

10-11. Explained under yá3. As Yama is king of the blessed Fathers (83ⁿ), Yama's hotṛ must be competent to satisfy them at the monthly grāddha (p.402). — 'Has he (see kām2) grasped (√ūh+api), i.e. does he know, (that) which the gods take (see vañj +sam4, and Böhlingk's smaller dictionary, s.v.), i.e. does he know what they like?' — Is he equal to both sets of duties?

— In pāda c the objections are met. Agni is born anew every day for the agnihotra (1St. x.328), at which the gods take their food; and anew every month, when the Manes take theirs.

12-13. Pronounce mām. — See √1 dhā5. — √mluc+apa: 'hidden' in the waters — see 93¹⁶. — Classic, bahūni kṛcchrāni: see √car3. — kalp- (1043.2), 'let him —.' — Pāda d (= RV. x.124.1b): The victims of the animal sacrifice were five, 'man, horse, ox, sheep, goat' (see AV. xi.2.9 or 1St. xiii.292); and its later surrogate is called 'five-fold' as containing the 'essence' of all these victims (ÇB. i.2.3⁶ — see Eggeling's note). But it may be ill-judged to try to attach special significance to these numbers. 'Three' and 'seven' are of course sacred numbers.

14-15. ā yakṣi: see √yaj+ā; form, s-aor. mid. 1st sing., 882. At first the gods were mortal (96^{3f}). — See yāthā6. — Pronounce bāhuór. — ā dheyām, 837². — U.f. ātha-imās: ātha . . . jayāti, 'then (if I do), he shall win,' cf. 82² and N.

16-17. See 486 for construction. '3339 gods.' — √ukṣ, 585. — āstrñan, 725. — U.f. asmāi | āt id hótāram.

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SELECTION LVII. RV. x.53.6 and 8. Burial and wedding-stanzas. — Rubricated as burial stanzas at 105⁹ and 105¹⁸. The eighth is also used (100¹¹) as a wedding-stanza, in case the bride has to embark and disembark on her wedding-journey. See also AB. iii.38. Interesting variants of the stanza and reminiscences of its traditional material at AV. xii.2.26, 27, 28^a.

1. tanván (705), see √tan4. The metaphor is frequent. — rájasas appears to be abl. and to refer backwards as well as for-

wards, i.e. to tanván as well as to ánv-ihī. — Note that rakṣa and Eng. *keep* coincide in having the mgs 'guard' and (as here) 'not quit.'

2. vayata, see √2vā. — See jógū and 352. — mánu, here as the typical originator of prayer, praise, and sacrifice — see vocab., and cf. ÇB. i.5.1⁷, manur ha vā agre yajñena_ije; tad anukṛtya_imāḥ prajā yajante. — Note again that janáyā and Eng. *produce* coincide in having the mgs 'generate' and (as here — cf. i.31.17, á vahā dālviam jánam, and 82⁸) 'fetch along or bring to view.'

— STANZA 6 is really a prayer to Agni and his flames to help in the work of devotion. As the immortal messenger (see Muir, v.201) between men and gods, he is to go from earth, traverse the atmosphere (see rájas in vocab.), and pursue his way to the gods through the súar. Here he is to keep to the paths (cf. TS. v.7.7) which are made by the prayers and oblations that go up to the gods, — the devayānās or 'god-paths,' as the AB. at iii.38 calls them, on which the gods descend to man. Pāda c, continuing the metaphor of a, is addressed to Agni's flames; and d, to Agni.

Stretching devotion's web from gloom to light go on.
Keep to the radiant pathways which our prayers have made.
Without a blemish weave ye now the singers' work.
Be Manu thou. Bring to our sight the heavenly race.

3-4. 'It (sc. nadī) flows stony,' the logical predicate being ācmanvatī — cf. *πέουσι μέγалоι*, Hdt. ii.25; cum fluere lutulentus, Horace, *Sat.* i.4.11. Others, not so well, make ācman a proper name (die Stein-ach), or refer it to the stream from the press-stones, i.e. the Soma. — Note that √tr has special reference to *water*: thus, ava-tr, 'go down into the water' (49¹⁹); ut-tr, 'come up out of it'; pra-tr, 'advance in crossing it.' — átra, 'there,' with a sneer: cf. amuyā, 70¹⁶N. — yé ásann (636³) ācevās, 'qui infelices sint:' not so well the vocab. — út-tarema-abhi, see √tr+abhy-ud.

— STANZA 8. The situation is perhaps this. A band of men, hotly pursued by their enemies, are in the middle of a stream, which they hope soon to have put betwixt themselves and the foe. They call out to each