

8-11. U.f. aṣṭau piṇḍān kṛtvā (127²), ... piṇḍān abhimantrya, kumārīm brūyāt, "eṣām ekam gr̥hāṇa" (722). 'Making eight lumps (of earth), conjuring the lumps with the mantras "ṛtam ... dṛgyatām," he should say to the girl, "Take one of these."' —Germanic bride-tests cited, *IST*. v.288N.

11-12. U.f. kṣetrāt ced ubhayataḥ-sasyāt gr̥hṇiyāt, "annavati asyās prajā bhaviṣyati," iti vidyāt. 'If she take (the lump made) from the field that bears two crops a year, "Rich in food will her children be," that he may know.' —'Two crops:' cf. Megasthenes, as preserved by Diodorus (ii. 35,36) and Strabo (xv.20, p. 693).

12-15. Most of the remaining seven conditional periods are abbreviated to two words: thus goṣṭhāt answers to kṣetrāt and paçumati to annavati; and the rest is to be supplied from the first period. No's 4, 5, and 7 begin respectively with avidāsinas, ādevanāt, and iriṇāt. But patighnī is predicate to a supplied kumārī rather than to prajā.

14. dvi-pravrājini: to be preferred, perhaps, is the reading vipravrajini (vraj+vi-pra), 'wandering hither and thither;' but the mg amounts to the same thing.

16. In order of extent stand deça, 'country,' janapada, 'district,' nagara, 'town,' grāma, 'village,' kula, 'family.' But at weddings and funerals, village-customs stand first in importance—PGS. i.8.11,13 or SBE. xxix.285. On conflicts, cf. Stenzler's note to AGS. i.7.2, and 59¹⁸N. —tān begins new clause. —prati-iyāt, 616.

17-21. dṛṣadam aḥmānam, 'a millstone (which is) stone' (not, e.g. burnt clay). Ap-
position, cf. 101¹². —See vrah+sam-anv-ā: sc. kumāryām, loc. absol. —Note how the quoted sacred text has gr̥bhṇāmi, while the later one has gr̥hṇiyāt: cf. 92¹⁶N. —kāma-yita (1043.3), as if of the 1st gen'l conj., instead of kāmayeta. So vācayita, 101¹², 106⁴; kalpayiran, 105¹. —pumānsas etc.; δύνασθαι · · ποιεῖν καὶ ἀρενοργάνους καὶ θηλυγόνους etc., Megasthenes, in Strabo, xv.60, p. 713; also ÇB. xiv.9.4¹⁴f or SBE. xv.219f.

—'To the west of the fire, a millstone setting, to the north-east, a water-jar, while

she touches him, he, offering, standing facing west, of her, facing east, seated, with RV. x. 85.36, the thumb only should grasp, in case he should desire "pumānsas · · jāyeran."'

NOTES TO PAGE 99.

1. pari-ṇayam: we should read pari-ṇay-añ or (BI.) -an, pres. ppl. —'Leading (her) thrice to the right around the fire and the water-jar.' The analogies are remarkable: cf. ἐπιδέξια, the Roman *dertratio*, the Gaelic "walking the deasil," etc. Consult SBE. xii.37, 45, 272, 442; Rossbach, 231, 314f; Marquardt, i².51 and n.1. Circumambulations followed the course of the sun on occasions of joy; and were reversed (104²¹) on occasions of sorrow.

2-3. Pronounce: sā tvam asi; amo aham. —These interesting formulae occur at AV. xiv.2.71; ÇB. xiv.9.4¹⁹; PGS. i.6.3; AB. viii.27; ÇGS. i.13.4. For pāda *d*, the first three have sāmāham asmi; ṛk tuam.

—The sāmā is conceived as male (ÇB. iv.6.7¹¹), and as sprung from the ṛc (as it is), or as husband of it (ÇB. viii.1.3⁵). But to the Hindu mind this lugging in of sāmā has a charming mystic significance, inasmuch as sā plus ama makes sāmā (see AB. iii.23; and SBE. i.13). —The conception of heaven as male and of earth as female is common —see Preller, *Gr. Mythologie*³, i.37f.

—The Vedic formula has a general significance not unlike that of the ancient *quando* (or *ubi*) *tu Gaius ego Gaia* and the German *Wo ich Mann bin, da bist du Frau, und wo du Frau bist, da bin ich Mann*. For the Latin formula, see Rossbach, p. 351; *IST*. v.216; Fleckeisen, 1880, p. 457; and esp. the discussion by Marquardt, i².49n.2. For the German, see *IST*. v.216. Another use of the Vedic formula, *IST*. x.160.

4-5. ehi, used just like ἄγε or φέρε; but cf. the variants noted *IST*. v.332N. —If we could read priyāu, the metre would be in order (8+8+11+8); but cf. TS. iv.2.5¹.

6. Force of repetition —'With each leading-around' (1260). —She mounts the stone or puts her foot on it as a symbol of the way in which she is to put her foot on her enemies.