

set respectively in the SE., NW., and SW. parts of the sacred place.

3-4. enam, 'for him,' i.e. the dead man (Oldenberg), or the conductor of the ceremony (see Stenzler). This second accusative with (idhmacitīm) cinoti is strange.

4-6. The first tasmin, masc., refers to -citim, fem. !; the second, neuter, to -ajinam. 'On it they set the dead man, carrying (hrtvā) him to the north of the g-, with his head towards the ā-.'

6. 'To the north (of the corpse) they set the wife; and a bow for a Kṣatriya.'

7-8. U.f. tām (= patnīm) ut-thāpayet . . . vā, "ud irṣva nāri etc." See 86¹⁸x.

8. 'The conductor of the ceremony should repeat (the stanza) in case of a Çūdra (= in case a Ç. raises her up from the pile).'

9. dhanus, sc. apa-nayet. —Rule 21 = exactly 'Ditto in case of a Çūdra.'

9-10. 'Having strung it, without (= before) piling the pile (of things mentioned below), breaking (√lṣ) it, he should throw it on the fuel-pile.'

11 f. Müller gives pictures of these various implements, ZDMG. ix.p.VII f, LXXVIII f.

14. bhittvā ca ekam, 'and breaking (it in two pieces, in case there is only) one (sruva).'

18. āsec-, sc. pātrāṇi. —See √l pr. — putras, the dead man's.

19. 'And the metallic ware (and) pottery.'

21-22. U.f. vrkkāu (134 end) ud-dhṛtya (√l hr). —dakṣiṇe (sc. pāpāu) dakṣiṇam (sc. vrkkam ā-dadhyāt), etc.

22-23. "And two meal-cakes," (say) some [, he should put on the hands of the corpse]. "(Only) in the absence of the kidneys," (say) others.' —sarvām, sc. anustaraṇīm.

NOTES TO PAGE 103.

1-2. See (mantraya+anu: 'accompanies the fetching . . . w. the stanza "imam etc."'

2-4. U.f. . . jānu ā-acya, . . . juhuyāt, "agnaye svāhā etc." —pañcamīm (sc. ājya_ahutim juhuyāt) urasi pretasya —

4-5. U.f. "asmāt (accent, asmāt, 74⁹N.) vāi (see vāi) . . . tvat adhi (see adhi) jāyatām," a metrical mantra, substantially

identical with VS. xxxv.22. —asāu, voc., 'O so-and-so.'

6. See √2iṣ+pra3.

6-8. 'If the āh- should reach (the corpse) first, "In the heaven-world it has reached him"—this may one know. Happy will that one be in that world: so (will) this one, that is, the son, in this (world).' U.f. rātsyati (vrādh) asāu amutra: evam ayam asmin, iti putras. The last iti marks putras as an explanation of ayam.

8-11. Rules 3-4 are counterparts of 2.

11-12. Rule 5: loc.= 'in case of.' — rddhim vadanti, see √vad 3. — "The higher the smoke of the pyre rises, the more distinguished will the departed be in the other world." —Weinhold, *Altnord. Leben*, 480-1.

12. tam, like sas (line 13) and eṣas (16), refers to the departed.

12-13. . . . iti samānam, 'with the mantras "prehi prehi etc." in the same way' — as indicated, namely, in the Çrāuta-sūtra, at vi.10.19-20 (p. 505-6), i.e. with the 24 stanzas there enumerated. They are RV. x.14.7,8,10,11; x.16.1-6; x.17.3-6; x.18.10-13; x.154.1-5; and x.14.12. The text of all these stanzas is given in the RV. order in the Reader, pages 83-91.

14. svargam lokam: note the fine distinction between this and the later svargalokam (as cpd). The old two-word form is used in lines 14 and 16, as virtual quotations from an older text; and above, at line 5, a quoted mantra; but the cpd is used in the Sūtra proper, line 7. Cf. 92¹⁶N.

15. U.f. avakām, ṣipālam iti (marks ṣi- as a gloss to avakām) ava-dhāpayet. tatas (= gartāt) ha (see ha) vāi etc.

17. With regard to the pertinence of the mantra, see Roth, ZDMG. viii.472, 468. — savyāvṛtas, cf. 99¹N.

18-20. The end of each clause is marked by a gerund. —U.f. udakam a-vahat . . . un-majjya, . . . grhitvā, ut-tīrya, . . . enāni (= vāsānsi, i.e. the ones they had on before changing) ā-piḍya, . . . āsate. —See ā4. — Similarly, the bride keeps silence till starlight, 100⁸N.

—See nāman2. —Each of the relatives, facing southward, performs the lustration,