

^a This śloka is not found in A or m¹, but in B only. Nevertheless it is probably original, as the wording of the introduction to the ninth Maṇḍala in the Sarvānukramāṇi appears to be based on it: *navamaṇḍalam pāvamānaṃ saumyam*. As the *varga* comes at the close of a Maṇḍala the abnormal number of seven ślokas is hardly sufficient to throw doubt on the genuineness of some of the latter. (Cp. above, v. 102, note ^a.) If any of them is a later addition, 144 is the most likely to be such.

Maṇḍala x.

30. Deities of RV. x. 1-8. Trisiras and Indra.

147. Trita saw seven hymns addressed to Agni (beginning), 'Before' (*agre*: x. 1-7), but Trisiras, son of Tvaṣṭṛ, the next hymn (beginning) 'Forth with his banner' (*pra ketunā*: x. 8).

त्वाङ्गसु hm¹r, त्वाङ्गसु f, त्वाङ्गसु k, तु त्वाङ्गसु b.

148. Now six (stanzas) of this (hymn) are addressed to Agni (x. 8. 1-6), while with the triplet which follows, 'Of him' (*asya*: 7-9), he praised Indra at the end of a dream: such is our sacred tradition.

तस्य hdr, तस्य br⁵.—This śloka is omitted in fkr².

149. Trisiras, who could assume all forms (*viśvarūpadhṛk*), being the son of a sister of the Asuras, became the domestic priest of the gods from a desire of (rendering) a service (to the former)^a.

स हि hm¹rb, स ह fkr²r⁵.—प्रियकाश्या Am¹, पयकान्यया B.—^oरूपधृक् hdm¹fk, ^oरूपधृक् b, ^oरूपधृत् r.

^a Or, according to B, 'from a desire for their (the gods') destruction.'

150. Now Indra became aware that the seer (Trisiras) had been sent by the Asuras among the gods. He then with his bolt quickly struck off^a those three heads of his.

तमृषिं प्रहितं bfr, तमृषिं प्रहितो k, तमृषन् प्रहितस् r¹r⁴r⁶, महितस् r³, तं सुश्रन्-हितस् hd, तं सुश्रन्-हितस् m¹.—बुबुधे hm¹r, विविदे bfk.—तान्याशु hdbk, तस्याशु r¹r⁴r⁶.—शिरांसि चीष्वाहिदत् hdr³, शिरांसि चीष्वाहिदत् m¹r, शिरांस्त्रिवाहि-दत्प्रमुः r²r⁷, शीर्षाष्वाहिदत् प्रमुः f, शीर्षाष्वाहिदत्प्रमुः b.

^a The expressions used in RV. x. 8. 9 are: *avābhinat* and *trīṇi śirṣā parā vark*.