

Essays, i.172-95; the papers of Wilson and of Rājendralāla Mitra, cited above, p. 382f; and especially Monier-Williams, in *Religious Thought and Life in India*, chap. xi., *Death, Funeral Rites, and Ancestor-worship*, and in *Ind. Ant.* v.27. Cf. also in general the introduction to selection liii., p. 382f.

The ceremonies in question have three main parts: the cremation; the gathering and burial of the bones; and the expiation. — These are followed by the *grāddha*, described at AGS. iv.7, SBE, xxix.250f, 106f.

SYNOPSIS of RV.-mantras
cited at

102 ¹	apeta vīta	= 83 ¹⁵
102 ⁷	ud irṣva nāri	= 86 ¹⁸
102 ⁸	dhanur hastād	= 86 ²⁰
102 ²³	agner varma	= 84 ¹⁶
102 ²¹	ati drava	= 83 ¹⁷
103 ¹	imam agne	= 84 ¹⁸
103 ¹²	prehi prehi	= 83 ¹¹
	and 23 others, see note	
103 ¹⁷	ime jīvā	= 86 ⁸
104 ¹¹	ṣīṭike	= 85 ¹⁰
104 ¹⁴	upa sarpa	= 87 ²
104 ¹⁵	'The following'	= 87 ⁴
104 ¹⁵	'The following'	= 87 ⁶
104 ¹⁶	ut te stabhnāmi	= 87 ⁸
104 ²³	kravyādam ($\frac{1}{2}$ stanza)	= 84 ²⁰
105 ⁵	ihāivāyam ($\frac{1}{2}$ stanza)	= 85 ¹
105 ⁹	tantum tanvan	= 89 ¹
105 ¹¹	ā rohatāyur	= 86 ¹⁴
105 ¹²	imam jivebhyah	= 86 ¹⁰
105 ¹⁴	param mṛtyo (4 stanzas)	= 86 ⁴
105 ¹⁵	yathāhāni	= 86 ¹²
105 ¹⁷	imā nārī	= 86 ¹⁶
105 ¹⁸	açmanvati	= 89 ³
105 ²¹	āpo hi ṣṭhā (3 stanzas)	= 83 ¹
105 ²¹	parime gām	= 91 ¹⁴
106 ³	'Sun-hymns,' see note	
106 ³	'Blessings,' see note	
106 ³	apa naḥ (8 stanzas)	= 72 ⁸

—For purposes of comparative study (cf. p. 398) we cite: Joachim Marquardt, *Privatleben der Römer*, i2.340f; Schömann, *Griechische Alterthümer*2, ii.539f; K. Weinhold, *Altordisches Leben* (1856), 474-504; the same author's *Heidnische Todtenbestattung in Deutschland* (with illustrations), *Sitzungsberichte der Wiener Akad.*, 1858, 1859; Spiegel, *Eränische Alterthumskunde*, iii.701-6; Geiger, *Civilization of the Eastern Iranians*, i.84f; and finally the masterly essay of J. Grimm, *Ueber das Verbrennen der Leichen*, *Abh. der Berliner Akad.*, 1849, p. 191f = *Kleinere Schriften*, ii.

211f, who treats of the custom among almost all peoples of Indo-European stock. See p. 230=261f for the custom among our Anglo-Saxon forefathers, a remembrance of which lives in the modern English *Bale-fire*. Cremation is common throughout the MBh. — Holtzmann, *Agni*, p. 10.

3-4. Protasis, 'ced upa-tapet; apodosis, 'ud-ava-syet (vśā).

5. enam, the sick householder.

6. U.f. 'paçunā iṣṭyā iṣṭvā (vyaj), ava-syet. See Stenzler's note to § 4. — See vsthā+sam.

7-8. The quarter and the slope are in general to the south, the region of the dead (cf. Ç.B. i.2.5¹⁷).

9. ity eke, see iti 2c. — tāvad-āyāmam (sc. khātam syāt), 'the trench should be having so much length.'

10. vitasty-avāk, 'span-deep': or, for vitasti-mātram avāk. — 'On all sides, the çm- should be an open space.'

11. "But thorn-plants and milk-plants" as aforesaid' [viz. at AGS. ii.7.5, "he should dig out with their roots and remove them"]. Cf. 98⁶n.

12. çm- is both a burning-ground and a burial ground: here, the former, as is shown by ādahanasya. For a similar definitive apposition, cf. 98¹⁷.

13. 'This has been stated above' — at Çrāuta-sūtra, vi.10.2, given in Stenzler's note.

14. Rule 17, sc. 'should be.'

16. etām diçam, 'to that quarter,' mentioned 101⁷.

16-18. Rules 2-7: nayanti may be repeated w. the accusatives. Rule 2, cf. 104⁹.

20. The cord is usually worn over the shoulder; cf. Stenzler's note to AGS. iv.2.9.

—On returning (103²¹), the order of march is reversed.

21. evam, in the order named. — kartā, subject of pra_uçsati, next line. — pra-savyam, cf. 99⁴n.

NOTES TO PAGE 102.

2-3. The oblation-fire, the householder's fire, and the southern fire are the three sacred fires which are to be started and maintained in every family. Here they are