

—jajñānās, vjan2, 807, '(their) children,' sc. pára yanti.

11-12. prá_ihi, 617, see vocab. —The AV. modernizes the forms a little, reading rájánāu, mādantāu. —paçyāsi, subjunctive (760.2), w. future mg, as in Homer. —Note the appropriate connection of this stanza with st. 2 and observe the identical pādas.

13-14. The derivation and mg of iṣṭā-pūrtā are discussed most carefully by Windisch, *Festgruss an Böhrlingk*, 1888, p. 115f. — hitvāya, 2hā, 993b. — pūnar ástam ā_ihi, 'Go back home,' as if the soul had come from heaven. Illustrative material in Kaegi, s.275. Cf. zu Gott heimkehren = 'die.' —Pāda d is metrically defective: te tanūā, 'with thy (new) body,' is suggested, Kaegi, s. 278, which see; te tanūā suvárcasā is suggested by Sāyaṇa's comment. Cf. the Christian conceptions at Philippians iii.21, I. Cor. xv.40f.

15-16. U.f. āpa_ita, ví_ita, ví ca sar-pata_átas. asmāi (accent, 74⁹N.) etám . . áhobhis adbhís . . ví-aktam (vañj). —vita, acct, 128 end; so vīva, 77⁵N. —akran, 831. —Second asmāi, accentless, cf. 74⁹N.

—Pāda c. '(A place of rest) adorned with days, with waters, with nights:' i.e. where the delights of earth are found again, the change of day and night, cooling waters, etc. Note the especial mention of waters in the enumeration of the joys of heaven at RV. ix.113.7f, and 'in the description of the 'Assembly-hall' of Yama Vāivasvata, MBh. ii.8.7 = 317. And observe how very frequent are the allusions to the waters in the mentions of Paradise in the Koran, e.g. xlvii. 10-20; lxxvi.5; xliii.35.

—This pāda at best is bad. It is avoided by the noteworthy, but not very helpful, variants of the Yajurveda. VS. xii.45 reads

āpeta vita ví ca sarpatāto
yé átra sthā purānā yé ca nūtanāh.
ādād yamó avasānam prthivya
ākranm imām pitāro lokām asmāi,

and substantially so read MS., TS., TB. The scholiast to VS. takes this as an address to 'Yama's men.' It is a little forced to refer it to the mourners.

17-18. In this stanza, these dogs, the offspring of Saramā, are ill-disposed (dur-vidátra) — see introduction. — Pronounce guánāu. — 'Four-eyed:' later this is taken to mean 'with two eyes and two round spots above the eyes.' Note the Parsi custom of having such a dog (cf. Vd. viii.16) view the corpse before exposure — Monier-Williams, *Mod. India*, 173-6, ed. 1878.

—Respecting Saramā, see Kaegi, s. 149. Respecting the dogs, see ib., s. 274, 274a, and Muir, v.204. Homer mentions the 'dog of Hades,' Od. xi.623f, II. viii.368. Not till later is he called 'many-headed' and Κέρεπος. With Κέρεπος is identified çabāla — see Benfey, *Göttingische Nachrichten*, 1877, p. 8f = *Vedica*, i.149f. In Avestan belief (Vd. xiii.9), dogs guard the entrance of the other world. These beliefs are compared, SBE. iv.p.lxxvii.

19. In this stanza and the following, the dogs are kindly creatures.

NOTES TO PAGE 84.

1. Pronounce tábhiām. —Verba, 668.

2-3. U.f. asutīpāu: admits several explanations — see vocab., and Bergaigne, iii. 72. —These messengers go about to conduct to the other world those who have received the summons of Yama. —sūryāya, attraction, explained at 982a. —U.f. pūnar dātām (839) ásum adyá_ihā: 'may the two give back again—,' for the mourners have been in the shadow of death.

SELECTION LI. RV. x.16. Funeral-hymn, used at the ceremony of cremation. — Rubricated are only stanzas 1-9 and 14 — see p. 402. The rubricated stanzas are translated by Max Müller, ZDMG. ix.p.viiiif. and the whole hymn by Zimmer, p. 402. Most of the stanzas are addressed to Agni; but 3, 6, and 7, to the dead man. The hymn has two parts, clearly sundered by the metre.

—In the first, Agni is to burn the corpse, not rudely, but gently, just enough to "make it done." To this end, a sacrificial goat (st. 4) is provided, and (st. 7) the corpse is covered with a caul, in order that Agni may spend his fury on these things and spare the