

SELECTION LXX. ÇB. ii.2.2<sup>19</sup>f. Truth, untruth, and silence.—Translated by Delbrück, *Wortfolge*, 29,79; Eggeling, SBE. xii. 312,452.

6-8. abhi-ñcet, 758. —‘Of this fire-consecration a (concomitant) duty is TRUTH. He who speaks the truth,—as (if) the enkindled fire, it with ghee he should besprinkle, so he makes it blaze up; of him greater and greater the dignity becomes; from day to day better he becomes.’ —Note the childish verbal anticipations and repetitions, esp. of pronouns.

11-12. U.f. tad u ha api: Eggeling renders all four particles by a simple ‘Now.’ —“‘Thou’rt old (enough). Establish thy two fires.” See √1 dhā+ā3. This ceremony was an essential preliminary to matrimony and to setting up in life as a householder. Described at 1St. v.285f, x.327f.

12-14. U.f. sas ha uvāca: “te mā etad brūtha: ‘vācamyamas eva edhi.’ na vāi . . vaditavyam; na vadan jātu, na anṛtam vadet. etc.” ‘He said: “What ye say to me, then, amounts to this: ‘Just hold thy peace.’ By no means by an āhitāgni may untruth be spoken. By not speaking at all, one would not speak untruth. (I.e. Only by silence can one wholly avoid untruth.) To such an extent (of silence, namely), is truth a duty.”’ —See ha end. —See ta2. Lit. ‘Ye, those, to me this are saying.’ —See tāvant2.

SELECTION LXXI. ÇB. x.4.3<sup>1</sup>f. How the gods got immortality and how Death got his share.—Translated, Muir, iv<sup>2</sup>.57f; in part, v.316f. Cf. iv.54f and v.12f. Metrical paraphrase by Monier-Williams, *Indian Wisdom*, 34, = Hinduism, 35, = *Religious Thought and Life in India*, 24. On the symbolism of the Brāhmaṇas, see p. 357, § 92; Oldenberg’s *Buddha*, 19(20)f; Schroeder, ILuC. p. 127f.

15-18. ‘Death (subject) is this thing (eṣas, predicate, masc. to conform in gender with mṛtyus—cf. 78<sup>20</sup> and n.), what the Year is. For this one, by means of days and nights, exhausteth the life of mortals. So they DIE. Therefore ’tis this one that is called DEATH. The man who knoweth this

Death to be the Year, not of him doth this one before old age by days and nights exhaust the life. To perfectly complete duration of life attaineth he.’ —U.f. sarvam ha eva āyus: cf. 86<sup>11</sup>n.

19. U.f. āyusas antam gaechati, see √gam3.

#### NOTES TO PAGE 96.

3-5. U.f. antakāt . . bibhayām cakrus (1071d) yad (see 38<sup>1</sup>n.) etc. ‘The gods were afraid of this Ender, Death, the Year, Prajāpati, [hoping] “May this one by days and nights not get at the end of our (no) life.”’ Similar construction (yad . . na and optative) after verb of fearing, ÇB. iv.3.3<sup>11</sup>.

5. U.f. te . . yajñakratūn tenire (794e).

5f. THE SACRIFICES are described by Weber, 1St. x.321f. The Hindus did not class them according to their purpose, as thank-offerings, expiatory offerings, etc. They grouped them

A. according to the MATERIAL used, as: 1. oblations of milk, ghee, corn; 2. animal sacrifices; 3. libations of Soma. And again

B. according to the TIME, as: 1. at the beginning (x.328) of each day and of each night (agnihotra); 2. at the beg. (x.329) of the lunar half-month; 3. at the beg. (x.337) of the three seasons,—spring, rains, autumn; 4. at the beg. (x.343) of the two harvests. The offering of first-fruits or nava-sasya, iṣṭi; in the spring, of barley; in the autumn, of rice; 5. at the beg. (x.344) of the solar half-year, the paṇu-bandha; 6. at the beg. (x.352) of the new year, the Soma-sacrifice.

With this last, often occurs the elaborate ceremony of building the fire-altar of bricks, 1St. xiii.217-292. This ceremony is called the ‘Fire-piling,’ agni-cayana (see √1 ci), or briefly agni.

Schröder gives in brief compass a sketch of a specimen-sacrifice, ILuC. p. 97-109.

7. U.f. na amṛtatvam ānaṅire (788<sup>4</sup>). te ha api agnim (= agni-cayanam) cikyire (787). —That the gods were once mortal (94<sup>18</sup>n.) is doubtless a late notion. The path of Death is itaro devayānāt, 86<sup>4</sup>: cf. also ZDMG. xxxii.300.

8-9. See √1dhā+upa. —U.f. yathā idam