

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

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A powerful stimulus which has induced me to write these notes is mainly referable to the publication of the following books quite important for the study of the Vedic ritual: Prof. J.C. Heesterman's excellent description and interpretation of the rājasūya¹⁾ and Dr. Jeannette M. van Gelder's long-looked-for edition and translation of the whole Mānava-śrautasūtra²⁾. As for the rājasūya we are now in a favourable position to be able to make use of not only Weber's treatise of lasting merit³⁾, chiefly based on the Vājasaneyin tradition, as well as Prof. Heesterman's above-mentioned book where the Taittirīya tradition occupies the first place in its descriptive part, but also the critical text together with an English translation of a major śrautasūtra of the Caraka-school.

As is universally admitted W. Caland's (Abbr. Cal.) translation of the Āpastamba-śrautasūtra (Āp.) with copious quotations from and references to the whole range of the Vedic texts has contributed tremendously to our understanding of the śrauta-ritual. In this book, however, all the materials have naturally been concentrated on the Āp. In the following notes the starting point is the Mānava-śrautas. (Mān. IX. I) and the vidhi-elements⁴⁾ of the Maitrāyaṇī-Saṁhitā (MS II. 6. 1-13; IV. 3. 1-4. 10) are quoted under the related precepts of the Mān. Then the corresponding passages of the Vārāha-śrautasūtra (Vār. III. 3)

- (1) The Ancient Indian Royal Consecration, the Rājasūya described according to the Yajus texts and annotated. 's-Gravenhague 1957. (Abbr. H)
- (2) The Mānava Śrauta Sūtra belonging to the Maitrāyaṇī Saṁhitā. New Delhi (Intern. Academy of Indian Culture) 1961; English translation, *ibid.* 1963. (Abbr. ed. (G.) and G. (tr.))
- (3) Über die Königsweihe, den rājasūya. Abh. Preuss. AW., Berlin 1893. (Abbr. W.)
- (4) See my previous book: On the relation between Brāhmaṇas and Śrautasūtras. Tokyo 1952 [Written in Japanese with a summary in English], p. 186, n. 2. There I have examined the relation between the vidhi- or sūtra-elements of the MS and the nirūdhapaśu-sections of the Mān. and the Vār., and I have arrived at a conclusion that the vidhi-elements of the former are on the whole scrupulously adopted by the sūtrakāras. On the basis of this recognition I have tried to reconstruct an outline of the independent paśubandha of the Kāṭhas out of the vidhi-elements of the Kāṭhakam and other related texts.

are added and the discrepancies, if any, between the Saṁhitā and both or one of the Śrautasūtras as well as those between both Sūtras are pointed out. The arthavāda has been taken in consideration only when it can supply a deficiency of the vidhi. As the arthavāda-portion of a brāhmaṇa-text has a value all its own it should be kept apart as a subject of special study. In this respect I agree to Prof. Heesterman's having separated the 'annotations' from the descriptive part of his book. Though the Kāṭhakam (KS XV. 1-10) is regularly referred to, as the occasion may demand, no attempt at the reconstruction of the rājasūya according to the Kaṭha-school out of the sūtra-elements of the Saṁhitā has been made here.

Whenever the Mān. or the Vār., differing from the MS or in absence of a vidhi in the latter, follows a precept similar to that of the Taittirīyakas or Vājasaneyins, the relevant passages are cited by way of reference. In the same way special attention is accorded when any Śrautasūtra of the Taittirīya- or Vājasaneyi-śākhā shows a remarkable agreement with a precept found in one of the Caraka-texts. In case, however, a positive evidence is lacking I have refrained from stating that a certain precept of a given text of one śākhā rests upon or derives itself from such and such a text of another śākhā since we know, taking into account a vast amount of lost Vedic texts, very little about the historical relations between the main śākhās and caraṇas. Further, as I do not intend to present here a comparative study of all the ritual texts, those materials which have no direct bearing on the Maitrāyaṇīya-texts have been as a rule put aside.

It is really a happy omen for the study of the Vedic ritual that the publication of the Śrautakośa (ŚK) by Dr. C. G. Kashikar and Prof. R. N. Dandekar is making good progress. I hope that my notes may prove useful even after the rājasūya-section will have been treated in that colossal work.

N. B. Abbreviations: besides those indicated above (Cal., G., H., ŚK, W.) all others are expected to be familiar to the students of the Vedic ritual. For making the sense clearer I have sometimes used new punctuation and dissolved the saṁdhi of the printed texts.

Mān. IX. 1. 1.

sū. 1. On the latter half s. W. p. 7-8, H. p. 7. For rājyakāma- cf. Vait. 43. 40: rājasūyaḥ svārājyakāmasya, Śāṅkh. XV. 12. 1 (W. p. 8 cum n. 3, p. 28, p. 123 c. n. 3, cf. AB XIII. 6 (mantra), simil. 12, etc., W. p. 111-112 c. n. 3, p. 114, etc.), JB II. 196, l. 1-3 (cit. by Cal. ad Śāṅkh. l. c.).—Vār. III. 3. 1. 1 has simply rājño rājasūyaḥ=Kāt. XV. 1. 1, cf. Lāt. IX. 1. 1: rājā rājasūyena

yajeta.—A passage of the lost Śrautas. of the Kāthas¹ cited by Deva ad Kāt. XV. 1. 5 reads: rājā rājasūyena yajeta rājāvijitī (ex conj. W. p. 8 c. n. 2, p. 28, p. 121, n. 2, 'von (anderen) Königen unbesiegt', cf. also Ind. St. IX, p. 318). Against Weber who preferred rājāvijitī to rājā vijitī (Aufrecht) also in AB VII. 18. 14=Āśv. IX. 3. 13, Śāṅkh. XV. 27. 1 (p. 196. 3-4, but Hillebrandt read rājāvi^o)², s. Keith AB p. 309, n. 12. While vijitin- 'der gesiegt hat' (Wackernagel-Debrunner Ai. Gr. II, 2, p. 339: § 215. f) is well attested, cf. also JB II. 25, l. 8: rājani vijitini, we are by no means obliged to assume *avijitin-. If the Kāth. fragment cited above were to be construed as one sentence the repetition of rājā would seem pleonastic. Perhaps rājā vi^o must have belonged to the next sūtra.

n. 1. Sūryakānta: Kāthaka-saṅkalanam, Lahore 1943 was not accessible to me.

n. 2. Vishva Bandhu: A Ved. Word-Conc. (IV. I) records this passage only for avijitin-.

sū. 2. bhārgavo hotā. W. p. 8, p. 27-28, p. 129 c. n. 1, H. p. 181 c. n. 12, p. 189.—The precept depends on MS IV. 3. 9: yad bh^o h^o bhavati (p. 49. 6; cf. ib. 4 sqq.: PB XVIII. 9. 1, Cal. n. 2 ad loc.), but this passage of the Saṅh. seems to refer to the daśapeya in the same way as TS I. 8. 18. 1: bh^o h^o bhavati=TB I. 8. 2. 5, Baudh. XII. 18: p. 114. 11, JB II. 201, l. 3-4, PB XVIII. 9. 2. So clearly Vār. III. 3. 1. 59 (sec. half): bh^o h^o daśapeye. For Mān. I. c., however, cf. Śāṅkh. XV. 12. 2 (Cal. n. 1) and Kāt. XV. 4. 1. On this point there must have been a disagreement among the ritualists, cf. Baudh. XXII. 20: p. 145. 5-7, H. p. 181, n. 12, whence a discrepancy between the Mānavas and the Vārāhas. The Kāthas seem to have sided with the Mānavas, cf. sarvasminn api rājasūye bhārgava eva hoteti Kātha-Maitrasūtrayor asti (Deva ad Kāt. XV. 1. 5, W. p. 28).

sū. 3-4. The introductory agniṣṭoma. W. p. 9-10, H. p. 12, p. 12-14 (annotations).—For the last part of sū. 3, cf. MS IV. 4. 10: agniṣṭomam agre jyotiṣṭomam āharati (p. 61. 6), simil. TB I. 8. 7. 1, PB XVIII. 8. 1 (Cal. n. 1). The MS, though not providing for a definite time of this soma-sacrifice, prescribes that it should be triṣṭoma (p. 61. 7-11, H. p. 12), while it is said to be catuṣṭoma according to Baudh. XII. 1: p. 85. 4 (cf. XVIII. 34, Cal. n. 1 ad PB XIX. 5. 1 and p. 507, n. 1), simil. Śāṅkh. XV. 12. 4 (cf. XIV. 51. 3, XIV. 61), W. p. 9.—On the peculiarity of the time regulation of the Mānavas, s. W. p. 10, cf. Vār. III. 3. 1. 2: the agniṣṭoma takes place on the full-moon day of Caitra, seven days before the succeeding Anumati-iṣṭi, Kāth.: yā caitryāḥ pūrvāmāvāsya tasyām agniṣṭomāya dikṣate (Deva ad Kāt. XV. 1. 5, W. p. 10). For other schools s. H. p. 8-10.

sū. 5-17. The iṣṭis for Anumati and Nirṛti, and the kṣettriyasya aveṣṭi. W. p. 10-12, H. p. 15-17, p. 17-20 (annot.). On the whole the passage corresponds to Vār. III. 3. 1. 3-12.

sū. 5. Cf. MS II. 6. 1: anumatyā aṣṭākapālaṃ nirvapati (p. 64. 1)=Vār. sū. 3, KS XV. 1: anumatyā aṣṭākapālaḥ (p. 209. 14),—Though not mentioned by both sūtrakāras, the nirvapaṇa of the puroḍāśas for Anumati and Nirṛti is performed jointly (saha nirvapanti) according to MS IV. 3. 1: p. 39. 1-2.

sū. 6-7. On the meaning of adhvapana-‘strewing on (the nether grindstone)’ G. referring to I. 2. 2. 28, s. H. p. 60, n. 9. adhi-vap-‘ausstreuen’ in this technical sense is found already in TS I. 1. 6. f (: Āp. I. 21. 5).—For the use of the śamyā, cf. Hillebr. NVO p. 36, p. 37, n. 1 (read rather Hir. I. 5: p. 131. 13 and add Mān. I. 2. 2. 27, Vār. I. 2. 4. 63, Vaikh. IV. 8: p. 47. 6). It is expressly prescribed by the Mānavas to make the remaining, that is, visible part of the ś° parallel to the dṛṣad, cf. G.: “...he shall make the (thick) end of the peg level with the nether grindstone.”

sū. 8=MS II. 6. 1: p. 64. 1-2, Vār. sū. 4, cf. KS XV. 1: ye pratyañcaś śamyām atīṣiyante, sa nairṛta ekakapālo bhavati (p. 209. 14-15).—ati-śi- ‘hinaus-fallen über (Acc.)’ pw sub I. śi-, śiyate; simil. infra sū. 17, in contrast with ava-śi- of the other schools: TS I. 8. 11, TB I. 6. 1. 1, Baudh. XII. 1: p. 85. 9, 10 (cf. avaśātayanti ib. 8), Āp. XVIII. 8. 12 (cf. avaśātayati ib. 11), Hir. XIII. 3. 14, 24 (cf. ib. 13=Āp. 11), ŚB V. 2. 3. 2 (cf. haviṣyaśannam Kāt. XV. 1 10); exceptionally avaśiyante KS XV. 1: p. 210. 2.

sū. 9. The second sentence: ubhau saha śṛtau kurvanti=MS II. 6. 1: p. 64. 2=IV. 3. 1: p. 39. 2-3=Vār. sū. 5=KS XV. 1: p. 209. 15 (tā ubhau etc.).—Vār. sū. 6: nairṛtena pūrveṇa pracaranti=MS II. ib.=IV. 1. c.: p. 39. 3=KS I. c.: p. 209. 15-16 (taylor nair° etc.), cf. also TB I. 6. 1. 1, has no corresponding sū. in Mān. as it is self-evident from the order of the actions prescribed in the following.

sū. 11. On a libation of ghee performed on going out of the sacrificial place and another one on coming back there (infra sū. 14) s. H. p. 16 c. n. 5. From the fact that the mantra used is found in TS I. 8. 1. 1, the arthavāda is given in TB I. 6. 1. 1-2 (yad ahutvā gārhapatya iyuḥ etc., Cal. n. 1 ad Āp XVIII. 8. 16) and the act is prescribed by all the Taitt. Sūtras: Baudh. XII. 1: p. 85. 13-14 (gārhapatye), Āp. XVIII. 8. 16, Hir. XIII. 3. 17, one may safely assume that the usage originated from the Taitt. school. It is, however, strange that for the occasion of departure the Mānavas specify the use of the dakṣiṇāgni instead of the gārhapatya against the Vārāhas (gārhapatye hutvā sū. 7) and the Taittirīyakas.—juṣaṃ juhōti “he offers a pleasing (ghee libation)” G., juṣaṃ ju°=juṣtaṃ ju°? Hardly juṣam=alaṃjuṣam ‘sufficiently’ (ŚB III. 8. 5. 8).

sū. 12=MS II. 6. 1: p. 64. 3-4 (without iti juhōti at the end)=IV. 3. 1: p. 39. 3, 5-6 (do.), cf. Vār. sū. 7, reading nairṛtaṃ juhōty aṅguṣṭhābhyām vā before the mantra; KS XV. 1: p. 209. 16-p. 210. 2 as MS II. cc.—The same phrase up to ekolmukaṃ nidhāya recurs below sū. 23 and 37 (: Vār. sū. 18 and

36). ekolmuka- often used in the Śrautasūtras, means 'a single firebrand,' or, accord. to Cal., 'ein an einer Seite brennendes Scheit' (Āp. XVIII. 8. 16).—On visraṁsikā- s. Cal. n. 3 ad Āp. XVIII. 8. 17, H. p. 16, n. 8.—The addition: aṅguṣṭhābhyām vā in Vār. has its parallel in the Taitt. texts. The Carakas must have originally employed two visraṁsikā-sticks, while the use of the thumbs should be attributed to the Taittirīyakas. The process of eclecticism is clearly discernable from the following excerpts: TB I. 6. 1. 3: eṣa te nirṛte bhāga(h) ... ity [TS I. 8. 1. 1] āha, ... aṅguṣṭhābhyām juhōti, Baudh. XII. 1: p. 86. 1, cf. XX. 16: sūtram Baudhāyanasya. visraṁsikā-kāṇḍābhyām enaṁ (*viz.* nairṛtam) parigrhya juhuyād iti Śālikih (p. 139. 19–20); Āp. XVIII. 8. 17: aṅguṣṭhābhyām visraṁsikā-kāṇḍābhyām vā, Hir. XIII. 3. 19: visraṁsikāyāḥ kāṇḍābhyām with the same mantra as used by the Mānavas and Vārāhas. 20: aṅguṣṭhābhyām eṣa te ... ity [TS I. c.] vā.

sū. 13. vāsaḥ kṛṣṇaṁ bhinnāntaṁ dakṣiṇā=MS II. 6. 1: p. 64. 4–5=IV. 3. 1: p. 39. 6=Vār. sū. 8=KS XV. 1: p. 210. 2 (*without* kṛṣṇam): TS I. 8. 1. 1 and TB I. 6. 1. 4: kṛṣṇaṁ vāsaḥ kṛṣṇatūṣaṁ dakṣiṇā, followed by Baudh. XII. 1: p. 85. 12, p. 86. 3, Āp. XVIII. 8. 18 ('ein schwarzes Kleid mit schwarzen Fransen' Cal.). 19: kṛṣṇaṁ vāso bhinnāntam ity eke, 'ein schwarzes Kleid mit ausgefranst Enden nach einigen' Cal. who deems *eke* as the Kaṭhas or the Mānavas and regards bhinnānta- as almost synonymous with kṛṣṇatūṣa-. Taken exactly bhinnānta- may mean 'with the edge of cloth being left fringy' and kṛṣṇatūṣa- 'with a black fringe attached to the border of cloth'. Cf. also Hir. XIII. 3. 21: vāso bhinnāntaṁ (read so for 'bhinnā° ed.) dakṣiṇā (=KS I. c.), kṛṣṇaṁ vāsaḥ kṛṣṇadaśam (*add* vā), °daśam=°tūṣam, cf. Baudh. XXVI. 1: p. 270. 5–6.

sū. 14=Vār. sū. 9, cf. supra Mān. sū. 11: Vār. sū. 7. This time there is no discrepancy between these texts, both reading: ... ity [TS I. 8. 1. 1] gārhapatyē hutvā, cf. also TB I. 6. 1. 4, Baudh. XII. 1: p. 85. 5–6, Āp. XVIII. 9. 1, Hir. XIII. 3. 23.—ānumatena pracaranti: MS II. 6. 1: punar etyānumatyā aṣṭākapālena pracarati (p. 64. 5)=IV. 3. 1: p. 39. 8–9, aṣṭākapālo bhavati (ib. 10).

sū. 15. Cf. MS II. 6. 1: dhenur dakṣiṇā (p. 64. 5–6)=IV. 3. 1: p. 39. 10–11 =Vār. sū. 10=KS XV. 1: p. 209. 14.

sū. 17. Ritual removing (aveṣṭi) of the hereditary disease (kṣetriya). W. p. 12, H. p. 17, p. 18–20.—Cf. MS II. 6. 1: atha ya udañcaḥ śamyām atiśiyante (s. supra sū. 8), tān udañ (so also Vār.: udak Mān., KS) paretya valmikavapām udrujya (so also Vār.: uddhṛtya Mān., KS) juhuyāt: idam aham amuṣyāmuṣyāyaṇasya kṣetriyam avayaje. tat punar apidadhāti: idam a° a° k° apidadhāmi (p. 64. 6–8)=IV. 3. 1: p. 39. 11–13; simil. Vār. sū. 11 (*after* udrujya: śuktyābhijuhōti: idam ... ity. 12: tenaiva loṣṭenāpidadhāti: idam ... ity), KS XV. 1: p. 210. 2–4.—The use of a shell for this offering (Vār.) is not found in Mān., cf. Āp. XVIII.

18. 13: śuktyā...hutvā (s. Cal. n.), Hir. XIII. 3. 24: ś°...juhōti, but its use for obturating the hole is peculiar to Āp. I. c. (cf. also ib. 14) and Hir. I. c. (śuktyā valmikavapayā vā).

sū. 18. A series of iṣṭis. W. p. 12-13, H. p. 21 (table), p. 22-23 (annot.).—yāthāmnātam refers to MS II. 6. 1: (1) śvo bhūta ādityebhyo bhuvadvadbhyo ghṛte carur, varo dakṣiṇā (p. 64. 8-9)=IV. 3. 1: p. 39. 15-16, 18; (2) śvo bhūta āgnāvaiṣṇava ekādaśakapālo, 'naḍvān vāmano d° (p. 64. 9-10)=IV. 3. 1: p. 39. 19, p. 40. 4; (3) śvo bhūte 'gnīṣomiyā ekādaśakapālo, hiraṇyāṃ d° (p. 64. 10-11)=IV. 3. 1: p. 40. 5, 7; (4) śvo bhūta aindrāgna ekādaśakapālo, 'naḍvān ṛṣabho d° (p. 64. 11-12)=IV. 3. 1: p. 40. 8, 12; (5) śvo bhūta āgneyo 'ṣṭākāpālo, māhendram dadhi, vāsaḥ kṣaumaṃ d° (p. 64. 12-13)=IV. 3. 1: p. 40. 13, 20. In the same order but without śvo bhūte KS XV. 1: p. 210. 4-8. Vār. III. 3. 1. 13: śvo bhūta ā° bhuvadvadbhya iti (printed as if it were a mantra) ghṛte caruḥ. 14: pañcāgrāyaṇa° needs an emendation. Read perhaps:... bhuvadvadbhyo ghṛte curur iti (s. supra no. 1) pañca. 14: āgrāyaṇa°. Strange that TB I. 6. 1. 7 prescribes the deity of the fourth offering as aindrāgna- in agreement with MS and KS against TS I. 8. 1. 2 (aindrām ekādaśakapālam) followed by Baudh. XII. 2: p. 86. 11.

sū. 19. Āgrāyaṇeṣṭi. W. p. 13, H. p. 23-24, p. 24-26 (annot.). Without entering on the details of the independent ā° I confine my remarks to that which forms a part of the rājasūya.—MS II. 6. 2: (1) aindrāgnam ekādaśakapālam nirvaped āgnendram vā (p. 64. 14); (2) vaiśvadevaś caruḥ (do.); (3) saumyaḥ śyāmākaś carur (ib. 14-15); (4) dyāvāpṛthivīyā ekakapālo (ib. 15); vatsaḥ prathamajo dakṣiṇā (do.).² Simil. but in a different order, KS XV. 1: (1) saumyaś śyāmākaś carur (p. 210. 8); babhruḥ piṅgalo dakṣiṇā (do.); (2) aindrāgno dvādaśakapālo (ib. 8-9); (3) vaiśvadevaś carur (ib. 9); (4) dyāvāpṛthivīya ekakapālo (do.); vatsaḥ prathamajo d° (ib. 9-10).—With variations in details, MS IV. 3. 2: (1) tasmād aindrāgnam, atho āhur āgnendram kāryam iti (p. 41. 3), āgrāyaṇo dvādaśakapālo bhavati (ib. 4); saptadaśa sāmīdhenīḥ kāryāḥ (ib. 5); (2) etena payasi syād vaiśvadevaḥ (sc. caruḥ) (ib. 9-10); (3)...yad dyāvāpṛthivīyaḥ (sc. ekakapālaḥ) (ib. 12-13); (4) tasya (sc. somasya) vā eṣa bhāgo yad akṛṣṭapacyam (ib. 13-14), yāḥ phālakṛṣṭās tāsām etēnāgrāyaṇam karoti, yā āraṇyās tāsām uttarena (i. e. saumya-caru) (ib. 16-17); vatsaḥ prathamajo dakṣiṇā (ib. 20). Simil. KS XII. 7: p. 169. 6-8 (s. ŚK I, p. 315).—For the difference between ekādaśakapāla (puroḍāsa) for Indra and Agni or Agni and Indra (MS II. 6. 2) and dvādaśak° (MS IV. 3. 2, KS XV. 1 and XII. 7: p. 169. 7), cf. TS I. 8. 1. 2 (dvādaśak°), ŚB V. 2. 3. 8: TB I. 6. 1. 7 (ekādaśak°).—On the number 17 of the sāmīdhenīs (MS IV. 3. 2), cf. KS XII. 7: saptadaśa sāmīdhenyo bhavanti (p. 169. 8), s. Cal. n. ad Āp. VI. 29. 6.—On a separate position of the offering for Soma and a separate dakṣiṇā for it s. H. p. 24, cf. above the mention of a babhru- piṅgala- in KS XV. 1, s. also Mān. I. 6. 4. 28, Vār. I. 5. 5. 2.—For the meaning of

vatsa- prathamaja-, s. Cal. n. ad Āp. VI. 30. 7, H. p. 24, n. 38.

n. 1. S. ŚK I, Skt. sect. p. 313-9, Engl. tr., pt. I, p. 502-515, cf. Hillebr. Rit.-litt. § 65: p. 119-120. The reason why the ā° is to be incorporated is explained in MS IV 3. 2: p. 41. 19-20, KS XII. 7: sarvasmai vā eṣo 'bhiṣicyate, yad āgrāyaṇam rājasūye bhavaty, annam evāvarunddhe (p. 169, 18-19).

n. 2. On sīram etc. (ib. 16) s. below on the śunāsīrya.

On Vār. III. 3. 1. 14: āgrāyaṇaṣaṣṭhyai (ed. ex conj.; for the separation of pañca from this sū. cf. supra ad sū. 13) sarasvatyai caruḥ, sarasvate dvādaśakapāla iti, mithunau gāvau dakṣiṇā. If the reading is correct, the sū. must mean: "For Sarasvatī who has the āgrāyaṇa as the sixth a caru (is offered), and for Sarasvat a 12-kapāla purodāśa; the dakṣiṇā is a pair of oxen," that is, after five iṣṭis mentioned in sū. 13 comes the ā° as the sixth and then follow the offerings for Sarasvatī and Sarasvat. Though mentioned neither in MS nor in Mān., the last two iṣṭis are prescribed in all the Taitt. texts (s. H. p. 21 and p. 23 under g): TS I. 8. 1. 1: sarasvatyai caruḥ, sarasvate carum, mithunau gāvau d°, TB I. 6. 1. 11, Baudh. XII. 2: caturdaśe 'hni sarasvatyai caruḥ, vatsatarim dadāty, atha pañcadaśe 'hni sarasvate caruḥ, vatsataram dadāti (p. 86. 13-14), Hir. XIII. 3. 26, Āp. XVIII. 9. 3 (cf. Cal. n. 1 ad loc.).—dvādaśakapāla-(Vār.) instead of a caru for Sarasvat has its parallel in the anvārambhaṇīya-iṣṭi (Hillebr. NVO p. 185-6, Rit.-litt. p. 114): MS I. 4. 15: tat pūrṇamāsam ālabhamānaḥ sarasvatyai caruḥ nirvapet, sarasvate dvādaśakapālam (p. 65. 2-3), Mān. I. 5. 6. 19, Vār. I. 4. 4. 43, cf. TS III. 5. 1. 4 (for the order of the two offerings cf. ib. 3-4; in a reverse order in a different context JB II: p. 198, l. 1-6), Baudh. II. 21: p. 68. 10-12, Bhār. V. 15, 10, Āp. V. 23. 5, Hir. III. 5: p. 326, Vaikh. I. 17: p. 18. 15-16; Kāt. IV. 5. 22 at variance with ŚB XI. 2. 4. 9.

sū. 20. Cāturmāsyaṇi. W. p. 13-14, H. p. 27-28, p. 28-29 (annot.).—The sū. refers succinctly to the fourmonthly sacrifices begun on the full-moon day and completed in a year, cf. MS IV. 3. 3: athaitāni cāturmāsyaṇi, saṁvatsaram vai cāturmāsyaṇi pariṣyante (p. 42, 1), Vār. III. 3. 1. 15: saṁvatsaram cāturmāsyaṇi yathāvihitam iṣṭvā.—As for the independent treatment of the seasonal sacrifices by the Carakas, s. MS I. 10. 1-20, Mān. I. 7, Vār. I. 7, KS IX. 4-7, XXXV. 20, XXXVI. 1-14, KapS VIII. 7-10, XLVIII. 18, cf. further ŚK I, Skt. sect., p. 486-555, Engl. tr., pt. II, p. 646-767, Hillebr. Rit.-litt. § 65: p. 115-9.

On the śunāsīrya. W. p. 14, Ind. St. X, p. 342-3, H. p. 27, p. 30, p. 33-34 (annot.), ŚK I, p. 533-6, p. 554-5, Engl. tr. p. 759-765, Hillebr. Rit.-litt. p. 119.—Both Śrautas. do not mention it in connection with the rājasūya, but cf. MS IV. 3. 3: yañ śunāsīryam, (tān [*sc.* paśūn] evāpnoti) (p. 42. 4), varṣya udake yajeta, (etad dhi paśūnām nedhiṣṭham) (ib. 4-5); athaitāni pañca havirṁṣi saṁtatyai grāmakāmo yajeta (ib. 5-6),...yad vāyave, (vāyur evāsmāi nasyotārṁ viśarṁ ninayati) (ib. 7); annakāmo yajeta, (saṁvatsaro vā indraḥ śunāsīraḥ, saṁvatsaro 'nnādyasya pradātā,...so 'smā annādyam prayacchati) (ib. 7-9), varṣya udake

yajeta, (etad dhy annādyasya nedhiṣṭham) (ib. 9-10); vṛṣṭikāmo yajeta, (vāyur vā ime samīrayati, sa āpyāyayati, tato varṣati, saṁvatsaro vā indraḥ śunāsiraḥ, saṁvatsaram anu varṣati) (ib. 10-12). The vidhi-elements are scanty and fragmentary but the following points are worthy of note.

1. The śunāsīrya is related to special wishes: grāmakāma-, annakāma-, vṛṣṭikāma-, cf. Vār. I. 7. 5. 6: śunāsīryeṇa grāmakāmo 'nnādyakāmo vṛṣṭikāmaḥ paśukāmaḥ svargakāmo vā. 7: udakam anvasasāya tasyodakārthān kurvīta; Āp. VIII. 22. 5: śunāsīryeṇa grāmakāmo varṣya udake ('an einem Platz mit Regenwasser' Hillebr. l. c., 'wenn das Regenwasser fällt' Cal.) yajeta. 6. varṣyam udakam anvasasāya (Comm.: yatra varṣasampannasalilas toyādhāras tatra gatvā) tata udakārthān kurute. 7: etenaiva prajākāmaḥ paśukāmaḥ puṣṭikāmo brahmarcasakāmo 'nnādyakāmo vā yajeta; Hir. V. 6: p. 492: śunāsīryeṇa yajeta grāmakāmaḥ prajākāmaḥ paśukāmo vṛṣṭikāmo 'nnādyakāmo vā, varṣyam udakam anvasasāya (Comm.: varṣāsu bhavaṁ varṣyam udakam yatrāsti tatra gatvā) tata udakārthān kurvāṇaḥ; Bhār. VIII. 25. 6: śunāsīryeṇa (*sic*, against the Taitt. usage, but cf. v. l. °sīryeṇa) grāmakāmo yajeta. 7: varṣyam udakam anvasasāyaitenaiva prajākāmo yajeta paśukāmo yajetānnādyakāmo yajeta pratiṣṭhākāmo yajeteti vijñāyate.

2. The offerings are performed at a place with rain water (varṣya udake), s. sub 1.

3. By etāni pañca havīmṣi are meant, of course, the ordinary five offerings for Agni, Soma, Savitr, Sarasvatī and Pūṣan, but the names of Vāyu and Indra śunāsira refer to the additional offerings peculiar to the śunāsīrya, cf. MS I. 10. 1: āgneyo 'ṣṭākāpālaḥ, saumyaś caruḥ, sāvitro 'ṣṭākāpālaḥ, sārāsvataś caruḥ, pauṣṇaś carur, vāyavyā yavāgūḥ pratidhug vā, indrāya śunāsīryā dvādaśakāpālaḥ, saurya ekakāpālaḥ (p. 141. 3-5), Mān. I. 7. 8. 3: āgneyo 'ṣṭākāpāla itiprabhṛtīny aṣṭau saurya ekakāpāla ityantāni, Vār. I. 7. 5. 2: pañca saṁcarāṇi, vāyavyā... ekakāpāla iti havīmṣi, KS XV. 2: p. 210. 11-13, Āp. VIII. 20. 5. a (ekeṣām, s. Cal. n.).

4. To the dakṣṇā for the śunāsīrya refers certainly MS II. 6. 2: sīraṁ dvādaśāyogaṁ dakṣiṇā, uṣṭāro vānaḍvān 'a plow to which twelve oxen are yoked or a (big) bull of draught' (p. 64. 16, unexpectedly inserted immediately after the precept of the dakṣiṇā for the āgrāyaṇa, s. above)=Mān. I. 7. 8. 5 (with dvādaśāyogaṁ)=Vār. I. 7. 5. 3 the first half, with the second half: ṣaḍyogaṁ sīram, uṣṭārau vānaḍvāhau; cf. KS XV. 2: uṣṭārau dakṣiṇā, sīraṁ vā dvādaśāyogaṁ (p. 210. 3); Āp. VIII. 20. 9: dvādaśāgavaṁ sīraṁ dakṣiṇā (=TS I. 8. 7. a, TB I. 7. 1. 2). 10: ṣaḍyogaṁ vā (cf. Vār. l. c., Kāt. V. 11. 12). 11: uṣṭārāv ity ekeṣām (cf. Vār. l. c., KS l. c., Kāt. ib. 13: uṣṭārau vā). 12: uṣṭāraṁ vā (cf. MS l. c. cum suis). 13: aśvaṁ śvetam ekakāpālasya gāṁ vā śvetam (cf. ŚB II. 6. 3. 9, Kāt. ib. 14); Bhār. VIII. 24. 9: dvādaśāgavaṁ sīraṁ ṣaḍgavaṁ

voṣṭārau voṣṭāraṁ vā; Hir. VI. 8 (p. 547): ṣaḍgavaṁ dvādaśagavaṁ vā sīram, uṣṭārau voṣṭāraṁ vānyataraṁ śunāsīriye, etc. (like Āp. sū. 13).—A stem uṣṭāra- is to be admitted by force of uṣṭārayoḥ MS II. 7. 12: p. 92. 15 (mantra) and uṣṭāro vānaḍvān cited above, s. Geldner ad RV X. 105. 2a, K. Hoffmann MSS 8 (1956), p. 8. uṣṭāra- means alone or together with anaḍvāh- 'Zugstier, Pflugstier', and this is perhaps the earliest instance for the thematization -tāra- (-tr-), cf. Ai. Gr. II, 2, p. 142 (§ 43), III, p. 320 (§ 162. a), Edgerton BHS Gr. § 13. 19 (p. 91).

n. 1. Read so for oṣṭārau ed.; originally perhaps . . . dakṣiṇā voṣṭārau vā, then corrupted to . . . dakṣiṇā (sū. 12), oṣṭārau vā (sū. 13), cf. Comm.: voḍhārau mahāntau balīvardau.

sū. 21. Indraturīya. W. p. 16, H. p. 30—31, p. 34—37 (annot.).—āgneyo 'ṣṭākapālo etc.=MS II. 6. 3: p. 64. 17—18, presupposed by Vār. III. 3. 1. 15. Simil. KS XV. 2: p. 210. 13—15 with slight differences: vāruṇo yavamayo daśakapālaḥ instead of caruḥ and aindraṁ sānnāyāyam inst. of dadhi.—Special applications of the indraturīya are mentioned in MS IV. 3. 4: (1) etenaiva yājayet saṁgrāme, jayati saṁgrāmam (p. 43. 3; cf. H. p. 33, p. 40, n. 44); (2) etenaiva yājayed bhrātrvyavantaṁ, yo vāsya priyaḥ syāt taṁ, bhavaty ātmanā, parāsya bhrātrvyo bhavati (p. 43. 3—5); dhenur anaḍvāhī dakṣiṇā (ib. 5—6)=II. 6. 3: p. 64. 18. For obtaining victory (1) cf. Hir. XIII. 3. 30 (the third phrase): tat saṁgrāme nirvapet. For conquering a rival (2) cf. Āp. XVIII. 9. 9: tayā bhrātrvyavantaṁ priyaṁ vā yājayet (s. Cal. n.).

sū. 22—24. Apāmārgahoma. W. p. 17—18, H. p. 32—33, p. 39—40 (annot.).—Apart from the precept for the time of the offering the passage agrees with MS II. 6. 3: apāṁ nyayanād apāmārgān āharanti (up to here=IV. 3. 4: p. 43. 13—14), tānt saktūn kṛtvā, dakṣiṇā paretya svakṛta iriṇa ekolmukaṁ nidhāya par-ṇamayena sruveṇa juhōti: devasya tvā savitūḥ prasave . . . rakṣoḥāsi svāhā (p. 64. 18—p. 65. 3); hataṁ rakṣo 'vadhiṣma rakṣaḥ (p. 65. 3—4); varo dakṣiṇā (ib. 4=IV. 3. 4: p. 43. 15). Simil. Vār. III. 3. 1. 17—20, KS XV. 2: p. 210. 15—18.

sū. 22. From the beginning up to kṛtvā (kurvanti KS)=Āp. XVIII. 9. 16 (with āhṛtya for āharanti; Cal. n. 1) and Hir. XIII. 3. 33 (do.).—The time of the offering is defined as 'on the day succeeding the indraturīya before sunrise (śvobhūte prāg udayāt)'. Cf. Āp. XVIII. 9. 15: vyuṣṭāyāṁ purāgnihoṭrād apāmārgahomena caranti, alluded to in TB I. 7. 1. 7: vyuṣṭāsīt. anuditaḥ sūryaḥ: na vā etad divā na naktam. tasyaitasmil loke (= °min kāle? 'zu diesem Zeitpunkt' Cal.), s. Cal. n. ad Āp. I. c., H. p. 32 c. n. 6, p. 40.—For the relative order of the apāmārga and the pañcedhmiya s. below.

sū. 23. (first half). dakṣiṇā paretya . . . nidhāya (ekolmukaṁ nidhāya lacking in KS)=supra sū. 12. For the direction cf. Cal. n. 1 ad Āp. XVIII. 9. 17 (read there: ŚBr.: O. oder N. instead of W. accord. to ŚB V. 2. 4. 15, Kāt. XV. 2. 3 and 4, W. p. 17), H. p. 32, n. 8.

sū. 24. anūpatiṣṭhate: anuniḡadati Vār. III. 3. 1. 19. Cf. Baudh. XII. 4:

p. 89. 12, Āp. XVIII. 9. 18 (Cal. n. 2) and Hir. XIII. 3. 32 with upatiṣṭhate.—
Dakṣiṇā: varaḥ (=MS, KS): vāsaḥ Vār. ib. 20 agreeing with TS I. 8. 7. h:
yad vaste tad dakṣiṇā, TB I. 7. 1. 9, Baudh. XII. 4: p. 89. 12–13; eclectically
Āp. XVIII. 9. 19 (Cal. n. 2) and Hir. XIII. 3. 35, s. H. p. 32, p. 40.

sū. 25–29. Pañcedhmiya. W. p. 14–16, H. p. 31–32, p. 37–39 (annot.), cf.
also p. 153 c. n. 65.—The same appellation is used by Baudh. XII. 4: p. 88.
17, Āp. XVIII. 9. 10, Hir. XIII. 3. 31, 36 in contrast with pañcāvattīya TB I.
7. 1. 5, pañcāvattīya ŚB V. 2. 4. 4, 9, Kāt. XV. 1. 20; s. W. p. 14, Cal. n. ad
Āp. I. c., H. p. 31, n. 3.—At variance with the order: apāmārga—pañcedhmiya
(MS, Mān., KS) the latter is performed first and then the apām. accord. to the
Taittirīyakas while the Vājasaneyins adopt the order: pañcav.—indraturīya—apām.
The matter becomes complicated as Vār. III. 3. 1. 16 introduces both iṣṭis with
the words: sāyaṁ pañcedhmiyena followed by the precepts for the apām. (ib.
17–20) and those for the pañcedh. (ib. 21–24). Similarly Hir. XIII. 3. 31: etasyā
eva rātrer niśāyāṁ pañcedhmiyena yajeta (=Āp. XVIII. 9. 10 with yajate)
stands before the rules concerning the apām. (ib. 32–36 beg.) and the pañcedh
(ib. 36–37). Cf. H. p. 32, n. 6: “The meaning of this arrangement is probably
that the apāmārgahoma in this version forms part of the pañcedhmiya”. The
Vārāhas, accordingly, must have performed in the evening (sāyam) of the day
succeeding the indrat. both the apām. and the pañcedh. in this order, while the
Mānavas perform only the pañcedh. in the very same evening, cf. above on Mān.
sū. 22. According to the view of the Hiraṇyakeśins both the pañcedh. and the
apām. (in reality performed in the inverted order) should take place in the night
belonging to the day on which the indrat. is performed (Hir. XIII. 3. 31 cited
above and 32: niśāyām) while the preparation of the apām. begins already in
the evening after the agnihotra (sāyaṁ hute 'gnihotre ib. 33). On the other
hand, accord. to Āp. XVIII. 9. 15 (cited above under Mān. sū. 22) the apām.,
following the pañcedh., takes place in the dawn of the succeeding day before
the morning agnihotra.

sū. 25. Cf. Vār. III. 3. 1. 16 (cited above) and 21.

sū. 26. Cf. Vār. ib. 22. The mantras are given MS II. 6. 3: p. 65. 4–10
(the first one being repeated IV. 3. 4: p. 43. 16–17); with slight var.=KS XV.
2: p. 210. 19—p. 211. 1.—anuparikrāmam rests on MS IV. 3. 4: p. 43. 18.

sū. 27. Cf. Vār. ib. 23. The mantra for the pushing together of the fires:
idam ahaṁ rakṣo 'bhisamūhāmi etc. is found MS II. 6. 3: p. 65. 10–11, IV. 3.
4: p. 43. 19–20 (read as above for rakṣobhiḥ samū° ed., s. also Ved. Conc.), KS
XV. 2: p. 211. 2, and the mantras for the offerings are given MS II. 6. 3: p.
65. 11–13, with slight var. KS I. c.: p. 211. 2–5.—samūhya (also Vār.): MS
IV. 3. 4: atha yat punaḥ samūhya juhōti (p. 43. 20—p. 44. 1).

sū. 28. (dakṣiṇā)=MS II. 6. 3: p. 65. 13–14, IV. 3. 4: p. 44. 2, Vār. III.

3. 1. 24, KS XV. 2: p. 211. 5-6; optionally allowed Āp. XVIII. 9. 13: praṣṭivāhī ratho dakṣiṇā (TS I. 8. 7. f, TB I. 7. 1. 5, Baudh. XII. 4: p. 89. 5) pañcavāhī vā (Cal. n. 2), simil. but in the inverted order Hir. XIII. 3. 36 end.

sū. 29. For an independent use of the pañcedh. cf. H. p. 33 beg., p. 38. Simil. but without amāvāsyāyām Āp. XVIII. 9. 14 (Cal. n.), Hir. XIII. 3. 37 ending with taṁ (*read* tac?) ca yat kāmāyate tad dadyāt.

sū. 30. Devikāhaviṁṣi. W. p. 18 c. n. 2, H. p. 41-42, p. 43-45 (annot.).—Read: śvobhūte devikāḥ (briefly for devikāhaviṁṣi) paṣṭhauhī dakṣiṇā instead of devikāpa° ed.—The five offerings are enumerated MS II. 6. 4: anumatyai carū, rākāyai caruḥ, sinivalyai caruḥ, kuhvai carur, dhātre dvādaśakapālaḥ (p. 65. 15-16)=KS XV. 3: p. 211. 7-8, alluded to by Vār. III. 3. 1. 25: ābhir iṣṭibhir yajate 'numatyai carur iti pañca devikāhaviṁṣi. 26: madhye carūṇām (? inst. of madhye carum ex conj. for caruṇā ms., s. ed. p. 117, n. 2, though *madhyecaru could mean madhye carūṇām accord. to Pāṇ. II. 1. 18) dhātre nirvapaty ante vā; on the position of the puroḍ. for Dhātṛ connected with wishes s. below.—The puronuv. and yājyās: MS IV. 12. 6: p. 194. 15—p. 195. 15 (those for Dhātṛ taking the last place), cf. KS XIII. 16: p. 199. 13—p. 200. 10 (do.), TS III. 3. 11. g-u (those for Dhātṛ taking the first place): TS I. 8. 8. 1, TB I. 7. 2. 1, followed by Āp. XVIII. 10. 2, Hir. XIII. 3. 39; differently Baudh. XII. 4: p. 89. 14 end—p. 90. 3.—paṣṭhauhī prescribed as dakṣiṇā, meaning 'a cow five years old' (Renou, s. lastly Mayrhofer Etymol. Wb. sub paṣṭhavāt), rests on MS II. 6. 4: p. 65. 16, IV. 3. 5: p. 44. 7, cf. KS XV. 3: p. 211. 8 and XII. 8: p. 170. 5 with the addition of apravitā 'not impregnated,' for which cf. Hir. XIII. 3. 40: pravṛtāpravṛyamāṇety ekeṣām, that is, °tā-apra° (inst. of °tā pra° ed.) meaning 'a cow that has been impregnated once and since then has not been impregnated again' accord. to H. p. 41, n. 2.—This is not the only occasion for the devikāhaviṁṣi which are offered also at the end of the rājasūya: Mān. IX. 1. 5. 49, Vār. III. 3. 4. 50, cf. MS IV. 3. 5: rājasūyenābhisiṣicānaṁ yājayet (p. 44. 6-7), H. p. 44, n. 22, for his interpretation, however, s. p. 44-45, p. 48 beg. Moreover MS IV. 3. 5-6 (: KS XII. 8, TS III. 4. 9) prescribes many other occasions for them.

1. In connection with a soma-sacrifice. MS IV. 3. 5: somenejānaṁ yājayet (p. 44. 4), ya eva kaś ca somena yajeta taṁ yājayet (p. 45. 13), simil. KS XII. 8: p. 171. 6⁽¹⁾. On the position of the d°-h° in the regular paradigm of the agniṣṭoma, that is, the nirvapaṇa for them taking place after that for the paśupuroḍ. of the anūbandhyā, s. Cal.-Henry § 257, H. p. 42, n. 5, cf. Mān. II. 5. 5. 11: paśupuroḍāśam anu devikāhaviṁṣi nirvapaty, anumatyai carū..., somasthālīṣu śrapayati, 12-15.⁽²⁾ To this point refers also MS IV. 3. 6: yāsu sthālīṣu somāḥ syus te caravaḥ syuḥ (p. 45. 9-10), simil. KS XII. 8: p. 171. 2-3, Āp. XIII. 24. 3 (Cal. n., cf. XIII. 19. 6), Hir. IX. 6 (p. 953).

n. 1. Cf. also Baudh. XXII. 17: somam-somam anuvarterann iti Śālīkiḥ (p. 141. 5).— If TS III. 4. 9. 4: etā eva nirvapet ijānaś . . . uttamaṁ dhātāraṁ karoti refers to the soma-sacrifice (Cal. n. ad Śāṅkh. IX. 28. 1), it is strange that the position of Dhātṛ is prescribed in contradiction to that in TS I. 8. 8. 1, TB I. 7. 2. 1 (s. above) while the young Taittiriyakas (s. the passages cited in the next note) adhere to the usual position of that deity.

n. 2. Cf. Baudh. VIII. 22: p. 263. 13-p. 264. 5 (cf. also XXI. 26: p. 116. 5-8), Bhār. XIV. 24. 15, Āp. XIII. 23. 17-24. 5 (Cal. notes), Hir. IX. 6 (p. 952-3), Vaikh. XVI. 27-28 (p. 236. 20-p. 237. 3); ŚB IX. 5. 1. 34-38 (with Dhātṛ in the first place), Kāt. XVIII. 6. 20 (cayana); KB XIX 7, Śāṅkh. IX. 28. 1-3 (with the order: Anumati, Kuhū, Rākā, Sinivali and Dhātṛ), AB III. 47 (with the order: A°, R°, S°, Kuhū and Dhātṛ), Āśv. IV. 14. 15-16; Vait. XXIV. 13. b: vaśāpaśupuroḍāśād devikāhaviṁṣi (read so accord. to Cal. ad loc.)

2. In company with a paśu for Dhātṛ. H. p. 42.—MS IV. 3. 6 (closely related to a kāmya for healing disease, s. below no. 3, c): paśur apy ālabhyaḥ (śāntyā anirmārgāya) (p. 45. 4-5), yad vrihimayaḥ puroḍāśo bhavati, tenaiva paśur ālabhyate (ib. 5-6), KS XII. 8 (in the same context): paśum ālabheta (śāntyā anirmārgāya) (p. 170. 22); cf. Hir. XIII. 3. 42 end: āmayāvi paśunā yajeta; in the frame of the rājasūya but optionally Āp. XVIII. 10. 4: paśur apy atropalabhyo dhātre, na vā (Cal. n.).

3. As kāmya-offerings. H. p. 42.—MS IV. 3. 5-6, referred to by Vār. III. 3. 1. 27: paśukāmaṁ yājayed iti brāhmaṇavyākhyātam; KS XII. 8; TS III. 4. 9, referred to by Āp. XIII. 24. 5: devikā nirvapet prajākāma iti kāmyāḥ

a. paśukāma. MS IV. 3. 5: paśukāmaṁ yājayet (p. 44. 8); KS XII. 8: paśukāmo devikābhir yajeta (p. 170. 6), yad dve avare dve pare (tan mithunaṁ, yad dhātā vaṣaṭkāras tan mithunaṁ, tasmād evāsmāi mithunāt paśūn prajanayati) (ib. 8-9), Dhātṛ is placed in the middle; TS III. 4. 9. 1: etā eva nirvapet paśukāmaś, . . . 2: . . . prathamāṁ dhātāraṁ karoti, Hir. XIII. 3. 41.

b. prajākāma. MS IV. 3. 5: prajākāmaṁ yājayet (p. 44. 14), dhātāraṁ uttamaṁ kuryāt (ib. 14-15), vyavadadhyād dh° madhyataḥ (ib. 17; vy-ava-dhā- 'dazwischenstellen'), atha dhātre purastān nirvapet (ib. 19); simil. KS XII. 8: prajākāmo devikābhir yajeta, dh° uttamaṁ kuryāt (p. 170. 13-14), vyavadadhyād dh° (ib. 16), dh° purastāt kṛtvāthaitāraṁ (i. e. for Anumati) nirvapet (ib. 18); TS III. 4. 9. 1: devikā nirvapet prajākāmaś, . . . prathamāṁ dh° karoti, Hir XIII. 3. 41, 42 mid.: prajākāmaḥ putrair dh° uttamaṁ kṛtvā.

c. āmayāvin. MS IV. 3. 6: āmayāvinaṁ yājayed, dh° madhyataḥ kuryāt (p. 45. 1); KS II. 8: āmayāvi devikābhir yajeta, dh° madhye kuryāt (p. 170. 19); for the accompanying paśu s. above no. 2. TS III. 4. 9. 3: etā eva nirvapej jyogāmayāvi, . . . madhyato dh° karoti, Hir. XIII. 3. 42: āmayāvinaṁ yājayed vā dh° madhyataḥ kṛtvā, . . . āmayāvi paśunā yajeta.

d. sarvavedasin. MS IV. 3. 6: sarvavedasejānaṁ yājayet (p. 45. 10-11); KS XII. 8: sarvavedasī devikābhir yajeta (p. 171. 3).

e. TS III. 4. 9 contains several other kāmyas, cf. Āp. XIII. 24. 5 (Cal. tr.).
sū. 31 and 32. Triṣaṁyukta. W. p. 18-19, H. p. 42, p. 45-46 (annot.).—

The Mānavas prescribe only two rounds: the pūrva or vaiṣṇava and the uttara; or pauṣṇa in complete agreement with MS II. 6. 4: āgnāvaiṣṇava ekādaśakapāla; aindrāvaiṣṇavas carur, vaiṣṇavas trikapālo, vāmano dakṣiṇā (p. 65. 16-17); saumāpauṣṇa (somā° Mān.) ekādaśakapāla, aindrāpauṣṇas caruḥ, pauṣṇas caruḥ, śyāmo dakṣiṇā (ib. 17—p. 66. 1), simil. KS XV. 3: p. 211. 11-27 but with a caru for Soma and Pūṣan (so also the Taittiriyakas) instead of an 11-kap. puroḍ. in the latter round, while the Vārāhas add, after the same two rounds (III. 3. 1. 28 and 29), the third or saumya-round (ib. 30): agniṣomiya ekādaśakapāla, [indrāsomiya ekādaśakapālaḥ, supplied by the editors], saumyas carur, babhrur dakṣiṇeti tṛtīyam, in conformity with the Vājasaneyins as far as the number and order of the rounds are concerned: ŚB V. 2. 5. 1-12, Kāt. XV. 2. 11-17, and with the Taittiriyakas who, however, perform the saumya-round between the vaiṣṇava and the pauṣṇa: TS I. 8. 8. 1, TB I. 7. 2. 1-4, Baudh. XII. 4: p. 90. 4-9, Āp. XVIII. 10. 5, Hir. XIII. 3. 43-44.—śvobhūte (bis). Cf. ŚBK VII. 1. 3. 1, 2, 3 (repeated thrice), W. p. 19; Baudh. XII. 4: p. 90. 4, 6, 8: on the 11th, 12th and 13th day, Hir. XIII. 3. 43: anvaham, Cal. n. ad Āp. XVIII. 10. 5.—MS IV. 3. 7: p. 45. 17—p. 46. 9 adds nothing important to the ritual of the triṣaṃyukta except the wishes to be combined with each round: yat pūrvarṃ triṣaṃyuktarṃ virājananarṃ tad, yad uttaram paśujanamarṃ tat (p. 45. 19-20), yat pūrvarṃ triṣ° tena yajñakāmo yajeta (p. 46. 2), yad uttaram triṣ° tena paśukāmo yajeta (ib. 5). Cf. Āp. XVIII. 10. 6: teṣāṃ prathamena grāmakāmo yajeta, dvitīyena brahmarvasakāmaḥ, tṛtīyena paśukāmaḥ (Cal. n., better H. p. 42, n. 6). 7: virājananam ity eke (Cal. n.); Hir. XIII. 3. 44: (the vaiṣṇava-round) tena yajñakāmo yajeta, (the saumya-r.) virājananarṃ samāmananti, (the pauṣṇa-r.) tena paśukāmo yajeta.

A note on the bhūtānām aveṣṭayaḥ.

Between the portions concerning the devikāhaviṃśi and the triṣaṃyuktarṃ haviḥ KS XV. 3 (: p. 211. 3-11) inserts a series of mantras (13 in number)⁽¹⁾ to be employed for the aveṣṭi of the Bhūtas, cf. MS III. 12. 10: p. 163. 10-12, TS I. 8. 13. i, VS XXII. 29. The Taittiriyakas use these mantras on a different occasion, cf. TB I. 7. 7. 5 (after the explanation of the 12 pārthas): bhūtānām aveṣṭir juhoti, Baudh. XII. 11: athopariṣṭād abhiṣekasya ṣaṭ pārthāni juhoti, indrāya svāhā, ghoṣāya svāheti [TS I. 8. 13. h sec. half], dvādaśa bhūtānām aveṣṭir juhoti: pṛthivyai svāhā, antarikṣāya svāheti [ib. i] (p. 102. 13-15), Āp. XVIII. 15. 9 (after the first six pārthas): pṛthivyai svāheti ṣaḍ bhūtānām aveṣṭiḥ, 16. 1 (after the remaining six pārthas): adbhyaḥ svāheti ṣaḍ bh° aveṣṭiḥ, simil. Hir. XIII. 5. 31 and 36; s. H. p. 65-66.

The corresponding mantras are used by the Maitrāyaṇīyas and the Vājasaneyins as part of the annahomas in the aśvamedha, Mān. IX. 2. 2. 30: ... annena juhoty: agnaye svāhā, somāya svāhetiprabhṛtibhir aikaśatāt (*i. e.* ā eka° 'up to

the mantra ekaśatāya svāhā; MS III. 12. 7-15), Vār. III. 4. 2. 5 and 6: MS ib. 6-15; in the same way ŚB XIII. 5. 1. 4, cf. also XIII. 2. 1. 1-6, Kāt. XX. 4. 32; s. Dumont L'Āśvamedha, p. 129.

n. 1. Beginning with pṛthivyai svāhā and ending with sarisṛpebhyas s°. In all the parallel passages the 10th mantra patayadbhyas s° is not found and the total number thirteen is not in harmony with the use of these mantras by the Taittirīyakas.

sū. 33. Offerings for Agni vaiśvānara and Varuṇa. W. p. 19, H. p. 43, p. 46-48 (annot.).—The sūtra depends entirely on MS II. 6. 2: agnaye vaiśvānarāya dvādaśakapālo, vāruṇo yavamayaś caruḥ (p. 66. 1-2), hiraṇyamañ cāśvaś ca dakṣiṇā (ib. 2). Simil. Vār. III. 3. 1. 31 and 32, cf. also KS XV. 3: p. 211. 13-14 indicating the dakṣiṇā separately after each havis.—The Mānavas and the Vārāhas treat the two offerings as samānatantra, cf. the collective designation vaiśvānaravāruṇam MS IV. 3. 7: p. 46. 9, while the Kaṭhas seem to regard them as two independent offerings. The same relation is observed between Baudh XII. 4: p. 90. 9-11 on one hand and on the other TS I. 8. 8. 1, TB I. 7. 2. 5-6 mentioning the dakṣiṇā separately in the same way as KS I. c., so also Āp. XVIII. 10. 8-11 (Cal. n. 1 ad sū. 10), Hir. XIII. 3. 44 ending, however, with samānatantrau vaiśvānaravāruṇāv eke samāmananti. According to the Vājasaneyins the two offerings can be performed either on two succeeding days (anūcināham ŚB V. 2. 5. 13, anvaham ŚBK VII. 1. 3.4, śvaḥ Kāt. XV. 2. 19) or as samānabarhis (ŚB(K) II. cc., ekatantra Kāt. ib. 18); s. H. p. 43 c. n. 7.—The offerings take place also at the end of the rājasūya, s. Mān. IX. 1. 5. 49, Vār. III. 3. 4. 50.—The size of the vāruṇa-caru is vaguely prescribed in MS IV. 3. 7: iyāñś carur bhavati (p. 46. 14, 19-20) and repeated in Mān. I. c., while it is defined concretely as prādeśamātra in Vār. III. 3. 1. 31, cf. Āp. XVIII. 10. 8 and Hir. XIII. 3. 44: sarvataḥ prādeśamātra- 'in der Runde eine Spanne messend' (Cal.).—Vār. III. 3. 1. 33: yo jyogāmayāvi vadhyeta (read perhaps yajeta): MS IV. 3. 7: yo jyogāmayāvi syāt tam etena yājayet (p. 46. 18).

sū. 34-38. Ratninām haviṃṣi. W. p. 19-26, H. p. 49-50 (with a table facing p. 49), p. 50-57 (annot.).

sū. 34. It refers to MS II. 6. 5: p. 66. 3-13 where the devatā, havis, ratnin and dakṣiṇā of each of the twelve ratnin-offerings are enumerated, a veritable sūtra-section to which corresponds IV. 3. 8: p. 47. 3—p. 48. 11 citing the passages of the former by means of *iti* (though sometimes omitted) and explaining them in the brāhmaṇa-fashion. Simil. Vār. III. 3. 1. 34 ending with ity ekādaśa (ex conj. for ekā dvādaśa ms., s. ed. p. 117, n. 7) ratninaḥ; on the number of the ratnins s. below. Cf. KS XV. 4: p. 211. 15—p. 212. 4 containing a list of eleven ratnin-offerings after the fashion of MS II. 6. 5.

sū. 35. A general rule, cf. Āp. XVIII. 10. 13 (Cal. n.), Hir. XIII. 4. 3.—anvaham: TB I. 7. 3. 1-2, cf. also MS IV. 3. 8: yat saha nirvapeyur aratninaḥ syuḥ (p. 48. 10-11), H. p. 51.

sū. 36. end and 37. Corresponding to Vār. III. 3. 1. 36 (partly corrupt), the passage treats in particular the offering to Nirṛti, s. below no. 4 of the list.

sū. 38. Being apparently a repetition of the second ratni-havis the sūtra seems to rest on MS IV. 3. 8 (after the explanation of the ratnins): aindra ekādaśakapālo rājño gr̥ha iti (p. 48. 11), but this is nothing else than a citation (with *iti*) of the precept concerning the offering in the king's house (no. 2 of the list) and does not intend to add any new havis. No wonder, therefore, that there can be found a corresponding precept neither in Vār. nor in KS.

A list of the ratninām havir̥ṣi.

As they have already been described and explained by W. and H., s. also Eggeling SBE XLI, p. 58, n. 2, Cal. n. 3 ad Āp. XVIII. 10. 12 and his notes on individual sūtras, suffice it to mention them briefly according to the statements of MS II. 6. 5 and IV. 3. 8 after the example of H.'s table. The order in the other śākhās is indicated by a number added to the abbreviations: K(aṭhas), T(aitt.) and V(ājas).

1. brahman—Bṛhaspati—caru—śitipṛṣṭhaḥ (MS II: p. 66. 3, IV: p. 47. 6-7) :K 1 (XV. 4: p. 211. 15; purohita), T 1, V 2 (purohita), W. p. 23 c. n. 1, cf. Hir. XIII. 4. 4: purohitasyaikeṣām.

2. rājan—Indra—11-kap. puroḍ—ṛṣabhaḥ (II: ib. 3-4, IV: ib. 9): K 2 (ib. 15-16), T 2: rājanya, V 3 (sūyamāna ŚB, yajamāna Kāt.).

3. mahiṣi—Aditi—caru—dhenuḥ (II: ib. 4, IV: ib. 10, 11) :K 3 (ib. 16), T 3, V 4.

4. parivr̥kti—Nirṛti—caru (s. below)—śyeni vaṇḍāpasphurā 'reddish-white mutilated (?) cow' H. (II: ib. 4-5, IV: ib. 12): K 4 (ib. 17-18; śyeni kūṭā v°), T 4 (TS) or 5 (TB) (kṛṣṇā kūṭā), V 12 (parivr̥kti; kṛṣṇā gauḥ parimūrṇi paryāriṇi ŚB or k° g° paryāriṇi parimūrṇā tristanā ŚBK VII. 1. 4. 14, k° parimūrṇy apahatā 'eine schwarze, alte, abgerackerte (Kuh)' W. p. 24, Kāt.).—This offering has many strange features. The havis is prescribed as nairṛtaś carur nakhāvapūtānām (MS II and IV ll. cc.) and its size is defined as aṅguṣṭhaparvamātra (Mān. sū. 36, Vār. III. 3. 1. 35 though partly hopelessly corrupt). Cf. KS XV. 4: nairṛtaś caruḥ kṛṣṇānām vrihiṇām nakhanirbhinnānām (p. 211. 17), simil. ŚB V. 3. 1. 13, Kāt. XV. 3. 14; for the use of black rice cf. also TS I. 8. 9. 1=TB I. 7. 3. 4, Baudh. XII. 5: p. 92. 1, and for the size cf. Āp. XVIII. 10. 16 (Cal. n. 2), Hir XIII. 4. 6 (aṅguṣṭhamātra) and 7, H. table n. 7. —For the act prescribed in Mān. sū. 37 and Vār. III. 3. 1. 36, cf. the nirṛti-homa (above sū. 12 and Vār. ib. 7) and the apāmārgahoma (above sū. 23 and Vār. ib. 18). For the addition of pradare vā cf. TB I. 6. 1. 3, I. 7. 1. 9 *cum suis*, ŚB V. 2. 3. 2, Kāt. XV. 1. 10.—For further peculiarities s. Vādh. AO IV., p. 169-170: no. 63 (agni) and no. 64 (idhma).—Both Mān. and Vār. are silent

on an interesting statement of MS IV. 3. 8: athainām (*sc.* parivr̥ktīm) parivr̥ñjanti (p. 47. 13). It reminds us of the same treatment of the superseded consort as is said about the parivr̥tti in ŚB V. 3. 1. 13, Kāt. XV. 3. 35: parivr̥ttīm cāha: mā me 'dyeśāyām vātsid iti, W. p. 24 c. n. 4, H. table n. 6, p. 57 c. n. 42.

4 bis. Vār. III. 3. 1. 35: mahiṣyā gr̥he pracarya (i. e. after no. 3), bhāgaś carur vasinyā (?) gr̥he, vicittagarbhā paṣṭhauhī dakṣiṇā: T 4 (TB I. 7. 3. 3 *cum suis*): vāvātā 'favourite'—Bhaga—caru—vicittag. paṣṭhauhī.—vasini (read vaṣinī?) corresponds to vāvātā, cf. Baudh. XXVI. 1: yānyā mahiṣyā eva subhagā bhavati (p. 271. 12, in contrast with parivr̥kti=durbhagā ib. 13).

5. senāni—Agni—8-kap. puroḍ—hiraṇyam (II: ib. 5-6, IV: ib. 15, 16-17): K 5 (ib. 18-19), T 5 or 6 (TB), V 1.

6. saṅgrahitr̥—Aśvinau—2-kap. puroḍ—savatyau (=savātyau pw) (II: ib. 6-7, IV: ib. 18, 19): K 6 (ib. 19; savātyau), T 9 or 10 (TB) (savātyau), V 8 or 7 (ŚBK VII. 1. 4. 8) (yamau or anūcinagarbhau (anvagjau ŚBK) gāvau).—On the meaning of savātyau s. Cal. n. 3 ad Āp. XVIII. 10. 12 sub no. 10, H. table n. 10.

7. kṣattr̥—Savitr̥—8-kap. puroḍ.—śyetaḥ 'a reddish-white ox' (II: ib. 7-8. IV: p. 48. 1): K 7 (ib. 19-20), T 8 or 9 (TB) (12-kap. puroḍ., upadhvastaḥ 'a speckled ox'), V 7 or 8 (ŚBK VII. 1. 4. 9) (12-kap. or 8-kap. puroḍ., sveto 'naḍvān).—On the meaning of kṣattr̥ s. H. table n. 8, 'Kämmerer' Cal., 'chamberlain' G.

8. sūta—Varuṇa—yavamayo 10-kap. puroḍ.—babhrur mahāniraṣṭaḥ 'a reddish-brown castrated bull' (II: ib. 8-9, IV: ib. 2): K 8 (ib. 20-21), T 6 or 7 (TB) (without babhru-), V 5 (yavamayaś caruḥ, aśvaḥ).

9. vaiśyo grāmaṇiḥ—Marutaḥ—7-kap. puroḍ.—pr̥ṣniḥ paṣṭhauhī (II: ib. 9-10, IV: ib. 2-3): K 9 (ib. 21—p. 212. 1), T 7 or 8 (TB) (without vaiśya- and paṣṭhauhī), V 6 (without vaiśya-; pr̥ṣan gauḥ).

10. bhāgadugha—Pūṣan—caru—śyāmaḥ 'a black ox' (II: ib. 10, IV: ib. 4-5): K 10 (p. 212. 1-2), T 10 or 11 (TB), V 9.—bhāgadugha- =bhāgadhātika-Vār. III. 3. 1. 37, =mahānasika- (v. l. mahānāsika-, etc.) 'Truchsess' (W., Cal.) or =yo bhāgalābhī dogdhi Baudh. XXVI. 1: p. 272. 1-2, 'divider, collector' H., 'collector of the king's share' G., s. further W. p. 20, p. 23, Eggeling SBE XLI, p. 63, n. 1, Cal. n. 3 ad Āp. XVIII. 10. 12 sub no. 11, H. table n. 11, p. 54.

10 bis. Vār. III. 3. 1. 38: tasya (*sc.* bhāgadughasya) gr̥he pracarya (i. e. after no. 10) adhvane svāheti chānuścatesya (?) gr̥he juhōti. Cf. Āp. XVIII. 10. 25: adhvane svāheti pālākalasya gr̥he juhōti. (26: pālāk° =anṛtadūta-. 27: dakṣiṇā), Hir. XIII. 4. 11-13: V 11 (ŚB V. 3. 1. 11, Kāt. XV. 3. 13 and 31-33), that is, pālāgala (=dūta Kāt.)—Adhvan—caturgr̥hītam ājyam (offered with the mantra VSK XI. 1. 4)—a special bow, etc.; s. W. p. 21 c. n, Cal. nn. ad Āp. II. cc., H. table n. 15, p. 54.

11. takṣa-rathakārau—Viṣṇu—3-kap, puroḍ.—sarvāyasāni (II: ib. 10–11, IV: ib. 5–6).—No corresponding item is mentioned even in KS, but cf. Āp. XVIII. 10. 17: vaiṣṇavaṁ trikapālaṁ trayodaśam ('as the 13th havis', s. Cal. n.) takṣarathakārayor gr̥he. 18: sarvāyasāni dakṣiṇā. 19: takṣṇo rathakārasya vety eke (Cal. n.)=Hir. XIII. 4. 8 (last part) while the beginning part prescribes that the takṣan and rathakāra should be led into one house and an 8-kap. puroḍ. should be offered to Agni (cf. however no. 5 above), the dakṣiṇā being iron utensils.⁴³

n. 1. The middle part is nothing but a mixture of no. 11 and no. 12: govikartr-akṣāvāpāv (Cal. reads māṁsapākākṣa° in his n. 3 ad Āp. XVIII. 10. 20) ekasmin gr̥he samāniya vaiṣṇavaṁ trikapālam iti vatsaḥ śvetaśabalo dakṣiṇā.

12. akṣāvāpa 'Würfelbewahrer' Cal., 'surveyor of the dicing hall' H., 'dice-thrower' G. and govikarta 'Vorschneider' Cal., 'slaughterer' H., G.—Rudra—gāvīdhukāś caruḥ—asir vālāpitasthaḥ (read °pidhasthaḥ, apidha=apidhāna-) 'a sword in a cover made of the horse's tail-hair,' or śabalas trivatsaḥ 'aspeckled ox of three years', or abhidhāni kesarapāśā 'a halter with cords of the horse's mane' (II: ib. 11–13, IV: ib. 7): K. 11 (p. 212. 2–4) with govayaccha- for govikarta-, and enumerating as dakṣiṇā: asir vālāvṛto, vavrir vālaprati-grathitā (read vārdhrī-vāla° 'ein aus Leder und Rosshaaren geknüpfter Strick' Cal. n. ad Āp. XVIII. 10. 23), barāsī dāmabhūṣā (: °tūṣā Āp. l. c. 'ein mit Schnurfransen versehenes Gewebe' Cal.), vatsaro vā śabalo dakṣiṇā; T. 11 or 12 (TB) with akṣāvāpa alone and mentioning as dakṣiṇā: śabala udvāraḥ 'ein scheckiger Ochs mit emporgerichtetem Schwanze (?)' Cal., H.; V. 10 (ŚB V. 3. 1. 10, briefly Kāt. XV. 3. 12: raudro yajamānasyākṣāvāpagovikartagr̥hebhyo gavedhukānām. 27: tridakṣiṇo raudraḥ. 28: śitibāhuśitīvālayor anyatarāḥ. 29: asir nakharaḥ. 30: vāladāmabaddham akṣāvāpanam, s. W. p. 20 and p. 24; with almost the same content ŚBK VII. 1. 4. 11.—Cf. Āp. XVIII. 10. 20, for govikartasya vā read rather g° ca in agreement with MS l. c. and KS l. c. As for Hir. XIII. 4. 8 mid. part s. above no. 11, n. 1.—For the dakṣiṇā (H. table n. 14) cf. Āp. XVIII. 10. 21–22: MS l. c., Āp. ib. 23: KS l. c., but Hir. XIII. 4. 10 (sec. half) quite corrupt, s. Cal. nn. ad Āp. ll. cc.

On the number of the ratnins. W. p. 21, p. 22 (delete no. 12 of the Kāṭh.-column), H. table, p. 49–50, p. 51 (on the number eleven), p. 53 c. n. 28.

Against a clear statement in MS IV. 3. 8: ekādaśa vā etāni havir̥ṣi (p. 48. 9) and an actual enumeration of eleven ratnins in KS XV. 4, the MS in both passages (II. 6. 5 and IV. 3. 8), adding takṣa-rathakārau as no. 11, prescribes in fact twelve havis⁴⁴, followed exactly by the Mānavas while the Vārāhas, adding two further havis (no. 4 bis and no. 10 bis above) and showing clearly the influence of other schools in these additions, mention 14 havis in all.

n. 1. The fluctuation seems to be reflected in a ms. reading of Vār III. 3. 1. 34: ekā dvādaśa (cited above under Mān. sū. 34)

A gradual increase in number can be observed also among the Taittirīyakas. TB I. 7. 3 adds the offering in the vāvātā's house as the fourth havis (supra no. 4 bis) to the list of eleven havis given by TS I. 8. 9. 1-2, and it states in unmistakable words that the number is twelve, dvādaśaitāni havimṣi bhavanti (ib. 6) which take 12 consecutive days as can be clearly seen from the description of Baudh. XII. 5. Among the younger Taittirīyakas the Āpastambas, after having quoted in pratika the relevant passages of the Saṁh. and the Br. and stated conclusively: dvādaśānvaharṁ ratnīnām havimṣi (XVIII. 10. 12), increase the number to fourteen by adding the offering in the house of the takṣa-rathakārau (supra no. 11) 'as the 13th' (in fact, however, as the 12th) just before that in the akṣāvāpa's house (supra no. 12) and that in the pālākala's house (supra no. 10 bis) which occupies the last, i. e., 14th place. In the same way the Hiraṇyakeśins who announce the number as thirteen in the beginning (XIII. 4. 1) enumerate in reality fourteen havis: takṣa-rathakārau (supra no. 11) being mentioned before senāni (supra no. 5) and akṣāvāpa (supra no. 12), and pālākala (supra no. 10 bis) being added in the last place.

Lastly the Vājasaneyins, though they must have regarded the havis in the parivṛtti's house as an extra one since it is mentioned (ŚB V. 3. 1. 13) only after a concluding statement: tāni vā etāny ekādaśa ratnāni saṁpādayati (ib. 12), recognize in practice twelve havis, cf. Kāt. XV. 3. 1: dvādaśottaraṇi ratnahavimṣi.

From the materials given above one may conclude that the number of the ratni-offerings was originally eleven (KS, TS). It increased to twelve (MS-Mān. by adding takṣa-rathakārau, TB-Baudh. by adding vāvātā, ŚB-Kāt. by adding pālākala) and even to fourteen in the younger Sūtras by absorbing the precepts of other śākhās (Vār., Āp.-Hir.).

sū. 39 and 40. Iṣṭis for Indra aṁhomuc and Indra sutrāman. W. p. 25-26, H. p. 50, p. 52 and p. 57 (annot.).

sū. 39. indrāya etc.=MS II. 6. 6: p. 66. 14-15 and IV. 3. 9: p. 48. 13, 14-15 (without mentioning the dakṣiṇā), cf. Vār. III. 3. 1. 40: indrāyāṁhomuca iti dviddhe, KS XV. 4: indrāya sutrāmna ekādaśakapāla, indrāyāṁhomuca ekādaśakapālo rājño grhe; ṛṣabho dakṣiṇā (p. 212. 4-5), thus as to the order agreeing with the Taittirīyakas (TS I. 8. 9. 2, TB I. 7. 3. 7).—The dakṣiṇā: Āp. XVIII. 10. 29 (Cal. n.).

sū. 40. The meaning of anvaham is not quite clear. It may mean that both iṣṭis are not to be performed on one day but one by one on two succeeding days, cf. Hir. XIII. 4. 14: aindram uttamaṁ yajamānasya grhe nirvapati. anvaham eke bruvate⁴³; it hardly indicates the way of offering these iṣṭis after the fashion described in Baudh. XII. 5, cf. Cal. n. 1 ad Āp. XVIII. 10. 28.—To these

iṣṭis for Indra corresponds a caru for Soma and Indra with a white cow together with a white calf as dakṣiṇā in the tradition of the Vājasaneyins (ŚB V. 3. 2. 1-2, Kāt. XV. 3. 36-37), s. W. p. 25-26, H. p. 50, p. 52, p. 53 c. n. 34, p. 60. The same iṣṭi can be performed as a kāmya for one who, though learned and worthy of fame, is not famous enough (ŚB ib. 3, Kāt. ib. 38) and further for one who wishes to get rid of leprosy (Kāt. ib. 39: kilāśabādhaṁ tu), cf. Cal. Wunschofer No. 40.

n. 1. For the addition of the mantra: ayaṁ no rājā etc. (TS, TB ll. cc.) to the hotr's sūktavāka (Hir. I. c.) cf. Cal. n. 2 ad Āp. XVIII. 11. 1.

sū. 41. On the pārvaṇa-homa s. Hillebr. NOV p. 115-6, Cal. n. ad Āp. II. 20. 5.

sū. 42. On the traidhātavyā which is performed also at the end of the rājasūya (Mān. IX. 1. 5. 49, cf. W. p. 73: Kāt. XV. 7. 29-34; p. 106: XV. 10. 25; H. p. 8 end: Baudh. XII. 20: p. 118. 6; p. 168-9, p. 171-2, p. 221 c. n. 11) s. Mān. V. 2. 5. 1-18, Cal. Wunschofer No. 178 with a reference to the chief passages (ib. p. 128).—For the dakṣiṇā (1000 cows) cf. MS II. 4. 4: tasmād āhuḥ sahasradakṣiṇeti (p. 42. 4-5), Mān. V. 2. 5. 10, Āp. XIV. 23. 2: traidhātaviyām eke sahasradakṣiṇīm samāmananti (Cal. n. 1), XX. 23. 5 and 6 (s. Dumont L'Āśvamedha, p. 286).

IX. 1. 2.

sū. 1-14. Iṣṭi for Mitra and Bṛhaspati. W. p. 26-27, H. p. 58-60, p. 60-62 (annot.).

sū. 1. Cf. MS IV. 3. 9.: athaitan maitrābārhaspatyam (p. 48. 16). The locative dikṣaṇiyāyām is strange in this connection. We expect rather the nominative⁽¹⁾ as in Vār. III. 3. 1. 41: maitrābārhaspatyam abhiṣecanīyasya dikṣaṇiyā (*ex conj. for °yāḥ ms.*), cf. also Āp. XVIII. 11. 8: °patyā dikṣaṇiyā (Cal. n.), Hir. XIII. 4. 20: °patyāṁ dikṣaṇiyāṁ bhavati.—As for the relation of this iṣṭi to the dikṣā cf. MS IV. 3. 9: p. 48. 16-18, H. p. 58 c. n. 2, p. 61 c. n. 12.

n. 1. The accusative °yām (*sc. nirvapati*) might be conceivable, cf. Mān. II. 1. 1. 16, if it were not for sū. 5 infra which would then become redundant.

sū. 2-4. The svayam-motif, s. W. I. c., H. p. 58-59.—**sū. 2**=MS II. 6. 6: p. 66. 15—p. 67. 1=Vār. III. 3. 1. 42, simil. KS XV. 5: svayamavapannāyā etc. (p. 212. 6).—**sū. 3**=MS ib.: p. 67. 1 *with* atha *before* śvetām *instead of* purastāc ('previously' G. tr.) chve°, simil. KS ib.: p. 216. 6-7 but without atha or purastāt. According to Vār. ib. 43: tasmin śvetāyāḥ śvetavatsāyā dugdhaṁ bhavati the vessel in question serves as a receptacle for the milk of a white cow feeding a white calf. At any rate there is no mention of a skin bag: viniṭa-ŚB V. 3. 2. 6, Kāt. XV. 3. 42, dṛti-ŚBK VII. 2. 1. 7, Āp. XVIII. 11. 3 (Cal. n. 2), Hir. XIII. 4. 16 (Cal. I. c., H. p. 58, n. 4).—**sū. 4**=MS ib.: p. 67. 1-2=

Vār. ib. 44-46, simil. KS ib.: p. 212. 7 ending with svayaṃ vilīyate; cf. Āp. XIII. 11. 6 (Cal. n.)=Hir. XIII. 4. 18.

sū. 5. (nirvapaṇa, s. H. p. 60 c. n. 9)=MS II. 6. 6: p. 67. 2 (nirvapanti)=KS XV. 5: p. 212. 7-8 (°vapati), cf. Vār. III. 3. 1. 50: mitrāya 'uṣṭaṃ bṛhaspataye juṣṭam iti nirvapati.⁴⁷

n. 1. By the way Hir. XIII. 4. 22 should begin with nirvapaṇakāle while the words: maitraṃ carum belong to the preceding sūtra (pātrasaṃśādana, cf. Āp. XVIII. 11. 12).

sū. 6. The ardham-motif, s. H. p. 59.—Cf. KS XV. 5: p. 212. 11-12 and Vār. III. 3. 1. 47-49, both agreeing in the order: vedi, barhis and idhma as well as in using dānti (KS) or dāti for lunāti (Mān.) and svayaṃdinam (so also TS I. 8. 9. 3, TB I. 7. 3. 8 *cum suis*) for °lūnam (Mān.). As for the idhma-precept Mān. stands nearer to KS than Vār. ib. 49: ardham idhmasya chinatty a° svayamavapannam⁴⁸ (read so for °āvapanam ed.).—A quotation (ekeṣām) in Āp. XVIII. 11. 10 (Cal. n.) closely resembles the KS-passage referred to above except that the former reads at the end: a° idhmasya vṛścati, a° svayaṃvṛkṇam. simil. but in a somewhat confused way Hir. XIII. 4. 27 (sec. half) in which we must transfer *ardham* from the first half (svayaṃkṛta-motif: TS I. 8. 9. 3 *cum suis*, H. p. 59) to the second half (arham-motif) and read: a° vedyāḥ karoti, etc.; still we miss at the end a phrase corresponding to a° s°vṛkṇam (Āp.).

n. 1. The expression is used of an aśvattha-branch falling down of itself, KS XV. 5: p. 212. 6 (s. supra ad sū. 2), TS I. 8. 9. 3, Baudh. XII 6: p. 93. 1, Āp. XVIII. 11.2=Hir. XIII. 4. 15.

sū. 7. (Cooking of the bārhaspatya-caru)=MS II. 6. 6: p. 67. 3=Vār. III. 3. 1. 51=KS XV. 5: p. 212. 8-9 (*with* kṣodiyāṃsas for kṣodiṣṭhās taṇḍulās), cf. Āp. XVIII. 11. 14: kṣodiṣṭhāṃś ca sthaviṣṭhāṃś cety eke (Cal. n.), Hir. XIII. 4. 22 (last part, *with* ekeṣām).⁴⁹—For the time of separating the two kinds of grains s. H. p. 60, n. 9, cf. KS I. c.: tān dvedhā taṇḍulān vibhajati (p. 212. 8) though without specifying the time of separation, ŚB V. 3. 2. 7 beg. (s. soon below).—For the contrast between the kṣodiṣṭha (kṣodiyas) grains for the bārhaspatya-caru and the sthaviṣṭha (sthaviyas) ones for the maitra-caru, cf. also ŚB V. 3. 2. 7: dvedhā taṇḍulān kurvanti (ŚBK VII. 2. 1. 8 has vyūhet). sa ye 'ñiyāṃsaḥ paribhinnās te bārhaspatyā, atha 'ye sthaviyāṃso 'paribhinnās te maitrāḥ, Kāt. XV. 3. 42: tasmint (*sc. pātre*) sthaviṣṭhāṃś taṇḍulān maitrāyāvapati. 44: aṇiṣṭhān itarasmin.

n. 1. The Taittir. make a distinction between karṇa- 'unhusked' Keith TS tr., H. p. 59 ge'ohrt' Cal. Āp. and akarṇa- 'husked' 'unge'ohrt', TS I. 8. 9. 3, Baudh. XII. 6: p. 93. 1-3, cf. XXII. 17: p. 141. 16- p. 142. 1, Āp. XVIII. 11. 13 (Cal. n. 2: k°=die ganzen Körner, ak°=die zerstückelten, Bhavasvāmin. In this case the broken grains would be used for Mitra's caru!), Hir. XIII. 4. 22 (mid. part, accord. to the comm. k°=chinnāḥ, ak°=acchinnāḥ, corresp. to paribhinnāḥ and aparibh° of ŚB and just to the contrary of Bhavasvāmin's explanation).

sū. 8 (Placing of the vessel for the maitra-caru on that for the bārhasp-caru). Cf. MS II. 6. 6: tatra tat pātram apidhāya, ājyam āsicya, ye sthaviṣṭhās

taṇḍulās tān āvapati (p. 67. 3-4)=Vār. III. 3. 1. 52, simil. KS XV. 5: sa (sc. bārhaspatyaś caruḥ) yadā śṛto (read so, Cal. n. ad Āp. XVIII. 11. 16) bhavaty, atha tat pātram āsvattham apidhāya pavitravaty ājyam ānayati, tat sthaviyasa āvapati, sa maitraś caruḥ svayamśṛto bhavati (p. 212: 9-11), cf. Āp. XVIII. 11. 16-18 (Cal. nn.), Hir. XIII. 4. 23 (last part), 24-25 (reading sthaviyastaṇḍulān *instead of* akarnān (Āp. I. c. 18) as if the opinion of eke (s. supra ad sū. 7) were tacitly approved.)—In spite of G. tr. something is wrong with the wording of sū. 8. As the essential act at this point consists in placing the special vessel (sū. 2) for the maitra-caru on the vessel containing the already cooked caru for Bṛhaspati (H. 60), the original reading must have been: tatra pātram apidhāya (*for* tatrājyam ādhāya) in accord with MS I. c. For the use of api-dhā cf. also TB I. 7. 3. 8: bārhaspatye maitram apidadhāti, the same thing is meant by Baudh. XII. 5: tena (sc. maitrapātreṇa) bārhaspatyam apidadhāti (p. 93. 5), Āp. XVIII. 11. 16: yadā śṛto bhavaty, athainam (sc. bārhaspatyaṁ carum) maitreṇa pātreṇa pidadhāti (Cal. n.), expressly Hir. XIII. 4. 23 (last part): . . . atha taṁ maitrapātram upariṣṭād avadadhāti.

sū. 9. (Cooking together of both carus)=MS II. 6. 6: p. 67. 4⁽¹⁾ (*without samāhatya*)=Vār. III. 3. 1. 53 (do.). G. tr. (p. 252, n. 3) wants to read samāhṛtya 'having brought them together' for samāhatya 'having joined them together', either of which would give a good sense. It emphasizes the procedure of putting one vessel upon the other (H. p. 60), cf. Vār. ib. 54: uttarādharau śrapayanti (*delete* maitrān as ed. p. 117, n. 19 suggests), Āp. XVIII. 11. 19-20 (Cal. nn.), Hir. XIII. 4. 26 (H. p. 60, n. 10).

n. 1. The same expression is used also MS II. 6. 1: p. 64. 2=IV. 3. 1: p. 139. 2-3, Mān. IX. 1. 1. 9, Vār. III. 3. 1. 5.

sū. 11. (āsādana). The precepts seems to be peculiar to the Mānavas. anuddhata- (for Mitra) 'not dug up' G. or 'not elevated': uddhata- (for Bṛhaspati) 'dug up' G. or 'elevated'. Baudh. XII. 6 simply says: taṁ tathāpihitam (*i. e.* bārhaspatyam) antarvedy āsādayati (p. 93. 5-6).

sū. 13. (pracaraṇa, H. p. 60 beg.)=MS II. 6. 6: p. 67. 5=Vār. III. 3. 1. 55. For the Maitrāyaṇīyas the order is always: Mitra—Bṛhaspati, cf. supra sū. 5 (nirvapaṇa) and sū. 11 (āsādana) in contrast with the Taittiriya usage, cf. TB I. 7. 3. 8: bārhaspatyena pūrveṇa pracarati, Baudh. XII. 6: p. 93. 8, Āp. XVIII. 11. 21 (āsādana) and 22 (Cal. n.), Hir. XIII. 4. 29, but ib. 30 beg.: itarathā vā.

sū. 14. (dakṣiṇā, H. p. 66 c. n. 11)=MS II. 6. 6: p. 67. 5 (*up to* bārhaspatyasya)=Vār. III. 3. 1. 56 (ending, however, with: sā vā śvetā śvetavatsā)⁽¹⁾, cf. KS XV. 5: śitipṛṣṭho bārhaspatyasya dakṣiṇā, aśvo maitrasya, sā vaiva (read so in accord with ms., Cal. n. 2 ad Āp. XVIII. 11. 23) śvetā śvetavatsā (p. 212. 12-13), exactly so also Āp. XVIII. 11. 23 (*read* vaiva *instead of* caiva, s. Cal. I. c.), Hir. XIII. 4. 30 (do.)⁽²⁾, while TS I. 8. 9. 3 prescribes only: saiva śvetā śvetavatsā

as dakṣiṇā=TB I. 7. 3. 8, simil. Baudh. XII. 6: p. 93. 10-11.

n. 1. The addition of ubhayoḥ 'for both offerings' seems to be peculiar to the Mānavas.

n. 2. avyuptavaho (*read so for vyu°*) vā inserted between mitrasya and sā vaiva seems to be an interpolation, as to this word cf. Hir. XIII. 3. 44 towards the end, Āp. XVIII. 10. 11 (Cal. n.): MS II. 5. 9: p. 59. 8-9, H. p. 43, n. 8.

Vār. III. 3. 1. 57: yasya rāṣṭraṁ śithiram iva syāt tam etena yājayen maitrābārhaspatyena=MS IV. 3. 9: p. 48. 18-19, prescribes a kāmya-use of this iṣṭi, cf. ŚBK VII. 2. 1. 11 (for a different purpose): tena hāpy etena viṣṭhāvraje (locat., s. Cal. ŚBK I, Introd. p. 55, *on viṣṭhāvrajin-* ŚB V. 5. 1. 12 s. Eggeling *ad loc.*) sa yajeta, yo 'pratigrhyasya vā pratigrhṇiyād ayājyaṁ vā yājayet.—The maitrāvaruṇī āmikṣā which is mentioned in Vār. ib. 58 and the pracaraṇa of which is prescribed later in III. 3. 3. 34 corresponds to the vaiśvadevī payasī of Mān. IX. 1. 2. 30 (s. below).—Vār. ib. 59 contains precepts concerning the daśapeya. For sārasvatyo vasativaryaḥ s. H. p. 181, cf. also Baudh. XII. 8: p. 98. 10-11. On bhārgavo hotā daśapeye s. above *ad Mān. IX. 1. 1. 2.*

sū. 15-24. Devasvām havīrṁṣi. W. p. 27-33, H. p. 69-71, p. 71-78 (annot.), cf. also p. 64, p. 66 c. n. 16.—devasū- (devasvaḥ pl., °suvah Taitt.) means most probably 'divine impellers,'⁽¹⁾ cf. MS IV. 3. 9: athaite devasva, ete vai devānām sūtā ('impellers of the gods?' but possibly 'imp° among the gods', i. e. 'divine impellers'), ete savapataya, ete savasyeśate, ta enam suvate, tasmād vā etam āhuḥ, pūrvedyur vā eṣa sūyate, 'bhitaś ca sicyatā iti (p. 48. 20—p. 49. 2), ŚB V. 3. 3. 13: etā ha vai devatāḥ savasyeśate, tasmād devasvo nāma, tad enam etā eva devatāḥ suvate, tābhiḥ sūtaḥ śvaḥ sūyate, IX. 4. 3. 12 (sū-, su- can mean 'to consecrate' as well as 'to impel'), TB I. 7. 4. 1-2 (cf. H. p. 74-75), I. 4. 2. 4 (Cal. n. 2 *ad Āp. XIII. 24. 8*), KB XIX. 5: etā ha vai devatāḥ savānām īśate (p. 85 last line).—The passage of MS IV. 3. 9 cited above together with Baudh. XXII. 11: p. 133. 15 has been adduced by H. p. 74 c. n. 23 (s. also p. 80, n. 5) for supporting his theme that a trace of the unction performed conjointly with the devas. havīrṁṣi can be still discernable. For this view speak also such passages as ŚBK VII. 2. 3. 13 (corresp. to ŚB V. 3. 3. 13 *cit. supra*) ending with: eṣa hāsya pūrvābhiṣekas (for this expression cf. ŚB IX. 4. 3. 16, H. p. 73, n. 21), tad enam etābhiḥ prasūtaṁ śvo bhūte 'bhiṣiṅcati, and ib. 14 *with* madhyato 'bhiṣiṅcati *for* ma° suvati (ŚB ib. 15).

n. 1. Various explained and translated, e. g. 'göttliche Zeuger' or 'Königzeugend' W. p. 29 c. n. 2, 'Divine Quickeners Eggeling SBE XLI, p. 69, etc., "presumably 'instigating the gods', and not 'divine instigators'" Keith TS tr. I, p. 121, n. 5, s. also RV-Br. p. 453, n. 1 *ad KB XIX. 5*, 'divine instigators' or 'göttliche Zeuger' H. p. 69, s. also p. 72-73 c. n. 18, p. 86, n. 28.

sū. 15. The number of the dikṣā-days for the abhiṣecaniya is fixed at twelve; for other schools s. H. p. 63. The sutyā falls on the 17th day, s. sū. 26 below.

sū. 17-18. The soma for the daśapeya is bought at the same time as that

for the abhiṣecaniya and is deposited in the brahman's house. H. p. 63-64. Cf. ŚB V. 4. 5. 15 (: ŚBK VII. 4. 1. 13: purohitasya vā gr̥heṣu brahmaṇo vā), Kāt. XV. 4. 3 (cf. XV. 8. 10: krayaikatva-) Āp. XVIII. 12. 2-3 (Cal. n.), Hir. XIII. 5. 2.

sū. 17. °deśe 'on the occasion of'.—yathoddeśair *etc.* cf. MS III. 7. 7: vatsatareṇa sāṅdena krayyaḥ (read so, Cal. n. ad Āp. X. 25. 14) KS XXIV. 2: ya eva kaś ca sāṅḍas syād aretās tena kriṇiyāt (p. 91. 10, Cal. n. ad Āp. 1. c. supplies Kalb; KapS XXXVII. 3: p. 196. 18 has: ya eva dhūrṣāt tena kri°). For the somakrayaṇa cf. Mān. II. 1. 4. 8-12, CH § 33, esp. p. 45.

sū. 20. The nirvapaṇa of the devas. hav. takes place after that of the agniṣomiya-paśupuroḍāśa (CH § 106. g: p. 120), simil. Vār. III. 3. 1. 60 (*read* devasvām *for* °svo, s. ed. p. 118, n. 4), cf. ŚB V. 3. 3. 1: agniṣomiyam ekādaśa-kapālāṃ puroḍāśāṃ nirvapati, tad anu devasvām havim̐si nirupyante, Kāt. XV. 4. 4, Baudh. XII. 7: p. 94. 8-9=X. 55 (agnicayana): p. 57. 19—p. 58. 2, Āp. XVIII. 12. 4 (Cal. nn.; s. also XIII. 24. 8, XVII. 22. 9), Hir. XIII. 5. 3, KB XIX. 5: p. 85. 22, Śāṅkh. IX. 26. 1.—Both Sūtras refer to MS II. 6. 6: p. 67. 5-10 where the eight deities as well as the havis are enumerated, cf. KS XV. 5: p. 212. 13-17, TS I. 8. 10. a (referred to by Baudh. XII. 7: p. 94. 9, Āp. XVIII. 12. 4, Hir. XIII. 5. 3), ŚB V. 3. 3. 2-9, Kāt. XV. 4. 5-13, Śāṅkh. IX. 26. 2 (Cal. nn.), Āśv. IV. 11. 5. For the yājyānuv. s. MS IV. 12. 6: p. 196. 6.—p. 197. 16, KS XXIII. 12, TS III. 4. 11, Śāṅkh. IX. 26. 3 (Cal. n.; as for the order=TS), Āśv. IV. 11. 6 (as for the order=MS). As the details have been clearly presented by H. p. 69-70 (s. also W. p. 29-30), suffice it here to summarize the contents of MS I. c. in the same way as has been done for the ratnin-offerings above.

1. Agni gr̥hapati—8-kap. puroḍ. of āpatanta: K 1 (of āśu), T 1 (of kr̥ṣṇa vrihi), V 2 (as K, s. W. p. 29, n. 6).

2. Soma vanaspati—śyāmāka caru: K 3, T 2, V 3 (s. W. p. 29, n. 7)

3. Savitr̥ prasavitr̥—8-kap. puroḍ of satina: K 2, T 3 (S° satyaprasava, so also Śāṅkh. and Āśv.—12-kap. puroḍ of āśu vrihi), V 1 (as T—12- or 8-kap. puroḍ. of plāśuka vrihi, s. W. p. 29, n. 4, H. p. 69, n. 2).

4. Br̥haspati vācaspati—naivāra caru: K 4, T 5 (mentioned in the 4th place by Āśv.), V 4 (B° vāc, s. W. p. 29, n. 8).

5. Indra jyestha—11-kap. puroḍ. of hāyana (s. H. p. 70, n. 3): K 5, T 6 (of mahāvrihi), V 5 (caru of hāyana, s. W. p. 30, n. 1; but accord. to ŚBK VII. 2. 3. 6: 11-kap. puroḍ.).

6. Mitra satyasya patiḥ—caru of nāmba (s. H. p. 70. n. 4): K 6 (of āmba), T 7 (M° satya, so also Śāṅkh. and Āśv., c° of āmba), V 7 (M° satya, c° of nāmba, s. W. p. 30, n. 3, but c° of āmba ŚBK VII. 2. 3. 8).

7. Varuṇa dharmasya patiḥ—yavamaya caru: K 7 (V° dharmaspati—yavamaya 10-kap. puroḍ.), T 8 (V° dharmapati, so also Śāṅkh. and Āśv.), V 8

(V° dharmapati).

8. Rudra paśupati—gāvidhuka caru: K 8, T 4 (mentioned in the 8th place by Āśv.: rudraḥ paśumān paśupatiṛ vā), V 6 (gāvedhuka caru, s. W. p. 30, n. 2).

Further in this connection Vār. III. 3. 1. 60 alone prescribes the sarvapṛṣṭhā (*sc.* iṣṭi) containing ten havis. For this iṣṭi cf. MS III. 5. 10 (yājyānuv.: III. 16. 4), KSA V. 10, (KS XXII. 14), TS VII. 5. 14 and 15 (IV. 4. 12), Āp. XX. 9. 2: vaiśvānareṇa pracaryāgnaye gāyatrāyeti [TS VII. 5. 14] daśahaviṣaṁ sarvapṛṣṭhaṁ nirvapati '... opfert er die zehn Havis umfassende, alle Pṛṣṭhastotrabenennungen in sich fassende Opfergabe,' and 3 (Cal. nn.), Hir. XIV. 2. 35–36 ŚB IX. 4. 3. 11 (VS XXIX. 60), KB XIX. 5 (after the devas. hav.): atra haikē sarvapṛṣṭhāyai haviṁṣi nirvapanti, ... tāni vai daśa haviṁṣi bhavanti (p. 86. 3...5), Śāṅkh. IX. 26. 4, 27. 1–2 (Cal. nn.), Āśv. IV. 12. 1–3.

sū. 23–24. (hastagrahaṇa). H. p. 70–71, p. 74–75.—Similarly Vār. III. 3. 2. 1. The time is fixed as 'before the sviṣṭakṛt' (prāk sviṣṭakṛtaḥ Mān., purastāt sviṣṭakṛtaḥ Vār.), cf. also ŚB V. 3. 3. 10, 15 (Cal. n. 1 ad Āp. XVIII. 12. 6), so all the Taittiriya Sūtras (s. below).—The two mantras employed are found MS II. 6. 6: p. 67. 10–14,⁴¹ cf. KS XV. 5: p. 212. 17–22 (the second mantra remarkably lacking: amum *etc.*), TS I. 8. 10. b and c, VS IX. 39 and 40.—āśravayanti "they proclaim the sacrificer who has taken the hand of the brahman, with..." (G.); but who is the reciter of the mantras: brahman or adhvaryu? Ambiguous also Vār. I. c.:...iti hastam anvārabhya japati, ... According to the Taittir. it is the brahman in all probability, cf. Baudh. X. 55 (agnicayana): atha vai bhavatiṣṭo varuṇo, bhavaty aniṣṭaḥ sviṣṭakṛd, athāsya brahmā hastaṁ grhṇāti (in accord with TB I. 7. 4. 2: ...iti hastaṁ grhṇāti) (p. 58. 7–9) and then follow the mantras TS I. 8. 10. b and c, Āp. XVIII. 12. 6: purastāt sviṣṭakṛtaḥ... [TS I. c.] iti brahmā yajamānasya hastaṁ grhṇāti (Cal. n. 2), Hir. XIII. 5. 4: purastāt svi°, ...iti yajamānasya hastaṁ vedayati (Comm.: brahmā y° h° grhṇāti; should we rather read hastaṁ grhītvāvedayati?). On the other hand the Vājasan. seem to let the adhvaryu recite the mantras, cf. ŚB V. 3. 3. 11: athainam dakṣiṇe bāhāv abhipadya japati: ... [VS IX. 39 and 40], Kāt. XV. 4. 14: ... [VS I. c.] ity āha yajamānabāhuṁ dakṣiṇaṁ grhītvā; not very clearly ŚBK VII. 2. 3. 11: athainam (*sc.* yajamānam?) dakṣiṇaṁ pāṇim abhipadya vācayati (!).—sū. 24 demands to put the names of the yajam., his gotra, mother and tribe in place of *amum* etc. of the second mantra and to add each time: mahate kṣatrāya m° janarājyāya. But neither in Mān. nor in Vār. a use is made of the famous formula: eṣa te janate rājā, somo 'smākam brāhmaṇānām rājā (MS II. 6. 9: p. 69. 7–8, KS XV. 7: p. 214. 1–2; s. W. p. 31, n. 5, H. p. 71, n. 10) corresponding to a historically more interesting one, TS I. 8. 10. d: eṣa vo bharatā rājā, *etc.* = TB I. 7. 4. 2, cf. Baudh. X. 55: p. 58. 15–17 (*having amī instead of bharatāḥ; itare=ratninaḥ?* H. p. 71), Āp.

XVIII. 12. 7: athainarṁ ratnibhya āvedayati, *etc.* and 8 (Cal. nn.); Hir XIII. 5. 4 (sec. half); VS IX. 40: eṣa vo 'mī rājā, ŚB V. 3. 3. 12, Kāt. XV. 4. 17, while VSK (p. 306 ed. Weber) reads: eṣa vah kuravo rājaiṣa vo pañcālā rājā, cf. also ŚBK VII. 2. 3. 12; s. W. p. 31-32, H. p. 71, p. 75-78.

n. 1. On the genitives prasavānām *etc.* of the first mantra. Many translators supply something like *svāmītuena*, e. g. W. p. 31, Eggeling SBE XLI, p. 71 (but cf. *ib.* n. 2), Cal. Āp. XVIII. 12. 6: "Savitṛ soll dich zur Herrschaft über die Geheisse...", H. p. 71: "May Savitṛ quicken thee (for dominion) of the quickeners," s. also p. 74 (: in the sense of ablatives), simil. G. tr.; against this interpretation s. Keith TS tr. I, p. 121: "May Savitṛ of instigations instigate thee," with n. 4: "The genitives here are doubtless partitive, and not dependent on a *svāmītuena* understood." So also Dumont IJ II, p. 243 (ad H. l. c.).

The yajamāna's wiping of his face with the mantras, TS I. 8. 10. e and f, cf. TB I. 7. 4. 2-4: ...dvābhyāṁ vimṛṣṭe, Baudh. X. 55: p. 58. 18—p. 59. 1, Āp. XIII. 12. 9: ...iti vāruṇibhyāṁ yajamāno mukhaṁ vimṛṣṭe=Hir. XIII. 5. 5; W. p. 32, H. p. 71 c. n. 11, p. 73, p. 85, n. 23. This ritual act is not performed by the Maitrāy. in this connection, though the corresponding mantras are found MS II. 6. 12: p. 71. 6-9, KS XV. 8: p. 215. 5-8, cf. Mān. IX. 1. 4. 8 (for a japa, s. below the paragraph of the chariot drive), Vār. III. 3. 3. 12: ...iti nimṛṣṭe (s. ed. p. 120, n. 15) and Hir. XIII. 6. 16: ...iti vāruṇibhyāṁ mukhaṁ vimṛṣṭe (s. Cal. AO IX, p. 75, no. 18).

The Viṣṇu-steps. W. p. 32, H. 71. Though no allusion can be found here in MS-Mān. or in KS, the Viṣṇu-steps (cf. TB I. 7. 4. 4: viṣṇukramān kramate with TS I. 8. 10. g, Baudh. X. 55: p. 59. 1-3: ...iti gāyatrān vi° kra°, Āp. XVIII. 12. 10: ...iti trin vi° prācaḥ krāmāti=Hir. XIII. 5. 6) seem to be referred to by Vār. III. 3. 2. 2 (a hopelessly corrupt passage): (*ex conj.*) atraiva viṣṇukramān kramamāṇam anumantayata ity adhiyate (??).

sū. 26. The abhiṣecanīya is technically an ukthya, H. p. 63 c. n. 1. Cf. MS IV. 4. 10: yad ukthyo 'nusaṁtatyai (p. 61. 18), Vār. III. 3. 2. 3: ukthyo 'bhiṣecanīyasaṁsthā, TB I. 8. 7. 2, Baudh. XII. 7: p. 93. 12, XII. 16: p. 111. 12, Kāt. XV. 4. 49, Śāṅkh. XV. 13. 10.—br̥hatpr̥ṣṭhaḥ 'with the br̥hat as first pr̥ṣṭha-stotra,' cf. MS IV. 4. 3: p. 53. 17 (H. p. 101, n. 51) in contrast with rathantarapr̥ṣṭha (Śāṅkh. XV. 12. 4: the pavitra or the introductory agniṣṭoma, s. above ad Mān. IX. 1. 1. 3).—On the stoma of the pavamānastotras: MS IV. 4. 10: sarve catustrinśāḥ pavamānā abhiṣecanīyasya (p. 61. 12-13), so also TB I. 8. 7. 1, Baudh. XII. 16: p. 111. 12, JB II. 196, l. 3, differently PB XVIII. 8. 3: 32-versed, s. Cal. ad loc., H. p. 64 c. n. 7.

sū. 28-33. A 21-kap. puroḍ. for the Maruts and a payasī for the Viśve Devāḥ. H. p. 65 c. n. 14.

sū. 28. madhyam̐diniyān nirupya. Cf. Vār. III. 3. 2. 4: mādhyandiniyān savaniyān (CH § 156) anu, s. also Āp. XVIII. 12. 11 (Cal. nn.).—The nirvapaṇa of a 21-kap. puroḍ. for the Maruts: MS IV. 3. 9: athaiṣa māruta ekaviṁśatikapālaḥ

(p. 49. 2-3), Vār. I. c.

sū. 30. The upadhāna of 21 kapālas with MS II. 6. 6: p. 67. 14-17, cf. Vār. III. 3. 2. 5.—The vaiśvadevī payasi has its counterpart in the maitrāvaruṇī āmikṣā of Vār. III. 3. 1. 58 (already mentioned above under Mān. IX. 1. 2. 14). As for the deity the Taittir. agree with Mānavas: TB I. 7. 10. 1 end: vaiśvadevy āmikṣā, while the Vājasan. with the Vārāhas: ŚB V. 4. 3. 27 where a maitrāvaruṇī payasyā is spoken of, so also Śāṅkh. XV. 13. 6, cf. Āp. XVIII. 18. 4. b: maitrāvaruṇīm āmikṣām eke samāmananti (Cal. n.).—Further references to these iṣṭis: s. espec. Mān. IX. 1. 2. 33 (pracaraṇa: marutvatiyaiḥ pracarya *i. e.* after CH § 197), 1. 3. 33 (sviṣṭakṛt), 1. 4. 30 (iḍā), cf. also 1. 4. 4: lowering of the hands on the āmikṣā; Vār. III. 3. 2. 47 (mārutasya daivatena pracarati), 3. 3. 34 (pracaraṇa of the āmikṣā) and 35 (sviṣṭakṛt and iḍā for both), cf. also 3. 3. 10 (āmikṣā); TB I. 7. 7. 3 (kapāla-upadhāna), I. 7. 10. 1 (s. above); Baudh. XII. 10: p. 100. 8-13, XII. 11: p. 102. 15-16 (sviṣṭakṛt), XII. 16: p. 110. 8-9 (iḍā), cf. also XII. 14: p. 106. 10-13 (āmi°); Āp. XVIII. 12. 11-12 (Cal. nn.), 15. 2-4 (on an abhicāra-use s. soon below), 19. 15-17 (pracaraṇa, etc., Cal. nn.), cf. also 18. 3-4. a (āmi°, Cal. nn.); Hir. XIII. 5. 7-9, 5. 25 (: Āp. 15. 2), 6. 39 (pracaraṇa, abhicāra), cf. also 6. 14 (āmi°); Kāt. XV. 4. 50, 6. 36 (pracaraṇa of the payasyā: ŚB V. 4. 4. 1), 7. 22 (sviṣṭakṛt, iḍā: ŚB V. 4. 4. 24-25), cf. also 6. 34 (payasyā: ŚB V. 4. 3. 27).—An abhicāra-use of the māruta-puroḍ., H. p. 65, n. 14. Cf. Āp. XVIII. 15. 3-4 (Cal. nn.), Hir. XIII. 6. 39: MS II. 1. 9: p. 11. 5-12 (line 6 *to read* viśāprattam? s. W. Rau: Staat u. Gesellschaft, p. 60, n. 3), Mān. V. 1. 7. 24-27, s. Cal. Wunschopfer no. 65, cf. also ib. no. 113 (: MS II. 2. 5: p. 19. 3).

sū. 32. (dakṣiṇā). Cf. Vār. III. 3. 2. 6: 32,000, 34,000 or ayuta 'ten thousand' cows, on which s. H. p. 164, cf. Śāṅkh. XV. 16. 16-19.—For the dakṣiṇās in general for the rājasūya, s. H. p. 162-4, p. 164-6 (annot.).

su.34-3.6. Preparation of the unction fluid. W. p. 33-41 (Kāt. XV. 4. 21-48), p. 43-44 (ib. 5. 4-6), p. 55 (ib. 6. 12), H. p. 79-85, p. 85-90 (annot.). Following the example of H. (s. p. 79) I divide the whole rite in five stages.

sū. 34-36. 'Making a libation in the waters and drawing them.' W. p. 33-41 (with a list), H. p. 79-82, p. 84-85: List of Waters, Cal. Āp. XVIII. 13-20 c. nn.—A comparative description becomes complicated as the order of the kinds of water and the application of the homa-grahaṇa-mantras differ from school to school, even from Sūtra to Sūtra (e. g. Āp.: Hir.). Difficulties arise from a special treatment of the Sarasvatī-water (s. below Remark 1) and the use of a mantra of general import for the libation and drawing of that water, whence comes also a fluctuation in the number of the kinds of water (s. below Remark 2). Leaving the details of other schools to H.'s clear exposition I limit my notes in principle to the problems important from the Mānava point of view.—

According to sū. 34 all the libations (abhihava) are performed with the mantra: devīr āpo, apāṁ napād, rāṣṭradāḥ stha, rāṣṭram datta svāhā [MS II. 6. 7: p. 67. 18], apparently so also Vār. III. 3. 2. 8 (... ity apo 'bhijuhoti), H. p. 80 c. n. 7. There is, however, an important difference: while the Mānavas (sū. 35) use the next mantra: devīr āpo, apāṁ napād, rāṣṭradāḥ stha, rāṣṭram amuṣmai datta [MS I. c.: p. 67. 18—p. 68. 1] for drawing the S°-water (=Hir. XIII. 5. 11, 13, H. p. 81 c. n. 9) and prescribe that its latter half rāṣṭradāḥ *etc.* should be added to each grahaṇa-mantra thereafter, no mention is made of the S°-water by the Vārāhas. If the mantra in question was not totally neglected by them, it might have been added to each specific grahaṇa-mantra vṛṣormir asi, *etc.* But the wording of Vār. ib. 9: uttarottaraiḥ paryāyair homagrahāṇi sarvatra suggests rather that the specific mantras must have been used also for the homa as well as for the grahaṇa. The only solution seems to be that the homa took place with a specific mantra *plus* devīr āpo, ... datta svāhā and the grahaṇa with the same specific mantra *plus* devīr āpo, ... amuṣmai datta.—Though from a mere enumeration of the mantras in KS XV. 6: p. 213. 1-6 nothing definite can be deduced, so much seems to be quite probable that the Kaṭhas began with the S°-water using the first mantra: devīr āpo, ... datta svāhā for the homa and perhaps its modification: devīr āpo, ... amuṣmai datta for the grahaṇa, the remaining mantras being treated similarly.—trīṇi (sū. 34) *sc.* gr̥hitāni 'in three ladlings', 'three times' G.—The place of drawing the waters is prescribed as āgnidhre, Vār. ib. 7: mähendrakāla (CH § 198) āgnidhre pavitrāṇi ('the unction fluid', cf. rājasūyāḥ pl., H. p. 86 c. nn. 26, 27) gr̥hṇāti, so also Āp. XVIII. 12. 14, H. p. 79 c. n. 4.—As to the use of the vāyavya-vessels H. p. 79, n. 3 remarks: "Acc. to Hir. the Vāyu vessels should be treated with perfumes on this occasion." This refers to Hir. XIII. 5. 10: abhivāsitair (Comm. sugandhitair) vāyavyair apāṁ grahāṇ gr̥hṇāti,—certainly a remarkable precept. However Āp. XVIII. 12. 13 has abhivāsya ("Nachdem er (den Marutkuchen mit der Asche) bedeckt hat," Cal. c. n.) grahāṇ gr̥hṇāti. I can not help suspecting that the original reading of Hir. I. c. was presumably: abhivāsya tair vā° *etc.*

Remark 1. On the role of the Sarasvatī-water. W. p. 34-36, p. 39, H. p. 81-82.—It is quite natural that the Mānavas begin with the S°-water (sū. 35), since its importance is strongly emphasized in MS IV. 3. 9: p. 49. 4-9 (for the legend of Varuṇa's tripartition s. Cal. n. 2 ad PB XVIII. 9. 1) as well as in IV. 3. 10: p. 49. 10—p. 50. 2 where the use of this water at the unction is expressly prescribed: yat sārasvatibhiḥ sūyate... (p. 49. 9 and 17, s. H. p. 81). The omission of the S°-water by the Vārāhas is, therefore, rather unexpected though it can be judged as an archaic feature.—The Kaṭhas too seem to have included the S°-water as the first item. The mantras in KS XV. 6 (p. 213. 1-6), all

ending in svāhā, are primarily intended for the libations and the first mantra devīr āpo...datta svāhā can not be regarded as the common homa-mantra as in the case of Mān. IX. 1. 2. 34. In all probability the libation of the S°-water took place with this mantra and the drawing with the same slightly modified at the end as stated above.—As can be seen from the above mentioned mantra: devīr āpo *etc.* (MS II. 6. 7: p. 67. 18—p. 68. 1, Mān. sū. 35, KS XV. 6: 213. 1), it is remarkable that all the Saṁhitās have no mantra specifically fitted for the S°-water and its position in the enumerations of Brāhmaṇas and Sūtras is not fixed. It is only after having mentioned fifteen specific mantras contained in TS I. 8. 11. a that TB (I. 7. 5. 1-5) speaks of the grahaṇa of the S°-water while Baudh. XII. 8 (: p. 98. 1-5) follows this order and applies a mantra of general character (TS ib. b)⁽¹⁾ to the homa⁽²⁾ and grahaṇa of the S°-water. On the other hand the Āpast. and the Hiraṇyak. mention the S°-water in the first place (=the Mānavas, Kāthas, s. above) but they do not perfectly agree with each other in the use of the mantra, namely, the former admit only TS I. 8. 11. a, no. 1: artheta stha as the specific mantra followed by TS ib. b and c (Āp. XVIII. 13. 1, 19, 20) while the latter allow optionally either artheta stha⁽³⁾ or devīr āpo *etc.* (cf. Mān. sū. 34 and 35) followed by TS ib. c⁽⁴⁾ (Hir. XIII. 5. 11-13). Lastly the S°-water is drawn by the Vājasaneyins with a mantra of general character, i. e., VS X. 1 (correspond. to TS I. 8. 11. b), s. ŚB V. 3. 4. 3 and 25 (: no homa undertaken), Kāt. XV. 4. 25 and 43.—From these facts one may be allowed to conclude that the S°-water is after all a later addition at the time when the sacred river Sarasvatī began to increase in importance and took the position occupied by the Sindhu in the older period.

- n. 1. In the other cases this mantra accompanies each specific mantra, s. e. g. p.97. 3-7: the first item.
- n. 2. Accord. to Baudhāyana himself the homa should be performed tūṣṇim (Baudh. XXII. 18: p. 142. 13-15).
- n. 3. Allotted to the vahantyaḥ by TB I. 7. 5. 1, Baudh. XII. 8: p. 97. 3.
- n. 4. The Hiraṇyak. seem to use TS ib. b for a different purpose, s. Hir. XIII. 5. 15 and 17, H. p. 80, n. 8, cf. below under Mān. IX. 1. 3. 1-2.

Remark 2. On the number of the waters. W. 39-40, H. p. 79 c. n. 1, p. 88-89, Cal. n. ad Āp. XVIII. 13. 18.—The mantras in MS II. 6. 7: p. 67. 18—p. 68. 5 presuppose the number sixteen, cf. MS IV. 3. 10: ṣoḍaśa grahā grhyante, ṣoḍaśa homā hūyante, tad dvātriṁśat (p. 50. 1-2), IV. 4. 1: ṣoḍaśa vā ete grahāḥ prajāpatyāḥ, (samānītaḥ saptadaśaḥ, prajāpatiḥ saptadaśaḥ, prajāpatim evāpnoti) (p. 51. 6-7).—The Mānavas (sū. 36) who use for the ghrta a mantra: anādhrṣṭāsi (not included in MS l. c., but cf. KS XV. 6: p. 213. 5-6 reading °ṣṭās stha) manage to keep the number sixteen by combining together two mantras: sūryavarcaśaḥ stha and sūryatvacāśaḥ stha [MS l. c.: p. 68. 3=KS l. c.: p. 213. 4] into one and use it for the rain water and the reflecting water, cf. MS

IV. 4. 1: yā ātapati varṣati (*sic*, but s. ŚB V. 3. 4. 13: atha yā ātapati varṣanti), yāś ca paridadrṣre tā āpo brahmavarcasyās, tābhī rāṣtre brahmavarcasaṁ dadhāti (p. 50. 13-14). The Vārāhas, on the other hand, who leave out the Sarasvatī-water, divide the mantra: viśvabhṛtaḥ stha janabhṛtaḥ [MS l. c.: p. 68. 4] into two, Vār. III. 3. 2. 23: viśvabhṛtaḥ stheti payasaḥ. 24: janabhṛta iti (without stha!) ghṛtasya. Keeping thus the traditional number sixteen they conclude the list with: ṣoḍaśa grhītvā (sū. 26).—The Kāṭhas enumerate eighteen mantras (KS XV. 6: p. 213. 1-6), the first of which seems to be applied to the S°-water. Except the seventeenth mantra: anādhṛṣṭās stha (s. above) all the mantras are familiar to us, though it is not clear how to arrive at the expected number 16 or 17. Probably some of them might have been regarded as alternatives.—A tendency of increasing the number is most clearly shown by the Taittir. tradition. The original state of affairs is represented by the enumeration of fifteen specific mantras in TS I. 8. 11. a. Adding the S°-water as the sixteenth item TB I. 7. 5. 5 asserts: ṣoḍaśabhir juhōti, ... ṣoḍaśabhir grhṇāti, dvātriṁśat saṁpadyante: in the same way Baudh. XII. 18: atha yācati ... ṣoḍaśa vāvyāny ('vāvyavessels,' s. above under Mān. sū. 34-36), athāsyaitat purastād eva ṣoḍaśatayya (s. Corr. p. 436) āpo digbhyaḥ saṁbhṛtā(h) ... nihitāḥ śerate (p. 96. 9—p. 97. 2), s. H. p. 79, n. 4.—Though the Āpast. and the Hiranyak. give the number sixteen or seventeen, cf. Āp. XVIII. 12. 15: ṣoḍaśa saptadaśa vā homā hūyante. 16: tāvanta eva grahā grhyante (Cal. nn.) and Hir. XIII. 5. 14 end: ṣoḍaśa saptadaśa vā grhṇāti, they prescribe in fact seventeen homas and grahaṇas by making use of two mantras known from the Maitrāy.-Kāṭha tradition, that is, prahāvāri(h) stha (origin. apra°, Cal. n. 1 ad Āp. XVIII. 13. 8, =MS II. 6. 7: p. 68. 2, KS XV. 6: p. 213. 3) and parivāhiṇī(h) stha (=MS l. c., KS l. c., cf. also VS X. 3, ef), s. Āp. XVIII. 13. 8-9, Hir. XIII. 5. 14. Moreover, they do not abide by the precepts of their own Br., espec. in regard to the use of the first mantra: artheta(h) stha, cf. TB I. 7. 5. 1 (for vahantyāḥ), Baudh. XII. 8: p. 97. 3-5 (do.): Āp. XVIII. 13. 1 (for sārasvatyaḥ), Hir. XIII. 5. 12 (do.; but this mantra being allowed only as an alternative, s. above Remark 1). And Hir. ib. 14 adds to the mantra: agnes tejasyāḥ stha two alternatives: śraviṣṭhāḥ stha (=MS II. 6. 7: p. 68. 4-5, KS XV. 6: p. 213. 6) and anādhṛṣṭāḥ (=KS l. c.: p. 213. 5-6).—The number seventeen is proper to the Vājasaneyins, cf. ŚB V. 3. 4. 22: tā vā etāḥ saptadaśāpaḥ saṁbharati. 23: ṣoḍaśa tā āpo yā abhijuhōti, ṣoḍaśāhutir juhōti (the grahaṇa only taking place for the S°-water, whence 16 homas), tā dvātriṁśad, dvayīṣu na juhōti: sārasvatīṣu ca mariciṣu ('motes in a sunbeam') ca, tāś caturtriṁśat, s. H. p. 81, p. 88-89. As usual Kāt. XV. 4. 25-42 summarize the precepts of its Br. except that the former mentions (sū. 31 and 32) two alternatives for the seventh item nadīpati (sū. 30), s. below 'Synopsis,' no. 4, n. 1.

A synopsis of Mān. IX. 1. 2. 35 and 36.

In the following I will arrange in tabular form the mantras and the kinds of water according to the Mānavas and briefly add for reference the related passages of the chief Caraka texts. As for the Taittir. and Vājasan. traditions I confine myself for brevity's sake to refer to H.'s 'List of Waters.'—Abbrev.: M II=MS II. 6. 7 (mantras), M IV=MS IV. 4. 1 (brāhm.); K=KS XV. 6 (mantras); Vr=Vār. III. 3. 2; Ā and V=Āpast.-column and Vājasan.-column respectively of H. p. 84-85; *diff. m.*=A different mantra is used.

1. devir āpo, apāṁ napād, ...=M II: p. 67. 18—p. 68. 1=K no. 1: p. 213. 1.—sārasvatyaḥ (s. above Remark 1); cf. Ā no. 1 (*diff. m.*), V no. 1 (*diff. m.*).

2. vṛṣormir asi=M II: p. 68. 1=K no. 2: p. 213. 1.—pratipāsāriṇyaḥ: M IV: p. 50. 3-5, Vr no. 1 (sū. 10); cf. Ā no. 3 (and no. 6 on account of pratipam), V no. 2 (and no. 5).

3. vṛṣaseno 'si=M II: p. 68. 1=K no. 3: p. 213. 2.—anvipāsāriṇyaḥ: M IV: p. 50. 3, 5-6, Vr no. 2 (sū. 11); cf. Ā no. 4, V no. 3.

4. apāṁ patir asi=M II: p. 68. 1-2=K no. 4: p. 213. 2-3.—water from a river (nadāt): M IV: p. 50. 6-7: atha yan nadipater, *etc.*, Vr no. 3 (sū. 12: nadasya *ex conj.*, s. ed. p. 118, n. 11); cf. Ā no. 2, V no. 7 (nadipati-).⁽¹⁾

n. 1. It is not believable that an optional river is called apāṁ patiḥ. Originally at least the term must have been applied to the sea or more probably to the Sindhu, s. W. p. 33 c. n. 8, p. 36, H. p. 87, cf. Āp. XVIII. 13. 3: apāṁ patir iti samudriyāḥ saindhavir vā, yo vānyaḥ puṁnadaḥ syāt, Hir. XIII. 5. 14 without the last option (the ed. not in order, the words: puruṣe paśau vābhyavete should directly be connected with pratipam *etc.*, cf. Āp. l. c. 4), Baudh. XII. 8: p. 97. 7-8, cf. XXVI. 2: p. 272. 8-9, Kāt. XV. 4. 30: nadipatim 'Meerwasser' W. (: ŚB V. 3. 4. 10), 31-32: two alternatives (W. p. 33, n. 9, p. 34, n. 1, p. 37, n. 6, H. p. 84, n. 20). When the Sindhu-water became unavailable various substitutes had perhaps to be admitted.

5. aprahāvāriḥ stha=M II: p. 68. 2=K no. 5: p. 213. 3 (read apra° for pra°, cf. Cal. n. 1 ad Āp. XVIII. 13. 8).—sthāvarāḥ:⁽¹⁾ M IV: p. 50. 7-8, Vr no. 4 (sū. 13; anupadāsi-'never being dry,' cf. upadāsuka-); cf. Ā no. 7⁽²⁾ (read apra°, simil. Hir. XIII. 5. 14 where to read apra° and prajahati for °vahanti, Cal. l. c., H. p. 84, n. 19), V no. 9 (*diff. m.*; cf. below 10).

n. 1. Cf. sthāvarāḥ: Vr no. 8 (sū. 17), Ā no. 11 (XVIII. 13. 12, Cal. n.).

n. 2. The mantra=MS-KS ll. cc.

6. parivāhiṇiḥ stha=M II: p. 68. 2=K no. 6: p. 213. 3.—vāhinyaḥ⁽¹⁾: M IV p. 50. 8-9 (H. p. 87), Vr no. 5 (nīvāhasya?); cf. Ā no. 8⁽²⁾ (pariṇadīnām, so better than parina°, 'das überfließende (?) Wasser' Cal. n. ad Āp. XVIII. 13. 9, 'water flowing around' H. p. 84, n. 19), V no. 6 (apayantyaḥ, ŚB V. 3. 4. 9, Kāt. XV. 4. 29).

n. 1. 'flowing water' G., for the meaning cf. vahantyaḥ Baudh. XII. 8: p. 97. 2 and 3, sravantīnām Hir. XIII. 5. 14 (where to read pariṇadim for °ṇatim, Cal. n. 2 ad Āp. XVIII. 13. 9).

n. 2. The mantra=MS-KS ll. cc., cf. also VS X. 3. cf.

7. ojasviniḥ stha=M II: p. 68. 2=K no. 7: p. 213. 3-4.—yā uñśiya dhāveyuḥ 'water that flies up, then runs on' G.: M IV: p. 50. 9-10: atha yā āpa uñśerā (read so for āpo 'ñśerā)⁽¹⁾, ojasā . . ., Vr no. 6: atirthe pravahantīnām; cf. V no. 5: yāḥ syandamānānāṁ pratipaṁ syandante (ŚB V. 3. 4. 8, pratilomāḥ Kāt. XV. 4. 28); lacking in Ā.

n. 1. uñśere=ucchere, ud-śi-, s. Cal. n. 2 ad Āp. XVIII. 13. 8, K. Hoffmann MSS 8, p. 18.

8. mādāḥ stha=M II: p. 68. 2=K no. 11: p. 213. 4.—mandam⁽¹⁾ vahantyaḥ: (skipped over by M IV), Vr no. 7: kūpyānām (s. below 9); cf. Ā no. 11: sthāvarāṇām (cf. above 5), V no. 11: atha vaiśantir gr̥hṇāti (ŚB V. 3. 4. 14, sarasyāḥ⁽²⁾ Kāt. XV. 4. 36).

n. 1. On mānda- 'delightful': manda- 'slow,' s. Cal. n. ad Āp. XVIII. 13. 12, cf. also Hir. XIII. 5. 14: sthāvarāṇām, yā vā mandam iva syandante.

n. 2. Cf. palvalyāḥ Baudh. XII. 8: p. 97. 9.

9. vrajākṣitaḥ stha=M II: p. 68. 3=K no. 8: p. 213. 4.—kūpyāḥ: M IV: p. 50. 10-13⁽¹⁾, Vr no. 8: sthāvarāḥ (s. above 8 and cf. also 5); cf. Ā no. 5, V no. 12.

n. 1. The passage contains in the explanation of the kūpyāḥ a phrase: yat sthāvarāṇām gr̥hṇāti while the mantra: mādāḥ stha (above 8) is skipped over; but the Vārāhas, wishing to make up the defect, connects this mantra with the kūpyāḥ and the next one: vrajākṣitaḥ stha with the sthāvarāḥ.

10. sūryavarcasaḥ stha and sūryatvacasaḥ stha⁽¹⁾=M II: p. 68. 3=K nos. 9 and 10: p. 213. 4.—yā ātapati varṣati (read °ṣanti), yāś ca paridadṛṣre 'rainwater in sunshine' and 'reflecting water' G.: M IV: p. 50. 13-14, Vr nos. 9 and 10; cf. Ā nos. 9 and 10, V no. 10: atha yā ātapati varṣanti (ŚB V. 3. 4. 13; antarikṣāt pratigṛhyātapavarṣyāḥ Kāt. XV. 4. 35) and no. 9: atha yaḥ syandamānānāṁ sthāvaro hrado bhavati (s. above 5) pratyātāpe (ŚB l. c. 12; Kāt. l. c. 34)

n. 1. We have certainly two distinct mantras (=TS I. 8. 11. a, nos. 7 and 8, VS X. 4. cd and ab) meant for drawing two kinds of water, but the Mānavas seem to have put them together in order to obtain the traditional number sixteen (s. above Remark 2).

11. marutām ojaḥ stha=M II: p. 68. 3=K no. 14: p. 213. 5.—hrādunyaḥ⁽¹⁾: M IV: p. 50. 14—p. 51. 1, Vr no. 11: apr̥ṣṭhe (for apr̥ṣve? cf. pr̥ṣvānām to be read for pr̥ṣṭhānām Hir. XIII. 5. 14, s. below 12; but the meaning?); cf. Ā no. 6: yāḥ pratipaṁ (cf. above 2) gacchanti, hradunināṁ vā; lacking in V.

n. 1. Cf. Baudh. XII. 8: mādā stheti (s. above 8) hrādunyaḥ (p. 97. 11), while the mantra: marutām etc. is applied to niveṣṭyāḥ (ib. 9-10; niv°=āvartāḥ XXVI 2: p. 272. 9-10, cf. also niveṣyāḥ V no. 8, H. p. 85, n. 22).

12. vaśāḥ stha=M II: p. 68. 3-4=K no. 12: p. 213. 5.—puṣpāḥ⁽¹⁾: M IV:

atha yat puṣpāṇām āraṇyam tena (p. 51. 1), Vr no. 12: pruṣvāṇām; cf. Ā no. 12: vāśā iti pruṣvāṇām (*ex conj.*), V no. 13: pruṣvāḥ (ŚB V. 3. 4. 16, Kāt. XV. 4. 38, 'Reiftropfen' W. p. 34 c. n. 5, 'dew drops' Eggeling SBE XLI, p. 77 c. n. 1.)

n. 1. G. tr. p. 253, n. 4 proposes to read *pruṣvāṇām* or *pruṣvāṇām*. For the emend. speak Baudh. XII. 8: p. 97. 11 (*pruṣvāḥ*), Āp. XVIII. 13. 13 (cit. above; s. Cal. n.), and Hir. XIII. 5. 14 (where *pruṣvāṇām* should be read for *pruṣhāṇām* ed., cf. above 11). In this case we have to read so in MS l. c. too, since a slighter emend. *puṣpāṇām* in the sense of "dew drops on flowers" would hardly meet with a general approbation.

13. śakvariḥ stha=M II: p. 68. 4=K no. 13: p. 213. 5.—gor ulbhyaḥ: M IV: p. 51. 1-3, Vr no. 13: gomūtrasya; cf. Ā no. 13, V no. 15.

14. viśvabhṛtaḥ stha janabhṛtaḥ=M II: p. 68. 4=K no. 16: viśvabh° stha and no. 15: janabh° stha (p. 213. 5).¹¹—dadhi ślakṣṇam: M IV: atha yat payasaḥ, ... (p. 51. 3), Vr no. 14: v° stheti payasaḥ, no. 15: j° (without stha) iti ghṛtasya (s. below 15); cf. Ā no. 14: v° iti payasaḥ, no. 15: j° iti dadhnaḥ, V no. 17: ghṛtam, no. 16: payas.

n. 1. Treated as two independent mantras as in TS I. 8. 11. a, nos. 12 and 13, and VS X. 4. pq and rs.

15. anādhrṣṭāsi (lacking in M II)=K no. 7: °ṣṭās stha (p. 213. 5-6).—ghṛtam (cf. above 14): M IV: yad ghṛtasya, etā vā āpo 'nādhrṣyā(h)... (p. 51. 3-4) in support of the use of this mantra; lacking in Vr. Cf. Hir. XIII. 5. 4: agnes tejasyāḥ stheti [TS I. 8. 11. a, no. 14] ghṛtasya (=Ā no. 16), śraviṣṭhāḥ stha [MS II: p. 68. 4-5, K: p. 213. 6, part of the mantra cit. below under 16, cf. also VS X. 4. lm], anādhrṣṭā iti vā. Lacking in V.

16. apām ośadhīnām rasaḥ [śraviṣṭhāḥ stha]=M II: p. 68. 4-5=K no. 18: p. 213. 6.—madhu: M IV: p. 51. 4-5, Vr no. 16.; cf. Ā no. 17, V no. 14: śaviṣṭhā stha (VS X. 4. lm, ŚB V. 3. 4. 17): śaiṣṭhā stha (VSK p. 306 ed., ŚBK VII. 2. 2. 18).

sū. 37. 'Pouring the different fluids into a collective vessel.' W. p. 38, H. p. 82.—The mantras=MS II. 6. 8: p. 68. 6-8 (: IV. 4. 2: p. 51. 8-9, 9-10, without any vidhi-element)=KS XV. 6: p. 213. 9-10. Cf. Vār. III. 3. 2. 26: (śoḍaśa gṛhitvā) devīr āpo madhumatīr iti saṃsṛjati. 27: anādhrṣṭāḥ sidatety antarā hotur dhiṣṇyam brāhmaṇāccharṣinaś ca sādayati.—vistrte pātre 'in a large vessel'; for the practice of other schools s. H. p. 82 c. n. 13.—The place of putting the pātra: 'behind the pot's dhiṣṇya' (Mān.); the precept of the Vārāhas agrees with that of TB I. 7. 6. 1 *cum suis*, s. H. p. 83. Differently Kāt. XV. 4. 47: maitrāvaruṇadhīṣṇyasya purastāt: ŚB V. 3. 4. 28, cf. also ib. 5. 10. *eke* of Hir. XIII. 5. 19: apareṇa hotriyam upasādayatity ekeṣām can not be identified.

IX. 1. 3.

sū. 1-3. 'Purifying the unction fluid.' W. p. 43-44, H. p. 82-83.

sū. 1-2. The mantras=MS II. 6. 8: p. 68. 11 and 12 (: IV. 4. 2: p. 51. 11-12, 12-13: alluding to the use of gold)=KS XV. 6: p. 213. 11-12. Cf. Vār. III. 3. 2. 28 (corrupt beyond emend.).—A piece of gold (rukma) attached to two darbha-stalks: accord. to Vār. I. c. 'weighing a hundred kṛṣṇalas and pierced with a hundred holes (śatakṛṣṇala- and śatāṭṛṣṇa-), H. p. 82, cf. also Hir. XIII. 5. 20. The use of gold instead of the usual pavitras is expressly prescribed by TB I. 7. 6. 1: hiraṇyetoṭpunāti, āhutyai hi pavitrābhyām utpunanti vyāvṛtṭyai; accordingly Baudh. XII. 9: p. 98. 12, 14- p. 99. 2 provides for a piece of gold bound to a darbhanaḍi, while Āp. XVIII. 13. 21 as well as Hir. XIII. 5. 20 simply require a piece of gold. The Vājasan., however, speak directly of the pavitre, ŚB V. 3. 5. 15 and 16, Kāt. XV. 5. 4: pavitre kṛtvā [with VS X. 6. a]⁽¹⁾ hiraṇyam enayoḥ pravayati⁽²⁾. 5: tābhyām utpunāty apaḥ: savitur va iti [VS I. c. b], s. H. p. 83 beg.—The mantra: apo devīr madhumatir agrbhṇām etc.=MS II. 6. 8: p. 68. 9-10=KS XV. 6: p. 213. 7-8 (corresp. to TS I. 8. 11. b, VS X. 1: a mantra of general character, s. H. p. 80 and p. 81 beg.) is not mentioned in MS IV. 4. 2 nor in Mān., while Vār. III. 3. 2. 28 beg. uses it for an abhimantraṇa before taking up the rukma; cf. Hir. XIII. 5. 15: apo devīr madhumatir agrhṇann iti [TS I. c.] gṛhītvābhimantrayate (i. e. perhaps just after all the grahaṇas). 16: devīr āpaḥ saṁ . . . sṛjyadhvam [TS I. 8. 12. a] iti vaitase droṇe samavanayati. 17: atrābhimantraṇam eke samāmananti, cf. H. p. 80. c. n. 8. The place of the mantra in KS, that is, immediately after the specific mantras, speaks for its use before the pouring together of the fluids (: Hir. I. c. 15) while that in MS, that is, after the mantra for the pouring together accords well with the practice of *eke* of Hir. I. c. 17.—Vār. III. 3. 2. 28 (after a hopelessly corrupt passage) continues: gāyatrīyā [MS II. 6. 8: p. 68. 13-14 (: IV. 4. 2: p. 51. 14-15 without any vidhi-element)=KS XV. 6: p. 213. 12-13 without vasoḥ; no viniyoga indicated in Mān.] trī rukmeṇotpūya; cf. Hir. XIII. 5. 20: anibhrṣṭam asīti [TS I. 8. 12. c] śatāṭṛṣṇaṁ sauvarṇam ādāya śukrā vaḥ . . . iti [ib. d] tena trir utpunāti.

n. 1. Just as at the darśapūrṇam., as ŚBK VII. 2. 4. 12 states; cf. Hillebr. NVO p. 20-27, Kāt. II. 3. 31, 33, 35 with VS I. 12. abc.

n. 2. "... bindet er Gold an sie beide" W. p. 43, "He weaves gold (threads) into them" Eggel. SBE XLI, p. 84. Cf. ŚBK VII. 2. 4. 12: atha suṣire iva hiraṇye kṛte bhavatas (*read so for bhavas*), te pavitrayoḥ prote bhavataḥ.

sū. 3. The mantra: svāhā rājasūyāḥ⁽¹⁾=MS II. 6. 8: p. 68. 15 (: IV. 4. 2: p. 51. 15-16, without any vidhi-element)=KS XV. 6: p. 213. 13 (combined with the preceding mantra in the ed.).—This is used for sinking the rukma in the vessel by the Mānavas⁽²⁾, but it is not sure whether the Kaṭhas knew the same use of it. Though VS X. 6. c: ŚB V. 3. 4. 16-18, certainly intended for purifying

the fluid, ends with svāhā rājasvaḥ⁽³⁾ (cf. ŚB I. c. 18: tad enāḥ svāhākāreṇai-votpunāti), this part is not regarded as an independent mantra.

n. 1. On the pl. form s. H. p. 86 c. nn. 26, 27.

n. 2. For the use of this mantra by the Vārāhas s. below under sū. 4.

n. 3. S. W. p. 29, n. 2, p. 37 c. n. 1, H. p. 86 c. n. 28. Kāt. XV. 5. 5, mentioning VS X. 6. b, does not indicate a special use of ib. c.

sū. 4. 'Pouring out again the collected waters into the four unction cups.' W. p. 43-44, H. p. 83.—The mantra=MS II. 6. 8: p. 68. 16-18 (: IV. 4. 2 : sadhamādo... ekā iti vyānayati vāruṇyā, vāruṇīr hy āpaḥ, svayaiva devatayā (p. 57. 16-17), for vāruṇyā cf. TB I. 7. 6. 4 : vāruṇyarcā grṇṇāti)=KS XV. 6 : p. 213. 14-15. Cf. Vār. III. 3. 2. 28 : ... pālāśam āśvattham audumbaram naiyagrodham iti pātrāṇi, teṣu rājasūyā ity apo vyānayati. Probably the use of the mantra: svāhā rājasūyāḥ (s. above sū. 3) is intended which must have been put at the head of mantra : sahamādo *etc.*, since the corresp. mantra : TS I. 8. 12. e or VS X. 7 (*read* vasānaḥ for °nāḥ, W. p. 43, n. 7, Lüders Varuṇa I, p. 51, n. 1) is un-animously employed for the vyānayana.—The four unction cups : MS IV. 4. 2 : p. 52. 3-11, cf. Mān. sū. 21 below, Vār. III. 3. 2. 48 (paragraph of the abhiṣeka); Baudh. XII. 9 : p. 98. 3-8, (9), Āp. XIII. 13. 21, Hir. XIII. 5. 21, ŚB V. 3. 5. 11-14, Kāt. XV. 4. 48.

sū. 5-6. 'Disposing of the remainder left over in the collective vessel.' W. p. 55, H. p. 83-84.

sū. 5. The mantra=MS II. 6. 8 : p. 69. 1 (: IV. 4. 2 : p. 51. 17-19, without any vidhi-element, *read* svāheti for °hesi in l. 18)=KS XV. 6 : p. 213. 16: (*with* krivi param)⁽⁴⁾. Cf. Vār. III. 3. 2. 29 : rudra yat ta iti śeṣam āgnīdhre hutvā.—Thus immediately after the vyānayana of the unction fluid : Āp. XVIII. 13. 22 (Cal. n. 1).—āgnīdhre : TB I. 7. 8. 6 (Cal. l. c.) *cum suis*, cf. also Kāt. XV. 6. 12 : ŚB V. 4. 2. 10, H. p. 84 beg.

n. 1. giri (-param) MS: krivi KS, VS X. 20. c: kravi VSK p. 307 ed.: krayin TS I. 8. 14. 1, s. Rönnow AO XVI, p. 179-180, cf. W. p. 6, n. 1, p. 55, n. 5, Keith TS tr. I, p. 126, n. 3.

sū. 6. The mantra=MS II. 6. 8 : p. 69. 2 (: IV. 4. 2 : p. 51. 19—p. 52. 3, without any vidh-element), cf. KS XV. 6 : p. 213. 16-18 (var., cf. H. p. 115, n. 6). Cf. Vār. III. 3. 2. 29 (sec. half) : somā indra iti yajamānam anumantayate in contrast with yajamānaṁ vācayati (Mān.), s. H. p. 83. (June 1964)

(To be continued.)