bhavatu viçvavedāḥ*, to I. 6.47.12 = 10.131.6  
*açnasya cic çicṇathat pūrvyāni*, to A. 6.4.3; to I. 2.20.5  
*yudhā devebhyo varivaç cakartha*, to A. 1.59.5; to I. 7.98.3  
*kṛṇvānāso amṛtatvāya gātum*, to A. 1.72.9; to I. 3.31.9  
*puroyāvānam ājīsu*, to A. 8.84.8; to Indra-worshippers' chariot 5.35.7  
*yena vaṣāma pṛtanāsu çardhataḥ* (6.19.8, *çatrūn*), to A. 8.60.12; to I. 6.19.8  
*anānataṃ damayantaṃ pṛtanyūn*, to A. 7.6.4; to I. 10.74.5  
*ririkvāṅsas tanvaḥ kṛṇvata svāḥ* (4.24.3, *trām*), to A. 1.72.5; to I. 4.24.3  
*tuvidyumna yaçasvatā*, to A. 3.16.6; . . . *yaçasvatā*, to I. 1.9.6  
*vayā ivāno rohate*, to A. 2.5.4; . . . *rohate juṣanta yat*, to I. 8.13.6  
*tvam içīse vasūnām* (1.170.5, *vasupate vasūnām*), to A. 8.71.8; to I. 1.170.5

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çreṣṭham no dhehi vāryam, to A. 3.21.2; . . . vāryam vivakṣase, to I. 10.24.2  
 sakhe vaso jaritṛbhyah, to A. 8.71.9; to I. 1.30.10; . . . jaritṛbhyo vayo dhāh, to I. 10.24.1  
 (agne) brahma yajñam ca vardhaya, to A. 10.141.6; (brahma) indra yajñam, &c., to I. 1.10.4  
 asme dhehi çravo bṛhat, to A. 1.9.8; 44.2; to I. 8.65.9  
 sasavāṅso vi çṛṇvire, to A. 4.8.6; to I. 8.54 (Vāl. 6).6  
 asamdryak sam mimihī çravāṅsi, to A. 3.54.22; 5.4.2; to I. 6.19.3  
 pra no naya vasyo acha, to A. 8.71.6; pra tam (6.47.7, no) naya prataram vasyo acha, to A.  
 10.45.9; to I. 6.47.7  
 adhā te sumnam imahe, to A. 8.75.16; to I. 3.42.6; 8.98.11  
 tvām vardhantu no girah, to A. 8.44.19; to I. 1.5.8  
 ni tvā yajñasya sādhanam, to A. 1.44.11; girā yajñasya sādhanam, to A. 3.27.2; yajñasya  
 sādhanam girā, to A. 8.23.9; stomāir yajñasya sādhanam, to I. 8.6.3  
 gira stomāsa irate, to A. 8.43.1; to I. 8.3.5  
 abhi tvām gotamā girā, to A. 1.78.1; to I. 4.32.9  
 agne (8.88.1, abhi) vatsam na svasareṣu dhenavaḥ, to A. 2.2.2; to I. 8.88.1  
 abhi tvā pūrvapitaye, to A. 1.19.9; to I. 8.3.7  
 tam ghem itthā namasvina upa svarājam āsate, to A. 1.36.7; to I. 8.69.17  
 tvām stoṣāma tvayā suvirā drāghīya āyuh prataram dadhānāḥ, to A. 1.115.8; to I. 1.53.11  
 vājayanto havāmahe, to A. 8.11.9; to I. 8.53 (Vāl. 5).2  
 purupraçastam ūtaye, to A. 8.71.10; . . . ūtaya ṛtasya yat, to I. 8.12.14  
 prañānan vidvān upa yāhi somam, to A. 3.29.16; to I. 3.35.4  
 viçvebhiḥ (sc. devebhiḥ) somapitaye, to A. 1.14.1; viçvebhiḥ (sc. dhāmabhiḥ) somapitaye, to  
 I. 8. 21.4  
 edam barhiḥ sado mama, to A. 3.24.3; to I. 8.17.1  
 mādayasva svarṇare, to A. 8.103.14; mādayāse, &c., to I. 8.65.2  
 devebhyo havayavāhana, to A. 3.9.6; 10.118.5; 150.1; . . . havayavāhanah, to I. (?) 10.119.13  
 agnim ukthāni vāvṛdhuḥ 2.8.5; indram ukthāni vāvṛdhuḥ 8.6.35; 95.6  
 Cf. under 1.32.15<sup>d</sup>; 59.5<sup>c</sup>; 2.12.12<sup>a</sup>; 4.1.11<sup>b</sup>, 13<sup>c</sup>; 26.2<sup>d</sup>; 6.10.6<sup>d</sup>; 7.32.2<sup>a</sup>

**Agni and Soma**

The repetitions which belong to these two gods, 20 in number, show in part the close ritual relationship of the two gods; in part their assumed origin in heaven. They do not point to any general mythic identification; see above, p. 586, and cf. Hillebrandt, *Ved. Myth.* i. 330 ff., 458 ff.:

divo na sānu stanayann acikradat, to A. 1.58.2; to S. 9.86.9  
 devo na yah savitā satyamanmā, to A. 1.73.2; to S. 9.97.48  
 sidann ṛtasya yonim ā, to A. 6.16.35; to S. 9.32.4; 64.11  
 ṛtasya yonim āsadam, to A. 5.21.4; to S. 3.62.13; 9.8.3; 64.12  
 yah pañca carṣaṇir abhi, to A. 7.15.2; to S. 9.101.9  
 viçvā yaç carṣaṇir abhi, to A. 4.7.4; 5.23.1; to S. 1.86.5  
 tveṣam rūpaṁ kṛṇuta uttaram yat, to A. 95.8; . . . kṛṇute varṇam asya, to S. 9.71.8  
 yā parvateṣv ośadhīṣv apsu, of A.'s wealth 1.59.3; of S.'s dhāmāni 1.91.4  
 çardhan tamāṅsi jighnase, to A. 8.43.22; to S. 9.61.19  
 jahī rakṣāṅsi sukrato, to A. 6.16.29; to S. 9.63.28  
 abhi syāma pṛtanyataḥ, to A. 2.8.6; to S. 9.35.3  
 pūrvir iṣo bṛhatir āreaghāḥ (8.87.9, jiradāno), to A. 6.1.12; to S. 8.87.9  
 sakhā sakhibhya idyah, to A. 1.75.4; to S. 9.66.1  
 dadhad ratnāni dāçuṣe, to A. 4.15.3; to S. 9.3.6  
 parṣi rādho maghonām, to A. 8.103.7; to S. 9.1.3  
 imam yajñam idam vaco jujuṣāna upāgahi, to A. 1.26.10; 10.150.2; to S. 1.91.10  
 yad vo vayam pramināma vratāni, to A. 10.2.4; yat te vayam, &c., to S. 8.48.9  
 agnir deveṣu patyate 8.102.9; indur deveṣu patyate 9.45.4  
 sa no vṛṣṭim divas pari, to A. 2.6.5; te no vṛṣṭim divas pari, to Somāḥ 9.65.24  
 harim (10.188.1, açvam) hinota vājinam, to A. 10.188.1; to S. 9.62.18

**Agni and Bṛhaspati or Brahmanaspati**

Cf. Max Müller, Contributions to the Science of Mythology, ii. 825 ff.; Hillebrandt, Ved. Myth. i. 404 ff.; ii. 102 ff.; Strauss, Bṛhaspati im Veda, pp. 4 ff., 12 ff.

bhadraṁ manaḥ kṛṇuṣva vṛtratūrye, to A. 8.19.20; to Brahmanaspati 2.26.2  
 achidrā ṣarma jaritaḥ puruṇi, to A. 3.15.5; achidrā ṣarma dadhire puruṇi, to the rivers in  
 a hymn to Brahmanaspati 2.25.5  
 ā rodasi vṛṣabho roravīti, to A. 10.8.1; to Bṛhaspati 6.73.1  
 supratūrtim anehasam, to A. 3.9.1; to Iḷā in a hymn to Brahmanaspati 1.40.4

**Agni and Maruts**

yukṣvā hy aruṣī rathe, to A. 1.14.12; yuṅgdhvāṁ hy, &c. to M. 5.56.6  
 vṛṣā ṣukraṁ duduhe pṛṇair ūdhaḥ, to A. 4.3.10; sakre chukraṁ, &c. to M. 6.66.1  
 stomāṁ yajñāṁ ca dhṛṣṇuyā, to A. 5.20.3; to M. 5.52.4  
 kṛdhī na ūrdhvāṁ carathāya jivase, to A. 1.36.14; ūrdhvāṁ naḥ karta jivase, to M. 1.172.3

**Agni and Vāyu**

dakṣam sacanta ūtayaḥ, in a hymn to A. 3.13.2; in a stanza to V. 1.134.2  
 abhi prayāṁsi vītaye, to A. 6.16.44; abhi prayāṁsi sudhitāni vītaye, to V. 1.135.4  
 agna ā yāhi vītaye 6.16.10; vāyav ā yāhi vītaye 5.51.5

**Agni and Aṣvins**

rājantam adhvarāṇām, to A. 1.1.8; 45.4; samrājantam adhvarāṇām, to A. 1.27.1; rājantāv  
 adhvarāṇām, to Aṣvins 8.8.18  
 priyamedhā ahūṣata, to A. 1.45.3; to Aṣvins 8.18.8; 87.3  
 mā no martāya ripave rakṣasvine, to A. 8.60.8; . . . ripave vājiniṣasū, to Aṣvins 8.22.14  
 sumṛṅikāḥ svavāṁ yātv arvāṁ, to A. 1.35.10; to the Aṣvins' chariot 1.118.1  
 deveṣv asty āpyam, to A. 1.105.13; deveṣv adhy āpyam, to Aṣvins 8.10.3  
 uru jyotir janayann āryāya, to A. 7.5.6; uru jyotir cakrathur āryāya, to Aṣvins 1.117.21  
 mahāḥ sa rāya ṣate patir dan, to A. 1.149.1; mahāḥ sa rāya ṣate, of a worshipper in an Aṣvin  
 hymn 10.93.6.—Cf. also under 4.44.6<sup>a</sup>.

**Agni and Sūrya or Savitar**

ūrdhvāṁ bhānuṁ savitevāçret, to A. 4.6.2; ūrdhvāṁ bhānuṁ (4.14.2, ketum) savitā devo  
 açret, to Savitar 4.13.2; 14.2; 7.72.4  
 haste dadhāno naryā puruṇi, to A. 1.72.1; to Savitar 7.45.1  
 āpaprivān rodasi antarikṣam, to A. 1.73.8; to Sūrya 10.139.2  
 rāyo budhnaḥ saṁgamano vasūnām, to A. 1.96.6; to Sūrya 10.139.3  
 apāṁ garbhaṁ darçatam oṣadhīnām, to A. 3.1.13; to Sarasvant or Sūrya 1.164.53  
 aṣya hi svayaçastarah, in a hymn to A. 5.17.2; . . . yaçastaram, in a hymn to Savitar 5.82.3  
 sahasraçṛṅgo vṛṣabhas tadojāḥ, to A. 5.1.8; sahasraçṛṅgo vṛṣabhaḥ, to Sūrya 7.55.7  
 vi yo rajāṁṣy amimita sukratuḥ, to A. 6.7.7; vi yo mame rajasi sukratūyayā, to Sūrya 1.160.4

**Agni and Tvaṣṭar**

tvam hi ratnadhā asi, to A. 7.16.6; to T. 1.15.3

**Agni and Viṣṇu**

taṁ tvā viprā vipanyavo jāgrvāṁsaḥ sam indhate, to A. 3.10.9; tad viprāso vipanyavo  
 jāgrvāṁsaḥ sam indhate (sc. viṣṇor yat paramāṁ padam), to V. 1.22.21

**Agni and Pūṣan**

imaṁ naḥ çṛṇavad dhavam, to A. 8.43.22; to P. 10.26.9  
 yo viçvābhi vipaçyati bhuvanā sam ca paçyati, to A. 10.187.4; to P. 3.62.9

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### **Agni and Uṣas**

yatamāno raçmibhiḥ sūryasya, to A. 5.4.4; yatamānā, &c., to U. 1.123.12

### **Agni and Varuṇa**

(agnir) açvibhyām uṣasā sajuh, to A. 5.51.8; (varuṇo) açvibhyām, &c., to V. 1.44.14

### **Agni and Yama**

juhota pra ca tiṣṭhata, to A. (Draviṇodāḥ) 1.15.9; to Y. 10.14.14

### **Agni and Apām Napāt**

yam vāghato vṛnate adhvaṛeṣu, to A. 1.58.7; yam viprāsa ṛlate adhvaṛeṣu, to A. N. 10.30.4  
agnim (2.35.14, asmin) pade parame tasthivānsam, to A. 1.72.4; to A. N. 2.35.14

### **Agni and Manyu**

mitro hotā varuṇo jātavedāḥ, to A. 3.5.4; manyur hotā, &c., to M. 10.83.2  
vidmā tam utsam yata ājagantha, to A. 10.45.2; . . . yata ābabhūtha, to M. 10.84.5

### **Agni and Sarasvatī**

sa no viçvā ati dviṣaḥ, to A. 5.20.3; sā no, &c., to S. 6.61.9

### **Agni and Rātri**

viçvā adhi çriyo dadhe, to A. 2.4.5; . . . çriyo dhiṣe vivakṣase, to A. 2.21.3; . . . çriyo 'dhita,  
to R. 10.127.1

### **Agni and Viçve Devāḥ**

saparyāmi prayasā yāmi ratnam, to A. 1.58.7; to V. D. 3.54.3  
ariṣyantāḥ sacemahi, to A. 2.8.6; ariṣyanto ni pāyubhiḥ sacemahi, to V. D. 8.25.11  
stūrṇe barhiṣi samidhāne agnāu, to A. 4.6.4; to V. D. 8.25.11

### **Agni and dissimilar dual gods**

rayim viçvāyupoṣasam, to A. 1.79.9; to Indra and Agni 6.59.9  
prātaryāvabhir ā gahi, to A. 5.51.3; . . . ā gatam, to Indra and Agni 8.38.7  
sabādhō vājasātaye, to A. 8.74.12; to Indra and Agni 7.94.3  
tam hi çāvanta ṛlate, to A. 5.14.3; tā hi, &c., to Indra and Agni 7.94.5  
dame-dame sapta ratnā dadhānaḥ, to A. 5.1.5; . . . ratnā dadhānā, to Soma and Rudra 6.74.1  
asme bhadrā sāuçravasāni santu, to A. 6.1.12; to Soma and Rudra 6.74.2  
uru kṣayāya cakrire, in a hymn to A. 1.36.8; . . . cakrire sudhātu, in a hymn to Mitra and  
Varuṇa 7.60.11  
viçvāsu kṣāsu joguve, in a hymn to A. 127.10; in a hymn to Mitra and Varuṇa 5.64.2

### **Agni in miscellaneous relations**

varco dhā yajñavāhase, to A. 3.24.1; to the sacrificial post (Yūpa) 3.8.3  
pari tmanā viṣurūpo jigāsi, to A. 5.15.4; . . . viṣurūpā jigāti, of Ghṛtāci (sc. Juhū) 7.88.1  
ṛtasya padam kavayo ni pānti, in a hymn to A. 10.5.2; ṛtasya pade, &c., in a hymn designated  
as Māyābhedaḥ 10.177.2  
salaksmā yad viṣurūpā bhavāti, in a hymn to Agni 10.12.6; in dialogue between Yama and  
Yami 10.10.2  
strṇanti barhir ānuṣak, in a hymn to Agni 8.45.1; strṇita, &c., in a stanza to Barhis 1.13.5  
yadā te marto anu bhogam ānat, in a hymn to A. 10.7.2; in Açvastuti 1.163.7  
svastibhir ati durgāni viçvā to A. 1.189.2; of the poet Bṛhaduktha 10.56.7  
nābhā pṛthivyā adhi, in a hymn to A. 3.29.4; . . . adhi sānuṣu triṣu, in a stanza to the two  
Divine Hotars 2.3.7

## Indra with other divinities

Indra and Agni: see Agni and Indra, p. 611.

## Indra and Soma

The connexion and alliance between Indra and Soma, is peculiarly close and intimate: Soma is Indra's beloved friend, 5.31.12; 9.98.6; see Bergaigne's collections, i. 217-219; ii. 251-253; 263-265. Indu, of course, is a synonym of Soma; cf. SV. 2.231<sup>a</sup> with RV. 9.62.9<sup>a</sup>. The names Indu and Indra are occasionally put together rather playfully, e.g. 9.5.9; 63.9. In one repetition, ā na indra (9.65.13, indo) mahīm iṣam, 8.6.23; 9.65.13, the two words and some of their attributes interchange. Indu delights in Indra's friendship: indav (or indur) indrasya sakhyam juṣāṇaḥ, 8.48.2; 9.97.11. Cf. also 9.27.6; 66.28. I do not believe that it follows from this that there is any etymological connexion between the two words (so Bergaigne ii. 244, and others), or that there is any mythological or mystic identification of the two. Statements that fit Indra fit also his inspirer, Soma-Indu, and vice versa; see Hillebrandt, Ved. Myth. i. 314 ff. In general, passages redolent of battle are primarily Indra passages; see e.g. under 8.32.2. Similarly cosmic statements, e.g. 8.3.6 and 9.28.5. The following 30 repetitions must be supplemented by the Indra passages (above, p. 595) which exhibit Indra as the chief consumer of soma, and the Soma passages (above, p. 600) in which Soma benefits Indra as well as other gods. Occasionally this relation is calculated to clarify a passage descriptive of either god, as when, e.g. the pāda, utso deva hiraṇyayah, applies primarily to Soma in 9.107.4, secondarily to Indra 8.61.6 (see under 8.61.6):

janitā divo janitā prthivyaḥ, to I. 8.36.4; to S. 9.96.5  
ya imo rodasī ubhe, to I. 3.53.12; . . . rodasī mahī, to S. 8.6.17; 9.18.5  
tvaṁ sūryam arocayah, to I. 8.98.2; yayā sūryam arocayah, to S. 9.63.7  
samudrasyādhi viṣṭapaḥ, to I. 8.34.13; . . . viṣṭapi, to I. 8.97.5; to S. (Indu) 9.12.6; . . . viṣṭapi  
manīṣiṇaḥ, to Somāḥ 9.107.14  
adha yo viçvā bhuvanābhi majmanā, to I. 2.17.4; (adha . . .) imā ca viçvā bhuvanābhi  
majmanā, to S. 9.110.9  
utso deva hiraṇyayah, to I. 8.61.6; to S. 9.107.4  
yenā naḥ pūrve pitarāḥ padajñāḥ, in a hymn to I. 1.62.2; to S. 9.97.39  
tvaṁ (9.86.23, soma) gotram āngirobhyo 'vr̥ṇor apa, to I. 1.51.3; to S. 9.86.23  
vadhīd ugro riṇann apāḥ, to I. 8.32.2; ḡriṇann ugro, &c., to S. 9.109.22  
parjanya vṛṣṭimāṇ iva, to I. 8.6.1; to S. (Indu) 9.2.9  
viçve devā amatsata, in a hymn to I. 8.69.11; to S. 9.14.3  
brahmadviṣe tapusīm hetim asya, to I. 3.30.7; to S. 6.52.3  
kṛṣṇā tamāṁsi tviṣyā jaghāna, to I. 10.89.2; kṛṣṇā tamāṁsi jāṅghanat, to S. 9.66.24  
yo asmān ādideçati, in a hymn to I. 10.134.2; to S. 9.52.4  
yas te mado vareṇyah, to I. 8.46.8; to S. 9.61.19  
sahasrote çatāmagha, to I. 8.34.7; sahasrotiḥ çatāmagaḥ, to S. 9.62.14  
indram indo vṛṣā viça, in a hymn to I. 1.176.1; to S. 9.2.1  
satyam itthā vṛṣed asi, to I. 8.33.10; satyam vṛṣan vṛṣed asi, to S. 9.64.2  
ā na indra (9.65.13, indo) mahīm iṣam, to I. 8.6.23; to S. (Indu) 9.65.13  
vayam ta indra (8.48.14, vayam somasya) viçvaha priyāsaḥ, to I. 2.12.15; to S. 8.48.14

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viçvā dhanāni jigyuṣaḥ, to I. 8.14.6; to S. 9.65.9  
vasu martāya dāçuṣe, to I. 1.84.7; to S. 9.98.4  
vājayanto rathā iva, of stomas in a hymn to I. 8.3.15; of soma libations 9.67.17  
rayiṁ gomantam açvinam, to I. 8.6.9; to S. 9.62.12; 63.12; 67.6  
açvāvād gomad yavamāt (9.69.8, yavamāt suviryam), to I. 8.93.3; to S. 9.69.8  
siṣāsanto manāmahe, to I. 8.95.3; to S. 9.61.11  
aram indrasya dhāmne, in a hymn to I. 8.92.25; to S. 9.24.5  
vatsaṁ sañçiçvarir iva, in a hymn to I. 8.69.11; to S. 9.61.14  
tam id vardhantu no girāḥ, to I. 8.13.18; 92.21; to S. 9.61.14  
indram codāmi pītaye, to I. 8.68.7; somaṁ, &c., to S. 3.42.8  
Cf. also under 1.84.13<sup>c</sup>; 175.3<sup>c</sup>; 5.39.3<sup>d</sup>; 8.95.9<sup>d</sup>; 98.2<sup>b</sup>

### Indra and Maruts<sup>1</sup>

vi vṛtraṁ parvaço rujan, to I. 8.6.13; . . . parvaço yayuḥ, to M. 8.7.2  
yad ānga taviṣiyase, to I. 8.6.26; . . . taviṣiyavaḥ to M. 8.7.2  
brahmā kas taṁ saparyati, to I. 8.64.7; brahmā ko vaḥ saparyati, to M. 8.7.20  
saṁ kṣoṇī sam u sūryam, to I. 8.52(Vāl.4).10; to M. 8.7.22  
sutaḥ somo diviṣṭiṣu, in a hymn to I. 8.76.9; to M. 1.86.4  
toke vā goṣu tanaye yad apsu, in a hymn to I. 6.25.4; toke vā goṣu tanaye yam apsu, of the  
man whom the Maruts help 6.66.8  
suvedā no vasū kṛdhi of I. 7.32.25; . . . vasū karat, of çardho mārutam 6.48.15  
uçanā yat parāvataḥ, in a hymn to I. 1.130.9; to M. 8.7.26  
bhakṣiya te 'vaso dāivyasya, to I. 4.21.10; bhakṣiya vo 'vaso, &c., to M. 5.57.7  
ārāc cid dvesaḥ sanatar yuyota, of I. 6.47.13 = 10.131.7; . . . dveso vṛṣaṇo yuyota, of  
M. 7.58.6; . . . dvesaḥ sanatar yuyota, of M. 10.77.6  
iṣkartā (nomen agentis) vihrutaṁ punaḥ, of I. 8.1.25; iṣkartā (2<sup>d</sup> plur. aorist imperative), &c.,  
to M. 8.20.26  
tvota it sanitā vājam arvā, to I. 6.33.2; marudbhīr it, &c., to M. 7.56.23  
Cf. also under 1.100.15<sup>b</sup>; 165.13<sup>d</sup>; 8.7.1<sup>a</sup>.

### Indra and Açvins

gantārā dāçuṣo gṛham namasvinaḥ, to Indra's Harī 8.13.10; gantārā dāçuṣo gṛham, to A.  
8.5.5; 22.3  
açvebhiḥ pruṣitapsubhiḥ, of I. 8.13.11; of A. 8.75.5  
bhujyūṁ vājeṣu pūryyam, of chariot in a hymn to I. 8.46.20; of chariot in a hymn to A. 8.22.2  
arvāncam tvā saptayo 'dhvaraçriyo vahantu savaned upa, to I. 1.47.8; arvāñcā vām, &c., to  
A. 8.4.14. Cf. under 8.22.3<sup>e</sup>  
viçvet tā te savanesu pravācyā, to I. 1.51.13; 8.100.6; viçvet tā vām, &c., to A. 10.39.4  
duḥçaṁsaṁ martyaṁ ripum, in a hymn to I. 8.18.14; duḥçaṁso martyo ripuḥ, to A. 2.41.8  
yad antarikṣa ā gahi, to I. 8.97.5; . . . ā gatam, to A. 5.73.1  
stomo vāhiṣṭho antamaḥ, to I. 6.45.30; to A. 8.5.18  
ā no viçvābhīr ūtibhiḥ sajoṣāḥ, to I. 7.24.4; ā no (and, vām) viçvābhīr ūtibhiḥ, to A.  
8.8.1, 18; 87.3  
ā no yāhy upaçruti, to I. 8.34.11; . . . yātam upaçruti, to A. 8.8.5

### Indra and Vāyu

tivrāḥ somāsa ā gahi, to I. 8.82.2; to V. 1.23.1  
mandantu tvā mandinaḥ sutāsaḥ, to I. 2.11.11; mandantu tvā mandino vāyav indavaḥ, to  
V. 1.134.2  
gṛtaṁ duhata açiram, to I. 8.6.19; gṛtaṁ duhrata açiram, to V. 1.134.6  
anu kṛṣṇe vasudhitī jihāte, to I. 3.31.17; anu kṛṣṇe vasudhitī, to V. 4.48.3

<sup>1</sup> The reason why these gods are related is stated briefly above, p. 610.

**Indra and Rudra**

mā no vadhīr indra mā parā dāh, to I. 1.104.8 ; mā no vadhī rudra, &c., to R. 7.46.4  
 aṣālhāya sahamānāya vedhase, to I. 2.21.2 ; to R. 7.46.1  
 bṛhantam ṛṣvam ajaram yuvānam, to I. 3.32.7 ; 6.19.2 ; . . . ajaram suṣumnam, to R. 6.49.10  
 vy asmad dveṣo yuyavad vy aṅhaḥ, to I. 6.44.16 ; vy asmad dveṣo vitarāṃ vy aṅhaḥ, to  
 R. 2.33.2

**Indra and Bṛhaspati or Brahmaṇaspati**

sa na stuto viravad dhātu gomāt, to I. 7.23.6 ; to B. 1.190.8  
 asmākam bodhy avitā rathānām, to I. 7.32.11 ; asmākam edhy avitā, &c., to B. 10.103.4  
 vi dācuṣe bhajati sūnaram vasu, to I. 5.34.7 ; yo vāghate dadāti sūnaram vasu, to B. 1.40.4

**Indra and Parjanya**

yathāvaçaṃ tanvaṃ cakra eṣaḥ, to I. 3.48.4 ; to P. 7.101.3  
 stuhi suṣṭutīm namasā vivāsa, in a hymn to I. 8.96.12 ; stuhi parjanyaṃ, &c., to P. 5.83.1

**Indra and Sūrya or Savitar**

susāndṛçaṃ tvā vayam, to I. 1.82.3 ; to Sūrya 10.158.5  
 ubhe ā paprāu rodasī mahitvā, to I. 3.54.15 ; 4.16.5 ; to Sūrya 8.25.18  
 na minanti svarājyam, to I. 8.93.11 ; to Savitar 5.82.2  
 uruḥ pṛthuh sukṛtaḥ kartṛbhīr bhūt, to I. 6.19.1 ; kratvā kṛtaḥ sukṛtaḥ, &c., to Sūrya 7.62.1  
 vibhrājaṅ jyotiṣā svar agacho rocanāṃ divaḥ, to I. 8.98.3 ; to Sūrya 10.170.4

**Indra and Tvaṣṭar**

asmākam astu kevalaḥ, to I. 1.7.10 ; to T. 1.13.10

**Indra and Viṣṇu**

For the relation of these two gods see Hillebrandt, *Ved. Myth.* iii. 348 ff.

mṛgo na bhīmaḥ kucaro giriṣṭhāh, to I. 10.180.2 ; to V. 1.154.2  
 naro yatra devayavo madanti, in a hymn to I. 7.97.1 ; to V. 1.154.5  
 sakhe viṣṇo vitarāṃ vi kramasva 4.18.11 ; 8.100.12

**Indra and Pūṣan**

mañhiṣṭhaṃ vājasātaye, to I. 1.130.1 ; mañhiṣṭho vājasātaye, to I. 8.88.6 ; to P. 8.4.18  
 vadhūyur iva yoṣaṇām, to I. 3.52.3 = 4.32.6 ; to P. 3.62.8

**Indra and Uṣas**

asme rayiṃ ni dhāraya vi vo made, to I. 10.24.1 ; asme rayiṃ ni dhāraya, to U. 1.30.32  
 āiṣu dhā viravad yaçaḥ to I. 4.32.12 ; to U. 5.79.6  
 çravaḥ sūribhyo amṛtaṃ vasutvanam, to I. 8.13.12 ; to U. 7.81.6

**Indra and Varuṇa**

yaçaç cakre asāmy ā, to I. 10.22.2 ; to V. 1.25.15.—Cf. under 1.23.6<sup>c</sup>  
 viçvā jātāny abhy asmi mahnā, to I. 8.100.4 ; viçvāni sānty abhy astu mahnā, to V. 2.28.1

**Indra and Vena**

vasāno atkaṃ surabhiṃ dṛçe kam, to I. 6.29.3 ; to V. 10.123.7

**Indra and Manyu**

adha vṛtrāṇi jañghanāva bhūri, to I. 8.100.2 ; to M. 10.83.7

**Indra and Sarasvatī**

anāçastā iva smasi, to I. 1.29.1 ; apraçaçastā iva smasi, to S. 2.41.16

### Indra and Apvā

andhenāmitrās tamasā sacantām, to I. 10.89.15; to A. 10.103.12

### Indra and Rodasi

samudrañ na sañcarane sanīsyavaḥ, to I. 1.56.2; to R. 4.55.6  
dhiyā syāma rathyah sadāsāḥ, to I. 4.16.21 = 4.17.21, &c. (refrain); to R. 4.56.4

### Indra and Viṣve Devāḥ

devāñ achā na dhīyayaḥ, to I. 1.132.5; to V. D. 1.139.1

### Indra and dissimilar dual gods

upa naḥ sutam ā gahi, to I. 1.16.4; 3.42.1; . . . ā gatam, to Mitra and Varuṇa 5.71.3  
sūro dṛṣṭiḥ vṛṣaṇaḥ ca pāuṇsye, to I. 10.92.7; to Indra and Varuṇa 4.41.6  
yat sunvate yajamānāya cikṣam, to I. 10.27.1; . . . cikṣathaḥ, to Indra and Varuṇa 8.59(Vāl.11).1  
naras tokasya tanayasya sātāu, to I. 4.24.3; . . . sātiṣu, to Indra and Varuṇa 7.82.9  
upedañ savanañ sutam, to I. 1.16.5; to Indra and Agni 1.21.4; 6.60.3  
abhi stomā anūṣata, to I. 1.11.8; to Indra and Agni 6.60.7  
indratvotāḥ sāśahyāma pṛtanyato vanuyāma vanuṣyataḥ, to I. 1.132.1; sāśahyāma pṛtanyato  
vanuyāma vanuṣyataḥ, to Indra and Agni 8.40.7  
asmabhyam carṣaṇīśaham, to I. 5.35.1; . . . carṣaṇīśahā (sc. avasā) to Indra and Agni 7.94.7  
patim turasya rādhasaḥ, to I. 6.44.5; pati, &c., to Indra and Agni 5.86.4  
rayim grṇatsu dhāraya, to I. 8.13.12; . . . didhṛtam, to Indra and Agni 5.86.6  
ghṛtam na pūtam adriḥ, to I. 8.12.4; . . . adribhiḥ, to Indra and Agni 5.86.6  
vahantu somapītaye (sc. harayaḥ), to I. 8.1.24; to Indra and Vāyu 4.46.3

### Indra in miscellaneous relations

nakiṣ tañ karmanā naçat, to I. 8.70.3; of a pious man in Dainpatyor āciṣaḥ 8.31.17  
dyāur na prathinā çavaḥ, to I. 1.8.5; in a Dānastuti of Praskaṇva 8.56(Vāl.8).1  
satrāsāham varenyam sahodām, to I. 3.34.8; satrāsāham varenyam, of wealth conferred by  
Agni 1.79.8  
svastigām anehasaḥ, to I. 8.69.19; svastigām anehasam, of a road 6.51.16  
jetāram aparājitam, to I. 1.11.2; to a steed furnished by Agni 5.25.6  
asmim yajñe barhiṣy ā niṣadya, to I. 3.35.6; of one that calls upon Yama and Vivasvant 10.14.5  
Cf. also under 10.50.7<sup>d</sup>

### Soma with other divinities

Soma and Agni: see Agni and Soma, p. 612

Soma and Indra: see Indra and Soma, p. 615

### Soma and Brahmaṇaspati

vasuṣit puṣṭivardhanaḥ, to S. 1.91.12; to Brahmaṇaspati 1.18.2. Cf. under 1.91.23<sup>d</sup>

### Soma and Vena

ūrdhvo gandharvo adhi nāke asthāt, to S. 9.85.12; to V. 10.123.7  
bhānuḥ çukreṇa çociṣā vy adyāt, to S. 9.85.12; . . . çociṣā cakānaḥ, to V. 10.123.8

### Soma and Savitar

sakhāya ā ni ṣīdata, to S. 9.104.1; to Savitar 1.22.8

### Soma and Pūṣan

ayam pūṣā rayir bhagaḥ, to S. 9.101.7; āitu pūṣā, &c., to P. 8.31.11  
açvasā vājasā uta, to S. 9.2.10; açvasām vājasām uta, to P. 6.53.10

**Soma and Uşas**

yena tokam ca tanayam ca dlāmahe, to S. 9.74.5; to U. 1.92.13  
 sam sūryeṇa rocase (9.2.6, rocate), to S. 9.2.6; to U. 8.9.18  
 aganma yatra pratiranta āyuh, to S. 8.48.11; to U. 1.113.16  
 urvīm gavyūtīm abhayam ca nas kṛdhi, to S. 9.78.6; . . . abhayam kṛdhi naḥ, to U. 7.77.4

**Soma and Sarasvant**

bhakṣimahi prajāṃ iṣam, to S. 9.8.9; to Sarasvant 7.96.6

**Soma and Varuṇa**

vi yas tastambha rodasī, to S. 9.101.15; . . . rodasī cid urvī, to V. 7.86.1

**Soma and Sadasaspati**

priyam indrasya kāmyam, to S. 9.98.6; to Sadasaspati 1.18.6

**Soma and Anumati**

soma rājan mṛḥayā naḥ svasti 8.48.8; anumate mṛḥayā, &c. 10.59.6

**Soma and Viçve Devāḥ**

vrajam gomantam açvinam vivakṣase, to S. 10.25.5; vrajam gomantam açvinam, to Viçve  
 Devāḥ 10.62.7

**Soma and dissimilar dual gods**

gavam pošam svaçvyam, to S. 9.65.17; to Agni and Soma 1.93.2  
 somāḥ çukrā gavāçiraḥ, to S. 9.64.28; to Mitra and Varuṇa 1.137.1  
 cānur ṛtāya pītaye, to S. 9.17.8; to Mitra and Varuṇa 1.137.2  
 ā yad yonim hiranyayam (sc. sidati), to S. 9.64.20; . . . hiranyayam (sc. sadathah), to Mitra  
 and Varuṇa 5.67.2  
 nāma ṛtīyam adhi rocane divaḥ, to S. 9.75.2; to Viṣṇu and Indra 1.155.3  
 vṛṇīmahe sakhyāya, to S. 9.66.18; . . . sakhyāya priyāya, to Indra and Varuṇa 4.41.7

**Soma in miscellaneous relations**

aganma bibhrato manah, to S. 9.67.29; to Asamāti (?) 10.60.1  
 vāçrā arçanti payaseva dhenavaḥ, to S. 9.77.1; to river waters in Nadistuti 10.75.4  
 upa srakveṣu bapsataḥ, of S. 8.72.11; . . . bapsato ni šu svapa, of a dog 7.55.2  
 Cf. under 1.56.4<sup>b</sup>; 64.6<sup>d</sup>; 91.4<sup>d</sup>; 4.33.2<sup>e</sup>

**Açvins with other divinities**

**Açvins and Agni:** see Agni and Açvins, p. 613

**Açvins and Indra:** see Indra and Açvins, p. 616

**Açvins and Uşas**

iṣam pṛicantā sukrte sadānave, to A. 1.47.8; iṣam vahantiḥ sukrte, &c., to U. (plur.) 1.92.3  
 dadhatho ratnam vidhate janāya, to A. 4.44.4; dadhāti, &c., to U. 7.75.6  
 yac cid dhi vām pura ṛṣayo juhüre 'vase narā, to A. 8.8.6; ye cid dhi tvām ṛṣayah pūrva ütaye  
 juhüre 'vase mahi, to U. 1.48.14  
 atāriṣma tamasas pāram asya, to A. 1.183.6; 184.6; 7.73.1; to U. 1.42.6  
 yad adya sūra udite, to A. 8.27.21; to U. 7.66.4; . . . sūrya udyati, to A. 8.27.19  
 pṛasmāi yachatam avṛkam pṛthu chardih, to A. 8.9.1; pra ṇo yachatād avṛkam, &c., to  
 U. 1.48.15

### Açvins and Sūrya

pari dyāvapṛthivī yāti sadyaḥ, of A.'s car 3.58.8; . . . yanti sadyaḥ, of S.'s Harits 1.115.3

### Açvins and Sarasvatī

ā no divo brhataḥ parvatād ā, to A. 5.76.4; to S. 5.43.11

### Açvins and Ādityas

madhyāmdina uditā sūryasya, to A. 5.76.3; to Ā. 5.69.3

### Açvins and Maruts

asme vām astu sumatiḥ caniṣṭhā, to A. 7.70.5; asme vo, &c., to M. 7.57.4

rathe koḥe hiraṇyaye vṛṣaṇvasū, to A. 8.22.9; rathe koḥe hiraṇyaye, to M. 8.20.8

### Açvins and dissimilar dual gods

ubhā devā diviṣpṛçā, to A. 1.22.2; to Indra and Vāyu 1.23.2

dāçvānsam upa gachataṃ, to A. 1.47.3; to Indra and Vāyu 4.46.5

ā yātaṃ somapīṭaye, to A. 8.22.8; to Indra and Vāyu 4.47.3

juṣethām yajñam iṣṭaye, to A. 5.78.3; to Indra and Agni 8.38.4

mā no riradhataṃ nide, to A. 8.8.13; to Indra and Agni 7.94.3

evā vām ahva ūtaye yathāhuvanta medhirāḥ, indragñi (8.42.6, nāsatyā) somapīṭaye, to A. 8.42.6; to Indra and Agni 8.38.9

apatyasācaṃ crutyaṃ rārāthām, to A. 1.117.23; . . . rārāthe, to Indra and Soma 6.72.5

rathaṃ hiraṇyavandhuram, hiraṇyābhiçumaçvinā (4.46.4, vandhuram indravāyū svadhvaram),

ā hi ṣṭhātho diviṣpṛçam, to A. 8.5.28; to Indra and Vāyu 4.46.4

pibatam dāçuṣo grhe, to A. 8.22.8; to Indra and Vāyu 4.46.1; to Indra and Bṛhaspati 4.49.6

gantārā dāçuṣo grham, to A. 8.5.5; 22.3; to Indra's Hari 8.13.10

ghṛtāir gavyūtim ukṣatam, to A. 8.5.6; to Mitra and Varuṇa 3.62.16; . . . ukṣatam ilābhiḥ, to

Mitra and Varuṇa 7.56.4

pātaṃ somam ṛtāvṛdhā, to A. 1.47.3, 5; to Mitra and Varuṇa 2.41.4

sutaḥ soma ṛtāvṛdhā, to A. 1.47.1; to Mitra and Varuṇa 3.62.18; 7.66.19

juṣethām yajñam bodhataṃ yajñasya me, to A. 8.45.4; to Mitra and Varuṇa 2.36.6

ud vām pṛkṣāso madhumanta irate, to A. 4.45.2; ud vām pṛkṣāso madhumanto astuḥ, to

Mitra and Varuṇa 7.60.4

ā no gantaṃ riçādasā, to A. 8.8.17; to Mitra and Varuṇa 5.71.1

ādityāi rudrāir vasubhir sacābhuvā, to A. 8.35.1; to Mitra and Varuṇa 2.31.1

ā barhiḥ sīdataṃ sumat, to A. 8.87.4; sīdataṃ barhir ā sumat, to Naktoṣasā 1.142.7

### Ādityas with other divinities

The correspondence of pādas addressed to Mitra, Mitra-Varuṇa, and the Ādityas, with pādas of other divinities is such as to make convenient here a rather different arrangement from that of the preceding and following cases; cf. above, p. 605. I have listed first the pādas which Varuṇa alone shares with other gods. Next those which Mitra and Varuṇa share with others: they contain especially the pādas which Mitra-Varuṇa share with other dvandva-gods. Finally the pādas which the plural Ādityas, or Mitra, Varuṇa, and Aryaman, in a group, share with others. Each of these three rubrics is small; it is therefore easy to pick out the particular contacts concerning which information is desired:

**Varuṇa and other gods**

bādhaska dūre nirṛtiṃ parācāḥ, to V. 1.24.9 ; āre bādhetḥām nirṛtiṃ parācāḥ, to Soma and Rudra 6.74.2

varuṇāya marudbhyaḥ 8.41.1 ; 9.33.3 ; 34.2 ; 61.12 ; 65.20

vi yas tastambha rodasi cid urvi, to V. 7.86.1 ; vi yas tastambha rodasi, to Soma 9.101.15

divaḥ ca gmaç ca rājasi, to V. 1.25.20 ; . . . rājathah, doubtful dual in a stanza to Indra 5.38.3 sakhāyam vā sadam id bhrātaram vā, to V. 5.85.7 ; . . . sadam ij jāspatiṃ vā, to Dyāvapṛthivyaū, 1.185.8

(yad . . .) abhidrohaṃ manuṣyāç carāmasi, to V. 7.89.5 ; (yad . . .) abhidrohaṃ carāmasi, to Pracetas Āngirasa 10.164.4

yad vā ghā satyam uta yan na vidma, to V. 5.85.8 ; to Viçvāvasu 10.139.5

pitṛṇām ca manmabhiḥ, in a hymn to V. 8.41.2 ; to Viçve Devāḥ 10.57.3

(varuṇo) açvibhyām uṣasā sajuh, to V. 1.44.14 ; (agnir) açvibhyām, &c., to Agni 5.51.8

yaçaç cakre asāmy ā, to V. 1.25.15 ; to Indra 10.22.2

viçvāni sānty abhy astu mahnā, to V. 2.28.1 ; viçvā jātāni abhy asmi mahnā, to Indra 8.100.4

**Mitra and Varuṇa and other gods**

viçvāsu kṣāsu joguve, to M. and V. 5.64.2 ; to Agni 1.127.10

uru kṣayāya cakrire sudhātu, to M. and V. 7.60.11 ; uru kṣayāya cakrire, to Agni 1.36.8

upa naḥ sutam ā gatam, to M. and V. 5.71.3 ; . . . ā gahi, to Indra 1.16.4 ; 3.42.1

sam u vām yajñam mahayam namobhiḥ, to M. and V. 7.61.6 ; sam u v yajñam mahayan, &c., to Viçve Devāḥ 7.42.3

viprā (dual) navisthayā vipā, to M. and V. 8.25.24 ; viprā (plural), &c., of the poets themselves (in a hymn to Indra) 1.82.2

ni ketunā janānām, to M. and V. 5.66.4 ; ni ketavo janānām, in a magic practice 1.191.4

dhartārā carṣaṇinām, to M. and V. 5.67.2 ; to Indra and Agni 1.17.2

havyebhir mitravaruṇā namobhiḥ, 1.153.1 ; havyebhir indravaruṇā, &c., 4.42.9 ; 7.84.1

apo na nāvā duriṭā tarema, to M. and V. 7.65.3 ; to Indra and Varuṇa 6.68.8

tā vām eṣe rathānām, to M. and V. 5.66.3 ; to Indra and Agni 5.86.4

içānā pipyatam dhīyah, to M. and V. 5.71.2 ; to Indra and Agni 7.94.2 ; to Indra and Soma 9.19.2

aviṣṭam dhīyo jigr̥tam puraṇdhīḥ, to M. and V. 7.64.5 = 7.65.5 ; to Indra and Bṛhaspati 4.50.11 ; to Indra and Brahmanaspati 7.97.9

See also under Açvins and dissimilar dual gods on p. 620.

**Ādityas and other gods**

ā çarma parvatānām, to Ā. 8.18.16 ; in Daṃpatyor açiṣaḥ 8.31.10

avāṅsy ā vṛṇīmahe to Ā. 8.67.4 ; to Vāyu 8.26.21

pānti martyam riṣaḥ, to Varuṇa, Mitra, Aryaman 1.41.2 ; 5.67.3 ; to Maruts 5.52.4

ariṣṭaḥ sarva edhate, to Varuṇa, Mitra, Aryaman 1.41.2 ; to Viçve Devāḥ 8.27.16 ; ariṣṭaḥ sa marto viçva edhate, to Ādityas 10.63.13

yūyam ṛtasya rathyah, to Ā. 7.66.12 ; to Viçve Devāḥ 8.83.3

apa sedhata durmatim, to Ā. 8.18.10 ; to Grāvāṇaḥ 10.175.2

çarma yachantu sapratho yad imahe, to Ā. 8.18.3 ; çarma yachantu saprathah, to Viçve Devāḥ 10.126.7

agnijihvā ṛtāvṛdhah, to Ā. 7.66.10 ; to Maruts 1.44.14 ; divakṣāso agnijihvā ṛtāvṛdhah, to Viçve Devāḥ 10.65.7

tenā no adhi vocata, to Ā. 8.67.6 ; to Maruts 8.20.26

(eṣām) sumnam bhikṣeta martyah, to Ā. 9.18.1 ; to Maruts 8.7.15

mā vo bhujemānyajātam eno mā tat karma vasavo yac cayadhive, to Ā. 7.52.2 ; mā va eno anyakṛtam bhujema mā tat karma, &c., to Viçve Devāḥ 6.51.7

Cf. also under 1.122.11<sup>b</sup> ; 2.29.2<sup>b</sup>

### Maruts with other divinities

**Maruts and Agni:** see Agni and Maruts, p. 613

**Maruts and Indra:** see Indra and Maruts, p. 616

**Maruts and Aṣvins:** see Aṣvins and Maruts, p. 620

**Maruts and Ādityas:** see Ādityas and other gods, p. 621

#### Maruts and Viṣve Devāḥ

ād id svadhām iṣirām pary apaçyan, to M. 1.168.9; to V. D. 10.157.5  
viṣṇor eṣasya prabhṛthe havāmahe, to M. 2.34.11; . . . prabhṛthe havirbhiḥ, to V. D. 7.40.5  
asmabhyam çarma bahulam vi yantana, to M. 5.55.9; . . . yanta, to V. D. 6.51.5  
te hi yajñeṣu yajñiyāsa ūmāḥ, to M. 10.77.8; to V. D. 7.39.4  
pra sa kṣayam tirate vi mahir iṣo yo vo varāya dāçati, to M. 7.59.2; to V. D. 8.27.16  
agnijihvā ṛtāvṛdhaḥ, to M. 1.44.14; divakṣāso agnijihvā ṛtāvṛdhaḥ to V. D. 10.65.7

#### Maruts and Ṛbhus

yuṣmākam devā avasāhani priye, to M. 7.59.2; to R. 1.110.7

#### Maruts and Brahmanaspati

asi satya ṛṇayāvedyaḥ, to the gaṇa of the M. 1.87.4; . . . ṛṇayā brahmanas pate, to B. 2.33.11  
nāya vartā na tarutā nv asti, of the man whom the Maruts help 6.66.8; . . . tarutā mahādhanē,  
to B. 1.40.8

#### Maruts and Vāyu

yuṅdhvam hari ajirā dhuri voḥhave vahiṣṭhā dhuri voḥhave, to M. 5.56.6; vāyū rathe ajirā,  
&c., to V. 1.134.3

#### Maruts and dissimilar dual gods

pra ṇa spārhābhir ūtibhis tireta, to M. 7.58.3 . . . tiretam, to Indra and Varuṇa 7.84.3  
uktham madaç ca çasyate, to M. 1.86.4; to Indra and Bṛhaspati 4.49.1  
Cf. also under 5.55.3<sup>c</sup>

#### Maruts in miscellaneous relations

raṇan gāvo na yavase, to M. 5.53.16; . . . yavase vivakṣase, of pious men's delight in  
soma 10.25.1  
tat su no viçve arya ā sadā gṛṇanti kāravalḥ, to M. 8.94.3; to Bṛbu Takṣan (Dānastuti) 6.45.33

### Uṣas with other divinities

**Uṣas and Agni:** see Agni and Uṣas, p. 614

**Uṣas and Indra:** see Indra and Uṣas, p. 617

**Uṣas and Soma:** see Soma and Uṣas, p. 619

**Uṣas and Aṣvins:** see Aṣvins and Uṣas, p. 619

#### Uṣas and Sūrya or Savitar

jiyotir viçvasmāi bhuvanāya kṛṇvati, to U. 1.92.4; . . . kṛṇvan, to Sūrya 4.14.2  
vyūrṇvati dāçuṣe vāryāṇi, to U. 5.80.6; vyūrṇute, &c., to Savitar 6.50.8

**Uṣas and Sarasvatī**

coda rādho maghonām, to U. 1.48.2 ; to S. 7.96.2

**Uṣas and Vāc**

eṣā syā navyam āyur dadhānā, to U. 7.80.2 ; sā pakṣyā navyam, &c., to V. 3.53.16

**Uṣas in miscellaneous relations**

ṛtasya panthām anv eti sādhu, to U. 1.124.3 ; 5.80.4 ; . . . anv emi sādhyā, of a worshipper in a stanza to the Dāivyā Hotārā 10.66.13

vy u prathate vitaram variyah, to U. 1.124.5 ; to Barhis 10.110.4

etā u tyāḥ praty adṛṣran purastāt, to the Uṣases ; eta u tye praty adṛṣran, in a magic charm 1.191.5

**Viṣve Devāḥ and other divinities**

**Viṣve Devāḥ and Agni :** see Agni and Viṣve Devāḥ, p. 614

**Viṣve Devāḥ and Indra :** see Indra and Viṣve Devāḥ, p. 618

**Viṣve Devāḥ and Soma :** see Soma and Viṣve Devāḥ, p. 619

**Viṣve Devāḥ and Varuṇa**

pitṛṇām ca manmabhiḥ, to V. D. 10.57.3 ; to V. 8.41.2

**Viṣve Devāḥ and Ādityas :** see Ādityas and other gods, p. 621

**Viṣve Devāḥ and Maruts :** see Maruts and Viṣve Devāḥ, p. 622

**Viṣve Devāḥ and Pitarah**

ta ā gamantu ta ila ṣruvantu to V. D. 6.49.1 ; to P. 10.15.5

**Viṣve Devāḥ and dissimilar dual gods**

sam u vo yajñām mahayan namobhiḥ, to V. D. 7.42.3 ; sam u vām yajñām mahayām, &c., to M. and V. 7.61.6

aparthayan pṛthivīm mātaram vi, to V. D. 10.62.3 ; aprathataim, &c., to Indra and Soma 6.72.2.

Cf. also under. 4.37.1<sup>b</sup>

**Sūrya or Savitar or Tvaṣṭar with other divinities**

**Sūrya and Savitar, and Agni :** see Agni, and Sūrya and Savitar, p. 613

**Tvaṣṭar and Agni :** see Agni and Tvaṣṭar, p. 613

**Sūrya and Savitar, and Indra :** see Indra, and Sūrya and Savitar, p. 617

**Tvaṣṭar and Indra :** see Indra and Tvaṣṭar, p. 617

**Savitar and Soma :** see Soma and Savitar, p. 618

**Sūrya and Aṣvins :** see Aṣvins and Sūrya, p. 620

**Sūrya and Savitar, and Uṣas :** see Uṣas, and Sūrya and Savitar, p. 622

**Sūrya and Parjanya**

sūrya ātmā jagataḥ tasthuṣaḥ ca, to S. 1.115.1 ; tasminn ātmā, &c., to P. 7.101.6

**Sūrya and Savitar in miscellaneous relations**

deva iva savitā satyadharmā, to Sūrya 1.139.3; in gambler's charm 10.34.8  
trir ā divo vidathe patyamānaḥ, to Savitar 3.54.11; . . . patyamānaḥ, to the three water  
women (Apyā Yoṣaṇāḥ) 3.56.5  
Cf. also 1.35.11<sup>d</sup>; 2.23.15<sup>d</sup>; 8.101.11<sup>c</sup>; 10.37.4<sup>a</sup>

**R̥bhus with other divinities**

**R̥bhus and Maruts**

yuṣmākain devā avasāhani priye, to R̥. 1.110.7; to M. 7.59.2

**R̥bhus in miscellaneous relations**

viṣṭvī ṣamībhiḥ sukṛtaḥ sukṛtyayā, to R̥. 3.60.3; viṣṭvī grāvānaḥ sukṛtaḥ sukṛtyayā, to Grā-  
vānaḥ 10.94.2  
iha prajām iha rayiṁ rarāṇāḥ, to R̥. 4.36.9; . . . rarāṇāḥ, to Yajamāna 10.183.1  
Cf. also under 4.34.9<sup>b</sup>

**Vāyu with other divinities**

**Vāyu and Indra:** see Indra and Vāyu, p. 616

**Vāyu and Ādityas**

avāṅsy ā vṛṇīmahe to V. 8.26.21; to Ā. 8.67.4

**Vāyu and Maruts:** see Maruts and Vāyu, p. 622

**Vāyu and Sindhu**

pra vāyum achā br̥hatī maṁṣā to V. 6.49.4; pra sindhum achā, &c., to S. 3.33.5

**Vāyu and Indra-Vāyu**

sutānām pītim arhasi, to V. 1.134.6; sutānām pītim arhathaḥ. to I. and V. 5.51.6; somānām  
pītim arhathaḥ, to I. and V. 4.47.2

**Bṛhaspati (Brahmaṇaspati) with other divinities**

**Bṛhaspati and Agni:** see Agni and Bṛhaspati, p. 613

**Bṛhaspati and Indra:** see Indra and Bṛhaspati, p. 617

**Brahmaṇaspati and Soma:** see Soma and Brahmaṇaspati, p. 618

**Brahmaṇaspati and Maruts:** see Maruts and Brahmaṇaspati, p. 622

**Bṛhaspati and Rudra**

brahmadviṣaḥ ṣarave hantavā u, to B. 10.182.3; brahmadviṣe ṣarave, &c., to R. in a hymn to  
Vāc 10.125.6

**Bṛhaspati (Brahmaṇaspati) and Sarasvatī**

upabrūte dhane hite, to B. 1.40.2; to S. 6.61.5  
br̥haspate devanido ni barhaya 2.23.8; sarasvati devanido ni barhaya 6.61.3

**Bṛhaspati and Aponaptar**

yajūāir vidhema namaṣā havirbhīl, to B. 4.50.6; to A. 2.35.12

**Brahmaṇaspati, and Indra and Agni**

(mā naḥ . . . araruṣo) dhūr̥tiḥ praṇāñ martyasya, to B. 1.8.3; to I. and A. 9.94.8

**Rudra with other divinities**

Rudra and Indra: see Indra and Rudra, p. 617

Rudra and Bṛhaspati: see Bṛhaspati and Rudra, p. 617

**Parjanya with other divinities**

Parjanya and Indra: see Indra and Parjanya, p. 617

Parjanya and Sūrya: see Sūrya and Parjanya, p. 623

**Parjanya and Viçvakarman**

yasmin viçvāni bhuvanāni tasthuh, to P. 7.101.4; to V. 10.82.6

**Viṣṇu with other divinities**

Viṣṇu and Agni: see Agni and Viṣṇu, p. 319

Viṣṇu and Indra: see Indra and Viṣṇu, p. 617

**Pūṣan with other divinities**

Pūṣan and Agni: see Agni and Pūṣan, p. 613

Pūṣan and Indra: see Indra and Pūṣan, p. 617

Pūṣan and Soma: see Soma and Pūṣan, p. 618

**Pūṣan and Indra-Agni**

aghā aryo arātayah, to P. 6.48.16; to I. and A. 6.59.8

yajamānasya sunvatah, to P. 6.54.6; to I. and A. 6.60.15. Cf. yajamānāya sunvate

**Sarasvatī (Sarasvant) with other divinities**

Sarasvatī and Agni: see Agni and Sarasvatī, p. 614

Sarasvatī and Indra: see Indra and Sarasvatī, p. 617

Sarasvatī and Soma: see Soma and Sarasvant, p. 619

Sarasvatī and Açvins: see Açvins and Sarasvatī, p. 620

Sarasvatī and Uṣas: see Uṣas and Sarasvatī, p. 623

Sarasvatī (Sindhu) and Vāyu: see Vāyu and Sindhu, p. 624

Sarasvatī and Brahmanaspati: see Brahmanaspati and Sarasvatī, p. 624

**Vāc with other divinities**

Vāc and Uṣas: see Uṣas and Vāc, p. 623

**Vāc and Viçvakarman**

para divā para enā pṛthivyā. to Vāc 10.125.8; to Viçvakarman 10.82.5

### **Vena with other divinities**

**Vena and Indra:** see Indra and Vena, p. 617

**Vena and Soma:** see Soma and Vena, p. 618

### **Viçvakarman with other divinities**

**Viçvakarman and Parjanya:** see Parjanya and Viçvakarman, p. 625

**Viçvakarman and Vâc:** see Vâc and Viçvakarman, p. 625

### **Manyu with other divinities**

**Manyu and Agni:** see Agni and Manyu, p. 614

**Manyu and Indra:** see Indra and Manyu, p. 617

### **Pitarah with other divinities**

**Pitarah and Viçve Devâh:** see Viçve Devâh and Pitarah, p. 623

#### **Pitarah and Indra-Agni**

madhye divaḥ svadhayâ mādāyante, to P. 10.15.14; . . . mādāyethe, to I. and A. 1.108.12

### **Grāvāṇaḥ (Grāvāṇāu) with other divinities**

**Grāvāṇaḥ and Ādityas:** see Ādityas and other gods, p. 621

**Grāvāṇaḥ and Ṛbhus:** see Ṛbhus in miscellaneous relations, p. 624

#### **Grāvāṇāu and Uṣāsānaktā**

ubhe yathā no ahanī sacābhuvā, to G. 10.76.1; . . . ahanī nipātaḥ, to U. 4.55.3

### **Āpri-divinities in miscellaneous relations**

Under this rubric are united all the correspondences of āpri-pādas with pādas outside the sphere of the āpra. The technical character of these ritual lines is in general very evident, and is properly illustrated by the repeated āpri-pādas collected on p. 608. It is interesting to observe that the ideas of the āpra are, nevertheless, not shut off from the main body of mythic poetry, and that they are, occasionally, evidently of secondary origin. Thus the pāda, vy u prathate vitarāṃ varīyaḥ, below, belongs primarily to Uṣas, 1.124.5; secondarily to Barhis, 10.110.4; the pāda, ṛtasya panthām anv, &c., with equal certainty originated with Uṣas in 1.124.3; 5.80.4, rather than with the Two Divine Hotars in 10.66.13. Perhaps also the pāda çuciḥ pāvako adbhutaḥ, addressed to Narāçaṃsa in 1.142.3, originated in the sphere of Agni or Soma Pavamāna. In the main, however, contacts with outside pādas concern statements of the most general sort. It would seem that the āpra contain ancient technical (ritualistic) conceptions very much blended with the ideas of a later time, and dressed out in the language of the poets of a later time:

- ṛtasya pathā namasā miyedhaḥ, to Narāṇsa 10.70.2; . . . namasā haviṣmatā, to Agni 1.128.2; . . . namasā vivāset, to Waters 10.31.2
- çucih pāvako adbhutaḥ, to Narāṇsa 1.142.3; to Pavamāna Soma 9.24.6; çucih pāvaka ucyaṭe, to Pavamāna Soma 9.24.7; çucih pāvaka ucyaṭe so adbhutaḥ, to one who praises Indra 8.13.19
- nābhā pṛthivā adhi sānuṣu triṣu, to Dāivya Hotārā 2.3.7; nābhā pṛthivā adhi, to Agni 3.29.4
- imaṃ no yajñam ā gatam, to Dāivya Hotārā 5.5.7; . . . gaman, to Tisro Devih 9.5.8
- sidhram adya diviṣpṛṇam, to Dāivya Hotārā 1.142.8; to Heaven and Earth 2.41.20; . . . diviṣpṛṇam, to Agni 5.13.2
- ṛtasya panthām anv emi sādhyā, in a stanza to Dāivya Hotārā; . . . anv eti sādhu, to Uṣas 1.124.3; 5.80.4
- vy u prathate vitarām varyiḥ, to Barhiṣ 10.110.4; to Uṣas 1.124.5
- strñṇita barhir ānuṣak, to Barhiṣ 1.13.5; strñṇanti, &c., to Agni 8.45.1; tistire, &c., to Indra 3.41.2
- yahvī ṛtasya mātārā, to Naktosāsā 1.142.7; 5.5.6, and perhaps also 9.102.7; to Heaven and Earth 10.59.8; yahvir ṛtasya mātaraḥ, to female prayers, personified as cows 9.33.5
- ubhe yathā no ahanī nipātaḥ, to Uṣāsānaktā 4.55.3; . . . ahanī sacābhuvā, to the Grāvāṇau 10.76.1
- idam no barhir āsade, to Uṣāsānaktā 1.13.7; to Indra 8.65.6; to Agni 10.188.1
- sidatām barhir ā sumat, to Naktosāsā 1.142.7; ā barhiḥ sidatām sumat, to Aṇvins 8.87.4

### Dānastuti in miscellaneous relations

It will be observed that the language of the dānastuti occasionally draws upon that of the mythic descriptions of the gods or upon that of prayers to the gods. Antecedently it is likely that the language of the dānastuti is secondary in all such cases. The case of dyāur na prathinā çavaḥ, the first of the following three, is particularly clear; see under 1.8.5. I have assumed that the dānastuti is secondary in all three cases; see the body of the work under the respective pādas.

- dyāur na prathinā çavaḥ, in a dānastuti of Praskaṇva 8.56(Vāl.8).1; to Indra 1.8.5
- imaṃ naro marutaḥ saçatānu, in a dānastuti 7.18.25; . . . saçatā vṛdham, to Maruts 3.16.2
- tat su no viçve aṛya ā sadā grñanti kāravaḥ, in a dānastuti of Br̥bu Takṣan 6.45.33; to Maruts 8.94.3

### Minor divinities and personifications in relation with major gods

In the mass of correspondences given above there appear from time to time less important divine personifications which are so sporadic, or faint, or momentary that it did not seem worth while to furnish them with a rubric of their own. At times they shade off to a mere sacrificial object or some inanimate object which is supposed to contain some power or virtue. For instance, the group 'Agni in miscellaneous relations' (p. 614) contains a repeated pāda which involves Agni and Juhū (Ghṛtāc). Now Juhū is not rubricated by itself in the preceding lists. And so on, through the rest of the gods from that point on to the present rubric, there are items of personification of the most variegated character; the more characteristic of these are conveniently brought

together under the present rubric. These may be supplemented, according to the judgement of the reader, from the Third Class (Repetitions relating to more than two divinities), which follows a little below, p. 631 :

- soma rājan mṛṣayā naḥ svasti, to Soma 8.48.8 ; anumate mṛṣayā, &c., to Anumati 10.59.6  
 devā devānām api yanti pāthah, to Yūpāh 3.8.9 ; devir, &c., to Apāh 7.47.3  
 tat parvatas tat savitā cano dhāt, to Parvata 6.49.14 ; tad aryamā tat, &c., to Aryaman 1.107.3  
 rājan soma prati havyā grbhāya, to Soma 1.91.4 ; deva ratha prati, &c., to a divine car 6.47.28  
 (yad . . .) abhidroham carāmasi, to Pracetas Āṅgiraśa 10.164.4 ; (yad . . .) abhidroham manusyāç carāmasi, to Varuṇa 7.89.5  
 pra sindhum achā brhati manīṣā, to Sindhu 3.33.5 ; pra vāyum achā, &c., to Vāyu 6.49.4  
 yañ viprāsa ḷate adhvaṛṣu, to Apām Napāt 10.30.4 ; yañ vāghato vṛṇate adhvaṛṣu, to Agni 1.58.7  
 yadā te marto anu bhogam ānaḥ, in Açvastuti 1.163.7 ; of Agni 10.7.2  
 pari tmanā viṣurūpā jigāti, of Ghṛtāci (sc. Juhū) 7.88.1 ; . . . viṣurūpo jigāsi, of Agni 5.15.4  
 trir ā divo vidathe patyamānaḥ, to Sūrya 3.54.11 ; . . . patyamānaḥ, to the Apyā Yoṣānāḥ 3.56.5  
 aganma bibhrato manah, to Asamāti (?) 10.60.1 ; to Soma 9.67.29  
 varco dhā yajñavāhase, to Yūpa 3.8.3 ; to Agni 3.24.1  
 sa no mṛḷātidṛçe, to Ksetrapati 4.57.1 ; tā no mṛḷāta idṛçe, to Indra and Varuṇa 1.17.1 ; to Indra and Agni 6.60.5  
 juhota pra ca tiṣṭhata, to Yama 10.14.14 ; to Agni Draviṇodāḥ 1.15.9  
 viçvā adhi çriyo 'dhita, to Rātri 10.127.1 ; . . . çriyo dadhe, to Agni 2.4.5 ; . . . çriyo dhīṣe vivakṣase, to Agni 10.21.3  
 jetāram aparājitam, of a steed furnished by Agni 5.25.6 ; of Indra 1.11.2  
 andhenāmītrās tamasā sacantām, to Apvā 10.103.12 ; to Indra 10.89.15  
 samudraṁ na saṁcarane sanīṣyavaḥ, to Rodasi 4.55.6 ; to Indra 1.56.2  
 dhiyā syāma rathyaḥ sadāsāḥ, to Rodasi 4.56.4 ; to Indra 4.16.21 = 4.17.21, &c. (refrain)  
 viçvā rūpāny āviçan, to Vāstospati 7.55.1 ; to Indra 8.15.13 ; to Soma 9.25.4  
 bhakṣīmahi prajām iṣam, to Sarasvant 7.96.6 ; to Soma 9.8.9  
 priyam indraśya kāmyam, to Sadasaspati 1.18.6 ; to Soma 9.98.6  
 yad vā ghā satyam uta yan na vidma, to Viçvāvasu 10.139.5 ; to Varuṇa 5.85.8  
 yajñāir vidhema namasā havirbhīḥ, to Aponaptar 2.35.12 ; to Brhūspati 4.50.6  
 achidrā çarma jaritah purūṇi, to Agni 3.15.5 ; achidrā çarma dadhire purūṇi, to rivers in a hymn to Brahmanaspati 2.25.5  
 supratūrtim anehasam, to Agni 3.9.1 ; to Ḍā in a hymn to Brahmanaspati 1.40.4  
 sumṛḷikah svavāñ yātv arvāñ to Agni 1.35.10 ; to Açvins' chariot 1.118.1  
 pareṣu yā guhyeṣu vrateṣu, of seats of the gods 3.54.5 ; of the three Nirṛtis 10.114.2  
 sahasrasāve pra tiranta āyuh, of Āṅgiraśa 3.53.7 ; of frogs 7.103.10  
 duduhre vajriṇe madhu, of Pṛçniś in a Marut hymn 8.7.10 ; of gāvaḥ in a hymn to Indra 8.69.6  
 ā dadhikrāḥ çavasā pañca kṛṣṭīḥ, &c., to Dadhikrā 4.38.10 ; sadyaç cid yaḥ çavasā pañca kṛṣṭīḥ, &c., to Tārksya 10.178.3  
 Cf. also under 1.190.2<sup>b</sup> ; 4.58.3<sup>d</sup> ; 5.11.5<sup>d</sup>

## Dual gods in relation to other dual gods and also to plural gods

In this last rubric of the second general class are gathered all the correspondences of dual gods, both similar and dissimilar, with other dual gods and with plural gods. The correspondences of dual gods with single gods are not repeated here a second time, because they may be easily collected from the preceding lists (pp. 611 ff.). In order to show the habits of the poets in this matter with

approximate completeness, I have added all correspondences of this sort that are contained in the Third Class (p. 632 ff.). The present list shows very pointedly that phrases about the dual gods tend to repetition in a superior degree. As might be expected, the themes of the repetitions are of the most general, almost vacuous sort, just such as are universally applicable, and no others. There is in this list perhaps not a single pāda which could not be fitted to any Vedic god, and there is not a single pāda which marks the character of a devatādvandva so that it could be properly placed, unless the names of the gods are actually mentioned therein. This corresponds precisely to the intrinsic quality of the repetitions concerning one and the same pair of dual gods, as stated above, pp. 609 ff. The following two examples illustrate this indifference in a quite ideal fashion :

8.38.9 : 8.42.6

evā vām ahva ūtaye yathāhuvanta medhirāh,  
indrāgnī (8.42.6, nāsatyā) somapitaye

4.46.4 : 8.5.28

ratham hiranyavandhuram indravāyū svadhvaram (8.5.28, °vandhuram hiranyābhicum  
açvinā),  
ā hi ṣṭhātho divisprcam

**Açvins : see p. 620**

#### **Indra-Agni**

gr̥ṇutam jaritur havam, to I. and A. 7.94.2 ; to Açvins 8.85.4  
stomebhir havanaçrutā, to I. and A. 6.59.10 ; to Açvins 8.8.7  
juṣethām yajñam iṣṭaye, to I. and A. 8.38.4 ; to Açvins 5.78.3 ; juṣetām, &c., to Mitra and  
Varuṇa 5.72.3  
mā no riradhataṁ nide, to I. and A. 7.94.3 ; to Açvins 8.8.13  
evā vām ahva ūtaye yathāhuvanta medhirāh, indrāgnī (8.42.6, nāsatyā) somapitaye, to I. and  
A. 8.38.9 ; to Açvins 8.42.6  
asya somasya pitaye, to I. and A. 6.59.10 ; to Açvins 1.32.1 ; to Indra and Vāyu 1.23.2 ; to  
Indra and Bṛhaspati 4.49.5 ; to Mitra and Varuṇa 5.71.3  
yā vām santi purusprho niyuto dācuṣe narā, to I. and A. 6.60.8 ; to Indra and Vāyu 4.47.4  
dhartārā carṣaṇinām, to I. and A. 1.17.2 ; to Mitra and Varuṇa 5.67.2  
tā vām eṣe rathānām, to I. and A. 5.86.4 ; to Mitra and Varuṇa 5.66.3  
içānā pipyatām dhiyah, to I. and A. 7.94.2 ; to Indra and Soma 9.19.2 ; to Mitra and Varuṇa  
5.71.2  
sompā somapitaye to I. and A. 1.21.3 ; to Indra and Bṛhaspati 4.49.3  
vṛṣṇah somasya vṛṣṇā vṛṣethām, to I. and A. 1.108.3 ; to Indra and Varuṇa 6.68.11  
tā no mṛlāta idr̥ce, to I. and A. 6.60.5 ; to Indra and Varuṇa 1.17.1  
Cf. under 1.21.5<sup>b</sup> ; 93.4<sup>a</sup>

#### **Indra-Vāyu**

ubhā devā divisprcā, to I. and V. 1.23.2 ; to Açvins 1.22.2  
dāçvāṁsam upa gachatam, to I. and V. 4.46.5 ; to Açvins 1.47.3  
ā yātām somapitaye, to I. and V. 4.47.3 ; to Açvins 8.22.8  
pibatām dācuṣo gr̥he, to I. and V. 4.46.1 ; to Açvins 8.22.8 ; to Indra and Bṛhaspati 4.49.6  
asya somasya pitaye : see under prec. group  
yā vām santi purusprho niyuto dācuṣe narā, to I. and V. 4.47.4 ; to Indra and Agni 6.60.8  
gr̥ham indraç ca gachatam, to I. and V. 1.135.7 ; to Indra and Bṛhaspati 4.49.3 ; gr̥ham indraç  
ca ganvahi, to poet and Indra 8.64.7

### Indra-Varuṇa

havyebhir indrāvaruṇā namobhiḥ, to I. and V. 4.42.9 ; 7.84.1 ; havyebhir mitrāvaruṇā namobhiḥ, to Mitra and Varuṇa 1.153.1  
 apo na nāvā duriṭā tarema, to I. and V. 6.68.8 ; to Mitra and Varuṇa 7.56.3  
 tā no mṛṣāta idr̥ṣe, to I. and V. 1.17.1 ; to Indra and Agni 6.60.5  
 rayiṃ dhattaṃ vasumantaṃ puruḥṣum, to I. and V. 7.84.4 ; rayiṃ dhattho, &c., to I. and V. 6.68.6 ; rayiṃ dhattaṃ chaṭagvinam, to Indra and Bṛhaspati 4.49.4 ; rayiṃ dhattaṃ vasumantaṃ chaṭagvinam, to Dyāvapṛthivī 1.159.5 ; rayiṃ dhattha vasumantaṃ puruḥṣum, to Ṛbhus 4.34.10  
 viṣe janāya mahi çarma yachatam, to I. and V. 7.82.1 ; to Agni and Soma 1.93.8  
 vṛṣṇah somasya vṛṣṇā vṛṣethām, to I. and V. 6.68.11 ; to Indra and Agni 1.108.3  
 pra ṇa sparhābhir ūtibhis tīretam, to I. and V. 7.84.3 ; . . . tīreta, to Maruts 7.58.3  
 āsadyāsmin barhiṣi mādayethām, to I. and V. 6.68.11 ; . . . mādayadhvam, to Viṣve Devāḥ 6.12.13

### Indra-Bṛhaspati or Indra-Brahmaṇaspati

pibatam dāçuṣo grhe, to I. and Bṛhaspati 4.49.6 ; to Açvins 8.22.8 ; to Indra and Vāyu 4.46.1  
 asya somasya pītaye : see under Indra-Agni, p. 629  
 avistaṃ dhiyo jigṛtaṃ puraṃdhiḥ, to I. and Bṛhaspati 4.50.11 ; to I. and Brahmaṇaspati 7.97.9 ; to Mitra and Varuṇa 7.64.5 = 7.65.5  
 rayiṃ dhattaṃ, &c. : see prec. group  
 somapā somapītaye, to I. and Bṛhaspati 4.49.3 ; to Indra and Agni 1.21.3  
 grham indraç ca gachatam : see under Indra-Vāyu, p. 629  
 ukthaṃ madaç ca çasyate, to I. and Bṛhaspati 4.49.1 ; to Maruts 1.86.4

### Indra-Soma

apatyasacāṃ çṛtyaṃ rarāthe, to I. and S. 6.72.5 ; . . . rarāthām, to Açvins 1.117.23  
 içānā pipyataṃ dhiyaḥ, to I. and S. 9.19.2 ; to Indra and Agni 7.94.2 ; to Mitra and Varuṇa 5.71.2  
 aprathataṃ pṛthiviṃ mātaraṃ vi, to I. and S. 6.72.2 ; aprathayan, &c., to Viṣve Devāḥ 10.62.3  
 Cf. also under 7.104.7<sup>b</sup>

### Indra-Viṣṇu

urum̐ yajñāya cakrathur u lokam, to I. and V. 7.99.4 ; to Agni and Soma 1.93.6

### Indra-Pūṣan

huvema vājasātaye, to I. and P. 6.57.1 ; huveya, &c., to Açvins 8.9.13

### Indra's Harī

gantārā dāçuṣo grham, to Indra's Harī 8.13.10 ; to Açvins 8.5.5 ; 22.3

### Agni-Soma

urum̐ yajñāya cakrathur u lokam, to A. and S. 1.93.6 ; to Indra and Viṣṇu 7.99.4  
 viṣe janāya mahi çarma yachatam, to A. and S. 1.93.8 ; to Indra and Varuṇa 7.82.1

### Agni-Parjanya

agniparjanyaṃ avataṃ dhiyaṃ me 6.52.16 ; somāpūṣanāv avataṃ, &c. 2.40.5

### Soma-Pūṣan

See preceding item

### Mitra-Varuṇa

pātaṃ somam ṛtāvṛdhā, to M. and V. 2.41.4 ; to Açvins 1.47.3, 5  
 gr̥ṇānā jamadagninā, to M. and V. 3.62.18 ; to Açvins 8.101.8  
 sutah̐ soma ṛtāvṛdhā, to M. and V. 3.62.18 ; 7.66.19 ; to Açvins 1.47.1  
 ud vām̐ pṛkṣāso madhumanto astuh̐, to M. and V. 7.60.4 ; . . . madhumanta irate, to Açvins 4.45.2.—Cf. also under 7.65.4<sup>c</sup>

juṣeṭhām yajñam bodhatam yajñasya me, to M. and V. 2.36.6; to Aṣvins 8.45.4  
 ā no gantam riçādasā, to M. and V. 5.71.1; to Aṣvins 8.8.17  
 ādityāi rudrāir vasubhir sacābhuvā, to M. and V. 2.31.1; to Aṣvins 8.35.1  
 sākaṁ sūryasya raçmibhiḥ, to M. and V. 1.137.2; 8.101.2; to Aṣvins 1.47.7  
 asya somasya pītaye : see under Indra-Agni, p. 629  
 dhartārā carṣaṇinām, to M. and V. 5.67.2; to Indra and Agni 1.17.2  
 tā vām eṣe rathanām, to M. and V. 5.66.3; to Indra and Agni 5.86.4  
 içānā pipyataṁ dhiyaḥ : see under Indra-Agni, p. 629  
 haveyebhir mitrāvaruṇā namobhiḥ, to M. and V. 1.153.1; haveyebhir indrāvaruṇā namobhiḥ,  
 to Indra and Varuṇa 4.42.9; 7.84.1  
 apo na nāvā duritā tarema, to M. and V. 7.56.3; to Indra and Varuṇa 6.68.8  
 aviṣṭam dhiyo jigṛtam puram̄dhiḥ : see under Indra-Bṛhaspati, p. 630  
 sam u vām yajñam mahaya in namobhiḥ, to M. and V. 7.61.6; sam u vo yajñam mahayan, &c.,  
 to Viçve Devāḥ 7.42.3  
 viprā (dual) navisṭhayā vipā, to M. and V. 8.25.24; viprā (plural), &c., of the poets themselves  
 (in a hymn to Indra) 1.82.2  
 juṣeṭam yajnam iṣtaye, to M. and V. 5.72.3; juṣeṭhām, &c., to Aṣvins 5.78.3; to Indra and  
 Agni 8.38.4

#### Uṣāsā-Naktā

sidatam barhi ā sumat, to U. 1.142.7; ā barhiḥ sidatam sumat, to Aṣvins 8.87.4  
 yahvī ṛtasya mātārā, to U. 1.142.7; 5.5.6, and perhaps also 9.102.7; to Dyāvapṛthivī 10.59.8;  
 yahvir ṛtasya mātaraḥ, to female prayers, personified as cows 9.33.5  
 ubhe yathā no ahanī nipātaḥ, to U. 4.55.3; . . . ahanī sacābhuvā, to Grāvāṇḍu 10.76.1  
 Cf. under 1.144.4<sup>b</sup>

#### Dyāvā-Pṛthivī

sidhram adya divisṛçam, to D. 2.41.20; to Dāivyā Hotārā 1.142.8  
 yahvī ṛtasya mātārā : see under prec. rubric  
 rayim̄ dhattam, &c. : see under Indra-Varuṇa, p. 630

#### Dāivyā Hotārā

sidhram adya divisṛçam, to D. H. 1.142.8; to Dyāvapṛthivī 2.41.20  
 imam̄ no yajñam ā gatam, to D. H. 5.5.7; . . . gaman, to Tisro Devīḥ 9.5.8

#### Grāvāṇḍu

ubhe yathā no ahanī sacābhuvā, to G. 10.76.1; . . . ahanī nipātaḥ, to Uṣāsānaktā 4.55.3

## CLASS C: REPETITIONS RELATING TO MORE THAN TWO DIVINITIES

**General statement.**—From the nature of the case a passage which applies to three or more gods, or fits into three or more different situations or connexions, tends to become a formula. The formulaic character of much that appears here is evident on the surface; some passages, such as, e.g., *suvirasya patayaḥ syāma*, or *suvirāso vidatham ā vadema*, border on refrain. The latter differs from *bṛhad vadema vidathe suvirāḥ* (2.1.16 ff.), a true refrain, in that it occurs much less often, and not in a continuous chain of hymns in a given book, ascribed to the same author. I have included in this list all repetitions

that are concerned with three or more divinities, or three or more different situations, prayers, figures of speech, and so on. These passages mark high water in the poets' imitativeness and reciprocal dependence. For obvious reasons, namely compactness and dislike of repetition, these passages have not been listed in the second general class which deals with the repetitions that concern no more than two gods; see pp. 610 ff. The present class, therefore, is in more than one aspect a supplement to the second class. E. g. in considering the repetitions which concern Agni and Indra alone, the reader should turn to the present class. He will then observe that its first item, *ā sūryam rohayad* (*rohayo*) *divi* describes Agni, Indra, and Soma. It is to be noted, too, that in some cases the present class shows contact between two divinities which does not reappear in the second class; e. g., *viçvasya sthātur jagato janitriḥ* (*jagataç ca gopāḥ*, and *jagataç ca mantavaḥ*) which applies to the Waters, to Sūrya, and Viçve Devāḥ. All this may be readily supplied under the rubrics of the second class which are concerned :

### List of correspondences

- ā sūryam rohayad* (and *rohayo*) *divi*, to Indra 1.7.3; 8.89.7; . . . *rohayo divi*, to Soma 9.107.7; to Agni 10.156.4
- viçvam ā bhāsi rocanam*, to Uṣas 1.49.4; to Sūrya 1.50.4; . . . *bhāti rocanam*, to Indra 3.44.4
- divaç cid rocanād adhi*, to Uṣas 1.49.1; to Maruts 5.56.1; to Açvins 8.8.7
- viçvasya sthātur jagato janitriḥ*, to Waters 6.50.7; . . . *jagataç ca gopāḥ*, to Sūrya 7.60.2; . . . *jagataç ca mantavaḥ*, to Viçve Devāḥ 10.63.8
- çuciḥ pāvaka adbhutaḥ*, to Narāçaṅsa 1.142.3; to Soma 9.24.6; *çuciḥ pāvaka ucyate*, to Soma 9.24.7; *çuciḥ pāvaka ucyate so adbhutaḥ*, of Indra's worshipper 8.13.19
- arvadbhir vājam bharate dhauṅ nrbhiḥ*, to Maruts 1.64.13; *sa putrāir vājam*, &c., to Brahmanaspati 2.26.3; *makṣu sa vājam*, &c., to Indra 10.147.4
- agnijihvā rtāvṛdhah*, to Maruts 1.44.14; to Adityas 7.66.10; *divakṣāso agnijihvā ṛtāvṛdhah*, to Viçve Devāḥ 10.65.7
- sidhram adya divisprçam*, to Divine Hotars 1.142.8; to Heaven and Earth 2.41.20; . . . *divisprçah*, to Agni 5.13.2
- devī devebhir yajate yajatrāiḥ*, to Heaven and Earth 4.18.2; . . . *yajatā yajatrāiḥ*, to Uṣas 7.75.5; *devā deveṣu yajatā yajatra*; to Samiti in a hymn to Agni 10.11.8
- sākam sūryasya raçmibhiḥ*, to Açvins 1.47.7; to Mitra and Varuṇa 1.137.2; 8.101.2; to Uṣas 5.79.8
- rtasya pathā namasā havishmatā*, to Agni 1.128.2; . . . *namasā miyedhah*, to Narāçaṅsa 10.70.2; . . . *namasā vivāset*, to Viçve Devāḥ 10.31.2
- antarikṣeṇa patatām*, of birds 1.25.7; . . . *patataḥ*, of Maruts 8.7.35; . . . *patati*, of Muni 10.136.4
- jayeva patya uçati suvāsāḥ*, to Uṣas 1.124.7; to Vāc 10.71.4; to Agni 4.3.2; 10.91.13
- guhā hitam guhyam gūlham apsu*, of Vṛtra 2.11.5; of Soma (?) 10.148.2; of Madhu 3.39.6
- yāḥ pañca carṣaṇir abhi*, to Agni 7.15.2; to Pavamāna Soma 9.101.9; *yā*, &c., to Indrāgnī 5.86.2
- na tam aṅho na duritam kutaç cana*, to Brahmanaspati 2.23.5; *na tam aṅho devakṛtam kutaç cana*, to Agni 8.19.6; *na tam aṅho na duritam*, to Viçve Devāḥ 10.126.1
- viçvā rūpāny āviçan*, to Vāstospati 7.55.1; to Indra 8.15.13; to Soma 9.25.4
- uta tyad āçvaçvyam*, to Agni 5.6.10; to Indra 8.6.24; *Dampatyor āçişah* 8.31.18
- içānā pipyatām dhiyah*, to Mitra and Varuṇa 5.71.2; to Indra and Agni 7.94.2; to Indra and Soma 9.19.2
- juṣetām yajnam iṣṭaye*, to Mitra and Varuṇa 5.72.3; *juṣetham*, &c., to Açvins 5.78.3; to Indra and Agni 8.38.4

- aviṣṭam̐ dhiyo jigṛtam̐ purāṁdhiḥ, to Mitra and Varuṇa 7.64.5 = 7.65.5; to Indra and Brhaspati 4.50.11; to Indra and Brahmanaspati 7.97.9
- içānam̐ vāryāṇam̐, to Indra 1.5.2; to Savitar 1.24.3; içe yo vāryāṇam̐, to Agni 8.71.13; içānā vāryāṇam̐, to the Waters 10.9.5
- içānam̐ rāya imahe, to Pūṣan 6.54.8; to Vāyu 8.26.22; to Indra 8.53(Vāl.5).1
- uta no gomatir iṣah, to Uṣas 5.79.8; to Aṅvins 8.5.9; to Soma 9.62.24
- viçvā vāmāni dhimahi, to Savitar 5.82.6; to Aṅvins 8.22.18; to Agni 8.103.5
- viçvam̐ puṣyanti vāryam̐, of Indra's worshippers 1.81.9; of plural Agnis 5.6.6; viçvam̐ puṣyasi vāryam̐, of Indra 10.133.2
- sa dhatte akṣiti çraṇaḥ, of Agni 8.103.5; of Brahmanaspati 1.40.4; dadhāno akṣiti çraṇaḥ, of Soma 9.66.7
- dhuḥṣanta pipyuṣim̐ iṣam̐, of Maruts 8.7.3; dhuḥṣasva, &c., of Indra 8.54(Vāl.6).7; of Soma 9.61.15; dhuḥṣasva pipyuṣim̐ iṣam̐ avā ca naḥ, of Indra 8.13.25
- stomebhir havanaçrutā, to Indra and Agni 6.59.10; to Aṅvins 8.8.7; . . . çrutam̐, to Indra 8.12.23
- grṇānā jamadagninā, to Mitra and Varuṇa 3.62.18; to Aṅvins 8.101.8; . . . jamadagnivat, to Sarasvatī 7.96.3; grṇāno jamadagninā, to Soma 9.62.24; 65.25
- sa na stavāna ā bhara, to Agni 1.12.11; to Indra 8.24.3; sa naḥ punāna ā bhara, to Soma 9.40.5; 61.6. All have rayim̐ for object
- āsadyāsmin barhiṣi mādayadhvam̐, to Viçve Devāḥ 6.12.13; . . . mādayethām̐, to Indra and Varuṇa 6.68.11; . . . mādayasva, to Sarasvatī 10.17.8
- idam̐ no barhir āsade, to Night and Morn 1.13.7; to Indra 8.65.6; to Agni 10.188.1
- janāya vṛktabarhiṣe, to Mitra 3.59.9; janāso vṛktabarhiṣah, to Indra 5.35.6; 8.6.37; to Agni 5.23.3; to Aṅvins 8.5.17
- tā no mṛlāta idrçe, to Indra and Varuṇa 1.17.1; to Indra and Agni 6.60.5; sa no mṛlātīdrçe, to Kṣetrapati 4.57.1
- çṛnutām̐ jaritur havam̐, to Indra and Agni 7.94.2; to Aṅvins 8.85.4; çṛnudhi, &c., to Indra 8.13.7
- pibatām̐ dāçuṣo grhe, to Indra and Vāyu 4.46.6; to Indra and Brhaspati 4.49.6; to Aṅvins 8.22.8
- asya somasya pitaye, to Aṅvins 1.22.1; to Indra and Vāyu 1.23.2; to Indra and Brhaspati 4.49.5; to Mitra and Varuṇa 5.71.3; to Indra and Agni 6.59.10; to Indra 8.76.6; refrain 8.94.10-12
- yajamānāya sunvate, to Agni 5.26.5; to Indra 8.14.3; 17.10; to the press-stones 10.175.4 Cf. yajamānasya sunvataḥ 6.54.6; 60.15
- prayasvanto havāmahe, to Agni 5.21.3; to Indra and Agni 6.94.6; to Indra 8.65.6
- havante vājasātaye, to Indra 5.35.6; 8.6.37; 34.4; huvema, &c., to Pūṣan and Indra 6.57.1; huveya, &c., to Aṅvins 8.9.13
- sāsahyāma pṛtanyataḥ, to Indra 1.8.4; to Indra and Agni 8.40.7; to Soma 9.61.29
- mā no duḥçaṁsa içata, to Indra 1.23.9; to Indra and Agni 7.94.7; . . . içatā vivakṣase, to Soma 10.25.7
- viçvam̐ āyur vy açnavat, of worshipper 1.93.3; . . . açnutaḥ, of Dāmpatī 8.31.8; . . . açnutām̐ of bride and groom in Sūryā hymn 10.85.42
- rāyas poṣam̐ yajamānāya dhattam̐, to Indra and Varuṇa 8.59(Vāl.11).7; . . . dhehi, to Sarasvatī 10.17.9; . . . dhāraya, to Agni 10.122.8
- rayim̐ dhattām̐ (4.34.10, dhattha; 6.68.6, dhattho) vasumantaṁ puruḥṣum̐, to Indra and Varuṇa 7.84.4; to Rbhus 4.34.10; to Indra and Varuṇa 6.68.6; rayim̐ dhattam̐ (1.159.5, dhattām̐ vasumantaṁ) çatagvinam̐, to Indra and Brhaspati 4.49.4; to Heaven and Earth 1.159.5
- vayam̐ syāma patayo rayiṇām̐, to Brhaspati 4.50.6; to Maruts 5.55.10; to Indra and Agni 8.40.12; to Soma 8.48.13; to Ka 10.121.10
- suviryasya patayaḥ syāma, to Uṣas 4.51.10; to Indra 6.47.12 = 10.131.6; to Soma 9.89.7; 95.5
- suvirāso vidatham̐ ā vadema, to Aṅvins 1.117.25; to Indra 2.12.15; to Soma 8.48.14
- āpo na pravatā yatīḥ, of the Kāṇvas' song 8.6.34; of Indra's liberalities 8.13.8; of gāvaḥ (milk) 9.24.2

## CHAPTER V: RELATIVE CHRONOLOGY OF BOOKS (MANḌALAS) AND MINOR COLLECTIONS

Untrustworthiness of Anukramaṇī-statements shown by the repetitions.—I have endeavoured to show in the earlier parts of this work that RV. repetitions are often due to more or less conscious imitation. Such imitations, moreover, frequently are so clearly inferior in structure and style as to furnish fairly good criteria for the relative age of the passages concerned.

The statements of the Sarvānukramaṇī, ascribed to Kātyāyana, and its commentary, the Vedārthadīpikā of Ṣaḍguruṇiṣya,<sup>1</sup> betray the dubiousness of their authority in no particular more than in relation to the repetitions. As is generally known their account of the authors of the hymns is based in part upon a slender stock of true tradition as to the chief families of Vedic poets. But their more precise statements shrink for the most part into puerile inventions. Especially, the Anukramaṇī finds it in its heart to assign, with unruffled insouciance, one and the same verse to two or more authors, or to ascribe it to two or more divinities, according as it occurs in one book or another, in one connexion or another. The āpri stanzas, 3.4.8-11 = 7.2.8-11 are ascribed in the third book to Viçvāmītra Gāthina; in the seventh book, to Vasiṣṭha Māitравarūṇi. And thus many more times, as may be seen in the main body of this work, where each verse is furnished with the data of the Anukramaṇī.

Critical value of author-names mentioned in the verses themselves.—In these circumstances the quasi-historical statements of the Anukramaṇī do not help to determine the relative values or dates of repetitions. On the other hand, the names of authors mentioned in repeated passages do at times throw light on their relative dates. The distich 6.25.9<sup>cd</sup> mentions the name Bharadvājāḥ; this word is changed, secondarily, to Viçvāmītrāḥ in the solitary Viçvāmītra hymn of the tenth book, 10.89.17; see under 1.4.3. Stanza 1.147.3, belonging to the Dīrghatamas group, mentions the metronymic Māmāteya which occurs otherwise also only in the Dīrghatamas hymns. The same stanza is repeated, secondarily no doubt, in the Vāmādeva book, 4.4.13; see under 1.147.3. The direct mention of Vasiṣṭha in 10.65.15 = 10.66.15, together with the

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<sup>1</sup> Edited by A. A. Macdonell, Oxford, 1886. Cf. Ludwig, *Der Rig-Veda*, iii. 41, 100 ff.; Oldenberg, *ZDMG*. xlii. 222 ff.; Regnaud, *Journal Asiatique*, Xth Series, vol. V. pp. 77-104.

Vasiṣṭha refrain, *yuyam pāta svastibhiḥ sadā naḥ*, render it exceedingly likely that the stanza in question is an imitation of 7.35.15 (q.v.).

Such cases are rare; in the main the criteria by which the relative value of repetitions may be judged are purely intrinsic: subject-matter, style, grammar, metre, and so on.

**Intrinsic criteria of relative dates.**—A repeated passage fits one god or one connexion better than another; see above, pp. 587 ff. Anacoluthon marks a certain repetition as inferior; see under 1.12.12; 1.107.2. The subject of parenthesis develops new character in the light of repetitions, because parenthetic pādas often recur in primary well-knit connexions; see under 1.10.7; 12.6; 12.11; 15.9; 24.10; 134.2; 176.1; 3.19.2; 52.3; 4.55.1, &c.<sup>1</sup> Tautology is liable to betray the inferiority of a repetition, as when 8.44.19 is inferior to 1.5.1 (q.v.): see also under 6.19.8; 7.44.1; 8.26.21. Original and intentional antithesis may be disturbed in repetition; see 1.92.11, 12; 3.22.7; 7.15.8. Longer passages may reveal themselves as dilutions of earlier shorter passages; see under 1.12.1; 1.23.20; 1.142.3; 4.46.3; 5.51.3. Or, on the other hand, a passage may represent a condensed version of a fuller and earlier composition, as is probably the case in 1.105.8 as compared with 10.33.2, 3; or 8.13.31 as compared with 8.33.11. Ellipsis shows inferiority; see under 2.3.11; 8.5.7. Grammatical differences of one sort or another may determine priority: see under 1.30.21; 39.6; 4.17.3. Finally metrical differences of considerable variety quite frequently teach the relative value and date of repeated passages; see under 1.14.1; 14.12; 41.2; 62.12; 80.10; 144.7, &c.; and the chapter on metre. All these, and, in addition, many subtler and less easily statable criteria play their part in the appraisal of the relative character and date of repeated materials. The Index of subjects at the end of this book contains them all to the extent to which they can be expressed in definite catchwords.

**How these criteria determine the relative dates of single hymns.**—To what extent, now, may these indications be used to establish the relative date of entire hymns, groups of hymns, or entire books (maṇḍalas)?

The repetitions often show that imitative stanzas are inferior to their patterns. As a rule the inferior stanza is not a later addition to its hymn, but part of it in good standing: in such cases we may therefore assume that the hymn which contains the imitative and later stanza is itself later than the hymn which contains the pattern. Thus 1.10.7 contains the parenthesis, *indra tvādātam id yaçāḥ*, borrowed from 3.40.6; nothing is in the way of assuming that the entire hymn, ascribed to a Viçvāmitrid poet by the name of Madhuchandas, is a later product of the poetic school which had previously produced 3.40, whose author is plain Viçvāmitra (in both cases, of course, according to the Anukramaṇī).<sup>2</sup> When Gotama Rāhūgaṇa composed the obviously truncated

<sup>1</sup> For parenthesis in the RV. cf. Ludwig vi, pp. 236<sup>a</sup> ff.; Pischel and Geldner, *Ved. Stud. (Indices)* i. 326; ii. 331; Oldenberg, *Rig-Veda Noten* i, p. 427<sup>b</sup>.

<sup>2</sup> Note that 1.10.7 shares another pāda, namely d with 8.64.1<sup>b</sup>.

or elliptic pāda addressed to Indra, vṛtram jaghanvān asṛjat, 1.80.10, the pāda, vṛtram jaghanvān asṛjad vi sindhūn, must have been present to his mind. The latter occurs in 4.18.7; 19.8, ascribed to Vāmadeva: we may therefore conclude that 1.80 as a whole was composed after these Vāmadeva hymns; cf. the similar relation between 7.24.3 and 8.79.4. The body of this work shows seriatim, whenever possible, the relative dates of the individual items, namely, pādas, distichs and stanzas; my conclusions on this subject are throughout intrinsic, that is to say, they are based upon the merits of the passage itself without reference, as a rule, to other indications as to the relative standing, or the chronology of the hymns or the books confronted in the comparisons.

**Examination of such hymns for other indications of relative date.**—It would seem now a natural next step to examine the hymns that contain the repeated pādas for which relative chronology has been assumed, in order to see whether they contain other criteria which corroborate the verdict of the repetitions. Such criteria would be linguistic, metrical, traditional (questions of authorship), order of the stanzas in the hymns and of the hymns in the maṇḍalas, and so on. This sort of examination would of necessity assume very large proportions; would indeed be the larger whole in which the present results could figure but as the smaller part. I confess to great scepticism as to the fruitfulness of such an examination, because I am loath to trust most of these criteria when it is a question of smaller subdivisions of the RV. I do not, of course, mean such broad distinctions as those which separate the tenth book from the rest of the canon, and the like.

In the tangled web of the epigonal and hackneyed mass of ṛcaḥ which we have in our hands such an investigation is certainly very difficult, probably premature, and perhaps destined never to become timely. Of the ritual background of the Rig-Veda in general we have mere glimpses<sup>1</sup>; the rôle and extent of the Sāman compositions in the RV. is not altogether determined, nor their meaning defined; the distinction between hieratic and popular passages, which I proposed some years ago,<sup>2</sup> is not as yet applied definitely and clearly to the entire body of the text; and there are liable to be clannish and geographical dialecticisms of great intricacy and covering very large periods of time. Indeed the most serious criticism of the attempts to arrange the Rig-Veda 'historically' is, that they have hitherto been undertaken without regard to the fact that something like one-fifth of the mass is repeated in the most haphazard manner imaginable, and the rest honeycombed almost infinitely with identical, technical, and intentional groups of two, three, and more words.<sup>3</sup> The first thing to do, surely, with a hymn that shares, say, half a dozen lines with other hymns is to correlate it with those hymns. That has not been done, and, as we shall see, is not easy to do.

<sup>1</sup> So, e.g. the Praskaṇva collection, 1.44-50. is devoted to the opening of the ritualistic day. All its hymns are addressed to morning divinities. See Oldenberg, Prol. p. 226.

<sup>2</sup> JAOS. xxi. 46.

<sup>3</sup> See especially the Index of Final Cadences, pp. 653 ff.

Take, for instance, the two versions of the pāda,

sa jāyamānaḥ parame vyoman 7.5.7

sa jāyamānaḥ parame vyomani 1.143.2 ; 6.8.2.

The expression applies every time to Agni, or some form of Agni (Vaiṣvānara. Jātavedas). Which is the older? Under the influence of a certain type of specious linguistic 'history' we should say the version with vyoman, which is Vedic only, is the older, whereas vyomani, which is both Vedic and Classical, is the younger. Yet so far as the Vedic authors are concerned, the two forms are metrical doublets, and nothing more.<sup>1</sup> Or, it is a well-known fact that the hieratic language, on the whole, shows a preponderance of nom. acc. neuter plurals in -ā from a-stems, as compared with forms in āni, whereas the popular language favours the forms in āni, which finally prevail in Classical Sanskrit. Is it possible really to fit this observation to such cases in hymns taken individually? Can we judge with its help, e.g., the relative chronology of the two hymns which contain the forms viṣvā and viṣvāni.

viṣvā jātāny abhy asmi mahnā 8.100.4

viṣvāni sānty abhy astu mahnā 2.28.1 ?

Here viṣvā jātāni and viṣvāni sānti are metrical doublets, and if, forsooth, viṣvā is 'older' than viṣvāni, the markedly hieratic form sānti bids us pause in casting any reflection upon viṣvāni sānti. I confess, myself, to a prejudice in favour of the priority of 2.28.1, because hymns in which Indra brags in the first person (ātmastuti) are presumably late: 'Here I am, O poet, look at me; I excel in greatness all things born!' Cf. under 4.17.3. For the interchange between -ā and -āni cf. the even-syllable verse-endings viṣvāni vāriā, 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30, or viṣvāni kāviā 2.5.3; 8.41.6; 9.23.1, with the odd-syllable verse-endings duritāni viṣvā, 5.77.3, or bhuvanāni viṣvā 1.154.2, 4; 3.61.3; 7.80.1; 10.82.3. I cannot imagine Vedic composition without both viṣvāni and viṣvā. See for this entire matter Lanman, JAOS. x. 347.

The technique of the verses is responsible for a great many pairs of words, one of which is for some reason or other suspected of being of later origin than the other, and therefore a sign of lateness on the part of the hymn in which it figures.<sup>2</sup> As far as the hieratic hymns taken by themselves are concerned, choices like the ones just discussed, or between nom. plurals in ās and āsas, or nom. acc. duals in ā and āu are simply literary. The late Vālakhilya hymns are almost impudent in their choice of the 'older' forms in the case of all these doublets. They archaize smirkingly.<sup>3</sup> In cases, therefore, like the relation of 1.10 to 3.40, or 1.80 to 4.18 and 19, I have been content to let the repeated pādas speak for themselves. The hymn 1.10 contains seven pādas repeated

<sup>1</sup> See the chapter on Metre, p. 530.

<sup>2</sup> Cf. e.g. the use of sahasrāḥ and sahasrebhiḥ in 8.73.14, 15; or somāsaḥ and somāḥ in 5.30.10, 11.

<sup>3</sup> See Hopkins, JAOS. xvii. 25.

elsewhere. The only other correspondence which suggests relative date is that of 1.10.8<sup>b</sup> = 1.176.1<sup>c</sup>. Here 1.176.1 is open to the charge of lateness because its second pāda, *indram indo vṛṣā viça*, is surely a parenthesis which occurs elsewhere (9.2.1) in good connexion; see under 1.176.1. I have considered circumspectly all the circumstances of 1.10: its authorship; its place in the set of Madhuchandas Vāiṣvāmītra hymns (1.1-11); its possible relation to *sāman*; and its language which is good hieratic speech, rather archaic than otherwise (*kartvam*, *kakṣyaprā*, *puruniṣṣidhe*, *ṛghāyamāṇam*, *ācṛutkarṇa*, &c.). I cannot find anything in these quarters which connects itself profitably or constructively with the conviction that the hymn has borrowed its parenthetic pāda 8<sup>b</sup>, and that the same stanza shares its pāda d with 8.64.1<sup>b</sup>. And yet I should not wish my abstemiousness to be construed into a doubt that 1.10 is later than 3.40. On the contrary I believe that just this kind of comparison, carried out as it is here completely, furnishes us with the most certain indication of the relative age of individual hymns.

**Massing of repetitions as a criterion of the relative date of maṇḍalas or other collections.**—On the other hand, when it comes to the question of the relative date of larger parts of the Rig-Veda, the repeated verses become an important criterion. It may happen that a larger continuous tract of the text contains so many repeated pādas as to become suspect on that account alone. For, I take it, a hymn which contains an unusual amount of repetition is, on the whole, not the source of these repetitions, but is itself the borrower.<sup>1</sup> Consider, e.g., the strophic hymn 8.8, which the Anukramaṇī ascribes to a Kaṇvid poet of the name of Sadhvāṇsa, but which itself mentions several times Vatsa, ‘the son of Kaṇva’, as its author. Its first 19 stanzas of 76 pādas contain no less than 34 repeated pādas. I would ask the reader to underline the repeated pādas (1<sup>abcd</sup>, 2<sup>ab</sup>, 4<sup>c</sup>, 5<sup>ab</sup>, 6<sup>abcd</sup>, 7<sup>ad</sup>, 8<sup>cd</sup>, 10<sup>a</sup>, 11<sup>ab</sup>, 12<sup>ab</sup>, 13<sup>d</sup>, 14<sup>abcd</sup>, 15<sup>b</sup>, 16<sup>d</sup>, 17<sup>a</sup>, 18<sup>abc</sup>, 19<sup>d</sup>) in his Aufrecht text, and then see how the text looks. Let him then consider whether he can escape the conviction that that particular hymn belongs to a late period of hieratic composition. Similarly, the three preceding hymns 5-7 abound in repetitions, whereas the first four hymns of the book are decidedly more sparing in this practice. The tract 8.5-8 (as also, to be sure, some of the neighbouring hymns) is related to the Praskaṇva collection, 1.44-50. Oldenberg, Prol., p. 262 ff., has had occasion to guess that the Praskaṇva hymns show signs of being older than those parts of the eighth book, notably the Vatsa-hymns, which exhibit correspondences with them. So, very conspicuously, the pāda, *rajanātāv adhvarāṇām*, applied to the Aṣvins in 8.8.18, is palpably inferior to *rajanatam adhvarāṇām*, applied to Agni in 1.45.4 (also 1.1.8, q. v.). The mix-up between dual *harī* and plural *saptayaḥ* in 8.4.14 shows that that stanza is patterned upon 1.47.8. And

<sup>1</sup> This, of course, does not exclude the possibility that one or more of its repeated pādas may be original with it, and borrowed by a yet later composer.

the expression *yajñasya sādhanam*, applied to Indra in 8.6.3, is inferior to the same expression applied to Agni in 1.44.11. All this is evidence for the relatively late date of 8.5-8.

**Massing of repetitions in the eighth book.**—If we should in due time be led to regard massing of repetitions as a criterion of lateness, hymns 8.12 and 13, respectively with 26 and 27 repeated *pādas*, decidedly attract attention. Both belong to the class of hymns in *uṣṇih* metre with tetrasyllabic refrain *pāda* (8+8+8+4).<sup>1</sup> There need be no squeamishness in associating this artificial form with the frequency of the repetitions. Similarly the short hymn 8.87 has two stanzas, 2 and 4, which repeat the same statement in *Vālakhilya* fashion; and altogether fifteen of its twenty-four *pādas* are repeated. The eighth book, as a whole, is the most markedly repetitious book in the RV., aside from the ninth which iterates endlessly its own *Soma Pavamāna* formulas, but shows in this respect, as also in other respects, comparatively little contact with other books. Contrariwise the three short *Viṣve Devāḥ* hymns, 8.28-30, have only a few partial repetitions, yet by no means impress with the sense of their antiquity. Especially the riddle *nivid* 8.29 is certainly an extremely clever, ingeniously constructed product of later Brahman theology.<sup>2</sup>

Hopkins, JAOS. xvii. 23 ff., has examined the vocabulary of Book VIII, with a view to its relative chronology. He criticizes the claims of extreme antiquity which had been made in behalf of the book for grammatical and lexical reasons (Ludwig, Hirth, Lanman), and, conversely, is not very much taken with Brunnhofer's statistic which makes the book out to be very late.<sup>3</sup> His own conclusion is that much of the *Kāṇva* collection is late. It seems to me that no exception can be taken to this moderate statement,<sup>4</sup> and that the great mass of repeated material, the many refrains, and the frequent *uṣṇih* stanzas with tetrasyllabic refrain go to establish at least as much as that. But the matter is not ripe for final decision as long as there is wanting a clear conception of the ritual relations of the strophic hymns of the Veda. They are in some way dependent upon *Sāman* and the ritual of the *Udgātar*,—of that I have no doubt. But this throws this type of composition, though not all its products, back into extreme antiquity, for the Veda cannot be imagined without *Sāman* and *Udgātar*.<sup>5</sup> Therefore, surely, some of the *tr̥cas* and *pragāthas* of

<sup>1</sup> See p. 536.

<sup>2</sup> See Bloomfield, Transactions of the Congress of Arts and Science in St. Louis (1904), vol. ii, pp. 486 ff.

<sup>3</sup> See Hopkins's citations, and cf. also Collitz, Bezz. Beitr. vii. 182; Hillebrandt, Ved. Myth. i. 207, 438; iii. 63.

<sup>4</sup> Previously, in 1877, Aufrecht in the Preface to his second edition of the RV., p. vii, had expressed the conviction that sundry hymns of this book are late concoctions.

<sup>5</sup> Cf. Oldenberg ZDMG. xlii. 445, 464. In my articles, 'On *ṛcīsama*, an epithet of Indra', JAOS. xxi. 50 ff.; and, 'The God Indra and the *Sāmaveda*', WZKM. xvii. 156 ff., I have shown that the old and characteristic epithet of Indra, *ṛcīsama*, means 'he for whom the *Sāman* is sung upon the *Ṛc*', and that this word is essentially, though not entirely, a word which belongs to the sphere of strophic composition. The word marks both the antiquity and originality of some aspects of this type of composition.

those Kanvids and suppositious Aṅgirasids who are so prominent in books 8 and 1.1-50 are sure to belong to the oldest stock. But which? The question in this form is no easier to answer than the parallel question, which hymns in the RV. as a whole are surely old? We have some sense here and there of relatively younger hymns, but we can nowhere point to primordial or aboriginal hymns. I do not imagine that there will be any one so bold as to question the lateness of 10.98 or 1.191, but, conversely where is the brahma purāṇam (jyestham) or the pratnaṁ manma in the Vedic? Now this sense that the eighth book is plethoric with relatively younger and inferior products of the Rishis' muse is well supported by the great number of its repetitions. Nevertheless, just as there are old words and forms in the book, so also it is very likely that some—probably not very many—of its strophes date from the early period of Vedic composition.

**Superior or inferior quality of repetitions in a given collection as a criterion of date.**—In book VIII the steady trickle of repetitions amounts in the end to quite a stream, as we pass from the beginning to the end of the book as a whole, especially if we include the Vālakhilya hymns. The same condition, perhaps, prevails in the related strophic collections of the first book (hymns 1-50). Here also repetitions are constant and frequent. Book IX is self-repeating; its repetitions represent a formulaic ritualistic type which, again without doubt, roots in antiquity, but became common property at a very early time. In the rest of the books and minor author-collections the repetitions are constant, but their numerical distribution is not such as to prejudice for or against any one of them. There is yet another possibility that the repetitions might throw light on the relative age of the books, or some larger tracts in the books. Let us suppose that we compare the repetitions in a given book<sup>1</sup> with their correspondents in other books, and find that the repeated verses in the book which is made the basis of the comparison are regularly either superior or inferior in sense to their correspondents in the other books. We should then possess a criterion for the relative age of that book, really more substantial or certain than any other that has been so far suggested.

**Application of this criterion to the Vālakhilya hymns.**—The Vālakhilya hymns share the following pādas with the rest of the collection:

1. ā na stomam upa dravat Vāl. 1.5<sup>a</sup>: 8.5.7<sup>a</sup>. Here Vāl. has to supply a verb; in 8.5.7 yātam follows in the sequel.

2. Vāl. 2.9<sup>b</sup>: 8.24.8<sup>b</sup>. There is good reason to assume that Vāl. is secondary: see the discussion under 8.24.8.

3. Vāl. 4.4<sup>cd</sup>, tam tvā vyaṁ sudughām iva goduhe juhūmasi çravasyavaḥ: 1.4.1<sup>ab</sup>, surūpakṛtnum ūtaye sudughām iva goduhe (juhūmasi). Here, as I have

<sup>1</sup> Or larger unit, such as the Praskaṇva hymns in the first maṇḍala, or the Vālakhilya hymns in the eighth.

shown under 1.4.1, the canny proportion, surūpakṛtnum : sudughām = ūtaye : goduḥe, marks 1.4.1 as the source of the repeated expression.

4. Vāl. 4.10 and 8.7.22 are patterned after one another. There can be no doubt that the Vāl. stanza is a conglomeration, so banal as to be almost incredible: sam indro rāyo bṛhatr adhūnuta sam kṣoṇi sam u sūryam 'Indra has shaken together (brought together) great wealth, the sun, and heaven and earth!' See under 8.7.22.

5. Vāl. 5.7, yas te sādhiṣṭho 'vase te syāma bhareṣu te, simply makes no sense, but is founded on the plainest of sense in 5.35.1, yas te sādhiṣṭho 'vasa indra kratuṣ ṭam ā bhara; see under 5.35.1.

6. The pāda dyaur na prathinā çavaḥ in the dānastuti, Vāl. 8.1, is a mere solecistic tag to the stanza, borrowed from the simple connexion in 1.8.5, q.v.

There are only two other pāda correspondences of Vāl. with outside stanzas. One is Vāl. 1.1<sup>d</sup>, yat sunvate yajamānāya çikṣathaḥ, addressed to Indra and Varuṇa, parallel to 10.27.1<sup>b</sup>, yat sunvate yajamānāya çikṣam, in which Indra utters the same sentiment in the first person. As I have said before (p. 637), I am prejudiced against these first person statements, especially when they recur in the third person. It is quite possible, though I perceive no other criterion (both stanzas are very good), that 10.27 is here the borrower. See under 8.59(Vāl. 1).1.—The other case involves the formulaic pāda, dhuksasva (and dhuksanta) pipyuṣm iṣam, Vāl. 6.7<sup>d</sup>, and shows nothing as far as Vāl. is concerned; see under 8.7.3.

We need not hesitate to say that, in the case of Vāl. repetitions, priority is obviously with the outside hymns, just what we should expect in the general circumstances attending this batch of hymns.

Application of the same criterion to the eighth book as a whole leads to a more positive sense of its lateness.—Could we but find, similarly, one-sided priority in the relations of the pādas in any two other books, or continuous tracts of the Saṁhitā, we should then have in hand a truly solid instrument for judging their relative age. If, e.g., the eighth book steadily showed its repeated pādas in sense connexions inferior to those in which the same pādas occur in the other books, this result, supported as it is by other considerations, would amount to certainty. As may be readily guessed, such is not altogether the case. The repetitions of the eighth book are to a large extent within the book itself; in this respect the eighth book is next to the ninth. So, e.g., nānā havanta ūtaye 8.1.3; 15.12; 68.5; or gantārā daçuṣo gr̥ham 8.5.5; 13.10; 22.3. Neither pāda occurs outside the eighth book. The materials which it shares with other books are to a considerable extent quite indifferent, sometimes mere formulas. E. g., bhadrām manaḥ kṛṇuṣva vṛtrātūrye 'have good courage in the demon fight' is used indifferently in 2.26.2; 8.19.20. Or, ā sūryam rohayo (rohayad) divi is a 'henotheistic' formula, 1.7.3; 8.89.7; 9.107.7; 10.156.4; see p. 576.

Yet, in a surprising number of cases, book VIII is indeed more or less markedly inferior. Who will question that 8.1.24 is a diluted version of 4.46.3?

ā tvā sahasram ā çatām yuktā rathe hiraṇyaye,  
brahmayujo haraya indra keçino vahantu somapitaye (8.1.24).  
ā vām sahasram haraya indrāvāyū abhi prayah,  
vahantu somapitaye (4.46.3).

The indications of relative date on the part of the repetitions are discussed in the body of this work; for briefness' sake I must content myself with recalling here the best instances in which book VIII shows itself to be inferior to its correspondents:

8.1.24 inferior to 4.46.3	8.38.7 inferior to 5.51.3
8.4.14 ,, ,, 1.47.8	8.44.19 ,, ,, 1.5.8; 3.10.1
8.5.18 ,, ,, 6.45.30	8.47.5 ,, ,, 1.4.6
8.6.1 ,, ,, 9.2.9	8.61.6 ,, ,, 9.107.4
8.6.3 ,, ,, 1.44.11, and others	8.63.9 ,, ,, 1.155.4
8.6.34 ,, ,, 9.24.2	8.69.11 ,, ,, 9.14.3; 61.14
8.7.28 ,, ,, 1.39.6	8.71.12 ,, ,, 5.28.6 (less certain)
8.8.18 ,, ,, 1.1.8; 45.4	8.73.14, 15 ,, ,, 6.60.14
8.9.1 ,, ,, 1.48.15	8.74.7 ,, ,, 1.144.7 (less certain)
8.12.5 ,, ,, 1.8.7 (less certain)	8.75.12 ,, ,, 6.59.7
8.13.8 ,, ,, 9.24.2	8.79.4 ,, ,, 7.24.3
8.13.14 ,, ,, 1.142.1	8.84.1 ,, ,, 1.186.3 (less certain)
8.13.16 ,, ,, 2.5.4	8.85.1 ,, ,, 1.183.5
8.13.19 ,, ,, 1.142.3, and others	8.87.5 ,, ,, 1.92.18, and others
8.13.25 ,, ,, 9.61.15, and others	8.91.2 ,, ,, 3.52.1
8.13.32, 33 .. ,, 5.40.2, 3 (less certain)	8.92.12 ,, ,, 1.91.13
8.15.13 ,, ,, 7.55.1; 9.25.4	8.92.25 ,, ,, 9.24.5
8.18.5 ,, ,, 5.67.4	8.93.3 ,, ,, 9.69.8 (less certain)
8.19.3 ,, ,, 1.12.1	8.93.34 ,, ,, 4.37.5
8.19.7 ,, ,, 7.15.8	8.94.3 ,, ,, 6.45.33
8.20.14 ,, ,, 5.87.2 (less certain)	8.96.21 ,, ,, 10.6.7
8.21.4 ,, ,, 1.14.1 (less certain)	8.97.15 ,, ,, 7.37.5
8.21.13 ,, ,, 1.102.8; 10.133.2	8.102.1 ,, ,, 7.15.2 (less certain)
8.25.24 ,, ,, 1.82.2	8.102.12 ,, ,, 4.15.6
8.32.23 ,, ,, 4.47.2	8.103.5 ,, ,, 5.82.6
8.35.22 ,, ,, 7.74.2	

**Sporadic instances in which the eighth book shows superior verses.—**

Let me repeat that, as a rule, repetitions tend to be indifferently well used in the several connexions in which they appear. Hence it must be granted that a list of about fifty instances of inferiority has a good deal of significance. The list is evidently supported by other tests that have been applied to the date of the maṇḍala, and shows beyond doubt that book VIII contains late materials on a large scale. This is well borne out by the negative test: the book shows very few, scarcely any, cases of superiority over the family books, and not many as compared with the remaining books. As regards the latter class, 10.83.7 contains a stanza addressed to the secondary conception Manyu, 'God Wrath', which is an undisguised replica of the Indra stanza, 8.100.2. More or

less certainly 8.18.3 is superior to 10.126.7; and 8.11.6 to 10.141.3; and 8.14.7 to 10.153.3; and 8.18.10 to 10.175.2. In a couple of cases, 8.60.3 to 1.127.2; and 8.6.19 to 1.134.6, our book shows itself superior to Parucchepa's artificial compositions. A number of cases of contact with other parts of the first book involve less certain relations: 8.5.7 with 1.14.5; 8.5.17 with 1.47.4; 8.7.11 with 1.37.12; and 8.7.12 with 1.15.2. But again, 8.36.4 seems better and prior to 9.96.5; and 8.32.2 to 9.109.22. As regards the family books, the pāda, ā no viçvābhir ūtibhiḥ sajoṣaḥ, 7.24.4, is composite as compared with ā no (or vām) viçvābhir ūtibhiḥ, in 8.8.1, 18; 87.3. Less clear are the relations of 8.12.4 and 5.86.6; or 8.12.4 and 7.66.6;—and that apparently exhausts the possibilities in that direction. I conclude, therefore, that both the frequency of repetitions in the eighth book, as well as the sense and connexion of its repeated verses point unmistakably to its late date in the main.

**Quality of repetitions in the strophic collections of the first book (hymns 1-50).**—Interested inquiry in this direction turns next to the six smaller, mostly strophic collections at the beginning of the first book, hymns 1-50. Their consanguinity with book VIII is obvious. Like book VIII they abound in repeated pādas, many of which they indeed share with that book. So, e.g., the hymn 8.8 shares no less than ten of its pādas with the Praskaṇva hymns, 1.45-49; or, four pādas of 8.7 recur in the Kaṇva Ghāura hymns 1.37-39. The relative date of books 8 and 1.1-50 as a whole resolves itself into a question of the relation of book VIII to each of the six minor collections embraced in 1.1-50. But the smallness of these minor groups prevents judgement, aside from the above mentioned (p. 638) fairly clear superiority of the Praskaṇva hymns to their correspondents in the eighth book.

On the whole the Madhuchandas hymns, 1.1-11, show a considerable degree of inferiority in the use of verses which recur in the family books.<sup>1</sup> So, e.g. the trochaic pāda, 1.2.7<sup>a</sup>, mitraṁ huve pūதாக্ষam, is a scooped-out form of mitraṁ huve varuṇam pūதாக্ষam, 7.65.1<sup>b</sup>; the pāda, ṛtena mitrā-varuṇāu, 1.2.8<sup>a</sup>, is, perhaps, a truncated remnant of ṛtena mitrāvaruṇāu sacethe, 1.152.1<sup>d</sup>; and 1.10.7<sup>b</sup> is a parenthetic pāda borrowed directly from 3.40.6<sup>c</sup>. It is tempting ever to regard 1.3.6<sup>b</sup>, upa brahmāṇi harivaḥ, as a truncated form of upa brahmāṇi harivo haribhyām, 10.104.6<sup>a</sup>.

In the group of Medhatithi Kaṇva, 1.12-23, the pāda, kavir gṛhapatir yuvā, 1.12.6<sup>b</sup>, feels like a secondary parenthesis, as soon as we compare its use in 7.15.2<sup>c</sup>. Pāda 1.12.11<sup>b</sup> is a parenthetic intrusion between two pādas that are a modulated form of 9.61.6<sup>ab</sup>. Stanza 1.12.12 is patchwork. Pāda 1.14.6<sup>c</sup>, in a strained connexion, seems to come from 6.16.44<sup>c</sup>. The ṛtuyāja hymn 1.15 contains three lines, 2<sup>c</sup>, 7<sup>a</sup>, and 9<sup>b</sup> in awkward connexions, or bad form, as compared with their form or connexion elsewhere. Finally the distich 1.22.21<sup>ab</sup>

<sup>1</sup> Cf. Oldenberg, Prol. p. 261, note 3.

was originally addressed to Agni, 3.10.9<sup>ab</sup>, and adapted, from real to mystic, in a stanza to Viṣṇu.

The group of *Ḣunaḥḥepa Ājḡgarti*, 1.24-30, has in 1.24.10 a stanza addressed to Varuṇa, one of the gems of Rig-Veda composition. The stanza seems superior to 3.54.18 with which it shares the pāda, *adabdhāni varuṇasya vratāni*. Contrariwise, the vocative pāda, *aḥve na citre aruṣi*, 1.30.21<sup>c</sup>, is pretty certainly an imitation of the nominative pāda, *aḥveva citrāruṣi*, 4.52.2<sup>a</sup>. The banal stanza 1.25.15 is apparently patterned after 10.22.2. The additional pāda in 1.23.20 as compared with 10.9.6 is surplusage. Note especially the certainly secondary pāda 1.27.1<sup>c</sup>, *samrājantam adhvarāṇām*, which for its own purposes turns trochaic the iambic pāda, *rājantam adhvarāṇām*, 1.1.8<sup>a</sup>; 45.4<sup>a</sup>.

In the *Hiranyastūpa Āṅgira* group (1.31-35) 1.33.12<sup>c</sup> seems to be an insipid imitation of 7.91.4<sup>a</sup>. In the *Kaṇva Ghāura* group (1.36-43) 1.36.15<sup>ab</sup> is patterned after 7.1.13<sup>ab</sup>; and 1.40.4<sup>d</sup> is inferior to 3.9.1<sup>d</sup>. Perhaps, also, on grounds of metre, 1.43.3<sup>a</sup> is a truncated remnant of 3.4.6<sup>c</sup>. The group of *Praskaṇva Kāṇva*, 1.44-50, which, with reasonable certainty, shows signs of superiority to parts of book VIII<sup>1</sup>, happens also to betray no inferiority to the family books, as far as its repeated pādas are concerned.

This is none too much, but enough to show that the strophic collection, 1.1-50, is, on the whole, in the same relation to the rest of the collection as is book VIII. Like book VIII the hymns 1.1-50 exhibit a few cases of superiority to the rest of the collection. As stated above, 1.24.10 is distinctly superior to 3.54.18, which sinks 1.24.10<sup>c</sup> into a parenthesis. In 1.26.4<sup>c</sup> the reading, *sīdantu manuṣo yathā*, seems to me the mother of the pāda, *sīdanto vanuṣo yathā*, in 9.64.29. The pāda, *sumṛīkaḥ svavān yātv arvān*, is addressed better to Savitar in 1.35.10 than to the Aḥvins' car in 1.118.1.

**The ninth, or Pavamāna Soma book.**—It is apart from my purpose to examine with any great degree of precision the proportions between primary and secondary uses of verses in each of the remaining books or other recognized subdivisions of the *Saṁhitā*. The *Pavamāna* book does not lend itself well to such inquiries, because for the most part it repeats itself. I would merely remark that there are about 30 cases of repetitions which book IX shares with other books, of which 10 are with book VIII. In these correspondences book IX is regularly superior to book VIII: 9.2.9: 8.6.1;—9.14.3: 8.69.1;—9.24.2: 8.6.34; 13.8;—9.24.5: 8.92.25;—9.24.6: 8.13.19;—9.25.4: 8.15.13;—9.61.14: 8.69.11;—9.69.8: 8.93.3;—9.107.4: 8.86.6. This adds a little extra emphasis to the character which we have assigned to the eighth book (p. 642).

**Quality of the repetitions in the family-books: The second maṇḍala.**—The family books are in a perfect tangle: not one of them is there that has not lines in both superior and inferior connexion. Thus, as regards the second book, 2.3.11 shows the pāda, *anuṣvadhānā vaha mādayasva*, without the

<sup>1</sup> See above, p. 638.

object devān, which rightly and originally precedes the same pāda in 3.6. On the other hand my discussion shows that the Āditya stanza, 2.27.9, is the original source of the pāda, tri rocanā divyā dhārayanta, and that the san pāda owes its presence in the Indra stanza, 5.29.1, to a *tour de force*. Book 1 shows furthermore inferiority in 2.1.13 : 1.94.3 ; but superiority in 2.5.4 8.13.6 ;—2.15.2 : 1.103.2 ;—2.22.4 : 1.105.16 ;—2.23.8 : 6.61.3.

**The third maṇḍala.**—In this book 3.2.10 is inferior to 5.4.3 and 6.1.8 ;—3.5.5 : 4.5.8 ;—3.17.5 : 5.3.5 ;—3.48.4 : 7.101.3 ;—3.52.3 (62.8) : 4.32.16. On the other hand 3.1.21 ; 59.4 are superior to 6.47.13 ;—3.2.5 : 10.140.6 ;—3.2.8 10.150.4 ;—3.4.6 : 1.43.3 ;—3.4.11 = 7.2.11 : 10.15.10 ;—3.6.9 : 2.3.11 ;—3.9.1 1.40.4 ;—3.19.2 : 4.6.3 ;—3.31.8 : 10.111.5 ;—3.34.8 : 1.79.8 ;—3.40.6 : 1.10.7 ;—3.52.1 : 8.91.2 ;—3.53.7 : 7.103.10 ;—3.55.21 : 1.73.3 ;—3.56.7 : 1.71.9 ;—3.62.9 10.187.4 ;—3.60.3 : 10.94.2 ;—3.62.9 : 10.187.4 ;—3.62.16 : 7.103.10. Note that the third book exhibits its superiority mostly over the extra-family books.

**The fourth maṇḍala.**—The fourth book is conspicuous for the rather large number of its inferior repetitions. As an example, the glaring paradox *viṣā çukraṁ duduhe pṛṇir ūdhaḥ*, 4.3.10, is certainly patterned after *sak çukraṁ duduhe pṛṇir ūdhaḥ*, in 6.66.1. The following additional cases show the book in the same relation to its compeers: 4.4.13 : 1.147.3 ;—4.6.3 : 3.19.2 ;—4.12.3 : 7.16.12 ;—4.37.7 : 5.10.6 ;—4.45.2 : 7.60.4 ;—4.54.6 : 1.107.2 ; 10.66.3 ;—4.55.1 : 7.62.4. On the other hand 4.17.5 is superior to 1.177.1 ;—4.18.7 ( 4.19.8 are conspicuously the source of the truncated pāda 1.80.10<sup>d</sup> ;—4.24. is superior to 1.72.5 ;—4.32.16 to 3.52.3 ; 62.8 ;—4.36.1 to the mythic *tour de force* 1.152.5 ;—4.37.5 to the punning tangle 8.93.34 ;—4.41.7 to 9.66.18 ;—4.45.2 to 7.60.4 ;—4.46.3 to 8.1.24 ;—4.47.2 to 8.32.23 ;—and 4.52.2 to 1.30.2. Again we note that book IV exhibits its superiority mostly over the extra-family books.

**The fifth maṇḍala.**—In the fifth book 5.29.1 is inferior to 2.27.9. Very strikingly 5.56.6 betrays itself by various tests as inferior to both 1.14.12 and 1.134.3 ; and 5.86.6 is, less certainly, patterned after 8.12.4. On the other hand the book contains many repetitions that place it in a position of vantage as regards the other family books: 5.3.5 : 3.17.5 ;—5.9.4 : 6.2.9 ;—5.10.6 4.37.7 ;—5.15.4 : 7.84.1 ;—5.35.2 : 6.46.7 ;—5.46.8 : 7.34.22 ;—5.51.5 : 7.90.1 ;—5.52.4 : 6.16.22 ;—5.80.6 : 6.50.8 ;—5.82.3 : 7.66.4 ;—5.87.5 : 7.56.11. The fifth book contains also many repetitions that betray its superiority over the extra-family books ; see 5.2.8 : 10.32.6 ;—5.2.11 and 5.29.15 : 1.130.6 ;—5.28.6 8.71.12 ;—5.35.1 : 8.53 (Vāl. 5).7 ;—5.43.10 : 10.35.13 ;—5.51.3 : 8.38.7 ;—5.51.8 1.44.14 ;—5.55.9 : 10.78.8 ;—5.67.4 : 8.18.5 ;—5.87.2 : 8.20.14.

**The sixth maṇḍala.**—The sixth book, rather in contrast with the preceding, exhibits quite a number of inferior repetitions. Thus 6.2.9 : 5.9.4 ;—6.16.22 5.52.4 ;—6.46.7 : 5.35.2 ;—6.47.12 : 10.131.6 ;—6.52.12 : 8.44.9. The superiority of the book is, for the most part, in relation to the extra-family books. Thus 6.16.44 : 1.14.6 ;—6.19.8 : 10.47.4 ;—6.25.9 : 10.89.17 ;—6.45.30 : 8.5.18 ;—

6.45.32 : 10.62.8 ;—6.45.33 : 8.94.3 ;—6.47.12, 13 : 10.131.6, 7 ;—6.59.7 : 8.75.12 ;—6.60.14 : 8.73.14 ;—6.66.1 : 4.3.10 ;—6.72.2 : 10.62.3.

**The seventh maṇḍala.**—The seventh book also has a surprising number of inferior repetitions. When it asserts its superiority it does so rather over the extra-family books. Thus 7.24.4<sup>a</sup> seems composite and secondary to 8.8.1<sup>a</sup>, 18<sup>a</sup> ; 87.3<sup>a</sup>. Also the following repetitions show book VII in an unfavourable light : 7.34.22 : 5.46.8 ;—7.56.11 : 5.85.5 ;—7.58.6 : 6.47.13 ;—7.60.4 : 4.45.2 ;—7.65.4 : 3.62.16 ;—7.66.4 : 5.82.3 ;—7.66.6 : 8.12.4 ;—7.84.1 : 5.15.4 ;—7.90.1 : 5.51.5 ;—7.92.5 : 1.135.3 ;—7.101.3 : 3.48.4 ;—7.103.10 : 3.53.7. On the other hand repetitions of book VII are superior in the following cases, mostly in relation to the extra-family books : 7.1.13 : 1.36.15 ;—7.2.6 : 1.186.4 ;—7.10.5 : 1.70.5 ;—7.15.2 : 9.101.9, and 1.12.6 ; 8.102.1 ;—7.15.8 : 8.19.7 ;—7.16.12 : 4.12.3 ;—7.32.11 : 10.103.4 ;—7.32.23 : 1.81.5 ;—7.35.14 : 10.53.5 ;—7.35.15 : 10.65.14 ;—7.37.5 : 8.97.15 ;—7.44.1 : 10.36.1 ;—7.46.4 : 1.104.8 ;—7.60.4 : 1.186.2 ;—7.61.1 : 1.108.1 ;—7.62.4 : 4.55.1 ;—7.62.5 : 1.22.6 ;—7.65.1 : 1.2.7 ;—7.71.5 : 1.117.9 ;—7.78.3 : 1.191.5 ;—7.86.1 : 9.101.15 ;—7.91.4 : 1.33.12 ;—7.93.7 : 1.179.5.

**Conclusions as to the family books as a whole.**—Neither does the mass of repetitions as a whole, which permeate the family books, become so unbalancing at any point, as to arouse the suspicion that some particular book, or part of a book, is of peculiarly late date. The sound conclusion that may be drawn from repetitions in the family books, in their every aspect, is simply this, that all these books depend upon a long antecedent activity, and that they represent the mixed final precipitate of a later time, and to some extent also, the eclectic choice of a comparatively late redaction, but that they are, on the whole, earlier than the non-family books.

**On the relations of the third and seventh maṇḍalas.**—There comes to mind in this connexion the traditional hostility of the Viçvāmitras, the reputed authors of the third book, and the Vasiṣṭhas, the reputed authors of the seventh book.<sup>1</sup> This centres about the so-called vasiṣṭhadveṣiṇyaḥ (sc. ṛcaḥ), RV.3.53.21–23, which are supposed to contain a curse of the Viçvāmitras against the Vasiṣṭhas ; see BrhadD. 4.117 ; Śaḍguruçīṣya to Kātyāyana's Sarvānukramaṇi (ed. Macdonell), p. 108 ; R̥vidh. 2.4.2 ; Durga to Nirukta 4.14 ; Sāyana to RV. 3.53.21. As early as TS. 3.1.7.3 ; 5.4.11.3 Viçvāmitra and Vasiṣṭha are opposing parties in a viḥava, or conflicting call upon the gods.<sup>2</sup> Roth, *ibid.*, p. 141, and Geldner, *l.c.*, regard the traditional hostility of the two R̥ṣi clans as old. But the hymns do not express it. At least it is strange that their two Āpri-hymns, 3.4 and 7.2, share no less than four stanzas word for word. We

<sup>1</sup> See Roth, *Zur Litteratur und Geschichte des Weda*, p. 108 ff. ; Weber, *Ind. Stud.* i. 120 ; Muir, *Original Sanskrit Texts*, vol. i, pp. 343 ff., 371 ff. ; Max Müller *RV.* vol. ii, p. 23 ; SBE. xxxii, p. xlvi, note b ; Geldner, *Ved. Stud.* ii. 158 ff. ; D. R. Bhandarkar, *Indian Antiquary*, xl. 8 ff.

<sup>2</sup> See the author in *Johns Hopkins University Circulars*, 1906, No. 10, p. 1054.

should expect diversity there if anywhere.<sup>1</sup> Of course the two books share quite a number of other lines : 3.6.2<sup>a</sup> : 7.13.2<sup>b</sup> ;—3.6.6<sup>d</sup> : 7.13.2<sup>b</sup> ;—3.10.3<sup>b</sup> : 7.14.1<sup>a</sup> ;—3.11.4<sup>c</sup> : 7.16.12<sup>b</sup> ;—3.16.2<sup>a</sup> : 7.18.25<sup>a</sup> ;—3.35.1<sup>b</sup> : 7.23.4<sup>c</sup> ;—3.41.7<sup>a</sup> : 7.31.4<sup>a</sup> ;—3.48.4<sup>b</sup> : 7.101.3<sup>b</sup> ;—3.50.2<sup>d</sup> : 7.29.1<sup>c</sup> ;—3.53.7<sup>d</sup> : 7.103.10<sup>d</sup> ;—3.56.3<sup>d</sup> : 7.101.6<sup>a</sup> ;—3.62.16<sup>ab</sup> : 7.65.4<sup>ab</sup> ;—3.62.18<sup>a</sup> : 7.96.3<sup>c</sup> ;—and 3.62.18<sup>c</sup> : 7.66.19<sup>c</sup>.

These parallels do not make the smallest impression of historical difference. All we can see is a collection ascribed to a shadowy Vasiṣṭha and his family (book VII) in an advanced stage of assimilation to another collection, ascribed to a somewhat less shadowy Viçvāmitra and his family (book III). There is no difference between the relation of these two books and the relations of any other two family books. The supposititious tradition of hostility between the two is probably founded on the notion of the rivalry of the two as Purohitas of King Sudās.<sup>2</sup> This is likely to have induced later Vasiṣṭhas to insinuate that Viçvāmitra was no Brahman, but a Kṣatriya ; a claim, to be sure, which is not on all fours with RV. 3.53.9, where Viçvāmitra is designated as mahān ṛṣir devajā devajūtaḥ.

**The remaining groups of the first maṇḍala (hymns 51-191).**—There are left to consider the first book from hymn 50 onwards, and the tenth book. The former, as is known, consists of nine minor groups of hymns, each of which shows a steady though by no means excessive flow of repetitions. Their quantity tells nothing about the relative date of these minor collections, nor is their quality by any means one-sided. Yet, as the whole, the repetitions of 1.51-191 seem such as to favour the view that this mass of hymns is to a considerable extent of later origin and redaction. This is true, in a noteworthy degree, of the groups of Parāçara Çaktya, 1.65-73 ; Gotama Rāhugaṇa, 1.74-93 ; and Parucchepa Dāivodāsi, 1.127-139. Even in these there appear, however, some cases that point in the opposite direction. The repetitions in these nine groups appear under the following aspects :

The group of Savya Āṅgīrasa, 1.51-57, contains rather strikingly, a jagati stanza, 1.56.2, one of whose pādas, samudraṁ na samcaraṇe sanisyaavaḥ, is imbedded in the triṣṭubh stanza 4.55.6, and is therefore suspicious in the latter connexion.

The group of Nodhas Gāutama, 1.58-64, shows one or two inferior pādas : 1.59.5 : 7.98.3 ; and 1.59.3 : 1.91.4, where the inferiority of 1.59.3 is quite characteristic. On the other hand 1.60.4 is superior to 1.72.1 ; and, very obviously 1.62.3 is primary in relation to 10.68.11.

The group of Parāçara Çaktya, 1.65-73 (in Aufrecht's judgement,<sup>3</sup> 'rubbish'), contains, indeed, a number of inferior repetitions : 1.70.5<sup>a</sup> is probably a direct loan from 7.10.5 ; and still more probably 1.71.9<sup>c</sup> is a reminiscence of 3.56.7<sup>b</sup>.

<sup>1</sup> See Bloomfield, *Religion of the Veda*, p. 72.

<sup>2</sup> Cf. Hillebrandt, *Ved. Myth.* i. 110.

<sup>3</sup> Preface to the second edition of the RV., p. vii. Max Müller, SBE. xxxii, p. xlvii, note b, remarks that not a single verse of them occurs in any of the other Vedas.

The pāda 1.72.5<sup>c</sup>, ririkvānsaḥ tanvaḥ kṛṇvata svāḥ, is a curious 'verballhornung' of 4.24.3<sup>b</sup>, ririkvānsaḥ tanvaḥ kṛṇvata trām; and the stanza 1.73.3 is an imitation of 3.55.21. Also 1.72.3 is inferior to 1.60.4. On the other hand, though less stringently, 1.71.4 seems superior to 1.148.1, and very certainly 1.73.2 is superior to 9.97.48, although the pāda in question, devo no yaḥ savitā satyamanmā, may be an older formula, original in neither connexion.

The group of Gotama Rāhugaṇa, 1.74-93, has attached to it a traditional name which is kept rather vividly alive in later Vedic times.<sup>1</sup> Repetition in this group points to some sort of modernity: 1.78.1 is inferior to 4.32.9;—1.79.8: 3.34.8 (cf. 9.63.11);—1.81.5: 7.32.23 (cf. 1.102.8);—1.81.9: 5.6.6;—1.84.7: 1.7.8;—1.85.9: 1.56.5;—1.92.11, 12: 1.124.2;—and 1.92.13: 4.55.9 and 9.74.5. On the other hand the group contains some repetitions that mark superiority over books VIII and X, to wit: 1.76.4: 10.2.2;—1.82.2: 8.25.24;—1.91.4: 1.59.3;—1.91.8: 10.25.7;—1.91.13: 8.92.12;—and 1.92.16: 8.35.22. Note that this group has no indications of superiority to any of the family books.

The group of Kutsa Āṅgīrasa, 1.94-115, falls into line with the general aspect of these small collections: it contains a noteworthy number of inferior repetitions. The pāda 1.103.2<sup>a</sup> seems a direct loan from 2.15.2, where it appears in a well-knit connexion. The Indra pāda 1.104.8<sup>a</sup> seems epigonal to the Rudra pāda 7.46.4<sup>a</sup>; and 1.105.16 is inferior to 2.22.4. Perhaps most convincingly, 1.108.1 is secondary to 7.61.1. I believe also that the stanza 1.105.8 is a contracted form of 10.33.2, 3. As against this, 1.96.8 is decidedly better than 1.15.7;—1.96.6 furnishes one of its pādas to the rubbishy conglomerate, 10.139.3;—and 1.107.2 seems superior to 4.54.6.

The group of Kakṣīvat Dairghatamaśa, 1.116-126, contains few and rather dubious indications as to priority: 1.122.6 is probably posterior to 7.62.5; and 1.118.1 to 1.35.10. On the other hand 1.124.2 is demonstrably part source of 1.92.11, 12; and in the same beautiful Uṣas hymn, 1.124 pāda 7<sup>c</sup>, jāyeva patya uṇatī suvāsāḥ, appears in its primary application, to be repeated in various applied secondary connexions in 10.71.4; 10.91.3; and 4.3.2.

The group of Paruccheḥpa Dāivodāśi, 1.127-139. I have always been of one mind with reference to the relative date of the hymns of this group, the *locus classicus* of the complicated atyaṣṭi metre.<sup>2</sup> They are certainly very late. Thus the very first repeated pāda in this group, viprebhiḥ ṣukra manmabhiḥ, 1.127.2<sup>c</sup>, is evidently wrenched from another connexion, 8.60.3<sup>d</sup>, and given a meaning which originally did not belong to it. The distich, ṣuśmintamo hi te mado dyumnintama uta kratuḥ, applied to Agni in 1.127.9<sup>de</sup>, is primarily an Indra motif, as in 1.175.5<sup>ab</sup>. And so 1.128.2 is composite and secondary in relation to 6.14.2 and 5.1.7;—1.130.6 is secondary to 5.2.11: 29.15;—1.134.6 to 4.47.2; 5.51.6;—1.135.2 to 8.82.5;—1.135.6 to 9.62.1; 67.7;—and 1.137.1 to 9.64.28.

<sup>1</sup> Cf. RV. 1.78.5; and the well-known legend ÇB. 1.4.1.10.

<sup>2</sup> Cf. Ludwig, Der Rig-Veda, iii. 114.

For all that, the Paruccheṇa hymns occasionally appear in a better light than either the tenth book or the eighth book. Thus 1.129.9: 10.93.11; and 1.134.6: 8.6.19. And in an instance or two Paruccheṇa is in better form than the family books: 1.135.3: 7.92.5;—1.135.7: 4.49.3;—and possibly 1.134.2: 3.13.2.

The group of Dirghatamas Āucathya, 1.140–164, is very non-committal, especially as regards its correspondences with the family books. Conspicuously 1.152.5 is an overdone version of 4.36.1. On the other hand the stanza 1.147.3 = 4.4.3 must have been composed in the sphere of Dirghatamas, because it mentions Māmateya, a metronymic of Dirghatamas. As regards the extra-family books, 1.144.7 is superior to both 8.74.7 and 10.64.11;—1.152.1 to 1.2.8 (less certainly);—and 1.155.4 to 8.63.9. But 1.148.1 seems inferior to 1.71.4;—and 1.149.1 to 10.93.1.

The group of Agastya Māitravaruṇi, 1.165–191. In this, the last group, the pādas 1.176.1<sup>bc</sup> are inferior respectively to 9.2.1<sup>c</sup> and 1.10.8<sup>b</sup>; so also 1.176.5 to 1.4.8. Other cases of inferiority are: 1.177.1: 4.17.5;—1.177.3: 7.24.2;—1.179.5: 7.93.7;—1.186.2: 7.60.4;—1.186.4: 7.2.6;—and 1.191.5: 7.78.3. On the other hand 1.175.5 is superior to 1.127.9;—1.183.5: 8.85.1;—and 1.186.3: 8.84.1.

The tenth maṇḍala.—The appraisal of the relative value and date of the repetitions in the tenth book is somewhat more certain than in the case of 1.50–191. As a collection, or redactorial product, the book is an aftermath, later than the rest of the Saṁhitā.<sup>1</sup> Antecedently the most reasonable view of such a collection is that it is made up largely of really later compositions. It is equally probable that so large a collection—it contains 191 hymns, exactly the total of the minor collections of the first book—should contain some ancient materials, which either eluded the earlier collectors, or were alien to the literary or ritualistic purposes of the remaining collections. For instance, there is really no prejudice against 10.14–18, because they contain funeral stanzas, a theme which is foreign to the other books. The mere fact that they appear in an appendix does not tell whether they were composed late or early. As a matter of fact this little Yama-Saṁhitā shows few repetitions, and 10.14.14 is pretty certainly prior to 1.15.9; and 10.15.14 to 1.108.12. It is similarly imaginable that some of the popular (Atharvanic), or epic, or theosophic hymns of book X come from an early time.

The tenth book is not excessive in the quantity of its repetitions, if we bear in mind its very large size. Perhaps the most notable quantity is in the Vimada hymns which have seven repeated pādas, to which they add their various refrains; see above, p. 536. I have taken this as a good sign of lateness. But the book as a whole contains so large a number of repetitions inferior in quality, as to leave no room for doubt that its hymns, in the main, were composed at a later time; conversely, its exhibit of superior repetitions is comparatively small. It

<sup>1</sup> Cf. especially Oldenberg, *Prolegomena*, pp. 265 ff.

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is not going too far to say that the repetitions of the tenth book amply justify the universal conviction that the great majority of these hymns were not only gathered at a later time, but also composed at a later time. The tenth book, on the one hand, is pivotal in these questions. On the other hand, the relative valuation of its repeated pādas is not likely to be entirely free from subjective elements. Therefore I would recommend the reader to test for himself and check off the following list of repetitions, all of which seem to me to show the inferiority of this book; on most of them opinion cannot but be unanimous:

10.10.2 : 1.76.4 (less certain)	10.83.7 : 8.100.2
10.11.8 : 4.56.2 ; 7.75.7	10.88.2 : 4.3.11
10.15.10 : 3.4.11 = 7.2.11	10.89.17 : 1.4.3 ; 6.25.9
10.21.1 : 3.9.8 ; 5.20.3, &c.	10.93.11 : 1.129.9
10.25.7 : 1.91.8	10.94.2 : 3.60.3
10.28.7 : 4.17.3	10.103.4 : 7.32.11
10.22.6 : 5.2.8	10.104.6 : 7.11.1
10.34.8 and 10.139.3 (both inferior)	10.110.4 : 1.124.5
10.35.13 : 5.43.10	10.111.5 : 3.31.8
10.36.1 : 7.44.1	10.111.9 : 4.17.1
10.40.13 : 8.87.2 (less certain)	10.119.13 : 3.9.6, &c.
10.45.11 : 4.1.15 ; 16.6	10.126.1 : 2.23.5
10.47.4 : 6.19.8	10.126.7 : 8.18.3
10.53.5 : 7.35.14	10.131.3 : 4.17.16
10.62.3 : 6.72.2	10.133.6 : 9.61.4 ; 65.9
10.62.8 : 6.45.32	10.139.3 : 1.96.6
10.63.13 : 8.27.16	10.140.6 : 1.45.7
10.64.11 : 1.144.7	10.141.3 : 8.11.6
10.65.7 : 1.44.14 ; 7.66.10	10.141.7 : 1.14.3
10.65.14 : 7.35.15	10.153.3 : 8.14.7
10.65.15 = 10.66.15 : 7.35.15	10.154.4 : 1.179.2
10.66.13 : 1.124.3 ; 5.80.4	10.175.2 : 8.18.10
10.68.11 : 1.62.3	10.183.1 : 4.36.9
10.69.7 : 1.100.12	10.187.4 : 3.62.9

The tenth book shows very few, and, on the whole, much less certain cases of superior repetitions. I have pointed out above that the two funeral stanzas 10.14.14 and 10.15.14 seem to me to be respectively superior to 1.15.9 and 1.108.12. Similarly 10.9.6 antedates 1.23.10. Other good cases are 10.22.2 : 1.25.15;—10.23.7 : 7.22.9;—10.33.2, 3 : 1.105.8;—and 10.6.7 : 8.96.21. Less certain are the following: 10.45.12 : 9.68.10;—10.61.10 : 2.1.2;—10.93.1 : 6.68.4;—10.93.6 : 1.149.1;—and 10.131.6 : 6.47.12. It is observable that the superiority of book X is frequently over book I, and that the family books play almost no rôle in these confrontations.

**PART THE THIRD**

**LISTS AND INDEXES**



# 1. REPEATED CADENCES OF RIG-VEDA LINES ALPHABETIZED REVERSELY

This list of repeated cadences of Rig-Veda verses is of course arranged according to the usual direct order of the letters of the Sanskrit alphabet, but the alphabetization is based on the sequence of the letters of each line taking these letters in a reversed order, that is, from the end of each line backwards towards the beginning of each line. Thus the list begins with **-ka**; it then gives the cadences in **-ca**, under which come **-ā ca**, **-i ca**, **-ṛ ca**, **-ṣ ca**; then the cadences in **-cha**, under which come **-m acha**, **-ty acha**, **-hy acha**, **v acha**; then the cadences in **-ṭha**; in **-ṇa**; in **-ta**; and so on.

The interest and value of the list for the purposes of Vedic study appear abundantly in the course of this work. Incidentally the list reveals the extreme lack of variety of the finals of the Vedic vocables. Apart from **k** and **ṅ** and **ṭ**, which occur sporadically as finals, these cadences all end either in vowel-sounds (**a**, **ā**, **i**, **ī**, **u**, **ū**, **e**, **āi**, **o**, **āu**), or else in **ḥ** (**s**) or **m** (**ṛm**) or **n** or **t**.

Taking the list of about 1675 repeated cadences as it stands, and not counting the repetitions, the approximate number of occurrences of each final is as follows :

1. Vowel-sounds, 575.

In particular,	a, 157	i, 68	u, 37
	ā, 96	ī, 19	ū, 4
		e, 177	o, 4
		āi, 7	āu, 5

2. Visarga, 652.

3. Other consonants, 448. In particular,

Sporadic :	k, 7	ṅ, 2	ṭ, 1
Final t, 79			
Final n, 81			
Final m, 278			

The frequent finals in the order of frequency are :

Visarga, 652	Final ā, 96
Final m, 278	Final n, 81
Final e, 177	Final t, 79
Final a, 157	Final i, 68

## CADENCES ENDING IN VOWEL-SOUNDS

**ka**

vajra sāyaka 10.83.1 ; 84.6  
 tanvā tanā ca 6.49.13 ; 7.104.10, 11  
 çavasā vardhayanti ca 5.11.5 ; 10.120.9  
 pitarām mātaram ca 1.163.13 ; 10.88.15  
 kṣām apaç ca 2.50.7 ; 6.22.8  
 sātīm acha 4.19.5 ; 9.97.25  
 yanty acha 1.71.3 ; 5.47.6  
 yāhy acha 2.18.7 ; 7.90.1  
 gantv acha 1.186.6 ; 7.18.4  
 uçato yaviṣṭha 10.1.7 ; 2.1  
 jaritāraṁ yaviṣṭha 1.189.4 ; 5.3.11 ; 10.80.7  
 kṛṇavaḥ çaviṣṭha 5.29.13 ; 6.35.3  
 sute raṇa 5.51.8-10 ; 8.13.9  
 abhavo vicakṣaṇa 3.3.10 ; 9.86.23  
 kāmam ā pṛṇa 1.16.9 ; 57.5 ; 8.64.6  
 para enāvareṇa 1.164.17, 18, 43  
 bṛhatā raveṇa 7.33.4 ; 9.97.36

**ta**

çarma yachata 5.46.7 ; 7.59.1 ; 8.18.12 ; 27.9 ;  
 47.2 ; 10.63.7  
 indrāya gāyata 1.4.10 ; 5.4 ; 8.45.21 ; 89.1  
 mā riṣanyata 8.1.1 ; 20.1  
 atke avyata 9.101.14 ; 107.13  
 vācam akṛata 7.103.8 ; 10.34.5 ; 66.14 ; 71.2 ;  
 94.14  
 maruto yam āvata 1.64.13 ; 166.8  
 devā akṛṇvata 1.36.5 ; 3.11.4 ; 7.16.12  
 mahimānam āçata 1.85.2 ; 8.59 (Vāl. 11).2  
 camasāṅ apinçata 1.169.9 ; 3.60.2  
 arkā anuṣata 5.5.4 ; 8.63.5  
 vāṅir anuṣata 1.7.1 ; 8.9.19 ; 9.104.4  
 mahiṣā ahesata 9.73.2 ; 86.25  
 sargā asṛkṣata 9.64.7 ; 66.10  
 kāmā ayaṅsata 10.40.12 ; 64.2  
 tanvaṁ sujāta 7.8.5 ; 10.7.6  
 tvā puruṣtuta 6.56.4 ; 8.6.45 ; 32.10  
 agna āhuta 5.11.3 ; 28.5 ; 7.15.7  
 varuṇo juṣanta 2.27.2 ; 7.64.1  
 maruto juṣanta 5.41.2 ; 7.58.6  
 vasavo juṣanta 7.11.4 ; 35.14 ; 56.20  
 āṅgirasō juṣanta 7.42.1 ; 52.3  
 kratuṁ juṣanta 1.68.3, 9  
 yam avatha 4.37.6 ; 5.86.1  
 yathāsatha 5.61.4 ; 10.103.13  
 ojasā vavakṣiṭha 2.22.3 ; 8.12.4  
 varivaç cakārtha 1.59.5 ; 7.98.3 ; 10.116.3  
 aya veda 1.164.18, 32 ; 4.23.3 ; 10.73.10 ; 111.3  
 ko vi veda 1.185.1 ; 10.12.5

**na**

açnoti kaç cana 2.16.3 ; 10.62.9  
 cāravaḥ sthana 5.59.3 ; 10.94.10  
 ahim jaghāna 2.12.11 ; 5.29.8  
 ya imā jajāna 8.96.12 ; 10.82.7  
 rodasī rtena 1.133.1 ; 5.1.7  
 āhutaṁ gṛtēna 7.8.1 ; 10.36.6  
 suyuḥ rathena 1.113.14 ; 117.15 ; 4.14.3  
 vasumatā rathena 1.118.10 ; 125.3 ; 4.4.10 ;  
 7.67.3  
 bṛhatā rathena 3.53.1 ; 7.78.1  
 trivṛtā rathena 1.34.12 ; 118.2  
 suvṛtā rathena 1.118.3 ; 3.58.3 ; 4.44.5 ; 10.70.3  
 nāsatyā rathena 1.116.20 ; 7.72.1, 2  
 mahatā vadhena 1.32.5 ; 4.18.7 ; 5.32.8 ;  
 7.104.16  
 avasā nūtanena 5.42.18 ; 43.17 ; 76.5 ; 77.5 ;  
 7.51.1  
 javasā nūtanena 1.118.11 ; 5.78.4  
 avasā çantamena 5.76.3 ; 10.15.4  
 marçayati dvayena 1.147.4, 5 ; 5.3.7  
 sutāṅ upa 5.78.1-3 ; 8.6.42 ; 10.167.2  
 adhvarāṅ upa 1.48.11 ; 135.5 ; 8.35.21 ; 10.32.2  
 suṣṭutir upa 8.17.4 ; 35.20  
 sutāṅ pipa 1.10.11 ; 16.7 ; 84.4 ; 8.6.36 ; 32.21 ;  
 65.5

**ma**

pavasva madintama 9.25.6 ; 50.4, 5  
 suṣṭutiṁ mama 8.5.3 ; 8.6 ; 38.6  
 mitrasya varuṇasya dhāma 1.152.4 ; 7.61.4 ;  
 10.10.6 ; 89.8 ; varuṇasya dhāma 1.123.8 ;  
 4.5.4  
 amṛtasya dhāma 6.21.3 ; 9.94.2  
 amṛtasya nāma 3.20.3 ; 10.12.6  
 çāru nāma 2.35.11 ; 3.5.6 ; 54.16, 17 ; 56.4 ;  
 9.96.16  
 sakhye syāma 4.17.9 ; 7.54.2  
 sumatāu syāma 1.98.1 ; 3.59.3 ; 8.48.12  
 çarman syāma 1.51.15 ; 2.27.16  
 vāmabhājah syāma 3.55.22 ; 6.71.6  
 vayaṁ bhagavantaḥ syāma 1.164.40 ; 7.41.5 ;  
 bhagavantaḥ syāma 7.41.4  
 abhi vaḥ syāma 7.48.2 ; 56.24  
 sumanasah syāma 6.52.5 ; 7.4.4  
 namasopa sedima 5.8.4 ; 8.49 (Vāl. 1).6  
 haviṣā vidhema 8.48.12, 13 ; 96.8 ; 10.168.4  
 pṛtanā jāyema 2.40.5 ; 10.128.1  
 duriṭā tarema 6.2.11 ; 15.15 ; 68.8 ; 7.65.3 ;  
 8.42.3 ; 10.113.10

adyā huvema 1.180.10; 4.44.1; 10.81.7  
 rudrañ huvema 7.41.1; 10.126.5  
 deva soma 1.91.23; 9.67.30; 96.16; 97.42, 48,  
 50  
 asurāya manma 5.12.1; 41.3  
 asya karma 1.62.6; 148.2

## ya

soma mṛṣaya 9.61.5; 82.2  
 indra mṛṣaya 8.45.31; 10.33.3  
 dānāya codaya 6.53.3; 10.141.5, 6  
 mahate sūbhagāya 1.164.27; 3.8.2, 11; 9.97.5  
 manave bādhitāya 6.49.13; 7.91.1  
 rarimā te madāya 3.32.2; 35.1; 5.43.3  
 andhaso madāya 2.19.1; 7.90.1  
 savanañ madāya 4.34.4; 35.4, 6  
 varam ā janāya 7.65.4; 70.5  
 cikituṣe janāya 7.104.12; 8.101.15  
 mahate dhanāya 1.104.7; 9.97.4  
 stuvate kṛṣṇiyāya 1.116.23; 117.7  
 mahata indriyāya 1.104.6; 10.116.1  
 dācuṣe martyāya 1.113.18; 124.12; 4.11.3;  
 26.2; 34.4; 5.3.1; 7.5.8; 11.3; 71.2;  
 10.15.7  
 vāvṛdhe vīryāya 3.36.5; 6.19.1; 30.1; 10.30.4  
 tavase turāya 1.61.1; 6.32.1; 49.12  
 savituḥ savāya 1.113.1; 3.56.7  
 mahāḥ sūbhagasya 3.16.1; 4.55.8  
 vājino rāsabhasya 1.34.9; 3.53.5  
 hetim asya 1.103.3; 121.10; 3.30.17; 6.62.9  
 madhunāḥ somyasya 4.35.4; 44.4  
 uditā sūryasya 1.108.11; 115.6; 5.62.8; 69.3;  
 76.3; 7.6.7; 76.3  
 raçmayāḥ sūryasya 1.109.7; 4.13.4  
 raçmibhiḥ sūryasya 1.123.12; 124.8; 5.4.4  
 carato dhruvasya 1.146.1; 10.5.3

## ra

punāna ā bhara 9.19.1; 40.5; 61.6  
 stavāna ā bhara 1.12.11; 5.10.7; 8.24.3  
 rāya ā bhara 1.81.7; 9.61.26  
 stoṭṛbhya ā bhara 5.6.1-10; 8.93.19; 9.20.4  
 tad ā bhara 5.9.7; 23.2; 39.2; 8.45.40-42;  
 61.6  
 indav ā bhara 9.40.4, 6; 57.4; 64.26; 100.2  
 uṣasaç cakāra 6.39.3; 7.6.5  
 taviṣiva ugra 4.20.7; 7.25.4  
 hariva sthātar ugra 1.33.5; 6.41.3  
 jāta indra 3.32.10; 5.30.4  
 asmākam indra 2.30.4; 4.20.3  
 somam indra 2.11.17; 3.35.9; 6.47.6  
 çuṣmam indra 6.19.8; 7.24.4

## va

vrate tava 1.24.15; 10.57.6  
 sakhye tava 1.91.14; 8.4.7  
 navatīr nava 1.84.13; 4.48.4; 9.61.1  
 prāvītā bhava 1.12.8; 3.21.3  
 no 'vitā bhava 1.81.8; 91.9; 7.96.5  
 no vṛdhe bhava 1.91.10; 6.46.11; vṛdhe  
 bhava 1.79.11  
 çivo bhava 6.15.9; 8.4.18  
 indo pari srava 8.91.3; 9.56.4; 62.9; 106.4;  
 112.1-4; 113.1-11; 114.1-4  
 rathā iva 7.74.6; 9.10.1, 2  
 vayā iva 8.13.7; 19.33  
 sūryā iva 1.64.2; 8.3.16; 34.17  
 rathīr iva 4.15.2; 5.61.17; 8.75.1; 95.1  
 takvarīr iva 1.151.5; 10.91.2  
 duṣvapnyāñ suva 5.82.4; 10.37.4  
 suvitāya deva 1.173.13; 189.3  
 vi mṛdho nudasva 10.84.2; 180.2; mṛdho  
 nudasva 3.47.2  
 usi viḷayasva 6.47.26, 30  
 iha mādayasva 10.14.5; 104.3  
 barhiṣi mādayasva 1.101.9; 6.68.11  
 prati no juṣasva 1.101.10; 7.54.2

## ça

yoṣaṇo daça 9.1.7; 6.5; 56.3  
 harito daça 9.38.3; 63.9  
 rodasi ā viveça 3.7.4; 61.7; 10.80.2  
 sakhyāñ juṣoṣa 4.23.5; 25.1  
 abhi vājam arsa 9.70.10; 86.3; 87.1, 6; 96.8  
 rakṣaso dāha 8.23.14; 10.87.23  
 agna ā vaha 1.108.4; 142.4  
 vājayann iha 1.106.4; 3.60.7  
 tribhir ekādaçair iha 1.34.11; 8.35.3

## a ā

aditer upastha ā 9.71.5; 74.5  
 viçvāny arya ā 9.61.11; 10.191.1  
 arsa pavitra ā 9.6.3; 52.1; 63.16; 64.12  
 yuvā sakhā 6.45.1; 8.45.1-3  
 çivaḥ sakhā 1.31.1; 6.45.17; 10.25.9  
 mānuṣā yugā 1.144.4; 2.2.2; 6.16.23; 8.46.12;  
 62.9; 9.12.7; 10.140.6  
 sute sacā 1.81.8; 130.1; 161.5; 3.53.10; 60.4;  
 6.45.22; 59.3; 7.32.2; 59.3; 8.33.4, 7;  
 93.20; 10.50.7  
 tve sacā 4.32.3, 4  
 mādayase sacā 8.4.2; 52(Vāl.4).1  
 tvayā yujā 8.63.11; 10.83.1  
 sumatiç caniṣṭhā 7.70.2, 5  
 pavamāna ūrmiṇā 9.76.3; 86.13; 107.15

## tā

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 viñçatim çatā 8.46.22, 31  
 astu sanitā 1.27.9; 4.37.6  
 adha dvitā 1.132.3; 6.16.4; 8.1.28; 13.24;  
 84.2; 9.102.1  
 astu sūnrtā 1.30.5; 6.48.20  
 ny asādi hotā 1.60.2; 3.4.4  
 iṣam ūrjañ vahantā 5.76.4; 6.62.4  
 agnayo yathā 1.50.3; 5.87.7  
 dhenavo yathā 3.45.3; 5.53.7  
 manuṣvad ā 1.105.13, 14

## nā

trīṇi rocanā 1.102.8; 4.53.5; 5.81.4  
 çaçvatā tanā 1.26.6; 9.1.6  
 bhuvanasya majmanā 1.143.4; 7.82.5  
 uta tmanā 1.79.6; 5.5.9; 8.84.3  
 adha tmanā 1.133.5; 139.10  
 upa tmanā 1.142.11; 8.6.8  
 iva tmanā 1.144.6; 3.9.5; 8.6.8; 103.3;  
 10.113.3  
 bodhati tmanā 2.25.2; 5.10.4  
 pratnena manmanā 8.6.11; 44.12; 9.42.2  
 savitā mahitvanā 4.53.5; 5.81.3  
 roruvad vanā 1.54.1, 5  
 uta dañsanā 6.48.4; 8.88.4  
 tava dañsanā 1.29.2; 3.9.7  
 tanvā çaçadānā 1.116.2; 124.6  
 açvinā dadhānā 1.117.9; 7.69.2  
 āyur dadhānā 3.53.16; 7.80.2  
 brahmanā vāvṛdhānā 1.93.6; 117.11  
 havante açvinā 1.47.4; 7.74.1; 8.5.17  
 pibatam açvinā 1.46.15; 7.74.3; 8.5.14; 19;  
 35.1-3  
 yātam açvinā 1.47.2; 2.41.7; 5.75.2; 8.5.32;  
 8.2, 11, 14; 9.14; 10.1, 6; 26.7; 35.7-9;  
 13-15; 73.2; 87.5  
 madhumantam açvinā 4.45.3; 8.87.2, 4  
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 bhavatu devagopā 7.35.13; 10.63.16  
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 romāṇy avyayā 1.135.6; 9.62.8  
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 67.13; 100.5; 107.4  
 ṛtasya dhārayā 8.6.8; 9.6.7; 33.2; 63.4.14

pavasva dhārayā 9.29.6; 35.1; 45.6; 49.2, 3;  
 62.22; 63.7; 64.13; 65.10  
 çavasota rāyā 6.15.11; 18.7  
 citrayā dhiyā 8.66.8, 14  
 pāpayāmuyā 1.29.5; 10.85.30; 135.2; AV.  
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 tābhīr ā gatam 6.60.8; 8.22.12  
 avasā gatam 7.82.8; 94.7

ihā gatam 4.46.5; 8.26.9  
 çarma yachatam 1.17.8; 21.6; 46.15; 7.83.9;  
 94.8  
 paribhūṣati vratam 1.136.5; pari bhūṣasi  
 vratam 1.31.2  
 anu vratam 1.128.1; 136.5; 8.40.8; 41.3,7;  
 10.122.2  
 vi parvatam 1.85.10; 2.24.2; 10.39.13  
 te çatam 4.31.10; 8.70.5  
 mahyaṁ çikṣatam 8.26.12; 10.39.6  
 nāsatiyopa yātam 1.183.5; 4.44.4; 7.71.4;  
 8.57(Vāl.9).4  
 ihopa yātam 3.25.4; 10.106.11  
 guhā hitam 1.23.14; 2.24.6; 4.7.6; 5.11.6;  
 9.10.9; 10.39.9  
 te hitam 8.95.2; 10.16.3  
 prayo hitam 2.37.4; 8.32.29; 93.24  
 koçam madhuçcutam 9.12.6; 23.4; 36.2;  
 66.11; 103.3; 107.12  
 camū sutam 8.4.4; 76.10; 10.24.1  
 savanaṁ sutam 1.16.5,8; 21.4; 6.60.9  
 imaṁ sutam 3.12.2; 6.68.10  
 adribhīḥ sutam 3.44.5; 5.40.1; 9.51.1  
 indrasya niṣkṛtam 9.13.1; 15.1; 61.25; 86.16  
 eti niṣkṛtam 3.62.13; 8.80.7; 9.101.16; 10.65.6  
 ety āvṛtam 1.164.14; 2.36.6  
 taviṣṭbhir āvṛtam 1.51.2; 3.3.5; 8.88.2  
 gobhīr āvṛtam 6.47.27; 9.86.27  
 tamasā parivṛtam 2.23.18; 10.113.6  
 açvināv adattam 1.116.13; 117.7  
 draviṇām ca dhattam 6.69.1; 8.35.10  
 açvināv adhattam 1.117.17; 118.7  
 asmāsu dhattam 4.57.8; 8.59(Vāl.11).7  
 sūryam uccarantam 4.25.4; 6.52.5; 7.104.24;  
 10.59.4,6  
 uçatir uçantam 1.62.11; 71.1; 9.95.3  
 ṛṣvaṁ bṛhantam 7.77.6; 99.2  
 yathā ratham 9.107.13; 10.23.3; 39.4  
 açvinā ratham 1.46.7; 157.2; 161.6; 8.73.1;  
 10.40.6  
 adhi tiṣṭhato ratham 5.63.1; 8.10.6  
 vahato ratham 8.13.23; 33.18  
 sukhaṁ ratham 1.20.3; 49.2; 82.4  
 navam ratham 8.69.15; 10.135.3  
 yonim āsadam 3.62.13; 9.8.3; 25.6; 50.4;  
 64.22; 101.14,15  
 barhīr āsadam 4.9.1; 8.1.8  
 tvā vasuvidam 8.23.16; 9.104.4  
 barhīr edam 2.3.8; 7.91.4; 10.30.15

### nam

vi bhajāti (10.48.1, bhajāmi) bhojanam 2.26.1;  
 10.48.1  
 dāivyaṁ janam 1.31.17; 44.6; 45.9,10;

2.30.11 ; 5.13.3 ; 6.16.6 ; 52.12 ; 8.5.33 ;  
 44.9 ; 9.71.8 ; 80.5 ; 84.3 ; 10.53.6 ; 63.9  
 yajñasya sādhanam 1.44.11 ; 3.27.2 ; 8.6.3  
 vidathasya sādhanam 3.3.3 ; 10.92.2  
 mahād dhanam 8.19.18 ; 68.9  
 hitam dhanam 6.45.2, 12, 15 ; 8.80.8  
 ca vardhanam 2.13.6 ; 8.1.3  
 yathā vanam 5.78.8 ; 7.104.21 ; 10.23.4  
 vo maruto mahitvanam 5.54.5 ; 55.4 ; maruto  
 mahitvanam 1.166.12  
 ca vājinam 2.32.3 ; 10.39.10 ; 141.5  
 vājesu vājinam 1.4.8, 9 ; 176.5 ; 9.65.11  
 gomantam aṣṣvinam 8.6.9 ; 9.62.12 ; 63.12 ;  
 67.6 ; 10.25.5 ; 62.7 ; 156.3  
 indra nūnam 6.25.9 ; 60.2 ; 10.89.17  
 bradhñasya viṣṭapam 8.69.7 ; 9.113.10  
 na rūpam 1.166.44 ; 10.168.4  
 bhūri vāmam 1.33.3 ; 124.12 ; 6.64.6 ; 71.4 ;  
 10.42.8  
 avṛṇīta somam 1.32.3 ; 3.36.8  
 sunavāma somam 1.99.1 ; 103.6 ; 3.53.4  
 çūra somam 1.32.12 ; 2.11.11  
 iha pāhi somam 3.51.7 ; 10.160.2 ; pāhi somam  
 3.47.3

### yam

vāram avyayam 9.37.3 ; 67.20 ; 69.4 ; 86.31.  
 Cf. vāram avyam.  
 vy avyayam 9.49.4 ; 100.4  
 rādho ahrayam 5.79.5 ; 8.54(Vāl.6).8 (cf. 1)  
 yujā vayam 8.21.11 ; 92.32 ; 102.3 ; tvayā  
 yujā vayam 1.8.4 ; 10.84.4  
 tvā vayam 1.82.3 ; 91.11 ; 130.1 ; 8.65.6 ;  
 9.8.9 ; 10.26.4 ; 158.5  
 īmahe vayam 3.26.5 ; 7.81.4  
 hūmahevayam 1.89.3, 5 ; 6.46.3 ; 8.51(Vāl.3).5  
 divi kṣayam 3.2.13 ; 10.63.5  
 nāma yajñīyam 1.6.4 ; 6.48.21 ; 8.80.9  
 mahimānam indriyam 8.3.13 ; 59(Vāl.11).5 ;  
 10.113.1, 3  
 iva priyam 8.84.1 ; 9.32.5 ; 10.22.3 ; 119.4  
 iha priyam 1.13.3 ; 142.4 ; 5.5.3  
 abhi priyam 9.8.1 ; 38.6 ; 10.53.7  
 madhu priyam 9.75.2 ; 86.10, 48 ; 107.5 ;  
 10.138.2  
 manma nu priyam 6.68.9 ; 10.96.11  
 bhāgam ṛtviyam 10.100.2 ; 179.1  
 haribhir yāhi tūyam 3.43.3 ; 7.29.2 ; yāhi  
 tūyam 10.10.8 ; 104.1  
 anu svarājyam 1.80.1-16 ; 84.10.12 ; 2.8.5  
 mṛjanti marjyam 9.15.7 ; 46.6 ; 63.20  
 pratnam idyam 3.9.8 ; 8.23.20  
 avo varenyam 5.35.3 ; 8.27.1  
 soma vṛṣṇyam 1.91.16 ; 9.19.7 ; 31.4

yāsi dūtyam 1.12.4 ; 44.12 ; 74.7  
 martā amartyam 5.14.2 ; 10.118.6  
 çūra martyam 1.129.3 ; 131.7  
 yad ukthyam 1.52.9 ; 9.110.8  
 citram ukthyam 8.67.3 ; 9.19.1  
 na āpyam 7.32.19 ; 8.97.7  
 paçyamānāsa āpyam 7.83.1 ; 9.110.6  
 asty āpyam 1.105.13 ; 142.1 ; 8.27.10  
 indra tubhyam 3.51.6 ; 52.8 ; 6.17.11  
 indra çravāyayam 5.38.2 ; 10.38.2  
 dāti vāyam 5.48.5 ; 7.15.12  
 ta indra vīryam 1.80.8 ; 8.54(Vāl.6).1 ; 62.7  
 rāsva suvīryam 5.13.5 ; 8.23.12 ; 98.12 ; 9.43.6  
 yāmi suvīryam 8.3.9, 11  
 vidhatē suvīryam 2.1.5 ; 7.16.12  
 agne suvīryam 3.13.7 ; 6.16.12  
 asme suvīryam 3.10.8 ; 5.6.10 ; 6.70.5. Cf.  
 rayim asme suvīram.  
 stote suvīryam 9.20.7 ; 40.5 ; 45.6 ; 62.30 ;  
 66.27 ; 67.19  
 indra sūryam 4.30.4, 6  
 iva sūryam 1.130.2 ; 8.6.20 ; 99.3 ; 10.171.4  
 brahma navyam 4.16.21, &c. ; 10.84.3  
 vāram avyam 9.97.4 ; 109.16. Cf. vāram  
 avyayam.  
 gavyam aṣṣyam 8.21.10 ; 9.108.6  
 asya pāuṣyam 1.80.10 ; 155.3 ; 2.13.10 ; 8.63.6  
 indra pāuṣyam 4.30.23 ; 5.35.4 ; 8.3.20 ; 15.8 ;  
 32.3

### ram

prtsu duṣṭaram 1.64.14 ; 79.8 ; 2.26.1  
 agne adhavam 6.52.12 ; 8.43.20  
 gachatho vītho adhavam 1.151.7 ; 7.82.7  
 cārum adhavam 1.19.1 ; 5.71.1 ; 9.44.4  
 indra gavāçiram 3.42.1, 7  
 rayim asme suvīram 9.68.10 ; 10.45.12 ; 91.15.  
 Cf. asme suvīryam.  
 madhvo agram 7.91.5 ; 10.83.7  
 abhibhūtim ugram 1.118.9 ; 4.38.1  
 çavasā hanti vṛtram 6.13.3 ; 68.3 ; hanti  
 vṛtram 2.19.4 ; 5.37.4 ; 7.58.4 ; 10.42.5  
 nāma bhadram 1.108.3 ; 4.39.4  
 çarma bhadram 3.54.20 ; 5.1.10 ; 7.60.8  
 achā samudram 2.19.3 ; 6.30.4  
 soma indram 6.38.9 ; 10.42.1  
 puruhūtam indram 4.20.5 ; 6.47.11  
 tumram indram 4.17.8 ; 18.10  
 çatavat sahasram 10.102.5, 9

### vam

samudram arṇavam 1.19.7 ; 10.58.5  
 çṛṇavad dhavam 8.33.9 ; 43.22 ; me çṛṇavad  
 dhavam 5.14.5 ; 8.61.10

çrutā havam 1.23.8; 10.63.2  
 çṛṇudhī havam 4.9.7; 8.3.18; 52(Vāl.4).8;  
 74.11  
 çrudhī havam 1.2.1; 10.9; 45.3; 142.13;  
 5.24.3; 6.45.11; 8.6.18; 74.11  
 çṛṇutaṁ havam 1.47.2; 6.60.15; 8.38.8; 85.2  
 çrutam havam 2.41.4; 5.75.1-9  
 ma imam havam 2.41.13; 6.52.7; 8.73.10;  
 imam havam 5.74.10; 8.45.18; 73.5  
 sadma pārthivam 1.38.10; 5.87.7  
 vahatam açvinā yuvam 1.34.4, 5; 92.17;  
 157.4; açvinā yuvam 1.34.3; 5.75.8; 78.6;  
 8.8.10; 9.1  
 partṛbhiṣ tvam 6.48.10; 7.16.10  
 yathā tvam 4.30.1; 8.14.1  
 tan mahitvam 1.115.4; 3.32.9  
 uṣas tvam 1.48.12; 49.2; 5.79.10  
 ṛbhavo mādayadhvam 3.54.12; 4.34.2  
 tavase (6.66.9, svatavase) bharadhvam 6.66.9;  
 7.5.1  
 namobhir ā çṛṇudhvam 1.77.2; 10.6.5  
 avase çṛṇudhvam 1.186.10; 4.3.1; 10.74.5  
 pṛṣatir ayugdhvam 1.39.6; 85.4.5; 5.55.6;  
 57.3

### çam

sūra etaçam 8.1.11; 9.63.8  
 pipyuṣim iṣam 8.7.3; 54(Vāl.6).7; 72.16;  
 9.61.15; 86.18  
 mahim iṣam 2.34.8; 4.32.7; 8.6.23; 9.41.4;  
 65.13; 10.140.5  
 anu joṣam 5.33.2; 6.66.4  
 rodasī antarikṣam 1.73.8; 5.85.3; 10.139.2  
 rajo antarikṣam 6.61.11; 10.66.11  
 urv antarikṣam 1.91.22; 3.54.19; 5.1.11;  
 6.47.4; 7.98.3; 9.81.5; 10.124.6  
 adhvarasya pracetasam 7.16.12; 10.140.5  
 vajram āyasam 1.52.8; 81.4; 10.113.5  
 viçvahā didivāṁsam 2.35.14; 6.1.3; 10.88.14  
 apo vavṛvāṁsam 2.14.2; 6.20.2  
 somino gr̥ham 1.22.4; 49.1  
 dāçuṣo gr̥ham 1.110.2; 7.74.4; 8.5.5; 22.3;  
 85.6

### gām

uṣasam sūryam gām 7.44.3; 10.67.5  
 pipiyathur gām 1.116.22; 6.62.7  
 pitur jām 9.89.2; 10.3.2  
 janima mānuṣāṇām 6.18.7; 7.62.1  
 havyā mānuṣāṇām 1.128.7; 5.7.3  
 patī rayiṇām 1.68.7; 9.101.6  
 rayipatī rayiṇām 1.60.4; 72.1; 2.9.4; 9.97.24

sadanam rayiṇām 1.96.7; 6.7.2; AV. 7.40.2;  
 11.1.34  
 iṣam rayiṇām 1.181.1; 6.60.13  
 sthātar rayiṇām 8.24.17; 33.12; 46.1  
 asi mānuṣāṇām 1.59.5; 3.34.2  
 gr̥ṇatam ṛṣiṇām 6.44.13; 10.89.16  
 çūra nr̥ṇām 7.32.11; 8.66.5  
 apasī svasṛṇām 3.1.3, 11  
 eha gachatām 1.21.4; 22.1  
 asunitim etām 10.15.14; 16.2  
 vṛṣaṇā juṣethām 1.93.7; 7.70.7 ff.  
 indra panthām 6.17.12; 47.20

### nām

prayujo janānām 10.33.1; 96.12  
 atithim janānām 6.7.1; 10.1.5  
 sanaye dhanānām 1.31.8; 124.7; 4.20.3;  
 6.26.8; 9.96.20; 10.30.11  
 devānām uta martyānām 4.12.5; 9.97.24;  
 10.88.15; AV. 4.14.5, et al.; Kāuç. 106.7  
 vṛṣabha çarṣaṇām 3.6.5; 8.96.18; 10.180.3  
 vṛṣabham çarṣaṇām 3.62.6; 6.1.8; 18.1;  
 8.96.4; TA. 3.15.2  
 jagataç çarṣaṇām 6.30.5; 7.27.3; MS.  
 4.14.13; 236.5  
 havyo matinām 3.5.3; 49.3  
 achoktibhir matinām 1.61.3; 184.2  
 pañca kṣitinām 1.7.9; 5.35.2  
 vṛṣabha kṣitinām 1.177.3; 6.32.4  
 garbham oṣadhīnām 7.101.1; 102.2  
 padaviḥ kavīnām 3.5.1; 9.96.6, 18  
 kavitamam kavīnām 5.42.3; 6.18.14  
 vasupate vasūnām 1.170.5; 3.30.19; 10.47.1  
 dāvane vasūnām 2.11.1; 9.93.4  
 içe vasūnām 1.127.7; 7.75.5  
 vasupatiṁ vasūnām 3.36.9; 5.4.1  
 nāma gonām 5.3.3; 9.87.3  
 çūra gonām 8.78.1; 10.47.1  
 kṣaye maghonām 5.64.4, 5  
 agre ahnām 5.1.4, 5; 80.2; 10.110.4  
 sudinatte ahnām 3.8.5; 23.4; 7.88.4; 10.70.1  
 abhipitve ahnām 1.126.3; 4.34.5; 35.6  
 ketum ahnām 3.34.4; 7.5.5  
 pṛthivim dyām utemām 3.32.8; 34.8; 10.88.3, 9  
 121.1

### yām

vimadāya jāyām 1.116.1; 117.20  
 prāvṛṣy āgatāyām 7.103.3, 9  
 sambhṛtam usriyāyām 3.30.14; 39.6  
 pṛthivim uta dyām 1.154.4; 3.30.11; 59.1;  
 5.62.3; 85.4; 6.47.29; 51.8; 9.97.13;  
 10.81.6; 89.4

iva dyām 1.127.2; 173.6  
 nakṣati dyām 4.43.5; 10.3.5  
 hariṇo haribhyām 3.30.2; 10.104.6  
 yat pṛthivyām 1.108.11; 4.5.11  
 amṛtatvam aṅyām 5.4.10; 10.62.1  
 ayaṣo na dhārām 6.3.5; 47.10  
 kṛṇvata trām 1.100.7; 4.24.3

### vām

aṅvinā vām 1.120.1, 6  
 mahinā vām 1.180.5; 6.59.2  
 suteṣu vām 6.59.1, 4; 8.59(Vāl.11).1  
 vartate vām 4.43.5; 5.62.4; 77.3  
 huve vām 6.60.13; 10.61.4  
 ratho vām 1.108.1; 116.18; 183.3  
 kṛtam vām 1.117.8; 8.57(Vāl.9).3  
 viṅpatim viṅam 3.13.5; 10.92.1  
 eka eṣām 1.164.44; 7.103.6  
 agna eṣām 5.10.3; 16.4  
 iṅa eṣām 1.165.10; 6.51.8  
 jānam eṣām 1.37.9; 5.53.1  
 nūnam eṣām 5.56.5; 61.14; 8.18.1  
 dadhiṣe svaṣām 5.45.11; 10.8.6

### im

jaḡatas tasthuṣas patim 1.89.5; 7.66.15  
 ṅavasas patim 3.4.5; 6.44.4  
 hṛdā matim 1.105.15; 10.119.5  
 abhi devavitim 9.89.7; 97.21

varuṇam mitram agnim 4.39.4; 6.50.1  
 amṛtasya nābhim 2.40.1; 3.17.4; 5.47.2  
 madhva ūrmim 3.47.1; 6.41.2  
 madhumantam ūrmim 4.57.2; 10.30.7, 8  
 gātum ūrmim 1.95.10; 7.47.4  
 manyase rayim 5.20.1; 10.21.4  
 sahasriṇam rayim 9.13.5; 98.4  
 sānasim rayim 1.8.1; 10.140.5  
 parvataṁ girim 5.56.4; 8.64.5  
 sahasrasām ṛṣim 1.10.11; 9.54.1  
 indra sānasim 8.21.2; 10.63.14  
 pṛtanāsu sāsaḥim 8.61.12; 70.4  
 pṛtsu sāsaḥim 8.15.4; 61.3

### im

uṣasaṁ vibhātīm 3.61.5; 7.78.4  
 viṅvataḥ sim 1.33.9; 100.14; 116.20; 122.6;  
 5.47.2

### um

uta kratum 1.80.15; 8.7.24; 15.7; 23.8;  
 9.4.3; 10.25.1  
 anu kratum 8.63.5; 10.11.3  
 mahām urum 1.57.6; 2.22.1; 8.65.3  
 aṅvyam paṅum 5.61.5; 8.34.16; 10.48.4  
 abhi mātara (9.86.36, mātaraḥ) ṅiṅum 1.140.3;  
 9.86.36  
 divaḥ ṅiṅum 4.15.6; 9.1.9  
 dugdham aṅum 5.36.1; 7.98.1

## 2. LIST OF LINES REPEATED IN ONE AND THE SAME HYMN

WHEN verses are repeated in contiguous or nearly contiguous stanzas of the same hymn these repetitions encroach upon the domain of concatenation. This latter kind of repetition does not in general figure here, because it is outside of the proper limits of our theme. Sufficient reference to it is made above, on pages 5 ff. Some of the repeated lines below are clearly catenary; others, less obviously, may be the same. Thus 1.101.8<sup>d</sup>, 9<sup>b</sup>, or 9.67.31<sup>ab</sup>, 32<sup>ab</sup>, and others. It is not easy to draw the line.

In a few cases the present repetitions approach refrains in character. Thus 8.8.8<sup>d</sup>, 15<sup>b</sup>, 19<sup>d</sup>, gīrbhīr vatso avivṛdhat, if it occurred at the end of successive stanzas would be counted a refrain. The same impression, rather than that of concatenation, is produced by 1.191.5<sup>c</sup>, 6<sup>c</sup>, adṛṣṭā viçvadrṣṭāh.

In two cases, 8.97.7<sup>a</sup>, 7<sup>d</sup> and 8.97.8<sup>a</sup>, 8<sup>d</sup>, we have the suggestion of a type of repetition which occurs in a completed fashion when the refrain appears first at the beginning of the first stanza and again at its end, and then continues to reappear at the end of each stanza of the remainder of the hymn; see the introduction to the next list (3).

The lines repeated in the same hymn now follow:

- |  |   |
|--|---|
| 1.12.3 <sup>a</sup> , 10 <sup>b</sup> ( <i>et al.</i> ), agne devāñ ihā vaha                           | 1.164.30 <sup>d</sup> , 38 <sup>b</sup> , amartyo martyenā sayoniḥ                                  |
| 1.13.3 <sup>b</sup> , 7 <sup>b</sup> , asmin yajña upa hvaye   | 1.164.43 <sup>d</sup> , 50 <sup>b</sup> , tāni dharmāṇi prathamāny āsan                             |
| 1.36.2 <sup>c</sup> , 6 <sup>c</sup> , sa tvam̐ no adya sumanā ihāvitā (6 <sup>c</sup> , utāparam)     | 1.191.1 <sup>d</sup> , 4 <sup>d</sup> , ny adṛṣṭā alipsata  |
| 1.37.1 <sup>a</sup> , 5 <sup>b</sup> , krīlañ vaḥ çardho (5 <sup>b</sup> , krīlañ yac çardho) mārutam  | 1.191.5 <sup>c</sup> , 6 <sup>c</sup> , adṛṣṭā viçvadrṣṭāh  |
| 1.47.3 <sup>b</sup> , 5 <sup>d</sup> ( <i>et al.</i> ), pātañ somam ṛtāvṛdhā                           | 3.21.1 <sup>b</sup> , 4 <sup>b</sup> , stokānām (4 <sup>b</sup> , stokāso) agne medaso ghr̥tasya    |
| 1.47.3 <sup>c</sup> , 6 <sup>a</sup> , athādyā (6 <sup>a</sup> , sudāse) dasrā vasu bibhratā rathe     | 3.28.1 <sup>b</sup> , 6 <sup>b</sup> , puroļaçam̐ jātavedaḥ   |
| 1.52.5 <sup>a</sup> , 14 <sup>c</sup> , abhi (14 <sup>c</sup> , nota) svavr̥ṣṭim̐ made asya yudhyataḥ  | 3.53.5 <sup>c</sup> , 6 <sup>c</sup> , yatrā rathasya bṛhato nidhānam                               |
| 1.101.8 <sup>d</sup> , 9 <sup>b</sup> , tvayā haviç cakṛmā satyarādhaḥ (9 <sup>b</sup> , brahmavāhaḥ)  | 4.15.7 <sup>b</sup> , 9 <sup>b</sup> , kumāraḥ sāhadevyaḥ; 4.15.8 <sup>b</sup> , kumārāt sāhadevyāt |
| 1.122.3 <sup>d</sup> , 14 <sup>b</sup> , tan no viçve varivasyantu devāḥ                               | 4.45.2 <sup>d</sup> , 6 <sup>b</sup> , svar ṇa çukram̐ tanvanta ā rajah                             |
| 1.135.3 <sup>c</sup> , 4 <sup>c</sup> , vāyo havyāni vītaye  | 5.1.5 <sup>d</sup> , 6 <sup>a</sup> , agnir hotā niṣasādā (6 <sup>a</sup> , ny asīdad) yajjyāñ      |
| 1.135.3 <sup>d</sup> , 6 <sup>b</sup> , adhvaryubhirbharamāñā ayañsata                                 | 5.12.2 <sup>d</sup> , 6 <sup>b</sup> , ṛtañ sa pāty (2 <sup>d</sup> , sapāmy) aruṣasya vṛṣṇaḥ       |
| 1.137.1 <sup>c</sup> , 3 <sup>d</sup> , asmatrā gantam̐ upa naḥ  | 5.40.5 <sup>b</sup> , 9 <sup>b</sup> , tamasāvidhyad āsuraḥ   |
| 1.161.4 <sup>a</sup> , 13 <sup>a</sup> , cakṛvāñsa (13 <sup>a</sup> , suṣupvāñsa) ṛbhavas tad aprçhata | 5.44.14 <sup>d</sup> , 15 <sup>d</sup> , tavāham̐ asmi sakhye nyokāḥ                                |
| 1.162.6 <sup>d</sup> , 12 <sup>d</sup> , uto teṣāñ abhigūrtir na invatu                                | 5.79.3 <sup>b</sup> , 9 <sup>a</sup> , vy uchā duhitar divaḥ  |
|  | 5.79.6 <sup>c</sup> , 7 <sup>c</sup> , ye no rādhan̐sya ahrayā (7 <sup>d</sup> , açvyā)             |

- 6.15.6<sup>d</sup>, 6<sup>e</sup>, devo deveṣu vanate hi vāryam  
(6<sup>e</sup>, no duvaḥ)
- 6.16.29<sup>b</sup>, 36<sup>b</sup> (*et al.*) jātavedo vicarṣaṇe
- 6.50.4<sup>b</sup>, 15<sup>e</sup>, adyā (15<sup>e</sup>, gnā) hutāso vasavo  
'dhrṣṭāḥ
- 6.53.5<sup>b</sup>, 7<sup>b</sup>, ārayā (7<sup>b</sup>, paṇinām) hṛdayā kave
- 6.53.7<sup>a</sup>, 8<sup>d</sup>, ā rikha kikirā kṛṇu
- 6.69.4<sup>d</sup>, 7<sup>d</sup>, upa brahmāṇi ṇṇutaṁ giro (7<sup>d</sup>,  
havaṁ) me
- 6.71.1<sup>a</sup>, 4<sup>a</sup> (*et al.*), ud u sya devaḥ savitā  
hiranyayā (4<sup>a</sup>, damūnāḥ)
- 6.75.12<sup>d</sup>, 17<sup>d</sup> (*et al.*), aditiḥ ṇarma yachatu
- 7.33.9<sup>e</sup>, 12<sup>e</sup>, yamena tataṁ paridhiṁ vayantaḥ  
(12<sup>e</sup>, vāyīṣyan)
- 8.5.20<sup>a</sup>, 30<sup>a</sup>, tena no vājinīvasū
- 8.6.21<sup>b</sup>, 43<sup>c</sup>, kaṇvā ukthena vāvṛdhuḥ
- 8.7.8<sup>c</sup>, 36<sup>c</sup>, te bhānubhir vi tasthire
- 8.8.1<sup>a</sup>, 18<sup>a</sup> (*et al.*), ā no (18<sup>a</sup>, vām) viṇvābhir  
ūtibhiḥ
- 8.8.4<sup>b</sup>, 8<sup>c</sup>, putraḥ kaṇvasya vām iha (8<sup>c</sup>, ṛṣiḥ)
- 8.8.8<sup>d</sup>, 15<sup>b</sup>, 19<sup>d</sup>, gīrbhir vatso avivṛdhat
- 8.8.11<sup>ab</sup>, 14<sup>ad</sup>, ataḥ sahasranirṇijā rathenā  
yātām aṇvinā
- 8.9.3<sup>c</sup>, 9<sup>c</sup> (*et al.*), evet kāṇvasya bodhatam
- 8.40.10<sup>c</sup>, 11<sup>c</sup>, uto nu cid ya ojasā (11<sup>c</sup>, oḥate)
- 8.40.10<sup>d</sup>, ṇṣṇasyaṇḍāni bhedati: 8.10.11<sup>d</sup>,  
āṇḍā ṇṣṇasya bhedati
- 8.40.10<sup>e</sup>, 11<sup>e</sup> (*et al.*), jeṣat (11<sup>e</sup>, ajāiḥ) svarva-  
tīr apāḥ
- 8.43.18<sup>b</sup>, 29<sup>b</sup>, viṇvāḥ suksitayaḥ pṛthak
- 8.47.15<sup>c</sup>, 17<sup>c</sup>, trite (17<sup>c</sup>, evā) duṣvapnyam  
sarvam
- 8.67.1<sup>c</sup>, 10<sup>c</sup>, sumṛṇikāṇ (10<sup>c</sup>, sumṛṇikām) abhi-  
ṣṭaye
- 8.87.2<sup>ab</sup>, 4<sup>ab</sup>, pibataṁ gharmanā madhumantam  
aṇvinā barhiḥ sīdataṁ narā (4<sup>b</sup>, sumat)
- 8.92.14<sup>c</sup>. 22<sup>c</sup>, na tvām indrāti ricyate
- 8.94.3<sup>c</sup>, 9<sup>c</sup> (*et al.*), marutaḥ somapitaye
- 8.97.7<sup>a</sup>, 7<sup>d</sup>, mā na indra parā vṛṇak
- 8.97.8<sup>a</sup>, 8<sup>d</sup>, asme indra sacā sute
- 8.101.7<sup>d</sup>, 10<sup>b</sup>, prati havyāni vitaye
- 9.4.5<sup>b</sup>, 6<sup>a</sup>, tava kratvā tavotibhiḥ
- 9.6.2<sup>a</sup>, 3<sup>a</sup>, abhi tyam madyam (3<sup>a</sup>, pūrvyam)  
madam
- 9.63.10<sup>b</sup>, 17<sup>c</sup> (*et al.*), gira (17<sup>c</sup>, indum) indrāya  
matsaram
- 9.67.31<sup>ab</sup>, 32<sup>ab</sup>, yaḥ pāvamanīr (32<sup>ab</sup>, pāva-  
mānīr yo) adhyety ṛṣibhiḥ sambhṛham  
rasam
- 9.96.6<sup>d</sup>, 17<sup>d</sup>, somah pavitram aty eti re-  
bhan
- 9.97.16<sup>d</sup>, 19<sup>b</sup>, adhi (19<sup>b</sup>, pari) ṣṇunā dhanva  
sāno aveye
- 9.97.42<sup>b</sup>, 49<sup>b</sup>, matsi (49<sup>b</sup>, abhi) mitrāvaruṇā  
pūyamānah
- 9.100.2<sup>d</sup>, 8<sup>d</sup>, viṇvāni dāṇṣo grhe
- 9.108.1<sup>a</sup>, 15<sup>c</sup> (*et al.*) pavasva madhumatta-  
mah
- 10.10.13<sup>d</sup>, 14<sup>b</sup>, pari ṣvajāte libujeva vṛkṣam
- 10.61.10<sup>c</sup>, 11<sup>a</sup>, maksū kanāyāḥ sakhyam navag-  
vāḥ (11<sup>a</sup>, navīyah)
- 10.72.2<sup>d</sup>, 3<sup>b</sup>, asataḥ sad ajāyata
- 10.86.16<sup>b</sup>, 17<sup>d</sup>, antarā sakhyā kapṛt
- 10.86.16<sup>d</sup>, 17<sup>b</sup>, niseduṣo vijṛmbhate
- 10.87.4<sup>c</sup>, 13<sup>d</sup>, tābhīr (13<sup>d</sup>, tayā) vidhya hṛdaye  
yātudhānān
- 10.90.8<sup>a</sup>, 9<sup>a</sup>, tasmād yajñāt sarvahutaḥ
- 10.97.4<sup>d</sup>, 8<sup>d</sup>, ātmānam tava pūruṣa
- 10.97.19<sup>d</sup>, 21<sup>d</sup>, asyāi sam dhatta vīryam
- 10.119.2<sup>b</sup>, 3<sup>a</sup>, un mā pitā ayaṅsata
- 10.173.3<sup>b</sup>, 6<sup>a</sup>, dhruvam dhruveṇa haviṣā
- 10.175.1<sup>b</sup>, 4<sup>b</sup>, devaḥ suvatu dharmanā

### 3. LIST OF REFRAIN-LINES

REGULAR refrain-lines occur at the end of two or more successive stanzas in the same hymn, or at the end of a number of stanzas in more or less contiguous hymns in the same book. There are also quite a number of obvious refrain-lines which betray their character in that they occur a fair number of times scatteringly throughout the collection, but every time at the end of stanzas. These are not included in the present List, because they are on their face not sufficiently differentiated from many other formulaic verses which are certainly not refrains.

Thus *bṛhad vadema vidathe suvīrāḥ* is a regular refrain at the end of many verses of the second book (see 2.1.16<sup>d</sup> ff.). This refrain does not differ in spirit from *suvīrāso vidatham ā vadema*, which occurs thrice scatteringly as the last verse of 1.117.25; 2.12.15; 8.48.14; or from *suvīryasya patayaḥ syāma*, which occurs scatteringly four times at the end of stanzas (see under 4.51.10<sup>d</sup>); or from *vayaṁ syāma patayo rayiṇām*, which occurs scatteringly five times at the end of stanzas (see under 4.50.6<sup>d</sup>).

Similarly the type, *rayiṁ dhattāṁ vasumantāṁ çatagvinam*, 1.159.5<sup>d</sup> ff. (q. v.), though somewhat varied in its several recurrences, occurs every time at the end of a stanza, and is distinctly in the nature of a refrain. Cf. also the type, *tasya vayan̄ sumatāu*, &c., under 3.1.21<sup>cd</sup>, and many others. Thus the question as to the character and extent of refrain in the RV. is really an open one, to be determined by intrinsic as well as extrinsic consideration, and not marked off by hard and fast lines from other kinds of formulaic repetition.

On the other hand there is a second type of refrain, namely that of entire stanzas repeated at the end of hymns. These are considered and listed by themselves on pp. 493 ff.; they are, of course, to be treated in connexion with the present list.

In three cases we have a type of refrain in which a verse is repeated, first at the beginning and the end of a first stanza, and then continued at the end only of the remaining stanzas. This peculiar rhetoric appears in 1.97.1<sup>a</sup>, 1<sup>c</sup>-8<sup>c</sup>, *apanaḥ çoçucad agham*; in 8.93.31<sup>a</sup>, 31<sup>c</sup>-33<sup>c</sup>, *upa no haribhiḥ sutam*; and in 9.58.1<sup>a</sup>, 1<sup>c</sup>-4<sup>c</sup>, *tarat sa mandī dhāvati*. See also 8.97.7<sup>a</sup>, 7<sup>d</sup> and 8.97.8<sup>a</sup>, 8<sup>d</sup>, and the remark at the end of the introduction to the preceding List (2). This type, if it continues at all, is sporadic in Vedic literature, not destined to survive in spite of a certain rhetorical effectiveness.

The refrains of the hymn 8.35 constitute themselves the verse-lines of a continuous new hymn of the Rig-Veda, whose verses are plucked apart, padded, and made to serve as refrains of the existing hymn. See especially the sequence beginning with 8.35.4<sup>b</sup>-6<sup>b</sup>. Both the existing hymn and the refrain-hymn are Aṅvin hymns, and each of the stanzas ends with the word aṅvinā :

viçveha devāu savanāva gachatam,  
iṣam no volham aṅvinā  
somaṁ sutam mahiṣeva gachathaḥ,  
trir vartir yātam aṅvinā  
prajāṁ ca dhattam draviṇam ca dhattam,  
ūrjam no dhattam aṅvinā  
marutvantā jaritur gachatō havam,  
ādityāir yātam aṅvinā  
hataṁ rakṣāṁsi sedhatam amivāḥ,  
somaṁ sunvato aṅvinā

The refrain-lines now follow :

1.19.1<sup>c</sup>-9<sup>c</sup>, marudbhir agna ā gahi  
1.28.1<sup>cd</sup>-4<sup>cd</sup>, ulūkhalasutānām aved v indra  
jalgulah  
1.29.1<sup>cd</sup>-7<sup>cd</sup>, ā tū na indra çaṁsaya goṣv  
aṅveṣu çubhriṣu sahasreṣu tuvimagha  
1.58.0<sup>d</sup>; 60.5<sup>d</sup>; 61.16<sup>d</sup>; 62.13<sup>d</sup>; 64.15<sup>d</sup>; 8.80.10<sup>d</sup>;  
9.93.5<sup>d</sup>, prātar makṣū dhiyāvasur jagamyāt  
1.78.1<sup>c</sup>-5<sup>c</sup>, dyumnāir abhi pra ṇonumaḥ  
1.80.1<sup>c</sup>-16<sup>c</sup>, arcann anu svarājyam  
1.82.1<sup>c</sup>-5<sup>c</sup>, yojā nv indra te hari  
1.84.10<sup>c</sup>-12<sup>c</sup>, vasvir anu svarājyam  
1.94.1<sup>d</sup>-14<sup>d</sup>, agne sakhye mā riṣāma vayan  
tava  
1.94.16<sup>cd</sup>; 95.11<sup>cd</sup>; 96.9<sup>cd</sup>; 98.3<sup>cd</sup>; 100.19<sup>cd</sup>;  
102.11<sup>cd</sup>; 103.8<sup>cd</sup>; 105.19<sup>cd</sup>; 106.7<sup>cd</sup>; 107.3<sup>cd</sup>;  
108.13<sup>cd</sup>; 109.8<sup>cd</sup>; 110.9<sup>cd</sup>; 111.5<sup>cd</sup>; 112.25<sup>cd</sup>;  
113.20<sup>cd</sup>; 114.11<sup>cd</sup>; 115.6<sup>cd</sup>; 4.97.58<sup>cd</sup>, tan  
no mitro varuṇo māmahantām aditiḥ sin-  
dhuḥ prthivi uta dyauh  
1.96.1<sup>d</sup>-7<sup>d</sup>, devā agniṁ dhārayan draviṇodām  
1.97.1<sup>a</sup>, 1<sup>c</sup>-8<sup>c</sup>, apa nah çoçucad agham  
1.100.1<sup>d</sup>-15<sup>d</sup>, marutvān no bhavatu indra ūti  
1.101.1<sup>d</sup>-7<sup>d</sup>, marutvantam sakhyāya havāmahe  
1.105.1<sup>c</sup>-18<sup>c</sup>, vittam me asya rodasi  
1.106.1<sup>cd</sup>-6<sup>cd</sup>, ratham na durgād vasavaḥ sudā-  
navo viçvasmān no aṅhaso niṣ pipartana  
1.108.1<sup>d</sup>, 6<sup>d</sup>-12<sup>d</sup>, athā somasya pibatām sutasya  
1.108.7<sup>c</sup>-12<sup>c</sup>, ataḥ pari vṛṣaṅāv ā hi yātam  
1.112.1<sup>d</sup>-23<sup>d</sup>, tābhīr ū ṣv ūtibhir aṅvinā gatam  
1.113.4<sup>d</sup>-6<sup>d</sup>, uṣā aḥgar bhuvanāni viçvā  
1.162.8<sup>d</sup>, 9<sup>d</sup>, 14<sup>d</sup>, sarvā tā te api deveṣv asti  
1.165.15<sup>d</sup>; 166.15<sup>d</sup>; 167.11<sup>d</sup>; 168.10<sup>d</sup>; 169.8<sup>d</sup>;  
171.6<sup>d</sup>; 173.13<sup>d</sup>; 174.10<sup>d</sup>; 175.6<sup>d</sup>; 176.6<sup>d</sup>;  
177.5<sup>d</sup>; 178.5<sup>d</sup>; 180.10<sup>d</sup>; 181.9<sup>d</sup>; 182.8<sup>d</sup>;

183.6<sup>d</sup>; 184.6<sup>d</sup>; 185.11<sup>d</sup>; 186.11<sup>d</sup>; 189.8<sup>d</sup>;  
190.8<sup>d</sup>, vidyāmeṣam vṛjanam jiradānum  
1.185.2<sup>d</sup>-8<sup>d</sup>, dyāvā rakṣatam prthivi no abhvāt  
1.191.10<sup>c</sup>-f, 11<sup>c</sup>-f, socin nu na marāti no vayan  
marāmāre asya yojanam hariṣṭhā madhu  
tvā madhulā cakāra; 1.191.12<sup>c</sup>-f, tāç cin  
nu na maranti no vayan, &c.; 1.191.13<sup>de</sup>,  
āre asya yojanam, &c.  
2.1.16<sup>d</sup>; 2.13<sup>d</sup>; 11.21<sup>d</sup>; 13.13<sup>d</sup>; 14.12<sup>d</sup>; 15.10<sup>d</sup>;  
16.9<sup>d</sup>; 17.9<sup>d</sup>; 18.9<sup>d</sup>; 20.9<sup>d</sup>; 23.19<sup>d</sup>; 24.16<sup>d</sup>;  
27.17<sup>d</sup>; 28.11<sup>d</sup>; 29.7<sup>d</sup>; 33.15<sup>d</sup>; 35.15<sup>d</sup>; 39.8<sup>d</sup>;  
40.6<sup>d</sup>; 42.3<sup>d</sup>; 9.86.48<sup>d</sup>, brhad vadema vi-  
dathe suvirāḥ  
2.13.2<sup>d</sup>-4<sup>d</sup>, yas tākrṇoḥ prathamam sāsy uk-  
thyah  
2.15.2<sup>d</sup>-9<sup>d</sup>, somasya tā mada indraç cakāra  
2.22.1<sup>d</sup>-3<sup>d</sup>, sāinam saçcad devo devam satyam  
indram satya induḥ  
2.23.19<sup>cd</sup>; 24.16<sup>cd</sup>; 35.15<sup>cd</sup>, viçvam tad bhad-  
ram yad avanti devā brhad vadema vidathe  
suvirāḥ. Cf. under 2.1.16<sup>d</sup>  
2.25.1<sup>d</sup>-5<sup>d</sup>, yañ-yañ yujam kṛṇute brah-  
maṇas patih  
3.55.1<sup>d</sup>-22<sup>d</sup>, mahad devānām asuratvam  
ekam; 10.55.4<sup>d</sup>, mahan mahatyā asurat-  
vam ekam  
4.16.21<sup>d</sup>; 17.21<sup>d</sup>; 19.11<sup>d</sup>; 20.11<sup>d</sup>; 21.11<sup>d</sup>;  
22.11<sup>d</sup>; 23.11<sup>d</sup>; 24.11<sup>d</sup>; 56.4<sup>d</sup>, dhiyā syāma  
rathyah sadāsāḥ  
4.42.1<sup>cd</sup>, 2<sup>cd</sup>, kratum sacante varuṇasya devā  
rajāmi kṛṣter upamasya vavreḥ  
4.48.1<sup>cd</sup>-4<sup>cd</sup>, vāyava ā candreṇa rathena yāhi  
sutasya pitaye  
5.6.1<sup>c</sup>-10<sup>c</sup>, iṣam stotr̥bhya ā bhara

5.9.7°; 10.7°; 16.5°; 17.5°, utāidhi prtsu no vrdhe  
 5.40.1°-3°, vṛṣannindra vṛṣabhirvṛtrahantama  
 5.42.16<sup>cd</sup>; 43.15<sup>cd</sup>, devo-devaḥ suhavo bhūtu mahyaṁ mā no mātā pṛthivī durmatāu dhāt  
 5.51.8°-10°, ā yāhy agne atrivat sute raṇa  
 5.55.1<sup>d</sup>-9<sup>d</sup>, çubhaṁ yātām anu rathā avṛtsata  
 5.72.1°-3°, ni barhiṣi sadataṁ (3°, sadatām) somapitaye  
 5.75.1°-9°, mādhi mama çrutāṁ havam  
 5.78.1°-3°, haṁsāv iva patatam ā sutāṁ upa  
 5.79.1<sup>de</sup>-3<sup>de</sup>, satyaçravasi vāyve sujāte aça-sūrte  
 5.79.1°-10°, sujāte aça-sūrte  
 6.2.11°; 14.6°; 15.15°, tā tarema tavāvasā tarema  
 6.4.8<sup>d</sup>; 10.7<sup>d</sup>; 12.6<sup>d</sup>; 13.6<sup>d</sup>; 17.15<sup>d</sup>; 24.10<sup>d</sup>; madema çatalimāḥ suvirāḥ  
 6.43.1°-4°, ayaṁ sa soma indra te sutaḥ piba  
 6.44.1<sup>cd</sup>-3<sup>cd</sup>, somaḥ sutaḥ sa indra te'sti svadhāpate madaḥ  
 6.53.5°-7°, athem asmabhyaṁ randhaya  
 7.1.20<sup>d</sup>, 25<sup>d</sup>, &c. (see p. 306), yūyaṁ pāta svastibhiḥ sadā naḥ  
 7.49.1<sup>d</sup>-3<sup>d</sup>, tā āpo devir iha mām avantu  
 7.50.1<sup>d</sup>-3<sup>d</sup>, mā mām padyena rapasā vidat tsaruḥ  
 7.55.3<sup>cd</sup>, 4<sup>cd</sup>, stotṛṇ indrasya rāyasi kim asmān duchunāyasi ni ṣu svapa  
 7.89.1°-4°, mṛḷā suksatra mṛḷaya  
 8.12.25°-27°, ād ite te haryatā hari vavaksatuḥ  
 8.12.28°-30°, ād ite te viçvā bhuvanāni yemire  
 8.31.15<sup>ode</sup>-18<sup>ode</sup>, devānām ya in mano yajamāna iyakṣaty abhid ayajvano bhuvat  
 8.34.1<sup>cd</sup>-15<sup>cd</sup>, divo amuṣya çasato divaṁ yaya divāvaso  
 8.35.1°-21°, sajoṣasā uṣasā sūryeṇa ca  
 8.35.1<sup>d</sup>-3<sup>d</sup>, somaṁ pibatam açvinā  
 8.35.4<sup>b</sup>-6<sup>b</sup>, viçveha devāu savanāva gachatam  
 8.35.4<sup>d</sup>-6<sup>d</sup>, iṣaṁ no voḷham açvinā  
 8.35.7<sup>b</sup>-9<sup>b</sup>, somaṁ sutāṁ mahiṣevāva gachathāḥ  
 8.35.7<sup>d</sup>-9<sup>d</sup>, trir vartir yātām açvinā  
 8.35.10<sup>b</sup>-12<sup>b</sup>, prajāṁ ca dhattam draviṇaṁ ca dhattam  
 8.35.10<sup>d</sup>-12<sup>d</sup>, ūraṁ no dhattam açvinā  
 8.35.13<sup>b</sup>-15<sup>b</sup>, marutvantā jaritur gachatho havam  
 8.35.13<sup>d</sup>-15<sup>d</sup>, ādityāir yātām açvinā  
 8.35.16<sup>b</sup>-18<sup>b</sup>, hataṁ rakṣāṁsisedhatam amivāḥ  
 8.35.16<sup>d</sup>-18<sup>d</sup>, somaṁ sunvato açvinā  
 8.35.19<sup>b</sup>-21<sup>b</sup>, çyāvāçvasya sunvato madacyutā  
 8.35.19<sup>d</sup>-21<sup>d</sup>, açvinā tirohnyam

8.35.22<sup>ode</sup>-24<sup>ode</sup>, ā yātām açvinā gatam avasyur vām ahaṁ huve dhattam ratnāni dāçuṣe. Cf. note under this item on p. 372  
 8.36.1<sup>b</sup>-6<sup>b</sup>, pibā somaṁ madāya kaṁ çatkrato, yaṁ te bhāgam adhārayan viçvāḥ sehānāḥ pṛtanā uru jrayaḥ sam apujin marutvāṁ indra satpate.  
 8.37.1<sup>ode</sup>, 2<sup>bod</sup>-6<sup>bod</sup>, indra viçvābhīr ūtibhiḥ mādhyamdinasya savanasya vṛtrahann anedya pibā somasya vajrivaḥ. Cf. under 8.32.12°  
 8.38.1°-3°, indrāgnī tasya bodhatam  
 8.38.4°-6°, indrāgnī ā gataṁ narā  
 8.38.7°-9° (*et al.*), indrāgnī somapitaye  
 8.39.1<sup>f</sup>-40.11<sup>f</sup>; 41.1<sup>f</sup>-10<sup>f</sup>; 42.4<sup>d</sup>-6<sup>d</sup>, nabhan-tām anyake same  
 8.42.4°-6°, nāsatyā somapitaye  
 8.45.1°-3°, yeṣām indro yuvā sakhā  
 8.45.4°-6°, vasu spārhaṁ tad ā bhara  
 8.47.1<sup>ef</sup>-18<sup>ef</sup>, anehaso va ūtayaḥ suūtayo va ūtayaḥ. Cf. 5.65.5°  
 8.62.1°-6°, 7<sup>d</sup>-9<sup>d</sup>, 10°-12°, bhadrā indrasya rātayaḥ  
 8.73.1°-18<sup>b</sup>, anti ṣad bhūtu vām avalḥ  
 8.82.7<sup>b</sup>-9°, pibed asya tvam içiṣe  
 8.85.1°-9° (*et al.*), madhvaḥ somasya pītaye  
 8.86.1°-3°, tā vām viçvako havate tanūkrthe  
 8.86.1<sup>d</sup>-5<sup>d</sup>, mā no vi yāuṣtām sakhyā mumocatam  
 8.93.28°-30°, yad indra mṛḷayāsi naḥ  
 8.93.31<sup>a</sup>, 31°-33°, upa no haribhiḥ sutam  
 8.94.10°-12° (*et al.*), asya somasya pītaye  
 8.102.4°-6°, agniṁ samudravāśasam  
 9.4.1°-10°, athā no vasyasas kṛdhi  
 9.18.1°-7°, madeṣu sarvadhā asi  
 9.58.1<sup>a</sup>, 1°-4°, tarat sa mandī dhāvati  
 9.65.28°-30°, pāntam ā puruṣṛham  
 9.67.10°-12°, ā bhakṣat kanyāsu naḥ  
 9.112.1<sup>a</sup>-4<sup>a</sup>; 113.1°-11°; 114.2°-4° (*et al.*), indrayendo pari srava  
 9.113.8<sup>d</sup>-11<sup>d</sup>, tatra mām amṛtāṁ kṛdhi  
 10.35.5<sup>d</sup>-12<sup>d</sup>, svasty agniṁ samidhānam imahe  
 10.36.2<sup>d</sup>-12<sup>d</sup>, tad devānām avo adyā vṛṇīmahe  
 10.47.1<sup>d</sup>-8<sup>d</sup>, asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dhā  
 10.58.1<sup>bod</sup>-12<sup>bod</sup>, mano jagāma dūrakam, tat ta āvartayāmasiḥa kṣayāya jīvase  
 10.59.1<sup>d</sup>-4<sup>d</sup>, parātaram su nirṭtir jihitām  
 10.59.8<sup>ode</sup>, 9<sup>def</sup>, 10<sup>ode</sup>, bharatām apa yad rapo dyāuḥ pṛthivī kṣamā rapo mo ṣu te kiṁ canāmamat. Cf. 9.114.4<sup>d</sup>, mo ca naḥ kiṁ canāmamat

- 10.60.8<sup>ode</sup>, 9<sup>ode</sup>, evā dādhāra te mano jivātave  
na mṛtyave 'tho ariṣṭatātaye; 10.60.10<sup>od</sup>,  
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- 10.62.1<sup>d-4d</sup>, prati gr̥bhṇīta mānavam̐ sume-  
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- 10.85.43<sup>d</sup>, 44<sup>d</sup> (*et al.*), çam̐ no bhava dvipade  
çam̐ catuṣpade
- 10.86.1<sup>c-23c</sup>, viçvasmād indra uttaraḥ
- 10.100.1<sup>d-11d</sup>, ā sarvatātīm aditīm vṛṇīmahe
- 10.119.1<sup>c-13c</sup>, kuvit somasyāpām̐ iti
- 10.121.1<sup>d-9d</sup>, kasmāi devāya haviṣā vidhema
- 10.126.3<sup>b-7b</sup> (*et al.*), varuṇo mitro aryamā
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- 10.134.1<sup>ef-6ef</sup>, devī janitry ajijanad bhadrā  
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- 10.162.3<sup>d-6d</sup>, tam ito nāçayāmasi
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## ADDITIONS AND CORRECTIONS

- Under 1.1.5 the pāda, *çucayo yanti vitāye*, should be in thick type  
After 1.8.7<sup>b</sup> add : [1.8.10<sup>b</sup>, *stōma ukthām ca çāṅsyā* : 8.63.2<sup>a</sup>, *ukthā brāhma ca çāṅsyā*]  
Change 1.9.6<sup>a</sup> (in its order) to 1.9.6<sup>c</sup>  
Under 1.9.10<sup>c</sup> in the heading of 10.96.2<sup>d</sup> correct *Āṅgīrasa* to *Āṅgīrasa*. In the earlier sheets the macron (sign of length) frequently broke off in the press owing to no fault of the author (A instead of *Ā*). The listing of these cases is superfluous, as they cannot be mistaken, and are in any case unimportant  
Under 1.10.8 the letter *ṣ* in *jeṣaḥ* was lost in the press  
Under 1.12.7<sup>b</sup> change *ādhvarām* to *adhvarām*  
Under 1.21.3, second stanza, change cf. 7.15.2<sup>a</sup> to cf. 5.86.2<sup>c</sup>  
Under 1.25.11<sup>c</sup> change (the second) *kṛtāni* to *kṛtāni*  
After 1.29.1<sup>b</sup> add : 1.29.1<sup>cdē-7<sup>cdē</sup></sup>, *ā tū na indra çāṅsaya goṣv āçveṣu çubhriṣu sahaśreṣu tuvīmagha*  
Before 1.31.8<sup>d</sup> insert : [1.31.5<sup>e</sup>, *ya āhutiṃ pāri vedā vāsaṅkṛtim* : 6.1.9<sup>c</sup>, . . . *vedā nāmobhiḥ*]  
Before 1.36.3<sup>a</sup> insert : 1.36.2<sup>c</sup>, 6<sup>c</sup>, *sā tvām no adya sumānā ihāvītā* (6<sup>c</sup>, *utāparām*)  
Under 1.36.12<sup>d</sup> change (the second) *mṛṣa* to *mṛṣā*  
Under 1.37.12<sup>a</sup> change the initial *marūto* in each stanza to *māruto*  
Under 1.39.6<sup>b</sup> (second stanza) the *ç* in *çubhrā* was lost in the press  
Under 1.47.8, last line of the note, change (the second) *sīdataṃ* to *sīdataṃ*  
Under 1.55.2<sup>c</sup>, first stanza, change *pitāye* to *pītāye*  
Under 1.58.7, heading of second stanza, read *Āilūṣa* for *Āilūṣa*  
Under 1.62.2, in the note, fourth line from bottom, read follow for followed  
Under 1.92.18, in the third stanza, delete the el-brackets.  
Under 1.98.2, in the first stanza read *divā* for *divā*  
Under 1.105.8, in the heading of the second stanza, and in the second line of the note, read *Āilūṣa* for *Āilūṣa*  
Under 1.127.2, read in the headings of the second and fourth stanzas *Prāgātha* for *Pragātha*  
Under 1.128.2, in the heading of the third stanza, read *Āilūṣa* for *Āilūṣa*  
Under 1.130.7 read 1.51.6<sup>b</sup> for 1.56.6<sup>b</sup>  
Under 1.131.1<sup>f</sup> change *f* to *e*.  
Under 1.132.1 read in the first stanza *nēdiṣṭhe* for *nēdhiṣṭhe*  
Under 1.169.5 read *no* for *no*  
Under 2.12.14 read in the first stanza *yasya* for *yāsya*  
Under 2.14.1, in the heading of the second stanza, read *Āilūṣa* for *Āilūṣa*  
Under 2.18.7 read in the note 7.92.5<sup>c</sup> for 7.92.5<sup>d</sup>  
Under 2.40.1<sup>b</sup> add 9.96.5<sup>b</sup> after 8.36.4<sup>a</sup>  
After 2.41.20<sup>b</sup> add the item, 2.42.1<sup>b</sup> : 9.95.2<sup>b</sup>, *iyarti vācam aritēva nāvam*  
Under 3.1.19, in the heading of the second stanza, read *Āiṣṛathi* for *Āiṣṛathi*  
Under 3.36.7, in the heading of the third stanza, read *Āilūṣa* for *Āilūṣa*  
On p. 201, first stanza, read *babhūthāsamo* for *babhūtāsamo*  
Under 3.53.16, in the second line of that stanza, the word *sā* is broken off before *paḥṣyā*  
Under 4.11.5<sup>d</sup>, in the second stanza, read *grhāpatīm* for *grhāpatīm*  
Under 4.34.10<sup>b</sup> read 7.84.4<sup>a</sup> for 7.84.4<sup>d</sup>, and in the same line *dhattām* for *dhattām*

- Under 4.56.2, in the third stanza, read *devéṣu* for *déveṣu*  
 Under 5.3.1 the second *bhavasi* is to be changed to *bhavati*  
 For root *varj* in the note to 5.20.3 see now Bloomfield, JAOS. xxxv. 273 ff.  
 After 5.40.1<sup>b</sup> insert the item: 5.40.1<sup>c</sup>-3<sup>c</sup>, *vṛṣann índra vṛṣabhir vṛtrahantama*  
 Under 5.75.7<sup>b</sup>, in the last line of the note, read *aryá* for *arya*  
 Under 6.1.12, in the second stanza, read *jirādāno* for *jiṛadāno*  
 To the note on *radhracódana* under 6.44.10 add: *pátiṃ devi rádhase codayasva AV. 7.46.3,*  
 and the expression *yájamānasya coditá RV. 1.51.8; 10.49.1: radhráśya coditá RV.*  
 10.24.3  
 After 6.49.14<sup>b</sup> insert the item: [6.49.5<sup>c</sup>, *viṣa ádevir abhy aṇnavāma: 8.96.15<sup>c</sup>, viṣo ádevir*  
*abhy ácárantih]*  
 On p. 300, line 4, read *GASI* for *JSAI*  
 On p. 309, line 1, change (the first) *kṣapāvān* to *kṣápāvān*  
 Under 7.18.12 insert 1.52.15<sup>b</sup>; 103.7<sup>d</sup>, after the colon (:)  
 Under 7.44.1<sup>d</sup> read in that stanza *aṇvínóśasam* for *aṇvínóśasam*  
 Under 7.60.4<sup>a</sup> read *mádhumanto* for the first *mádhumanta*  
 Under 8.1.4 in the first stanza read *cikitvánā* for *cikitván ā*  
 Under 8.1.25 last line read 8.35.22<sup>cd</sup> for 8.25.22<sup>cd</sup>  
 Under 8.3.20, in the second stanza, and again under 8.32.3, read *indra* for *indra*  
 Under 8.6.26, in the second stanza, read *yāmañ* for *yāmañ*  
 Under 8.23.30 read in that stanza *mitrávárūṇā* for *mitrávárūṇa*  
 Under 8.26.9 read in the first heading *Viṇvamanas* for *Viṇvamanas*  
 Under 8.26.11 the *r* of *aryamá* has dropped out.  
 Under 8.45.21 read *puruhútāya* for *puruhutāya*  
 Under 8.50(Vāl.2).7, in the third line, read *ugrá* for *úgra*  
 Under 8.51(Vāl.3).6, in the heading of the third stanza, the *t* of *to* has dropped out.  
 Under 8.52(Vāl.4).6 read in the first heading *Āyu* for *Ayu*  
 Under 8.84.3 read *rákṣā* for *rákṣa*  
 Under 9.13.3 cf. for the second *pāda* of the last stanza 9.23.1<sup>c</sup>  
 On p. 416, l. 2, read *mṛjanti* for *mṛjanti*  
 Under 9.60.3, in the second stanza, read *krāṇā* for *krāṇā*  
 Under 9.61.3<sup>c</sup> read *iṣaḥ* for *iṣaḥ*  
 Under 9.64.28 read *gāvāçiraḥ* for *gāvāçiraḥ*  
 Under 9.70.5 read twice *dhāyase* for *dhāyase*  
 Under 9.74.9<sup>d</sup>, and again under 9.86.3<sup>d</sup>, read in that stanza *sá* for *sa*; and in the heading of  
 the second stanza *Çaktya* for *Çaktya*  
 After 9.86.21 insert the item: 9.86.23<sup>d</sup>; 1.51.3<sup>a</sup>, *sóma (1.51.3<sup>a</sup>, tvám) gotráṃ āngirobhyo*  
*vṛṇor úpa*  
 Under 9.103.2<sup>b</sup>, in the first heading, read *Āptya* for *Aptya*  
 Under 9.107.10 read *vārāṇy* for *vārāṇy*  
 Under 10.45.9, in the second line read *ṇo* for *tám*  
 Under 10.68.1 read *giribhrájo* for *giribhrájó*  
 Page 495, line 3, read *Āpri* for *Apri*  
 Page 495, line 10, read *Rāhūgaṇa* for *Rahūgaṇa*  
 Page 497, middle, under 8.38.9, read *yathāhuvanta* for *yathāhāvanta*  
 Page 503, line 5, read *Viṇvāmītra* for *Viṇvāmītra*  
 Page 523, second paragraph, note the relation of 1.162.1<sup>ab</sup> to 7.93.8<sup>c</sup>  
 Page 549, line 10 ff.: the statement there is only faintly relevant

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