

—STRUCTURE of the hymn. The seven stanzas here given (or perhaps only 2-6) constitute the original stock of the hymn. To this is added, in the MS.-version, an eighth stanza, quite impertinent to the rest; and in the RV.-version, three stanzas (8, 9, 10), whose character is determinable by various and interesting criteria.

Pāda *d* of each stanza is a refrain, 'Whom as god shall we worship with oblation? i.e. Who is the god that we are to worship with oblation?' The later Vedic texts understand it, 'We will worship the god Who or Ka,' making of the interrogative pronoun a deity whom they identify with Prajāpati (selection lxviii.). The other pādas of stanzas 2-6 are relative clauses with *yás*, *yásya*, *yéna*, *yásmin*. These may refer

A. To *devāya*: 'Who (interrog.) is the god,—who (relative) became king, etc. etc.,—that we are to worship?' Ludwig: 'Ka, the god,—who is become king, etc. etc.,—we would wait upon with havis.'—Better, perhaps,

B. To *hiranyagarbhās*, although stanza 1 (and 7 as well) looks as if it might have been an afterthought. This leaves the connection of the refrain with the rest of each stanza very loose; but this is perhaps just what it ought to be.

—The hymn corresponds to RV. x.121. The comparative study of the differing versions of the same traditional material, as it appears in different Vedic texts, is interesting and instructive; and there is no better opportunity for it than this (see Preface, p. v, n.2).

The hymn occurs also at TS. iv.1.8; in the VS., with the stanzas scattered, at xiii.4, xxiii.3, xxv.13, xxv.12, xxxii.6,7, xxvii.25; and at AV. iv.2. The TS. version follows that of the RV. most nearly. Disregarding the order, the same is true of the VS. The AV. version looks like an unsuccessful attempt at writing down a half-remembered piece.

—ACCENT-MARKS, etc. The vertical stroke designates the acute accent; the horizontal hook, the circumflex. Details in L. von Schroeder's ed., book i., preface, p. XXIX.

Phonetic peculiarities, *ibidem*, XXVIII. Final *m* before sibilants, *y*, *r*, and *v*, is marked by the 'dot in the crescent,' e.g. *praçīṣam*, line 4. See also Preface to this Reader, p. v, note 7.

16. Cf. 57<sup>3</sup>s.

#### NOTES TO PAGE 92.

1. *dyām* + *imām*, see *dīv*3.

2-3. *pra\_ana*tás (192b), gen. s., pres. ppl. —*īge*: form, 613, cf. 701<sup>8</sup>s.; acct, 628. —*asyá*, acct!, 74<sup>3</sup>s. —*dvipádas* etc., see 90<sup>3</sup>s. —RV.-reading better in this stanza.

4-5. 'On whose command all wait, on whose (command) the gods (wait)—' —*chāyá* etc.: cf. *Bhagavad Gītā*, ix.19.

6-7. *mahitvā*, as instr. sing., 280. Müller's rendering — 'Whose greatness (as acc.n.pl.) the mountains and sea (neuter, as at vi.72.3) with the *Rasā* proclaim'—would require *pra\_āhūs*. —*devīs*, as adj. (see *devá* 1), 'heavenly = of heaven,' not 'divine.'

—Pāda *c*: *dīg*, q.v., is 'a point of the sky:' of these there are usually four; sometimes are mentioned 5, 6, 7, 8, and 10 (explained by BR. s.v. *dīg*). When five are mentioned, we may understand them as N., E., S., W., and the zenith: cf. AB. vi.32, *pañca vā imā dīgaḥ*: *cataśras tiraçcya*, *ekā\_ūrdhvā*. Occurring with *dīgas*, the word *pradīgas* may mean 'intermediate points,' and, with the zenith, count as five. But considering the (faulty) concordant of RV., TS., and VS.,

*yásya imāḥ pradīgo yásya bāhū*,

further, RV. ix.86.29<sup>b</sup>, AV. i.30.4<sup>c</sup>, and esp. iii.4.2<sup>b</sup>,

*tuām imāḥ pradīgaḥ pañca devīḥ*,

I am inclined to deem the pāda before us a jingle of incoherent reminiscences.

Whose (are) all these mountains, by reason of (his) greatness; Whose (possession) they call the ocean, with the *Rasā*; The points, whose are the five fore-points of heaven; ...

8-9. *ṛdḥā*, spondee, 224a. —U.f. *súar*, see 178 and 173a, and 741<sup>2</sup>s. —The adjectives *ugrá* and *ṛdḥā* may be attributives, and *stabhitá* or *stabhitás* supplied as predicate for the substantives of line 8. —Pāda *c* = RV. ii.12.2<sup>c</sup>. —*vi-mamé*, *vi mā*. Respecting the tripartite world, see under