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SACRED BOOKS OF THE EAST
THE SACRED BOOKS OF THE EAST

TRANSLATED

BY VARIOUS ORIENTAL SCHOLARS

AND EDITED BY

F. MAX MÜLLER

VOL. II

OXFORD

AT THE CLARENDON PRESS

1879
THE SACRED LAWS OF THE ÂRYAS

AS TAUGHT IN THE SCHOOLS OF

ÂPASTAMBA, GAUTAMA, VÂSISHTHA,
AND BAUDHÂYÂNA

TRANSLATED BY

GEORG BÜHLER

PART I

ÂPASTAMBA AND GAUTAMA

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INTRODUCTION

TO

ĀPASTAMBA.

For all students of Sanskrit philology and Indian history Āpastamba's aphorisms on the sacred law of the Āryan Hindus possess a special interest beyond that attaching to other works of the same class. Their discovery enabled Professor Max Müller, nearly thirty years ago, to dispose finally of the Brahmanical legend according to which Hindu society was supposed to be governed by the codes of ancient sages, compiled for the express purpose of tying down each individual to his station, and of strictly regulating even the smallest acts of his daily life. It enabled

1 Max Müller, History of Ancient Sanskrit Literature, p. 133 seq.

The following letter, addressed to the late W. H. Morley, and published by him in his Digest of Indian Cases, 1850, may be of interest as connected with the first discovery of the Āpastamba-sūtras:

9, Park Place, Oxford, July 29, 1849.

My dear Morley,—I have been looking again at the law literature, in order to write you a note on the sources of Manu. I have treated the subject fully in my introduction to the Veda, where I have given an outline of the different periods of Vaidik literature, and analyzed the peculiarities in the style and language of each class of Vaidik works. What I consider to be the sources of the Mānava-dharma-sāstra, the so-called Laws of Manu, are the Sūtras. These are works which presuppose the development of the prose literature of the Brāhmaṇas (like the Aitareya-brāhmaṇa, Taittirīya-brāhmaṇa, &c.) These Brāhmaṇas, again, presuppose, not only the existence, but the collection and arrangement of the old hymns of the four Samhītās. The Sūtras are therefore later than both these classes of Vaidik works, but they must be considered as belonging to the Vaidik period of literature, not only on account of their intimate connexion with Vaidik subjects, but also because they still exhibit the irregularities of the old Vaidik language. They form indeed the last branch of Vaidik literature; and it will perhaps be possible to fix some of these works chronologically, as they are contemporary with the first spreading of Buddhism in India.

Again, in the whole of Vaidik literature there is no work written (like the Mānava-dharma-sāstra) in the regular epic Sloka, and the continuous employment of this metre is a characteristic mark of post-Vaidik writings.

One of the principal classes of Sūtras is known by the name of Kalpa-
him not only to arrive at this negative result, but also to substitute a sounder theory the truth of which subsequent investigations have further confirmed, and to show that the sacred law of the Hindus has its source in the teaching of the Vedic schools, and that the so-called revealed law codes are, in most cases, but improved metrical

sūtras, or rules of ceremonies. These are avowedly composed by human authors, while, according to Indian orthodox theology, both the hymns and Brāhmaṇas are to be considered as revelation. The Sūtras generally bear the name of their authors, like the Sūtras of Āsvalāyana, Kātyāyana, &c., or the name of the family to which the Sūtras belonged. The great number of these writings is to be accounted for by the fact that there was not one body of Kalpa-sūtras binding on all Brahmanic families, but that different old families had each their own Kalpa-sūtras. These works are still very frequent in our libraries, yet there is no doubt that many of them have been lost. Sūtras are quoted which do not exist in Europe, and the loss of some is acknowledged by the Brahmans themselves. There are, however, lists of the old Brahmanic families which were in possession of their own redaction of Vāidik hymns (Sāmhitās), of Brāhmaṇas, and of Sūtras. Some of these families followed the Rig-veda, some the Yagur-veda, the Śāma-veda, and Atharva-veda; and thus the whole Vāidik literature becomes divided into four great classes of Brāhmaṇas and Sūtras, belonging to one or the other of the four principal Vedas.

Now one of the families following the Yagur-veda was that of the Mānava(cf. Karavavyūha). There can be no doubt that that family, too, had its own Sūtras. Quotations from Mānava-sūtras are to be met with in commentaries on other Sūtras; and I have found, not long ago, a MS, which contains the text of the Mānava-srauta-sūtras, though in a very fragmentary state. But these Sūtras, the Srauta-sūtras, treat only of a certain branch of ceremonies connected with the great sacrifices. Complete Sūtra works are divided into three parts: 1. the first (Srauta), treating on the great sacrifices; 2. the second (Grihya), treating on the Samskaras, or the purificatory sacraments; 3. the third (Śāmayājikā or Dharma-sūtras), treating on temporal duties, customs, and punishments. The last two classes of Sūtras seem to be lost in the Mānava-sūtra. This loss is, however, not so great with regard to tracing the sources of the Mānava-dharma-sāstra, because whenever we have an opportunity of comparing Sūtras belonging to different families, but following the same Veda, and treating on the same subjects, the differences appear to be very slight, and only refer to less important niceties of the ceremonial. In the absence, therefore, of the Mānava-śāmayājikā-sūtras, I have taken another collection of Sūtras, equally belonging to the Yagurveda, the Sūtras of Āpastamba. In his family we have not only a Brāhmaṇa, but also Āpastamba Srauta, Grihya, and Śāmayājikā-sūtras. Now it is, of course, the third class of Sūtras, on temporal duties, which are most likely to contain the sources of the later metrical Codes of Law, written in the classical Slokas. On a comparison of different subjects, such as the duties of a Brahma-kārin, a Grihastha, laws of inheritance, duties of a king, forbidden fruit, &c., I find that the Sūtras contain generally almost the same words which have been brought into verse by the compiler of the Mānava-dharma-sāstra. I consider, therefore, the Sūtras as the principal source of the metrical Smṛitis, such as the
editions of older prose works which, in the first instance, were destined to be committed to memory by the young Aryan students, and to teach them their duties. This circumstance, as well as the fact that Åpastamba’s work is free from any suspicion of having been tampered with by sectarian or modern editors, and that its intimate connexion with the manuals teaching the performance of the great and small sacrifices, the Srauta and Grihya-sutras, which are attributed to the same author, is perfectly clear and indisputable, entitle it, in spite of its comparatively late origin, to the first place in a collection of Dharma-sutras.

The Åpastambiya Dharma-sutra forms part of an enormous Kalpa-sutra or body of aphorisms, which digests the teaching of the Veda and of the ancient Rishis regarding the performance of sacrifices and the duties of twice-born men, Brâhmaṇas, Kshatriyas, and Vaisyas, and which, being chiefly based on the second of the four Vedas, the Yagur-veda in the Taittiriya recension, is primarily intended for the benefit of the Adhvaryu priests in whose families the study of the Yagur-veda is hereditary.

The entire Kalpa-sutra of Åpastamba is divided into thirty sections, called Prasnas, literally questions ¹. The

¹ Burnell, Indian Antiquary. I, 5 seq.
first twenty-four of these teach the performance of the so-called Srauta or Vaitānika sacrifices, for which several sacred fires are required, beginning with the simplest rites, the new and full moon offerings, and ending with the complicated Sattras or sacrificial sessions, which last a whole year or even longer. The twenty-fifth Prasna contains the Paribhâshâs or general rules of interpretation, which are valid for the whole Kalpa-sûtra, the Pravara-khandâ, the chapter enumerating the patriarchs of the various Brahmânical tribes, and finally the Hauraka, prayers to be recited by the Hotraka priests. The twenty-sixth section gives the Mantras or Vedic prayers and formulas for the Gṛihya rites, the ceremonies for which the sacred domestic or Gṛihya fire is required, and the twenty-seventh the rules for the performance of the latter. The aphorisms on the sacred law fill the next two Prasnas; and the Sûlva-sûtra¹, teaching the geometrical principles, according to which the altars necessary for the Srauta sacrifices must be constructed, concludes the work with the thirtieth Prasna.

The position of the Dharma-sûtra in the middle of the collection at once raises the presumption that it originally formed an integral portion of the body of Sûtras and that it is not a later addition. Had it been added later, it would either stand at the end of the thirty Prasnas or altogether outside the collection, as is the case with some other treatises attributed to Āpastamba². The Hindus are, no doubt, unscrupulous in adding to the works of famous teachers. But such additions, if of considerable extent, are usually not embodied in the works themselves which they are intended to supplement. They are mostly given as seshas or parisishitas, tacked on at the end, and generally marked as such in the MSS.

In the case of the Āpastamba Dharma-sûtra it is, however, not necessary to rely on its position alone, in order to ascertain its genuineness. There are unmistakable indications that it is the work of the same author who

¹ On the Sûlva-sûtras see G. Thibaut in 'the Pandit,' 1875, p. 292.
² Burnell loc. cit.
wrote the remainder of the Kalpa-sūtra. One important argument in favour of this view is furnished by the fact that Prasna XXVII, the section on the Grihya ceremonies, has evidently been made very short and concise with the intention of saving matter for the subsequent sections on the sacred law. The Āpastambiya Grihya-sūtra contains nothing beyond a bare outline of the domestic ceremonies, while most of the other Grihya-sūtras, e.g. those of Āsvalāyana, Sānkhyāya, Gobhila, and Pāraskara, include a great many rules which bear indirectly only on the performance of the offerings in the sacred domestic fire. Thus on the occasion of the description of the initiation of Aryan students, Āsvalāyana inserts directions regarding the dress and girdle to be worn, the length of the studentship, the manner of begging, the disposal of the alms collected, and other similar questions. The exclusion of such incidental remarks on subjects that are not immediately connected with the chief aim of the work, is almost complete in Āpastamba’s Grihya-sūtra, and reduces its size to less than one half of the extent of the shorter ones among the works enumerated above. It seems impossible to explain this restriction of the scope of Prasna XXVII otherwise than by assuming that Āpastamba wished to reserve all rules bearing rather on the duties of men than on the performance of the domestic offerings, for his sections on the sacred law.

A second and no less important argument for the unity of the whole Kalpa-sūtra may be drawn from the cross-references which occur in several Prasnas. In the Dharmasūtra we find on various occasions, where the performance of a ceremony is prescribed, the expression yathopadesam, according to the injunction, added. In two of these passages, Dḥ. I, 1, 4, 16, and II, 7, 17, 16, the Grihya-sūtra is doubtless referred to, and the commentator Haradatta has pointed out this fact. On the other hand, the Grihya-sūtra refers to the Dharmasūtra, employing the same expression which has been quoted from

1 Āsvalāyana Grihya-sūtra I, 19, ed. Stenzler.
the latter. Thus we read in the beginning of the chapter on funeral oblations, Grîhyasûtra, Pañala 4, Khauda 21, mā-sirsâddhasyâparakṣhe yathopadesam kâlāh, 'the times for the monthly funeral sacrifice (fall) in the latter (dark) half of the month according to the injunction.' Now as neither the Grîhyasûtra itself nor any preceding portion of the Kalpa-sûtra contains any injunction on this point, it follows that the long passage on this subject which occurs in the Dharma-sûtra II, 7, 16, 4–22 is referred to. The expression yathopadesam is also found in other passages of the Grîhyasûtra, e.g. towards the end of Khauda 7 and in the beginning of Khauda 8, and must be explained there in a like manner. There are further a certain number of Sûtras which occur in the same words both in the Prasna on domestic rites, and in that on the sacred law, e.g. Dh. I, 1, 1, 18; I, 1, 2, 38; I, 1, 4, 14. It seems that the author wished to call special attention to these rules by repeating them. Their recurrence and literal agreement may be considered an additional proof of the intimate connexion of the two sections.

Through a similar repetition of, at least, one Sûtra it is possible to trace the connexion of the Dharma-sûtra with the Srauta-sûtra. The rule rîtve vâ gâyâm upeyat, 'or he may have conjugal intercourse with his wife in the proper season,' is given, Dh. II, 2, 5, 17, with reference to a householder who teaches the Veda. In the chapter on the Kâtmâsya sacrifices it occurs also, as Haradatta has stated, and applies there to the sacrificer. In this case the repetition of the same words cannot be accidental, for the Sûtra contains an irregular grammatical form, rîtve for rîtvye. If the Dharma-sûtra were the production of a different author and a later addition, the Pseudo-Āpastamba would most probably not have hit on this peculiar irregular form. The repetition of the Sûtra, under these circumstances, may be taken to show that the Srauta-sûtra and the Dharma-sûtra belong to the same author.

Who this author really was, is a problem which cannot be solved for the present, and which probably will always remain unsolved, because we know his family name only.
For the form of the word itself shows that the name Āpastamba, just like those of most founders of Vedic schools, e.g. Baudhāyana, Bhāradvāga, Āsvalāyana, Gautama, is a patronymic. This circumstance is, of course, fatal to all attempts at an identification of the individual who holds so prominent a place among the teachers of the Black Yagur-veda.

But we are placed in a somewhat better position with respect to the history of the school which has been named after Āpastamba and of the works ascribed to him. Regarding both, some information has been preserved by tradition, and a little more can be obtained from inscriptions and later works, while some interesting details regarding the time when, and the place where the Sūtras were composed, may be elicited from the latter themselves. The data, obtainable from these sources, it is true, do not enable us to determine with certainty the year when the Āpastambiya school was founded, and when its Sūtras were composed. But they make it possible to ascertain the position of the school and of its Sūtras in Vedic literature, their relative priority or posteriority as compared with other Vedic schools and works, to show with some amount of probability in what part of India they had their origin, and to venture, at least, a not altogether unsupported conjecture as to their probable antiquity.

As regards the first point, the Kāraṇavyūha, a supplement of the White Yagur-veda which gives the lists of the Vedic schools, informs us that the Āpastambiya school formed one of the five branches of the Khāṇḍikiya school, which in its turn was a subdivision of the Taittiriyas, one of the ancient sections of Brāhmaṇas who study the Black Yagur-veda. Owing to the very unsatisfactory condition of the text of the Kāraṇavyūha it is unfortunately not possible to ascertain what place that work really assigns to the Āpastambiyas among the five branches of the Khāṇḍikiyas. Some MSS. name them first, and others last. They give either the following list, 1. Kāleyas (Kāletas), 2. Sātyāyanins, 3. Hiravyakesins, 4. Bhāradvāgins, and 5. Āpastambins, or, 1. Āpastambins, 2. Baudhāyanins,
3. Satyāśādhiṇs, 4. Hiraṇyakesins, 5. Aukheyas. But this defect is remedied to a certain extent by the now generally current tradition that the Āpastambiyas are younger than the school of Baudhāyana, and older than that of Satyāśādhiṇa Hiraṇyakesin. Baudhāyana, it is alleged, composed the first set of Sūtras connected with the Black Yagur-veda, and was succeeded by Bhāradvāga, Āpastamba, and Satyāśādhiṇa Hiraṇyakesin, who all founded schools which bear their names.

This tradition has preserved two important pieces of information. Firstly, the Āpastamba school is what Professor Max Müller appropriately calls a Sūtraśārva, i.e. a school whose founder did not pretend to have received a revelation of Vedic Mantras or of a Brāhmaṇa text, but merely gave a new systematic arrangement of the precepts regarding sacrifices and the sacred law. Secondly, the Sūtras of Āpastamba occupy an intermediate position between the works of Baudhāyana and Hiraṇyakesin. Both these statements are perfectly true, and capable of being supported by proofs, drawn from Āpastamba’s own and from other works.

As regards the first point, Professor Max Müller has already pointed out that, though we sometimes find a Brāhmaṇa of the Āpastambiyas mentioned, the title Āpastamba-brāhmaṇa is nothing but another name of the Taittirīya-brāhmaṇa, and that this Brāhmaṇa, in reality, is always attributed to Tittiri or to the pupils of Vaisampāyana, who picked up the Black Yagur-veda in the shape of partridges (tittiri). The same remark applies to the collection of the Mantras of the Black Yagur-veda, which, likewise, is sometimes named Āpastamba-sanhitā. The Karanavyūha states explicitly that the five branches of

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1 Max Müller, Hist. Anc. Sansk. Lit., p. 371. A MS. of the Karanavyūha with an anonymous commentary, in my possession, has the following passage: काराणव्युही च विषयं स्वाध्ययनी सत्त्वापाटि हिरण्यकेशी शास्त्रमिदं चेति.  

2 Max Müller loc. cit., p. 194. These statements occur in Mahādeva’s commentary on the Hiraṇyakesisūtras; see Weber, Hist. Sansk. Lit., p. 110, 2nd ed.  

the Khândikiya school, to which the Āpastambiyas belong, possess one and the same recension of the revealed texts, consisting of 7 Kândas, 44 Prasnas, 651 Anuvākas, 2198 Pannās, 19290 Padas, and 253,868 syllables, and indicates thereby that all these five schools were Sûtra-karanas.

If we now turn to Āpastamba’s own works, we find still clearer proof that he laid no claim to the title Rishi, or inspired seer of Vedic texts. For (Dharma-sûtra I, 2, 5, 4-5) he says distinctly that on account of the prevalent transgression of the rules of studentship no Rishis are born among the Avaras, the men of later ages or of modern times, but that some, by virtue of a residue of the merit which they acquired in former lives, become similar to Rishis by their knowledge of the Veda. A man who speaks in this manner, shows that he considers the holy ages during which the great saints saw with their mind’s eye the uncreated and eternal texts of the Veda to be past, and that all he claims is a thorough acquaintance with the scriptures which had been handed down to him. The same spirit which dictated this passage is also observable in other portions of the Dharma-sûtra. For Āpastamba repeatedly contrasts the weakness and sinfulness of the Avaras, the men of his own times, with the holiness of the ancient sages, who, owing to the greatness of their ‘lustre,’ were able to commit various forbidden acts without diminishing their spiritual merit. These utterances prove that Āpastamba considered himself a child of the Kali Yuga, the age of sin, during which, according to Hindu notions, no Rishis can be born. If, therefore, in spite of this explicit disclaimer, the Sawhitâ and the Brâhmaṇa of the Black Yâgur-veda are sometimes called Āpastamba or Āpastambiya, i.e. belonging to Āpastamba, the meaning of this expression can only be, that they were and are studied and handed down by the school, not that its founder was their author, or, as the Hindus would say, saw them.

1 See also Weber, Ind. Lit., p. 98, 2nd ed.
2 Dharma-sûtra II, 6, 13, 8–10; II, 10, 27, 4.
The fact that Āpastamba confined his activity to the composition of Sūtras is highly important for the determination of the period to which he belonged. It clearly shows that in his time the tertiary or Sūtra period of the Yagur-veda had begun. Whether we assume, with Professor Max Müller, that the Sūtra period was one and the same for all the four Vedas, and fix its limits with him between 600-200 B.C., or whether we believe, as I am inclined to do, that the date of the Sūtra period differed for each Veda, still the incontestable conclusion is that the origin of the Āpastambīya school cannot be placed in the early times of the Vedic period, and probably falls in the last five centuries before the beginning of the Christian era.

The correctness of the traditional statement that Āpastamba is younger than Baudhāyana may be made very probable by the following considerations. Firstly, Baudhāyana’s and Āpastamba’s works on Dharma have a considerable number of Sūtras in common. Thus at the end of the chapter on Penances no less than seven consecutive Sūtras (Āp. Dh. I, 10, 29, 8-14), prescribing the manner in which outcasts are to live and to obtain readmission into the Brahmanical community for their children, occur in both treatises. Besides this passage, there are a number of single Sūtras¹ which agree literally. Taken by itself this agreement does not prove much, as it may be explained in various ways. It may show either that Baudhāyana is older than Āpastamba, and that the latter borrowed from the former, or that the reverse was the case. It may also indicate that both authors drew from one common source. But if it is taken together with two other facts, it gains a considerable importance. Firstly, Āpastamba holds in several cases doctrines which are of a later origin than those held by Baudhāyana. With respect to this point the puritan opinions which Āpastamba puts forward regarding the substitutes for legitimate sons and

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¹ E.g. Āp. Dh. I, 1, 2, 30; I, 1, 3, 6; I, 2, 6, 8-9; I, 5, 15, 8 are found in the Baudh. Dh., Praṇa I, Adhyāya 2.
regarding the appointment of widows (niyoga), and his restriction of the number of marriage-rites, may be adduced as examples. Like many other ancient teachers, Baudhâyana permits childless Æryans to satisfy their craving for representatives bearing their name, and to allay their fears of falling after death into the regions of torment through a failure of the funeral oblations, by the affiliation of eleven kinds of substitutes for a legitimate son. Illegitimate sons, the illegitimate sons of wives, the legitimate and illegitimate offspring of daughters, and the children of relatives, or even of strangers who may be solemnly adopted, or received as members of the family without any ceremony, or be acquired by purchase, are all allowed to take the place and the rights of legitimate sons. Âpastamba declares his dissent from this doctrine. He allows legitimate sons alone to inherit their father’s estate and to follow the occupations of his caste, and he explicitly forbids the sale and gift of children.

In like manner he protests against the custom of making over childless widows to brothers-in-law or other near relatives in order to obtain sons who are to offer the funeral oblations to the deceased husband’s manes, while Baudhâyana has as yet no scruple on the subject. Finally, he omits from his list of the marriage-rites the Paisâka vivâha, where the bride is obtained by fraud, though it is reluctantly admitted by Baudhâyana and other ancient teachers. There can be no doubt that the law which placed the regular continuance of the funeral oblations above all other considerations, and which allowed, in order to secure this object, even a violation of the sanctity of the marriage-tie and other breaches of the principles of morality, belongs to an older order of ideas than the stricter views of Âpastamba. It is true that, according to Baudhâyana’s own statement, before his time an ancient sage named Aupa-

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1 West and Bühler, Digest of Hindu Law Cases, p. 310, 1st ed.
2 Âp. Dh. II, 5, 13, 1–2, 11.
4 Âp. Dh. II, 5, 11 and 12.
5 West and Bühler, loc. cit., p. 311, Sûtra 24.
gandhani, who is also mentioned in the Satapatha-brâhmaṇa, had opposed the old practice of taking substitutes for a legitimate son. It is also very probable that for a long time the opinions of the Brâhmaṇa teachers, who lived in different parts of India and belonged to different schools, may have been divided on this subject. Still it seems very improbable that of two authors who both belong to the same Veda and to the same school, the earlier one should hold the later doctrine, and the later one the earlier opinion. The contrary appears the more probable assumption. The same remarks apply to the cases of the Niyoga and of the Paisâka marriage.

The second fact, which bears on the question how the identity of so many Sûtras in the two Dharma-sûtras is to be explained, affords a still stronger proof of Āpastamba’s posteriority to Baudhâyana. For on several occasions, it appears, Āpastamba controverts opinions which Baudhâyana holds, or which may be defended with the help of the latter’s Sûtras. The clearest case of this kind occurs in the chapter on Inheritance, where the treatment of the eldest son on the division of the estate by the father is discussed. There Āpastamba gives it as his own opinion that the father should make an equal division of his property ‘after having gladdened the eldest son by some (choice portion of his) wealth,’ i.e. after making him a present which should have some value, but should not be so valuable as to materially affect the equality of the shares. Further on he notices the opinions of other teachers on this subject, and states that the practice advocated by some, of allowing the eldest alone to inherit, as well as the custom prevailing in some countries, of allotting to the eldest all the father’s gold, or the black cows, or the black iron and grain, is not in accordance with the precepts of the Vedas. In order to prove the latter assertion he quotes a passage of the Taittiriya Samhitā, in which it is declared that ‘Manu divided his wealth among his sons,’ and no difference in the treatment of the eldest son is pre-

1 Āp. Dh. II, 6, 13, 13, and II, 6, 14, 1.
scribed. He adds that a second passage occurs in the same Veda, which declares that 'they distinguish the eldest son by (a larger portion of) the heritage,' and which thus apparently countenances the partiality for the first-born. But this second passage, he contends, appealing to the opinion of the Mimāṃsists, is, like many similar ones, merely a statement of a fact which has not the authority of an injunction. 1 If we now turn to Baudhāyana, we find that he allows of three different methods for the distribution of the paternal estate. According to him, either an equal share may be given to each son, or the eldest may receive the best part of the wealth, or, also, a preferential share of one tenth of the whole property. He further alleges that the cows, horses, goats, and sheep also go to the eldest son. As authority for the equal division he gives the first of the two Vedic passages quoted above; and for the doctrine that the eldest is to receive the best part of the estate, he quotes the second passage which Āpastamba considers to be without the force of an injunction. 2 The fact that the two authors' opinions clash is manifest, and the manner in which Āpastamba tries to show that the second Vedic passage possesses no authority, clearly indicates that before his time it had been held to contain an injunction. As no other author of a Dharma-sūtra but Baudhāyana is known to have quoted it, the conclusion is that Āpastamba's remarks are directed against him. If Āpastamba does not mention Baudhāyana by name, the reason probably is that in olden times, just as in the present day, the Brahmanical etiquette forbade a direct opposition against doctrines propounded by an older teacher who belongs to the same spiritual family (vidyāvāmsa) as oneself.

A similar case occurs in the chapter on Studentship 3, where Āpastamba, again appealing to the Mimāṃsists, combats the doctrine that pupils may eat forbidden food, such as honey, meat, and pungent condiments, if it is given to them as leavings by their teacher. Baudhāyana gives

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1 Āp. Dh. II, 6, 14, 6-13.  
2 West and Bühler, loc. cit., p. 309.  
3 Āp. Dh. I, 1, 4, 5-7.
no explicit rule on this point, but the wording of his Śūtras is not opposed to the doctrine and practice, to which Āpastamba objects. Baudhāyana says that students shall avoid honey, meat, pungent condiments, &c.; he further enjoins that pupils are to obey their teachers except when ordered to commit crimes which cause loss of caste (pataniya); and he finally directs them to eat the fragments of food given to them by their teachers. As the eating of honey and other forbidden substances is not a crime causing loss of caste, it is possible that Baudhāyana himself may have considered it the duty of a pupil to eat any kind of food given by the teacher, even honey and meat. At all events the practice and doctrine which Āpastamba blames, may have been defended by the wording of Baudhāyana’s rules.

The three points which have been just discussed, viz. the identity of a number of Śūtras in the works of the two authors, the fact that Āpastamba advocates on some points more refined or puritan opinions, and that he labours to controvert doctrines contained in Baudhāyana’s Śūtras, give a powerful support to the traditional statement that he is younger than that teacher. It is, however, difficult to say how great the distance between the two really is. Mahādeva, as stated above, places between them only Bhāradvāga, the author of a set of Śūtras, which as yet have not been completely recovered. But it seems to me not likely that the latter was his immediate predecessor in the vidyāvamsa or spiritual family to which both belonged. For it cannot be expected that two successive heads of the school should each have composed a Śutra and thus founded a new branch-school. It is more probable that Baudhāyana and Bhāradvāga, as well as the latter and Āpastamba, were separated by several intervening generations of teachers, who contented themselves with explaining the works of their predecessors. The distance in years between the first and the last of the three Śutrakāras must, therefore, I think, be measured rather by centuries than by decades¹.

¹ The subjoined pedigree of the Śutrakāras of the Black Yagur-veda will
As regards the priority of Āpastamba to the school of Satyāśādīha Hiranyakesin, there can be no doubt about the correctness of this statement. For either Hiranyakesin himself, or, at least, his immediate successors have appropriated Āpastamba’s Dharma-sūtra and have inserted it with slight modifications in their own collection. The alterations consist chiefly in some not very important additions, and in the substitution of more intelligible and more modern expressions for difficult and antiquated words\(^1\). But they do not extend so far as to make the language of the Dharma-sūtra fully agree with that of the other sections of the collection, especially with the Grihya-sūtra. Numerous discrepancies between these two parts are observable. Thus we read in the Hiranyakesi Grihya-sūtra that a Brāhmaṇa must, ordinarily, be initiated in his seventh year, while the rule of the Dharma-sūtra, which is identical with Āp. Dh. I, 1, 18, prescribes that the ceremony shall take place in the eighth year after conception. The commentators, Mātridatta on the Grihya-sūtra and Mahādeva on the Dharma-sūtra, both state that the rule of the Grihya-sūtra refers to the seventh year after birth, and, therefore, in substance agrees with the Dharma-sūtra. They are no doubt right. But the dif-

\(^{1}\) See the notes to my edition of the text of the Āp. Dh. passim.
ference in the wording shows that the two sections do not belong to the same author. The same inference may be drawn from the fact that the Hiranyakesi Grihya-sūtra, which is much longer than Āpastamba's, includes a considerable amount of matter which refers to the sacred law, and which is repeated in the Dharma-sūtra. According to a statement which I have heard from several learned Brāhmans, the followers of Hiranyakesin, when pronouncing the samkalpa or solemn pledge to perform a ceremony, declare themselves to be members of the Hiranyakesi school that forms a subdivision of Āpastamba's (āpastambántargatahiranyakesisākhāḍhyāyī . . . aham). But I have not been able to find these words in the books treating of the ritual of the Hiranyakesins, such as the Mahesabhatī. If this assertion could be further corroborated, it would be an additional strong proof of the priority of Āpastamba, which, however, even without it may be accepted as a fact. The distance in time between the two teachers is probably not as great as that between Āpastamba and Baudhāyana, as Mahādeva mentions no intermediate Sūtrakāra between them. Still it is probably not less than 100 or 150 years.

The results of the above investigation which show that the origin of the Āpastamba school falls in the middle of the Sūtra period of the Black Yagur-veda, and that its Sūtras belong to the later, though not to the latest products of Vedic literature, are fully confirmed by an examination of the quotations from and references to Vedic and other books contained in Āpastamba's Sūtras, and especially in the Dharma-sūtra. We find that all the four Vedas are quoted or referred to. The three old ones, the Rik, Yagus, and Sāman, are mentioned both separately and collectively by the name trayī vidyā, i.e. threefold sacred science, and the fourth is called not Atharvāṅgirasaḥ, as is done in most ancient Sūtras, but Atharva-veda¹. The quotations from the Rik and Sāman are not very numerous. But a passage from the ninth Mandala of the former, which is referred to Dh. I, 1, 2, 2, is of some extent, and shows that the recension which Āpa-

¹ Āp. Dh. II, 11, 29, 12.
stamba knew, did not differ from that which still exists. As Āpastamba was an adherent of the Black Yāgur-veda, he quotes it, especially in the Srauta-sūtra, very frequently, and he adduces not only texts from the Mantra-samhitā, but also from the Taittiriya-brāhmaṇa and Āraṇyaka. The most important quotations from the latter work occur Dh. II, 2, 3, 16–II, 2, 4, 9, where all the Mantras to be recited during the performance of the Bali-offerings are enumerated. Their order agrees exactly with that in which they stand in the sixty-seventh Anuvāka of the tenth Prapāṭhaka of the recension of the Āraṇyaka which is current among the Āndhra-brāhmaṇas. This last point is of considerable importance, both for the history of the text of that book and, as we shall see further on, for the history of the Āpastambiya school.

The White Yāgur-veda, too, is quoted frequently in the Srauta-sūtra and once in the section on Dharma by the title Vāgasaneyaka, while twice its Brāhmaṇa, the Vāgasaneyi-brāhmaṇa, is cited. The longer of the two passages, taken from the latter work, Dh. I, 4, 12, 3, does, however, not fully agree with the published text of the Mādhyandina recension. Its wording possesses just sufficient resemblance to allow us to identify the passage which Āpastamba meant, but differs from the Satapatha-brāhmaṇa in many details. As it is known that the Brāhmaṇa of the Vāgasaneyins existed in several recensions, among which the Kāṇva sākhā was the oldest, and as a teacher of that name is quoted by Āpastamba as an authority on the sacred law, it is not improbable that Āpastamba's quotation is taken from the Kāṇva recension, and that the now more common Mādhyandina sākhā was unknown to him. As regards the Atharva-veda, Āpastamba gives, besides the reference mentioned above and a second to the Āngirasa-pavitra, an abstract of a long passage from Atharva-veda XV, 10–13, regarding the treatment of a Vrātya, i.e. a learned

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1 The Taittiriya Āraṇyaka exists in three recensions, the Drāvida, Kārnā, and the Āndhra, the first of which has been commented on by Śāyana.
2 See the passage from the Kāraṇavyūhabhāshya given below, ver. 10.
3 Āp. Dh. I, 2, 2, 2.
mendicant Brāhmaṇa, who really deserves the title of atithi, or guest. It is true that Āpastamba, in the passage referred to, does not say that his rule is based on the Atharva-veda. He merely says that a Brāhmaṇa is his authority. But it seems, nevertheless, certain that by the expression a Brāhmaṇa, the Brāhmaṇa-like fifteenth book of the Atharva-veda is meant, as the sentences to be addressed by the host to his guest agree literally with those which the Atharva-veda prescribes for the reception of a Vrātya. Haradatta too, in his commentary, expresses the same opinion. Actual quotations from the Atharva-veda are not frequent in Vedic literature, and the fact that Āpastamba’s Dharma-sūtra contains one, is, therefore, of some interest.

Besides these Vedic texts, Āpastamba mentions, also, the Angas or auxiliary works, and enumerates six classes, viz. treatises on the ritual of the sacrifices, on grammar, astronomy, etymology, recitation of the Veda, and metrics. The number is the same as that which is considered the correct one in our days.

As the Dharma-sūtra names no less than nine teachers in connexion with various topics of the sacred law, and frequently appeals to the opinion of some (eke), it follows that a great many such auxiliary treatises must have existed in Āpastamba’s time. The Ācāryas mentioned are Eka, Kauva, Kauva, Kuṇika, Kutsa, Kautsa, Pushkarasādī, Vārshyāyānī, Sveta-ketu, and Hārita. Some of these persons, like Hārita and Kauva, are known to have composed Sūtras on the sacred law, and fragments or modified versions of their works are still in existence, while Kauva, Kautsa, Pushkarasādī or Paushkarasādī, as the correct form of the name is, and Vārshyāyānī are quoted in the Nirukta, the Prātiṣākhya, and the Vārttikas on Pāvinī as authorities on phonetics, etymology, and grammar. Kauva, finally, is considered the author of the still existing Kalpa-sūtras of the Kauva school, which has


3 See also Max Müller, Hist. Anc. Sansk. Lit., p. 111.

4 Āp. Dh. I, 6, 19, 3-8; I, 10, 28, 1-2; I, 4, 13, 10; I, 6, 18, 2; I, 6, 19, 12; I, 10, 28, 5, 16; I, 10, 29, 12-16.

5 Max Müller, loc. cit., p. 142.
been mentioned above. It seems not improbable that most of these teachers were authors of complete sets of Angas. Their position in Vedic literature, however, except as far as Kāuva, Hārīta, and Svetaketu are concerned, is difficult to define, and the occurrence of their names throws less light on the antiquity of the Āpastambiya school than might be expected. Regarding Hārīta it must, however, be noticed that he is one of the oldest authors of Sūtras, and that he is quoted by Baudhāyana, Āpastamba’s predecessor. The bearing of the occurrence of Svetaketu’s name will be discussed below.

Of even greater interest than the names of the teachers are the indications which Āpastamba gives, that he knew two of the philosophical schools which still exist in India, viz. the Pūrvā or Karma Mīmāṃsā and the Vedānta. As regards the former, he mentions it by its ancient name, Nyāya, which in later times and at present is usually applied to the doctrine of Gautama Akṣhapāda. In two passages⁴ he settles contested points on the authority of those who know the Nyāya, i.e. the Pūrvā Mīmāṃsā, and in several other cases he adopts a line of reasoning which fully agrees with that followed in Gaimini’s Mīmāṃsā-sūtras. Thus the arguments⁵, that ‘a revealed text has greater weight than a custom from which a revealed text may be inferred,’ and that ‘no text can be inferred from a custom for which a worldly motive is apparent,’ exactly correspond with the teaching of Gaimini’s Mīmāṃsā-sūtras I, 3, 3-4. The wording of the passages in the two works does not agree so closely that the one could be called a quotation of the other. But it is evident, that if Āpastamba did not know the Mīmāṃsā-sūtras of Gaimini, he must have possessed some other very similar work. As to the Vedānta, Āpastamba does not mention the name of the school. But Khaṇḍas 22, 23 of the first Patala of the Dharma-sūtra unmistakably contain the chief tenets of the Vedāntists, and recommend the acquisition of the knowledge of the Ātman as the best means for purifying the souls of sinners.

¹ Āp. Dh. II, 4, 8, 13; II, 6, 14, 13.
² Āp. Dh. I, 1, 14, 8, 9-10.
Though these two Khraudas are chiefly filled with quotations, which, as the commentator states, are taken from an Upanishad, still the manner of their selection, as well as Âpastamba's own words in the introductory and concluding Sūtras, indicates that he knew not merely the unsystematic speculations contained in the Upanishads and Āranyakas, but a well-defined system of Vedāntic philosophy identical with that of Bādarāyana's Brahma-sūtras. The fact that Âpastamba's Dharma-sūtra contains indications of the existence of these two schools of philosophy, is significant as the Purva Mīmāṃsā occurs in one other Dharma-sūtra only, that attributed to Vāsishtha, and as the name of the Vedānta is not found in any of the prose treatises on the sacred law.

Of non-Vedic works Âpastamba mentions the Purāṇa. The Dharma-sūtra not only several times quotes passages from 'a Purāṇa' as authorities for its rules\(^1\), but names in one case the Bhavishtya-purāṇa as the particular Purāṇa from which the quotation is taken\(^2\). References to the Purāṇa in general are not unfrequent in other Sūtras on the sacred law, and even in older Vedic works. But Âpastamba, so far as I know, is the only Sutrakāra who specifies the title of a particular Purāṇa, and names one which is nearly identical with that of a work existing in the present day. For among the so-called Upa-purāṇas we find one of considerable extent which bears the title Bhavishtya-purāṇa\(^3\). It is true that the passage quoted in the Dharma-sūtra from the Bhavishtya-purāṇa is not to be found in the copy of the Bhavishtya-purāṇa which I have seen, and that the two titles differ by one letter. It is, therefore, not possible to assert positively that Âpastamba knew the present Bhavishtya-purāṇa. Still considering the close resemblance of the two titles, and taking into account the generally admitted fact that most if not all Purāṇas have been remodelled and recast\(^4\), it seems to me not

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\(^1\) Âp. Dh. I, 6, 19, 23; I, 19, 29, 7.
\(^2\) Âp. Dh. II, 9, 24, 6.
\(^3\) Aufrecht, Oxford Catalogue, p. 30.
\(^4\) Max Müller, Hist. Anc. Sansk. Lit., pp. 40-42. Weber, Literaturgeschichte, pp. 206-208. Though I fully subscribe to the opinion, held by the most illus-
unlikely that Āpastamba's authority was the original on which the existing Upa-purāṇa is based. It is, of course, not admissible, at present, to found far-going speculations on this hypothesis. But whether that hypothesis may prove tenable or not, the occurrence of a special Purāṇa title in our Dharma-sūtra will remain of great interest both for the history of the Purāṇas and of the Āpastambiya-sūtras.

There is yet another point on which Āpastamba shows a remarkable agreement with a theory which is prevalent in later Sanskrit literature. He says (Dh. II, 11, 29, 11–12), 'The knowledge which Sūdras and women possess, is the completion of all study,' and 'they declare that this knowledge is a supplement of the Atharva-veda.' The commentator remarks with reference to these two Sūtras, that 'the knowledge which Sūdras and women possess,' is the knowledge of dancing, acting, music, and other branches of the so-called Arthasastra, the science of useful arts and of trades, and that the object of the Sūtras is to forbid the study of such subjects before the acquisition of sacred learning. His interpretation is, without doubt, correct, as similar sentiments are expressed by other teachers in parallel passages. But, if it is accepted, Āpastamba's remark that

trious Sanskritists, that, in general, the existing Purāṇas are not identical with the works designated by that title in Vedic works, still I cannot believe that they are altogether independent of the latter. Nor can I agree to the assertion that the Purāṇas known to us, one and all, are not older than the tenth or eleventh century A.D. One important fact bearing on the latter point may be mentioned here, viz. that the poet Bāva, who wrote shortly after 600 A.D., in the Śrīharṣakarita, orders his Paurāṇika to recite the Vānaproktapurāṇa, i.e. the Vāyu-purāṇa (Śrīharṣakarita, p. 67, Calcutta ed.) Dr. Hall, the discoverer of the life of Śrīharsha, read in his copy Yavanaproktapurāṇa, a title which, as he remarks, might suggest the idea that Bāva knew the Greek epic poetry. But a comparison of the excellent Ahmadābād and Benares Devanāgari MSS. and of the Kāmir Sāradā copies shows that the correct reading is the one given above. The earlier history of the Purāṇas, which as yet is a mystery, will only be cleared up when a real history of the orthodox Hindu sects, especially of the Śivītes and Viśnuvītes, has been written. It will, then, probably become apparent that the origin of these sects reaches back far beyond the rise of Buddhism and Jainism. It will also be proved that the orthodox sects used Purāṇas as text books for popular readings, the Purānapātākāṇa of our days, and that some, at least, of the now existing Purāṇas are the latest recensions of those mentioned in Vedic books.
‘the knowledge of Sūdras and women is a supplement of the Atharva-veda,’ proves that he knew the division of Hindu learning which is taught in Madhusūdana Sarvaśatī’s Prasthānābhedă. For Madhusūdana allots to each Veda an Upa-veda or supplementary Veda, and asserts that the Upa-veda of the Atharva-veda is the Arthasāstra. The agreement of Āpastamba with the modern writers on this point, furnishes, I think, an additional argument that he belongs to the later Vedic schoolmen.

In addition to this information regarding the relative position of the Āpastambīya school in ancient Sanskrit literature, we possess some further statements as to the part of India to which it belongs, and these, as it happens, are of great importance for fixing approximately the period in which the school arose. According to the Brahmanical tradition, which is supported by a hint contained in the Dharma-sūtra and by information derivable from inscriptions and the actual state of things in modern India, the Āpastambīyas belong to Southern India, and their founder probably was a native of or resided in the Andhrā country. The existence of this tradition, which to the present day prevails among the learned Brahmans of Western India and Benares, may be substantiated by a passage from the above-mentioned commentary of the Kāraṇavyūha, which,

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2 Kāraṇavyūhabhāṣyā, fol. 15⚽️, l. 4 seqq. —

तद्रायोद्भर्तः सैवेचुः सैवेचईर्लत (?) वाचसणयानां पवदश्च शेता
भवनि । प्रायोद्भर्तयान्तैः वाचसणयानां दिशायाः (?) वाचसणयानेवदीतात्त्वाति: इत्येव
पस्यां: (?) । इत्यते शुचौ पेदाधाशयोविभाग उपयोगे । स च महाराजः ।

पृथिवया मधरेश्च नम्बदा परिकोषित ।
पश्चिमान्त्यर्योभिणृ शाक्षभेदात्म । [दश] उच्यते ॥ 1॥
नम्बदा दक्षिणेऽभो (sic) चापलम्याश्चलायनी ।
राजायणी पिपात्ता च यथवनाविभागः ॥ 2॥
मात्रेणन्द्री शाक्ष[शाक्ष] । यन्त्र वायुवाली श्रीनकी तथा ।
नम्बदोच्चरमाणो च यथवनाविभागः ॥ 3॥
तुह ऊष्णा तथा गोदा सवार्त्रिकः श्रीसराय ।
शाक्षदेश्यापरः च च शालायनी ॥ 4॥
though written in barbarous Sanskrit, and of quite modern origin, possesses great interest, because its description of the geographical distribution of the Vedas and Vedic schools is not mentioned elsewhere. The verses from a work entitled Mahārvava, which are quoted there, state that the earth, i.e. India, is divided into two equal halves by the river Narmadā (Nerbudda), and that the school of Āpastamba prevails in the southern half (ver. 2). It is further alleged (ver. 6) that the Yagur-veda of Tittiri and the Āpastambya school are established in the Andhra country and other parts of the south and south-east up to the mouth of the Godāvari (godāsagara-āvadhi). According to the Mahārvava the latter river marks, therefore, the northern frontier of the territory occupied by the Āpastambiyas, which comprises the Marātha and Kāvāra districts of the Bombay Presidency, the greater part of the Nizâm’s dominions, and the Madras Presidency, with the exception of the northern Sirkârs and the western coast. This allegation agrees, on the whole, with the actual facts which have fallen under my observation. A great number of the Deśastha-brāhmaṇas in the Nāsik, Puna, Ahmad-nagar, Sātārā, Sholāpur, and Kolhāpur districts, and of the Kāvāra or Karnātaka-brāhmaṇas in the Belgām, Dhârvād, Kalâdghī, and Karvād collectorates, as well as a smaller
number among the Kittapâvanas of the Konkâna are Āpastambiyas. Of the Nizâm’s dominions and the Madras Presidency I possess no local knowledge. But I can say that I have met many followers of Āpastamba among the Telingana-brâhmavânas settled in Bombay, and that the frequent occurrence of MSS. containing the Sûtras of the Āpastambiya school in the Madras Presidency proves that the Kârana there must count many adherents. On the other hand, I have never met with any Āpastambiyas among the ancient indigenous subdivisions of the Brahmanical community dwelling north of the Marâthâ country and north of the Narmadâ. A few Brâhmavânas of this school, no doubt, are scattered over Gujarât and Central India, and others are found in the great places of pilgrimage in Hindustan proper. The former mostly have immigrated during the last century, following the Marâthâ chieftains who conquered large portions of those countries, or have been imported in the present century by the Marâthâ rulers of Gwalior, Indor, and Baroda. The settlers in Benares, Mathurâ, and other sacred cities also, have chiefly come in modern times, and not unfrequently live on the bounty of the Marâthâ princes. But all of them consider themselves and are considered by the Brâhmavânas, who are indigenous in those districts and towns, as aliens, with whom inter-marriage and commensality are not permitted. The indigenous sections of the Brâhmavânas of Gujarât, such as the Nâgaras, Khedâvals, Bhârgavas, Kapilas, and Motâlâs, belong, if they are adherents of the Yagur-veda, to the Mâdhyandina or Kânva schools of the White Yagur-veda. The same is the case with the Brâhmavânas of Râgputâna, Hindustan, and the Paṅgâb. In Central India, too, the White Yagur-veda prevails; but, besides the two schools mentioned above, there are still some colonies of Maitrâya-niyas or Mânavas. It seems, also, that the restriction of the Āpastambiya school to the south of India, or rather to those subdivisions of the Brahmanical community which

1 See Bhâû Dâgi, Journ. Bombay Br. Roy. As. Soc. X, 40. The Maitrâya-niyas in Gujarât, of whom the Kâravyûha speaks, have died out.
INTRODUCTION.

for a long time have been settled in the south and are generally considered as natives of the south, is not of recent date. For it is a significant fact that the numerous ancient landgrants which have been found all over India indicate exactly the same state of things. I am not aware that on any grant issued by a king of a northern dynasty to Brāhmaṇas who are natives of the northern half of India, an Āpastambiya is mentioned as donee. But among the southern landgrants there are several on which the name of the school appears. Thus in a sāsana of king Harihara of Vidyānagara, dated Sāka samvat 1317 or 1395-96 A.D., one of the recipients of the royal bounty is ‘the learned Ananta Dikshita, son of Rāmahatta, chief of the Āpastambya (read Āpastambiya) sākhā, a scion of the Vasishtha gotra’. Again, on an ancient set of plates written in the characters which usually are called cave-characters, and issued by the Pallava king Simhavarman II, we find among the donees five Āpastambhiya Brāhmaṇas, who, together with a Hairavyakesa, a Vāgasaney, and a Sāma-vedi, received the village of Mangadūr, in Vengō-rāštā. This inscription is, to judge from the characters, thirteen to fourteen hundred years old, and on this account a very important witness for the early existence of the Āpastambiyas in Southern India.

Under the circumstances just mentioned, a casual remark made by Āpastamba, in describing the Srāddhas or funeral oblations, acquires considerable importance. He says (Dh. II, 7, 17, 17) that the custom of pouring water in the hands of Brāhmaṇas invited to a Srāddha prevails among the northerners, and he indicates thereby that he himself does not belong to the north of India. If this statement is taken together with the above-stated facts, which tend

1 Colebrooke, Essays, II, p. 264, ver. 24 (Madras ed.)
2 Āpastambhiya for Āpastambiya may be a mistake. But it ought to be noted that Devapāla’s commentary on the Kāśyapa Grihya-sūtra has Āpastamba for Āpastambha.
3 Ind. Ant. V, 135. Mr. Fleet informs me that an unpublished grant of the Eastern Chalukya king Vinayāditya II (ninth century A.D.) mentions a number of Āpastambiyas as donees.

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to show that the Āpastambiyas were and are restricted to the south of India, the most probable construction which can be put on it is that Āpastamba declares himself to be a southerner. There is yet another indication to the same effect contained in the Dharma-sūtra. It has been pointed out above that the recension of the Taittiriya Āraṇyaka which Āpastamba recognises is that called the Āndhra text or the version current in the Āndhra country, by which term the districts in the south-east of India between the Godāvari and the Krishnā have to be understood. Now it seems exceedingly improbable that a Vedic teacher would accept as authoritative any other version of a sacred work except that which was current in his native country. It would therefore follow, from the adoption of an Āndhra text by Āpastamba, that he was born in that country, or, at least, had resided there so long as to have become naturalised in it. With respect to this conclusion it must also be kept in mind that the above-quoted passage from the Mahārṇava particularly specifies the Āndhra country (āndhrādi) as the seat of the Āpastambiyas. It may be that this is due to an accident. But it seems to me more probable that the author of the Mahārṇava wished to mark the Āndhra territory as the chief and perhaps as the original residence of the Āpastambiyas.

This discovery has, also, a most important bearing on the question of the antiquity of the school of Āpastamba. It fully confirms the result of the preceding enquiry, viz. that the Āpastambiyas are one of the later Karavas. For the south of India and the nations inhabiting it, such as Kalingas, Dravidas, Āndhras, Kolas, and Pāṇḍyas, do not play any important part in the ancient Brahmanical traditions and in the ancient history of India, the centre of both of which lies in the north-west or at least north of the Vindhyā range. Hitherto it has not been shown that the south and the southern nations are mentioned in any of the Vedic Samhitās. In the Brāhmaṇas and in the Sūtras they do occur, though they are named rarely and in a not

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complimentary manner. Thus the Aitareya-brähmana gives the names of certain degraded, barbarous tribes, and among them that of the Andhras\(^1\), in whose country, as has been shown, the Āpastambīyas probably originated. Again, Baudhāyana, in his Dharma-sūtra I, 1, quotes some verses in which it is said that he who visits the Kalingas must purify himself by the performance of certain sacrifices in order to become fit for again associating with Aryans. The same author, also, mentions distinctive forbidden practices (ākāra) prevailing in the south (loc. cit.) Further, Pāṇini’s grammatical Sūtras and Kātyāyana’s Vārttikas thereon contain rules regarding several words which presuppose an acquaintance with the south and the kingdoms which flourished there. Thus Pāṇini, IV, 2, 98, teaches the formation of dākhinātīya in the sense of ‘belonging to or living in the south or the Dekhan,’ and a Vārttika of Kātyāyana on Pāṇini, IV, 1, 175, states the words Kolā and Pāṇḍya are used as names of the princes ruling over the Kolā and Pāṇḍya countries, which, as is known from history, were situated in the extreme south of India. The other southern nations and a fuller description of the south occur first in the Mahābhārata\(^2\). While an acquaintance with the south can thus be proved only by a few books belonging to the later stages of Vedic literature, several of the southern kingdoms are named already in the oldest historical documents. Asoka in his edicts\(^3\), which date from the second half of the third century B.C., calls the Kolās, Pāṇḍyas, and the Ketalaputra his pratyantās (pākantā) or neighbours. The same monarch informs us also that he conquered the province of Kalinga and annexed it to his kingdom\(^4\). The early civilisation of the same province is also attested by the Khāṅdgiri inscription of Mahārāga Aira or Khārā\(^5\), which, if it is not

\(^{1}\) Aitareya-brähmana VII, 18.
\(^{2}\) Lassen, Ind. Alterthumskunde, I, 684, 2nd ed.
\(^{3}\) Edict III, Cunningham, Corp. Inscr. Ind., vol. i, plate V.; Lassen, Ind. Alterthumskunde, II, 252, 2nd ed.
\(^{4}\) Edict XIII; Lassen, loc. cit., II, 256.
\(^{5}\) Cunningham, Corp. Inscr. Ind., vol. i, plate XVII.
considerably older than Asoka's edicts, is certainly not younger. Numerous inscriptions in the Buddhistic caves of Western India, as well as coins, prove the existence during the last century before and the first centuries after the beginning of our era of a powerful empire of the Andhras, the capital of which was probably situated near the modern Amarâvatî on the lower Krishnâ 1. The princes of the latter kingdom, though great patrons of the Buddhist monks, appear to have been Brahmanists or adherents of the ancient orthodox faith which is founded on the Vedas. For one of them is called Vedisirî (vedisîrî), 'he whose glory is the Vedi,' and another Yañiasirî (yagñiasîrî), 'he whose glory is the sacrifice,' and a very remarkable inscription on the Nānâghât 2 contains a curious catalogue of sacrificial fees paid to priests (dakshinâ) for the performance of Srauta sacrifices. For the third and the later centuries of our era the information regarding Southern India becomes fuller and fuller. Very numerous inscriptions, the accounts of the Buddhist chroniclers of Ceylon, of the Greek geographers, and of the Chinese pilgrims, reveal the existence and give fragments, at least, of the history of many kingdoms in the south, and show that their civilisation was an advanced one, and did not differ materially from that of Northern India.

There can be no doubt that the south of India has been conquered by the Aryans, and has been brought within the pale of Brahmanical civilisation much later than India north of the Vindhaya range. During which century precisely that conquest took place, cannot be determined for the present. But it would seem that it happened a considerable time before the Vedic period came to an end, and it certainly was an accomplished fact, long before the authentic history of India begins at the end of the fourth


2 The Nânâghât is the pass leading from the Konkana through the Sahyâdri range to the town of Gunir. The inscription in question has as yet been neither published nor deciphered completely.
century B.C. It may be added that a not inconsiderable period must have elapsed after the conquest of the south, before the Aryan civilisation had so far taken root in the conquered territory, that, in its turn, it could become a centre of Brahmanical activity, and that it could produce new Vedic schools.

These remarks will suffice to show that a Vedic Karava which had its origin in the south, cannot rival in antiquity those whose seat is in the north, and that all southern schools must belong to a comparatively recent period of Vedic history. For this reason, and because the name of Āpastamba and of the Āpastambīyas is not mentioned in any Vedic work, not even in a Kalpa-sūtra, and its occurrence in the older grammatical books, written before the beginning of our era, is doubtful, it might be thought advisable to fix the terminus a quo for the composition of the Āpastambīya-sūtras about or shortly before the beginning of the era, when the Brahmanist Āndhra kings held the greater part of the south under their sway. It seems to me, however, that such a hypothesis is not tenable, as there are several points which indicate that the school and its writings possess a much higher antiquity. For, firstly, the Dharmasūtra contains a remarkable passage in which its author states that Svetaketu, one of the Vedic teachers who is mentioned in the Satapatha-brāhmaṇa and in the Kṛhāndogya Upanishad, belongs to the Avaras, to the men of later, i.e. of his own times. The passage referred to, Dh. I, 2, 5, 4-6, has been partly quoted above in order to show that Āpastamba laid no claim to the title Rishi, or seer of revealed texts. It has been stated that according to Sūtra 4, 'No Rishis are born among the Avaras, the men of later ages, on account of the prevailing transgression of the rules of studentship;' and that according to Sūtra 5, 'Some in their new birth become similar to Rishis by their knowledge of the Veda (srutarshi) through a residue of merit

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1 The name Āpastamba occurs only in the gana vidādi, which belongs to Pāvini IV, 1, 104, and the text of this gana is certain only for the times of the Kāśikā, about 800 A.D.
acquired in former existences.' In order to give an illustration of the latter case, the author adds in Sūtra 6, 'Like Svetaketu.' The natural and, in my opinion, the only admissible interpretation of these words is, that Āpastamba considers Svetaketu to be one of the Avaras, who by virtue of a residue of merit became a Srutārshi. This is also the view of the commentator Haradatta, who, in elucidation of Sūtra 6, quotes the following passage from the Khândogya Upanishad (VI, 1, 1-2):

'1. Forsooth there lived Svetaketu, a descendant of Aruna. His father spake unto him, 'O Svetaketu, dwell as a student (with a teacher); for, verily, dear child, no one in our family must neglect the study of the Veda and become, as it were, a Brāhmaṇa in name only.'

'2. Forsooth he (Svetaketu) was initiated at the age of twelve years, and when twenty-four years old he had learned all the Vedas; he thought highly of himself and was vain of his learning and arrogant.'

There can be no doubt that this is the person and the story referred to in the Dharma-sūtra. For the fact which the Upanishad mentions, that Svetaketu learned all the Vedas in twelve years, while the Smṛitis declare forty-eight years to be necessary for the accomplishment of that task, makes Āpastamba's illustration intelligible and appropriate. A good deal more is told in the Khândogya Upanishad about this Svetaketu, who is said to have been the son of Uddālaka and the grandson of Aruṇa (āruneya). The same person is also frequently mentioned in the Satapatha-brāhmaṇa. In one passage of the latter work, which has been translated by Professor Max Müller¹, it is alleged that he was a contemporary of Yāgñavalkya, the promulgator of the White Yagur-veda, and of the learned king Ganaka of Videha, who asked him about the meaning of the Agnihotra sacrifice. Now, as has been shown above, Āpastamba knew and quotes the White Yagur-veda and the Satapatha-brāhmaṇa. The passage of the latter work, which he quotes, is even taken from the same book

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in which the story about Svetaketu and Ganaka occurs. The fact, therefore, that Āpastamba places a teacher whom he must have considered as a contemporary of the promulgator of the White Yāgur-veda among the Avaras, is highly interesting and of some importance for the history of Vedic literature. On the one hand it indicates that Āpastamba cannot have considered the White Yāgur-veda, such as it has been handed down in the schools of the Kāṇvās and Mādhyandinas, to belong to a remote antiquity. On the other hand it makes the inference which otherwise might be drawn from the southern origin of the Āpastambīya school and from the non-occurrence of its name in the early grammatical writings, viz. that its founder lived at the beginning of, or in the first century B.C., extremely improbable. For even if the term Avara is not interpreted very strictly and allowed to mean not exactly a contemporary, but a person of comparatively recent times, it will not be possible to place between Svetaketu and Āpastamba a longer interval than, at the utmost, two or three hundred years. Svetaketu and Yāgñavalkya would accordingly find their places in the third or fourth century B.C., and the Satapatha-brāhmaṇa as well as all other Vedic works, which narrate incidents from their lives, must have been composed or at least edited still later. Though little is known regarding the history of the Vedic texts, still it happens that we possess some information regarding the texts in question. For we know from a statement made by Kātyāyana in a Vārttika on Pāṇini IV, 3, 105, and from Pataṅgali's commentary on his words that the Brāhmaṇa proclaimed by Yāgñavalkya, i.e. the Satapatha-brāhmaṇa of the White Yāgur-veda, was considered to have been promulgated by one of the Ancients, in the times of these two writers, i.e. in the fourth and second centuries B.C.¹

¹ This famous Vārttika has been interpreted in various ways; see Max Müller, Hist. Anc. Sansk. Lit., pp. 360-364; Goldstücker, Iāsini, pp. 132-140; Weber, Ind. Stud V, 65-74; XIII, 443.444. As regards the explanation of Kātyāyana's and Pataṅgali's words, I side with Kātyāyana and Professor Goldstücker. But I am unable to follow the latter in the inferences which he draws from the
These considerations will show that it is necessary to allow for Āpastamba a much higher antiquity than the first century B.C.

The same inference may also be drawn from another series of facts, viz. the peculiarities of the language of his Sūtras. The latter are very considerable and very remarkable. They may be classed under four heads. In the Āpastambīya Dharma-sūtra we have, firstly, archaic words and forms either occurring in other Vedic writings or formed according to the analogy of Vedic usage; secondly, ancient forms and words specially prescribed by Pāṇini, which have not been traced except in Āpastamba's Sūtras; thirdly, words and forms which are both against Vedic usage and against Pāṇini's rules, and which sometimes find their analogies in the ancient Prakrits; and fourthly, anomalies in the construction of sentences. To the first class belong, kravyādas, I, 7, 21, 15, carnivorous, formed according to the analogy of risādas; the frequent use of the singular dāra, e.g. II, 1, 17-18, a wife, instead of the plural dārāḥ; salāvrīki, I, 3, 10, 17, for sālavṛīki; the substitution of l for r in pleṅkha, I, 11, 31, 16; occasional offences against the rules of internal and external Sandhi, e.g. in agrīhyamānakāranaḥ, I, 4, 12, 8; in fact, that Kātyāyana and Patañjali declare Yāgñavalkya and other sages to be as ancient as those whose Brāhmaṇas and Kalpas are designated by the plural of adjectives formed by the addition of the affix in to the names of the promulgators. Though Pāṇini asserts, IV, 3, 105, that only those Brāhmaṇas which are known under appellations like Bhaīlavimih, Kaushīvakimih, &c., have been proclaimed by ancient sages, and though Kātyāyana and the author of the Great Commentary add that this rule does not hold good in the case of the work called Yāgñavalkāṇi Brāhmaṇāni, it does not necessarily follow, as Professor Goldstücker thinks, that an extraordinarily long interval lies between Pāṇini and Kātyāyana—so long a period that what Pāṇini considered to be recent had become ancient in Kātyāyana's time. Professor Weber has rightly objected to this reasoning. The difference between the statements of the two grammarians may have been caused by different traditions prevailing in different schools, or by an oversight on the part of Pāṇini, which, as the scene of Yāgñavalkya's activity seems to have been Videha in eastern India, while Pāṇini belonged to the extreme north-west, is not at all improbable. As regards the two dates, I place, following, with Professor Max Müller, the native tradition, Kātyāyana in the fourth century B.C., and Patañjali, with Professors Goldstücker, Keil, and Bhāundarkar, between 178-140 B.C.
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skuptvā, I, 11, 31, 24, absolutive of skubh; in pādūna, I, 1, 2, 13; in adhāsanāsāyin, I, 1, 2, 21; and in sarvato-peta, I, 6, 19, 6; the neglect of the rule requiring vṛiddhi in the first syllable of the name Pushkarasādi, I, 10, 28, 1; the irregular instrumental forms vidyā, I, 11, 30, 3, for vidyayā, and nihṣreyasā, II, 7, 16, 2, for nihṣreyasena; the nominative dual āvam, I, 7, 20, 6, for āvām; and the potentials in ita, such as prakshālayita, I, 1, 2, 28; abhiprasārayita, I, 1, 2, 28, &c.

Among the words mentioned by Pāṇini, but not traced except in the Dharma-sūtra, may be enumerated the verb strīḥ, to do damage, I, 11, 31, 9; the verb sṛṅkha, to sneeze, from which sṛṅkhānīkā, I, 5, 16, 4, and nih- sṛṅkhana, I, 2, 5, 9, are derived; and the noun vedā-dhyāya, I, 9, 24, 6; II, 4, 8, 5, in the sense of a student of the Veda. Words offending against rules given by Pāṇini, without being either archaic or Prakritic, are e.g. sarpvān̄nīna, I, 6, 18, 39. one who eats anybody’s food, which, according to Pāṇini V, 2, 9, should be sarpvānnia; sarpasīrshin, I, 5, 17, 39; annasamskartri, a cook, II, 3, 6, 16; dhārmya, righteous, for dhārmya I, 2, 7, 21, and elsewhere; divitri, a gambler, II, 10, 25, 13, for devitrī, the very remarkable form prāsnāti, I, 1, 4, 1, for prāśnāti, which finds an analogy in yākñā; and the curious compounds avāṅgagra, I, 1, 2, 38, paraṅgā-vṛtta II, 3, 10, 11, where the first parts show the forms of the nominative instead of the base, and pratisūryamatyaḥ, which as a copulative compound is without analogy. The irregular forms caused by the same tendencies as those which effected the formation of the Prakrit languages, are, aviprakramina, II, 2, 5, 2, for aviprakramana, where an a standing in thesī has been changed to i; sāmvrītīḥ, II, 3, 6, 14, sāmvartete, II, 5, 11, 20, and paryānta, I, 3, 9, 21 (compare Mārāthī ānte for antaḥ), in each of which a standing before a nasal has been lengthened; anika, I, 6, 19, 1, the initial a of which stands for ri, if it really has the meaning of rinika, as some commentators asserted; anulepaṇa, I, 3, 11, 13; I, 11, 32, 5, with the Prakritic change of na to
na; vyupagāva, I, 2, 8, 15, with va for pa; rītve for rītvye, where y seems to have been absorbed by the following e; apassayita, I, 11, 32, 16, for apāsrayita, and bhatrīvyatikrama, I, 10, 28, 20, where r has been assimilated to the preceding, or has been lost before the following consonant. The irregularities in the construction are less frequent. But in two Sūtras, I, 3, 10, 2, and I, 3, 11, 21, some words which ought to stand in the locative case have the terminations of the nominative, and it looks as if the author had changed his mind about the construction which he meant to use. In a third passage, II, 10, 26, 20, sīnakkhedanam savrīshanasya, the adjective which is intended to qualify the noun sīna has been placed in the genitive case, though the noun has been made the first part of a compound.

The occurrence of so many irregularities1 in so small a treatise as the Dharma-sūtra is, proves clearly that the author did not follow Pāṇini's grammar, and makes it very unlikely that he knew it at all. If the anomalous forms used by Āpastamba all agreed with the usage of the other Sūtrakāras, known to us, it might be contended that, though acquainted with the rules of the great grammarian, he had elected to adopt by preference the language of the Vedic schools. But this is by no means the case. The majority of the irregular forms are peculiar to Āpastamba. As it is thus not probable that Āpastamba employed his peculiar expressions in obedience to the tradition of the Vedic schools or of his particular school, he must have either been unacquainted with Pāṇini or have considered his teachings of no great importance. In other words, he must either have lived earlier than Pāṇini or before Pāṇini's grammar had acquired general fame throughout India, and become the standard authority for Sanskrit authors. In either case so late a date as 100 B.C. or the first century B.C. would not fit. For Patañjali's Mahābhāshya furnishes

1 Many more might be collected from the other divisions of the body of Sūtras. I have noticed them especially in the Grihya-sūtra, the only part, besides the Dharma-sūtra, which I have read carefully.
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abundant proof that at the time of its composition, in the second century B.C., Pāṇini's grammar occupied a position similar to that which it holds now, and has held since the beginning of our era in the estimation of the learned of India. On linguistic grounds it seems to me Āpastamba cannot be placed later than the third century B.C., and if his statement regarding Svetaketu is taken into account, the lower limit for the composition of his Sūtras must be put further back by 150-200 years.

But sufficient space has already been allotted to these attempts to assign a date to the founder of the Āpastambiya school, the results of which, in the present state of our knowledge of the ancient history of India, must remain, I fear, less certain and less precise than is desirable. It now is necessary to say, in conclusion, a few words about the history of the text of the Dharma-sūtra, and about its commentary, the Uggvalā Vṛtti of Haradatta. The oldest writer with a known date who quotes the Āpastambiya Dharma-sūtra is Vignānesvara, who composed the Mitāksharā, the well-known commentary on Yāgñavalkya's Dharma-sāstra during the reign of the Kālukya king Vikramāditya VI, of Kalyāṇa towards the end of the eleventh century. From that time downwards Āpastamba is quoted by almost every writer on law. But the whole text, such as it is given in my edition,1 is vouched for only by the commentator Haradatta, who probably wrote his Uggvalā Vṛtti in the sixteenth century A.D. Haradatta is very reticent about himself and about his circumstances.2 But his date may be inferred from the fact that the oldest writer on law quoting his opinions is Mitramisra, the author of the Viramitrodaya, who dedicated his learned treatise

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1 Āpastambiyā Dharma-sūtra, Part I, Bombay, 1868; Part II. Bombay, 1871.
2 It seems, however, not doubtful that Haradatta, the author of the Uggvalā, is the same person who wrote the Anākula Vṛtti on the Āpastambiya Grhyasūtra, an explanation of the Āpastambiya Grhya-mantras (see Burnell, Ind. Ant. I, 6), which I have not seen, and the Mitāksharā Vṛtti on the Dharmasūtra of Gautama. From the occurrence in the latter work of Tamil words, added in explanation of Sanskrit expressions, it follows that Haradatta was a native of the south of India. I am not in a position to decide if our author also wrote the Padamaṅgari Vṛtti on the Kāśikā of Vāmana and Gayāditya.
on law to the Bundelā chief Virasimha of Orkhā, the murder of Akbar’s friend Abul Fazl, and who wrote, therefore, in the beginning of the seventeenth century A.D. Haradatta was, however, not the first commentator of the Dharma-sūtra. He frequently quotes the opinions of several predecessors whom he designates by the general expressions anyaḥ or aparāḥ, i.e. another (writer). The fact that the Uggvalā was preceded by earlier commentaries which protected the text from corruption, also speaks in favour of the authenticity of the latter, which is further attested by the close agreement of the Hiranyakāśi Dharma-sūtra, mentioned above.

As regards the value of the Uggvalā for the explanation of Āpastamba’s text, it certainly belongs to the best commentaries existing. Haradatta possessed in the older Vṛttis abundant and good materials on which he could draw; he himself apparently was well versed in Hindu law and in Sanskrit grammar, and distinguished by sobriety and freedom from that vanity which induces many Indian commentators to load their works with endless and useless quotations. His explanations, therefore, can mostly be followed without hesitation, and, even when they appear unacceptable, they deserve careful consideration.
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TO

GAUTAMA.

Compared with the information collected above regarding the origin and the history of Āpastamba's Dharma-sūtra, the facts which can be brought to bear on Gautama's Institutes are scanty and the conclusions deducible from them somewhat vague. There are only two points, which, it seems to me, can be proved satisfactorily, viz. the connexion of the work with the Sāma-veda and a Gautama Karana, and its priority to the other four Dharma-sūtras which we still possess. To go further appears for the present impossible, because very little is known regarding the history of the schools studying the Sāma-veda, and because the Dharmasāstra not only furnishes very few data regarding the works on which it is based, but seems also, though not to any great extent, to have been tampered with by interpolators.

As regards its origin, it was again Professor Max Müller, who, in the place of the fantastic statements of a fabricated tradition, according to which the author of the Dharmasāstra is the son or grandson of the sage Utathya, and the grandson or great-grandson of Uśanas or Sukra, the regent of the planet Venus, and the book possessed generally binding force in the second or Tretā Yuga, first put forward a rational explanation which, since, has been adopted by all other writers on Sanskrit literature. He says, Hist. Anc. Sansk. Lit., p. 134, 'Another collection of Dharma-sūtras, which, however, is liable to critical doubts, belongs

1 Manu III, 16; Colebrooke, Digest of Hindu Law, Preface, p. xvii (Madras ed.); Anantayagvan in Dr. Burnell's Catalogue of Sanskrit MSS., p. 57; Pārāśara, Dharma-āstra I, 22 (Calcutta ed.)
to the Gautamas, a Karava of the Sâma-veda. The correctness of this assertion may be proved by the following arguments. Gautama’s work, though called Dharmasâstra or Institutes of the Sacred Law, closely resembles, both in form and contents, the Dharma-sûtras or Aphorisms on the Sacred Law, which form part of the Kalpa-sûtras of the Vedic schools of Baudhâyana, Âpastamba, and Hiranyakeshin. As we know from the Karavavyûha, from the writings of the ancient grammarians, and from the numerous quotations in the Kalpa-sûtras and other works on the Vedic ritual, that in ancient times the number of Vedic schools, most of which possessed Srauta, Grîhya, and Dharma-sûtras, was exceedingly great, and that the books of many of them have either been lost or been disintegrated, the several parts being torn out of their original connexion, it is not unreasonable to assume that the aphoristic law-book, usually attributed to the Rishi Gautama, is in reality a manual belonging to a Gautama Karava. This conjecture gains considerably in probability, if the fact is taken into account that formerly a school of Sama-vedis, which bore the name of Gautama, actually existed. It is mentioned in one of the redactions of the Karavavyûha as a subdivision of the Rânavâyanîya school. The Vaṃsa-brâhmaṇa of the Sâma-veda, also, enumerates four members of the Gautama family among the teachers who handed down the third Veda, viz. Gâtri Gautama, Sumantra Bâbhrava Gautama, Sâmkrâ Gautama, and Râdha Gautama, and the existing Srauta and Grîhya-sûtras frequently appeal to the opinions of a Gautama and of a Sthavira Gautama. It follows, therefore, that at least one, if not several Gautama Karavas, studied the Sâma-veda, and that, at the time when the existing Sûtras of Lâyâyana and Gobhila were composed, Gautama Srauta and Grîhya-sûtras formed part of the literature of the Sâma-veda. The correctness of the latter inference is further proved by Dr. Burnell's

2 See Burnell, Vaṃsa-brâhmaṇa, pp. 7, 9, 11, and 12.
discovery of a Pitrîmedha-sûtra, which is ascribed to a teacher of the Sâma-veda, called Gautama ¹.

The only link, therefore, which is wanting in order to complete the chain of evidence regarding Gautama's Aphorisms on the sacred law, and to make their connexion with the Sâma-veda perfectly clear, is the proof that they contain special references to the latter. As long as evidence on that point has not been furnished, it is always possible to object, that, though the Gautama Dharmasâstra may have been the manual of a Vedic Karava, and though one or more Gautamas may have taught the ritual of the Sâma-veda and have founded schools of Sâma-vedis, still the Dharmasâstra may have belonged to some other Veda, because members of the Gautama family are also named as teachers in works belonging to other Vedas. It is, however, not very difficult to show that the Gautama who composed our Dharmasâstra was a Sâma-vedi. For, firstly, he has borrowed one entire chapter, the twenty-sixth, which contains the description of the Krikkras or difficult penances from the Sâmavidhâna, one of the eight Brâhma«as of the Sâma-veda ². The agreement of the two texts is complete except in the Mantras (Sûtra 12) where invocations of several deities, which are not usually found in Vedic writings, have been introduced. Secondly, in the enumeration of the purificatory texts, XIX, 12, Gautama shows a marked partiality for the Sâma-veda. Among the eighteen special texts mentioned, we find no less than nine Sâmans. Some of the latter, like the Brîhat, Rathantara, Gyeshtika, and Mahâdivâkirttya chants, occur also in works belonging to the Rig-veda and the Yagur-veda, and are considered by Brâhma«as of all schools to possess great efficacy. But others, such as the Purushagati, Rauhina, and Mahâvairâga Sâmans, have hitherto not been met with anywhere but in books belonging to the Sâma-veda, and do not seem to have stood in general repute. Thirdly, in two passages, I, 50 and XXV, 8, the Dharmasâstra prescribes the

¹ Weber, Hist. Ind. Lit., p. 84, note 89 (English ed.)
² See below, pp. 292-296.
employment of five Vyāhṛtis, and mentions in the former Sūtra, that the last Vyāhṛti is satyam, truth. Now in most Vedic works, three Vyāhṛtis only, bhūḥ, bhuvaḥ, svāḥ, are mentioned; sometimes, but rarely, four or seven occur. But in the Vyāhṛti Sāman, as Haradatta points out ¹, five such interjections are used, and satyam is found among them. It is, therefore, not doubtful, that Gautama in the above-mentioned passages directly borrows from the Sāma-veda. These three facts, taken together, furnish, it seems to me, convincing proof that the author of our Dharmasāstra was a Sāma-vedi. If the only argument in favour of this conclusion were, that Gautama appropriated a portion of the Sāmavidhāna, it might be met by the fact that he has also taken some Sūtras (XXV, 1–6) from the Taśtirīya Āranyaka. But his partiality for Sāmans as purificatory texts and the selection of the Vyāhṛtis from the Vyāhṛti Sāman as part of the Mantras for the initiation (I, 50), one of the holiest and most important of the Brahmanical sacraments, cannot be explained on any other supposition than the one adopted above.

Though it thus appears that Professor Max Müller is right in declaring the Gautama Dharmasāstra to belong to the Sāma-veda, it is, for the present, not possible to positively assert, that it is the Dharma-sūtra of that Gautama Karana, which according to the Karanavyūha, quoted in the Sabdakalpadruma of Rādhākanta, formed a subdivision of the Rāzāyauiyas. The enumeration of four Ākāryas, bearing the family-name Gautama, in the Vamsa-brāhmaṇa, and Lātyāyana’s quotations from two Gautamās, make it not unlikely, that several Gautama Karanas once existed among the Sāma-vedi Brāhmaṇas, and we possess no means for ascertaining to which our Dharmasāstra must be attributed. Further researches into the history of the schools of the Sāma-vedis must be awaited until we can do more. Probably the living tradition of the Sāma-vedis of Southern India and new books from the South will clear up what at present remains uncertain.

¹ See Gautama I, 50, note.
In concluding this subject I may state that Haradatta seems to have been aware of the connexion of Gautama's law-book with the Sāma-veda, though he does not say it expressly. But he repeatedly and pointedly refers in his commentary to the practices of the Khandogas, and quotes the Grhya-sūtra of the Gaiminiyas, who are a school of Sāma-vedis, in explanation of several passages. Another southern author, Govindasvāmin (if I understand the somewhat corrupt passage correctly), states directly in his commentary on Baudhāyana I, 1, 21, that the Gautamiya Dharmasāstra was originally studied by the Khandogas alone.

In turning now to the second point, the priority of Gautama to the other existing Dharma-sūtras, I must premise that it is only necessary to take into account two of the latter, those of Baudhāyana and Vāsishṭha. For, as has been shown above in the Introduction to Āpastamba, the Sūtras of the latter and those of Hiranyakesin Satyāshādha are younger than Baudhāyana's. The arguments which allow us to place Gautama before both Baudhāyana and Vāsishṭha are, that both those authors quote Gautama as an authority on law, and that Baudhāyana has transferred a whole chapter of the Dharmasāstra to his work, which Vāsishṭha again has borrowed from him.

As regards the case of Baudhāyana, his references to Gautama are two, one of which can be traced in our Dharmasāstra. In the discussion on the peculiar customs prevailing in the South and in the North of India (Baudh. Dh. I, 1, 17-24) Baudhāyana expresses himself as follows:

'17. There is a dispute regarding five (practices) both in the South and in the North.

'18. We shall explain those (peculiar) to the South.

'19. They are, to eat in the company of an uninitiated

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1 A Grhya-sūtra of the Gaiminiyas has been discovered by Dr. Burnell with a commentary by Srīnivāsa. He thinks that the Gaiminiyas are a Sūtra-sākhā of the Sātyāyana-Talavakāras.

2 My transcript has been made from the MS. presented by Dr. Burnell, the discoverer of the work, to the India Office Library. The passage runs as follows: Yathā vā bodhāyanīyam dharmasāstram kaiśkīd eva pathyamānām sarvādhikāram bhavati tathā gautamiye gobhibiye (?) khandogair eva pathyate|| vāsishṭhakam tu bahvrikāir eva||

[2]
person, to eat in the company of one’s wife, to eat stale food, to marry the daughter of a maternal uncle or of a paternal aunt.

‘20. Now (the customs peculiar) to the North are, to deal in wool, to drink rum, to sell animals that have teeth in the upper and in the lower jaws, to follow the trade of arms, and to go to sea.

‘21. He who follows (these practices) in (any) other country than the one where they prevail commits sin.

‘22. For each of these practices (the rule of) the country should be (considered) the authority.

‘23. Gautama declares that that is false.

‘24. And one should not take heed of either (set of practices), because they are opposed to the tradition of those learned (in the sacred law 1).’

From this passage it appears that the Gautama Dharmasūtra, known to Baudhāyana, expressed an opinion adverse to the authoritativeness of local customs which might be opposed to the tradition of the Sishās, i.e. of those who really deserve to be called learned in the law. Our Gautama teaches the same doctrine, as he says, XI, 20, ‘The laws of countries, castes, and families, which are not opposed to the (sacred) records, have also authority.’

As clear as this reference, is the case in which Baudhāyana has borrowed a whole chapter of our Dharmasāstra. The chapter in question is the nineteenth, which in Gautama’s work forms the introduction to the section on

1 पञ्चाध पितृपितामहोभिष्मकोशस्थानं पोषितत् ||19||
यानि दास्हुषकासनि ज्ञानावास्याम: ||14||
यचेतरतुपेन सह भोजनं स्नियोग यथा सह भोजनं पर्याप्तस्य भोजनं मातुलंप्रभुत- प्वयुगलितमनमिति ||19||
ञ्जोरतं वैधिकस्य: सोभुपातमुभयन्तरद्वित्रिक्षयह साधुपयोक्त समुद्र- ज्ञास्यमिति ||20||
इतरदितरस्मन्नुकुलनुपाति ||29||
तदति देश्यमाधुर्यस्य स्यात् ||22||
निर्देशित्त गोत्रम: ||23||
उभयं चैत्य नामितेत ज्ञानमुग्धितिरोधदशानात् ||28||
penances and expiation. It is reproduced with a number of various readings in the third Prasna of Baudhāyana's Dharma-sūtra, where it forms the tenth and last Adhyāya. Its contents, and especially its first Sūtra, which connects the section on penances with the preceding ones on the law of castes and orders, make it perfectly clear that its proper position can only be at the beginning of the rules on expiation, not in the middle of the discussion, as Baudhāyana places it. This circumstance alone would be sufficient to prove that Baudhāyana is the borrower, not Gautama, even if the name of the latter did not occur in Baudhāyana's Dharma-sūtra. But the character of many of Baudhāyana's readings, especially of those in Sūtras 2, 10, 11, 13, and 15, which, though supported by all the MSS. and Govindasvāmin's commentary, appear to have arisen chiefly through clerical mistakes or carelessness, furnishes even an additional argument in favour of the priority of Gautama's text.

As regards Baudhāyana's second reference to Gautama, the opinion which it attributes to the latter is directly opposed to the teaching of our Dharmasāstra. Baudhā-

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2 Baudhāyana's treatment of the subject of penances is very unmethodical. He devotes to them the following chapters, I, 11 and II, 1; III, 5–10; and the greater part of Prasna IV.
yana gives II, 2, 70 the rule that a Brāhmaṇa who is unable to maintain himself by teaching, sacrificing, and receiving gifts, may follow the profession of a Kshatriya, and then goes as follows 1:

'71. Gautama declares that he shall not do it. For the duties of a Kshatriya are too cruel for a Brāhmaṇa.'

As the commentator Govindasvāmin also points out, exactly the opposite doctrine is taught in our Dharmasastra, which (VII, 6) explicitly allows a Brāhmaṇa to follow, in times of distress, the occupations of a Kshatriya. Govindasvāmin explains this contradiction by assuming that in this case Baudhāyana cites the opinion, not of the author of our Dharmasastra, but of some other Gautama. According to what has been said above 2, the existence of two or even more ancient Gautama Dharmasastras is not very improbable, and the commentator may possibly be right. But it seems to me more likely that the Sūtra of Gautama (VII, 6) which causes the difficulty is an interpolation, though Haradatta takes it to be genuine. My reason for considering it to be spurious is that the permission to follow the trade of arms is opposed to the sense of two other rules of Gautama. For the author states at the end of the same chapter on times of distress, VII, 25, that 'even a Brāhmaṇa may take up arms when his life is in danger.' The meaning of these words can only be, that a Brāhmaṇa must not fight under any other circumstances. But according to Sūtra 6 he is allowed to follow the occupations of a Kshatriya, who lives by fighting. Again, in the chapter on funeral oblations, XV, 18, those Brāhmaṇas 'who live by the use of the bow' are declared to defile the company at a funeral dinner. It seems to me that these two Sūtras, taken together with Baudhāyana's assertion that Gautama does not allow Brāhmaṇas to become warriors, raise a strong suspicion against the genuineness of VII, 6, and I have the less hesitation in rejecting the

1 Baudh. Dh. II, 2, 71:—

नः गोतमोऽयः हि चालभम् चाब्रायस्य II

2 See p. xlviii.
latter Sūtra, as there is at least one other interpolated passage in the text received by Haradatta\(^1\). I mean the Mantras in the chapter taken from the Sāmavidhāna, XXVI, 12, where the three invocations addressed to Siva are certainly modern additions, as the old Sūtrakāras do not allow a place to that or any other Paurāṇic deity in their works.

The Vāsishṭha Dharma-sūtra shows also two quotations from Gautama; and it is a curious coincidence that, just as in the case of Baudhāyana's references, one of them only can be traced in our Dharmasāstra. Both the quotations occur in the section on impurity, Vās. IV, where we read as follows\(^2\):

'33. If an infant aged less than two years, dies, or in the case of a miscarriage, the impurity of the Sapindaas (lasts) for three (days and) nights.

'34. Gautama declares that (they become) pure at once (after bathing).

'35. If (a relative) dies in a foreign country and (his Sapindaas) hear (of his death) after the lapse of ten days, the impurity lasts for one (day and) night.

'36. Gautama declares that if a person who has kindled the sacred fire dies on a journey, (his Sapindaas) shall again celebrate his obsequies, (burning a dummy made of leaves or straw,) and remain impure (during ten days) as (if they had actually buried) the corpse.'

The first of these two quotations or references apparently points to Gautama Dh. XIV, 44, where it is said, that 'if an infant dies, the relatives shall be pure at once.'

For, though Vāsishṭha's Sūtra 34, strictly interpreted, would mean, that Gautama declares the relatives to be purified instantaneously, both if an infant dies and if a miscarriage happens, it is also possible to refer the excep-

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\(^1\) In some MSS. a whole chapter on the results of various sins in a second birth, is inserted after Adhyāya XIX. But Haradatta does not notice it; see Stenzler, Gautama, Preface, p. iii.

\(^2\) In quoting the Vāsishṭha Dh. I always refer to the Benares edition, which is accompanied by the commentary of Krishnapandita Dharmadhirā, called Vidvanmodini.
tion to one of the two cases only, which are mentioned in Sūtra 33. Similar instances do occur in the Sūtra style, where brevity is estimated higher than perspicuity, and the learned commentator of Vāsishṭha does not hesitate to adopt the same view. But, as regards the second quotation in Sūtra 36, our Gautama contains no passage to which it could possibly refer. Govindasvāmin, in his commentary on the second reference to Gautama in Baudhāyana's Dharma-sāstra II, 2, 71, expresses the opinion that this Sūtra, too, is taken from the 'other' Gautama Dharma-sūtra, the former existence of which he infers from Baudhāyana's passage. To me it seems more probable that the quotation in Vās. Dh. IV, 36 is taken from the Grīhya-sūtra which belonged to the Gautama Kārana. For the rule refers quite as much to the chapter on burial, which properly belongs to and frequently is treated in the Grīhya-sūtras as to impurity.

Regarding Gautama's nineteenth chapter, which appears in the Vāsishṭha Dharma-sāstra as the twenty-second, I have already stated above that it is not taken directly from Gautama's work, but from Baudhāyana's. For it shows most of the characteristic readings of the latter. But a few new ones also occur, and some Sūtras have been left out, while one new one, a well known verse regarding the efficacy of the Vaisvānara vratapati and of the Pavitreshī, has been added. Among the omissions peculiar to Vāsishṭha, that of the first Sūtra is the most important, as it alters the whole character of the chapter, and removes one of the most convincing arguments as to its original position at the head of the section on penances. Vāsishṭha places it in the beginning of the discussion on penances which are generally efficacious in removing guilt, and after the rules on the special penances for the classified offences.

These facts will, I think, suffice to show that the Gautama Dharma-sāstra may be safely declared to be the oldest of the existing works on the sacred law. This assertion must, however, not be taken to mean, that every

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1 See e.g. Āśvalāyana Grīhya-sūtra IV, 1.
single one of its Sūtras is older than the other four Dharma-sūtras. Two interpolations have already been pointed out above\(^1\), and it is not unlikely that there may be more, especially such as refer to the wording of the Sūtras. For it is a suspicious fact that Gautama’s language agrees closer with Pāṇini’s rules than that of Āpastamba and Baudhāyana. If it is borne in mind that Gautama’s work has been torn out of its original connexion, and from a school-book has become a work of general authority, and for a long time has been studied by Pandits who were brought up in the traditions of classical grammar, it seems hardly likely that it could retain much of its ancient peculiarities of language. But I do not think that the interpolations and alterations can have affected the general character of the book very much. It is too methodically planned and too carefully arranged to admit of any very great changes. The fact, too, that in the chapter borrowed by Baudhāyana the majority of the variae lectiones are corruptions, not better readings, favours this view. Regarding the distance in time between Gautama on the one hand, and Baudhāyana and Vāsishṭha on the other, I prefer not to hazard any conjecture, as long as the position of the Gautamas among the schools of the Sāma-veda has not been cleared up. So much only can be said that Gautama probably was less remote from Baudhāyana than from Vāsishṭha. There are a few curious terms and rules in which the former two agree, while they, at the same time, differ from all other known writers on Dharma. Thus the term bhikshu, literally a beggar, which Gautama\(^2\) uses to denote an ascetic, instead of the more common yati or sannyāsin, occurs once also in Baudhāyana’s Sūtra. The same is the case with the rule, III, 13, which orders the ascetic not to change his residence during the rains. Both the name bhikshu and the rule must be very ancient, as the Buddhists have appropriated them, and have founded on the latter their practice of keeping the Vasso, or residence in monasteries during the rainy season.

\(^1\) See p. liii.

\(^2\) Gaut. Dh. III, 2, 11; see also Weber, Hist. Ind. Lit., p. 327 (English ed.)
As the position of the Gautamas among the Sāman schools is uncertain, it will, of course, be likewise inadvisable to make any attempt at connecting them with the historical period of India. The necessity of caution in this respect is so obvious that I should not point it out, were it not that the Dharmasāstra contains one word, the occurrence of which is sometimes considered to indicate the terminus a quo for the dates of Indian works. The word to which I refer is Yavana. Gautama quotes, IV, 21, an opinion of ‘some,’ according to which a Yavana is the offspring of a Sūdra male and a Kshatriya female. Now it is well known that this name is a corruption of the Greek Ἰάφων, an Ionian, and that in India it was applied, in ancient times, to the Greeks, and especially to Bactrian and Indo-Bactrian Greeks, who ruled in the second century B.C. over a portion of Northern India. As there is no historical evidence to show that the Indians became acquainted with the Greeks before the invasion of Alexander in the fourth century B.C., it has been held that works containing the word Yavana cannot have been composed before 300 B.C. But irrespective of the consideration that the text of our Dharmasāstra is not trustworthy enough to allow its date to be ascertained by a single word, the reasoning itself on which the determinative power of the word Yavana is based, is not beyond doubt, as it is applied to a person who, to judge from his name, was not a Greek, in the ancient inscription of Rudradāman at Gunāgadha.¹

The information regarding the state of the Vedic literature, which the Dharmasāstra furnishes, is not very extensive. But some of the items are interesting, especially the proof that Gautama knew the Taïttriyā Āranyaka, from which he took the first six Sūtras of the twenty-fifth Adhyāya; the Sāmavidhāna Brāhmaṇa, from which the twenty-sixth Adhyāya has been borrowed; and the Atharvasiras, which is mentioned XIX, 12. The latter word denotes, according to Haradatta, one of the Upanishads of

¹ The person alluded to is Aśoka’s lieutenant, the Yavanarāga Tushaspa, who appears to have been a Persian; for the inscription, see Ind. Ant. VII, p. 257.
the Atharva-veda, which usually are not considered to belong to a high antiquity. The fact that Gautama and Baudhâyana knew it, will probably modify this opinion. Another important fact is that Gautama, XXI, 7, quotes Manu, and asserts that the latter declared it to be impossible to expiate the guilt incurred by killing a Brâhma, drinking spirituous liquor, or violating a Guru’s bed. From this statement it appears that Gautama knew an ancient work on law which was attributed to Manu. It probably was the foundation of the existing Manava Dharma-sâstra. No other teacher on law, besides Manu, is mentioned by name. But the numerous references to the opinions of ‘some’ show that Gautama’s work was not the first Dharma-sûtra.

In conclusion, I have to add a few words regarding the materials on which the subjoined translation is based. The text published by Professor Stenzler for the Sanskrit Text Society has been used as the basis. It has been collated with a rough edition, prepared from my own MSS. P and C, a MS. belonging to the Collection of the Government of Bombay, bought at Belgaum, and a MS. borrowed from a Puâa Sâstri. But the readings given by Professor Stenzler and his division of the Sûtras have always been followed in the body of the translation. In those cases, where the variae lectiones of my MSS. seemed preferable, they have been given and translated in the notes. The reason which induced me to adopt this course was that I thought it more advisable to facilitate references to the printed Sanskrit text than to insist on the insertion of a few alterations in the translation, which would have disturbed the order of the Sûtras. The notes have been taken from the above-mentioned rough edition and from my MSS. of Haradatta’s commentary, called Gautamiya Mitâksharâ.

1 The Institutes of Gautama, edited with an index of words by A. F. Stenzler, London, 1876.
ÂPASTAMBA,

APHORISMS ON THE SACRED LAW
OF THE HINDUS.
APASTamba,

APHORISMS ON THE SACRED LAW
OF THE HINDUS.

PRASNA I, PATALA 1, KHANDA 1.

1. Now, therefore, we will declare the acts productive of merit which form part of the customs of daily life, as they have been settled by the agreement (of those who know the law).

2. The authority (for these duties) is the agreement of those who know the law, (and the authorities for the latter are) the Vedas alone.

3. (There are) four castes—Brāhmaṇas, Kshatriyas, Vaiṣyas, and Sūdras.

4. Amongst these, each preceding (caste) is superior by birth to the one following.

5. (For all these), excepting Sūdras and those who have committed bad actions, (are ordained) the initiation, the study of the Veda, and the kindling of

1. i. Samaya, 'agreement, decision,' is threefold. It includes injunction, restriction, and prohibition.

Dharma, 'acts productive of merit,' usually translated by 'duty or law,' is more accurately explained as an act which produces the quality of the soul called apûrva, the cause of heavenly bliss and of final liberation.

2. Manu II, 6, 12; Yāgū. I, 7; Gautama I, 1.

5. Manu II, 35.

[2]
the sacred fire; and (their) works are productive of rewards (in this world and the next).

6. To serve the other (three) castes (is ordained) for the Śūdra.

7. The higher the caste (which he serves) the greater is the merit.

8. The initiation is the consecration in accordance with the texts of the Veda, of a male who is desirous of (and can make use of) sacred knowledge.

9. A Brāhmaṇa declares that the Gāyatri is learnt for the sake of all the (three) Vedas.

10. (Coming) out of darkness, forsooth, he enters darkness, whom a man unlearned in the Vedas, initiates, and (so does he) who, without being learned in the Vedas, (performs the rite of initiation.)  That has been declared in a Brāhmaṇa.

11. As performer of this rite of initiation he shall seek to obtain a man in whose family sacred learning is hereditary, who himself possesses it, and who is devout (in following the law).

12. And under him the sacred science must be


8. The use of the masculine in the text excludes women. For though women may have occasion to use such texts as 'O fire, lord of the dwelling,' &c. at the Agnihotra, still it is specially ordained that they shall be taught this and similar verses only just before the rite is to be performed.

9. The object of the Sūtra is to remove a doubt whether the ceremony of initiation ought to be repeated for each Veda, in case a man desires to study more than one Veda. This repetition is declared to be unnecessary, except, as the commentator adds, in the case of the Atharva-veda, for which, according to a passage of a Brāhmaṇa, a fresh initiation is necessary. The latter rule is given in the Vāitāna-sūtra I, 1, 5.

12. Haradatta: 'But this (latter rule regarding the taking of
studied until the end, provided (the teacher) does not fall off from the ordinances of the law.

13. He from whom (the pupil) gathers (āśinoti) (the knowledge of) his religious duties (dharmân) (is called) the Ācārya (teacher).

14. Him he should never offend.

15. For he causes him (the pupil) to be born (a second time) by (imparting to him) sacred learning.

16. This (second) birth is the best.

17. The father and the mother produce the body only.

18. Let him initiate a Brāhmaṇa in spring, a Kshatariya in summer, a Vaisya in autumn, a Brāhmaṇa in the eighth year after his conception, a Kshatariya in the eleventh year after his conception, (and) a Vaisya in the twelfth after his conception.

19. Now (follows the enumeration of the years another teacher) does not hold good for those who have begun to study, solemnly binding themselves to their teacher. How so? As he (the pupil) shall consider a person who initiates and instructs him his Ācārya, and a pupil who has been once initiated cannot be initiated again, how can another man instruct him? For this reason it must be understood that the study begun with one teacher may not be completed with another, if the first die.' Compare also Haradatta on I, 2, 7, 26, and the rule given I, 1, 4, 26. In our times also pupils, who have bound themselves to a teacher by paying their respects to him and presenting a cocoa-nut, in order to learn from him a particular branch of science, must not study the same branch of science under any other teacher.

14. Manu II, 144.
16. 'Because it procures heavenly bliss and final liberation.'—Haradatta.
17. Manu II, 147.
to be chosen) for the fulfilment of some (particular) wish.

20. (Let him initiate) a person desirous of excellence in sacred learning in his seventh year, a person desirous of long life in his eighth year, a person desirous of manly vigour in his ninth year, a person desirous of food in his tenth year, a person desirous of strength in his eleventh year, a person desirous of cattle in his twelfth year.

21. There is no dereliction (of duty, if the initiation takes place), in the case of a Brāhmaṇa before the completion of the sixteenth year, in the case of a Kshatriya before the completion of the twenty-second year, in the case of a Vaisya before the completion of the twenty-fourth year.

22. (Let him be initiated at such an age) that he may be able to perform the duties, which we shall declare below.

23. If the proper time for the initiation has passed, he shall observe for the space of two months

22. The meaning of the Sūtra is, that the initiation shall be performed as soon as the child is able to begin the study of the Veda. If it is so far developed at eight years, the ceremony must then be performed; and if it be then neglected, or, if it be neglected at any time when the capacity for learning exists, the expiation prescribed in the following Sūtras must be performed. The age of sixteen in the case of Brāhmaṇas is the latest term up to which the ceremony may be deferred, in case of incapacity for study only. After the lapse of the sixteenth year, the expiation becomes also necessary. Manu II, 38; Yāgī. I, 37.
23. The meaning is, he shall keep all the restrictions imposed upon a student, as chastity, &c., but that he shall not perform fire-worship or service to a teacher, nor study. Manu II, 39; XI, 192; Yāgī. I, 38; Weber, Ind. Stud. X, 101.
the duties of a student, as observed by those who are studying the three Vedas.

24. After that he may be initiated.
25. After that he shall bathe (daily) for one year.
26. After that he may be instructed.
27. He, whose father and grandfather have not been initiated, (and his two ancestors) are called 'slayers of the Brahman.'
28. Intercourse, eating, and intermarriage with them should be avoided.
29. If they wish it (they may perform the following) expiation;
30. In the same manner as for the first neglect (of the initiation), (a penance of) two months (was) prescribed, so (they shall do penance for) one year.
31. Afterwards they may be initiated, and then they must bathe (daily),


1. For as many years as there are uninitiated persons, reckoning (one year) for each ancestor (and the person to be initiated himself),
2. (They should bathe daily under the recitation) of the seven Pâvamânîs, beginning with 'If near or far' of the Yâgushpavitra, (‘May the waters, the mothers purify us,’ &c.) of the Sâmavitra, (‘With

25. 'If he is strong, he shall bathe three times a day—morning, midday, and evening.'—Haradatta.
27. Brahman, apparently, here means ‘Veda,’ and those who neglect its study may metaphorically be called ‘slayers of the Veda.’
30. Compare above, I, 1, 1, 23.
what help assists,' &c.), and of the Ângirasapavitra ('A swan, dwelling in purity'),

3. Or also under the recitation of the Vyâhritis (om, bhûk, bhuvaḥ, suvaḥ).

4. After that (such a person) may be taught (the Veda).

5. But those whose great-grandfather's (grandfather's and father's) initiation is not remembered, are called 'burial-grounds.'

6. Intercourse, dining, and intermarriage with them should be avoided. For them, if they like, the (following) penance (is prescribed). (Such a man) shall keep for twelve years the rules prescribed for a student who is studying the three Vedas. Afterwards he may be initiated. Then he shall bathe under the recitation of the Pâvamânîs and of the other (texts mentioned above, I, 1, 2, 2).

7. Then he may be instructed in the duties of a householder.

8. He shall not be taught (the whole Veda), but only the sacred formulas required for the domestic ceremonies.

9. When he has finished this (study of the Grîhya- mantras), he may be initiated (after having performed the penance prescribed) for the first neglect (I, 1, 1, 23).

10. Afterwards (everything is performed) as in the case of a regular initiation.

11. He who has been initiated shall dwell as a religious student in the house of his teacher,

10. The commentator observes that for those whose great-great-grandfather or remoter ancestors were not initiated, no penance is prescribed, and that it must be fixed by those who know the law.

11. Manu II, 164.
12. For forty-eight years (if he learns all the four Vedas),

13. (Or) a quarter less (i.e. for thirty-six years).

14. (Or) less by half (i.e. for twenty-four years).

15. (Or) three quarters less (i.e. for eighteen years).

16. Twelve years (should be) the shortest time (for his residence with his teacher).

17. A student who studies the sacred science shall not dwell with anybody else (than his teacher).

18. Now (follow) the rules for the studentship.

19. He shall obey his teacher, except (when ordered to commit) crimes which cause loss of caste.

20. He shall do what is serviceable to his teacher, he shall not contradict him.

21. He shall always occupy a couch or seat lower (than that of his teacher).

22. He shall not eat food offered (at a funeral oblation or at a sacrifice),


16. The commentator declares that Manu III, 1, the expression 'until he has learnt it,' must be understood in this sense, that the pupil may leave his teacher, if he has learnt the Veda, after twelve years' study, never before. But compare also Âsv. Gâti. Sû. I, 22, 3.

17. The commentator states that this rule refers only to a temporary, not to a professed student (naishâhika). He also gives an entirely different explanation to the Sûtra, which, according to some, means, 'A student who learns the sacred science shall not fast in order to obtain heaven.' This rendering also is admissible, as the word para may mean either a 'stranger' or 'heaven,' and upavâsa, 'dwelling' or 'fasting.'

19. Regarding the crimes which cause loss of caste (pataniya), see below, I, 7, 21, 7.


23. Nor pungent condiments, salt, honey, or meat.
24. He shall not sleep in the day-time.
25. He shall not use perfumes.
26. He shall preserve chastity.
27. He shall not embellish himself (by using ointments and the like).
28. He shall not wash his body (with hot water for pleasure).
29. But, if it is soiled by unclean things, he shall clean it (with earth or water), in a place where he is not seen by a Guru.
30. Let him not sport in the water whilst bathing; let him swim (motionless) like a stick.
31. He shall wear all his hair tied in one knot.
32. Or let him tie the lock on the crown of the head in a knot, and shave the rest of the hair.
33. The girdle of a Brâhmaṇa shall be made of

29. 'Here, in the section on the teacher, the word guru designates the father and the rest also.'—Haradatta.
30. Another version of the first portion of this Sûtra, proposed by Haradatta, is, 'Let him not, whilst bathing, clean himself (with bathing powder or the like).' Another commentator takes Sûtra 28 as a prohibition of the daily bath or washing generally ordained for Brâhmaṇas, and refers Sûtra 29 to the naimittika snâna or 'bathing on certain occasions,' and takes Sûtra 30 as a restriction of the latter.
Muñga grass, and consist of three strings; if possible, (the strings) should be twisted to the right.

34. A bowstring (should be the girdle) of a Kshatriya,

35. Or a string of Muñga grass in which pieces of iron have been tied.

36. A wool thread (shall be the girdle) of a Vaisya,

37. Or a rope used for yoking the oxen to the plough, or a string made of Tamāla-bark.

38. The staff worn by a Brāhmaṇa should be made of Palāsa wood, that of a Kshatriya of a branch of the Banian tree, which grows downwards, that of a Vaisya of Bādara or Udumbara wood. Some declare, without any reference to caste, that the staff of a student should be made of the wood of a tree (that is fit to be used at the sacrifice).

39. (He shall wear) a cloth (to cover his nakedness).

40. (It shall be made) of hemp for a Brāhmaṇa, of flax (for a Kshatriya), of the skin of a (clean) animal (for a Vaisya).

41. Some declare that the (upper) garment (of a Brāhmaṇa) should be dyed with red Lodh,


Haradatta gives no commentary on this Sūtra, but refers back to the Gṛhya-sūtra, where the same words occur.

39. The word forms a Sūtra by itself, in order to show that every one must wear this cloth.

40. Manu II, 41. 'Clean' means here and everywhere else, if applied to animals or things, 'fit to be used at the sacrifice.'

Prasna I, Patala 1, Khand 3.

1. And that of a Kshatriya dyed with madder,
2. And that of a Vaisya dyed with turmeric.
3. (The skin) worn by a Brâhmaṇa shall be that of a common deer or of a black doe.
4. If he wears a black skin, let him not spread it (on the ground) to sit or lie upon it.
5. (The skin worn) by a Kshatriya shall be that of a spotted deer.
6. (The skin worn) by a Vaisya shall be that of a he-goat.
7. The skin of a sheep is fit to be worn by all castes,
8. And a plaid made of wool.
9. He who wishes the increase of Brâhmaṇa power shall wear skins only; he who wishes the increase of Kshatriya power shall wear cloth only; he who wishes the increase of both shall wear both (skin and cloth). Thus says a Brâhmaṇa.
10. But (I, Āpastamba, say), let him wear a skin only as his upper garment.
11. Let him not look at dancing.
12. Let him not go to assemblies (for gambling, &c.), nor to crowds (assembled at festivals).

9. See also Gopatha-brâhmaṇa I, 2, 4.
10. According to I, 1, 2, 39, I, 1, 3, 10, the rule of dress for students is the following:—According to Āpastamba, a student shall wear a piece of cloth to cover his nakedness (langoṭî), and a skin as upper garment. Other teachers allow, besides, an upper dress of cloth, coloured differently for the different castes, with or without the addition of a deer-skin.
ii. Manu II, 178.
13. Let him not be addicted to gossiping.
14. Let him be discreet.
15. Let him not do anything for his own pleasure in places which his teacher frequents.
16. Let him talk with women so much (only) as his purpose requires.
17. (Let him be) forgiving.
18. Let him restrain his organs from seeking illicit objects.
19. Let him be untiring in fulfilling his duties;
20. Modest;
21. Possessed of self-command;
22. Energetic;
23. Free from anger;
24. (And) free from envy.
25. Bringing all he obtains to his teacher, he shall go begging with a vessel in the morning and in the evening, (and he may) beg (from everybody) except low-caste people unfit for association (with Aryas) and Abhisastas.

15. 'Anything for his own pleasure,' i.e. keeping conversations with friends, making his toilet, &c.
19. The explanations of the last two terms, sānta and dānta, are different from those given usually. Sama is usually explained as 'the exclusive direction of the mind towards God,' and dama as 'the restraining of the senses.'
25. Regarding the explanation of the term Abhirasta see below, I, 7, 21, 7. Haradatta: 'Apapâtras are called those born from a high-caste mother and a low-caste father, such as washermen. For their cooking vessels &c. are unfit for the use of the four castes. . . . Since Âpastamba says, "In the evening and in the morning, food obtained in the evening must not be used for the morning meal, nor food obtained in the morning for the evening meal."' Manu II, 182, 183, 185; Âsv. Grî. Sû. I, 22, 4. See also Gopathâbrâhmava I, 2, 6.
26. A Brāhmaṇa declares: Since a devout student takes away from women, who refuse (to give him alms, the merit gained) by (Srauta)-sacrifices, by gifts, (and) by burnt-offerings (offered in the domestic fire), as well as their offspring, their cattle, the sacred learning (of their families), therefore, forsooth, (a woman) should not refuse (alms) to the crowd of students; for amongst those (who come to beg), there might be one of that (devout) kind, one who thus (conscientiously) keeps his vow.

27. Alms (shall) not (be considered) leavings (and be rejected) by inference (from their appearance), but on the strength of ocular or oral testimony (only).

28. A Brāhmaṇa shall beg, prefacing (his request) by the word 'Lady;'

29. A Kshatriya (inserting the word) 'Lady' in the middle (between the words 'give alms');

30. A Vaiśya, adding the word 'Lady' (at the end of the formula).

31. (The pupil) having taken those (alms) shall place them before his teacher and offer them to him.

32. He may eat (the food) after having been ordered to do so by his teacher.
33. If the teacher is absent, the pupil (shall offer the food) to (a member of) the teacher's family.

34. If the (family of the teacher) is (also) absent, the pupil (may offer the food) to other learned Brāhmaṇas (Srotriyas) also (and receive from them the permission to eat).

35. He shall not beg for his own sake (alone).

36. After he has eaten, he himself shall clean his dish.

37. And he shall leave no residue (in his dish).

38. If he cannot (eat all that he has taken in his dish), he shall bury (the remainder) in the ground;

39. Or he may throw it into the water;

40. Or he may place (all that remains in a pot), and put it down near an (uninitiated) Ārya;

41. Or (he may put it down) near a Sūdra slave (belonging to his teacher).

42. If (the pupil) is on a journey, he shall throw

34. Regarding the term Srotriya, see below, II, 3, 6, 4.

35. 'The meaning of this Sūtra is, that the rule given, Sūtra 42 (below), for a pupil who is on a journey, shall hold good also for a pupil who is at home, if (in the absence of his teacher) no Srotriyas are to be found (from whom he can receive the permission to eat).'—Haradatta.

36. 'He commits no sin, if he has the alms-pot cleaned by somebody else. Some say that the Sūtra refers to both vessels (the alms-pot and his own dish).'

40. An Ārya is a person belonging to one of the first three castes (see below). The Ārya must be a boy who is not initiated, because children are kāmabhakshāḥ, i.e. allowed to eat what they like, even leavings.

42. This rule holds good if no Srotriyas are near. If Srotriyas are to be found, Sūtra 38 applies. Agni, the god of fire, is considered to be of the Brahminical caste, and hence he takes the
a part of the alms into the fire and eat (the remainder).

43. Alms are declared to be sacrificial food. In regard to them the teacher (holds the position which) a deity (holds in regard to food offered at a sacrifice).

44. And (the teacher holds also the place which) the Âhavaniya fire occupies (at a sacrifice, because a portion of the alms is offered in the fire of his stomach).

45. To him (the teacher) the (student) shall offer (a portion of the alms),

\textit{Prasna I, Pata\-la 1, Khanda 4.}

1. And (having done so) eat what is left.

2. For this (remnant of food) is certainly a remnant of sacrificial food.

3. If he obtains other things (besides food, such as cattle or fuel, and gives them to his teacher) as he obtains them, then those (things hold the place of) rewards (given to priests for the performance of a sacrifice).

4. This is the sacrifice to be performed daily by a religious student.

5. And (the teacher) shall not give him anything that is forbidden by the revealed texts, (not even as) leavings,

6. Such as pungent condiments, salt, honey, or meat (and the like).

\textit{Place of the teacher or of the Srotiyas. See also Manu II, 247, 248, and the passages collected from the Brâhmanas, by Prof. Weber, Ind. Stud. IX, 39.}

44. Manu II, 231.

4. 6. See above, I, 1, 2, 23.
7. By this (last Sūtra) (it is) explained (that) the other restrictions (imposed upon a student, such as abstinence from perfumes, ointments, &c., are likewise not to be broken).

8. For (explicit) revealed texts have greater force than custom from which (the existence of a permis-
sive passage of the revelation) may be inferred.

9. Besides (in this particular case) a (worldly) motive for the practice is apparent.

7. See above, I, 1, 2, 24 seq. :—According to Haradatta, teachers were in the habit of giving ointments and the like forbidden sub-
stances to their pupils, and Āpastamba gives this rule in order to show his dissent from the practice.

8. 'Ānumānika means "proper to be inferred from." For the existence of a text of the revelation or tradition (Smṛiti) is inferred from custom. A visible text of the revelation is (how-
ever) of greater weight than a custom from which the existence of a text may be inferred. It is impossible to infer (the existence of a text) which is opposed to such (a visible text), on account of the maxim "an inference (can be made only, if it is) not opposed (by ocular proof)." (Āpastamba), by speaking thus, ("For revealed texts," &c.,) shows that the rule forbidding a student to eat pungent condiments, salt, &c. is based on the existing text of a Brāhmaṇa.'—Haradatta.

9. 'Though the text forbidding the use of pungent condiments, salt, and the like refers to such substances if they are not leavings, still it is improper to assert, on the ground of the custom from which a permissive text may be inferred, that it (the existing text), which is general, must be restricted (to those cases only) where the forbidden substances are not leavings given by the teacher. (If an opponent should answer that) certainly there are also texts which contradict each other, such as "he takes" and "he does not take," and that therefore there is no reason why a text restricted (to the case in which forbidden substances are leavings of the teacher) should not be inferred. In order to answer (that plea), he (Āpastamba) says (Sūtra 9), "True, that would be right if no motive whatever could be discovered for that custom (to eat for-
bidden food which is given by the teacher). But a reason for this course of action exists."'—Haradatta.
10. For pleasure is obtained (by eating or using the forbidden substances).

11. A residue of food left by a father and an elder brother, may be eaten.

12. If they act contrary to the law, he must not eat (their leavings).

13. In the evening and in the morning he shall fetch water in a vessel (for the use of his teacher).

14. Daily he shall fetch fuel from the forest, and place it on the floor (in his teacher's house).

15. He shall not go to fetch firewood after sunset.

16. After having kindled the fire, and having swept the ground around (the altar), he shall place

10. 'What is that (reason)? [Sūtra 10] For to eat pungent condiments, salt, &c. gives pleasure to the eater, and therefore according to the maxim, I, 4, 12, 12, "That in case a custom has pleasure for its motive, there is no text of the holy law to authorise it," no text restricting (the prohibition of forbidden substances to the case in which a Brahmaśārin does not receive them as leavings from his teacher) can be inferred (from the practice of eating such leavings).'-Haradatta.

12. Another explanation of this Sūtra is given by Haradatta: 'If by eating their leavings he should commit a sin (because the food contains salt &c.), he shall not do it.'


14. The reason for placing the fuel on the ground is, according to Haradatta, the fear lest, if placed on some shelf or the like, it should tumble down and injure the teacher's children. Others, however, are of opinion that the wood which the pupil fetches daily, is not to be used by the teacher for cooking, but for the performance of the pupil's daily fire-offering. The reason for this interpretation is, that in the Gṛhya-sūtra (Pa/ala 4) the daily offering of fuel is enjoined with the same words. See Weber, Ind. Stud. X, 123; Manu II, 186.

16. Some explain, instead of 'after having swept the ground around the altar,' &c., 'after having raked the scattered brands into a heap.'—Haradatta.
the sacred fuel on the fire every morning and evening, according to the prescription (of the Grihya-sūtra).

17. Some say that the fire is only to be worshipped in the evening.

18. He shall sweep the place around the fire after it has been made to burn (by the addition of fuel), with his hand, and not (with the bundle of Kusa grass called) Samūhani.

19. But, before (adding the fuel, he is free to use the Samūhani) at his pleasure.

20. He shall not perform non-religious acts with the residue of the water employed for the fire-worship, nor sip it.

21. He shall not sip water which has been stirred with the hand, nor such as has been received into one hand only.

22. And he shall avoid sleep (whilst his teacher is awake).

23. Then (after having risen) he shall assist his teacher daily by acts tending to the acquisition of spiritual merit and of wealth.

24. He having served (his teacher during the day in this manner he shall say when going to bed): I have protected the protector of the law (my teacher).


20. During the fire-worship water is wanted for sprinkling the altar in various ways.


24. Another explanation of the words spoken by the student is, ‘O law, I have protected him; protect thou me.’ See also Gopathabrāhmaṇa I, 2, 4.

[2]
25. If the teacher transgresses the law through carelessness or knowingly, he shall point it out to him privately.

26. If (the teacher) does not cease (to transgress), he himself shall perform the religious acts (which ought to be performed by the former);

27. Or he may return home.

28. Now of him who rises before (his teacher) and goes to rest after (him), they say that he does not sleep.

29. The student who thus entirely fixes his mind there (in the teacher's family), has thereby performed all acts which yield rewards (such as the Gytish-toma), and also those which must be performed by a householder.

Prasna I, Patala 2, Khanda 5.

1. The word 'devotion' (must be understood to apply) to (the observance of) the rules (of studentship).

2. If they are transgressed, study drives out the knowledge of the Veda acquired already, from the (offender) and from his children.

26. Compare above, I, 1, 1, 12.

29. The Sūtra refers to a naishïika brahma-kârin or professed student, who never leaves his teacher's family, and never enters any other order; and it declares his merit to be equal to that of one who becomes a householder. Manu II, 243, 244; Yâgñ. I, 49, 50.

5. 1. Manu II, 164.

2. The meaning of the phrase, 'Study drives out the Veda, which has already been learnt from him who studies transgressing the rules prescribed for the student,' is, 'The Veda recited at the Brahmayagâna (daily study), and other religious rites, produces no effect, i.e. gains no merit for the reciter.' Manu II, 97. Hara-
3. Besides he will go to hell, and his life will be shortened.

4. On account of that (transgression of the rules of studentship) no Rishis are born amongst the men of later ages.

5. But some in their new birth, on account of a residue of the merit acquired by their actions (in former lives), become (similar to) Rishis by their knowledge (of the Veda),


7. And whatever else, besides the Veda, (a student) who obeys the rules learns from his teacher, that brings the same reward as the Veda.

8. Also, if desirous to accomplish something (be

datta gives also the following three explanations of this Sūtra, adopted by other commentators:—

a. If these (rules) are transgressed, he loses his capacity for learning, because the Brahman forsakes him, &c.

b. If these rules are transgressed, the capacity for learning and the Brahman leave him, &c.

c. From him who studies whilst transgressing these rules, the Brahman goes out, &c.

4. 'Amongst the avaras means "amongst the men of modern times, those who live in the Kaliyuga." No Rishis are born means "there are none who see (receive the revelation of) Mantras, Vedic texts."'—Haradatta.

5. 'How is it then that men in our days, though they transgress the rules prescribed for students, learn the four Vedas with little trouble? (The answer is), By virtue of a residue of the reward (due) for the proper observance of those rules (of studentship) in a former Yuga. Therefore Āpastamba says, Sūtra 6, "But some," &c. New existence means "new birth (life)."'—Haradatta.

6. An example of this (follows, Sūtra 6): 'Like Svetaketu. For Svetaketu learned the four Vedas in a short time; as we read in the Khandogya Upanishad (Prāpañcaka VI, 1).”—Haradatta.

7. 'Whatever else besides the Veda, such as poison-charms and the like.'—Haradatta.
it good or evil), he thinks it in his mind, or pro-
nounces it in words, or looks upon it with his eye, even so it will be; thus teach (those who
know the law).

9. (The duties of a student consist in) acts to
please the spiritual teacher, the observance (of rules)
conducive to his own welfare, and industry
in studying.

10. Acts other than these need not be performed
by a student.

11. A religious student who retains what he has
learned, who finds pleasure in the fulfilment of the
law, who keeps the rules of studentship, who is
upright and forgiving, attains perfection.

12. Every day he shall rise in the last watch of
the night, and standing near his teacher, salute him
with (this) salutation: I, N. N., ho! (salute thee.)

13. And (he shall salute) also other very aged
(learned Brâhmanas) who may live in the same
village, before the morning meal.

14. If he has been on a journey, (he shall salute

9. 'Acts to please the teacher are—washing his feet and the
like; observance (of rules) conducive to welfare are—obedience
to the prohibition to cross a river swimming, to eat pungent con-
diments, and obedience to the injunction to beg.'—Haradatta.

10. 'Acts other than these, such as pilgrimages and the like.'—
Haradatta.

11. 'What this "perfection" is has been declared, Sûtras 7, 8.'—
Haradatta.


14. This salutation is to be performed only when the occasion
requires it. The formerly-mentioned salutation (Sûtras 12, 13) is
to be performed daily. In the next Sûtra follows that by which
the fulfilment of a wish may be obtained.—Haradatta. Manu II,
121; Yâgû. I, 26.
the persons mentioned) when he meets them on his return.

15. (He may also salute the persons mentioned at other times), if he is desirous of heaven and long life.

16. A Brâhmaṇa shall salute stretching forward his right arm on a level with his ear, a Kshatriya holding it on a level with the breast, a Vaisya holding it on a level with the waist, a Sûdra holding it low.

17. (He shall salute) stretching forward his joined hands.

18. And when returning the salute of (a man belonging) to the first (three) castes, the (last syllable of the) name (of the person addressed) is produced to the length of three moras.

19. But when he meets his teacher after sunrise (coming for his lesson), he shall embrace (his feet).

20. On all other occasions he shall salute (him in the manner described above).

21. But some declare that he ought to embrace the (feet of his) teacher (at every occasion instead of saluting him).

22. Having stroked the teacher's right foot with his right hand below and above, he takes hold of it and of the ankle.

23. Some say, that he must press both feet, each with both hands, and embrace them.

16. 'A Vaisya shall salute stretching forth his arm on a level with his middle, i.e. the stomach; others say, on a level with his thigh; the Sûdra stretching it forth low, i.e. on a level with his feet.'—Haradatta.

18. See also Manu II, 125.


23. Manu II, 72.
24. He shall be very attentive the whole day long, never allowing his mind to wander from the lesson during the (time devoted to) studying.

25. And (at other times he shall be attentive) to the business of his teacher.

26. And during the time for rest (he shall give) his mind (to doubtful passages of the lesson learnt).

27. And he shall study after having been called by the teacher (and not request the teacher to begin the lesson).

Prasna I, Patala 2, Khaṇḍa 6.

1. Every day he shall put his teacher to bed after having washed his (teacher's) feet and after having rubbed him.

2. He shall retire to rest after having received (the teacher's permission).

3. And he shall not stretch out his feet towards him.

4. Some say, that it is not (sinful) to stretch out the feet (towards the teacher), if he be lying on a bed.

5. And he shall not address (the teacher), whilst he himself is in a reclining position.

6. But he may answer (the teacher) sitting (if the teacher himself is sitting or lying).

4. 'But, in Āpastamba's opinion, it is sinful even in this case.'—Haradatta.
5. Manu II, 195.
7. And if (the teacher) stands, (he shall answer him,) after having risen also.
8. He shall walk after him, if he walks.
9. He shall run after him, if he runs.
10. He shall not approach (his teacher) with shoes on his feet, or his head covered, or holding (implements) in his hand.
11. But on a journey or occupied in work, he may approach him (with shoes on, with his head covered, or with implements in his hand).
12. Provided he does not sit down quite near (to his teacher).
13. He shall approach his teacher with the same reverence as a deity, without telling idle stories, attentive and listening eagerly to his words.
14. (He shall not sit near him) with his legs crossed.
15. If (on sitting down) the wind blows from the pupil towards the master, he shall change his place.
16. (He shall sit) without supporting himself with his hands (on the ground),
17. Without leaning against something (as a wall or the like).
18. If the pupil wears two garments, he shall wear the upper one after the fashion of the sacred thread at the sacrifices.
19. But, if he wears a (lower) garment only, he shall wrap it around the lower part of his body.
20. He shall turn his face towards his teacher though the latter does not turn his towards him.

15. Manu II, 203.
18. At sacrifices the sacred thread passes over the left shoulder and under the right arm. Manu II, 63, and Taitt. Ar. II, 1, 3.
21. He shall sit neither too near to, nor too far (from the teacher),

22. (But) at such a distance, that (the teacher) may be able to reach him with his arms (without rising).

23. (He shall not sit in such a position) that the wind blows from the teacher, towards himself.

24. (If there is) only one pupil, he shall sit at the right hand (of the teacher).

25. (If there are) many, (they may sit) as it may be convenient.

26. If the master (is not honoured with a seat and) stands, the (pupil) shall not sit down.

27. (If the master is not honoured with a couch) and sits, the (pupil) shall not lie down on a couch.

28. And if the teacher tries (to do something), then (the pupil) shall offer to do it for him, if it is in his power.

29. And, if his teacher is near, he shall not embrace (the feet of) another Guru who is inferior (in dignity);

30. Nor shall he praise (such a person in the teacher's presence) by (pronouncing the name of) his family.

31. Nor shall he rise to meet such an (inferior Guru) or rise after him, even if he be a Guru of his teacher.

23. See Sûtra 15 and Manu quoted there.

29. The term Guru includes a father, maternal uncle, &c. (see above), and these are inferior to the teacher. Manu II, 205.

31. 'The pupil is not to show the mentioned marks of respect to any of his own inferior Gurus, even if the person is the Guru, e.g. the maternal uncle, of his teacher.'—Haradatta.
32. But he shall leave his place and his seat, (in order to show him honour.)

33. Some say, that (he may address) a pupil of his teacher by (pronouncing) his name, if he is also one of his (the pupil's) own Gurus.

34. But towards such a person who is generally revered for some other reason than being the teacher (e.g. for his learning), the (student) should behave as towards his teacher, though he be inferior in dignity to the latter.

35. After having eaten in his (teacher’s) presence, he shall not give away the remainder of the food without rising.

36. Nor shall he sip water (after having eaten in the presence of his teacher without rising).

37. (He shall rise) addressing him (with these words), 'What shall I do?'

**Prasna I, Patala 2, Khanda 7.**

1. Or he may rise silently.

2. Nor shall he (in going away) move around his teacher with his left hand turned towards him; he shall go away after having walked around him with his right side turned towards him.

3. He shall not look at a naked woman.

33. 'But Åpastamba's own opinion is that he ought not to address by name a (maternal uncle or other) Guru (who visits his teacher).'-Haradatta.

35. According to I, 1, 3, 40 seq., a student shall give what he is unable to eat to a child, or to a slave. If he has eaten in the presence of his teacher, he shall not give the food away without rising for the purpose.

7. 3. Manu IV, 53; Yàgà. I, 135.
4. He shall not cut the (leaves or flowers) of herbs or trees, in order to smell at them.
5. He shall avoid (the use of) shoes, of an umbrella, a chariot, and the like (luxuries).
6. He shall not smile.
7. If he smiles, he shall smile covering (the mouth with his hand); thus says a Brāhmaṇa.
8. He shall not touch a woman with his face, in order to inhale the fragrance of her body.
9. Nor shall he desire her in his heart.
10. Nor shall he touch (a woman at all) without a particular reason.
11. A Brāhmaṇa declares, 'He shall be dusty, he shall have dirty teeth, and speak the truth.'
12. Those teachers, who instructed his teacher in that science which he (the pupil) studies with him, (are to be considered as) spiritual teachers (by the pupil).
13. If (a teacher), before the eyes of his (pupil), embraces the feet of any other persons, he (the

10. Manu II, 179.
11. ’Though both (these first two precepts) have been given Sūtra I, 1, 2, 27, still they are repeated, in order to show that a Śrauta penance for the breach of them, is enjoined by a revealed text.’—Haradatta.
12. The term vamsya, ‘ancestor,’ for the teacher’s teacher is explained by the circumstance, that Hindus consider a ‘school,’ consisting of a succession of teachers and pupils, as a spiritual family, and call it a vidyāvamsa, vidyāparamparā. Manu II, 205.
13. ‘Another (commentator) says, “He, the pupil, must embrace their feet (at every meeting) from that time (when he first saw his teacher do it).” Because the word “but” is used in the Sūtra, he must do so even after he has returned home (on completion of his studies).’—Haradatta.
pupil) also must embrace their feet, (as long as he remains) in that (state of studentship).

14. If (a pupil) has more than one teacher, the alms (collected by him) are at the disposal of him to whom he is (just then) bound.

15. When (a student) has returned home (from his teacher), he shall give (whatever he may obtain by begging or otherwise) to his mother.

16. The mother shall give it to her husband;
17. (And) the husband to the (student's) teacher.
18. Or he may use it for religious ceremonies.
19. After having studied as many (branches of) sacred learning as he can, he shall procure in a righteous manner the fee for (the teaching of) the Veda (to be given to his teacher), according to his power.

20. But, if the teacher has fallen into distress, he may take (the fee) from an Ugra or from a Sûdra.

14. 'More than one teacher,' i.e. several, who have taught him the several Vedas. Each Brahman generally knowing one Veda only.

This passage shows, that the young Brahmans in olden time, just as now, went from one teacher to the other, learning from each what he knew. The rules, which seemingly enjoin a pupil to stay with one and the same teacher, refer only to the principle, that the pupil must stay with his teacher, until he has learnt the subject which he began with him.

18. 'Religious ceremonies, i.e. the wedding and the like. For them he may use it optionally. He, i.e. on failure of the teacher; the father, on failure of the father; the mother, on failure of all (the pupil) himself.'—Haradatta.


20. 'The word Ugra denotes either the offspring of a Vaisya and of a Sûdra woman, or a twice-born man, who perpetrates dreadful deeds.'—Haradatta.
21. But some declare, that it is lawful at any time to take the money for the teacher from an Ugra or from a Sūdra.

22. And having paid (the fee), he shall not boast of having done so.

23. And he shall not remember what he may have done (for his teacher).

24. He shall avoid self-praise, blaming others, and the like.

25. If he is ordered (by his teacher to do something), he shall do it at once.

26. On account of the incompetence of his teacher, (he may go) to another (and) study (there).

27. He shall behave towards his teacher's wife as towards the teacher himself, but he shall not embrace her feet, nor eat the residue of her food.

28. So also (shall he behave) towards him who teaches him at (the teacher's) command,

29. And also to a fellow-student who is superior (in learning and years).

30. He shall behave to his teacher's son (who is

24. Manu II, 179.

26. See above, I, 1, 1, 12, and note. Here also Haradatta states that the permission to leave the teacher is to be restricted to those who have not solemnly bound themselves to their teacher by allowing him to perform the ceremony of initiation.

27. Manu II, 208-212.

28. 'The use of the present "adhyāpayati," shows that this rule holds good only for the time during which he is taught by such a man.'—Haradatta.

29. 'Because (an older fellow-student) is of use to him, according to the verse: One-fourth (of his learning) a pupil receives from his teacher, one-fourth he acquires by his own intelligence, one-fourth from his fellow-students, one-fourth he is taught by time.'—Haradatta.

superior to himself in learning or years) as to his teacher, but not eat the residue of his food.

31. Though he may have returned home, the behaviour towards his (teacher and the rest) which is prescribed by the rule of conduct settled by the agreement (of those who know the law), (must be observed by him to the end),

PRASNA I, PATALA 2, KHANDA 8.

1. Just as by a student (actually living with his teacher).

2. He may wear garlands; anoint his face (with sandal), oil his hair and moustaches, smear his eyelids (with collyrium), and (his body) with oil, wear a turban, a cloth round his loins, a coat, sandals, and wooden shoes.

3. Within the sight of his (teacher or teacher's relations) he shall do none of those (actions, as putting on a garland), nor cause them to be done.

4. Nor (shall he wear garlands &c. whilst performing) acts for his pleasure,

5. As, for instance, cleaning his teeth, shampooing, combing the hair, and the like.

6. And the teacher shall not speak of the goods of the (pupil) with the intention to obtain them.

8. 1. Haradatta does not connect this Sûtra with the preceding one. He explains it by itself: ' (We will now declare) how a student (who has left his teacher, but is not married) ought to behave.'

6. 'If the teacher comes to the house of his (former) pupil (who has become a householder), he shall, for instance, not say, "Oh, what a beautiful dish!" in such a manner, that his desire to obtain it becomes apparent.'—Haradatta.
7. But some declare, that, if a pupil who has bathed (after completing his studies) is called by his teacher or has gone to see him, he shall not take off that (garland or other ornaments) which he wears according to the law at the time (of that ceremony).

8. He shall not sit on a seat higher (than that of his teacher),

9. Nor on a seat that has more legs (than that of his teacher),

10. Nor on a seat that stands more firmly fixed (on the ground than that of his teacher),

11. Nor shall he sit or lie on a couch or seat which is used (by his teacher).

12. If he is ordered (by his teacher), he shall on a journey ascend a carriage after him.

13. (At his teacher’s command) he shall also enter an assembly, ascend a roller (which his teacher drags along), sit on a mat of fragrant grass or a couch of straw (together with his teacher).

14. If not addressed by a Guru, he shall not speak to him, except (in order to announce) good news.

7. This opinion is contrary to Āpastamba’s view given in Sūtras 2 and 3 above.

10. ‘When he gives to his teacher a wooden seat (with legs), he shall not sit on a cane-seat (without legs), for the latter touches the ground on all sides.’—Haradatta.


12. This rule is an exception to I, 2, 7, 5. Manu II, 204.

13. ‘The roller is an implement used by husbandmen, with which the ploughed land is made even. If one person ascends it and another drags it along, the ground becomes even. If that is dragged by the teacher, the pupil shall ascend it at his command. He shall not disobey from fear of the unseemliness of the action.’—Haradatta.
15. He shall avoid to touch a Guru (with his finger), to whisper (into his ear), to laugh (into his face), to call out to him, to pronounce his name or to give him orders and the like (acts).

16. In time of need he may attract attention (by any of these acts).

17. If (a pupil) resides (in the same village) with (his teacher after the completion of his studies), he shall go to see him every morning and evening, without being called.

18. And if he returns from a journey, he shall (go to) see him on the same day.

19. If his teacher and his teacher's teacher meet, he shall embrace the feet of his teacher's teacher, and then show his desire to do the same to his teacher.

20. The other (the teacher) shall (then) forbid it.

21. And (other marks of) respect (due to the teacher) are omitted in the presence of the (teacher's teacher).

22. And (if he does not live in the same village), he shall go frequently to his teacher's residence, in order to see him, and bring him some (present), with his own hand, be it even only a stick for cleaning the teeth. Thus (the duties of a student have been explained).

23. He shall not approach empty-handed his mother, father, his teacher, the (sacred) fires, his house, or a king, if he has not known him (before).

15. Manu II, 199; regarding the term Guru, see above, I, 2, 6, 29.

17. This and the following Sūtras refer to a person who has finished his studentship, while the preceding ones, from Sūtra 8, apply to the time of studentship also.
24. (Now) the conduct of a teacher towards his pupil (will be explained).

25. Loving him like his own son, and full of attention, he shall teach him the sacred science, without hiding anything in the whole law.

26. And he shall not use him for his own purposes to the detriment of his studies, except in times of distress.

27. That pupil who, attending to two (teachers), accuses his (principal and first) teacher of ignorance, remains no (longer) a pupil.

28. A teacher also, who neglects the instruction (of his pupil), does no (longer) remain a teacher.

29. If the (pupil) commits faults, (the teacher) shall always reprove him.

30. Frightening, fasting, bathing in (cold) water, and banishment from the teacher's presence are the punishments (which are to be employed), according to the greatness (of the fault), until (the pupil) leaves off (sinning).

31. He shall dismiss (the pupil), after he has performed the ceremony of the Samāvartana and has finished his studentship, with these words, 'Apply thyself henceforth to other duties.'


27. 'Another commentator says, "That pupil who offends his teacher in word, thought, or deed, and directs his mind improperly, i.e. does not properly obey, does not (any longer) remain a pupil."'—Haradatta.

30. But see also Manu VIII, 299, where corporal punishment is permitted.
Prāśna I, Patala 3, Khanda 9.

1. After having performed the Upākarma for studying the Veda on the full moon of the month Srāvana (July–August), he shall for one month not study in the evening.

2. On the full moon of the month Pausha (December–January), or under the constellation Rohini, he shall leave off reading the Veda.

3. Some declare, (that he shall study) for four months and a half.

4. He shall avoid to study the Veda on a market-road.

5. Or he may study it (on a high-road), after having smeared (a space) with cowdung.

9.1. The Upākarma is the ceremony which is performed every year at the beginning of the course of study. It is in fact the solemn opening of the Brahmanic term. 'Because Āpastamba uses the word evening (i.e. first part of the night) it is not sinful to study later in the night.'—Haradatta. Manu IV, 95; Yājñī. I, 142, 143; Weber, Ind. Stud. X, 130 and 134.

2. The term lasts therefore for five months; (i.e. latter half of Srāvana, Bhādrapada, Āsvina, Kārtika, Mārgasīrsha, and the first half of Pausha.) The constellation Rohini comes in Pausha.

3. 'According to this latter opinion the Upākarma should be performed on the full moon of Bhādrapada, as has been taught in another work (Manu IV, 95); the (time of the) Utsargana, (the solemn closing of the term) should be advanced; and after the Utsargana has been performed, one may study the Veda during the light nights of each month until the full moon of Srāvana, in order to fix in one's mind the part learned already; and in the dark fortnight of each month one may study the Vedāṅgas, i.e. grammar and the rest (Manu IV, 98). On the full moon of Srāvana the Upākarma should be performed once more, and that part of the Veda should be studied which has not yet been learned.'—Haradatta.

[2]
6. He shall never study in a burial-ground nor anywhere near it within the throw of a Samyā.

7. If a village has been built over (a burial-ground) or its surface has been cultivated as a field, the recitation of the Veda (in such a place) is not prohibited.

8. But if that place is known to have been (a burial-ground), he shall not study (there).

9. A Sūdra and an outcast are (included by the term) burial-ground, (and the rule given, Sūtra 6, applies to them.)

10. Some declare, that (one ought to avoid only, to study) in the same house (where they dwell). 

11. But if (a student and) a Sūdra woman merely look at each other, the recitation of the Veda must be interrupted,

12. Likewise, if (a student and) a woman, who has had connexion with a man of a lower caste, (look at each other.)

13. If he, who is about to study the Veda, wishes to talk to a woman during her courses, he shall first speak to a Brāhmaṇa and then to her, then again speak to a Brāhmaṇa, and afterwards study. Thereby the children (of that woman) will be blessed.

14. (He shall not study in a village) in which a corpse lies;

6. The Samyā is a round stick, about a foot and a half in length, which is used for the preparation of the Vedi. Manu IV, 116; Yāgni. I, 148.

8. 'Nor anywhere near it within the throw of a Samyā.' This must be understood from Sūtra 6.


13. The last part of the Sūtra may also be interpreted: 'Thus she will be blessed with children.'—Haradatta.

15. Nor in such a one where Kândâlas live.
16. He shall not study whilst corpses are being carried to the boundary of the village,
17. Nor in a forest, if (a corpse or Kândâla) is within sight.
18. And if outcasts have entered the village, he shall not study on that day,
19. Nor if good men (have come).
20. If it thunders in the evening, (he shall not study) during the night.
21. If lightning is seen (in the evening, he shall not study during that night), until he has slept.
22. If lightning is seen about the break of dawn, or at the time when he may distinguish at the distance of a Samyâ-throw, whether (a cow) is black or red, he shall not study during that day, nor in the following evening.
23. If it thunders in the second part of the third watch of the night, (he shall not study during the following day or evening.)
24. Some (declare, that this rule holds good, if it thunders), after the first half of the night has passed.
25. (Nor shall he study) whilst the cows are prevented from leaving (the village on account of thieves and the like),

18. Haradatta explains Bâhya, 'outcasts,' by 'robbers, such as Ugras and Nishâdas.' But, I think, it means simply such outcasts who live in the forest or outside the village in the Vâdâ, as the Dhers, Mahârs, Mângs of the present day. Most of these tribes, however, are or were given to thieving. See Kullûka on Manu X, 28, and the Petersburg Dict. s. v.
20. Manu IV, 106; Yâgâ. I, 145. 'This rule refers to the rainy season. (For thunder) at other (seasons) he orders below a longer (cessation).'

—Haradatta.
26. Nor whilst criminals are being executed.
27. He shall not study whilst he rides on beasts (of burden).
28. At the new moon, (he shall not study) for two days and two nights.

Prasna I, Patala 3, Khanda 10.

1. (Nor shall he study) on the days of the full moons of those months in which the Kāturmāsya-sacrifice may be performed (nor on the days preceding them).

2. At the time of the Vedotsarga, on the death of Gurus, at the Ashākā-Sraddha, and at the time of the Upākarma, (he shall not study) for three days;

3. Likewise if near relations have died.

4. (He shall not study) for twelve days, if his mother, father, or teacher have died.

27. Manu IV, i2o; Yāgnī. I, i51.
28. "For two days," i.e. on the day of the new moon and the preceding one, the fourteenth of the half month.'—Haradatta. Manu IV, i13; Yāgnī. I, i46.

10. 1. The three full-moon days are Phālgunī (February-March), Āshādhi (June-July), Kārtikī (October-November).

2. The construction is very irregular, the first noun standing in the nominative and the rest in the locative. A similar irregularity occurs below, I, 3, i1, 31. The Vedotsarga is the ceremony which is performed at the end of the Brahmanic term, in January. 'In the case of the death of a Guru, the vacation begins with the day on which the death occurs. On the other occasions mentioned he shall not study on the day preceding (the ceremony), on the day (of the ceremony), nor on the day following it.'—Haradatta. Manu IV, i19; Yāgnī. I, i44. 'The Gurus' intended here, are fathers-in-law, uncles, &c.

3. 'This rule applies to a student only. It is known from another work that those who have been infected by impurity (on the death of a relation), must not study whilst the impurity lasts.'—Haradatta. Yāgnī. I, i44.
5. If these (have died), he must (also) bathe for the same number of days.

6. Persons who are younger (than the relation deceased), must shave (their hair and beard).

7. Some declare, that students who have returned home on completion of their studentship, shall never shave, except if engaged in the initiation to a Srauta-sacrifice.

8. Now a Brâhmaṇa also declares, 'Forsooth an empty, uncovered (pot) is he, whose hair is shaved off entirely; the top-lock is his covering.'

9. But at sacrificial sessions the top-lock must be shaved off, because it is so enjoined in the Veda.

10. Some declare, that, upon the death of the teacher, (the reading should be interrupted) for three days and three nights.

11. If (he hears of) the death of a learned Brâhmaṇa (Srotriya) before a full year (since the death)

6. The word anubhâvînah, interpreted by Haradatta as 'persons who are younger than the deceased,' is explained in different ways by others; firstly, as 'the mourners,' and secondly, as 'Samânodâkas or gentiles beyond the sixth degree.' In the latter case the Sûtra ought to be translated thus: 'On the death of gentiles beyond the sixth degree, (the head) ought to be shaved.'

7. Regarding the Dikshâ 'initiation,' see Aitareya-brâhmaṇa I, i, and Müller's History of Ancient Sanskrit Literature, p. 309 seq.

8. Hence it follows that the top-lock should not be shaved off, except in the case mentioned in the following Sûtra.

9. Sattras, 'sacrificial sessions,' are sacrifices which last longer than twelve days.

10. 'But in his opinion it should be twelve days, as declared above, Sûtra 4.'—Haradatta. It appears, therefore, that this Sûtra is to be connected with Sûtra 4.

11. 'Because the word "death" is used here, death only is the reason (for stopping the reading), in the case of Gurus and the rest (i.e. the word "died" must be understood in Sûtra 2 and the following ones).'-Haradatta.
has elapsed, (he shall interrupt his reading) for one night (and day).

12. Some declare, (that the deceased Śrotriya must have been) a fellow-student.

13. If a learned Brāhmaṇa (Śrotriya) has arrived and he is desirous of studying or is actually studying, (or if he is desirous of teaching or is teaching,) he may study or teach after having received permission (to do so from the Śrotriya).

14. He may likewise study or teach in the presence of his teacher, if (the latter) has addressed him (saying), ‘Ho, study! (or, Ho, teach!)’

15. When a student desires to study or has finished his lesson, he shall at both occasions embrace the feet of his teacher.

16. Or if, whilst they study, another person comes in, he shall continue his recitation, after those words (‘Ho, study!’) have been pronounced (by the newcomer).

17. The barking of (many) dogs, the braying of (many) asses, the cry of a wolf or of a solitary jackal or of an owl, all sounds of musical instruments, of weeping, and of the Sāman melodies (are reasons for discontinuing the study of the Veda).

14. Manu II, 73.
15. Manu II, 73.
16. Haradatta states rightly, that the plural (‘they study’) is useless. According to him, the use of the verb in the singular may be excused thereby, that the advice is addressed to each of the persons engaged in study. Manu IV, 122.
17. The ekāṣṭīka, ‘solitary jackal,’ is now called Bālu or Pheough, and is considered to be the constant companion of a tiger or panther. Its unharmonious cry is, in the present day also, considered to be an evil omen. Yāgñ. I, 148; Manu IV, 108, 115 and 123.
18. If another branch of the Veda (is being recited in the neighbourhood), the Sāman melodies shall not be studied.

19. And whilst other noises (are being heard), (the recitation of the Veda shall be discontinued), if they mix (with the voice of the person studying).

20. After having vomited (he shall not study) until he has slept.

21. Or (he may study) having eaten clarified butter (after the attack of vomiting).

22. A foul smell (is a reason for the discontinuance of study).

23. Food turned sour (by fermentation), which he has in his stomach, (is a reason for the discontinuance of the recitation, until the sour rising ceases.)

24. (Nor shall he study) after having eaten in the evening.

25. Nor as long as his hands are wet.

26. (And he shall discontinue studying) for a day and an evening, after having eaten food prepared in honour of a dead person (for whom the Sapiṇḍikaraṇa has not yet been performed),

27. Or until the food (eaten on that occasion) is digested.

19. Manu IV, 121.
20. Manu IV, 121.
22. Manu IV, 107; Yāgñ. I, 150.
23. Manu IV, 121.
24. 'Therefore he shall sup, after having finished his study.'—Haradatta.
25. Manu IV, 121; Yāgñ. I, 149.
27. 'If that food has not been digested by the end of that time (i.e. in the evening), he shall not study until it has been digested.'—Haradatta.
28. But he shall (always) eat in addition (to the meal given in honour of a dead person), food which has not been given at a sacrifice to the Manes.

Prāśna I, Patala 3, Khanda 11.

1. (The recitation of the Veda shall be interrupted for a day and evening if he has eaten), on beginning a fresh Kânda (of his Veda), food given by a motherless person,

2. And also if he has eaten, on the day of the completion of a Kânda, food given by a fatherless person.

3. Some declare, that (the recitation shall be interrupted for the same space of time), if he has eaten at a sacrifice offered in honour of gods who were formerly men.

4. Nor is the recitation interrupted, if he has eaten rice received the day before, or raw meat (though these things may have been offered in honour of the dead),

28. 'Because in this Sūtra the expression "food not given at a Srāddha" occurs, some think that the preceding Sūtra refers to "food eaten at a Srāddha."'—Haradatta. This explanation is not at all improbable. At least I think that both the Sūvakāna and the Srāddhāna (Manu IV, 112) are intended by the term pretasamkāpta.

11. 1. The Black Yagur-veda, to which Āpastamba belongs, is divided throughout into books called Kāndas.

3. Haradatta names as such gods, on the authority of the Brāhma-purāṇa, Kuvera, Nandīvara, and Kumāra. Other commentators, however, explain Manushyaprakṛiti by Manushyamukha, 'possessing human faces.' A similar rule occurs Gautama XVI, 34, where a Manushyayagnā is mentioned as a cause for discontinuing the recitation of the Veda. In his commentary on Gautama, also, Haradatta is in doubt. He first refers the term to the sacraments like the Śimantonnamayana, and then adds, that some explain it to mean 'a sacrifice to gods who formerly were men.'

4. This Sūtra is an exception to I, 3, 10, 26.
5. Nor (if he has eaten at a funeral dinner) roots or fruits of herbs and trees.

6. When he performs the ceremony for beginning a Kânda, or when he studies the index of the Anuvâkâs of a (Kânda), he shall not study that (Kânda) on that day (nor in that night).

7. And if he performs the ceremonies prescribed on beginning or ending the recitation of one entire Veda, he shall not study that Veda (during that day).

8. If the wind roars, or if it whirls up the grass on the ground, or if it drives the rain-drops forward during a rain-shower, (then the recitation shall be interrupted for so long a time as the storm lasts.)

9. (Nor shall he study) on the boundary between a village and forest,

10. Nor on a highway.

11. If (some of his) fellow-students are on a

6. Haradatta's commentary on this Sûtra is very meagre, and he leaves the words 'yasya kânuvâkyaṃ kurvita' unexplained. I am not certain that my explanation is correct. But it is counterenanced by the statements of the Grîhya-sûtras regarding the order of studying. Weber, Ind. Stud. X, 132.

7. Yâg. I, 145. This Sûtra is a Gnâpaka or 'such a one which indicates the existence of a rule not expressly mentioned.' Above (I, 3, 9, 1) the yearly performance of the Upâkarma and Utsarga ceremonies for the beginning and end of the Brahmanic term has been prescribed. In this Sûtra the performance of the Upâkarma and Utsarga at the beginning and completion of the Pârâyana or the vow to go through a whole Veda is incidentally mentioned. Thence it may be inferred that these ceremonies must be likewise performed on the latter occasions, though no absolute rule to this effect has been given. Such Gnâpakas are of frequent occurrence in all Sûtras, and constitute one of the chief difficulties of their interpretation.

8. Yâg. I, 149; Manu IV, 102, 122.

11. Others explain the Sûtra thus: 'If he meets fellow-
journey, he shall not study, during that day, (the passage) which they learn together.

12. And whilst performing acts for his pleasure,

13. Such as washing his feet, shampooing or anointing himself,

14. He shall neither study nor teach, as long as he is thus occupied.

15. (He shall not study or teach) in the twilight,

16. Nor whilst sitting on a tree,

17. Nor whilst immersed in water,

18. Nor at night with open doors,

19. Nor in the day-time with shut doors.

20. During the spring festival and the festival (of Indra), in the month of Âshâdha (June–July), the study of an Anuvâka is forbidden.

21. (The recitation) of the daily portion of the Veda (at the Brahmayâga in is likewise forbidden if done) in a manner differing from the rule (of the Veda).

22. (Now follows) the rule (for the daily recitation) of that (Brahmayâga).

students, after they have come home from a journey, he shall not study with them on that day.’


16. Yâg. I, 151; Manu IV, 120.

20. According to Haradatta, Âpastamba uses the word Anuvâka in order to indicate that smaller portions of the Veda may be studied. Others think, that by Anuvâka, the Sambhitâ and the Brâmâvana are meant, and that the study of the Angas is permitted. The Vasantotsava, or spring-festival, which, according to the Dramas, was, in olden times, kept all over India, falls, according to Haradatta, on the thirteenth of the first half of Kaitra, about the beginning of April.

21. ‘Hence, if one has forgotten it and eaten one’s breakfast, a penance, not the Brahmayâga, must be performed.’—Haradatta.
23. Before taking his morning-meal, he shall go to the water-side, and having purified himself, he shall recite aloud (a portion of the Veda) in a pure place, leaving out according to (the order of the) texts (what he has read the day before).

24. If a stoppage of study is enjoined (for the day, he shall recite the daily portion) mentally.

25. If lightning flashes without interruption, or, thunder rolls continually, if a man has neglected to purify himself, if he has partaken of a meal in honour of a dead person, or if hoarfrost lies on the ground. (in these cases) they forbid the mental recitation (of the daily portion of the Veda).

26. Some forbid it only in case one has eaten a funeral dinner.

27. Where lightning, thunder, and rain happen together out of season, the recitation shall be interrupted for three days.

28. Some (declare, that the recitation shall stop) until the ground is dry.

29. If one or two (of the phenomena mentioned in Sūtra 27 appear, the recitation shall be interrupted) from that hour until the same hour next day.

30. In the case of an eclipse of the sun or of the sun
moon, of an earthquake, of a whirlwind, of the fall of a meteor, or of a fire (in the village), at whatever time these events happen, the recitation of all the sacred sciences (Vedas and Angas) must be interrupted from that hour until the same hour next day.

31. If a cloud appears out of season, if the sun or the moon is surrounded by a halo, if a rainbow, a parhelion or a comet appears, if a (high) wind (blows), a foul smell (is observed), or hoarfrost (lies on the ground), at all these occasions (the recitation of all the sacred sciences must be interrupted) during the duration (of these phenomena).

32. After the wind has ceased, (the interruption of the recitation continues) for one muhûrta.

33. If (the howl of) a wolf or of a solitary jackal (has been heard, he shall stop the reading) until he has slept.

34. At night (he shall not study) in a wood, where there is no fire nor gold.

35. Out of term he shall not study any part of the Veda which he has not learnt before.

36. Nor (shall he study during term some new part of the Veda) in the evening.

37. That which has been studied before, must never be studied (during the vacation or in the evening).

31. Manu IV, 104, and see above.
32. One muhûrta = 48 minutes.
36. Other commentators interpret the Sûtra in a different sense. They take it to mean: 'And during the night (from the twelfth to the thirteenth of each half of the month, he shall not study at all, be it in or out of term).'</ref>

37. 'What has been studied before, must not be studied (again) at any time in the vacation nor in the evening.'—Haradatta.
38. Further particulars (regarding the interruption of the Veda-study may be learnt) from the (teaching and works of other) Vedic schools.

PRASNA I, PATALA 4, KHANDA 12.

1. A Brähmana declares, 'The daily recitation (of the Veda) is austerity.'

2. In the same (sacred text) it is also declared, 'Whether he recites the daily portion of the Veda standing, or sitting, or lying down, he performs austerity thereby; for the daily recitation is austerity.

3. Now the Vāgasaneyi-brähmana declares also,

38. Haradatta thinks that by 'Parishad,' Manu's and other Dharmasāstras are meant. This explanation is, however, not exact. Parishad, 'assemblage,' means, in the language of the Sāstras, either a Pañā, an assemblage of learned Brāhmans called together to decide some knotty point of law, or a Brahminical school, which studies a particular redaction of the Veda (see the Petersburg Dict. s. v.) The latter meaning is that applicable to this Sūtra. By 'Parishadāh' are here intended the Vedic schools, and their writings and teaching. Gautama also says, XVI, 49, Prātiviḍyam yān smaranti smaranti, '(he shall observe the stoppages of the Veda-study) which they teach in (the writings belonging to) each of the Vedas.'

12. i. 'It procures as much reward as penance.'—Haradatta. Manu II, 166; Weber, Ind. Stud. X, 113. The phrase occurs frequently in the Brāhmans, e.g. Taitt. Ār. II, 14, 3.

2. Regarding the proper position at the 'Veda-offering,' or daily recitation, see above, I, 3, 1, 23, and Taitt. Ār. II, 11, 3. Passages similar to the first part of the sentence quoted in this Sūtra occur Taitt. Ār. II, 12, 3, and 15, 3. It ought to be observed, that the Taitt. Ār. in both places has the word 'vrāgan,' which is also read in the P. and P. U. MSS. The second part is taken apparently from the same work, II, 14, 2.

3. See Satapatha-brāhmaṇa XI, 5, 6, 8, where a passage very similar to that quoted by Āpastamba occurs. Vahat and the other exclamations, which are pronounced by the Hotrī-priest, serve as signals for the Adhvaryu to throw the oblations into the fire.
The daily recitation is a sacrifice at which the Veda is offered. When it thunders, when lightning flashes or thunderbolts fall, and when the wind blows violently, these sounds take the place of the exclamations Vashat (Vaushat and Svâhâ). Therefore he shall recite the Veda whilst it thunders, whilst lightning flashes and thunderbolts fall, and whilst the wind blows violently, lest the Vashat (should be heard) in vain.

4. The conclusion of the passage from that (Vâgasaneyi-brâhmana is found) in another Sâkhâ (of the Veda).

5. 'Now, if the wind blows, or if it thunders, or if lightning flashes, or thunderbolts fall, then he shall recite one Rûk-verse (in case he studies the Rûg-veda), or one Yagus (in case he studies the Yagur-veda), or one Sâman (in case he studies the Sâma-veda), or (without having regard to his particular Veda, the following Yagus), "Bhûk Bhuvah, Suvaâ, in faith I offer true devotion." Then, forsooth, his daily recitation is accomplished thereby for that day.'

6. If that is done, (if the passage of the Vâgasaneyi-brâhmana is combined with that quoted in Sûtra 5, the former stands) not in contradiction with the decision of the Áryas.

7. For they (who know the law) teach both the continuance and the interruption (of the daily recitation of the Veda). That would be meaningless,
if one paid attention to the (passage of the) Vāga-
saneyi-brâhmaṇa (alone).

8. For no (worldly) motive for the decision of
those Āryas is perceptible; (and hence it must have
a religious motive and be founded on a passage of
the Veda.)

9. (The proper interpretation therefore is, that)
the prohibition to study (given above and by the
Āryas generally) refers only to the repetition of the
sacred texts in order to learn them, not to their
application at sacrifices.

10. (But if you ask, why the decision of the Āryas
presupposes the existence of a Vedic passage, then I
answer): All precepts were (originally) taught in the
Brâhmaṇas, (but) these texts have been lost.

11. Their (former existence) may, however, be
inferred from usage.

12. But it is not (permissible to infer the former
existence of) a (Vedic) passage in cases where plea-
sure is obtained (by following a rule of the Smrīti
or a custom).

13. He who follows such (usages) becomes fit
for hell.

14. Now follow (some rites and) rules that have
been declared in the Brâhmaṇas.

8. See above, I, 1, 4, 9 and 10, and notes.

11. How then is their existence known? 'They are inferred
from usage.' 'Usage' means the teaching of the law-books
and the practice. From that it is inferred that Manu and other
(authors of law-books) knew such texts of the Brâhmaṇas. For
how could otherwise (Ṛṣis like Manu) teach in their works or
practise (such customs) for which no authority is now found?
And certainly they were intimately connected with the revealed
texts (i.e. saw them).'-Haradatta.

12. Compare above, I, 1, 4, 8–10.

14. The consequence of the introduction of these rules into a
15. By way of laudation they are called ‘great sacrifices’ or ‘great sacrificial sessions.’

16. (These rites include): The daily Bali-offering to the (seven classes of) beings; the (daily) gift of (food) to men according to one’s power;

Prasna I, Patala 4, Khandā 13.

1. The oblation to the gods accompanied by the exclamation Svāhā, which may consist even of a piece of wood only; the offering to the Manes accompanied by the exclamation Svadhā, which may consist even of a vessel with water only; the daily recitation for the Rishis.

2. Respect must be shown to those who are superior by caste,

3. And also to (persons of the same caste who are) venerable (on account of learning, virtue, and the like).

4. A man elated (with success) becomes proud, a proud man transgresses the law, but through the transgression of the law, forsooth, hell (becomes his portion).

Smṛti work is, that their omission must be expiated by a Śmaṛta penance and not by a Srauta one.

15. The commentator observes, that, as these rites are called ‘great sacrifices,’ by way of laudation only, the particular laws binding on performers of real Soma-sacrifices cannot be transferred to the performers of these ceremonies. Regarding the term ‘great sacrifices,’ see also Taitt. Ār. II, 11, 10, 1 seq., and Satapatha-brāhmaṇa XI, 5, 6, 1.

13. 1. Taitt. Ār. II, 10, 2 and 3, and Satapatha-br. loc. cit. 2. Haradatta observes, that some consider the Devayagña, mentioned in the Sūtra, to be different from the Vaiśvadeva, but that he holds it to be the same. Further he mentions, that some prescribe this Vaiśvadeva to be performed even if one has nothing to eat.

2. ‘Namely, by allowing them to walk in front on the road and by giving them perfumed garlands and the like at festive occasions.’

—Haradatta.
5. It has not been declared, that orders (may be addressed by the teacher) to a pupil who has returned home.

6. The syllable ‘Om’ is the door of heaven. Therefore he who is about to study the Veda, shall begin (his lesson) by (pronouncing) it.

7. If he has spoken anything else (than what refers to the lesson, he shall resume his reading by repeating the word ‘Om’). Thus the Veda is separated from profane speech. And at sacrifices the orders (given to the priests) are headed by this word.

8. And in common life, at the occasion of ceremonies performed for the sake of welfare, the sentences shall be headed by this word, as, for instance, ‘(Om) an auspicious day,’ ‘(Om) welfare,’ ‘(Om) prosperity.’

9. Without a vow of obedience (a pupil) shall not study (nor a teacher teach) a difficult (new book) with the exception of (the texts called) Trihsrâvana and Trihsahavâkâna.

10. Hârîta declares, that the (whole) Veda must

5. Haradatta gives as an example the order to fetch water, and adds that a voluntary act on a former pupil’s part ought not to be forbidden.

6. Compare also Taitt. Âr. I, 2, 4, and Manu II. 74.

8. The example given in the Sûtra is that of the Punyâhavâkâna, which precedes every Gṛhya ceremony, and at which the sacrificer requests a number of invited Brâhmans to wish him success. The complete sentences are, The sacrificer: Om karmamah punyâham bhavanto bruvantviti, ‘Om, wish that the day may be auspicious for the performance of the ceremony.’ The Brâhmans: Om punyâham karmama iti, ‘Om, may the day be auspicious for the ceremony.’ In the same manner the Brâhmans afterwards wish ‘welfare,’ svasti, ‘prosperity,’ vriddhi, to the sacrificer.


10. The meaning of Hârîta is, that the vow of obedience is
be studied under a vow of obedience until there is no doubt (regarding it in the mind of the pupil).

11. No obedience is due (to the teacher for teaching) works which do not belong to the Veda.

12. (A student) shall embrace the feet of a person, who teaches him at the request of his (regular teacher), as long as the instruction lasts.

13. Some (declare, that he shall do so) always, (if the substitute is) a worthy person.

14. But obedience (as towards the teacher) is not required (to be shown towards such a person).

15. And (pupils) older (than their teacher need not show him obedience).

16. If (two persons) teach each other mutually (different redactions of) the Veda, obedience (towards each other) is not ordained for them.

17. (For) the (wise) say, 'The Veda-knowledge (of either of them) grows.'

18. Svetaketu declares, 'He who desires to study more, after having settled (as a householder), shall dwell two months every year, with collected mind, in the house of his teacher,'

19. (And he adds), 'For by this means I studied a larger part of the Veda than before, (during my studentship.)'

required for the Trihsravama and Trihsahavakana, which Ápastamba exempted in the preceding Sutra. It follows from this rule that the Angas or works explanatory of the Veda need not be studied under a vow of obedience.

12. This rule is a supplement to I, 2, 7, 28.

13. 'A worthy person,' i.e. on account of his learning or character.'—Haradatta.

15. 'According to some, this rule refers only to the time after the instruction has been completed; according to others, to the time of studentship.'—Haradatta. But see Manu II, 151 seq.
20. That is forbidden by the Sāstras.
21. For after the student has settled as a householder, he is ordered by the Veda, to perform the daily rites,

PRAŚNA I, PATAŁA 4, KHANDA 14.
1. (That is to say) the Agnihotra, hospitality,
2. And what else of this kind (is ordained).
3. He whom (a student) asks for instruction, shall certainly not refuse it;
4. Provided he does not see in him a fault, (which disqualifies him from being taught.)
5. If by chance (through the pupil's stupidity the teaching) is not completed, obedience towards the (teacher is the pupil's only refuge).
6. Towards a mother (grandmother and great-grandmother) and a father (grandfather and great-grandfather) the same obedience must be shown as towards a teacher.
7. The feet of all Gurus must be embraced (every day) by a student who has returned home;
8. And also on meeting them, after returning from a journey.
9. The feet of (elder) brothers and sisters must be embraced, according to the order of their seniority.

14. 1. The Agnihotra, i.e. certain daily oblations of clarified butter.
7. The word Gurus, 'venerable persons,' includes besides the teacher and persons mentioned in the preceding Sūtra, an elder brother, a maternal uncle, and all others who are one's betters or elders. See above, I, 2, 6, 29-34.
8. 'That is to say, whether he himself or "the venerable persons" undertook the journey.'—Haradatta.
9. Manu II, 133.
10. And respect (must) always (be shown to one's elders and betters), according to the injunction (given above and according to the order of their seniority).

11. He shall salute an officiating priest, a father-in-law, a father's brother, and a mother's brother, (though they may be) younger than he himself, and (when saluting) rise to meet them.

12. Or he may silently embrace their feet.

13. A friendship kept for ten years with fellow-citizens (is a reason for giving a salutation, and so is) a friendship, contracted at school, which lasted for five years. But a learned Brâhmana (known) for less than three years, must be saluted.

14. If the age (of several persons whom one meets) is exactly known, one must salute the eldest (first).

15. He need not salute a person, who is not a Guru, and who stands in a lower or higher place than he himself.

16. Or he may descend or ascend (to the place where such a person stands) and salute him.

17. But every one (Gurus and others) he shall salute, after having risen (from his seat).

18. If he is impure, he shall not salute (anybody);
19. (Nor shall he salute) a person who is impure.
20. Nor shall he, being impure, return a salutation.
21. Married women (must be saluted) according to the (respective) ages of their husbands.
22. He shall not salute with his shoes on, or his head wrapped up, or his hands full.
23. In saluting women, a Kshatriya or a Vaisya he shall use a pronoun, not his name.
24. Some (declare, that he shall salute in this manner even) his mother and the wife of his teacher.
25. Know that a Brāhmaṇa of ten years and a Kshatriya of a hundred years stand to each other in the relation of father and son. But between those two the Brāhmaṇa is the father.
26. A younger person or one of equal age he shall ask, about his well-being (employing the word kusala).
27. (He shall ask under the same conditions) a Kshatriya, about his health (employing the word anāmaya);
28. A Vaisya if he has lost anything (employing the word anash/a).

23. He shall say, 'I salute,' not 'I, N. N., salute.' Manu II, 123.
24. Āpastamba, of course, holds the contrary opinion. Manu II, 216.
25. This verse, which is found with slight variations in most Smṛtis, contains, according to Haradatta, an instruction given by a teacher to his pupil. Manu II, 135.
26. Of course, in case the person addressed is a Brahman. Manu II, 127. Kullūka quotes under this verse the above and the following Śūtras. But his quotation has only a faint resemblance to our text.
28. That is to say in these terms: 'I hope you have not lost any cattle or other property!'—Haradatta.
29. A Sūdra, about his health (employing the word ārogya).

30. He shall not pass a learned Brāhmaṇa without addressing him; nor an (unprotected) woman in a forest (or any other lonely place).

Prasna I, Patala 5, Khanda 15.

1. When he shows his respect to Gurus or aged persons or guests, when he offers a burnt-oblation (or other sacrifice), when he murmurs prayers at dinner, when sipping water and during the (daily) recitation of the Veda, his garment (or his sacrificial thread) shall pass over his left shoulder and under his right arm.

2. By sipping (pure) water, that has been collected on the ground, he becomes pure.

3. Or he, whom a pure person causes to sip water, (becomes also pure.)

4. He shall not sip rain-drops.

39. He shall address a woman in order to re-assure her, and do it in these terms: 'Mother, or sister, what can I do for you? Don't be afraid!' &c.—Haradatta.

15. 1. Taitt. Ār. II, 1, 2 seq.; Manu IV, 58.

2. Pure water is that which a cow will drink. Yāgñ. I, 192; Manu V, 128.

3. The ceremony of 'sipping water' may be performed in two ways; either the 'person sipping' may take the water out of a river, pond, &c., or he may get the water poured into his hand by another person. But, according to Āpastamba, he must not take a pot or gourd in his left hand and pour the water into his right, as some Smrītis allow. The reason for this rule is, that Āpastamba considers it essential that both hands should be used in conveying the water to the mouth; see also above, I, 1, 4, 21. This agrees with the custom now followed, which is to bend the right hand into the form of a cow's ear, and to touch the right wrist with the left hand while drinking.

4. 'Some think, that this Sūtra is intended to forbid also the drinking of rain-water. Other commentators declare that,
5. (He shall not sip water) from a (natural) cleft in the ground.

6. He shall not sip water heated (at the fire) except for a particular reason (as sickness).

7. He who raises his empty hands (in order to scare) birds, (becomes impure and) shall wash (his hands).

8. If he can (find water to sip) he shall not remain impure (even) for a muhūrta.

9. Nor (shall he remain) naked (for a muhūrta if he can help it).

10. Purification (by sipping water) shall not take place whilst he is (standing) in the water.

11. Also, when he has crossed a river, he shall purify himself by sipping water.

12. He shall not place fuel on the fire, without having sprinkled it (with water).

13. (If he is seated in company with) other unclean according to this Sūtra, it is allowed to use for "sipping" drops of water which fall from a vessel suspended by ropes [because the Sūtra emphatically excludes "rain-drops" only].—Haradatta.

6. Manu II. 61. 'Because the term "heated by fire" is used, there is no objection to water heated by the rays of the sun. In the same manner the use of "hot" water only is usually forbidden in the Smritis.'—Haradatta.

7. 'Because the phrase "with empty hands" is used, he commits no fault if he raises his hand, holding a stick or a clod. Some declare, that the term "touching water" (rendered by "washing") means "sipping water."'—Haradatta.

11. The translation given above is based on the interpretation of Haradatta, who considers that Apastamba holds 'crossing a river' to cause impurity. The natural and probably the right interpretation, however, is that rejected by Haradatta, 'But he shall sip water after having come out (of the river or tank).'

12. "On the fire used for Vedic or Śrāvaka sacrifices or for household purposes:"... Some declare, that (the fuel need not be sprinkled with water) if used for the kitchen fire.'—Haradatta.
persons on a seat consisting of a confused heap of straw, and does not touch them, he may consider himself pure.

14. (The same rule applies, if he is seated) on grass or wood fixed in the ground.

15. He shall put on a dress, (even if it is clean,) only after having sprinkled it with water.

16. If he has been touched by a dog, he shall bathe, with his clothes on;

17. Or he becomes pure, after having washed that part (of his body) and having touched it with fire and again washed it, as well as his feet, and having sipped water.

18. Unpurified, he shall not approach fire, (so near that he can feel the heat.)

19. Some declare, that (he shall not approach nearer) than the length of an arrow.

20. Nor shall he blow on fire with his breath.

21. Nor shall he place fire under his bedstead.

22. It is lawful for a Brāhmaṇa to dwell in a

14. Haradatta's commentary is of little use, and I am not quite certain that my translation is correct.

15. Manu V, 118.

17. This second proceeding is adopted in case the dog has touched the hands or the lower parts of the body, as may be learnt by the comparison of a verse of Manu.

18. Manu IV, 142; Yāguna I, 155.

20. Manu IV, 53. Haradatta mentions other explanations of this Sūtra. Some say that the Srauta fire may be kindled by blowing, because that is ordained particularly in the Vāgasaneyaka, but that the domestic fire is not to be treated so. Others again consider the rule absolute, and say, that a hollow reed or bellows must be used for kindling the fire, lest drops of saliva should fall upon it.


22. The last condition mentioned in the Sūtra indicates, that
village, where there is plenty of fuel and water, (and) where he may perform the rites of purification by himself.

23. When he has washed away the stains of urine and faeces after voiding urine or faeces, the stains of food (after dinner), the stains of the food eaten the day before (from his vessels), and the stains of semen, and has also washed his feet and afterwards has sipped water, he becomes pure.

Prasna I, Patala 5, Khanda 16.

1. He shall not drink water standing or bent forwards.

2. Sitting he shall sip water (for purification) thrice, the water penetrating to his heart.

3. He shall wipe his lips three times.

the place must have a river or tank, not wells only, as the purification by sipping water cannot be performed without help, with water from wells.


16. 1. Haradatta takes ākām here to mean 'to drink water,' and thinks that it is forbidden to do this standing or in a bent position. Others refer the prohibition to 'sipping water for the sake of purification,' and translate, 'He shall not sip water standing or in a bent position (except in case of necessity),' i.e. if the bank of the river is so high that he cannot reach the water sitting down, and in this case he shall enter it up to his thighs or up to his navel.

2. Manu II, 60 and 62; V, 139; and Yāgñ. I, 20 and 27; Weber, Ind. Stud. X, 165. Haradatta observes, that the further particulars regarding purification by sipping water must be supplied from other Smrītis. The rule quoted by him is as follows: 'The performer should be sitting in a pure place, not on a seat, except when sipping water after dinner, and should sip thrice from his hand water which is free from bubbles and foam, and which he has attentively regarded, in such a quantity as would cover a Māshagrain. The water sipped by a Brahman should reach his heart, that sipped by a Kshatriya the throat, and that sipped by a Vaiṣya the palate. A Śūdra sips once as much as to wet his tongue.'
4. Some (declare, that he shall do so) twice.
5. He shall then touch (his lips) once (with the three middle fingers).
6. Some (declare, that he shall do so) twice.
7. Having sprinkled water on his left hand with his right, he shall touch both his feet, and his head and (the following three) organs, the eyes, the nose, and the ears.
8. Then he shall wash (his hands).
9. But if he is going to eat he shall, though pure, twice sip water, twice wipe (his mouth), and once touch (his lips).
10. He shall rub the gums and the inner part of his lips (with his finger or with a piece of wood) and then sip water.
11. He does not become impure by the hair (of his moustaches) getting into his mouth, as long as he does not touch them with his hand.
12. If (in talking), drops (of saliva) are perceived to fall from his mouth, then he shall sip water.
13. Some declare, that if (the saliva falls) on the ground, he need not sip water.
14. On touching during sleep or in sternutation the effluvia of the nose or of the eyes, on touching blood, hair, fire, kine, a Brâhmaṇa, or a woman, and

The eyes are to be touched with the thumb and the fourth finger, either at once, or one after the other, the nostrils with the thumb and the second finger, the ears with the thumb and the small finger.

11. Haradatta observes that this Sūtra shows, that every other foreign substance brought with the food into the mouth, makes the food 'leavings' and the eater impure. Manu V, 141.
12. Manu V, 141 declares sipping to be unnecessary in this case.
after having walked on the high road, and after having touched an unclean (thing or an impure man), and after having put on his lower garment, he shall either bathe or sip or merely touch water (until he considers himself clean).

15. (Or he may touch) moist cowdung, wet herbs, or moist earth.

16. He shall not eat meat which has been cut with a sword (or knife) used for killing.

17. He shall not bite off with his teeth (pieces from) cakes (roots or fruits).

18. He shall not eat in the house of a (relation within six degrees) where a person has died, before the ten days (of impurity) have elapsed.

19. (Nor shall he eat in a house) where a lying-in woman has not (yet) come out (of the lying-in chamber),

20. (Nor in a house) where a corpse lies.

21. Food touched by a (Brāhmaṇa or other high-caste person) who is impure, becomes impure, but not unfit for eating.

18. 'The term "ten days" is used in order to indicate the time of impurity generally. In some cases, as that of a Kshatriya, this lasts longer. In other cases, where the impurity lasts thirty-six hours only, (the abstention from dining in such houses is shorter.)'—Haradatta. Manu IV, 217.

19. A lying-in woman is impure, and must not be touched during the first ten days after her confinement. During this time, she exclusively occupies the Sūṭikāgrīha or lying-in chamber. Manu IV, 217.

20. Haradatta remarks that in the case of the death of a person who is not a relation, it is customary to place at the distance of 'one hundred bows' a lamp and water-vessel, and to eat (beyond that distance).

21. 'Food which is simply impure, may be purified by putting it on the fire, sprinkling it with water, touching it with ashes or earth, and praising it.'—Haradatta.
22. But what has been brought (be it touched or not) by an impure Sūdra, must not be eaten,
23. Nor that food in which there is a hair,
24. Or any other unclean substance.
25. (Nor must that food be eaten) which has been touched with an unclean substance (such as garlic),
26. Nor that in which an insect living on impure substances is found,
27. Nor that in which excrements or limbs of a mouse are found, nor that which has been touched by the foot (even of a pure person),
28. Nor what has been (touched) with the hem of a garment,
29. Nor that which has been touched by a dog or an Apapātra,
30. Nor what has been brought in the hem of a garment, (even though the garment may be) clean,

22. Others say, that the food becomes unfit for eating, only, if in bringing it, the Sūdra has touched it.—Haradatta.
23. Manu IV, 207; Yāgñ. I, 167. 'But this rule holds good only if the hair had been cooked with the food. If a hair falls into it at dinner, then it is to be purified by an addition of clarified butter, and may be eaten.'—Haradatta.
24. Haradatta quotes a passage from Baudhāyana, which enumerates as 'unclean things' here intended, 'hair, worms or beetles, nail-parings, excrements of rats.' The rule must be understood as the preceding, i.e. in case these things have been cooked with the food.
26. Manu IV, 207; Yāgñ. I, 167, 168. This Sūtra must be read with Sūtra 23 above.
29. Manu IV, 208; Yāgñ. I, 167. Apapātras are persons whom one must not allow to eat from one's dishes, e.g. Kandālas, Patitas, a woman in her courses or during the ten days of impurity after confinement. See also above, I, 1, 3, 25.
31. Nor what has been brought at night by a female slave.

32. If during his meal,

**Praśna I, Pātala 5, Khaṇḍa 17.**

1. A Śūdra touches him, (then he shall leave off eating.)

2. Nor shall he eat sitting in the same row with unworthy people.

3. Nor shall he eat (sitting in the same row with persons) amongst whom one, whilst they eat, (leaves off) and without rising, gives his leavings to his pupils or sips water;

4. Nor (shall he eat) where they give him food, reviling him.

5. Nor (shall he eat) what has been smelt at by men or other impure (beings, as cats).

6. He shall not eat in a ship,

7. Nor on a wooden platform.

8. He may eat sitting on ground which has been

31. Haradatta thinks, that as the Śūtra has the feminine gender, dāśī, it does not matter if a male slave brings the food. But others forbid also this.

17. 1. ‘Some say, that this Śūtra indicates that the touch of a Śūdra does not defile at any other time but at dinner, whilst others hold that a Śūdra’s touch defiles always, and that the Śūtra is intended to indicate an excess of impurity, if it happens at dinner-time.’—Haradatta.

2. ‘Unworthy people are those who are neither of good family, nor possess learning and virtue.’—Haradatta.

3. According to Haradatta a person who misbehaves thus, is called ‘a dinner-thorn.’ This point of etiquette is strictly observed in our days also. Manu IV, 212.


5. ‘As the text has avaghrata, “smelt at,” it does not matter if they smell the food from a distance.’—Haradatta.
purified (by the application of cowdung and the like).

9. (If he eats) out of an earthen vessel, he shall eat out of one that has not been used (for cooking).

10. (If he can get) a used vessel (only, he shall eat from it), after having heated it thoroughly.

11. A vessel made of metal becomes pure by being scoured with ashes and the like.

12. A wooden vessel becomes pure by being scraped.

13. At a sacrifice (the vessels must be cleaned) according to the precepts of the Veda.

14. He shall not eat food which has been bought or obtained ready-prepared in the market.

15. Nor (shall he eat) flavoured food (bought in the market) excepting raw meat, honey, and salt.

16. Oil and clarified butter (bought in the market) he may use, after having sprinkled them with water.

17. Prepared food which has stood for a night, must neither be eaten nor drunk.

18. Nor (should prepared food) that has turned sour (be used in any way).

19. (The preceding two rules do) not (hold good

11. 'It must be understood from other Sārvasīs, that brass is to be cleaned with ashes, copper with acids, silver with cowdung, and gold with water.'—Haradatta. Manu V, 114.


16. 'Having sprinkled them with water and purified them by boiling; or, according to others, mixing them with so much water as will not spoil them.'—Haradatta.

17. The Sanskrit has two terms for 'eating;' the first 'khād' applies to hard substances, the second 'ad' to soft substances. Manu IV, 211; Yāgñ. I, 167.

18. Manu IV, 211; V, 9; Yāgñ. I, 167.

in regard to) the juice of sugar-cane, roasted rice-grains, porridge prepared with whey, roasted yava, gruel, vegetables, meat, flour, milk and preparations from it, roots and fruits of herbs and trees.

20. (Substances which have turned) sour without being mixed with anything else (are to be avoided).

21. All intoxicating drinks are forbidden.

22. Likewise sheep's milk.

23. Likewise the milk of camels, of does, of animals that give milk while big with young, of those that bear twins, and of (one-hoofed animals),

24. Likewise the milk of a cow (buffalo-cow or she-goat) during the (first) ten days (after their giving birth to young ones),

25. Likewise (food mixed) with herbs which serve for preparing intoxicating liquors,

26. (Likewise) red garlic, onions, and leeks,

27. Likewise anything else which (those who are learned in the law) forbid.

28. Mushrooms ought not to be eaten; that has been declared in a Brâhmaṇa;

20. According to Haradatta, Āpastamba returns once more to the question about sour food, in order to teach that dishes prepared with curds and other sour substances may be eaten.

22. Manu V, 8; Yâgû. I, 170.

23. Manu V, 8, 9; Yâgû. I, 170. "Sandhini, translated by "females that give milk while big with young," means, according to others, "female animals that give milk once a day.""—Haradatta.

24. Manu V, 8.


27. Haradatta observes that Āpastamba, finding the list of forbidden vegetables too long, refers his pupils to the advice of the Sishâs. The force of this Sûtra is exactly the same as that of I, 3, 11, 38.

29. (Nor the meat) of one-hoofed animals, of camels, of the Gayal, of village pigs, of Sarabhas, and of cattle.
30. (But the meat) of milch-cows and oxen may be eaten.
31. The Vâgasaneyaka declares 'bull’s flesh is fit for offerings.'
32. Amongst birds that scratch with their feet for food, the (tame) cock (must not be eaten).
33. Amongst birds that feed thrusting forward their beak, the (heron, called) Plava (or Saka\tabila, must not be eaten).
34. Carnivorous (birds are forbidden),
35. Likewise the Hamsa, the Bhāsa, the Brâhma\ni duck, and the falcon.
36. Common cranes and Sâras-cranes (are not to be eaten) with the exception of the leather-nosed Lakshmana.
37. Five-toed animals (ought not to be eaten) with the exception of the Iguana, the tortoise, the

29. The camel, Gayal, and Sarabha are mentioned as 'forbidden animals,' Satapatha-br. I, 2, 1, 8; Aitareya-br. II, 1, 8; see also Weber, Ind. Stud. X, 62; Manu V, 11, 18; Yâgñ. I, 172, 176.
33. Manu V, 12; Yâgñ. I, 172.
34. Manu V, 11; Yâgñ. I, 172.
36. Other commentators take the whole Sûtra as one compound, and explain it as an exception to Sûtra 34. In that case the translation runs thus: ('Carnivorous birds are forbidden) except the Kruñ\ka, Krauñ\ka, Vârdhrâñ\sa, and Lakshmana.'—Haradatta. This translation is objectionable, because both the Kruñ\kas, now called Kulam or Kûñ\k, and the Krauñ\ka, the red-crested crane, now called Sâras (Cyrus), feed on grain. Manu V, 12; Yâgñ. I, 172.
37. Manu V, 18; Yâgñ. I, 177. Pûtikhasha is, according to Haradatta, an animal resembling a hare, and found in the Himalayas.
boar called Svâvît, the porcupine, the rhinoceros, the hare, and the Pûtikhasha.

38. Amongst fishes, the K'el'a ought not to be eaten,

39. Nor the snake-headed fish, nor the alligator, nor those which live on flesh only, nor those which are misshaped (like) mermen.

**Prasna I, Patala 6, Khanda 18.**

1. Honey, uncooked (grain), venison, land, roots, fruits, (a promise of) safety, a pasture for cattle, a house, and fodder for a draught-ox may be accepted (even) from an Ugra.

2. Hárita declares, that even these (presents) are to be accepted only if they have been obtained by a pupil.

3. Or they (Brâhmana householders) may accept (from an Ugra) uncooked or (a little) unflavoured boiled food.

4. (Of such food) they shall not take a great quantity (but only so much as suffices to support life).

5. If (in times of distress) he is unable to keep himself, he may eat (food obtained from anybody),

39. Haradatta closes this chapter on flesh-eating by quoting Manu V, 56, which declares flesh-eating, drinking spirituous liquor, and promiscuous intercourse to be allowable, but the abstinence therefrom of greater merit. He states that the whole chapter must be understood in this sense.

18. 1. Manu IV, 247. 'Ugra denotes either a bad twice-born man or the offspring of a Vaisya and of a Sûdra-woman. Other persons of a similar character must be understood to be included by the term.'—Haradatta.

4. Also this rule seems to belong to Hârita, on account of its close connexion with the preceding two.
6. After having touched it (once) with gold,
7. Or (having touched it with) fire.
8. He shall not be too eager after (such a way of living). He shall leave it when he has obtained a (lawful) livelihood.

9. (A student of the Brahmanic caste) who has returned home shall not eat (in the house) of people belonging to the three tribes, beginning with the Kshatriya (i.e. of Kshatriyas, Vaisyas, and Sudras).

10. He may (usually) eat (the food) of a Brâhma on account of (the giver's) character (as a Brâhma). It must be avoided for particular reasons only.

11. He shall not eat in a house where (the host) performs a rite which is not a rite of penance, whilst he ought to perform a penance.

12. But when the penance has been performed, he may eat (in that house).

8. Haradatta quotes, in support of the last Sûtras, a passage of the Khândogya Upanishad, I, 10, 1, and one from the Rig-veda, IV, 18, 13, according to which it would be lawful to eat even impure food, as a dog's entrails, under such circumstances. Other commentators explain this and the preceding three Sûtras differently. According to them the translation would run thus: 'If he himself does not find any livelihood (in times of distress, he may dwell even with low-caste people who give him something to eat, and) he may eat (food given by them) paying for it with (some small gift in) gold or with animals.' This second explanation is perhaps preferable.


11. 'If a Brâhma who has been ordered to perform a penance, performs a Vaisvadeva or other rite without heeding the order of his spiritual teacher, then a student who has returned home ought not to eat in his house, until the enjoined penance has been performed.'—Haradatta.

12. 'The use of the part. perf. pass. "performed" indicates that he must not eat there, whilst the penance is being performed.'—Haradatta.
13. According to some (food offered by people) of any caste, who follow the laws prescribed for them, except that of Sūdras, may be eaten.

14. (In times of distress) even the food of a Sūdra, who lives under one’s protection for the sake of spiritual merit, (may be eaten.)

15. He may eat it, after having touched it (once) with gold or with fire. He shall not be too eager after (such a way of living). He shall leave it when he obtains a (lawful) livelihood.

16. Food received from a multitude of givers must not be eaten,

17. Nor food offered by a general invitation (to all comers).

18. Food offered by an artisan must not be eaten,

19. Nor (that of men) who live by the use of arms (with the exception of Kshatriyas),

20. Nor (that of men) who live by letting lodgings or land.

21. A (professional) physician is a person whose food must not be eaten,

22. (Also) a usurer,

23. (Also) a Brāhmaṇa who has performed the
Dikshaṇiyeshṭi (or initiatory ceremony of the Soma-sacrifice) before he has bought the king (Soma).

24. (The food given by a person who has performed the Dikshaṇiyeshṭi may be eaten), when the victim sacred to Agni and Soma has been slain,

25. Or after that the omentum of the victim (sacred to Agni and Soma) has been offered.

26. For a Brāhmaṇa declares, 'Or they may eat from the remainder of the animal, after having set apart a portion for the offering.'

27. A eunuch (is a person whose food must not be eaten),

28. (Likewise) the (professional) messenger employed by a king (or others),

29. (Likewise a Brāhmaṇa) who offers substances that are not fit for a sacrifice,

30. (Likewise) a spy,

31. (Also) a person who has become a hermit without (being authorized thereto by) the rules (of the law),

32. (Also) he who forsakes the sacred fires (without performing the sacrifice necessary on that occasion),

27. Manu IV, 211; Yāgūṇ. I, 161.
28. The village or town messengers are always men of the lowest castes, such as the Mahārs of Mahārāṣṭhāra.
29. 'For example, he who offers human blood in a magic rite.'—Haradatta.
30. Haradatta explains kārī, translated by 'spy,' to mean 'a secret adherent of the Sākta sect' (gūḍhākārī, sāktaṅ). The existence of this sect in early times has not hitherto been proved.
31. Haradatta gives the Sākyas or Bauddhas as an instance. But it is doubtful, whether Ápastamba meant to refer to them, though it seems probable that heretics are intended.
33. Likewise a learned Brähmana who avoids everybody, or eats the food of anybody, or neglects the (daily) recitation of the Veda, (and) he whose (only living) wife is of the Súdra caste.

Prasna I, Patala 6, Khanda 19.

1. A drunken man, a madman, a prisoner, he who learns the Veda from his son, a creditor who sits with his debtor (hindering the fulfilment of his duties), a debtor who thus sits (with his creditor are persons whose food must not be eaten) as long as they are thus engaged or in that state.

2. Who (then) are those whose food may be eaten?

3. Kaṇva declares, that it is he who wishes to give.

4. Kautsya declares, that it is he who is holy.

5. Vārshyāyāvi declares, that it is every giver (of food).

6. For if guilt remains fixed on the man (who committed a crime, then food given by a sinner) may be eaten (because the guilt cannot leave the sinner).

33. 'Who avoids everybody, i.e. who neither invites nor dines with anybody.'—Haradatta.

19. 1. Manu IV, 207; Yāgñi I, 161, 162. Another commentator explains awika, translated above 'he who learns the Veda from his son,' by 'a money-lender,' and combines pratyupavishṭah with this word, i.e. 'a money-lender who sits with his debtor hindering him from fulfilling his duties.' This manner of forcing a debtor to pay, which is also called Ārāṇī (see Manu VIII, 49), is, though illegal, resorted to sometimes even now.

2. 'The object of this Sūtra is to introduce the great variety of opinions quoted below.'—Haradatta.

4. 'Holy' means not only 'following his lawful occupations,' but particularly 'practising austerities, reciting prayers, and offering burnt-oblations.'—Haradatta.
But if guilt can leave (the sinner at any time, then food given by the sinner may be eaten because) he becomes pure by the gift (which he makes).

7. Offered food, which is pure, may be eaten, according to Eka, Kuṇika, Kāuva, Kutsa, and Pushkarasādi.

8. Vārshyāyani's opinion is, that (food) given unasked (may be accepted) from anybody.

9. (Food offered) willingly by a holy man may be eaten.

10. Food given unwillingly by a holy man ought not to be eaten.

11. Food offered unasked by any person whatsoever may be eaten.

12. 'But not if it be given after an express previous announcement;' thus says Hárīta.

13. Now they quote also in a Purāṇa the following two verses:

14. 'The Lord of creatures has declared, that food offered unasked and brought by the giver himself, may be eaten, though (the giver be) a sinner, provided the gift has not been announced beforehand. The Manes of the ancestors of that man who spurns such food, do not eat (his oblations) for fifteen years, nor does the fire carry his offerings (to the gods).'

15. (Another verse from a Purāṇa declares): 'The food given by a physician, a hunter, a surgeon, a

10. Another commentator explains this Sūtra thus: 'He need not eat the food offered by a righteous man, if he himself does not wish to do so.'—Haradatta.

14. See Manu IV, 248 and 249, where these identical verses occur.

15. Manu IV, 211, 212.
fowler, an unfaithful wife, or a eunuch must not be eaten.'

16. Now (in confirmation of this) they quote (the following verse): 'The murderer of a Brâhma is learned in the Veda heaps his guilt on his guest, an innocent man on his calumniator, a thief set at liberty on the king, and the petitioner on him who makes false promises.'

PRASNA I, PATALA 7, KHANDA 20.

1. He shall not fulfil his sacred duties merely in order to acquire these worldly objects (as fame, gain, and honour).

2. For when they ought to bring rewards, (duties thus fulfilled) become fruitless.

3. (Worldly benefits) are produced as accessories (to the fulfilment of the law), just as in the case of a mango tree, which is planted in order to obtain fruit, shade and fragrance (are accessory advantages).

4. But if (worldly advantages) are not produced, (then at least) the sacred duties have been fulfilled.

5. Let him not become irritated at, nor be deceived by the speeches of hypocrites, of rogues, of infidels, and of fools.

6. For Virtue and Sin do not go about and say, 'Here we are;' nor do Gods, Gandharvas, or Manes say (to men), 'This is virtue, that is sin.'

7. But that is virtue, the practice of which wise

16. Regarding the liberation of the thief, see Āpastamba I, 9. 25, 4. A similar verse occurs Manu VIII, 317, which has caused the confusion observable in many MSS., as has been stated in the critical notes to the text.

20. 7. The Sūtra is intended to show how the law should be ascertained in difficult cases. Haradatta quotes here the passage of
men of the three twice-born castes praise; what they blame, is sin.

8. He shall regulate his course of action according to the conduct which in all countries is unanimously approved of by men of the three twice-born castes, who have been properly obedient (to their teachers), who are aged, of subdued senses, neither given to avarice, nor hypocrites.

9. Acting thus he will gain both worlds.

10. Trade is not lawful for a Brâhmaṇa.

11. In times of distress he may trade in marketable goods, avoiding the following, that are forbidden:

12. (Particularly) men, condiments and liquids, colours, perfumes, food, skins, heifers, substances used for glueing (such as lac), water, young corn-stalks, substances from which spirituous liquor may be extracted, red and black pepper, corn, flesh, arms, and the hope of rewards for meritorious deeds.

13. Among (the various kinds of) grain he shall especially not sell sesamum or rice (except he have grown them himself).

14. The exchange of the one of these (above-mentioned goods) for the other is likewise unlawful.

15. But food (may be exchanged) for food, and

Yâgû. I, 9, on Parishads, and states that the plural āryāḥ shows that three or four must be employed to arrive at a decision. See also Manu XII, 108 seq.


11. This Sūtra, which specifies only one part of a Vaisya's occupations as permissible for Brâhmaṇas in distress, implies, according to Haradatta, that his other occupations also, as well as those of a Kshatriya, are permissible. Manu IV, 6; X, 82; Yâgû. III, 35.


13. The exception stated above, is given by Haradatta on the authority of Manu X, 90; Yâgû. III, 39.

15. 'From the permission to exchange learning for learning, it
slaves for slaves, and condiments for condiments, and perfumes for perfumes, and learning for learning.

16. Let him traffic with lawful merchandise which he has not bought,

**Prasna I, Patala 7, Khanda 21.**

1. With Muṅga-grass, Balbaga-grass (and articles made of them), roots, and fruits,

2. And with (other kinds of) grass and wood which have not been worked up (into objects of use).

3. He shall not be too eager (after such a livelihood).

4. If he obtains (another lawful) livelihood, he shall leave off (trading).

5. Intercourse with fallen men is not ordained,

6. Nor with Apapātras.

7. Now (follows the enumeration of) the actions which cause loss of caste (Pataniya).

8. (These are) stealing (gold), crimes whereby one becomes an Abhīsasta, homicide, neglect of the Vedas, causing abortion, incestuous connexion with relations born from the same womb as one's mother

may be known that it is not lawful to sell it.'—Haradatta. Manu X, 94.

21. 2. 'Since it is known that Muṅga and Balbaga are kinds of grass, it may be inferred from their being especially mentioned (in Sūtra 1) that objects made of them (may be also sold).’—Haradatta.


6. Regarding the definition of the word Apapātra, see above, I, 5, 16, 29.

8. The crimes by which a person becomes Abhīsasta are enumerated below, I, 9, 24, 6 seq., where an explanation of the term will be given.
or father, and with the offspring of such persons, drinking spirituous liquor, and intercourse with persons the intercourse with whom is forbidden.

9. That man falls who has connexion with a female friend of a female Guru, or with a female friend of a male Guru, or with any married woman.

10. Some (teachers declare), that he does not fall by having connexion with any other married female except his teacher's wife.

11. Constant commission of (other) sins (besides those enumerated above) also causes a man to lose his caste.

12. Now follows (the enumeration of) the acts which make men impure (Asukikara).

13. (These are) the cohabitation of Aryan women with Sudras,

14. Eating the flesh of forbidden (creatures),

15. As of a dog, a man, village cocks or pigs, carnivorous animals,

16. Eating the excrements of men,

17. Eating what is left by a Sudra, the cohabitation of Aryans with Apapâtra women.

18. Some declare, that these acts also cause a man to lose his caste.

19. Other acts besides those (enumerated) are causes of impurity. He who learns (that a man has) committed a sin, shall not be the first to make it known to others; but he shall avoid the (sinner), when performing religious ceremonies.

9. Regarding the 'male Gurus' see above. By 'female Gurus' their wives are meant.

10. I.e. he need not perform so heavy a penance.

19. 'That is to say, he is not to invite the sinner to dinners, given at the occasion of religious ceremonies.'—Haradatta.
P R A S N A  I,  P A T A L A  8,  K H A N D A  2 2.

1. He shall employ the means which tend to the acquisition of (the knowledge of) the Ātman, which are attended by the consequent (destruction of the passions, and) which prevent the wandering (of the mind from its object, and) fix it on the contemplation of the Ātman.

2. There is no higher (object) than the attainment of (the knowledge of the) Ātman.

3. We shall quote the verses (from the Veda) which refer to the attainment of (the knowledge of) the Ātman.

4. All living creatures are the dwelling of him who lies enveloped in matter, who is immortal and who is spotless. Those become immortal who worship him who is immovable and lives in a movable dwelling.

5. Despising all that which in this world is called an object (of the senses) a wise man shall strive after the (knowledge of the) Ātman.

22. 1. The knowledge of the Vedânta and the means which prepare men for the knowledge of the Ātman, the 'absolute, the universal soul,' are placed in this Pañâla at the head of the penances, because they are most efficacious for the removal of all sin. The means are absence of anger &c., which are enumerated I, 8, 23, 6.

2. Haradatta gives in his commentary a lengthy discussion on the Ātman, which corresponds nearly to Saṅkara's Introduction to and Commentary on the first Sūtra of Bādarāyana.

3. The following verses, according to Haradatta, are taken from an Upanishad.

4. The spotless one &c. is the Paramātman. The spots are merit and demerit which, residing in the Manas, the internal organ of perception, are only falsely attributed to the Ātman, 'the soul.' To become immortal means 'to obtain final liberation.'

5. It seems to me that Haradatta's explanation of the words
6. O pupil, I, who had not recognised in my own self the great self-luminous, universal, (absolutely) free Ātman, which must be obtained without the mediation of anything else, desired (to find) it in others (the senses). (But now as I have obtained the pure knowledge, I do so no more.) Therefore follow thou also this good road that leads to welfare (salvation), and not the one that leads into misfortune (new births).

7. It is he who is the eternal part in all creatures, whose essence is wisdom, who is immortal, unchangeable, destitute of limbs, of voice, of the (subtle) body, (even) of touch, exceedingly pure; he is the universe, he is the highest goal; (he dwells in the middle of the body as) the Vishuvat day is (the middle of a Sattra-sacrifice); he, forsooth, is (accessible to all) like a town intersected by many streets.

8. He who meditates on him, and everywhere and always lives according to his (commandments), and who, full of devotion, sees him who is difficult to be seen and subtle, will rejoice in (his) heaven.

‘idam idi ha idi ha’ is wrong. They ought to be divided thus, ‘idamid, iha id, iha loke.’ The general sense remains the same, and there is no necessity to assume very curious and otherwise unknown Vedic forms.

6. The verse is addressed by a teacher to his pupil. My translation strictly follows Haradatta’s gloss. But his interpretation is open to many doubts. However, I am unable to suggest anything better.

7. The Sûtra contains a further description of the Paramâtman.

8. Haradatta explains the word vish/ap, ‘heaven,’ by ‘pain-freed greatness,’ apparently misled by a bad etymology. The heaven of the Ātman is, of course, liberation, that state where the individual soul becomes merged in the Brahman or Paramâtman, which is pure essence, intelligence and joy.
Prasna I, Patala 8, Khanda 23.

1. That Brāhmaṇa, who is wise and recognises all creatures to be in the Ātman, who pondering (thereon) does not become bewildered, and who recognises the Ātman in every (created) thing, shines, forsooth, in heaven.

2. He, who is intelligence itself and subtler than the thread of the lotus-fibre, pervades the universe, and who, unchangeable and larger than the earth, contains the universe; he, who is different from the knowledge of this world, which is obtained by the senses and which is identical with its objects, possesses the highest (form consisting of absolute knowledge). From him, who divides himself, spring all (created) bodies. He is the primary cause, he is eternal, he is unchangeable.

3. But the eradication of the faults is brought about in this life by the means (called Yoga). A wise man who has eradicated the (faults) which destroy the creatures, obtains salvation.

4. Now we will enumerate the faults which tend to destroy the creatures.

5. (These are) anger, exultation, grumbling, covetousness, perplexity, doing injury (to anybody), hypocrisy, lying, gluttony, calumny, envy, lust, secret hatred, neglect to keep the senses in subjection, neglect to concentrate the mind. The eradication of these (faults) takes place through the means of (salvation called) Yoga.

6. Freedom from anger, from exultation, from

23. 2. This Sūtra again contains a description of the Paramātman. The translation strictly follows the commentary, though the explanation, given in the latter, is open to objections.
grumbling, from covetousness, from perplexity, from hypocrisy (and) hurtfulness; truthfulness, moderation in eating, silencing slander, freedom from envy, self-denying liberality, avoiding to accept gifts, uprightness, affability, extinction of the passions, subjection of the senses, peace with all created beings, concentration (of the mind on the contemplation of the Ātman), regulation of one’s conduct according to that of the Āryas, peacefulness and contentedness;—these (good qualities) have been settled by the agreement (of the wise) for all (the four) orders; he who, according to the precepts of the sacred law, practises these, enters the universal soul.

PRASNA I, PATALA 9, KHANDA 24.

1. He who has killed a Kshatriya shall give a thousand cows (to Brāhmaṇas) for the expiation of his sin.

24. 1. Manu XI, 128; Yāg. III, 266. Others explain the phrase vairayataṇārtham, ‘for the expiation of his sin,’ thus: ‘He, who is slain by anybody, becomes, in dying, an enemy of his slayer (and thinks), “O that I might slay him in another life,” for the removal of this enmity!’—Haradatta. I am strongly inclined to agree with the other commentator, and to translate vairayataṇārtham, ‘in order to remove the enmity.’ I recognise in this fine a remnant of the law permitting compositions for murder which was in force in ancient Greece and among the Teutonic nations. Under the explanation adopted by Haradatta, it is impossible to find a reasonable interpretation for prāyaścitārthah, Śūtra 4. Haradatta, seduced by the parallel passage of Manu, takes it to be identical with vairayataṇārtham. I propose to translate our Śūtra thus: ‘He who has killed a Kshatriya shall give a thousand cows (to the relations of the murdered man) in order to remove the enmity.’ According to Baudhāyana, Pr. I, Adhy. 10, the cows are to be given to the king: Kṣhatriyavadhe gosahasram vṛṣhabhādhikam rāgāṇa uṣtriṇād vairayataṇārtham.
2. (He shall give) a hundred cows for a Vaisya,
3. Ten for a Sūdra,
4. And in every one (of these cases) one bull (must be given) in excess (of the number of cows) for the sake of expiation.
5. And if women of the (three castes mentioned have been slain) the same (composition must be paid).
6. He who has slain a man belonging to the two (first-mentioned castes) who had studied the Veda, or had been initiated for the performance of a Soma-sacrifice, becomes an Abhisasta.
7. And (he is called an Abhisasta) who has slain a man belonging merely to the Brāhmaṇa caste (though he has not studied the Veda or been initiated for a Soma-sacrifice),
8. Likewise he who has destroyed an embryo of a (Brāhmaṇa, even though its sex be) indistinguishable,
9. Or a woman (of the Brāhmaṇa caste) during her courses.
10. (Now follows) the penance for him (who is an Abhisasta).
11. He (himself) shall erect a hut in the forest.

6. Manu XI, 87. Abhisasta means literally 'accused, accursed,' and corresponds in Āpastamba's terminology to the mahāpātakīn of Manu and Yāgñavalkya, instead of which latter word Manu uses it occasionally, e. g. II, 185.
9. 'Others interpret ātreyi, "during her courses," by "belonging to the race of Atri."'—Haradatta.
11. Others say that he may carry the skull of any corpse. This Sūtra is to be construed with Sūtra 14, Sūtras 12 and 13 being inserted parenthetically.—Haradatta. Manu XI, 72–78; Yāgñ. III, 243.
restrain his speech, carry (on his stick) the skull (of the person slain) like a flag, and cover the space from his navel to his knees with a quarter of a piece of hempen cloth.

12. The path for him when he goes to a village, is the space between the tracks (of the wheels).

13. And if he sees another (Ârya), he shall step out of the road (to the distance of two yards).

14. He shall go to the village, carrying a broken tray of metal of an inferior quality.

15. He may go to seven houses only, (crying,) 'Who will give alms to an Abhisasta?'

16. That is (the way in which he must gain) his livelihood.

17. If he does not obtain anything (at the seven houses), he must fast.

18. And (whilst performing this penance) he must tend cows.

19. When they leave and enter the village, that is the second occasion (on which he may enter) the village.

20. After having performed (this penance) for twelve years, (he must perform) the ceremony known (by custom), through which he is re-admitted into the society of the good.

21. Or (after having performed the twelve years' penance), he may build a hut on the path of robbers, and live there, trying to take from them the cows of Brâhmanas. He is free (from his sin), when thrice

20. 'I. e. after having performed the penance, he shall take grass and offer it to a cow. If the cow approaches and confidingly eats, then one should know that he has performed the penance properly, not otherwise.'—Haradatta. Manu XI, 195 and 196.

Penance.

he has been defeated by them, or thrice he has vanquished them.

22. Or he is freed (from his sin), if (after the twelve years' penance) he bathes (with the priests) at the end of a horse-sacrifice.

23. This very same (penance is ordained) for him who, when his duty and love of gain come into conflict, chooses the gain.

24. If he has slain a Guru or a Brâhmaṇa, who has studied the Veda and finished the ceremonies of a Soma-sacrifice, he shall live according to this very same rule until his last breath.

25. He cannot be purified in this life. But his sin is removed (after death).

Praśna I, Patala 9, Khanda 25.

1. He who has had connexion with a Guru's wife shall cut off his organ together with the testicles, take them into his joined hands and walk towards the south without stopping, until he falls down dead.

2. Or he may die embracing a heated metal image of a woman.


23. 'Or the Sūtra may have reference to unrighteous gain acquired by false testimony and the like.'—Haradatta.

24. 'Guru means "the father and the rest."'—Haradatta.

25. 'His sin is removed after death. Hence the meaning is that his sons or other (relations) may perform the funeral ceremonies and the like. But others think that the first part of the Sūtra forbids this, and that the meaning of pratyāpatti (can be purified) is "connexion by being received as a son or other relation."'—Haradatta.

25. 1. Haradatta's explanation of a 'Guru's wife' by 'mother' rests on a comparison of similar passages from other Smṛtis, where a different 'penance' is prescribed for incestuous intercourse with other near relations. Manu XI, 105; Yāgñ. III, 259.

3. A drinker of spirituous liquor shall drink exceedingly hot liquor so that he dies.
4. A thief shall go to the king with flying hair, carrying a club on his shoulder, and tell him his deed. He (the king) shall give him a blow with that (club). If the thief dies, his sin is expiated.
5. If he is forgiven (by the king), the guilt falls upon him who forgives him,
6. Or he may throw himself into the fire, or perform repeatedly severe austerities,
7. Or he may kill himself by diminishing daily his portion of food,
8. Or he may perform a *Krikkhra* penance (uninterruptedly) for one year.
9. Now they quote also (the following verse):
10. Those who have committed a theft (of gold), drunk spirituous liquor, or had connexion with a Guru's wife, but not those who have slain a Brāhmaṇa, shall eat every fourth meal-time a little food, bathe at the times of the three libations (morning, noon, and evening), passing the day standing and the night sitting. After the lapse of three years they throw off their guilt.
11. (A man of any caste) excepting the first, who

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8. According to Haradatta this Sūtra refers to all kinds of sins, and it must be understood that the *Krikkhra* penances must be heavy for great crimes, and lighter for smaller faults; see also below, I, 9, 27, 7 and 8.
9. Haradatta states that the verse is taken from a Purāṇa.
has slain a man of the first caste, shall go on a battle-field and place himself (between the two hostile armies). There they shall kill him (and thereby he becomes pure).

12. Or such a sinner may tear from his body and make the priest offer as a burnt-offering his hair, skin, flesh, and the rest, and then throw himself into the fire.

13. If a crow, a chameleon, a peacock, a Brâhmaṇi duck, a Hamsa, the vulture called Bhâsa, a frog, an ichneumon, a musk-rat, or a dog has been killed, then the same penance as for a Sûdra must be performed.

Prasna I, Patala 9, Khand 26.

1. (The same penance must be performed), if a milch-cow or a full-grown ox (has been slain), without a reason.

2. And for other animals (which have no bones), if an ox-load of them has been killed.

3. He who abuses a person who (on account of

12. The Mantras given in the commentary, and a parallel passage of Vâsishtha XX, show that this terrible penance is not altogether a mere theory of Ápastamba. Yâgñ. III, 247.

13. 'According to some, the penance must be performed if all these animals together have been slain; according to others, if only one of them has been killed.'—Haradatta. Manu XI, 132, 136; Yâgñ. III, 270-272.

26. 1. 'A reason' for hurting a cow is, according to Haradatta, anger, or the desire to obtain meat.

2. Manu XI, 141; Yâgñ. III, 269. That 'animals without bones,' i.e. insects or mollusks, are intended in the Sûtra is an inference, drawn by Haradatta from the parallel passages of Gautama, Manu, and Yâgñavalkya.

3. 'A person who ought not to be abused, i.e. a father, a teacher, and the like.'—Haradatta.
his venerability) ought not to be abused, or speaks an untruth (regarding any small matter) must abstain for three days from milk, pungent condiments, and salt.

4. (If the same sins have been committed) by a Sūdra, he must fast for seven days.

5. And the same (penances must also be performed) by women, (but not those which follow.)

6. He who cuts off a limb of a person for whose murder he would become an Abhisasta (must perform the penance prescribed for killing a Sūdra), if the life (of the person injured) has not been endangered.

7. He who has been guilty of conduct unworthy of an Aryan, of calumniating others, of actions contrary to the rule of conduct, of eating or drinking things forbidden, of connexion with a woman of the Sūdra caste, of an unnatural crime, of performing magic rites with intent (to harm his enemies) or (of hurting others) unintentionally, shall bathe and sprinkle himself with water, reciting the (seven) verses addressed to the Waters, or the verses addressed to Varuna, or (other verses chosen from the Anuvāka, called) Pavitra, in proportion to the frequency with which the crime has been committed.

5. The same penances, i.e. those prescribed I, 9, 24–I, 9, 26, 4. According to Haradatta this Sūtra is intended to teach that women shall not perform the penances which follow. Others, however, are of opinion that it is given in order to indicate that the preceding Sūtras apply to women by an atidesa, and that, according to a Smārta principle, applicable to such cases, it may be inferred, that women are to perform one-half only of the penances prescribed for men.

8. A (student) who has broken the vow of chastity, shall offer to Nirviti an ass, according to the manner of the Päkayagña-rites.

9. A Südra shall eat (the remainder) of that (offering).

10. (Now follows) the penance for him who transgresses the rules of studentship.

11. He shall for a year serve his teacher silently, emitting speech only during the daily study (of the Veda, in announcing necessary business to) his teacher or his teacher's wife, and whilst collecting alms.

12. The following (penances) which we are going to proclaim, may be performed for the same sin, and also for other sinful acts, which do not cause loss of caste.

13. He may either offer oblations to Kåma and Manyu (with the following two Mantras), 'Kåma (passion) has done it; Manyu (anger) has done it.' Or he may mutter (these Mantras).

14. Or, after having eaten sesamum or fasted on the days of the full and new moon he may, on the following day bathe, and stopping his breath, repeat the Gåyatri one thousand times, or he may do so without stopping his breath.


12. Regarding the Pataniya-crimes which cause loss of caste, see above, I, 7, 21, 7 seq.

13. Weber, Ind. Stud. X, 102. According to the greatness of the crime the number of the burnt-oblations must be increased and the prayers be repeated.
Prasna I, Patala 9, Khanda 27.

1. After having eaten sesamum or having fasted on the full moon day of the month Srāvana (July–August), he may on the following day bathe in the water of a great river and offer (a burnt-oblation of) one thousand pieces of sacred fuel, whilst reciting the Gāyatri, or he may mutter (the Gāyatri) as many times.

2. Or he may perform Ishās and Soma-sacrifices for the sake of purifying himself (from his sins).

3. After having eaten forbidden food, he must fast, until his entrails are empty.

4. That is (generally) attained after seven days.

5. Or he may during winter and during the dewy season (November–March) bathe in cold water both morning and evening.

6. Or he may perform a Krikkhra penance, which lasts twelve days.

7. The rule for the Krikkhra penance of twelve days (is the following): For three days he must not eat in the evening, and then for three days not in the morning; for three days he must live on food which has been given unasked, and three days he must not eat anything.

8. If he repeats this for a year, that is called a Krikkhra penance, which lasts for a year.

27. 1. 'The oblations of sacred fuel (samidh) are not to be accompanied by the exclamation Svāhā.'—Haradatta.

2. Ishās are the simplest forms of the Srauta-sacrifices, i.e. of those for which three fires are necessary.

3. For some particular kinds of forbidden food the same penance is prescribed, Manu XI, 153–154.

7. The same penance is described, under the name Prāgāpayya krikkhra, the Krikkhra invented by Prāgāpati, Manu XI, 212, and Yāgñ. III, 320.
9. Now follows another penance. He who has committed even a great many sins which do not cause him to fall, becomes free from guilt, if, fasting, he recites the entire Sâkhâ of his Veda three times consecutively.

10. He who cohabits with a non-Aryan woman, he who lends money at interest, he who drinks (other) spirituous liquors (than Surâ), he who praises everybody in a manner unworthy of a Brâhmaṇa. shall sit on grass, allowing his back to be scorched (by the sun).

11. A Brâhmaṇa removes the sin which he committed by serving one day and night (a man of) the black race, if he bathes for three years at every fourth meal-time.

**PRAVYA I, PATALA 10, KHANDA 28.**

1. He who, under any conditions whatsoever, covets (and takes) another man's possessions is a thief; thus (teach) Kautsa and Hârîta as well as Kauva and Pushkarasâdî.

2. Vârshyâyâvi declares, that there are exceptions to this law, in regard to some possessions.

3. If seeds ripening in the pod, food for a draught-ox (are taken), the owners ought not to forbid it.


11. The expression krîṣhu varna, 'the black race,' is truly Vedic. In the Rîg-veda it usually denotes the aboriginal races, and sometimes the demons. Others explain the Sûtra thus: A Brâhmaṇa removes the sin, which he committed by cohabiting for one night with a female of the Sûdra caste, &c.—Haradatta. The latter explanation has been adopted by Kullûka on Manu XI, 179.

28. 3. The same rule Manu emphatically ascribes to himself. Manu VIII, 339. But see also VIII, 331.
4. To take even these things in too great a quantity is sinful.
5. Hārīta declares, that in every case the permission (of the owner must be obtained) first.
6. He shall not go to visit a fallen teacher or blood relation.
7. Nor shall he accept the (means for procuring) enjoyments from such a person.
8. If he meets them accidentally he shall silently embrace (their feet) and pass on.
9. A mother does very many acts for her son, therefore he must constantly serve her, though she be fallen.
10. But (there shall be) no communion (with a fallen mother) in acts performed for the acquisition of spiritual merit.
11. Enjoyments taken unrighteously he shall give up; he shall say, 'I and sin (do not dwell together).'
Clothing himself with a garment reaching from the navel down to the knee, bathing daily, morn, noon, and evening, eating food which contains neither milk nor pungent condiments, nor salt, he shall not enter a house for twelve years.
12. After that he (may be) purified.
13. Then he may have intercourse with Aryans.
14. This penance may also be employed in the case of the other crimes which cause loss of caste (for which no penance has been ordained above).
15. But the violator of a Guru's bed shall enter a

7. Haradatta remarks, that this Sūtra implicitly forbids to accept the heritage of an outcast.
11. A similar but easier penance is prescribed, Manu XI, 194.
15. ' (This penance, which had been prescribed above, I, 9, 25, 1), is enjoined (once more), in order to show that it is not optional (as might be expected according to Sūtra 14).'—Haradatta.
hollow iron image and, having caused a fire to be lit, on both sides, he shall burn himself.

16. According to Harita, this (last-mentioned penance must) not (be performed).

17. For he who takes his own or another's life becomes an Abhisasta.

18. He (the violator of a Guru's bed) shall perform to his last breath (the penance) prescribed by that rule (Sūtra 11). He cannot be purified in this world. But (after death) his sin is taken away.

19. He who has unjustly forsaken his wife shall put on an ass's skin, with the hair turned outside, and beg in seven houses, saying, 'Give alms to him who forsook his wife.' That shall be his livelihood for six months.

20. But if a wife forsakes her husband, she shall perform the twelve-night Krikkhra penance for as long a time.

21. He who has killed a man learned in the Vedas and Vedāṅgas shall put on the skin of a dog or of an ass, with the hair turned outside, and take a human skull for his drinking-vessel,


1. And he shall take the foot of a bed instead of a staff and, proclaiming the name of his deed, he shall go about (saying), 'Who (gives) alms to the murderer of a Brāhmaṇa, learned in the Vedas and the Angas?' Obtaining thus his livelihood in the village, he shall dwell in an empty house or under a tree, (knowing that) he is not allowed to have intercourse with Aryans. According to this rule he shall act until his last breath. He cannot be purified in this world. But (after death) his sin is taken away.
2. He even who slays unintentionally, reaps nevertheless the result of his sin.
3. (His guilt is) greater, (if he slays) intentionally.
4. The same (principle applies) also to other sinful actions,
5. And also to good works.
6. A Brāhmaṇa shall not take a weapon into his hand, though he be only desirous of examining it.
7. In a Purâṇa (it has been declared), that he who slays an assailant does not sin, for (in that case) wrath meets wrath.
8. But Abhijastas shall live together in dwellings (outside the village); considering this their lawful (mode of life), they shall sacrifice for each other, teach each other, and marry amongst each other.
9. If they have begot sons, let them say to them: 'Go out from amongst us, for thus the Āryas, (throwing the guilt) upon us, will receive you (amongst their number).
10. For the organs do not become impure together with the man.

29. 5. Haradatta gives, as an example, the case where a warrior saves the property of a traveller from thieves. If the traveller turns out to be a Brāhmaṇa, and the warrior did not know his caste before rescuing his property, his merit will be less than if he had rescued knowingly the property of a Brāhmaṇa.
9. It is impossible to agree with Haradatta's explanation of the words to be addressed by Abhijastas to their children. No Vedic license can excuse the use of the second person plural instead of the third. I propose the following: 'Go out from among us; for thus (leaving the guilt) to us, you will be received (as) Āryas.' It is, however, not improbable that our text is disfigured by several very old corruptions. Baudhāyana, who (Prāṇa I, Adhy. 12) also gives the whole passage from Śūtra 8 to Śūtra 14, reads: pravṛgatāsmatta evam āryān sampratipatsyatha.
11. (The truth of) that may be learned from this (parallel case); a man deficient in limbs begets a son who possesses the full number of limbs.

12. Hārīta declares that this is wrong.

13. A wife is similar to the vessel which contains the curds (for the sacrifice).

14. For if one makes impure milk curdle (by mixing it with whey and water) in a milk-vessel and stirs it, no sacrificial rite can be performed with (the curds produced from) that. Just so no intercourse can be allowed with the impure seed which comes (from an Abhisasta).

15. Sorcery and curses (employed against a Brāhmaṇa) cause a man to become impure, but not loss of caste.

16. Hārīta declares that they cause loss of caste.

17. But crimes causing impurity must be expiated, (when no particular penance is prescribed,) by performing the penance enjoined for crimes causing loss of caste during twelve months, or twelve half months, or twelve twelve-nights, or twelve se'nights, or twelve times three days, or twelve days, or seven days, or three days, or two days, or one day.

18. Thus acts causing impurity must be expiated according to the manner in which the (sinful) act has been committed (whether intentionally or unintentionally).

11. 'In like manner a man who has lost his rights, (can) beget a son, who possesses the rights (of his caste). For the wife is also a cause (of the birth of the son), and she is guiltless.'—Haradatta.

13. The statements now following are those with which Āpāstamba agrees. Those contained in Sūtras 8–11 are merely the pūrvapaksha.
Prasna I, Patala 11, Khanda 30.

1. Some declare, that a student shall bathe after (having acquired) the knowledge of the Veda, (however long or short the time of his studentship may have been.)

2. (He may) also (bathe) after having kept the student's vow for forty-eight, (thirty-six or twenty-four) years, (though he may not have mastered the Veda.)

3. Some declare, that the student (shall bathe) after (having acquired) the knowledge of the Veda and after (the expiration of) his vow.

4. To all those persons who have bathed (in accordance with any of the above rules must be shown) the honour due to a Snātaka.

5. The reverence (shown to a Snātaka) brings, however, different rewards according to the degree of devotion or of learning (possessed by the person honoured).

6. Now follow the observances (chiefly to be kept) by a Snātaka.

7. He shall usually enter the village and leave it by the eastern or the northern gate.

8. During the morning and evening twilights, he shall sit outside the village, and not speak anything (referring to worldly matters).

9. (But an Agnihotri, who is occupied at home by oblations in the morning and evening, must not go

30. 1. The bath is taken at the end of the studentship, and forms part of the Samāvartana-ceremony. From this rite a student who has completed his course of study derives the name Snātaka, 'one who has bathed.' See also Weber, Ind. Stud. X, 125.
out; for) in the case of a conflict (of duties), that enjoined by the Veda is the more important.

10. He shall avoid all dyed dresses,
11. And all naturally black cloth.
12. He shall wear a dress that is neither shining.
13. Nor despicable, if he is able (to afford it).
14. And in the day-time he shall avoid to wrap up his head, except when voiding excrements.
15. But when voiding excrements, he shall envelop his head and place some (grass or the like) on the ground.
16. He shall not void excrements in the shade (of a tree, where travellers rest).
17. But he may discharge urine on his own shadow.
18. He shall not void excrements with his shoes on, nor on a ploughed field, nor on a path, nor in water.
19. He shall also avoid to spit into, or to have connexion with a woman in the water.
20. He shall not void excrements facing the fire, the sun, water, a Brâhmaṇa, a cow, or (images of) the gods.
21. He shall avoid to clean his body from excrements with a stone, a clod of earth, or with (boughs of) herbs or trees which he has broken off, whilst they were on the tree and full of sap.

10. The rule to wear white garments is given Yâgñ. I, 131; Manu IV, 35.
13. Manu IV, 34.
15. Manu IV, 49.
18. Manu IV, 45, 46; Yâgñ. I, 137.
19. Manu IV, 56.
20. Manu IV, 48, 52; Yâgñ. I, 134.
22. If possible, he shall not stretch out his feet towards a fire, water, a Brāhmaṇa, a cow, (images of) the gods, or a door.

23. Now they quote also (the following verse):

Praśna I, Pātala 11, Khaṇḍa 31.

1. He shall eat facing the east, void faeces facing the south, discharge urine facing the north, and wash his feet turned towards the west.

2. He shall void excrements far from his house, having gone towards the south or south-west.

3. But after sunset he must not void excrements outside the village or far from his house.

4. And as long as he is impure he (shall avoid) to pronounce the names of the gods.

5. And he shall not speak evil of the gods or of the king.

6. He shall not touch with his foot a Brāhmaṇa, a cow, nor any other (venerable beings).

7. (Nor shall he touch them) with his hand, except for particular reasons.

8. He shall not mention the blemishes of a cow, of sacrificial presents, or of a girl.

9. And he shall not announce it (to the owner) if a cow does damage (by eating corn or grass in a field).

22. The prohibition to stretch the feet towards a fire occurs also Manu IV, 53; Yāgū. I, 137.

31. 2. Manu IV, 151; Yāgū. I, 16.

5. Manu IV, 163.

8. 'In the section on transcendental knowledge (I, 8, 23, 5), "speaking evil" has been forbidden, in connexion with the means of salvation. And below (Sūtra 25) the (author) will declare that the sins which destroy the creatures are to be avoided. But this precept (is given in order to indicate that) in the case of cows and the rest an extra penance must be performed.'—Haradatta.
10. (Nor shall he call attention to it) if a cow is together with her calf, except for a particular reason.

11. And of a cow which is not a milk-cow he shall not say, 'She is not a milk-cow.'

12. He must say, 'This is a cow which will become a milk-cow.'

13. He shall not call 'lucky' that which is lucky.

14. He shall call it 'a mercy, a blessing.'

15. He shall not step over a rope to which a calf (or cow) is tied.

16. He shall not pass between the posts from which a swing is suspended.

17. (In company) he shall not say, 'This person is my enemy.' If he says, 'This person is my enemy,' he will raise for himself an enemy, who will show his hatred.

18. If he sees a rainbow, he must not say to others, 'Here is Indra's bow.'

19. He shall not count (a flock of) birds.

20. He shall avoid to look at the sun when he rises or sets.

21. During the day the sun protects the creatures, during the night the moon. Therefore let him eagerly strive to protect himself on the night.
of the new moon by purity, continence, and rites adapted for the season.

22. For during that night the sun and the moon dwell together.

23. He shall not enter the village by a by-path. If he enters it thus, he shall mutter this Rik-verse, 'Praise be to Rudra, the lord of the dwelling,' or some other (verse) addressed to Rudra.

24. He shall not (ordinarily) give the residue of his food to a person who is not a Brāhmaṇa. When he gives it (to such a one), he shall clean his teeth and give (the food) after having placed in it (the dirt from his teeth).

25. And let him avoid the faults that destroy the creatures, such as anger and the like.

Prasna I, Patala 11, Khanda 32.

1. Let him who teaches, avoid connubial intercourse during the rainy season and in autumn.

2. And if he has had connexion (with his wife), he shall not lie with her during the whole night.

3. He shall not teach whilst he is lying on a bed.

4. Nor shall he teach (sitting) on that couch on which he lies (at night with his wife).

5. He shall not show himself adorned with a garland, or anointed with ointments.

23. Manu IV, 73; Yāga, I, 140.

24. Manu IV, 80. 'This prohibition (given in the first part of the Sūtra) refers to Sūdras who are not dependents; to dependents the following (exception applies).'-Haradatta.

25. See above, I, 8, 23, 4 and 5, and Manu IV, 163.


2. Manu IV, 40.

5. Manu IV, 72.
6. At night he shall always adorn himself for his wife.
7. Let him not submerge his head together with his body (in bathing),
8. And (let him avoid) to bathe after sunset.
9. Let him avoid to use a seat, clogs, sticks for cleaning the teeth, (and other utensils) made of Palâsa-wood.
10. Let him avoid to praise (himself) before his teacher, saying, 'I have properly bathed or the like.'
11. Let him be awake from midnight.
12. Let him not study (or teach) in the middle of the night; but (he may point out) their duties to his pupils.
13. Or (he may) by himself mentally (repeat the sacred texts).
14. After midnight he may study (and teach).
15. When he has risen (at midnight, and taught) during the third watch of the night, let him not lie down again (saying), 'Studying is forbidden.'
16. At his pleasure he may (sleep) leaning (against a post or the like).
17. Or he may mentally repeat (the sacred texts).
18. Let him not visit inferior men (such as Nishâdas), nor countries which are inhabited by them,
19. Nor assemblies and crowds.
20. If he has entered a crowd, he shall leave it, turning his right hand towards the crowd.
21. Nor shall he enter towns frequently.
22. Let him not answer directly a question (that is difficult to decide).

15. I.e. if the following day is a forbidden day, e.g. an Ashtami.
See also Manu IV, 99.
18. Manu IV, 60 and 61.

[2]
23. Now they quote also (the following verse):
24. (The foolish decision) of a person who decides wrongly destroys his ancestors and his future happiness, it harms his children, cattle, and house. 'Oh Dharmaprahrādana, (this deed belongs not) to Kumālana!' thus decided Death, weeping, the question (addressed to him by the ṛishi).

25. Let him not ascend a carriage yoked with asses; and let him avoid to ascend or to descend from vehicles in difficult places.
26. And (let him avoid) to cross a river swimming.
27. And (let him avoid) ships of doubtful (solidity).
28. He shall avoid cutting grass, crushing clods of earth, and spitting, without a particular reason,
29. And whatever else they forbid.

24. Haradatta tells the story to which the second half of the verse alludes, in the following manner: 'A certain ṛishi had two pupils, called Dharmaprahrādana and Kumālana. Once they brought from the forest two great bundles of firewood and threw them negligently into their teacher's house, without looking. One of the bundles struck the teacher's little son so that he died. Then the teacher asked his two pupils, "Which of you two has killed him?" Both answered, "Not I, not I." Hereupon the teacher, being unable to (come to a decision in order to) send away the sinner and to keep the innocent one, called Death, and asked him, "Which of the two has killed the boy?" Then Death, finding himself involved in a difficult law-question, began to weep, and giving his decision, said, "Oh Dharmaprahrādana to Kumālana (the dative has the sense of the genitive), this sin is none of Kumālana's!" Instead of declaring, "Dharmaprahrādana, thou hast done this," he said, "The other did not do it." Still from the circumstances of the case it appeared that the meaning of the answer was, "The other has done it." "This was the decision which he gave crying."

28. Manu IV, 70 and 71.
II, 1, 1. THE DUTIES OF A HOUSEHOLDER.

Prasna II, Patala 1, Khanda 1.

1. After marriage the rites prescribed for a householder and his wife (must be performed).
2. He shall eat at the two (appointed) times, (morning and evening.)
3. And he shall not eat to repletion.
4. And both (the householder and his wife) shall fast on (the days of) the new and full moon.
5. To eat once (on those days in the morning), that also is called fasting.
6. And they may eat (at that meal) until they are quite satisfied.
7. And on (the anniversary of) that (wedding)-day they may eat that food of which they are fond.

1. According to Haradatta, this rule is intended to refute the opinion of those who hold that the sacred household-fire may be kept, and the prescribed offerings therein may be performed, either from the time of the marriage, or after the division of the family estate. He also states that the use of the dual grīham- 
dhinoḥ indicates that husband and wife must perform the rites conjointly. Manu III, 67.

2. Haradatta thinks that this Sūtra is intended to prevent householders from having more than two meals a day, and to keep them from gluttony. Others are of opinion that its object is to keep householders from excessive fasting, and to make them perform the Prāṇāgnihotra at either meal. At the Prāṇāgnihotra the sacrificer eats five mouthfuls invoking successively, whilst he eats, the five vital airs. At the first mouthful he says, 'To Prāṇa svāhā;' at the second, 'To Apāṇa svāhā,' &c.


7. Haradatta holds that the words 'on that day' do not refer to the days of the new and full moon, the Parva-days, mentioned in Sūtra 4. His reasons are, firstly, that the permission to eat food, of which the householder may be particularly fond, has already been given in Sūtra 6, by the term triptaḥ, 'satisfaction;' and, secondly, that the singular 'on this day' does not agree with the plural 'on the Parva-days.' Hence he comes to the conclusion
8. And (on the night of that day) they shall sleep on the ground (on a raised heap of earth).

9. And they shall avoid connubial intercourse.

10. And on the day after (that day) a Sthalipâka must be offered.

11. The manner in which that offering must be performed has been declared by (the description of the Sthalipâka) to be performed on the days of the new and full moon (the Pārvana).

12. And they declare (that this rite which is known) amongst the people (must be performed) every (year).

that the words ‘on that day’ must refer to the wedding-day, mentioned in Sutra 1, as well as to its anniversary. Haradatta is, probably, right in his explanation, though the reasons adduced here are very weak. A stronger reason for detaching this Sutra from Sutra 4 will be brought forward below, under Sutra 11. Mahâdeva, the commentator of the Hiranyakasipidharma, adopts the view rejected by Haradatta.


10. A Sthalipâka is an offering at which rice cooked in a pot, sthâlî, is offered in the fire. A full description of this kind of sacrifice occurs, Āsv. Gri. Sû. I, 10, 1 seq.

11. The Pârvana Sthalipâka has been described by Āpastamba in the Gṛhya-sûtra, Pañala 3. Again, Haradatta returns to the question whether the words on that day (Sutra 7) refer to the Parva-days, or the marriage-day and its anniversaries. He now adds, in favour of the latter view, that the word Pârvana, ‘by the rite to be performed on Parva-days,’ by which the Sthalipâka on Parva-days is intended, clearly proves the impossibility to refer the preceding rules to the Parva-days. He adds that some, nevertheless, adopt the explanation rejected by himself.

12. They, i.e. the Sishyas, those learned in the law. ‘Another commentator says, the rite which will be taught (in the following Sûtra), and which is known from the usage of the learned, is constant, i.e. must be performed in every case. That it is what the “learned” declare.’—Haradatta. The latter explanation of the Sûtra is adopted by Mahâdeva.
13. At every (burnt-offering), when he wishes to place the fire on the altar (called Sthanañila), let him draw on that (altar) three lines from west to east and three lines from south to north, and sprinkle (the altar) with water, turning the palm of the hand downwards, and let him then make the fire burn brightly by adding (fuel).

14. He shall pour out (the remainder of) this water used for sprinkling, to the north or to the east (of the altar), and take other (water into the vessel).

15. The water-vessels in the house shall never be empty; that is the duty to be observed by the householder and his wife.

16. Let him not have connubial intercourse (with his wife) in the day-time.

17. But let him have connexion with his wife at the proper time, according to the rules (of the law).

18. Let him have connubial intercourse in the interval also, if his wife (desires it, observing the restrictions imposed by the law).

19. (The duty of) connubial intercourse (follows from) the passage of a Brâhmaṇa, ('Let us dwell together until a son be born.')
20. But during intercourse he shall be dressed in a particular dress kept for this purpose.
21. And during intercourse only they shall lie together,
22. Afterwards separate.
23. Then they both shall bathe;

PRAśNA II, PĀTALA 1, KHANDA 2.

1. Or they shall remove the stains with earth or water, sip water, and sprinkle the body with water.
2. Men of all castes, if they fulfil their (assigned) duties, enjoy (in heaven) the highest, imperishable bliss.
3. Afterwards when (a man who has fulfilled his duties) returns to this world, he obtains, by virtue of a remainder of merit, birth in a distinguished family, beauty of form, beauty of complexion, strength, aptitude for learning, wisdom, wealth, and the gift of fulfilling the laws of his (caste and order). Therefore in both worlds he dwells in happiness, (rolling) like a wheel (from the one to the other).
4. As the seed of herbs (and) trees, (sown) in good and well-cultivated soil, gives manifold returns of fruit (even so it is with men who have received the various sacraments).
5. The increase of the results of sins has been explained hereby.
6. Thus after having undergone a long punishment in the next world, a person who has stolen (the gold of a Brâhmaṇa) or killed a (Brâhmaṇa) is born again, in case he was a Brâhmaṇa as a Kânu-

2. 6. Manu XII, 55; Yaśñ. III, 206, 207. A Paulkasa is said to be the offspring of a Nishāda and a Kshatriya woman. See the Pet. Dict. s. v. A Vaiṇa is a rope-dancer, or equilibrist.
II, 2, 3. THE DUTIES OF A HOUSEHOLDER.

In case he was a Kshatriya as a Paulkasa, in case he was a Vaisya as a Vaina.

7. In the same manner other (sinners) who have become outcasts in consequence of their sinful actions are born again, on account of (these) sins, losing their caste, in the wombs (of various animals).

8. As it is sinful to touch a Kandala, (so it is also sinful) to speak to him or to look at him. The penance for these (offences will be declared).

9. (The penance) for touching him is to bathe, submerging the whole body; for speaking to him to speak to a Brāhmaṇa; for looking at him to look at the lights (of heaven).

Prasna II, Patala 2, Khanda 3.

1. Pure men of the first three castes shall prepare the food (of a householder which is used) at the Vaisvadeva ceremony.

2. The (cook) shall not speak, nor cough, nor spit, while his face is turned towards the food.

3. He shall purify himself by touching water if he has touched his hair, his limbs, or his garment.

4. Or Sudras may prepare the food, under the superintendence of men of the first three castes.

5. For them is prescribed the same rule of sipping water (as for their masters).

6. Besides, the (Sūdra cooks) daily shall cause to

7. Manu XII, 52.

3. 1. 'The food which is used at the Vaisvadeva, i.e. the food prepared for the meals of the householder and of his wife.—Haradatta.

5. This Sūtra is a Gāṇapaka, as it indicates that Āpastamba also recognises the different rules which are usually prescribed in the Śṛutiś for Brāhmaṇas, Kshatriyas, Vaisyas, and Sudras. See above, I, 5, 16, 2.
be cut the hair of their heads, their beards, the hair on their bodies, and their nails.

7. And they shall bathe, keeping their clothes on.

8. Or they may trim (their hair and nails) on the eighth day (of each half-month), or on the days of the full and new moon.

9. He (the householder himself) shall place on the fire that food which has been prepared (by Sūdras) without supervision, and shall sprinkle it with water. Such food also they state to be fit for the gods.

10. When the food is ready, (the cook) shall place himself before his master and announce it to him (saying), 'It is ready.'

11. The answer (of the master) shall be, 'That well-prepared food is the means to obtain splendour; may it never fail!'

12. The burnt-oblations and Bali-offerings made with the food which the husband and his wife are to eat, bring (as their reward) prosperity, (and the enjoyment of) heaven.

13. Whilst learning the sacred formulas (to be recited during the performance) of those (burnt-oblations and Bali-offerings, a householder) shall sleep on the ground, abstain from connubial intercourse and from eating pungent condiments and salt, during twelve days.

7. Usually in bathing both Āryas and Sūdras wear no dress except the lango/i.


12. Balis are portions of food which are thrown before the door, or on the floor of the house. See below, Sūtra 16 seq.

13. Others explain this Sūtra thus: 'After having used for the first time these sacred formulas (which are to be recited in offering the burnt-oblation and the Balis, the householder and his wife) shall sleep,' &c.
14. (When he studies the Mantras) for the last (Bali offered to the goblins), he shall fast for one (day and) night.

15. For each Bali-offering the ground must be prepared separately. (The performer) sweeps (the ground) with his (right) hand, sprinkles it with water, turning the palm downwards, throws down (the offering), and afterwards sprinkles water around it.

16. (At the Vaisvadeva sacrifice) he shall offer the oblations with his hand, (throwing them) into the kitchen-fire or into the sacred (Grhya)-fire, and reciting (each time one of) the first six Mantras (prescribed in the Nārāyani Upanishad).

17. He shall sprinkle water all around both times (before and after the oblations), as (has been declared) above.

14. Regarding the use of ekarâtra in the sense of 'a (day and a) night,' see above. The 'last' Bali-offering is that described below, II, 2, 4, 5.

15. They say that the word "afterwards" is used in order to indicate that perfumes, garlands, and other (Upaâras) must be offered between (the last two acts).—Haradatta.

16. It is a disputed point with the commentators whether every Brâhmaṇa may offer the Vaisvadeva in the common kitchen-fire, or those persons only who do not keep a sacred domestic fire. The six Mantras, which are given Taitt. Ar. X, 67, 1, are: 1. Agnaye svâhâ, 'to Agni svâhâ;' 2. Somâya svâhâ, 'to Soma svâhâ;' 3. Visvebhyo devebhyaḥ svâhâ, 'to all the gods svâhâ;' 4. Dhruvaya bhûmaya svâhâ, 'to Dhruva Bhûma svâhâ;' 5. Dhruvakshiteye svâhâ, 'to Dhruvakshiti svâhâ;' 6. Aêyutakshiteye svâhâ, 'to Aêyutakshiti svâhâ.' Haradatta adds that some add a seventh formula, addressed to Agni svishâkrit, 'to the fire which causes the proper performance of the sacrifice,' while others leave out the second Mantra and give that addressed to Agni svishâkrit the sixth place. This latter is the order given in the Calcutta edition of the Taittirîya Âranyaka.

17. 'Above, i.e. Grîhya-sūtra, Pañâla 2.'—Haradatta. The Mantras recited are: 1. at the first sprinkling, Adite 'numanyasva, 'Aditi
18. In like manner water is sprinkled around once only after the performance of those Bali-offerings that are performed in one place.

19. (If a seasoning) has been prepared, (the Bali-offering should consist of rice) mixed with that seasoning.

20. With the seventh and eighth Mantras (Balis must be offered to Dharma and Adharma) behind the fire, and must be placed the one to the north of the other.

21. With the ninth (Mantra a Bali offered to the waters must be placed) near the water-vessel (in which the water for domestic purposes is kept).

22. With the tenth and eleventh (Mantras, Balis, offered to the herbs and trees and to Rakshodevagana, must be placed) in the centre of the house, and the one to the east of the other.

23. With the following four (Mantras, Balis must be placed) in the north-eastern part of the house (and the one to the east of the other).

permit;’ Anumate ‘numanyasva, ‘Anumati permit;’ Sarasvaty anumanyasva, ‘Sarasvatī permit;’ Deva Savitaḥ prasuva, ‘Divine Savitṛ permit;’ 2. at the second sprinkling, the same as above, anvamamsthāh and prāsāvīh, ‘thou hast permitted,’ being substituted for anumanyasva and prasuva.

18. This Śūtra is a restriction of Śūtra 15.

20. The first six offerings constitute the Devayāgaṇa or Vaiṣva-deva, which is offered in the fire. Now follow the Bali-offerings, which are merely placed on the ground. ‘Behind the fire’ means ‘to the east of the fire;’ for the sacrificer must face the east.

21. The Mantra is, Adbhyaḥ svāhā, ‘to the Waters svāhā.’

22. The Mantras are, Oshadhivanaspatibhyah svāhā, ‘to the herbs and trees svāhā;’ Rakshodevaganebhyah svāhā, ‘to the Rākshasas and the servants of the gods svāhā.’

23. These four Balis are sacred to the Gṛthaḥ, to the Avasānas, to the Avasānapatis, and to all creatures.
Prasna II, Patala 2, Khanda 4.

1. Near the bed (a Bali must be offered) with (a Mantra) addressed to Kāma (Cupid).

2. On the door-sill (a Bali must be placed) with (a Mantra) addressed to Antariksha (the air).

3. With (the Mantra) that follows (in the Upanishad, he offers a Bali) near the door.

4. With the following (ten Mantras, addressed to Earth, Air, Heaven, Sun, Moon, the Constellations, Indra, Bṛhaspati, Pragāpati, and Brahman, he offers ten Balis, each following one to the east of the preceding one), in (the part of the house called) the seat of Brahman.

5. He shall offer to the south (of the Balis offered before, a Bali) with a Mantra addressed to the Manes; his sacrificial cord shall be suspended over the right shoulder, and the (palm of his right hand shall be turned upwards and) inclined to the right.

6. To the north (of the Bali given to the Manes,

4. 2. ‘Others explain dehali, “the door-sill,” to mean “the door-case.”’—Haradatta.

3. ‘Others explain apidhāna, “the panels of the door,” to mean “the bolt of the door.”’—Haradatta. The offering is made to Nāma, ‘the name, or essence of things.’

4. Haradatta gives two explanations of the word Brahmāsadana, ‘the seat of Brahman.’ According to some, it is an architectural term, designating the centre of the house; according to others, it denotes the place where, at the time of the burnt-oblations, the Brahman or superintending priest is seated, i.e. a spot to the south of the sacred fire.

5. Balis and water for the Manes are placed or poured into the palm of the hand and thrown out between the thumb and forefinger. That part of the palm is, therefore, sometimes called ‘the tirtha sacred to the Manes.’ See Manu II, 39.

6. ‘That is to say, the sacrificial cord shall not be suspended over the right shoulder, nor shall the Bali be thrown out between the thumb and forefinger.’—Haradatta.
a Bali shall be offered) to Rudra, in the same manner as to the (other) gods.

7. The sprinkling with water (which precedes and follows the oblation) of these two (Balis, takes place) separately, on account of the difference of the rule (for each case).

8. At night only he shall offer (the Bali to the goblins), throwing it into the air and reciting the last (Mantra).

9. He who devoutly offers those (above-described Balis and Homas), according to the rules, (obtains) eternal bliss in heaven and prosperity.

10. And (after the Balis have been performed, a portion of the food) must first be given as alms.

11. He shall give food to his guests first,

12. And to infants, old or sick people, female (relations, and) pregnant women.

13. The master (of the house) and his wife shall not refuse a man who asks for food at the time (when the Vaisvadeva offering has been performed).

7. In sprinkling around an offering to the gods, the sacrificer turns his right hand towards the oblation and pours out the water, beginning in the south and ending in the east. In sprinkling around an offering to the Manes, exactly the opposite order is to be followed.

8. At night, i.e. before the evening meal. The Mantra is, 'To those beings which, being servants of Vituda, roam about day and night, desiring a Bali-offering, I offer this Bali, desirous of prosperity. May the Lord of prosperity grant me prosperity, svāhā.' Haradatta adds, that according to another commentator, no other Bali but this is to be offered in the evening, and that some modify the Mantra for each occasion, offering the Bali in the morning to 'the Bhūtas that roam about during the day,' and in the evening 'to the night-walkers.' Compare for the whole section Manu III, 90–92; Yāgñ. I, 102–104.

10. Manu III, 94 seq.
14. If there is no food, earth, water, grass, and a kind word, forsooth, never fail in the house of a good man. Thus (say those who know the law).

15. Endless worlds are the portion (of those householders and wives) who act thus.

16. To a Brāhmaṇa who has not studied the Veda, a seat, water, and food must be given. But (the giver) shall not rise (to do him honour).

17. But if (such a man) is worthy of a salutation (for other reasons), he shall rise to salute him.

18. Nor (shall a Brāhmaṇa rise to receive) a Kshatriya or Vaiśya (though they may be learned).

19. If a Śūdra comes as a guest (to a Brāhmaṇa), he shall give him some work to do. He may feed him, after (that has been performed).

20. Or the slaves (of the Brāhmaṇa household) shall fetch (rice) from the royal stores, and honour the Śūdra as a guest.

21. (A householder) must always wear his garment over (his left shoulder and under his right arm).

22. Or he may use a cord only, slung over his left shoulder and passed under his right arm, instead of the garment.

14. Manu III, 101; Yāgñ. I, 107. As read in the text, the first line of the verse has one syllable in excess. This irregularity would disappear if trinā, the Vedic form of the nom. acc. plural, were read for trināṇi, and it seems to me not improbable that trināṇi is a correction made by a Pandit who valued grammatical correctness higher than correctness of metre.


20. 'Hence it is known that the king ought to keep stores of rice and the like in every village, in order to show hospitality to Śūdra guests.'—Haradatta.
23. He shall sweep together (the crumbs) on the place where he has eaten, and take them away. He shall sprinkle water on that place, turning the palm downwards, and remove the stains (of food from the cooking-vessels with a stick), wash them with water, and take their contents to a clean place to the north (of the house, offering them) to Rudra. In this manner his house will become prosperous.

24. It is declared in the Smritis that a Brahmana alone should be chosen as teacher (or spiritual guide).

25. In times of distress a Brahmana may study under a Kshatriya or Vaisya.

26. And (during his pupilship) he must walk behind (such a teacher).

27. Afterwards the Brahmana shall take precedence before (his Kshatriya or Vaisya teacher).

Prasna II, Patala 2, Khand 5.

1. On the day on which, beginning the study of the whole sacred science, the Upanishads (and the rest, he performs the Upakarma in the morning), he shall not study (at night).

24. Manu II, 241, 242. From here down to II, 3, 6, 2, Āpastamba again treats of the duties of students and teachers, a subject which appears to have in his eyes a greater importance than any other. The rules given now apply chiefly to householders. It would seem that they have been inserted in this particular place, because the reception of a former teacher is to be described from II, 3, 4-11, and that of a ‘learned guest’ from II, 3, 6, 3.

5. 1. This rule refers to the Upakarma, to be performed yearly by householders. In our days, too, the custom is observed, and the whole Brahminical community change on this occasion their Genvīs or sacrificial cords in the month of Sravana. The adherents of the various Sākhās of the Vedas, however, perform the ceremony
2. And he shall not leave his teacher at once after having studied (the Veda and having returned home).

3. If he is in a hurry to go, he shall perform the daily recitation of the Veda in the presence of his teacher, and then go at his pleasure. In this manner good fortune will attend both of them.

4. If the (former) teacher visits him after he has returned home, he shall go out to meet him, embrace his (feet), and he shall not wash himself (after that act), showing disgust. He then shall let him pass first into the house, fetch (the materials necessary for a hospitable reception), and honour him according to the rule.

5. If (his former teacher is) present, he himself shall use a seat, a bed, food, and garments inferior to, and lower (than those offered to the teacher).

6. Standing (with his body bent), he shall place his left hand (under the water-vessel, and bending with his other hand its mouth downwards), he shall offer to his teacher water for sipping.

on different days. According to Haradatta, the Upanishads are named, in order to show that they are of the highest importance. See also Satapatha-brāhmaṇa X, 3, 5, 12.

2. Others consider that this Sūtra refers to the annual Upākarma of the householder. In that case the translation would be, 'And after having performed the Upākarma,' &c. Probably Āpastamba means to give a general rule, applicable both to householders and to students who have returned home.

4. ‘Though he may suspect that the teacher had been defiled by the touch of a Kāndāla or the like, still he shall not show disgust nor wash himself.’—Haradatta. Regarding the rule of receiving guests, see below, II, 4, 8, 6 seq.

6. According to Haradatta, the repetition of the word ākāryam, ‘the teacher,’ in this Sūtra, indicates that the rule holds good not only when the teacher comes as a guest to his former pupil, but on every occasion when he receives water for sipping.
7. And (he shall offer water for sipping in this manner) to other guests also who possess all (good qualities) together.

8. He shall imitate (his teacher) in rising, sitting, walking about, and smiling.

9. In the presence (of his teacher) he shall not void excrements, discharge wind, speak aloud, laugh, spit, clean his teeth, blow his nose, frown, clap his hands, nor snap his fingers.

10. Nor shall he tenderly embrace or address caressing words to his wife or children.

11. He shall not contradict his teacher,

12. Nor any of his betters.

13. (He shall not) blame or revile any creature.

14. (He shall not revile one branch of) sacred learning by (invidiously comparing it with) another.

15. If he is not well versed in a (branch of) sacred learning (which he studied formerly), he shall again go to the (same) teacher and master it, observing the (same) rules as (during his first studentship).

16. The restrictions (to be kept) by the teacher

7. 'He is called samudeta, "possessed of all (good qualities) together," who is endowed with (good) birth, disposition, behaviour, (great) learning, and a (venerable) age.'—Haradatta.

8. The word syāt is to be understood from Sūtra 5.

13. Haradatta states that 'speaking evil' is forbidden here once more in order that it should be particularly avoided.

14. 'For example, he shall not say, "The Rīg-veda is sweet to the ear, the other Vedas grate on the ear," or "the Taittirīya-veda is a Sākhā consisting of leavings," or "the Brāhmaṇa proclaimed by Yāgñavalkya is of modern origin."'—Haradatta. The second sentence refers to the story that Yāgñavalkya vomited the Black Yaśur-veda, and his fellow-students, becoming partridges, picked it up. Regarding the third sentence, see Vārttika on Pāṇini IV, 3, 105, and Müller's History of Ancient Sanskrit Literature, p. 363.

from the beginning of the course of teaching to its end are, to avoid cutting the hair on the body, partaking of meat or of oblations to the Manes, and connexion (with a woman).

17. Or (he may have conjugal intercourse) with his wife at the proper season.

18. He shall be attentive in instructing his pupils in the sacred learning, in such a manner that they master it, in observing the restrictions (imposed upon householders during their teaching). He who acts thus, gains heavenly bliss for himself, his descendants and ancestors.

19. He who entirely avoids with mind, word, nose, eye, and ear the sensual objects (such as are) enjoyed by the touch, the organ, or the stomach, gains immortality.

PRASNA II, PATALA 3, KHANDA 6.

1. If he has any doubts regarding the caste and conduct of a person who has come to him in order to fulfil his duty (of learning the Veda), he shall kindle a fire (with the ceremonies prescribed for kindling the sacrificial fire) and ask him about his caste and conduct.

2. If he declares himself to be (of) good (family and conduct, the teacher elect) shall say, 'Agni who sees, Vāyu who hears, Āditya who brings to light,'
vouch for his goodness; may it be well with this person! He is free from sin.' Then he shall begin to teach him.

3. A guest comes to the house resembling a burning fire.

4. He is called a Srotriya who, observing the law (of studentship), has learned one recension of the Veda (which may be current in his family).

5. He is called a guest (who, being a Srotriya), approaches solely for the fulfilment of his religious duties, and with no other object, a householder who lives intent on the fulfilment of his duties.

6. The reward for honouring (such a guest) is immunity from misfortunes, and heavenly bliss.

7. He shall go to meet such (a guest), honour him according to his age (by the formulas of salutation prescribed), and cause a seat to be given to him.

8. Some declare that, if possible, the seat should have many feet.

9. The (householder himself) shall wash the feet of that (guest); according to some, two Sûdras shall do it.

3. The object of this Sûtra is to show the absolute necessity of feeding a guest. For, if offended, he might burn the house with the flames of his anger.

4. The object of this Sûtra is to complete the definition of the term ‘guest’ to be given in the following Sûtra. In my translation I have followed Haradatta’s gloss. The literal sense of Ápastamba’s words is, ‘He who, observing the law, has studied one recension of each (of the four) Vedas, becomes a Srotriya.’ Haradatta says this definition would be contrary to the current acceptation of the term. That argument proves, however, nothing for Ápastamba’s times.

5. Manu III, 102, 103; Yâgûṇa I, 111.
8. Haradatta states that this is also Ápastamba’s opinion.
10. One of them shall be employed in pouring water (over the guest, the other in washing his feet).

11. Some declare that the water for the (guest) shall be brought in an earthen vessel.

12. But (a guest) who has not yet returned home from his teacher shall not be a cause for fetching water.

13. In case a (student comes, the host) shall repeat the Veda (together with him) for a longer time (than with other guests).

14. He shall converse kindly (with his guest), and gladden him with milk or other (drinks), with eatables, or at least with water.

15. He shall offer to his guest a room, a bed, a mattress, a pillow with a cover, and ointment, and what else (may be necessary).

16. (If the dinner has been finished before the arrival of the guest), he shall call his cook and give him rice or yava for (preparing a fresh meal for) the guest.

17. (If dinner is ready at the arrival of the guest), he himself shall portion out the food and look at it, saying (to himself), 'Is this (portion) greater, or this?'

18. He shall say, 'Take out a larger (portion for the guest).'

11. According to Haradatta, Āpastamba is of opinion that it should be brought in a pot made of metal.

12. I.e. it is unnecessary to offer water for washing the feet to a student. This translation follows the corrected reading given in the additions to Critical Notes.

15. 'Ointment, (i.e.) oil or clarified butter for anointing the feet.'—Haradatta. Manu III, 107.

19. A guest who is at enmity (with his host) shall not eat his food, nor (shall he eat the food of a host) who hates him or accuses him of a crime, or of one who is suspected of a crime.

20. For it is declared in the Veda that he (who eats the food of such a person) eats his guilt.

**Praśna II, Patala 3, Khanda 7.**

1. This reception of guests is an everlasting (Srauta)-sacrifice offered by the householder to Pragâpati.

2. The fire in the stomach of the guest (represents) the Āhavaniya, (the sacred fire) in the house of the host represents the Gārhapatya, the fire at which the food for the guest is cooked (represents) the fire used for cooking the sacrificial viands (the Dakshināgni).

3. He who eats before his guest consumes the food, the prosperity, the issue, the cattle, the merit which his family acquired by sacrifices and charitable works.

4. Food (offered to guests) which is mixed with milk procures the reward of an Agnishōma-sacrifice, food mixed with clarified butter procures the reward

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19. Manu IV, 213; Yāgū. I, 162.

7. 1. ‘Pragâpatya may mean either “created by Pragâpati” or “sacred to Pragâpati.”’—Haradatta.

2. In the first Sūtra the reception of guests had been compared to an everlasting Vedic sacrifice. This analogy is traced further in detail in this Sūtra. One of the chief characteristics of a Vedic sacrifice is the vitāna, or the use of three sacred fires. Hence Āpastamba shows that three fires also are used in offering hospitality to guests.

4. Regarding the Agnishōma and the other sacrifices mentioned, see Aitareya-brāhmaṇa III, 8; IV, 1; IV, 4.
of an Ukthya, food mixed with honey the reward of an Atirātra, food accompanied by meat the reward of a Dvādasāha, (food and) water numerous offspring and long life.

5. It is declared in the Veda, 'Both welcome and indifferent guests procure heaven (for their host).'

6. When he gives food in the morning, at noon, and in the evening, (these gifts) are the Savanas (of that sacrifice offered to Pragāpati).

7. When he rises after his guest has risen (to depart), that act represents the Udavasāniyā ishī (of a Vedic sacrifice).

8. When he addresses (the guest) kindly, that kind address (represents) the Dakṣiṇā.

9. When he follows (his departing guest, his steps represent) the steps of Vishnu.

10. When he returns (after having accompanied his guest), that (act represents) the Avabhṛthā. (the final bath performed after the completion of a sacrifice.)

11. Thus (a Brāhmaṇa shall treat) a Brāhmaṇa, (and a Kṣatriya and a Vaiśya their caste-fellows.)

6. The morning, midday, and evening offerings offered at the great Vedic sacrifices are called Savanas. The object of this Sūtra is to prescribe the hospitable reception of guests at all times of the day, and to further describe the similarity of a guest-offering to a Vedic sacrifice.

7. Regarding the Udavasāniyā ishī, see Aitareya-brāhmaṇa VIII, 5. It is the 'concluding ishī.'

8. Dakṣiṇā is the reward given to priests who officiate at a sacrifice.

9. 'The steps of Vishnu' are three steps which the sacrificer has to make between the Vedi and the Āhavaniya-fire. See Pet. Dict. s. v.
12. If a guest comes to a king, he shall make (his Purohita) honour him more than himself.

13. If a guest comes to an Agnihotrin, he himself shall go to meet him and say to him: 'O faithful fulfiller of thy vows, where didst thou stay (last night)?' (Then he offers water, saying): 'O faithful fulfiller of thy vows, here is water.' (Next he offers milk or the like, saying): 'O faithful fulfiller of thy vows, refresh thyself.'

14. (If the guest stays at the time of the Agnihotra, he shall make him sit down to the north of the fire and) murmur in a low voice, before offering the oblations: 'O faithful fulfiller of thy vows, may it be as thy heart desires;' 'O faithful fulfiller of thy vows, may it be as thy will is;' 'O faithful fulfiller of thy vows, may it be as thy wish is;' 'O faithful fulfiller of thy vows, may it be as thy desire is.'

15. If a guest comes, after the fires have been placed (on the altar), but before the oblations have been offered, (the host) himself shall approach him and say to him: 'O faithful fulfiller of thy vows, give me permission; I wish to sacrifice.' Then he shall sacrifice, after having received permission. A Brâhmaṇa declares that he commits a sin if he sacrifices without permission.

12. 'A guest,' i.e. such a one as described above, II, 3, 6, 4 and 5.

13. An Agnihotrin is a Brâhmaṇa who offers certain daily burnt-offerings called Agnihotra.

14. According to some, all these sentences must be pronounced; according to Haradatta, one only, which may be selected optionally.

15. Haradatta states that the Brâhmaṇa mentioned in the text is the Ātharvava-brâhmaṇa. See Atharva-veda XV, 11-12.
16. He who entertains guests for one night obtains earthly happiness, a second night gains the middle air, a third heavenly bliss, a fourth the world of unsurpassable bliss; many nights procure endless worlds. That has been declared in the Veda.

17. If an unlearned person who pretends to be (worthy of the appellation) 'guest' comes to him, he shall give him a seat, water, and food, (thinking) 'I give it to a learned Brâhmaṇa.' Thus (the merit) of his (gift) becomes (as) great (as if a learned Brâhmaṇa had received it).

PRAŚNA II, PATALA 4, KHANDA 8.

1. On the second and following days of the guest's stay, the host shall not rise or descend (from his couch) in order to salute his (guest), if he has been saluted before (on the first day).

2. He shall eat after his guests.

3. He shall not consume all the flavoured liquids in the house, so as to leave nothing for guests.

4. He shall not cause sweetmeats to be prepared for his own sake.

5. (A guest) who can repeat the (whole) Veda (together with the supplementary books) is worthy to receive a cow and the Madhuparka.

6. (And also) the teacher, an officiating priest, a Snâtaka, and a just king (though not learned in the Veda).

3. Flavoured liquids, i.e. milk, whey, &c.
5. Manu III, 119 and 120; Yâgû. I, 110; Weber, Ind. Stud. X, 125. A guest is also called goghna, 'cow-killer,' because formerly a cow used to be killed on the arrival of a distinguished guest. The rite is described by Âsvalâyana Grihya-sūtra I, 24, 31-33.
7. A cow and the Madhuparka (shall be offered) to the teacher, to an officiating priest, to a father-in-law, and to a king, if they come after a year has elapsed (since their former visit).

8. The Madhuparka shall consist of curds mixed with honey, or of milk mixed with honey.

9. On failure (of these substances) water (mixed with honey may be used).

10. The Veda has six Angas (auxiliary works).

11. (The six auxiliary works are) the Kalpa (teaching the ritual) of the Veda, the treatises on grammar, astronomy, etymology, phonetics, and metrics.

12. (If any one should contend that) the term Veda (on account of its etymology, implying that which teaches duty or whereby one obtains spiritual merit) applies to the complete collection of (works which contain) rules for rites which are to be performed on the authority of precepts, (that, consequently, the Kalpa-sûtras form part of the Veda, and that thereby) the number (fixed above) for those (Angas) is proved to be wrong,

13. (Then we answer), All those who are learned in Mîmâṃsâ are agreed that (the terms Veda, Brâhmaṇa, and the like, which are applied to) the principal (works), do not include the Angas (the Kalpa-sûtras and the rest).

8. Āśvalâyana Grîhya-sûtra I, 24, 5 and 6.

10. This Sûtra explains the term vedâdhyâya, ‘(a guest) who can repeat the (whole) Veda,’ which occurs above, Sûtra 5.—Haradatta. Müller’s History of Ancient Sanskrit Literature, p. 111.

12. This Sûtra and the following one are directed against those who consider the Kalpa-sûtras to be a part of the Veda, the revealed texts. See also Müller’s History of Ancient Sanskrit Literature, p. 95 seq.
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14. If he remembers at any time during dinner, that he has refused a guest, he shall at once leave off eating and fast on that day,

PRASNA II, PATALA 4, KHANDA 9.

1. And on the following day (he shall search for him), feast him to his heart's content, and accompany him (on his departure).

2. (If the guest) possesses a carriage, (he shall accompany him) as far as that.

3. Any other (guest he must accompany), until permission to return is given.

4. If (the guest) forgets (to give leave to depart), the (host) may return on reaching the boundary of his village.

5. To all (those who come for food) at (the end of) the Vaisvadeva he shall give a portion, even to dogs and Kandâlas.

6. Some declare that he shall not give anything to unworthy people (such as Kandâlas).

7. A person who has been initiated shall not eat the leavings of women or of an uninitiated person.

8. All gifts are to be preceded by (pouring out) water.

9. (But gifts offered to priests) at sacrifices (are to be given) in the manner prescribed by the Veda.

10. The division of the food must be made in


7. After a long discussion on the object of this Sûtra, Haradatta comes to the conclusion that it is given 'against the improper custom to dine out of the same vessel with one's wife and uninitiated children, which prevails in some countries.'

8. 'Consequently a gift of food also.' The custom is to pour water, usually with the spoon called Darvî (Palli), into the extended palm of the recipient's right hand.

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such a manner that those who receive daily portions (slaves) do not suffer by it.

11. At his pleasure, he may stint himself, his wife, or his children, but by no means a slave who does his work.

12. And he must not stint himself so much that he becomes unable to perform his duties.

13. Now they quote also (the following two verses):

'An ascetic may eat eight mouthfuls, a hermit living in the woods sixteen, a householder thirty-two, and a student as much as he likes. An Agnihotrin, a draught-ox, and a student, those three can do their work only if they eat; without eating (much), they cannot do it.'

**PRArna II, PATAiA 5, KHANDA 10.**

1. The reasons for (which) begging (is permissible are), (the desire to collect the fee for) the teacher, (the celebration of) a wedding, (or of) a Srauta-sacrifice, the desire to keep one's father and mother, and the (impending) interruption of ceremonies performed by a worthy man.

2. (The person asked for alms) must examine the qualities (of the petitioner) and give according to his power.

3. But if persons ask for alms for the sake of sensual gratification, that is improper; he shall not take heed of that.

4. The lawful occupations of a Brāhmaṇa are,

13. Manu VI, 28; Yāgñ. III, 55.
10. 1. Manu IV, 251; XI, 1 seq.; Yāgñ. I, 216. By the term arhat, 'a worthy person,' a Brāhmaṇa is here designated who has studied the Veda and performs an Agnihotra.
4. Manu I, 88; X, 75; Yāgñ. I, 118.
studying, teaching, sacrificing for himself, officiating as priest for others, giving alms, receiving alms, inheriting, and gleaning corn in the fields;

5. And (he may live by taking) other things which belong to nobody.

6. (The lawful occupations) of a Kshatriya are the same, with the exception of teaching, officiating as priest, and receiving alms. (But) governing and fighting must be added.

7. (The lawful occupations) of a Vaisya are the same as those of a Kshatriya, with the exception of governing and fighting. (But in his case) agriculture, the tending of cattle, and trade must be added.

8. He (shall) not choose (for the performance of a Srauta-sacrifice) a priest who is unlearned in the Veda, nor one who haggles (about his fee).

9. (A priest) shall not officiate for a person unlearned in the Veda.

10. In war (Kshatriyas) shall act in such a manner as those order, who are learned in that (art of war).

11. The Áryas forbid the slaughter of those who have laid down their arms, of those who (beg for mercy) with flying hair or joined hands, and of fugitives.

12. The spiritual guide shall order those who,

5. I. e. wild roots and fruits.
7. Manu I, 90; X, 78, 79; Yågñ. loc. cit.
12. Haradatta explains the word Såstrairadhigatânám, ‘who whilst participating, according to the sacred law, (in the rights of their caste,)’ by ‘who have been sanctified according to the law by the sacraments, such as the Garbhâdhâna, and are entitled (to the rights and occupations of their caste).’
(whilst) participating according to sacred law (in the rights of their caste), have gone astray through the weakness of their senses, to perform penances proportionate to (the greatness of) their sins, according to the precepts (of the Smṛti).

13. If (such persons) transgress their (Ālayya's) order, he shall take them before the king.

14. The king shall (send them) to his domestic priest, who should be learned in the law and the science of governing.

15. He shall order (them to perform the proper penances if they are) Brāhmaṇas.

16. He shall reduce them (to reason) by forcible means, excepting corporal punishment and servitude.

Prasna II, Patala 5, Khanda 11.

1. In the cases of (men of) other castes, the king, after having examined their actions, may punish them even by death.

2. And the king shall not punish on suspicion.

3. But having carefully investigated (the case) by the help of ordeals and of questions (addressed to witnesses), the king may proceed to punish.

4. A king who acts thus, gains both (this and the next) world.

5. The road belongs to the king except if he meets a Brāhmaṇa.

16. Probably this Sūtra is meant to give a general rule, and to exempt Brāhmaṇas in every case from corporal punishment and servitude. Manu VIII, 379-380.

11. 3. See also below, II, 11, 29, 6.

5. Manu II, 139; Yāgñi. I, 117. According to Haradatta this Sūtra is given, though the precedence among the various castes has been already settled, in order to show that common Kshatriyas must make way for an anointed king.
6. But if he meets a Brâhmana, the road belongs to the latter.

7. All must make way for a (laden) vehicle, for a person who carries a burden, for a sick man, for a woman and others (such as old men and infants).

8. And (way must be made), by the other castes, for those men who are superior by caste.

9. For their own welfare all men must make way for fools, outcasts, drunkards, and madmen.

10. In successive births men of the lower castes are born in the next higher one, if they have fulfilled their duties.

11. In successive births men of the higher castes are born in the next lower one, if they neglect their duties.

12. If he has a wife who (is willing and able) to perform (her share of) the religious duties and who bears sons, he shall not take a second.

13. If a wife is deficient in one of these two (qualities), he shall take another, (but) before he kindles the fires (of the Agnihotra).

14. For a wife who assists at the kindling of the fires, becomes connected with that rite like any priest, and in that rite no other woman can take her place. Hence in the case of an Agnihotra, which lasts during the performer's lifetime, or at least as long as he is a householder, the performer cannot take another principal wife after he once has begun his sacrifice. If the wife of an Agnihotri dies, he must marry again, and also kindle his fires afresh. Manu V, 167, 168; Yâgû. I, 89.
15. He shall not give his daughter to a man belonging to the same family (Gotra).

16. Nor to one related (within six degrees) on the mother’s or (the father’s) side.

17. At the wedding called Brâhma, he shall give away his daughter for performing (with her husband) the rites that must be performed together (by a husband and his wife), after having enquired regarding the bridegroom’s family, character, learning, and health, and after having given (to the bride) ornaments according to his power.

18. At the wedding called Ārsha, the bridegroom shall present to the father of the bride a bull and a cow.

19. At the wedding called Daiva, (the father) shall give her to an officiating priest, who is performing a Srauta-sacrifice.

15. The term Gotra corresponds to the Latin Gens. It may be of two kinds, Vaidika for Brâhmaṇas and Laukika, ‘worldly,’ for men of other castes. In the first case it denotes ‘persons descended from the same Rishi;’ in the second, ‘persons distinguished by the same family name, or known to be descended from the same ancestor.’ In our days Brâhmaṇas also have Laukika Gotras, which form subdivisions of the very large Vedic Gotras. Regarding the Vaidika Gotras, see Müller’s History of Ancient Sanskrit Literature, pp. 379–390, and particularly p. 387. Manu III, 5; Yâgñ. I, 53; Weber, Ind. Stud. X, 75 seq.

16. The term yonisambandha, ‘related (within six degrees),’ corresponds to the more common Sapinda of Manu, Yâgñavalkya, and others; see the definitions given below, II, 7, 15, 2. In Ápastamba’s terminology Sapinda has probably a more restricted sense. It seems very doubtful whether Haradatta’s explanation of ka, translated by ‘or,’ is correct, and whether his interpolation of ‘the fathers’ ought to be admitted. Probably Sûtra 15 refers to the father’s side, and Sûtra 16 to the mother’s side.

20. If a maiden and a lover unite themselves through love, that is called the Gandharva-rite.

Praśna II, Pataña 5, Khaṇḍa 12.

1. If the suitor pays money (for his bride) according to his ability, and marries her (afterwards), that (marriage is called) the Āsura-rite.

2. If the (bridegroom and his friends) take away (the bride), after having overcome (by force) her father (or relations), that is called the Rākshasa-rite.

3. The first three amongst these (marriage-rites are considered) praiseworthy; each preceding one better than the one following.

4. The quality of the offspring is according to the quality of the marriage-rite.

5. He shall not step on a spot which has been touched by the hand of a Brāhmaṇa, without having sprinkled it with water.

6. He shall not pass between a fire and a Brāhmaṇa,

7. Nor between Brāhmaṇas.

8. Or he may pass between them after having received permission to do so.

9. He shall not carry fire and water at the same time.


12. 1. Manu III, 31; Yāgñi. I, 61. It must be understood that, at this rite, a regular sale of the bride must take place. If a suitor merely gives presents to the bride, that is not an Āsura-marriage.

2. Manu III, 33; Yāgñi. I, 61. Haradatta points out that the other law-books enumerate two additional marriage-rites, the Prāgāpatya or Kāya and the Paisāha. But Vāsishṭha, like Āpastamba, gives six rites only.


4. I.e. from praiseworthy marriages virtuous children are born, and from blamable marriages bad ones. Manu III, 42.
10. He shall not carry fires (burning in) separate (places) to one (spot).

11. If, whilst he walks, fire is being carried towards him, he shall not walk around it with his right hand turned towards it, except after it has been placed on the ground.

12. He shall not join his hands on his back.

13. If the sun sets whilst he sleeps, he shall sit up, fasting and silent, for that night. On the following morning he shall bathe and then raise his voice (in prayer).

14. If the sun rises whilst he is asleep, he shall stand during that day fasting and silent.

15. Some declare that he shall restrain his breath until he is tired.

16. And (he shall restrain his breath until he is tired) if he has had a bad dream.

17. Or if he desires to accomplish some object,

18. Or if he has transgressed some other rule.

19. (If he is) doubtful (whether) the result (of an action will be good or evil), he shall not do it.

20. (He shall follow) the same principle (if he is in doubt whether he ought) to study or not.

21. He shall not talk of a doubtful matter as if it were clear.

22. In the case of a person who slept at sunset, of

10. Another commentator says, 'He shall not throw (brands taken from) one fire into another fire.'—Haradatta.

11. The Sûtra implies that under other circumstances he must show this respect to a fire.


21. See above, I, 11, 32, 22.

22. These sinners are enumerated in nearly the same order,
one who slept at sunrise, of one who has black nails, or black teeth, of one who married a younger sister before the elder one was married, of one who married an elder sister whose younger sister had been married already, (of a younger brother who has kindled the sacred Grihya-fire before his elder brother,) of one whose younger brother has kindled the sacred fire first, (of a younger brother who offers a Soma-sacrifice before his elder brother,) of an elder brother whose younger brother offered a Soma-sacrifice first, of an elder brother who marries or receives his portion of the inheritance after his younger brother, and of a younger brother who takes a wife or receives his portion of the inheritance before his elder brother,—penances ordained for crimes causing impurity, a heavier one for each succeeding case, must be performed.

23. Some declare, that after having performed that penance, he shall remove its cause.

Prasna II, Patala 6, Kanda 13.

1. Sons begotten by a man who approaches in the proper season a woman of equal caste, who has not belonged to another man, and who has been

Taittiriya-brahmana III, 2, 8, 11 and 12. See also Manu XI, 44-49. Regarding the crimes causing impurity, see above, I, 7, 21, 12-19.

23. 'Its cause, i.e. the black nails, &c. According to another Smriti, one shall not put away a wife or extinguish a fire, for the taking or kindling of which the penance had to be performed.'—Haradatta.

13. 1. 'Sastravihitâ (translated by "who has been married to him legally") means either "married according to the rites prescribed in the Sastras," or "possessed of the qualities (which have been described) by (the rule of) the Sastras, He shall not give his daughter to a man of the same Gotra," and in similar (passages).’—Haradatta. See also Colebrooke, Digest, Book V, Text cxcix.
married legally, have a right to (follow) the occupations (of their castes),
2. And to (inherit the) estate,
3. If they do not sin against either (of their parents).
4. If a man approaches a woman who had been married before, or was not legally married to him, or belongs to a different caste, they both commit a sin.
5. Through their (sin) their son also becomes sinful.
6. A Brāhmaṇa (says), 'The son belongs to the begetter.'
7. Now they quote also (the following Gāthā from the Veda): '(Having considered myself) formerly a father, I shall not now allow (any longer) my wives (to be approached by other men), since they have declared that a son belongs to the begetter in the world of Yama. The giver of the seed carries off the son after death in Yama's world; therefore they guard their wives, fearing the seed of strangers. Carefully

3. Another (commentator) says, 'Neither of the parents shall pass them over at (the distribution of) the heritage. Both (parents) must leave their property to them.'—Haradatta. The text of the Sūtra admits of either explanation.
6. See also Manu IX, 48 seq., where the opposite doctrine is taught.
7. According to Haradatta this Gāthā gives the sentiments of a husband who neglected to watch his wives, and who had heard from those learned in the law that the sons of his unfaithful wives would in the next world belong to their natural fathers, and that he would not derive any spiritual benefit from their oblations. He adds that this verse does not refer to or prevent the appointment of a eunuch's wife or of a childless widow to a relation. He also quotes a passage from the Srauta-sūtra I, 9, in which the dvipitā, 'the son of two fathers,' is mentioned. But Haradatta's view cannot be reconciled with the statements made below, II, 10, 27,
watch over (the procreation of) your children, lest stranger seed be sown on your soil. In the next world the son belongs to the begetter, an (imprudent) husband makes the (begetting of) children vain (for himself).'

8. Transgression of the law and violence are found amongst the ancient (sages).

9. They committed no sin on account of the greatness of their lustre.

10. A man of later times who seeing their (deeds) follows them, falls.

11. The gift (or acceptance of a child) and the right to sell (or buy) a child are not recognised.

12. It is declared in the Veda that at the time of marriage a gift, for (the fulfilment of) his wishes, should be made (by the bridegroom) to the father of the bride, in order to fulfil the law. 'Therefore he should give a hundred (cows) besides a chariot;
that (gift) he should make bootless (by returning it
to the giver).' In reference to those (marriage-rites),
the word 'sale' (which occurs in some Smrītis is
only used as) a metaphorical expression; for the
union (of the husband and wife) is effected through
the law.

13. After having gladdened the eldest son by
some (choice portion of his) wealth,

Praṇa II, Patala 6, Khaṇḍa 14.

1. He should, during his lifetime, divide his
wealth equally amongst his sons, excepting the
eunuch, the mad man, and the outcast.

2. On failure of sons the nearest Sapinda (takes
the inheritance).

14. 1. The last Sūtra of Khaṇḍa 13 and the first of Khaṇḍa 14 are
quoted by Colebrooke, Digest, Book V, Text xlii, and Colebrooke,
Mitākṣhara, Chap. I, Sect. iii, Par. 6. Colebrooke translates gīvan,
'during his lifetime,' by 'who makes a partition during his lifetime.'
I think that this is not quite correct, and that Āpastamba intends
to exhort householders to make a division during their lifetime, as
later they ought to become ascetics or hermits. Haradatta intro-
duces into his commentary on this Sūtra the whole chapter on the
division of a father's estate amongst his sons, supplementing
Āpastamba's short rule by the texts of other lawyers. No doubt,
Āpastamba means to lay down, in these and the following Sūtras,
only the leading principles of the law of inheritance, and he intends
that the remaining particulars should be supplied from the law of
custom or other Smṛtis.

2. Haradatta gives in his commentary a full summary of the
rules on the succession of remoter relations. One point only
deserves special mention. He declares that it is the opinion of
Āpastamba, that widows cannot inherit. In this he is probably
right, as Āpastamba does not mention them, and the use of the
masculine singular 'sapindah' in the text precludes the possibility
of including them under that collective term. It seems to me
certain, that Āpastamba, like Baudhāyana, considered women,
especially widows, unfit to inherit.
3. On failure of them the spiritual teacher (inherits); on failure of the spiritual teacher a pupil shall take (the deceased's wealth), and use it for religious works for the (deceased's) benefit, or (he himself may enjoy it);

4. Or the daughter (may take the inheritance).

5. On failure of all (relations) let the king take the inheritance.

6. Some declare, that the eldest son alone inherits.

7. In some countries gold, (or) black cattle, (or) black produce of the earth is the share of the eldest.

8. The chariot and the furniture in the house are the father's (share).

4. 'Some say "on failure of sons," others that the rule refers to the preceding Sūtra (i.e. that the daughter inherits on failure of pupils only).—Haradatta. The latter seems to be the correct interpretation.

5. 'Because the word "all" is used, (the king shall take the estate) only on failure of Bandhus and Sagotras, i.e. gentiles within twelve degrees.'—Haradatta.

6. 'The other sons shall live under his protection.'—Haradatta.

Colebrooke, Mitāksharā, Chap. I, Sect. iii, Par. 6.

7. ' "Black produce of the earth," i.e. black grain, or according to others black iron.'—Haradatta. Compare for this and the following Sūtras Colebrooke, Mitāksharā, Chap. I, Sect. iii, Par. 6, and Digest, Book V, Text xlviii.

8. The translation given above agrees with what I now recognise to be Haradatta's explanation, and with Colebrooke, Mitāksharā, Chap. I, Sect. iii, Par. 6. Both the P. U. and Mr. U. MSS. of the Uggvalā read rathāḥ piturāmaso grīhe yatparibhāndam upakaranam pitādād tadapi, 'the chariot (is) the father's share; the furniture which (is) in the house, that also.' To this reading Mahādeva's Uggvalā on the Hiranyakesi Sūtra points likewise, which gives pitur antah. The N. U. MS. of the Uggvalā, according to which I made the translation given in the Appendix to West and Bühler's Digest, leaves out the word aṃsaḥ, and therefore makes it necessary to combine this Sūtra with the preceding one, and to translate, 'The father's chariot and the furniture in the house (are) also (the
9. According to some, the share of the wife consists of her ornaments, and the wealth (which she may have received) from her relations.

10. That (preference of the eldest son) is forbidden by the Sāstras.

11. For it is declared in the Veda, without (marking) a difference (in the treatment of the sons): Manu divided his wealth amongst his sons.

12. Now the Veda declares also in conformity with (the rule in favour of the eldest son) alone: They distinguish the eldest by (a larger share of) the heritage.

13. (But to this plea in favour of the eldest I share of the eldest).’ This latter translation agrees nearly with that given by Colebrooke, Digest, Book V, Text xlviii, where this and the preceding Sūtra have been joined; but the chariot is not mentioned. A further variation in the interpretation of this Sūtra occurs in Colebrooke’s Digest, Book V, Text lxxxix, and Mitākṣarā, loc. cit., where the words ‘the furniture in the house’ are joined with Sūtra 9, and the furniture is declared to be the wife’s share. Considering that Sūtra 9 is again quoted in Colebrooke’s Digest, Book V, Text ccccxxii, and is not joined with the latter part of Sūtra 8, it is not too much to say that Gagannātha has not shown any greater accuracy than his brethren usually do.

9. The Mitākṣarā, loc. cit., apparently takes the words ‘according to some’ as referring only to property received from relations. I follow Haradatta. The former interpretation is, however, admissible, if the Sūtra is split into two.

10. The Sāstras are, according to Haradatta, the Vedas.

11. Taittirīyā Sāwhitā III, 1, 9, 4.

12. ‘Athāpi (now also) means “and certainly.” They distinguish, they set apart the eldest son by wealth: this has been declared in the Veda in conformity with (the rule regarding) one (heir, Sūtra 6). He denies (Sūtra 13) that a passage also, which agrees with the statement that the eldest son alone inherits, is found in the Veda.’—Haradatta. See Taittirīyā Sāwhitā II, 5, 2, 7.

13. Those who are acquainted with the interpretation of the law are the Mimbāmsakas. The translation of the second Vedic
answer): Now those who are acquainted with the interpretation of the law declare a statement of facts not to be a rule, as for instance (the following): 'Therefore amongst cattle, goats and sheep walk together;' (or the following), 'Therefore the face of a learned Brāhmaṇa (a Snātaka) is, as it were, resplendent;' (or), 'A Brāhmaṇa who has studied the Vedas (a Srotriya) and a he-goat evince the strongest sexual desires.'

14. Therefore all (sons) who are virtuous inherit.

15. But him who expends money unrighteously, he shall disinherit, though he be the eldest son.

16. No division takes place between husband and wife; for, from the time of marriage, they are united in religious ceremonies,

17. Likewise also as regards the rewards for works by which spiritual merit is acquired, and the acquisition of property.

18. For they declare that it is not a theft if a passage is by no means certain, as the root ribb, translated by 'to be resplendent,' usually means 'to give a sound.' Haradatta thinks that Āpastamba means to show that the passage 'Manu divided his wealth among his sons' is likewise merely a statement of facts, and cannot be considered a rule. This is probably erroneous, as Sūtras 10 and 11 distinctly state, that the practice to allow the eldest alone to inherit, is forbidden by the above-mentioned passage of the Veda.

15. Compare for this Sūtra and the following one Colebrooke's Digest, Book V, Text cccxv. The translation of pratipādayati, 'expends,' by 'gains,' which is also proposed by Gagannātha, is against Āpastamba's usage, see II, 5, 11, 17, and below, II, 8, 20, 16.

16. According to Haradatta, this Sūtra gives the reason why, in Sūtra 1, no share has been set apart for the wife. Compare Colebrooke's Digest, Book V, Text lxxxix, for this Sūtra and the following two.

wife expends money on occasions (of necessity) during her husband's absence.

Prasna II, Patala 6, Khand 15.

1. By this (discussion) the law of custom, which is observed in (particular) countries or families, has been disposed of.

2. On account of the blood relations of his mother and (on account of those) of his father within six degrees,

3. Or, as far as the relationship is traceable,

4. He shall bathe if they die,

5. Excepting children that have not completed their first year.

6. On account of the death of the latter the parents alone bathe,

7. And those who bury them.

8. If a wife or one of the chief Gurus (a father or Ākāra) die, besides, fasting (is ordained from the time at which they die) up to the same time (on the following day).

9. (In that case) they shall also show the (following) signs of mourning:

10. Dishevelling their hair and covering themselves with dust (they go outside the village), and, clothed with one garment, their faces turned to the

15. 1. Customs are to be followed only if they are not opposed to the teaching of the Vedas and Smrītis.

2. Manu V, 60; Yāgni I, 53.

3. Manu V, 60.

4. Manu V, 58; Yāgni III, 3.

7. Manu V, 69 and 70.

8. Manu V, 80.

10. Yāgni III, 5, 7 seq. The Mantra to be spoken in throwing the water is, 'I give this water to you N. N. of the family of N. N.'
south, stepping into the river they throw up water for the dead once, and then, ascending (the bank), they sit down. This (they repeat) thrice. They pour out water consecrated in such a manner that the dead will know it (to be given to them). Then they return to the village without looking back, and perform those rites for the dead which (pious) women declare to be necessary.

11. Some declare, that these same (observances) shall also be kept in the case (of the death) of other (Śapiṇḍas).

12. At all religious ceremonies, he shall feed Brāhmaṇas who are pure and who have (studied and remember) the Veda.

13. He shall distribute his gifts at the proper places, at the proper times, at the occasion of purificatory rites, and to proper recipients.

14. That food must not be eaten of which (no portion) is offered in the fire, and of which no portion is first given (to guests).

15. No food mixed with pungent condiments or salt can be offered as a burnt-offering.

16. Nor (can food) mixed with bad food (be used for a burnt-oblation).

The water ought to be mixed with sesamum. According to Haradatta those who know the correct interpretation, declare that the word ‘women’ denotes in this Sūtra ‘the Śmrītis.’ But I fear these learned interpreters will find few adherents among those who pay attention to the last Sūtra of this work.

12. Manu III, 128.
15. ‘That (substance) is called kshāra, “of pungent or alkaline taste,” the eating of which makes the saliva flow.’—Haradatta.
16. Avarāṇṇa, ‘bad food,’ is explained by ‘kulittha and the like.’ Kulittha, a kind of vetch, is considered low food, and eaten by the lower castes only. The meaning of the Sūtra, therefore, is,
17. If (he is obliged to offer) a burnt-offering of food unfit for that purpose, he shall take hot ashes from the northern part of his fire and offer the food in that. That oblation is no oblation in the fire.

18. A female shall not offer any burnt-oblation,

19. Nor a child, that has not been initiated.

20. Infants do not become impure before they receive the sacrament called Annaprāśana (the first feeding).

21. Some (declare, that they cannot become impure) until they have completed their first year,

22. Or, as long as they cannot distinguish the points of the horizon.

23. Another (opinion is, that they cannot be defiled) until the initiation has been performed.

24. For at that (time a child) according to the rules of the Veda obtains the right (to perform the various religious ceremonies).

25. That ceremony is the limit (from which the capacity to fulfil the law begins).

26. And the Smṛiti (agrees with this opinion).

**PRAŚNA II, PATALA 7, KHANWA 16.**

1. Formerly men and gods lived together in this world. Then the gods in reward of their sacrifices

'If anybody has been forced by poverty to mix his rice or Dāl with kulitha or similar bad food, he cannot offer a burnt-oblation at the Vaiśvadeva ceremony with that. He must observe the rule, given in the following Sūtra.

18. Manu V, 155; XI, 36.


26. Haradatta quotes Gautama II, 1–3, on this point, and is apparently of opinion that Āpastamba alludes to the same passage. But he is probably wrong, as all Smṛitis are agreed on the point mentioned by Āpastamba.

16. 1. 'Intending to give the rules regarding the monthly Śrāddha,
went to heaven, but men were left behind. Those men who perform sacrifices in the same manner as the gods did, dwell (after death) with the gods and Brahma in heaven. Now (seeing men left behind), Manu revealed this ceremony, which is designated by the word Srāddha (a funeral-oblation).

2. And (thus this rite has been revealed) for the salvation of mankind.

3. At that (rite) the Manes (of one's father, grandfather, and great-grandfather) are the deities (to whom the sacrifice is offered). But the Brāhmaṇas, (who are fed,) represent the Āhavaniya-fire.

4. That rite must be performed in the latter half of every month.

5. The afternoon is preferable (for it).

6. The last days of the latter half (of the month) likewise are (preferable to the first days).

7. (A funeral-oblation) offered on any day of the latter half of the month gladdens the Manes. But it procures different rewards for the sacrificer according to the time observed.

8. If it be performed on the first day of the half-month, the issue (of the sacrificer) will chiefly consist of females.

he premises this explanatory statement in order to praise that sacrifice.'—Haradatta.

2. The reading 'niḥsreyasā ka' apparently has given great trouble to the commentators. Their explanations are, however, grammatically impossible. The right one is to take niḥsreyasā as a Vedic instrumental, for niḥsreyasena, which may designate the 'reason.' If the dative is read, the sense remains the same.

3. 'The comparison of the Brāhmaṇas with the Āhavaniya indicates that to feed Brāhmaṇas is the chief act at a Srāddha.'—Haradatta.


5. Manu III, 255, 278.

9. (Performed on the second day it procures) children who are free from thievish propensities.

10. (If it be performed) on the third day children will be born to him who will fulfil the various vows for studying (portions of the Veda).

11. (The sacrificer who performs it) on the fourth day becomes rich in small domestic animals.

12. (If he performs it) on the fifth day, sons (will be born to him). He will have numerous and distinguished offspring, and he will not die childless.

13. (If he performs it) on the sixth day, he will become a great traveller and gambler.

14. (The reward of a funeral-oblation performed) on the seventh day is success in agriculture.

15. (Its reward when performed) on the eighth day is prosperity.

16. (Its reward when performed) on the ninth day is one-hoofed animals.

17. (Its reward when offered) on the tenth day is success in trade.

18. (Its reward when offered) on the eleventh day is black iron, tin, and lead.

19. (If he performs a funeral-oblation) on the twelfth day, he will become rich in cattle.

20. (If he performs a funeral-oblation) on the thirteenth day, he will have many sons (and) many friends, (and) his offspring will be beautiful. But his (sons) will die young.

12. The translation follows the corrected reading given in the Addenda to the Critical Notes.

20. Others read the last part of the Sūtra, ayuvamārinastubhavanti, 'they will not die young.'—Haradatta. If the two halves of the Sūtra are joined and Darśanīyāpatyoyuvamārinah is read, the Sandhi may be dissolved in either manner.
21. (Its reward when performed) on the fourteenth day is success in battle.
22. (Its reward when performed) on the fifteenth day is prosperity.
23. The substances (to be offered) at these (sacrifices) are sesame, masha, rice, yava, water, roots, and fruits.
24. But the satisfaction of the Manes, if food mixed with fat (is offered), is greater, and (lasts) a longer time,
25. Likewise, if money, lawfully acquired, is given to worthy (persons).
26. Beef satisfies (the Manes) for a year,
27. Buffalo’s (meat) for a longer (time) than that.
28. By this (permission of the use of buffalo’s meat) it has been declared that the meat of (other) tame and wild animals is fit to be offered.

Prasna II, Patala 7, Kanda 17.

1. (If) rhinoceros’ meat (is given to Brâhmaṇas seated) on (seats covered with) the skin of a rhinoceros, (the Manes are satisfied) for a very long time.
2. (The same effect is obtained) by (offering the) flesh (of the fish called) Satabali,
3. And by (offering the) meat of the (crane called) Vârdhrâvasa.

21. Manu III, 276, and Yâgī. I, 263, declare the fourteenth day to be unfit for a Śrāddha, and the latter adds that Śrāddhas for men killed in battle may be offered on that day. This latter statement explains why Āpastamba declares its reward to be ‘success in battle.’ The nature of the reward shows that on that day Kshatriyas, not Brâhmaṇas, should offer their Śrâddhas.
2. Manu V, 16, where Rohita is explained by Satabali.
4. Pure, with composed mind and full of ardour, he shall feed Brâhmazas who know the Vedas, and who are not connected with him by marriage, blood relationship, by the relationship of sacrificial priest and sacrificer, or by the relationship of (teacher and) pupil.

5. If strangers are deficient in the (requisite) good qualities, even a full brother who possesses them, may be fed (at a Srâddha).

6. (The admissibility of) pupils (and the rest) has been declared hereby.

7. Now they quote also (in regard to this matter the following verse):

8. The food eaten (at a sacrifice) by persons related to the giver is, indeed, a gift offered to the goblins. It reaches neither the Manes nor the gods. Losing its power (to procure heaven), it errs about in this world as a cow that has lost its calf runs into a strange stable.

9. The meaning (of the verse) is, that gifts which are eaten (and offered) mutually by relations, (and thus go) from one house to the other, perish in this world.

10. If the good qualities (of several persons who might be invited) are equal, old men and (amongst these) poor ones, who wish to come, have the preference.

11. On the day before (the ceremony) the (first) invitation (must be issued).
12. On the following day the second invitation takes place.

13. (On the same day also takes place) the third invitation (which consists in the call to dinner).

14. Some declare, that every act at a funeral-sacrifice must be repeated three times.

15. As (the acts are performed) the first time, (so they must be repeated) the second and the third times.

16. When all (the three oblations) have been offered, he shall take a portion of the food of all (three), and shall eat a small mouthful of the remainder in the manner described (in the Grīhya-sūtra).

17. But the custom of the Northerners is to pour into the hands of the Brâhmaṇas, when they are seated on their seats, (water which has been taken from the water-vessel.)

18. (At the time of the burnt-offering which is offered at the beginning of the dinner) he addresses the Brâhmaṇas with this Mantra: ‘Let it be taken out, and let it be offered in the fire.’

19. (They shall give their permission with this Mantra): ‘Let it be taken out at thy pleasure, let

will take place. Do me the favour to take at that the place of the Āhavaniya-fire.’

12. The formula is, Adya srâddham, ‘to-day the Srâddha takes place.’

13. The call to dinner is, Siddham âgamyatām, ‘the food is ready; come.’


17. The North of India begins to the north of the river Saravatī. The rule alluded to is given by Yâgû. I, 226, 229; Manu III, 210.

it be offered in the fire at thy pleasure.' Having received this permission, he shall take out (some of the prepared food) and offer it.

20. They blame it, if dogs and Apapatras are allowed to see the performance of a funeral-sacrifice.

21. The following persons defile the company if they are invited to a funeral-sacrifice, viz. a leper, a bald man, the violator of another man's bed, the son of a Brâhmana who follows the profession of a Kshatriya, and the son of (a Brâhmana who by marrying first a Sûdra wife had himself become) a Sûdra, born from a Brâhmana woman.

22. The following persons sanctify the company if they eat at a funeral-sacrifice, viz. one who has studied the three verses of the Veda containing the word 'Madhu,' each three times; one who has studied

20. Manu III, 239.

21. Manu III, 152-166, and particularly 153 and 154; Yâgû. I, 222-224. Haradatta's explanation of the word 'Sûdra' by 'a Brâhmana who has become a Sûdra' is probably right, because the son of a real Sûdra and of a Brâhmana female is a Kandâla, and has been disposed of by the preceding Sûtra.

22. Compare Manu III, 185, 186; Yâgû. I, 219-221. The three verses to be known by a Trimadhû are, Madhu vâtâ rîtâyate, &c., which occur both in the Taitt. Samh. and in the Taitt. Ar. The explanation of Trisuparwa is not certain. Haradatta thinks that it may mean either a person who knows the three verses Katushkapardâ yuvatir supeça, &c., Taittiriya-brâhmana I, 2, 1, 27, &c., or one who knows the three Anuvâkas from the Taittiriya Âranyaka X, 48-50, beginning, Brahma me tu mâm, &c. The word 'Trimâ diketa' has three explanations:—a. A person who knows the Nââiketa-fire according to the Taittiriya, Kaññavalli, and the Satapatha, i.e. has studied the portions on the Nââiketa-fire in these three books. b. A person who has thrice kindled the Nââiketa-fire. c. A person who has studied the Anuvâka, called Viragâs. Katurmedha may also mean 'one who has performed the four sacrifices' enumerated above.
the part of the Veda containing the word 'Suparnā' three times; a Trināṭīketa; one who has studied the Mantras required for the four sacrifices (called Asvamedha, Purushamedha, Sarvamedha, and Pitrimedha); one who keeps five fires; one who knows the Sāman called Gyeshīka; one who fulfils the duty of daily study; the son of one who has studied and is able to teach the whole Veda with its Angas, and a Srotriya.

23. He shall not perform (any part of) a funeral-sacrifice at night.

24. After having begun (a funeral-sacrifice), he shall not eat until he has finished it.

25. (He shall not perform a funeral-sacrifice at night), except if an eclipse of the moon takes place.

PRAŞNA II, PĀTALA 8, KHANDA 18.

1. He shall avoid butter, butter-milk, oil-cake, honey, meat,

2. And black grain (such as kulittha), food given by Sūdras, or by other persons, whose food is not considered fit to be eaten,

3. And food unfit for oblations, speaking an untruth, anger, and (acts or words) by which he might
excite anger. He who desires a (good) memory, fame, wisdom, heavenly bliss, and prosperity, shall avoid these twelve (things and acts);

4. Wearing a dress that reaches from the navel to the knees, bathing morning, noon, and evening, living on food that has not been cooked at a fire, never seeking the shade, standing (during the day), and sitting (during the night), he shall keep this vow for one year. They declare, that (its merit) is equal to that of a studentship continued for forty-eight years.

5. (Now follows) the daily funeral-oblation.

6. Outside the village pure (men shall) prepare (the food for that rite) in a pure place.

7. Nine vessels are used for that,

8. In which the food is prepared, and out of which it is eaten.

9. And those (vessels) he shall present to the (Brâhmaṇas) who have been fed.

10. And he shall feed (Brâhmaṇas) possessed of all (good qualities).

11. And he shall not give the residue (of that funeral-dinner) to one who is inferior to them in good qualities.

12. Thus (he shall act every day) during a year.

13. The last of these (funeral-oblations) he shall perform, offering a red goat.

5. Manu III, 82 seq.

6. The term 'pure (men)' is used in order to indicate that they must be so particularly, because, by II, 2, 3, 1, purity has already been prescribed for cooks.

7. For the unusual meaning of dravya, 'vessel,' compare the term śītādravyāvai, 'implements of husbandry,' Manu IX, 293, and the Petersburg Dict. s. v.

13. The red goat is mentioned as particularly fit for a Śrāddha, Yāgū. I, 259, and Manu III, 272.
14. And let him cause an altar to be built, concealed (by a covering and outside the village).

15. Let him feed the Brâhmaṇas on the northern half of that.

16. They declare, that (then) he sees both the Brâhmaṇas who eat and the Manes sitting on the altar.

17. After that he may offer (a funeral-sacrifice once a month) or stop altogether.

18. For (by appearing on the last day on the altar) the Manes signify that they are satisfied by the funeral-offering;

19. Under the constellation Tishya he who desires prosperity,

Prasna II, Patala 8, Khand 19.

1. Shall cause to be prepared powder of white mustard-seeds, cause his hands, feet, ears, and mouth to be rubbed over with that, and shall eat (the remainder). If the wind does not blow too violently, he shall eat sitting, silent and his face turned towards the south, on a seat (facing the) same (direction)—the first alternative is the skin of a he-goat.

2. But they declare, that the life of the mother of that person who eats at this ceremony, his face turned in that direction, will be shortened.

3. The vessel used at this occasion shall be made of brass,

19. 1. The ceremony which is here described, may also be performed daily. If the reading prâśya is adopted, the translation must run thus: 'and he shall scatter (the remainder of the powder). If the wind,' &c.

2. 'Therefore those whose mothers are alive should not perform this ceremony.'—Haradatta.
4. And its centre shall be adorned with gold.
5. (Such a one) is the best.
6. And nobody else shall eat out of that vessel.
7. He shall make a lump of as much (food) as he can swallow (at once).
8. (And he shall) not scatter anything (on the ground).
9. He shall not let go the vessel (with his left hand);
10. Or he may let it go.
11. He shall swallow the whole mouthful at once, introducing it, together with the thumb, (into the mouth.)
12. He shall make no noise with his mouth (whilst eating).
13. And he shall not shake his right hand (whilst eating).
14. After he (has eaten and) sipped water, he shall raise his hands, until the water has run off (and they have become dry).

4. If, as I have done, the words suvarṇanābhaḥ and prastastāḥ are taken as separate Sūtras, the meaning is, 'The vessel used should be of brass; if not of brass, it should at least have a golden ornament in the centre; and a vessel possessing both qualities is the best.' If 3, 4, 5 are taken as one Sūtra, as is done in P. U. and Mr. U., the sense is, 'It is best to use a brass vessel, &c., but another may be used in its stead.'

6. If the masculine bhoktavyaḥ is used instead of bhoktavyam, the participle must be construed with āmasaḥ.

7. The verbum finitum, which according to the Sanskrit text ought to be taken with the participle samnayan, is grasīta, Sūtra 11.

10. 'Why is this second alternative mentioned, as (the first Sūtra) suffices? True. But according to the maxim that "restrictions are made on account of the continuance of an action once begun," the meaning of this second Sūtra is that he shall continue to the end to handle the vessel (in that manner in which) he has handled it when eating for the first time.'—Haradatta.
15. After that he shall touch fire.
16. And (during this ceremony) he shall not eat in the day-time anything but roots and fruits.
17. And let him avoid Sthālipāka-offerings, and food offered to the Manes or to the Gods.
18. He shall eat wearing his upper garment over his left shoulder and under his right arm.
19. At the (monthly) Srāddha which must necessarily be performed, he must use (food) mixed with fat.
20. The first (and preferable) alternative (is to employ) clarified butter and meat.
21. On failure (of these), oil of sesamum, vegetables, and (similar materials may be used).
22. And under the asterism Maghā he shall feed the Brāhmaṇas more (than at other times) with (food mixed with) clarified butter, according to the rule of the Srāddha.

Praśna II, Patala 8, Khaṇḍa 20.

1. At every monthly Srāddha he shall use, in whatever manner he may be able, one drona of sesamum.

2. And he shall feed Brāhmaṇas endowed with all (good qualities), and they shall not give the fragments (of the food) to a person who does not possess the same good qualities (as the Brāhmaṇas).

3. He who desires prosperity shall fast in the

18. Haradatta remarks that some allow, according to II, 2, 4, 22, the sacred thread to be substituted, and others think that both the thread and the garment should be worn over the left shoulder and under the right arm.

20. A drona equals 128 seers or jeras. The latter is variously reckoned at 1-3 lbs.

3. The reason why the constellation Tishya has been chosen
half of the year when the sun goes to the north, under the constellation Tishya, in the first half of the month, for (a day and) a night at least, prepare a Sthâlipâka-offering, offer burnt-oblations to Kuvera (the god of riches), feed a Brâhmaṇa with that (food prepared for the Sthâlipâka) mixed with clarified butter, and make him wish prosperity with (a Mantra) implying prosperity.

4. This (rite he shall repeat) daily until the next Taisha-month.

5. On the second (Tishya-day and during the second month he shall feed) two (Brâhmaṇas).

6. On the third (Tishya-day and during the third month he shall feed) three (Brâhmaṇas).

7. In this manner (the Tishya-rite is to be performed) for a year, with a (monthly) increase (of the number of Brahmaṇas fed).

8. (Thus) he obtains great prosperity.

9. But the fasting takes place on the first (Tishya-day) only.

10. He shall avoid to eat those things which have acquired strength (as butter-milk, curds, and whey).

11. He shall avoid to tread on ashes or husks of grain, to wash one foot with the other, or to place one foot on the other,

12. And to swing his feet, and to place one leg crosswise over the knee (of the other),

for this rite seems to be that Tishya has another name, Pushya, i.e. 'prosperous.' This sacrifice is to begin on the Tishya-day of the month called Taisha or Pausha (December-January), and to continue for one year. The Tishya or Pushya-day is the ninth day of each solar month.

11. Manu IV, 78.
13. And to make his nails or (his finger-joints) crack without a (good) reason,
14. And all other acts which they blame.
15. And let him acquire money in all ways that are lawful.
16. And let him spend money on worthy (persons or objects).
17. And let him not give anything to an unworthy (person), of whom he does not stand in fear.
18. And let him conciliate men (by gifts or kindness).
19. And he may enjoy the pleasures which are not forbidden by the holy law.
20. (Acting) thus he conquers both worlds.

Prāṇa II, Pātalā 9, Khanda 21.

1. There are four orders, viz. the householdership, the studentship, the order of ascetics, and the order of hermits in the woods.
2. If he lives in all these four according to the rules (of the law), without allowing himself to be disturbed (by anything), he will obtain salvation.
3. The duty to live in the teacher's house after the initiation is common to all of them.
4. Not to abandon sacred learning (is a duty common) to all.

13. 'Good reasons for cracking the joints are fatigue or rheumatism.'—Haradatta.
16. Manu XI, 6, and passim.
21. 1. 'Though four (orders) are enumerated, he uses the word "four," lest, in the absence of a distinct rule of the venerable teacher, one order only, that of the householder, should be allowed, as has been taught in other Smṛtis.'—Haradatta. Manu VI, 87.
3. Manu II, 247-249, and above.
5. Having learnt the rites (that are to be performed in each order), he may perform what he wishes.

6. Worshipping until death (and living) according to the rule of a (temporary) student, a (professed) student may leave his body in the house of his teacher.

7. Now (follow the rules) regarding the ascetic (Samnyāsin).

8. Only after (having fulfilled) the duties of that (order of students) he shall go forth (as an ascetic), remaining chaste.

9. For him (the Samnyāsin) they prescribe (the following rules):

10. He shall live without a fire, without a house, without pleasures, without protection. Remaining silent and uttering speech only on the occasion of the daily recitation of the Veda, begging so much food only in the village as will sustain his life, he shall wander about neither caring for this world nor for heaven.

11. It is ordained that he shall wear clothes thrown away (by others as useless).

12. Some declare that he shall go naked.

8. The meaning of the Sūtra is, that the studentship is a necessary preliminary for the Samnyāsin. If a man considers himself sufficiently purified by his life in that order, he may become a Samnyāsin immediately after its completion. Otherwise he may first become a householder, or a hermit, and enter the last order, when his passions are entirely extinct. See also Manu VI, 36; Yāgīṇ. III, 56-57.

10. Manu VI, 33, 42-45; Yāgīṇ. III, 58 seq.

12. 'Another (commentator) says, "Some declare that he is free from all injunctions and prohibitions, i.e. he need neither perform nor avoid any (particular actions)."'—Haradatta.
13. Abandoning truth and falsehood, pleasure and pain, the Vedas, this world and the next, he shall seek the universal soul.

14. (Some say that) he obtains salvation if he knows (the universal soul).

15. (But) that (opinion) is opposed to the Sāstras.

16. (For) if salvation were obtained by the knowledge of the universal soul alone, then he ought not to feel any pain even in this (world).

17. Thereby that which follows has been declared.

18. Now (follow the rules regarding) the hermit living in the woods.

19. Only after (completing) that (studentship) he shall go forth, remaining chaste.

20. For him they give (the following rules):

21. He shall keep one fire only, have no house, enjoy no pleasures, have no protector, observe silence, uttering speech on the occasion of the daily recitation of the Veda only.

13. 'He shall seek, i.e. worship, the soul, which has been described in the section on transcendental knowledge (I, 8).'- Haradatta.

15. Haradatta apparently takes the word Sāstras to mean ‘Dharmaśastras’.

17. ‘That which follows’ are the Yogas, which must be employed in order to cause the annihilation of pain, after the knowledge of the universal soul has been obtained.

21. 'But which is that one fire? Certainly not the Grihya-fire, because he must remain chaste. Therefore the meaning intended is, "He shall offer a Samidh morn and evening in the common fire, just as formerly, (during his studentship.)" Another commentator says, "Gautama declares that he shall kindle a fire according to the rule of the Śrāmavāka Sūtra. The Śrāmavāka Sūtra is the Vaikhānasa Sūtra. Having kindled a fire in the manner prescribed there, he shall sacrifice in it every morning and every evening."'—Haradatta. See also Manu VI, 4; Yāgñ.
Prasna II, Patala 9, Khanda 22.

1. A dress of materials procured in the woods (skins or bark) is ordained for him.
2. Then he shall wander about, sustaining his life by roots, fruits, leaves, and grass.
3. In the end (he shall live on) what he may obtain by chance.
4. Next he shall live on water, (then) on air, then on ether.
5. Each following one of these modes of subsistence is distinguished by a (greater) reward.
6. Now some (teachers) enjoin for the hermit the successive performance (of the acts prescribed for the four orders).
7. After having finished the study of the Veda, having taken a wife and kindled the sacred fires, he shall begin the rites, which end with the Soma-sacrifices, (performing) as many as are prescribed in the revealed texts.
8. (Afterwards) he shall build a dwelling, and dwell outside the village with his wife, his children, and his fires,
9. Or (he may live) alone.

III, 45. The Vaikhânasa Sûtra is in existence, and procurable in Gujarât.
22. 1. Manu VI, 6.
4. 'Then he shall live on ether, i.e. eat nothing at all.'—Haradatta. Manu VI, 31; Yâgñ. III, 55.
6. 'The word atha, "now," introduces a different opinion. Above, it had been declared that the life in the woods (may be begun) after the studentship only. But some teachers enjoin just for that hermit a successive performance of the acts (prescribed for all four orders).'</ref>
8. Manu VI, 3 seq.; Yâgñ. III, 45.
10. He shall support himself by gleaning corn.
11. And after that he shall not any longer take presents.
12. And he shall sacrifice (only) after having bathed (in the following manner):
13. He shall enter the water slowly, and bathe without beating it (with his hand), his face turned towards the sun.
14. This rule of bathing is valid for all (castes and orders).
15. Some enjoin (that he shall prepare) two sets of utensils for cooking and eating, (and) of choppers, hatchets, sickles, and mallets.
16. He shall take one of each pair (of instruments), give the others (to his wife), and (then) go into the forest.
17. After that time (he shall perform) the burnt-oblations, (sustain) his life, (feed) his guests, and (prepare) his clothes with materials produced in the forest.
18. Rice must be used for those sacrifices for which cakes mixed with meat (are employed by the householder).
19. And all (the Mantras), as well as the daily portion of the Veda, (must be recited) inaudibly.
20. He shall not make the inhabitants of the forest hear (his recitation).

10. Haradatta thinks that this rule refers both to the hermit who lives with his family and to him who lives alone. Others refer it to the latter only.
15. According to Haradatta, the word kâga appears to designate 'a mallet;' in the passage from the Râmâyana quoted in the Petersburg Diet. the commentator explains it by pe/aka, 'basket.'
20. This Sûtra explains the word upâmsu, 'inaudibly.'
21. (He shall have) a house for his fire (only).
22. He himself (shall live) in the open air.
23. His court and seat must not be covered (with mats).
24. If he obtains fresh grain, he shall throw away the old (store).

Prasna II, Patala 9, Khanda 23.

1. If he desires (to perform) very great austerities, he (shall not make a hoard of grain, but) collect food every day only, morning and evening, in his vessel.
2. Afterwards he shall wander about, sustaining his life with roots, fruits, leaves, and grass (which he collects). Finally (he shall content himself with) what comes into his hand accidentally. Then he shall live on water, then on air, (and finally) upon ether. Each succeeding mode of subsistence procures greater rewards.
3. Now they quote (the following) two verses from a Purâna:
4. Those eighty thousand sages who desired offspring passed to the south by Aryaman's road and obtained burial-grounds.
5. Those eighty thousand sages who desired no

24. Manu VI, 15; Yâgû. III, 47.
23. 1. The following rules apply to a solitary hermit.
2. These Sûtras are repeated in order to show that, according to the opinion of those who allow hermits to live with their families, the end should be the same.
3. 'The "orders" have been described. Now, giving conflicting opinions, he discusses which of them is the most important.'—Haradatta.
4. This verse and the next are intended to disparage the order of householders. Haradatta explains 'burial-grounds' by 'fresh births;' but see below, Sûtra 10. See also Yâgû. III, 186-187.
offspring passed by Aryaman’s road to the north and obtained immortality.

6. Thus are praised those who keep the vow of chastity. Now they accomplish also their wishes merely by conceiving them,

7. For instance, (the desire to procure) rain, to bestow children, second-sight, to move quick as thought, and other (desires) of this description.

8. Therefore on account of (passages) of the revealed texts, and on account of the visible results, some declare these orders (of men keeping the vow of chastity to be) the most excellent.

9. But (to this we answer): It is the firm opinion of those who are well versed in the threefold sacred learning, that the Vedas are the highest authority. They consider that the (rites) which are ordered there to be performed with rice, yava, animals, clarified butter, milk, potsherds, (in conjunction) with a wife, (and accompanied) by loud or muttered (Mantras), must be performed, and that (hence) a rule of conduct which is opposed to these (rites) is of no authority.

10. But by the term burial-ground (in the text above given) it is intended to ordain the last rites for those who have performed many sacrifices, (and not to mean that dead householders become demons and haunt burial-grounds.)

11. The revealed texts declare that after (the burial follows) a reward without end, which is designated by the term ‘heavenly bliss.’

10. The Sūtra is intended to remove the blame thrown on the order of householders by the verse quoted. Haradatta seems to have forgotten his former explanation of Smasānāni.
Prasna II, Patala 9, Khand 24.

1. Now the Veda declares also one's offspring to be immortality (in this verse): 'In thy offspring thou art born again, that, mortal, is thy immortality.'

2. Now it can also be perceived by the senses that the (father) has been reproduced separately (in the son); for the likeness (of a father and of a son) is even visible, only (their) bodies are different.

3. 'These (sons) who live, fulfilling the rites taught (in the Veda), increase the fame and heavenly bliss of their departed ancestors.'

4. 'In this manner each succeeding (generation increases the fame and heavenly bliss) of the preceding ones.'

5. 'They (the ancestors) live in heaven until the (next) general destruction of created things.'

6. '(After the destruction of the world, they stay) again in heaven, being the seed (of the new creation).'

That has been declared in the Bhavishyatapurâna.

7. Now Pragâpati also says,

8. 'Those dwell with us who fulfil the following (duties): the study of the three Vedas, the studentship, the procreation of children, faith, religious austerities, sacrifices, and the giving of gifts. He who praises other (duties), becomes dust and perishes.'

9. Those among these (sons) who commit sin, perish alone, (but not their ancestors,)

10. Just as the leaf of a tree (which has been

24. 3. According to the reading of P. U. and Mr. U. the four Sûtras, 3-6, must be joined into one, and the whole is a quotation from the Purâna. The reading of P. U. seems now to me preferable.

8. 'Other (duties), i.e. the order of ascetics and the like.'— Haradatta.
attacked by worms falls without injuring its branch or tree).

11. (For) the (ancestor) has no connexion with the acts committed (by his descendant) in this world, nor with their results in the next.

12. (The truth of) that may be known by the following (reason);

13. This creation (is the work) of Pragâpati and of the sages.

14. The bodies of those (sages) who stay there (in heaven) on account of their merits appear visibly most excellent and brilliant (as, for instance, the constellation of the seven Rîshis).

15. But even though some (ascetic) may gain heaven through a portion of (the merit acquired by his former) works or through austerities, whilst he is still in the body, and though he may accomplish (his objects) by his mere wish, still this is no reason to place one order before the other.

PRASNA II, PATALA 10, KHANDA 25.

1. The general and special duties of all castes have been explained. But we will now declare those of a king in particular.

2. He shall cause to be built a town and a palace, the gates of both of which (must look) towards the south.

3. The palace (shall stand) in the heart of the town.

14. As the Rîshis have not lost heaven through the sins of their sons, the dogma according to which ancestors lose heaven through the sins of their sons, must be false.

15. Âpastamba's own opinion is apparently against pure asceticism.

25. 3. 'In the heart of the town, i.e. in that town which is surrounded by all the walls.'—Haradatta. Compare Manu VII, 76.
4. In front of that (there shall be) a hall. That is called the hall of invitation.

5. (At a little distance) from the town to the south, (he shall cause to be built) an assembly-house with *doors on the south and on the north sides, so that one can see what passes inside and outside.

6. In all (these three places) fires shall burn constantly.

7. And oblations must be offered in these fires daily, just as at the daily sacrifice of a householder.

8. In the hall he shall put up his guests, at least those who are learned in the Vedas.

9. Rooms, a couch, meat and drink should be given to them according to their good qualities.

10. Let him not live better than his Gurus or ministers.

11. And in his realm no (Brâhmaṇa) should suffer hunger, sickness, cold, or heat, be it through want, or intentionally.

12. In the midst of the assembly-house, (the superintendent of the house) shall raise a play-table and sprinkle it with water, turning his hand downwards, and place on it dice in even numbers, made of Vibhîtaka (wood), as many as are wanted.

6. According to Haradatta, the fires are to be common, not consecrated ones.


8. Manu VII, 82 seq.

10. ‘The Gurus are the father and other (venerable relations).’—Haradatta.

11. Manu VII, 134. ‘Or intentionally; with reference to that the following example may be given. If anybody is to be made to pay his debts or taxes, then he is to be exposed to cold or heat, or to be made to fast (until he pays). The king shall punish (every one) who acts thus.’—Haradatta.
13. Men of the first three castes, who are pure and truthful, may be allowed to play there.

14. Assaults of arms, dancing, singing, music, and the like (performances) shall be held only (in the houses) of the king's servants.

15. That king only takes care of the welfare of his subjects in whose dominions, be it in villages or forests, there is no danger from thieves.


1. A (king) who, without detriment to his servants, gives land and money to Brāhmaṇas according to their deserts gains endless worlds.

2. They say (that) a king, who is slain in attempting to recover the property of Brāhmaṇas, (performs) a sacrifice where his body takes the place of the sacrificial post, and at which an unlimited fee is given.

3. Hereby have been declared (the rewards of) other heroes, who fall fighting for a (worthy) cause.

4. He shall appoint men of the first three castes,
who are pure and truthful, over villages and towns for the protection of the people.

5. Their servants shall possess the same qualities.
6. They must protect a town from thieves in every direction to the distance of one yogana.
7. (They must protect the country to the distance of) one krośa from each village.
8. They must be made to repay what is stolen within these (boundaries).
9. The (king) shall make them collect the lawful taxes (sulka).
10. A learned Brāhmaṇa is free from taxes,
11. And the women of all castes,
12. And male children before the marks (of puberty appear),
13. And those who live (with a teacher) in order to study,
14. And ascetics, who are intent on fulfilling the sacred law,

7. A krośa, kos, or gāu, literally 'the lowing of a cow,' is variously reckoned at $1\frac{1}{2}-4$ miles.
8. Yāgñī. I, 272. This law is, with certain modifications, still in force. See Bombay Regulations, XII, 27 par.
9. According to Haradatta's commentary as given in P. U. and Mr. U. and printed in the Sanskrit notes, the sulka is the 20th part of a merchant's gains. On account of the Sūtras immediately following, it is, however, more probable that the term is here used as a synonym of 'kara,' and includes all taxes. 'Lawful' taxes are, of course, those sanctioned by custom and approved of by the Smṛtis.
10. Manu VII, 133.
11. Haradatta thinks that the rule applies to women of the Anuloma, the pure castes, only.
14. 'Why does he say "intent on fulfilling the holy law?"' Those shall not be free from taxes who perform austerities in order
15. And a Śūdra who lives by washing the feet,
16. Also blind, dumb, deaf, and diseased persons (as long as their infirmities last),
17. And those to whom the acquisition of property is forbidden (as Sannyāsins).
18. A young man who, decked with ornaments, enters unintentionally (a place where) a married woman or a (marriageable) damsel (sits), must be reprimanded.
19. But if he does it intentionally with a bad purpose, he must be fined.
20. If he has actually committed adultery, the organ shall be cut off together with the testicles.
21. But (if he has had intercourse) with a (marriageable) girl, his property shall be confiscated and he shall be banished.
22. Afterwards the king must support (such women and damsels),
23. And protect them from defilement.
24. If they agree to undergo the (prescribed) penance, he shall make them over to their (lawful) guardians.

to make their magic charms efficacious.'—Haradatta. Probably, however, Āpastamba means to exclude all heretical hermits, of whom India has had plenty at all times.
18. The ornaments would indicate that he was bent on mischief. Compare above, I, 11, 32, 6.
19. 'The punishment must be proportionate to his property and the greatness of his offence. The term "with a bad purpose" is added, because he who has been sent by his teacher (to such a place) should not be punished.'—Haradatta. Manu VIII, 354; Yājñ. II, 284.
24. 'I. e. a married woman to her husband or father-in-law, an unmarried damsel to her father or to her brother.'—Haradatta.
Prasna II, Patala 10, Khanda 27.

1. If (adulteresses) have performed (the prescribed penance), they are to be treated as before (their fault). For the connexion (of husband and wife) takes place through the law.

2. (A husband) shall not make over his (wife), who occupies the position of a 'gentilis,' to others (than to his 'gentiles'), in order to cause children to be begot for himself.

3. For they declare, that a bride is given to the family (of her husband, and not to the husband alone).

4. That is (at present) forbidden on account of the weakness of (men's) senses.

5. The hand (of a gentilis is considered in law to be) that of a stranger, as well as (that of any other person except the husband).

6. If the (marriage vow) is transgressed, both (husband and wife) certainly go to hell.

7. The reward (in the next world) resulting from observing the restrictions of the law is preferable to offspring obtained in this manner (by means of Niyoga).

8. A man of one of the first three castes (who commits adultery) with a woman of the Sûdra caste shall be banished.

27. 2. This Sûtra refers to the begetting of a Kshetra-ga son, and gives the usual rule, that only the Sagotras in the order of the grade of relationship, a brother-in-law, a Sapiṇḍa, &c., shall be employed for this purpose.

4. 'For now-a-days the senses of men are weak, and therefore the peculiar (law formerly) in force regarding gentiles is so no longer, lest husbands should be set aside under the pretended sanction of the Sāstras.'—Haradatta.
9. A Śūdra (who commits adultery) with a woman of one of the first three castes shall suffer capital punishment.

10. And he shall emaciate a woman who has committed adultery with a (Śūdra, by making her undergo penances and fasts, in case she had no child).

11. They declare, that (a Brāhmaṇa) who has once committed adultery with a married woman of equal class, shall perform one-fourth of the penance prescribed for an outcast.

12. In like manner for every repetition (of the crime), one-fourth of the penance (must be added).

13. (If the offence be committed) for the fourth time, the whole (penance of twelve years must be performed).

14. The tongue of a Śūdra who speaks evil of a virtuous person, belonging to one of the first three castes, shall be cut out.

15. A Śūdra who assumes a position equal (to that of a member of one of the first three castes), in conversation, on the road, on a couch, in sitting (and on similar occasions), shall be flogged.

16. In case (a Śūdra) commits homicide or theft, appropriates land (or commits similar heinous crimes), his property shall be confiscated and he himself shall suffer capital punishment.

9. Manu VIII, 374; Yāgū. II, 286. According to Haradatta, this refers to a Śūdra servant who seduces a woman committed to his charge. In other cases the punishment prescribed, II, 10, 26, is to take effect. The same opinion is expressed by Gautama.

11. This refers to the wife of a Srotiya, as Haradatta states according to Gautama. The penance is three years’ chastity.

15. In conversation, i.e. addressing Āryas familiarly, with tvam, ‘thou,’ &c.
17. But if these (offences be committed) by a Brāhmaṇa, he shall be made blind (by tying a cloth over his eyes).

18. He shall keep in secret confinement him who violates the rules (of his caste or order), or any other sinner, until (he promises) amendment.

19. If he does not amend, he shall be banished.

20. A spiritual teacher, an officiating priest, a Snātaka, and a prince shall be able to protect (a criminal from punishment by their intercession), except in case of a capital offence.

Praśna II, Patala 11, Khanda 28.

1. If a person who has taken (a lease of) land (for cultivation) does not exert himself, and hence (the land) bears no crop, he shall, if he is rich, be made to pay (to the owner of the land the value of the crop) that ought to have grown.

2. A servant in tillage who abandons his work shall be flogged.

17. Haradatta states expressly that the eyes of a Brāhmaṇa must not be put out by any sharp instrument. He should be kept blindfold all his life.

20. 'The intercession is to take effect in this manner: that mutilation is commuted to a fine, a fine to a flogging, a flogging to a reprimand.'—Haradatta.

28. 1. This Sūtra shows that the system of leasing land against a certain share of the crops, which now prevails generally in Native States, and is not uncommon in private contracts on British territory, was in force in Āpastamba's times.

2. See Colebrooke, Digest, Book III, Text lxviii, for this Sūtra and the following two. Another commentator, quoted by Haradatta, connects this Sūtra with the preceding, and refers it to a poor lessee of land, who cannot pay the value of the crop which was lost through his negligence. A third explanation refers the
3. The same (punishment shall be awarded) to a herdsman (who leaves his work);
4. And the flock (entrusted) to him shall be taken away (and be given to some other herdsman).
5. If cattle, leaving their stable, eat (the crops of other persons, then the owner of the crops, or the king's servants), may make them lean (by impounding them); (but) he shall not exceed (in such punishment).
6. If (a herdsman) who has taken cattle under his care, allows them to perish, or loses (them by theft, through his negligence), he shall replace them (or pay their value) to the owners.
7. If (the king's forester) sees cattle that have been sent into the forest through negligence (without a herdsman), he shall lead them back to the village and make them over to the owners.
8. If the same negligence (occur) again, he shall once impound them (and afterwards give them back).
9. (If the same fault be committed again) after that (second time), he shall not take care (of them).
10. He who has taken unintentionally the property of another shall be reprimanded, in case (the property be) fuel, water, roots, flowers, fruits, perfumes, fodder, or vegetables.
11. (If he takes the above-mentioned kinds of property) intentionally, his garment shall be taken away.

Sūtra to a cultivator who neglects to till his land. Gagannātha's authorities, the Kintāmani and Ratnākara, agree with Haradatta's first explanation.

12. He who takes intentionally food when he is in danger of his life shall not be punished.

13. If the king does not punish a punishable offence, the guilt falls upon him.

PRASNA II, PATALA 11, KHANDA 29.

1. He who instigates to, he who assists in, and he who commits (an act, these three) share its rewards in heaven and its punishments in hell.

2. He amongst these who contributes most to the accomplishment (of the act obtains) a greater share of the result.

3. Both the wife and the husband have power over (their) common property.

4. By their permission, others also may act for their good (in this and the next world, even by spending money).

5. Men of learning and pure descent, who are aged, clever in reasoning, and careful in fulfilling the duties (of their caste and order, 'shall be the judges) in lawsuits.

6. In doubtful cases (they shall give their decision) after having ascertained (the truth) by inference, ordeals, and the like (means).


29. 3. 'Though this is so, still the wife cannot spend (money) without the permission of her husband, but the husband can do (so without the consent of his wife). That may be known by Sūtra II, 6, 14, 11, "They do not declare it to be a theft if the wife spends money for a good reason during the absence of her husband."'—Haradatta.

4. 'Others, i.e. the sons and the rest.'—Haradatta.


6. 'And the like, i.e. by cross-examination, &c.'—Haradatta.
7. A person who is possessed of good qualities (may be called as a witness, and) shall answer the questions put to him according to the truth on an auspicious day, in the morning, before a kindled fire, standing near (a jar full of) water, in the presence of the king, and with the consent of all (of both parties and of the assessors), after having been exhorted (by the judge) to be fair to both sides.

8. If (he is found out speaking) an untruth, the king shall punish him.

9. Besides, in that case, after death, hell (will be his punishment).

10. If he speaks the truth, (his reward will be) heaven and the approbation of all created beings.

11. The knowledge which Sûdras and women possess is the completion (of all study).

12. They declare, that (this knowledge) is a supplement of the Atharva-veda.

13. It is difficult to learn the sacred law from (the letter of) the Vedas (only); but by following the indications it is easily accomplished.

14. The indications for these (doubtful cases are). He shall regulate his course of action according to the conduct which is unanimously recognised in all countries by men of the three twice-born castes, who

8. Manu VIII, 119 seq.
9. Manu VIII, 89 seq.
10. Manu VIII, 81 seq.
11. The meaning of the Sûtra is, that men ought not to study solely or at first such Sâstras as women or Sûdras also learn, but that at first they must study the Veda. See Manu II, 168. The knowledge which women and Sûdras possess, is dancing, music, and other branches of the Arthasthâtra.
14. See above, I, 7, 20, 8 and 9.
have been properly obedient (to their teachers),
who are aged, of subdued senses, neither given to
avarice, nor hypocrites. Acting thus he will gain
both worlds.'

15. Some declare, that the remaining duties
(which have not been taught here) must be learnt
from women and men of all castes.
GAUTAMA,

INSTITUTES OF THE SACRED LAW.
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CHAPTER I.

1. The Veda is the source of the sacred law,
2. And the tradition and practice of those who know the (Veda).
3. Transgression of the law and violence are observed (in the case) of (those) great (men); but both are without force (as precedents) on account of the weakness of the men of later ages.
4. If (authorities) of equal force are conflicting, (either may be followed at) pleasure.
5. The initiation of a Brāhmaṇa (shall ordinarily take place) in his eighth year;
6. (It may also be performed) in the ninth or

1. I, 2. Āpastamba I, 1, 1, 1-2.
3. Āpastamba II, 6, 13, 8-10. Instances of transgressions of the law are the adultery of Kataka and Bharadvāga, Vasishtha's marriage with the Kândali Akshamālā, Rāma Gāmadagnya's murder of his mother. Haradatta explains the term 'avara,' translated by 'men of later ages,' to mean 'men like ourselves' (asmadādi). In his comment on the parallel passage of Āpastamba he renders it by idānîntana, 'belonging to our times;' and in his notes on Āpastamba I, 2, 5, 4, he substitutes arvāśina kaliyugavartin, 'men of modern times living in the Kaliyuga.' The last explanation seems to me the most accurate, if it is distinctly kept in mind that in the times of Gautama the Kaliyuga was not a definite period of calculated duration, but the Iron Age of sin as opposed to the happier times when justice still dwelt on earth.
6. Āpastamba I, 1, 1, 19-20.
fifth (years) for the fulfilment of (some particular) wish.

7. The number of years (is to be calculated) from conception.

8. That (initiation) is the second birth.

9. The (person) from whom he receives that (sacrament is called) the Ákârya (teacher).

10. And (the same title is also bestowed) in consequence of the teaching of the Veda.

11. (The initiation) of a Kshatriya (shall ordinarily take place) in the eleventh (year after conception), and that of a Vaisya in the twelfth.

12. Up to the sixteenth year the time for the Sâvitri of a Brâhmaṇa has not passed,

13. Nor (for the initiation) of a Kshatriya up to the twentieth (year).

14. (And the limit for that) of a Vaisya (extends) two years beyond (the latter term).

15. The girdles (worn by students) shall be strings of Muṅga grass, a bow-string, or a (wool) thread, according to the order (of the castes).

16. (Their upper garments shall be) the skins of black-bucks, spotted deer, (or) he-goats.

17. Hempen or linen cloth, the (inner) bark (of

7. Ápastamba I, i, 1, 18. 8. Ápastamba I, i, 1, 16–17.
9. Ápastamba I, i, 1, 13. 10. Manu II, 140; Yâgñavalkya I, 34.
11. Ápastamba I, i, 1, 18.
12. Ápastamba I, i, 1, 21. Sâvitri, literally the Rîk sacred to Savitri, is here used as an equivalent for upanayana, initiation, because one of the chief objects of the ceremony is to impart to the neophyte the Mantra sacred to Savitri; Rig-veda III, 62, 10.
13–14. Ápastamba I, i, 1, 21.
17. Haradatta explains śrâ, the inner bark of a tree, by 'made of Kusa grass and the like.' Regarding dresses made of Kusa
trees), and woollen plaids (may be worn as lower garments by students) of all (castes),
18. And undyed cotton cloth.
19. Some (declare that it) even (may be dyed) red.
20. (In that case the garment) of a Brāhmaṇa (shall be dyed with a red dye) produced from a tree,
21. (And those of students) of the other two (castes shall be) dyed with madder or turmeric.
22. The staff (carried by a student) of the Brāhmaṇa (caste shall be) made of Bilva or Pālāsa wood.
23. Staves made of Aśvattha or Pilu wood (are fit) for (students of) the remaining (two castes).
24. Or (a staff cut from a tree) that is fit to be used at a sacrifice (may be carried by students) of all (castes).
25. (The staves must be) unblemished, bent (at the top) like a sacrificial post, and covered by their bark.
26. They shall reach the crown of the head, the forehead, (or) the tip of the nose (according to the caste of the wearer).
27. (It is) optional (for students) to shave (their heads), to wear the hair tied in a knot, (or) to keep

grass, see the Petersburg Dict. s.v. Kusāṭra. Kīra may also mean ‘rags,’ such as were worn by Sannyāsins (see below, III, 19) and Baudhā ascetics.

19-21. Āpastamba I, i, 2, 41-I, i, 3, 2.
22. Āpastamba I, i, 2, 38.
24. ‘Because the term “fit to be used at a sacrifice” is employed, the Vibhitaka and the like (unclean trees) are excluded.’—Haradatta. Regarding the Vibhitaka, see Report of Tour in Kashmir, Journal Bombay Br. Roy. As. Soc. XXXIV A, p. 8.
25. Manu II, 47. ‘Unblemished means uninjured by worms and the like.’—Haradatta.
27. Āpastamba I, i, 2, 31-32. The above translation follows the reading of my MSS. mundagaśilasikhagaśa vá, which seems more
(merely) a lock on the crown of the head tied in a knot (shaving the other portions of the head).

28. If he becomes impure while holding things in his hands, he shall (purify himself) by sipping water without laying (them on the ground).

in accordance with the Sûtra style. It must, however, be understood that the arrangement of the hair is not regulated by the individual choice of the student, but by the custom of his family, school, or country. In the commentary, as given by one of my MSS., it is stated the custom of shaving the whole head prevailed among the Kândogas. Max Müller, History of Ancient Sanskrit Literature, p. 53; Weber, Indische Studien, X, 95.

28. The above translation agrees with Professor Stenzler's text and Manu V, 143. But according to Haradatta the meaning of the Sûtra is not so simple. His explanation is as follows: 'If while holding things in his hands he becomes impure, i.e. he is defiled by urine, feces, leavings of food, and the like (impurities) which are causes for sipping water, then he shall sip water after placing those things on the ground. This refers to uncooked food, intended to be eaten. And thus Vasishtha (III, 4, 3, Benares edition) declares: "If he who is occupied with eatables touches any impure substance, then he shall place that thing on the ground, sip water, and afterwards again use it." But the following text of another Smrâti, "A substance becomes pure by being sprinkled with water after having been placed on the ground," refers to cooked food, such as boiled rice and the like. Or (the above Sûtra may mean), "If he becomes impure while holding things in his hands, then he shall sip water without laying them on the ground." And thus Manu (V, 143) says: "He who carries in any manner anything in his hands and is touched by an impure substance shall cleanse himself by sipping water without laying his burden down." This rule refers to things not destined to be eaten, such as garments. And in the (above) Sûtra the words, "He who becomes impure shall sip water," must be taken as one sentence, and (the whole), "If while holding things in his hands he becomes impure, he shall sip water without laying (them) down," must be taken as a second.'

Though it may be doubted if the yogavibhâga, or 'division of the construction,' proposed by Haradatta, is admissible, still it seems to me not improbable that Gautama intended his Sûtra to be
29. (As regards) the purification of things, (objects) made of metal must be scoured, those made of clay should be thoroughly heated by fire, those made of wood must be planed, and (cloth) made of thread should be washed.

30. (Objects made of) stone, jewels, shells, (or) mother-of-pearl (must be treated) like those made of metal.

31. (Objects made of) bone and mud (must be treated) like wood.

32. And scattering (earth taken from a pure spot is another method of purifying defiled) earth.

taken in two different ways. For, if according to the ancient custom it is written without an Avagraha and without separating the words joined by Sandhi, dravyahasta u\text{k}h\text{h}ish\text{h}\text{o} n\text{i}d\text{h}\text{h}â-\text{kâme}t, the latter group may either stand for u\text{k}h\text{h}ish\text{h}\text{t}o n\text{i}d\text{h}â\text{y}â ã\text{kâme}t or for u\text{k}h\text{h}ish\text{h}\text{t}o an\text{i}d\text{h}â\text{y}â ã\text{kâme}t. As the Sûtra-kâras aim before all things at brevity, the Sûtra may have to be read both ways. If that had to be done, the correct translation would be: 'If while holding things in his hands, he becomes impure, he shall (purify himself by) sipping water, either laying (his burden) down (or) not laying it down, (as the case may require.)'

29. Āpastamba I, 5, 17, 10-12; Manu V, 115, 122.
31. 'Bone, i.e. ivory and the like. Mud, i.e. (the mud floor of) a house and the like. The purification of these two is the same as that of wood, i.e. by scraping (or planing). How is it proper that, since the author has declared (Sûtra 29) that objects made of wood shall be purified by planing, the expression "like wood" should be substituted (in this Sûtra)? (The answer is that), as the author uses the expression "like wood," when he ought to have said "like objects made of wood," he indicates thereby that the manner of purification is the same for the material as for the object made thereof'—Haradatta. The Sûtra is, therefore, a so-called G\text{ñ}âpaka, intended to reveal the existence of a general rule or paribhâshâ which has not been explicitly given.
32. 'Scattering over, i.e. heaping on (earth) after bringing it
33. Ropes, chips (of bamboo), and leather (must be treated) like garments.

34. Or (objects) that have been defiled very much may be thrown away.

35. Turning his face to the east or to the north, he shall purify himself from personal defilement.

36. Seated in a pure place, placing his right arm between his knees, arranging his dress (or his sacrificial cord) in the manner required for a sacrifice to the gods, he shall, after washing his hands up to the wrist, three or four times, silently, sip water that reaches his heart; twice wipe (his lips); sprinkle his

from another spot is an additional method of purifying earth. With regard to this matter Vasishṭha (III, 57) says: “Earth is purified by these four (methods, viz.) by digging, burning, rain, being trodden on by cows, and, fifthly, by being smeared with cowdung.”—Haradatta.

What Haradatta and probably Gautama mean, is that the mud floors of houses, verandahs, and spots of ground selected for sitting on, if defiled, should be scraped, and that afterwards fresh earth should be scattered over the spot thus cleansed. See, however, Manu V, 125, who recommends earth for the purification of other things also. The Sūtra may also be interpreted so as to agree with his rule.

33. ‘Chips (vidala), i.e. something made of chips of ratan-cane or bamboo, or, according to others, something made of feathers.’—Haradatta.

34. ‘The word “or” is used in order to exclude the alternative (i.e. the methods of purification described above).’—Haradatta. For the explanation of the expression ‘very much’ Haradatta refers to Vasishṭha III, 58, with which Manu V, 123 may be compared.

35. ‘The alternative (position) depends on the pleasure of the performer.’—Haradatta.

36. My MSS. more conveniently make five Sūtras of Professor Stenzler’s one Sūtra. The divisions have been marked in the translation by semicolons.

a. ‘How many times? Three times or four times; the alternative depends upon the pleasure of the performer. Another (commentator says): When, according to a special rule of the
feet and (his head); touch the cavities in the head (severally) with (certain fingers of his) right hand; (and finally) place (all the fingers) on the crown of his head and (on the navel).

37. After sleeping, dining, and sneezing (he shall) again (sip water though he may have done so before).

38. (Remnants of food) adhering to the teeth (do not make the eater impure as little) as his teeth, except if he touches them with his tongue.

39. Some (declare, that such remnants do not defile) before they fall (from their place).

40. If they do become detached, he should know that he is purified by merely swallowing them, as (in the case of) saliva.

41. Drops (of saliva) falling from the mouth do

Vedas the sipping must be accompanied by the recitation of sacred texts, then the act shall be repeated four times, else three times.'—Haradatta.

b. The custom of touching the lips twice is noted as the opinion of some, by Āpastamba I, 5, 16, 4.

c. "Sprinkle his feet and." On account of the word "and" he shall sprinkle his head also.'—Haradatta.

d. "Touch the cavities," &c. Here the word "and" indicates that each organ is to be touched separately.'—Haradatta. Regarding the manner of touching, see Āpastamba I, 5, 6, 5 and 7 note.

e. "(And finally) place," &c. Because the word "and" is used, he shall touch the navel and the head with all the fingers.'—Haradatta. Regarding the whole Āṣamanakalpa, see Āpastamba I, 5, 16, 1 seq.


40. 'As the author ought to have said, "If they become detached, he is purified by merely swallowing them," the addition of the words "he should know" and "as in the case of saliva" is intended to indicate that in the case of saliva, too, he becomes pure by swallowing it, and that purification by sipping need not be considered necessary."—Haradatta.

41. Āpastamba I, 5, 16, 12.
not cause impurity, except if they fall on a limb of the body.

42. Purification (from defilement) by unclean substances (has been effected) when the stains and the (bad) smell have been removed.

43. That (should be done) by first (using) water and (afterwards) earth,

44. When urine, faeces, or semen fall on a (limb) and when (a limb) is stained (by food) during meals (water should be sipped).

45. And in case the Veda ordains (a particular manner of purification, it must be performed according to the precept).

46. Taking hold with (his right) hand of the left hand (of his teacher), but leaving the thumb free, (the pupil) shall address his teacher, (saying): 'Venerable Sir, recite!'

47. He shall fix his eyes and his mind on the (teacher).

48. He shall touch with Kusa grass the (seat of the) vital airs.

42. In explanation of the term amedhya, 'unclean substances,' Haradatta quotes Manu V, 135.

43. Manu V, 134; see also Āpastamba I, 5, 16, 15.

44. Āpastamba I, 5, 16, 14.

45. 'If the Veda ordains any particular manner of purification for any particular purpose, that alone must be adopted. Thus the sacrificial vessels called ḫamasa, which have been stained by remnants of offerings, must be washed with water on the heap of earth called mārgāliya.'—Haradatta.

46. This and the following rules refer chiefly to the teaching of the Sāvitrī, which forms part of the initiation. According to Gobhila Grīhya-sūtra II, 10, 38, the complete sentence addressed to the teacher is, 'Venerable Sir, recite! May the worshipful one teach me the Sāvitrī.'

47. Āpastamba I, 2, 5, 24; I, 2, 6, 20; Manu II, 192.

48. 'The (seat of the) vital airs are the organs of sense located
49. He shall thrice restrain his breath for (the space of) fifteen moments;
50. And he shall seat himself on (blades of Kusa grass) the tops of which are turned toward the east.
51. The five Vyâhritis must (each) be preceded by (the syllable) Om and end with Satya.
52. (Every) morning the feet of the teacher must be embraced (by the pupil),
53. And both at the beginning and at the end of a lesson in the Veda.
54. After having received permission, the pupil shall sit down to the right (of his teacher), turning his face towards the east or towards the north,
55. And the Sàvitri must be recited;
56. (All these acts must be performed) at the beginning of the instruction in the Veda.

in the head. The pupil shall touch these, his own (organs of sense) located in the head, in the order prescribed for the Ākamana (see Āpastamba I, 5, 16, 7 note).—Haradatta. See also Manu II, 75.

49. ‘Passing one’s hand along the side of the knee, one will fill the space of one Truṭikā. That is one moment (mātṛā).’—Haradatta. Manu II, 75.

50. Manu II, 75.
51. ‘In the Vyâhriti-sâmans (see Burnell, Ārsheya-br., Index s. v.) five Vyâhritis are mentioned, viz. Bhūḥ, Bhuvah, Svaḥ, Satyam, Purushah. Each of these is to be preceded by the syllable Om. But they are to end with Purushah, which (in the above enumeration) occupies the fourth place.’—Haradatta. See also Manu II, 75 seq. 52–53. Āpastamba I, 2, 5, 19–21.
54. Āpastamba I, 2, 6, 24; Manu II, 193. ‘“Turning his face towards the east or towards the north.” This alternative depends upon (the nature of) the business.’—Haradatta.

56. ‘All those acts beginning with the touching of the organs of sense with Kusa grass and ending with the recitation of the Sàvitri, which have been prescribed (Sûtras 48–57), must be performed before the pupil begins to study the Veda with his teacher, but should not be repeated daily. After the initiation follows the study of
57. The syllable Om (must precede the recitation of) other (parts of the Veda) also.

58. If (any one) passes between (the teacher and the pupil) the worship (of the teacher must be performed) once more.

59. If a dog, an ichneumon, a snake, a frog, (or) a cat (pass between the teacher and the pupil) a three days' fast and a journey (are necessary).

60. (In case the same event happens) with other (animals, the pupil) must thrice restrain his breath and eat clarified butter,

61. And (the same expiation must be performed), if (unwittingly) a lesson in the Veda has been given on the site of a burial-ground.

the Sāvitrī. The touching of the organs of sense and the other (acts mentioned) form part of this (study). But the rules prescribed in the three Sūtras, the first of which is Sūtra 52, and the rule to direct the eye and mind towards the teacher (Sūtra 47), must be constantly kept in mind. This decision is confirmed by the rules of other Smṛīs and of the Grīhya-sūtras.'—Haradatta.

57. Āpastamba I, 4, 13, 6-7.

58. 'The worship of the teacher (upasadana) consists in the performance of the acts prescribed in Sūtras 46-57, with the exception of the study of the Sāvitrī and the acts belonging to that. The meaning of the Sūtra is that, though the worship of the teacher may have already been performed in the morning of that day, it must, nevertheless, be repeated for the reason stated.'—Haradatta.

59. 'A journey (vipravāsa) means residence in some other place than the teacher's house.'—Haradatta. The commentator adds that the somewhat different rule, given by Manu IV, 126, may be reconciled with the above, by referring the former to the study for the sake of remembering texts recited by the teacher (dhāranādhyayana), and the latter to the first instruction in the sacred texts.

60. 'This penance must be performed by the pupil, not by the teacher. Others declare that both shall perform it.'—Haradatta.

61. See also Āpastamba I, 3, 9, 6-8. The last clauses of this and all succeeding chapters are repeated in order to indicate that the chapter is finished.
CHAPTER II.

1. Before initiation (a child) may follow its inclinations in behaviour, speech, and eating. (It shall) not partake of offerings. (It shall remain) chaste. It may void urine and fæces according to its convenience.

2. No rule of (purification by) sipping water is prescribed for it. But (the stains of impure sub-

II. 1. In concluding the explanation of this Sûtra, Haradatta states that its last clause is intended to give an instance of the freedom of behaviour permitted to a child. In his opinion Gautama indicates thereby that a person who, before initiation, drinks spirituous liquor, commits murder or other mortal sins, becomes an outcast, and is liable to perform the penances prescribed for initiated sinners. In support of this view he quotes a passage, taken from an unnamed Smrîti, according to which the parents or other relatives of children between five and eleven years are to perform penances vicariously for the latter, while children between eleven and fifteen years are declared to be liable to half the penances prescribed for initiated adults. Hence he infers that though the above text of Gautama speaks of uninitiated persons in general, its provisions really apply to children under five years of age only. Though it would seem that some of Gautama's rules refer to half-grown persons rather than to infants or very young boys, it is impossible to assume that Gautama meant to give full license of behaviour, speech, and eating to Brâhmaṇas who were not initiated before their sixteenth year, or to Kshatriyas and Vaiṣyas up to the age of twenty and twenty-two. It seems more likely that, as Haradatta thinks, his rules are meant in the first instance for infants and very young children only; and that he intended the special cases of half-grown or nearly grown up boys to be dealt with according to the custom of the family or of the country.

2. Haradatta points out that the Sûtra does not forbid uninitiated persons to sip water, but that it merely denies the applicability of the rules (kalpa) given above, I, 36. Uninitiated persons may, therefore, sip water in the manner practised by women and Sûdras.
stances) shall be removed by wiping, by washing, or by sprinkling water.

3. (Other persons) cannot be defiled by the touch of such (a child).

4. But one must not employ a (child) to perform oblations in the fire or Bali-offerings;

5. Nor must one make it recite Vedic texts, except in pronouncing Svadhâ.

6. The restrictive rules, (which will be enumerated hereafter, must be obeyed) after initiation,

7. And (for a student the duty of) chastity, which has been prescribed (above for a child is likewise obligatory),

8. (Also) to offer (daily) sacred fuel in the fire, and to beg, to speak the truth, (and) to bathe (daily).

9. Some (declare, that the duty) to bathe (exists) after (the performance of) the Godâna (only).

10. And the morning and evening devotions (Sandhya must be performed) outside (the village).

11. Silent he shall stand during the former, and

4. Āpastamba II, 6, 15, 19; Manu XI, 36.

5. 'The expression "pronouncing Svadhâ" includes by implication the performance of all funeral rites.'—Haradatta.

7. Āpastamba I, 1, 2, 26.

8. Āpastamba I, 1, 4, 14-17; I, 1, 3, 25; I, 1, 2, 28-30; Manu II, 176.

9. Regarding the sacrament called Godâna, see Gobhila Gṛhya-sûtra I, 9, 26.

10. Āpastamba I, 11, 30, 8.

11. 'From (the time when one) light (is still visible, &c.), i.e. in the morning from the time when the stars are still visible until the sun rises, and in the evening from the time when the sun still stands above the horizon until the stars appear. Haradatta observes that, as Manu II, 102 prescribes the recitation of the Gâyatri during the morning and evening devotions, either his or
sit during the latter, from (the time when one) light (is still visible) until (the other) light (appears).

12. He shall not look at the sun.

13. He shall avoid honey, meat, perfumes, garlands, sleep in the day-time, ointments, collyrium, a carriage, shoes, a parasol, love, anger, covetousness, perplexity, garrulity, playing musical instruments, bathing (for pleasure), cleaning the teeth, elation, dancing, singing, calumny, (and) terror.

14. (And) in the presence of his Gurus, covering his throat, crossing his legs, leaning (against a wall or the like, and) stretching out his feet,

15. (As well as) spitting, laughing, yawning, cracking the joints of the fingers,

16. To gaze at and to touch women, if there is danger of a breach of chastity,

17. Gambling, low service, to take things not offered, to injure animate beings,

Gautama's rule may be followed. He adds that another commentator refers the injunction to keep silence to conversations on worldly matters only. He himself has adopted this view in his commentary on Āpastamba I, ii, 30, 8.


14. Āpastamba I, 2, 6, 3, 14, 17-18. The term Guru includes, besides the teacher, the parents and other venerable persons.

15. Āpastamba I, 2, 7, 6-7; II, 2, 5, 9. Haradatta observes that this Sūtra again contains a general rule, and does not merely refer to the presence of Gurus.

16. Āpastamba I, 2, 7, 3, 8-10.

17. Āpastamba II, 1, 3, 12. "Low service," i.e. service by wiping off urine, faeces, and the like. . . . That is not even to be performed for the teacher. Or the expression may mean that he shall not serve a teacher deficient in learning and virtue. The same opinion is expressed by Āpastamba I, 1, 1, i1.'—Haradatta.
18. To pronounce the names of the teacher, of the (teacher's) sons and wives, and of a person who has performed the Dikshāīyeshī of a Soma-sacrifice,

19. To make bitter speeches.

20. A Brāhmaṇa (shall) always (abstain from) spirituous liquor.

21. (A student) shall occupy a seat and a couch lower (than those of his teacher), shall rise before (him) and retire to rest after (him).

22. He shall keep his tongue, his arms, and his stomach in subjection.

23. (If it is absolutely necessary to pronounce) his teacher's name and family-name, he ought to indicate it by (using) a synonymous term.

24. (He must speak) in the same (respectful) manner of a man who is (generally) revered and of his betters.

25. (If the teacher speaks to him), he shall answer after having risen from his couch or seat (in case he was lying down or sitting).


20. 'A Brāhmaṇa shall avoid it always, i.e. even as a householder; Kshatriyas and Vaiśyas need do it only as long as they are students. But in their case, too, they forbid the use of liquor distilled from bruised rice, under all circumstances.'—Haradatta.

21. Āpastamba I, 1, 2, 21; I, 1, 4, 23, 28.

22. Āpastamba I, 1, 3, 13. 'Keeping his arms in subjection means that he shall not (without a cause) break clods of earth and the like. Keeping his stomach in subjection, i.e. eating with moderation.'—Haradatta.

23. 'He shall indicate it by another synonymous word, e.g. instead of saying, "Haradatta (given by Hara)," he shall say, "the venerable Bhavarāta (given by Bhava)."'—Haradatta.

25. Āpastamba I, 2, 6, 5-7.
26. At the command (of his teacher) he shall approach, though he may not be visible.
27. And if he sees his teacher standing in a lower place or to the leeward or to the windward, he shall rise (and change his position).
28. If (his teacher) is walking, he shall walk after him, informing him of the work (which he is going to do and) telling (him what he has done).
29. He shall study after having been called (by the teacher, and not request the latter to begin the lesson).
30. He shall be intent on (doing) what is pleasing and serviceable (to the teacher);
31. And (he shall behave) towards (the teacher's) wives and sons just as (towards the teacher),
32. But not eat their leavings, attend them while bathing, assist them at their toilet, wash their feet, shampoo them nor embrace their feet.
33. On returning from a journey he shall embrace the feet of the wives of his teacher.

26. He must not think that, as the teacher cannot see him, he need not obey the summons.
27. Ápastamba I, 2, 6, 15, 23.
28. 'Work (karma) means performance. The meaning is that the pupil shall announce to his teacher the performance of all he is going to do. But what is useful for the teacher, as fetching water and the like, he shall inform him of the performance of that, i.e. knowing himself (without being told) that such work is necessary at a particular time (and acting on this knowledge). Any other explanation of this Sūtra does not please me.'—Haradatta. See also Ápastamba I, 2, 6, 8. My MSS. divide this Sūtra into two, beginning the second with 'Informing' &c. Haradatta's final remark, quoted above, seems to indicate that the division was intended by him.
29. Ápastamba I, 2, 5, 27.
30. Ápastamba I, 1, 4, 23.
31. Ápastamba I, 2, 7, 30; Manu II, 207-212.
34. Some declare, that (a pupil) who has attained his majority is not (to act thus) towards young (wives of his teacher).

35. Alms may be accepted from men of all castes, excepting Abhisastas and outcasts.

36. (In begging) the word Bhavat must be pronounced in the beginning, in the middle, or at the end (of the request), according to the order of the castes.

37. (He may beg in the houses) of the teacher, of blood relations, (or) of Gurus, and in his own, if he obtains no (alms) elsewhere.

38. Among these he shall avoid each preceding one (more carefully than those named later).

39. After having announced to the teacher (what

34. 'One who has attained his majority, i.e. one who has completed his sixteenth year and is (already) a youth.'—Haradatta.

35. Haradatta explains abhisasta by upapātakin, 'one who has committed a minor offence,' apparently forgetting Āpastamba I, 7, 21, 7. See also Āpastamba I, 1, 3, 25.

36. Āpastamba I, 1, 3, 28–30, where the formulas have been given in the notes. Haradatta remarks that the Gaimini Grihya-sūtra forbids the lengthening or drawing pronunciation of the syllables keśām and hi in begging. Baudhāyana, on the other hand, expressly prescribes this. In the text read varṇānapūr- vyena.

37. Manu II, 184. It is just possible that the translation ought to be 'in the houses of his teacher's blood relations,' instead of 'in the houses of his teacher (and) of blood relations.'

38. The meaning of the Sūtra is, that if a student does not obtain anything from strangers, he shall first go to his own family, next to the houses of Gurus, i.e. paternal and maternal uncles and other venerable relatives, then to his other blood relations, i.e. Sapindas, and in case of extreme necessity only apply to the teacher's wife.

39. Āpastamba I, 1, 3, 31–32.
he has received) and having received his permission, the (student) may eat (the collected food).

40. If (the teacher) is not present, (he shall seek the permission to eat) from his (teacher’s) wives or sons, from fellow-students or virtuous (strangers).

41. Having placed water by his side, (he shall eat) in silence, contented, (and) without greed.

42. (As a rule) a pupil shall not be punished corporally.

43. If no (other course) is possible, (he may be corrected) with a thin rope or a thin cane.

44. If (the teacher) strikes him with any other (instrument), he shall be punished by the king.

45. He shall remain a student for twelve years in order (to study) one (recension of the Veda),

46. Or, if (he studies) all (the Vedas) twelve years for each,

47. Or during (as long a period as he requires for) learning (them).

48. On completion of the instruction the teacher must be offered a fee.

49. After (the pupil) has paid (that) and has been dismissed, he may, at his pleasure, bathe (as is customary on completion of the studentship).

50. The teacher is chief among all Gurus.

51. Some (say) that the mother (holds that place).

40. Āpastamba I, 1, 3; 33-34. 41. Manu II, 53-54.
42. Āpastamba I, 2, 8, 30; Macnaghten, Mitāksharā IV, 1, 9.
43. Manu VIII, 299. 45-47. Āpastamba I, 1, 2, 12-16.
Chapter III.

1. Some (declare, that) he (who has studied the Veda) may make his choice (which) among the orders (he is going to enter).

2. (The four orders are, that of) the student, (that of) the householder, (that of) the ascetic (bhikshu), (and that of) the hermit in the woods (vaikhánasa).

3. The householder is the source of these, because the others do not produce offspring.

4. Among them a (professed) student (must follow the rules) given (in the preceding chapters).

III. 1. Other Smrūkāras maintain that a Brāhmaṇa must pass through all the four orders. Compare Ápastamba II, 9, 21, 5; Manu VI, 34–38; and the long discussion on the comparative excellence of the orders of householders and of ascetics. Ápastamba II, 9, 23, 3; II, 9, 24, 15.

2. 'Though the order of studentship has already been described above, still in the following chapter the rules for a professed (naishānika) student will be given (and it had therefore again to be mentioned). Bhikṣu has generally been translated by ascetic (sannyāsin). Vaikkhānasa, literally, he who lives according to the rule promulgated by Vikhanas, means hermit. For that (sage) has chiefly taught that order. In all other Sāstras (the order of) hermits is the third, and (the order of) ascetics the fourth. Here a different arrangement is adopted. The reason of the displacement of the hermit is that the author considers the first-named three orders preferable. Hence if a man chooses to pass through all four, the sequence is that prescribed in other Sāstras.'—Haradatta. In making these statements the commentator has apparently forgotten that Ápastamba (II, 9, 21, 1) agrees exactly with Gauṭama. It is, however, very probable that Haradatta has given correctly the reason why the hermit is placed last by our author and by Ápastamba.

3. Manu VI, 87. 4. Ápastamba I, 1, 4, 29.
5. He shall remain obedient to his teacher until (his) end.
6. In (the time) remaining after (he has attended to) the business of his Guru, he shall recite (the Veda).
7. If the Guru dies, he shall serve his son,
8. (Or) if there is no (son of the teacher), an older fellow-student, or the fire.
9. He who lives thus, gains the heaven of Brahman, and (of him it is said that) he has subdued his organs (of sense and action).
10. And these (restrictions imposed on students must also be observed by men) of other (orders, provided they are) not opposed (to their particular duties).
11. An ascetic shall not possess (any) store.
12. (He must be) chaste,
13. He must not change his residence during the rainy season.
14. He shall enter a village (only) in order to beg.
15. He shall beg late (after people have finished their meals), without returning (twice),
16. Abandoning (all) desire (for sweet food).
17. He shall restrain his speech, his eyes, (and) his actions.

5. Ápastamba II, 9, 21, 6.
6. According to Haradatta the term Guru here includes the father. But see the next Sūtra, where Guru can only mean the teacher.
10. Ápastamba II, 9, 21, 3-4. My MSS. have uttareshām, 'of the later named,' instead of itareshām, 'of the other' (orders), both in the Sūtra and in subsequent quotations of the same.
11. Ápastamba II, 9, 21, 8-10; Manu VI, 41-43; Colebrooke, Mitāksharā II, 8, 7.
13. This rule shows that the Vasso of the Bauddhas and Gainas is also derived from a Brahmanical source.
15. Manu VI, 55-56.
18. He shall wear a cloth to cover his nakedness.

19. Some (declare, that he shall wear) an old rag, after having washed it.

20. He shall not take parts of plants and trees, except such as have become detached (spontaneously).

21. Out of season he shall not dwell a second night in (the same) village.

22. He may either shave or wear a lock on the crown of the head.

23. He shall avoid the destruction of seeds.

24. (He shall be) indifferent towards (all) creatures, (whether they do him) an injury or a kindness.

25. He shall not undertake (anything for his temporal or spiritual welfare).

26. A hermit (shall live) in the forest subsisting on roots and fruits, practising austerities.

27. Kindling the fire according to the (rule of the) Srāmavāka (Sūtra, he shall offer oblations in the morning and evening).

19. Āpastamba II, 9, 21, 11.

20. 'He shall not appropriate, i.e. take parts of these, i.e. fruits, leaves, and the like, which have not been detached, i.e. have not fallen off. But he may take what has become detached spontaneously.'—Haradatta.

21. Out of season, i.e. except in the rainy season, during which, according to Sūtra 13, an ascetic must not wander about.

23. 'He shall avoid, i.e. neither himself nor by the agency of others cause the destruction, i.e. the pounding by means of a pestle or the like, of seeds, i.e. rice and the like. Hence he shall accept as alms cooked food only, not rice and the like.'—Haradatta.

26. Āpastamba II, 9, 21, 18-II, 9, 23, 2. 'Austerities (tapas) means emaciating his body.'—Haradatta.

27. 'He shall offer oblations in the morning and evening,' (these words), though not expressed, are understood.
28. He shall eat wild-growing (vegetables only).
29. He shall worship gods, manes, men, goblins, and ṛishis.
30. He shall receive hospitably (men of) all (castes) except those (with whom intercourse is) forbidden.
31. He may even use the flesh of animals killed by carnivorous beasts.
32. He shall not step on ploughed (land),
33. And he shall not enter a village.
34. He shall wear (his hair in) braids, and dress in (garments made of) bark and skins.
35. He shall not eat anything that has been hoarded for more than a year.
36. But the venerable teacher (prescribes) one order only, because the order of householders is explicitly prescribed (in the Vedas).

29. I.e. he shall perform the five Mahāyāgaṇas, just like a householder, only using wild-growing fruits, roots, &c. for the oblations.
31. 'They declare, that baishka means the flesh of an animal, slain by a tiger or the like. He may use even that. The word "even" implies blame. Hence this is a rule for times of distress, and it must be understood that such food is to be eaten only on failure of roots and fruits and the like.'—Haradatta. The commentator adds that the flesh of forbidden animals must be avoided.
34. According to Haradatta the lower garment shall be made of kīra, which he again explains as cloth made of Kūra grass and the like, and the upper of a skin.
35. Haradatta reads atisauvatsaram, not atisāuvatsaram, as in Professor Stenzler's edition, though he notices the latter reading. Manu VI, 15.
36. 'The duties of a householder, the Agniḥotra, and the like, are frequently prescribed and praised in all Vedas, Dharmasāstras, and Itihāsas. As, therefore, the order of householders is explicitly prescribed, this alone is the order (obligatory on all men). But the other orders are prescribed only for those unfit for the (duties of
Chapter IV.

1. A householder shall take a wife (of) equal (caste), who has not belonged to another man and is younger (than himself).

2. A marriage (may be contracted) between persons who have not the same Pravaras,

3. (And) who are not related within six degrees on the father’s side,

4. Or on the side of the begetter,

5. (Nor) within four degrees on the mother’s side.

6. (If the father) gives (his daughter) dressed (in two garments) and decked with ornaments to a person possessing (sacred) learning, of virtuous a householder). That is the opinion of many teachers.’—Haradatta. Haradatta’s explanation of ákāryâh, which he takes to mean ‘many teachers,’ seems to me inadmissible. Eke, ‘some (teachers),’ is used in that sense, and ákāryâh cannot possibly be a synonymous term. Further on (IV, 23) Haradatta himself admits that by ákāryâh one teacher is meant. It must be translated ‘the venerable teacher,’ because the Hindus are very fond of the use of the plurals majestatis. I have no doubt that Gautama means his own teacher, whom, of course, etiquette forbids him to name. See also R. Garbe, Uebersetzung des Vaitâna-sûtra, I, 3.

IV. 1. Ápastamba II, 6, 13, 1; Manu III, 4, 12; Yâgû. I, 52.

2. Regarding the Pravaras, see Müller’s History of Ancient Sanskrit Literature, p. 386. Ápastamba II, 5, 11, 15.

3. Ápastamba II, 5, 11, 16; Manu III, 5; Yâgû. I, 52.

4. This rule refers to the case where a husband has made over his wife to another man and the bridegroom stands in the relation of a son to the husband of his mother and to his natural father (dvipitâ). See Yâgû. I, 68.


6. Ápastamba II, 5, 11, 17. ‘Virtuous conduct (kârtra), i.e. the performance of the acts prescribed (in the Vedas and Smrâris), . . . good disposition (sfla), i.e. faith in the ordinances of the law.’—Haradatta.
conduct, who has relatives and a (good) disposition. (that is a) Brâhma (wedding).

7. At the Prâgâpatya (wedding) the marriage-formula is, 'Fulfil ye the law conjointly.'

8. At the Ārsha (wedding the bridegroom) shall present a cow and a bull to him who has (authority over) the maiden.

9. (If the bride) is given, decked with ornaments, to a priest at the altar, that is a Daiva wedding.

10. The spontaneous union with a willing (maiden is called) a Gândharva wedding.

11. If those who have (authority over) a female are propitiated by money, (that is) an Ásura wedding.

12. (If the bride) is taken by force, (that is) a Rakshasa wedding.

13. If (a man) embraces a female deprived of consciousness, (that is) a Paisâka wedding.

14. The first four (rites) are lawful;

15. Some say, (the first) six.

16. (Children) born in the regular order of wives of the next, second or third lower castes (become) Savarvas, Ambâšmas, Ugras, Nishâdas. Daushyantas or Pârasavas.

17. (Children born) in the inverted order (of

7. Manu III, 30; Yâgû. I, 60.
10. Ápastamba II, 5, 11, 20. 11. Ápastamba II, 5, 12, 1.
16. I.e. from a Brâhma and a Kshatriya springs a Savarna, from a Brâhma and a Vaisya a Nishâda, from a Brâhma and a Südrâ a Pârasava, from a Kshatriya and a Vaisya an Ambâsha, and from a Kshatriya and a Südrâ a Daushyanta, from a Vaisya and a Südrâ an Ugra. Compare for this and the following five Sûtras Manu X, 6-18; Yâgû. I, 91-95.
17. I.e. from a Kshatriya and a Brâhma springs a Sûta, from
wives of higher castes become) Sūtas, Māgadhas, Āyogavas, Kṣattris, Vaiñehakas or Kandālas.

18. Some declare, that a woman of the Brāhmaṇa caste has born successively to (husbands of) the (four) castes, sons (who are) Brāhmaṇas, Sūtas, Māgadhas or Kandālas;

19. (And that) a woman of the Kṣatriya caste (has born) to the same, Mūrdhāvasiktas, Kṣatriyas, Dhīvaras, Pulkasas;

20. Further, a woman of the Vaiśya caste to the same, Bhṛgyakanthas, Māhishyas, Vaiśyas, and Vaiñehas;

21. (And) a woman of the Śūdra caste to the same, Pārasavas, Yavanas, Karanas, and Śūdras.

22. In the seventh (generation men obtain) a change of caste, either being raised to a higher one or being degraded to a lower one.

a Vaiśya and a Kṣatriya a Māgadh, from a Śūdra and a Vaiśya an Āyogava, from a Vaiśya and a Brāhmaṇa a Kṣatriya, from a Śūdra and a Kṣatriya a Vaiñehaka, from a Śūdra and a Brāhmaṇa a Kandāla.

18. The words ‘Some declare’ stand only at the end of Sūtra 21. But Haradatta rightly declares that they refer to all the four Sūtras. The proof for the correctness of his interpretation lies in the use of the form agīganat, which refers to each of the Sūtras.

22. Āpastamba II, 5, 11, 10–11. ‘That is as follows: If a Savarna female, born of the Kṣatriya wife of a Brāhmaṇa, is married to a Brāhmaṇa, and her female descendants down to the seventh likewise, then the offspring which that seventh female descendant bears to her Brāhmaṇa husband is equal in caste to a Brāhmaṇa. In like manner, if a Savarna male, the son of a Brāhmaṇa and of his Kṣatriya wife, again marries a Kṣatriya wife and his male descendants down to the seventh likewise, then the offspring of that seventh male descendant is equal in caste to a Kṣatriya. The same principle must be applied to the offspring of Kṣatriyas and wives of the Vaiśya caste as well as to Vaiśyas and wives of the Śūdra caste.’—Haradatta.
23. The venerable teacher declares (that this happens) in the fifth (generation).

24. And (the same rule applies) to those born (from parents of different classes that are) inter-
mediate between (two of the castes originally) created (by Brahman).

25. Those born in the inverse order (from fathers of a lower and mothers of a higher caste
stand) outside (the pale of) the sacred law,

26. As well as (those born in the regular order) from a female of the Sûdra caste.

27. But he whom a Sûdra (begets) on a female of unequal caste shall be treated like an outcast.

28. The last (named, the Kandâla), is the foulest.

29. Virtuous sons (born of wives of equal caste) and wedded according to approved rites sanctify
their father's family).

30. (A son born of a wife married) according

23. ' (The venerable) teacher opines that the change of caste
takes place in the fifth generation. They declare that the plural
may be used to denote one teacher. This Sûtra refers to (cases
of extraordinary merit acquired through) virtuous conduct and study
of the Veda.'—Haradatta. It is clear that in this case Haradatta,
too, has seen that the word âdâryâh has another force than the
more common eke; see above, note to III, 36.

24. 'That is as follows: If the daughter of a Savarna, born
of a wife of the Ambashtha caste, is married again to a Savarna,
and her female descendants down to the seventh likewise, then the
offspring of that seventh female descendant, begotten by a Savarna
husband, is equal in caste to a Savarna.'—Haradatta. Regarding
the birth of the four castes from Brahman, see Rig-veda X, 90, 12.


26. Manu X, 68.

27. '"Shall be treated like an outcast," i. e. one must avoid to
look at him, &c., just as in the case of an outcast.'—Haradatta.


to the Ārsha rite (saves) three ancestors (from hell),

31. (A son born of a wife married) according to the Daiva rite ten,

32. (A son born of a wife married) according to the Prāgāpatya rite, also ten.

33. (But) the son of a wife married according to the Brāhma rite (saves) ten ancestors, ten descendants, and himself.

Chapter V.

1. (A householder) shall approach (his wife) in the proper season,

2. Or (he may do so) at any time except on the forbidden (days).

3. He shall worship gods, manes, men, goblins, (and) ṛishis.

4. Every day he shall recite privately (a portion of the Veda),

5. And the (daily) libation of water to the manes (is obligatory on him).

6. Other (rites than these he may perform) according to his ability.

32. Manu III, 38; Yāgñ. I, 60.
33. Manu III, 37; Yāgñ. I, 58.

V. 1. Āpastamba II, 1, 1, 17.
2. Āpastamba II, 1, 1, 18.
3. Āpastamba I, 4, 12, 16; I, 4, 13, 1; Manu III, 69–72; IV, 29, 21; Yāgñ. I, 99, 102–104.
5. Manu III, 82; Yāgñ. I, 104. ‘The word “and” indicates that water must be offered to the gods and Rishis also.’—Haradatta.

6. ‘(Rites) other than those prescribed in Sūtras 3–5 he may perform according to his energy, i.e. according to his ability. But
7. The (sacred) fire (must be kindled) on his marriage or on the division of the family estate.

8. The domestic (ceremonies must be performed) with (the aid of) that (fire).

9. (Also) the sacrifices to the gods, manes, (and) men, and the private recitation (and) the Bali-offerings.

10. The oblations (which are thrown) into the (sacred) fire (at the Vaisvadeva-sacrifice are offered) to Agni, to Dhanvantari, to all the gods, to Prapâ-pati, (and to Agni) Svishâkrt;

11. And (Bali-offerings must be given) to the those he should zealously perform. As the oblations to the gods and the other (Mahâyagñas) are mentioned before the kindling of the domestic fire, they must be performed by a person who has not yet kindled the domestic fire with the aid of the common (kitchen)-fire.'—Haradatta.

7. As long as the family remains united, its head offers the oblations for all its members.

8. 'The domestic rites, i.e. the Pumsâvana and the rest. . . . Now with the aid of which fire must a man, who has not yet kindled the domestic fire, perform the Pumsâvana, &c.? Some answer that he shall use a common fire. But the opinion of the teacher (Gautama) is that he shall use the sacred fire which has been kindled on that occasion.'—Haradatta.

9. Haradatta states that the Mahâyagñas are again enumerated in order to show that a person who has kindled the sacred fire shall use this for them, not a common fire. He also states that a passage of Urasas, according to which some teachers prescribe the performance of the daily recitation near the sacred fire, shows that this rite too has a connexion with the sacred fire.

10. Ápastamba II, 2, 3, 16, where, however, as in all other works, the order of the offerings differs. Haradatta adds that the word 'oblations' is used in the Sûtra in order to indicate that the word svâhâ must be pronounced at the end of each Mantra, and that the expression 'in the fire' indicates that the Bali-offerings described in the following Sûtra must be thrown on the ground.

11. Compare Ápastamba II, 2, 3, 20; II, 2, 4, 8; Manu III, 87–90, where, as elsewhere, the order of the offerings differs.
deities presiding over the (eight) points of the horizon, in their respective places,

12. At the doors (of the house) to the Maruts,
13. To the deities of the dwelling inside (the house),
14. To Brahman in the centre (of the house),
15. To the Waters near the water-pot,
16. To the Ether in the air,
17. And to the Beings walking about at night in the evening.

According to Haradatta the deities intended are, Indra, Agni, Yama, Nrîti, Varuṇa, Vāyu, Soma, and Īśāna. The first offering must be placed to the east, the next to the south-east, south, &c.

12. At all the doors, as many as there are, a Bali must be offered with the Mantra, 'To the Maruts, svāhā.'—Haradatta.
13. 'As he says “inside” (pravīṣya, literally entering) he must stand outside while offering the Balis at the doors... At this occasion some require the following Mantra, “To the deities of the dwelling, svāhā,” because that is found in the Āsvalāyana (Gṛhya-sūtra I, 2, 4). Others consider it necessary to mention the deities by name, and to present as many offerings as there are deities, while pronouncing the required words.'—Haradatta. The commentator then goes on to quote a passage from Usānas, which he considers applicable, because it contains the names of the Gṛhādevatās. I doubt, however, if the 'others' are right, and still more if, in case they should be right, it would be advisable to supply the names of the Gṛhādevatās from Usānas.
14. 'Because the word “and” occurs in Sūtra 11 after the word “to the deities presiding over the points of the horizon” a Bali-offering must be presented to the deities mentioned by the author in Sūtra 10, viz. to the earth, wind, Prāgâpati, and to all the gods, after a Bali has been offered to Brahman.'—Haradatta.
16. 'The Bali presented to Ākāra, “the ether,” must be thrown up into the air, as Manu says, III, 90.'—Haradatta.
17. 'Because of the word “and,” he must, also, present Balis to the deities mentioned above.'—Haradatta. The commentator means to say that in the evening not only the 'Beings walking about at night' (naktamkāra) are to receive a portion, but all the other deities too, and that the Balikarma must be offered twice a day.
18. A gift of food shall be preceded by a libation of water and (it shall be presented) after (the recipient) has been made to say, 'May welfare attend thee,'

19. And the same (rule applies) to all gifts presented for the sake of spiritual merit.

20. The reward of a gift (offered) to a person who is not a Brāhmaṇa is equal (to the value of the gift), those (of presents given) to a Brāhmaṇa twofold, to a Srotriya thousandfold, to one who knows the whole Veda (vedapārāga) endless.

21. Presents of money (must be given) outside the Vedi to persons begging for their Gurus, (or) in order to defray the expenses of their wedding, (or to procure) medicine for the sick, to those who are without means of subsistence, to those who are going to offer a sacrifice, to those engaged in study, to travellers, (and) to those who have performed the Visvagit-sacrifice.

22. Prepared food (must be given) to other beggars.

23. For an unlawful purpose he shall not give (anything), though he may have promised it.

18-19. Āpastamba II, 4, 9, 8.

20. According to Haradatta the term Srotriya here denotes one who has studied one Veda, (but see also Āpastamba II, 3, 6, 4; II, 4, 8, 5.) Vedapārāga is a man who has studied one Veda, together with the Angas, Kalpa-sūtras, and Upanishads.

21. Āpastamba II, 5, 10, 1-2. 'Now he promulgates a Sūtra which refers to those cases where one must necessarily make gifts, and where one incurs guilt by a refusal. . . . As the expression "outside the Vedi" is used, presents must be given to others also "inside the Vedi" (i.e. fees to priests, &c.)'—Haradatta.

22. Āpastamba II, 2, 4, 14.

23. Āpastamba II, 5, 10, 3; Colebrooke II, Digest IV, 47; Mayū-
24. An untruth spoken by people under the influence of anger, excessive joy, fear, pain (or) greed, by infants, very old men, persons labouring under a delusion, those being under the influence of drink (or) by mad men does not cause (the speaker) to fall.

25. Before (a householder eats) he shall feed his guests, the infants, the sick people, the pregnant women, the females under his protection, the very aged men, and those of low condition (who may be in his house).

26. But (when) his teacher, parents (or intimate) friends (visit his house), he shall proceed to the preparation of the dinner after asking them (for orders).

27. When an officiating priest, his teacher, his father-in-law, paternal or maternal uncles visit (him), a Madhuparka (or honey-mixture must be offered to them).

28. (If they have been once honoured in this manner the ceremony need be) repeated (only) after a year.

29. (But) on (the occasion of) a sacrifice and...
of the wedding (a Madhuparka must be offered, though) less than a year (has passed since the last visit of the persons thus honoured).

30. And to a king who is a Srotriya (a Madhuparka must be offered as often as he comes),

31. (But to a king) who is not a Srotriya a seat and water.

32. But for a Srotriya he shall cause to be prepared a foot-bath, an Arghya, and food of a superior quality,

33. Or his usual food distinguished by a (particularly careful) preparation.

34. To a (Brāhmaṇa) who is not learned in the Vedas, (but) of good conduct, food of a middling (quality) shall be given,

35. To one who is the reverse (of virtuous) grass and water,

36. (Or) at least a welcome.

30. 'And to a king a Madhuparka must be offered on his arrival. If he is a Srotriya (this must be done) on each visit.'—Haradatta.

31. 'A king who is not a Srotriya shall be honoured with a seat and water, not with a Madhuparka.'—Haradatta.

32. Āpastamba II, 3, 6, 7-10, 14-15. 'This Sūtra may be optionally taken as referring to a Brāhmaṇa, because the word Srotriya is repeated. For a Srotriya who has come as a guest, a foot-bath, i.e. water for washing the feet, an Arghya, i.e. water mixed with Dūrvā grass, flowers, &c., and food of a superior quality, i.e. milk and rice; cakes and the like shall be particularly prepared, if the host is able to afford it.'—Haradatta.

33. 'But if (the host is) not able (to afford dainties), he shall prepare that same food which is daily used in his house, distinguished in the preparation, i.e. by adding pepper and the like condiments, by frying it, and so forth.'—Haradatta.

34. Āpastamba II, 2, 4, 16; II, 3, 6, 12. Haradatta points out that in this case nothing but a simple dinner shall be given.

36. Āpastamba II, 2, 4, 14. 'On failure of grass and the rest,
37. Honour (must be shown to a guest, and the host must) not dine better (than his guest).

38. A couch, a seat, (and) a lodging (of the) same (quality as the host uses must be given) to (a guest) of equal condition and to one's betters; they must be accompanied (on departure) and respectfully attended to (during their stay).

39. (The host shall show similar) though less (attention) to (a guest) who is inferior (to himself).

40. He is called a guest who, belonging to a different village (and) intending to stay for one night only, arrives when the sun's beams pass over the trees.

41. According (to his caste a guest) must be asked about his well-being (kusala), about his being free from hurt (anâmaya), or about his health (ârogyā).

42. The last (formula must also be used in addressing) a Sûdra.

43. A man of a lower caste (is) not (to be con-

a welcome, i.e. (the host shall say), "Thou art tired, sit down here."'—Haradatta.

37. Manu III, 106-107. 'This Sûtra refers solely to such a guest, as is described below, Sûtra 40.'—Haradatta.

38. 'Accompanying, i.e. walking after him; respectfully attending to, i.e. sitting with him and so forth. As it is not possible that these two acts can be performed by the host in the same manner as for himself, the meaning of the Sûtra must be taken to be merely that they are to be performed.'—Haradatta.

39. Haradatta says that some explain this Sûtra to mean, '(The host shall show the same attention) even to a man who is a little inferior (to himself in learning, &c.),' but that he disapproves of their opinion.

40. Āpastamba II, 3, 6, 5. Haradatta states, that by 'the time when the sun's rays pass over the trees,' either the middle of the day or the late afternoon may be meant.

41. Āpastamba I, 4, 14, 26-29.

43. Āpastamba II, 2, 4, 18-19.
sidered) a guest by a Brāhmaṇa, except if he has approached on (the occasion of) a sacrifice.

44. But a Kshatriya must be fed after the Brāhmaṇa (guests).

45. (Men of) other (castes he shall feed) with his servants for mercy’s sake.

Chapter VI.

1. (To salute) every day on meeting (by) an embrace of the feet,

2. And (particularly) on return from a journey,

3. (Is prescribed in the case) of parents, of their blood relations, of elder (brothers), of persons venerable on account of their learning, and of the Gurus of the latter.

4. On meeting (several persons, to whom such a salutation is due), together, the most venerable (must be saluted first).

5. On meeting persons who understand (the rule of returning salutes) one shall salute (them) pronouncing one’s name, and (saying), ‘I N. N. (ho! salute thee).’
6. Some (declare that) there is no restrictive rule for salutations between man and wife.

7. (The feet of) other female (relations) than the mother, a paternal uncle's wife and (elder) sisters (need) not (be embraced, nor need they be saluted) except on return from a journey.

8. The feet of wives of brothers and the mother-in-law (need) not be embraced (on any occasion).

9. But (on the arrival of an) officiating priest, a father-in-law, paternal and maternal uncles who are younger (than oneself), one must rise; they need not be saluted (as prescribed above, Sûtra 5).

10. In like manner (any) other aged fellow-citizen, even a Sûdra of eighty years and more, (must be honoured) by one young enough to be his son,

make any sense out of the former reading without assuming that the construction is strongly elliptical. 'On meeting, i.e. on coming together with him who knows the rule of returning a salute, he shall utter, i.e. loudly pronounce his name, i.e. the name which he has received on the tenth day (after his birth), and which is to be employed in saluting, and speak the word “I” as well as the word “this.” They declare that instead of the word “this,” which here is explicitly prescribed, the word “I am” must be used. Some salute thus, “I Haradatta by name;” others, “I Haradattasarman;” and the common usage is to say, “I Haradattasarman by name.” Thus the salutation must be made. Salutation means saluting. The affix a/ is added to causatives and the rest. With reference to this matter the rule for returning salutes has been described by Manu II, 126. . . . As (in the above Sûtra) the expression “on meeting persons knowing” is used, those who are unacquainted with the manner of returning a salute must not be saluted in this manner. How is it then to be done? It is described by Manu III, 123.'—Haradatta.

6. 'As Gautama says, “Some declare,” the restrictive rule must, in his opinion, be followed.'—Haradatta.

7. Manu II, 132; Ápastamba I, 4, 14, 6, 9.

9. Ápastamba I, 4, 14, 11.

10. 'Old (pûrva), i.e. of greater age. . . . A Sûdra even, who
11. (And) an Árya, though (he be) younger, by a Sudra;
12. And he shall avoid (to pronounce) the name of that (person who is worthy of a salutation).
13. And an official who (is) not (able to) recite (the Veda shall avoid to pronounce the name) of the king.
14. A contemporary who is born on the same day (shall be addressed with the terms) bhok or bhavan (your honour),
15. (Likewise) a fellow-citizen who is ten years older (than oneself),
16. (Also) an artist who is five years (older),

answers this description, must be honoured by rising, not, however, be saluted by one young enough to be his son, i.e. by a Brähmana who is very much younger. The Sudra is mentioned as an instance of a man of inferior caste. Hence a Sudra must (under these circumstances) be honoured by rising, not be saluted by men of the three higher castes, a Vaiśya by those of the two higher castes, and a Kshatriya by a Brähmana.'—Haradatta.
11. ‘An Árya, i.e. a man of the three twice-born castes, though he be inferior, i.e. younger, must be honoured by rising, not be saluted by a Sudra. The Sudra is mentioned in order to give an instance of (a man of) inferior caste.’—Haradatta.
12. ‘An inferior shall avoid to take his name, i.e. that of a superior.’—Haradatta.
14. Haradatta says that samânehani, ‘on the same day,’ means ‘in the same year.’ He is probably right in thinking that the expression must not be interpreted too strictly. But his assertion that ahaḥ means also ‘year’ cannot be proved by his quotation from the Nighântu, abde sampâtsaram ahaṅgaram.
15. ‘A person aged by ten years, i.e. at least ten years older, who lives in the same town as oneself, is to be addressed as bhok, bhavan, though he may be deficient in good qualities.’—Haradatta.
16. ‘The words “years older” must be understood. He who lives by the fine arts (kalâ), i.e. the knowledge of music, painting,
17. And a Srotriya belonging to one's own Vedic school who is three years older,

18. (Further), Brāhmaṇas destitute of learning and those who follow the occupations of Kshatriyas or Vaiśyas,

19. And (a contemporary) who has performed the Dīkṣāṇyeshṭi of a Soma-sacrifice before he buys the Soma.

20. Wealth, relations, occupation, birth, learning, and age must be honoured; (but) each later named (quality) is more important (than the preceding ones).

21. But sacred learning is more important than all (other good qualities),

22. Because that is the root of the sacred law,

23. And because the Veda (expressly declares it).

24. Way must be made for a man seated in a carriage, for one who is in his tenth (decade), for leaf-cutting, and the like, and is at least five years older than oneself, must be addressed as bhoṭ or bhavan.'—Haradatta.

17. Haradatta notes that Āpastamba II, 4, 14, 13 gives a somewhat different rule.

18. Haradatta adds that a person destitute of learning, be he ever so old, may still be treated as an equal, and addressed as bhoṭ, bhavan, by a more learned man.

20. Manu II, 136. 'As wealth and the rest cannot be directly honoured, the persons possessing them are to be honoured. . . . Respect (māna) means honour shown by saluting and the like.'—Haradatta.


23. Haradatta says that a passage to this effect occurs in the Kṝṣ̄ṇḍogya-brāhmaṇa. He also refers to Manu II, 151.

24. Āpastamba II, 5, 11, 5, 7–9. 'A person requiring consideration, i.e. one afflicted by disease. A woman, i.e. a bride or a pregnant woman. A Snātaka, i.e. a person who has bathed after completing his studies and after having kept the vow of studentship.'—Haradatta.
one requiring consideration, for a woman, for a Snātaka, and for a king.

25. But a king (must make way) for a Srotriya.

**Chapter VII.**

1. The rule for (times of) distress (is) that a Brāhmaṇa may study under a teacher who is not a Brāhmaṇa.

2. (A student is bound) to walk behind and to obey (his non-Brahmanical teacher).

3. (But) when (the course of study) has been finished, the Brāhmaṇa (pupil is more) venerable (than his teacher).

4. (In times of distress it is permissible) to offer sacrifices for (men of) all (castes), to teach (them), and to accept (presents from them).

5. Each preceding (mode of living is) preferable (to those named later).

6. On failure of the (occupations lawful for a Brāhmaṇa) he may live by the occupations of a Kshatriya.

7. On failure of those, he may live by the occupations of a Vaisya.

25. Āpastamba II, 5, 11, 6.

VII. 1. Āpastamba II, 2, 4, 25.

2. Āpastamba II, 2, 4, 26. 3. Āpastamba II, 2, 4, 27.

4. Haradatta quotes Manu X, 103 in support of the above explanation, and adds that another commentator interprets the Sūtra to mean, that in times of distress men of all castes may support themselves by sacrificing for others, teaching, and the acceptance of gifts, though in ordinary times these modes of living are reserved for Brāhmaṇas.

5. The use of the masculine in the text, 'pūrvaḥ pūrvo guruḥ,' may, I think, be explained by the fact that the compound in the preceding Sūtra ends with a noun of the masculine gender.


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8. (Goods) that may not be sold by a (Brâhmaṇa are),

9. Perfumes, substances (used for) flavouring (food), prepared food, sesamum, hempen and linen cloth, skins,

10. Garments dyed red or washed,

11. Milk and preparations from it,

12. Roots, fruits, flowers, medicines, honey, flesh, grass, water, poison,

13. Nor animals for slaughter,

14. Nor, under any circumstances, human beings, heifers, female calves, cows big with young.

15. Some (declare, that the traffic in) land, rice, barley, goats, sheep, horses, bulls, milch-cows, and draught-oxen (is) likewise (forbidden).

16. But (it is permissible) to barter,

17. One kind of substances used for flavouring others,

9. Āpastamba I, 7, 20, 12-13. 'Substances used for flavouring (rasa), i.e. oil, sugar, clarified butter, salt, and the like.'—Haradatta. From Sūtra 19 it is clear that 'rasa' does not simply mean 'liquids.'

10. My MSS. read nirvîkte for nikte, and nirvîktam is explained by 'washed by a washerman or the like person.' It is possible to translate Professor Stenzler's reading in accordance with Manu X, 87, 'pairs of (i.e. upper and lower) garments dyed red.'

11. 'Preparations from it, i.e. sour milk and the like.'—Haradatta.

12. This rule contradicts Āpastamba I, 7, 21, 12, but agrees with Manu X, 87. 'Under any circumstances (nîtyam, literally "always") means even when they are not sold for slaughter. Another (commentator) says, that, as the expression "under any circumstances" is used here, the prohibition regarding the above-mentioned things, i.e. sesamum and the like, does not hold good under all circumstances, and that hence self-grown sesamum and other grain may be sold, see Manu X, 90.'—Haradatta.

15. Manu X, 88. Haradatta explains 'land' by 'houses.'
18. And animals (for animals).
19. Salt and prepared food (must) not (be bartered),
20. Nor sesamum.
21. But for present use an equal (quantity of) un-cooked (food may be exchanged) for cooked (food).
22. But if no (other course is) possible (a Brâhmaṇa) may support himself in any way except by (following the occupations) of a Sûdra.
23. Some (permit) even this in case his life is in danger.
24. But to mix with that (caste) and forbidden food must be avoided (even in times of distress).
25. If his life is threatened, even a Brâhmaṇa may use arms.
26. (In times of distress) a Kshatriya (may follow) the occupations of a Vaisya.

Chapter VIII.

1. A king and a Brâhmaṇa, deeply versed in the Vedas, these two, uphold the moral order in the world.

19. 'The sale of salt and prepared food has been forbidden by Sûtra 9, but their barter has been permitted (by Sûtra 17).'-Haradatta.
22. Regarding the Sûdra's occupations, see below, X, 57-60.
24. 'Restriction (niyama), i.e. avoiding. That Brâhmaṇa even who lives the life of a Sûdra must not mix with that Sûdra caste, i.e. he must not sit among Sûstras and so forth.'—Haradatta.
25. Āpastamba I, 10, 29, 7; Manu VIII, 348.
26. Haradatta adds, that in accordance with the principle exemplified by the rule of this Sûtra in times of distress a Vaisya may follow the occupations of a Sûdra.

2. On them depends the existence of the fourfold human race, of internally conscious beings, of those which move on feet and on wings, and of those which creep.

3. (As well as) the protection of offspring, the prevention of the confusion (of the castes and) the sacred law.

4. He is (called) deeply versed in the Vedas,

5. Who is acquainted with the (ways of the) world, the Vedas (and their) Angas (auxiliary sciences),

6. Who is skilled in disputations (and), in (reciting) legends and the Purâna,

rites and occupations,' and loka, 'world,' by rāşhra, 'kingdom.' Ultimately my translation and his explanation come to the same thing. He adds that the king upholds order by punishing, and a learned Brâhmaṇa by teaching. Regarding the excellence of these two, see also Manu IV, 135.

2. 'Internally conscious beings, i.e. trees and the like, which are immovable, but grow and decay. For such possess internal consciousness only, no corresponding external faculty of acting. . . . The existence of these, i.e. of men and the rest, depends upon, i.e. is subordinate to the king and to a Brâhmaṇa deeply versed in the Vedas. How is that? As regards the Brâhmaṇa, an offering which has been properly thrown into the fire reaches the sun; from the sun comes rain; from rain food is produced and thereon live the creatures. By this reasoning he is shown to be the cause of their existence. But the king is (also) the cause of their existence; for he punishes robbers and the like.'—Haradatta.

3. Haradatta takes praśūṭirakshavam, 'the protection of their offspring,' as a copulative compound, and explains it by 'their prosperity (abhivriddhi) and their protection.' But a samāhāradvandva is here out of place.

4. Macnaghten, Mitāksharā I, 2, 27. 'By the word loka, "the world," are intended the laws of countries and the like, which may be learnt from the practice of the world.'—Haradatta. Regarding the Angas, see Āpastamba II, 4, 8, 10.
7. Who looks to these (alone), and lives according to these,
8. Who has been sanctified by the forty sacraments (samaskāra),
9. Who is constantly engaged in the three occupations (prescribed for all twice-born men),
10. Or in the six (occupations prescribed specially for a Brāhmaṇa),
11. (And) who is well versed in the duties of daily life settled by the agreement (of those who know the law).
12. (Such a Brāhmaṇa) must be allowed by the king immunity from (the following) six (kinds of opprobrious treatment):
13. (I.e.) he must not be subjected to corporal punishment, he must not be imprisoned, he must not be fined, he must not be exiled, he must not be reviled, nor be excluded.
14. The Garbhādhāna (or ceremony to cause conception), the Pumāsavāna (or ceremony to cause the birth of a male child), the Simantonnayana (or arranging the parting of the pregnant wife's hair), the Gātakarman (or ceremony on the birth of the

8. Regarding the forty sacraments, see below, Sūtras 14–20.
9. Regarding the three occupations, common to all twice-born men, see below, X, I.
10. See below, X. 2.
11. The Sāmayājārika or Smārta duties are those taught in the Dharma-sūtras and Śruti, see Āpastamba I, 1, 1, 1, and Müller's History of Ancient Sanskrit Literature, p. 101.
child), the ceremony of naming the child, the first feeding, the Kāula (or tonsure of the head of the child), the initiation,

15. The four vows (undertaken) for the study of the Veda,

16. The bath (on completion of the studentship), the taking of a help-mate for the fulfilment of the religious duties, the performance of the five sacrifices to gods, manes, men, goblins, and Brahman,

17. And (the performance) of the following (sacrifices):

18. The seven kinds of Pākayagānas (or small sacrifices), viz. the Ashākā, the Pārvana (Sthālipāka, offered on the new and full moon days), the funeral oblations, the Srāvani, the Āgrahāyani, the Kaitri, and the Āsvayugi;
19. The seven kinds of Haviryaṅgas, viz. the Agnyādheya, the Agnihotra, the Darsapaurṇamāsas, the Āgrayana, the Kāturmāsyas, the Nirūḍhapasu-bandha, and the Sautramana;

20. The seven kinds of Soma-sacrifices, viz. the Agniṣṭoma, the Atyagniṣṭoma, the Ukthya, the Shodasa, the Atirātra, and the Āptoryama;

21. These are the forty sacraments.

22. Now (follow) the eight good qualities of the soul,

23. (Viz.) compassion on all creatures, forbearance, freedom from anger, purity, quietism, auspiciousness, freedom from avarice, and freedom from covetousness.

24. He who is sanctified by these forty sacraments, but whose soul is destitute of the eight good qualities, will not be united with Brahman, nor does he reach his heaven.

25. But he, forsooth, who is sanctified by a few only of these forty sacraments, and whose soul is endowed with the eight excellent qualities, will be united with Brahman, and will dwell in his heaven.

19-20. The Haviryaṅgas and Soma-sacrifices are described in the Brāhmaṇas and Śrāuta-sūtras. Havis denotes any kind of food used for oblations, such as clarified butter, milk, rice, meat, &c.

22. Āpastamba I, 8, 23, 6.

23. Haradatta explains mangalya, 'auspiciousness,' to mean 'always doing what is praised (by good men) and avoiding what is blamed by them.' Anāyāsa, 'quietism,' means, according to him, 'avoiding to undertake that which causes pain to oneself, even though it be a duty.'
Chapter IX.

1. Such (a man) shall bathe, after (having fulfilled) the law (regarding studentship), take unto him a wife, and, fulfilling the duties of a householder which have been declared above, in addition obey the following ordinances:

2. (He shall be) always pure (and) sweet-smelling (and) bathe frequently.

IX. 1. Āpastamba I, i, 30, 1–4. Haradatta says that the expression sa, 'such (a man),' refers to the king and to the Brāhmaṇa deeply versed in the Vedas, who have been described in the preceding chapter. My MSS. insert between this and the following one another Sūtra, which has been left out in Professor Stenzler's edition. It seems to me that it is absolutely required, and I therefore insert it here, together with Haradatta's comment, according to my best copy, P.

Gautama: 'And a Snātaka (i.e. a person who has completed his studentship, but has not yet taken a wife, shall act thus).' Haradatta: 'It must be understood that the word “and” has been left out. (The meaning is): “And a Snātaka shall obey the following ordinances.” If this Sūtra were not given, those ordinances would have to be obeyed after marriage only; and if the preceding Sūtra (1) had not been given, before marriage only, because the term Snātaka is usually employed in that (sense) only. For this reason both (Sūtras) have been given. Hence, though a man may not enter another order, he shall, after taking the bath (on completion of his studentship), obey these ordinances during his whole life. As here (Sūtra 1) the word sa, “such a man,” is used, a Kshatriya and a Brāhmaṇa only must necessarily obey the rules prescribed for a Snātaka and perform a penance for breaking them; and the penance for breaking the rules prescribed for a Snātaka is fasting. This is (the object of the insertion of the word sa, “such (a man).” But, if a Vaisya follows them, (his reward will be) prosperity; if he breaks them, he need not perform a penance. With respect to this matter another Śmrīti says: “The penance which is prescribed for a breach of the Snātaka laws, must be performed by a Kshatriya and a Brāhmaṇa alone, never by (men of) the other (caste).”

2. Manu IV, 35.
3. If he possesses wealth, he shall not be dressed in old or dirty clothes;
4. Nor shall he wear dyed or sumptuous garments, nor such as have been worn (before) by others,
5. Nor a garland and shoes (that have been worn by others).
6. (He may wear a cast-off garment) which has been washed, if he is unable (to afford a new one).
7. He shall not allow his beard to grow without a (sufficient) reason.
8. He shall not carry water and fire at the same time.
9. He shall not drink out of his joined hands.
10. He shall not sip water standing, nor (shall he sip) water drawn up (from a well),
11. Nor (water) that is offered by a Sudra or an impure man, or that has been taken up with one hand.
12. Facing or within sight of wind, fire, Brâhmañas, the sun, water, (images of the) gods, and...

3-4. Ápastamba I, ii, 30, 10-13. 5. Manu IV, 66.
6. According to Haradatta the same rule applies to garlands and shoes.
7. Manu IV, 35. 'The expression "his beard" includes by implication the nails and the rest. . . . As he says "without a sufficient reason," he shall allow his beard to grow during the pregnancy of his wife and on other occasions. With respect to this matter they quote the following verse: "In the sixth year and in the sixteenth year, likewise in the year of his marriage and during the pregnancy of his wife, he shall avoid the use of a razor."—Haradatta.
8. Ápastamba II, 5, 12, 9. 9. Manu IV, 63.
10. Ápastamba I, 5, 16, 1.
11. Ápastamba I, 1, 4, 21; I, 5, 16, 3.
cows he shall not eject urine or faeces or other impurities.

13. He shall not stretch out his feet towards those divine beings.

14. He shall not remove urine or faeces with leaves, clods of earth, or stones.

15. He shall not stand upon ashes, hair, nail (parings), husks (of grain), pot-scherds, or impure substances.

16. He shall not converse with barbarians, impure or wicked men.

17. If he has conversed (with such persons), he shall meditate on virtuous (men);

18. Or he may speak with a Brähmana.

19. He shall call (a cow that is) not a milch-cow, a cow that will become a milch-cow.

20. (An event) that is not lucky (he shall call) lucky.

21. (In speaking of) a skull (he shall use the word) bhagâla instead of kapâla,

22. (And in speaking of) a rainbow, maṇidhanus (the jewelled bow) instead of indradhanus (Indra's bow).

13. Āpastamba I, 11, 30, 22.
14. Āpastamba I, 11, 30, 21. Haradatta remarks that some explain lôshâ, 'a clod of earth,' by kapâla, 'a pot-sherd.'
15. Āpastamba II, 8, 20, 11. Kapâla, 'pot-scherds,' may also mean 'skull-bones.'
16. Manu IV, 57. Haradatta says that only a conversation, properly so called, is forbidden, not to ask barbarians &c. about the road and similar matters.
23. Let him not announce it to others, if a cow suckles (her calf),
24. Nor let him prevent her (from doing it).
25. After conjugal intercourse he shall at once clean himself.
26. Let him not recite the daily portion of the Veda (lying) on that couch (on which he lies with his wife).
27. And when he has studied during the third watch of the night, he shall not again retire to rest.
28. Let him not have intercourse with his wife when she is ill,
29. Nor during her courses;
30. Nor let him embrace her (during that period).
31. Nor an unmarried female.
32. He shall avoid to blow the fire with his mouth, to contend with words, to show himself covered with perfumed ointments or wearing garlands, to scratch himself with any impure (implement), to take his meals with his wife, to look at (a woman) who is anointing herself, to enter (his village) by a back-gate, to wash one foot with the

23. Āpastamba I, ii, 30, 10. Haradatta remarks that the prohibition does not extend to those cases where the Vedic ritual requires the fact to be pointed out. He is, of course, right in making this statement, as an express injunction of the Smṛti always overrides the rules of the Smṛti.
24. Haradatta adds that this and the preceding Sūtras include by implication the cases where a cow does damage in a field; see Āpastamba I, ii, 31, 9.
25. Āpastamba II, i, 1, 21–II, i, 2, 1.
27. Āpastamba I, ii, 32, 15.
32. Apastamba I, 5, 15, 20; I, ii, 32, 5; Manu IV, 43; Āpastamba I, ii, 31, 23; Manu IV, 74; Āpastamba I, ii, 32, 26; I, ii, 32, 25.
other, to eat food deposited on a chair, to cross a river swimming, to ascend trees and dangerous (places), or to descend therefrom, and to imperil his life (in any other manner).

33. Let him not ascend a ship (of) doubtful (solidity).

34. He shall protect himself by all (possible) means.

35. In the day-time he shall not wrap up his head while walking about;

36. But at night he shall cover it,

37. And while voiding urine and fæces.

38. (Let him) not (ease nature) without (first) covering the ground (with grass or the like),

39. Nor close to his dwelling;

40. Nor on ashes, on cow-dung, in a ploughed field, in the shade (of a tree), on a road, in beautiful (spots).

41. Let him eject both urine and fæces, facing the north in the day-time,

42. And in the twilight,

43. But at night, facing the south.

44. Let him avoid to use a seat, clogs, a stick for cleaning the teeth (and other implements) made of Palâsa-wood.

45. With shoes on (his feet), he shall not eat, sit down, salute, or worship (the gods).

33. Āpastamba I, ii, 31, 27.
35. Āpastamba I, ii, 30, 14. Haradatta adds that he may wrap up his head while sitting down and in walking when the sun or rain annoys him.
43. Āpastamba I, ii, 31, 3. 44. Āpastamba I, ii, 32, 9.
45. Āpastamba I, iv, 14, 22.
46. Let him not pass idly (any part of the day; be it) morning, midday, or evening; but according to his ability (he shall make each useful) by the acquisition of spiritual merit or of wealth, and by taking his pleasure.

47. But among those (three aims of human life) he shall chiefly attend to the acquisition of spiritual merit.

48. Let him not look at a naked woman wedded to another man.

49. Let him not draw a seat towards himself with his foot.

50. He shall keep his organ, his stomach, his hands, his feet, his tongue, and his eyes under due restraint.

51. Let him avoid to cut, to break, to scratch, and to crush (anything), or to make (his joints) crack, without a (sufficient) reason.

52. Let him not step over a rope (to which) a calf (is tied).

53. Let him not be a stay-at-home.

54. Let him not go to (perform) a sacrifice without being chosen (to officiate as priest).

55. But at his pleasure (he may go) to see it.

46. Colebrooke, Mitakshara II, 1, 22. 'He shall use the morning, according to his ability, for acts tending to the acquisition of spiritual merit, such as reciting the Vedas; the middle part of the day for the acquisition of wealth; and the evening for scenting himself, adorning himself with garlands and the like acts giving pleasure.'—Haradatta.

47. Ápastamba I, 7, 20, 1-4.

48. Manu IV, 53.

50. Ápastamba II, 2, 5, 19; Manu IV, 175, 177.

51. Ápastamba I, 11, 32, 28; II, 8, 20, 13.

52. Ápastamba I, 11, 31, 15. Haradatta remarks that the word 'calf' is used to designate any animal of the bovine species.
56. Let him not eat food (that he has placed) in his lap,
57. Nor what has been brought at night by a servant.
58. He shall not eat (substances) that have acquired strength (by standing), such as milk from which the cream has separated, butter, oil-cake, buttermilk, and the like.
59. But he shall take his meals in the morning and in the evening, blessing his food, not grumbling at it.
60. He shall never sleep naked at night;
61. Nor shall bathe (naked);
62. And he shall perform whatever (else) aged (Brāhmaṇas), of subdued senses, who have been properly obedient (to their teachers), who are free from deceit, covetousness, and error, and who know the Vedas, declare (to be right).
63. In order to acquire wealth and for the sake of security he may go to a ruling (king),

58. Āpastamba II, 8, 18, 1; II, 8, 20, 10. Haradatta adds that this rule has been inserted here instead of in the chapter on forbidden food in order to indicate that its breach must be expiated by the penance prescribed for a breach of the Snātaka’s vow, not by that prescribed for eating forbidden food.
59. Āpastamba II, 1, 1, 2; II, 2, 3, 11.
60. Manu IV, 75. 61. Manu IV, 61.
62. Āpastamba I, 11, 32, 29; I, 7, 20, 8. Haradatta adds that the plural is used in the above Sūtra in order to indicate that many Brāhmaṇas must be unanimous regarding the practices to be followed.
63. Manu IV, 33; X, 113. ‘For the sake of these objects he may go to a ruler, i. e. a king, without cringing, because the preposition adhi is used (in the text, and) adhi denotes mastership (Pāṇini I, 4, 97). The meaning that he shall go (as becomes) an independent man.’—Haradatta.
64. (But) to no other (being) except the gods, his Gurus, and righteous (Brâhmanas).

65. He shall seek to dwell in a place where fire-wood, water, fodder, Kusa grass, (materials for making) garlands and roads exist in abundance, which is chiefly inhabited by Āryans, which is rich in industrious (men), and which is governed by a righteous (ruler).

66. He shall pass excellent (beings and things), auspicious (objects), temples of the gods, cross-roads, and the like with his right turned towards them.

67. The rule for times of distress (is, that) he shall mentally perform all (that is required by the rule of) conduct.

68. He shall always speak the truth.

69. He shall conduct himself (as becomes) an Āryan.

70. He shall instruct virtuous (men only).

71. He shall follow the rules of purification taught (in the Sástras).

72. He shall take pleasure in the (study of the) Veda.

73. He shall never hurt (any being), he shall be

65. Āpastamba I, 5, 15, 22; I, 11, 32, 18. Āryans, i.e. Brâhmanas, Kshatriyas, and Vaiśyas.

66. Manu IV, 39. 'A cow, a Brâhmaṇa, a well-known tree, and the like are called excellent (beings or things). An auspicious (object), i.e. a filled jar and the like.'—Haradatta.

67. Haradatta observes that this rule refers to cases where, being in a hurry, one cannot show one's reverence in the manner described in the preceding Sūtra.

68. Manu IV, 138, 175, 236.

70. Manu IV, 80-81.

71. Purification is here again mentioned in order (to indicate that Snátaka must pay) particular attention to it.

72. Manu IV, 147-149. 73. Manu IV, 2, 238, 246.
gentle, (yet) firm, ever restrain his senses, and be liberal.

74. A Snátaka who conducts himself in this manner will liberate his parents, his ancestors, and descendants from evil, and never fall from Brahmān’s heaven.

Chapter X.

1. (The lawful occupations common) to (all) twice-born men are studying the (Veda), offering sacrifices (for their own sake), and giving (alms).

2. Teaching, performing sacrifices for others, and receiving alms (are) the additional (occupations) of a Brāhmaṇa.

3. But the former (three) are obligatory (on him).

4. Instruction in the Veda (may be given) without the above-mentioned (vows and ceremonies) in case a teacher, blood relations, friends or Gurus (receive it), and in case (the Veda) is exchanged for money or learning.

74. Manu II, 260.

X. 1. Twice-born men, i.e. Brāhmaṇas, Kshatriyas, and Vaisyas. Haradatta says that some believe the term ‘twice-born’ to have been used in order to indicate that the three occupations may be lawfully followed after the second birth, i.e. the initiation only. But he declares that alms may be given even by an uninitiated Āryan, while studying the Veda and sacrificing are specially forbidden to him.

2. Āpastamba II, 5, 10, 4.

3. Manu X, 76. ‘The former, i.e. the three beginning with studying (Sūtra 1), must necessarily be followed. If he neglects them, he commits sin; if he follows them, he will be exalted. But the other occupations, teaching, &c., shall be followed if there is occasion for them. No sin is committed by neglecting them, nor any greatness gained by following them. They are merely means of livelihood.’—Haradatta.

4. Āpastamba I, 4, 13, 14-17. The expression ‘above-men-
5. Agriculture and trade (are) also (lawful for a Brāhmaṇa) provided he does not do the work himself,
6. Likewise lending money at interest.
7. To protect all created beings is the additional (occupation) of a king,
8. And to inflict lawful punishments.
9. He shall support (those) Srotiyas, (who are) Brāhmaṇas,
10. And people unable to work, (even if they are) not Brāhmaṇas,
11. And those who are free from taxes,
12. And (needy) temporary students.

 tioned' refers to the whole of the rules regarding a pupil's conduct given above, I, 52–II, 51. It is difficult to understand what is intended by 'the exchange of the Veda for wealth or money,' if it is not the bhrītakādhyāpana or teaching for money which Manu III, 156 blames so severely. It seems to me unlikely that Gau-tama means simply to sanction this practice. It is more probable that his rule refers to the case of Brāhmaṇas in distress, who avail themselves of the permission given above, VII, 4.

5–6. These rules which allow Brāhmaṇas to be gentlemen farmers and sleeping partners in mercantile or banking firms, managed by Vaisyas, do not occur in other Smṛitis. But they agree with the practice followed at present in many parts of India, and the praise bestowed in Vedic works on those who present land to Brāhmaṇas as well as the numerous ancient land grants show that from early times many Brāhmaṇas were holders of land, which, as a rule, was cultivated by Śūdras.

7–8. Āpastamba II, 5, 10, 6; Manu VII, 27.
9. Āpastamba II, 10, 25, 11; Manu VII, 135.

11. Haradatta takes this Sūtra differently. He says: 'The immunity from taxes which has been granted to Brāhmaṇas and others by former kings he shall maintain in the same manner as formerly.' But I think that 'akara' must be taken as a Bahu-vrihi compound, and is used to designate widows, orphans, ascetics, &c.; see Āpastamba II, 10, 26, 10–17.

12. Haradatta observes that others explain upakurṇavāna, 'tem-
13. And (to take) measures for ensuring victory (is another duty of a king),
14. Especially when danger (from foes threatens the kingdom);
15. And (to learn) the management of chariots and the use of the bow (is a further duty of the king),
16. As well as to stand firm in battle and not to turn back.
17. No sin (is committed) by injuring or slaying (foes) in battle,
18. Excepting those who have lost their horses, charioteers, or arms, those who join their hands (in supplication), those who flee with flying hair, those who sit down with averted faces, those who have climbed (in flight) on eminences or trees, messengers, and those who declare themselves to be cows or Brāhmaṇas.
19. If another Kshatriya is supported by (the king), he shall follow the same occupations as his (master).
20. The victor shall receive the booty gained in battle.
21. But chariots and animals used for riding (belong) to the king,

*Porary students,' opposed to naishika, 'permanent students,' to mean 'men who benefit the people,' i.e. physicians and the like.
17-18. Âpastamba II, 5, 10, 11. Persons who declare themselves to be cows or Brāhmaṇas become inviolable on account of the sacred character of the beings they personate. Historical instances are narrated where conquered kings were forced to appear before their victors, holding grass in their mouths or dancing like peacocks in order to save their lives.
22. And a preferential share, except when the booty has been gained in single combat.

23. But the king shall equitably divide (all) other (spoils).

24. Cultivators (must) pay to the king a tax (amounting to) one tenth, one eighth, or one sixth (of the produce).

25. Some declare, that (the tax) on cattle and gold (amounts to) one fiftieth (of the stock).

26. In the case of merchandise one twentieth (must be paid by the seller) as duty,

27. (And) of roots, fruits, flowers, medicinal herbs, honey, meat, grass, and firewood one sixtieth.

28. For it is the duty (of the king) to protect the (tax-payers).

29. But to (the collection of) these (taxes) he shall always pay particular attention.

30. He shall live on the surplus.

22-23. Manu VII, 97.

24. Manu VII, 130. The amount depends on the nature of the soil and the manner of cultivation.

25. Manu VII, 130. The above translation follows Haradatta’s explanation, while Sir W. Jones’ rendering of Manu gives a different meaning to the identical words.


27. Manu X, 120.


29. Manu VII, 128, 139.

30. Haradatta takes this Sūtra differently. He says, ‘Adhika, “additional,” means the money which is paid on account of (the additional occupations) which have been explained above (Sūtra 7 seq.) “To protect all created beings,” &c. Thereon shall he live, he himself, his servants, his elephants, horses, and his other (animals).’ If this explanation is adopted, the Sūtra ought to be translated thus, ‘He shall live on (the taxes paid for his) additional (occupations).’ It seems, however, more probable that Gautama means to say that the king shall live on the surplus which remains after providing for the external and internal security of the kingdom.
31. Each artizan shall monthly do one (day's) work (for the king).

32. Hereby (the taxes payable by) those who support themselves by personal labour have been explained,

33. And (those payable by) owners of ships and carts.

34. He must feed these (persons while they work for him).

35. The merchants shall (each) give (every month one) article of merchandise for less than the market value.

36. Those who find lost (property) the owner of which is not (known), shall announce it to the king.

37. The king shall cause it to be proclaimed (by the public crier), and (if the owner does not appear) hold it in his custody for a year.

38. Afterwards one fourth (of the value goes) to the finder (and) the remainder to the king.

39. A (man becomes) owner by inheritance, purchase, partition, seizure, or finding.

and that his object is to forbid the application of the whole revenue to the personal expenses of the ruler.


32. Haradatta says that wood-carriers, dancers, and the like are intended.

36-38. Manu VIII, 30–36; Yāgñavalkya II, 33. i73; Macnaghten, Mitāksharā V, i, 6.

39. Manu X, i15; Mayūkha IV, i, 2; Colebrooke, Mitāksharā I, i, 8; III, Digest IV, 22. 'Partition, i.e. the division (of the estate) between brothers and other (coparceners); seizure, i.e. the appropriation before (others) of forest trees and other things which have no owner; finding, i.e. the appropriation of lost property the owner of which is unknown, such as treasure-trove.'—Haradatta.
40. Acceptance is for a Brâhmaṇa an additional (mode of acquisition);
41. Conquest for a Kshatriya;
42. Gain (by labour) for a Vaisya or Śūdra.
43. Treasure-trove is the property of the king,
44. Excepting (such as is found) by a Brâhmaṇa who lives according to (the law).
45. Some declare, that a finder of a non-Brâhmaṇical caste even, who announces (his find to the king), shall obtain one sixth (of the value).
46. Having recovered property stolen by thieves, he shall return it to the owner:
47. Or (if the stolen property is not recovered) he shall pay (its value) out of his treasury.
48. The property of infants must be protected until they attain their majority or complete their studentship.
49. The additional (occupations) of a Vaisya are agriculture, trade, tending cattle, and lending money at interest.
50. The Śūdra (belongs to) the fourth caste, which has one birth (only).

43. Manu VIII, 38; Yāgñavalkya II, 34; Macnaghten, Mitāksharā V, 1, 10.
44. Manu VIII, 37; Yāgñavalkya II, 34; Macnaghten loc. cit.
46. Manu VIII, 40; Yāgñavalkya II, 36; Macnaghten, Mitāksharā V, 1, 14.
47. Āpastamba II, 10, 26, 8; Macnaghten loc. cit.
49. Āpastamba II, 5, 10, 7.
50. Āpastamba I, 1, 1, 5; Manu X, 4. Between this Śūtra and the next, my MSS. insert an additional one, not found in Professor Stenzler's edition, Śūrasyāpi nīshekapumṣavanasimantonnayanagātakarmanāmakara upanishkramanānaprāśana kaulānyamantrakānti yathākālam upadishānti, 'for the Śūdra also the Nisheka (or impregnation), the Pumṣavana (or rite for securing male offspring).
51. For him also (are prescribed) truthfulness, meekness, and purity.

52. Some (declare), that instead of sipping water, he shall wash his hands and feet.

53. (He shall also offer) the funeral oblations,

54. Maintain those depending upon him,

55. Live with his wife (only),

56. And serve the higher (castes).

57. From them he shall seek to obtain his livelihood.

58. (He shall use their) cast-off shoes, umbrellas, garments, and mats (for sitting on),

59. (And) eat the remnants of their food;

60. And (he may) live by (practising) mechanical arts;

61. And the Ārya under whose protection he places himself, must support him even if he (becomes) unable to work.

the Simantonnayana (or arranging the parting of a pregnant wife), the Gātakarman (or ceremony on the birth of the child), the name-giving, the first walk in the open air, the first feeding, and the Kaula (or tonsure of the child's head) are prescribed to be performed at the proper periods, but without the recitation of sacred texts.' But I am inclined to consider it spurious: firstly, because there is no proper commentary; secondly, because the enumeration of the Samskāras given here does not agree with that given above, VIII, 14; and thirdly, because, according to the practice of Gautama, this Sūtra should begin with 'tasyāpi' instead of with 'Śūdrasyāpi,' and the 'tasyāpi' in the next would become superfluous. The rule agrees however with Manu X, 63, 127.

55. 'Another commentator explains the Sūtra to mean that he shall live with his wife only, and never enter another order (i.e. never become a student, hermit, or ascetic).'-Haradatta.
56. Āpastamba I, 1, 1, 6-7; Manu X, 121-123.
60. Manu X, 99.
62. And a man of higher caste (who is his master and has fallen into distress must be maintained) by him.

63. His hoard shall serve this purpose.

64. If permission has been given to him, he may use the exclamation namaḥ (adoration) as his Mantra.

65. Some (declare), that he himself may offer the Pākayāgñās.

66. And all men must serve those who belong to higher castes.

67. If Āryans and non-Āryans interchange their occupations and conduct (the one taking that of the other, there is) equality (between them).

Chapter XI.

1. The king is master of all, with the exception of Brāhmaṇas.

2. (He shall be) holy in acts and speech,

3. Fully instructed in the threefold (sacred science) and in logic,

65. Manu X, 127. Regarding the Pākayāgñās, see above, VIII, 18.

67. 'There is equality between them, i.e. the one need not serve the other. A Śūdra need not serve even a Brāhmaṇa, (much less) any other (twice-born man) who lives the life of a non-Āryan (Śūdra). A Śūdra, even, who conducts himself like an Āryan must not be despised by men of other castes, who follow the occupations of non-Āryans, on account of his inferior birth.'—Haradatta.


2. Manu VII, 26. 'Holy in acts,' i.e. constantly acting in conformity with the Sāstras; 'holy in speech,' i.e. when administering justice he shall not speak partially.

3. Manu VII, 43; Yāsīnāvalyā I, 310. Haradatta thinks that
4. Pure, of subdued senses, surrounded by companions possessing excellent qualities and by the means (for upholding his rule).
5. He shall be impartial towards his subjects;
6. And he shall do (what is) good for them.
7. All, excepting Brâhmaṇas, shall worship him who is seated on a higher seat, (while they themselves sit on a) lower (one).
8. The (Brâhmaṇas), also, shall honour him.
9. He shall protect the castes and orders in accordance with justice;
10. And those who leave (the path of) duty, he shall lead back (to it).
11. For it is declared (in the Veda) that he obtains a share of the spiritual merit (gained by his subjects).
12. And he shall select as his domestic priest (purohita) a Brâhmaṇa who is learned (in the Vedas),

the term 'the threefold sacred science includes the fourth Veda also, because it consists chiefly of Rikas and Yagus formulas.'

4. Manu VII, 30–31; Yâgñavalkya I, 354; Āpastamba II, 11, 27, 18. 'Of subdued senses, i.e. free from the (seven) vices (common among kings), i.e. sensuality, gambling, hunting, drinking, &c.'—Haradatta. The means (upāya) are those mentioned by Yâgñavalkya I, 345–346.
5. Manu VII, 80; Yâgñavalkya I, 333.
6. 'And he shall do what is good, i.e. dig tanks, build embankments and bridges &c. for them, i.e. his subjects.'—Haradatta.
7. '(On a) lower (one), i.e. on the ground only.'—Haradatta. This is still the custom in native courts, where, however, Brâhmaṇas, as a rule, must also sit on the floor.
8. 'Honour him,' i.e. worship him by invoking blessings on him and the like.
12. Manu VII, 78; Yâgñavalkya I, 312. Haradatta explains vâksampanna, 'eloquent,' by 'one who knows Sanskrit.' According
of noble family, eloquent, handsome, of (a suitable) age, and of a virtuous disposition, who lives righteously and who is austere.

13. With his assistance he shall fulfil his religious duties.

14. For it is declared (in the Veda): 'Kshatriyas, who are assisted by Brâhmañas, prosper and do not fall into distress.'

15. He shall, also, take heed of that which astrologers and interpreters of omens tell (him).

16. For some (declare), that the acquisition of wealth and security depend upon that.

17. He shall perform in the fire of the hall the rites ensuring prosperity which are connected with expiations (sânti), festivals, a prosperous march, long life, and auspiciousness; as well as those that are intended to cause enmity, to subdue (enemies), to destroy (them) by incantations, and to cause their misfortune.

18. Officiating priests (shall perform) the other (sacrifices) according to the precepts (of the Veda).
19. His administration of justice (shall be regulated by) the Veda, the Institutes of the Sacred Law, the Āṅgas, and the Purāṇa.

20. The laws of countries, castes, and families, which are not opposed to the (sacred) records, (have) also authority.

21. Cultivators, traders, herdsmen, money-lenders, and artizans (have authority to lay down rules) for their respective classes.

22. Having learned the (state of) affairs from those who (in each class) have authority (to speak he shall give) the legal decision.

23. Reasoning is a means for arriving at the truth.

24. Coming to a conclusion through that, he shall decide properly.

that by the ‘other’ sacrifices, both Grihya and Srauta rites are meant. I think that the latter are chiefly intended, as the Samskāras are included under the rites of festive days, mentioned in the preceding Sūtra.

19. The Āṅgas, i.e. the six auxiliary branches of learning mentioned above, VIII, 5. My best copy inserts ‘the Upavedas’ after the Āṅgas. But the words upavedāḥ and dharmastrāṇi, ‘the institutes of law,’ are probably interpolations. For the latter are already included by the term Āṅga, as part of the Kalpa.

20. Āpastamba II, 6, 15, 1; Manu VII, 203; VIII, 41, 46; Yāgñavalkya I, 342. ‘The (sacred) records, i.e. the Vedas and the rest.’—Haradatta.

22. ‘Having learned, i.e. having heard and considered, from them, i.e. from men of those classes, according to their authority, i.e. from those who in each class are authorised to give decisions, the (state of) affairs, i.e. the peculiar customs, the legal decision must be given in accordance with that which they declare to be the rule in their community.’—Haradatta.

23. Manu VIII, 44; XII, 105-106; Macnaghten, Mitaksharā II, 8, 8. Haradatta remarks, that this Sūtra refers to the case where the spokesmen of a guild may be suspected of partiality.
25. If (the evidence) is conflicting, he shall learn (the truth) from (Brāhmaṇas) who are well versed in the threefold sacred lore, and give his decision (accordingly).

26. For, (if he acts) thus, blessings will attend him (in this world and the next).

27. It has been declared in the Veda: 'Brāhmaṇas, united with Kṣhatriyas, uphold gods, manes, and men.'

28. They declare, that (the word) dayḍa (rule or punishment) is derived from (the verb) damayati (he restrains); therefore he shall restrain those who do not restrain themselves.

29. (Men of) the (several) castes and orders who always live according to their duty enjoy after death the rewards of their works, and by virtue of a remnant of their (merit) they are born again in excellent countries, castes, and families, (endowed) with beauty, long life, learning in the Vedas, (virtuous) conduct, wealth, happiness, and wisdom.

30. Those who act in a contrary manner perish, being born again in various (evil conditions).

31. The advice of the spiritual teacher and the punishment (inflicted by the king) guard them.

32. Therefore a king and a spiritual teacher must not be reviled.

25. Manu XII, 108-113. According to Haradatta this Sūtra refers to particularly difficult cases.
29. Āpastamba II, 5, 11, 10.
30. Āpastamba II, 5, 11, 11. 'Perish, i.e. fall from one misfortune into the other.'—Haradatta.
31. Āpastamba II, 5, 10, 12-16.
32. Manu VII, 8.
Chapter XII.

1. A Sūdra who intentionally reviles twice-born men by criminal abuse, or criminally assaults them with blows, shall be deprived of the limb with which he offends.

2. If he has criminal intercourse with an Āryan woman, his organ shall be cut off, and all his property be confiscated.

3. If (the woman had) a protector, he shall be executed after (having undergone the punishments prescribed above).

4. Now if he listens intentionally to (a recitation of) the Veda, his ears shall be filled with (molten) tin or lac.

5. If he recites (Vedic texts), his tongue shall be cut out.

6. If he remembers them, his body shall be split in twain.

7. If he assumes a position equal (to that of twice-born men) in sitting, in lying down, in conversation or on the road, he shall undergo (corporal) punishment.

XII. 1. Āpastamba II, 10, 27, 14; Manu VIII, 270, 279–283; Yāgñavalkya II, 215. Haradatta adds that an abusive word or a blow given in jest must not be punished in the manner prescribed above, as the word 'parushya' presupposes criminal intent.

2. Āpastamba II, 10, 26, 20; Mayūkha XIX, 7, where, however, ārya has been altered to ākārya. Haradatta adds that the two punishments are cumulative in the case of a Brāhmaṇi only. If the offence is committed with a Kshatriya, the offender is liable to the first only; if he sins with a Vaisya, to the second.

3. Āpastamba II, 10, 27, 9; Manu VIII, 359; Yāgñavalkya II, 286.

7. Āpastamba II, 10, 27, 15; Manu VIII, 281.
8. A Kshatriya (shall be fined) one hundred (Kārshāpavas) if he abuses a Brāhmaṇa.
9. In case of an assault, twice as much.
10. A Vaisya (who abuses a Brāhmaṇa, shall pay) one and a half (times as much as a Kshatriya).
11. But a Brāhmaṇa (who abuses) a Kshatriya (shall pay) fifty (Kārshāpavas).
12. One half of that (amount if he abuses) a Vaisya.
13. (And if he abuses) a Śūdra, nothing.
14. A Kshatriya and a Vaisya (who abuse one another shall pay the same fines) as a Brāhmaṇa and a Kshatriya.
15. (The value of) property which a Śūdra unrighteously acquires by theft, must be repaid eight-fold.
16. For each of the other castes (the fines must be) doubled.
17. If a learned man offends, the punishment shall be very much increased.

8. Manu VIII, 267; Yāgñavalkya III, 204–207. Manu VIII, 136 states one Kārshāpava or copper Pāṇa contains 80 Raktikās, which would correspond to 97.60 grammes of the metrical system.
13. Manu VIII, 268. Haradatta adds that, as a Brāhmaṇa is declared to pay nothing for abusing a Śūdra, a Kshatriya and a Vaisya are liable to be fined for that offence, and that according to Usanas a Kshatriya shall pay twenty-four Pānas, and a Vaisya thirty-six.
14. I.e. a Vaisya shall pay one hundred Pānas for abusing a Kshatriya, and a Kshatriya fifty for abusing a Vaisya.
15. Manu VIII, 337.
16. Manu VIII, 337–338. I.e. a Vaisya is to pay sixteen times the value of the stolen property, a Kshatriya thirty-two times, and a Brāhmaṇa sixty-four times.
17. Manu VIII, 338.
18. If fruits, green corn, and vegetables are appropriated in small amounts, (the fine is) five Krishnalas (of copper).

19. If damage is done by cattle, the responsibility falls on the owner.

20. But if (the cattle) were attended by a herdsman, (it falls) on the latter.

21. (If the damage was done) in an unenclosed field near the road, (the responsibility falls) on the herdsman and on the owner of the field.

22. Five Māshas (are the fine to be paid) for (damage done by) a cow,

23. Six for a camel or a donkey,

24. Ten for a horse or a buffalo,

25. Two for each goat or sheep.

26. If all is destroyed, (the value of) the whole crop (must be paid and a fine in addition).

27. If (a man) always neglects the prescribed (duties) and does that which is forbidden, his property beyond (the amount required for) raiment and food shall be taken from him (until he amends).

28. He may take, as his own, grass for a cow, and fuel for his fire, as well as the flowers of creepers and trees and their fruit, if they be unenclosed.

29. The legal interest for money lent (is at the

18. Manu VIII, 330. Krishhala is another name for Raktikā, used also by Yāgñavalkya I, 362. It equals 0.122 grammes of the metrical system, Prinsep, Useful Tables, p. 97.

20–21. Manu VIII, 240; Yāgñavalkya II, 162.


27. Āpastamba II, 11, 27, 18.

28. Āpastamba I, 10, 28, 3; Colebrooke III, Digest IV, 22.

29. Manu VIII, 140; Yāgñavalkya II, 37; Colebrooke I,
rate of) five Mâshas a month for twenty (Kârshâ-panas).

30. Some (declare, that this rate should not be paid) longer than a year.

31. If (the loan) remains outstanding for a long time, the principal may be doubled (after which interest ceases).

32. A loan secured by a pledge that is used (by the creditor) bears no interest;

33. Nor money tendered, nor (a debt due by a debtor) who is forcibly prevented (from paying).

34. (Special forms of interest are) compound interest, periodical interest,

35. Stipulated interest, corporal interest, daily interest, and the use of a pledge.

Digest 25. Haradatta states that a Kârshâpana contains twenty Mâshas. Thus the monthly interest for 400 Mâshas being five Mâshas, the rate is 1¼ per cent for the month, or 15 per cent per annum.

30. Colebrooke I, Digest 40; Manu VIII, 153.
31. Manu VIII, 151; Colebrooke I, Digest 59.
32. Manu VIII, 143; Colebrooke I, Digest 79.
33. Colebrooke I, Digest 79. 'Likewise the debt of a debtor who, being desirous to pay, is imprisoned by the king or others in a prison or the like, and who is thus unable to pay, does not increase from that day.'—Haradatta.

34. For this and the next Sûra, see also Colebrooke I, Digest 35-45, in the notes on which latter text the various explanations of these terms, found here, have been fully discussed. 'If a large or a small interest is taken on condition that the loan is to be repaid on a certain date, and that, in case of non-payment, it is to be trebled or quadrupled, that is called periodical interest.'—Haradatta.

35. 'Where the lender and the borrower, having regard to the country, the time, the object, and the condition (of the borrower), agree between themselves (on a certain rate), e.g. of ten per cent per mensem, that is called stipulated interest. Corporal interest is that which is payable by bodily labour. Thus Brîha-
36. The interest on products of animals, on wool, on the produce of a field, and on beasts of burden (shall) not (increase) more than the fivefold (value of the object lent).

37. The property of (a person who is) neither an idiot nor a minor, having been used by strangers before his eyes for ten years, (belongs) to him who uses it,

38. (But) not (if it is used) by Srotriyas, ascetics, or royal officials.

39. Animals, land, and females are not lost (to the owner) by (another’s) possession.

spati says, "Corporal interest is that connected with work." But Vyâsa explains it thus, "Corporal interest is that which arises from the work (or use) of a (pledged female quadruped) to be milked, or of (a male) to carry burdens." Kâtyâyana explains the daily interest (lit. the interest resembling the growth of the lock on the head), "That which is taken daily is called daily interest." . . . E. g. for a Prastha of grain lent a handful of grain is taken daily. — Haradatta.

36. Colebrooke I, Digest 62. Haradatta mentions also another explanation of the Sûtra: 'Another (commentator) says, "If products of animals and the rest have been bought, and the price is not paid at once, that may increase fivefold by the addition of interest, but not to a greater sum."'


38. Haradatta adds that in the case of a Srotriya and of an ascetic, the owner may allow the use of his property for a long time, desiring to acquire merit by doing so, and that fear may prevent him from opposing the king's servants. Hence prolonged possession by such persons does not necessitate the conclusion that the owner had given up his rights. As ascetics cannot possess any property, the Sûtra must refer to their occupying an empty house which has an owner.

39. Manu VIII, 149; Yâgñavalkya II, 25. The translation given above agrees with an explanation of the Sûtra which Haradatta mentions, but rejects. He himself prefers the following: 'Animals, i. e. quadrupeds; land, i. e. a field, a garden, and the like; females, i. e. female slaves and the like. No long possession
40. The heirs shall pay the debts (of a deceased person).

41. Money due by a surety, a commercial debt, a fee (due to the parents of the bride), debts contracted for spirituous liquor or in gambling, and a fine shall not involve the sons (of the debtor).

42. An (open) deposit, a sealed deposit, an object lent for use, an object bought (but not paid), and a pledge, being lost without the fault of the holder, (shall not involve) any blameless person.

43. A man who has stolen (gold) shall approach of animals and the rest is necessary in order to acquire the rights of ownership over them. Even after a short period they become the property of the possessor. For how (would it be possible that) a person, who himself wants buttermilk and the like, should allow a cow which he himself has bought, and which gives daily a Drona of milk, to be milked in the house of another person? &c. &c.

40. Manu VIII, 162; Yāgñavalkya II, 51.
41. Manu VIII, 159-160; Yāgñavalkya II, 47, 54; Colebrooke I, Digest 202. Taking into account the parallel passages of Manu and Yāgñavalkya, Haradatta very properly restricts this rule to a bail for the personal appearance of an offender. In explanation of the expression 'a commercial debt' he gives the following instance: 'If a person has borrowed money from somebody on the condition that he is to repay the principal together with the gain thereon, and if he dies in a foreign country, while travelling in order to trade, then that money shall not be repaid by the son.' The instance explaining the term 'fee' (sulka) is as follows: 'If a person has promised a fee (to the parents of a woman) and dies after the wedding, then that fee does not involve his son, i.e. need not be paid by him.' The word sulka is, however, ambiguous, and may also mean 'a tax or toll.'

42. Manu VIII, 189; Yāgñavalkya II, 59, 66; Colebrooke II, Digest I, 29. Haradatta declares the meaning to be, that in case the bailee was guilty of no negligence and took the same care of the deposits &c. as of his own property, neither he nor his heirs need make good the value of those which were lost or destroyed.

43. Æpastamba I, 9, 25, 4.

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the king, with flying hair, holding a club in his hand, and proclaim his deed.

44. Whether he be slain or be pardoned, he is purified (of his guilt).

45. If the king does not strike, the guilt falls on him.

46. Corporal punishment (must) not (be resorted to in the case) of a Brâhmaṇa.

47. Preventing (a repetition of) the deed, publicly proclaiming his crime, banishment, and branding (are the punishments to which a Brâhmaṇa may be subjected).

48. That (king) who does not do his duty (by inflicting punishment) becomes liable to perform a penance.

49. (A man who) knowingly (becomes) the servant (of a thief shall be treated) like a thief,

50. Likewise he who (knowingly) receives (goods) from (a thief or) an unrighteous man.

51. The award of the punishment (must be regulated) by a consideration (of the status) of the criminal, of his (bodily) strength, of (the nature of) the crime, and whether the offence has been repeated.

52. Or a pardon (may be given) in accordance with the opinion of an assemblage of persons learned in the Vedas.

45. Āpastamba I, 9, 25, 5.
46. Manu VIII, 124; Macnaghten, Mitâksharâ III, 4, 9.
47. Manu IX, 239, 241; Āpastamba II, 10, 27, 8, 17–19; Macnaghten loc. cit. Karmaviyoga, 'preventing (a repetition of) the deed,' may also mean 'suspension from (his priestly) functions.'
49–50. Manu IX, 278; Yâgñavalkya II, 276.
51. Manu VII, 16; VIII, 126; Yâgñavalkya I, 367.
III, 1. In disputed cases the truth shall be established by means of witnesses.

2. The (latter) shall be many, faultless as regards the performance of their duties, worthy to be trusted by the king, and free from affection for, or hatred against either (party).

3. (They may be) Sūdras even.

4. But a Brāhmaṇa must not be forced (to give evidence) at the word of a non-Brāhmaṇa, except if he is mentioned (in the plaint).

5. (Witnesses) shall not speak singly or without being asked,

6. And if, (being asked,) they do not answer, they are guilty of a crime.

7. Heaven is their reward, if they speak the truth; in the contrary case hell (will be their portion).

XIII. 1. Manu VIII, 45; Yāgñavalkya II, 22.

2. Āpastamba II, 11, 29, 7. ‘Many means at least three.’—Haradatta.

3. Manu VIII, 63. I.e. Sūdras endowed with the qualities mentioned above.

4. Manu VIII, 65. ‘A Brāhmaṇa means here a Srotriya. If a man other than a Brāhmaṇa says: “This Brāhmaṇa is a witness of this fact,” then the (Srotriya) shall not be forced to become, i.e. not be taken as a witness, provided he has not been mentioned, i.e. he has not been entered in the written plaint (as one of the witnesses). But if he has been entered in the plaint, he certainly becomes a witness.’—Haradatta.

5. Manu VIII, 79; Macnaghten, Mitākshara VI, 1, 21. In the Mitākshara the Sūtra is read nāsamavetāh priśṭāh prabṛtyuḥ, ‘witnesses need not answer if they are examined singly.’ Mitramisra in the Vīramitrodaya says that Haradatta’s reading of the text is the same, and that his explanation does not agree with it.


7. Āpastamba II, 11, 29, 9-10.
8. (Persons) not mentioned (in the plaint), must also give evidence.

9. No objection (can be raised against witnesses) in a case of (criminal) hurt,

10. Nor if they have spoken inadvertently.

11. If the sacred law or the rules (referring to worldly matters) are violated, the guilt (falls) on the witnesses, the assessors, the king, and on the offender.

12. Some (declare, that the witnesses) shall be charged on oath to speak the truth.

13. In the case of others than Brāhmaṇas that (oath shall be sworn) in the presence of the gods, of the king, and of Brāhmaṇas.

14. By false evidence concerning small cattle a witness kills ten,

15. (By false evidence) regarding cows, horses, men, or land, in each succeeding case ten times as many (as in the one mentioned before),

16. Or (by false evidence) regarding land the whole (human race).

17. Hell (is the punishment) for a theft of land.

9. Manu VIII, 72; Yāgñavalkya II, 72.

10. 'Negligence, i. e. inadvertence. If anything has been spoken at random by a witness in a conversation referring to something else (than the case), no blame must be thrown on him for that reason.'—Haradatta.

11. Manu VIII, 18. The translation follows Haradatta. Perhaps it would, however, be as well to take dharmatantra, 'the sacred law and the rules referring to worldly matters,' as a Tatpurusha, and to translate, 'If there is a miscarriage of justice, the guilt,' &c.


14-22. Manu VIII, 98-100. 'By speaking an untruth regarding them, the witness kills ten. Ten what? Even ten (of that kind) regarding which he has lied. His guilt is as great as if he actually killed ten of them, and the punishment (is the same). Equal penances must also be prescribed for both cases.'—Haradatta.
18. (By false evidence) concerning water (he incurs) the same (guilt) as (for an untruth) about land.

19. Likewise (by false evidence) regarding (criminal) intercourse.

20. (By false evidence) regarding honey or clarified butter (he incurs) the same (guilt) as (by an untruth) about small cattle.

21. (By false evidence) about clothes, gold, grain, and the Veda, the same as (by an untruth) about kine.

22. (And by false evidence) regarding a carriage (or a beast of burden) the same as (by an untruth) about horses.

23. A witness must be reprimanded and punished for speaking an untruth.

24. No guilt is incurred by giving false evidence, in case the life (of a man) depends thereon.

25. But (this rule does) not (hold good) if the life of a very wicked (man depends on the evidence of a witness).

26. The king, or the judge, or a Brāhmaṇa learned in the Sāstras (shall examine the witnesses).

27. (The litigant) shall humbly go to seek the judge.

23. Manu VIII, 119-123; Yāgñāvalkya II, 81. 'Yāpyah (literally "must be turned out") means "must be reprimanded" in the presence of the whole audience, lest anybody have intercourse with him.'—Haradatta.

24-25. Manu VIII, 104-105; Yāgñāvalkya II, 83.

26. Manu VIII, 8-9, 79; Yāgñāvalkya II, 1, 3, 73.

27. Manu VIII, 43. The meaning of the Sūtra is that the judge shall not promote litigation, and incite people to institute suits. If litigants do not humbly appear before him, he is not to send for them.
28. If (the defendant) is unable to answer (the plaint) at once, (the judge) may wait for a year.

29. But (in an action) concerning kine, draught-oxen, women, or the procreation (of offspring), the defendant (shall answer) immediately,

30. Likewise in a case that will suffer by delay.

31. To speak the truth before the judge is more important than all (other) duties.

Chapter XIV.

1. The Sapinda$\text{s}$ become impure by the death (of a relative) during ten (days and) nights, except those who officiate as priests, who have performed the Dikshuniyeshi (or initiatory ceremony of a Srauta sacrifice), and those who are students.

2. (The impurity) of a Kshatriya lasts for eleven (days and) nights,

3. (That) of a Vaisy$\text{a}$ twelve (days and) nights,

4. (Or), according to some, half a month,

5. (And that) of a S$\text{ud}$ra a whole month.

6. If during (a period of impurity) another (death) happens, the (relatives) shall be pure after (the lapse of) the remainder of that (first period).

7. (But) if one night (only of the period of impurity) remains (and another death happens), they shall

28. See also Nârada I, 38, 41.

29. Yâgñavalkya II, 12. Haradatta explains praganana, 'the procreation (of offspring),' to mean 'marriage.'

XIV. 1. Manu V, 59, 83, 93; Yâgñavalkya III, 18, 28; see also Ápastamba I, 5, 16, 18. Regarding the meaning of the term Sapinda, see below, Sûtra 13. This Sûtra refers, of course, to Brâhma$\text{n}$as only.


5. Manu and Yâgñavalkya l. l. cit.

become pure) after (the lapse of) two (days and nights).

8. (If the second death happens) on the morning (after the completion of the period of impurity, they shall be purified) after three (days and nights).

9. (The relatives) of those who are slain for the sake of cows and Brāhmaṇas (become pure) immediately after the burial,

10. And (those of men destroyed) by the anger of the king,

11. (Further, those of men killed) in battle,

12. Likewise (those) of men who voluntarily seek death by abstaining from food, by weapons, fire, poison, or water, by hanging themselves, or by jumping (from a precipice).

13. Sapiṇḍa-relationship ceases with the fifth or the seventh (ancestor).

14. (The rules regarding impurity caused by the death of a relative apply) to the birth (of a child) also.

9. Yāgñavalkya III, 27. The Sūtra may, however, also be translated 'the relatives of those who have been killed by a cow, or by a Brāhmaṇa, &c., as the latter case, too, is mentioned by Yāgñavalkya III, 21. The word anvaksham, translated by 'immediately after burial,' is explained by Haradatta as follows: 'The corpse is seen, i.e. is visible, so long; the meaning is that they will be pure after having bathed at the end of the burial.'


13. Āpastamba II, 6, 15, 2. Haradatta states that the Sapiṇḍa-relationship extends to four degrees in the case of the son of an appointed daughter (see below, XXVIII, 18), while it includes the relatives within six degrees in the case of a legitimate son of the body. In either case the term refers to Sagotra-sapiṇḍas, or Sapiṇḍas who bear the same family name only. The case of the Bhinnagotra-sapiṇḍas will be discussed below, Sūtra 20.

15. (In) that (case the impurity falls) on the parents,
16. Or on the mother (alone).
17. (The impurity) for a miscarriage (lasts for a number of days and) nights equal to (the number of) months from conception,
18. Or three days.
19. And if he hears (of the death of a Sapinda) after (the lapse of) ten (days and nights, the impurity lasts for) one night together with the preceding and following days,
20. Likewise when a relative who is not a Sapinda, a relative by marriage, or a fellow-student (has died).
21. For a man who studies the same recension of the Veda (the impurity lasts) one day,

19. Manu V, 75-77.
20. Manu V, 81. Haradatta explains asapinda, 'a kinsman who is not a Sapinda,' by Samānodaka, i.e. 'a kinsman bearing the same family name, but more than six degrees removed,' and yonisambandha, 'a relative by marriage,' by 'the maternal grandfather, a maternal aunt's sons, and their sons, &c., the fathers of wives and the rest.' The latter term, for which 'a person related through a female' would be a more exact rendering than the one given above, includes, therefore, those persons who, according to the terminology of Manu and Yāgñavalkya, are called Bhinnagotrasapindas, Bāndhavas, or Bandhus (see Colebrooke, Mitāksharā II, 53; II, 6). Gautama's terminology agrees in this respect with that of Āpastamba, see note on II, 5, 11, 6.
21. Haradatta explains sabrahmakārīn by subrīt, 'a friend.' But the term which elsewhere means 'a fellow-student' cannot have that sense in our Sūtra, as the fellow-student (sahādyāyin) has been mentioned already. The translation given above is supported by the manner in which it is used in the ancient land-grants, where expressions like bahvrikasabrahmakārīn are of common occurrence.
22. Likewise for a Srotriya who dwells in the same house,
23. On touching (i.e. on carrying out) a corpse from an interested motive, the impurity lasts for ten days.
24. (The duration of the impurity) of a Vaisya and of a Sūdra (in the same case) has been declared (by Sūtras 3-5).
25. Or (it shall last for these two) as many nights as there are seasons (in the year);
26. And (the same rule may be made applicable) to the two higher (castes).
27. Or (the impurity lasts) three days.
28. And if the teacher, his son or wife, a person for whom (a Brāhmaṇa) sacrifices or a pupil (has been carried out, the duration of the impurity is) the same.

22. Manu V, 81.
23. 'The word upasparṣana (literally touching) does not denote here simple touching. For below, Sūtra 30, bathing with the clothes on, will be prescribed for that. What does upasparṣana then mean? It means carrying out a corpse. For that an impurity lasting ten days falls on the performer, provided that carrying out be done for an object, i.e. with the intention of gaining a fee or the like, not for the sake of doing one's duty. The word impurity is here repeated in order to indicate that the impurity, here intended, differs from that described above. Hence the rules given below, Sūtra 37, which prescribe sleeping and sitting on the ground and so forth, do not apply. (The word impurity) indicates (here) merely that (the performer of the act) must not be touched, and has no right (to perform sacred ceremonies).'- Haradatta.
25. Haradatta states that Gautama does not simply say 'six days,' because five seasons only are to be reckoned in the case of a Vaisya, and six in the case of a Sūdra.
28. Haradatta asserts that mṛiteshu, 'have died,' must be understood. But as both the preceding and the following Sūtras refer to
29. And if a man of lower caste carries out (the corpse of) one of higher caste, or a man of higher caste (carries out the body of) one of lower caste, (the duration of) the impurity in these (cases) is determined by (the caste of) the dead man.

30. On touching an outcast, a Kandāla, a woman impure on account of her confinement, a woman in her courses, or a corpse, and on touching persons who have touched them, he shall purify himself by bathing dressed in his clothes.

31. Likewise if he has followed a corpse (that was being carried out),

32. And (if he has come into contact) with a dog.

33. Some (declare), that (the limb) which (a dog) may touch (must be washed).

34. The Sāpanās shall offer (libations of) water for (a deceased relative) whose Kaula-karman (or tonsure) has been performed,

35. As well as for the wives and daughters of such (a person).

36. Some (declare, that it must be done in the case) of married female relatives (also).

37. (During the period of impurity) all (the

the carrying out of corpses, it is impossible to agree with him. It seems to me that Gautama's rule means, that, if a man has carried out the corpse of a teacher, &c., he becomes impure for ten, eleven, or twelve days, or for three days only. See also Manu V, 91, 103; Yāgñavalkya III, 15.

30. Āpastamba II, 2, 2, 8–9; Manu V, 85; Yāgñavalkya III, 30.


32–33. Āpastamba I, 5, 15, 16–17.

34. Āpastamba II, 6, 15, 10; Manu V, 70. Haradatta observes that most Grhya-sūtras prescribe the performance of the Kaula-karman in the third year.


37. Manu V, 73; Yāgñavalkya III, 16.
mourners) shall sleep and sit on the ground and remain chaste.

38. They shall not clean (themselves);
39. Nor shall they eat meat until (the funeral oblation) has been offered.
40. On the first, third, fifth, seventh, and ninth (days after the death) water (mixed with sesamum) must be offered;
41. And the garments (worn during that ceremony) must be changed,
42. But on the last (day they must be given) to men of the lowest castes.
43. The parents (shall offer water for a son who dies) after he has teethed.
44. If infants, (relatives) who live in a distant country, those who have renounced domestic life, and those who are not Sapinda, (die), the purification is instantaneous.

45. Kings (remain always pure), lest their business be impeded,
46. And a Brāhmaṇa, lest his daily study of the Veda be interrupted.

39. Manu V, 73. 43. Manu V, 70.
44. Yāgñavalkya III, 23. Haradatta remarks that the rule refers to those Sapinda residing in foreign countries only, of whose death one may hear a year after their decease, and to remoter relations of whose death one hears after the lapse of ten days; see Manu V, 75-76.
45. Manu V, 93-94; Yāgñavalkya III, 27. Haradatta adds that the plural ‘kings’ is used in order to include all rulers and governors, and such persons as the king wishes to be pure.
Chapter XV.

1. Now (follow the rules regarding) funeral oblations (Srâddha).
2. He shall offer (them) to the Manes on the day of the new moon,
3. Or in the dark half (of the month) after the fourth (lunar day),
4. Or on any day (of the dark half) according to (the results he may) desire;
5. Or if (particularly appropriate) materials or (particularly holy) Brâhmaṇas are at hand, or (the sacrificer is) near a (particularly sacred) place, no restriction as to time (need be observed):
6. Let him select as good food as he can afford, and have it prepared as well as possible.
7. He shall feed an uneven number (of Brâhmaṇas), at least nine,
8. Or as many as he is able (to entertain).
9. (Let him feed such as are) Srotriyas and

XV. 1. 'The word "now" indicates that a new topic begins.'—Haradatta. The rules now following refer in the first instance to the Pârvana or monthly Srâddha, but most of them serve also as general rules for all the numerous varieties of funeral sacrifices.
3. Āpastamba II, 7, 16, 6.
4. Āpastamba II, 7, 16, 6–22.
5. Some of the most famous among the places where the performance of a Srâddha is particularly efficacious and meritorious are Gayâ in Bihâr, Pushkara or Pokhar near Agmîr, the Kurukshetra near Dehli, Nâsika on the Godâvarî. Pilgrims or persons passing through such places may and must perform a Srâddha on any day of the month.
7. Yâgñavalkya I, 227. 8. See also below, Sûtra 21.
9. Āpastamba II, 7, 17, 4. Haradatta explains vak, 'eloquence,' by 'ability to speak Sanskrit,' rûpa, 'beauty,' by 'the proper number of limbs,' and vayaśsampanna, 'of (suitable) age,' by 'not too young.'
endowed with eloquence and beauty, of a (suitable) age, and of a virtuous disposition.

10. It is preferable to give (food at a Srâddha) to young (men in the prime of life).

11. Some (declare, that the age of the guests shall be) proportionate to (that of) the Manes.

12. And he shall not try to contract a friendship by an (invitation to a Srâddha).

13. On failure of sons (the deceased person's) Sapi\textit{ndas}, the Sapi\textit{ndas} of his mother, or a pupil shall offer (the funeral oblations),

14. On failure of these an officiating priest or the teacher.

15. The Manes are satisfied for a month by gifts of sesamum, Mâsha-beans, rice, barley, and water,

For (three) years by fish and the flesh of common deer, spotted deer, hares, turtles, boars, and sheep,

For twelve years by cow’s milk and messes made of milk,

For a very long time by the flesh of (the crane called) Vârdhrivasa, by Ocymum sanctum (sacred Basil), and by the flesh of goats, (especially) of a red (he-goat), and of a rhinoceros, (if these dishes are) mixed with honey.

16. Let him not feed a thief, a eunuch, an outcast, an atheist, a person who lives like an atheist, the destroyer of the sacred fire, (the husband of) a
younger sister married before the elder, the husband of an elder sister whose youngest sister was married first, a person who sacrifices for women or for a multitude of men, a man who tends goats, who has given up the fire-worship, who drinks spirituous liquor, whose conduct is blamable, who is a false witness, who lives as a door-keeper;

17. Whoso lives with another man's wife, and the (husband) who allows that (must not be invited);

18. (Nor shall he feed) a man who eats the food of a person born from adulterous intercourse, a seller of Soma, an incendiary, a poisoner, a man who during studentship has broken the vow of chastity, who is the servant of a guild, who has intercourse with females who must not be touched, who delights in doing hurt, a younger brother married before the elder brother, an elder brother married after his younger brother, an elder brother whose

out of hatred against his wife, and for the like reasons,'—Haradatta. He also remarks that some read agreedidhishu instead of agredi-dhishu, and he proposes to explain the former, on the authority of Vyâghra and of the Naighantukas, as 'a Brâhmaṇa whose wife has been wedded before to another man.'

17. My MSS. make two Sûtras out of Professor Stenzler's one, and read upatîh i yasya ka sah. The sense remains the same, but the latter version of the text is, I think, the correct one.

18. Haradatta says that kundâsin may also mean 'he who eats out of a vessel called kunda,' as the people have in some countries the habit of preparing their food and afterwards eating out of the kunda. Haradatta explains tyaktâman, 'one who despairs of himself,' by 'one who has made an attempt on his own life, and has tried to hang himself, and the like.' He remarks that some explain dur-vâla, 'a bald man,' by nirveshtâ̄sepha. He who neglects the recitation of the sacred texts, i.e. of those texts which, like the Gâyatri, ought to be recited.
junior has kindled the sacred fire first, a younger brother who has done that, a person who despairs of himself, a bald man, a man who has deformed nails, or black teeth, who suffers from white leprosy, the son of a twice-married woman, a gambler, a man who neglects the recitation (of the sacred texts), a servant of the king, any one who uses false weights and measures, whose only wife is a Sūdra female, who neglects the daily study, who suffers from spotted leprosy, a usurer, a person who lives by trade or handicrafts, by the use of the bow, by playing musical instruments, or, by beating time, by dancing, and by singing;

19. Nor, (sons) who have enforced a division of the family estate against the wish of their father.

20. Some (allow) pupils and kinsmen (to be invited).

21. Let him feed upwards of three (or) one (guest) endowed with (particularly) excellent qualities.

22. If he enters the bed of a Sūdra female immediately after partaking of a funeral repast, his ancestors will lie for a month in her ordure.

23. Therefore he shall remain chaste on that day.

19. Below, XXVIII, 2, it will be prescribed that the division of the family estate may take place during the lifetime of the father with his consent. From this Sūtra it would appear that sons could enforce a division of the ancestral estate against his will, as Yāgñavalkya also allows (see Colebrooke, Mitākṣarā I, 6, 5-11), and that this practice, though legal, was held to be contra bonos mores.

20. Āpastamba II, 7, 17, 5-6.

21. This Sūtra, according to Haradatta, is intended as a modification of Sūtra 8.

22. Manu III, 250.

23. Manu III, 188.
24. If (a funeral offering) is looked at by dogs, Kandālas, or outcasts, it is blemished.
25. Therefore he shall offer it in an enclosed (place),
26. Or he shall scatter grains of sesamum over it,
27. Or a man who sanctifies the company shall remove the blemish.
28. Persons who sanctify the company are, any one who knows the six Aṅgas, who sings the Gyeśhṭha-sāmans, who knows the three texts regarding the Nāliketa-fire, who knows the text which contains thrice the word Madhu, who knows the text which thrice contains the word Suparṇa, who keeps five fires, a Snātaka, any one who knows the Mantras and Brāhmaṇas, who knows the sacred law, and in whose family the study and teaching of the Veda are hereditary.
29. (The same rule applies) to sacrifices offered to gods and men.
30. Some (forbid the invitation of) bald men and the rest to a funeral repast only.

Chapter XVI.

1. The annual (term for studying the Veda) begins on the full moon of the month Śrāvana (July–August); or let him perform the Upākarmān on
(the full moon of) Bhådrapada (August-September) and study the Vedic texts,

2. During four months and a half, or during five months, or as long as the sun moves towards the south.

3. Let him remain chaste, let him not shave, nor eat flesh (during that period);

4. Or (this) restrictive rule may (be observed) during two months.

5. He shall not recite the Veda, if the wind whirls up the dust in the day-time.

6. Nor if it is audible at night.

7. Nor if the sound of a Våna, of a large or a small drum, the noise of a chariot, and the wail of a person in pain (are heard).

8. Nor if the barking of many dogs and jackals, or the braying of many donkeys (is heard),

9. Nor if (the sky appears flaming) red, a rainbow (is seen), or hoar-frost (lies on the ground),

10. Nor if clouds rise out of season.

11. (Let him not study) when he feels the necessity to void urine or excrements,

12. Nor at midnight, in the twilight, and (while standing) in the water,

13. Nor while rain falls.

2. Āpastamba I, 3, 9, 2-3.

3. This Sūtra and the following one refer to a teacher or to a householder who again goes through the Veda; see Āpastamba II, 2, 5, 15, 16.

5-6. Āpastamba I, 3, 11, 8.

7-8. Āpastamba I, 3, 10, 17. A Våna is a kind of lute, or harp, with a hundred strings.


13. Manu IV, 103.

[2]
14. Some (declare, that the recitation of the Veda must be interrupted only) when (the rain) is dripping from the edge of the roof.

15. (Nor shall he study) when the teachers (of the gods and Åsuras, i.e. the planets Jupiter and Venus) are surrounded by a halo.

16. Nor (when this happens) to the two (great) lights (the sun and the moon),

17. (Nor) while he is in fear, riding in a carriage or on beasts of burden, or lying down, nor while his feet are raised,

18. (Nor) in a burial-ground, at the extremity of a village, on a high-road, nor during impurity,

19. Nor while a foul smell (is perceptible), while a corpse or a Kandâla (is) in (the village), nor in the neighbourhood of a Sûdra,

20. Nor while (he suffers from) sour eructations.

21. The Rig-veda and the Yajur-veda (shall not be studied) while the sound of the Sâmans (is heard).

22. The fall of a thunderbolt, an earthquake, an eclipse, and (the fall of) meteors (are reasons for discontinuing the reading of the Veda) until the same time (next day),

23. Likewise when it thunders and rains and

15. 'Another (commentator says): "Pariveshâva, being surrounded by a halo, means bringing food." . . . (The Sûtra means, therefore), He shall not study while his teacher eats.'—Haradatta.


17. Ápastamba I, 3, 9, 27; I, 3, 11, 12; Manu IV, 112; Yâgñavalkya I, 150.

18. Ápastamba I, 3, 9, 4, 6; I, 3, 10, 2, 4; I, 3, 11, 9.

19. Ápastamba I, 3, 10, 22; I, 3, 9, 6, 14-15.


22. Ápastamba I, 3, 11, 30.

23. Ápastamba I 3, 11, 29; Manu IV, 29.
when lightning (flashes out of season) after the fires have become visible (in the twilight).

24. (If these phenomena appear) during the (rainy) season, (the reading must be interrupted) for a day (or a night),

25. And if lightning (is observed) during the night, (the recitation of the Veda shall be interrupted) until the third watch.

26. If (lightning) flashes during the third part of the day or later, (the Veda must not be read) during the entire (following night).

27. (According to the opinion) of some, a fiery meteor (has the same effect) as lightning.

28. Likewise thunder (which is heard) during the last part of the day,

29. (Or) also in the twilight.

24. Ápastamba I, 3, 9, 22. The above translation follows the reading of my MSS., which differ very much from Professor Stenzler's edition. According to them the commentary on the latter part of Sūtra 23 and on Sūtra 24 runs as follows: ... pratyekam ākālikā anadhyāyahetavaḥ i partāv idam i rītāv āha I

AHA RITAU II 24 II

Varṣhatāv ete yadi bhaveyuh sandhyāyām tadaharmātram anadvādhyāyaḥ i prātāśet i sāyam tu rātrāv anadhyāya ityarthasiddhatvād anuktam II . . . 'are each reasons for discontinuing the recitation until the same time next day. This (rule) refers to other times than the rainy season. He now declares (the rule) for the rainy season:

24. "During the (rainy) season for a day."

'If these (phenomena) happen in the twilight during the rainy season, the interruption of the study lasts for that day only, provided (they happen) in the morning. But if they happen in the evening, study is forbidden during the night. As this is clear from the context, it has not been declared specially.'—Haradatta. I suspect that Professor Stenzler's reading apartau is a correction, made by an ingenious Pandit, of an old varia lectio 'ahartau' for āha rītau, which is found in one of my MSS. (C) also.

25. Ápastamba I, 3, 9, 21.
30. (If thunder is heard before midnight, the study of the Veda must be interrupted) during the whole night.
31. (If it is heard) during the (early part of the) day, (the interruption must continue) as long as the sun shines,
32. Likewise if the king of the country has died.
33. If one (pupil) has gone on a journey (and) another (stays) with (the teacher, the study of the Veda shall be interrupted until the absentee returns).
34. When an attack (is made on the village), or a fire (breaks out), when one Veda has been completed, after (an attack of) vomiting, when he has partaken of a funeral repast or of a dinner on the occasion of a sacrifice offered to men, (the study of the Veda shall be interrupted) for a day and a night,
35. Likewise on the day of the new moon.
36. (On the latter occasion it may also be interrupted) for two days.
37. (The Veda shall not be studied for a day and a night) on the full moon days of the months Kārtika, Phālguna, and Āshādha.

30. Āpastamba I, 3, 9, 23.
33. Āpastamba I, 3, 11, 11. Haradatta adds that others enjoin a stoppage of the Veda-study from the hour of the departure until the same hour on the following day, while another commentator gives the following explanation: ‘All, indeed, the teacher and the rest, shall, on that day, not even recite the Veda in order to remember it.’
34. Āpastamba I, 3, 9, 25; I, 3, 10, 20, 26-28; I, 3, 11, 6, 30; Manu IV, 118. Haradatta is in doubt whether ‘a sacrifice offered in honour of men’ means a Samskāra, or a sacrifice to gods, like Kumāra, who formerly were men; see Āpastamba I, 3, 11, 3.
36. Āpastamba I, 3, 9, 28.
37. Āpastamba I, 3, 10, 1.
38. On the three Ashūkās (the Veda shall not be studied) for three (days and) nights.

39. Some (declare, that the rule applies) to the last Ashūkā (only).

40. (On the occasion of) the annual (Upākarman and Utsarga the reading shall be interrupted) on the day (of the ceremony) and those preceding and following it.

41. All (teachers declare, that the reading shall be interrupted for three days) when rain, thunder, and lightning (are observed) simultaneously,

42. When the rain is very heavy, (the reading shall be interrupted as long as it lasts.)

43. On a festive day (the reading shall be stopped) after the (morning) meal,

44. And he who has begun to study (after the Upākarman shall not read) at night for four Muhūrtas.

45. Some (declare, that the recitation of the Veda is) always (forbidden) in a town.

46. While he is impure (he shall) not even (recite the Veda) mentally.

38. Āpastamba I, 3, 10, 2. Regarding the meaning of the word Ashūkā, see above, VIII, 18 note.

40. Āpastamba I, 3, 10, 3. 41. Āpastamba I, 3, 11, 27.

42. Āpastamba I, 3, 11, 28.

43. Haradatta explains 'a festive day' to mean the day of the initiation and the like, but see Āpastamba I, 3, 11, 20.

44. Haradatta explains this Sūtra as equivalent to Āpastamba I, 3, 9, I. He adds that another commentator reads prādhitasya ās as a separate Sūtra, interpreting it to mean, 'And a person who has performed the Upākarman (shall not study after dinner),' and refers the words 'at night for four Muhūrtas' to the prohibition to read on the evening of the thirteenth day of the dark half of the month.

47. (The study) of those who offer a funeral sacrifice (must be interrupted) until the same time next day,
48. Even if uncooked grain is offered at the funeral sacrifice.
49. And (those rules regarding the stoppage of the reading must be observed), which they teach in the several schools.

CHAPTER XVII.

1. A Brâhmaṇa may eat the food given by twice-born men, who are praised for (the faithful performance of their) duties,
2. And he may accept (other gifts from them).
3. Fire-wood, water, grass, roots, fruits, honey, (a promise of) safety, food brought unsolicited, a couch, a seat, shelter, a carriage, milk, sour milk, (roasted) grain, small fish, millet, a garland, venison, and vegetables, (spontaneously offered by a man) of any (caste) must not be refused,
4. Nor anything else (that may be required for providing for (the worship of the) Manes and gods, for Gurus and dependents.
5. If the means for sustaining life cannot (be procured) otherwise, (they may be accepted) from a Sûdra.
6. A herdsman, a husbandman, an acquaintance

47. Ápastamba ibidem.
49. Ápastamba I, 3, 11, 38.
XVII. 1. Ápastamba I, 6, 18, 13.
3. Ápastamba I, 6, 18, 1; I, 6, 19, 14; Manu IV, 247-250.
4. Manu IV, 251. Gurus, i.e. parents and other venerable persons.
5. Ápastamba I, 6, 18, 14.
6. Manu IV, 253; Vâgîśavalkya I, 166.
of the family, a barber, and a servant are persons whose food may be eaten,
7. And a trader, who is not (at the same time) an artisan.
8. (A householder) shall not eat every day (the food of strangers).
9. Food into which a hair or an insect has fallen (must not be eaten),
10. (Nor) what has been touched by a woman during her courses, by a black bird, or with the foot,
11. (Nor) what has been looked at by the murderer of a learned Brāhmaṇa,
12. (Nor) what has been smelt at by a cow,
13. (Nor) what is naturally bad,
14. Nor (food) that (has turned) sour by itself.
excepting sour milk,
15. (Nor) what has been cooked twice,
16. (Nor) what (has become) stale (by being

7. E. g. a man who sells pots, but does not make them.
8. Manu III, 104; Vāgīśvalkya I, 112.
10. Āpastamba I, 5, 16, 27, 29. Haradatta explains 'a black bird' by 'a crow,' and no doubt the crow, as the Kândāla among birds, is intended in the first instance.
13. 'What has been given in a contemptuous manner by the host, or what is not pleasing to the eater, that is called bhāvadhūṣa, "naturally bad."'—Haradatta. The second seems to be the right explanation, as food falling under the first is mentioned below, Sūtra 21.
15. Haradatta states that this rule does not refer to dishes the preparation of which requires a double cooking, but to those which ordinarily are cooked once only.
16. Āpastamba I, 5, 17, 17. Haradatta says that food prepared
kept), except vegetables, food that requires mastication, fatty and oily substances, meat and honey.

17. (Food given) by a person who has been cast off (by his parents), by a woman of bad character, an Abhisasta, a hermaphrodite, a police-officer, a carpenter, a miser, a jailer, a surgeon, one who hunts without using the bow, a man who eats the leavings (of others), by a multitude (of men), and by an enemy (must not be eaten),

18. Nor what is given by such men who defile the company at a funeral dinner, as have been enumerated before bald men;

19. (A dinner) which is prepared for no (sacred) purpose or where (the guests) sip water or rise against the rule,

20. Or where (one's) equals are honoured in a different manner, and persons who are not (one's)

for the morning meal and kept until supper is also called paryushite, 'stale.'

17. For this and the following Sūtras, see Āpastamba I, 6, 18, 16-I, 6, 19, 1-I, 7, 20, 16; Manu IV, 205–217; Yāsñavalkya I, 161–165. An Abhisasta is a person who is wrongly or falsely accused of a heinous crime, see Āpastamba I, 9, 24, 6–9. Haradatta adduces the explanation 'hermaphrodite' for anapadesya as the opinion of others. He himself thinks that it means 'a person not worthy to be described or named.' 'One who hunts without using the bow' is a poacher who snares animals. Snaring animals is a favourite occupation of the non-Aryan tribes, such as Vāghrīs, Bhils, and Kolis.

18. See above, XV, 15–18, where 'bald men' occupy the fourteenth place in Sūtra 18.

19. Āpastamba I, 5, 17, 3; Manu IV, 212. That is called 'food (prepared) for no (sacred) purpose' which a man cooks only for himself, not for guests and the rest, see Āpastamba II, 4, 8, 4; Manu V, 7.

20. Āpastamba I, 5, 17, 2.
equals are honoured in the same manner (as oneself, must not be eaten),

21. Nor (food that is given) in a disrespectful manner.

22. And the milk which a cow gives during the first ten days after calving (must not be drunk),

23. Nor (that) of goats and buffalo-cows (under the same conditions).

24. (The milk) of sheep, camels, and of one-hoofed animals must not be drunk under any circumstances,

25. Nor (that) of animals from whose udders the milk flows spontaneously, of those that bring forth twins, and of those giving milk while big with young.

26. Nor the milk of a cow whose calf is dead or separated from her.

27. And five-toed animals (must) not (be eaten) excepting the porcupine, the hare, the (boar called) Śvāvidh, the iguana, the rhinoceros, and the tortoise,

28. Nor animals which have a double row of teeth, those which are covered with an excessive quantity of hair, those which have no hair, one-hoofed animals, sparrows, the (heron called) Plava. Brahmani ducks, and Hamsas,

22-23. Āpastamba I, 5, 17, 24.
26. Manu V, 8; Yāgñavalikya I, 170.
27. Āpastamba I, 5, 17, 37.
28. Āpastamba I, 5, 17, 29, 33, 35. Haradatta gives as an example of 'animals covered with an excessive quantity of hair' the Yak or Bos grunniens, and of 'those that have no hair' snakes and the like.
29. (Nor) crows, herons, vultures, and falcons, (birds) born in the water, (birds) with red feet and beaks, tame pigs and cocks,

30. (Nor) milch-cows and draught-oxen,

31. Nor the flesh of animals whose milk-teeth have not fallen out, which are diseased, nor the meat of those (which have been killed) for no (sacred) purpose,

32. Nor young sprouts, mushrooms, garlic, and substances exuding (from trees),

33. Nor red (juices) which issue from incisions.

34. Woodpeckers, egrets, cranes, parrots, cormorants, peewits, and Mándhâlas, (as well as birds) flying at night, (ought not to be eaten.)

35. Birds that feed striking with their beaks, or scratching with their feet, and are not web-footed may be eaten,

36. And fishes that are not misshapen,

29. Ápastamba I, 5, 17, 29, 32, 34, 35; Yâgñavalkya I, 173.
31. Aitareya-brâhmana VII, 14. For the explanation of vrithâ-mâswa, 'the flesh (of animals killed) for no (sacred) purpose,' Haradatta refers back to Sûtra 19, but see also the Petersburg Dict. s. v. vrithâ.
32. Ápastamba I, 5, 17, 28; Manu V, 5, 6, 19.
34. Manu V, 12; Ápastamba I, 5, 17, 36; Yâgñavalkya I, 173. Haradatta explains mândhâla by vâgvada, which seems to be the same as the bird vâgguda (Manu XII, 64). Mándhâla is not found in our dictionaries, but it apparently is a vicarious form for mânthâla, which occurs in the Vâgasaneyi-samhîtâ, and is said to be the name of a kind of mouse or rat. It seems to me that the large herbivorous bat, usually called the flying fox (in Gugarâtî vâgud or vâgul) is really meant, which, by an inaccurate observer, might be described both as a bird and as a kind of rat.
35. Ápastamba I, 5, 17, 32–33.
37. And (animals) that must be slain for (the fulfilment of) the sacred law.
38. Let him eat (the flesh of animals) killed by beasts of prey, after having washed it, if no blemish is visible, and if it is declared to be fit for use by the word (of a Brâhmaṇa).

Chapter XVIII.

1. A wife is not independent with respect to (the fulfilment of) the sacred law.
2. Let her not violate her duty towards her husband.
3. Let her restrain her tongue, eyes, and (organs of) action.
4. A woman whose husband is dead and who desires offspring (may bear a son) to her brother-in-law.
5. Let her obtain the permission of her Gurus,

37. I.e. animals offered at Srâddhas and Srauta-sacrifices, though under other circumstances forbidden, may be eaten both by the priests and other Brâhmaṇas.
38. Haradatta takes vyāla, 'beasts of prey,' to mean sporting dogs, which no doubt are also intended.

XVIII. 1. Manu V, 155. This Sûtra refers in the first instance to the inability of wives to offer on their own account Srauta or Grhya-sacrifices, or to perform vows and religious ceremonies prescribed in the Purâṇas, without the permission of their husbands. As the word stri means both wife and woman, its ulterior meaning is, that women in general are never independent; see Manu V, 148; IX, 3; Yâgñavalkya I, 85.
2. Āpastamba II, 10, 27, 6; Manu IX, 102.
3. Manu V, 166; Yâgñavalkya I, 87.
4. Āpastamba II, 20, 27, 2-3; Manu IX, 59-60; Yâgñavalkya I, 68. Apati, 'she whose husband is dead,' means literally, 'she who has no husband.' But as the case of a woman whose husband has gone abroad, is discussed below, it follows that the former translation alone is admissible. It must, of course, be understood that the widow has no children.
5. The Gurus are here the husband's relatives, under whose protection the widow lives.
and let her have intercourse during the proper season only.

6. (On failure of a brother-in-law she may obtain offspring) by (cohabiting with) a Sapiṇḍa, a Sagotra, a Samānapravara, or one who belongs to the same caste.

7. Some (declare, that she shall cohabit) with nobody but a brother-in-law.

8. (She shall) not (bear) more than two (sons).

9. The child belongs to him who begat it,

10. Except if an agreement (to the contrary has been made).

11. (And the child begotten at) a living husband's (request) on his wife (belongs to the husband).

12. (But if it was begotten) by a stranger (it belongs) to the latter,

13. Or to both (the natural father and the husband of the mother).

14. But being reared by the husband, (it belongs to him.)

15. (A wife must) wait for six years, if her

6. Regarding the term Sapiṇḍa, see above, XIV, 13; a Sagotra is a relative bearing the same family name (laukika gotra) removed seven to thirteen degrees, or still further. A Samānapravara is one who is descended from the same Rishi (vaidika gotra).

8. Colebrooke V, Digest 265. Haradatta explains atidvitiya, 'not more than two (sons),’ to mean 'not more than one son' (prathamam apayam atitya dvitiyam na ganayet iti). But see Manu IX, 61.

9. Āpastamba II, 6, 13, 6-7. 10. Manu IX, 52.

11. Manu IX, 145. Such a son is called Kshetraga, see below, XXVIII, 32.

12. Manu IX, 144.

13. Yāgñavalkya II, 127. Such a son is called dvipitri or dvāyānashyāyana.

15. Manu IX, 76. 'When the husband has disappeared, i. e. has gone to a foreign country, his wife, though childless, shall wait
husband has disappeared. If he is heard of, she shall go to him.

16. But if (the husband) has renounced domestic life, (his wife must refrain) from intercourse (with other men).

17. (The wife) of a Brâhmaṇa (who has gone to a foreign country) for the purpose of studying (must wait) twelve years.

18. And in like manner if an elder brother (has gone to a foreign country) his younger brother (must wait twelve years) before he takes a wife or kindles the domestic fire.

19. Some (declare, that he shall wait) six years.

20. A (marriageable) maiden (who is not given in marriage) shall allow three monthly periods to pass, and afterwards unite herself, of her own will, to a blameless man, giving up the ornaments received from her father (or her family).

21. A girl should be given in marriage before (she attains the age of) puberty.

22. He who neglects it, commits sin.

23. Some (declare, that a girl shall be given in marriage) before she wears clothes.

for six years. After (the lapse of) that (period) she may, if she desires it, produce a child (by cohabiting with a Sapinda), after having been authorised thereto by her Gurus. If the husband is heard of, i.e. that he dwells in such and such a country, she shall go to him.'—Haradatta. Kshapana, 'waiting,' is ambiguous, and may also mean being continent or emaciating herself.

17. I.e. before she goes to live with a Sapinda, or tries to follow her husband, in case his residence is known.

20. Manu IX, 90-92; Yāgñavalkya I, 64.


22. Manu IX, 4; Yāgñavalkya I, 64. 'He who,' i.e. the father or guardian.
24. In order to defray the expenses of a wedding, and when engaged in a rite (enjoined by) the sacred law, he may take money (by fraud or force) from a Sūdra,

25. Or from a man rich in small cattle, who neglects his religious duties, though he does not belong to the Sūdra caste,

26. Or from the possessor of a hundred cows, who does not kindle the sacred fire,

27. Or from the possessor of a thousand cows, who does not drink Soma.

28. And when he has not eaten (at the time of six meals he may take) at the time of the seventh meal (as much as will sustain life), not (such a quantity as will serve) to make a hoard,

29. Even from men who do not neglect their duties.

30. If he is examined by the king (regarding his deed), he shall confess (it and his condition).

31. For if he possesses sacred learning and a good character, he must be maintained by the (king).

32. If the sacred law is violated and the (king) does not do (his duty), he commits sin.

24. Manu XI, 11, 13. Haradatta explains dharmatantra, 'a rite prescribed by the sacred law,' here, as well as Sūtra 32, by 'the means,' i.e. a sacrificial animal and the like required by one who is engaged in performing a sacred duty, i.e. a Pasubandha-sacrifice and the like.

25. Manu XI, 12.


28. Manu XI, 16; Yāgñavalkya III, 43.

29. Manu XI, 17; Yāgñavalkya III, 43-44.

31. Manu XI, 21-22. Haradatta adds that a Brāhmaṇa who acts thus, must, of course, not be punished.

32. Haradatta refers this Sūtra to the case where a sacrificial animal or other requisites for a sacrifice are stolen from a Brāhmaṇa. It seems, however, more probable that it refers to the duty.
Chapter XIX.

1. The law of castes and of orders has been declared.

2. Now, indeed, man (in) this (world) is polluted by a vile action, such as sacrificing for men unworthy to offer a sacrifice, eating forbidden food, speaking what ought not to be spoken, neglecting what is prescribed, practising what is forbidden.

3. They are in doubt if he shall perform a penance for such (a deed) or if he shall not do it.

4. (Some) declare, that he shall not do it,

5. Because the deed does not perish.

6. The most excellent (opinion is), that he shall perform (a penance).

of the king to prevent, by all means in his power, a violation of the sacred duty to perform Srauta-sacrifices, and that it is intended to prescribe that he is to assist a man who is engaged in them and too poor to finish them.

XIX. 1. Haradatta thinks that the object of this Sūtra is to assert that in the following chapter the laws given above for castes and orders must be kept in mind. Thus penances like offering a Punastoma are not intended for Śūdras, who have no business with Vedic rites, but other penances are. He also states that another commentator believes that the Sūtra is meant to indicate that the following rules refer not merely to those men who belong to castes and orders, but to the Pratilomas also, who have been declared to stand outside the pale of the sacred law. Haradatta's opinion appears to be preferable.

2. 'Ayam purushaḥ, "man (in) this (world)," indicates the universal soul which is dwelling in the body. Yāpya, "vile." i. e. despicable (kutsita).'-Haradatta.

3. 'They, i. e. the theologians (brahmavādinaḥ).'-Haradatta.

5. I.e. the guilt (adharma) contracted by the deed is not effaced before it has produced its result in the shape of punishment in hell and in other births, see also Manu XI, 45.

6. 'Apara, "most excellent," means that which nothing surpasses, i. e. the settled doctrine.'—Haradatta.
7. For it is declared in the Veda, that he who has offered a Punastoma (may) again come to (partake of) the libations of Soma,
8. Likewise he who has offered a Vrātystoma.
9. (The Veda says) further: 'He who offers a horse-sacrifice, conquers all sin, he destroys the guilt of the murder of a Brāhmaṇa;
10. Moreover: 'He shall make an Abhisasta perform an Agnishūt sacrifice.'
11. Reciting the Veda, austerity, a sacrifice, fasting, giving gifts are the means for expiating such a (blamable act).
12. The purificatory (texts are), the Upanishads, the Vedāntas, the Samhitā-text of all the Vedas, the (Anuvākas called) Madhu, the (hymn of) Aghamarshana, the Atharvasiras, the (Anuvākas called the) Rudras, the Purusha-hymn, the two Sāmans (called) Rāgana and Rauhineya, the Brī'hat (Sāman) and the Rathantara, the Purushagati (Sāman), the Mahānāmnis, the Mahāvairāga (Sāman), the Mahādivākīrtya (Sāman), any of the Gyeshtha Sāmans, the Bahishpavamāna (Sāman), the Kūshmāndas, the Pāvamānis, and the Sāvitrī.

7. The Punastoma is one of the Śrauta-sacrifices belonging to the class called Ekāha. Regarding its efficacy, see also Lāṭyāyana Śrauta-sūtra IX, 4, 5.
8. The Vrātystoma is another Ekāha-sacrifice. Regarding its efficacy, see Yāgñavalkya I, 38; Lāṭyāyana Śrautra-sūtra VIII, 6, 29.
10. The Agnishūt is an Ekāha-sacrifice. Regarding its efficacy, see Manu XI, 75.
11. Manu XI, 46, 228; Āpastamba I, 9, 26, 12-I, 9, 27, 11.
12. 'Those parts of the Āraṇyakas which are not (Upanishads) are called Vedāntas. In all the Vedas (khandas), i.e. in all Sākhās (pravāhana), the Samhitā-text, not the Pada-text, nor the Krama-text. Another commentator says, "One Samhitā is to be made...
13. To live on milk alone, to eat vegetables only, to eat fruits only, (to live on) barley-gruel prepared of a handful of grain, to eat gold, to eat clarified butter, and to drink Soma (are modes of living which) purify.

14. All mountains, all rivers, holy lakes, places of pilgrimage, the dwellings of Rishis, cow-pens, and temples of the gods (are) places (which destroy sin).

15. Continence, speaking the truth, bathing morning, noon, and evening, standing in wet clothes, sleeping on the ground, and abstaining from food (are the various kinds of) austerity.

with all the metres, i.e. the Gāyatrī and the rest, and to be recited according to the manner of the Prātaranuvāka.”—Haradatta. According to the same, the Madhus are found Taittiriya Āranyaka X, 38, the hymn of Aghamarshana Rig-veda X, 190, the Rudras Taittiriya-samhitā IV, 5, 1-11, and in the corresponding eleven chapters of all other Yagus-sākhās, the Purushasūkta Rig-veda X, 90, the Kuśmāṇḍas Taittiriya Āranyaka X, 3-5, the Pāramāṇīs Rig-veda IX, while by Atharvasirās the Upanishad, known by that name, is meant. As regards the Sāmans mentioned in the Sūtra it suffices to refer to Professor Benfey’s Index. Ind. Stud. III, 199, and to Dr. Bur- nell’s Index of the Ārsheya-brāhmaṇa.

13. According to Haradatta the word iti, which appears in the text at the end of the enumeration, is intended to include other similar kinds of food, as ‘the five products of the cow.’ Eating gold means eating small particles of gold which have been thrown into clarified butter and the like.

14. The word iti used in the text is, according to Haradatta, again to be taken in the sense of ‘and so forth.’ The translation of parishkanda, ‘a temple,’ not parishkandha, as Professor Stenzler reads, is based on Haradatta’s explanation. Etymologically it seems to mean ‘a place for circumambulation,’ and to denote the platform on which the temples usually stand, and which is used for the Pradakshīna ceremony.

15. The word iti in the text is explained as in the preceding Sūtras.
16. Gold, a cow, a dress, a horse, land, sesamum, clarified butter, and food are the gifts (which destroy sin).

17. A year, six months, four (months), three (months), two (months), one (month), twenty-four days, twelve days, six days, three days, a day and a night are the periods (for penances).

18. These (acts) may be optionally performed when no (particular penance) has been prescribed,

19. (Viz.) for great sins difficult (penances), and for trivial faults easy ones.

20. The Krikkhra and the Atikrikkhra, (as well as) the Kândráyana, are penances for all (offences).

Chapter XX.

1. Let him cast off a father who assassinates a king, who sacrifices for Sûdras, who sacrifices for his own sake (accepting) money from Sûdras, who divulges the Veda (to persons not authorised to study it), who kills a learned Brâhmaṇa, who dwells with men of the lowest castes, or (cohabits) with a female of one of the lowest castes.

2. Having assembled the (sinner's) spiritual Gurus

18. These (acts), i.e. the recitation of the Veda and so forth, which have been enumerated above, Sûtras 11-16.

20. Regarding these penances, see chapters XXVI and XXVII. Haradatta again takes the word iti, which occurs in the text, to include other difficult penances.

XX. 1. Haradatta remarks that the father is mentioned here, in order to indicate that other less venerable relatives must certainly also be abandoned. He also states that bhrûrahan, ‘he who slays a learned Brâhmaṇa,’ includes sinners who have committed other mortal sins (mahá-páthakas), see XXI, 1.

2. Manu XI, 183-185; Yàgñavalkya III, 295. The spiritual
and the relatives by marriage, (the sons and other kinsmen) shall perform (for him) all the funeral rites, the first of which is the libation of water,

3. And (afterwards) they shall overturn his water-vessel (in the following manner):

4. A slave or a hired servant shall fetch an impure vessel from a dust-heap, fill it (with water taken) from the pot of a female slave and, his face turned towards the south, upset it with his foot, pronouncing (the sinner’s) name (and saying): ‘I deprive N. N. of water.’

5. All (the kinsmen) shall touch him (the slave) passing their sacrificial cords over the right shoulder and under the left arm, and untying the locks on their heads.

6. The spiritual Gurus and the relatives by marriage shall look on.

7. Having bathed, they (all shall) enter the village.

8. He who afterwards unintentionally speaks to the (outcast sinner) shall stand, during one night, reciting the Sāvitrī.

9. If he intentionally (converses with the outcast, he must perform the same penance) for three nights.

10. But if an (outcast sinner) is purified by (performing) a penance, (his kinsmen) shall, after he has become pure, fill a golden vessel (with water) from a very holy lake or a river, and make him bathe in water (taken) from that (vessel).

Gurus, i. e. the teacher who initiated him (ākārya) and those who instructed him in the Veda (upādhyāya).


11. Then they shall give him that vessel and he, after taking it, shall mutter (the following Mantras): 'Cleansed is the sky, cleansed is the earth, cleansed and auspicious is the middle sphere; I here take that which is brilliant.'

12. Let him offer clarified butter, (reciting) these Yaṣus formulas, the Pāvamānis, the Taratsamandis, and the Kūshmānadās.

13. Let him present gold or a cow to a Brāhmaṇa,

14. And to his teacher.

15. But he, whose penance lasts for his (whole) lifetime, is purified after death.

16. Let (his kinsmen) perform for him all the funeral rites, the first of which is the libation of water.

17. This same (ceremony of bathing in) water consecrated for the sake of purification (must be performed) in the case of all minor offences (upapātakas).

Chapter XXI.

1. The murderer of a Brāhmaṇa, he who drinks spirituous liquor, the violator of a Guru's bed, he
who has connexion with the female relatives of his mother and of his father (within six degrees) or with sisters and their female offspring. he who steals (the gold of a Brâhmaṇa), an atheist, he who constantly repeats blamable acts, he who does not cast off persons guilty of a crime causing loss of caste, and he who forsakes blameless (relatives), become outcasts,

2. Likewise those who instigate others to acts causing loss of caste,

3. And he who for a (whole) year associates with outcasts.

4. To be an outcast means to be deprived of the right to follow the lawful occupations of twice-born men,

5. And to be deprived after death of the rewards of meritorious deeds.

6. Some call (this condition) hell.

7. Manu (declares, that) the first three (crimes, named above) cannot be expiated.

8. Some (declare, that a man) does not become an outcast (by having connexion) with female (relatives), except (when he violates) a Guru’s bed.

9. A woman becomes an outcast by procuring

XIV, 20; and XIX, 20. It may possibly include also daughters-in-law.

2. Āpastamba II, 11, 29, 1.


8. Āpastamba I, 7, 21, 10.

9. Yāgñavalkya III, 298. ‘On account of the word “and,” by slaying a Brâhmaṇa and similar crimes also. Another (commentator) says, “A woman who serves the slayer of a learned
abortion, by connexion with a (man of) lower (caste) and (the like) heinous crimes.

10. Giving false evidence, calumnies which will reach (the ears of) the king, an untrue accusation brought against a Guru (are acts) equal to mortal sins (mahāpātaka).

11. (The guilt of a) minor offence (upapātaka) rests on those who (have been declared to) defile the company (at a funeral dinner and have been named above) before the bald man, killers of kine, those who forget the Veda, those who pronounce Vedic texts for the (last-mentioned sinners), students who break the vow of chastity, and those who allow the time for the initiation to pass.

12. An officiating priest must be forsaken, if he is ignorant (of the rules of the sacrifice), a teacher, if he does not impart instruction, and (both) if they commit crimes causing loss of caste.

13. He who forsakes (them) under any other circumstances, becomes an outcast.

14. Some declare, that he, also, who receives (a Brāhmaṇa or a man of lower caste, i.e. becomes his wife, loses her caste. On account of the word 'and' the same happens in case she kills a Brāhmaṇa or commits a similarly heinous crime. The slayer of a Brāhmaṇa is mentioned in order to include (all) outcasts."—Haradatta.


11. Manu XI, 60-67; Vāgāvalkya III, 234-242; Āpastamba I, 7, 21, 12-17, 19. The persons who defile the company are enumerated above, XV, 16-18.

12. Āpastamba I, 2, 4, 26; I, 2, 7, 26; I, 2, 8, 28. Haradatta asserts that, as the desertion of sinners has been prescribed above, XX, 1, the expression patanīyasevāyām must here mean 'if they associate with outcasts.' The former rule refers, however, to blood relations only, and our Sūtra may be intended to extend it to spiritual relations.
person who has unjustly forsaken his priest or teacher, becomes an outcast).

15. The mother and the father must not be treated improperly under any circumstances.

16. But (the sons) shall not take their property.

17. By accusing a Brāhmaṇa of a crime (the accuser commits) a sin equal (to that of the accused).

18. If (the accused is) innocent, (the accuser's guilt is) twice (as great as that of the crime which he imputed to the other).

19. And he who, though able to rescue a weak man from injury, (does) not (do it, incurs as much guilt as he who injures the other).

20. He who in anger raises (his hand or a weapon) against a Brāhmaṇa, will be banished from heaven for a hundred years.

21. If he strikes, (he will lose heaven) for a thousand (years).

22. If blood flows, (he will lose heaven) for a number of years equal to (that of the particles of) dust which the spilt (blood) binds together.

15. Ápastamba I, 10, 28, 9–10. The meaning is that parents, though they have become outcasts, must be provided with the necessaries of life.

16. Haradatta adds that their property goes to the king.

17. Ápastamba I, 7, 21, 19.


20–21. Manu XI, 207; Yāgñavalkya III, 293. According to Haradatta the word asvargyam, 'will be banished from or lose heaven,' may either mean that a hundred years' residence in heaven will be deducted from the rewards for his meritorious deeds, or that he will reside in hell for the period specified.

22. Manu XI, 208; Yāgñavalkya III, 293.
Chapter XXII.

1. (Now follows the description of the) penances.
2. He who has (intentionally) slain a Brâhmaṇa shall emaciate himself, and thrice throw himself into a fire,
3. Or he may become in battle a target for armed men,
4. Or, remaining chaste, he may, during twelve years, enter the village (only) for the purpose of begging, carrying the foot of a bedstead and a skull in his hand and proclaiming his deed.
5. If he meets an Ârya, he shall step out of the road.
6. Standing by day, sitting at night, and bathing in the morning, at noon, and in the evening, he may be purified (after twelve years),
7. Or by saving the life of a Brâhmaṇa,
8. Or if he is, at least, thrice vanquished in (trying to recover) the property (of a Brâhmaṇa) stolen (by robbers),
9. Or by bathing (with the priests) at (the end of) a horse-sacrifice.

XXII. 1. The text of the Sūtra consists of the single word 'penance' in the singular, which, being the adhikāra or heading, must be taken with each of the following Sūtras down to the end of chapter XXIII.

3. Ápastamba I, 9, 25, 11.
4. Ápastamba I, 9, 24, 11-20. Haradatta says, 'the foot of a bedstead' (kha/vanga) is known in the case of the Pârûpatas, and indicates thereby that he interprets the term to mean 'a club shaped like the foot of a bedstead,' which the Pârûpatas wear.
5. Ápastamba I, 9, 24, 13. 6. Ápastamba I, 9, 25, 10.
7. Manu XI, 80; Yâgñavalkya III, 244-245.
10. Or at (the end of) any other (Vedic) sacrifice, provided that an Agnish/tut (sacrifice) forms part of it.

11. (The same penances must be performed) even if he has attempted the life of a Brāhmaṇa, but failed to kill him.

12. Likewise if he has killed a female (of the Brāhmaṇa caste) who had bathed after temporary uncleanness,

13. Also for (destroying) the embryo of a Brāhmaṇa, though (its sex) may be not distinguishable.

14. For (intentionally) killing a Kshatriya the normal vow of continence (must be kept) for six years; and he shall give one thousand cows and one bull.

15. For (killing) a Vaiśya (the same penance must be performed) during three years; and he shall give one hundred cows and one bull.

16. For (killing) a Śūdra (the same penance must be performed) during one year; and he shall give ten cows and one bull.

17. And the same (rule applies) if a female (has

10. Haradatta names the Pañcarātra sacrifice as an instance of a Śrauta yajña, of which an Agnish/tut forms part. He adds that another commentator explains the Sūtra to mean, ‘or at any other sacrifice, provided that an Agnish/tut sacrifice be its final ceremony.’ Regarding the Agnish/tut sacrifice see also above, XIX, 10.


12. Āpastamba I, 9, 24, 9; Manu XI, 88; Yāgñavalkya III, 251.

13. Āpastamba I, 9, 24, 8; Manu, Yāgñavalkya, loc. cit.

14. Āpastamba I, 9, 24, 1. ‘Prakṛt/a (normal) means natural (svābhāvika), i.e. not accompanied by the carrying of the foot of a bedstead and the rest.’—Haradatta.

15. Āpastamba I, 9, 24, 2, 4.

16. Āpastamba I, 9, 24, 3, 4.

17. Āpastamba I, 9, 24, 5; Yāgñavalkya III, 269. Haradatta
been killed) who was not in the condition (described in Sūtra 12).

18. (The penance for killing) a cow is the same as for (the murder of) a Vaisya,

19. And for injuring a frog, an ichneumon, a crow, a chameleon, a musk-rat, a mouse, and a dog,

20. And for killing one thousand (small animals) that have bones,

21. Also for (killing) an ox-load of (animals) that have no bones;

22. Or he may also give something for (the destruction of) each animal that has bones.

23. For (killing) a eunuch (he shall give) a load of straw and a mâsha of lead;

24. For (killing) a boar, a pot of clarified butter;

25. For (killing) a snake, a bar of iron;

26. For (killing) an unchaste woman, who is merely in name a Brāhmaṇi, a leather bag;

says that this rule refers to the expiation of the murder of a virtuous Brāhmaṇi.

18. Āpastamba I, 9, 26, 1; Manu XI, 109-116; Yāgñavalkya III, 263. Haradatta thinks that the Sūtra refers to the cow of a virtuous Srotriya or of a poor Brāhmaṇa who has many children.

19. Āpastamba I, 9, 25, 13. Haradatta explains dahara to mean a small mouse, but gives the meaning assigned to it in the translation as the opinion of others. He states that all the animals named must have been intentionally injured and together.


21. Āpastamba I, 9, 26, 2.

22. Haradatta quotes a verse showing that 'something' means eight handfuls (mushā) of grain.


25. Manu XI, 34; Yāgñavalkya III, 273. Possibly danda, a bar, denotes here a particular measure, as a danda is said to be equal to four hastas or ninety-six angulis.

26. Manu XI, 139.
27. (For killing a woman who subsists) by harlotry, nothing at all.

28. For preventing that (a Brâhmaṇa) obtains a wife, food, or money, (he must) in each case (remain chaste) during a year,

29. For adultery two years,

30. (For adultery with the wife) of a Srotriya three years.

31. And if he has received a present (from the woman), he shall throw it away;

32. Or restore it to the giver.

33. If he has employed Vedic texts for people (with whom such intercourse is) forbidden, (he shall remain chaste for a year), provided (the portion of the Veda thus employed) contained one thousand words.

34. And the same (penance must be performed) by him who extinguishes the (sacred) fires, who neglects the daily recitation of the Veda, or (who is guilty) of a minor offence (upapâtaka),

35. Also by a wife who violates her duty (to her husband); but, being guarded, she shall receive food.

36. For committing a bestial crime, excepting (the case of) a cow, (he shall offer) an oblation of clarified butter, (reciting) the Kûshmânda texts.

29-30. Āpastamba II, 10, 27, 11.

33. Haradatta says that by the employment of Vedic texts, teaching or sacrificing is meant, but that others refer the Sûtra to the performance of these acts in the company of, not for unworthy people.

35. Manu XI, 189; Yâgñavalkya III, 297.

36. Manu XI, 174. Regarding the Kûshmândas, see XIX, 12.
Chapter XXIII.

1. They shall pour hot spirituous liquor into the mouth of a Brāhmaṇa who has drunk such liquor; he will be purified after death.

2. If he has drunk it unintentionally, (he shall drink) for three days hot milk, clarified butter, and water, and (inhale hot) air. That (penance is called the Tapta-)kṛṣṇa. Afterwards he shall be again initiated.

3. And (the same penance must be performed) for swallowing urine, excrements, or semen.

4. And (for eating) any part of a carnivorous beast, of a camel or of an ass.

5. And of tame cocks or tame pigs.

6. If he smells the fume (exhaled) by a man who has drunk spirituous liquor, (he shall) thrice restrain his breath and eat clarified butter,

7. Also, if he has been bitten by (one of the animals mentioned) above (Sūtras 4–5).

8. He who has defiled the bed of his Guru shall extend himself on a heated iron bed,

9. Or he shall embrace the red-hot iron image of a woman.

XXIII. 1. Âpastamba I, 9, 25, 3. Haradatta remarks that other twice-born men also must perform the same penance in case they drink liquor forbidden to them, see above, II, 20 note. He also states that the offence must have been committed intentionally and repeatedly in order to justify so severe an expiation. Regarding the effect of the purification after death, see above, XX, 16.

2–3. Manu XI, 151; Yāgñavalkya III, 255; see also Âpastamba I, 9, 25, 10.


10. Or he shall tear out his organ and testicles and, holding them in his hands, walk straight towards the south-west, until he falls down dead.

11. He will be purified after death.

12. (The guilt of him who has intercourse) with the wife of a friend, a sister, a female belonging to the same family, the wife of a pupil, a daughter-in-law, or with a cow, is as great as that of (him who violates his Guru's) bed.

13. Some (declare, that the guilt of such a sinner is equal to) that of a student who breaks the vow of chastity.

14. A woman who commits adultery with a man of lower caste the king shall cause to be devoured by dogs in a public place.

15. He shall cause the adulterer to be killed (also).
16. (Or he shall punish him in the manner) which has been declared (above).

17. A student who has broken the vow of chastity shall offer an ass to Nirriti on a cross-road.

18. Putting on the skin of that (ass), with the hair turned outside, and holding a red (earthen) vessel in his hands, he shall beg in seven houses, proclaiming his deed.

19. He will be purified after a year.

20. For an involuntary discharge caused by fear or sickness, or happening during sleep, and if for seven days the fire-oblations and begging have been neglected, (a student) shall make an offering of clarified butter or (place) two pieces of fuel (in the fire) reciting the two (verses called) Retasya.

21. Let him who was asleep when the sun rose remain standing during the day, continent and fasting, and him who was asleep when the sun set (remain in the same position) during the night, reciting the Gāyatri.

22. He who has looked at an impure (person), shall look at the sun and restrain his breath (once).

23. Let him who has eaten forbidden food [or swallowed impure substances], (fast until) his entrails are empty.

16. Above, i.e. XII, 2, where the mutilation of the offender has been prescribed. See also Āpastamba II, 10, 26, 20.

17-19. Āpastamba I, 9, 26, 8-9.


21. Āpastamba II, 5, 12, 22; Manu II, 220.

22. Manu V, 86. ‘An impure person, i.e. a Kāndāla and the like. This rule refers to a student (who sees such a person) while he recites the Veda.’—Haradatta.

23-24. Āpastamba I, 9, 27, 3-4. My copies omit amedhya-
24. (In order to attain that), he must entirely abstain from food at least for three (days and) nights.

25. Or (he becomes pure) after eating during seven (days and) nights fruits that have become detached spontaneously, avoiding (all other food).

26. (If he has eaten forbidden food mentioned above) before five-toed animals, he must throw it up and eat clarified butter.

27. For abuse, speaking an untruth, and doing injury, (he shall practise) austerities for no longer period than three (days and) nights.

28. If (the abuse) was merited, (he shall offer) burnt-oblations, reciting (the Mantras) addressed to Varuṇa and (the hymns) revealed by Manu.

29. Some (declare, that) an untruth (spoken) at the time of marriage, during dalliance, in jest or while (one suffers severe) pain is venial.

30. But (that is) certainly not (the case) when (the untruth) concerns a Guru.

31. For if he lies in his heart only to a Guru regarding small matters even, he destroys (himself), seven descendants, and seven ancestors.

prāsane vā, or has swallowed impure substances, and the words are not required, as another penance has been prescribed for the case above, Sūtra 3. But see also Sāmavidhāna I, 5, 13.


27. Āpastamba I, 9, 26, 3. My copies read trirātraparamam instead of trirātrām paramam. This reading, which seems preferable, is also confirmed by the commentary, where the words are explained, trirātraparataya pareṇa trirātram.


29. Manu VII, 112.
32. For intercourse with a female (of one) of the lowest castes, he shall perform a Kri\'k\'hra penance during one year.

33. (For committing the same sin) undesignedly, (he shall perform the same penance) during twelve (days and) nights.

34. For connexion with a woman during her courses, (he shall perform the same penance) for three (days and) nights.

Chapter XXIV.

1. A secret penance (must be performed) by him whose sin is not publicly known.

2. He who desires to accept or has accepted (a gift) which ought not to be accepted, shall recite the four R\'k-verses (IX, 58, 1-4), (beginning) Tarat sa mandi, (standing) in water.

3. He who desires to eat forbidden food, shall scatter earth (on it).

4. Some (declare, that) he who has connexion

32. Āpastamba I, 10, 28, 10-11. Regarding the Kri\'k\'hra penance, see below, chapter XXVI.

34. Manu XI, 174; Yāg\'ñavalkya III, 288.
XXIV. 1. Manu XI, 248; Yāg\'ñavalkya III, 301.
2. Manu XI, 254. 'He who has accepted or desires to accept, i.e. because no other course is possible, (a present) offered by a man that is blamable on account of the caste of the giver or on account of his deeds, or (a present) that in itself is blamable, e.g. the skin of a black-buck and the like . . . in water, i.e. according to some, standing in water that reaches to his navel; according to others, entirely immersed in water.'—Haradatta.

3. Manu loc. cit. 'Forbidden food has been described above, XVII, 8, 9. If, being unable to act otherwise, he desires to eat that, he shall throw earth, i.e. a piece of earth, (into it) and then eat it.'—Haradatta.

4. Haradatta adds that he shall bathe, dressed in his garments.
with a woman during her courses becomes pure by bathing.

5. Some (declare, that this rule holds good) in the case of (one’s own) wives (only).

6. The (secret) penance for killing a learned Brâhmaṇa (is as follows): Living during ten days on milk (alone) or (on food fit for offerings), during a second (period of ten days) on clarified butter, and during a third (period of ten days) on water, partaking of (such food) once only each day, in the morning, and keeping his garments constantly wet, he shall (daily) offer (eight) oblations, (representing) the hair, the nails, the skin, the flesh, the blood, the sinews, the bones, (and) the marrow. The end of each (Mantra) shall be, ‘I offer in the mouth of the Ātman (the soul), in the jaws of Death.’

7. Now another (penance for the murder of a Brâhmaṇa will be described):

8. The rule (as to eating and so forth), which has been declared (above, Sūtra 6, must be observed),

9. (And) he shall offer clarified butter, reciting (the sacred text Rig-veda I, 189, 2), ‘O fire, do thou ferry over,’ the Mahāvyāhritis, and the Kūshmāṇḍas:

5. Haradatta adds that another commentator reads ekestrishu, i.e. eke astrishu, and explains the Sūtra to mean, ‘Some (declare the above rule to refer also) to a bestial crime.’

6. Yāgñavalkya III, 303. According to Haradatta the complete Mantras are as follows: Lomānyātmano mukhe mṛtyorāśye guhomī svāhā, nakhānyā. m. m. ā. guhomī svāhā, &c. This secret penance is apparently a milder form of that prescribed Āpastamba I, 9, 25, 12.

9. The Mahāvyāhritis are, bhūḥ, bhuvah, svāh. Regarding the Kūshmāṇḍas, see above, XIX, 12.
10. Or, for the murder of a Brâhmaṇa, for drinking spirituous liquor, for stealing (gold), and for the violation of a Guru’s bed, he may perform that (same vow), tire himself by repeatedly stopping his breath, and recite (the hymn seen by) Aghamarshana. That is equal (in efficacy) to the final bath at a horse-sacrifice;

11. Or, repeating the Gâyatrî a thousand times, he, forsooth, purifies himself;

12. Or, thrice repeating (the hymn of) Aghamarshana while immersed in water, he is freed from all sins.

Chapter XXV.

1. Now they say: 'How many (gods) does a student enter who violates the vow of chastity?'

2. (And they answer): 'His vital spirits (go to) the Maruts (winds), his strength to Indra, his eminence in sacred learning to Brâhaspati, all the remaining parts to Agni.

3. He kindles the fire in the night of the new moon, and offers, by way of penance, two oblations of clarified butter,

10. Manu XI, 260–261; Yâgñavalkya III, 302. The vow intended is that prescribed above, Sûtras 6, 8.

11. Ápastamba I, 9, 26, 14–I, 9, 27, 1. Haradatta remarks that the performer of the penance shall live on milk and stop his breath, repeatedly stopping his breath.

XXV. 1. For this and the following five Sûtras, see Taittirîya Āraṇyaka II, 18, 1 seq.

2. ‘All the remaining parts, i. e. his sight and the other organs of sense, go to Agni. Thus a student who has broken the vow of chastity becomes short-lived, weak, destitute of eminence in sacred learning, and destitute of sight, and so forth. Therefore a penance must be performed.’—Haradatta. It must, of course, be understood that the penance prescribed here, is a ‘secret penance.’

3. ‘He, i. e. the unchaste student, shall kindle the fire in the
4. (Reciting these two sacred texts), 'Defiled by lust am I, defiled am I, oh Lust; to Lust svāhā;' 'Injured by lust am I, injured am I, oh Lust; to Lust svāhā.' (Next) he (silently) places one piece of sacred fuel (on the fire), sprinkles water round the fire, offers the Yágñavāstū (oblation), and approaching (the fire) worships it, thrice (reciting the text), 'May the waters sprinkle me.'

5. These worlds are three; in order to conquer these worlds, in order to gain mastership over these worlds, (this rite must be performed.)

6. According to some, the above (described) rite is a penance (for all hidden offences) in general, (and they say) regarding it, 'He who may be impure, as it were, shall offer burnt-oblations in this manner, and shall recite sacred texts in this manner; the fee (of the officiating priest shall be) whatever he may choose.'

7. He who has been guilty of cheating, of calumniating, of acting contrary to the rule of conduct, of eating or drinking things forbidden, of connexion with a woman of the Sūdra caste, of an unnatural crime, and even of performing magic rites with intent (to harm his enemies), shall bathe and night of the new moon, i.e. at midnight, in the manner declared in the Grihya-sūtra.—Haradatta.

4. Haradatta says that while sprinkling water the performer shall recite the texts 'Aditi, thou hast permitted,' see Āpastamba II, 2, 3, 17 note. The Yágñavāstū oblation, which follows after the Svishākṛt offering, is described Gobhila Grihya-sūtra I, 8, 26–29.

7. Āpastamba I, 9, 26, 7. The verses addressed to the Waters are, Rv. X, 9, 1–3 = Taitt. Samh. IV, 1, 5, 1, and Taitt. Samh. V, 6, 1. Regarding those addressed to Varuna, see above, XXIII, 28. As an instance of 'other purificatory texts' Haradatta quotes Taittiriya-brāhmaṇa I, 4, 8, 1.
sprinkle himself with water, reciting the texts addressed to the Waters, or those addressed to Varuna, or other purificatory texts.

8. For offences committed by speaking or thinking of forbidden things, the five Vyâhritis (must be recited).

9. Or for all (offences) he may sip water, (reciting) in the morning (the text), ‘May the day and the sun purify me;’ and in the evening, ‘The night and Varuna.’

10. Or he may offer eight pieces of sacred fuel, (reciting the texts beginning) ‘Devakritasya.’ By merely offering them he becomes free from all sin.

**Chapter XXVI.**

1. Now, therefore, we will describe three Krikhras (or difficult penances).

2. (During three days) he shall eat at the morning-meal food fit for offerings, and fast in the evening.

8. Regarding the five Vyâhritis, see above, I, 51.

10. Haradatta gives the following four Mantras: Devakritasyainasovayaganam asi svâhâ, ‘thou art the expiation for sin committed by the gods,’ svâhâ pitrıkritasyainaso ... svâhâ, manushya-kritasyainaso ... svâhâ, asmatkritasyainaso ... svâhâ. But see Vâgasaneyi-samhitâ VIII, 13, where eight Mantras are given, and below, XXVII, 7.

XXVI. 1. Sâmavîdhâna I, 2, 2; Āpastamba I, 9, 27, 7. Haradatta states that atah, ‘therefore,’ means ‘because the Krikhras cannot be performed if they have not been described,’ while Sâyana, on the Sâmavîdhâna, asserts that it means ‘because unpurified persons who are unable to offer sacrifices cannot gain heavenly bliss without performing austerities such as Krikhras.’ It is a remarkable fact that Haradatta does not seem to have been aware that the twenty-sixth chapter of Gautama is taken bodily from the Sâmavîdhâna.

2. Sâmavîdhâna I, 2, 2. ‘Food fit for offerings, i.e. such as is not mixed with salt or pungent condiments.’
3. Next, he shall eat (food fit for offerings), during another period of three days, in the evening (only).

4. Next, during another period of three days, he shall not ask anybody (for food).

5. Next, he shall fast during another period of three days.

6. He who desires (to be purified) quickly, shall stand during the day, and sit during the night.

7. He shall speak the truth.

8. He shall not converse with anybody but Áryans.

9. He shall daily sing the two (Sámans called) Raurava and Yaudhågaya.

10. He shall bathe in the morning, at noon, and in the evening, reciting the three (verses which begin) ‘For ye waters are,’ and he shall dry himself reciting the eight purificatory (verses which begin) ‘The golden-coloured.’

11. Next (he shall offer) libations of water.


3–5. Sámavidhâna I, 2, 3.


7–11. Sámavidhâna I, 2, 5. Áryans, i.e. Brâhmans, Kshatriyas, and Vaisyas. Regarding the Sámans and Mantras, see notes to Burnell’s edition of the Sámavidhâna, and above, XXV, 7. Haradatta remarks that in the Taitt. Samh. (V, 6, 1) the Mantras beginning ‘The golden-coloured’ are ten in number, and adds that ‘if in some other Sákhâ eight are found, those must be taken.’

12. Sámavidhâna I, 2, 5, where, however, only four Mantras are given instead of our thirteen. The epithets given to the deity in the Sámavidhâna can all be referred to the Sun, provided he is
Adoration to him who is worthy of (offerings) consisting of Mūṅga grass, who is worthy of (offerings of) water, who conquers wealth, to him who conquers the universe, adoration.

Adoration to him who gives success, who gives full success, who gives great success, to him who carries (all undertakings) to a successful issue, adoration.

Adoration to Rudra, the lord of cattle, the great god, the triocular, solitary, supreme lord Hari, to dread Sarva, to Īsāna who carries the thunderbolt, to the fierce wearer of matted locks, adoration.

Adoration to the Sun, to Aditi's offspring, adoration.

Adoration to him whose neck is blue, to him whose throat is dark-blue, adoration.

Adoration to the black one, to the brown one, adoration.

Adoration to Indra, the first-born, the best, the ancient, to chaste Harikesa, adoration.

Adoration to the truthful purifier, to fire-coloured Kāma, who changes his form at pleasure, adoration.

Adoration to the brilliant one, to him whose form is brilliant, adoration.

identified with the universal soul, while in the above Sūtra, Rudra and Indra have been introduced. It cannot be doubtful that the Sāmavidhāna gives an older and more authentic form of the prayer. My translation of the epithets, which are found in the Sāmavidhāna also, follows Sāyana's gloss. Haradatta does not explain them. About Sobhya in the twelfth Mantra, which possibly might mean, 'he who dwells in a mirage, i.e. the Samsāra,' I feel doubtful. My MSS. read somya, and the Sāmavidhāna has saumya in the second Mantra. But I am unwilling to alter the word, as Professor Stenzler's reading may have been derived from a South-Indian MS., where bhya and mya do not resemble each other so much as in the Devanāgarī characters.
Adoration to the fierce one, to him whose form is fierce, adoration.

Adoration to Sobhya, the beautiful, the great male, the middle male, the highest male, to the student of the Veda, adoration.

Adoration to him who wears the moon on his forehead, to him whose garment is a skin, adoration.

13. The worship of Âditya (the sun) must be performed with the same (texts).

14. Offerings of clarified butter (must be made with the help of) the same (texts).

15. At the end of the period of twelve days he shall boil rice and make offerings to the following deities,

16. (Viz.) to Agni svâhâ, to Soma svâhâ, to Agni and Soma (conjointly), to Indra and Agni (conjointly), to Indra, to all the gods, to Brahman, to Pragâpati, (and) to Agni Svishtakrit.

17. Afterwards (he must feed) Brâhmanas.

18. By the above (rules) the Atikrîkkhra (or exceedingly difficult) penance has been explained.

19. (But when he performs that), he shall eat (only) as much as he can take at one (mouthful).

20. The third (Krikkhra) is that where water is the (only) food, and it is called Krikkhâti-krikkhra (or the most difficult penance).

21. He who has performed the first of these (three) becomes pure, sanctified, and worthy (to follow) the occupations (of his caste).

13-17. Sâmavidhâna I, 2, 5.
19. Sâmavidhâna I, 2, 7; Manu XI, 214; Yâgñavalkya III, 320.
20. Sâmavidhâna I, 2, 8; Yâgñavalkya III, 321.
22. He who has performed the second is freed from all sins which he commits, excepting mortal sins (mahapātaka).

23. He who has performed the third, removes all guilt.

24. Now he who performs these three Krikkhras becomes perfect in all the Vedas, and known to all the gods;

25. Likewise he who knows this.

**Chapter XXVII.**

1. Now, therefore, the Kāndrāyana (or lunar penance will be described).

2. The (general) rules prescribed for a Krikkhra (are applicable) to that.

3. (The hair must be) shaved, in case it (is performed as) a penance.

4. He shall fast on the day preceding the full moon.

5. And (he shall offer) libations (of water), oblations of clarified butter, consecrate the sacrificial viands, and worship the moon, reciting these (rīkas), ‘Increase’ (Rig-veda I, 91, 17), ‘May milk be joined with thee’ (Rig-veda I, 91, 18, and) ‘Ever new’ (Rig-veda X, 85, 19).

24–25. Sāmavidhāna I, 2, 10. Sarveshu vedeshu snātah, ‘perfect in all the Vedas,’ means, literally, equal to a student who has bathed after completing the study of all the four Vedas.

XXVII. 2. The rules meant particularly are those given XXVI, 6–11.

3. ‘He calls penance vrata.’—Haradatta.

5. ‘The four religious acts, the first of which is the offering of libations, are to be performed with the help of the three sacred texts, the first of which begins “Increase.” As the number (of the acts and of the verses) does not agree, the fire-oblations and the
6. He shall offer (clarified butter), reciting the four (rikas beginning) ‘Yad devā devahedānam.’

7. And at the end (of the offering of clarified butter he shall offer) pieces of sacred fuel, reciting (the texts beginning) ‘Devakṛitasya.’

8. Each mouthful of food must be consecrated by the mental recitations (of one) of the following (words): Om, bhūḥ, bhuvah, svaḥ, truth, fame, prosperity, vigour, refreshment, strength, lustre, soul, law, Siva.

9. Or (he may consecrate) all (of them at once, saying), Adoration svāhā.

Libations of water must be performed severally, each with one text, and the consecration (of the offerings) and the worship (of the moon must be performed with all of them) together.—Haradatta.

6. ‘He shall offer—as nothing is specified—clarified butter, with the first four rikas of the Anuvāka ‘Yad devā devahedānam.’ Counting the three mentioned above (Sūtra 5), altogether seven oblations of clarified butter must be made.’—Haradatta.

7. ‘On completion of the oblations of clarified butter, he shall offer pieces of sacred fuel, reciting the eight sacred texts, which begin “Devakṛitasya,” and have been mentioned above (XXV, 10). The word “completion” (anta) is merely a confirmation of something established, because (the place of the offering) is already fixed by the place of the rule. But others explain the word “ante” to mean “at the end of the Kāndrāyana.” The word “and” does not agree with their (opinion).’—Haradatta.

8. Haradatta observes that on the days when the performer eats less than fifteen mouthfuls, the later mentioned texts must be left out, and that, while eating, the performer must employ the Prāṇāhuti Mantras (Āpastamba II, 1, 1, 2 note). He concludes by giving the following prayoga for the performance of the ceremony: ‘He places all the food in his dish, and consecrates it by the texts “Increase,” &c. Next he divides it into mouthfuls, and consecrates each successively with the word Om and the rest, and eats them, reciting the texts for the Prāṇāhutis.’

9. Haradatta states that either of the two words may be used
10. The size of a mouthful (shall be such) as not to cause a distortion of the mouth (in swallowing it).

11. The sacrificial viands are, boiled rice, food obtained by begging, ground barley, grain separated from the husk, barley-gruel, vegetables, milk, sour milk, clarified butter, roots, fruits, and water; (among these) each succeeding one is preferable (to those enumerated earlier).

12. He shall eat on the day of the full moon fifteen mouthfuls, and during the dark half (of the month) daily diminish his portion by one (mouthful).

13. He shall fast on the day of the new moon, and during the bright half (of the month) daily increase (his portion) by one (mouthful).

14. According to some (the order shall be) inverted.

15. That (is called) a month, occupied by the Kândrâyana penance.

16. He who has completed that, becomes free from sin and free from crime, and destroys all guilt.

17. He who has completed a second (month, living according to that rule), sanctifies himself, ten in consecrating all the mouthfuls, but that others think, both should be used.

10. Yâgñavalkya III, 324.

11. The term 'sacrificial viands' denotes here, according to Haradatta, the food eaten by the performer, which, like that eaten by the performer of a Krikkhra, must be havishya, 'fit for an offering,' see above, XXVI, 2. Haradatta adds that, as a Grâhastha must not beg, the food obtained by begging must have been collected by his pupils, and that liquid food must be used for the expiation of the more serious offences.


14. I. e. the performer may begin with the fast on the day of the new moon.
ancestors, and ten descendants, as well as (any) company (to which he may be invited);

18. And he who has lived for a year (according to that rule), dwells (after death) in the world of the moon.

Chapter XXVIII.

1. After the father's death let the sons divide his estate,

2. Or, during his lifetime, when the mother is past child-bearing, if he desires it,

3. Or the whole (estate may go) to the first-born; (and) he shall support (the rest) as a father.

4. But in partition there is an increase of spiritual merit.

5. (The additional share) of the eldest (son consists of) a twentieth part (of the estate), a male and

18. Manu XI, 221; Yāgñavalkya III, 327.

XXVIII. 1. Colebrooke, Dāyabhāga II, 4; Mitāksharā I, 2, 7; V, Digest 20; Mayūkha IV, 4, 3. Haradatta remarks that, according to Gautama, the sons alone shall divide the estate, and that the mother is not to receive a share, e.g. Yāgñavalkya II, 123, prescribe. Āpastamba II, 6, 13, 2; Manu IX, 104; Yāgñavalkya II, 117.

2. Colebrooke and Mayūkha loc. cit. 'Or the sons may divide the estate even during the lifetime of the father; when he desires it, i.e. by his permission. The time for such a (division is) when the mother is past child-bearing.'—Haradatta. The correctness of this interpretation of our Sūtra is corroborated by the exclusion of sons who have divided the family estate against the father's will (XV, 19) from the Srāddha dinner. Āpastamba II, 6, 14, 1.

3. Colebrooke, Dāyabhāga III, 1, 15; Manu IX, 105.

4. Colebrooke, Dāyabhāga III, 1, 14; V, Digest 47. After division each brother has to perform the Vaiśvadeva and the other domestic ceremonies separately, while in a united family they are performed by the eldest brother. Thus a division of the family estate causes an increase of spiritual merit; see also Manu IX, 111.

5. Colebrooke, Dāyabhāga II, 37; V, Digest 47; Manu IX, 112.
a female (of animals with one row of front teeth, such as cows), a carriage yoked with animals that have two rows of front teeth, (and) a bull.

6. (The additional share) of the middlemost (consists of) the one-eyed, old, hornless, and tailless animals, if there are several.

7. (The additional share) of the youngest (consists of) the sheep, grain, the iron (utensils), a house, a cart yoked (with oxen), and one of each kind of (other) animals.

8. All the remaining (property shall be divided) equally.

9. Or let the eldest have two shares,

10. And the rest one each.

11. Or let them each take one kind of property, (selecting), according to seniority, what they desire,

6. Colebrooke ll. cit. 'And that (additional share is given), if of the one-eyed and the rest there are several, i.e. if the others also get (some).'

7. Colebrooke ll. cit. 'Avih (a sheep), i.e. an animal having a fleece. The singular number (is used to denote) the species, (and the explanation is), "As many sheep as there are." For (the possession of) one would follow already from the phrase, "And one of each kind of animals." Another (commentator says), "Though the father may possess one sheep only, still it belongs to the youngest, and the phrase 'one of each kind of animals' refers to the case when there are many." . . . This (additional share is that) belonging to the youngest. (If there are more than three sons) the others obtain the share of the middlemost.'—Haradatta.


9. Colebrooke, Dāyabhāga II, 37; V, Digest 51. My best copy P. leaves out this Sūtra and the next. The others read dvyamsi và pūrvagah (not pūrvagasya, as Professor Stenzler reads), and explain the former word as follows, 'dvāvamsau dvyamsam tadasāyāstīti dvyamsi.' Manu IX, 117.


11. Colebrooke V, Digest 68.
12. Ten head of cattle.
13. (But) no (one brother shall) take (ten) one-hoofed beasts or (ten) slaves.
14. (If a man has several wives) the additional share of the eldest son is one bull (in case he be born of a later-married wife);
15. (But the eldest son) being born of the first-married wife (shall have) fifteen cows and one bull;
16. Or (let the eldest son) who is born of a later-married wife (share the estate) equally with his younger (brethren born of the first-married wife).
17. Or let the special shares (be adjusted) in each class (of sons) according to their mothers.
18. A father who has no (male) issue may appoint his daughter (to raise up a son for him), presenting burnt offerings to Agni (fire) and to Pragäpati (the lord of creatures), and addressing (the bridegroom with these words), 'For me be (thy male) offspring.'
19. Some declare, that (a daughter becomes) an
appointed daughter solely by the intention (of the father).

20. Through fear of that (a man) should not marry a girl who has no brothers.

21. Sapindas (blood relations within six degrees), Sagotras (relations bearing a common family name), (or) those connected by descent from the same Rishi (vaidika gotra), and the wife shall share (the estate) of a person deceased without (male) issue (or an appointed daughter).

22. Or (the widow) may seek to raise up offspring (to her deceased husband).

23. (A son) begotten on a (widow) whose husband's brother lives, by another (relative), is excluded from inheritance.

24. A woman's separate property (goes) to her unmarried daughters, and (on failure of such) to poor (married daughters).

21. Colebrooke, Dāyabhāga XI, 6, 25; Mitāksharâ II, 1, 18; V, Digest 440. My copies as well as Gîmûtavâhana and Vîgñânesvara read in the text strî vâ, 'or the wife,' instead of strî ḫa, 'and the wife.' Still the latter seems to be the reading recognised by Haradatta, as he says, 'But the wife is joined together (samukkīyate) with all the Sagotras and the rest. When the Sagotras and the rest inherit, then the wife shall inherit one share with them,' &c. Āpastamba II, 6, 14, 2; Manu IX, 187; Yâgñavalkya II, 135-136.
22. Colebrooke, Mitāksharâ II, 1, 8, where this Sûtra has, however, been combined with the preceding. See also above, XVIII, 4-8; Manu IX, 145-146, 190.
23. Colebrooke V, Digest 341; Manu IX, 144.
24. Colebrooke, Dāyabhāga IV, 2, 13; Mitāksharâ I, 3, 11; II, 2, 4; V, Digest 490; Mayûkha IV, 8, 12. See also Manu IX, 192; Yâgñavalkya II, 145.
25. The sister's fee belongs to her uterine brothers, if her mother be dead.

26. Some (declare, that it belongs to them) even while the mother lives.

27. The heritage of not reunited (brothers) deceased (without male issue goes) to the eldest (brother).

28. If a reunited coparcener dies (without male issue) his reunited coparcener takes the heritage.

29. A son born after partition takes exclusively (the wealth) of his father.

30. What a learned (coparcener) has acquired by his own efforts, he may (at his pleasure) withhold from his unlearned (coparceners).

31. Unlearned (coparceners) shall divide (their acquisitions) equally.

32. A legitimate son, a son begotten on the wife
(by a kinsman), an adopted son, a son made, a son born secretly, and a son abandoned (by his natural parents) inherit the estate (of their fathers).

33. The son of an unmarried damsel, the son of a pregnant bride, the son of a twice-married woman, the son of an appointed daughter, a son self-given, and a son bought belong to the family (of their fathers).

34. On failure of a legitimate son or (of the) other (five heirs) they receive a fourth (of the estate).

35. The son of a Brāhmaṇa by a Kshatriya wife, being the eldest and endowed with good qualities, shares equally (with a younger brother, born of a Brāhmaṇi);

36. (But he shall) not (obtain) the additional share of an eldest son.

this and the following one, etc. tu gotrabhāgaḥ, 'but these (latter six) belong to the family (only, and do not inherit).'

34. Colebrooke V, Digest 184. 'The residue of the estate goes to the Sāpinḍas. If it is here stated that the son of an appointed daughter receives, even on failure of a legitimate son, a fourth part of the estate only, that refers to the son of an appointed daughter of lower caste, i.e. to a son who is born, when somebody makes the daughter of a wife of lower caste his appointed daughter, and does that by intent only.'—Haradatta.

35. Colebrooke V, Digest 158; Manu IX, 149–153; Yāgñavalkya II, 125. 'If the son of a Brāhmaṇa by a Kshatriya wife is endowed with good qualities and the eldest, then he shares equally with a younger son by a Brāhmaṇi. For the one possesses seniority by age and the other by caste.'—Haradatta.

36. Colebrooke loc. cit. 'What is exclusive of the additional share of the eldest, which has been declared above, Śūtra 5, (that) other (part) he shall obtain. The verb must be understood from the context. Regarding a son by a Kshatriya wife who is the eldest, but destitute of good qualities, the Mānava Dharma-
37. If there are sons begotten (by a Brāhmaṇa) on wives of the Kshatriya and Vaisya castes (the division of the estate between them takes place according to the same rules) as (between) the (son by a Kshatriya wife) and the son by a Brāhmaṇi.

38. And (the sons by a Kshatriya wife and by a Vaisya wife share in the same manner) if (they have been begotten) by a Kshatriya (father).

39. The son by a Śūdra wife even, if he be obedient like a pupil, receives a provision for maintenance (out of the estate) of a (Brāhmaṇa) deceased without (other) male issue.

40. According to some, the son of a woman of equal caste even does not inherit, if he be living unrighteously.

41. Srotriyas shall divide the estate of a childless Brāhmaṇa.

sāstra declares (IX, 152-153), "Or (if no deduction be made)." &c.—Haradatta. The sense in which the Sūtra has been taken above, agrees with the explanation of the Ratnākara adduced in the Digest loc. cit., though the reading of the text followed there seems to be different.

37-38. Colebrooke V, Digest 159. In the Digest V, 160, an additional Sūtra regarding the partition between the sons of a Vaisya by Vaisya and Śūdra wives is quoted, which, however, is not recognised by Haradatta.

39. Colebrooke V, Digest 169; Mayūkha IV, 4, 30. '(The word) of a Brāhmaṇa must be understood (from Sūtra 35).'-Haradatta.

40. Colebrooke V, Digest 316; Āpastamba II, 6, 14, 15.

41. Colebrooke, Mitākṣhara II, 7, 3; Mayūkha IV, 8, 25. 'The expression "of a childless (Brāhmaṇa)" includes by implication (the absence) of Śapiṇḍas and other (heirs).'-Haradatta. Srotriyas, i.e. Brāhmaṇas learned in the Vedas. See also Manu IX, 188.

[2]
42. The king (shall take the property of men) of other (castes).

43. An idiot and a eunuch must be supported.

44. The (male) offspring of an idiot receives (his father's) share.

45. (Sons begotten) on women of higher castes (by men of lower castes shall be treated) like sons (begotten by a Brāhmaṇa) on a Śūdra wife.

46. Water, (property destined for) pious uses or sacrifices, and prepared food shall not be divided;

47. Nor (shall a partition be made) of women connected (with members of the family).

48. In cases for which no rule has been given, (that course) must be followed of which at least ten (Brāhmaṇas), who are well instructed, skilled in reasoning, and free from covetousness, approve.

49. They declare, that an assembly (parishad, shall consist) at least (of) the ten following (members, viz.) four men who have completely studied the four Vedas, three men belonging to the (three) orders enumerated first, (and) three men who know (three) different (institutes of) law.

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42. Āpastamba II, 6, 14, 5.
43. Colebrooke V, Digest 335; Manu IX, 201-202; Yāgīṇavalkya II, 140.
44. Colebrooke loc. cit.; Manu IX, 203; Yāgīṇavalkya II, 141.
45. Colebrooke V, Digest 171, 335.
46. Manu IX, 219. For a fuller explanation of the terms yoga and kṣema, (property destined for) pious uses and sacrifices, see Colebrooke, Mitākṣharā I, 4, 23.
47. Colebrooke, Mitākṣharā I, 4, 22; V, Digest 367; Mayūkha IV, 7, 19.
Three men belonging to the (three) orders enumerated first, i.e. a student, a householder, and an ascetic, see above, III, 2.
50. But on failure of them the decision of one Srotiya, who knows the Veda and is properly instructed (in the duties, shall be followed) in doubtful cases.

51. For such a man is incapable of (unjustly) injuring or (unjustly) favouring created beings.

52. He who knows the sacred law obtains heavenly bliss, more than (other) righteous men, on account of his knowledge of, and his adherence to it.

53. Thus the sacred law (has been explained).
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**Gutturales** (palatales, &c.)

- 1 Tenus
- 2 Media
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- 4 Spirito
- 5 Gutturo
- 6 Labialis
- 7 Aspirata
- 8 Aspirata
- 9 Aspirata
- 10 Faucis
- 11 Faucis
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|                        | levis | aspira | lenis | aspira | assimilata | lenis | assimilata | lenis | aspira | lenis | aspira | lenis | aspira | lenis | aspira | lenis | aspira | lenis | aspira |
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**TRANSLITERATION OF ORIENTAL ALPHABETS.**

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**Notes:**
- The table outlines various vowels and their transliterations in different Oriental alphabets.
- Neutralis, Gutturalis, Palatalis, and Longa are categories of vowels.
- The table provides examples for each category across different alphabets.

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