

so by Müller, ASL. p. 540; Muir, v.67; GKR. p. 12; Hillebrandt, *Varuṇa und Mitra*, p. 64; Bergaigne, *Religion Védique*, iii.155.

—It is the prayer of a man who is varuṇagr̥hīta, 'seized by Varuṇa, i.e. afflicted with the dropsy.' V. is god of the waters (cf. 7<sup>10</sup>N., 79<sup>15</sup>N.), and the disease is supposed to come from him and as a punishment for sin: see AV. iv.16.7; also AB. vii.15, atha ha āikṣvākam varuṇo jagrāha; tasya ha udaram jajñe; and CB. ii.5.22. Cf. Hillebrandt, p. 63-65, 54. Ludwig's interpretation is quite different: see his notes, vol. iv. p. 91.

1-2. m6, see u2. —śú, 188a. —gr̥hām, Kaegi, note 329: cf. also the AS. poem in Thorpe's *Analecta*, p. 142, entitled *The Grave*, and familiar through Longfellow's translation. —gamam, 833, 835: with mǎ, 579. —mr̥ḷá, 248c, vmr̥ḷd.

3-4. 'When I go, tottering along, like a bag, puffed up,—have mercy.' —vsphur implies quick or vigorous motion—see vocab. Here the iva is not a particle of comparison; it modifies the mg of the root to that of a languid shake or wobble such as is characteristic of a dropsical person. So pra-hasan, 'laughing out;' pra-hasann iva, 'smiling.'

—dhmātás, 'puffed up' (with wind) or 'bloating' (with serum), has reference not only to the bag, but also to the understood ahám. Grassmann, 'schnaufend,' i.e. 'blown, winded, puffing.' Otherwise Bergaigne, iii. 155N. —adriivas (454b), always of Indra, except here, and at ix.53.1 (of Soma)! —On this stanza the exegetes differ much.

5-6. krátvas, gen., 342. —dīnātā, 365.1. —jagamā, 79<sup>15</sup>N.

7-8. Line 7 has trochaic cadences. —'On (me, thy) singer, (though) standing (803) in the midst of water, thirst has got hold' (avidat, v2vid2). See Horace's description, Odes, ii.2, *Crescit indulgens*, etc.

9-10. See yád5. —See 2idám. —See jána: for loc., 303a. —dhārmā, 425d. —yuyopimá, 793e. —See vṛiṣ: caus. aorist, 1046, 859; augmentless form as subjunctive w. mǎ, 579.

—'If we mortals do anything (kīm ca, neut.) here (that proves to be) an offense

(masc.) against the gods, if with folly thy steadfast decrees we have thwarted, do not (cause us to take harm from this sin=) chastise us for this sin.'

—METRE, jagatī. This stanza is not a part of the hymn. The stanza is an oft-recurring one—Schroeder, MS. iv. p. 290. Its repetition daily for a year is prescribed at Manu xi.253: cf. Rigvidhāna, ii.29.1. The interesting stanza at RV. iv.54.3 = TS. iv.1.11<sup>1</sup> is probably a reminiscence of this. The AV., at vi.51.3, modernizes ácittī (340) yád to ácittiyā céd.

SELECTION XLVI. RV. viii. 14. To Indra. —Indra and Namuci. —For the introduction to the Namuci-myth, see 81<sup>15</sup>N. For the later forms of the myth, see selection lxxii., p. 97<sup>6</sup>N.

—Division into five strophes of three stanzas is possible. In respect of contents, the first three stanzas and the last three make very good strophes. Stanzas 1, 2, and 3 form a strophe at SV. ii.1184-6; but 5, 7, and 8 form another at 989-91. The hymn is unsymmetrically divided into three at AV. xx.27-29.

11-12. ġīya: form, 616; acct, 628; mode, 581b, note the second example. Similar idea at 87<sup>20</sup>f, and often in RV., e.g. viii.19.25, 26.

—vāsvas, gen. 342.

13-14. See vṛak B2 and 1030. —dītseyam, 1030; accented at beg. of clause, though not at beg. of pāda, 593<sup>2</sup>. —Note the old mg of ṛācī-pāti (vocab.), whence was evolved the later 'Mrs. Might' (see ṛācī).

15-16. U.f. dhenús te, 188b: similar combinations at 87<sup>19</sup>, 84<sup>15</sup>. —sūnftā, cf. 28<sup>10b</sup>N. —sunvaté, v1 su, 705; acct, 318. —'Kine and horses,' see under gó 1. —pi-py-úṣ-i, vpi, 802 end, 459. —duhe, 613, and 70<sup>18</sup>N.

17-18. 'Nor god nor mortal is a restrainer of thy blessing, when . . '

19. U.f. yád ('when') bhūmim ví ávar-tayat: cf. 'He taketh up the isles as a very little thing,' Isaiah xl.15; also 12.

#### NOTES TO PAGE 81.

1. cakrānás, v1 kr̥8, and 807. 'Putting his plume in the heaven=touching the