

still less sickness—but) the tie by which a maid is bound to her father till a man come to loose and take her.—See the discussions of Haas, 319-20, 277-8, and of Hillebrandt, *Varuṇa*, p. 59.

9-10. *prā . . muñcāmi*: accet! 596, 597; similar cases at 74¹ and 92¹⁶; supply either *imām*, or (since a change of address to Indra is quite natural) *tvām*. —U.f. *amūtas* (171¹) *karam* (831²) | *yāthā_īyām . . āsati*, 'ut haec sit.' —*mīdhvas*, 462a.

—*Sāyana* comments thus: *itaḥ pitṛ-kulāt pra muñcāmi tvām; na_amuto bhartṛ-grhāt pramuñcāmi. amuto bhartṛ-grhe subaddhām karam.*

11-12. Said to the bride as she gets into the wagon. *Pūṣan* is the best of guides for earthly travellers also—cf. p. 381-2. —See *grhā*, *pl.* —U.f. *yāthā_āsas*. —See *vad+ā*.

13-14. Said just as the wedding-train starts. —*2vid*, 848. —AV. modernizes, reading *sugēna*. —*āti_itām*, 617. —Pronounce *āpa drāntu* (617).

15-16. *imām sam_ā_ita*, *pācyata* 'come near to this one together, i.e. crowd around her, (and) take a look.' Cf. note to 100¹⁵. —*dat-tvāya*, 993, from the quasi-root *dad* (955c). —U.f. *ātha_āstam vī pārā_itana* (618).

17-18. *priyām* (*priya* 2b), subject of *sām-ṛdhyatām*. —*enā* (502², here = *anēna*) etc.: 'with this (man) as husband unite thyself.' —*ādhā jīvrī* etc., said to both. 'Old,' i.e. until ye become so.

19. This stanza (43) has interesting variants in AV., and at MS. ii.13 end. —Pronounce *sām-anaktu* (689).

NOTES TO PAGE 90.

1. *patilokām*, 'husband's home:': not till later, 'husband's heaven.'

2-3. *edhi*, 636. —Pronounce *vīrasúur . . sionā*. —AV. reads *devī-kāmā*.

—Note that 44a, b, and c are of 11 syllables, while 44d (= 43d) is of 12. Although this discrepancy is not very rare, it yet helps to bring out the character of *d* as a *formula sollennis*:

—'Be a blessing to our bipeds, a blessing to our quadrupeds.' It is most interesting

to note that a similarly comprehensive formula occurs elsewhere: in the Avesta, *Yasna* xix.8(18-19), Vd. xv.19(59), see KZ. xxv. 195; and on the Iguvine Tables, VI b 10-11, see Bréal's ed., pages XL, 125.

4-5. U.f. *dāga_asyām putrán ā dhehi* (668). There is no end of evidence (e.g. Zimmer, p. 319) to show that the desire for male children was very strong, and that the birth of daughters was unwelcome. A wife who bears only daughters may be put away—Manu ix.81. —*kṛdhi*, 839. —'Put ten sons in her. Make her husband an eleventh.' The logical incongruity is paralleled by *Paradise Lost*, iv. 323-4, and by the Greek classics.

6-7. Pronounce *gvaḡruām*: specimen of a very rare form of transition to the *devī*-declension, see 358. —Pronounce *nānāndri*: AV. reads *nānāndus*. —See *ādhi*.

—This throws an interesting light on ancient family-life. —Note that of the Ger. correspondents to *gvaḡura* and *gvaḡrū*, viz. *Schwüher* and *Schwieger*, the former has died out and given place to the term *Schwieger-vater*. The mothers-in-law have thus made their mark in the language—see Kluge.

8-9. U.f. *sām* (sc. *añjantu*) *āpas hṛda-yāni* (note neglect of dual) *nāu* (gen.). A real anointing of both took place. —In line 9, a *dadhātu* goes with each *sām*, and *nāu* is acc. —*Dhātṛ* is esp. the deity who 'puts' fruit in the womb—RV. x.184.1. —See u 1 end.

SELECTION LIX. RV. x.137. Exorcism for a sick person.—Tradition assigns each stanza to one of the Seven Rishis as author. Stanza 4 is spoken by the Wind, personified; the rest, by the exorcist. Respecting the general character of the hymn, see Kaegi, 85-86(115). See also the beautiful essay of Kuhn, KZ. xiii.49-74 and 113-157, who compares similar Vedic and Germanic spells. Nearchus says (Strabo, xv.45, p. 706) that the Hindus trust to wandering enchanters (*ἐμφδοί*) for cures, and that this is about all their *ιατρική* amounts to. The hymn is translated by Aufrecht, ZDMG. xxiv.203. It corresponds in general to AV. iv.13; but see note to stanza 6.