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*tám* (sc. *Pūṣānam*, again!) . . . | *srprábhōjasam̐ víṣṇum ná stuṣa ādīse*  
eum ut Vishnum adipicibum <habentem> laudo invocando.

But for *ādīse* (invocando) we must supply a subject like *us* or *you* (the worshippers), which yields the meaning *ut invocemus* (*invocetis*); cf. 1. 52. 8, *ádhārayo divy á sūryam̐ drśé = posuisti in caelo solem videndo* i. e. *ut videremus* (*ut homines viderent*). Also see excellent examples for subjectless infinitives in Monro's *Homeric Grammar*, § 231. It were possible, but harsher, to render *ādīse* by the imperative, *invocate*. Or *stuṣa ādīse* = I (re)commend to (be) invoke(d).

11. The evidence for *ā + dīś* = inclamare has been submitted. The definition recognizes derivation from the root *dēik*<sup>1</sup>. I doubt not that Professor Edgerton admits the propriety of trying, so far as may be, to utilize IE. derivation and etymology in the effort to fix the definition of Vedic words. To know the approximately original meaning of a word certainly helps in fixing the sense of its further ramifications, as in the case of *dīṣṭyā* (with homage) § 3.

12. In conclusion I suggest that the two *Pūṣan* stanzas I have interpreted seem to constitute a sectarian recommendation of *Pūṣan* as the equal or superior of other gods. It is because of this sectarian quality that *karambhād* cannot be a jeer (*ādīś*), but must be a word of praise (*ādīś*), see § 9.

## COUNTER-REJOINDER TO PROFESSOR FAY

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PROFESSOR FAY (§ 3) seems to miss the point of the story of the 'mental salutation,' which appears to me to prove absolutely that, to the feeling of its author, no sage would bless a king without first receiving a salutation. There was no 'assumed glum silence'—except perhaps to an ignorant bystander who lacked the sage's omniscience; certainly the sage, if he had assumed a glum silence (that is, lack of salutation), would not have blessed the king. That is the whole point of the story. The silence was only tech-

nical, not real, because (as the sage afterwards observes), 'mind is superior,' and a mental salutation is fully as efficacious as a vocal one.

For the rest, I have little to say in further reply except on one point. In discussing 6. 56. 1, Professor Fay objects to my taking *karambhád* as a scornful epithet because Pūṣan's regular food was *karambhá*, and because Indra also eats cakes and soma which are *karambhín*, 'mixt with *karambhá*.' Now, I did not mean to say that the worshipers of Pūṣan considered his eating of *karambhá* a matter worthy of scorn. Of course they did not. But that would not prevent other people from holding that opinion; and it is quite possible that Pūṣan's worshipers might allude to the opinions of these blasphemers for the purpose of protesting against them, just as the Indra hymn 2. 12 alludes in vs 5 to atheists who deny the existence of Indra.

It is a well-known fact, which does not by any means depend on the word *karambhá* alone, that Pūṣan occupies a peculiar position in the Vedic pantheon. He is a sort of 'hayseed' deity; a god of shepherds, and distinctly different from the general run of the gods. So, for instance, he has no share in the soma; he prefers milk and gruel (*karambhá*). That he should for this reason be more or less laughed at by some of the more 'cultivated' and warlike followers of Indra seems quite conceivable, and by no means out of keeping with any known fact of Vedic filology.

Now as to Indra and *karambhá*. From 6. 57. 2 it is sufficiently clear that *karambhá* is no normal food for Indra; here Indra and Pūṣan are specifically contrasted on the ground that Indra consumes soma, and Pūṣan *karambhá*. That the soma should sometimes be mixt with *karambhá*—and this is, as Professor Fay himself notes, all that *karambhín* means—is not at all surprising, and does not in the least support Professor Fay's contention. Soma was mixt with all sorts of things, notably with milk. Would a drinker of milk-punch be spoken of as living on a dairy diet? Similarly cakes for Indra are *karambhín*—in this case presumably 'made of (that is containing) *karambhá*.' The most elegant cuisines use dairy and farm products constantly. But it is another matter to live on plain rustic fare exclusively. In spite of Dr. Johnson, I venture to guess that English epicures did in his day, and do today, eat

various confections of oats, and find them very palatable. His jibe was at oat-*karambhá* as a staple of diet. The Scottish Pūṣan drank no soma, and apparently livd mainly or exclusivly on *karambhá*. So he was distinctly contrasted with Indra (6. 57. 2) and apparently met with som ridicule (6. 56. 1). Indra could not possibly be cald anything like *karambhád*; and the fact that his 'sporty' food and drink might contain *karambhá* proves nothing.

As to *lenti* (Fay, p. 94f.), I take it as a causativ formation from *lī*; and so, I judge, does Lanman.