

अग्निमुषसं वैश्वदेवी hdm¹r¹r³r⁴r⁶bfr², वैश्वदेव्यग्निमुषसं r: the latter reading is doubtless a correction owing to the metrical irregularity of a pāda of nine syllables (cp. Sarvānukramaṇī: *agnim uṣasam ādyāntye vaiśvadevyau*).—दधिक्रामिति Am¹, दधिक्राव्येति fkr, दधिक्राविति b.—इन्द्रसर्क r⁵r⁷, इन्द्रसर्क b, इन्द्रसक f, इन्द्रेति hm¹r.—परो hdbfk, परा r.

103. And (the triplet) 'Let them go forth' (*pra yantu*: iii. 26. 4-6) is addressed to the Maruts^a. The last (stanza), 'With a hundred streams' (*śatadhāram*: iii. 26. 9), is (in) praise of a preceptor^b. 'Forth your food' (*pra vo vājāḥ*: iii. 27. 1) praises the seasons; 'Rub ye' (*manthata*: iii. 29. 5) praises the priests.

मारुताम् Bhm¹, मारुताम् r.—अत्विज सौति hd, अत्विजः सौति r, अत्विजश्चैव br²r⁵r⁷, अत्विजश्चैव fk.—मन्यत hdm¹fk, मन्यतः br.

^a Cp. Sarvānukramaṇī: *ṛcau vaiśvānariya-mārutau*: the last word is explained by Ṣaḍguruśiṣya with *dvitīyasya (ṛcasya) māruto 'gniḥ*. See Geldner, *Vedische Studien*, iii, p. 160. ^b Cp. op. cit., pp. 159, 160.

104. But in the (stanza) 'Misty' (*purīṣyāsaḥ*: iii. 22. 4) he (the seer) lauds the fires on the altar (*dhiṣṇya*). Now they are there to be recognized as the Divine Sacrificers.

जेयाश्चैव hdb, यूपाश्चैव fkr².—तच्च तु hm¹r, तच्च ह bfr²r⁵.—The end of the *varga* is here marked by २० in bdm¹f, not in k.

21. Deities of RV. iii. 30-33. Viśvāmitra, Sudās, and the Rivers.

105. The twenty-three^a (hymns) after this (beginning) 'They desire' (*ichanti*: iii. 30) are addressed to Indra. But in the hymn 'Forth' (*pra*: iii. 33) Viśvāmitra and the Rivers engaged in a dialogue^b.

इच्छन्तीति hm¹r, इच्छन्ति त्वा bk, इत्यन्ति त्वा f.—विश्वामित्रः r³bfr²r⁷n, °मित्र hd, °मित्रं r.—समूदिरे hrbfk, समूहिरे r²r³r⁷, °स संवदन् m¹, स संवदन् r¹r⁴r⁶.

^a That is, RV. iii. 30-53, not 30-52, because iii. 33 is excepted; for similar statements cp. v. 12 and 105. ^b 105^{ab} and 106^{ab} are quoted in the Nītimañjarī on RV. iii. 33. 1.

106. The seer going with Sudās—being his domestic priest for the sake of sacrifice—to the confluence of the Vipāś and the Śutudrī addressed these two (rivers) with (the words) 'Be propitious' (*śam*).