

ing to (me) the intercessor, as a lovely home.' [? The text is awkward and unclear.] Time was, when king K., to offset the overtures of his enemies, had to make very persuasive offers to the priest. No false delicacy restrains the latter now from alluding to these with satisfaction in the presence of his future patron. —The mention of K. as 'father of U.' is peculiar. Somewhat analogous is the Semitic fashion: cf. *Abd-allah*, 'Gott-schalk.'

18-19. *ádhi* goes w. *ihi*, *vi*, q.v. —U.f. *nápāt* . . . *pitús* te (80¹⁶N.). —*pitús* limits *vanditá* as a possessive (not objective) genitive. The objective gen. would be *devánām*. —*asmi*: the present does not necessarily imply that K. is still alive.

20. *yád ícīya*, cf. 80¹¹N. "Had it depended on me, my maghavan K. should have lived. But —." —But for *utá*, the *vā* would have to follow *mártiānaām* —cf. *athaś*.

NOTES TO PAGE 88.

1. U.f. *íd*. —See *maghāvan* 1.

2-3. See *vratá* 1. —Passage explained under *canáś*. —'Accordingly, with my yoke-fellow (K.) I have parted' —*√vrt+vi*.

SELECTION LV. RV. x.40.10. "Wedding-stanza." —Rubricated at 100¹² and ÇGS. i. 15.2. Recurs with variants at AV. xiv.1.46. The ritual prescribes that it be recited, if, on the way from the wedding to the groom's home, the bride chance to weep. For such an occasion, its relevance lies solely in the fact that it contains the word 'weep.'

4-5. See *√2mā* or *mī+vi*: form made after the model of *nayante*. —*ánu didhiyus* (AV. *didhyus*), 786³. —U.f. *yé idám sam-eriré* (AV. correctly, *sam-iriré*), 'who have come together here:' *iriré*, perf. of primary conj. (not caus. —vocab. wrong) of *√ir*. —*√svaj+pari*, 970a.

—The import of the very obscure (if not hopelessly corrupt) stanza is possibly this. The first half tells what happens at the burial of a wife. While the rest lament aloud, the men show their sorrow for the bereaved husband by pensive silence. The second half contains reflections on the joys

of wedlock, whose appositeness is clear, if we assume that they are uttered in the tone of mournful regret. [But cf. *IST*. v.200.]

—'They weep for the living one (the widower). They cry aloud at the service. The men thought over the long reach (of his happy wedded life now past).

'A lovely thing for the fathers who have come together here, — a joy to husbands, — are wives to embrace.'

SELECTION LVI. RV. x.52. The gods install Agni as oblation-bearer. —The *motif* is akin to that of the much superior hymn x.51, given by Böhlingk (no. 30), and also by GKR. (no. 43), who add a translation of the Brāhmaṇa form of the legend of Agni's hiding (selection lxvi.). The hymn is in dramatic form.

STANZAS 1-2. Agni asks the gods for directions concerning his service at the sacrifice (1); and, with the help of the Aṇvins and with everything in readiness, he proposes to resume his work (2).

STANZA 3. Some gods raise doubts as to his fitness (*pādas a b*). Others answer that he is ready whenever needed (*pāda c*).

The poet accordingly announces Agni's installation, in narrative form (*pāda d*).

STANZA 4. Agni accepts the office (*pādas a b*); and the gods bid him set about his duties (*c d*).

STANZA 5. Agni promises due performance.

STANZA 6. The poet adds a kind of *envoi* in narrative form.

6-7. *√igve devās*: see *devá* 2b; note accentual unity, 314⁴ (JAOS. xi.61). —*gās-tāna*: acct, 594a; form, 618. —*manāvāi*: *√manō*; form, 713, 700. —*yád* seems superfluous. —See *√sad+ni*.

—'Teach me (the way) in which, chosen here as *hótr*, I am to be minded (= what I am to have in view), when (*sic*) having taken my place. Declare to me (the way) in which your portion, the path by which your oblation, I am to bear unto you.'

8-9. U.f. *áhar-ahar*, 1260. —'Every day, O Aṇvins, the office of *adhvaryú* (*ádhv-*) is yours.' —U.f. *samít*, nom. s. of *samíd*. —*bhavati*, 'is on hand.' —U.f. *sá_áhutis*.