

14. prá yāt sc. jāyeraṇ (760.3), 'that they may be propagated = that offspring may go forth from them' — and so in the other clauses of lines 12 and 14.

—In lines 12 and 14, the yad's seem to introduce final clauses expressing the purpose of yajāmahe, line 10. In line 16, Whitney makes yād = 'as, just as.' For all the yād-clauses, Grassmann seeks principal clauses in the refrains.

STANZAS 3, 4 and 5, 6. '[We sacrifice,] in order that (offspring may go) forth from the luckiest of them (?); and forth from our patrons; that offspring may go forth from thy patrons, Agni, — forth from us (who are) thine,

'As forth from mighty Agni on all sides go the rays. For thou, O (God) who hast a face on all sides, on all sides dost protect.'

20. 'Bring us across the (stream of) foes as with a boat.' See nāu and √2pr+ati.

NOTES TO PAGE 73.

2. Pronounce sā naḥ sīndhviva nāváyā, w. elision of -m and combination: instance of a text-error of the second stage of the tradition — see p. 354, § 79 and KZ. xxvi.61, and cf. 78⁷. — See tá2 end. — āti parṣā (248c), √2pr, imprv. of s-aor., 896.

SELECTION XXXV. RV. i.165. Indra and the Maruts. — Respecting the Maruts and their relations to Indra, see Kaegi, p. 39 (56), and Bergaigne, *La religion védique*, ii. 369f, 392, and esp. the interesting article of Oldenberg, *Ākhyāna-hymnen im RV.*, ZDMG. xxxix.60–65. The hymn is the first of a collection of eight Marut hymns (165–172), concerning whose arrangement, see Oldenberg, l.c. We have here the beginnings of poetry in epic-dramatic form — cf. Preface, p. iv, note 7. This hymn has been admirably translated by Roth, ZDMG. xxiv.302 (or *Siebenzig Lieder*, p. 84); English version by Whitney, *North American Review*, 1871, cxlii.182 = OLSt. i.144. It is also translated with comments by Max Müller, *RV. Samhita*, translated, etc., i.162f. I give the "story of the hymn" abridged from Roth-Whitney.

STANZAS 1–2. The poet inquires whither

the Maruts are going and how they are to be detained at the sacrifice. The implicit answer is 'With praise.' This then is accomplished in the dialogue, where, although greatest glory is given to Indra, the god in turn lauds them generously.

STANZAS 3–4. The Maruts ask why Indra is going alone, without them, his usual companions. — Indra answers evasively that he is on the way to a sacrificial feast.

STANZAS 5–6. The Maruts are eager to go with him. — He retorts that they were not so eager when he went, alone, and slew the dragon.

STANZAS 7–8. The Maruts remind him that they *have* helped him do great things and *can* be most useful allies in the future. — Not inclined to share his glory with them, he boasts again of his exploits.

STANZAS 9–12. The Maruts acknowledge his might this time without reserve and to his satisfaction. — Indra, vaunting himself once more (10), thanks them for their homage (11), and declares that the sight of them delights his heart (12).

STANZAS 13–15. The poet (Agastya) turns to the Maruts directly and asks them to recognize and reward his skill and devotion.

4. √myakṣ+sam, perf. (785, 794b) as preterito-present. — Lit. 'With what common course (?) have they kept together? i.e. upon what common journey are they together?'

5. matī, Classic matyā, 340. — U.f. kútas ā-itāsas (vi, 330 end) eté? ārcanti (accent-combination, 135²) gūṣmam — acc. as in ἀγωνίζεσθαι πάλην. — vasūyā, as at 72¹⁰.

7. See mánas2. — √ram4: read 869, 864, and 856.

8. Pronounce tuám indra, as 5 syllables. — máhinaḥ sánn, 'being (usually) gay': Roth-Whitney, 'though (else so) blithe'; concessive force doubtful: perhaps they mean a gentle reproach for his slighting their company — 'Why go'st thou alone, and so merry withal?'

9. 'Thou talkest (usually), when going along with (us) moving onward.' — See √r+sam. Both pples are of the root-aorist, 840³. — vocés, 854. — harivas, 454b. — yāt te asmé (loc. 492²), 'which (is) to thee