

'Be a constant friend,' was a mere general formula, used on sealing a friendship, e.g. between two men, who would take seven steps together hand in hand by way of ratifying their bond. *Sāptapadam māitram*, 'Friendship (if genuine) is constant,' became a common proverb.

—The application of the formula to the wedding-ceremony is prob. only a secondary and special use; although it came to be exceedingly important. Here *saptapadī* being taken with strict literalness, it became necessary to lead up to it by six other formulae—as in the text. The matter is explained at length and illustrated, by Haas and Weber, *IST.* v.320-22: cf. *BR.* s.v. *saptapada*; and *AV.* v.11.10.

6. The two gerunds seem to go with the subject of *abhy-ut-kṛāmayati*, i.e. the groom.

8. *vaset*: subject, the bride. —*sapta ṛṣīn*, 127². —See *iti* 3.

8-9. *dhruvam*, as symbol of fixity and constancy (see *PGS.* i.8.19 and *ÇGS.* i.17.3). For the legend of Dhruva's translation to the skies, see *Viṣṇu Purāṇa*, book i, chap. 12. —*arundhatīm*: cited, with many other examples of faithful and happy wifehood, at *MBh.* i.199.6 = 7352 and v.117.11 = 3970; cf. also *IST.* v.195. There was a superstition that one whose life was near its close could not see these stars (*IST.* v.325: *Indische Sprüche*, 2d ed., no. 2815). —*ṛṣīn*: here, as so often, the heavenly lights are the souls of pious sages and saints departed—see note to 91¹². —The bride has nothing to say during the ceremony, and keeps silence after it until (cf. 103²⁰) starlight.

10. *U.f. prayāṇe* (loc. 303b), the wedding-journey, from the bride's village to the groom's. See *IST.* v.327f.

11-12. Rules 2 and 3 are for the case that they have to cross a stream.

12. *rudatyām*, 'if she weeps,' loc. abs.

13. So in Rome a boy went ahead with a nuptial torch. Cf. *Roszbach*, 362-3.

14-15. 'At every dwelling'—as the wedding-train passes it. The procession called out eager gazers then, as now. Indeed, to judge from *AV.* xiv.2.73, even the Manes were supposed to crowd about for a look at

the bride (*IST.* v.277). —*U.f. . . iti ikṣakān ikṣeta*.

17. *U.f. ānaḍuham carma ā-stīrya*: compare the *pellis lanata* (*Roszbach*, 112, 324). —*tasminn* = *carmaṇi*. The two foll. words are loc's s. fem., supply *kumāryām* (303b).

18-19. *cataṣṛbhis*, sc. *ṛgbhis*.

19-20. *dadhnas* (431) etc.: 'Partaking of curds, he should offer (them) in turn (to her); or, with the rest of the *ājya*, he anoints (*anakti*, *vañj*) his and her heart.' *ḥṛdaye*: better as dual, on account of the *nāu* (dual, 90³) in the stanza which accompanies the action.

20-21. See *ūrdhvam*. —*brahma-cāriṇāu*: see *IST.* v.325n.3, 331. —*U.f. alam-kurvānau*, 714.

22. Counting of time by nights: see *Kaegi*, n.68* and citations, and *Zimmer*, p. 360. —'Or, "(They should be continent) a year," (say) some: a Rishi is born in this way (*iti*).' 'In this way' = 'on condition and as reward of such self-restraint.'

NOTES TO PAGE 101.

1. Marital intercourse is declared by *Āpastamba* to be a duty resting on the authority of Holy Writ (*brāhmaṇa-vacanāc ca saṁveṇanam*, ii.1.19 = *SBE.* ii.101). The Scripture-passage, acc. to *Bühler*, is *TS.* ii.5.1⁵, *kāmam ā vījanitoḥ sām bhavāma*, 'Let us have intercourse after our heart's desire till a child be begotten.' Explicit is *Bāudhāyana*, iv.1.17 = *SBE.* xiv.315; *MBh.* xii.21.12 = 626. Cf. *Ludwig*, v.549 (n. to *RV.* i.179.2), and iv.315: also *Exodus* xxi.10f, and *I Cor.* vii.3.

2. See *vac*, *caus.*: form, cf. 98²⁰n.

SELECTION LXXV. The customs and ritual of cremation and burial. *Āçvalāyana Gṛhya-sūtra*, b'k iv., chap's 1-6.—Text and translations as at the beginning of introduction to selection lxxiv. Roth compares the ceremonies here described with those implied by the text of *RV.* x.18 in his essay, *die Todtenbestattung im indischen Alterthum*, *ZDMG.* viii.467-75, reprinted in part by *Zimmer*, p. 404f. The same subject is treated at length by *Max Müller*, *ZDMG.* ix.p.I-LXXXII. We may mention also *Colebrooke's*