

is the case when he has completed his twentieth year (according to *Manu*; or his sixteenth year, according to the *Viram.* on *Gautama*) he must never touch her feet but always prostrate himself before her; *Manu* enjoins further that the sister of his mother, the wife of his maternal uncle, his own wife's mother and the sister of his father must be treated by him like the wife of his Guru, equally so the wife of his brother (*comm.*: the eldest wife, of the same class), and that the sister of his father and of his mother as well as his own elder sister must be saluted in the same manner as his mother, but that his paternal and maternal kinswomen are to be greeted by touching their feet only on his return from a journey. *Gautama*'s rule that the wives of a brother and one's own wife's mother are never to be touched in this manner is restricted by the *Viramitrodaya* to the wives of the same class (*Gaut.*: नोपसंग्रहणं भ्रातृभार्याणां श्रद्धाश्च; *Viram.*: यन्नोप०० इति गौतमवाक्यं तदसवर्णाविषयम्), and when the same legislator enjoins that with the exception of a mother, the wife of a paternal uncle and a sister, no woman must be touched by her feet in being greeted except on the return from a journey, the same commentator infers that this ceremony is obligatory on the latter occasion (*Gautama*: नाविप्रोष्य स्त्रीणाममातृपितृव्यभार्याभागिनीनाम्; *Viram.*: अविप्रोष्येति वचनाद्विप्रोष्य तु पादोपसंग्रहणं कर्तव्यमेव).

^c The formula of salutation consists in general, if the person greeted is a man, of the word अभिवाद्ये 'I greet', followed by the declaration of the saluter's own name and ending with the reverential word भोः (*Manu*: अभिवादात्परं विप्रो ज्ञायांसमभिवाद्यन् । असौ नामाहमस्मीति स्वं नाम परिकीर्तयेत् । भोःशब्दं कीर्तयेदन्ते स्वस्य नाम्नो ऽभिवाद्यन् । नाम्नां स्वरूपभावी हि भोभावः ऋषिभिः स्मृतः); e. g. अभिवाद्ये देवदत्तो ऽहं भोः, or अभिवाद्य इन्द्रवर्मोहं भोः, or अभिवाद्य इन्द्रपालितो ऽहं भोः, or (if a woman greets) e. g. अभिवाद्ये गार्ग्यहं भोः; according to the *Viram.*, some combine with the declaration of the name also that of the family and the descendants when the word अभिवाद्ये is placed at the end of the salutation, e. g. अमुकप्रवरो ऽमुकगोत्रो ऽमुकशर्माहं भो भिवाद्ये 'father of such and such a son, descendant of such and such a family, I, such and such a sarman, (e. g. कृष्णशर्मन्) Sir, greet (thee)'; if husband and wife salute there is no other restriction (*Gaut.*: स्त्रीपुंयोगे ऽभिवादतो ऽनियममेके), but the formula becomes shortened in this way: अभिवाद्ये गार्ग्यहं गार्ग्यशर्माहं भोः. If the person saluted is a woman or a Śūdra or a man who either does not understand the Sanskrit meaning of the proper name or does not know the proper manner of protracting the final vowel of the name in the return of the salutation or is otherwise ignorant of the proper manner of returning it (see g.), the formula of the saluter is simply thus: 'अभिवाद्ये ऽहम्' 'I greet', such an address being not considered an अभिवादन; (*Viram.* on *Manu* 2. 123. and 126.: नामधेयस्याभिवादनिकस्याभिवादमभिवादनवाक्यार्थत्वं ये न जानन्ते तान्स्त्रीं च प्रत्यहमिति लौकिकं नाम चोच्चरेत्प्राज्ञो न पूर्वोक्तमभिवादनवाक्यम् । यद्वा नामधेयस्याभिवादकनाम्नो ऽन्ते ऽभिवादं सुताकारारिकं न जानन्ते तान्प्रतीतिं द्वेधा मेधातिथिर्वाचयन्; *Medhātithi* re-

ferring to the Śūtra and Vārttikas of *Pāṇini* VIII. 2. 83.). [*Medhātithi* and *Govindarāja* take the word नाम in the passage of *Manu* quoted above in its literal sense and give the formula; e. g. *Medhāt.*: अभिवाद्ये देवदत्तनामाहं भोः, but this mode of salutation is not approved of by other authorities; e. g. *Kullūka* in reference to this use of नामन्: मेधातिथिर्गोविन्दराजयोरभिधानमप्रमाणम्.]

^d The general rule that prevails at a salutation is that the person who receives it must be an 'elder' or what is technically termed a *Guru* and that the person who pays it must be a 'youth' or an inferior; such a salutation may be of course occasional, but it is a duty of a youth to salute his 'elders' or 'Gurus' every morning after he has managed the consecrated fire (*Yājñav.*: अपिकार्यं ततः कुर्यात्संध्योरुभयोरपि ॥ ततो ऽभिवाद्येद्विद्वानसावहमिति ब्रुवन्; *Yama*: ततो ऽभिवाद्येद्विद्वानपिकार्यादनन्तरम्; *Gautama*: गुरोः पादोपसंग्रहणं प्रातः). — For the persons comprised under the name गुरु and their relative superiority or inferiority see s. v., it may suffice here to give the definition of *Devala* who enumerates as male Gurus: the teacher (see उपाध्याय), the father, the eldest brother, the king, the maternal and paternal uncle, the father-in-law, an initiated householder, the maternal and paternal grandfather, and the eldest of the same class; as female Gurus: the mother, the maternal and paternal grandmother, the sisters of father and mother, the mother-in-law, and the old nurse; and to add from the definition of others the priest (see ऋत्विज्) and the spiritual teacher (see आचार्य). If there are several persons present who have a claim to a salutation, the teacher who has given instruction either on worldly or ritual or spiritual matters, has precedence before all others, according to *Manu* (लौकिकं वैदिकं चापि तथाध्यात्मिकमेव च । आददीत यतो ज्ञानं तं पूर्वमभिवाद्येत), and, in general, every superior *Guru* has precedence before the one next to him in degree. [In the passage of *Gautama*: पादोपसंग्रहणं गुरुसमवाये ऽन्वहम् । अभिगम्य तु विप्रोष्य मातृपितृतृप्तृनां (i. e. mother, father, maternal uncle and aunt, paternal uncle and aunt &c.) पूर्वजानां (i. e. elder brothers &c.) विद्यागुरुणां (i. e. the Upādhyāya, Āchārya &c.) तत्तद्गुरुणां च (i. e. their maternal or paternal grandfathers &c.) सन्निपाते परस्व, the last word (परस्व) does not imply that each following precedes in rank each preceding, but means each superior; *Viram.*: मात्तादीनां पुरा यत्सन्निपाते समागमे परस्वोक्तृष्टस्य प्रथममुपसंग्रहणं कर्तव्यम्.] The term 'youth' mentioned above is not to be taken in its literal, but in its metaphorical sense; for *Manu* rules that fellow citizens are equal (as to age) for ten years, dancers and singers for five, learned theologians for three, but persons related by blood for a very short time; again, that one must consider a Brāhmaṇa though but ten years old, as if he were the father of a Kshatriya though aged a hundred years; therefore a friend, e. g., is not to be addressed with the words भोः or भवत्, unless he be older than ten years, and a Brāhmaṇa must never salute first a Kshatriya or a man of a lower class, however distinguished he be (*Viram.*: दशवर्षाधिककः सखा भोभवच्छब्दाभ्यां संबोधः; *Sātātapa*: नाभिवादास्तु वि-