

heaven with his plume.' Just so, RV. x. 125.7^d.

2-3. See *ṽvr̥dh3* and 807². —*ji-gy-ús-as* (787 — strong stem *ji-gī-vāns*) goes also with *te*. —U.f. *indra á vṛṇīmahe* (718).

4-5. U.f. *vī antárikṣam* (Whitney, 90b²) *atirat* (*ṽtr̥*). —*ābhinat*, *ṽbhid*, 692. —*valám*, cf. *Indra's* epithet, 5¹⁷.

6-7. U.f. *úd gās* (361e) *ājat* (*ṽaj*). —*āviṣ-kṛṇvān*, 187, 1078.

8-9. *ḍṛhāni ḍṛhītāni ca*, ' (were) made stable and (were) established,' both from *ṽḍṛh*. —*parā-núde*: form of inf., 192a, 970a: use of inf., 982c. — 'Steady, not for thrusting away = so steadfast they may not be moved.' Cf. Ps. xciii.1 or 2; xevi.10.

10-11. See under *ṽmad* 1. —See *ṽrāj+vi* and 902.

12-13. Pronounce *tuám*. —U.f. *indra ási*: aet., 595d. —*stotṛṇám* (aet., 372), objective gen. w. *bhadrakṛt*, which has noun construction rather than verbal.

14-15. U.f. *indrām íd keçínā* (441). —*vakṣatas*, 'let them bring,' 893². —See *úpa* 2. —*suráḍhasam* might be joined with either *indrām* or *yajñám*.

16-17. NAMUCI-MYTH. 'With foam of the waters, Namuci's head, O Indra, thou didst cause to fly asunder, when thou wast conquering all thy foes.' It appears to me likely that the natural phenomenon to which this refers is a water-spout ('Trombe') on an inland lake. This fear-inspiring thing may well be personified as a demon. The verb *úd avartayas* means 'didst cause to move out or fly asunder with a gyratory or centrifugal motion.' This accords well with the facts of the not infrequent phenomenon as seen by unscientific eyes. See Major Sherwill on Bengal waterspouts, JASB. 1860, xxix.366f, with good pictures, and Th. Reye, *Die Wirbelstürme*², p. 17f. The line MBh. v.10.37 = 328 seems to favor my view. The whole passage is a reminiscence of the Namuci-myth.

The head of the column is twisted and made to burst asunder and scatter itself (*phénena*, instr. of accompaniment, lit. 'with foam,' i.e.) in abundant foamy masses. Then, with the dispersion of the column, often

comes (Sherwill, 370; Reye, 32) a heavy rain. All this is set forth as gracious Indra's prowess. —U.f. *ájayas spṛdhas*, see 741^{2N}.

Bergaigne's discussion, ii.346-7, may be compared and also RV. v.30.7,8 and vi.20.6.

—The form of the myth as it appears in the *Brāhmaṇas* originates in a misconception of the case-relation of *phénena* (see above), which they take as an instr. of means, i.e. as the weapon by means of which Indra slew Namuci. So *Sāyaṇa*: *phenena vajri-bhūtena*; see vocab., *ṽsic* 3. Cf. notes to selection lxxii., p. 97.

18-19. *ut-sísṛpsatas* (*ṽsr̥p*) and *ā-rúruk-satas* (*ṽruh*), acc.pl.m. of ppl., 1027, 1029. —*dyám*, 361d. —*dásyūnr*, u.f. *dásyūn*, prop. *dásyūns*, see 209 and b and 338². —See *ṽdhū+ava* and 706. —Cf. the legend at *Odyssey* xi.305-20, and see Eggeling, SBE. xii.286.

20-21. *viṣúcim* (408), 'so that it was parted asunder or scattered,' as factitive predicate of *vī-anāçayas* (*ṽl naç*). —See *úttara* 1. 'Becoming victorious (after or as result of) quaffing the Soma.'

NOTES TO PAGE 82.

SELECTION XLVII. RV. viii. 85. 7, 8, 9. *Indra* and the *Maruts*, and *ṽtr̥ta*. —For the corresponding *Brāhmaṇa* legend, see selection lxxvii., p. 94⁴. Cf. also Muir, v.93.

—All three stanzas are addressed to *Indra*; and might be put in the mouth of the *Maruts*, were it not for *haviṣā*, st. 8^d. If, on the other hand, they are put in the mouth of the worshippers, then *úpa á imas* cannot serve as verb to *marútas* nor govern *tvā* of st. 8^a. I therefore suspect that either *pāda b* or *d* of stanza 8 is a foreign intrusion. If it is the former, the original may have contained *ānu yanti* or the like.

1. See *ṽiṣ*. —*viçve devās*, other than the *Maruts*; for here, presumably, they are not included among the friends who desert *Indra*; and the *Brāhmaṇa* says expressly that they do not desert. But at RV. viii.7.31 the contrary is affirmed; cf. p. 364. —*ajahus*, *ṽ2hā* (661, 657): its object is *tvā*.

2. Explanation under *átha* 2. Similarly *átha* is used after an impv. implying a con-