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THE

HYMNS OF THE ATHARVA-VEDA

TRANSLATED
WITH A POPULAR COMMENTARY

BY
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BOOK XIX.

HYMN I.

Let the streams flow together, let the winds and birds assembled come.
Strengthen this sacrifice of mine, ye singers. I offer up a duly mixt oblation.

2 O Burnt Oblations, aid, and ye, Blent Offerings, this my sacrifice.
Strengthen this sacrifice of mine, ye singers. I offer up a duly mixt oblation.

3 Each several form, each several force I seize, and compass round this man.
May the Four Quarters strengthen this my sacrifice. I offer up a duly mixt oblation.

HYMN II.

Bless be the Streams from hills of snow, sweet be spring Waters unto thee.
Sweet be swift-running Waters, sweet to thee be Water of the Rains.

HYMN IV.

The first oblation that Atharvan offered, earliest sacrifice paid by Jātavedas,
Even this I, foremost, with repeated worship, now offer unto thee. May Agni carry the sacrifice's present. Hail to Agni!

2 In front I set Intention, blessed Goddess. Mother of thought, may she be prompt to hear us. Mine, and mine only, be the hope I fashion! May I gain this that hath possessed my spirit.

3 With Purpose, O Prajāpati, with Purpose come thou near to us.
Bestow on us a share of luck, and so be swift to hear our call.

4 Prajāpati Āṅgiras with favour regard this word and this my settled purpose!
May he, whose Gods and Deities had being, Kāma attend us with his gentle guidance.

HYMN V.

King of the living world and men is Indra, of all in varied form that earth containeth.
Thence to the worshipper he giveth riches: may he enrich even us when we have praised him.

May we be safe from threatening danger. Soften by sacrifice the wrath of Gods, O Agni.

A prayer, accompanying sacrifice, for the attainment of a wish.

1 This: Intention, Purpose, personified and worshipped as a Goddess.

2 In front: foremost, for adoration.

4 Āṅgiras: connected with the ancient Rishi Āṅgiras or his descendants. The name is more usually applied to Bṛhaspati. Kāma: Desire, Love; the Greek Eros. Cf. 'Thereafter rose desire in the beginning, Desire the primal seed and germ of spirit' (R. V. X. 139. 4). See also A. V. IX. 3. 20—34.

A prayer for riches. The stanza is taken from R. V. VII. 27. 3.
HYMN VI.

Purusha hath a thousand arms, a thousand eyes, a thousand feet.
On every side pervading earth he fills a space ten fingers wide.
2 He with three quarters rose to heaven: here reappeared a fourth of him.
Thence he strode forth on every side to all that eats not and that eats.
3 So mighty is his grandeur, yea, greater than this is Purusha.
All creatures are one-fourth of him, three-fourths what dieth not in heaven.

The subject of this pantheistic hymn, which is taken, with transpositions and variations, from R. V. X. 90, is the mystical Sacrifice of Purusha.

1 Purusha: embodied Spirit, or Man personified and regarded as the soul and original source of the universe. Purusha is said to have a thousand, that is, innumerable, arms, eyes, and feet as being one with all created life. In the R. V. hymn a thousand heads instead of arms are ascribed to him. The transcriber seems to have substituted arms to agree with the number of eyes and feet. A space ten fingers wide: the region of the heart of man wherein the soul was supposed to reside. Although as the Universal Soul he pervades the universe, as the Individual Soul he is enclosed in a space of narrow dimensions. Cf. The 'Icos of Varuna are both the oceans, and this small drop of water too, contains him' (A. V. IV. 16. 3). Dr. Soherman (Philosophische Hymnen aus der Rig-und Atharva-veda Sanhitā, pp. 17—19) cites many passages from the Upanishads in support of this interpretation of dviṣṭa-śūla, the ten-finger space.

3 To all that eats not and that eats: to all inanimate and animate creation. According to Skyaup and Mahādhāma, to both classes of created things, those capable of enjoyment, that is, who can taste the reward and punishment of good and evil actions, such as Gods, men, and lower animals, and those that are incapable thereof, such as mountains and rivers—chetana or conscious, and achetana or unconscious creation.

3 What dieth not: all that is exempt from the development and decay to which mere creatures or terrestrial beings are subject.

4 Purusha is in truth this All, what hath been and what yet shall be—
Lord, too, of immortality—and what hath grown with somewhat else.
5 When they divided Purusha how many portions did they make?
What was his mouth? what were his arms? what are the names of thighs and feet?
6 The Brāhmaṇ was his mouth, of both his arms was the Rājāya made.
His waist became the Vaiśya, from his feet the Śōdra was produced.
7 The Moon was gendered from his mind, and from his eye the Sun had birth.
Indra and Agni from his mouth were born, and Vāyu from his breath.
8 Forth from his navel came mid-air; the sky was fashioned from his head,
Earth from his feet, and from his ear the regions.
Thus they formed the worlds.

4 And what hath grown with somewhat else? 'Since he became united with another.'—Muir. The meaning is obscure. The reading of the Rigveda is ydd dëuṇadavrīdha, 'which (immortality, or the immortal world of the Gods) grows greater by food, that is, by the sacrificial offerings of men,' or, 'since he has far transcended what [exists] through food,' as Ludwig renders the clause.

5 They: the Gods. See stanza 10.

6 The Brāhmaṇ is called the mouth of Purusha as having the special privilege as a priest of addressing the Gods in prayer. The arms of Purusha became the Rājāya, the prince and soldier who wields the sword and spear. His waist or, according to the R. V., thighs, the strongest part of his body, became the agriculturist and tradesman, the chief supporter of society; and his feet, the emblems of vigour and activity, became the Śōdra or labouring man on whose toll and industry all prosperity ultimately rests. This is the only passage in the Rigveda which enumerates the four castes.

8 Cf. the creation-myth of the world-giant Yama in Old Northern poetry. The hills are his bones, the sky his skull, the sea his blood, and the clouds his brains. See Corpus Poëticum Boreale, II. 468.
9. In the beginning rose Vritaj: Purusha from Vritaj
was born.
As soon as he was born he spread westward and eastward o'er the earth.
10. When Gods performed the sacrifice with Purusha as
their offering
Spring was the butter, summer was the fuel, autumn
was the gift.
11. That sacrifice, first-born Purusha, they hallowed with
the sprinkled Rains.
The Duties, the Sadhivas, all the Vasus sacrificed with
him.
12. From it were horses born, from it all creatures with
two rows of teeth.
From it were generated mine, from it were goats and
sheep produced.
13. From that great general sacrifice Richas and Sama
hymns were born:
Therefrom the metres were produced: the Yajus
had its birth from it.
14. From that great general sacrifice the dripping fat was
gathered up:
It formed the creatures fleet as wind, and animals
both wild and tame.
15. Seven fencing-logs had he, thrice seven layers of fuel
were prepared.
When, offering sacrifice, the Gods bound as their
victim Purusha.

This hymn, which is generally called the Purusha-Sukt or Purusha
hymn, is—as is shown by its enumeration of the four castes and by
the use of the word gristwd (summer) which does not occur in any other
hymn of the Rigveda, and swastik (spring) which is found in only
one other—one of the very latest pieces in that collection. It appears
to be an attempt to harmonise the two ideas of sacrifice and creation.
For further information regarding it, see Muir, O. S. Texts, Vol. 1
pp. 367-377; Prof. Max Muller, Ancient Sanskrit Literature, pp.
670 sq.; and especially Dr. Scherner who has most exhaustively
discussed it in his Philosophische Hymnen aus der Rig-Veda, Sanhit, pp.
11-23. The Rigveda hymn has been translated also by
Colbrooke, Miscellaneous Essays, pp. 167, 168; by Zimmer, Altindische
Leben, p. 217; by Wallis, Cosmology of the Rigveda, p. 87; by
Sir M. Monier-Williams, in his Indian Wisdom; by Prof. Weber, Indische Studien, IX. p. 5; by Prof. Peterson, Hymns from the Rigveda,
p. 288; and by Burnouf, Bhagavata Purana, Preface to Vol. I. Wilson's
Translation should be consulted for the views of Skjaana and the Indiv
scholars of his own and earlier times; Prof. Grassmann's version, Vol.
II. p. 486, of his Rigveda, should not be neglected; and Prof. Lud
wig's Translation and commentary will, as ever, be found of the great-
est service to the student.

A hymn to the Sun and various heavenly bodies for protection and
prosperity.

1 The Twenty-eight-fold: the lunar month with its twenty-eight
asterisms or lunar mansions, the places among the stars occupied
by the moon in its passage.
HYMN VIII.

Beneath to me be all those Lunar Mansions to which the Moon as he moves on doth honour,
All that are in the sky, the air, the waters, on earth, on mountains, in the heavenly regions.

1 Propitious, mighty, let the eight-and-twenty together
Deal me out my share of profit.
Profit and wealth be mine, and wealth and profit!
To Day and Night be adoration rendered!

3 Fair be my sunset, fair my morn and evening and day with lucky chase and happy omens;
With blessing and success, immortal Agni, go to the mortal and return rejoicing.

4 Excitement and invoking cry, ill-omened sneezing
And reproof;
All sounds of empty pitchers send into the distance, Savita!

5 May we escape an evil sneeze, enjoy the sneeze of
happy luck,

shatra, the third and fourth asterisms. Revast : Splendid; the fifth asterism. Ayavayuvas : Two Horse-Harnessers; the head of Aries, forming according to one account the first and according to another the sixth asterism. Bhasra : three stars forming the seventh asterism.

These Nakshatras or Mansions of the Moon, the asterisms in the Moon's path, were twenty-seven in number according to the earlier reckoning and twenty-eight in the later astronomy. Their names and order are somewhat differently given in the Taittirya-Brahmana and Taittirya-Sanhitā. In the Veda they are considered to be the abodes of Gods, or the visible forms of the pious dead; and in the later mythology they are the daughters of Daka and the wives of the Moon. See Weber's essay, Die Vedischen Nachrichten von den Nakshatras.

A prayer to the Lunar Mansions and other Powers for protection and prosperity.

2 The-Eight-and-twenty; see the preceding hymn.

4 Excitement and invoking cry; see the preceding hymn.

5 Exerting that effect; see the preceding hymn.
And may our nostrils smelling what is pleasant pour forth fragrant scent.

6 These flames of Brahmāsapti borne to all quarters in the wind, Tarn them all bither, Indra, and make them most gracious unto me.

HYMN IX.

Gentle be heaven, gentle be earth, gentle this spacious atmosphere,
Gentle be waters as they flow, gentle to us be plants and herbs!

2 Gentle be signs of coming change, and that which is and is not done!
Gentle be past and future, yea, let all be gracious unto us.

3 Quickened by Prayer, this Goddess Vāk who standeth in the highest place,
By whom the awful spell was made, even through her to us be peace!

4 Or, made more keen by Prayer, this mind that standeth in the highest place,
Whereby the awful spell was made, even through this be peace to us!

5 These five sense-organs with the mind as sixth, sharpened by Prayer, abiding in my heart,
By which the awful spell was made, even by these be peace to us.

6 Fav’r us Mitra, Varuṇa, and Vishṇu, and Prajāpati!
Gracious to us be Indra and Brihaspati and Aryanān.

---

7 The Finisher: Mrityu, the God of Death.
10 Rāhu: Seiser; mythologically a Dāitya or demon who seizes and swallows the sun and moon and thus causes eclipses. According to the myth, he had four arms and his body terminated in a tail. Disguised as a God he drank some of the Amrita or nectar produced at the Churning of the Ocean (Rākyana, I. 45), but the Sun and Moon detected his fraud and informed Vishṇu who immediately cut off his head and two of his arms. As he had secured immortality by his draught of Amrita his body was transferred to the stellar sphere, the upper part, represented by a dragon’s head, being the ascending node, and revenging itself on the Sun and Moon his betrayers by occasionally swallowing them. The lower part of the body became Ketu, the descending node, which gave birth to comets and fiery meteors. Rudras; the sons of Rudra; Maruts or Storm Gods.
13 May all the Gods protect me, may the Gods united 
shield me well.
May all alleviations in the world which the Seven 
Rishis know
Be kind and gracious unto me. Bliss and security be 
mighty.
14 Earth alleviation, air alleviation, heaven alleviation, 
waters alleviation, plants alleviation, trees allevia-
tion, all Gods my alleviation, collective Gods my 
alleviation, alleviation by alleviations. By these 
alleviations, these universal alleviations, I aye all 
that is terrify here, all that is cruel, all that is 
tricky. This hath been calmed, this is now aus-
picious.
Let all be favourable to us.

HYMN X.

Befriend us with their aids Indra and Agni, Indra 
and Varuna who receive oblations!
Indra and Soma give health, wealth and comfort, 
Indra and Pūshan be our strength in battle!
3 Auspicious friends to us be Bhaga, Śaṅga, auspicious 
be Purandhi and all Riches,
The blessing of the true and well-conducted and 
Aryaman in many forms apparent.
3 Kind unto us be Maker and Sustainer and the far-
reaching One with godlike nature.
Auspicious unto us be Earth and Heaven, the Moun-
tain and the Gods' fair invocations.

A prayer for general protection and prosperity. The hymn is taken 
from R. V. VII. 35. 1-16.
1 Befriend us: śām na bhūvadha; the indelible word śām, signi-
fiying happy, auspicious, pleasant, sweet, kind, agreeable, etc., is used 
throughout the hymn with the imperative of bid; to become, as, to 
be, or other verb. I have varied the expression here and there.
2 Śaṅga: Place or Wish personified. Or perhaps Narāsaka, 
Agni, may be intended. Purandhi: Plenty, or according to some, 
Wisdom, personified.
3 The far-reaching One: Earth.

4 Favour us Agni with his face of splendour, and 
Varuna and Mitra and the Aevins.
Favour us noble actions of the pious; impetuous 
Vātā blow on us with favour!
5 Early invoked may Heaven and Earth be friendly, 
and Air's mid-region good for us to look on.
To us may herbs and forest trees be gracious, graci-
ous the Lord victorious of the region.
6 Be the God Indra with the Vasus friendly, and with 
Adityas Varuna who blesseth,
Kind with the Rudras be the healer Rudra, and with 
the Dames here Tvashtar kindly hear us.
7 Kind unto us be Soma and Devotions, kind be the 
Sacrifice and Stones for pressing,
Kind be the fixing of the Sacred Pillars, kind be 
the tender Grass, and kind the Altar.
8 May the far-seeing Sun rise up to bless us: be the 
four quarters of the heaven auspicious.
Auspicious be the firmly-seated Mountains, auspici-
ouis be the Rivers and the Waters.
9 May Aditi through holy works be gracious, and may 
the Maruts, loud in song, be friendly.
May Vishnu give felicity, and Pūshan, and Air that 
cherisheth our lives, and Vāyu.
10 Prosper us Savitar, the God who rescues, and let the 
radiant Mornings be propitious.
Propitious to our children be Parjanya, kind to us 
be the field's benign Protector!

5 Lord victorious of the region: Indra, the chief God of the firm-
ament.
6 The healer Rudra: cf. I. 19. 3, note. Dames: the consorts of the 
Gods. Tvashtar frequently appears as their companion and escort, 
Cf. R. V. II. 1. 6; 33. 10; III. 1. 9; 60. 13; X. 64. 10; 66. 3.
7 Sacred Pillars: the sacrificial posts to which the victims were tied.
10 The field's benign Protector: either Rudra or Agni.
HYMN XI.
May the great Lords of Truth protect and aid us:
blest to us be our horses and our cattle.
Kind be the pious, skilful-handed Ribhus, kind be the
Fathers at our invocations.

2 Kind to us be the Gods and Viṣṇu Devas, Sarasvati
with Holy Thoughts be gracious.
Friendly be they, the Liberal Ones, who seek us, yea,
those who dwell in heaven, on earth, in waters.

3 May Aja-Ekapāḍ the God be gracious, gracious the-
Dragon of the Deep, and Ocean.
Gracious be he, the swelling Child of Waters, graci-
ous be Priṣṇi who hath Gods to guard her.

4 So may the Rudras, Vasus, and Ādityas accept the-
new hymn which we now are making.
May all the Holy Ones of earth and heaven, and the
Cow’s offspring hear our invocation.

5 Priests of the Gods, worthy of sacrifices, immortal,
knowing Law, whom man must worship,
May these to-day give us broad paths to travel. Pre-
sure us evermore, ye Gods, with blessings.

The text is a continuation of the preceding, and is taken from
the remaining portion (stanzas 11–18) of R. V. VII. 35.
1 Ribhus: the three daifed artificers. See VI. 47. 3, note.
the bearer of heaven, ‘and the ascription of one foot to the Sun
might be due to his appearance alone in the sky as opposed to the
Dawns and the Ayus’ (Wallis, Cosmology of the Rigveda, p. 54).
M. Bergaigne says (La Religion Védique, III. pp. 30–32): ‘Aja-
Ekapāḍ, then is ‘the unborn who has only one foot,’ that is to say,
who dwells in the single isolated world, the place of mystery, in
opposition to the God who manifests himself in divers worlds, to Agni
or Soma in their various visible forms.’
Dragon of the Deep: Ahi-
budhnya; a mysterious atmospheric deity, regent of the depths of
the firmament. Child of Waters: Agni. Priṣṇi: mother of the
Marutu.

4 The Cow’s offspring: the Marutu, sons of Priṣṇi, the dappled
cow or variegated cloud. According to von Roth, those who are
born and live in radiant heaven.

HYMN XII.
Dawn drives away her sister’s gloom, and through
her excellence makes her retrace her path.
Through her may we gain God-appointed treasure, and
with brave sons be glad through hundred winters.

HYMN XIII.
These the two sturdy, manly arms of Indra, these
that are wondrous, mighty, and successful—
First, when the need hath come will I employ them
by which the heaven of Asuras was conquered.

2 Swift, like a dread bull sharpening his weapons,
rapidly striking, stirring up the people,
Loud shouting, vigilant, the one sole Hero, Indra
subdue a hundred hosts together.

3 With him loud-roaring, ever watchful, victor, bold,
hard to overthrow, whom none may vanquish,
Indra the strong whose hand bears arrows, conquer,
ye heroes now, now vanquish in the combat.

4 He rules with those who carry shafts and quivers,
Indra who with his hand brings hosts together,
Foe-conquering, strong of arm, the Soma-drinker,
with mighty bow, shooting with well-laid arrows.

5 Conspicuous by thy strength, firm, foremost fighter,
mighty and fierce, victorious, all-subduing,
O’ercoming might, excelling men and heroes, mount
thy kine-winning conquering car, O Indra.

A prayer to Usas or Dawn for wealth and long life.

1 The first line, in Dvipādī Vīraṁ metre of twenty syllables, is
taken from R. V. X. 172. 4, and the second, in Trishûp metre from
R. V. VI. 17. 15. Her sister’s gloom: the darkness of Night.

The hymn, which, with the exception of stanzas 1, is taken, with
transpositions and lectoral variations, from R. V. X. 103. 1–9, 11,
is a prayer for aid and victory in battle.

1 Asuras: the foes of the Gods by whom they were finally con-
quered, like the Titans of Grecian mythology and the rebellious Angels
of Paradise Lost.
6 Troop-vanquisher, kine-winner, armed with thunder,
who quells an army and with might destroys it,—
Follow him, comrades! quit yourselves like heroes,
and like this Indra show your zeal and courage.

7 Piercing the cow-stalls with surpassing vigour, Indra
the pitiess hero, wild with anger,
Victor in fight, unshaken and resistless,—may he
protect our armies in our battles.

8 Bhidaspati, fly with thy chariot hither, slayer of
demons, driving off our foes,
Be thou protector of our bodies, crushing our ene-
mies, destroying those who hate us.

9 Indra guide these! Bhidaspati, the Guerdon, and
Soma, and the Sacrifice precede them!
And let the banded Maruts march in forefront of
heavenly hosts that conquer and demolish.

10 Ours be the potent host of mighty Indra, King
Varuna, and Maruts and Adityas.
Uplifted is the shout of Gods who conquer, high-
minded Gods who cause the world to tremble.

11 May Indra aid us when our flags are gathered: victo-
rious be the arrows of our army.
May our brave men of war prevail in battle. Ye
Gods, protect us in the shouts of onset.

HYMN XIV.
I have attained this goodliest place to rest in. Both
Heaven and Earth have shown me grace and favour.
Without a foe for me be all the regions! We hate
thee not. May we have peace and safety.

9 Guide these: be the leader of our troops. The Guerdon: dakshin; to be given to the priests who perform the sacrifice that is offered before the battle.

11 When our flags are gathered: 'apparently comparable with the sigula collatis of the Romans.'—Ludwig.

A hymn after victory.
1 Thes.: the conquered and submissive enemy.

HYMN XV.

Indra, give us security from that whereof we are
afraid.
Help us, O Maghavan, let thy succour grant us this:
drive foes and enemies afar.

2 We call on Indra, on the liberal giver: we will be
prosperous in men and cattle.
Let not the hosts ofอริหี approach us. Drive
off the Druhs to every side, O Indra.

3 Best, making household wealth increase, Indra our
saviour, kills the foe.
May he from outmost point be our protector, and
from the centre and from west and eastward.

4 Lead us to ample room, O thou who knowest, to
happiness, security, and sunlight.
Strong, Indra, are the arms of thee the mighty:
may we betake us to their lofty shelter.

5 May air's mid-region give us peace and safety, safety
may both these, Heaven and Earth, afford us.
Security be ours from west, from eastward, from
north and south may we be free from danger.

6 Safety be ours from friend and from the unfriendly,
safety from what we know and what we know not.
Safety be ours by night and in the day-time! friend-
ly to me be all my hopes and wishes!

A prayer for peace and security.

1 The stanza is taken from R. V. VIII. 50. 13.

2 Druhs: spirits of mischief.

4 Taken from R. V. VI. 47. 3.

6 From friend: cf. the old saying, Heaven guard me from my
friend! The hymn has been translated by Ludwig, Der Rigveda, III.
p. 513.
HYMN XVI.

Peace hath been given us from the east, and from
the west security.
Savitar guard me from the south, and from the north
the Lord of Might!

2 May the Ādityas from the sky protect me, Agnis
from the earth.
May Indra-Agni guard me from the eastward, on all
sides may the Asvins give me shelter.
May Jātavedas guard, sidelong, our cattle.
Our shield on all sides be the World-Creators!

HYMN XVII.

Agni from eastward guard me with the Vasus!
To him I go, in him I rest: this fort I seek for
refuge.
May he protect me, may he be my guardian. I give
my soul—All hail!—into his keeping.

2 Vāyu with Air protect me from this region. To him
I go, etc.

3 May Soma from the south, with Rudras, guard me.
To him, etc.

4 Varuṇa with Ādityas guard me from this region!
To him, etc.

5 Sūrya with Earth and Heaven from the western
region guard me well. To him, etc.

HYMN XVIII.

Let those who vex me from the eastern region, sin-
ers, praise Agni followed by the Vasus.

2 Let those who vex me from this quarter, sinners,
praise Vāyu compassed by the Air's mid-region.

3 Let those who vex me from the southern quarter,
sinners, sing praise to Soma with the Rudras.

4 Let those who vex me from this quarter, sinners,
praise Varuṇa connected with Ādityas.

A prayer for security from danger.

Lord of Might: pāñcāpātiḥ; Indra. In classical literature, Hus-
band of Śaṅkhyā, that is, of Might personified as his consort.

World-Creators: ancient Rishis who as demiurgi created the uni-
verse. See Vol. I. Index, under Bhātekṛitas and Creative Rishis.

This non-metrical hymn is a prayer for protection from all dangers
that may threaten the worshipper from any quarter of the earth or

6 May Waters joined with Plants protect me from
this region. To them I go, in them I rest: this
fort I seek for refuge.
May they protect me, may they be my guardians. I
give my soul—All hail!—into their keeping.

7 May Viṣṇukarman with the Seven Rishis be my
protector from the northern region. To him, etc.

8 May Indra, Marut-girt, protect me from this region.
To him, etc.

9 Prajāpati, of generative power, with the Pratishthā
save me from the nadir! To him, etc.

10 Brihaspati, joined by the Visvedevas, protect me
from the region of the zenith! To him I go, in
him I rest: this fort I seek for refuge.
May he protect me, may he be my guardian. I give
my soul—All hail!—into his keeping.

7 Viṣṇukarman: the Ómnific; the Architect of the Universe; a
deity resembling and sometimes identified with Prajāpati, the Lord
of Creation.

9 Pratishthā: a Sāman especially dedicated to Prajāpati.

A hymn somewhat similar to the preceding, being a prayer for
5 Let those who vex me from the western quarter, sinners, praise Śūrya linked with Earth and Heaven.

6 Let those who vex me from this quarter, sinners, give praise to plants' associates the Waters.

7 Let those who from the north side vex me, sinners, praise Viṣvakarman with the Seven Rishi's.

8 Let those who vex me from this quarter, sinners, praise Indra with the Marut host about him.

9 Let those who vex me from the nadir, sinners, extol Prajāpati of genial power.

10 Let those who vex me from the zenith, sinners, extol Bṛhaspati with the Viṣve Devas.

HYMN XIX.

Mītra arose with Earth. To that fort I lead you; enter it, occupy it. Let it give you protection and defence.

2 Vāyu arose with Air. To that fort, etc.

3 Śūrya arose with Heaven. To that fort, etc.

4 Chandramās arose with the Constellations. To that fort, etc.

5 Sacrifice arose with Priestly Fees. To that fort, etc.

6 Ocean arose with the Rivers. To that fort, etc.

7 Bṛhma arose with the Brahmachāris. To that fort, etc.

8 Indra arose with Manly Might. To that fort, etc.

9 The Gods arose with Immortality. To that fort, etc.

10 Prajāpati arose with Creatures. To that fort I lead you; enter it, occupy it. Let it give you protection and defence.

HYMN XX.

May Soma, Varuṇa the King, both Aśvins, Yama and Pūshan guard us well from Mṛityu—
Death caused by men, which Indra-Agni, Dhātar, Bṛhaspati and Savitar appointed.

2 All that the World's Lord made, all that for creatures Prajāpati and Mātarisvan fashioned,
All things within the quarters and their spaces, let all these be my manifold defences.

3 That which the Gods bound on them when they battled for their royal sway,
What Indra made his shield, may that protect us well on every side.

4 My shield is Heaven and Earth, my shield is the bright Day, my shield the Sun.
The Viṣve Devas made my shield. Let not misfortune fall on me.

HYMN XXI.

Gāyatṛi, Uṣṇih, Anushṭup, Bṛhatī, Triśṭup, Jagati.

HYMN XXII.

Wri the first five chapters of the Āṅgirasas, Hail! 2 To the sixth, Hail! 3 To the seventh and eighth, Hail! 4 To the black-clawed ones, Hail!

A prayer for protection from Death and misfortune.

3 That which the Gods bound on them: an amulet or all-powerful charm; probably the Aplāmrga plant. See IV. 19. 4. What Indra made his shield: cf. II. 27. 3.

A single line giving the names of the chief Vedic metres.

A prose hymn (with one metrical stanza) of homage to various portions of the Atharva-veda, the Rishi's, and Bṛhma.

1 Chapters: Anuvākas; sections or lessons. The first five of these comprise Hymns 1—28 of Book I. Āṅgirasas; that is, Songs of the Āṅgirasas; a name of the Atharva-veda. See Vol. I, Preface, p. III.

2 The sixth: containing Hymns 29—35 of Book I. The seventh and eighth: Hymns 1—5, and 6—10, respectively, of Book II.

3 Black-clawed: the Ṣilaṅkhaṇa.
To the golden-hued ones, Hail! 6 To the small ones, Hail! 7 To those composed in strophes, Hail!
8 To the first shells, Hail! 9 To the second shells, Hail! 10 To the third shells, Hail! 11 To the penultimate, Hail! 12 To the last ones, Hail!
13 To the latter ones, Hail! 14 To the Rishis, Hail! 15 To those with hair in tufts, Hail! 16
To the Ganas, Hail! 17 To the great Ganas, Hail!
18 To all the Vidagana Angirasas, Hail! 19 To those two with separate thousands, Hail! 20 To
Brahma, Hail!

21 Collected many powers are topped by Brahma.
Brahma at first spread out the loftiest heaven.
Brahma was born first of all things existing. Who
then is meet to be that Brahma’s rival?

HYMN XXIII.

Hail to the four-verse strophes of the Atharvasiras!
2 Hail to the five-verse! 3 Hail to the six-ver-
sed! 4 Hail to the seven-versed! 5 Hail to the
eight-versed! 6 Hail to the nine-versed! 7 Hail
to the ten-versed! 8 Hail to the eleven-versed! 9
Hail to the twelve-versed! 10 Hail to the thirteen-
versed! 11 Hail to the fourteen-versed! 12 Hail
to the fifteen-versed! 13 Hail to the sixteen-
versed! 14 Hail to the seventeen-versed! 15 Hail
to the eighteen-versed! 16 Hail, nineteen! 17
Hail, twenty! 18 Hail to the Great Section! 19

HYMN XXIV.

Hail to the triplets! 20 Hail to the single-versed
hymns! 21 Hail to the little ones! 22 Hail to the
single-non-Rich-versed ones! 23 Hail to the
Rohitas! 24 Hail to the two Sūryā hymns! 25
Hail to the two Vṛtiya hymns! 26 Hail to the
two Prajāpati hymns! 27 Hail to the hymn of
victory! 28 Hail to the hymns for happiness! 29
Hail to Brahma!

30 Collected many powers are topped by Brahma.
Brahma at first spread out the loftiest heaven.
Brahma was born first of all things existing. Who
then is meet to be this Brahma's rival?

HYMN XXIV.

Do ye, O Brahmaṇaspati, invest for royal sway this
man
With that wherewith the Deities invested Savitar
the God.

2 Invest this Indra for long life, invest him for great
princely power,
That I may lead him on to eld, that he may watch
his princedom long.

3 Invest this Soma for long life, invest him for great
hearing power,

A prose hymn of homage, like the preceding hymn, to various por-
tions of the Atharva-veda, which are not clearly identifiable, are designated by
these and the remaining fantastic names.

A benediction on a newly elected King.
1 Je: thou and other Gods.
2 This Indra: this King; Indra being the type of regal power. Cf.
III. 3. 2; 4. 6.
3 This Soma: this King, equal to 50ma who is frequently called King.
That I may lead him on to old, that he may watch
o'er hearing long.

4 For us, surround him, cover him with splendour,
give him long life, and death when age removes
him.
This garment hath Brihaspati presented to Soma, to
the King, to wrap about him.

5 Advance to good old age: endue the mantle. Be
thou our heifers' guard from imprecation.
Live thou a hundred full and plenteous autumns, and
wrap thee in prosperity of riches.

6 Thou for our weal hast clothed thee in this garment:
thou hast become our cows' sure guard from curses.
Live thou a hundred full and plenteous autumns:
thou living, fair thyself, shalt deal forth treasures.

7 In every need, in every fray we call, as friends, to
succour us, Indra the mightiest of all.

8 Gold-coloured, undecaying, blest with heroes, dwell,
dying in old age, with children round thee.
This is the spoken word of Agni, Soma, Brihaspati,
and Savitar, and Indra.

HYMN XXV.

I vock thee with the mind of one unwearied still and
first of all.
Be thou a bearer up the hill: run hither bearing up
thy load.

HYMN XXVI.

Gold that was born from Fire and is immortal hath
been deposited with mortal creatures.
He who knows this deserves to own this jewel, and
in extreme old age dies he who wears it.

2 The men of ancient time with children round them
longed for this Gold, bright with the Sun's own
colour.
This shall endow thee, as it shines, with splendour,
and long shall be the life of him who wears it.

3 Long life and splendour let it bring, bring energy
and strength to thee
That thou mayst shine among the folk with all the
brightness of the Gold.

4 What Varuna the King knows well, and what the God
Brihaspati,
And Indra, Slayer of the Foe, may that bestow long
life on thee, may that increase thy splendid strength.

HYMN XXVII.

Let the Bull guard thee with the kine, the Stallion
with the fleet-foot steeds.
Let Vayu keep thee safe with prayer, and Indra
with his mighty powers.

2 Let Soma guard thee with the plants, Surya protect
thee with the stars;
With breath let Wind protect thee, and the Moon,
foe-slayer, with the months.

A hymn accompanying investiture with an amulet of gold.

1 Born from Fire: or, produced from Agni whose seed it is said to
be. See Sacred Books of the East, XII. 277; XXIX. 29, 390.

2 With children: whom the possession of the amulet brought to
them.

The hymn has been translated and annotated by Dr. Grill, Hundert
Lieder das Atharva-veda, pp. 49, 192.

A benedictory hymn.
Three are the earths, they say, and three the heavens,
three are the atmospheres, and four the oceans,
Threefold the hymn of praise, threefold the Waters.
Let these with triple song and triplets guard thee.

Three vaults of heaven, and three seas, three bright,
three stationary ones,
Three Matarisvans, and three suns, protectors, I
arrange for thee.

Increasing thee with butter I, Agni with fatness
sprinkle thee.
Let not magicians harm the life of Agni or of Moon
or Sun.

Let not magicians mar your heat, your vital or
diffusive breath.
Brilliant and all-possessing Gods, run ye your course
with Godlike power.

Fire they endow with vital breath, Wind is compact
with vital breath:
With vital breath the Gods produced the Sun whose
face turn every way.

Live with the Life-Creators' life. Die not, live on to
lengthened age.
Live with the breath of men with souls. Submit not
to the power of Death.

The secret treasure of the Gods which Indra, by
pathways travelled by the Gods, discovered,
That gold the Waters with the triplets guarded. May
they keep thee with threefold hymn and triplets.

With friendly thoughts the Deities, three-and-thirty,
and three great Powers preserved it in the Waters.

He made heroic powers with the gold that lies upon
this Moon.

O ye eleven Gods who are in heaven, accept this
sacrifice.

O ye eleven Gods who are in air, accept this sacrifice.

O ye eleven Gods who are on earth, accept this
sacrifice.

14,15 repeated from XIX. 16. 1, 2.

HYMN XXVIII.

On thee I bind this Amulet for lengthened life and
brilliancy,
The rival-quelling Darbha grass that burns the spirit
of a foe.

Burning the spirit of the foe, vexing the heart of
enemies,
Darbha, on every side, like heat, inflame all evil-
hearted men.

O Darbha, burning round like heat, consuming foes,
O Amulet,
Like Indra rending Vala cleave mine adversaries' hearts
in twain.

Cleave through, O Darbha, Amulet, my foes', mine
adversaries' heart.
Rise thou and better down their heads like growth
that covereth the earth.

Het: Indra. The line is obscure.

A charm for the destruction of enemies.

Darbha grass: Sacrificial grass, especially Kusa grass, used for
strewing the ground and other purposes in religious ceremonies. The
plant is said to spring from heaven, and various sanctifying and other
far-reaching supernatural powers are ascribed to it. See A. V. II. 7;
VI. 43; and VIII. 7. 20, where Darbha is identified with Soma, the
King of Plants.

Vala: the Cave; personified as a demon who withholds the heavenly
waters, and who, like his brother Vītra, was vanquished by Indra.
5 Cleave thou my rivals, Darbha, cleave the men who
fain would fight with me.
Cleave all who wish me evil, cleave the men who hate
me, Amulet!
6 Wound thou, my rivals, Darbha, etc. (as in 5, subs-
tituting 'wound' for cleave.)
7 Tear thou my rivals, Darbha, etc.
8 Hew thou my rivals, Darbha, etc.
9 Carve thou my rivals, Darbha, etc.
10 Piercethoumyrivals, Darbha, pierce the men who
fain would fight with me.
Pierce those who wish me evil, pierce the men who
hate me, Amulet!

HYMN XXIX.
Pierce thou my rivals, Darbha, pierce the men who
fain would fight with me.
Pierce all who wish me evil, pierce the men who hate
me, Amulet!
2 Split thou my rivals, Darbha, etc. (as in 1, with
'split' for 'pierce' throughout).
3 Check thou, etc.
4 Crush thou, etc.
5 Shake thou, etc.
6 Bruise thou, etc.
7 Burn thou, etc.
8 Consume, etc.
9 Slay thou my rivals, Darbha, slay the men who fain
would fight with me.
Slay all who wish me evil, slay the men who hate
me, Amulet.

HYMN XXX.
Darbha, with that good shield of thine, of hundred
guards till death in old,
Arm thou this man, and with thy might strike thou
his adversaries down.
2 Darbha, thou hast a hundred shields, thou hast a
thousand manly powers.
All Gods have given thee to him to bear thee till
extreme old age.
3 They call thee, Darbha, shield of Gods, they call
thee Brahmaapati.
They call thee shield of Indra: thou protectest king-
doms from attack.
4 Darbha, destroyer of the foe, vexing the hearts of
enemies,
An Amulet that strengthens foe I make thee, and
the body's guard.
5 What time Parjanya roared to it with lightning
flashes in the sea,
Theone came the drop, the golden drop, thene
Darbha into being sprang.

HYMN XXXI.
Savitara make all cattle grow and prosper in my
stable with
Amulet of Udumbara, helper of him who longs for
wealth!

A protective charm accompanying investiture with an amulet of
Darbha grass.
5 The Darbha grass springs up at the beginning of the Rains amid
the roar of the thunder-cloud and the flashes of lightning from the
sea of air.
A charm to ensure general prosperity, accompanying self-investiture
with an amulet of Udumbara.
1 Udumbara: the Glomerous Fig-tree; Ficus Glomerata; Hindl,
Dumbar; a large tree, generally found in and about villages, and on
the banks of rivers and water-courses where the soil is rich and moist.—
Roxburgh. Besides amulets, sacrificial posts and ladders were some-
times made of the wood of this tree.
The Hymns of [Book XIX.

2 May he who was our Household Fire, the ruler of our cattle, strong
Amulet of Udombara, endow us with prosperity.

3 By power of the Udombara Charm may Dhatar give me plenty, rich
In the kine’s droppings and in fruit, and, in our dwelling, food, and drink.

4 I win great plenty, while I wear the Amulet of Udombara,
Of quadrupeds and bipeds, of juices and food of every sort.

5 I have obtained abundant wealth of cattle, bipeds and quadrupeds, and corn in plenty.
Savitar and Bhishapati vouchsafe me the milk of kine and herbs refreshing juices!

6 Fain would I be the lord of herds of cattle: may he who rules o’er riches send me riches.
May the Udombara Amulet vouchsafe possessions unto me.

7 To me with wealth and children come the Amulet of Udombara,
With splendour come the Amulet hastened by Indra on its way!

8 Divine, foe-quelling Amulet, wealth-winner for the gain of wealth—
May it give store of beasts and food and cause our kine to multiply.

9 As thou, O Forest Tree, wast born with increase when thy life began,
So let Sarasvatí bestow abundant growth of wealth on me.

10 Sarasvatí vouchsafe me wealth, household prosperity, and corn!
Let Sinvall bring them, and this Amulet of Udombara.

11 The Lord of amulets art thou, most mighty: in thee wealth’s ruler hath engendered riches.
These gains are lodged in thee, and all great treasures.
Amulet, conquer thou: far from us banish malignity, and indigence, and hunger.

12 Vigour art thou, in me do thou plant vigour: riches art thou, so do thou grant me riches.
Plenty art thou, so prosper me with plenty: Householder, hear a householder’s petition.

13 Amulet of Udombara, enrich us: vouchsafe us wealth with all good men about us. I bind thee on for increase of possessions.

14 For hero is this hero bound, Amulet of Udombara.
So may he make our offering sweetly-savoured, and grant us wealth with all good men about us.

Hymn XXXII.

For lengthened life I bind on thee the Darbha grass, the mighty plant,
Excellent, hard to overthrow, with hundred stems and thousand blades.

2 They cut not off his hair, they strike no blow upon the breast for him
To whom one gives protection by Darbha that hath uninjured leaves.

3 O Plant, thy root is in the sky, and thou art stationed on the earth:
With thee who hast a thousand stalks we strengthen all the powers of life.

4 Through all three skies the plant hath pierced, and the three regions of the earth:
With thee I split in twain the tongue and words of the bad-hearted man.

A charm, accompanying investiture with a Darbha grass amulet, to subdue enemies and win the affection of others.

2 Cui nee of his hari: at death; that is, he will live for ever.
3 Thy root is in the sky: cf. II. 7. 3, note.
The Hymns of...

[Book XIX]

5. Thou art victorious in thy might: I am endowed with conquering strength:
Possessed of overpowering force we two will quell our enemies.
6. Subdue our foeman, oversee the men who fain would fight with us.
Conquer all evil-hearted ones: make many well-disposed to me.
7. With Darbha that hath sprung from Gods, stationed in heaven, full many a time,
With this have I won many men, have won and may I win them still.
8. Do thou, O Darbha, make me dear to Brâhma and Râjanya, dear to Sudra, and to Arya dear,
Yes, dear to every man we love, to every man with eyes to see.
9. He who first born fixed earth in her position, he who established heaven and air's mid-region,
Whom sinner ne'er hath known as his supporter,—this Darbha be our shelter and protection!
10. First of all plants it sprang into existence, victorious, hundred-stemmed, the foe-subduer.
So may this Darbha from all sides protect us: with this may I subdue our foes in battle.

Hymn XXXIII.

Hundred-stemmed, succulent, and worth a thousand,
The Royal Rite of plants, the Waters' Agni,
Let this same Darbha guard us from all quarters.
This Godlike Amulet shall with life endow us.

2. Drawn forth from butter, juicy, sweetly-flavoured, firm as the earth, unshaken, overthrowing,
Driving off foes and casting them beneath me, mount with the strength of mighty Ones, O Darbha.
3. Thou movest o'er the earth with vigour: lovely in sacrifice thou sittest on the altar.
The Rishis bear thee as a purifier: cleanse thou us from all evil deeds' defilement.
4. A stern and all-victorious king, foe-quereller, dear to every man—
That energy of Gods and mighty power, I bind this on thee for long life and welfare.
5. Achieve heroic deeds with Darbha; wearing this Darbha never let thy soul be troubled.
In splendour and precedence over others illumine like the Sun the heaven's four regions.

Hymn XXXIV.

Jangida, thou art Angiras: thou art a guardian, Jangida.
Let Jangida keep safely all our bipeds and our quadrupeds.

2. The stanza is repeated, with the final pada altered, from V. 28.
14. Mount: that is, be fastened round the man's neck.
3. Movest o'er the earth: the grass spreads with great rapidity, re-rooting itself continually.

A protective charm addressed to the panacea called Jangida.
1. Jangida: a plant or tree which has not been identified. See II. 1. 1. note.
2 Dice-witcheries, the fifty-threes, the hundred witchcraft-practisers.
All these may Jangida make weak, bereft of their effectual force.
3 Baffle the loud factitious howl, make impotent the seven decays.
As when an archer speeds the shaft, drive away want, O Jangida.
4 This counteracts the sorceress, this banishes malignity:
Then may victorious Jangida prolong the days we have to live.
5 Let Jangida's protecting might encompass us on every side,
Wherewith he quells Vishkandha and Sanskandha, might by greater might.
6 Three times the Gods engendered thee first on the surface of the earth:
The Brahman of the olden time knew that thy name was Angiras.
7 The ancient plants surpass thee not, nor any herbs of recent days.
A potent charm is Jangida, a most felicitous defence.
8 Thou when thou sprangest into life, Jangida of unmeasured strength,

**HYMN 36.] THE ATHARVA-VEDA.**

Indra, O mighty One, bestowed great power upon thee from the first.
9 To thee in truth, O Forest Tree, Indra the mighty One gave strength.
Driving away all maladies, strike thou the demons down, O Plant.
10 Lumbago and rheumatic pain, consumptive cough, and pleurisy,
And fever which each Autumn brings, may Jangida make powerless.

**HYMN XXXV.**

While their lips uttered Indra's name the Rishis gave us Jangida;
Which in the earliest time Gods made a remedy,
Vishkandha's cure.
2 So may this Jangida guard us, even as a treasurer guards wealth,
Even this which Gods and Brâhmans made a malice-quelling sure defence.
3 Hard-hearted men, the cruel eye, the sinner who hath come to is,
Destroy thou these with watchful care, O thou who hast a thousand eyes. Thou, Jangida, art my defence.
4 Guard me from earth and guard me from the heavens,
Guard me from middle air, from plants protect me.
Protect me from the present and the future. From every region Jangida preserve us!
5 All sorcerers made by the Gods, all that arise from mortal men,
These, one and all, let Jangida, healer of all, make impotent.

10 Which each Autumn brings: see IX. 8. 6, note.

A protective charm addressed to the magical Jangida.
HYMN XXXVI.

The Hundred-haired hath banished hence fiends and Consumptions by its might.
With splendour hath the charm that scares demons of ill-name mounted up.
2 It drives off demons with its horns and sorceresses with its root,
   It stays Consumption with its waist: from this no wickedness escapes.
3 Consumptions, light and serious, and those which sounds accompany,
   All these the Amulet, Hundred-haired, scarer of fiends, hath banished hence.
4 A hundred men hath it produced, hundred Consumptions chased away.
   All fiends of evil-name it hath smitten, and shakes the Rākahassas.
5 The Bull that wareth horns of gold, this Amulet with hundred hairs,
   Hath cleft the demons of ill-name and overcome the Rākahassas.
6 Hundred she-fiends, a hundred of Gandharvas and Apsarasas,
   A hundred of dog-mated nymphs, I keep away with Hundred-Hair.

A charm against disease and evil spirits.

1 Hundred-haired: or, Hundred-tailed, a powerful amulet made, apparently, of a great number of fibres or filaments of some magical plant, perhaps the Darbha grass of the preceding hymns. Mounted up: been raised up and fastened round the neck.
5 Bull: the potent charm.
6 Dog-mated nymphs: see A.V. IV. 37. 11; XI. 9. 15.

HYMN XXXVII.

To me hath come this word given by Agni, fame, force and might, and strength, and life, and lustre.
May Agni too bestow on me three-times a hundred manly powers.
2 For mighty strength, for action, I receive thee, for manly power, to last a hundred autumns.
3 For conquering strength and energy and vigour I fasten thee, for chieftainship, for bearing royal dominion through a hundred autumns.
4 With Seasons and with Season-groups, for vigour and extended life,
   With splendour of the perfect year we fasten thee about the neck.

HYMN XXXVIII.

Never Consumption, never curse touches the man, Arundhati!
Whom the delicious odour of the healing Bdellium penetrates.
2 Consumptions flee apart from it as from a wild beast fly the deer.
If thou, O Bdellium, art produced from Sindhu or hast come from sea,
The quality of both have I taken to keep this man unscathed.

HYMN XXXIX.

Let Kushtha from the Hill of Snow come, a divine deliverer.
Banish thou all Consumption, drive all sorceresses far away.

A charm to secure long life and dominion to a prince.
4 Cf. V. 28. 13.
A protective charm.
1 Arundhati: a climbing plant. See A.V. IV. 12. 1. Bdellium: guggula; a costly fragrant gum that exudes from a tree that is said to be the vine palm (Borassus Flabelliformis). Sindhu: the Indus.
A protective charm.
1 Kushtha: a medicinal aromatic plant, said to be the Costus Speciosus or Arabicus. See A.V. V. 4; VI. 95; 102. 3.
2 Kushêtha, three several names hast thou, Naghamâra, Naghârisha: let not mishap befall this man, For whom I make a charm of thee at eve, at morning, and by day.
3 Jîvalâ is thy mother's name, thy father's name is Jîvalâ: let not mishap, etc.
4 Thou art the best amid the plants, even as the ox is best of tame, the tiger of rapacious beasts: let not mishap, etc.
5 Born thrice from the Âdityas, thrice from Bhrgus, thrice from Angiras' sons, born from the Viçve Devas thrice, Healer of every malady, that Kushêtha stands by Sôma's side. Banish thou all Consumption, drive all sorceresses far away.
6 In the third heaven above us stands the Aûvattha tree, the seat of Gods: There is embodiment of life that dies not: thence was Kushêtha born.
7 There moved through heaven a golden ship, a ship with oarage wrought of gold: There is embodiment of life that dies not: thence was Kushêtha born.
8 Where is the Sinking of the Ship, the summit of the Hill of Snow, There is embodiment of life that dies not: thence was Kushêtha born.

9 Healer of every malady, that Kushêtha stands by Sôma's side. Banish thou all Consumption, drive all sorceresses far away.
10 O thou who hast all-reaching might drive away Fever, drive it down, Head-racking Fever, tertian, continual, lasting for a year.

HYMN XL.

For each defect of mine in voice and spirit I have approached One vehement and ardent. With all the Deities, fully approving, Bûhaspati supply the want!
2 Disturb ye not our intellect, O Waters, nor the power of prayer. Glide on your way, strength-giving, invoked: may I be vigorous and wise.
3 Mar not our consecrating rite, our intellect, or fervent zeal. Gracious to us for lengthened life, propitious let the Mothers be.

10 Cf. 'Chase Fever, whether cold or hot, brought by the summer or the rains, Tertian, intermittent, or autumnal, or continual.' (A. V. V. 22. 13).

A prayer for pardon of an error in sacrifice, and for wisdom, strength, and life.
1 One vehement and ardent: Bûhaspati, identified with Agni.
4 Vouchsafe to us, ye Ashvins twain, such strength as, with attendant light, May through the darkness carry us.

Hymn XLII.
Desiring bliss, at first, light-finding Rishis began religious rite and holy fervour.
Thence energy was born, and might, and kingship: so to this man let gathered Gods incline them.

Hymn XLIII.
Brahma is Hotar, sacrifice; with Brahma are the stakes set up.
From Brahma was the Adhvaryu born, from Brahma hidden offering.
2 Brahma is fatness-dropping scoops: with Brahma was the altar reared.
Brahma is worship, lengthened rite, the Rishis who pay sacrifice, the victim's Immolators. Hail!
3 To him who frees from woe mine hymn I offer, to the Good Guardian, as I seek his favour.
Accept this offering of mine, O Indra. Fulfilled be all the sacrificer's wishes!

4 The stanzas are taken from R. V. I. 46. 6. The darkness: in the shape of poverty or want, according to the Scholiast.

A benediction on a newly elected King.
1 Religious rite: dhātāraṇa; solemn preparation or consecration for some religious purposes. Holy fervour: śvēpas; fervent devotion, or religious austerity.

In praise of Brahma, Prayer, or Devotion.
1 The stakes: the sacrificial posts. The Adhvaryu: the priest who performs the practical part of the sacrifice, and who is associated with the Hotar or chief priest. Hidden: prepared in vessels covered over with Durba grass.
2 Fatness-dropping scoops: sacrificial ladles from which the clarified butter is poured into the fire. Lengthened rite: satīdāna; sacrificial session; a great Soma ceremony lasting many days and performed by many officiating priests.

Hymn XLIII.
Whether men versed in Brahma go, with fervour and the cleansing rite, Thither let Agni lead me, let Agni give me intelligence. All hail to Agni!
2 Whither, etc.
Thither let Vāyu lead me, let Vāyu vouchsafe me vital breath. All hail to Vāyu!
3 Whither, etc.
Thither let Sūrya lead me, let Sūrya vouchsafe me power of sight. All hail to Sūrya!
4 Whither, etc.
Thither let Chandra lead me, let Chandra vouchsafe me intellect. All hail to Chandra!
5 Whither, etc.
Thither let Soma lead me, let Soma vouchsafe me vital sap. All hail to Soma!
6 Whither, etc.
Thither let Indra lead me, let Indra bestow upon me power. All hail to Indra!
7 Whither, etc.
Thither, let Waters lead me, let the Waters give me deathless life. All hail to Waters!

The Waters' Child: Agni, born as lightning from the watery clouds of the sea of air.

In praise of Brahma, Prayer, or Devotion.
1 Versed in Brahma: brahmanavādā, learned in spiritual knowledge, theologians. Cleansing rite: dhātāraṇa; a preparatory, or consecrating ceremony.
2 Chandra: the Moon.
HYMN XLIV.

Thou art the lengthening of life, thy name is Universal Cure:
Then, Ointment! send felicity; Waters, send happiness and peace.
2 The yellow hue, the feverish heat, the shooting pain that rends the limbs,
All the consumptive malady let the Ointment drive from out thy frame.
3 Let the Salve born upon the earth, benignant, giving life to man,
Make the swift rider on the car sinless, exempt from sudden death.
4 Preserve our breath, O Vital Breath, have mercy on our life, O Life.
From snares of Nirriti do thou, O Nirriti, deliver us.
5 Thou art the bane of Sindhu, thou art lightnings' flower, wind, breath, and Sun: thou art the eye and milk of heaven.
6 Gods' Ointment from the Three-Peaked Hill, preserve thou me on every side.
No plants of earth surpass thee, none from mountain or from cultured ground.
7 Now hath it gently crept within, slaying, chasing malady,
And driving all diseases hence, and evil omens, banished them.

A curative and protective charm.

1 Universal Cure: no mention is made of the plant which produces this wonderful panacea.
3 The Three-Peaked Hill: a high mountain in the Himalaya; the modern Trikāta. Cf. IV. 9. 8—10.

HYMN XLV.

As debt from debt repay and send sorcery to the sorcerer's house.
Split, Salve! the cruel villain's ribs whose evil eye bewitches us.
2 Whatever evil dream we have, what'er befall our kine or home,
Be this that is salubrity, the evil-hearted's foe, applied.
3 Increasing from the Waters' strength and vigour, sprung into life from Agni Jātavedas,
Strong as four heroes, mountain-born, this Ointment make for thee quarters and mid-points auspicious!
4 On thee is laid the Chaturvitra Ointment: let all the regions give thee peace and safety.
Secure like precious Savitar thou standest: to thee let all these regions bring their tribute.

HYMN 45. THE ATHARVA-VEDA.

8 Full many a falsehood, O thou King Varuṇa, man hath uttered here:
Do thou who hast a thousand powers preserve us from that misery.
9 If we have cried, O Waters! Cows! if we have cried, O Varuṇa!
For this, endowed with thousand powers! deliver us from misery.
10 Mitra and Varuṇa, O Salve, have closely followed after thee:
May they, when they have followed thee afar, restore thee for our use.

O Waters! Cows!: if we have duly worshipped the celestial Waters by calling on them as sacred cows and givers of abundance.
The hymn closely resembles in parts IV. 9.

A curative and protective charm.

As debt from debt: as a man returns to his creditor a part of what he owes him.
Evil eye: see note on II. 7. 5, from which this line, with a slight variation, is repeated.
Chaturvitra: ‘having the strength of four heroes.’
5. Make one thy salve, thine amulet another, drink one, 
and with another bathe thy body.
So let the Chaturvira keep us guarded from the four 
bonds of Nirṛiti and Grāhī.

6. May Agni protect me with fire for inspiration and 
expiration, for strength, for energy, for vigour, for 
weal and prosperity. All Hail!

7. May Indra protect me with his Indra-power for 
inspiration, etc.

8. May Soma protect me with Soma-power, etc.

9. May Bhaga with good fortune protect me, etc.

10. May the Maruts protect me with their troops for 
inspiration and expiration, for strength, for energy, 
for vigour, for weal and prosperity. All Hail!

**HYMN XLVI.**

For mauly strength Prajāpati bound thee on first, 
invincible.
This for long life on thee I bind for splendour, 
strength, and energy. Invincible, let it guard 
thee well.

2. Erect, invincible, be this man's watchful keeper: let 
not the Papis or the sorcerers harm thee.
Shake off thy foes as Indra scattered Dasyus: quell 
all enemies. Invincible, let it guard thee well.

3. Indra hath lent the power of sight, and vital breath 
and strength to this,
Whom even a hundred combatants, striking, have 
failed to overcome. Invincible, let it guard thee 
well.

5. One: one portion of the precious ointment.
6. This verse and the four following are in prose.

A charm accompanying investiture with an amulet that ensures 
safety and victory.

2. Papis: malevolent demons. Sorcerers: Yātudhānas; see A. V.
The hymn has been translated by Ludwig, Der Rigveda, III. p. 462.
3 Thy ninety-nine examiners, O Night, who look upon mankind,
Eighty-and-eight in number, or seven-and-seventy are they.

4 Sixty-and-six, O opulent, fifty-and-five, O happy One,
Forty-and-four and thirty-three are they, O thou enriched with spoil.

5 Twenty-and-two hast thou, O Night, eleven, yes, and fewer still.
With these protectors guard us well. O Daughter of the Sky, to-day.

6 Let not a fiend or spiteful man, let no ill-wisher master us.
Let not the robber seize our cows, nor the wolf take our sheep to-day.

7 Let not the thief, O Blessed, seize our horses, nor she-fiends our men.
Let thief and robber run away on pathways most remote from us.

8 Far from us let the Rope with Fangs, far from us let the wicked flee.
Do thou make blind and headless, Night, the serpent with his pungent breath.

9 Crush the wolf's jaws in pieces, strike the robber dead against a post.
In thee, O Night, do we abide: we here will sleep.
Be watchful thou.

10 Give thou protection to our kine, and to our horses, and our men.

3 Examiners: 'the sentinel stars.' The numbers, of course, are fanciful, and no reason can be given for the poet's choice of them.

5 Daughter of the Sky: Dawn and Night are sisters, and daughters of Dyusa or Heaven.

8 The Rope with Fangs: the venomous serpent. Cf. IV. 3. 2.
The hymn has been translated by Ludwig, Der Rigveda, III. p. 467; and by Zimmer, Altindisches Leben, p. 179.
HYMN XLIX.

Friend of the home, the strong and youthful maiden,
Night, dear to Savitar the God, and Bhaga,
All-compassing, all-glorious, prompt to listen, hath
with her greatness filled the earth and heaven.

2 Over all depths hath she gone up, and mounted,
most mighty One, the sky's exalted summit.
Over me now the loving Night is spreading with her
auspicious Godlike ways like Mitra.

3 Excellent, high-born, blissful, meet for worship,
Night, thou hast come: stay here with friendly
spirit.
Guard us, the food for men that we have gotten,
and all prosperity that comes of cattle.

4 With eager haste hath Night assumed the vigour of
leopard, tiger, or of tawny lion,
The horse's neighing and the wild-man's bellow.
Thou takest many a form when thou appearest.

5 Kind through the Night be absence of the sunshine:
Mother of Frost, may she be swift to hear us.
Take notice of the hymn, thou highly favoured,
wherewith I worship thee in all the regions.

6 Even as a King, O splendid Night, thou takest
pleasure in our hymn.
May we through Mornings as they flush have all
our good men round us, and become possessors of
all wealth.

HYMN 50. THE ATHARVA-VEDA.

7 Yes, Rāma is the name thou hast assumed. The
men who fain would spoil
My wealth do thou annoy, O Night, that not one
robber may appear, none may a second time appear.

8 Thou like a well-wrought cup, O Night, art lovely:
thou, a young maid, art formed in perfect beauty.
Thou lovingly, for me with eyes to see them, hast
bound on thee heaven's stars as thine adornments.

9 Whatever robber comes to-day, mischievous mortal
enemy,
Let Night go forth, encounter him, and smite away
his neck and head;

10 His feet that he may walk no more, his hands that
he may do no harm.
The robber who comes hitherward goes crushed and
mutilated hence,
Goes hence, goes far away from us, goes hence and
bears no spoil away.

HYMN L.

Blind him and make him headless, Night! the serp-
ent with the pungent breath.
Strike from his head the wolf's two eyes, and dash
the thief against a post.

2 Those oxen that are thine, O Night, with sharpened
horns and rapid pace,
With those transport us safe to-day o'er difficulties
everywhere.

3 Uninjured in our bodies may we pass through each
succeeding night,
And let malignities fail to pass, as men without a
boat the depth.

7 Rāma: Dark. The word may mean also lovely and delightful.
The hymn has been translated by Ludwig, Der Rigveda, III. p. 466.

A hymn to Night for protection and prosperity.

2 Those oxen: the stars with their ever-twinkling rays; the 'many-
horned and nimble oxen' of R. V. 194. 6.
HYMN LI.

Undisturbed am I, undisturbed is my soul, undisturbed mine eye, undisturbed mine ear, undisturbed mine in-breathing, undisturbed mine out-breathing, undisturbed my diffusive breath, undisturbed the whole of me.

I Undertake the impulse of the God Savitar, sent forth from the arms of the Aśvins and both hands of Pūshan I have taken thee.

HYMN LII.

Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit.
O Kāma dwelling with the lofty Kāma, give growth of riches to the sacrificer.
2 Thou, Kāma, art victorious, famous, potent, splendid, a friend to him who seeks thy friendship. Mighty and overpowering in battle, give strength and vigour to the sacrificer.
3 They heard his prayers, and they begot, by Kāma, heavenly light for him. Who from a distance longed for it, a dealer ready to exchange.
4 O Kāma, with whatever wish we make this offering to thee, May it be all fulfilled to us. Then taste this sacrifice. All hail!

HYMN LIIL.

Psalmenus, thousand-eyed, and undecaying, a horse with seven reines Time bears us onward. Sages inspired with holy knowledge mount him: his chariot wheels are all the worlds of creatures.

A hymn to Kāma.

1 Desire: Kāma, Eros, Love. Skiyana explains the word here by nisābāh, desire to create. The line is taken from R. V. X, 129. 4, Of. A. V. IX. 2.
2 See the Glossochron of Kāma in IX. 2.
3 The meaning appears to be that of the Gods here, through Kāma and in answer to expressed desire, given celestial light to the distant worshipper who gives prayer and praise in order to obtain the blessings of Heaven.

A hymn to Kāla or Time desired.

1 Seven reises: the seven solar rays. The word rayes means both "rest" and ray of light. Of. 'Seven to the one-wheeled chariot yoke the courser; bearing seven names the single courser draws it' (R. V. X, 284. 3); whereas, however, the courser to the Sun, and the seven are said by Skiyana to be the priests.
3 This Time hath seven rolling wheels and seven naves;  
immortality is the chariot's axle.  
This Time brings hitherward all worlds about us; a 
primal Deity is he entreated.
3 On Time is laid an overflowing beaker: this we behold 
in many a place appearing. 
He carries from us all these worlds of creatures, 
They call him Kāla in the loftiest heaven.
4 He only made the worlds of life, he only gathered 
the worlds of living things together. 
Their son did he become who was their Father: no 
other higher power than he exists.
5 Kāla created yonder heaven, and Kāla made these 
realms of earth, 
By Kāla, stirred to motion, both what is and what 
shall be expand.
6 Kāla created land: the Sun in Kāla hath his light 
and heat. 
In Kāla rest all things that be; in Kāla doth the eye 
discern.
7 In Kāla mind, in Kāla breath, in Kāla name are first 
and joined. 
These living creatures, one and all, rejoice when 
Kāla hath approached.

8 Holy Fire: religious fervour, devotion, or austerity; 'rigorous 
abstraction.'—Muir. 
Brahma: 'divine knowledge.'—Muir.
9 In this stanza Muir translates brāhma by 'divine energy.' Scher- 
man suggests 'heilige Wissenschaft' in this and the preceding stanzas 
if it is thought necessary to translate the word. 

10 Self-made Kasyapa: Kasyapa is a divine being similar to, or 
identified with, Prajāpati; and, as Muir observes, svayamāvhū 
selborn or self-made—an epithet which is elsewhere applied to Brahmā, 
the derived and phenomenal demiurgus or creator—must be regarded 
as not meaning anything more than one who comes into existence in 
an extraordinary and supernatural manner.' Holy Fire: see stanza 8.

The hymn has been translated by Muir, O. S. Treta, V. p. 407; 
Ludwig, Der Rigveda, III. p. 191; Sir M. Monier-Williams, Indian 
Wisdom, p. 26; Grill, Hundert Lieder, pp. 73, 193; and, with anno-
tations and commentary, by Scherman, Philosophische Hymnen aus 
der Rig-und Atharva-veda; Sanhitā, p. 78.

A hymn to Kāla; a continuation of the preceding hymn. 

2 Muir translates brāhma in the first line by 'divine knowledge,' 
but leaves śūpas (Holy Fire) untranslated. Ludwig and Scherman give 
both words in the original form.
HYMN LV.

Burning, as 'twere, with care unceasing fodder night
after night to feed this stabled Coursier,
Joying in food and in the growth of riches, may we
thy neighbours, Agni, ne'er be injured.

2 Here is thine own desire for wealth: through this
be gracious unto us.
Joying in food and in the growth of riches, may we
thy neighbours, Agni, ne'er be injured.

3 Each morn that comes our household's Lord is Agni,
showing his loving-kindness every morning.
Bestow upon us treasure after treasure: unkindling
these may we increase thy body.

HYMN LVI.

Thou art come hither from the world of Yama: thou,
resolute, hastest men with rapture.
Thou, Sleep, created in the Asura's dwelling, goest,
well-known, with the solitary.

2 At first the all-containing depth beheld thee, ere
Night was born, when only Day existed.
Thence hast thou come, thence, Sleep, hast thou come
hither, concealing, deep within, all form and figure.

3 Come from the Asuras in lofty glory, he hath ap-
propriated the Gods in search of greatness.
Winners of heavenly light, the Three-and-Thirty en-
dowed this Sleep with his supreme dominion.

A hymn to Sleep.

1 Yama: the Ruler of the Departed. Cf. XVI. 6. 1—5, where Sleep is
called Mrityu or the God of Death himself. Homer speaks of 'Sleep
and Death, those feathered twins' (Iliad, XVI. 685; Chapman's trans-
lation); so 'Death and his brother Sleep' (Shelley); 'Death's twin-
brother' (Tennyson). The Asura's dwelling: the home of Yama.

2 Deep within: goebbik: the conjectural reading of the editors of
the printed text: 'with both arms.'—Ludwig.

3 The gods: the Three-and-Thirty deities of heaven, middle-air
and earth, as distinct from Yama.
4 Of him nor Fathers nor the Gods have knowledge, 
the Gods whose gentle talk is still about him. 
Urged by command of Varuna the Adityas, Heroes, transported Sleep to Trita Aptya.

5 Thou whose severity hath reached ill-doers, and whose 
reward the good have gained in slumber, 
Delightest heaven with thy most lofty kinship, born 
from his spirit who was worn and weary.

6 Of old we know all places whence thou comest, O 
Sleep, we know him who is here thy ruler. 
Proteat us here illustrious with glory. Go, from 
afar, with poisons, into distance.

HYMN LVII.

As men discharge the utmost debt, collect the eighth 
and sixteenth part, 
So to the foeman we transfer together all the evil 
dream.

4 Have knowledge: as subject to his power. The Adityas who never 
slumber (R. V. 63. 4) banished Sleep from heaven to the abode of 
Trita Aptya, the distant limbo to which threatened calamities were 
consigned (A. V. VI. 46. 3, note).

5 Severity: punishment in the shape of tormenting dreams. 
In 
sleeper: cf. ‘For so he giveth [to] his beloved [in] sleep’ (Psalm. 127. 3). His spirit: perhaps Yama, as the setting sun, may be in 
tended. As he was the first who died (A. V. XVIII. 3. 13) he may 
also be regarded as the inventor and parent of sleep.

6 Places whence thou comest: cf. XVI. 5. 1—5. According to Ludwig, 
gardhaka here means ‘children,’ that is, I suppose, dreams. His who 
is here thy ruler: apparently the possessor of the charm which will 
dominate him. From afar: even before thou comest near us. Here 
Sleep is addressed and deprecated as the sender of evil dreams.

The hymn has been translated by Ludwig, Der Rigveda, III. p. 467.

A charm against evil dreams.

1 The stanza is taken, with a variation, from R. V. 47. 17. 
To the foemen; according to the R. V. reading ‘unto Aptya,’ that 
is, to Trita Aptya. See the preceding hymn, stanza 4, note.

HYMN LVIII.

2 Princes came together, debts came together, Kusikhas 
came together, 
Sixteenth came together. The whole evil dream 
that hath visited us we send away as a bad dream 
to the man who hates us.

3 Child of Gods’ Consorts, minister of Yama is the 
good Dream: that which is my trouble we drive 
away to the enemy.

4 Thou whose name is Rough art the mouth of the 
Black Bird.

As such we know thee, Dream, as such we know thee 
well. Like a horse art thou, O Dream. As they 
bind girth and suroongle on a horse, so bind 
the alien mischief-maker, the soorer of the Gods.

5 The evil dream that threatens us, threatens our cattle 
or our home, 
That let the soorer of the Gods, the alien mischief-
maker bind as a gold jewel round his neck.

6 Having measured off nine cubits’ distance from us we 
give away the whole of the evil dream to the man 
who hates us.

HYMN LVIII.

Still equal be the flow of butter ever causing the 
Year to prosper with oblation.

Still be our hearing, sight, and breath uninjured: let 
us lose nothing of our life and vigour.

2 Princes: whose presence makes the assembly complete. Debts: 
portions of a debt accumulated till repayment of the whole can be 
made. Kusikhas: precious medicinal plants brought from the Snowy 
Mountains for sale (cf. V. 4. 2). These examples of gathering 
together are apparently intended to illustrate the collection of the parts 
of the evil dream and the transfer of the whole to an enemy. Stanzas 
2—4, 6 are non-metrical.

4 Black Bird: the raven or crow, which was regarded as a bird of 

The hymn has been translated by Ludwig, Der Rigveda, III. p. 468.

A prayer for prosperity, accompanying a sacrifice.
2 Let lively breath invite us: we call vital breath to visit us.
   Earth and air's middle realm have gathered, Soma,
   Bṛhaspati and Dharat gathered vigour.

3 The earth and heaven have come to be two gatherers
   up of vigorous might.
   So let us gather vigour up and closely follow after
   Earth.
   With glory come the cows and stand beside the mas-
   ter of the herd. Let us when we have gathered
   fame and glory closely follow Earth.

4 Prepare the cow-stall, for there drink your heroes:
   stītob ye the coats of armour, wide and many.
   Make iron forts defying all assailants: let not your
   pitcher leak; stay it securely.

5 The eye of sacrifice, source and beginning with voice,
   ear, spirit unto him I offer.
   To this our sacrifice, wrought by Viṣvakarmā, may
   the Gods come gracious and kindly-hearted.

6 Let the Gods' Priests and those who merit worship,
   to whom oblation as their share is offered,
   Come to this holy service with their Consorts, and all
   Gods revel in the food we bring them.

2 Dharat: the Supporter; usually an appellation of India.

4 The stanza is taken from R. V. X. 101. 8. The cow-stall: a
   figurative expression for the place where the Soma juice is extracted.
   Heroes: the priests. Coats of armour: altars for storing the Soma
   juice. Iron forts: safeguards obtained by sacrifice and prayer.

5 Repeated from II. 35. 5. Viṣvakarmā, the eye, source, and be-
   ginning of sacrifice, is probably an appellation of the Omniscient Agni.

6 Priests: prītā (priestly): regularly sacrificing priests. The two Celestial
   Hosts who are usually invoked are Viṣṇu and Viṣṇya, or Agni
   and Varuna, or Varuṇa and Viṣṇya (see Max Müller, Ancient Sanskrit
   Literature, p. 464). The Agnis are the Ājivāryas, Tīrthakāria Agnāth or Fire-kinders, and Viṣṇya the Upāvastu or Director.

Hymn 61. THE ATHARVAVEDA.

Hymn LIX.

God among mortals, Agni, thou art guard of holy
Law, thou art
To be adored in sacred rites.

2 When, ignorant, we violate the statutes of you, O
Deities, with whom is knowledge,
Wise Agni shall correct our faults and failings, and
Some who hath entered into Bṛhma.

3 To the Gods' pathway have we come desiring to
execute what work we may accomplish.
Let Agni—for he knows—complete the worship.
He is the Priest: let him fix rites and seasons.

Hymn LX.

May I have voice in my mouth, breath in my nostrils,
sight in mine eyes, hearing in mine ears, hair
that hath not turned gray, teeth free from yellow-
ness, and much strength in mine arms.

2 May I have power in my thighs, swiftness in my legs,
steadfastness in my feet. May all my members be
uninjured and my soul unimpaired.

Hymn LXI.

May my self remain in my body: may I enjoy the
full time of life.
Rest thee pleasantly: pour forth abundance, purify-
ing thyself in Svarga.

An explanatory hymn accompanying sacrifice.

1 The stanza is taken from R. V. VIII. II. 1.
2 Taken, with the last pada varied, from R. V. X. 2. 6.
3 From R. V. X. 2. 4. The Gods' pathway: sacrifice, the path
   that leads to the Gods. Seasons: the proper times of worship.

A prayer for perfect bodily and mental health and vigour.

A prayer for long life and prosperity, and final happiness in heaven.
HYMN LXII.
Makes me beloved among the Gods, beloved among the Princes, make
Me dear to everyone who sees, to Sādrā and to Aryan man.

HYMN LXIII.
Rise up, O Brahmaapatī; awake the Gods with sacrifice.
Strength the Sacrifice: aid life, breath, and offspring, cattle, fame.

HYMN LXIV.
For lofty Jātavedas I have brought the fuel hither first.
May he who knoweth all bestow faith and intelligence on me.

3 With fuel and with flaming wood, we, Jātavedas,
   strengthen thee;
   So do thou strengthen us in turn with children and with store of wealth.

3 Whatever even be the logs which, Agni, we lay down for thee,
   Propitious be it all to me: accept it, O most youthful God.

4 Agni, these logs are thine: with these be, fain to burn a flaming brand.
   Vouchsafe us length of life and give us hope of immortality.

HYMN LXV.
A golden Eagle thou hast soared with light to heaven.
Those who would harm thee as thouliest skyward
Beat down, O Jātavedas, with thy fury. The strong
   hath feared: to heaven mount up with light, O Śūrya.

HYMN LXVI.
The Asuras with iron nets, magicians, who roam
about with hooks and bonds of iron,
With wrath I make thy thralls, O Jātavedas. Come as a bolt foe-quelling, thousand-pointed.

HYMN LXVII.
A hundred autumns may we see. 2 A hundred autumns may we live. 3 A hundred autumns may we know. 4 A hundred autumns may we grow. 5 A hundred autumns may we thrive. 6 A hundred autumns may we be. 7 A hundred autumns may we bide. 8 A hundred, yea, and even more.

HYMN LXVIII.
Born of the broad and narrow I with magic power unclose the mouth.
With these when we have raised the bunch of grass we pay the holy rites.

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A prayer for the love of Gods and men.
"The Gods" (here Brahmanas, who have studied and teach sacred lore,
human Gods" (Sacred Books of the East, XII. 309) are intended. Cl. V. XIX. 32. 5.

A prayer, accompanying sacrifice, for long life and prosperity.

A prayer to Agni for children, long life, and various blessings.

1 Flaming wood: the smûtra, kindling-stick or fire-brand with which the fire is lighted, as distinct from the isâdâr or fuel.

4 A flaming brand: the God being regarded as identical with the stick that kindles the visible flame.

A hymn to Agni identified with the Sun.
Those who would harm thee: demons of darkness and eclipses. The Strong: Agni.

A hymn to Agni as the Sun.
Asuras: demons of darkness. Iron net: to be used against the Sun, the Celestial Bird, the Golden Eagle.

A prayer for long life.

A preliminary sacrificial formula.
Broad and narrow: larger and smaller laddes. Bunch of grass: the sâda, a bunch of Dârâhâ grass which passes from priest to priest during the performance of a sacrifice. See Haug's Aitareya-Brahmamapsa, II. p. 79.
HYMN LXIX.

HYMN LXX.

HYMN LXXI.
Let my libations, giving boons, adoring, further the Twice-born's song that honours Soma.
Go ye to Brahma's world having enriched me with life and breath, with children and with cattle, with fame and wealth, and with a Brahman's lustre.

HYMN LXXII.
Within the chest whence we before extracted the bunch of grass, this do we now deposit.
Wrought is the sacrifice by power of Brahma.
Through this assist me here, ye Gods, with favour.

A prayer or charm for long life.

1 Ye : the Gods are addressed. 2 Dependent : on the sacrifices of men, as the worshipper is dependent on the Gods.

A charm for long life.

A hymn, accompanying libations, for wealth and prosperity.

Twice-born : regenerated by investiture; men of the first three classes, especially Brahman. Song that honours Soma : a Pûramâni verse in praise of Soma which is being strained and purified. The seven Pûramaâni verses are Rigveda IX. 67. 21—27. Go ye, addressed to the libations.

A sacrificial formula.

Bunch of grass : see XIX. 8, note.

BOOK XX.

HYMN I.

There, Indra, we invoke, the Bull, what time the Soma hath been pressed.
Drink of the sweetly-flavoured juice.

2 The best of guardians hath the man within whose dwelling-place ye drink,
O Maruts, giants of the sky.

3 Let us serve Agni with our hymns, Sage who comsumeth ox and cow,
Who beareth Soma on his back.

HYMN II.

Let the Maruts drink Triâhûps from the Potâr's cup,
according to the season Soma from heaven. 2 Let Agni from the Kindler's cup drink Triâhûps,
according to the season Soma from heaven. 3 Let

This Book, which, with Book XIX., is not a part of the original Atharva-veda, contains—with the exception of the Kuntâpâ section (CXXVII—CXXXVI)—complete and composite hymns addressed almost exclusively to Indra and generally taken directly and without variants from hymns and portions of hymns of the Rigveda.

1 Taken from R. V. III. 40. 1.
2 R. V. 1. 86. 1.
3 R. V. VIII. 43. 11. Who beareth Soma on his back; on whom the libation of Soma juice is poured.

This prose hymn is composed of fragments of R. V. II. 36 and 37.
1 Drink Triâhûps : accept hymns of praise in Triâhûp metre accompanying the libation. The Potâr's cup : the Soma bowl of the Brahman's assistant the Potar or Purifier, one of the sixteen officiating priests at a sacrifice.
2 Kindler : the Agnikûth, the priest who lights the sacrificial fire.
3 The Brahman : this title is not given to Indra in the corresponding R. V. passage.

21
Indra the Brahman from the Brahman’s cup drink
Trishûups, according to the season Soma from
heaven. 4 Let the God, Granter of Wealth, from
the Potar’s cup drink Trisûups, according to the
season Soma from heaven.

HYMN III.
Come, we have pressed the juice for thee; O Indra,
drink this Soma here.
Seat thee on this my sacred grass.
2 Let both thy bay steeds, yoked by prayer, long-
maned, O Indra, bring thee nigh.
3 We Soma-bearing Brahman call thee Soma-drinker
with thy friend.
We, Indra, who have pressed the juice.

HYMN IV.
Come unto us who poured the juice, come hither to
our eulogies.
Drink of the juice, O fair of face.
3 I pour it down within thee, so through all thy mem-
ers let it run.
Take with thy tongue the pleasant drink.
3 Sweet to thy body let it be, delicious be the savoury
juice.
Sweet be the Soma to thy heart.

HYMN V.
Like women, let this Soma juice invested with its
raiment, glide
Most active Indra, close to thee.
2 Mighty in bulk, strong-necked, stout-armed, in the
wild rapture of the juice
Doth Indra smite the foemen dead.
3 Indra, advance, go forward thou who by thy might
art Lord of all.
Slay, Vrițra-slayer, slay thy foes.
4 Long be thy grasping-hook wherewith thou givest
treasure unto him
Who pours the juice and worships thee.
5 Here, Indra, is thy Soma draught, made pure upon
the sacred grass.
Run hither, come and drink thereof.
6 Famed for thy radiance, worshipped well! this juice
is shed for thy delight:
Thou art invoked, Akhandăla!
7 To Kuṇḍapâyya, grandson’s son, grandson of Śringa-
vrish, to thee,
To him have I addressed my thought.

A continuation of the preceding hymn, taken from R. V. VIII. 17.
1 Like women: who move slowly on, dressed in white garments.
Its raiment: the milk that colours it.
4 Grasping-hook: Indra’s bounteous power is likened to the hook
with which the branches of fruit-laden trees are drawn down within
reach.
6 Famed for thy radiance, worshipped well: the words thus render-
ed, śekhigo and śekhipājano, have not been satisfactorily explained
by the commentator, and their meaning is still uncertain. According to
Śkyāpa the former may mean ‘thou whose cattle are strong,’ or “thou
whose radiance is renowned,’ and the latter ‘thou of renowned adora-
tion’ or ‘whose hymns are renowned.’ See Professor Wilson’s note.
Thou art invoked, Akhandâla! or, Thou, O Destroyer, art invoked.
This appellation of Indra does not occur again in the Rigveda.
7 Kuṇḍapâyya and Śringavrish appear here to be names of men.
According to Śkyāpa kuṇḍapâyya is the name of a particular Soma-
THE HYMNS OF [BOOK XX.

HYMN VI.

The, Indra, we invoke, the Bull, what time the Soma is expressed.
So drink thou of the savoury juice.
Indra, whom many laud, accept the strength-conferring Soma juice.
Quaff, pour down drink that satisfies.
Indra, with all the Gods promote our wealth-bestowing sacrifice,
Thou highly-laured Lord of men.
Lord of the brave, to thee proceed these drops of Soma juice expressed,
The bright drops to thy dwelling-place.
Within thy belly, Indra, take Soma the juice most excellent:
The heavenly drops belong to thee.
Drink our libation, Lord of hymns: with streams of meath thou art bedewed:
Our glory, Indra, is thy gift.
To Indra go the treasures of the worshipper which never fail:
He drinks the Soma and is strong.
From far away, from near at hand, O Vītra-slayer, come to us:
Accept the songs we sing to thee.

HYMN VII.

Sūkṣa, thou mountest up to meet the Hero famous for his wealth,
Who hurls the bolt and works for man;

HYMN VIII.

Drink as of old, and let the draught delight thee:
Hear thou my prayer and let our songs exalt thee.
Make the Sun visible, make food abundant: slay the foes, pierce through and free the cattle.
Come to us; they have called thee Soma-lover.
Here is the pressed juice: drink thereof for rapture.
Widely-capacious, pour it down within thee, and invoked hear us like a father.

Full is his chalice. Blessing! Like a pourer I have filled up the vessel for his drinking.
Presented on the right, dear Soma juices have brought us Indra, to rejoice him, hither.

HYMN IX.

As cows low to their calves in stalls, so with our songs we glorify
This Indra, even your wondrous God who checks attack, who joys in the delicious juice.

Sūkṣa, thou mountest up to meet the Hero famous for his wealth,
Who hurls the bolt and works for man;

HYMN IX.

2 Him who with might of both his arms brake nine-and-ninety castles down,
Slew Vītra and smote Abi dead.
3 This Indra is our gracious Friend. He sends us in a full broad stream
Riches in horses, kine, and corn.
4 Indra, whom many laud, accept the strength-conferring Soma juice.
Quaff, pour down drink that satisfies.

HYMN VIII.

Drink as of old, and let the draught delight thee:
Hear thou my prayer and let our songs exalt thee.
Make the Sun visible, make food abundant: slay the foes, pierce through and free the cattle.
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Presented on the right, dear Soma juices have brought us Indra, to rejoice him, hither.

HYMN IX.

As cows low to their calves in stalls, so with our songs we glorify
This Indra, even your wondrous God who checks attack, who joys in the delicious juice.
2 Celestial, bounteous Giver, girt about with might, rich, mountain-like, in precious things—
Him swift we seek for foodful booty rich in kine, brought hundredfold and thousandfold.

3 I crave of thee that hero strength, that thou mayest first regard this prayer,
Wherewith thou holdest Bṛigu and the Yatis and Prasankaṇva when the prize was staked.

4 Wherewith thou sentest mighty waters to the sea, that, Indra, is thy hero strength.
For ever unattainable is this power of him to whom the worlds have called aloud.

Hymn X.
These songs of ours exceeding sweet, these hymns of praise ascend to thee,
Like ever-conquering chariots that display their strength, gain wealth and give unfailing aid.

2 The Bṛiguṣas are like suns, like Kanyas, and have gained all that their thoughts were bent to win.
The living men of Priyamedha’s race have sung exalting Indra with their lauda.

Hymn XI.
Fort-Render, Lord of Wealth, dispelling foemen, Indra with lightnings hath o’ercome the Dāsa.
Impelled by prayer and waxen great in body, he hath filled earth and heaven, the bounteous Giver.

3 Yatis: an ancient race of ascetics connected with the Bṛiguṣas, and, according to one legend, said to have taken part in the creation of the world. Prasankāṇva: an ancient Rishi, descendant of the celebrated Kanyas and seer of some hymns of Books I., VIII., and IX. of the Rigveda. When the prize was staked: when they fought for booty.

Taken from R. V. VIII. 3. 16, 16.

2 Priyamedha: a Rishi, of the family of Angiras, seer of several hymns of the Rigvedas.

Taken from R. V. III. 34.

1 Fort-render: breaker-down of the cloud-castles of the demons who withhold the rain as well as of the strongholds of the hostile non-Aryan tribes.

3 He who burns fierce in forests: perhaps the thunderbolt.
Vyanas: the name of one of the demons of drought. See R. V. L 101. 2 and 103. 2.
Made the milch-kine of the nights apparent: according to Skyma, i.e., manifest the (stolen) cows (that had been hidden) in the night; that is, recovered the rays of light.
7 In Vivasvān’s dwelling: in the sacrificial chamber, the abode of the sacrificer who represents Vivasvān, who sacrifices for the Gods in heaven.
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8 Excellent, conqueror, the victory-giver, the winner of the light and godlike waters,
   He who hath won this broad earth and this heaven,
   in Indra they rejoice who love devotions.
9 He gained possession of the Sun and horses; Indra obtained the cow who feedeth many.
   Treasure of gold he won; he smote the Dasyus and gave protection to the race of Aryas.
10 He took the plants and days for his possession; he gained the forest trees and air's mid-region.
   Vala he cleft, and chased away opponents: thus was he tamer of the overweening.
11 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,
   The Strong, who listens, who, gives aid in battles, who slays the Vritras, wins and gathers treasures.

HYMN XII.

Prayers have been offered up through love of glory:
Vasishtha, honour Indra in the battle.
He who with might extends through all existence hears words which I, his faithful servant, utter.
A cry was raised which reached the Gods, O Indra,
a cry to them to send us strength in combat.
None among men knows his own life's duration:
bear us in safety over these our troubles.
3 The Bays, the booty-seeking car I harness: my prayers have reached him who accepts them gladly.
   Indra, when he had slain resistless Vritras, forced with his might the two world-halves asunder.

The cow who feedeth many: both directly, with milk, and indirectly through the sacrifices for which she supplies the essential oblations.
11 The race of Aryas: according to Sāyaṇa, the noblest tribe or order, meaning the first three classes or castes.

Stanzas 1—6 are taken from R.V. VII. 23, and stanza 7 from R.V. 60. 4.
4 A cry was raised: I follow Professor Pischel's interpretation of this very difficult stanza. See Vedische Studien, I pp. 34—36.
3 The two world-halves asunder: cf. A.V. IV. 1. 6, note, and VIII. 9. 6.

HYMN XIII.

Lords of great wealth, Bhṛṣapati and Indra, rejoicing at this sacrifice drink Soma.
Let the abundant drops sink deep within you: vouchsafe us riches with full store of heroes.
2 Let your swift-gliding coursers bear you hitherward with their fleet pinions. Come ye forward with your arms.
   Sit on the grass; a wide seat hath been made for you: delight yourselves, O Maruts, in the pleasant food.
3 For Jātavedas, worthy of our praise, will we frame with our mind this eulogy as 'twere a car.

4 Barren vows: which are fatter than others.

Stanza 1 is taken from R.V. IV. 50. 10; stanza 2 from R.V. 85. 6; stanza 3 from R.V. 94. 1; and stanzas 4 from R.V. 6. 9.
3 As 'twere a car: as a carpenter constructs a car or wain. Moreover the hymn is frequently called a chariot, as it travels swiftly to the Gods. Similarly Pindar speaks of song as a chariot, Μουσὴν ἄρχον, O. 9. 51, I. 2. 3; ἄρτων ὑπεντεύοντον ἄρτον, Π. 10. 65; Μουσὴν ἄρτων, I. 7. 62. In his assembly: among those who have met together to worship him. Or the meaning might be: good, or suspicions, is his providence or loving care of us.
For good in his assembly is this care of ours. Let us not in thy friendship, Agni, suffer harm.

With these, borne on one car, Agni, approach us; or borne on many, for thy steeds are able.
Bring, with their Dames, the Gods, the Three-and-Thirty, after thy Godlike nature, and be joyful.

HYMN XIV.

We call on thee, O peerless One. We, seeking help, possessing nothing firm ourselves,
Call on thee wonderful in sight:

On thee for aid in sacrifice. This youth of ours, the bold, the mighty, hath gone forth.
We, therefore, we thy friends, Indra, have chosen thee, free-giver, as our guardian God.

Him who of old hath brought to us this and that blessing, him I magnify for you.
Even Indra, O my friends, for help:

Borne by thy steeds, the Lord of heroes, ruling men,
for it is he who takes delight.
The Bounteous Lord bestows on us his worshippers hundreds of cattle and of steeds.

HYMN XV.

To him most liberal, lofty Lord of lofty wealth, verily powerful and strong, I bring my hymn,—
Whose checkless bounty, as of waters down a slope, is spread abroad for all that live, to give them strength.

2 Now all this world, for worship, shall come after thee—the offerer's libations like descending floods,
When the well-loved one seems to rest upon the hill, the thunderbolt of Indra, shatterer wrought of gold.

3 To him the terrible, most worthy of high praise, like radiant Dawn, bring gifts with reverence in this rite,
Whose being, for renown, yes, Indra-power and light, have been created, like bay steeds, to move with speed.

4 Thine, Indra, praised by many, excellently rich I are we who trusting in thy help draw near to thee.
Lover of praise, none else but thou receives our adoration: as Earth loves all her creatures, love thou this our hymn.

5 Great is thy power, O Indra, we are thine. Fulfil,
O Maghavan, the wish of this thy worshipper.
After thy lofty heaven hath measured out its strength: to thee and to thy power this earth hath bowed itself.

6 Thou, who hast thunder for thy weapon, with thy bolt hast shattered into pieces this broad massive cloud.
Thou hast sent down obstructed floods that they may flow: thou hast, thine own for ever, all victorious might.

2 This youth of ours: the noble, the institutor of the sacrifice, who has gone out on a warlike expedition.

4 Castle: taken from the enemy.

Taken from B. V. VIII. 21. 1, 2 and 9, 10.

3 Like radiant Dawn: as dawn brings the light. When the object compared is the person addressed, the object to which it is compared is often in the vocative case, as here. See Grassmann's Rig-veda Dictionary under ad. Bring: the worshipper addresses himself. But see Ludwig's Commentary (V. 18), who translates and explains differently, taking sthavir (stbh in the Pada text) as the first person singular.

5 After thy: heaven has taken thy might and majesty as a pattern for its own.

Taken from B. V. I. 57.
HYMN XVI.

Like birds who keep their watch, plashing in water,
Like the loud voices of the thundering rain-cloud,
Like merry streamlets bursting from the mountain,
thus to...Brihaspati our hymns have sounded.

2 The son of Angiras, meeting the cattle, as Bhaga,
brought in Aryaman among us.
As friend of men he decks the wife and husband.
As for the race, Brihaspati, nerve our coursers.

3 Brihaspati, having won them from the mountains,
stewed down, like barley out of winnowing-baskets,
The vigorous, wandering cows who aid the pious,
desired of all, of blameless form, well-coloured.

4 As the Sun dews with meath the seat of Order, and
casts a flaming meteor down from heaven,
So from the rock Brihaspati forced the cattle, and
cleft the earth's skin as it were with water.

5 Forth from mid-air with light he drave the darkness,
as the gale blows a lily from the river.
Like the wind grasping at the cloud of Vala, Brihas-
pati gathered to himself the cattle.

6 Brihaspati, when he with fiery lightnings clef
through the weapon of reviling Vala,

The hymn, addressed to Brihaspati, is taken from R. V. X 68.

2 The son of Angiras: Brihaspati, especially worshipped and cheris-
hed by Angiras. The cattle: the imprisoned beams of light; the bright
days. Bhaga: God of good fortune. Aryaman: the representative
of marriage; here meaning marriage itself.

3 Out of winnowing-baskets: sthivibhyak: the exact meaning of the
word is somewhat uncertain, but it is evidently a measure, basket, or
instrument connected with corn. Sthivimdhata, 'armed with sthiviya,'
occurs in X. 27. 15, and is said by Skyanya to mean 'occupants of sta-
tions.' Prof. Wilson renders sthivibhyak in this place by 'from the
granaries.' The cows bestowed by Brihaspati are countless as grains
of barley on the threshing-floor or winnowing-place.

4 Cleft the earth's skin: or surface, with the hoofs of many cattle.

5 A lily: gasela: according to Skyanya the same as适用于, the
Valllemereis Oostandra, a common aquatic plant.

6 Weapon: I adopt Skyanya's explanation of dhanua, although in X.

33. 2 the same word means 'exhaustion.'

HYMN 16. THE ATHARVA-VEDA.

Consumed him as tongues eat what teeth have com-
passed: he threw the prisons of the red cows open.

7 That secret name borne by the lowing cattle within
the cave Brihaspati discovered,
And drave, himself, the bright kine from the moun-
tain, like a bird's young after the eggs' disclosure.

8 He looked around on rock-imprisoned sweetness as
one who eyes a fish in scanty water.
Brihaspati, cleaving through with varied clamour,
brought it forth like a bowl from out the timber.

9 He found the light of heaven, and fire, and Morning:
with lucid rays he forced apart the darkness.
As from a joint, Brihaspati took the marrow of Vala
as he gloried in his cattle.

10 As trees for foliage robbed by winter, Vala mourned
for the cows Brihaspati had taken.
He did a deed ne'er done, ne'er to be equalled, where-
by the sun and moon ascend alternate.

11 Like a dark steed adorned with pearl, the Fathers
have decorated heaven with constellations.
They set the light in day, in night the darkness.
Brihaspati cleft the rock and found the cattle.

12 This homage have we offered to the Cloud-God who
thunders out to many in succession.

May this Brihaspati vouchsafe us fulness of life with
kine and horses, men, and heroes.

8 Sweetness: the sweet milk; that is the cows who produced it.

9 Prof. Wilson, following Skyanya, paraphrases the second line:
'he seized (the cattle from the rock) of Vala surrounded by the kine
as (one extract) marrow from a bone.'

11 The Fathers: 'The connection of the fathers with the light, of
which they are both the embodiments and the guardians, is alone
sufficient to explain their action in placing the stars in the sky.'—
Wallis, Grammar of the Rigveda, p. 68.

12 To answer: 'cows' is, apparently, understood. Skyanya supplies
rkevas: 'who recites in order many (sacred stanzas).'-Wilson.
HYMN XVII.

In perfect unison all yearning hymns of mine that find the light of heaven have sung forth Indra's praise.
As wives embrace their lord, the comely bridegroom, so they compass Maghavan about that he may help.
2 Directed unto thee my spirit never strays, for I have set my hopes on thee, 0 much-invoked!
Sit, wonderful as King upon the sacred grass, and let thy drinking-place be by the Soma juice.
3 From indigence and hunger Indra turns away: Maghavan hath dominion over precious wealth.
These the Seven Rivers flowing on their downward path increase the vital vigour of the Mighty Steer.
4 As on the fair-leaved tree rest birds, to Indra flow the gladdening Soma juices that the bowls contain.
Their face that glows with splendour through their mighty power hath found the shine of heaven for man, the Aryas' light.
5 As in the game a gambler piles his winnings, so Maghavan, sweeping all together, gained the Sun.
This mighty deed of thine none other could achieve, none, Maghavan, before thee, none in recent time.
6 Maghavan came by turns to all the tribes of men: the Steer took notice of the people's songs of praise.
The man in whose libations Sakra hath delight, by means of potent Somas vanquished his foes.
7 As waters flow together to the river, thus Somas to Indra flow, as rivulets to the lake.
In place of sacrifice sages exalt his might, as the rain swells the corn by moisture sent from heaven.

8. He rushes through the region like a furious bull, he who hath made these floods the dunes of worthy lords.
This Maghavan hath found light for the man who brings oblation, sheds the juice, and promptly pours his gift.
9 Let the keen axe come forth together with the light: here be, as erst, the teeming cow of sacrifice.
Let the Red God shine pure with his refulgent ray, and let the Lord of heroes glow like heaven's clear sheen.
10 O much-invoked, may we subdue all famine and evil want with store of grain and cattle.
May we allied, as first in rank, with princes, obtain possessions by our own exertion.
11 Brihaspati protect us from the rearward, and from above, and from below, from sinners.
May Indra from the front, and from the centre, as friend to friends, vouchsafe us room and freedom.
12 Ye twain are Lords of wealth in earth and heaven, thou, O Brihaspati, and thou, O Indra.
Mean though he be, give wealth to him who lauds you.
Preserve us evermore, ye Gods, with blessings.

HYMN XVIII.

Thus, even this, O Indra, we implore: as thy devoted friends,
The Kaunas praise thee with their hymns.

Stanzas 1—11 are taken from R. V. X. 63, and stanzas 12 from VII. 97. 10.

1 Turn away: Sâyapa makes wishful transitive:—'May Indra be the remover of thirst and hunger.'—Wilson.
2 Gained the Sun: conquered him by taking away his moisture, that is, the water that he had absorbed.—Sâyapa.
THE HYMNS OF

BOOK XX.

3 Naught else, O Thunderer, have I praised in the skilled singer's eulogy:
   On thy land only have I thought.
3 The Gods seek him who presses out the Soma; they desire not sleep:
   Incessantly they punish sloth.
4 Faithful to thee we loudly sing, heroic Indra, songs to thee.
   Mark, gracious Lord, this act of ours.
5 Give us not up to man's reproach, to foeman's hateful calumny:
   In thee alone is all my strength.
6 Thou art mine ample coat of mail, my champion, Vritra-slayer, thou.
   With thee for Friend I brave the foe.

HYMN XIX.

O Indra, for the strength that slays the foe and conquers in the fight.
We turn thee hitherward to us.
1 O Indra, Lord of Hundred Powers, may those who praise thee hitherward
   Direct thy spirit and thine eye.
2 O Indra, Lord of Hundred Powers, with all our songs we invoke
   Thy names for triumph over foes.
3 We strive for glory through the powers immense of him whom many praise,
   Of Indra who supports mankind.
4 For the foe's slaughter I address Indra whom many invoke.
   To win us booty in the wars.
5 In battles be victorious. We seek thee, Lord of Hundred Powers,
   O Indra, that the foe may fall.
6 In splendid combats of the hosts, in glories where the fight is won,
   Indra, be victor over foes.

HYMN XX.

Drink thou the Soma for our help, bright, vigilant, exceeding strong.
O Indra, Lord of Hundred Powers.
2 O Satakratu, powers which thou midst the Five Races hast displayed—
   Those, Indra, do I claim of thee.
3 Indra, great glory hast thou gained. Win splendid fame which none may mar:
   We make thy might perpetual.
4 Come to us either from anear, or, Sakra, come from far away.
   Indra, wherever be thy home, come to us hence, O Thunder-armed.
5 Verily Indra, conquering all, driveth even mighty fear away;
   For firm is he and swift to act.
6 Indra be gracious unto us: sin shall not reach us afterward,
   And good shall be before us still.
7 From all the regions of the world let Indra send security,
   The foe-subduer, swift to act.

HYMN XXI.

We will present fair praise unto the Mighty One, our hymns to Indra in Vivasvan's dwelling-place;

Stanzas 1—4 are taken from R. V. III. 37. 8—11, and stanzas 5—7 from II. 41. 10—13.
3 Sakra: Mighty One.

Taken from R. V. I. 53.
1 Vivasvan's dwelling-place: the sacrificial chamber or enclosure.
See XX. 11. 7.

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For he hath ne'er found wealth in those who seem to sleep; those who give wealth to men accept no paltry praise.

2 Giver of horses, Indra, giver, thou, of kine, giver of barley, thou art Lord and guard of wealth:
Man's helper from of old, not disappointing hope,
Friend of our friends, to thee as such we sing this praise.

3 Indra, most splendid, powerful, rich in mighty deeds,
this treasure spread around is known to be thine own.
Gather therefrom, O Conqueror, and bring to us:
fail not the hope of him who loves and sings to thee.

4 Well-pleased with these bright flames and with these Soma drops, take thou away our poverty with steeds and kine.
With Indra scattering the Dasyu through these drops, freed from their hate may we obtain abundant food.

5 Let us obtain, O Indra, plenteous wealth and food,
with strength exceeding glorious, shining to the sky.
May we obtain the Goddess Providence, the strength of heroes, special source of cattle, rich in steeds.

6 These our libations, strength-inspiring Soma draughts,
gladden thee in the fight with Vṛitra, Hero-Lord,
What time thou slewest for the singer with trimmed grass ten thousand Vṛitras, thou resistless in thy might.

7 Thou goest on from fight to fight intrepidly, destroying castle after castle here with strength;
Thou Indra, with thy friend who makes the foe bow down, slightest from far away the guileful Namuchi.

8 Thou hast struck down in death Karanja, Parṇayas, in Atithigva's very glorious going forth:
Unyielding, when Rijisvan compassed them with siege, thou hast destroyed the hundred towns of Vangrīda.

9 With all-outstripping chariot wheel, O Indra, thou far-famed, hast overthrown the twice ten kings of men,
With sixty thousand nine-and-ninety followers, who came in arms to fight with friendless Susravas.

10 Thou hast protected Susravas with succour, and Tūrvayāna with thine aid, O Indra:
Thou madest Kutsa, Atithigva, Ayu subject unto this king, the young, the mighty.

11 May we protected by the Gods hereafter remain thy very prosperous friends, O Indra.
Thee we extol, enjoying through thy favour life long and joyful and with store of heroes.

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<td>7 With thy friend: the thunderbolt. Or adānay may mean 'with Nani' as thy confederate.</td>
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<td>Namuchi: 'non-looser (of the heavenly waters),' another demon of drought.</td>
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<td>8 Karanja, Parṇaya, and Vangrīda are Asuras or demons; Atithigva is another name of the liberal prince Divodāsa, and Rijisvan is a pious worshipper oppressed by Dasyus or barbarians. See R. V. I. 51. 5, 6.</td>
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<td>9 Susravas, and Tūrvayāna in the next verse are said to be kings.</td>
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<tr>
<td>10 Kutsa is mentioned (R. V. I. 13. 14.) as a favourite of Indra, but is here represented, together with Atithigva and Ayu, as chastised by him.</td>
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<tr>
<td>This king: Susravas, or Tūrvayāna; these names perhaps denote the same individual.</td>
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HYMN XXII.

Hymn, the Soma being pressed I pour the juice for thee to drink:
Sate thee and finish thy carouse.
Let not the fools, or those who mock, beguile thee
when they seek thine aid:
Love not the enemies of prayer.
Here let them with rich milky draught cheer thee to
great munificence:
Drink as the wild bull drinks the lake.
Praise, even as he is known, with song Indra, the
guardian of the kine,
The Son of Truth, Lord of the brave.
His bay steeds have been sent, red steeds are
on the sacred grass
Where we in concert sing our songs.
For Indra, Thunder-armed, the kine have yielded—
mingled milk and meath,
What time he found them in the vault.

HYMN XXIII.

Invoked to drink the Soma juice come with thy bay
steeds, Thunder-armed!
Come, Indra, hitherward, to me.
Our priest is seated true to time; the grass is regularly strewed;
The pressing-stones were set at morn.
These prayers, O thou who hearest prayer, are
offered. Seat thee on the grass.
Here, enjoy the offered cake.

Stanzas 1-3 are taken from R. V. VIII. 45. 23—24, and stanzas
4-5 from VIII. 58. 4—6.
5 Wild bull: or Gaur; the Bos Gaurus.
6 In the vault: 'In the cavity of the Soma vessel.'—von Roth; 'on
the horizon.'—Ludwig; 'near at hand.'—Stählin.

The hymn is taken from R. V. III. 41.

HYMN XXIV.

Come to the juice that we have pressed, to Soma,
Indra! blend with milk:
Come, favouring us, thy bay-drawn car!
Come, Indra, to this gladdening drink, placed on the
grass, pressed out with stones:
Wilt thou not drink thy fill thereof?
To Indra have my songs of praise gone forth, thus
rapidly sent hence,
To turn him to the Soma-draught.
Hither with songs of praise we call Indra to drink
the Soma juice:
Will he not come to us by lands?

7 Vasu: or, Good Lord.

Taken from R. V. III. 42.
5 Indra, these Somas are expressed. Take them within thy belly, Lord
Of Hundred Powers, thou Prince of wealth.
6 We know thee winner of the spoil and resolute in battles, Sage!
Therefore thy blessing we implore.
7 Borne hither by thy stallions, drink, Indra, this juice which we have pressed,
Mingled with barley and with milk.
8 Indra, for thee in thine own place I urge the Soma
for thy draught:
Deep in thy heart let it remain.
9 We call on thee, the Ancient One, Indra, to drink
the Soma juice,
We Kuśikas who seek thine aid.

HYMN XXV.

Indra, the mortal man well guarded by thine aid
goes foremost in the wealth of horses and of kine.
With ampest wealth thou fillst him, as round about
the waters clearly seen afar fill Sindhu full.

2 The heavenly waters come not nigh the priestly bowl:
they but look down and see how far mid-air is spread:
The Deities conduct the pious man to them: like
suits they delight in him who loveth prayer.
3 Praiseworthy blessing hath thou laid upon the pair
who with uplifted ladles serve thee, man and wife.
Uncheck'd he dwells and prospers in thy law: thy
power brings blessing to the sacrificer pouring gifts.

9 Kuśikas: members of the family of Kuśika the father or grand-
father of the great Ṛishi Viprāmitra who is the seer of the hymn.

Stanzae 1–6 are taken from R. V. I. 83, and stanza 7 from X. 104. 3.
3 Man and wife: the text has only maitrī, a couple. The word
apparently means here the offerer of the sacrifice and his wife, who
took part in the ceremony. Śākyapa explains it as the grain and the
butter of oblation.

HYMN XXVI.

In every need, in every fray we call, as friends, to
succour us
Indra the mightiest of all.
2 If he will hear us let him come with succour of a
thousand kinds,
And all that strengthens, to our call.

4 The Pāpi is the illiberal demon who withholds the rain.
5 The paths: ways of communication between men and Gods.
Uśanā Kārṣa is the name of a celebrated ancient Ṛishi. The mean-
ing of the latter half of the second verse is obscure. Ludwig renders
it 'Seek we to win by sacrifice the immortality which has sprung
from Yama.'
7 To make thee start: on the journey to visit us.

Stanze 1–3 are taken from R. V. I. 30, 7–9, and stanze 4–6
from I. 6, i–3.
HYMN XXVII

If I, O Indra, were, like thee, the single sovran of all wealth.
My worshipper should be rich in kine.
2 I should be fair, O Lord of Might, to strengthen and enrich the sage,
Were I the lord of herds of kine.
3 To worshippers who press the juice thy goodness,
Indra, is a cow
Yielding in plenty kine and steeds.

3 Hero of our ancient home: tutelary deity of our family.
4 They who stand round: lokatrayamartinaḥ pradānāṁ, 'the living beings of the three worlds,' is Skāra’s explanation. Probably the Maruts, Indra’s constant companions, are intended.
The bright, the ruddy steed (brādhadhana cvasīkām) is probably the Sun, with whom Indra is frequently connected.
5 On both sides: sipatākṣākte: harnessed on different sides.
6 Thou, I a. the Sun. O Men! is perhaps merely an exclamation expressive of admiration. If many, men, be taken to mean the Maruts, the words thou, mahīṣ, neṣṭ born, although in the singular number, may apply to these Gods regarded as one host or company and born at one birth. See M. Müller, Vedic Hymns, Part I., pp. 14 sqq., and cf. Ludwig, Über die neuesten Arbeiten auf dem Gebiete der Rigveda-forschung, p. 6. Frug. 1893.

HYMN XXIX

For thou, O Indra, art the God whom hymns and praises magnify:
Thou blestest those who worship thee.


Taken from R. V. VIII. 14. 7—10, in continuation of the preceding hymn.
1 Spread: that is, made mid-air and heaven visible by releasing the imprisoned rays of light.

Taken, in continuation of the preceding hymn, from R. V. VIII. 14. 11—15.
2. Bay horses with their long manes bring Indra to
drink the Soma juice,
The Bountiful to our sacrifices.
3. With waters' foam thou torest off, Indra, the head of
Namuci,
Subduing all contending hosts.
4. The Dasyus, when they fain would climb by magic
arts and mount to heaven,
Thou, Indra, castest down to earth.
5. As Soma-drinker conquering all, thou scatteredst to
every side
Their band who poured no gifts to thee.

HYMN XXX.
In the great synod will I laud thy two bay steeds: I
praise the sweet strong drink of thee the Warrior-
God,
His who pours lovely oil as 'twere with yellow drops.
Let my songs enter thee whose form hath golden
tints.

2. Ye who in concert sing unto the gold-hued place,
like bay steeds driving onward to the heavenly seat,
For Indra laud ye strength allied with tawny steeds,
laud him whom cows content as 'twere with yellow
drops.

3. With waters' foam: with a thunderbolt in the form of foam, ac-
    cording to a later legend. See Muir, O. S. Texts, V. p. 36. Namuci:
Non, Nеш; No thyat; a demon slain by Indra. See Prof. Max Mäl-
    ler's remarks (Academy, Oct. 23, 1892, No. 1063) on Prof. Bloomfield's
    explanation of the story of Namuci in his Contributions to the Inter-
    pretation of the Veda.

Taken from R. V. X. 96. 1—5. Throughout the hymn the poet rings the
changes on words said to be derivatives of the root ṛṣ to take, as
ṛṣyati, delightful; ṛṣya, loving; ṛṣi, bay or tawny; ṛṣi, green,
yellow, or gold-colored. These words are conjecturally explained by
the Commentators, and are susceptible of various renderings.

1 Oil: fatsness; fertilising rain.
2 Cows: milked for sacrificial purposes.

HYMN XXXI.
These two dear Bays bring hither Indra on his car,
thunder-armed, joyous, meet for laud, to drink his
fill.
Many libations flow for him who loveth them: to
Indra have the gold-hued Soma juices run.
2. The gold-hued drops have flowed to gratify his wish:
the yellow drops have urged the swift Bays to the
Strong.
He who speeds on with bay steeds even as he lists
hath satisfied his longing for the golden drops.
3. At the swift draught the Soma-drinker waxed in
might, the iron One with yellow beard and golden
hair.
He, Lord of tawny coursers, Lord of fleet-foot mares,
will bear his bay steeds safely over all distress.

3 Tawny rage: perhaps with reference to the effects of anger on
the colour of the face.—Ludwig.
4 The tawny-hued: the thunderbolt wielded by Indra.

Taken, in continuation of the preceding hymn, from R. V. X. 96.
6—10.
2 The Strong: to Indra; that they may be harnessed and carry
him to the sacrifice.
3 The iron One: 'iron-hearted Indra.'—Wilson.
4 His yellow-coloured jaws, like lades, move apart, what time, for strength, he makes the yellow-tinted stir.
When, while the bowl stands there, he grooms his tawny steeds, when he hath drunk strong drink, the sweet juice that he loves.
5 Yes, to the dear one's seat in homes of heaven and earth the bay steeds' Lord hath whinnied, like a horse for food.
Then the great wish hath seized upon him mightily, and the beloved One hath gained high power of life.

HYMN XXXII.
Thou, comprehending with thy might the earth and heaven, acceptest the dear hymn for ever new and new.
O Asura, disclose thou and make visible the Cow's beloved home to the bright golden Sun.

2 O Indra, let the eager wishes of the folk bring thee the golden-jawed, delightful, on thy car.
That, pleased with sacrifice wherein ten fingers toil, thou mayest at the feast drink of our offered mead.

3 Juices aforesight, Lord of Beys, thou drankest, and thine, and only thine, is this libation.

gladden thee, Indra, with the mead-rich Soma: pour it down ever, Mighty One, within thee.

4 For strength: for strengthening food. The yellow-tinted: his yellow jaws.

5 The dear one: the Soma, found both in heaven and on earth, the homes of Gods and men. According to Sāyana, Indra himself is meant. The beloved One: Indra, whose vital vigour is quickened and increased by the soma libations which he drinks.

Taken, in continuation of the preceding hymn, from the concluding verses, 11—13, of R. V. X. 96.

1 The Cow's beloved home: the cow may be the sun, whose home is the universe which Indra will allow Sārya to illuminate.

2 Sacrifices: according to Sāyana, the sacrificial Soma juice which is pressed out, purified, and prepared by the fingers of the priest.

HYMN XXXIII.
Drink of the juice which men have washed in waters and fill thee full, O Lord of tawny horses.
O Indra, hearer of the land, with Soma which stones have mixed for thee enhance thy rapture.

2 To make thee start, a strong true draught I offer to thee the Bull, O thou whom bay steeds carry.
Here take delight, O Indra, in our voices while thou art hymned with power and all our spirit.

3 O mighty Indra, through thine aid, thy prowess, obtaining life, sealons, and skilled in worship,

Men in the house who share the sacred banquet stand singing praise that brings them store of children.

HYMN XXXIV.
He who, just born, chief God of lofty spirit, by power and might became the Gods' protector,
Before whose breath, through greatness of his valour, the two worlds trembled, He, O men, is Indra.

2 He who fixed fast and firm the earth that staggered, and set at rest the agitated mountains,
Who measured out air's wider middle region and gave the heaven support, He, men, is Indra.

3 Who slew the Dragon, freed the Seven Rivers, and drave the kine forth from the cave of Vāla,
Begot the fire between both stones, the spoiler in warriors' battle, He, O men, is Indra.

Taken from R. V. X. 104. 2—4.

True: effluxual: which produces the result expected in the shape of favour. The stanza is found also in Hymn 35. 7 of this Book.

The hymn is a repetition, with three additional stanzas, of R. V. II. 12.

3 Wider: in consequence of the separation of heaven and earth.

3 The Dragon: the great serpent of the chief of the demons of drought. Fire between both stones: that is, the lightning between heaven and earth.
4 By whom this universe was made to tremble, who chased away the humbled brood of demons,
Who, like a gambler gathering his winnings, seized the foe's riches, He, O men, is Indra.
5 Of whom, the terrible, they ask, Where is He? or verily they say of him, He is not.
He wastes the foeman's wealth like stakes of gamblers. Have faith in him for He, O men, is Indra.
6 Stirrer to action of the poor and lowly, of priest, of suppliant who sings his praises;
Who, fair-faced, favours him who presseth Soma with stones adjusted, He, O men, is Indra.
7 He under whose supreme control are horses, all chariots, and the hamlets, and the cattle;
He who begat the Sun, begat the Morning, leader of waters, He, O men, is Indra.

8 To whom both armies cry in close encounter, foe against foe, the stronger and the weaker;
Whom two invoke upon one chariot mounted, each for himself, He, O ye men, is Indra.
9 He, without whom men conquer not in battle, whom, warring, they invoke for help and succour;
He, all this universe's type and image, who shakes what never shook, He, men, is Indra.
10 He who hath smitten, ere they knew their danger, with his hurled weapon many grievous sinners;
Who pardons not his boldness who provokes him, who slays the Daityas, He, O men, is Indra.
11 He who discovered in the fortyeth autumn Śambha dwelling in the midst of mountains:
Who slew the Dragon putting forth his vigour, the demon lying there, He, men, is Indra.
12 Who drank the juice poured at the seat of Order, subduing Śambha by superior prowess,
Who hoarded food within the mountain's hollow wherein he grew in strength, He, men, is Indra.
13 Who, with seven guiding reins, the Bull, the mighty, set the Seven Rivers free to flow at pleasure;
Who, thunder-armed, rent Rauhina in pieces when scaling heaven, He, O ye men, is Indra.

4 Brood of demons: dhánam adháman; literally, the Dáán, demon or hostile, colour; the dusky savage inhabitants whom the Aryan immigrants classed with demons.
Cf. "One and another say, There is no Indra. Who hath beheld him?" (R. V. VIII. 89. 3).
5 Indra never commanded the permanent allegiance of all the other Gods, like Zeus and Jupiter; say, we know from the Veda itself that there were sceptics, even at that early time, who denied that there was any such thing as Indra." (M. Müller, India, What can it Teach us? p. 180).
6 Of the poor: the meaning of the word rará is uncertain. Prof. M. Müller (R. V. II. 34. 18) translates it by 'the wretched;' and (R. V. VII. 16. 30) 'the beggar.' Śāyana gives the double explanation, rich and righteous, and Prof. Peterson follows the authors of the Sis- bezig Lieder in adopting the first of these interpretations although it will hardly suit other passages in which the word occurs. For a full discussion of rará, see Fischel, Vedische Studien, I. p. 124.
7 The hamlets: gréndhá; 'die bewaffneten scharen,' armed bands of foot-soldiers, according to Prof. Ludwig; gréndae meaning a troop of men as well as a collection of houses. Leader of waters: sender of the periodical Rains.

8 Both armies: krádast; taken by some in the same sense as vódast, heaven and earth. Two: the warrior and the charioteer.
12 The stanzas are not taken from the Rigveda; and the manuscripts on which the printed text is based are corrupt and unintelligible as they stand.
13 With seven guiding reins: 'to guide him.'—Peterson. With seven bright rays (mit alben stralen), according to Ludwig, which are explained by Śāyana as seven forms of Indra. Raúhina: regarded as a demon; originally, like the other Gods of drought, a dark purple cloud that withholds the seasonable rain.
Hymn XXXV.

To him, to him swift, strong, and high-exalted, I bring my song of praise as dainty viands; My thought to him resists, meet for praises, prayers offered most devotedly to Indra.

2 To him I offer praise as choice refreshment, bring forth my song, with seeming laud besiege him. For Indra, Lord of olden time, the singers shall deck their hymns with heart and mind and spirit.

3 To him then with my lips my song of praises, excellent, winning heavenly light, I offer, To magnify with hymns of invocation and eulogies the Lord, most bounteous Giver.

4 Even for him I frame a laud—so fashion the weight a chariot for the man who needs it— Songs for wise Indra hymned with invocation, a song composed with care and all-impelling.

5 So with my tongue I deck, to please that Indra, my hymn as 'twere a horse, through love of glory, To reverence the Hero, bounteous Giver, famed far and wide, destroyer of the castles.

6 Even for him hath Tvashṭar forged the thunder, most deftly wrought, celestial, for the battle, Wherewith he reached the vital parts of Vṛitra, striking—the vast, the mighty—with the striker.

7 As soon as, at libations of his mother, great Vīśṇu had drunk up the draught, he plundered The dainty edics, the cooked mess; but One stronger transfix'd the wild boar, shooting through the mountain.

3 With my lips: with the service of the poet, as distinguished from that of ministering and superintending priests.

4 For the man who needs it: the exact meaning of ādintiṣya is uncertain. Wilson renders it, after Sākyapa, by '(that the driver) may, thence, (obtain) food.' Grassmann follows the interpretation of the St. Petersburg Lexicon by I also adopt. Ludwig's explanation (Der Rigveda, v. pp. 16, 19) is different.

5 Castles: strongholds of the drought-demons of the air, the massive clouds which withhold the seasonable rain.

6 The striker: the thunderbolt; the weapon of Indra as it was of Zeus and Jupiter. Ramman, the Assyrian God of the air, is similarly armed; and Bel-Merodach bears a double trident, representing lightning, with which he overthrows the dragon Tiamat.

7 This verse is difficult. Sākyapa, Wilson, Benfey, and Grassmann take viśnu to be an appellative or epithet of Indra, and render the
To him, to Indra when he slew the Dragon, the Dames too, Consorts of the Gods, wove praises.
The mighty heaven and earth hath he encompassed: thy greatness heaven and earth, combined, exceed not.

Yes, of a truth, his magnitude surpasseth the magnitude of earth, mid-air and heaven.
Indra whom all men praise, the Sovran Ruler, waxed in his home loud-voiced and strong for battle.

Through his own strength with bolt of thunder Indra smote piece-meal Vítra, drier up of waters.
He let the floods go free, like cows imprisoned, for glory, with a heart inclined to bounty.

11 Through his resplendent power still stood the rivers
when with his bolt on every side he stayed them.
With lordly might, favouring him who worshipped,
he made a ford, victorious, for Turviti.

12 Vast, with thine ample power, with eager movement
against this Vítra cast thy bolt of thunder.
Rend thou his joints, as of an ox dismembered, with
broad oblique that floods of rain may follow.

13 Sing with new lauds his exploits wrought afoetime,
the deeds of him, yes, him who moveth swiftly,
When, hurling forth his weapons in the battle, he
with impetuous wrath lays low the foesmen.

14 When he, yes, he is born the firm-set mountains
and the whole heaven and earth tremble in terror.
May Nodhas ever lauding the protection of this dear
Friend win straightforward strength heroic.

15 Now unto him of these things hath been given what
he, who rules alone o'er much, electeth.
Indra helped Eshà, the Soma-presser, contends in
the chariot-race with Súrya.

11 The rivers: meaning here the waters of earth. Turviti: a hero
frequently mentioned in the Rgveda as having been protected and
aided by the special intervention of Indra. Cf. 'Thou for Turviti
heldest still the flowing floods, the river-stream for Vírya easily to
pass' (R. V. II. 15. 19); and 'Thou for the sake of Vírya, for Turviti,
didst stay the great stream, flowing, all sustaining' (R. V. IV. 19. 6).
Prof. Max Müller observes (India, What can it Teach us? p. 181)
'This is not very different from the Psalmist (lxviii. 15): 'He divided
the sea, and caused them to pass through; and he made the waters
to stand as an heap.'

14 Nodhas: the Rishi or inspired seer to whom the hymn was re-
vealed.

15 Praises and sacrifices have been offered to Indra. He himself
possesses all besides. Such offerings induced Indra to help Eshà
his worshipper in a contest with Súrya—an allusion, perhaps, to an
eclipse of the sun. Or Súrya may possibly be a man's name, and, as
Súrya says, the word rendered by 'in the race of steeds' (áryappr) may be a patronymic, son of Súrya (Lord of Good Horses), qualifying
súrya. See Bergaigne, La Religion Védique, III. 331.
16 Thus to thee, Indra, yoker of bay courser, the Gotamas have brought their prayers and praises.
Bestow upon them thought, decked with all beauty.
May he, enriched with prayer, come soon and early.

HYMN XXXVI.
When these my hymns I glorify that Indra who is
alone to be invoked by mortals,
The Lord, the Mighty One, of manly vigour, victorious, Hero, true, and full of wisdom.

2 Our ancient sires, Navagvas, sages seven, while
urging him to show his might, extolled him,
Dweller on heights, swift smiting down opponents,
guileless in word, and in his thoughts most mighty.

3 We seek that Indra to obtain his riches that yield
much food, and men, and store of heroes.
O Lord of Bay Steeds, bring, to make us joyful,
celestial wealth, abundant, undecaying.

4 Declare to us—if at thy hand aforetime the earlier
singers have obtained good fortune—
What is thy share and portion, strong Subduer,
Asura-slayer, rich, invoked of many?

5 The who for car-borne, thunder-wielding Indra, hath
a hymn, craving, deeply-piercing, fluent,

16 Gotamas: descendants of Gotama, men of the family of which
the Rishi of the hymn is a member. He, enriched with prayer: Indra,
invoked by many worshippers, or enriched by the hymn that has just
been recited. This final pāda forms the burden of the hymn ascribed to
Neháha. See Veda Hymns (Sacred Books of the East, XXXII),
Part I, pp. 124, 125.

R. V. VI. 22.
2 Navagvas: see XIV. 1. 56; XVIII. 1. 58; 3. 20. They are here,
appearently, identified with the Angirases.

4 What is thy share and portion: due to thee by thy worshippers.
What must we offer to thee in order that we may obtain such favour
as thou hast shown to our predecessors?

5 The construction of the stanzas is complicated and obscure. See
Ludwig, Der Rigveda, V. 108. Comes near the mighty: 'encounters
(with confidence) the malevolent.'—Wilson.

HYMN 36. [THE ATHARYA-VEDA.] 357

Who sends a song effectual, firmly-grasping, and
strength-bestowing, he comes near the mighty.

6 Strong of thyself! thou with this art hast shattered
with thought-swift Parvatas, him who waxed against
thee;
And, Mightiest! rage! boldly rent in pieces things
that were firmly fixed and never shaken.

7 Him will we fit for you with new devotion, the
strongest, Ancient One, in ancient manner.
So may that Indra, boundless, faithful leader, con-
duct us o'er all places hard to traverse.

8 Thou for the people who oppress hast kindled the
earthly firmament and that of heaven.
With heat, O Bull, on every side consume them:
heat earth and flood for him who hates devotion.

9 Of all the heavenly folk, of earthly creatures, thou
art the King, O God of splendid aspect.
In thy right hand, O Indra, grasp the thunder:
Eternal thou destroyest all enchantments.

10 Give us confirmed prosperity, O Indra, vast and
exhaustless for the foes' subduing.
Strengthen therewith the 's hate and Dása's;
and let the arms of Nahushas be mighty.

11 Come with thy teams which bring all blessings,
blithe, disposer, much-invoked, exceeding holy!
Come to me swiftly with these teams of courser,
these which no fiend, no God may stay or hinder.

6 Parvatas: the Genius of mountains and mountain-like clouds,
frequently associated with Indra. According to Skhara (baktapurrud
çárroma), the many-knotted thunderbolt is intended. Him who waxed
against thee: Vítra.

8 The people who oppress: Rākhshas and human enemies.

10 Nahushas: people, apparently distinct from the five Áryan tribes
per excellence, and dwellers on or near the Indus. The St. Petersburg
Lexicon explains the word as meaning men generally, but with the
special sense of strangers or neighbours. See Muir, O. S. Texts, L
179, 180.
HYMN XXXVII.

Ha, like a bull with sharpened horns, terrific, singly excites and agitates all the people.
Thou givest him who largely pours libation his wealth who pours not, for his own possession.

2 Thou verily, Indra, gavest help to Kutasa, willingly lending ear to him in battle,
When, aiding Arjunya, thou subduest to him both Kuyava and the Dasa Susnha.

3 O Bold One, thou with all thine aids hast boldly holpen Sudasa whose offerings were accepted,
Puru in winning land and slaying foemen, and Trasadasyu son of Purukuta.

4 At the Gods' banquet, Hero-souled! with heroes, Lord of Bay Steeds, thou slayest many Vritras.
Thou sentest in swift death to sleep the Dasuya, both Chumuri and Dhuni, for Dabbiti.

5 These were thy mighty powers that, Thunder-wielder! thou swiftly crushedst nine-and-ninety castles,
Thou capturdest the hundredth in thine onslaught; thou slayest Namuchi, thou slayest Vritra.

B. V. VII. 19. The hymn is ascribed to the Rishi Yashishtha.

1 Excites and agitates: as God of Battles. Thou: Indra. This abrupt change from the third person to the second is not unusual in the Veda.

2 Kutasa: a Rishi favoured (and sometimes persecuted) by Indra, frequently mentioned in the Rigveda and the seer of some of its hymns. Arjunya: Kutasa, son of Arjuna, the son of Arjuna. Kuyava: Spiller of Harvest; one of the demons of drought.

3 Sudasa: King of the Tritusas. See B. V. VII. 18. Puru: a protecté of Indra; King or chief of the Purus. Trasadasyu: He before whom Dasuya tremble; a prince celebrated for his liberality and favour and protected by the Gods. See Hymns of the Rigveda, III. Index.

4 In swift death: literally, easy to slay; esukhoi being taken as a dual qualifying adjective and ablative, See Ludwig. Chumuri and Dhuni: demons. Dabbiti: a protecté of the Aryas and of Indra.

5 Thou with sleep whelming Chumuri and Dhuni, slayest the Dasuya, kepsst safe Dabbiti! (B. V. II. 10. 9).

6 Old are the blessings, Indra, which thou gavest Sudasa the worshipper who brought oblations.
For thee, the strong, I yoke thy strong bay horses; let them approach our prayers and wealth, Most Mighty!

7 Give us not up, Lord of Bay Horses, victor, in this our time of trouble, to the wicked.
Deliver us with true and faithful succour: dear may we be to thee among the princes.

8 May we men, Bounteous Lord, the friends thou lovest, near thee be joyful under thy protection.
Fain to fulfil the wish of Atishigya, bow Turvasa, bow down the son of Yadu.

9 Swiftly, in truth, O Bounteous Lord, about these men skilled in hymning sing their songs and praises.
Erect us sharers of their love and friendship who by their calls on thee despoiled the niggards.

10 Thine are these lauds, O manliest of heroes, lauds which revert to us and give us riches.
Favour these, Indra, when they strike the foemen, as Friend and Hero and the heroes' helper.

11 Now, lauded for thine aid, heroic Indra, sped by our prayer, wax mighty in thy body.
To us asportion wealth and habitations. Ye Gods, protect us evermore with blessings.

8 Atishigya: probably a descendant of Sudasa who must have lived long before the composition of this hymn, as the favour shown him by Indra is spoken of as old in stanzas 8. Turvasa: the eponymous hero of one of the great Aryan tribes. He is generally mentioned in connexion with Yadu who seems to have been his father or brother.

9 Erect us: that is, let us share the blessings which thou withholdest from the illiberal churls who offer no oblations; and givest to those who honour thee with prayer and sacrifice.

10 Ye Gods: the usual conclusion of the hymns of the Yashishthas.
Hymn XXXVIII

Come, we have pressed the juice for thee. O Indra, drink this Soma here.
Sit thou on this my sacred grass.
O Indra, let thy long-maned Bays, yoked by prayer, bring thee hitherward.
Give ear and listen to our prayers.
We, Soma-bearing Brahmans, call thee, Soma-drinker, with thy friend,
We, Indra, bringing juice expressed.
Indra the singers with high praise, Indra reciters with their lauds,
Indra the choirs have glorified.
Indra hath ever close to him his two bay steeds and word-yoked car,
Indra the golden, Thunder-armed.
Indra hath raised the Sun aloft in heaven that he may see afar.
He burst the mountain for the kine.

Hymn XXXIX.

For you, from every side, we call Indra, away from other men:
Ours, and none others, let him be.

1. V. VIII. 17. 1—3, and I. 7. 1—3.
2. Yoked by prayer: harnessed and bringing Indra to the sacrifice when the worshipper invokes him.
3. Thy friend: Indra's constant companion and ally, the thunder-bolt: 'With suitable praise.'—Wilson.
4. Choirs: referring, perhaps, both to the singers of the stotras and the reciters of the passtrams.
5. Word-yoked: either harnessed at Indra's mere word, or at the prayer of the worshipper as in stanza 2. Golden: richly decorated (garbhrasapabbadika) according to Siyapa.
6. The mountains: the mountain-shaped mass of thick cloud in which the cows, which are sometimes the vanished rays of light and sometimes the waters of the seasonable rain are kept imprisoned by the malignant demons of darkness or drought.

Hymn XL.

Mayest thou verily be seen coming by fearless Indra's side:
Both joyous, equal in your sheen.
With Indra's well-belov'd hosts, the blameless, hastening to heaven,
The sacrificer cries aloud.

Thereafter they, as is their wont, threw off the state of babes unborn,
Assuming sacrificial name.

3. The hidden cows: see the preceding hymn, stanza 6.
4. Luminous realms: or, aerial spheres.

1. Thou: the Marut host. Joyous: or bringing gladness.
2. The sacrificer cries aloud: this is the interpretation given by Prof. Max Müller (Vedic Hymns, Part I. p. 14), but it is not thoroughly convincing. According to Prof. Ludwig the meaning is 'The Warrior (Indra) sings triumphantly.'
3. Throw off: see Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Vṛgya-forschung. Prae: 1893. Sacrificial: by which they are to be addressed and worshipped. The Maruts are represented as burst forth into active life and, claiming the adoration due to God.
HYMN XLI.

With bones of Dadhyach for his arms, Indra, resistless in attack,
Struck nine-and-ninety Vritras dead.

2 He, searching for the horse’s head, removed among the mountains, found
At Saryapâvan what he sought.

3 Then verily they recognised the essential form of Tvashtar’s Bull
Here in the mansion of the Moon.

R. V. I 84. 13—18.

1 Dadhyach: or, in a later form, Dadhica, is said to have been a Rishi, son of Atharvan, he and his father being regarded as the earliest institutors of sacrifices. He is described as having had the head of a horse given to him by the Aśvins in the place of his own which Indra had threatened to cut off if he disclosed to any one the mystic Madhuvidyā—the knowledge of sweetness, that is, of the true nature of the Soma—which he had taught him. Dadhyach imparted this lore to the Aśvins. And Indra thereupon cut off the supposing head. With the bones of Dadhyach, or, as the legend says, the bones of this horse’s head, converted into a thunderbolt, Indra slew the Vritras or demons who witheld the rain. The Vedic legend, which was modified and amplified in later times, may have been connected in its origin with that of Dadhiraka who is often mentioned in the Veda and described as a kind of divine horse, perhaps a personification of the morning sun.

Dadhyach may be the old Moon whose bones, when he dies, become the stars with which Indras slays the fends of darkness.

2 He: Indra. The horse’s head: perhaps the last crescent of the dying Moon, supposed to be given to him by the Aśvins, the Gods of morning twilight. Removed among the mountains: hidden in the morning clouds. Saryapâvan: according to tradition, a lake and the adjoining district in Kuruksetra, near the modern Dillī or Delhi, a holy place in ancient times where Indra may be said to have found the horse’s head—the dying crescent revived—at one of the New Moon sacrifices which were celebrated there.

3 Tvashtar’s Bull: apparently, the Sun. The meaning may be that when, after the Rains, the bright nights of moonlight came men recognised the fact that the light was borrowed from the sun.

The best commentary on these very obscure verses may be found in Ludwig’s dissertation, ‘Über die neuesten Arbeiten auf dem Gebiete der Aryan-Forschung.’

HYMN XLII.

From Indra have I measured an eight-footed and nine-cornered song,
Delicate, faithful to the Law.

2 Indra, both worlds complained to thee when uttering thy fearful roar,
What time thou smotest Dasyus dead.

3 Arising in thy might thy jaws thou shookest, Indra, having quaffed
The Soma poured into the bowls.

HYMN XLIII.

Drive all our enemies away, smite down the foes who press around,
And bring the wealth for which we long;

2 O Indra, that which is concealed in firm strong place precipitous:
Bring us the wealth for which we long;

3 Great riches which the world of men shall recognize as sent by thee:
Bring us the wealth for which we long.

R. V. VIII. 65 (76, M. Müller). 12, 11, 10.

1 From Indra: originating in him as subject or inspirer. Eight-footed: the original hymn consists of triplets, each of which contains nine pādas, parts or half-lines, of eight feet or syllables each. That is, the metre is Anuśūpam, and the triplet contains three stanzas in that metre or nine octosyllabic pādas.

2 Complained: terrified by the furious voice of their champion.

3 Thy jaws thou shookest: as a sign of having finished and enjoyed the draught.

R. V. VIII. 45. 40—42.

2 Firm strong place precipitous: with reference, probably, to the custom of concealing treasures in deep cavities of the rocks and in the sides of walls.
HYMN XLIV.

Praise Indra whom our songs must laud, great Sover- 
ran of mankind, the Chief
Most liberal who controlleth men.

2 In whom the hymns of praise delight, and all the 
glory-giving songs, 
Like the floods' longing for the sea.

3 Him I invite with eulogy, best King, effective in 
the fight, 
Strong for the gain of mighty spoil.

HYMN XLV.

This is thine own. Thou drawest near, as the dove

turneth to his mate. 
Thou carest too for this our prayer.

2 O Hero, Lord of Bounties, praised in hymns, may

power and pleasantness 
Be his who sings the laud to thee.

3 Lord of a Hundred Powers, stand up to lend us

succour in this fight: 
In others too let us agree.

HYMN XLVI.

Him who advances men to wealth, sends light to lead

them in their wars, 
And quells their foemen in the fray:

R. V. VIII. 16. 1—3.
R. V. I. 30. 4—6.

1 This is thine own: this Soma libation belongs especially to thee.
2 Our prayer: neither offering nor prayer being acceptable without

the other.
3 In this fight: the original hymn being a prayer for aid in an

expected battle.

R. V. VIII. 16. 10—12.

2 May he, the saviour much-invoked, may Indra bear

us in a ship 
Safely beyond all enemies.

3 As such, O Indra, honour us with wealth and trea-

sure: further us, 
And lead us to felicity.

HYMN XLVII.

We make this Indra show his strength, to strike the

mighty Vritra dead: 
A vigorous Hero shall he be.

2 Indra was made for giving, most powerful, friendly

in carouse, 
Bright, meet for Soma, famed in song.

3 By song, as twere, the mighty bolt, which none may

parry, was prepared: 
Lofty, invincible he grew.

10 They who stand round him as he moves harness: the

bright, the ruddy Steed: 
The lights are shining in the sky.

11 They yoke on both sides to the car the two bay

courser, dear to him, 
Bold, tawny, bearers of the Chief.

R. V. VIII. 83 (33. M. Müller). 7—9; I. 7. 1—3; VIII. 17. 1—3; 
I. 6. 1—3; I. 50. 1—9.

3 By song: 'in, or out of, a mountain,' according to Ludwig.

Stanzas 4—6 are repeated from Hymn 38. 4—6, and stanzas 7—9 
from 1—3 of the same hymn. Stanzas 10—12—Hymn 38. 4—6.

10 They who stand round: lobhuryasaturasabhyasa, the living 

beings of the three worlds, according to Skrças explanation. The 

Maruts, Indra's constant companions, are probably intended. But 

see Ludwig, Uber die neuesten Arbeiten auf dem Gebiete der Brveda-

forschung, p. 5. The ruddy Steed: the Sun, with whom Indra, as 

God of the bright day, is intimately connected.

11 Chief; or Hero; Indra.
12 Thou, making light where no light was, and form, 
   O Men! where no form was, 
   Wast born together with the Dawns.

13 His bright rays bear him up aloft, the God who 
   knoweth all that is, 
   Sūrya, that every one may see.

14 The constellations pass away, like thieves, together 
   with their beams. 
   Before the all-beholding Sun.

15 His herald rays are seen afar resplendent o'er the world 
   of men, 
   Like fiery flames that burn and blaze.

16 Swift and all-beautiful art thou, O Sūrya, maker of 
   the light, 
   Illumining all the radiant realm.

17 Thou goest to the troops of Gods, thou comest hither 
   to mankind, 
   Hither, all light for us to see.

18 Thou with that eye of thine wherewith thou seest, 
   brilliant Varuna, 
   The active one throughout mankind, 

19 Pervading heaven and wide mid-air, meting the days 
   out with thy beams, 
   Sun, seeing all things that have birth.

20 Seven bay steeds, harnessed to thy car, bear thee, 
   O thou far-seeing One, 
   God, Sūrya, thee with radiant hair.

21 Sūrya hath yoked the seven bright mares, the daugh-
   ters of the car; with these, 
   His own dear team, he travelleth.

HYMN XLVIII.

The swiftly-moving songs of praise pour on thee 
   streams of vital strength 
   As mother cows refresh the calf.

2 Swift move the bright ones while they blend 
   the milk with vital vigour, as 
   A dame her infant with her heart.

3 Fair hymns bring glory to the Strong, and Indra-
   vigour; unto me 
   Fatness and milk and length of days.

4 This brindled Bull hath come and sat before the 
   Mother in the east, 
   Advancing to the Father Heaven.

5 As expiration from his breath she moves along the 
   lucid spheres: 
   The Bull shines forth through all the sky.

6 Song is bestowed upon the Bird. It reigns supreme 
   through thirty realms 
   Throughout the days at break of morn.

12 Thou: the Sun. O Men! : perhaps, merely an exclama-
   tion expressive of admiration. If so, the expression means 
   to mean the 
   Manú, the world, thou, making, went born; although in the singular 
   number, may apply to these Gods regarded as one host and born at 

13 That every one may see: according to Bergaigne (La Religion 
   Yétiqne, I. p. 8, that he may look on all.

16 Brilliant Varuna: identified with the Sun-God. The word 
   Varuna is, according to Sāyaṇa, used here as an appellative applied to 
   Sūrya. Sāyaṇa explains it as nadaśaṃśatkaraṇa, averter of evil.
HYMN XLIX.

When voices, fain to win mid-air, ascended to the
Mighty One,
The vigorous God was filled with joy.
2 Praise with the voice the Mighty, praise the awful
with the voice: in heaven
He, the most bounteous, hath been glad.
3 Praise with the voice the Mighty: he rules in each
realm. In transport he
Hath sat upon the sacred grass.
4 As oaks low to their calf in stalls, so with our songs
we glorify
This Indra, even your wondrous God who checks
attack, who joys in the delightful juice.
5 Celestial, bounteous Giver, God, with power and
might, rich, mountain-like, in precious things,
Him soon we seek for foodful booty rich in kine,
brought hundredfold and thousandfold.
6 I crave of thee that hero strength—that thou mayst
first regard this prayer—
Wherewith thou holpest Bhṛigu and the Yatis and
Prasakṣya when the prize was staked.
7 Wherewith thou sentest mighty waters to the sea—
Indra, that manly strength of thine.
For ever unattainable is this power of him to whom
the worlds have cried aloud.

Stanzas 1—3 are not taken from the Rigveda. The text has been
conjecturally restored by von Böht and Whitney from the corrupt
readings of the manuscripts. Stanzas 4, 5 are taken from B. V. VIII.
77. 1; and stanzas 6, 7 from B. V. VIII. 3. 9. 10.
4. Cows: whose calves are shut up, while the mothers are being
milked for sacrificial purposes.
6. Bhṛigu: see II. 5. 3; V. 19. 1. Yatis: an ancient family of
sages connected with the Bhṛigus, and, according to one legend,
said to have taken part in the creation of the world. Prasakṣya:
a Rishi, Kayāva's son, to whose some hymns of the Rigveda are
ascribed.
7. The worlds: all men, or all living creatures.
THE HYMNS OF [BOOK XX.

HYMN LII.

We compass thee like waters, we whose grass is trimmed and Soma pressed.

Here where the filter pours its stream thy worshippers round thee, O Vṛitra-slayer, sit.

2 Men, Vasu! by the Soma, with lauds call thee to the foremost place.

When comest thou abirist unto the juice as home, O Indra, like a bellowing bull?

HYMN LIII.

Who knows what vital power he wins, drinking beside the flowing juice?

This is the fair-cheeked God who, joying in the draught, breaks down the castles in his strength.

2 As a wild elephant rushes on, this way and that way, mad with heat,

None may restrain thee; yet come hither to the draught: thou movest mighty in thy power.

3 When he, the mighty, ne'er o'erthrown, stedfast, made ready for the fight,

When Indra, Bounteous Lord, lists to his praiser's call, he will not stand aloof, but come.

HYMN LIV.

Of one accord they made and formed for kingship Indra, the Hero who in all encounters overcometh, Most eminent for power, destroyer in the conflict, fierce and exceeding strong, stalwart and full of vigour.

R. V. VIII. 33. 1, 2.

1 Like waters: as waters surround an inlet. Sutta: of Soma juice:

2 Vasu: or, Good Lord. As home: as familiar to thee as thine own dwelling-place in heaven.

Taken from R. V. VIII. 33. 7-9.

Taken from R. V. VIII. 86. (M. Müller, 97). 10-12:

1 They: the Gods.

HYMN 55.

2 Bards joined in song to Indra so that he might drink the Soma juice.

The Lord of Light, that he whose laws stand fast might aid with power and with the help he gives.

3 The holy sages form a ring, looking and singing to the Ram.

Your very bright inciters, void of all deceit, are with the chanters nigh to hear.

HYMN LV.

Oft, oft I call that Indra, Maghavan the mighty, who evermore possesses power, ever resistless.

Holy, most liberal, may he lead us on to riches, and, thunder-armed, make all our pathways pleasant for us.

2 Indra, what joys as Lord of Light thou broughtest from the Asuras,

Prosper therewith, O Maghavan, him who lends that deed, and those whose grass is trimmed for thee.

3 The wasteless share of steeds and kine which, Indra, thou hast fast secured,

Grant to the worshipper who presses Soma and gives guerdon, not unto the churl.

HYMN LVI.

Indra, foe-slayer, hath been raised to joy and power by the men.

-Him, verily, we invoke in battles whether great or small: be he our aid in fights for spoil.

3 The Ram: Indra the Warrior God; the fighting ram being the type of pugnacity. Cf. R. V. I. 10. 2; 51. 1; 52. 1. According to Skýapa, the reference is to a legend which says that Indra came in the form of a ram to Medhātithi's sacrifice and drank the Soma juice which that Rishi had prepared. See R. V. VIII. 2. 40.

Taken from R. V. VIII. 86. 13, 1, 2.

2 Joys: joy-giving riches. Asuras: from the powerful Bākakasā or demons, according to Skýapa.

Taken from R. V. I. 51. 1--3, 7--9.

1 The men: the ministering priests who exalt and strengthen Indra with libations of Soma.
For, Hero, thou art like a host, art giver of abundant prey.
Strengthening even the feeble, thou aidest the sacrificer, thou givest the worshipper ample wealth.

When war and battles are on foot, booty is laid before the bold.
Yoke thou thy wildly rushing Bays. Whom wilt thou slay and whom enrich? Do thou, O Indra, make us rich.

He, righteous-hearted, at each time of rapture gives us herds of kine.
Gather in both thy hands for us treasures of many hundred sorts. Sharpen thou us, and bring us wealth.

Refresh thee, Hero, with the juice outpoured for bounty and for strength.
We know thee Lord of ample store, to thee have sent our hearts' desires: be therefore our protector thou.

These people, Indra, keep for thee all that is worthy of thy choice.
Discover thou, as Lord, the wealth of men who offer up no gifts: bring thou to us this wealth of theirs.

HYMN LVII.
As a good cow to him who milks, we call the doer of fair deeds
To our assistance day by day.

Come thou to our libations, drink of Soma, Soma-drinker thou!
The rich One's rapture giveth kine.

So may we be acquainted with thine innermost benevolence:
Neglect us not, come hitherward.

Drink for our help the Soma bright, vigilant, and exceeding strong,
O Indra, Lord of Hundred Powers.

O Sātakratu, powers which thou mid the Five Races hast displayed,
These, Indra, do I claim of thee.

Indra, great glory hast thou gained. Win splendid fame which none may mar.
We make thy might perpetual.

Come to us either from anear, or Śakra, come from far away.
Indra, wherever be thy home, come thence, O Caster of the Stone.

Verily Indra, conquering all, driveth even mighty fear away.
For firm is he and swift to act.

Indra be gracious unto us: aint shall not reach us afterward,
And good shall be before us still.

From all the regions of the world let Indra send security,
The foe-subduer, swift to act.

We compass thee like waters, we whose grass is trimmed and Soma-pressed.
Here where the filter pours its stream thy worshippers round thee, O Vṛitra-slayer, sit.

The exhilaration produced by drinking the fermented Soma juice stimulates Indra's warlike energies and disposes him to give, out of his boundless riches, liberal rewards in the shape of cattle and other wealth to those who have worshipped him.

Vigilant: according to Sāyana, Soma prevents sleep.
Caster of the Stone: Harler of the thunderbolt.
Stanza 11—13 = A. V. XX. LIIL, and 14, 15 = XX. LII. Filter: the woolen strainer through which the Soma juice is run to purify it.
HYMN LVIII

Turn, as 'twere, to meet the Sun, enjoy from Indra all good things.
When he who will be born is born with power we look to treasures as our heritage.

2 Praise him who sends us wealth, whose bounties injure none. Good are the gifts which Indra gives.
He is not wroth with one who satisfies his wish: he turns his mind to granting boons.

3 Verily, Sûrya, thou art great; truly, Aditya, thou art great.
As thou art great indeed thy greatness is admired: yea, verily, great art thou, O God.

4 Yea, Sûrya, thou art great in fame: thou evermore, O God, art great.
By greatness thou art President of Gods, divine, far-spread, inviolable light.

HYMN LX

For so thou art the hero's Friend, a Warrior too art thou, and strong:
So may thy heart be won to us.

2 So hath the offering, wealthiest Lord, been paid by all the worshippers:
So dwell thou, Indra, even with me.

3 Be not thou like a slothful priest, O Lord of wealth and spoil: rejoice
In the pressed Soma blended with milk.

4 So also is his excellence, great, copious, rich in cattle, like A ripe branch to the worshipper.

5 For verily thy mighty powers, Indra, are saving helps at once
Upto a worshipper like me.

6 So are his lovely gifts: let laud be said and praise to Indra sung
That he may drink the Soma juice.

15 *Vasu*: or, Good Lord. *As home*: as familiar and dear to thee as thine own dwelling-place in heaven.
16 The yellow-hued: gold; the substantive is not expressed.


1 This stanza is difficult and obscure. Mahádharma's explanation is: 'The gathering (rays) proceeding to the sun distribute all Indra's treasures (to living beings, so. as rain, corn, etc.); may we too by our power leave those treasures as an inheritance to him who has been or will be born.' See Prof. Cowell's note in Wilson's Translation.

3 Sûrya: the Sun-God, identified with Indra.
HYMN LXI.

Wx sing this strong and wild delight of thine which conquers in the fray,
Which, Caster of the Stone, gives room and shines like gold.

3 Wherewith thou also foundest lights for Ayu and for Manu's sake:
Now joying in this sacred grass thou beamest forth.

4 This day, too singers of the hymn, praise, as of old,
this, might of thine,
Win thou the waters, day by day, thralls of the strong.

5 Sing forth to him whom many men invoke, to him whom many land:
Invite the potent Indra with your songs of praise;
Whose lofty might—for doubly strong is he—supports the heaven and earth,
And hills and plains and floods and light with manly power.

6 Such, praised by many! thou art King: alone thou smitest foemen dead,
To gain, O Indra, spoils of war and high renown.

HYMN LXII.

To Indra sing a Śaman, sing to the high Sage a lofty song,
To him who keeps the Law, inspired and fain for praise.

HYMN LXIII.

We will, with Indra and all Gods to aid us, bring these existing worlds into subjection.
Our sacrifice, our bodies, and our offspring, let Indra form together with the Ādityas.

2 With the Ādityas, with the band of Maruts, may Indra be protector of our bodies;
As when the Gods came, after they had slaughtered the Asuras, keeping safe their godlike nature,
Brought the Sun bitherward with mighty powers,

Stanzas 5—7 are taken from R. V. VIII. 87 (Müller, 96). 1—3, and stanzas 8—10 from R. V. VIII. 18. 1—3. Stanzas 1—4 are repeated from A. V. XX. 14.
4 He who alone bestoweth might on mortal man who offereth gifts,
The ruler of resistless power, is Indra, sure.
5 When will be trample like a weed the man who hath no gift for him?
When verily will Indra hear our songs of praise?
6 He who with Soma juice prepared among the many harbours thee,—
Verily Indra gains thereby tremendous might.
7 Joy, mightiest Indra, known and marked, sprung moist from Soma draughts, wherewith
Thou smitest down the greedy fiend, for that we pray.
8 Wherewith thou holpest Adhrigu, the great Dasagva,
Who stirs the sunlight, and the Sea, for that we pray.
9 Wherewith thou drivest forth like cars Sindhu and all the mighty floods
To go the way ordained by Law, for that we pray.

Hymn LXIV.

Come unto us, O Indra, dear, still conquering, unconcealable,
Vast as a mountain spread on all sides, Lord of heaven.
2 O truthful Soma-drinker, thou art mightier than both the worlds.
Thou strengthenest him who pours libation, Lord of heaven.
3 For thou art he, O Indra, who sternest all castles of the foe,
Slayer of Dasyus, man's supporter, Lord of heaven.

Taken from R. V. VIII. 87 (M. Müller 98). 4—6; VIII 24. 16—18.
1 Unconcealable: or, from whom nothing can be concealed; one who seeth all, as identified with the Sun.

4 O ministering priest, pour out the sweet juice what gladdens most.
So is the Hero praised who ever prospers us.
5 Indra whom tawny coursers bear, praise such as thine, preeminent,
None by his power or by his goodness hath attained.
6 We, seeking glory, have invoked this Master of all power and might
Who must be glorified by constant sacrifice.

Hymn LXV.

Come, sing we praise to Indra, friends! the Hero who deserves the laud,
Him who with none to aid o'ercomes all tribes of men.
2 To him who wins the kine, who keeps no cattle back,
Celestial God,
Speak wondrous speech more sweet than butter and than mead.
3 Whose hero powers are measureless, whose bounty ne'er may be surpassed,
Whose liberality, like light, is ever all.

Hymn LXVI.

As Vyasa did, praise Indra, praise the strong unfluctuating guide
Who gives the foe's possessions to the worshipper.
2 Now, son of Vyasa, praise thou him who to the tenth time still is new.
The very wise, whom living men must glorify.

Taken, in continuation of the preceding hymn, from R. V. VIII. 24. 19—21.
Taken, in continuation of the preceding hymn, from R. V. VIII. 24. 22—24.
1 Vyasa: a Rishi frequently mentioned in the R. V., father of Vyramana, to whom some hymns are ascribed.
3 Who keeps no cattle back: either literally, who aids his worshippers to carry off the enemy's cattle and gives them all the booty; or, who sends forth all the kine or rays of light that he has recovered from the powers of darkness. According to Skysra, 'who rejects no praise.' Still is new: continually renewable liberality to me.
Thou knowest, Indra, thunder-armed, how to avoid destructive Powers.
As one secure from pitfalls each succeeding day.

Hymn LXVII.
The pourer of oblations gains the home of wealth,
pouring his gift conciliates hostilities, yes, the hostilities of Gods.
Pouring he strives, uncheeked and strong, to win
him riches thousandfold.
Indra gives lasting wealth to him who pours forth
gifts; yea, wealth he gives that long shall last.

Ne'er may those manly deeds of yours for us grow
old, never may your bright glories fall into decay,
never before our time decay.
What deed of yours, new every age, wondrous,
surpassing man, rings forth,
Whatever, Maruts, may be difficult to gain, grant us
what'er is hard to win.

I think on Agni, Hotar, the munificent, the gracious,
Son of strength, who knoweth all that live, as holy
Sage who knoweth all.
Lord of fair rites, a God with form erected turning
to the Gods.
He, when the flame hath sprung forth from the holy
oil, the offered fatness, longeth for it with his glow.

Stanza 1 is taken from R. V. I. 133. 7; stanza 2 from I. 139. 8;
stanza 3 from I. 137. 1; stanzas 4—6 from II. 34. 2, 4, 5; and stanzas
7 from II. 37. 2. Parts of the hymn are addressed to the Maruts and
Agni. Stanzas 1—3 are taken from hymns ascribed to the Rishi
Parashuchandra. One of the peculiarities of these hymns, which are
generally obscure and frequently unintelligible is 'to reiterate a
leading word which occurs the third or fourth from the end of the
first line, and sometimes also of the third, and to repeat it as the
last word of the line. Thus we have here [3, line 1].

Addressed to the Maruts. Busied with sacrifice: all natural
phenomena, and especially the fall of the periodical rains, being
regarded as intimately connected with the sacrifices offered on earth.
Spotted deer: 'the recognised animals of the Maruts, originally, as
it would seem, intended for the rain-clouds.' M. Müller. Spears:
lightning-thunderbolts. Ornaments: the lightning-flashes which accompany
translates differently, making bharataya depend on bahr: 'sinnehmund des
Bharata barbar-sics, O sône [Rudra's und der Pyra].'
Potar's bowl: the sacrificial vessel held by the Potar (Cleaner, Purifier) one of the
officiating Priests.

Sage: wise Agni. Three altars: fire-altars, hearths or receptacles
for the Ahamvâya or Fire for oblations, the Garbapatiya or House-
holder's sacred western Fire, and the Dakshina or Southern Fire.
Kindler: the Agnihot, the priest who lights the fire and carries a
firebrand round the victim at a sacrifice. Cf. A. V. XX. 2, note.

Agni is invoked as Dvaripada- or Wealth-giver. With the
Seasons: with the Ritus or deities who preside over the seasons of
the year.
4 Go to the wise unconquered One, ask thou of Indra, 
   skilled in song; 
   Him who is better than thy friends. 
5 Whether the men who mock us say, Depart unto 
   another place, 
   Ye who serve Indra and none else; 
6 Or whether, God of wondrous deeds, all our true 
   people call us blest, 
   Still may we dwell in Indra's care. 
7 Unto the swift One bring the swift, man-cheering, 
   grace of sacrifice, 
   That to the Friend gives wings and joy. 
8 Thou, Saktaratu, drankest this and wast the Vritras' 
   slayer; thou 
   Holpest the warrior in the fray. 
9 We strengthen, Saktaratu, thee, yea, thee the power- 
   ful in fight, 
   That, Indra, we may win us wealth. 
10 To him the mighty stream of wealth, prompt Friend 
   of him who pours the juice, 
   Yes, to this Indra sing your song. 
11 O come ye hither, sit ye down: to Indra sing ye 
   forth your song. 

Companions, bringing hymns of praise.

Taken from B. V. I. 4—10 (stanzas 1—3 = Hymn LVII. 1—3 of 
this Book), and I. 5. 1—3.

6 The general meaning of this and the two preceding verses seems 
to be: Indra is the best friend and protector, and so long as we enjoy 
his friendship and protection we care nothing for the revilings of the 
angry god who mock at our faithful worship.

1 The swift One: Indra. The Soma juice which exhilarates men 
or heroes and accompanies or graces the sacrifice is also called swift 
both because it flows quickly and because it makes Indra hasten to 
the solemnity. The Friend: Indra whom the juice exhilarates and 
sends quickly to the sacrifices.

11 Companions: the call is addressed to the rest of the officiating 
priests.

12 To him the richest of the rich, the Lord of treasures: 
   excellent, 
   Indra, with Soma juice outpoured.

HYMN LXIX.

May he stand by us in our need and in abundance for 
our wealth:

With riches may he come to us;

2 Whose pair of tawny horses yoked in battle foes:
   challenge not:
   To him, to Indra sing your song.

3 Nigh to the Soma-drinker come, for his enjoyment, 
   these bright drops,
   The Somas mingled with the curd.

4 Thou, grown at once to perfect strength, wast born 
   to drink the Soma juice, strong Indra, for pre-
eminence.

5 O Indra, lover of the song, may these quick Somas 
   enter thee:
   May they bring bliss to thee the Sage.

6 O Lord of Hundred Powers, our chants of praise 
   and lands have strengthened thee:
   So strengthen thee the songs we sing!

7 Indra, whose succour never fails, accept this trea-
   sure thousandfold,
   Wherein all manly powers abide.

8 O Indra, thou who lovest song, let no man hurt our 
   bodies, keep
   Slaughterer far from us, for thou canst.

12 Thereafter they, as is their wont, threw off the state 
   of babes unborn, 
   Taking their sacrificial name.
Hymn LXX.

Thou, Indra, with the Tempest-Gods, the breakers
don of what is firm,
Foundest the kine even in the cave.

Worshipping even as they list, singers land him who
findeth wealth,
The far-renowned, the mighty One.

Then, faring on by Indra's side, the fearless, let thyself be seen,
Both gracious and in splendour peers.

With Indra's well-beloved hosts, the blameless, tend-
ing heavenward,
The sacrificer cries aloud.

Come from this place, O Wanderer, or downward from the light of heaven!
Our songs of praise all yearn for this.

Or Indra we implore for help from here, from heaven above the earth,
Or from the spacious firmament.

Indra the singers with high praise, Indra reciters with their lauds,
Indra the choirs have glorified.

Taken from R. Y. I. 6. 8-10; 7. 1-10; 8. 1-4.

1 The Tempest-Gods: the Maruta, the constant companions and helpers of Indra. The kine: streams of water and the beams of light which follow their effusion. The east: the thick dark cloud which holds the imprisoned waters and which Indra cleaves asunder with his thunderbolt or lightning.

2 Thyself: the host of Maruta. According to Benfey, the Sun.

3 The sacrificer cries aloud: this is the interpretation given by Prof. Max Müller, but it is conjectural and not altogether satisfactory. Benfey translates: 'Mightily shines the sacrificer'; and Ludwig: 'The warrior sings triumphantly'.

4 Wanderer: pariymana: moving around; here applied to Indra identified with the Sun.

5 Stanza 7-19 are repeated from A. Y. XX. 38. 4-9.

Hymn 70.

1. Indra hath ever close to him his two bay steeds and word-yoked car,
Indra the golden, Thunder-armed.

2. Indra hath raised the Sun on high in heaven, that he may see afar:
He burst the mountain for the kine.

3. Help us, O Indra, in the fray, yes, frays where thousand spoils are gained,
With awful aids, O awful One.

4. In mighty battle we invoke, Indra, Indra in lesser fight,
The Friend who bends his bolt at fiends.

5. Unclose, our manly Hero, thou for ever bounteous, yonder cloud,
For us, thou irresistible.

6. Still higher, at each strain of mine, thunder-armed Indra's praises rise:
I find no laud worthy of him.

7. Even as the bull drives on the herds, he drives the people with his might,
The ruler irresistible.

8. Indra who rules with single sway men, riches, and the fivefold race.
Of those who dwell upon the earth.

9. For your sake from each side we call Indra away from other men:
Ours, and none others', may he be.

10. Indra, bring wealth that gives delight, the victor's ever-conquering wealth,
Most excellent, to be our aid.

15 The fivefold race, etc.: Benfey explains this as 'the whole inhabited world.' But the expression seems to mean the Aryan settlements or tribes only, and not the indigenous inhabitants of the country. The five tribes or settlements were probably the confederation of the Tur-family, Yavanas, Anas, Druhyus, and Pāruas. Śāyapa's explanation is 'those who are fit for habitations,' and the phrase is said to imply the four castes and Nishādas or indigenous barbarians. But there were no such distinctions of caste when the hymn was composed.
18 By means of which we may repel our foes in battle hand to hand,
By thee assisted with the car.
19 Aided by thee, the Thunder-armed, Indra, may we lift up the bolt,
And conquer all our foes in fight.
20 With thee, O Indra, for ally, with missile-darting heroes may
We conquer our embattled foes.

**HYMN LXXI.**
Mighty is Indra, yea, supreme; greatness be his, the Thunderer!
Wide as the heaven extends his power;
Which aideth those to win them sons who come as heroes to the fight,
Or singers loving holy thoughts.
His belly drinking deepest draughts of Soma like an ocean swells,
Like wide streams from the cope of heaven.
Come, Indra, and delight thee with the juice at all the Soma feasts,
Protector, mighty in thy strength.
To Indra pour ye forth the juice, the active gladdening juice to him
The gladdening omnific God.

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18 *With the car: dvrdhi,* literally, with a horse, is explained by Svyaya to mean fighting on horseback. But horses seem to have been used in war as drawers of chariots only; and *dvrdhi* here stands for *vrittha*, with a car or chariot.
19 *May we lift up the bolt:* the thunderbolt here spoken of is sacrifice which, when employed against enemies, is as powerful a weapon as the bolt of Indra.

The hymn is a continuation of the preceding hymn, stanzas 1–6 (of which 4–6 are repeated from A. V. XX. 80: 4–6) being taken from R. V. I. 8: 4–10, and stanzas 7–16 from R. V. I. 9.

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**HYMN 72.** **THE ATHARVA-VEDA.**

. 9 O Lord of all men, fair of cheek, rejoice thee in the gladdening lauds,
   Present at these drink-offerings.
10 Songs have outpoured themselves to thee, Indra, the strong, the guardian Lord,
   And raised themselves unsatisfied.
11 Send to us bounty manifold, O Indra, worthy of our wish,
   For power supreme is only thine.
12 O Indra, stimulate thereto us emulously fain for wealth,
   And glorious, O most splendid One.
13 Give, Indra, wide and lofty fame, wealthy in cattle and in strength,
   Lasting our life-time, failing not.
14 Grant us high fame, O Indra, grant riches bestowing thousands, those
   Fair fruits of earth borne home in wains.
15 Praising with songs the praise-worthy who cometh to our aid, we call
   Indra, the Treasure-Lord of wealth.
16 To lofty Indra, dweller by each libation, the pious man
   Sings forth aloud a strengthening hymn.

**HYMN LXXII.**
In all libations men with hero spirit urge thee, Universal, One, each seeking several light, each fain to win the light apart.

10 *Unsatisfied: ajosth.* that is, ever renewed, and unsatisfied with their attempts to praise him as he should be praised. Ludwig observes that the Skymaveda has preserved the correct reading ajosth, 'with one accord.'
16 *Borne home in wains:* 'meaning, Svyaya says, those articles of food which are conveyed in cars, carts, or waggons; from the site of their production; as rice, barley, and other kinds of grain.'—Wilson.

Taken from R. V. I. 151: 2, 5, 6. The hymn is ascribed to Para
obhhepa; see A. V. XX. 67. 1, note.
The hymns of [book XX]

Thee, furthering like a ship, will we set to the chariot pole of strength,
As men who win with sacrifices Indra's thought, men who win Indra with their lauds.
2 Couples desirous of thine aid are storming thee,
pouring their presents forth to win a stall of kine,
pouring gifts, Indra, seeking thee.
When two men seeking spoil or heaven thou bringest
face to face in war,
Thou showest, Indra, then the bolt thy constant friend,
the bull that ever waits on thee.
3 Also this morn may he be well inclined to us, mark
at our call our offerings and our song of praise, our call that we may win the light.
As thou, O Indra Thunder-armed, wilt, as the Strong One, slay the foe,
Listen thou to the prayer of me a later sage, hear
thou a later sage's prayer.

Hymn LXXXIII.
All these libations are for thee, O Hero: to thee
I offer these my prayers that strengthen.
Ever, in every place, must men invoke thee.
2 Never do men attain, O Wonder-worker, thy greatness,
Mighty One who must be lauded,
Nor, Indra, thine heroic power and bounty.
3 Bring to the Wise, the Great who waxeth mighty
your offerings and make ready your devotion:
To many clans he goeth, man's Controller.
4 When, with the Princes, Maghavan, famed of old,
comes nigh the thunderbolt of gold, and the Controller's car

Hymn LXXXIV.
O Soma-drinker, ever true, utterly hopeless though we be;
Do thou, O Indra, give us hope of beautiful horses
and of kine,
In thousands, O most wealthy One.
2 O Lord of strength, whose jaws are strong, great deeds are thine, the powerful:
Do thou, O Indra, give us hope of beautiful horses
and of kine,
In thousands, O most wealthy One.
3 Lull thou asleep, to wake no more, the pair who on
each other look:

Which his two tawny coursers draw, then Indra is
the Sovran Lord of power whose fame spreads far and wide.
5 With him too is this rain of his that comes like herds:
Indra throws drops of moisture on his yellow beard.
When the sweet juice is shed he seeks the pleasant place,
and stirs the worshipper as the wind disturbs the wood.
6 We laud and praise his several deeds of valour who,
fatherlike, with power hath made us stronger;
Who with his voice slew many thousand wicked ones who spake in varied manner with contemptuous cries.

Hymn LXXIV.
O Soma-drinker, ever true, utterly hopeless though we be;
Do thou, O Indra, give us hope of beautiful horses and of kine,
In thousands, O most wealthy One.
2 O Lord of strength, whose jaws are strong, great deeds are thine, the powerful:
Do thou, O Indra, give us hope of beautiful horses and of kine,
In thousands, O most wealthy One.
3 Lull thou asleep, to wake no more, the pair who on each other look:

is the Bounteous Lord, the Maghavan par excellence, and the type of human sacrificers.

5 Drops of moisture: meaning perhaps, as Ludwig suggests, the rain which he pours upon the lightning which may be regarded as his beard. The pleasant place: the sacrificial enclosure. The worshipper: according to Siyana, his own body. There is no word in the text here to express the object of the verb.

Taken from R. V. 1. 29.

3 The pair who on each other look: or, who show alternately. "The text is very elliptical and obscure. It is literally: Put to sleep the two reciprocally looking: let them sleep not being awakened. The scholiast calls them the two female messengers of Yama."—Wilson.

Die beiden abwechselnd schaunend [des Yama botinnen].—Ludwig.

In R. V. II. 31. 3, the same epithet is applied to Night and Morning.
Do thou, O Indra, give us hope of beauteous horses and of kine, In thousands, O most wealthy One.

4 Hero, let hostile spirits asleep, and every gentler Genius wake: Do thou, O Indra, give us hope of beauteous horses and of kine, In thousands, O most wealthy One.

5 Destroy this ass, O Indra, who in tones discordant brays to thee: Do thou, O Indra, give us hope of beauteous horses and of kine, In thousands, O most wealthy One.

6 Far distant on the forest fall the tempest in a circling course: Do thou, O Indra, give us hope of beauteous horses and of kine, In thousands, O most wealthy One.

7 Slay each reviler and destroy him who in secret injures us: Do thou, O Indra, give us hope of beauteous horses and of kine, In thousands, O most wealthy One.

HYMN LXXV.

Couples desirous of thine aid are storming thee, pouring their presents forth to win a stall of kine, pouring gifts, Indra, seeking thee.

HYMN 76.

THE ATHARVA-VEDA.

When two men seeking spoil or heaven thou bringest face to face in war, Thou showest, Indra, then the bolt, thy constant friend, the bull that ever waits on thee.

2 This thine heroic power full well the people knew, whose with thou brakest down, Indra, autumnal forts, brakest them down with conquering might. Thou hast chastised, O Indra, Lord of strength, the man who worships not, And made thine own this great earth and these water-floods, with joyous heart these water-floods.

3 And they have braited far this hero might, when thou, O Strong One, in thy joy holpest thy suppliants who sought to win thee for their Friend. Their battle-cry thou madest sound victorious in the shock of war. One stream after another have they gained from thee, eager for glory have they gained.

HYMN LXXXVI.

As sits the young bird on the tree, rejoicing, ye, swift pair, have been roused by clear laudation, Whose Hotar-priest through many days is Indra, earth's guardian, friend of men, the best of heroes.

2 May we, when this Dawn and the next dance hither, be thy best servants, most heroic Hero!

2 The people: pātrākṣā; or, the Pārusa, one of the Five Aryan Tribes. Autumnal forts: probably, strongholds on high ground, occupied as places of refuge by the non-Aryan inhabitants of the country during the heavy rains.

Taken from R. V. X. 39.

1 The meaning of the stanzas is obscure, and the text of the first half line is unintelligible. I follow the reading which Skrya gives in his Commentary, which, instead of े े, े (the bird) who deposits its young (in its nest) in the tree (la) eagerly looking around. — Wilson. Swift pair: Agvina.

2 Dome hither: or, come dancing. Op. Milton's *Now the bright morning star, day's harbinger, Comes dancing from the east.* Triple splendour: perhaps with reference to Agni, Vīya, and Śūrya. — Ludwig. Hundred chief: as Professor Graessmann suggests, the Maruts may be intended, 'hundred' being used indefinitely. Notes: Indra's favourite companion.

Taken from R. V. I. 131. 3–5. The hymn is ascribed to Purushchampa: see A. V. XX. 67. 1, note.

1 This stanza is repeated from hymn 72. 2 of this Book.
Let the victorious car with triple splendour bring
hitherward the hundred chiefs with Kutsa.

3 What was the gladdening draught that pleased thee,
   Indra? Speed to our doors, our songs, for thou
   art mighty.
   Why comest thou to me, what gift attracts thee?
   Fain would I bring thee food most meet to offer.
4 Indra, what fame hath one like thee mid heroes?
   With what plan wilt thou act? Why hast thou
   sought us?
   As a true friend, Wide-Strider! to sustain us, since
   food absorbs the thought of each among us.
5 Speed happily those, as Sûrya ends his journey, who
   meet his wish as bridegrooms meet their spouses;
   Men who support, O Indra strong by nature, with
   food the many songs that tell thy praises.
6 Thine are two measures, Indra, wide, well-meted,
   heaven for thy majesty, earth for thy wisdom.
   Here for thy choice are Somas mixed with butter:
   may the sweet meath be pleasant for thy drinking.
7 They have poured out a bowl to him, to Indra, full
   of sweet juice, for faithful is his bounty.
   O'er earth's expanse hath he grown great by wisdom,
   the friend of man, and by heroic exploits.
8 Indra hath conquered in his wars, the mighty:
   men strive in multitudes to win his friendship.
   Ascend thy chariot as it were in battle, which thou
   shalt drive to us with gracious favour.

8 Indra is reminded that the protection of his worshippers is his
special glory. Wide-Strider! 'widely renowned,' according to Skya-
na. Food: the hymn appears to have been 'seen' or revealed in
a time of dearth or famine.—Ludwig.
5 Meet his wish: satisfy his, Indra's, longing for Soma libations.
6 Thine are two measures: thy majesty or greatness is vast and
lofty as heaven, and thy wisdom is wide as earth; or, 'with confusion
of the measure and the thing measured,' thou hast measured out the
heaven by thy greatness and the earth by thy wisdom. See Wallis,
Cosmology of the Rigveda, p. 18.

HYMN LXXVII.

1 Impetuous: according to Skya, rajjâh, the word in the text,
means acceptor, or drinker, of the spiritless Soma, of the Soma when
its essence or strength has passed away. Professor Ludwig follows
Skya.
2 Like Usân: the Rishi Usân, or Usâna, called also Kânya or
Kavi's son, appears in the Veda as the especial friend of Indra.
3 The Bull: the mighty Indra. Seven singers: the meaning of this
line is not clear. Professor Wilson, following Skya, translates: 'and
this generates the seven efficient (rays) from heaven, which, being
glorified, have made (manifest) the objects of (human) perception.'
4 Scattered, etc: or, fashioned blind turbulent darkness so that men
saw clearly.
5 His eager friends: the Maruta.
THE HYMNS OF  [BOOK XX.  

7 He smote away the flood's obstructor Vritra: Earth conscious lent her aid to speed thy thunder. Thou sentest forth the waters of the ocean as Lord through power and might, O daring Hero.

8 When, Much-invoked! the waters' rock thou clearest, Saramā showed herself and went before thee. Hymned by Angirases, bursting the cowstalls, thou foundest ample strength for us as leader.

HYMN LXXVIII.

Sing this, what time the juice is pressed, to him, your Hero much-invoked, To please him as a mighty Bull.

2 He, excellent, withholdeth not his gift of power and wealth in kine When he hath listened to our songs.

3 May he with might disclose for us the cows' stall, whose soe'er it be, To which the Dasyu-slayer goes.

HYMN LXXIX.

O Indra, give us wisdom as a sire gives wisdom to his sons, Guide us, O Much-invoked, on this our foray: may we, living, still enjoy the light.

2 Grant that no mighty foes, unknown, malevolent, unhallowed, tread us to the ground. With thine assistance, Hero! may we pass through all the waters that are rushing down.

HYMN LXXX.

Bring us, O Indra, name and fame, enriching, mightiest, excellent, Wherewith, O wondrous God, fair-cheeked and thunder-armed, thou hast filled full this earth and heaven.

2 We call on thee, O King, mighty among the Gods, ruler of men, to succour us. All that is weak in us, excellent God, make firm: make our foes easy to subdue.

HYMN LXXXI.

O Indra, if a hundred heavens and if a hundred earths were thine— No, not a hundred suns could match thee at thy birth, not both the worlds, O Thunderer.

2 Thou, Hero, hast performed thy hero deeds with might, yea, all with strength, O Strongest One. Maghavan, help us to a stable full of kine, O Thunderer, with wondrous aids.

HYMN LXXXII.

If I, O Indra, were the lord of riches ample as thine own, I should support the singer, God who scatterest wealth! and not abandon him to woe.

2 Each day would I enrich the man who sang my praise, in whatsoever place he were.

No kinship is there better, Maghavan, than thine: a father even is no more.

8 Saramā: the hound of Indra, who tracked the stolen cows. Cf. R. V. I. 62. 3; 72. 8. Saramā appears to be the Dawn or the morning breeze which guided Indra on his way.

Taken from R. V. VI. 45. 22—24.

3 Whose soe'er it be: the meaning of kovalasaya is somewhat uncertain. Skyma explains it as, of Kuvita, a certain person who does much harm. The meaning appears to be, may Indra open for us the cow-stall and give us the cattle of any Dasyu whom he, that is, we under his guidance, may attack.

Taken from R. V. VII. 32. 24, 27.

1 Forest: apparently some cattle-lifting expedition. The original hymn is a prayer, with sacrifice, for success in a coming fray.

Taken from R. V. VI. 45. 5, 6.

Taken from R. V. VIII. 59 (70). 5, 6.

Taken from R. V. VII. 32. 18, 19.
LXXXIII.
O Indra, grant a happy home, a triple refuge, triply strong.
Bestow a dwelling-place on the rich lords and me,
and keep thy dart afar from these.
2 They who with minds intent on spoil subdue the foe,
boldly attack and smite him down.—
From these, O Indra, Bounteous Lord who loves
song, be closest guardian of our lives.

HYMN LXXXIV.
O Indra marvellously bright, come, these libations
long for thee,
Thus by fine fingers purified.
2 Urged by the holy singer, sped by song, come, Indra,
to the prayers
Of the libation-pouring priest.
3 Approach, O Indra, hastening thee, Lord of Bay
Horses, to the prayers:
Take pleasure in the juice we pour.

HYMN LXXXV.
Glorify naught besides, O friends; so shall no sorrow trouble you.
Praise only mighty Indra when the juice is shed,
and say your lauds repeatedly:
2 Even him, eternal, like a bull who rushes down,
men's conqueror, bounteous like a cow;
Him who is cause of both, of enmity and peace, to
both sides most munificent.

3 Although these men in sundry ways invoke thee to obtain thine aid,
Be this our prayer, addressed, O Indra, unto thee,
thine exaltation every day.
4 Those skilled in song, O Maghavan, among these men o'ercome with might the foeman's songs.
Come hither, bring us strength in many a varied form most near that it may succour us.

HYMN LXXXVI.
Those who are yoked by prayer with prayer I harness,
the two swift Bays who joy together.
Mounting thy firm and easy car, O Indra, wise and
all-knowing come thou to the Soma.

HYMN LXXXVII.
Priests, offer to the Lord of all the people the milked-out stalk of Soma, radiant-coloured.
No wild bull knows his drinking-place like Indra who
ever seeks him who hath pressed the Soma.
2 Thou dost desire to drink, each day that passes, the
pleasant food which thou hast had aforetime.
O Indra, gratified in heart and spirit, drink eagerly
the Soma set before thee.
3 Thou, newly-born, for strength didst drink the Soma;
thy mother told thee of thy future greatness.
O Indra, thou hast filled mid-air's wide region, and
given the Gods by battle room and freedom.
4 When thou hast urged the arrogant to combat,
proud in their strength of arm, we will subdue them.
Or, Indra, when thou fightest by heroes, we in
the glorious fray with thee will conquer.

Taken from R. V. VI. 45. 9, 10.
1. Rich lords: the nobles who institute sacrifice and liberally reward the priests.

Taken from R. V. I. 3. 4. 6.
2. As: or, still, meaning continuously.

Taken from R. V. VIII. 1. 1-4.
3. Bounteous like a cow: the adjective is not in the text, but must be supplied in order to make the comparison intelligible. See Vedic Studies, I, 103.
4. To both sides: to the singers and the institutions of sacrifice.

Taken from R. V. III. 35. 4.

5. Thy mother: Aditi, who says (R. V. 14. 4):—No peer hath he among those born already, nor among those who shall be born hereafter.
5: I will declare the earliest deeds of Indra, and recent acts which Maghavan hath accomplished. When he had conquered godless wiles and magic, Soma became his own entire possession.

6: Thine is this world of flocks and herds around thee, which with the eye of Sūrya thou beholdest.
Thou, Indra, art alone the Lord of cattle: may we enjoy the treasure which thou givest.

7: Ye twain are Lords of wealth in earth and heaven, thou, O Brihaspati, and thou, O Indra.
Mean though he be, give wealth to him who lauds you. Preserve us evermore, ye Gods, with blessings.

**HYMN LXXXVIII.**

Him who with might hath propped earth’s ends, who sitteth in threefold seat, Brihaspati, with thunder, Him of the pleasant tongue have ancient sages, deep-thinking, holy singers, set before them.

2: Wild in their course, in well-marked wise rejoicing were they, Brihaspati, who pressed around us.
Preserve, Brihaspati, the stall uninjured, this company’s raining, ever-moving birth-place.

3: Brihaspati, from thy remotest distance have they sat down who love the law eternal.

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Taken from R. V. IV. 50. 1—6. The hymn is addressed to Brihaspati, Lord of Prayer.

1: *In threefold seat:* heaven, mid-air, and earth. *Set before them:* for adoration; or given them the foremost place in sacrifice.

2: *They...who pressed around us:* apparently the Maruta. *The stall:* ‘the boundless stall’ of R. V. III. 1. 14, the serial home of the Maruta. *This company’s:* the text has only aevya, of this. I follow Prof. Ludwig’s interpretation of this very difficult stanza and supply gopasa, troop or company, i.e. of the Maruta. According to Skṛtya, Brihaspati is asked to protect the worshipper or instigator of the sacrifice.

3: *Here they sat down:* probably the Maruta are intended, and not, as Skṛtya says, the horses of Brihaspati. *Wells springing from the mountains:* reservoirs of Soma juice pressed out by the stones, have been prepared: the word ātri signifying both mountain and stone.

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**HYMN LXXXIX.**

Even as an archer shoots afar his arrow, offer the laud to him with meet adornment.
Quell with your voice the wicked’s voice, O sages.
Singer, make Indra rest beside the Soma.

2: Draw thy Friend to thee like a cow at milking: O singer, wake up Indra as a lover.
Make thou the Hero haste to give us riches even as a vessel filled brimful with treasure.

3: Why, Maghavan, do they call thee bounteous Giver?
Quicken me: thou, I hear, art he who quickens.
Sakra, let my intelligence be active, and bring us luck that finds great wealth, O Indra.

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4: *Sevenfold mouth:* Brihaspati being identified with Agni who has seven tongues of flame.
5: *The loud-shouting band:* the Angirases who accompanied Brihaspati.
6: *The Steer:* or Chief.

Taken from R. V. X. 43.

1: *The wicked’s voice:* “the praises of your adversaries.”—Wilson.
Sages: wise priests.
HYMN XC.

Served with oblations, first-born, mountain-render,
Angiras' Son, Brihaspati the holy,
With twice-firm path, dwelling in light, our Father,
roars loudly, as a bull, to earth and heaven.

2 Brihaspati who made for such a people wide room
and verge when Gods were invoked—
Slaying his foes he breaketh down their castles,
quelling his enemies and those who hate him.

3 Brihaspati in war hath won rich treasures, hath won,
this God, the great stalls filled with cattle.
Striving to win waters and light, resistless, Brihas-
pati with lightning smites the foeman.

HYMN XCI.

This holy hymn sublime and seven-headed, sprung
from eternal Law, our sire discovered.
Ayāsya, friend of all men, hath engendered the fourth
hymn as he sang his land to Indra.

2 Thinking aright, praising eternal Order, the sons of
Dyana the Asura, those heroes,
Angirasas, holding the rank of sages, first honoured
sacrifice's holy statute.

Taken from R. V. VI. 73. The hymn is addressed to Brihaspati.

1 Mountain-render: cf. 'Brihaspati left the mountain' (R. V. L
63. 3), that is, the thick cloud which imprisoned the rays of light.
2 Such a people: so good a people. When the Gods were invoked:
in battle.
3 With lightning: or, with sunlight; 'with sacred prayers.'—Wilson.

Taken from R. V. X. 67. The hymn is addressed to Brihaspati.

1 Seven-headed: having seven divisions. Accompanied by the seven
troops of the Maruta, or having seven metres, according to Skyapa.
Sprung from: that is, made in accordance with. Our sire: Angiras,
the ancestor of Ayāsya to whom the hymn was revealed; or, perhaps,
Ayāsya himself, as Ludwig explains: 'the fourth: or, perhaps, the
strong, victorious.'
3 Girt by his friends who cried with swanlike voices,
bursting the stony barriers of the prison,
Brihaspati spake in thunder to the cattle, and uttered praise and song when he had found them.

4 Apart from one, away from two above him, he drave the kine that stood in bonds of falsehood.
Brihaspati, seeking light amid the darkness, drave forth the bright cows: three he made apparent.

5 When he had cleft the lairs and western castle, he cut off three from him who held the waters.
Brihaspati discovered, while he thundered like Dyaus, the dawn, the sun, the cow, the lightning.

6 As with a hand, so with his roaring Indra cleft Vais through, the guardian of the cattle.
Seeking the milk-draught with sweat-shining comrades he stole the Pani's kine and left him weeping.

7 He with bright faithful friends, winners of booty, hath rent the milker of the cows asunder.
Brihaspati with wild boars strong and mighty sweating with heat hath gained a rich possession.

8 They, longing for the kine, with faithful spirit incited with their hymns the Lord of cattle.

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3 The cattle: the lost cows of the Angirases, representing the rays of light which had been stolen and hidden by the Pani's or demons of darkness.

4 Apart from one, away from two: the meaning is uncertain; perhaps, as Ludwig suggests, at a distance from the earth, and beneath heaven and the firmament. Falsehood: the wickedness of the malevolent Pani. Three: heaven, firmament, and earth.

5 Western castle: this is obscure. Prof. Ludwig suggests that apodi- stasis may mean 'hostile' or 'detested.' Three: heaven, firmament and earth, as in stanza 4. Him who held the waters: the demon Vasi, who kept the rain, as well as the cows or rays of light, imprisoned. The cow: the sunlight.

6 Comrades: his faithful friends the Maruta. Wild boar: the strong fierce Maruta; according to Skya, bearer of excellent water.

7 The Lord of cattle: Brihaspati who had freed the cows from their yoke.

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8 In our assembly with auspicious praises exalting him who roareth like a lion,
May we in every fight where heroes conquer rejoice in strong Brihaspati the victor.

9 When he had won him strength of every nature and gone to heaven and its most lofty mansions,
Men praised Brihaspati the mighty, bringing the light within their mouths from sunry places.

10 Fulfil the prayer that begs for vital vigour: aid in your wonted manner e'en the humble.
Let all our foes be turned and driven backward.
Hear this, O Heaven and Earth, ye all-producers.

11 Indra with mighty strength hath cleft asunder the head of Arbuda the watery monster,
Slain Ahi, and set free the Seven Rivers. O Heaven and Earth, with all the Gods, protect us.

HYMN XCIII:

Praise, even as he is known, with song Indra the guardian of the kine,
The Son of Truth, Lord of the brave.

2 Hither his bay steeds have been sent, red steeds are on the sacred grass
Where we in concert sing our songs.

3 For Indra thunder-armed the kine have yielded mingled milk and meath,
What time he found them in the vault.

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10 The light: that is, the hymns of praise which will bring them the light of help. The stansas is obscure.

12 The watery monster: the fiend who dominated the sea of air. Ahi: or the dragon: Yvitra or his brother.

The hymn is taken from R V VIII. 58 (M. Müller, 69). 4—18, and 59 (M. Müller, 70). 1—6. Stanzas 20, 21 are repeated from A V XX. 51.

4 When I and Indra mount on high up to the bright
One's place and home,
We, having drunk of meath, will reach his seat whose
Friends are three-times-seven.
5 Sing, sing ye forth your songs of praise, ye Priya-
medhas, sing your songs:
Yea, let young children sing their lauds: as a strong
castle praise ye him.
6 Now loudly let the viol sound, the lute send out its
voice with might,
Shrill be the music of the string. To Indra is the
hymn upraised.
7 When hither speed the dappled cows, unfinching,
easy to be milked,
Seize quickly, as it bursts away, the Soma juice for
Indra's drink.
8 Indra hath drunk, Agni hath drunk: all Deities
have drunk their fill.
Here Varuna shall have his home, to whom the floods
have sung aloud as mother-kin unto their calves.
9 Thou, Varuna, to whom belong the Seven Streams,
art a glorious God.
The waters flow into thy throat as 'twere a pipe with
ample mouth.
10 He who hath made the fleet steeds spring, well-
harnessed, to the worshipper,
He, the swift guide, is that fair form that loosed the
horses near at hand.

4 The bright One's place: the station of the Sun. Whose friends
are three-times-seven: Indra, the friend of the Maruta whose number
is said to be seven or varying multiples of seven. See A. V. I. 1. 1,
note. I follow Ludwig in making one compound word of the with
sapien of the text. Skyapa's explanation is different: 'let us
be united in the twenty-first sphere of the (universal) friend.' See
note in Wilson's Translation.
3 Varuna's throat, or palate, is said to mean the sea into which the
seven rivers flow.

11 Indra, the very mighty, holds his enemies in utter
scorn.
He, far away, and yet a child, cleft the cloud smitten
by his voice.
12 He, yet a boy exceeding small, mounted his newly-
fashioned car.
He for his Mother and his Sire cooked the wild
mighty buffalo.
13 Lord of the Home, with beauteous cheeks, ascends:
thy chariot wrought of gold.
We will attend the heavenly One, the thousand-
footed, red of hue, matchless, who blesseth where
goes.
14 With reverence they come hitherward to him as to
a sovran lord,
That they may bring him near for this man's good
success, to prosper and bestow his gifts.
15 The Priyamedhas have observed the offering of the
men of old,
Of ancient custom, while they strewed the sacred
grass and spread their sacrificial food.
16 He who as sovran Lord of men moves with his cha-
riots unrestrained,
The Vitya-slayer, queller of all fighting heats, pre-
eminent, is praised in song.
17 Honour that Indra, Puruhaman! for his aid, in
whose sustaining hand of old
The splendid bolt of thunder was deposited, as the
great Sun was set in heaven.

12 His Mother and his Sire: Heaven and Earth. The buffalo is the
dark rain-cloud which Indra places with his lightning; or perhaps
the demon Vals is intended.
13 The heavenly One: the sun which is Indra's chariot. Thousand-
footed: bright with countless rays of light.
14 This man's: who institutes the sacrifice.
17 Puruhaman: a Rishi of the family of Angira, the seer of the
hymn.
18 No one by deed attains to him who works and
strengthens evermore:
No, not by sacrifice, to Indra praised of all, resist-
less, daring, bold in might;
19 The potent Conqueror, invincible in war, him at
whose birth the mighty ones,
The kine who spread afar, sent their loud voices out,
heavens, earths sent their loud voices out.
20 O Indra, if a hundred heavens and if a hundred
earths were thine—
No, not a thousand suns could match thee at thy
birth, not both the worlds, O Thunderer.
21 Thou, Hero, hast performed thy hero deeds with
might, yea, all with strength, O Strongest One.
Maghavan, help us to a stable full of kine, O Thun-
derer, with wondrous aids.

HYMN XCIII.
May our hymns give thee great delight. Display thy
bounty, Thunderer.
Drive off the enemies of prayer.
2 Crush with thy foot the niggard churls who bring no
gifts. Mighty art thou:
There is not one to equal thee.
3 Thou art the Lord of Soma pressed, Soma unpressted
is also thine.
Thou art the Sovran of the folk.
4 Swaying about, the active Ones came nigh to Indra
at his birth,
And shared his great heroic might.

5 Based upon strength and victory and power, O Indra
is thy birth.
Thou, Mighty One, art strong indeed.
6 Thou art the Vidyra-slayer, thou, Indra, hast spread
the firmament:
Thou hast with might upheld the heavens.
7 Thou, Indra, bearest in thine arms the lightning
that accords with thee,
Whetting thy thunderbolt with might.
8 Thou, Indra, art preeminent over all creatures in
thy strength:
Thou hast pervaded every place.

HYMN XCIV.
May Sovran Indra come to the carosal, he who by
holy Law is strong and active,
The overcomer of all conquering forces with his great
bull-like power that hath no limit.
2 Firm-seated is thy car, thy steeds are docile: thy
hand, O King, holds, firmly grasped, the thunder.
On thy fair path, O Lord of men come quickly: we
will increase thy power when thou hast drunken.
3 Let strong and mighty steeds who bear this mighty
Indra, the Lord of men, whose arm wieldst thunder,
Bring unto us, as sharers of our banquet, the Bull of
conquering might, of real vigour.
4 So like a bull thou rushest to the Lord who loves the
trough, the Sage, the prop of vigour, in the vat.

5 Thou, Mighty One: or, O Bull, thou art a Bull indeed.
7 Lighting: or, praise-song, hymn. Sayana explains arīdam here
by stūyam: thy laudable or adorable thunderbolt.

The hymn is taken from R. V. X. 44.
6 The Lord: Soma. The trough: the wooden vessel which receives
the filtered Soma juice. Collect them in thyself: ‘take us into thyself.’
—Wilson. Out of the wine: ācāśīpādaṁ is thus explained by the Commen-
tators, but the meaning seems doubtful. Prof. Ludwig thinks that
the master of the cars, that is, the steersman, is intended. Prof.
Grassmann translates ācāśīpādaṁ by ‘Flugzebieter,’ Controllers of the:
Floods,’ meaning, perhaps, the demons who withhold the waters of heaven.

Taken from R. V. VIII. 53. 1-3; X. 153.
3 Unpressed: in its natural state in the stalks of the plant; or,
as Ludwig suggests, the celestial Soma which Indra drinks in heaven
may be intended.
4 The hymn from which stanzas 4—8 are taken is ascribed to
Indra’s Mothers, the sisters of the Gods. The active Ones: the Water-
Goddesses may be meant.
THE HYMNS OF [BOOK XX.

Prepare thine energies, collect them in thyself: be for our profit as the Master of the wise.

5 May precious treasures come to us,—so will I pray. Come to the votary's gift offered with beauteous laud.
Thou art the Lord, as such sit on this holy grass: thy vessels are inviolate as Law commands.

6 Far went our earliest invocations of the Gods, and won us glories that can never be surpassed.
They who could not ascend the ship of sacrifice sink down in desolation, trembling with alarm.

7 So be the others, evil-hearted, far away, whose horses difficult to harness have been yoked.
Here in advance men stand anear to offer gifts, by whom full many a work that brings reward is done.

8 He firmly fixed the plains and mountains as they shook. Dyau thundered forth and made the air's mid-region quake.
He stays apart the two confronting bowls; he sings lauds in the potent Soma's joy when he hath drunk.

9 I bear this deftly-fashioned goad of thine wherewith thou, Maghavan, shalt break the strikers with the hoof.
At the libation mayst thou be well satisfied. Partake the juice, partake the banquet, Bounteous Lord.

10 O Much-invoked, may we subdue all famine and evil want with store of grain and cattle.
May we allied, as first in rank, with princes, obtain possessions by our own exertions.

11 Bṛhaspati protect us from the rearward, and from above, and from below, from sinners!
May Indra from the front and from the centre, as friend to friends, vouchsafe us room and freedom.

HYMN XCV.

Fax the three jars the Great and Strong hath drunk drink blended with meal. With Vishnu hath he quaffed the flowing Soma juice, all that he would.
That hath so heightened him the Great, the Vast, to do his mighty work.
So may the God attend the God, true Indu Indra who is true.

2 Sing strength to Indra that shall set his chariot in the foremost place.
Giver of room in closest fight, slayer of foes in shock of war, be thou our great encourager. Let the weak bowstrings break upon the bows of feeble enemies.

3 Thou didst destroy the Dragon: thou sentest the rivers down to earth.
Feeless, O Indra, wast thou born. Thou tendest well each choicest thing. Therefore we draw us close to thee. Let the weak bowstrings break upon the bows of feeble enemies.

10 This and the following stanzas are repeated from A. V. XX. 17. 10, 11, and 89. 10, 11.

Taken fromṚ. V. II. 22. 1; X. 133. 1–3.

1 From the three jars: Some-vessels. According to Śāyana, 'At the Trikādrutkas,' the first three days of the religious ceremony called Abhipra. The God: Indu, the deified Soma.

2 In the foremost place: in the van of our army, to lead us against the enemy. The original hymn, ascribed to Sudra (seeṚ. V. VII. 18, 19) is a prayer for victory in battle.
4 Destroyed be all malignities and all our enemy's designs.
Thy bolt thou castest at the foe, O Indra, who would smite us dead: thy liberal bounty gives us wealth.
Let the weak bowstrings break upon the bows of feeble enemies.

HYMN XCVI.

Tarri this strong draught that gives thee vital vigour:
with all thy chariot here unyoke thy coursers.
Let not those other sacrificers stay thee, Indra;
these juices shed for thee are ready.
2 Thine is the juice effused, thine are the juices yet to be pressed: our resonant songs invite thee.
O Indra, pleased to-day with this libation, come, thou who knowest all, and drink the Soma.
3 Whoso, devoted to the God, effuses Soma for him with yearning heart and spirit,—
Never doth Indra give away his cattle: for him he makes the lovely Soma famous.
4 He looks with loving favour on the mortal who, like a rich man, pours for him the Soma.
Maghavan in his bended arm supports him: he slays, unasked, the men who hate devotion.
5 We call on thee to come to us, desirous of booty, and of cattle, and of horses.
For thy new love and favour are we present: let us invoke thee, Indra, as our welfare.
6 For life I set thee free by this oblation from the unknown decline and from consumption;

This composite hymn is taken from R. V. X. 160. 1—5; 161. 1—5; 162; 163; 164. 1. Stanzas 6—9 have occurred, with slight variations, in A. V. III. 11. 1—4. For stanzas 17—29 cf. the similar hymn, cf. A. V. II. 83.

4 Who hate devotion: 'haters of Bethmana,' according to Sāyapā.
6 The original hymn from which this stanza and the four following are taken is a charm to cure the disease called Rājayakshma, Consumption or Atrophy. Unknown decline: some insidious disease differing from pulmonary Consumption. See III. 11. 1, note.

HYMN 96. THE ATHARVA-VEDA.

Or, if the grasping demon have possessed him, free him from her, O Indra, thou and Agni.
7 Be his days ended, be he now departed, be he brought very near to death already,
Out of Destruction's lap again I bring him, save him for life to last a hundred autumns.
8 With thousand-eyed oblation, hundred-autumned, bringing a hundred lives, have I restored him,
That Indra for a hundred years may lead him safe to the farther shore of all misfortune.
9 Live waxing in thy strength a hundred autumns,
live through a hundred springs, a hundred winters.
Through hundred-lived oblation Indra, Agni, Bṛhaspati, Savitar yield him for a hundred!
10 So have I found and rescued thee: thou hast returned with youth renewed.
Whole in thy members! I have found whole sight and all thy life for thee.
11 May Agni yielding to our prayer, the Rakshas-killer, drive away
The malady of evil name that hath beset thy labouring womb.
12 Agni, concurring in the prayer, drive off the eater of thy flesh,
The malady of evil name that hath attacked thy babe and womb.
13 That which destroys the sinking germ, the settled, moving embryo,
That which would kill the babe at birth, even this will we drive far away.
14 That which divides thy legs that it may lie between the married pair,
That penetrates and licks thy side, even this will we exterminate.

Grasping demon: Grīkṣu.
9 For a hundred: years, understood.
11 This and the five following stanzas form an incantation designed to exorcise various evil spirits that beset women. Cf. A. V. VIII. 6.
THE HYMNS OF [BOOK XX.

16 What rests by thee in borrowed form of brother, lover,
   or of lord,
   And would destroy the progeny,—even this will we
   exterminate.
16 That which through sleep or darkness hath deceived
   thee and lies down by thee,
   And will destroy thy progeny,—even this will we
   exterminate.
17 From both thy nostrils, from thine eyes, from both
   thine ears and from thy chin,
Forth from thy head and brain and tongue I drive
thy malady away.
18 From the neck-tendons and the neck, from the breast-
   bones and from the spine,
From shoulders, upper, lower arms, I drive thy
malady away.
19 From visera and all within, forth from the rectum,
   from the heart,
From kidneys, liver, and from spleen, I drive thy
malady away.
20 From thighs, from knees-caps, and from heels, and
   from the forepart of the feet,
From hips, from stomach, and from groin, I drive
thy malady away.
21 From what is voided from within, and from thy hair,
   and from thy nails,
From all thyself, from top to toe, I drive thy malady
away.
22 From every member, every hair, disease that comes
   in every joint,
From all thyself, from top to toe, I drive thy malady
away.

HYMN XCVII.

Hence verily yesterday we let the Thunder-wielder
drink his full.
So in like manner offer him the juice to-day. Now
range you by the Glorious One.
2 Even the wolf, the savage beast that rends the sheep,
   follows the path of his deerees.
So, Indra, graciously accepting this our praise, with
wondrous thought come forth to us.
3 What manly deed of vigour now remains that Indra
   hath not done?
Who hath not heard his glorious title and his fame,
the Vritra-slayer from his birth?

HYMN XCVIII.

That we may win us wealth and spoil we poets verily
call on thee.
In war men call on thee, Indra, the hero's Lord, in
the steed's race-course call on thee.
2 As such, O Wonderful whose hand holds thunder,
   praised as mighty, Caster of the Stone,
Pour on us boldly, Indra, kine and chariot-steeds,
ever to be the conqueror's strength.

HYMN XCVI.

May with their lands are urging thee, Indra, to drink
the Soma first.
The Ribhus in accord have lifted up their voice and
Rudras sung thee as the First.

Taken from R. V. VIII. 56 (66). 7—9.
2 The wolf: according to Skyapa, the robber.

Taken from R. V. VI. 46. 1, 2.

Taken from R. V. VIII. 8. 7—8.
1 Ribhus: as deities connected with the seasons which are regulated
by the Sun identified with, or made to shine by, Indra. Rudras: the
Maruta, the constant companions of Indra.

17 This and the five following stanzas are a charm against Consumption.
23 Master of the Mind: the spirit of evil dreams is addressed.
2 Indra increased his manly strength at sacrifice, in
the wild rapture of this juice;
And living men to-day, even as of old, sing forth
their praises to his majesty.

HYMN C.

Now have we, Indra, Friend of Song, sent our great
wishes forth to thee,
Coming like floods that follow floods.

2 As rivers swell the ocean, so, Hero, our prayers in-
crease thy might,
Though of thyself, O Thunderer, waxing day by day.

3 With holy song they bind to the broad wide-yoked
car the bay steeds of the rapid God,
Bearers of Indra, yoked by prayer.

HYMN CI.

Agni we choose, the messenger, the herald, master
of all wealth,  
Well skilled in this our sacrifice.

2 With calls they ever invoke Agni, Agni, Lord of
the House,  
Oblation-bearer, much-beloved.

3 Bring the Gods hither, Agni, born for him who
strews the sacred grass.
Thou art our herald, meet for praise.

2 Sacrifices: vihāras; ‘For Vihāra is the sacrifice.’—Satapatha-
Brahmana, I. 1. 2. 13.

Taken from R. V. VIII. 57 (90), 7—9.

1 Coming like floods: in crowds. The line is obscure. ‘As men
going by water (splash their friends) with handfuls’,—Wilson.

Taken from R. V. I. 12. 1—3.

1 The messenger: the mediator between men and Gods by wafting
oblations to heaven. The herald: desdēna, dhātuśra, inviter or sum-
moneer of the Gods, is Nyāya’s explanation of Address here.

2 Hero: newly produced by attrition for the man who has trim-
med and spread the sacrificial grass as a seat for the priests and the
expected deities.

HYMN 104.

HYMN CII.

May to be lauded and adored, showing in beauty
through the dark,
Agni the Bull is kindled well.

2 Agni is kindled as a Bull, like a horse bearer of the
Gods:
Men with oblations worship him.

3 Thee will we kindle as a Bull, we who are bulls our-
selves, O Bull,
Thee, Agni, shining mightily.

HYMN CIII.

Sorcerer with your hymns, for aid, Agni the God with
piercing flame,
For riches famous Agni, Purumśila and ye men,
Agni to light our dwelling well.

2 Agni, come hither with thy fires: we choose thee as
our Hotar-priest.
Let the extended ladle full of oil balm thee, best
priest, to sit on sacred grass.

3 For unto thee, O Angiras, O Son of Strength, move
ladies in the sacrifice.
To Agni, Child of Force, whose looks drop oil, we
seek, foremost in sacrificial rites.

HYMN CIV.

May these my songs of praise exalt thee, Lord who
hast abundant wealth.

Taken from R. V. III. 27. 13—15.

1 The Bull: or, the strong.

Taken from R. V. VIII. 60 (71), 14; 49, 1, 2.

1 Purumśila: an ancient sage of the family of Angiras, and one of
the two Rishis to whom the original hymn is ascribed. The singer
may be addressing himself.

3 Angiras: a name of Agni as first and greatest mediator between
men and Gods. Sun of Strength: as fire produced by the violent agi-
tation of the drill. Child of Force has the same meaning. Whose

Taken from R. V. VIII. 3. 3. 4; 79 (80). 1, 2.
Men skilled in holy hymns, bright with the hues of
fire, have sung them with their hands to thee.
1
2 He, with his might enhanced by Rishis thousand-
fold, hath like an ocean spread himself.
His majesty is praised as true at solemn rites, his
power where holy singers rule.
3 May Indra, who in every fight must be invoked, be
near to us.
May the most mighty Vritra-slayer, meet for praise,
come to libations and to hymns.
4 Thou art the best of all in sending bounteous gifts,
true art thou, lordly in thine act.
We claim alliance with the very Glorious One, yea,
with the mighty Son of Strength.

HYMN CV.

Thou in thy battles, Indra, art subduer of all hostile
bands.
Father art thou, all-conquering, cancelling the curse,
thou victor of the vanquisher.
1
2 The earth and heaven cling close to thy victorious
might, as sire and mother to their child.
When thou attackest Vritra all the hostile bands
shrink and faint, Indra at thy wrath.
3 Bring to your aid the Eternal One, who shoots and
none may shoot at him,
Inciter, swift, victorious, best of charioteers, Tugrva's
vanquished strengthener;

HYMN CVI.

That lofty energy of thine, thy strength and thine
intelligence,
Thy thunderbolt for which we long, our wish makes
keen.
2 O Indra, heaven and earth augment thy manly
power and thy renown,
The waters and the mountains stir and urge thee on.
3 Vishnu, the lofty Ruling Power, Varuna, Mitra sing
thy praise:
In thee the Maruts' company hath great delight.

HYMN CVII.

Before his hot displeasure all the peoples, all the
men bow down,
As rivers bend them to the sea.
2 This power of his shone brightly forth when Indra
brought together like
A skin the worlds of earth and heaven.
3 The fiercely-moving Vritra's head he severed with
his thunderbolt,
His hundred-knotted thunderbolt.
4 In all the worlds That was the best and highest
whence sprang the mighty God, of splendid valour.
As soon as born he overcomes his foes, he in
whom all who lend him aid are joyful.

Taken from R. V. VIII. 16. 7—9:
1 Our wish: our hopes and wishes expressed in praise, prayer, and
sacrifice.

Stanzas 1—3 are taken from R. V. VIII. 6—8; stanzas 4—5 from
VIII. 69. 1-2.

2 Brought together like a skin: that is, spread the heavens over the
earth as a skin is laid on the ground for a carpet.

3 Tugrva, son of Tugra, Bhuva a Rajasahi or royal sage who
was miraculously rescued from drowning by the Agni.

Stanzas 4—13 appear with variations, as Hymn 3
of Book V. of the Atharva-veda.

27
5 Grown mighty in his strength, with ample vigour, he as a foe strikes fear into the Dāsa, 
   Eager to win the breathing and the breathless, 
   All sang thy praise at banquet and oblation.

6 All concentrate on thee their mental vigour, what time these, twice or thrice, are thine assistants. 
   Blend what is sweeter than the sweet with sweetness: win quickly with our meals that feast in battle.

7 Therefore in thee too, thou who winnest riches, at every banquet are the sages joyful. 
   With mightier power, bold God, extend thy firmness: let not malignant Yātudhānus harm thee.

8 Proudly we put our trust in thee in battles, when we behold great wealth the prize of combat. 
   I with my words impel thy weapons onward, and sharpen with my prayer thy vital vigour.

9 Worthy of praises, many-shaped, most skilful, most energetic, Áptya of the Áptyas: 
   He with his might destroys the seven Dānas, subduing many who were deemed his equals.

10 Thou in that house which thy protection guardeth bestowest wealth, the higher and the lower, 
   Thou stablishest the two much-wandering Mothers, and bringest many deeds to their completion.

11 Brihaddiva, the foremost of light-winners, repeats these holy prayers, this strength to Indra. 
   He rules the great self-luminous fold of cattle, and all the doors of light hath he thrown open.

12 Thus hath Brihaddiva, the great Aðharsvan, spoken to Indra as himself in person. 
   The Mātarisvats, the spotless sisters, with power exalt him and impel him onward.

13 Bright Presence of the Gods, the luminous herald, 
   Súrya hath mounted the celestial regions. 
   Day's maker, he hath shone away the darkness, and radiant passed o'er places hard to traverse.

14 The brilliant Presence of the Gods hath risen, the eye of Mitra, Varuṇa, and Agni. 
   The soul of all that moveth not or moveth, Súrya hath filled the earth and air and heaven.

15 Even as a lover followeth a maiden, so doth the Sun the Dawn, resplendent Goddess: 
   Where pious men extend their generations before the Gracious One for happy fortune.

10 The higher and the lower: heavenly and earthly. Mothers: Heaven and Earth.

11 Foremost of light-winners: chief of Bhikshas who enjoy the light of heaven.

12 The great Aðharsvan: or Fire-priest. As himself: he identifies himself with the God whom he worships. The Mātarisvats: Sāyana explains mātārypa by 'abiding in the mother earth,' the spotless sisters being the Rivers. Cf. A. V. V. 29, note.

13 The exact meaning of the second line is somewhat uncertain. As I have rendered it, in accordance with Ludwig, it reminds one of Shelly's, 'Man: the imperial shape, then multiplied, His generations under the pavilion Of the Sun's throne.'—Wilson, following Elyása, paraphrases, 'At which several peoples join.'
HYMN CVIII.

For Indra, lover of carouse, loud be our songs about the juice:
Let poets sing the hymn of praise.
2 We summon Indra to the draught, in whom all glory rest, in whom
The seven communities rejoice.
3 By the three Soma jars the Gods span sacrifice that stirs the mind:
Let our songs aid and prosper it.

HYMN CX.

Ir, Indra, thou drink Soma by Vritra’s side, Thrice Aptya’s side,
Or with the Maruta take delight in flowing drops;
2 Or, Sakra, if thou gladden thee afar or in the sea of air,
Rejoice thee in this juice of ours, in flowing drops.
3 Or, Lord of Heroes, if thou aid the worshippers who shed the juice,
Or him whose laud delights thee, and his flowing drops.

HYMN CXI.

Whatever, Vritra-slayer! thou, Srya, hast risen
upon to-day,
That, Indra, all is in thy power.

Taken from R. V. VIII. 81 (92), 19—21.
2 The seven communities; sapta sákhás: meaning, probably, all the people: ‘the seven associated priests.’—Wilson.
3 By the three Soma jars; according to Skya, At the Triprasādhas, on the first three days of the Ashvini, Bretisseuras, ‘Soma: sacrifice being regarded as a long unbroken three days’ of sacrifice; hari, breach, done.

Taken from R. V. VIII. 12. 16—18.

T: Tri parasādhas: Trita (perhaps Agni as ‘lightning’ who dwells in the waters or watery clouds of the sea of air.

Taken from R. V. VIII. 83 (93), 4—6.
3 When, Mighty One, Lord of the Brave, thou thinkst, I shall never die, 
That thought of thine is true indeed.

Thou, Indra, goest unto all Soma libations shed for thee, 
Both far away and near at hand.

HYMN CXIII.

Born boons—may Indra hitherward turned, listen to this prayer of ours, 
And mightiest Maghavan with thought inclined to us come nigh to drink the Soma juice.

For him, strong independent Ruler, Heaven and Earth have fashioned forth for power and might. 
Thou seest thee as first among thy peers in place, for thy soul longs for Soma juice.

HYMN CXIV.

O Indra, from all ancient time rivalless ever and companionless art thou: 
In war thou seest comrade.

Thou findest not the wealthy man to be thy friend: 
those scorn thee who are flown with wine. 
What time thou thunderest and gatherest, then thou, 
even as a father, art invoked.

HYMN CXV.

I from my Father have received deep knowledge of the holy Law: 
I was born like unto the Sun.

After the lore of ancient time I make, like Kayva, beauteous songs, 
And Indra’s self gains strength thereby.

Whatever Rishis have not praised thee, Indra, or have boasted thee, 
By me exalted wax thou strong.

HYMN CXVI.

Never may we be cast aside and strangers, as it were to thee, 
We, Thunder-wielding Indra, count ourselves as trees rejected and unfit to burn.

O Vritra-slayer, we were thought slow and unready for the fray:
Yet once in thy great bounty may we have delight, 
O Here, after praising thee.

HYMN CXVII.

Drink Soma, Lord of Bays, and let it cheer thee: 
Indra, the stone, like a well-guided courser, 
Directed by the presser’s arms hath pressed it.

So let the draught of joy, thy dear companion, by which, O Lord of Bays, thou slayest foesmen, 
Delight thee, Indra, Lord of princely treasures.

Taken from R. V. VII. 6. 10—12.

1 From my Father: from Indra the true protector, according to Sāyanā.

3 Havest not praised thee: have not praised thee yet, that is, will praise thee hereafter.—Ludwig.

Taken from R. V. VII. 1. 13—14.

Taken from R. V. VII. 22. 1—3.
3 Mark closely, Maghavan, the words I utter, this
eulogy recited by Vasiṣṭha:
Accept the prayers I offer at thy banquet.

HYMN CXVIII

Indra with all thy saving helps give us assistance,
Lord of Power:
For after thee we follow even as glorious bliss, thee,
Hero, finder-out of wealth.

2 Increaser of our steeds and multiplying kine, a golden
well, O God, art thou;
For no one may impair the gifts laid up in thee.
Bring me whatever thing I ask.

3 Indra for worship of the Gods, Indra while sacrifice
proceeds,
Indra as warriors in the battle-shock we call, Indra
that we may win the spoil.

4 With might hath Indra spread out heaven and earth,
with power hath Indra lighted up the Sun.
In Indra are all creatures closely held; in him meet
the distilling Soma drops.

HYMN CXIX.

An ancient praise-song hath been sung: to Indra
have ye said the prayer.
They have sung many a Brihatti of sacrifice, poured
forth the worshipper's many thoughts.

2 In zealous haste the singers have sung forth a song
distilling oil and rich in sweets.
Riches have spread among us, and heroic strength:
with us are flowing Soma drops.

HYMN CXXX

Though, Indra, thou art called by men eastward and
westward, north and south,
Thou chiefly art with Ānava and Turvasa, brave
Champion urged by men to come.

2 Or, Indra, when with Ruma, Rusaṇa, Śyāvaka, and
Kripa thou rejoicest thee,
Still do the Kanvas bringing praises, with their
prayers, O Indra, draw thee hither: come.

HYMN CXXI.

Over the three great distances, past the Five Peo-
oples go thy way,
O Indra, noticing our voice.

2 Send forth thy ray like Śūrya: let my songs attract
thee hitherward
Like waters gathering to the vale.

HYMN CXXII

Wrrn Indra splendid feasts be ours enriched with
ample spoil, wherewith,
Wealthy in food, we may rejoice.

Taken from R. V. VIII. 41, 2.

1 Ānava and Turvasa: the tribes of the Ānava and the Turvasa
of the Five Aryan Nations.

2 The men mentioned in the first line appear to be princes specia-
ly favoured by Indra.

Taken from R. V. VIII. 32, 22, 23.

1 The three great distances: the space in front of thee, behind thee,
and at thy side. Noticing our voice: hearing and attending to our in-
vocations. Come to us who are thy true worshippers, and pass by
others who worship thee in the hope of being avenged upon their
enemies or of obtaining pardon for some sin.

Taken from R. V. I. 30. 12—15.
2 Like thee, thyself, the singers' friend, thou movest as it were, besought, Bold One, the axle of the car, That, Satakru, thou to grace and please thy praisers, as it were, Stirrest the axle with thy strength.

HYMN CXXIII.

This is the Godhead, this the might of Sūrya: he hath withdrawn what spread o'er work unfinished. When he hath loosed his horses from their station, straight over all night spreadeth out her garment.

3 In the sky's lap the Sun this form assumeth for Mitra and for Varuna to look on. His bay steeds well maintain his power eternal, at one time bright and darksome at another.

HYMN CXXIV.

With what help will he come to us, wonderful, ever-waxing Friend, With what most mighty company?

2 What genuine and most liberal draught will spirit thee with juice to burst

The lines in this and the following stanzas referring to the axle and the chariot or wain are somewhat obscure and have been variously interpreted. Ewald's explanation, which I follow, appears to be the simplest and the best. The expression, movest, or stirrest, the axle, which is the firmest and strongest part of the car, is intended to signify Indra's great strength exerted at his worshippers' prayer.

Taken from R. V. I. 115. 4, 5.

1 It hath withdrawn: that is, says Wilson, 'the cultivator or artificer dessists from his labours, although unfinished, upon the setting of the sun'; when the sun 'has withdrawn (into himself) the diffused (light which has been shed) upon the unfinished task.'

Taken from R. V. IV. 31. 1-3; X. 157; VI. 17. 15. Stanzas 4—6 are repeated from A. V. XX. 63.

1 It's Indra.

2 Genuine and most liberal: producing good results and causing

HYMN 125.

Open o'h strongly-guarded wealth!

3 Do thou who art protector of us thy friends who praise thee With hundred aids approach us.

4 We will, with Indra and all Gods to help us, bring these existing worlds into subjection. Our sacrifice, our bodies, and our offspring shall Indra form together with the Ādityas.

5 With the Ādityas, with the band of Maruts, may Indra be protector of our bodies, As when the Gods came after they had slaughtered the Asuras, keeping safe their Godlike nature.

6 Brought the Sun hitherward with mighty powers, and looked about them on their vigorous Godhead. With this may we obtain strength God-appointed, and joy with brave sons through a hundred winters.

HYMN CXXV.

Drive all our enemies away, O Indra, the western, mighty Conqueror, and the eastern, Hero, drive off our northern foes and southern, that we in thy wide shelter may be joyful.

2 What then? As men whose fields are full of barley reap the ripe corn removing it in order, So bring the food of those men, bring it hither, who come not to prepare the grass for worship.

3 Men come not with one horse at sacred seasons: thus they obtain no honour in assemblies. Sages desiring herds of kine and horses strengthen the mighty Indra for his friendship.

Taken from R. V. X. 131.

3 With one horse: it seems to have been considered undignified and disreputable for a wealthy man to come to the sacrifice in a one-horse car; but the precise meaning of 'the first line is somewhat uncertain.
4. Ye, Aśvins, Lords of Splendour, drank full draughts of grateful Soma juice,
   And aided Indra in his work with Namuci of Asura birth.

5. As parents aid a son, both Aśvins, Indra, aided thee with their wondrous powers and wisdom.

6. When thou, with might, hadst drunk the draught that gladdens, Sarasvatī, O Mahāvān, refreshed thee.

7. Indra is strong to save, rich in assistance: may he, possessing all, be kind and gracious.

8. May he disperse our foes and give us safety, and may we be the lords of hero vigour.

9. May we enjoy his favour, his the holy: may we enjoy his blessed loving-kindness.

10. May this rich Indra, as our good protector, drive off and keep afar all those who hate us.

HYMN CXXVI.

Men have abstained from pouring juice; nor counted Indra as a God,
Where at the votary's store my friend Vṛṣākapi hath drunk his fill. Supreme is Indra over all.

2. Thou, Indra, heedless passest by the ill Vṛṣākapi hath wrought;
Yet nowhere else thou findest place wherein to drink the Soma juice. Supreme is Indra over all.

3. What hath he done to injure thee, this tawny beast Vṛṣākapi,
With whom thou art so angry now? What is the votary's foodful store? Supreme is Indra over all.

4. Soon may the hound who hunts the boar seize him and bite him in the ear.
O Indra, that Vṛṣākapi whom thou protectest as a friend. Supreme is Indra over all.

5. Kapi hath marred the beauteous things, all deftly wrought, that were my joy,
In pieces will I rend his head; the sinner's portion shall be woe. Supreme is Indra over all.

6. No dame hath ampler charms than I, or greater wealth of love's delights.
None with more ardour offers all her beauty to her lord's embrace. Supreme is Indra over all.

7. Mother whose love is quickly won, I say what verily will be.
My breast, O mother, and my head and both my hips seem quivering. Supreme is Indra over all.

8. Dame with the lovely hands and arms, with broad hair-plaits and ample hips,
Why, O thou hero's wife, art thou angry with our Vṛṣākapi? Supreme is Indra over all.

Indra speaks. What is the votary's foodful store? why should his appropriation of the worshipper's offerings make thee so angry?
Indra is the speaker of this stanzas and of the two, or three, that follow.

Kapi: the ape; an abbreviation of Vṛṣākapi. Hāth marred the beauteous things: according to Śāyapa, hath spoiled, the oblations prepared for me by my worshippers. But it seems more probable that Vṛṣākapi has assaulted Indrajati and inflicted injuries on her person.

Indrajati speaks with pride of her voluptuous charms which excited Vṛṣākapi to his amorous assault. Vṛṣākapi's a name for Indrajati; the name of her husband.

This stanza is ascribed by Śāyapa to Vṛṣākapi. It is hardly intelligible; but, as Prof. Ludwig says, it seems to be spoken by Indrajati, expressing her indignation at Vṛṣākapi, whence which makes all her body quiver with rage.

Indra speaks.
15. Like as a bull with pointed horns, loud bellowing amid the herds, 
Sweet to thine heart, O Indra, is the brew which she who tends thee pours. Supreme is Indra over all.
18. O Indra, this Vṛishākapi hath found a slain wild animal,
Dresser, and new-made pan, and knife, and wagon with a load of wood. Supreme is Indra over all.
I look upon the wise, and drink the simple votary's Soma juice. Supreme is Indra over all.
20. The desert plains and steep descents, how many leagues in length they spread!
Go to the nearest houses, go unto thine home, Vṛishākapi. Supreme is Indra over all.
21. Turn thee again Vṛishākapi; we twain will bring thee happiness.
Thou goest homeward on thy way along this path which leads to sleep. Supreme is Indra over all.

15. Indrap speaks, endeavouring to attract him to her own libation instead of the offerings of Vṛishākapi.
I pass over stanzas 16 and 17, which cannot be decently translated.
18. Indrap speaks, but her speech is difficult to understand. Wild animal: Prof. Both conjectures 'wild ass' as the meaning of pāhāṣ-sastra here. The wild buffalo may perhaps be intended. Dresser: or slaughter-bench. 'A fire-place (to cook it).'-Wilson. Indrap appears to speak depreciatingly of a sacrifice offered by Vṛishākapi as consisting of an unsuitable victim, prepared with instruments and means which chance has thrown in his way. Prof. Lederig thinks that Vṛishākapi may represent the Moon, whose spots are fancifully considered to be the objects mentioned by Indrap.
19. Look: with favour. The simple votary is the worshipper who offers his libation in a sincere spirit of devotion. The stanza and the two following are spoken by Indrap.
20. Vṛishākapi appears to meditate flight into distant deserts to escape from the wrathful Indrap. Indrap dispenses him final promises to reconcile Indrap to him.
22 When Indra and Vrishakapi, ye travelled upward to your home,
    Where was that noisome beast, to whom went it, the beast that troubles man? Supreme is Indra over all.
23 Daughter of Manu, Puru bare a score of children at a birth.
    Her portion verily was bliss although her burthen caused her grief.

23 The two concluding stanzas seem to be spoken by Indra. Stanzas 22 is obscure, and stanza 23 has no discoverable connexion with the rest of the hymn.

23 Daughter of Manu: that is, of human race. Nothing more is known of Puru. Much of this hymn appears to be inexplicable. M. Bergaigne thinks that Vrishakapi, Indra's friend, represents Soma, and Indra the wife of Indra represents Prayer. 'This bizarre myth would symbolise the frequently expressed idea that Indra loves neither the sacred beverage without prayer, nor prayer without the sacred beverage. He wishes therefore his union with Prayer to be accompanied by the union of Prayer with Soma, and he neglects sacrifice as long as this union of the two essential elements of worship remains unaccomplished.'—See La Religion Vedique, II. 270, 271.

THE KUNTAPA SECTION.

HYMN CXXVII.

LISTEN to this, ye men, a land of glorious bounty shall be sung.
Thousands sixty, and ninety we, O Kaurama, among the Rusaumas have received.
2 Camels twice-ten that draw the sar, with females by their side, he gave.
Fain would the chariot's top bow down escaping from the stroke of heaven.
3 A hundred chains of gold, ten wreaths, upon the Rishi he bestowed,
    And thrice-a-hundred mettled steeds, ten-times-a-thousand cows he gave.
4 Glut thee, O Singer, glut thee like a bird on a ripe fruited tree.
    Thy lips and tongue move swiftly, like the sharp blades of a pair of shears.
5 Quickly and willingly like kine forth come the singers and their hymns:
    Their little maidens are at home, at home they wait upon the cows.

Kuntapa is said to be the name of certain organs or glands, twenty in number, supposed to be situated in the belly. The section of this Book which bears the name is a strange miscellaneous collection of hymns, sacrificial formulas, incantations, riddles, and odds and ends. These songs have no religious character, but, according to the Aitareya-Brahmana, they are to be recited by the Brahmapakshanchand after the Vrishakapi (Hymn 126 of this Book).

A hymn in praise of the liberality and good government of Kaurama King of the Rusaumas, a neighbouring people.

1 Among the Rusaumas of R. V. V. 30. 12—15, where the poet celebrates similar liberality on the part of Ripanchaya, a King of this people.

5 They wait upon the cows; the girls were the milk-maids of the family. Cf. the Sanskrit dukhtar (from duk, to milk), English, daughter; Zend dukhtar; Greek dukhter; Gothic, dauhtur; Persian dukhter; German, tochter.
6 O Singer, bring thou forth the hymn that findeth cattle, findeth wealth.
   Even as an archer aims his shaft address this prayer unto the Gods.
7 List to Parikshit's eulogy, the sovran whom all people love,
   The King who ruleth over all, exoelling mortals as a God.
8 'Mounting his throne, Parikshit, best of all, hath given us peace and rest.'
   Saith a Kaurava to his wife as he is ordering his house.
9 'Which shall I set before thee, curds, gruel of milk, or barley-brew?'
   Thus the wife asks her husband in the realm which King Parikshit rules.
10 Up as it were to heavenly light springs the ripe corn above the cleft.
   Happily thrive the people in the land where King Parikshit reigns.
11 Indra hath waked the bard and said, Rise, wander singing here and there.
   Praise me, the strong: each pious man will give thee riches in return.
12 Here, cows! increase and multiply, here ye, O horses, here, O men.
   Here, with a thousand rich rewards, doth Pushan also seat himself.
13 O Indra, let these cows be safe, their master free from injury.
   Let not the hostile-hearted or the robber have control of them.

HYMN CXXVIII.

The worshipper who pours the juice, for gathering and assembly fit, And yonder foe-destroying Sun,—these have the Gods designed of old.
2 He who defiles a sister, he who willingly would harm a friend, The fool who slighteth his elder, these, they say, must suffer down below.
3 Whenever any good man's son becometh bold and spirited, Then hath the wise Gandharva said this pleasant upward-pointing word.
4 The most unprofitable churl, the wealthy man who brings no gift, These, verily, as we have heard, are cast away by all the wise.
5 But they who have adored the Gods, and they, who have bestowed their gifts, Those liberal lords are filled with wealth like Sūrya risen up to heaven.

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1 Parikshit's eulogy: Parikshit appears to have been a Kauravyan or descendant of the ancient Kuru. In the Aitareya-Brahmana, VI, 32, this Parikshit (Dweller-round) is said to be Agni, 'he who yeareth; lives round this people, and the people live round him; and the year dwells round about him, and men dwell round about the year.'
2 A Kaurava: one of Parikshit's subjects.
6 With unanointed eyes and limbs, wearing no gem or ring of gold.
   No priest, no Brahman's son is he: these things are ordered in the rules.

7 With well-anointed limbs and eyes, wearing fair gem and golden ring,
   Good priest is he, the Brahman's son; these things are ordered in the rules.

8 Pools with no place for drinking, and the wealthy
   man who giveth naught,
   The pretty girl you may not touch, these things are ordered in the rules.

9 Pools with good drinking places, and the wealthy
   man who freely gives,
   The pretty girl who may be touched, these things are ordered in the rules.

10 The favourite wife neglected, and the man who
    safely shuns the fight,
    A sluggish horse whom none may guide, these things are ordered in the rules.

11 The favourite wife most dearly loved, the man who
    safely goes to war,
    The fleet steed who obeys the rein, these things are ordered in the rules.

12 When, Indra, thou, as no man could, didst plunge
    into the Ten Kings' fight,
    That was a guard for every man: for he is formed to stay disease.

6 Stanza 6—11 are called the \text{jnānakūpa} verses, that is, apparently containing rules and regulations for men. The \text{Aitareya-Brahmana} explains the term differently: 'For making a footing he then repeats the \text{jnānakūpa} verses. For children are \text{jnānakūpas} (production of men). Having made the directions in the above manner, he places people in them.'—Hang's Translation, Vol. II. p. 423.

12 Stanza 12—16 are called the \text{Indra-gāthas}. 'For by means of the Indra-songs the Devas sang the Asuras down and defeated them. In the same way the sacrificers put down their enemies by these songs.'—Hang, \textit{ibid.} \textit{The Ten Kings' Fight:} when Indra aid King Sudras who was attacked by ten confederate princes. See R.V. VII. 18; 33. 6—9.
3-4. One of them is Harikn̄a. Harikn̄a, what seest thou?
5-6. The excellent, the golden son: where now hast thou abandoned him?
7-8. There where around those distant trees, three Sisus that are standing there,
9-10. Three adders, breathing angrily, are blowing loud the threatening horn.
11-12. Hither hath come a stallion: he is known by droppings on his way,
13-14. As by their dung the course of kine. What wouldst thou in the home of men?
15-16. Barley and ripened rice I seek. On rice and barley hast thou fed,
17-18. As the big serpent feeds on sheep. Cow's hoof and horse's tail hast thou.
19-20. Winged with a falcon's pinion is that harmless swelling of thy tongue.

HYMN CXXXI.
Who carried off these stores of milk? Who took the dark cow's milk away?

3-4. Who took away the white cow's milk? Who took the black cow's milk away?
5-6. Question this man. Where do I ask? Where, whom that knoweth do I ask?

THE HYMNS OF

[BOOK XX.]

HYMN 131.

† 7-8. Not to the belly comes the grain. The patient ones are angry now.
9-10. Undecked with gems, and decked with gems: deity rivalling the Sun:
11-12. Dapple, Harikn̄a, and Bay ran forward to the liberal gifts.
13-14. When the horn's blast hath sounded forth let not our friend discover thee.
15-16. Hither to the cow's son they come. Libation hath rejoiced the God.
17-18. Then cried they. Here he is, and, Here; again the cry was, Here is he.
19-20. Then not defective be our steeds! A splinter so diminutive!

HYMN CXXXI.
He minisheth, he splits in twain; crush it and let it be destroyed.

3-4. Varuna with the Vasu goes: the Wind-God hath a hundred reins.
5-6. A hundred golden steeds hath he, a hundred chariots wrought of gold,
7-8. A hundred bits of golden bronze, a hundred golden necklaces.
9-10. Lover of Kusa grass, Unploughed! Fat is not reckoned in the hoof.
11-12. The ladle doth not hold apart the entrails and the clotted blood.

7, 8. Apparently the unfed and hungry horses are the subject.
11, 12. Cf. 1—4 of the preceding hymn.
13. The horn's blast: cf. 9, 10 of the preceding hymn.
19, 20. Cf. 19, 20 of the preceding hymn. A splinter; a pointed, a pointed-surgical instrument, the application of which will relieve the horse who suffers from lameness.
13, 14. This, O Manḍūriktā, is mine. Thy trees are standing in a clump.

15, 16. The plain domestic sacrifice, the sacrifice with burning dung.

17, 18. Aṣvattha, Dhava, Khadira, leaf taken from the Araṇa.

19, 20. The man pervaded thoroughly lies on the ground as he were slain.

21, 22. The bestings only have they milked: one-and-a-half of the wild ass,

23. And two hides of an elephant.

HYMN CXXXII.

Then too the single bottle-gourd, the bottle-gourd dung from the earth,

3, 4. The lute dug up from out the ground: this the wind stirs and agitates.

13 Manḍūriktā: the word means rust of iron, scorina, dress. Here it appears to be the uncomplimentary name of some female.

15, 16. Domestic sacrifice: 'The domestic fire was lighted by each householder on his marriage, and the simple rites, the Pākayajnas, were easily performed. 'A log of wood,' says Professor Max Müller, 'placed on the fire of the hearth, an oblation poured out to the gods, or altar gives to Brāhmaṇas, this is what constitutes a Pākayajna.'—R. C. Dutt, History of Civilization in Ancient India, Book II. Chapter I. Burning dung: performed with dried cow-dung for fuel instead of wood.

17, 18. Dhava: a beautiful flowering shrub or small tree (Griasla Tomentosa). It is mentioned together with the Aṣvattha (Ficus Religiosa) and Khadira (Acacia catechu) in A. V. V. 5. 5. Araṇa: a tree (Calocenthes Indica) with hard wood of which the axles of chariots and carts were made.


16. Bottle-gourd: (Lagenaria Vulgaris Ser). The dried shell was used as a water-jar, and also as a musical instrument, a Vīpā or kind of lute.

4. Stirs and agitates: making it an Aeolian harp.

 HYMN 134. [THE ATHARVA-VEDA.]

5, 6. Let him prepare a nest, they say: he shall obtain it strong and stretched.

7, 8. He shall not gain it unspread out. Who amongst these will touch the lute?

9, 10. Who among these will beat the drum? How, if he beat it, will he beat?

11, 12. Where beating will the Goddess beat again again about the house?

13, 14. Three are the names the camel bears. Golden is one of them, he said.

15, 16. Glory and power, these are two. He with black tufts of hair shall strike.

HYMN CXXXIII.

Two rays of light are lengthened out, and the man gently touches them with the two beatings on the drum.

Maiden, it truly is not so as thou, O maiden, fanciest. Two are thy mother's rays of light: the skin is guarded from the man.

HYMN CXXXIV.

Here are we sitting east and west and north and south, with waters. Bottle-gourd vessels.

16. He with black tufts of hair: or, He, the Durk-created God (Netravikṛtah), that is, Budra. Cf. A. V. II. 37. 6; XI. 2. 7.

There are five more stanzas, all with the refrain, Maiden, it truly is not so as thou, O maiden, fanciest. A mere literal translation of these would be unintelligible, and the matter does not deserve expansion or explanation. These six stanzas are called the Pravahikas or Enigmatical Verses. The Gods bewildered the Asuras by their riddles, and so defeated them: and sacrificers similarly bewilder and defeat their enemies by using them as sacrificial formulas. See Haug's Altaraya-Brähmaṇa, Vol. II. p. 435.

These six stanzas are called the Aṣṭīśāsana verses, because the Gods recognised and defeated the Asuras by their means. By using them as liturgical formulas sacrificers also recognise and defeat their enemies.
Here east and west and north and south sit the calves sprinkling. Curds and oil.
Here east and west and north and south the offering of rice clings on. The leaf of the Agastha tree.
Here east and west and north and south adheres when touched. That water-drop.
Here east and west and north and south in iron may thou not be caught. The cup.
Here east and west and north and south fain would it clasp what would not clasp. Emmet hole.

HYMN CXXXV.
Bang! here he is. A dog.
Swish! it is gone. Falling of leaves.
Crunch! it is trodden on. A cow's hoof.
These Gods have gone astray. Do thou, Adhvarya, quickly do thy work.
There is good resting for the cows. Take thy delight.
O singer, the Adityas brought rich guerdon to the Angirasas.
Singer, they went not near to it. Singer, they did not take the gift.

Verses 1—5 are called the Pratirddha or Frustration, because with them the Gods frustrated the attacks of the Asuras, and sacrificers similarly frustrate the hostile attempts of their enemies by reciting them. Verse 4 is called the Ativida, because with it the Gods abused and defeated their enemies, and sacrificers may do likewise by using it. There is no fifth verse in the text. Stanzas 6—10 are called the Devanatha or Gods' Offering. The Aitaruya-Brahmapa gives the following general explanation of this last Section:—'The Angirasas, therefore, assisted the Adityas in their sacrifice. For this service the Adityas gave them the earth filled with presents (datahd) as reward. But when they had accepted her, she burns them. Therefore they flung her away. . . . That (Aditya, the sun) then assuming the shape of a white horse with bridle and harness, presented himself to the other Adityas, who said, 'Let us carry this gift to you (the Angirasas). Therefore this Devanatha, i.e., what is carried by the Gods is to be recited.'—Hsü's Aitaruya-Brahmapa. Vol. II. p. 437.

1 The lines 1—5 contain eposmatopoetic riddles, and their answers.
6 Beik gurudha; datahdas; in return for their assistance in the performance of sacrifices. To it: to the guerdon in the shape of the earth.

HYMN 135.] THE ATHARVA-VEDA. 443

7 Singer, they went not near to that; but, singer, they accepted this:
That days may not be indistinct, nor sacrifices leaderless.
8 And quickly doth he fly away, the White Horse swiftest on his feet,
And swiftly fills his measure up.
9 Adityas, Rudras, Vasus, all pay worship unto thee.
Accept this liberal gift, O Angiras,
This bounty excellent and rich, this ample bounty spreading far.
10 The Gods shall give the precious boon: let it be pleasant to your hearts.
Let it be with you every day: accept our offerings in return.
11 Vouchsafe us shelter, Indra, thou to be invoked from far away.
Bring treasure hither to reward the far-famed bard who praises thee.
12 Thou, Indra, to the trembling dove whose pinions had been rent and torn
Gavest ripe grain and Pulu fruit, gavest him water when athirst.
The ready praiser loudly speaks though fastened triply with a strap.
Yes, he commends the refreshing draught, depresses languor of disease.

**HYMN CXXXVI. (See Appendix).**

**END OF KUNAPA SECTION.**

**HYMN CXXXVII.**

When, foul with secret spot and stain, ye hastened onward to the breast,
All Indra's enemies were slain and passed away like froth and foam.

2 Indra is he, O men, who gives us happiness: sport,
urge the giver of delight to win the spoil.
Bring quickly down, O priests, thither to give us aid,
to drink the Soma, Indra son of Nishṭigṛt.

3 So have I glorified with praise strong Dadhikrāvan,
conquering steed.
Sweet may he make our mouths; may he prolong the days we have to live.

---

Taken from R. V. X. 155. 4; 101. 13; IV. 39. 6; IX. 101. 4-6; VIII. 82. 13-17; 83. 7-9.

1 Fouli with secret spot and stain: maṇḍaraddhāṇiṭh: the exact meaning of the word which is not found elsewhere is uncertain. See S. F. Lekson, a. v. Prof. Ludwig translates conjecturally 'wie maṇḍara's rufen.' (1) calling out like Maṇḍara. It seems to be a very abusive and indecent epithet applied in the original hymn to Arāvas or malignant witches. Like froth and foam: budaḍشابraṇaḥ; frothy as a bubble, or perhaps, impotent.

2 I follow Sayana in his interpretation of the first line although its correctness is open to doubt. Professors von Bohr, Ludwig, and Grassmann explain it differently. Nishṭigṛ: said to be Aditi the mother of Indra. According to Sayana the meaning of the name is 'She who swallowed up her rival Nishṭi, i.e. Diti.'

3 Dadhikrāvan: a mythical being described as a kind of divine horse, and probably a personification of the morning Sun. See A. V. III. 16. 6, note.

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4 The Soma very rich in sweets, for which the sieve is destined, flow,
Effused, the source of Indra's joy. May your strong juices reach the Gods.

5 Indu flows on for Indra's sake—thus have the deities declared.
The Lord of Speech exerts himself, ruler of all, because of might.

6 Inciter of the voice of song, with thousand streams the ocean flows,
Even Soma, Lord of Opulence, the friend of Indra, day by day.

7 The black drop sank in Anuṣmati's bosom, advancing with ten thousand round about it.
Indra with might longed for it as it panted: the hero-hearted laid aside his weapons.

8 I saw the drop in the far distance moving, on the slope bank of Anuṣmati's river,
Like a black cloud that sank into the water. Heroes, I send you forth. Go, fight in battle.

9 And then the drop in Anuṣmati's bosom, splendid with light, assumed its proper body;
And Indra, with Brihaspati to aid him, conquered the godless tribes that came against him.
Hymn 140.

HYMN CXXXIX.
To help and favour Vatsa now, O Asvina, come ye thitherward.
Bestow on him a dwelling spacious and secure, and keep malignities afar.
2 All manliness that is in heaven, with the Five Tribes, or in mid-air.
Bestow, ye Asvina, upon us.
3 Remember Kanva first of all among the singers, Asvina, who
Have thought upon your wondrous deeds.
4 Asvina, for you with song of praise this hot oblation is effused,
This your sweet Soma juice, ye Lords of wealth and spoil, through which ye think upon the foe.
5 Whatever ye have done in floods, in the tree, Wonder-workers, and in growing plants,
Therewith, O Asvina, succour me.

HYMN CXL.
What force, Nâsatyas, ye exert, whatever, Gods, ye tend and heal,
This your own Vatsa gains not by his hymns alone:
ye visit him who offers gifts.

Taken from R. V. VIII. 9. 1—5.
1 Vates: apparently another name of Vastrapra, the Bishni of the original hymn.
2 Lords of wealth and spoil: or, according to others, Lords of rapid steeds. Think upon the foe: meditate upon the destruction of the foe and Vîtra.
3 Whatever ye have done: Prof. Wilson paraphrases, after Sâyâna: 'preserve me with that (healing virtue) deposited by you in the waters, in the trees, in the herbs.'

1 Taken, in continuation of the preceding hymn, from R. V. VIII. 9. 6—10.
1 Nâsatyas: a common name in the Rigveda for the Asvina, derived by the Indian commentators from na+satya, 'not untrue.' Tend and heal: cf. 'And may the Asvina, the divine pair of physicians,'
THE HYMNS OF

[BOOK XX.

2 Now hath the Rishi splendidly thought out the Aśvins’ hymn of praise.
Let the Atharvan pour the warm oblation forth,
and Soma very rich in sweets.
3 Ye Aśvins, now ascend your car that lightly rolls
upon its way.
May these my praises make you speed hitherward
like a cloud of heaven.
4 When, O Nāsatyas, we this day make you speed
hither with our hymnas,
Or, Aśvins, with our songs of praise, remember
Kārva specially.
5 As erst Kakshvān and the Rishi Vyaśva, as erst
Dīrghatamas invoked your presence,
Or, in the sacrificial chambers, Vainya Prīthi, so be
ye mindful of us here, O Aśvins.

HYMN CXLI.

Come as home-guardians, saving us from foemen,
guarding our living creatures and our bodies,
Come to the house to give us seed and offspring;

HYMN CXLII.

Together with the Goddess, with the Aśvins’ Speech
have I awoke.
Thou, Goddess, hast disclosed the hymn and holy
gift from mortal men.
2 Awake the Aśvins, Goddess Dawn! Up, mighty
Lady of Sweet Strains!
Rise straightway, priest of sacrifice! High glory to
the gladdening draught!

2 Vyaśa’s striding-places: from which he made his three great strides
his rising, culmination, and setting, as the Sun; or in his daily course
through earth, air, and heaven.
3 That: the granting of my prayer.
4 Yadu and Turvāsa: the surnames of two of the Five Āryan Tribes,
representing the tribes themselves.
5 And to Vimada; as ye did to Vimada, according to Śāyana. The
ancient Rishi Vimada was specially protected and favoured by the
Aśvins. See R. V. I. 51. 3; 112. 19; 116. 1; 117. 20; X. 24. 4.

Continued from R. V. VIII. 9. 11–19.
Thou, Dawn, approaching with thy light, shinest together with the Sun,
And to this man-protecting home the chariot of the Aśvin comes.
4 When yellow stalks give forth the juice as cows from udders pour their milk,
And voices sound the song of praise, the Aśvins' worshippers show first.
5 Forward for glory and for strength, protection that shall conquer men,
And power and skill, most sapient Ones!
6 When, Aśvins worthy of our lauds, ye seat you in the father's house
With wisdom or the bliss ye bring:

HYMN CXLIII.

We invoke this day your car, far-spread, O Aśvin, even the gathering of the sunlight,—
Car praised in hymns, most ample, rich in treasure,
Fitted with seats, the car that beareth Śārya.

4 Yellow stalks: of Soma plants.
5 Forward for glory: advance and come to give us glory, etc.
6 In the father's house: in the sacrificial hall of the father of the family, the wealthy householder who institutes the sacrifice. This stanza is a continuation of 4, although the connexion is interrupted by the intervening stanza.
A hymn to the Aśvin, taken from R. V. IV. 44. I-7; 57. 3;
Vishakhyas 9. 3 (VIII. 57. 3).

1 The gathering of the sunlight: Professor Wilson translates, after Śāryā, the associate of the solar ray, and observes: ‘Sangātāṃ gok, only explained, gok sangamāpitām, the bringer into union, or associate, of Goke: what the latter is intended for is not explained; and the translation is purely conjectural, founded upon the connexion of the Aśvin with light, or the sun.’ Professor Grassmann translates: ‘der sun Milch ait, ‘which hastens to the milk’ Śāryā, the daughter of the Sun, that is, the sunlight which the Aśvin introduces. Śāryā, it is related, was desirous of giving her daughter Śāryā to Soma (the Moon); but all the gods desired her as a wife. They agreed that he who should first reach the sun, as a goal, should wed the damsel. The Aśvins were victorious; and Śāryā, well pleased by their success, rushed immediately into their chariot.’—Wilson.
See R. V. I. 116. 14; 119. 3; 162. 8.

2 Aśvins, ye gained that glory by your Godhead, ye Sons of Heaven, by your own might and power.
Food followeth close upon your bright appearing when stately horses in your chariot draw you.
3 Who bringeth you today for help with offered oblations, or with hymns to drink the juices?
Who, for the sacrifice's ancient lover, turneth you hither, Aśvins, offering homage?
4 Borne on your golden car, ye omnipresent! come to this sacrifice of ours, Nāsatyas.
Drink of the pleasant liquor of the Soma: give riches to the people who adore you.
5 Come hitherward to us from earth, from heaven, borne on your golden chariot rolling lightly.
Suffer not other worshippers to stay you: here are ye bound by earlier bonds of friendship.
6 Now for us both, mete out, O Wonder-Workers, riches exceeding great with store of heroes,
Because the men have sent you praise, O Aśvins, and Ajamīlas come to the laudation.
7 Whene'er I gratified you here together, your grace was given us, O ye rich in booty.
Protect, ye twain, the singer of your praises: to you, Nāsatyas, is my wish directed.
8 Sweet be the plants for us, the heavens, the waters,
And full of sweets for us be air's mid-region.
May the Field's Lord for us be full of sweetness,
And may we follow after him unjured.
9 Aśvins, that work of yours deserves our wonder, the Bull of firmament and earth and heaven;
Yea, and your thousand promises in battle. Come near to all these men and drink beside us.

6 Both: priests and instigators of the sacrifice. Ajamīlas: men of the Rishi's family.
8 The Field's Lord: said to be either Rudra or Atri; the Genius Fundi et Lod.
APPENDICES.

I. Latin version of passages omitted in the English Translation.
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I. APPENDIX.

LATIN TRANSLATION OF OMITTED VERSES.

Book XX. 126. 16, 17.

16 Indra speaks. Non ille fortis (ad Venerem) est cujus mentula laxa inter femora dependet; fortis vero est ille cujus, quum sederit, membrum pilosum se extendit. Super omnia est Indra.

17 Indra speaks. Non fortis est ille cujus, quum sederit, membrum pilosum se extendit; fortis vero est ille cujus mentula laxa inter femora dependet. Super omnia est Indra.

Book XX. 126.

Si quis in hujus tenui vima praeditae feminae augustiae fascinum intromittit, vasaee ungarum et Sakularum piscium more pudenda ejus agitantur.

2 Quum magno pene parvula ejus pudenda vir percussit, huc et illuc illa incolarent veluti duo asini in solo arenoso.

3 Quum parvum, admodum parvum, Zisiphi Jujubae quasi granum in eam incidit, ventris ejus partes interiores, velut verno tempore arundo, extensae videntur.

Stanzas 1–10 of this hymn are called the Āhanasya Verses, that is, Erotica. By reciting them it is said (Aitareya-Brahmana, VI. 36) that the priest secures effusing for the sacrificer.

1 Sakularum: the Sakula is a small rapidly-moving fish.

2 In solo arenoso: where these animals still find food enough to swell them out.

3 Zisiphi Jujubae: the Jujube or Ber tree, which grows wild and produces a small edible fruit.
4 Si Dii mentulae intumescenti faverunt, cum femoralibus suis se ostentat femina tanquam vero testi.
5 Magnopere delectata est amica: ut equus solitus adveniens vocem edidit: Vaginam, juvenis! pene percute: medium femur paratum est.
6 Amica, pilam superans, dixit: Ut tua, Arbor! (verbera) pinunt, sic etiam nunc (hic me permolit).
7 Amica cum alloquitur: Tum etiam tu defecisti. Ut tua, Arbor! (verbera) pinunt, sic etiam nunc (me permole).
8 Amica cum alloquitur: Tum etiam tu defecisti. Ut silvae ignis inflammat, sic ardent mea membra.
9 Amica cum alloquitur: Fauste infixus est penis; arboris fructus celeriter fruamur.
10 Amica cum fuste gallum circumcurrit. Nos nescimus quae bestia pudendum muliebre in capite gerat.
11 Amica post currentem amatorem currit: Hae ejus boves custodi tu. Me futue: coctam oryzam ece.
12 Fortunatus, Amica, te opprimit. Bona est magni viri, fututio. Maecum pinguis femina obtinetat. Futue me, etc.
13 Sine digito mulata vacca vananbaram producit: Magna et bona est Aegle Marmelos. Futue me, etc.

4 Verò testi: the genitive ažhikdwah appears to be used here for the dative, as in later Sanskrit. See Geldner, Vedicbe Studien, I. p. 281, who has given a German translation of the verse.
5 Amica: mahanmagha; 'quite naked'; a mistress.
11 Ejus boves custodi: while the lover is otherwise engaged. These words are addressed to some bystander.
13 Vanabaram: the meaning of the word is uncertain. Aegle Marmelos: the Bilva or Bel, a kind of wood-apple, the fruit of which is used medicinally.
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69.
CORRIGENDA ET ADDENDA.

VOL. I.

Page iii. Line 8 after but insert indirectly
- 77. last of text after indistinct insert (but see Vol. II. p. 197, note)
- 78. 5 from below after Book XIX. has been transcribed and
translated by Prof. Kuthi in Indische Studien, I. pp. 181—140.
- 79. 5 of notes after relationship insert but Varuna and Mitra are specially
Rain-Gods (see R. V. X. 63—69), and their influence as such is
probably referred to in this and the preceding stanza.
- 80. 51 = 15 read Grâthi for Grâthi
- 81. 53 = 6 from below read Grâthi for Grâthi
- 82. 90 = 7 read thousand-eyed for hundred-eyed
- 83. 122 = 12 read gold-coloured for gold coloured
- 84. 131 = 6 of notes insert, is after 131
- 95. 8 from below, after p. 9, add also A. Hillebrandt, Varuna und Mitra,
pp. 88—90.
- 85. 253 = 6 read creeping thing for severed part
- ... 6 of note substitute As it were a creeping thing: mahâkram pushâ;*
mahâkram (literally, testiculum), appearing to mean, according to
the S. F. Lexicon, a small insect.
- 250. at the end of the last note add 'The translation, like plaguing in-
ssects' hum and hum' is manifestly wrong. The refrain, as it
stands, is hopeless; and it will be best, perhaps, to adopt Bloom-
field's conjectural reading pâdh instead of pâñâlı (Contributions to
Interpretation of the Veda, Second Series, p. 10), and translate
"like parasites of the Aphididae; that is, let the large and hard
tumours pass away like the smaller and softer serpiginous swellings'.
- 96. 14 after Yajuk̄hânas insert Your herb of universal power with Yama
hath allied itself: and profited, marking a new stanza, to Mara,
Mitra, Sarvâs; Mitra, Varuna!
- 97. 304 = 10 read Drunk in for Trusted
- 98. 306 = 6 last notes read Grâthi for Grâthi
- 99. 307 = 6 of notes read Grâthi for Grâthi
- 314 = 6, 6 substitute If from a tree that fruit hath fallen downward, if
sought from air, that verily is Vâyu. (See Sacred Books of the
West, XXXI. p. 186).
- 323 = 7 of notes read rain-cloud for rain
- 324 = 9 read Grâthi for Grâthi
- ... last of notes read Grâthi for Grâthi
- 464 = 3 of notes read 21 for 23
- ... 16 of note read Sarvâs for Sarvâs
- ... 13 of note after souls; insert Day and Night; Sun and Moon; and
Sarvâs as
- ... 18 of note деле Day and Night;
CORRIGENDA ET ADDENDA.

VOL. II.

Page 15 line 6 from below read ḫdayāh for ḫdayāh
  40  4 from below read ṣāpānas for ṣāpānas
  74  read Yajus for Yagus
  77  3 from below read the for teh.
  128  6 from below read Bravhhana for Bravhhana
  174  2 of notes read homoclitically for homoclitically
  183  3 from below read Valaktha for Valaktha
  189  last of text read Ipāna for Ipāna
  190  last of notes, read Ipāna for Ipāna
  190  13, 15, 17 read Ipāna for Ipāna
  205  6 from below read 4 for 8
  258  8 from below read reduc for reduc
  266  10 read aiguum for aiguum
  245  number of page, read 245 for 345
  266  20 read us for is
  268  4 from below read fastened for fastend
  334  2 after praise insert a full stop.
  340  4 from below read 8 for 3
  407  10 after men insert a comma
  410  6 from below dat st. before A., V.
  427  8, 16 read Aṣṭahāṣṭrapāṇa for Uṣūḥṣṭapāṇa, and correct the
        Index accordingly.
  427  8 of notes read Aṣṭahāṣṭrapāṇa for Uṣūḥṣṭapāṇa
  442  4 read Apaṭṭha for Apaṭṭha
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