

course was by no means excluded from the (doubtless later) ideas of heaven would appear from the material gathered by Muir, v.307-9, esp. from AV. iv.34.2 and xiv.2.32. Add AB. i.22.14, and cf. Zimmer, 413.

—After all, may not *śeṣas* here mean simply 'those whom we leave behind us,' viz. at the grave (see 63^{17,18}), in order to continue the journey of life without them, i.e. 'those who have gone before?' These the dead man is now to rejoin.

—Pāda *d*: cf. 83¹⁴ and *x*.

14-15. *kr̥ṣṇāḥ śakunās* is one of ill-omen. —*utā vā*: function of *utā* like that of *ātha* in *ātha vā*, see *atha6*. —U.f. *agnis tād* (80^{15N}.) *viṣva-āt*. —See *brāhmaṇā*: no necessary allusion to caste here. —If unclean creatures have done any harm to the corpse, Agni is to remove from it the traces of such imperfections, i.e. 'make it whole.' The 'soma' seems to stand for some purifying sacrifice at which it was used in conjunction with the fire.

16-17. Rubricated at 102²⁰. Cutting out the caul of the *anustāraṇī*, the celebrant covers the head and face of the dead man with it, for the purpose mentioned in the introduction. —*gōbhis*, see 602: the caul, suet, and fat are meant. —*vyā+pari*: see the orig. mg of *vyā*. —U.f. *sām prā-ūrṇuṣva* (712): acct, 1083-84. —See *néd* and references. —*vr̥ṣṣ*, intens., 1012. —*vi-dhakṣyān*, *vdah*, fut. ppl. —Subjunctive form, 1068, cf. 736.

—Lit., then, 'Wind a protection (*vārma*) from the fire (abl.) around thyself by means of the caul etc., i.e. envelop thyself with the caul as a protection from the fire [addressed to the dead man, although the celebrant actually does the enveloping]; cover thyself completely with suet and fat: in order that the bold one (Agni), very impatient, may not with his grip firmly clasp thee around, to devour thee.'

18-19. *vī jihvaras*, *vhvr̥*, 858¹, in form and use like *cikṣīpas*, line 4. —Pāda *c*: metre faulty; read *eṣā u* or *eṣā id*? —See *mad*, *caus*. 2. —This stanza seems to have pertinence only as an accompaniment of the

ritual (103¹). The hymn proper may have ended with st. 7.

20. For *ṇ*, 192c. —*yamārājñas*, cf. 83^{2N}.

NOTES TO PAGE 85.

1. U.f. *ihā-evā-ayām itaras, jātavedās*, 'Right here is this other one, Jātavedas,' i.e. *agnī havya-vāhana*, as distinguished from *agnī kravya-vāhana*. The cremation has now proceeded far enough; so the corpse-consuming Agni is dismissed to the Manes, and the oblation-bearing Agni summoned.

2-3. This continues the thought of st. 9. In the presence of the Manes (who don't mind the heat), the dismissed Agni may burn as fiercely as he likes and drive his flames in or to the highest place. —'Him I remove or dismiss (√*hr̥*3) to the *pitryajñā*:' this Ludwig, v.p.423, takes to be a sacrifice to the gods conducted by the Manes; otherwise vocab. —*invāt*: form, 736; quasi-root inv.

4-5. The diaskeuasts have put this stanza here on account of the mention of *kravya-vāhana* and the Manes. —*yākṣat*, 893³, *vyaj*. —U.f. *prā id u* . . . —'Both to the gods and to the Manes'—so *Sāyana*, *Mahīdhara* (to VS. xix.65), and vocabulary under *ā2*. But Ludwig (see transl.) says 'to the gods also, from the Manes.'

6-7. See *vaḡ*. —*tvā*, the sacred fire. —*nī dhīmahi* (cf. 74¹⁴) and *sām idhīmahi*, 837. —'Gladly would we set thee down, gladly make burn brightly' (*sām* gives to *idh* this intensive force). The optative does not imply that they do not suit the action to the word. —'Glad, bring thou hither the glad Fathers, to the oblation (982a) to eat' (*vd*, 970b).

8-9. 'Him cool thou off (see √*vā*+*nis*), i.e. let him whom thou wast consuming cool off again.' And let the burning-place be so cool and moist that even water-plants (*pādas c d*) may grow there.

10-11. Rubricated at 104¹¹. —The four words in line 10 may be either voc's s.f. or loc's s.m.n.: accent, indecisive; the *i* before *k* (1222d) favors the first view. —*sām gamas* (active!), 848³. —The stanza seems to be meaningless rubbish.