

(see 2idam) api etarhi eke upa-dadhati: "A polemical hit aimed by the author of the Brāhmaṇa at some contemporaries who followed a different ritual from himself."—Muir. Cf. Chāndogya Upaniṣad, i.12.4 = SBE. i.21. —See iti 1.

10-11. Ppls w. cerus, see √car2 and 1075b. —See √1 rudh+ava, desid., 1027.

11-13. U.f. "na vāi . . . upa dhattha: ati vā eva . . . ; na vā . . . ; tasmāt na . . ."

13-14. See ha end. —See explan. under ta2. —See yathā6.

15-18. The protasis-clauses begin with ṣaṣṭim and ṣaṣṭim and atha lokampṛnās: the apodosis-clauses, with atha me and atha amṛtās. The second protasis-clause has an appendix, adhi ṣaṭtriṅgataṁ, see adhi. —For impv. with conditional mg, cf. example under atha2, and 822n. —For daṣa etc., see 480.

—'Put ye on 360 P's; 360 Y's, and 36 besides; then 10,800 L's. Then (if ye do) shall ye etc.' The days of the year number 360; and 360 × 30 = 10,800. But see also Weber, IST. xiii.254-5. Note that 108 = 2² × 3³.

18-19. The acquisition of immortality is otherwise related, ÇB. ii.2.28f, Muir, ii³.372.

21-23. U.f. "na atas . . . asat (636³): yadā eva . . . harāsāi (736), etc." See atas3. "From this time on, not any other with his body shall be immortal: just when thou this (thy) allotted-portion shalt seize, then parting with his body he shall be immortal, who is to be immortal either by knowledge or by works."

23f. See yad2 end. 'As for their saying thāt, "Either by knowledge or by works,"—this is that knowledge, (lit. which is agni=) namely agni; and these are those works, namely agni.' Here agni=agni-cayana. —Cf. 66²³.

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1-2. U.f. te, ye evam etad vidus, ye vā etad karma kurvate, etc. Promises to them "who have this knowledge" recur times unnumbered in the Brāhmaṇas. As between 'knowledge' and 'works,' knowledge is the better: ÇB. xiv.4.32⁴ = SBE. xv.96. On this passage, see Oldenberg, *Buddha*, 46 = 47.

4. U.f. te etasya (=mrtyos) eva annam.

SELECTION LXXII. ÇB. xii.7.31f. Legend of Indra and Namuci. —For the origin of this story, see 81¹⁶f and notes. Translated, Muir, v.94. Other forms of the story: Muir, iv².261; Ludwig, v.145. The MBh. has it at ix.43.33 = 2433f; see ZDMG. xxxii.311.

6-7. 'N. stole I's strength etc., along with his surā.'

7-10. U.f. sas (Indra) . . . upa_adhāvat: "ṣepānas asmi (see √ṣap, as) namucaye, 'na tvā . . . na ārdreṇa; ' atha me idam ahārṣit. idam me ā jihirṣatha?' iti. —Note the difference (929, 928) between aharat and ahārṣit. —Note reversal of mg (94¹n.) effected by ā with jihirṣatha (1028b): "Are ye willing to fetch it back for me?"

10. "astu nas atra api; atha ā harāma:." "Let there be of us in this also (a share); in that case, we'll fetch (it) back."

10-11. "Together ours (is) that; so fetch it back." Thus said he.'

11. iti (the one before tâu aṣvinaū) = 'on the strength of that agreement.'

12. asiñcan: see √sic3.

13. vy-uṣṭāyām (√1 vas) rātrāu, 303b. So an-udite āditye.

14. √3vas+ud — a queer verb to use for this mg. —U.f. ṛṣiṇā abhy-anu_uḁtam "apām phenena" (81¹⁶) iti.

SELECTION LXXIII. Nirukta ii.16. Explanation of RV. i.32.10, selection xxxii., page 70^{19,20}. —See Roth, *Erläuterungen*, 21f, and Muir, ii³.174f.

15-16. The iti marks aniviṣamānānām as a gloss to the quoted "ātiṣṭhantīnām." So asthāvarāṇām is a gloss to the "aniviṣamānām" of the sacred text; and in like manner, meghas to "ḡarīram."

16. Starting from the 3d pers. s. pres. ind. act. of a verb-root (e.g. ḡamnāti from √3ḡam), and treating it as a declinable noun-stem, like mati, the Hindu forms an ablative sing., e.g. ḡamnātes, to express "derivation from a root." Render: 'ḡarīra is from the root ḡr break, or from the root ḡam harm.' So with drāghati and the following two.

19f. After the verbal explanations, comes the mythological discussion. 'Who then is Vṛtra? "A cloud" say the etymologists.