

NOTES TO PAGE 75.

SELECTION XXXVII. RV. iv. 42. Indra contests the supremacy of Varuṇa. — Respecting Varuṇa, see Hillebrandt, *Varuṇa und Mitra*, 1877, and Kaegi, p. 61(85), notes 241f. This hymn has ten stanzas; but the last three have nothing to do with the rest.

—Varuṇa is by far the noblest and loftiest character of the Vedic pantheon, and seems to have held the most prominent position in the earliest period. Later—as appears if we consider the RV. as a whole—the warlike and national god Indra is plainly most prominent. The gradual supersession of Varuṇa by Indra¹ is reflected in a considerable number of passages—among them, this hymn—and especially in x.124.

—In stanzas 1-4 of this hymn, Varuṇa claims the godhead, supreme and from the beginning, in virtue of his creating and sustaining the world.—Indra responds (5-6) by asserting his irresistible might as god of battle.—And the hymn ends with an acknowledgment on the part of the poet (st. 7) of the claims of Indra. This is essentially the interpretation of most of the authorities.²

—But the general drift of the hymn has been—no less than its details—the subject of very much discussion and difference of opinion. Bergaigne³ considers stanzas 1-6 as a monologue of Indra. Barth⁴ rejects the theory of the decadence of the Varuṇa-cultus and regards RV. x.124 as one of the few survivals of a class of myths in which Varuṇa is not the god of a smiling and gracious heaven, but a malignant divinity. Finally, Whitney urges that this is not a question of supremacy and subordination, but rather of comparative prominence.—This selection, I confess, is out of place in a Reader.

¹ Discussed by Muir, OST. v.116f; and, in connection with RV. x.124, by Hillebrandt, p. 107-111. See also Grassmann's introduction to x.124 and his translation of it.

² So GKR., p. 26; Grassmann, Translation; and Hillebrandt, esp. 72(159), 104-105.

³ La religion védique, iii.142, printed 1877.

⁴ The religions of India, p. 18.

1. máma: note that every one of the stanzas 1-6 begins with an emphatic form of the first personal pron. —dvitá, if rendered 'equally,' means 'as well as thou, O Indra, who disputest my sovereignty,' or else 'as well over all creatures as over gods;' but Kern defines dvitá as 'from everlasting' or 'to everlasting:' the mg is uncertain and has been so since the time of the *nighantavas* (cf. Nirukta, v.3). —Pronounce rāṣṭrām. —See viṇvāyu in vocab. —Grassmann would emend yāthā naḥ to yātānāḥ, root-aor. ppl. of vyat, 'joining themselves together, united:' 'mine (are) all immortals together.' Otherwise we must take naḥ as plural of majesty and equiv. to máma.

—'To me, the ruler, forever (belongs) the sovereignty over all creatures, just as all immortals (are) ours, i.e. our vassals.'

2^b. Taking vavri in mg 1, 'I am king of the folk's highest cover, i.e. king of heaven,' or else 'I am king of the folk of the highest cover, i.e. king of the folk of heaven, or king of the gods.' —GKR. quite otherwise.

3. rájā as pred. —prathamā(ni), 'first' in order of time. —See vdhṛ5.

5. índro: excellent authorities emend, and read indra. —té urvī (342) etc. are accusatives dual neuter, object of the verbs in next line. —mahitvá (330) 'by might.'

6. sám āirayam, vīr, 585. —dhārāyam ca makes a new clause, hence acct, 593².

7-8. 'I made the dropping rains to stream. I uphold heaven in the place of eternal order. And in accordance with eternal order, the sacred son of Aditi (i.e. Varuṇa) spread out the threefold world.' The sending of rain is a function proper to Varuṇa—cf. Hillebrandt, p. 85-86. In the assignment of *this* stanza the authorities differ and waver most.

9. Pronounce mām . . suācīvās. —vṛtās, 'the chosen ones, πρόμαχοι' (v2vr), or else 'hemmed in, sore beset' (v1vr2): opinion about equally divided. —vū.

10. maghāvā ahám índras may make a sentence by itself or be taken appositively with the subject of kṛṇómi. —See vṛ and reference.

11. cakaram, 817, 818². —nákis begins