

meaning his spiritual "father," i.e. (61<sup>15N</sup>) his teacher, who may also be his natural father.

**6-7.** See √man+anu. —snātvā, technical, see √snā. He thereby becomes a snātaka. —sam-ā-vṛttas, technical — see sacrament no. 11, p. 346. —savarnām: οὐκ ἔστι γαμειν ἐξ ἄλλου γένους, Strabo, xv.49, p. 707. —lakṣaṇa-, cf. 98<sup>7,8</sup>.

**8-9.** 'Let him give up all affairs which hinder his study (296b), but (be) teaching anyhow (see yathā5); for that is the condition of having done his duty or of having attained his end.' —'Teaching anyhow,' i.e. 'maintaining himself as best he can while teaching.'

**10-11.** guklāmbaras: Ἰνδοὺς ἐσθῆτι λευκῇ χρησθαι καὶ συνδῶσι λευκαῖς καὶ καρπᾶσι etc., Strabo, xv.71, p. 719. The castes wore clothes of different colors. The priests regularly wore white during religious ceremonies. —See yuj2.

**12-13.** There is so frequent need of water for ceremonial purification that a Brahman should never be without it (see Bāudhāyana, i.6 and 7, esp. i.7.1, or SBE. xiv.160f); hence the jar. —See vedā — not vēda. — 'Gold ear-rings:' χρυσσοφοροῦντα μετρίως ἐν τοῖς ὤσι, Strabo, xv.59, p. 712.

**14-15.** U.f. na ikṣeta ud-yantam. —See √srj+upa and 23<sup>1N</sup>. —See gata4.

**16-17.** See √vr̥ṣ. —See rūpa 1.

**18-19.** 'Let him make . . . (to be) standing on the right' — see 99<sup>1N</sup>. Prad- is an adj.; and is neuter, since sexless things are among the substantives. —Places where four ways meet have been the object of awe and of many superstitions: cf. W. Menzel, *Die vorchristliche Unsterblichkeitslehre*, i.145, 163. —vanaspatīn: for an instance of tree-worship, see Kathā-sarīt-sāgara, xx.26. Cf. also J. Fergusson, *Tree and Serpent Worship*, passim.

**20.** U.f. vāyu-agni-vipram. —apas: a similar respect for the waters (which are divinities — 83<sup>1</sup>) was shown by the Persians (Hdt. i.138; Strabo, xv.3.16, p. 733) and the Greeks (Hesiod, *Works and Days*, 757). —paṇyañs, 'facing.'

**22-23.** If the earth be regarded as a flat

surface, under which the sun passes by night in the same plane of motion as by day, the sun will be to the north of the dwellers of Northern India at night, just as it is to the south of them in the day.

The point of the prohibitions is that the parts of shame be not turned to the Sun-god or (as at 62<sup>20</sup>) any other sacred or venerable thing. The prohibition recurs in very many Sanskrit books (e.g. MBh. xiii.104.75=5029,f; VP. iii.11.10f; for other parallel passages, see SBE. vii.194), and may be traced, with similar ones, back to the AV. (xiii.1.56).

—Entirely identical is the Pythagorean πρὸς ἥλιον τετραμμένος μὴ οὔρει —Frag. philos. Græc., ed. Müllach, i. p. 506. This coincidence, with others, is discussed by L. von Schröder, *Pythagoras und die Inder* (Leipzig, 1884), 31-39. But Weber points out that the same thing occurs in Hesiod, *Works and Days*, 727. Cf. Pliny, *Nat. Hist.* xxviii.6 end=19.

#### NOTES TO PAGE 63.

**1-2.** ā-cakṣīta, 616. 'Nor let him tell (the fact that she is drinking—√2dhā) to any body' (297a). —U.f. divi in-

**3-4.** U.f. -dhvanāu ('at the sound of') ṛg-yajusī (1253a) na adhi-iyīta (616) . . . adhi-itya vā api antam etc. See vā 1 end. —Respecting this and the next ḡloka (SV. impure), see Muir, iii<sup>2</sup>.25f. Aufrecht, *Rig-veda*<sup>2</sup>, i. p. xxxviii, and Hopkins's note to Burnell's *Manu*, iv.124.

**7-8.** See go3. 'Like the earth, iniquity done in the world does not bear fruit at once; but etc.' —See √vr̥t+ā. —mūlāni: same figure at Proverbs xii.3. —√kṛt. —Cf. MBh. i.80.2=3333,f.

**9-10.** 'If (punishment falls) not on (the doer) himself, (it falls) on his sons, etc.' Cf. the second command of the Mosaic decalogue. —See tu3.

**13.** Lines 13-20: these and 29<sup>5,6</sup> (= Manu viii.17) are translated by Muir, i<sup>2</sup>.380; and (with classical parallels) in the same author's *Metrical Translations from Skt. Writers*, p. 26.

**17-18.** See 2sama2. —vimukhās, very naturally! but the rules also forbid looking around (103<sup>17</sup>).