

entered into the state of being wife of a spouse (who was) a hand-grasper (and is) thy suitor now.'

—Hillebrandt, at ZDMG. xl.708f, shows plainly that this stanza, RV. x.18.8, belonged originally to the ritual of the human sacrifice. Weber describes the ceremony at ZDMG. xviii.269f = *Indische Streifen*, i.65f. The king's first queen was obliged to lie with the dead victim. The situation is evident from the connection in which RV. x. 18.8 occurs at AV. xviii.3.1-4. She is bidden to rise with our stanza, *úd īrṣva nāri* — see *Çāṅkhāyana Çrāuta-sūtra*, xvi.13.13.

In this light, the logical connection of *pādas a b* with *pādas c d* becomes clear. She is to forsake the corpse and "come hither" to the king.

Rise up, woman, to the world of the living.  
Fled is the soul of him with whom thou liest. Come hither.

Quitting the embrace of hateful Death, the queen rises and approaches him who had already once taken her hand in wedlock and now stands waiting for her as a suitor once more. Upon thus resuming her proper relation of wife again, she is greeted with the words:

To him who grasped thy hand, thy suitor now,  
As wife to husband art thou become related.

—As appears from AGS. iv.2.18 = 1027, this stanza was at an early date appropriated for the funeral-service, where — as an accompaniment of the levirate marriage — it fits very well (*didhiṣú* means also 'a second husband'). Regarding leviration, see Kaegi, x.51. Its existence in Vedic times is proved by RV. x.40.2. — Compare also Deuteronomy xxv.5-10.

20. U.f. *dhānus hástāt ā-dādānas* (668) *mṛtāsya* | *asmé* (dat., 492<sup>2</sup>) *kṣatrāya* etc. '(I, the spokesman,) taking from the dead man's hand the bow, for us for power . . i.e. that ours may be the power, glory, might' — Here the construction breaks off short, but without a jot of unclarity. — Note that the bow is left in his hand till the very last. This was their noblest and chiefest weapon: cf. RV. vi.75; the stories of Arjuna's bow, *Gaṇḍīva*; and Strabo, xv.66, p.717.

#### NOTES TO PAGE 87.

1. U.f. *ātra-evā tvām* ('thou,' the departed — sc. *jāyes*); *ihá* . . . See *ātra*2. The adverbs are contrasted as in *εὐδαίμονέστεροι εἰσιν οἱ ἐκεῖ τῶν ἐνθόδε*, Plato, *Ap.* 41c. — U.f. *viçvās*, cf. 74<sup>12</sup>N. — *abhimātis*, as adj., 'plotting against (us)' — cf. *√man+abhi*2.

2-3. Addressed to the departed. — The earth, 'a maid soft as wool to a pious man (*dákṣiṇāvate*) — she shall protect thee from destruction's lap.' — *Pāda c* has 12 syllables.

4-5. *√çvañc+ud*: note mg of *çvañc* and its concinnity with the metaphor of *yuvatī*. — *mā ní bādhatās* (743): compare the formulae

sit tibi terra levis!  
ne gravis esse velis!  
tu levis ossa tegas!

etc., cited by J. Grimm, l.c., p. 193 = 214.

— *asmāi* and *enam*, cf. 84<sup>1</sup>N. — U.f. *bhūme*. — *√l vr+abhi*, 712.

6-7. *mīt-as*, nom. pl.: cf. 486b. — *grhāsas*: cf. 80<sup>1</sup> and N., and Kaegi, x.329. — Pronounce *santu ātra*. — The like beautiful conception of committal to a place of security pervades the Eng. word *bury*, the Old High Ger. *bi-fēlan*, and Goth. *ga-filhan*.

8-9. Pronounce *tuāt pári*: see *pári*. — U.f. *ni-dādhat*. — See *u* and 1122a<sup>2</sup>. — *riṣam*, 848<sup>3</sup>. — *té* 'trā, u.f. *te* | *ātra*: *te* is accentless (135<sup>2</sup>) and so belongs of course to *pāda c*.

— *Pāda b*: 'And laying down this clod may I not get harm.' This seems to refer to the *glebam in os inicere* (a custom which still accompanies the "earth to earth, ashes to ashes, dust to dust" of Christian burial), and to betray the natural "uncanny feeling at having to do with a corpse." Cf. Kaegi, x.330.

— *Pāda c*. The 'pillar' or 'prop' may be a rude beam or tree, laid over the corpse so as to keep the earth from caving in on it: cf. AV. xviii.2.25,

"Let not the tree press hard on thee,  
Nor yet the earth, the great, divine."

Sometimes the tree was hollowed out as a coffin (AV. xviii.3.70): cf. the Germanic *Todtenbaum* of sacred oak — Weinhold, *Alt-nordisches Leben*, 497, 491.