

**rājas**, and Kaegi, 34(49) and notes 117-8.  
— **antāriksam**: ÇB. i.2.1<sup>16</sup>, *antarikṣeṇa*  
*hiṁṇe dyāvā-prthivī viṣṭabde*; cf., at  
Od. i.54, the *κίονας*

*μακρὰς, αἱ γὰρ τὸν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.*

**10-11.** Pronounce -prthvī. — See **ādhi**  
and **ṽtan+vi**. — U.f. **sūras éti**: in the MS.,  
final -as and -e if accentless, become -ā  
before an accented initial vowel. So 93<sup>12</sup>.

**12-13.** U.f. **yád mahatís vígvaṁ áyan**  
(620). See **vígva** 1c. — The RV., TS. [with  
**nír** for **sám**], and VS. read

**táto devānām sám avartata ásur ékaḥ.**

The athetesis of the hypermetric **ékaḥ**, made  
by Bollensen, *Orient und Occident*, ii.485  
(1864), and again by Grassmann, is here  
beautifully confirmed by the MS.

**SELECTION LXIII.** MS. i.5.12. Legend  
of Yama and Yamī. — The creation of night.  
— Respecting Yama and Yamī, see notes to  
85<sup>12f</sup>.

— The prose of the Brāhmaṇas is not difficult. In  
reading it, the chief thing is some familiarity with  
the style, i.e. ability to divide up the discourse aright  
into the little clauses and choppy sentences with  
which it proceeds. As a help to this it is important  
to observe that the particle *ātha* marks the beginning  
of a new clause, and that the postpositive *vāi* marks  
the foregoing word as the first of its clause. Anal-  
ogous is the use of *nāma* to distinguish a proper name  
from an identical appellative. Cf. Pliny, *Epp.* vi.31,  
*evocatus in consilium ad centum cellas* (hoc loco  
nomen) . . .

As my colleague, Professor A. P. Peabody, has  
observed in his translations of Cicero's *Offices* and  
*Tusculans*, there are certain connectives and illatives  
which are employed as mere catchwords for the eye.  
In manuscripts (Greek, Latin, Sanskrit) written with  
letters of one size, with no separation of words, and  
with very few stops, these particles serve the pur-  
pose effected now-a-days by capitals, by division or  
spacing, and by punctuation. In spoken language it  
is often wrong to render them otherwise than by  
inflection or by stress of voice.

**14.** U.f. **vāi**. — See **ṽbrū+apa**.

**14-15.** U.f. **tām yád āprchan** (207), **sá**  
**abravīt**: “**adyá amṛta**” *īti. té abruvan*:  
“**ná vāi iyám** etc.” — Difference between  
imperf. *amriyata* and aor. *amṛta* (834a)  
illustrated at 928<sup>3</sup>. — Accent of **tē**, Whit-  
ney 84d, 135.

**15-16.** Lit. ‘Not (if things keep on) in  
this way (**īthām**) does she forget him.’

**16.** Note the fine distinction. The gods  
use the solemn old Vedic form **rātrīm**; the  
narrator, the later and more colloquial

**rātrīm**. Similar distinction at ÇB. xi.5.4<sup>1</sup>:  
cf. 98<sup>20N</sup>., 103<sup>14N</sup>. Not uncommon is the  
assumption that the gods have words or a  
dialect peculiar to themselves. Thus **ná**  
with the gods means the same as **iva**, AB.  
ii.2.14, 15. Cf. Iliad i.403, ii.814, xiv.291,  
xx.74, Od. x.305; and A. F. Pott's *Anti-  
kaulen*, p. 71.

— **srjāvahāi**, faulty reading for -mahāi?

— U.f. **áhar vāvá tárhi ásit, ná rátris**.  
verb-acct, cf. 89<sup>2N</sup>.

— ‘Yama died. The gods sought to console Yami  
for the loss of Yama. — When they asked her, she  
said, To-day hath he died. They said, In this way  
she will never forget him. Night let us create. Only  
day in those times existed — not night. The gods  
created night. Then came into being the morrow.  
Then she forgot him. Therefore they say, ‘Tis days  
and nights make men forget sorrow.’

**SELECTION LXIV.** MS. i.10.13. Legend  
of the winged mountains. — The myth is  
often alluded to by the later poets: see  
Stenzler's note to Kumāra-sambhava, i.20,  
and Bollensen's to Vikramorvaçi, str. 44.  
BR. observe that it is often difficult to dis-  
tinguish between the mgs ‘mountain’ and  
‘cloud’ which belong to **pārvata**. In letting  
loose the heavenly waters, Indra splits open  
the ‘mountains’ as well as the ‘clouds.’  
The Maruts house on the ‘heights’ or in the  
‘clouds,’ etc.

**19.** Explained under **yá3**.

#### NOTES TO PAGE 93.

**1.** U.f. **parā-pátam** (995) **āsata, yátra-  
yatra** (1260 — see **yátra**) **ák-**. — **iyám**, see  
1 **idám**, middle: so **imám**, line 2.

**2.** **tēsām** = **pārvatānām**. — **achinat**, 692.  
— **tāis** = **pārvatāis**, used evidently in the  
manner of paper-weights. — **adrñhat, ṽdrñh**.  
The like achievement at RV. ii.12.2.

**3.** Explained under **yá3**.

**4.** U.f. **yónis hí eṣām** (accentless, 74<sup>2N</sup>.)  
**eṣás**, ‘For this is the'r place-of-origin.’

**SELECTION LXV.** MS. ii.1.12. The potency  
of the sacrifice. — A passage much resembling  
this occurs at TS. ii.4.13 = Muir, 12.21. Re-  
specting the myths of Indra's birth and  
Aditi's motherhood, see Hillebrandt, *Aditi*,  
p. 43; Perry, JAOS. xi.127f, 148f; and *Lit-  
eratur-Blatt für Orient. Philol.*, ii.4.