

5. 'The Āindrābārhaspatyan oblation he should offer (nir-vapet), who, as a sovereign, shouldn't exactly succeed in his attacks.' This is a typical Brāhmaṇa passage. It invents a legend showing the efficacy of some ritual observance in former times, to prove the usefulness of repeating the same rites in analogous circumstances. — Peculiar interest attaches to this occurrence of the *ṽstigh* — see Schroeder's ed. of MS, Introduction, p. XIV; also ZDMG. xxxiii.194f, where the substance of the passage is given.

6. U.f. *odanám apacat*. — *ūñṣṭam*, see this: final *t* (= *d*) before *ṣ* becomes *ñ* in MS. — *āṇāt*, *ṽ2aṣ*.

6-7. U.f. *tām vāi indram antār evā . . sántam . . āpa-āumbhat* (*vubh*; augment, 585): 'Indra, being (yet) an embryo, within (her), she bound with an iron bond.' — *āpa-ubdhas*, 160.

8. *ayājayat*, see *ṽyaj*, caus.

9-10. *tāsya = indrasya*. — *vyāpadyata* = of course, *vī-apadyata*: cf. Whitney, 84a. — U.f. *abhi-pary-ā-avartata*, 1080, 1083.

10. U.f. *yás . . , tām eténa yājayet . .*, 'One should teach him to sacrifice with this Āindrābārhaspatyan (oblation), who *etc.*'

11. *eśás*, same as *yó* and *tām*, line 10.

12-13. U.f. *nir-upyáte*, impers. 'it is offered:': combination, 92¹¹x.; form, *ṽvap*, 769; accent!, 596. *kriyate*, *ṽ1kr* 12, 'it is sacrificed.' — 'Offering is made to B., sacrifice is made to I.: (then) on all sides (the god) releases him' (*enam*). 'Him,' i.e. the sin-bound king of lines 10-11, who is also the subject of *abhi-pary-ā-vartate*.

SELECTION LXVI. TS. ii.6.6. Legend of Agni the oblation-bearer, and of the fish. — This is the Brāhmaṇa form of the myth which is the subject of RV. x.51, and is adverted to in x.52 = selection lvi. To their version of x.51, GKR. add on p. 106 a translation of the selection before us (lxvi.). It is also rendered by Muir, v.203, and by Eggeling, SBE. xii.452. Ludwig, v.504-5, gives other Brāhmaṇa forms of this myth: cf. esp. QB. i.2.3¹ = SBE. xii.47. For Epic forms of the same, see Ad. Holtzmann, *Agni nach den*

Vorstellungen des MBh., p. 11, and esp. MBh. iii.222.7 = 14214f.

14-15. *tráyaś*, 482c. — *ṽ2mi+pra*, 770a.

15-16. 'Agni feared, (thinking), "In this way, surely, he (*syás*) will get into trouble, i.e. if things keep on in this way, I shall get into trouble."' He speaks of himself here (as also at x.51.6^a) in the 3d person (*syás*). Note the common root of *ā-artim* and *ā-ariṣyati*.

16. *nīlāyata*: in strictness, to be divided thus, *nīl-āyata*, 'he went out, took himself off, hid.' This is for *nīr a-ayata*, an imperf. mid. of *ṽi* (after the model of *a-jayata* from *ṽji*) with the prefix *nīs* or *nir*; for according to Pāṇini (viii.2.19), the *r* of a preposition with forms of the verb-stem *aya* is regularly changed to *l* — cf. 1087c.

In the Hindu mind, these forms of the verb-stem *nīl-aya* were evidently confused with those of *nī-laya*, which yield a like *mg* — see BR. under *ṽlī+ni*. On this account, doubtless, the *pada-pāṭha*, which usually gives the division of compound verbs, refrains here. The confusion is further attested by the analogous passage of the QB., which has, in the Mādhyamīna text (i.2.3¹), *nī-līlye*, and in the Kāṇva text, *nī-layām cakre* — see SBE. xii.p.xlvi. The proper form from *ṽlī* in the passage before us would of course be *ny-ālayata*.

16-17. U.f. *pra-éśam* (see *ṽ2iṣ+pra* 2 and ref.) *āicchan* (*ṽ1iṣ*, 585). In the metaphor, Agni is implicitly likened to a hunted beast.

17-18. *tām aṣapat* etc., 'Him (the fish) he (Agni) cursed (as follows): "dhiyá . . pra-āvocas."' See *dhi* 1. — *vadhyāsus* (form! 924) and *ghnanti* (637) have as subject 'people.' — The loose use of *sás*, *tām*, etc., is one of the chief stylistic faults of the Brāhmaṇas.

19. *ánv-avindan*: *ṽ2vid*; subject, 'the gods.' — See *ṽvr̥t+upa-ā*.

NOTES TO PAGE 94.

1-2. U.f. *grhítasya* (sc. *ghr̥tásya*) *á-hutasya* (see *ṽhu*) . . *skándāt* (736), *tád me . . asat*. — *bhrátr̥ṇām*: the TS. reg. has short *r̥* in the gen. pl. of these words. — 'He said: "Let me make a condition (*ṽ2vr̥*): Just what of the (sc. ghee) (when) taken (into the