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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

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

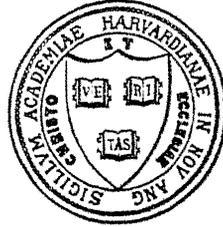
PART 3: LISTS AND INDEXES

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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 Samhitā. 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 Medhatithi Kāṇva) = 10.9.7-9 (ascribed to Triçiras Tvāṣṭra), both addressed to the waters (Āpaḥ). 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 Vasīṣṭha¹ their partnership in so large a number of consecutive āpri-stanzas is a curious and unexplained circumstance.

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

✓6.47.12, 13 (ascribed to Garga Bhāradvāja) = 10.131.6, 7 (ascribed to Sukrti Kākṣivata); addressed to Indra Sutrāman. 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 Prabhuvāsu Āṅgīrasa) = 9.64.5, 6 (ascribed to Kaçyapa Mārica). 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 ūha 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

¹ RV. 3.53.21-24 are designated traditionally as *vasiṣṭhadveṣinyāḥ* (sc. *ṛcāḥ*), that is to say, stanzas to whose recital the Vasīṣṭhas will not listen. See the Anukramaṇi; 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 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 (Bjṛāçva) = 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^d = 1.184.5^e.
 2.1.16 = 2.2.13 (Gṛtsamada; to Agni)
 2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gṛtsamada; to Indra)
 2.13.13 = 2.14.12 (Gṛtsamada; to Indra)
 2.23.19 = 2.24.16 (Gṛtsamada; to Brahmaṇaspati). Second distich also at 2.35.15^{ed}
 2.27.17 = 2.28.11 = 2.29.7 (Kūrma Gārtsamada, or Gṛtsamada; to Varuṇa)
 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmitra Gāthina) = 3.15.17 (Utkila Kātya) = 3.23.5 (Devagravas Bhārata, and Devavāta Bhārata). To Agni
 3.30.20 = 3.50.4 (Viçvāmitra; 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 (Viçvāmitra, 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 (Purumīḥa Sāunotra, and Ajamīḥa Sāuhotra; to Aṅvins)
- 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 Aṅvins. Note also 5.43.11^a = 5.76.4^c.
- 5.57.8 = 5.58.8 (Ḷyāvāḑva 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^c and 7.1.20^c
- 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 Aṅvins)
- 7.70.7 = 7.71.6 (Vasiṣṭha; to Aṅvins)
- 7.72.5 = 7.73.5 (Vasiṣṭha; to Aṅvins)
- 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 Vāsukra; to Viṣve Devāḥ). Note also that 10.65.9^c = 10.66.4^c; 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 maṇḑalas, 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-

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 (Vasūgruta 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 (Kakṣīvat Dāirghatamas) = 6.64.6 (Bharadvāja). To Uṣas, repeated as galita in 6.64.6.
- 1.147.3 (Dīrghatamas Aucathya) = 4.4.13 (Vāmadeva Gāutama). To Agni, repeated in full.
- 1.164.31 (Dīrghatamas Aucathya; to Viṣve Devāḥ) = 10.177.3 (Pataṅga Prājāpatya; Māyābhedaḥ). Brahmodya, repeated in full.
- 1.164.50 (Dīrghatamas 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^b with 6.20.10^c
- 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 (R̥jiṣvan Bhāradvāja). To Viṣve Devāḥ. Repeated in full.
- 3.9.9 (Viṣvāmitra Gāthina; to Agni) = 10.52.6 (Agni Sāucika; to Devāḥ). Repeated in full.
- 3.41.6 (Viṣvāmitra) = 6.45.27 (Çamyu Bārhaspatya). To Indra, repeated as galita in 6.45.27.
- 3.47.5 (Viṣvāmitra) = 6.19.11 (Bharadvāja). To Indra, repeated as galita in 6.19.11.
- 3.52.3 (Viṣvāmitra) = 4.32.16 (Vāmadeva). To Indra, repeated in full. Cf. 3.62.8.
- 4.12.6 (Vāmadeva Gāutama; to Agni) = 10.126.8 (Kulmalabarhiṣa Çāilūṣi, &c.; to Viṣve Devāḥ). Repeated in full.
- 4.32.13 (Vāmadeva) = 8.65.7 (Fragātha 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^b with 8.92.30^c.
- 8.32.29 (Medhātithi Kāṇva) = 8.93.24 (Sukakṣa Āṅgīrasa). To Indra, repeated in full
- 9.25.6 (Dṛḥacyuta 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,
agnīm ca viṣvaçamābhuvam āpaç ca viṣvabheṣajīḥ.

10.9.6 (Triçiras Tvāṣṭra, or Sindhudvīpa Āmbariṣa ; to Waters)
 apsu me somo abravīd antar viçvāni bheṣajā,
 agnīm ca viçvaçambhuvam.

This stanza is followed in the two books by three more identical stanzas ; see above, p. 491. The additional pāda is probably a secondary appendage.

5.35.6 (Prabhūvasu Āṅgīrasa ; to Indra) ,
 tvām id vṛtrahantama janāso vṛktabarhiṣaḥ,
 ugraṁ pūrviṣu pūrvyam havante vājasātaye.

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

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 *tha*. Or different connexions require slight grammatical or lexical changes—true tha 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 Vāiçvāmītra ; 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^a.

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

1.142.8 (Dīrghatamas Āucathya ; to Dāivyāu Hotārāu)
 mandrajihvē jugurvaṇī hotārē dāivyē kavī,
 yajñam no yakṣatam imam sidhram adya diviṣpṛçam.

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

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

1.73.3 (Parāçara Çaktya ; to Agni)

devo na yaḥ pṛthivīm viçvadhāyā upakṣeti hitamitro na rājā,
puraḥsadaḥ çarmasado na virē anavadyā patijusṭeva nārī.

3.55.21 (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ, here Indra)
imām ca naḥ pṛthivīm viçvadhāyā upa kṣeti hitamitro na rājā,
puraḥsadaḥ çarmasado na virē mahad devānām asuratvam ekam.

The pāda 3.55.21^d is refrain throughout the hymn.

1.118.3 (Kakṣivat Dāirghatamasa ; to Açvins), almost

3.58.3 (Viçvāmitra ; to Açvins)

pravadyāmanā (3.58.3, suyugbhir açvāḥ) suvṛtē rathena dasrēv imām çṛnutam çlokam adreḥ,
kim aṅga vām praty avartim gamiṣṭhāhur viprāso açvinā purājāḥ.

4.38.10 (Vāmadeva ; to Dadhikrā)

ē dadhikrāḥ çavasā pañca kṛṣṭīḥ sūrya iva jyotiṣāpas tatāna,
sahasrasāḥ çatasā vjy arvā pṛnaktu madhvā sam imā vacānsi.

10.178.3 (Ariṣṭanemi Tārksya ; to Tārksya)

sadyaḥ cid yaḥ çavasā pañca kṛṣṭīḥ sūrya iva jyotiṣāpas tatāna,
sahasrasāḥ çatasā aśya raḥhir na smā varante yuvatiḥ na çaryām.

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

hr̥ṇyamāno apa mad hy āireḥ pra me devēnām vratapē uvāca,
indro vidvāḥ anu hi tvē cacakṣa tenāham agne anuçīṣṭa āgām.

10.32.6 (Kavaṣa Āiḷūṣa ; to Indra)

nidhīyamānam apagūḥham apsu pra me devēnām vratapē uvāca,
indro vidvāḥ anu hi tvē cacakṣa tenāham agne anuçīṣṭa āgām.

8.36.7 and 8.37.7 (both Çyāvāçva Ātreya ; to Indra)

çyāvāçvasya suvatas (8.37.7, rebhatas) tathā çṛṇu yathāçṛṇor streḥ karmāṇi kṛvataḥ,
pra trasadanyum kvitha tvam eka in nṛṣāhya indra brahmāṇi (8.37.7, kṣatrāṇi) vardhayan.

For this pair see above, p. 16.

8.38.9 (Çyāvāçva Ātreya ; to Indra and Agni)

evē vīm ahva ūtaye yathābhavanta medhikrāḥ,
indrāgni somapītaye.

8.42.6 (Aroanānas, or Nābhāka Kānva ; to Açvins)

evē vīm ahva ūtaye yathābhavanta medhikrāḥ,
nāsatyā somapītaye nabhantām anyake same.

The pāda 8.42.6^d is refrain in 8.39.1^f-40.11^f ; 42.4^d-6^d.

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

te naḥ sahasriṇām rayim pavantām ē suviryam,
suvēnē devāsa indavaḥ.

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

te no vṛṣṭim divas pari pavantām ē suviryam,
suvēnē devāsa indavaḥ.

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

9.38.2 (Rāhūgaṇa Āṅgīrasa ; to the same)

ād im̄ (9.38.2, etam) tritasya yoçapo harim̄ hinvanty adribhiḥ,
indum indrāya 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 indrāya vjyave varuṇāya marudbhyaḥ,
somē arṣanti viçṇave.

9.34.2 (The same)

suta indrāya vjyave varuṇāya marudbhyaḥ,
somo arṣati viçṇave.

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

Pāda 9.34.2^a also at 5.51.7^a.

10.159.4 (Çaci Pāulomī), almost =
10.174.4 (Abhivarta Āngirasa; Rājñah stutiḥ)
yenendro haviṣā kṛtvya abhavat dyumny uttamaḥ,
idaṁ tad akri devā asapatnaḥ (10.174.4, asapatnā) kilābhuvam.

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 ¹ |
| 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 |

¹ Cf. also the correspondence of 4.46.5^a with 8.5.2^a

| | |
|-------------------|--------------------------------|
| 5.75.3 : 8.8.1 | 9.3.9 : 9.42.2 |
| 8.5.18 : 8.26.16 | 9.25.3 : 9.28.3 |
| 8.6.6 : 8.76.2 | 9.45.1 : 9.50.5 |
| 8.7.20 : 8.64.7 | 9.64.17 : 9.66.12 |
| 8.13.31 : 8.33.11 | 9.83.5 : 9.86.40 |
| 8.14.6 : 9.65.9 | 9.90.5 : 9.97.42 |
| 8.18.3 : 10.126.7 | 9.104.2 : 9.105.2 ¹ |
| 8.100.2 : 10.83.7 | |

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 Viçvāmitra ; to Sarasvatī)
 pāvakā naḥ sarasvatī vājebhir vājinivatī,
 yajñam vaṣṭu dhiyāvasuḥ.
 6.61.4 (Bharadvāja ; to Sarasvatī)
 pra ṇo devi sarasvatī vājebhir vājinivatī,
 dhīnām avitry avatu.
 1.25.10 (Çunaḥgepa Ājigarti, alias Devarāta ; to Varuṇa)
 ni śasāda dhṛtavrato varuṇaḥ pastyāsv ā,
 sāmṛājyāya sukratuḥ.
 8.25.8 (Viçvamanas Vāiḥyaçva ; to Mitra and Varuṇa)
 ṛtāvanā ni śedatuḥ sāmṛājyāya sukratū,
 dhṛtavratā kṣatriyā kṣatram āçatuḥ.
 1.37.4 (Kaṇva Ghāura ; to Maruts)
 pra vaḥ çardhāya ghr̥svaye tveçadyumnāya çuṣmiṇe,
 devattaṁ brahma gāyata.
 8.32.27 (Medhātithi Kāṇva ; to Indra) -
 pra va ugrāya niṣṭure 'śālhāya prasakṣiṇe,
 devattaṁ 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 ā gataṁ sākaṁ 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 pūrvyāpy āyavo 'vocaṇ,
 brahma kṛṇvanto vṛṣaṇā yuvabhyāṁ suvirāso vidatham ā vadema.
 2.39.8 (Gṛtsamada ; to Açvins)
 etāni vām açvinā vardhanāni brahma stomaṁ gṛtsamadāso akraṇ,
 tāni narā jujuṣānopa yātam bṛhad vadema vidathe suvirāḥ.
 1.121.5 (Kakṣivat Dāirghatamasa ; to Indra, or Viçve Devāḥ)
 ḥubhyaṁ payo yat pitarāv anitām rādhaḥ suretas turape bhurapyū,
 çuci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ.
 10.61.11 (Nābhānediṣṭha Mānava ; to Viçve Devāḥ)
 makṣū kanāyāḥ sakhyaṁ naviyo rādho na reta ṛtam it turapyāṇ,
 çuci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ.

¹ These two hymns are parallel throughout ; see above, p. 13.

- 4.46.3 (Vāmadeva; to Indra and Vāyu)
**Ā vām sahasraṁ haraya indravāyū abhi prayah,
 vahantu somapītaye.**
- 8.1.24 (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)
**Ā tvā sahasraṁ ā çataṁ yuktā rathe hiraṇyaye,
 brahmayujo haraya indra keçino vahantu somapītaye.**
- 4.46.4 (Vāmadeva; to Indra and Vāyu)
**rathaṁ hiraṇyavandhuraṁ indravāyū svadhvaram,
 ā hi sthētho diviṣṣṛam.**
- 8.5.28 (Brahmātithi Kāṇva; to Aṇvins)
**rathaṁ hiraṇyavandhuraṁ hiraṇyābhīṣum aṇvinā,
 ā hi sthētho diviṣṣṛam.**
- Cf. also the correspondence of 4.46.5^a with 8.5.2^a.
- 5.51.3 (Svastyātreya Ātreya; to Viçve Devāḥ)
**viprebhir vipra santya prātaryāvabhir ā gahi,
 devebbih somapītaye.**
- 8.38.7 (Manu Vāivasvata; to Viçve Devāḥ)
**prātaryāvabhir ā gataṁ devebbhir jenyavasū,
 indrāgni somapītaye.**
- 5.75.3 (Avasyu Ātreya; to Aṇvins)
**Ā no ratnāni bibhratāv aṇvinā gachataṁ yuvam,
 rudrā hiraṇyavartanī juṣāṇā vājinivasū mādhi mama çrutam havam.**
- 8.8.1 (Sadhvaṇsa Kāṇva; to Aṇvins)
**Ā no viçvābhir ūtibhir aṇvinā gachataṁ yuvam,
 dasrā hiraṇyavartanī pibataṁ somyam madhu.**
- Pāda 5.73.3^a is refrain in 5.75.1^a-9^a, and pāda 8.8.1^d is a common formula, 6.60.15^d (q. v.)
- 8.5.18 (Brahmātithi Kāṇva; to Aṇvins)
**asmākam adya vām ayam stomo vāhiṣṭho antamaḥ,
 yuvābhyam bhūtv aṇvinā.**
- 8.26.16 (Viçvamanas Vāyaçva, or Vyaçva Āṅgirasa; to Aṇvins)
**vāhiṣṭho vām havānām stomo dūto huvan narā,
 yuvābhyam bhūtv aṇvinā.**
- 8.14.6 (Goṣūktin Kāṇvāyana, and Aṇvasūktin Kāṇvāyana; to Indra)
**vāvṛdhānasya te vayam viçvā dhanāni jigyuṣaḥ,
 ūtim indrā vṛṇīmahe.**
- 9.65.9 (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
**tasya te vājino vayam viçvā dhanāni jigyuṣaḥ,
 sakhitvam ā vṛṇīmahe.**
- 8.18.3 (Irimbiṭhi Kāṇva; to Ādityas)
**taḥ su naḥ savitā bhago varuṇo mitro aryamā,
 çarma yachantu sapratho yad imāhe.**
- 10.126.7 (Kulmalabarhiṣa Çāilūṣi, or Añhomuc Vāmadevya; to Viçve Devāḥ)
**çunam asmabhyam ūtaye varuṇo mitro aryamā,
 çarma yachantu sapratha ādityāso yad imāhe sī dviṣaḥ.**

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 vakṣi ca.

6.16.2 (Bharadvāja ; to Agni)
sa no mandrābhir adhvare jihvābhir yajā mahāḥ,
ā devān vakṣi vakṣi 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 abhayam kṛdhi naḥ,
yāvaya dveṣa ā bharaḥ vasūni codaya rādho grṇate maghoni.

9.78.5 (Kavi Bhārgava; to Soma Pavamāna)
etāni soma pavamāno asmayuḥ satyāni kṛṇvan draviṇāny arṣasi,
jahī çatrum antike dūrake ca ya urvīm gavyūtim abhayam ca naḥ kṛdhi.¹

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:

¹ Even the words yāvaya dveṣaḥ, 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,
iyuṣṭīnām upamā ṣaṣvatīnām āyatīnām prathamōṣā vy adyāut.

The two organically antithetic pādas of the first distich are distributed pointlessly into two unfit connexions in 1.92.11^c, 12^c. And the second distich, again, reappears, 1.113.15^{cd}, in the variant form, Iyuṣṭīnām upamā ṣaṣvatīnām vibhātīnām prathamōṣā vy aṣvāt, where the obviously intentional antithesis of Iyuṣṭīnām 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^{ab}, tvam dyām ca mahivrata pṛthivīm cāti jabhriṣe : 9.86.29^c, 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^{ab}, 32^{ab}, and 10.162.10^d, 2^{ab}, listed on p. 8 :

- 1.13.6^{ab} (Medhātithi Kāṇva) = 1.142.6^{ac} (Dīrghatamas Āucathya). Āpri, to Devir Dvārah : vi ṣrayantām ṛtvārdhah, dvāro devir asaṅgatah.
1.34.11^{cd} (Hiranyastūpa Āṅgīrasa) = 1.157.4^{cd} (Dīrghatamas Āucathya). To Aṣvina : prāyus tāriṣṭam ni rapāṣi mṛkṣatām sedhātām dveso bhavataṁ sacabhava.
1.36.7^{ab} (Kāṇva Ghāura; to Agni) = 8.69.17^{ab} (Priyamedha Āṅgīrasa; to Indra) : tam ghem itthā namasvina upa svarājam āsate.
1.53.11^{cd} (Savya Āṅgīrasa; to Indra) = 10.115.8^{cd} (Upastuta Vārṣṭihavya; to Agni) : tvām stōsāma tvayā suvīrā drāghīya āyuh pratarām dadhānāh.
1.91.10^{ab} (Gotama Rāhūgaṇa; to Soma) = 10.150.2^{ab} (Mṛṣīka Vāsīṣṭha; to Agni) : imam yajnam idam vaco jujusāṇa upāgahi.
1.92.12^c, 11^c (Gotama Rāhūgaṇa) = 1.124.2^{ab} (Kakṣīvat Dāirghatamasa). To Uṣas; praminatī manuṣyā yugāni, aminatī dāivyāni vratāni.
1.105.14^{cd} (Trita Āptya, or Kutsa) = 1.142.11^{cd} (Dīrghatamas Āucathya). To Agni; agnir havā susūdati devo deveṣu medhirah.
1.106.7^{ab} (Kutsa) = 4.55.7^{ab} (Vāmadeva). To Viṣve Devāḥ : devair no devy aditir ni pātu devas trāḥ trāyatām aprayuchan.
1.121.5^{cd} (Kakṣīvat Dāirghatamasa; to Indra, or Viṣve Devāḥ) = 10.61.11^{cd} (Nābhānedīṣṭha Mānava; to Viṣve Devāḥ) : ṣuci yat te rokṇa āyajanta sabardughāyāḥ paya usriyāyāḥ. Of also pāda b of each stanza.
1.124.3^{cd} (Kakṣīvat Dāirghatamasa) = 5.80.4^{cd} (Satyaṣravas Ātreya). To Uṣas : ptaaya panthām anv eti sādhu prajānatīva na diṣo minatī.
1.127.9^{cd} (Paruochepa Dāivodāsi; to Agni) = 1.175.5^{ab} (Agastya; to Indra) : ṣuṣmintamo hi te mado dyumnintama uta kratuh.
1.142.4^{ab} (Dīrghatamas Āucathya) = 5.5.3^{ab} (Vasuṣruta Ātreya). Āpri, to Agni : ijito agna ā vahendram citram iha priyam.

- 2.11.4^d, 5^a (Gr̥tsamada) = 10.148.2^{bc} (Pṛṥthu Vāinya). To Indra: dāsīr viçāḥ sūryeṇa sahyāḥ, guhā hitam guhyam guḥam apsu.
- 3.1.19^{ab} (Viçvāmītra Gāthina; to Agni) = 3.31.18^{cd} (Kuçika Āisīrathi, or Viçvāmītra; to Indra): ā no gahi sakhyebhiḥ çivebhir mahān mahībhir ūtibhiḥ sarāyan.
- 3.31.21^{cd} (Viçvāmītra Gāthina; to Agni) = 3.59.4^{cd} (Viçvāmītra; to Mitra) = 6.47.13^{ab} (Garga Bhāradvāja; to Indra) = 10.131.7^{ab} (Sukīrti Kākṣivata; to Indra): tasya vyaṁ sumatāu yajñiyasyāpi bhadre sāumanase syāma; and, with a slight ūha, 10.14.6^{cd} (Yama Vāivasvata; Liṅgoktadevatāḥ): teṣāṁ vyaṁ sumatāu yajñiyānām api bhadre sāumanase syāma.
- 3.52.1^{ab} (Viçvāmītra) = 8.91.2^{cd} (Apālā Ātreya). To Indra: dhānāvantaṁ karambhiṇam apūpavantaṁ ukthinaṁ.
- 3.55.13^{ab} (Prajāpati Vāiçvāmītra, &c.; to Viçve Devāḥ) = 10.27.14^{cd} (Vasukra Āindra; to Indra): anyasyā vatsaṁ rihati mimāya kayā bhuvā ni dadhe dhenur ūdhaḥ.
- 3.62.9^{ab} (Viçvāmītra; to Pūsan) = 10.187.4^{ab} (Vatsa Āgneya; to Agni): yo viçvābhi vipaçyati bhuvanaṁ saṁ ca paçyati. Both stanzas begin their third pāda with sa naḥ.
- 4.17.16^{ab} (Vāmadeva Gāutama) = 10.131.3^{cd} (Sukīrti Kākṣivata). To Indra: gavyanta indraṁ sakhyāya viprā açvāyanto vṛṣaṇaṁ vājayantaḥ.
- 4.41.5^{cd} (Vāmadeva; to Indra and Varuṇa) = 10.101.9^{cd} (Budha Sāumya; to Viçve Devāḥ, or Rtvikstutiḥ): sū no duhīyad yavaseva gatvī sahasradhārā payasā mahī gāuḥ.
- 4.46.4^{cd} (Vāmadeva; to Indra and Vāyu) = 8.5.28^{cd} (Brahmātithi Kāṇva; to Açvins): ratham hiranyavandhuraṁ, ā hi sthātho divisprçam. Note that 4.46.5^a = 8.5.2^b.
- 4.47.4^{ab} (Vāmadeva; to Indra and Vāyu) = 6.60.8^{ab} (Bharadvāja; to Indra and Agni): yā vāṁ santi purusprho niyuto dāçuse narā.
- 4.50.11^{cd} (Vāmadeva; to Indra and Brhaspati) = 7.97.7^{cd} (Vasiṣṥha; to Indra and Brahmanaspati): avistāṁ dhiyo jigṛtaṁ puraṁdhīr jajastam aryo vanuṣāṁ arātīḥ.
- 4.55.10^{ab} (Vāmadeva; to Viçve Devāḥ) = 8.18.3^{ab} (Irimbiṥhi Kāṇva; to Ādityāḥ): tat su naḥ savitā bhago varuṇo mitro aryamā.
- 5.23.4^{de} (Dyumna Viçvacaṛṣaṇi Ātreya) = 6.48.7^{de} (Çaṁyu Bārhaspatya). To Agni: revan naḥ çukra didiḥi dyumat pāvaka didiḥi.
- 5.42.16^{cd} = 5.43.15^{cd} (Atri Bhāuma; to Viçve Devāḥ): devo-devaḥ suhavo bhūtu mahyaṁ mā no mātā pṛthivī durmatāu dhāt. In each case this distich, followed by two more identical stanzas concludes the hymn.
- 5.45.3^{ab} (Çaṁyu Bārhaspatya) = 8.12.21^{ab} (Parvata Kāṇva). To Indra: mahīr asya praṇī-tayaḥ pūrvīr uta praçastayaḥ.
- 5.75.7^{ab} (Avasyu Ātreya) = 5.78.1^{ab} (Saptavadhri Ātreya). To Açvins: açvināv eha gachataṁ nāsatyā mā vi venatam.
- 6.45.33^{ab} (Çaṁyu Bārhaspatya; to Bṛbu Taksan) = 8.94.3^{ab} (Bindu Āngirasa, &c.; to Maruts): tat su no viçve arya ā sadā gṛṇanti kāravaḥ.
- 6.51.15^{ab} (Rjiçvan Bhāradvāja) = 8.83.9^{ab} (Kusīdin Kāṇva). To Maruts: yūyaṁ hi ṣṥhā sudā-nava indrajyeṣṥhā abhidyaḥ.
- 7.35.15^{cd} (Vasiṣṥha) = 10.65.15^{cd} = 10.66.16^{cd} (Vasukarṇa Vasukra). To Viçve Devāḥ: te no rāsantām urugāyam adya yūyaṁ pāta svastibhiḥ sadā naḥ. Note that 7.35.15^b = 10.65.14^b, and see under 7.35.15.
- 7.39.7^{bc} = 7.40.7^{bc} (Vasiṣṥha; to Viçve Devāḥ) = 7.62.3^{bc} (Vasiṣṥha; to Mitra and Varuṇa): ṛtāvāno varuṇo mitro agniḥ, yachantu candrā upamaṁ no arkam.
- 7.59.2^{cd} (Vasiṣṥha; to Maruts) = 8.27.16^{ab} (Manu Vāivasvata; to Viçve Devāḥ): pra sa kṣayaṁ tirate vi mahīr iṣo yo vo varāya dāçati.
- 7.104.23^{cd} (Vasiṣṥha; to Pṛthivī and Antariḥsa) = 10.53.5^{cd} (Agni Sāucika; to Devāḥ): pṛthivī naḥ pṛthivāt pātva añhaso 'ntariḥsaṁ divyāt pātva asmān.
- 8.2.3^{bc} (Medhātithi Kāṇva) = 8.16.7^{bc} (Irimbiṥhi Kāṇva). To Indra: indraḥ purū puru-hūtaḥ, mahān mahībhiḥ çacibhiḥ.
- 8.4.1^{ab} (Devātithi Kāṇva) = 8.65.1^{ab} (Pragātha Kāṇva). To Indra: yad indra prāg apāç udāṁ nyag vā hūyase nr̥bhiḥ. Note the correspondence of 8.4.12^d with 8.64.10^c, the latter also a hymn ascribed to Pragātha Kāṇva.
- 8.8.18^{ab} (Sadhvassa Kāṇva) = 8.87.3^{ab} (Dyumnika Vasiṣṥha, &c.). To Açvins: ā vāṁ viçvā-

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

- 8.13.15^{ab} (Nārada Kāṇva) = 8.97.4^{ab} (Rebha Kāçyapa). To Indra: yac cakrasī parāvati yad arvāvati vṛtrahan.
- 8.47.18^{ab} (Trita Āptya; to Ādityas and Uṣas) = 10.164.5^{ab} (Pracetas Āngirasa; Duḥṣvapna-ghnam): ajāiṣmādyūsanāma cābhūmānāgaso vayam.
- 8.51 (Vāl. 3).6^{cd} (Çruṣṭigu Kāṇva) = 8.61.14^{cd} (Bharga Prügātha). To Indra: tañ tvā yayam maghavann indra girvaṇaḥ sutāvanto havāmahe.
- 8.52 (Vāl. 4).6^{cd} (Āyu Kāṇva) = 8.61.10^{cd} (Bharga Prügātha). To Indra: vasūyavo vasupatiñ çatakratum stomāir indrañ havāmahe.
- 8.93.6^{ab} (Sukakṣa Āngirasa; to Indra) = 9.65.22^{ab} (Bhṛgu Vāruṇi, &c.; to Soma Pavamāna): ye somāsaḥ parāvati ye arvāvati sunvire.
- 8.98.3^{ab} (Nṛmedha Āngirasa; to Indra) = 10.170.4^{ab} (Vibhrūj Sūrya; to Sūrya): vibhrājāñ jyotiṣā svar agacho rocanañ divah.
- 9.1.1^{bc} (Madhuchandas Vaiçvāmītra) = 9.100.5^{bc} (Rebhasūnū Kāçyapāu). To Soma Pavamāna: pavasva soma dhārayā, indrāya pātave sutah.
- 9.2.4^{bc} (Medhātithi Kāṇva) = 9.66.13^{bc} (Çatam Vaiçvānasaḥ). To Soma Pavamāna: āpo arṣanti sindhavaḥ, yad gobhir vāsaiṣyase.
- 9.13.3^{ab} (Asita Kāçyapa, &c.) = 9.42.3^{bc} (Medhyātithi Kāṇva). To Soma Pavamāna: pavante vājasātaye, somāḥ sahasrapājasaḥ. Note 9.13.1^a = 9.42.5^c, and 9.13.4^b = 9.42.6^c.
- 9.16.3^{bc} (Asita Kāçyapa, &c.) = 9.51.1^{bc} (Ucathya Āngirasa). To Soma Pavamāna: somam pavitra ā srja, punihindrāya pātave.
- 9.16.6^{bc} (Asita Kāçyapa, &c.) = 9.62.19^{bc} (Jamadagni Bhārgava). To Soma Pavamāna: viçvā arṣann abhiçriyaḥ, çūro na goṣu tiṣṭhati.
- 9.17.3^{bc} (Asita Kāçyapa, &c.) = 9.37.1^{bc} (Rāhūgana Āngirasa). To Soma Pavamāna: somāḥ pavitre arṣati, vighnann rakṣāñsi devayuh. With slight ūha, 9.56.1^{bc} (Avatsāra Kāçyapa; to Soma Pavamāna): āçuḥ pavitre arṣati, vighnann rakṣāñsi devayuh.
- 9.20.7^{bc} (Asita Kāçyapa, &c.) = 9.67.19^{bc} (Vasiṣṭha). To Soma Pavamāna: pavitrañ soma gachasi, dadhat stotre suvīryam.
- 9.22.3^{ab} (Asita Kāçyapa, &c.) = 9.101.12^{ab} (Manu Sāmvarāṇa). To Soma Pavamāna: ete pūtā vipaçcitah somāso dadhyāçiraḥ.
- 9.23.4^{ab} (Asita Kāçyapa, &c.) = 9.107.14^{ab} (Sapta Rṣayah). To Soma Pavamāna: abhi somāsa āyavaḥ pavante madyam madam.
- 9.30.6^{ab} (Bindu Āngirasa) = 9.51.2^{ab} (Ucathya Āngirasa). To Soma Pavamāna; sunotā madhumattamam, somam indrāya vajriṇe. Note the reversed order; and cf. also 7.31.8^{ab}.
- 9.33.2^{bc} (Trita Āptya) = 9.63.14^{bc} (Nidhruvi Kāçyapa). To Soma Pavamāna: çukrā ṛtasya dhārayā, vājam gomantam akṣaran. Note that 9.33.6^c = 9.63.1^a.
- 9.40.3^{bc} (Bṛhanmati Āngirasa) = 9.65.21^{bc} (Bhṛgu Vāruṇi, &c.). To Soma Pavamāna: asma-bhyañ soma viçvataḥ, ā pavasva sahasriṇam. With slight ūha, 9.33.6^{bc} (Trita Āptya; to Soma Pavamāna): . . . sahasriṇaḥ. Cf. 9.63.12; 63.1.
- 9.40.6^{ab} (Medhyātithi Kāṇva) = 9.100.2^{ab} (Rebhasūnū Kāçyapāu). To Soma Pavamāna: punāna indav ā bhara soma dvibarhasaṁ rayim.
- 9.53.4^{bc} (Avatsāra Kāçyapa) = 9.63.17^{bc} (Nidhruvi Kāçyapa). To Soma Pavamāna: hariñ nadīsu vājinam, indum indrāya matsaram.
- 9.63.2^{bc} (Nidhruvi Kāçyapa) = 9.99.8^{cd} (Rebhasūnū Kāçyapāu). To Soma Pavamāna: indrāya matsarintamaḥ, camūṣv ā nī śidasi.
- 9.63.8^{bc} (Nidhruvi Kāçyapa) = 9.65.16^{bc} (Bhṛgu Vāruṇi, &c.). To Soma Pavamāna: pavamāno manāv adhi, antarikṣeṇa yātave. Note that 9.63.1^a = 9.65.21^c.
- 9.63.29^{bc} (Nidhruvi Kāçyapa) = 9.67.3^{bc} (Bharadvāja). To Soma Pavamāna: abhy arṣa kani-kradat, dyumantañ çuṣmam uttamam. Note that 9.63.19^c = 9.67.16^b.
- 9.68.10^{cd} (Vatsapri Bhālandana; to Pavamāna Soma) = 10.45.12^{cd} (Bhālandana Vatsapri; to Agni): adveṣe dyāvāpṛthivi huvema devā dhatta rayim asme suviram.
- 10.31.7^{ab} (Kavaṣa Āilūsa; to Viçve Devāḥ) = 10.81.4^{ab} (Viçvakarman Bhāuvana; to Viçvakarman): kiñ svid vanañ ka u vṛkṣa āsa yato dyāvāpṛthivi niṣṭatakuḥ.

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^{cd}: 4.19.3^{cd}. 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^{ab} (Medhātithi Kāṇva) = 1.36.3^{ab} (Kāṇva Ghāura). To Agni: agniṁ dūtaṁ (1.36.3^a, pra tvā dūtaṁ) vṛṇīmahe hotāraṁ carṣaṇīnām. Cf. 8.19.3.
- 1.12.11^{ac} (Medhātithi Kāṇva; to Agni) = 9.61.6^{ab} (Amahīyu Āṅgīrasa; to Soma Pavamāna): sa naḥ stavāna (9.61.6^a, punāna) ā bhara, rayiṁ vīravatīm iṣam. Cf. 8.24.3; 9.40.5.
- 1.18.2^{ab} (Medhātithi Kāṇva; to Brahmaṇaspati) = 1.91.12^{ab} (Gotama Rāhūgaṇa; to Soma): yo revāḥ yo amīvahā (1.91.12^a, gayasphāno amīvahā) vasuvit puṣṭivardhanaḥ.
- 1.18.3^{ab} (Medhātithi Kāṇva; to Brahmaṇaspati) = 7.94.8^{ab} (Vasiṣṭha; to Indra and Agni): mā naḥ caṅso (7.94.8^a, mā kasya no) araruṣo dhūrtilḥ prāṇāḥ martyasya.
- 1.22.21^{ab} (Medhātithi Kāṇva; to Viṣṇu) = 3.10.9^{ab} (Viṣvāmītra Gāthina; to Agni): tad viprāso (3.10.9^a, taṁ tvā viprā) vipanyavo jāgrvāṅsaḥ samindhate.
- 1.25.15^{ab} (Ṣunaḥṣepa Ājigarti, &c.; to Varuṇa) = 10.22.2^{cd} (Vimada Āindra, &c.; to Indra): uta yo mānuṣeṣv ā (10.22.2^c, mitro na yo janeṣv ā) yaçaç cakre asāmy ā.
- 1.34.12^{cd} (Hiraṇyastūpa Āṅgīrasa) = 1.112.24^{cd} (Kutsa). To Aṣvins: çrṇvantā vām avase johavīmi (1.112.24^c, adyūtye 'vase ni hvaye vām) vṛdhe ca no bhavataṁ vājasātāu.
- 1.36.15^{ab} (Kāṇva Ghāura; to Agni): pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ = 7.1.13^{ab} (Vasiṣṭha Māitrāvaruṇi; to Agni); pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrter araruṣo aghāyoh.
- 1.39.6^{ab} (Kāṇva Ghāura) = 8.7.28^{ab} (Punarvatsa Kāṇva). To Maruts: upo ratheṣu pṛṣatīr ayugdhvaṁ (8.7.28^a, yad eṣāṁ pṛṣatī rathe) praṣṭīr vahati rohitāḥ.
- 1.45.4^{bc} (Praskaṇva Kāṇva; to Agni) = 8.8.18^{bc} (Sadhvaṅsa Kāṇva; to Aṣvins): priyamedhā ahūṣata, rājantam (8.8.18^c, rājantāv) adhvarāṅnām. The first two pādas of 8.8.18 are repeated at 8.87.3.
- 1.47.1^{ab} (Praskaṇva Kāṇva; to Aṣvins) = 2.41.4^{ab} (Gr̥tsamada; to Mitra and Varuṇa): ayam vām madhumattamaḥ (2.41.4^a, mitrāvaruṇā) sutāḥ soma ṛtāvṛdhā.
- 1.47.7^{ab} (Praskaṇva Kāṇva) = 8.8.14^{ab} (Sadhvaṅsa Kāṇva). To Aṣvins: yan nāsatyā parāvati yad vā stho adhi turvaḡe (8.8.14^b, adhy ambare). For other correspondences between 1.47 and 8.8 see under 1.47.2.
- 1.47.8^{ab} (Praskaṇva Kāṇva; to Aṣvins) = 8.4.14^{cd} (Devātithi Kāṇva; to Indra): arvāñcā vām (8.4.14^c, arvāñcam tvā) saptayo 'dhvaraçriyo vahantu savaned upa.

- 1.48.14^{ab} (Praskaṅva Kāṅva; to Uṣas): ye cid dhi tvām ṛṣayah pūrva ūtaye juhūre 'vase mahi = 8.8.6^{ab} (Sadhvaṅsa Kāṅva; to Aṅvins): yac cid dhi vām pura ṛṣayo juhūre 'vase narā.
- 1.81.5^{cd} (Gotama Rāhūgaṇa) = 7.32.23^{ab} (Vasiṣṭha). To Indra: na tvāvān indra kaṣ cana (7.32.23^a, na tvāvān anyo divyo na pārthivo) na jāto na janīsyate.
- 1.84.11^{ab} (Gotama Rāhūgaṇa) = 8.69.3^{ab} (Priyamedha Āṅgiraṣa). To Indra: tā asya pṛṇānāyuvāḥ (8.69.3^b, sūdadohasaḥ) somān ṛṇānti pṛṇayaḥ.
- 1.113.15^{cd} (Kutsa) = 1.124.2^{cd} (Kakṣivat Dāirghatamaṣa). To Uṣas: iyusiṅām upamā ṇaṇvatinām vibhātinām prathamosaḥ vy aṅvāt (1.124.2^d, āyatīnām prathamosaḥ vy adyāt). Note the correspondence of 1.113.7^a with 1.124.3^a, and 1.113.7^d with 1.123.13^c.
- 1.117.20^{cd} (Kakṣivat Dāirghatamaṣa) = 10.39.7^{ab} (Ghoṣā Kakṣivatī). To Aṅvins: yuvam ṇaṇvibhir vimadāya jāyān (10.39.7^a, yuvam rathena vimadāya ṇundhyuvam) ny ūhathuḥ purumitrasya yoṣām (10.39.7^b, yoṣānām).
- 1.118.1^{cd} (Kakṣivat Dāirghatamaṣa) = 1.183.1^{ab} (Agastya). To Aṅvins: yo martyasya manaso javiṅān (1.183.1^a, tam yunūjāthām manaso yo javiṅān) trivandhuro vṛṣaṇā vātaraṅhāḥ (1.183.1^b, yas tricakraḥ).
- 1.129.3^{fe} (Parucchepa Dāivodāsi; to Indra): mitrāya vocam varuṅāya saprathah sumṛṅkūya saprathah = 1.136.6^{bc} (Parucchepa Dāivodasi; Liṅgoktadevatāḥ); mitrāya vocam varuṅāya miḥhuṣe sumṛṅkūya miḥhuṣe.
- 1.132.7^{bc} (Parucchepa Dāivodāsi; to Indra): indratvotāḥ sāsaḥyāma pṛtanyato vanuṅyāma vanuṅyataḥ = 8.40.7^{de} (Nābhūka Kāṅva; to Indra and Agni): sāsaḥyāma pṛtanyato, &c.
- 1.134.3^{bc} (Parucchepa Dāivodāsi; to Vāyu): vāyū rathe ajirā dhuri volhave vahiṣṭhā dhuri volhave = 5.56.6^{cd} (Ṣyāvāṇva Ātreya; to Maruts): yunūgdhvam hari ajirā, &c.
- 1.135.3^{ab} (Parucchepa Dāivodāsi) = 7.92.5^{ab} (Vasiṣṭha). To Vāyu: ā no niyudbhīḥ ṇatinībhir adhvaram sahasriṅbhir upa yāhi vitaye (7.92.5^b, yajūm).
- 1.155.3^{cd} (Dirghatamas Āuceathya; to Viṣṇu and Indra) = 9.75.2^{cd} (Kavi Bhārgava; to Pavamaṅsa Soma): dadhāti putro 'varām param pitur (9.75.2^c, dadhāti putrah pitur apicyam) nāma trītyam adhi rocane divaḥ.
- 1.162.1^{ab} (Dirghatamas Āuceathya; Aṅvastuti) = 5.41.2^{ab} (Atri Bhāuma; to Viṇvo Devaḥ): mā (5.41.2^a, te) no mitro varuṅo aryamāyur indra ṛbhukṣā marutaḥ pari khyan (5.41.2^b, maruto juṣanta)
- 1.183.6^{ab} = 1.184.6^{ab} (Agastya) = 7.73.1^{ab} (Vasiṣṭha). To Aṅvins: atārisma tamasas pāram asya prati vām stomo aṅvināv adhāyi (7.73.1^b, prati stomam devayanto dadhānāḥ).
- 2.12.15^{cd} (Gṛtsamada; to Indra) = 8.48.14^{cd} (Pragātha Kāṅva; to Soma): vayan ta indra (8.48.14^c, vayan somasya) viṇvaha priyāsaḥ suvrāso vidatham ā vadema.
- 3.19.2^{cd} (Gāthān Kāucika; to Agni): sudyumnām rātinīm gṛtācīm, pradakṣiṅid devatātīm urāṅaḥ: 4.6.3^{ab} (Vāmadeva Gāutama; to Agni): yatā sujūrṅi rātinī gṛtācī pradakṣiṅid, &c.
- 3.37.11^{ab} = 3.40.8^{ab} (Viṇvāmītra; to Indra): arvāvato na ā gahy atho ṇakra parāvataḥ (3.40.8, gahī parāvataṇ ca vṛtrahan). Cf. 3.40.9.
- 3.47.2^{ab} = 3.52.7^{cd} (Viṇvāmītra; to Indra): saḥosa indra saḥaṅo (3.52.7^c, apūpam addhi saḥaṅo) marudbhīḥ somam piba vṛtrahā ṇūra vidvān.
- 3.53.7^{cd} (Viṇvāmītra; to Indra) = 7.103.10^{cd} (Vasiṣṭha; to the Frogs, Parjanyaṣuti): viṇvāmītrāya (7.103.10^c, gavām maṅḍūkā) dadato maghāni (7.103.10^c, dadataḥ ṇatāni) sahasraśve pra tīranta āyuh.
- 3.54.22^{ab} (Prajāpati Vāiṇvāmītra, &c.) = 5.4.2^{cd} (Vasuṇruta Ātreya). To Agni: svadaṣva havyā sam (5.4.2^c, sugārhapatyāḥ sam) iṣo didihy asmadyak sam mimihī ṇravāṅsi.
- 3.62.16^{ab} (Viṇvāmītra) = 7.65.4^{ab} (Vasiṣṭha). To Mitra and Varuṅa: ā no mitrāvaruṅā (7.65.4^a adda havyajuṣṭīm) gṛtāir gavyūtīm ukṣatam (7.65.4^b adda iḥbhīḥ).
- 4.6.11^{cd} (Vāmadeva Gāutama) = 5.3.4^{cd} (Vasuṇruta Ātreya). To Agni: hotāram agniṅm manuṅo ni ṣedur namaṣyanta (5.3.4^d, daṇasyanta) uṇijaḥ ṇaṅsam āyoh.
- 4.17.7^{cd} (Vāmadeva Gāutama; to Indra): tvam prati pravata āṇayānam ahīṅ vajreṅa maghavan vi vṛṇcaḥ = 4.19.3^{cd} (Vāmadeva; to Indra): sapta prati pravata āṇayānam ahīṅ vajreṅa vi riṅā aparvan.
- 4.37.7^{cd} (Vāmadeva; to Ṛbhvas) = 5.10.6^{cd} (Gaya Ātreya; to Agni): asmabhyaṅ sūraya stutā (5.10.6^c, asmākṣaṇ ca sūrayo) viṇvā āṇas tarīṅaṅi.

- 4.47.2^{ab} (Vāmadeva) = 5.51.6^{ab} (Svastyātreya Ātreya). To Indra and Vāyu : indraç ca vāyav eṣāṁ somānām (5.51.6^b, sutānām) pītim arhathah.
- 5.3.8^{ab} (Vasuçruta Ātreya) = 10.122.7^{ab} (Citramahas Vasiṣṭha). To Agni : tvām asyā vyuṣi deva pūrve (10.122.7^a, tvām id asyā uṣaso vyuṣiṣṭu) dūtām kṛṇvānā ayajanta havyāiḥ (10.122.7^b, mānuṣāḥ).
- 5.4.7^{ab} (Vasuçruta Ātreya ; to Agni) : vyaṁ te agna ukthāir vidhema vyaṁ havyāiḥ pāvaka bhadrāçoce = 7.14.2^{a+d} (Vasiṣṭha Māitrāvaruṇi ; to Agni) : vyaṁ te agne samidhā vidhema, vyaṁ deva haviṣā bhadrāçoce.
- 5.21.3^{ab} (Sasa Ātreya) = 8.23.18^{ab} (Viçvamanas Vāiçaçva). To Agni : tvaṁ viçve (8.23.18^a, viçve hi tvā) sajoṣaso devāso dūtām akrata.
- 5.31.6^{ab} (Avasyu Ātreya) = 7.98.5^{ab} (Vasiṣṭha). To Indra : pra te pūrvāni karaṇāni vocaṁ (7.98.5^a, prendrasya vocaṁ prathamā kṛtāni) pra nūtanā maghavan yā cakārtha (7.98.5^b, maghavā yā cakāra). Cf. 10.112.8^{ab}.
- 5.51.7^{ab} (Svastyātreya Ātreya ; to Viçve Devāḥ) = 9.63.15^{ab} (Nidhruvi Kāçyapa : to Soma Pavamāna) : sutā indrāya vāyave (9.63.15^a, vajriṇe) somāso dadhyāçiraḥ.
- 5.65.2^{cd} (Rātahavya Ātreya ; to Mitra and Varuṇa) = 5.67.4^{ab} (Yajata Ātreya ; to Mitra, Varuṇa, [and Aryaman]) : tā satpatī ṛtāvṛdha ṛtāvānā (5.67.4, te hi satyā ṛtasprça ṛtāvāno) jane-jane.
- 5.74.10^{ab} (Pāura Ātreya) = 8.73.5^{ab} (Gopavana Ātreya, &c.). To Açvins : açvinā yad dha karhi cic (8.73.5^a, yad adya karhi karhi cic) chuçrūyātām imaṁ havam.
- 6.16.5^{bc} (Bharadvāja ; to Agni) : divodāsāya sunvate, bharadvājāya dāçoṣe = 6.31.4^{de} (Suhotra Bhāradvāja ; to Indra) : divodāsāya sunvate sutakre, bharadvājāya grṇate vasūni.
- 6.16.30^{ab} (Bharadvāja) = 7.15.15^{ab} (Vasiṣṭha Māitrāvaruṇi). To Agni : tvaṁ naḥ pāhy aṁhaso jātavedo (7.15.15^b, doṣāvastar) aghāyataḥ.
- 6.25.9^{cd} (Bharadvāja) = 10.89.17^{cd} (Reṇu Vāiçvāmitra). To Indra : vidyāma vāstor avasā grṇanto bharadvājā (10.89.17^d, viçvāmitrā) uta ta indra nūnam.
- 6.29.3^{cd} (Bharadvāja ; to Indra) = 10.123.7^{cd} (Vena Bhārgava ; to Vena) : vasāno atkaṁ surabhīṁ dṛçe kaṁ svar ṇa nṛtav iṣiro babhūtha (10.123.7^d, svar ṇa nāma janata priyāni).
- 6.45.3^{ab} (Çaṁyu Bārhaspatya ; to Indra) = 8.5.18^{ab} (Brahmātithi Kāṇva ; to Açvins) : asmākam indra bhūtu te (8.5.18^d, asmākam adya vām ayaṁ) stomo vāhiṣṭho antamaḥ.
- 6.51.7^{ab} (Riçivān Bhāradvāja ; to Viçve Devāḥ) = 7.52.2^{cd} (Vasiṣṭha ; to Ādityas) : mā va eno anyakṛtām bhujema (7.52.2^c, mā vo bhujemānyajātām eno) mā tat karma vasavo yac cayadhve.
- 6.59.7^{cd} (Bharadvāja ; to Indra and Agni) = 8.75.12^{ab} (Virūpa Āṅgīrasa ; to Agni) : mā no asmin mahādthane parā varaktaṁ gaviṣṭiṣu (8.75.12^b, parā varg bhārabhṛd yathā).
- 6.60.14^{ab} (Bharadvāja ; to Indra and Agni) = 8.73.14^{ab} (Gopavana Ātreya, &c. ; to Açvins) : ā no gavyebhir açvyāir vasavyāir (8.73.14, açvyāiḥ sahasrāir) upa gachatam.
- 7.15.13^{ab} (Vasiṣṭha Māitrāvaruṇi) = 8.44.11^{ab} (Virūpa Āṅgīrasa). To Agni : agne rakṣā ṇo aṁhasaḥ (8.44.11^a, agne ni pāhi nas tvaṁ) prati ṣma deva riṣataḥ.
- 7.67.6^{cd} (Vasiṣṭha ; to Açvins) : ā vām toke tanaye tūtūjānāḥ suratnāso devavitūḥ gamema = 7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha ; to Indra and Varuṇa) : prāvāt tokāya tanaye tūtūjānā, suratnāso, &c.
- 7.74.2^{cd} (Vasiṣṭha) = 8.35.22 (Çyāvāçva Ātreya). To Açvins : arvāg rathaṁ (7.74.2^c, rathaṁ samanasā) ni yachataṁ pibataṁ soyaṁ madhu.
- 8.1.4^{cd} (Medhātithi Kāṇva, &c. ; to Indra) = 8.60.18^{cd} (Bhārga Prāgātha ; to Agni) : upa kramasva (8.60.18^c, isapayā naḥ) pururūpam ā bhara vājam nediṣṭham ūtaye.
- 8.5.28^{ab} (Brahmātithi Kāṇva ; to Açvins) : rathaṁ hiraṇyavandhuraṁ hiraṇyābhīçum açvinā = 8.22.5^{ab} (Sobhari Kāṇva ; to Açvins) : ratho yo vām trivandhuro hiraṇyābhīçur açvinā. Note that 8.5.5^c = 8.22.3^d.
- 8.8.1^{cd} (Sadhvāṁsa Kāṇva) = 8.87.5^{cd} (Dyumnika Vasiṣṭha). To Açvins : dasrā hiraṇyavartani pibataṁ soyaṁ madhu (8.87.5, çvartani çubhas pati pātaṁ somam ṛtāvṛdhā).
- 8.12.19^{ab} (Parvata Kāṇva ; to Indra) = 8.27.13^{ab} (Manu Vāivasvata ; to Viçve Devāḥ) : devaṁ devaṁ vo vasa indram-indraṁ grṇiṣāni (8.27.13^b -indram abhiṣṭaye).

- 8.18.12^{ab} (Irimbiṭhi Kāṇva) = 8.67.15^{ab} (Matsya Sāhmadā, &c.). To Aṅvins: tat su nah̄ ṣarma yachatādityā (8.67.18, tat su no navyaṁ sanyasa ādityā) yan mumocati.
- 8.18.16^{ab} (Irimbiṭhi Kāṇva; to Ādityas) = 8.31.10^{cd} (Manu Vāivasvata; Dāmpatyor āṅṣah): ā ṣarma parvatānām otāpāṁ vṛṇīmahe (8.31.10, parvatānām vṛṇīmahe nadīnām).
- 8.27.16^{cd} (Manu Vāivasvata; to Viṣve Devāḥ): pra prajābhīr jāyate dharmaṇas pary ariṣṭah sarva edhate = 10.63.13^{ab} (Gaya Plāta; to Viṣve Devāḥ): ariṣṭah sa maro viṣva edhate pra prajābhīr jāyate dharmaṇas pari.
- 8.38.3^{ab} (Ḷyāvāṣva Ātreya; to Indra and Agni) = 8.65.8^{ab} (Pragūtha Kāṇva; to Indra): idam vām madiraṁ (8.65.8^a, idam te somyaṁ) madhv adhuṣṣam adribhir narah̄.
- 8.45.4^{bc} (Triṣoka Kāṇva) = 8.77.1^{bc} (Kurusuti Kāṇva). To Indra: jātaḥ prehad vi mātaram (8.77.1^b, vi prehad iti mātaram), ka ugrāḥ ke ha ṣṇvire.
- 8.47.1^{ab} (Trita Āptya) = 8.67.4^{ab} (Matsya Sāhmadā, &c.). To Ādityas: mahi vo mahatām avo varuṇa mitra dācuṣe (8.67.4^b, mitrāryaman).
- 9.2.7^{bc} (Medhātithi Kāṇva) = 9.38.3^{bc} (Rāhūgaṇa Āṅgīrasa). To Soma Pavamāna: marṁjyante apasyuvah̄, yābhīr madāya ṣumbhase (9.38.3^c, ṣumbhate).
- 9.6.4^{bc} = 9.24.2^{bc} (Asita Kāṇya, &c.). To Soma Pavamāna: āpo na pravatāsaran (9.24.2^b, pravatā yatīḥ), punānā indram ācata.
- 9.11.8^{ab} (Asita Kāṇya, &c.) = 9.98.10^{ab} (Ambarīṣa Vārsāgīra, &c.). To Soma Pavamāna: indrāya soma pātave madāya (9.98.10^b, vṛtraghne) pari ṣicyase.
- 9.12.8^{bc} (Asita Kāṇya, &c.) = 9.44.2^{bc} (Ayāsyā Āṅgīrasa). To Soma Pavamāna: somo hin-vāno arṣati (9.44.2^b, hinve parāvati), viprasya dhārāya kavīḥ.
- 9.37.2^{bc} = 9.38.6^{bc} (Rāhūgaṇa Āṅgīrasa). To Soma Pavamāna: harir arṣati dharmaṣiḥ, abhi yonim kanikradat (9.38.6^b, krandan yonim abhi priyam).
- 9.43.4^{ab} (Medhyātithi Kāṇva) = 9.63.11^{ab} (Nidhruvi Kāṇya) To Soma Pavamāna: pavamāna vidā rayim asmabhyuṁ soma sucriyam (9.63.11^b, duṣṭaram).
- 9.52.4 (Ucathya Āṅgīrasa) = 9.64.27 (Kāṇya Mārica). To Soma Pavamāna: ni ṣuṣmam (9.64.27, punāna) indav eṣām puruhūta janānām.
- 9.57.1^{ab} (Avatsāra; to Soma Pavamāna): pra te dhārā asaṅcato divo na yanti vṛṣṭayaḥ = 9.62.28^{ab} (Jamadagni Bhārgava; to Soma Pavamāna): pra te divo na vṛṣṭayo dhārā yanty asaṅcataḥ. See p. 552.
- 9.62.12^{ab} (Jamadagni Bhārgava) = 9.63.12^{ab} (Nidhruvi Kāṇya). To Soma Pavamāna: ā pavasva (9.63.12^a, abhy arṣa) sahasraṇam rayim gomantam aṅvinam. Note 9.62.25^c = 9.63.25^c.
- 9.63.16^{bc} (Nidhruvi Kāṇya) = 9.64.12^{ab} (Kāṇya Mārica). To Soma Pavamāna: rāye arṣa (9.64.12^a, sa no arsa) pavitra ā mado yo devavitamaḥ. Cf. 9.63.23^c = 9.64.27^c.
- 9.64.17^{bc} (Kāṇya Mārica) = 9.66.12^{ac} (Ḷataṁ Vāikhānasāḥ). To Soma Pavamāna: vṛthā (9.66.12, achā) samudram indavaḥ, agmann ṛtasya yonim ā.
- 9.83.5^{cd} (Pavitra Āṅgīrasa) = 9.86.40^{cd} (Ātrayaḥ). To Soma Pavamāna: rājā pavitraratho vājam āruhaḥ (9.86.40^d, āruhat) sahasrabhrṣṭir jayasi (9.86.40^d, jayati) ṣravo bṛhat. Note the words nabho vasānaḥ = apo vasānaḥ at the beginning of the second pāda.
- 9.85.12^{ac} (Vena Bhārgava; to Soma Pavamāna) = 10.123.7^a, 8^c (Vena Bhārgava; to Vena): ūrdhvo gandharvo adhi nāke asthāt, bhānuḥ ṣukreṇa ṣociṣā vy adyāt (10.123.8^c, ṣociṣā cakānaḥ).
- 9.96.3^{ab} (Pratardana Dāivodāsi) = 9.97.27^{ab} (Mṛṭika Vāsiṣṭha). To Soma Pavamāna: sa no deva (9.97.27^a, evā deva) devatāte pavasva mahi soma pārasa indrapānaḥ (9.97.27^b, pārasa 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 vitāye.
 1.14.5 : 8.5.17, . . . vṛktabarhiṣaḥ, haviṣmanto aramkṛtaḥ.
 1.23.2 : 4.49.5 : 8.76.6, . . . havāmahe, asya somasya pītāye.
 1.129.9, . . . abhiṣṭibhiḥ, sadā pāhy abhiṣṭibhiḥ : 10.93.11, . . . abhiṣṭāye, sadā pāhy abhiṣṭāye.
 5.6.10 : 8.31.18, . . . suvīryam, uta tyad āçvaçvyam.
 8.6.45 = 8.32.30 : 8.14.12, . . . harī, somapeyāya vaksataḥ.
 8.7.15 : 8.18.1, . . . eṣāṁ, sumnaṁ bhikṣeta martyaḥ.
 3.47.3 : 3.51.8, . . . pāhi somam, indra devebhiḥ (3.51.8, marudbhir indra) sakhibhiḥ sutam naḥ.
 5.15.4, . . . dadhānaḥ, pari tmanā viṣurūpo jigāsi : 7.84.1, . . . dadhānā, pari tmanā viṣurūpā 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, rayim . . . 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 Āucāthya ; to Dyāvāprthivīyāu)
pra dyāvā yajñāḥ prthivī ṛtvārdhā mahī stuṣe vidatheṣu pracetasā,
 devebhir ye devaputre sudaṅsasetthā dhiyā vāryāni prabhūṣataḥ.
 7.53.1 (Vasiṣṭha ; to Dyāvāprthivīyāu)
pra dyāvā yajñāḥ prthivī namobhiḥ sabādha iḥe brhātī yajatre,
 te cid dhi pūrve kavayo gr̥nantaḥ 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, varuṇam ca riçādasam [mītram huve] : 5.64.1, varuṇam vo riçādasam [mītram havāmahe]
 1.9.6, tuvidyumna yaçasvataḥ [rāye] : 3.16.6, tuvidyumna yaçasvatā [rāyā]

- 1.10.10: 5.35.3, vṛṣantamasya hūmahe [ūtim, and avah]
 1.13.7: 1.142.7, naktoṣasā supeṣasā [barhīr āsade, and sīdataim barhīh]
 1.14.12: 5.56.6, yukṣvā (5.56.6, yuṅgdhvāh) hy aruṣī rathe [rohītaḥ]
 1.16.4: 3.42.1, upa naḥ sutam ā gahi [haribhīr indra, and indra . . . haribhyām]
 1.22.2: 1.23.2, ubhā devā diviṣṛṣṭā [havāmahe]
 1.25.11: 8.6.29, cikītvān abhi (8.6.29, ava) paṇyati [ataḥ]
 1.30.9: 8.69.18, anu pratna-yāukasah [pūrvam, and pūrvam]
 1.32.3: 2.15.1, trikadrūkeṣv apibat sutasya [ahan . . . ahinām, and ahim . . . jaghāna]
 1.46.2: 8.8.12, manotarā rayiṇām [vasuvidā, and purūvasā]
 1.48.8: 7.81.1, jyotiṣ kṛṇoti sūnari [duhitā divah]
 1.54.11: 10.61.22, iakṣā ca no maghonaḥ pāhi sūrīn [rāye]
 1.62.2: 9.97.39, yenā naḥ pūrve pītarah padajñāh [gūh]
 1.73.10: 4.2.20, etā te agna ucathāni vedah [jūṣṭāni santu, and tā juṣasva]
 1.77.1: 4.2.1, yo martyeṣv amṛta rīvā [hotā yaṣṭhaḥ]
 1.78.1: 4.32.9, abhi tvā gotamā girā [nonumah, and anūṣata]
 1.91.8: 10.25.7, tvam naḥ soma viṇvataḥ [rakṣa, and gopāh]
 1.91.13: 8.92.12, gāvo na yavaseṣv ā [rārandhī, and raṇayāmasi]
 1.91.17: 9.67.28, soma viṇvebhīr anūbhīh [pyāyasva]
 1.104.1: 7.24.1, yoniṣ ṭa indra niṣade (7.24.1, sadane) akāri [tam ā]
 1.112.5: 1.118.6, ud vandanam āīayataim svar dṛṣe (1.118.6, āīrataim daṁsanābhīh) [rebham]
 1.113.14^d: 4.14.3^d, oṣā yāti (4.14.3, uṣā īyate) suyuṣā ratheṇa [prabodhayanti]
 1.113.16: 8.48.11, aganma yatra pratiranta āyuh [tamaḥ, and tamīṣeṭh]
 1.117.21: 7.5.6, uru jyotiṣ cakrathur (7.5.6, jyotir janayann) āryāya [da-yum, and dasyun]
 1.176.3: 6.45.8, yasya viṇvāni hastayoḥ [vasu, and vasūni]
 1.186.3: 8.84.1, preṣṭham vo atithīm gr̥ṇiṣe (8.84.1, stūṣe) [agnim]
 2.4.2: 10.46.2, imān vidhanto apāni sadhasthe [bhṛgavaḥ]
 2.12.14: 2.20.3, yaḥ ṇānsantaīm yaḥ ṇānāmānam ūti [pacantam]
 2.14.2: 2.37.1, tasmā etaīm bharata tadvaṇāya (2.37.1, tadvaṇo dadīh) [adhvaryavaḥ]
 2.36.5: 10.116.7, tubhyaīm suto maghavan tubhyam abhṛtaḥ (10.116.7, pūkvaḥ) [piba]
 3.10.3: 7.14.1, samidhā jātavedaso [dadāṇati, and dāṇema]
 3.20.5: 10.101.1, dadhikrām agnim ūsasān ca devīm [huvo, and hvaya]
 3.31.8: 10.111.5, viṇvā veda janimā (10.111.5, savanā) hanti ṇāṣṇam [pratimānam]
 3.43.6: 6.44.19, ā tvā brhanto (6.44.19, vṛṣano) yujānāḥ [vahantu]
 3.50.2: 7.29.1, pibā tv asya suṣutasya cāroḥ [harayaḥ, and harivaḥ]
 3.51.10: 8.1.26, pibā tv asya girvaṇāḥ [sutam, and sutasya]
 3.53.7: 10.67.2, divas putrasyaśurasya vīrāḥ [āṅgirasah]
 4.1.3: 8.27.3, marutsu viṇvabhānuṣu [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 vitarān vi kramasva [vṛtram . . . hanīṣyan, and hanāva vṛtram]
 4.32.8: 8.14.4, yad dītsasi stuto magham [na tvā varante, and, na te vartāsti]
 4.32.11: 8.99.2, suteṣv indra girvaṇāḥ [vedhasah]
 5.9.4: 6.2.9, agne paṇur na yavase [vanā]
 5.9.7: 5.23.2, rayiīm sahasva ā bhara [vājasya]
 5.40.1: 8.21.3, somam somapate piba [ā yāhi]
 5.41.6: 10.64.7, pra vo vāyūn rathayujān kṛṇudhvam . . . [puraīndhīh], and, pra vo vāyūn rathayujān puraīndhim . . . [kṛṇudhvam]
 5.55.9: 6.51.5, asmabhyāīm ṇarma bahulān vi yantana (6.51.5, yanta) [mṛ|atā nāh]
 5.67.2: 9.64.20, ā yad yonīm hiranyayam [sadathah, and sīdati]
 6.15.3: 6.16.33, bharadvājāya saprathah [chardir yacha, and ṇarma yacha]
 6.44.5: 8.93.12, devī ṇāsmān saparyatsḥ [rodasi]
 6.45.32: 6.48.3, sadyo dānāya maṇhate [sahasriṇī, and sahasram]
 6.48.3: 7.5.4, ajasreṇa ṇociṣā ṇoṇucac chuce (7.5.4, ṇociṣā ṇoṇucānāḥ) [vibhāsi, and bhāśā]

511] *Unconnected Pādas in the same Pair of Hymns*

- 6.72.2 : 10.62.3, aprathataṃ (10.62.3, aprathayan) pṛthivīm mātaraṃ vi [ut sūryaṃ nayathaḥ, and sūryam ārohayan]
 7.10.5 : 10.46.4, mandraṃ hotāram uçijo yaviṣṭham (10.46.4, namobhiḥ) [adhvareṣu, and adhvarāṇām]
 7.15.8 : 8.19.7, suvīras tvam asmayuḥ [svagnayaḥ]
 7.32.8 : 9.30.6 = 9.51.2, somam indrāya vajriṇe [sunota]
 7.35.14 : 10.53.5, gojātā uta ye yajñiyāsaḥ [juṣanta, and juṣantām]
 8.11.6 : 10.141.3, agniṃ gīrbhir havāmahe [avase]
 8.19.17 : 8.43.30, te gheda agne svādhyāḥ [nṛcaksasam, and nṛcaksasaḥ]
 8.23.22 : 8.60.2, agniṃ yajñeṣu pūrvyam [srug eti, and srucaç caranti]
 8.24.8 : 8.50 (Vāl. 2).9, vidyāma çūra navyasaḥ [vaso]
 8.33.3 : 8.88.2, makṣū gomantam imahe [vājam . . . sahasriṇam]
 9.4.1 : 9.9.9, pavamāna mahi çravaḥ [sanā]
 9.15.8 : 9.61.7, etam u tyam daça kṣipaḥ [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, pavamānaṃ madhuçcutam [hinvanti]
 9.62.4 : 9.82.1, çyeno na yonim āsadat (9.82.1, yonim gṛtavantam āsadam) [asāvya añçuḥ, and asāvi somah]
 9.64.22 : 9.108.1 : 9.108.15, pavaṣva 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 vārāṇy 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 rasaḥ [atyo na]
 9.76.5 : 9.96.20, vṛṣeva yūthā pari koçam arṣasī (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, arṣasī) [vārāṇy avyayā and vāre avyaye]
 10.133.4 : 10.134.2, adhaspadaṃ 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 ; 3.2.10 ; 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 ; 5.1.5 ; 6.7.4 ; 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^c) identical with 8.8.2^a which also recurs at 8.87.5^a. 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 Pavamāṇa book) to the all-pervading and intrinsic sameness of the contents:

| | |
|---|--|
| 1.12.4 ^c : 8.44.14 ^c | 1.79.4 ^b : 7.15.11 ^b |
| 1.12.12 ^a : 8.44.14 ^b | 1.79.12 ^b : 7.15.10 ^c |
| 1.13.2 ^a : 1.142.2 ^b | 1.113.7 ^a : 1.124.3 ^a |
| 1.13.6 ^a : 1.142.6 ^a | 1.113.7 ^d : 1.123.13 ^c |
| 1.13.6 ^b : 1.142.6 ^d | 1.113.15 ^d : 1.124.2 ^{c1} |
| 1.13.7 ^a : 1.142.7 ^b | 1.116.7 ^a : 1.117.7 ^a |
| 1.13.8 ^b : 1.142.8 ^b : 1 | 1.116.7 ^d : 1.117.6 ^d |
| 1.13.8 ^c : 1.142.8 ^c : 1 | 1.116.16 ^a : 1.117.17 ^{a4} |
| 1.14.3 ^c : 6.16.24 ^c | 1.117.20 ^d : 10.39.7 ^b |
| 1.14.6 ^c : 6.16.44 ^c | 1.118.9 ^a : 10.39.10 ^{a5} |
| 1.14.11 ^a : 6.16.9 ^a | 1.127.2 ^c : 8.60.3 ^d |
| 1.16.3 ^c : 3.42.4 ^a | 1.127.2 ^c : 8.60.17 ^d |
| 1.16.4 ^a : 3.42.1 ^a | 1.142.4 ^{ab} : 5.5.3 ^{ab} |
| 1.21.3 ^b : 6.60.14 ^d | 1.142.7 ^c : 5.5.6 ^{b6} |
| 1.21.4 ^b : 6.60.9 ^b | 1.174.2 ^b : 6.20.10 ^c |
| 1.22.1 ^c : 1.23.2 ^c : 4 | 1.174.9 : 6.20.12 |
| 1.22.2 ^b : 1.23.2 ^a | 1.183.3 ^d : 1.184.5 ^c |
| 1.23.3 ^b : 4.49.3 ^c | 1.183.6 : 1.184.6 ^d |
| 1.23.7 ^a : 8.76.6 ^b | 1.183.4 ^d : 3.58.5 ^d |
| 1.37.12 ^a : 8.7.11 ^a | 1.183.6 ^c : 3.58.5 ^c |
| 1.38.1 ^a : 8.7.31 ^a | 3.2.2 ^a : 5.4.2 ^a |
| 1.39.5 ^a : 8.7.4 ^b | 3.2.10 ^a : 5.4.3 ^a |
| 1.39.6 ^b : 8.7.28 ^{b2} | 3.9.6 ^b : 10.118.5 ^a |
| 1.45.4 ^b : 8.8.18 ^b : 87 | 3.10.2 ^c : 10.118.7 ^c |
| 1.46.2 ^b : 8.8.12 ^b | 3.30.13 ^d : 3.32.8 ^a : |
| 1.47.2 ^b : 8.8.11 ^b , 14 ^d | 3.30.21 ^d : 3.31.24 ^{d5} |
| 1.47.3 ^b : 8.87.5 ^d | 3.37.11 ^a : 3.40.8 ^a |
| 1.47.5 ^d : 8.87.5 ^d | 3.37.11 ^d : 3.40.9 ^c |
| 1.47.7 ^{ab} : 8.8.14 ^{ab} | 4.13.2 ^a : 4.14.2 ^a |
| 1.47.8 ^d : 8.87.2 ^b | 4.13.5 : 4.14.5 |
| 1.47.9 ^b : 8.8.2 ^b | 4.46.4 ^{ac} : 8.5.29 ^{ac} |
| 1.48.14 ^{ab} : 8.8.6 ^{ab} | 4.46.5 ^a : 8.5.2 ^a |
| 1.49.1 ^b : 8.8.7 ^{bs} | 5.41.8 ^d : 5.42.16 ^b |
| 1.48.1 ^b : 7.81.1 ^d | 5.42.16 ^{od} : 5.43.15 ^{od} |
| 1.48.8 ^d : 7.81.6 ^d | 5.42.17 : 5.43.16 |
| 1.48.13 ^b : 4.52.5 ^a | 5.42.18 : 5.43.17 |
| 1.48.14 ^d : 4.52.7 ^a | 5.75.2 ^c : 8.8.1 ^a |

¹ All are śpri stanzas.

² Correspondences in Kāṇva hymns.

³ Bunched correspondences of Praskaṇva Kāṇva hymns with Kāṇva hymns of the eighth book; note the additional correspondences between 8.8 and 8.87, below.

⁴ Correspondences in two similar Aṅvin hymns; see p. 18.

⁵ Correspondences in related Aṅvin hymns.

⁶ Āpri stanzas.

⁷ Correspondences in connected Agastya hymns.

⁸ All Viçvāmītra hymns.

513] *Unconnected Pādas recurrent in the same Pair of Hymns*

| | |
|---|---|
| 5.75.3 ^b : 8.8.1 ^b | 8.23.27 ^a : 8.60.14 ^d |
| 5.86.2 ^d : 6.60.14 ^d | 8.43.11 ^c : 8.44.27 ^c |
| 5.86.4 ^b : 6.60.5 ^b | 8.43.24 ^c : 8.44.6 ^c |
| 6.44.10 ^d : 8.80.3 ^a | 8.46.6 ^c : 8.53 (Vāl. 5).1 ^d |
| 6.45.17 ^c : 8.80.2 ^c | 8.46.9 ^d : 8.51 (Vāl. 3).5 ^d |
| 6.45.25 ^c : 8.95.1 ^d | 8.50 (Vāl. 2).7 ^d : 10.63.8 ^b |
| 6.45.33 ^{ab} : 8.94.3 ^{ab} | 8.50 (Vāl. 2).13 ^c : 10.64.10 ^b |
| 6.50.7 ^d : 7.60.2 ^c | 8.51 (Vāl. 3).6 ^{ed} : 8.61.14 ^{ed} |
| 6.51.2 ^c : 7.60.2 ^d | 8.52 (Vāl. 4).6 ^{ed} : 8.61.10 ^{ed} |
| 6.50.7 ^d : 10.63.8 ^b | 8.60.2 ^d : 8.102.10 ^c |
| 6.50.13 ^c : 10.64.10 ^b | 8.60.19 ^b : 8.102.16 ^b |
| 6.51.5 ^c : 10.63.17 ^b = 10.64.17 ^b | 8.97.5 ^b : 9.12.6 ^b |
| 6.52.7 ^a : 2.41.7 ^a | 8.97.11 ^b : 9.12.2 ^c |
| 6.52.7 ^b : 2.41.13 ^b | 9.3.9 ^a : 9.42.2 ^a |
| 7.15.6 ^c : 8.19.21 ^c | 9.3.10 ^c : 9.42.2 ^c |
| 7.15.8 ^c : 8.19.7 ^c | 9.4.1 ^b : 9.100.8 ^a |
| 7.15.13 ^b : 8.44.11 ^b | 9.4.7 ^b : 9.100.2 ^b |
| 7.16.1 ^b : 8.44.13 ^a | 9.4.9 ^b : 9.100.7 ^d |
| 7.63.5 ^c : 7.65.1 ^a : 7.66.7 ^a | 9.6.5 ^c : 9.106.11 ^b |
| 7.64.5 : 7.65.5 ¹ | 9.6.7 ^b : 9.106.2 ^b |
| 7.70.7 = 7.71.6 : 7.73.3 ^b | 9.7.3 ^b : 9.107.22 ^b |
| 7.72.5 = 7.73.5 | 9.7.6 ^a : 9.107.6 ^b |
| 7.73.4 ^d : 7.74.3 ^d ¹ | 9.13.1 ^a : 9.42.5 ^c |
| 8.4.1 ^{ab} : 8.65.1 ^{ab} | 9.13.3 ^{ab} : 9.42.3 ^{bc} |
| 8.4.12 ^d : 8.64.10 ^c | 9.13.4 ^b : 9.42.6 ^c |
| 8.5.4 ^b : 8.8.12 ^a | 9.30.1 ^c : 9.64.25 ^b |
| 8.5.11 ^{bc} : 8.8.1 ^{ed} | 9.30.5 ^c : 9.64.12 ^c |
| 8.5.30 ^c : 8.8.6 ^d | 9.30.5 ^b : 9.50.3 ^b |
| 8.5.5 ^c : 8.22.3 ^d | 9.30.5 ^c : 9.50.5 ^c |
| 8.5.28 ^{ab} : 8.22.5 ^{ab} | 9.33.2 ^{bc} : 9.63.14 ^{bc} |
| 8.5.17 ^a : 8.6.37 ^b | 9.33.6 ^c : 9.63.1 ^a |
| 8.5.37 ^c : 8.6.47 ^b | 9.44.3 ^b : 9.61.8 ^b |
| 8.6.6 ^b : 8.93.3 ^d | 9.44.5 ^a : 9.61.9 ^a |
| 8.6.25 ^c : 8.93.28 ^c -30 ^c | 9.45.1 ^c : 9.64.12 ^c |
| 8.6.35 ^b : 8.92.22 ^b | 9.45.3 ^c : 9.64.3 ^c |
| 8.6.6 ^b : 8.76.2 ^b | 9.61.4 ^c : 9.65.9 ^c |
| 8.6.38 ^a : 8.76.11 ^a | 9.61.21 ^c : 9.65.19 ^c |
| 8.6.13 ^b : 8.7.23 ^a | 9.62.1 ^b : 9.67.7 ^b |
| 8.6.26 ^a : 8.7.2 ^a | 9.62.30 ^c : 9.67.19 ^c |
| 8.8.1 ^a : 8.87.3 ^a | 9.62.12 ^a : 9.63.1 ^a |
| 8.8.1 ^c : 8.87.5 ^c (part) | 9.62.12 ^b : 9.63.12 ^b |
| 8.8.2 ^a } : 8.87.5 ^a | 9.62.25 ^c : 9.63.25 ^c |
| 8.9.14 ^a } : 8.87.5 ^a | 9.62.12 ^a : 9.65.21 ^c |
| 8.8.28 ^{ab} : 8.87.3 ^{ab} | 9.62.24 ^c : 9.65.25 ^b |
| 8.12.11 ^b : 8.53 (Vāl. 5).6 ^d | 9.63.1 ^a : 9.65.21 ^c |
| 8.12.28 ^b : 8.53 (Vāl. 5).2 ^d | 9.63.8 ^{bc} : 9.65.16 ^{bc} |
| 8.13.14 ^b : 8.92.30 ^c | 9.63.16 ^{bc} : 9.64.12 ^{ab} |
| 8.13.18 = 8.92.21 | 9.63.23 ^c : 9.64.27 ^c |
| 8.22.8 ^c : 4.47.3 ^d | 9.63.17 ^a : 9.107.17 ^d |
| 8.22.8 ^d : 4.46.6 ^c | 9.63.25 ^a : 9.107.25 ^a |
| 8.23.7 ^b : 8.60.17 ^d | 9.63.28 ^a : 9.107.4 ^a |
| 8.23.22 ^b : 8.60.2 ^d | 9.63.19 ^a : 9.67.16 ^b |

¹ All Vasiṣṭha hymns.

9.63.29^{bc}: 9.67.3^{bc}
 9.65.13^b: 9.106.5^b
 9.65.14^b: 9.106.7^b
 9.65.25^a: 9.106.13^a
 9.68.8^b: 9.86.17^c
 9.68.9^b: 9.86.9^d
 9.72.4^d: 9.86.13^d
 9.72.7^a: 9.86.8^d
 9.72.8^a: 9.107.24^a
 9.72.8^d: 9.107.21^c

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

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^{ab}: 8.32.13^{ab};—1.4.10^c: 1.5.4^c
 1.5.2^a: 6.45.29^a;—1.5.2^b: 1.24.3^b;—1.5.2^c: 8.45.29^c
 1.47.8^{ab}: 8.44.14^{cd} (v);—1.47.8^c: 1.92.3^c (v);—1.47.8^d: 8.87.2^b

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

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

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

- 1.40.4^a: 5.34.7^b;—1.40.4^b: 8.103.5, &c.—1.40.4^d: 3.9.1^d
 1.47.3^b: 1.45.5^d, &c.—1.47.3^c: 1.47.6^a;—1.47.3^d: 4.46.5^b
 1.47.9^a: 8.22.5^d;—1.47.9^b: 8.8.2^b, &c.—1.47.9^d: 8.85.1^{c-9}
 1.137.2^b: 1.5.5^c, &c.—1.137.2^c: 1.47.7^d, &c.—1.137.2^e: 9.17.8^c
 1.142.7^b: 1.13.7^a;—1.142.7^c: 5.5.6^b, &c.—1.142.7^d: 8.87.4^b (v)
 1.183.6^a: 1.93.6^a, &c.;—1.183.6^c: 3.58.5^c;—1.183.6^d: 1.165.15^d ff.
 3.9.1^b: 5.22.3^b, &c.;—3.9.1^c: 8.19.4^a (v);—3.9.1^d: 1.40.4^d
 4.14.2^a: 4.6.2^c (v), &c.;—4.14.2^b: 1.92.4^c (v);—4.14.2^c: 1.115.1^c
 5.35.6^a: 8.6.37^a;—5.35.6^b: 5.23.3^b, &c. (v);—5.35.6^d: 8.6.37^c &c. (v)
 5.86.4^a: 5.66.3^a;—5.86.4^b: 6.60.5^b;—5.86.4^c: 6.45.5^b (v)
 7.23.6^a: 9.97.4^d (v);—7.23.6^b: 6.50.15^b (v);—7.23.6^c: 1.190.8^c
 7.60.4^a: 4.45.2^a (v);—7.60.4^b: 5.45.10^a;—7.60.4^d: 1.186.2^b
 8.5.17^a: 5.23.3^b, &c. (v);—8.5.17^b: 1.14.5^c;—8.5.17^c: 1.47.4^d
 8.5.28^a: 4.46.4^a;—8.5.28^b: 8.22.5^b;—8.5.28^c: 4.46.4^c
 8.6.37^a: 5.35.6^a;—8.6.37^b: 5.23.3^b, &c. (v);—8.6.37^c: 5.35.6^d, &c. (v)
 8.8.18^a: 8.73.3^a, &c. (v);—8.8.18^b: 1.45.4^b, &c.;—8.8.18^c: 1.1.8^a, &c. (v)
 8.47.9^b: 6.75.12^d, &c.;—8.47.9^c: 10.36.3^b (v);—8.47.9^d: 1.136.2^a
 8.85.1^a: 1.18.3.5^d (v);—8.85.1^b: 5.75.3^b, &c.;—8.85.1^c: 1.47.9^d
 9.38.2^a: 9.32.2^a (v);—9.38.2^b: 9.26.5^b, &c.;—9.38.2^c: 9.32.2^c, &c.
 9.42.2^a: 9.3.9^a (v);—9.42.2^b: 9.65.2^b;—9.42.2^c: 9.3.10^c
 9.50.3^a: 9.7.6^a, &c. (v);—9.50.3^b: 9.26.5^b, &c.;—9.50.3^c: 9.67.9^b
 9.64.25^a: 9.16.8^a;—9.64.25^b: 9.30.1^c (v);—9.64.25^c: 9.98.1^c
 9.65.13^a: 8.6.23^a (v);—9.65.13^b: 9.106.5^b;—9.65.13^c: 9.46.5^c
 9.100.5^b: 9.29.4^b, &c.;—9.100.5^c: 9.1.1^c;—9.100.5^d: 10.85.17^b
 9.108.16^a: 9.70.9^b;—9.108.16^b: 8.6.35^b, &c.;—9.108.16^d: 9.86.35^d (v)
 10.67.12^a: 10.111.4^c;—10.67.12^b: 4.28.1^c;—10.67.12^d: 1.31.8^d, &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^{ab} : 8.32.13^{ab} ;—1.4.10^c : 1.5.4^c
 1.47.7^{ab} : 8.8.14^{ab} ;—1.47.7^d : 1.137.2^c, &c.
 1.48.14^{ab} : 8.8.16^{ab} ;—1.48.14^d : 4.52.7^c
 1.124.2^a : 1.92.12^c (v) ;—1.124.2^{cd} : 1.113.15^{cd} (v)
 1.124.3^a : 1.113.7^a ;—1.124.3^{cd} : 5.80.4^{cd}
 1.142.8^{bc} : 1.13.8^{bc}, &c.—1.142.8^d : 2.41.20^b, &c.
 1.157.4^a : 1.92.17^c ;—1.157.4^{cd} : 1.34.11^{cd}
 3.1.21^a : 3.1.20^d ;—3.1.21^{cd} : 3.59.4^{cd}, &c.
 4.47.2^{ab} : 5.51.6^{ab} (v) ;—4.47.2^d : 8.32.23^c
 5.42.16^b : 5.41.8^d (v) ;—5.42.16^{cd} : 5.43.15^{cd}
 5.56.6^a : 1.14.12^b (v) ;—5.56.6^{cd} : 1.134.3^{bc} (v)
 6.47.13^{ab} : 3.1.21^{cd}, &c. (v) ;—6.47.13^d : 7.58.6^c, &c. (v)
 6.60.14^{ab} : 8.73.14^{ab} ;—6.60.14^d : 1.23.3^b, &c.
 7.35.15^b : 10.65.14^b ;—7.35.15^{cd} : 10.65.15^{cd}, &c.
 7.59.2^a : 1.110.7^c ;—7.59.2^{cd} : 8.27.16^{ab}
 8.22.5^{ab} : 8.5.28^{ab} ;—8.22.5^d : 1.47.9^a
 8.27.16^{ab} : 7.59.2^{cd} ;—8.27.16^c : 6.70.3^c, &c.
 8.32.13^{ab} : 1.4.10^{ab} ;—8.32.13^c : 1.4.10^c, &c. (v)
 8.87.2^{ab} : 8.87.4^{ab}, &c. ;—8.87.2^c : 10.40.13^a
 8.94.3^{ab} : 6.45.33^{ab} ;—8.94.3^c : 1.23.10^b, &c.
 8.97.4^{ab} : 8.13.15^{ab} ;—8.97.4^d : 1.84.9^b
 9.68.10^a : 9.97.36^a ;—9.68.10^{cd} : 10.45.12^{cd}
 9.85.12^a : 10.123.7^a ;—9.85.12^c : 10.123.5^c (v) ;—9.85.12^d : 9.75.4^b
 9.99.8^b : 9.24.3^c ;—9.99.8^{cd} : 9.63.2^{bc}
 10.53.5^b : 7.35.14^d ;—10.53.5^{cd} : 7.104.23^{cd}
 10.89.17^b : 1.4.3^b (v) ;—10.89.17^{cd} : 6.45.9^{cd} (v)
 10.123.7^a : 9.85.12^a ;—10.123.7^{cd} : 6.29.3^{cd} (v)
 10.131.7^{ab} : 3.1.21^{cd}, &c. (v) ;—10.131.7^d : 7.58.6^c, &c. (v)

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

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

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

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

- 4.32.8^b: 8.14.4^c;—4.32.8^c: 8.32.7^b (v)
 4.36.4^a: 4.35.2^d (v);—4.36.4^b: 1.161.7^a
 4.45.2^a: 7.60.4^a (v);—4.45.2^b: 4.14.4^b (v)
 4.46.5^a: 8.5.2^b;—4.46.5^b: 1.47.3^d
 4.49.3^b: 1.135.7^d, &c.;—4.49.3^c: 1.23.3^o
 4.50.6^b: 2.35.12^b;—4.50.6^d: 5.55.10^d, &c.
 4.55.9^a: 5.79.7^b;—4.55.9^c: 1.92.13^b
 4.55.10^a: 8.18.3^a;—4.55.10^b: 1.26.4^b, &c.
 5.4.2^a: 3.2.2^c (v);—5.4.2^d: 3.54.22^b, &c.
 5.9.7^b: 5.23.2^b;—5.9.7^o: 5.10.7^o, &c.
 5.20.3^a: 5.26.4^c, &c.;—5.20.3^d: 7.94.6^b, &c.
 5.21.3^a: 5.23.3^a (v), &c.;—5.21.3^b: 8.23.18^b
 5.23.3^a: 8.23.18^a, &c. (v);—5.23.3^b: 5.35.6^c, &c. (v)
 5.26.4^b: 5.51.1^c;—5.26.4^c: 5.20.3^a, &c.
 5.26.5^a: 8.14.3^b, &c.;—5.26.5^c: 1.12.4^c, &c.
 5.31.11^c: 1.121.13^b (v);—5.31.11^d: 4.20.3^b (v)
 5.35.1^a: 8.53(Väl. 5).7^a;—5.31.1^c: 7.94.7^b (v)
 5.35.6^a: 5.23.3^b, &c. (v);—5.35.6^d: 8.6.37^c, &c. (v)
 5.51.5^a: 6.16.10^a (v);—5.51.5^c: 7.90.1^d (v)
 5.51.7^a: 9.33.3^a (v), &c.;—5.51.7^b: 1.5.5^c, &c.
 5.52.4^b: 6.16.22^b;—5.52.4^d: 1.42.2^b, &c.
 5.55.9^b: 6.51.5^d;—5.55.9^c: 10.78.8^c (v)
 5.65.2^b: 8.101.2^b;—5.65.2^d: 5.67.4^b (v)
 5.67.2^a: 9.64.20^a;—5.67.2^c: 1.17.2^o
 5.67.3^b: 1.26.4^b, &c.;—5.67.3^d: 1.42.2^b, &c.
 5.67.4^b: 5.65.2^d (v);—5.67.4^d: 8.18.5^c (v)
 5.75.7^a: 1.22.1^b, &c.;—5.75.7^b: 5.78.1^b
 5.78.1^a: 1.22.1^b, &c.;—5.78.1^b: 5.75.7^b
 5.79.8^a: 8.5.9^a;—5.79.8^c: 1.47.7^b, &c.
 5.80.4^c: 1.124.3^a, &c. (v);—5.80.4^d: 1.124.3^d
 5.82.2^a: 5.17.1^a (v);—5.82.2^c: 8.93.11^b
 5.86.2^o: 7.15.2^a, &c. (v);—5.86.2^d: 1.21.3^b, &c.
 5.86.6^c: 8.12.4^b (v);—5.86.6^a: 8.13.12^b (v)
 6.1.12^o: 9.87.9^o (v);—6.1.12^d: 6.74.2^d
 6.15.3^b: 10.115.5^b;—6.15.3^o: 6.16.33^a
 6.15.15^a: 10.53.2^b (v);—6.15.15^o: 6.2.11^o, &c.
 6.16.9^a: 1.14.11^a;—6.16.9^b: 7.16.9^b
 6.16.29^b: 1.78.1^b, &c.;—6.16.29^c: 9.63.28^o
 6.16.44^b: 1.135.4^b (v);—6.16.44^c: 1.14.6^c
 6.16.46^o: 4.3.1^b;—6.16.46^d: 3.14.5^b, &c. (v)
 6.19.8^b: 10.47.4^b;—6.19.8^c: 8.60.12^a (v)
 6.25.9^o: 1.177.5^o, &c.;—6.25.9^d: 10.89.17^d (v)
 6.28.7^o: 2.42.3^o (v);—6.28.7^d: 2.33.14^a, &c. (v)
 6.44.5^b: 5.86.4^b (v);—6.44.5^d: 8.93.12^b
 6.44.14^b: 7.23.3^d (v);—6.44.14^d: 8.32.24^b (v)
 6.44.18^b: 1.102.4^o (v);—6.44.18^o: 1.100.11^o
 6.46.7^a: 8.6.24^b;—6.46.7^c: 5.35.2^o (v)
 6.47.12^b: 4.1.20^d (v);—6.47.12^d: 4.51.10^d, &c.
 6.49.1^o: 10.15.5^o;—6.49.1^d: 6.51.10^o
 6.51.5^o: 10.63.17^b (v);—6.51.5^d: 5.55.9^b (v)
 6.51.15^a: 1.15.2^o, &c.;—6.51.15^b: 8.83.2^b
 6.52.7^a: 1.3.7^b, &c.;—6.52.7^b: 2.41.13^b, &c. (v)
 6.52.12^a: 5.4.8^a, &c. (v);—6.52.12^c: 8.44.9^a
 6.57.1^b: 4.31.11^b;—6.57.1^c: 5.35.6^a, &c. (v)

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

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

- 8.22.3^a: 5.73.2^a;—8.22.3^d: 8.5.5^c, &c. (v)
 8.22.8^c: 4.47.3^d;—8.22.8^d: 4.46.6^c, &c.
 8.23.18^a: 5.23.3^a, &c. (v);—8.23.18^b: 5.21.5^b
 8.33.10^a: 9.64.2^c;—8.33.10^c: 8.6.14^c (v)
 8.35.22^a: 1.92.16^c, &c. (v);—8.35.22^b: 6.60.15^d, &c. (v)
 8.44.14^b: 1.12.12^a, &c.;—8.44.14^c: 1.12.4^c, &c.
 8.44.19^a: 3.10.1^a;—8.44.19^c: 1.5.8^c
 8.44.28^a: 2.5.8^c;—8.44.28^c: 1.10.9^c
 8.46.3^b: 8.99.8^b;—8.46.3^c: 8.54(Väl. 6).1^b
 8.46.8^a: 9.61.19^a;—8.46.8^b: 8.92.17^b
 8.48.14^c: 2.12.15^c (v);—8.48.14^d: 1.117.25^d, &c.
 8.49(Väl. 1).5^a: 8.5.7^a;—8.49(Väl. 1).5^c: 8.50(Väl. 2).5^c (v)
 8.50(Väl. 2).9^b: 8.24.8^b;—8.50(Väl. 2).9^c: 8.49(Väl. 1).9^c (v)
 8.51(Väl. 3).5^b: 6.46.3^b;—8.51(Väl. 3).5^d: 8.46.9^d
 8.53(Väl. 5).2^b: 8.12.28^b (v);—8.53(Väl. 5).2^d: 8.11.9^b
 8.56(Väl. 8).1^a: 8.55(Väl. 7).1^c;—8.56(Väl. 8).1^c: 1.8.5^c
 8.60.3^c: 4.7.1^b;—8.60.3^d: 1.127.2^c
 8.65.6^b: 5.20.3^d, &c.;—8.65.6^c: 1.13.7^c, &c.
 8.69.3^b: 1.84.11^b;—8.69.3^d: 1.105.5^b
 8.69.11^b: 9.14.3^b;—8.69.11^c: 9.61.14^b
 8.76.6^b: 1.23.7^a;—8.76.6^c: 1.22.1^c, &c.
 8.83.9^a: 1.15.2^c, &c.;—8.83.9^b: 6.51.15^b
 8.87.3^a: 8.8.1^a, &c. (v);—8.87.3^b: 1.45.4^b, &c.
 8.92.5^a: 8.15.1^c (v);—8.92.5^b: 1.16.3^c, &c.
 8.92.22^a: 1.15.1^b;—8.92.22^b: 8.6.35^b, &c.
 8.95.6^b: 8.6.35^a (v);—8.95.6^d: 9.61.11^c
 8.97.5^b: 9.12.6^b, &c. (v);—8.97.5^d: 5.73.1^d (v)
 8.101.2^b: 5.65.2^b;—8.101.2^d: 1.47.7^d, &c.
 8.102.16^b: 8.60.19^b (v);—8.102.16^c: 5.26.1^c, &c.
 8.103.5^b: 1.40.4^b, &c. (v);—8.103.5^d: 5.82.6^c, &c.
 9.1.1^b: 9.29.4^b, &c.;—9.1.1^c: 9.100.5^c
 9.2.1^a: 9.36.2^b;—9.2.1^c: 1.176.1^b
 9.3.9^a: 9.42.2^c;—9.3.9^b: 9.99.7^b, &c.
 9.6.3^b: 9.52.1^c;—9.6.3^c: 9.1.4^c, &c.
 9.7.4^b: 9.62.23^b;—9.7.4^c: 9.74.1^b (v)
 9.8.3^a: 9.60.4^a;—9.8.3^c: 3.62.13^c, &c. (v)
 9.12.6^a: 9.35.4^a;—9.12.6^c: 8.97.5^b, &c. (v)
 9.13.3^a: 9.43.6^a, &c. (v);—9.13.3^b: 9.42.3^c
 9.13.8^b: 9.3.7^c (v);—9.13.8^c: 9.61.28^c
 9.13.9^a: 9.63.5^c;—9.13.9^c: 9.39.6^c
 9.16.3^b: 1.28.9^b, &c.;—9.16.3^c: 9.51.1^c
 9.16.8^a: 9.64.25^a;—9.16.8^c: 9.28.1^c, &c. (v)
 9.17.3^b: 9.16.4^b, &c.;—9.17.3^c: 9.37.1^c, &c.
 9.17.4^a: 9.67.14^a;—9.17.4^b: 9.42.4^b
 9.20.6^b: 9.36.4^b, &c.;—9.20.6^c: 9.92.6^b
 9.22.3^a: 9.101.12^a;—9.22.3^b: 1.5.5^c, &c.
 9.23.1^a: 9.17.1^c;—9.23.1^b: 9.62.25^c, &c.
 9.24.1^b: 9.67.7^a, &c.;—9.24.1^c: 9.65.26^c
 9.24.2^b: 8.6.34^b, &c. (v);—9.24.2^c: 9.6.4^c
 9.24.3^b: 8.69.10^d, &c. (v);—9.24.3^c: 9.99.8^b
 9.24.7^a: 1.142.3^a, &c. (v);—9.24.7^c: 9.28.6^c, &c.
 9.25.4^a: 7.55.1^b, &c.;—9.25.4^b: 9.43.3^a
 9.28.6^b: 9.13.1^a, &c.;—9.28.6^c: 9.24.7^c, &c.
 9.29.3^b: 9.35.6^c (v) —9.29.3^c: 9.61.15^c

521] *Stanzas containing two Pādas repeated in different places*

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

9.101.12^a: 9.22.3^a;—9.101.12^b: 1.5.5^c, &c.
 9.103.6^b: 9.3.9^b, &c.;—9.103.6^c: 9.37.3^b v⁷
 9.106.4^b: 8.91.3^d, &c.;—9.106.4^c: 9.29.6^c v¹
 9.106.12^b: 9.107.11^b;—9.106.12^c: 9.86.33^d (v)
 9.107.4^a: 9.63.28^a;—9.107.4^d: 8.61.6^b
 9.107.17^a: 9.62.14^c, &c. (v);—9.107.17^d: 9.63.17^a
 9.107.22^b: 9.7.3^b (v);—9.107.22^d: 9.103.2^b
 9.107.26^b: 9.30.2^a;—9.107.26^d: 9.14.5^c, &c. (v)
 9.108.15^a: 9.11.8^a, &c.;—9.108.15^c: 9.64.22^b, &c.
 10.2.2^a: 1.76.4^c (v);—10.2.2^d: 2.3.1^d
 10.21.1^b: 5.20.3^a, &c.;—10.21.1^d: 3.9.8^b, &c. (v)
 10.22.15^a: 2.11.11^a;—10.22.15^c: 10.148.4^d (v)
 10.25.7^a: 1.91.8^a;—10.25.7^d: 1.23.9^c, &c. (v)
 10.48.4^c: 10.28.6^c (v);—10.48.4^d: 4.42.6^c (v)
 10.59.6^c: 10.59.4^b, &c. (v);—10.59.6^d: 8.48.8^a (v)
 10.62.7^b: 10.25.5^d (v);—10.62.7^d: 8.65.12^c
 10.63.13^a: 1.41.2^c, &c. (v);—10.63.13^b: 6.70.3^c, &c.
 10.66.13^a: 2.3.7^a (v);—10.66.13^b: 1.124.3^c, &c. (v)
 10.131.6^b: 4.1.20^d (v);—10.131.6^d: 4.51.10^d, &c.
 10.133.2^c: 1.102.8^d, &c. (v);—10.133.2^d: 1.89.9^b, &c. (v)
 10.133.6^a: 3.41.7^a, &c.;—10.133.6^b: 9.61.4^c, &c. (v)
 10.134.2^c: 10.133.4^c;—10.134.2^d: 9.52.4^c
 10.139.3^a: 1.96.6^a;—10.139.5^c: 10.34.8^b
 10.140.6^b: 3.2.5^a;—10.140.6^c: 1.45.7^c
 10.148.2^b: 2.11.4^d;—10.148.2^c: 2.11.5^a, &c.
 10.150.2^a: 1.26.10^b, &c.;—10.150.2^b: 1.91.10^b

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 duḥḥaṅsa ṛḥata, 1.23.9; 7.94.7, is extended into the twelve-syllable lines, mā no duḥḥaṅsa ṛḥatā vivakṣase, 10.25.7, and, mā no duḥḥaṅso abhidipsur ṛḥata, 2.23.10. Or the eleven-syllable line, vṛtram jaghanvān asrjad vi sindhūn, 4.18.7; 4.19.8, reappears in an obviously truncated eight-syllable line, vṛtram jaghanvān asrjat,¹ 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:

tvaṁ dyāṁ ca pṛthivīm cāti jabhriṣe 9.86.29

tvaṁ dyāṁ ca mahivrata pṛthivīm 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

¹ See under 1.80.10^d.

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, ṛama yachantu saprathah. This pāda appears at 8.18.3 extended by the dipody appendage yad imahe (see below, p. 537), to wit :

ṛama 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,

ṛama yachantu sapratha ādityaso yad imahe ati dviṣah 10.126.7.

The words ati dviṣah 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 4.54.3ⁿ, and 10.160.5ⁿ):

indro yad vṛtram avadhīn nadivṛtam 1.52.2
yadā vṛtram nadivṛtam ṛavasā vajrīn avadhīh 8.12.26
na tvad anyo maghavann asti marḍitā 1.84.19
nahi tvad anyah puruhūta kaṇcana 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 arāvṇah 1.36.15
pāhi viçvasmād rakṣaso arāvṇah 8.60.10 ;

see under 1.36.15.

Interrelation of triṣṭubh and jagatī, 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 jagatī is illustrated by a large number of instances of triṣṭubh and jagatī lines which are identical, except that they add or subtract a last syllable.¹ 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 jagatī) 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.² I regard this

¹ See p. 529 ff., and cf. Lanman, JAOS. x. 535.

² Cf. Haskell, PAOS., vol. xi (1881), pp. 1x 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 triṣṭubh and jagatī 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 triṣṭubhs or jagatīs'; 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:

aṣveva citrāruṣī¹ 4.52.2
 aṣve na citre aruṣi 1.30.21
 mā no martāya ripave vājiniṣasū 8.22.14
 mā no martāya ripave raksasvine 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 paṣyāt sūriam uccarantam 4.25.4
 jiok paṣyema sūryam uccarantam 10.59.6 (see the same alternative under 1.32.4^c).

Or, in the imitative Vāḷakhilya hymns:

yaṁ te svadhāvan svadayanti dhenavaḥ 8.49(Vāl. 1).5
 yaṁ te svadhāvan suadanti² 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 kiṁ ca pṛthivyām adhi 5.83.9
 yad vā pṛthiviām adhi 8.49(Vāl. 1).7
 nābhā pṛthiviā adhi 3.29.4
 nābhā pṛthivyā adhi sānuṣu triṣu 2.3.7

¹ Cf. Arnold, Vedic Metre, p. 302; and see p. 63.

² Cf. Arnold, Vedic Metre, pp. 95, 313.

yad vā pañca **ks̥itīnām** 5.25.2
 yad vā pañca **ks̥itīnām** dymnam ā bhara 6.46.7¹
 mandantu **tvā** mandino vayav indavaḥ 1.134.2
 mandantu **tuā** mandināḥ sūtāsah 8.82.5
indrāgnī tā havāmahe 1.21.3, &c.
indraagnī havāmahe 5.86.4, &c.
tvam 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.² 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:

asmākāsaç ca sūrayaḥ 5.10.6
pr̥asmākāsaç 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:

pūrvir aya | niṣṣidho martiṣu 3.51.5
pūrvīṣ ṭa indra | niṣṣidho janesu 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 adya:

gnā hutāso vasavo adhrṣṭāḥ 6.10.15
adyā hutāso vasavo adhrṣṭāḥ 6.10.4.

Very similarly the following pair:

vayaṁ te agna **ukthaāir** vidhema 5.4.7
 vayaṁ ta indra **stomebhīr** 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 bhrgavo na ratham 4.16.20
atakṣāma bhrgavo na ratham 10.39.14.

Or, finally, still more problematic are the pairs (cf. also under 1.171.3^a):

mahi dyāvīpr̥thivī bhūtam urvi 10.93.1
dīkvaç ca pr̥thivī bhūtam urvi 6.68.4

virī maghavan yā cakartha 5.29.13
pra nūtanā maghavan yā cakartha 5.31.6.

This brings us to the next, very important consideration:

¹ Cf. below, p. 539. The need of resolving **ks̥itīnām** in 5.35.2 is not pressing; see Lanman, JAOS. xi, p. xxviii.

² That is, outside the final dipodies acatalectic or catalectic of all lines, or the anapaests after the caesura in triṣṭubh and jagatī.

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 :

rājanātam adhvarāṇām 1.1.8; 1.45.4
rājanātv 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 :

samrājanātam 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 :

samrājanā carṣaṇinām 3.10.1; 10.134.1
pra samrājanā carṣaṇinām 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 Rīg-Veda; see the author, *The Atharva-Veda*, p. 42.

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

mā no martāya ripave vājīnīvasū 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 vibhrto mātariṇvā 1.71.4
mathīd yad īm viṣṭo mātariṇvā 1.148.1.

Here the second pāda is defective and obscure in meaning. Oldenberg, *SBE.*, xlv. 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 *didhr̥*, the strong stem *didhar̥*¹, unless *dhr̥* really makes position, which I do not believe :

rayiṃ gr̥natsu dhārāya 8.13.2
rayiṃ 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 vān 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 bṛhatir āreaghāḥ 6.1.12
pūrvir iṣo bṛhatir jirādāno 9.87.9
vayam̐ te ta indra ye ca narah̐ 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 *dvipādā virāj*.—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

¹ 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 dvipadā 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 yoṣaṇām 10.39.7
 ava tmanā dhṛṣatā çambaram bhinat 1.54.4
 ava tmanā bhṛhataḥ çambaram bhet 7.18.20

rtasya panthām anv eti sādhu 1.124.3 ; 5.80.4
 rtasya panthām anv omi sādhuya 10.66.13
 sa jāyamānaḥ parame vyomani 1.143.2 ; 6.8.2
 sa jāyamānaḥ parame vyoman 7.5.9¹
 rathā aṅvāsa uśaso vyaṅṣāu 4.14.4
 rathā aṅvāsa uśaso vyaṅṣiṣu 4.45.2.
 naras tokasya tanayasya sātāu 4.24.3
 naras tokasya tanaya-sya sātīṣu 7.82.9
 asmabhyam ṛama bahulam vi yantāu 5.55.3
 asmabhyam ṛama bahulam vi yanta 6.51.5
 adhi stotrasya sakhyasya gātana 5.55.9
 adhi stotrasya sakhyasya gāta 10.78.8
 asmabhyam indra varivaḥ sugaṁ kṛthi 1.102.4
 asmabhyam indra varivaḥ sugaṁ kṛḥ 6.44.18
 somaḥ punānaḥ kalaṅṣu sīdati 9.68.9 ; 86.9
 somaḥ punānaḥ kalaṅṣu sātā 9.96.23
 vṛṣā pavitre adhi sāno avyaye 9.86.3
 vṛṣā pavitre adhi sāno avye 9.97.40
 ādityair no aditiḥ ṛama yaṁsat 1.107.2 ; 4.54.6
 ādityair no aditiḥ ṛama yaḥatu 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 pṛtanāsu ṣatrūn 6.19.8
 yena vaṁsāma pṛtanāsu ṣardhataḥ 8.60.2
 sahasraṇibhir upa yāhi vitaye 1.135.4
 sahasraṇibhir upa yāhi yajñam 7.92.5
 ekaṁ vicakra camasaṁ caturdhā 4.35.2
 ekaṁ vi cakra camasaṁ caturvayam 4.36.4
 vi yo mame rajasi sukratūyayā 1.160.4
 vi yo rajāṁsy amimita sukratūḥ 6.7.7

¹ Similarly, but without reason, MS. 4.14.12^b : 234.5 reads in a jagatī stanza : satyadharmāṇā parame vyoman, where RV. 5.63.1 has vyomani. Or, AB. 8.8.11^b; AÇ. 3.9.4^b read : mā samṛkṣāthām parame vyomani, thus matching the preceding pāda; the remaining texts (see Vedic Concordance) have vyoman. Similarly AV. 8.3.17^a modernizes, in the teeth of the metre of the stanza, marman of RV. 10.87.17^a 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 prayah¹ 5.51.5
 pibā sutasyāndhaso madāya 7.90.1
 dadhāti ratnaṁ vidhate yaviṣṭhaḥ 4.12.3
 dadhāti ratnaṁ vidhate suviriam² 7.16.12
 nāsya vartā na tarutā nv asti 6.66.8
 nāsya vartā na tarutā mahādhane 1.40.8
 dūtaṁ kṛṇvānā ayajanta havyāḥ 5.3.8
 dūtaṁ kṛṇvānā ayajanta mānuṣāḥ 10.122.7
 tīras tamo dadṛṇa ūrmyāsv ā 6.48.6
 tīras tamo dadṛṇe rāmyāṇām 7.9.2
 havyavāl agnir ajaraḥ pitā naḥ 5.4.2
 havyavāl agnir ajaraḥ caṇohitaḥ 3.2.2
 ajasreṇa ṣoṣiṣā ṣoṣucac chuce 6.48.3
 ajasreṇa ṣoṣiṣā ṣoṣucānaḥ 7.5.4
 damūnasam gr̥hapatim amūram 4.11.5
 damūnasam gr̥hapatim vareṇiam 5.8.1
 urviṁ gavyūtim abhayaṁ kṛdhi naḥ 7.74.4
 urviṁ gavyūtim abhayaṁ ca nas kṛdhi 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^d

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

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

² Both stanzas are addressed to Agni.

jyotir viçvasmâi bhuvanâya kṛṇvati 1.92.4
 jyotir viçvasmâi bhuvanâya kṛṇvan 4.14.2
 anârambhane tamasi praviddham 1.182.6
 anârambhane tamasi pra vidhyatam 7.104.3
 yat sunvate yajamânâya çikṣathah 8.59. Vâl. 11.1
 yat sunvate yajamanâya çikṣam 10.27.1
 vṛṣeva yûthâ pari koçam arçasi 9.76.5
 vṛṣeva yûthâ pari koçam arçan 9.96.20
 ratham na dhiraḥ svapâ atakṣam 5.2.11 ; 29.15
 ratham na dhiraḥ svapâ atakṣiṣuḥ 1.130.6

A 4. Interchange between triṣṭubh and jagatî with change of meaning

The preceding classes shade off imperceptibly to a longer group of pairs of jagatî 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 pāda¹; 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 ayaḥ savanā purūṇi 4.29.1
 tiraç cid ayaḥ savanā vaso gahi 8.66.12
 tvaṣṭā devebhir janibhiḥ sajoṣaḥ 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 çiqāmi sākam 10.28.6
 purū sahasrā ni çiqāmi dāçuṣe 10.48.4
 { ud u ŷya devaḥ savitā damūnāḥ 6.71.4
 { ud u ŷya devaḥ savitā yayāma 7.38.1
 { ud u ŷya devaḥ savitā savāya 2.38.1
 { ud u ŷya devaḥ savitā hiraṇyayā 6.71.1
 imam nara marutaḥ saçcatā vṛdham 3.16.2
 imam nara marutaḥ saçcatānu 7.18.25

¹ See p. 2.

- ratham ye cakruḥ suvṛtaṁ nareṣṭhām 4.33.8
 ratham 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 ukthiah 4.36.1
 pra dyāvā yajñāih ṛthivī ṛtāvṛdhā 1.159.1
 pra dyāvā yajñāih ṛthivī namobhīh 7.53.1
 { dāivya hotārā prathamā purohitā 10.66.13
 { dāivya hotārā prathamā viduṣṭarā 2.3.7
 { dāivya hotārā prathamā ny ṛñje 3.4.7 = 3.7.8
 { dāivya 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 havirbhīh 7.40.5
 tubhyaṁ suto maghavan tubhyam 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 pariḥmā 1.79.3 ; 10.93.4
 aryamā mitro varuṇaḥ sarātayaḥ 8.27.17
 ud vandanam āirayataṁ suar dṛçe 1.112.5
 ud vandanam āirataṁ daṁsanābhīh 1.118.6
 yuvaṁ çvetam pedava indrajūtam 1.118.9
 yuvaṁ çvetam pedave açvināçuam 10.39.10
 indrā nv agnī avase huvadhyaī 5.45.4
 indrā nv agnī avaseha vajriṇā 6.59.3
 { viçvasya sthātur jagato janitriḥ 6.50.7
 { viçvasya sthātur jagataç ca gopāh 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 matsarāvan. The second case is, perhaps, more critical:

sam̐ yo vanā yuvate bhasmanā datā 10.115.2
sam̐ 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 sam̐ 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:

kṛṣṇam̐ ta ema ruçadūrme ajara 1.58.4
kṛṣṇam̐ ta ema ruçataḥ puro bhāḥ 4.7.9

Here the final syllable of ruçadūrme is probably short,¹ 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^h.

The fourth case is:

agnim̐ hotāram̐ iḥate vasudhitim̐ 1.128.8
agnim̐ hotāram̐ iḥate namobhīḥ 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^a, and 1.69.7^a):

çiçum̐ jajñānam̐ haryatam̐ mṛjanti 9.96.17
çiçum̐ jajñānam̐ hariṁ mṛjanti 9.109.12
sa hi kṣapāvān̐ abhavad rayiṇām̐ 7.10.5
sa hi kṣapāvān̐ agni rayiṇām̐ 1.70.5
mathid yad im̐ vibhṛto mātariçvā 1.71.4
mathid yad im̐ viṣṭo 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 harim 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^a. In the third pair also the virāj pāda is probably secondary to the triṣṭubh; see above, p. 527.

¹ 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, *Prolog.*, 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:

ṣuciḥ pāvaka ucyaṭe 9.24.7

ṣuciḥ pāvako adbhutaḥ 1.142.3; 9.24.6.

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

ṣuciḥ pāvaka ucyaṭe so adbhutaḥ 8.13.19.

See under 1.142.3^c.

It is interesting to observe that pādas consisting of 8+4 syllables continue to be made at a later time. AV. 6.2.3^c, vīrapṣin vī mṛdho jahi raksasvīnī, is such a pāda, making with two octosyllabic pādas a and b an uṣṇī stanza (Anukramaṇī, paroṣṇī). The two first pādas = RV. 7.32.8^{ab}; pāda c is the Atharvan's own composition. The two first stanzas of the AV. are in the same metre, pāda 2^b being almost = RV. 7.32.6^d. Since the AV. hymn is in all probability an expansion of RV. motives its composite uṣṇī pādas, 1^c-3^c, 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 āstārāpāṅkti 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 duḥṣaṅsa iṣata 1.25.9 ; 9.94.7
 mā no duḥṣaṅsa iṣatā vivakṣase 10.25.7
 asme rayiṅ ni dhāraya 1.30.22
 asme rayiṅ ni dhāraya vi vo made 10.24.1
 { viṣvā adhi ṣriyo dadhe 2.8.5
 { viṣvā adhi ṣriyo dhita 10.127.1
 viṣvā adhi ṣriyo dhiṣe vivakṣase 10.21.3
 ṣiraṅ pāvakaṣoṣam 3.9.8 ; 8.43.31 ; 102.11
 ṣiraṅ pāvakaṣoṣam vivakṣase 10.21.1
 ṣreṣṭhaṅ no dhēhi vāryam 3.21.2
 ṣreṣṭhaṅ no dhēhi vāryam vivakṣase 10.24.2
 raṅaṅ gāvo na yavase¹ 5.33.16
 raṅaṅ gāvo na yavase vivakṣase 10.25.1
 vrajaṅ gomantam aṣvinam 10.62.7
 vrajaṅ gomantam aṣvinam 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 :

- iṣāno apratiṣkuta indro aṅga 1.84.7
 iṣāno apratiṣkutaḥ 1.7.8
 indro aṅga, though simple prose, is refrain in the tṛca 1.84.7-9. See under 1.7.8
 upa sraḥveṣu bapsato ni ṣu svapa 7.55.2
 upa sraḥveṣu bapsataḥ 8.72.15
 ni ṣu svapa is refrain in the tṛca 7.55.2-4
 indra viṣvābhir ūtibhir vavakṣitha 8.12.5
 { indra viṣvābhir ūtibhiḥ 8.37.1-6 ; 61.5 ; 10.134.3
 { indro viṣvābhir ūtibhiḥ 8.32.12
 vavakṣitha is refrain in the tṛca 8.12.4-6
 puruṣaṣtam ūtaye ṛtaṣya yat 8.12.14
 puruṣaṣtam ūtaye 8.71.10
 ṛtaṣya yat is refrain in the tṛca 8.12.13-15
 vṛṣā tvaṅ ṣatakṛato vṛṣā havaḥ 8.13.31
 vṛṣā tvaṅ ṣatakṛato 8.33.11
 vṛṣā havaḥ is refrain in the tṛca 8.33.31-33
 pibā somaḥ madāya kaṁ 8.95.3
 pibā somaḥ madāya kaṁ ṣatakṛato 8.36.1-6. Cf. 8.95.27^b-29^b

¹ 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 trica 5.51.5-7, deducting which, there is left the short pāda pibā sutasyāndhasah which is at the base of the triṣṭubh.¹

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 gr̥ham 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 pūrvyaṁ 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.

dhuksasva pipyuṣim iṣam avā ca naḥ 8.13.25

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

{ dhuksanta pipyuṣim iṣam 8.7.3

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

gopā ṛtasya didiḥi sve dame 3.10.2

gopā ṛtasya didiḥi 10.118.7

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

havyavāham amartyaṁ sahovṛdham 3.10.9

havyāham amartyam 4.8.1; 8.102.17

sahovṛdham as cadence in 1.36.2.

aṅhoç cid urucakrayo 'nehasaḥ 8.18.5

aṅhoç 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^b.

¹ 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 gayatri line, may be turned into such a line by dropping its last four or three syllables.¹ 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:

- ṛṅkarnāṁ saprathastamam 1.45.7
 ṛṅkarnāṁ saprathastamāṁ tuā girā 10.140.6
 tuā girā does not occur elsewhere in cadence.
- indrah somasya pitaye 8.12.12
 indrah somasya pitaye vṛṣṇyate 1.55.2
 vṛṣṇyate is cadence in 9.108.1; 10.94.9.
- dasrā hiranyavartani 1.92.18; 5.75.2; 8.5.11; 8.1
 dasrā hiranyavartani çubhas pati 8.87.5
 çubhas pati 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. 1.16.4².
- indrah jāitrāya harsayan 9.111.3
 indrah jāitrāya harsaya çacipatiṁ 8.15.13
 Cases of çacipati are frequent in cadence; so especially çacipate as refrain dipody in 8.37.
- rathe koçe hiranyaye 8.20.8
 rathe koçe hiranyaye vṛṣṇvasū 8.22.9
 vṛṣṇvasū is cadence in 17 out of 18 of its occurrences: see Grassmann's Lexicon, s. v.
- { samudrasyādhi viṣṭapi 8.97.5; 9.12.6
 { samudrasyādhi viṣṭapah 8.34.13
 samudrasyādhi viṣṭapi manīṣiṇah 9.107.14
 manīṣiṇah 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 aṅiṣan 9.60.3
 indrasya hārdy aṅiṣan manīṣibhiḥ 9.86.19
 manīṣibhiḥ 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.

¹ See below, p. 541.

agnim hotāram ṅate 6.14.2
 { agnim hotāram ṅate vasudhitim ¹ 1.128.8
 { agnim hotāram ṅate 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 uttamaḥ 9.108.16
 divo viṣṭambha upamo ² vicakṣaṇaḥ 9.86.35
 vicakṣaṇaḥ occurs regularly at the end of eight- or twelve-syllable pādas, e.g. 1.101.7*.

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 yaviṣṭha 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 kaviḥ 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 kṣitinaām dyumnam 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 pārthivaḥ 7.32.23
 tubhyāyam adribhiḥ sutah 8.82.5
 tubhyāyam somaḥ paripūto adribhiḥ 1.135.2

¹ Arnold, *Vedic Metre*, p. 124, would read vasudhitim. I am not inclined to think that he is right ; see under 1.1.2^a.

² 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 jagati); 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 jagati 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 aghāyoh 7.1.13
 ā no mitrāvaruṇā gṛtāir gavyūtim ukṣatam 3.62.16
 ā no mitrāvaruṇā havyajuṣṭim gṛtāir gavyūtim ukṣatam iḷabhiḥ 7.65.4
 Cf. gṛtāir gavyūtim ukṣatam 8.5.6.
 vidyāma sumatīnām 1.4.3
 vidyāma sumatīnām navānām 10.89.17
 Cf. 8.5.37^b.
 uru kṣayāya cakrire 1.36.8
 uru kṣayāya cakrire sudhātu 7.60.11
 satrāsūhanī varenṇyam 1.79.8
 satrāsūhanī varenṇyam sahodām 3.34.8
 Cf. 6.17.13^b.
 agniṁ hotāram iḷate 6.14.2
 { agniṁ hotāram iḷate namobhiḥ 5.1.7
 { agniṁ hotāram iḷate vasudhitim 1.128.8¹
 na yat paro nāntaraḥ 2.41.8
 na yat paro nāntaras tuturyāt 6.63.2
 mahān mahibhir ūtibhiḥ 4.32.1
 mahān mahibhir ūtibhiḥ saraṇyan 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^d.
 vṛṇīmahe sakhyāya 9.66.18
 vṛṇīmahe sakhyāya priyāya 4.41.7
 svāyudhāsa iṣmiṇaḥ 5.87.5
 svāyudhāsa iṣmiṇaḥ suniṣkākḥ 7.56.11
 Cf. 4.37.4^b.
 kim aṅga radhraodanaḥ 8.80.3
 kim aṅga radhraodanaṁ tvāhuḥ 6.44.10
 somaṁ vīrāya çipriṇe 8.32.24
 somaṁ vīrāya çipriṇe pibadhyāi 6.44.14

¹ 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 juṣānā 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 mardhiṣṭam ā gatam 7.74.3
 mā no mardhiṣṭam ā gatam 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 ; 56.7 ; 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^b.

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 :

- sam vo madāso agmata 1.20.5
 sam vo madā agmata sam puramdhiḥ 4.34.2
 abhy arṣanti suṣṭutim 9.62.3
 abhy arṣata suṣṭutin gavyam ājim 4.58.10
 Read abhi arṣ^o 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.¹ 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 jaghanvān arjād vi sindhūn 4.18.7 ; 19.8
 vṛtram jaghanvān arjāt 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

¹ 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 1.15.2.1

ṛtena mitrāvaruṇā 1.2.8

In 1.2.8^b the text continues with enclitic ṛtāvṛdhāv at the beginning of the pāda, showing that the latter word is blended rhythmically with the first pāda ; see under 1.2.8^a.

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 juḥṣat 3.4.6

yathā no mitro varuṇaḥ 1.43.3

The pāda 1.43.3^a 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 tvam ṛṣayaḥ pūrva ūtayo (juhāre 'vase mahi) 1.48.14

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

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

ye cid dhi pūrva ṛtasāpa āsan 1.179.2^a

yo cit pūrva ṛtasāpaḥ 10.154.4

The metre is obviously inferior in 10.154.4.

preṣṭhaṁ vo atithiṁ ḡṛṇise 1.186.3

preṣṭhaṁ vo atithiṁ (stuse mitram iva priyam) 8.84.1

stuse added to 8.84.1^a 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 vasudhiti jihāte 3.31.17

anu kṛṣṇe vasudhiti¹ 8.48.3

See under 1.2.8 and 3.31.17.

ā no mitrāvaruṇā havyajūṣṭim (ghṛtāir gavyūtim ukṣatam iḥābhīḥ) 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 sūktāḥ 7.65.1

prati vām sūra udite² 7.66.7

See under 7.63.5.

¹ This example bids us pause before accepting Arnold's suggestion (VM., p. 124) to read vasudhiti in 8.48.3.

² Cf. Oldenberg, Prol., p. 11.

- açvāvad gomad yavamāt suvīriam 9.69.8
 açvāvad gomad yavamāt¹ 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 vīveṣa 10.27.7
 yo asya pāre rajasaḥ 10.187.5
 Clear case of stunted pāda ; see under 10.27.7.
 { na tam aṅho na duritaṁ kutaç cana 2.23.5
 { na tam aṅho devakṛtaṁ kutaç 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.
 { iḥyate yajamānāya sunvate 10.100.3
 { supravye yajamānāya sunvate 10.125.2
 { viçved aha yajamānāya sunvate 1.92.3
 { bhadra çaktir yajamānāya sunvate 1.83.3
 varuṇa mitrāryaman 8.67.4 ; 10.126.2
 { tasmā agne varuṇa mitrāryaman 7.59.1
 { vayan̄ 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.² 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.

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

² See JAOS. xxix. 288 ; and above, p. 9.

Part 2, Chapter 2: Metrical Variations in Repeated Passages [544

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

aṅho rājan varivah pūrave kaḥ 1.63.7
hantū vṛtraṁ varivah 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.
somaṣṛṣṭhāya vedhase 8.43.11
kilālaḥ somaṣṛṣṭhāya vedhase 10.91.14
abhy arṣanti suṣṭutim 9.62.3
pavamānā abhy arṣanti suṣṭutim 9.85.7¹
agnijihvā ṛtāvṛdhaḥ 1.44.14 ; 7.66.10
divakṣaso agnijihvā ṛtāvṛdhaḥ 10.65.7
pṛthupājā amartyaḥ 3.27.5
vāḥvānaraḥ pṛthupājā amartyaḥ 3.2.11
aḥaniṁ yātumadbhyaḥ 7.104.25
nūnam sṛjad aḥaniṁ yātumadbhyaḥ 7.104.20
vṛṣabhāya kṣitinām 10.187.1
juhotana vṛṣabhāya kṣitinām 7.98.1
pavamānaḥ kanikradat 9.3.7
agre vācaḥ pavamānaḥ kanikradat 9.106.10
atithigvāya ṣambaram 1.130.7
arandhayo 'tithigvāya ṣambaram 1.51.6
amṛtaṁ jātavedasam 8.74.5
pra-pa vāyam amṛtaṁ jātavedasam 6.48.1
suvīryaṁ svaḥvyam 8.12.33
sa no agniḥ suvīryaṁ svaḥvyam 3.26.3
prati paḥyema sūrya 10.158.5
jiog jivāḥ prati paḥyema 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
vipaḥcite pavamānāya gāyata
vahantu somaḥpitaye 4.46.3 ; 8.1.24
uṣarbudho vahantu somaḥpitaye 1.92.18
huvema vājasātaye 6.57.1
devaṁ-ḍevaṁ huvema vājasātaye 8.27.13

¹ See above, p. 524.

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

maghavadbhyaç ca mahyañ ca 9.32.6
chardir yacha maghavadbhyaç ca mahyañ 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^d; 7.104.7^c; 8.32.22^c):

siāma saprathastame 5.65.5
çarman siāma tava saprathastame 1.94.13

ā vājam darṣi sātaye 5.39.3
nr̥bhir yato vājam ā darṣi sātaye 9.68.7

indra rāyā pariṇasā 4.31.12; 8.97.6
tvañ na indra rāiā pariṇasā 1.129.6

tvañ na indra is frequent verse opening; see Concordance.

abhi na ā vavṛtsua 4.31.4
manyō vajrin abhi māñ ā vavṛtsva 10.83.6

praty u adarçy āyati 7.81.1
citreva praty adarçy āyati 8.101.13

pūrṇāñ vivaṣṭy āsicam 7.16.11
adhvaryavaḥ sa pūrṇāñ vaṣṭy āsicam 2.37.1

rayiñ soma çravāyyam 9.63.23
goarṇasañ rayiñ indra çravāyyam 10.38.2

jyotiṣā bādhate tamaḥ 10.127.2
yena sūrya jyotiṣā bādhase 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 ṛjīṣiñ 8.79.4
ā no diva ā pṛthivyā ṛjīṣiñ 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.¹ In this way both the shorter and the longer pāda usually present

¹ 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 çūsam arcata (10.133.1, arcata) 1.9.10; 10.133.1
 indrāya çūsam harivantam arcata 10.96.2
 mā no duhçaṅsa içata 1.23.9; 7.94.7; 10.25.7
 mā no duhçaṅso abhidipsur içata 2.23.10
 abhi prayāṅsi vitaye 6.16.44
 abhi prayāṅsi sudhitāni vitaye 1.135.4
 Cf. abhi prayāṅsi sudhitāni hi khyah (10.53.2, khyat) 6.15.15; 10.53.2
 vipraṁ hotāram adruham 8.44.10
 vipraṁ hotāraṁ puruvāram adruham 6.15.7
 samicīnāso asvaran 8.12.32
 samicīnāsa rbhavaḥ 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 sīdati 9.57.3
 { çyeno na vikṣu sīdati 9.38.4
 çyeno na vaṅsu kalaçesu sīdasi 9.86.35
 { avyo vāraṁ vi dhāvati 9.28.1; 9.106.10
 { avyo vāraṁ vi dhāvati 9.16.8
 avyo vāraṁ vi pavamāno dhāvati 9.74.9
 çyeno na yoniṁ ācadat 9.62.4
 çyeno na yoniṁ ghṛtavantam āsadam 9.82.1
 pra no naya vasyo acha ¹ 8.71.6
 { pra no naya prataraṁ vasyo acha 6.47.7
 { pra taṁ naya prataraṁ vasyo acha 10.45.9

The preceding examples are with anapaest after the caesura in the longer pāda (cf. also under 1.16.5^a; 35.2^c; 9.63.28^a; 107.1^d). 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^a; 54.3^b; 5.25.8^b; 26.1^c; 9.70.9^b; 10.14.14^d):

- arvāg ratham ni yachatam 8.35.22
 arvāg ratham samanaśā ni yachatam 1.92.16; 7.74.2
 ati viçvam vavakṣiṥa 1.81.5
 atīdam viçvam bhuvanaṁ vavakṣiṥa 1.102.8
 tvam içiṣe vasūnām 8.71.8
 tvam içiṣe vasupate vasūnām 1.170.5
 vasupate vasūnām is cadence also in 3.30.19; 10.47.1.

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

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 jañghanat 9.66.24
 kṛṣṇā tamāṁsi tviṣiā jaghāna 10.89.2
 indrāgnī rakṣa ubjatam 1.21.5
 indrāsomā tapataṁ rakṣa ubjatam 7.104.1
 svar vājī siṣāsati 9.7.4
 svar yad vājy aruṣaḥ siṣāsati 9.74.1
 çiprāḥ çirṣan hiranyayīḥ 8.7.25
 çiprāḥ çirṣasu vitatā hiranyayīḥ 5.54.11
 ūrdhvān naḥ karta jīvase 1.172.3
 kṛdhī 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 vājāṁ vṛṣaçuṣmam uttamam 4.36.8

Here, once more, the relation of the pādas may be expressed thus: dyumantaṁ [vājāṁ 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 varuṇaṁ pūṭadakṣam 7.65.1
 mitraṁ huve pūṭadakṣam 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^{ab} and 9^{ac}); 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 çacīvas tava naḥ çacībhiḥ 1.62.12
 çikṣā çacīvaḥ çacībhiḥ 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,

sīdatāṁ barhir ā sumat 1.142.7
ā barhir sīdatāṁ sumat 3.87.4

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 :

havyavāḥ agnir ajaraḥ pitā naḥ 5.4.2
havyavāḥ 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.¹ Or again :

ya ime rodasī ubhe 3.53.12
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. (Çāunakīya) :

anenājayad dyāvāpṛthivī ubhe ime 8.5.3
ācāryas tatakṣa nabhasī ubhe ime 11.5.8

In each of these either ubhe or ime is superfluous.² The Paippalāda omits ime in the first reading, anena dyāvāpṛthivī 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 çiçum and aṅcum are both designations of soma. Çiçum, 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
çṛnotu no damyebhir anikāiḥ 3.54.1

¹ See p. 531.

² 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:

sumṛṅko bhavatu viçvavedāḥ 6.47.12 = 10.131.6
sumṛṅko bhavatu jätavedāḥ 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 *jätavedāḥ* may not be used with Indra, but *viçvavedāḥ* may be used with both Indra and Agni, as well as other divinities. Therefore TB. 2.7.5.12 easily substitutes *viçvavedāḥ* for *jätavedāḥ* in RV. 4.1.20¹; see, e.g. under 1.12.1, where *viçvavedāḥ* 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*):

bṛhantam ṛṣvam ajaram yuvānam 3.32.7; 6.19.2
bṛhantam 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

¹ 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 pāda¹; 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 Viṣvāmītra verse (see under 1.4.3):

bharadvāja uta ta indra nūnam 6.25.9

viṣvāmītrā 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.

¹ 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 Saṁhitās 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 pūrvāṇi karaṇāni vocam pra nūtanā maghavan yā cakārtha 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 triṇi divi bandhanāni 1.163.3^d
triṇi ta āhur divi bandhanāni 1.163.4^a

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 :

yāḥ 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 Vāḷakhilya 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 :

sīdatāṁ barhīr ā sumat 1.142.7
ā barhīr sīdatāṁ sumat 2.87.4

prācīnaṃ barhir ojasā 1.188.4
 barhiḥ prācīnaṃ ojasā 9.5.4
 girā yaññasya sādhanam 3.27.2
 yaññasya 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
 çṛṇutaṃ ma imam havam 8.73.10
 imam me çṛṇutaṃ havam 8.85.2
 vartir yāthas tanayāya tmane ca 1.183.3
 yātaṃ vartis tanayāya tmane ca 1.184.5
 bhujyūm 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
 yam 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 abhayaṃ kṛdhī naḥ 7.74.4
 urvīm gavyūtim abhayaṃ ca nas kṛdhī 9.78.5
 bādhasva dūre nirṛtiṃ parācāiḥ 1.24.9
 āre bādhetḥam nirṛtiṃ parācāiḥ 6.74.2¹
 Cf. also under 1.25.11^c; 7.36.2^d.

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 imitativeness 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

¹ Cf. āre bādhasva, &c., MS. 1.3.39; KS. 4.13; and, bādhetḥam 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 1.124.7¹):

uṣaḥ sūnṛte prathamā jarasva 1.123.5
 uṣaḥ sujāte prathamā jarasva 7.76.5
 uṣo adyeḥa 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 8.8.10¹

In a more marked degree the legendary narrations about the Aṣvins tend to rather monotonous repetitions which at times make entire or large parts of Aṣvin hymns appear like plagiarizing versions of one another. So the hymns 1.116 and 117 show this kind of relation very obviously²:

ṣatām kumbhān asiṅcataṁ suāyāḥ 1.116.7
 ṣatām kumbhān asiṅcataṁ madhūnām 1.117.6
 ṣatām meṣān vṛkya cakṣadānam 1.116.16
 ṣatām meṣān vṛkya māmabānam 1.117.17

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

eṭāni vām aṣvinā vīryāni 1.117.25
 eṭāni vām aṣvinā vardhanāni 2.39.8
 āyukṣātām aṣvinā yātave ratham 1.157.1
 āyukṣātām aṣvinā tūtujiṁ ratham 10.35.6

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

yam te svadhāvan svadayanti dhenavaḥ 8.49(Vāl. 1).5
 Yam 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.³

agnir dvārā vy ṛṇvati (8.39.6, ūṛṇvate) 1.128.6; 8.39.6
 ṣuciḥ pāvako vandyah (7.15.10, pāvaka Idyah) 2.7.4; 7.15.10
 sakhitvam ā vṛṇīmahe (10.133.6, rabhāmahe) 9.61.4; 65.9; 10.133.6
 anṣṣastā (2.41.16, apraṣastā) iva snasī 1.29.1; 2.41.16

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

² Cf. p. 18.

³ For the pair 3.5.5: 4.5.8, see under 3.5.5.

juṣāṇa indra haribhir (8.13.13, saptibhir) na ā gahi 3.44.1 ; 8.13.13
 ā tvā bhṛhanto harayo (6.44.19, vṛṣaṇo) yujānāḥ 3.43.6 ; 6.44.19
 hito na saptir (9.86.3, atyo na hiyaṇo) abhi vājam arsa 9.70.10 ; 86.3
 vy āsa (10.29.8, āna) indraḥ pṛtanāḥ svojāḥ 7.20.3 ; 10.29.8
 sakhāyām vā sadam iḥ jāspatiṁ (5.85.7, id bhrātaram) vā 1.185.8 ; 5.85.7
 yoniḥ ṭa indra niṣade (7.24.1, sadane) akāri 1.104.1 ; 7.24.1
 namasyanta (5.3.4, daṣasyanta) uḥijaḥ ḥaṁsam āyoh 4.6.11 ; 5.3.4
 asmākām bodhy (10.103.4, edhy) avitā rathānām 7.32.11 ; 10.103.4
 yaṁ vāghato vṛnate (10.30.4, yaṁ vipṛasa Ḥate) adhvareshu 1.58.7 ; 10.30.4
 stomāir vidhemāgnaye (8.44.27, iṣemāgnaye) 8.43.11 ; 44.27
 pratī vām ratho manojavā asarji (7.68.3, iyarti) 6.63.7 ; 7.68.3
 adhvaryavo bharatendrāya (10.30.15, sunutendrāya) somam 3.14.1 ; 10.30.15
 prāvo (6.26.4, āvo) yudhyantaṁ vṛṣabhaṁ daṣadyum 1.33.14 ; 6.26.4
 viḥam kavim viḥpatiṁ mānuṣiṇām (6.1.8, ḥaḥvatinām) 5.4.3 ; 6.1.8
 yena gachathah (1.183.1, yenopayāthah) sukṛto duroṇam 1.117.2 ; 183.1
 ūrdhvaṁ bhānuṁ (4.14.2, ketum) savitā devo aḥret 4.13.2 ; 14.2
 ṛtasya sāman (4.7.7, dhāman) raṇayanta devāḥ 1.147.1 ; 4.7.7
 vṛṣā (10.80.2, agnir) mahi rodasi 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) yajīṣṭho adhvareshv īdyah 4.7.1 ; 8.60.3
 bhān mitrasya varuṇasya ḥarma (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
 asmākām (3.31.21, asmabhyām) su maghavan bodhi godāḥ (3.31.14, gopāḥ) 3.31.14 ; 31.21 ;
 4.22.10
 vi dviṣo (10.152.3, rakṣo) vi mṛdho jahi 8.61.13 ; 10.152.3
 mahān (10.104.6, dāḥvān) asy adhvarasya praketaḥ 7.11.1 ; 10.104.6
 indram gīrbhir havāmahe (8.88.1, navāmahe with abhi) 8.76.5 ; 88.1
 cikitvān abhi (8.6.29, ava) paḥyati 1.25.11 ; 8.6.29
 sutā ime ḥucayo (8.93.22, ima uḥanto) yanti vitaye 1.5.5 ; 8.93.22
 aḥatrur (8.21.13, anāpir) indra januṣā sanād asi 1.102.8 ; 8.21.13
 sahasracetāḥ (10.69.7, sahasrastariḥ) ḥatanītha ṛbhvā 1.100.12 ; 10.69.7
 vatsam gāvo na dhenavaḥ 6.45.28 ; gāvo vatsam na mātarah 9.12.2
 eṣa pratnena janmanā (9.42.2, manmanā) devo devebhyah sutaḥ (9.42.2, pari) 9.3.9 ; 42.2
 viḥvāni sānty (8.100.4, viḥvā jātāny) abhy astu (8.100.4, asmi) mahnā 2.28.1 ; 8.100.4
 viḥvā veda janimā (10.111.5, savanā) hanti ḥuṣṇam 3.31.8 ; 10.111.5
 uta trāyasva grṇato maghonaḥ (10.148.4, grṇata uta stīn) 10.22.15 ; 148.4
 mahānti (3.30.2, sthīrāya) vṛṣṇe savanā kṛtemā 3.1.20 ; 30.2
 abudhyamānāḥ (4.51.3, acitre antah) paṇayah sasantu 1.124.10 ; 4.51.3
 tasmīn chūra (7.29.2, tasmīn ū ṣu) savane mādayasva 2.18.7 ; 7.23.5 ; 29.2
 tmane (2.33.14, mīdhvas) tokāya tanayāya mṛla 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
 pūrvīḥ ṭa indra (3.51.5, pūrvīr asya) niṣṣidho janeṣu (3.51.5, martieṣu) 3.51.5 ; 6.44.11
 na tam aṅho devakṛtam (2.23.5, na duritam) kutaḥ cana 2.23.5 ; 8.19.6
 ayā (7.14.2, vayam) 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, dhāyy) agniḥ pṛthivyām 1.98.2 ; 7.5.2
 pravadyāmanā (3.58.3, suyugbhir aḥvāiḥ) suvṛtā rathena 1.118.3 ; 3.58.3
 ajiḥjananu (7.80.2, pṛācikitat) sūryam yajnam agnim 7.78.3 ; 80.2
 sīdantu manuṣo (9.64.29, vanuṣo) yathā 1.26.4 ; 9.64.29
 ḥyeno na vikṣu sīdati (9.57.3, vaṅsu sīdati) 9.38.4 ; 57.3
 yad adya sūra udite (8.27.19, sūrya udyati) 7.66.4 ; 8.27.19, 21
 vy asmad dveṣo vitaram (6.44.16, yuyavad) vy aṅhah 2.33.2 ; 6.44.16
 pṛkṣam (1.135.5, āḥum) atyam na vājinam 1.129.2 ; 135.5

dhartā (9.77.5, cakrir) divah pavate kṛtyo rasah 9.76.1 ; 77.5
 vadhīd (9.109.22, ṛiṇann) ugro riṇann apah 8.32.2 ; 9.109.22
 iṣam pṛicantā (1.92.3, vahantiḥ, sukṛte sudānave 1.47.8 ; 92.3
 sã pakṣyã (7.80.2, eṣã syã) navyam āyur dadhānã 5.33.16 ; 7.80.2
 devān ādityān aditiṁ (10.66.4, avase) havāmahe 10.67.9 ; 66.4
 viçvasya jantor adhamān cakāra (7.104.16, adhamas padīṣṭa) 5.32.7 ; 7.104.16
 indrāya vocam varuṇāya saprathah (1.136.6, miḥhuṣe¹ sumṛṣṭikāya saprathah (1.136.6 miḥhuṣe¹
 1.129.3 ; 136.6
 tiro vārāny (9.62.8, romāny) avyayã 9.62.8 ; 67.4 ; 107.10¹

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

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 śhathoh purumitrasya yoṣam (10.39.7, yoṣam) 1.117.20 ; 10.39.7
 asmabhyam çarma bahulam vi yantana (6.51.5, yanta) 5.55.9 ; 6.51.5
 somah punānah kalageṣu śidati (9.96.23, satti) 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

havyavāḥ agnir ajarah canohitah (5.4.2, ajarah pitā nah) 3.2.2 ; 5.4.2
 ekam vicakra camasaṁ caturdhā (4.36.4, caturvayam) 4.35.2 ; 36.4
 agnir devānām abhavat purohitaḥ (10.110.11, purogāḥ) 3.2.8 ; 10.110.11
 yena vaṁsāma pṛtanāsu çatrūn (8.60.2, çardhataḥ) 6.19.8 ; 8.60.2
 damūnasaṁ gṛhapatim amūram (5.8.1, vareṇiam) 4.11.5 ; 5.8.1
 vaha vāyo niyuto yāhy asmayuh (7.90.1, acha) 1.135.2 ; 7.90.1
 saṁ yo vanā yuvate çucidan (10.115.2, bhasmanā datā) 7.4.2 ; 10.115.2
 sa indrāya pavase matsarintamaḥ (9.97.3, matsaravān) 9.76.5 ; 97.3
 tiras tamo dadṛça ūrmyāsv ā (7.9.2, dadṛçe rāmyāṅām) 6.48.6 ; 7.9.2
 rayiṁ dhattam vasumantam çategvinam (7.84.4, purukṣam) 1.159.5 ; 7.84.4
 sahasriṅbhīr upa yāhi vītaye (7.92.5, yajñam) 1.135.4 ; 7.92.5
 viço yena gachatho devayantiḥ (10.41.2, yajvarir 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

¹ Cf. also such expressions, almost too meagre to be regarded as repeated pādas, as agne (and agnis) tigmēna 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
piḅā 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

mathid yad im vibhṛto (1.148.1, viṣṭo) mātariçvā 1.71.4 ; 1.48.1
sa hi kṣapavāḥ agnī (7.10.5, abhavad) rayīnām 1.70.5 ; 7.10.5
çiqum jājhānam haryataḥ (9.109.12, hariḥ) mṛjantī 9.96.17 ; 109.12

Iambic and trochaic

rājantam (1.27.1, samrājantam) adhvarāṇām 1.1.8 ; 27.1 ; 45.4
ā no diva ā pṛthivyā ṛjīṣin 7.24.3 ; diva ā pṛthivyā ṛjīṣin 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-jagatī 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 aghāyoḥ 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 ghṛtāir gavyūtīm ukṣatam 3.62.16
ā no mitrāvaruṇā havyajuṣṭīm ghṛtāir gavyūtīm ukṣatam iḷābhīḥ 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 ṛtajāta 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

cīprāḥ cīrṣan hiraṇyayīḥ 8.7.25
 cīprāḥ cīrṣasu vitatā hiraṇyayīḥ 5.54.11
 abhi prayāṅsi vītaye 6.16.44
 abhi prayāṅsi sudhitāni vītaye 1.125.4
 indrāya cūsam areati (10.133.1, areata) 1.9.10; 10.133.1
 indrāya cūsam harivantam areata 10.96.2
 mā no duḥḥaṅsa iḥata 1.23.9; 7.94.7; 10.25.7
 mā no duḥḥaṅso abhidipsur iḥata 2.23.10
 tvam iḥiṣe vasūnām 8.71.8
 tvam iḥiṣe vasupate vasūnām 1.170.5
 ye cid dhi pūrva r̥tasāpa āsan 1.179.2
 ye cit pūrva r̥tasāpaḥ 10.154.4
 preṣṭham vo atithim gr̥ṇiṣe 1.186.3
 preṣṭham vo atithim (stūṣe) 8.84.1
 vi yas tastambha rodasi 9.101.15
 vi yas tastambha rodasi cid urvi 7.86.1
 kim aṅga radhracodanaḥ 8.80.3
 kim aṅga radhracodanaḥ tvāhuḥ 6.44.10
 aḥatrur indra jajūiṣe 1.133.2
 aḥatrur 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

mā no vadhr̥ indra (7.66.4, vadhr̥ rudra) mā parā dāḥ 1.104.8; 7.66.4
 vāyaṁ somasya (2.12.15, ta indra) viṣvaḥ priyāsah 2.12.15; 8.48.14
 anumate (8.48.4, soma rājan) m̥ṛjayaḥ naḥ svasti 8.48.4; 10.59.6
 somāpūṣaṅv (6.52.16, agni-parjanyaḥ) avataṁ dhiyaḥ me 2.40.5; 6.52.16
 indrāviṣṇū (10.65.1, ādityā viṣṇur) marutaḥ svar br̥hat 10.65.1; 66.4
 br̥haspate (6.61.3, sarasvati) devanido ni barhaya 2.23.8; 6.61.3
 mitrāya (7.47.3, sindhubhyo) havyaḥ ghr̥tavaj juhota 3.59.1; 7.47.3
 pra sindhum (6.49.4, vāyur) achā br̥hati manīṣā 3.33.5; 6.49.4
 siuhi parjanyaḥ (8.96.12, suṣṭutiḥ) namasā vivāsa 5.83.1; 8.96.12
 mitro (10.83.2, manyur) hotā varuṇo jātavedāḥ 3.5.4; 10.83.2
 vasuḥ (8.71.11, agniḥ) sūnuḥ 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 ṇo hetī rudrasya (7.84.2, heḷo varuṇasya) v̥ṛjyāḥ 2.33.14; 6.28.7: see above, p. 174.
 rājan soma (6.47.28, deva ratha) prati havyaḥ gr̥bhūya 1.91.4; 6.47.28
 agne tvam (8.90.5, tvam indra) yaçā asi 8.23.30; 90.5
 agniḥ ukthāni vāv̥r̥dhuḥ 2.8.5; indram ukthāni vāv̥r̥dhuḥ 8.6.35; 95.6
 vāyav (6.16.10, agna) ā yāhi vītaye 5.51.5; 6.16.10
 agnir̥ (9.45.4, indur) deveṣu patyate 8.102.9; 9.45.4
 somam (8.68.7, indram) codāmi pītaye 3.42.8; 8.68.7¹

¹ Cf. also such expressions, perhaps too meagre to be considered repeated pādas, as agne çukreṇa çociṣā in relation to uṣaḥ çukreṇa çociṣā, or agniḥ prayaty adhivare in relation to indram prayaty adhivare; see p. 9. See also under 2.26.2^o; 5.4.7^o; 10.35.10^o.

Interchanging gods implied in both or in one of the verses

sumṛīko bhavatu viṣvavedāḥ (Indra) 6.47.12 = 10.131.6
 sumṛīko bhavatu jātavedāḥ (Agni) 4.1.20
 adroghavācam matibhir yaviṣṭham (Agni) 6.5.1
 adroghavācam matibhiḥ çaviṣṭham (Indra) 6.22.2
 bṛhantam ṛṣvam ajaram yuvānam (Indra) 3.32.7 ; 6.19.2
 bṛhantam ṛṣvam ajaram suṣumnānam (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 çamibhiḥ sukṛtaḥ sukṛtyayā 3.60.3 (Ṛbhus)
 viṣṭvī grāvāṇaḥ sukṛtaḥ sukṛtyayā 10.94.2 (Press-stones)
 sakṛc çukraṁ duduhe pṛṇir ūdhaḥ 6.66.1 (Pṛṇi)
 vṛṣā çukraṁ duduhe pṛṇir ūdhaḥ 4.3.10 (Agni)
 marudbhir it sanitā vājam arvā 7.56.23 (Maruts)
 tvota it sanitā vājam arvā 6.33.2 (Indra)¹
 sa no vṛṣṭīm divas pari 2.6.5 (Agni)
 te no vṛṣṭīm 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, viçvāmītrā) uta ta indra nūnam 6.25.9 ; 10.89.17
 yuvam narā stuvate pajriyāya (1.117.7, kṛṣṇiyāya) 1.116.7 ; 117.7
 bhujyur 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 ; 8.8.14²
 trāivṛṣṇo (8.1.33, āsaṅgo) aḡne 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

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

² 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 dāguse bhajati sūnarañ vasu 5.34.7
yo vāghate bhajati sūnarañ vasu 1.40.4
punar ye cakruḥ pitarā yuvānā 4.35.5
gacyākarta pitarā yuvānā 4.35.5
devo no yaḥ pṛthivīm viśvadhāyāḥ 1.73.3
imam ca naḥ pṛthivīm viśvadhāyāḥ 3.55.21
adha yo viśvā bhuvanābhi majmana 2.17.4
imā ca viśvā 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^a; 115.4^c; 175.2^b; 4.10.5^c; 5.42.3^d; 6.11.5^a; 67.10^a; 7.22.2^b; 10.53.10^d.

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 anaḥ samidhā havyadātīm (10.122.3, tam 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
viśva ganta (10.35.13, adya) maruto viśva ūti 5.43.10; 10.35.13
rayīm piṣaṅgam bahulañ vasimahi (9.107.21, puruṣpṛham) 9.72.8; 107.21
sahidrā çarma dadhīre (3.15.5, jaritaḥ) purūṇi 2.25.5; 3.15.5
indreṇa devāiḥ sarathañ turebhiḥ (10.15.10, dadhānāḥ) 5.4.11; 10.15.10
yāvat taras tanvo (1.33.12, taro maghavan) yāvad ojuh 1.33.12; 7.91.4
veṣi hotram uta potram yajatra (10.2.2, janānām) 1.76.4; 10.2.2
ghṛtam na pūtam adriḥhiḥ (8.12.4, adriḥvaḥ) 5.86.6; 8.12.4
pūrvir iṣo bhṛhatir āreaghāḥ (9.87.9, jīradāno) 6.1.12; 9.87.9
vayam te ta indra ye ca naraḥ (7.30.4, deva) 5.33.5; 7.30.4
asi satya ṛṇayāvānediāḥ (2.33.11, ṛṇayā brahmaṇas pate) 1.87.4; 2.33.11
ririkvāśas tanvaḥ kṛṇvata trām (1.75.5, svāḥ) 1.75.5; 4.24.3
tābhyāḥ (5.83.5, sa naḥ) parjanya mahi çarma yacha 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 aḥret (4.6.2, savitevāḥret) 4.6.2 ; 13.2
 bhayante viḥva bhuvanā marudbhīḥ (1.166.4, bhuvanāni harmiā) 1.85.8 ; 166.4
 tepāno deva rakṣasaḥ (8.102.16, ḥociṣā) 8.60.19 ; 102.16
 viḥva ādityā adite sajoṣāḥ (10.63.17, manīṣī) 6.51.5 ; 10.63.17
 mandraṃ hotāram uḥjo yaviṣṭham (10.46.4, namobhīḥ) 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 ayaḥ savanā purūṇi (8.66.12, vaso gahi) 4.29.1 ; 8.66.12
 ud u śya devaḥ savitā yayāma (6.71.1, hiraṇyayā) 6.71.1 ; 7.38.1 ; see under 2.38.1
 nāsya vartā na tarutā mahādhanē (6.66.8, nv asti) 1.40.8 ; 6.66.8
 indrā nv agnī avase huvadyāi (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 janibhīḥ sajoṣāḥ (10.64.10, pitā vacaḥ) 6.50.13 ; 10.64.10
 dadhāli ratnaṃ vidhate suviriam (4.12.3, yaviṣṭhaḥ) 4.12.3 ; 7.16.12
 dūtāṃ kṛṇvānā ayajanta havyāiḥ (10.122.7, mānuṣāḥ) 5.3.8 ; 10.122.7
 agniṃ hotāram ilate vasudhitim (5.1.7, namobhīḥ) 1.128.8 ; 5.1.7 ; cf. under 1.128.8
 kṛṇam ta ema ruḥadūrme ajara (4.7.9, ruḥataḥ puro bhāḥ) 1.58.4 ; 4.7.9
 anaḥvo jāto anabhīḥ arvā (4.36.1, ukthiḥ) 1.152.5 ; 4.36.1
 pra dyāvā yajñāiḥ pṛthivi ṛtāvṛdhā (7.53.1, namobhīḥ) 1.159.1 ; 7.53.1
 dāivya hotārā prathamā viduṣṭarā (10.66.13, purohitā ; 10.110.7, suvācā ; 3.4.7, ny ṛṇje) 2.3.7 ;
 3.4.7 ; 10.66.13 ; 110.7
 aryamā mitro varuṇaḥ pariḥmā (8.27.17, sarātayaḥ) 1.79.3 ; 8.27.17 ; 10.93.4
 ava tmanā dhṛṣatā (4.7.9, brhataḥ) ḥambaram bhinat (4.7.9, bhet) 1.54.4 ; 4.7.9
 purū sahasrā ni ḥiḥamī dāḥuṣe (10.28.6, sākam) 10.28.6 ; 48.4
 ud vandanam āirayataṃ (1.118.6, āirataṃ) daṃsanābhīḥ (1.112.5, svar dṛḥe) 1.112.5 ; 118.6
 ratham ye cakruḥ suvṛtam nareṣṭhām (4.36.2, sucetasāḥ) 4.33.8 ; 36.2
 viḥam kavim viḥpatirī mānuṣiṇām (6.1.8, ḥaḥvatinām ; 3.2.10, mānuṣiṛiṣaḥ) 3.2.10 ; 5.4.3 ; 6.1.8
 imam naro marutaḥ saḥcatānu (3.16.2, saḥcatā vṛdham) 3.16.2 ; 7.18.25
 tasmā etaṃ bhārata tadvaḥyā (2.37.1, tadvaḥo dadīḥ) 2.14.2 ; 37.1
 viṣnor eṣasya prabhṛthe havāmāhe (7.40.5, havirbhīḥ) 2.34.11 ; 7.40.5
 tubhyaṃ suto maghavan tubhyaṃ ābhṛtaḥ (10.116.7, pakvaḥ) 2.36.5 ; 10.116.7
 āpa oṣadhīr vanināni yajñiḥyā (7.34.25, vanino juṣanta) 7.34.25 ; 10.66.9
 mā no martāya ripave rakṣasvine (8.22.14, vājiniḥvasū) 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, ḥatamūte ḥatakṛato (8.46.3) ; another praises him in the third person with the corresponding nominatives, ḥatamūtiḥ ḥatakṛatuḥ (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 rodasi ubhe*) *ṛghāyamāṇam invataḥ*, 'not do the two Rodasi (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 *pronomina*, 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 dūbrata* & *ḥīram* 1.134.6
- ghṛtaṁ dūhata* & *ḥīram* 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 (Väl. 2).5 should have substituted the awkward pāda, yaṁ te svadhāvan svadanti gūrtayaḥ, for 8.49 (Väl. 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, tvaṁ 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, tvaṁ 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:

asmabhyaṁ çarma bahulaṁ 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 çarma yaṁsat (10.66.3, yachatu) 1.107.2; 4.54.6; 10.66.3
 ava tmanā dhṛṣatā (7.18.20, bhṛhataḥ) çambaram bhinat (7.18.20, bhet) 1.54.4; 7.18.20
 yan mā somāso mamadan yad ukthā (10.48.4, somāsa ukthino amandiṣuḥ) 4.42.6; 10.48.4
 vi yo rajāṁsy amimīta sukratuḥ (1.160.4, yo mame rajasi sukratūyayā) 1.160.4; 6.7.7

Again, in the substantive ;

ny ūhathuḥ purumitrasya yoṣām (10.39.7, yoṣāṇām) 1.117.20; 10.39.7
 sa jāyamānaḥ parame vyomani (7.5.9, vyoman) 1.143.2; 6.8.2; 7.5.9
 rathā aqvāsa uṣaso vyuṣṭāu (4.45.2, vyuṣṭiṣu) 4.14.4; 45.2
 naras tokasya tanayasya sātāu (7.82.9, sātiṣu) 4.24.3; 7.82.9
 vṛṣā pavitre adhi sāno avyaye (9.97.10, avye) 9.86.3; 97.40
 saṁ vo madāso agmata (4.34.2, madā agmata saṁ purāṁdhiḥ) 1.30.5; 4.34.2
 çataṁ pūrbhir yaviṣṭhya (6.48.8, yaviṣṭha pāhy aṁhasaḥ) 6.48.8; 7.16.10
 pāhi dhūrter arāvṇaḥ (7.1.3, dhūrter araruṣo aghāyoḥ) 1.36.15; 7.1.13
 çiprāḥ çirṣan hiranyayīḥ (5.54.11, çirṣasu vitatā hiranyayīḥ) 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:

avāsrjah (2.12.12, avāsrjat) sartave sapta sindhūn 1.32.12; 2.12.12
 ā sūryaṁ rohayo (1.7.3, rohayad) divi 1.7.3; 8.89.7; 9.107.7; 10.156.4
 jeṣaḥ (8.40.10, jeṣat) svarvatīr apah 1.10.8; 8.40.10
 avyo vāraṁ vi dhāvati (9.16.8, dhāvasi) 9.16.8; 28.1; 106.10
 viçvam ā bhāsi (3.44.4, bhāti) rocanam 1.49.4; 150.4; 3.44.4

çyeno na vaṅsu kalageṣu śidasi (9.57.3, vaṅsu śidati) 9.57.3 ; 86.35
 ahan vṛtrañ nir apāñ āubho (1.85.9, āubhad), arṇavam 1.56.5 ; 85.9
 viçvāñ puṣyati (10.132.2, puṣyasi) vāryam 1.81.9 ; 5.5.6 ; 10.132.2
 ā rodasi aprṇā (4.18.5 ; 10.45.6, aprṇāñ) jāyamānah 3.6.2 ; 4.18.5 ; 7.13.2 ; 10.45.6
 svadhvarā kṛṇuhi jātavedah (6.10.1 ; 7.17.4, karati jātavedah) 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) rocenena 3.55.9 ; 10.4.2
 puro dadhat sanīsyasi (5.31.11, sanīsyati) kratum nah 4.20.3 ; 5.31.11
 pra nūtanā maghavan yā cakartha (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 rocate (9.2.6, rocate) 8.9.18 ; 9.2.6
 vy antarīksam atirah (8.4.17, atirat) 8.14.7 ; 10.153.3
 athemā viçvā pṛtanā jayasi (10.52.5, jayāti) 8.96.7 ; 10.52.5
 sadyo jāñāno havyo babbūtha (8.96.21, babbūva) 8.96.21 ; 10.6.7
 vṛṣāva cakrado (9.7.3, cakradad) vane 9.7.3 ; 107.22
 nṛmṇā vaṣāno arṣasi (5.7.4, arṣati) 9.7.4 ; 62.23
 punāno vācam iṣyasi (9.30.1, iṣyati) 9.30.1 ; 64.25
 apaghnan pavase (9.61.25, pavate) mṛdhañ 9.61.25 ; 63.24
 gobhir atjāno 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 viçurūpo jigāsi (7.84.1, viçurūpā jigāti) 5.15.4 ; 7.84.1
 pṛtāvāñv pṛtam ā ghoṣatho (8.25.4, ghoṣato) bhṛtat 1.151.4 ; 8.25.4
 juṣethām (5.72.8, juṣetāñ) vajñam 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 (ātmatutī). 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 :

vadhīm vṛtrañ vajreṇa mandasānah 10.28.7
 vadhīd vṛtrañ vajreṇa mandasānah 4.17.3
 pṛtasya panthām anv emi sādhu 10.66.13
 pṛtasya panthām anv eti sādhu 1.124.3 ; 5.80.4 ; 10.66.13
 yat sunvate yajamāñya çikṣam 10.27.1
 yat sunvate yajamāñya çikṣathañ 8.59 (VAL. 11).1 ; 10.27.1
 viçvā jātāñy abhy aami mahñā 8.100.4
 viçvāñi sānty abhy astu mahñā 2.28.1
 gṛham indraç ca ganvahi 8.69.7
 gṛham indraç ca gachatam 1.135.7 ; 4.49.3
 ratham na dhīrañ svapā atakṣam 5.2.11 ; 29.5
 ratham na dhīrañ svapā atakṣiṣuñ 1.130.6¹

¹ 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 6.7.2.2, aprathataṃ pṛthivīm mātaraṃ vi, is imitated baldly in connexion with the plural Aṅgiras in 10.62.3, aprathayan pṛthivīm mātaraṃ vi; see under 6.7.2.2^d. In not a few cases such variations harbour hermeneutic or chronological criteria :

Finite Verbs

āsadyāsmin barhiṣi mādayasva 10.17.8
 āsadyāsmin barhiṣi mādayethāṃ 6.68.11
 āsadyāsmin barhiṣi mādayadhvam 6.52.13
 viçvam āyur vy açnavat 1.93.3
 viçvam āyur vy açnutam 10.85.42
 viçvam āyur vy açnutaḥ 8.31.8
 somo arṣati (9.33.3, somā arṣanti) viṣnave 9.33.3; 34.2; 65.20
 yat sīm āgaç cakṛmā tat su mṛlata (7.93.7, mṛlā) 1.179.5; 7.93.7
 yuḥsvā (5.56.6, yuṅgdhvaṃ) hy aruṣi rathe 1.14.12; 5.56.6
 divaç ca gmaç ca rājasi (5.38.3, rājathah) 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 ohīṣe (8.19.1, ohire) 1.128.6; 8.19.1
 pari dyāvāpṛthivi yāti (1.115.3, yanti) sadyaḥ 1.115.3; 3.58.8
 sutānām pītim arhasi (5.51.6, arhathah) 1.134.6; 5.51.6
 huveya (6.57.1, huvema) vājasātaye 6.57.1; 8.9.13
 kratuṃ punita (8.53.6, punata) ānuṣak 8.12.11; 53(Vāl. 5).6
 rayiṃ gr̥natsu dhāraya (5.86.6, didhṛtam) 5.86.6; 8.13.12
 imaṃ 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 poṣaṃ yajamānāya dhattam (10.17.9, dhehi) 8.59(Vāl. 11).7; 10.17.9
 ā no yāhy (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 6.7.2.2; 10.62.3
 pra ṇa spārhābhīr 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; 8.31.5¹
 sa no mṛlātīdṛçe 4.57.1 : tā no mṛlāta īdṛçe 6.60.5
 rayiṃ dhattha (6.68.6, dhattho; 7.84.4, dhattam) vasumantaṃ puruḥṣum 4.38.10; 6.68.6; 7.84.4

Participles

içānaṃ (10.9.5, içānā) vāryāṇām 1.5.2; 24.3; 10.9.5
 rājantam (8.8.18, rājantāv) adhvarāṇām 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
 ratnaṃ devasya savitur iyānaḥ (7.52.3, iyānāḥ) 7.38.6; 52.3
 çumbhamāna (9.64.5, çumbhamānā) r̥tāyubhir mṛjyamāno (9.64.5, mṛjyamānā) gabhastyoḥ
 9.36.4; 64.5

¹ Cf. AV, 6.2.1, sunotā ca dhāvataḥ.

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, dīdīhi) 1.12.10 ; 3.10.8
 vāvṛdhāte (8.53.2, vāvṛdhāno) dive-dive 8.12.28 ; 53(Vāl.5).2
 vyūrṇute (5.80.6, vyūrṇvati) dācuse 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, prārūruead) rodasi mātaraḥ cūciḥ 9.75.4 ; 85.12
 anārambhane tamasi praviddham (7.104.3, pra vidhyatam) 1.182.6 ; 7.104.3
 vṛṣeva yūthā pari koṣam arṣasi (9.96.20, arṣan) 9.76.5 ; 96.20
 api kratum sucetasān vatema (7.60.6, vatantaḥ) 7.3.10 ; 60.6
 sam u vo (7.61.6, vān) yajñam mahayan (7.61.6, mahayān) namobhīḥ 7.42.3 ; 61.6
 somah punānaḥ kalaṣeṣu sidati (9.96.23, sattā) 9.68.9 ; 96.23
 cyeno 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 vihṛtam punaḥ 8.1.12 (nom. agentis) ; 20.26 (2^d plur. aor. impv.)
 yad aṅga taviṣiyaso (8.7.2, taviṣiyavaḥ) 8.6.26 ; 7.2
 indraṁ jāitraya harsayan (8.15.13, harsayā cūcipatim) 8.15.13 ; 9.111.3
 kṣeṇā tamāṁsi jaughānat (10.89.2, tviṣyā jaghāna) 9.66.24 ; 10.89.2
 acikradad (9.101.16, kunikradad) vṛṣa 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 :

jjyok paṇyāt (10.59.6, paṇyema) sūryam uccarantam 4.25.4 ; 10.59.6
 apatyasācam ṣrutyaṁ rarāthām (6.72.5, rarātho) 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) svarṇaro 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) ratnaṁ vidhato janāya 4.44.4 ; 7.75.6
 dhukānta pipyuṣim iṣam 8.7.3 ; dhukāsava, &c. 8.13.25 ; 54(Vāl.6).7 ; 9.61.15
 stṛṇta barhīr ānuṣak 1.13.5 ; tistire, &c. 3.41.2 ; stṛṇanti, &c. 8.45.1
 ahūmahī (8.52.4, juhūmasi) gṛavasyavaḥ 6.45.10 ; 8.24.18 ; 52(Vāl.4).4
 viṇvā adhi ṣriyo 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
 jīvema (10.85.39, jīvāti) ṣaradaḥ ṣatam 7.66.16 ; 10.85.39¹
 pra ṇo yachatād (8.9.1, prāsmāi yachatam) avṛkaṁ pṛthu chardīḥ 1.48.15 ; 8.9.1
 vy uchā (5.79.2, ūcho) duhitar divaḥ 1.48.1 ; 5.79.2, 3, 9

¹ Cf. my Vedic Concordance under *asāu jiva*.

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 kṛṇuhi jātavedāḥ 3.6.6; 7.17.3
 pra nūtanā maghavā yā cakāra 7.98.5
 pra nūtanā maghavan yā cakārtha 5.32.6
 sahasrote ṣatāmagma 8.34.7
 sahasrotiḥ ṣatāmagmaḥ 9.62.14
 ṣatamūte ṣatakrate 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 ūtibhīḥ 8.37.1-6; 61.5; 10.134.3
 { indra viṣvābhīr ūtibhīr vavakṣītha 8.12.5
 indro viṣvābhīr ūtibhīḥ 8.32.12
 ugrābhīr ugrotibhīḥ 1.129.5
 ugra ugrābhīr ūtibhīḥ 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
 indraṁ soma mādayan dāivyaṁ janam 9.80.5
 indraṁ 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^b; 8.69.10^d; 9.36.5^b.

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:

- duḥṣāṅso martyo ripuḥ 2.41.8
 duḥṣāṅsaṁ martyaṁ ripum 8.18.14
 agnī ratho na vedyaḥ 8.19.8
 agniḥ rathaṁ na vedyam 8.84.1

- açvasā vājasā uta 9.2.10
 açvasāni vājasām uta 6.53.20
 pavamāno vicarṣaṇiḥ 9.28.5
 pavamānaḥ vicarṣaṇim 9.60.1
 yajistho havyavāhanaḥ 7.15.6
 yajistham havyavāhanam 8.19.21
 Cf. yajistham havyavāhana 1.36.20; 44.5
 maṅhiṣṭho vājasūṭaye 8.4.18; 88.6
 maṅhiṣṭham vājasūṭaye 1.130.1
 avyo vāre pari priyaḥ 9.7.6; 52.2; 107.6
 avyo vāre pari priyam 9.50.3
 tiro rajānsy aspr̥taḥ 9.3.8
 tiro rajānsy aspr̥tam 8.82.9
 rathitamo rathinām 8.45.7
 rathitamāḥ rathinām 1.11.1
 dhanamjayo raṇe-raṇe 1.74.3
 dhanamjayaḥ raṇe-raṇe 6.16.15
 tīras tamānsi darṣataḥ 3.27.13
 tīras tamānsi darṣantam 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
 atomēbhir havanaçrutā (nom. dual) 6.59.10; 8.8.7
 atomēbhir havanaçrutam 8.12.23
 iha tyā sadhamādya (sc. hari, in nominative) 8.32.29 = 8.93.24
 iha tyā sadhamādya (sc. hari, 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:

- ṛghāyamāṇa invasi 1.176.1
 ṛghāyamāṇam invataḥ 1.10.8. Cf. also under 1.12.7^b.

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:

- uçsā (nominative) yat parāvataḥ 1.130.9
 uçsā (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 yačasvataḥ (3.16.6, °vatā) 1.9.6 ; 3.16.6
 sidhram adya diviṣṛṅgam (5.13.2, °sṛṅgaḥ) 1.142.8 ; 2.41.20 ; 5.13.2
 ni ketavo (5.66.4, ketunā) janānām 1.191.4 ; 5.66.4
 agnis tuviṣṛavastamaḥ (5.25.5, °tamam) 3.11.6 ; 5.25.5
 stotṛbhya (8.32.7, stotāra) indra girvaṇaḥ 4.32.8 ; 8.32.7
 asmabhyaṁ carsaṇīsam (7.94.7, °sahā) 5.35.1 ; 7.94.7
 antarikṣeṇa patatām (8.7.35, patataḥ) 1.25.7 ; 8.7.35
 ṛtasya padaṁ (10.177.2, pade) kavaḥ 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 dāḥṣaḥ (8.47.1, dāḥṣe) 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) ṣarave hantavā u 10.125.6 ; 182.3
 abhi stomā (8.8.3, stomāir) anūṣata 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 yajatrāiḥ 4.56.2
 devī (singular) devebhir yajatā yajatrāiḥ 7.75.7
 devī (singular) devebhir yajatā yajatra 10.11.8

The following list includes the remaining cases :

sāmṛājyāya sukratuḥ (8.25.8, °kratū) 1.25.10 ; 8.25.8
 ni duryoṇa avṛṇaṁ 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
 jyotir viḥvasmāi bhuvanāya kṛṇvatī (4.14.2, kṛṇvan) 1.92.4 ; 4.14.2
 indrāya somaṁ suṣutam bharantaḥ (10.30.13, bharantiḥ) 3.36.7 ; 10.30.13
 yahvi ṛtasya mātara (9.35.5, mātaraḥ) 1.142.7 ; 5.5.6 ; 9.33.5 ; 102.7 ; 10.59.8
 devā (7.47.3, devir) devānām api yanti pāthah 3.8.9 ; 7.47.3
 asmabhyaṁ 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
 patim (5.86.4, patī) turasya rādhasaḥ 5.86.4 ; 6.60.5
 ṛtāvānā (5.67.4, °no) jane-jane 5.65.2 ; 67.4
 stomebhir havanaḥrutā (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 vah (8.64.7, kas tam) 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) vayan̄ pramināma vratāni 8.48.9 ; 10.2.4
 viçvet tā te (10.39.4, vām) savaneṣu pravāyā 1.51.13 ; 10.39.4
 arvāncū vām (8.4.14, arvāncūm tvā) saptayo 'dhvaragriyah 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) yajñam mahayan (7.61.6, 'yam) namobhiḥ 7.42.3 ; 61.6
 ā vām (8.8.1, no) viçvābhir ūtibhiḥ 8.8.1, 18 ; 87.3
 mo ca nah (10.59.8, mo ṣu te) kiṁ canānamat 9.114.4 ; 10.59.8-10
 tam (7.94.5, tā) hi çaçvanta itate 5.14.3 ; 7.94.5
 sa (9.65.24, te) no vṛṣṭim divas pari 2.6.5 ; 9.65.24
 sa (6.61.9, sā) no viçvā ati dviṣah 5.29.9 ; 6.61.9
 eta u tye (7.83.3, etā u tyā) praty adṛṣran (7.83.3, adṛṣran purastāt) 1.191.5 ; 7.83.3
 toke vā goṣu tanaye yad (6.66.8, yam) apsu 6.25.4 ; 66.8
 yah (5.86.2, yā) pañca carṣanir 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
 imām stomaṁ juṣasva nah (8.43.16, me) 1.12.12 ; 8.43.16
 mama (10.6.7, tam te) devāno anu ketam āyan 4.26.2 ; 10.6.7
 imām ma (8.12.31, ta) indra suṣṭum 8.6.32 ; 12.31

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

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 vaṁsu kalaçesu śidasi 9.86.35
 çyeno na vaṁsu 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 carṣanī-sah, as compared with rayī-sah, abhi-sah, çatrū-sah, &c., is similarly prevented by the preceding syllable nī.

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 samrājam carṣaṇīnam in 3.10.1; Indra in 8.16.1; 10.134.1. Indra and Agni together are called dhartārā carṣaṇīnam 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 kṛvata 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 havyavāhanaḥ* (!): the intrinsic oddity of this assertion is shown up by the occurrence of *devebhyo havyavāhana*, 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 *Narācaṅsa*, a form of Agni in an Āpri-hymn, is said to be *ṣuciḥ 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, *ṣuciḥ pāvaka ucyate*. Now, further, in 8.13.19 the words of these pādus are soldered together in a longer composite pāda (see p. 535), *ṣuciḥ 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 pādus 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 vitaram vāriyaḥ*; 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 skilfully, *viṣṭvi camibhiḥ sukṛtaḥ sukṛtyaya*; again, in 10.94.2, this poetic pāda has sunk to a description of the primarily insensate press-stones (*grāvānaḥ*). 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 satyamanmā*, 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^a. We may note in the preceding examples that the tenth book looms as the gathering place of secondary pādus, quite in keeping with its aloofness from the main purpose of the hieratic hymns (see p. xvi, l. 3).

Again, the pāda, yahvi 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, yahvir 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^c. 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 svavāḥ yātv arvāḥ; 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 caṣṭe, 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 vṛṇaktu
 pari no hetī rudrasya vṛjyāḥ (vṛjyāt)
 pari tvā rudrasya hetir vṛṇaktu
 pari vo rudrasya hetir vṛṇaktu
 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^d. In 4.36.1, anaçvo jāto anabhīçur ukthyaḥ (sc. rathaḥ), a wonderful car which the Ṛbhus 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^a. 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^b.

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 yathā, '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 (gūvaḥ), 2.24.2. Cf. nimnam na yanti sindhavaḥ 5.51.7.

samudraṁ na sanicarāṇe sanīyavaḥ. Obscure figure of speech in different applications, 1.56.2; 4.55.6.

vāgrā 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 ośadhīṣv 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 vrateṣu, '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 bapsataḥ, 'in the jaws of the biter': of a dog, 7.55.2; of soma consuming his ingredients, 8.72.11.

divi pravācyamāṁ 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.

anārambhaṇe tamaśi 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.

śalaksamā 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.¹ 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 well²; 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 (*rodasi, rajasi*), or heaven and earth:

vi yas tastambha rodasi: of Pavamāna Soma, 9.101.15; . . . *rodasi cid urvi*, of Varuṇa, 7.86.1.
vi yo mame rajasi sukratūyayā: of Sūrya, 1.160.4; . . . *rajānsi amimīta sukratuḥ*, of Vāiṣṇava, 6.7.7. Cf. *yo rajānsi vimame pāṛthivāni*, of Viṣṇu, 6.40.13.

¹ Cf. Bloomfield, *Religion of the Veda*, p. 64.

² Cf. 2.40.1, *somāpūṣaṇā . . . janānā divo janānā 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.

āpapruṣi pāṛthivāny uru rajo antarikṣam : of Sarasvatī, 6.61.11; ā paprāu pāṛthivān rajaḥ : of Indra, 1.81.5.
 ā rodasi aprṇā (or, aprṇā) jāyamānaḥ : of Agni, 3.6.2 ; 10.45.6 ; of Vaiṣvānara, 7.13.2 ; of Indra, 4.18.5.
 āpaprivān rodasi antarikṣam : of Agni, 1.73.8 ; of Sūrya, 10.139.2.
 ā rodasi vṛṣabho roraviti : 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 gmaḥ ca rājasi : of Varuṇa, 1.25.20 ; . . . rājathah, of Indra and some other divinity, 5.38.3.
 aprathayan pṛthivīm mātaram vi : of Aṅgirasah, 10.62.3 ; aprathataim, &c., of Indra and Soma, 6.72.2. Cf. sa dhārayat pṛthivīm paprathae ca, of Indra, 1.103.2 ; 2.15.2.
 paro divā para enā pṛthivyā : of Viṣvakarman, 10.82.5 ; of Vāc, 10.125.8.
 sam kṣoṇi 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^a ; 6.44.23^b.
 tvam sūryam arocayaḥ : of Indra, 8.98.2 ; yayā sūryam arocayaḥ : of Soma, 9.63.7.
 viṣvam ā bhāsi (or, bhāti) rocanam : of Uṣas, 1.49.4 ; of Sūrya, 1.10.4 ; of Indra, 3.44.4.
 vibhrājān jyotiṣā svar agacho 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 Aṅvins, 8.8.7.
 tri rocanā divyā dhārayanta : of Ādityas, 2.27.9 ; of Indra (with Ādityas), 5.29.1.
 triṣv ā rocanā divaḥ : of Viṣve Devāḥ, 1.105.5 ; of Soma in a hymn to Indra, 8.69.8. Cf. ṛtīye pṛṣṭhe adhi rocanā divaḥ, of Soma, 9.86.27.
 nāma ṛtīyam adhi rocanā divaḥ : in a hymn to Viṣṇu and Indra, 1.155.3 ; to Pavamāna Soma, 9.75.2.
 ubhā devā diviṣpṛṣā : of Indra and Vāyu, 1.23.2 ; of Aṅvins, 1.22.2.
 sam sūryeṇa rocate (or, rocate) : of Uṣas, 8.9.18 ; of Pavamāna Soma, 9.2.6.
 ā yad yoniṁ hiranyayam : (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 viṣvāni bhuvanāni tasthuḥ : of Parjanya, 7.101.4 ; of Viṣvakarman, 10.82.6. Cf. eko viṣvasya bhuvanasya rājā, of Indra 3.46.2 ; 6.36.4.
 sa retodhā vṛṣabhaḥ caçvatīnām : of Parjanya, 7.101.6 ; of a Tvaṣṭar-like god, 3.56.3.
 viṣvasya sthātur jagato janitriḥ : of the Waters, 6.50.7 ; . . . jagataḥ ca gopāu, of Mitra and Varuṇa, 7.60.2 ; . . . jagataḥ ca mantavaḥ, of Viṣve Devāḥ, 10.63.8. Cf. 4.53.6.
 dhartārā carṣaṇīnām : of Indra and Agni, 1.17.2 ; of Mitra and Varuṇa, 5.66.3.
 samrājām carṣaṇīnām : of Agni, 3.10.1 ; of Indra, 10.134.1. Cf. dhartāram mānuṣīṇām, of Agni, 5.9.3.
 viṣvā yaç carṣaṇīr abhi : of Indra, 1.86.5 ; of Agni, 4.7.4 ; 5.23.1.
 yaḥ pañca carṣaṇīr 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 Vaiṣvānara, 7.5.2
 imam ca nāḥ pṛthivīm viṣvadhāyā upakṣeti hitamitrona rājā : of Indra, 3.55.21 ; devo na yaḥ
 pṛthivīm, &c., of Agni, 1.73.3
 uruṁ 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
 tantum tanuṣva pūrvyam : of Agni, 1.142.1 ; . . . pūrvyam yathā vide, of Indra, 8.13.14
 yūyam ṛtasya rathyah : of Ādityās, 7.66.12 ; of Viṣve 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
 ṛju marteṣu vr̥jinā ca paçyan : of Agni, 4.1.17 ; of Sūra, 6.51.2 ; of Sūrya, 7.60.2
 yudhā devebhyo varivaç cakartha : of Vaiṣvānara, 1.59.5 ; of Indra, 7.98.3
 uru jyotiç cakrathur āryāya : of Açvins, 1.117.21 ; uru jyotir janayann āryāya, of Vaiṣ-
 vānara, 7.5.6
 haste dadhāno naryā purūni : of Agni, 1.72.1 ; of Savitar, 7.45.1
 sadyo jajñāno havyo babbūtha : of Āgni, 10.6.7 ; . . . babbūva, 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 dhīraḥ 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^a ;
 4.16.20^b ; 6.67.10^a.
 brahmā kas tam 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
 tam (7.94.5, tā) hi çaçvanta Iḥate 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 neyate brhat 10.64.15 ; 100.8
 sutah somaḥ parisiktā madhūni 1.177.3 ; 7.24.3
 priyaḥ sūrye priyo agnā bhavāti, of a pious worshipper, in an Indra hymn, 5.37.5 ; in an
 Agni hymn, 10.45.10
 (eṣām) sumnān bhikṣeta martyaḥ 8.7.15 ; 18.1
 dācāvāsam upa gachatam 1.47.3 ; 4.46.5
 pibatām dācuṣo grhe 4.46.6 ; 49.6 ; 8.22.8
 gantārā dācuṣo grhe 8.3.10 ; 5.5 ; 22.3
 yena gachathah sukṛto duroṇam 1.117.2 ; yenopayāthah sukṛto, &c. 1.183.1

Gods as source of inspiration

somāpūṣaṇāv (6.52.16, agnīparjanyaāv) avatām dhiyaṁ me 2.40.5 ; 6.52.16
 iṣānā pipyatām dhiyaḥ 5.71.2 ; 7.94.2 ; 9.19.2
 aviṣṭām dhiyo jigṛtām purāndhīḥ 4.50.11 ; 7.64.5 = 65.5 ; 97.7
 kratuṁ punita ānuṣak 8.12.11 ; . . . punata ānuṣak 8.53(Vāl. 5).6. Cf. kratuṁ punita
 ukthyam 8.13.1
 dakṣaṁ 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

stṛṇita barhiḥ ānuṣak 1.13.5 ; stṛṇanti, &c. 8.45.1 ; tistire, &c. 3.41.2
 edaṁ barhiḥ yajamāna-ya sīda 3.53.3 ; 6.23.7
 stire barhiṣi samidhāne agnāu 4.3.11 ; 6.52.17
 edaṁ barhiḥ sūdo mama 3.24.3 ; 8.17.1
 idam no barhiḥ āsade 1.13.7 ; 8.65.6 ; 10.188.1
 { ā barhiḥ sīdatām narā (8.87.4, sumat) 1.47.8 ; 8.87.2, 4
 { sīdatām barhiḥ ā sumat 1.142.7
 āsadyāsmīn barhiṣi mādayadhvam 6.12.13 ; . . . mādayethām 6.68.11 ; . . . mādayasva 10.17.8
 mandāno asya barhiṣo vi rājasī 8.13.4 ; 15.5
 janāso vṛktabarhiṣaḥ 5.23.3 ; 35.6 ; 8.5.17 ; 6.37 ; janāya vṛktabarhiṣe 3.59.9. Cf. 6.11.5.

Prayers and hymns: call upon the gods

adhi stotrasya sakhyasya gātana (10.78.8, gāta) 5.55.9 ; 10.78.8
 imaṁ stomaṁ juṣasva naḥ (8.43.16, me) 1.12.12 ; 8.43.16
 stomo vāhiṣṭho antamaḥ 6.45.30 ; 8.5.18
 upemām suṣṭutiṁ mama 8.5.30 ; 8.6
 stomebhir havanaçrutā (8.12.23, çrutam) 6.59.10 ; 8.8.7 ; 12.23
 ukthaṁ 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 çṛṇutaṁ giro (6.69.7, havam) me 6.69.4, 7
 çṛṇutaṁ jaritur havam 7.94.2 ; 8.85.4 ; çṛṇudhi, &c. 8.13.7
 imā u ṣu çrudhi girāḥ 1.26.5 ; 45.5 ; 2.6.1
 sa dhītibhir setu sanitā 4.37.6 ; 8.19.9
 siṣṭasanto manāmahe 8.95.3 ; 9.61.11
 devaṁ martāsa ūtaye 3.9.1 ; 5.22.3 ; 8.11.6 ; . . . ūtaye havāmahe 1.144.5
 nāmāni cid dadhire yañhiyāni 1.72.3 ; 6.1.4
 Cf. under 1.8.10^b ; 17.2^b ; 77.4^d ; 8.12.10^a.

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 yātaṁ 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^b; 4.45.5^d.
 prayasvanto havāmahe 5.20.3; 7.94.6; 8.65.6
 imān no yajñam ā gataṃ (9.5.8, gaman) 5.5.7; 9.5.8
 juṣethān yajñam iṣṭaye 5.78.3; 8.38.4
 juṣethān yajñam bodhataṃ havasya me 2.36.6; 8.35.4
 yajñair vidhema namasā havirbhiḥ 2.35.12; 4.50.6
 cūci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ 1.121.5; 10.61.11
 Cf. also under 4.6.3^a.

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 (prāyaścitta) 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; 4.1.3¹. 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) vyaṃ pramināma vratāni 8.48.9; 10.2.4
 yat sim āgaḥ cakṛmā tat su mṛṣtu 1.179.5; ... mṛṣa 7.93.7. Cf. yat sim āgaḥ cakṛmā cīrathas
 tat 5.85.7
 sakhāyaṃ vā sadam id bhrātaraṃ vā 5.85.7; ... sadam ij jāspatiṃ vā 1.185.8
 (yad . . .) abhidrohaṃ manuṣyāḥ carāmasi 7.89.5; (yad . . .) abhidrohaṃ carāmasi 10.164.4
 yad vā ghā satyam uta yan na vidma 5.85.8; 10.139.5
 mā va eno anyakṛtaṃ bhujema mā tat karma vasavo yac cayadhve 6.51.7; mā vo bhujemān-
 yajātam eno mā tat karma, &c. 7.52.2. Cf. my Vedic Concordance, under anyakṛtas-
 yāinaso, &c.
 ajāismādyāsanāma cābhūmānāgasō vyaṃ 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^c; 69.7^a; 7.47.3^c.
 tā no mṛṣāta idṛṣe 1.17.1; 6.60.5; sa no mṛṣātidṛṣe 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 hūyase nṛbhiḥ 8.4.1; 65.1

¹ Cf. the author, *Johns Hopkins University Circulars*, 1906, pp. 1064 ff.

yac chakrāsi parāvati yad arvāvatī vtrahan 8.13.15; 97.4
 yan nāsatyā parāvati yad vā sīho adhi turvaçe 1.47.7; . . . adhy ambare 8.8.14
 tirāç cid aryah savanā purūñi 4.29.1; . . . savanā vaso gahi 8.66.12
 asme te santu sakhyā çivāni 7.22.9; 10.23.7
 puruhūtañ puruṣūtam 8.15.1; 92.2
 puruhūta janānām 9.52.4; 64.27
 indrah purū puruhūtaḥ 8.2.32; 16.7
 brahmā ko vaḥ (8.64.7, kas tañ) 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
 atārīṣma tamasaṣ pāram asya 1.92.6; 183.6; 184.6; 7.73.1
 tā (sc. duritā) tarema tavāvasā tarema 6.2.11 = 6.14.6; 6.15.15
 svastibhir ati durgāñi 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 çarṇa yachatañ 1.93.8; 7.82.1
 çarṇa yachantu saprathaḥ 10.126.7; . . . sapratho yad imāhe 8.18.3
 asmahyāñ çarṇa bahulañ vi yantana (6.51.5, yanta' 5.55.9; 6.51.5
 chardir yantam adābhyam 8.5.12; 85.5
 pra ño yachatād (8.9.1, prāsnai yachatañ) avpkañ pṛthu chardih 1.48.15; 8.9.1
 pra ña sparhābir utibhis tīretam (7.58.3, tīreta 7.58.3; 84.3
 avāñsy ā vṛñmahe 8.26.21; 67.4
 sakhitvam ā vṛñmahe (10.133.6, rahhūmahe) 9.61.4; 65.9; 10.133.6
 vṛñmahe sakhyāya 9.66.18; . . . sakhyāya priyāya 4.41.7
 sahasriñibhir utibhiḥ 1.30.8; 10.134.4

Against plots, hostilities, and misfortune

mā nah . . . araruṣo dhūrtih prajāñ martyakya 1.18.3; 9.94.8
 pāhi dhūrter arāvṇaḥ (7.1.13, araruṣo aghāyoh 1.36.15; 7.1.13
 apaghanto arāvṇaḥ 9.13.9; 63.5
 aghā aryo arātayaḥ 6.48.16; 59.8
 mā no duḥçaṇsa içata 1.23.9; 7.94.7; . . . içatā vivakṣase 10.25.7. Cf. 2.23.10.
 mā na (6.28.7, va) stena içata māghçaṇsaḥ 2.42.3; 6.28.7
 duḥçaṇsañ martyaḥ ripum 8.18.4; duḥçaṇso martyo ripuḥ 2.41.8
 apa sedhata dūmatim 8.18.10; 10.175.2
 yo asmāñ ādideçati 9.52.4; 10.134.2
 nakiṣ tañ karmañ naçat 8.31.17; 70.3
 mā no riradhatam nide 7.94.3; 8.8.13
 bādhasva dūre (6.74.2, āro bādhetām) nirṛtiñ parāçāñ 1.24.9; 6.74.2
 āraç cid dveṣaḥ sanutar yuyota (10.77.6, yuyota 6.47.13 = 10.131.7; 10.77.6; āraç cid dveṣo
 vṛṣaño yuyota 7.58.6
 vy asmad dveṣo vitarāñ (6.44.6, yuyavad) vy añhaḥ 2.33.2; 6.44.6
 viçvā apa dviṣo jahi 9.13.8; 61.28
 urvīm gavyūtim abhayañ ca nas kṛdhi 9.78.6; . . . abhayañ kṛdhi nah 7.77.4
 pāñti martyaḥ riṣaḥ 1.41.2; 5.67.3
 ariṣyantaḥ sacemahi 2.8.6; ariṣyanto ni pāyubhiḥ sacemahi 8.25.11
 prati śma deva riṣataḥ 7.15.13; 8.44.11
 ariṣṭaḥ sarva edhate 1.41.2; ariṣṭaḥ sa maro viçva edhate 10.63.13
 prāktād apāktād adharād udaktāt (sc. abhi jahi rakṣasaḥ) 7.104.19; paççat purastād adharād
 udaktāt (sc. pari pāhi) 10.87.21

Destruction of enemies

andhenāmitrās tamasā sacantām 10.89.15 ; 103.12
 viçvasya jantor adhamam cakāra 5.32.7 ; . . . adhamas padīṣṭa 7.104.16
 sāśahyāma pṛtanyataḥ 1.80.4 ; 8.40.7 ; 9.61.29 ; indratvotāḥ sāśahyāma, &c. 1.132.1
 abhi śyāma 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 dṛṣe 1.23.21 ; 10.9.7 ; 57.4
 prāyus tāriṣṭam nī rapānsi mṛkṣatam 1.34.11 ; 157.4
 tvām stoṣāma tvayā suvirāḥ drāghīya āyuh prataram dadhānāḥ 1.53.11 ; 115.8
 viçvam āyur vy açnavat 1.93.3 ; . . . açnutāḥ 8.31.8 ; . . . açnutam 10.85.42
 aganma yatra pratiranta āyuh 1.113.16 ; 8.48.11
 jīvema (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^a ; 4.12.6^d ; 8.8.22^e ; 10.18.6^d ; 37.7^d.

Sons and servants

sa no rāsva suviryam 5.13.5 ; 8.98.12
 suvirāso vidatham ā vadema 1.117.25 ; 2.12.15 ; 8.48.14
 suviriyasya patayaḥ syāma 4.51.10 ; 6.47.12 = 10.131.6 ; 9.89.7 ; 95.5
 brhad vadema vidathe suvirāḥ. Refrain.
 dhiyā syāma rathyaḥ sadāsāḥ 4.16.21 = 4.17.21 ; 56.4
 apatyasācam çrutyam rarāthe (1.117.23, rarātham) 1.117.23 ; 6.72.5
 bhakṣimahi prajām 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
 viçvam puṣyanti vāryam 1.81.9 ; 5.6.6 ; . . . puṣyasi vāryam 10.133.2
 vaṅsvā no vāryā puru 8.23.27 ; 60.14
 içānam vāryānam 1.5.2 ; 24.3 ; içānā, &c. 10.9.5 ; içe yo, &c. 8.71.13
 tvam içiṣe vasūnām (1.170.5, vasupate vasūnām) 1.170.5 ; 8.71.8
 viçvā vāmāni dhīmahi 5.82.6 ; 8.22.18 ; 103.5
 dhuḥṣanta pipyuṣim iṣam 8.7.3 ; dhuḥṣasva, &c. 8.54(Vāl.6).7 ; 9.61.15 ; dhuḥṣasva pipyuṣim
 iṣam avā ca nah 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 prataram vasyo acha 6.47.7 ; 10.45.9 ; pra no naya vasyo acha 8.71.6
 iṣam ūrjam suksitīm viçvam ābhāḥ 10.20.10 ; 92.12

Wealth, especially in cattle and horses

rāyas poṣam yajamānāya dhattam 8.59(Vāl.11).7 ; . . . dhehi 10.17.9 ; . . . dhārāya 10.122.8
 vayam syāma patayo rayiṇām 4.50.6, &c.
 rayim piçāṅgam bahulam vasimahi (9.107.21, puruṣpṛham) 9.72.8 ; 107.21
 vi no rāyo duro vṛdhi 9.45.3 ; 64.3

asme rayim ni dhārāya 1.30.32 ; 10.24.1
 iṅānaḥ rāya imāhe 6.54.8 ; 8.26.22 ; 53(Vāl.5).1
 rayim gṛṇatsu dhārāya (5.86.6, didhṛtam) 5.86.6 ; 8.13.12
 sa nah punāna (or, sa na stavāna) ā bhara (se. rayim) 1.12.11 ; 8.24.3 ; 9.40.5 ; 61.6
 p̄bhūm p̄bhukṣaṇo rayim 4.37.5 ; p̄bhukṣaṇam p̄bhūm rayim 8.93.34
 arvadhīr (1.26.3, sa putrāir ; 10.147.4, makṣū sa) vājam bhārate dhanā nrbhīḥ 1.64.13 ;
 2.26.3 ; 10.147.4
 mahāḥ sa rāya eṣate, ' he speedily arrives at great wealth ', 1.149.1 ; 10.93.6
 purukṣm viṅvadhāyasam 8.5.15 ; 7.13
 rayim dhattam vasumantam purukṣm 7.84.4 ; rayim dhatto, &c. 6.68.6 ; rayim dhatta, &c.
 4.34.10 ; rayim dhattam ṇatagvinam (1.159.5, vasumantam ṇatagvinam) 1.159.5 ; 4.49.4
 makṣū gomantam imāhe 8.33.3 ; 88.2
 gavām poṣam svāṇvyam 1.93.2 ; 9.65.17
 uta no gomatīr iṣaḥ 5.79.8 ; 8.5.9 ; 9.62.24
 gamema gomati vraje 8.46.9 ; 51(Vāl.3).5
 aṇvasā vājasā uta 9.2.10 ; aṇvasām vājasām uta 6.53.10
 rayim gomantam aṇvinam 8.6.9 ; 9.62.12 ; 63.12 ; 67.6
 vrajam gomantam aṇvinam 10.60.7 ; . . . aṇvinam vivakṣase 10.25.5
 aṇvavad 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
 vareo dhā yajñāvāhase 3.8.3 ; 24.1
 asme dhehi ṇavo brhat 1.9.8 ; 44.2 ; 8.65.9
 sa dhatto akṣitī ṇavaḥ 1.40.4 ; 8.103.5 ; dadhāno akṣitī ṇavaḥ 9.66.7
 asme bhadrā sūcraṇvasāni santu 6.1.12 ; 74.2
 asmadryak sam mimihī ṇavaṅsi 3.54.22 ; 5.4.2 ; 6.19.3
 āṇu dhā viravad yaṇaḥ 4.32.12 ; 5.79.6
 ahūmahī ṇavaṣyavaḥ 6.45.10 ; 8.24.18 ; juhūmasi ṇavaṣyavaḥ 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 āṅa radhracodanaḥ 8.80.3 ; . . . radhracodanam tvāhuḥ 6.44.10
 rakṣā ea no maghonaḥ pāhi sūrīn 1.54.11 ; 10.61.22
 uta trāyasva gṛṇato 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 saniṣyavaḥ 1.56.2; 4.55.6
 āpo na pravatā yatīḥ 8.6.34; 13.8; 9.24.2. Cf. 9.17.1
 samudra iva pinvate 1.8.7; 8.12.5
 Cf. also under 6.44.20^b.

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 saṁçigvarīr 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) śiṣakty uṣasaṁ na sūryaḥ. Expression of longing.
 jāyeva patya uçatī suvāsāḥ 1.124.7; 4.3.3; 10.71.4; 91.13. Expression of longing.
 agne paçur na yavase 5.9.4; 6.2.9. Simile for Agni's voracity.
 haṁsā iva çreṇiço yatante, of array of horses in aṅvastuti, 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 çavaḥ, '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.
 vājayanto rathā iva, 'like chariots winning a race', 8.3.15; 9.67.17. Expression for success.
 Cf. vājayantam avā ratham, 5.35.7, and bhujyuṁ 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; çyeno na yonim āsadat 9.62.4; . . . yonim çhṛta-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.
 rathaṁ na dhīraḥ svapā atakṣam (1.130.6, atakṣiṣuḥ) 1.130.6; 5.2.11; 29.15. Complacent estimate of the compositions of poets.
 mīlhe saptir na vājayuh 9.106.12; 107.11. Comparison of soma with a racehorse.

Miscellaneous statements which have assumed a formulaic character

sā no duhīyad yavaseva gatvī sahasradhārā payasā mahī gāuḥ 4.41.5; 10.101.9. Description of dhī, '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 rathyaḥ, of Ādityas and Viçve 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 īm dadarça ka iha pra vocat 10.10.6.

- kin svīd vanān ka u sa vṛkṣa āsa yato dyāvāpṛthivī niṣṭatakṣuḥ 10.31.7 ; 81.4. Cosmic-mystic expression.
- prati vān sūra udite 7.66.6 ; . . . udite vidhema 7.63.5 ; . . . udite sūktāiḥ 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, paritakmyāyam) 5.30.13 ; 6.24.9. Designation of morn-tide.
- madhyāndina uditā sūryasya 5.69.3 ; 76.3. Expression for times of the day.
- madhya ceotanty abhito virapeam : of wells, 4.50.3 ; of Parjanya's buckets, 7.101.4. Designation of abundance.
- gobhir acēbhīr vasubhīr hiranyāiḥ (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 koṣaṁ vasunā nyrṣṭam 4.20.6 ; koṣaṁ na pūrṇaṁ vasunā nyrṣṭam 10.42.2. Description of fullness.
- indrāya somaṁ suṣutān bharantaḥ : of rivers bringing soma to Indra, 3.36.7 ; . . . bharantiḥ, of waters bringing soma to Indra, 10.30.13. Expressions for treating soma with water.
- sākaṁ sūryasya raṁbībhīḥ 1.47.7 ; 137.2 ; 5.79.8 ; 8.101.2. Expression for divine brilliance.
- viṣvā adbhī ṛiyo dadhe 2.4.5 ; . . . ṛiyo 'dhitā 10.127.1 ; . . . ṛiyo dhise vivakṣase 10.21.3. Expression for divine loveliness.
- viṣvā rupany āviṣān 7.55.1 ; 8.15.3 ; 9.25.4. Expression for divine pervasiveness.
 Cf. also under 1.23.15^c ; 24.10^c ; 30.21^c ; 83.1^a ; 129.2^e ; 9.92.6^a.

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, devaṁ martāsa utaye (havāmahe, or the like) to the same god, 1.144.5 ; 3.9.1 ; 5.22.3 ; 8.111.6. 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 vītaye 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 havvavāhana in 3.9.6, &c. It comes, therefore, in the nature of a surprise to find the pāda devebhyo havvavāhanaḥ 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,¹ 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.² 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 work³ 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 Pūṣan, 6.54.8 ; with Vāyu, 8.26.22 ; with Indra, 8.53(Vāl. 5).1. Such, and many similar statements fit every Vedic god, clear up to the abstract Hiranyagarbha-Prajāpati to whom is addressed in

¹ Cf. the pointed expression, 9.67.31, 32, pāvamāniḥ . . . ṛṣibhiḥ saṁbhṛtaṁ rasam.

² See Bloomfield, *Religion of the Veda*, pp. 66-75.

³ Cf. their nivid, Ṙ. 8.20 : . . . viṣṭvī svapasah, karmaṇa suhastāḥ, . . . çamyā çamiṣṭhāḥ, çacyā çaciṣṭhāḥ . . . citrāç citrābhīr ūtibhiḥ.

10.121.10 the frequent prayer, 'may we be lords of riches'! (vayaṁ syāma patayo rayīṇām). 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.¹ 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 luminous²; 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 imitiveness, and the tangle of ideas which, I am sure, had become habitual with the Vedic poets even before the time of the Rīg-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 aṣret 4.13.2; 7.72.4
ūrdhvaṁ ketuṁ savitā devo aṣret 4.14.2

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

ūrdhvaṁ bhānuṁ savitevāṣret 4.6.2

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

¹ Cf. under 1.95.8^a.

² Cf. ṣardhan tamāṁsi jighnase, of Agni 8.43.32; of Soma 9.61.19. In 9.96.17^b 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 viṣvadhāyā 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, *imān ca naḥ pṛthivīm viṣvadhāyā 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 pratīkaṁ vyūrṇute dāḥṣe vāryāni*. The comparison is rather forced; the poet is reminded of Uṣas' brightness, because he has in very fact borrowed the pāda, *vyūrṇute dāḥṣe vāryāni*, from the Uṣas stanza 5.80.6, *vyūrṇvati dāḥṣe 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 *ṣṛṇviṣe* under 4.19.5^d.

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: *tad viprāso vipanyavo jāgrvānsaḥ sam indhate* (sc. *viṣṇor yat paramaṁ padam*). Without doubt 3.10.9 is primary; see under 1.22.21^{ab}.

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^a 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 chukraṁ 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^d.

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 *ghṛtaci* (sc. *juhū*), 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^d.

In 6.49.10 the Rudra pāda, *br̥hantam ṛṣvam ajarāṁ suṣumnam*, is adapted from the Indra pāda, *br̥hantam ṛṣvam ajarāṁ yuvānam*, 3.32.7; 6.19.2; see under 3.32.7^b.

In 5.83.1 the pāda, *stuhi parjanyaṁ namasā vivāsa*, requires no commentary; the parallel pāda, 8.96.12, *stuhi suṣṭutiṁ namasā 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 DIVINITIES¹

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 mṛlaya 1.12.9; 8.44.28
sa nah pāvaka dīdivaḥ 1.12.10; . . . dīdivi 3.10.8
çucih pāvaka vandyah 2.7.4; . . . pāvaka idyah 7.15.10
çīraṁ pāvakaçociṣam 3.9.8; 8.43.31; 10.21.1; . . . çociṣam vivakṣase 10.21.1
revan nah çukra dīdivi dyumad pāvaka dīdivi 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 çocih 1.14.8.4; 7.3.2
tiras tamaṁsi darçataḥ (8.74.5, darçatam) 3.27.13; 8.74.5
tiras tamo dadṛça ūrmyāsv ā 6.48.6; . . . dadṛçe rāmyāṇām 7.9.2
samidhā jātavedase 3.10.3; 7.14.1
stīrṇe barhiṣi samidhāne agnāu 4.6.4; 6.52.17
āvīḥ svar abhavaḥ jāte agnāu 4.3.11; 10.88.2
kṛṣṇam ta ema ruçadūrme ajara 1.59.4; . . . ema ruçataḥ puro bhāḥ 4.7.9
sam 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; 10.2.16
viçvataḥ paribhūr asi 1.1.4; 45.4
Cf. also under 3.10.8^b; 27.4^b; 4.2.20^c; 10.5^c; 6.7.7^b.

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 somapītaye 1.14.6; 6.16.44
devebhīr havyaḍātaye (ā gahi, or, ā yāhi) 5.26.4; 51.1
devatrā havyam ohiṣe 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 yajātva agnir arhan 2.3.1; 10.2.2
iḷito agna ā vahendram citram iha priyam 1.142.4; 5.5.3

¹ 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
 cikītvān dāivyān janam 6.52.12 ; 8.44.9 Cf. under 4.7.8^d.
 dūtām kṛtvānā ayajanta havyānī (10.122.7, mānuṣānī) 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
 vahniṛ asā viduṣṛarāḥ 6.16.9 ; 7.16.9.
 vahniṛ devā akṛtvata 3.11.4 ; 7.16.2
 tve devā havir adantya āhutam 1.94.3 ; 2.1.13. Cf. 2.1.14.
 agniṛ havyā saṣūḍātī devo deveṣu medhiraḥ 1.105.14 ; 142.11 ; agniṛ havyāni siṣvadat 10.188.10
 agne havyāya volhave 1.45.6 ; 3.29.4
 havyavāham amartyam 4.8.1 ; 8.102.17 ; . . . amartyam sabovṛdham 3.10.9
 havyavāḥ agniṛ ajaraḥ canohitaḥ 3.2.5 ; . . . ajaraḥ pitā nah 5.4.2
 yajīṣṭhām havyavāhana 1.36.10 ; 44.5 ; yajīṣṭho havyavāhanaḥ 7.15.6 ; yajīṣṭhām havyavā-
 hanam 8.19.21.—Cf. also under 1.1.5^c ; 12.1^a ; 5.1.11^d ; 7.11.2^s.

Agni as embodiment of the priesthood

Agni as Hotar

tvām hotā manurhitaḥ 1.14.11 ; 6.16.9
 agniṛ hotaram iḥate 6.14.2 ; . . . iḥate vasudhitim 1.128.8 ; . . . iḥate 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 curṣaṇīmām 1.127.2 ; 8.23.7 ; 60.17
 hotā mandratamo viçī 5.22.1 ; 8.71.11
 viçram hotāram adruham 8.44.10 ; . . . hotāram puruvāram adruham 6.15.7
 mandram hotāram uçījo yaviṣṭham 7.10.5 ; . . . uçījo namobhīḥ 10.46.4
 hotāram agniṛ manūṣo nī ṣodur namasyanta (5.3.4, daçasyanta) uçījah çānsam āyoh 4.16.11 ;
 5.3.4
 hotāram satyayajām rodasyoh 4.3.1 ; 6.16.4
 yo martyeṣv amṛta ṛtvā . . . hotā yajīṣṭhāḥ 1.77.1 ; 4.2.1
 hotā devo amartyaḥ 3.27.7 ; 8.19.24.—Cf. also under 1.13.4^c ; 3.9.9^d ; 5.3.4^c.

Agni as Ṛtvij

tvām yajīṣṭv ṛtvijam 3.10.2 ; 10.21.7
 ny agniṛ jātavedasām, dadhātā devam ṛtvijam 5.22.2 ; 26.7

Agni as Purohita

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

Agni as oblation-bearer and leader at the sacrifice

agne rathīr adhvarāṅām 1.44.2 ; 8.11.2
 agniṛ yajñeṣu pūrvyam 8.23.22 ; 39.8 ; 60.2 ; 102.10. Cf. under 3.11.3^b ; 8.11.1^c.
 yajīṣṭhām mānuṣe jāne 5.14.2 ; 10.118.9
 yajīṣṭhām tvā . . . viprebhīḥ çakra manmabhīḥ 1.127.2 ; yajīṣṭho . . . idyo viprebhīḥ çakra
 manmabhīḥ 8.60.3
 sa no yakṣad devatātā yajīyān 3.19.1 ; 10.53.1
 viçām agniṛ svadhvaram 5.9.3 ; 6.16.40
 hotrābhir agniṛ mānuṣāḥ 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 aratiṛ svadhvaram 7.16.1 ; . . . aratiṛ ny erire 1.128.8
 aya yajñasya sukratum 1.12.1 ; 8.19.3. Cf. under 1.31.5^c.
 semaṁ no adhvarām yaja 1.14.11 ; 26.1

veśi hy adhvarīyatām 4.9.5; 6.2.10
 veśi hotram uta potraṃ yajatra (10.2.2, janānām) 1.76.4; 10.2.2
 hotā (8.60.3, mandro) yajīṣṭho adhvařeṣv idyaḥ 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) mātarīcivā 1.71.4; 148.1
 prṣto divi prṣto (7.5.2, dhāy) 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) tātantha rodasi vi bhāsā 6.1.11; 4.6
 pāti priyam ripo (4.5.8, rupo) agrām padaṃ veḥ 3.5.5; 4.5.8
 antar mahāṅ carati (10.4.2, carasi) rocanena 3.55.2; 10.4.2
 agnir dvārā vy rṇvati (8.39.6, ūrṇute) 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 samiddaḥ 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
 sahasaḥ sūnav āhuta 3.24.3; 8.75.3
 vasuṃ (8.71.11, agniṃ) sūnuṃ sahaso jātavedasam 1.127.1; 8.71.11
 ūrjo napātam ā huve 7.16.1; 8.44.13
 apām (8.19.4, ūrjo) napātam subhagaṃ sudiditim 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
 pradakṣiṇid devatātīm urāṇaḥ 3.19.2; 4.6.3
 marṭeṣv agnir amṛto ni dhāyī 7.4.4; 10.45.7
 jātavedo vicarṣaṇe 1.12.6; 7.15.2; 8.102.1
 atithīm mānuṣāṇām 1.127.8; 8.23.25
 viçām kavim viçpatim mānuṣir iṣaḥ 3.2.10; . . . viçpatim mānuṣiṇām 5.4.3; . . . viçpatim
 çaçvatīnām 6.1.8
 damūnasaṃ grhapatim amūram 4.11.5; . . . grhapatim vareṇyam 5.8.1
 kavir grhapatir yuvā 1.12.6; 7.15.2; 8.102.1
 vāiçvānaraḥ pṛthupājā amartyaḥ 3.2.11; pṛthupājā amartyaḥ 3.27.5
 Cf. also under 3.17.2^b; 2.8^c; 4.7.8^d; 5.7.1^d; 17.2^a; 6.48.1^c; 10.45.2^b.

Agni as protector and enricher of men

rakṣota (10.7.7, trāsvota) nas tanvo aprayuehan 10.4.7; 7.7
 rakṣā ca no (3.54.1, çṛnotu no) damyebhir anikāih 3.1.15; 54.1
 bharadvājāya saprathaḥ (chardir yacha, or, çarma yacha) 6.15.3; 16.33
 ayam agna tve api 2.5.8; 8.44.28
 çataṃ pūrbhir yavisthya (6.48.8, yaviṣṭha pāhy añhasaḥ) 6.48.8; 7.16.10
 pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15; pāhi no agne rakṣaso ajuṣṭāt pāhi
 dhūrter araruṣo aghāyoḥ 7.1.13
 agni 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 śma deva riṣataḥ 7.15.13; 8.44.11
 ayaḥ parasyāntarasya taruṣaḥ 6.15.3; 10.115.5
 ava sthirā tanuḥi yātujūnām 4.4.5; 10.116.5
 rayim sahasva ā bhara 5.9.7; 23.2
 agnir bhuvad rayipati rayiṇām 1.60.4; 72.1
 sa hi kṣapavāḥ agni (7.10.5, abhavad) rayiṇām 1.70.5; 7.10.5
 agne mahi draviṇam 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 ; 8.98.12
 suvīras tvam asmayuḥ 7.15.8 ; 8.19.7
 agnī ratho na vedyaḥ 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^d ; 58.8^a ; 143.8^{cd} ; 5.10.2^b.

Agni as recipient of praise and sacrifice

imaṁ stomaṁ 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 iḷenyo girā 1.79.5 ; 10.118.3
 ā te agna rçā haviḥ 5.6.5 ; 6.16.47
 agnīm gīrbhir havāmahe 8.11.6 ; 10.141.3
 yajñesu 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, vyaṁ) 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 ; . . . °tamam 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 dhībhiḥ 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 adhvare 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 arvanam na sānasim (sc. marmjyante) 4.15.6 ; . . . (sc. grñiḥi) 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 havyadātīm 6.1.9
 imaṁ 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 ukthāiḥ 6.1.10 ; 13.4
 Cf. also under 2.37.1^b ; 4.4.7^b ; 5.27.1^c ; 4.1.10^c ; 6.5.5^a ; 8.23.23^a.

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

vṛtraṃ jaghanvān asṛjat 1.80.10; ... asṛjad vi sindhūn 4.18.7; 19.8
 indro vṛtrāṇy apratī jaghāna (7.23.3, jaghanvān) 6.44.14; 7.23.3
 ahan vṛtraṃ nir apām āubjo (1.85.9, āubjad) arṇavam 1.56.5; 85.9
 vadhīd (10.28.7, vadhīm) vṛtraṃ vajreṇa mandasānaḥ 4.17.3; 10.28.7
 indraṃ vṛtrāya hantave 3.37.5; 8.12.22; 9.61.22
 hanti vṛtraṃ (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 pariṇayānam arṇaḥ 3.32.11; 4.19.2; 6.30.4
 ahann ahim arināt sapta sindhūn 4.28.1; 10.67.12
 pariṣṭhitā ahinā cūra pūrvīḥ 2.11.2; 7.21.3
 sṛjaḥ sindhūn 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 mahā mahato arṇavasya 10.67.12; 111.4
 Cf. under 1.32.5^d; 52.2^e; 3.32.4^d; 4.17.7^{ed}; 5.29.3^d; 30.11^e; 31.4^d; 7.22.2^b; 8.15.3^b; 46.13^b

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 bṛhataḥ çambaram bhet 7.18.20.
 viçvā veda janimā (10.111.5, savanā) hanti çuṣṇam 3.31.8; 10.111.5 [Cf. 1.51.6^b
 avāpayaḥ dabhitāye 4.30.21; avāpayaḥ dabhitāye suhantu 7.19.4
 maho druho apa viçvāyū dhāyī 4.28.2; 6.20.5
 nanamo vadhar adevasya pīyoḥ 1.174.8; 2.19.7
 jahi vadhar vanuṣo martyasya 4.22.9; 7.25.3
 ni duryona āvṛṇāṇ mṛdhravācaḥ (5.32.8, mṛdhravācam) 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
 dāsīr viçvaḥ sūryeṇa sahyāḥ 2.11.4; 10.148.2
 viçvasya jantor adhamam cakāra 5.32.7; ... adhamas padīṣṭa 7.104.16
 adhaspadaṃ 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 abhīke 1.174.5; 4.16.12
 bharaç cakram etaço nāyam indra 1.121.13; ... etaçaḥ sam rināti 5.31.11
 prāvo (6.26.4, āvo) yudhyantam vṛṣabham daçadyum 1.33.14; 6.26.4
 āvaḥ kutsam indra yasmiṃ cākan 1.33.4; vaha kutsam, &c. 1.174.5
 atithigvāya çañsyam karīṣyan 6.26.3; 7.19.8
 yathā kaṇve maghavan trasayadasyavi 8.49(Vāl.1).10; ... maghavan medhe adhvare 8.50(Vāl.2).10
 yathā prāvo maghavan medhyātīthim 8.49(Vāl.1).9; yathā prāva etaçaṃ kṛtvye dhane
 8.50(Vāl.2).9
 ekasya çuṣṭāu yad dha codam āvitha 2.13.9; çagdhī no asya yad dha pāuram āvitha 8.3.11
 Cf. under 1.131.4^b; 132.4^b; 8.73.18^a

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, atiraḥ) 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
 samīcināsa ṛbhavaḥ sam asvaran 8.3.7; samīcināso asvaran 8.12.32
 devī (sc. rodasī) çuṣmanḥ saparyataḥ 6.44.5; 8.93.12
 sakhe viṣṇo vitarāṃ vi kramasva 4.18.11; 8.100.12
 jātaḥ pṛchad vi mātaraṃ ka ugrāḥ ke ha çṛṇvire 8.45.9; vi pṛchad iti mātaraṃ, &c. 8.77.1
 Cf. under 1.32.4^c; 3.32.8^c; 6.44.23^b

Indra's warlike might

indrasya karma sukṛtā purūṇi 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 pāuṣyam 8.3.20; 32.3
 na tvāvān indra kaç cana na jāto na janiṣyate 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, ānaḥ) indraḥ pṛtanā svojāḥ 7.20.3; 10.29.8
 aṣatrur indra jajñiṣe 10.133.2; aṣatrur (8.21.13, anāpir) indra januṣā sanād asi 1.102.8; 8.21.13
 tvam indrābhībḥūr asi 8.98.2; 20.153.5
 rghāyamānam invataḥ (sc. na tvā rodasī) 1.10.8; rghāyamāno invasi (sc. indraḥ ṣatrum) 1.176.1
 nāntarikṣāni vajriṇam 8.6.15; 12.24
 indraṃ jāitṛāya harṣayan 9.111.3; . . . harṣayā çacīpatim 8.15.13
 jayema pṛtsu vajrivaḥ 8.68.9; 92.11
 vajraṃ giçāna ojasū 8.76.9; 10.153.4
 vajreṇa çataparvanā 1.80.6; 8.6.6; 76.2; 89.3
 tvam hi çaçvatinām (sc. rājā viçvām asi) 8.95.3; (sc. dartā purām asi) 8.98.6
 vṛṣā hy ugra çṛṇviṣe 8.6.14; . . . çṛṇviṣe parāvati 8.33.10
 vṛṣāyam indra te ratha uto te vṛṣāṇā harī, vṛṣā tvam çatakrato vṛṣā havaḥ 8.13.31; vṛṣā ratho
 maghavan vṛṣāṇā harī vṛṣā tvam çatakrato 8.33.11
 mahān ugra içānakṛt 8.52(Vāl.4).5; 65.5
 nahi nu te (10.54.3, ka u nu te) mahimanaḥ samasya 6.27.3; 10.54.3
 ugra ugrābhīr ūtibhīḥ 1.7.4; ugrābhīr ugrotibhīḥ 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 ojasā 1.11.8; 8.76.1
 maho vājebhīr mahadbhiç ca çuṣmāiḥ 4.22.3; 6.32.4
 pṛavo vājeṣu vājinam 1.4.8; 176.5
 rathitamaṃ rathinām 1.11.7; rathitamo rathinām 8.45.7
 vidmā hi tvā dhanamjayam 3.42.6; 8.45.13;—viçvā dhanāni jigyuṣaḥ 8.14.6; 9.65.9
 (adāçuṣām) teṣām no veda ā bhara 1.81.9; (adāçurīḥ) tasya no veda ā bhara 8.45.15
 dhanasprām çūçuvānsam sudakṣam 6.19.8; 10.47.4
 sahasrā vājy avṛtaḥ 1.133.7; 8.32.18
 vāvṛdhāno divo-dive 8.53(Vāl.5).2; vāvṛdhāte, &c. 8.12.28 (Indra's Harī)
 rājā kṛṣṭinām puruhūta indraḥ 1.177.1; 4.17.5
 ya ekaç carṣaṇinām 1.7.9; 176.2
 giçṣā çacīvaḥ çacībhīḥ 8.2.15; . . . çacīvas tava naḥ çacībhīḥ 1.62.12
 gavyanta indram sakhyāya viprā açvāyanto vṛṣāṇam vājayantaḥ 4.17.6; 10.131.3
 yad vā pañca kṣitīnām 5.35.2; . . . kṣitīnām dymnam ā bhara 6.46.7
 yad indra nāhuṣiṣv ā 6.46.7; 8.6.24
 Cf. under 1.5.10^c; 54.3^b; 80.8^c, 10^c; 81.5^c; 4.16.6^a; 18.4^c; 6.32.1^b; 45.22^b; 8.6.41^b; 12.8^a

Indra as chief consumer of Soma

(See also under Soma benefits Indra, &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 suṣutaṃ bharantaḥ (10.30.13, bharantīḥ) 3.36.7; 10.30.13
 pāhi somam . . . sakhibhiḥ sutaṃ naḥ 3.47.3; 51.8
 indraṃ some sacā sute 1.5.2; 8.45.29
 ā tvā viçantv indavaḥ 1.15.1; 8.92.22
 indraḥ somasya pītaye 8.12.12; . . . pītaye vṛṣāyate 1.55.2
 indraṃ 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 sutaṃ piba 1.84.4; 8.6.36
 (asya) somaṃ çrīṇanti pṛṇayaḥ 1.84.11; 8.69.3
 indram indo vṛṣā viça 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 bhārata tadvaçāya 2.14.1; adhvaryavaḥ sunutendrāya somam 10.30.15
 tasmā etaṃ bhārata tadvaçāya 2.14.2; . . . tadvaço dadīḥ 2.37.1
 somebhir im pṛṇatā 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 cāroh 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 purūṇi 4.29.1; . . . savanā vaso gahi 8.66.12
 suteṣv indra girvaṇaḥ 4.32.11; 8.99.1
 sajoṣaḥ 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 somam inam piba 10.24.1
 somaṃ somapate piba 5.40.1; 8.21.3
 vṛṣā grāvā vṛṣā mado vṛṣā somo ayaṃ sutaḥ 5.40.2; 8.13.32
 pātā sutam indro astu somam 6.23.3; 44.15
 somaṃ vīrāya çipriṇe 8.32.24; . . . çipriṇe pibadhyāi 6.44.14
 ayaṃ 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 pītvā madānām 8.92.6; 9.23.7
 sutavān ā vivāsati 1.84.9; 8.97.4
 yathā manāu sāmvaranāu somam indrapibaḥ sutam 8.51(Vāl. 3).1; yathā manāu vivasvati
 somaṃ çakrapibaḥ 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^a; 175.2^b; 3.37.8^c; 8.4.2^b; 82.3^c

Indra as protector and enricher of men

syāmed indrasya çarmaṇi 1.4.6 ; 8.47.5
 sadā pāhy abhiṣṭibhiḥ 1.129.9 ; . . . abhiṣṭaye 10.93.11
 asmabhyam indra (6.44.8, mahi) varivaḥ sugaṃ kṛdhi (6.44.18, kaḥ) 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 tvaṃ na indra mṛṣaya 6.45.17 ; 8.80.2
 indra dyumnaṃ svarvad dhehy asme 6.19.9 ; 35.2
 indra tvādātā id yaçāḥ 1.10.7 ; 3.40.6
 apāṃ tokasya tanayasya jeṣe 1.100.11 ; 6.44.18
 yaḥ çāṣantaṃ yaḥ çaçamānam ūtī 2.12.14 ; 20.3
 pūrvīr asya niṣṣidho martyeṣu 3.51.5 ; pūrvīṣ ṭa indra niṣṣidho janeṣu 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
 asmākāṃ bodhi avitā mahādhane 6.46.4 ; 7.32.5
 asmākāṃ su maghavan bodhi godāḥ 3.20.21 ; 4.22.10 ; . . . gopāḥ 3.31.14
 makṣū gomantam imahe 8.33.3 ; 88.2
 indra rāyā pariṇasā 4.31.12 ; 8.97.6 ; tvaṃ na indra rāyā pariṇasā 1.128.9
 kadā na indra rāya ā daçasyeḥ 7.37.5 ; 8.97.15
 kṛṇuṣva rādho adriḥ 1.10.7 ; 8.64.1
 kim aṅga radhracodanaṃ tvāhuḥ 6.44.10 ; . . . radhracodanaḥ 8.80.3
 gamema gomati vraje 8.46.9 ; 51(Vāl. 3).5
 araṃ 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 navānām 10.89.17
 vidyāma vastor avasā gr̥ṇanto bharadvājā (10.89.17, viçvāmītrā) uta ta indra nūnam 6.25.9 ;
 10.89.17 ; vidyāma vastor avasā gr̥ṇantaḥ 1.177.5
 mahīr asya pranītayaḥ pūrvīr uta praçastayaḥ 6.45.3 ; 8.12.21
 indra (8.32.12, indro) viçvābhīr ūtibhiḥ 8.32.12 ; 61.5 ; 10.134.3 ; . . . ūtibhir vavakṣītha 8.12.5
 çatamūte çatakrate 8.46.3 ; çatamūtiṃ çatakratum 8.99.8
 mahān mahībhīḥ çacībhiḥ 8.2.32 ; 16.7
 arvācīnām su te manaḥ 1.84.3 ; 3.37.2
 puro dadhat saniṣyasi (5.31.11, saniṣyati) kratuṃ naḥ 4.20.3 ; 5.31.11
 yasya viçvāni hastayoḥ 1.176.3 ; 6.45.8
 yo rāyo 'vanir mahān supāraḥ sunvataḥ sakhā 1.4.10 ; 8.32.13
 devaṃ-devaṃ vo 'vasa indram-indram gr̥ṇīṣaṇi 8.12.19 ; . . . avase devaṃ-devam abhiṣṭaye 8.27.13
 udriḥ vajrinn avato na siicāte 8.49(Vāl. 1).6 . . . avato vasutvanā 8.50(Vāl. 2).6
 vasūyavo vasupatiṃ çatakratuṃ stomāir indram havāmahe 8.52(Vāl. 4).6 ; 61.10
 yasmāi tvaṃ vaso dānāya çikṣasi (8.52.6, maṅhase) sa rāyas poṣam açnute (8.52.6, invati)
 8.51(Vāl. 3).6 ; 52(Vāl. 4).6
 purūtamaṃ purūṇām 1.5.2 ; 6.45.29
 Cf. under 1.16.9^a ; 29.2^a ; 51.8^c ; 84.19^e ; 110.9^a ; 167.1^d ; 177.1^d ; 3.43.3^b ; 5.35.5^a

Indra as recipient of praise and sacrifice

taṃ tvā vyaṃ maghavann indra girvānaḥ sutāvanto havāmahe 8.51(Vāl. 3).6 ; 61.14
 indram gīrbhir havāmahe 8.76.5 ; 88.1 ; —gīrbhir 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 prācāta 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 çāṣyam 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 çṛṇava 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 anuṣata sam ojase 8.12.22
 stotṛbhya indra girvaṇaḥ 4.32.8; stotāra indra girvaṇaḥ 8.32.7
 kaṇvā ukthena vāvḍhuḥ 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 çṛavasyavaḥ 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 citrābhīr ūtibhīḥ 5.40.3; 8.13.33
 marutvantaṁ havāmahe 1.23.7; 8.76.6
 nānā havanta ūtaye 8.1.3; 15.12; 86.5
 indraḥ purū puruhūtaḥ 8.2.32; 16.7
 taṁ tvā vayam 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 bodhī sadhamādyo vṛdhe 8.3.1; 54(Vāl.6).5
 vayam 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
 vayam te ta indra ye ca naraḥ 5.35.5; . . . ye ca deva 7.30.4
 yad indra prāg apāg udañ nyan vā hūyase nr̥bhīḥ 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) ni rīraman yajamānāso anye 2.18.3; 3.35.3
 vahatam indra keçinaḥ 3.41.9; 8.17.2
 ā tvā bhanto harayo (6.44.19, tvā harayo vṛṣaṇo) vahantu 3.43.6; 6.44.19
 juṣāna indra haribhir (8.13.3, saptibhir) na ā gahi 3.44.1; 8.13.13
 iha tyā sadhamādyā (sc. harī) 8.13.27; 8.32.29 = 8.93.24
 yoniṣ ṭa indra niṣade (7.24.1, sadane) akāri 1.104.1; 7.24.1
 mandāno asya barhiṣo vi rājasi 8.13.4; 15.5
 eḍam barhir yajamānasya 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^a; 7.23.6^a; 32.22^a; 8.6.32^a; 12.10^a; 45.21^a

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 padas 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 viṣvebhir aṅgubhiḥ 1.91.17 ; pra pyāyasva pra syandasva soma viṣvebhir aṅgubhiḥ 9.67.28
 marmṛjyante upasyavaḥ, yūbhir madāya ṣumbhase (9.38.3, ṣumbhate) 9.2.7 ; 38.3
 ṣumbhamāna ṛtāyubhir, mṛjyamāno gabhastyoḥ 9.36.4. The same in plural : ṣumbhamānā, &c.
 9.64.5 ; mṛjyamāno gabhastyoḥ 9.20.6
 dadhanvire gabhastyoḥ 9.10.2 ; 13.7
 etaṁ mṛjanti marjyam 9.15.7 ; 46.6
 ṣṛiṇānā apsu mṛṅjata 9.24.1 ; 65.26
 sa marmṛjāna āyubhiḥ 9.57.3 ; 66.23
 tam ī mṛjanty āyavaḥ 9.63.17 ; 107.17
 etam u tyañ daṣa kṣipo (mṛjanti) 9.15.8 ; 61.7
 ṣiṣum jājñānaṁ haryataṁ mṛjanti 9.96.17 ; 109.12.— Cf. under 9.70.4*, 5*

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 aṣavaḥ 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 śicyate 9.17.4 ; 42.4
 pavitraṁ soma gachasi 9.20.7 ; 67.19
 rājā pavitraratho 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 kriṣantam 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 madhumattamam 9.30.6 ; 51.2
 indur hiyānaḥ sotrbhiḥ 9.30.2 ; 107.26
 sutah 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 dharmasīḥ 9.37.2; 38.6
 pavamānāya gāyata 9.65.7; vipaḥcite pavamānāya, &c. 9.86.44
 pavamāno vi dhāvati 9.37.3; vyānaḥ pavamāno, &c. 9.103.6
 somo vājam ivāsarāt 9.37.5; 62.16
 çukrā rtasya 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
 arṣgram devavītaye 9.46.1; 67.17
 sa pavasva madintama 9.50.5; sa punāno madintamaḥ 9.99.6
 pavamānaḥ madhuçcutam 9.50.3; 67.9
 ete pūtā vipaḥcītaḥ 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 arṣgram āçavaḥ 9.17.1; 23.1
 pavamānā arṣkṣata 9.63.25; 107.25
 punānaḥ soma dhārayā 9.63.28; 107.4
 pavasva madhumattamaḥ 9.64.22; 108.1, 15
 pavasva devavīr ati 9.2.1; 36.2
 pavasva viçvadarçataḥ 9.65.13; 106.5
 pavasva viçvamejaya 9.35.2; 62.26
 indo dhārābhir ojasā 9.65.14; 106.7
 pavate haryato hariḥ 9.65.25; 106.13
 evā naḥ soma pariçicyamānaḥ 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 vicarṣaṇīḥ 9.28.5; pavamānaḥ vicarṣaṇīm 9.60.1
 pavamānaḥ (9.13.8, °na) kanikradat 9.3.7; 13.8
 abhi somāsa āçavaḥ pavante madyaḥ madam 9.23.4; 107.14
 nṛbhir yato vi niyase 9.24.3; 99.8. Cf. under 9.15.3^a
 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^{bc}; 8.1.17^a

Soma and his admixtures

- somāḥ çukrā gavāçiraḥ 1.137.1; 9.64.28
 somāso dadhyāçiraḥ 1.5.5; 137.2; 5.51.7; 7.32.4; 9.22.3; 63.15; 101.12
 āpo arṣanti sindhavaḥ yad gobhir vāsaiṣyase 9.2.4; 66.13
 gāḥ kṛvāno na nirṇijam 9.14.5; 107.26; gāḥ kṛvāno nirṇijam haryataḥ kavīḥ 9.86.26
 gobhir añjāno arṣati (9.107.22, arṣasi) 9.103.2; 107.22
 çūro 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 ṣīdati 9.57.3 ; çyeno na vaṅsu kalaçeṣu sīdasi 9.86.35
sīdai çhyeno 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 ṣīdasi 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 juṣāṇaḥ 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 vajrine 9.30.6 ; 51.2
indrāya pātave sutaḥ 9.1.1 ; 100.5
asyed indro madeṣv ā 9.1.10 ; 106.3
punānā indram āçata 9.6.4 ; 24.2
indrāya pavate sutaḥ 9.6.7 ; 62.14 ; 106.2 ; 107.17
indrāya soma pātave 9.11.8 ; 98.10 ; 108.15
indrāya madhumattamaḥ 9.12.1 ; . . . °mah 9.67.16 ; . . . °mam 9.63.19
indrasya hārdy āviçan 9.60.3 ; . . . āviçan maṇiṣibhiḥ 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^a
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 pavaṣva 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
ayaṁ (9.104.3, yathā) mitrāya varuṇāya çantamaḥ 1.136.4 ; 9.104.3
sa no bhagāya vāyave 9.44.5 ; 61.9
pavamānasya marutaḥ 9.51.3 ; 64.24
matsi çardho marutaṁ matsi devān 9.90.5 ; 97.42
suta (9.65.20, apsā) indrāya vāyave varuṇāya marudbhyaḥ, 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
vivakṣanasya 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
 apaghnanto arāvnaḥ 9.13.9; 63.5
 apaghnān pavate mṛdhaḥ 9.61.25; . . . pavase mṛdhaḥ 9.63.24
 vighnan rakṣāñsi devayuh 9.17.3; 37.1; 56.1
 devāvīr aghaçāñsahā 9.24.7; 28.6; 61.19
 asmabhyañ gātuvittamaḥ 9.101.10; 106.6
 asmabhyañ soma gātuvit 9.46.5; 65.12
 indo sakhitvam uḡmasi 9.31.6; 66.14
 asya te sakhye vāyam 9.61.29; 66.14
 sakhitvam ā vṛñīmahe 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
 sahasrabhṛṣṭir jayasi (9.86.40, jayati) çravo bṛhat 9.83.5; 86.40
 pavasva bṛhatir iṣaḥ 9.13.4; 42.6. Cf. under 9.40.4^c
 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 dhiranyavat 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
 somāḥ sahasrapājasah 9.13.3; 42.3
 indo sahasrabharṇasam 9.64.25; 98.1
 punāna indav ā bhara soma dvibarhasaṁ rayim 9.40.6; 100.2; punāna indav ā bhara 9.57.4;
 soma dvibarhasaṁ rayim 9.4.7
 rayim piçañgam bahulaṁ vaśimahi (9.107.21, puruṣpṛham) 9.72.8; 107.21
 pavasva mañhayadrāyih 9.52.5; 67.1
 gomad indo hiraṇyavat 9.41.4; 61.3
 aḡvāvad vājavat sutah 9.41.4; 42.6
 sahasradhārah çatavāja induh 9.96.9; 110.10. Cf. under 9.38.1^c
 sa viçvā dāçuṣe vasu somo divyāni pārthivā, pavatām āntarikṣyā 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 vājī siṣāsati 9.7.4; svar yad vājy aruṣaḥ siṣāsati 9.74.1
 cārur ṛtāya pītaye 1.137.3; 9.17.8
 rājā deva ṛtañ bṛhat 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 dyām ca pṛthivīm cāti jabhriṣe 9.86.29 ; tvañ dyām ca mahivrata pṛthivīm, &c. 9.100.9
 nābhā pṛthivyā dharuṇo maho divaḥ 9.72.7 ; 86.8
 dhartā (9.77.5, cakrir) divaḥ pavate kṛtyo 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 rajāṅsy asṛtam (9.3.8, asṛtaḥ) 8.82.9 ; 9.3.8
 vṛtrahā devavītamāḥ 9.25.3 ; 28.3
 mīḥe saptir na vājyuh 9.106.12 ; 107.11
 pavamāna vidharmaṇi 9.4.9 ; 64.9 ; 100.7
 sa tū pavasva pari pāṛthivāṃ rajaḥ 9.72.8 ; 107.24
 punānāya prabhūvaso 9.29.3 ; punānasya prabhūvasoḥ 9.35.6
 tvañ soma vipaṅcitāḥ 9.16.8 ; 64.25
 ete pūtā vipaṅcitāḥ 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 dhītayaḥ 9.19.4 ; 66.11
 dhībhir viprā avasyavaḥ 9.17.7 ; 63.20
 ḡḡum rihanti matayaḥ panipnatam 9.85.11 ; 86.31
 somaṃ maṅṣā abhy anūṣata stubhaḥ 9.68.8 ; 86.17
 puruhūta janānām 9.52.4 ; 64.27
 arvanto na ḡvasyavaḥ 9.10.1 ; 66.10
 tubhyam arṣanti sindhavaḥ 9.31.3 ; 62.27
 Cf. under 1.91.6^c ; 9.2.6^a ; 4.7^a ; 5.3^b ; 11.8^c.

Aḡvins

General statement.—The repetitions concerning the Aḡvins alone number close to 70. They are sufficient to bring to light some of the leading feats of the Aḡvins, as succourers from distress and genii that perform kind and helpful acts. Especial prominence is given to the wonderful car of the Aḡvins which helps to establish their later description as tramp physicians (e.g. ḠB. 4.1.5). The repeated Aḡvin verses are classified as follows: Wonderful deeds of the Aḡvins ; Aḡvins' chariot ; Aḡvins as protectors and enrichers of men ; Aḡvins as recipients of praise and sacrifice.

Wonderful deeds of the Aḡvins

etāni vām aḡvinā vīryāṇi (2.39.8, vardhanāni) 1.117.25 ; 2.39.8
 yuvaṃ ḡvetaṃ pedava indrajūtam (10.39.10, pedave 'ḡvināḡvam) 1.118.9 ; 10.39.10
 ni pedava ūhathur aḡum aḡvam 1.117.9 ; 7.71.5
 ny ūhathuḥ purumitrasya yoṣām (10.39.7, yoṣānām) 1.117.20 ; 10.39.7
 ud vandanam āirataṃ daṅsanābhīḥ 1.118.6 ; ud vandanam āirayataṃ svar dṛḡe 1.112.5
 yuvaṃ narā stuvate pajriyāya (1.117.7, kṛṣṇiyāya) 1.116.7 ; 117.7
 ḡataṃ kumbhāṅ asūcetaṃ surāyāḥ (1.117.6, madhūnām) 1.116.7 ; 117.6
 ḡataṃ meṣāṅ vṛkye cakṣadānam (1.117.17, māmahānam) 1.116.16 ; 117.17
 dasrā hiraṅyavartanī 1.92.18 ; 5.75.2 ; 8.5.11 ; 8.1 ; . . . vartanī ḡubhas patī 8.87.5
 Cf. under 1.112.8^c ; 8.3.23^c.

Aḡvins' chariot

ratho dasrāv amartyaḥ 1.30.18 ; 5.75.9
 cakraṃ rathasya yemathuḥ 1.30.19 ; 5.73.3
 yad vām ratho vibhiṣ patāt 1.46.3 ; 8.5.22
 yuñjāthām aḡvinā ratham 1.46.7 ; 8.73.1
 rathenā yātam aḡvinā 1.47.2 ; 8.8.11, 14

rathena sūryatvacā 1.47.9; 8.8.2
 arvāg ratham samanāsā ni yachatam 1.92.16; 7.74.2; arvāg ratham ni yachatam 8.35.22
 trivandhuro vṛṣaṇā vātaraṅhāḥ 1.118.1; . . . vṛṣaṇā yas tricakraḥ 1.183.1
 ayuksātām 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 uṣaso vyuṣṭāu (4.45.2, vyuṣṭiṣu) 4.14.4; 45.2
 ā yad vām sūryā (8.8.10, yoṣaṇā) ratham 5.73.5; 8.8.10
 pra vām ratho manojavā asarji (7.68.3, iyarti) 6.63.7; 7.68.3
 pravadyāmanā suvṛtā rathena, &c. 1.118.3; suyugbhir açvāḥ suvṛtā rathena, &c. 3.58.3
 tena nāsatyā gatam 1.47.9; 8.22.5
 yena gachathāḥ (1.183.1, yenopayāthāḥ) sukṛto duroṇam 1.117.2; 183.1
 yena narā nāsatyasayadhyāi 1.183.3; 6.45.5
 viḡo yena gachatho devayantiḥ (10.41.2, yajvarir narā) 7.69.2; 10.41.2
 yam açvinā suhavā rudravartanī 8.22.1; 10.39.11
 bhujyūm 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 nī rapānsi mṛkṣatam sedhatam dveṣo bhavataṁ sacābhuvā 1.34.11; 157.4
 vṛdhe ca no bhavataṁ vājasātāu 1.34.12; 112.24
 chardir yantam adābhyam 8.5.12; 85.5
 mā no mardhiṣṭam ā gatam (7.73.4, gatam çivena) 7.73.4; 74.3
 nāsatyā mā vi venatam 5.75.5; 78.1
 na yat paro nāntaraḥ (6.63.2, antaras tuturyāt) 2.41.8; 6.63.2
 evet kāṅvasya bodhatam 8.9.3, 9; 10.2
 manotarā rayiṇām 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, yātam 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 eic chuçrūyātām inam havam 5.74.10; yad adya karhi karhi eic, &c. 8.73.5
 yan nāsatyā paravati 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^b
 açvināv eha gachatam 1.22.1; 5.75.7; 78.1
 açvinā gachatam 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 nidhayo madhūnām 1.183.4; 3.58.5
 madhvah pibatam madhupebhir āsabhiḥ 1.34.10; 4.45.3
 ā me havam nāsatyā (1.183.3, nāsatyopa yātam) 1.183.3; 8.85.1
 eha yātam pathibhir devayānāḥ 1.183.6 = 1.184.6; 3.58.5
 juṣethām yajnam bodhatam havasya me 2.36.6; 8.35.4
 imam suvṛktiṁ vṛṣaṇā juṣethām 7.70.7 = 7.71.6; 7.73.3. Cf. under 1.184.2^a
 iha tyā purubhūtamā 5.73.2; 8.22.3
 ta mandasānā manuṣo duroṇa 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
 sutah soma ṛtāvṛdhā 1.47.1; 2.41.4
 ā barhiḥ sīdatam 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
 aṣve na citre aruṣi 1.30.21; aṣveva 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 ācho duhitar divaḥ 5.79.2
 bhāsvatī netrī sūrtānām 1.92.7; 113.4
 uṣaḥ sūrte (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 çukreṇa çociṣā 1.48.14; 4.52.7
 uṣā uchad apa sridhaḥ 1.48.8; 7.81.6
 iyuṣiṇām upamā çaçvatinām vibhātīnām (1.124.2, āyatīnām) prathamōṣā vy aṣvāt (1.124.2, adyāt) 1.113.15; 124.2
 praminatī manusyā yugāni 1.92.11; 124.2
 aminatī dāivyāni vratāni 1.92.12; 124.2
 uṣo maghony ā vaha 4.55.9; 5.79.7
 aṣmabhyam vājīnīvatī 1.92.13; 4.55.9
 ṛṣasya panthām anv eti sādhu prajānatīva na diço minātī 1.124.3; 5.80.4
 ājījanan (sc. uṣasaḥ) sūryam yajñam agniṃ 7.78.3; prācikitat (sc. uṣaḥ) sūryam, &c. 7.80.2
 Cf. under 1.124.7^a; 4.39.1^c; 7.81.1^a.

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
 çiprāḥ çīrsasu vitatā hiraṇyayīḥ 5.54.11; çiprāḥ çīrṣan hiraṇyayīḥ 8.7.25
 marutsu viçvabhānuṣu 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
 pṛṣadaçvāso anavabhrarādhasaḥ 2.34.4; 3.26.6
 praṣtir vahati rohitaḥ 1.39.6; 8.7.28
 pra vepayanti parvatān 1.39.5; 8.7.4
 pra cyāvayanti yāmabhiḥ 1.37.11; 5.56.4
 bhayante viçvā bhuvanā marudbhyaḥ (1.166.4, bhuvanāni harmyā) 1.85.8; 166.4
 indrajyeṣṭhā abhidyavaḥ 6.51.15; 8.83.
 yūyam hi ṣṭhā sudānavah 1.15.2; 6.51.15; 8.7.12; 83.9
 kad dha nūnam kadhapriyaḥ 1.38.1; 8.7.31
 imam naro marutaḥ saçcatā vṛdham (7.18.25, saçcatānu) 3.16.2; 7.18.25
 viçve ganta (10.35.13, adya) maruto viçva ūtī 5.43.10; 10.35.13
 adhi stotrasya sakhyasya gātana (10.78.8, gāta) 5.55.9; 10.78.8
 dānā mahā tad eṣām 5.87.2; 8.20.14
 marutaḥ somapītaye 1.23.10; 8.94.2, 9
 tveṣām (5.58.1, stuṣe) gaṇam mārutam navyasīnām 5.53.10; 58.1
 Cf. under 1.37.8^c; 39.6^a; 64.4^b, 13^b; 169.5^c; 6.66.8^b.

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 *rta* 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 brhat) 1.151.4; 8.25.4 (Mitra and Varuṇa)
 ṛtāvānā samrājā pūṭadakṣasā 8.23.30; 25.1 (Mitra and Varuṇa)
 ṛtāvāno varuṇo mitro agniḥ 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 minantī varuṇasya dhāma (mitrasya) 4.5.4; pra ye mitrasya varuṇasya dhāma (minantī) 10.89.8
 tri 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); . . . sukratūḥ 1.25.10 (Varuṇa)
 suksatrāso varuṇo mitro agniḥ 6.49.1; 51.10
 asuryāya pramaḥasā 7.66.2; 8.25.3
 mitram huve pūṭadakṣam 1.2.7; . . . huve varuṇam pūṭadakṣam 7.65.1
 varuṇam ca (5.64.1, vo) ṛiḡādasam 1.2.7; 5.64.1
 rājānā mitrāvaruṇā supānī 1.71.9; 3.56.7
 tā samrājā ghr̥tāsutī 1.136.1; 2.41.6 (Mitra and Varuṇa)
 ādityā dānunas patī 1.136.3; 2.41.6 (Mitra and Varuṇa)
 rājānā dirghagruttamā 5.65.2; 8.101.2 (Mitra and Varuṇa)
 Cf. under 2.28.3^c; 3.59.1^b; 4.55.7^e; 7.36.2^d.

Ādityas as protectors and enrichers of men

ādityāir no aditiḥ ḡarma yaṅsat (10.66.3, yachatu) 1.107.2; 4.54.6; 10.66.3
 aditiḥ ḡarma yachatu 6.75.12, 17; 8.47.9
 devān ādityān aditiḥ (10.66.4, avase) havāmahe 10.65.9; 66.4
 viḡva ādityā adite sajoṣāḥ 6.51.5; . . . adite manīṣī 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
 aṅhoḡ cid urucakrayaḥ (8.18.5, °cakrayo 'nehasaḥ) 5.67.4; 8.18.5. Both Ādityas.
 br̥han mitrasya varuṇasya ḡarma (10.10.6, dhāma) 2.27.7; 10.10.6
 mitrāya vocam varuṇāya saprathaḥ (1.136.6, mīlhuṣe) sumṛṭikāya saprathaḥ (1.136.6, mīlhuṣe)
 1.129.3; 136.6
 upa naḥ sutam ā gataḥ varuṇa mitra dācuṣaḥ 5.71.3; mahi vo mahatām avo varuṇa mitra dācuṣe 8.47.1

Part 2, Chapter 4A: Repetitions relating to the same god [606

ā no mitrāvaruṇā gṛtāir gavyūtim ukṣatam 3.62.16 ; ā no mitrāvaruṇā havyajuṣṭim gṛtāir gavyūtim ukṣatam ilābhīh 7.56.4
gṛtaṁ 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^c ; 162.22^c ; 2.40.6^e

Āditya-worship in general

prati vām sūra udite vidhema 7.63.5 (Mitra and Varuṇa) ; . . . uditesūktāih 7.65.1 (Mitra and Varuṇa) ; prati vām 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 ; 4.1.1 ; 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. 11.
varuṇa mitrāryaman 5.67.1 ; 8.67.4 ; 10.126.2
aryamā mitro varuṇaḥ pariḥmā (8.27.17, sarātayah) 1.79.3 ; 8.27.17 ; 10.93.4
mitro aryamā varuṇaḥ sajosāh 1.186.2 ; 7.60.4
(mitrasya) aryamṇo varuṇasya ca 1.136.2 ; 8.47.9.—Cf. 1.136.4^a ; 2.27.2^b ; 8.18.21^b.

Viṣve Devāh

The repetitions which concern the Viṣve Devāh (also simply Devāh) number around 30. They include lists of particular gods in Viṣve Devāh 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
yam devāso avatha vājasātāu 10.35.14 ; 63.14
manor yajatra amṛtā ṛtajñāh 7.35.15 ; 10.65.14
gojātā uta ye yajñiyasāh 7.35.4 ; 10.53.5
te no rāsantām urugāyam adya yūyam pāta svastibhīh 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
adveṣe dyāvāpṛthivi huvema devā dhatta rayim asme suviram 9.68.10 ; 10.45.12
ādityān dyāvāpṛthivi apah 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
vanaspatīr ośadhī rāya eṣe (5.42.16, rāye aḥyāh) 5.41.8 ; 42.16
āpa ośadhīr vanino juśanta (10.66.9, vanināni yajñiyā) 7.34.25 = 7.56.25 ; 10.66.9
pra vo vāyūm rathayujam kṛṇudhvam (10.64.7, purāṁdhim) 5.41.6 ; 10.64.7
ahīh ṛṇotu budhnyo havimani 10.64.4 ; 92.12 (both in Viṣve Devāh stanzas)
grāvā yatra madhuśud ucyate bṛhat 10.64.15 ; 100.8 (both in Viṣve Devāh 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
tat aryamā (6.49.14, tat parvatas) tat savitā cano dhāt 1.107.3 ; 6.49.14
Cf. also 1.107.2^a ; 3.8.8^a ; 8.57(Vāl. 9).2^a ; 10.35.10^c ; 65.1^c.

Sūrya (Sūra) and Savitar (Tvaṣṭar, Bhaga)

Conveniently the small group of repeated pādas pertaining to these related or contiguous gods are here listed together :

āpra 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 śya devaḥ savitā damūnāh 6.17.4 ; . . . savitā yayāma 7.38.1 ; . . . savitā savāya 2.38.1 ;
. . . savitā hiranyavā 6.71.1

ūrdhvaṁ bhānuṁ (4.14.2, ketuṁ) savitā devo aṣret 4.13.2 ; 14.2 ; 7.72.4 ; . . . savitevāṣret, of Agni, patterned after the preceding, 4.6.2
 rju marteṣu vṛjinā ca paçyan 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^a, 9^b ; 115.4^a ; 5.42.3^d ; 6.50.8^a ; 7.63.4^b.

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 arinīta 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, sucetasāḥ) 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 puraṁdhiḥ 4.34.2

Vāyu

The span of Vāyu, the so-called niyutaḥ (Nighaṇṭu 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 adhvaraṁ 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 indrasārathīḥ 4.46.2 ; 48.2
 pra vo vāyuṁ rathayujāṁ kṛṇudhvam (10.64.7, puraṁdhim) 5.41.6 ; 10.64.7
 ayaṁ çukro ayāmi te 2.41.2 ; 8.101.9 ; vāyo çukro ayāmi te 4.47.1
 pibā sutasyāndhaso madāya (5.51.5, abhi prayāḥ) 5.51.5 ; 7.90.1.—Cf. 1.135.4^f

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 vṛṣabhaḥ çaçvatīnām 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 vitarāṁ vi kramasva 4.18.11 ; 8.100.12¹

¹ This item properly belongs to the rubric 'Indra and Viṣṇu' ; see p. 617.

Sarasvatī

vājebhir vājīnīvatī 1.3.10 ; 6.61.4
uta śyā naḥ sarasvatī 6.61.7 ; . . . sarasvatī juṣānā 7.95.4

Vāc

tām abhṛtyā 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 ṣṛnotu budhnyo havīmāni 10.64.4 ; 92.12

Dadhikrā

udīrāṇā yajñam upaprayantaḥ 4.39.5 ; 7.44.2

Devapatnyaḥ

ā rodasī varuṇānī ṣṛnotu 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^d ; 5.22.4^{de} ; 7.42.1^a

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 prayantām ṛtāvṛdhaḥ, dvāro devīr asaṣcataḥ, to the Divine Doors, 1.13.6 ; 142.6 madhumantaṁ tanūnapāt, to Tanūnapāt, 1.13.2 ; 1.142.2 naktoṣāsā supeṣasā, to Night and Morn, 1.13.7 ; 142.7 uṣāsānaktā sudugheva dhenuḥ, to the same, 1.186.4 ; 7.2.6 yahvī ṛtasya mātārā, to the same, 1.142.7 ; 5.5.6 hotārā dāivyā kavī yajñam no yakṣatam imam, to the two Divine Hotars, 1.13.8 ; 142.8 ; 188.7 dāivyā hotārā prathamā viduṣṭarā 2.3.7 ; . . . prathamā ny ṛḥje 3.4.7 = 3.7.8 ; . . . prathamā purohitā 10.66.13 ; . . . prathamā suvācā 10.110.7. To the same. iḷito agna ā vahendraṁ citram iha priyam, to Agni, 1.142.4 ; 5.5.3 prācīnam barhīr ojasā 1.188.4 ; barhīḥ prācīnam ojasā 9.5.4. To Barhī ; see also p. 578.

Dānastuti or Praise of liberality to the priests

sadyo dānāya maḥbate 6.45.32 ; 10.26.8
sahasrā daça gonām 8.5.37 ; 6.47
rādhas 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 Aṅvins 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 Aṅvins, later differentiated as Dasra and Nāsatya, are not dissimilar at all. The Dāivyāu 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 (samdhya), 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 Aṅvins 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 Dāivyā 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 çarma yachatam 1.21.6; 7.94.8
 endrāgni sāumanasāya yātam 1.108.4; 7.93.6
 indrā nv agni avase huvadhyaī 5.45.4; . . . avaseha vajriṇā 6.59.3
 sajitvanāparājitā 3.12.4; vṛtrahaṇāparājitā 8.38.2

Indra and Vāyu

indraç ca vāyav eṣām somānām (5.51.6, sutānām) pītim arhathah 4.47.2; 5.51.6. Cf. sutānām pītim arhasi, to Vāyu 1.134.6

Indra and Varuṇa

rayīm dhattam (6.68.6, dhattho) vasumantaṁ puruṣum 6.68.6; 7.34.4 Similar pādas also of several other dual and plural groups; see under 1.159.5^d

Indra and Viṣṇu

upa brahmāṇi çṛṇutaṁ giro me 6.69.4; . . . çṛṇutaṁ havaṁ me 6.69.7

Indra and Bṛhaspati or Brahmanaspati

aviṣṭam dhiyo jigṛtam puramdhir 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-Pr̥thivī or Dyāvā-Bhūmī

pra dyāvā yajñāih̥ pr̥thivī ṛtāvṛdhā 1.159.1 ; . . . pr̥thivī namobhiḥ 7.53.1
 dyāvābhūmī adīte trāsīthām̥ naḥ 4.55.1 ; 7.62.4
 devāir̥ dyāvāpr̥thivī prāvataṁ naḥ 1.31.8 ; 9.69.10 ; 10.67.12
 kim̥ svid vanam̥ ka u sa vṛkṣa āsa yato dyāvāpr̥thivī niṣṭatakṣuḥ 10.31.7 ; 81.4
 adveṣe dyāvāpr̥thivī huvema 9.68.10 ; 10.45.12
 Cf. also under 4.23.10^c ; 6.68.4^d ; 10.82.1^d.

Pr̥thivī and Antarikṣa

pr̥thivī naḥ pārthivāt pātṽ añhaso 'ntarikṣam̥ divyāt pātṽ 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 imitateness, 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:

guṣmintamo hi te mado dymnintama uta kratuḥ, to A. 1.127.9; to I. 1.175.5
 ā no gahi sakhyebhīḥ çivebhīr mahān mahibhīr 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
 hr̥ṇyamāno apa mad hy āireḥ pra me devānām vratapā uvāca, &c., to A. 5.2.8; nidhīyamānam
 apagūham apsu pra me devānām vratapā uvāca, &c., to I. 10.32.6
 ā rodasi apr̥ṇā (and, apr̥ṇāj) 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
 samrājāṃ 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 viçva-
 dhāyā upakṣeti, &c., to I. 3.55.21
 mahānti vṛṣṇe savanā kṛtemā, 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
 sahasrastarīḥ çatanītha ṛbhvā, 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; juhótana vṛṣabhāya, &c., to I. 7.98.1
 sadyo jajñāno havyo babbūtha (8.96.21, babbūva), to A. 10.6.7; to I. 8.96.21
 mahān asy adhvarasya praketaḥ, to A. 7.11.1; dāçvān asy, &c., to I. 10.104.6
 adroghavācam matibhir yaviṣṭham, to A. 6.5.1; . . . matibhīḥ çaviṣṭham, to I. 6.22.2
 vrajāṃ gomantam uçijo vi vavruḥ, to A. 4.1.15; 10.45.11; to I. 4.16.6
 nyañī uttānām anv eṣi (10.27.13, eti) bhūmim, to A. 10.142.5; to I. 10.27.13
 sumṛḷiko bhavatu jātavedāḥ, to A. 4.1.20; . . . bhavatu viçvavedāḥ, to I. 6.47.12 = 10.131.6
 açnasya cic çignathat pūrvyāni, to A. 6.4.3; to I. 2.20.5
 yudhā devebhyo varivaç çakartha, to A. 1.59.5; to I. 7.98.3
 kṛṇvānāso amṛtatvāya gātum, to A. 1.72.9; to I. 3.31.9
 puroyāvānam ājiṣu, to A. 8.84.8; to Indra-worshippers' chariot 5.35.7
 yena vañsāma 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
 ririkvānsas tanvaḥ kṛṇvata svāḥ (4.24.3, trām), to A. 1.72.5; to I. 4.24.3
 tuvidyumna yaçasvatā, to A. 3.16.6; . . . yaçasvataḥ, to I. 1.9.6
 vayā ivānu rohate, to A. 2.5.4; . . . rohate juṣanta yat, to I. 8.13.6
 tvam içiṣe vasūnām (1.170.5, vasupate vasūnām), to A. 8.71.8; to I. 1.170.5

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gṛeṣṭhañ no dhehi vāryam, to A. 3.21.2; . . . vāryaṁ 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 yajñāñ ca vardhaya, to A. 10.141.6; (brahma) indra yajñāñ, &c., to I. 1.10.4
 asme dhehi gṛavo brhat, to A. 1.9.8; 44.2; to I. 8.65.9
 sasavāñso vi ṛṇvire, to A. 4.8.6; to I. 8.54(Vāl. 6).6
 asmadyak sañ mimihi gṛavāñsi, to A. 3.54.22; 5.4.2; to I. 6.19.3
 pra no naya vasyo acha, to A. 8.71.6; pra tañ (6.47.7, no) naya pratarañ 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
 tvāñ 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; stomāñ yajñasya sādhanam, to I. 8.6.3
 gira stomāsa irate, to A. 8.43.1; to I. 8.3.5
 abhi tvāñ gotamā girā, to A. 1.78.1; to I. 4.32.9
 agne (8.88.1, abhi) vatsaṁ na svasareṣu dhenavaḥ, to A. 2.2.2; to I. 8.88.1
 abhi tvā pūrvapīṭaye, to A. 1.19.9; to I. 8.3.7
 tañ ghem itihā namasvina upa svarājam āsate, to A. 1.36.7; to I. 8.69.17
 tvāñ stoṣāma tvayā sūvirā drāghīya āyuh pratarañ 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 ūṭaye, to A. 8.71.10; . . . ūṭaya ṛtasya yat, to I. 8.12.14
 prajānan vidvāñ upa yāhi somam, to A. 3.29.16; to I. 3.35.4
 viçvebhīḥ (sc. devebhīḥ) somapīṭaye, to A. 1.14.1; viçvebhīḥ (sc. dhāmabhiḥ) somapīṭaye, to
 I. 8.21.4
 eḍaṁ 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^d; 59.5^e; 2.12.12^a; 4.1.11^b, 13^c; 26.2^d; 6.10.6^d; 7.32.2^a

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 yaḥ savitā satyamanmā, to A. 1.73.2; to S. 9.97.48
 sīdann 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
 yaḥ pañca carṣaṇīr abhi, to A. 7.15.2; to S. 9.101.9
 viçvā yaç carṣaṇīr abhi, to A. 4.7.4; 5.23.1; to S. 1.86.5
 tveṣaṁ rūpañ kṛṇuta uttarañ yat, to A. 95.8; . . . kṛṇute varnam asya, to S. 9.71.8
 yā parvateṣv oṣadhiṣv apsu, of A.'s wealth 1.59.3; of S.'s dhāmāni 1.91.4
 çardhan tamāñsi jighnase, to A. 8.43.22; to S. 9.61.19
 jahi rakṣāñsi sukrato, to A. 6.16.29; to S. 9.63.28
 abhi ṣyāma pṛtanyataḥ, to A. 2.8.6; to S. 9.35.3
 pūrvīr iṣo brhatīr āreaghāḥ (8.87.9, jīradāno), to A. 6.1.12; to S. 8.87.9
 sakhā sakhībhyā īḍyaḥ, to A. 1.75.4; to S. 9.66.1
 dadhad ratnāni dāçuse, to A. 4.15.3; to S. 9.3.6
 parṣi rādho maghonām, to A. 8.103.7; to S. 9.1.3
 imañ yajñam idaṁ vaco jujuṣāna upāgahi, to A. 1.26.10; 10.150.2; to S. 1.91.10
 yad vo vayañ pramināma vratāni, to A. 10.2.4; yat te vayañ, &c., to S. 8.48.9
 agnir deveṣu patyate 8.102.9; indur deveṣu patyate 9.45.4
 sa no vṛṣṭīm divas pari, to A. 2.6.5; te no vṛṣṭīm divas pari, to Somāḥ 9.65.24
 hariñ (10.188.1, açvañ) 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.

bhadraṃ manaḥ kṛṇuṣva vṛtrātūrye, to A. 8.19.20; to Brahmanaspati 2.26.2
achidrā çarma jaritaḥ purūṇi, to A. 3.15.5; achidrā çarma dadhire purūṇi, to the rivers in
a hymn to Brahmanaspati 2.25.5
ā rodasī 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; yuṅghvaṃ hy, &c. to M. 5.56.6
vṛṣā çukraṃ duduhe pṛṇir ūdhaḥ, to A. 4.3.10; sakre çukraṃ, &c. to M. 6.66.1
stomaṃ yaḥṣaṃ ca dhṛṣṇuyā, to A. 5.20.3; to M. 5.52.4
kṛdhi na ūrdhvaṃ carathāya jīvase, to A. 1.36.14; ūrdhvaṃ naḥ karta jīvase, to M. 1.172.3

Agni and Vāyu

dakṣaṃ sacanta ūtayaḥ, in a hymn to A. 3.13.2; in a stanza to V. 1.134.2
abhi prayāṃsi vītaye, to A. 6.16.44; abhi prayāṃsi sudhitāni vītaye, to V. 1.135.4
agna ā yāhi vītaye 6.16.10; vāyav ā yāhi vītaye 5.51.5

Agni and Açvins

rājantam adhvarāṇām, to A. 1.1.8; 45.4; samrājantam adhvarāṇām, to A. 1.27.1; rājantāv
adhvarāṇām, to Açvins 8.8.18
priyamedhā ahūṣata, to A. 1.45.3; to Açvins 8.18.8; 87.3
mā no martāya ripave rakṣasvine, to A. 8.60.8; . . . ripave vājinīvasū, to Açvins 8.22.14
sumṛṇīkaḥ svavaṇ yāv arvāṇ, to A. 1.35.10; to the Açvins' chariot 1.118.1
deveṣv asty āpyam, to A. 1.105.13; deveṣv adhy āpyam, to Açvins 8.10.3
uru jyotir janayann āryāya, to A. 7.5.6; uru jyotir cakrathur āryāya, to Açvins 1.117.21
mahaḥ sa rāya eṣate patir dan, to A. 1.149.1; mahaḥ sa rāya eṣate, of a worshipper in an Açvin
hymn 10.93.6.—Cf. also under 4.44.6^a.

Agni and Sūrya or Savitar

ūrdhvaṃ bhānuṃ savitevāçret, to A. 4.6.2; ūrdhvaṃ bhānuṃ (4.14.2, ketum) savitā devo
açret, to Savitar 4.13.2; 14.2; 7.72.4
haste dadhāno naryā purūṇi, to A. 1.72.1; to Savitar 7.45.1
āpaprivān rodasī antarīksam, to A. 1.73.8; to Sūrya 10.139.2
rāyo budhnaḥ saṃgamano vasūnām, to A. 1.96.6; to Sūrya 10.139.3
apāṃ garbhaṃ darçatam oṣadhīnām, to A. 3.1.13; to Sarasvant or Sūrya 1.164.52
asya hi svayaçastaraḥ, 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 rajāṃsy amimita sukratūḥ, to A. 6.7.7; vi yo mame rajasī 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

taṃ tvā viprā vipanyavo jāgrvāṃsaḥ sam indhate, to A. 3.10.9; tad viprāso vipanyavo
jāgrvāṃsaḥ sam indhate (sc. viṣṇor yat paramaṃ padam), to V. 1.22.21

Agni and Pūṣan

imaṃ naḥ çṛṇavad dhavam, to A. 8.43.22; to P. 10.26.9
yo vicvābhi vipaçyati bhuvanā saṃ 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. (Draviṇodāh) 1.15.9; to Y. 10.14.14

Agni and Apām Napāt

yam vāghato vṛṇate adhvareṣu, to A. 1.58.7; yam viprāsa ḥate adhvareṣu, 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; sū no, &c., to S. 6.61.9

Agni and Rātrī

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
ariṣyantaḥ sacemahi, to A. 2.8.6; ariṣyanto ni pūyubhiḥ sacemahi, to V. D. 8.25.11
stīrṇe barhiṣi samidhāne agnāu, to A. 4.6.4; to V. D. 8.25.11

Agni and dissimilar dual gods

rayim viçvāyupoṣasan, 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
sabādho vājasātaye, to A. 8.74.12; to Indra and Agni 7.94.3
tam hi çaçvanta ḥate, 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 yajūāvāhase, to A. 3.24.1; to the sacrificial post (Yūpa) 3.8.3
pari tmanā viçurūpo jigāsi, to A. 5.15.4; . . . viçurūpā jigāti, of Ghṛtāci (sc. Juhū) 7.88.1
ṛtasya padaṁ kavayo ni pānti, in a hymn to A. 10.5.2; ṛtasya pade, &c., in a hymn designated
as Māyābhedaḥ 10.177.2
salakṣmā yad viçurūpā bhavāti, in a hymn to Agni 10.12.6; in dialogue between Yama and
Yamī 10.10.2
stīrṇanti barhir ānuṣak, in a hymn to Agni 8.45.1; stīrṇita, &c., in a stanza to Barhis 1.13.5
yadā te marto anu bhogam ānaḥ, 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^a with RV. 9.62.9^a. The names Indu and Indra are occasionally put together rather playfully, e.g. 9.5.9; 63.9. In one repetition, a 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 juṣaṇaḥ, 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 hiraṇyayaḥ, applies primarily to Soma in 9.107.4, secondarily to Indra 8.61.6 (see under 8.61.6):

janitā divo janitā pṛthivyāḥ, to I. 8.36.4; to S. 9.96.5
ya ime rodasī ubhe, to I. 3.53.12; . . . rodasī mahī, to S. 8.6.17; 9.18.5
tvaṁ sūryam arocayaḥ, to I. 8.98.2; yayaḥ sūryam arocayaḥ, 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 hiraṇyayaḥ, 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 aṅgīrobhyo vṛṣṇor apa, to I. 1.51.3; to S. 9.86.23
vadhīd ugro riṇann apaḥ, to I. 8.32.2; vṛṇann ugro, &c., to S. 9.109.22
parjanya vṛṣṭimān 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 tapuṣim hetim asya, to I. 3.30.7; to S. 6.52.3
kṛṣṇā tamāṁsi tviṣyā jaghāna, to I. 10.89.2; kṛṣṇā tamāṁsi jaṅghanat, to S. 9.66.24
yo asmān ādideçati, in a hymn to I. 10.134.2; to S. 9.52.4
yas te mado vareṇyaḥ, to I. 8.46.8; to S. 9.61.19
sahasrote çatāmagna, to I. 8.34.7; sahasrotiḥ çatāmagnaḥ, to S. 9.62.14
indram indo vṛṣā viçva, 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
rayiṃ gomantam açvinam, to I. 8.6.9 ; to S. 9.62.12 ; 63.12 ; 67.6
açvāvād gomād yavamat (9.69.8, yavamat suvīryam), 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
vatsam sañçivarīr iva, in a hymn to I. 8.69.11 ; to S. 9.61.14
tam id vardhantu no girah, to I. 8.13.18 ; 92.21 ; to S. 9.61.14
indram eodāmi pitaye, to I. 8.68.7 ; somam, &c., to S. 3.42.8
Cf. also under 1.84.13^c ; 175.3^c ; 5.39.3^d ; 8.95.9^d ; 98.2^b

Indra and Maruts¹

vi vṛtram parvaço rujan, to I. 8.6.13 ; . . . parvaço yayuh, to M. 8.7.2
yad aṅga taviṣiyase, to I. 8.6.26 ; . . . taviṣiyavaḥ to M. 8.7.2
brahmā kas tam saparyati, to I. 8.64.7 ; brahmā ko vaḥ saparyati, to M. 8.7.20
sam 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 marutam 6.48.15
uçanā yat parāvataḥ, in a hymn to I. 1.130.9 ; to M. 8.7.26
bhakṣīya te 'vaso dāivyasya, to I. 4.21.10 ; bhakṣīya vo 'vaso, &c., to M. 5.57.7
ārāc cid dveṣaḥ sanutar yuyotu, of I. 6.47.13 = 10.131.7 ; . . . dveṣo vṛṣaṇo yuyota, of
M. 7.58.6 ; . . . dveṣaḥ sanutar yuyota, of M. 10.77.6
iṣkartā (nomen agentis) vihrutaṃ punaḥ, of I. 8.1.25 ; iṣkartū (2^d plur. aorist imperative), &c.,
to M. 8.20.26
tvota it sanitā vājam arvā, to I. 6.33.2 ; marudbhir it, &c., to M. 7.56.23
Cf. also under 1.100.15^b ; 165.13^d ; 8.7.1^a.

Indra and Açvins

gantārā dāçuṣo grham namasvinaḥ, to Indra's Harī 8.13.10 ; gantārā dāçuṣo grham, to A.
8.5.5 ; 22.3
açvebhiḥ pruṣitapsubhiḥ, of I. 8.13.11 ; of A. 8.75.5
bhujyūm vājesu pūrvyam, 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 ; arvāncā vām, &c., to
A. 8.4.14. Cf. under 8.22.3^c
viçvet tā te savaneṣu pravācyā, to I. 1.51.13 ; 8.100.6 ; viçvet tā vām, &c., to A. 10.39.4
duḥçaṅsam martyam ripum, in a hymn to I. 8.18.14 ; duḥçaṅso martyo ripuh, 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 viçvābhir ūtibhiḥ sajoṣāḥ, to I. 7.24.4 ; ā no (and, vām) viçvābhir ūtibhiḥ, to A.
8.8.1, 18 ; 87.3
ā no yāhy upaçrutī, to I. 8.34.11 ; . . . yātam upaçrutī, 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
ghṛtaṃ duhata açiram, to I. 8.6.19 ; ghṛtaṃ duhrata açiram, to V. 1.134.6
anu kṛṣṇe vasudhitī jihāte, to I. 3.31.17 ; anu kṛṣṇe vasudhitī, to V. 4.48.3

¹ 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
 aśālhāya 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 suṣumnā, 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 Brahmanaspati

sa na stuto vīravād dhātu gomāt, to I. 7.23.6; to B. 1.190.8
 asmākāṃ bodhy avitā rathānām, to I. 7.32.11; asmākāṃ edhy avitā, &c., to B. 10.103.4
 vi dācuṣe bhajati sūnarāṃ vasu, to I. 5.34.7; yo vāghate dadāti sūnarāṃ vasu, to B. 1.40.4

Indra and Parjanya

yathāvaçaṃ tanvaṃ cakra eṣaḥ, to I. 3.48.4; to P. 7.101.3
 stuhī suṣṭutīm namasā vivāsa, in a hymn to I. 8.96.12; stuhī parjanyaṃ, &c., to P. 5.83.1

Indra and Sūrya or Savitar

susamṛṇçāṃ 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 kartṛbhir bhūt, to I. 6.19.1; kratvā kṛtaḥ sukṛtaḥ, &c., to Sūrya 7.62.1
 vibhṛjāḥ jyotiṣā svar agacho rocanāṃ divaḥ, to I. 8.98.3; to Sūrya 10.170.4

Indra and Tvaṣṭar

asmākāṃ 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 giriṣṭhāḥ, 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

maṅhiṣṭhaṃ vājasātaye, to I. 1.130.1; maṅhiṣṭho 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 dhārāya vi vo made, to I. 10.24.1; asme rayiṃ ni dhārāya, to U. 1.30.32
 āiṣu dhā vīravād 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

yaçaḥ cakre asāmy ā, to I. 10.22.2; to V. 1.25.15.—Cf. under 1.23.6^a
 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 jaṅghanāva 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

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Indra and Apvā

andhenāmītrās tamasā sacantām, to I. 10.89.15; to A. 10.103.12

Indra and Rodasī

samudraṃ na samcarane sanīṣyavaḥ, to I. 1.56.2; to R. 4.55.6
dhiyā syāma rathyāḥ sadāsāḥ, to I. 4.16.21 = 4.17.21, &c. (refrain); to R. 4.56.4

Indra and Viṣve Devāḥ

devān achā na dhītayaḥ, 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 dṛṣṭike vṛṣaṇaḥ ca pāuṣye, 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; . . . sātīṣu, to Indra and Varuṇa 7.82.9
upedaṃ savanaṃ 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 sāsahyāma prtanyato vanuyāma vanuṣyataḥ, to I. 1.132.1; sāsahyāma prtanyato
vanuyāma vanuṣyataḥ, to Indra and Agni 8.40.7
asmabhyaṃ carṣaṇīśaham, to I. 5.35.1; . . . carṣaṇīśahā (sc. avasā) to Indra and Agni 7.94.7
patiṃ turasya rādhasaḥ, to I. 6.44.5; pati, &c., to Indra and Agni 5.86.4
rayiṃ grṇatsu dhārāya, to I. 8.13.12; . . . didhṛtam, to Indra and Agni 5.86.6
ghṛtaṃ na pūtam adriṣvaḥ, to I. 8.12.4; . . . adriḥḥ, to Indra and Agni 5.86.6
vahantu somapīṭaye (sc. harayaḥ), to I. 8.1.24; to Indra and Vāyu 4.46.3

Indra in miscellaneous relations

nakiṣ taṃ karmanā naçat, to I. 8.70.3; of a pious man in Daṃpatyor āçiṣaḥ 8.31.17
dyāur na prathinā çavaḥ, to I. 1.8.5; in a Dānastuti of Praskaṇva 8.56(Vāl.8).1
satrāsāham vareṇyaṃ sahodām, to I. 3.34.8; satrāsāham vareṇyam, 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
asmin 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^d

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

vasuvit puṣṭivardhanaḥ, to S. 1.91.12; to Brahmaṇaspati 1.18.2. Cf. under 1.91.23^d

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

ayaṃ 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 Uṣas

yena tokaṃ ca tanayaṃ ca dhāmahe, to S. 9.74.5; to U. 1.92.13
 saṃ sūryeṇa rocace (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 gavyūtim abhayaṃ ca nas kṛdhi, to S. 9.78.6; . . . abhayaṃ kṛdhi naḥ, to U. 7.77.4

Soma and Sarasvant

bhakṣīmahī 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 mṛṣayā naḥ svasti 8.48.8; anumate mṛṣayā, &c. 10.59.6

Soma and Viçve Devāḥ

vrajaṃ gomantam açvinaṃ vivakṣase, to S. 10.25.5; vrajaṃ gomantam açvinam, to Viçve
 Devāḥ 10.62.7

Soma and dissimilar dual gods

gavām poṣaṃ 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
 çarur ṛtāya pītaye, to S. 9.17.8; to Mitra and Varuṇa 1.137.2
 ā yad yoniṃ hiranyayam (sc. sīdati), to S. 9.64.20; . . . hiranyayam (sc. sadathaḥ), to Mitra
 and Varuṇa 5.67.2
 nāma ṛṭīyam adhi rocane divaḥ, to S. 9.75.2; to Viṣṇu and Indra 1.155.3
 vṛṣīmahe sakhyāya, to S. 9.66.18; . . . sakhyāya priyāya, to Indra and Varuṇa 4.41.7

Soma in miscellaneous relations

aganma bibhrato manaḥ, 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 sarakveṣu bapsataḥ, of S. 8.72.11; . . . bapsato ni ṣu svapa, of a dog 7.55.2
 Cf. under 1.56.4^b; 64.6^d; 91.4^d; 4.33.2^c

Açvins with other divinities

Açvins and Agni: see Agni and Açvins, p. 613

Açvins and Indra: see Indra and Açvins, p. 616

Açvins and Uṣas

iṣaṃ pṛicantā sukṛte sadānave, to A. 1.47.8; iṣaṃ vahantiḥ sukṛte, &c., to U. (plur.) 1.92.3
 dadhatho ratnaṃ 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 tvāmṛṣayaḥ pūrva ūtaye
 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
 prāsmāi yachatam avṛkaṃ pṛthu chardih, to A. 8.9.1; pra ṇo yachatād avṛkaṃ, &c., to
 U. 1.48.15

Açvins and Sūrya

pari dyāvāpṛthivī yāti sadyaḥ, of A.'s car 3.58.8; . . . yanti sadyaḥ, of S.'s Harits 1.115.3

Açvins and Sarasvatī

ā no divo bṛhataḥ parvatād ā, to A. 5.76.4; to S. 5.43.11

Açvins and Ādityas

madhyamdina uditā sūryasya, to A. 5.76.3; to Ā. 5.69.3

Açvins and Maruts

asme vām astu sumatiḥ canīṣṭhā, to A. 7.70.5; asme vo, &c., to M. 7.57.4
rathe koçe hiraṇyaye vṛṣaṇvasū, to A. 8.22.9; rathe koçe hiraṇyaye, to M. 8.20.8

Açvins and dissimilar dual gods

ubhā devā diviṣṛṅā, to A. 1.22.2; to Indra and Vāyu 1.23.2
dāçvānsam upa gachatam, to A. 1.47.3; to Indra and Vāyu 4.46.5
ā yātām somapītaye, 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 rīradhataṁ nide, to A. 8.8.13; to Indra and Agni 7.94.3
evā vām ahva ūtaye yathāhuvanta medhirāḥ, indrāgnī (8.42.6, nāsatyā) somapītaye, to A. 8.42.6; to Indra and Agni 8.38.9
apatyasācam ṛutyam rārāthām, to A. 1.117.23; . . . rārāthe, to Indra and Soma 6.72.5
ratham hiraṇyavandhuram, hiraṇyābhīçumaçvinā (4.46.4, vandhuram indravāyū svadhvaram),
ā hi ṣṭhātho diviṣṛçam, to A. 8.5.28; to Indra and Vāyu 4.46.4
pibataṁ dāçuṣo gr̥he, to A. 8.22.8; to Indra and Vāyu 4.46.1; to Indra and Bṛhaspati 4.49.6
gantārā dāçuṣo gr̥ham, to A. 8.5.5; 22.3; to Indra's Harī 8.13.10
ghṛtāir gavyūtim ukṣatam, to A. 8.5.6; to Mitra and Varuṇa 3.62.16; . . . ukṣatam iḷābhīḥ, to
Mitra and Varuṇa 7.56.4
pātām 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 bodhataṁ 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 asthuh, to
Mitra and Varuṇa 7.60.4
ā no gantaṁ 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 sīdataṁ sumat, to A. 8.87.4; sīdataṁ barhir ā sumat, to Naktoṣāsā 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 Mitṛā-Varuṇā 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

bādhvasa dūre nirṛtiṃ parācāiḥ, to V. 1.24.9; āre bādhetḥam nirṛtiṃ parācāiḥ, to Soma and Rudra 6.74.2
 varuṇāya marudbhyaḥ 8.41.1; 9.33.3; 34.2; 61.12; 65.20
 vi yas tastambha rodasī cid urvī, to V. 7.86.1; vi yas tastambha rodasī, to Soma 9.101.15
 divaḥ ca gmaḥ 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 jāspatir vā, to Dyāvaprthivyaṃ, 1.185.8
 (yad . . .) abhidroham manuṣyāḥ carāmasi, to V. 7.89.5; (yad . . .) abhidroham carāmasi, to Pracetas Āṅgīrasa 10.164.4
 yad vā ghā satyam uta yan na vidma, to V. 5.85.8; to Viṣvāvasu 10.139.5
 pitṛṇām ca manmabhiḥ, in a hymn to V. 8.41.2; to Viṣve Devāḥ 10.57.3
 (varuṇo) aḥvibhyām uṣasā sajūḥ, to V. 1.44.14; (agnir) aḥvibhyām, &c., to Agni 5.51.8
 yaçaḥ cakre asāmy ā, to V. 1.25.15; to Indra 10.22.2
 viḡvāni sānty abhy astu mahnā, to V. 2.28.1; viḡvā jātāni abhy asmi mahnā, to Indra 8.100.4

Mitra and Varuṇa and other gods

viḡvasu 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 nah 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 vo yajñam mahayan, &c., to Viṣve Devāḥ 7.42.3
 viprā (dual) navīṣṭhayā 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
 havyebhīr mitravaruṇā namobhiḥ, 1.153.1; havyebhīr indravaruṇā, &c., 4.42.9; 7.84.1
 apo na nāvā duritā 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
 iḡcānā pipyatam dhiyaḥ, to M. and V. 5.71.2; to Indra and Agni 7.94.2; to Indra and Soma 9.19.2
 aviṣṭam dhiyo jigrām puramdhiḥ, to M. and V. 7.64.5 = 7.65.5; to Indra and Brhaspati 4.50.11; to Indra and Brahmaṇaspati 7.97.9
 See also under Aḡvins and dissimilar dual gods on p. 620.

Ādityas and other gods

ā ḡarma parvatānām, to Ā. 8.18.16; in Dampatyor aḡiṣaḥ 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 Viṣve Devāḥ 8.27.16; ariṣṭaḥ sa marto viḡva edhate, to Ādityas 10.63.13
 yūyam ṛtasya rathyaḥ, to Ā. 7.66.12; to Viṣve Devāḥ 8.83.3
 apa sedhata durmatim, to Ā. 8.18.10; to Grāvāṇaḥ 10.175.2
 ḡarma yachantu sapratho yad īmahe, to Ā. 8.18.3; ḡarma yachantu saprathah, to Viṣve Devāḥ 10.126.7
 agnijihvā ṛtvṛdhaḥ, to Ā. 7.66.10; to Maruts 1.44.14; divakṣāso agnijihvā ṛtvṛdhaḥ, to Viṣve Devāḥ 10.65.7
 tenā no adhi vocata, to Ā. 8.67.6; to Maruts 8.20.26
 (eṣām) sumnam bhikṣeta martyaḥ, to Ā. 9.18.1; to Maruts 8.7.15
 mā vo bhujemānyajātam eno mā tat karma vasavo yac caryadhve, to Ā. 7.52.2; mā va eno anyakṛtam bhujema mā tat karma, &c., to Viṣve Devāḥ 6.51.7
 Cf. also under 1.122.11^b; 2.29.2^b

Maruts with other divinities

Maruts and Agni: see Agni and Maruts, p. 613

Maruts and Indra: see Indra and Maruts, p. 616

Maruts and Aṇvins: see Aṇvins and Maruts, p. 620

Maruts and Ādityas: see Ādityas and other gods, p. 621

Maruts and Viṣve Devāḥ

ad id svadhām isirām 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 yajñesu 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 ṛtāvṛdhāḥ, to M. 1.44.14; divakṣāso agnijihvā ṛtāvṛdhāḥ to V. D. 10.65.7

Maruts and Ṛbhus

yuṣmākam devā avasāhani priye, to M. 7.59.2; to Ṛ. 1.110.7

Maruts and Brahmanaspati

asi satya ṛṇayāvanedyah, to the gaṇa of the M. 1.87.4; . . . ṛṇayā brahmanas pate, to B. 2.33.11
nāsyā vartā na tarutā nvasti, of the man whom the Maruts help 6.66.8; . . . tarutā mahādhanē,
to B. 1.40.8

Maruts and Vāyu

yuṅghvam harī 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 na spārhābhīr ūtibhis tīreta, to M. 7.58.3 . . . tīretam, 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^c

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 viṣve arya ā sadā grṇanti kāraḥ, 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 Aṇvins: see Aṇvins and Uṣas, p. 619

Uṣas and Sūrya or Savitar

jyotir viçvasmāi bhuvanāya kṛṇvati, to U. 1.92.4; . . . kṛṇvan, to Sūrya 4.14.2
vyūrṇvati dāçuṣe vāryāni, 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 sādhuṣā, of a worshipper in a stanza to the Dāivyā Hotārā 10.66.13

vy u prathate vitaram̄ 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 manabhiḥ, 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 gāmantu ta iha 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 mahayaḥ, &c., to M. and V. 7.61.6

apṛathayan pṛthivīm mātaram̄ vi, to V. D. 10.62.3; apṛathataḥ, &c., to Indra and Soma 6.72.2.

Cf. also under. 4.37.1^b

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 tashūṣaḥ 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^d; 2.23.15^d; 8.101.11^c; 10.37.4^a

Ṛbhus with other divinities

Ṛbhus and Maruts

yuṣmākaṁ devā avasāhani priye, to Ṛ. 1.110.7; to M. 7.59.2

Ṛbhus in miscellaneous relations

viṣṭvī caṁibhiḥ sukṛtaḥ sukṛtyayā, to Ṛ. 3.60.3; viṣṭvī grāvānaḥ sukṛtaḥ sukṛtyayā, to Grā-
vānaḥ 10.94.2
iha prajām iha rayiṁ rarāṇāḥ, to Ṛ. 4.36.9; . . . rarāṇāḥ, to Yajamāna 10.183.1
Cf. also under 4.34.9^b

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 bṛhatī manīṣā 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

bṛhaspate devanido ni barhaya 2.23.8; sarasvatī devanido ni barhaya 6.61.3

Bṛhaspati and Aponaptar

yaḥnāir vidhema namaṣā havirbhiḥ, to B. 4.50.6; to A. 2.35.12

Brahmaṇaspati, and Indra and Agni

(mā naḥ . . . araruṣo) dhūrṭiḥ praṇaṁ 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 tasthuḥ, 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 arātayaḥ, to P. 6.48.16; to I. and A. 6.59.8

yajamānasya sunvataḥ, 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 Aṇvins: see Aṇvins 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

paro 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 divah svadhayâ mâdayante, to P. 10.15.14; . . . mâdayethe, to I. and A. 1.108.12

Grāvāṇah (Grāvāṇāu) with other divinities

Grāvāṇah and Ādityas: see Ādityas and other gods, p. 621

Grāvāṇah 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 Narāçaṅsa 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 Narācaṅsa 10.70.2; . . . namasā haviṣmatā, to Agni 1.128.2; . . . namasā vivāset, to Waters 10.31.2
 çuciḥ pāvako adbhutaḥ, to Narācaṅsa 1.142.3; to Pavamāna Soma 9.24.6; çuciḥ pāvaka ucyaṭe, to Pavamāna Soma 9.24.7; çuciḥ 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
 imaṅ no yajñam ā gatam, to Dāivya Hotārā 5.5.7; . . . gaman, to Tisro Devīḥ 9.5.8
 sidhram adya diviṣpṛḡam, to Dāivya Hotārā 1.142.8; to Heaven and Earth 2.41.20; . . . diviṣpṛḡaḥ, to Agni 5.13.2
 ṛtasya panthām anv emi sādhuṣā, in a stanza to Dāivya Hotārā; . . . anv eti sādhu, to Uṣas 1.124.3; 5.80.4
 vy u prathate vitaraṅ variyaḥ, to Barhis 10.110.4; to Uṣas 1.124.5
 strṅṅita barhir ānuṣak, to Barhis 1.13.5; strṅṅanti, &c., to Agni 8.45.1; tistire, &c., to Indra 3.41.2
 yabhvī ṛtasya mātārā, to Naktosāsā 1.142.7; 5.5.6, and perhaps also 9.102.7; to Heaven and Earth 10.59.8; yabhvir ṛtasya mātaraḥ, to female prayers, personified as cows 9.33.5
 ubhe yathā no ahani nipātaḥ, to Uṣāsānaktā 4.55.3; . . . ahani sacābhuvā, to the Grāvāṅṅāu 10.76.1
 idam no barhir āsade, to Uṣāsānaktā 1.13.7; to Indra 8.65.6; to Agni 10.188.1
 sidataṅ barhir ā sumat, to Naktosāsā 1.142.7; ā barhiḥ sidataṅ sumat, to Aḡvins 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 Praskaṅva 8.56(Vāl.8).1; to Indra 1.8.5
 imaṅ naro marutaḥ saççatānu, in a dānastuti 7.18.25; . . . saççatā vṛdham, to Maruts 3.16.2
 tat su no viçve aṛyā ā sadā ḡṅṅanti kāravaḥ, in a dānastuti of Bṛbu 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 (Ghṛtaç). 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 Yūpāḥ 3.8.9 ; devīr, &c., to Āpāḥ 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 . . .) abhidrohaṁ carāmasi, to Pracetas Āngirasa 10.164.4 ; (yad . . .) abhidrohaṁ
 manuṣyāḥ carāmasi, to Varuṇa 7.89.5
 pra sindhum achā bhṛhati manisā, to Sindhu 3.33.5 ; pra vāyum achā, &c., to Vāyu 6.49.4
 yaṁ viprāsa ṅate adhvaṛṣu, to Apām Napāt 10.30.4 ; yaṁ vāghato vṛṇate adhvaṛṣu, to
 Agni 1.58.7
 yadā te marto anu bhogam ānaḥ, in Aṣvastuti 1.163.7 ; of Agni 10.7.2
 pari tmanā viṣurūpā jigāti, of Ghṛtāci (sc. Julū) 7.88.1 ; . . . viṣurūpo jigāsi, of Agni 5.15.4
 trir ā divo vidathe patyamānaḥ, to Sūrya 3.54.11 ; . . . patyamānaḥ, to the Apyā Yoṣānaḥ 3.56.5
 aganma bibhrato manah, to Asamāti (?) 10.60.1 ; to Soma 9.67.29
 varco dhā yajūvāhase, to Yūpa 3.8.3 ; to Agni 3.24.1
 sa no mṛṣātīdṛṣe, to Kṣetrapati 4.57.1 ; tā no mṛṣāta idṛṣe, 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
 viṣvā adhi ṣriyo 'dhita, to Rātri 10.127.1 ; . . . ṣriyo dadhe, to Agni 2.4.5 ; . . . ṣriyo dhiṣe
 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 samcarāṇe sanīṣyavaḥ, to Rodasī 4.55.6 ; to Indra 1.56.2
 dhiyā syāma rathyaḥ sadūsāḥ, to Rodasī 4.56.4 ; to Indra 4.16.21 = 4.17.21, &c. (refrain)
 viṣvā rūpāny āviṇ, to Vāstospati 7.55.1 ; to Indra 8.15.13 ; to Soma 9.25.4
 bhakṣīmahi prajāṁ iṣam, to Sarasvant 7.96.6 ; to Soma 9.8.9
 priyam indrasya kāmyam, to Sadasapati 1.18.6 ; to Soma 9.98.6
 yad vā ghā satyam uta yan na vidma, to Viṣvāvasu 10.139.5 ; to Varuṇa 5.85.8
 yajñāir vidhema namaṣā havirbhīḥ, to Aponaptar 2.35.12 ; to Bṛhaspati 4.50.6
 achidrā ṣarma jaritaḥ purūṇi, to Agni 3.15.5 ; achidrā ṣarma dadhire purūṇi, to rivers in
 a hymn to Brahmanaspati 2.25.5
 supratūrtim anehasam, to Agni 3.9.1 ; to Iḥā in a hymn to Brahmanaspati 1.40.4
 sumṛṣṭikāḥ svavān yātv arvān to Agni 1.35.10 ; to Aṣvins' chariot 1.118.1
 pareṣu yā guhyeṣu vratesu, of seats of the gods 3.54.5 ; of the three Nirṛtis 10.114.2
 sahasrasāve pra tiranta āyuh, of Āngirasa 3.53.7 ; of frogs 7.103.10
 duduhre vajriṇe madhu, of Pṛṇis in a Marut hymn 8.7.10 ; of gāvaḥ in a hymn to
 Indra 8.69.6
 ā dadhikrāḥ ṣavasā pañca kṛṣṭīḥ, &c., to Dadhikrā 4.38.10 ; sadyaḥ cid yaḥ ṣavasā pañca
 kṛṣṭīḥ, &c., to Tārṣya 10.178.3
 Cf. also under 1.190.2^b ; 4.58.3^d ; 5.11.5^d

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 medhirāḥ,
indrāgnī (8.42.6, nāsatyā) somapītaye

4.46.4 : 8.5.28

ratham hiraṇyavandhuram indravāyū svadhvaram (8.5.28, °vandhuram hiraṇyābhīḡum
aḡvinā),
ā hi ṣṭhātho divispr̥cam

Aḡvins : see p. 620

Indra-Agni

gr̥nutaṁ jaritur havam, to I. and A. 7.94.2 ; to Aḡvins 8.85.4
stomebhir havanaḡrutā, to I. and A. 6.59.10 ; to Aḡvins 8.8.7
juṣethām yajñam iṣṭaye, to I. and A. 8.38.4 ; to Aḡvins 5.78.3 ; juṣetām, &c., to Mitra and
Varuṇa 5.72.3
mā no rīradhataṁ nide, to I. and A. 7.94.3 ; to Aḡvins 8.8.13
evā vām ahva ūtaye yathāhuvanta medhirāḥ, indrāgnī (8.42.6, nāsatyā) somapītaye, to I. and
A. 8.38.9 ; to Aḡvins 8.42.6
asya somasya pītaye, to I. and A. 6.59.10 ; to Aḡvins 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 puruspr̥ho niyuto dāḡṣe narā, to I. and A. 6.60.8 ; to Indra and Vāyu 4.47.4
dhartārā carsaṇinām, 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
iḡānā pipyataṁ dhiyaḥ, to I. and A. 7.94.2 ; to Indra and Soma 9.19.2 ; to Mitra and Varuṇa
5.71.2
somaḡpā somapītaye to I. and A. 1.21.3 ; to Indra and Bṛhaspati 4.49.3
vr̥ṣṇaḥ somasya vr̥ṣaṇā vr̥ṣethām, to I. and A. 1.108.3 ; to Indra and Varuṇa 6.68.11
tā no mṛlāta idṛṣe, to I. and A. 6.60.5 ; to Indra and Varuṇa 1.17.1
Cf. under 1.21.5^b ; 93.4^a

Indra-Vāyu

ubhā devā divispr̥ḡā, to I. and V. 1.23.2 ; to Aḡvins 1.22.2
dāḡvāṁsam upa gachatam, to I. and V. 4.46.5 ; to Aḡvins 1.47.3
ā yātām somapītaye, to I. and V. 4.47.3 ; to Aḡvins 8.22.8
pibataṁ dāḡṣo gr̥he, to I. and V. 4.46.1 ; to Aḡvins 8.22.8 ; to Indra and Bṛhaspati 4.49.6
asya somasya pītaye : see under prec. group
yā vām santi puruspr̥ho niyuto dāḡṣe narā, to I. and V. 4.47.4 ; to Indra and Agni 6.60.8
gr̥ham indraḡ ca gachatam, to I. and V. 1.135.7 ; to Indra and Bṛhaspati 4.49.3 ; gr̥ham indraḡ
ca ganvahi, to poet and Indra 8.64.7

Indra-Varuṇa

havyebhir indrāvaruṇā namobhīḥ, to I. and V. 4.42.9 ; 7.84.1 ; havyebhir mitrāvaruṇā namobhīḥ, to Mitra and Varuṇa 1.153.1
 apo na nāvā duritā tarema, to I. and V. 6.68.8 ; to Mitra and Varuṇa 7.56.3
 tā no mṛlāta idrṇe, to I. and V. 1.17.1 ; to Indra and Agni 6.60.5
 rayiṁ dhattaṁ vasumantaṁ purukṣum, to I. and V. 7.84.4 ; rayiṁ dhattho, &c., to I. and V. 6.68.6 ; rayiṁ dhattaṁ ṣatagvinam, to Indra and Bṛhaspati 4.49.4 ; rayiṁ dhattaṁ vasumantaṁ ṣatagvinam, to Dyāvapṛthivi 1.159.5 ; rayiṁ dhattha vasumantaṁ purukṣum, to Bṛhas 4.34.10
 viṣe janāya mahi ṣarma yachatam, to I. and V. 7.82.1 ; to Agni and Soma 1.93.8
 vṛṣṇaḥ somasya vṛṣṇā vṛṣethām, to I. and V. 6.68.11 ; to Indra and Agni 1.108.3
 pra ṇa spārhābhir ūtibhis tiretam, to I. and V. 7.84.3 ; . . . tireta, to Maruts 7.58.3
 āsadyāmin barhiṣi mādayethām, to I. and V. 6.68.11 ; . . . mādayadhvam, to Viṣve Devāḥ 6.12.13

Indra-Bṛhaspati or Indra-Brahmaṇaspati

pibataṁ dāṣuṣo grhe, to I. and Bṛhaspati 4.49.6 ; to Aṣvins 8.22.8 ; to Indra and Vāyu 4.46.1
 asya somasya pitaye : see under Indra-Agni, p. 629
 aviṣṭam dhiyo jigṛtaṁ puraṁdhīḥ, to I. and Bṛhaspati 4.50.11 ; to I. and Brahmaṇaspati 7.97.9 ; to Mitra and Varuṇa 7.64.5 = 7.65.5
 rayiṁ dhattaṁ, &c. : see prec. group
 somapā somapitaye, to I. and Bṛhaspati 4.49.3 ; to Indra and Agni 1.21.3
 gṛham indraṣ ca gachataṁ : see under Indra-Vāyu, p. 629
 ukthaṁ madaṣ ca ṣasyate, to I. and Bṛhaspati 4.49.1 ; to Maruts 1.86.4

Indra-Soma

apatyasācam grutyaṁ rarāthe, to I. and S. 6.72.5 ; . . . rarāthām, to Aṣvins 1.117.23
 iṣānā pipyataṁ dhiyaḥ, to I. and S. 9.19.2 ; to Indra and Agni 7.94.2 ; to Mitra and Varuṇa 5.71.2
 aprathataṁ pṛthiviṁ mātaraṁ vi, to I. and S. 6.72.2 ; aprathayan, &c., to Viṣve Devāḥ 10.62.3
 Cf. also under 7.104.7^b

Indra-Viṣṇu

uruṁ 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 Aṣvins 8.9.13

Indra's Hari

gantārā dāṣuṣo gṛham, to Indra's Hari 8.13.10 ; to Aṣvins 8.5.5 ; 22.3

Agni-Soma

uruṁ yajñāya cakrathur u lokam, to A. and S. 1.93.6 ; to Indra and Viṣṇu 7.99.4
 viṣe janāya mahi ṣarma yachatam, to A. and S. 1.93.8 ; to Indra and Varuṇa 7.82.1

Agni-Parjanya

agniparjanyaṁ avataṁ dhiyaṁ me 6.52.16 ; somāpūṣaṇāv avataṁ, &c. 2.40.5

Soma-Pūṣan

See preceding item

Mitra-Varuṇa

pātaṁ somam ṛtāvṛdhā, to M. and V. 2.41.4 ; to Aṣvins 1.47.3, 5
 gṛṇānā jamadagninā, to M. and V. 3.62.18 ; to Aṣvins 8.101.8
 sutaḥ soma ṛtāvṛdhā, to M. and V. 3.62.18 ; 7.66.19 ; to Aṣvins 1.47.1
 ud vām pṛkṣāso madhumanto asthuḥ, to M. and V. 7.60.4 ; . . . madhumanta irate, to Aṣvins 4.45.2.—Cf. also under 7.65.4^c

juṣethāṃ yajñāṃ bodhatāṃ yajñasya me, to M. and V. 2.36.6; to Aṣvins 8.45.4
 ā no gantāṃ 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
 sākāṃ 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 carṣaṇīnām, to M. and V. 5.67.2; to Indra and Agni 1.17.2
 tā vām eṣe rathānām, to M. and V. 5.66.3; to Indra and Agni 5.86.4
 içānā pipyataṃ dhiyaḥ : see under Indra-Agni, p. 629
 havebhir mitrāvaruṇā namobhiḥ, to M. and V. 1.153.1; havebhir indrāvaruṇā namobhiḥ,
 to Indra and Varuṇa 4.42.9; 7.84.1
 apo na nāvā duriṭā tarema, to M. and V. 7.56.3; to Indra and Varuṇa 6.68.8
 aviṣṭāṃ dhiyo jigṛtaṃ puraṃdhīḥ : see under Indra-Bṛhaspati, p. 630
 sam u vām yajñāṃ mahayāṃ namobhiḥ, to M. and V. 7.61.6; sam u vo yajñāṃmahayan, &c.,
 to Viçve Devāḥ 7.42.3
 viprā (dual) navīṣṭhayā vipā, to M. and V. 8.25.24; viprā (plural), &c., of the poets themselves
 (in a hymn to Indra) 1.82.2
 juṣetaṃ yajñam iṣṭaye, to M. and V. 5.72.3; juṣethāṃ, &c., to Aṣvins 5.78.3; to Indra and
 Agni 8.38.4

Uṣāsā-Naktā

sidatāṃ barhiḥ ā sumat, to U. 1.142.7; ā barhiḥ sidatāṃ 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 mātārāḥ, to female prayers, personified as cows 9.33.5
 ubhe yathā no ahanī nipātaḥ, to U. 4.55.3; . . . ahanī sacābhuvā, to Grāvāṇāu 10.76.1
 Cf. under 1.144.4^b

Dyāvā-Pṛthivī

sidhram adya diviṣṛçam, to D. 2.41.20; to Dāivyā Hotārā 1.142.8
 yahvī ṛtasya mātārā : see under prec. rubric
 rayiṃ dhattāṃ, &c. : see under Indra-Varuṇa, p. 630

Dāivyā Hotārā

sidhram adya diviṣṛçam, to D. H. 1.142.8; to Dyāvapṛthivī 2.41.20
 imāṃ no yajñāṃ ā gatam, to D. H. 5.5.7; . . . gaman, to Tisro Devīḥ 9.5.8

Grāvāṇāu

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 sūryaṁ 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 janitrīḥ (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 sūryaṁ 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 janitrīḥ, to Waters 6.50.7; . . . jagataç ca gopāḥ, to Sūrya 7.60.2; . . . jagataç ca mantavaḥ, to Viçve Devāḥ 10.63.8
- çuciḥ pāvako adbhutaḥ, to Narāçaṁsa 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 vājan bharate dhanā nṛbhiḥ, to Maruts 1.64.13; sa putrāir vājan, &c., to Brahmaṇaspati 2.26.3; maksū sa vājan, &c., to Indra 10.147.4
- agnijihvā rtāvṛdhaḥ, to Maruts 1.44.14; to Ādityas 7.66.10; divakṣāso agnijihvā rtāvṛdhaḥ, to Viçve Devāḥ 10.65.7
- sidhram adya divisṛçam, to Divine Hotars 1.142.8; to Heaven and Earth 2.41.20; . . . divisṛçam, to Agni 5.13.2
- devi 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 haviṣmatā, to Agni 1.128.2; . . . namasā miyedhaḥ, to Narāçaṁsa 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
- jāyeva patya uçatī 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
- yaḥ 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 Brahmaṇaspati 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 āçvaḥ 8.31.18
- iṅānā pipyataṁ dhiyaḥ, to Mitra and Varuṇa 5.71.2; to Indra and Agni 7.94.2; to Indra and Soma 9.19.2
- juṣetām yaṅnam iṣtaye, to Mitra and Varuṇa 5.72.3; juṣetham, &c., to Açvins 5.78.3; to Indra and Agni 8.38.4

- aviṣṭaṁ dhiyo jigṛtaṁ purāṁdhīḥ, to Mitra and Varuṇa 7.64.5 = 7.65.5; to Indra and Bṛhaspati 4.50.11; to Indra and Brahmanaspati 7.97.9
- içānaṁ vāryāṇāṁ, to Indra 1.5.2; to Savitar 1.24.3; içe yo vāryāṇāṁ, to Agni 8.71.13; içānā vāryāṇāṁ, to the Waters 10.9.5
- içānaṁ rāya Imahe, to Pūṣan 6.54.8; to Vāyu 8.26.22; to Indra 8.53(Val.5).1
- uta no gomatiṛ iṣaḥ, to Uṣas 5.79.8; to Aṣvins 8.5.9; to Soma 9.62.24
- viçvā vāmāni dhimahi, to Savitar 5.82.6; to Aṣvins 8.22.18; to Agni 8.103.5
- viçvaṁ puṣyanti vāryam, of Indra's worshippers 1.81.9; of plural Agnis 5.6.6; viçvaṁ puṣyasi vāryam, of Indra 10.133.2
- sa dhatte akṣiti çravaḥ, of Agni 8.103.5; of Brahmanaspati 1.40.4; dadhāno akṣiti çravaḥ, of Soma 9.66.7
- dhuksanta pipyuṣim iṣam, of Maruts 8.7.3; dhuksasva, &c., of Indra 8.54(Val.6).7; of Soma 9.61.15; dhuksasva pipyuṣim iṣam avā ca naḥ, of Indra 8.13.25
- stomebhir havanaçrutā, to Indra and Agni 6.59.10; to Aṣvins 8.8.7; . . . çrutam, to Indra 8.12.23
- grṇānā jamadagninā, to Mitra and Varuṇa 3.62.18; to Aṣvins 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 rayim for object
- āsadyāsmin barhiṣi mādayadhvam, to Viçve Devāḥ 6.12.13; . . . mādayethām, to Indra and Varuṇa 6.68.11; . . . mādayasva, to Sarasvatī 10.17.8
- idam 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 vṛktabarhiṣaḥ, to Indra 5.35.6; 8.6.37; to Agni 5.23.3; to Aṣvins 8.5.17
- tā no mṛlāta idṛçe, to Indra and Varuṇa 1.17.1; to Indra and Agni 6.60.5; sa no mṛlātīdṛçe, to Kṣetrapati 4.57.1
- çṛṇutaṁ jaritur havam, to Indra and Agni 7.94.2; to Aṣvins 8.85.4; çṛṇudhī, &c., to Indra 8.13.7
- pibatam dāçuṣo gr̥he, to Indra and Vāyu 4.46.6; to Indra and Bṛhaspati 4.49.6; to Aṣvins 8.22.8
- asya somasya pitaye, to Aṣvins 1.22.1; to Indra and Vāyu 1.23.2; to Indra and Bṛhaspati 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 Aṣvins 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 vivaksase, to Soma 10.25.7
- viçvam āyur vy aṇavat, of worshipper 1.93.3; . . . aṇutaḥ, of Dampati 8.31.8; . . . aṇutām of bride and groom in Sūryā hymn 10.85.42
- rāyas poṣam yajamānāya dhattam, to Indra and Varuṇa 8.59(Val.11).7; . . . dhehi, to Sarasvatī 10.17.9; . . . dhārāya, to Agni 10.122.8
- rayim dhattam (4.34.10, dhattha; 6.68.6, dhattho) vasumantaṁ purukṣum, to Indra and Varuṇa 7.84.4; to Ṛbhus 4.34.10; to Indra and Varuṇa 6.68.6; rayim dhattam (1.159.5, dhattam vasumantaṁ) çatagvinam, to Indra and Bṛhaspati 4.49.4; to Heaven and Earth 1.159.5
- vayam syāma patayo rayinām, to Bṛhaspati 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
- suvirasya patayah syāma, to Uṣas 4.51.10; to Indra 6.47.12 = 10.131.6; to Soma 9.89.7; 95.5
- suvirāso vidatham ā vadema, to Aṣvins 1.117.25; to Indra 2.12.15; to Soma 8.48.14
- āpo na pravatā yatiḥ, of the Kānvas' song 8.6.34; of Indra's liberalities 8.13.8; of gāvah (milk) 9.24.2

CHAPTER V: RELATIVE CHRONOLOGY OF BOOKS (MAṆḌALAS) 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 Śaḍguruçīṣya,¹ 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 Vasīṣṭha Māitrawarūṇi. 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^{cd} mentions the name Bhara-dvājāḥ; 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 Dirghatamas group, mentions the metronymic Māmateya which occurs otherwise also only in the Dirghatamas hymns. The same stanza is repeated, secondarily no doubt, in the Vāmadeva book, 4.4.13; see under 1.147.3. The direct mention of Vasīṣṭha in 10.65.15 = 10.66.15, together with the

¹ 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, yūyam pāta svastibhiḥ sadā nah, 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.¹ 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 Viçvamiṭrid poet by the name of Madhuchandas, is a later product of the poetic school which had previously produced 3.40, whose author is plain Viçvamiṭra (in both cases, of course, according to the Anukramanī).² When Gotama Rāhūgana composed the obviously truncated

¹ For parenthesis in the RV. cf. Ludwig vi, pp. 236^a ff.; Pischel and Geldner, *Ved. Stud.* (Indices) i. 326; ii. 331; Oldenberg, *Rig-Veda Noten* i, p. 427^b.

² Note that 1.10.7 shares another pāda, namely d with 8.64.1^b.

or elliptic pāda addressed to Indra, *vṛtraṃ jaghanvān asṛjat*, 1.80.10, the pāda, *vṛtraṃ 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 glimpses¹; 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,² 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.³ 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.

¹ So, e. g. the Praskanva 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.

² *JAOS.* xxi. 46.

³ 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.¹ 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.² 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 Vāḷakhilya hymns are almost impudent in their choice of the 'older' forms in the case of all these doublets. They archaize smirkingly.³ 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

¹ See the chapter on Metre, p. 530.

² Cf. e.g. the use of sahasrāṅḥ and sahasrebhīḥ in 8.73.14, 15; or somāsaḥ and somāḥ in 5.30.10, 11.

³ See Hopkins, JAOS. xvii. 25.

elsewhere. The only other correspondence which suggests relative date is that of 1.10.8^b = 1.176.1^c. 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 Vaiçvāmītra hymns (1.1-11); its possible relation to sāman; and its language which is good hieratic speech, rather archaic than otherwise (kartvam, kakṣyapṛā, puruṇiṣṣidhe, ṛghāyamaṇam, aṅrutkarṇa, &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^b, and that the same stanza shares its pāda d with 8.64.1^b. 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.¹ Consider, e.g., the strophic hymn 8.8, which the Anukramaṇī ascribes to a Kaṇvid poet of the name of Sadhvaṅsa, 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^{abcd}, 2^{ab}, 4^c, 5^{ab}, 6^{abcd}, 7^{ad}, 8^{cd}, 10^a, 11^{ab}, 12^{ab}, 13^d, 14^{abcd}, 15^b, 16^d, 17^a, 18^{abc}, 19^d) 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, rājantāv adhvarāṇām, applied to the Aṅvins in 8.8.18, is palpably inferior to rājantam 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

¹ 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).¹ 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 *Valakhilya* 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.²

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.³ 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,⁴ 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*.⁵ Therefore, surely, some of the *ṛcas* and *pragāthas* of

¹ See p. 536.

² See Bloomfield, Transactions of the Congress of Arts and Science in St. Louis (1904), vol. ii, pp. 486 ff.

³ See Hopkins's citations, and cf. also Collitz, Bezz. Beitr. vii. 182; Hillebrandt, Ved. Myth. i. 207, 438; iii. 63.

⁴ 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.

⁵ Cf. Oldenberg ZDMG. xlii. 445, 464. In my articles, 'On *ṛcīṣama*, 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, *ṛcīṣama*, 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 *Kaṇvids* 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 book¹ 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* *Val.* 1.5^a : 8.5.7^a. Here *Val.* has to supply a verb ; in 8.5.7 *yātam* follows in the sequel.

2. *Val.* 2.9^b : 8.24.8^b. There is good reason to assume that *Val.* is secondary : see the discussion under 8.24.8.

3. *Val.* 4.4^{cd}, *taṁ tvā vayanā sudughām iva goduhe juhūmasi çravasyavaḥ* : 1.4.1^{ab}, *surūpakṛtnum utaye sudughām iva goduhe (juhūmasi)*. Here, as I have

¹ 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 : goduhe, 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 brhatīr adhūnuta sam kṣoṇī 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^d, yat sunvate yajamānāya çikṣathah, addressed to Indra and Varuṇa, parallel to 10.27.1^b, 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) pipyuṣim iṣam, Vāl. 6.7^d, 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 dāçuṣo gṛham 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., bhadraṁ manaḥ kṛṇuṣva vṛtraturye '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 çatam yuktā rathe hiraṇyaye,
brahmayujo haraya indra keçino vahantu somapītaye (8.1.24).
ā vān sahasram haraya indrāvāyū abhi prayah,
vahantu somapītaye (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 viṣvābhīr ūtibhīḥ sajoṣāḥ, 7.24.4, is composite as compared with ā no (or vām) viṣvābhīr ūtibhīḥ, 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.¹ So, e.g. the trochaic pāda, 1.2.7^a, mitraṁ huve pūதாக্ষam, is a scooped-out form of mitraṁ huve varuṇaṁ pūதாக্ষam, 7.65.1^b; the pāda, ṛtena mitravaruṇāu, 1.2.8^a, is, perhaps, a truncated remnant of ṛtena mitravaruṇāu sacethe, 1.152.1^d; and 1.10.7^b is a parenthetic pāda borrowed directly from 3.40.6^c. It is tempting even to regard 1.3.6^b, upa brahmāṇi harivaḥ, as a truncated form of upa brahmāṇi harivo haribhyāṁ, 10.104.6^a.

In the group of Medhatithi Kaṇva, 1.12-23, the pāda, kavir gr̥hapatir yuvā, 1.12.6^b, feels like a secondary parenthesis, as soon as we compare its use in 7.15.2^c. Pāda 1.12.11^b is a parenthetic intrusion between two pādas that are a modulated form of 9.61.6^{ab}. Stanza 1.12.12 is patchwork. Pāda 1.14.6^c, in a strained connexion, seems to come from 6.16.44^c. The ṛtuyāja hymn 1.15 contains three lines, 2^c, 7^a, and 9^b in awkward connexions, or bad form, as compared with their form or connexion elsewhere. Finally the distich 1.22.21^{ab}

¹ Cf. Oldenberg, Prol. p. 261, note 3.

was originally addressed to Agni, 3.10.9^{ab}, and adapted, from real to mystic, in a stanza to Viṣṇu.

The group of Çunaḥçepa Ājigarti, 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^c, is pretty certainly an imitation of the nominative pāda, aḥveva citrāruṣi, 4.52.2^a. 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^c, samrājantam adhvarāṇām, which for its own purposes turns trochaic the iambic pāda, rājantam adhvarāṇām, 1.1.8^a; 45.4^a.

In the Hiranyastūpa Āngirasa group (1.31-35) 1.33.12^c seems to be an insipid imitation of 7.91.4^a. In the Kaṇva Ghāura group (1.36-43) 1.36.15^{ab} is patterned after 7.1.13^{ab}; and 1.40.4^d is inferior to 3.9.1^d. Perhaps, also, on grounds of metre, 1.43.3^a is a truncated remnant of 3.4.6^c. The group of Praskaṇva Kāṇva, 1.44-50, which, with reasonable certainty, shows signs of superiority to parts of book VIII¹, 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^c into a parenthesis. In 1.26.4^c the reading, sīdantu manuṣo yathā, seems to me the mother of the pāda, sīdanto vanuṣo yathā, in 9.64.29. The pāda, sumṛīkaḥ svavañ yātva arvañ, 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

¹ See above, p. 638.

object devān, which rightly and originally precedes the same pāda in 3.6.9. On the other hand my discussion shows that the Āditya stanza, 2.27.9, is the original source of the pāda, *trī rocanā divyā dhārayanta*, and that the same pāda owes its presence in the Indra stanza, 5.29.1, to a *tour de force*. Book II 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, *vṛṣā çukraṁ duduhe pṛṇir ūdhaḥ*, 4.3.10, is certainly patterned after *sakṛ 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 or 4.19.8 are conspicuously the source of the truncated pāda 1.80.10^d ;—4.24.3 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 1.30.21. 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(Val. 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^a seems composite and secondary to 8.8.1^a, 18^a ; 87.3^a. 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.¹ This centres about the so-called vasiṣṭhadveṣiṇyaḥ (sc. rcaḥ), RV. 3.53.21–23, which are supposed to contain a curse of the Viçvāmitras against the Vasiṣṭhas ; see BrhadD. 4.117 ; Śaḍguruçiṣya to Kātyāyana's Sarvānukramaṇi (ed. Macdonell), p. 108 ; ṚVidh. 2.4.2 ; Durga to Nirukta 4.14 ; Sāyaṇa 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.² Roth, *ibid.*, p. 141, and Geldner, *l.c.*, regard the traditional hostility of the two Rṣi 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

¹ 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*². vol. ii, p. 23 ; SBE. xxxii, p. xlvi, note b ; Geldner, *Ved. Stud.* ii. 158 ff. ; D. R. Bhandarkar, *Indian Antiquary*, xl. 8 ff.

² See the author in *Johns Hopkins University Circulars*, 1906, No. 10, p. 1054.

should expect diversity there if anywhere.¹ Of course the two books share quite a number of other lines: 3.6.2^a: 7.13.2^b;—3.6.6^d: 7.13.2^b;—3.10.3^b: 7.14.1^a;—3.11.4^c: 7.16.12^b;—3.16.2^a: 7.18.25^a;—3.35.1^b: 7.23.4^c;—3.41.7^a: 7.31.4^a;—3.48.4^b: 7.101.3^b;—3.50.2^d: 7.29.1^c;—3.53.7^d: 7.103.10^d;—3.56.3^d: 7.101.6^a;—3.62.16^{ab}: 7.65.4^{ab};—3.62.18^a: 7.96.3^c;—and 3.62.18^c: 7.66.19^c.

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.² 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 Rāhūgaṇa, 1.74-93; and Paruccheḥa 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 samcarāṇe saniṣyavaḥ, 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,³ 'rubbish'), contains, indeed, a number of inferior repetitions: 1.70.5^a is probably a direct loan from 7.10.5; and still more probably 1.71.9^c is a reminiscence of 3.56.7^b.

¹ See Bloomfield, *Religion of the Veda*, p. 72.

² Cf. Hillebrandt, *Ved. Myth.* i. 110.

³ 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^c, ririkvāṅsaḥ tanvaḥ kṛṇvata svāḥ, is a curious 'verballhornung' of 4.24.3^b, ririkvāṅsaḥ 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 Rāhūgaṇa, 1.74-98, has attached to it a traditional name which is kept rather vividly alive in later Vedic times.¹ 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^a seems a direct loan from 2.15.2, where it appears in a well-knit connexion. The Indra pāda 1.104.8^a seems epigonal to the Rudra pāda 7.46.4^a; 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 Kaksīvat Dairghatamasa, 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^c, jāyeva patya uṣati 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 Dāivodāsi, 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.² They are certainly very late. Thus the very first repeated pāda in this group, viprebhiḥ ṣukra manmabhiḥ, 1.127.2^c, is evidently wrenched from another connexion, 8.60.3^d, and given a meaning which originally did not belong to it. The distich, ṣuṣmintamo hi te mado dyumnintama uta kratuḥ, applied to Agni in 1.127.9^{de}, is primarily an Indra motif, as in 1.175.5^{ab}. 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.

¹ Cf. RV. 1.78.5; and the well-known legend ÇB. 1.4.1.10.

² Cf. Ludwig, Der Rīg-Veda, iii. 114.

For all that, the Paruccheḥya 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 Paruccheḥya 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^{bc} are inferior respectively to 9.2.1^c and 1.10.8^b; 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.¹ 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

¹ 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, -m̄ ca, -ç ca; then the cadences in -cha, under which come -m̄ acha, -ty acha, -hy acha, v̄ 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 n̄ 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 m̄ (m̄) 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 | n̄, 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
 pitaram mātarām 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
 jaritaram yaviṣṭha 1.189.4; 5.3.11; 10.80.7
 kṛṇavaḥ çaviṣṭha 5.29.13; 6.35.3
 sute raça 5.51.8-10; 8.13.9
 abhavo vicakṣaṇa 3.3.10; 9.86.23
 kāmam ā prṇa 1.16.9; 57.5; 8.64.6
 para enāvareṇa 1.164.17, 18, 43
 bṛhatā ravena 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 akṛvata 1.36.5; 3.11.4; 7.16.12
 mahimānam āgata 1.85.2; 8.59(Vāl.11).2
 camasāñ apiñçata 1.169.9; 3.60.2
 arkā anūçata 5.5.4; 8.63.5
 vāñīr anūçata 1.7.1; 8.9.19; 9.104.4
 mahiṣā abeçata 9.73.2; 86.25
 sargā asṛkṣata 9.64.7; 66.10
 kāmā ayañsata 10.40.12; 64.2
 tanvañ 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 juçanta 2.27.2; 7.64.1
 maruto juçanta 5.41.2; 7.5.8.6
 vasavo juçanta 7.11.4; 35.14; 56.20
 aṅgirasō juçanta 7.42.1; 52.3
 kratum juçanta 1.68.3, 9
 yam avatha 4.37.6; 5.86.1
 yathāsatha 5.61.4; 10.103.13
 ojasā vavakṣitha 2.22.3; 8.12.4
 varivaç çakartha 1.59.5; 7.98.3; 10.116.3
 asya 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
 rodasi rtena 1.133.1; 5.1.7
 āhutañ ghrtena 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
 jvasā nūtanena 1.118.11; 5.78.4
 avasā çantamena 5.76.3; 10.15.4
 marçayati dvayena 1.147.4, 5; 5.3.7
 sutāñ upa 5.78.1-3; 8.6.42; 10.167.2
 adhvarāñ upa 1.48.11; 135.5; 8.35.21; 10.32.2
 suṣṭutīr upa 8.17.4; 35.20
 sutāñ piba 1.10.11; 16.7; 84.4; 8.6.36; 32.21;
 65.5

ma

pavasva madintama 9.25.6; 50.4, 5
 suṣṭutīm 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
 cāru nāma 2.35.11; 3.5.6; 54.16, 17; 56.4;
 9.96.16
 sakhye syāma 4.17.9; 7.54.2
 sumatāñ 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
 vayan bhagavantāñ syāma 1.164.40; 7.41.5;
 bhagavantāñ syāma 7.41.4
 abhi vaḥ syāma 7.48.2; 56.24
 sumanasāñ 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 jayema 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
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 50
 asurāya manma 5.12.1; 41.3
 asya karma 1.62.6; 148.2

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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 sāubhagāya 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
 eikituṣe janāya 7.104.12; 8.101.15
 mahate dhanāya 1.104.7; 9.97.4
 stuvate kṛṣṇiyāya 1.116.23; 117.7
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 dāḥuṣe 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 viryāya 3.36.5; 6.19.1; 30.1; 10.30.4
 tavase turāya 1.61.1; 6.32.1; 49.12
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 mahah sāubhagasya 3.16.1; 4.55.8
 vājino rāsabhāya 1.34.9; 3.53.5
 hetim asya 1.103.3; 121.10; 3.30.17; 6.62.9
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 76.3; 7.6.7; 76.3
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 rāya ā bhara 1.81.7; 9.61.26
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 tad ā bhara 5.9.7; 23.2; 39.2; 8.45. 40-42;
 61.6
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 hariva sthātar ugra 1.33.5; 6.41.3
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va

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 sakhye tava 1.91.14; 8.4.7
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 112.1-4; 113.1-11; 114.1-4
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 vayā iva 8.13.7; 19.33
 sūryā iva 1.64.2; 8.3.16; 34.17
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 harito daḥa 9.38.3; 63.9
 rodasi ā viveḥa 3.7.4; 61.7; 10.80.2
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 abhi vājam arṣa 9.70.10; 86.3; 87.1, 6; 96.8
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a ā

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 62.9; 9.12.7; 10.140.6
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 adha tmanā 1.133.5; 139.10
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 10.113.3
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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
avr̥ṇīta 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 avyayam.
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
hūmahe vayam 1.89.3; 5; 6.46.3; 8.51(Vāl.3).5
divi kṣayam 3.2.13; 10.63.5
nāma yajñiyam 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
mr̥janti marjyam 9.15.7; 46.6; 63.20
pratnam īdyam 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 çravāyām 5.38.2; 10.38.2
dāti vāryam 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
vidhate 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.
stotre 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 aṣṇyam 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

ṛtsu duṣṭaram 1.64.14; 79.8; 2.26.1
agne adhvaram 6.52.12; 8.43.20
gachatho vītho adhvaram 1.151.7; 7.82.7
cārum adhvaram 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
abhibhūtīm 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 bhadrām 1.108.3; 4.39.4
çarṇa bhadrām 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(Väl.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
 çrutāṁ havam 2.41.4; 5.75.1-9
 ma imaṁ havam 2.41.13; 6.52.7; 8.73.10;
 imaṁ havam 5.74.10; 8.45.18; 73.5
 sadma pārthivam 1.38.10; 5.87.7
 vahatam aṅvinā yuvam 1.34.4, 5; 92.17;
 157.4; aṅvinā yuvam 1.34.3; 5.75.8; 78.6;
 8.8.10; 9.1
 partṛbhiḥ 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 krṇudhvam 1.77.2; 10.6.5
 avase krṇudhvam 1.186.10; 4.3.1; 10.74.5
 pṛṣatīr ayugdhvam 1.39.6; 85.4, 5; 5.55.6;
 57.3

çam

sūra etaçam 8.1.11; 9.63.8
 pipyuṣīm iṣam 8.7.3; 54(Väl.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 dīdivāṁsam 2.35.14; 6.1.3; 10.88.14
 apo vaṛvāṁsam 2.14.2; 6.20.2
 somino grham 1.22.4; 49.1
 dāçuṣo grham 1.110.2; 7.74.4; 8.5.5; 22.3;
 85.6

gām

uṣasaṁ sūryaṁ gām 7.44.3; 10.67.5
 pipyathur gām 1.116.22; 6.62.7
 pitur jām 9.89.2; 10.3.2
 janima mānuṣāṅām 6.18.7; 7.62.1
 havyā mānuṣāṅām 1.128.7; 5.7.3
 patī rayiṅām 1.68.7; 9.101.6
 rayipatī rayiṅām 1.60.4; 72.1; 2.9.4; 9.97.24

24 [H.O.S. 24]

sadanaṁ rayiṅām 1.96.7; 6.7.2; AV. 7.40.2;
 11.1.34
 iṣāṁ rayiṅām 1.181.1; 6.60.13
 sthātār rayiṅām 8.24.17; 33.12; 46.1
 asi mānuṣiṅām 1.59.5; 3.34.2
 grṇatām ṛṣiṅām 6.44.13; 10.89.16
 çūra nrṇām 7.32.11; 8.66.5
 apasī svasiṅām 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.*; Käug. 106.7
 vṛṣabha carṣaṇiṅām 3.6.5; 8.96.18; 10.180.3
 vṛṣabhaṁ carṣaṇiṅām 3.62.6; 6.1.8; 18.1;
 8.96.4; TA. 3.15.2
 jagataç carṣaṇiṅām 6.30.5; 7.27.3; MS.
 4.14.13; 236.5
 havyo matinām 3.5.3; 49.3
 aehoktibhir matinām 1.61.3; 184.2
 pañca kṣitiṅām 1.7.9; 5.35.2
 vṛṣabha kṣitiṅām 1.177.3; 6.32.4
 garbham oṣadhīnām 7.101.1; 10.2.2
 padaviḥ kavīnām 3.5.1; 9.96.6, 18
 kavitamāṁ 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
 vasupatīr 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
 sudīnatve 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
 pṛthivīm 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
 pṛthivīm 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
 harivo haribhyām 3.30.2; 10.104.6
 yat pṛthivyām 1.108.11; 4.5.11
 amṛtatvam aṣyām 5.4.10; 10.62.1
 ayaso na dhārām 6.3.5; 47.10
 kṛṇvata trām 1.100.7; 4.24.3

vām

aṣvinā 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
 kṛtaṁ vām 1.117.8; 8.57(Vāl.9).3
 viçpatim viçām 3.13.5; 10.92.1
 eka eṣām 1.164.44; 7.103.6
 agna eṣām 5.10.3; 16.4
 iça 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 svarṣām 5.45.11; 10.8.6

im

jagatas tasthuṣas patim 1.89.5; 7.66.15
 çavasas patim 3.4.5; 6.44.4
 hṛdū 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 sāsahim 8.61.12; 70.4
 pṛtsu sāsahim 8.15.4; 61.3

im

uṣasaṁ vibhātīm 3.61.5; 7.78.4
 viçvataḥ sīm 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
 aṣvyaṁ paçum 5.61.5; 8.34.16; 10.48.4
 abhi mātaraḥ (9.86.36, mātaraḥ) çicum 1.140.3;
 9.86.36
 divaḥ çicum 4.15.6; 9.1.9
 dugdham aṅçum 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^d, 9^b, or 9.67.31^{ab}, 32^{ab}, 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^d, 15^b, 19^d, gīrbhir 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^c, 6^c, adṛṣṭā viḡvadrṣṭāḥ.

In two cases, 8.97.7^a, 7^d and 8.97.8^a, 8^d, 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 ^a , 10 ^b (<i>et al.</i>), agne devāḥ ihā vaha | 1.164.30 ^d , 38 ^b , amartyo martyenā sayoniḥ |
| 1.13.3 ^b , 7 ^b , asmin yajña upa hvaye | 1.164.43 ^d , 50 ^b , tāni dharmāṇi prathamāny āsan |
| 1.36.2 ^c , 6 ^c , sa tvaṁ no adya sumanā ihāvita (6 ^c , utāparam) | 1.191.1 ^d , 4 ^d , ny adṛṣṭā alipsata |
| 1.37.1 ^a , 5 ^b , krīḷaṁ vaḥ ṇardho (5 ^b , krīḷaṁ yac chardho) mārutam | 1.191.5 ^c , 6 ^c , adṛṣṭā viḡvadrṣṭāḥ |
| 1.47.3 ^b , 5 ^d (<i>et al.</i>), pātaṁ somam ṛtāvṛdhā | 3.21.1 ^c , 4 ^b , stokānām (4 ^b , stokāso) agne medaso ghṛtasya |
| 1.47.3 ^c , 6 ^a , athādya (6 ^a , sudāse) dasrā vasu bibhratā rathe | 3.28.1 ^b , 6 ^b , puroḷaṇam jātavedaḥ |
| 1.52.5 ^a , 14 ^a , abhi (14 ^a , nota) svavrṣṭim made asya yudhyataḥ | 3.53.5 ^c , 6 ^c , yatrā rathasya bṛhato nidhānam |
| 1.101.8 ^d , 9 ^b , tvayā haviḥ cakṛmā satyarādhaḥ (9 ^b , brahmavāhaḥ) | 4.15.7 ^b , 9 ^b , kumāraḥ sāhadevyaḥ; 4.15.8 ^b , kumārāt sāhadevyāt |
| 1.122.3 ^d , 14 ^b , tan no viḥve varivasyantu devāḥ | 4.45.2 ^d , 6 ^b , svar ṇa ḥukram tanvanta ā rajaḥ |
| 1.135.3 ^c , 4 ^c , vāyo havyaṇi vitaye | 5.1.5 ^d , 6 ^c , agnir hotā niṣasādā (6 ^c , ny asidad) yajiyān |
| 1.135.3 ^f , 6 ^b , adhvaryubhir bharamāṇā ayaṁsata | 5.12.2 ^d , 6 ^b , ṛtaṁ sa pāty (2 ^d , sapāmy) aruṣasya vṛṣṇaḥ |
| 1.137.1 ^c , 3 ^d , asmatrā gantam upa naḥ | 5.40.5 ^b , 9 ^b , tamasāvidhyad āsuraḥ |
| 1.161.4 ^a , 13 ^a , cakṛvāṁsa (13 ^a , suṣupvāṁsa) ṛbhavas tad aprchata | 5.44.14 ^d , 15 ^d , tavāham asmi sakhye nyokāḥ |
| 1.162.6 ^d , 12 ^d , uto teṣām abhigūrtir na invatu | 5.79.3 ^b , 9 ^a , vy uchā duhitar divaḥ |
| | 5.79.6 ^c , 7 ^c , ye no rādhaṁsy ahrayā (7 ^d , aḡvyā) |

- 6.15.6^d, 6^e, devo deveṣu vanate hi vāryam
(6^e, no duvaḥ)
- 6.16.29^b, 36^b (*et al.*) jātavedo vicarṣaṇe
- 6.50.4^b, 15^c, adyā (15^c, gnā) hutāso vasavo
'dhrṣṭāḥ
- 6.53.5^b, 7^b, ārayā (7^b, paṇinām) hṛdayā kave
- 6.53.7^a, 8^d, ā rikha kikirā kṛṇu
- 6.69.4^d, 7^d, upa brahmāṇi ṣṛṇutaṁ giro (7^d,
havaṁ) me
- 6.71.1^a, 4^a (*et al.*), ud u ṣya devaḥ savitā
hiraṇyayā (4^a, damūnāḥ)
- 6.75.12^d, 17^d (*et al.*), aditīḥ ṣarma yachatu
- 7.33.9^c, 12^c, yamena tataṁ paridhīm vayantaḥ
(12^c, vayiṣyan)
- 8.5.20^a, 30^a, tena no vājīnivasū
- 8.6.21^b, 43^c, kaṇvā ukthena vāvṛdhuḥ
- 8.7.8^c, 36^c, te bhānubhir vi tasthire
- 8.8.1^a, 18^a (*et al.*), ā no (18^a, vām) viṣvābhir
ūtibhiḥ
- 8.8.4^b, 8^c, putraḥ kaṇvasya vām iha (8^c, ṛṣiḥ)
- 8.8.8^d, 15^b, 19^d, gīrbhir vatso avivṛdhat
- 8.8.11^{ab}, 14^{od}, ataḥ sahasranirñijā rathenā
yātam aṣvinā
- 8.9.3^c, 9^c (*et al.*), evet kāṇvasya bodhatam
- 8.40.10^c, 11^c, uto nu cid ya ojasā (11^c, ohate)
- 8.40.10^d, ṣuṣṇasyāṇḍāni bhedati: 8.10.11^d,
āṇḍā ṣuṣṇasya bhedati
- 8.40.10^e, 11^e (*et al.*), jeṣat (11^e, ajūḥ) svarva-
tīr apaḥ
- 8.43.18^b, 29^b, viṣvāḥ suksitayaḥ pṛthak
- 8.47.15^c, 17^c, trite (17^c, evā) duṣvapnyam
sarvam
- 8.67.1^c, 10^c, sumṛṭikāḥ (10^c, sumṛṭikām) abhi-
ṣṭaye
- 8.87.2^{ab}, 4^{ab}, pibataṁ gharmanā madhumantam
aṣvinā barhiḥ sidataṁ narā (4^b, sumat)
- 8.92.14^c, 22^c, na tvām indrāti ricyate
- 8.94.3^c, 9^c (*et al.*), marutaḥ somapīṭaye
- 8.97.7^a, 7^d, mā na indra parā vṛṇak
- 8.97.8^a, 8^d, asme indra sacā sute
- 8.101.7^d, 10^b, prati havyaṇi vītaye
- 9.4.5^b, 6^a, tava kratvā tavotibhiḥ
- 9.6.2^a, 3^a, abhi tyam madyam (3^a, pūrvyam)
madam
- 9.63.10^b, 17^c (*et al.*), gira (17^c, indum) indrāya
matsaram
- 9.67.31^{ab}, 32^{ab}, yaḥ pāvamānir (32^{ab}, pāva-
mānir yo) adhyety ṛṣibhiḥ sambhṛham
rasam
- 9.96.6^d, 17^d, somah pavitram aty eti re-
bhan
- 9.97.16^d, 19^b, adhi (19^b, pari) ṣṇunā dhanva
sāno avye
- 9.97.42^b, 49^b, matsi (49^b, abhi) mitrāvaruṇā
pūyamānaḥ
- 9.100.2^d, 8^d, viṣvāni dāṣuṣo ḡrhe
- 9.108.1^a, 15^c (*et al.*) pavasva madhumatta-
maḥ
- 10.10.13^d, 14^b, pari ṣvajāte libujeva vṛkṣam
- 10.61.10^a, 11^a, makṣū kanāyūḥ sakhyaṁ navag-
vāḥ (11^a, navīyaḥ)
- 10.72.2^d, 3^b, asataḥ sad ajūyata
- 10.86.16^b, 17^d, antarā sakhyā kapṛt
- 10.86.16^d, 17^b, niṣeduṣo vijṛmbhate
- 10.87.4^c, 13^d, tābhīr (13^d, tayā) vidhya hṛdaye
yātudhānān
- 10.90.8^a, 9^a, tasmād yajūit sarvahutaḥ
- 10.97.4^d, 8^d, ātmānam tava pūruṣa
- 10.97.19^d, 21^d, asyāi sām dhatta vīryam
- 10.119.2^b, 3^a, un mā pītū ayaṁsata
- 10.173.3^b, 6^a, dhruvaṁ dhruveṇa haviṣā
- 10.175.1^b, 4^b, devaḥ suvatu dharmaṇā

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^d 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^d); or from *vayaṁ syāma patayo rayṇām*, which occurs scatteringly five times at the end of stanzas (see under 4.50.6^d).

Similarly the type, *rayiṁ dhattāṁ vasumantāṁ çatagvinam*, 1.159.5^d 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^{cd}, 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^a, 1^c-8^c, *apanaḥ ṣoṣucad agham*; in 8.93.31^a, 31^c-33^c, *upa no haribhiḥ sutam*; and in 9.58.1^a, 1^c-4^c, *tarat sa mandī dhāvati*. See also 8.97.7^a, 7^d and 8.97.8^a, 8^d, 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^{b-6}. Both the existing hymn and the refrain-hymn are Açvin hymns, and each of the stanzas ends with the word açvinā :

viçveha devāu savanāva gachatam,
iṣam no voham açvinā
somañ sutam mahiṣeva gachathaḥ,
trir vartir yātam açvinā
prajāñ ca dhattam draviṇam ca dhattam,
ūrjam no dhattam açvinā
marutvantā jaritur gachatho havam,
ādityāir yātam açvinā
hatañ rakṣāñsi sedhatam amivāḥ,
somañ sunvato açvinā

The refrain-lines now follow :

- 1.19.1^{c-9}, marudbhir agna ā gahi
1.28.1^{cd-4}, ulūkhelasutānām aved v indra
jalgulaḥ
1.29.1^{de-7}, ā tū na indra çañsaya goṣv
açoṣu çubhriṣu sahasreṣu tuvimagma
1.58.9^d; 60.5^d; 61.16^d; 62.13^d; 64.15^d; 8.80.10^d;
9.93.5^d, prātar makṣū dhiyāvasur jagamyāt
1.78.1^{c-5}, dyumnāir abhi pra ñonumah
1.80.1^{c-16}, arcann anu svarājyam
1.82.1^{c-5}, yojā nv indra te hari
1.84.10^{c-12}, vasvir anu svarājyam
1.94.1^{d-14}, agne sakhye mā riṣāma vayan
tava
1.94.16^{cd}; 95.11^{cd}; 96.9^{cd}; 98.3^{cd}; 100.19^{cd};
102.11^{cd}; 103.8^{cd}; 105.19^{cd}; 106.7^{cd}; 107.3^{cd};
108.13^{cd}; 109.5^{cd}; 110.9^{cd}; 111.5^{cd}; 112.25^{cd};
113.20^{cd}; 114.11^{cd}; 115.6^{cd}; 4.97.58^{cd}, tan
no mitro varuṇo māmahantām aditiḥ sin-
dhuḥ prthivī uta dyāuḥ
1.96.1^{d-7}, devā agniñ dhārayan draviṇodām
1.97.1^a, 1^{c-8}, apa naḥ çoçucad agham
1.100.1^{d-15}, marutvāñ no bhavtv indra ūti
1.101.1^{d-7}, marutvantam sakhyāya havāmahe
1.105.1^{c-18}, vittam me asya rodasi
1.106.1^{cd-6}, ratham na durgād vasavaḥ sudā-
navo viçvasmāñ no añhaso niṣ pipartana
1.108.1^d, 6^{d-12}, athā somasya pibatam sutasya
1.108.7^{c-12}, atah pari vṣanāv ā hi yātam
1.112.1^{d-23}, tābhir ū sv ūtibhir açvinā gatam
1.113.4^{d-6}, usā ajigar bhuvanāni viçvā
1.162.8^d, 9^d, 14^d, sarvā tā te api deveṣv asti
1.165.15^d; 166.15^d; 167.11^d; 168.10^d; 169.8^d;
171.6^d; 173.13^d; 174.10^d; 175.6^d; 176.6^d;
177.5^d; 178.5^d; 180.10^d; 181.9^d; 182.8^d;
183.6^d; 184.6^d; 185.11^d; 186.11^d; 189.8^d;
190.8^d, vidyāmeṣam vṛjanam jirādānum
1.185.2^{d-8}, dyāvā rakṣatam prthivī no abhvāt
1.191.10^{c-f}, 11^{c-f}, so cin nu na marūti no vayan
marāmāre asya yojanam hariṣṭhā madhu
tvā madhulā cakāra ; 1.191.12^{c-f}, tāç cin
nu na maranti no vayan, &c. ; 1.191.13^{de},
āre asya yojanam, &c.
2.1.16^d; 2.13^d; 11.21^d; 13.13^d; 14.12^d; 15.10^d;
16.9^d; 17.9^d; 18.9^d; 20.9^d; 23.19^d; 24.16^d;
27.17^d; 28.11^d; 29.7^d; 33.15^d; 35.15^d; 39.8^d;
40.6^d; 42.3^d; 9.86.48^d, bṛhad vadema vi-
dathe suvirāḥ
2.13.2^{d-4}, yas tākrṇoḥ prathamam sāsy uk-
thyah
2.15.2^{d-9}, somasya tā mada indraç cakāra
2.22.1^{d-3}, sāinam saçcad devo devam satyam
indram satya induh
2.23.19^{cd}, 24.16^{cd}; 35.15^{cd}, viçvam tad bhad-
ram yad avanti devā bṛhad vadema vidathe
suvirāḥ. Cf. under 2.1.16^d
2.25.1^{d-5}, yam-yam yujam kṛṇute brah-
manas patih
3.55.1^{d-22}, mahad devāñām asuratvam
ekam ; 10.55.4^d, mahan mahatyā asurat-
vam ekam
4.16.21^d; 17.21^d; 19.11^d; 20.11^d; 21.11^d;
22.11^d; 23.11^d; 24.11^d; 56.4^d, dhiyā syāma
rathyah sadāsāḥ
4.42.1^{cd}, 2^{cd}, kratum sacante varuṇasya devā
rajāmi kṛṣṭer upamasya vavreḥ
4.48.1^{cd-4}, vāyav ā candreṇa rathena yāhi
sutasya pitaye
5.6.1^{c-10}, iṣam stotrḥbhya ā bhara

- 5.9.7^e; 10.7^e; 16.5^e; 17.5^e, utāidhi pṛtsu no vṛdhe
- 5.40.1^e-3^e, vṛṣann indra vṛṣabhir vṛtrahantama
- 5.42.16^{cd}; 43.15^{cd}, devo-devaḥ suhavo bhūtu mahyaṁ mā no mātā pṛthivī durmatāu dhāt
- 5.51.8^e-10^e, ā yāhy agne atrivat sute raṇa
- 5.55.1^d-9^d, çubhaṁ yātām anu rathā avṛtsata
- 5.72.1^e-3^e, ni barhiṣi sadatām (3^e, sadatām) somapītaye
- 5.75.1^e-9^e, mādhvī mama çrutām havam
- 5.78.1^e-3^e, haṁsāv iva patatam ā sutāḥ upa
- 5.79.1^{de}-3^{de}, satyaçravasi vāyve sujāte açvasūnrte
- 5.79.1^e-10^e, sujāte açvasūnrte
- 6.2.11^e; 14.6^e; 15.15^e, tā tarema tavāvasā tarema
- 6.4.8^d; 10.7^d; 12.6^d; 13.6^d; 17.15^d; 24.10^d; madema çatahimāḥ suvirāḥ
- 6.43.1^e-4^e, ayaṁ sa soma indra te sutaḥ piba
- 6.44.1^{cd}-3^{cd}, somaḥ sutaḥ sa indra te'sti svadhāpate madaḥ
- 6.53.5^e-7^e, athem asmabhyaṁ randhaya
- 7.1.20^d, 25^d, &c. (see p. 306), yiyam pāta svastibhiḥ sadā naḥ
- 7.49.1^d-3^d, tā āpo devir iha mām avantu
- 7.50.1^d-3^d, mā mām padyena rapasā vidat tsaruh
- 7.55.3^{cd}, 4^{cd}, stotṛn indrasya rāyasi kim asmān duchunāyasi ni šu svapa
- 7.89.1^e-4^e, mṛiā suksatra mṛiḥaya
- 8.12.25^e-27^e, ād it te haryatā hari vavakṣatuh
- 8.12.28^e-30^e, ād it te viçvā bhuvanāni yemire
- 8.31.15^{cd}-18^{cd}, devānām ya in mano yajamāna iyakṣaty abhid ayajvano bhuvat
- 8.34.1^{cd}-15^{cd}, divo amuṣya çasato divaṁ yaya divāvaso
- 8.35.1^e-21^e, sajoṣasā uṣasā sūryeṇa ca
- 8.35.1^d-3^d, somaṁ pibatam açvinā
- 8.35.4^b-6^b, viçveha devāu savanāva gachatam
- 8.35.4^d-6^d, iṣaṁ no volham açvinā
- 8.35.7^b-9^b, somaṁ sutaṁ mahiṣevāva gachathāḥ
- 8.35.7^d-9^d, trir vartir yātām açvinā
- 8.35.10^b-12^b, prajām ca dhattam draviṇam ca dhattam
- 8.35.10^d-12^d, ūrjam no dhattam açvinā
- 8.35.13^b-15^b, marutvantā jaritur gachatho havam
- 8.35.13^d-15^d, ādityair yātām açvinā
- 8.35.16^b-18^b, hataṁ rakṣānsisedhatam amivāḥ
- 8.35.16^d-18^d, somaṁ sunvato açvinā
- 8.35.19^b-21^b, çyāvāçvasya sunvato madacyutā
- 8.35.19^d-21^d, açvinā tiroahnyam
- 8.35.22^{ode}-24^{ode}, ā yātām açvinā gatam avasyur vām ahaṁ huve dhattam ratnāni dāçuse. Cf. note under this item on p. 372
- 8.36.1^b-6^b, piba somaṁ madāya kaṁ çatakrato, yaṁ te bhāgam adhārayan viçvāḥ sehānāḥ pṛtanā uru jrayaḥ sam apsuḥ marutvān indra satpate.
- 8.37.1^{cd}, 2^{bed}-6^{bed}, indra viçvābhīr ūtibhiḥ mādhyamdinasya savanasya vṛtrahann anedya piba somasya vajrivah. Cf. under 8.32.12^e
- 8.38.1^e-3^e, indrāgni tasya bodhatam
- 8.38.4^e-6^e, indrāgni ā gatam narā
- 8.38.7^e-9^e (*et al.*), indrāgni somapītaye
- 8.39.1^f-40.11^f; 41.1^f-10^f; 42.4^d-6^d, nabhan-tām anyake same
- 8.42.4^e-6^e, nāsatyā somapītaye
- 8.45.1^e-3^e, yeṣām indro yuvā sakhā
- 8.45.40^e-42^e, vasu spārham tad ā bhara
- 8.47.1^{ef}-18^{ef}, anehaso va ūtayaḥ suūtayo va ūtayaḥ. Cf. 5.65.5^e
- 8.62.1^e-6^e, 7^d-9^d, 10^e-12^e, bhadrā indrasya rātayaḥ
- 8.73.1^e-18^b, anti ṣad bhūtu vām avah
- 8.82.7^b-9^e, pibed asya tvam içiṣe
- 8.85.1^e-9^e (*et al.*), madhvaḥ somasya pītaye
- 8.86.1^e-3^e, tā vām viçvako havate tanūkrthe
- 8.86.1^d-5^d, mā no vi yāuṣṭam sakhyā mumocatom
- 8.93.28^e-30^e, yad indra mṛiḥyāsi naḥ
- 8.93.31^e, 31^e-33^e, upa no haribhiḥ sutam
- 8.94.10^e-12^e (*et al.*), asya somasya pītaye
- 8.102.4^e-6^e, agniṁ samudravāsasam
- 9.4.1^e-10^e, athā no vasyasas kṛdhi
- 9.18.1^e-7^e, madesu sarvadhā asi
- 9.58.1^e, 1^e-4^e, tarat sa mandī dhāvati
- 9.65.28^e-30^e, pāntam ā purusprham
- 9.67.10^e-12^e, ā bhakṣat kanyāsu naḥ
- 9.112.1^e-4^e; 113.1^e-11^e; 114.2^e-4^e (*et al.*), indrāyendo pari srava
- 9.113.8^d-11^d, tatra mām amṛtam kṛdhi
- 10.35.5^d-12^d, svasty agniṁ samidhānam imāhe
- 10.36.2^d-12^d, tad devānām avo adyā vṛṇīmahe
- 10.47.1^d-8^d, asmabhyaṁ citram vṛṣaṇam rayim dāḥ
- 10.58.1^{bcd}-12^{bcd}, mano jagāma dūrakam, tat ta āvartayāmasiḥa kṣayāya jivase
- 19.59.1^d-4^d, parātaram su nirṭtir jihitām
- 10.59.8^{ode}, 9^{def}, 10^{ode}, bharatām apa yad rapo dyāuḥ pṛthivī kṣamā rapo mo šu te kiṁ canāmamat. Cf. 9.114.4^d, mo ca naḥ kiṁ canāmamat

- 10.60.8^{cd}; 9^{cd}, evā dādhāra te mano jīvātave
na mrtyave 'tho ariṣṭatātaye; 10.60.10^{cd},
the same, minus the first pāda
- 10.62.1^d-4^d, prati gr̥bhñita mānavāṃ sume-
dhasaḥ
- 10.85.43^d, 44^d (*et al.*), ṣaṃ no bhava dvipade
ṣaṃ catuṣpade
- 10.86.1^c-23^c, viṣvasmād indra uttaraḥ
- 10.100.1^d-11^d, ā sarvatātīm aditiṃ vṛṇīmahe
- 10.119.1^c-13^c, kuvit somasyāpām iti
- 10.121.1^d-9^d, kasmāi devāya haviṣā vidhema
- 10.126.3^b-7^b (*et al.*), varuṇo mitro aryamā
- 10.133.1^{fs}-3^{fs}; 4^{ef}-6^{ef}, nabhantām anyakeṣāṃ
jyākū adhi dhanvasu
- 10.134.1^{ef}-6^{ef}, devī janitry ajījanad bhadrā
janitry ajījanat
- 10.162.3^d-6^d, tam ito nāḥayāmasi
- 10.163.5^{cd}, 6^{cd}, yakṣmaṃ sarvasmād ātmanas
tam idam vi vṛhāmi te
- 10.181.1^c-3^c, dhātur dyutānāt savituḥ ca
viṣṇoḥ
- 10.182.1^{cd}-3^{cd}, kṣipad aḥastim apa durmatīṃ
hann athā karad yajamānāya ṣaṃ yoḥ
- 10.187.1^c-5^c, sa naḥ parṣad ati dviṣaḥ

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ADDITIONS AND CORRECTIONS

- Under 1.1.5 the pāda, *çucayo yanti vitayo*, should be in thick type
 After 1.8.7^b add: [1.8.10^b, *stōma ukthām ca çānsyā* : 8.63.2^a, *ukthā brūhma ca çānsyā*]
 Change 1.9.6^a (in its order) to 1.9.6^c
 Under 1.9.10^c in the heading of 10.96.2^d correct *Añgirasa* to *Āñgirasa*. 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 *ç* in *jeṣaḥ* was lost in the press
 Under 1.12.7^b change *ādihvarām* to *adhvarām*
 Under 1.21.3, second stanza, change cf. 7.15.2^a to cf. 5.86.2^c
 Under 1.25.11^c change (the second) *kṛtāni* to *kṛtāni*
 After 1.29.1^b add: 1.29.1^{cd}–7^{cd}, *ś tū na indra çānsaya gōṣv āçveṣu çubhriṣu saḥāsreṣu tuvīmagha*
 Before 1.31.8^d insert: [1.31.5^c, *ya āhutiṁ pāri vedā vāsaṅkṛtiṁ* : 6.1.9^c, . . . *vedā nāmobhikḥ*]
 Before 1.36.3^a insert: 1.36.2^c, 6^c, *sā tvām no adyā sumānā ihāvitā* (6^c, *utāparām*)
 Under 1.36.12^d change (the second) *mṛḷa* to *mṛḷā*
 Under 1.37.12^a change the initial *marūto* in each stanza to *māruto*
 Under 1.39.6^b (second stanza) the *ç* in *çubhrā* was lost in the press
 Under 1.47.8, last line of the note, change (the second) *sīdatām* to *sīdatām*
 Under 1.55.2^c, 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, dele 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^b for 1.56.6^b
 Under 1.131.1^f 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^c for 7.92.5^d
 Under 2.40.1^b add 9.96.5^b after 8.36.4^a
 After 2.41.20^b add the item, 2.42.1^b : 9.95.2^b, *iyartī 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^d, in the second stanza, read *grhāpatim* for *grhāpatim*
 Under 4.34.10^b read 7.84.4^a for 7.84.4^d, 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^b insert the item: 5.40.1^{c-3}, *vṣann indra vṣabhīr vṣtrahantama*
 Under 5.75.7^b, in the last line of the note, read *aryá* for *arya*
 Under 6.1.12, in the second stanza, read *jirādāno* for *jiradāno*
 To the note on *radhracódana* under 6.44.10 add: *pátiṃ devi rádhase codayasva* A.V. 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^b insert the item: [6.49.5^e, *viṣa ádevīr abhy aṅnavāma*: 8.96.15^e, *viṣo ádevīr*
abhy ácárantīh]
 On p. 300, line 4, read *GASI* for *JSAI*
 On p. 309, line 1, change (the first) *ksápāvān* to *ksápāvān*
 Under 7.18.12 insert 1.52.15^b; 103.7^a, after the colon (:)
 Under 7.44.1^d read in that stanza *aṅvinóśasam* for *aṅvinóśasam*
 Under 7.60.4^a 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^{od} for 8.25.22^{od}
 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 *mitrávaruṇā* for *mitrávaruṇa*
 Under 8.26.9 read in the first heading *Viṣvāmanas* for *Viṣvāmanas*
 Under 8.26.11 the *r* of *aryamā* has dropped out.
 Under 8.45.21 read *puruhútāya* for *puruhútāya*
 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^e
 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^e read *iṣaḥ* for *iṣaḥ*
 Under 9.64.28 read *gāvāciraḥ* for *gāvāciraḥ*
 Under 9.70.5 read twice *dhāyase* for *dhāyase*
 Under 9.74.9^d, and again under 9.86.3^d, read in that stanza *sá* for *sa*; and in the heading of
 the second stanza *Ḍaktya* for *Ḍaktya*
 After 9.86.21 insert the item: 9.86.23^d; 1.51.3^a, *sóma* (1.51.3^a, *tvām*) *gotrám āṅgīrobhyo*
'vṛṇor ápa
 Under 9.103.2^b, in the first heading, read *Āptya* for *Āptya*
 Under 9.107.10 read *vārāny* for *vārāny*
 Under 10.45.9, in the second line read *ṇo* for *tām*
 Under 10.68.1 read *giribhrájo* for *giribhrájo*
 Page 495, line 3, read *Āpī* for *Aprī*
 Page 495, line 10, read *Rāhūgaṇa* for *Rahūgaṇa*
 Page 497, middle, under 8.38.9, read *yathāhuvanta* for *yathāhuvanta*
 Page 503, line 5, read *Viṣvāmitra* for *Viṣvāmitra*
 Page 523, second paragraph, note the relation of 1.162.1^{ab} to 7.93.8^c
 Page 549, line 10 ff.: the statement there is only faintly relevant

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