

dition (572²), at 96¹⁷, 97¹⁰. —jayāsi, 736.
—Half-line, cf. 88¹⁵.

3-4. Numerical construction, 486b. —
vāvṛdhānās (807²), 'growing strong, rejoicing
in strength.' —ūpa tvémaḥ (acc!) u.f.
ūpa tvā āimas (127, end). —kṛdhī, 839.
— 'Thy impetuosity = thee, the impetuous.'
—enā, 502².

— 'Thrice sixty Maruts, in their strength
rejoicing, (do follow?) thee, like hosts of
morning, reverend. Unto thee come we.
Grant thou us a blessing.' Etc.

5-6. āyudham and ānikam are best made
co-ordinate with vājram. —See āsura².

SELECTION XLVIII. RV. viii.91. To
Agni. —Stanzas 7,8,9 and 13,14,15 form
strophes in the SV. The rest of the hymn
(16-22), after rejection of one stanza, forms
two strophes: 16,17,18 may be safely grouped
together; and of the remaining four, I have
followed Grassmann in rejecting st. 21, on
account of the contents and language. More-
over, the tense of idhe is proper to a final
stanza — cf. Delbrück, *Tempuslehre*, p. 106-7.
On the other hand, it must be admitted that
stanzas 20 and 21 occur in juxtaposition at
MS. ii.7.7, TS. iv.1.10¹, VS. xi.73-4, and else-
where.

7-8. Four explanations of dhītī. 1. Grass-
mann, for diti, q.v.; instances of the con-
fusion of dhī and di are adduced. 2. Lud-
wig, 'durch die künstlichen mittel des ghr̥ta,'
see 2dhītī. 3. Sāyaṇa takes it from vdhā,
'put,' and renders by nidhānāis, 'with the
deposits' of ghee. 4. Best taken as
'draughts,' vdhā, 'drink,' see 1dhītī and
reference, and cf. RV. x.115.1.

—tepanās, 794e, 807. —vakṣi, v̥vah, 624:
so yāksi (vyaj); accented, 593² middle, cf.
76¹², 77¹⁰, 78¹¹, 80¹³, etc.

9-10. tām tvā: see examples under tāt.
Sāyaṇa renders tām by prasiddham, 'illum;'
similarly tās, at 83¹, he glosses by tādṛgyas.
—ajananta (a-class and mid.!), classic ajan-
ayan. —See mātṛ: cf. RV. iii.29.1-3.

11-12. Pronounce tuā. —nī śedire (185),
see v̥sad+ni²; subject, 'men.' Cf. 88¹⁷.

13-14. Pronounce āsti (595d) āghniā.
—Perhaps, 'There is no ax (with me) de-

siring (it), i.e. I have no ax by me, = own
none.' —See etādṛg.

—I have no cow from whose milk I might
make ghee for an oblation, nor an ax to
cut sticks for the sacrificial fire. So I offer
thee such as I have, i.e. gathered bits of
wood. — 'One should sacrifice, if only a
bit of wood,' says tradition: cf. the widow's
mites; and see ASL. p.204 and Bhagavad-
gitā, ix.26.

15-16. VS., káni káni cid; MS. and TS.,
yāni káni ca; AV., yāni káni cid; see
1ka2d. —v̥dhā+ā2; ending, 548. —Pro-
nounce yaviṣṭha: the anomalous ending is
solely for the sake of the metre, since
yaviṣṭha makes just as good a catalectic
diambus as yaviṣṭhya. 'Youngest,' for he
starts into life anew every day.

—In old times Agni would not devour fuel
that was not ax-hewn. The Rishi Prayoga,
who was too poor to own an ax and had to
pick up his wood, made it toothsome for
Agni with this stanza, yád agne yāni káni
ca. So TS. v.1.10¹.

—Note how the other texts make 20 and
21 into two anuṣṭubh stanzas by inserting
21^c in the one and adding 20^c to the other.

17-18. See v̥idh or indh. —See mánas 1.
—idhe, 'I have enkindled,' tense, see above.
Perfect used to state a thing to some one
who has just seen it transpire.

NOTES TO PAGE 83.

SELECTION XLIX. RV. x.9.1-3. To the
Waters. —Rubricated at 105²¹, funeral ser-
vice. This hymn in the RV. has nine stan-
zas; but the first three form a strophe which
recurs very often in other texts: so TS.,
thrice; MS. and VS., twice; K., SV., AV.,
and TA.

—The Gṛhya-sūtras prescribe the use of
this strophe, with the pouring or sprinkling
of water, at the wedding-ceremony, ÇGS.
i.14, in the choosing of a house-site, AGS.
ii.8.12, in the consecration of a new dwelling,
ib. ii.9.8, and in certain funeral rites, ib. iv.6.
14 = 105²¹. Indeed, so frequent is their use
that they have a name and are called the
"three āpohiṣṭhiya stanzas" — cf. 1215a.
The modern Hindus use them daily in their