sacrificial ladle, but) not (yet) poured into the fire (á-hutasya), may fall outside the enclosure, let that be the portion of my brothers."'

'SELECTION LXVII. AB. iii.20. Legend of Indra and the Maruts, and Vṛtra. — Translated, Muir, v.93. In selection xlvii. = RV. viii.85.7f, the Maruts are praised because they stood by Indra when all the other gods forsook him. The passage before us is an expansion of that myth, a "reproduction plus ou moins amplifiée d'un cliché emprunté au livre des hymnes."

From other passages, it would appear that the Maruts also were faithless, cf. Muir, v. 92 and 82¹ₙ. Both views are involved in the explanation of the Mid-day Soma Feast, ÇB. iv.3.3⁶f, where the Maruts first withdraw from Indra and afterwards help him (SBE. xxvi.334f).

4–5. haniṣyan, 948². — U.f. "anu mā upa tiṣṭhadhvam; upa mā hvayadhvam" (√hū). Note the free position of the prefixes (1081). — tathā_iti, '"Yes," said they.'

5–6. U.f. sas (Vṛtra) avet (see √1 vid3, and 620): "mām etc.; hanta! imān bhīṣayāi" (√bhī, caus., 1042f, 1043.2).

7. √çvas+abhi-pra: imperf., 631. — adravan: simple root dru, without prefix; note that the prefix ā with √dru exactly reverses its meaning; so with √√dā, hṛ, and muc.

8–9. U.f. m- ha enam na ajahus (√2hā, 661, 656): "prahara bhagavas! (454b) jahi! (637²) vīrayasva!" iti eva enam · · upa_ atiṣṭhanta. See vác.

9–10. tad etad (see etad) = 'this.' — See √vac+abhy-anu. — 'The Rishi, seeing this (occurrence), described (it) in the Vedic words, "At Vṛtra's snorting, thee."' These words are a quotation of the beginning of RV. viii.85.7f, and illustrate the way in which the Vedic stanzas are cited in the secondary literature.

10–11. U.f. sas (Indra, this time) avet: "ime · ·; ime · ·; hanta! imān asmin ukthe ā bhajāi." See √bhaj+ā: the subjunctive has the force of a future.

SELECTION LXVIII. AB. iii.21. Legend of Indra and the god Ka or Who. — Compare selection lxii. and see Müller, ASL. 432f. The identification of Prajāpati with Ka is very common: see, e.g. ÇB. i.1.1¹³, vii.4.1¹⁹, xi.5.4¹.

13–14. U.f. · · vi-jitya, abravīt prajā-patim: "aham etad asāni (636), yad tvam (sc. asi); aham mahān asāni."

15. U.f. "yad eva etad avocas." The etad, q.v., goes appositively with yad, marking the thing designated by yad as something preceding, and so may be rendered by 'just' or 'a moment ago.' P. asks, '"Who am I, then?" "Exactly what thou just saidst,"' replied Indra.

15–16. 'Then P. became Ka by name = got the name of Ka. (For) P. is Ka by name = has the name Ka.' Note that the predicate comes first.

16–17. See yad2. 'As for the fact that Indra became great, therein (lies) Great-Indra's Great-Indra-ness' (cf. ÇB. ii.5.4⁹). This is a specimen of the verbal and etymological explanations of the Brāhmaṇas: cf. 64⁷ₙ.

SELECTION LXIX. ÇB. ii.2.2⁶. The two kinds of deities, the gods and the Brahmans. — A little oratio pro domo of an oft-recurring kind (see ISt. x.35). Translated by Muir, i².262 (he quotes TS. i.7.3¹ by way of illustration), and Eggeling, SBE. xii.309.

18. U.f. devās (predicate) aha eva devās (subject): 'The gods of course are gods.' So mártyā ha vá ágre devá asuḥ, 'In the beginning, the gods were mortals' (not 'The mortals were gods'). — Delbrück, Altindische Wortfolge, p. 26.

18f. 'Then (they) who are the Brahmans, the learned (√çru 1), the scholars (see √vac +anu, and 807), — they are the human gods.'

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2–3. 'For (lit. of) the gods, (the sacrifice is) just the oblations; for the human-gods, the B., the learned, the scholars, (it is) the dakṣiṇā.' — priṇāti, subject indefinite.

4. U.f. brāhmaṇān çuçruvuṣas, 203. — Note the fond repetition. — enam, same as subject of priṇāti.