

stanzas 11-14. Rik 15 seems to be a later addition

21. *dasápatnīḥ*: after I's victory, the waters are called (x.43.8) *aryá-patnīḥ*, 'having the Aryans as masters,' or 'having a gracious (god) as master.' — *pañíneva gāvas* (see *gō*): the rain-giving clouds are often called 'cows.' These are pent up by a malicious demon (*Paṇi*), and their milk, the refreshing water of heaven, is withheld from man.

Curiously, the natural basis of this simple myth is so far forgotten that the myth itself is here made to furnish a simile for the very phenomenon from which it is the poetic outgrowth.

NOTES TO PAGE 71.

1. 'The orifice of the waters which was closed up—he who slew (805, 209) *Vritra* opened that.' Waters conceived as if pent up in some mighty cask.

2-3. 'A horse's tail becamest thou then, O *Indra*, when on his lance he (*V.*) impaled thee.—As god alone, thou conqueredst . . . Thou didst let loose the seven streams (but see *saptá*) to flow' (lit. 'for flowing,' *vsr*, 970b, 982).

—In fighting with demons, *Indra* sometimes gets roughly handled for a while (so *iv.18.9*). Such I conceive to be the situation here. *Pāda a* is the crux. Possibly a magic transformation is intended. *V.* impales *I.* on his lance; but straightway the god becomes a great sweeping trail of vapor. Very differently *Bergaigne*, *Rel. Véd.* iii. 61-62.

—It seems unavoidable to join *devá ékas* with *c*: cf. *i.33.4* and *i.165.6* = 73¹⁴. —Second *ájayas* begins a new clause: hence *acct*, 593².

4. Explained under *yá4*: *asmāi* means *Vritra*. —*ákirad dh-*, 163. —Cf. what is said of *Yahve* at *Psalms xviii.13, 14*.

5. *yuyudhāte*, 800a. —U.f. *utá aparí-bhyas* (see *ápara*). —*ví jigye*, 787. —'Indra was victor (both for the time) while he and *Ahi* fought and (*utá*) for the future.'

6-7. 'What avenger of *Ahi* sawest thou, *Indra*, when in the heart of thee having slain (him) fear did come — when nine and ninety

streams as an affrighted hawk the skies thou didst cross?' This may refer to a time when — after all the aerial commotion (i.e. *Indra's* battling) — the rain refused to fall and the uncleared heaven signified *Indra's* retreat. Reminiscences of this legend occur at *TS.* ii.5.3: cf. *MBh.* v.9.27 = 255 and 10.43 = 334, f. —*jaghnúṣas*, 805.

8-9. See *ŷyā 1* and *ŷsā*. —U.f. *sās íd u* (176b) . . *arān ná* . . —*Gen.*, 297c. —*Tenses*, 823².

SELECTION XXXIII. *RV.* i.50. To *Sūrya*, the Sun-god. —Respecting *Sūrya*, see *Kaegi*, p. 54(76). The hymn is rubricated at 106³. It is still used in India, at the Midday Service. It was made the text of a linguistic-mythological comment of 225 pages by *W. Sonne*, *KZ.* vol's xii.-xv.!

In the *textus receptus*, the hymn has 13 stanzas. I have given only 1-9. In the first strophe, stanzas 1-3, the god is mentioned only in the 3d person. In the second strophe, he is addressed in the 2d person; and so also in the third strophe, excepting — as often — the final stanza (9).

—That stanzas 10-13 are later additions is proved by their contents and language and their (differing) metre. This proof is confirmed by the fact that the corresponding passage of the *AV.*, xiii.2.16-24, has only stanzas 1-9; and also by the fact that only 1-9 are prescribed to be used in the ritual — see *Bezzenger's Beiträge*, viii.198, *ZDMG.* xxxviii.475, *JAOS.* xi.p.cxcii = *PAOS.* May, 1884, and *AGS.* ii.3.13 and comment, and cf. 87^{10N}. Moreover, the addenda are at the end of an *anuvāka* — cf. *JA.* 8.viii. 207 = 15.

10. See *u2*. —*jātāvedasam*, see *vocab.*: although 'All-possessor' was very likely the primary mg (*Whitney*, *AJP.* iii.409), yet the mg 'All-knower' also seems to have been associated with the word early and commonly (*Eggeling*, *SBE.* xxvi.p.xxxi). For analogous cases, see *hótr* and *yamá* in *vocab.*

In the present — very unusual — application of the epithet to *Sūrya*,

ὅς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει,

the latter phase of mg predominates.