

A CRITICAL STUDY OF THE NIVIDS

S. P. NIYOGI



94.12
N654

ARMA K. L. MUKHOPADHYAY

CALCUTTA

1961

A CRITICAL STUDY OF THE NIVIDS

A CRITICAL STUDY OF THE NIVIDS

*Full Text of the Nividadhyāya—a Ṛgveda Appendix with
English Translation. Word-Index, Word-Notes, Alphabetical
List of the Mantras, etc. Published for the First Time.*

SURENDRAPRASĀD NIYOGI



FIRMA K. L. MUKHOPADHYAY
CALCUTTA 1961

FIRST EDITION, JULY 1961
© Firma K. L. Mukhopadhyay,
6/1A, Bancharam Akrur Lane,
Calcutta-12.

Printed by Jogesh Chandra Sarkhel
at the Calcutta Oriental Press Private Limited,
9, Panchanan Ghose Lane, Calcutta-9.

Rs. 10.00



Library IAS, Shimla



00001123

॥ श्रीगुरवे नमः ॥

PREFACE

The present work is an attempt at filling up a gap in the study of Vedic literature.

The *Nivid mantras* which we are in possession of appear in prose form. They are applied in the Soma sacrifices by the Hotṛ priest whose duty is connected with the Ṛgveda *mantras*.

Like many Ṛgvedic stanzas they also consist of prayers to the various divinities along with their praises.

The *Nivids* have been handed down to us from the early Ṛgvedic period and have been preserved in the *khilas* or appendices to the Ṛgveda Saṃhitā.

The high antiquity of these prose *mantras* attracted the notice of scholars like Hillebrandt (Ritual litteratur page 102), Haug (Translation of the Aitareya Brāhmaṇa), Scheftelowitz (Die Apokryphen des Ṛgveda, Breslau 1906) and B. G. Tiḷak ("Orion" page 206).

Their importance for the reconstruction of the history of early Vedic rituals and Vedic language, specially the prose of the Brāhmaṇas cannot be gainsaid.

But Weber, Oldenberg and others while admitting the high antiquity of the *Nivids* have expressed doubts as to the authenticity of the text under consideration.

The various *Anukramaṇis* (indexes of seers, deities and metres of the Ṛgveda *mantras*), the *Pada-pāṭha* of Śākalya (the word analyses of Ṛv.) and the *Ṛgveda-Prātiśakhya* of Śaunaka have not taken any notice of the *Nividadhyāya*.

Under the circumstances, it is not unnatural that some scholars should have doubt as to the authenticity of the text.

Haug, Keith (Aitareya Brāhmaṇa) and Caland (Śāṅkhāyana Śrauta Sūtra) have partially translated the *Nivids* into English without adequate observations on the various aspects of these *mantras*.

It appears that no systematic study on the subject has yet been undertaken by any Vedic scholar without which the value of this text cannot be assessed.

It is obvious that the ancient Sanskrit works relating to the Ṛgveda referred to above cannot go beyond the scope of their enquiry.

These treatises have taken under consideration the metrical portions of the Ṛgveda or the *Ṛgveda Saṃhitā*.

So the prose *Nivid* *mantras* do not form a subject of their consideration.

The present attempt at a systematic treatment of the various aspects of these *mantras* has been made to have a clear idea of their position in the Vedic language and literature.

The *Nivids* are *mantras* of the old Ṛgvedic period well-known to the inspired sages of high antiquity. Their position is in no way inferior to that of Ṛgvedic formulas.

As they are constructed in prose, they have been preserved among the appendices to the metrical *Ṛgveda Saṃhitā*.

Like other Vedic *mantras* they have passed from the teacher to the pupil—generation after generation preserving the verbal Vedic tradition alive up to the present day.

They form a part of the daily recitation (*svādhyāya*) of the *Śākala* recension of the Ṛgveda. So the *Nivids* as we now find them cannot but be authentic texts.

The very simple nature of Vedic rituals as envisaged by the *Nivid* *mantras* is helpful in determining the earliest stage of its development.

The history of the origin and development of the Vedic mythology depends also on the study of the *Nivids*.

The language and style of the *mantras* of the Nividadhyāya reveals its earlier character in the development of the Vedic prose.

Its simplicity of forms and style and avoidance of long compounds, limited uses of tenses and moods are interesting materials for reconstructing the history of Vedic dialects.

In the present work a full English translation of the Nividadhyāya is given.

Grammatical notes on important words of the text are appended together with a word-index.

The grammatical analyses of the words are mainly based on the *Aṣṭādhyāyī* of Pāṇini. Occasional aid from the works of Whitney and Macdonell has however been taken.

In preparing the word notes, only those words of the text whose meaning and grammatical analysis are essentially necessary for the understanding of the textual matter have been taken up.

An alphabetical list of all the clauses of the Nividadhyāya has been prepared and appended to the work along with a list of passages analogous to Ṛgvedic *mantras*.

A bibliography of the important works (ancient and modern) consulted has also been attached to the work.

In connection with the preparation of the present work I take this opportunity of expressing my deep debt of gratitude to my revered teacher Pandit Kṣetreśacandra Chaṭṭopādhyāya, Director of the Research Institute, Banaras Sanskrit University, for his helpful suggestions and for lending me his personal copies of "Die Apokryphen des Ṛgveda" (Scheftelowitz) and "Pāṇini and the Veda" (Paul Thieme).

My heartfelt thanks are due to Śrī Kānāi Lāl Mukhopādhyāya of Firma K. L. Mukhopādhyāya for readily accepting the manuscript and for expediting its publication.

The manager and the workers of the Calcutta Oriental Press deserve my thanks for the prompt printing of the book.

Last of all I must mention here the enthusiasm shown and the active interest taken by my eldest son Śrīmān Sureśprasād in supervising the book through the press and for making other arrangements in connection with the publication of the work. The general index has been prepared by him.

Banaras Hindu University, }
College of Indology }
14th July, 1961 }

Surendraprasad Niyogi

CONTENTS

PART I

General Observations

CHAPTER I

Introduction

The meaning of the word Nivid	...	...	4
The word Nivid in the Ṛgveda	...	...	5
Position of the Nivids in the three libations	...	...	7
The Seers of the Nivids	...	...	8
Accentuation and recital of the Nivids	...	...	10
The Application of the Nivids	...	...	12
Nivids and the old Ṛgvedic Yajña	...	...	13
The Divinities and their worshipper	..	...	15

CHAPTER II

The Language of the Nivids

Phonetic	...	...	...	16
Nominal formation	...	...	...	16
Compound words	...	...	...	17
Declension	...	...	...	17
Cases	...	...	...	17
The Verbal System	...	...	...	18
Tenses and moods	...	...	...	18

CHAPTER III

<i>Conclusion</i>	...	...	...	20
-------------------	-----	-----	-----	----

PART II

Text

CHAPTER IV

Nividadhyāyaḥ

Dēvanagar Text	...	...	29
Romanised Text	...	...	33

CHAPTER V

<i>English Translation</i>	...	...	37
----------------------------	-----	-----	----

CHAPTER VI

<i>Word Notes</i>			43
-------------------	--	--	----

APPENDICES

I	Index of Words	...	...	64
II	Alphabetical list of the clauses of Nivid Mantras	...	...	70
III	Words connected with Vedic ritual used in the Nivids	...	...	76
IV	Deities of the Nivid Mantras	...	...	77
V	List of R̥gvedic Passages (Sākala Sākhā) which are analogous to the clauses of the Nivids	...	...	78
	<i>General Index</i>	...	...	83

BIBLIOGRAPHY

- Aitareya Āraṇyaka*—(Anandasram)
Aitareya Brāhmaṇa—(Anandasram)
Āsvalāyana Śrauta Sūtra—(Anandasram)
Bhaṭṭoji Dikṣita—*Siddhanta Kaumudī*
Bloomfield M—*Vedic Concordance*
Bṛhadāraṇyaka-Upaniṣad
Burrow. T—*Sanskrit Langnage*
Caland—*Sāṅkhyāyana Śrauta Sūtra*—(Nagpur)
Durgācarya—*Commentary on the Nirukta*
• *Encyclopaedia of Religion and Ethics*
Haug. M—*Aitareya Brāhmaṇa*
Kane. P. V—*History of Dharmaśāstra*
Keith, A. B—*The Religion and Philosophy of the Vedas and Upaniṣadas.*
Macdonell A A.—*A Vedic Grammar for Students (Oxford)*
 ,, *Bṛhad-Devatā of Śaunaka (H.O.S.)*
 ,, *History of Sanskrit Literature*
 ,, *Vedic Grammar (Strassburg 1910)*
Macdonell and Keith—*Vedic Index*
Majumdar R C.—*The Vedic Age (Bharatiya Vidyabhavan)*
Maxmuller—*Sacred Books of the East.*
Maxmuller and Oldenberg—*Vedic Hymns (S. B. E)*
Nighaṇṭu (Published with *Nirukta*)
Pāṇini—*Aṣṭādhyāyī*
 ,, *Dhātupāṭha*
Puruṣottamadeva—*Pāṇiniya Bhāṣāvṛtti*
Rājarām Śāsiri—(Edited by) *Ṛgveda Saṃhitā (Bombay Saka 1812)*

Ṛgveda Saṃhitā—(Vaidika Saṃśodhana Maṇḍala, Poona).
5 Vols.

Raghavan—Indian Heritage

Śatapatha Brāhmaṇa (Benares)

Scheftelowitz—(Die) Apokryphen des Ṛgveda (Breslau
1906)

Suryakant—Grammatical Dictionary of Sanskrit (Vedic)

Śaunaka—The Anukramaṇies

„ —Ṛgvidhāna

Tarkavacaspati T—Vācaspatya

Taitthīriya Brāhmaṇa

Taittiriya Saṃhitā,

Thieme Paul—Pāṇini and the Veda (Allahabad 1935)

Tilak B G.—(The) Orion.

Uṇādi Sūtras

Vamana Jayāditya—Kāśikā Vṛtti.

Vājasaneyī Saṃhitā (Mādhyandina recension) (Benares)

Williams Monier—Sanskrit-English Dictionary (Oxford)

Weber, A—History of Indian Literature.

Whitney D.W.—Sanskrit Grammar, 1879

Winternitz M—A History of Indian Literature,
Vol. I. Part I

Yāska—Nirukta

ABBREVIATIONS

AB	—Aitareya Brāhmaṇa
ĀŚVS	—Āśvalāyana Śrauta Sūtra
Ātmane	—Ātmanepada
BD	—Bṛhaddevatā of Śaunaka
Fem(fem)	—Feminine
Gk	—Greek
Pāṇ	—(Pāṇini's) Aṣṭādhyāyī
Parasmai	—Parasmaipada
Plu (plu)	—Plural Number
Ṛv	—Ṛgveda Saṃhitā
IE	—Indo-European
Lat	—Latin
NA	—Nividadhyāya
OSL	—Old Slavonic
ŚB	—Śatapatha Brāhmaṇa
S. B. E.	—Sacred Books of the East Series
SK	—Siddhānta-Kaumudī of Bhaṭṭoji Dīkṣita
Ś Ś S	—Śāṅkhāyana Śrauta Sūtra
Sing	—Singular Number
3 Sing	—Third Person Singular Number
TS	—Taittirīya Saṃhitā
Uṇādi	—Uṇādi Sūtras
Vārtika	—Vārtika (Supplementary rules by Kātyāyana on Pāṇini's Aṣṭādhyāyī)

Symbols

ṁ	=	anunāsika (ँ e.g. मरुत्वँ इह, NA. 2='marutvām'iha
ṁ	=	anusvāra (ं e.g. सोमं पिबतु=somaṁ pibatu)

PART I

GENERAL OBSERVATIONS

5

6

7

CHAPTER I

Introduction

The text of the Nividadhyāya attached to the Ṛgveda Saṃhitā is published in Devanāgar and Roman scripts together with English translation, word-notes, and word-index for the first time.

The Nividadhyāya finds no place in the main body of the Ṛgveda Saṃhitā, and it is regarded as one of the *Khilas* or appendices to the Ṛgveda.

The Chapter on the Nivids consists of eleven sets of short *prose mantras* addressed to different deities or different aspects of the same deity. Each of these eleven sets of *mantras* again consists of clauses (*pada*) ranging from twelve to thirty in number independent of or syntactically connected with one another. The total number of such clauses is one hundred and seventy-five. Unlike the Ṛgvedic *mantras* the Nivids bear no accent marks and are without the names of seers (ṛṣis) attached to them. The names of deities to whom the *mantras* are addressed are however directly mentioned at the beginning of each set of the Nivids,¹

All of these *mantras* except those addressed to Agni without any epithet at the beginning (*Nivid* No. 1) invite the divinities to come and intoxicate themselves with the Soma-sap.

Agni has a function peculiar of his own of working as the intermediary between the gods and men. He is the inviter² of the divinities and the³ leader of the sacrifice.

1 C. F. “निविदां निगदानां च स्वैः स्वैर्लिङ्गैश्च देवताः”—Bṛhaddevatā viii. 104. “The deities of the Nivids and of the Nigadas (can be ascertained) by their respective characteristic names”. (Macdonell).

2 होता.

3 प्रणीयज्ञानाम्.

So the characteristics and functions of this deity in the form of the Nivids lead all such *mantras*. Nivid No. 1 is therefore designated by the Aitareya Brāhmaṇa¹ as '*puroruk*' (that which shines in front). These short formulas are applied in three Soma-pressings and are homogenous in character.

The meaning of the word Nivid

The word *nivid* is derived from *ni√vid* (to know—causative sense)+*kvip*²—that which communicates something to another person—a vehicle of verbal communication or speech. So according to *Nighaṇṭu* (on which the *Nirukta* of Yāska is based) *nivid* is a synonym of *vāc*. It is enumerated there as one of the fifty-seven names of *vāc* or speech (*Nighaṇṭu* I. 11).

Yāska the author of the *Nirukta* (7th century B.C.) means by *nivid* not only speech in general but also takes it in its technical sense—the *Nivid mantras* (*Nirukta* vii. 24).

It is interesting to note that the author of the *Nighaṇṭu* deals in his work with the synonyms of speech and not with that of a formula or *mantra*.

So he enumerates the general names of speech such as *svaraḥ*, *ṛc*, *anuṣṭup*, though these words are well-known in their particular senses in the Ṛgvedic stanzas.

Nivid is speech in general but by a semantic change of meaning "speech par excellence" or the *Nivid mantra*.

In the *Ṛgveda Saṃhitā* the word is used in the sense of a hymn or prayer. But in the body of the eleven sets of Nivids the expression for prayer is '*brahmāṇi*'.

The term *Nivid* as we have said has been known to the author of *Nirukta* in its technical sense.

1 A. B. Chapter X. 7.

2 See Bhaṭṭojī's '*Siddhānta Kaumudī*' under Pāṇini III. 2. 61.

Before him it has been used by the Aitareya Brāhmaṇa in the above sense.

It is being shown hereafter that, the term is used in the sense of particular sacrificial formulas by the Ṛṣis of the Ṛgveda first of all.

In the sacrificial terminology *Nivid* means short sentences containing the characteristic names of deities with epithets and short invocations as found in the Nividadhyāya. These are inserted in liturgy in the three libations at the Soma sacrifice.

The word Nivid in the Ṛgveda

The word *Nivid* is used several times in the Ṛgveda Saṃhitā¹. It appears from a study of this word that the Ṛṣis of the Ṛgveda were well acquainted with its general as well as technical senses.

In Ṛv. I. 96.2, '*sa pūrvayā nividā kavyatā*' etc.—he (Agni) offering prayers by means, of the ancient *Nivid* (or the first *nivid*' etc.) the word *nivid* has been used by the seer Kutsa to declare the special efficacy of the *nivid mantra* in the matter of creation and propagation of Manu's people. This purpose would not have been served by taking the word in its general sense (speech). *Nivid* No. I lends support to the view of the sage Kutsa. Here Agni is described as having been kindled by Manu and he is a Hotṛ chosen by the Father of the human race.

Again in Ṛv. I. 175.6 '*tamu tvā nividam johavīmi*'—'we will recite the *Nivids* again and again' no other meaning except the technical sense of the word under consideration suits the context.

In Ṛv. I. 176.6. the word may be explained in both the senses.

¹ Ṛv. I. 89. 3., I. 96. 2., I. 175. 6., I. 176. 6, II. 36. 6., IV. 18. 7, VI. 67. 10.

In Rv. IV. 67. 10. no sense other than the technical one of the word suits the context.

But in Rv. II. 36. 6. the word 'pūrvyāḥ' *nividaḥ* signifies 'speech eternal'. The context here suits this meaning alone.

In Rv. VI. 67, 10—both 'vācaḥ' and *nividaḥ* are used. The meanings of these two are different. Here *vācaḥ* signifies 'speech' and *nividaḥ* can not be 'speech' alone but a special kind of speech—the *nivid mantra*. The application of the two words simultaneously admits of the technical sense of the word '*nividaḥ*'.

The cult of *yajña* had its origin even in the I.E. period and the Rgveda betrays knowledge of the cult in its various features.

The three fires, three libations of Soma, the names of most of the priests officiating in the Soma sacrifice, the sacrificial utensils such as *darvī*, *sruc* and sacrificer (*yajamāna*) are to be met with in the Rgveda. So there is no reason to believe that the Rgvedic seers were not acquainted with the technical sense of the word *nivid* in its sacrificial sense as a particular type of *mantras*.

In the texts of the Vājasaneyī Saṃhitā XIX. 25, XXV. 16, in the Atharvaveda (V. 264, XI. 9.19) and from the Aitareya¹ and Śatapatha-Brāhmaṇas² down to the Upaniṣads and Śrauta Sūtras the term *Nivid* signifies its technical sense only. There is no controversy on this point among scholars.

As to the question³ whether the *Nivids* preserved in the *Nividadyāya* are the same as referred to in the Rgvedic

1 A. B., II. 33. 34, III. 10. 11.

2 Ś. B. III. 9, 3, 28, XIII. 5, 1, 9.

3 "Of course the *Nivids* which Sāṅkhāyāna 'Śrauta Sūtra' VIII. 16-25, gives cannot be those to which the poets of the Rgveda several times allude—Maxmuller S.B. E. Vol. XLVI. On Rv. I. 96, 2.

mantras or not, the reply is this that the preservation of the Nivids of one hundred seventyfive clauses in a manner different from that of the Ṛgveda Saṃhitā will prove their genuineness. In India Vedic tradition has been unbroken for centuries from time immemorial. The yājñikas (officiating priests) cherished in their heart of hearts the Vedic *mantras* and transmitted them verbally to the later generation without recording them on the leaves of books. The Nividadhyāya forms a part of daily recitation of the sacred texts¹ (svādhyāya) which is incumbent on the twice-born castes and the expression ‘*adhyāya*’² signifies recitation and the Ṛgveda Saṃhitā itself is termed as ‘*adhyāya*’ in the Nirukta of Yāska.

The perservation of the Nivids outside the main collection of Ṛgvedic *mantras* has got its special reasons which will be stated later on.

Position of the Nivids in the three libations

The Nivids are short invocations of gods in prose with the epithets and functions of the particular deities. Their position varies in the liturgy according to different libations.³

In the morning libation the *Nivids* are placed at the beginning of the litany (*Śastra*), in the midday libation they are inserted in the middle of the hymn concerned and in the third libation their position is just before the last verse.

From a study of the epithets and functions of various deities contained in the Ṛgveda Saṃhitā one is naturally inclined to feel that the Nivids were constructed later on

1 Āsvalāyana Śrauta Sūtra VI. 2. The commentator Gārgya Nārāyaṇa in explaining the Sūtra says “स्वाध्यायकालेऽप्यस्याः शाखाया अन्ते निविदः पठितव्या इति ।”

2 Nirukta I. I. 8.

3 A.B. II. 10 (Chapter XI, 10).

on the basis of the material available in the Ṛgveda. These were used as a sort of introduction to the *Śastra* to be recited by the *Hotṛ* and his assistants.

But the case is just the opposite. Had these Nivids been employed as introductions to the *Śastras* their position would have remained the same everywhere and they would have introduced the *Śastras* always and they would not have changed their positions according to different libations. They are found at the beginning, in the middle and as occupying penultimate position in the liturgy. The position is this—when new *mantras* were composed by the Ṛṣis they could not dispense with the simpler old ones in the form of Nivids. Nivids touch the *mantras* of the three libations but never stand after the last verse of the *Śastra*. *Mantras* started functioning with the Nivids—the *Samhitā mantras* were added to them by way of addition and elaboration.

Where the tradition is unbroken the ingredients of the earlier ritual is not given up, but preserved along with the later elaborate process to connect the past with the present.

The Seers of the Nivids

In the *Khilānukramaṇi*¹ the eleven sets of *Nivids* are classed as *Yajus mantras*, but their seers are not mentioned there.

According to the authority quoted by Durgācārya in his Commentary on Nirukta VII. 24.7 “*Nivit purorucaḥ praiṣā Visvāmitrasya sarvaśaḥ*”—Nivid, *purorucas* and *praiṣas* all belong to the sage Viśvāmitra.

Like all other Vedic *mantras* Prajāpati the creator is the promulgator of the *Nivids* also (A.B. Chap X. I).

Ṛṣi Visvāmitra visualised these *mantras* with His grace.

¹ चतुस्ताराण्येव यजुषि Scheftelowitz—Die Apokryphen des Ṛgveda (page 53) 1906.

But these *mantras* do not find their place in Book III of the *Ṛgveda* which is a family book of the *Viśvāmitras*.

The *Ṛgvedic mantras* were not collected in the form of the *Samhitā* according as they were used in the Vedic rituals, but according to the families of seers. The *Ṛgveda* is a collection of verses (*ṛcas*) and the followers of this Veda are called '*bahvṛcas*' (having many *ṛcas* or all the *ṛcas*)

The Vedic *mantras* are divided into three classes—*Ṛcas*, *Sāman* and *Yajus* according to their composition. The verses are called *Ṛcas* (*padavān mantra*), those with melody are *Sāmans* and the prose formulas are called *Yajus*.

The *Nivid* *mantrās* are neither *Ṛcas* nor *Sāmans* but are in prose. But they are used by the *Bahvṛcas* or followers of the *Ṛgveda*. Under such a circumstance the *Nivids* can find their place neither in the *Ṛgveda Samhitā* nor in the *Yajurveda*. It is for this reason that they have been kept outside the main body of the *Ṛcas* when the *Samhitā* texts were edited. Before the collection and editorial work they might have been mixed up with the *Ṛcas*. When the *ṛcas* were separated the *nivids* were appended to the *Ṛgveda Samhitā* for facilitating the work of the *Hotṛ* priest.

The *Nivids* play an important role in the Soma sacrifice and their recitation is an ingredient of the Soma ritual and a special fee is paid to the *Hotṛ* priest for his execution of the task.

The *Nivids* are regarded as decorations of the *Śastras*¹—they make them colourful—they are the symbols of union of the sacerdotal and the military and an ascent to heaven according to the *Aitareya Brāhmaṇa*.

The position of the *Nivids* in the three libations are similar to the course of the sun—its rising, reaching the meridian and going down.

1 A. B. Chapter XI, 10.

So their movement has been compared to the ordinance (*vrata*) followed by the Sun.

Accentuation and recital of the Nivids

The pitch accent is one of the distinguishing features of the Vedic dialect from the classical Sanskrit. So no trace of the complicated system of Vedic accentuation is found in the classical Sanskrit. Kāśikā Vṛtti the Commentary on the Aṣṭādhyāyī of Pāṇini records that in classical Sanskrit pitch accent is optional. This shows that some people were still in the habit of using pitch accent there even upto 700 A. D.

Puruṣottama the author of the Pāṇinīya Bhāṣāvṛtti (12th century A.D.) says on Pāṇini I. 2. 40 that the rules on Vedic accents may be applied in the case of classical Sanskrit, but it is not in vogue here and not desired by the people. But in the case of the Vedic the application of the rules of accent is essential. So the sacred dialect of the Veda should not be pronounced without proper accents. In ancient India students were taught the Vedic scriptures with proper accents—the mode of pronunciation passed from the teacher to pupil generation after generation. This system is still current among the Vedic students who follow the traditional method of Vedic studies. The reciters and teachers of Veda do not require nor they did ever require the aid of texts *marked with accents*.¹ The system of marking the texts with accents came at a later period even after Pāṇini and so the system was not uniform in the case of all Vedic texts. This is a device to preserve the correct accent of the texts from mispronunciation. When the tradition is living no accent mark is required for the pronunciation of texts.

1 The Vedic student must learn the recitation of scriptures with proper accents from the teacher. Here no private study of them is allowed.

Speakers of living languages never require the aid of phonetic readers for the pronunciation of their mother tongue. Similarly people born in Vedic tradition and following the same have never required the help of accented texts.

All the *khilas* with the exception of Nividadhyāya and a portion of the Praiṣādhyāya are accented texts.

The question is how to account for the absence of accent marks in the Nivids.

There might have been several reasons for this absence.

It has been stated before that the Nividadhyāya could not have been included in the main body of the Ṛgveda and Yayurveda. Then this text must have been added to the Ṛgveda later and the system of accentuation of the Ṛgveda could not have been adopted. The *mantras* moved from the lips of priests to their disciples officiating in the Soma sacrifices and were recorded afterwards.

The second and the most important reason for the absence of accents has been the mode of recitation of the *nivids*.

In their recitation instead of three pitches of acute grave and circumflex only¹ monotony (*ekaśruti*), is prescribed. Then there is no need of accentuating a text where monotony prevails.² Moreover they are recited aloud. It appears that the priests are very practical in this respect. Nividadhyāya is a manual for the guidance of the later generations of priests who would be officiating in Soma-sacrifices. So here a practical course has been adopted in not marking the accents in the texts.

In Vedic literature most of the texts specially the Saṃhitās and some Brāhmaṇas are found with accent marks. A text without any accent marks need not be regarded as unimportant.

1 Pāṇini I. 2. 34.

2 “उच्चैः पुरीरुचं शंसति” A. B. Chapter X. 7. Being prose mantras they are not recited in a very low voice with three accents like the Yajus mantras.

ant on that account, because Vedic tradition of recitation is verbal. The system of accentuation is a device adopted after the time of the great grammarian Pāṇini. Paul Thieme¹ has proved beyond doubt that Pāṇini's Aṣṭādhyāyī betrays no knowledge of Vedic accent marks. These were introduced after Pāṇini.

So it is not strange that the Nividadhyāya which has no place in the main body of the Ṛgveda Saṃhitā should be without accent marks though it is earlier than most of the hymns of the Ṛgveda.

It is true that there have been differences in the readings of the texts of N. A. But these are minor differences due to the use of priests of different generations and of different quarters of India. This is unavoidable.

If we admit the different Śākhās of the same Veda as authenticated texts, there is no reason why the same attitude should not be adopted in the case of N. A. also.

The Nivids are recited sentence by sentence.^{1a} No clause should be passed over. The order of the clauses should not be inverted. No two sentences should be united, but the sentences '*predaṃ brahma predaṃ kṣatram*' should, be united to effect the union of the sacerdotal and the military. These are the injunctions in the A. B. for the preservation of the Nivids in their order.

The Application of the Nivids

The Nivids are inserted in the litanies² of the Soma-sacrifice.

Nivid No. 1 is applied in at the morning pressing of Soma at the Ājyaśāstra.

1 Pāṇini and the Veda—Paul Thieme, Globe Press, Allahabad 1935, Pages—121—22

1a A. B. Chapter XI. 11, 2.

2 श्रव.

It is found in the Aitareya Brāhmaṇa¹ and is not mentioned in the Kauṣītaki Brāhmaṇa.

Nivid No. 2 '*Indro marutvān*' etc. is applied in the *Marutvatīya Śastra* recited by the Hotṛ in the midday service.

Nivid No. 3 '*Indro devaḥ*' etc. is inserted in the *Niṣkevalya Śastra* of midday service.

This service consists of one *Marutvatīya Śastra* and four *Niṣkevalya Śastras*.

Nivid No. 4 '*Savitā devaḥ*'—is employed in the *Vaisvadeva Śastra* in the third libation recited by the Hotṛ. The third libation again consists of two *Śastras*—*Vaisvadeva* and the *Āgnimāruta Śastra*. Both of them are recited by the Hotṛ. Similarly *Nivids* Nos. 5, 6, 7 are all recited in the *Vaiśvadeva Śastra*.

In the *Āgnimāruta Śastra*—the second litany of third pressing *nivids* 8, 9, 10 are used.

Nivid No. 11 or the last Nivid of the text has its position in the *Ṣoḍaśin*. This is one of the modifications of *Agniṣṭoma*.

The reciter of the *Nivids* is offered a horse as fee (*dakṣiṇā*) according to the Aitareya Brāhmaṇa.²

The horse was regarded as the best fee.³

Nivids and the old R̥gvedic 'yajña

A study of the *Nividadhyāya* furnishes us with the picture of the cult of sacrifice of the old *R̥gvedic* period.

The ritual of the period was very simple and free from complications and elaborations of the cult of the later period.

1 A. B. II. 24, Āsvś I. 3. and V. 9, 12.

2 A. B. chapter XI. Section 11.

3 तत् खलु वरमेव ददति A. B. The importance of the horse among the Aryan people was very early recognised. Here as the fee to reciter of the *Nivids* ('*asvaṃ nividāṃ śaṃstre dadyāt*') the importance of this animal in sacrifice is considered.

No other priest except the Hotṛ is mentioned here. Importance of the sacred fire with the presiding Fire god (Agni) is admitted. Here three fires of the later cult of yajña are not to be met with. Two other aspects of Fire—*Jātavedas* and *Vaisvānara* play their role here in the cult along with *Agni* proper. *Agni* is here the leader of the sacrifice, carrier of oblations to the divinities and a protector of sacrifice from harm. He is an inviter of the gods to the place of sacrifice and is the intermediary between the gods and men. He is the Hotṛ chosen by men¹ and the idea of human *hotṛ* having the Divine Hotṛ within him comes from here.

The terms *yajña*, *adhvara*, *yajamāna*, *devahūti*, *vedi* (altar) *varhiḥ* (*kuśa* grass), *yajñiyabhāga* (share in the oblation), *samidh* (sacrificial fuel) but without the mention of sacrificial utensils and implements indicate the simple nature of the sacrifice at that remote age.

As to the idea of Soma cult 'the pressing sacrificer' (*sunvantaṃ yajamānam*), the three libations (*trirahan satyasavanaḥ*) Soma (the juice of Soma creeper), the drinking of Soma—all these speak of the very simple nature of Soma sacrifice. Here Soma has not yet been deified. The general terms of sacrifice such as oblation (*havya*), cooked food (in *pacatavāhasaḥ*) are significant. The expression *atūrta hotā* (*hotṛ unhurt*) indicates the existence of reactionary agents of the cult of yajña.

In the *Nivids* we find the original picture of the simple cult of yajña performed by only one priest the *Hotṛ* in one fire with oblations of clarified butter or Soma juice extracted from the creeper by the *yajamāna*².

1 C. F. "अग्निं दैव्यो होता तदधिष्ठितस्तु मानुषो होता हैविं करोति"—
Skanda Swāmī on Rv. I. I. I.

2 *Caru* and *puroḍāśa* were not unknown. The expression '*pacatavāhasaḥ*' is significant (Nivid No. 7.)

The worship must have been individual as the word *yajamāna* is used in the texts in the singular (*sunvantaṃ yajamānam*). Protection of the sacrificer, the priest and the military are sought from the deity for the continuity of the sacrifice.

The Divinities and their worshipper

The Nivids are employed for the worship of the various divinities—*Agni*, *Indra*, *Savitṛ*, *Dyāvā-Pṛthivī*, *Ṛbhus*, *Viśvedevāḥ* and the *Maruts*. Their characteristics and functions are enumerated in each set of the *mantras* and they are invited to partake of the Soma-sap. Here the worshipper offers the gift of the oblation to the divinity and in return prays for his personal safety and the protection of the sacerdotal and the ruling power.

Here the gift theory of sacrifice is at work. Gift to the divinity is based upon the most primitive intention of man to please the powers who preside over the whole world and to gain things of happiness in return from them.

It may be the first step towards establishing relationship with the powerful which leads to self abnegation in the long run.

CHAPTER II

The Language of the Nivids

The language of the Nivids reveals its earlier character. The language is older than the language of the oldest parts of the Ṛgveda,

From a study of the language and style of the Ṛgveda, it is very difficult to accept the theory that the Ṛgveda is the first poetry of the world. Conscious efforts for poetry for many centuries can produce such brilliant poetry as that of the Ṛgveda.

Phonetic

The Sandhis are all Ṛgvedic. *marutvān+iha=marutvām=* iha Pāṇini VIII. 2. 3, VIII, 2. 9 *devān+upa=devām upa* *saḥ+adhvarā=sadhvarā*—Pāṇini VI 1. 115. *yaḥ+īm=ya* *īm—hiatus*.

The rules of Ṛgvedic euphony depending on metre have been adopted here for editing the texts. According to Ṛgveda Prātiśākhya I. 57 the ritual summonses (*praiśāḥ*) are treated just like metrical feet. Here there is no mention of the similar treatment of the clauses (*pada*) of the Nivids. Under the circumstance the editor of the Nivids must have depended on the authority of the Aitareya Brāhmaṇa¹ where each of the clauses making up one set of Nivids is regarded as a *pada* (a metrical quarter—completing some sense—a sense groups of words).

Nominal formations

The Suffix—*m*,—*man* form nouns here like other I. E. languages.

1 A. B. (Chapter XI) 11.

Soma—√ *Su* + *man* (*m*), karman—√ *Kṛ* + *man*, brahman—√ *bṛh* + *man* (prayer)—havīman = call, *savīman*—√ *sū* + *man* (act of inspiration).

Compound words

The compound formations are very simple. Here no compound consists of more than two members. All the varieties of compounds are to be met with here.

Declension

Nominative plural is formed here both by—*āḥ* and—*āsaḥ* in the case of thematic declensions—*viśve devāḥ* (*āḥ*), *pacata-vāhasaḥ* (masculine).

The dual is formed by—*ā*—*dhanyā*, *dhiṣaṇā* (Nivid no. 6), the dual (Nom.), of feminine bases ending in—*ī* has the suffix (termination) dropped—*dyāvāpṛthivī*. Instead of *elliptical dvandva*, the component words are used separately e. g. '*pītā ca mātā ca*' but in the case of the adjectives in concord, both have—*ā* to signify dual.

Neuter nom. plural is formed by—*ā* of the words ending in—*a* *vṛtrā* (classical *vṛtrāṇi*). Nom. plural of the feminine bases ending in—*ī* is *īḥ* (*s*) '*ṭavatīḥ patnīḥ*' (Nivid no. 7). Instrumental sing of stems ending in *-a* are formed by—*ā* (instead of *-ena* as in classical Sanskrit)—*guhyā padā*.

Cases

The Accusative is represented both by the accusative and partitive genitive eg. *Somasya pibatu* and *somaṃ pibatu*.

Sociative instrumental with '*saha*' is found; '*marudbhiḥ sakhībhiḥ saha*'.

Final dative is used only once—"Kṛṇvan devebhyo *duvaḥ*."

Both genitive and accusative are used for the object of verbal nouns ending in primary suffixes:—*'apāṃ netā*

'*purāṃ bhattā*' beside '*śatrūn jetā*' [Instead of objective genitive accusative is used]. Genitive is used instead of the instrumental in connection with *mad*—*somasya matsat*.

The locative termination of the stems ending in—*an* (neuter) is dropped in temporal sense with multiplicative adverbs '*trirahan*'. This is a Vedic characteristic not found in the prose of the Brāhmaṇas where genitive is used—*trirahnab*, = thrice daily. In classical Sanskrit both genitive and locative are available [*triḥ* is a multiplicative adverb]

Locative Case

Special use of the locative—locative, of circumstance or¹ condition—'*asya made jaritarindra*' (under the influence etc.). This is also a R̥gvedic idiom of *asya made ahim indro jaghāna* R̥v. II. 15. I

The Verbal System

The verbal prefixes

In the Vedic verbal prefixes (*Upasargas*) were freely used.² For classical Sanskrit their position is fixed, They are never separated from the verbs, nor they are used after them. They must precede the verbs.³ In the prose of the Brāhmaṇas their free use is restricted. Their separation from the verbs has decreased.

But in the *Nivids* they have free use, Except a few examples (*bhātyā ā*), the *upasargas* are never used after the verbs.

It appears that the *Nivids* served as the model of the prose of the Brāhmaṇas,

Tenses and moods

Of the tenses *Nivids* use only present,⁴ past and future (by the subjunctive). Of the moods indicative, imperative and subjunctive are used. The subjunctive is of very frequent

1 Whitney "Sanskrit Grammar" 1879 page 90.

2 Pāṇini I, 4. 81-82.

3 Pāṇini I. 4, 80.

4 So *adhvarā karati* (present according to A. B.) and *Sāyaṇa*.

occurrence. There is one example of the injunctive (*mā vikṣi*), Of the past tenses imperfect is very prominent, The perfect (*lit*) is not used here. The narrative tense used here is the imperfect (*lañ*) and not the perfect.

In the earlier Brāhmaṇas the narrative tense is imperfect (*lañ*). This is very significant. The earlier Brāhmaṇas must have followed the idiom of the Nivids. Even in the Ṛgveda Saṃhitā the perfect (*lit*) is used as a narrative tense. In R. V. II. 15. I—“*asya made ahim indro jaghāna*”—*lit* is used here whereas in Nivid No. 11 the narrative tense is imperfect.

The present tense is here represented by the present and the present participle forms such as *karati*, *kṛnvan*, *śravan* etc. In the adjectival clauses verb ‘to be’ is absent throughout because of their syntactical connection with the finite verbs.

The Verbal root *kṛ* is conjugated here in class I, V and II and later on in class VIII. But at the time of Pāṇini the idiom was to conjugate it in class VIII. The root was added to class VIII after Pāṇini¹. In the Dhātupāṭha it is the last root of class VIII. The Dhātupāṭha before the great grammarian did not include √Kṛ in class VIII. It was added to this after the injunction of Pāṇini¹.

In the Nivids the subjunctive is predominantly employed—*vakṣat*, *gamat*, *śravat*, *karati*, *matsat*, *yakṣat*, *yamsat*. Similar infrequency is also the imperative—*pibatām*, *avatu*, *matsatām*.

In the Nivids the senses of the imperative and subjunctive are the same. The expression of wish is the sense of both the imperative and the subjunctive.

‘*Yakṣat*’=may he sacrifice, *adhvarā karati*=may he perform the sacrifices.

Somaṃ pibatu=may he drink the Soma sap. ‘*mā vikṣi*’ is the only prohibitive Injunctive form.

The ancient character of the language of the Nivids places them to the old Ṛgvedic period if not earlier.

1 तनादिकृञ्भ्य उः—Pāṇini III. 1, 79.

CHAPTER III

Conclusion

The cult of *yajña* can be located in the Indo-European period. Every branch of the I. E. people had *yajña* in some form or other. Even the most primitive people—civilised or uncivilised had some kind of religion and a religion without any kind of ritual cannot be conceived of. So the ritual is as old as the religion itself. It is not possible to trace out the origin of ritual in the present state of our knowledge.

The *R̥gveda Samhitā* is regarded as the first literary document of the I. E. people. But the conditions of the cult of sacrifice as presented by this 'great literary monument' do not appear to be at all simple but rather well developed and complicated. The cult of sacrifice had its further development with its minutest detail as recorded in the *Brāhmaṇas*, *Āraṇyakas* and the *Kalpa-Sūtras*.

The hymnal poetry of the *R̥gveda* was composed or visualised by the *Ṛṣis* in a sacrificial atmosphere and most of the poetry though having artistic beauty can not be thought of without any reference to *yajña*.

The¹ *ṛṣi* poets realised the truth within the heart of their hearts and gave out to the people the treasure they obtained by divine inspiration.

The *ṛṣis* were learned men with the knowledge of grammar, metrics and had full command over the dialects they employed.

So the *R̥gvedic* poetry is not folk poetry and not a collection of ballads. But it (*R̥gvedic* poetry) is the ripe fruit of the cultivation of poetry for generations of the line of inspired sages.

1 "साक्षात्कृतधर्माण ऋषयो बभूवुः—Nirukta.

Composition or visualisation of Vedic *mantras* brought sometimes worldly distinctions upon the younger generations of poets. Śaunaka's *Bṛhaddevatā*¹ tells us in connection with the composition of Ṛv. V. 61 how Śyāvāsva the grandson of the seer Atri² who had studied the Vedas with their main and subsidiary *angas* was admitted to the fold of Vedic seers and was selected as a suitable groom for the daughter of Rathavīti. Here we find that the seer of Vedic *mantras* was regarded as the father of the Veda (*Veda-pītarāṇi manyate*) and his wife was considered as the mother of the Veda (*Vedasya ambā*). The Ṛgveda grew up in matter in course of many generations of seers.

There must have been very simple formulas before the visualisation of the *ṛcas* we are in possession of.

The Ṛgvedic *mantras* show that the cult of *yajña* had developed much. This development is not possible without the existence of simple formulas on which the later poetry of the Ṛgveda was built up. The priests officiating in the elaborate Soma sacrifices are mentioned in Ṛv. I. 165. The *Purohita* with his important position in the royal houses and in the sacrifices is several times mentioned. The sacrificial posts (*yūpa*) are frequently referred to. The altar, *kusa* grass, the whole process of the extraction of Soma juice, its purification by straining, the three fires and three Soma-pressings are well-known from the Ṛgveda Saṃhitā.

The word *yajamāna* is mentioned throughout the Ṛgveda (Ṛv. I. 24, III. 1. III. 3. IV. 17. etc.), the sacrificial utensils such as *darvī*, *srūc*, *juhū* are found.

Under the circumstances the Ṛgvedic *mantras*, do not mark the beginning of the cult of sacrifice in India.

The cult of Soma, is an Indo-Iranian affair.

1 B. D. chapter V—Verses 50-8.

2 Book V of the Ṛgveda.

The Agniṣtoma and the Haoma ceremony of the Parsis are similar. The terms *stoma*, *soma*, *savana*, *mantra* (*manthra*) *āhuti*, *atharvā*, *barhis* have all their counterparts in the sacrifice of the Iranians. The ancient cult of sacrifice of Persia was reformed by the great sage Zarathustra in the Gāthās. Even after him the Pre-Zoroastrian cult of Haoma continued to play its part in the religion of the Parsis.

The complicated system of sacrifice as reflected in the *mantras* of the Ṛgveda must presuppose something very simple to start with the cult of *yajña*.

As religion and ritual go hand in hand, the Vedic religion must have had some simple form of worship at its initial stage.

The Ṛgvedic *mantras* do not serve the purpose of simple ritual—they are for elaborate performances.

So the *Nivid mantras* in prose—which are very simple and forceful did serve the purpose of *Yajña* at its earliest stage of development. Iran might not have preserved this tradition, but India has preserved this in the shape of eleven sets of Nivids.

The Nivids betray the knowledge of sacrifice in only one fire with the only priest the Hotṛ. Agni is the lord of the house never absent from home. The oblations of *caru* and *puroḍāśa* though not directly named are implied by the expression *carriers of cooked-food* (Nivid No. 7). The *kuśa* and sacrificial altar are referred to but no sacrificial utensil is noted. The oblation of *Soma* is mentioned in all the *Nivids* except the first one. Three pressings are wellknown here. The *Soma* is nowhere in the *Nivids* deified as is done in the Book IX of the Ṛgveda. This indicates the earlier character of the Nivids.

The deities to whom the Nivids are addressed are (1) *Agni* (2) *Indra* (3) *Savitṛ* (4) *Ṛbhus* (5) *Maruts* (6) *Dyāvā Prthivī*

(6) *Viśve Devāḥ*. No abstract deities such as (1)¹ *Śraddhā* (2)² *Manyu* etc are found here. Except the twin god and goddess Div and Pṛthivī no dual divinity is available here and except Pṛthivī no female deity play any part in the Nivids. But the Vaiśvadeva Nivids (No. 7) mention the number of the divinities in the Vedic pantheon as three thousand and three which is covered by 'All gods' and there are so many consorts. The idea is pantheistic no doubt. All gods and goddesses are covered by *Visvedevāḥ*.

From the view point of the development of ideas the Vaisvadeva Nivids (No. 7) might have come last of all the other *Nivids*. Of the divinities Agni occupies a unique position from the Indo-European period. Greeks and Italians used to cast their offerings to deities into fire. He is in the Nivids a 'carrier of oblations (*havyavāṭ*). This is the most ancient function of this deity. His later function of burning the dead (*kravyāda*) was not known to the composers of the Nivids.

Indra the most important deity of the Ṛgveda is both a weather god and a war god.

The Nivids record his three aspects. He is *Indradeva*, *Indra marutvān*, and intoxicated Indra. All his important epithets and functions together with his great cosmic actions are taken note of. These are also found in the *mantras* of the Ṛgveda Saṃhitā³

The Nivids mention *Vṛtra* and *Śambara* as the demon opponents of Indra. But it is interesting to note that they are silent about the *Paṇis* though speaking about the 'search for kine' (*gaviṣṭau*).

The Ṛgvedic *mantras* are eloquent on the notorious activities of the *Paṇis* against the cult of *Yajña*.⁴

It appears that the notorious activities of the *Paṇis* might not have been so prominent at the time of the composi-

1 Ṛv. X. 151.

2 Ṛv. X. 83-84.

3 Ṛv. II, 12.

4 Ṛv. I. 32, 11. VI. 39, 2, VI, 53, 3, VII, 6, 3, X. 60, 6, X. 108, etc.

tion of the *Nivids*. It is probable that the exploitation of the Aryans in India at the hands of non-Vedic or foreign people was a great national calamity and Indra acted as the saviour of his exploited followers. The hostile activities of the *Paṇis* began to increase with the growth of the material resources of the Aryans and they (the *Paṇis*) were put down at last by Indra. This took a long time to happen after the composition of the *Nivids*.

The *Maruts* possess some of the important Ṛgvedic characteristics and functions and they are allies of Indra. They are the sons of *Pr̥śni*. They are rainclothed (*var̥sanir-ṇijah̥*). Their sphere is the sky (*nabhasyāḥ*). There is no mention of their being the sons of Rudra as found in the Ṛgveda¹. It appears that their later characteristics as found in the Ṛgveda were built upon the *Nivids*.

The *R̥bhus* with their legends are described in the *Nivids*. Originally human beings they, by dint of their labour for the benefit of the divine beings were raised to the status of divine beings and were regarded as entitled to have a share in the drinking of Soma. Their primitive character is referred to by the Ṛgvedic *mantras*²

In Nivid No. 5 both *Div* and *Pr̥thivī* are conjointly addressed. *Div* (Greek Zeus—Heaven) has been regarded from the Indo-European times as the Father of all. But in the Ṛgveda he is not addressed without *Pr̥thivī* (Mother Earth). *Dīv* and *Pr̥thivī* were first united by the *Nivids* as the Father and Mother (*pitā ca mātā ca*) and their characteristics were developed by the Ṛgveda *mantras*,³ *Dyāvāpr̥thivī* as the Universal Father and Mother are praised in six hymns. *Pr̥thivī* has only one separate hymn of three stanzas in the Ṛgveda.

1 Ṛv. II. 33, 1.

2 Ṛv. IV. 51, 6.

3 Ṛv. I. 164, 33.

CONCLUSION

It is reasonable to think that the Mother Earth is an Indian creation with the growth of the love for the land where the Aryans settled and which was purified by the frequent performance of sacrifice.

The god Savitṛ with his functions and epithets is lauded in only one Nivid¹. He is here described as a golden deity with golden hands and golden rings. These indicate that he is a solar deity. The courses of the Sun as found in the Ṛgvedic stanzas have not been mentioned in the *Nivids*. But he is the stimulator of all. This stimulation of all is prominently recognised in that Nivid.

But it is noteworthy to mention that the god's spiritual stimulation of the mind as found in the famous Gāyatrī *mantra*² has not been referred to here. This clearly shows the earlier character of this Nivid. From a study of the eleven sets of *Nivids* as preserved in one of the *Khilas* of the present Ṛgveda Saṃhitā of the *Śākala Śākhā* it is reasonable to conclude that they are the earliest specimen of the Indian prose—nay they are earlier than most of the Ṛgveda *mantras* and are the earliest specimen of the sacrificial formulas for the simplest worship of divinities in an age long long before the time of the most parts of the Ṛgveda.

The language of the *Nivids*—their position in the development of rituals, development of poetic ideas in the Ṛgveda all compared and contrasted warrant the conclusions arrived at.

1 Nivid No. 4.

2 Ṛv. III. 62-10.

PART II

TEXT

CHAPTER IV

Nividadhyāyah

निविदध्यायः

अग्निर्देवेदः । अग्निर्मन्विद्धः । अग्निः सुषमित् । होता देववृत्तः ।
होता मनुवृत्तः । प्रणीर्यज्ञानाम् । रथीरध्वराणाम् । अतूर्तो होता ।
तूर्णिर्हव्यवाट् । आ देवो देवान् वक्षत् । यक्षदग्निर्देवो देवान् । सो अध्वरा
करति जातवेदाः ॥१॥

इन्द्रो मरुत्वान् सोमस्य पिबतु । मरुत्स्तोत्रो मरुद्गणः । मरुत्सखा
मरुद्बन्धः । घ्नन् वृत्ता सृजदपः । मरुतामोजसा सह । य ईमेनं देवा
अन्वमदन् । अमूर्ये वृत्तमूर्ये । शम्बरहत्ये गविष्ठौ । अर्चन्तं गुह्या पदा ।
परमस्यां परावति । आदीं ब्रह्माणि वर्धयन् । अनावृष्टान्योजसा । कृण्वन्
देवेभ्यो दुवः । मरुद्भिः सखिभिः सह । इन्द्रो मरुत्वाँ इह श्रवदिह सोमस्य
पिबतु । प्रेमां देवो देवहूतिमवतु देव्या धिया । प्रेदं ब्रह्म प्रेदं क्षत्रम् । प्रेमं
सुन्वन्तं यजमानमवतु । चित्तश्चिताभिरुतिभिः । श्रवद्ब्रह्माण्यावसा गमत् ॥२॥

इन्द्रो देवः सोमं पिबतु । एकजानां वीरतमः । भूरिजानां तवस्तमः ।
हयोः स्थाता । पृथ्नेः प्रेता । वज्रस्य भर्ता । पुरां भेत्ता । पुरां दर्मा ।
अपां सृष्टा । अपां नेता । सत्वनां नेता । निजग्निर्दूरैश्वाः । उपमाजि-
कृद्सनावान् । इहोशन् देवो बभूवान् । इन्द्रो देव इह श्रवदिह सोमं पिबतु ।
प्रेमां देवो देवहूतिमवतु देव्या धिया । प्रेदं ब्रह्म प्रेदं क्षत्रम् । प्रेमं सुन्वन्तं
यजमानमवतु । चित्तश्चिताभिरुतिभिः । श्रवद्ब्रह्माण्यावसा गमत् ॥३॥

N.B. The text is prepared with the help of the texts of
(1) Die Apokryphen des Rgveda (khilāni)—Scheftelowitz,
1906 (2) Rgveda Saṃhitā—Rājārām Śāstrī, Bombay Śaka
1812 (Appendix).

सविता देवः सोमस्य पिवतु हिरण्यपाणिः सुजिह्वः । सुबाहुः स्वङ्गुरिः ।
तिरहन् सत्यसवनः । यत्प्रासुवद्वसुधिती उभे जोष्ट्रीं सवीमनि । श्रेष्ठं सावित-
मासुवन् । दोग्ध्रीं धेनुम् । वोल्हारमनड्वाहम् । आशुं सप्तिम् ।
जिष्णुं रथेष्ठाम् । पुरंधिं योषाम् । सभेयं युवानम् । परामीवां साविषत्
पराघशंसम् । सविता देव इहश्रवदिह सोमस्य मत्सत् । प्रेमां देवो देवहूति-
मवतु देव्या धिया । प्रेदं ब्रह्म प्रेदं क्षत्रम् । प्रेमं सुन्वन्तं यजमानमवतु ।
चित्ताश्रिताभिरूतिभिः । श्रवद्ब्रह्मण्यावसा गमत् ॥४॥

द्यावापृथिवी सोमस्य मत्सताम् । पिता च माता च । पुत्रश्च प्रजननं
च । धेनुश्च ऋषभश्च । धन्या च धिषणा च । सुरेताश्च सुदुषा च ।
शंभूश्च मयोभूश्च । ऊर्जस्वती च पयस्वती च । रेतोधाश्च रेतोभृच्च ।
द्यावापृथिवी इह श्रुतामिह सोमस्य मत्सताम् । प्रेमां देवी देवहूतिमवतां देव्या
धिया । प्रेदं ब्रह्म प्रेदं क्षत्रम् । प्रेमं सुन्वन्तं यजमानमवताम् । चित्ते
चित्ताभिरूतिभिः । श्रुतां ब्रह्मण्यावसा गमताम् ॥५॥

ऋभवो देवाः सोमस्य मत्सन् । विष्ट्रीं स्वपसः । कर्मणा सुहस्ताः ।
धन्या धनिष्ठाः । शम्या शमिष्ठाः । शच्या शचिष्ठाः । ये धेनूं विश्वजुवं
विश्वरूपामरक्षन् । अरक्षन् धेनुरभवद्विश्वरूपी । अयुञ्जत हरी । अयुद्वेवं उप ।
अवुध्रन् सं कनीनामदन्तः । संवत्सरे स्वपसो यज्ञियं भागमायन् । ऋभवो देवा
इह श्रवन्निह सोमस्य मत्सन् । प्रेमां देवा देवहूतिमवन्तु देव्या धिया । प्रेदं ब्रह्म
प्रेदं क्षत्रम् । प्रेमं सुन्वन्तं यजमानमवन्तु । चित्ताश्रिताभिरूतिभिः । श्रवन्
ब्रह्मण्यावसागमन् ॥६॥

विश्वे देवाः सोमस्य मत्सन् । विश्वे वैश्वानराः । विश्वे विश्वमहसः ।
महि महान्तः । तक्कान्ता नेमधितीवानः । आस्क्राः पचतवाहसः । वात
आत्मानो अग्निजूताः । ये यां च पृथिवीं चातस्थुः । अपश्च स्वश्च । ब्रह्म च क्षत्रं
च । बर्हिश्च वेदिं च । यज्ञं चोरु चान्तरिक्षम् । ये स्थ तय एकादशाः ।
तयश्च विंशच्च । तयश्च त्री च शता । तयश्च त्री च सहस्रा । तावन्तोऽभिषाचः ।
तावन्तो रातिषाचः । तावतीः पत्नीः । तावतीर्माः । तावन्त उदरणे ।

तावन्तो निवेशने । अतो वा देवा भूयांसः स्थ । मा वो देवा अतिशसा मा परिशसा विक्षि । विश्वे देवा इह श्रवन्निह सोमस्य मत्सन् । प्रेमां देवा देवाहूतिमवन्तु देव्या धिया । प्रेदं ब्रह्म प्रेदं क्षतम् । प्रेमं सुन्वन्तं यजमानमवन्तु । चित्ताश्रिताभिरूतिभिः । श्रवन् ब्रह्माण्यावसा गमन् ॥७॥

अग्निर्वैश्वानरः सोमस्य मत्सत् । विश्वेषां देवानां समित् । अजस्रं दैव्यं ज्योतिः । यो विड्भ्यो मानुषीभ्योऽदीदेत् । युष्म पूर्वासु दिद्युतानः । अजर उषसामनीके । आ यो द्यां भाल्या पृथिवीम् । उर्वन्तरक्षिम् । ज्योतिषा यज्ञाय शर्म यंसत् । अग्निर्वैश्वानर इह श्रवन्निह सोमस्य मत्सत् । प्रेमां देवा देवहूतिमवन्तु देव्या धिया । प्रेदं ब्रह्म प्रेदं क्षतम् । प्रेमं सुन्वन्तं यजमानमवन्तु । चित्ताश्रिताभिरूतिभिः । श्रवद्ब्रह्माण्यावसा गमत् ॥८॥

मरुतो देवाः सोमस्य मत्सन् । सुष्टुभः स्वर्काः । अर्कस्तुभो बृहद्वयसः । शूरा अनावृष्टरथाः । त्वेषासः पृश्निमातरः । शुभ्रा हिरण्यखादयः । तवसो भन्ददिष्टयः । नभस्या वर्षनिर्णिजः । मरुतो देवा इह श्रवन्निह सोमस्य मत्सन् । प्रेमां देवा देवहूतिमवन्तु देव्या धिया । प्रेदं ब्रह्म प्रेदं क्षतम् । प्रेमं सुन्वन्तं यजमानमवन्तु । चित्ताश्रिताभिरूतिभिः । श्रवन् ब्रह्माण्यावसा गमन् ॥९॥

अग्निर्जातवेदाः सोमस्य मत्सत् । खनीकश्चित्तमानुः । अप्रोषिवान् गृहपतिस्तिरस्तमांसि दर्शतः । घृताहवन ईड्यः । बहुलवर्त्मास्तृतयज्वा । प्रतीत्या शतून् जेतापराजितः । अग्ने जातवेदोऽभि युष्ममभि सह आयच्छस्त्र । तुशो अमुशः । समिद्धारं स्तोतारमंहसस्पाहि । अग्निर्जातवेदा इह श्रवन्निह सोमस्य मत्सत् । प्रेमां देवा देवहूतिमवन्तु देव्या धिया । प्रेदं ब्रह्म प्रेदं क्षतम् । प्रेमं सुन्वन्तं यजमानमवन्तु । चित्ताश्रिताभिरूतिभिः । श्रवद्ब्रह्माण्यावसा गमत् ॥१०॥

अस्य मदे जरितरिन्द्रः सोमस्य मत्सत् । अस्य मदे जरितरिन्द्रोऽहिमहन् । अस्य मदे जरितरिन्द्रो वृतमहन् । अस्य मदे जरितरिन्द्रोऽपां वेगमैरयत् । अस्य मदे जरितरिन्द्रोऽजिन्वदजुवोऽपिन्वदजितः । अस्य मदे जरितरिन्द्र

उदार्यं वर्णमतिरदव दासीद्विशो अस्तभ्नात् । अस्य मदे जरितरिन्द्र उद्द्या-
मस्तभ्नादप्रथयत् पृथिवीम् । अस्य मदे जरितरिन्द्रो दिवि सूर्यमैरयद्व्यन्तरि-
क्षमतिरत् । अस्य मदे जरितरिन्द्रः समुद्रान् प्रकुपितौ अरम्णात् । अस्य मदे
जरितरिन्द्र ऋष्याँ इव पम्फणातः पर्वतान् प्रकुपितौ अरम्णात् । अस्य मदे
जरितरिन्द्र इह अवदिह सोमस्य मत्सत् । प्रेमां देवो देवहूतिमवतु देव्या
धिया । प्रेदं ब्रह्म प्रेदं क्षत्रम् । - प्रेमं सुन्वन्तं यजमानमवतु । चित्रश्चित्राभि-
रूतिभिः । अवद्ब्रह्माण्यावसा गमत् ॥१॥

Nividadhyāyah (Romanised Text)

1. agnir deveddhaḥ/agnir manviddhaḥ/agnis suṣamit/hotā devavṛtaḥ/hotā manuvṛtaḥ/pranīr yājñānām/rathīr adhvarānām/atūrto hotā/tūrṇir havyavāṭ/ā devo devān vakṣat/yakṣad agnir devo devān/so adhvarā karati jātavedāḥ//
2. indro marutvān somasya pibatu/marutstotro mrudgaṇaḥ/marutsakhā marudvṛdhaḥ/ghan vṛtrā srjad apaḥ/marutām ojasā saha/ya im enaṃ devā anvamadan/apṭūrye vṛttrātūrye/śambarahatye gaviṣṭau/arcantaṃ guhyā padā/paramasyām parāvati/ād im brahmāṇi vardhayan/anādhṛṣṭāny ojasā/kṛṇvan devebhyo duvaḥ/marudbhis sakhibhis saha/indro marutvān iha śravad iha somasya pibatu/premāṃ devo devahūtim avatu devyā dhīyā/predaṃ brahma predaṃ kṣatram/premaṃ sunvantaṃ yajamānam avatu/citraś cittrābhir ūtibhiḥ/śravad brahmāṇy āvasā gamat//
3. indro devas somaṃ pibatu/ekajānām vṛratamaḥ/bhūri-jānām tavastamaḥ/haryos sthātā/prśneḥ pretā/vajrasya bhartā/purāṃ bhettā/purāṃ darmā/apāṃ sṛṣṭā/apāṃ netā/satvanām netā/nijaghnir dūreśravāḥ/upamājikṛd daṃsanāvān/ihośan devo babhūvān/indro deva iha śravad iha somaṃ pibatu/premāṃ devo devahūtim avatu devyā dhīyā/predaṃ brahma predaṃ kṣatram/premaṃ sunvantaṃ yajamānam avatu/citraś cittrābhir ūtibhiḥ/śravad brahmāṇy āvasā gamat//
4. savitā devas somasya pibatu hiranyāpāṇis sujihvaḥ/subāhus svaṅguriḥ/trir ahan satyasavanaḥ/yat prāsuvad

vasudhitī ubhe joṣṭrī savīmani/sreṣṭhaṃ sāvitrām āsuvan/
 dogdhrīm dhenum/volhāram anaḍvāham/āsum saptim/
 jiṣṇum ratheṣṭhām/purandhim yoṣām/sabheyam yuvā-
 nam/parāmīvām sāviṣat parāghaśamsam/savitā deva
 iha śravād iha somasya matsat/premām devo devahūtim
 avatu devyā dhiyā/predaṃ brahma predaṃ kṣattram/
 premaṃ sunvantaṃ yyajamānam avatu/citrāś cittrābhir
 ūtibhiḥ/śravād brahmāṇy āvasā gamat//

5. dyāvāpṛthivī somasya matsatām/pitā ca mātā ca/putraś
 ca prajananam ca/dhenus ca ṛṣabhaś ca/dhanyā ca
 dhiṣaṇā ca/suretās ca sudughā ca/sambhūs ca mayobhūs
 ca/ūrjasvatī ca payasvatī ca/retodhās ca retobhṛc ca/
 dyāvāpṛthivī iha śrutām iha somasya matsatām/premām
 devī devahūtim avatām devyā dhiyā/predaṃ brahma
 predaṃ kṣattram/premaṃ sunvantaṃ yajamānam
 avatām/cittre cittrābhir ūtibhiḥ/śrutām brahmāṇy āvasā
 gamatām//

6. ṛbhavo devās somasya matsan/vistvī svapasah/karmaṇā
 suhastāḥ/dhanyā dhaniṣṭhāḥ/śamyā śamiṣṭhāḥ/śacyā
 śaciṣṭhāḥ/ye dhenum vvisvajuvam visvarūpām arakṣan
 /arakṣan dhenur abhavad visvarūpī/ajuñjata harī/
 ayur devām upa/abudhran sam kaninā madantaḥ/
 samvatsare svapaso yajñiyam bhāgam āyan/ṛbhavo
 devā iha śravann iha somasya matsan/premām devā
 devahūtim avantu devyā dhiyā/predaṃ brahma predaṃ
 kṣattram/premaṃ sunvantaṃ yyajamānam avantu/
 citrāś cittrābhir ūtibhiḥ/śravan brahmāṇy āvasā
 gaman//

7. vīsve devās somasya matsan/visve vaisvānarāḥ/visve visvamahasah/mahi mahāntaḥ/takvannā nemadhitivānaḥ/ āskrāḥ pacatavāhasaḥ/vāta ātmāno agniḥ/utāḥ/ye dyām ca pṛthivīm cāstasthuḥ/apaś ca svaś ca/brhma ca kṣatram ca/barhiś ca vediti ca/yajñamcoru cāntarikṣam/, ye stha traya ekādsāḥ/trayaś ca trīmśac ca/trayaś ca trī ca śatā/trayaś ca trī ca sahasrā/tāvantobhiṣācaḥ/tāvanto rātiṣācaḥ/tavatīḥ patnīḥ/tāvatīr gnāḥ/tāvanta udaraṇe/, tāvanto niveśane/ato vā devā bhūyāṃsas stha/mā vo devā atīśasā mā pariśasā vikṣi/visve devā iha śravann iha somasya matsan/premām devā devahūtim avantu devyā dhiyā/predam brahma predam kṣatram/, premam sunvantam yyajamānam avantu/citrās cittrābhir ūtibhiḥ/śravan brahmāṇy āvasā gaman//
8. agnir vaisvānara somasya matsat/visveṣām devānām samit/ajasram daivyaṁ jyotiḥ/yo vidbhyo mānusibhyo dīdet/dyūsu purvāsu didyutānaḥ/ajara uśasām anīke/ā yo dyām bhāty ā pṛthivīm/urv antarikṣam/jyotiṣā yajñāya śarma yaṃsat/agnir vaiśvānara iha śravad iha somasya matsat/premām devo devahūtim avatu devyā dhiyā/predam brahma predam kṣatram/premam sunvantam yyajamānam avatu/citrās cittrābhir ūtibhiḥ/śravad brahmāṇy āvasā gamat//
9. maruto devās somasya matsan/suṣṭubhas svarkāḥ/arkas-tubho bṛhadvayasah/śūrā anādhṛṣṭarathāḥ/tveṣāsah pṛśnimātaraḥ/śubhrā hiraṇyakhādayaḥ/tavaso bhanda-diṣṭayaḥ/nabhasyā varṣanirṇijaḥ/maruto devā iha śravann iha somasya matsan/premām devā devahūtim avantu devyā dhiyā/predam brahma predam kṣatram/

premaṃ sunvantaṃ yyajamānam avantu/citrāś cittrābhir
ūtibhiḥ/śravan brahmāṇy āvasā gaman//

10. agnir jātavedās somasya matsat/svanīkaś cittrabhānuḥ/
aproṣivān gr̥hapatis tīras tamāṃsi darśataḥ/ghṛtāhavana
īḍyaḥ/bahulavartmāstr̥tayajvā/pratityā śattrūn jetāparā-
jitaḥ/agne jātavedobhi dyumnam abhi saha āyacchasva/
tuśo aptuśaḥ/samiddhāraṃ stotāraṃ aṃḥsas pāhi/
agnir jātavedā iha śravad iha somasya matsat/premāṃ
devo devahūtim avatu/devyā dhiyā/predaṃ brahma
predaṃ kṣattram/premaṃ sunvantaṃ yyajamānam
avatu/citrāś cittrābhir ūtibhiḥ/śravad brahmāṇy āvasā
gamat//

11. asya made jaritar indras somasya matsat/asya made
jaritar indrohim ahan/asya made jaritar indro vṛttram
ahan/asya made jaritar indropāṃ vvegam airayat/asya
made jaritar indro jinvaḍ ajuvo pinvaḍ ajitaḥ/asya made
jaritar indra ud āryaṃ vvarṇam atirad ava dāsīd viśo
astbhnāt/asya made jaritar indra ud dyām astabhnād
aprathayat pṛthivīm/asya made jaritar indro divi
sūryam airayad vy antarikṣam atirat/asya made jaritar
indras samudrān prakupitām aramṇāt/asya made jaritar
indra ṛśyām iva pamphaṇataḥ parvatān prakupitām
aramṇāt/asya made jaritar indra iha śravad iha somasya
matsat/premāṃ devo devahūtim avatu devyā dhiyā/
predaṃ brahma predam kṣattram/premaṃ sunvantaṃ
yyajamānam avatu/citrāś cittrābhir ūtibhiḥ/śravad
brahmāṇy āvasā gamat//

CHAPTER V

English Translation

Agniḥ

Agni kindled by the divine beings. Agni lighted by mankind (or by Manu). Agni (fed by) of good fuel. The *Hotṛ* elected by the gods. The *Hotṛ* elected by men (or Manu.) The conductor of sacrifices. The charioteer of sacrifices (oblations). The *Hotṛ* unassailed. The quick bearer of offerings. May the god conduct the divinities hither. May the divine Agni offer (oblations) to the gods. Let him, the knower of all do the sacrifices, (or he performs the sacrifices).

Indro marutvān

2. Let Indra in company with the Maruts partake of the Soma juice—who is lauded by the *Maruts*—who is associated with the troop of the Maruts—who has the *Maruts* for his friends—who takes delight in the Maruts—who by slaying the demons of drought released the waters with the might of the Maruts—whom the gods praised at his conquest of the waters, at the overthrow of *Vṛtra*, at the killing of *Sambara*, at the search for kine, at his praising the secret steps in the farthest distance, whom the prayers invigorated—invincible by might, doing honour to the divinities with his allies the Maruts—May Indra hear our (prayers) along with the Maruts and drink of the Soma-juice. May the god favour this divine invocation with the godly thought. May he favour the priesthood and the reigning order. May he the wonderful protect this Soma-pressing sacrificer with splendid favour. May he hear the prayers and come with safety.

Indro devaḥ

3. May the divine Indra drink the Soma—the mightiest of the single ones—the most energetic amongst those that are

born in great numbers—the driver of the bay steeds¹—the lover of (inspirer) Pṛśni—the holder of the thunderbolt—the piercer of the cities—the breaker of the citadels—the releaser of the waters—the mover of the waters—the leader of living beings or warriors—the great striker, of wide renown—the bestower of wealth—of marvellous skill—the god who has been here of his own accord—May the god listen to my prayer here—may he drink the Soma—May the god protect the divine call by his godly thought. May the wonderful favour the sacerdotal order, the military and this pressing sacrificer with manifold wonderful protection. May he hear the prayers and come hither with (protection) safety.

Savitā devaḥ

4. May the god *Savitṛ* partake of the Somajuce—golden handed golden tongued—of handsome arms (and) of beautiful fingers—of true libations thrice in the day—who has inspired the two holders of treasure—both (of them) finding pleasure in the act of inspiration—(granting the best) bringing quickly the best (boon) of *Savitṛ*—the milk-yielding cow—the draught bull—the swift horse—the victorious chariot fighter—the wife bearing many children—the youth fit for the assembly hall.

May (*Savitṛ*) drive the virulent disease away—the most obstinate. May god *Savitṛ* hearken here and delight with the Soma-sap. May the god protect the divine call with his divine wisdom. May the wonderful (god) protect the priesthood (and) the reigning order and the Soma-pressing sacrificer by means of (his) wonderful protective measures. May he come hither with protection at our prayers.

Dyāvā Pṛthivī

5. May Heaven and Earth delight with the Soma (sap)—the father and the mother—the son and the generator—the

1 Or the occupier (of a chariot) drawn by two steeds.

milch cow and the ox—auspicious and Dhiṣaṇā (the two worlds—Dhiṣaṇā-dual)—one having much semen and the one having abundant milk—benevolent and causing enjoyment—the one vigorous and the one full of juice (milk)—one impregnating and the one bearing the seed—May Heaven and Earth hearken here and be drunk with the Soma—May the two divinities protect the divine call with the divine wisdom—May the two wonderful (beings) favour the priesthood and the military and the pressing sacrificer with various kinds of divine protection. May the two hearken our prayers and come with protection.

Ṛbhavo devāḥ

6. May the divine Ṛbhus be drunk with the Soma juice—skilful in work—clever with the hands—most fortunate by their riches—most labourious by labour—the strongest by strength—who kept the all-impelling and omniform milch cow—the cow they took care of became omniform—they yoked the two horses—they went near the gods—they aroused the maidens enjoying—at the close of a year they of great skill secured a share of the sacrificial offering. May the divine Ṛbhus hearken hither and be drunk with Soma-sap. May these divine beings protect the holy call with their divine wisdom—May they who are wonderful, protect the sacerdotal and the military and also the Soma pressing sacrificer by means of wonderful protection. May they hear the sacred prayers and come here ensuring security.

Visvedevāḥ

7. May the All-Gods be drunk with Soma-sap—the universally adored—the all-powerful all—the highly eminent—having quickmoving food—holding a portion (of it)—united they carry cooked food—having the nature of the wind and impelled by fire—they who stand on heaven, the sky and on the earth on the waters, on the highest heaven, on the

priesthood on the ruling class—on the straw—on the altar—on the sacrifice and on the wide middle region—who are three and eleven—and three and thirty—three and thrice hundred—three and three thousand—so many are favourable—so many are bountiful—so many are the spouses—so many are the heavenly females—so many at the rising—so many at the setting—Or the divinities are greater in number than these—O gods may I not be overcome either by underpraise or overpraise for your sake.

May All-gods hearken here and enjoy the Soma-sap.

May the gods protect the divine call by means of divine wisdom.

May the wonderful ones protect this Soma-pressing sacrificer with their wonderful protections.

May they come hither with safety at our prayers.

Agnir Vaiśvānaraḥ

8. May *Agni Vaiśvānara* be drunk with the Soma-sap—the fuel of all gods—the perpetual divine light—who shone for the community of men—shone for the by gone days—(who) is unaging in the rank of the dawns—who illumines the heaven, the earth and the wide middle region—may he offer protection to sacrifice by his light.

May *Agni Vaiśvānara* hearken here and enjoy the Soma-sap—may the god protect this divine call by his divine wisdom. May he the wonderful protect the sacerdotal and the military and the Soma-pressing sacrificer with his wonderful protection. May he come at our prayers with protection.

Maruto devāḥ

9. May the divine *Maruts* be drunk with the Soma-sap—uttering a shrile cry—of voluminous roar—singing hymns of

great vigour—heroic and of invincible chariot—the impetuous, the sons of Pṛśni—the bright—wearing golden rings—(of praiseworthy fortune) strong and of praiseworthy fortune—having the sky as their sphere and having rain for their clothes—May the divine *Maruts* hearken here and enjoy the Soma-sap. May the gods protect this divine call with their divine wisdom. May the wonderful ones protect the sacerdotal (and) the military and the Soma-pressing sacrificer with their wonderful protection. May they come hither at our prayers.

Agnir Jātavedāḥ

10. May *Agni Jātavedas* be drunk with the Soma-sap—he is of beautiful array and of brilliant light—the lord of the house never absent from home—who is beyond darkness and beautiful—with oblations of clarified butter and worshipful—of manifold path—whose sacrificer is never (surpassed) over-come—the conqueror of enemies by ascertainment but not himself vanquished—O *Agni Jātavedas* bestow (upon us) power and wealth—who is delightful and happy in work—Protect from calamity the sacrificer who kindles you—*Agni Jātavedas* hearken here and be delighted with the Soma-sap.—May this god protect the divine call by his godly thought—May he the wonderful protect the sacerdotal and the military by his wonderful security measures.—May he come hither with protection at our prayers.

Asymade jaritar Indraḥ

11. O invoker, in fury of this may *Indra* enjoy the Soma-sap—in fury of this, O invoker, *Indra* killed the serpent of the sky—in fury of this *Indra* slew *Vṛtra*—in fury of this *Indra* set the waters in motion—in fury of this *Indra*—moved the motionless—he caused (the slender) to swell without being conquered—in fury of this *Indra* raised up the Aryan colour—lowered down the common folk to a stand still position—

in fury of this Indra fixed the heaven high and expanded the earth—in fury of this, *Indra* raised the sun to the heaven—in fury of this *Indra* crossed the middle region—in fury of this *Indra* set at rest the agitated seas—in fury of this Indra set at rest the mountains leaping like antelopes—in fury of this may *Indra* hearken hither and enjoy the Soma-sap—May the god with his divine wisdom protect this holy invocation—May the wonderful god protect with his wonderful safety the sacerdotal and the military—May he come hither with protection at our holy prayers.

CHAPTER VI

Word-Notes

Nivid No. I

This set of Nivids is termed as a '*puroruc*' in the A. B.—because it leads all the other Nivids.

It consists of twelve clauses (*pada*). Here Agni is without any special introductory epithet unlike *Agni Vaiśvānara* (No. 8) and *Agnir Jātavedaḥ*. (10)

There are three finite verbs *vaksat*, *yakṣat* and *karati*—all are in the subjunctive mood. But *karati* according to A. B. is in the indicative present.

Manviddhaḥ—

cf., Rv. vii. 2. 3.

Suṣamit—

cerebralization of the second member of the compound (Pāṇ viii. 3. 106). Su-sam+√. indh—root noun—a good kindler or by Bahuvrīhi "of good fuel".

Hotā—

Avesta Zoatā—'invoker' Rv. I. 1. 1.

Deveddhaḥ—

Rv. X. 64. 3.

Prañih—

pra+√. nī (to lead)—*kvip*—root noun—Pāṇ iii. 2. 61—leader or guide.

Yajñānām—

objective genitive (Pāṇ. ii. 3. 65) *yajña*—Greek—'aynos' (holy).

Rathih—

charioteer, driver of the chariot—*ratha*+ī (relation suffix) according to Vārtika under Paṇ V. 2. 122. cf., '*sumaṅgalī*' (Rv. x. 85. 33) '*rathīr adhvarāṇām*' cf., TS. 2. 5. 9. 2

atūrta—unhurt, unassailed $\sqrt{\text{tur}}$ (4 Atmanepada + ta. (past participle affix). According to A.B. 'uncrossed'—from $\sqrt{\text{tṛ}}$ (to cross)—unsurpassed.

Tūrṇih—

quick, speeding from $\sqrt{\text{tvar}}$ + ni (by samprasāraṇa 'tur' Pāṇ vi. 4. 20. According to S.K. $\sqrt{\text{tur}}$ class iv. Atmanepada (Uṇādi iv. 52),

Havyavāṭ—

Carrier of 'oblation'—havya— $\sqrt{\text{vah}}$ (to carry) + ṇvi Pāṇ iii. 2. 64—classical form *havyavaha*.

Adhavarā—

base 'adhvara' neuter plu—'sacrifices' (1) Sāyaṇa: from $\sqrt{\text{dhvṛ}}$ to injure—not injuring, (2) adhvan (way) + r—that which leads to the right path (sacrifice).

Karati—

(1) $\sqrt{\text{kr}}$ + present subjunctive 'May he perform', (2) Present indicative according to A.B. 'karoti'—is a later development of 'kṛṇoti' (cf., Pāṇ iii. 1. 79).

Nivid No. 2

Indra-marutvān—

Indra with his allies—the Maruts.

Somasyā—

partitive genitive for the accusative with the verb 'pibatu'. But in Nivid 3, the accusative is used.

Pibatu—

Imperative 3 sing of $\sqrt{\text{pā}}$ (pib—to drink), Lat 'bibo'.

Marudgaṇaḥ—

'having the troop of *maruts*. Indra is said to be the leader of the Maruts (*indrajyeṣṭāḥ marudgaṇāḥ* Rv. I. 23. 8).

Marudvṛdhaḥ—

'the delighter of the *maruts*'—marutām vṛdhaḥ (vardhakāḥ)— $\sqrt{\text{vṛdh}}$ + ka—Pāṇ iii. 1. 135).

Marutsakhā—

One who has the *maruts* for his friends (Bahuvrīhi).

Asṛjat—

Imperfect of √sṛj to 'release'.—It is the narrative tense throughout the whole set of Nivids.

Ojasā (saha)—

sociative instrumental with 'saha'. but 'anādhṛṣṭānyojasā' is a case of 'hetau tṛtīyā' Pāṇ ii. 3. 23.

Anvamaḍan—

Congratulated, cheered. anu+√mad (to delight to revel)+Imperfect (narrative tense). The '*upasarga*' (pre-verb) is 'used with the verb unlike *ā devo devān vakṣat*' (Nivid I) where *ā* is separated from *vakṣat*.

Yaḥ (īm)=

Nominative case instead of *yam īm* as the object of *anvamaḍan*.

Īm—

an indeclinable word derived from the pronominal root—*i* used for affirmation after the relative pronoun '*yaḥ*—almost restricted to the Rv. [The earlier Nivid in the prose has its use]. It is here followed by '*enam*'. In this Nivid it is also preceded by *āt*.

Aptūrye—

'in the conquest of water' √tur (4 Atmanepada) + ya.

Śambaraḥatyē—

slaughter of Śambara. śambara—√han (to kill 2 Parasmaipada)+kyap (Pāṇ iii. 1. 108 at the end of a compound neuter (Vedic), but singly feminine in Sanskrit—'*hatyā*').

Giviṣṭau—

Search of kine but nowhere the Paṇis are mentioned in the Nivids.

Guhyā padā—

Instrumental with—*ā*.

Paravati—

Parā + vat (suffix—auṇādika—to signify a root after the ‘*upasarga*’)—‘staying at a distance’—the farthest distance.

Ād (īm) =

āt—after (particle), used with *īm*.

Brahmāṇi—

Subject, ‘the prayers’ (*mantras*).

Vardhayan—

participle form of √vṛdh (causative) used as a finite verb (Macdonell—A Vedic Grammar for Students, page 329).

Devebhyaḥ—

Final dative.

Duvaḥ—

offering, service, honour—from √du (derived from √dā) + as.

Kṣatram—

the military or ruling power.

Brahma (n)—

priesthood, priest, neuter,—in this sense masculine in the later Vedic literature. In the sense of Vedic prayer or *mantra* it is neuter (plural) ‘*brahmāṇi*’ in the Nivids.

(ā) gamat—

subjunctive of √gam—May he come.

śravat—

subjunctive of √śru ‘May be hear’.

Nivid No. 3

In this set Indra is qualified by the epithet ‘*deva*’ (god, divine being).

Somam—

Accusative of the verb ‘*pibatu*’.

Ekaṇānām—

eka—√jan + ḍa (Pān. III.2.98)—born from one (Singular)
Genitive—Pān II. 3-41.

Vīratamaḥ—

most heroic—Superlative with-tama (*Lat timo*) *Vīra*-hero
Lith—*vy'ras*. Lat—*vir* [both nouns and adjectives take
this secondary suffix (—*tama*) in the Veda]

Tavastamah—

Strongest √*tav*+*as*+*tama*. [*'tavas'* strength and strong
(adjective)]

Haryos sthātā—

driver of the two bay steeds. According to Sāyaṇa T. S.
bhāṣya—(I.4.28.1)—‘one who takes his seat in a chariot to
which horses are yoked. A portion of Nivid No. 3 ‘*haryoḥ*
sthātā, vajrasya bhartā, prśneḥ pretā—are found in T.S.
But these are addressed to Soma. This shows the depen-
dence of the later Saṃhitās on the Nivids.

Prśneḥ pretā—

prśni=the speckled one=(1) Mother Earth, (2) variegated
colour (3) sacrificial food (according to Sāyaṇa T.S. *Bhāṣya*)
√*śprś*+*ni* uṇādi IV. 52. The *maruts* are called ‘*prśnimā-*
tarah. pretā—(1) √*pri* (to love)+*tṛ* lover (2) *pra*—√*i* (to
go, causative sense)+*tṛ*—inspirer, instigator, stimulator.

Vajrasya bhartā—

‘carrier of the thunderbolt’ objective genitive. √*bhṛ* (to
bear)+*tṛ*

Purāṇi darmā—

‘piercer of the cities.’

Purām bhattā—

one who slips the citadels. objective genitive.

Upamājikṛt—

According to Ś ś s the reading is *upamātikṛt*—the giver or
bestower of wealth’. *Upamājikṛt* does not give a proper
sense.

Daṃsanāvān—

of wonderful skill. *daṃsana*—*daṃs*+*ana* wonderful skill,
(possessive suffix)—*matup* (*vat*)

iha—hither

uśan—desiring √ *vaś* (to desire) + present participle

Babhūvān—

√ *bhū* + *kvasu* perfect participle—Pāṇ III.2.106—has been
—‘who has been here of his own accord (*uśan*).

Apāṇ sraṣṭā—

‘*apāṇ sṛṣṭā*’ is a corrupt reading.—‘the releaser of water.

Apāṇ netā—

‘the leader of waters’. This means Indra not only released
the waters but also led them to proper spots.

Satvanām (netā)—

the leader of persons with stamina,—leader of the heroes,
or creatures.

Nijaghniḥ—

the great striker

Dūreśravāḥ—

of wide renown, farfamed. It is Bahuvrīhi, the case
termination of the first member is not dropped here.

Śravas—

renown, fame, Gk *kleos* OSL *slovo* √ *śru* + *as*

Nivid No. 4

This set is addressed to Savitr—the sun-god. He is a
golden deity. He is not here described as a spiritual inspirer
as is done in the famous Gāyatrī *mantra* of Book III of the
Rv.

Somasya—

partitive genitive.

Hiraṇypāṇi—

‘with golden hands’ a famous epithet found throughout
the Rv. I. 22. 5 ; 1. 35.9, VI. 71.4, VII. 38.2

Sujihvaḥ—

‘with a beautiful tongue’ Rv. III. 54. 11

Svaṅguriḥ—

with beautiful fingers, with beautiful rings R̥v. IV. 54. 4

Subāhuḥ

—‘with beautiful hands (=with golden arms—*hiraṇya hastah*) or well-built hands.

Trirahan—

thrice daily (in the day.) *triḥ*=thrice—multiplicative adverb. *tri* + *suc* (=s) Pāṇ V. 4. 18. With multiplicatives genitive is recommended by Pāṇini in a temporal sense (‘Pāṇ II. 3. 64) instead of locative. In the Veda and Brāhmaṇa it is followed. The loss of the locative termination in *ahan* (= *ahani*, *ahni*) in the Nivid indicates its earlier character.

Satya savanaḥ—

‘of true libation’—of unfailing libation—‘one whose, orders are true or valid (Monier Williams. Sans-Eng. Dictionary p. 1136).

Yat—

=*yaḥ*—who, the loss of the nominative termination—Pāṇini VII, I. 39

prāsuvaṭ—

inspired or generated, *pra-*√*sū* (to inspire) 6 *Parasmai* imperfect. 3 sing.

Vasudhitī—

‘the two holders of wealth’ (*vasu*). √ *vas* + *u*,—√ *dhā* (to hold) + *ti* (‘agent suffix) dual feminine.

Joṣṭrī—

enjoying, loving, cherishing √ *juṣ* (6 A—to enjoy) + *tr* + fem suffix, dual

Savīmani—

in the act of inspiration—√*sū* (to inspire) + *iman* (verbal noun suffix), locative. cf. ‘*havīman*’ (call).

Yat =

yaḥ who

sāvitram—

belonging to Savitr

Śreṣṭham—

the choicest (boon)—adjective used as a noun,

Āsuvaṇ—

participle used as verb—‘inspired, brought forth.’ The subject ‘*ubhe*’ is in the dual, number and the participle is in the singular number.

Doghdhrīm dhenum—

‘the milch cow—was regarded among the Indo-Aryans as the best boon. Among the Iranians the bull was regarded as holy (the urine of the bull is held sacred).
√ *duh* + *tr* (c) fem suffix.

Volhāram—

the draught (bull), √ *vaḥ* + *tr* Acc, Sing—intervocal *lh* is a Ṛgvedic characteristic.

Anaḍvāham—the bull

Āśuṃ (saptim)—

swift, or quick (horse.) āśu—swift Gk. *okus* Lat *ocior*

Saptim—

steed √ *sap* (to serve, class I *parasmaipada*) + *ti*—derivative sense—‘one that serves the human beings’.

Jiṣṇum—

Conquering √ *ji* (to win) + *ṣṇu*—cerebralization after *i*

Ratheṣṭhām—

seated on the chariot (*samāsa* like *duresravāḥ*)
ratha + √ *sthā* + *kṣip*—accusative sing

Purandhim—

the wife or woman bearing many children, *pura* (full)
+ √ *dhā* (to bear, to hold) + *ki* (=i) Pāṇ III. 3. 93 [or

purandhri, purandhrī] Yāska—"purandhiḥ bahudhīḥ"*
Yōṣām—

woman √ *yuṣ* (to serve, to love) + *ac* (=a) + fem ā Pāṇ III.
 I. 134

Prāsuvaṭ—

generated, impelled—*pra* + √ *sū* (to generate or impel)
 imperfect 3 sing.

Sabheyam—

Fit for the assembly—Vedic form by Pāṇ iv. 4. 106.
 from *Sabhā* + *ḍha* (eya). The classical form is 'sabhya'.

Yuvānam—

Youth—Acc Sing of 'yuvan'.

Sāviṣat—

May he impel or drive away—remove √ *sū* (=impel)
 + Subjunctive (aorist) 3 sing.

Parāmīvām—

Virulent disease √ *am* (to injure) + *vā* = *amivā* femīnīne
 that which injures (a person)—disease.

Parāghaśaṃsam—

The most wicked, *para*—great, most. 'aghaśaṃsam'—
 one who forbodes ill or obstinate—*agha* (evil) *śaṃs*
 (to speak)—root noun.

Somasya (matsat)—

Genitive in the sense of instrumental (= *somena matsat*)
 with √ *mad* (to rejoice, to intoxicate). Instrumental
 and locative are also used [Macdonell, Vedic Gram. for
 Students, p. 319]. But in the Brāhmaṇa only genitive is
 used with √ *trp*. This indicates that the style of Nivid
 is of earlier date than that of Brāhmaṇa.

* The Nividadyāya was an important text of authority before the
 author of the Bṛhad-devatā (Śaunaka). In determining the deity of a
mantra where it is difficult to do so, the actions of the deity will have to
 be taken into account just as is in the Sāvitra *nivid* कर्मैव तावत् सवित्र्यां
 निविदिस्ताति कर्मणा B.D. III.50. Here *dhanu* is called *doghdhrī* yielding
 milk, the *sapti* (horse) is called *āśu* or the bull is called *Volḥhā* or carrier.

Nivid No 5

This set is addressed to the dual divinity *Div* and *Pr̥thivi*. *Div* is an I.E., divinity—Father Heaven. In the Indo-Aryan pantheon *Div* and *Pr̥thivi* are conjointly addressed—*Pr̥thivī* has one hymn to her credit. (Rv. V. 84)

Div becomes *dyāvā* in *Dvandva* (compound) when compounded with *Pr̥thivī* Pāṇ VI. 3, 29. In this type of coordinate compounds both the members are the names of associated deities. Both retain the dual termination. According to Pāṇini the base of the first member is *div*. But according to comparative philology the base is *dyu* (in Sanskrit) before consonants and *div* comes by Samprasāraṇa.

Matsatām—

The verb agrees with the subject in the dual.

Pitā ca mātā ca—

Elliptical *Dvandva* (*Ekaśeṣa* according to Pāṇini) is not used here.

Putraśca prajānanam ca—

The son and the generator, *prajānanam*—*pra-jan* (to beget)+*ana* (active suffix). Pāṇ III. 1. 134.

Dhenuḥ—

milch cow—refers to the earth with vegetation.

Ṛṣabhaḥ—

the bull—refers to *Div* shedding rain upon the earth for the growth of vegetation.

Dhanyā—

bestowing wealth—*ā* termination signifies dual—referring to '*dyāvāpr̥thivī*'. *dhana* (wealth)+*ya* secondary suffix Pāṇ IV. 4. 98.

Dhiṣaṇā—

intelligent, wise—dual—*ā*. In the Ṛgveda the word refers to two Soma-cups. The Heaven and Earth are regarded figuratively as two bowls. But the figurative use developed late in the Ṛgveda.

Ūrjasvatī—

full of vigour, full of strength—*ūrjas* (vigour)+*mat* (vat) dual fem. Vedic—Pāṇ V. 2, 121, classical—*urjasvinī*.

Payasvatī—

abounding in sap. *payah(s)*+*vat* (water, sap, milk)+fem. dual adj. qualifying *dyāvāprthivī*—classical '*payasvinī*' [Both *Div* and *Prthivī* abound in sap—one as the giver, the other (Earth) as the receiver of sap]. *Dyāvā-prthivī*—fem.—the last member of the co-ordinative compound being a fem—Pāṇ II. 4, 26. [*payasvatī*=*rasavatī* is the meaning].

Suretāḥ—

Bahuvrīhi with *su* as the first member (cf. *subāhuḥ* and *svraṅguriḥ*).

Sudughā—

yielding abundant milk (*Prthivī*) or sap. *su*+√*duh* (to milk)+*kap* (=a)+fem.—*h* changes to *gh* Pāṇ. III. 2, 70.

Śrutām—

May the two hear—root aorist, imperative of *śru* (to hear) 3rd pers. dual.

Matsatām—

be exhilarated —√*mad*+aorist imperative 3rd person dual.

Nivid No. 6

Ṛbhus were human beings (Ṛv. I. 20 ; III 60. 3) and they were raised to the status of divine beings for the services they rendered to the gods and had their share in Soma drinking. So in the first clause of this *Nivid* they are addressed as '*devāḥ*'

Viṣṭvī—

having been active—gerund of *viṣ* (to be active). *vis*+*tvī* (=tvā in classical Sanskrit).

(*Viṣṭvī*) *svapasah*—

of excellent work (*Bahuvrīhi*)

Viṣṭvī svapasah—

having been active they are of excellent work cf.
dhanyā dhaniṣṭhāḥ, *śacyā śaciṣṭhāḥ*, below.

Dhanyā dhaniṣṭhāḥ—

having been best owners of wealth they are the best
among the possessors of wealth. [the repetitions have
made the clauses very forceful in import]

Śacyā śaciṣṭhāḥ—

śaci (fem) instrumental—ā – power, strength (most powerful
by strength).

Śamyā—

śamī (fem) holy work.

Śamyā śamiṣṭhāḥ—

holiest by holy work.

Viśvajuvam—

all impelling—Acc. Sing – *visva* (all) √jū + *kvip* Pāṇ
iii. 2. 76.

Viśvarūpām—

Omniform—*Bahuvrīhi* compound.

Arakṣan—

Imperfect of √rakṣ (to protect.)

Dhenuḥ—

subject of ‘*abhavavī*’, but it is the object of *arakṣan*,
[the subject of the clause is more prominent than
the object]

Ajuñjata harī—

Yoked the two horses (of Indra).

Āyuh—

Imperfect of √yā (to go) 3rd. per. plu.

Upa—

the *upasarga* is separated from the verb and put after
it (Pāṇ I. 4. 81).

Abudhran—

awoke √ budh (wake) + root aorist 3rd. person plural.

Kanīṇā—

Kanīna-young, *kanīnā* - (maiden) + instrumental singular, sociative instrumental without 'saha'. This is the only example of its kind in the Nivids.

Sammadantaḥ—

present participle plural of √ mad (to be delighted)—in *sammadantaḥ*—the 'sam' has the sense of *saha*—delighting together. cf. Classical. *Samam* (with).

Samvatsara—

at the end of a year, temporal locative [to mean that something has happened at the end of a period—Macdonell: A Vedic Grammar for Students—page 324]

Nivid No. 7

This set of Nivids addressed to All-gods is recognised by the *Bṛhadāraṇyaka Upaniṣad*. These *Nivids* embrace all the gods and goddesses of the Vedic pantheon.

Viśve—

all—nom. pl. of *visva*

Vaiśvānarāḥ—

belonging to all men, universally worshipped, embracing all, omnipresent.

Mahi—

greatly (qualifying *mahāntaḥ* (great)

Mahi mahantaḥ—

Very great, greater than the great.

Takvānnā (h)—

of quick moving food (*anna*) *takvan*—swift √ *tak* (to move) + *van* Pāṇ III. 2. 75.) Rv. I. 65. 2, Sāyaṇa also derives it from *tak*. Avestic 'toku'.

Nemadhitīvānaḥ—

nema—half, Avestic *naema*—*nema* when a pronoun it means ‘the other’—*nemadhitīvānaḥ*—plural of *nemadhitīvan*—*nema* √ dhā + ti + vanip (van) by Vārtika under Pāṇ V. 2. 122 ‘holding half or possessing a portion of it.

Āskrāḥ—

jointly, united (Rv. I. 186.2 ; VII. 43.5) in close proximity

Pacata—

cooked food √ *pac* (to cook) + *atac*

Pacatavāhasaḥ—

Carriers of cooked food. *pacata* + √ *vah* (Carry) + *asun*—*Uṇādi* IV. 220 [united they are carriers—of sacrificial or cooked food]

Vāta ātmānaḥ—

having wind as their body. Loose *Bahuvrīhi* compound with hiatus for *sandhi*.

Agniṣṭāḥ—

impelled by Fire, √ *jū* (impel) + *ta* (past participle) nom. plural,

Ātasthuḥ—

has covered, has spread over, *ā* + √ *sthā* (to stay) + perfect 3rd. plu.

Traya ekādasāḥ—

three-fold eleven.

Tavatīḥ—

Nom. plu. fem.—declension—devī type (classical *tāvatyaḥ*).

Udarane—

at the rising, √ *udṛ* (to rise) + *ana* (primary suffix) loc sing.

Niveśane—

at the time of retirement or rest. *ni*—√ *viś* (to enter) + *ana* locative of time.

Patnīḥ—

Spouses—classical *patnyaḥ*.

Gnāḥ—

divine females [according to Nighaṇṭu I. 11. the word is a name for speech or voice].

Rātiṣācali—

bountiful—*rāti* (gift) + $\sqrt{sac}$ + *kvip*, cerebralisation of the root after ‘—i’ Pāṇ viii. 3. 98.

Abhiṣācali—

accompanying, favourable, Rv. vi. 3. 9. Pāṇ viii. 3. 98.

Mā—

particle of prohibition.

Mā vikṣi—

‘may I not be injured or destroyed’—injunctive passive of $\sqrt{viṣ}$ (to separate).

Pariśasā—

(by) under-praise—for under-praise. *pari*— $\sqrt{śams}$ + *kvip* (root noun) instrumental of cause Pāṇini II. 3. 23 [avoidance of praise].

Atiśasā—

due to over-praise (excess of praise) *ati*—over—*ati* + $\sqrt{śams}$ (to praise) + *kvip*—root noun.

Nivid No. 8

Nivid No. 8 is addressed to the *Vaiśvānara* aspect of Agni. This Agni is omnipresent in the three spheres of earth, sky and the highest heaven. This light is eternal heavenly light.

Viśveṣām devānām samit—

Sacrificial fuel of the entire divine beings, To the gods Agni is both fire and fuel—the identity of the two is established here.

Ajasram—

eternal, everlasting—*ajas* (a + √jas + ra Pāṇ III. 2. 167.

Daivyam—

divine, heavenly *deva* + *yanue*. (fem. from *daiva* is *daivī* but from *daivya* is *daivyā*).

Adīdet—

shone—√dī (to shine class ii.—root class) + imperfect 3 sing—offered or bestowed by shining to (*viḍbhyo mānuṣībhyah* + *adīdet*).

Viḍbhyo mānuṣībhyah—

viś—race or settlement (feminine). *mānuṣībhyah*—human—final dative, '*viḍbhyo mānuṣībhyo didet*'—Shone wealth (bestowed) to the human race or settlements.

Purvāsu dyuṣu—

in the eastern regions or former days.

Didyutānaḥ—

Shining √dyu + (class I. *Ātmane*) + present participle (—*āna*).

Ajaraḥ—

unaging.

Uṣasām anīke—

series of *Uṣas*.

Bhāti (ā)—

Shines √bhā (to shine II. *parasmai*), present indicative.

Yajñāya—

for the good of sacrifice.

Śarma (n)—

protection, shelter.

Yamṣat =

May he stretch out, may he give √yam (class I—to stretch out, to offer) + subjunctive 3 sing.

Nivid No. 9

This set is addressed to the Maruts without their chief ally Indra. Indra is *marutvān*—has the *Maruts* for his friends.

Suṣṭubhāḥ—

uttering shrill cry.

Svarkāḥ—

Of voluminous roar.

Arkastubhāḥ—

arka—(hymn) √ *stubbh* (to praise) + *kvip*—singing hymns.

Bṛhadvayasaḥ—

of vigorous age (*vayaḥ*)—*br̥hat* great—youthful and strong.

Anādhr̥ṣṭārathāḥ—

having invincible chariots.

Bhandadiṣṭayaḥ—

bhanda—praiseworthy, *diṣṭi*—fortune—of praiseworthy fortune—extremely fortunate.

Tveṣāsaḥ—

brilliant, glittering. √ *tviṣ* (to glitter) + *ac* (Pāṇ III. 1, 134) Nom. plu with—*āsaḥ*.

Nabhasyāḥ—

belonging to the aerial region.

Varṣanirṇijah—

rain-clothed—having the showers as their garments ; *nirṇij*—cloth, garment.

Nivid No. 10

This set is addressed to *Agni Jātavedas*. The epithets say ‘he is the lord of the house, (*gr̥hapati*) and is never absent from home (*aprosivān*). Then he is the Agni installed in the house—he never forsakes the house-holder. He is worshipful

(*īḍya*) and is gratified with the oblation of clarified butter (*ghṛtāhavana*). *Agni Vaisvānara* is omnipresent, but *Agni Jātavedas* as the title implies is omniscient (*jāta* (born) + √ *vid* (to know) + *asun*—knower of all that is born. (2). *Vedas*—wealth or property, master of all created wealth).

Svanīkaḥ—

of beautiful appearance (*anīka*) ; with a beautiful troop.

Citrabhānuḥ—

of wonderful brilliance or light.

Aproṣivān—

not absent *a(na)* + *pra*—√ *vas* (to live) + perfect participle.

Tiraḥ (tamāṃsi)—

particle works as a verb—*tiraḥ*—going beyond—removing *tamāṃsi*—darkness, object of *tiraḥ*.

Darśataḥ—

beautiful to look at, fit for observation √ *drś* (to see) + *atac* (cf. *Yajataḥ*)

Ghṛtāhavana—

one whose oblation is clarified butter (*ghṛta*) *āhavana*—oblation,

Īḍyah—

worshipful—√ *īḍ* + *ya* (cf. *Rv. I. 1, 2*).

Bahulavartmā (man)—

of manifold path.

Āstrītajajvā—

one who has spread the sacrifice as a worshipper.

Pratityā—

by his understanding, or intelligence.

Śtrūn (jetā)—

accusative for the objective genitive.

[In the Nivids accusative and genitive both are used in connection with a verbal noun].

Dyumnam—

wealth (shining gems).

Sahaḥ—

strength.

Abhi—

ā jacchasva—bestow on (beptow upon us wealth and power).

Tuśaḥ—

delighted. √tuś (to be pleased)+ka Pāṇ III. I. 135.

Aptuśaḥ—

delightful in work (*ap*—work).

Samiddhāram—

Kindler—sam√indh (to kindle)+tṛ—accusative. sing qualifying ‘*stotāram*’ (invoker).

Aṃhasas (pāhi)—

from sin (protect—*pāhi*).

Nivid No. II

It is addressed to Indra who is under the influence of Soma-sap which produces intoxication. ‘*asy made jaritaḥ*’—is a sort of refrain like ‘*sa janāsaḥ Indraḥ*’ (Rv. II. 12). It is possible that *asyamade* etc. was taken as the model of Rv. II. 12. when at a later period doubt arose as to the very existence of Indra.

In this set of *Nivids* the invoker (a believer) is addressed whereas in Rv. II. 12 the sceptics are addressed. In the last six clauses of the Nivid the refrain is absent. Similarly in the last stanza of Rv. II. 12 the refrain is not (*sa janāsaḥ-indraḥ*) available. In this set of *Nivids* it is stated that Indra killed the demon of drought in two forms—in the form

of *Ahi* (a serpent) and in the form of *Vṛtra* or obstructor of the flow of water.

The great cosmic actions attributed to Indra in this set of Nivids are found throughout the Ṛgvedic *mantras*.

Asyamade—

under the influence of this (Soma-sap)—locative of circumstance—Whitney, Sanskrit Grammar – page 303.

Jaritaḥ—

the invoker, vocative of *jaritṛ*.

Ahan—

killed, imperfect of $\sqrt{h}an$ (to kill) used as a narrative tense.

Ajinva(d)t—

quicken—moved $\sqrt{j}inva$ (to quicken)+imperfect 3 sing.

Ajuvaḥ—

motionless.

[Indra moved the motionless a(na)+ $\sqrt{j}ū$ +as accusative of the verb *ajinvat*.]

['*ajinvad ajuvaḥ*'—antithesis ('*virodhābhāsa*') is used].

Apinvat—

grew greater, $\sqrt{p}inv$ +imperfect 3 sing.

Ajitaḥ—

without having been conquered a(na)+ $\sqrt{j}i+ta$ (past participle),

Āryaṃ varṇam—

the Aryan Colour.

Udatirat—

rescued—*ut*+ $\sqrt{t}ī$ (to cross class VI)+imperfect 3 sing.

Avadāsīt—

laid waste, *ava*— $\sqrt{d}as$ (*dās*). (to lay waste)+aorist 3 sing.

Viśaḥ—

settlement of common people.

Astabhñat—

propped, supported √ stambh+imperfect 3 sing.

(Indra rescued the Aryan colour, gave a firm support to it and laid waste the settlement of common people).

Dyām udastabhñāt—

fixed the celestial region high up (raised high above).

Pṛthivīm (aprathayat)—

widened the earth, made the earth extensive.

Aramñāt—

set at rest √ ram (to set at rest. class IX)+ imperfect 3 sing.

Airayat—

sent √ īra (to send)+Causative imperfect. 3 sing.

Vyatirat (vi+atirat)—

vi+tī (to cross, to go beyond and, put high above the middle region (*antarikṣam*))

Prakupitān—

agitated (adjective).

Rśyān (iva)—

(like) antelopes In Rv. VIII, 4. 10, the word is used in the singular.) In later Sanskrit the word is spelt with cerebral ṣ

Pamphaṇataḥ—

leaping √ phaṇ (to move, to leap) + intensive (frequentative) present participle, accusative plural, adjective qualifying *parvatān*

[*Rśyāṇi iva pamphaṇataḥ* etc.—this is the only simile used in the *Nivids*]

APPENDICES

I. Index of Words

(The figures refer to the Number of *Nivids*)

A

agniḥ 1, 8, 10
agnijūtaḥ 7
agne 10
ajaraḥ 8
ajasram 8
ajinvat 11
ajuñjata 6
ajuvaḥ 11
ataḥ 7
atirat 11
atiśasā 7
atūrtah 1
adīdet 8
adhvarā 1
adhvarāṇām 1
anaḍvāham 4
anādbṛṣṭāni 2
anādhṛṣṭarathāḥ 9
anīke 8, 10
antarikṣam 7, 8, 11
anvamaḍan 2
apaḥ 2, 7
aparājitaḥ 10
apām 2, 3, 11
aptuśaḥ 10
aptūrye 2
aprathayat 11
aproṣivān 10
abudhṛan 6

abhavat 6
abhi 10
abhiṣācaḥ 7
amīvām 4
ayuḥ 6
arakṣan 6
aramṇāt 11
arkastubhaḥ 9
arcantam 2
avatām 5
avatu 2, 3, 4
avadāsīt 11
avantu 6, 7, 9
avasā 2-11
asṛjat 2
astabhnāt 11
asya—11
amḥasaḥ 10
ahan (day) 2
ahan (killed) 11
ahim 11

Ā

ā 1-11
āt 2
āstasthuḥ 7
ātmānaḥ 7
āyacchasva 10
āyan 6
āryam 11

āśum 4			Ai
āsuvaṇ 4		airayat 11	
āskrāḥ 7			O
āstr̥tayajvā 10		ojasā 2	
	I		K
idam 2-11		kanīnā 6	
indraḥ 2, 3, 11		karati 1	
imam 2-11		kṛṇvan 2	
imām 2-11		karmaṇā 6	
iva 11		kṣatram 2-11	
iha 2-11			
	Ī		G
īm 2		gamat 2-4, 8, 10, 11	
īḍyaḥ 10		gamatām 5	
	U	gaman 6, 7, 9	
ut 11		gaviṣṭau 2	
udaraṇe 7		guhyā 2	
upa 6		gṛhapatih 10	
upamātikṛt 3		gnāḥ 7	
(upamājikṛt)			GH
ubhe 4		ghṛtāhavana 10	
uru 7, 8		ghan 2	
uśan 3			C
uśasām 8		ca 5,7	
	Ū	citraḥ 2,3,4,8,10,11	
ūtibhiḥ 2-11		citrāḥ 6,7,9	
ūrjasvatī 5		citrābhiḥ 2-11	
	R	citre 5	
ṛbhavaḥ 6			J
ṛśyān 11		jaritaḥ 11	
ṛṣabhaḥ, 6		jātavedaḥ 10	
	E	jātavedāḥ 1,10	
ekajānām 3		jiṣṇum 4	
ekādaśāḥ 7		jetā 10	
enam 2		jośām 4	

joṣṭrī 4
jyotiḥ 8
jyotiṣā 8

T

takvānnāḥ 7
tavastamaḥ 3
tamāmsi 10
tavaṣaḥ 9
tāvatīḥ 7
tāvantaḥ 7
tiraḥ 10
tuśaḥ 10
tūrṇiḥ 1
trayaḥ 7
triṃśat 7
triḥ 4
trī 7
tveṣāsaḥ 9

D

darmā 3
darśataḥ 10
daṃsanāvān 3
didyutānaḥ 8
divi 11
dūreśravaḥ 3
duvaḥ 2
devaḥ 1, 3, 4, 8, 10, 11
devavṛtaḥ 1
devahūtim 2-11
devāḥ 6, 7, 9
devānām 8
devān 1,
devī 5
deveddhaḥ 1
devebhyaḥ 2

devyā 2-11
dogdhrīm 4
daivyam 8
dyām 7,8
dyāvāpṛthivī 5
dyumnam 10
dyuṣu—8

Dh

dhaniṣṭhāḥ 6
dhanyā— 5,6
dhiyā 2-11
dhiṣaṇā 5
dhenuḥ 5,6
dhenum 4,6

N

nabhasyāḥ 9
nijaghniḥ 3
niveśane 7
netā 3
nemadhitivānaḥ 7

P

pacatavāhasaḥ 7
patniḥ 7
padā 2
pamphaṇataḥ 11
payasvatī 5
paramasyām 2
parvatān 11
parāghaśaṃsam 4
parām 4
parāvati 2
parvatān 11
pariśasā 7
pāhi 10

pitā 5
 pibatu 2,3,4,10
 putraḥ 5
 purandhim 4
 purām 3
 pūrvāsu 8
 pṛthivīm 8,11
 pṛśnimātarah 9
 pṛśneḥ 3
 pra 2-11
 prakupitān 11
 prajananam 5
 pratityā 10
 praṇiḥ 1
 prāsuvat 4
 pretā 3

B

babhūvān 3
 barhiḥ 7
 bahulavartmā 10
 bṛhadvayasaḥ 9
 brahma 2-11
 brahmāṇi 2-11

Bh

bahndadiṣṭayaḥ 9
 bhartā 3
 bhāgam 6
 bhāti 8
 bhūyāṃsaḥ 7
 bhūrijānām 3
 bhattā 3

M

matsat 8,10,11
 matsatām 5
 matsan 6,7,9

madantaḥ 6
 made 11
 manuvṛtaḥ 1
 manviddhaḥ 1
 mayobhūḥ 5
 marutaḥ 9
 marutām 2
 marutvān 2
 marutsakhā 2
 marutstotraḥ 2
 marudgaṇaḥ 2
 marudbhiḥ 2
 marudvṛdhaḥ 2
 mahāntaḥ 7
 mahi 7
 mā 7
 mātā 5
 mānuṣibhyaḥ 8

Y

yaḥ 2,8
 yakṣat 1
 yacchasva 10
 yajamānam 2-11
 yajñānām 1
 yajñiyam 6
 yat 4
 yaṃsat 8
 yuvānam 4
 ye 6,7
 yoṣām 4

R

rathih 1
 ratheṣṭhām 4
 rātiṣācaḥ 7
 retodhāḥ 5
 retobhṛt 5

V

vaḥ 7
 vakṣat 1
 vajrasya 3
 vardhayan 2
 varṇam 11
 varṣanirṇijaḥ 9
 vasudhiti 4
 vātaātmānaḥ 7
 vi 11
 vikṣi—7
 vidbhyaḥ 8
 viśaḥ 11
 viśvajuvam 6
 viśvamahasāḥ 7
 viśvarūpām 6
 viśvarūpī 6
 viśve 7
 viśveṣām 8
 viṣṭvī—6
 vīratamaḥ 3
 vṛtram 11
 vṛtrā 2
 vṛtratūrye 2
 vegam 11
 vedim 7
 vaiśvānaraḥ 8
 vaiśvānarāḥ 7
 voḷhāram 4

Ś

śacisthāḥ 6
 śacyā 6
 śatā 7
 śatrūn 10

śamiṣṭhāḥ 6
 śambarahatye 2
 śambhūḥ 5
 śamyā 6
 śarma 8
 śubhrāḥ 9
 śūrāḥ 9
 śravat 2-14, 8, 10, 11
 śravan 6, 7, 9
 śrutām 5
 śreṣṭham 4

S

saḥ 1
 sakhibhiḥ 2
 satyasavnaḥ 4
 satvanām 3
 saptim 4
 sabheyam 4
 sam 6
 samit 8
 samiddhāram 10
 samudrān 11
 saṃvatsare 6
 savitā 4
 savīmani 4
 saha 2
 sahaḥ 10
 sahasrā 7
 sāvitram 4
 sāviṣat 4
 sujihvaḥ 4
 sudughā 5
 sunvantam 2-11
 subāhuḥ 4
 suretāḥ 5

INDEX OF WORDS

69

sūryam 11
 suṣamit 1
 suṣṭubhaḥ 9
 suhastāḥ 6
 somam 3
 somasya 2, 4-7, 8, 9, 11
 stotāram 10
 stha 7
 sthātā 3
 sṛṣṭā 3
 svaḥ 7

svaṅguriḥ 4
 svapasah 6
 svarkāḥ 9

H

harī 6
 haryoḥ 3
 havyavāt 1
 hiraṇyakhādayaḥ 9
 hiraṇyapāṇiḥ 4
 hotā 1

II. Alphabetical List of the Clauses of the Nivid *Mantras*

(The figures refer to the serial number of the Nivids)

. a

agnir deveddhaḥ	...	1
agnir jātavedā iha śravad iha somasya matsat	...	10
agnir jātavedāḥ somasya matsat	...	10
agnir manviddhaḥ	...	1
agnir vaiśvānaras somasya matsat	...	8
agnir vaiśvānara iha śravad iha somasya matsat	...	8
agniḥ suṣamit	...	1
agne jātavedobhi dyumnam abhi saha āyacchasva	...	10
ajara uṣasām anīke	...	8
ajasraṃ daivyaṃ jyotiḥ	...	8
atūrto hotā	...	1
ato vā devā bhūyāṃsaḥ stha	...	7
anādhṛṣṭāny ojasā	...	2
apaśca svaśca	...	7
apāṃ netā	...	3
apāṃ sṛṣṭā	...	3
aptūrye vṛtratūrye	...	2
aproṣivān gṛhapatistiras tamāṃsi darśataḥ	...	10
abudhran saṃ kanīnā madantaḥ	...	6
ayuñjata harī	...	6
ayur devām upa	...	6
arakṣan dhenur abhavad viśvarūpī	...	6
arkastubho bṛhadvayasaḥ	...	9
arcantaṃ guhyā padā	...	2
asya made jaritar indro ajinvad ajuvo pinvad	...	11
ajitaḥ	...	11
asya made jaritar indro apāṃ vegam airayat	...	11
asya made jaritar indro ahim ahan	...	11
asya made jaritar Indra iha śravad iha somasya	...	11
matsat	...	11

asya made jaritar indra ud āryaṃ varṇaṃ atirad avadāsīd viśo astabhnād	...	11
asya made jaritar indra ud dyām astabhnād aprathayat pṛthivīm	...	11
asya made jaritar indra ṛśyāṃ iva pamphaṇataḥ parvatān prakūpitāṃ aramṇāt	...	11
asya made jaritar indro divi sūryam airayad vy antarikṣam atirat	...	11
asya made jaritar indro vṛttram ahan	...	11
asya made jaritar indras samudrān prakupitāṃ aramṇāt	...	11
asya made jaritar indras somasya matsat	...	11
ā		
ād īṃ brahmāṇi vardhayan	...	2
ā devo devān vakṣat	...	1
āskrāḥ pacatavāhasaḥ	...	7
ā yo dyām bhāty ā pṛthivīm	...	8
āsūṃ saptim	...	4
i		
indro deva iha śravād iha somaṃ pibatu	...	3
indro deva somaṃ pibatu	...	3
indro marutvāṃ iha śravād iha somasya pibatu	...	2
indro marutvān somasya pibatu	...	2
ihośan devo babhūvān	...	3
u		
upamājikṛd daṃsanāvān	...	3
(upamātikṛd daṃsanāvān)	...	3
urv antarikṣam	...	8
ū		
ūrjasvatī ca payasvatī ca	...	5
ṛ		
ṛbhavo devā iha śravann iha somasya matsan	...	6
ṛbhavo devā somasya matsan	...	6
e		
ekajānām vīratamaḥ	...	3

k			
karmaṇā suhastāḥ			6
kṛṇvan devebhya duvaḥ			2
gh			
ghan vṛtrā sṛjad apaḥ	...		2
ghṛtāhavana īdyaḥ	...		10
c			
citraś citrābhir ūtibhiḥ	...	2,3,4,8,10,11	
citrās citrābhir ūtibhiḥ	...	6,7,9	
citre citrābhir ūtibhiḥ	...	5	
j			
jiṣṇum ratheṣṭhām	...		4
jyotiṣā yajñāya śarma yaṃsat	...		8
t			
takvānnā nemadhitiṽānaḥ	...		7
tavaso bhandadiṣṭayaḥ	...		9
tāvatīḥ patnīḥ	...		7
tavatīr gnāḥ	...		7
tāvanṭa udaraṇe	...		7
tavanto abhiṣācaḥ	...		7
tāvanto niveśane	...		7
tūrṇir havyavāṭ	...		1
tuśo aptuśaḥ	...		10
trayaś ca triṃśat ca	...		7
trayaś ca trī ca śatā	...		7
trayaś ca trī sahasrā	...		7
trir ahan sātyasavanaḥ	...		4
tveśāsaḥ pṛśnimātaraḥ	...		9
d			
dogdhrīm dhenum	...		4
dyāvā-pṛthivī iha śrutām iha samasya matsatām	...		5
dyāvā pṛthivī somasya matsatām	...		5
dyuṣu pūrvāsu didyutānaḥ	...		8
dyām ca pṛthivīm cātasthuḥ	...		7

dh		
dhanyā ca dhiṣaṇā ca	...	5
dhanyā dhaniṣṭhāḥ	...	6
dhenuś ca ṛṣabhaś ca	...	5
n		
nabhasyā varṣanirṇijah		9
nijaghnir dūreśravāḥ		3
p		
paramasyāṃ parāvati	...	2
parāmivāṃ saviṣat parāghaśamsam	...	4
pitā ca mātā ca	...	5
putraś ca prajananam ca	...	5
purandhiṃ joṣām	...	4
purāṃ darmā	...	3
purāṃ bhattā	...	3
prśneḥ pretā	...	3
pratityā śatrūn jetāparajitaḥ	...	10
praṇīr jajñānām	...	1
predaṃ brahma predaṃ kṣatram	2-4,8,10,11	
premaṃ sunvantaṃ jajamānam avatu	...	4
premaṃ sunvantaṃ yajamānam avatām	...	5
premaṃ sunvantaṃ yajamānam avantu	...	6-7,9
premāṃ devā devahūtim avantu devyā dhiyā	...	6, 7, 9
premāṃ devo devahūtim avatu devyā dhiyā	2-4,8,10,11	
premāṃ devī devahūtim avatām devyā dhiyā	...	5
b		
barhiś ca vediṃ ca	...	7
bahulavartmāstrīta yajvā	...	10
brahma ca kṣatram ca	...	7
bh		
bhūrijānām tavastamaḥ	...	3
m		
marutām ojasā saha	...	2
maruto devā iha śravann iha somasya matsan	...	9

maruto devā somasya matsan		9
marudbhiḥ sakhibhiḥ saha	...	2
marutsakhā marudvṛdhaḥ	...	2
marutstrotro marudgaṇaḥ	...	2
mahi mahāntaḥ	...	7
mā vo devā atisāsā mā pariśasā vikṣi		7
y		
ya īm enaṃ devā anvamadan		2
yakṣad agnir devo devān		1
yajñam coru cāntarikṣam		7
yat prāsuvad vasudhitī ubhe joṣṭrī savīmani		4
ye dyām ca pṛthiviṃ cāstasthuḥ	...	7
ye dhenum viśvajuvam viśvarūpām arakṣan	...	6
ye stha traya ekādaśāḥ		7
yo viḍbhyo manuṣībhyo dīdet		8
r		
rathīr adhvarāṇām	...	1
retodhāś ca retobhṛcca	...	5
v		
vajrasya bhartā	...	3
vahulavartmā stṛṭayajva	...	10
vāta ātmāno agnijūtāḥ	...	7
viśve devā iha śravann iha somasya matsan	...	7
viśve devāḥ somasya matsan	...	7
viśve viśvamahasah	...	7
viśve vaiśvānarāḥ	...	7
viśveṣāṃ devānāṃ samit	...	8
viṣṭvī svapasah	...	6
volhāram anaḍvāham	...	4
ś		
śacyā śaciṣṭhāḥ	...	6
śambarhatye gaviṣṭau	...	2
śambhūś ca mayobhūś ca	...	5
śamyā śamiṣṭhāḥ	...	6

CLAUSES OF THE NIVID MANTRAS

75

śubhrā hiraṇyakhādayaḥ	...	9
śūrā anādhṛṣṭarathāḥ	...	9
śravad brahmāṇy āvasā gamat	...	2-4, 10, 11
śravan brahmāṇya āvasā gaman	...	6, 7, 9
śrutām brahmāṇy āvasā gamatām	...	5
śreṣṭham sāvitram āsuvan	...	4
s		
satvanām netā	...	3
sabheyam yuvānam	...	4
samidhāram stotāram aṃhasas pāhi	...	10
samvatsare svapaso yajñīyam bhagam āyan	...	6
savitā deva iha śravad iha somasya matsat	...	4
savitā devas somasya pibatu hiraṇyapāṇiḥ	...	4
sujihvaḥ	...	4
subāhuḥ svaṅguriḥ	...	4
suretās ca sudughā ca	...	5
suṣṭubhaḥ svarkāḥ	...	9
so adhvarā karati jātavedāḥ	...	1
svanīkaś citrabhānuḥ	...	10
h		
haryoḥ sthātā	...	3
hotā devavṛtaḥ	...	1
hotā manuvṛtaḥ	...	1

III. Words connected with Vedic ritual used in the Nivids

adhvara—sacrifice.

ghṛtāhavana—one whose oblation is *clarified butter*

devahūti—divine call.

pacatavāhasaḥ—carriers of *cooked food* (sacrificial food).

barhi(s)—holy *kuśagrass*.

brahma (neuter, plu.)—holy prayers.

brahma (neuter, sing)—priest-hood, priest.

yajamāna—sacrificer.

yajña—sacrifice.

varaṇa—(from *vṛtaḥ*)—election of priest.

vedi—sacrificial altar.

savana—pressing (of soma).

sunvantam—one who is extracting Soma-juice.

somapāna—drinking of some-sap (Somaṃ pibatu).

havya—oblation.

hotā—the Hotṛ priest.

IV. The deities of the Nivid mantras

(The figures refer to the Number of the *Nivids*)

Deities:—

Agniḥ—N.A. 1.

Agnir jātadevāḥ—N.A. 10.

Agnir vaiśvānaraḥ—N.A. 8.

(Asya made jaritar) Indraḥ—N.A. 11.

Indro devaḥ—N.A. 3.

Indro marutvān N.A. 2

Dyāvā-prthivī—N.A. 5.

Marutaḥ—N.A. 9.

R̥bhavaḥ—N.A. 6.

Viśvedevāḥ—N.A. 7.

Savitā—N.A. 4,

**V. List of R̥gvedic Passages (of the Śākala Śākhā) which
are analogous to the clauses of the Nivids.**

Nivid No. 1

agnir devedddhaḥ—

R̥v. vii. 1. 22; x. 64. 3.

agnir manvidddhaḥ—

R̥v. i. 36, 19. R̥v. vii. 2, 3.

hotā devavṛtaḥ—

R̥v. x. 88, 4. (*hotāsīd devajuṣṭa*).

agniḥ suṣamit—

R̥v. i. 13, 1.

prañir jajñānām—

R̥v. x. 46, 4. (*netāram adhvarānām*).

rathir adhvarāṇam—

R̥v. 1, 44, 2. (*rathir adhvarānām adhvarāna*). viii. 11, 2.

atūrto hotā—

(T. S. ii. 5. 9. 2.)

turniḥ havyavāt—

R̥v. i. 12. 6. (T. S. 2, 5, 9, 3).

ā devo devān vakṣapt—

R̥v. vi. 16, 2.

so adhvarā karati jātavedaḥ—

R̥v. vii. 13. 2.

Nivid No. 2

indro marutvān—

R̥v. iii. 4. 6, iii. 47, 12. viii. 76. 7. (also the hymn viii. 76).

indro marutvān somasya pibatu—

R̥v. iii. 47. 47.

marutstrotro marudgaṇaḥ—

Ṛv. i. 101. 11, (Ṛv. iv. 18. 7—bhāṣya of sāyaṇa) Ṛv. viii, 89, 2.

marutsakhā marudvṛdhaḥ—

Ṛv. viii, 76, 2 (indro marūtsakhā) ‘*marudvṛdhaḥ*’—in Ṛv. iii, 3. 6 is the epithet of Agni also.

ghan vṛtrā sṛjadapaḥ—

Ṛv. iii. 49. 5 ; iv. 18. 7.

aptūrye vṛtratūrye—

Ṛv. iii. 51. 9; vi. 18. 6. (*vṛtra tūrye*).

ya im enaṃ devāḥ unvamadam.....gaviṣṭau cf.—

Ṛv. iii. 47.

śambarahatye—

Ṛv. i. 112, 14.

gaviṣṭau—

Ṛv. i. 91. 23 ; iii. 47. 4; vi. 31. 3.

Nivid No. 3

Indro devaḥ ekajānām vīratamaḥ—

Ṛv. iii, 52. 8.

bhūrijānām tavastamaḥ—

In the Ṛv. ‘*tavastama*’ is the epithet of Rudra (ii. 33. 3) singly. It is also applied to Indra conjointly with Agni where it is used in the dual—*tavastamā*).

haryoḥ sthātā—

Ṛv. i. 7. 2 ; iii. 45. 2.

purām darmā—

Ṛv. iii, 45. 2. (*purām darmaḥ*),

apām sṛṣṭā—

(*sraṣṭa*) Ṛv. iii. 45. 2. (*apām ajaḥ*).

(*upamājjikṛd*) *daṃsanāvān*—

daṃsanā Ṛv. iii. 29. 2.

(*nijaghnir*) *dūreśravāḥ*—

Indra in Ṛv. x. 23. 3. is called *dīrghaśravasaspatiḥ*—
‘master of wider fame’. He is also called *ṛddhaśravāḥ*
in Ṛv. i. 89, 6.

Nivid No. 4

hiraṇyāpāṇis sujihvaḥ—

Ṛv. i. 35. 9; iii. 54. 11,

śreṣṭhaṃ sāvitrām āsuvan—

Ṛv. i. 164. 26.

parāmivāṇ sāvīṣat—

Ṛv. i. 35. 9.

Nivid No. 5

Dyāvā-pṛthivī—

For the characteristics of the divinities cf. Ṛv. vi. 70.

pitā ca mātā ca—

Ṛv. i. 160. 2; i. 180. 10.

Nivid No. 6

Ṛbhavo devāḥ—

Hymn I. 20 of the Ṛv. addressed to the Ṛbhus bears very close affinity to this set of Nivids.

The following hymns are also useful for a comparative study of this Nivid (with the hymns)—Ṛv. iv. 31-37.

śacyā śaciṣṭhāḥ—

Ṛv. iv. 20. 9.

Nivid No. 7

Viśve devāḥ

viśve vaiśvānarāḥ—

Ṛv. viii. 30. 4.

mahi mahāntaḥ—

Ṛv. viii. 30. 1.

viśve viśvamahasah—

Ṛv. x. 93. 3.

trayaś ca triṃśat ca—

Ṛv, viii. 30. 2.

Nivid No. 8

Agnīr Vaiśvānarah

viśveṣāṃ devānāṃ samit—

Ṛv. i. 59. 2.

ajasraṇi daivyaṃ jyotiḥ—

cf. Ṛv. i. 59. 2; vi, 9. 5. (dhruvaṃ jotiḥ = eternal light; everlasting light.)

yo viḍbhyomānuṣibhyo etc.—

in Ṛv. i. 59. 2—this heavenly light was produced by the gods for the benefit of the Aryan people.

ā yo dyāmbhāti etc.—

Ṛv. x. 88. 3.

Nivid No. 9

Maruto devāḥ

suṣṭubhas svarkāḥ—

the epithet 'suṣṭubhaḥ' relating to the Maruts is found in Ṛv. x. 78. 4. and *svarkāḥ* in vii. 35. 9. (*śaṃ no bhavantu maruta(ḥ) śvarkāḥ*. They are separately used in the Ṛv.

tavaso bhandadiṣṭayaḥ—

cf. Ṛv. v. 87, 1.

(tveṣāsaḥ) prśnimātaraḥ—

Ṛv. i. 23. 10; i. 85. 2; v. 59. 6. These two epithets have not been used together in the Ṛv. with reference to the Maruts.

(*nabhasyā*) *varṣanirṇijāḥ*—

The epithet '*varṣanirṇijāḥ* (rain clothed) has not been used in Ṛv. with '*nabhasyāḥ*'—cf. Ṛv. iii. 26, 5; v. 57. 4.

Nivid No. 10

Agnir jātavedāḥ

aproṣivān grhapatiḥ—

Ṛv. vi. 15. 13.

tirastamāṃsi darśataḥ—

Ṛv. iii. 27. 13

ghṛtāhavana īḍyaḥ—Ṛv. i. 12. 5; i. 12. 3. (*asi hotā na īḍyaḥ*).

samiddhāraṃ stotāraṃ aṃhasas pāhi—

Ṛv. vi. 16. 30; vi. 48. 8.

pratītyā śatrūn etc.—

Ṛv. x. 116. 5.

Nivid No. 11

Asya made jaritar indraḥ

asya made etc.—

cf. Ṛv. ii. 12.

asya made—

Ṛv. vii. 82. 3.

GENERAL INDEX

A

- Adhyāya, 7
Agni, 3, 5, 14, 22, 23, 36, 60.
Agni Vaiśvānara, 40, 43, 57, 60.
Agni Jātavedas, 41, 43.
Agniṣtoma, 21
 Āhuti, 22
 Aitareya Brāhmaṇa, 4, 5, 6, 7, 9, 11, 12, 13, 16, 18, 43, 44.
 Altar, 21
Anuṣṭup, 4
 Āsvalāyana Śrauta, Sūtra, 7
 Atharvā, 22
 Atharvaveda, 6
 Atri (seer), 21

B

- Bahvṛcs*, 9
Barhis, 22
 Bhaṭṭoji, 4
Brahmāṇī, 4
 Bṛhadāraṇyaka Upaniṣad, 55
 Bṛhaddevata, 3, 21

C

- Caru*, 22
 Cases, 17
 Compound words, 17

D

- Darvi*, 6, 21
 Declension, 17

- Dhātupaṭha, 19
Div,—24
 Durgacharya, 8
Dyāva Pṛthivī, 22, 24, 38, 52

G

- Gaviṣtau*, 23
 Greeks, 23
 Gāthās, 22
 Gayatri mantra, 25, 48

H

- Haoma ceremony, 22
 Havyavāṭ, 23
Hota, 1
Hotṛ, 5, 8, 9, 13, 14, 22, 36

I

- Indo-Aryans, 50, 52
 Indo-European, 6, 20, 52
 Indo-Iranian, 21
Indra, 22, 23, 24, 36, 41, 42, 62
 Indra, intoxicated, 23
Indra marutvān, 23
 Iranians, 50
 Italians, 23

J

- Juhū*, 21

K

- Kauṣitaki Brāhmaṇa, 13
 Kāṣika Vṛtti, 9
Khilas to Ṛgveda, 3, 11
 Kleos (Gk), 48

- juice, 21, 36, 39
- pressing, 4, 12, 39, 40,
- sacrifice, 6, 11, 21
- sap, 3, 4, 38, 39, 40, 41, 42
- share in the drinking of, 24
- Śraddhā, 23
- Srūc, 6, 21
- Stoma, 22
- Svaraḥ, 4
- Śyāvāsva, 21
- T**
- Taittirīya Saṃhitā, 43, 47
- Tenses and moods, 18
- U**
- Upasargas, 18
- V**
- Vāc, 4
- Vācḥ, 6
- Vājasaneyi Saṃhitā, 6
- Varṣanirṇijāḥ, 24
- Vārtika, 43
- Vedic accents, 9
- Verbal system, 18
- Viśve Devāḥ, 23, 39
- Viswamitra, sage, 8
- Vṛtra, 23, 36, 41
- W**
- Whiteney, 18, 62
- Y**
- Yajña (cult of), 6, 14, 20, 21, 22, 23
- Yājñikas, 7
- Yajmāna, 6, 14, 15, 21
- Yajus, 8, 9
- Yāska, 51
- Yayurveda, 11
- Z**
- Zarathustra, 22
- Zeus (Gk), 24
- Zoata (Avesta), 43

RECENT PUBLICATIONS

Bhattacharyya, Bishnupada—Yāska's Nirukta ... Rs. 6'00

— Dhvanyāloka of Anandavardhana
(Udyotas I & II) Each ... Rs. 8'00

De, S. K.—History of Sanskrit Poetics ... Rs. 30'00

— Ancient Indian Erotics and Erotic
Literature ... Rs. 6'00

— Aspects of Sanskrit Literature ... Rs. 15'00

— Problem of Sanskrit Poetics ... Rs. 15'00

Ghosh, M.—Contributions to the History of
Hindu Drama : Its origin and
Diffusion ... Rs. 6'00

— Abhinaya Darpanam of Nandikesvara
(Text with Eng. Translation) ... Rs. 10'00

FIRMA K. L. MUKHOPADHYAY

CALCUTTA

1961