

the three remaining brothers recited x.58 etc., and 'praised Agni with the dvipada hymn as it is among the Atris,' i.e. in the book of the family of Atri, the fifth. Then Agni gave back to Subandhu his soul, and the brothers, delighted, sang the rest of x.60 (7-12) and laid their hands (cf. 91<sup>2</sup>N.) on the one thus resuscitated.

10. ágne, acct, 314<sup>3</sup>. — Pronounce tuám. — bhavā, 248c: so uruṣyā and ṣrudhī, line 12.

11. áccā, 248a. — nakṣi, √2naç, 624. — Superl., 471. — dās, 835.

12. sá, see tá2 end. — nas, 297b. — bodhi, see 839 end: here from vbudh, see vbudh3. — ṣrudhī for ṣrudhī: aorist impv., 839: acct, 593<sup>2</sup> mid. — ṇo, u.f. nas, 194. — aghāyatás, pres. ppl. ablative, 290: acct, 316, 318a. — See 1sama.

13. See under tá2. — dīdivas, √dī, perf. ppl., voc., 462a. — imahe, see √i.

SELECTION XL. RV. v. 40. Indra and Atri, and the sun eclipsed by the demon. — For a critical analysis of the hymn, see Grassmann, Translation, i.190 and esp. 540. Stanzas 6, 7, 8, here given, are quite independent of the rest.

—Ludwig identifies the eclipse here referred to with that of April 20, 1001 B.C., O.S. — see *Sitzungsberichte d. böhmischen Gesell. d. Wiss.*, 1885. His argument is reported by Whitney, JAOS. xiii.p.lxi f = PAOS. Oct. 1885, and by Bergaigne, JA. 8.vi.372f. No fair interpretation of the text furnishes data precise enough for an exact identification.

—Stanzas 6 and 8 are spoken by the poet; stanza 7, by the Sun. The Sun's foe, Súarbhānu (accent!), is 'he who has the sun's beams,' and is later identified with Rāhu, the demon who 'swallows,' 'devours,' or 'seizes' (√2gr, √gras — cf. 23<sup>1</sup>N., √grah) the sun or moon, and so causes eclipses. The Sun is in terror, and implores Atri for help: and the latter rescues the orb by prayer and praise.

—Atri's mythical exploit is often mentioned in the Brāhmaṇas (see texts in Lud-

wig, v.508; and cf. SBE. xxvi.346). Thus the PB., at vi.6.8,11, narrates how, at the request of the gods, Atri restored to brightness the sun, which the demon had smitten with darkness. On this account, it continues, a present of gold, the symbol of brightness, is made to a descendant of Atri at a sacrifice now-a-days.

—Interesting are the Greek ideas about the πύκνιστος τέρας that bringeth to nought men's strength and wisdom — see Pindar's *Fragments* [74], Bergk<sup>4</sup> i.411 f and notes.

14. ava-áhan (593), cf. 70<sup>7</sup> and note.

15. gūlhám, √guh. — ápa-vrata, 'having action off, i.e. baffling,' or, as in vocab. — 'The sun, hidden ·', Atri found (avindat) by the fourth prayer.'

—Ludwig reasons thus: The other priests had a regular liturgy of three prayers for combating eclipses. On this occasion, these proved ineffectual. Atri knew a fourth, and that brought the sun out. Hence the totality must have been very long. This matter is discussed in full by Whitney, l.c., p. lxx (=xxi). Bergaigne, l.c., p. 383 (=14), says it is a mere case of the use of a sacred number plus one — cf. *Rel. védique*, ii.128.

16. mām (pronounce mām) imám, 'me here, i.e. in this plight;' Sāyaṇa, *īdrg-avas-tham*. — U.f. atre: the Sun is addressing Atri. — írasyā, 365.1. — bhiyás-ā, '(me, who am thine) with fear, i.e. who am thine, (but) sore in terror:' or, the word *may* be taken actively, as the accent (1151.2c) and Sāyaṇa's gloss ('fear-inspiring') suggest, and joined with the subject — 'with a frightening.' — mām · · ní gārīt: √2gr; aor., 899a; combination w. mām, 579.

17. Pronounce tuám mitró asi · · tāú mehāvatam. — mitró, 'friend.' — U.f. tāú (see tá2 end) mā ihá avatam: 'so do ye two help me here, (thou) and V.' With the peculiar omission of tvám compare that of ahám, 79<sup>10</sup>N. So RV. viii.1.6.

18 and 77<sup>1</sup>. brahmā = átris of next line. — yuyujánás (807), see √yuj2. — kírī may rather mean 'praise.' — upaṣíkṣan, see √cak+upa. — U.f. cáksus á-adhāt (830). — ápa aghukṣat, √guh, 920, 916.