

to the same thing. The clog is attached to the foot of the corpse, which represents Death, in order that Death may not get back or find his way back so easily to harm the living. See AV. v.19.12 (explained by Roth, l.c.) in connection with xii.2.29. Roth adduces the device of Hermes, in the Homeric Hymn to Hermes, 80-84.

8-9. U.f. *vī mṛtāis* (283²) *ā_avaṇtrān* (*vṛt+vy-ā*): Whitney takes the form as a 3d pl. (550⁴) impf. mid. of the redup. class, present-stem *vavṛt*, irreg. like *cakṛ* (expect *vivṛt*). — *ābhūt*, 'hath been,' 928. — Pāda *c* refers — not to "mirth in funeral," but rather — to a fresh start on a new stretch of life, in which, leaving the dead behind, they look for much joy.

10-11. Note radical connection of *paridhīm* and *dadhāmi*. — U.f. *mā_eṣām nū gāt āparas* ('an other'). — 'A hundred autumns, numerous, may they live.' Prayers like this are frequent. The love of long life is very clear in the Vedic texts as contrasted with those of the later period. We must not think of 'hundred' as just '99+1.' — See *vī dhā+antar*, and note carefully the development of the *mg*. 'May they hide Death by a mountain, i.e. put a mountain (symbolized by the rock or *paridhī*) betwixt themselves and Death.' See *pārvata* 2 and 4.

— There is much evidence that the age of a hundred years was deemed entirely normal. This appears from RV. i.89.9. Again, to a question about a funeral lustration, *Pāras-kara* (PGS. iii.10.14,15) prescribes the use of a special answer "in case the departed was not yet a hundred years old." Weber, *IST*. xvii.500. *SB*. xxix.356. The 'tenth decade of life' has a name, *daṣamī* (see *BR.*). In the *Jātaka* (Fausböll, vol.ii.p.16), the Bodhisat says to his father, when the latter sneezes,

O Gaggā, live a hundred years,
And twenty others added on. . .
Live thou a hundred autumns yet.

See also Bhartṛhari's fine stanza, *āyur varṣaṇatām nṛṇām* etc., *Vāirāgya-ṣataka*, 50 Bohlen = 107 Telang. — Among Semitic peoples, the sacred age was 120 years; while the pious Egyptian prayed to Osiris that he might live to be 110. — Krall.

— Very interesting are the classical stories of Hindu longevity. Sometimes, according to Onesikritos, they capped a hundred with thirty more — Strabo, xv.34,p.701. The Uttara Kurus are said, *MBh.* vi.7.11 = 264, to live 1000 or 10,000 years, and to this fable is probably due the report of Megasthenes *περὶ τῶν χιλιετῶν* 'Τερβορέων in Strabo, xv.57,p.711 — see McCrindle's *Megasthenes*, p.79n., or Lassen, *IA.* i.2.613.

— Note that years are counted, now by winters, now by autumns, and now by rainy seasons (see *hima* and *varṣa* in vocab.), and that these differences correspond in general with differences of habitat of the people. *IST*. xvii.232, Zimmer, 371-2.

12-13. U.f. *yāthā āhāni, yāthā ṛtāvas* (see 127²): pronounce *yāthāhāni* . . | *yāth-artāva*. — 'As a following one deserts not the former one, i.e. as each season lacks not a successor.' — See *evā* 1: contrast 18^{18.19}. — See *vkṛp*: 'so dispose their lives, i.e. make them move on in the same unbroken way.'

14-15. *yāti ṣṭhā* (188a), 'quot estis.' — *karati*, true root-aor. subjunctive, 836¹. — *jivāse*, 970c, 982. — 'Attain ye to (long-life, *āyus*, i.e.) fulness of days, old age your portion making, one after another, in turn (*yātamānās*) all of you' (*yāti ṣṭhā*). Otherwise *OLSt.* i.53.

16-17. STANZA 7. See introduction, and Kaegi, x.328. — *nāris*, classical *nāryas*, 365. 2. — See *vviṣ+sam*. — Pāda *d*: 'Let the wives ascend to the (raised) place (on which the corpse lies), to begin with' (*āgre*). — After which, they are to do their errand, see introduction to stanzas 7-8. It does not mean, 'Let them go (away from the bier) up to a sacrificial altar first, i.e. before others;' for this we should expect *prathamās* rather than *āgre*.

18-19. U.f. *ūd īrṣva (vīr) nāri* . . — *gatāsum etām ūpa ṣeṣe*, lit. 'With this one whose life is gone liest thou.' — U.f. *ā_ihi*. — 'To take the hand' is the essential preliminary of wedding — see 89⁵ⁿ. — U.f. *didhiṣṭe tāva idām*. See 2idām. — *pātyus* (343b) *janitvām* means 'condition of being *jāni* of a *pāti*;' and the whole line 19 (see *bhū+abhi-sam*) means simply 'Thou hast