

(p. cxiv, cxvii) that it existed in the second century A.D., and was made between that time and circa 100 B.C. General considerations make this conclusion seem far from improbable. Our Manu-text is doubtless the oldest of the class of secondary law-books, like those of Yājñavalkya and Nārada, to which it belongs (p. civ). And again, while it is doubtless posterior to the older portions of the Mahā-bhārata, our Manu-text—in some form or other—is probably prior to the later portions of the great Epic, books xii. and xiii. But we do not know the time of Yājñavalkya nor of the Epic; and at present it seems quite vain to seek for an accurate date.

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NOTES TO PAGE 56.

15. This account of Creation (śloka 5-13), with others, is given and translated by Muir, iv². 30f. —See idam. —'Darkness'—cf. RV. x.129.3.

16. adhyā-1, i.e. prathamo 'dhyāyah.

17-18. 'He, (himself) not-manifest, making manifest (vy-añjayann) this (universe), the grosser elements and so forth, . . revealed himself' (u.f. prāḍus āsit).

19-20. U.f. yas asāu atī- etc., sas . . ud-babhāu.

NOTES TO PAGE 57.

1-2. Join the ablatives w. sisṛkṣus. — U.f. apas . . ādāu. Primeval waters: cf. Muir, iv². 24f; also Strabo, xv.59, p. 713.

3-4. 'That (seed) became a golden (u.f. hāimam) egg, having sun-like splendor

(prabhā).' —Brahman is conceived as too distant to be a father; cf. ZDMG.xxxii.295.

—The idea of the mundane egg may be traced to the Veda—cf. 91¹⁶. It plays a part in divers Indian cosmogonies: see ÇB. xi.1.6¹; Chāndogya Upaniṣad, iii.19 (SBE. i.54); Viṣṇu Purāṇa, i.2.52f (see esp. Wilson's Transl.², i.39f and notes); these passages are given by Muir, iv².24f, 41f. Cf. also Preller, *Griech. Mythol.*, i³.35f; and Pott's *Anti-Kaulen*, 68f.

5-6. 'The waters are called "nārās," (because) the waters are indeed the offspring of the Primal Spirit (nara). Since these were his ancient place of motion (ayana), therefore is he called Nārāyaṇa' ('having the nāra = nārās as his ayana,' 1302). This oft-recurring etymology, as found in MBh. and Purāṇas, is discussed at length by Wilson and Hall in notes to Viṣṇu Purāṇa, i.4.6, Transl.², i.56-8. Cf. Lassen, IA. i².769. For correct derivation, see nārāyaṇa.

7-8. 'What (was) that cause (etc.—see sadasadātmaka), thence-created (was) the Puruṣa, (and) in the world he is called "Brahman."' Cf. ZDMG. xxxviii.193-4, 206.

9-10. ātmano dhyānāt, 'by his meditation' (291²). —See v1kr 10.

11-12. See v1mā+nis. —See dīç.

13-14. U.f. -ravibhyas. —See brāhman 3. — U.f. yajña-siddhi-artham ṛc-yajus-sāman-lakṣaṇam. —Cf. AB. v.32.

15-16. The -tas puts the whole aggregative cpd in an ablative relation (1098 b). —The older designation of the second caste was rājanya, which term is used at RV. x.90.12, of which stanza this śloka is a paraphrase. For many other mythical accounts of the origin of the castes, see Muir, i².7-160, esp. p. 10 and p. 159.

18^b. 'Day (is) for performance of works.'