

Most of these are described at length, AGS. i.13f or SBE. xxix.179f or 46f or M. Williams, *Indian Wisdom*, 246, 201. Number 2 is done to bring it about that the child prove a male. No. 3 is a consecration of the pregnant woman by the parting of her hair.

3-4. *gārbhāis homāis*: 'the oblations relating to pregnancy' are involved in sacraments 2 and 3. —The ligation of the girdle accompanies investiture (9). —U.f. *enas apa-mrjyate*.

5-6. See *vrata* 4. —U.f. *ijyayā*, 'offering' to Gods, Rishis, and Manes, while he is a student. —*sutāis*: procreation of sons is a duty. 'A Brahman is born laden with three debts. He owes Veda-study to the Rishis; sacrifice to the Gods; and sons to the Manes.' TS. vi.3.10⁵. —The 'great sacrifices' are five, to the Gods, Beings, Manes, Brāhman, and men: enumerated ÇB. xi.5.6¹ or AGS. iii.1 (=SBE. xxix.217) or Manu iii.69f. —*yajñāis*, such as a certain Soma-ceremony called *jyotiṣṭoma*, says a Scholiast. —U.f. *brāhmī*, 'holy, fit for union with Brāhman.'

7-8. See *prāñc* 3. —'Feeding of gold-rubbings, honey, and ghee.' See AGS. i.15.1.

9. *kārayet*: note that in Manu the prescriptive use of the optative with indefinite subject ('a man' or 'one') is very common.

10. Here the *vā's* are = *eva* and mean 'just.' —Scholiast.

11-12. Subject, *nāma*. —See *vyuj+sam*. —See *vgup*. —"Nomen, omen." This is an old belief: cf. ÇB. iii.6.2³⁴. The ÇGS., i.24.4-6, mentions two names, one of which is kept secret by the parents to protect the child from witchcraft. See Stenzler's note to AGS. i.15.8. Cf. Weber's 2d *Nakṣatra* essay, *Abh. der Berliner Akad.*, 1861, p. 316f.

13-14. The scholiast Kullūka gives as examples: Çubha-çarman; Bala-varman; Vasu-bhūti; Dīna-dāsa.

15-16. Sc. *nāma syāt*. —See *āçirv*.

17-18. U.f. *yad vā iṣṭam* (see *vlis*) etc., 'or what passes for auspicious in the family,' sc. *tat kartavyam*. The rules allow some latitude for diversities of customs in families, villages, etc. See 98¹⁶ and note. Cf. Manu viii.46.

21-22. See *garbha* 1. —*garbhāṣṭame* = *garbhād aṣṭame*. —*upanāyanam*. this most important ceremony is described AGS. i.19-22 or SBE. xxix.187f.

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1. *prad*-, see 99^{1N}. —U.f. *pari_itya* (992).

2-3. *bhavatpūrvam*, see vocab. The formulae are: *bhavati, bhikṣām dehi; bhikṣām, bhavati, dehi; bhikṣām dehi, bhavati*. Similar distinctions, 61^{7N}.

4-5. *vyatyasta-pāṇinā* (v2as), 'by (sc. the pupil) having crossed hands.'

6-7. *adhy-ṣyamāṇam* (vi, 939) etc., 'To (the pupil) about to recite, the teacher should say, "Ho, recite (617)!" and should stop (*ā-ramet*) him with the words . . .'

—India presents a thousand striking and interesting contrasts with the Occident. So especially in her way of handing down lore from age to age. This is described by the RV. *Prātiçākhyā*, chap. xv.; and reported by Weber, 1St. x.128f; Zimmer, 210; Kaegi, *Fleckeisen's Jahrbücher*, 1880, p. 451. Or see SBE. xxix.112f, 119f.

8-9. *brahmaṇas* (see *brāhman* 2) limits *ādāu* and *ante*. —See *vlkr* 7. —*sravati*, subject *brāhma*. —*vlçr+vi*.

10-11. *a+u+m* = *om*. —*Prajāpati* belongs to the period succeeding the RV., and is later supplanted by Brahman. —*nir-aduhat*, 635. —See *iti* 4. —Compare 57¹³.

12-13. *adūduhat* (856) —see *vduh*, *caus*. —'Extracted one verse of the stanza beginning with "tad" (74⁴) from each of the three Vedas.' U.f. *tad iti ças*.

14. *etām*, sc. *çam*.

16. *hi*, 'for,' has pertinence only as connecting this *çloka* with 119. —U.f. *sthavire ā-yati* (619), loc. absol.

19. Hiatus, without combination, at *caesura*: cf. 12^{5N}.

20-21. See *param*. —'Saying "I am so-and-so by name," he should announce his name.' —The older one or the one superior in station speaks or salutes first. Thus, when the great *Yayāti* is falling from heaven and meets in mid-air *Aṣṭaka* and others, *Aṣṭaka* asks him, "Who art thou?" but not without excusing himself, as the inferior, for bold