

directly responsible for the sacrifice of thousands of innocent lives. That the author is in error on these points is argued with great detail by Fitzedward Hall, JRAS. ns.iii.183-192. He shows that the misreading can be traced to Raghunandana, ca. 1500 A.D., and no further; and that Suttē was deemed to be amply justified by warrants other than those of the Vedic *samhitā*, which was by no means the ultimate appeal for the mediæval Hindu.

—In the literary discussions of Suttē, on the other hand, the stanza has indeed played a rôle. There is probably no other stanza in the Veda about which so much has been written. It was first cited, in mangled form and as sanction for Suttē, by Colebrooke, in 1794, *On the duties of a faithful Hindu widow*, *Asiatick Researches*, 1795, iv.209-219 = *Essays*, i.133-140. It was discussed by Wilson, in 1854, in his paper *On the supposed Vaidik authority for Suttē*, JRAS. xvi.201-14 = *Works*, ii.270-92. In answer to this, Rājā Rādhākānta Deva, in 1858, endeavored to adduce good Vedic authority for the rite, JRAS. xvii.209-17 (reprinted in Wilson's *Works*, ii.293-305). The most exhaustive treatment of the various readings of the stanza is that by Hall, l.c. Finally must be mentioned the paper read by Rājendralāla Mitra in 1870, *On the funeral ceremonies etc.*, JASB. xxxix.1.241-264 (reprinted in his Introduction to the TA., p. 33-58, and with additions in his *Indo-Aryans*, ii.114-155); see esp. p. 257f (= 50f = 147f).

—The Rīgveda gives no warrant for the custom. Čāunaka, in the Brhad-devatā, furnishes important positive evidence against it (see *Chips*, ii.37); and likewise Manu, v. 156-8(= 64^{10f}, see n.). Cf. Kaegi, n.51.

—The hymn was originally used at a burial which was not preceded by cremation. The situation and action are as follows. The corpse lies on a raised place; and by it is the widow.

STANZAS 1-2. The spokesman adjures Death to remove, and to harm not the living (1); and pronounces for them absolution from impurity (2).

STANZAS 3-4. The conductor of the cere-

mony dwells with joy on the fact that, thanks to the efficacy of their prayers, they have not joined the company of the dead (3). Now, for the better safety of the survivors, and wishing them long life, he sets a stone near the grave as a symbolic boundary of the domain of Death, as a barrier, so that he may not pass to the space beyond or domain of the living.

STANZAS 5-6. The wish and prayer for long life is here continued.

STANZAS 7-8. The women are now summoned to make their appearance together, and, provided with ointments, 'to go up to the place,' i.e. of course, where the dead man and the widow are (7).

Here we must infer that they adorn the widow (as a sign that she is to re-enter the world of life), and that the dead man's brother (devṛ, 'levir') then takes her hand in token of the levirate marriage.

The priest then bids her leave her lifeless spouse, and makes solemn declaration of the new relation into which she has entered (8).

STANZA 9. The bow is now taken from the dead man's hand, in order that the power and glory of which the weapon was the symbol may remain with the survivors; and a closing benediction is said for them and for the departed.

STANZAS 10-13. "And now, with gentle action and tender words, the body is committed to the earth."

4-5. *vi+anu-parā*. —te suās, cf. 55^{12N}. —*ītara*, w. abl., like *anya*, 3⁴. —*devayānāt*, 'going or leading to the gods,' sc. *pathās*, abl. —U.f. *mā* · *rīṣas* (80^{10N}), *mā utā*. Note how *utā* follows the repeated portion of the second clause.

6-7. See *padā*3. —Discussions of *vyup*, Ludwig, v.514, Whitney, AJP. iii.402, Roth, *Festgruss an Böhrling*, 1888, p. 98-99. —*āita*, 620. —See *v1 dhā*7. —*vyā+ā*.

6^a. Either 'Clogging Death's foot [by a bundle of brush (*kūdi*) or a billet of wood, tied to the corpse's foot], as ye came;' or else, 'Effacing Death's foot-print' [by the same means]. I confess, I incline to the former view. But, whichever way we take *padām yop*-, the simple symbolism amounts