

basin The pot so used and given is called *sugada* (=su-ghata). *Váyanas* are given to Brahmans and to married women. Widows can neither give nor receive a *váyana*, which is an exclusive privilege of married women. On occasions of S'râddhas a man may give a *váyana* to a Brahman. The name स्वस्तिवायनम् may owe its origin to the fact that the Brahmans to whom they are given and to whom alone they might originally have been given give blessings (स्वस्ति) on receiving a *váyana*. स्वस्तिवाचनम् seems to be different from स्वस्तिवायनम् in this that it is the pronouncing of a blessing with Vedic verses and is done by Brahmans. Women cannot give a svastivâchana as they cannot bless and are debarred from reading, reciting or hearing the Veda.

Construe भवदो with गणिपादलङ्घनं and not with वदञ्चवदेसेण because Vidûshaka does not yet know what *vrata* it was that the Queen was going to perform i. e. whether it had any reference to the King. He will know it later on, p. 87 l. 7.

सिताशुक्ला. The simplest dress of a Hindu lady is a white sari or pátala, so called probably because of its *thinness*; or it may be derived from *pátala* 'of a pink colour' which is the usual colour of a *pátala*.

मङ्गलमात्रभूषणा. There are certain ornaments and decorations which a married woman must wear howsoever poor and how unwilling soever she may be to have any. To wear and have them is a sign of wifehood, as the absence of them is that of widowhood. Thus to apply the red mark on the forehead is a mangala, to have the arms besmeared with saffron is a mangala, and to have a wreath of glass beads round the neck is a mangala. These then were all that Aus'inari had. मङ्गलम् एव भूषणानि यस्याः सा = मङ्गलमात्रभूषणा. Ranganâtha prefers to take मङ्गलम् as signifying certain decorations only and does not refer it to the ornaments indicated by us. He says मङ्गलं हरिद्रोद्वर्तनकुङ्कुमादि तन्मात्रभूषणा.