

"An Asura descended from Tvaṣṭar" say the tellers of old legends.' There were, then, already schools of conflicting opinions. Cf. Muir, ii<sup>2</sup>.170f.

NOTES TO PAGE 98.

1. The genitives limit miṣṛibhāva-, 1316.
- 2-3. -karmanas is abl. — 'In this process (tatra), · · battles, so to speak, take place.'
3. ahivat etc.: 'The m- and b- (sc. speak of V.) as a dragon.'
4. √1 vr+ni (1045): subject, Vṛtra.
5. U.f. tadabhivādini eṣā ṛk bhavati.

SELECTION LXXIV. Wedding-customs and the wedding-service. Ācvalāyana Gṛhya-sūtra, book i., chap's 5, 7, 8. — Stenzler published the text in the *Abhandlungen für die Kunde des Morgenlandes*, vol. iii., 1864; and the translation, vol. iv., 1865. Cf. Weber, *Indische Streifen*, ii.296f. The text appeared with a Hindu comment in the *Bibliotheca Indica*, 1866-69. English translation by Oldenberg, SBE. xxix.159f.

—On the subject-matter of this selection, the following essays and books may be consulted. The most important is the essay of Haas, with additions by Weber, *ISt.* v.267-410; cf. esp. the synoptic index, 410-12. Haas gives the text and an annotated translation of our selection at pages 289f, 362f.

See also notes to selection lviii., p. 389. Further, Kaegi, 74(102), and notes; Zimmer, 309f; Kaegi in *Fleckeisen's Jahrbücher*, 1880, 456f; and Colebrooke's *Essays*, i.217-38.

—Birth, reproduction, and death are the three great facts of all organic life. It is therefore natural that the customs connected with marriage and burial should take so important a place in the traditions of primitive peoples. It can hardly be doubted that a considerable body of these customs have their root in Indo-European antiquity. For we find, as between the various members of this family, many and most striking coincidences of usage. The systematic exposition and criticism of these coincidences form one of the most interesting chapters of comparative philology. It is not feasible to point them out in detail here. In lieu of this may be cited —

For purposes of comparative study: Joachim Marquardt, *Privatleben der Römer*, i<sup>2</sup>. 28f; A. Rossbach, *Die Römische Ehe*, Stuttgart, 1853; G. F. Schömann, *Griechische Alterthümer*<sup>2</sup>, ii.529-36; K. Weinhold, *Die*

*Deutschen Frauen* (Wien, 1851), p.190-274, or *Altnordisches Leben* (Berlin, 1856), 238-59; Spiegel, *Eränische Alterthumskunde*, iii.876-81.

—SYNOPSIS of the subject-matter (with references to passages in vol. v. of the *ISt.*, where Haas and Weber treat of the Hindu customs or cite analogous ones): —

CHAPTER v. Test of the bride by means of exorcised lumps of earth. See *ISt.* v.288f.

CHAP. vii. The marriage ceremony. Dextrarum iunctio (v.277,311). Bride led around the fire and water (v.318x.2, 306x.). Amo 'ham asmi (v.216). Mounting the stone (v.318x.1). Oblation (v.318x.3). Loosing braids (v.320). Seven steps (v.320f, 321x.).

CHAP. viii. Wedding journey (v.327f). Arrival at new home (v.329). Pellis lanata (Rossbach, 113f, 324; Marquardt, 50). Continence (v.325f, 331).

VEDIC CITATIONS. If the entire first pāda of a stanza is quoted, the entire stanza is meant. If only part of the first pāda of a hymn is quoted, the entire hymn is meant. If more than a complete pāda is quoted, then three stanzas are meant. — Stenzler, note to *AGS.* i.20.9.

SYNOPSIS of RV.-mantras  
cited at

98 <sup>19</sup>	grbhñāmi te	= 89 <sup>5</sup>
99 <sup>22</sup>	pra tvā muñcāmi	= 89 <sup>7</sup>
99 <sup>22</sup>	'The following'	= 89 <sup>9</sup>
100 <sup>10</sup>	pūṣā tveto	= 89 <sup>11</sup>
100 <sup>11</sup>	açmanvati ( $\frac{1}{2}$ stanza)	= 89 <sup>3</sup>
100 <sup>12</sup>	'The following' ( $\frac{1}{2}$ stanza)	= 89 <sup>4</sup>
100 <sup>12</sup>	jivam rudanti	= 88 <sup>4</sup>
100 <sup>14</sup>	mā vidan	= 89 <sup>18</sup>
100 <sup>15</sup>	sumaṅgalir	= 89 <sup>15</sup>
100 <sup>15</sup>	iha priyam	= 89 <sup>17</sup>
100 <sup>18</sup>	ā nah prajāṃ (4 stanzas)	= 89 <sup>19</sup>
100 <sup>19</sup>	sam añjantu	= 90 <sup>8</sup>

6. 'The family (of the intended bride or groom) in the first place one should consider, according to the rule, "Who on the mother's and on the father's side,—" as aforesaid.'

The rule referred to is in Ācvalāyana's Çrāuta-sūtra, ix.3.20 (p. 714, *Bibl. Ind.*), and continues thus,

"— for ten generations back, are endowed with knowledge, austerity, and works of merit." See Weber's interesting discussion of ancestor-tests, *ISt.* x.84-8.