

48. Now that Agni and this, (viz.) both the middle and the terrestrial Agnis, are praised with the Maruts in the (stanza) 'O Agni, with the Maruts' (*agne marudbhiḥ*: v. 60. 8)^a.

०भिरयं m¹br⁵r⁷, ०भिरयं fk, ०भिरियं hd, ०भिरिमौ r.—चोमौ ख^o hdr, चोमाव^o bf, चोमाव^o r⁵r⁷.—48^{ed} in the text follows the reading of Am¹; in B (also m¹) the line has the following form:

यदुत्तमे तृचेऽर्धर्च ईळिऽमि संसुतौ वृचे (b, वृचे m¹fk r) ।

^a Or according to the reading of B: 'In the triplet "Whether in the highest" (*yad uttame*: v. 60. 6-8), and in "I praise Agni" (*iṣe 'gnim*: v. 60. 1) in a hemistich (in each of these four stanzas), being (thus) addressed in (altogether) two stanzas' (*dvṛce*: i. e. 1^{ab}, 6^{cd}, 7^{ab}, 8^{ab}, Agni being mentioned in these four hemistichs; but Vaiśvānara is also mentioned in 8^d, so that this statement would not be quite correct). The Sarvānukramaṇī has: *āgneyam ca vā*, i. e. the Maruts, or the Maruts and Agni.

B 49. Vāc (may be) middle, all female goddesses (*striyaḥ*) (may be middle), and every male (deity may be) middle, as well as all groups (*gaṇa*), (such as) the Maruts, respectively according to their different qualities^a.

मध्यमा m¹r, माध्यमा b, मध्ये मा fk.—This śloka is not found in A, but in Bm¹ only.—The end of the *varga* is here marked by १० in bfk, not in hd; in m¹ it is marked after ०मध्यमौ (48^b), after which that MS. adds the B form of 48^{ed}.

^a This general remark is evidently suggested by the preceding śloka where the middle Agni, as specially connected with the Maruts, is distinguished from the terrestrial Agni.

11. Story of Śyāvāśva.

50. There was a royal seer famous by the name of Rathavīti Dārbhya. That king being about to sacrifice went to Atri and propitiated him^a.

दाय्यौ all MSS. and n, दास्यः Sarvānukramaṇī, Śaḍguruśiṣya, n(gh); cp. Max Müller, RV.² vol. ii, p. 45.—श्रुतः hm¹r n, श्रुतिः bfk r⁵r⁷n(gh).—राजाचिम हds, राजचिम m¹, राजर्चिम n, राजर्चिर् br, राजर्चिर् fk.

^a This story is quoted in the Nītimañjarī on RV. v. 61. 17, and by Śaḍguruśiṣya on RV. v. 61, with the omission of occasional ślokas, from here to the end (50-79). Śāyana, introduction to RV. v. 61, tells the story in another metrical form. Sieg, Sagenstoffe, pp. 50-64, treats of the story as a whole; he also states the relation of its various forms, p. 51, note³.

51. And making known his identity and the object he had in view, as he stood with folded hands, he chose the seer Arcanānas, the son of Atri^a, to officiate as (his) priest.

कार्यमर्थं hm¹rnṣ, कार्यवन्तं bkr⁵r⁷.—°लिः स्थितः fkr, °लि स्थितः hm¹bs.

^a Sāyaṇa on RV. v. 61 speaks of him as *atri-kula-nandana*.

52. He, accompanied by his son, went to the king for the performance of the sacrifice. Now the son of Arcanānas, Atri's son, was Śyāvāśva,

भ्यगच्छन्तं hm¹frṣ, भ्यगच्छन्तं bkn.—आवाचस्वा° hm¹r, आवाचस्वा° f, आवाचस्व° ṣ, आवाचस्वा° n.—52^{cd} is omitted in br¹r⁴r⁶.

53. who had been gladly taught by his father all the Vedas with their members (*aṅga*) and subordinate members (*upāṅga*). Then Arcanānas having gone with his son, performed the sacrifice for the king.

This śloka is omitted in b and r¹r⁴r⁶.

54. And as the sacrifice was in progress, he saw the illustrious daughter of the king. The thought occurred to him that the princess might become his daughter-in-law.

यज्ञे च hdm¹rbfkn, यज्ञेऽथ Ṣaḍguruśiṣya (one MS. यज्ञे च).

55. Then the heart of Śyāvāśva too became fixed on her ; and so he said to the institutor of the sacrifice : ' Ally yourself with me, O king.'

55^{ab} is omitted in b and r¹r⁴r⁶, while the whole śloka is repeated in m¹.—The end of the *varga* is here marked by ११ in b, not in hdm¹fk. It is marked by ११ in h (not in d) after मार्यया (59^b), and after 58 in f.

12. Story of Śyāvāśva (continued).

B 56. The king wishing to give his daughter to Śyāvāśva, said to his royal consort : ' What is your opinion ? I (desire to) give the girl to Śyāvāśva.

ते मतमहं Ṣaḍguruśiṣya, n (and, I believe, m¹, but I have not specially noted the reading of that MS.), त महमहं fk, ते पुचीमहं r. — 56-58 (three and a half ślokas) are wanting not only in A but in b. That they were an addition to the original text of the BD. is also indicated by their general character, by their being unnecessary to the narrative, and by the fact that without them the *varga* would have the normal length of five ślokas. But that they were a comparatively old addition is proved by Ṣaḍguruśiṣya having them.

B 57. For a son of Atri^a would be no contemptible (*adurbala*)^b son-in-law for us.' She on her part said to the king: 'I have been born in a family of royal seers;

अचिपुचो m¹fkrs, अचिपीचो n.

^a Strictly speaking, 'a grandson of Atri,' according to the correction of the Nīti-mañjari MSS. ^b As the MSS. do not use the avagraha, *durvalo* is ambiguous in form, but the context shows that it stands for *adurbalo*.

B 58. one who is not a seer should not be our son-in-law; this (youth) has not seen formulas. Let the girl be given to a seer: she would thus become a mother (*ambā*)^a of the Veda; for a (certain) seer^b regards one who sees formulas as a father of the Veda^c.

नौ तु m¹ns, नौ हि fkr.—वेदस्यां वा m¹rn, all MSS. of Ṣaḍguruśiṣya but two (which have देवस्यां वा), वेदस्यां वा f, वेदस्यां वा k.—तथा m¹fkrrn, three MSS. of Ṣaḍguruśiṣya, यथा four MSS. of Ṣaḍguruśiṣya.—अचिर् s, अचि fkm¹, अचिं rn.

^a This emendation, which I made in Ṣaḍguruśiṣya (in 1886), still appears to me the only possible one. ^b Vasukarṇa; cp. my explanatory note on Ṣaḍguruśiṣya, § 1. 3, p. 177. Sieg, p. 52, note ², would read *ṛṣim mantradṛśam*, but the two words in agreement would be tautological. ^c Cp. Ṣaḍguruśiṣya, p. 58, note ¹¹.

59. The king, after conferring with his wife, refused him (saying), 'No one is worthy to be (our) son-in-law who is not a seer.'

प्रत्याचष्टे स hm¹r, प्रावोचत्तथा r²r⁵r⁷, प्रावोचत्वच्च f, प्रावोचतश्च k, प्र - चन च b; the whole line in Ṣaḍguruśiṣya runs: इति तद्वचनं श्रुत्वा प्रत्याचष्ट मुनिं नृपः ।—नेव hm¹r³s, नौ न brn, नौ न fk.

60. The seer, being rejected by him, returned, when the sacrifice was over; but the heart of Śyāvāśva returned not from the girl.

वृत्ते यज्ञे hrs, वृत्ते यज्ञे m¹, यज्ञे वृत्ते b f k n.—कन्याया h d m¹, कन्यायां b f k r n s.—
नैव न्यवर्तत m¹ r n s, नैवं न्यवर्तत h d, न स्य निवर्तते f k r² r⁵ r⁷, न म स्निहवर्तते b.

61. So these two returned; they both met
B Śaśiyasī and Taranta and king Purumīḥa.

ततस्त्री Am¹, ततस्तु तौ b n, ततस्तु तो f k, ततः स्तुतौ r² r⁵ r⁷.—निवर्त्यामु r, विवर्त्यामु
h d, निवर्तेत B n. The emendation निवर्तेताम् is based on the reading of B, on the
necessity of a dual middle form, and the assumption that in A the second त dropped
out, and that निवर्तामु° became corrupted to निवर्त्यामु, as a gerund seemed required
for the construction, and आमु is often used thus (see index of words sub voce āśu).
Then °भावेवा° became तावेताव°, which is very pleonastic after तौ तु; the causative for
the simple gerund is also clearly wrong.—गुमवेवामि° b, उभावेवामि° n, उभावेवापि
f k, तावेतावमि° h d m¹ r.—61^{a b} is altogether different in Śaḍgurusīṣya.—61^{c d} is found here
in m¹ b f k n; in A this line appears at 80^{c d}, where it is repeated in m¹.—61^{c d} is not in
Śaḍgurusīṣya.

62. Now the two kings Taranta and Purumīḥa were seers,
sons of Vidadaśva. These two kings themselves paid homage
to the two seers.

वेददन्धृषी r n, वैन्धृषी f k, वेददन्धृषी b, वेददन्धिनी Am¹: the Sarvānukramaṇi has
वेददन्धी; the form of the name in the RV. is वेददन्धि, while वेददन्धिन् is not found
elsewhere.—नृपती m¹ b r, नृपतिः h r¹ r⁴ r⁶ k, नृपति f.

63. And the king (Taranta) showed the seer's son to his royal
consort; and with Taranta's approval she gave manifold wealth,

तं नृपः h m¹ r, वै नृपः b f k r² r⁵ n.—तरन्तागुमता चैव Am¹ (°वं h d), तरन्तागुमतेनैव
b f k.—प्रादाद् m¹ f k r n s, अदाद् h d, आदाद् b.—The end of the *varga* is here marked
by १२ in b f k, not in h d m¹.

13. Story of Śyāvāśva (continued).

64. goats and sheep, cows and horses, to Śyāvāśva, did Śaśiyasī.
B Father and son, (thus) honoured by the institutors of the
sacrifice, went to their hermitage to Atri.

B 65. And they saluted Atri, the great seer, of brilliant splendour. (But) Śyāvāśva thought: 'Because I have not seen (any) formula,

B 66. I have, alas! not obtained the maiden beautiful in all her limbs. Could I but become a seer of formulas, my joy would be great.'

°वानहं m¹fk, °वानिमां r, °वांसु तां Ṣaḍguruśiṣya.—अप्यहं r, Ṣaḍguruśiṣya, अथाहं m¹, अथ हे fk.

B 67. To him as he thus reflected in the forest the host of the Maruts appeared.

He saw standing at his (*ātmanah*) side, quite (*iva*) similar in form

तुल्यरूपाणिवात्मनः Am¹bfrk², तुल्यरूपावहात्मनः rns.—64^{cd}-67^{ab} are not found in the Nītimañjarī.

68. and equal in age, the Maruts, with gold on their breasts. Seeing the gods similar in age, with the figures of men,

68^{cd} is not found in Ṣaḍguruśiṣya.

69. Śyāvāśva, astonished, then asked the Maruts, 'Who are ye?' (*ke ṣṭha*: v. 61. 1). Then, however, he became aware that they were the divine Maruts, the sons of Rudra.

के षेति hd, केवेति bfrk.—रुद्रसुगुणबुध्यत A, रुद्रपुत्रानबुध्यत ṣ, अविज्ञानन्बुध्यत br, अविज्ञानन्बुध्यत fk.

70. Having observed (this), he also praised them with the (stanzas) 'They that ride' (*ya im vahante*: v. 61. 11). For the seer considered it a great transgression on his part,

इत्यामिर्बुद्ध्वा r¹r²r⁴r⁶, इत्यामिर्बुद्ध्वा hdm¹, इत्यादिमिर्बुद्ध्वा ṣ, इत्यग्निः षग्निः bfrk.—तांस्तथा hdr, तांस्ततः b, तांसुतः fk, तानृषिः ṣ.—अतिक्रमं rṣ, अतिक्रमं b, अतिक्रमं hdm¹fk.—तं मेने अविर् ṣ, तं मेने ह्यविर् hd, तं मेने m¹ (I have not noted whether अविर् or ह्यविर्), तमृषिर्मेने bfrk.

71. that, as soon as he had seen them, he did not praise them, and that he asked them, 'Who are ye?' Being praised and being delighted with their praise, the sons of Pr̥śni (the Maruts) as they went along,

यत्न fkr, यत्न r¹r⁴r⁶, यत् hdm¹, यत् s, य b.—यत् bfrs, यांश्च A.—69^{cd}, 70, 71^{ab} omitted in n.—सुखा तथा hbfk, सुखानया m¹r.—71^{cd} omitted in Ṣaḍgurusīya.—The end of the *varga* is here marked by १३ in m¹bfk, not in hd.

14. Story of Śyāvāśva (continued).

72. taking off the gold from their breasts, gave it to him. Now^a when the Maruts had gone thence, the illustrious Śyāvāśva

अवमुच्य स्वचोभ्यो hm¹r, स्वचोभ्योऽवमुच्य s, आमुच्य ते स्वकष्टेभ्यः r⁵, अमुच्यत स्वकष्टेभ्यो fkr²n, अमुच्य सूकंवेभ्यो b. The line in Ṣaḍgurusīya runs: अथास्व मरुतो रक्मान् स्वचोभ्योऽवमुच्य ते.—तदा ददुः hm¹r, ददुस्तदा bkn, तदुस्तदा f.—सुमहा-यशाः nss, तु महायशाः hm¹r, सुमहातपाः B.—Ṣaḍgurusīya has an additional line after 72^{ab}, and Sāyaṇa another after 72^{cd}.

^a Sāyaṇa on RV. v. 61. 17 quotes 72^{cd}-79^{ab}.

73. went in thought to the daughter of Rathavīti. He only just (*sadyah*) a seer^a, wishing to declare himself to Rathavīti,

स सद्य च्छिर् hdk, Ṣaḍgurusīya (w¹), स सद्य कश्चि f, स संध च्छिर् b, स सत्यमृषिम् s, प्रादुर्मृतर्षिम् n.—प्रवक्ष्यन् As, संदेष्टान् b, देष्टान् k, देष्टां (नथ^o) f, विवचू rṣ.

^a Sieg, p. 53, note ⁷, wishes to read *rṣim*, but this is against the MS. evidence, and unnecessary.

74. commissioned Night on a message with the two (stanzas) 'This my song of praise' (*etam me stomam* : v. 61. 17, 18); and to her (Night) who did not see^a Rathavīti, he discerning (him) with the eye of a seer,

०त्थाभ्यां Anss, ०त्थृग्भ्यां b, (सोम)मृग्भ्यां f, (सोम)मृग्भ्या k.—दौत्ये hm¹rns, दूत्ये r²r⁶s, देवीं b, दिवीं f, दिवो k.—न्ययोजयत् hm¹r, न्ययोजयेत् bfk, न्यवेदयत् nss.—तपस्वन्तं hm¹rs, अपस्वन्तं s, अपस्वन्तीं br²r⁵, अपस्वन्ती fk.

^a Cp. Sieg, p. 53, note ⁹, and p. 57, line 2.

75. said, 'Here he dwells' (*eṣa kṣeti* : v. 61. 19) 'on a delightful ridge of the Himavat'^a. Urged by the goddess Night, after learning his instructions,

पृष्ठे bfk, पृष्ठ hm¹r.—प्रचोदितः hrfkss, प्रवोदितः b, प्रयोदितः n.

^a Cp. RV. v. 61. 19: *eṣa kṣeti rathavītiḥ . . . parvateṣv apaśritaḥ*.

76. the son of Darbha, taking the girl with him, approached Arcanānas, and after clasping his feet, standing bent forward with folded hands,

दार्भ्यं hr̥fk, दार्भ्यं b, दास्य s, दातुम् ns.—स्थितः hdm¹r, स्थित्वा Bns.—The end of the *varga* is here marked by १४ in bfk, not in hdm¹.

15. Story of Śyāvāsya (concluded).

77. he announced his name (saying), 'I am Rathavīti, son of Darbha : inasmuch as I refused you formerly when you desired an alliance with me,

संगतिम् hm¹rs, संयोगम् bfkns.—प्रत्याचक्षि यत् s, प्रत्याचक्ष यत् hd, प्रत्याचक्षि यत् m¹bfk, प्रत्याचक्षीय four Ṣaḍgurusīṣya MSS., प्रत्याचक्षिपत् two Ṣaḍgurusīṣya MSS.

78. forgive me for that. I pay homage to you ; and do not, adorable one, be wroth with me. You are the son of a seer, a seer yourself, you are, adorable one, the father of a seer.

मा च मे hm¹rk̥s, म वै मे b, मे मा ख ns.—क्रुधः Bss, क्रुधः n, क्रुधाः hm¹r.—स्वयमृषिः hm¹rn̥ss, स्वयं चर्षिः kr²r⁵r⁷, स्वयं चर्षि f, स्वयं चर्षिः b.—भगवद्गृषिः hm¹rs, भगवद्गृषिः fkn, भगवानृषिः bs.

79. Come, accept this (girl) as a daughter-in-law.' So said the king, and himself honouring him with water to wash his feet (*pādya*), with the water of hospitality (*arghya*) and with a mixture of honey (*madhuparka*)^a,

क्षुषामित्वेव hr̥s, क्षुषामित्वेन ns, क्षुषा तेऽस्त्विति B.—पूजयित्वा स्वयं hdm¹, पूजयित्वाय तं bfk̥r, चार्चनाना स्वयं r¹r⁴r⁶.

^a 79^{cd} appears in a modified form in Ṣaḍgurusīṣya: the better reading there is *pādyārghyamadhuparkam* (instead of *pādyārghyam madhuparkam*) because *pādya* and *arghya* are different honorific gifts; cp. AGS. i. 24. 7: *viṣṭarah, pādyam, argyam, ācamaniyam, madhuparko, gauḥ*.

80, 81. and giving him a hundred white (*śukla*)^a steeds, he dismissed him to his home. And the seer, on his part, having praised Śaśiyasī, and Taranta, and king Purumīḥa with the six (stanzas) 'May she gain' (*sanat*: v. 61. 5–10), departed to his abode.

Now the following eleven^b (hymns beginning) 'With law' (*r̥tena*: v. 62–72) are addressed to Mitra-Varuṇa.

II.

B b