

5. Lit. 'As to going, the best-going; most adorning themselves with adornment; united with beauty; terrible with strength.' Their abundant ornaments are much spoken of (e.g. v.54.11). Note the radical connection of *ójas* and *ugrá*.

6. 'Terrible is your strength; steadfast your power; therefore (*ádhā*) is a troop, with the Maruts (as allies), mighty.'

7. *krúdhmī*, nom. n. pl., 340. — Pronounce *múnīva* (cf. 73²N.) or *múnir* 'va. — 'Clear is your whistling. Your hearts are wrathful as the wild onward-rush of a doughty troop.' Otherwise Bergaigne, *Mélanges Renier*, p. 85.

8. *yuyóta*: irreg. impv. (654) of *√2yu*; accented, as standing at the beg. of a *pāda* (see above). — *prāṇaṇ naḥ*, u.f. *prā-nak* (192a, 161) *nas*: *nak*, for *nak-t*, *√2naḡ*, 833, 218³; augmentless aor. as subjunct., w. *mā*.

9. Classic, *priyāṇi nāmāni* (425d). — *huve*: we should expect *huvé*. — U.f. *ā yád trpán* (3d pl., 848 end: *pada-pāṭha* wrongly *trpát*). — See *yád3* and *√vaḡ2*. — We have here an unsynopated verse — see above. Grassmann emends. — 'I invoke the dear names of you the mighty, in order that they (among you) who desire (our praise) may be gladdened, O Maruts.'

SELECTION XLIII. RV. vii. 86. To Varuṇa. — Respecting Varuṇa, see vocab. and cf. p. 367. The hymn is rendered by GKR., p. 6. The comments of Ludwig, vol. iv. p. 88, deserve careful attention.

— The poet is ill and deems his sickness a punishment sent by Varuṇa for some sin. He acknowledges the wisdom of the majestic god; but ventures to approach him with confession of sin and prayer for forgiveness and renewed self-consecration to the divine service. Compare Kaegi, p. 66(92).

10-11. *dhīrā* = *dhīrāṇi*. — See *tú2*. — *mahinā*, poss. like colloquial Eng. 'mightily, i.e. very.' — *urv-ī*, acc. du. f. — *paprāthat*, classed doubtfully as an augmentless reduplicated aor., 869³. — Note how the accent or the lack of accent of the verb-forms affects the exegesis.

— 'Wise in sooth is his nature (with

might =) and mighty [? or Stable in sooth are the creatures by his might], who propped asunder the two wide worlds, even. He set the great lofty firmament in motion, the stars (collectively) for ever [or the stars as well, cf. 75¹N.]; and he stretched out the earth.' — Biblical parallels, Kaegi, p. 62(86).

12-13. Accent-marks, Whitney, 90b²: *tanūā sám ·· nú antár*. — *bhuvāni*, 836^{1,3}. — See *kīm3*. — *abhi khyam*, 847 middle.

— 'And with my (*sváyā*) self I say this (take counsel thus), "When pray am I to be in Varuṇa's presence?" etc.'

14. *tád énas*, τὸ ἀνὰ πρῆμα, 'the (admitted) sin.' — U.f. *didṛkṣu* | *úpa u emi* — see u2 end. Ludwig takes *didṛkṣu* as loc. pl. m. of *didṛc*, 'seer.' Thus case-form, stem-form (see 1147b), and construction (cf. German *bei Jemand anfragen*) are entirely regular. Others take *didṛkṣūpa* for *didṛkṣus úpa* (nom. s. m. with elision and crasis, cf. 78¹⁷N.); but the acct is wrong — see vocab.

— 'And unto the wise (*veit*, 787, 802) I go to find out by inquiry' (*√prach+vi*, 970a, 981³).

15. *kaváyaḡ cid* — not my conscience only. — U.f. *āhus*, 801a. — *√2hr*.

16. 'What was, O Varuṇa, the sin most grievous (lit. principal)?' — See *yád3*. — See *vhan* and 1028 e and f.

17. *prā vocas*, 'tell,' 848³, 847 end. — U.f. *svadhāvas* | *áva* (135²) *tvā anenās nāmasā turás iyām* (616³). Pronounce, with elision and combination, *turéyām*.

18-19. See *√srj+ava* 3 and 2. — Note prolongations of finals in *srjā*, *srjā́*, and *cakrmā́*. — With the second *áva*, supply *srja táni*: *yā = yāni*. — Pronounce *dāmano* (425f end), abl. — *Vasiṣṭha*, the seer to whose family all the hymns of this seventh book are ascribed.

20. 'It was not my own will, it was infatuation ··.' Note how the pronouns conform in gender with the predicates. — 'Liquor, dice' — ancient and perennial sources of crime: cf. Tacitus, *Germania*, xxiv.

NOTES TO PAGE 79.

1. 'The older is in the transgression of the younger. Not even (*caná1*) sleep itself