

Notes on the Rājasūya-section (IX. 1.) of the Mānava-śrautasūtra.*

By Naoshiro TSUJI

IX. 1. 3 (continued).

su. 7-15; (4. 2-4; 5. 2). Preparation of the sacrificer. W. p. 44-47, p. 50, p. 61-62, p. 72. H. p. 91-94, p. 97-102 (annot.).

The sequence of the preparatory rites.

Mān.	Vār	TB-Baudh.	Āp.	Hir.	Vāj.
eating	apparel	//	//	eating	apparel
		pavana	//	āñjana	
			āñjana	abhyañjana	
apparel	eating	//	//	apparel	
āñjana	//				
	abhyañjana				
	udakopasparśana			udakopasparśana	
āvedana	//	//	//	//	bow and arrows
	bow and arrows		//		āvedana
raising of the arms	//	//	//		//

Remark. *Eke* of Āp. XVIII. 14. 8 (Cal. n. 4) are identified with the Kaṭhas by H. p. 93 c. n. 15 (cf. also p. 98, n. 39). But the order of the mantras in KS XV. 7: p. 213. 19-p. 214. 5 agrees completely with that of MS II. 6. 9. The sequence of rites of the Kāṭhaka-school, therefore, must have been the same as that of the Mānavas. The Kāṭh.-passage adduced by H. (i. e. XXII. 13: p. 69. 2, cf. MS III. 6. 2: p. 61. 18 where aśnāti is absent) belongs to the apsudikṣā-section (s. my previous paper: A collection of the sūtra-elements from the Kāṭhakam, 1934, esp. p. 16, N. B.) and does not represent the real order of the acts of the Kaṭhas. Strictly speaking the aśana (vrato-pāyanīyabhojana, CH § 13 *in fine*) does not belong to the apsud. proper (CH § 14) in which the position of the aśana is quite fluctuating: it is mentioned

* Continued from Memoirs of the Toyo Bunko No. 23.

before the keśāśmaśruvapana in KS XXII. 13 : p. 69. 5–6, before the vāsaḥ-paridhāna in MS III. 6. 2 : p. 61. 12 (cf. Ap. X. 6. 10), or prescribed even before the nirvapana of the dikṣaṇīyeṣṭi (CH §15) in Mān. II. 1. 1. 13. After all Āp. XVIII. 14. 8 seems to contain a stray quotation from an irrelevant section of the KS. In my opinion *asṇāti* in the Kāṭh.-passage in question (absent in MS I. c.) is rather doubtful and *snāti* would be a better reading since the *snāna* is an indispensable element of the *apsudikṣā*.

su. 7⁽¹⁾ (eating). H. p. 94.—audumbare du., cf. TB I. 7. 6. 5 : dadhi, udumbaram and śaṣpāṇi=Baudh. XII. 9 : p. 99. 12–13, Ap. XVIII. 14. 7 (audumbaram); differently Vār. III. 3. 2. 31 : madhu tokmamiśram (read so) āśayati, for the use of the word tokman- inst. of śaṣpa- cf. Hir. XIII. 5. 22 : tokmodumbaram dadhi.

n. 1. As for the place of the preparation s. H. p. 91 c. n. 1.

su. 8–9 (apparel). H. p. 91–92, (p. 97–98).—The use of a *tārpya*, a *pāṇḍara* and an *uṣṇīṣa* depends on MS IV. 4. 3 : kṣatrasya yonir asi, kṣatrasyolbam asi, kṣatrasya nābhir asīti [MS II. 6. 9 : p. 69. 3=KS XV. 7 : p. 213. 19], indro vai yad ajāyata, tasya vā eṣa yonir āsīd yat tārpyam, ulbam pāṇḍaram, nābhir uṣṇīṣaḥ (p. 52. 12–13)⁽¹⁾. Simil. Vār. III. 3. 2. 30, but with kṣaumam in place of pāṇḍaram.—The Maitrāy. practice of using three pieces (against two of the Taittir. and four of the Vājasan.) is referred to by Ap. XVIII. 14. 3 (*eke*), cf. Hir. XIII. 5. 23 (read as follows) : kṣatrasya yonir asīti [TS I. 8. 12. f, sec. half] pāṇḍaram, uṣṇīṣam ṛtīyam (in contrast with *dvitīyam* of Āp. ib. 1), śvetam pāṇḍaram ity ācakṣate (=Ap. ib. 2). For *tārpya* and *pāṇḍara* (*pāṇḍva* Vāj.). s. W. p. 44 c. nn., Eggeling SBE XLI, p. 85, n. 1, H. p. 92, nn. 2 and 3.—The *uṣṇīṣa* is probably worn round the waist, cf. the mantra : kṣatrasya nābhir asi [MS cited above] employed by Mān. and Vār., as prescribed by Baudh. XII. 9 : p. 99. 11 and optionally allowed by Kāty. XV. 5. 14 (H. p. 92) though forbidden by ŚB V. 3. 5. 24 (: tad u tathā na kuryāt etc.).—For the disposal of the unction apparel s. infra sū. 5. 2.

n. 1. What follows relates to Indra's birth from a *sūtavaśā* (p. 52. 14–15, cf. Mān, infra ix. 1. 5. 6–7), s. Cal. n. 1 ad Ap. xviii. 20. 4. b, 5, H. p. 170 c. n. 21. cf. p. 161, n. 21.

su. 10 (*āñjana*). H. p. 93–94, (p. 98–99).—We miss *savyam* or *vāmam* before *cāṅkte*, cf. MS IV. 4. 3 : pañcāśatam anyasminn akṣaṇy ānakty, eka-pañcāśatam anyasmin (p. 52. 15–16) where °śatā inst. of -śatam is expected, Vār. III. 3. 2. 32 : pañcaśatā dakṣiṇam akṣy ānkta, ekapañcāśatā vāmam.—The *āñjana* is mentioned by Ap. XVIII. 14. 6 (Cal. n.) after the *pavana* (ib. 5 : TB I. 7. 6. 4, Baudh. XII. 9 : p. 99. 11–12) and by Hir. XIII. 5. 23 before the *abhyañjana* (suggested by *abhyajya*). The latter order is identical with that of *eke* referred to by Ap. ib. 8, cf. the table supra under sū. 7–15.

su. 11 beg. (*udakopasparśana*). H p. 94, d beg.—The act depends on MS IV. 4. 3 : apa upasparśati (p. 52. 16), cf. Vār. III. 3. 2. 33 : abhyaktam

udakam sparśayati; simil. Āp. XVIII. 14. 10 (Cal. n.), Hir. XIII. 5. 23. Is the agent of upasprśya (Mān.) the adhvaryu? One might expect a causative form, cf. upasparśayitvā (Āp., Hir.).

su. 11 (āvedana). W. p. 46, H. p. 94–95, (p. 99–100).—The place is fixed as gārhapatyānte, cf. supra ad sū. 7.—All the āvid-formulae are given MS II. 6. 9: p. 69. 3–8 and explained IV. 4. 3: p. 52. 17–p. 53. 9 without any vidhi-element except a technical term āvedayati (passim). Cf. Vār. III. 3. 2. 34–37.⁽¹⁾—KS XV. 7: p. 213. 19–p. 214. 2 contains the same formulae introduced, however, with āvida āvedayate⁽²⁾. Besides, the position of Pūṣan and Aditi is inverted and the last part of the seventh mantra: mahatē kṣatrāya, m° jānarājyāya⁽³⁾ is lacking.—The reciter of the āvid-formulae is the yajamāna. To (yajamānam) āvedayati of the Maitrāy. corresponds vācayati of the Vājasan. (ŚB V. 3. 5. 31, Kāty. XV. 5. 21), cf. also Āp. XVIII. 14. 10 (Cal. n. 3), Hir. XIII. 5. 23: āvido yajamānaṃ vācayan bahiḥsadasam abhyudānayati (H. p. 91, n. 1).⁽⁴⁾—On the mantra: eṣa te etc. [MS II: p. 69. 7–8] added to the āvid-formulae by the adhvaryu, s. H. p. 95 c. n. 20, supra ad sū. 2. 24.

n. 1. Read agnir inst. of 'gnir in accord with the Sañh.

n. 2. Is this an injunction given to the yajam. who is going to utter the āvid's? In this case should we read ā° āvedaya te?

n. 3. =MS II. 6. 6: p. 67. 13–14, s. supra ad sū. 2. 24. MS IV. 1. c. takes no account of this passage.

n. 4. Not explicitly TB I. 7. 6. 5: āvida etā bhavanti, āvidam evainaṃ gamayanti, Baudh. XII. 9: athainam āvidbhiḥ prāñcam ānayati (p. 99. 13).

su. 12 (bestowal of a bow) and **su. 13** (that of three arrows). W. p. 45, H. p. 95–96, (p. 100–101).—The mantras are given MS II. 6. 9: p. 69. 8–10 (cf. KS XV. 7: p. 214. 2–3 differing in the last part) and explained IV. 4. 3: p. 53. 9–13 containing a few vidhi-elements: indrasya vajro 'si . . . iti dhanuḥ prayachati [p. 53. 9–10]; śatrubādhanāḥ stheti bāṇavato [ib. 10–11]; trīṇ prayachati [ib. 12]. Cf. Vār. III. 3. 2. 38–40⁽¹⁾.—For adhiyam (sū. 12, lacking in Vār. sū. 38) cf. ŚB V. 3. 5. 27: atha dhanur adhitānoti, ŚBK VII. 2. 2. 20: a° dh° ujjyam karoti, Kāty. XV. 5. 17: . . . iti dh° ātanoti.—bāṇavat- used also by Āp. XVIII. 14. 11 (Cal. n. 2): iṣu- TB I. 7. 6. 8, Baudh. XII. 9: p. 100. 2, ŚB V. 3. 5. 29, Kāty. XV. 5. 20.—pāta prāñcam, . . . iti [MS II: p. 69. 9–10] japati: abhimantrya Vār. sū. 40. Cf. Āp. XVIII. 14. 13: pāta prāñcam . . . iti (Cal. n., H. p. 95, n. 23) prayacchann adhvaryur japati.

n. 1. tritvasumrḍusukhān in sū. 39 is unintelligible, but must have originally contained a numeral denoting three (cf. trīṇ of Mān. sū. 13) and perhaps an epithet of the arrows.

su. 14–15 (raising of the arms). W. p. 50, H. p. 96–97, (p. 101–2, cf. also p. 135 c. n. 53).—The mantras are given MS II. 6. 9: p. 69. 10–12 (= KS XV. 7: p. 214. 3–5 with tatra for tatas in the last phrase) and explained IV. 4. 3: p. 53. 14–16. Cf. Vār. III. 3. 2. 40–41.

su. 14. upāvaharati, though fitting in IX. 1. 4. 2 (s. infra 4.2: the

lowering of the arms), is here quite out of place, cf. udyacchati Vār. sū. 40, G. tr. p. 254, n. 1, so also Ap. XVIII. 14. 14 (Cal. n. 1); ud-grah- TB I. 7. 6. 8, Baudh. XII. 9: p. 100. 5, ŚB V. 4. 1. 15 and 16, Kāty. XV. 5. 28.—According to the Saṁh. (s. infra ad sū. 15) the mantras: mitro 'si and varuṇo 'si are destined for the abhimantraṇa. Their use for the yajamāna's uplifting his arms has its parallel in ŚB ib. 16, Kāty. ib. 29: mitro 'si varuṇo 'sīti [VS X. 16. b] vā⁽¹⁾.

n. 1. The alternative way is: bāhū udgrhṇāti hiraṇyaruṇā ity [VS ib. a], Kāty. ib. 28: ŚB ib. 15, simil. TB I. 7. 6. 8 with TS I. 8. 12. m., Baudh. vii. 9: p. 100. 4-5, but not allowed by ŚB ib. 16 beg.

su. 15. On the mantra: hiraṇyavarṇam etc. (MS II: p. 69. 11-12): TS I. 8. 12. m, VS X. 16. a, s. W. p. 50, n. 1, Keith TS tr. p. 124, n. 2, H. p. 96, nn. 26 and 27.—Read etāv (inst. of etābhir) abhimantrayeta, cf. MS IV: p. 53. 16 cited below, Āp. XVIII. 14. 16: hiraṇyavarṇāv ity [TS I. c.] udyatāv abhimantrayate (Cal. n. 1.), Vār. sū. 41: hiraṇyavarṇam . . . ity udyatabāhum tiṣṭhantam abhimantrayate (cf. infra sū. 48).—The abhimantraṇa depends on MS IV. 4. 3: mitro 'sītīmam (sc. bāhum, interpreted as the right arm) abhimantrayate (p. 53. 14-15); varuṇo 'sītīmam (the left arm) (ib. 15, cf. Cal. n. 3 ad Āp. XVIII. 18. 1, 2); hiraṇyavarṇam . . . ity udyatā abhimantrayeta (ib. 16). Thus the Saṁh. prescribes to use all the mantras: mitro 'si, etc. for this purpose, while the mantra hiraṇyavarṇam etc. alone is employed by both the Sūtras.—For the lowering of the arms, s. infra sū. 4. 2-4.

su. 16. Digvyāsthāpana. W. p. 47-49, H. p. 103-4, p. 104-5 (annot.), s. also p. 199.—On the mantras contained in MS II. 6. 10: p. 69. 13- p. 70. 3 (almost=KS XV. 7: p. 214. 6-12, cf. TS I. 8. 13. a-e, VS X. 10. b-14. a), s. H. p. 103 (table)-104, W. p. 48; there is almost nothing to add except that MS has in the third mantra Viśve Devāḥ inst. of Marutaḥ of KS and TS while KS further differs from MS in its having varcaḥ (so also TS and VS) for phalaṁ⁽¹⁾ in the fifth mantra. The vidhi-elements in MS IV. 4. 4 are scanty: diśa enam vyāsthāpayati (p. 53. 19, simil. IV. 4. 10: p. 62. 9); (tasmād vā etasya sarvā diśo 'bhijitā,) yām-yām abhiparyāvartate (p. 54. 1); (diśo vai svargo loka, etaddevatyā vā imā diśo, yathādevatam vā etad ābhyo digbhyo 'dhi svargaṁ lokam eti (ib. 1-3)). Cf. Vār. III. 3. 2. 42.—A remarkable feature of MS and KS consists in their placing prācīm ātiṣṭha in the third mantra which presupposes, as H. p. 104, p. 105 points out, the prasavya movement.—manasā na padābhyām⁽²⁾: TB I. 7. 7. 1: manasānukrāmati, Baudh. XII. 9: athainam saṁśāsti: manasaiva diśo 'nuprākṛāma, manasordhvām anūjji-hīsveti (p. 100. 5-6, the verbs being taken from TB I. c. and 2), Āp. XVIII. 15. 1: manasā cānuprākṛāmati⁽³⁾, Hir. XIII. 5. 24: manasānuprākṛāmati, manasordhvām (read so) anūjjihīte; s. H. p. 104.—With the Mānavas it is, in all probability, the yajamāna that recites the mantra and mounts mentally the quarters. Cf. vācayati Baudh. ib. 6, Kāty. XV. 5. 23, H. p. 103, n. 1.

n. 1. Cf. phalam VS in the fourth mantra: balam TS: puṣṭam MS, KS.

n. 2. The beginning of Vār. 1. c. does not seem to be in order as the expected word *manasā* is missing. One might tentatively read: *manasā apratiṣṭhan* ('without actually moving', originally a gloss?) *anvabhidhāvan diśa upatiṣṭhate*.

n. 3. In spite of Cal. n. 2 ad Āp. 1. c., H. p. 104, n. 2 ca need not be changed to *vā*: the *yajamāna* utters the formulas and (at the same time) makes the steps in mind.

su. 17–20. Further preparatory rites. W. p. 42–43, p. 49–50, H. p. 106–8, p. 108–113 (annot.). On the order of the rites cf. H. p. 107, n. 10.

su. 17 (spreading of the tiger skin). H. p. 106 sub a, (p. 108–9).—The mantra=MS II. 6. 10: p. 70. 3–4 (=KS XV. 7: p. 214. 13) and the act is prescribed IV. 4. 4:iti vyāghracarmaṃ viveṣṭayati (p. 54. 3–4). Cf. Vār. III. 3. 2. 43.—*agreṇa sadaḥ*. Cf. Hir. XIII. 5. 26:iti śārdūlacarma viveṣṭayati. 27: *agre sado* (*read either agreṇa or sadaso*) *dakṣiṇe dvārabāhau*. For other schools s. H. p. 106 c. n. 2.—*prāggrīvalomam*. More exactly °*otaralomam*, cf. Baudh. XII. 10: p. 101. 4, Āp. XVIII. 15.5—Vār. 1. c. prescribes the use of an *āsandī*, cf. also *infra sū. 48*, Āp. 1. c. (Cal. n. 2), Vait. XXXVI. 6–7 (Cal. tr. n. 1), H. p. 106, p. 147.

su. 18 (lead and copper). H. p. 106–7 sub b, (p. 109–112, s. also p. 217–8).—The mantras=MS II. 6. 10: p. 70. 5 (=KS XV. 7: p. 214. 13–14) and the acts are prescribed IV. 4. 4:iti sīsam paṇḍagāya pratyasyati (p. 54. 5–6);iti lohītāyasam keśavāpāya (ib. 7–8). Cf. Vār. III. 3. 2. 44. (without *padā*) and 45.—*padā*. Not mentioned in MS and Vār. II. cc.; for the use of the foot, cf. Āp. XVIII. 15. 6 (in both acts), Baudh. XII. 10: *savyena pādēna lohītāyasam nirasyati* (p. 101. 9–10) while TB I. 7. 8. 2 simply has: . . . [TS I. 8. 14. d] *klibam sīsenā vidhyati* and . . . [ib. e] *lohītāyasam nirasyati*⁽¹⁾; ŚB V. 4. 1. 9: *tat* (*i. e. sīsam*) *padā pratyasyati*, Kāty. XV. 5. 24.—*paṇḍaga-* Maitrāy.: *paṇḍaka-* Āp. 1. c. (Cal. n. 3): *kliba-* TB I. 7. 8. 4, Baudh. ib.: p. 101. 2 and 9, Hir. XIII. 5. 28; *keśavāpa-* Maitrāy., Āp. 1. c. (Cal. n. 6), Hir. ib. 27: *keśava-* (*puruṣa-*) ŚB V. 4. 1. 1, Kāty. XV. 5. 22; s. H. p. 106–7, p. 111–2.—For Vār. sū. 44: *bahirvedi sate . . . paṇḍagāya*, cf. Baudh. XXII. 19: *antarvedi tiṣṭhed iti Baudhāyano, bahirvedīti Śālikih* (p. 143. 6–7) ad XII. 10: p. 101. 2.

n. 1. Partly not clear Hir. xiii. 5. 27–28, but at any rate the use of the foot is not prescribed.

sū. 19 (gold and silver). H. p. 107–8 sub c. (p. 112–3).—The mantras=MS II. 6. 10: p. 70. 6 (=KS XV. 7: p. 214. 14, *reading* *didyot inst. of didivaḥ*, so also TS I. 8. 14. c). MS IV. 4. 4 contains the following *vidhi*-elements: *mṛtyoḥ pāhīti rajatam rukmam adhasṭād upohate* (p. 54. 9–10); *didivaḥ pāhīti haritam rukmam upariṣṭād abhyūhate* (ib. 11–12); *yad rukmam antardadhāti* (ib. 15); *śatamāno bhavati śataksaraḥ* (ib. 16). Cf. Vār. III. 3. 2. 46.—*adhasṭād pādāyor upakarṣati*: *adhasṭād vyāghracarma vyapohati* Vār. 1. c. Cf. Hir. XIII. 5. 30: *rajatam rukmam vyāghracarmāny upohati, adhasṭād pādāyoḥ*, Kāty. XV. 5. 26: *rukmam adhaḥpadam kurute*.—Something is miss-

ing after sauvarṇaṃ rukmaṃ and G. tr. rightly supplies: onto his head, cf. the passage of MS IV cited above and infra sū. 21: the unction fluid is poured samayā sauvarṇaṃ. Explicitly Ap. XVIII. 15. 5 (Cal. n. 10), Hir. XIII. 5. 30: sauvarṇaṃ rukmaṃ yajamānasya śirasi nidadhāti, Kāty. XV. 5. 27.—According to MS IV: p. 54. 16 (s. above) the gold plaque is śatamāna- (so also TB I. 8. 7. 1) and śataḥṣara-, cf. Āp. I. c. (Cal. n. 8); Baudh. XII. 10: p. 101. 8 and Hir. I. c. have śatatṛṇṇa- while ŚB V. 4. 1. 13 has śatavitrṇṇa- (or navatitrṇṇa-): Kāty. I. c. °tardma-.

su. 20 (the first six pārtha-offerings). H. p. 65–66.—The mantras are given MS II. 6. 11: p. 70. 7–8 (=KS XV. 7: p. 214. 14–16) and IV. 4. 5 has the following vidhi-elements: athaitāni pārthāni (p. 54. 18); bārhapatyam anyeṣāṃ (*i. e.* of the first six pārtha's) uttamaṃ bhavaty, aindram anyeṣāṃ (*i. e.* of the remaining six, s. infra sū. 23) prathamam (p. 55. 1–2); ādityanāmāni vā etāni (ib. 3, for this designation, cf. ŚB V. 3. 5. 9 in contrast with agnināmāni for the first six, ib. 8). Cf. Vār. III. 3. 2. 47.—Vār. I. c.: agnaye svāheti paryāyair dvādaśa pārthāni hutvā (that is, after all twelve p^o) mārutasya daivatena pracarati. For the māruta-puroḍāśa, s. supra ad Mān. IX. 1. 2. 28 and 30.

su. 21–24. Uction. W. p. 50–54, H. p. 114 (with a table)–116, p. 116–122 (annot.).—The mantras are given MS II. 6. 11: p. 70. 9–13 (cf. KS XV. 7: p. 214. 17–21) and explained IV. 4. 5: p. 55. 4–9, but the only vidhi-element contained therein concerns the rubbing of the yajamāna's body: samāvavṛtrann . . . iti samunmārṣti (p. 55. 7–8); tad eva samunmārṣti (tenainaṃ samardhayati) (ib. 8–9). Cf. Vār. III. 3. 2. 48–51.

su. 21. The unction by the brahman priest etc. by means of the cup of special wood (cf. supra ad IX. 1. 3. 4) depends on MS IV. 4. 2: parṇamayenābhiṣiṅcati, brahmābhiṣiṅcati (p. 52. 4–5, repeated ib. 6); āśvatthena vaiśyaḥ (ib. 6); audumbareṇa bhrātṛvyaḥ (ib. 8); yo janyo mitraṃ sa naiyagrodhena (ib. 9); cf. Cal. n. 2 ad Ap. XVIII. 16. 2–5, for the details s. H. p. 114–6. Simil. Vār. sū. 48 without, however, any indication of the quarters (e. g. dakṣiṇataḥ Mān.). The order S.-W.-N.-E. seems to be peculiar to the Mān-avas.—samayā sauvarṇaṃ 'right through the gold plaque' (s. supra ad sū. 19). Lacking in Vār. I. c. where instead is prescribed: āsandyāṃ ūrdhvbāhuṃ tiṣṭhantam abhiṣiṅcati (cf. Vār. sū. 41): MS IV. 4. 3: ūrdhvbāhuṃ (read so, cf. H. p. 97, n. 31) tiṣṭhantam abhiṣiṅcati (p. 53. 16–17); for the use of an āsandī, cf. Vār. sū. 43, and for the yajamāna's posture, s. H. p. 101, n. 51, p. 114 c. n. 1, cf. further ŚB V. 4. 1. 17: tad yad enam ūrbhvbāhuṃ abhiṣiṅcati; V. 4. 2. 1: taṃ vai prāñcaṃ tiṣṭhantam abhiṣiṅcati, Kāty. XV. 5. 30, Āp. XVIII. 15. 10 (Cal. n. 1).—janyo mitraṃ 'ein Freund aus der Ferne' Cal. Ap. XVIII. 16. 2–5 c. n. 2, 'ein Landfremder' Rau: Staat u. Gesellschaft im alten Indien (1957), p. 89 c. n. 1, 'a kind of relative' H. p. 114,

n. 4, p. 118 c. n. 24, WZKSO 8 (1964), p. 11, n. 26.—Has Vār. sū. 49 been correctly transmitted? To read: rukmaṃ praty abhiṣīcāti?? cf. samayā sauvarṇam Mān. cited above.

sū. 22. H. p. 116. Cf. Vār. sū. 50 beg.—For the use of the sampāta, s. infra sū. 4. 27.

sū. 23. (the remaining six pārtha-offerings). The mantras are given MS II. 6. 11: p. 70. 8–9 (=KS XV. 7: p. 214. 16–17), s. supra ad sū. 20.

sū. 24 (rubbing of the yajamāna's body). H. p. 116, (p. 120–122). For the use of the viṣṇā, cf. ŚB V. 4. 2. 4: athaitam abhiṣekaṃ kṣṇaviṣṇāyānuvimṛṣṭe, Kāty. XV. 6. 8. On the other hand Vār. sū. 50 employs the antelope horn also for the disposal of the unction apparel (s. infra ad 5. 2).—The mantra: ati dyūn pāhi [MS II: p. 70. 11] seems to be used by the Mānavas together with the preceding one: indrasya yonir asi janaya⁽¹⁾ for the viṣṇā-anumantraṇa.—abhiṣekam ūrdhvaṃ nābhes triḥ (sc. samunmārṣṭi) is peculiar to the Mānavas as Vār. sū. 51: samāvavṛtrann iti samunmārṣṭi simply reproduces MS IV: p. 55. 7–8.

n. 1. In KS xv. 7 the mantra: ati divas pāhi (p. 214. 18–19) preceding the mantra: indrasya yonir asi janaya (ib. 19) must have been used in connection with the unction. Simil. Baudh. xii. 11: p. 101. 17 (:TS I. 8. 14. i, TB I. 7. 8. 5).

sū. 25–4. 12 (except 3. 33 and 4. 9). The chariot drive. W. p. 55–62, H. p. 127–132, p. 133–9 (annot.).—The mantras are given MS II. 6. 11–12: p. 70. 14–p. 71. 15 (cf. KS XV. 8: p. 214. 22–p. 215. 15) and explained IV. 4. 5–6: p. 55. 11–p. 57. 5 containing the vidhi-elements that will be cited under individual sūtras. Cf. Vār. III. 3. 2. 52–3. 19 (exc. 13–15).

sū. 25 depends on MS IV. 4. 5: indrasya . . . sed iti [MS II: p. 70. 14 = KS I. c.: p. 214. 22 with vājasās for °sanis] ratham upāvaharati (p. 55. 11–12); mitrā° . . . yunajmīti [ib. 14–15 = KS I. c.: p. 214. 22–p. 215. 1] yunakti (p. 55. 12–13); simil. Vār. sū. 52–53.—ratham upāvaharati, that is, from the transport cart (rathavāhana)⁽¹⁾ but the addition of cātvalānte is peculiar to the Mānavas, cf. H. p. 128.

n. 1. Cf. infra sū. 4. 11, Baudh. xii. 14: p. 107. 3, 4 (= śakaṭa, s. Index of words s.v.), °vāhaṇa- Kāty. xv. 6. 27, 28 (= anas-), W. p. 60, n. 2.

sū. 26. Cf. MS IV. 4. 5: viṣṇoḥ kramo 'si sapatnaheti [MS II: p. 70. 15 = KS I. c.: p. 215. 1 without sapatnahā] ratham abhyātiṣṭhati (p. 55. 14); simil. Vār. sū. 54 (:ratham ākrāmati). The division of the mantra in two parts is peculiar to the Mānavas.—The subject is the royal yajamāna.

sū. 27. The mantra: marutām prasave jaya [MS II: p. 70. 15–p. 71. 1 = KS I. c.: p. 215. 1; cited without viniyoga IV. 4. 5: p. 55. 16] is recited by the adhvaryu who accompanies with it the yajamāna's approaching the car, while Vār. sū. 55 prescribes it as the yajam.'s japa on his ascending the chariot (āruhya japati).

sū. 28 depends on MS IV. 4. 5: aindryā triṣṭubhā [=RV VIII. 21. 1]

brahmānveti (p. 55.9); simil. Vār. sū. 3. 1. Cf. Āp. XVIII. 17. 4. b and Hir. XIII. 6. 5 (both using TS III. 4. 11. m and adding dakṣiṇataḥ).—On the meaning of brahmānveti, cf. Cal. n. ad Āp. I. c., H. p. 129 beg. With the Maitrāy. the expression is probably to be taken literally: the brahman (on foot) follows the yajam. (on the chariot).

sū. 29 depends on MS IV. 4. 5: rājanyaṃ jināty, . . . tasmai tām iṣum asyati (p. 55. 17, 18); simil. Vār. sū. 2–3⁽¹⁾. Cf. Āp. XVIII. 17. 7: tasmā etān iṣūn asyati (Cal. Bemerk. ad ib. 6–8), Hir. XVIII. 6. 9, H. p. 129, n. 18 (Lāty. IX. 1. 14–22).

n. 1. But tad asyāmoghāyāstam abhūt [MS ib. 18] cited in Vār. sū. 4 is not a vidhi-element.

sū. 30 depends on MS IV. 4. 5: āptaṃ manaḥ sam indriyeṇety [MS II: p. 71. 1=KS I. c.: p. 215. 1–2] uktvā vartate (p. 55. 18–19); cf. Vār. sū. 5. But vratam ḡhītvā Mān. and vṛttam pariḡṛhya Vār. seem to demand an emendation. As it concerns the yajam.'s raid on and capture of the rājanya's herd of cows, s. H. p. 129, one has to read vrātam for vratam and vṛttam.—Perhaps to read uktvāvartate inst. of u° vartate, cf. gatvāvartate MS IV: p. 55. 19, pradakṣiṇam āvartate Hir. XIII. 6. 9, while °ḡṛhyāyāti Vār. ed. p. 120, n. 8 is certainly better than °ḡṛhya yāti in the text.

sū. 31 depends on MS IV. 4. 5: eṣa vajro . . . vājam sed iti [MS II: p. 71. 1–2] patnyai dhanvārtim prayachati (p. 55. 19–p. 56. 1); simil. Vār. sū. 6: . . . iti dhanvārtim (emend. by the editors, °ārtim ms.) prayacchati.—dhanvāni pl. is doubtful, cf. Hir. XIII. 6. 10: (with the same mantra) iti dhanuḥ patnyai (simil. Ap. XVIII. 17. 11, Cal. n. ad loc.), dhanurārtim prayacchatīty ekeṣāṃ, s. H. p. 130 c. n. 19.—It is almost certain that one has to read dhanvārtim⁽¹⁾ also in MS I. c. and Mān. sū. 31.

n. 1. = dhanurārti- or °nī- 'Bogenende' (pw) must be a removable part at the bow's end, otherwise it can not be handed over singly, though dhanurārti- appears to be used more usually for touching, e.g. ŚB v. 4. 3. 10: atha °nyā gām upasparśati, Kāty. xv. 6. 20, Ap. xviii. 17. 10, Hir. xiii. 6. 10 (sec. half after the reading given by Cal. n. 2 ad Ap. I. c.).

sū. 32. tāni=dhanvāni, but if one prefers to read dhanvārtim in sū. 31, then it should be changed to tām.—Is upadadāti Vār. sū. 7 equal to pratiḡṛhṇāti? In this sense upādatte would be more intelligible.

sū. 33 (the sviṣṭakṛt of the māruta-puroḍāśa and the vaiśvadevī payasī). Cf. Vār. III. 3. 3. (34 and) 35, s. supra ad sū. 2. 30.

IX. 1. 4.

sū. 3. 33 (last part)—**sū. 4. 1** (three amulets)⁽¹⁾. H. p. 130–131⁽²⁾.—MS IV. 4. 6 (after having cited the mantras=II. 6. 12: p. 71. 3–4, cf. KS I. c.: p. 215. 2–3, with me dhehi in all three mantras⁽³⁾) states: iyaṃ vai rājatā,

asau harinī, . . . ūrg vā udumbarā (p. 56. 4–5).—With the mantras the adhvaryu accompanies the yajam.'s putting on of three amulets made of silver, gold and udumbara-wood, while Vār. sū. 8, though following the same order, prescribes to touch the amulets with them. This is exactly the order that is referred to by Āp. XVIII. 17. 13 (Cal. n, H. p. 130, n. 21).

n. 1. sauvarṇam after rājatam seems to be redundant.

n. 2. For the sequence of the concluding rites of the Maitrāy., s. H. p. 131.

n. 3. Here the position of the second and the third mantras is inverted, agreeing in this respect with TS I. 8. 15. i.

sū. 2–4. Lowering of the arms (counterpart of supra sū. 3. 14–15: Raising of the arms). W. p. 61, H. 96, s. also p. 131, p. 132 (Baudh.), p. 135 c. n. 53.—On the problem how long the yajamāna should keep his arms uplifted, s. W. p. 61–62, Cal. n. 1 ad Āp. XVIII. 14. 14, 15, and n. 1 ad XVIII. 15. 10, H. p. 97 beg.—The mantras are given MS II. 6. 12: p. 71. 4 (=KS XV. 8: p. 215. 4, but without sad asi) and explained IV. 4. 6 with the following vidhi-elements: mitro 'sītīmam upāvaharati (p. 56. 6); varuṇo 'sītīmam (ib. 7); sad asi, sam ahaṁ viśvair devair iti hastā āmikṣām abhyavaharati (ib. 7–8). Cf. Vār. III. 3. 3. 9–10.

sū. 2. On upāvaharati s. supra ad sū. 3. 14, Vār. sū. 9 has avaharati. Cf. Āp. XVIII. 18. 1–2 (Cal. nn. 2 and 3), Hir. XIII. 6. 13.

sū. 3. No corresponding sū. in Vār.—For sahāyudham cf. saheṣubhiḥ (supra 3. 13).—pratihita- 'the heir apparent' G. referring to VII. 1. 2. 33, 'der ihm am nächsten stehende (Sohn)' Cal. Āp. XVIII. 16. 14, etc., Baudh. Index of words s. v., H. p. 128, n. 11.

sū. 4. For the āmikṣā s. supra ad sū. 2. 30.—The mantra is, in spite of Cal. n. 3 ad Āp. XVIII. 18. 3, 4. a, H. p. 96, n. 30, given here in sakalapāṭha and agrees with that used by the Taittir. : TS I. 8. 16. b (without sad asi, that is, =KS I. c.), TB I. 7. 10. 1, Baudh. XII. 4: p. 106. 12, Āp. XVIII. 18. 3, Hir. XIII. 6. 14.

sū. 5 (first half) depends on MS IV. 4. 6: tatra te hiraṇye dadāti, sauvarṇam rājatam ca maṇim (p. 56. 9), simil. but much later Vār. sū. 3. 36: atraiva rukmau (emend., s. ed. p. 121, n. 8). Cf. Hir. XIII. 6. 14: atraite hiraṇye dadāti, etc. =MS IV. I. c., repeated again ib. 40 with an addition: yadi purastād (*read* °tān na, so Comm.) datte bhavataḥ. S. also H. p. 164 beg.—audumbaram vābadhnīte. Vār. has no corresponding precept.

sū. 5–8 (alighting from the chariot and putting on the sandals of boar skin). H. p. 130.

sū. 6 depends on MS IV. 4. 6: pṛthivīm abhyavaroḥan, namo mātṛe pṛthivyā iti [MS II: p. 71. 4–5=KS I. c.: p. 215. 4]⁽¹⁾ vārāhī upānahā abhyavaroḥati (p. 56. 10–11); =Vār. sū. 11 (sec. half).

n. 1. The remaining part: mā mām . . . hiraṇsīt (p. 71. 5) is lacking in KS I. c.

sū. 7. The mantra =TS I. 8. 15. g, cf. TB I. 7. 9. 4: . . . iti vārāhī upānahāv upamuñcate, Baudh. XII. 12: p. 102. 17– p. 103. 1, Āp. XVIII. 17.

12, Hir. XIII. 6. 15 (v° u° abhyavarohati). In Vār. sū. 11 the same mantra (*read taveva inst. of tadeva ed.*), preceding namo mātṛe pṛthivyai (s. supra Mān. sū. 6), is employed on the yajam.'s alighting upon the sandals, cf. Hir. l. c.

sū. 8. The two japa-mantras [MS II: p. 71. 6–9, cf. KS l. c.: p. 215. 5–8] are merely cited in MS IV. 4. 6: p. 56. 12–14 without viniyoga. Cf. Vār. sū. 12: . . . iti nimṛṣṭe. On these two Varuṇa-verses s. supra ad Mān. sū. 2. 24 (Memoirs No. 23, p. 25).

sū. 9 (belonging to the ceremony of the enthronement, s. infra sū. 16 sqq.)⁽¹⁾ H. p. 140–141.—The mantras are given MS II: p. 71. 10–12 (=KS l. c.: p. 215. 9–11 *with suṣadāsi inst. of suṣadā in the first mantra*) and explained IV. 4. 6: p. 56. 14– p. 57. 1 with a single semi-vidhi-element: suṣadaivainam sādāyati (p. 56. 16). Cf. Vār. sū. 13–15.—The place of the āsandī is uttarata āhavanīyasya Mān. in contrast with dakṣiṇata ā° Vār. sū. 13, cf. H. 140.—The beginning of Vār. sū. 13: taṇādhītā samāsandīm āsthāyā is corrupt but seems at any rate to contain a familiar word in this context, that is, adhīvāsam before āsandī-, cf. TB I. 7. 10. 2: adhīvāsam āstrṇāti, Baudh. XII. 14: p. 107. 9–10 (H. p. 140, n. 3), ŚB V. 4. 4. 3: athādhīvāsam āstrṇāti, Kāty. XV. 7. 2 adding asyām=āsandyām. A word standing before it and forming a compound with it can most simply be restored to ṛṇa-⁽²⁾, and ṛṇādhīvāsa- would then mean 'Grasüberdecke', cf. kṛṭtyadhīvāsa- 'Fellüberwurf' Āp. XVIII. 18. 6 (Cal. n. 5), Hir. XIII. 6. 17 (H. p. 140 c. n. 3). I am inclined to postulate the original text as: ṛṇādhīvāsam āsandyām āstīrya.—As for Vār. sū. 14, cf. H. p. 141 beg. The mantra is not found in the MS nor in the KS but cf. viṣṇoḥ kramo 'si MS II: p. 70. 15 employed supra Mān. sū. 3. 26, Vār. sū. 2. 54.—The use of the two mantras, correspond. to TS I. 8. 16. d and f, for the anumantṛaṇa has its parallel in Baudh. XII. 14: p. 107. 10–13, partly in Hir. XIII. 6. 20 and Āp. XVIII. 18. 8 (s. H. p. 141, n. 6).

n. 1. The concluding rites of the chariot drive are thus interrupted. The same arrangement is observed in Hir. (XIII. 6. 17–23: 24–25), s. H. p. 141 c. n. 10.

n. 2. To emend to kṛṭtyadhī° is palaeographically too drastic. ṛṇa- would be conceivable in face of vitṛṇa- ŚB v. 4. 4. 1, vi- or pari-ṛṇa- ŚBK VII. 3. 4. 1, but the meaning?

sū. 10 depends on MS IV. 4. 6: agnaye svāhā, . . . marutām balāya svāheti [MS II: p. 71. 13, cf. KS l. c.: p. 215. 12–13=TS I. 8. 15. k, s. also VS X. 23. a–d] rathavimocanīyaṃ juhōti (p. 57. 1–2). Cf. Vār. sū. 16, H. p. 130.

sū. 11 depends on MS IV. 4. 6.: haṃsaḥ śuciṣad, vasur antarikṣasad iti MS II: p. 71. 14=KS l. c.: p. 215. 14=RV IV. 40. 5] . . . saha sārthinā rathavāhane ratham ādadhati (p. 57. 3–4). Cf. Vār. sū. 17–18, H. p. 131.—For rathavāhana-, s. supra ad sū. 3. 25.—The reason why the saṃgrahītṛ should remain on the chariot is given TB I. 7. 9. 6, Baudh. XII. 14: p. 107. 4–5, ŚB V. 4. 3. 23, s. Cal. n. 4 ad Āp. XIII. 17. 14, H. p. 131, n. 25.

sū. 12. In view of Vār. sū. 19, cf. Ap. XVIII. 17. 15: āhite saṃgrahītā-varohati = Hir. XIII. 6. 25 beg., ŚB V. 4. 3. 23: tato 'vāñ apapravate, Kāty. XV. 6. 29, the subject of avarohati is the charioteer while the agent of the dakṣiṇā-giving must be the yajamāna.

sū. 13 and sū. 14. The recitation of the Śunaḥśepa legend⁽¹⁾. W. p. 52–53, H. p. 158–9, p. 159–161 (annot.). Cf. Vār. III. 3. 3. 32–33. As for the time of the recitation s. W. p. 52, H. p. 158 c. n. 2. According to the Vār. this takes place after the game of dice and the rite of the maṅgalanāmāni (s. below), agreeing in this respect with the practice of the Taittir. : TB I. 7. 10. 6., Baudh. XII. 15: p. 109. 10–12, Āp. XVIII. 19. 14, Hir. XIII. 6. 38⁽²⁾.—kṣayamāṇo etc. 'Propitiously, the hotā, sitting on a golden bundle or a golden cushion' G., who seems to have emended cāsīnaḥ of the ed. to vāsīnaḥ in accord with Vār. sū. 33. All other texts allot a hiraṇyakaśipu to the hotṛ: AB VII. 18. 12: (hotā) hiraṇyakaśipāv āsīna ācaṣṭe, Āśv. IX. 3. 9, 10, Śāṅkh. XV. 27: p. 196. 1⁽³⁾. If, however, the reading cāsīnaḥ were to be kept, then cf. Vādh. AO IV, p. 168–9: no. 62: a kūrca is placed on a kaśipu, s. also Renou: Voc. du rit. véd. (1954), sub kūrca.—adhvaryo etc. The hotṛ's address to the adhv. is peculiar to the Mānavas, cf. VII. 2. 3. 12: adhvaryo brahma vadeva, Vār. III. 2. 2. 21: a° b° vadiṣyāvaḥ. Cf. H. p. 160, n. 18.—The adhvaryu's pratigara: AB XII. 18. 13, Āśv. IX. 3. 11–12, Śāṅkh. XV. 27: p. 196. 2–4⁽⁴⁾.

n. 1. To the literature given by H. p. 158, n. 1, p. 159, nn. 8–9 add now P. Horsch: Die ved. Gāthā- und Śloka-Literatur (Bern 1966), p. 78–99, p. 284–294, and passim.

n. 2. With the Vājasan. it can be either inserted in the unction or performed dyūtāntē (Kāty. xv. 6. 2). Cf. further AB VII. 18. 11: tad dhotā rājñe 'bhiṣiktāyācaṣṭe, Āśv. ix. 3. 9, Śāṅkh. xv. 27: p. 195. 1 from below–p. 196. 1.

n. 3. Cf. also Baudh. XII. 15: p. 109. 11–13. Āp. XVIII. 19. 11, Hir. XIII. 6. 36, Vādh. AO IV, p. 171: no. 67; Kāty. xv. 6. 4 (W. p. 52, n. 5).

n. 4. Cf. also Baudh. XII. 16: p. 109. 14 (H. p. 158 c. n. 3), Āp. XVIII. 19. 13, Hir. XIII. 6. 37, Kāty. xv. 6. 3.

sū. 15 (dakṣiṇā). H. p. 163–4, cf. supra ad sū. 2. 32. No corresponding sūtra in Vār.—Just the reverse is prescribed by the RV-texts: AB VII. 18. 5: sahasram ākhyātre dadyāc chatam pratigaritra, ete caivāsane⁽¹⁾, . . . Āśv. IX. 3. 14–16, Śāṅkh. XV. 27: p. 196. 6; cf. also Kāty. XV. 6. 5: śaunaḥśepānte pṛthak śate dadāti. 6: sahasre vā. 7: āsane ca (W. p. 52).

n. 1. In details Baudh. XII. 16: p. 110. 3–7, cf. also Āp. XVIII. 19. 14, Hir. XIII. 6. 38, Vādh. AO IV, p. 171: no. 66.

sū. 16–26. Enthronement⁽¹⁾, game of dice. W. p. 62–72, H. p. 140–147, p. 147–157 (annot.).—The mantras are given MS II. 6. 12: p. 71. 16–p. 72. 3 (=KS XV. 8: p. 215. 16–19) and explained IV. 4. 6: p. 57. 5–17 containing the vidhi-elements that will be cited under individual sūtras. Cf. Vār. III. 3. 3. 20–31.

n. 1. It begins already in the middle of the concluding rites of the chariot drive, s. supra sū. 9.

sū. 16. No corresponding sūtra in Vār.—madhyataḥkārīṇaḥ are, of course

the four chief *rtvijs* whose relative position to the *yajamāna*, however, is not here specified. The presence of the *pratihita*⁽¹⁾ and the *ratnins*⁽²⁾ (except *takṣan* and *rathakāra*) up to the *akṣāvāpa* is warranted by their participation in the rite of handing round the *sphya* (s. *infra sū.* 19). Cf. Baudh. XII. 14 : *athainam ṛtvijaḥ paryupaviṣanti, purastād adhvaryur upaviṣati, dakṣinato brahmā, paścād dhotā, udgātottaratas, tataḥ prāñco vodañco vā ratninaḥ* (p. 108. 1–3), Āp. XVIII. 18. 9 (Cal. n.), Hir. XIII. 6. 25 (simply *paryupaviṣante* without assigning a quarter to each chief priest), H. p. 141.—*udañco* (*ratninaḥ*). Probably ‘to the north of the *pratihita*,’ cf. the similar diction in Baudh. I. c. ‘östlich oder nördlich vom *Udgātṛ*,’ Cal. ad Ap. I. c.

n. 1. s. *supra* ad *sū.* 4. 3.

n. 2. s. *supra* ad *sū.* 1. 38.

sū. 17 and **sū. 18** (dialogue between the *yajamāna* and each of the chief priests). Cf. *Vār.* III. 3. 3. 20–21, H. p. 141–2, (p. 150–151), WZKSO 8 (1964), p. 7.—The mantras are given MS II : p. 71. 16– p. 72. 2⁽¹⁾ (=KS I. c. : p. 215. 16–18). The practice of the *Mān.* differs even from that of the *Vār.* in inserting the word *me* between *tvam* and *brahmāsi* and thus assigning the whole mantra : *brahmāṁs tvam me brahmāsi* to the *yajamāna*. This seems to come from the interpretation of somewhat ambiguous passage of MS IV. 4. 6 : p. 57. 5–7. Peculiar also to the *Mān.* is the order of the chief priests addressed by the *yajam.* : *brahman, udgātṛ, hotṛ* and *adhvaryu* against *adhv., hotṛ, brahm.* and *udg.* of the *Vār.* As for the process of the *Taittir.*⁽²⁾ and the *Vājasan.*⁽³⁾ s. H. I. c., W. p. 63–64.

n. 1. The beginning of the third mantra (*brahmāṁs tvam*) must have been inadvertently left out.

n. 2. Baudh. XII. 15 : p. 108. 4–9 (*adhv., brahm., hotṛ* and *udg.*), Āp. XVIII. 18. 10 (Cal. n.)–12 (*do*), Hir. XIII. 6. 25 (*adhv., hotṛ, brahm.* and *udg.=Vār.*).

n. 3. ŚB v. 4. 4. 9–13, Kāty. xv. 7. 7–9; simil. Śākh. xvi. 18. 1–7.

sū. 19 (*sphya*) depends on MS IV. 4. 6 : *eṣa vajras, tena me radhyeti* [MS II : p. 72. 2=KS I. c. : p. 215. 18] *sphyam prayachati* (p. 57. 7); *tam avarasparam*⁽¹⁾ *prayachati* (ib. 8); simil. *Vār.* III. 3. 3. 22. H. p. 142, (p. 151).—From *sū.* 16 *supra* it is clear that *takṣan* and *rathakāra* are omitted from the list of the *ratnins* and *ā akṣānivāpāt* (*sic* with a cerebral) ‘up to the *akṣāvāpa*’ probably excludes *govikarta*, cf. Āp. XVIII. 18. 15 (*antato ’kṣāvāpāya, s. Cal. n. 2*), Hir. XIII. 6. 27. Not only these but also *kṣattṛ* and *bhāgadugha* are passed over by the *Vārāhas*. As for the process of the *Taittir.*⁽²⁾ and the *Vājasan.*⁽³⁾ s. H. p. 142 c. n. 14, W. p. 65–66.

n. 1. Cf. *avarasparam* TB I. 7. 10. 5.

n. 2. Baudh. XII. 15 : p. 108. 13–16, Āp. XVIII. 18. 14–15, Hir. XIII. 6. 26–27.

n. 3. ŚB v. 4. 4. 15–19, Kāty. xv. 7. 11–12.

sū. 20 (first half; the dicing ground) depends on MS IV. 4. 6 : *tena sphyenādhidevanam kurvanti* (p. 57. 9–10)=*Vār.* III. 3. 3. 23. H. p. 142–3, (p. 150–151), for the *Vājasan.* s. also W. p. 66.

sū. 20 (second half)—**sū. 25**. The game of dice. For the Vedic game of

dice in general s. H. p. 143–6 (cum lit. : esp. p. 143, n. 16), (p. 151–6), W. p. 66–72, cf. also M. M. Patkar: The role of gambling in ancient Indian society and some Sanskrit words pertaining to the game. VishvIJ 1 (1963,) p. 141–153. Details still remain unexplained.

sū. 20. The reading of the text not certain. Cal. ZDMG 62 (1908), p. 125, n. 8 proposes to read *kṛtasam̐yutān*, referring to *kṛtasam̐pannān akṣān* of KauśS 17. 17. As for *sūdayan* (ex conj. ed.) ‘arranging them’ G., s. Cal. I. c. n. 9.—One misses a precept for the *nivapana* of dice in Vār.

sū. 21 and **sū. 22** (the stake cow) depends on MS IV. 4. 6 : *tatra paṣṭhauhīm⁽¹⁾ vidīvyante* (p. 57. 10) ; *catvāro vai puruṣā : brāhmaṇo rājanyo vaiśyaḥ śūdraḥ* (ib. 12–13) ; simil. Vār. III. 3. 3. 24. H. p. 143–4, (p. 154–6).—*paṣṭhauhī prasuvati* (sū. 21) ‘animates (the players)’ G., but perhaps better to read °*hīm pras°* with Cal. ZDMG 62 p. 125.—The four players enumerated, cf. Āp. XVIII. 19. 2. a (Cal. n. 2), Hir. XIII. 6. 29–30 beg. (H. p. 144 c. n. 21).

n. 1. For the meaning, s. supra ad 1. 30.

sū. 23. The loser of the game must be the *śūdra*, but there is no exactly same precept elsewhere. From this sūtra it is certain that the cow is not slaughtered ; on the problem cf. ŚB V. 4. 4. 23, Kāty. XV. 7. 20, W. p. 69, n. 3, Eggeling SBE XLI, p. 112, n. 1.—On the other hand Vār. III. 3. 3. 25 prescribes that the king should let prepare an *odana* as substitute of the cow.⁽¹⁾ For this practice and the expression *odanam udbruvate*, cf. TB I. 7. 10. 6, Baudh. XII. 15 : p. 109. 3 and 8, Āp. XVIII. 19. 2. b (Cal. n. 1), further also Hir. XIII. 6. 3 mid. : *odanam adhipaṇam vijitya*, s. H. p. 143 c. n. 18, p. 144.

n. 1. Read *pratiśrapayati* inst. of *pratiśrāvayati* (emend. ed.)?

sū. 24 (the mock game) depends on MS IV. 4. 6 : *tataś catuḥśatam akṣān* (*sic*) *avohyāha : ‘udbhinnam rājñāḥ’ iti*, *catvāro vai puruṣā . . .* (s. supra sub sū. 21–22), *teṣām evainam udbhedayati* (p. 57. 11–13) ; *tataḥ pañcākṣān prayacchann āha : diśo abhyabhūd ayam iti* [MS II : p. 72. 3 = KS I. c. : p. 215. 18–19], (*imā evāsmāi pañca diśo ‘nnādyāya prayachati*) (ib. 13–14) ; simil. but a little more clearly Vār. III. 3. 3. 26 : *brāhmaṇas catuḥśatam akṣān apacchidya* (ex conj. ed.), *udbh° r° iti rājñe prayacchati*. 27 : *tad rājā kṛtam vicinoti* (emend. ed.). 28 : *tataḥ pañcākṣān prayacchann āha : diśo . . .* iti. H. p. 143–6.—*udbhinnam rājñāḥ⁽¹⁾* ‘Der König ist obenaufgekommen’ Cal. Āp. XVIII. 19. 5 c. n. 1 : *udbh°* almost equal to *jitam*, ‘The king has broken through (the four players), G., ‘The king has burst forth’ H. p. 143, (p. 154 c. nn. 69 and 70).—On the meaning of *kṛtam vicinoti* (Vār. sū. 27) s. Cal. ZDMG 62, p. 127, H. p. 146 c. n. 30, (p. 151 c. n. 53).—Here two distinct acts are interwoven : a ritual mock game of dice with the *kṛta*-motif and the assignment of five dice to the king as his symbolical subjugation of the four cardinal points together with the zenith⁽²⁾.

n. 1. The mantra is used also by the Taittir.: Baudh. XII. 15: p. 109. 5-8, Āp. XVIII. 19. 5 (first half), Hir. XIII. 6, 29.

n. 2. For the pañcākṣa-motif, cf. TB I. 7. 10. 5 (H. p. 152 c. n. 54, p. 153 c. n. 65) Baudh. XII. 15: p. 109.1-3, s. also XXII. 19: p. 143.18-p. 144.2, Āp. XVIII. 19.5 (sec. half), Hir. XIII. 6.30, similarly the Vājasan.: ŚB V. 4. 4. 6, Kāty. XV. 7. 5 (W. p. 63).

sū. 25 (dakṣiṇā⁽¹⁾, the yajam.'s choosing a boon) depends on MS IV. 4. 6: kṣetram dadāti (p. 57. 15); varam vṛṇite (ib. 16); =Vār. III. 3. 3. 29-30. H. p. 141 c. n. 9, p. 163 c. n. 8, p. 165, p. 166.—brahmaṇe. Cf. Āp. XVIII. 19. 7 (Cal. n. 1: referring to AB VIII. 20. 2: . . . kṣetram catuṣpād dadyāt), Hir. XIII. 6. 31 end, Baudh. XII. 16: p. 110. 3.—varam vṛṇite. The subject is the yajamāna. The Vājasan. have a similar precept but on an earlier occasion, ŚB V. 4. 4. 8, Kāty. XV. 7. 7, W. p. 63, H. p. 141 c. n. 9.

n. 1. Cf. supra sū. 2.32.

sū. 26 (maṅgalanāmāni) depends on MS IV. 4. 6: maṅgalanāmno hvayati (p. 57. 16, without mentioning the names); =Vār. III. 3. 3. 31. H. p. 146-7: the practice of the Taittir.⁽¹⁾ and the Vājasaneyins.⁽²⁾

n. 1. Baudh. XII. 15: p. 108.9-13 (seven persons, H. p. 146, n. 33, p. 147), Āp. XVIII. 19.6 (three names, Cal. n. 1), s. also 9 (Cal. n. 2), Hir. XIII. 6. 31.

n. 2. ŚB V. 4. 4. 14, Kāty. XV. 7. 10, W. p. 65, H. p. 147.

sū. 27-29 (nānavyatiṣaṅga⁽¹⁾). W. p. 54-55, H. p. 123-4, p. 124-6 (annot.).—As for the time of this rite s. H. p. 123 c. n. 2, p. 147 c. n. 35 with reference to Āp. XVIII. 19. 9 (Cal. n. 2).

n. 1. Cf. nānavyatiṣaṅjanīyau homau Āp. XVIII. 16, 14, Hir. XIII. 5. 33.

sū. 27. The mantra=MS II. 6. 12: p. 72. 4-5 (=KS XV. 8: p. 215. 20-21 with some var.).—patnīloke 'in the patnīśālā', for the use of this word, cf. Mān. I. 2. 5. 10, II. 1. 1.45, Vār. I. 3. 2. 19, Bhār. VI. 9. 6. As to the practice of other schools s. H. p. 123 c. n. 5, p. 124 (Baudh. and Vājas.).—pratihitam anvārabhya. Cf. Āp. XVIII. 16. 14: pratihitam ārambhayitvā, Hir. XIII. 5. 33: p^o anvārambhayitvā, the causative seems to be more suitable; to the same effect ŚB V. 4. 2. 9, Kāty. XV. 6. 11: putre 'nvārabdhē, Baudh. XII. 11: athānvārabdhayoḥ pratihite ca mahiṣyām ca (p. 102. 4).—gārhapatyē. Probably the old gārḥ., not the old āhav. (=śālādvārya, s. ŚB V. 4. 2. 9, Kāty. XV. 6. 11), is meant. Vār. III. 3. 3. 37 being defective (cf. ed. p. 121, n. 9) can not decide the problem.—pālāśasampāta=abhiṣekāśeṣa-Vār. I. c. S. supra ad sū. 3. 22 and Vār. sū. 2. 50.

sū. 28 depends on MS IV. 4. 6: asā amuṣya putro, 'muṣyāsau putra iti [MS II: p. 72. 6=KS I. c.: p. 216. 1] nāmanī vyatiṣajati (p. 57. 17-18). On the way of interchanging the names s. W. p. 55, n. 3, Eggeling SBE XLI, p. 97, n. 1, Cal. nn. 4-6 ad Āp. XVIII. 16. 14-16, H. p. 124.

sū. 29. The mantra=MS II: p. 72. 7 (=KS I. c.: p. 216. 2) is uttered by the pratihita. This is peculiar to the Mān., while the agent of japitvā in Vār. sū. 37 is not clear.

sū. 30. The end of the māruta-puroḍāśa and the vaiśvadevī payasī, cf. Vār. sū. 3. 35, s. supra ad Mān. IX. 1. 2. 30.

IX. 1. 5.

sū. 1–4 (avabhṛtha). W. p. 72, H. p. 167–8, p. 169–170 (annot.).

sū. 1. As for the mention of the mähendragraha, cf. ŚB V. 4. 4. 25 (grahaṇa, CH §198), Kāty. XV. 7. 23; Āp. XVIII. 20. 1, Hir. XIII. 6. 41 (libation, CH §201); Baudh. XII. 16: p. 110. 9 (bhakṣa, CH §201).

sū. 2. Vāsāmsi. Disposal of the unction apparel (s. supra sū. 3. 8–9). H. p. 92–93, p. 167 c. n. 3 (:Lāṭy. IX. 1. 24, s. W. p. 133), p. 185, n. 33 (do.). For the Vājasan. s. W. p. 45, p. 72 c. n. 4, Eggeling SBE XLI, p. 87 nn.—Granted that Mān. sū. 3. 8 has been correctly restored (s. ed. p. 187. n) the unction apparel is to be worn over the dikṣita-garment, and the former together with other things is later to be carried to the avabhṛtha-place accord. to our sū. (without mentioning any mantra). On the other hand Vār. III. 3. 2. 50 (at the end of the unction) prescribes to loosen the unction apparel by means of a kṛṣṇaviṣāṇā and with the mantra: indrasya yonir asi (janaya) [MS II. 6. 11: p. 70. 11, cf. IV. 4. 5: p. 55. 5–6, =KS XV. 7: p. 214. 19]⁽¹⁾ to put on (again) the vāsas (=the dikṣita-garment?). For the Mān.-usage cf. Kāty. XV. 7. 25–28, ŚB V. 3. 5. 25–26, and for the Vār.-usage cf. Kāty. XV. 5. 16, ŚB ib. 25 (forbidding the practice with the usual phrase: tad u tathā na kuryāt).—As for the use of the antelope horn cf. Āp. XVIII. 16. 9: indrasya yonir asi janadhā iti [cf. MS I. c., Cal. n. 1, H. p. 92, n. 6] kṛṣṇaviṣāṇayā vāsāmsi vicṛtate (emend. Cal.), ekaṁ dve sarvāṇi vā. 10: tāny utkara udasyati: ati divas pāhīti [TS I. 8. 14. i], and Hir. XIII. 5. 35: ati divas pāhīti kṛṣṇaviṣāṇayā rājasūyikāni vāsāmsi vicṛtya (read so for vivṛtya, s. Cal. n. 2 ad Āp. sū. 9).—abhiṣekapātrāṇi. Cf. supra sū. 3. 21.—vārāhī. Cf. supra sū. 4. 6.

n. 1. It is not certain how the Vār. made use of the next mantra: ati dyūn pāhi [MS II I. c., iv: p. 55. 6–7] in this connection, Cf. Āp. and Hir. cited below, H. 93, n. 8. Mān IX. 1. 3. 24 (the unction) can not solve the problem.

sū. 3. gūgulaiḥ or more correctly guggulaiḥ (ed. ad loc.) ‘through bdelium (?)’ G., possibly ‘with b°’; the precept peculiar to the Mānavas.

sū. 4 (three ghee offerings on the way back from the avabhṛtha) depends on MS IV. 4. 7: (vi vā etad daśapeyaś chidyate yad avabhṛtam avayanti,) yad apām naptre svāhā, ūrjo naptre svāhā, agnaye gr̥hapataye svāheti [MS II. 6. 13: p. 72. 8=KS XV. 8: p. 216. 1] juhvata āyanti (yajñasya saṁtatyā aviche-dāya) (p. 58. 1–3, cf. Cal. ad Āp. XVIII. 20. 3–4). Cf. Vār. III. 3. 4. 1. H. p. 168, (p. 169–170).—The places of the offerings: 1. apsu Mān., Āp. XVIII. 20. 3, Hir. XIII. 6. 42, apām ante Vār., Baudh. XII. 16: p. 111. 7; 2. darbhastambe Mān., viṣuvati d° Baudh. ib. 8, cf. XXII. 19: p. 144. 3–4: d° valmīkavapāyām vā Vār., antarā d° sthāṇau v° vā Āp. ib. 4. a, śuṣke sthāṇau

d° vā Hir. ib. 43; 3. gārhapatyē Mān., Vār., punaretya g° Baudh. ib. 9, pratyetya g° Āp. I. c., Hir. ib. 44.

sū. 5–9 (anūbandhyā, CH §256). W. p. 72, H. p. 168, p. 170–171 (annot.).

sū. 6–7 depends on MS IV. 4. 3: (sūtavaśāyā adhy ajāyata (*sc.* indrah), sūnā catuṣpady ūdhar asīn, nīvārāḥ pīyūṣas,) tasmān naivārah puroḍāśaḥ (p. 52. 14–15). H. p. 170 c. n. 21. Cf. Vār. III. 3. 4. 2–4; Āp. XVIII. 20. 4 b–5 (Cal. c. Bem.), Hir. XIII. 6. 45–46.⁽¹⁾—abhivikramayati in sū. 6 seems here to be rather obstructive. sūnayā catuṣpadyā nīvārān paśupuroḍāśāya nirvapati makes up a complete sentence, cf. Vār., Ap., Hir. II. cc.

n. 1. On the contrary Baudh. XII. 16: p. 110,10 prescribes the maitrāvaruṇī vaśā as in the usual Agniṣṭoma.

sū. 8. Cf. Baudh. XII. 16: naiva śmaśrūṇī vapate na keśān (p. 111. 11), this is contrary to the usual practice (: Mān. II. 5. 5. 10, CH p. 407: §256. a), cf. H. p. 168 c. n. 8.

sū. 9. “He is not consecrated.⁽¹⁾ (The adhvaryu) hands the staff (to him).” G.; I should like to emend the text to: na dīkṣitadaṇḍam prayacchati. Parallel to sū. 8, this is another exception to the ordinary usage in order to keep the continuity of the sacrifice (yajñasya saṁtatyai).

n. 1. With a note: but cf. sū. 15.

sū. 10 (udavasāna). W. p. 73 (traidhātavī)⁽¹⁾, H. p. 168–9 (Vājas.), p. 171–2 (annot.).

n. 1. Cf. supra ad sū 1. 42.

sū. 11. In spite of G. tr. the exact purport of this sūtra the second half of which is an arthavāda remains still not clear to me. Should the yajamāna and patnī eat during the saṁsrp-days nothing else than that which has served as havis? For the meaning of tadbhakṣa-, cf. Kauś. 18. 24 (tr. Cal. Altind. Zauberritual, p. 46).

sū. 12–14. Saṁsrp-offerings. W. p. 73–75, p. 76–77, H. p. 173–5, p. 176–8 (annot.). Cf. Vār. III. 3. 4. 5–8.

sū. 12 presupposes MS II. 6. 13: p. 72. 8–14 (a list of devatā, havis and dakṣiṇā, cf. H. p. 174; for the ten deities s. also MS IV. 4. 7: p. 58. 3–11). Vār. sū. 5 speaks, however, of seven saṁsrps against 10 of the Mān. So also Hir. XIII. 7. 1, optionally Āp. XVIII. 20. 7; cf. further KS XV. 9: p. 216. 4–8 indicating the dakṣiṇā for the first seven only, Āśv. IX. 4. 6; s. H. p. 175 c. n. 9.—As for the last three saṁsrps combined with the upasad-offerings of the daśapeya⁽¹⁾, cf. sū. 14; TB I. 8. 1. 2, Baudh. XII. 17: p. 112. 18–20, Āp. XVIII. 20. 19 (Cal. n.), Hir. XIII. 7. 6–7; ŚB V. 4. 5. 15, Kāty. XV. 8. 15 (W. p. 76); s. H. p. 175, p. 180.

n. 1. The Mānavas mention later (sū. 20) the three upasad-days independently in the paradigm of the daśapeya. Cf. n. 1 ad sū. 13.

sū. 13. The movement of the devayajana. Simil. Vār. sū. 7, cf. TB I. 8. 1. 2: pūrvā pūrvā vedir bhavati, Baudh. XXII. 20: p. 144. 8–9, Āp. XVIII. 20. 8–10 (Cal. nn.), Hir. XIII. 7. 1; to the north of the original place of worship: Kāty. XV. 8. 2 (W. p. 75, n. 2), cf. also Śāṅkh. XV. 14. 1–2; s. H. p. 175 c. n. 12.—anvahanam. With the Mānavas accordingly ten days are demanded for the ten saṁsṛps, cf. Śāṅkh. XV. 14. 3: daśabhir daśarātram, 5: daśamyām daśapeyaḥ. Somewhat confusingly Vār sū. 29–31⁽¹⁾ in the face of sū. 5 referred to above sub Mān. sū. 12. As for the relation in time of the saṁsṛp-offerings to the daśapeya-festival, s. H. p. 173 c. nn., p. 175, p. 180 c. n. 10, W. p. 74, n. 2.

n. 1. sū. 29: tadahaḥ saṁsṛpām prathamām daśamyām uttamām. (30. Not certain.) 31: trayodaśyām saumyam ahas, Though not clear enough, does this reflect the practice of the Mānavas who make the tenth saṁsṛp performed in the prāgvamśa for the daśapeya (s. infra sū. 14) and prescribe the upasad-days as usual (sū. 20, s. supra n. 1 ad sū. 12) followed (śvobhūte) by the saumya-day (sū. 22)?

sū. 14. The vaiṣṇava, that is, tenth saṁsṛp takes place in the prāgvamśa for the daśapeya, while according to Vār. sū. 8 the tvāṣṭra or seventh saṁsṛp is performed there in agreement with the Taittir. : Baudh. XII. 17: atha saptame 'hañ chālām adhyavasyati (p. 112. 8–9), Āp. XVIII. 20. 10 (s. H. p. 176, n. o), Hir. XIII. 7. 1. The discrepancy arises from the different treatment of the last three offerings, cf. supra ad sū. 12 and 13.

sū. 15–31. Daśapeya. W. p. 75–82, H. p. 179–185, p. 186–195 (annot.). Cf. Vār. III. 3. 4. 9–31.

sū. 15–21. Preliminary days. H. p. 179–181, W. p. 76. Cf. Vār. sū. 9–14.

sū. 15. The yajamāna's putting on of a wreath of twelve lotus-flowers depends on MS IV. 4. 7: (nakṣatrāṇām vā avakāṣe puṇḍarīkaṁ jāyate, kṣatrasya vā etad rūpaṁ, kṣatrasyaiva rūpaṁ) pratimuñcate, dvādaśa puṇḍarīkā (read so as two words) bhavanti⁽¹⁾ (p. 58. 17–19), cf. PB XVIII. 9. 6 (Cal. n.) and 7. Vār. sū. 11 requires the white lotuses. This act replaces the apsudikṣā, so also Vār. I. c., cf. Āp. XVIII. 20. 14 (Cal. n. 1), Hir. XIII. 7. 3; with the Vājasan. even the whole dikṣā is substituted by it, cf. ŚB V. 4. 5. 13, Kāty. XV. 8. 8–9 (W. p. 75); s. H. p. 173, p. 179–180, (p. 188).

n. 1. Or read rather d°-p° bhavati, cf. Cal. n. ad PB XVIII. 9.7 (dvādaśapuṣkarā bhavati sc. sraḥ), JB II. 200: d°-puṣkarām srajam pratimuñcate (line 1).

sū. 16. The dikṣā and the ritual acts belonging to the first upasad-day are performed on one and the same day, to the same effect Vār. sū. 12–13. Cf. TS I. 8. 18. 1: sadyo dikṣayanti, sadyaḥ somaṁ krīṇanti=TB I. 8. 2. 1, Āp. XVIII. 20. 12–13 (Cal. n.); s. H. p. 63, p. 173, p. 180.

sū. 17. abhyardhe 'first' G.; 'on a separate place'? cf. °dhāt Baudh. (s. Cal. Index of words s. v.).

sū. 18. purastāt kritasya vatsatarān apākaroti. Cf. supra sū. 2. 17–18: saha somau krīṇanti etc.⁽¹⁾ The calves, the price of the soma, are now to be

driven away, while the Vārāhas, not having mentioned the sahakrayaṇa before, prescribe here (sū. 13) to purchase the soma by daśabhiḥ sāṇḍair vatsatarair nityaiś ca⁽²⁾. Similarly Āp. XVIII. 20. 15 (with sāṇḍaiḥ; Cal. n. 2) and Hir. XIII. 7. 4 (do.) basing their precept on TS I. 8. 18. 1: daśabhir vatsataraiḥ somaṁ krīṇāti = TB I. 8. 2. 1 (cf. ib. 2: muṣkarā bhavanti sendratvāya), though they have prescribed the sahakrayaṇa on an earlier occasion (Āp. XVIII. 12. 2, Hir. XIII. 5. 2); s. H. p. 181, (p. 190).—svajā asi etc. = MS I. 2. 6: p. 15.1–2, cf. Mān. II. 1. 4. 15, Cal. n. 3 ad Āp. X. 26. 15.

n. 1. I should have there referred to our sūtra. The passages from MS and KS adduced in my note on sū. 2.17 serve no other purpose than indicating that the epithet sāṇḍa- is employed elsewhere too in the context of the soma-krayaṇa.

n. 2. Dose nityaiś ca refer to the usual price? Then cf. Āp. x. 26. 8–9 (Cal. n.), H. p. 181, n. 11.

sū. 20. Cf. Vār. sū. 27 (though concerning the abhiṣecaniya, cf. H. p. 210, n. 3), s. also Āp. XVIII. 20. 18, H. p. 173, n. 4, p. 180, n. 10.

sū. 22. The sutya-day, cf. Vār. sū. 15. The daśap. is technically an agni-ṣṭoma, s. H. p. 181–2, (p. 186–190).—rathantarapṛṣṭhaḥ. Cf. supra ad sū. 2. 26. The Mān. contains no other statements on the chāndoga-ritual, but MS IV. 4. 9 has the following vidhi-elements: śrāyantīyaṁ brahmasāmaṁ bhavaty, anuṣṭupsu yajñāyajñīyaṁ prohanti, vāravantīyam agniṣṭomasāmaṁ (p. 59. 15–16);⁽¹⁾ cf. Vār. sū. 22: śrāyantīyaṁ brahmasāma; TS I. 8. 18. 1, TB I. 8. 2. 5, Baudh. XII. 18: p. 114. 11–12, Āp. XVIII. 20. 22, Hir. XIII. 7. 10; PB XVIII. 11. 1–3 (Cal. mn.), cf. also XVIII. 9. 2, JB II. 202: l. 1–3; s. H. p. 181, (p. 188–190).—KS XV. 10: saptadaśo daśapeyas sarvaḥ (p. 216. 20, likewise TB I. 8. 8. 4 end) is the only vidhi-element concerning the daśapeya in this Samhitā, cf. TS I. c.: saptadaśaṁ stotram bhavati = TB I. 8. 2. 2, Baudh. XII. 18: p. 115. 4, Hir. XIII. 7. 9; ŚB V. 4. 5. 19; PB XVIII. 9. 5, XVIII. 10. 9, JB II. 202: l. 4; s. H. p. 181, (p. 194).

n. 1. Though adding nothing substantial: yad y° gāyate . . . (p. 60.1–2); yad anuṣṭupsu bhavati (ib. 3); yad v° agniṣṭomasāmaṁ bhavati (ib. 5–6).

sū. 24–25. The soma-bhakṣaṇa and the ancestor test. W. p. 77–81, H. p. 182–4, (p. 185, p. 190–194). The Maitrāy.-texts; do not offer much material for this interesting ceremony. Cf. Vār. sū. 16–18⁽¹⁾.

n. 1. The exact reading and purport of sū. 18 can not be ascertained. The same is true of the passage of Vādh. cited AO 4, p. 171: no. 68.

sū. 24. Cf. MS IV. 4. 7: daśa camasā, daśa camasādhvaryavo, daśa-daśa camasān abhitā ā daśamāt puruṣād anvācaṣṭe (p. 58. 11–12).—The Mānavas require ten Soma drinking ancestors on both the paternal and maternal lines; striyaś ca in Vār. sū. 17 seems to correspond to mātṛtaḥ of the Mān. So also Āśv. IX. 3. 20 (cf. 21: pitṛta ity eke), Śāṅkh. XV. 14. 8, Lāṭy. IX. 2. 5 (though PB XVIII. 9. 4 dose not mention the maternal lineage). Since TS I. 8. 18. 1 and TB I. 8. 2. 2 do not speak of the maternal line, cf. Āp. XVIII. 21. 3, Hir. XIII. 7. 14; it is rather surprising that Baudh. XII. 18:

p. 113. 17—p. 114. 4 calls only the maternal side to account. With the Vājasan. the paternal line alone comes into question, ŚB IV. 5. 4. 4, Kāty. XV. 8. 16. Cf. H. p. 184, n. 27.

sū. 25. brāhmaṇanyaṅga = brahmabandhu-, cf. abrahmaṇya- Āśv. IX. 3. 2 (W. p. 121, n. 7).—It is quite understandable that a dāsīputra is not qualified to make a declaration but very strange that he is allowed to partake freely in drinking the Soma (kāmaṁ bhakṣayet).

sū. 26–29. The special dakṣiṇā. W. p. 81–82, H. p. 184–5 (p. 194). Cf. Vār. sū. 19–21.

sū. 26. sahasratamīm atikālyām *sc.* apākaroti⁽¹⁾, cf. infra sū. 29 (G. tr. n. 9 ad loc.).—yathāsamāmnātam: MS IV. 4. 8: p. 59. 1–10, simil. Vār. sū. 19 (brāhmānavyākhyātam); s. H. p. 185 (Table).⁽²⁾

n. 1. In my opinion the word apākaroti should be transferred here from the end where it is out of place.

n. 2. Add: hotr a gold plate *after* udgātr.

sū. 27. The dakṣiṇā for the subrahmaṇya, unnetṛ and grāvastut is added, simil. Vār. sū. 20. Cf. PB XVIII. 9. 19–20 (beside the usual list ib. 8–18, 21, cf. Lāty. IX. 2. 9,⁽¹⁾ Āśv. IX. 4. 20 (for unnetṛ and grāvastut, in addition to the usual members enumerated ib. 9–19); differently Āp. XVIII. 21. 7 (ekeṣām; Cal. n.), Hir. XIII. 7. 15; s. H. p. 185 c. n. 31.—dvādaśa . . . brahmaṇaḥ is redundant as the same sentence occurs already in MS I. c. : p. 59. 10. Perhaps dragged in here from PB. I. c. 21.

n. 1. Without the mention of the additional dakṣiṇā, JB II. 202 (I. 7–10)–203 (I. 1–15).

sū. 28. = Vār. sū. 21

sū. 29. Is it an extra-dakṣiṇā for the anūbandhyā beside the usual 1000 cows for the daśapeya (s. H. p. 162)?

sū. 30. “He proceeds with the barren cow during the night.” (G); if so, peculiar to the Mānavas.

sū. 31. Cf. Vār. sū. 10 (at the end of the abhiṣecanīya); the keśa-vapana only is interdicted: Baudh. XII. 18: śmaśrūṇy eva vapate, na keśān (p. 115. 3), simil. Lāty. IX. 2. 21; Kāty. XV. 8. 28 where abhiṣecanīyānte is said to mean daśapeyānte (W. p. 81, p. 82, n. 1); s. H. p. 185 c. n. 32, p. 212.

sū. 32–33. Diśām aveṣṭayaḥ. W. p. 83–84, H. p. 196–7, p. 197–9 (annot.). Cf. Vār. III. 3. 4. 31–34.

sū. 32. udavasyati. Cf. Āp. XVIII. 21. 8 (Cal. n.), H. p. 196 c. n. 1.

sū. 33 depends on MS II. 6. 13: p. 73. 14–17, cf. KS XV. 9: p. 216. 8–11 (with a slight difference in order), s. H. p. 196 (Table). According to MS IV. 4. 9: p. 60. 7–10 (cf. also TB I. 8. 31, ŚB V. 5. 1. 2) this iṣṭi is to be regarded as the counterpart of the digvyāsthāpana (supra sū. 3. 16), s. Cal. ad

Āp. XVIII. 21. 8, H. p. 197 c. n. 6.—As for the date of the performance, cf. Vār. sū. 31 and 32: on the same day as the Daśapeya, simil. Hir. XIII. 7. 17; on the problem s. H. p. 196 n. 1.—On the special arrangement of the havis according to the social status of the yajamāna and the abhighāraṇa of the central havis after each offering prescribed by MS IV. 4. 9: p. 60. 11–13, cf. Vār. sū. 33, Āp. XVIII. 21. 11 (Cal. n.), Hir. XIII. 7. 20, the Mān. is silent. The abhighāraṇa of the bārhaspatya caru is mentioned by TB I. 8. 3. 1: haviṣo-haviṣa iṣṭvā bārhaspatyam abhighārayati, literally repeated by Baudh. XII. 19: p. 115. 8–10, cf. XXII. 21: p. 145. 16– p. 146. 2; simil. ŚB V. 5. 1. 3–6 (saṃsraṇam bārhaspatye carāv avanayati), Kāty. XV. 9. 4⁽¹⁾; s. H. p. 197 c. n. 5, p. 198, n. 14.—MS IV. 4. 9: annakāmo yajeta . . . annādyam avarunddhe (p. 60. 10–11) suggests an independent use of this iṣṭi, cf. Vār. sū. 34: annakāmo yajeteti brāhmaṇavyākhyātam, Hir. XIII. 7. 19: tayānnādyakāmaḥ svargakāmo vā yajeta, simil. ŚB V. 5. 1. 12, Kāty. XV. 9. 10 (annādyakāmasyāpy eṣā, s. W. p. 84, n. 3), while the Mān., not mentioning it here, refers to it in V. 2. 7. 23: diśām aveṣṭibhir annādyakāmo yajeta; s. Cal. n. ad Āp. XVIII. 21. 10⁽²⁾, H. p. 197.

n. 1. The designation pañcabila-caru- of the Vājas. (ŚB ib. 1, Kāty. ib 1) occurs, beside other texts (MS, KS, TS, Baudh., Āp.), also in Śāṅkh. xv. 14. 12; s. W. p. 83, Eggeling SBE xli, p. 120. n. 1, H. p. 197 c. n. 5.

n. 2. tejaskāmo yajeta can be regarded as an interpretation of TB I. 8. 3.1: yajamānam eva tejasā samardhayati.

sū. 34–35. Prayujām havīmṣi. W. p. 85–88, H. p. 209–210, p. 210–211 (annot.). Cf. Vār. III. 3. 4. 35–38.—sāyam paurṇamāsyām purastāt prātaragni-hotrāt (sū. 34). Cannot sāyam-p° taken as a compound⁽¹⁾ mean ‘on the eve of the full-moon day? Otherwise not compatible with śvobhūte paurṇamāsyēṣṭvā of sū. 35. Simpler yet faithful to the vidhi-element of the Saṃhitā Vār. sū. 35 (sāyam) and sū. 37 (prātaḥ): MS IV. 4. 9: yad etāḥ prayuja upaiti sāyam anyāḥ, prātar anyāḥ, . . . (p. 60. 15). For other schools s. H. p. 209–210 c. nn. 2 and 3.—Two sets of six offerings each and the dakṣiṇā for them depend on MS II. 6. 13: p. 72. 17– p. 73. 4, cf. also IV. 4. 9: p. 60. 18 (anaḍvāhau dakṣiṇā); a similar list KS XV. 9: p. 216. 11–14 (with sāvitro ’ṣṭākāpālaḥ instead of dvādaśak°); s. H. p. 209 (Table).—rathavāhana-. Cf. supra sū. 3. 25.

n. 1. Of the type śvaḥ-sutyā-.

sū. 36–37. Dvipaśubandha. W. p. 89, H. p. 200–201, p. 201–2 (annot.). Cf. Vār. III. 3. 4. 43–44 (after the Keśavapanīya).—The paśu and the devatā of the two animal sacrifices depend on MS II. 6. 13: p. 73. 4 and IV. 4. 9: p. 60. 18 and 20; s. H. p. 200.—malhā- MS II. 6. 13: p. 73. 4, so all the Taittir. texts (TS I. 8. 19. 1, etc.): malihā- MS IV. 4. 9: p. 60. 20, so also Mān. sū. 37, Vār. sū. 44; s. Mayrhofer Ety. Wb. s. v.—As for the sequence: diśām aveṣṭayaḥ—prayujām havīmṣi— dvipaśubandhaḥ (performed on two

successive days)⁽¹⁾—sātyadūta-havīm̃ṣi—keśavapanīyaḥ the Mān. is in accord with the MS, while the Vār. places the Dvīpaśub. and Sātyad. after the Keśavapanīya (s. H. p. 200 c. n. 2, p. 203, n. 1). For the practice of other schools, s. H. p. 200 c. nn. 1 and 3.

n. 1. On the interval of a year after the Dvīpaśub. demanded by the Mānavas and before the Keśavap. by the Vārāhas, s. infra ad sū. 38.

sū. 38. sāyam̃ somena pratipadya “after having accomplished the soma sacrifice in the evening” G., but which soma sacrifice? Perhaps the Daśapeya. —sarṃvatsaram agniṣṭomam eva juhōti depends on MS IV. 4. 9: s° a° juhōti (anusam̃tatyai) (p. 61. 4–5) closing the explanation of the Sātyad. and introducing the Keśavap. (cf. supra ad sū. 36–37: the sequence of the sacrifices); simil. Vār. III. 3. 4. 39: paurṇamāsyām agnihotraṃ juhōti. 40: sarṃvatsaram agnihotraṃ hutvā keśavapanīyāya dikṣate, cf. also Āp. XVIII. 22. 9 (Cal. n. 1), Hir. XIII. 7. 27. In this way the Mānavas as well as the Vārāhas place the interval of a year⁽¹⁾ just before the Keśavap. That the former mention the Sātyad. after our sū. does not affect the programme.—The second half of the sū. indicating the alternative is more perplexing. “or on each second day, except when he performs an animal sacrifice” (G.) is not convincing. Though reading of the sū. is uncertain, dvyāhe-dvyāhe is likely to point to a continuous repetition of the Dvīpaśub. during a year.

n. 1. Cf. H. p. 212 c. n. 1, p. 214–5 (Vāj.), (p. 217).

sū. 39–41. Sātyadūta-havīm̃ṣi. W. p. 84–85, H. p. 203–4, p. 204–8 (annot.), WZKSO 8 (1964) p. 8–9. Cf. Vār. III. 3. 4. 45–47.

sū. 39. The three offerings depend on MS II. 6. 13: p. 75. 5–6, s. also IV. 4. 9: p. 61. 2–3; cf. KS XV. 9: p. 216. 14–16 (for the first offering simply savitre dvādaśakapālaḥ); simil. but briefer Vār. sū. 45; s. H. p. 203 (Table).—For an independent use, s. Mān. V. 2. 7. 25: sātyadūtahavirbhiḥ (satya° ed.) svastikāmo yajeta.

sū. 40 (dakṣiṇā). Beside the objects enumerated in MS II. 6. 13: p. 73. 6–7, exactly repeated in Vār. sū. 46, the Mānavas add a horse with red ears, cf. KS XV. 9: tisṛdhanvaṃ⁽¹⁾ śuṣkadṛtir daṇḍa upānahau tad dakṣiṇā, aśvo vā śonakarṇaḥ (p. 216–16), followed by Hir. XIII. 7. 25 (sec. half), cf. Āp. XVIII. 21. 17–22. 2 (Cal. nn.); s. H. p. 203 c. n. 2, (p. 205–7).

n. 1. Mentioned by all the Taittir. texts (TS I. 8. 19. 1, etc.).

sū. 41 (dispatch of messengers). H. p. 203–4. Unfortunately Vār. sū. 47 is obscure.—On pālākala- = anṛtadūta- Āp. XVIII. 10. 26 (cf. supra on the ratnins), s. H. p. 207–8, cf. M. A. Mehendale JOIBar. 15 (1966), p. 404.

sū. 42–44. Keśavapanīya. W. p. 89–90, H. p. 212–5, p. 215–9 (annot.). Cf. Vār. III. 3. 4. 40–42 (inserted between the Prayuj. havīm̃ṣi and the

Dvipaśub., cf. supra ad Mān. sū. 36–37 and 38).

sū. 43. aśoḍaśika-: Vār. sū. 41⁽¹⁾: praticīnastomo 'tirātraḥ ṣoḍaśikaḥ saṁsthā, cf. Baudh. XXVI. 2: athāyaṁ praticīnastomaḥ keśavapanīyo 'tirātraḥ ṣoḍaśiko bhavati (p. 273. 3–4). The Keśavap. being technically an atirātra⁽²⁾, may or may not have the ṣoḍaśin, cf. e. g. Hillebrandt RL p. 138 init.—praticīnastoma (Vār. l. c.) is prescribed in MS IV. 4. 10: yad eṣa praticīnastoma, (īmaṁ vā etaṁ lokaṁ punar upāvarohayati) (p. 62. 11–12) and suggested by ekavimśaṁ keśavapanīyasya bahiṣpavamānam (p. 62. 6), cf. KS XV. 10: p. 216. 21– p. 217. 2. Though primarily belonging to the chandogas' office, this is often mentioned as one of the important features of the Keśavap., cf. TB I. 8. 8. 5, Baudh. XII. 20: p. 117. 1, 12, XXXVI. 2: p. 273. 3–4, 7–8, PB XVIII. 10. 9–10 (Cal. nn.), Cal. n. 2 ad Āp. XVIII. 22. 9, H. p. 213 c. n. 7, (p. 219, p. 224).

n. 1. After the interval of a year (sū. 40), s. supra ad Mān. sū. 38.

n. 2. Cf. JB II. 204, 1. 4–5, ŚB v. 5. 3. 5, Cal. n. 2 ad Āp. xviii. 22. 9.

sū. 44. Cited by pratika in Vār. sū. 42. Cf. TB II. 7. 17. 1, H. p. 213.

sū. 45–46. Vyūṣṭidvirātra. W. p. 90–91, H. p. 220–221 Cf. Vār. I. 3. 4. 48–49.—Though not mentioned by the MS, KS XV. 10 briefly refers to it: athaiṣa dvirātro vyūṣṭis, tasya yāvanti saṁvatsarasyāhorātrāṇi tāvatīs stotriyāḥ (p. 217. 2–3), simil. TB I. 8. 10. 1, PB XVIII. 11. 6, JB II. 205, 1. 6–8; s. H. p. 221 c. n. 8.

s. 45. akṣaiḥ 'on the eyes' G. with a note: because the sacrifice is called 'dawn'. Is the word correctly transmitted?

sū. 46. Simil. Vār. sū. 49 (but what is āyuraturātraḥ?), cf. TB I. 8. 10. 1: agniṣṭomaḥ pūrvam ahar bhavati, atirātra uttaram, followed by all the Taittir. texts; further unanimously Kāty. XV. 9. 22, PB XVIII. 11. 7, Āśv. IX. 3. 26, Śāṅkh. XV. 16. 5.—As for the date of the dvirātra, cf. TB ib. 2, Baudh. XXVI. 2: p. 273. 9–13, Āp. XVIII. 22. 14–16, Hir. XIII. 7. 83 end, PB XVIII. 11. 8, Lāṭy. IX. 3. 5–9, Vait. XXXVI. 11, s. H. p. 220–221, W. p. 90, n. 2.

sū. 47–48. Kṣatrasya dhṛtiḥ. W. p. 90–91, H. p. 221. Cf. Vār. III. 3. 4. 50 init. (read perhaps kṣatrasya dhṛtyāgniṣṭomena).

sū. 48. For triṣṭoma cf. supra ad sū. 1. 3 and Ap. XVIII. 22. 18, JB II. 206, 1. 1 (for the whole passage s. Cal. ad Śāṅkh. XV. 16. 15), Śāṅkh. XV. 16. 10⁽¹⁾.—For rathantaraprṣṭha cf. supra ad sū. 2. 26 and 5. 22.

n. 1. Recommended is, however, the catuṣṭoma, s. ib. 9: catuṣṭomena rathantaraprṣṭhe-nāgniṣṭomena; 13: tasmāt tu catuṣṭomenaiva yajeta. On the legend s. W. p. 127, n. 2, H. p. 221, n. 10. Cf. also Baudh. XII. 20: p. 118. 4–5: the udayaniya agniṣṭoma is catuṣṭoma, which is identified with the kṣatr. dh. by Cal. n. 1 ad Āp. XVIII. 22. 18; Baudh; XXVI. 2: p. 273. 14–p. 274. 3, however, distinguishes the udayan. ag. from the kṣatr. dh.

sū. 49. Final rites. H. p. 221, cf. also p. 8. Cf. Vār. III. 3. 4. 50.—Enumerated are:

1. devikāhaviṁṣi (s. supra sū. 1. 30; cf. also II. 5. 5. 11, V. 2. 7. 11): Vār. sū. 50; Baudh. XII. 20: p. 118. 5–6, XXII. 21: p. 146. 11–12, XXVI. 2: p. 274. 3–4.

2. devas(u)vām haviṁṣi (s. supra sū. 2. 15–24; cf. also V. 2. 7. 20): Vār. I. c.

3. (aiṣṭikyā) sautrāmaṇi: Vār. I. c., Baudh. XII. 20: p. 118. 6–7, XXVI. 2: p. 274. 4, Āp. XVIII. 22. 21 (or maitrāvaruṇy āmikṣā), Hir. XIII. 7. 37, Kāty. XV. 10. 24 (after the description of the sautrām. itself in XV. 9. 27–10. 23: ŚB V. 5. 4, W. p. 91–106; alternatively with infra no. 5, Śāṅkh. XV. 15. 1–14.

4. vaiśvānara-vāruṇi (s. supra sū. 1. 33; cf. V. 2. 7. 18): Vār. I. c.

5. traidhātavyā (s. supra sū. 1. 42, 5. 10; cf. also Heesterman IJ 3 (1959), p. 251, n. 27): Baudh. XII. 20: p. 118. 6, XXVI. 2: p. 274. 4, Kāty. XV. 10. 25 (s. supra no. 3): ŚB V. 5. 5, W. p. 106.

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