

or when (the others) have gone home or to bed, starting (pra-kramya) from the south side of the door, a continuous water-stream (the conductor of the ceremony) should offer, with the words "...," (going round) to the north (side of the door—u.f. iti ā uttarasmāt).'

10-12. Rule 8: cf. 100<sup>16</sup>f.

13-15. uttaratas, with agnes. —U.f. amātyān ikṣeta.

17. U.f. akṣiṇi (343f) ā\_ajya (vāñj) parācyas (407<sup>3</sup>) vi-srjeyus (sc. taruṇakāni).

18. añjānās (sc. yuvatis) ikṣeta (subject, 'the conductor,' kartā).

19-22. 'Then, standing off (ava-sthāya) in the NE., while (the others) circumambulate (pari-krāmatsu) with fire, and bull's dung, and a continuous water-stream, with the tṛca "āpo hi ṣṭhā etc.," he should repeat "parime gām etc." —ud-ā-haranti, compare 101<sup>4</sup>.

#### NOTES TO PAGE 106.

1. U.f. yatra abhi-raṅsyamānās (vram, 939) bhavanti, 'where they are about (= intending) to tarry': not so well the vocab.

—See ahata. Respecting the Hindu washerman, his work, and tools, see G. A. Grierson, *Bihār Peasant Life* (Trübner, 1885), p. 81 f.

2. U.f. ā udayāt. udite etc.

3. The scholiast to AGS. ii.3 end, enumerates the "Sun-hymns" and the "Blessings." The "Sun-hymns" are RV. x.158; i.50.1-9; i.115; and x.37. The "Blessings" are RV. i.89; v.51.11-15; and x.63. Cf. SBE. xxix.114. Of all these, only the second is given in the Reader—see Preface, page v, note 4.

3-4. U.f. annam samskṛtya (1087d), "apa nas ṣoḡucat agham" (= RV. i.97 = 72<sup>9</sup>f) iti pr- hutvā. Cf. Preface, p. v, n.4.

4-5. vācayita (see vvac, caus.): we should expect -yeta—cf. 98<sup>20</sup>N.

#### POSTSCRIPT.

Not without grave misgivings can a Vedic commentary be put forth. The hard places are very hard. Nevertheless, an unsatisfactory bit of exegesis may be a valuable approximation to the truth or may even suggest the correct solution of a difficulty.

Inasmuch as Professor Whitney has been so kind as to look over the manuscript of the Notes, it ought to be said that there are various things in the Vedic part of the work of which he does not approve.

The earliest English version of the Fables of Bidpai, *The Morall Philosophie of Doni*, by Sir Thomas North (see above, p. 313), has just been reprinted, with a valuable introduction by Joseph Jacobs, and published by David Nutt, London, 1888.

The second edition of Whitney's Grammar may soon be looked for. The section-numbers are substantially unchanged; but the subsections are marked with a, b, c, etc. The references in the Notes (see p. 289, above) are to the first edition of the Grammar. Users of the second edition will often have to seek, e.g., 844<sup>2</sup> under 844a, 371<sup>12</sup> under 371k, and the like.

In addition to the lexicons mentioned above, page xviii, there has recently appeared a *Sanskrit-Wörterbuch nach den Petersburger Wörterbüchern bearbeitet von Carl Cappeller* (Strassburg, Karl J. Trübner. 1887. Royal 8°, pages 541. Price 15 Mark). This is so excellent, cheap, and convenient as to deserve the warmest commendation. An English version is in progress.

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August, 1888.