

saying to the departed, "O thou of the family of the Kāçyapans, O Devadatta, this water is for thee" (kāçyapagotra, devadatta, etat te udakam). — Scholiast.

21. 'Or, while (a bit) of the sun is (still) seen, they may go home.' — Rule 12: cf. 101²³N.

22. U.f. prāpya agāram, . . . a-kṣatān, tilān, apas etc.

NOTES TO PAGE 104.

1. More fully, kritena vā, utpannena vā (sc. annena): see ṣpad+ud.

3f. Render the locatives by 'in case of,' i.e. here 'in case of the death of.' — dāna_ adhyayane, acc. dual n., 1253a.

8. See ūrdhvam. — 'Tenth' (see daçamī) — counting from the day of death. — kṛṣṇapakṣasya ayujāsu, sc. tithīsu. — See eka-nakṣatra. Of the 28 lunar mansions, six form three pairs, named 'former' and 'latter' Phalgunī (9-10), Aṣādhā (18-19), and Bhādrapadā (24-25). Accordingly, under these asterisms, or in the lunar months named after them, the gathering is forbidden.

See Whitney, OLSt. ii.351f, 360. But cf. Weber, *Abh. der Berliner Akad.*, 1861, p. 322.

9. 'In a plain male urn (they put) a man (i.e. his bones); in a plain female (urn — sc. kumbhīyām), a woman.' If the urn has protuberances on it, like a woman's breasts, it is regarded as a female urn. Many such have been found by Schliemann — see his *Ilios*, numbers 986, 988-93. A male urn is one without these breasts.

9-10. § 3, cf. 101¹⁷. — prasavyam, 99¹N.

11-12. U.f. aṅguṣṭha-upakaniṣṭhikā-bhyām (cf. 105¹⁶) ekāikam asthi a- etc. Even the Brāhmaṇas give evidence of a well-developed body of popular beliefs about the fingers: cf. ÇB. iii.1.3²⁵; iii.3.2.2¹³f, and Eggeling's Index, SBE. xxvi.461, s.v. *fingers*. See the beautiful essay of W. Grimm, *Ueber die bedeutung der deutschen fingernamen*, *Kleinere Schriften*, iii.425-50.

But with the finger next the little one is associated — now something mysterious, now something uncanny (as here): this appears from the fact that it is the 'nameless' one

not only in Sanskrit (a-nāmikā), but also with Tibetans, Chinese, Mongols, Lithuanians, Finns, and North American Indians. See Grimm, l.c. 441-47; and 91²N.

13. The scholiast takes pavana as a 'winnowing-basket' used to sift out the small bones yet remaining among the ashes, and not picked up by hand. Is it not rather a 'fan to blow the ashes from the carefully gathered bones in the urn'?

13-14. U.f. yatra . . . na abhi-syanderan, anyās varṣābhyas, tatra (sc. kumbham) . . . ava-dadhyus. 'Whereunto from all sides no water other than rain would flow.'

15-16. Rule 8: uttarayā (sc. r̥cā) = RV. x.18.11 = 87⁴. — ava-kiret, √3kr. — Rule 9: uttarām (= RV. x.18.12 = 87⁶), sc. japet.

16-17. U.f. kapālena (sc. kumbham) api-dhāya, atha an-avekṣam praty-ā-vrajya, apas etc. — asmāi, the deceased.

18. See √1mr+abhi. For the force of the prefix, cf. what was said by a little newsboy, as reported by my colleague, Professor Lane, "My mother died on me and my father runned away." — See √2kṣi+apa.

19. U.f. purā udayāt.

20-22. tam = agnim. — ny-upya, √2vap. — See under yatra. — prasavyam: the left is associated with evil or sorrow (see 99¹N.); cf. Latin *laevum omen* or *numen*. — U.f. savyān ūrūn āghnānās (637).

NOTES TO PAGE 105.

1. upa-kalpayiran (for .yeran, see 98²⁰N.), 'they should provide': the verb has 11 objects (lines 1 to 4).

2-3. U.f. çamimayyāu araṇi. A legend explaining why the sacred fire is made with sticks of çamī (see this) is given at MBh. ix.47.14 = 2741f.

4-5. agni-velāyām, 'at the time of the (evening) agnihotra': cf. 96²N.

6. U.f. āsate etc., similarly 103²⁰.

7. U.f. itihāsa-purānāni iti (see iti³) ā-khyāpayamānās (1042d). Story-telling followed the cremation in Germanic antiquity also — cf. Weinhold, *Alt-nord. Leben*, 482, and the very end of the Beowulf.

7-10. 'When sounds are hushed (vram),