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Volume Twenty-four

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RIG-VEDA REPETITIONS

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

BY

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

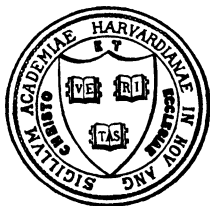
PART 3: LISTS AND INDEXES

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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 Saṁhitā. This class is taken for granted, and is not further considered. But repetition is by no means restricted to repetition of single pādas : every conceivable group or mass of pādas, even up to an entire hymn (see p. 13), is occasionally repeated, in such a way as to call for arrangement according to the size or nature of this group or mass. Accordingly it has been found convenient to deal with this matter under the following ten heads :

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

1. Groups of Stanzas are repeated

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

1.23.21-23 (ascribed to Medhātithi Kāṇva) = 10.9.7-9 (ascribed to Triçiras Tvāṣṭra), both addressed to the waters (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 Vasiṣṭha Māitravaruṇi), both groups of aprī-stanzas. The repetition in 7.2.8-11 is galita, as also in the case of the aprī-stanza 1.13.9 = 5.5.8 (below, p. 495). Considering the traditional hostility between the families of Viçvāmītra and Vasiṣṭha¹ their partnership in so large a number of consecutive aprī-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 Viçve Devāḥ. Two and one-half refrain stanzas at the end of each hymn, presumably by the same author. Note also that 5.41.8^d = 5.42.16^b.

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

9.36.4, 5 (ascribed to Prabhūvasu Āṅgīrasa) = 9.64.5, 6 (ascribed to Kaçyapa Mārīca). Both passages are addressed to Pavamāna Soma, but in the first soma is treated in the singular; in the second in the plural (somāḥ), so that the second pair makes the impression of an 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. rcaḥ), that is to say, stanzas to whose recital the Vasiṣṭhas 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 Āpṛi-hymns), or because of the general habit of the poets to stand upon one another's shoulders. In the case of such borrowing of a single stanza the original source is even more difficult to determine than in the case of one or more pādas, because the stanza is a rounded whole whose meaning does not hinder it from amalgamating with various surroundings.

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

- 1.95.11 = 1.96.9 (Kutsa Āngirasa; to Agni)
 1.100.19 (Rjṛāçva) = 1.102.11 (Kutsa). To Indra
 1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitravaruṇi; 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^c.
 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 Brahmanaspati). Second distich also at 2.35.15^{cd}
 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 (Viçvāmītra Gāthina) = 3.15.17 (Utkila Kātya) = 3.23.5 (Devagravas Bhārata, and Devavāta Bhārata). To Agni
 3.30.20 = 3.50.4 (Viçvāmītra; to Indra)
 3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 = 3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmītra, or his descendants; to Indra)

- 4.13.5 = 4.14.5 (Vāmadeva Gāutama; to Agni). The two hymns are imitative throughout; see p. 13.
- 4.16.1 = 4.17.21 (Vāmadeva Gāutama) = 4.19.11 = 4.20.11 = 4.21.11 = 4.22.11 = 4.23.11 = 4.24.11 (Vāmadeva). To Indra.
- 4.43.7 = 4.44.7 (Purumīḷha Sāuhotra, and Ajamīḷha Sāuhotra; to Aṣvins)
- 5.42.17 = 5.43.16 (Atri Bhāuma; to Viṣve Devāḥ)
- 5.42.18 = 5.43.17 = 5.76.5 (Atri Bhāuma) = 5.77.5 (Avasyu Ātreya). To Aṣvins. Note also 5.43.11^a = 5.76.4^c.
- 5.57.8 = 5.58.8 (Ḍyāvācva 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, Prol. 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 Aṣvins)
- 7.70.7 = 7.71.6 (Vasiṣṭha; to Aṣvins)
- 7.72.5 = 7.73.5 (Vasiṣṭha; to Aṣvins)
- 7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)
- 7.84.5 = 7.85.5 (Vasiṣṭha; to Indra and Varuṇa)
- 7.90.7 = 7.91.7 (Vasiṣṭha; to Indra and Vāyu)
- 7.97.10 = 7.98.10 (Vasiṣṭha; to Indra and Bṛhaspati)
- 7.99.7 = 7.100.7 (Vasiṣṭha; to Viṣṇu)
- 10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)
- 10.63.17 = 10.64.17 (Gaya Plāta; to Viṣve Devāḥ)
- 10.65.15 = 10.66.15 (Vasukarṇa 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 maṇḍalas, and without being confined to the end of hymns. The Anukramaṇi is not disturbed by these recurrences; the hymns in which occur the repeated stanzas are cheerfully assigned to different authors and are said, at times, to be addressed to different divinities. Such repetitions are frequently, but by no means always, written out in full (not galita). To some extent these repeated stanzas are ritualistic, and a few are cosmic or theosophic, in accordance with the marked tendency of brahmodya stanzas and motifs to repeat themselves through-

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 (Vasucṛuta Ātreya). Apri-stanza to Tisro Devyaḥ. Repeated as galita in 5.5.8, as also is the case in the repetition of 3.4.8-11 in 7.2.8-11 (above, p. 17)
- 1.23.8 (Medhātithi Kāṇva ; to Indra Marutvant) = 2.41.15 (Gr̥tsamada ; to Viṣve Devāḥ). R̥tuyāja-stanza (cf. p. 17), repeated as galita in 2.41.15.
- 1.91.3 (Gotama Rāhūgaṇa ; to Soma) = 9.88.8 (Uṣanas Kāvya ; to Soma Pavamāna). Ritual stanza, repeated as galita in 9.88.8.
- 1.91.16 (Gotama Rāhūgaṇa ; to Soma) = 9.31.4 (Gotama Rāhūgaṇa ; to Soma Pavamāna). Ritual stanza, repeated in full.
- 1.124.12 (Kakṣivat Dairghatamasa) = 6.64.6 (Bharadvāja). To Uṣas, repeated as galita in 6.64.6.
- 1.147.3 (Dirghatamas Āucathya) = 4.4.13 (Vāmadeva Gāutama). To Agni, repeated in full.
- 1.164.31 (Dirghatamas Āucathya ; to Viṣve Devāḥ) = 10.177.3 (Pataṁga Prājāpatya ; Māyābhedah). Brahmodya, repeated in full.
- 1.164.50 (Dirghatamas Āucathya ; 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^a
- 2.1.2 (Gr̥tsamada Bhārgava, &c.) = 10.91.10 (Aruṇa Vāitahavya). To Agni. Ritual stanza repeated in full.
- 2.41.13 (Gr̥tsamada) = 6.52.7 (R̥jicvan Bhāradvāja). To Viṣve Devāḥ. Repeated in full.
- 3.9.9 (Viṣvāmitra Gāthina ; to Agni) = 10.52.6 (Agni Śaucika ; 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 Çāilūsi, &c. ; to Viṣve Devāḥ). Repeated in full.
- 4.32.13 (Vāmadeva) = 8.65.7 (Pragātha Kāṇva). To Indra, repeated in full.
- 6.15.12 (Vitahavya Āngirasa, or Bharadvāja) = 7.4.9 (Vasiṣṭha Māitravarūṇi). 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 Āngirasa). To Agni, repeated in full.
- 8.13.18 (Parvata Kāṇva) = 8.92.21 (Çrutakakṣa Āngirasa, &c). To Indra, repeated in full. Note also the correspondence of 8.13.14^b with 8.92.30^a.
- 8.32.29 (Medhātithi Kāṇva) = 8.93.24 (Sukakṣa Āngirasa). To Indra, repeated in full
- 9.25.6 (Dṛiḥacyuta Āgastya) = 9.50.7 (Ucathya Āngirasa). To Soma Pavamāna. Ritual stanza, repeated in full.

4. Substantially identical Stanzas Repeated with Changes

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

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

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

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

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

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

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 *āpri*, is treated by different authors in slightly different ways, with changes that mark nothing but various literary predilections—what we might call a literary *ūha*. Or different connexions require slight grammatical or lexical changes—true *ūha* 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 rīyo 'vanir mahān supāraḥ sunvataḥ sakhē,
tasmā indrīya gāyata.

8.32.13 (Medhātīthi Kāṇva; to Indra)
yo rīyo 'vanir mahān supāraḥ sunvataḥ sakhē,
tam indram abhi gāyata.

The pāda *tasmā indrīya gāyata*, also at 1.5.4⁶.

1.13.8 (Medhātīthi Kāṇva; to Dāivyāu Hotārāu)
tā sujīhvā upa hvaya hotārē dāivyē kavī,
yajñam no yakṣatam imam.

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

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

The pāda 1.142.8⁶, also at 2.41.20^b; 5.13.12^b. Hymns 1.13.8 and 1.142.8 share no less than six pādas.

497] *Substantially identical Stanzas Repeated with Changes*

1.73.3 (Parāçara Çaktya ; to Agni)

devo na yaḥ pṛthivīm viçvadhīkṛ upakṣeti hitamitro na rājā,
purāḥsadaḥ çarṃasado na virā anavadyā patijugṣṭeva nārī.

3.55.21 (Prajāpati Väiçvāmitra, or Prajāpati Väcyā ; to Viçve Devāḥ, here Indra)
imām ca naḥ pṛthivīm viçvadhīkṛ upa kṣeti hitamitro na rājā,
purāḥsadaḥ çarṃasado na virā mahad devānām asuratvam ekam.

The pāda 3.55.21^d is refrain throughout the hymn.

1.118.3 (Kakṣivat Dāirghatama ; to Açvins), almost =

3.58.3 (Viçvāmitra ; to Açvins)

pravadyāmanā (3.58.3, suyugbhir açvāih) suvṛtā rathena dāsṛv imān çṛṇutam çlokam adreḥ,
kim aūga vām praty avartim gamiṣṭhāhur vipṛkṣo açvinā purājāḥ.

4.38.10 (Vāmadeva ; to Dadhikrā)

ā dadhikrāḥ çavaśā pañca kṛṣṭiḥ sūrya iva jyotiṣṭvas tatāna,
sahasraśāḥ çataśā vājy arvā pṛṇaktu madhvā sam imā vacāḥsi.

10.178.3 (Ariṣṭanemī Tārksya ; to Tārksya)

sadyaḥ cid yaḥ çavaśā pañca kṛṣṭiḥ sūrya iva jyotiṣṭvas tatāna,
sahasraśāḥ çataśā aśya rāḥhir na smā varante yuvatim na çaryām.

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

hr̥ṇyamāno apa mad hy āireḥ pra me devānām vratapā uvāca,
indro vidvān anu hi tvā cacakṣa tenāham agne anuçīṣṭa āgām.

10.32.6 (Kavaṣa Āilūsa ; to Indra)

nidhiyamānam apagūḥham apsu pra me devānām vratapā uvāca,
indro vidvān anu hi tvā cacakṣa tenāham agne anuçīṣṭa āgām.

8.36.7 and 8.37.7 (both Çyāvāçva Ātreya ; to Indra)

çyāvāçvasya sunvatas (8.37.7, rebhatas) tathā çṛṇu yathāçṛṇor atreḥ karmāni kṛṇvataḥ,
pra trasadasyum kvitha tvam eka in nṛçāḥya indra brahmāṇi (8.37.7, kṣatrāṇi) vardhayan.

For this pair see above, p. 16.

8.38.9 (Çyāvāçva Ātreya ; to Indra and Agni)

evā vām ahva ūtaye yathāhuvanta medhirāḥ,
indrāgni somapītaye.

8.42.6 (Arcanāna, or Nābhāka Kāṇva ; to Açvins)

evā vām ahva ūtaye yathāhuvanta medhirāḥ,
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 ā suvīryam,
suvānā devāsa indavaḥ.

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

te no vṛṣṭim divas pari pavantām ā suvīryam,
suvānā devāsa indavaḥ.

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

9.38.2 (Rāhūgaṇa Āṅgira ; to the same)

ād im̄ (9.38.2, etam) tritasya yoçāḥo 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)

sutā indrāya vāyave varuṇya marudbhyaḥ,
somā arṣanti viṣṇave.

9.34.2 (The same)

suta indrāya vāyave varuṇya marudbhyaḥ,
somo arṣati viṣṇave.

9.65.20 (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to the same)
 apas̄ indrīya vīyave varuṇīya marudbhyaḥ,
 somo arṣati viṣṇave.

Pāda 9.34.2^a also at 5.51.7^a.

10.159.4 (Ṣaḍ Pāulomi), almost =
 10.174.4 (Abhivarta Āṅgīrasa; Rājñāḥ stutiḥ)
 yenendro haviṣ̄ kṛty abhavad dyumny uttamaḥ,
 idam tad akri dev̄ asapatnaḥ (10.174.4, asapatnā) kilēbhuvam.

5. Similar Stanzas

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

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

1.3.10 : 6.61.4	1.121.5 : 10.61.11
1.23.1 : 8.82.2	1.174.2 : 6.20.10
1.23.7 : 8.76.6	1.183.3 : 6.49.5
1.25.10 : 8.25.8	1.185.8 : 5.85.7
1.36.10 : 8.19.21	3.52.3 = 4.32.16 : 3.62.8
1.37.4 : 8.32.27	4.24.3 : 7.82.9
1.47.7 : 8.8.14	4.37.5 : 8.93.34
1.116.7 : 1.117.6, 7	4.46.3 : 8.1.24
1.116.16 : 1.117.17	4.46.4 : 8.5.28 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
 8.5.18 : 8.26.16
 8.6.6 : 8.76.2
 8.7.20 : 8.64.7
 8.13.31 : 8.33.11
 8.14.6 : 9.65.9
 8.18.3 : 10.126.7
 8.100.2 : 10.83.7

9.3.9 : 9.42.2
 9.25.3 : 9.28.3
 9.45.1 : 9.50.5
 9.64.17 : 9.66.12
 9.83.5 : 9.86.40
 9.90.5 : 9.97.42
 9.104.2 : 9.105.2¹

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

- 1.3.10 (Madhuchandas Viçvāmītra ; to Sarasvatī)
 pāvakā **naḥ sarasvatī vājebhir vājinīvati,**
 yajñān vaṣṭu **dhiyāvasuḥ.**
 6.61.4 (Bharadvāja ; to Sarasvatī)
 pra ṇo devī **sarasvatī vājebhir vājinīvati,**
dhīm avitry avatu.
 1.25.10 (Çunaḥçepa Ājigarti, alias Devarāta ; to Varuṇa)
 ni **ṣasāda dhṛtavrato varuṇaḥ pastyāsv ā,**
sāmṛjyāya sukratuḥ.
 8.25.8 (Viçvamanas Vāiṣyaçva ; to Mitra and Varuṇa)
 ṛtvānā **ni ṣedatuḥ sāmṛjyāya sukratū,**
dhṛtavratā kṣatriyā kṣatram āçatuḥ.
 1.37.4 (Kaṇva Ghāura ; to Maruts)
 pra **vaḥ çardhāya ghr̥ṣvaye tvesadyumnāya çuṣmiṇe,**
devattaṁ brahma gāyata.
 8.32.27 (Medhātithi Kāṇva ; to Indra)
 pra **va ugrāya niṣṭure 'śālḥāya 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 suvr̥tā 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 viryāni pra pūrvyāṇy āyavo 'vocaṇ,**
brahma kṣṇvanto vṛṣaṇā yuvabhyān suvirāso vidatham ā vadema.
 2.39.8 (Gr̥tsamada ; to Açvins)
 etāni **vām açvinā vardhanāni brahma stomaṁ gr̥tsamadāso akraṇ,**
tāni narā jujuṣānopa yātaṁ brhad vadema vidathe suvirāḥ.
 1.121.5 (Kakṣivat Dāirghatamasa ; to Indra, or Viçve Devāḥ)
 tubhyaṁ payo yat pitarāv anītām **rādhāḥ suretas turape bhurapyū,**
çnoi yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ.
 10.61.11 (Nābhānediṣṭha Mānava ; to Viçve Devāḥ)
 makṣū kanāyāḥ sakhyaṁ navīyo **rādho na reta ṛtam it turayyan,**
çnoi 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)

Ἔ **vīkī sahasraṁ haraya** indravāyū abhi prayah,
vahantu somapītaye.

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

Ἔ **tvī sahasram** ā çataṁ yuktā rathe hiraṇyaye,
brahmayujo haraya indra keçino vahantu somapītaye.

4.46.4 (Vāmadeva; to Indra and Vāyu)

ratham hiraṇyavandhuram indravāyū svadhvaram,
Ἔ **hi sthētho divispṛçam.**

8.5.28 (Brahmātithi Kāṇva; to Açvins)

ratham hiraṇyavandhuram hiraṇyābhigum açvinā,
Ἔ **hi sthētho divispṛçam.**

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

5.51.3 (Svastyātreyā Ātreya; to Viçve Devāḥ)

viprebhir vipra santya prētaryāvabhir Ἔ **gahi,**
devebhīḥ somapītaye.

8.38.7 (Manu Vāivasvata; to Viçve Devāḥ)

prētaryāvabhir Ἔ **gataṁ devebhīr** jenyavasū,
indrāgni somapītaye.

5.75.3 (Avasyu Ātreya; to Açvins)

Ἔ **no ratnāni bibhratāv açvinē gachataṁ yavam,**
rudrā hiraṇyavartani juṣāṇā vājinivasū mādhvī mama çrutam havam.

8.8.1 (Sadhvansa Kāṇva; to Açvins)

Ἔ **no viçvābhir ūtibhir açvinē gachataṁ yavam,**
dasrā hiraṇyavartani pībataṁ soyam 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 Açvins)

asmākam adya **vīkī** ayam stomo **vēhiṣṭho** antamaḥ,
yuvābhyam bhūtv açvinē.

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

vēhiṣṭho vīkī havānām stomo dūto huvan narā,
yuvābhyam bhūtv açvinē.

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

vāvṛdhānasya **te vayanī viçvē dhanēni jigyuṣaḥ,**
ūtim indrē vṛṣīmahe.

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

tasya **te vājīno vayanī viçvē dhanēni jigyuṣaḥ,**
sakhītvam Ἔ **vṛṣīmahe.**

8.18.3 (Irimbiṭhi Kāṇva; to Ādityas)

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

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

çunam asmabhyam ūtaye varuṇo mitro **aryamē,**
çarma yachantu sapratha ādityāso **yad imāhe** ati 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 rocisā mandrayā deva jīhvayā,
Ā devān vakṣi yakṣi ca.

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

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

7.77.4 (Vasiṣṭha ; to Uṣas)
āntivāmā dūre amitram uchorvīm gavyūtīm abhayaṃ kṛdhi naḥ,
yāvaya dveṣa ā bharaḥ vasūni codaya rādho gṛnate maghoni.
9.78.5 (Kavi Bhārgava ; to Soma Pavamāna)
etāni soma pavamāno asmayuḥ satyāni kṛṇvan draviṇāny arṣasi,
jaiḥ paṭrum antike dūrake ca ya urvīm gavyūtīm abhayaṃ ca nas kṛdhi!

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 manusyā yugāni,
iyuṣṇām upamā çaçvatīnām 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, Iyuṣṇām upamā çaçvatīnām vibhātīnām prathamōṣā vy açvait, where the obviously intentional antithesis of Iyuṣṇām and āyatīnām is frivolously thrown overboard; see under 1.92.11. In a few cases a distich is derived from one pāda by the insertion of an extra word; thus 9.100.9^{ab}, tvām dyām ca mahivrata pṛthivīm cāti jabhriṣe : 9.86.29^c, tvām 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^{cd}, 2^{ab}, listed on p. 8 :

- 1.13.6^{ab} (Medhātithi Kāṇva) = 1.142.6^{ac} (Dirghatamas Āucathya). Āpri, to Devīr Dvāraḥ : vi çrayantām ṛtāvṛdhah, dvāro devīr asaçcatah.
- 1.34.11^{cd} (Hiranyastūpa Āngirasa) = 1.157.4^{cd} (Dirghatamas Āucathya). To Açvins : prāyus tāriṣṭam nī rapāṁsi mrkṣataṁ sedhataṁ dveṣo bhavataṁ sacābhuvā.
- 1.36.7^{ab} (Kāṇva Ghāura; to Agni) = 8.69.17^{ab} (Priyamedha Āngirasa; to Indra): tam ghem itthā namasvina upa svarājam āsate.
- 1.53.11^{cd} (Savya Āngirasa; to Indra) = 10.115.8^{cd} (Upastuta Vārṣṭihavya; to Agni): tvām stoṣāma tvayā suvirā drāghīya ayuḥ prataraṁ dadhānāh.
- 1.91.10^{ab} (Gotama Rāhūgaṇa; to Soma) = 10.150.2^{ab} (Mṛṣika Vāsīṣṭha; to Agni): imam yajñam idam vaco jujuṣāna upāgahi.
- 1.92.12^c, 11^c (Gotama Rāhūgaṇa) = 1.124.2^{ab} (Kakṣivat Dairghatamasa). To Uṣas; praminatī manusyā yugāni, aminatī dāivyāni vratāni.
- 1.105.14^{cd} (Trita Āptya, or Kutsa) = 1.142.11^{cd} (Dirghatamas Āucathya). To Agni; agnir havā susūdati devo deveṣu medhiraḥ.
- 1.106.7^{ab} (Kutsa) = 4.55.7^{ab} (Vāmadeva). To Viçve Devāḥ : devāir no devy aditir ni pātu devas trātā trāyatām aprayuchan.
- 1.121.5^{cd} (Kakṣivat Dairghatamasa; to Indra, or Viçve Devāḥ) = 10.61.11^{cd} (Nābhānediṣṭha Mānava; to Viçve Devāḥ): çuci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ. Cf. also pāda b of each stanza.
- 1.124.3^{cd} (Kakṣivat Dairghatamasa) = 5.80.4^{cd} (Satyaçravas Ātreya). To Uṣas : ṛtasya panthām anv eti sādhu prajānatīva na diḡo mināti.
- 1.127.9^{cd} (Parucchepa Dāivodāsi; to Agni) = 1.175.5^{ab} (Agastya; to Indra): çusmintamo hi te mado dyumnintama uta kratuḥ.
- 1.142.4^{ab} (Dirghatamas Āucathya) = 5.5.3^{ab} (Vasuçruta Ātreya). Āpri, to Agni : iḷito agna ā vahendram citram iha priyam.

- 2.11.4^d, 5^a (Gr̥tsamada) = 10.148.2^{bc} (Pr̥thu Vāinya). To Indra: dāsir viçāḥ sūryeṇa sahyāḥ, guhā hitam guhyam guḥham apsu.
- 3.1.19^{ab} (Viçvāmitra Gāthina; to Agni) = 3.31.18^{cd} (Kuçika Āiṣirathi, or Viçvāmitra; to Indra): ā no gahi sakhyebhiḥ çivebhir mahān mahībhir ūtibhiḥ sarayan.
- 3.31.21^{cd} (Viçvāmitra Gāthina; to Agni) = 3.59.4^{cd} (Viçvāmitra; to Mitra) = 6.47.13^{ab} (Garga Bhāradvāja; to Indra) = 10.131.7^{ab} (Sukirti Kāksivata; to Indra): tasya vayan̄ sumatāu yajñiyasyāpi bhadre sāumanase syāma; and, with a slight ūha, 10.14.6^{cd} (Yama Vāivasvata; Liṅgoktadevatāḥ): teṣāṃ vayan̄ sumatāu yajñiyān̄ api bhadre sāumanase syāma.
- 3.52.1^{ab} (Viçvāmitra) = 8.91.2^{cd} (Apālā Ātreya). To Indra: dhānāvantaṃ karambhiṇam apūpavantaṃ ukthinam.
- 3.55.13^{ab} (Prajāpati Vaiçvāmitra, &c.; to Viçve Devāḥ) = 10.27.14^{cd} (Vasukra Āindra; to Indra) = anyasyā vatsaṃ rihati mimāya kayā bhuvā ni dadhe dhenur ūdhaḥ.
- 3.62.9^{ab} (Viçvāmitra; to Pūṣan) = 10.187.4^{ab} (Vatsa Āgneya; to Agni): yo viçvābhi vipaçyati bhuvanā saṃ ca payati. Both stanzas begin their third pāda with sa naḥ.
- 4.17.16^{ab} (Vāmadeva Gāutama) = 10.131.3^{cd} (Sukirti Kāksivata). To Indra: gavyanta indraṃ sakhyāya viprā aḥvāyanto vṛṣaṇaṃ vājayantaḥ.
- 4.41.5^{cd} (Vāmadeva; to Indra and Varuṇa) = 10.101.9^{cd} (Budha Sāumya; to Viçve Devāḥ, or Rtvikstutiḥ): sā no duhīyad yavaseva gatvī sahasradhārā payasā mahī gāuḥ.
- 4.46.4^{ac} (Vāmadeva; to Indra and Vāyu) = 8.5.28^{ac} (Brahmātithi Kāṇva; to Aḥvins): rathaṃ hiranyavandhuram, ā hi sthātho diviṣṛçam. 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 vān̄ santi puruṣpṛho niyuto dāçuse narā.
- 4.50.11^{cd} (Vāmadeva; to Indra and Br̥haspati) = 7.97.7^{cd} (Vasiṣṭha; to Indra and Brahmanaspati): aviṣṭaṃ dhiyo jigṛtaṃ puram̄dhīr jajastam aryo vanuṣaṃ arāthiḥ.
- 4.55.10^{ab} (Vāmadeva; to Viçve Devāḥ) = 8.18.3^{ab} (Irimbīṭhi Kāṇva; to Ādityāḥ): tat su naḥ savitā bhago varuṇo mitro aryamā.
- 5.23.4^{de} (Dyumna Viçvacarṣaṇi Ātreya) = 6.48.7^{de} (Çaṃyu Bārhaspatya). To Agni: revan̄ naḥ çukra didihi dyumat pāvaka didihi.
- 5.42.16^{cd} = 5.43.15^{cd} (Ātri Bhāuma; to Viçve Devāḥ): devo-devaḥ suhavo bhūtu mahyaṃ mā no mātā pr̥thivi durmatāu dhāt. In each case this distich, followed by two more identical stanzas concludes the hymn.
- 5.45.3^{ab} (Çaṃyu 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 Aḥvins: aḥvinaḥ eha gachataṃ nāsatyā mā vi venatam.
- 6.45.33^{ab} (Çaṃyu Bārhaspatya; to Br̥hu Takṣan) = 8.94.3^{ab} (Bindu Aṅgira, &c.; to Maruts): tat su no viçve arya ā sadā gr̄ṇanti kāravaḥ.
- 6.51.15^{ab} (R̥jivān Bhāradvāja) = 8.83.9^{ab} (Kusidin Kāṇva). To Maruts: yūyam hi ṣṭhā sudā-nava indrajyeṣṭhā abhidyavaḥ.
- 7.35.15^{cd} (Vasiṣṭha) = 10.65.15^{cd} = 10.66.16^{cd} (Vasukarṇa Vāsukra). To Viçve Devāḥ: te no rāsantāṃ urugāyam adya yūyam̄ 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} (Vasiṣṭha; to Viçve Devāḥ) = 7.62.3^{bc} (Vasiṣṭha; to Mitra and Varuṇa): r̄tvāno varuṇo mitro agniḥ, yachantu candrā upamaṃ no arkam.
- 7.59.2^{cd} (Vasiṣṭha; to Maruts) = 8.27.16^{ab} (Manu Vāivasvata; to Viçve Devāḥ): pra sa ḥṣyam̄ tirate vi mahīr iṣo yo vo varāya dāçati.
- 7.104.23^{cd} (Vasiṣṭha; to Pr̥thivi and Antarikṣa) = 10.53.5^{cd} (Agni Sāucika; to Devāḥ): pr̥thivi naḥ pārthivāt pātva añhaso 'ntarikṣaṃ divyāt pātva asmān.
- 8.2.32^{bc} (Medhātithi Kāṇva) = 8.16.7^{bc} (Irimbīṭhi Kāṇva). To Indra: indraḥ purū puru-hūtaḥ, mahān mahībhiḥ çac̄bhiḥ.
- 8.4.1^{ab} (Devātithi Kāṇva) = 8.65.1^{ab} (Pragātha Kāṇva). To Indra: yad indra prāg apāg udañ nyag vā hūyase nr̄bhiḥ. 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} (Sadvasa Kāṇva) = 8.87.3^{ab} (Dyumnika Vasiṣṭha, &c.). To Aḥvins: ā vān̄ 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 Kācyapa). To Indra: yac chakrāsi parāvati yad arvāvati vṛtrahan.
- 8.47.18^{ab} (Trita Āptya; to Ādityas and Uṣas) = 10.164.5^{ab} (Pracetas Āngirasa; Duḥṣvapnagham): ajāiśmādyāsanāma cābhūmānāgasō vayam.
- 8.51 (Vāl. 3).6^{cd} (Ṣruṣṭigir Kāṇva) = 8.61.14^{cd} (Bharga Prāgātha). To Indra: tañ tvā vyañ maghavann indra girvaṇaḥ sūtāvanto havāmahe.
- 8.52 (Vāl. 4).6^{cd} (Āyu Kāṇva) = 8.61.10^{cd} (Bharga Prāgātha). To Indra: vasūyavo vasupatim ḡatakratum 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} (Vibhrāj Sūrya; to Sūrya): vibhrājāñ jyotiśā svar aḡacho rocanam divaḥ.
- 9.1.1^{bc} (Madhuchandas Vāṅvāmītra) = 9.100.5^{bc} (Rebhasūnū Kācyapāu). To Soma Pavamāna: pavasva soma dhārayā, indrāya pātave sutaḥ.
- 9.2.2^{bc} (Medhātithi Kāṇva) = 9.66.13^{bc} (Ḡaṭam Vāikhānasāḥ). To Soma Pavamāna: āpo arṣanti sindhavaḥ, yad gobhir vāsaiṣyase.
- 9.13.3^{ab} (Asita Kācyapa, &c.) = 9.42.3^{bc} (Medhyātithi Kāṇva). To Soma Pavamāna: pavante vājasātaye, somāḥ sahasrapājasāḥ. Note 9.13.1^a = 9.42.5^a, and 9.13.4^b = 9.42.6^c.
- 9.16.3^{bc} (Asita Kācyapa, &c.) = 9.51.1^{bc} (Ucathya Āngirasa). To Soma Pavamāna: somāḥ pavitra ā srja, punihindrāya pātave.
- 9.16.6^{bc} (Asita Kācyapa, &c.) = 9.62.19^{bc} (Jamadagni Bhārgava). To Soma Pavamāna: viḡvā arsanñ abhiḡriyaḥ, ḡūro na ḡoṣu tiṣṭhati.
- 9.17.3^{bc} (Asita Kācyapa, &c.) = 9.37.1^{bc} (Rāhūgaṇa Āngirasa). To Soma Pavamāna: somāḥ pavitre arṣati, viḡhnann rakṣāñsi devayuh. With slight ūha, 9.56.1^{bc} (Avatsāra Kācyapa; to Soma Pavamāna): āḡuḥ pavitre arṣati, viḡhnann rakṣāñsi devayuh.
- 9.20.7^{bc} (Asita Kācyapa, &c.) = 9.67.19^{bc} (Vasiṣṭha). To Soma Pavamāna: pavitrañ soma gachasi, dadhat stote suvṛyam.
- 9.22.3^{ab} (Asita Kācyapa, &c.) = 9.101.12^{ab} (Manu Sāmvaraṇa). To Soma Pavamāna: ete pūtā vipaḡcitiḥ somāso dadhyācirāḥ.
- 9.23.4^{ab} (Asita Kācyapa, &c.) = 9.107.14^{ab} (Sapta Ṛṣayaḥ). To Soma Pavamāna: abhi somāsa āyavaḥ pavante madyañ madam.
- 9.30.6^{ab} (Bindu Āngirasa) = 9.51.2^{bc} (Ucathya Āngirasa). To Soma Pavamāna; sunotā madhumattamam, somam indrāya vajriṇe. Note the reversed order; and cf. also 7.32.8^{ab}.
- 9.33.2^{bc} (Trita Āptya) = 9.63.14^{bc} (Nidhruvi Kācyapa). To Soma Pavamāna: ḡukrā ṛtasya dhārayā, vājam gomantam akṣaran. Note that 9.33.6^c = 9.63.1^a.
- 9.40.3^{bc} (Bhānmati Āngirasa) = 9.65.21^{bc} (Bhṛgu Vāruṇi, &c.). To Soma Pavamāna: asma-bhyañ soma viḡvataḥ, ā pavasva sahasriṇam. With slight ūha, 9.33.6^{bc} (Trita Āptya; to Soma Pavamāna): ... sahasriṇaḥ. Cf. 9.62.12; 63.1.
- 9.40.6^{ab} (Medhyātithi Kāṇva) = 9.100.2^{ab} (Rebhasūnū Kācyapāu). To Soma Pavamāna: punāna indav ā bhara soma dvibarhasañ rayim.
- 9.53.4^{bc} (Avatsāra Kācyapa) = 9.63.17^{bc} (Nidhruvi Kācyapa). To Soma Pavamāna: hariñ nadiṣu vājinam, indum indrāya matsaram.
- 9.63.2^{bc} (Nidhruvi Kācyapa) = 9.99.3^{cd} (Rebhasūnū Kācyapāu). To Soma Pavamāna: indrāya matsarintamaḥ, camūṣv ā nī śidasi.
- 9.63.8^{bc} (Nidhruvi Kācyapa) = 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 Kācyapa) = 9.67.3^{bc} (Bharadvāja). To Soma Pavamāna: abhy arṣa kani-kradat, dymantam ḡuṣmam uttamam. Note that 9.63.19^c = 9.67.16^d.
- 9.68.10^{cd} (Vatsapri Bhālandana; to Pavamāna Soma) = 10.45.12^{cd} (Bhālandana Vatsapri; to Agni): adveṣe dyāvāpṛthivi huvema devā dhata rayim asme suvṛam.
- 10.31.7^{ab} (Kavaṣa Ālūṣa; to Viḡve Devāḥ) = 10.81.4^{ab} (Viḡvakarman Bhāuvana; to Viḡvakarman): kiñ svīd vanañ ka u vṛkṣa āsa yato dyāvāpṛthivi niṣṭatakeṣuḥ.

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 dūtān (1.36.3^a, pra tvā dūtān) vṛṇīmahe hotāraṁ caṣṣaṇām. Cf. 8.19.3.
 1.12.11^{ac} (Medhātithi Kāṇva; to Agni) = 9.61.6^{ab} (Amahiyu 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 revāṅ yo amivahā (1.91.12^a, gayasphāno amivahā) vasuvit puṣṭivarahaṅ.
 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 dhūrthi praṇāṅ martyasya.
 1.22.21^{ab} (Medhātithi Kāṇva; to Viṣṇu) = 3.10.9^{ab} (Viçvāmītra Gāthina; to Agni): tad viprāso (3.10.9^a, taṁ tvā viprā) vipanyavo jāgrvāṅsah samindhate.
 1.25.15^{ab} (Çunaḥçepa Ājigarti, &c.; to Varuṇa) = 10.22.2^{cd} (Vimada Āindra, &c.; to Indra): uta yo mānuṣeṣv ā (10.22.2^a, mitro na yo jāneṣv ā) yaçaç cakre asāmy ā.
 1.34.12^{cd} (Hiraṇyastūpa Āṅgīrasa) = 1.112.24^{cd} (Kutsa). To Açvins: çṛṇvantā vām avase johavimi (1.112.24^a, adyūtye 'vase ni hvaye vām) vṛdhe ca no bhavataiṁ 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 araruso aghāyoḥ.
 1.39.6^{ab} (Kāṇva Ghāura) = 8.7.28^{ab} (Punarvatsa Kāṇva). To Maruts: upo ratheṣu praṣatir auyudhvaṁ (8.7.28^a, yad eṣāṁ praṣatī rathe) praṣtir vahati rohitāḥ.
 1.45.4^{bc} (Praskaṇva Kāṇva; to Agni) = 8.8.18^{bc} (Sadhvaṅsa Kāṇva; to Açvins): priyamedhā ahūṣata, rājanām (8.8.18^a, rājanātv) adhvarāṅām. The first two pādas of 8.8.18 are repeated at 8.87.3.
 1.47.1^{ab} (Praskaṇva Kāṇva; to Açvins) = 2.41.4^{ab} (Gr̥tsamada; to Mitra and Varuṇa): ayaṁ vāṁ madhumattamaḥ (2.41.4^a, mitrāvaruṇā) sutaḥ soma ftāvṛdhā.
 1.47.7^{ab} (Praskaṇva Kāṇva) = 8.8.14^{ab} (Sadhvaṅsa Kāṇva). To Açvins: yan nāsatyā parāvati yad vā stho adhi turvaçe (8.8.14^a, adhy ambare). For other correspondences between 1.47 and 8.8 see under 1.47.2.
 1.47.8^{ab} (Praskaṇva Kāṇva; to Açvins) = 8.4.14^{cd} (Devātithi Kāṇva; to Indra): arvāncā vāṁ (8.4.14^a, arvāncāṁ tvā) saptayo 'dhvaraçriyo vahantu savaned upa.

- 1.48.14^{ab} (Praskaṇva Kāṇva; to Uṣas): ye cid dhi tvām ṛṣayah pūrva ūtaye juhūro 'vase mahi = 8.8.6^{ab} (Sadhvaṇsa Kāṇva; 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 kaç 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 Āngirasa). To Indra: tā asya pṛcaṇā-yuvaḥ (8.69.3^b, sūdadohasah) somāḥ çriṇanti pṛcaṇayaḥ.
- 1.113.15^{cd} (Kutsa) = 1.124.2^{cd} (Kakṣivāt Dāirghatamasa). To Usas: Iyuṣiṇām upamā caçvatinām vibhātīnām prathamosaḥ vy aqvāit (1.124.2^d, āyatinām prathamosaḥ vy adyāut). 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} (Kakṣivāt Dāirghatamasa) = 10.39.7^{ab} (Ghoṣā Kākṣivati). To Aṅvins: yuvaṁ caçibhir vimadāya jāyām (10.39.7^a, yuvaṁ rathena vimadāya çundhyuvaṁ) ny ūhathuḥ purumitrasya yoṣām (10.39.7^b, yoṣaṇām).
- 1.118.1^{cd} (Kakṣivāt Dāirghatamasa) = 1.183.1^{ab} (Agastya). To Aṅvins: yo martyasya manaso javiṇān (1.183.1^a, taṁ yuñjāthān manaso yo javiṇān) trivandhuro vṛṣaṇā vātarañhāḥ (1.183.1^b, yas tricakraḥ).
- 1.129.3^{fe} (Parucehepa Dāivodāsi; to Indra): mitrāya vocaṁ varuṇāya saprathāḥ sumṛṅkīkāya saprathāḥ = 1.136.6^{bc} (Parucehepa Dāivodāsi; Liṅgoktadevatāḥ); mitrāya vocaṁ varuṇāya miḥhuṣo sumṛṅkīkāya miḥhuṣe.
- 1.132.7^{bc} (Parucehepa Dāivodāsi; to Indra): indratvotāḥ sā-ahyāma pṛtanyato vanuyāma vanusyataḥ = 8.40.7^{de} (Nābhāka Kāṇva; to Indra and Agni): sā-ahyāma pṛtanyato, &c.
- 1.134.3^{bc} (Parucehepa Dāivodāsi; to Vāyu): vāyū rathe ajirā dhuri volhave vahīṣṭhā dhuri volhave = 5.56.6^{cd} (Çyāvāçva Ātreya; to Maruts): yuñgdhvān varī ajirā, &c.
- 1.135.3^{ab} (Parucehepa Dāivodāsi) = 7.92.5^{ab} (Vasiṣṭha). To Vāyu: ā no niyudbhīḥ çatinibhir adhvaram sahasriṇibhir upa yāhi vitaye (7.92.5^b, yajñām).
- 1.155.3^{cd} (Dirghatamas Āucathya; to Viṣṇu and Indra) = 9.75.2^{cd} (Kavi Bhārgava; to Pavamāna Soma): dadhāti putro 'varām paraṁ pitur (9.75.2^c, dadhāti putraḥ pitur apicyaṁ) nāma tṛṣṭiyam adhi rocane divaḥ.
- 1.162.1^{ab} (Dirghatamas Āucathya; Aṅvastuti) = 5.41.2^{ab} (Atri Bhāuma; to Viçve Devāḥ): mā (5.41.2^a, te) no mitro varuṇo 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: atāriṣma tamasaḥ pāram asya prati vām stomo aqvīnāv adhāyi (7.73.1^b, prati stomaṁ devayanto dadhānāḥ).
- 2.12.15^{cd} (Gṛtsamada; to Indra) = 8.48.14^{cd} (Pragātha Kāṇva; to Soma): yayāni tā indra (8.48.14^c, yayāni somasya) viçvaha priyasaḥ suvirāso vidatham ā vadema.
- 3.19.2^{cd} (Gāthīn Kāuçika; to Agni): sudyumnāḥ rātinīm ghṛtācīm, pradakṣiṇid devatātim urāṇaḥ: 4.6.3^{ab} (Vāmadeva Gāutama; to Agni): yatā sujūrnī rātinī ghṛtāci pradakṣiṇid, &c.
- 3.37.11^{ab} = 3.40.8^{ab} (Viçvāmītra; to Indra): arvāvato na ā gahy atho çakra parāvataḥ (3.40.8, gahi parāvataç ca vṛti ahan). Cf. 3.40.9.
- 3.47.2^{ab} = 3.52.7^{cd} (Viçvāmītra; to Indra): sajoṣā indra saḡaṇo (3.52.7^c, apūpam addhi saḡaṇo) marudbhīḥ somāḥ piba vṛtraḥ çūra vidvān.
- 3.53.7^{cd} (Viçvāmītra; to Indra) = 7.103.10^{cd} (Vasiṣṭha; to the Frogs, Parjanya-stuti): viçvāmītrāya (7.103.10^c, gavān maṇḍūkā) dadato maghāni (7.103.10^c, dadataḥ çatāni) sahasra-sāve pra tiranta ayuḥ.
- 3.54.22^{ab} (Prajāpati Vāiçvāmītra, &c.) = 5.4.2^{cd} (Vasuçruta Ātreya). To Agni: svadasva havyā sam (5.4.2^c, sugārhapatyāḥ sam) iṣo didīhy asmadyak sam mimīhi çravānsi.
- 3.62.16^{ab} (Viçvāmītra) = 7.65.4^{ab} (Vasiṣṭha). To Mitra and Varuṇa: ā no mitrāvaruṇā (7.65.4^a adds havyajuṣṭim) ghṛtāir gavyūtim ukṣatam (7.65.4^b adds iḷābhīḥ).
- 4.6.11^{cd} (Vāmadeva Gāutama) = 5.3.4^{cd} (Vasuçruta Ātreya). To Agni: hotāram agnīm manuṣo ni sedur namasyanta (5.3.4^d, daçasyanta) uçijaḥ çānsam ayoh.
- 4.17.7^{cd} (Vāmadeva Gāutama; to Indra): tvaini prati pravata āçayānam ahīm vajreṇa maghavan vi vṛçaḥ = 4.19.3^{cd} (Vāmadeva; to Indra): sapta pratī pravata āçayānam ahīm vajreṇa vi riṇā aparvan.
- 4.37.7^{cd} (Vāmadeva; to Rbhusa) = 5.10.6^{cd} (Gaya Ātreya; to Agni): asmabhyān sūraya stutā (5.10.6^c, asmākāsaç ca sūrayo) viçvā āçās tarīṇāni.

- 4.47.2^{ab} (Vāmadeva) = 5.51.6^{ab} (Svastyātreyā Ātreya). To Indra and Vāyu : indraç ca vāyav eṣāṃ somānāṃ (5.51.6^b, sūtānāṃ) pītim arhathāḥ.
- 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) dūtam kṛṇvānā ayajanta havyāiḥ (10.122.7^b, mānūsāḥ).
- 5.4.7^{ab} (Vasuçruta Ātreya ; to Agni) : vayan̄ te agna ukthāir vidhema vayan̄ havyāiḥ pāvaka bhadrāçoee = 7.14.2^{ad} (Vasiṣṭha Māitrāvaruṇi ; to Agni) : vayan̄ te agne samidhā vidhema, vayan̄ deva havidhā bhadrāçoee.
- 5.21.3^{ab} (Sasa Ātreya) = 8.23.18^{ab} (Viçvamanas Vāiyāçva). To Agni : tvām viçve (8.23.18^a, viçve hi tvā) sajoṣaso devāso dūtam akrata.
- 5.31.6^{ab} (Avasyu Ātreya) = 7.98.5^{ab} (Vasiṣṭha). To Indra : pra te pūrvāṇi karaṇāni vocaṃ (7.98.5^a, preṇdrasya vocaṃ prathamā kṛtāni) pra nūtanā maghavan̄ yā cakarthā (7.98.5^b, maghavā yā cakāra). Cf. 10.112.8^{ab}.
- 5.51.7^{ab} (Svastyātreyā Ātreya ; to Viçve Devāḥ) = 9.63.15^{ab} (Nidhruvi Kāçyapa : to Soma Pavamāna) : sūtā indrāya vāyave (9.63.15^a, vajriṇe) somāso dadhiyāçiraḥ.
- 5.65.2^{cd} (Rātahavya Ātreya ; to Mitra and Varuṇa) = 5.67.4^{ab} (Yajata Ātreya ; to Mitra, Varuṇa, [and Aryamaṇ]) : 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 cie (8.73.5^a, yad adya karhi karhi cie) chuçrūyātām imaṃ havam.
- 6.16.5^{bc} (Bharadvāja ; to Agni) : divodāsāya sunvate, bharadvājāya dāçuṣe = 6.31.4^{de} (Suhotra Bhāradvāja ; to Indra) : divodāsāya sunvato sutakre, bharadvājāya grṇate vasūni.
- 6.16.30^{ab} (Bharadvāja) = 7.15.15^{ab} (Vasiṣṭha Māitrāvaruṇi). To Agni : tvām naḥ pāhy aṇhaso jātavedo (7.15.15^b, doṣāvastar) aghāyataḥ.
- 6.25.9^{cd} (Bharadvāja) = 10.89.17^{cd} (Reṇu Vāiçvāmitra). To Indra : vidyāma vator 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 atkaṃ surabhīn̄ dṛçe kaṃ svar ṇa nṛtat iṣiro babhūtha (10.123.7^d, svar ṇa nāma janata priyāṇi).
- 6.45.5^{ab} (Çaṇyu Bārhaspatya ; to Indra) = 8.5.18^{ab} (Brahmātithi Kāṇva ; to Açvins) : asmākam indra bhūtu te (8.5.18^d, asmākam adya vām ayauṇ) stomo vāhiṣṭho antamaḥ.
- 6.51.7^{ab} (Rjicvan Bhāradvāja ; to Viçve Devāḥ) = 7.52.2^{cd} (Vasiṣṭha ; to Ādityas) : mā va eno anyakṛtāṃ 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 Āṅgiraśa ; to Agni) : mā no asmin malādhane parā varktaṃ gaviṣṭiṣu (8.75.12^b, parā varg bhārabhrd yathā).
- 6.60.14^{ab} (Bharadvāja ; to Indra and Agni) = 8.73.14^{ab} (Gopavana Ātreya, &c. ; to Açvins) : ā no gayvebhir açvyāir vasavyāir (8.73.14, açvyāiḥ sahasrāir) upa gachatam.
- 7.15.13^{ab} (Vasiṣṭha Māitrāvaruṇi) = 8.44.11^{ab} (Virūpa Āṅgiraśa). To Agni : agne rakṣā ṇo aṇhasaḥ (8.44.11^a, agne ni pāhi nas tvām) prati śma deva riṣataḥ.
- 7.67.6^{cd} (Vasiṣṭha ; to Açvins) : ā vām toke tanaye tūtujānāḥ suratnāso devavītiṃ gamema = 7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha ; to Indra and Varuṇa) : pravat tokāya tanaye tūtujānā, suratnāso, &c.
- 7.74.2^{cd} (Vasiṣṭha) = 8.35.22 (Çyāvāçva Ātreya). To Açvins : arvāg ratham̄ (7.74.2^c, ratham̄ samanāsā) ni yachataṃ pibataṃ soyaṃ madhu.
- 8.1.4^{cd} (Medhātithi Kāṇva, &c. ; to Indra) = 8.60.18^{cd} (Bhargava Prāgātha ; to Agni) : upa kramasva (8.60.18^c, isanyayā naḥ) pururūpam ā bhara vājam̄ nedīṣṭham̄ ūtaye.
- 8.5.28^{ab} (Brahmātithi Kāṇva ; to Açvins) : ratham̄ hiraṇyavandhuraṃ hiraṇyābhīçum̄ açvinā = 8.22.5^{ab} (Sobhari Kāṇva ; to Açvins) : ratho yo vām̄ trivandhuro hiraṇyābhīçur̄ açvinā. Note that 8.5.5^c = 8.22.3^d.
- 8.8.1^{cd} (Sadhvaṃsa Kāṇva) = 8.87.5^{cd} (Dyumnika Vasiṣṭha). To Açvins : dasrā hiraṇyavartanī pibataṃ soyaṃ madhu (8.87.5, ^cvartanī çubhas pati pātāṃ somam̄ ṛtāvṛdhā).
- 8.12.19^{ab} (Purvata Kāṇva ; to Indra) = 8.27.13^{ab} (Manu Vāivasvata ; to Viçve Devāḥ) : devaṃdevaṃ vo 'vasa indram̄-indraṃ grṇiṣāṇi (8.27.13^b-indram̄ abhiṣṭaye).

- 8.18.12^{ab} (Irimbiṭhi Kāṇva) = 8.67.15^{ab} (Matsya Sāmmada, &c.). To Aṅvins: tat su naḥ ṅarma 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; Daṁpatyor aṅsiṣaḥ) : ā ṅarma parvatānām otāpām vṛṇīnahe (8.31.10, parvatānām vṛṇīmahe nadīnām).
- 8.27.16^{cd} (Manu Vāivasvata; to Viṅve Devāḥ) : pra prajābhīr jāyate dharmaṇas pary ariṣṭaḥ sarva edhate = 10.63.13^{ab} (Gaya Plāta; to Viṅve Devāḥ) : ariṣṭaḥ sa marto viṅva edhate pra prajābhīr jāyate dharmaṇas pari.
- 8.38.3^{ab} (Çyāvāçva Ātreya; to Indra and Agni) = 8.65.8^{ab} (Pragātha Kāṇva; to Indra) : idam vām madiram (8.65.8^a, idam te somyam) madhv adhuḅṣann adribhīr naraḥ.
- 8.45.4^{bc} (Triḅoka Kāṇva) = 8.77.1^{bc} (Kurusuti Kāṇva). To Indra : jātaḥ pṛchad vi mātaram (8.77.1^b, vi pṛchad iti mātaram), ka ugrāḥ ke ha ṅṛvire.
- 8.47.1^{ab} (Trita Āptya) = 8.67.4^{ab} (Matsya Sāmmada, &c.). To Ādityas : mahi vo mahatām avo varuṇa mitra dāçuṣe (8.67.4^b, mitrāryaman).
- 9.2.7^{bc} (Medhātithi Kāṇva) = 9.38.3^{bc} (Rāhūgaṇa Āṅgīrasa) To Soma Pavamāna : marmṛjyante apasyuvaḥ, yābhīr madāya ṅumbhaṣo (9.38.3^c, ṅumbhate).
- 9.6.4^{bc} = 9.24.2^{bc} (Asita Kāçyapa, &c.). To Soma Pavamāna : āpo na pravatāsarana (9.24.2^b, pravatā yatih), punānā indram āçata.
- 9.11.8^{ab} (Asita Kāçyapa, &c.) = 9.98.10^{ab} (Ambariṣa Vārṣāgīra, &c.). To Soma Pavamāna : indrāya soma pātave madāya (9.98.10^b, vṛtraghne) pari ṣicyase.
- 9.12.8^{bc} (Asita Kāçyapa, &c.) = 9.44.2^{bc} (Ayāya Āṅgīrasa). To Soma Pavamāna : somo hin-vāno arṣati (9.44.2^b, hinve parāvati), viprasya dhārayā kavīḥ.
- 9.37.2^{bc} = 9.38.6^{bc} (Rāhūgaṇa Āṅgīrasa). To Soma Pavamāna : harir arṣati dharaṇsiḥ, abhi yonim kanikradat (9.38.6^b, kṛandan yonim abhi priyam).
- 9.43.4^{ab} (Medhyātithi Kāṇva) = 9.63.11^{ab} (Nidhruvi Kāçyapa) To Soma Pavamāna : pavamāna vidā rayim asmabhyam soma suçriyam (9.63.11^b, duṣṭaram).
- 9.52.4 (Ucathya Āṅgīrasa) = 9.64.27 (Kāçyapa Mārīca). To Soma Pavamāna : ni ṅuṣmam (9.64.27, punāna) indav eṣām puruhūta janānām.
- 9.57.1^{ab} (Avatsāra; to Soma Pavamāna) : pra te dhārā asaççato divo na yanti vṛṣṭayaḥ = 9.62.28^{ab} (Jamadagni Bhārgava; to Soma Pavamāna) : pra te divo na vṛṣṭayo dhārā yanty asaççataḥ. See p. 552.
- 9.62.12^{ab} (Jamadagni Bhārgava) = 9.63.12^{ab} (Nidhruvi Kāçyapa). To Soma Pavamāna : ā pavasva (9.63.12^a, abhy arṣa) sahasriṇam rayim gomantam aṅvinam. Note 9.62.25^c = 9.63.2^c.
- 9.63.16^{bc} (Nidhruvi Kāçyapa) = 9.64.12^{ab} (Kāçyapa Mārīca). To Soma Pavamāna : rāye arṣa (9.64.12^a, sa no arṣa) pavitra ā mado yo devavitamaḥ. Cf. 9.63.23^c = 9.64.27^c.
- 9.64.17^{bc} (Kāçyapa Mārīca) = 9.66.12^{ac} (Çatam 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} (Atrayaḥ). To Soma Pavamāna : rājā pavitraratho vājum āruhaḥ (9.86.40^c, āruhat) sahasrabhṛṣṭir jayasi (9.86.40^d, jayati) çravo bhṛhat. 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 çukreṇa çociṣā vy adyāut (10.123.8^c, çociṣā cakānaḥ).
- 9.96.3^{ab} (Pratardana Dāivodāsi) = 9.97.27^{ab} (Mṛjika Vāsīṣṭha). To Soma Pavamāna : sa no deva (9.97.27^a, evā deva) devatāte pavasva mahe soma psarasa indrapānaḥ (9.97.27^b, psarase devapānaḥ). Both stanzas end with the word punānaḥ.

8. Single Pāda Repeated with an Added Word or Words

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

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

- 1.5.5 : 8.93.22, . . . sutā ime, çucayo (8.93.22, uçanto) yanti vītaye.
 1.14.5 : 8.5.17, . . . vṛktabarhiṣaḥ, haviṣmanto ḡramkṛtaḥ.
 1.23.2 : 4.49.5 : 8.76.6, . . . havāmahe, asya somasya pītaye.
 1.129.9, . . . abhiṣṭibhiḥ, sadā pāhy abhiṣṭibhiḥ : 10.93.11, . . . abhiṣṭaye, sadā pāhy abhiṣṭaye.
 5.6.10 : 8.31.18, . . . suvīryam, uta tyad āçvaçvyam.
 8.6.45 = 8.32.30 : 8.14.12, . . . harī, somapeyāya vakṣataḥ.
 8.7.15 : 8.18.1, . . . eṣām, sumnān bhikṣeta martyaḥ.
 3.47.3 : 3.51.8, . . . pāhi somam, indra devebhiḥ (3.51.8, marudbhīr indra) sakhibhiḥ sutān 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 vān sūryā ratham, tiṣṭhad . . . : 8.8.10, ā yad vān yoṣanā ratham, atiṣṭhad . . .
 8.24.3 : 9.40.5, sa na stavāna (9.40.5, punāna) ā bhara, rayiṇ . . . Cf. 1.12.11 ; 9.61.6.
 9.45.6 : 9.49.2, tayā pavasva dhārayā, yayā . . .

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

- 1.159.1 (Dīrghatamas Āucathya ; to Dyāvāpṛthivyāu)
pra dyāvā vajñāḥ pṛthivī ṛtvṛdhā mahī stuṣe vidatheṣu pracetasā,
 devebhīr ye devaputre sudaṇsasethā dhīyā vāryāṇi prabhūṣataḥ.
 7.53.1 (Vasiṣṭha ; to Dyāvāpṛthivyāu)
pra dyāvā vajñāḥ pṛthivī namobhiḥ sabādha iḥe bhṛatī yajatre,
 te cid dhi pūrve kavayo grṇantaḥ 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 kiri 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 kiri 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, varuṇaṁ ca riçādasam [mitraṁ huve] : 5.64.1, varuṇaṁ vo riçādasam [mitraṁ havāmahe]
 1.9.6, tuvidyumna yaçasvataḥ [rāye] : 3.16.6, tuvidyumna yaçasvatā [rāyā]

- 1.10.10 : 5.35.3, vṛṣantamasya hūmahe [ūlim, and avah]
 1.13.7 : 1.142.7, naktoṣasā supeçasā [barhir āsade, and sīdatam barhiḥ]
 1.14.12 : 5.56.6, yukṣvā (5.56.6, yuṅgdhvam) hy aruṣi rathe [rohitah]
 1.16.4 : 3.42.1, upa naḥ sutam ā gahi [haribhir indra, and indra . . . haribhyām]
 1.22.2 : 1.23.2, ubhā devā divisprcā [havāmahe]
 1.25.11 : 8.6.29, cikitvān abhi (8.6.29, ava) paçyati [atah]
 1.30.9 : 8.69.18, anu pratnasyāukasaḥ [pūrvam, and pūrvām]
 1.32.3 : 2.15.1, trikandrukeṣv apibat sutasya [ahan . . . abhinām, and ahim . . . jaghāna]
 1.46.2 : 8.8.12, manotarā rayiṅām [vasuvidā, and purūvasū]
 1.48.8 : 7.81.1, jyotiṣ kṛṇoti sūnari [duhitā divah]
 1.54.11 : 10.61.22, rakṣā ca no maghonaḥ pāhi sūrin [rāye]
 1.62.2 : 9.97.39, yenā naḥ pūrve pitarah padajñāḥ [gāḥ]
 1.73.10 : 4.2.20, etā te agna ucathāni vedah [juṣṭāni santu, and tā juṣasva]
 1.77.1 : 4.2.1, yo martyeṣv amṛta ṛtvā [hotā yajīṣṭhah]
 1.78.1 : 4.32.9, abhi tvā gotamā girā [nonumah, and anūṣata]
 1.91.8 : 10.25.7, tvam naḥ soma viçvataḥ [rakṣa, and gopāḥ]
 1.91.13 : 8.92.12, gāvo na yavaseṣv ā [rārandhi, and raṇayāmasi]
 1.91.17 : 9.67.28, soma viçvebhir aṅgubhiḥ [pyāyasva]
 1.104.1 : 7.24.1, yoniṣ ṭa indra niṣade (7.24.1, sadane) akāri [ṭam ā]
 1.112.5 : 1.118.6, ud vandanam āirayataṁ svar dṛṣe (1.118.6, āirataṁ daṁsanābhiḥ) [rebham]
 1.113.14^d : 4.14.3^d, oṣā yāti (4.14.3, uṣā Iyate) suyuḥ rathona [prabodhayanti]
 1.113.16 : 8.48.11, agalma yatra pratiranta āyuh [tamaḥ, and tamisīḥ]
 1.117.21 : 7.5.6, uru jyotiḥ cakrathur (7.5.6, jyotir janayann) āryāya [da-yum, and dasyūn]
 1.176.3 : 6.45.8, yasya viçvāni hastayoḥ [vasu, and vasūni]
 1.186.3 : 8.84.1, preṣṭham vo atithim grṇīṣe (8.84.1, tuṣe) [agnim]
 2.4.2 : 10.46.2, imam vidhanto apām sadhasthe [bhrgavaḥ]
 2.12.14 : 2.20.3, yaḥ çaṁsantaṁ yaḥ çaçamānam ūti [pacantam]
 2.14.2 : 2.37.1, tasmā etaṁ bharata tadvaçāya (2.37.1, tadvaço dadih) [adhvaryavaḥ]
 2.36.5 : 10.116.7, tubhyaṁ suto maghavan tubhyam ābhṛtaḥ (10.116.7, pakvaḥ) [piba]
 3.10.3 : 7.14.1, samidhā jātavedase [dadāçati, and dāçema]
 3.20.5 : 10.101.1, dadhikrām agnim uṣasaṁ ca devim [huve, and hvaye]
 3.31.8 : 10.111.5, viçvā veda janimā (10.111.5, savanā) hanti çuṣnam [pritimānam]
 3.43.6 : 6.44.19, ā tvā bhṛhanto (6.44.19, vṛṣaṇo) 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 girvaṇaḥ [sutam, and sutasya]
 3.53.7 : 10.67.2, divas putrasyāsurasya virāḥ [aṅgirasah]
 4.1.3 : 8.27.3, marutsu viçvabhānuṣu [varuṇe, and varuṇa]
 4.5.4 : 10.89.8, pra ye minanti varuṇasya dhāma . . . [mitrasya], and, pra ye mitrasya varuṇasya dhāma . . . [minanti]
 4.18.11 : 8.100.12, sakhe viṣṇo vitarām vi kramasva [vṛtram . . . haniṣyan, and hanāva vṛtram]
 4.32.8 : 8.14.4, yad ditsasi stuto magham [na tvā varante, and, na te vartāsti]
 4.32.11 : 8.99.2, suteṣv indra girvaṇaḥ [vedhasaḥ]
 5.9.4 : 6.2.9, agne paçur na yavaso [vanā]
 5.9.7 : 5.32.2, rayiṁ sahasva ā bhara [vājasya]
 5.40.1 : 8.21.3, somam somapate piba [ā yāhi]
 5.41.6 : 10.64.7, pra vo vāyum rathayujam kṛṇudhvam . . . [puraṁdhiḥ], and, pra vo vāyum rathayujam puraṁdhim . . . [kṛṇudhvam]
 5.55.9 : 6.51.5, asmahyam çarma bahulam vi yantana (6.51.5, yanta) [mṛṭatā naḥ]
 5.67.2 : 9.64.20, ā yad yonim hiraṇyama [sadathaḥ, and sīdati]
 6.15.3 : 6.16.33, bharadvājāya saprathaḥ [chardir yacha, and çarma yacha]
 6.44.5 : 8.93.12, devī çuṣman saparyataḥ [rodasi]
 6.45.32 : 6.48.3, sadyo dānāya maṅhate [sahasriṇi, and sahasram]
 6.48.3 : 7.5.4, ajasroṇa çociṣā çoçucac chuce (7.5.4, çociṣā çoçucānaḥ) [vibhāsi, and bhāsā]

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

- 6.72.2 : 10.62.3, aprathatañ (10.62.3, aprathayan) pṛthivīm mātarañ vi [ut sūryaṃ nayathah, and sūryam ārohanam]
 7.10.5 : 10.46.4, mandrañ hotāram uçjo yaviṣṭham (10.46.4, namobhiḥ) [adhvareṣu, and adhvareṇām]
 7.15.8 : 8.19.7, suvīras tvam asmayuḥ [svagnayaḥ]
 7.32.8 : 9.30.6 = 9.51.2, somam indīyā vajriṇe [sunota]
 7.35.14 : 10.53.5, gojātā uta ye yajñīyasaḥ [juṣanta, and juṣantām]
 8.11.6 : 10.141.3, agniñ gīrbhir havāmahe [avase]
 8.19.17 : 8.43.30, te ghed agne svādhyah [nṛcakṣasam, and nṛcakṣasaḥ]
 8.23.22 : 8.60.2, agniñ yajñesu pūryam [srug eti, and srucaç caranti]
 8.24.8 : 8.50 (Vāl. 2).9, vidyāma çūra navyasaḥ [vaso]
 8.33.3 : 8.88.2, maksū gomantam imahe [vājam . . . sahasriṇam]
 9.4.1 : 9.9.9, pavamāna mahi çravaḥ [sanā]
 9.15.8 : 9.61.7, etam u tyaiñ daça kṣipah [mrjanti]
 9.17.7 : 9.63.20, dhībhīr vipā avasyavaḥ [mrjanti]
 9.26.6 : 9.53.4, indav (9.53.4, indum) indrāya matsaram [hinvanti]
 9.45.5 : 9.106.11, vane kṛjantam atyavin [sam asvaran]
 9.50.3 : 9.67.9, pavamānañ madhuçutam [hinvanti]
 9.62.4 : 9.82.1, çyeno na yonim āsadat (9.82.1, yonim gṛtavantam āsadam) [asāvya añçuh, and asāvi somah]
 9.64.22 : 9.108.1 : 9.108.15, pavasva madhumattamaḥ [indrāyendo, and indrāya soma]
 9.65.14 : 9.106.7, indo dhārābhīr ojasā [ā kalaçāḥ, and ā kalaçam]
 9.67.4 : 9.107.10, tiro vārāny avyayā [harīḥ].
 9.72.7 : 9.86.8, nābhā pṛthivyā dharuṇo maho divaḥ [apām ūrmāu ūrmim . . . sindhuṣu]
 9.76.1 : 9.77.5, dhartā (9.77.5, cakrir) divaḥ pavate kṛvyo ra-ah [atyo na]
 9.76.5 : 9.96.20, vṛṣva yūthā pari koçam arçasi (9.96.20, aršan) [kanikradat]
 9.76.5 : 9.97.32, sa indrāya pavase matsarintamaḥ (9.97.32, matsaravān) [kanikradat]
 9.103.2 : 9.107.22, gobhir añjāno arçati (9.107.22, arçasi) [vārāny avyayā and vāre avyayo]
 10.133.4 : 10.134.2, adhaspadañ tam iñ kṛdhi [yo na . . . ādideçati, and yo asmañ 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 ; 67.4 ; 86.2, 6 ; 6.15.7 ; 44.21 ; 45.10, 30 ; 46.4 ; 50.13 ; 59.10 ; 7.35.15 ; 44.1 ; 8.5.15, 37 ; 7.22 ; 12.5 ; 15.1 ; 19.8 ; 46.8 ; 47.18 ; 49.1 ; 95.3 ; 102.9 ; 9.6.5 ; 23.1 ; 35.2 ; 60.3 ; 64.22 ; 10.4.7 ; 20.10 ; 45.2 ; 64.6.

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

Two or more unconnected pādas in one hymn are repeated as unconnected pādas either in one other hymn, or in two other hymns which are contiguous. These cases are so noteworthy as to deserve grouping by themselves. They are sometimes of interest for critical questions, especially questions relating to the arrangement of the hymns in our redaction of the RV. Or, they may turn out to be so after the other factors of the problem are understood. Thus, as an extreme instance, hymn 8.8 has one distich and three unconnected pādas in common with 8.87, where they occur, likewise unconnected. The coincidence is the more noteworthy because the hymn following after 8.8 has a pāda (8.9.14^e) 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 Pavamāna book) to the all-pervading and intrinsic sameness of the contents:

1.12.4 ^c : 8.44.14 ^c	179.4 ^b : 7.15.11 ^b
1.12.12 ^a : 8.44.14 ^b	179.12 ^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 ^{od} : 1.124.2 ^{od}
1.13.7 ^a : 1.142.7 ^b	1.116.7 ^a : 1.117.7 ^a
1.13.8 ^b : 1.142.8 ^b : 1.188.7 ^b	1.116.7 ^d : 1.117.6 ^d
1.13.8 ^c : 1.142.8 ^c : 1.188.7 ^c	1.116.16 ^a : 1.117.17 ^a ⁴
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 ^a ⁵
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 ^e : 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 ^b ⁶
1.21.4 ^b : 6.60.9 ^b	1.174.2 ^b : 6.20.10 ^c
1.22.1 ^c : 1.23.2 ^c : 4.49.5 ^c : 8.76.6 ^c	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 ⁷
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 ^c : 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 ^b ²	3.9.6 ^b : 10.118.5 ^a
1.45.4 ^b : 8.8.18 ^b : 8.7.3 ^b	3.10.2 ^c : 10.118.7 ^c
1.46.2 ^b : 8.8.12 ^b	3.30.13 ^d : 3.32.8 ^a : 3.34.6 ^b
1.47.2 ^b : 8.8.11 ^b , 14 ^d	3.30.21 ^d : 3.31.24 ^d ⁸
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 ^{cd} : 5.43.15 ^{cd}
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 ^c	5.75.2 ^c : 8.8.1 ^c

¹ All are āpri 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 ^o : 8.44.27 ^o
5.86.4 ^b : 6.60.5 ^b	8.43.24 ^o : 8.44.6 ^o
6.44.10 ^d : 8.80.3 ^a	8.46.6 ^o : 8.53 (Vāl. 5).1 ^d
6.45.17 ^o : 8.80.2 ^o	8.46.9 ^d : 8.51 (Vāl. 3).5 ^d
6.45.25 ^o : 8.95.1 ^d	8.50 (Val. 2).7 ^d : 10.63.8 ^b
6.45.33 ^{ab} : 8.94.3 ^{ab}	8.50 (Vāl. 2).13 ^o : 10.64.10 ^b
6.50.7 ^d : 7.60.2 ^o	8.51 (Vāl. 3).6 ^{od} : 8.61.14 ^{ed}
6.51.2 ^o : 7.60.2 ^d	8.52 (Vāl. 4).6 ^{od} : 8.61.10 ^{ed}
6.50.7 ^d : 10.63.8 ^b	8.60.2 ^d : 8.102.10 ^o
6.50.13 ^o : 10.64.10 ^b	8.60.19 ^b : 8.102.16 ^b
6.51.5 ^o : 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 ^o
6.52.7 ^b : 2.41.13 ^b	9.3.9 ^a : 9.42.2 ^o
7.15.6 ^o : 8.19.21 ^o	9.3.10 ^o : 9.42.2 ^o
7.15.8 ^o : 8.19.7 ^o	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 ^o : 7.65.1 ^a : 7.66.7 ^a	9.6.5 ^o : 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 ^o
8.4.1 ^{ab} : 8.65.1 ^{ab}	9.13.3 ^{ab} : 9.42.3 ^{ba}
8.4.12 ^d : 8.64.10 ^o	9.13.4 ^b : 9.42.6 ^o
8.5.4 ^b : 8.8.12 ^a	9.30.1 ^o : 9.64.25 ^b
8.5.11 ^{bc} : 8.8.1 ^{cd}	9.30.5 ^o : 9.64.12 ^o
8.5.30 ^o : 8.8.6 ^d	9.30.5 ^b : 9.50.3 ^b
8.5.5 ^o : 8.22.3 ^d	9.30.5 ^o : 9.50.5 ^o
8.5.28 ^{ab} : 8.22.5 ^{ab}	9.33.2 ^{bc} : 9.63.14 ^{ba}
8.5.17 ^a : 8.6.37 ^b	9.33.6 ^o : 9.63.1 ^a
8.5.37 ^o : 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 ^o : 8.93.28 ^o -30 ^o	9.45.1 ^o : 9.64.12 ^o
8.6.35 ^b : 8.92.22 ^b	9.45.3 ^o : 9.64.3 ^o
8.6.6 ^b : 8.76.2 ^b	9.61.4 ^o : 9.65.9 ^o
8.6.38 ^a : 8.76.11 ^a	9.61.21 ^o : 9.65.16 ^o
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 ^o : 9.67.10 ^o
8.8.1 ^a : 8.87.3 ^a	9.62.12 ^a : 9.63.1 ^a
8.8.1 ^o : 8.87.5 ^o (part)	9.62.12 ^b : 9.63.12 ^b
8.8.2 ^a } : 8.87.5 ^a	9.62.25 ^o : 9.63.25 ^o
8.9.14 ^a } : 8.87.5 ^a	9.62.12 ^a : 9.65.21 ^o
8.8.28 ^{ab} : 8.87.3 ^{ab}	9.62.24 ^o : 9.65.25 ^b
8.12.11 ^b : 8.53 (Vāl. 5).6 ^d	9.63.1 ^a : 9.65.21 ^o
8.12.28 ^b : 8.53 (Vāl. 5).2 ^d	9.63.8 ^{bo} : 9.65.16 ^{bo}
8.13.14 ^b : 8.92.30 ^o	9.63.16 ^{bo} : 9.64.12 ^{ab}
8.13.18 = 8.92.21	9.63.23 ^o : 9.64.27 ^o
8.22.8 ^o : 4.47.3 ^d	9.63.17 ^a : 9.107.17 ^d
8.22.8 ^d : 4.46.6 ^o	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 Vasīṣṭha 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^c: 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°: 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°: 1.22.1^a, &c.
 8.8.1^a: 8.8.18^a, &c. (v);—8.8.1^b: 5.75.3^b, &c.;—8.8.1°: 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°: 8.35.22^{a-24};—8.8.6^d: 8.5.30°
 8.8.14^{ab}: 1.47.7^{ab} (v);—8.8.14^{od}: 8.8.11^{ab}, &c.
 8.13.12^a: 8.68.1^d;—8.13.12^b: 5.86.6°;—8.13.12°: 7.8.1.6^a
 8.18.3^{ab}: 4.55.10^{ab};—8.18.3°: 10.126.7° (v)
 8.51 (Vāl. 3).6^{ab}: 8.52 (Vāl. 4).6^{ab} (v);—8.51 (Vāl. 3).6^{od}: 8.61.14^{od}, &c.
 8.52 (Vāl. 4).6^{ab}: 8.51 (Vāl. 3).6^{ab} (v);—8.52 (Vāl. 4).6^{od}: 8.61.10^{od}
 8.67.4^{ab}: 8.47.1^{ab} (v);—8.67.4°: 8.26.21°
 8.87.5^a: 8.8.2^a, &c.;—8.87.5^b: 8.13.11^b;—8.87.5°: 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°: 1.23.10°, &c.
 8.98.3^{ab}: 10.170.4^{ab};—8.98.3°: 8.89.2°
 9.23.4^{ab}: 9.107.14^{ab};—9.23.4°: 9.36.2°
 9.63.17^a: 9.107.17^d;—9.63.17^{bo}: 9.53.4^{bc}, &c.
 9.64.12^{ab}: 9.63.16^{bo} (v);—9.64.12°: 9.30.5°, &c.
 9.65.24^a: 2.6.5^a;—9.65.24^{bo}: 9.13.5^{bo}
 9.107.14^{ab}: 9.23.4^{ab};—9.107.14°: 8.97.5^b, &c. (v);—9.107.14^d; 9.21.1°

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°: 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°-9°
 1.137.2^b: 1.5.5°, &c.—1.137.2°: 1.47.7^d, &c.—1.137.2^a: 9.17.8°
 1.142.7^b: 1.13.7^a;—1.142.7°: 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°: 3.58.5°;—1.183.6^d: 1.165.15^d ff.
 3.9.1^b: 5.22.3^b, &c.;—3.9.1°: 8.19.4^a (v);—3.9.1^d: 1.40.4^d
 4.14.2^a: 4.6.2° (v), &c.;—4.14.2^b: 1.92.4° (v);—4.14.2°: 1.115.1°
 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. (v)
 5.86.4^a: 5.66.3^a;—5.86.4^b: 6.60.5^b;—5.86.4°: 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°: 1.190.8°
 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°;—8.5.17°: 1.47.4^d
 8.5.28^a: 4.46.4^a;—8.5.28^b: 8.22.5^b;—8.5.28°: 4.46.4°
 8.6.37^a: 5.35.6^a;—8.6.37^b: 5.23.3^b, &c. (v);—8.6.37°: 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°: 1.1.8^a, &c. (v)
 8.47.9^b: 6.75.12^d, &c.;—8.47.9°: 10.36.3^b (v);—8.47.9^d: 1.136.2°
 8.85.1^a: 1.183.5^d (v);—8.85.1^b: 5.75.3^b, &c.;—8.85.1°: 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°: 9.32.2°, &c.
 9.42.2^a: 9.3.9^a (v);—9.42.2^b: 9.65.2^b;—9.42.2°: 9.3.10°
 9.50.3^a: 9.7.6^a, &c. (v);—9.50.3^b: 9.26.5^b, &c.;—9.50.3°: 9.67.9^b
 9.64.25^a: 9.16.8^a;—9.64.25^b: 9.30.1° (v);—9.64.25°: 9.98.1°
 9.65.13^a: 8.6.23^a (v);—9.65.13^b: 9.106.5^b;—9.65.13°: 9.46.5°
 9.100.5^b: 9.29.4^b, &c.;—9.100.5°: 9.1.1°;—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°;—10.67.12^b: 4.28.1°;—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^a, &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: 10.123.9^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}: 6.25.9^{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^c (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^c: 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^b: 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^d;—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^o (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^o;—1.72.1^o: 1.60.4^d
 1.78.1^a: 4.32.9^a;—1.78.1^b: 6.16.29^o, &c.
 1.81.9^b: 5.5.6^b, &c.;—1.81.9^o: 8.45.15^o (v)
 1.84.7^b: 9.98.4^b;—1.84.7^o: 1.7.8^o (v)
 1.86.4^b: 8.76.9^b (v);—1.86.4^o: 4.49.1^o
 1.91.10^a: 1.26.10^b, &c.;—1.91.10^b: 10.150.2^b
 1.92.13^b: 4.55.9^o;—1.92.13^o: 9.74.5^d
 1.98.2^a: 7.5.2^a (v);—1.98.2^d: 10.87.1^d
 1.113.7^o: 1.124.3^a;—1.113.7^d: 1.123.13^o (v)
 1.115.1^o: 4.14.2^o;—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^o: 8.60.3^d;—1.127.2^o: 8.23.7^b, &c.
 1.128.6^o: 8.19.1^o (v);—1.128.6^a: 8.39.6^d (v)
 1.128.8^a: 5.1.7^b (v), &c.;—1.128.8^b: 7.16.1^o (v)
 1.129.9^a: 4.31.12 (v), &c.;—1.129.9^f: 10.93.11^o (v)
 1.134.2^a: 2.11.11^b (v);—1.134.2^o: 3.13.2^b
 1.134.6^o: 4.47.2^b (v);—1.134.6^a: 8.6.19^b (v)
 1.135.2^a: 8.82.5^a (v);—1.135.2^f: 7.90.1^o (v)
 1.144.7^b: 8.74.7^o (v);—1.144.7^d: 10.64.11^a
 1.174.5^a: 1.33.14^a (v);—1.174.5^o: 4.16.12^d
 1.176.1^b: 9.2.1^o;—1.176.1^c: 1.10.8^b (v)
 1.183.4^o: 8.57(Väl.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^o: 8.25.11^o (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^o: 8.18.14^b (v)
 3.1.20^o: 3.30.2^o (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^o: 10.118.7^o (v)
 3.24.3^b: 8.19.25^o, &c.;—3.24.3^o: 8.17.1^o
 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^o
 3.42.6^a: 8.45.13^a;—3.42.6^o: 8.75.16^o, &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^o, &c.;—3.58.5^d: 1.183.4^d
 3.62.18^a: 7.96.3^o, &c.;—3.62.18^o: 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^o (v);—4.24.3^d: 7.82.9^d (v)
 4.25.4^b: 6.52.5^b (v), &c.;—4.25.4^o: 5.37.1^d

- 4.32.8^b: 8.14.4^o;—4.32.8^o: 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^o: 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^o: 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^o (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^o, &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^o, &c. (v)
 5.26.4^b: 5.51.1^o;—5.26.4^o: 5.20.3^a, &c.
 5.26.5^a: 8.14.3^b, &c.;—5.26.5^o: 1.12.4^o, &c.
 5.31.11^o: 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^o: 7.94.7^b (v)
 5.35.6^a: 5.23.3^b, &c. (v);—5.35.6^d: 8.6.37^o, &c. (v)
 5.51.5^a: 6.16.10^a (v);—5.51.5^o: 7.90.1^d (v)
 5.51.7^a: 9.33.3^a (v), &c.;—5.51.7^b: 1.5.5^o, &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^o: 10.78.8^o (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^o: 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^o (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^o: 1.47.7^d, &c.
 5.80.4^o: 1.124.3^a, &c. (v);—5.80.4^d: 1.124.3^d
 5.82.2^a: 5.17.2^a (v);—5.82.2^o: 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^o: 8.12.4^b (v);—5.86.6^o: 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^o: 9.63.28^o
 6.16.44^b: 1.135.4^b (v);—6.16.44^o: 1.14.6^o
 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^o: 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^o, &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^o: 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^o, &c. (v);—6.52.12^o: 8.44.9^o
 6.57.1^b: 4.31.11^b;—6.57.1^o: 5.35.6^d, &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^o, &c.
 6.60.5^b: 5.86.4^b;—6.60.5^o: 1.17.1^o, &c. (v)
 6.60.9^b: 1.16.5^b, &c.;—6.60.9^o: 8.38.7^o—9^o
 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^o: 7.68.3^a (v)
 6.66.8^a: 1.40.8^o (v);—6.66.8: 6.25.4^o (v)
 6.68.11^b: 1.108.3^b;—6.68.11^d: 6.52.13^d, &c. (v)
 6.74.1^o: 5.1.5^o (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^o: 1.70.5^a (v)
 7.15.2^a: 9.101.9^o, &c. (v);—7.15.2^o: 1.12.6^o, &c.
 7.15.10^a: 1.79.12^b;—7.15.10^o: 2.7.4^a (v)
 7.16.1^b: 8.44.13^a;—7.16.1^o: 1.128.8^b (v)
 7.16.12^b: 3.11.4^o;—7.16.12^o: 4.12.3^o (v)
 7.29.1^a: 9.88.1^a;—7.29.1^o: 3.50.2^d
 7.29.2^o: 2.18.7^d, &c. (v);—7.29.2^d: 6.40.4^o
 7.32.25^b: 6.48.15^o;—7.32.25^o: 6.46.4^o
 7.57.4^b: 10.15.6^d;—7.57.4^d: 7.70.5^d
 7.60.2^o: 6.50.7^d, &c. (v);—7.60.2^d: 4.1.17^d, &c.
 7.65.1^a: 7.63.5^o, &c. (v);—7.65.1^b: 1.2.7^a (v)
 7.66.4^a: 8.27.19^a, &c. (v);—7.66.4^o: 5.82.3^b
 7.74.2^o: 1.92.16^o, &c. (v);—7.74.2^d: 6.60.15^d, &c. (v)
 7.78.3^a: 1.191.5^a (v);—7.78.3^o: 7.80.2^d (v)
 7.81.6^a: 8.13.12^o;—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^o: 1.135.2^f (v);—7.90.1^d: 5.51.5^o
 7.94.2^a: 8.13.7^b, &c. (v);—7.94.2^o: 5.71.2^o, &c.
 7.94.5^a: 5.14.3^a;—7.94.5^o: 8.74.12^b
 7.94.7^b: 5.35.1^o (v);—7.94.7^o: 1.23.9^o, &c. (v)
 7.94.8^b: 1.18.3^b;—7.94.8^o: 1.21.6^o
 7.97.9^o: 7.64.5^o, &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^o (v)
 8.3.7^a: 1.19.9^a;—8.3.7^o: 8.12.32^b
 8.3.15^b: 8.43.1^o;—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^o
 8.5.11^b: 1.92.18^b, &c. (v);—8.5.11^o: 6.60.15^d, &c. (v)
 8.5.18^b: 6.45.30^b;—8.5.18^o: 8.26.16^o
 8.5.30^a: 8.5.20^a;—8.5.30^o: 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^o: 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^o: 8.71.10^d (v)
 8.12.22^a: 3.37.5^a, &c.;—8.12.22^o: 7.31.12^a (v)
 8.13.14^b: 8.92.30^o;—8.13.14^o: 1.142.1^o (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^o: 9.111.3^o (v)
 8.20.26^b: 8.67.6^o;—8.20.26^d: 8.1.12^d

- 8.22.3^a: 5.73.2^a;—8.22.3^d: 8.5.5^o, &c. (v)
 8.22.8^o: 4.47.3^d;—8.22.8^d: 4.46.6^o, &c.
 8.23.18^a: 5.23.3^a, &c. (v);—8.23.18^b: 5.21.3^b
 8.33.10^a: 9.64.2^o;—8.33.10^o: 8.6.14^o (v)
 8.35.22^a: 1.92.16^o, &c. (v);—8.35.22^b: 6.60.15^d, &c. (v)
 8.44.14^b: 1.12.12^a, &c.;—8.44.14^o: 1.12.4^o, &c.
 8.44.19^a: 3.10.1^a;—8.44.19^o: 1.5.8^o
 8.44.28^a: 2.5.8^o;—8.44.28^o: 1.10.9^o
 8.46.3^b: 8.99.8^b;—8.46.3^o: 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^o: 2.12.15^o (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^o: 8.50(Väl. 2).5^o (v)
 8.50(Väl. 2).9^b: 8.24.8^b;—8.50(Väl. 2).9^o: 8.49(Väl. 1).9^o (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^o;—8.56(Väl. 8).1^o: 1.8.5^o
 8.60.3^o: 4.7.1^b;—8.60.3^d: 1.127.2^o
 8.65.6^b: 5.20.3^d, &c.;—8.65.6^o: 1.173.7^o, &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^o: 9.61.14^b
 8.76.6^b: 1.23.7^a;—8.76.6^o: 1.22.1.1^o, &c.
 8.83.9^a: 1.15.2^o, &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^o (v);—8.92.5^b: 1.16.3^o, &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^o
 8.97.5^b: 9.12.6^b, &c. (v);—8.97.5^d: 5.73.1^d (v)
 8.101.2^b: 5.62.2^b;—8.101.2^d: 1.47.7^d, &c.
 8.102.16^b: 8.60.19^b (v);—8.102.16^o: 5.26.1^o, &c.
 8.103.5^b: 1.40.4^b, &c. (v);—8.103.5^d: 5.82.6^o, &c.
 9.1.1^b: 9.29.4^b, &c.;—9.1.1^o: 9.100.5^o
 9.2.1^a: 9.36.2^b;—9.2.1^o: 1.176.1^b
 9.3.9^a: 9.42.2^o;—9.3.9^b: 9.99.7^b, &c.
 9.6.3^b: 9.52.1^o;—9.6.3^o: 9.1.4^o, &c.
 9.7.4^b: 9.62.23^b;—9.7.4^o: 9.74.1^b (v)
 9.8.3^a: 9.60.4^a;—9.8.3^o: 3.62.13^o, &c. (v)
 9.12.6^a: 9.35.4^a;—9.12.6^o: 8.97.5^b, &c. (v)
 9.13.3^a: 9.43.6^a, &c. (v);—9.13.3^b: 9.42.3^o
 9.13.8^b: 9.3.7^o (v);—9.13.8^o: 9.61.28^o
 9.13.9^a: 9.63.5^o;—9.13.9^o: 9.39.6^o
 9.16.3^b: 1.28.9^b, &c.;—9.16.3^o: 9.51.11^o
 9.16.8^a: 9.64.25^a;—9.16.8^o: 9.28.1^o, &c. (v)
 9.17.3^b: 9.16.4^b, &c.;—9.17.3^o: 9.37.1^o, &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^o: 9.92.6^b
 9.22.3^a: 9.101.12^a;—9.22.3^b: 1.5.5^o, &c.
 9.23.1^a: 9.17.1^o;—9.23.1^o: 9.62.25^o, &c.
 9.24.1^b: 9.67.7^a, &c.;—9.24.1^o: 9.65.26^o
 9.24.2^b: 8.6.34^b, &c. (v);—9.24.2^o: 9.6.4^o
 9.24.3^b: 8.69.10^d, &c. (v);—9.24.3^o: 9.99.8^b
 9.24.7^a: 1.142.3^a, &c. (v);—9.24.7^o: 9.28.6^o, &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^o: 9.24.7^o, &c.
 9.29.3^b: 9.35.6^o (v)—9.29.3^o: 9.61.15^o

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

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

- 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 (v)
 9.106.4^b: 8.91.3^d, &c.;—9.106.4^c: 9.29.6^c (v)
 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 duḥṣaṅsa ṛcata, 1.23.9; 7.94.7, is extended into the twelve-syllable lines, mā no duḥṣaṅsa ṛcatā vivakṣase, 10.25.7, and, mā no duḥṣaṅso abhidipsur ṛcata, 2.23.10. Or the eleven-syllable line, vṛtram jaghanvān asṛjad vi sindhūn, 4.18.7; 4.19.8, reappears in an obviously truncated eight-syllable line, vṛtram jaghanvān asṛjat,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:

vyaṁ dyām ca pṛthivīm cāti jabhriṣe 9.86.29

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

çarma yachantu sapratho yad imahe 8.18.3.

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

çarma yachantu sapratha ādityāso yad imahe ati dviṣaḥ 10.126.7.

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

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

indro yad vṛtram avadhīn nadivṛtam 1.52.2

yadā vṛtram nadivṛtam çavasā vajrinn avadhīḥ 8.12.26

na tvad anyo maghavann asti marḍitā 1.84.19

nahi tvad anyāḥ puruhūta kaçcana maghavann asti marḍitā 8.66.13.

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

pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15

pāhi viçvasmād rakṣaso arāvṇaḥ 8.60.10 ;

see under 1.36.15.

Interrelation of triṣṭubh and 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. lx ff.

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

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

adhvaryuvo bharatendrāya somam 2.14.1

adhvaryavaḥ sunutendrāya somam 10.30.15

sa jāyamānaḥ parame vyoman 7.5.7

sa jāyamānaḥ parame vyomani 1.143.2; 6.8.2.

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

açveva citrāruṣī¹ 4.52.2

açve na citre aruṣi 1.30.21

mā no martāya ripave vājīnivasū 8.22.14

mā no martāya ripave rakṣasvine 8.60.8.

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

jiok paçyāt sūriam uccarantam 4.25.4

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

Or, in the imitative Vākhilya hymns:

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

yañ 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 kiñ 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 kṣitīnām 5.35.2

yad vā pañca kṣitīnām dyumnā ā bhara 6.46.7¹

mandantu tvā mandino vāyav indavaḥ 1.134.2

mandantu tvā mandinaḥ sūtasaḥ 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:

asmākīsaḥ ca sūrayaḥ 5.10.6

prīsmākīsaḥ ca sūrayaḥ 1.97.3.

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

pūrvīr asya | niṣṣidho martiesu 3.51.5

pūrvīḥ 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 adyā:

gnā hutāso vasavo adhrṣṭāḥ 6.10.15

adyā hutāso vasavo adhrṣṭāḥ 6.10.4.

Very similarly the following pair:

vayaṁ te agna ukthaḥ vidhema 5.4.7

vayaṁ ta indra stomebhir vidhema 8.54(Vāl. 6).8.

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

brahmākarma bhṛgavo na ratham 4.16.20

atakṣaāma bhṛgavo na ratham 10.39.14.

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

mahi dyāvāpṛthivī bhūtam urvī 10.93.1

dīnaḥ ca pṛthivī bhūtam urvī 6.68.4

virīḥ maghavan yā cakārtha 5.29.13

pṛa nūtanā maghavan yā cakārtha 5.31.6.

This brings us to the next, very important consideration:

¹ Cf. below, p. 539. The need of resolving kṣitīnām 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 jagati.

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

rājantam adhvarāṇām 1.1.8 ; 1.45.4
rājantāv adhvarāṇām 8.8.18.

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

samrājantam adhvarāṇām 1.27.1.

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

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

samrājāṃ carṣaṇīnām 3.10.1 ; 10.134.1
pra samrājāṃ carṣaṇīnām 8.16.1.

An even clearer case is the following :

agnir devānām abhavat purohitaḥ 3.2.8
agnir devānām abhavat purogāḥ 10.110.11.

These two belong to the extensive class of interchanging jagatī 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 vājīnivasū 8.22.14
mā no martāya ripave rakṣasvine 8.60.8.

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

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

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

Here the second pāda is defective and obscure in meaning. Oldenberg, *SBE.*, xlvi. 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 dhāraya 8.13.2
rayiṃ gr̥natsu didhrtam 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 vāṃ 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 bh̥hatir̥ āreaghāḥ 6.1.12
pūrvIr iṣo bh̥hatir̥ jīradāno 9.87.9
vayam̐ te ta indra ye ca naraḥ 5.33.5
vayam̐ te ta indra ye ca deva 7.30.4.

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

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

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 yoṣānām 10.39.7
ava tmanā dhṛṣatā ṣambaram bhinat 1.54.4
ava tmanā bhṛhataḥ ṣambaram bhēt 7.18.20

ṛtasya panthām anv eti sādhu 1.124.3; 5.80.4
 ṛtasya panthām anv emi sādhuḃ 10.66.13
 sa jāyamānaḥ parame vyomani 1.143.2; 6.8.2
 sa jāyamānaḥ parame vyoman 7.5.9¹
 rathā aṇvāsa uṣaso vyuṣṭāu 4.14.4
 rathā aṇvāsa uṣaso vyuṣṭiṣu 4.45.2.
 naras tokasya tanayasya sātāu 4.24.3
 naras tokasya tanayasya sātīṣu 7.82.9
 asmabhyaṃ ṇarma bahulaṃ vi yantana 5.55.9
 asmabhyaṃ ṇarma bahulaṃ vi yanta 6.51.5
 adhi stotrasya sakhyasya gātana 5.55.9
 adhi stotrasya sakhyasya gāta 10.78.8
 asmabhyam indra varivaḥ sugaṃ kṛdhi 1.102.4
 asmabhyam indra varivaḥ sugaṃ kaḥ 6.44.18
 somaḥ punānaḥ kalaṇeṣu sidati 9.68.9; 86.9
 somaḥ punānaḥ kalaṇeṣu satti 9.96.23
 vṛṣā pavitre adhi sāno avyaye 9.86.3
 vṛṣā pavitre adhi sāno avye 9.97.40
 ādityāir no aditiḥ ṇarma yaṃsat 1.107.2; 4.54.6
 adityāir no aditiḥ ṇarma yachatu 10.66.3

A 2. Interchange between triṣṭubh and jagati 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 jagati 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 jagati; 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 vaṃsāma pṛtanāsu ṇatṛūn 6.19.8
 yena vaṃsāma pṛtanāsu ṇardhataḥ 8.60.2
 sahasriṇībhīr upa yāhi vītaye 1.135.4
 sahasriṇībhīr upa yāhi yajñam 7.92.5
 ekaṃ vicakra camasaṃ caturdhā 4.35.2
 ekaṃ vi cakra camasaṃ caturvayam 4.36.4
 vi yo mame rajasi sukratūyayā 1.160.4
 vi yo rajāṅsya amimīṭa sukratūḥ 6.7.7

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

- { rayiṁ dhattaṁ vasumantaṁ purukṣum 7.84.4
 rayiṁ dhattha vasumantaṁ purukṣum 4.34.10
 rayiṁ dhattho vasumantaṁ purukṣum 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 prayāḥ¹ 5.51.5
 pibā sutasyāndhaso madāya 7.90.1
 dadhāti ratnaṁ vidhate yaviṣṭhaḥ 4.12.3
 dadhāti ratnaṁ vidhate suviriam² 7.16.12
 nāsyā vartā na tarutā nv asti 6.66.8
 nāsyā vartā na tarutā mahādhanē 1.40.8
 dūtaṁ kṛṇvānā ayajanta havyāiḥ 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 canohitaḥ 3.2.2
 ajasreṇa ṣociṣā ṣoṣucac chuce 6.48.3
 ajasreṇa ṣociṣā ṣoṣucānaḥ 7.5.4
 damūnasāṁ gr̥hapatim amūram 4.11.5
 damūnasāṁ gr̥hapatim vareṇiam 5.8.1
 urvīm gavyūtīm abhayaṁ kṛdhi naḥ 7.74.4
 urvīm gavyūtīm abhayaṁ ca nas kṛdhi 9.78.5
 ud vām pr̥kṣāso madhumanto asthuh 7.60.4
 ud vām pr̥kṣāso 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 amandiṣuh 10.48.4
 yan mā somāso mamadan yad ukthā 4.42.6
 Cf. also under 1.89.7³

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 7.9.7

¹ The last two words are refrain in the *tr̥ca* 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 viçvasmāi bhuvanāya kṛṇvati 1.92.4
 jyotir viçvasmāi bhuvanāya kṛṇvan 4.14.2
 anārambhāṇe tamasi praviddham 1.182.6
 anārambhāṇe tamasi pra vidhyatam 7.104.3
 yat sunvate yajamānāya çikṣataḥ 8.59 (Val. 11).1
 yat sunvate yajamanāya çikṣam 10.27.1
 vṛṣeva yūthā pari koçam aṛṣasi 9.76.5
 vṛṣeva yūthā pari koçam aṛṣan 9.96.20
 rathaṁ na dhīraḥ svapā atakṣam 5.2.11 ; 29.15
 rathaṁ na dhīraḥ svapā atakṣiṣuḥ 1.130.6

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

The preceding classes shade off imperceptibly to a longer group of pairs of jagatī and triṣṭubh pādas which contain real differences of meaning, mostly lexical variations, or additions. Here, as in the preceding rubrics, the differences crop out mostly at the end of the lines. That, I am sure, is not altogether due to our imperfect control of pairs differentiated in other parts of the 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 sūtāsāḥ 1.134.2
 ubhe yathā no ahani nipātaḥ 4.55.3
 ubhe yathā no ahani sacābhuvā 10.76.1
 tiraç cid aryaḥ savanā purūṇi 4.29.1
 tiraç cid aryaḥ savanā vaso gahi 8.66.12
 tvaṣṭā devebhir janibhiḥ sajoṣāḥ 6.50.13
 tvaṣṭā devebhir janibhiḥ pitā vacaḥ 10.64.10
 viçāṁ kavīm viçpatim mānuṣir iṣaḥ 3.2.10
 { viçāṁ kavīm viçpatim mānuṣiṇām 5.4.3
 { viçāṁ kavīm viçpatim çaçvatinām 6.1.8
 purū sahasrā ni çīçāmi sākam 10.28.6
 purū sahasrā ni çīçāmi dāçuṣe 10.48.4
 { ud u ſya devaḥ savitā damūnāḥ 6.71.4
 { ud u ſya devaḥ savitā yayāma 7.38.1
 { ud u ſya devaḥ savitā savāya 2.38.1
 ud u ſya devaḥ savitā hiranyayā 6.71.1
 imam naro marutaḥ saçcatā vṛdham 3.16.2
 imam naro marutaḥ saçcatānu 7.18.25

¹ See p. 2.

- rathaṁ ye cakruḥ suvṛtaṁ nareṣṭhām 4.33.8
 rathaṁ ye cakruḥ suvṛtaṁ sucetasah 4.36.2
 ṛtasya pathā namasā haviṣmatā 1.128.2
 { ṛtasya pathā namasā miyedhaḥ 10.70.2
 { ṛtasya pathā namasā vivāset 10.31.2
 anaçvo jāto anabhiçur arvā 1.152.5
 anaçvo jāto anabhiçur ukthiah 4.36.1
 pra dyāvā yajñāih ṛthivi ṛtāvṛdhā 1.159.1
 pra dyāvā yajñāih ṛthivi namobhiḥ 7.53.1
 { dāivyā hotārā prathamā purohitā 10.66.13
 { dāivyā hotārā prathamā viduṣṭarā 2.3.7
 { dāivyā hotārā prathamā ny ṛñje 3.4.7 = 3.7.8
 { dāivyā hotārā prathamā suvacā 10.110.7
 tasmā etaṁ bhārata tadvaçāya 2.14.2
 tasmā etaṁ bhārata tadvaço dadih 2.37.1
 viṣṇor eṣasya prabhṛthe havāmahe 2.34.11
 viṣṇor eṣasya prabhṛthe havirbhilḥ 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 pariḥ 1.79.3 ; 10.93.4
 aryamā mitro varuṇaḥ sarātayaḥ 8.27.17
 ud vandanam ārayataṁ suar dṛçyo 1.112.5
 ud vandanam ārataṁ daṁsanābhilḥ 1.118.6
 yuvaṁ çvetaṁ pedava indrajūtam 1.118.9
 yuvaṁ çvetaṁ 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 gopāḥ 7.60.2
 viçvasya sthātur jagataç ca mantavaḥ 10.63.8

A 5. Interchange between *triṣṭubh* and *jagati* as suggesting relative age

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

- sa indrāya pavase matsarintamaḥ 9.76.5
 sa indrāya pavase matsaravān 9.97.3

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

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

sañ yo vanā yuvate bhasmanā datā 10.115.2

sañ yo vanā yuvate çucidan 7.4.2

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

The third case is:

kr̥ṣṇaṁ ta ema ruçadürme ajara 1.58.4

kr̥ṣṇaṁ ta ema ruçataḥ puro bhāḥ 4.7.9

Here the final syllable of ruçadürme 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 rúçadürme, and see under 1.58.4^d.

The fourth case is:

agniṁ hotāram ṽlate vasudhitim 1.128.8

agniṁ hotāram ṽlate namobhiḥ 5.1.7

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

A 6. Interchange between triṣṭubh and dvipadā virāj

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

çiçum̐ jajñānaṁ haryataṁ m̐ṛjanti 9.96.17

çiçum̐ jajñānaṁ hariṁ m̐ṛjanti 9.109.12

sa hi kṣapāvān abhavad rayiṇām 7.10.5

sa hi kṣapāvān agnī rayiṇām 1.70.5

mathīd yad im̐ vibhr̥to mātariçvā 1.71.4

mathīd 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, *Prol.*, p. 111 ff. To a considerable extent the additional dipody appears as a refrain in an entire hymn, or part of a hymn; it is pretty safe to assume that the authors actually employed previously existing pādas whenever the pāda preceding the refrain recurs in another hymn without the refrain. The phenomenon is not so frequent as to bring with it the certainty that the dipody refrain hymns, as a class, are of late composition. But it is hard to avoid the conclusion, in each particular case, that the short, non-composite line preceded the longer line, even if we grant that the reverse process is possible, or at least imaginable. In one case at least the agglutination of the long pāda takes place, as it were, before our eyes:

çuciḥ pāvaka ucyate 9.24.7

çuciḥ pāvako adbhutaḥ 1.142.3; 9.24.6.

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

çuciḥ pāvaka ucyate so adbhutaḥ 8.13.19.

See under 1.142.3^a.

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, virapçin ví mfdho jahi raksasvinṭh, is such a pāda, making with two octosyllabic pādas a and b an uṣṇih stanza (Anukramaṇi, paroṣṇih). 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 uṣṇih 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 *astārapāṅkti* 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 1.23.9 ; 9.94.7

mā no duḥṣaṅsa iṣatā vivakṣase 10.25.7

asme rayiṁ ni dhārāya 1.30.22

asme rayiṁ ni dhārāya vi vo made 10.24.1

{ viḡvā adhi ḡriyo dadhe 2.8.5

{ viḡvā adhi ḡriyo 'dhita 10.127.1

viḡvā adhi ḡriyo dhīse vivakṣase 10.21.3

ḡiraṁ pāvakaḡociṣam 3.9.8 ; 8.43.31 ; 102.11

ḡiraṁ pāvakaḡociṣam vivakṣase 10.21.1

ḡreṣṭhaṁ no dhehi vāryam 3.21.2

ḡreṣṭhaṁ no dhehi vāryam vivakṣase 10.24.2

raṇan ḡavo na yavase¹ 5.33.16

raṇan ḡavo na yavase vivakṣase 10.25.1

vrajaṁ gomantam aḡvinam 10.62.7

vrajaṁ gomantam aḡvinaṁ 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 :

iḡāno apratiṣkuta indro aṅga 1.84.7

iḡāno apratiṣkutaḥ 1.7.8

indro aṅga, though simple prose, is refrain in the *tr̥ca* 1.84.7-9. See under 1.7.8

upa sraḡveṣu bapsato ni ṣu svapa 7.55.2

upa sraḡveṣu bapsataḥ 8.72.15

ni ṣu svapa is refrain in the *tr̥ca* 7.55.2-4

indra viḡvābhīr ūtibhīr vavakṣītha 8.12.5

{ indra viḡvābhīr ūtibhīḥ 8.37.1-6 ; 61.5 ; 10.134.3

{ indro viḡvābhīr ūtibhīḥ 8.32.12

vavakṣītha is refrain in the *tr̥ca* 8.12.4-6

purupraḡastam ūtaye ṛtasya yat 8.12.14

purupraḡastam ūtaye 8.71.10

ṛtasya yat is refrain in the *tr̥ca* 8.12.13-15

vṛṣā tvam ḡatakrato vṛṣā havaḥ 8.13.31

vṛṣā tvam ḡatakrato 8.33.11

vṛṣā havaḥ is refrain in the *tr̥ca* 8.33.31-33

piḡā somaṁ madāya kam 8.95.3

piḡā somaṁ madāya kam ḡatakrato 8.36.1-6. Cf. 8.93.27^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 trca 5.51.5-7, deducting which, there is left the short pāda pibā sutasyāndhasaḥ 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 grhaṁ namasvinaḥ 8.13.10

gantārā dācuṣo grham 8.5.5; 22.8

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

tantuṁ tanuṣva pūrvyam yathā vide 8.13.14

tantuṁ tanuṣva pūrvyam 1.142.1

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

çuciḥ pāvaka ucyate so adbhutaḥ 8.13.19

{ çuciḥ pāvaka ucyate 9.24.7

{ çuciḥ pāvako adbhutaḥ 1.142.3; 9.24.6

See above, p. 535.

dhuḥsasva pipyuṣim iṣam avā ca naḥ 8.13.25

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

{ dhuḥsanta pipyuṣim iṣam 8.7.3

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

gopā ṛtasya didihi sve dame 3.10.2

gopā ṛtasya didihi 10.118.7

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

havyavāham amartyam sahovṛdham 3.10.9

havyavāham amartyam 4.8.1; 8.102.17

sahovṛdham as cadence in 1.36.2.

añhoç cid urucakrayo 'nehasaḥ 8.18.5

añhoç cid urucakrayaḥ 5.67.4

anehasaḥ as cadence in 8.45.11.

çarma yachantu sapratho yad imahe 8.18.3

çarma yachantu saprathaḥ 10.126.7

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

dyumantaṁ çuṣmam ā bharaḥ śuarvidam 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 jagatī

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 jagatī or triṣṭubh line. Antecedently the opposite genesis is also possible: a jagatī or triṣṭubh line, if it happens that its first eight syllables make a good anuṣṭubh or gayatrī 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 jagatī or by a triṣṭubh.

B 6. Expansion of an octosyllabic pāda into a jagatī

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

çrutkarṇaṁ saprathastamam 1.45.7

çrutkarṇaṁ saprathastamaṁ tuā girā 10.140.6

tuā girā does not occur elsewhere in cadence.

indraḥ somasya pītaye 8.12.12

indraḥ somasya pītaye vṛṣāyate 1.55.2

vṛṣāyate is cadence in 9.108.2; 10.94.9.

dasrā hiraṇyavartanī 1.92.18; 5.75.2; 8.5.11; 8.1

dasrā hiraṇyavartanī çubhas patī 8.87.5

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

devaṁ martāsa ūtaye 3.9.1; 5.22.3; 8.11.6

devaṁ martāsa ūtaye havāmahe 1.144.5

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

indraṁ jāitrāya harṣayan 9.111.3

indraṁ jāitrāya harṣayā çacipatim 8.15.13

Cases of çacipati are frequent in cadence; so especially çacipate as refrain dipody in 8.37.

rathe koçe hiraṇyaye 8.20.8

rathe koçe hiraṇyaye vṛṣaṇvasū 8.22.9

vṛṣaṇvasū 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 viṣṭapaḥ 8.34.13

samudrasyādhi viṣṭapi maṇiṣiṇaḥ 9.107.14

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

indrasya hārdy āviçan 9.60.3

indrasya hārdy āviçan maṇiṣibhiḥ 9.86.19

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

¹ See below, p. 541.

- agnīṁ hotāram ṛlate 6.14.2
 { agnīṁ hotāram ṛlate vasudhitim ¹ 1.128.8
 { agnīṁ hotāram ṛlate namobhiḥ 5.1.7
 namobhiḥ is frequent as cadence; e.g. 7.53.1.
 vṛṣā hy ugra ṛṇviṣe 8.6.14
 vṛṣā hy ugra ṛṇviṣe parāvati 8.33.10
 parāvati is frequent cadence: 1.47.7; 53.7; 112.13; 119.8; 134.4; 5.73.1; 8.8.14; 12.17;
 13.15; 33.10; 45.25; 50(Vāl.2).7; 93.6; 97.4; 9.44.2; 65.22.
 divo viṣṭambha 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:

- çatam pūrbhir yaviṣṭhia 7.16.10
 çatam pūrbhir yaviṣṭha pāhy añhasaḥ 6.48.8
 pāhy añhasaḥ 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 dyumnā ā bhara 6.46.7

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

- açatur indra jajñiṣe 1.133.2
 { açatur 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 sutaḥ 8.82.5
 tubhyāyam somaḥ paripūto adribhiḥ 1.135.2

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

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 jagatī); see Oldenberg, *ProL.*, p. 117 ff. Nevertheless, here, as in the preceding class, the presumption is antecedently, and on the whole, in favour of the longer pāda's secondary origin. The number of cases here is rather larger than in the corresponding jagatī class (B 6). Note here the first two interesting double examples, involving whole distichs :

pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15

pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrter araruṣo aghāyoh 7.1.13

ā no mitrāvaruṇā ghṛtāir gavyūtim ukṣatam 3.62.16

ā no mitrāvaruṇā havyaḥjuṣṭīm ghṛtāir gavyūtim ukṣatam ilābhīḥ 7.65.4

Cf. ghṛtāir gavyūtim ukṣatam 8.5.6.

vidyāma sumatinām 1.4.3

vidyāma sumatinām navānām 10.89.17

Cf. 8.5.37^b.

uru kṣayāya cakrire 1.36.8

uru kṣayāya cakrire sudhātu 7.60.11

satrāsāhaṁ varenyam 1.79.8

satrāsāhaṁ varenyam sahodām 3.34.8

Cf. 6.17.13^b.

agnim hotāram ilāte 6.14.2

{ agnim hotāram ilāte namobhīḥ 5.1.7

{ agnim hotāram ilāte vasudhitim 1.128.8¹

na yat paro nāntaraḥ 2.41.8

na yat paro nāntaras tuturyāt 6.63.2

mahān mahībhir ūtibhīḥ 4.32.1

mahān mahībhir ūtibhīḥ saranyan 3.1.19 = 3.31.18

divodāsāya sunvate 6.16.5

divodāsāya sunvate sutakre 6.31.4

asvāpayad dabhitaye 4.30.21

asvāpayad dabhitaye suhantu 7.19.4

Cf. suhantu at the end of 7.30.2^a.

vṛṇīmahe sakhyāya 9.66.18

vṛṇīmahe sakhyāya priyāya 4.41.7

svāyudhāsa iṣṁiṇaḥ 5.87.5

svāyudhāsa iṣṁiṇaḥ suniṣkākāḥ 7.56.11

Cf. 4.37.4^b.

kim aṅga radhracodanaḥ 8.80.3

kim aṅga radhracodanaṁ tvāhuḥ 6.44.10

somaṁ vīrāya cīpriṇe 8.32.24

somaṁ vīrāya cīpriṇe pibadhyaī 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 juṣāṇā 7.95.4

{ ā no viçvābhīr ūtibhīḥ 8.8.1

{ ā vāñ viçvābhīr ūtibhīḥ 8.8.18 ; 7.3

ā no viçvābhīr ūtibhīḥ 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 gataṁ 7.74.3

mā no mardhiṣṭam ā gataṁ çivena 7.73.4

vi yas tastambha rodasi 9.101.15

vi yas tastambha rodasi cid urvī 7.86.1

rodasi 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 paṭī 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 :

sañ vo madāso agmata 1.20.5

sañ vo madā agmata sañ puramdhiḥ 4.34.2

abhy arṣanti suṣṭutim 9.62.3

abhy arṣata suṣṭutim 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 jagati

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 :

vṛtrañ jaghanvāñ arjrad vi sindhūn 4.18.7 ; 19.8

vṛtrañ jaghanvāñ arjrat 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.

Part 2, Chapter 2 : Metrical Variations in Repeated Passages [542

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 juṣoṣat 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 tvām ṛṣayaḥ pūrva ūtaye (juhūre 'vase mahi) 1.48.14

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

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

ye cid dhi pūrva ṛtasāpa āsan 1.179.2^a

ye cit pūrva ṛtasāpaḥ 10.154.4

The metre is obviously inferior in 10.154.4.

preṣṭham vo atithim grṇiṣe 1.186.3

preṣṭham vo atithim (stuṣe mitram iva priyam) 8.84.1

stuṣe added to 8.84.1^a improves that pāda ; see, however, under 1.186.3.

etā u tyāḥ praty adṛṣṇan purastāt 7.83.3

eta u tye praty adṛṣṇan 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 havyajusṭim (ghṛtāir gavyūtim ukṣatam iḷābhiḥ) 7.65.4

ā no mitrāvaruṇā (ghṛtāir gavyūtim ukṣatam) 3.62.16

See under 3.62.16.

{ prati vām sūra udite vidhema 7.63.5

{ prati vām sūra udite sūktāiḥ 7.65.1

prati vām sūra 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 vasūdhitī in 8.48.3.

² Cf. Oldenberg, Prol., p. 11.

açvāvad gomad yavamat suvīriam 9.69.8

açvāvad gomad yavamat¹ 8.93.3

Clear case of stunted pāda ; see under 8.93.3.

avyo vārebhiḥ pavate madintamaḥ 9.108.5

avyo vārebhiḥ pavate 9.101.16

See under 9.101.16.

yo asya pāre rajaso viveṣa 10.27.7

yo asya pāre rajasaḥ 10.187.5

Clear case of stunted pāda ; see under 10.27.7.

{ na tam aṅho na duritam 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.

{ ṛjūyate yajamānāya sunvate 10.100.3

{ supṛāvye yajamānāya sunvate 10.125.2

{ viçved aha yajamānāya sunvate 1.92.3

{ bhadrā çaktir yajamānāya sunvate 1.83.3

varuṇa mitrāryaman 8.67.4 ; 10.126.2

{ tasmā agne varuṇa mitrāryaman 7.59.1

{ vyaṁ 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 yavamad 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 :

ahho rājan varivaḥ pūrave kaḥ 1.63.7
hanāḥ vṛtraṁ varivaḥ pūrave kaḥ 4.21.16
pra marṣiṣṭhā abhi viduḥ kaviḥ san 1.71.10
ava dyubhir abhi viduḥ kaviḥ san 7.18.2

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

sāśahyāma pṛtanyataḥ 8.40.7
indratvotāḥ sāśahyāma pṛtanyataḥ 1.132.1
indratvotāḥ occurs only once more, also as pāda opening, 8.19.16.
pavamāno vi dhāvati 9.37.3
vyānaçih pavamāno vi dhāvati 9.103.6
vyānaçih occurs twice more, both times as pāda opening, 3.49.3 ; 9.86.5.
somaprṣṭhāya vedhase 8.43.11
kilālaḥ somaprṣṭhāya 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
vāçivānaraḥ pṛthupājā amartyaḥ 3.2.11
açaniṁ yātumadbhyaḥ 7.104.25
nūnaṁ sṛjad açaniṁ 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 çambaram 1.130.7
arandhayo 'tithigvāya çambaram 1.51.6
amṛtaṁ jātavedasam 8.74.5
pra-pṛa vāyam amṛtaṁ jātavedasam 6.48.1
suvīryaṁ svaçvyam 8.12.33
sa no agniḥ suvīryaṁ svaçvyam 3.26.3
prati paçyema sūrya 10.158.5
jiog jivāḥ prati paçyema sūrya 10.37.7
triṇi padā vi cakrame 1.22.18 ; 8.12.27
yasmāi viṣṇus triṇi padā vicakrame 8.52(Vāl.4).3
pavamānāya gāyata 9.65.7
vipaçcite pavamānāya gāyata
vahantu somapītaye 4.46.3 ; 8.1.24
uṣarbudho vahantu somapītaye 1.92.18
huvema vājasātaye 6.57.1
devaṁ-devaṁ 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 saprathastamo 5.65.5
çarman siāma tava saprathastame 1.94.13

ā vājāñ darṣi sātaye 5.39.3
nṛbhir yato vājāñ ā darṣi sātaye 9.68.7

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

tvañ na indra is frequent verse opening; see Concordance.

abhi na ā vavrtsua 4.31.4
manyō vajrin abhi māñ ā vavrtsva 10.83.6

praty u adarçy āyatī 7.81.1
citreva praty adarçy āyatī 8.101.13

pūrñāñ vivaṣṭy āsicam 7.16.11
adhvaryavaḥ sa pūrñāñ vaṣṭy āsicam 2.37.1

rayiñ soma çravāyyam 9.63.23
goarñasañ 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 rjīṣiñ 8.79.4
ā no diva ā pṛthivyā rjīṣiñ 7.24.3

B 11. Cases in which the Expansion is by Insertion

The last class of repeated padas 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 arāvñāḥ to araruṣo (above, p. 540) in :

pāhi dhūrter arāvñāḥ 1.36.5
pāhi dhūrter araruṣo aghāyoḥ 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 arcati (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 vītaye 6.16.44

abhi prayāṅsi sudhitāni vītaye 1.135.4

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

vipraṁ hotāram adruham 8.44.10

vipraṁ hotāraṁ puruvāram adruham 6.15.7

samīcīnāso asvaran 8.12.32

samīcīnāsa rbbavaḥ sam asvaran 8.3.7

rayiṁ dhattam çatagvinam 4.49.4

rayiṁ dhattam vasumantaṁ çatagvinam 1.159.5

mātā mitrasya revataḥ 8.47.9

mātā mitrasya varuṇasya revataḥ 10.36.3

{ çyeno na vaṅsu śīdati 9.57.3

{ çyeno na vikṣu śīdati 9.38.4

{ çyeno na vaṅsu kalaçeṣu śīdasi 9.86.35

{ avyo vāraṁ vi dhāvati 9.28.1; 9.106.10

{ avyo vāraṁ vi dhāvasi 9.16.8

avyo vāraṁ vi pavamāno dhāvati 9.74.9

çyeno na yonim ā-adat 9.62.4

çyeno na yonim ghrtavantam āsadam 9.82.1

pra ṇo naya vasyo acha¹ 8.71.6

{ pra no naya prataraṁ vasyo acha 6.47.7

{ pra tam 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^e; 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 samanāsā ni yachatam 1.92.16; 7.74.2

atī viçvam vavakṣitha 1.81.5

atīdam viçvam bhuvanaṁ vavakṣitha 1.103.8

tvam Içīṣe vasūnām 8.71.8

tvam Içīṣe 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.

- abhidrohaṃ carāmasi 10.164.4
 abhidrohaṃ manuṣiāç 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
 ariṣyantāḥ sacemahi 2.8.6
 ariṣyanto ni pāyubhiḥ sacemahi 8.25.11
 kṛṣṇā tamāṅsi jañghanat 9.66.24
 kṛṣṇā tamāṅsi tviṣiā jaghāna 10.89.2
 indrāgnī rakṣa ubjatam 1.21.5
 indrāsomā tapataṃ rakṣa ubjatam 7.104.1
 svar vāji siṣāsati 9.7.4
 svar yad vājy aruṣaḥ siṣāsati 9.74.1
 çiprāḥ çirṣan hiranyayih 8.7.25
 çiprāḥ çirṣasu vitatā hiranyayih 5.54.11
 ūrdhvān naḥ karta jīvase 1.172.3
 kṛdhi na ūrdhvān carathāya jīvase 1.36.14
 mandra sujāta sukrato 8.74.7
 mandra svadhāva ṛtajāta sukrato 1.144.7

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

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

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

- dyumantaṃ çuṣmam uttamam 9.63.29 ; 67.3
 dyumantaṃ vājam vṛṣaçuṣmam uttamam 4.36.8

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

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

- mitraṃ huve varuṇaṃ pūதாக্ষam 7.65.1
 mitraṃ huve pūதாக্ষam 1.2.7

The same hymn (1.2.7) contains the imperfect pāda, ṛtena mitrāvaruṇā, in relation to the sound, ṛtena mitrāvaruṇā sacethe (1.152.1 ; see under 1.2.7), as well as several other awkward pādas, trochaic and otherwise (2^{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 çacivas tava naḥ çacibhiḥ 1.62.12
 çikṣā çacivaḥ çacibhiḥ 8.2.15

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

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

CLASS A: LEXICAL VARIATIONS OF REPEATED PĀDAS

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

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

śīdatām barhir ā sumat 1.142.7
ā barhir śīdatām sumat 8.87.4

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

tam v abhi pra gāyata 8.15.1
tam v abhi prārcata 8.92.5

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

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. (Çaunakya) :

anenājayad dyāvārṥhivī ubhe ime 8.5.3

ācāryas tatakṣa nabhasī ubhe ime 11.5.8

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

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

çiçum rihanti matayaḥ panipnatam 9.85.11 ; 86.13

añçum rihanti matayaḥ panipnatam 9.86.46

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

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

pra vācam indur iṣyati 9.12.6

pra vājam indur iṣyati 9.35.4

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

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

rakṣā ca no damyebhir anikāiḥ 3.1.15

çṛṇotu no damyebhir anikāiḥ 3.54.1

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 jātavedāḥ 4.1.20

The first is addressed to Indra ; the second to Agni. But the difference is slight at least on one side. It is true that *jātavedāḥ* may not be used with Indra, but *viçvavedāḥ* may be used with both Indra and Agni, as well as other divinities. Therefore TB. 2.7.5.12 easily substitutes *viçvavedāḥ* for *jātavedāḥ* 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 :

adroghavācaṁ matibhir yaviṣṭham 6.5.1

adroghavācaṁ 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 ajaraṁ yuvānam 3.32.7 ; 6.19.2

bṛhantam ṛṣvam ajaraṁ 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 mitāvaruṇā 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 Viçvāmitra verse (see under 1.4.3):

bharadvājā uta ta indra nūnam 6 25.9

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

pra te pūrvāni karaṇāni vocam pra nūtanā maghavan yā cacartha 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,

āhur te trīṇi divi bandhanāni 1.163.3^d
trīṇi 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 :

yaḥ pāvamānir adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.31
pāvamānir 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 :

sīdatām barhir ā sumat 1.142.7
ā barhir sīdataṁ sumat 2.87.4

- prācīnaṁ barhir ojasā 1.188.4
 barhiḥ prācīnam ojasā 9.5.4
 girā yajñasya sādhanam 3.27.2
 yajñasya sādhanam girā 8.23.9
 viṣvā ca soma sāubhagā 8.78.8 ; 9.4.2
 soma viṣvā 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
 ṛṇutaṁ ma imam havam 8.73.10
 imam me ṛṇutaṁ havam 8.85.2
 vartir yāthas tanayāya tmane ca 1.183.3
 yātaṁ vartis tanayāya tmane ca 1.184.5
 bhujyum yābhir avatho yābhir adhrigum 1.112.20
 yābhiḥ paktham avatho yābhir adhrigum 8.22.10
 agne tvam yaçā asi 8.23.30
 tvam indra yaçā asi 8.90.5
 maruto yam avatha vājasātāu 6.66.8
 yaṁ devāso avatha vājasātāu 10.35.14 ; 63.14
 pra ye minanti varuṇasya dhāma . . . mitrasya 4.5.4
 pra ye mitrasya varuṇasya dhāma . . . minanti 10.89.8
 ugra ugrābhir ūtibhiḥ 1.7.4
 ugrābhir ugrotibhiḥ 1.129.5
 prāktād apāktād adharād udaktāt 7.104.19
 paçcāt purastād adharād udaktāt 10.87.21
 urviṁ gavyūtim abhayaṁ kṛdhi naḥ 7.74.4
 urviṁ gavyūtim abhayaṁ ca nas kṛdhi 9.78.5
 bādhasva dūre nirṛtiṁ parācāiḥ 1.24.9
 āre bādhetām nirṛtiṁ 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, bādhetām dūram, &c., AV. 6.97.2 ; 7.42.1.

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

uṣaḥ sūnṛte prathamā jarasva 1.123.5

uṣaḥ sujāte prathamā jarasva 7.76.5

uṣo adyeha subhage vy ucha 1.113.7

uṣo no adya suhavā vy ucha 1.123.13

ā yad vām sūriā ratham 5.73.5

ā yad vām yoṣaṇā ratham 8.8.10¹

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:

ṣataṁ kumbhān asiṅcataṁ surāyāḥ 1.116.7

ṣataṁ kumbhān asiṅcataṁ madhūnām 1.117.6

ṣataṁ meṣān vṛkye cakṣadānam 1.116.16

ṣataṁ meṣān vṛkye māmahānam 1.117.17

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

etāni vām aṣvinā vīryāni 1.117.25

etāni vām aṣvinā vardhanāni 2.39.8

āyukṣātām aṣvinā yāstave ratham 1.157.1

āyukṣātām aṣvinā tūtūjīm 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:

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

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

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

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

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

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

anāṣastā (2.41.16, apraṣastā) iva smasi 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) yujanāḥ 3.43.6; 6.44.19
 hito na saptir (9.86.3, atyo na hiyāno) abhi vājam arṣa 9.70.10; 86.3
 vy āsa (10.29.8, āna) indrah pṛtanāḥ svojāḥ 7.20.3; 10.29.8
 sakhāyaṁ vā sadam ij jāspatiṁ (5.85.7, id bhrātaraṁ) vā 1.185.8; 5.85.7
 yoniṣ ṭa indra niṣade (7.24.1, sadane) akāri 1.104.1; 7.24.1
 namasyanta (5.3.4, daṣasyanta) uḥjiaḥ ṇasam āyoḥ 4.6.11; 5.3.4
 asmākām bodhy (10.103.4, edhy) avitā rathānām 7.32.11; 10.103.4
 yaṁ vāghato vṛṇate (10.30.4, yaṁ viprāsa iḷate) adhvaraṣu 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
 viḥāṁ kavim viḥpatiṁ mānuṣiṇām (6.1.8, ṣaḥvatīnām) 5.4.3; 6.1.8
 yena gachathaḥ (1.183.1, yenopayāthaḥ) sukṛto duronaṁ 1.117.2; 183.1
 ūrdh vaṁ bhānum (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) mahī 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 adhvaraṣv Idyah 4.7.1; 8.60.3
 bhṛhan mitrasya varuṇasya ṣarma (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, asmabhyam) 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
 indraṁ girbhir havāmahe (8.88.1, navāmahe with abhi) 8.76.5; 88.1
 cikitiṁ vā abhi (8.6.29, ava) paḥyati 1.25.11; 8.6.29
 sutā ime ṣucayo (8.93.22, ima uḥanto) yanti vitaye 1.5.5; 8.93.22
 aḥatur (8.21.13, anāpir) indra januṣā sanād asi 1.102.8; 8.21.13
 sahasracetāḥ (10.69.7, sahaerastariḥ) ṣatanitha ṛbhvā 1.100.12; 10.69.7
 vatsam gāvo na dhenavaḥ 6.45.28; gāvo vatsam na mātaraḥ 9.12.2
 eṣa pratnena janmanā (9.42.2, manmanā) devo devebhyah sutah (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 ṣuṣṇam 3.31.8; 10.111.5
 uta trāyasva grṇato maghonaḥ (10.148.4, grṇata uta stin) 10.22.15; 148.4
 mahānti (3.30.2, sthirāya) vṛṣṇe savanā kṛtemā 3.1.20; 30.2
 abudhyamānāḥ (4.51.3, acitre antaḥ) paṇayaḥ sasantu 1.124.10; 4.51.3
 tasmil chūra (7.29.2, tasminn ū ṣu) savane mādayasva 2.18.7; 7.23.5; 29.2
 tmene (2.33.14, mīdhvas) tokāya tanayāya mṛla 1.114.6; 2.33.14
 asmākam (7.42.5, imam no) agne adhvaraṁ juṣasva 5.4.8; 3.42.5
 sa yudhmaḥ satvā (7.20.3, yudhmo anarvā) khajakṛt samadvā 6.18.2; 7.20.3
 pūrviṣ ṭa indra (3.51.5, pūrviṣ asya) niṣṣidho janesu (3.51.5, martiṣu) 3.51.5; 6.44.11
 na tam aḥho devakṛtām (2.23.5, na duritām) kutaḥ cana 2.23.5; 8.19.6
 ayā (7.14.2, vayanā) te agne samidhā vidhema 4.4.15; 7.14.2
 sudughām iva goduhe (8.52.4, goduhaḥ) (followed by juhūmasi) 1.4.1; 8.52 (Vāl. 4).4
 pṛṣṭo divi pṛṣṭo (7.5.2, dhāy) agniḥ pṛthivyām 1.98.2; 7.5.2
 pravadyāmanā (3.58.3, suyugbhir aḥvāḥ) svṛtā rathena 1.118.3; 3.58.3
 aḥjjanann (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
 ṣyeno na vikṣu sīdati (9.57.3, vaṁsu 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 aḥhaḥ 2.33.2; 6.44.16
 pṛkṣam (1.135.5, āḥum) atyam na vājinam 1.129.2; 135.5

dhartā (9.77.5, cakrir) divaḥ pavate kṛtvyo rasāḥ 9.76.1 ; 77.5
 vadhid (9.109.22, ṛiṇann) ugro riṇann apāḥ 8.32.2 ; 9.109.22
 iṣaṁ pṛcāntā (1.92.3, vahantī) sukṛte sudānave 1.47.8 ; 92.3
 sā pakṣyā (7.80.2, eṣā syā) navyam āyur dadhānā 5.33.16 ; 7.80.2
 devāṅ ādityāṅ aditiṁ (10.66.4, avase) havāmahe 10.65.9 ; 66.4
 viçvasya jantor adhamam cakāra (7.104.16, adhamas padīṣṭa) 5.32.7 ; 7.104.16
 indrāya vocam varuṇāya saprathāḥ (1.136.6, mīḥuṣe) sumṛīḥkāya saprathāḥ (1.136.6 mīḥuṣe)
 1.129.3 ; 136.6
 tiro vārāny (9.62.8, romāny) avyayā 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^d ; 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^a ; 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 ūhathuḥ purumitrasya yoṣām (10.39.7, yoṣāṇām) 1.117.20 ; 10.39.7
 asmabhyam çarma bahulaṁ vi yantana (6.51.5, yanta) 5.55.9 ; 6.51.5
 somaḥ punānaḥ kalaçeṣu sīdati (9.96.23, sattā) 9.68.9 ; 86.9 ; 96.23

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

Triṣṭubh and Jagatī

havayavāḥ agnir ajaraç canohitaḥ (5.4.2, ajarasḥ pitā naḥ) 3.2.2 ; 5.4.2
 ekaṁ 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 vaṅsāma pṛtanāsu çatrūn (8.60.2, çardhataḥ) 6.19.8 ; 8.60.2
 damūnasam gr̥hapatim 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
 tīras tamo dadṛça ūrmyāsv ā (7.9.2, dadṛçe rāmyāṇām) 6.48.6 ; 7.9.2
 rayim dhattam vasumantam çatagvinam (7.84.4, purukṣum) 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, purohitaḥ ; 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) tigmena çociṣā ; agne (and agniḥ) çukreṇa çociṣā ; see p. 9.

viçvasya sthâtur jagataç ca gopâh (10.63.8, mantavaḥ) 7.60.2 ; 10.63.8
 pibâ sutasyândhaso madâya (5.51.5, abhi prayah) 5.51.5 ; 7.90.1
 svadasvendrâya pavamâna pîtaye (9.97.44, indo) 9.74.9 ; 97.44

Triṣṭubh and Ekapadâ

mathîd yad Im vibhrto (1.148.1, viṣto) mâtariçvâ 1.71.4 ; 148.1
 sa hi kṣapavâñ agni (7.10.5, abhavad) rayiñâm 1.70.5 ; 7.10.5
 çiuñ jajñânañ haryatañ (9.109.12, hariñ) mñjanti 9.96.17 ; 109.12

Iambic and trochaic

râjantam (1.27.1, samrâjantam) adhvarâñâm 1.1.8 ; 27.1 ; 45.4
 â no diva â pṛthivyâ rjîñin 7.24.3 ; diva â pṛthivyâ rjîñin 8.79.4

A 4. Synonymous pādas with added or subtracted Words

The second chapter, on metrical variations, deals with many pairs of pādas one of which is longer or shorter than the other. Especially the interchange between octosyllabic pādas and triṣṭubh-jagati pādas results in many doublets (pp. 535 ff.). In such cases the long pāda, as a rule, contains something more than the short, enough to remove the two pādas from the sphere of mere synonymy. In some cases, however, precisely the opposite is true; notwithstanding an added word or two the longer pāda has the effect of the short pāda beaten out or ornamented by an additional flourish. Then the pairs may be properly called synonymous; they afford, indeed at times, a particularly interesting and intimate glimpse into the subtler practices of imitation, some of which are of very cunning workmanship indeed; see, e.g. the interchange between arāvṇah 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:

pâhi no agne rakṣasaḥ pâhi dhūrter arāvṇah 1.36.15
 pâhi no agne rakṣaso ajuṣtât pâhi dhūrter araruṣo aghâyoḥ 7.1.13
 ye cid dhi tvâm ṛṣayaḥ pūrva utaye juhûre 'vase mahi 1.48.14
 ye cid dhi vâm pura ṛṣayo juhûre 'vase narâ 8.8.6
 â no mitrâvaruṇâ ghṛtâir gavyûtîm ukṣatam 3.62.16
 â no mitrâvaruṇâ havyajuṣtîm ghṛtâir gavyûtîm ukṣatam iḷâhliḥ 7.65.4
 ariṣṭaḥ sarva edhate 1.41.2 ; 8.27.16
 ariṣṭaḥ sa marto viçva edhate 10.63.13
 mandra sujâta suk rato 8.74.7
 mandra svadhâva ṛtajâta suk rato 1.144.7
 divo viṣṭambha uttamaḥ 9.108.16
 divo viṣṭambha upamo vicakṣanaḥ 9.86.35
 ajasreṇa çociṣâ çoçucao çhuce 6.48.3
 ajasreṇa çociṣâ çoçucânaḥ 7.5.4

çiprah çiršan hiranyayih 8.7.25
 çiprah çiršasu vitatā hiranyayih 5.54.11
 abhi prayāñai vitaye 6.16.44
 abhi prayāñsi sudhitāni vitaye 1.135.4
 indrāya çūṣam arcati (10.133.1, arcata) 1.9.10 ; 10.133.1
 indrāya çūṣam harivantam arcata 10.96.2
 mā no duḥçaṅsa içata 1.23.9 ; 7.94.7 ; 10.25.7
 mā no duḥçaṅso abhidipsur içata 2.23.10
 tvam içise vasūnām 8.71.8
 tvam içise vasupate vasūnām 1.170.5
 ye cid dhi pūrva ṛtasāpa āsan 1.179.2
 ye cit pūrva ṛtasāpah 10.154.4
 preṣṭham vo atithim grñiṣe 1.186.3
 preṣṭham vo atithim (stuṣe) 8.84.1
 vi yas tastambha rodasi 9.101.15
 vi yas tastambha rodasi cid urvi 7.86.1
 kim ānga radhracodanaḥ 8.80.3
 kim ānga radhracodanaṁ tvāhuḥ 6.44.10
 açaturur indra jajñiṣe 1.133.2
 açaturur 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 vadhir indra (7.66.4, vadhi rudra) mā parā dāḥ 1.104.8 ; 7.66.4
 vyaṁ somasya (2.12.15, ta indra) viçvaha priyāsaḥ 2.12.15 ; 8.48.14
 anumate (8.48.4, soma rājan) mṛṣayā naḥ svasti 8.48.4 ; 10.59.6
 somāpūṣaṅāv (6.52.16, agniParjanyaḥ) avataṁ dhiyaṁ me 2.40.5 ; 6.52.16
 indrāviṣṇū (10.65.1, ādityā viṣṇur) marutaḥ svar bṛhat 10.65.1 ; 66.4
 bṛhaspate (6.61.3, sarasvati) devanido ni barhaya 2.23.8 ; 6.61.3
 mitrāya (7.47.3, sindhubhyo) havyaṁ ghṛtavaj juhota 3.59.1 ; 7.47.3
 pra sindhum (6.49.4, vāyum) achā bṛhati manīṣā 3.33.5 ; 6.49.4
 stuhi parjanyaṁ (8.96.12, suṣṭutim) namaṣā vivāsa 5.83.1 ; 8.96.12
 mitro (10.83.2, manyur) hotā varuṇo jātavedāḥ 3.5.4 ; 10.83.2
 vasuṁ (8.71.11, agniṁ) sūnuṁ sahaso jātavedasam 1.127.1 ; 8.71.11
 tad aryaṁā (6.49.14, tat parvatas) tat savitā cano dhāt 1.107.3 ; 6.49.14
 pari ṇo hetī rudrasya (7.84.2, heḷo varuṇasya) vṛjyāḥ 2.33.14 ; 6.28.7 : see above, p. 174.
 rājan soma (6.47.28, deva ratha) prati havyaḥ grbhāya 1.91.4 ; 6.47.28
 agne tvaṁ (8.90.5, tvam indra) yaçā asi 8.23.30 ; 90.5
 agniṁ ukthāni vāvṛdhuḥ 2.8.5 ; indram ukthāni vāvṛdhuḥ 8.6.35 ; 95.6
 vāyav (6.16.10, agna) ā yāhi vitaye 5.51.5 ; 6.16.10
 agnir (9.45.4, indur) deveṣu patyate 8.102.9 ; 9.45.4
 somaṁ (8.68.7, indraṁ) 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 agniṁ prayaty adhvarē in relation to indraṁ prayaty adhvarē ; see p. 9. See also under 2.26.2° ; 5.4.7° ; 10.35.10°.

Interchanging gods implied in both or in one of the verses

sumṛṅko bhavatu viṣvavedāḥ (Indra) 6.47.12 = 10.131.6
sumṛṅko bhavatu jātavedāḥ (Agni) 4.1.20

adroghavācaṁ matibhir yaviṣṭham (Agni) 6.5.1
adroghavācaṁ matibhiḥ çaviṣṭham (Indra) 6.22.2

bṛhantam ṛṣvam ajaraṁ yuvānam (Indra) 3.32.7 ; 6.19.2
bṛhantam ṛṣvam ajaraṁ suṣumnā (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

viṣṭvi çamibhiḥ sukṛtaḥ sukṛtyayā 3.60.3 (Ṛbhus)
viṣṭvi grāvāṇaḥ sukṛtaḥ sukṛtyayā 10.94.2 (Press-stones)

sakṛo 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 vṛṣṭim divas pari 2.6.5 (Agni)
te no vṛṣṭim divas pari 9.65.24 (Somāḥ)

Interchanging Rishis, legendary persons, etc.

bharadvājā abhy arcanty arkāiḥ 6.50.15
vasiṣṭhāso abhy arcanty arkāiḥ 7.23.6
daçagvāso abhy arcanty arkāiḥ 5.29.12
jaritāro abhy arcanty arkāiḥ 6.21.10

bharadvājā (10.89.17, viçvāmītra) uta ta indra nūnam 6.25.9 ; 10.89.17
yuvān naraḥ stuvate pajriyāya (1.117.7, kṛṣṇiyāya) 1.116.7 ; 117.7
bhujyum 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
trāvīvṛṇo (8.1.33, āsaṅgo) agne daçabhiḥ sahasrāiḥ 5.27.1 ; 8.1.33

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

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

7.90.6 : içāṅso ye dadhate svar ṇo **gobhir açvebhir vasubhir hiraṇyāḥ**
10.108.7 : ayaṁ nidhiḥ sarame adribudhno **gobhir açvebhir vasubhir nyṣṭaḥ**

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 dāṣuṣe bhajati sūnaraṁ vasu 5.34.7
yo vāghate bhajati sūnaraṁ vasu 1.40.4

punar ye cakruḥ pitarā yuvānā 4.33.5
ṣacyākarta pitarā yuvānā 4.35.5

devo no yaḥ pṛthivīm viṣvadhāyāḥ 1.73.3
imāṁ ca naḥ pṛthivīm viṣvadhāyāḥ 3.55.21

adha yo viṣvā bhuvānābhi majmanā 2.17.4
imā ca viṣvā bhuvānābhi majmanā 9.110.9

ā yas tatantha rodasī vi bhāsā 6.1.10
agne tatantha rodasī 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 vācaṁ janayann upāvasuḥ (10.106.12, asiṣyadat) 9.86.33; 10.106.12
yas ta ānat samidhā hayyadātīm (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

viṣve ganta (10.35.13, adya) maruto viṣva ūti 5.43.10; 10.35.13
rayīm piṣāṅgaṁ bahulaṁ vaśīmahi (9.107.21, purusprham) 9.72.8; 107.21
achidrā garma dadhire (3.15.5, jaritaḥ) purūni 2.25.5; 3.15.5
indreṇa devāḥ sarathaṁ turebhiḥ (10.15.10, dadhānāḥ) 5.4.11; 10.15.10
yāvāt taras tanvo (1.33.12, taro maghavan) yāvād ojaḥ 1.33.12; 7.91.4
vesi hotram uta potraṁ yajatra (10.2.2, janānām) 1.76.4; 10.2.2
ghṛtaṁ na pūtam adribhiḥ (8.12.4, adriṣvaḥ) 5.86.6; 8.12.4
pūrvir iṣo bhṛhatir āreaghāḥ (9.87.9, jirādāno) 6.1.12; 9.87.9
vayaṁ te ta indra ye ca naraḥ (7.30.4, deva) 5.33.5; 7.30.4
asi satya ṛṇayāvānediāḥ (2.33.11, ṛṇayā 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 ṣarma 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
 ūrdhvañ bhānum savitā devo aḥret (4.6.2, savitevāḥret) 4.6.2 ; 13.2
 bhayante viçvā bhuvanā marudbhīḥ (1.166.4, bhuvanāni harmā) 1.85.8 ; 166.4
 tepāno deva rakṣasāḥ (8.102.16, çociṣā) 8.60.19 ; 102.16
 viçva ādityā adite sajoṣāḥ (10.63.17, manīṣi) 6.51.5 ; 10.63.17
 mandrañ hotāram uçijo 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
 tiraç cid aryah savanā purūṇi (8.66.12, vaso gahi) 4.29.1 ; 8.66.12
 ud u ţya devaḥ savitā yayāma (6.71.1, hiraṇyayā) 6.71.1 ; 7.38.1 ; see under 2.38.1
 nāsya vartā na tarutā mahādhanō (6.66.8, nv asti) 1.40.8 ; 6.66.8
 indrā nv agnī avase huvadhyaī (6.59.3, avaseha vajriṇā) 5.45.4 ; 6.59.3
 ṛtasya pathā namasā haviṣmatā (10.31.2, vivāset) 1.128.2 ; 10.31.2 ; see under 1.128.2
 tvaṣṭā devebhīr janibhīḥ sajoṣāḥ (10.64.10, pitā vacaḥ) 6.50.13 ; 10.64.10
 dadhāti ratnañ vidhate suviriam (4.12.3, yaviṣṭhaḥ) 4.12.3 ; 7.16.12
 dūtām kṛṇvānā ayajanta havyāiḥ (10.122.7, mānuṣāḥ) 5.3.8 ; 10.122.7
 agnīm hotāram iḥate vasudhitim (5.1.7, namobhīḥ) 1.128.8 ; 5.1.7 ; cf. under 1.128.8
 kṛṣṇām ta ema ruçadūrme ajara (4.7.9, ruçataḥ puro bhāḥ) 1.58.4 ; 4.7.9
 anaço jāto anabhīçur arvā (4.36.1, ukthiāḥ) 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 ṛñje) 2.3.7 ;
 3.4.7 ; 10.66.13 ; 110.7
 aryamā mitro varuṇaḥ pariimā (8.27.17, sarātayah) 1.79.3 ; 8.27.17 ; 10.93.4
 ava tmanā dhṛṣatā (4.7.9, bhṛhataḥ) çambaram bhinat (4.7.9, bhēt) 1.54.4 ; 4.7.9
 purū sahasrā nī çīçāmi dāçuse (10.28.6, sākam) 10.28.6 ; 48.4
 ud vandanam āirayatañ (1.118.6, āiratañ) dañsanābhīḥ (1.112.5, svar drçce) 1.112.5 ; 118.6
 rathañ ye cakruḥ suvṛtañ nareṣṭhām (4.36.2, suçetasāḥ) 4.33.8 ; 36.2
 viçāñ kavim viçpatim mānuṣiṇām (6.1.8, çaçvatīnām ; 3.2.10, mānuṣiṣāḥ) 3.2.10 ; 5.4.3 ; 6.1.8
 imāñ naro marutaḥ saçcatānu (3.16.2, saçcatā vṛdhām) 3.16.2 ; 7.18.25
 tasmā etañ bhārata tadvaçāya (2.37.1, tadvaço dadih) 2.14.2 ; 37.1
 viṣṇor eçasya prabhṛthe havāmahe (7.40.5, havirbhīḥ) 2.34.11 ; 7.40.5
 tubhyañ suto maghavan tubhyañ ābhṛtaḥ (10.116.7, pakvaḥ) 2.36.5 ; 10.116.7
 āpa oṣadhīr vanināñ yajñiā (7.34.25, vanino juṣanta) 7.34.25 ; 10.66.9
 mā no martāya ripave rakṣasvine (8.22.14, vājiniivasū) 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, çatamūte çatakrato (8.46.3) ; another praises him in the third person with the corresponding nominatives, çatamūtiḥ çatakratuḥ (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 *pronomen*, may be presented under eleven heads, as follows :

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

B 1. Gratuitous and metrical variations in verbs or substantives

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

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

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

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

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

asmabhyam ṣarma 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
 ādityair no aditih ṣarma yaṁsat (10.66.3, yachatu) 1.107.2; 4.54.6; 10.66.3
 ava tmanā dhṛṣatā (7.18.20, brhataḥ) ṣambaram bhinat (7.18.20, bhēt) 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 rajānsy amimita sukratuḥ (1.160.4, yo mame rajasi sukratūyayā) 1.160.4; 6.7.7

Again, in the substantive :

ny ūhathuḥ purumitrasya yoṣāṁ (10.39.7, yoṣāṅām) 1.117.20; 10.39.7
 sa jāyamānaḥ parame vyomani (7.5.9, vyoman) 1.143.2; 6.8.2; 7.5.9
 rathā aṣvāsa uṣaso vyaṣṭāu (4.45.2, vyaṣṭiṣu) 4.14.4; 45.2
 naras tokasya tanayasya sātāu (7.82.9, sātīṣu) 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 purandhiḥ) 1.20.5; 4.34.2
 ṣatan pūrḥir yaviṣṭhya (6.48.8, yaviṣṭha pāhy aṅhasaḥ) 6.48.8; 7.16.10
 pāhi dhūrter aravṇāḥ (7.1.3, dhūrter araruṣo aghāyoḥ) 1.36.15; 7.1.13
 ṣiprah ṣiṣṇa hiranyayih (5.54.11, ṣiṣṇasu vitatā hiranyayih) 5.54.11; 8.7.25.

B 2. Variations of second and third persons

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

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

çyeno na vaṅsu kalaçeṣu -īdasi (9.57.3, vaṅsu ṣīdati) 9.57.3; 86.35
 ahan vṛtraṁ nir apām āubjo (1.85.9, āubjad) arṇavam 1.56.5; 85.9
 viçvāṁ puçyati (10.132.2, puçyasi) vāryam 1.81.9; 5.5.6; 10.132.2
 ā rodasi arṇā (4.18.5; 10.45.6, arṇā) jāyamānaḥ 3.6.2; 4.18.5; 7.13.2; 10.45.6
 svadhvarā kṛṇuhi jātavedaḥ (6.10.1; 7.17.4, karati jātavedāḥ) 3.6.6; 6.10.1; 7.17.3; 4
 suvedā no vasū kṛdhi (6.48.15, karat) 6.48.15; 7.32.25
 antar mahāṅ carati (10.4.2, carasi) rocanena 3.55.9; 10.4.2
 puro dadhat sanigyasi (5.31.11, sanigyati) kratum naḥ 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 khyāḥ (10.53.2, khyat) 6.15.15; 10.53.2
 sam sūryeṇa rocasa (9.2.6, rocate) 8.9.18; 9.2.6
 vy antarikṣam atiraḥ (8.4.17, atirat) 8.14.7; 10.153.3
 athemā viçvā pṛtanā jayāsi (10.52.5, jayāti) 8.96.7; 10.52.5
 sadyo 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
 nṛṇṇā vasāno arṣasi (5.7.4, arṣati) 9.7.4; 62.23
 punāno vācam igyasi (9.30.1, igyati) 9.30.1; 64.25
 apaghnan pavase (9.61.25, pavate) mṛdhaḥ 9.61.25; 63.24
 gobhir añjāno arṣasi (9.103.1, arṣati) 9.103.2; 107.22
 nyaññ uttānam anv eṣi (10.27.3, eti) bhūmim 10.27.13; 142.5
 pari tmanā viṣurūpo jigāsi (7.84.1, viṣurūpā jigāti) 5.15.4; 7.84.1
 ṛtāvānāv ṛtam ā ghoṣatho (8.25.4, ghoṣato) bṛhat 1.151.4; 8.25.4
 juṣethām (5.72.8, juṣetām) yajñam iṣṭaye 5.72.3; 78.3; 8.38.4

B 3. Variation of first and other persons

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

vadhīm vṛtraṁ vajreṇa mandasānaḥ 10.28.7
 vadhīd vṛtraṁ vajreṇa mandasānaḥ 4.17.3
 ṛtasya panthām anv emi ēadhuyā 10.66.13
 ṛtasya panthām anv eti sādhu 1.124.3; 5.80.4; 10.66.13
 yat sunvate yajamānāya çikṣam 10.27.1
 yat sunvate yajamānāya çikṣathaḥ 8.59 (Vāl. 11).1; 10.27.1
 viçvā jātāny abhy asmi mahnā 8.100.4
 viçvāni sānty abhy astu mahnā 2.28.1
 gṛham indraç ca ganvahi-8.69.7
 gṛham indraç ca gachatam 1.135.7; 4.49.3
 rathaṁ na dhīraḥ svapā atakṣam 5.2.11; 29.5
 rathaṁ na dhīraḥ svapā atakṣiṣuḥ 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 6.72.2, aprathataṁ pṛthivīm mātarāṁ vi, is imitated baldly in connexion with the plural Āṅgiras in 10.62.3, aprathayan pṛthivīm mātarāṁ vi; see under 6.72.2^d. In not a few cases such variations harbour hermeneutic or chronological criteria :

Finite Verbs

āsadyāsmin barhiṣi mādayasva 10.17.8
 āsadyāsmin barhiṣi mādayethām 6.68.11
 āsadyāsmin barhiṣi mādayadhvam 6.52.13
 viçvam āyur vy açnavat 1.93.3
 viçvam āyur vy açnutam 10.85.42
 viçvam āyur vy açnutaḥ 8.31.8
 samo arṣati (9.33.3, somā arṣanti) viṣṇave 9.33.3; 34.2; 65.20
 yat sīm āgaç cakrṁ mā tat su mṛjata (7.93.7, mṛja) 1.179.5; 7.93.7
 yukṣvā (5.56.6, yuṅgdhvaiḥ) 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 ohiṣe (8.19.1, ohire) 1.128.6; 8.19.1
 pari dyāvapṛthivi 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
 kratum punita (8.53.6, punata) ānusak 8.12.11; 53(Vāl. 5).6
 rayim gr̥ṇatsu dhāraya (5.86.6, didhṛtam) 5.86.6; 8.13.12
 imam no yajñam ā gatam (9.5.8, gaman) 5.5.7; 9.5.8
 madhye divaḥ svadhayā mādayethe (10.15.14, mādayante) 1.108.12; 10.15.14
 rāyas poṣam 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
 çṛṇutaṁ (8.13.7, çṛṇudhi) jaritur havam 7.94.2; 8.13.7; 8.54
 aprathataṁ (10.62.3, aprathayan) pṛthivīm mātarāṁ vi 6.72.2; 10.62.3
 pra na sparhābhīr 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 mṛjātidr̥çe 4.57.1; tā no mṛjāta idr̥çe 6.60.5
 rayim dhattā (6.68.6, dhatto; 7.84.4, dhattam) vasumantam puruḥṣum 4.38.10; 6.68.6; 7.84.4

Participles

içānām (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
 ratnaṁ devasya savitur iyānaḥ (7.52.3, iyānāḥ) 7.38.6; 52.3
 çumbhamāna (9.64.5, çumbhamānā) ṛtāyubhir mṛjyamāno (9.64.5, mṛjyamānā) gabhastyoḥ
 9.36.4; 64.5

¹ Cf. AV. 6.2.1, sunotā ca dhāvata.

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

- antariḷṣeṇa patatām (pres. participle gen. plur.) 1.25.7
 antariḷṣeṇa patataḥ (pres. participle acc. plur.) 8.7.35
 antariḷṣeṇa patati 10.136.4
 indro vṛtrāṇy aprati jaghāna (7.23.3, jaghanvān) 6.44.14; 7.23.3
 sa naḥ pāvaka didivaḥ (3.10.8, didiḥi) 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) dāḷṣe 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, prārūrad) rodasi mātara ḷṣiḥ 9.75.4; 85.12
 anārambhaṇe tamasi praviddham (7.104.3, pra vidhyatam) 1.182.6; 7.104.3
 vṛṣeva yūthā pari koḷam arṣasi (9.96.20, arṣau) 9.76.5; 96.20
 api kratuḥ sucetasāṃ vatema (7.60.6, vatantaḥ) 7.3.10; 60.6
 sam u vo (7.61.6, vām) yajñāṃ mahayan (7.61.6, mahayāṃ) namobhiḥ 7.42.3; 61.6
 somaḥ punānaḥ kalaḷṣe sīdati (9.96.23, sattā) 9.68.9; 96.23
 ḷṣeno na yonim āsadat (9.82.1, gṛtvantam āsadam, gerund) 9.62.4; 82.1
 ṛtasya yonim āsadaḥ 5.21.4; . . . āsadam (gerund) 3.62.13; 9.8.3; 64.22
 iṣkartā vihruṭam punaḥ 8.1.12 (nom. agentis); 20.26 (2^d plur. aor. impv.)
 yad aṅga taviṣīyase (8.7.2, taviṣīyavaḥ) 8.6.26; 7.2
 indrām jāitṛaya harṣayan (8.15.13, harṣayā ḷṣapatim) 8.15.13; 9.111.3
 kṛṣṇā tamāṅsi jaṅghanat (10.89.2, tviṣyā jaghāna) 9.66.24; 10.89.2
 acikradad (9.101.16, kanikradad) vṛṣā hariḥ 9.2.6; 101.16

B 6. Sporadic and complex variations of verb

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

- ḷyok paḷyāt (10.59.6, paḷyema) sūryam uccarantam 4.25.4; 10.59.6
 apatyasācaṃ ḷṣṛtyaṃ varāthām (6.72.5, varāthe) 1.117.23; 6.72.5
 abhi prayo nāsatyā vahanti (6.63.7, vahantu) 1.118.4; 6.63.7
 mādayāse (8.103.14, mādayasva) svarṇare 8.65.2; 103.14
 pavante vājasātaye 9.13.3; 42.3; pavasva, &c. 9.43.6; 107.23
 ṛghāyamāṇa invasi 1.176.1; ṛghāyamāṇam invataḥ 1.10.8
 dadhatho (7.75.6, dadhāti) ratnaṃ vidhate janāya 4.44.4; 7.75.6
 dhukṣanta pipyūṣim iṣam 8.7.3; dhukṣasva, &c. 8.13.25; 54(Vāl.6).7; 9.61.15
 strṇṇta barhir ānuṣak 1.13.5; tistire, &c. 3.41.2; strṇṇanti, &c. 8.45.1
 ahūmahī (8.52.4, juhūmasi) ḷṣavasyavaḥ 6.45.10; 8.24.18; 52(Vāl.4).4
 viḷvā adhi ḷṣriyo dadhe (10.21.3, dhīse; 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) ḷṣaradaḥ ḷṣatam 7.66.16; 10.85.39¹
 pra ṇo yachatād (8.9.1, prāsmāi yachatam) avṛkaṃ pṛthu chardhiḥ 1.48.15; 8.9.1
 vy uchā (5.79.2, āucho) duhitar divaḥ 1.48.1; 5.79.2, 3, 9

¹ Cf. my Vedic Concordance under asāu jīva.

B 7. Variation of vocatives and other cases

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

- svadhvarā karati jātavedāḥ 6.10.1 ; 7.17.4
 svadhvarā kṛṇuhi jātavedaḥ 3.6.6 ; 7.17.3
 pra nūtanā maghavā yā cakāra 7.98.5
 pra nūtanā maghavan yā cakārtha 5.32.6
 sahasrote ṣaṭāmagha 8.34.7
 sahasrotiḥ ṣaṭāmaghaḥ 9.62.14
 ṣaṭamūte ṣaṭakrato 8.46.3
 ṣaṭamūtiḥ ṣaṭakratum 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
 duḥṣāṅsāṁ martyaṁ ripum 8.18.14
 agniḥ ratho na vedyāḥ 8.19.8
 agniḥ rathaṁ na vedyam 8.84.1

açvasā vājasā uta 9.2.10

açvasām vājasām uta 6.53.20

pavamāno vicarṣaṇiḥ 9.28.5

pavamānaḥ vicarṣaṇim 9.60.1

yajīṣṭho havyavāhanaḥ 7.15.6

yajīṣṭhaḥ havyavāhanaḥ 8.19.21

Cf. yajīṣṭhaḥ havyavāhana 1.36.20; 44.5

maḥhiṣṭho vājasātaye 8.4.18; 88.6

maḥhiṣṭhaḥ vājasātaye 1.130.1

avyo vāre pari priyaḥ 9.7.6; 52.2; 107.6

avyo vāre pari priyam 9.50.3

tiro rajāṅsy aspṛtaḥ 9.3.8

tiro rajāṅsy aspṛtam 8.82.9

rathītamo rathinām 8.45.7

rathītamaḥ rathinām 1.11.1

dhananījāyo raṇe-raṇe 1.74.3

dhananījāyaḥ raṇe-raṇe 6.16.15

tiras tamāṅsi darçataḥ 3.27.13

tiras tamāṅsi darçatam 8.74.5

asya hi svayaçastarah 5.17.2

asya hi svayaçastaram 5.82.2

parvateṣv apaçṛitaḥ 5.61.19

parvateṣv apaçṛitam 1.84.18

stomebhir havanaçṛutā (nom. dual) 6.59.10; 8.8.7

stomebhir havanaçṛutam 8.12.23

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

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

{ indrāya madhumattamaḥ 9.67.16

{ indrāya madhumattamāḥ 9.12.1

indrāya madhumattamam 9.63.19

B 9. Other variations of case

Very much rarer and more mixed than the relations between vocative and other cases, or nominative and accusative, are the relations between other (mostly oblique) cases. In a number of instances the pādas are not convertible by the mere process of changing a single given case into another. The correspondence of such pāda-pairs is more complicated and problematic; it involves a remoter and less certain kind of imitativeness, 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:

uçanā (nominative) yat parāvataḥ 1.130.9

uçanā (apparently instrumental) yat parāvataḥ 8.7.26

punānāya prabhūvaso 9.29.3
 punānasya prabhūvasoḥ 9.35.6
 ṛbhūm ṛbhukṣaṇo rayim 4.37.5
 ṛbhukṣaṇam ṛbhūm rayim 8.93.34
 tuvidyumna yaçasvataḥ (3.16.6, °vatā) 1.9.6 ; 3.16.6
 sidhram adya diviṣṛṣam (5.13.2, °ṣṛṣaḥ) 1.142.8 ; 2.41.20 ; 5.13.2
 ni ketavo (5.66.4, ketunā) janānām 1.191.4 ; 5.66.4
 agniṣ tuviçravastamaḥ (5.25.5, °tamam) 3.11.6 ; 5.25.5
 stotrḥbhya (8.32.7, stotāra) indra girvaṇaḥ 4.32.8 ; 8.32.7
 asmabhyam carṣaṇīsam (7.94.7, °sahā) 5.35.1 ; 7.94.7
 antarikṣeṇa patatām (8.7.35, patataḥ) 1.25.7 ; 8.7.35
 ṛtasya padaim (10.177.2, pade) kavayo ni pānti 10 5.2 ; 177.2
 janāso (3.59.5, janāya) vṛkṭabarhiṣaḥ 3.59.9 ; 5.23.3 ; 35.6 ; 8.5.17 ; 6.37
 varuṇa mitra dāçusaḥ (8.47.1, dāçuse) 5.71.3 ; 8.47.1
 samudrasyādhi viṣṭapi (8.34.13, viṣṭapaḥ) 8.34.13 ; 97.5 ; 9.12.6
 brahmadvīṣe (10.182.3, °dvīṣaḥ) çarave 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) devebhīr yajate yajatrāḥ 4.56.2
 devī (singular) devebhīr yajatā yajatrāḥ 7.75.7
 devī (singular) devebhīr 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 āvṛṇaṇ mṛdhraṇvācaḥ (5.32.8 °vācam) 5.29.10 ; 32.8
 ā pavasva sahasraṇam (9.33.6, °ṇaḥ) 9.33.6 ; 40.3 ; 62.12 ; 63.1 ; 65.21
 divi pravāçyam kṛtaḥ (2.24.4, kṛtam) 1.105.16 ; 2.24.4
 jyotir viçvasmāi bhuvanāya kṛṇvatī (4.14.2, kṛṇvan) 1.92.4 ; 4.14.2
 indrāya somaṇ suṣutam bharantaḥ (10.30.13, bharantiḥ) 3.36.7 ; 10.30.13
 yahvī ṛtasya mātara (9.35.5, mātaraḥ) 1.142.7 ; 5.5.6 ; 9.33.5 ; 102.7 ; 10.59.8
 devā (7.47.3, devīr) devānām api yanti pāthaḥ 3.8.9 ; 7.47.3
 asmabhyam gātuvittamaḥ (9.101.10, °māḥ) 9.101.10 ; 106.6
 pari tmanā viçurūpo jigāsi (7.84.1 °rūpā jigāti) 5.15.4 ; 7.84.1
 patim (5.86.4, pati) turasya rādhasaḥ 5.86.4 ; 6.60.5
 ṛtāvānā (5.67.4, °no) jane-jane 5.65.2 ; 67.4
 stomebhīr havanaçrutā (8.12.23, °tam) 6.59.10 ; 8.8.7 ; 12.23
 indrāya madhumattamaḥ (9.63.19, °mam ; 9.67.16, °mah) 9.12.1 ; 63.19 ; 67.16

B 11. Variation of pronouns

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

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

brahmā ko vaḥ (8.64.7, kas taīm) saparyati 8.7.20 ; 68.7
 bhakṣīya te (5.57.7, vo) 'vaso dhāvīyasya 4.21.10 ; 5.57.7
 yat te (10.2.4, vo) vyañ pramināma vratāni 8.48.9 ; 10.2.4
 viçvet tā te (10.39.4, vām) savanesu pravācyā 1.51.13 ; 10.39.4
 arvāncā vām (8.4.14, arvāncām tvā) saptayo 'dhvaraçriyaḥ 1.47.8 ; 8.4.14
 asme vo (7.70.5, vām) astu sumatiç canīṣṭhā 7.57.4 ; 70.5
 sam u vo (7.61.6, vām) yajñañ mahayan (7.61.6, °yam) namobhiḥ 7.42.3 ; 61.6
 ā vām (8.8.1, no) viçvābhīr ūtibhiḥ 8.8.1, 18 ; 87.3
 mo ca naḥ (10.59.8, mo ṣu te) kiñ canānamat 9.114.4 ; 10.59.8-10
 tañ (7.94.5, tā) hi çaçvanta Ilate 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 dvīsaḥ 5.29.9 ; 6.61.9
 eta u tye (7.83.3, etā u tyāḥ) praty adṛçran (7.83.3, adṛçran purastāt) 1.191.5 ; 7.83.3
 toke vā goṣu tanaye yad (6.66.8, yam) apsu 6.25.4 ; 66.8
 yaḥ (5.86.2, yā) pañca carṣaṇīr abhi 5.86.2 ; 7.15.2 ; 9.101.9
 ye cid dhi tvām ṛṣayaḥ pūrva ūtaye 1.48.14 ; yac cid dhi vām pura ṛṣayaḥ 1.48.14 ; 8.8.6
 imañ stomañ juṣasva naḥ (8.43.16, me) 1.12.12 ; 8.43.16
 mama (10.6.7, tam te) devāso anu ketam āyan 4.26.2 ; 10.6.7
 imāñ ma (8.12.31, ta) indra suṣṭutim 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 s. 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 sīdati 9.38.4
 { çyeno na vaṅsu kalaçesu sīdasi 9.86.35
 çyeno na vaṅsu sīdati 9.57.3 (cf. RPr. v. 8)

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

somaç camūsu sīdati 9.20.6 ; 99.6
 camūṣv ā ni sīdasi 9.63.2 ; 99.8

Also in scattered expressions like barhiṣi sadatam, 5.72.1 ; yajñesu sīdasi, 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 *yajñesu sīdasi, or the like, was cacophonous to the ears of the Vedic reciters. Compare RPr. v. 2 (323).

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

CHAPTER IV: THE THEMES OF THE REPETITIONS

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

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

of Indra that his valorous worshippers, 'disregarding their own bodies, make him their protector', *ririkvānsas tanvaḥ kṛṇvata trām*, 4.24.3, surely spoke before the poet who makes, in 1.72.9, a similar statement about Agni, in language that is by no means as clear. Or, on the other hand, Indra seems, in 10.119.13, to carry oblations to the gods, *devebhyo havyaavāhanaḥ* (!): the intrinsic oddity of this assertion is shown up by the occurrence of *devebhyo havyaavahana*, 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 *çuciḥ pāvako adbhutaḥ*, 'bright, pure, wonderful'; in 9.24.6 *Soma Pavamāna* is referred to in the same *pāda*; in 9.24.7 we have, again of *Soma Pavamāna*, the statement, *çuciḥ pāvaka ucyate*. Now, further, in 8.13.19 the words of these *pādas* are soldered together in a longer composite *pāda* (see p. 535), *çuciḥ pāvaka ucyate so adbhutaḥ*. This time these words are applied neither to Agni nor *Soma*, but, forsooth, to a devoted poet (*stotā anuvrataḥ*). By a bold figure of speech the standard qualities of these gods are adapted to the worshipper of these gods. The relative lateness of 8.13.19 is obvious. Similarly *Uṣas* is said to go straight on the path of the *ṛta*, 'cosmic law', in 1.124.3; 5.80.4 (*ṛtasya panthām anv eti sādhu*); the same statement about a sacrificer in 10.66.3 (*ṛtasya panthām anv emi sādhuḥ*) shows the *pāda*, as a parenthesis, in secondary application, with *ṛta* in the sense of 'sacrificial canon'. A few other *pādas* are degraded, as it were, from their high position as describing divinities to sundry secondary subsidiary and lower uses. Goddess *Aurora (Uṣas)* is described as 'spreading farther and farther' in 1.124.5, *vy u prathate vitarāṁ varīyaḥ*; the same statement is mere bathos, as applied to the sacrificial straw (*barhis*) in 10.110.4. The clever *Ṛbhus* are said in 3.60.3 to exert themselves laboriously and skilfully, *viṣṭvī çamṛbhiḥ sukrtaḥ sukrtyayā*; again, in 10.94.2, this poetic *pāda* has sunk to a description of the primarily insensate press-stones (*grāvāṇaḥ*). In 1.139.3 *God Surya*, 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 *pādas*, quite in keeping with its aloofness from the main purpose of the hieratic hymns (see p. xvi, l. 3).

Again, the pāda, yahvī ṛtasya mātaraḥ, 'swift mothers of the cosmic order', is a standard formula applied to cosmic divinity pairs: to Night and Morn in the *apri*-stanzas, 1.142.7; 5.5.6 (probably also 9.102.7); to the two spheres of the world (Rodasi) in 10.59.8. But in 9.33.5 the formula is changed to the plural, yahvīṛ ṛtasya mātaraḥ, and applied loftily, yet secondarily, to the 'cows of prayer', brahmīḥ, who are the mothers of ṛta in the sense of 'sacrificial law', i. e., 'sacrifice'; see under 1.142.7°. In 1.8.5 Indra's might is said to be as extensive as the sky, dyāur na prathinā čavaḥ; in 8.56(Val.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, sumṛṅikaḥ svavañ yātv arvañ; if this were not a sort of formula the *tour de force* which makes it possible to address the same prayer to the Aṣvins' 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 vičvāni 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 guhyaṁ 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, anaṣvo jāto anabhiṣur ukthyāḥ (sc. rathāḥ), a wonderful car which the Ṛbhus have contrived for the Aṣvins is described as 'going without horses without bridle, a fit subject for song of praise'. In 1.152.5, anaṣvo jāto anabhiṣur arva, '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 yādamānāḥ 'as streams uniting in the sea': of wealth concentrated in Indra, 6.19.5: the same pāda in a disturbed form in 3.36.7 (q. v.), of worshippers bringing soma to Indra.

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

vāṅrā arisanti 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 sraḥveṣu bapsataḥ, 'in the jaws of the biter': of a dog, 7.55.2; of soma consuming his ingredients, 8.72.11.

divi pravācyaṁ kṛtāḥ (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 hiranyayaḥ '(thou art), O god, a spring of gold': of Indra as source of wealth, 8.61.6; of Soma's flow, 9.107.4.

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

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

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

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

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

Verses ascribing creative or cosmic acts to the gods (Henotheism).—In the preceding cases repeated *pādas* betray their formulaic character in that they are established and freely handled as items of the poet's technique, used in more or less different connexions and ways. Such a *pāda* must originally have expressed but one idea; yet the various surroundings in which it appears manage to conform so well with the primary idea that we are rarely, if ever, able to say just how and when that idea arose. Another rather numerous class of repeated *pādas* is not very different, except that their original application, in the nature of the case, is even less easy to distinguish from their applied use. I mean the *pādas* which describe the larger creative or cosmic activities of the gods. Because the subject is every time a theoretically omnipotent god, we have no means of ruling him out from even the most extravagant ascriptions of these creative and cosmic powers. As is well known, the characters of the Vedic gods are as a rule made up of only a few essential traits, to which are added features, notably certain great cosmical functions, which they share with a number of other gods. We come here upon the theme which has been treated frequently under the name of 'henotheism'. I am quite of the opinion that the notion of henotheism is not to be taken very seriously in the Veda. In a literature which depends so largely upon liturgic setting, as the Rig-Veda unquestionably does, every god as he takes his turn in the ritual is *eo ipso*, for the time being, of prime importance. The gods are figures in the ritualistic drama; they are much more important collectively than singly.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 (*rodasī*, *rajasī*), or heaven and earth:

vi yas tambha rodasī: of Pavamāna Soma, 9.101.15; . . . *rodasī cid urvī*, of Varuṇa, 7.86.1. *vi yo mame rajasī sukratūyayā*: of Sūrya, 1.160.4; . . . *rajanāsi amimita sukratūḥ*, of Vaiśvānara, 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, *somāpūsaṇā . . . 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.

āpaprūṣī pārthivānyuru rajo antarikṣam : of Sarasvatī, 6.61.11 ; ā paprāu pārthivāni rajah : of Indra, 1.81.5.

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

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

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

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

janitā divo janitā pṛthivyaḥ : 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 ; . . . rājataḥ, of Indra and some other divinity, 5.38.3.

apṛathayan pṛthivīm mātaraīm vi : of Aṅgirasah, 10.62.3 ; apṛathataīm, &c., of Indra and Soma, 6.72.2. Cf. sa dhārayat pṛthivīm papṛathac ca, of Indra, 1.103.2 ; 2.15.2.

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

saīm keṇi 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 (rocanā) ; 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^c ; 6.44.23^b.

tvaīm sūryam arocayaḥ : of Indra, 8.98.2 ; yayā sūryam arocayaḥ : of Soma, 9.63.7.

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

vibhṛjāñ jyoṭisā svar agacho rocanam divaḥ : of Indra, 8.98.3 ; of Sūrya, 10.170.4.

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

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

triṣṭvā rocanē divaḥ : of Viçve Devāḥ, 1.105.5 ; of Soma in a hymn to Indra, 8.69.8. Cf. tṛtīye pṛṣṭhe adhi rocanē divaḥ, of Soma, 9.86.27.

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

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

saīm sūryeṇa rocace (or, rocate) : of Uṣas, 8.9.18 ; of Pavamāna Soma, 9.2.6.

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

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

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

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

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

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

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

samrājāni carṣaṇīnām : of Agni, 3.10.1 ; of Indra, 10.134.1. Cf. dhartāraīm mānuṣīnām, of Agni, 5.9.3.

viçvā 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 stiyānam : of Indra, 6.44.21 ; netā sindhūnām, &c., of Vaiṣvānara, 7.5.2
 imām ca naḥ pṛthivīm viṣvadhāyā upakṣeti hitamitro na 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
 tantuṁ tanuṣva pūrvyam : of Agni, 1.142.1 ; . . . pūrvyam yathā vide, of Indra, 8.113.14
 yūyam ṛtasya rathyah : of Ādityās, 7.66.12 ; of Viṣve Devāh, 8.83.3. Cf. ṛtasya sāman (4.7.7,
 dhāman) raṇayanta devāh 1.147.1 ; 4.7.7
 devo na yaḥ savitā satyamanmā : of Agni, 1.73.2 ; of Pavamāna Soma, 9.97.48
 rju marṣeṣu vr̥jinā ca paṇyan : of Agni, 4.1.17 ; of Sūra, 6.51.2 ; of Sūrya, 7.60.2
 yudhā devebhyo varivaṣ cakratha : of Vaiṣvānara, 1.59.5 ; of Indra, 7.98.3
 uru jyotiṣ cakrathur āryāya : of Aṣvins, 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 Agni, 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), 5.39.15 ; . . . 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 taṁ saparyatī (sc. indram), 8.64.7 ; brahmā ko vaḥ saparyatī (sc. maruṭaḥ), 8.7.20
 ratnam devasya savitur iyānaḥ, of a pious jāspati, 7.38.6 . . . iyānaḥ, of the Aṅgiras, 7.52.3
 taṁ (7.94.5, tā) hi ṣaṇvanta ṅlāte 5.14.3 ; 7.94.5
 naro yatra devayavo madanti 1.154.5 ; 7.97.1
 yat sunvate yajamānya cīkṣathaḥ 8.59 (Vāl. 11).1 ; . . . cīkṣam 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 madhuśud ucyate byhat 10.64.15; 100.8
 sutaḥ somaḥ pariśiktā 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
 (eśām) sumnaḥ bhikṣeta martyaḥ 8.7.15; 18.1
 dāçvānsam upa gachataṁ 1.47.3; 4.46.5
 pibataṁ dāçuṣo gr̥he 4.46.6; 49.6; 8.22.8
 gantārā dāçuṣo gr̥he 8.3.10; 5.5; 22.3
 yena gachathāḥ sukṛto duroṇam 1.117.2; yenopayāthāḥ sukṛto, &c. 1.183.1

Gods as source of inspiration

somāpūṣaṇāv (6.52.16, agnīparjanyaḥ) avataṁ dhiyaṁ me 2.40.5; 6.52.16
 içānā pipyataṁ dhiyaḥ 5.71.2; 7.94.2; 9.19.2
 aviṣṭam dhiyo jigr̥tam puramdhiḥ 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
 dakṣam sacanta 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

str̥ṇita barhir ānuṣak 1.13.5; str̥ṇanti, &c. 8.45.1; tistire, &c. 3.41.2
 edaṁ barhir yajamānasya sīda 3.53.3; 6.23.7
 stīrṇe barhiṣi samidbhāne agnāu 4.3.11; 6.52.17
 edaṁ barhir sado mama 3.24.3; 8.17.1
 idaṁ no barhir āsade 1.13.7; 8.65.6; 10.188.1
 { ā barhiḥ sīdataṁ narā (8.87.4, sumat) 1.47.8; 8.87.2, 4
 { sīdataṁ barhir ā sumat 1.142.7
 āsadyāsmin barhiṣi mādayadhvam 6.12.13; . . . mādayethām 6.68.11; . . . mādayasva 10.17.8
 mandāno asya barhiṣo vi rājasi 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
 upemān suṣṭutiṁ mama 8.5.30; 8.6
 stomebhīr havanaçrutā (8.12.23, °çrutam) 6.59.10; 8.8.7; 12.23
 ukthaṁ madaç ca çasyate 1.86.4; 4.49.1
 mandasva dhītibhīr hitaḥ 8.60.4; 10.140.3
 upa brahmāni çṛṇava imā naḥ 6.40.4; 7.29.2
 upa brahmāni çṛṇutaṁ giro (6.69.7, havam) me 6.69.4, 7
 çṛṇutaṁ jaritūr havam 7.94.2; 8.85.4; çṛṇudhī, &c. 8.13.7
 imā u ṣu çrudhī girah 1.26.5; 45.5; 2.6.1
 sa dhībhir astu sanitā 4.37.6; 8.19.9
 sisāsanto 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 yajñiyāni 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
 imañ no yajñam ā gatam (9.5.8, gaman) 5.5.7; 9.5.8
 juṣethām yajñam iṣṭaye 5.78.3; 8.38.4
 juṣethām yajñam bodhatañ havasya me 2.36.6; 8.35.4
 yajñair vidhema namasā havirbhiḥ 2.35.12; 4.50.6
 çuci 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 (prāyaçcitta) grows in importance and in definiteness of statement, as when, e.g., the expiatory stanza, RV. 4.2.14, starts a long train of similar products, TB. 3.7.12.3; TA. 2.31; 10.24; BDh. 2.4.7; 4.1.3¹. 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) vyañ pramināma vratāni 8.48.9; 10.2.4
 yat sim āgaç cakrmā tat su mṛlata 1.179.5; . . . mṛla 7.93.7. Cf. yat sim āgaç cakrmā çirathas
 tal 5.85.7
 sakhāyañ vā sadam id bhrātaram vā 5.85.7; . . . sadam ij jāspatiñ vā 1.185.8
 (yad . . .) abhidrohañ manuṣyāç carāmasi 7.89.5; (yad . . .) abhidrohañ carāmasi 10.164.4
 yad vā ghā satyam uta yan na vidma 5.85.8; 10.139.5
 mā va eno anyakṛtañ 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.
 ajāiṣmādyāsanāma cābhūmānāgaso vyañ 8.47.18; 10.164.5
 pra ye minanti varuṇasya dhāma . . . mitrasya 4.5.4; pra ye mitrasya varuṇasya dhāma . . .
 minanti 10.89.8. Cf. under 1.24.10^c; 69.7^a; 7.47.3^c.
 tā no mṛlata idṛçe 1.17.1; 6.60.5; sa no mṛlātidṛçe 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
 nāñ 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 arvāvati vṛtrahan 8.13.15; 97.4
 yan nāsatyā parāvati yad vā stho adhi turvaçe 1.47.7; . . . adhy ambare 8.8.14
 tiraç cid aryaḥ savanā purūṇi 4.29.1; . . . savanā vaso gahi 8.66.12
 asme te santu sakhyā çivāni 7.22.9; 10.23.7
 puruhūtaḥ puruṣtutam 8.15.1; 92.2
 puruhūta janānām 9.52.4; 64.27
 indraḥ purū puruhūtaḥ 8.2.32; 16.7
 brahmā ko vaḥ (8.64.7, kas taḥ) saparyati 8.7.20; 64.7

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

Getting over misfortune

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

Protection and help in general

viçe janāya mahi çarma yachatam 1.93.8; 7.82.1
 çarma yachantu saprathaḥ 10.126.7; . . . sapratho yad imahe 8.18.3
 asmabhyam çarma bahulaḥ vi yantana (6.51.5, yanta) 5.55.9; 6.51.5
 chardir yantam adābhyam 8.5.12; 85.5
 pra ṇo yachatād (8.9.1, prāsmāi yachatam) avṛkaḥ pṛthu chardih 1.48.15; 8.9.1
 pra ṇa spārhābir ūtibhis tīretam (7.58.3, tīreta) 7.58.3; 84.3
 avāṅsy ā vṛṇīmahe 8.26.21; 67.4
 sakhitvam ā vṛṇīmahe (10.133.6, rabhāmahe) 9.61.4; 65.9; 10.133.6
 vṛṇīmahe sakhyāya 9.66.18; . . . sakhyāya priyāya 4.41.7
 sahasraṇibhir ūtibhiḥ 1.30.8; 10.134.4

Against plots, hostilities, and misfortune

mā naḥ . . . araruṣo dhūrtilḥ praṇaḥ martyasya 1.18.3; 9.94.8
 pāhi dhūrter arāvṇaḥ (7.1.13, araruṣo aghāyoḥ) 1.36.15; 7.1.13
 apaghanto arāvṇaḥ 9.13.9; 63.5
 aghā aryo arātayaḥ 6.48.16; 59.8
 mā no duḥçaṅsa içatā 1.23.9; 7.94.7; . . . içatā vivakṣase 10.25.7. Cf. 2.23.10.
 mā na (6.28.7, va) stena içatā māghaçaṅsaḥ 2.42.3; 6.28.7
 duḥçaṅsaḥ martyam ripum 8.18.4; duḥçaṅso martyo ripuḥ 2.41.8
 apa sedhata durmatim 8.18.10; 10.175.2
 yo asmāḥ ādideçati 9.52.4; 10.134.2
 nakiṣ taḥ karmanā naçat 8.31.17; 70.3
 mā no riradhataḥ nide 7.94.3; 8.8.13
 bādhasva dūre (6.74.2, āre bādhetām) nirṛtiḥ parāçāih 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
 vṛṣaṇo yuyota 7.58.6
 vy asmāḥ dveṣo vitaraḥ (6.44.6, yuyavad) vy anhaḥ 2.33.2; 6.44.6
 viçvā apa dviṣo jahi 9.13.8; 61.28
 urvīm gavyūtīm abhayaḥ ca nas kṛdhi 9.78.6; . . . abhayaḥ kṛdhi naḥ 7.77.4
 pānti martyam riṣaḥ 1.41.2; 5.67.3
 ariṣyantaḥ sacemahi 2.8.6; ariṣyanto ni pāyubhiḥ sacemahi 8.25.11
 prati sma deva riṣataḥ 7.15.13; 8.44.11
 ariṣtaḥ sarva edhate 1.41.2; ariṣtaḥ sa marto viçva edhate 10.63.13
 prāktād apāktād adharād udaktāt (sc. abhi jahi rakṣasaḥ) 7.104.19; paçat purastād adharād
 udaktāt (sc. pari pāhi) 10.87.21

Destruction of enemies

andhenāmītrās 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 dr̥ṣe 1.23.21; 10.9.7; 57.4
 prāyus tāriṣṭam nī rapāñsi 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^c; 10.18.6^d; 37.7^d.

Sons and servants

sa no rāśva suviryam 5.13.5; 8.98.12
 suvirāso vidatham ā vadema 1.117.25; 2.12.15; 8.48.14
 suviryasya patayaḥ śyāma 4.51.10; 6.47.12 = 10.131.6; 9.89.7; 95.5
 bṛhad vadema vidathe suvirāḥ. Refrain.
 dhīyā śyāma rathyaḥ sadāsāḥ 4.16.21 = 4.17.21; 56.4
 apatyasacām çrutyaḥ rarāthe (1.117.23, rarāthām) 1.117.23; 6.72.5
 bhakṣīmahi prajāḥ iṣam 7.96.6; 9.8.9
 çamṇo no bhūtaḥ (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
 viçvaḥ puṣyanti vāryam 1.81.9; 5.6.6; . . . puṣyasi vāryam 10.133.2
 vaṅsvā no vāryā puru 8.23.27; 60.14
 içānaḥ vāryānām 1.5.2; 24.3; içānā, &c. 10.9.5; içe yo, &c. 8.71.13
 tvam içiṣe vasunām (1.170.5, vasupate vasunām) 1.170.5; 8.71.8
 viçvā vāmāni dhīmahi 5.82.6; 8.22.18; 103.5
 dhukṣanta pipyuṣīm iṣam 8.7.3; dhukṣasva, &c. 8.54(Val.6).7; 9.61.15; dhukṣasva pipyuṣīm
 iṣam avā ca naḥ 8.13.25
 çreṣṭhām no dhehī 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 poṣaḥ yajamānāya dhattam 8.59(Val.11).7; . . . dhehī 10.17.9; . . . dhāraya 10.122.8
 vayan śyāma patayo rayiṇām 4.50.6, &c.
 rayiḥ piçaṅgām bahulaḥ vasīmahi (9.107.21, puruṣpṛham) 9.72.8; 107.21
 vi no rāyo duro vṛdhi 9.45.3; 64.3

asme rayiṁ ni dhāraya 1.30.32; 10.24.1
 Içānaṁ rāya imahe 6.54.8; 8.26.22; 53(Vāl.5).1
 rayiṁ gr̥ṇatsu dhāraya (5.86.6, didhytam) 5.86.6; 8.13.12
 sa naḥ punāna (or, sa na stavāna) ā bhara (sc. rayim) 1.12.11; 8.24.3; 9.40.5; 61.6
 ṛbhūm ṛbhukṣaṇo rayim 4.37.5; ṛbhukṣaṇam ṛbhūm rayim 8.93.34
 arvadbhīr (1.26.3, sa putrāir; 10.147.4, maksū sa) vājān bhārate dhanā ṛbhīḥ 1.64.13;
 2.26.3; 10.147.4
 mahāḥ sa rāya esate, 'he speedily arrives at great wealth', 1.149.1; 10.93.6
 purukṣum viçvadhāyasam 8.5.15; 7.13
 rayiṁ dhattaṁ vasumantaṁ purukṣum 7.84.4; rayiṁ dhattho, &c. 6.68.6; rayiṁ dhatta, &c.
 4.34.10; rayiṁ dhattaṁ çatagvinam (1.159.5, vasumantaṁ çatagvinam) 1.159.5; 4.49.4
 maksū gomantaṁ imahe 8.33.3; 88.2
 gavān poṣaṁ svaçvyam 1.93.2; 9.65.17
 uta no gomatiṛ iṣaḥ 5.79.8; 8.5.9; 9.62.24
 gamema gomati vraje 8.46.9; 51(Vāl.3).5
 açvasā vājasā uta 9.2.10; açvasāṁ vājasām uta 6.53.10
 rayiṁ gomantaṁ açvinam 8.6.9; 9.62.12; 63.12; 67.6
 vrajaṁ gomantaṁ açvinam 10.60.7; . . . açvinam vivakṣase 10.25.5
 açvāvad gomad yavamat (9.69.8, yavamat suvīryam) 8.93.3; 9.69.8

Great or lasting fame

abhi vājam uta çravaḥ 9.1.4; 6.3; 51.5; 63.12
 varco dhā yajñavāhase 3.8.3; 24.1
 asme dhehi çravo bṛhat 1.9.8; 44.2; 8.65.9
 sa dhatte akṣiti çravaḥ 1.40.4; 8.103.5; dadhāno akṣiti çravaḥ 9.66.7
 asme bhadrā sauçravasāni santu 6.1.12; 74.2
 asmadyak saṁ mimihī çravāṁsi 3.54.22; 5.4.2; 6.19.3
 āṣu dhā vīravat yaçah 4.32.12; 5.79.6
 ahūmahī çravasyavaḥ 6.45.10; 8.24.18; juhūmasi çravasyavaḥ 8.52(Vāl.4).4
 çravaḥ sūribhyo amṛtaṁ vasutvanam 7.81.6; 8.13.12
 yaçaç cakre asāmy ā 1.25.15; 10.22.2

Liberal patronage

coda rādho maghonāṁ 1.48.2; 7.96.2
 paṛsi rādho maghonāṁ 8.103.7; 9.1.3
 patiṁ turasya rādhasaḥ 6.44.5; pati, &c. 5.86.4
 kim aṅga radhracodanaḥ 8.80.3; . . . radhracodanaṁ tvāhuh 6.44.10
 rakṣā ca no maghonaḥ pāhi sūrin 1.54.11; 10.61.22
 uta trāyasva gr̥ṇato maghonaḥ 10.22.15; 148.4

Figures of Speech and Formulas

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

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

samudre na (3.36.7, samudreṇa) sindhavo yādamānāḥ 3.36.7; 6.19.5
 samudraṁ na saṁcaraṇe sanīṣyavaḥ 1.56.2; 4.55.6
 āpo na pravatā yatīḥ 8.6.34; 13.8; 9.24.2. Cf. 9.17.1
 samudra iva pivate 1.8.7; 8.12.5
 Cf. also under 6.44.20^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.
 raṇaṁ 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 saṁciṣvarīr yathā 8.69.11; 9.14.3. Expression of motherly love.
 saṁ vatsaṁ na mātr̥bhīḥ 9.104.2; saṁ vatsa iva mātr̥bhīḥ 9.105.2; saṁ vatsāso na mātr̥bhīḥ 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 uḥatī suvāsāḥ 1.124.7; 4.3.3; 10.71.4; 91.13. Expression of longing.
 agne paṣur na yavase 5.9.4; 6.2.9. Simile for Agni's voracity.
 haṁsā iva ṛeṇiḥo yatante, of array of horses in aḥvastuti, 1.163.10; . . . yatānāḥ, of sacrifice posts, 3.8.9. Expression of orderly array.
 mṛḡo na bhīmaḥ kucaro giriṣṭhāḥ 1.154.2; 10.180.2. Expression of majestic power.
 dyaur na prathinā cavaḥ, 'might extensive as the heavens', 1.8.5; 8.56 (Val. 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 vājesu pūrvyam (sc. ratham), 8.22.2.
 tam arvantam na sānasim, 'him like a successful racehorse', 4.15.6; 8.102.12. Expression for attention to God Agni by his worshippers.
 sidaṁ chyeno na yonim ā 9.61.21; 65.19; ḥyeno na yonim āsadat 9.62.4; . . . yonim ḡrta-vantam āsadam 9.82.1. Comparison of soma in its vat with an eagle in its nest.
 arān na nemih pari tā babbhūva (1.141.9, paribhūr ajāyathāḥ) 1.32.15; 141.9. Expression for enfolding protection.
 rathaṁ na dhīraḥ svapā ataksam (1.130.6, atakṣiṣuḥ) 1.130.6; 5.2.11; 29.15. Complacent estimate of the compositions of poets.
 mīḥe saptir na vājayuh 9.106.12; 107.11. Comparison of soma with a racehorse.

Miscellaneous statements which have assumed a formulaic character

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

- kih̄ svid vanaṁ ka u sa vṛkṣa āsa yato dyāvāprthivī niṣṭatakuṣṭh̄ 10.31.7; 81.4. Cosmic-mystic expression.
- prati vāṁ sūra udite 7.66.6; ... udite vidhema 7.63.5; ... udite sūktāih̄ 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 paritakmyāyāh̄ (6.24.9, paritakmyāyām) 5.30.13; 6.24.9. Designation of morn-tide.
- madhyāndina uditā sūryasya 5.69.3; 76.3. Expression for times of the day.
- madhva cōtanty abhito virapçam : of wells, 4.50.3; of Parjanya's buckets, 7.101.4. Designation of abundance.
- gobhir aṣvebh̄ir vasubhir hiraṇyāih̄ (10.108.7, nyrṣṭah̄) 7.90.6; 10.108.7. Description of abundant wealth in charge of gods, or demons.
- utso deva hiraṇyayah̄, 'thou art, O god, a spring of gold', 8.61.6; 9.107.4. Description of abundance.
- udneva koçāṁ vasunā nyrṣṭam 4.20.6; koçāṁ na pūrṇam vasunā nyrṣṭam 10.42.2. Description of fullness.
- indrāya somaṁ suṣutaṁ 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.
- sakam̄ sūryasya raçmibhiḥ 1.47.7; 137.2; 5.79.8; 8.101.2. Expression for divine brilliance.
- viçvā adhi çriyo dadhe 2.4.5; ... çriyo 'dhita 10.127.1; ... çriyo dhise vivakṣase 10.21.3. Expression for divine loveliness.
- viçvā rūpaṇy āviçan 7.55.1; 8.15.3; 9.25.4. Expression for divine pervasiveness.
- Cf. also under 1.23.15^c; 24.10^d; 30.21^e; 83.1^a; 129.2^f; 9.92.6^g.

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 martasa ūtaye (havāmahe, or the like) to the same god, 1.144.5; 3.9.1; 5.22.3; 8.11.6. It is a mere accident that these pādas are not used, e.g., in connexion with Indra; they fit him just as well. In most cases, however, the pādas repeated in the service of a particular god present themselves as salient and standard expressions of his particular character and activity, in distinction from other gods. They are, as it were, his Leit-motifs, in the Wagnerian sense. We can tell from the pāda itself what god is meant; an occasional infringement is in the nature of an oddity. So, e.g., the testimony of the pāda, agne devāṁ ihā vaha, 1.12.3, 10; 15.4, is not needed to show that the following pādas belong to Agni:

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

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

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

Indra's character is particularly marked on account of the feats which he performs, and the names of the demons which he slays. I have been tempted to write what would be an approximately complete history of Indra in passages repeated one or more times, but have refrained because the classified list of his double or multiple pādas given below (pp. 592 ff.) speaks for itself; see especially under the heading, 'Indra as demiurge and cosmic power', on p. 593. The most conspicuous and at the same time most monotonous mass of repetitions is in the ninth book, the collection of pavamāna-stotras; here practically every important statement about the preparation of the drink and cult of the god Soma is repeated *ad nauseam*. This is so because the ninth book is the collective Soma-book of all the Vedic Rishis fused by the redactors into a single corpus,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, *Prolegomena*, 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 Aṅvins, 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 Ṛbhūṣ 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, iṅānaṁ vāryāṇām in connexion with Indra, 1.5.2; with Savitar, 1.24.3; iṅānā vāryāṇām with the Waters, 10.9.5; iṅe yo vāryāṇām with Agni, 8.71.13; or, iṅānaṁ rāya imahe with Puṣan, 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 Hiraṇyagarbha-Prajāpati to whom is addressed in

¹ Cf. the pointed expression, 9.67.31, 32, pavamāniḥ . . . ṛṣibhiḥ sambhṛtaṁ rasam.

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

³ Cf. their nivid, Ṛ. 8.20 : . . . viṣṭvi svapasah, karmaṇā suhastāḥ, . . . ṣamyā ṣamisthāḥ, ṣamyā ṣamisthāḥ . . . citrāṣ citrabhir ūtibhiḥ.

10.121.10 the frequent prayer, 'may we be lords of riches'! (vayaṁ syāma patayo rayiṇām). Or, again, it is natural to say of both Uṣas and Sūrya that 'they create light for all the world', jyotir viçvasmāi bhuvanāya kṛṇvatī (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 imitativeness, and the tangle of ideas which, I am sure, had become habitual with the Vedic poets even before the time of the Rig-Veda redaction, comes out very strongly in these transfers from god to god. In the body of this work many repeated passages definitely show these qualities in one of the parallel forms ; in many others we suspect it without being able to render clear proof.

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

ūrdhvaṁ bhānuṁ savitā devo açret 4.13.2 ; 7.72.4

ūrdhvaṁ ketuṁ savitā devo açret 4.14.2

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

ūrdhvaṁ bhānuṁ savitevāçret 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. çardhan 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 viçvadhāya 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, *imāṃ ca naḥ pṛthivīm viçvadhāya 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 pratikāṃ vyūrṇute dāçuṣe vāryāni*. The comparison is rather forced; the poet is reminded of Uṣas' brightness, because he has in very fact borrowed the pāda, *vyūrṇute dāçuṣe vāryāni*, from the Uṣas stanza 5.80.6, *vyūrṇvati dāçuṣe vāryāni*.

Another case of this sort is involved in the relation of 9.101.7 to 8.31.11 (q. v.), where Soma is boldly assimilated to Pūṣan by means of a pāda borrowed from the sphere of Pūṣan. Cf. my remark on *çṛṇviṣe* under 4.19.5^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, *taṃ 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 paramaṃ 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 Açvins 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 çukraṃ duduhe pṛçṇir udhaḥ*, 'but once did Pṛçṇi 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 çukraṃ duduhe pṛçṇir udhaḥ*, 'he a bull, a Pṛçṇi, 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 ghr̥taci (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 ajaraṁ suṣumnam*, is adapted from the Indra pāda, *br̥hantam ṛṣvam ajaraṁ yuvānam*, 3.32.7; 6.19.2; see under 3.32.7^b.

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

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

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

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

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

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

CLASS A: REPETITIONS RELATING TO THE SAME
GOD OR GROUP OF 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 mṛṣaya 1.12.9; 8.44.28
sa naḥ pāvaka didivaḥ 1.12.10; . . . didihi 3.10.8
çucih pāvaka vandyah 2.7.4; . . . pāvaka idyah 7.15.10
çiram pāvakaçocisam 3.9.8; 8.43.31; 10.2.11; . . . çocisaṁ vivakṣase 10.21.1
revan naḥ çukra didihi dyumad pāvaka didihi 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 çoçucanāḥ 7.5.4
ud asya çocir asthāt 7.16.3; 8.23.4
ād asya vāto anu vāti çocih 1.148.4; 7.3.2
tiras tamāṁsi darçataḥ (8.74.5; darçatam) 3.27.13; 8.74.5
tiras tamo dadṛça ūrmyāsv ā 6.48.6; . . . dadṛçe rāmyāṇam 7.9.2
samidhā jātavedase 3.10.3; 7.14.1
stīrṇe barhiṣi samidhāne agnāu 4.6.4; 6.52.17
āvīḥ svar abhavaj jāte agnāu 4.3.11; 10.88.2
kṛṣṇaṁ ta ema ruçadūrme ajara 1.59.4; . . . ema ruçataḥ puro bhāḥ 4.7.9
saṁ yo vanā yuvate çucidan 7.4.2; . . . yuvate bhasmanā datā 10.115.2
agne paçur na yavase . . . dagdhāsi vanā 5.9.4; . . . yavase . . . vanā vṛçanti 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; 2.7.4^b; 4.2.20^c; 10.5^c; 6.7.7^b.

Agni as mediator and messenger between men and gods

agne devāṁ ihā vaha 1.12.3; 10.15.4
ā devāṁ vakṣi yakṣi ca 5.26.1; 6.16.2; 8.102.16
sa devāṁ eha vakṣati 1.1.2; 4.8.2
devāṁ ā vitaye vaha 5.26.2; 7.16.4
ā devāṁ somapitaye 1.14.6; 6.16.44
devebhīr havyatātaye (ā gahi, or, ā yāhi) 5.26.4; 5.1.1
devatrā havyam ohise 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
anuṣvadhā ā vaha mādayasva 2.3.11; 3.6.9
devo devāṁ yajatv agnir arhan 2.3.1; 10.2.2
īḥto 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
 cikitvān dāivyaṃ janam 6.52.12; 8.44.9 Cf. under 4-7.8^d.
 dūtaṃ kṛvānā ayajanta havyāḥi (10.122.7, mānuṣāḥ) 5.3.8; 10.122.7
 tvāṃ viçve sajoṣaso (8.23.18, viçve hi tvā sajoṣaso) devāso dūtam akrata 5.21.3; 8.23.18
 vahniḥ āsā viduṣṭaraḥ 6.16.9; 7.16.9.
 vahniḥ devā akṛvata 3.11.4; 7.16.2
 tve devā havir adanty āhutam 1.94.3; 2.1.13. Cf. 2.1.14.
 agnir havyā suṣūḍāti devo deveṣu medhirah 1.105.14; 142.11; agnir havyāni siṣvadat 10.188.10
 agne havyāya vohave 1.45.6; 3.29.4
 havyavāham amartyam 4.8.1; 8.102.17; . . . amartyaṃ sahovrdham 3.10.9
 havyavāḥ agnir ajaraḥ canohitaḥ 3.2.5; . . . ajaraḥ pitā naḥ 5.4.2
 yajīṣṭhaṃ havyavāhana 1.36.10; 44.5; yajīṣṭho havyavāhanaḥ 7.15.6; yajīṣṭhaṃ havyavā-
 hanam 8.19.21.—Cf. also under 1.1.5^c; 12.1^a; 5.1.11^d; 7.11.2^a.

Agni as embodiment of the priesthood

Agni as Hotar

tvāṃ hotā manurhitaḥ 1.14.11; 6.16.9
 agniṃ hotāram ḷate 6.14.2; . . . ḷate vasudhitim 1.128.8; . . . ḷate namobhiḥ 5.1.7
 hotāraṃ tvā vṛṇīmahe 5.20.3; 26.4; 8.60.1; 10.21.1
 hotāraṃ viçvavedasam 1.12.1; 36.3; 44.7
 hotāraṃ carsaṇinām 1.127.2; 8.23.7; 60.17
 hotā mandratamo viçi 5.22.1; 8.71.11
 vipraṃ hotāram adruham 8.44.10; . . . hotāraṃ puruvāram adruham 6.15.7
 mandraṃ hotāram uçiyo yaviṣṭham 7.10.5; . . . uçiyo namobhiḥ 10.46.4
 hotāram agniṃ manuṣo ni ṣedur namasyanta (5.3.4, daçasyanta) uçiḥ çāṣam āyoh 4.16.11;
 5.3.4
 hotāraṃ satyayajaṃ rodasyoh 4.3.1; 6.16.4
 yo martyeṣv amṛta ṛtāvā . . . hotā yajīṣṭhaḥ 1.77.1; 4.2.1
 hotā devo amartyaḥ 3.27.7; 8.19.24.—Cf. also under 1.13.4^c; 3.9.9^d; 5.3.4^c.

Agni as Ṛtvij

tvāṃ yajñeṣv ṛtvijam 3.10.2; 10.21.7
 ny agniṃ jātavedasaṃ, dadhātā devam ṛtvijam 5.22.2; 26.7

Agni as Purohita

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

Agni as oblation-bearer and leader at the sacrifice

agne rathir adhvarānām 1.44.2; 8.11.2
 agniṃ yajñeṣu pūryam 8.23.22; 39.8; 60.2; 102.10. Cf. under 3.11.3^b; 8.11.1^c.
 yajīṣṭhaṃ mānuṣe jane 5.14.2; 10.118.9
 yajīṣṭhaṃ tvā . . . viprebhiḥ çakra manmabhiḥ 1.127.2; yajīṣṭho . . . ḷdyo viprebhiḥ çakra
 manmabhiḥ 8.60.3
 sa no yakṣad devatātā yajīyān 3.19.1; 10.53.1
 viçām agniṃ svadhvaram 5.9.3; 6.16.40
 hotṛābhīr agnir manuṣāḥ 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
 priyaṃ cetiṣṭhaṃ aratiṃ svadhvaram 7.16.1; . . . aratiṃ ny erire 1.128.8
 asya yajñasya sukratum 1.12.1; 8.19.3. Cf. under 1.31.5^c.
 semaṃ no adhvaraṃ yaja 1.14.11; 26.1

veṣi hy adhvariyatām 4.9.5 ; 6.2.10
 veṣi hotram uta potraṃ yajatra (10.2.2, janānām) 1.76.4 ; 10.2.2
 hotā (8.60.3, mandro) yajīṣṭho adhvarēṣv 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 vibhrto (1.148.1, viṣṭo) mātariṣvā 1.71.4 ; 148.1
 pṛṣṭo divi pṛṣṭo (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
 vṛṣā (10.80.2, agnir) mahi rodasī ā viveṣa 3.61.7 ; 10.80.2
 ā yas (6.4.6, agne) tatantha rodasī vi bhāsā 6.1.11 ; 4.6
 pāti priyam ripo (4.5.8, rupo) agram padaṃ veh 3.5.5 ; 4.5.8
 antar mahāñṣ carati (10.4.2, carasi) rocanena 3.55.2 ; 10.4.2
 agnir dvārā vy ṛvati (8.39.6, ūrṇute) 1.128.6 ; 8.39.6
 gopā ṛtasya didīhi 10.118.7 ; . . . didīhi sve dame 3.10.2. Cf. gopām ṛtasya didivim 1.1.8
 mitro agnir bhavati (5.3.1, tvam mitro bhavasi) yat samiddhaḥ 3.5.4 ; 5.3.1
 agnir mandro madhuvacā ṛtāvā 4.6.5 ; 7.7.4
 mandra svadhāva ṛtajāta (8.74.7, mandra sujāta) sukrato 1.144.7 ; 8.74.7
 iṣānaḥ 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 napātām ā huve 7.16.1 ; 8.44.13
 apām (8.19.4, ūrjo) napātām subhagam sudiditim 3.9.1 ; 8.19.4
 imaṃ vidhanto apām sadhasthe 2.4.2 ; 10.46.2
 viṣvāni deva (3.5.6, devo) vayunāni vidvān 1.189.1 ; 3.5.6
 pradakṣiṇid devatātīm urānaḥ 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
 atithiṃ mānuṣānām 1.127.8 ; 8.23.25
 viṣṭiṃ kavir viṣpatim mānuṣir iṣaḥ 3.2.10 ; . . . viṣpatim mānuṣiṇām 5.4.3 ; . . . viṣpatim
 ṣaṣvntinām 6.1.8
 damūnasam gr̥hapatim amūram 4.11.5 ; . . . gr̥hapatim vareṇyam 5.8.1
 kavir gr̥hapatir yuvā 1.12.6 ; 7.15.2 ; 8.102.1
 vāiṣvānarāḥ pṛthupajā amartyaḥ 3.2.11 ; pṛthupajā amartyaḥ 3.27.5
 Cf. also under 3.17.2^b ; 22.8^c ; 4.7.8^d ; 5.7.1^d ; 17.2^a ; 6.4.8.1^c ; 10.45.2^b.

Agni as protector and enricher of men

rakṣota (10.7.7, trāsvota) nas tanvo aprayuchan 10.4.7 ; 7.7
 rakṣā ca no (3.54.1, ṛṇotu no) damyebhir anikāḥ 3.1.15 ; 54.1
 bharadvājāya saprathāḥ (chardir yacha, or, carma yacha) 6.15.3 ; 16.33
 ayam agna tve api 2.5.8 ; 8.44.28
 ṣataṃ pūrbhir yaviṣṭhya (6.48.8, yaviṣṭha pāhy aḥasaḥ) 6.48.8 ; 7.16.10
 pāhi no agne rakṣasaḥ pāhi dhūrter arāvnaḥ 1.36.15 ; pāhi no agne rakṣaso ajuṣṭāt pāhi
 dhūrter araruso aghāyoh 7.1.13
 agni rakṣānsi sedhatī 1.79.12 ; 7.15.10
 sa no divā sa riṣaḥ pātu naktam 1.98.2 ; 10.87.1
 dviṣo aḥhānsi duritā (6.15.15, agne viṣvāni duritā) tarema 6.2.11 = 6.14.6 ; 15.15
 tvam naḥ pāhy aḥaso 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 rayipatī rayiṇām 1.60.4 ; 72.1
 sa hi kṣapavān agni (7.10.5, abhavat) 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
 dhanamājayo (6.16.15, dhanamājayaṁ) raṇe-raṇe 1.74.3; 6.16.15
 dadhāti ratnaṁ 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
 agni ratho na vedyah 8.19.8; agniṁ rathaṁ na vedyam 8.84.1
 agnis tuviṅravastamaḥ (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 su ṅrudhī girāḥ 1.26.5; 45.5; 2.6.1
 agniṁ iḷenyo girā 1.79.5; 10.118.3
 ā te agna ṛcā haviḥ 5.6.5; 6.16.47
 agniṁ girbhīr havāmahe 8.11.6; 10.141.3
 yajñeṣu devam iḷate 1.15.7; 5.21.3; 6.16.7
 devaṁ martāsa ūtaye 3.9.1; 5.22.3; 8.11.6; . . . ūtaye havāmahe 1.144.5
 stomāir vidhemāgnaye 8.43.1; stomāir iṣemāgnaye 8.44.27
 ayā (7.14.2, vayam) te agne samidhā vidhema 4.4.15; 7.14.2
 agniṁ iḷe sa u ṅravat 8.43.24; 44.6
 ṅrutkarṇaṁ 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
 agniṁ dhībhīḥ saparyata 5.25.4; 8.103.3
 mandasva dhītibhīr hitaḥ 8.60.4; 10.140.3
 te ghed agne svādhyah 8.19.17; 43.30
 uttānahastā namasopasadya 3.14.5; . . . namaśā vivāset 6.16.46; . . . namaśādhi vikṣu 10.79.2
 agniṁ prayaty adhvarē 5.28.6; 8.71.22. Cf. indraṁ, &c.
 viprāso jātavedasaḥ 3.11.8; 8.11.5
 nāmāni cid dadhire yajñiyāni 1.72.3; 6.1.4
 janmaḥ-janman nihito jātavedāḥ 3.1.20, 21
 tam arvanāṁ na sānasim (sc. marmṛjyante) 4.15.6; . . . (sc. ṅṛñhi) 8.102.12
 tvām agne maṁsiṇaḥ (sc. indhate) 3.10.1; . . . (sc. hinvanti) 8.44.19
 yas ta ānat samidhā taṁ 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 prayāñsi sudhitāni hi khyah (10.53.2, khyat) 6.15.15; 10.53.2
 somaprṣṭhāya vedhase 8.43.11; kīlālope somaprṣṭhāya, &c. 10.91.14
 vedī (6.13.4, yas te) sūno sahaso ṅrbbhīr ukthāih 6.1.10; 13.4
 Cf. also under 2.37.1^b; 4.4.7^b; 5.27.1^c; 41.10^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

vṛtraṁ jaghanvān asṛjat 1.80.10; . . . asṛjad vi sindhūn 4.18.7; 19.8
 indro vṛtrāṇy aprati jaghāna (7.23.3, jaghanvān) 6.44.14; 7.23.3
 ahan vṛtraṁ nir apām āubjo (1.85.9, āubjad) arṇavam 1.56.5; 85.9
 vadhid (10.28.7, vadhiṁ) vṛtraṁ vajreṇa mandasānaḥ 4.17.3; 10.28.7
 indraṁ vṛtrāya hantave 3.37.5; 8.12.22; 9.61.22
 hanti vṛtraṁ (1.63.7, aṅho rājan) varivah pūrave kaḥ 1.63.7; 4.21.16
 ya indra vṛtrahantamaḥ 8.46.8; 9.92.17
 ahann ahiṁ pariçayānam arṇaḥ 3.32.11; 4.19.2; 6.30.4
 ahann ahim ariṇāt sapta sindhūn 4.28.1; 10.67.12
 pariṣṭhitā ahinā çūra pūrvīḥ 2.11.2; 7.21.3
 sṛjaḥ sindhūr ahinā jagrasānān 4.17.1; 10.111.9
 tvam vṛtān ariṇā indra sindhūn 4.19.5; 42.7
 avāsṛjaḥ (8.12.12, avāsṛjat) sartave sapta sindhūn 1.32.12; 8.12.12
 indra mahná mahato arṇavasya 10.67.12; 111.4
 Cf. under 1.32.5^d; 5.2.2^c; 3.32.4^d; 4.17.7^{cd}; 5.29.3^d; 30.11^o; 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
 asvāpayad dabhītaye 4.30.21; asvāpayo dabhītaye suhantu 7.19.4
 maho druho apa viçvāyu dhāyi 4.28.2; 6.20.5
 nanamo vadhar adevasya piyoḥ 1.174.8; 2.19.7
 jahi vadhar vanuṣo martyasya 4.22.9; 7.25.3
 ni duryoṇa avṛṇaṁ 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 viçaḥ sūryeṇa sahyāḥ 2.11.4; 10.148.2
 viçvasya jantor adhamam cakāra 5.32.7; . . . adhamas padīṣṭa 7.104.16
 adhaspadaṁ tam iṁ kṛdhi 10.133.4; 134.2

Indra's other demiurgic or divine acts

duraç ca viçvā avṛṇod apa svāḥ 3.31.21; 10.120.9
 pra sūraç cakram vṛhatād abhike 1.174.5; 4.16.12
 bharaç cakram etaço nāyam indra 1.121.13; . . . etaçaḥ sam riṇāti 5.31.11
 prāvo (6.26.4, āvo) yudhyantam vṛṣabham daçadyum 1.33.14; 6.26.4
 āvaḥ kutsam indra yasmiṁ cākan 1.33.4; vaha kutsam, &c. 1.174.5
 atithigvāya çañsyaṁ kariṣyan 6.26.3; 7.19.8
 yathā kaṇve maghavan traysadyasyavi 8.49 (Vāl.1).10; . . . maghavan medhe adhware 8.50 (Vāl.2).10
 yathā prāvo maghavan medhyātithim 8.49 (Vāl.1).9; yathā prāva etaçaṁ kṛtvye dhane
 8.50 (Vāl.2).9
 ekasya çruṣṭāu yad dha codam āvitha 2.13.9; çagdhī no asya yad dha pauram 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; atirah) 8.14.7; 10.153.3
 anu tvā rodasī ubhe 8.6.38; 71.11
 viçve devāso amadann anu tvā 1.52.15; 103.7
 devās ta indra sakhyāya yemire 8.89.2; 98.3
 samīcīnāsa ṛbhavaḥ sam asvaran 8.3.7; samīcīnāso asvaran 8.12.32
 devī (sc. rodasī) çuṣmanī saparyataḥ 6.44.5; 8.93.12
 sakhe viṣṇo vitarām vi kramasva 4.18.11; 8.100.12
 jātaḥ pṛchad vi mātaram ka ugrāḥ ke ha çṛṇvire 8.45.9; vi pṛchad iti mātaram, &c. 8.77.1
 Cf. under 1.32.4^o; 3.32.8^o; 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 khejakṛt samadvā 6.18.2; yudhmo anarvā khajakṛt samadvā 7.20.3
 kṛṣe tad indra pāuṣyam 8.3.20; 32.3
 na tvāvāḥ indra kaç cana na jāto na janīṣyate 1.81.5; similar distich 7.32.23
 athemā viçvāḥ pṛtanā jayāsi (10.52.5; jayāti) 8.96.7; 10.52.5
 vy āsa (10.29.8; āna) indrah pṛtanā svojāḥ 7.20.3; 10.29.8
 açatur indra jajñiṣe 10.133.2; açatur (8.21.13, anāpir) indra januṣā sanād asi 1.102.8; 8.21.13
 tvam indrābhībhūr asi 8.98.2; 20.153.5
 ṛghāyamānam invataḥ (sc. na tvā rodasī) 1.10.8; ṛghāyamāṇo invasi (sc. indrah çatur) 1.176.1
 nāntarikṣāni vajriṇam 8.6.15; 12.24
 indrah jāitṛaya harṣayan 9.111.3; . . . harṣayā çacipatim 8.15.13
 jayema pṛtsu vajrivah 8.68.9; 92.11
 vajram çigāna ojasā 8.76.9; 10.153.4
 vajreṇa çataparvaṇā 1.80.6; 8.6.6; 76.2; 89.3
 tvam hi çacvatīnām (sc. rājā viçam 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 vṛṣānā hari, vṛṣā tvam çatakṛato vṛṣā havaḥ 8.13.31; vṛṣā ratho
 maghavan vṛṣānā hari vṛṣā tvam çatakṛato 8.33.11
 mahāḥ 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 mahadbhīç ca çuṣmāḥ 4.22.3; 6.32.4
 pṛavo vājeṣu vājinam 1.4.8; 176.5
 rathītamaḥ rathīnām 1.11.7; rathītamo rathīnām 8.45.7
 vidmā hi tvā dhanamjayam 3.42.6; 8.45.13;—viçvā dhanāni jigyuṣaḥ 8.14.6; 9.65.9
 (adāçuṣām) teṣāṁ no veda ā bhara 1.81.9; (adāçurīḥ) tasya no veda ā bhara 8.45.15
 dhanaspṛtam çūçuvāṣām sudakṣam 6.19.8; 10.47.4
 sahasrā vājy avṛtaḥ 1.133.7; 8.32.18
 vāvṛdhāno dive-dive 8.53(Vāl.5).2; vāvṛdhāte, &c. 8.12.28 (Indra's Hari)
 rājā kṛṣṭīnām puruhūta indrah 1.177.1; 4.17.5
 ya ekaç çarṣaṇīnām 1.7.9; 176.2
 çikṣā çacivaḥ çacibhīḥ 8.2.15; . . . çacivas tava naḥ çacibhīḥ 1.62.12
 gavyanta indrah sakhyāya viprā açvāyanto vṛṣānaḥ vājayantaḥ 4.17.6; 10.131.3
 yad vā pañca kṣītīnām 5.35.2; . . . kṣītīnām dyumnam ā bhara 6.46.7
 yad indra nāhuṣiṣv ā 6.46.7; 8.6.24

Cf. under 1.5.10^e; 54.3^b; 80.8^e, 10^e; 81.5^e; 4.16.6^a; 18.4^e; 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 somapātāmaṃ 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 sutāṃ 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 pitaye 8.12.12; . . . pitaye vṛṣāyate 1.55.2
 indraṃ somasya pitaye 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 sutāṃ piba 1.84.4; 8.6.36
 (asya) somaṃ çriṇanti pṛçnayaḥ 1.84.11; 8.69.3
 indram indo vṛṣā viça 1.176.1; 9.2.1 (to Soma Pavamāna)
 sutāḥ somaḥ parisiktā madhūni 1.177.3; 7.24.3
 pibā-pibed indra çūra somam 2.11.11; 10.32.15
 adhvaryavo bharatendrāya somam 2.14.1; adhvaryavaḥ sunutendrāya somam 10.30.15
 tasmā etaṃ 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; asmīn 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 çāroḥ 3.50.2; 7.29.1
 pibā tv asya girvaṇaḥ 3.51.10; 8.1.26
 dhānāvantaṃ karambhīnam apūpavantaṃ ukthinaṃ (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
 sajoṣāḥ pāhi girvaṇo marudbhiḥ 4.34.7; 6.40.5
 vahantu somapītaye 4.46.3; 8.1.24 (Indra's Harayaḥ)
 indra somaṃ pibā imam 8.17.1; indra somam imaiṃ piba 10.24.1
 somaṃ somapate piba 5.40.1; 8.21.3
 vṛṣā grāvā vṛṣā mado vṛṣā somo ayaṃ sutāḥ 5.40.2; 8.13.32
 pātā sutam indro astu somam 6.23.3; 44.15
 somaṃ virāya çipriṇe 8.32.24; . . . çipriṇe pibadhyāi 6.44.14
 ayaṃ soma indra tubhyaṃ sunve 7.29.1; 9.88.1
 somam indrāya vajriṇe 7.32.8; 9.30.6; 51.2
 yatrā somasya ṛmpasi 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
 ehīm asya dravā piba 8.17.11; 64.12
 madāya dyukṣa somapāḥ 8.33.15; 66.6
 asya pītva madānām 8.92.6; 9.23.7
 sutavān ā vivāsatī 1.84.9; 8.97.4
 yathā manāu sāmvaraṇāu somam indrāpibaḥ sutam 8.51 (Vāl. 3).1; yathā manāu vivāsvatī
 somaṃ çakrāpibaḥ sutam 8.52 (Vāl. 4).1
 çucayo (8.93.22, uçanto) yanti vitāye (sc. sutāḥ) 1.5.5; 8.93.22
 Cf. under 1.104.9^a; 175.2^b; 3.37.8^a; 8.4.2^b; 82.3^a

Indra as protector and enricher of men

syāmed indrasya cārmaṇi 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 tvam na indra mṛṣaya 6.45.17 ; 8.80.2
 indra dyumnaṃ svarvad dhehy asme 6.19.9 ; 35.2
 indra tvādātam id yaçāḥ 1.10.7 ; 3.40.6
 apām tokasya tanayasya jeṣe 1.100.11 ; 6.44.18
 yaḥ çāhsantaṃ yaḥ çaçamānam ūti 2.12.14 ; 20.3
 pūrvī asya niṣṣidho martyeṣu 3.51.5 ; pūrvīḥ ta 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 sakhya çivāni 7.22.9 ; 10.23.7
 asmākam bodhi avitā mahādhanē 6.46.4 ; 7.32.5
 asmākam su maghavan bodhi godāḥ 3.20.21 ; 4.22.10 ; . . . gopāḥ 3.31.14
 makṣū gomantam imahe 8.33.3 ; 88.2
 indra rāyā pariṇasā 4.31.12 ; 8.97.6 ; tvam na indra rāyā pariṇasā 1.128.9
 kadā na indra rāya ā daçasyeḥ 7.37.5 ; 8.97.15
 kṛṇuṣva rādho adrivaḥ 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
 aram te çakra dāvane 8.45.10 ; 92.26
 sahasraṇibhir ūtibhiḥ 1.30.8 ; 10.134.4
 vidyāma çūra navyasaḥ 8.24.8 ; 50(Vāl. 2):9
 vidyāma sumatinām 1.4.3 ; . . . sumatinām navānam 10.89.17
 vidyāma vastor avasā gr̥ṇanto bharadvājā (10.89.17, viçvāmītrā) uta ta indra nūnam 6.25.9 ;
 10.89.17 ; vidyāma vastor avasā gr̥ṇantaḥ 1.177.5
 mahīr asya praṇīṭayaḥ pūrvīr uta praçastayaḥ 6.45.3 ; 8.12.21
 indra (8.32.12, indro) viçvābhir ūtibhiḥ 8.32.12 ; 61.5 ; 10.134.3 ; . . . ūtibhir vavakṣītha 8.12.5
 çatamūte çatakrato 8.46.3 ; çatamūtiṃ çatakratum 8.99.8
 mahān mahibhiḥ çacibhiḥ 8.2.32 ; 16.7
 arvācīnam su te manāḥ 1.84.3 ; 3.37.2
 puro dadhat saniṣyasi (5.31.11, saniṣyati) kratum naḥ 4.20.3 ; 5.31.11
 yasya viçvāni hastayoḥ 1.176.3 ; 6.45.8
 yo rāyo 'vanir mahān suparāḥ sunvataḥ sakhā 1.4.10 ; 8.32.13
 devaṃ-devaṃ vo 'vasa indram-indram gr̥ṇīṣasi 8.12.19 ; . . . avase devaṃ-devam abhiṣṭaye 8.27.13
 dūriva vajrīn avato na sīcate 8.49(Vāl. 1):6 . . . avato vasutvanā 8.50(Vāl. 2):6
 vasūyavo vasupatiṃ çatakratum stomāir indram havāmahe 8.52(Vāl. 4):6 ; 61.10
 yasmāi tvam vaso dānya çikṣasi (8.52.6, mahāse) sa rāyas poṣam açnute (8.52.6, invati)
 8.51(Vāl. 3):6 ; 52(Vāl. 4):6
 purūtamaṃ purūṇam 1.5.2 ; 6.45.29
 Cf. under 1.16.9^a ; 29.2^a ; 51.8^e ; 84.19^a ; 110.9^a ; 167.1^d ; 177.1^d ; 3-43.3^b ; 5-35.5^a

Indra as recipient of praise and sacrifice

tam tvā vyaṃ maghavann indra girvnaḥ sutāvanto havāmahe 8.51(Vāl. 3):6 ; 61.14
 indram girbhir havāmahe 8.76.5 ; 88.1 ; —girbhir gr̥ṇanti kāravaḥ 8.46.3 ; 54(Vāl. 6):1
 eto nv indram stavāma 8.24.19 ; 81.4 ; 95.7
 indram abhi pra gāyata 1.5.1 ; 8.92.1
 tam v abhi pra gāyata 8.15.1 ; . . . abhi prāçata 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 çuṣam arcata 1.9.10; . . . arcata 10.133.1; indrāya çuṣam harivantam arcata 10.96.2
 uktham indrāya çauṣyam 1.10.5; 5.39.5
 indra vatsam na mātaraḥ 6.45.25; 8.95.1
 indrāya brahmodyatam 1.80.9; 8.69.9
 brahmenḍrāya vajriṇe 3.53.13; 8.24.1
 upa brahmāṇi çrṇava imā naḥ 6.40.6; 7.29.2
 upa brahmāṇi harivaḥ 1.3.6; . . . harivo haribhyām 10.104.6
 anu ṣṭuvantu pūrvathā 8.3.8; 15.6
 indram vāṇir anuttamanyum eva 7.31.12; . . . vāṇir anūṣata sam ojase 8.12.22
 stotṛbhya indra girvaṇaḥ 4.32.8; stotāra indra girvaṇaḥ 8.32.7
 kaṇvā ukthena vāvṛdhuḥ 8.6.21, 43
 yaṁ te svadhāvan svadayanti dhenavaḥ 8.49(Vāl.1).5; yaṁ te svadhāvan svadanti gūrtayaḥ
 8.50(Vāl.2).5
 ahūmahī çravasyavaḥ 6.45.10; 8.24.10
 indram taṁ hūmahe vayam 6.46.3; 8.51(Vāl.3).5
 vṛṣantamasya hūmahe 1.10.10; 5.35.3
 vṛṣā tvā vṛṣaṇam huve vajriṇī citrābhir ūtibhiḥ 5.40.3; 8.13.33
 marutvantaṁ havāmahe 1.23.7; 8.76.6
 nānā havanta ūtaye 8.1.3; 15.12; 86.5
 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 bodhi sadhamādyo vṛdhe 8.3.1; 54(Vāl.6).5
 vayam indra tvāyavaḥ 3.41.7; 7.31.4; 10.133.6
 -akhāya indram ūtaye 1.30.7; 8.21.9
 indram prayaty adhvare 1.16.3; 8.3.5. Cf. agniḥ, &c., under 5.28.6
 anu pratnasyāukasāḥ 1.30.9; 8.69.18
 vyaṁ te ta indra ye ca naraḥ 5.35.5; . . . ye ca deva 7.30.4
 yad indra prāg apāg udañ nyañ vā hūyase nṛbhiḥ 8.4.1; 65.1
 yac chakrāsi parāvati yad arvāvi vṛtrahan 8.13.15; 97.4
 arvāvato na ā gahi 3.37.11; 40.8
 indreha tata ā gahi 3.37.11; 40.9
 yāhi vāyur na niyuto no achā 3.35.1; 7.23.4
 (mā) nī rīraman yajamānāso anye 2.18.3; 3.35.3
 vahatam indra keçinaḥ 3.41.9; 8.17.2
 ā tvā bhṛhanto 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. hari) 8.13.27; 8.32.29 = 8.93.24
 yoniṣ ṭa indra niṣade (7.24.1, sadano) akāri 1.104.1; 7.24.1
 mandāno asya barhiṣo vi rājasi 8.13.4; 15.5
 edam barhīr yajamānasya sīda 3.53.3; 6.23.7
 aram indrasya dhāmne 8.92.25; 9.24.5
 kīratum punīta (8.53.6, punata) anūṣak 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 pādas may be arranged under the following heads : Ritual preparation of Soma (washing and cleaning ; straining ; pressing and flowing and clearing) ; Soma and his admixtures ; Soma and his vessels ; Soma benefits Indra and other gods ; Soma as protector and enricher of men ; Soma's divine and other qualities ; Soma-worship. The boundary line between these rubrics is often effaced, because one and the same passage presents more than a single aspect of the plant, fluid, or god.

Ritual preparation of Soma

Washing and cleaning

ā pyāyasva madintama soma viṣvebhir aṅgubhiḥ 1.91.17 ; pra pyāyasva pra syandasva soina viṣvebhir aṅgubhiḥ 9.67.28
 marmṛjyante upasyuvah, yābhir 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 mṛjyam 9.15.7 ; 46.6
 ṣṛṇānā apsu mṛñjata 9.24.1 ; 65.26
 sa marmṛjāna āyubhiḥ 9.57.3 ; 66.23
 tam I mṛjanty āyavaḥ 9.63.17 ; 107.17
 etaṁ u tyam daṣa kṣīpo (mṛjanti) 9.15.8 ; 61.7
 ṣiṣum jajñānam 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 sṛjā 1.28.9 ; 9.16.3 ; 51.1
 tiraḥ pavitram ācavaḥ 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 ṣicyate 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
 hariṃ 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 yanti
 asaḥcataḥ 9.62.28
 abhy arṣa kanikradat 9.63.29; 67.3
 harir arṣati dharṣasiḥ 9.37.2; 38.6
 pavamānāya gāyata 9.65.7; vipaḥcite pavamānāya, &c. 9.86.44
 pavamāno vi dhāvati 9.37.3; vyānaḥiḥ pavamāno, &c. 9.103.6
 somo vājam ivāsarat 9.37.5; 62.16
 çukrā ṛtasya dhārayā, vājam gomantam akṣaran 9.33.2; 63.14
 tayā pavasva dhārayā 9.45.6; 49.2
 pavasva soma dhārayā 9.1.1; 29.4; 30.3; 100.5
 asṛgran devavitaye 9.46.1; 67.17
 sa pavasva madintama 9.50.5; sa punāno madintamaḥ 9.99.6
 pavamānaṃ madhuçcutam 9.50.3; 67.9
 ete pūtā vipaḥcetaḥ 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 asṛgram āçavaḥ 9.17.1; 23.1
 pavamānā asṛkṣata 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 vicarṣaṇiḥ 9.28.5; pavamānaṃ vicarṣaṇim 9.60.1
 pavamānaḥ (9.13.8, °na) kanikradat 9.3.7; 13.8
 abhi somāsa āçavaḥ pavante madyaṃ madam 9.23.4; 107.14
 nṛbhir yato vi niyase 9.24.3; 99.8. Cf. under 9.15.3^a
 abhy arṣanti suṣṭutum 9.62.3; abhy arṣati suṣṭutum 9.66.22; pavamānā abhy arṣanti
 suṣṭutum 9.85.7
 Cf. also under 1.137.3^{bc}; 8.1.17^a

Soma and his admixtures

- somaḥ 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 kṛṇvāno na nirṇijam 9.14.5; 107.26; gāḥ kṛṇvāno nirṇijam haryataḥ kavīḥ 9.86.26
 gobhir aṅjāno 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 sīdati 9.57.3; çyeno na vaṅsu kalaçeṣu sīdasi 9.86.35
 sīdañ chyeno na yonim ā 9.61.21; 65.19
 çyeno na yonim āsadat 9.62.4; . . . yonim ghr̥tavantam āsadam 9.82.1
 abhi droṇāny āsadam 9.3.1; 30.4
 achā koçam madhuçeutam 9.66.11; 107.12
 abhi koçam madhuçeutam 9.23.4; 36.2
 somah 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 cakradat (9.107.22, °do) vane 9.7.3; 107.22
 abhi droṇāni dhāvati 9.28.4; 37.6
 camūṣv ā ni sīdasi 9.63.2; 99.8
 abhi yonim kanikradat 9.25.2; 37.2
 vardhā samudram ukthyam 9.29.3; 61.15

Soma benefits Indra and other gods

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

indav (9.97.11, indur) indrasya sakhyam juṣānaḥ 8.48.2; 9.97.11
 hariñ nadīṣu vājinam, indum indrāya matsaram 9.53.4; 63.17
 indrāyendo pari srava 8.91.3; 9.106.4
 indram indo vṛṣā viçā 1.176.1; 9.2.1
 somam indrāya vajriṇe 9.30.6; 51.2
 indrāya pātave sutah 9.1.1; 100.5
 asyed indro madeṣv ā 9.1.10; 106.3
 punānā indram āçata 9.6.4; 24.2
 indrāya pavate sutah 9.6.7; 62.14; 106.2; 107.17
 indrāya soma pātave 9.11.8; 98.10; 108.15
 indrāya madhumattamāḥ 9.12.1; . . . °mah 9.67.16; . . . °mam 9.63.19
 indrasya hārdy āviçan 9.60.3; . . . āviçan manīṣibhiḥ 9.86.19
 indrasya hārdi somadhānam ā viçā 9.70.9; 108.16
 çuoir 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 matsarintamāḥ 9.63.2; 99.8
 sa indrāya pavase matsarintamāḥ (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
 punhīndrāya 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 dāivyañ janam 9.80.5; 84.3
 sa no deva (9.97.27, evā deva) devatāte pavasva mahe soma psarasa indrapānaḥ (9.97.27,
 psarase devapānaḥ) 9.96.3; 97.27
 çuddho (9.86.7, somo) devānām upa yāti niṣkṛtam 9.78.1; 86.7
 ayañ (9.104.3, yathā) mitrāya varuṇāya çantamāḥ 1.136.4; 9.104.3
 sa no bhagāya vāyave 9.44.5; 61.9
 pavamānasya marutaḥ 9.51.3; 64.24
 matsi çardho marutañ 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 devavitamāḥ 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
 apagnanto arāvṇaḥ 9.13.9; 63.5
 apagnan pavato mṛdhaḥ 9.61.25; . . . pavase mṛdhaḥ 9.63.24
 vighnan rakṣāñsi devayuh 9.17.3; 37.1; 56.1
 devāvīr aghaçañsahā 9.24.7; 28.6; 61.19
 asmabhyañ gātuvittamaḥ 9.101.10; 106.6
 asmabhyañ soma gātuvit 9.46.5; 65.12
 indo sakhitvam uçmasi 9.31.6; 66.14
 asya te sakhye vayam 9.61.29; 66.14
 sakhitvam ā vṛñimahe 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 sūbhagā 8.78.8; 9.4.2; ca sūbhagā 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
 sahasrabhr̥ṣṭir 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°
 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; . . . bhara 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 sahasrañam (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 sahasrapājasaḥ 9.13.3; 42.3
 indo sahasrabharṇasaḥ 9.64.25; 98.1
 punāna indav ā bhara soma dvibarhasaḥ rayim 9.40.6; 100.2; punāna indav ā bhara 9.57.4;
 soma dvibarhasaḥ rayim 9.4.7
 rayim piçāṅgaḥ bahulaḥ vasimahi (9.107.21, puruṣpṛham) 9.72.8; 107.21
 pavasva mañhayadrayiḥ 9.52.5; 67.1
 gomad indo hiranyavat 9.41.4; 61.3
 açvāvad vājavat sutaḥ 9.41.4; 42.6
 sahasradhāraḥ çatavāja induh 9.96.9; 110.10. Cf. under 9.38.1°
 sa viçvā dāçuṣe vasu somo divyāni pāṛthivā, pavatām antarikṣyā 9.36.5. The same in plural,
 te viçvā . . . somā . . . pavantām, &c. 9.64.6

Soma's divine and other qualities: Soma-worship

- prarocayan (9.85.12, prārūreud) rodasi mātara çucih 9.75.4; 85.12
 devo devebhyas pari 9.42.2; 65.2
 somo devo na sūryaḥ 9.54.3; 63.13
 svar vāji siṣāsati 9.7.4; svar yad vāji aruṣaḥ siṣāsati 9.74.1
 cārur ṛtāya pitāye 1.137.3; 9.17.8
 rājā deva ṛtām 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

tvam dyām ca pṛthivīm cāti jabhrise 9.86.29; tvam 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 kṛvyo rasah 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 rajānsy asṛtam (9.3.8, asṛtaḥ) 8.82.9; 9.3.8
 vṛtrahā devavitamaḥ 9.25.3; 28.3
 mṛṣhe saptir na vājyuh 9.106.12; 107.11
 pavamāna vidharmaṇi 9.4.9; 64.9; 100.7
 sa tū pavasva pari pārthivām rajaḥ 9.72.8; 107.24
 punānāya prabhūvaso 9.29.3; punānāsyā prabhūvasoḥ 9.35.6
 tvam soma vipaṅcitam 9.16.8; 64.25
 ete pūtā vipaṅcitah 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 dhītayah 9.19.4; 66.11
 dhibhīr viprā avasyavaḥ 9.17.7; 63.20
 ṣiṣum rihanti matayah panipnatam 9.85.11; 86.31
 somaṁ maṁṣā abhy anūṣata stubhaḥ 9.68.8; 86.17
 puruhūta janānām 9.52.4; 64.27
 arvanto na gravasyavaḥ 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.

Açvins

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

Wonderful deeds of the Açvins

etāni vām açvinā vīryāni (2.39.8, vardhanāni) 1.117.25; 2.39.8
 yuvaṁ çvetam pedava indrajūtam (10.39.10, pedave 'çvināçvam) 1.118.9; 10.39.10
 ni pedava ūhathur āçum açvam 1.117.9; 7.71.5
 ny ūhathuḥ purumitrasya yoṣām (10.39.7, yoṣānām) 1.117.20; 10.39.7
 ud vandanam āirataṁ daṁsanābhīḥ 1.118.6; ud vandanam āirayataṁ svar dṛçe 1.112.5
 yuvaṁ narā stuvate pajriyāya (1.117.7, kṛṣṇiyāya) 1.116.7; 117.7
 çataṁ kumbhāṁ asiṅcataṁ surāyāḥ (1.117.6, madhūnām) 1.116.7; 117.6
 çataṁ meṣān vṛkye cakṣadānam (1.117.17, māmahānam) 1.116.16; 117.17
 dasrā hiraṇyavartanī 1.92.18; 5.75.2; 8.5.11; 8.1; . . . °vartanī çubhas patī 8.87.5
 Cf. under 1.112.8^c; 8.3.23^c.

Açvins' chariot

ratho dasrāv amartyaḥ 1.30.18; 5.75.9
 cakraṁ rathasya yemathuḥ 1.30.19; 5.73.3
 yad vām ratho vibhīṣ patāt 1.46.3; 8.5.22
 yuñjāthām açvinā ratham 1.46.7; 8.73.1
 rathenā yātam açvinā 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 vṛṣṇānā vātarañhāḥ 1.118.1; . . . vṛṣṇānā yas tricakraḥ 1.183.1
 ayukṣātām açvīnā yātave ratham 1.157.1; . . . açvīnā tūtujīm ratham 10.35.6
 tam vām ratham vayam adyā huvema 1.180.10; 4.44.1
 rathā açvāsa usaso vyuṣṭāu (4.45.2, vyuṣṭiṣu) 4.14.4; 45.2
 ā yad vām sūryā (8.8.10, yoṣṇā) 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 gachathaḥ (1.183.1, yenopayāthaḥ) sukṛto duroṇam 1.117.2; 183.1
 yena narā nāsatyessayadhyāi 1.183.3; 6.45.5
 viṣo yena gachatho devayantiḥ (10.41.2, yajvarīr narā) 7.69.2; 10.41.2
 yam açvīnā suhavā rudravartani 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 mṛkṣatām sedhatām dveṣo bhavataḥ sacābhuvā 1.34.11; 157.4
 vṛdhe ca no bhavataḥ vājasātāu 1.34.12; 112.24
 chardir yantam adābhyam 8.5.12; 8.5
 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 kāṇvasya 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 açvīnā yuvam 1.92.17; 1.157.4. Cf. under 1.47.5^c.
 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
 açvīnā yad dha karhi cic chuçrūyātām imam havam 5.74.10; yad adya karhi karhi cic, &c. 8.73.5
 yan nāsatyā parāvati yad vā stho adhi turvaçe (8.8.14, adhy ambare) 1.47.7; 8.8.14

Açvins as recipients of praise and sacrifice

ā nūnam yātam açvīnā 8.8.2; 9.14; 87.5. Cf. under 8.8.5^b
 açvīnāv eha gachatam 1.22.1; 5.75.7; 78.1
 açvīnā gachataḥ yuvam 5.73.3; 8.8.1; 85.1
 yuvām havante açvīnā 1.47.4; 8.5.17
 vayanī hi vām havāmahe 8.26.9; 87.6
 ayam vām bhāgo nihita iyam giḥ (8.57.4, nihito yajatrā) 1.183.4; 8.57 (Vāl. 9).4
 dasrāv ime vām nidhāyo madhūnām 1.183.4; 3.58.5
 madhvaḥ pibatām madhupēbhir āsabhīḥ 1.34.10; 4.45.3
 ā me havām nāsatyā (1.183.3, nāsatyopa yātam) 1.183.3; 8.85.1
 eha yātam pathibhir devayānāḥ 1.183.6 = 1.184.6; 3.58.5
 juṣethām yajñam bodhatām havasya me 2.36.6; 8.35.4
 imam suvṛktīm vṛṣṇānā juṣethām 7.70.7 = 7.71.6; 7.73.3. Cf. under 1.184.2^a
 iha tyā purubhūtām 5.73.2; 8.22.3
 ta mandasānā manuṣo duroṇa ā 8.87.2; 10.40.13
 upemām suṣṭutīm mama 8.5.30; 8.6
 yuvābhyaḥ bhūtv açvīnā 8.5.18; 26.16
 girbhir vatso avīvṛdhat 8.8.8, 15, 19
 sutam soma rātvṛdhā 1.47.1; 2.41.4
 ā barhiḥ sīdatām narā (8.87.4, sumat) 1.47.8; 8.87.2, 4
 ā vām viçvābhir ūtibhiḥ priyamedhā ahūṣata 8.8.18; 87.3

Uṣas

About 20 repetitions which concern Uṣas alone do not call for any classification ; they exhibit most of the features that make up her character.

- eṣā divo duhitā praty adarçi 1.113.7; 124.3
 aḥve na citre aruṣi 1.30.21; aḥveva citrāruṣi 4.52.2
 oṣā yāti (4.14.3, uṣā iyate) suyuḥā rathena 1.113.14; 4.14.3
 pratī bhadrā adrkṣata 1.48.13; 4.52.5
 jyotiṣ kṛṇoti sūnarī 1.48.4; 7.81.1
 vy uchaḥ duhitar divaḥ 1.48.1; 5.79.3, 9; vy āucho duhitar divaḥ 5.79.2
 bhāsvatī netrī sūnṛtānām 1.92.7; 113.4
 uṣāḥ sūnṛte (7.76.6, sujāte) prathamā jarasva 1.123.5; 7.76.6
 uṣo adyeha subhage (1.123.13, uṣo no adya suhavā) vy ucha 1.113.7; 123.13
 uṣāḥ ḥukreṇa ḥociṣā 1.48.14; 4.52.7
 uṣā uchaḥ apa sridhaḥ 1.48.8; 7.81.6
 Iyusīṇām upamā caḥvatīnām vibhātīnām (1.124.2, āyatīnām) prathamōṣā vy aḥvātī (1.124.2, adyātī) 1.113.15; 124.2
 praminatī manuṣyā yugāni 1.92.11; 124.2
 aminatī dāivyāni vratāni 1.92.12; 124.2
 uṣo maghony ā vaha 4.55.9; 5.79.7
 asambhyam vājīnīvatī 1.92.13; 4.55.9
 ṛtasya panthām anv eti sādhu prajānatīva na diḥo minātī 1.124.3; 5.80.4
 śjījanan (sc. uṣasāḥ) sūryam yajñam agnim 7.78.3; prācikitat (sc. uṣāḥ) sūryam, &c. 7.80.2
 Cf. under 1.124.7^a; 4.39.1^c; 7.81.1^c.

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 iṣmīṇaḥ (7.56.11, iṣmīṇaḥ suniṣkāḥ) 5.87.5; 7.56.11
 ḥiprāḥ ḥirṣasu vitatā hiranyayīḥ 5.54.11; ḥiprāḥ ḥirṣan hiranyayīḥ 8.7.25
 marutsu viḥvabhānuṣu 4.1.3; 8.27.3
 te bhānubhir vi tasthire 8.7.8, 36
 rudrasya sūnum havasā ḥṛṇīmasi (6.66.11, vivāse) 1.64.12; 6.66.11
 pṛṣadaḥvāso anavabharrādhasaḥ 2.34.4; 3.26.6
 praṣṭir vahati rohitāḥ 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 viḥvā bhuvanā marudbhyaḥ (1.166.4, bhuvanāni harmyā) 1.85.8; 166.4
 indrajyeṣṭhā abhidyaḥ 6.51.15; 8.83.
 yūyam hi ṣṭhā sudānavaḥ 1.15.2; 6.51.15; 8.7.12; 8.7.9
 kad dha nūnam kadhapriyaḥ 1.38.1; 8.7.31
 imam naro marutaḥ saḥcatā vṛdham (7.18.25, saḥcatānu) 3.16.2; 7.18.25
 viḥve ganta (10.35.13, adya) maruto viḥva ūti 5.43.10; 10.35.13
 adhi stotrasya sakhyasya gātana (10.78.8, gāta) 5.55.9; 10.78.8
 dānā mahnā tad eṣām 5.87.2; 8.20.14
 marutaḥ somapitaye 1.23.10; 8.94.2, 9
 tveṣām (5.58.1, stuṣe) gaṇam mārutān 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 *ṛta* or its derivatives in the foreground. The *pādas* are grouped under the following heads: Ādityas as upholders of the divine order, or as endowed with other lofty qualities; Ādityas as protectors and enrichers of men; worship of Ādityas in general.

Ādityas as upholders of the divine order, or as endowed with other lofty qualities

ṛtāvānā jane-jane 5.65.2 (Mitra and Varuṇa); ṛtāvāno, &c. 5.67.4 (Mitra, Varuṇa and Aryaman)
 ṛtāvānā ṛtam ā ghoṣatho (8.25.4, ghoṣato bṛhat) 1.151.4; 8.25.4 (Mitra and Varuṇa)
 ṛtāvānā samrājā pūṭadakṣasā 8.23.30; 25.1 (Mitra and Varuṇa)
 ṛtāvāno varuṇo mitro 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
 trī rocanā divyā dhārayanta 2.27.9 (Ādityas); 5.29.1 (Indra-Aryaman with a suggestion of the other Ādityas)
 sāmrajyāya sukratū 8.25.8 (Mitra and Varuṇa); . . . sukratūḥ 1.25.10 (Varuṇa)
 suksātrāso 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) riḡādasam 1.2.7; 5.64.1
 rājānā mitrāvaruṇā supāni 1.71.9; 3.56.7
 tā samrājā ghṛtāsutī 1.136.1; 2.41.6 (Mitra and Varuṇa)
 ādityā dānunas patī 1.136.3; 2.41.6 (Mitra and Varuṇa)
 rājānā dirghaḥruttamā 5.65.2; 8.101.2 (Mitra and Varuṇa)
 Cf. under 2.28.3°; 3.59.1^b; 4.55.7°; 7.36.2^d.

Ādityas as protectors and enrichers of men

ādityāir no aditih ḥarma yaṅsat (10.66.3, yachatu) 1.107.2; 4.54.6; 10.66.3
 aditih ḥarma yachatu 6.75.12, 17; 8.47.9
 devān ādityān aditīm (10.66.4, avase) havāmahe 10.65.9; 66.4
 viḥva ādityā adite sajoṣāḥ 6.51.5; . . . adite manīṣi 10.63.17 = 10.64.17
 devāir no devy aditir ni pātu 1.106.7; 4.55.7
 ta ādityā ā gatā sarvatātaye 1.106.2; 10.35.11
 ādityā yan mumocati 8.18.12; 67.18
 aṅhoḥ cid urucakrayaḥ (8.18.5, °cakrayo 'nehasaḥ) 5.67.4; 8.18.5. Both Ādityas.
 bṛhan mitrasya varuṇasya ḥarma (10.10.6, dhāma) 2.27.7; 10.10.6
 mitrāya vocaṁ varuṇāya saprathaḥ (1.136.6, mīlhuṣe) sumṛṇīkāya saprathaḥ (1.136.6, mīlhuṣe)
 1.129.3; 136.6
 upa naḥ sutam ā gataṁ varuṇa mitra dācuṣaḥ 5.71.3; mahi vo mahatām avo varuṇa mitra dācuṣe 8.47.1

ā no mitrāvaruṇā gṛh̥tāir gavyūtīm ukṣatam 3.62.16; ā no mitrāvaruṇā havyaṣṣṭīm gṛh̥tāir gavyūtīm ukṣatam ṅābhīḥ 7.56.4
 ṣṛtaḥ me mitrāvaruṇā havemā 1.122.6; 7.62.5
 ṛtāvāno varuṇo mitro agnih, yachantu candrā upamaḥ 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. 1.94.13²; 162.22²; 2.40.6²

Āditya-worship in general

prati vān sūra udite vidhema 7.63.5 (Mitra and Varuṇa); . . . udite sūktāih 7.65.1 (Mitra and Varuṇa); prati vān sūra udite 7.66.7 (Mitra and Varuṇa, followed by Aryaman)
 mitrāya varuṇāya ca 9.100.5; 10.85.17
 varuṇo mitro aryamā 1.26.4; 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 pariṃjā (8.27.17, sarātayaḥ) 1.79.3; 8.27.17; 10.93.4
 mitro aryamā varuṇaḥ sajoṣāḥ 1.186.2; 7.60.4
 (mitraṣya) aryamaṇo varuṇaṣya ca 1.136.2; 8.47.9.—Cf. 1.136.4^a; 2.27.2^b; 8.18.21^b.

Viṣve Devāḥ

The repetitions which concern the Viṣve Devāḥ (also simply Devāḥ) number around 30. They include lists of particular gods in Viṣve Devāḥ stanzas. They consist of praise and appeals for help, and are devoid of specific mythic aspects.

viṣve devāsa ā gata 1.3.7; 2.41.13 = 6.52.7
 viṣve devāso adruhaḥ 1.19.3; 9.102.5. Cf. 2.1.14
 viṣve devā amatsata 8.66.11; 9.14.3
 yaḥ devāso avatha vājasātāu 10.35.14; 63.14
 manor yajatra amṛta ṛtājñāḥ 7.35.15; 10.65.14
 gojātā uta ye yajñīyāsaḥ 7.35.4; 10.53.5
 te no rāsantām urugāyam adya yūṣaḥ pāta svastibhiḥ sadā naḥ 7.35.15; 10.65.15 = 10.66.16
 devo-devo suhavo bhūtu mahyaḥ mā no mātā pṛthivī durmatāu dhāt 5.42.16; 43.15
 adveṣe dyāvāpṛthivī huvema devā dhata rayim aṣme sūviram 9.68.10; 10.45.12
 ādityam dyāvāpṛthivī apah svah 7.44.1; 10.36.1
 indrāvayū bṛhaspatim 1.14.3; 10.141.4
 dadhikrām agnim uṣasaḥ ca devīm 3.20.5; 10.101.1
 vanaspatīr ośadhī rāya eṣe (5.42.16, rāye aṣyāḥ) 5.41.8; 42.16
 āpa ośadhīr vanino juṣanta (10.66.9, vanināni yajñīyā) 7.34.25 = 7.56.25; 10.66.9
 pra vo vāyūm rathayujāni kṛṇudhvam (10.64.7, puraṁdhim) 5.41.6; 10.64.7
 ahiḥ ṣṛnotu budhnyo havimani 10.64.4; 92.12 (both in Viṣve Devāḥ stanzas)
 grāvā yatra madhuṣud ucyate bṛhat 10.64.15; 100.8 (both in Viṣve Devāḥ stanzas)
 ṛtāvāno varuṇo mitro agnih, yachantu candrā upamaḥ 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, indraḥ) viṣṇum pūṣaṇaḥ brahmaṇas patim 5.46.3; 7.44.1
 indravīṣṇū (10.65.1, ādityā viṣṇur) marutaḥ svar bṛhat 10.65.1; 66.4
 tad aryamā (6.49.14, tat parvatas) tat savitā cano dhāt 1.107.3; 6.49.14
 Cf. also 1.107.2^a; 3.8.8^a; 8.57(Vāl. 9).2^a; 10.35.10²; 65.1².

Sūrya (Sūra) and Savitar (Tvaṣtar, Bhaga)

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

āprā dyāvāpṛthivī antarikṣam, to Sūrya 1.115.1; to Sūrya-Savitar 4.14.2
 ā sūryo aruhac chukram arpaḥ 5.45.10; 7.60.4
 ud u ṣya devaḥ savitā damūnāḥ 6.17.4; . . . savitā yayāma 7.38.1; . . . savitā savāya 2.38.1;
 . . . savitā hiranyāya 6.71.1

ūrdhvaṁ bhānuṁ (4.14.2, ketuṁ) savitā devo aṣret 4.13.2 ; 14.2 ; 7.72.4 ; . . . savitevaṣret, of

Agni, patterned after the preceding, 4.6.2

rju marṣeṣu vṛjinā ca paçyan 4.1.17 ; 6.51.2 ; 7.60.2

ratnaṁ devasya savitur iyānaḥ (7.52.3, iyānaḥ) 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 devebhīr janitā sajoṣāḥ (10.64.10, pitā vacaḥ) 6.50.13 ; 10.64.10

Cf. also 1.35.8^a, 9^b ; 115.4^c ; 5.42.3^d ; 6.50.8^e ; 7.63.4^b.

R̥bhus

The special quality of the R̥bhus as cunning artificers or magic contrivers comes out in four of their five repeated pādas ; cf. p. 18 :

niç carmaṇo gāṁ arinīta dhītibhiḥ 1.161.7 ; 4.36.4

ekam 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 puramdhiḥ 4.34.2

Vāyu

The span of Vāyu, the so-called niyutaḥ (Nighaṇṭu 1.15 ; Brhaddevatā 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 niyudbhīr çatinībhīr adhvaraṁ sahasrinībhīr upa yāhi vitaye (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, puramdhim) 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 prayah) 5.51.5 ; 7.90.1.—Cf. 1.135.4^f

Bṛhaspati

bṛhaspatir bhīnad 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.

tmāne (2.33.15, mīdhvas) 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.

Sarasvati

vājebhir vājīnivatī 1.3.10; 6.61.4
uta śyā naḥ sarasvatī 6.61.7; . . . sarasvatī juṣāṇā 7.95.4

Vāc

tām abhṛtyā vy adadhuh purutrā 10.71.3; tām mā devā vy adadhuh 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
ahih ṣṛṇotu budhnyo havīmāni 10.64.4; 92.12

Dadhikrā

udirāṇā yajñam upaprayantaḥ 4.39.5; 7.44.2

Devapatnyah

ā rodasī varuṇānī ṣṛṇotu 5.46.8; 7.44.22

Pitarah

yenā naḥ pūrve pitarah padajñāḥ 1.62.2; 9.97.39

Uçijah

vrajañ 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 madhusud ucyate brhat 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 ṣrayantām r̥tāvṛdhāḥ, dvāro devīr asaṣcataḥ, to the Divine Doors, 1.13.6; 142.6 madhumantañ tanūnapāt, to Tanūnapāt, 1.13.2; 1.142.2 naktosāsā supeṣāsā, to Night and Morn, 1.13.7; 142.7 uṣāsānaktā sudugheva dhenuḥ, to the same, 1.186.4; 7.2.6 yalvī r̥tasya mātārā, to the same, 1.142.7; 5.5.6 hotārā dāivyā kavī yajñāñ no yakṣatam imāñ, to the two Divine Hotars, 1.13.8; 142.8; 188.7 dāivyā hotārā prathamā viduṣṭārā 2.3.7; . . . prathamā ny r̥ñje 3.4.7 = 3.7.8; . . . prathamā purohitā 10.66.13; . . . prathamā suvācā 10.110.7. To the same. Ijito agna ā vahendrañ citram iha priyam, to Agni, 1.142.4; 5.5.3 prācināñ barhir ojasā 1.188.4; barhiḥ prācinam ojasā 9.5.4. To Barhis; see also p. 578.

Dānastuti or Praise of liberality to the priests

sadyo dānyā mañhate 6.45.32; 10.26.8
sahasrā daça gonām 8.5.37; 6.47
rādhās te dasyave vṛka 8.55(Vāl.7).1; prati te dasyave vṛka 8.56(Vāl.8).1
catvāry (8.21.18, sahasram) ayutā dadāt 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 *Dasa* and *Nasatya*, are not dissimilar at all. The *Daivya* 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 *Naktoṣāsā* or *Uṣāsānakta* represent in reality the unit idea of the junction (*saṁdhyā*), or seam between night and morn, and that, too, ritualistically; that is to say, they represent the beginning of the ritual day much as does *Uṣas* by herself. In the following list the 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 *Uṣāsānakta* and *Daivya* 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
 sajitvanāparājītā 3.12.4; vṛtrahaṇāparājītā 8.38.2

Indra and Vāyu

indraç ca vāyav eṣāṁ somānāṁ (5.51.6, sutānāṁ) pītam arhathaḥ 4.47.2; 5.51.6. Cf. sutānāṁ pītam arhasi, to *Vāyu* 1.134.6

Indra and Varuṇa

rayiṁ dhataṁ (6.68.6, dhattho) vasumantaṁ puruḥṣam 6.68.6; 7.84.4 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 havāṁ me 6.69.7

Indra and Bṛhaspati or Brahmanaspati

aviṣṭaṁ dhiyo jigṛtaṁ puramdhiṛ jajaṣtam aryo vanuṣāṁ 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-Ṛṥhivī or Dyāvā-Bhūmī

pra dyāvā yajñāḥ ṛṥhivī ṛṥāvrdhā 1.159.1 ; . . . ṛṥhivī namobhiḥ 7.53.1
 dyāvābhūmī adite trāsīthām naḥ 4.55.1 ; 7.62.4
 devāir dyāvāṛṥhivī prāvataḥ naḥ 1.31.8 ; 9.69.10 ; 10.67.12
 kiṁ svid vanaḥ ka u sa vṛkṣa śa ya to dyāvāṛṥhivī niṣṭatakṣuḥ 10.31.7 ; 81.4
 adveṣe dyāvāṛṥhivī huvema 9.68.10 ; 10.45.12
 Cf. also under 4.23.10^o ; 6.68.4^d ; 10.82.1^d.

Ṛṥhivī and Antariḡṣa

ṛṥhivī naḥ pārthivāt pātṽ añhaso 'ntariḡṣāḁ 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 Vṛṥra for the waters or rivers does not figure in the pādas which belong to Indra and Agni, though both gods are warrior gods, and share quite a number of pādas redolent of war. If we find, on the other hand, that Indra and the Maruts are assimilated rather more closely (p. 616), this is due to the official position of the Maruts as Indra's Myrmidons. Again, however, the repetitions do not touch really the most intimate qualities of either.

That the difference between the gods is felt is shown in this that a good many of the repetitions contain variations which do justice, sometimes very neatly, to the different characters of the two gods (see above, p. 587) ; at times, again, the same expression has really a slightly different sense in its two applications. So, e.g., sadyo jajñāno havyo babhūtha (or, babhūva) is applied to Indra in 8.96.21 ; to Agni in 10.6.7. In the former case it refers to the youthful exploits of Indra which render him worthy of adoration ; in the latter case the meaning is, more simply, that Agni flares up quickly, and so becomes at once fit for sacrifice. Throughout it is a question of detail, rather than a question of far-reaching mythological principle or tendency.

What these repetitions really do show are the settled habits of expression, the imitativeness, and, underneath the glittering wealth of Vedic diction, a certain mental sterility on the part of the Vedic poets of historical times. This is supported, as we know, by that henotheistic indifference to the special

mythological and ritual character of the individual gods which we have tried to put into the right light above (p. 575).

The lists given in the present class may be supplemented at the proper points from the following (third) general class in the manner indicated above, p. 588.

Agni with other divinities

Agni and Indra

The two gods share something like 50 items. This number is increased still further in the third general class, which contains a considerable number of cases that belong in common to Agni and Indra and some additional god. More than half the items under the present rubric deal in general terms with the benevolence of the two gods and the piety of their worshippers. As for the remainder, the chief emphasis is upon the warlike character of both gods; they share also some cosmic qualities. The pair *Indrāgni* (above, p. 609) does not add anything to this account (cf. Hillebrandt, *Ved. Myth.* ii. 294 ff.). Also, the *pādas* which *Indrāgni* share with other dual gods (below, p. 629) exhibit no signs of real individuality:

çuṣmintamo hi te mado dyumnintama uta kratuḥ, to A. 1.127.9; to I. 1.175.5
 ā no gahi sakhyebhiḥ çivebhir mahān mahibhir ūtibhiḥ saranyan, to A. 3.1.19; to I. 3.31.18
 tvayā ha svid yujā vāyam, to A. 8.102.3; to I. 8.21.11
 hr̥ṇīyamāno apa mad hy āireḥ pra me devānām vratapā uvāca, &c., to A. 5.2.8; *nidhiyamānam*
 apagūlham apsu pra me devānām vratapā uvāca, &c., to I. 10.32.6
 ā rodasi apr̥ṇā (and, apr̥ṇā) jāyamānaḥ, to A. 3.6.2; 7.13.2; to I. 4.18.5; 10.45.6
 yo asya pāre rajasaḥ (sc. ajāyata), to A. 10.187.5; . . . rajaso viveṣa, to I. 10.27.7
 tantum tanuṣva pūrvyam, to A. 1.142.1; . . . pūrvyam yathā vide, to I. 8.13.14
 samrājām carṣaṇīnām, 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; juhotana vṛṣabhāya, &c., to I. 7.98.1
 sadyo jajñāno havyo babhūtha (8.96.21, babhūva), to A. 10.6.7; to I. 8.96.21
 mahān asy adhvaraṣya praketaḥ, to A. 7.11.1; dāgvān asy, &c., to I. 10.104.6
 adroghavacām matibhir yaviṣṭham, to A. 6.5.1; . . . matibhiḥ çaviṣṭham, to I. 6.22.2
 vrajām gomantam uçijo vi vavruḥ, to A. 4.1.15; 10.45.11; to I. 4.16.6
 nyañī uttānām anv esi (10.27.13, eti) bhūmim, to A. 10.142.5; to I. 10.27.13
 sumṛītko bhavatu jātavedāḥ, to A. 4.1.20; . . . bhavatu viçvavedāḥ, to I. 6.47.12 = 10.131.6
 açnasya cic chiçnathat pūrvyāni, to A. 6.4.3; to I. 2.20.5
 yudhā devebhyo varivaç cakartha, to A. 1.59.5; to I. 7.98.3
 kṛṇvānāso amṛtatvāya gātum, to A. 1.72.9; to I. 3.31.9
 puroyāvānam ājiṣu, to A. 8.84.8; to Indra-worshippers' chariot 5.35.7
 yena vaṁśāma pṛtanāsu çardhataḥ (6.19.8, çatrūn), to A. 8.60.12; to I. 6.19.8
 anānataṁ damayantaṁ pṛtanūn, to A. 7.6.4; to I. 10.74.5
 ririkvānsa 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 ivāno rohate, to A. 2.5.4; . . . rohate juṣanta yat, to I. 8.13.6
 tvam içīso vasūnām (1.170.5, vasupate vasūnām), to A. 8.71.8; to I. 1.170.5

Part 2, Chapter 4B: Repetitions relating to two different gods [612

- çreṣṭhañ no dhehi vāryam, to A. 3.21.2; . . . vāryaṃ vivakṣase, to I. 10.24.3
 sakhe vaso jaritrbhyaḥ, to A. 8.71.9; to I. 1.30.10; . . . jaritrbhyo 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 çravo brhat, to A. 1.9.8; 44.2; to I. 8.65.9
 asaavāñso vi çrñvire, to A. 4.8.6; to I. 8.54(Vāl. 6).6
 asmadyak sañ mimihī çravāñsi, to A. 3.54.22; 5.4.2; to I. 6.19.3
 pra ño 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 sunnam imahe, to A. 8.75.16; to I. 3.42.6; 8.98.11
 tvāñ vardhantu no girāḥ, 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) vatsaṃ na svasareṣu dhenavaḥ, to A. 2.2.2; to I. 8.88.1
 abhi tvā pūrvapitaye, to A. 1.19.9; to I. 8.3.7
 tañ ghem itthā namasvina upa svarājam āsate, to A. 1.36.7; to I. 8.69.17
 tvāñ stoṣāma tvayā suvirā 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 ūtaye, to A. 8.71.10; . . . ūtaya ṛtasya yat, to I. 8.12.14
 prañānan vidvāñ upa yāhi somam, to A. 3.29.16; to I. 3.35.4
 viçvabhīḥ (sc. devebhīḥ) somapitaye, to A. 1.14.1; viçvabhīḥ (sc. dhāmabhīḥ) somapitaye, to
 I. 8. 21.4
 eđañ barhiḥ sado mama, to A. 3.24.3; to I. 8.17.1
 mādayasva svarpare, to A. 8.103.14; mādayāse, &c., to I. 8.65.2
 devebhyo havyavāhana, to A. 3.9.6; 10.118.5; 150.1; . . . havyavāhanaḥ, to I. (?) 10.119.13
 agnim ukthāni vāvrdhuḥ 2.8.5; indram ukthāni vāvrdhuḥ 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
 sidann ṛtasya yonim ā, to A. 6.16.35; to S. 9.32.4; 64.11
 ṛtasya yonim āsadam, to A. 5.21.4; to S. 3.62.13; 9.8.3; 64.12
 yaḥ pañca carsaññir abhi, to A. 7.15.2; to S. 9.101.9
 viçvā yaç carsaññir abhi, to A. 4.7.4; 5.23.1; to S. 1.86.5
 tveṣaṃ rūpañ kṛṇuta uttarañ yat, to A. 95.8; . . . kṛṇute varṇam asya, to S. 9.71.8
 yā parvateṣv ośadhīṣv apsu, of A.'s wealth 1.59.3; of S.'s dhāmāni 1.91.4
 çardhan tamāñsi jighnase, to A. 8.43.22; to S. 9.61.19
 jāhi rakañsi sukrate, to A. 6.16.29; to S. 9.63.28
 abhi śyāma ṛtanyataḥ, 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 sakhībhya īdyāḥ, to A. 1.75.4; to S. 9.66.1
 dadhad ratnāni dāçuṣe, to A. 4.15.3; to S. 9.3.6
 pañsi rādho maghonām, to A. 8.103.7; to S. 9.1.3
 imañ yajñam idañ 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 vṛṣṭīñ divas pari, to A. 2.6.5; te no vṛṣṭīñ divas pari, to Somāḥ 9.65.24
 harim (10.188.1, aqvam) 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.

bhadrañ manah kṛṇuṣva vṛtratūrye, to A. 8.19.20; to Brahmanaspati 2.26.2

achidrā ɉarma jaritah purūñi, to A. 3.15.5; achidrā ɉarma dadhire purūñi, to the rivers in a hymn to Brahmanaspati 2.25.5

ā rodasi vṛṣabho roravīti, to A. 10.8.1; to Bṛhaspati 6.73.1

supratūrtim anehasam, to A. 3.9.1; to Iā in a hymn to Brahmanaspati 1.40.4

Agni and Maruts

yukṣvā hy aruṣi rathe, to A. 1.14.12; yuñgdhvāñ hy, &c. to M. 5.56.6

vṛṣā ɉukrañ duduhe pṛñir ūdhaḥ, to A. 4.3.10; sakṛe ɉukrañ, &c. to M. 6.66.1

stomañ yajñāñ ca dhṛṣṇuyā, to A. 5.20.3; to M. 5.52.4

kṛdhi na ūrdhvāñ carathāya jīvase, to A. 1.36.14; ūrdhvāñ naḥ karta jīvase, to M. 1.172.3

Agni and Vāyu

dakṣañ sacanta ūtayaḥ, in a hymn to A. 3.13.2; in a stanza to V. 1.134.2

abhi prayāñsi vītaye, to A. 6.16.44; abhi prayāñsi sudhitāni vītaye, to V. 1.135.4

agna ā yāhi vītaye 6.16.10; vāyav ā yāhi vītaye 5.51.5

Agni and Aṇvins

rājantam adhvarāñām, to A. 1.1.8; 45.4; samrājantam adhvarāñām, to A. 1.27.1; rājantāv adhvarāñām, to Aṇvins 8.8.18

priyamedhā ahūṣata, to A. 1.45.3; to Aṇvins 8.18.8; 87.3

mā no martāya ripave rakṣasvine, to A. 8.60.8; . . . ripave vājīnivasū, to Aṇvins 8.22.14

sumṛikāḥ svavāñ yātv arvāñ, to A. 1.35.10; to the Aṇvins' chariot 1.118.1

deveṣv asty āpyam, to A. 1.105.13; deveṣv adhy āpyam, to Aṇvins 8.10.3

uru jyotir janayann āryāya, to A. 7.5.6; uru jyotir cakrathur āryāya, to Aṇvins 1.117.21

mahaḥ sa rāya eṣate patir dan, to A. 1.149.1; mahaḥ sa rāya eṣate, of a worshipper in an Aṇvins hymn 10.93.6.—Cf. also under 4.44.6.

Agni and Sūrya or Savitar

ūrdhvāñ bhānuñ savitevācṛet, to A. 4.6.2; ūrdhvāñ bhānuñ (4.14.2, ketuñ) savitā devo aṛet, to Savitar 4.13.2; 14.2; 7.72.4

haste dadhāno naryā purūñi, to A. 1.72.1; to Savitar 7.45.1

āpaprivāñ rodasi antarikṣam, to A. 1.73.8; to Sūrya 10.139.2

rāyo budhnaḥ sañgamano vasūñām, to A. 1.96.6; to Sūrya 10.139.3

apāñ garbhañ darṣatam oṣadhīñām, to A. 3.1.13; to Sarasvant or Sūrya 1.164.52

asya hi svayaɉastarah, in a hymn to A. 5.17.2; . . . yaɉastaram, in a hymn to Savitar 5.82.3

sahasraṛṅgo vṛṣabhas tadojāḥ, to A. 5.1.8; sahasraṛṅgo vṛṣabhaḥ, to Sūrya 7.55.7

vi yo rajāñsy amimīta sukratuh, to A. 6.7.7; vi yo mame rajasi sukratūyayā, to Sūrya 1.160.4

Agni and Tvaṣṭar

tvañ hi ratnadhā asi, to A. 7.16.6; to T. 1.15.3

Agni and Viṣṇu

tañ tvā viprā vipanyavo jāgrvāñsaḥ sam indhate, to A. 3.10.9; tad viprāso vipanyavo jāgrvāñsaḥ sam indhate (sc. viṣṇor yat paramāñ padam), to V. 1.22.21

Agni and Pūṣan

imañ naḥ ɉṛṇpavad dhavam, to A. 8.43.22; to P. 10.26.9

yo viɉvābhi paɉcyati bhuvanā sam ca paɉcyati, to A. 10.187.4; to P. 3.62.9

Part 2, Chapter 4B: Repetitions relating to two different gods [614

Agni and Uṣas

yatamāno raṣmibhiḥ sūryasya, to A. 5.4.4; yatamānā, &c., to U. 1.123.12

Agni and Varuṇa

(agnir) aṣvibhyām uṣasā sajuh, to A. 5.51.8; (varuṇo) aṣvibhyām, &c., to V. 1.44.14

Agni and Yama

juhota pra ca tiṣṭhata, to A. (Draviṇodāḥ) 1.15.9; to Y. 10.14.14

Agni and Apām Napāt

yañ vāghato vṛṇate adhvaṣeṣu, to A. 1.58.7; yañ viprāsa iḥate adhvaṣeṣu, to A. N. 10.30.4
agnim (2.35.14, asmin) pade parame tasthivāṅsam, 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 utsaṁ yata ājagantha, to A. 10.45.2; . . . yata ābahlūtha, to M. 10.84.5

Agni and Sarasvatī

sa no viṣvā ati dviṣaḥ, to A. 5.20.3; sā no, &c., to S. 6.61.9

Agni and Rātrī

viṣvā adhi ṣriyo dadhe, to A. 2.4.5; . . . ṣriyo dhiṣe vivakṣase, to A. 2.21.3; . . . ṣriyo 'dhitā,
to R. 10.127.1

Agni and Viṣve 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 pāyubhiḥ sacemahi, to V. D. 8.25.11
sīrṣe barhiṣi samidhāne agnāu, to A. 4.6.4; to V. D. 8.25.11

Agni and dissimilar dual gods

rayim viṣvāyupoṣasam, to A. 1.79.9; to Indra and Agni 6.59.9
prātaryāvabhir ā gahi, to A. 5.51.3; . . . ā gataṁ, to Indra and Agni 8.38.7
sabādho vājasātaye, to A. 8.74.12; to Indra and Agni 7.94.3
tañ hi ṣaṣvanta iḥate, 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 sāṅgravasāni 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
viṣvāsu 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 yajñāvāhase, to A. 3.24.1; to the sacrificial post (Yūpa) 3.8.3
pari tmanā viṣurūpo jigāsi, to A. 5.1.5.4; . . . viṣurūpā jigāti, of Ghṛtāci (sc. Juhū) 7.88.1
ṛtasya padañ 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 viṣurūpā bhavāti, in a hymn to Agni 10.12.6; in dialogue between Yama and
Yamī 10.10.2
strṇanti barhir ānuṣak, in a hymn to Agni 8.45.1; strṇita, &c., in a stanza to Barhiṣ 1.13.5
yadā te marto anu bhogam ānat, in a hymn to A. 10.7.2; in Aṣvastuti 1.163.7
svastibhir ati durgāni viṣvā to A. 1.189.2; of the poet Bṛhaduktha 10.56.7
nābhā prthivya 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, ā na indra (9.65.13, indo) mahīm iṣam, 8.6.23; 9.65.13, the two words and some of their attributes interchange. Indu delights in Indra's friendship: indav (or indur) indrasya sakhyam 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 imo rodasī ubhe, to I. 3.53.12; . . . rodasī mahī, to S. 8.6.17; 9.18.5
tvam sūryam arocayah, to I. 8.98.2; yayā sūryam arocayah, to S. 9.63.7
samudrasyādhi viṣṭapah, to I. 8.34.13; . . . viṣṭapi, to I. 8.97.5; to S. (Indu) 9.12.6; . . . viṣṭapi
manīṣaṇaḥ, 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 padajūāḥ, in a hymn to I. 1.62.2; to S. 9.97.39
tvam (9.86.23, soma) gotram aṅgīrobhyo 'vṛṇor apa, to I. 1.51.3; to S. 9.86.23
vadhīd ugro riṣann apaḥ, to I. 8.32.2; ṛṣīnann 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
brahmadvīṣe tapuṣīm hetim asya, to I. 3.30.7; to S. 6.52.3
kṛṣṇā tamāṁsi tvīṣyā 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 varenayaḥ, to I. 8.46.8; to S. 9.61.19
sahasrote çatāmagha, to I. 8.34.7; sahasrotiḥ çatāmagaḥ, to S. 9.62.14
indram indo vṛṣā viça, in a hymn to I. 1.176.1; to S. 9.2.1
satyam itthā vṛṣed asi, to I. 8.33.10; satyam vṛṣan vṛṣed asi, to S. 9.64.2
ā na indra (9.65.13, indo) mahīm iṣam, to I. 8.6.23; to S. (Indu) 9.65.13
vayam ta indra (8.48.14, vayam somasya) viçvaha priyāsaḥ, to I. 2.12.15; to S. 8.48.14

Part 2, Chapter 4B: Repetitions relating to two different gods [616

viçvā dhanāni jigyusaḥ, to I. 8.14.6; to S. 9.65.9
vasu martāya dāçuṣe, to I. 1.84.7; to S. 9.98.4
vājayanto rathā iva, of stomas in a hymn to I. 8.3.15; of soma libations 9.67.17
rayiṁ gomantaṁ aqvinam, to I. 8.6.9; to S. 9.62.12; 63.12; 67.6
açvāvād gomad yavamāt (9.69.8, yavamāt suvirjyam, to I. 8.93.3; to S. 9.69.8
siṣāsanto manāmahe, to I. 8.95.3; to S. 9.61.11
aram indrasya dhāmne, in a hymn to I. 8.92.25; to S. 9.24.5
vatsaṁ saṁçivavarī 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
indraṁ codāmi pitāye, to I. 8.68.7; somaṁ, &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 vṛtraṁ parvaço rujan, to I. 8.6.13; . . . parvaço yayuḥ, to M. 8.7.2
yad āṅga taviṣiyase, to I. 8.6.26; . . . taviṣiyavaḥ to M. 8.7.2
brahmā kas taṁ saparyati, to I. 8.64.7; brahmā ko vaḥ saparyati, to M. 8.7.20
saṁ kṣoṇī sam u sūryam, to I. 8.52(Val. 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 tanāye yad apsu, in a hymn to I. 6.25.4; toke vā goṣu tanāye yam apsu, of the
man whom the Maruts help 6.66.8
suedā no vasū kṛdhi of I. 7.32.25; . . . vasū karat, of çardho mārutam 6.48.15
uçanā yat parāvataḥ, in a hymn to I. 1.130.9; to M. 8.7.26
bhakṣiya te 'vaso dāivyasya, to I. 4.21.10; bhakṣiya vo 'vaso, &c., to M. 5.57.7
ārāc cid 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) vihrutaṁ punaḥ, of I. 8.1.25; iṣkartā (2^d plur. aorist imperative), &c.,
to M. 8.20.26
tvota it sanitā vājam arvā, to I. 6.33.2; marudbhīr it, &c., to M. 7.56.23
Cf. also under 1.100.15^b; 165.13^d; 8.7.1^a.

Indra and Aqvin

gantārā dāçuṣo gṛhaṁ namasvinaḥ, to Indra's Harī 8.13.10; gantārā dāçuṣo gṛhaṁ, to A.
8.5.5; 22.3
açvabhīḥ prusitapsubhiḥ, of I. 8.13.11; of A. 8.75.5
bhujyūṁ vājeṣu pūrvyam, of chariot in a hymn to I. 8.46.20; of chariot in a hymn to A. 8.22.2
arvācaṁ tvā saptayo 'dhvaraçriyō vahantu savanēd upa, to I. 1.47.8; arvācā vām, &c., to
A. 8.4.14. Cf. under 8.22.3^c
viçvet tā te savaneṣu pravāçyā, to I. 1.51.13; 8.100.6; viçvet tā vām, &c., to A. 10.39.4
duḥçaṁsaṁ martyaṁ ripum, in a hymn to I. 8.18.14; duḥçaṁso martyo ripuḥ, to A. 2.41.8
yad antarikṣā ā gahi, to I. 8.97.5; . . . ā gatam, to A. 5.73.1
stomo vāhiṣṭho antamaḥ, to I. 6.45.30; to A. 8.5.18
ā no viçvābhīr ūtibhiḥ sajoṣaḥ, to I. 7.24.4; ā no (and, vām) viçvābhīr ūtibhiḥ, to A.
8.8.1, 18; 87.3
ā no yāhy upaçruti, to I. 8.34.11; . . . yātam upaçruti, to A. 8.8.5

Indra and Vāyu

tīvrāḥ somāsa ā gahi, to I. 8.82.2; to V. 1.23.1
mandantu tvā mandinaḥ sutāsaḥ, to I. 2.11.11; mandantu tvā mandino vāyav indavaḥ, to
V. 1.134.2
gṛtaṁ duhata açiram, to I. 8.6.19; gṛtaṁ duhrata açiram, to V. 1.134.6
anu kṛṣṇe vasudhitiḥ jihāte, to I. 3.31.17; anu kṛṣṇe vasudhiti, to V. 4.48.3

¹ The reason why these gods are related is stated briefly above, p. 610.

Indra and Rudra

mā no vadhir indra mā parā dāh, to I. 1.104.8; mā no vadhi rudra, &c., to R. 7.46.4
 aśāhāya sahamānāya vedhase, to I. 2.21.2; to R. 7.46.1
 bṛhantam ṛṣvam ajaraṁ yuvānam, to I. 3.32.7; 6.19.2; . . . ajaraṁ suṣumnam, to R. 6.49.10
 vy asmad dveṣo yuyavad vy aṅhaḥ, to I. 6.44.16; vy asmad dveṣo vitarāṁ 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
 asmākāṁ bodhy avitā rathānām, to I. 7.32.11; asmākam edhy avitā, &c., to B. 10.103.4
 vi dācuṣe bhajati sūnaraṁ vasu, to I. 5.34.7; yo vāghate dadāti sūnaraṁ vasu, to B. 1.40.4

Indra and Parjanya

yathāvaçaṁ tanvaṁ cakra eṣaḥ, to I. 3.48.4; to P. 7.101.3
 stuhi suṣṭutīm namasā vivāsa, in a hymn to I. 8.96.12; stuhi parjanyaṁ, &c., to P. 5.83.1

Indra and Sūrya or Savitar

susamdr̥çāṁ 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
 vibhr̥jaḥ jyotiṣā svar agacho rocanāṁ divaḥ, to I. 8.98.3; to Sūrya 10.170.4

Indra and Tvaṣṭar

asmākam astu kevalaḥ, to I. 1.7.10; to T. 1.13.10

Indra and Viṣṇu

For the relation of these two gods see Hillebrandt, *Ved. Myth.* iii. 348 ff.

mṛgo na bhimaḥ 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 vitarāṁ vi kramasva 4.18.11; 8.100.12

Indra and Pūṣan

maṅhiṣṭhaṁ vājasātaye, to I. 1.130.1; maṅhiṣṭho vājasātaye, to I. 8.88.6; to P. 8.4.18
 vadhūyur iva yoṣanām, to I. 3.52.3 = 4.32.6; to P. 3.62.8

Indra and Uṣas

asme rayiṁ ni dhārāya vi vo made, to I. 10.24.1; asme rayiṁ ni dhārāya, to U. 1.30.32
 āiṣu dhā vīravād yaçaḥ to I. 4.32.12; to U. 5.79.6
 çravaḥ sūribhyo amṛtaṁ vasutvanam, to I. 8.13.12; to U. 7.81.6

Indra and Varuṇa

yaçaç cakre asāmy ā, to I. 10.22.2; to V. 1.25.15.—Cf. under 1.23.6°
 viçvā jātāny abhy asmi mahnā, to I. 8.100.4; viçvāni sānty abhy astu mahnā, to V. 2.28.1

Indra and Vena

vasāno atkaṁ surabhiṁ 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

Indra and Apvā

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

Indra and Rodasi

samudrām na sañcarāṇe saniṣyavaḥ, to I. 1.56.2; to R. 4.55.6
dhiyā syāma rathyah sadāsāh, to I. 4.16.21 = 4.17.21, &c. (refrain); to R. 4.56.4

Indra and Viṣve Devāḥ

devāḥ achā na dhītayah, 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; . . . cikṣathah, to Indra and Varuṇa 8.59 (Vāl. 11).1
naras tokaaya tanayasya sātāu, to I. 4.24.3; . . . sātīsu, to Indra and Varuṇa 7.82.9
upedaḥ savanaḥ sutam, to I. 1.16.5; to Indra and Agni 1.21.4; 6.60.3
abhi stomā anūsata, to I. 1.11.8; to Indra and Agni 6.60.7
indratvotāḥ sāsahyāma pṛtanyato vanuyāma vanuṣyataḥ, to I. 1.132.1; sāsahyāma pṛtanyato
vanuyāma vanuṣyataḥ, to Indra and Agni 8.40.7
asambhyaḥ carṣaṇīsam, to I. 5.35.1; . . . carṣaṇīsaḥ (sc. avasā) to Indra and Agni 7.94.7
patīm turasya rādhasaḥ, to I. 6.44.5; pati, &c., to Indra and Agni 5.86.4
rayīm gr̥natsu dhāraya, to I. 8.13.12; . . . didhṛtam, to Indra and Agni 5.86.6
ghṛtam na pūtam adriṣvaḥ, to I. 8.12.4; . . . adriḥiḥ, to Indra and Agni 5.86.6
vahantu somapītaye (sc. harayah), to I. 8.1.24; to Indra and Vāyu 4.46.3

Indra in miscellaneous relations

nakiṣ taḥ karmanā naçat, to I. 8.70.3; of a pious man in Dampatyor açiṣaḥ 8.31.17
dyāur na prathinā çavaḥ, to I. 1.8.5; in a Dānastuti of Praskaṇva 8.56 (Vāl. 8).1
satrāsāham vareṇyaḥ 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 nisadya, 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 gukreṇa çociṣā vy adyāt, to S. 9.85.12; . . . çociṣā cakānaḥ, to V. 10.123.8

Soma and Savitar

sakhāya ā ni śidata, to S. 9.104.1; to Savitar 1.22.8

Soma and Pūṣan

ayaḥ pūṣā rayir bhagaḥ, to S. 9.101.7; āitu pūṣā, &c., to P. 8.31.11
açvasā vājasā uta, to S. 9.2.10; açvasām vājasām uta, to P. 6.53.10

Soma and Uşas

yena tokañ ca tanayañ ca dhāmahe, to S. 9.74.5; to U. 1.92.13
 sañ sūryeña rocasa (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
 urvīñ gavyūtīm abhayañ ca nas kṛdhi, to S. 9.78.6; . . . abhayañ kṛdhi naḥ, to U. 7.77.4

Soma and Sarasvant

bhākṣīmaḥi prajāñ 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

vrajañ gomantam açvinañ vivakṣase, to S. 10.25.5; vrajañ gomantam açvinam, to Viçve
 Devāḥ 10.62.7

Soma and dissimilar dual gods

gavañ poṣañ 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 yoniñ hiranyayam (sc. sidati), to S. 9.64.20; . . . hiranyayam (sc. sadathaḥ), to Mitra
 and Varuṇa 5.67.2
 nāma ṛtīyam adhi rocane divaḥ, to S. 9.75.2; to Viṣṇu and Indra 1.155.3
 vṛṇīmahe sakhya, to S. 9.66.18; . . . sakhya 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 arṣanti payaseva dhenavaḥ, to S. 9.77.1; to river waters in Nadistuti 10.75.4
 upa sraçveṣu bapsataḥ, of S. 8.72.11; . . . bapsato ni çu svapa, of a dog 7.55.2
 Cf. under 1.56.4^b; 64.6^d; 91.4^d; 4.33.2^e

Açvins with other divinities

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

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

Açvins and Uşas

iṣaṃ pṛicantā sukṛte sadānave, to A. 1.47.8; iṣaṃ vahantiḥ sukṛte, &c., to U. (plur.) 1.92.3
 dadhatho ratnañ vidhate janāya, to A. 4.44.4; dadhāti, &c., to U. 7.75.6
 yac cid dhi vām pura ṛṣayo juhūre 'vase narā, to A. 8.8.6; ye cid dhi tvām ṛṣayaḥ pūrva ūtaye
 juhūre 'vase mahi, to U. 1.48.14
 atāriṣma tamasaḥ 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
 pṛāsmāi yachatam avṛkañ pṛithu chardih, to A. 8.9.1; pra ṇo yachatād avṛkañ, &c., to
 U. 1.48.15

Açvins and Sūrya

pari dyāvaprthivi 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

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

Açvins and Maruts

asme vām astu sumatiḥ caṇiṣṭhā, 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 diviṣpṛçā, 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 yātān 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 riradhataṁ 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
apatyasācaṁ çrutyān rārāthām, to A. 1.117.23 ; . . . rārāthe, to Indra and Soma 6.72.5
rathān hiraṇyavandhuram, hiraṇyābhīçumaçvina (4.46.4, vandhuram indravāyū svadhivaram),
ā hi ṣṭhātho diviṣpṛçam, to A. 8.5.28 ; to Indra and Vāyu 4.46.4
pibatām dāçuṣo grhe, to A. 8.22.8 ; to Indra and Vāyu 4.46.1 ; to Indra and Bṛhaspati 4.49.6
gantārā dāçuṣo grham, to A. 8.5.5 ; 22.3 ; to Indra's Harī 8.13.10
gṛtār gavyūtim ukṣatam, to A. 8.5.6 ; to Mitra and Varuṇa 3.62.16 ; . . . ukṣatam iḷābhīḥ, to
Mitra and Varuṇa 7.56.4
pātān 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 astuḥ, 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 Mitra-Varuṇa share with other dvandva-gods. Finally the pādas which the plural Ādityas, or Mitra, Varuṇa, and Aryaman, in a group, share with others. Each of these three rubrics is small ; it is therefore easy to pick out the particular contacts concerning which information is desired :

Varuṇa and other gods

bādhasva dūre nirṛtīm parācāḥ, to V. 1.24.9; āre bādhetān nirṛtīm parācāḥ, to Soma and Rudra 6.74.2

varuṇāya marudbhyaḥ 8.41.1; 9.33.3; 34.2; 61.12; 65.20

vi yas tastambha rodasi cid urvi, to V. 7.86.1; vi yas tastambha rodasi, to Soma 9.101.15

divaḥ ca gmaḥ ca rājasi, to V. 1.25.20; . . . rājataḥ, doubtful dual in a stanza to Indra 5.38.3
sakhāyam vā sadam id bhṛtaraṁ vā, to V. 5.85.7; . . . sadam ij jāpatiṁ vā, to Dyāvāpr-
thivyaū, 1.185.8

(yad . . .) abhidrohaṁ manuṣyāḥ carāmasi, to V. 7.89.5; (yad . . .) abhidrohaṁ carāmasi, to
Pracetasa Āṅgira 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) aṣvibhyām uṣa-ā sajuh, to V. 1.44.14; (agnir) aṣvibhyām, &c., to Agni 5.51.8

yaçaḥ cakre asāmy ā, to V. 1.25.15; to Indra 10.22.2

viçvāni sānty abhy astu mahná, to V. 2.28.1; viçvā jātāni abhy asmi mahná, to Indra 8.100.4

Mitra and Varuṇa and other gods

viçvāsu kṣāsu joguve, to M. and V. 5.64.2; to Agni 1.127.10

uru kṣayāya cakrire sudhātu, to M. and V. 7.60.11; uru kṣayāya cakrire, to Agni 1.36.8

upa naḥ sutam ā gatam, to M. and V. 5.71.3; . . . ā gahi, to Indra 1.16.4; 3.42.1

sam u vān yajñam mahayaṁ namobhiḥ, to M. and V. 7.61.6; sam u vo yajñam mahayan, &c.,
to Viṣve Devāḥ 7.42.3

viprā (dual) naviṣṭhayā vipā, to M. and V. 8.25.24; viprā (plural), &c., of the poets themselves
(in a hymn to Indra) 1.82.2

ni ketunā janānām, to M. and V. 5.66.4; ni ketavo janānām, in a magic practice 1.191.4

dhartārā carṣaṇInām, to M. and V. 5.67.2; to Indra and Agni 1.17.2

havyebhir mitravaruṇā namobhiḥ, 1.153.1; havyebhir indravaruṇā, &c., 4.42.9; 7.84.1

apo na evā 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

içānā pipyatān dhiyaḥ, to M. and V. 5.71.2; to Indra and Agni 7.94.2; to Indra and
Soma 9.19.2

aviṣṭān dhiyo jigṛtaṁ puramdhīḥ, to M. and V. 7.64.5 = 7.65.5; to Indra and Bṛhaspati
4.50.11; to Indra and Brahmanaspati 7.97.9

See also under Aṣvins and dissimilar dual gods on p. 620.

Ādityas and other gods

ā çarma parvatānām, to Ā. 8.18.16; in Daṁpatyor açaṣaḥ 8.31.10

avāṅsy ā vṛṇīmahe to Ā. 8.67.4; to Vāyu 8.26.21

pānti martyān 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 viçva 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

çarma yachantu sapratho yad Imahe, to Ā. 8.18.3; çarma yachantu saprathāḥ, to Viṣve
Devāḥ 10.126.7

agnijihvā ṛtāvṛdhāḥ, to Ā. 7.66.10; to Maruts 1.44.14; divakṣāso agnijihvā ṛtāvṛdhāḥ, to Viṣve
Devāḥ 10.65.7

tenā no adhi vocata, to Ā. 8.67.6; to Maruts 8.20.26

(eṣān) sumnaṁ bhikṣeta martyaḥ, to Ā. 9.18.1; to Maruts 8.7.15

mā vo bhujemānyajātam eno mā tat karma vasavo yac cayadhve, to Ā. 7.52.2; mā va eno
anyakṛtaṁ 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 Aṣvins: see Aṣvins and Maruts, p. 620
Maruts and Ādityas: see Ādityas and other gods, p. 621

Maruts and Viṣve Devāḥ

ād id svadhām isirām pary apaṣyan, to M. 1.168.9; to V. D. 10.157.5
viṣnor eśasya prabhṛthe havāmahe, to M. 2.34.11; . . . prabhṛthe havirbhīh, to V. D. 7.40.5
asmabhyaṁ ṣarma bahulam vi yantana, to M. 5.55.9; . . . yanta, to V. D. 6.51.5
te hi yajñesu yajñiyāsa ūmāh, to M. 10.77.8; to V. D. 7.39.4
pra sa kṣayaṁ tirate vi mahir iṣo yo vo varāya dāṣati, to M. 7.59.2; to V. D. 8.27.16
agnijihvā ṛtāvṛdhaḥ, to M. 1.44.14; divakṣāso agnijihvā ṛtāvṛdhaḥ to V. D. 10.65.7

Maruts and Ṛbhus

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

Maruts and Brahmanaspati

asi satya ṛṇayāvedyaḥ, to the ṣaṇa of the M. 1.87.4; . . . ṛṇayā brahmanas pate, to B. 2.33.11
nāśya vartā na tarutā nv asti, of the man whom the Maruts help 6.66.8; . . . tarutā mahādhanē,
to B. 1.40.8

Maruts and Vāyu

yuṅgdhvaṁ hari ajirā dhuri voḥhave vahiṣṭhā dhuri voḥhave, to M. 5.56.6; vāyū rathe ajitā,
&c., to V. 1.134.3

Maruts and dissimilar dual gods

pra ṇa spārhābhīr ūtibhis tīreta, to M. 7.58.3 . . . tīretam, to Indra and Varuṇa 7.84.3
uktham madaḥ ca ṣasyate, to M. 1.86.4; to Indra and Bṛhaspati 4.49.1
Cf. also under 5.55.3^o

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 aṛya ā sadā gṛṇanti kāraṇaḥ, to M. 8.94.3; to Bṛhu Takṣan (Dānastuti) 6.45.33

Uṣas with other divinities

- Uṣas and Agni:** see Agni and Uṣas, p. 614
Uṣas and Indra: see Indra and Uṣas, p. 617
Uṣas and Soma: see Soma and Uṣas, p. 619
Uṣas and Aṣvins: see Aṣvins and Uṣas, p. 619

Uṣas and Sūrya or Savitar

iyotir viṣvasmāi bhuvanāya kṛṇvati, to U. 1.92.4; . . . kṛṇvan, to Sūrya 4.14.2
vyūrṇvati dācuṣe vāryāṇi, to U. 5.80.6; vyūrṇute, &c., to Savitar 6.50.8

Uṣas and Sarasvatī

coda rādho maghonām, to U. 1.48.2; to S. 7.96.2

Uṣas and Vāc

eśā 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 vitarām varīyah, to U. 1.124.5; to Barhis 10.110.4

etā u tyāḥ praty adṛṣran purastāt, to the Uṣases; eta u tye praty adṛṣran, in a magic charm 1.191.5

Viṣve Devāḥ and other divinities

Viṣve Devāḥ and Agni: see Agni and Viṣve Devāḥ, p. 614

Viṣve Devāḥ and Indra: see Indra and Viṣve Devāḥ, p. 618

Viṣve Devāḥ and Soma: see Soma and Viṣve Devāḥ, p. 619

Viṣve Devāḥ and Varuṇa

pitṛṇām ca manmabhiḥ, to V. D. 10.57.3; to V. 8.41.2

Viṣve Devāḥ and Ādityas: see Ādityas and other gods, p. 621

Viṣve Devāḥ and Maruts: see Maruts and Viṣve Devāḥ, p. 622

Viṣve Devāḥ and Pitarāḥ

ta ā gamantu ta iha ṣruvantu to V. D. 6.49.1; to P. 10.15.5

Viṣve Devāḥ and dissimilar dual gods

sam u vo yajñān mahayan namobhiḥ, to V. D. 7.42.3; sam u vām yajñān mahayan, &c., to M. and V. 7.61.6

apṛathayan pṛthivīm mātaraṁ vi, to V. D. 10.62.3; apṛathataṁ, &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 tasthuṣaḥ ca, to S. 1.115.1; tasmin 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 patyamānah, to Savitar 3.54.11; . . . patyamānah, to the three water
women (Apyā Yoṣaṇāḥ) 3.56.5
Cf. also 1.35.11^a; 2.23.15^a; 8.101.11^e; 10.37.4^a

Ṛbhus with other divinities

Ṛbhus and Maruts

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

Ṛbhus in miscellaneous relations

viṣṭvī ṣambhīḥ sukṛtaḥ sukṛtyayā, to Ṛ. 3.60.3; viṣṭvī grāvāṇaḥ sukṛtaḥ sukṛtyayā, to Grā-
vāṇaḥ 10.94.2
iha prajāṃ iha rayiṃ rarāṇaḥ, to Ṛ. 4.36.9; . . . rarāṇaḥ, 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 maṅṣā to V. 6.49.4; pra sindhum achā, &c., to S. 3.33.5

Vāyu and Indra-Vāyu

sutānāṃ pītim arhasi, to V. 1.134.6; sutānāṃ pītim arhathaḥ, to I. and V. 5.51.6; somānāṃ
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; sarasvati devanido ni barhaya 6.61.3

Bṛhaspati and Aponaptar

yajāñir vidhema namasā havirbhiḥ, to B. 4.50.6; to A. 2.35.12

Brahmaṇaspati, and Indra and Agni

(mā naḥ . . . araruṣo) dhūrṭiḥ praṇāṅ 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 arātayah, 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 Açvins : see Açvins and Sarasvatī, p. 620

Sarasvatī and Uṣas : see Uṣas and Sarasvatī, p. 623

Sarasvatī (Sindhu) and Vāyu : see Vāyu and Sindhu, p. 624

Sarasvatī and Brahmanaspati : see Brahmanaspati and Sarasvatī, p. 624

Vāc with other divinities

Vāc and Uṣas : see Uṣas and Vāc, p. 623

Vāc and Viçvakarman

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 Vāc: see Vāc 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 Devāḥ: see Viçve Devāḥ and Pitarah, p. 623

Pitarah and Indra-Agni

madhye divaḥ svadhayā mādayante, to P. 10.15.14; . . . mādayethe, to I. and A. 1.108.12

Grāvāṇaḥ (Grāvāṇāu) with other divinities

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

Grāvāṇaḥ and Ṛbhus: see Ṛbhus in miscellaneous relations, p. 624

Grāvāṇāu and Uṣāsānaktā

ubhe yathā no ahanī sacābhuvā, to G. 10.76.1; . . . ahanī nipātaḥ, to U. 4.55.3

Āpri-divinities in miscellaneous relations

Under this rubric are united all the correspondences of āpri-pādas with pādas outside the sphere of the āpra. The technical character of these ritual lines is in general very evident, and is properly illustrated by the repeated āpri-pādas collected on p. 608. It is interesting to observe that the ideas of the āpra are, nevertheless, not shut off from the main body of mythic poetry, and that they are, occasionally, evidently of secondary origin. Thus the pāda, vy u prathate vitaraṁ varīyah, 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 cūciḥ pāvako adbhutaḥ, addressed to Narācaṅsa 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 namaśā miyedhaḥ, to Narācaṅsa 10.70.2; . . . namaśā haviṣmatā, to Agni 1.128.2; . . . namaśā vivāset, to Waters 10.31.2
- çuciḥ pāvako adbhutaḥ, to Narācaṅsa 1.142.3; to Pavamāna Soma 9.24.6; çuciḥ pāvaka ucayate, to Pavamāna Soma 9.24.7; çuciḥ pāvaka ucayate so adbhutaḥ, to one who praises Indra 8.13.19
- nābhā pṛthivyā adhi sānuṣu triṣu, to Dāivyā Hotārā 2.3.7; nābhā pṛthivyā adhi, to Agni 3.29.4
- imaṃ no yajñam ā gatam, to Dāivyā Hotārā 5.5.7; . . . gaman, to Tisro Devīḥ 9.5.8
- sidhram adya diviṣpṛçam, to Dāivyā Hotārā 1.142.8; to Heaven and Earth 2.41.20; . . . diviṣpṛçah, to Agni 5.13.2
- ṛtasya panthām anv emi sādhuḥyā, in a stanza to Dāivyā Hotārā; . . . anv eti sādhu, to Uṣas 1.124.3; 5.80.4
- vy u prathate vitarāṃ variyah, to Barhiṣ 10.110.4; to Uṣas 1.124.5
- strñita barhir ānuṣak, to Barhiṣ 1.13.5; strñanti, &c., to Agni 8.45.1; tistire, &c., to Indra 3.41.2
- yahvī ṛtasya mātaraḥ, to Naktosāsā 1.142.7; 5.5.6, and perhaps also 9.102.7; to Heaven and Earth 10.59.8; yahvir ṛtasya mātaraḥ, to female prayers, personified as cows 9.33.5
- ubhe yathā no ahanī nipātaḥ, to Uṣāsānaktā 4.55.3; . . . ahanī sacābhuvā, to the Grāvāṅau 10.76.1
- idaṃ no barhir āsade, to Uṣāsānaktā 1.13.7; to Indra 8.65.6; to Agni 10.188.1
- sidataṃ barhir ā sumat, to Naktosāsā 1.142.7; ā barhiḥ sidataṃ sumat, to Aṣvins 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
- imaṃ naro marutaḥ saçcatānu, in a dānastuti 7.18.25; . . . saçcatā vṛdham, to Maruts 3.16.2
- tat su no viçe aṛya ā sadā grñanti 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 (Ghṛtāci). 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 pāthāḥ, to Yūpāḥ 3.8.9 ; devir, &c., to Āpaḥ 7.47.3

tat parvatasa tat savitā cano dhāt, to Parvata 6.49.14 ; tad aryamā tat, &c., to Aryamañ 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 . . .) abhidrohañ carāmasi, to Pracetas Aṅgīrasa 10.164.4 ; (yad . . .) abhidrohañ manusyāḥ carāmasi, to Varuṇa 7.89.5

pra sindhum achā brhātī manīṣā, to Sindhu 3.33.5 ; pra vāyum achā, &c., to Vāyu 6.49.4

yañ viprāsa ḥate adhvaṛeṣu, to Apām Napāt 10.30.4 ; yañ vāghato vṛṇate adhvaṛeṣu, to Agni 1.58.7

yadā te marto anu bhogam ānat, in Aḥvastuti 1.163.7 ; of Agni 10.7.2

pari tmanā viṣurūpa jigāti, of Ghṛtācī (sc. Juhū) 7.88.1 ; . . . viṣurūpo jigāsi, of Agni 5.15.4

trir ā divo vīdathe patyamānaḥ, to Sūrya 3.54.11 ; . . . patyamānāḥ, to the Apyā Yoṣaṇāḥ 3.56.5

aganma bibhrato manaḥ, to Asamāti (?) 10.60.1 ; to Soma 9.67.29

varco dhā yajñāvahase, to Yūpa 3.8.3 ; to Agni 3.24.1

sa no mṛlātīdṛṣe, to Kṣetrapati 4.57.1 ; tā no mṛlāta 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 ḥriyo 'dhita, to Rātrī 10.127.1 ; . . . ḥriyo dadhe, to Agni 2.4.5 ; . . . ḥriyo dhīṣe vivakṣase, to Agni 10.21.3

jetāram aparājitam, of a steed furnished by Agni 5.25.6 ; of Indra 1.11.2

andhenāmītrās tamasā sacantām, to Apvā 10.10.12 ; to Indra 10.89.15

samudrañ na sañcarāṇe sanisyavaḥ, to Rodasi 4.55.6 ; to Indra 1.56.2

dhīyā syāma rathyāḥ sadāsāḥ, to Rodasi 4.56.4 ; to Indra 4.16.21 = 4.17.21, &c. (refrain)

viṣvā rūpaṇy āviṇa, to Vāstospati 7.55.1 ; to Indra 8.15.13 ; to Soma 9.25.4

bhākṣimahi pṛajām iṣam, to Sarasvant 7.96.6 ; to Soma 9.8.9

priyam indrasya kāmyam, to Sadasaspati 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 namasā havirbhīh, to Aponaptar 2.35.12 ; to Bṛhaspati 4.50.6

achidrā ḥarṇa janitāḥ purūṇi, to Agni 3.15.5 ; achidrā ḥarṇa 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

sumṛṭikāḥ svavāñ jāt vṛvāñ to Agni 1.35.10 ; to Aḥvins' 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 Aṅgīrasa 3.53.7 ; of frogs 7.103.10

duduhre vajrāne madhu, of Pṛeṇis in a Marut hymn 8.7.10, of gāvaḥ in a hymn to Indra 8.69.6

ā dadhikrāḥ ḥavasā pañca kṛṣṭiḥ, &c., to Dadhikrā 4.38.10 ; sadyaḥ cid yaḥ ḥavasā pañca kṛṣṭiḥ, &c., to Tārksya 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 medhirāh,
indrāgni (8.42.6, nāsatyā) somapitaye

4.46.4 : 8.5.28

rathāni hiranyavandhuram indravāyū svadhvaram (8.5.28, °vandhuram hiranyābhīṣum
aṣvīnā),
ā hi śthātho diviṣṣṛam

Aṣvins : see p. 620

Indra-Agni

ṛṇutam jaritur havam, to I. and A. 7.94.2 ; to Aṣvins 8.85.4

stomebhir havanaṣṭutā, to I. and A. 6.59.10 ; to Aṣvins 8.8.7

juṣethāni yajñam iṣṭaye, to I. and A. 8.38.4 ; to Aṣvins 5.78.3 ; juṣethāni, &c., to Mitra and Varuṇa 5.72.3

mā no riradhataṃ nide, to I. and A. 7.94.3 ; to Aṣvins 8.8.13

evā vām ahva ūtaye yathāhuvanta medhirāh, indrāgni (8.42.6, nāsatyā) somapitaye, to I. and A. 8.38.9 ; to Aṣvins 8.42.6

asya somasya pītaye, to I. and A. 6.59.10 ; to Aṣvins 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 vāni santi puruṣṛho niyuto dācuṣe narā, to I. and A. 6.60.8 ; to Indra and Vāyu 4.47.4

dhartā ā carṣaṇīm, 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

iṣṇā pipyatāni dhīyah, to I. and A. 7.94.2 ; to Indra and Soma 9.19.2 ; to Mitra and Varuṇa 5.71.2

somapā somapitaye to I. and A. 1.21.3 ; to Indra and Bṛhaspati 4.49.3

vṛṣṇah somasya vṛṣaṇā vṛṣethām, 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

ubbhā devā diviṣṣṛā, to I. and V. 1.23.2 ; to Aṣvins 1.22.2

dācāvānsam upa gachatam, to I. and V. 4.46.5 ; to Aṣvins 1.47.3

ā yātāni somapitaye, to I. and V. 4.47.3 ; to Aṣvins 8.22.8

pibatāni dācuṣo grhe, to I. and V. 4.46.1 ; to Aṣvins 8.22.8 ; to Indra and Bṛhaspati 4.49.6

asya somasya pītaye : see under prec. group

yā vāni santi puruṣṛho niyuto dācuṣe narā, to I. and V. 4.47.4 ; to Indra and Agni 6.60.8

grham indraḥ ca gachatam, to I. and V. 1.135.7 ; to Indra and Bṛhaspati 4.49.3 ; grham indraḥ ca ganvahi, to poet and Indra 8.64.7

Indra-Varuṇa

havyebhir indrāvaruṇā namobhīh, to I. and V. 4.42.9; 7.84.1; havyebhir mitrāvaruṇā namobhīh, 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 mṛṣṭāta Idṛṣṭe, 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 Dyāvāpṛthivī 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 somaśya vṛṣṇā vṛṣethā, to I. and V. 6.68.11; to Indra and Agni 1.108.3
 pra ṇa spārhābhīr ūtibhis tiretam, to I. and V. 7.84.3; . . . tireta, to Maruts 7.58.3
 āsadyāsmīn barhiṣi mādayethām, to I. and V. 6.68.11; . . . mādayadhvam, to Viṣve Devāḥ 6.12.13

Indra-Bṛhaspati or Indra-Brahmaṇaspati

pibatāṁ dāṣuṣo gṛhe, to I. and Bṛhaspati 4.49.6; to Aṣvins 8.22.8; to Indra and Vāyu 4.46.1
 aśya somaśya pītaye : see under Indra-Agni, p. 629
 aviṣṭaṁ dhiyo jigṛtaṁ puramdhiḥ, 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 somapītaye, to I. and Bṛhaspati 4.49.3; to Indra and Agni 1.21.3
 gṛham indraṣ ca gachatam : see under Indra-Vāyu, p. 629
 ukthaṁ madaṣ ca ṣasyate, to I. and Bṛhaspati 4.49.1; to Maruts 1.86.4

Indra-Soma

apatyasācaṁ ṣrutyaṁ rarāthe, to I. and S. 6.72.5; . . . rarāthām, to Aṣvins 1.117.23
 iṣānā pipyaṭāṁ dhiyaḥ, to I. and S. 9.19.2; to Indra and Agni 7.94.2; to Mitra and Varuṇa 5.71.2
 aprathataṁ pṛthivīm 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

urum 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

urum 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; somāpūṣaṅāv 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

juṣeṭhām yajñām bodhataṁ yajñasya me, to M. and V. 2.36.6; to Aṣvins 8.45.4
 ā no gantaṁ riçādaśā, to M. and V. 5.71.1; to Aṣvins 8.8.17
 ādityāi rudrāir vasubhir sacābhuvā, to M. and V. 2.31.1; to Aṣvins 8.35.1
 sākaṁ sūryasya raçmibhiḥ, to M. and V. 1.137.2; 8.101.2; to Aṣvins 1.47.7
 asya somasya pītaye : see under Indra-Agni, p. 629
 dhartārā 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
 iḡānā pipyataḥ dhiyaḥ : see under Indra-Agni, p. 629
 havyebhir mitrāvaruṇā namobhiḥ, to M. and V. 1.153.1; havyebhir 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
 aviṣṭaṁ dhiyo jigṛtaṁ purāmdhiḥ : see under Indra-Bṛhaspati, p. 630
 sam u vām yajñām mahayaṁ namobhiḥ, to M. and V. 7.61.6; sam u vo yajñāmahayan, &c.,
 to Viçve Devāḥ 7.42.3
 viprā (dual) navisṭhayaḥ vipā, to M. and V. 8.25.24; viprā (plural), &c., of the poets themselves
 (in a hymn to Indra) 1.82.2
 juṣeṭhām yajñam iṣtaye, to M. and V. 5.72.3; juṣeṭhām, &c., to Aṣvins 5.78.3; to Indra and
 Agni 8.38.4

Uṣāsā-Naktā

sīdataṁ barhir ā sumat, to U. 1.142.7; ā barhiḥ sīdataṁ sumat, to Aṣvins 8.87.4
 yahvī ṛtasya mātārā, to U. 1.142.7; 5.5.6, and perhaps also 9.102.7; to Dyāvāpṛthivī 10.59.8;
 yahvir ṛtasya mātaraḥ, to female prayers, personified as cows 9.33.5
 ubhe yathā no ahanī nipātaḥ, to U. 4.55.3; . . . ahanī sacābhuvā, to Grāvāṇāu 10.76.1
 Cf. under 1.144.4^b

Dyāvā-Pṛthivī

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

Dāivyā Hotārā

sidhram adya diviṣpṛçam, to D. H. 1.142.8; to Dyāvāpṛthivī 2.41.20
 imam no yajñam 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., *suviryaśya patayaḥ syāma*, or *suvirāso vidatham ā vadema*, border on refrain. The latter differs from *bṛhad vadema vidathe svvrāḥ* (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, a *sūryam rohayad* (*rohayo*) *divi* describes Agni, Indra, and Soma. It is to be noted, too, that in some cases the present class shows contact between two divinities which does not reappear in the second class; e. g., *viçvasya sthātur jagato 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 *sūryam rohayad* (and *rohayo*) *divi*, to Indra 1.7.3; 8.89.7; . . . *rohayo divi*, to Soma 9.107.7; to Agni 10.156.4
- viçvam ā bhāsi rocanam*, to Uṣas 1.49.4; to Sūrya 1.50.4; . . . *bhāti rocanam*, to Indra 3.44.4
- divaḥ cid rocanād adhi*, to Uṣas 1.49.1; to Maruts 5.56.1; to Aḥvins 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 adbhutah*, to Naraçansa 1.142.3; to Soma 9.24.6; *çuciḥ pāvaka ucyate*, to Soma 9.24.7; *çuciḥ pāvaka ucyate so adbhutah*, of Indra's worshipper 8.13.19
- arvadbhir vājām bharate dhanā nr̥bhīḥ*, to Maruts 1.64.13; *sa putrāir vājām, &c.*, to Brahmanaspati 2.26.3; *makṣū sa vājām, &c.*, to Indra 10.147.4
- agnijihvā rtāvṛdhah*, to Maruts 1.44.14; to Ādityas 7.66.10; *divakṣāso agnijihvā rtāvṛdhah*, to Viçve Devāḥ 10.65.7
- sidhram adya divispr̥çam*, to Divine Hotars 1.142.8; to Heaven and Earth 2.41.20; . . . *divispr̥çah*, to Agni 5.13.2
- devī devebhir yajate yajatrāḥ*, to Heaven and Earth 4.18.2; . . . *yajatā yajatrāḥ*, to Uṣas 7.75.5; *devā deveṣu yajatā yajatra*; to Samiti in a hymn to Agni 10.11.8
- sākam sūryasya raçmibhīḥ*, to Aḥvins 1.47.7; to Mitra and Varuṇa 1.137.2; 8.101.2; to Uṣas 5.79.8
- ṛtasya pathā namasā havismatā*, to Agni 1.128.2; . . . *namasā miyedhah*, to Naraçansa 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 pata uçati sūvasāḥ*, to Uṣas 1.124.7; to Vāc 10.71.4; to Agni 4.3.2; 10.91.13
- guhā litām guhyam gūlham apsu*, of Vr̥tra 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 Indrāgni 5.86.2
- na tam aṅho na duritam kutaç cana*, to Brahmanaspati 2.23.5; *na tam aṅho devakṛtam kutaç cana*, to Agni 8.19.6; *na tam aṅho na duritam*, to Viçve Devāḥ 10.126.1
- viçvā rūpāny aḥvan*, to Vāstospati 7.55.1; to Indra 8.15.13; to Soma 9.25.4
- uta tyad aḥvaçyryam*, to Agni 5.6.10; to Indra 8.6.24; *Dampatyor aḥiṣaḥ* 8.31.18
- içānā pipyatām dhiyah*, to Mitra and Varuṇa 5.71.2; to Indra and Agni 7.94.2; to Indra and Soma 9.19.2
- juṣetām yajnam iṣṭaye*, to Mitra and Varuṇa 5.72.3; *juṣetham, &c.*, to Aḥvins 5.78.3; to Indra and Agni 8.38.4

- aviṣṭāñ dhiyo jigṛtañ purāñdhīh, to Mitra and Varuṇa 7.64.5 = 7.65.5; to Indra and Bṛhaspati 4.50.11; to Indra and Brahmanaspati 7.97.9
- içānañ vāryāñam, to Indra 1.5.2; to Savitar 1.24.3; içe yo vāryāñam, to Agni 8.71.13; içāñā vāryāñam, to the Waters 10.9.5
- içānañ rāya imahe, to Pūṣan 6.54.8; to Vāyu 8.26.22; to Indra 8.53(Vāl.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
- viçvañ puṣyanti vāryam, of Indra's worshippers 1.81.9; of plural Agnis 5.6.6; viçvañ 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(Vāl.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
- grñānā jamadagninā, to Mitra and Varuṇa 3.62.18; to Aṣvins 8.101.8; . . . jamadagnivat, to Sarasvatī 7.96.3; grñāno 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
- āsadyāsmiñ barhiṣi mādayadhvam, to Viçe Devaḥ 6.12.13; . . . mādayethām, to Indra and Varuṇa 6.68.11; . . . mādayasva, to Sarasvatī 10.17.8
- idañ 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 idrçe, to Indra and Varuṇa 1.17.1; to Indra and Agni 6.60.5; sa no mṛlātīdrçe, to Kṣetrapati 4.57.1
- çṛnutāñ jaritur havam, to Indra and Agni 7.94.2; to Aṣvins 8.85.4; çṛnudhī, &c., to Indra 8.13.7
- pibatāñ dāçuṣo grhe, to Indra and Vāyu 4.46.6; to Indra and Bṛhaspati 4.49.6; to Aṣvins 8.22.8
- asya somasya pītaye, 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
- sāshyāma pṛtanyataḥ, to Indra 1.8.4; to Indra and Agni 8.40.7; to Soma 9.61.29
- mā no duḥçaṇsa içata, to Indra 1.23.9; to Indra and Agni 7.94.7; . . . içatā vivakṣase, to Soma 10.25.7
- viçvam āyur vy aṇavat, of worshipper 1.93.3; . . . aṇvutaḥ, of Dainpati 8.31.8; . . . aṇvutām of bride and groom in Sūrya hymn 10.85.42
- rāyas poṣam yajamānāya dhattam, to Indra and Varuṇa 8.59(Vāl.11).7; . . . dhehi, to Sarasvatī 10.17.9; . . . dhāraya, to Agni 10.122.8
- rayim dhattam (4.34.10, dhattha; 6.68.6, dhattho) vasumantāñ puruḥṣum, 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 vasumantam) çatagvinam, to Indra and Bṛhaspati 4.49.4; to Heaven and Earth 1.159.5
- vayañ syāma patayo rayiñam, 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
- sviryasya patayaḥ syāma, to Uṣas 4.51.10; to Indra 6.47.12 = 10.131.6; to Soma 9.89.7; 95.5
- svirāso vidatham ā vadema, to Aṣvins 1.117.25; to Indra 2.12.15; to Soma 8.48.14
- āpo na pravatā yatīh, of the Kānyas' 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 Anukramaṇi-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 Sarvānukramaṇi, 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 Anukramaṇi 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 aprī stanzas, 3.4.8-11 = 7.2.8-11 are ascribed in the third book to Viçvāmitra Gāthina; in the seventh book, to Vasiṣṭha Māitrawaruṇi. 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 Anukramaṇi.

Critical value of author-names mentioned in the verses themselves.—In these circumstances the quasi-historical statements of the Anukramaṇi 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 Bharadvājāḥ; this word is changed, secondarily, to Viçvāmitraḥ in the solitary Viçvāmitra 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 Vasiṣṭha 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 sada 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 yaçaḥ, borrowed from 3.40.6; nothing is in the way of assuming that the entire hymn, ascribed to a Viçvāmitrid poet by the name of Madhuchandas, is a later product of the poetic school which had previously produced 3.40, whose author is plain Viçvāmitra (in both cases, of course, according to the Anukramaṇi).² When Gotama Rāhūgaṇa 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 Vamadeva: we may therefore conclude that 1.80 as a whole was composed after these Vamadeva 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.⁴ 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 Praskaṇva collection, 1.44-50. is devoted to the opening of the ritualistic day. All its hymns are addressed to morning divinities. See Oldenberg, *Prolog.* 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 (Vāiçvānara, 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 viçvā and viçvāni,

viçvā jātāny abhy asmi mahnā 8.100.4

viçvāni sānty abhy astu mahnā 2.28.1?

Here viçvā jātāni and viçvāni sānti are metrical doublets, and if, forsooth, viçvā is 'older' than viçvāni, the markedly hieratic form sānti bids us pause in casting any reflection upon viçvāni 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 viçvāni vāriā, 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30, or viçvāni kāviā 2.5.3; 8.41.6; 9.23.1, with the odd-syllable verse-endings duritāni viçvā, 5.77.3, or bhuvanāni viçvā 1.154.2, 4; 3.61.3; 7.80.1; 10.82.3. I cannot imagine Vedic composition without both viçvāni and viçvā. 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 Vāikhilya 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 sahasrāñi and sahasrebhñi in 8.73.14, 15; or somāsaḥ and somāñi 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, puruniṣṣidhe, rghāyamānam, ācrutkarṇa, &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 Kaṇṇvid poet of the name of Sadhvāṇsa, but which itself mentions several times Vatsa, 'the son of Kaṇva', as its author. Its first 19 stanzas of 76 pādas contain no less than 34 repeated pādas. I would ask the reader to underline the repeated pādas (1^{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 Aṇvins 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 hart 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 *Viçve 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 *trcas* 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 *ṛciṣama*, 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, *ṛciṣama*, means 'he for whom the *Sāman* is sung upon the *Ṛc*', and that this word is essentially, though not entirely, a word which belongs to the sphere of strophic composition. The word marks both the antiquity and originality of some aspects of this type of composition.

those Kanvids and suppositious Aṅgirasids who are so prominent in books 8 and 1.1-50 are sure to belong to the oldest stock. But which? The question in this form is no easier to answer than the parallel question, which hymns in the RV. as a whole are surely old? We have some sense here and there of relatively younger hymns, but we can nowhere point to primordial or aboriginal hymns. I do not imagine that there will be any one so bold as to question the lateness of 10.98 or 1.191, but, conversely where is the brahma purāṇam (jyestham) or the pratnaṁ manma in the Vedic? Now this sense that the eighth book is plethoric with relatively younger and inferior products of the Rishis' muse is well supported by the great number of its repetitions. Nevertheless, just as there are old words and forms in the book, so also it is very likely that some—probably not very many—of its strophes date from the early period of Vedic composition.

Superior or inferior quality of repetitions in a given collection as a criterion of date.—In book VIII the steady trickle of repetitions amounts in the end to quite a stream, as we pass from the beginning to the end of the book as a whole, especially if we include the Vāḷakhilya 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 Vāḷakhilya hymns.—The Vāḷakhilya hymns share the following pādas with the rest of the collection :

1. ā na stomam upa dravat Vāl. 1.5^a : 8.5.7^a. Here Vāl. has to supply a verb ; in 8.5.7 yātam follows in the sequel.

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

3. Vāl. 4.4^{cd}, taṁ tvā vayāni sudughām iva goduhe juhūmasi çravasyavah : 1.4.1^{ab}, surūpakṛtṇum utaye sudughām iva goduhe (juhūmasi). Here, as I have

¹ Or larger unit, such as the Praskaṇva hymns in the first maṇḍala, or the Vāḷakhilya 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 bṛhatr adhūnuta sam kṣopī 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 *dyāur 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 çikṣathaḥ*, 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, *dhuḥṣasva* (and *dhuḥsanta*) *pipyuṣm 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., *bhadram manah 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 yukta rathe hiranyaye,
brahmayujo haraya indra keçino vahantu somapitaye (8.1.24).
ā vām sahasram haraya indravāyu abhi prayah,
vahantu somapitaye (4.46.3).

The indications of relative date on the part of the repetitions are discussed in the body of this work; for briefness' sake I must content myself with recalling here the best instances in which book VIII shows itself to be inferior to its correspondents:

8.1.24 inferior to 4.46.3	8.38.7 inferior to 5.51.3
8.4.14 ,, ,, 1.47.8	8.44.19 ,, ,, 1.5.8; 3.10.1
8.5.18 ,, ,, 6.45.30	8.47.5 ,, ,, 1.4.6
8.6.1 ,, ,, 9.2.9	8.61.6 ,, ,, 9.107.4
8.6.3 ,, ,, 1.44.11, and others	8.63.9 ,, ,, 1.155.4
8.6.34 ,, ,, 9.24.2	8.69.11 ,, ,, 9.14.3; 61.14
8.7.28 ,, ,, 1.39.6	8.71.12 ,, ,, 5.28.6 (less certain)
8.8.18 ,, ,, 1.1.8; 45.4	8.73.14,15 ,, ,, 6.60.14
8.9.1 ,, ,, 1.48.15	8.74.7 ,, ,, 1.144.7 (less certain)
8.12.5 ,, ,, 1.8.7 (less certain)	8.75.12 ,, ,, 6.59.7
8.13.8 ,, ,, 9.24.2	8.79.4 ,, ,, 7.24.3
8.13.14 ,, ,, 1.142.1	8.84.1 ,, ,, 1.186.3 (less certain)
8.13.16 ,, ,, 2.5.4	8.85.1 ,, ,, 1.183.5
8.13.19 ,, ,, 1.142.3, and others	8.87.5 ,, ,, 1.92.18, and others
8.13.25 ,, ,, 9.61.15, and others	8.91.2 ,, ,, 3.52.1
8.13.32,33 ,, ,, 5.40.2,3 (less certain)	8.92.12 ,, ,, 1.91.13
8.15.13 ,, ,, 7.55.1; 9.25.4	8.92.25 ,, ,, 9.24.5
8.18.5 ,, ,, 5.67.4	8.93.3 ,, ,, 9.69.8 (less certain)
8.19.3 ,, ,, 1.12.1	8.93.34 ,, ,, 4.37.5
8.19.7 ,, ,, 7.15.8	8.94.3 ,, ,, 6.45.33
8.20.14 ,, ,, 5.87.2 (less certain)	8.96.21 ,, ,, 10.6.7
8.21.4 ,, ,, 1.14.1 (less certain)	8.97.15 ,, ,, 7.37.5
8.21.13 ,, ,, 1.102.8; 10.133.2	8.102.1 ,, ,, 7.15.2 (less certain)
8.25.24 ,, ,, 1.82.2	8.102.12 ,, ,, 4.15.6
8.32.23 ,, ,, 4.47.2	8.103.5 ,, ,, 5.82.6
8.35.22 ,, ,, 7.74.2	

Sporadic instances in which the eighth book shows superior verses.— Let me repeat that, as a rule, repetitions tend to be indifferently well used in the several connexions in which they appear. Hence it must be granted that a list of about fifty instances of inferiority has a good deal of significance. The list is evidently supported by other tests that have been applied to the date of the maṇḍala, and shows beyond doubt that book VIII contains late materials on a large scale. This is well borne out by the negative test: the book shows very few, scarcely any, cases of superiority over the family books, and not many as compared with the remaining books. As regards the latter class, 10.83.7 contains a stanza addressed to the secondary conception Manyu, 'God Wrath', which is an undisguised replica of the Indra stanza, 8.100.2. More or

less certainly 8.18.3 is superior to 10.126.7; and 8.11.6 to 10.141.3; and 8.14.7 to 10.153.3; and 8.18.10 to 10.175.2. In a couple of cases, 8.60.3 to 1.127.2; and 8.6.19 to 1.134.6, our book shows itself superior to Parucehepa'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, a no viçvābhir utibhiḥ sajoṣāḥ, 7.24.4, is composite as compared with a no (or vān) viçvābhir utibhiḥ, in 8.8.1, 18; 8.7.3. 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 Medhātithi Kaṇva, 1.12-23, the pāda, kavir gṛhapatir 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. Pada 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 Kaṇva, 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, sidantu manuṣo yathā, seems to me the mother of the pāda, sidanto vanuṣo yathā, in 9.64.29. The pāda, sumrīkaḥ svavān yātv arvān, is addressed better to Savitar in 1.35.10 than to the Aḥvins' car in 1.118.1.

The ninth, or Pavamāna Soma book.—It is apart from my purpose to examine with any great degree of precision the proportions between primary and secondary uses of verses in each of the remaining books or other recognized subdivisions of the Saṁhitā. The Pavamāna book does not lend itself well to such inquiries, because for the most part it repeats itself. I would merely remark that there are about 30 cases of repetitions which book IX shares with other books, of which 10 are with book VIII. In these correspondences book IX is regularly superior to book VIII: 9.2.9: 8.6.1;—9.14.3: 8.69.1;—9.24.2: 8.6.34; 13.8;—9.24.5: 8.92.25;—9.24.6: 8.13.19;—9.25.4: 8.15.13;—9.61.14: 8.69.11;—9.69.8: 8.93.3;—9.107.4: 8.86.6. This adds a little extra emphasis to the character which we have assigned to the eighth book (p. 642).

Quality of the repetitions in the family-books: The second maṇḍala.—The family books are in a perfect tangle: not one of them is there that has not lines in both superior and inferior connexion. Thus, as regards the second book, 2.3.11 shows the pāda, anuṣvadhān ā 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, tri rocana 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 pṛçṇir ūdhaḥ, 4.3.10, is certainly patterned after sakṛç çukraṁ duduhe pṛçṇir ūdhaḥ, in 6.66.1. The following additional çases 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 (Väl. 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. račaḥ), RV. 3.53.21-23, which are supposed to contain a curse of the Viçvāmitras against the Vasiṣṭhas; see BrhadD. 4.117; Ṣaḍguruçiṣya to Katyāyana's Sarvānukramaṇi (ed. Macdonell), p. 108; R̥Vidh. 2.4.2; Durga to Nirukta 4.14; Sāyana to RV. 3.53.21. As early as TS. 3.1.7.3; 5.4.11.3 Viçvāmitra and Vasiṣṭha are opposing parties in a vihava, or conflicting call upon the gods.² Roth, *ibid.*, p. 141, and Geldner, *l.c.*, regard the traditional hostility of the two R̥si 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 Viçvāmītra 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 Viçvāmītra was no Brahman, but a Kṣatriya; a claim, to be sure, which is not on all fours with RV. 3.53.9, where Viçvāmītra 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 Parucchepa Dāivodāsi, 1.127-139. Even in these there appear, however, some cases that point in the opposite direction. The repetitions in these nine groups appear under the following aspects:

The group of Savya Āṅgīrasa, 1.51-57, contains rather strikingly, a jagati stanza, 1.56.2, one of whose pādas, samudraṁ na saṁcaraṇe sanīṣyavaḥ, 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, ririkvāṅśaḥ tanvaḥ kṛṇvata svāḥ, is a curious 'verballhornung' of 4.24.3^b, ririkvāṅśaḥ tanvaḥ kṛṇvata trām; and the stanza 1.73.3 is an imitation of 3.55.21. Also 1.72.3 is inferior to 1.60.4. On the other hand, though less stringently, 1.71.4 seems superior to 1.148.1, and very certainly 1.73.2 is superior to 9.97.48, although the pāda in question, devo no yaḥ savitā satyamanmā, may be an older formula, original in neither connexion.

The group of Gotama Rāhugaṇa, 1.74–93, has attached to it a traditional name which is kept rather vividly alive in later Vedic times.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 Kakṣivāt Dāirghatamasa, 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 uçati 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 Parucchepa Daivodāsi, 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 çukra 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, çuṣmintamo 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 Rig-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 Ācathya*, 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 Maitravaruṇi*, 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 1.10.8.12. 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.

Part 2, Ch. 5 : Relative Chronology of Books and Minor Collections [650

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**, **v acha** ; then the cadences in **-ṭha** ; in **-ṇa** ; in **-ta** ; and so on.

The interest and value of the list for the purposes of Vedic study appear abundantly in the course of this work. Incidentally the list reveals the extreme lack of variety of the finals of the Vedic vocables. Apart from **k** and **n̄** and **ṭ**, which occur sporadically as finals, these cadences all end either in vowel-sounds (**a**, **ā**, **i**, **ī**, **u**, **ū**, **e**, **ai**, **o**, **āu**), or else in **ḥ** (**s**) or **m** (**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 mātaram ca 1.163.13 ; 10.88.15
 kām apaç ca 2.50.7 ; 6.22.8
 sātīm aça 4.19.5 ; 9.97.25
 yanty aça 1.71.3 ; 5.47.6
 yāhy aça 2.18.7 ; 7.90.1
 gantv aça 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 raṇa 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
 bhṛhatā 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
 ındrāya 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 akrata 7.103.8 ; 10.34.5 ; 66.14 ; 71.2 ;
 94.14
 maruto yam āvata 1.64.13 ; 166.8
 devā akr̥vata 1.36.5 ; 3.11.4 ; 7.16.12
 mahimānam āçata 1.85.2 ; 8.59 (Vāl. 11).2
 çamasāṅ apiṇçata 1.169.9 ; 3.60.2
 arkā anūsata 5.5.4 ; 8.63.5
 vāṅir anūsata 1.7.1 ; 8.9.19 ; 9.104.4
 mahiṣā aheçata 9.73.2 ; 86.25
 sargā asṛkṣata 9.64.7 ; 66.10
 kāmā ayaṅsata 10.40.12 ; 64.2
 tanvam sujāta 7.8.5 ; 10.7.5
 tvā puruṣtuta 6.56.4 ; 8.6.45 ; 32.10
 agna āhuta 5.11.3 ; 28.5 ; 7.15.7
 varuṇo juṣanta 2.27.2 ; 7.64.1
 maruto juṣanta 5.41.2 ; 7.58.6
 vasavo juṣanta 7.11.4 ; 35.14 ; 56.20
 aṅgirasō juṣanta 7.42.1 ; 52.3
 kratum juṣanta 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 cakartha 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
 çaravaḥ sthana 5.59.3 ; 10.94.10
 ahim jaghāna 2.12.11 ; 5.29.8
 ya imā jajāna 8.96.12 ; 10.82.7
 rodasī rtena 1.133.1 ; 5.1.7
 āhutaṅ ghṛtena 7.8.1 ; 10.36.6
 suyuḷā rathena 1.113.14 ; 117.15 ; 4.14.3
 vasumatā rathena 1.118.10 ; 125.3 ; 4.4.10 ;
 7.67.3
 bhṛhatā rathena 3.53.1 ; 7.78.1
 trivṛtā rathena 1.34.12 ; 118.2
 suvṛtā rathena 1.118.3 ; 3.58.3 ; 4.44.5 ; 10.70.3
 nāsatyā rathena 1.116.20 ; 7.72.1, 2
 mahatā vadhena 1.32.5 ; 4.18.7 ; 5.32.8 ;
 7.104.16
 avasā nūtanena 5.42.18 ; 43.17 ; 76.5 ; 77.5 ;
 7.51.1
 javasā nūtanena 1.118.11 ; 5.78.4
 avasā çamitamena 5.76.3 ; 10.15.4
 marçayati dvayena 1.147.4, 5 ; 5.3.7
 sutāṅ upa 5.78.1-3 ; 8.6.42 ; 10.167.2
 adhvarāṅ upa 1.48.11 ; 135.5 ; 8.35.21 ; 10.32.2
 suṣutir upa 8.17.4 ; 35.20
 sutaiṅ piba 1.10.11 ; 16.7 ; 84.4 ; 8.6.36 ; 32.21 ;
 65.5

ma

pavasva madintama 9.25.6 ; 50.4, 5
 suṣutim 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 ;
 45.4
 amṛtasya dhāma 6.21.3 ; 9.94.2
 amṛtasya nāma 3.20.3 ; 10.12.6
 çāru nāma 2.35.11 ; 3.5.6 ; 54.16, 17 ; 56.4 ;
 9.96.16
 sakhye syāma 4.17.9 ; 7.54.2
 sumatāu syāma 1.98.1 ; 3.59.3 ; 8.48.12
 çarman syāma 1.51.15 ; 2.27.16
 vāmabhājāḥ syāma 3.55.22 ; 6.71.6
 vayanī bhagavantāḥ syāma 1.164.40 ; 7.41.5 ;
 bhagavantāḥ syāma 7.41.4
 abhi vaḥ syāma 7.48.2 ; 56.24
 sumanasāḥ 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
 prṭanā jāyema 2.40.5 ; 10.128.1
 duritā tarema 6.2.11 ; 15.15 ; 68.8 ; 7.65.3 ;
 8.42.3 ; 10.113.10

adyā huvema 1.180.10; 4.44.1; 10.81.7
 rudrañ huvema 7.41.1; 10.126.5
 deva soma 1.91.23; 9.67.30; 9.6.16; 97.42, 48,
 50
 asurāya manma 5.12.1; 4.1.3
 asya karma 1.62.6; 14.8.2

ya

soma mṛṣaya 9.61.5; 82.2
 indra mṛṣaya 8.45.31; 10.33.3
 dānāya codaya 6.53.3; 10.141.5, 6
 mahate 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
 savanaiñ madāya 4.34.4; 35.4, 6
 varam ā janāya 7.65.4; 70.5
 cikituṣe janāya 7.104.12; 8.101.15
 mahate dhanāya 1.104.7; 9.97.4
 stuvate kṛṣṇiyāya 1.116.23; 117.7
 mahata indriyāya 1.104.6; 10.116.1
 dāguṣo 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
 savituḥ savāya 1.113.1; 3.56.7
 mahāḥ sāubhagasya 3.16.1; 4.55.8
 vājino rāsabhasya 1.34.9; 3.53.5
 hetim asya 1.103.3; 121.10; 3.30.17; 6.62.9
 madhunah somyasya 4.35.4; 44.4
 uditā sūryasya 1.108.11; 115.6; 5.62.8; 69.3;
 76.3; 7.6.7; 76.3
 raçmayah sūryasya 1.109.7; 4.13.4
 raçmibhiḥ sūryasya 1.123.12; 124.8; 5.4.4
 carato dhruvasya 1.146.1; 10.5.3

ra

punāna ā bhara 9.19.1; 40.5; 61.6
 stavāna ā bhara 1.12.11; 5.10.7; 8.24.3
 rāya ā bhara 1.81.7; 9.61.26
 stotr̥bhya ā bhara 5.6.1-10; 8.93.19; 9.20.4
 tad ā bhara 5.9.7; 23.2; 39.2; 8.45.40-42;
 61.6
 indav ā bhara 9.40.4, 6; 57.4; 64.26; 100.2
 uṣasaç cakāra 6.39.3; 7.6.5
 taviṣiva ugra 4.20.7; 7.25.4
 hariva sthātar ugra 1.33.5; 6.41.3
 jāta indra 3.32.10; 5.30.4
 asmākam indra 2.30.4; 4.20.3
 somam indra 2.11.17; 3.35.9; 6.47.6
 guṣmam indra 6.19.8; 7.24.4

va

vrate tava 1.24.15; 10.57.6
 sakhye tava 1.91.14; 8.4.7
 navatir nava 1.84.13; 4.48.4; 9.61.1
 prāvitā bhava 1.12.8; 3.21.3
 no 'vitā bhava 1.81.8; 91.9; 7.96.5
 no vṛdhe bhava 1.91.10; 6.46.11; vṛdhe
 bhava 1.79.11
 çivo bhava 6.15.9; 8.4.18
 indo pari srava 8.91.3; 9.56.4; 62.9; 106.4;
 112.1-4; 113.1-11; 114.1-4
 rathā iva 7.74.6; 9.10.1, 2
 vayā iva 8.13.7; 19.33
 sūryā iva 1.64.2; 8.3.16; 34.17
 rathir iva 4.15.2; 5.61.17; 8.75.1; 95.1
 takvarir iva 1.151.5; 10.91.2
 duṣvapnyam suva 5.82.4; 10.37.4
 suvitāya deva 1.173.13; 189.3
 vi mṛdho nudasva 10.84.2; 180.2; mṛdho
 nudasva 3.47.2
 asi viḷayasva 6.47.26, 30
 iha mādayasva 10.14.5; 104.3
 barhiṣi mādayasva 1.101.9; 6.68.11
 prati no juṣasva 1.101.10; 7.54.2

ça

yoṣaṇo daça 9.1.7; 6.5; 56.3
 harito daça 9.38.3; 63.9
 rodasi ā viveça 3.7.4; 61.7; 10.80.2
 sakhyam juṣa 4.23.5; 25.1
 abhi vājam arṣa 9.70.10; 86.3; 87.1, 6; 96.8
 rakṣaso dāha 8.23.14; 10.87.23
 agna ā vaha 1.108.4; 142.4
 vājayann iha 1.106.4; 3.60.7
 tribhir ekādaçair iha 1.34.11; 8.35.3

a ā

aditer upastha ā 9.71.5; 74.5
 viçvāny aya ā 9.61.11; 10.101.1
 arṣa pavitra ā 9.6.3; 52.1; 63.16; 64.12
 yuvā sakhā 6.45.1; 8.45.1-3
 çivah sakhā 1.31.1; 6.45.17; 10.25.9
 mānuṣā yugā 1.144.4; 2.2.2; 6.16.23; 8.46.12;
 62.9; 9.12.7; 10.140.6
 sute sacā 1.81.8; 130.1; 161.5; 3.53.10; 60.4;
 6.45.22; 59.3; 7.32.2; 59.3; 8.33.4, 7;
 93.20; 10.50.7
 tve sacā 4.32.3, 4
 mādayase sacā 8.4.2; 52(Vāl.4).1
 tvayā yujā 8.63.11; 10.83.1
 sumatiç caniṣṭhā 7.70.2, 5
 pavamāna ūrmiṇā 9.76.3; 86.13; 107.15

tā

cid arvatā 6.45.2; 8.40.2; 62.3
 viṅcatim̐ çatā 8.46.22, 31
 astu sanitā 1.27.9; 4.37.6
 adha dvitā 1.132.3; 6.16.4; 8.1.28; 13.24;
 84.2; 9.102.1
 astu sūnrtā 1.30.5; 6.48.20
 ny asādi hotā 1.60.2; 3.4.4
 iṣam ūrjam vahantā 5.76.4; 6.62.4
 agnayo yathā 1.50.3; 5.87.7
 dhenavo yathā 3.45.3; 5.53.7
 manuṣvad ā 1.105.13, 14

nā

trīṇi rocanā 1.102.8; 4.53.5; 5.81.4
 ṣaṣvatā tanā 1.26.6; 9.1.6
 bhuvanasya majmanā 1.143.4; 7.82.5
 uta tmanā 1.79.6; 5.5.9; 8.84.3
 adha tmanā 1.133.5; 139.10
 upa tmanā 1.142.11; 8.6.8
 iva tmanā 1.144.6; 3.9.5; 8.6.8; 103.3;
 10.113.3
 bodhatī tmanā 2.25.2; 5.10.4
 pratnena manmanā 8.6.11; 44.12; 9.42.2
 savitā mahitvanā 4.53.5; 5.81.3
 roruvad vanā 1.54.1, 5
 uta daṅsanā 6.48.4; 8.88.4
 tava daṅsanā 1.29.2; 3.9.7
 tanvā ṣaṣadānā 1.116.2; 124.6
 aṣvinā dadhānā 1.117.9; 7.69.2
 āyur dadhānā 3.53.16; 7.80.2
 brahmanā vāvṛdhānā 1.93.6; 117.11
 havante aṣvinā 1.47.4; 7.74.1; 8.5.17
 pibatam aṣvinā 1.46.15; 7.74.3; 8.5.14, 19;
 35.1-3
 yātam aṣvinā 1.47.2; 2.41.7; 5.75.2; 8.5.32;
 8.2, 11, 14; 9.14; 10.1, 6; 26.7; 35.7-9;
 13-15; 73.2; 87.5
 madhumantam aṣvinā 4.45.3; 8.87.2, 4
 stomebhir aṣvinā 8.88, 9
 dyāvapṛthivī sucetunā 1.159.5; 5.51.11
 ud iyarṣi bhānunā 10.37.4; 140.2
 bhavatu devagopā 7.35.13; 10.63.16
 aṣvinobhā 10.125.1; 131.5
 apasām apastamā 6.61.13; 10.75.7

yā

asurasya māyayā 5.63.3, 7; 10.177.1
 romāny avyayā 1.135.6; 9.62.8
 vārāny avyayā 9.67.4; 103.2; 107.10
 soma dhārayā 9.1.1; 6.1; 29.4; 30.3; 63.28;
 67.13; 100.5; 107.4
 ṛtasva dhārayā 8.6.8; 9.6.7; 33.2; 63.4.14

pavasva dhārayā 9.29.6; 35.1; 45.6; 49.2, 3;
 62.22; 63.7; 64.13; 65.10
 ṣavasota rāyā 6.15.11; 18.7
 citrayā dhiyā 8.66.8, 14
 pāpayāmuyā 1.29.5; 10.85.30; 135.2; AV.
 7.56.6
 savaneṣu pravācyā 1.51.13; 4.22.5; 10.39.4
 asya kāmyā 1.6.2; 8.10
 viṣvāni vāryā 3.11.9; 9.3.4; 18.4; 21.4; 42.5;
 63.14, 30; 66.4
 namasā rātahavyā 6.11.4; 69.6
 viṣvāni kāvyā 2.5.5; 8.41.6; 9.23.1; 57.2;
 62.25; 63.25; 66.1; 107.23; 10.21.5
 viṣvāni pāṅsya 1.5.9; 6.46.7

rā

tanā girā 1.38.13; 2.2.1; 8.40.7
 ṛjase girā 4.8.1; 6.15.1
 pūryam̐ girā 5.20.3; 8.31.14
 yathā purā 1.39.7; 129.5; 6.48.19; 8.46.10
 rathiveva cakrā 2.39.3; 10.10.7, 8; 117.5

vā

iha vaha vā 10.119.9, 10
 prathamajā ṛtāvā 6.73.1; 10.168.3
 ṛtupā ṛtāvā 3.20.4; anṛtupā ṛtāvā 3.53.8
 madhumānā ṛtāvā 9.97.48; 110.11
 vapuṣyo vibhāvā 4.1.8, 12; 5.1.9
 divyāni pārthivā 4.53.3; 6.59.9; 9.36.5;
 63.30; 64.6
 rodasī viṣvaṣambhuvā 1.160.4; 6.70.6
 vratā dhruvā 1.36.5; 2.5.4
 rodasī mahitvā 3.54.15; 4.16.5; 6.29.5; 7.20.4;
 23.3; 58.1; 8.25.18
 yatatho mahitvā 6.67.3, 10
 devy aditir ahāvā 2.40.6; 6.40.4; TB. 3.1.1.4
 durgāni viṣvā 1.99.1; 189.2; 10.56.7
 duritāni viṣvā 5.77.3; 10.165.5
 bhuvanāni viṣvā 1.113.4-6; 154.2, 4; 164.13,
 14; 2.10.4; 3.61.3; 7.80.1; 9.94.3; 10.82.3;
 88.11; 110.9; 125.8

ṣā

sūro arcisā 5.79.9; 8.7.36
 bṛhatī manisā 3.33.5; 6.49.4
 kavayo manisā 10.114.6; 124.9; 129.4
 jenyo vṛṣā 1.140.2; 2.18.2
 iṣāna ojasā 1.175.4; 8.6.41; 40.5
 dadhānā ojasā 9.15.4; 65.10
 vajrinn ojasā 1.80.2, 11
 mahimānam ojasā 5.81.3; 10.113.2
 iṣānam ojasā 1.11.8; 8.32.14; 76.1

dhārābhīr ojasā 9.5.3; 65.14; 106.7
 rāyā pariṇasā 1.129.9; 4.31.12; 5.10.1; 8.97.6
 dyāvāpṛthivī bhūirretasā 3.3.11; 10.92.11
 vahnir āsā 1.76.4; 6.11.2

ci

gor adhi tvaci 1.28.9; 9.65.25; 79.4; 101.11
 tamaso nir amoci 5.1.2; 10.107.1
 uśasām aroci 7.8.1; 10.2
 manojavā asarjī 4.26.5; 6.63.7
 rajaso vidharmaṇi 6.71.1; 9.86.30
 dayate vāryāni 5.49.3; 9.90.2
 dāṅṅṣe vāryāni 1.35.8; 163.13; 5.80.6; 6.50.8
 savanā puruṇi 3.36.8; 4.29.1; 6.47.14
 narāṅ puruṇi 1.72.1; 3.34.5; 4.16.16; 7.45.1;
 8.96.21

ti

janān atī 1.64.13; 2.2.10; 8.19.14; 32.22;
 60.16; AV. 6.75.3
 deveṣu gachati 1.1.4; 18.8; 125.5; 10.86.12
 goṣu gachati 1.83.1; 2.25.4; 9.86.12
 uśaso vi rājati 5.81.2; 9.71.7
 kalaṅṅṣu sīdāti 9.84.4; 86.6
 sa sādhati 1.94.2; 6.70.3
 rakṣāṅsi sādhati 1.79.12; 7.15.10; 8.23.13
 sa puṣyati 3.10.3; 6.2.5
 kṣeti puṣyati 1.64.13; 8.3.3; 7.32.9
 vāram ṛvati 1.128.6; 5.16.2
 svadhitr vananvati 8.102.19; 10.92.15
 devaḥ savitā suvātī 5.42.3; 7.40.1
 vṛṣabho roravīti 3.55.17; 4.58.3; 6.73.1;
 7.101.1; 10.8.1
 avase jōhavīti 3.62.2; 7.38.6
 svadhayā madanti 1.154.4; 3.4.7
 apratīni hanti 4.19.19; 7.85.3
 nṛbhyo asti 1.173.6; 7.20.5
 rocanād adhi 1.6.9; 49.1; 5.56.1; 8.1.18; 8.7
 naḥ sugam kṛdhi 1.106.5; 8.93.10; sugam
 kṛdhi 1.94.9; 102.4
 tasya viddhi 8.48.8; 10.27.24; 85.21

ni

savituh savīmāni 6.71.2; 10.36.12; 64.7
 parānie vyomāni 1.143.2; 6.8.2; 5.63.1; 7.82.2;
 8.13.2; 9.70.1; 86.15. Cf. parame vyoman.
 dadato maghāni 3.53.7; 7.19.10; 30.4; 10.32.9
 na minanti vratāni 7.47.3; 7.6.5
 viṅvā bhūtāni 10.90.3; 137.5; 174.3
 sanitā dhanāni 1.100.9; 9.90.3
 sakhyā givāni 1.108.5; 3.58.6; 7.22.9; 10.23.7
 pūrvyā mahāni 3.46.1; 4.22.5
 mahato mahāni 2.15.1; 3.6.5; 4.6.1; 4.22.5

gr̥ṇate vasūni 4.24.1; 6.31.4; 9.69.10
 payate vasūni 6.30.1; 7.84.4
 gr̥ṇate maghoni 1.113.7; 124.10; 3.61.1;
 6.65.6
 adbhyas pari 10.39.4; 63.2
 bṛhatā vibhāvāri 1.48.1, 10

vi

adhi sānavi 6.48.5; 9.31.5; 37.4
 upa dyavi 3.17.12; 7.31.9; 8.6.40; 43.4
 rocanā divi 1.6.1; 81.5
 dhāvate divi 1.105.1; 6.48.6
 pārye divi 7.32.14, 21; 8.3.5; 9.1.7
 rohayo divi 8.89.7; 9.86.22
 amṛtaṁ divi 8.52(Vāl.4).7; 10.90.3
 sūryasya samdṛṣi 10.37.6; 59.5
 adhi barhiṣi 1.16.6; 8.17.11; 23.26; 69.5;
 10.43.2
 satsi barhiṣi 1.12.4; 2.6.8; 5.26.5; 8.44.14;
 6.16.10; 10.44.5
 ṛtuthā havīṅṣi 1.170.5; 10.110.10
 dūrītātī parṣi 5.3.11; 4.9

si

ratnadhā asi 1.15.3; 2.1.7; 7.16.6; 9.67.13;
 10.35.7
 tad uṅmasi 8.80.9; 10.39.2; 40.11
 tava smasi 1.57.5; 8.92.32
 abhibhūr asi 8.89.6; 97.9; 98.2
 bādhamānā tamāṅsi 5.80.5; 7.77.1
 dadhati prayāṅsi 1.169.3; 3.30.1
 pary urū varāṅsi 6.62.1; 10.89.2
 tūyam ā gahi 8.1.9; 4.3; 65.9
 vaso gahi 8.24.7; 46.9; 60.4
 mṛdho jahi 6.53.4; 9.4.3; 85.2; 10.152.4
 manma dhīmahi 10.36.5; 66.2
 somapeyāya yāhi 7.24.3; 10.112.2
 indra pra yāhi 3.53.6; 10.179.2
 sam iṣo didhi 3.54.22; 5.4.2
 dravināni dhehi 2.21.6; 5.4.7

i

dānunas patī 1.136.3; 2.41.6; 8.8.16
 vepate matī 9.71.3; 10.11.6
 gr̥ṇate citrarātī 6.62.5, 11
 jaritāram ūti 6.23.3; 7.20.2
 akavābhīr ūti 1.158.1; 6.33.4
 sūnṛtā Irayantī 1.113.12; 3.61.2; 7.79.5
 dakṣiṇā maghoni 2.11.21; 6.64.1
 varuṇo na māyī 10.99.10; 147.5
 vṛṣaṅā harī 8.4.14; 13.31; 33.11, 31
 haryatā harī 8.12.28; 10.96.6
 keṅiṇā harī 1.10.3; 82.6; 8.14.12

suvitāya devī 4.14.3; 5.80.3
 rodasi cid urvī 3.56.7; 6.67.5; 7.57.1; 86.1
 rodasi antar urvī 7.12.1; 18.24
 maghavā virapēṣī 4.17.20; 20.2
 indra rodasi 7.31.7; 10.134.1
 aramatīḥ paṇiyasi 10.64.15; 92.4
 sumatir naviyasi 7.59.4; 8.103.9
 pṛthivī mahī 8.40.4; 10.60.9; 85.2 (frequent
 in other texts)

tu

çarma yachatu 4.53.6; 6.57.12, 17; 10.66.3
 (frequent in other texts). Cf. çarma yaṅsat
 açvinā vahantu 1.118.4; 181.2
 suyoju vahantu 5.62.4; 6.44.19
 sadhamādo vahantu 3.43.6; 6.69.4; 10.44.3
 harayo vahantu 1.101.10; 3.53.4
 devo astu 7.35.6, 13; 38.3
 satyam astu 1.98.3; 185.11; 3.54.3; 4.1.18
 iha rātir astu 6.58.1; 10.180.1
 açvinā madhu 8.8.3; 10.40.6
 sicryate madhu 9.39.5; 69.2; 10.167.1
 kāmyaṁ madhu 9.2.3; 85.4; 10.76.6
 somyaṁ madhu 1.14.10; 19.9; 2.36.4, 6;
 37.2; 3.53.10; 6.60.15; 8.8.4; 24.13; 65.8;
 10.4; 9.74.3; 10.94.9; 170.1
 madiraṁ madhu 5.61.11; 8.38.3
 yanti sādhu 6.9.5; 10.18.5

nu

svadhā anu 8.32.19; 10.37.5
 rodasi anu 2.2.5; 5.53.6; 8.10.6; 10.147.1
 janān anu 1.50.6; 120.11; 7.57.1; 10.14.12
 vaçān anu 1.82.3; 181.5; 8.4.10; 10.142.7
 mānuṣān anu 8.5.2; 19.35
 anadann anu 1.52.9; 102.1
 mahīr anu 9.2.4; 10.14.1
 ṛtūn anu 1.15.5; 49.3
 vāryā puru 4.55.9; 5.23.3; 6.16.5; 8.1.22;
 23.27; 60.14
 kāvyā puru 8.39.7; 41.5
 uṣaso vyuṣṭiṣu 2.41.12; 10.35.1, 5; 122.7. Cf.
 uṣaso vyuṣṭāu.
 yoniṣu ṛiṣu 1.15.4; 2.36.4
 uçadhag vaneṣu 3.6.7; 34.3

su

janeṣu pañcaṣu 3.37.9; 9.65.23
 vindate vasu 6.51.16; 54.4; 7.32.21; 8.23.3;
 10.151.4; vindase vasu 2.13.11
 bhūri te vasu 1.81.2, 6; 8.32.8
 dāçuṣe vasu 1.47.9; 9.36.5; 64.6

purusaṁbhṛtaṁ vasu 8.66.4; 100.6
 jenyam vasu 2.5.1; 8.101.6
 kāmyaṁ vasu 2.22.3; 8.50(Vāl. 2).1; 66.6
 dadir vasu 8.21.17; 46.15; 10.133.3
 tveṣaḥ samatsu 1.66.6; 70.11
 oṣadhīṣv apsu 1.59.3; 108.11; 7.70.4 (also
 other texts)

ū

yātam asmayū 7.77.4; 8.26.14
 vṛṣaṇā vṛṣaṇvasū 8.26.1, 2
 vām vṛṣaṇvasū 5.75.4; 7.75.9; 8.5.27
 saviteva bhāhū 1.95.7; 7.79.2

ke

duritād abhike 1.121.14; 185.10; 3.39.7;
 6.50.10
 rodasi sumeke 3.57.4; 6.66.6; 7.56.17; 87.3
 vasuno vibhage 1.109.5; 7.37.3
 gomati vraje 1.86.3; 5.34.5; 7.32.10; 8.46.9;
 51(Vāl. 3).5; 70.6
 vṛṣabhasya niḷe 4.1.11, 12
 mātārā rihāṇe 3.33.1; 7.2.5; AV. 5.1.4
 indrāya vajriṇe 3.35.13; 7.32.8; 8.24.1; 9.30.5;
 51.2; 63.15
 sve duroṇe 1.108.7; 7.12.1
 raṇvo duroṇe 1.69.4, 5
 manuṣo duroṇe 7.70.2; 10.104.4; 110.1
 varo suṣāṁṇe 8.23.28; 24.28; 26.2
 vṛṣabhāya vṛṣṇe 1.103.6; 4.16.20; 5.1.12;
 AV. 12.1.37

te

gobhir añjate 1.151.8; 9.10.3
 agnim indhate 3.13.5; 8.45.1
 vṛṛāṇi jighnate 6.56.2; 57.3; 8.17.8; 29.4;
 9.1.10
 suçipra dāṁpate 5.22.4; 8.69.12
 ūrjām pate 1.26.1; 8.19.7; 23.12; 60.9
 madānām pate 8.93.31; 9.104.5
 rādhānām pate 1.30.5; 3.51.10
 deva iyate 6.58.2; 9.5.4; 10.168.2
 ṛtaṁ yate 1.41.4; 188.2; 8.27.20; 9.69.3;
 74.3; 10.78.2
 madhumanta Irate 4.45.2; 5.63.4
 sākam Irate 1.52.1; 9.69.6
 tava vrate 1.31.12; 9.9.5
 yajamānāya sunvate 1.83.3; 92.3; 5.26.5;
 8.14.3; 17.10; 10.100.3; 125.2; 175.4
 çaçamānāya sunvate 1.141.10; 4.31.8; 8.66.2
 indra sunvate 1.51.13; 8.100.6
 madhuno vi rapçate 4.45.1; 10.113.2

barhir āpāte 1.144.6; 8.31.6
 devy adite 8.18.4; 27.5
 sūra udite 7.66.4, 7.12; 8.1.29; 13.13
 dhane hite 1.40.2; 6.45.13; 61.5; 8.3.9;
 9.53.2. Cf. hite dhane
 sacā sūte 1.5.2; 8.1.1; 21.15; 45.29; 53(Vāl.
 5).7; 61.11; 97.8^a, 8^d
 vṛṣabhā sūte 8.45.22, 38
 ukthebhir jarante 1.2.2; 8.2.16
 avase havante 2.12.9; 7.26.2

the

sukhatame rathe 1.13.4; 16.2
 harito rathe 1.50.8; 7.66.15; 10.33.5
 urviyā vi paprathe 8.86.5; 10.69.2
 parame sadhasthe 1.101.8; 5.45.8
 apām sadhasthe 1.149.4; 2.4.2; 6.5^a.15;
 10.46.2
 aditer upasthe 10.5.7; 70.7
 nirṛter upasthe 1.117.5; 7.104.9; 10.95.14
 pitror upasthe 1.85.2, 5; 146.1; 3.5.8; 26.9;
 6.7.5; 108.7; AV. 20.34.16
 dvipade catuṣpade 1.114.1; 157.3; 5.81.2;
 6.74.1; 7.54.1; 9.69.7; 10.37.11; 85.43, 44;
 165.1
 andhaso made 8.17.8; 33.4
 barhir āsade 1.13.7; 3.41.9; 5.26.8; 46.5;
 8.60.1; 65.6; 10.188.1
 yathā vido 1.127.4; 132.2; 8.13.29; 45.36;
 49(Vāl.1).1; 69.4; 9.86.32; 106.2
 çam hr̥de 5.11.5; 8.79.7; 82.3; 10.86.15
 garbham ā dadhe 3.27.9; 9.77.4
 vayo dadhe 8.33.7; 39.4; 9.111.2¹, 2⁸
 kṣayam dadhe 1.40.7; 9.82.3
 hastayor dadhe 1.128.6; 9.18.4

ne

mānuṣe jane 1.48.11; 5.14.2; 74.2; 6.16.1;
 10.118.9
 mahe tane 8.46.25; 9.44.1
 ṛtasya sādano 1.84.4; 9.12.1
 hite dhane 6.45.11; 10.63.14. Cf. dhane hite.
 kṛtye dhane 1.54.6; 8.5.26; 8.21
 ubhayāya janmane 1.31.7; 10.37.11
 divyāya janmane 1.58.6; 9.85.6
 vasunaç ca dāvane 6.71.2; 10.50.7
 makhasya dāvane 1.134.1; 8.7.27
 ajyase vane 9.66.9; 78.2
 ava cakradad vane 9.7.3; 74.1
 pajrāya sāmne 8.4.17; 6.47
 uṣasā virūpe 1.73.7; 5.1.4

rodasi ubhe 1.10.8; 33.9; 54.2; 2.1.15; 3.2.2;
 34.1; 53.12; 5.31.6; 6.30.1; 8.6.38; 25.21;
 76.11; 9.18.6; 101.7; 10.119.7; 140.2

me

sya ā dame 1.143.4; 2.2.4; 9.111.2
 sve dame 1.1.8; 94.14; 2.2.11; 3.10.2; 5.48.3;
 10.118.7
 juṣasva me 8.43.16; 44.2
 sūtā ime 1.5.5; 23.1; 3.40.4; 42.5; 8.93.22, 25;
 9.106.1
 janā ime 1.102.5; 8.1.3; 40.7; 74.6
 çṛṇavad(10.65.13, çṛṇavan)vacāṁsi me 1.145.3;
 10.65.13; 66.11
 rodasi ime 7.87.2; 90.3
 suta indra some 1.177.2; 6.40.3; indra some
 3.35.9; 6.23.1
 çṛṇutam havām me 1.181.7; 3.62.2; 6.69.7;
 çṛṇutemaṁ havām me 6.52.13
 yat te asme 1.165.3; 10.95.13
 dhattam asme 6.52.16; 69.6
 vi ṣyatū nābhim asme 2.3.9; viṣyatām nābhim
 asme 2.40.4

ye

yāmān iṣṭaye 1.112.1; 5.44.4
 sunman iṣṭaye 6.70.4; 10.36.6
 uçmasiṣṭaye 1.129.4; 5.74.3
 vājasya sātaye 5.9.7; 9.7.9; 10.93.10
 prāva sātaye 1.102.3; 10.38.1
 ā vaha somapitaye 1.44.9; 48.12
 sutasya pitaye 1.5.6; 3.42.9; 4.48.1-4; 5.51.1
 somasya pitaye 1.16.3; &c.; 22.1, &c.; 47.9,
 &c.; 8.12.12; 34.10
 çardhāya vitaye 9.104.3; 105.3
 deva vitaye 2.2.6; 6.16.7 (devavitaye is com-
 mon cadence)
 havyāni vitaye 1.74.4; 135.3, 4; 142.13;
 8.101.7, 10
 yāhi vitaye 1.135.1; 5.51.5; 6.16.10
 kṛṇuhi vitaye 1.13.2; 6.53.10
 havanta ūtaye 1.23.3; 8.1.3; 15.12; 68.5
 ahva ūtaye 2.32.8; 8.38.9; 42.6
 asmabhyam ūtaye 8.83.1; 10.126.7
 savitāram ūtaye 1.35.1; 5.46.3
 agnim ūtaye 1.106.1; 3.27.6; 10.64.8
 maghavan maghattaye 8.24.10; 70.9
 upa praçastaye 1.74.6; 4.56.5; 5.39.4
 devāyāgnaye 3.13.1; 5.16.1
 rathe hiraṇyaye 8.1.24, 25
 vājāya ghr̥ṣvaye 4.32.6, 9
 nitya ā çāye 1.140.7; 141.2

sva okye 1.91.13; 3.42.8
mahati vrtrātūr̥ye 6.18.6; 34.5
sāno avye 9.91.1; 92.4; 96.13; 97.3, 12, 16,
19, 40. Cf. sāno avyaye 9.86.3

re

viçvasmin bhare 10.49.1; 50.4
sam adhvre 1.57.3; 3.10.1
prayaty adhvre 1.16.3; 5.28.6; 8.3.5; 7.6;
13.30; 71.12; 10.21.6
yajñe svadhvre 1.142.5; 8.44.13
prādhvre 8.12.31; 46.18; 9.102.8
asya saçcīre 1.84.12; 110.6
çriyo dhire 1.166.10; 8.28.5
iva yemire 1.10.1; 8.4.5
aratūn ny erire 2.2.3; 4.1.1; 8.19.21
yonim agre 10.18.7; 107.9
prati varān jaritre 2.11.11; 10.133.7
rodasī devaputre 1.185.4; 6.17.7; 10.11.9;
12.9
antaḥ samudre 1.163.4; 6.58.3; 10.125.7

ve

tvā kave 3.52.6; 5.21.3; 26.3; 8.45.14; 102.18
çaṁ gave 8.5.20; 9.11.3, 7; 61.15
indrāya viṣṇave 9.56.4; 63.3
indrāya pātave 1.28.6; 8.69.10; 9.1.9; 4.4;
16.3; 24.3; 51.1
vrtrāya hantave 3.37.5, 6; 8.93.7; 9.61.22
varuṇāya vāyave 9.70.8; 84.1; 85.6; 10.8.16
indrāya vāyave 5.51.4, 7; 9.27.2; 33.3; 34.2;
65.20
vr̥ṣaṇām huve 5.40.3; 8.13.33; 94.12
sa pra çr̥ṇve 4.41.2; 10.11.7
rodasī viçvaminve 1.76.2; 3.38.8
puruhūta viçve 3.51.8; 5.36.2; 10.98.9
okasi sve 4.50.8; 5.33.4

çe

vibhvaṁ viçe-viçe 4.7.1; 10.40.1
sūryo dṛçe 9.64.30; 10.170.3
sūryam dṛçe 1.23.21; 52.8; 10.9.7; 57.4;
60.5
svar dṛçe 1.112.5; 7.81.4; 9.48.4; viçvaṁ
svar dṛçe 1.50.5; 8.49(Vāl.1).8; 9.61.18;
10.136.1
vasva içiṣe 2.1.7; 24.1
varuṇāya dāçuse 10.65.5, 6; 113.5
martāya dāçuse 1.45.8; 84.7; 8.1.22; 9.98.4
janāya dāçuse 1.44.4; 7.16.12
viprāya dāçuse 8.43.15; 10.25.11
deva dāçuse 1.74.9; 2.1.11; 8.102.1

ratnāni dāçuse 1.47.1; 3.62.4; 4.15.3; 5.82.3;
8.35.22-4; 95.9; 9.3.6
nū cid ādhṛṣe 1.39.4; 136.1
oṣadhbihir vavakṣe 3.5.8; 7.8.2
adhy antarikṣe 2.30.3; 40.4
na bhojase 1.55.3; 8.51(Vāl.3).3
citṛāya rādhasa 1.17.7; 139.6
çūra rādhasa 1.81.8; 3.51.12; 8.49(Vāl.1).3;
70.9
suvitāya navyase 3.2.13; 5.11.1; 6.71.3;
9.82.5. Cf. MS. 4.9.10, &c.
agnim avase 5.25.1; 8.11.9
ihāvase 1.22.10; 35.1; 8.8.9; 34.4
āyur jīvase 1.37.15; 44.6; 8.18.18; 10.144.5
agne vāse 6.14.3; 48.4
dānāya maṅhase 8.52(Vāl.4).6; 61.8
bhōjanā sudāse 7.18.15, 17
namasā vivāse 6.51.8; 52.17

he

stomaṁ manāmahe 5.13.2; 35.8
avase karāmahe 8.22.3; 10.38.4; 39.5
avase havāmahe 2.16.1; 3.26.2; 8.86.4; 99.8;
10.66.4
vayaṁ havāmahe 1.23.4; 4.32.13; 8.43.23;
65.7
indraṁ havāmahe 7.41.1; 8.52(Vāl.4).6; 61.10
suhavaṁ havāmahe 10.39.1; 63.9
aditiṁ havāmahe 1.106.1; 10.65.9
prātar havāmahe 1.16.3; 10.151.5
girbhīr havāmahe 4.49.5; 8.11.6; 43.28; 76.5
rāya imahe 1.138.3; 6.54.8; 8.26.22; 46.6;
53(Vāl.5).1
adyā vr̥ṇīmahe 5.82.7; 9.65.28; 10.36.2-12
dūtām vr̥ṇīmahe 1.12.1; 36.3; 44.3
tad imahe 1.106.5; 8.99.2
yad imahe 1.136.4, 4[#]; 8.18.3; 45.14
sumnam imahe 1.43.4; 3.42.6; 6.53.9; 8.5.27;
75.16; 98.11
uṣāsam imahe 5.5.6; 10.35.2
rādhasa mahe 8.64.12; 68.7; 93.16
çravasa mahe 8.70.9; 9.62.22
dāçuṣo gr̥he 3.60.5; 4.46.6; 49.6; 8.22.8;
9.100.2, 8; 10.122.5

āi

somam asmāi 2.14.6, 7; 10.160.3
madiram aṅçum asmāi 6.17.11; 20.6
tanve svāyāi 5.4.6; 10.8.4
rodasī yajadhyaī 6.12.1; 15.15
harivo mādayadhyaī 6.19.6; 22.3
açvinā huvadhyaī 5.41.3; 43.8
mā no asyaī 2.33.5; 7.1.19

o

tvā çatakrato 1.10.1; 6.45.25; 8.92.12
 tvam çatakrato 8.33.11; 10.134.4
 yajamānāya sukrato 7.16.6; 10.122.6
 sahaso yaho 1.26.10; 74.5; 79.4; 7.15.11;
 8.19.12; 84.5

āu

uśaso vyuṣṭāu 1.118.11; 4.14.4; 39.3; 5.62.8;
 7.69.5; 10.6.3; asyā uśaso vyuṣṭāu 3.15.2;
 4.1.5; 23.5. Cf. uśaso vyuṣṭīṣu.
 avatha vājasatāu 6.66.8; 10.35.14; 63.14
 sūryasya satāu 2.19.4; 6.20.5; 7.30.2
 turvaçe yaḍāu 8.9.14; 10.5; 45.27
 samidhāneagnāu 1.124.1; 3.30.2; 4.6.4; 6.51.17

CADENCES ENDING IN VISARGA (h)

kaḥ

deva ekaḥ 1.32.12; 10.51.1; 81.3; 104.9
 savitā bhagaḥ 4.55.10; 5.82.3; 7.15.12; 66.4;
 8.18.3
 rathaspatir bhagaḥ 10.64.10; 93.7
 na vaṅsagaḥ 1.55.1; 130.2; 6.16.39; iva vaṅ-
 sagaḥ 1.7.8; 8.33.2
 cakrṃā kac cid āgaḥ 1.185.8; 2.27.14; 4.12.4
 (manīṣām) uçatim ajigaḥ 6.47.3; (dhiyah)
 uçatir ajigaḥ 7.10.1
 navyasā vacaḥ 2.31.5; 6.48.11; 8.39.2
 madhumad vacaḥ 1.78.5; 8.8.11
 ṛtuthā vi vocaḥ 6.18.3; 10.28.5
 abhiçaster amuñcaḥ 7.13.2; 10.104.9
 viçvam ā rajaḥ 5.48.2; 7.66.15; 9.68.9
 pārthivam rajaḥ 1.81.5; 90.7; 9.72.8; 107.24
 ruçad asya pājaḥ 1.115.5; 3.29.3
 viçvā abhiyujāḥ 3.11.6; 8.45.8
 astu çreṣṭhaḥ 6.16.26; 26.8
 indra girvaṇaḥ 1.5.7.10; 3.41.4; 4.32.8.11;
 6.46.10; 8.3.18; 13.4.22; 32.7; 49.3; 51.6;
 52.8; 90.3; 93.10; 94.2; 98.7
 abhavat vicakṣanaḥ 1.112.4; 10.92.15
 pathikṛd viçakṣanaḥ 2.23.6; 9.106.5
 pradiva urāṇaḥ 4.6.4; 7.8
 savanam jāṣāṇaḥ 3.43.4; 4.32.5; 10.160.2
 sakhyam jāṣāṇaḥ 7.7.2; 8.48.2; 9.97.11
 bahavo manīṣiṇaḥ 9.72.2; 85.3
 amṛtasya cāruṇaḥ 9.70.2.4; 108.4; 110.4
 mitrasyāryamṇaḥ 1.41.7; 10.185.1
 aruṇaḥ suparnaḥ 10.30.2; 55.6

taḥ

vṛtrasya dodhataḥ 1.80.5; 8.6.6
 vājasya gomataḥ 1.11.3; 79.4; 4.32.7; 5.23.2;
 6.45.23; 8.25.20; 45.23.28
 sutasya gomataḥ 8.13.14; 82.6; 92.30; 94.6
 indra gomataḥ 4.32.6; 8.3.1; 45.10
 vanavad vanuṣyataḥ 2.25.1.2; 26.1
 vahantu bibhrataḥ 6.55.6; 8.65.4

varuṇo dhṛtavrataḥ 1.44.14; 141.9; 2.1.4;
 10.66.5
 rājeva svrataḥ 9.20.5; 57.3
 viprasya māvataḥ 1.17.2; 129.11; 142.2
 mātariçvā parāvataḥ 3.9.5; 6.8.4
 tisraḥ parāvataḥ 8.5.8; 32.22
 soma viçvataḥ 1.91.8; 9.33.6; 40.3; 41.6;
 61.6; 86.38; 10.25.7
 upa yanti viçvataḥ 1.125.4; 3.51.2
 pary eṣi viçvataḥ 9.83.1; 106.14
 pari pātu viçvataḥ 6.75.14; 10.37.2
 sadane vivasvataḥ 1.53.1; 10.75.1
 çvaso napātha 1.161.14; 4.35.1.8; 37.4
 bhuvanesv arpitaḥ 9.86.39.45
 bādhatam itaḥ 7.50.2; 10.162.1
 iva tritah 1.52.5; 5.86.1
 deva savitaḥ 1.24.3; 5.82.4.5; 9.67.25.26;
 10.93.9
 dhiyā hitaḥ 9.25.2; 44.2
 dhṛtibhir hitaḥ 8.60.4; 9.9.4
 hotā manurhitaḥ 1.13.4; 14.11; 6.16.9; 8.34.8
 bāhvōr hitaḥ 1.51.7; 2.36.5
 vardhasva suṣṭutaḥ 8.6.12; 74.8
 mitro abdhutaḥ 1.94.13; 6.8.3
 indro marutaḥ 1.90.4; 8.3.21
 asi çrutaḥ 4.30.2; 32.17; 7.32.17; 8.24.2
 dhārayā sutaḥ 9.72.5; 84.3; 100.6; 108.5
 vṛṣā sutaḥ 9.27.3; 37.5; 40.2; 61.28
 pavate sutaḥ 9.3.10; 6.7.8; 42.2; 63.13;
 106.2
 pītaye sutaḥ 1.137.3; 9.38.6
 somo ayaṃ sutaḥ 5.40.2; 8.13.32; 94.4
 devebhyaḥ sutaḥ 9.3.9; 28.2; 99.7; 103.6
 adribhiḥ sutaḥ 8.22.8; 82.5; 9.24.5; 86.34;
 109.18
 nṛbhiḥ sutaḥ 1.137.3; 9.62.5
 camvoḥ sutaḥ 9.36.1; 108.10
 dyumny āhutaḥ 1.36.8; 8.103.9
 gṛtēbbir āhutaḥ 2.7.4; 8.19.22.23
 purvaṅka hotaḥ 6.5.2; 10.2; 11.6
 adhvarasya hotaḥ 4.6.1; 6.15.14; 7.14.2

prasavaḥ sargataktāḥ 3.33.4, 11
 dhruva ā niṣattāḥ 3.6.4; 6.9.4
 vavre antaḥ 4.1.13; 5.31.3; 7.104.3; 10.8.7
 pakvam antaḥ 1.62.9; 6.44.24
 maruta ṛṣṭimantaḥ 3.54.13; 5.60.3
 abhi vājayantaḥ 6.5.7; 22.2
 manasā devayantaḥ 3.8.4; 9.74.8
 prathamāḥ devayantaḥ 4.11.5; 6.1.2; 7.47.1
 vayam indravantaḥ 1.105.19; 136.7
 bhuvaneṣv antaḥ 1.157.5; 164.31; 8.101.14;
 10.177.3; 183.3
 apsv antaḥ 1.116.24; 182.6; 2.35.7; 3.1.3;
 4.13.4; 10.27.17; 30.4; 45.3

thaḥ

savanāni gachathāḥ 4.45.4; 10.41.3
 vṛṣā rathāḥ 2.16.6; 9.38.1
 indra te rathāḥ 2.16.3; 8.13.31
 mahi ṅarma saprathāḥ 7.82.10; 9.85.8; ṅarma
 saprathāḥ 1.22.15; 142.5; 8.30.4; 47.7;
 9.74.1
 anv eti pāthāḥ 1.113.8; 9.63.5
 asuraḥ sunithāḥ 1.35.7, 10
 etave kṛthāḥ 1.112.8; 10.39.8
 vṛṣā madah 1.80.2; 5.40.2; 8.13.32; 9.64.2;
 80.2
 priyo madah 9.79.5; 85.2
 matsaro madah 1.175.1; 9.17.3; 27.5
 cakrire sadah 1.85.2, 7
 usriyā havyasūdah 1.93.12; 4.50.5
 vasāu dadhah 1.81.3; 8.13.22
 asunvato vadhah 1.101.4; 8.62.12
 abhi gr̥ṇanti rādhaḥ 1.100.17; 10.7.2
 apa sridhah 1.48.8; 7.81.6; 8.18.8, 9; 9.27.1;
 63.28
 ati sridhah 1.36.7; 3.9.4; 10.7; 9.66.22;
 10.126.5
 amater uta kṣudhah 8.66.14; 10.43.3
 abhi somam ūdhah 3.48.3; 4.23.1
 mātūr ūdhah 10.20.2; 32.8
 abhi sprdhah 6.45.18; 9.7.5; 20.1
 sunvato vṛdhah 5.34.6; 8.12.18

naḥ

abhito janaḥ 7.55.5; 10.133.4
 antar aṅmanah 6.43.3; 9.108.6
 maratām iva svanaḥ 1.143.5; 9.70.6; iva
 svanaḥ 9.41.3; 70.6
 juṣasva naḥ 3.52.1, 4; 62.4; 8.44.5
 sumatiḥ cakānaḥ 5.27.3; 10.148.3
 ṅociṣā ṅocūcānaḥ 7.5.4; 13.2
 aṅgirobbhir gr̥ṇānaḥ 2.15.8; 4.16.8; 10.111.4

adhi vocatā naḥ 2.27.6; 8.48.14; 10.128.4
 takṣatā naḥ 3.54.17; 4.36.9
 pitṛbhiḥ saṁvidānaḥ 8.48.13; 10.14.4; 169.4
 tanvā vāvṛdhānaḥ 3.34.1; 10.54.2; tanvā
 vṛdhānaḥ 7.99.1
 ṅrava icamānaḥ 1.126.1; 6.58.3; 10.102.4
 brahmaṅṅ vandamānaḥ 1.24.11; 3.18.3
 duritā bādhāmānaḥ 1.35.3; 6.47.30
 sahasā jāyamānaḥ 1.96.1; 6.44.22
 bhavati jāyamānaḥ 3.8.4; 10.85.19
 prathamāḥ jāyamānaḥ 1.163.1; 4.17.7; 50.4
 mitrāvāruṇā pūyamānaḥ 9.97.42, 49
 camvoḥ pūyamānaḥ 9.97.2, 48
 soma pariṣeyamānaḥ 9.68.10; 97.14
 rajaso vimānaḥ 3.26.7; 7.87.6; 10.121.5;
 139.5

jujuṣur yuvānaḥ 1.152.5; 165.2
 indra vājinaḥ 1.11.2; 7.32.23
 pra vājinaḥ 9.22.1; 9.64.4
 indra sominaḥ 8.17.3; 45.16; 10.56.1
 pitāsi naḥ 1.31.10; 10.186.2
 yaṅasam kṛdhi naḥ 3.1.19; 7.42.5
 tuce tu naḥ 6.48.9; 8.27.14
 manah punah 1.94.12; 10.57.4
 harivo mā vi venah 5.31.2; 36.4; 6.44.10
 jivase naḥ 2.39.6; 7.62.5
 gr̥ṇato maghonaḥ 4.17.5; 10.22.15
 uta no maghonaḥ 1.140.12; 7.12.2
 atithiḥ ṅivo naḥ 5.1.8; 7.9.3
 kṛṇuhi vasyaso naḥ 4.2.20; 8.48.6
 trāsithān naḥ 4.55.1; 5.41.1; 7.62.4; 71.2

paḥ

imā apaḥ 1.80.4; 131.4; 10.43.8
 samudriyā apaḥ 8.76.3; 9.62.26
 parvatān apaḥ 5.46.3; 10.65.11
 riṅann apaḥ 2.22.4; 8.7.28; 32.2; 9.109.22;
 10.138.1
 mahir apaḥ 8.3.10; 6.16; 12.3; 9.61.22;
 10.64.8
 viver apaḥ 10.76.3; 147.1
 yad rapaḥ 10.59.8-10; 137.2, 3
 ati kṣapaḥ 8.26.3; 10.77.2
 tan na āpaḥ 7.34.23; 10.37.6
 pṛthivi dyām utāpaḥ 3.54.19; 10.88.2
 oṣadhīr utāpaḥ 3.51.5; 55.22
 tashur āpaḥ 2.35.3; 5.47.5
 sasur āpaḥ 7.90.4; 101.4; 10.111.8
 daṅa kṣipaḥ 9.8.4; 15.8; 46.6; 61.7; 80.4, 5;
 85.7
 vṛṣabho viṅvarūpaḥ 3.56.3; 6.41.3
 bhuvanasya garbhaḥ 10.45.6; 168.4
 jyotiṣā tamaḥ 4.52.6; 5.14.4; 6.8.3; 9.108.12
 bādhate tamaḥ 1.56.4; 10.127.2

no antamaḥ 5.24.1; 8.45.18
 apasām apastamaḥ 1.160.4; 10.53.9
 bṛhan namaḥ 1.136.1; 6.75.15
 vṛṣabho na bhīmaḥ 7.19.1; 10.103.1
 dasra mantumaḥ 1.42.5; 6.56.4
 abhi pra ṇonumaḥ 1.11.2; 7.81-5; 8.6.7
 çūra nonumaḥ 7.32.22; 8.63.11
 suta indra somaḥ 3.35.7; 10.112.5; indra
 somaḥ 1.177.4; 8.17.11; 9.87.4; 97.46

ayah

pañca kṛṣṭayaḥ 8.74.10; 10.60.4; AV. 3.24.3;
 12.1.42
 namanta kṛṣṭayaḥ 7.31.9; 8.6.4
 maruto viçvakṛṣṭayaḥ 3.26.5; 10.92.6
 soma tiṣṭhantu kṛṣṭayaḥ 9.69.7; 86.37
 maruto bhṛājadṛṣṭayaḥ 1.31.1; 64.11; 168.4;
 5.55.1
 yanti vṛṣṭayaḥ 5.53.6, 10; 9.57.1
 no arātayaḥ 10.57.1; 174.2
 indrasya rātayaḥ 1.11.3; 8.62.1-12; 99.4
 sapta dhītayaḥ 9.8.4; 15.8
 yanti dhītayaḥ 1.25.16; 3.12.7; 10.25.4
 na saptayaḥ 1.85.1; 9.65.26
 uta praçastayaḥ 6.45.3; 8.12.21; 19.19; 40.9;
 45.33
 gṛṇanti vahnayaḥ 1.48.11; 5.79.4
 vahanti vahnayaḥ 1.14.6; 8.3.23
 çakmanā payaḥ 9.34.3; 110.3
 madhunā payaḥ 1.23.16; 9.11.2
 it payaḥ 9.42.4; 10.17.14
 ghṛtam payaḥ 9.31.5; 62.9; 74.4; 86.37;
 AV. 7.73.4; 20.48.3
 dāçuṣe mayāḥ 1.93.1; 7.81.3
 normayaḥ 1.168.2; 8.103.11
 sapta raçmayāḥ 1.105.9; 2.5.2
 na raçmayāḥ 4.52.5; 9.64.7
 vahantu harayaḥ 1.16.1; 8.6.42
 ye ca sūrayaḥ 5.16.5; 7.66.13
 vayaṁ ca sūrayaḥ 5.66.6; 9.98.12
 sacanta sūrayaḥ 5.17.5; 7.74.5
 santu sūrayaḥ 7.16.7; 8.60.6
 uru jrayaḥ 4.52.5; 5.44.6; 8.36.1-6; 9.68.2;
 10.92.5
 abhi prayāḥ 1.45.8; 119.1; 134.1; 4.46.3;
 5.51.5-7; 8.6.42; 13.28; 74.14
 yuvad vayaḥ 1.111.1; 10.39.8
 bṛhad vayaḥ 1.136.2; 8.102.1
 sa kṣayaḥ 7.66.5; 8.63.7
 asya rāyaḥ 5.12.3; 6.22.3
 puruçcandrasya rāyaḥ 7.100.2; 9.89.7
 çagdhī rāyaḥ 4.21.10; 10.147.5

iyah

sādhayaḥ dhiyah 1.94.3, 4
 sanīçanta no dhiyah 9.79.1; 10.142.2
 pinvataṁ dhiyah 1.151.6; 7.82.3; 10.39.2
 vāco agriyah 1.16.7; 8.26.25
 adhi priyah 8.64.11; 9.25.3
 asi priyah 1.75.4; 8.19.31
 adhi çriyah 1.139.3; 8.20.12; 92.20
 abhi çriyah 3.44.2; 8.102.9; 9.16.6
 pṛtanāsu dūdhyaḥ 3.16.2; 7.82.1
 mā riṣanyaḥ 2.11.1; 7.9.5
 hotā varenyaḥ 1.26.2; 2.7.6; 5.13.4
 mado varenyaḥ 1.175.2; 8.46.8; 9.61.19

tyah

devo amartyaḥ 3.27.7; 9.3.1; VS. 21.14 et al.
 içita martyaḥ 4.15.5; 8.23.15
 cana martyaḥ 8.28.4; 68.19
 devo na martyaḥ 8.14.4; 10.22.5; TA. 1.5.1
 sa martyaḥ 5.53.15; 8.46.4; 101.1; 10.93.2
 namasopasadyaḥ 2.23.13; 3.59.5; 10.47.6
 sakhyāṁ sakhibhyaḥ 4.23.5, 6
 pari dattāt pitṛbhyaḥ 10.16.2; 17.3
 rāyo ariyah 4.48.1; 6.14.3; 36.5; 47.9
 devo ariyah 7.64.3; 86.7
 devo na sūryaḥ 9.54.3; 63.13; 64.9
 ud eti sūryaḥ 1.157.1; 10.35.8; 37.2; eti
 sūryaḥ 6.48.21
 ucathasya navyaḥ 5.12.3; 7.18.5
 iva havyaḥ 8.20.20; 7.1.15
 viçvāsu havyaḥ 5.17.4; 8.90.1
 (vāji) na kṛtyaḥ 6.2.8; (açvo) na kṛtyaḥ
 9.101.2
 asi pūrvyaḥ 1.94.6; 8.39.3
 aṅvāni meçyaḥ 9.86.47; 107.11

arah

pṛtanāsu duṣṭaraḥ 4.36.6; 8.46.8
 rihanti mātaraḥ 9.100.1, 7
 sukṛte sukṛtaraḥ 1.31.4; 156.5
 yathā naraḥ 5.54.8; 7.31.2
 svapasyayā naraḥ 1.110.8; 161.11
 abhi naraḥ 5.9.7; 9.101.3
 sute naraḥ 7.94.10; 8.33.2
 divo naraḥ 1.64.4; 2.36.2; 5.54.10; 6.2.3
 adribhir naraḥ 2.36.1; 8.38.3; 65.8
 vāvṛdhur naraḥ 5.55.3; 59.5
 sakhyāṁ āvaraḥ 8.13.21; 19.30
 soma mātaraḥ 9.63.24; 107.23
 indrāya matsaraḥ 9.13.8; 34.4; 66.7

irah

çṛṇudhī girah 8.84.3; çṛṇuḥī girah 1.82.1
 te girah 1.9.4; 5.10.4; 8.84.7
 me girah 1.10.9; 25.18; 8.32.23
 girvaṇo girah 1.10.12; 6.45.28
 no girah 3.40.8; 5.13.3; 7.15.6; 9.61.23
 nakṣanta no girah 8.92.27; 10.3.1
 vardhantu no girah 1.5.8; 3.10.6; 8.13.6;
 44.19; 92.21; 9.61.14
 sūnavo girah 1.37.10; 6.52.9
 agne aṅgirah 5.10.7; 8.74.11; 84.4
 vanataṃ girah 1.3.2; 93.9; 7.94.2
 yajñam aṅgirah 1.1.6; 4.9.7
 abhinac chirah 1.52.10; 8.76.2
 yac chirah 1.84.14; 8.91.6
 deveṣu medhiraḥ 1.105.14; 142.11; 8.29.2
 indra dhīrah 1.62.12; 10.89.8
 prataraṇah suvirah 1.91.19; 6.47.26; AV.
 12.2.49

urah

dadhire purah 1.131.1; 5.16.1; 8.12.12, 25
 nah purah 2.41.11; 8.61.15
 abhinat purah 1.53.8; bhinat purah 8.1.8
 ratham purah 1.102.9; 8.45.9
 navatiṃ purah 3.12.6; 8.93.2
 varanta āmurah 4.31.9; 8.24.5
 dhāyī pajrah 1.158.3; 8.63.12
 na mitrah 1.91.3; 2.38.9
 çuṣṇam indrah 1.33.12; 6.18.8; MS. 4.14.7:
 225.9
 somam indrah 3.22.1; 4.18.3
 vṛtram indrah 1.33.13; 61.10
 taviṣibhir indrah 4.19.4; 5.32.3
 pradiças catasrah 1.164.42; 10.51.9; 128.1.
 Very frequent in AV. and the rest of
 Mantra literature.

avaḥ

amavac chavaḥ 5.86.3; 8.75.13
 pari yanti ketavaḥ 9.86.5, 6
 varanta vaḥ 2.24.5; 5.55.7
 madhumanta indavaḥ 9.68.1; 86.1
 sutāsa indavaḥ 8.6.21; 13.16; 49(Vāl.1).3;
 50(Vāl.2).3
 suvanāsa indavaḥ 8.3.6; 6.38; 51(Vāl.3).10;
 9.17.2
 asṛgram indavaḥ 9.12.1; 62.1; 63.26
 samudram indavaḥ 9.64.17; 66.12
 sapta sindhavaḥ 8.54(Vāl.6).4; 69.12; 9.66.6;
 10.43.3
 na sindhavaḥ 1.143.3; 10.124.7
 yanti sindhavaḥ 8.40.8; 10.92.5

arṣanti sindhavaḥ 1.105.12; 125.5; 9.2.4;
 31.3; 62.27; 66.13
 ūti sudānavaḥ 1.172.1; yuṣmākoti sudānavaḥ
 7.59.10
 marutaḥ sudānavaḥ 1.40.1; 44.14; 64.6;
 85.10; 8.20.18; AV. 6.30.1, et al.
 vaḥ sudānavaḥ 1.172.2; 8.7.19; 67.16; 83.6
 vasavaḥ sudānavaḥ 3.26.5; 10.66.12
 na dhenavaḥ 9.13.7; 68.1; 100.7; 10.96.12
 gāvo na dhenavaḥ 6.45.28; 9.96.12
 yanti dhenavaḥ 5.6.1; 9.69.4
 upa dasyanti dhenavaḥ 1.135.8; 5.55.5
 vām avah 1.119.4; 8.73.1-18
 vi caranti tanyavaḥ 5.63.2, 5
 marutaḥ samanyavaḥ 2.34.5, 6
 viprā avasyavaḥ 8.13.17; 9.17.7; 63.20
 na çravasyavaḥ 1.48.3; 9.10.1; 66.10
 grṇanti kāravaḥ 2.43.1; 6.45.33; 8.46.3;
 54(Vāl.6).1; 94.3
 açvinor avah 1.46.12; 8.9.13
 ivoravaḥ 5.57.4; 9.22.2
 uta çravaḥ 5.7.9; 9.1.4; 6.3; 51.5; 63.12
 mahi çravaḥ 1.79.4; 160.5; 5.18.5; 8.55(Vāl.
 7).5; 9.4.1; 9.9; 61.10; 80.2; 100.8
 çūra çravaḥ 6.19.6; 10.148.4
 asṛgram açavaḥ 9.17.1; 23.1; 63.4
 indra te çavaḥ 8.62.8, 10
 vṛṣṇi te çavaḥ 5.35.4; 8.3.10
 vāvṛdhe çavaḥ 1.52.7; 81.4; 10.23.5
 vṛṣṇyam çavaḥ 8.3.8; 51(Vāl.3).10; 9.64.2
 asya gāvah 3.36.5; 5.47.4
 varuna svadhāvaḥ 7.86.8; 88.5

ivaḥ

duhitā divaḥ 1.48.8; 7.81.1. Cf. duhitar
 divaḥ
 rocanā divaḥ 3.12.9; 8.14.9; 94.9; 9.37.3
 tmanā divaḥ 5.25.8; 52.6
 pinvate divaḥ 1.54.7; 5.63.1
 rocane divaḥ 1.105.5; 8.10.1; 69.3; 82.4;
 97.5; 9.86.27
 madhyamdine divaḥ 8.1.29; 13.13; 27.19
 bṛhato divaḥ 6.2.4; 8.25.7
 maruto divaḥ 5.53.8; 8.7.13
 maho divaḥ 1.105.10; 2.1.6; 5.52.7; 9.48.1;
 72.7; 86.8
 ārodhanam divaḥ 4.8.2, 4
 duhitar divaḥ 1.30.22; 48.1, 9; 49.2; 5.79.2;
 3, 8, 9; 7.81.3; 8.47.14, 15; 10.127.8. Cf.
 duhitā divaḥ
 patir divaḥ 8.13.8; 98.4; 9.86.33; vṛdhaḥ
 patir divaḥ 8.89.5, 6
 puruhūta vajrivaḥ 8.66.6, 11

çūra vajrivah 10.22.10, 11
te adrivah 1.80.14; 5.38.3; 8.21.7; yas te
adrivah 3.37.11; 8.92.18
id adrivah 1.80.7; 5.36.3
cid adrivah 1.129.10; 1.33.2; 5.39.3; 6.45.9;
8.24.11; 46.11; 62.11; 92.27; 10.147.1

uvah

no duvah 1.36.14; 6.15.6
vidatheshv abhuvah 1.64.1, 6
yajñiyo bhuvah 8.23.18; 75.3
ratheshv vah 1.64.9; 166.9; 5.57.6; 8.20.12
dade vah 1.126.5; 4.37.3
soma mīdhvah 9.85.4; 113.2
indra mīdhvah 8.76.7; 10.85.25, 45
yajā cikitvah 3.17.5; 25.1
prabhṛtasya madhvah 4.20.4; 7.91.6; 10.96.12;
116.4
bhūri paçvah 3.54.15; 6.13.5; AV. 7.14.3;
et al.
apah svah 5.14.4; 7.44.1

çaḥ

nāitaçaḥ 1.168.5; 9.108.2
vīravada yaçaḥ 4.32.12; 5.79.6; 7.15.12; 8.23.21;
103.9; 9.61.26; 106.13; 10.36.10
brhad yaçaḥ 5.79.7; 9.20.4
devānām viçaḥ 1.50.5; 8.69.3; 75.8
janayann iṣah 9.3.10; 66.4
sahasrīṅr iṣah 1.188.2; 9.40.4; 61.3
gomatir iṣah 1.48.15; 2.6.5; 5.79.8; 8.5.9;
23.29; 9.62.24
brhatir iṣah 9.13.4; 42.6; 49.1; 10.134.3
pivarir iṣah 8.5.20; 22.9
apa dviṣah 1.90.3; 8.11.3; 43.23.26
viçvā apa dviṣah 6.60.6; 8.45.40; 9.8.7; 63.26
veviṣad viṣah 8.19.11; 10.109.5
ati dviṣah 6.45.6; 8.26.5; 10.126.1-7;
10.137.1-5
viçvā ati dviṣah 5.25.9; 6.61.9; 8.16.11;
69.14
pari dviṣah 6.51.16; 8.45.10
vrko hi ṣah 6.51.14; 9.79.3
no araruṣah 7.94.8; 9.29.5
deva eṣah 6.73.3; 10.168.4

saḥ

pratimānam ojasah 1.52.12; 102.8
ca pracetasah 8.47.4; 83.2
hi pracetasah 8.67.17; 83.5
dhunayo riçādasah 1.64.5; 5.60.7
manave viçvavedasah 8.27.4, 21

maruto viçvavedasah 4.26.4; 5.60.7; AV.
3.3.1; 6.92.1; 93.3
vasavo viçvavedasah 8.27.2, 20
indra rādhah 1.15.5; 5.38.1
madhvo andhasah 1.85.6; 135.4; 3.40.1;
5.34.2; 8.1.25
jātam andhasah 9.18.2; 55.2; 61.10
mandānam andhasah 8.88.1; 10.167.2
çipry andhasah 8.33.7; 92.4
vidmanāpasah 1.31.1; 111.1
maryā arepasah 5.53.3; 10.78.1
asya varpasah 5.48.4; 8.46.16
te rasah 9.61.17; 67.15; 74.9
indriyo rasah 8.3.20; 9.47.3; 86.10
jagmur āçasah 5.56.2; 8.24.11
avatā sajoṣasah 2.31.2; 10.35.11
viçve sajoṣasah 1.43.3; 131.1; 5.21.3; 8.27.5;
54.3; 9.18.3
maruto rukmavakṣasah 2.34.2, 8
no aṅhasah 1.136.5; 7.15.13; 8.18.10
trivarūtham aṅhasah 4.53.6; 10.66.5
pātv aṅhasah 1.18.5; 5.51.13; 7.15.3; 104.23;
10.36.3; 164.4
pāhy aṅhasah 1.91.5; 6.48.8; 9.56.4; nah
pāhy aṅhasah 6.16.30, 31; 7.15.15
subhvah parvatāsah 4.17.2; 6.52.1
maghavānam sūtāsah 7.26.1, 2
dadhire yajñiyāsah 1.73.7; 148.3
kavayo yajñiyāsah 6.49.11; 10.88.13
pitarah somyāsah 6.75.10; 10.15.1, 5, 8
divyāḥ pārthivāsah 6.50.11; 7.35.14
madhva utsah 1.154.5; 10.3.8

haḥ

rādhaso mahaḥ 6.55.2; 8.50(Vāl.2).6; 8.61.14;
9.46.5; 81.3; 10.140.5
çavaso mahaḥ 8.25.5; 90.2
sahasā sahaḥ 1.51.10; 80.10; 8.4.5
dadhise sahaḥ 8.4.4, 10
devāso adruhaḥ 1.19.3; 8.27.9; 9.102.5

kāḥ

çucayah pāvakah 4.51.2; 7.49.2; 56.12; 57.5;
10.46.7
yudhā gāḥ 1.174.4; 4.17.10
abhikanikradad gāḥ 9.97.13; 10.67.3
vidad gāḥ 1.62.3; 2.19.3; 10.68.11
svar gāḥ 9.90.4; 91.6
yantu vājāḥ 1.91.18; 167.1; 3.30.21; 10.31.5
ṛtapā ṛtejāḥ 1.113.12; 6.3.1; 7.20.6
amṛtā ṛtajñāḥ 5.57.8; 58.8; 7.35.15; 38.8;
10.65.14
pitarah padajñāḥ 1.62.2; 3.55.2; 9.97.39

santu yajñāḥ 4.37.2; 7.35.7
 matibhir vasiṣṭhāḥ 7.12.3; 77.6
 çrāvāso bhikṣamānāḥ 4.41.9; 7.90.7; 91.7
 sumatiṁ bhikṣamānāḥ 1.73.6, 7; 7.6.6

tāḥ

çucayo dhārapūtāḥ 2.27.2, 9
 asi pracetāḥ 3.25.1; 10.110.1
 amṛto vicetāḥ 2.10.1, 2; 4.5.2
 ye ca martāḥ 1.60.2; 2.27.10
 ṛbhavaḥ suhastāḥ 4.35.3; 10.66.10
 astu panthāḥ 3.54.21; 10.108.6
 asya pādāḥ 1.163.9; 4.58.3
 mā parā dāḥ 1.104.8; 7.46.4; 10.128.8
 nihito jātavedāḥ 3.1.20, 21; 29.2
 rayiṁ dāḥ 1.169.4; 2.4.8; 5.24.2; 33.6;
 10.47.1-8
 sātaye dhāḥ 3.31.19; 36.1
 iṣe dhāḥ 1.54.11; 7.20.10; 21.10
 jīvase dhāḥ 1.72.7; 3.36.10
 stuvate vayo dhāḥ 4.17.18; 10.46.10
 vṛṣabho vayodhāḥ 3.31.18; 5.43.13
 çravo dhāḥ 1.171.5; 10.69.3

nāḥ

aditiḥ pañca janāḥ 1.89.10; 6.51.11; pañca
 janāḥ 6.11.4
 retaso dughānāḥ 1.100.3; 3.31.10
 vṛṣaṇo yujānāḥ 6.29.2; 44.19
 maruto grṇānāḥ 5.55.10; 59.8
 tanayāṁ dadhānāḥ 7.60.8; 10.39.14
 maruto vāvṛdhānāḥ 8.96.8; 10.78.8
 dravināṁ ichamānāḥ 4.41.9; 10.45.11
 tanvaḥ çumbhamānāḥ 1.165.5; 7.56.11; 59.7
 payasā pīnvamānāḥ 3.33.4; 7.50.4; 10.169.3
 manasā didhyanāḥ 4.33.9; 7.90.5; 10.181.3
 dhenavo vāvaçānāḥ 1.73.6; 3.57.3; 9.97.35
 savitā damūnāḥ 1.123.3; 6.71.4
 viçāṁ damūnāḥ 7.9.2; 10.46.6

pāḥ

satya somapāḥ 1.29.1; 6.45.10; 8.92.18; 98.5
 indra somapāḥ 1.10.3; 4.32.14
 uta gopāḥ 10.7.7; 69.5
 bhuvanasya gopāḥ 1.164.21; 2.27.4; 5.62.9;
 7.51.2; 10.17.3
 santi gopāḥ 5.12.4; 7.56.18
 bodhi gopāḥ 2.9.2; 3.15.2; 4.16.17
 naḥ parasapāḥ 2.9.2, 6
 bṛhad bhāḥ 4.5.1; 7.8.4
 çatām himāḥ 1.64.14; 5.54.15

yāḥ

açivasya māvāḥ 1.117.3; 6.44.22
 paya usriyāyāḥ 1.121.5; 10.87.17
 payasa usriyāyāḥ 1.153.4; 10.61.26
 tama ūrmyāyāḥ 6.10.4; 65.2
 vahatuṁ sūryāyāḥ 1.184.3; 10.85.14
 sīdantu yajñiyāḥ 1.142.9; 2.41.21
 divyāso atyāḥ 1.163.10; 181.2
 suvitāya gamyāḥ 1.181.3; 5.41.18
 vara ā pṛthivyāḥ 3.23.4; 53.11
 diva ā pṛthivyāḥ 4.21.3; 6.58.4; 7.6.7; 39.5
 mahinā pṛthivyāḥ 3.6.2; 7.10
 varimann ā pṛthivyāḥ 3.59.3; 10.29.7
 nābhā pṛthivyāḥ 3.5.9; 10.1.6
 agne pṛthivyāḥ 3.17.2; 10.7.1
 indrah pṛthivyāḥ 3.46.3; 6.30.1
 varimānaṁ pṛthivyāḥ 6.47.4; 8.42.1
 pratimānaṁ pṛthivyāḥ 1.52.13; 10.111.5
 nūnam açyāḥ 5.42.1, 14
 viçvāny açyāḥ 1.69.6; 70.1
 viçvadha syāḥ 1.174.10; 4.16.18
 trasadasyum asyāḥ 4.42.8, 9
 iha syāḥ 7.1.8, 9; 10.11.9

rāḥ

sudughāḥ sudhārāḥ 7.36.6; 9.96.24
 pūrvo aṅgirāḥ 1.139.9; 10.92.15
 vidatheṣu dhīrāḥ 3.26.6; 28.4
 sapta viprāḥ 3.7.7; 31.5; 4.2.15; 9.92.2
 anumadanti viprāḥ 3.47.4; 10.120.4
 na çubhrāḥ 2.11.3; 5.41.12; 7.56.16
 anūṣata vrāḥ 4.1.16; 10.123.2
 iva vrāḥ 1.124.8; 126.5
 vasta usrāḥ 4.25.2; 6.3.6; 7.69.5; 8.46.26

vāḥ

viçve ca devāḥ 9.109.2; 10.157.1
 raṇayanta devāḥ 1.147.1; 3.57.2; 4.7.7
 janayanta devāḥ 3.49.1; 6.7.1, 2
 ajanayanta devāḥ 8.100.11; 10.88.8
 bhuvanāya devāḥ 10.88.1, 2
 varuṇasya devāḥ 7.104.11; 10.36.13
 yasya devāḥ 1.190.1; 10.121.2
 varuṇa mitra devāḥ 2.29.1; 5.46.2
 putra devāḥ 4.108.11; 5.3.1
 indra devāḥ 6.17.8; 18.15; 10.28.7; 64.12
 deva devāḥ 5.3.4; 6.18.14
 yad avanti devāḥ 1.179.3; 2.23.19; avanti
 devāḥ 4.50.9
 santi devāḥ 1.164.50; 3.6.8; 7.39.4
 varivasyantu devāḥ 1.122.3, 14; 6.52.15
 avantu devāḥ 3.8.8; 8.63.12

astu devāh 10.51.8; 85.23
 pitaro navagvāh 6.22.2; 10.14.6
 daça māso navagvāh 5.45.7, 11
 suyamāso açvāh 1.180.1; 3.61.2
 aruśāso açvāh 7.75.6; 97.6
 pathyā anu svāh 3.35.8; 7.7.2; 10.14.2

çāh

draviṇān viraṇçāh 4.11.3; 10.80.4
 mīdhuse sajośāh 4.5.1; 5.41.2
 varuṇah sajośāh 1.186.2; 6.3.1
 ūtibhih sajośāh 7.24.4; 8.48.15
 agne vaubhih sajośāh 7.5.9; 10.4; 10.110.3
 pavamāno aksāh 9.89.1; 110.10
 somo aksāh 9.18.1; 10.89.6

tiḥ

prtanā abhiṣtiḥ 3.34.4; 10.104.10
 agne samrḍṣtiḥ 4.10.5; 6.16.25
 mrdho vicarṣāniḥ 2.22.3; 9.40.1
 vājānān patih 9.31.2; 10.26.7
 na viçpatih 1.128.7; 9.108.10
 iva viçpatih 1.27.12; 37.8
 parvatāso vanaspatih 8.20.5; 54(Vāl.6).4
 bhuvanasya yas patih 5.51.12; 10.128.7
 manasas patih 9.11.8; 28.1
 devo bṛhaspatih 10.17.13; 173.5
 vasur dadih 1.110.7; 8.24.3
 varuṇo mitro agnih 1.3.38; 3.4.2; 5.49.3;
 6.49.1; 51.10; 7.34.25; 39.7; 40.7; 56.25;
 62.3
 yahvo agnih 3.1.12; 4.5.2; 7.11
 manuṣyebhir agnih 3.4.8; 29.2; 7.2.8

bhiḥ

sapta dhāmabhiḥ 1.22.16; 4.7.5
 soma dhāmabhiḥ 9.66.5; 67.26
 vipra manmabhiḥ 1.127.2; 10.87.24
 soma dharmabhiḥ 9.86.5; 107.24
 janayata svadhābhiḥ 1.95.4; 9.95.1
 carati svadhābhiḥ 1.113.13; 10.16.5
 amṛtasya nābhiḥ 4.58.1; 8.101.15; AV. 6.44.3
 pṛṣatibhir ṛṣtibhiḥ 1.37.2; 64.8; 2.36.2
 avase suvrktibhiḥ 1.52.1; 168.1; 6.61.2
 citrābhir ūtibhiḥ 5.40.3; 9.62.25
 viçvābhir ūtibhiḥ 1.23.6; 4.31.12, 32; 6.44.3;
 8.8.1, 18; 32.12; 37.1, 2-6; 61.5; 87.3;
 10.134.3
 agne tavotibhiḥ 6.8.6; 8.19.30; tavotibhiḥ
 9.4.5, 6
 agne agnihbiḥ 1.26.10; 10.141.6
 sūryo na raçmibhiḥ 1.84.1; 8.43.32; 9.41.5

sūryasya raçmibhiḥ 1.47.7; 137.2; 5.79.8;
 8.12.9; 101.2; 9.61.8; 10.35.5; AV. 6.108.1, 5
 hinvanty adribhiḥ 9.26.5; 30.5; 32.2; 38.2;
 39.6; 50.3; 65.8; 101.3
 indra keçibhiḥ 1.16.4; 8.97.4
 nāsatyā çaçibhiḥ 1.116.22, 23; 8.57(Vāl.9).1
 abhi çaste çaçibhiḥ 1.164.44; 10.139.3
 adhi ṣubhiḥ 5.60.7; 87.4
 cakṛmā tanūbhiḥ 4.2.14; 7.86.5
 dhāyi dhātṛbhiḥ 4.7.1; 8.92.29
 iva strbhiḥ 1.87.1; 166.11; 4.7.3
 pathibhiḥ sugebhiḥ 1.35.11; 162.21; 163.6
 viçvebhīr devebhiḥ 3.40.3; 5.51.8; 8.71.3
 ūhathū rajobhiḥ 1.116.20; 6.62.6
 uçijo namobhiḥ 10.46.2, 4
 rocāmānā mahobhiḥ 4.14.1; 6.64.2
 sagaṇo marudbhiḥ 1.101.9; 3.47.2, 4; 52.7
 10.157.3
 namasā havirbhiḥ 2.35.12; 4.50.6; 7.97.3
 yajamāno havirbhiḥ 1.24.11; 3.1.15

riḥ

eamvor viçad dharih 9.103.4; 107.10
 vṛṣā hariḥ 9.2.6; 5.9; 27.6; 82.1; 86.44
 aruṣo hariḥ 9.8.6; 111.1
 prati muñcate kavih 4.53.2; 5.81.2
 divah kavih 9.9.1; 64.30; 71.7
 juhutā havih 7.15.1; 10.14.13
 hūyate havih 1.26.6; 34.10; 36.6; 10.151.1
 devebhyo havih 1.13.11; 5.5.11
 uttamān havih 9.67.28; 107.1
 soma jāgrvih 9.36.2; 106.4; 107.6
 gavām ṛṣih 8.4.20; 51(Vāl.3).2
 asi śāsahih 10.133.4; 145.5
 prtanāsu śāsahih 1.102.9; 2.23.11

iḥ

iyam giḥ 1.165.15-168.10; 183.2, 4; 4.7.8
 adhitā indra kṛṣtiḥ 4.17.6, 7; 6.31.1
 sapta vāniḥ 1.164.24; 3.1.6; 7.1; 8.59(Vāl.11).3
 divo duhitaro vibhātih 4.51.1, 11
 uśaso vibhātih 1.113.17; 123.6; 4.2.19;
 7.35.10; 78.3, 5; 10.88.12
 aryo arātiḥ 6.16.27; 8.39.2
 svadhayā madantiḥ 7.47.3; 10.124.8
 janayo na patniḥ 1.62.10; 186.7
 apo ajayad (8.96.18, ajayo) dāsapatniḥ 5.30.5;
 8.96.18
 apaç ca devih 3.34.8; 10.30.6
 çaradaç ca pūrvih 4.16.19; 18.4; 7.91.2
 yasya pūrvih 3.54.14; 4.21.1; 7.26.4
 çūra pūrvih 2.11.2; 7.21.3; 10.98.10
 indra pūrvih 6.34.1; 10.111.10

çurudhaḥ santi pūrvīḥ 3.38.5; 4.23.8
yaçasaḥ saṁ hi pūrvīḥ 3.1.11; 10.46.10
sapta yahvīḥ 1.71.7; 72.8; 3.1.4; 4.13.3;
9.9.2.4

uḥ

vratā guḥ 1.65.3; 3.7.7
bhṛgavo vi ruruçuḥ 4.7.1; 10.122.5
arkam ānṛçuḥ 1.19.4; 8.51(Val.3).10
tanvi ni māmṛjuḥ 10.65.7; 66.9
hotā kavikratuḥ 1.1.5; 6.16.23
ca sukratuḥ 1.141.11; 8.25.2; 33-13
amimīta sukratuḥ 6.7.7; 8.2
sapta tastuḥ 1.164.3; 8.96.1
viçvāni (1.35.5, viçvā) bhuvanāni tastuḥ
1.35.5; 7.101.4; 10.82.6
yathā viduḥ 5.59.7; 8.67.2
darçataṁ vapuḥ 1.102.2; 7.66.14
tad id vapuḥ 1.144.3; 8.69.13
antam āpuḥ 1.33.10; 100.15; 167.9; 179.2;
10.54.3
çatrum ādabhuḥ 3.16.2; 6.46.10
viçvathā vibhuḥ 1.141.9; 2.24.11
na vājayuḥ 5.10.5; 19.3; 9.103.6; 106.12
yāhy asmayuḥ 1.135.2; 9.14.8; 64.18
ya āyayuḥ 5.53.3; 10.130.1
indav indrayuḥ 9.2.9; 5.4.4
pavasva devayyuḥ 9.6.1; 106.14
pra tiranta āyuh 1.113.16; 125.6; 8.48.11;
10.107.2
pratiranti na āyuh 7.77.5; pra tirataṁ na
āyuh 8.59(Val.11).7; pra tirā na āyuh
10.59.5
dīrgham āyuh 1.96.8; 116.25; 10.36.14; 85.19;
95.10
viçvam āyuh 1.73.5; 2.38.5; 6.16.27; 52.15;
7.90.6
aramatir vasūyuh 7.1.6; 34.21
viprā acuyavuh 1.45.8; 8.42.4
ye ca tuṣṭuvuh 8.6.12, 18
amṛtatvam ānaçuḥ 1.110.4; 164.23; 10.53.10;
63.4
agne vibhāvasuḥ 8.43.32; 44.24
maghavā purūvasuḥ 8.49(Val.1).1; 52(Val.4).5
vṛdhe bhūḥ 1.178.5; 6.33.4

eḥ

putrāso aditeḥ 8.18.5; 10.72.8; 185.3
varuṇasya bhūreḥ 1.184.3; 2.28.1
bhuvanasya bhūreḥ 2.33.9; 7.95.2
deva bhūreḥ 6.13.2; 71.6
vivratā veḥ 1.63.2; 10.105.2
yathā veḥ 1.173.1; 3.54.6

nihitaṁ padaṁ veḥ 1.164.7; 3.7.7; 10.5.1;
padaṁ veḥ 1.164.7; 3.5.5; 4.5.8
sthavirasya gṛṣṣveḥ 3.46.1; 6.18.12

āiḥ

asya çakāiḥ 5.30.10; 6.19.4
sumanā anikāiḥ 4.10.3; 7.8.5
çucayadbhir arkāiḥ 4.56.1, 2
pipayanta vājāiḥ 1.169.4; 181.5, 6
pathibhī rajisṭhāiḥ 1.79.3; 8.101.10
çignatho hathāiḥ 8.70.10; çignathaṁ hathāiḥ
10.49.3
vipra ukthāiḥ 4.3.16; 6.10.3
vahnir ukthāiḥ 1.184.1; 3.20.1
gīrbhir ukthāiḥ 3.51.4; 6.1.10; 13.4; 10.88.5
pathibhir devayānāiḥ 1.183.6; 184.6; 3.5.5, 6
4.37.1; 5.43.6; 7.38.8. Frequent cadence
in the other Saṁhitās, especially AV. 2.34.5;
9.4.3; 12.2.41; 18.4.2; 19.27.9
anamaṁ vadhasnāiḥ 1.165.5; anamayad, &c.
7.6.5; namayan &c. 9.97.15
sakhibhir nikāmāiḥ 4.16.6; 10.73.6
pāyubhiḥ pāhi çagmāiḥ 1.130.10; 143.8
daçabhiḥ sahasrāiḥ 5.27.1; 8.1.33; 96.13
puruḥṭa evāiḥ 1.100.11, 18
cid evāiḥ 3.58.4; 8.103.13; 10.73.2
svebhīr evāiḥ 1.62.8; 100.2; 10.67.11
vahamāno açvāiḥ 7.45.1; 10.11.7
gobhir açvāiḥ 3.30.20; 50.4; 7.18.2; 41.3
ṛtayubhir açvāiḥ 4.51.5; 7.71.3
etarī na çūśāiḥ 5.41.10; 6.12.4
narāṁ na çānsāiḥ 1.173.9, 10

oḥ

pade goḥ 1.158.2; 163.7; 3.55.1
uṣaso yāmanaṁ aktoḥ 3.30.13; 6.38.4
pary āpa āyoḥ 1.178.1; 4.38.4
yajamānāya çam yoh 1.93.7; 3.17.3; 10.182.1-3
tanayāya çam yoh 1.189.2; 4.12.5; 6.50.7
adha dyoḥ 4.27.3; 6.66.8
iva dyoḥ 4.38.8; 6.67.6; 10.68.4
bhīyās svasya manyoḥ 4.17.2; 6.17.9
janitā rodasyoḥ 1.96.4; 9.90.1
mānyasya kārōḥ 1.165.15 ff.; 175.5; 184.4
suṣutasya cārōḥ 3.50.2; 5.33.7; 7.29.1
nṛvataḥ purukṣoḥ 6.22.3; 50.11

āuḥ

manyata dyāuḥ 4.17.1, 4
pṛthivi uta dyāuḥ 1.94.16 ff.; 7.5.4; 10.10.5
stanayann iva dyāuḥ 10.45.4; 67.5; iva dyāuḥ
1.130.10; 4.17.13

CADENCES ENDING IN OTHER CONSONANTS

(k, ñ, †; t, n, m)

k

rathyāso (10.91.7, rathyo) yathā pṛthak 9.86.2;
10.91.7
prāg apāg udak 3.53.11; 8.4.1; 65.1
viçvam ānuṣak 1.52.14; 8.26.6; 10.83.1
yātam arvāk 1.118.2; 2.39.5; 3.58.2; 5.43.8;
7.64.2; 67.7; 69.3; 72.2; 91.5
avasopa madrik 1.177.1; 6.31.5
yo asmadhruk 1.36.16; 176.3; 8.60.7
yonim arāk 1.113.1; 124.8

ñ

yāhy arvāñ 1.177.1, 2, 5; 2.18.5, 6; 3.6.9;
6.41.5; 10.44.2; 89.16
ehy arvāñ 3.35.6; 10.83.6

†

vidatheṣu samrāt 3.55.7; 56.5

at

viçvam idaṁ jagat 8.40.4; 10.58.10; 173.4;
AV. 6.44.1; 77.1. Very frequent in Yajus
texts.
ka iha pra vocat 1.164.18; 3.54.5; 10.10.6;
114.7; 129.6
apah sṛjat 1.55.6; 10.124.7
prathamo adhy atīṣṭhat 1.163.2, 9
vaṣṭy etat 10.10.2, 12
eti nānadat 1.140.5, 8
vṛṣabhah kanikradat 1.128.3; 9.76.5
pathibhiḥ kanikradat 9.86.33; 10.6.6
sadhastham āsadat 3.62.15; 9.1.2; 16.4; 107.5
yonim āsadat 9.19.3; 62.4
gā avindat 1.101.5; 5.29.3; 45.7
yathā dadhat 4.54.1; 10.39.5
vayo dadhat 6.45.2; 10.156.5
yas te 'vidhat 2.1.7, 9
vr̥trāṇi jañghanat 4.24.10; 6.16.34
deveṣv ā yamat 9.44.5; 10.14.14
āre asmat 8.2.20, 26
sūryam arocayat 8.3.6; 9.28.5
juṣanta yat 8.13.6; 9.102.5
guhā yat 10.61.13; 68.7; paramaṁ guhā yat
10.45.2; 181.2

nāma bibhrat 1.103.4; 5.30.5
āyudhāni bibhrat 4.16.14; 9.96.19
soma viravat 9.42.6; 63.18
çatavat sahasravat 8.24.29; 10.94.2
eti rovuvat 1.140.6; 9.71.2; 85.9; 86.7
agham naçat 2.41.11; 8.47.1
tathed asat 8.20.17; 28.4; 61.4
aditiḥ çarma yaṁsat 1.107.2; 4.25.5; 54.6;
çarma yaṁsat 4.25.4; 5.2.12; 6.49.7; 7.101.2;
10.128.8. Cf. çarma yachatu.
avo mahat 8.83.1; 97.8
vīryam mahat 2.17.3; 9.113.1
nākam āruhat 3.2.12; 8.41.8
uceyate brhat 5.25.8; 10.64.15; 100.8; 170.3
çravo brhat 1.9.7, 8; 44.2; 3.37.10; 5.86.6;
8.9.17; 65.9; 9.44.6; 83.5; 86.40
ṛtan brhat 1.75.5; 4.40.5; 5.68.1; 9.56.1;
66.24; 107.15; 108.8

āt

parivīta āgāt 3.8.4; 4.1.7
jyotisāgāt 4.14.3; 5.80.5; 10.1.1
jānati gāt 1.104.5; 3.51.6; 5.45.2
abhy eti paççāt 1.115.2; 124.9; 10.3.3; 117.8
adharād udaktāt 7.72.5; 73.5; 104.19;
10.87.20, 21
samanā purastāt 1.124.3; 4.51.8
dadṛçe purastāt 8.1.34; 57(Vāl.9).2
uṣasaḥ purastāt 4.51.2; 7.76.2
yuvatiḥ purastāt 1.123.10; 124.11
uṣasām upasthāt 7.9.1; 63.3
adhvareṣv asthāt 6.63.4; 7.92.2
garbham adhāt 1.164.33; 6.66.3
cano dhāt 1.107.3; 6.4.2; 49.14; 7.38.2
vayo dhāt 6.40.4; 10.30.12; 68.12
vimuco napāt 1.42.1; 6.55.1
nir avadyāt 1.115.6; 3.31.8
antito na dūrāt 2.27.13; 3.59.2
varuṇasya paççāt 6.74.4; 10.85.24

it

tvam eka it 5.81.5; 8.36.7; 37.7; 10.91.3;
eka it 4.30.5; 5.81.1; 8.14.1; 24.19; 90.5
dāsasya nāma cit 5.33.4; 10.23.2
kayasya cit 1.27.8; 129.5; 8.25.15
purā cit 6.22.4; 65.4; 7.56.23; 88.5
kāni cit 1.05.7; 8.102.20

karhi cit 1.105.7; 5.74.10; 8.73.5
 kâsu cit 1.129.2, 4; 8.31.15
 nû cit 6.18.8, 11
 stuvate kiraye cit 6.23.3; 7.97.10
 vrâdhataç cit 1.100.9; 10.69.10
 pavate sahasrajit 9.78.4; 84.4
 sam apsuñit 8.13.2; 9.106.3
 tad abravit 1.191.16; 8.33.17
 yukta âsit 8.58(Vâl.10).1; 10.102.6
 apihitam yad âsit 1.32.11; 10.129.3
 çarvâ ni barhû 1.100.18; 4.28.3
 abhi varpaâ bhût 10.3.2; 99.3, 11
 rte bhût 2.29.4; 6.67.8
 didhiçayyo bhût 1.73.2; 2.4.1
 çambarañ bhet 1.59.6; 7.18.20
 pṛthivyâñ pãjo açret 3.14.1; 7.3.4; pãjo açret
 3.61.5; 7.10.1
 savitâ devo açret 4.13.2; 14.2; 7.72.4; 76.1
 bhânum açret 1.92.5; 7.79.1
 namaçâ vivâset 6.16.46; 10.31.2

an

yeçu çakan 2.11.3; 10.148.4
 yasmiñ çakan 1.33.14; 174.5; 10.95.4
 kâma âgan 1.179.4; 10.10.7
 goçu gaçan 4.38.4; 5.45.9
 sutasomam ichan 5.30.1; 31.12; 7.98.1
 pratna râjan 6.39.5; 10.4.1
 bhîma rîjan 1.95.7; 4.38.8
 patir dan 1.153.4; 10.99.6; 105.2
 vidathâni sâdhan 3.1.18; 4.16.3
 sasminñ uðhan 1.152.6; 186.4; 4.7.7; 10.8;
 7.36.3
 taviçim avardhan 3.32.3; 5.29.11
 carati prajânan 3.54.2; 10.17.6; 88.6
 nayatu prajânan 2.3.10; 4.1.10
 varuna mitrâryaman 5.67.1; 7.59.1; 8.19.35;
 67.4; 10.126.2; mitrâryaman 8.18.21
 parame vyoman 1.62.7; 164.39, 41; 3.32.10;
 4.50.4; 5.15.2; 10.5.7; 14.8; 109.4; 123.5;
 129.7. Cf. parame vyomani
 iva gman 4.34.5; 10.29.5
 padâir anu gman 1.65.2; 10.46.2
 amṛtatvam âyan 6.7.4; 9.94.4
 marutaḥ pari khyan 1.162.1; 7.93.8
 subhago nâma puyan 2.27.15; 5.37.4
 pavitre akçaran 9.30.1; 9.98.11
 amṛtâ akṛṇvan 1.72.10; 4.1.10
 vasavo ny ṛṇvan 7.1.2; 5.6
 amṛtâya bhûçan 3.25.2; 34.2
 çarma yañsan 1.90.3; 136.7; 6.75.11
 nivacanâni çañsan 9.97.2; 10.113.10
 priyaḥ san 7.68.5; 88.6; 10.123.5

kavibhiḥ kaviḥ san 1.76.5; 6.32.3; kaviḥ san
 1.71.10; 7.18.2; 9.96.17
 sasminñ ahan 4.12.1; 10.95.11
 ca vṛtrahan 3.40.8; 4.30.19; 7.31.6; 8.1.14;
 54(Vâl.6).5; 62.11; 82.1; 93.4
 indra vṛtrahan 4.32.1; 10.152.3
 savanâni vṛtrahan 7.32.6; 8.33.14
 asi vṛtrahan 4.30.7; 32.19
 ava dânavam han 5.29.4; 32.1

ân

sudinâ vy uchân 7.18.21; 30.3
 çûra vâjan 3.30.11; 4.3.15
 upa no mâhi vâjan 7.26.5; 10.28.12; upa
 mâhi vâjan 4.22.10
 çâsad avratân 1.51.8; 130.8
 vi jmo antân 4.50.1; 10.89.1; jmo antân
 6.62.1
 mahato manyamânân 1.187.5; 7.98.4
 vâta iva dhrâjîmân 1.79.1; 163.11
 râye asmân 1.189.1; 7.18.2; 10.112.10
 pûtam asmân 1.112.25; 2.39.4; 8.40.12
 pâhy asmân 1.95.9; 2.28.10; 4.4.15
 devatâtâ yajiyân 3.19.1; 4.6.1; 10.53.1
 içito yajiyân 3.4.3; 10.110.9
 manaso javiyân 1.117.2; 181.3; 9.97.28;
 10.112.2
 tavasas taviyân 6.20.3; 7.100.3; 10.83.3
 asurasya virân 2.30.4; 7.99.5
 maghavann amitrân 6.44.17; 7.32.25
 çnathihy amitrân 1.63.5; 7.25.2
 martyâya svadhâvan 4.5.2; 12.3
 yajathâya devân 3.5.9; 17.1; 5.1.2; 7.10.5
 deva devân 6.2.11; 8.75.2; 10.7.6
 yakçi devân 3.14.5; 17.2; 6.4.1; 7.11.3; 17.3;
 10.70.4
 matsi devân 9.90.5; 94.5
 jâtedaveç cikitvân 3.17.2; 4.3.8; 5.12; 12.1
 vṛçabho marutvân 2.33.6; 3.50.1; 6.47.5
 asya vidvân 10.1.3; 102.7
 viçvâ vayunâni vidvân 6.15.10; 75.14; vayu-
 nâni vidvân 1.152.6; 189.1; 3.5.6; 7.100.5
 yakçi vidvân 3.17.3; 10.110.9
 upa yâhi vidvân 5.4.5; 6.2.11; 7.28.1

in

yajñe asmin 1.109.5; 185.7; 3.29.16; 4.34.11;
 7.69.5; 95.4; 10.70.7
 antar asmin 7.87.5; 10.124.4
 maghavann rîçin 3.32.1; 36.10; 43.5
 sapta sindhûn 1.32.12; 35.8; 2.12.3, 12;
 4.28.1; 10.67.12
 triñr uta dyûn 2.27.8; 5.69.1

abhi dyūn 1.33.11; 190.4
 anu dyūn 1.71.6; 113.13; 121.3,7; 148.4;
 167.10; 180.8; 2.13.13; 14.12; 28.2; 3.23.2;
 4.4.8,9; 5.86.5; 6.67.6; 10.45.11
 indra dasyūn 4.28.4; 6.23.2
 soma çatrūn 9.94.5; 110.12
 indra çatrūn 1.178.5; 10.112.5
 ni rināti çatrūn 1.61.13; 10.120.1
 jesi çatrūn 2.30.8,9; 3.54.22
 pṛtanāsu çatrūn 6.19.8; 9.90.3
 sapta hotṛn 10.35.10; 61.1
 tvāvato nṛn 2.20.1; 10.29.4
 sūryo nṛn 1.146.4; 3.14.4
 divo nṛn 5.80.6; 6.2.11; 51.4
 tuvīrādhaso nṛn 4.21.2; 5.58.2
 nṛbhīr nṛn 1.73.9; 6.35.2

kam

madāya kam 8.82.5; 9.8.5; 45.1; 62.20
 uśaso na pratikam 6.50.8; 10.88.19
 marutām anikam 1.168.9; 6.47.28; 8.96.9
 çubhe kam 7.57.3; 87.5; 88.3
 dṛge kam 1.123.11; 124.6; 6.29.3; 8.94.2;
 10.5.5; 123.7
 akrñod u lokam 7.33.5; 9.92.5; 10.30.7; 104.10
 açvinā bhagam 1.44.3; 10.35.11
 pūṣaṇām bhagam 1.14.3; 10.125.2
 pinvasī tvacam 1.129.3; pinvatī tvacam
 9.74.5
 ud iyartī vācam 3.8.5; 6.47.3
 vīryānī pra vocam 1.32.1; 154.1
 karaṇānī vocam 2.15.1; 5.31.6
 vātu bheṣajam 1.89.4; 10.186.1
 sanitota vājam 4.17.8; 10.61.9
 sanuyāma vājam 1.100.19; 101.11; 106.11;
 7.25.5
 abhi vakṣī vājam 3.15.5; 6.21.12
 hotāram pṛvijam 1.44.11; 45.7; 8.44.6
 devam pṛvijam 1.1.1; 5.22.2; 26.7
 dhīyaṁ manoyujam 8.13.26; 9.100.3
 upa yāhi yajñam 6.41.1, 4; 7.92.5
 marutam gaṇam 1.14.3; 38.15; 64.12;
 5.52.13, 14; 6.16.24; 8.94.12; 10.36.7
 kaṁ cid atrīṇam 8.19.15; 9.104.6; 105.6
 viçvam atrīṇam 1.86.10; 10.36.4
 ny atrīṇam 6.16.28; 10.118.1
 çatinām sahasrīṇam 6.8.6; 8.88.2

tam

açvinā gatam 1.112.1-23; 8.5.16; 22.10
 tābhīr ā gatam 6.60.8; 8.22.12
 avasā gatam 7.82.8; 94.7

ihā gatam 4.46.5; 8.26.9
 çarma yachatam 1.17.8; 21.6; 46.15; 7.83.9;
 94.8
 paribhūṣatī vratam 1.136.5; pari bhūṣatī
 vratam 1.31.2
 anu vratam 1.128.1; 136.5; 8.40.8; 41.3, 7;
 10.122.2
 vi parvatam 1.85.10; 2.24.2; 10.39.13
 te çatam 4.31.10; 8.70.5
 mahyaṁ çikṣatam 8.26.12; 10.39.6
 nāsatyopa yātam 1.183.5; 4.44.4; 7.71.4;
 8.57(Vāl.9).4
 ihopa yātam 3.25.4; 10.106.11
 guhā hitam 1.23.14; 2.24.6; 4.7.6; 5.11.6;
 9.10.9; 10.39.9
 te hitam 8.95.2; 10.16.3
 prayo hitam 2.37.4; 8.32.29; 93.24
 koçam madhuçutam 9.12.6; 23.4; 36.2;
 66.11; 103.3; 107.12
 camū sutam 8.44; 76.10; 10.24.1
 savanām sutam 1.16.5, 8; 21.4; 6.60.9
 imam sutam 3.12.2; 6.68.10
 adribhīḥ sutam 3.44.5; 5.40.1; 9.51.1
 indrasya niṣkṛtam 9.13.1; 15.1; 61.25; 86.16
 eti niṣkṛtam 3.62.13; 8.80.7; 9.101.16; 10.65.6
 ety āvṛtam 1.164.14; 2.36.6
 taviṣbhīr āvṛtam 1.51.2; 3.3.5; 8.88.2
 gobhīr āvṛtam 6.47.27; 9.86.27
 tamasā parivṛtam 2.23.18; 10.113.6
 açvināv adattam 1.116.13; 117.7
 draviṇām ea dhattam 6.69.1; 8.35.10
 açvināv adhattam 1.117.17; 118.7
 asmāsu dhattam 4.57.8; 8.59(Vāl.11).7
 sūryam uccarantam 4.25.4; 6.52.5; 7.104.24;
 10.59.4, 6
 uçatīr uçantam 1.62.11; 71.1; 9.95.3
 ṛṣvaṁ bhṛhantam 7.77.6; 99.2
 yathā ratham 9.107.13; 10.23.3; 39.4
 açvinā ratham 1.46.7; 157.2; 161.6; 8.73.1;
 10.40.6
 adhi tiṣṭhato ratham 5.63.1; 8.10.6
 vahato ratham 8.13.23; 33.18
 sukham ratham 1.20.3; 49.2; 82.4
 navam ratham 8.69.15; 10.135.3
 yonim āsadam 3.62.13; 9.8.3; 25.6; 50.4;
 64.22; 101.14, 15
 barhīr āsadam 4.9.1; 8.1.8
 tvā vasuvidam 8.23.16; 9.104.4
 barhīr edam 2.3.8; 7.91.4; 10.30.15

nam

vi bhajāti (10.48.1, bhajāmi) bhojanam 2.26.1;
 10.48.1
 dāivyaṁ janam 1.31.17; 44.6; 45.9, 10;

2.30.11; 5.13.3; 6.16.6; 52.12; 8.5.33;
44.9; 9.71.8; 80.5; 84.3; 10.53.6; 63.9
yajñasya sādhanam 1.44.11; 3.27.2; 8.6.3
vidathasya sādhanam 3.3.3; 10.92.2
mahād dhanam 8.19.18; 68.9
hitam dhanam 6.45.2, 12, 15; 8.80.8
ca vardhanam 2.13.6; 8.1.3
yathā vanam 5.78.8; 7.104.21; 10.23.4
vo maruto mahitvanam 5.54.5; 55.4; maruto
mahitvanam 1.166.12
ca vājinam 2.32.3; 10.39.10; 141.5
vājeṣu vājinam 1.4.8, 9; 176.5; 9.65.11
gomantam aṣṣvinam 8.6.9; 9.62.12; 63.12;
67.6; 10.25.5; 62.7; 156.3
indra nūnam 6.25.9; 60.2; 10.89.17
bradhñasya viṣṭapam 8.69.7; 9.113.10
na rūpam 1.166.44; 10.168.4
bhūri vāmam 1.33.3; 124.12; 6.64.6; 71.4;
10.42.8
avṛṇita 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 ahṛayam 5.79.5; 8.54(Vāl.6).8 (cf. 1)
yuḷā vayam 8.21.11; 92.32; 102.3; tvayā
yuḷā 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
Imahe vayam 3.26.5; 7.81.4
hūmahevayam 1.89.3, 5; 6.46.3; 8.51(Vāl.3).5
divi kṣayam 3.2.13; 10.63.5
nāma yajñīyam 1.6.4; 6.48.21; 8.80.9
mahimānam indriyam 8.3.13; 59(Vāl.11).5;
10.113.1, 3
iva priyam 8.84.1; 9.32.5; 10.22.3; 119.4
iha priyam 1.13.3; 142.4; 5.5.3
abhi priyam 9.8.1; 38.6; 10.53.7
madhu priyam 9.75.2; 86.10, 48; 107.5;
10.138.2
manma nu priyam 6.68.9; 10.96.11
bhāgam ṛtviyam 10.100.2; 179.1
haribhir yāhi tūyam 3.43.3; 7.29.2; yāhi
tūyam 10.10.8; 104.1
anu svarājyam 1.80.1-16; 84.10.12; 2.8.5
mṛjanti marjyam 9.15.7; 46.6; 63.20
pratnam idyam 3.9.8; 8.23.20
avo vareṇyam 5.35.3; 8.27.1
soma vṛṣṇyam 1.91.16; 9.19.7; 31.4

yāsi dūtyam 1.12.4; 44.12; 74.7
martā amartyam 5.14.2; 10.118.6
çūra martyam 1.129.3; 131.7
yad ukthyam 1.52.9; 9.110.8
citram ukthyam 8.67.3; 9.19.1
na āpyam 7.32.19; 8.97.7
paçyamānāsa āpyam 7.83.1; 9.110.6
asty āpyam 1.105.13; 142.1; 8.27.10
indra tubhyam 3.51.6; 52.8; 6.17.11
indra çravāyayam 5.38.2; 10.38.2
dāti 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 avyayam 9.97.4; 109.16. Cf. vāram
avyayam.
gavyam aṣṣyam 8.21.10; 9.108.6
asya pāuṣyam 1.80.10; 155.3; 2.13.10; 8.63.6
indra pāuṣyam 4.30.23; 5.35.4; 8.3.20; 15.8;
32.3

ram

ṛtsu duṣṭaram 1.64.14; 79.8; 2.26.1
agne adhvaram 6.52.12; 8.43.20
gachatho vitho 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
abhibhūtim ugram 1.118.9; 4.38.1
çavasā hantī vṛtram 6.13.3; 68.3; hantī
vṛtram 2.19.4; 5.37.4; 7.58.4; 10.42.5
nāma bhādrām 1.108.3; 4.39.4
çarma bhādrām 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
 çrñudhī havam 4.9.7; 8.3.18; 52(Vāl.4).8;
 74.11
 çrudhī havam 1.2.1; 10.9; 45.3; 142.13;
 5.24.3; 6.45.11; 8.6.18; 74.11
 çrñutāh havam 1.47.2; 6.60.15; 8.38.8; 85.2
 çrutāh havam 2.41.4; 5.75.1-9
 ma imāh havam 2.41.13; 6.52.7; 8.73.10;
 imāh havam 5.74.10; 8.45.18; 73.5
 sadma pārthivam 1.38.10; 5.87.7
 vahatam aḡvinā yuvam 1.34.4, 5; 92.17;
 157.4; aḡvinā yuvam 1.34.3; 5.75.8; 78.6;
 8.8.10; 9.1
 partṛbhīḥ 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 krñudhvam 1.77.2; 10.6.5
 avase krñudhvam 1.186.10; 4.3.1; 10.74.5
 pṛṣṭatīr 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(Vāl.6).7; 72.16;
 9.61.15; 86.18
 mahim iṣam 2.34.8; 4.32.7; 8.6.23; 9.41.4;
 65.13; 10.140.5
 anu joṣam 5.33.2; 6.66.4
 rodasī antarikṣam 1.73.8; 5.85.3; 10.139.2
 rajo antarikṣam 6.61.11; 10.66.11
 urv antarikṣam 1.91.22; 3.54.19; 5.1.11;
 6.47.4; 7.98.3; 9.81.5; 10.124.6
 adhvarasya pracetasam 7.16.12; 10.140.5
 vajram āyasam 1.52.8; 81.4; 10.113.5
 viçvahā divivāṅsam 2.35.14; 6.1.3; 10.88.14
 apo vavṛvāṅsam 2.14.2; 6.20.2
 somimo gr̥ham 1.22.4; 49.1
 dāçuṣo gr̥ham 1.110.2; 7.74.4; 8.5.5; 22.3;
 85.6

gām

uṣasāh sūryāh gām 7.44.3; 10.67.5
 pipyathur gām 1.116.22; 6.62.7
 pitur jām 9.89.2; 10.3.2
 janima mānuṣāṅgām 6.18.7; 7.62.1
 havyā mānuṣāṅgām 1.128.7; 5.7.3
 patī rayiṅgām 1.68.7; 9.101.6
 rayipatī rayiṅgām 1.60.4; 72.1; 2.9.4; 9.97.24

sadanaṁ rayiṅgām 1.96.7; 6.7.2; AV. 7.40.2;
 11.1.34
 iṣāṁ rayiṅgām 1.181.1; 6.60.13
 sthātār rayiṅgām 8.24.17; 33.12; 46.1
 asi mānuṣiṅgām 1.59.5; 3.34.2
 gr̥natām ṛṣiṅgām 6.44.13; 10.89.16
 çūra nr̥gām 7.32.11; 8.66.5
 apasī svasṛṅgām 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.; Kāuṣ. 106.7
 vṛṣabha carṣaṅgām 3.6.5; 8.96.18; 10.180.3
 vṛṣabhāh carṣaṅgām 3.62.6; 6.1.8; 18.1;
 8.96.4; TA. 3.15.2
 jagataç carṣaṅgām 6.30.5; 7.27.3; MS.
 4.14.13; 236.5
 havyo matinām 3.5.3; 49.3
 achoktibhir matinām 1.61.3; 184.2
 pañca kṣitīnām 1.7.9; 5.35.2
 vṛṣabha kṣitīnām 1.177.3; 6.32.4
 garbham oṣadhīnām 7.101.1; 102.2
 padaviḥ kavīnām 3.5.1; 9.96.6, 18
 kavitamāh 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
 vasupatīm vasūnām 3.36.9; 5.4.1
 nāma gonām 5.3.3; 9.87.3
 çūra gonām 8.78.1; 10.47.1
 kṣaye maghonām 5.64.4, 5
 agre ahnām 5.1.4, 5; 80.2; 10.110.4
 sudinatte ahnām 3.8.5; 23.4; 7.88.4; 10.70.1
 abhipite 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 prthivyaṃ 1.108.11; 4.5.11
 amṛtatvam aṅyām 5.4.10; 10.62.1
 ayaso na dhārām 6.3.5; 47.10
 kṛṇvata trām 1.100.7; 4.24.3

vām

açvinā vām 1.120.1, 6
 mahinā vām 1.180.5; 6.59.2
 sutesu 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
 kṛtām 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
 hṛdā matim 1.105.15; 10.119.5
 abhi devavitim 9.89.7; 97.21

varuṇam mitram agnim 4.39.4; 6.50.1
 amṛtasya nābhim 2.40.1; 3.17.4; 5.47.2
 madhva ūrmim 3.47.1; 6.41.2
 madhumantam ūrmim 4.57.2; 10.30.7, 8
 gātum ūrmim 1.95.10; 7.47.4
 manyase rayim 5.20.1; 10.21.4
 sahasriṇam rayim 9.13.5; 98.4
 sānasim rayim 1.8.1; 10.140.5
 parvatam girim 5.56.4; 8.64.5
 sahasrasām ṛṣim 1.10.11; 9.54.1
 indra sānasim 8.21.2; 10.63.14
 prtanāsu sāsam 8.61.12; 70.4
 prtsu sāsam 8.15.4; 61.3

im

uṣasam vibhātīm 3.61.5; 7.78.4
 viçvataḥ sim 1.33.9; 100.14; 116.20; 122.6;
 5.47.2

um

uta kratum 1.80.15; 8.7.24; 15.7; 23.8;
 9.4.3; 10.25.1
 anu kratum 8.63.5; 10.11.3
 mahām urum 1.57.6; 2.22.1; 8.65.3
 açvyam 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^{a,b}, 32^{a,b}, 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, gtrbhIr vatso avivrdhat, 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, adrṣṭā viçvadrṣṭāh.

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 begining 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 devān 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 dharmāni prathamāny āsan
1.36.2 ^a , 6 ^c , sa tvam no adya sumanā ihāvita (6 ^c , utāparam)	1.191.1 ^d , 4 ^d , ny adrṣṭā alipsata
1.37.1 ^a , 5 ^b , kṛiḥam vaḥ çardho (5 ^b , kṛiḥam yac çardho) mārutam	1.191.5 ^c , 6 ^c , adrṣṭā viçvadrṣṭāh
1.47.3 ^b , 5 ^d (<i>et al.</i>), pātān somam ṛtāvṛdhā	3.21.1 ^a , 4 ^b , stokānām (4 ^b , stokāso) agne medaso gṛtasya
1.47.3 ^c , 6 ^a , athādya (6 ^a , sudāse) dasrā vasu bibhratā rathe	3.28.1 ^b , 6 ^b , puroḷaçam jātavedaḥ
1.52.5 ^a , 14 ^c , abhi (14 ^c , nota) svavṛṣṭim made asya yudhyataḥ	3.53.5 ^a , 6 ^c , yatrā rathasya bṛhato nidhānam
1.101.8 ^d , 9 ^b , tvayā haviç cakṛmā satyarādhaḥ (9 ^b , brahmavāhaḥ)	4.15.7 ^b , 9 ^b , kumārah sāhadevyah; 4.15.8 ^b , kumārāt sāhadevyāt
1.122.3 ^d , 14 ^b , tan no viçve varivasyantu devāh	4.45.2 ^d , 6 ^b , svar na çukraḥ tanvanta ā rajah
1.135.3 ^c , 4 ^c , vāyo havyaṇi vitaye	5.1.5 ^d , 6 ^a , agnir hotā niçasādā (6 ^a , ny asidā) yajiyān
1.135.3 ^d , 6 ^b , adhvaryubhir bharamāṇā ayaṅsata	5.12.2 ^d , 6 ^b , ṛtam sa pāty (2 ^d , sapāmy) aruṣasya vṛṣṇah
1.137.1 ^c , 3 ^d , asmatrā gantam upa nah	5.40.5 ^b , 9 ^b , tamasāvidhyad āsurah
1.161.4 ^a , 13 ^a , cakṛvāṅsa (13 ^a , suṣupvāṅsa) ṛbhavas tad aprçhata	5.44.14 ^d , 15 ^d , tavāham asmi sakhye nyokāḥ
1.162.6 ^a , 12 ^d , uto teṣām abhigūrtir na invatu	5.79.3 ^b , 9 ^a , vy uchā duhitar divah
	5.79.6 ^c , 7 ^c , ye no rādhan̄sy ahrayā (7 ^d , açvyā)

- 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^e, adyā (15^e, gnā) hutāso vasavo
'dhrṣṭāḥ
- 6.53.5^b, 7^b, ārayā (7^b, pañinām) hrdayā kave
- 6.53.7^a, 8^d, ā rikha kikirā kṛṇu
- 6.69.4^d, 7^d, upa brahmāpi 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.), aditiḥ ṣarma yachatu
- 7.33.9^e, 12^a, yamena tataṁ paridhiṁ vayantaḥ
(12^a, vayiṣyan)
- 8.5.20^a, 30^a, tena no vājinivasū
- 8.6.21^b, 43^e, kaṇvā ukthena vāvṛdhuḥ
- 8.7.8^e, 36^e, te bhānubhir vi tasthire
- 8.8.1^a, 18^a (et al.), ā no (18^a, vām) viçvābhir
ūtibhiḥ
- 8.8.4^b, 8^e, putraḥ kaṇvasya vām iha (8^e, ṛṣiḥ)
- 8.8.8^d, 15^b, 19^d, gīrbhir vatso avivṛdhat
- 8.8.11^{ab}, 14^{cd}, ataḥ sahasranirṇijā rathena
yātam aṣvinā
- 8.9.3^e, 9^e (et al.), evet kaṇvasya bodhatam
- 8.40.10^e, 11^e, uto nu cid ya ojasā (11^e, oḥate)
- 8.40.10^d, ṣuṣṇasyāṇḍāni bhedati: 8.10.11^d,
āṇḍā ṣuṣṇasya bhedati
- 8.40.10^e, 11^e (et al.), jeṣat (11^e, ajāiḥ) svarva-
tīr apaḥ
- 8.43.18^b, 29^b, viçvāḥ sukṣitayaḥ prthak
- 8.47.15^e, 17^e, trite (17^e, evā) duṣvapnyaṁ
sarvam
- 8.67.1^e, 10^e, sumṛṭikāṁ (10^e, sumṛṭikām) abhi-
ṣṭaye
- 8.87.2^{ab}, 4^{ab}, pibataṁ gharmaṁ madhumantam
aṣvinā barhiḥ sīdataṁ narā (4^b, sumat)
- 8.92.14^e, 22^e, nā tvām indrāti ricyate
- 8.94.3^e, 9^e (et al.), marutaḥ somapītaye
- 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 havyāni vitaye
- 9.4.5^b, 6^a, tava kratvā tavotibhiḥ
- 9.6.2^a, 3^a, abhi tyāṁ madyaṁ (3^a, pūrvyam)
madam
- 9.63.10^b, 17^e (et al.), gira (17^e, indum) indrāya
matsaram
- 9.67.31^{ab}, 32^{ab}, yaḥ pāvamānir (32^{ab}, pāva-
mānir yo) adhyety ṛṣibhiḥ saṁbhṛṇam
rasam
- 9.96.6^d, 17^d, somaḥ 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, viçvāni dāçuṣo grhe
- 9.108.1^a, 15^e (et al.) pavasva madhumatta-
maḥ
- 10.10.13^d, 14^b, pari ṣvajāte libujeva vṛkṣam
- 10.61.10^a, 11^a, makṣū kanāyāḥ sakhyaṁ navag-
vāḥ (11^a, naviyāḥ)
- 10.72.2^d, 3^b, asataḥ sad ajāyata
- 10.86.16^b, 17^d, antarā sakhyā kapṛt
- 10.86.16^d, 17^b, niṣeḍuṣo vijṛmbhate
- 10.87.4^e, 13^d, tābhīr (13^d, tayā) vidhya hrdaye
yātudhānān
- 10.90.8^a, 9^a, tasmād yajñāt sarvahutaḥ
- 10.97.4^d, 8^d, ātmānaṁ tava pūruṣa
- 10.97.19^d, 21^d, asyāi saṁ dhatta vīryam
- 10.119.2^b, 3^a, un mā pītā ayaṁsata
- 10.173.3^b, 6^a, dhruvaṁ dhruveṇa haviṣā
- 10.175.1^b, 4^b, devaḥ suvatu dharmāṇā

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 *brhad vadema vidathe suvirāḥ* 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 *suvirāso vidatham ā vadema*, which occurs thrice scatteringly as the last verse of 1.117.25; 2.12.15; 8.48.14; or from *suvirasya patayah syāma*, which occurs scatteringly four times at the end of stanzas (see under 4.51.10^d); or from *vayaṁ syāma patayo rayiṇām*, which occurs scatteringly five times at the end of stanzas (see under 4.50.6^d).

Similarly the type, *rayiṁ dhattam vasumantam 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 vyaṁ 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 çoçucad 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^b}. Both the existing hymn and the refrain-hymn are Açvina hymns, and each of the stanzas ends with the word açvinā :

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

The refrain-lines now follow :

1.19.1^{c-9^c}, marudbhīr agna ā gahi
1.28.1^{cd-4^{cd}}, ulūkhalasutānām aved v indra
jalgulaḥ
1.29.1^{ode-7^{ode}}, ā tū na indra çañsaya goṣv
açveṣu çubhriṣu sahasreṣu tuvīmagma
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^c}, dyumnāir abhi pra ṇonumah
1.80.1^{c-16^c}, arcann anu svarājyam
1.82.1^{c-5^c}, yojā nv indra te hari
1.84.10^{c-12^c}, vasvir anu svarājyam
1.94.1^{d-14^d}, 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-
dhuh prthivī uta dyāuh
1.96.1^{d-7^d}, devā agniñ dhārayan draviṇodām
1.97.1^a, 1^{c-8^c}, apa naḥ çoçuced agham
1.100.1^{d-15^d}, marutvāñ no bhavaty indra ūti
1.101.1^{d-7^d}, marutvantām sakhyāya havāmahe
1.105.1^{c-18^c}, vittam me asya rodasī
1.106.1^{cd-6^{cd}}, ratham na durgād vasavaḥ sudā-
navo viçvasmāñ no añhaso niṣ pipartana
1.108.1^d, 6^{d-12^d}, athā somasya pibatām sutasya
1.108.7^{c-12^c}, atah pari vṣṇāñv ā hi yātam
1.112.1^{d-23^d}, tābhīr ū sv ūtibhīr açvinā gamat
1.113.4^{d-6^d}, uṣā 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 vṛjanām jirādānum
1.185.2^{d-8^d}, dyāvā rakṣatām prthivī no abhvāt
1.191.10^{c-f}, 11^{c-f}, so cin nu na marāti 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^d}, yas tākṛṇoḥ prathamam sāsy uk-
thyah
2.15.2^{d-9^d}, somasya tā mada indraç cakāra
2.22.1^{d-3^d}, sāinañ saçced 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^d}, yam-yam yujām kṛṇute brah-
manas patih
3.55.1^{d-22^d}, mahad devāñam 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
rathyaḥ sadāsāḥ
4.42.1^{cd}, 2^{cd}, kratum sacante varuṇasya devā
rajāñi kṛṣṭer upamasya vavreḥ
4.48.1^{cd-4^{cd}}, vāyav ā candreṇa rathena yāhi
sutasya pītaye
5.6.1^{c-10^c}, iṣam stotṛbhya ā bhara

- 5.9.7^a; 10.7^a; 16.5^a; 17.5^a, utāidhi pṛtsu no vṛdhe
 5.40.1^c-3^c, vṛṣṇam indra vṛṣabhirvṛtrahantama
 5.42.16^{cd}; 43.15^{cd}, devo-devaḥ suhavo bhūtu mahyaṁ mā no mātā pṛthivi durmatāu dhāt
 5.51.8^c-10^c, ā yāhy agne atrivat sute raṇa
 5.55.1^d-9^d, çubham yātām anu rathā avṛsata
 5.72.1^c-3^c, ni barhiṣi sadatām (3^c, sadatām) somapitaye
 5.75.1^c-9^c, mādhvī mama çrutām havam
 5.78.1^c-3^c, hantsāv iva patatam ā sutām upa
 5.79.1^{de}-3^{de}, satyaçravasi vāyve sujāte açvas-sūnṛte
 5.79.1^c-10^c, sujāte açvasūnṛte
 6.2.11^a; 14.6^a; 15.15^a, 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^c-4^c, ayaṁ sa soma indra te sutah piba
 6.44.1^{cd}-3^{cd}, somah sutah sa indra te vadṣti svadhāpate madah
 6.53.5^c-7^c, athem asmabhyam randhaya
 7.1.20^d, 25^d, &c. (see p. 306), yūyam pāta svastibhiḥ sadā nah
 7.49.1^d-3^d, tā āpo devir iha mām avantu
 7.50.1^d-3^d, mā mām padyena rapasā vidat tsarūḥ
 7.55.3^{cd}, 4^{cd}, stotṛṇ indrasya rāyasi kim asmān duchunāyasi ni ṣu svapa
 7.89.1^c-4^c, mṛḷā sukṣatra mṛḷaya
 8.12.25^c-27^c, ād ite te haryatā hari vavaḥsatuḥ
 8.12.28^c-30^c, ād ite te viçvā bhuvanāni yemire
 8.31.15^{cd}-18^{cd}, devānām ya in mano yajamāna iyakṣaty abbīd ayaçvano bhuvat
 8.34.1^{cd}-15^{cd}, divo amuṣya çasato divam yaya divāvaso
 8.35.1^c-21^c, sajoṣasā uṣasā sūryeṇa ca
 8.35.1^d-3^d, somam pibatam açvinā
 8.35.4^b-6^b, viçveha devāu savanāva gachatam
 8.35.4^d-6^d, iṣam no voḥham açvinā
 8.35.7^b-9^b, somam sutam mahiṣevāva gachathah
 8.35.7^d-9^d, trir vartir yātam açvinā
 8.35.10^b-12^b, prajāṁ ca dhattam draṇam 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, ādityāir yātam açvinā
 8.35.16^b-18^b, hatam rakṣāṁsi sedhatam amivāḥ
 8.35.16^d-18^d, somam 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 yātam açvinā gatam avasyur vām aham huve dhattam ratnāni dāçuṣe. Cf. note under this item on p. 372
 8.36.1^b-6^b, pibā somam madāya kam çatakrate, yato be bhāgam adhārayan viçvāḥ sehānāḥ pṛtanā uru jrayaḥ sam apsuḥin maratvāḥ indra satpate.
 8.37.1^{ode}, 2^{bod}-6^{bod}, indra viçvābhir ūtibhiḥ mādhyamdinasya savanasya vṛtrahann anedya pibā somasya vajrivāḥ. Cf. under 8.32.12^a
 8.38.1^c-3^c, indrāgni tasya bodhatam
 8.38.4^c-6^c, indrāgni ā gatam narā
 8.38.7^c-9^c (et al.), indrāgni somapitaye
 8.39.1^c-40.11^c; 41.1^c-10^c; 42.4^d-6^d, nabhan-tām anyake same
 8.42.4^c-6^c, nāsatyā somapitaye
 8.45.1^c-3^c, yeṣām indro yuvā sakḥā
 8.45.40^c-42^c, vasu spāraṁ tad ā bhara
 8.47.1^{ef}-18^{ef}, anehaso va ūtayaḥ suūtayo va ūtayaḥ. Cf. 5.65.5^c
 8.62.1^c-6^c, 7^d-9^d, 10^c-12^c, bhadrā indrasya rātayaḥ
 8.73.1^c-13^b, anti çad bhūtu vām avah
 8.82.7^b-9^b, pibed asya tvam içiṣe
 8.85.1^c-9^c (et al.), madhvaḥ somasya pitaye
 8.86.1^c-3^c, tā vām viçvako havate tanūkrthe
 8.86.1^d-5^d, mā no vi yāuṣtam sakhyā mumo-catam
 8.93.28^c-30^c, yad indra mṛḷayāsi nah
 8.93.31^a, 31^c-33^c, upa no haribhiḥ sutam
 8.94.10^c-12^c (et al.), asya somasya pitaye
 8.102.4^c-6^c, agniṁ samudravāsasam
 9.4.1^c-10^c, athā no vasyasas kṛdhi
 9.18.1^c-7^c, madeṣu sarvadhā asi
 9.58.1^a, 1^c-4^c, tarat sa mandī dhāvati
 9.65.28^c-30^c, pāntam ā purusprham
 9.67.10^c-12^c, ā bhakṣat kanyāsu nah
 9.112.1^c-4^c; 113.1^c-11^c; 114.2^c-4^c (et al.). indrayendo pari srava
 9.113.8^d-11^d, tatra mām amṛtam kṛdhi
 10.35.5^d-12^d, svasty agniṁ samidhānam imahe
 10.36.2^d-12^d, tad devānām avo adyā vṛṇi-mahe
 10.47.1^d-8^d, asmabhyam citram vṛṣṇam rayim dah
 10.58.1^{bod}-12^{bod}, mano jagāma dūrakam, tat ta āvartayāmasiḥa kṣayāya jivase
 19.59.1^d-4^d, parātaram no nirṛtir jīhitām
 10.59.8^{ode}, 9^{def}, 10^{ode}, bharatām apa yad rapo dyūḥ pṛthivi kṣamā rapo mo ṣu te kiṁ canāmamat. Cf. 9.114.4^d, mo ca nah kiṁ canāmamat

10.60.8^{cd}, 9^{cd}, evā dādhāra te mano jivātave
na mṛtyave 'tho ariṣṭatātaye; 10.60.10^{cd},
the same, minus the first pāda
10.62.1^d-4^d, prati gr̥bhṇīta mānavam sume-
dhasaḥ
10.85.43^d, 44^d (*et al.*), çam̐ no bhava dvipade
çam̐ catuṣpade
10.86.1^c-23^c, viçvasmād indra uttarah
10.100.1^d-11^d, ā sarvatātīm aditīm 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^{fg}-3^{fg}; 4^{ef}-6^{ef}, nabhantām anyakeṣām
jyākā adhi dhanvasu
10.134.1^{ef}-6^{ef}, devī janitry ajiṇanad bhadrā
janitry ajiṇanat
10.162.3^d-6^d, tam ito nāçayāmasi
10.163.5^{cd}, 6^{cd}, yakṣmaṁ sarvasmād ātmanas
tam idam̐ vi vṛhāmi te
10.181.1^c-3^c, dhātur dyutānāt savituḥ ca
viṣṇoḥ
10.182.1^{cd}-3^{cd}, kṣipad açaṣtim apa durmatīm
hann athā karad yajamānāya çam̐ yoḥ
10.187.1^c-5^c, sa naḥ parṣad ati dviṣaḥ

4. INDEX OF SANSKRIT WORDS

	PAGE		PAGE
akra	191	uktham madaç ca	103
ajuryamur	245	udara (not to be emended in 1.25.15)	59
adābhyagraha	315	upasti	71
aditi = go	317	uṣṇan : iṣṇan : muṣṇan	88
adyūta	66	ūrṇute, in relation to ṛṇvati	132
adhapriyā	70	ūrmyā : rāmyā	294
adhvaraçri	80	ūrvāḥ (sc. pitarah)	319
anāçastāḥ = apraçastāḥ	62	rgḥāyamāna	39
anika	180	rciçama	21, 639
anya, expletive (Greek ἄλλο-)	226	ṛṇvati, in relation to ūrṇute	132
appatissavāsa (Pāli)	81	esa	264
apya	317	omāsaḥ	31
apraçastāḥ = anāçastāḥ	62	ohate	327
abja	317	ohiro, ohiṣe	131
abhiṣṭi	71	āurvāḥ (sc. pitarah)	319
ambara	79	kadhapri and kadhapriyā	70, 71
aradhra	288	kāvyaḥ (sc. pitarah)	319
ari : viçva	225, 291	kīri	282
arya ā	292	√kṛp + anu	346
arvāvat : parāvāt	79	kṛṣṇe, elliptic dual	194
avamāḥ : ūmāḥ (sc. pitarah)	319	kratu and mada	130
açmānaṁ svaryam	70	krāṇā	136, 435
açvabudhya	105	ksapāvan and ksāpāvan	90
asaçcat	44	kṣumant	370, 403
asuraḥ pitā = dyāuṣ pitā	207	khila and khilya	14, 17 note
asthūri	221	gandharva	284
ā dhāvati : ā dhūnoti	315	go-jāta	316, 317
āyu	145	go-duḥ	31
ārupita	184	go-bandhu	362
āryā vratā = dhāmāny āryā	425	grābha	403
āskra	159	ghṛtāci	247
indro aṅga	35	carkṛtya	125
iṣukṛt and dhanuṣkṛt	77		
iṣudhya	132		
iṣkartā (noun and verb)	336		
iṣṇan : uṣṇan : muṣṇan	88		
iṣmin	272		
√Id (= iṣ-d) : √vr	86		
irmānta	151		

	PAGE		PAGE
citra	106, 142	pratidoṣam	67
chadis and chardis	82, 277	prapitva	113
chandās (in 1.92.6)	105	pravadyāman	124
chardis and chadis	106, 142	pravācyam and pravācyah	116
jāthala	157	praṣṭi	71
janman : manman	405	πρῆσθῆς	71
√jar, 'sing'	126, 129	bandhura	236
jūrṇā viṣṭap	77	baps-	323
johūtra	124	bhid- (na bhido)	154
tarutra	123	bhujyu	363
tiraç cid aryaḥ	226	maṇḍukaṅṭaka (Pāli)	81
tiraç cid aryaḥ pari	268	mada and kratu	130
dakṣiṇā (Uṣas)	126, 287	manman : janman	405
dan, 'in the house'	307	miho napāt	70
dano (√dan : √han)	153	mīlhvāñs-	171
daçasya- : namasya	216	muṣṇan : uṣṇan : iṣṇan	88
√dāgh, with paçcā(t)	126	yajna and stoma	143
dānā (instrumental of dāman)	272	√yat	121, 219, 312
divisprç	143	yuga	106
dhanuṣkr̥t and iṣukr̥t	77	ratho navaḥ and navyaḥ	157
dhāma : nāma	46, 245	radhra	286 ff.
dhāmāny āryā = āryā vratā	425	rāmyā : ūrmyā	294
dhenā	155	rūçadūrme (accent)	86
namasya- : daçasya	216	rip and rup	184
navyaṁ sanyase	20, 359	vah, ethical dative	69, 262, 310
nary apāñsi = naryāpāñsi	85	√vat	307
nāma : dhāma	46, 245	-vat, 'like', at the end of Rishi names	20, note 3
nireka	43	vadhim : vadhīt	220
nṛçakṣas	361	vanuṣ-	60
nṛñ	125	vandhura, vandhur	236
paṇi, type of stingy	287	vam for varam	220
parāvāt : arvāvāt	79	vayā(s) and vayāvāt	164
paritakmyā	253	√varj, 'do', 'perform'	128, 137, 248
paribhū-phrases	29	√vas (vastoh)	156
pariṣṭi	71	vasiṣṭhadvesiṇyaḥ (sc. rçah)	646
parvata giri	70	vasudhiti, metre of	29, 31, 132
pastya and pastya	58	vasudhiti, elliptic dual	194
purukṣu	149	vahni	46
purūtama	33	vāna and vāni	362
purogava	17	vāvāta	80
pūsarātayaḥ	56	-vin, suffix, related to -vant	273
prkṣa	132, 159, 208, 235	vicarṣaṇi	164
prçanāyu	101	vidharman	248
prṣati and prṣadaçva	71	vibhr̥taḥ : viṣṭaḥ	90
posayitv ā, perhaps for posayitnvā	51	viçva : ari	226, 291
pāura, in double sense	386	viçvasuvid	81
pratigara	204	viṣurūpa	247

	PAGE		PAGE
viṣṭaḥ : vibhṛtaḥ	90	sadaspati	52
visṛṣṭadhenā	155	sahasrasāva	204
√vr̥ : id (= iṣ-d)	86	silikamadhyama	151
vedi, 'altar'	274	suniraja	38
vedhas	171	supratūr, supratūr̥ti	72
		sūdadohas	101
çaci, inflexion of	308	stoma and yajña	143
çaciva indram	308	sthāraçmānaḥ	273
çardhas, locative	285	sthūri	221
çavas	36	somo retodhāḥ	107
çipra	262	smane smanam (MS. 4.8.7)	92
çiçna	115	svadhā : svāhā	118
çuṣma	59		
çūraṇās	151	hari-words	36
çrutya	106, 123	havāmahe : hvaye	36
		huve (hieratic) : hvaye (popular)	191
saṁsava	92, 217, 579	hvārya	245

5. INDEX OF SUBJECTS

- accent, indication of relative chronology, 48, 86, 108, 117.
- Açvins, their repetitions, 602; with other divinities, 619; their imitative hymns, 18; in relation to Sūryā and Pūsan, 76.
- adaptation of lines to secondary uses, 55, 142, 143.
- additions to verses: see expansion.
- ādhavana-rite, 315.
- Aditi, 326, 605.
- Ādityas, their repetitions, 605; with other divinities, 620; with Aditi, 326.
- Agastya Māitrāvaruṇi's hymns, relative chronology of, 649.
- Agni, his repetitions, 589; with other divinities, 611; Agni and Indra, 571; Agni and Soma, 586; Agni Somagopāh, 152.
- Ahi Budhnya, his repetitions, 608.
- alliteration, 198 (bis); as indication of prior date, 171. See puns.
- anacoluthon, 22, 43, 48, 70, 90, 91, 117, 154, 165, 182, 191, 213, 214, 217, 221, 229, 231, 235, 237, 262, 313, 321, 345, 376, 412, 635. Cf. imperfect sequence.
- Aṅgiras, 303.
- antithesis, 310, 635; as indicating priority, 106.
- Anukramaṇī and Sarvānukramaṇī, 1, 634.
- aorist, prophetic, 15, 204.
- Apām Napāt, 152, 186, 628.
- Āpri divinities, their repetitions, 608; with other divinities, 626; āpri-hymns, 16 ff., 18, 44, 127, 128.
- articular relative, separated by pāda division from its noun, 157.
- artificial beginning of stanzas, 109.
- Aryaman, 173, 605, 621.
- asyndeton, 205.
- ātmastuti (self-praise), 221, 222, 233, 384, 476; sign of late date, 397; of dual divinities, 233. Cf. also under 2.28.1^b and 4.26.2^d.
- atyaṣṭi-rhyme, irregular appearance of, 47.
- authorship, criterion of relative chronology, 194, 318; author-names, critical estimate of, 634.
- barhis, 608, 627; act of piety, 578; imagery of, assimilated to Uṣas imagery, 128.
- Bhaga, his repetitions, 606.
- Bhartrhari's Centuries, share strophes with Çakuntalā, 19.
- blend of two statements, 216.
- Brahmans, needy, 114, 283, 287.
- brahmodya, 35, 58, 77, 125, 151, 213, 464.
- Brhaddiva, 195.
- Brhaspati, his repetitions, 607; with other divinities, 624; relation to purohita, 351.
- cadences (final), repeated, 1, 4, 10, 36; long, approximating repetitions, 11; in ninth book, 11; illustrative examples of, 12; complete list of, 653 ff.
- Çakra hymns, contrasted with Indra hymns, 13.
- call upon the gods, 578.
- case-forms, miscellaneous in interchange, 568.
- catalectic pāda, 32.
- Çatarudriya formulas, 77, 273.
- Çavasī, 276, 277.
- chiasmus, 233, 245.
- chronology of repetitions, 1, 5; chronological criteria applied to entire books, 635. See relative chronology.
- Coda, name of a protégé of Indra, 168.
- competition for gods, 92, 217, 579.
- concatenation, 5, 37, 109, 240, 675; illustrative examples of, 5 ff.; in AV., 5, note 2; differing in order of words, 7; of distichs, 8.
- condensation (shortening) of verses, 22, 115, 171, 356, 625.
- conflicting prayers and sacrifices, 92, 217, 579.
- contamination (blend), of words, 153, 277, 278; of verses, 147; of readings, 212; con-

- taminated readings in SV., 40, 80, 100, 400 ; in AV., 147 (under 1.154.2) ; in TS., 387 (under 8.64.4).
- cosmic activities of the gods, repetitious, 571, 575, 586.
- Çunaḥçepa Ājigarti's hymns, relative chronology of, 644.
- Çyāvāçva Ātreya, 16.
- Dadhikrā, his repetitions, 608.
- Dadhyañc, 102.
- Dakṣiṇā, epithet of Uṣas, 126, 287.
- dānastuti, their repetitions, 608 ; in miscellaneous relations, 627.
- Devaka Mānyamāna, 'little tin god on wheels', 84.
- Devapatnyah, their repetitions, 608.
- differences in worship of different Rṣis, 18.
- dilution of a shorter to a longer verse or stanza, 22, 41, 57, 66, 235, 244, 260, 635. Cf. expansion.
- dipodies, appended : see refrain.
- Dirghatamas Ācuthya's hymns, relative chronology of, 649.
- distichs repeated without change, 501 ff.
- division of verses that belong together, as sign of lateness, 61.
- Draviṇodās (Agni), 176.
- dual divinities, their repetitions, 609 ; in relation to others, 628 ; ritual character of, 609.
- Dvita, 113.
- Early and late hymns, and books, 19, 638.
- eighth book, late, 641 ; sporadically early, 642 ; massing of repetitions in, 638 ; relation of to SV., 638.
- Ekata, 113.
- ellipsis, 22, 90, 164, 165, 169, 250, 269, 377, 415, 426, 635.
- elliptic dual, 194.
- elliptic plural, 173, 230.
- epigonal character of RV., 21, 636, 640.
- Etaça and the sun's wheel, 125.
- exegesis, promoted by repetitions, 22, 568 ff., 571 ff.
- expansion, sign of lateness, 22, 37, 66, 210, 318, 356, 359, 508. Cf. dilution.
- expiatory formulas, 579.
- false division of words, sign of redactional misunderstanding, 197.
- 'false' jagati or triṣṭubh, 535.
- fame, obtained, 582.
- family books, relative chronology of, 644, 646.
- fifth book, relative chronology of, 645.
- figures of speech (similes), 41, 42, 128, 574, 582, 583, 586.
- fingers (ten), different designations of, 404, 413.
- finite verbs and participles interchange, 566.
- first book, strophic collections, chronology of, 643 ; non-strophic collections, chronology of, 647.
- first persons and other persons interchange, 564.
- formulaic pādas, 42, 46, 58, 93, 136, 147, 175, 205, 292, 304, 327, 345, 346, 469, 572, 582, 583.
- fourth book, relative chronology of, 645.
- funeral-stanzas, 21, 649.
- Gandharva, 284.
- genders, in interchange, 569.
- Ghoṣā Kākṣivati, 18.
- gods, five races of, 317 : source of inspiration, 578 ; repetitions relating to, 584 ff.
- goods and blessings obtained, 581.
- Gotama Rāhūgaṇa's hymns, relative chronology of, 648.
- grammatical criteria of relative chronology : see relative chronology ; grammatical ūha, 562.
- gratuitous variation of word-forms, 562, 570.
- Grāvan, Grāvāṇāu, Grāvāṇah, repetitions pertaining to, 608 ; with other divinities, 626.
- groups of stanzas repeated, 492.
- haplogy, 81, 137, 245, 273, 416.
- hendiadys, 110.
- 'Henotheism', 575 ff.
- hieratic and popular forms, 36, 649.
- Hiranyastūpa Āngirasa's hymns, relative chronology of, 644.
- hymns, entire examined for indications of relative date, 634.
- hypotaxis, as criterion of relative date, 72, 93. Note also p. 560, fourth line from top.
- identical words at the beginning of successive pādas and stanzas, 34.
- imitative, hymns, 12, 13, 16, 18, 19 ; successive stanzas, 14, 15, 39, 170 ; strophes, 14 ; gnomic texts, 20 ; Buddhist texts, 20.
- imperfect sequence of ideas, criterion of late date, 110, 113, 122. Cf. anacoluthon.
- incidental as compared with direct statements, sign of later date, 215, 222, 231, 560.

inconsistent renderings, 22, 33, 39, 72, 84, 85, 91, 93, 99, 150, 165, 169, 170, 173, 180, 201, 217, 221, 225, 231, 254, 256, 281, 291, 297, 312, 316, 318, 327, 337, 363, 365, 368 (bis), 401, 418 (bis), 425, 439.

Indra, his repetitions, 592; with other divinities, 615; as 'dancer', 283; Indra and Agni as war gods, 571; Indra: Indu, 344, 356, 369, 372, 386, 615; Indra and Viṣṇu, 222; Indrā-Varuṇā's ātmastuti (self-praise), 233.

Indu: Indu: see preceding item.

infixion of four syllables in dimeter pādas, 37, 38, 545.

instability of verses in repetition, 571.

inverted order, 41, 244.

iteration as criterion of relative chronology, 397.

jingle, sign of later date, 126, 155, 406.

Ka, a god, 19.

Kakṣivat Dairghatama's hymns, relative chronology of, 648.

Kālidāsa's Çakuntalā, shares strophes with Bhartrhari's Centuries, 19.

Kamadyū, 122.

Kaṇva and Kaṇvids, 21.

Kaṇva Ghāura's hymns, relative chronology of, 644.

Kātya poet, 37.

Kavaṣa Āilūsa, 114.

Kāutsavya's Nirukta, 19.

kennings, 106, 123.

Kuruçravaṇa, a king, 114.

Kutsa, 648; Kutsa Āṅgīrasa's hymns, relative chronology of, 648.

lack of conclusion in a stanza, sign of lateness, 98, 378. Cf. omission of verb.

Laghucāṅkyaṃ, 22 note.

'leitmotifs', 185, 192, 584.

lexical variations in repeated pādas, 1, 548 ff. long life, 581.

m and v, interchange of, 60.

Madhuchandas Vaiçvāmītra's hymns, relative chronology of, 643.

madhu-hymn, and madhu-stanza, 66.

Māmateya, a metronymic of Dirghatamas, 145, 649.

Mānyu, God 'Wrath', 399; in relation to other divinities, 626; in relation to Agni, 184.

Maṇḍalas or books, relative chronology of, 21, 634 ff.

Maruts, their repetitions, 604; with other divinities, 622.

massing of repetitions as indicating relative date, 638.

Mātariçvan in relation to Agni, 91.

Medhātithi Kāṇva's hymns, relative chronology of, 643.

metaphors, mixed or unrestrained, 245, 416.

metonymy, 39 note.

metre, criterion of relative chronology: see relative chronology.

metrical variations, 1, 2, 523 ff.

metrical 'vox media', 30, 159.

-min, suffix, related to -mant, 273.

minor divinities in relation to major, 627.

misfortune, getting over, 580.

multiple criteria, showing relative chronology, 47, 48, 67.

Namuci, 253.

Nārada, author of a pair of imitative hymns, 12, 13.

nati (change of s: ṣ), suspended by dissimilation, 428, 570.

ninth book, 585; relative chronology of, 644; āpri-hymn of, 17.

Nodhas Gāutama's hymns, relative chronology of, 647.

nominatives and accusatives interchange, 567.

non-synonymous pādas, 559.

numbers, interchange, 569; in verb and participle, interchange, 565.

octosyllabic pādas with four syllables prefixed, 9, 543.

omission of verb, 46 (bis), 49. Cf. lack of conclusion.

order of words, unstable, 434, 552.

pādas repeated in the same hymn, 4, 6.

Parāçara Çaktya's hymns, relative chronology of, 90, 647.

paradox, sign of late date, 112, 190, 213, 248 (under 5.17.2^b), 377 (under 8.45.11^c).

parenthesis, 22, 37, 39 (bis), 42, 43, 49, 58, 127, 136, 154, 191, 240, 248, 425, 635, 638.

Parjanya, his repetitions, 607; with other divinities, 625; relation to Indra, 343.

partial repetitions, described, xviii, 4.

Paruchepa Dāivodāsi's hymns, relative chronology of, 648.

- Parvata, author of a pair of imitative hymns, 12, 13.
 patchwork stanza, 37.
 patronage, liberal, 582.
 Pāura, name of a protégé of Indra, 168.
 pavamāna-stotras, 585.
 Pavanandi, a Tamil writer justifies plagiarisun, 20.
 phrase-inflection, 9, 30, 33, 37, 40, 42, 48, 232.
 piety and service of the gods, 577.
 Pitarah, three classes of, 319; their repetitions, 608; with other divinities, 626.
 'plagiarism' in Hindu literature, 19 ff.
 plots and hostilities avoided, 580.
 popular (in distinction from hieratic) hymns, 36, 649.
 positive and negative statements, 150 (under 1.162.1), 300 (under 6.60.14).
 pragātha-hymns, 21.
 Praskaṇva's hymns, 30, 74, 638; their relative chronology, 644.
 praūgaṣastra, 17, 138 (bis).
 prefixion of four syllables to a dimeter line, 30, 36, 187, 543.
 Priyamedha, 14.
 pronouns, interchanging, 569.
 protection of gods, 580.
 proverb (quasi), 580.
 Pṛṇi, 213, 362.
 puns and punning allusions, 168, 230, 404.
 See alliteration.
 puroḍaḥ-offerings, 17.
 Pūṣan and other divinities, 625; relation of to Sūryā and Aṅvins, 76.

 Ṛbhus, their repetitions, 607; with other divinities, 624.
 refrain lines, 1, 22, 35, 56, 64, 677; refrain-like pādas, 123, 238, 239; refrain dipodies, 164, 187, 536, 537; refrain stanzas, 493.
 relative chronology, criteria of, 640; of books in general, 634; determined by grammatical considerations, 1, 82, 95 (bis), 99, 104, 134, 137, 160, 182, 218, 221, 229, 241, 254, 259, 262, 285, 295, 298, 325, 370, 399, 561, 637; by lexical considerations, 316; by metre, 22, 30 (bis), 31, 32, 41, 47, 49, 62, 63, 69, 73, 74, 75, 76, 85, 88, 90, 91, 98, 108, 132, 138, 141, 142, 145, 146, 156, 158, 161, 171, 182 (bis), 187, 214, 232, 255, 257, 261, 265, 270, 293, 313, 339, 340, 344, 347, 356, 381, 389, 395, 435, 437, 467, 635; by ritual considerations, 203, 209; by secondary comparison, 269; by sense, 45, 111, 118, 128, 130, 138, 139, 145, 146, 147, 148, 158, 160, 167, 168, 171, 180, 181, 184, 186, 188, 190, 193, 195 (bis), 202, 203, 204, 209, 210, 212, 214, 219, 220, 227, 230, 231, 235, 237, 242, 245, 247, 270, 272, 289, 290, 291, 293, 298, 299, 300, 303, 309, 310, 317, 326, 331, 339, 340, 341, 343, 344, 345, 346, 348, 351, 354, 358, 360, 361, 363, 368, 369, 372, 379, 381, 386, 389, 393, 395, 398, 399, 404, 410, 413, 424, 425, 434, 435, 436, 439, 482. See also under accent; adaptation; alliteration; anacoluthon; antithesis; asyndeton; authorship; chiasm; chronology; condensation; dilution; division of verses; ellipsis; false division; hypotaxis; imperfect sequence; incidental statements; inverted order; iteration; jingle; lack of conclusion; multiple criteria; paradox; parenthesis; solecism; tautology.
 Repetitions of the RV. (the present work), parts and sources and purpose of, 1 ff.; general statements on character and scope of, 3; mass or amount of, 4; repetitions and similarities, boundary-line ill-defined of, 8; word-for-word repetitions distinguished from partial, 10; quasi-repetitions due to long cadences, 10, 11; avoided at times in hymns of like tenor, 12; containing questions and answers, 7; critical and historical value of, 5, 22; pertaining to the gods, in three classes, 587; to different gods, 585; to two gods, 610; to more than two gods, 631.
 Reverse Concordance, xvii, 1; present status and description of, 2, 3.
 rhetoric of RV., 8.
 rhyme, assimilates forms of words, 163.
 ritual character of RV., 17, 636.
 ritualistic similarity of pādas, 211.
 rivalry for the favour of gods: see conflicting prayers.
 rtuyāja and rtuprāiṣa, 17, 17 note, 48.
 Rudra, his repetitions, 607; with other divinities, 625; Rudra as archer, 273.

 Sadaspati, 52.
 Sāma-Veda, relation of to book eight, 21, 639; its readings compared with those of RV., 406; contaminated readings in, 40, 80, 100, 400.
 Sarasvant, 152.
 Sarasvati, her repetitions, 608; with other divinities, 625; relation of to Bṛhaspati, 172.

Sarvānukramaṇī : see Anukramaṇī.

savana, three daily, 18.

Savitar, his repetitions, 606; with other divinities, 623; in relation to Mitra and Varuṇa, 91.

Savya Āṅgīrasa's hymns, relative chronology of, 647.

second and third persons interchange, 563.

second book, relative chronology of, 644.

self-praise : see ātmastuti.

seventh book, relative chronology of, 646; and third book, relations of, 696.

short and long metre interchange, 535.

shortening : see condensation.

similar stanzas, 189, 498.

similes : see figures of speech.

sixth book, relative chronology of, 645.

solecism, 22.

Soma, his repetitions, 597; with other divinities, 618; with Agni, 586; relation of to the sun, 434, 439; soma-sacrifices, 578; soma and his admixtures, 322, 323, 425. sons and servants obtained, 581.

stability of verses in repetition, 571.

stanzas repeated without change, 493; with change, 495; with two or more of its pādas repeated, 514; stanzas which are not refrains, repeated, 494.

subordinate clause statement : see hypotaxis.

subtraction from verses : see condensation.

successive relative chronology (four cases), 128.

surplusage : see dilution.

Sūrya (Sūra), his repetitions, 606; with other divinities, 623.

Sūrya's marriage, 76.

synonymous pādas, 548, 552 ff.; with additions, 557.

synonymous words interchange, 553 ff.

σχήμα καθ' ἑλόν και μέρος 173, 226, 326.

tautology, 22, 282, 320, 367, 424, 635.

tenth book, characterized, 21; relative chronology of, 649.

Themes of repetitions, 1, 571 ff.

third book, relative chronology of, 645; and seventh book, relations of, 696.

tnesis, 218.

transference from one god to another, 587.

Trātar, his repetitions, 608.

triṣṭubh and dvipadā virāj interchange, 534.

triṣṭubh and jagatī interchange, 529 ff.

Trita, 113.

Tvaṣṭar, his repetitions, 606; with other divinities, 623.

u, omitted before m and v, 273.

Uçanā (Uçanas) Kāvya, 134.

Uçijah, 87; their repetitions, 608.

ūha-pādas, 22, 32, 405, 410; ūha, ritualistic, 201, 427.

unconnected pādas, repeated in the same hymn, 511.

Upamaçravas, a king, 114.

Uṣas, her repetitions, 604; with other divinities, 622; goddess of liberality, 126, 287.

v and m, interchange of, 60.

Vac, her repetitions, 608; with other divinities, 625; assimilated to Uṣas, 128.

Vālakhilya-hymns, 13, 36; theological explanation of, 13 note; relative date of, 640; quasi, 14.

Vamadeva Gāutama, author of a pair of imitative hymns, 13.

Vasiṣṭha, 318; and Viçvāmītra, 646; Vasiṣṭhid poets, 16.

Vatsa-hymns, 30, 638.

Vāyu, his repetitions, 607; with other divinities, 624.

Vena, 284; with other divinities, 626.

Vimada-pādas, interchanging with others, 536, 649.

-vin, suffix, related to -vant, 273.

Viçvakarman and other divinities, 626.

Viçvāmītra and Vasiṣṭha, 646; Viçvāmītrid poets, 19, 37.

Viçve Devāh, 16, 18; their repetitions, 606; with other divinities, 623.

Viṣṇu, his repetitions, 607; with other divinities, 625; Viṣṇu and Indra, 222.

vocative interchanging with other cases, 567.

wealth in cattle and horses, 581.

Yama-Saṁhitā, 649.

Yaska's Nirukta, 19.

zeugma, 236.

ADDITIONS AND CORRECTIONS

Under 1.1.5 the pāda, *çucayo yanti vitaye*, should be in thick type

After 1.8.7^b add: [1.8.10^b, *stōma ukthām ca çānsya*: 8.63.2^a, *ukthā brāhma ca çānsya*]

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 *Añgīrasa* to *Āñgīrasa*. In the earlier sheets the macron (sign of length) frequently broke off in the press owing to no fault of the author (A instead of Ā). The listing of these cases is superfluous, as they cannot be mistaken, and are in any case unimportant

Under 1.10.8 the letter *ṣ* in *jeṣaḥ* was lost in the press

Under 1.12.7^b change *ādhvarām* 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}e-7^{cd}e, *ā tū na indra çānsaya gōṣv ḍveṣu çubhriṣu saḥsreṣu tuvimagha*

Before 1.31.8^d insert: [1.31.5^c, *ya āhutiṃ pāri vedā vāṣaṭkṛtim*: 6.1.9^c, . . . *vedā nāmobhiḥ*]

Before 1.36.3^a insert: 1.36.2^c, 6^c, *sā tvām no adyā sumānā ihāvītā* (6^c, *utāparam*)

Under 1.36.12^a change (the second) *mṛjā* to *mṛjā*

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) *sīdataṃ* to *sīdatām*

Under 1.55.2^a, first stanza, change *pitāye* to *pitāye*

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, dole 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, *īyarti vācam aritēva nāvam*

Under 3.1.19, in the heading of the second stanza, read *Āiṣirathi* for *Āiṣirathi*

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 *pakṣya*

Under 4.11.5^d, in the second stanza, read *grhāpatīm* for *grhāpatīm*

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^a-3^o, *vṛṣānna indra vṛṣābhīr vṛtrahantama*
 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 *jīradāno* for *jiradāno*
 To the note on *radhracódana* under 6.44.10 add: *pātim devī rādhase codayasva AV. 7.46.3,*
 and the expression *yājamānasya coditā RV. 1.51.8; 10.49.1: radhrāsya coditā RV.*
 10.24.3
 After 6.49.14^b insert the item : [6.49.5^o, *viṣa ādevīr abhy ācnavāma: 8.96.15^o, viṣo ādevīr*
abhy ācārantīḥ]
 On p. 300, line 4, read *GASI* for *JSAI*
 On p. 309, line 1, change (the first) *ksāpāvān* to *ksāpāvān*
 Under 7.18.12 insert 1.52.15^b; 103.7^d, after the colon (:)
 Under 7.44.1^d read in that stanza *aṣvinóśasam* for *aṣvinóśasam*
 Under 7.60.4^a read *mādhumanto* for the first *mādhumanta*
 Under 8.1.4 in the first stanza read *cikitvánā* for *cikitván ā*
 Under 8.1.25 last line read 8.35.22^{ode} for 8.25.22^{ode}
 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 *mitrāvāruṇā* for *mitrāvāruṇa*
 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 *puruhūtāya* for *puruhūtāya*
 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 *rākṣa*
 Under 9.13.3 cf. for the second *pāda* of the last stanza 9.23.1^o
 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^o 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 *Çaktya* for *Çaktya*
 After 9.86.21 insert the item : 9.86.23^d; 1.51.3^a, *sóma (1.51.3^a, tvām) gotrám āngīrobhyo*
vṛṇor śpa
 Under 9.103.2^b, in the first heading, read *Āptya* for *Aptya*
 Under 9.107.10 read *vārāṇy* for *vārāṇy*
 Under 10.45.9, in the second line read *no* for *tām*
 Under 10.68.1 read *giribhrájo* for *giribhrájó*
 Page 495, line 3, read *Āpri* for *Apri*
 Page 495, line 10, read *Rāhūgaṇa* for *Rahūgaṇa*
 Page 497, middle, under 8.38.9, read *yathāhuvanta* for *yathāhavanta*
 Page 503, line 5, read *Viṣvāmītra* for *Viṣvamītra*
 Page 523, second paragraph, note the relation of 1.162.1^{ab} to 7.93.8^o
 Page 549, line 10 ff.: the statement there is only faintly relevant

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