

incivility in speaking first. — MBh. i.88.10 = 3573. So Od. 3.24:

*aĩdās δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.*

22-23. See abhivāda. — na jānate, from ignorance of Sanskrit. Cf. Burnell, Introduction, p. xxvii. — striyas: thus in the prologue to act iv. of the Çakuntalā, Durvāsas, behind the stage, cries out to the women, *ayam aham, bhoḥ*, 'Ho there, it is I.'

#### NOTES TO PAGE 61.

1-2. 'The word *bhos* one should repeat (at the end of =) after one's name in salutation. For the use of *bhos* instead of a person's real name is declared by the Rishis (to be the same as) the use of the true form of a person's name.' See *bhobhāva* and *svarūpabhāva*. The *bhos* is of course in lieu of the name of the person addressed.

4. 'And the vowel *a* must be pronounced (added) at the end of his name, with the previous syllable protracted' — reading *pūr-vākṣaraplutaḥ* (see Bühler). Thus *Devadatta* and *Harabhūte* are to be pronounced *Devadattāṣa* and *Harabhūtāṣya* — see Whitney, 78.

7-8. This rule is observed, e.g. in the drama, by the Rishis and the king, *Çakuntalā*, mid. of act v. For other differences in the modes of address used for or by the different castes, see 60<sup>2</sup>N.; ÇB. i.1.4<sup>12</sup> (or SBE. xii.28 or Weber's *Ind. Streifen*, i.49). The rule is disregarded in the Epos, e.g. at MBh. i.71.5 = 2899.

Analogous distinctions: E. W. Hopkins, *Mutual relations of the four castes*, 6f; Weber, *ISt.* x.11f; Manu, viii.88 and 113.

9-10. 'A *ḍ*- is not to be addressed by name even if he is younger (cf. N. to 60<sup>20</sup>); but with *bhos* or (some case-form from the stem) *bhavant* a *dh*- should speak to him (*enam*).' Thus, *bho dikṣita! idam kuru!* or, *bhavatā yajamānena! idam kriyatām!* For the long adverb, see vocab.

11-12. U.f. "bhavati" iti evam: see iti.

13-14. U.f. *rtvijas*. 'One should say [to those in line 13] "*asāu aham*," rising up to meet (them, even if they are) the younger.'

15-16. The 'second' or 'spiritual birth'

of the 'twice-born' (see *dvija*) is the *upanāyana*. The teacher is the spiritual father. See SBE. ii.3,174; xiv.9.

17-18. U.f. *adhy-āpayām āsa* (1042e, 1045) *pitṛn* (see *pitṛ* 2) *çigus*. — See *ha*.

19-20. 'They, (having arrived-anger =) getting angry, asked the gods about the matter. And the gods, assembling (*sametya*), said (*ūcus*) to them etc.'

22. See *iti*2f and 1102a<sup>2</sup> near end.

23. See *ṣaṭtriṅcat* and *ābdika*. The Brahmanical school-term lasted 4½ months, began with the *upākarma*n and ended with the *utsarga* — see Bühler's *Manu*, p. xlv, and note to iv.95. — See *guru*4. — 'The course (*vrata*) in the three Vedas is to be followed, (lasting 36 =) for 36 years.' Twelve years for each Veda (see *veda*2), AGS. i.22.3. This is sober earnest for a Hindu. The idea would make a Greek laugh — cf., e.g., Lucian's *Ἐμυδρίμος*, chap. i.f, and esp. vi.

— Not even mighty Indra can absolve those who fain would know the Veda from the necessity of studying it. See the charming tale of *Yavakṛita*, MBh. iii.135.15-42 = 10706f, outlined at ZDMG. xxxii.318.

— Caesar's account of the Druids (B.G. vi.14) comes near the truth for the Brahmins in several respects. *Magnum ibi numerum versuum ediscere dicuntur. Itaque annos nonnulli vicienos in disciplina permanent. Etc.* Cf. also Roth, KZ. xxvi.53.

#### NOTES TO PAGE 62.

1. See *2antika*: adjectives go w. *vratam*.

2-3. *vedān* (as contrasted w. dual and sing.) = '3 Vedas.' AV. not included. — *yathākramam*, first the Mantras, then the *Brāhmaṇas*, in order. — Two principal elements characterize the 'course' or *vrata*, viz., study (*adhy-ayana*) and holy living (*brahma-carya*). — *adhi-itya* · · *ā-vaset*: cf. Megasthenes, in Strabo, xv.59, p. 712, ἔτη δ' ἐπτά (!) καὶ τριάκοντα οὕτως ζήσαντα ἀναχωρεῖν εἰς τὴν αὐτοῦ κτῆσιν ἕκαστον etc.

4-5. 'Him (= the student), approved (on account of [280] his =) for doing his duty, · · · he (= the "father," sc. *pitā*) should present with a cow.' — *pitus*, 'from his father,'