Yaska in the Nirkuta derives the word rsi from the root ṛṛā, 'to see', accordingly rsi means a seer. Though the BD does not define the term rsi yet in some places it relates the term rsi with the root ṛṛā, 'to see' e.g. *ṛṣinā maṇtra ṛṛātīṇu* and *ṛṣibhistatva ṛṛāśibhibhī* 3. In both of these examples the word rsi is related with the root ṛṛā, 'to see'. In the first example the word ṛṣinā is related with the word maṇtra ṛṛātīṇu and in the second example ṛṛāśibhibhī is an epithet of the word ṛṛābhī. From these two examples we can infer that according to the BD, the term rsi means one who discerns the truth. Sayana also derives the same word from the same root. In his introduction to the commentary on the RV., he says that the Veda which was beyond the scope of sense, was revealed first of all to the seers through the favour of God. As those seers were the first to have the vision of the Veda so they are termed as rṣinī.

There is another tradition which derives the word rsi from the root ṛṛ. This tradition is recorded in the SB and TA. In the SB this word is derived from the root ṛṛ to toil hard or to suffer from, then in the TA this word is derived from the root ṛṛ 'to go forward' by adding two prepositions i.e. 'abhi' and 'a'. This tradition is further followed by Sayana. In his commentary on the RV. I. 1. 2. he derives this word from the root ṛṛ 'to go' by adding the suffix 'in'. For the justification of this derivation Sayana cites Pāṇini's sūtra IV. I. 114, according
to which there is no abut of the radical vowel in the case otherwise this word would have become argin. And if in the termination is taken to be 'kit' then the question of the modification of the penultimate short vowel does not arise at all.

So many modern scholars have made an attempt to establish a complete identity between the word rsi of the RV. and Avestan word 'eresya' which means right doing. Ulhanbeck tries to connect the word rsi with the Avestan word erešyā of the Avesta which denotes right doing and says that the word rsi also means right doing. Then Taraporewala also tries to establish complete identity between both the words in context and derives the word rsi from the root/rs. Grassmann shows the derivation of this word from the root/ars (to flow) so according to him the word rsi means in whom knowledge is flowing. Siddheswar Verma says that the word rsi may be traced to the root/ṛs 'to see'. He further adds that according to linguistics, the word should literally mean enraptured. According to him this word goes back to the Indo-European period because similar words i.e. arsuz means violent, āršān means male, āršan means man are found in the Lith., Greek and Avestan languages respectively. Here, Dr. Verma cites the view of Rajavade according to which this word can not be derived but he (Verma) states that the modern linguistics has made it possible to derive this word. When Dr. Verma cites the N. II. 11 for giving an etymology of this word, he finds the root /ṛs. in darsanat. This idea is borrowed from Monier Williams because while dealing with this word he says that the root/ṛs would have been used as an absolute form for /ṛṣ. Block
derives this word from the root \( r^\text{es} \) – variant \( vars \) because he says that the \( r^\text{es} \) is indeed a rain agician. Hertel derives this word from the root \( r^\text{es} \) to sing and explains \( r^\text{es} \) as a post (strahler). But grammatically this word cannot be derived from this root. So all these views reveal that the etymology of the word \( r^\text{es} \) is controversial.

The BD. gives a brief account of the seers of the Rgveda. Regarding seers the BD. contains the following points of discussion:

I Definition of the seer of self laudations.
II Definition of the seer of Colloquies (\textit{samvada suktas}).
III An enumeration of the seers of the visvedeva hymns.
IV An enumeration of the female seers of the Rgveda.
V It also mentions the names of seers of so many hymns of the Rgveda.
VI It also narrates so many legends which give an account of the circumstances under which seers saw certain hymns of the Rgveda.
VII Pedegree of some important seers of the Rgveda is also given in the BD.

The BD. defines the seer of a self laudation \textsuperscript{18} (\textit{atmastava}) as follows: who ever is the deity of a self laudation is the seer of that laudation. In other words different deities are regarded as the seers of those hymns. For instance in the \textit{RV. X. 126 Vac} (Speech) which is the subject-matter of that hymn is declared to be the seer of that hymn. The BD. says that all these seers sang evolutionary forms of self. This category includes so many Rgvedic hymns. Similarly, the speakers of the \textit{samv ada suktas} are regarded
as the seers of those sūktas. For instance, Sarasā is the seer of all those mantras by which she addressed the Panis and the Panis are the seers of those mantras which they addressed to Sarasā. And all those mantras which are addressed to Sarasā. She is the deity of those mantras and the Panis are the deities of those which are addressed to them. This category again includes so many hymns.

This practice of the Brhadāraṇyaka, the Sarvā and other similar works shows that by the time of these works the real tradition about the seers of the Vedic hymns had been completely lost and therefore, the authors of these late works had no option but to recognize the deities of such hymns as their seers. The absurdity of this practice may be judged from the RV. VIII. 67, because the fish are declared to be the seers of this hymn.

The Brhadāraṇyaka enumerated the seers of the Viśvedeva hymns. According to the author of the Brhadāraṇyaka, the following are the seers of Viśvedeva hymns:

<table>
<thead>
<tr>
<th>Seer</th>
<th>Seer of the RV. I. 14.</th>
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<td>Asastya</td>
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<tr>
<td>Brhaduktha</td>
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<tr>
<td>Manu</td>
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<tr>
<td>Gayā</td>
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<tr>
<td>Rjisvan</td>
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<tr>
<td>Vasukarna</td>
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<td>Saryata</td>
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<tr>
<td>Cottam 22</td>
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<tr>
<td>Lusa</td>
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<tr>
<td>Svastyaśtreya</td>
<td></td>
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<tr>
<td>Seer</td>
<td>Verses in RV</td>
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<tr>
<td>Parucheda</td>
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<tr>
<td>Kakśīvat</td>
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<td>Vaśishtha</td>
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<td>Duṣṭakasya</td>
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<td>Dirghatama</td>
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<td>Vīharyya</td>
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<td>Kaśyapa</td>
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<td>Avatsāra</td>
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<tr>
<td>(Tānva) Pārtha</td>
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<td>Mitī.</td>
<td>X. 72</td>
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<tr>
<td>Juhū</td>
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<tr>
<td>Grītasaṃśa</td>
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<td>Sapta raśis</td>
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<td>Yama</td>
<td>X. 14</td>
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<td>Agni Tāpasa</td>
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<td>Kusūdin</td>
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<td>Trita</td>
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<td>Bāṇḍhu and his brothers</td>
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<tr>
<td>Vīśnu</td>
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<tr>
<td>Nejānasa</td>
<td>X. 184</td>
</tr>
<tr>
<td>Sāṃvannana</td>
<td>X. 191</td>
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</table>

All these seers are enumerated by the BD, as they have seen the Viśvedeva hymns. In some cases there are two seers of
the same hymn as Mann and Kasyapa are said to be the seers of the RV. VII. 29 and Trata and Nutsa are said to be the seers of the RV. I. 105. So it is not certain who is the actual seer of these hymns.

Along with the seers of the Visvedeva hymns the ED. also enumerates the female seers of the RV. According to the ED. the following are the female seers who saw some hymns of the RV.

- Ghosha
- Codha
- Visvavara
- Apala
- Upanisad or Misad
- Juhu
- Agastyas sister
- Aditi
- Indra's sister
- Indra's mother
- Sarama
- Romasa
- Urvaśī
- Lopamudra
- Rivers
- Yami
- Savati
- Sri
- Lakṣā
- Sarparājña

seer of the RV. X. 39, 40.
seer of the RV. X. 134, 6-7.
seer of the RV. V. 28.
seer of the RV. VIII. 91.
seer of some khilas of the RV.
seer of the RV. X. 109.
seer of some mantras of the RV. IV. 18.
seer of the RV. X. 86 and X. 145.
seers of the RV. X. 163.
seer of some mantras of the RV. X. 108.
seer of the RV. I. 126, 7.
seer of so many rks of the RV. X. 95.
seer of the RV. I. 179, 1-2.
seers of some verses of the RV. III. 33.
seer of some rks of the RV. X. 10.
seer of the RV. VIII. I. 34.
seer of the RV. V. 87.
seer of a khila sūkta.
seer of the RV. X. 89.
These female seers can be classified into three categories. The first category is of the female seers who saw some hymns or Śks of the Rgveda in praise of different deities. The following seers can be included in this category Ghosā, Codha, Viśuvāra, Apālā, Upanisad, Juhū, Āgastya's sister and Aditi. Ghosā praised the Asvins in the RV. X. 33-40, Codha praised Indra in the RV. X. 134-7 and Apālā praised him by the RV. VIII. 91.

The second category is of the seers who conversed with some one and the account of their conversation is found in the hymns ascribed to them. As in the RV. X. 86. Indrani conversed with Indra. In the RV. X. 95 Urvāsi exchanged dialogues with Purūravas. Romāśa addressed Indra by the RV. X. 126. 7. Saramā addressed the Panis with the Rgveda X. 108. Lāpaṇudrā conversed with Āgastya with the RV. I. 179. 1-2 and Yānī addressed Yama in the same mantras of the RV. X. 10.

In the third category those female seers can be placed who sang the evolution of their self. In this category following seers can be placed Śrī, Vāc, Sārparājñī, Śraddhā, Medhā, Daksinā, Rātri and Sūryā.
After dealing with the enumeration of the seers of the 
Vigveda hymns and the female seers I shall deal with the 
description of some important seers of the Rigveda.

Trita - *Trita* is the son of the RV. I. 105 and also the first 
seven hymns of the tenth book are also ascribed to him by the 
BD. Regarding his seeing the RV. I. 105 the BD. narrates a legend. This legend and further detail of 
Trita can be seen in the chapter VII.

Dirghatamas - Dirghatamas is the famous seer of the RV. He saw 
24 hymns of Dirghatamas the first book of the RV, as recorded 
by the BD. Two legends are narrated by the BD. in connection 
with Dirghatamas. According to one legend of the BD, this famous 
seer is the son of Ucathya and nephew of Brhaspati. According 
to another legend of the BD. Brhaspati is the son of Angiras so 
Dirghatamas is the grandson of Angiras. These legends are 
studied in detail in chapter VII.

Kaksivat - Dairghatamas Kaksivat is one of the important seers 
of the RV. According to the Sarva, Kaksivat saw ten hymns of the 
first book of the RV. i.e. I. 116-126. According to a legend 
narrated by the BD. Kaksivat is the son of Dairghatamas and Usiga. 
This legend is already studied in chapter VII. Another legend 
is also found in the BD. which reveals how Kaksivat saw the 
RV. I. 123-126. Kaksivat acquired complete knowledge from his 
spiritual teacher and was going home. On the way he got tired 
and slept within the forest. When he was sleeping king Svanaya,
the son of Bhāvayava came there along with his wife, and domestic priest for amusement. The king saw him and was impressed by his handsomeness because the seer seemed to him as resembling the son of a god. He thought of bestowing his daughter on him. But the king decided to give his daughter only if there is no objection on the score of caste and family. The king awoke him and asked about his caste and family etc. Kaksivat told him that he belonged to the race of Āṅgiras and was a son of the seer Dīrghatamas. Then the king Śvāṣṭya gave him ten maidens decked with ornaments. The king also bestowed on him some number of chariots and steeds having strong bodies and going in teams of four for carrying the maidens. He further gave him a hundred necklets and a hundred bulls. Kaksivat praised the gifts which his father in law bestowed on him, in the RV. I. 125-126.

Romaśa - According to the BD, Romaśa saw one mantra of the RV. i.e. I. 126. 7. The BD. cites the view of Sākatayama, according to whom, the RV. I. 126. 6-7 is a story of a husband and wife. Here a legend is narrated by the BD. Brhaspati gave his daughter Romaśa to king Bhāvayava. When Indra came to know about this affair, he quickly went to see his dear friend Śvāṣṭya. The king Śvāṣṭya honoured his friend Indra with due ceremony. Then the daughter of Āṅgiras came there and touched their feet with happiness. Indra asked her in a friendly way whether she had hair or not. Then she addressed him in a childlike way by the RV. I. 126. 7. The king who soothed her with the RV. I. 126. 6, rejoiced at it. Then she followed her husband as a devoted wife. The Sārvā. also refers to this legend and says that these two kṣṇ are a collegu of Bhavayava and Romaśa, husband and wife.
Agastya - Agastya is one of the important rishis of the RV. as in the first book of the RV, 26 hymns are ascribed to him by the BD. and the Sarva. There are three legends narrated by the BD. relating to Agastya. According to one legend Agastya is the son of Mitra-Varuna who begot him from Urvashi. This legend is studied in chapter VII.

The second legend reveals the circumstances when Agastya saw the RV. I. 165-170. Once Agastya became fully aware of the dialogues of Indra and the Maruts by the aid of austerity. He prepared an oblation for Indra and quickly went to the Maruts and praised them by three hymns i.e. RV. I. 166-168. Agastya wished that the oblations which he prepared for Indra should be given to the Maruts. Indra came to know about his intention and exchanged dialogues with Agastya. Then Agastya readily propitiated Indra by offering the oblation which he made for him. Later on he (Agastya) made an oblation to the Maruts. This legend is one of the most important legends in the Vedic literature as it is also found in the TB, the MB, the N. and the Niti.

The third legend reveals the circumstances when Agastya saw the RV. I. 179. When Lopamudra, illustrious wife of Agastya had bathed after her courses, the seer Agastya began talking to his wife with the desire of secret union. Lopamudra expressed her purpose in the two Sks (RV. I. 179, 1, 2). Agastya desiring to enjoy himself, satisfied her with the following two Sks (RV. I. 179, 3-4). A disciple of Agastya became aware of the whole condition of these two desiring to enjoy themselves. But
he realized that he had committed a sin by doing so and sang the last two stanzas of this hymn. In this way this legend throws light on a romantic episode in the life of Agastya.

Grtsamada - Grtsamada is one of the most important seers of the RV. The entire second book is ascribed to him. The V. derives the word Grtsamada from the root *gr* - to praise and the root *mad* - to please. In this way the word Grtsamada means 'one who is wise and pleasing.'

According to the sarva, at first Grtsamada was the son of Sunahotra who belonged to the family of Áñgras but later on he became the son of Ánaka, who belonged to the family of Bhrgu. Sāyana explains this legend and says that Grtsamada, the son of Sunahotra was caught by the Asuras and was released by Indra.

There are two legends narrated by the BD in connection with Grtsamada. The first legend reveals the circumstances when Grtsamada saw the RV. II. 12. Once Grtsamada was applying himself to austerity. Then his body became as great as that of Indra and appeared in the heaven, air and on the earth (eha). Dhuni and Cāmurī, thought that he (Grtsamada) is Indra and attached upon him. The rsi became aware of their intention and started describing the deeds of Indra to them. Suddenly they were frightened by hearing the deeds of Indra. Indra found appropriate time for killing them and struck them down.

Then Indra made Grtsamada his friend and asked him to choose boon and blessed him that his penance should never fail. The rsi asked him for the security of body and speech which
stirs the heart. He also expressed his wish for being abound in heroes and wealth. Grtsamada also asked Indra that he should discern him in every birth. When Indra took Grtsamada to his abode and affectionately honoured him.

Another legend found in the BD. 34 which reveals how Grtsamada saw the RV. II. 42-43. Once Indra became a franoline with the desire of praise. He took up the position on the right quarter of the seer who was about to set out and uttered a cry. With the eyes of a seer Grtsamada recognised him (Indra) in the form of a bird and praised him by the RV. II. 42-43. Grtsamada is one of the seven seers to whom one whole book of the Rgveda is ascribed. From the above discussed two legends it seems that Indra had been the favourite deity of this rsi.

**Visvamitra** - Visvamitra is one of the most important seers in the Vedic as well as in the Post Vedic literature. Visvamitra is one of those seers to whom whole book (III) of the Rgveda is ascribed. There are so many legends found in the Vedic and the Pauranic literature which throw light on the life of Visvamitra and these legends are discussed in chapter VII.

**Vamadeva** - Vamadeva is also one of those seers who saw a complete book of the Rgveda. The fourth book of the RV. is ascribed to Vamadeva. There is one legend found in the BD. 55 which gives a detailed description how Vamadeva saw the RV. IV. 24-26. When Indra took birth he (Indra) challenged Vamadeva to fight. Indra did violence to the rsi so the rsi engaged him for ten days and nights and ultimately, Vamadeva
dispelled the wrath of Indra by RV. IV. 307. The seer Vāṃśeṣa also praised himself in the RV. IV. 26 as if he were Indra.

**Atri** - Atri is one of the most important seers of the RV. The whole book of the RV is ascribed to him and his family. According to the BD, he is the son of Ka and Varuna. Regarding his birth a legend is narrated by the BD. 56 Desiring offspring Prajāpati performed a sesional sacrifice, which was continued for three years. At the opening ceremony of that sacrifice (Vāc (Speech) came there in bodily form. On seeing her semen of Ka and Varuna was effused. Vāyu scattered it in the fire at his will. Then Bṛgu was born from the flames and rṣi Aṣgīras was born on the coals. On seeing both of her sons Vāc said to Prajāpati, "In addition to these two, a third seer should also born to me as a son." Prajāpati granted her a son and Atri was born who was equal in splendour to the sun and fire. In this way Atri was born. In the family of Atri so many rṣis took birth and some of them composed very important hymns of the Ṛgveda. Hereby I am giving detailed study of the some rṣis of Atri's family.

**Śyāvāśa** - Śyāvāśa was the grandson of Atri and the son of Arcanānas. Śyāvāśa saw the RV. V. 61. A legend is narrated by the BD. in connection with Śyāvāśa's seeing this hymn. 57 The legend is narrated below: Once upon a time Rathavīti Dārbhya a rājṛsi came to Atri and propitiated him. After doing so he chose the seer Arcanānas to become his priest (ṛtvij). The son of Atri (Arcanānas) went to the king for performing the sacrifice. Arcanānas was accompanied by his son Śyāvāśa. Śyāvāśa was gladly
taught by his father all the Vedas with angas and upangas.

When the sacrifice was being performed he saw the daughter of the king and he (Arcananas) thought that this princess should become his daughter-in-law (smaha). Syavasva also loved the girl in his heart. The seer (Arcananas) asked the king for giving his daughter to Syavasva. The king was ready to make Syavasva his son-in-law but the queen wanted to give her daughter to some rsi so that her daughter might become a mother of the Veda (Vedasyambā). After conferring with his wife the king refused to give his daughter to Syavasva.

When the sacrifice was completed both the father and the son came back from the place. Though Syavasva returned from that place, yet his heart did not return from the girl. Then both of them went to the Saśiyanl, Taranta and the king Purumilha. Taranta and Purumilha were the sons of Vidadāsva. Both of them honoured the two seers and bestowed so many goats and sheep, cows and horses upon Syavasva. When the father and the son went to their hermitage, they adore Atri, who was a great rsi and full of brilliant splendour.

Then Syavasva thought as he had not seen any mantra so he could not get the daughter of Rathavitl who was beautiful in respect of every limb of her body. Then he saw the host of the Maruts who were standing at his side. These Maruts were quite similar in form and equal in age and they had gold on their breasts. He was astonished and asked the Maruts by the RV. v. 61, 1 who were they and then he became aware that they were the divine Maruts,
the sons of Rudra. Then he praised them by the RV. V. 61, 11.
The Maruts took off the gold from their breasts and gave it
to him. When the Maruts had gone he went to the daughter of
Rathaviti in his thought. He was thinking to declare to Rathaviti
that he had become a Rsi.

But the king Rathaviti himself came to Aryanānas, taking
his daughter with him and begged his pardon from the Rsi. He
requested the seer to accept his daughter as his daughter-in-law.
In this way Śāvāśva saw the RV. V. 61 which made him the son-
in-law of the king Rathaviti.

Babhru - Babhru is the son of Atri and he saw the RV. V. 41-51.
A legend is narrated by the BD. how Babhru saw the RV. V. 30. 52
Once the king Bhūṣāya chose the seer Babhru to affiliate as a
priest at a Soma sacrifice. The king bestowed a thousand
sacrificial fees on the priest, in that sacrifice. So Babhru
performed a sacrifice for the king. Then the king Bhūṣāya gave
him four thousand cows and a golden caldron and the same seer
got a golden caldron for pravargya rites. After receiving all
these things he (Babhru) was going along with them. On the way
he was asked by the middle Agni as well as by Indra and he related
all this with the four Ṛks (RV. Vi 30. 12-15).

Saptavādhrī - Saptavādhrī is the Rsi of the RV. V. 78. According
to the Sarvāṇukrṣaṇa he belonged to the family of Atri. 53 A
legend is narrated by the BD. 60 in connection with his seeing the
RV. V. 78. This seer failed in begetting a child from his wife for
seven times. The King Āvāmedha, who belonged to the race of Bharata
once again appointed him for this purpose but again he failed in this purpose. Then the king Asvamedha cast him in a trough made of tree (wooden) and then kept him down into a chasm.

In that condition, he praised Sābhāspatī with the RV.V.78. They raised him out of that chasm and made him productive. Then he saw the triplet (RV. V. 78, 7-9) with the view to a child for himself. Sāyana also narrates this legend but in a different way. According to Sāyana he was placed in a box by his enemies so that he may not meet his wife at night, but he was rescued from his confinement by the Āvins.

Vṛṣa-Jāna - Vṛṣa was the son of Jāna and the family priest of Tryāruna, son of Trvṛṣa, who belonged to the race of Īksavāku. From the account of Vṛṣa found in the BD. and in the Sarvā, it is not clear whether Vṛṣajāna belonged to the family of Atri or not? Sāyana says that he is a son of Atri but he does not cite any authoritative view in support of his view.

The BD. narrates a legend regarding how the RV.V.2 was revealed to Vṛṣajāna. Once Vṛṣajāna and the king Tryāruna were riding in a chariot. Then Vṛṣa took the reins of the horses. As the chariot was going along, it cut off the head of a Brahman boy and the king said to his domestic priest, "you are guilty". He (Vṛṣa) saw the mantras of Atharvāngirasas and brought back the boy to his life. Then he left the king and took himself to another country. Consequently the heat of king's fire disappeared. So the oblations could not be cooked at all.
Then the king went to Vṛṣṇi Jāna and propitiated him. When he brought him back again and again made him his domestic priest. Vṛṣṇi being propitiated sought for the heat of the fire in king’s house and he a Pīṣāci as a wife of the king. He sat with her upon the cushion on a stool and addressed her with the RV. v. 20. 2. Then he uttered the RV. v. 2. 9. and the fire suddenly flamed up and burnt the Pīṣāci where she was sitting.

This legend is also narrated by the Śatyayani Brahmana which is cited by Sayana. The Tṇḍya Brahmana also narrates this legend. This legend has been critically studied by Séig, Hillebrandt, Geldner, Oldenberg and Ludwig. This legend reveals that Vṛṣṇi Jāna was very learned and had full practical knowledge of all the Vedas. However he left the king in wrath but after being propitiated he made the king to get rid of his miserable condition.

Bharadwāja - Bharadwaja is also one of those rṣis to whose family a complete book of the RV. is ascribed. To Bharadwaja and his family, the complete sixth book of the Rgveda is ascribed.

Regarding the origin of Bharadwaja, a legend is narrated by the BD. Though this legend is already discussed in the context of the origin of Atriya the outline of this legend is narrated below: Once Vāsā came in bodily form at the opening ceremony of a sessional sacrifice performed by Pṛjñāpati. Ka and Varuna saw her and their semen was effused. This semen was scattered by Vāyu in the fire. From this semen Bṛgū and Angiras took birth.
Brhaspati was the son of the rsi who took birth on the coals, namely Angiras and Bharadvaja was the son of Brhaspati. Bharadvaja was also called Vidathin, hence he was the grandson of Angiras. According to the BD, Bharadvaja was the preceptor of the Maruts and the sixth Manusala is ascribed to him and his sons.

In the BD, another legend is narrated which reveals how Pāyu, the son of Bharadvaja saw the RV. VI. 75. According to this legend once upon a time there were two kings, namely, Abhyāvartin Cāyamana and Prastaka, who were sons of Śrījaya. They were conquered in a war by Vṛśikhas. After being defeated they came to Bharadvaja and propitiated him. After having mentioned their names to Bharadvaja, they told him that they had been vanquished by the Vṛśikhas in a war and requested him to become their priest so that they may defeat the warriors (ksatrabandhum).

The seer accepted their proposal and asked his son Pāyu to make both of them unassailable to their enemies. Obeying the order of his father Pāyu consecrated their weapons (or implements of war yudhopakarana) by the RV. VI. 75. By the first three rks of this hymn the seer praised the warrior in his coat of mail, bow and bowstring. By the next three rks he praised the ends of the bow, quiver, charioteer and the reins. Then he praised the horses, arsenal, guards of chariots and the deities of battle by next four mantra i.e. VI. 75, 7-10. By the RV. VI. 75. 11-14 he praised the arrow, qutrass, goad and handguard and by the fifteenth
verse of this hymn he praised poisoned, iron-tipped arrow and the missile of Varuna (astram Varunam). By the remaining four mantras the seer praised arrow discharged from the bow, beginning of the war, Kavaca and in the last mantra he praised (the king) who is anxious (or desirous) of war.

Then the seer sent fourth both of them to fight against the Vārasikhas. Then Bharadvaja himself praised Indra with a desire of aiding the king (cāyāmaṇa) by the RV. VI. 27. 4-7. Indra was pleased with this praise. Indra came to Abhyāvaṁtin on the bank of the Haryupāṣā river and slew them (the Vārasikhas) in company with Cāyāmaṇa.

After having conquered the Vārasikhas, these two kings gave manifold wealth to their preceptor Bharadvaja. Bharadvaja and Garga were seen on the way by Indra and they proclaimed the gifts with RV. VI. 27. 8 and VI. 47. 22. According to the Sarva. Garga is the son of Bharadvaja and is the seer of the RV. VI. 47. In short Bharadvaja is one the most important seers of the RV. His praising Indra for the help of Cāyāmaṇa can be compared with a similar attempt made by Vāsishtha by which he invoked Indra vaṁraṇ to help Sudas in the battle of ten kings (dāśarājñā samgrāma).

Vāsishtha - Vāsishtha is one of the most important seers in the Vedic as well as in the post Vedic literature. Among the seers of the Rgveda he has the same position which Gautama, Visvāmitra, Vāmadeva, Atri and Bharadvaja have. In the post-Vedic literature also he occupies a key position. There are three legends narrated by the HD. in connection with Vāsishtha and all of them are studied in the VII chapter.
Pragātha - Pragātha saw some hymns of the VIII book of the RV. According to the BD, Pragātha was the younger brother of Kanva and son of Chora. The BD and the Sarvā, say that Pragātha later on became son of Kanva. In this context the BD narrates the following legend: Kanva and Pragātha were the sons of Chora and after being relieved by their preceptor they were living together in the forest.

Once Pragātha, having placed his head on the lap of Kanva's wife fell asleep and did not awake. Kanva became enraged by suspicion of a sin and was about to curse him. He awakened him with his foot and was about to consume him with his fiery energy. Pragātha, becoming aware of his intention, stood with folded hands and chose the couple as his mother and father. In this way Pragātha, the son of Chora became the son of Kanva. Pragātha, other descendants of Kanva and so many other seers saw the eighth Mandala of the RV. According to another legend narrated by the BD, the king Trasadasya gave fifty maidens and three herds of seventy cows to Pragātha. He also bestowed horses, camels, garments, jewels, a brown bull and the protector of those cows. After wedding, the seer was going on the way and met Indra on the way, he proclaimed to Indra all that which was given to him by Trasadasya. Indra was pleased with the seer and asked him to choose a boon. He chose a boon that he may assume as many forms as he wishes so that he may enjoy all the fifty maidens, at the same time. He also asked for everlasting enjoyment, the conch treasure and lotus treasure should remain in his house for ever. The next boon he chose that by the favour of Indra, Viśvākarma
may fashion palaces of gold and a flower garden with celestial trees. And last of all the seer requested Indra that there should not be any co-wife rivalry among these wives. Indra promised the fulfilment of all these boons.

Sōbharī - Sōbharī is the son of Kanva. According to the BD, he composed some hymns of the VII book of the RV. A legend is narrated by the BD, which reveals how Sōbharī saw the RV. VIII. 22-25. Once Sōbharī was performing a sacrifice with the members of his family in Kurukṣetra. Rats devoured his corn and various oblations. So Sōbharī praised Indra, Citra, and Sarasvatī in the RV. VIII. 21. By the first ṛk of this hymn he praised Citra's power of giving. Citra, the king of rats, rejoiced at heart, because of the honour given to him by the rṣi. He gave to the seer a thousand myriads of cows and the seer accepted them. The king addressed the seer, "I do not deserve the praise of a seer, because I have been begotten in an animal womb." But the seer praised him again by the RV. VIII. 21. 18. This legend only gives an account of the probable circumstances when this hymn was seen.

Apālā - Apālā is one of the female seers of the Ṛgveda. According to the Jaīm. Br., the Sāt. Br., the Tāndya Māha Brā. and the BD, Apālā is the daughter of Atri. All these Vedic works narrate a legend which reveals how Apālā came to see the RV. VII VIII. 91. According to the BD, Apālā was suffering from skin disease. Indra fell in love with her after seeing in the lonely hermitage of her father. By means penance she came to know about Indra's intentions
and she took a water pot and went to fetch water. She saw Soma at the edge of the water and praised it by the RV. VIII. 91. 1.

Then she pressed it in her mouth and invoked Indra by the RV. VIII. 91. 2, and Indra drank Soma in her mouth. After Indra had taken cakes and fried grains at her house, Apala praised him and addressed with the RV. VIII. 91. 4-6 saying, "O Sakra make me possessed of luxuriant hair, unblemished limbs and fair skin." Indra was pleased with this speech of her. He passed her through the hold of the chariot, the cart and yoke, Indra squeezed Apala thrice. "Then she became fair skinned. The skin which was cast off became porcupine (salyaka), alligator (gadha) and chameleon (krkalaśa). In the Sat. Br., the Jaim Br., and the Tandyā Māhā Brāhmaṇa different versions of this legend are found and all these versions are studied by Dr. Ram Gopal. The renowned Vedic scholar has given a non legendary interpretation of the Apala sukta. He refutes the traditional view which accepts Apala as the daughter of Atri by saying that Apala is a variant form of Apara with the change of r into l; which is usual in RV. Moreover, in the RV. the word Apala might have been used here to denote uncrossable. So it is an epithet of a river which is difficult to cross.

Triśiras - According to the ED. Triśiras is the rsi of the RV. X. 8. A legend is narrated by the ED. which reveals how Triśiras saw this hymn. This legend has been studied in detail in the chapter VII.
Yama and Yamī - The BD. says that Yama and Yamī are the seers of the RV. X. 10. According to a legend narrated by the BD, Yama and Yamī were twin children of Saranyū and Vivasvat. Tvastr had twin children, Saranyū as well as Trisiras and Tvastr gave Saranyū to Vivasvat. Vivasvat begot Yama and Yamī on her and those were twins, but the elder of the two was Yama.

The sarvā. also narrates a legend to reveal the circumstances when Yama and Yamī saw the RV. X. 10. The BD. says that Yama rejects Yamī who solicits him with a view to have sexual intercourse and the RV. X. 10. is a dialogue of those two children of Vivasvat which gives a description of Yamī's desire of secret union and it's rejection by Yama. Yamī is the seer of seven Āks of this hymn i.e. RV. X. 10, 1, 2, 3, 6, 7, 11, 13 and Yama is the deity of these Āks as he was addressed by Yamī in these Āks. Yama is the seer of RV. X. 10, 4, 5, 8, 9, 10, 12, 14 and Yamī is the deity of these Āks as these are addressed to her by Yama. As already stated that the tradition had lost the real account of the seers of so many hymns and this hymn is one of them.

Mīna (fish) - According to the BD. Mīnas are the seers of the RV. VIII. 67. The BD. says that once fishermen saw fish in the water of the Sarasvatī. They cast a net and caught them, then they brought them on the dry land out of the water. The fish were frightened by the fall of their bodies and they praised the Ādityās. They (the Ādityās) released them and conversed with them (the fishermen) saying, "O fishermen do not be afraid of hunger and you will obtain heaven." Then they praised Aditi with the RV. VIII. 67, 10-12. This is another example of the
lost tradition of the seers of the RV., because the fish can never see any hymn or verse.

**Ghosa** - According to the BD. Ghosa is the seer of the RV. X. 39-40. A legend is narrated by the BD. in connection with Ghosa’s seeing the RV. X. 39-40. According to this legend Ghosa was the daughter of Kakaśivat and she was disfigured by an evil disease. When she grew old she lived in the house of her father for sixty years. She fell into great grief by thinking that she had attained old age without husband and son. She knew that her father obtained youth, long life, health, power, poison for slaying all being by propitiating the Aśvins. So she will obtain beauty and good fortune if some mantras would be revealed to her by the Aśvins could be praised by her.

She saw two hymns and praised the Aśvins with those hymns i.e. RV. X. 39-40. The Aśvins made her young, free from disease and beautiful. Being a daughter of Kakaśivat she is the grand daughter of Dirghatma.

**Sūrya** - Sūrya is the seer of the RV. X. 85. The Sarva states that this hymn is a self-laudation of Sūrya. According to Sāyana Sūrya is the daughter of Savitṛ. The BD. states that Sūrya is the wife of Sūrya during his course in the midday reigns. Uṣas and Vṛṣakapāyī are also two forms of Sūrya. In the case of this hymn the tradition seems to have lost the account of the actual seer.
Pururavas and Urvashi - Pururavas and Urvashi are the seers of the RV. X. 96. According to the SB, Pururavas was the son of Ilâ but according to the mbh. and Mātasya Purāṇa he was the son of Budha. A legend is narrated by the BD. in connection with Pururavas's seeing some Āks of this hymn. The legend of Pururavas and Urvashi is studied in detail in the chapter VII also the identification of Pururavas and Urvashi is dealt with in the same chapter.

Devāpi - According to the N. the BD. and the Sarva. Devāpi is the seer of the RV. X. 98. The N. and the BD. narrate a legend in connection with Devāpi's seeing the RV. X. 98. According to this legend Devāpi and Santanu were the sons of Purśissa, who belonged to the race of Kuru. Devāpi was the elder and Santanu was the younger. Devāpi was afflicted with skin disease therefore when Purśissa died the subjects of Purśissa offered sovereignty to Devāpi. He replied to his subjects, "I am not worthy of the sovereignty so Santanu should become your king" and assenting to this, his subjects anointed Santanu as their king. Then Devāpi went to the forest. After that Parijanya did not rain in that realm for twelve years.

Then Santanu approached Devāpi in the forest along with his subjects and propitiated him with regard to that dereliction of duty. Then he offered the sovereignty to Devāpi but Devāpi did not accept it saying, "I am not worthy of sovereignty because my energy is impaired by skin disease, I will myself perform a sacrifice for rain and officiate as your priest in that sacrifice."
Then Santanu employed him as his chaplain and to act as priest. So Devāpi performed the rites productive of rain. With the first mantra of this hymn he offered a sacrifice to Brhaspati. With the second mantra Jatavedas informed him, "I will place brilliant speech in your mouth by which you praise the gods." Then Brhaspati being pleased with him bestowed on him divine speech and with that speech Devāpi praised the gods with a view to rain by the RV. X. 96. 4-7 and Agni with the remaining four mantras. Nothing more can be gathered from the ED. about Devāpi.

Bhūtānā Kāśyapa — According to the N., the ED. and the Sarvā. Bhūtānā Kāśyapa is the rai of the RV. X. 106. The ED. narrates a legend in connection with his seeing this hymn. Bhūtānā Kāśyapa attained oldage without begetting offspring. Being desirous of offspring he performed rites but in vain. His wife said to him, "I will bear as many sons as you wish," only you praise the gods in pairs." Now all the pairs of gods came to him with a desire of praise. Observing them he praised them in the hymn i.e. RV. X. 106. In this way Bhūtānā Kāśyapa saw this hymn.

Saramā and the Panis — Saramā and the Panis are the seers of the RV. X. 108. A legend is narrated by the ED. which reveals the circumstances under which Saramā and the Panis saw this hymn. This legend is already dealt with in detail in chapter VII.
These are some important seers of the Rgveda. In the Epics and the Puranas, the seers are not dealt with in the same detail as in the Rgveda. In the epics so many detailed legends are narrated in connection with these seers. And all those legends and other discussions regarding these seers have been studied by Dr. R.C. Brahurkar in his thesis, "The Seers of the Rgveda."
NOTES AND REFERENCES

1. W. II. 11.
2. BD. I. 3.
3. BD. I. 10.
4. Sayana in the Introduction to the 1st Mandal of the Rgveda.
5. SB. VI. I. 1. 1.
6. TA. u.-q.
9. Sir Asutosh Mookerjee Silver Jubilee Volume pt. II.
10. pp. 143-146.
12. E.Y. p. 56.
15. W.s. 2. 7 ff.
18. ED. II. 86; II. 87.
19. ED. II. 86; Cf. Servā. Intro. II. 4.
21. ED. VI. 88-90.
23. ED. III. 56; Cf. Macdonell's notes on this verse Ibid. pp. 56-57.
24. ED. III. 57.
25. ED. III. 55.
26. ED. III. 59.
27. Sayana on the ṚV. VIII. 29.
29. ED. II. 82.
30. ED. II. 83.
31. ED. II. 84.
32. ED. III. 137.
34. ED. IV. 16-42.
35. ED. IV. 11-15.
36. ED. IV. 11; IV. 15.
37. Ibid. IV. 24-25.
38. Ibid. III. 142-155.
39. Ibid. III. 146.
40. Ibid. III. 150.
41. Ibid. IV. 3.
42. Ibid. IV. 13.
43. Ibid. V. 15.
44. Ibid. IV. 44-57.
45. Ibid. IV. 48.
46. N. I. 5.
47. BD. IV. 58-59.
48. N. IX. 5. Cf. BD. IV. 78.
49. Sarvā. on the RV. II. 1.
50. Sayana’s Introduction to the II book of the RV.

51. BD. IV. 78.
52. BD. IV. 66-69.
53. Ibid. IV. 71-73.
54. Ibid. IV. 93-94.
55. Ibid. IV. 94.
56. Ibid. IV. 130-135.
57. Ibid. V. 97-101.
58. Ibid. V. 50-51.
59. Ibid. V. 33-38.
60. Sarvā. on RV. V. 78.

61. BD. V. 83-86.
62. Sayana on RV. V. 2.
63. BD. V. 14-22.
64. BD. V. 97-103.
65. BD. V. 103.
66. BD. V. 134-140.
67. BD. VI. 38-39.
68. BD. VI. 51-54.
69. BD. VI. 52-59.
70. BD. VI. 93.

71. BD. VI. 99-107.
72. BD. VI. 101.
73. BD. VI. 104.
74. See also cited by Sayana in his commentary on the RV. VIII. 91; Tānd. Mahā Brāhmaṇa IX. 2. 14; JB. I. 220-21.
75. VII. (1964) II. pp. 55-72.
76. BD. VI. 147.
77. Ibid. VI. 152-163. Cf. Sarvā. on the RV. X. 10.
78. BD. VI. 89-90.
79. Ibid. VII. 46-47.
80. Sarvā. on the RV. X. 85.

81. BD. VII. 120-21.
82. BD. VII. 147-162.
84. BD. VII. 18-20.