

11. 'That every man may see the sun,'
lit. for every one for beholding the sun.'
See *dfç* and read 969, 970a, and 982. —
viçvāya, 524².

12-13. *tyé* belongs logically with *nák-
śatrā[ñi]*, but is conformed in gender to
tāyāvas. —With this simile, cf. RV. x.
189.2. —See *yathā*4. —*yanti*, no acct,
595a². —*sūrāya*, 'for the sun, i.e. to make
way for the sun.' Render:

Off — like as robbers — slink away
Yon constellations with their beams
Before the all-beholding Sun.

14. *ádrçram* (834b end) · · *ví* (1081²) —
passively, 998b: equiv. to *vy-adṛkṣata*, 882.
—*jānāñ*, 209.

18-19. See *pratyāñc*3. —Pronounce *de-
vānaām*, 113³. —*pratyāññ*, 210. —Pro-
nounce *súar* (Whitney, 84b): reg. written
súvar in TS. —*súar dṛçé*, 'a light to be-
hold' (cf. *θαύμα ἰδέσθαι*), here equiv. to 'a
glorious light.'

20 and 72¹. *yénā*, 509 end. —*pāvaka*:
see ref's in vocab.; this word the redactors
persist in miswriting; it is a typical mistake
belonging to the second stage of the tradi-
tion — see p. 354, § 79, and KZ. xxvi.60.

—*jānāñ ānu*: if joined w. ppl., render
'stirring or busy among (so RV. viii.9.2b)
his fellows;' if w. *páçyasi* (acct, 595a),
'over the peoples thou dost look on busy
man.' —Pronounce *tuám*.

—STROPHE 2, stanzas 4, 5, 6. Some join
6 with 7 — possible, but very hard. It is
better to regard 6 as a parenthesis in which
the poet turns suddenly from *Sūrya* to
Varuṇa. The latter is the personified vault
of heaven, and the sun is naturally his eye
(RV. vii.63.1), and to mark the deeds of
restless man is his proper function [Kaegi,
p.65(90)]. *Yénā* then refers to *súar*, and
cákṣasā is in explanatory apposition w.
yénā. We may render 4, 5, 6 thus:

Thou goest onward, all-beheld.
Thou makest light, god *Sūria*.
Thou shinest to the end of heaven.
Turning thy face upon the folk
Of gods, of men, of all the world,
Thou risest up, thou glorious light —
With which, as eye, bright *Varuṇa*,
Over the peoples thou dost look,
To mark the deeds of restless man.

NOTES TO PAGE 72.

2-3. U.f. *ví dyám* (see *dív*) *eṣi*, *rájas*
(171⁴) *prthú*, *áhā* (425d) *mímānas* (11mā4:
see 661, 655) *aktúbhis* ('with beams'),
páçyan (202²). —'Beholding (in pregnant
sense) the generations, i.e. while generations
come and go.'

4-5. J. Burgess, *Arch. Survey of Western
India, Kāthiāwāḍ and Kacch*, p. 216, men-
tions temple-images of *Sūrya* with a halo
(cf. *çociṣkeça*) and borne by 'seven steeds,'
see plate lxxv.2. Cf. Kaegi, n. 205.

6-7. *áyukta* (834b), 'hath just yoked.'
—See 356 and 356⁴. —*sváyuktibhis*, *Sāyana*
rightly, *svakiya-yojanena*.

SELECTION XXXIV. RV. i.97. To Agni.
See Preface, p. v, note 4. —Rubricated at
106³. Recurs AV. iv.33. The refrain or
burden, *pāda c*, of each stanza, is a mere
repetition of *pāda a* of stanza 1; it has no
necessary connection with the rest of each
stanza, although it happens to fadge well
enough in the first and in the last three.

Grassmann and Ludwig make *ápa* · ·
çóçucat of the refrain a 3d s. subjunctive
(1008²) — 'let him drive · ·'; but this would
require an accentless *çóçucat*.

We may therefore disregard the refrains
entirely and group the remaining eight
couplets [each consisting of two octosyllabic
verses], two and two, into four stanzas of
four verses each.

8-11. See *çuc+apa* and *çuc+ā*: *ápa* · ·
çóçucat is pres. ppl. of intensive conjuga-
tion (1012) — no nasal, 444. —U.f. *çucugdhí*
á, perf. impv. of primary conjugation, 813.
—Three instrumentals (line 10), 365.1.

STANZA 1 [made by grouping stanzas 1, 2]
may be rendered:

Driving away with flames our sin,
Agni, bring welfare with thy light.
[Driving away with flames our sin.]
With prayer for fertile fields, for wealth,
And prayer for good, we sacrifice —
[Driving away with flames our sin.]

12. With *prá*, supply *jáyeta* in *a* and
jáyeran in *b*. —*bhánd-iṣṭhas* (superl. to
bhad-rá, *vbhand*, 467), 'brightest, luckiest'?
—*asmákāsas*, 330 end.