THE VEDA OF THE BLACK YAJUS SCHOOL
entitled
TAITTIRIYA SANHITA
PART 1: KĀNDAS I-III
TRANSLATED FROM THE ORIGINAL Sanskrit
PROSE AND VERSE
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INTRODUCTION

§ 1. The Kāṇḍānukrama.

In the Kāṇḍānukrama, which claims to be a product of the Ātreyī Čākha of the Black Yajurveda, is given a summary of the contents of the texts of the Čākha: in it the Brāhmaṇa and the Āranyakā are considered as well as the Saṁhitā, and the whole division as explained by the commentator runs as follows:

2. Adhvarga, i. 2. 1-13; iii. 1-13; Brāhmaṇa, i. 4. 8; i. 1.
3. Grahā, i. 4. 1-42, omitting 32-34 (see 17) and 35, 36 (see 24). 2
4. Dākṣiṇāmi, i. 4. 43-45.
5. Ādhiṣṭana, Brāhmaṇa, i. 2. 1; i. 7; i. 2-6, 8-10.
6. Pranāthāya, i. 5. 3, 1, 2, 4; Brāhmaṇa, i. 3. 1.
7. Agnyāpasthāna, i. 5. 5-10 (2).
8. Aiṣṭika Yājamanā, i. 5. 10 (2)-6. 6.
9. Tadvidhi, i. 6. 7; 7. 1, 3-6.
10. Vājapeya, i. 7. 7-12.
11. Tadvidhi, Brāhmaṇa, i. 3. 2-9.
12. Rājasūya, i. 8. 1-21; Brāhmaṇa, i. 5. 5.
15. Dāreya Brāhmaṇa, ii. 5. 1-6; ii. 5. 11. 3-9; ii. 6. 1-6; Brāhmaṇa, i. 3. 10.
16. Upānuvāka, i. 3. 1-10; 2. 1-10; 3. 1-10; 4. 1-10; 5. 1-10.
17. Agni, iv. 1. 1-10; 2. 1-10; 3. 1-12; 4. 1-11; 5. 1-11; 6. 1-5; 7. 1-14; i. 4. 32-34; Brāhmaṇa, i. 5. 7, 8.
19. Tadvidhi (Upānuvāka), v. 5. 1-10; 6. 1-10; 7. 1-10.
20. Adhvarādiniḥ trayāṇām Vidhi, vi. 1. 1-vii. 1. 3; Brāhmaṇa, i. 5. 9-12; 4. 1; 5. 4.
21. Yājyaḥ, i. 1. 14; 2. 14; 3. 14; 4. 46; 5. 11; 6. 12; 7. 13; 8. 22; ii. 1. 11; 2. 12; 3. 14; 4. 14; 5. 12; 6. 11, 12; iii. 1. 11; 2. 11; 3. 11; 4. 11; 5. 11; iv. 1. 11; 2. 11; 3. 13. For iv. 4. 12; 7. 15 see 24.
22. Rājasūvāvidhi, Brāhmaṇa, i. 6. 1-8. 10; 4. 9, 10; 5. 6.

1 Edited by Weber, Indische Studien, iii. 375-401; xii. 350-357; and in the Bibliotheca Sanskrita ed. of the Saṁhitā, vol. i, Appendix, pp. 1-10.
2 The Bibl. Sansk. ed. adds Āranyakā, iii. 16-21, which is = Saṁhitā, i. 4. 31-36.
3 The Bibl. Sansk. ed. adds ii. 2. 1-4 as Graha-vidhi, and ii. 2. 5 as Dākṣiṇāvidhi, but in error.
23. Sattrāyaṇa, vii. 1. 4-10; 2. 1-10; 3. 1-10; 4. 1-11; 5. 1-10;
Brāhmaṇa, i. 2. 2-6; 4. 5-7.

24. Aśvamedha, (a) vii. 1. 11-20; 2. 11-20; 3. 11-20; 4. 12-22; 5. 11-23.
(β) iv. 4. 12; 6. 6-9; 7. 15 (Mahāprāṣṭha).
(γ) v. 5. 11-24; 6. 11-23.
(δ) v. 1. 11; 2. 11, 12 (Darahaprāṣṭha).
(ε) v. 7. 11-24; i. 4. 35, 36¹; v. 7. 25, 26.
(ζ) v. 3. 12; 4. 12.
(η) vii. 5. 25.

27. Agnihotravidhi, Brāhmaṇa, ii. 1. 1-11; i. 4. 3, 4.
29. Tadvidhi, Brāhmaṇa, ii. 2. 1²-11; 3. 1-11.
30. Upahomāḥ, Brāhmaṇa, ii. 4. 1-8; 5. 1-8.
31. Kaukili, Brāhmaṇa, ii. 6. 1-20; i. 4. 2.
32. Savaḥ, Brāhmaṇa, ii. 7. 1-18.
33. Sūktāṇi, Brāhmaṇa, ii. 8. 1-9; Āraṇyaka, iii. 14, 15.
34. Nakṣatraṣṭayaḥ, Brāhmaṇa, iii. 1. 1-6; i. 5. 1-3.
35. Puroḍaṣcavidhi, Brāhmaṇa, iii. 2. 1-10; 3. 1-11.
36. Nṛṛmedha, Brāhmaṇa, iii. 4. 1-19.
37. Pitṛmedha, Āraṇyaka, vi. 1-12.
38. Dāryya Hautra, Brāhmaṇa, iii. 5. 1-13; Saṅhitā, ii. 5. 7-11; i. 7. 2;
ii. 6. 7-10.
40. Achidrakāṇḍa, Brāhmaṇa, iii. 7. 1-14.

Then follow three Upaniṣads, the Saṅhitā (Āraṇyaka, vii), the Yājñikī
(iibid. x), and the Vāruṇī (ibid. viii and ix). After that the tradition of
Tittiri ends, and there are eight Kāṭhaka sections, the Sāvitra (Brāhmaṇa,
iii. 10), the Nāciketa (iii. 11), the Cāturhotra (iii. 12. 5), the Vaiṣvaśraja
(iii. 12. 6-9), the Ārūṇa (Āraṇyaka, i) being five modes of fire-piling; the
Divaḥvyenayaḥ and Apādyā Iṣṭayaḥ (Brāhmaṇa, iii. 12. 1 and 2; 3 and 4)
and the Svādhyāyābrahmana (Āraṇyaka, ii).

It will be seen from the above list that the text of the Saṅhitā was
apparently before the compiler of the Kāṇḍāṇukrama in much the same
order as to-day with certain important exceptions. Thus the Yājñā verses
are collected as one Kāṇḍa (21), and not scattered over the first four books of
the Saṅhitā as at present, being added to the several Praṇās as their last
Anuvāka. Then the Aśvamedha is gathered as one special portion; in the

¹ Omitted in Bibli. Sansk. ed. which has Āraṇyaka, iii. 20, 21 (already included in 3 above).
² 6 in Bibli. Sansk.; see p. xxvii, n. 3.
present text room has been found for the passages at the end of the Prañnas of the fifth and seventh books with some scattered sections in iv and i. Again, the treatment of the Hotr's duties in the new and full moon sacrifice is collected as Kānda 38, whereas it now stands in ii. 5 and 6 and in i. 7. On the other hand, the Brāhmaṇa and the Aranyakas are treated with little ceremony, the only part of the former which is taken consecutively being ii. 2–iii. 12.

It appears to be a fair conclusion that the Kāndaṇukrama knew the Saṅhitā practically in its present form, but hardly in the exact order of the text as it stands, or if it knew that order it preferred to deviate from it with the end of bringing into their proper place those parts of the Brāhmaṇa which should complete the ritual; the most obvious defects of the Saṅhitā, the omission of the ritual of piling the fire (Kānda 5), the omission of the description of the Vājapeya (Kānda 11), and of the Rājasūya (Kānda 22) are thus made good, and the supplementary chapters of the Brāhmaṇa receive due place. Moreover a Kānda omitted in the first section of the Kāndaṇukrama is mentioned in ii. 8 as Vaiṣvadeva, and it is nothing else than the Mantrapātha, Prañnas 1 and 2, preceded by the Pariṣcana Mantras and the Vaiṣvadeva Mantras.1

The only omission from the list of Anuvākas is that of vii. 5. 24, which is clearly passed over absolutely. It is, however, certain that this passage is early, for it is known to Baudhāyana (xx. 2) and to Āpastamba (xx. 2. 2) and has a parallel in the Kāthaka Saṅhitā (Aśv. i. 1). But it is perfectly possible that the Ātreyas rejected the use of this Anuvāka just as they made an excursion beyond the canon into the Mantrapātha. It is recorded in the Kāndaṇukrama (ii. 25, 26) that the Ātreyas took their text from Tittiri through Ukha,2 and therefore it is impossible to postulate perfect accuracy of agreement between the Taitemptyiya Saṅhitā and the Anukrama. What is important is that the correspondence seems to have been so close even in a comparatively late text like the Kāndaṇukrama, a work which belongs beyond question to the Pariṣcāta type of literature, and allows of no approximate dating. The fact of the difference of school invalidates in all probability the suggestion of Winternitz3 that it was composed before the Taitemptyiya Brāhmaṇa and the Aranyakas took their present form, although this is perfectly possible and is to some extent supported by its recognition of eight Kāthaka sections; a recognition which is supported by the absence in these sections of the resolution of ĭ and ā, which are characteristic of the Taitemptyiya school.4

1 See Winternitz, Mantrapātha, p. xxxviii; Weber, Indische Studien, iii. 387 n.
2 Cf. Bhārōś. iii. 11; BGS. iv. 8 (SBE. xiv. xxxvi, n. 1).
4 See Weber, Indische Studien, xiii. 104 seq.; Indian Literature, p. 92.
The Pada Pātha and the Prātiṣṭākhya

It should be added that there is no apparent ground for the theory that the text of the Taittirīya is that adopted by the Āpastamba school in special. The term Āpastambī Saṅhitā\(^1\) or Āpastamba Saṅhitā\(^2\) is apparently without any ancient authority, and the fact is clear that the Āpastamba school was only a Sūtra school, accepting a Saṅhitā handed down by tradition, not arranging one. That Saṅhitā must have gone back at least to the Khāṇḍikīyasa, of which the Āpastambas are a subdivision in the Caranaavyāha, but if the Khāṇḍikīyasa and Aukhiyasa had different Saṅhitās they must have differed as little, to judge from the Anukramaṇa of the Atreyas, as the Çākala and Bāśkala versions of the Rgveda. Bühler\(^3\) asserts that the Caranaavyāha attributes to the Khāṇḍikīyasa one and the same text, but this statement with its details which show that our Saṅhitā is meant is not contained in Weber’s edition of that text.

§ 2. THE PADA PĀTHA AND THE PRĀTIṢṬĀKHYA.

The Saṅhitā and the Pada Pāthas. The Pada text of the Taittirīya Saṅhitā has been exhaustively discussed by Weber,\(^4\) who has compared its method of treatment with that of the other Pada texts. The Kāṇḍāṇukrama\(^5\) ascribes the making of the Pada text to an Ātreya, just as the Pada and Krama texts of the Rgveda are ascribed to Čākalya\(^6\) and Bābhbravya,\(^7\) and the Pada of the Chandoga to Gārgya.\(^8\) There appears in its treatment of grammar some ground for dating it earlier than the Pada of the Rgveda: the latter indeed is simpler in its treatment of the analysis of words into their component elements, but it would be unwise to build any theory on that fact. The Pada of the Vājasaneyi Saṅhitā follows closely the principles of the Pada of the Rgveda, and this accords with the fact that the Vājasaneyi itself in its readings constantly stands closer to the Rgveda than the texts of the Black Yajurveda.

Unlike the Pada text of the Maithāyani Saṅhitā\(^8\) the Pada of the Taittirīya presents no variants to the Saṅhitā text. But in a few cases the Pada seems deliberately to endeavour to remove irregularities from the Saṅhitā.\(^9\) Thus in iv. 7. 5. 1 trāpuṣ ca me is replaced by the later trāpur, and in iv. 7. 15 f, mithuṣ carantam becomes mithu, and the Prātiṣṭākhya (v. 4) records the variation. Similarly sūcandra (iv. 4. 4 u) and sūc-

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\(^1\) See Indische Studien, iii. 481.
\(^2\) See Weber, Indian Literature, pp. 90, 92.
\(^3\) SBE. ii. 17vii, xvii.
\(^4\) Indische Studien, xiii. 1-128.
\(^5\) ii. 27. So BāhrāGŚ. iii. 11; BGS. iv. 8 (SBE. xiv. xxxvi, n. 1).
\(^6\) By Durga on Nirukta, iv. 4; see Roth’s ed. p. xviii.
\(^7\) Cfr. Wackernagel, Altindische Grammatik, i. lxvi.
The Relation of the Pada and the Prātiṣākhya

...candra (ii. 2. 12 aa) figure as su-candra, and śāṁś kurute (v. 6. 6. 4; vi. 5. 5. 2) becomes sāṁ kurute; the procedure is the more noteworthy in that in v. 6. 6. 4 saṁskṛtya is found, and this stands undivided in accordance with the usual rule observed in the text and noted in the Prātiṣākhya (xvi. 26). So in vi. 2. 3. 1 sāṁ askurvata becomes sāṁ aukurvata. More extraordinary and, according to Whitney, hard to parallel in any other Pada text, is the treatment of ii. 3. 14 x where nīcād uccā becomes nīcā and the Prātiṣākhya (v. 8) provides for the reinsertion of a d. Equally unjustifiable is the change of āsamṛtyai in iii. 3. 8. 2 to āsamṛtyai. Other cases of note are the restoration of īm in iv. 1. 8 e for ī mandrāsū, where the Prātiṣākhya would most absurdly read īm andrāsū, of āttadhyāi in vi. 6. 4. 6 for āttadhyāi, and very remarkably of ēkam-ekam in v. 1. 1. 2 for ēkaikam and ēkayā-ekayā in vii. 5. 8. 4 for ēkaikayā. But these changes are isolated, and as a rule the Pada records the worst errors of the Saṅhitā with absolute fidelity.

The Relation of the Pada and the Prātiṣākhya. It is absolutely certain that the Prātiṣākhya recognizes the existence of a Pada text, though there is good reason to believe that the Kraṇa and the Jāta texts were not taken into account in the original form of the Prātiṣākhya. But Whitney left undecided the question whether there were not differences between the Pada text as handed down and the Prātiṣākhya which forbade the view that the latter recognized the former. Weber, to whom he looked for a decision of this question, left it untouched, but there can be little doubt that the evidence for a variation between the Pada and the Prātiṣākhya cannot be considered as of importance. On the one hand must be set the fact which Whitney admits and proves, that in many details of an unusual character (such as are exhibited in cases like nīcā(d), ēkam-ekam above) the Prātiṣākhya accepts the vagaries of the Pada without question. On the other hand, the apparent difference between the Prātiṣākhya and the mode of accenting separable words rests only on a doubtful rendering of xx. 3. That rule lays down the principle that a dependent Svarita, if following an acute in another word, is called Prātiḥata, e.g. in iṣe tvā (i. 1. 1. 1) tvā has a Prātiḥata Svarita, but not yā in tāyā devatayā (iv. 2. 9. 2) or the Svarita in yāṁ nyāncaṁ (v. 5. 3. 2). To this explanation of the commentary Whitney objected that the rule had no parallel elsewhere and seemed devoid of a real basis, as indeed is the case. He therefore suggested that the rule really meant what is meant.

1 Tuṭṭṭirīya Prātiṣākhya, p. 138.
2 See Weber, Indische Studien, xiii. 96, 97.
3 See Lüders, Die Vyāsa-Śūkṣma, pp. 23-36.
6 Ibid. pp. 368-370.
in the Vajasaneyi Prātiṣṭhakhyā (i. 118) by tairovirāma, namely the dependent Svārīta which in the Pada text falls upon the first syllable of the second member of a compound under the influence of an acute final of the first member, and thus is separated by a pause, e.g. the va of cukrāvatī. The designation would serve conveniently to distinguish such a Svārīta from the Nitya Svārīta described in xx. 2. But this explanation presupposes a Pada in which the compound when analysed by an Avagraha is still accented as one word, and the Taivānīya Pada text considers the Avagraha as a complete breach of continuity. Whitney therefore was compelled to suggest that the Pada known to the Prātiṣṭhakhyā was not identical with the existing Pada. But ingenious as the suggestion is, it can hardly be deemed to be valid. As Whitney points out, the Sūtra, xx. 3, is very curiously worded, as are also the Sūtras preceding, all being clumsy and redundant in wording; xx. 2 ends with ity eva jānimyāt, 3 has a needless api, 1 adds a superfluous udāttayoh to the rule, and 8 has itī svārāṇāmadheyāni. The chapter has only twelve sections, and such a mass of abnormalities ends at once any chance of its original character.  But even so the interpretation of Whitney, despite its ingenuity, must be rejected: he based his condemnation on the fact that the version of the commentator assumes a break in the continuity of the treatment of the Svārīta and attributes to the composer a serious disregard of brevity. But in an addition to the original text these arguments have no application, and the version of the commentator is carried back to an older tradition by the occurrence of the same explanation in the Vyāsacikṣa.

yah samānapade svāras tairovyāñjana ucyate II 218 II
pādavyāt tasayor vyaktāv anyāḥ prātiḥataḥ smṛtyaḥ II 219 II

There is no other evidence against the identity of the Pada known to the Prātiṣṭhakhyā with the Pada as it now exists. Whitney himself did not argue difference from what he at one time, through want of a Pada text, considered a very unusual awkwardness of expression in the Prātiṣṭhakhyā. In iv. 6 is given a rule under which o if asānkita and followed by a or a consonant is pragrahā, i.e. followed by iti in the Pada text. Whitney concluded from this that the Prātiṣṭhakhyā was erroneously or accidentally laying down a rule by which the treatment of a vocative like viṇo differed according to its position, but he later learned from Weber, who had a Pada MS., that the rule was observed, a striking proof that the Pada known to

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1 See Lüders, op. cit. pp. 23 seq.
2 Ibid. p. 36.
5 Ibid. p. 468.
the Prātiṣākhya was one singularly like the known text. Even then, however, he considered that the rule when read with iv. 7 which makes an o always pragraha if following s, m, h, d, th, and pit, omitted the case of o, u, u, and pro. This, however, is, as Lüders has pointed out, an error; these four words occur only in the Saṁhitā before consonants, and therefore are not saṁhita to the Prātiṣākhya, since they are unaltered in the Pada text.

There is one point of some slight interest regarding the attribution to Ātreya of the Pada text. An Ātreya is mentioned twice as an authority by the Prātiṣākhya. In xvii. 8, a passage regarded by Whitney as perhaps a later addition, but vindicated as probably original on good grounds by Lüders, he is credited with the doctrine that sounds should be uttered neither too distinctly nor yet indistinctly. In v. 31 he is stated to have prescribed that when a nasal mute was changed to I before l the vowel preceding was nasalized; naturally this is a prescription for the Saṁhitā, not the Pada text, and curiously enough the earlier part of the Bibliotheca Indica edition adopts this form of writing which puts before the double l a nasalized vowel. There is no reason to suppose that the Ātreya of the Kāṇḍānuvrama is not the Ātreya of the Prātiṣākhya, though of course no absolute proof of identity can be expected.

The Prātiṣākhya and the Saṁhitā. The identity of the Pada known to the Prātiṣākhya and the existing Pada confirms the conclusion arrived at by Whitney that the Saṁhitā as handed down is essentially the same as the Saṁhitā known to the Prātiṣākhya. It is of course necessary in comparison of the Prātiṣākhya with the Saṁhitā to take the commentary on the former into account, since otherwise there would be little clue to the passages referred to in the brief rules. The counter-evidence is of very slender dimensions. Four words, stanutar (viii. 8), carrsan (xiii. 13), jigivā (xvi. 13), and jighāsi (xvi. 18), are given from the Saṁhitā, but they do not occur there or elsewhere, and seem merely blunders based on the actual words preceding in the rules, sanutar, carman, jīgivā, and jīgāsi. In the second place, in several passages the commentator on the Prātiṣākhya seeks to prove the perfection of that work by attributing to it references to other Čakhās: thus in iv. 11, where viṣāke is declared pragraha, the Prātiṣākhya should on its own strict rule (i. 48) merely cite cākke, as the term is divided vi-ṣāke in the Pada of iv. 4. 10. 2, and the commentator therefore explains that the text had in view sahasra-cākke of another text. The explanation is
The Pada Pāṭha and the Prātiṣṭhākyā

obviously merely forced: the Prātiṣṭhākyā doubtless cites vīcākhe because cākhe occurs only in that phrase, and other similar cases in can equally be disregarded, though in one (xi. 3) the quotation of dhātā ratīḥ is irregularly pleonastic. Thirdly, in a few passages the commentator illustrates by citations which ought to be on analogy from the Sañhitā. In some cases these may be corruptions, in some they rest only on some MSS. of the Prātiṣṭhākyā, in others they are clearly confusions of memory, as in brahmaudanaṁ pacati, which is quoted to illustrate x. 7, and occurs only in the Brāhmaṇa (i. 1. 9. 3), while the same word is found in the Sañhitā with pacet (v. 7. 3. 4) or aparacat (vi. 4. 6. 1). Fourthly, in a few cases there seem to be oversights: in xvi. 26 no allowance is made for svādusavānśadāh (iv. 6. 6 i) and striṣaṁśadām (ii. 5. 1. 5), but in viii. 8 abibhaḥ is cited from ii. 5. 1. 5, and in iii. 7 qākti from iv. 6. 6 i, showing conclusively that these are mere cases of oversight. The same explanation must cover the failure to exempt devi in vi. 1. 7. 7 from the operation of the rule making it pravṛṣa (i. 61) and the omission to provide for ye 'ntārikṣo (iv. 5. 11 m) and ye aparāśa (i. 4. 33 a) and so agnāḥ (v. 2. 3. 3).

The Differences between the Sañhitā of the editions and the Prātiṣṭhākyā. While the points above noted are utterly unimportant, there are certain cases in which the Sañhitā, as preserved in the MSS. and as printed in the editions, differs from the Prātiṣṭhākyā, but these are all cases of mere external matters. In the first place the division of the text into Kaṇḍikās is obviously artificial. Under it the Anuvākas are each divided into sets of fifty words, and at the end of each is set down the last word of each Kaṇḍikā and the number of words over. If the number is less than thirty the words are included in the last Kaṇḍikā of the Anuvāka, though its final word is also given, if thirty or more then the words make up a new Kaṇḍikā, though there are naturally exceptions, such as i. 2. 5. 2, where a new Kaṇḍikā is allotted to twenty-five words, while in vii. 3. 5. 3 thirty-one words are still reckoned into the previous Kaṇḍikā. The end of each Prapāṭhaka contains a statement of the number of Kaṇḍikās and the first word of each. If an Anuvāka has less than fifty words the number of words and the beginning are given at the end. The text treats each of

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1 See comm. on iv. 11, 12, 15, 37; vi. 5; xi. 3, 16. Other cases are alluded to in xi. 9, 15; xii. 3; xvi. 12; and xiii. 16 (saśā naśā plastam). brāhmaṁ on xv. 8 is attributed to another Čākha, though found in i. 8. 16. 1 and 2. Lāders (op. cit. pp. 43-45) points out that vi. 5 and xi. 15 are mere errors of the comm., the Vedantaśāsana giving correct examples from the Sañhitā itself.

2 Of the cases given by Whitney, p. 426, rāsā in i. 4. 24 a is not in point, as the Pada has rāsā and not rāsā as he thought.

3 See Weber, Indische Studien, xi. 29; xii. 90; xiii. 97 seq.
these divisions as standing by itself, and thus we find in i. 3. 6 i ucmaśi and in iii. 2. 11 f atha, where the Prātiṣeṣṭya clearly reads ucmaśi (iii. 13) and atha (ix. 24). Weber at one time doubted if the Prātiṣeṣṭya did not, in using the term vibhaga, refer to this Kanḍika division, but he gave up this theory later, and Lüders points out that the Čikṣa (102) expressly recognizes the reading prescribed for the Saṁhitā as ucmaśi. Lüders also shows that the breaking up of the text in this way is unknown to the commentary on the Prātiṣeṣṭya and to that on the Čikṣā, but both these commentaries take note of the summaries of the divisions given at the end of the Anuvākas, showing clearly, as Whitney pointed out, that the actual division of the text is much later than the mere addition of these mechanical divisions. Nor is there any room for doubt that the Čikṣā itself knew these additions, for in rule 196 it has the statement that the Prātiṣeṣṭya rules in another book, anāraśe, are optional (yadṛcchayā varṣate), and the commentator seems right in referring this to the addenda to the Anuvākas and the Prapāṭhakas. On the other hand, the Prātiṣeṣṭya in no single place, as Lüders shows, requires to be understood as referring to these addenda, and the commentator in finding a reference to them in viii. 35 is acting erroneously, as he should have referred to the Jātā Paṭha. There is thus no earlier authority for the additions than the Čikṣā, which is of uncertain date, but not later than the middle of the thirteenth century, and for the actual divisions than the commentary on the Saṁhitā of the fourteenth century.

On the other hand the division into Anuvākas is distinctly recognized in the Prātiṣeṣṭya, which does not indeed use the term, but recognizes their existence repeatedly. Thus in xi. 3 there are noted seventy-three sections where the a is not elided; of these seven are cited by the first words (i. 4. 14; 5. 5; iii. 1. 10; 2. 8; iv. 3. 4. 11; 4. 4), six (i. 7. 7–12) by the title Vaiṣṇaveya, twenty (iv. 1. 1–10; 2. 1–10) as Ukhya, five (v. 6. 1–5) as Vikarṣa, three (iv. 7. 12–14) as Vihavya, one (v. 6. 1) as Hiranyavarniya, twenty-three (i. 1. 14; 2. 14; 3. 14; 4. 46; 5. 11; 6. 12; 7. 13; 8. 22; ii. 1. 11; 2. 12; 3. 14; 4. 14; 5. 12; 6. 11, 12; iii. 1. 11; 2. 11; 3. 11; 4. 11; 5. 11; iv. 1. 11; 2. 11; 3. 13) as Yājñya, six (iv. 4. 12; 6. 6–9; 7. 15) as Mahāprṣṭhyas, and two (iv. 5. 1. 10) as the first and second last of the Rudra (section). In ix. 20 the term Graha is given to i. 4. 1–42 and

in saying the rules do not apply; see comm. on Prātiṣeṣṭya, xxiv. 6.

1 See Whitney, op. cit. pp. 88. 224. Weber cites also dyās in iv. 6. 4 for dyā (Prātiṣeṣṭya, iii. 12), but Lüders points out that the form dyā is found in iii. 1. 11 y.

2 Indische Studien, xi. 29 n.

3 Ibid. xiii. 97.


6 Weber, Indische Studien, xiii. 99, goes too far.


8 See Lüders, p. 107.

9 Though the Bū. Sans. shows the divisions, Bhāskara did not know them; see his comment on i. 3. 6. 1–2; ii. 6. 12. 1–2; iii. 2. 11. 2–3 as contrasted with Sāyaṇa's.
Prāṣṭhāya to iv. 4. 12; 6. 6–9; 7. 15; v. 1. 11; 2. 11; 2. 12. In iv. 52 Īṣṭi covers ii. 2. 1–11; 3. 1–13; 4. 1–13. The whole of Kāṇḍa iv is covered by the term Agni. The Čikṣā actually recognizes the terms Kāṇḍa, Praṣṇa, and Anuvāka (340), and adopts the terms used by the Prātiṣṭhāka, changing Vihavya to Havya, and Hiranyavarṇiya to Hiranyava in 179 for metrical reasons. The terms Kāṇḍa, Praṣṇa, and Anuvāka are found freely in the commentary on the Prātiṣṭhāka and in the commentary on the Čikṣā. The Črauta Sūtras of Baudhāyana, Āpastamba, and the Maitrāyaṇiya school of the Mānavas recognize the division into Anuvākas in minute detail; thus Baudhāyana in addition to enumerating those of the Rudra section in x. 48, quoted by Caland, refers to the numbers of the Anuvākas of v. 5 in xv. 23 and to those of v. 7 in xv. 35; Āpastamba repeatedly has Anuvāka, forty-seven cases being registered by Garbe, and has numbers e.g. in xx. 21. 9, 11; the Mānava has often Anuvāka. But there is no occurrence so far as I can find of the Kāṇḍa or Praṣṇa in these texts, and it is reasonable to assume that the only main divisions known in the Vedic period proper were divisions by subject such as those adopted by the Prātiṣṭhāka. We need not therefore assume that the curious arrangement of the present Savhitā, in which the Ācvedha and the Yājyā sections, for example, occur scattered throughout its extent, is necessarily very old, for evidence above adduced establishes it only for the Čikṣā and later texts like the Trībhāṣyaratna and the Vedatajasa, and it is found in the commentaries. The term Prapāṭhaka used in Weber’s edition is due merely to its adoption in the Bibliotheca Indica text, and Praṣṇa is found in the Kāṇḍānukrama instead, and somewhat sporadically in the edition of Bhāskaraṇiṇḍa’s commentary. In the second place, the text manuscripts of the Taittirīya so far as they have been collected all omit the final word bāndhukh. The omission is not early, for both the commentary on the Prātiṣṭhāka (xviii. 1) and that on the Čikṣā (341) quote the passage in full, showing that they had it before them, and even the Kaṇḍikā division assumes it, for it counts twelve words after avahat, and as the manuscripts stand there are but eleven. The word is quite essential for the sense (samudrācā \\ovācasya yonih samudrā bāndhukh), and is found in both recensions of the Čatapatha Brāhmaṇa, and its disappearance is very strange.

1 See Lüders, op. cit. p. 47, who insists that Kāṇḍa and Praṣṇa were known to the Prātiṣṭhāka, but without adding any reason. BDS. ii. 5. 9. 14; Bhār.G. iii. 8 have Kāṇḍa but not Praṣṇa, and Kāṇḍa here merely means what it does in the Kāṇḍānukrama.
2 Kāṇḍa in i. 61; iii. 9; ix. 20; Praṣṇa, ibid. and iv. 62; xi. 3; xiii. 15, &c.; Anuvāka, i. 61; iii. 9; iv. 25, 26, 48, 62; ix. 20; xi. 3.
3 Über das ritualische Sūtra des Baudhāyana, p. 10.
4 In his edition, iii. 302.
5 Cf. Whitney, op. cit. pp. 354, 426; Lüders, op. cit. p. 50. Its appearance in the
The Sañhitā and the Prātiçākhya

In the third place, there are various points in which the Sandhi followed in the manuscripts does not agree with that laid down by the Prātiçākhya. Thus the Prātiçākhya (ix. 2) prescribes the use of Jīhvāmāliya and Upadhānāiya for Visarjaniya before guttural and labial sounds, and the assimilation of Visarjaniya to a sibilant. But in ix. 4 it is recorded that Āgniveṣya and Vālmiki did not accept Jīhvāmāliya or Upadhānāiya. In v. 27 it is prescribed that m followed by a mute becomes the corresponding nasal, and in v. 28 that n followed by a semivowel becomes a nasal of similar quality. The manuscripts of North India¹ adopt as a general rule the simple expedient of keeping to Visarjaniya and Anusvāra throughout; citations from the Sañhitā in the South Indian manuscripts G and M used by Whitney and those of the Čikṣā used by Lüders assimilate the sibilants, and the nasals, and show traces of obedience to v. 28. The South Indian manuscripts also obey a rule laid down in the Čikṣā (248) that in all the Taittiriyaaveda, except the Kāṭhaka, n after q becomes palatal, contrary to the rule of Pāṇini (viii. 4. 44). There is a trace of this pronunciation in i. 2. 13 l, where qnyātpā (Pada qnāptre) shows that n was pronounced ny.² In other matters, such as the change of n before a palatal (v. 24) or l (v. 25), the insertion of k before s or s after ā after ā (v. 26), the insertion of t before s after n (v. 27), the manuscripts vary without principle, though they do not seem in the case of the Northern manuscripts ever to insert t after t before s as required.³ They all, however, make practically ⁴ no attempt to represent the duplications and insertions and aspirations taught in xiv, but these are admittedly not suited for reproduction. They tend to adopt more or less regularly the abbreviation of a double consonant before a consonant, nt or ndh for ntt, ākt, nddh, ūgdh, but this is merely in all probability a convenient graphic abbreviation.⁵ More important are a few points in which they agree with the Čikṣā as against the Prātiçākhya; thus they retain v of av and dv in Sandhi before vowels against x. 19 and Čikṣā, 167; they write with

1 The manuscripts in Čaradā script from Kaśmir, on the other hand, regularly assimilate nasals and sibilants (see e. g. Scheftelowitz’s edition of the Ḋhūli of the Ṛgveda, and von Schroeder’s edition of the Kāṭhaka). The assimilation is carried out steadily in the Bibliotheca Sanscrita edition, based on South Indian manuscripts.

2 See Lüders, op. cit. pp. 58; Bühler, SBE. n. 2. xlv.

3 Lüders, in saying that the manuscripts never insert it, has overlooked Whitney’s statement (p. 153).

4 dhāṛugaδhau in the Sañhitā MS. E in i. 2. 8. 3 and dhāṛugidam in the Brāhmaṇa, i. 1. 12. 3 are odd exceptions. It is, however, probable enough that a misread Virāma explains the whole thing: a glance at the Bibliotheca Sanscrita edition bears this out.

5 See Lüders, op. cit. pp. 54–57, for a discussion of the view of Benfey (Śāmaṇḍa, p. xlviii) and Roth (ZDMG. xlviii. 101 seq.) that this simplification is early; contra, Wackernagel, Altindische Grammatik, i. 113, 114, who overlooks Lüders’s argument. The matter is not susceptible of conclusive determination.
The Pada Pātha and the Prātiçākhya

Čikṣā, 156, no Visarga before any mute following a sibilant, while ix. 1 prescribes the omission only before a hard mute; they recognize the Kampa of a circumflexed syllable following a circumflex which the Prātiçākhya (xix. 3) gives only as the view of 'some'; they also nasalize a prolonged vowel, while in xv. 8 that is according to the natural interpretation only the view of Čāṅkhāyanā and Kāṇḍāmāyana; moreover, with great regularity they make of Anuvāra an alphabetic element, while the Prātiçākhya hesitates between the two views in a marked manner, but clearly inclining to the view taken in the manuscripts. On the other hand, the Prātiçākhya constantly follows the text in minute details such as (xiv. 8) the reading of kkh in the root khid̄ 3 where the manuscripts show kk̄h by mere carelessness, just as they read cch̄ for cch, the editions replacing both by the correct forms. It is due to the nature of the Prātiçākhya that there is apparently no mention of the rule by which after double consonants ḷ is normally 4 before a vowel treated as iy, and ū in a few words 5 written ūv, even after a single consonant. Similarly, there is no mention of the extraordinary fact that the words tristubh and anustubh maintain the labial only before vowel-endings and in Sandhi before hard consonants, and j, d, and dh, while in all other cases, including also some cases of p, the labials are replaced by gutturals, 6 or that kakubh varies with kakud as a base. 7 On the other hand, the manuscripts observe the rule that the particle u is read in Sandhi uv (ii. 3. 7. 4; iv. 3. 3. 2; 6. 9. 4) except after tāt and tāsmaś (vi. 1. 11. 6; vii. 5. 7. 1), which is given in ix. 16, 17.

On the whole it is impossible to doubt that the Prātiçākhya so faithfully

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1 This is proved by Whitney, p. 369, and Lüders, p. 55. Weber's ed. only once acknowledges it in vi. 3. 4. 2 (pitṛdevatāḥ 1 śā ky īāt), where he sees wrongly in it a Pluti. The lengthening of the short vowel is required in vi. 6. 8. 1. In the Bibliotheca Sanscrita text pitṛdevatāḥ 3 ū is read.  
2 See Whitney, op. cit. pp. 67-70. The Čikṣā has Anuvāra always; Lüders, p. 57, n. 1.  
3 ud akkhidā, ii. 1. 4. 1; 5. 1; sām akkhidā, vi. 6. 11. 1; akkhidā, iii. 5. 8. 1; d- and prākkhidā, iv. 5. 9. 2.  
4 In forms like pārtriṣya, ii. 1. 7. 1; lakṣmīya, ii. 1. 5. 2; indrāniya, i. 2. 12. 1; yuddrīṇa, v. 5. 1. 1; ópāya, ii. 2. 12. 8; dhākṣīya, iii. 2. 8. 3; and rarely in vājāya, i. 5. 3. 3; 10. 3. For counter-examples and full lists, see Weber, Indische Studien, xiii. 105, and cf. Whitney, op. cit. p. 65; Wacker- 
5 nagel, op. cit. i. 200, 201.  
6 Viz. forms of tā, i. 5. 4, &c.; āpta-vātāyoh, iii. 1. 6. 2; bāhuviṣy, i. 7. 13. 2; śūryā, vi. 5. 9. 2, and always in śiśar and śvargā, śvargā; see Weber, l. c. But the Prātiçākhya recognizes (v. 13) the contraction of tā vā, tā vā, ni vā into tā, tā, and ni.  
7 In anuvābh, p is found before k, c, ch, t, p (v. 3. 8. 2), ṣ and s; b before dā; k before p (v. 2. 11. 1; 4. 12. 1); g before vowels, y and v. In tripiṭkā, p is found before ch, t; b before j and d; g before ṣ, i, u, a, g, bh, m, y, and r; see Weber, p. 109, n. 2.  
8 kakubh is only found before vowel endings, see Weber, pp. 108, 109, kakud everywhere else. In saṃpāṭ, i. 2. 7. 1, and dāṭ, vii. 4. 9. 1, assimilation to ṭe and ṭahāyaḥ explains the dental (īāt, p. 107).
represents even in these details the Saṅhitā that it would be unwise to seek in it the Prātiṣṭhānīya of any but the Taittirīya school. Curiously enough Whitney¹ was inclined to see an argument against the direct connexion of the text with that school in the fact that in xxviii. 15 the opinion of the Taittirīyas is set against that of the Āhvārakas (xxviii. 14) and the opinion given is not that of the treatise itself. This, however, is clearly, as Lüders² shows, unconvincing. The rule occurs in a metrical passage and in a book which Whitney³ himself condemns as late; moreover it is quite probable that the rule is accepted by the Prātiṣṭhānīya, as the Siddhānta is opposed to that of the Āhvārakas, nor is it rare, as Whitney thought, for the author of a doctrine to be cited by name in the text-book of the school; thus the Čaksū (248), which ignores all school differences, refers to the Taittirīyaka, the Baudhāyana Čaṇastra Śūtra repeatedly cites Baudhāyana,⁴ the Bhṛhaddevatā cites Ĉānaka, as does the Rgvedhāna,⁵ the Aitareya Āraṇyaka mentions Mahidāsa,⁶ and so on. The minor points of difference between the Prātiṣṭhānīya and the Saṅhitā are adequately accounted for by the fact that the text, as the Prātiṣṭhānīya shows, was in minor points much discussed and altered by the schools, and the final form, which has been preserved in the manuscripts, is not fully accommodated to the views accepted by the Prātiṣṭhānīya in every case. What is of real importance is the proof given by the references in the Prātiṣṭhānīya to the great activity of the schools in dealing with the text; the names of Āgniveṣṭa, Āgniveṣṭya, Ātreyā, Ukhya, Uttamottariya, Kāṇḍamāyana, Kauṇḍinya, Kauhaṛīputra, Gautama, Pauṣkarasāṭi, Plāksāyaṇa, Pākṣi, Bāḍabhikāra, Bhāradvāja, Maṇḍakīya, Vāṭsapra, Vālmiki, Çāṅkāyana, Çāityāyana, Sāṅkṛtya, and Hārita are recorded,⁷ and the schools of the Mīmāṃsakas, Āhvārakas, and Taittirīyas. Moreover the Prātiṣṭhānīya, in its final form, recognizes, beside the Pada, also the Krama and the Jaṭā texts, which are additional proofs of the eagerness of the schools to preserve the text intact.

**The Date of the Prātiṣṭhānīya.** The practical certainty that the Prātiṣṭhānīya accepts as a whole the text of the Saṅhitā renders its date a matter of importance. It is admitted one of the best works of its class, being free from the artificial obscurity and labouring feebleness of the Vājasaneyi Prātiṣṭhānīya and from the intrusion of general grammar seen in the Atharva Prātiṣṭhānīya.⁸ There is no ground for doubting the view ⁹

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The Pāda Pātha and the Prātiṣṭākhya

taken by Weber, Roth, and others, that these texts so far as this Prātiṣṭākhya at any rate is concerned are older than Pāṇini; the objections to the priority of the Prātiṣṭākhyas adduced by Goldstücker and Haug which have lead Wackernagel 1 to lend his authority to the view that Pāṇini used an earlier form of the Prātiṣṭākhya cannot be considered as substantial. Pāṇini admittedly cannot and does not in his work master the material presented in the Prātiṣṭākhya; 2 but the task was clearly beyond any one's power, and this Prātiṣṭākhya shows no trace of Pāṇinean doctrines as would be natural if it had come to existence after that work. Of course it recognizes the existence of grammar, 3 but not in the wholesale manner of the Aṣṭāva Prātiṣṭākhya, and grammar equally had a very long history before Pāṇini. In i. 57 lopa is defined as vināca, not as in Pāṇini (i. 1. 60) by adarçana; it is characteristic that the Čikā, admittedly post-Pāṇinean, has adarçana (10). In x. 14; xi. 1 the loss of a after e or o is ascribed to a disappearance of a, but Pāṇini (vi. 1. 109) ascribes it to a blending, and so does the Čikā (177, 178), in this case agreeing with the other Prātiṣṭākhya. In v. 7 pratyaya is used of the augment, but, as Whitney points out, not necessarily in the technical sense. In xiii. 9 pravāda denotes, as in the Rgveda Prātiṣṭākhya, an inflexional or derivative form, a use not Pāṇinean. In xiii. 15 there is an isolated and unfortunate allusion 4 to the grammatical loss of a in vrtraññah without the lingualizing of the n. In xvi. 25 the term svātkyaśu seems to mean 'in numerals', though the commentary believes that su means the locative case. There is no trace of the use of the Pāṇinean abbreviations, and not the slightest hint of influence of the Pāṇinian method, though both, in principle at least, must have been in existence long before Pāṇini. We are therefore bound to conclude that it is only reasonable to believe that the Prātiṣṭākhya which Yāska 5

1 Altindische Grammatik, I. lxvii, followed by Maedonell, Sanskrit Literature, p. 266.
2 He is sometimes fuller, sometimes less full. The former fact points more strongly to a later date than the former to an earlier date, since it is easy to see that Pāṇini could omit, less easy to see why the Prātiṣṭākhya should be deficient.
3 The refraining of the Prātiṣṭākhya from the use of grammatical terms is, of course, not a proof that grammar was still in embryo (cf. Whitney, pp. 432, 433). What is noteworthy is that the little it does give is not Pāṇinean in character. It is, however, probably the oldest Prātiṣṭākhya.
4 See Whitney, op. cit. p. 279.
5 Nirmāla, I. 17: padopradātā, sarvacarṇamānāṁ pārśadhānī, a clear reference to the view in Rgveda Prātiṣṭākhya, ii. 1, and in accordance with Whitney's rendering of prakṛti in the Taittīrīya, v. 2. Lüders (op. cit. p. 37, n. 2) denies any reference there to the Pada; but the Čikā (27) which he quotes has a reference though a less direct one: prakṛti is padavat saukhitā yastra na kāryam, saukhitam yadi. Whitney's view is, therefore, still in point. The Taittīrīya does not normally give any rules for construction of the Pada; cf. Lüders, p. 38.
appears to have known included the Taittiriya. The possibility of minor additions of course is not disputed, but these would not so far as the Taittiriya is concerned affect in any way its proof that the whole Samhita was in existence before it was composed, or that a Pada text existed. The date thus given is of course still undecided, but as will be seen below it is most probable that Panini must be placed not after 300 B.C., nor Vaishka after 400 B.C., and a century earlier is more probable as the date of the latter. This would give a later limit of about 600 B.C. for the Samhita on the ground of the evidence of the technical literature.

§ 3. THE SAHITĀ AND THE GRAUTA SUTRAS.

There is no Grauta Sutra extant which gives an account of the ritual exactly as it is presupposed by the text of the Samhita. But there are two texts, the Apastamba and the Baudhayana, which follow it as their main source, and of which practically complete texts are available. Besides these there are known the Sutras of Bharadvaja, Haryakecin, and the Vaikhana which all follow the Taittiriya school, and portions of which have been made known by Hillebrandt in Das altindische Neu- und Vollmondopfer (1879), and by Schwab in Das altindische Thieropfer (1886). The first two are also referred to, though the text is not printed, in Caland and Henry’s L’Agnistoma (1906, 1907), but the editors considered, doubtless correctly, that it was needless to consult the Vaikhana. Less closely related is the Manava Grauta Sutra, the Sutra of the Maitrayani Samhita, and the Katyayana Grauta Sutra, the Sutra of the Vajasaneyi Samhita. Of the Sutras of the Taittiriya school, that of Baudhayana occupies a quite special place: it is true that it is ready to supplement the Samhita in many important particulars, as for example in the full description of the game of dice in the upavasathagavī rite, the pāpmano vinidhaya Mantras, the concluding part of the animal sacrifice, the rules for the date of the Ātrayana rites, the dialogue with a Vaiṣya when the clay for the fire-pan is obtained, the handing over of the consecration vessel and the bow to a courtier at the Rājasūya, the

1 For possible additions see Whitney, p. 432; Lüders, pp. 25 seq.
3 Ed. by Garbe in Bibliotheca Indica (1882-1902).
4 Ed. by Caland in Bibliotheca Indica, in progress (1904-).
5 See also Hillebrandt, Ritualliteratur, pp. 29 seq. For Haryakecin there is an edition in the Anandagrama series (1907).
6 Ed. by Knauer, St. Petersburg (1900-1903); i-v only have yet appeared.
8 See Caland, Über das rituelle Sutra des Baudhayana, pp. 16 seq.
questioning as to descent at the Daçapeya, the description of the requisites for the Açvamedha, the full accounts of the Savas, the lists of the Pravaras, many astronomical data, and a long list of various opinions given in the Devadhasūtra. But on the other hand it closely agrees with the Sañhitā in other points; it adopts its readings of verses however strange with absolute fidelity; it has a whole section (xiv) to match the Anuvākya section (iii) of the Sañhitā; it treats the various Ahinas and Sattras of the seventh book of the Sañhitā with scrupulous exactness in xvi, whereas Āpastamba follows the Pañcaviṣṭa Brāhmaṇa in preference.

The Āpastamba Črāuta Sūtra, on the other hand, agrees closely with the Bhūravāja and the Hiranyakaceśi, and seemingly also with the unimportant Vaiśhānas. As compared with the Bauḍhāyana, these texts are emphatically of the Sūtra style; the elaboration of the Bauḍhāyana is foreign to their brief directions. The Bauḍhāyana repeatedly quotes verses found in the Sañhitā in full, though it clearly took them from the Sañhitā. Āpastamba, on the other hand, only quotes in full texts from other sources, and the other Sūtras seem to follow the same plan. Moreover, in Āpastamba the use of the Maitrāyani Sañhitā is very marked and shows that the ritual has a distinct tendency to eclecticism, just as in the Sattras the text follows the Pañcaviṣṭa Brāhmaṇa rather than the Taittirīya Sañhitā. Moreover the Rgveda and the Atharvaśeda have yielded material to Āpastamba, and the Vaiśeṣaṇeyi is often cited. There is clear proof that Āpastamba followed the Mānavav Črāuta Sūtra, and used the Kāṭhaka-Kapishtha.

Now it is perfectly certain that the Bauḍhāyana and the Āpastamba Sūtras had before them the text of the Sañhitā as we now know it. The actual references will be found in the notes to the several Anuvākas, and in the cases where the one text has nothing the other supplies the deficit. As already mentioned, both recognize the Anuvāka divisions of the present text, but neither has any reference to the Kāṇḍas or Praṇas by name. But the Bauḍhāyana Gṛhya Sūtra has preserved an interesting notice as to the study of the text of the Veda. It extends, according to ii. 1, over five periods, each commenced and ended by a vow, the Hotāraḥ, Çukriya, Upaṇiṣad, Godāṇa, and Aṣṭacatvārīṇipad Vratas. The list is as follows, and should be compared with that of the Kāṇḍānukrama, the numbers according to that text being appended:

1 See Caland, Über das rituelle Sutra des Bauḍhāyana, p. 10.
2 See Garbe's edition, iii. xix-xxi.
3 Ibid. pp. xxviii, xxix.
5 Ibid. pp. xxix, xxx.
6 Ibid. pp. xxii-xxiv.
7 See Caland, op. cit. pp. 11, 12.
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   3. Hotāraḥ, 28.
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II. Saumyāni.
   1. Ādhibhavya, 2.
   2. Grahāḥ, 3.
   3. Daksīṇāni, 4.
   4. Samiśṭayayauṣṇi (not in Kāṇḍānakrama).
   5. Avabhrthayayauṣṇi (not in Kāṇḍānakrama).
   6. Vājapeya, 10.
   8. Savāḥ, 32.

III. Āgneyāni.
   1. Agnyādheya, 5.
   2. Agnihotra, 27.
   3. Agnyupasthāna, 7.
   5. Sāvitra, 45.
   7. Cāturhotra, 47.
   9. Aruṇākṣetuṣa, 49.

IV. Vaiṣvādevāni.
   1. Rājasūya, 12.
   3. Iśṭayāḥ, 14.
   4. Nakṣatreṣṭi, 34.
   5. Divācayenaḥ, 50.
   6. Apādyāḥ, 51.
   7. Sattraṇayaṇa, 23.
   8. Upahomāḥ, 30.
   10. Aupānuvākya, 16.
   13. Puruṣamedha, 36.
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15. Achidrāṇi, 40.
17. Upaniśadāḥ, 42-44.

V. Svāyambhuva.
1. Svādhyaṇyabrāhmaṇa, 52.

This list, of course, ignores the present make-up of the Saṅhitā, and in its own composition the text of the Sūtra shows such divergences that it is only fair to conclude that the matter was arranged by subjects, not by books as now, both in the Saṅhitā and the earliest Sūtra works. There is also, as seen above, no clear trace in Āpastamba or the other Sūtras so far as they are known of the arrangement of the Saṅhitā in its present form, i.e. in seven Kāṇḍas and Praṇas.

As regards the arrangement within the limits of the Anuvākas themselves the Sūtras not rarely use verses in other than the order of the text. But this cannot be alleged in any case as a ground for a change of the text from its original form. In the first place the Sūtras frequently disagree as to the order of the use of the verses, one accepting the text, the other not, while secondly it is impossible to ignore the fact that the Sūtras cannot be held to contain a traditional ritual representing precisely the Saṅhitā, as their great differences show.

The general rule of recognition of the Saṅhitā is not without one or two apparent exceptions of some importance. In the Saṅhitā, iv. 6. 4, occurs a hymn of fifteen verses, corresponding to Rgveda, vii. 103. 1-9, 11, 10, 13; vi. 75. 16, 18, 17. The parallel passages in the Bāthaka (xviii. 5) and the Maitrāyaṇi (ii. 10. 4) have but ten verses corresponding to the first ten here; the Vējasaneya (xvii. 33-49) has seventeen, adding to the thirteen of the Rgveda a fourteenth, which is not recognized in the Vedic text, and the three verses of the hymn, vi. 75. Now the Brāhmaṇa portion of the Saṅhitā (v. 4. 6. 4) says expressly daśacarcaṁ bhavati, thus reducing the hymn to the dimensions of the Bāthaka and Maitrāyaṇī texts; the Bāthaka (xxi. 10) likewise says daśacarcaṁ bhavati. Similarly, the Āpastamba Ćravāta Sūtra (xvii. 14. 7) has daśacarcaṇa and the Baudhāyaṇa (x. 51) quotes the Brāhmaṇa. It would, however, be an error to assume that the Sūtra knew a Saṅhitā where the text ended with the tenth verse of iv. 6. 4. For both the ritual of the Brāhmaṇa is decisive, and Baudhāyaṇa emphasizes this by the reference to the Brāhmaṇa passage. It is of importance to note that the Prātiṣṭhikṣya clearly read the full passage. In iii. 10 jayatā and

1 See Caland, op. cit. pp. 3, 9; edition, ii. i-iv.
2 The Kāṇḍas of the Ćṛya Sūtras are, no doubt, those of the Kāṇḍānubhrama.
avatā are given for their forms in ā; of these forms the latter occurs in iv. 6. 4 k, and the former in iv. 6. 4 m. In xvi. 26 samcītā is cited, and the only reference must be to brāhma-samcītā in iv. 6. 4 n. These two cases are conclusive, for they rest not on the commentator’s identifications but on necessary references, and what appeared in the text at the time of the Prātiṣākhya was probably there at the time of the composition of the Śūtras.

In another passage of the Saṁhitā (v. 6. 21) Caland has suggested the existence of a small omission from the text as given to us. In one of his manuscripts (M) of the Baudhāyana Ārauta Sūtra (xv. 23) in place of the reading dvandvinaḥ describing the victims enumerated in v. 6. 21 there is read caturveśeṣatiṁ paśūṁ, and this number agrees with the notice below that there are sixty animals tied to the Agniṣṭha post, whereas the present text gives but twenty-two in v. 6. 21, which with 3 + 11 + 11 + 11 makes up only fifty-eight. The number should therefore be twenty-four, but though a pair could easily have been omitted in the list in v. 6. 21 we cannot on the strength of this possibility and the Sūtra feel any confidence that sixty is more than a round number. Nothing turns in fact upon it.

The fact of the general agreement of the Saṁhitā with the Śūtras lends importance to the question of their date. The tradition of the schools shows that of the Śūtrakāras of the Taittirīya the order of age is Baudhāyana, Bhāradvāja, Āpastamba, Satyāśādha Hiranyakṣeṣa, and then the Vaikhānasa. This is shown for the Dharma Śūtras of the first, third, and fourth authors by Bühler; for the Ārauta Śūtras of all four by Winternitz, and Garbe accepts it for the Ārauta Śūtras also, a decision which, as regards Baudhāyana, is confirmed by Caland, and which, so far as the portions of text of Bhāradvāja and Hiranyakṣeṣa published by Hillebrandt and Schwab are concerned, is, I think, clearly in accordance with fact. For the date of Āpastamba we have the conjecture of Bühler that he must be placed not later than the third century B.C., which he bases on the fact that Āpastamba does not regard the normal rules of grammar as laid down by Pāṇini, a fact abundantly illustrated also by Garbe and Winternitz, and therefore cannot have lived when Pāṇini had become the norm of speech, and that he mentions in his Dharma Śūtra Čvetakeṭu, of fame in the Čatapatha Brāhmaṇa, as a person of then modern date. Indeed, Bühler desires to put him 150–200 years earlier.

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1 Also in iv. 2. 6 i, but the reference is, no doubt, to both passages.
2 See his edition of Baudhāyana, ii. 227, n. 1.
3 See Sacred Books of the East, ii. xviii seq.
4 Das altindische Hochzeitsritual, pp. 5 seq.
5 See his edition, iii. xvii.
6 Über das rituelle Stud saus Baudhāyana, p. 10.
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This I consider improbable; that the argument from language is of some weight is undeniable, but it does not carry Āpastamba beyond say 300 or 350 B.C., and it is probable that the Āpastamba Črauta Sūtra borrows from the Āṣvalāyana Črauta Sūtra and even the Čaṇḍālayana Črauta Sūtra, which I have dated about 400 B.C., and a little later. But the Baudhāyana is doubtless a good deal older, as its Brāhmaṇa style in the Uttaratati and its frequent use of archaic forms show. Moreover, the Mānava which is used by Āpastamba is likewise in the more Brāhmaṇa form of the Baudhāyana. Garbe has called the Mānava the oldest of the Sūtras, but that was before the text of the Baudhāyana was known, and in point of fact there is no special ground for distinction. It is probable that the fifth century B.C. is the best date for the Baudhāyana; Caland suggests the sixth, and the Sañhitā is carried back for us to some period not at any rate later than the sixth century B.C.

1 See Eggeling, Sacred Books of the East, xi. xi.
2 See Garbe, p. xlvii.
3 Ibid. p. xxvii.
5 See Caland, Über das rituelle Sūtra des Baudhāyana, pp. 7 seq.
6 See his edition of Āpastamba, iii. xxii.
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Subject:

- The Ṣaṁhitās
- The Brāhmaṇa, etc.
- The Šrauta Sūtra
- The Gāṇapāda
- The Gāṇapāda in the Upāsana
- The Upāsana in the case of absence
- The New and Full Moon ritual of sacrifice
- The Āgnīṣṭhāna
- The taking of the butter
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- The Brāhmaṇa
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- The Gāṇapāda in the Upāsana
- The Upāsana in the case of absence
- The New and Full Moon ritual of sacrifice
- The Āgnīṣṭhāna
- The taking of the butter

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<td>9. Āṣṭikāyajamānavidhi (except i. 7, 2 which belongs to 38. Dārṣya Haurta).</td>
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<td>ii. 6. 10; 11.1</td>
<td>x. 10-14; xviii. 81, 50; x. 5; xxii. 29</td>
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<td>xvi. 8</td>
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<td>ii. 6. 12</td>
<td>x. 19, 21-25</td>
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<td>xvi. 8</td>
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**Kāṇḍa II**

13. Kāmyā Paśavāḥ

Victims for those desiring wealth

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<th>MS.</th>
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<td>with dropsy</td>
<td>Brāhmaṇa</td>
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<td>xii. 13; xiii. 1</td>
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<td>xii. 13; xiii. 1, 2</td>
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<td>xii. 3, 4</td>
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14. Kāmyā Īstavāḥ

Offerings for those desiring offspring (i. 1.14) Brāhmaṇa

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<th>Form.</th>
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<th>MS.</th>
<th>VS. or CB.</th>
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<td>ix. 17</td>
<td>—</td>
<td>ii. 1.1</td>
<td>—</td>
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<tr>
<td>for Agni as desire (i. 3.14)</td>
<td>&quot;</td>
<td>2</td>
<td>x. 5-7</td>
<td>—</td>
<td>ii. 1.10, 11</td>
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<td>for Agni Annavant, &amp;c. (i. 4. 46)</td>
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<td>3</td>
<td>x. 7</td>
<td>—</td>
<td>ii. 1.11</td>
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<tr>
<td>for one bewitched, &amp;c. (i. 5. 11)</td>
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<td>4</td>
<td>x. 6</td>
<td>—</td>
<td>ii. 1.2</td>
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<td>to Aditi, &amp;c. (i. 5. 11)</td>
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<td>5</td>
<td>x. 4</td>
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<td>ii. 1.2</td>
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<td>&quot;</td>
<td>&quot;</td>
<td>6</td>
<td>x. 3</td>
<td>—</td>
<td>ii. 1.2</td>
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</table>

¹ In these cases the Brāhmaṇa consists merely in a list of offerings or statement of Dakṣinās, and the CB. is only vaguely parallel.
² In the Kaukili form, for which the Taittirīya Brāhmaṇa, ii. 6, contains the Taittirīya version corresponding to Kaṅkha, xxxviii.
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<thead>
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<th>VS. or ÇB.</th>
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<td>ii. 2, 9, 10</td>
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<td>x. 8-10</td>
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<td>for one practising witchcraft, &amp;c. (i. 8. 22)</td>
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<td>9</td>
<td>x. 1</td>
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<td>ii. 1, 7</td>
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<tr>
<td>to Soma and Rudra, &amp;c. (i. 8. 22)</td>
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<td>10</td>
<td>xi. 5</td>
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<td>ii. 1, 5</td>
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<tr>
<td>to Indra, &amp;c. (ii. 1. 11)</td>
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<td>11</td>
<td>xi. 5</td>
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<td>Brāhmaṇa</td>
<td>ii. 3, 1</td>
<td>xi. 6</td>
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<td>xi. 4, 1, 2</td>
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<td>ii. 2; x. 2. 13</td>
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<td>ii. 1, 4; 2. 3</td>
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<tr>
<td>desiring heaven (ii. 3. 14)</td>
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<td>xi. 4</td>
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<td>for him who desires the power to eat (ii. 4. 14)</td>
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**KĀNDA IV**

17. The fire ritual (Agni).

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20. Adhvarādiniṁ trayāṇāṁ Vidhi.

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The Parts of the Saṁhitā

§ 5. The Several Parts of the Saṁhitā.

The comparison of the texts shows clearly that the main constituents of the text are the following:—the new and full moon sacrifice (i. 1); the Soma offering (i. 2–4); the Agni ritual, viz. the Punarādheya (i. 5) and the Upaśāna (i. 5); the verses and Brāhmaṇa for the sacrificer at Iṣṭis (i. 6. 1–7. 6); the Vājapeya (i. 7. 7–12); the Rājasūya (i. 8. 1–21) including the Cāturmāṣa rites; the optional forms of animal and Iṣṭi sacrifices (ii. 1–4); the Brāhmaṇa of the verses for the Hotṛ and Brahman at the new and full moon rites (ii. 5, 6); the fire ritual (Mantra in iv, Brāhmaṇa in v), and the Brāhmaṇa of the Soma ritual (vi. 1. 1–vii. 1. 3). To these must be added from the Brāhmaṇa the Mantras for the new and full moon rites contained in iii. 5; the Mantra and Brāhmaṇa for the Ādāna (i. 1. 7; 2. 1; 1. 2–6, 8–10), the Brāhmaṇa for the Vājapeya (i. 3. 2–9), the Brāhmaṇa for the Rājasūya (i. 6. 1–8. 10), and the Brāhmaṇa for the section TS. i. 1 (iii. 2 and 3), giving a fairly complete Saṁhitā, and one which must be regarded as being in effect the basis of the Saṁhitā of the Black Yajurveda. The Taittirīya differs, however, from the other texts in placing the Kāmyā Paṇcavāṣ before the Kāmyā Iṣṭayā, but it agrees with them in having the Brāhmaṇa of the fire ritual immediately before that of the Soma ritual. This is a point in which the White Yajurveda differs, for it first deals with the new and full moon sacrifices (Catapatha, i), then with the ordinary fire ritual (ii), and then with the Soma sacrifice (iii and IV); after that the piling of the fire occupies v–ix, with an appendix on its mystic significance in x.

Of the other content of the Saṁhitā, in the first place, the Aṣvamedha verses and formulae have the peculiarity that in the Kāthaka they are placed in a separate book (v) and agree very nearly textually. The only sections not so separated are those corresponding to the Yājñānuvākyās in iv. 4. 12 and 7. 15. In the Maitrāyanī, on the other hand, the Aṣvamedha Mantras are all congregated in iii. 12–16, which contains most of the matter in TS. iv. 4. 12 (= iii. 16. 4); 7. 15 (= iii. 16. 5); iv. 6. 6, 8–9 (= iii. 16. 3, 1); v. 1. 11 (= iii. 16. 2); 2. 11 (= iii. 12. 21); v. 5. 11–24 (= iii. 14); v. 6. 11–23 (= iii. 13); v. 7. 11–26 (= iii. 15); vii. 1. 11–20 (= iii. 12); vii. 4. 12–22 (scattered in iii. 12 and 13), and part of vii. 5. 12–25 (scattered in iii. 12, 13, and 15). The treatment of the matter in the Taittirīya must be regarded as artificial and unnatural, and we have no authority for its curious arrangement even in the Kāṇḍānukrama which indeed enumerates the parts of the Aṣvamedha in a manner which indicates a desire to make precise what is intended, but which does not hint that they were then scattered throughout the text. But the peculiar character of the Aṣvamedha
is made further prominent by its having no Brāhmaṇa in the Saṁhitās, and in the Vājasaneyi it occupies books xxi–xxv, a portion admittedly an addition to the original form of the Saṁhitā. In the Maitrāyaṇī also the Aṣvamedha section is an addendum following a form of the Sautrāmaṇi which has not found its way into the Taṇtirīya Saṁhitā. The Çatapatha in xii provides a Brāhmaṇa, parallel with Taṇtirīya Brāhmaṇa, iii. 8 and 9, and the rite must beyond doubt be considered as one which was not a part of the ordinary tradition and was later introduced, the Mantras being forced into the Taṇtirīya and Maitrāyaṇī texts, but in the Kāṭhaka being relegated to a special book. The practical identity of the Kāṭhaka and Taṇtirīya versions confirms this appearance of incorporation or addition ab extra, and the two odd short Brāhmaṇa pieces found in the Saṁhitā, v. 3. 12 and 4. 12 have close parallels in the Çatapatha Brāhmaṇa, while the Maitrāyaṇī agrees in its Mantras very closely with the Vājasaneyi as against the Taṇtirīya. We must therefore assume that the horse sacrifice emanated from a special section of priestly activities, and in special from the Purohitas, who would naturally pay attention to the rites connected with the royal power of which they were par excellence the guardians.  

Secondly, the Väjyänuväkyäṣ present the same curious features of dispersal, being found at the end of the various Anuväkas. Those in i. 1. 11; 2. 14; 3. 14; 4. 46; 5. 11; 6. 12; 7. 13; 8. 22; ii. 1. 11; 2. 12; 3. 14; 4. 14; 5. 12; 6. 11; iii. 1. 11; and part of 3. 11 are the verses for the optional sacrifices in Saṁhitā, ii. Part of iii. 3. 11 belongs to the Devikāhaviniś of iii. 4. 9, and iii. 4. 11 gave the verses for i. 8. 10. In ii. 6. 12 are given the verses for the Hotṛ at the oblations of the Pitrājña. In iii. 5. 11 there are Mantras for the Hotṛ at the animal sacrifice, which form a supplement to the Brāhmaṇa, iii. 6. The sections of iv (1. 11; 2. 11; 3. 13) give the verses for the three four-monthly sacrifices, and iv. 4. 12 and 7. 15 give verses for the Aṣvamedha, and therefore have been considered under that head along with v. 1. 11; 2. 11. 12; 3. 12; and 4. 12. In the Kāṭhaka the fourth book according to the Ārṣādhyäya consists of the last Anuväkas of the several books, viz. xl. 14; ii. 14. 15; iv. 15, 16; vi. 10, 11; vii. 16, 17; viii. 16, 17; ix. 18, 19; x. 12, 13; xi. 12, 13; xii. 14, 15; xiii. 15, 16; xv. 12, 13; xvi. 20, 21; xvii. 18, 19; xviii. 20, 21; xix. 13, 14; xx. 15; xxi. 13, 14; xxii. 14, 15; xxiv. 11, 12; xxvi. 11. In the Maitrāyaṇī the term is applied to iv. 10–14. Essentially, of course, the verses are not for the Adhvaryu at all, but for the Hotṛ, and so are, with very few exceptions, taken practically without change from the Rgveda, in striking contrast to

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1 See Weber, Indische Studien, x. 30–35; Vedic Index, ii. 5–7.
the cases of other verses which occur in the Rgveda and the Yajurveda Sañhitās and which more often show variants than not from the Rgvedic tradition. Nor can there be any doubt that the collation of such verses is not early, but belongs to the last period of redaction of the Sañhitā, though why exactly they were placed as they now are is not obvious.

Little weight, however, can be assigned to Weber's argument that the text itself in the matter of its treatment of repeated verses shows consciousness of the later character of these sections. It is true that as a rule, as is implied in the Prātiṣṭhākyā (i. 61), the text repeats each verse in full (e.g. iv. 1. 10 n = iv. 6. 5 f = iv. 7. 12 h), and that in the case of the Yājyānuvākyā sections the verses are frequently, though by no means invariably, in the MSS. and in the Kāndikā counting reduced to the Pratikas only. The rule has too many exceptions to be relied on: thus i. 4. 45 l is repeated in full in i. 4. 46 f; iv. 2. 11 b is repeated in full from ii. 1. 11 h, and iv. 2. 11 p from iv. 2. 3 g, though other verses in iv. 2. 11 appear when repeated only in Pratika; iv. 2. 11 q is repeated in iv. 3. 13 i and iii. 1. 11 a in iv. 3. 13 p. It is probable that the whole thing must be set down to no more than the accidents of the tradition in dealing with well-known Brahmānic verses. At any rate it will be found impracticable to formulate any tolerable theory of the variations of treatment.

A more substantial argument for the secondary character of the verses is the fact that they so often contain vikalpita verses, showing that they were chosen to fit a text, not commented on by a text following a collection. Moreover, as Weber points out, in some cases the Yājyānuvākyā supplement texts in themselves wholly or nearly complete; thus in ii. 4. 7 and 8 occur Mantras, followed by a Brāhmaṇa in ii. 4. 9 and 10, and then further Yājyānuvākyās are given in iii. 1. 11. 4–7. Or again, ii. 4. 5, Mantra, is explained in ii. 4. 6, while Yājyānuvākyās are given in iii. 1. 11. 1–4. Similar instances are ii. 3. 10 (Mantra), 11 (Iṣṭi), 5. 12. 1 (Yājyānuvākyā), and iii. 3. 9 (Mantra and Iṣṭi) with ii. 4. 14. 5.

A third large passage of probably the later stratum of the text is the part of the new and full moon ritual relating to the Hōtra and the Brahmaṇ priests (ii. 5. 1–11; 6. 1–10): the parallel to this is not at all full in the other Black Yajurveda texts, and the Mantras are only given in the Taittirīya Brāhmaṇa, iii. 5.

Fourthly, the whole of Kānda iii is certainly late; it is frankly called Upānuvākyā or Upānuvākyā in the Kāndānukrama. It has in accord with this a whole chapter, the Upānuvākyā (xiv), of the Baudhāyana

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1 Cf. Indische Studien, xi. 61, 72, 165 n., 176 n., 310, 316 n., 339, 347, 350 n., 364 n., 391, &c. 184, 194, 199, 208 n., 222 n., 257 n., 269. 2 Indische Studien, xi. 178 n., 203 n.
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Candra Sūtra devoted to it, and it admittedly from beginning to end consists of mingled Mantra and Brāhmaṇa, supplementing the account of the Soma sacrifice, the new and full moon sacrifices, the Agnihotra, the animal sacrifice, and the Agnicayana, the bulk being devoted to a supplement of the Soma ritual. Part of its material, but only a small part, finds its place in the ritual of the other two texts, and the mixture of Mantra and Brāhmaṇa is quite opposed to the sharp distinction between the two elements in the fire piling (iv and v) or the Soma ritual (i. 2–4), and is reasonably to be considered as showing that the part concerned is less primitive.¹

In book v the treatment of the fire-piling ritual is divided by the Kāṇḍānukrama into two Kāṇḍas, and the second of these is called the Agnyupānuvākya (v. 5. 1–10; 6. 1–10; 7. 1–10). It is interlaced in the text with part of the Āśvamedha, just as the first Kāṇḍa is followed at the end of each Prapāṭhaka by a section of the Āśvamedha. The title is most abundantly proved to be correct by the contents. Thus v. 5. 1 refers to the victims at the Agnicayana in a way supplementing v. 1. 8. 2, 3; that section contemplates the offering of a he-goat for Prajāpati, but in v. 5. 1 the offering of a he-goat is allotted on consideration to Vāyu and a cake is assigned to Prajāpati.² In v. 5. 2 the first paragraph is a precise parallel to Taittirīya Brāhmaṇa, iii. 9. 8. 1, and the fourth paragraph comments in detail on the Mantras in iv. 2. 9 a and b, which are not treated at length in the Brāhmaṇa on that passage in v. 2. 8. In v. 5. 3, iv. 2. 9 g and r are similarly treated. In v. 5. 4 details are given of the Retaṣṣic and other bricks, omitted in the original Brāhmaṇa, including new Mantras. In v. 5. 5 the gold bricks and naturally perforated bricks are similarly treated. In v. 5. 6 the day-form bricks receive similar notice. In v. 5. 7. 1 the direction is given that there should be only one sacrificial post, which is contrary to the number eleven elsewhere, even in the Upānuvākya (v. 6. 8. 2 and v. 6. 4). In v. 5. 8 is given the adoration of the fire altar with the several Sāmans. In. v. 5. 10. 4, 5 the sentence about the gods as eaters of the oblations and as non-eaters is a parallel to v. 4. 5. 1, 2. In v. 6. 1 are given new bricks, the pot bricks, with their Mantras, and in v. 6. 2 the Brāhmaṇa. In v. 6. 3 the Bhūteṣṭakās are mentioned, and the connexion of the Rājasūya and the Sautrāmaṇi with the Agnicayana is adumbrated. In v. 6. 4 is found a legend of Prajāpati’s creation of the five quarters by the building of the fire, and with it should be compared v. 7. 5 and v. 6. 10, contains a mediation between the view, which it supports, of Vāyu as the recipient of the offer and that of v. 1. 8 of Prajāpati.

¹ See Oldenberg, Prolegomena, pp. 290 seq.
² Eggeling (SBE. xliv. xxxix) does not recognize the distinction between the two passages, but it is clear that v. 5. 1. 4
also containing legends of the cosmic action of Prajāpatī in connexion with the fire altar and its five layers. In v. 6.5 occurs the mention of four kings or priests of old who piled the fire, but who are mentioned in a way unparalleled in the rest of the Saṅhitā, though the passage recurs in the Kāṇḍaka, xxii. 3. v. 6.6 is a series of supplements to v. 4.4.4; 2.9.2; 5.2.2; 4.7.6; 2.3.7, and it disagrees with v. 4.4.4 by ordering the same treatment of the two shoes, instead of the wearing of one only as decided in the former passage: it also comments on verses given in the Brāhmaṇa, i. 5.8.1. In v. 6.7 the length of the Dikṣā is given. In v. 6.8 there are comments on subjects dealt with in v. 4.4.5 and 5.5.1; moreover, in v. 6.8.4,5 the use of two Mantras only is prescribed for the Retahṣic bricks, while the Mantra section (iv. 2.9 p) gives three. v. 6.9 covers ground already touched on in v. 2.1.5; 1.10.5; 2.9.1; 8.7. In v. 7.1 and v. 7.10 references are made to the verses used in the Nāciketa Cayana (Taittirīya Brāhmaṇa, iii. 11.6.3), and in v. 7.1 reference is made to topics dealt with in v. 2.10.1 and v. 2.6.1. v. 7.2 gives verses for new kinds of bricks and refers to the Āgriyana (cf. Taittirīya Brāhmaṇa, i. 6.1.9). In v. 7.3 is repeated without the iti of quotation as normally in Brāhmaṇa passages the Mantra, iv. 7.1 a. v. 7.4 supplements v. 5.4.3 and explains iv. 4.4.7; 6.5.5, besides adding a new set of verses for the Rāṣṭrabhṛt bricks. In v. 7.5 Prajāpatī has doublets in Viṣvakarman and Paramesṭhin. v. 7.6 supplements v. 2.6.1; 8.1; 4.9.1; 2.6.1; the rules as to abstinence from sexual relations given in v. 7.6.5 are more stringent and less detailed than those in v. 6.8.3. The verses in v. 7.7 are a supplement to iv. 7.14. v. 7.8 supplements v. 2.8.1 and v. 2.6.1. In v. 7.9 the omission of the verses for the taking of the fire in oneself is made good, and in paragraph 5 the Nāciketa Cayana verses are again mentioned. In v. 7.10 the modes of arranging the heads for magical purposes are given; this section assumes that all the victims are slain, rather against v. 1.8.3, but in accord with v. 2.9.3,4, to which this passage is a supplement.

It may not be without interest to note that the metaphor of the waking of a sleeping tiger found in v. 4.10.5 has a parallel in the comparison with the attitude of a tiger in anger in v. 5.7.4, and there is another from the horse in v. 5.10.7. It is curious that ṣaṅk with a negative there takes an infinitive in tum in v. 5.2.1; 3.2; and 5.4. In v. 5.1.6 the sequence of yó . . . cintāṃ tādā ēva tād ārtim ārhet is rather careless. In āpīt akuruta in v. 5.8.1 the ī is an extension of the use seen in maṣṭi and mithunī in other parts of the text;¹ possibly thus is to be

¹ See Whitney, Sanskrit Grammar, §§ 1093, 1094.
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explained āsandī sādayati in v. 6.9.1, but the ī is not there treated in the Pada as prāphya. The use of gūptih and maitrāvarunātām in v. 7.6.5 are both rare and the latter is curious. In v. 5.1.2 there is an apparent borrowing from ii. 2.1.5.

Sixthly, the Sattrāyana (vii. 1.4–10; 2.1–10; 3.1–10; 4.1–11; 5.1–10) has for the most part no parallel in the other Yajurveda texts; only the Gavām Ayana sections (vii. 2.7–10; 5.1–10) are found also in the Kāthaka, and the Sattras must be deemed to be a special development of the ritual. The section has on the other hand very close relations with the Pañcaviṃśa Brāhmaṇa.

Even in the parts of the text that are not open to suspicion of later addition there has been in the process of the formation of the Śaṅhitā a certain amount of variation; thus portions of the fire-piling ritual and the Aṣçamedha have forced themselves into i. 4.32–34 and 35 and 36 respectively. In i.7 there has crept in a single Anuvāka (i.7.2) which belongs to the Dāryya Hautra, and not to the ritual of the sacrificer at Iṣṭis; it is curiously enough strikingly marked out from its surroundings by its use of the perfect in narration eleven times in the form uvāca; one imperfect occurs in the same clause, avadatām, but it is clearly differentiated in sense, for it means ‘the two (sages) were conversing (about the cow)’ while the uvāca gives the dicta of the sages. In the rest of i there are 96 imperfects and no narrative perfects.

This criterion warns us against accepting as a principle the view that the actual age of the several portions of the Brāhmaṇa is different. Eggeling has pointed out in the case of the Catapatha that this is not a safe inference from difference of time of redaction. Thus TS. iii, which is certainly a supplement, contains no narrative perfects to 120 imperfects; vii, also later in its place, has to 311 imperfects only 2 narrative perfects, viz. uvāca in vii. 4.5.4; 5.4.2, in each case contrasted with an imperfect of narrative and approximating to a present such as is often found, because the dictum still holds good. In ii there is one uvāca, ii. 6.2.3, to 560 imperfects; in v.6 perfects (uvāca in v. 4.2.2; 6.6.3; iyāya, v. 1.8.2; 2.3.1; 3.2.4; viddśa cakāra, v. 3.8.1) are found compared with 338 imperfects; those in iyāya, however, are not really narrative at all, but represent an abiding condition (Yama’s overlordship, the position of the Bhāti metre), and a mere imperfect; but cf. Delbrück, Altind. Synt. pp. 298–300; Vergl. Synt. ii. 272.

1 Contra, Whitney, PAOS. May, 1891, p. lxxvii.
2 SBE. xii. xxxiv ; xliv. xiii.
3 Usually with the heavy reduplication.
4 See my note, JRAS. 1912, p. 724. Anuvāka, vii. 3.1.8, seems more clearly a case of
5 So Whitney; the number is really seven; v. 2.10.3 uvāca is again a case of present
and past force, especially the latter.
vidāṁ cakāra expresses the permanent teaching as compared with the result to the teacher, given by an imperfect. In vi these are 472 imperfects and 7 perfects; uvāca occurs at vi. 4. 5. 2; in vi. 1. 6. 4 iyāya seems really a present; tatāna in vi. 1. 11. 3 is repeated from the Mantra and is really present; in vi. 6. 2. 2, 3 papracha and uvāca twice occur, but babhūvah is really a present\(^1\) and is different in sense from āsit in pratiṣṭhāpya āsit.\(^2\)

In other respects the language of the Brāhmaṇa portions show a constant similarity; I can find no traces of such differences as are plainly obvious in the case of the Yajñavalkya and Čandīlya books of the Čatapatha Brāhmaṇa.\(^3\) The same phrases and forms recur in different parts of the book; thus ajakśīrā is found in ii. 2. 4. 4; v. 4. 3. 2; vāva in ii. 5. 11. 8; vi. 4. 5. 2; kāmāt satyāt in ii. 6. 3. 1; vi. 4. 5. 7; tāsmād akṣayā paṭāvā 'āgāni prā ḫaranti in v. 2. 10. 5; vi. 3. 10. 6; with ādityēbhyaḥ kāmāya-labhaṇta, ii. 1. 2. 3, may be compared agnaye médhāya-labhaṇta, vi. 3. 5. 1; the phrase ā vṛcveyate with the dative is found passim (iii. 1. 6. 1; 2. 8. 4; 3. 3. 1; 5. 9. 1; v. 1. 7. 1; 5. 7. 2; vi. 1. 4. 9, &c.); the curious use of one noun with ca with a dual verb, the other being supplied from the context, appears in ii. 4. 4. 1, 2; v. 2. 8. 2; the nominative with rūpāṁ kṛtvā is found in v. 2. 6. 5; vi. 1. 3. 1; 6. 5; 2. 4. 2, 4; 7. 1; vii. 1. 6. 2, 3, 4; dakṣiṇā adverbially appears in v. 2. 10. 5; vi. 1. 1. 1; 5. 2; mithunī eva tēna karoti, iii. 4. 9. 1, is paralleled by mithunī bhāvatiḥ, v. 3. 6. 3; mithunī bhavataḥ, vi. 5. 8. 6; the rare tājāk occurs in ii. 1. 5. 7; 2. 2. 3, &c.; iii. 2. 3. 4; v. 4. 5. 5; vi. 4. 6. 4; 5. 6. 5. The moods and the tenses appear in precisely the same uses throughout; the subjunctive in all cases is restricted to sentences in reported narrative, such as jāyātai, jāhāyātai, asat, bhavat, vi. 5. 6. 2; ádat, upadhīyāntai, vēdat, v. 2. 10. 3; skāndāt, asat, ii. 6. 6. 2; repeated verbatim in vi. 2. 8. 5; samācināvat, rādhāvat, v. 5. 2. 1; jñāhavan, ii. 5. 11. 5; ucyāntai, gṛhīyāntai, vi. 4. 7. 1; asan, 2; gṛhīyātai, 3; 4. 3; grīnān (grīnān in MSS), vi. 4. 8. 1; the optative use in sā tvā yajeta yā yajnasyārtāṁ vāsyānt syāt, ii. 6. 6. 3, has a parallel in vi. 4. 3. 1, sā tvā adhvaryūḥ syād yāṁ sōmam upavahārant sārvābhya devādabhyo devādabhyo upavahāret. The aorist has its regular sense throughout, and it occurs occasionally throughout in its sense of a present, as in akar, iii. 4. 10. 4; vi. 2. 8. 7; ahvata, v. 5. 6. 1; āpat, vii. 5. 8. 2. In fact, the language is on the whole of a consistent texture throughout, the chief cases of unusual uses being found in the Agnyupānovākyā (v. 5-7). Moreover, in the Tāttvārtha Brāhmaṇa the same forms are of common occurrence, and for the most

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\(^1\) Whitney (loc. cit.) takes it as a perfect, but I think in error. Cf. Delbrück, Vergl. Syst. ii. 271-275.

\(^2\) See note ad loc.

\(^3\) See Weber, Indische Studien, xiii. 267-269.
part there can be no question of later or earlier date in the composition of the Brāhmaṇa portions. If the Kāthaka portion (iii. 10–12) is omitted, there are only 25 perfects in narrative to 1426 imperfects, and of these six are found (with 26 imperfects) in one section, i. 5. 9, eight in ii. 3. 10 (following 3 imperfects), and the others are scattered in i. 5. 2. 1; ii. 2. 7. 3; 11. 5 (there two cases of first plural intended for distinction from the imperfects); 7. 18. 3 (introductory to a narrative); iii. 2. 9. 15; 5. 4; 6. 1; 8. 6. 5; 9. 15. 3. Moreover, in ii. 2. 11. 1 seq. the instrumental singular prāyukti occurs, a form to which no parallel exists in the Brāhmaṇa portions of the Sānhitā; it is, however, a form which occurs in the Rgveda. It is improbable therefore that the prose parts of the Sānhitā differ greatly in date.

The Mantras and the Brāhmaṇa of the Sānhitā show in general the closest and most intimate relations, pointing to the dependence of the latter on the former. The Brāhmaṇa portion of the text does not attempt to deal in full with every verse of the Sānhitā. Only what is of importance or of interest from a theological point of view attracts attention, and, as the supplement to the fire-piling ritual shows, the points dealt with could easily be increased indefinitely. It is impossible then to seek to show that the whole of the Mantras of the Sānhitā were before the framers of the Brāhmaṇa, and recourse must be had to the negative argument, that no portion of the text can be shown to be deliberately ignored in the Brāhmaṇa.

To this general correspondence of Mantra and Brāhmaṇa there appears to be only one considerable exception or apparent exception, which has been mentioned above. In v. 4. 6. 4 the sacrificer is described as repeating the Apratiratha hymn and it is said daçarcām bhavatī. The hymn is RV. x. 103 as presented in iv. 6. 4, where in all twelve verses are given from it, ver. 12 being omitted; in the Atharvaśeda (xix. 13) it has eleven verses, the first verse being new, and the rest representing in different order RV. x. 103. 1–11, ver. 10 being omitted. The Maitrayaṇi (ii. 10. 4) has ten verses, omitting ver. 10; the Kāthaka (xviii. 5) also has ten verses, omitting ver. 10, and the first ten verses in iv. 6. 4 omit ver. 11 which follows, being itself followed by ver. 13 and then by RV. vi. 75. 16, 18, 17. The Vājasaneyi extends the number to seventeen by including the whole of x. 103 and a supplementary verse and the three verses of vi. 75. The Čatupatha, on the other hand, in ix. 2. 3. 6 refers to twelve verses as the

2 Not ver. 11 as Weber (Indische Studien, xiii. 280) states.
Apratiratha. The Kāthaka (xxi.10) recognizes a ten-verse hymn, and the Maitrāyani (iii. 3. 7) says dācānvāha.

Now are we in such a case to assume that the Brāhmaṇa had before it a text of the Saṁhitā to which these verses had not yet been added? The Sūtras of Āpastamba and Baudhāyana likewise prescribe ten verses, but this is of no moment, as they simply follow the Brāhmaṇa. On the other hand, as we have seen above, the Prātičākhya twice (iii. 10; xvi. 26) expressly cites from two of the added verses. The Kātyāyana Čarauta Śūtra (xi. 1.9) refers to the use of twelve verses of the Apratiratha hymn, showing that it knew the full text of seventeen verses (Vājasaneyi, xvii. 33–49). The verses in both the cases of the Vājasaneyi and the Taṁtirīya must, we are to assume, have been added after the composition of the Brāhmaṇa section. Any conclusion must be conjectural, but it must be noted that the explanation could equally be given that the Brāhmaṇa adopts a ritual slightly different from that of the Saṁhitā. The point of difference is indeed very slight, for it is merely the use of a few extra verses which are taken from the Rgveda and not a question of an integral part of the ritual text. The genuineness of the extra verses as once actually used in a Taṁtirīya school is confirmed by the use in the Vājasaneyi where, however, there are used two additional verses, one of which is not properly Rgvedic.¹

The Saṁhitā, it should be noted, does not contain the Mantras in every case in the order of their use in the ritual. Thus in iv. 4. 5 the Mantras c–e accompany each the placing of a brick in a different layer; so in iv. 4. 6 a–c accompany the putting of the Viśvajyotis bricks in three successive layers, and so in iv. 4. 6 e–h for the Saṁyāni bricks. Similarly with the Rātvaya bricks in iv. 4. 11 a–b, or with the Mantra (i. 1. 7 k) for the breaking up of the potsherds in the Purodāsa rite. But in these cases the Brāhmaṇa passage follows the Saṁhitā and thus shows that this peculiarity of the Saṁhitā was already before the framers of the Brāhmaṇa.

In vi. 2. 10. 1 and 2 there is a clear discrepancy between the text of the Saṁhitā and the use made of it, as is shown in the note on that passage. So also in vi. 3. 9. 3. Again in vi. 3. 6 the order of the proceedings in i. 3. 7 is clearly departed from. But it would be too much to rely on either case as a sign of a real discrepancy between the Mantras and the Brāhmaṇa; such variations are perfectly within the limits of possible divergency, and there are very few of them, nor are they of any material importance.

¹ Cf. Oldenberg, Prolegomena, p. 247; Rgveda-Noten, ii. 322, n. 2. The oldest form of the RV. seems to have had verses 1–11 with possibly 13.
§ 6. THE BRAHMAṆA AND THE ĀRAṆYAKA.

We have seen that the evidence of language does not suggest any very serious difference in position between the Brāhmaṇa portions of the Saṅhitā or the Brāhmaṇa or the Āraṇyaka, and this conclusion is fully justified by a consideration of the contents of these works, which in some degree invalidates the ordinary view ¹ that the distinction of Saṅhitā and Brāhmaṇa is one of time pure and simple.

It is clear at once that the Brāhmaṇa is a composite work, and doubtless it owes its existence to the desire of the Taittiriya school to emulate the Rgvedic tradition of Brāhmaṇa and Saṅhitā, which led to the separation of both in the Vājasaneyi reedition. But the whole form of the work proves that its materials were merely then collected, not created. It shows as great a confusion of Mantra and Brāhmaṇa sections as the Saṅhitā itself, as the following summary ² shows:—

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² The commentator says that these are not applicable to ritual purposes at all.

³ In one or two points differing from that of Wackernagel, *Altindische Grammatik*, i. xxx; Macdonell, *Sanskrit Literature*, p. 211.
The Contents of the Brähmana

i. 5. 6 Brähmana Explanation of the foregoing
7 Mantra Śaṁtati brick Mantras
8 " Atharvačiras brick Mantras
9–12 Brähmana Supplement to the Soma sacrifice
6. 1–8, 10 " Explanation of the Rājasūya
ii. 1. 1–11 " Explanation of the Agnihotra
2. 1–11 " Explanation of the Hotāraḥ (Āraṇyaka, iii)
3. 1–11 " " " " " "
4. 1–8 Mantra Various Upahomas (8 the Āgrayaṇa)¹
5. 1–8 " " " " " ¹
6. 1–20 " The Kaukili Sautrāmaṇi
7. 1–18 { Brähmana Mantra (7, 8, 12, 13, 15–17) } Various Savas
8. 1–9 Mantra Yājñānuvākyās for the optional animal sacrifices
iii. 1. 1–3 " The Nakṣatra offerings
4–6 Brähmana Explanation of the Nakṣatra offerings
2. 1–10 " Explanation of the new and full moon offerings
3. 1–11 " " " " " "
4. 1–19 " A list of victims at the human sacrifice ²
5. 1–13 Mantra The Hotṛ’s part at the new and full moon offerings
6. 1–15 " The Hotṛ’s part at the animal sacrifice
7. 1–14 Mantra (4–14) Prāyaścittas (4–6 for new and full moon, Brähmana (1–3) 7–14 for Soma offerings)
8. 1–23 Brähmana Horse sacrifice
9. 1–23 " "
10. 1–8 Mantra The Sāvitra fire-piling
9–11 Brähmana " "
11. 1–6 Mantra The Nāciketa fire-piling
7–10 Brähmana " "
12. 1 Mantra The Divāhṛṣṇi offerings
2 Brähmana " "
3 Mantra The Apādyā offerings
4 Brähmana " "
5 " The Cāturhotra fire-piling
6–8 Mantra The Vaiṣevāraja fire-piling
9 Mantra and Brähmana The Vaiṣevāraja fire-piling

¹ Bhārdvāja, on ii. 4, points out that this and the Prāyaścitta section (iii. 7) are to be applied in the appropriate places.
² Merely a set of names of victims and objects of offering with a single verb.
The contents of the Āraṇyaka are as follows:

i. 1-32 Mantra with Brāhmaṇa The Āruṇa fire-piling
ii. 1, 2 Brāhmaṇa Vedic study
3-6 Mantra Prāyaḍcittas (Kūṃśmāṇḍa Homa)
7-8 Brāhmaṇa Vedic study
9 Vedic study
10-13 The Brahma sacrifice
14, 15 Interruption of study
16-18 Prāyaḍcittas
19, 20 Mantra (with Brāhmaṇa in 19) Upasthānas

iii. 1-11 Mantra The Hotāraḥ (verses for the Cāturhotra fire-piling
12 Verses for the fire-piling
13 Verses for the human sacrifice
14 Verses for the animal sacrifice
15-21 Verses for the Brahmamedha
iv. 1-42 The Pravargya
v. 1-12 Brāhmaṇa
vi. 1-12 Mantra The Pitṛmedha
vii-x Mantra and Brāhmaṇa Upaniṣads

There is no doubt that these two works are mere agglomerations of material: the tradition assigns to the Kāṭhaka school the whole of the Brāhmaṇa from iii. 10-12 and the Āraṇyaka, i and ii, and these sections show their origin by preserving ṣ and ṽ for ṣy and uv, the normal modes of writing of the Taittiriya itself. Moreover, in the Brāhmaṇa, ii. 2 and 3 treat of the Hotāraḥ Mantras of the Āraṇyaka, iii in quite a different way from the Brāhmaṇa, iii. 12-5, the model used by the scholiast in his explanation of these Mantras, which naturally from their mystic nature lent themselves to many ritual and also magic uses, of which many are given in the earlier Brāhmaṇa text.

It is of great importance to note that the Śūtras accord in recognizing the whole content both of the Brāhmaṇa and of the Āraṇyaka. Thus Baudhāyaṇa (ii. 1) enumerates the whole content of the Brāhmaṇa and the Āraṇyaka, and, excluding the Upaniṣads and the Svādhyaḥya section (Āraṇyaka, ii), he deals with practically the whole text of those works

1 So Āpastamba ārama Śūtra, xvi. 28. 3. Bha-
radvāja (Bhaṛadvāja) ascribes this and 18 to the Brahamedha.
2 Ibid. xx. 24. 6.
3 Ibid. xix. 16. 20.
4 Bharadvāja (probably Bhāradvāja is meant) in commentary on iii. 21. The inclusion of 14 and 15 with the Śūktas of Brāhmaṇa, ii. 8, suggested by Weber, Indische Studien, xii. 552, n. 6, seems unlikely.
known to us. It is true that the commentary on the Kaukili Sauramani was early lost, and that those on the human sacrifice and the Hotarah are not known to exist, but both these are dealt with by Apastamba (xx. 24-25. 2; xiv. 18-5); the commentary on the Brähmana, iii. 6, quotes Baudhāyana freely though the text is not yet elsewhere known, and we have the Vivarana of Bhavavasmin on the Cāturācaya.

Similarly Apastamba covers the ground very fully, though naturally he does not deal with the Upaniṣads. Thus he deals with the Savas of the Brähmana (ii. 7) in xxii. 25-28, both forms of the Sauramani in xix. 1-10, the optional animal and other offerings in xix. 16-27, the different forms of piling of the fire of the Kāṭhaka in xix. 11-15, together with the Dīvaḥcyenī and Āpadyā offerings, and the Hotarah (Aranyaka, iii) in xiv. 13-15. In other cases he quotes the text if he does not explain it, as in ix. 1. 20 he alludes to the Piṭṛmedha of Aranyaka, vi. Sāyaṇa on Aranyaka, vi, quotes, beside Baudhāyana, the views of Bharadvaja, and not only often cites him elsewhere, but gives him as recognizing the use of the Upahomas (Brähmana, ii. 4, 5) and the Prayaçcittas (ibid. iii. 7), and adopts his views in part of the use of Aranyaka, iii. 15-21. Corroborative evidence can also be found in the relation of the Mānavā Čatra Sūtra to the Maitrāyani Sāhita.

The Sūtras do not recognize any distinction between the Aranyaka, the Brähmana, or the Sāhita as regards their Brähmaṇa portions. The term brähmaṇa is constantly used in Baudhāyana and Apastamba to cover either the Brähmaṇa parts of the Sāhita or the Brähmaṇa parts of the Brähmaṇa or the Brähmaṇa parts of the Aranyaka; brähmaṇa indeed has not a technical sense as a reference to a definite text or portion of a text, but merely as a ritual explanation, which in certain cases is sufficiently detailed to render further detailed description needless; e.g. in Apastamba (xix. 15, 16, 18) it is said briefly of the Aruṇakutaka and Dīvaḥcyenayāḥ rites that they are explained in the Brähmaṇa, the first being found in the Aranyaka, i, and the latter in the Brähmaṇa, iii. 12. 1, 2. So far as we can judge there is no trace of any distinction being felt by the Sutrakāras between the nature of the texts before them; they fit all into one of two categories, either Mantra or Brähmaṇa. Moreover, these Mantras and Brähmaṇa portions were arranged in Anuvākas, and these Anuvākas were classed in sections by subject-matter. But it would be impossible, so far as can be seen, to prove that to them even the Sāhita

1 See Caland, Über das rituelle Sūtra des Baudhā-
yana, pp. 11, 12.
2 See also viii. 4, 5, where reference is made to Aranyaka, iii. 7.
3 A good case is the combination in Baudhā-
yana, xiv. 4, of Sāhita, iii. 1. 7. 2, and Brähmaṇa, i. 6. 4. 1.
The Brāhmaṇa and the Āranyaka

was yet a definite unit; this was the case as regards matter by the time of the Pada text and the Prātiṣṭhāna, though not necessarily arranged in the exact order as at present, and even in the Kāṇḍānakrama the exact order is not yet apparently fixed. For the Brāhmaṇa and the Āranyaka there is not the evidence of the Pada text or the Prātiṣṭhāna, and the Kāṇḍānakrama so freely alters the arrangement of the Brāhmaṇa and Āranyaka that it is probably fair to conclude that the order of the sections was not then at all fixed; similarly the Sūtras themselves were not at first arranged in definite order. Thus it is still very doubtful what place should in Baudhāyana be ascribed to the Pravargya: there is evidence that it was sometimes placed before and sometimes after the Agnishṭoma;¹ there is also doubt as to the position of the Kāṭhaka section,² and in the case of Āpastamba the Pravargya, though it now appears as xv, refers (xv. 1. 4) to a subsequent section (xvi. 1. 7), and in yet other cases seems to have been placed between the tenth and the eleventh chapters.³ It seems, therefore, that the fixing of the order of the texts is a later product.

The question, however, arises, at what period and for what reasons the Śaṅhitā was fixed as a whole, to the exclusion of the Brāhmaṇa and the Āranyaka? The step was taken by the time the Pada text was constructed, and if we trust the Kāṇḍānakrama⁴ the maker of it, Ātreya, applied the process to an existing text proclaimed by Ukha, who had learned it from Tittiri, his teacher being Yāska Paṇḍi, who learned from Vaiṣṇavaṇa. It is, of course, possible, that the Pada text was the origin of the differentiation of the Śaṅhitā and the Brāhmaṇa, but this seems improbable,⁵ and it is more likely that the Śaṅhitā owes its peculiar character to its being put together by some teacher whose authority was adequate to secure its acceptance in the school, perhaps the hand of Tittiri himself, for Weber's⁶ suggestion of his derivation from the motley character of the work is hardly to be seriously considered.

It is, at any rate, impossible to adopt what might seem the easier explanation that the Brāhmaṇa represents later additions due to the development of the sacrificial ritual. That this is true of certain portions both of the Brāhmaṇa and the Āranyaka is indeed very probable; the Upaniṣads, the Kāṭhaka sections, the human sacrifice (Brāhmaṇa, iii. 4), the Pitṛmedha (Aranyaka, vi), the Nakṣatrestayaḥ (Brāhmaṇa, i. 5. 1–3;

² See Caland's edition, ii. i seq.
³ See Eggeling, India Office Catalogue, p. 54.
⁴ So also the Gṛhya Sūtras.
⁵ Cf. in the case of the Agsa the conclusions of Roth (KZ. xxxi. 47) and Oldenberg (Prolegomena, p. 386).
⁶ Indian Literature, p. 87. The name has parallels in India among sages, possibly a nickname. Cf. Kaśyapa.
The Parts of the Āraṇyaka

iii. 1), the Svādhyāya-brāhmaṇa (Aranyaka, ii) may for various reasons be regarded as later additions. The Upaniṣads are evidence of a more developed philosophical tendency than is seen in the Saṁhitā, and in detail show traces of later origin. Thus Aranyaka, vii has an Upaniṣad of the Saṁhitā, which may be compared with that in the Aitareya Aranyaka, iii, and which recognizes the phenomenon of Sandhi clearly and very probably implicitly recognizes the Saṁhitā text: it also mentions Čikṣā, which is not mentioned by name in the Aitareya. Aranyaka, ix in its style shows a marked preference for the narrative perfect, having eleven perfects to ten imperfects, a phenomenon totally opposed to the facts as regards the Saṁhitā and the greater part of the Brāhmaṇa. Aranyaka, x is admittedly late, containing among other things a supplement to the Čaturudriya which shows clear traces of the infusion of the later characteristics of Rudra-Čiva.  

In this connexion it is of interest to note that the Tribhāṣyaaratna on Pratīcākhya, xviii. 1, quotes the ends of the Saṁhitā, and the Brāhmaṇa, and of Aranyaka, v. It is probable that the explanation of this fact is to be looked for in a question of arrangement: the Upaniṣads are older, of course, than the Tribhāṣyaaratna, a modern text, as is shown by the fact that the Čikṣā, which is older than the Tribhāṣyaaratna, quotes thrice (226, 336, 339) from the Yajñikē, the latest of them all. But the Upaniṣads may well in some versions have been regarded as not part of the Aranyaka, and it is not a fatal objection to this suggestion of Sieg's that the sixth book of the Aranyaka is the Pitṛmedha and not an Upaniṣad at all, for the Pitṛmedha may well have occupied a different place in the order of the Aranyaka in different recensions. The Pitṛmedha, moreover, is in the Baudhāyaṇa ritual placed after the Grhya Sūtra, i.e. very late in the composition of the text, which is another sign of its loose place in the tradition. The Pitṛmedha also seems on other grounds to be a later addition; it has no parallel in the other, Kāṭhaka and Maitrāyanī texts, and seems to denote a ritual development of the same type as the Grhya ritual. The Pravargya sections (Aranyaka, iv and v) seem also to be a later addition, as the parallel to the Mantras is found only in the Khila book of the Maitrāyanī (iv.9), and there is no parallel to the Brāhmaṇa at all therein. This is supported by the fact that the Vājasaneyi has the Mantras in books xxxvi-xxxix, a supplement, and the Čatapatha Brāhmaṇa treats of

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1 Cf. Kāṭhaka Saṁhitā, xvi. 11; Maitrāyanī Saṁhitā, ii. 9. 1, both later additions.
2 See Lüders, Vyāsa-Čikṣā, p. 61.
3 As suggested by Lüders, loc. cit.
4 Bhāradaśa Čikṣā, pp. 2 seq.
6 For the Vājasaneyi see xxxv, clearly a supplementary section.
7 Cf. Čatapatha Brāhmaṇa, xiii. 7.
the Pravargya in its last book, together with the Upaniṣad, both in the Mādhyamāṃḍa and also apparently once in the Kāṇva recension. Āraṇyaka, ii treats of the study rules of the Veda and may be compared with Čatapatha Brāhmaṇa, xi. 5, 6 and 7, passages which occur in a book of supplementary matter: there are in sections 7–12 three perfects to twenty-three imperfects, but this is not of much importance in itself: on the other hand, the nature of the subject-matter is clearly not very early and the other Black Yajurveda Saṁhitā texts have no parallel.1 The Kāthaka sections (Brāhmaṇa, iii. 10–12; Āraṇyaka, i) go together: they contain supplementary methods of piling the fire and may reasonably be considered late on that ground and in view of the lack of parallels in the other Saṁhitās, including the Vājasaneyi and the Čatapatha Brāhmaṇa. In form the sections show somewhat curious divergences: in iii. 10 there are twenty-six perfects to seven imperfects; in iii, 11 the figures are twenty-one to twenty-seven; in iii. 12 only two to sixty-one; and in Āraṇyaka, i. 23 there are thirty imperfects without a perfect.

All the Āraṇyaka may thus be deemed later than the Saṁhitā in its composition as regards the Brāhmaṇa passages, and in its redaction to its existing form as regards the Mantra portions; some of the Mantras are no doubt late inventions, but some are old Mantras in a new setting. In the case of the Brāhmaṇa the Nakṣatraśṭayah (i. 5. 1–3; iii. 1. 1–6) have no parallel in the other Saṁhitās or the Čatapatha, and must be regarded as later in character on the whole: the style of iii. 1 is, however, free of any narrative perfect, thus conforming to the general style of the Brāhmaṇa. The Mantras for the Hotṛ at the animal sacrifice are found in iii. 6 and only paralleled in the Khila book of the Maitrāyaṇī, iv. 13, with scattered passages in the last chapters of books xv, xvi, and xviii of the Kāthaka, and so must be a later addition, but they are parallel with the late chapter (iii. 5. 11) of the Saṁhitā itself. The Kaukili Sautrāmaṇī, as contrasted with the Sautrāmaṇī of the Rājasūya (TS. i. 8, 21), is dealt with in ii. 6; it has parallels only in the appended books (xix, xx, and xxi) of the Vājasaneyi,2 in a late book (xxxviii) of the Kāthaka, and in iii. 11 of the Maitrāyaṇī, where it is somewhat out of place. The Savas and the Śūktas of ii. 7 and 8 with Āraṇyaka, iii. 14 (and 15), are apparently late, as the latter has no direct parallel in the Kāthaka and the former only in book xxxvii, while ii. 8 has close parallels only in the last chapter (iv. 14) of the Maitrāyaṇī, and is a collection of Yājyānuvākyās for the optional

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1 The Kūsmāṇḍa Mantras (ii. 3–6) are of the latest Prāyaścitta type; cf. BDS. iii. 7.
2 For the difference of age in the Vājasaneyi, see Weber, Indian Literature, pp. 107–113.
animal offerings. In ii. 7 there is also found the treatment of the late form of sacrifice, the Aptoryāma; there are fifty-four imperfects to a solitary perfect. The Upahomas of ii. 4 and 5, Mantra chapters, are also of a supplementary character.\footnote{Cf. Saṅhita, iii. 2. 10. 4, 5 with ii. 5. 8. 8.} The Achidrakāṇḍa (iii. 7) presents both Mantra and Brāhmaṇa, and its subject, Prāyaḥcittas, is of a supplementary character;\footnote{It has parallels in Kāṭhaka, xxxv. Cf. Bloomfield, Atharvaveda, pp. 83–86.} there are no narrative tenses at all. The list of victims for the human sacrifice in iii. 4 has no parallel in any other Black Yajurveda Saṅhita, but it has a parallel in the late book Vaijnāneya, xxx. Brāhmaṇa, ii. 2 and 3, explains the Hṛt Mantras known as Caturhotāraḥ in Āraṇyaka, iii, and is clearly an addition, but it has a parallel in Kāṭhaka, ix, and Maitrāyani, i. 9.

Of the remaining sections of the Brāhmaṇa, iii. 8 and 9 explain the Aśvamedha and have a parallel only in the Čatapatha Brāhmaṇa, xiii; to thirty-six and fifty-five imperfects respectively there is only one perfect each to be set off, and there are no special signs of lateness in the chapters other than those to be derived from the subject-matter and the exceptional position of the sacrifice.

In addition to these longer passages there are others which show very clearly their supplementary character. Thus i. 2. 2–6; 4. 5–7 deal with the Sattras and the Soma sacrifice respectively; the former adds nothing important to book vii of the Saṅhita, the latter gives some Prāyaḥcittas,\footnote{Namely in i. 4. 5 for a somātireka, 6 for the case of several sacrificers in one village, 7 for shoots rising on the sacrificial post.} a clear sign of lateness. Other addenda are made to the Soma sacrifice in i. 4. 1 which deals with the Soma cups, i. 5. 4 which treats of the bowls, and i. 5. 9–12. In i. 5. 9 are addenda to the rite between the consecration rites and the first pressing, 10 deals with the Trivṛt Stoma and other Stomas, 11 with the cake-offering of the animal sacrifice, and 12 with the seven metres. The passages contain, beside perfects like juhavām cakrvaḥ and upajaghrvaḥ, the story of Prahrāda Kāyāvadha, and the description of the kuṣṭis, pins used to mark out recitations of the Sāman singers, which are not found in other Yajurveda texts. In i. 4. 3, 4 are given Prāyaḥcittas for the errors in the milking and in the fire in the Agnihotra ritual (Brāhmaṇa, ii. 1). It is also legitimate to regard with suspicion the scattered fragments of the Rājasūya, viz. two Brāhmaṇa sections on the Caturmāya rites (i. 4. 9, 10), and the shaving Mantras in i. 5. 5 with the Brāhmaṇa in i. 5. 6, and the Sautrāṃša Mantras in i. 4. 2 which do not belong to the Kaukili form of that rite (Brāhmaṇa, ii. 6). In i. 1. 1 and i. 4. 8 occur odd Mantras for the Soma sacrifice, the first an addition
to the Čukra and Manthiṇi Grahas (Saṁhitā, i. 4. 8, 9), the second Pavamāna verses for the sacrificer. In i. 5. 7, 8 the Mantras are given for the Saṁtati and Atharvaca āśiras bricks respectively, the former following the Apanabhrts (Saṁhitā, iv. 3. 3), the latter following in place the Ātmeṣṭakās of the Saṁhitā, v. 5. 8, which is itself later than the bulk of the text of iv and v, and being evidently the subject of the comment in Saṁhitā, v. 6. 6. 3. The verses occur in the Maitrāyaṇī, ii. 13. 6, but in the Kaṭhaka only in xxxix. 12, which accords with the appearance in this use only in the supplementary part of the Saṁhitā. Again in v. 7. 1. 1 and v. 7. 9. 4 certain of the verses in the Nāciketa fire-piling (iii. 11. 6. 3) are referred to, but it would be unwise to assume that the section in which these verses were found was also then existing. It may also be noted that to the Saṁhitā, v. 5. 2. 1, there is a precisely parallel passage in the Brāhmaṇa, iii. 9. 8. 1, where the same situation is described, in the one case having reference to the piling of the fire, and in the other to the horse sacrifice. It is unnecessary to suppose either is the original of the other passage; they may well both belong to one composer.

On the other hand, the Saṁhitā contains a portion, in the description of the new and full moon ritual, which essentially requires to be supplemented by the Mantras of the Brāhmaṇa, iii. 5. Thus ii. 5. 7 and 8 comment on the Brāhmaṇa, iii. 5. 1 and 2; ii. 5. 9 on iii. 5. 3. 1–4. 1; ii. 6. 1, 2 on iii. 5. 5–7; ii. 6. 7 on iii. 5. 8; ii. 6. 9 on iii. 5. 10; ii. 6. 10 on iii. 5. 11; in ii. 6. 4 there is a Brāhmaṇa in part parallel with iii. 2. 9; and in ii. 6. 5 a parallel with iii. 3. 6. But it is not possible to assert that the collection of the Brāhmaṇa was precisely that presupposed in the Saṁhitā.

In one case, iii. 5. 11, the Saṁhitā presents what is in effect a supplement to the Brāhmaṇa (iii. 6), giving the Mantras for the Hotṛ for the animal sacrifice. In the Kaṭhaka (xv. 12) and in the Maitrāyaṇī (iv. 10. 4; 13. 1) the verses are also given in connexion with the Mantras found in the Brāhmaṇa. But iii. 5. 11 belongs, like the Yājyānuvākyā sections generally, to the latest strata of the Saṁhitā, and deals with Mantras of a priest other than the Adhvaryu.

The Hotāraḥ in the Āranyaka, iii, have a parallel in the Kaṭhaka, ix, and the Maitrāyaṇī, i. 9, and in so far have a certain antiquity, though the essential nature of the Hotāraḥ is a development of the sacrificial ritual in the direction of the Upaniṣads. The Brāhmaṇa in the Brāhmaṇa, ii. 2 and 3, is in a similar position; its turning of the formulae to magical usages is not primitive.

There remain certain passages which have a greater claim to originality

1 See Āpastamba Črāuta Śūtra, x. 7. 13.
Early Strata in the Brāhmaṇa

and early date. (1) The omission of the account of the establishing of the fires in the Sanhitā is supplied in the Brāhmaṇa, both Mantra (i. 1.7; 2.1) and Brāhmaṇa (i. 1.2–6, 8–10). The passage is found in the Maitrāyaṇī Sanhitā (i. 6) as follows:

\[
\begin{align*}
\text{i. 6, 1, 2} & = \text{Brāhmaṇa, i. 1.7; 2.1.} \\
\text{4, 5} & = \text{i. 1.5, 3.} \\
\text{6} & = \text{i. 1.7.} \\
\text{7} & = \text{i. 1.8.} \\
\text{8} & = \text{i. 1.6.} \\
\text{9} & = \text{i. 1.2.} \\
\text{10} & = \text{i. 1.6.} \\
\text{12} & = \text{i. 1.9.} \\
\text{13} & = \text{i. 1.4.}
\end{align*}
\]

There are also passages in the Kāṭhaka (vii. 15; viii. 1, 3–5, 10) and the Čatapatha Brāhmaṇa (ii. 1.1–2.2), and the Kapiṣṭhala, vii.

(2) In i. 3.2–9 there is found the Brāhmaṇa for the Vajapeya. There are Brāhmaṇa in the Maitrāyaṇī (i. 11.4–9), the Kāṭhaka (xiv. 5–10), and the Čatapatha (v. 1.1–2.2).

(3) In i. 6.1–8.10 is found the main Brāhmaṇa for the Rājasūya, including the Cāturmāṣya; the Maitrāyaṇī (i. 10.5–20) gives the Cāturmāṣya as in i. 6, and the rest of the parallel to i. 7 and 8 in iv. 3 and 4, the Khila book of that text. The Kāṭhaka (xxxvi. 1–14) has a parallel to the Cāturmāṣya. The Čatapatha has parallels to the Cāturmāṣya in ii. 5 and 6, and to the Rājasūya in v. 2.3–5.5.

(4) The Brāhmaṇa for the Agnihotra occurs in ii. 1, and has parallels in the Kāṭhaka, vi, the Kapiṣṭhala, iv, the Maitrāyaṇī, i. 8, and the Čatapatha, v. 1.1–2.2. The imperfect in narrative is found without exception in all these four passages.\(^1\)

(5) The Brāhmaṇa for the new and full moon sacrifice occurs in iii. 2 and 3. It has parallels in the Kāṭhaka, xxxi, the Kapiṣṭhala, xlvii, the Maitrāyaṇī, iv. 1, and the Čatapatha, i. The chapters have respectively three and two perfects to sixty-three and seventeen imperfects in narrative.

\section*{§ 7. The Relation of the Sanhitā to other Texts.}

(a) The other Sanhitās of the Yajurveda.

It is beyond question that the Mantras of the Taittirīya must have been developed in that school from a common stock, which also afforded

\(^1\) The numbers are, in the case of (1) 141, of (2) 51, of (3) 139, of (4) 94.
The Relation of the Sañhitā to other Texts

the origin of other Sañhitās, and especially of the Kāṭhaka, the Kapiṣṭhala, and the Maitrāyaṇī Sañhitās. All these texts show a generic similarity which marks them off, as tradition asserts, from the White Yajurveda, as represented by the Vājasaneyi Sañhitā and the Čatapatha Brāhmaṇa. The mere fact of the careful separation of Mantra and Brāhmaṇa shown in those texts proves that they were thus arranged deliberately as an improvement on the confusion of the Taittiriya and other texts.\(^1\) It is true that this confusion may be overrated: \(^2\) the great fire-piling ritual in Taittiriya, iv, in Mantra is separated clearly from the Brāhmaṇa in v; and i. 1–4 is also purely Mantra with a widely separated Brāhmaṇa (Taittiriya Brāhmaṇa, iii. 2, 3; Sañhitā, vi), and there are similar distinctions in the other texts. But the fact remains, as the list given above shows, that in many cases Mantra and Brāhmaṇa do go hand in hand, and in some cases even in the Taittiriya are found adjacent in the same section, a feature more common in the system of division of the Kāṭhaka and Maitrāyaṇī texts.

It does not, of course, follow that the composition of the verses and the Brāhmaṇa passages were originally contemporaneous and that a Yajurveda Sañhitā from the first was a complex of Mantra and Brāhmaṇa. Such a view is not very probable. The collection of Mantras must have become a more or less fixed matter, while speculation was still of less account. The ritual must have demanded fixed texts before the priests began to lay stress on the mystic interpretation of those texts being turned into a text-book for formal record. But we cannot doubt that our existing Sañhitās were constructed when the importance of the speculation was at least as great as that of the Mantras. The Mantras are taken over as an integral part of the texts and as a basis for the speculations.

It is a clear sign of the fact that the Mantras are accepted as a basis rather than used as a chief object of the compilation that in some cases they are taken over in a wholly hopeless form. Thus in i. 2. 2 c; iv. 1. 9 b, and in the Brāhmaṇa, iv. 1. 9. 1; vi. 1. 2. 5, 6 the line RV. v. 50. 1 is rendered utterly meaningless by the change of vícvo to vícve and īśudhyati to īśudhyasi; the Vājasaneyi (iv. 8), Kāṭhaka (ii. 2), and Maitrāyaṇī (ii. 7. 7) have the correct text. So in vii. 3. 11. 1 úpa te huye savahām is certainly inferior to asā(v) ahām of the Kāṭhaka (Aśvamedha, iii. 1). Again in vii. 4. 13. 3 sulāmi is really a vox nihili, though tilāmi of the Vājasaneyi (xxiii. 24), which is supported by the Čāṅkhāyana Črauta

1 Cf. Eggeling, SBE. xii. xxvii.
2 Cf. Macdonell, Sanskrit Literature, pp. 179, 180, following Oldenberg, Prolegomena, pp. 290 seq.
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Sūtra (xvi. 4. 1) and the Āṣvamedhika (x. 8) is equally of uncertain value.\(^1\) Even the sacrificial cry, gónísā módā ṭīva, given in i.ii. 2. 9. 5, is of doubtful accuracy,\(^2\) as is the accentuation of vác in ukthāṁ vācändrāya, iii. 2. 9. 1–4, if the Pada text is authentic in its version.\(^3\) In iv. 1. 9 c the vocative dhṛṣṇu is clearly a mere blunder as compared with the Vājasaneyi, xi. 68.

It is perfectly clear that the Vājasaneyi Sañhitā in the text is inferior in originality to the text of the Black Yajurveda: it has evidently been altered in course of time and before its present redaction to correspond closely with the text of the Rgveda, and indeed in one recension\(^4\) the Rgveda treatment of ṝ between vowels as ō has been adopted. The conclusion is therefore justified that the Vājasaneyi was reduced to its present form when the influence of the Rgveda was more and more predominating, and it is reasonable to assign it to a later period than the Black texts, including the Taittiriya. This applies even to the more original books i–xviii which contain the portions of the Sañhitā, which belong clearly to the early joint stock of the Yajurveda Sañhitās, and of course more strongly to the other books, which present the Sautrāmaṇi (xix–xxi), the Āṣvamedha (xxii–xxv), supplements to the early sections (xxvi and xxvii) and to the later sections (xxviii and xxix), the Puruṣamedha (xxx and xxxi), the Sarvamedha (xxxii and xxxiii), the Upaniṣads (xxxiv. 1–6; xl), the Pitṛyajña (xxxv) and the Pravargya (xxxvi–xxxix), to all of which parallels are to be found only in the Brāhmaṇa or the Aranyaka or supplementary parts of the Sañhitā. It is in harmony with this later character of the Sañhitā that tradition itself does not ascribe its Brāhmaṇa, the Čatapatya, to a very early period, for Āpastamba in the Dharma Sūtra (i. 2. 5. 6) talks of Čvetaketu as an avara.\(^5\)

It does not seem to be possible to derive any real criterion of comparative age from the treatment of Rgvedic Mantras in the three Sañhitās of the Black Yajurveda. It is the case that in each from time to time there are marked divergences from the Rgvedic form. The Kāthaka and the Maitrāyaṇī in these cases often agree with each other against the Rgveda and the Taittiriya: thus in iv. 1. 8 the Taittiriya preserves a fairly accurate version of the hymn, x. 121.\(^6\) But in harmony the other two texts maltreat the hymn: in v. 4 the mention of the Himavant mountains gives way to the colourless 'all hills'; in the same verse the double genitive (yāsyaṁ kā ṣādrā ṭīva) yields to the tame dīço yāsya ṭīva, another of many cases of the love of the later texts

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\(^2\) See Weber, Indische Studien, x. 37 n.
\(^3\) Weber, op. cit. xiii. 95.
\(^4\) The Kāthaka, which also uses ṭīva in the gen.
\(^5\) See Bühler, SBE. ii. xlii; Eggeling, op. cit. p. xli.
\(^6\) Oldenberg, Prolegomena, pp. 313–315.
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for the word diñ. In v. 5 for yó antárikṣe rājasa vimánaḥ is foisted in yó antárikṣaṁ vimamé várīyāḥ, a tag suggested by Rgveda, ii. 12. 2. In v. 6

yáṁ krāndasī āvasā tāstabhāne
abhyaśkṣetām mánasā réjamāne

turns into

yá ime dyāvapṛthivī tāstabhāne
ādhārayad rōdasī réjamāne,

with tags from x. 110. 9 (yá ime dyāvapṛthivī) and i. 62. 7 (ādhārayad rōdasī). But the genuineness of the Rgveda version is shown beyond all conceivable doubt by the parallel in ii. 12. 8 yáṁ krāndasī saṁyati vihāyate, for that hymn was clearly the model for x. 121, which asserts the supremacy of Prajāpati, as the former that of Indra.

In other passages, however, there is no such clear distinction between the different Saṁhitas, and that now one, now the other, has a better text is certain, and no one can claim any general or marked superiority. Thus in i. 7. 8 r the Taittiriya preserves samādadhvam, which in view of samādha just before is better than samādadhvam of the Kāthaka (xiv. 1) and the Maitrāyaṇī (i. 11. 3). In i. 7. 10 f the Taittiriya and Vājasaneyi (ix. 27) read vācāṁ viṣṇuṁ sārasvatīm for vātam of the Rgveda (x. 141. 5) and the Atharvaveda (iii. 20. 7), while the Kāthaka (xiv. 2) puts vācāṁ after viṣṇum; the Maitrāyaṇī (i. 11. 4) agrees with the Taittiriya. There can be little doubt that vātam is original and that vācāṁ is a later development, which in the Kāthaka is creeping still closer to Sarasvati. In iv. 1. 2 a (= vii. 1. 11 a) the third Pāda ruins the sense (tāyā devāḥ sūtām ā babhūvāḥ) by throwing the fourth Pāda out of construction; the Maitrāyaṇī (iii. 12. 1) and the Vājasaneyi (xxii. 2) have the correct sā no asmīnt somām ā babhūva, giving perfect construction. As agrbhun in the first Pāda is altered to suit devāḥ, we have here a clear case of a deliberate change of a line out of construction, perhaps for the sake of the ritual, though as the Brāhmaṇa (v. 1. 2. 1) stands the verse applies to the speaker and so agrbhunām as in the other texts would be in place. Possibly, however, originally the verse was said of others haltering the horse, not of the speaker, which would explain the third person. In iv. 1. 2 l the other three Saṁhitas have ādhvānām for ādhvānāḥ, and their reading seems preferable. In iv. 1. 3 c the third Pāda presents the hopeless line vārthamānām mahā ā ca pūṣkaram; the Kāthaka (xvi. 3) has vārthamānā mahāṁ ā ca pūṣkaram, and so the Vājasaneyi (xi. 29) and Maitrāyaṇī (ii. 7. 3). In iv. 2. 2 g vāsok sūnāḥ is contrasted with vāsoḥ in Kāthaka (xvi. 9), Maitrāyaṇī (ii. 7. 9), Vājasaneyi (xii. 22), and so the Rgveda (x. 45. 5). In iv. 5. 10 civa rudrāsyah bheṣajyē is read, but in the Vājasaneyi (xvi. 49), Maitrāyaṇī (ii. 9. 9 with a v. 1. rudrāsyā) and
Kāthaka (xvii. 16) have rutāya, while the Kāṇva of Vājasaneyi (xvii. 8. 3) has riḍeya. In the names of the Gandharvas as Soma-watchers in i. 2. 7 is read svāna bhrājāṅghāre bāmbhāre; so Vājasaneyi (iv. 27), the Maitrāyaṇī (i. 2. 5) has svān nābhrād āṅghāre bāmbhāre, and the Kāthaka (ii. 6) has svān nābhrād āṅghāre bāmbāre. Pāṇini (vi. 3. 75) recognizes nābhrāj, and von Schroeder¹ thinks that nabh-rāj, ‘ruling in the clouds,’ is meant. In many passages again the variants are such as to be of about equal value and significance, a fact which is only natural when it is remembered that the texts are not artificial compositions, but the expressions of the religious services of priestly families well acquainted with a large field of formulae and liable to adopt and change the inherited text in such manner as might commend itself to them. This fact forbids indeed any successful attempt to restore an original Black Yajurveda Saṅhitā.

While therefore there is perhaps no such striking and elaborate case of change in the Taṇṭirīya as in the Kāthaka and Maitrāyaṇī as regards Rgveda, x. 121, it would be unwise to insist on this fact as a chronological criterion of absolute value. The school tradition diverged, we see, and there are two branches, namely the Taṇṭirīya and, on the other hand, the Kāthaka-Maitrāyaṇī with the Kapisteṭhāla, which in themselves clearly are very closely related, as their community of order, content, and readings show. In the Āśvamedha the Kāthaka has, however, adopted the Taṇṭirīya almost bodily, but the Āśvamedha there forms a separate book, not part of the original Saṅhitā, and so the borrowing does not tell against the ascription of an equal age to Kāthaka and Taṇṭirīya.

Oldenberg² has suggested for consideration the question whether, since the Vājasaneyi Saṅhitā presents in the main a text of the Yajurveda revised under Rgvedic influences, the Taṇṭirīya and Maitrāyaṇī may not go back to the original Yajurveda without any intermediate stage; that is, the derivation may be from the original to the three Saṅhitās direct, and not to the Vājasaneyi direct and in the case of the Taṇṭirīya and Maitrāyaṇī through one intermediate version. The question must be framed a little differently, for the Kāthaka-Kapisteṭhāla and the Maitrāyaṇī seem clearly to belong to one derivative form of the original Yajurveda, and it is with their primitive source that the question of relation to the Taṇṭirīya must deal. We have then in the Taṇṭirīya, on the one side, and in the earlier source of the other Black Yajus texts, on the other, two variants, and it is certainly possible that these variants may each be a direct derivative from a primitive Saṅhitā, whence also the Vājasaneyi is directly derived, but considerably remoulded and changed.

¹ Maitrāyaṇī Saṅhitā, i. xvi.
² Prolegomena, p. 304, n. 1.
Thus the version of x. 121 is in the Taittiriya and the Vājasaneyi consistently similar to that of the Rgveda, and it is reasonable to assume that the form preserved in these texts represents the original Yajurveda as against the mutilations of the Kādhaka and Maitrāyaṇi, which must have begun in a derivate from the original text and not in a form common to the whole of the Black Yajurveda. Still the fact of frequent correspondences with the Rgveda and the Vājasaneyi, as against the other texts is not of conclusive weight against the theory of an earlier Black Yajus text as a prīya for the Taittirīya, for the influence of the Rgveda must always have been a great one, as is seen by the taking over of the Yājyaś and Puronu-vākyas practically wholesale. Nor is there available any other criterion which can be used with decisive effect. What can be said is that direct derivation from the original Yajus is not at all unlikely.

The Indian tradition, as usual, affords no real help. The Caranavāpyaḥ gives as one branch of the Yajurveda the Carakas, under whom fall ten divisions including the Kāthas, the Kapiṣṭhala-Kāthas, and the Maitrāyaṇīyas, of whom there are seven subdivisions, including the Mānavas and the Hādiraviriyas. The Taittirīyas appear as a separate school with two subdivisions, Ankhīyas and Khāṇḍikīyas. The Vājasaneyi school is also given separately, but this we could infer with certainty from the existing texts and it is only of value as a confirmation of what is certain. In the colophons of the Chambers MS. of the Kāthaka Saṃhitā the term Kāthaka appears with Carakaśākhāyām, and Eggeling conjectures that the Caraka text of the Kāthaka is that text which does not contain those sections which have been adopted bodily into the Taittirīya Brāhmaṇa and Aranyaka (viz. Brāhmaṇa, iii. 10–12; Aranyaka, i and ii). Nor is this unlikely, but the evidence of a MS. colophon is, of course, too little to build upon. In later texts the Carakas cover all the Black Yajurveda schools, as for example in the Pratijñāsūtra. In the Čatapatha Brāhmaṇa the Carakas appear in a good many passages, usually as advocating some practice opposed to that approved by the Vājasaneyi school, but there is no means of deciding from the citations which Saṃhitā was before the minds of the Čatapatha writers, for the references cannot be traced all to any of

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1 Indische Studien, iii. 258 seq.
2 The fullest form is ekottaraśatāśatāvyayāṣṭikāḥ-prabhedabhinnāṃ cīrāmyajurvede Kāthaka Carakaśākhāyāṃ; see von Schroeder’s edition, iii. 150, 190.
3 SBE. xx. xxvi, n. 2.
4 See Eggeling, loc. cit.
5 See iii. 8. 2. 24; iv. 1. 2. 19; 2. 3. 15; 4. 1; vi. 2. 2. 1. 10; viii. 1. 3. 7; 7. 1. 14, 24. iv. 1. 2. 19 does not fit either Taittirīya, i. 4. 2. 3; Maitrāyaṇī, i. 3. 4, 5; or Kāthaka, iv. 1. iv. 2. 3. 15 does not fit TS. i. 4. 12; MS. i. 3. 14, or KS. iv. 5. 6. vi. 2. 2, 1, 10 does not fit TS. v. 1. 8; 5. 1; MS. iii. 1. 10; 2. 7; KS. xix. 8. 9; xx. 8. viii. 1. 3. 7 fits none of the Saṃhitās exactly. viii. 7. 1. 14, 24 fits equally TS. v. 3. 10; KS. xxii. 5.
the Sānkitas available, and we cannot exclude the great probability that the Catapatha was acquainted with the usages of some school of Carakas other than those preserved. It is therefore impossible to assert as did Weber that Caraka ever applied to the Black Yajus as a whole, but it is of interest that Khaṇḍika occurs as a teacher in the Catapatha (xi. 8. 4. 1).

Von Schroeder has argued at length in favour of the early date of the Kāthaka and Maitrāyaṇī Sānkitas in comparison with the Taittirīya. He lays some stress on the fact that according to the Kāṇḍāṅukrama the teacher of Tittiri was Yāska Paiṇgi and his teacher was Vaiṣampayana, whereas Kaṭha was a pupil of Vaiṣampayana, according to Patañjali, and Kalāpin, according to Paṇini; as the Kālāpa was probably the source of the Maitrāyaṇiya school, the teachers of the Kāthaka and the Maitrāyaṇī were thus older than the teacher of the Taittirīya. It is, however, difficult to accept this argument as of much value. Vaiṣampayana is not alluded to in the Taittirīya Sānkitas or Brāhmaṇa, and only appears in Aranyakas, i. 7. 5, where he merely seems to be a minor teacher. He is known to Paṇini evidently as an important teacher, but, assuming that the tradition as to Kaṭha is correct, still all we obtain is the fact that the texts of the Taittirīya school, the Kaṭha and Kalāpa, were produced by persons pupils of Vaiṣampayana: we cannot, however, assume that the texts as handed down by these pupils were created by them or that the younger pupil produced a more modern text. Similarly it is not possible to see any special importance in the argument that the Kaṭha and the Kalāpa schools were famous in every village, which the Mahābhāṣya tells us and the Rāmāyaṇa confirms. Nor is there any value in the mere mention of those schools in Paṇini, for the Taittirīya school is mentioned therein. Moreover, Durga on Nirukta, x. 5, calls the Hāridravīk a Brāhmaṇa of a school of the Maitrāyaṇyas, which is confirmed by the Caravṛtyaḥ (Indische Studien, iii. 258), while a verse cited in the Kāpita on Paṇini, iv. 3. 104, makes the Haridru a sub-school of the Kalāpaka.

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1 Indian Literature, p. 88.
2 Maitrāyaṇī Sānkitā, i. x. seq.
3 Mahābhāṣya on Paṇini, iv. 3. 104; Weber, Indische Studien, xiii. 437. Cf. Kāyaṭa on Paṇini, iv. 2. 104, where Aruni (cf. the Aruṇa of Aranyakas i), is said to be a pupil of Vaiṣampayana; Weber, Indian Literature, p. 98. Bharatīṣī. iii. 11 places Phaliga between Vaiṣampayana and Tittiri; cf. BDS, iv. 8 (SBE. xiv. xxxvi), which has Phaliga.
5 Von Schroeder argues this from the late appearance of the Maitrāyaṇya name as compared with the fame of the Kalāpas and the merit of the Maitrāyaṇī Sānkitā.

Moreover, Durga on Nirukta, x. 5, calls the Hāridravīk a Brāhmaṇa of a school of the Maitrāyaṇyas, which is confirmed by the Caravṛtyaḥ (Indische Studien, iii. 258), while a verse cited in the Kāpita on Paṇini, iv. 3. 104, makes the Haridru a sub-school of the Kalāpaka.

6 On iv. 3. 101; Weber, xiii. 440.
7 ii. 32. 18. 19 (ed. Schlegel).
8 In vii. 4. 88 devēmānti is prescribed for a vajrasyā Kāthaka; in xi. 10 devēmāntaḥ is read.
9 See iv. 3. 102. For references in the Mahābhāṣya see Weber, p. 442. The Taittirīya prabhāṣāt of the Mahābhāṣya may have been part of the Aranyakas; see Weber, v. 41; Eggeling, SBE. xii. xxxviii.
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On the other hand, it is worth noticing that the Nirukta (x. 5) actually quotes two texts, the Kāṭhaka and the Hāridravika. But the quotation yad arudat tad rudrasya rudratvam has not yet been found in the Kāṭhaka as known to us, though xxv. 1 has yat samarujat tad rudrasya rudratvam. On the other hand the Hāridravika quotation yad arodit is actually found in the Taittiriya, i. 5.1.1, and the argument is not at all clear in favour of the Kāṭhaka. On the other hand, the Nirukta (iii. 4) contains a quotation tasmāt striyaṁ jātāṁ parāṣyanti na pumāṇsam, which is found in the Maitrāyaṇī (iv. 6.4; 7.9) and the Kāṭhaka (xxvii. 9), but only in a different form in the Taittiriya. It would be unwise to lay stress on the fact that Yāska does not quote the Taittiriya by name, as he cites so few texts and yet certainly knew many more, but it may be noted that the Yaskas Gārikṣitas are mentioned as teachers in the Kāṭhaka (xiii. 12), which shows that Yāska Paṇgini in the Kāṇḍāṇukrama need not be a mere fiction, though to identify that Yāska with him of the Nirukta is certainly quite unjustifiable.

Nor can any more definite results be assumed from geographical data. It is true that the commentary on the Curaṇavṛṣṇa and other satisfactory evidence show that in later times the Kāṭha-Kaṇḍhala school was spread in Kaśmir and the Punjab, the Maitrāyaṇīs in the Gujerat territory and the land north of the Narmadā, the Taittiriyas were widespread in the south, whence both Āpastamba and Baudhāyana came, and the Vājasaṇeyins covered the north-east and east. The names of Kāthaiou and Karπișqoio of tribes in the Punjab and of Madhavīo on the Andhomati preserved in the Greek texts throw a welcome light on the earlier state of affairs, as they confirm the distribution of the schools which existed later. But these notices do not touch the case of the Taittiriyas. It must be clearly realized that the Baudhāyana and Āpastamba schools were merely schools of Sūtra writers: there is no ground whatever for regarding the Taittiriyas as the text of Āpastamba in any sense distinguishing it from the text of the school from which Āpastamba divagated. According to the Curaṇavṛṣṇa the Taittiriyas divided into two branches, the Aukhiyas, which in the Kāṇḍāṇukrama include the Ātreya school, and the Khândikīyas, of whom there were five branches, the Kāleyas (Kāteyas), Cātyāyanas, Hiraṇyakecas, Bhāradvājas, and Āpastambas, or according to

1 Cf. Weber, op. cit. v. 54.
2 C. e. the Aitareya.
3 As Weber does; see Indian Literature, pp. 90, 91. Cf. p. xci, n. 3.
4 See von Schroeder, Maitrāyaṇi Sāṅhitā, i. xxii-xxviii; Macdonell, Sanskrit Literature, pp. 175, 176.
5 See Bühler, SBE. iii. xxii-xl.
6 See Caland, Über das rituelle Sūtra des Baudhāyana, p. 11.
8 See above, p. xxx.
9 Indische Studien, iii. 271.
the Devīpurāṇa, Kāleyas, Baudhāyaniyas, Hiranyakejas, Bhāradvājas, and Āpastambas. But there is here no tradition of separate texts of the Saṅhitā or Brāhmaṇa, and the Carananyūha treats them as Sūtra schools. It is therefore of more importance to observe that the Rāmāyaṇa, if it mentions the Kātha and Kalāpa schools in Ayodhyā, also places the Taittiriyas there (ii. 32. 16).

Moreover it is in the Madhyadeça that the Taittirīya Saṅhitā and Brāhmaṇa and Aranyaka alike place their sphere of activity. In the Rājasūya (i. 8. 10 d; 12 h) the proclamation of the king is given in the words, ‘This is your king, O Bharatas’, and the Brāhmaṇa (i. 7. 4. 2; 6. 7) repeats the words. Their treatment in the Sūtras is characteristic: Āpastamba (xviii. 12. 7) gives the text and variants of ‘O Kurus’, ‘O Pañcālas’, ‘O Kuru-Pañcālas’, and ‘O peoples’ (janatāḥ), in other cases. Baudhāyana (x. 56) has esā yō ’mi rājā, only one MS. borrowing the Bharatāk of the real text. The Vājasaneyi (ix. 40; x. 18) has the same colourless formula, and so the Ātampatha (v. 3. 3. 12; 4. 2. 3; i. 4. 3. 16). The Kāthaka (xv. 7) and the Maitrāyaṇi (ii. 6. 9; iv. 4. 3) have esā te janate rājā, and the Kānya version of the Vājasaneyi (xi. 3. 3; 6. 3) the variants of ‘O Kurus’, ‘O Pañcālas’. It can hardly be doubted that the Bharata name is the oldest and points to the Rgvedic tradition of the greatness of a family or tribe which merged in the Kuru-Pañcāla alliance. In the Brāhmaṇa (i. 8. 4. 1, 2) the Kuru-Pañcāla princes are chosen as the exemplars of warlike chiefs. In the Aranyaka (v. 1) the boundaries of Kurukṣetra are given. It is beyond all reasonable doubt that the home of the Taittirīya school was the middle country, just as much as it was the home of the Kāthaka, the Maitrāyaṇi, and even the Vājasaneyi and the Ātampatha, and no argument from its geographical data can be adduced in favour of a late date.

Von Schroeder, however, relies also for the theory of the superior age of the other two texts on the grammatical forms of an antique character found in them and noticed by the grammarians, and the Dhātupāṭha. Such are the root stigh (MS. i. 6. 3; ii. 1. 12); the forms abhyutṣādayām akar (i. 6. 5), praṇayām akar (i. 6. 10; 8. 5); pāyāyām kuryat (ii. 1. 3), all mentioned by Pāṇini (iii. 1. 42); the infinitive sādhvyai (i. 6. 3); the feminines manāyī (i. 8. 6, &c.), kusitāyī (ii. 1. 11; iii. 2. 6); the adjective

1 Cited by Weber, Indische Studien, iii. 371. Bühler (op. cit. p. xvi) gives as the five from one manuscript, Āpastamba, Baudhāyana, Satyāyāna, Hiranyakeśin, and the Aukhyasa, which is clearly wrong.

2 See Macdonell and Keith, Vedic Index, ii. 96.

3 Ibid. i. 165.

4 Cf. Weber, Indian Literature, pp. 132, 133; Indische Studien, i. 187 seq.; SBA. 1895, p. 859, n. 4; Eggeling, SBE. xii. xlii-xliii; von Schroeder, Maitrāyaṇi Saṅhitā, i. xx, xxi; Keith, JRAS. 1908, pp. 387, 388.

5 Maitrāyaṇi Saṅhitā, i. xiv-xviii; ii. viii-x.
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The words vāstvā (ii. 2. 4), udāja (i. 10. 6; the Kāthaka (xxviii. 3) and Kapisthala (xliv. 3) have nirāja), agriya (= agriya; i. 6. 10, &c.), bhavīṣṇu (i. 8. 1), sarvāna (i. 8. 9), bhātīyāna (i. 8. 3), and the forms bhakṣaṇākāra (iv. 7. 3), uruyā (for urviyā in the Kāthaka: ii. 7. 8; 8. 2; iii. 2. 1), and açeavāra (iii. 7. 9, where the Kāthaka (xxiv. 8) has açeavāla). As common to the Maitrāyaṇī with the Kāthaka or Kapisthala he cites the use of the roots kṣā (for kṣyā), plāy (pra + √i), saṁvatsariya, antarloma, and bahirloma, daksiṇāt in daksiṇātsad and daksiṇādvaṭa, ojasya, akhuksi, apākartoḥ, and pao with the accusative in the form pacyoate of the ripening of fruit. There are other cases where the grammarians clearly used the text (e.g. nabhraj (i. 2. 5), jīvanac (i. 4. 13), jajanaṭ (i. 3. 20 or i. 9. 1), dhenuṁbhava (iv. 4. 8), the root suṭ (i. 10. 20), the alleged root thur̥ (ii. 10. 1), the words yavana (i. 2. 10), kṣullakavacāveda (ii. 11. 5), āvavāyaṣa (iii. 4. 9), the patronymics Āçokeya (iii. 5. 4) and Haitānāmana (iii. 4. 6).

Now it is not very clear what the force of this argument is. Von Schroeder indeed ventures a hint that the fact that açeavāra and udāja are found in the Maitrāyaṇī and noted by Pāṇini, while açeavāla and nirāja are used in the Kāthaka, is some evidence of the priority of the Maitrāyaṇī to the Kāthaka. Of course, it is nothing of the kind: the form açeavāra is not cited by Pāṇini at all, but is found only referred to in the Vārttika 2 on Pāṇini, viii. 2. 18, according to the schol., though udāja is given in vii. 3. 60; iii. 3. 69. But it would be ludicrous to assume that the Kāthaka was later than Pāṇini, and if not later then we must admit that Pāṇini could overlook words in it, and once this admission is made we see that the silence of Pāṇini is of no evidential value. The fact that the text was used by Pāṇini shows its importance but has nothing to do with its comparative age, and von Schroeder has himself laid stress on the fact that the Kāthaka found its home in great measure in Kaśmir, where the recent researches of scholars have found large stores of Kāthaka MSS.

Now Pāṇini lived in the north-west, and therefore would naturally lay stress on the forms of the Kātha-Kapisthala and the allied Maitrāyaṇīya school, rather than on those of the Tañtiriya which seems never to have penetrated northwards from its home in the middle country. Patañjali, it should be added, knows and quotes the Saṁhitā.

It remains therefore to consider the forms on their own merits, and in this light they do not support any general theory of priority of age. The periphrastic forms uṣādayām akar, &c., are certainly evidence the other

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1 Cf. von Schroeder, op. cit. i. xxxii, xxxiii. His arguments from the mode of accentuation cannot be accepted as having any weight in regard to questions of chronology.


Evidence from grammatical forms

way, for the formation is not a primitive one, and the Taittiriya Brāhmaṇa gives vidām akran just as does the Maitrāyaṇī (i. 4. 7). dhenumbhavya and bhakṣamihāra are merely cases of a common formation in the Brāhmaṇa style, and the formation is not early. 1 The roots kṣa and pāt are clearly not evidence; we cannot recognize in the former an earlier form as compared with khyā. 2 daksināt seems no more than a false form based on the analogy of savyāt and thrusting out the misunderstood daksinā of the Taittiriya texts. For ṣaṁvasīyasa the Taittiriya Brāhmaṇa (ii. 2. 9. 10) has ṣaṁvasyasā. The root thurv is no more than a bad reading, and the same remark applies to the creation of saṃe by the Dhātupātha (vii. 22) from saṃvatī in i. 10. 20 and saṃvanti in the Kāṭhaka (xxvii. 14). Still less happy is the citation of the accent of pati in cit- and vāk-pati, for in this use, as in the case of ahar-pati, the older practice is against the oxytone accent; even the Vājasaneyi has ahar-, cit-, and vāk-pati, and it is not without importance that the Taittiriya Saṅhitā (ii. 4. 6. 2), the Kāṭhaka (xiii. 16), and the Taittiriya Brāhmaṇa (i. 6. 2. 2) agree in puṣṭipati, while the later part of the Brāhmaṇa (iii. 1. 2. 9) has puṣṭipati. 3 The Kapiśṭhala (i. 13) agrees with the Vājasaneyi, but the Kāṭhaka (xiv. 1) has vākpati.

It would serve no useful purpose to deal in detail with the other cases alleged: not one has any validity, and in adducing them von Schroeder has not taken sufficient care to separate prose and verse, though the only comparison of value must be between the prose portions. Stigh is no doubt an old and genuine root, as στήθος proves, but its presence is no evidence of age in the work in which it is found. No one would argue that parttvā, if it is to be read in the Taittiriya (vii. 5. 1. 2) as derived from the root pard, would prove that the Taittiriya is older than the other Saṅhitās. If the prose portions of the two Saṅhitās are to be made out to be the oldest other means are necessary.

It is doubtful whether these means are available. There are, however, a few points of more validity than any adduced by von Schroeder. Firstly, the Saṅhitā (i. 6. 9. 4) and the Brāhmaṇa in several places have dvandvā as a neuter, and not merely as an adverb as in the Maitrāyaṇī (i. 7. 3) and the Kāṭhaka (ix. 1). The use as a neuter is found in the Aitareya and Čatapatha Brāhmaṇas, and is recognized by Kātyāyana and perhaps also by Pāṇini, viii. 1. 15. 4 Secondly, in vii. 5. 8. 4 is found āvika, as compared with āvika, vi. 1. 9. 4, and in v. 1. 1. 2; 4. 5. 5 āvika in place of ēkam ēkam, i. 6. 8. 2. The Pada curiously restores the full

1 See Wackernagel, Altindische Grammatik, ii. i. 208, 207, for many examples, including cases from the Taittiriya.

2 Ibid. i. 209.

3 Ibid. ii. i. 264, 265.

4 Cf. Wackernagel, op. cit. ii. i. 29.
forms, but the Prātiśākhya (v. 18, 19) admits the contractions. It is not true as Whitney and Wackernagel say that ēkāika, a common form in the Čatapatha, first occurs here, for it is read in Atharvaveda, iii. 20.1, where, however, it may be a mistake for ēkā-skāyā as Whitney suggests in his translation, but it is not found in the Maitrāyaṇī parallel passages (iii. 1. 6 ; 3. 7), where nānā occurs instead; on the other hand it is found in the Kāṭhaka (xviii. 19, ekaikena ; xxi. 8, ekaikayā). Thirdly, in vii. 2.8.6 we find anyd'nyasya used as a genitive with chāndāṇi as nominative, a construction for which we must go to such texts as the Brhadāraṇyaka Upaniṣad (i. 5. 30) for a parallel. It may be noted that this occurs in one of the passages which has no parallel in the other texts and is admittedly supplementary. But it should be added that there is a stepping-stone to such a use in vi. 4.10.1, where anyd'nyām refers to the rival sets of gods and Asuras, each plural, and is used with a plural verb. Fourthly, in ii. 4. 11.1 is found uṣṇihakakūbhau as a Dvandva, and this Wackernagel suggests may be a form derived from uṣṇihakakūbhau (Maitrāyaṇī, ii. 4. 4) under the influence of the parallel Bambaviṣṭavasyāsau which the Maitrāyaṇī has for Bambāviṣṭavasyāsau of the Taittirīya. But the shortening of syllables is rather a feature of the Taittirīya, as in amāvāṣyatvā (v. 5. 3. 7), prthivītvā (vii. 1. 5. 1), vasatīvarītvā (vi. 4. 2. 1), cakravatvā (v. 2. 6. 2), saṃyānītvā (v. 3. 10. 1), ajaṭtvā (vi. 1. 6. 3), ajakaṭārā (ii. 2. 4. 4 ; v. 4. 3. 2), grivaṣṭhatvā (v. 6. 8. 3), punḍarīsrātā (i. 8. 18. 1), prthivīṣadd (i. 7. 12. 1), senajīt (iv. 4. 3. 2), senānigrāmaṇyā (iv. 4. 3. 1), udaprajasah (i. 5. 6. 1), iṣṭakacit (i. 5. 8. 2). Fifthly, in vii. 3. 3. 1 occurs the first example of a three-member Dvandva, prāṇāpāṇodānēṣu, but this again is in a late portion of the Saṁhitā. Sixthly, in i. 8. 7. 1 the dative cunāśīrāya occurs as an epithet of Indra, but this is merely a form borrowed from the double deity Čunāsīra and not a clear case of a masculine singular Dvandva, which is an occasional form in the Upaniṣads and later careless language: more important is the case of ukṣavaṇaḥ if it in ii. 1. 2. 6 denotes a Dvandva as is possible but by no means certain. Seventhly, in vii. 5. 6. 4 the forms yathāyatanām and yathāyatanāt suggest the use of later forms with yathā nominally, but this is a late section of the Saṁhitā and the ablative is a natural development of the use of the adverbial accusative.

On the other hand, the general texture of the language of the three Saṁhitās is absolutely the same. In the restricted use of the periphrastic

1 Taittirīya Prātiśākhya, p. 143.
2 Op. cit. ii. i. 147.
3 Wackernagel, op. cit. ii. i. 322.
5 Seb Weber, Indische Studien, xii. 22, 47.
7 See Wackernagel, op. cit. ii. i. 335. No argument can be drawn from adhyāvat, ibid. 29.
perfect,\(^1\) in the precise use of the periphrastic future,\(^2\) in the uses of the moods and tenses there is practically no difference. If the Ta\(\text{ti}t\)i\(\text{r}i\)\(\text{y}i\) does not use \(\text{\textbackslash a}\)\(\text{ha}\) with the dative infinitive as does the \(\text{M}\text{i}tr\(\text{\textbackslash a}\)\(\text{y}a\)\(\text{n}i\) (i. 4. 10; ii. 2. 2) the \(\text{M}\text{i}tr\(\text{\textbackslash a}\)\(\text{y}a\)\(\text{n}i\) has no case of \(\text{dhr}\) with the infinitive as in the Ta\(\text{ti}t\)i\(\text{r}i\)\(\text{y}i\) (vi. 5. 9. 1).\(^3\) The use of narrative tenses in the \(\text{M}\text{i}tr\(\text{\textbackslash a}\)\(\text{y}a\)\(\text{n}i\) is overwhelmingly that of the imperfect. Whitney\(^4\) counts 2237 imperfects to 35 perfects, and of these three at least (i. 5. 8; 7. 3) are probably presents; the rest occur as a rule in groups of two or three, once four (ii. 5. 1; iii. 2. 7; 3. 2. 9; iv. 2. 10; 6. 6), but sometimes isolated (i. 4. 12; iii. 1. 3; 2. 3; 3. 9; 6. 5; iv. 6. 2) or occasionally with imperfects (i. 6. 13, where a first singular perfect is quoted among imperfects), iii. 2. 8; iv. 2. 2. 6; 5. 4. These figures accord accurately with those of the Ta\(\text{ti}t\)i\(\text{r}i\)\(\text{y}i\), viz. 1900 to 27, though those of the Ta\(\text{ti}t\)i\(\text{r}i\)\(\text{y}i\) are even more easily explained away. The K\(\text{\textbackslash a}\)\(\text{\textbackslash h}a\)\(\text{\textbackslash k}a\)\(^5\) reveals the same features; the narrative perfect is very rare and nearly always motivated: in all cases the start of the usage is \(\text{\textbackslash u\text{\textbackslash d}\text{\textbackslash c}o}\) with its double sense of a past speech and a persisting dictum. The greater part (i. 1–iii. 9) of the Ta\(\text{ti}t\)i\(\text{r}i\)\(\text{y}i\) Br\(\text{\textbackslash a}\)\(\text{\textbackslash h}a\)\(\text{\textbackslash n}a\) (1426 imperfects to 25 perfects) is on the same level, and the \(\text{\textbackslash A}\text{r\textbackslash a}\text{\textbackslash n}y\text{\textbackslash a}\)\(\text{\textbackslash k}a\) (i, ii, v) with 136 imperfects to 4 perfects is not far different considering the smallness of numbers. In the A\(\text{\textbackslash i\text{\textbackslash a\text{\textbackslash r\text{\textbackslash e\text{\textbackslash y}}}}\text{\textbackslash e\text{\textbackslash r\text{\textbackslash e\text{\textbackslash y\text{\textbackslash e\text{\textbackslash n}a}}}}}\) the first five books present 929 imperfects to 27 perfects, while the last three have 151 imperfects to 239 perfects, and in this case the obvious argument for later dating of vi–viii is supported by evidence of content and other grammatical proof.\(^6\)

(b) The A\(\text{\textbackslash i\text{\textbackslash a\text{\textbackslash r\text{\textbackslash e\text{\textbackslash y}}}}\text{\textbackslash e\text{\textbackslash r\text{\textbackslash e\text{\textbackslash y\text{\textbackslash e\text{\textbackslash n}a}}}}}\) Br\(\text{\textbackslash a}\)\(\text{\textbackslash h}a\)\(\text{\textbackslash n}a\).

The case of the relation of the A\(\text{\textbackslash i\text{\textbackslash a\text{\textbackslash r\text{\textbackslash e\text{\textbackslash y}}}}\text{\textbackslash e\text{\textbackslash r\text{\textbackslash e\text{\textbackslash y\text{\textbackslash e\text{\textbackslash n}a}}}}}\) Br\(\text{\textbackslash a}\)\(\text{\textbackslash h}a\)\(\text{\textbackslash n}a\) to the Ta\(\text{ti}t\)i\(\text{r}i\)\(\text{y}i\) is of special interest. The two texts show, especially in the case of the sixth book of the Ta\(\text{ti}t\)i\(\text{r}i\)\(\text{y}i\) a great similarity, as Aufrecht\(^7\) pointed out. Thus in the A\(\text{\textbackslash i\text{\textbackslash a\text{\textbackslash r\text{\textbackslash e\text{\textbackslash y}}}}\text{\textbackslash e\text{\textbackslash r\text{\textbackslash e\text{\textbackslash y\text{\textbackslash e\text{\textbackslash n}a}}}}}\), i. 1. 4 may be compared with vi. 2. 2. 6; 3. 5 with vi. 1. 1. 4; 3. 9, 10 with vi. 1. 2. 1; 3. 11 with vi. 2. 5. 5; 3. 15, 16 with vi. 1. 3. 2; 7. 3 with vi. 1. 5. 1; 10. 2 with vi. 1. 5. 3; 11. 1 with vi. 1. 5. 3; 13. 35 with ii. 5. 7. 1; 14. 1 with vi. 2. 1. 1; 15. 2 with vi. 2. 1. 2; 16. 1, 20 with vi. 8. 5. 3; 19. 11 with vi. 1. 1. 8; 21. 15 with vi. 1. 6. 2; 23. 1 with vi. 2. 3. 1; 25. 2 with vi. 2. 3. 1; 25. 4 with vi. 2. 5. 2; 26. 1 with ii. 6. 1. 5; 26. 3 with vi. 2. 2. 4; 27. 1 with vi. 1. 6. 5; 10. 4. In book ii, 1. 1 is similar to vi. 3. 4. 7;

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1 See Whitney, Sanskrit Grammar, § 1073.
2 Ibid. § 949.
3 Otherwise the agreement of usage is very close; see Delbrück, Altindische Syntax, pp. 427–429.
4 PAOS. May 1891, p. lxxxviii.
5 See Keith, JRAS. 1909, pp. 149 seq.; 1912, pp. 1095, 1096.
6 See Liebich, Pāṇini, pp. 70–81; Whitney, PAOS. April 1893, pp. xiv, xv; Keith, Aitareya Aranyakā, pp. 122, 173.
7 See Das Aitareya Brāhmaṇa, pp. 431 seq.
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1.8 to ii. 1.8.1; 1.10 to iii. 5.7.2; 3.8 to vi. 3.4.9; 3.9–11 to vi. 1.11.6; 11.3 to iii. 1.3.2; 20.10 to vi. 4.3.4; 24.1 to vi. 5.11.4; 29.1 to vi. 5.3.2; 30.1 to vi. 4.9.3; 36.1 to vi. 3.1.1. In iii compare 15.1 with ii. 5.3.6; 21.1 with vi. 5.5.3; 28.1 with vi. 1.6.2; in iv, 15.1 and 16.1 are like vii. 4.11.1; in v, 6.5 is like v. 3.8.1, and the legend of Nabhānēdiśtha in 14.2 is similar to that in iii. 1.9.4; see also 22.5 and vii. 3.1.1.

Aufrecht’s view is thus briefly given:¹ ‘Von viel grösserer Bedeutung ist, dass allem Anscchein nach bereits die Taittiriyasañhitā das Aitareya benutzt hat.’ The evidence for or against this view is not altogether decisive in most of the parallels: it is open to say much on either side, and, as he points out, the imitation, if it exists, is not so much verbal as imitation of substance. Thus, for instance, the Nabhānēdiśtha legend takes very different forms in the two texts, for in one case Manu is to blame for the disregarding of Nabhānēdiśtha, in the other his sons; both agree in the parts played by the Āṅgirasas and Rudra in the curious drama. But special importance attaches to the Aitareya, i. 3.19, 20: muṣṭi kurute muṣṭi vai kṛtvā garbhā ēntaḥ cetē muṣṭi kuṃāro jāyate tad yān muṣṭi kurute yajñām caiva sāvāc ca devatā muṣṭyoh kurute. The use of muṣṭyoh is suggestive of the origin of the phrase muṣṭi kurute, which is found in this form in muṣṭi kurute, vi. 1.4.3. In iii. 39.5 occurs the proverb sudhāyām ha vai vājī suhito dadhāti; while in the Taittirīya (v. 5.10.7) is found sudhāyām ha vai vājī suhito dadhāti. The word sudhāyam is treated by the St. Petersburg Dictionary as equivalent to sudhā, but the text is probably a mere blunder as Weber² suggests; sudhā is found also in Atharvaveda, xvii. 1.6 and Čatapatha Brāhmaṇa, ii. 2.2.6. In iv. 17.1–3 it is said of the cows that after performing a year’s Sattra, aḍraddhayā ēṛṇāni praṇavanta tā etās tūparāh, where Sāyaṇa renders āḍrassv aḍraddhayā ēṛṇāni na praṇavanta notpavanāte arthāh. In the Taittirīya (vii. 5.2.1, 2) the same tale is told and the passage runs, tāsāṁ dvādaśe māsti ēṛṇāni praṇavanta aḍraddhayā vāḍraddhayā vā tā imā yās tūparāh. This passage, like that of the Aitareya,³ is sheer nonsense as it stands, and the probabilities of borrowing are in favour of the originality of the Aitareya, for it reads with the insertion of na or the easy change of ēṛṇāni to aḍraddhayā ⁴ (a mere matter of Sandhi) as perfect sense, whereas the Taittirīya cannot be mended by a mere insertion of na; the use of the phrase aḍraddhayā vāḍraddhayā vā seems secondary,

² Indische Studien, xiii. 97. It should be noted that sa-āhyām might be taken as a gerund with su (cf. Whitney, Sansk. Gramm. §995).
³ Unless BR. are correct in their version of aḍraddhayā; see p. xeix.
⁴ For such a use of the negative, cf. Wackernagel, Altindische Grammatik, ii. i. 78, 79.
and certainly the phrase tā imā yās tāparāḥ is peculiarly helpless; in the Aitareya the sense is 'through their lack of faith the horns were not produced; these then are the hornless ones', but the Taittiriṣya reads only 'in the twelfth month their horns were born, whether by faith or not; these are those which are hornless'. The Aitareya continues ārjanī tv asunvan tasmād u tāh sarvān rūn prāptvottaram uttiṣṭhanti, where the tu accords good sense. In the Taittiriṣya, on the other hand, we find ubhāyvo vāvā tā ardhmuṇaṇaḥ yāc ca ṭṛūṇgāṇyā asunvan yāc cōṛjam arārunāhaḥ: nothing has been said before the winning of strength, and the whole can only be explained by the use of an older source. In the Paścavīṃśa Brāhmaṇa (iv. 1. 2) we read, after the same introduction telling how the cows had horns in ten months, that some decided to perform the whole year's Sattra, tāsām dvādaśasū māssu ṭṛūṇgāṇī prāvaranta tāh sarvam annādyaṁ āpnuvaṁ tā etas tāparās tasmāt tās sarvān dvādaśasū māssah prerat sarvaṁ hi tā annādyaṁ āpnuvaṁ. Here Sāyāṇa suggests that prāvaranta means 'fell off' (prāptan, not prāpaṭa at as in the text of the Bibliotheca Indica). If this sense could be accepted, still the Taittiriṣya would be the later version, since its craddhāyā vācraddhāyā vā can only be due to lack of understanding of the passage, and the Paścavīṃśa version would be equally later, since dvādaśasū māssu does not naturally denote the fact that 'in the twelfth month (or eleventh and twelfth)' the horns fell off. The sense, however, of pra-vṛt as 'fell off' is too forced to be natural, and the conclusion is unavoidable that the original sense is given by the Aitareya, which the other two texts have followed, omitting the na which once possibly was read, or misunderstanding acṛūṇgāni, or acṛaddhāyā if it means, as taken by Böhtlingk and Roth (v. 770), 'not real' horns, but mere protuberances.

It should be added that Böhtlingk and Roth consider that asunvan is a mere blunder for asanvan, which does occur in the Taittiriṣya. This, however, seems to be an error; su is used here in the sense of 'impel', 'produce', for the form of 1 su and 2 su cannot be as sharply distinguished as done in the Dictionary. The change to asanvan is so easy and natural that the reading of the Taittiriṣya cannot be preferred to that of the Aitareya. There is a similar question as to the Jaiminīya Upaniṣad Brāhmaṇa, i. 50. 4.

This case seems to me conclusive for the priority of the Aitareya (i–v) over the Taittiriṣya in the Brāhmaṇa portions. Some confirmation of this may be seen in the fact that there seems to be no parallels for the Taittiriṣya in books vi–viii of the Aitareya, which are admittedly later in origin.

1 There is no ground which would render a borrowing from the Aitareya by the Paścavīṃśa unlikely; see Keith, Aitareya Aranyaka, p. 172.
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(c) The Pañcaviṃśa Brāhmaṇa.

The relations between the Sañhitā and the Pañcaviṃśa Brāhmaṇa are in some cases unquestionably very close. Thus in the Pañcaviṃśa, v. 9, 8–14, there is a chapter on the date of the consecration for the sacrificial session, the Gavām Ayana, which in substance is identical and in wording very closely parallel with the Sañhitā, vii. 4, 8, the use of the same phrases proving beyond doubt that either both texts have followed a common source or that there is borrowing; the passage itself does not allow of any decision, the Pañcaviṃśa has sañmayeghe for the Taistirīya sāñmayeghe, and kalyāṇī vāk for kalyāṇī kirtiḥ, while it has sattriṇāḥ for yājamānāḥ, but nothing decisive can be made out of these variants in an otherwise closely identical passage. The parallelism of Pañcaviṃśa, iv. 1, 1–3, 7 with vii. 5, 1, 2 has been touched on above, and in this case there is no criterion of age, inasmuch as both versions seem derived from the Ṵaitareya, iv. 17. In Pañcaviṃśa, ix. 4, 1–18; 5, 1; 2, 9, 10 there is a parallel to the Sañhitā, vii. 5, 5. In v. 10, 1–11 there is some similarity to the Sañhitā, vii. 5, 7. Pañcaviṃśa, v. 3, 1–5; 21, 6, 8–15, contains an account of the peculiarities of the Mahāvrata; this is much fuller than that of the Taistirīya, vii. 5, 7–9, which seems to have been borrowed from it. The Kāṭhaka which also shows many similarities with the Pañcaviṃśa follows it much more closely in xxxiv. 5. The account of the Avivākya day in Pañcaviṃśa, iv. 8, 8; 9, 4–12 is similar to that in the Sañhitā, vii. 3, 1, and that of the Dačarātra in xxii. 14 to the Sañhitā, vii. 2, 5. More important is the fact that the Ahinas in the Sañhitā, vii. 1, 4–9, are all paralleled in the Pañcaviṃśa (xx. 11; 14–16; xxi. 1; 9, 2; 10, 5–10). Apparently in one case at least, the Taistirīya simplifies, as it has in vii. 1, 9, 1 palitaū Jāmadagnīya for Aurva, this being the easier to understand as the Jamagnī is the subject of the section. The Pañcaviṃśa, beside keeping Aurva, introduces the saying na vā Aurva palitav sanjñānāte as a quotation, whereas the Taistirīya abbreviates it to a mere statement of fact, given rather abruptly. When it is remembered that the account of the Sattras and Ahinas is essentially a supplement to the Taistirīya, and that in the Kāṭhaka there are parallels only to part of it, and in the Māitrīya none, and in the Čatapatha only a late (xii)

1 Compare with—

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<tr>
<th>Kāṭhaka, xi. 5</th>
<th>Pañcaviṃśa, xxiii. 15, 5</th>
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<td>vi. 16, 2</td>
<td>xxxiv. 7, 12</td>
<td>x. 3, 1; xxiii. 28, 7</td>
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<td>xxxi. 10</td>
<td>vi. 7, 19</td>
<td>xxxiv. 16</td>
<td>ix. 9, 1–15</td>
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<td>xxxvii. 17</td>
<td>xv. 8, 24</td>
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book deals with part of the material, it is very probable that the relation here is one of dependence on the Pañcaviṃśa, nor is there any room for doubt that this is also true of the Kāthaka which shows in part still closer correspondence. Moreover, vii is certainly the latest part of the Sāṅhitā.

It is, of course, no objection to this view that there is some reason for supposing with Hopkins⁴ that in vi. 1. 6 we have an earlier version of the legend of Kadrū and Suparṇi, the Gāyatrī, and the Gandharva Viçvāvasu than that presented in two passages of the Pañcaviṃśa, viii. 4. 1–4; vi. 9. 22. It is also possible that in the Pañcaviṃśa, xiii. 6. 10, the application to Sumitra’s ill-doing of the words sumitraḥ san krūram akar is borrowed from the story of Mitra in the Sāṅhitā, vi. 4. 8. 1, mitrāḥ sān krūram akar. Nor is it at all unlikely that the statement of the Pañcaviṃśa, xx. 16. 3, regarding the Sattras of Para Ātpāra and three others, was borrowed from v. 6. 5. 3, where these men are celebrated for their piling of the fire. The Tuittirīya has a parallel in the Kāthaka (xxii. 3)⁵ and that the connexion is originally with the Agnicayana is probable. Both versions are probably earlier than the notice of the Jaiminiya Upanishad Brāhmaṇa (ii. 6. 11) where Para, Trasadasyu, and Kakṣīvant appear as pūre maññārājaḥ crotīyāḥ, a description which seems unauthorized as applied at any rate to Kakṣīvant.³ The mention of eight Viras in the Pañcaviṃśa (xix. 1. 4) as against the larger list of Ratnins in the Tuittirīya (i. 8. 9) is inconclusive.⁴ The Tuittirīya (vi. 2. 6) has a parallel to its talpe in the vivāhe of the Kāthaka (xxv. 3), and from these the Pañcaviṃśa seems to have contaminated its inclusion of both talpe and vivāhe in an unintelligible⁵ contrast in xxiii. 4. 2.

In general the early nature of the Pañcaviṃśa is maintained by good evidence: it has⁶ only 11 perfects to 1433 imperfects, and of these four (x. 5. 7; xii. 13. 11; xiii. 4. 11; xiv. 1. 12) gave the dictum of a sage (uvāca), and one of the others (xiii. 6. 9) is used to differentiate the time from the imperfects in the passage: the others (xxiv. 18. 2; xxv. 6. 5; 10. 18) are less easy to explain.

(d) The Kauśitaki Brāhmaṇa.

There are only a few parallels of any interest with the Kauśitaki Brāhmaṇa. The legend of Vasiṣṭha’s slain sons is told in similar terms in the

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1. Transactions of the Connecticut Academy of Arts and Sciences, xv. 47.
2. Hillebrandt (Vedische Mythologie, ii. 165, n. 4) ascribes the Kāthaka passage to the Sattra, but this is an error due to a misunderstanding of Weber’s reference to the Kāthaka in Indische Studien, x. 25.
3. See Vedic Index, ii. 263.
4. See Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, xv. 30, n. 2.
5. See Weber, Indische Studien, x. 78.
6. PAOS. May 1891, p. lxxxvi.
The Relation of the Śaṁhitā to other Texts

Kauśitaki, iv. 8, and in the Śaṁhitā, vii. 4. 7, and the latter appears the more original. In vii. 4. 8 the discussion of the time of the Dikṣā may be compared with that in the Kauśitaki, xix. 2, 3, and there can be little doubt that the former is also the earlier. With this agrees the fact that the Kauśitaki is certainly later than the Aitareya; it has 149 perfects to 263 imperfects,¹ and its whole content bears out the other evidence of comparative date.²

(e) The Čatapatha Brāhmaṇa.

The Čatapatha Brāhmaṇa is admittedly on the whole the most recent of the great Brāhmaṇa texts: Yājñavalkya is a teacher bordering on the Upaniṣad period, and there is little doubt that the Brāhmaṇa with its clear distinction from the Śaṁhitā is the product of a distinct attempt to improve on the confused form of the Black Yajurveda texts, doubtless as Eggeling³ neatly suggests on the analogy of the Brāhmaṇas attached to the Rgveda. It is true that it contains in its mass a good deal of older material, as is shown by the appearance ⁴ in vi–ix (the Agnicayana) of a predominating use of imperfects in narration (1504 to 148 perfects) as compared with the proportions found in i–v (1107 to 941 perfects), but it is not doubtful that the first nine books were redacted at one time into a whole, to which x (319 to 106), xi (198 to 258), xii (123 to 65), xiii (132 to 26), and xiv (250 to 337) were later added. Its richness of content and completeness are signs of later age, and it indulges frequently in polemics against the Carakas, a thing to which there is no parallel of any sort in the Taittirīya Śaṁhitā. It is reasonable therefore to assign the former text to a later period than the Brāhmaṇa parts of the Śaṁhitā, as is usually done.⁵

The only objection to this course is that presented by Hertel’s⁶ argument from the term Aidda, used of Purūravas, which he traces back to a deity at once male and female, known as Ida. Traces of this Ida he sees in the epithet idāprajas as used with mānavi of prāja in a line of th Taittirīya (i. 5. 6. 1) and the Maitrāyanī (i. 5. 3, 10), though the Kāṭhaka in one place (vii. 1) has idāprajas and in one (vii. 8) idāprajas. In the Čatapatha (i. 8. 1. 6 seq.) the Ida is made the daughter of Manu to explain a misunderstood ritual expression, and from that blunder the other passages where Ida is connected with Manu are all derived, viz. Śaṁhitā, i. 7. 1. 3; Kāṭhaka, viii. 4; Taittirīya Brāhmaṇa, i. 1. 4. 4; Maitrāyanī, i. 6. 13, though these versions do not say that Ida was Manu’s daughter. In

¹ PAOS. May 1891, p. xc.
² See Keith, Aitareya Āraṇyaka, pp. 31–33.
³ SBE. xii. xxviii.
⁴ See Whitney, PAOS. May 1891, p. xc.
⁵ See Macdonell, Sanskrit Literature, p. 208; Keith, Aitareya Āraṇyaka, pp. 38, 39.
The Sāñhitā and the Čatapatīha and Gopatha Brāhmaṇas

ii. 6. 7. 3 the Sāñhitā actually explains the ritual expressions (mānāvī, ghṛtapadī, and maitrāvarunī), which misled the Čatapatīha, in a perfectly different manner. I am unable, however, to see any force in this argument, for it rests on the view that idāpraajas is really ‘descended from Idā’, a male, whereas, as has been seen above, the natural and simple explanation of idā is that it is one of the not rare shortenings in compounds of which ajakṣira is a good case and a good parallel. More serious, however, is the fact that the theory of Idā as a dual personality, a strīpumān, is based only on the notices of the Mahābhārata and the Purāṇas, and their authority cannot possibly be adequate to show that the idea is really Vedic. Still more important is the fact that in every passage where idā occurs it can perfectly well be taken merely in the ordinary sense, and it is quite impossible on any reasonable theory to find a trace of time relation in the versions mentioned above.

(f) The Gopatha Brāhmaṇa.

In its wholesale borrowings the Gopatha has naturally not spared the Taivāriya. Thus the rule that only one of the two full or new moon days should be chosen for the new and full moon sacrifice is copied (ii. 1. 11) verbatim, and in the text of the edition with many errors, from the Sāñhitā (ii. 5. 5). Similarly ii. 1. 4 corresponds with Sāñhitā ii. 6. 9; the Tanūnaptra (ii. 2. 2–4) borrows from vi. 2. 2, the Stomabhāga (ii. 2. 13) from iii. 5. 2. 1; the account of the burning of the Vedi (ii. 4. 8) is based in all probability on iii. 3. 8. 2, while the next section (ii. 4. 9) on the Ekāśṭakā is based on the Brāhmaṇa (iii. 4. 8. 4–6), which it continues. The Gopatha is certainly the latest of the Brāhmaṇas, and its dependence on the Taivāriya is, naturally enough, less than its dependence on the Aitareya, Kauśitaki, and Čatapatīha Brāhmaṇas.

§ 8. The Ritual.

The details of the ritual are not given to us in the Brāhmaṇa portions of the text, which assume that they are known, and the Sūtras cannot be regarded as preserving any tradition of absolute validity, in view of the fact that they constantly differ in detail. The nearest approach to the Sūtra style is contained in a few passages where there are given mere lists of victims with the deities to which they are offered, but these passages are rare and exceptional in the Sāñhitā. Hillebrandt considers that there must

1 See Keith, JRAS. 1913, pp. 412–417.
2 See Bloomfield, Aitareya, pp. 110 seq.
3 See Bloomfield, JAOS. xix. 1 seq.; GGA.
4 Das altindische Neu- und Vollmondopfer, p. xv.
have been early in existence manuals, of which the later Prayogas are the
descendants, giving an intelligible summary of the practices, the Sūtras
being scientific variations of these early Prayogas. This is not necessarily
the case,¹ but it has some support from the character of the Baudhāyana
Çrauta Sūtra which describes the sacrifice with a fullness of detail and
quotations which is quite different from the normal Sūtra character and
which in certain parts is more or less Brāhmaṇa-like in style.

It will probably never be possible to determine with certainty the actual
rites which the Mantras were intended to accompany when the Saṅhitā
was composed, and still less, of course, the actual original use of the Mantras.
The Sūtras normally give possible uses and doubtless follow adequately the
main lines of the sacrifice, and when they agree they may be taken to
represent what was probably an early form of the ritual.

The main divisions of the Indian sacrifice in the Vedic period are those
between the Gṛhya and the Çrauta sacrifices which presume the use of the
three fires. The use of the three fires is earlier than the Ṛgveda, as
Oldenberg shows,² and it is very possible³ that it is originally derived
from the Soma ritual which insists on their use, while the Agnihotra and the
new and full moon sacrifices still could be performed by the householder with
his single fire. It is not probable that the fires represent a combination of
the rituals of different families as Ludwig⁴ thought: they are rather the
results of priestly elaboration. The Gārhapatya remains the source of the
other two, the Āhavaniya, in which offerings are normally made, and the
Dakṣināgni, which receives offerings for dread spirits like the Manes, as at
the Sākamedhas and the monthly offerings to the Manes, while it also
serves with its heat and light to repel the evil spirits, the Rakṣasas.

(a) The Haviryaññas.

The establishing of the fires is not, curiously enough, dealt with in the
Saṅhitā, but in the Taittiriya Brāhmaṇa,⁵ but the Punarādheya is mentioned: it is not a normal act, but necessary if the first fires do not achieve
the desired end, when it is no doubt to be concluded that they are deficient
in purity or some essential quality.

With these fires fall to be performed the offerings of the morning and
evening, the Agnihotra, which may, as Oldenberg⁶ supposes, have been
originally no more than the due tending of the fire and not a real sacrifice:

¹ Cf. Eggeling, SBE. xii. xlvii.
² SBE. xxx. ix; Religion des Veda, p. 348, n. 2.
³ Oldenberg, op. cit. p. 349; Knauer, Festgruss
an Roth, p. 64.
⁴ Der Ṛgveda, iii. 356.
⁵ i. 1. 7; 2. 1 (Mantra); i. 1. 2-6, 8-10 (Brāhmaṇa).
The morning rite is clearly also a sun-spell to help the sun to perform its essential function of rising. More important by far is the offering at new and at full moon, which occupies a substantial place in the Sanhitā. The ritual has been elaborated to include as many gods as possible, and it is characteristic that Agni and Soma are given the same position at full moon as Agni and Indra at new moon, a clear sign of later speculation, possibly due to the growing tendency to see the moon in Soma. The new moon and the second half of the month are the times of the monthly offering to the Pitṛs, and these monthly rites must have been in fact the most important of the ordinary ritual.

Curiously enough, the Sanhitā treats very briefly the Caturmassāya rites, which are of considerable importance and bear marks of a popular origin. The Maruts are prominent, and they are the deities of the folk. The use of Karira fruits at the second, the rainy season offering, is clearly, as in the Kārīraśri, a rain-spell, and the Maitrāyani Sanhitā (i. 10. 12) expressly says that the use of the fruit is for rain and the winning of food. The ritual shows also clear signs of a practice to increase the procreation of the flocks, and contains a remarkable sin-offering, in which the wife of the sacrificer is made to confess her lovers, if any, and is then with her husband purified from the sin. In the case of the third offering in the cold season is found an offering to the Pitṛs, possibly as Oldenberg thinks, the remains of an Indo-European winter all souls' feast. Then comes an offering to Tryambaka intended to avert his anger and to save the lives of the worshippers and of their cattle. His portion is placed in a mole-heap, and eventually the remnants of the offering are hung up in two baskets for Rudra.

To these offerings is attached, curiously enough, another, the Čunāsiriya. It is connected in the Kaustikā Brahmanā (v. 1) with the thirteenth month, but it clearly has nothing whatever to do with it. It is, according to Oldenberg, an offering to the geniuses of the plough to secure its good working.

(b) The Animal Offering.

The animal sacrifice in the Sanhitā is scattered in the section dealing with the new and full moon rite, the Soma sacrifice, and its supplement.
and the Agnicayana,¹ in connexion with which an animal victim is normally necessary. Moreover, in certain cases there are optional animal sacrifices to which a section (ii. 1) is entirely devoted. The normal type in the Saṅhitā is not, as later, the Nirūhpāṇa, but the goat for Agni and Soma, offered on the day preceding the Sutyā or pressing-day of the Soma sacrifice.

The animal sacrifice has been fully considered by Schwab in Das altindische Thieropfer, and he came to the conclusion² that normally and properly the essence of the rite was a gift-offering: man supplies the god with the food he finds most strengthening to procure the favour of the gods. Oldenberg,³ in substance, agrees with the view, but he justly emphasizes two further points in the theory. In the first place the animal offered may be offered with a special view to secure strength for the sacrificer, as in the horse sacrifice, and in the sacrifice of an ass to Nīrūti by him who has broken a vow of chastity and desires thus to regain what he has wasted; in the second place the god should receive as far as may be the strength of the beast of which he sometimes takes the form; the bull is offered to Indra who is himself often conceived as theriomorphic and so forth.

Besides this theory—and Oldenberg does not do more than hint at the possibility of totemism as a cause in some cases of the offering—there is one, accepted by Ludwig⁴ and by Eggeling⁵ amongst others, which recognizes the animal sacrifice as a redemption of self. This is certainly the view expressed here and there in the Saṅhitās,⁶ especially in the accounts of the substitution of the various victims for each other and finally for man. But it seems no more than an absurdity if closely pressed: it assumes that man’s chief end is to sacrifice himself to his god rather than to propitiate his god for worldly gain. Can it be doubted which is the earlier of the two conceptions? The growth of the redemption idea is a most natural one, but it is not a primitive conception, and characteristically it meets us in the later texts, not in the Ṛgveda,⁷ that is, at a time when the sacrifice had become the object of priestly thought and speculation.

It is characteristic of the offering that the blood is assigned to the Rākṣases and not used in worship of the high gods as normally in Greek ritual.⁸ In the Taิตtiriya Saṅhitā in one passage (i. 4. 36)⁹ it is assigned to Rudra, but this is unusual, though very probably the fear of the blood is

¹ iv. 1. 2 l-va; 1. 5 b; 6. 5 n.
⁴ Der Ṛgveda, v. 381 seq.; cf. Weber, Indische Streifen, i. 72.
⁵ SBE. xlv. xvii, xviii, xxxiii.
⁶ Taィtiriya, vi. 1. 11. 6; Čatapatha Brāhmaṇa, i. 2. 3. 6; xi. 7. 1 seq. Cf. Frazer, The Dying God, p. 166, n. 1.
⁷ Nothing in i. 162 shows this idea.
⁸ Cf. Farnell, Greece and Babylon, p. 246.
⁹ Also Taィtiriya Āraṇyaka, iii. 21, at the Bājagavi.
a later development. The blood is essentially the living part and either can be treated as efficacious (as in the Greek purification ritual by blood) or as too full of divinity through contact with the god for the use of the sacrificer.

The flesh of the victim was in part offered as a burnt-offering, in part eaten by the priests, who were not, of course, vegetarians. Oldenberg lays stress on the fact that the omentum was specially offered first as a burnt-offering, and he is probably right in seeing in this a proof of the view that the gods could in one form best enjoy food in the smoke of the offering, a fact which is no doubt part of the cause of the ritual use of fire, though in part the fire is also a strong purifying power.

As often, the victim is to be slain with as little of ill omen as possible; thus it should not be allowed to utter a sound, and the Mantras assure it that it is not really being killed, a tendency seen already in the Rgveda (i. 162. 21). Are we to see in this peculiarity a sign of any special relationship of beast and god, of any real unity of substance between them? In particular, does this show a totemistic conception? Or is the victim an embodiment of the corn-spirit?

In the first place it must be noted that there is nothing here which really makes us see any such high position assigned to the beast which dies. The participators in the rite, so far as may be, turn their backs on its death struggles, but the beast is after all not merely a thing in itself apt as an angry spirit to be dangerous, but also it is unquestionably on the sacred ground filled with the divine spirit and its slaying is therefore a thing of dread. It must be slain to be offered, but the slaying itself is not attractive. There is in the second place no trace in the Vedic ritual of what would be necessary to prove the deity of the animal, the treatment of it as such independently of its position on the altar. Later indeed the cow becomes a present deity to the Hindu, but that is not an early or universal Vedic conception.

It remains, however, of interest to consider how far the Vedic religion recognizes the two forms of sacramental communion which are seen in Homeric cult, viz. the common eating of the priests and the god, and the desire to eat things which have been brought into contact with the altar and so are half divine, as seems meant in the phrases υἱλοχύτας προβάλουσι and σπλάγχνον ἔπασαντο. We have seen that the priests regularly taste the offering, but there is no clear evidence that their tasting was a common feast with the god, or still less a feast with the god on that which the god had entered in his own spirit. The possibility of a communion is, of course,
clearly present, its actual existence is by no means shown by the texts. If they were aware of it they have not recorded the fact, and we see no trace of the sacramental communion in the religion of Babylonia, although there also the priests ate part of the offering. Oldenberg, who has most carefully studied the whole problem from the point of view of Robertson Smith’s theory of the derivation of the gift-offering from the sacramental, denies that any trace of it is to be found, and prolonged search only confirms this view. The rite is full of references to the power that falls to the oblation and fills it and renders its taste and touch desirable but ignores the union of the god with men in the rite. It may therefore be that the sacramental meal is a specifically Mediterranean conception which the Homeric age borrowed from a non-Aryan faith, a hypothesis perfectly reasonable in itself. It is noteworthy that the later and probably the earlier ritual alike allow only the sacrificer who is a Brahman to eat of the offering, even as only the priests eat it in the Babylonian ritual. The communion sacrifice does not impose any such restriction, which is perfectly in place when the sacrifice is regarded as a dangerous potency as filled with the godlike power, and thus fit only for consumption, whether vegetable or animal or Soma, by the priests.

(c) The Vājapeya.

The Vājapeya is classed in the ritual as one of the forms of the Soma sacrifice, and it has the peculiarity that it is normally performed as an independent rite. It appears in the Taittirīya before the Rājasūya, and it occupies the same order in the Vājasaneyi Sāňhitā (ix, x) and the Čatapatha Brāhmaṇa (v), and doubtless Eggeling is right in attributing this fact to its peculiar characteristics which give it a decidedly popular tinge.

Considered from the point of view of the ritual the Vājapeya is a special form of the Śoḍaçaṇī, that form of the Soma sacrifice which adds to the fifteen Stotras and Častras of the Ukthya a sixteenth Stotra and Častra, and a third victim, a ram for Indra. The Vājapeya has above these a new Stotra, the Vājapeya Sāman, chanted to the Brhat tune, in the Saptadaça Stoma and followed by the recitation of the Vājapeya Častra. The Saptadaça Stoma is used in the Ārvhavapavamāna, Madhyamāna, and Bahis pavamāna Stotras at the evening, midday, and morning pressings in place of the forms normal in these cases in the Agniṣṭoma, viz. a different form of Saptadaça, the Pañcadaça, and the Trivṛt. This rite adds also a fourth victim, for Sarasvatī, and a set of seventeen for Prajāpati.

1 Farnell, op. cit. pp. 242 seq.
3 See Thomsen, Archiv für Religionswissenschaft, xii. 460 seq.; Farnell, Hüberty Journal, 1904, pp. 317 seq.
4 SBE. xii. xxiii seq.
The exact nature of the Vājapeya is somewhat obscure. The Čatapatha Brāhmaṇa (v. 1) sets out to show that the Vājapeya is a ceremony of greater importance than the Rājasūya, and following in this track Kātyāyana (xv. 1. 1, 2) declares that the Rājasūya can be performed before the performance of the Vājapeya by a king, though neither the Brāhmaṇa nor the Sūtra requires that the Rājasūya should necessarily be performed at all, the Vājapeya being apparently a more than sufficient equivalent. But the Rājasūya can only be performed by a king on whom it confers kingship (vājya), while the Vājapeya can be performed by a Brahman and it confers paramount sovereignty (sāmrājya). But this view is not at all in accordance with the Taittirīya Saṁhitā (v. 6. 2. 1) or the Taittirīya Brāhmaṇa (ii. 7. 6. 1), which treat the Vājapeya as a samrātsava or consecration to the dignity of a paramount sovereign, while the Rājasūya is a Varuṇasava, conferring the universal authority of Varuṇa himself. The Lāṭyāyana Črauta Sūtra (viii. 11. 1) prescribes the Vājapeya for whomever the Brahman and Rājans may place at their head. Āgacalāyana (ix. 9. 19) lays down the rule that the Vājapeya is intended as a preliminary rite to be followed in the case of a king by the Rājasūya and in that of a Brahman by the Brhaspatisava, the actual installation and consecration ceremony, and this view is not inconsistent with what the Pañcabhiṣṭa Brāhmaṇa (xvii. 11. 5, 6) and Lāṭyāyana (viii. 7. 4) tell us of the latter rite. The Čatapatha Brāhmaṇa (v. 2. 1. 19) evades the difficulty by identifying the Brhaspatisava and the Vājapeya, and the Kātyāyana Črauta Sūtra (xiv. 1. 2) combines the two, which it distinguishes elsewhere (xxii. 5. 29), by making the performer of the Vājapeya perform the other rite for a fortnight before and after.

Hillebrandt has laid stress on the importance of the chariot race of the ritual and compared the whole to the Olympic games, and Weber has asserted that the whole aim of the rite was the feast of victory of the winner in the chariot race, and he lays stress on the statement of the Čānkāyana Črauta Sūtra (xvi. 17. 4) which permits the employment of the rite in the case of a Vaia, and not merely as in the other texts for the cases of a Brahman and a Kṣatriya. Vājapeya as a name he interprets accordingly as meaning the ‘Schutz’ of strength, deriving peya from pā, ‘protect’, not as usual from pā, ‘drink’. But for this last suggestion the evidence is not sufficient. There is, he argues, in the ritual no trace of a drink in connexion with the rite. But this is clearly not the case; the Vājapeya is essentially, as we have it, a Soma rite, and the drinking of Soma is a part of it, and in the priestly view the most essential part.

1 Vedic Mythology, i. 247.
2 Ueber den Vājapeya, p. 10. Cf. the theory of Frazer (The Dying God, pp. 90-104) as to the origin of the Olympic games, which is, however, very improbable.
The term Vāja, however, in the sense of 'strength' is undoubtedly old and as a living word confined to the ritual Mantras, and in a minor degree to Brāhmaṇa passages based on them. Moreover, the ancient character of the rite is assured by the fact that the Mantras for it are nearly identical in all the Saṁhitās of the Yajurveda, and the few formulae found in Čaṅkhāyana and Lāṭyāyana show a close correspondence. But the rite thus depicted is essentially already a priestly one; the original rite may in its popular form have been intended in honour of Indra alone, but the priests have placed Brhaspati in honour, and the Brāhmaṇa explanations agree in seeing in the characteristic number 'seventeen' the analogue of the seventeenfold Prajāpati. But in sacerdotalizing the rite the priests have still retained its popular features, which makes its inclusion as a form of the Soma sacrifice obviously a secondary one.

The popular features are chiefly these. (1) There is a race of seventeen chariots in which the sacrificer is victorious. The purpose of this rite is doubtless, as stated by Oldenberg, to secure for the sacrificer by magic the swiftness of the victorious steeds as strength. (2) The sacrificer with his wife mounts on a chariot wheel, obviously a symbol of the sun, which is placed on the top of a long pole. The joint action of the two is significant of the popular character of the rite, and the act is again a magic device to secure the exaltation of the sacrificer. (3) After his descent from the pole the sacrificer is anointed and proclaimed as victor. The anointing is intended to confer on him the power of the oblation which is used for the anointing. (4) Before his descent the priests of his people touch him with bags of salt earth in Āçvatthā leaves or in Āçvatthā boxes, clearly as a means of securing fertility, showing that the offering is more than a mere piece of magic for the glorification of any individual person. With this is in harmony the insistence of the Čaṅkhāyana (xv. 1. 1) on the fact that the rite is available to any one who desires annāda, and the name is explained as 'food and drink', a version found in the Čaturāpatha itself. Moreover, this accords with the Mantras used in touching the sacrificer, ānāda tvā, &c., and the rule in Čaṅkhāyana (xvi. 17. 4) that the offering can be made for a Vaiṣya, to which may be added the consecration of the sacrificer for kṛṣi in the Vājasaneyi (ix. 22 d) and possibly the connexion of the

1 So Fānini (vii. 3. 38) derives vājayati 'refreshen' from vā 'blow'. The word is not used in independent Brāhmaṇa passages.
2 Taittiriya Saṁhitā, i. 7. 7-12; Brāhmaṇa, i. 3. 2-9; Kāthaka, xiii. 14-14. 9; Maṇḍūkyaṇi, i. 11. 1-10; Vājasaneyi, ix. 1-34; Čaturāpatha, v. 2. 1. 1-2. 2.
3 Religion des Veda, p. 473; above, p. cix, n. 2.
4 Cf. quasi-parallels in Frazer, Spirits of the Corn, ii. 52, 53.
5 Cf. the analogous case of the Pharmacoi at Athens, which in part was clearly a device for procuring the ripening of figs, Murray, Greek Epic, pp. 33, 326 seq.; Frazer, The Scapegoat, pp. 257 seq.
Maruts, the ‘people among the gods’, 1 with the rite. The Čaṇkhāyana (xv. 3. 7) and the Lātýāyana (viii. 11. 17) Čaruta Sūtras name a Kuruvājapeya with a modest set of Dakṣiṇās, seventeen of each object, and this may be taken as another proof of age and popular character. Moreover, Lātýāyana (viii. 12. 1) demands that the sacrificer should follow the kṣatréśāṇi, which Weber deems to be a reference to his winning the laurels of a warrior by his prowess in the race, but this interpretation is a little far-fetched. Hillebrandt 2 has a more tenable hypothesis, namely that the reference shows that the sacrifice was properly one for a ġatačrī, i.e. a śucūrvān brāhmana, a vājana, or grāmanī, the latter being the height of a Vaiṣya’s ambition. As a result the man who has offered the Vājapeya does not rise in respect for any other man nor address him in greeting according to Lātýāyana (viii. 12. 2).

There are two minor points of interest: the ritual prescribes the use of seventeen Surā cups in addition to the ordinary Soma cups: it is possible that this usage is a trace of the older popular character of the rite, but it would be dangerous to insist too much on this aspect of the rite, for Oldenberg 3 considers that in its use both at the Saurānāṇi 4 and the Vājapeya the use of Surā is a merely sacerdotal invention, though he by no means excludes the possibility of its use in a primitive form of the rite. Secondly, the anointing of the victor takes place either with milk and water mixed, or, according to some, with all the seventeen libations, or again with all but one, of which he never again partakes in his life, a curious taboo. 5

(d) The Rājasūya.

In the ritual texts the Rājasūya is an offer of great complication extending over two years, the centre being the Abhiṣecaniya day, when the actual anointing of the king took place. It begins on the 1st of Phālguna, and the Abhyārohaṇiya and other libations, including on the 8th those to Anumati, &c., occupy the first half-month. Then follows a year of offerings, including the Cāturmāṣya offerings, the Mahāpiṭṛyajña, the cake for Tryambaka, and ending on the next 1st of Phālguna with the Čunāśīrya rite. Then follow on the same and the next two days offerings to the deities of the quarters, to the sets of three deities, and on the 4th to the 15th the twelve Ratninām Hariṇi. On Caitra I begins the Abhiṣecaniya, with the offerings to the Devaśūs, the preparation of the waters of all kinds for the consecration, and the proclaiming before the consecration of the prince

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1 See Kāṭaka, xxi. 10; Čatapatha, v. 1. 8. 9, and often.
2 Rituallitteratur, p. 143.
3 Religions des Veda, p. 369, n. 1.
4 See Weber, Indische Studien, x. 349.
5 Religions des Veda, p. 415.
to the gods and to the people. In this rite of characteristic importance is the Digvyāsthāpana, the mounting of the king on the quarters, with which Hillebrandt\(^1\) compares the rite adopted by the King of Hungary as late as the enthronement of Francis Joseph in 1867. The king steps on a tiger-skin, below which is a piece of lead representing the head of Namuci, on which he then tramples. He then performs a mimic raid with his chariot, the details of which are variously given, but which clearly represents the submission of his fellow princes and the acceptance of a place of inferiority, which is marked by the homage all pay him. Before this mimic raid he is formally anointed, and at that point or later the Ākhyāna of Čunahecępa is said to have its place, a fact in which Hillebrandt\(^2\) needlessly sees a human sacrifice recorded. A game of dice of a symbolic character expressing the king's success is also recorded in somewhat unintelligible detail, especially by Baudhāyana.\(^3\)

The Abhiśecaniya is followed by the preparations for the Daçapeya, the offerings called Sainśpāṁ Haviṇśi taking the place of the Dikṣā. The Daçapeya itself is a curious and probably once independent rite, in which ten priests each drink from ten cups, each having an ancestry of ten Soma drinkers, himself included in the counting. It begins on the seventh day of Caitra. Then follow in varying order in the different texts offerings to propitiate the quarters, offers to the Sātyadūtas, and the Prayujāṁ Haviṇśi, and a Saurāmanī of a special kind concludes the rite in the Taittiriya Saṁhitā (i. 8. 21). In other accounts the Saurāmanī is preceded by the Keçavapaniya day, a year after the Daçapeya, when the king's hair, hitherto allowed to grow,\(^4\) and, according to Lāṭyāyana, that of the whole people, is cut short, two Vyuoṣṭi days, an Agniśoma and an Atirātra, a fortnight later, and the Kṣatradhṛti, a month later.

Though the Rājasūya is full of interesting magic rites,\(^5\) and though it has a wide range of parallels in the consecration rites of all coronations, there is little that need be said in addition to Weber's elaborate account of its character. The important feature of the whole is the fact that the king is sharply distinguished from the priests: the proclamation tells the people that so-and-so is their king, but the Brahmins add that their king is Soma. The distinction shows that for Vedic India at least the connexion of

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3. See Caland, *Über das rituelle Ṣātra des Baudhāyana*, pp. 17, 18, for the game at the Agnyādhēya, where he sees in it *ludere par impar*; Lüders, *Das Würfelspiel im alten Indien*; *Vedic Index*, i. 3 seq.
4. The Frankish kings never cut their hair; see Agathias, i. 3; Frazer, *Golden Bough*, i. 193 seq.
5. E.g. the ceremonial beating in CB. v. 4. 4. 7; Frazer, *The Scapegoat*, p. 263, n. 4. The mimic raid should be compared with the races in connexion with the kingship in Frazer, *The Dying God*, pp. 103, 104.
royalty with priestly rank, if it ever had been a motive of the growth of the kingship, had long disappeared before the time of the Saṅhitās.

It is of interest to note that the list of those given in the Aitareya Brāhmaṇa (viii. 21-23) as having been consecrated (the term mahābhiseka is used) corresponds roughly with that given in the Čatapatha Brāhmaṇa (xiii. 5. 4) and the Čāṇkhāyana Čaurāja Śūtra (xvi. 9) as the list of those who performed the Aśvamedha, which, we shall see, is a rite of really a higher class than the Rājasūya.

(e) The Dikṣā.

The consecration for the Soma sacrifice, the Dikṣā, of the sacrificer is treated briefly in the Saṅhitā (i. 2. 6; vi. 1. 1), but it is quite clear in character; the man is to make himself as fit as possible for contact with the sacrifice, which is, of course, as has been seen, filled with the dread power of the god. Thus he does everything as nearly as may be topsyturvy, exactly opposite to the usages of men.

There can be little doubt of the real analogues of this rite; they are to be found in the various devices used in other religions to acquire artificially union or likeness with the divine. The practice of severe asceticism and abstinence from food, unwashed, unshorn, produces a kind of religious exaltation, suitable for the worship of the god, just as the Bacchants in Greece produced the due state by their wild runnings and tossings of the head, and there are other traces in Greece of the prophetic ecstasy and demoniac possession.

Oldenberg thus finds in Dikṣā the technical sense of the desire to serve (dāṣ) the god, while Weber saw in it the desiderative of daṣ or daks, 'to make oneself fit for a thing.' Hillebrandt, however, has defended a theory which he started that the reference is to the preparation for a deliberate death by fire. He derives dikṣā from dāṣ, 'burn,' dhiṣkate being found in the Čatapatha (iii. 2. 2. 30), and he refers to the cases known to us from Greek sources of deliberate suicide by fire of sages such as Kalanos of Takṣaśila, a custom disapproved by Yājñavalkya (iii. 154). He does not suggest that the sense was more than a survival in the Vedic tradition, but he cites the Maitrāyani Saṅhitā (iii. 7. 8), the Aitareya Brāhmaṇa.

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1 Cf. Frazer, The Magic Art and the Evolution of Kings. There are clear traces of this position of the king in the Archon Basileus and the Rex Sacrificus of Athens and Rome, but India presents no clear case.

2 Farnell, Cults of the Greek States, iii. 11, 297; iv. 191, 192; Greece and Babylon, p. 303.

3 Religions des Veda, p. 398; ZDMG. xlix. 176.

4 Indische Studien, x. 357, 358; Über den Vajapeya, p. 17.

5 Vedische Mythologie, i. 482 seq.; DLZ. 1895, p. 74; Ritualliteratur, p. 125.

6 His reference to Whitney, Sanskrit Grammar, § 1080, is an error. Whitney treats only of dhiṣkate.

7 Cf. dhiṣam kṣiyati in Gopatha Brāhmaṇa, i. 3. 19; Bloomfield, Atharvaveda, p. 114.
(ii. 3. 11) and the Kausātaki (x. 3) as showing that the Dīkṣā was followed by an offering to Agni and Soma which was intended to redeem the life of the sacrificer himself, and which was not as usual eaten.

The origin of Dīkṣā as a word is not essential for the purpose of this question, nor can it be absolutely settled by any argument; the loss of the ś may be paralleled in other cases of the tendency to loose it in this word (dakṣī and dakṣat are found in the Rgveda, i. 141. 8; 130. 8). But the evidence for the view of Hillebrandt is far too weak. The custom of self-immolation is not Vedic as recorded, but rather a sign of the later pessimism of the belief in the eternal misery of life, an idea quite abhorrent to the Brāhmaṇas in their early period. The idea of redemption is more interesting, and it raises a substantial question, whether the idea of vicarious sacrifice is really old in Vedic ritual. It is clear that in the Babylonian religion the idea of sacrifice as a gift led in cases of sin-offering to the view that the victim was a substitute for the sinner's own life; and in Greek religion the same idea seems attested by a large body of legend. In Vedic ritual, as has been mentioned above, it appears to be no more than a priestly theory, not a real living belief, and the instance cited by Hillebrandt seems to belong rather to the cases of abstaining from the use of flesh which the deity accepts and which therefore is too dangerous for ordinary or even a priest's taste, as in the case of the offering to propitiate the dread Rudra, with which Oldenberg compares it. There is, however, a real difficulty in seeing precisely why this victim is so sacred: it is a taboo which all the texts concur in, including the Taittiriya, and we must probably satisfy ourselves with the view that the whole atmosphere is richly charged with godhead; the sacrificer is himself full of it, and he must not add to his overcharged condition by further participation in the divine essence. At least this is a sufficient ground, and a more real one than the theoretic suicide by fire, and the doctrine of redemption in the Brāhmaṇa may easily have been developed from the very fact that the victim may not be eaten, which, and not the explanation, is clearly the older part of the doctrine, the Taittiriya not actually Persisting in the theory. If the victim is not to be eaten, it is because its flesh is not really animal, but human, and so it is a substitute for the sacrificer; this is a plausible piece of primitive religious thought.

Even less plausible is another suggestion made by Hillebrandt that the stammering speech of the consecrated person is a reflex of the usage of the

1 See Farnell, op. cit. pp. 242, 243.
2 Ibid. pp. 243, 244; Frazer, The Dying God, p. 166, n. 1.
3 Religion des Veda, p. 336; cf. Keith, JRAS.
4 For it see Frazer, op. cit. pp. 42 seq.
5 Cf. Oldenberg, Religion des Veda, p. 335.
6 Çatapatha Brāhmaṇa, iii. 2. 2. 27.
offering to the gods of captured foes, whose speech the stammering imitated. Apart from the doubtful sense of mr dh rva c 1 which he adduces as showing that foreign speech seemed stammering (parivālha is the Čatapatha phrase), there is the far more natural explanation that the stammering speech is the sign of the new birth of the man who is consecrated and who is thus as it were born again. Oldenberg 2 indeed doubts whether the idea of the Brāhmaṇas which see in the Dikśā an embryoship and in the Avabhṛtha a birth is old, and cannot find it in the Mantras, but it is perhaps, as he admits, contained 3 in the term jātaú in Rgveda, vii. 33. 18, and in any case it appears to be really an old idea and one consistently carried out.

\( \text{The Soma Sacrifice.} \)

The ritual text-books divide Soma sacrifices into three classes, the Ekāhas, of one day’s duration, the Ahīnas, lasting from two to twelve days, and the Sattras, which last from twelve days upwards. The simplest form of the Soma sacrifice and the form normally used is the Agniśṭoma, so called from the fact that the last chant of the twelve which make it up is the Agniśṭoma Sāman; thus Sāyaṇa 4 explains the sacrifice as the agniśṭomaśaṅkhaṁ kṛatuḥ, ‘the sacrifice concluding with the praise of Agni,’ and with this accords the fact that the Sāman is based normally on the first two verses of Rgveda, vi. 48, a hymn specially appropriate for celebrating the praise of Agni, though in the Vājapeya the ninth and tenth of the hymn are used. The other Stotras and their corresponding Častras are as follows:—

<table>
<thead>
<tr>
<th>Time</th>
<th>Stotra</th>
<th>Čakra</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morning</td>
<td>Bahispavamāna Stotra</td>
<td>Ājya Častra of Hotṛ</td>
</tr>
<tr>
<td>Pressing</td>
<td>4 Ājya Stotras</td>
<td>Praśga Častra of Hotṛ</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3 Ājya Častras of Hotrakas</td>
</tr>
<tr>
<td>Midday</td>
<td>Mādhyaśaṅkhapavamāna Stotra</td>
<td>Marutvatiya Častra of Hōṛ</td>
</tr>
<tr>
<td>Pressing</td>
<td>4 Prṣṭha Stotras</td>
<td>Niśkevalya Častra of Hōṛ</td>
</tr>
<tr>
<td>Evening</td>
<td>Ārdhavavamāna Stotra</td>
<td>3 Niśkevalya Častras of Hotrakas</td>
</tr>
<tr>
<td>Pressing</td>
<td>Agniśṭoma Sāman</td>
<td>Vaiṣvadeva Častra of Hōṛ</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Āgnimāruta Častra of Hōṛ</td>
</tr>
</tbody>
</table>

The animal sacrifice appropriate to this rite is the offering of a he-goat to Agni. In the second form of the rite, the Ukthya, there are added three more Stotras and Častras to the evening pressing, the so-called Uktha Stotras and Uktha Častras. Similarly to the cups of Soma

1 See Macdonell and Keith, Vedic Index, i. 471.  
3 See Geldner, Védische Studien, i. 260.  
4 See Eggeling, SBE. xli. xiii seq.
drawn at the first two pressings for the Hotrakas another is added to
be drunk at the third pressing. The term Utktha is clearly a synonym
of Častra,¹ not of Stotra or Sāman,² and the reason of its special application
to this form of sacrifice is obscure. Possibly it was due to this special
Ukthya cup, or, as Eggeling³ suggests, the question of Utktha or no
Uktha at the evening pressing may have been a moot one, as is indicated
by a discussion in the Aitareya Brāhmaṇa (vi. 13).

The Ukthya differs not merely by the addition of the three extra
Stotras and Častras, but also in the forms of the Stotras at the midday
pressing. Thus in the Ukthya for the first Prththa Stotra the Rathrantara
tune is not used to the verses, Sāmaveda, ii. 30, 31, as in the Agniṣṭoma,
but the Brhat tune and the verses, ii. 159, 160. In the case of the third
the Čyaita Sāman replaces the Naudhasa, while in the other two the same
Sāmans, the Vāmadevyā (ii. 32–34) and the Kāleya (ii. 37, 38), are used.
It adds also a he-goat to Indra and Agni.

The Šoḍaśin adds a sixteenth Stotra and Častra and another Soma cup
besides a ram to Indra. The additional Stotra and Častra are also called
Šoḍaśin, and in harmony with this the Aitareya Brāhmaṇa (iv. 3 seq.)
emphasizes the need of treating the Častra, which it describes, so as to
bring out its fundamental character. But probably this is a later artifice:
the term no doubt originally designated the sacrifice itself.⁴

The Šoḍaśin forms a part of the Atyagniṣṭoma, which in the formal
order of the ritual texts succeeds the Agniṣṭoma and precedes the Ukthya.
Its real use is as the tenth day of a Daçarātra, which consists of a period
of six days, three days, and a tenth, Avivākya, "on which there should
be no dispute".³ In its case the additional Stotras and Častras of the
Ukthya are simply omitted, and it may be regarded as a variant form
of the Šoḍaśin as adopted by those theologians who did not approve the
Častras of the Hotrakas at the evening pressing.⁵

More important is the Atrimātra form, an over-night performance of
Stotras and Častras, of three rounds of four Stotras and Častras apiece.
These twelve Stotras, each chanted to a different tune, are followed at
daybreak by the Sandhi Stotra, on the Rathrantara tune, of the six verses,
Sāmaveda, ii. 99–104. To this corresponds the Āśvina Častra of the Hotṛ,⁶
a variant of the Prataranuvāka, which is normally used to usher in the

¹ So Kaustubhi Brāhmaṇa, xi. 8, and in the
phrase Mahaduktha as used of the Častra
of the Mahāvṛata; see also Čatapattha
Brāhmaṇa, iv. 2. 3. 6–9.
² Sāyana on Čatapattha Brāhmaṇa, iv. 3. 3. 2.
³ SBE. xii. xv, xvi.
⁴ Ibid. pp. xvi, xvii. See TS. i. 4. 37–42.
⁵ See Eggeling, SBE. xii. xvii.
⁶ In this case the Častra has a thousand verses
and over, and the version of Āvalavayana
(vi. 5. 4) requires the use of a bird form;
see also Čākkhāyana, ix. 20. 29.
pressing-day of a Soma sacrifice. There is also a fourth animal victim, a he-goat for Sarasvatī.

The authorities differ as to whether the preceding ritual includes or not the Śoḍaṣin Stotra and Častra and victim.1 It is perfectly clear that the Aitareya Brāhmaṇa (iv. 6) considers that there are only fifteen Stotras and Čstras, so that it does not accept the Śoḍaṣin as part of the Atiṛatra. The Paṁcaviṇḍa Brāhmaṇa (xx. 1. 1)2 recognizes both forms of the rite, but Kātyāyana (ix. 8. 5) seems to assume the use of the Śoḍaṣin, while Āṣvalāyana (v. 11. 1) also inclines to that view, which is that of the Taittirīya (vi. 5. 11).

The Atiṛatra is essentially an ancient rite; it is referred to by name in the Rgveda (vii. 108. 7), and its character as a regular overnight carousal is perfectly clear even there as in the later texts. Eggeling3 points out that in the Aitareya Brāhmaṇa the Hotṛ’s offering formulae must contain the words andhas, ‘the Soma liquor’, mada, ‘intoxication’, and pā, ‘to drink’, and one of the verses used is Rgveda, ii. 19. 1, ‘There has been drunk of this liquor for intoxication.’

The Atiṛatra in itself occupies thus a day and extends through the next night, whence Lāṭyāyana (ix. 5. 4) can treat the last part of it as the tail of the sacrifice which extends beyond the end of the month with which the sacrifice should end. So also in the Paṁcaviṇḍa Brāhmaṇa (xx) and Lāṭyāyana (ix. 5. 6) the Atiṛatra and the Aptoryāma, the last of the forms are classed as Ahīnas, not as Ėkāhas. These two forms thus form a transition to the Ahīnas. The Aptoryāma, which the Taittirīya Saṁhitā does not recognize as a form of the Soma sacrifice, though it is found in the Aitareya Brāhmaṇa (iii. 41), the Paṁcaviṇḍa, &c., is a further elaboration, adding four extra Stotras and Čstras to those of the Atiṛatra.4 It is dealt with in the Brāhmaṇa, ii. 7. 14.

The Ahīnas and Sattras in the main consist of aggregations of the simple elements above described. The combinations, however, of these elements lend special characteristics to the totals, and of these combinations the most normal are the Abhiplava and Prṣṭhya Śaḍahas. In the former for each of the six days the Hotṛ’s Prṣṭha Stotra consists alternately of the Rathantara and Brhat Sāmans, while in the Prṣṭhya four more Sāmans are used, the Vairūpa (Sāmaveda, ii. 212, 213), Vairāja (ii. 277–279), Čākvarva (apparently always in practice chanted on the Mahānāṁmi verses), and Raivata (the Vāravantiya tune adapted to the verses, Sāmaveda, ii. 434–436).

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1 See Eggeling, pp. xviii, xix.
2 Also Lāṭyāyana Čauḍa Sūtra, viii. 1. 16; ix. 5. 23.
3 SBE. xii. xviii.
4 The Vajapeya is seldom used as a form of Soma sacrifice proper.
5 See Eggeling, SBE. xii. xx, n. 2.
There is further a difference of hymn forms or Stomas. In the Agniśṭoma and Ukthya there are three common forms varying according to the use of the Stomas. The Jyotiśṭoma¹ form uses the Pañcadaça Stoma for the first six Stotras, the Saptadaça for the next five, and the Ekaviṅça for the twelfth. The Goṣṭoma uses Pañcadaça for the first, Trīvṛt for the second to fifth, Saptadaça for the sixth to tenth, Ekaviṅça for the last five. The Āyuśṭoma has Trīvṛt for the first, Pañcadaça for the second to the fifth, Saptadaça for the next five, and Ekaviṅça for the last five.²

In the six days of the Abhiplava the order of the Stomas is thus: Jyotiśṭoma, Goṣṭoma, Āyuśṭoma, Goṣṭoma, Āyuśṭoma, and Jyotiśṭoma. In the Prāṇghya the order is Trīvṛt, Pañcadaça, Saptadaça, Ekaviṅça, Trīvṛt, and Trayastrīṅga.³

There is, however, a further refinement, the use of all the Prṣṭhas, which is alluded to in the Tattiriya Sānkhīta.⁴ In this case all the Prṣṭha Śāmans enumerated are used, and according to the texts the model for their use is provided by the Āptoryāma when performed as a sarvaprṣṭha.⁵ In that case the Prṣṭha Śāmans are recited in the peculiar manner which gives them their names; namely having inserted within them another Śāman to which they serve as sides, being chanted before it and after it. Further, the whole of the Stotras, except those of the Bahisparvamāna, Mādhyaṁdinapavamāna, and Ārhhavapavamāna are recited in this Prṣṭha manner. A further peculiarity is that the Rathantara tune is used as the centre of the triplets of the Mādhyāṁdinapavamāna, the Bṛhat as that of the enclosed Śāman of the Agniśṭoma Śāman, the Vairūpa as that of the third Prṣṭha Stotra, Vairāja as that of the first, Ĉākvara as that of the second, and Raivata as that of the fourth. Apparently this is the peculiarity which gives the name sarvaprṣṭha. The complication is increased by the fact that the Ājya Stotras are performed in the Pañcadaça Stoma, but the four Prṣṭhas in the Ekaviṅça, Caturviṅça, Caturcatvāriṅça, Aṣṭācatvāriṅça Stomas respectively. The cases where the verses are divisible by three are simple enough, as then the parts can be divided between the encircling Prṣṭha and the centre or Garbha; in the other cases the centre is given the smaller number of verses, thus in the forty-four verse-form the central one has only fourteen to fifteen on either side.

Of the Stomas the Trīvṛt has nine verses to deal with (Śāmaveda, ii. 1–9), but the Pañcadaça and the others make themselves up out of three verses by repetition. Thus the Pañcadaça is normally made up as aaa + b + c = 5; a + bbb + c = 5; a + b + ccc = 5, the Ekaviṅça by

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¹ Jyotiśṭoma in the wider sense covers all the forms of the Soma sacrifice.
² See Eggeling, SBE. xliii. 287, n. 2.
³ Eggeling, SBE. xliv. 148.
⁴ ii. 3, 7, 1, 2; vi. 6, 8, 2; vii. 1. 10. 4.
⁵ See Eggeling, SBE. xli. xx–xxii.
The Soma Plant and its Uses

It is unnecessary to examine in detail the question regarding the origin of the use of Soma. As Victor Henry  has pointed out, there can be no doubt that already in the Indo-Iranian period Soma was offered in this form to the gods by a special priest who himself consumed part of the drink. It is clear that in the earliest period the juice was pressed out by pounding in a shallow mortar, and that it was only in India that the practice of pounding the plant with stones was adopted, perhaps in order to afford a greater portion of liquor for a larger number of priests, though the use of a mortar is recognized still in the Rgveda. The sacrifice also already in Indo-Iranian times supposes the existence of a priest apart from the sacrificer. It is doubtful whether the rite shows traces of more than this as existing in Indo-Iranian times; the priests of the Agniṣṭoma are sixteen or seventeen when the Sadasya is added, as he is in some authorities, especially the Čāndkāyana Črauta Śūtra, whereas those of the Avesta are only eight, and the only actual identity of function seems to be that of Zaotar and Hotṛ, perhaps originally not the invoking but the offering priest, when the two functions were combined in one man and the offering was the more important of the two. The Āgnidhra is also comparable with the Ātrevaksh, but of the others the names and functions are not really comparable.

The question of the identification of the Soma plant is abandoned as insoluble by Henry and cannot really be finally determined.

More important is the question of its use as a popular drink. It must be freely admitted that in this capacity its place had been taken by Surā in Vedic times, and Surā was slowly and imperfectly invading the ritual. The parallel of Surā suggests that Soma must once have been a popular drink in the land of the Indo-Iranians, and that it ceased to be one when its character was changed for the Vedic Indians by the necessity of procuring it from a distance, thus spoiling it by keeping too long. To this theory some weight is lent by the fact that the Hūm plant of the Parsis is said to turn sour after a few days' keeping, while the Āryāyana of the ritual suggests that the stalks used were withered and required to be refreshed with water. As an alternative Victor Henry  has suggested that the

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1 L'Agniṣṭoma, pp. 469-480.
2 Cf. Hillebrandt, Vedic Mythology, i. 158 seq.; Vedic Index, ii. 475.
3 The Avestan are Āpāvanan, who presses the Soma, Āṃatar, who filters it, Frabertar, who brings the utensils, Āberet, who brings the water, Sraoṣṭāvare, who presides.
4 See Roth, ZDMG. xxxv. 681 seq.; xxxviii. 134 seq.; Eggeling, SBE. xxvi. xxiv-xxvii; Hillebrandt, op. cit. i. 3-14.
5 See Eggeling, SBE. xxvi. xxi.
plant was obtained from the ritual of the conquered peoples; thus it was
a drug causing an orgiastic result which was really strange to the Aryan
religious temperament: this would explain among other things the contempt
shown for the Soma-seller in the Vedic ritual, the dislike of Zoroaster for
the Soma ritual, and the peculiar dread of the Soma shown in the necessity
of a complete purification at the end of the rite, of special solemnity of
character. The conjecture is interesting, but the author readily admits
that it has no special cogency, and there are one or two traces in the
Rgveda that Soma was not merely a hieratic drink, though its use in the
ritual must have tended to make it more and more sacred and less safe for
ordinary men.1

The purport of the Agniṣṭoma is declared by Hillebrandt 2 to be a
festival at new or full moon in spring or the commencement of the year at
which the nectar of the moon, King Soma, is offered to the gods, and in
the ninth book of the Rgveda he sees accordingly hymns for the moon
festival. He supports this view by the fact that Āpastamba (x. 2. 5)
and Kātyāyana (vii. 1. 4) prescribe it as a sacrifice in spring, while the
Catapatha Brāhmaṇa (x. 1. 5. 4) allows it to be performed at any period
of the year. The whole rite he considers 3 to be a case of sympathetic
magic: the moon's rays are full of nectar and they are represented by the
shoots of the Soma-plant, and the manipulations of the priests are adequate
to provide the gods with the nectar which they desire, for it is an old
Indo-European idea that the moon holds the drink of the gods.4

The theory is to some extent connected with Hillebrandt's view 5 of the
identity of Soma and the moon, which has repeatedly been discussed, but
which is on the whole not really acceptable.6 But it is unnecessary to do
more than point out that in all probability the theory makes the error
of confusing the side-issues with the original purpose of the sacrifice.
Oldenberg 7 has seen in the rites, especially the straining of the Soma
through the sieve, characteristics intended to secure the fall of rain, but he
expressly recognizes that this is merely a side-issue, and not the primary
purpose, and the same principle applies satisfactorily to the view of
Hillebrandt. The identification of Soma and the moon was a natural
enough one, and one in which the waxing and waning of the moon as
the seat of the nectar of the gods, the connexion of dew with the moon,
and other motives may have mingled, but that it was the primitive

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1 Cf. Rgveda, viii. 69. 8-10; Hillebrandt, op.
cit. i. 143 seq.; Vedic Index, ii. 479.
2 Ritualliteratur, p. 125.
3 Vedicische Mythologie, ii. 217 seq.
4 See Roscher, Nektar und Ambrosia, pp. 13 seq.
5 Op. cit. i. 267 seq.; ii. 212 seq.
6 See Oldenberg, Religion des Veda, pp. 599 seq.;
ZDMG. liv. 57 seq.; Whitney, JAOS. xvi.
xcix.-ci; Macdonell, Vedic Mythology, p. 118.
7 Religion des Veda, p. 459.
character of Soma is most unlikely. The essence of the Soma sacrifice is the gift to Indra\(^1\) and the gods of the strong intoxicating liquor which impels them to be mighty and richly to reward their votaries, and this is the conclusion reached by Victor Henry\(^2\) in his careful study.

It is, however, fair to note that there is a certain peculiarity in the Soma ritual inasmuch as the Soma which is offered is also treated as a great god and anthropomorphized, perhaps even in the Iranian period.\(^3\) This might therefore seem to suggest a totem ritual in which the god is consumed by his votaries, not as an ordinary act of eating, but as a formal sacrifice of communion, to renew the kinship of god and votaries and of the votaries among themselves. The god is killed in the pressing, but every effort is made to repair the mischief, another point consistent with totemistic ritual, but also, unfortunately for its value as evidence, with the ritual of all animal sacrifices, and not all such offerings can plausibly be made totemistic. The theory, however, is unnecessary to explain the facts; the drink in itself possesses powers of a wonderful character and thus is suitable to attract awe, and to this must be added the extra character of sanctity which accrues to it as the food of the gods and their most beloved nourishment. Again, the facts do not show any traces of that peculiar relationship of man and Soma which makes totemism appear a necessary explanation of the facts. There is no such connexion of blood kinship with the plant as is necessarily found in what is deemed a real totemistic relation.

Moreover, it must be remembered that in Vedic religion totemism has very little to adduce in its support. The use of beast or vegetable names\(^4\) for people is valueless as evidence,\(^5\) since the names may be in some cases mere nicknames, in some derived from the use of a symbol of a terrible or cunning or useful animal or plant as a badge, to impart the peculiar quality it possesses to the wearer, without implying any blood relationship. The late mention of the *Catapatha Brāhmaṇa* (vii. 5. 1. 5) in connexion with Prājapati’s form as a tortoise that men say that all beings are the children of the tortoise (Kaṣyapa, which is identified with Kūrma) is a mere piece of priestly speculation, and gives no trace of a real descent, even if descent alone were valid evidence of totemism. We do not hear that the Kaṣyapas worshipped tortoises or ate them sacramentally or did anything special with regard to them.

\(^1\) See Oldenberg, *Religion des Veda*, pp. 452 seq.


\(^3\) Cf. Hillebrandt, *op. cit.* ii. 216.

\(^4\) See Oldenberg, *op. cit.* pp. 85, 86. His quotation of Frazer’s former view (*Totemism*, p. 94) that the Greek traces of totemism prove it for any Aryan race is no longer cogent, now that Greek religion is known to be based in part on Mediterranean religion (see especially Farnell, *Greece and Babylon*, pp. 67 seq.).

In the Taittirīya Saṁhitā the Sautrāmaṇī appears only as a part of the Rājasūya rite, but the Brāhmaṇa (ii. 7) contains the rite as an independent sacrifice. According to Lātyāyana (v. 4. 20) the latter form is the Kaukili Sautrāmaṇī. The Kaukili is also described in the Čatapatha Brāhmaṇa (xii. 7, 8) with the Mantras in the Vājasaneyi Saṁhitā (xix. xx), and the Kāṭhaka Saṁhitā deals with it in xxxviii and the Maitrāyaṇī in iii. 11, both giving the Mantras only for the rite. The other Lātyāyana calls the Caraka Sautrāmaṇī, and it is dealt with in the Taittirīya (i. 8. 21), Kāṭhaka (xii. 9), Maitrāyaṇī (ii. 3. 8), and Vājasaneyi (x. 31, 32), and in the Čatapatha Brāhmaṇa (v. 5. 4). The name Caraka is probably a reference, as the normal use of the term denotes, to the schools of the Black Yajurveda, and not, as suggested by Hillebrandt, to the school of the medical Caraka. Hiranyakeṇṭa (xiii. 23 seq.) adapts the ordinary relation of the two forms by ascribing the Caraka form to the Rājasūya as the general form, and the Kaukili for use for one who desires heaven.

The essence of the Kaukili form is the combination of various forms of sacrifice. It is reckoned in the Sūtras as a Havirajña, but it is marked by animal offerings, to Indra of a bull, to Sarasvatī of a sheep, and to the Aśvins of a goat. These are offered on the fourth day, the central day, along with oblations of milk, and also of Surā and of animal fat. There is also a bull for Agni at the beginning of the rite, apparently in lieu of the usual goat for Agni and Soma offered on the day preceding the first Sutvā day of the Soma sacrifice, and a bull for Indra Vayodhas at the end in place of the barren cow to Mitra and Varuṇa which concludes a Soma sacrifice.

The purpose of the rite has been conjectured by Hillebrandt to be the taking over from an unbrahmanical and therefore, though Aryan, barbarous race of the Surā-drinking, and the modelling of it on the analogy of a four-day Soma sacrifice, and he thinks that Surā was once a drink akin to Madhu and connected with the Aśvins. The Aśvins are deities of inferior status as Soma-drinkers, but Surā was once, as the Vendidad shows, an honoured drink and, only in the later texts such as Gautama (xxiii. 1) and Āpastamba (i. 9. 25. 1) is it regarded as sinful. Now the two drinks, Surā and Soma, are called repeatedly in the Čatapatha Brāhmaṇa the andhāsī, and they are mentioned in the Rgveda (vii. 96. 2) also in connexion with the Sarasvatī, on which river Aryans of brahmanical and unbrahmanical habits must have come into contact, and the Sautrāmaṇī represents the fusion of

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1 Rituallitteratur, p. 159; Vedische Mythologie, i. 250 seq. But cf. Keith, ZDMG. lixiv. 136, 137.
2 Vedische Mythologie, i. 250 seq.
3 Cf. Rgveda, i. 116. 7 with i. 117. 6; Atharva-veda, vi. 69. 1.
two cults. The Vasiṣṭhas again in the seventh Maṇḍala of the Rgveda show a certain indifference to the Soma cult, and their place was the Sarasvati; possibly the Soma cult was brought to them by tribes who followed in their tracks. The traces of this higher character of the Surā rite are to be seen in the stress laid by Caraka's school on the use of Surā in medicine.

This is ingenious, but not very probable, and the view of Blochfield 1 is that the rite is a deliberate copy of a mystic process, the healing of Indra by the Ačvins after excessive Soma-drinking. Oldenberg 2 seems to accept this explanation, and he considers 3 that the Surā was never anything but a popular drink, which was turned to sacred uses as we know it by the priests. The suggestion is plausible, for the Sautrāmaṇī is certainly a rite in which priestly ingenuity seems to play a dominating part, and the legend of Namuci is of a peculiar character. Hillebrandt's view of the Vasiṣṭhas is not supported by any adequate evidence. He points out 4 that in their Maṇḍala, which is approximately over a tenth of the Rgveda, soma occurs thirty-seven times as against thirty-five times in the fourth Maṇḍala, which is only about an eighteenth of the text, and sūta fifteen times in both cases, while to the Vasiṣṭhas is ascribed in the Čatapatṭha Brāhmaṇa (xii. 6. 1. 41) the special duty of Brahman priest. He also thinks that the predominance of Varuṇa in the seventh Maṇḍala shows a preference for his cult as compared with that of Indra and Soma. But all this is rather fanciful. The figures are insufficient to prove anything against the connexion of the Vasiṣṭhas with Soma, the Brahman priest was after all essentially the supervisor of the Soma ritual, and the high position of Varuṇa could easily become his from the foundation of a family belief in the Soma cult. The gods of the Rgveda are part of an ordered system, and there is no real possibility of assigning any god to any special family.

(h) The Pravargya.

Only in the Taśtiṛīya Áranyaka (iv and v) do we find the Pravargya Mantras and their explanation. The Maṭrāyani Saṁhitā, like the Vaiṣaṁeyi Saṁhitā, gives the Mantras for it, but the Kāṭhaka ignores it entirely. It forms a part of the performance of the Upasad days of the Soma sacrifice, but there can be no real doubt that in origin it stood as an independent sacrifice, as is suggested by its unimportant place in the ritual. The essential portion of the rite is the heating of milk and ghee in a pot, called the Mahāvīra, from which libations are made among others to the Ačvins

1 JAOS. xv. 143 seq.  
2 Ibid. p. 369, n. 1.  
3 Religion des Veda, p. 41, n.  
and of which the sacrificer partakes. That this rite was of importance is shown by the stress laid on it in the Aitareya (i. 18–22) and Kaushitaki (viii. 3–7) Brähmanaśas. The Aitareya (i. 22. 14) expressly explains the whole as a mystic union of the gods, which produces a new body for the sacrificer, and Geldner accepts this view in so far as he regards it as an allegory of the devamithuna or mithuna generally. The Čatapatha Brähmanā as explained by Eggeling presents a more attractive theory: the pot is the symbol of the sun, not of the Liṅga as Geldner’s version implies, and the milk represents the divine flood of life and light which falls to the lot of the sacrificer. The pot is to the sacrificer the head, as the sun is the head in relation to the universe, and the rite provides the sacrificer and the universe alike with a head and with the divine essence of light and life. The Brähmana works in the story of the horse head of Dadhyañc Ātharvana which communicated the Madhu. This symbolism explains well the deep reverence paid to the Mahāvīra pot, the optional character of the rite, since the Soma sacrifice is adequate to confer all it bestows, and the rule of the Aitareya that it is a rite not to be performed until one has already offered a Soma sacrifice, and so become worthy of the honour of a new celestial head, though the Kaushitaki (viii. 3) more prosaically refers the prohibition to the fact that the body of the sacrificer is incomplete until he has performed a Soma offering and so cannot receive the head, and modifies it by allowing its use at the first Soma offering of one who is versed in the Scriptures.

This mystic explanation accords well with the view of Oldenberg accepted by Hillebrandt as to the nature of the rite in its original sense, viz. that it was a sun-spell in which the Mahāvīra represents the sun; and the heating of the milk, over which a golden plate is put, is a symbolic refreshing of the heat of the sun and consequently a refreshing of the powers of the sacrificer. This is probably the original sense of a rite whose antiquity is proved by its clear existence in the time of the Rgveda, which refers to it especially in the Frog hymn, vii. 103.

The presence of the ceremony in the Āraṇyaka is to be compared with its position in the Čatapatha Brähmana, xiv, where it precedes the Brhadāraṇyaka Upaniṣad, and in the Vājasaneyi Saṁhitā (xxxvi–xxxix), where it precedes the Īṣā Upaniṣad. It seems in the Yajurveda tradition to have been held to be of too great secrecy and importance to be included in the ordinary teaching of the school rather than to be later in time

1 Vedische Studien, ii. 135.
2 SBP. xliv. xlvi–I.
3 Rgveda, i. 116. 12; 117. 22; 119. 9. Makha’s head is also referred to: see x. 171. 2.
4 Religion des Veda, p. 448.
5 Ritualliteratur, pp. 184–186.
or in development, for there are no clear traces of lateness in either the Mantra or the Brähmaṇa portions of the text. It would be dangerous to derive any conclusion of posteriority from the similarities of phrase which occur, as in the verse tvraṃtār at sapeya found in the Aranyaka (iv. 7. 5; v. 6. 12) and the Saṅhitā (i. 2. 5 h). But the speculation of the Brähmaṇa shows a tendency to pass over into the Upaniṣad style.

The Pravargya ceremony suggests the transition to the Upaniṣad, and the same tendency is shown in the speculations attached to the Caturhotārāhṇa which are given in the Aranyaka (iii. 1–11), and commented on in the Brähmaṇa (ii. 2, 3). There can be no real doubt as to the meaning of these formulae in their primary aspect. The formula names various gods, who are identified with the priests to the number denoted by the names given, and their use is obviously as a substitute for the performance of the rite, though they are also employed for various magic rites. The formulae are not by any means modern, and occur in the Kāṭhaka (ix. 8, 11, 13) and the Maitrāyaṇī (i. 9, 1), but the explanations are clearly tending to a mixture of theosophy and the application of the rite to mere magic ends.

In the Čatapathea also the account of the Pitṛmedha (xiii. 8) is intended to show a philosophic end, for the bones of the dead are to be arranged with bricks interspersed to form the shape of the bird fire-altar, clearly a case of the identification of the sacrificer with the fire-altar, and another sign of the mystic doctrine of the unity of the altar, the sacrificer, and Prajāpati which dominates the Čatapathea Brähmaṇa. The Taittirīya Āraṇyaka² treats of this only in Mantras; it includes the whole of the burial and the collecting of bones as well as the actual making of the formal and final burial of the calcined bones, and it gives additional matter such as a monthly offering to Yama (v. 5).

(i) The Agnicayana.

In the elaborate, and in detail tedious, rite of the piling of the fire-altars lies the most philosophic content of the Saṅhitā, for in it finds expression the chief doctrine of the sacrificial ritual, the sacrifice as a cosmic power of the highest potency. Eggeling,⁴ to whom we owe the

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1 1–11 seem clearly to belong to this section; 12 is attributed by Āpastamba (xvi. 28. 3) to the Mahāgni rite; 13 to the Puruṣamedha (xx. 24. 6); 14 to a kāmaṇa pats (xix. 16. 20); Bharadvāja (Bharadvāja) again attributes all to the Brahmamedha (see Sāyaṇa’s comm. on iii. 15 and 21).
2 For the reference see also Weber, Indische Studien, x. 139, 140.
3 v. 6 is the passage most parallel to Čatapathea, xiii. 8. The comm. there cited in Sāyaṇa is not yet elsewhere known. Cf. Hillebrandt, Ritualliteratur, pp. 91, 92.
4 SBE. xliv. xv–xxvii.
clearest exposition of this doctrine, traces the first expression of it preserved in the literature to the Puruṣa hymn of the Rgveda (x. 90), where the creation of the universe is figured as the sacrifice of a primeval Puruṣa, who is all that is and that shall be. This creation cannot be regarded as a single definite act: it is regarded as ever proceeding, and the year, the symbol of time, takes its part in that the three seasons, spring, summer, and autumn, form the ghee, the kindling-sticks, and the oblation, undoubtedly an attempt to recognize and explain time in its relation to the universe.

In the Brāhmaṇa texts this doctrine has become stereotyped in the doctrine of the piling of the fire-altar, which is intended to be a representation of the eternal cosmic sacrifice which lies at the bottom of the representation of the world. But the Puruṣa of the Rgveda has been merged in a slightly different conception, that of Prajāpati-Agni, who now represents all that is and shall be. Moreover the element of time is not forgotten: the fire-altar is piled by Prajāpati by means of the seasons and is the year, again the symbol of time.1 Again the fire-altar must be built for a year, and the fire itself, which is one with the altar, must be carried by the sacrificer for a year.

The form of the altar is that of a bird, and the piler of the altar is strictly forbidden to eat of a bird, lest he should eat the fire and be ruined.2 There can be little doubt of the origin of this device of form; Prajāpati, the all, is conceived as being the sacrifice, the sacrifice is essentially in one aspect the Soma, for which the altar is available for use in the ritual, though not essential, and the Soma again was brought from heaven by the bird-shaped Gāyatri. The bird-shaped Gāyatri is addressed in the Atharvaveda (vi. 48. 1) as the god of the morning pressing, and the formula there given is employed by the Vaitāna Śūtra in connexion with a stanza (vi. 47. 1) which is clearly addressed to Agni, and Agni is the recognized deity of the morning pressing. It is the lightning form of Agni which, identified with his metre, opens up the clouds and fetches with it the Soma from the sky, and the identification of the bird with the Soma is perfectly natural, as the two are essentially conjunct.3 Agni too in other passages of the texts, from the Rgveda4 onwards, is frequently called a bird. Naturally the bird form is intended to bear the sacrifice to the world of heaven,5 but that is clearly not its primitive intention.

Interest is also attached to the fact that on a gold disk, the symbol of the sun, itself deposited on a lotus leaf, the birth-place of Agni, is placed

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1 TS. v. 6. 10. 1. 2 TS. v. 7. 6. 1.
3 Cf. Bloomfield, JAOS. xvi. 1 seq.; Charpentier, VOJ. xlv. 290 seq.
4 i. 164. 52; x. 114. 5; cf. i. 58. 5; 141. 7; ii. 2. 4; vi. 3. 7; 4. 6; x. 8. 3; Bloomfield, p. 11.
5 Cf. TS. v. 4. 10. 1; Čatapatha Brāhmaṇa, vi. 1. 2. 36.
a golden figure of a man, the symbol of Prajāpati, and that above him
rest in separate layers the Svayamātṛṇā bricks, which are naturally
perforated bricks, symbols of earth, atmosphere, and heaven, the
perforations permitting the golden man to breathe.

The Brāhmaṇa, however, makes a further advance beyond the mere
conception of the sacrifice as a cosmic creation, exemplified in detail by
the explanation of the different features of the world as emanations from
the sacrificial procedure, as when the right side is said to be stronger than
the left because the sacrificer in the rite turns round on it. It accepts the
identification of the sacrificer and the deity, and thus causes the acts of
the sacrificer to produce for him the same results as he produces in the
sacrifice. If he piles up the altar with its ātman and its body, he becomes
possessed of his ātman in yonder world. If he mentions Agni’s priyāṁ
dhāma, he himself goes to that abode. Prajāpati piled the fire and lost
his renown, but restored it by means of putting down the Yaçodā bricks:
by putting down these bricks, the sacrificer confers renown on himself, and
since there are five, and man (Puruṣa) is fivefold, he confers renown on the
Puruṣa. In this passage the reasons for the development of the term
Prajāpati in place of the Puruṣa of the Rgveda appear more or less clearly;
Puruṣa was apparently too normal a word to express in a satisfactory
way the idea of the all-embracing unity, and possibly too the point
emphasized by Eggeling, that the sacrificer in this great rite was normally
a lord of people, be it king, or prince, or great landowner, or clan
chieftain, or a Brahman, may not have been without weight in this
connexion. Man (Puruṣa) appears again in a passage where the fire
stands in the same relation to the Sayuj bricks as the Puruṣa to the
sinews. The identity of sacrificer and god comes out very clearly in
the ceremony of the Viṣṇu strides: in performing them, the sacrificer
is nothing else than Viṣṇu in very presence conquering in turn the several
worlds. His movements on the occasion account for the different character-
istics of the mind of men, of whom some are set on action, others on rest.
So when he puts down the Vikarṇi brick he repeats in his proper person
the vikrānti of the gods.

So far the Taittirīya, with which the Maitrāyani and the Kāţhaka agree
in substance, shows as advanced a doctrine as the Čatapatha. The Čata-
patha, however, goes a good deal further in the inquiry into the nature
of Prajāpati, and develops the doctrines implicit in the identifications

1 TS. v. 2. 1. 3.
2 TS. v. 4. 1. 2.
3 TS. v. 3. 11. 2.
4 TS. v. 3. 10. 4.
5 SBE. xliii. xv, xvi.
6 TS. v. 3. 9. 1.
7 TS. v. 2. 1. 1 seq.
8 TS. v. 3. 7. 4.
accepted even in the Taittirīyā. Thus the identification of Agni with death, which is shared with the Taittirīyā, leads to the suggestion that the sacrificer as Agni, as time, is death, and that as the sacrificer dies he becomes immortal, for death is his own self.\(^1\) The version of the Taittirīyā as regards the fate of the sacrificer with the Agnicayana is that in the world to come he has his own ātman and prāṇa.\(^2\) The Apsarases, representing the Pañcacāda bricks he has put down, embrace him, and act as his bodyguards (tanūpāṇi),\(^3\) an idea which reminds us of the female guards of the later Hindu king.\(^4\) The sacrificer's breaths are supported by the Viśvajyotis bricks, which are heavenly deities, and by dependence on them he reaches the world of heaven.\(^5\) The tortoise placed on the altar leads him straight to the world of heaven.\(^6\) The conception seems rather to be that the rite will secure for the sacrificer a continuation of his self in the next world; indeed the insistence on the identity of the ātman and the prāṇa almost suggests that the ideal of the text was a repetition of the present life.

It may indeed fairly be asked whether it was not this very insistence on the identity of the future life and that on earth which ultimately resulted in the conception of transmigration. Of this there is absolutely no hint in the Taittirīyā any more than there is in the Rgveda. Indeed there is still less cause to see transmigration than in that case, for the prose does not present any of the manifold ambiguities of the Rgvedic verse. But though, among others, Geldner\(^7\) sees Saṃsāra in the Rgveda, the passages (x. 14. 2; iv. 42. 1) which he cites are not capable of proving that hypothesis. The first he translates in a forced way, following Śāyana,\(^8\) and the latter is clearly too vague to render any help: Varuṇa says rājāmi kṣetra upamāsaḥ vavreś, which he renders, 'I control the future form of existence of man', but neither vavreś nor upamā naturally bears the sense ascribed to it. Windisch\(^9\) following a hint by Boyer\(^10\) sees transmigration in the wish in x. 14. 14 that Yama may give long life among the gods, but that view is open to serious objection, as I have pointed out elsewhere,\(^11\) and Oldenberg\(^12\) also rejects the suggestion. Böhtlingk\(^13\) sees the Saṃsāra but without Karman in i. 164. 30, 38, but this version cannot be right; the verses are riddles, but Pischel\(^14\) sees no trace of transmigration in them.
Still less acceptable is Geldner's view\(^1\) that there is a reference to a pre-existence of Vasiṣṭha in vii. 33. 9.

The Čatapatha goes further in its description of the condition of the soul in its future life: thus in x. 1. 5. 4 the pious need then take food only in fourteen days, in four, six, or twelve months, or a hundred years, or are even able to dispense with it in toto. They live in intercourse even with the impersonal Brahmaṇa according to another text (xi. 4. 4. 2). Indeed in x. 5. 4. 15 the wise man is expressly held to be free from desire altogether, and the value of sacrifice and penance for gaining the world to come is denied. Moreover in the Čatapatha\(^2\) as in the Taittiriya Brahmaṇa\(^3\) itself in the latest portions (iii. 10–12) appear the germs of the later doctrine of transmigration, the fear of repeated death in the world to come; it is significant that in the Kauśitaki Brāhmaṇa\(^4\) this view is found, but not in the parallel portion of the Aitareya. The Čatapatha also contains the legend of Bṛgu, and other traces of the strict rule of retribution, which is another sign of the growth of the Sāṃśāra idea.\(^5\) Of this there is no real trace in the Taittiriya Saṁhitā, another sign of the difference in time between the two texts.

Similarly the Čatapatha shows a marked advance in speculative examination of the nature of Prajāpati. The Taittiriya cannot be credited with any intelligible theory of the nature of the supreme deity. Indeed the Taittiriya has nothing of value regarding his relation to the universe: he created offspring indeed as his name shows,\(^6\) and in two passages the waters are declared alone to have been in existence, but in one case\(^7\) Prajāpati as wind disturbed them, in the other he beheld them,\(^8\) showing that he existed independently of them, as indeed was inevitable. On the other hand the Čatapatha shows a really developed theory of the nature of mind as the prāṇa of all existence, and the development from it of speech, of breath, of the eye, of the ear, of work, of fire (x. 5. 3), and a further passage describes the self made up of intelligence, endowed with a body of spirit, a form of life, &c. (x. 6. 4). The self which is thus conceived is not merely the self which is the universe, but it is also the real self of the sacrificer, and on passing hence it is the self which he shall obtain, which is greater than earth or ether or all existing things, and which is the one absolute truth.

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\(^{1}\) Vedicke Studien, ii. 142.

\(^{2}\) i. 3. 3. 9; x. 1. 4. 14 (of the Agnicayana);

\(^{3}\) 2. 6. 19; 5. 1. 4; xi. 4. 3. 20; 5. 6. 9, &c.

\(^{4}\) iii. 11. 8. 6. Cf. Deussen, Philosophy of the Upanishads, pp. 332 seq.

\(^{5}\) xii. 2. 1. seq. Cf. Lévi, La doctrine du sacrifice, pp. 99 seq.; von Negelein, Archiv für Religionswissenschaft, vi. 320 seq.; Frazer, Spirits of the Corn, ii. 298 seq.; Keith, JRAS. 1909, pp. 574 seq.

\(^{6}\) v. 5. 2. 1.

\(^{7}\) v. 6. 4. 2, 3.

\(^{8}\) v. 7. 5. 3.
The Čatapatha is too original in the doctrine to let us doubt that a single mind conceived it in this shape, however much of it was becoming part of the common fund of Brahmanical thought, and tradition ascribes the view to Čandilya. There is no doubt that in the case of the Čatapatha the Agnicayana was only later embodied in one whole, as we now have it, with the rest of the ritual, and its whole nature is that of a further development of theology, a ritual developed from simpler elements by priestly ingenuity in accord with a gradually growing theory of the nature of sacrifice. A simple fire altar must be assumed for any use of the fire in a formal ritual, but the Agnicayana has passed all ordinary limits, and has been developed into an end in itself. It does not seem that the use of such an altar was ever necessary, save when a Mahāvrata day figured as part of the sacrifice.¹

The Mahāvrata itself carries out the idea of the Agnicayana. It is doubtful if the Mahāvrata was ever normally celebrated otherwise than as part of a Sattra; it is stated by Sāyana on the Aitareya Āranyaka (v. 1. 1) that it could be performed as an Ekāha, an Ahīna, or a Sattra. As part of a Sattra it is often recognized in the account of the Sattras in the Sūtras,² but it occurs also as part of an Ahīna rite in several passages.³ The appropriate place for a Mahāvrata day was before the concluding Atirātra of a Sattra, after a Daśarātra; thus the Baudhāyana Črauta Sūtra repeatedly adds to the Sattras an extra day, the Mahāvrata, before the final Atirātra.⁴ That it was normally made a part of a Sattra is shown also by the prohibition, attested both by the Čatapatha Brāhmaṇa (ix. 5. 2. 12, 13) and by the Aitareya Āranyaka (v. 3. 3), of the performance of it for another, thus assuming that the performers will all be Brahmans engaged in a great sacrifice. The Čatapatha insists also that the Agnicayana must not be performed for another, but that contradicts its own references to the rite as performed in different cases,⁵ and can at most mean that if the Agnicayana was a preliminary to a rite with a Mahāvrata day, it must not be performed for another, though it recognizes that others held a different opinion.

The feature in which the Mahāvrata resembled especially the Agnicayana is in the shape assigned to the Mahāvrata Sāman and the Mahaduktha, the Prāśha Stotra of the Hotṛ, and his own litany at the midday pressing. They are both intended to represent the fire altar

¹ Kātyāyana Črauta Sūtra, xvi. 1. 2. ⁴ See xvi. 35 seg.
² e.g. Āpastamba Črauta Sūtra, xxiii. 1. 11;  24. 12. ⁵ See vi. 6. 3. 13-15; ix. 3. 4. 1 seg.; Eggeling, SBE. xxiv. xxvi.
³ e.g. Ibid. xxii. 21. 14;  22. 16, 18;  23. 6;
in its shape, and thus the Sāman is arranged as five parts with varying Stomas: the correspondence\(^1\) is

<table>
<thead>
<tr>
<th>Part</th>
<th>Description</th>
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<tr>
<td>head</td>
<td>Gāyatra Sāman (ii. 146–148; 263–265; 800–802) Trivṛt Stoma</td>
</tr>
<tr>
<td>right wing</td>
<td>Rathantara Sāman (ii. 30, 31) Pañcadaça Stoma</td>
</tr>
<tr>
<td>left wing</td>
<td>Brhat Sāman (ii. 159, 160) Saptadaça Stoma</td>
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<tr>
<td>tail</td>
<td>Bhadra Sāman (ii. 460–462) Ekaviṇa Stoma</td>
</tr>
<tr>
<td>body</td>
<td>Rājana Sāman (ii. 833–835) Pañcaviṇa Stoma</td>
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In the case of the Mahaduktha the details are given in the Aitareya Aranyaka for a bird form; the Čaṅkhāyana Aranyaka\(^2\) has preferred to treat the form as that of a human being, thus bringing out more clearly the identity of Prajāpati with Agni, and with the sacrificer. So in the Čapatapatha the bird shape never completely excludes the human.\(^3\)

It is impossible to doubt that this arrangement is not at all primitive: the Agnicayana must be deemed to have been thought out before the new idea could be applied to such intractable material as the Stomas on the one hand, or the verses on the other, and the divergence between the Aitareya and Čaṅkhāyana shows that there was no early and fixed tradition excluding variants. It is of interest also to note that the Āranyakas represent a definite advance of speculative ingenuity as applied to the fire cult, and pass naturally to the more theoretic results attained in the Upanisads, just as in the Čapatapatha the results of the Agnicayana in v–ix lead to the development of philosophic speculation in x.

The Mahāvratā day is also in another respect of singular interest, as it shows how priestly ingenuity could be applied to transmute a popular rite into a highly theological one. The basis of the day is clearly an old and popular festival,\(^4\) that of the winter solstice, when steps are necessary to encourage the sun to regain strength for the sake of fresh growth on the earth. The rite teems with hints of this character, the beating of the earth drum, the exchange of ritual abuse between a hetaira and a Brahmacārin, the bhūtānāṁ maithuna which the later taste of Čaṅkhāyana (xvii. 6. 2) declared to be obsolete (purāṇa), and not to be done, the fight of an Aryan and a Čudra for a white round skin, a symbol of the sun, the solemn swinging of the priest on a swing, the piercing of a skin with arrows, the dance of maidens with water-pitchers, the driving round the sacrificial ground, the girding of a warrior with arms. But this is all amalgamated with the artificial litany and Sāman engendered by the Agnicayana rite.

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1 See Eggeling, SBE. XXII. 282, n. 5.
2 See Keith, Aitareya Aranyaka, p. 35.
3 See Eggeling, p. xxi.
4 See the account in Keith, Čaṅkhāyana Aranyaka, pp. 72 seq. Baudhāyana Čauta Sūtra, xvi. 18–23, also describes the rite, but adds nothing of substantial importance to the earlier available material. For the swinging see Frazer, The Dying God, pp. 277 seq.
The horse sacrifice, as has been seen, occupies a special position in the \textit{Sāṅhitā}, which gives little more than the Mantras for it, and gives those in such a manner as to show that this part of the ritual was slow in obtaining a full entrance into the canon of the Black Yajurveda. It is significant that the Rājasūya finds a more secure place (i. 8): that rite was one of regular occurrence, as it was the recognized part of the customary celebrations of the consecration of a new prince, while the Āĉvamedha was an \textit{exceptional} and \textit{extraordinary} rite. Its original purpose is shown clearly enough by Āpastamba, who (xx. 1. 1) says: ‘A king of all the land (sārvabhuma) may perform the Āĉvamedha’; a later hand, no doubt, has added the words \textit{apy asārvabhumaḥ}. Bauḍhāyana simply says (xv. 1) that a king victorious and of all the land should sacrifice. In the vigorous phrase of the \textit{Taittirīya Brāhmaṇa} (iii. 8. 9. 4), ’he is poured aside who being weak offers the Āĉvamedha.’ Or again, as the \textit{Sāṅhitā} has it (v. 4. 12. 3), it is essentially like the fire-offering an \textit{utsanna-yajña}, a sacrifice of great extent and elaboration.\footnote{See Keith, ZDMG. lxvi. 729.}

It is, as Eggeling\footnote{SBE. xliii. xv seq.} suggests, probably this characteristic which has caused the Āĉvamedha to receive such curious treatment in the texts. The \textit{Aitareya Brāhmaṇa} ignores it; the \textit{Kausūṭaki Brāhmaṇa} has nothing of it, but it is dealt with in \textit{Cāṅkhāyana Čarita Sūtra}, xvi, after the Rājasūya in xv, these two sections being part, according to tradition, of the \textit{Mahākauśāṭi Brāhmaṇa}, presumably merely the Kauśāṭi as enlarged by similar additions. In the \textit{Vājaśaneyi Sāṅhitā} the Mantras occur in books xxi–xxv and the Brāhmaṇa in \textit{Catapatha Brāhmaṇa}, xiii, but though the first eighteen books of the \textit{Vājaśaneyi} no doubt form its core, it is of interest that the \textit{Anukramaṇī} to the \textit{Sāṅhitā} does not apply to xxi–xxv the epithet Khila which it uses of the later books.\footnote{See Eggeling, SBE. xliii. xv; Max Müller.} In the \textit{Pañcaaviṇa Brāhmaṇa} the rite appears at xxi. 4 in its rightful place among the Ahina sacrifices, as it is technically a \textit{trirātra}. The ritual is given in detail in the Sūtras of the Yajurvedas and also, after the Rājasūya, in the \textit{Vairāṇa Sūtra} of the \textit{Atharvaveda} which Bloomfield\footnote{See JAOS. xix. 1 seq.; GGA. 1912, pp. 1 seq.} holds to be older than the \textit{Gopatha Brāhmaṇa}.

The sacrifice is in itself unquestionably recognized in the \textit{Rgveda}, as i. 162 and 163 are hymns relating in clear language to it, and it is possible that the Brahmodya in i. 164 was intended to serve for the priests’ colloquy at the Āĉvamedha. These hymns, however, belong to the latest period of
the Rgveda; they are assigned by Arnold in his Vedic Metre to the popular stratum, and there is adequate linguistic evidence to confirm this view, which is shared by Oldenberg\(^1\) and Eggeling\(^2\) among others.

In view of the theory of the connexion of Mantra and Brähmana maintained by Bloomfield\(^3\) among others, it is of importance to note that in this case the Rgveda shows a considerable variation from the outlines of the rite as presented in substantial accord by the other texts. There is no trace of the long lists of victims which all the Sañhitās agree in giving: there are only two, the goat and the horse. The goat is led before the horse to carry the news to the gods, and is the portion of Puṣan or Indra and Puṣan, though Cāṅkhāyana (xvi. 3. 27–30) converts the goat into two, both included among the paryāṇga victims, fastened round the horse’s limbs, that to Puṣan being tied at the forehead, and the other to the navel. In the Maitrāyani (iii. 12) and the Vājasaneyi (xxiv. 1) there are two, one tied to the forehead for Agni, one to the navel for Puṣan or Soma and Puṣan, the two texts differing on this point. The Taittirīya Brāhmaṇa, followed by the Sūtras, recognizes (iii. 8. 23) the goat for Agni as well as those given by Cāṅkhāyana. Moreover, in the lists of victims, the Taittirīya, with which the Kāṭhaka literally agrees, has a different order and different victims to those of the Maitrāyani and Vājasaneyi, showing that there is a considerable differentiation between the Rgvedic and the Sañhitā rituals. In minor details the same point is clearly shown: thus the goat and the horse are led round the fire, and probably the stake also, while the later ritual knows only the paryāṇikarana or carrying of a firebrand round the victims. On the other hand, the reference to the gold, the two cloths, and the cakes already show that the offering had features comparable with the more elaborate detail of the later sacrifice.

As revealed in the later texts the sacrifice is essentially one of princely greatness. The steed for a year roams under guardianship of a hundred princes, a hundred nobles with swords, a hundred sons of heralds and charioteers bearing quivers and arrows, and a hundred sons of attendants and charioteers bearing staves,\(^4\) and the Čatapatha\(^5\) preserves records of two cases where its progress was impeded: Çatānika Sātrājīta took away the steed of Dhrtrarāṣṭra, and Bharata that of the Satvants. If the year were successfully passed the steed was sacrificed with a ritual of extreme elaboration, though even these texts show that there was no real holocaust of victims on the scale indicated by the numbers mentioned, as the wild

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\(^1\) Rgveda-Noten, i. 153; Prolegomena, p. 220.
\(^2\) SBE. xli. xvii, n. 4.
\(^3\) JAOS xv. 168 seq.; xvi. 3, cxxii; xvi. 406.
\(^4\) See Čataptha Brāhmaṇa, xiii. 4. 2. 5; Baudhā-
\(^5\) xiii. 5. 4. 21, 22.
The features of the rite beside the actual slaying of the victim comprise the panegyric of the king by a Kṣatriya and a Brāhmaṇa lute-player, and in the Čatapatḥa a cyclic Ākhyāna of which we have too scanty information to understand it fully. There are also as central features the lying of the chief queen reluctantly with the horse, with which must be connected the remark of the Čatapatḥa (xiii. 1. 9. 9) that a hero was born to him who sacrificed with the Āṣvamedha, the Brahmodya of the priests, and the dialogue of the queen, other wives and priests, which is of a decidedly obscene character. Other points of importance are the laying of importance on the power of the sacrifice to redeem sin, which is stated in the Taîttrīya (v. 3. 12. 2) as well as in the Čatapatḥa (xiii. 3. 1. 1), the decoration of the horse and the driving of it into water, the water being an essential part of the sacrificial ground. Moreover, at the bathing of the horse before its year of wandering, a 'four-eyed' dog is slain and allowed to float under it in the water.

To Oldenberg the rite appears to be a sacrifice to obtain the desires of the king, offered after a great success, rather than a thank-offering for his success, and in this he is no doubt right. The connexion of the rite with Prajāpati he holds to be later, and argues that its original connexion was, as suggested by the verses in the Čatapatḥa (xiii. 5. 4), rather with Indra, slayer of Vṛtra, as was natural in a rite essentially connected with war. In the choice of the horse he sees the influence of magic; the slaying is to confer on the god and through him on the sacrificer the strength (vāja) of the swift and powerful steed. The dog was possibly once slain to drive away evil spirits from the horse, or, as the texts treat it, as a representative of the powers of evil.

To Eggeling the explanation of the sacrifice seems to be in the fact that, just as man could be sacrificed as the highest offering, so the steed, next to man in the scale of the animal creation, was essentially a suitable offering on a great and solemn occasion. Prajāpati is connected with the steed because on the Brāhmaṇa theory the sacrifice is identical with Prajāpati, and so the steed can be called in the Taîttrīya Brāhmaṇa (iii. 9. 17. 4) the form of Prajāpati and most conformable to Prajāpati. On the other hand, he points out that Varuṇa is essentially connected in the earlier conception with the horse, and that the horse in one conception is the steed of the sun which traverses the heaven, which is Varuṇa, while the heavenly region is conceived as a sea of waters, and so the horse is sprung from the waters. Varuṇa therefore must have been the earlier deity of the

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1 See Eggeling, SBE. xxxv. 311, n. 1.  
2 Cf. Frazer, Spirits of the Corn, ii. 138 seq.  
4 BSE. xxxv. xviii-xxiv.
horse sacrifice. An obscure legend in the Taittiriya Saṅhitā (ii. 3. 12. 1) recognizes the connexion of Varuṇa and Prajāpati with the horse.

These two accounts supplement each other and represent fairly the Brāhmaṇa view of the rite. Any further speculation must be hypothetical, but it is at least reasonable to ask whether there is not some trace of an older side of the ritual. The nearest Aryan analogy is that of the October horse at Rome,¹ where the slaying of the steed was accompanied by rites which render the theory that the horse represented the vegetation spirit at any rate plausible. The use of the blood of the horse as 'medicine', the carrying of the tail to drip blood on the focus of the Regia, the decking of the horse with cakes, and the fact that the victim was one of the winning pair of steeds in a chariot race are all signs of an elaborated version of a simple ritual of the slaying of the vegetation spirit in horse form, a fact proved to exist in other cases. At Rome the whole has been elaborated out of easy recognition by the natural tendency of a people to transform its simple agricultural rites into acts more in harmony with military developments, but the original basis is still fairly apparent.

There is a good deal in the Indian ritual which is in accord with the theory of a vegetation ritual. The strength laid on the need of a son and the action of the chief queen show that mere success is not alone what is aimed at; significant also is the rite of the Avabhrtha,² where a man of hideous appearance is driven into the water and an offering made on his head to Jumbaka, and he is then let go, apparently being driven away, bearing with him the sins of the village. Evildoers stepping into the water are freed at once of all sin.³ The eating of the flesh of the horse is clearly referred to in the Rgveda, and of course the representative of the vegetation spirit is often eaten, the placing of a cloth for the horse is clear proof of the semi-divine character assigned to it, and the hymns emphasize this side of its nature. The obscenity of the conversation Oldenberg suggests as possibly due to vegetation magic, and this is no doubt its function, as in the dialogue of a hetaira and a Brahmacārīn at the Mahāvratā,⁴ rather than an entertainment of the gods or the remains of popular freedom of speech. There is indeed no clear trace of the horse being the victor of a race, but the solemn year of freedom takes the place

² See Taittiriya Brāhmaṇa, iii. 9. 15; Catapatha Brāhmaṇa, xiii. 3. 6. 5; Čaṅkāgāna Črāvarta Sūtra, xvi. 18; Eggeling, SBE. xlv.
³ Kātyāyana Črāvarta Sūtra, xx. 8. 17, 18.
⁴ See Keith, Čaṅkāgāna Āraṇyaka, p. 79. For the riddle cf. Frazer, The Scapegoat, p. 120.
of that episode, and it is possible that in the Rgveda (i. 163. 5) the term sanitaḥ refers to this characteristic of the steed, for we have no evidence for the Rgveda of the year-long peregrination of the horse. That the body of the horse is not preserved in part for ‘medicine’ is true, and significant that the rite was not in the Brähmaṇa period consciously a vegetation ritual, but it does not disprove the possibility that this was part of its original character.

Another theory of the nature of the sacrifice has more recently been advanced. The reason for the connexion of the horse with the gods of the Aśvamedha, to which reference has been made above, is a matter of some interest. It is clear that the presence of Prājāpati is a product of priestly speculation, as probably also at the Vājapeya. But it is by no means certain that Indra was the earliest god to whom the horse sacrifice was offered, as von Negelein thinks.1 Von Negelein considers that the offer was one to the sun thought of as a horse to strengthen his circuit in the heavens which gave the divisions of time. In Vedic times Indra as king of the gods with his steed in union defeats the Asuras, and so the earthly king, uniting himself mysteriously with the sacrificial horse, and its magic power, defeats his earthly foes. Thus Indra’s horse is the thunderbolt, which slays Vṛtra, and so the horse in the sacrifice enables the sacrificer to slay his human foes. Varuṇa followed in the ownership of the horse, and lastly Prājāpati.

This view of the sacrifice as an offering to the sun-god of his peculiar animal is perfectly reasonable in itself, and there is some evidence in its favour from other peoples. Thus in Greek literature2 we have many records of offerings of horses to the sun, at Rhodes and in Arcadia, but these may be traced to an imitation of the Persian ritual3 which recognizes the offering to the sun of white steeds, white being also the colour in Greece. White, of course, is the Vedic symbol of the sun, as in the round white skin which represents the sun at the Mahāvrata according to the Kāthaka and other texts.4 But Indra is not the sun in the Vedic religion, even if we admit that possibly in the Vṛtra legend there may be preserved a relic of the melting of the glacier by the sun’s heat, as Hillebrandt supposes, and the connexion of Varuṇa with the rite is suggestive of another explanation of the facts.

There is much evidence of the connexion of the horse with water deities in Greece.5 Mithridates and Sextus Pompeius offered horses to

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2 Fest. 181; Paus. iii. 20. 5; Schol. Aisch. Eug. 450; Tzetz. Lykophr. 483, &c.
3 Herodotus, i. 133, 216; vii. 113; Xenoph. Cyrop. viii. 3, 24, &c.
4 Cf. Oldenberg, Religion des Veda, p. 88.
5 See Farnell, Cults of the Greek States, iv. 20 seq.;
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the ocean, and there are other traces of the rite as well as the epithet "Ἰπτός applied regularly to Poseidon. There is evidence too from Russia and China of the primitive tendency which sees in water an identity or similarity with the horse, and there is no doubt that a god of the waters, as Varuna tends to be, can naturally receive as his offering the horse. In Eggeling's view the horse of Varuna is the sun, the courser of the skies; but this is rather an artificial combination, and it is doubtful if the earliest conception took this form. Nor is it surprising that Indra should figure prominently in the rite without necessarily being the original owner of it, for he is pre-eminently the god of the warrior, and again he is often mentioned as owner of the bay steeds, and an offering of a horse to him is absolutely in place.

There is no trace in the Aṣvamedha of the chthonic character which Paul Stengel sees in the horse sacrifice in Greece, though probably without justification in the case of the sacrifice as a whole. It is suggested, however, by Oldenberg that one hymn of the Rgveda (x. 56) may show a practice of the offering of a horse to the dead, and this might lend support to Eggeling's view that the horses offered to Heroes, as suggested by the slaying of horses in the Iliad for Patroklos and as depicted in grave reliefs, were intended to serve the spirits of the dead as steeds to bear them on nocturnal journeyings; thus Pausanias (i. 32. 3) tells us that at night were heard at the grave of the Spartans who fell at Marathon the neighing of steeds and sounds of battle, and it is true that there was no cavalry charge in the actual contest. Moreover, Stengel brings the dog into the category of a companion of the spirit-rider; dogs receive offerings according to an Attic inscription of the beginning of the fourth century along with the κυνυγγυματι, and Hekate is surrounded by dogs in her nightly wanderings. With these dogs might be compared the dog slain in the Aṣvamedha, which von Negelein thinks to be a representative of Vṛtra. But on the whole the evidence of any parallel is here far too slight for serious consideration. The real parallel to the dogs of the Greek ritual are rather the dogs of the Indian eschatology.

(k) Puruṣamedhā.

The human sacrifice as a ritual form is not alluded to in the Sāṅkhītā, but the Brāhmaṇa (iii. 4) enumerates the symbolical human victims as does


1 SBE. xliv. xxii.
3 Rgveda-Noten, ii. 258.
4 Dittenberger, Syll. 361.
5 See Oldenberg, Archiv für Religionswissenschaft, vii. 226, n. 1. For the dog as a scapegoat see Frazer, The Scapegoat, pp. 298 sqq.; as a corn spirit used as sacrificial, Spirits of the Corn, i. 271 sqq.; ii. 196, 202, 256.
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the Vājaśaneyi Sañhitā (xxx). Neither the Maitrāyanī nor the Kāṭhaka has any notice of the rite. The ritual is mentioned in the Čatapatha and given in detail by Āpastamba (xx), Čāṇkhāyana (xvi. 10–14), the Vaitāna Sātra (xxxxvii. 10–xxxxviii. 9), Hiranyakeśin (xiv. 6), Kāṭyāyana (xxi. 1), but not by Baudhāyana, in whose work no trace of the rite is found, a fact of some importance. The versions of Čāṇkhāyana and the Vaitāna are quite distinct from those of the Brāhmaṇas and their corresponding Sutras; they supply a ritual for the slaughter actually performed of a single man, which is based exactly on the Āśvamedha, and both texts recognize the Puruṣamedha as depending on the Aśvamedha. These texts also consider the end of the rite the healing of the sacrificer’s bodily ills, and not the winning of immortal life, and the hymns used are taken from the Rgveda and Atharvaveda. There can be no doubt that the ritual is a mere priestly invention to fill up the apparent gap in the sacrificial system which provided no place for man. On the other hand, the Yajurveda texts recognize only a symbolic slaying of a whole host of human victims who are set free in due course and only animal victims are offered. The ritual does not help to decide whether the form was substituted later for a real sacrifice or was a mere priestly invention, and the decision on this matter can only be given by other considerations. Eggeling, who inclines to the former view, quotes with approval Weber’s suggestion that when the eating of the victim became part of the rite the human sacrifice would naturally become more and more impossible, but this is clearly an erroneous view of religious development; if the human sacrifice was ever usual, every probability points to the victim having first been eaten, and the very essence of the rite would lie in the tasting of the blood.

Now that human blood was shed in the ritual is not to be denied. In building the brick-altar for the fire the pan, which the sacrificer has used for carrying about for a year the sacred fire, is built into the bottom layer, and on it are put the heads of the five victims—man, horse, ox, sheep, and goat—to impart stability, as the Čatapatha Brāhmaṇa (vii. 5. 2. 1 seq.) clearly states. In the Čatapatha (vi. 2. 1. 37 seq.) the last to perform the whole rite of slaying the man is said to have been Čyāparaṇa Sāyakāyana, and only one victim was normally in its time offered, either a he-goat for Prajāpati or one for Vāyu, and the use of real heads, if not actually of victims slaughtered for the purpose, or of gold or clay heads, is disapproved. But it still (vii. 5. 2. 1 seq.) gives the Mantras for the full rite, as does

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1 Attributed to the Mahākauśītilaka Brāhmaṇa, on which see Aufricht, Ātareya Brāhmaṇa, p. v; above, p. cxxxii.
2 SBE. xliv. xii.
3 See Farnell, Greece and Babylon, pp. 233 seq.
Hastamba (xvi. 17. 19, 20), who, however, allows them all to be used for one victim, that for Vāyu, only. In the Taittiriya tradition as preserved by Hastamba the head is to be purchased of a Kṣatriya or Vaiṣṇya slain by an arrow-shot or lightning for seven or twenty-one beans, and apparently to be severed from the head at the time of purchase: it is then given life by being laid on an ant-hill with seven holes, and redeemed from Yama by three Mantras, while the whole sacrifice is completed by a he-goat which is offered to Prajāpati. But according to the Taittiriya Saṁhitā (v. 5. 1) a goat offered to Vāyu Niyutvant is used to supply the head for the fire-pan, in place of all the other victims, including man. This passage, however, cannot be relied on as giving a general rule for the Taittiriya which normally recognizes the paṇucīrṣāṇi as used, though in yet another passage it suggests (v. 1. 8. 3) that the four animal victims were allowed to go free after the circumambulation with fire, the offering to Prajāpati being used to complete the rite. It would seem that case that only the human head would be placed in the pan. In the Kaṭhaka (xx. 8) the buying of a head of a dead man for twenty-one beans is also prescribed, but the use of all the heads is clearly contemplated, and this is no doubt the traditional Taittiriya view. The Maitrāyana (iii. 2. 9) seems to regard the actual use of the heads as normal. It would be impossible to deny that we have here the record of the very widespread usage of slaying a human being to act as the guardian of the foundations of a building, a custom which is world-wide and has often been exemplified in India. But that is not a human sacrifice in the ordinary sense of the word—it is significant that it is the form found in Canaan—and clearly affords no parallel for the rites of the Yajurveda. Nor does the Saṁhitā present any other evidence of this rite. The rite indeed is poorly supported in Vedic literature. Hillebrandt saw indeed in the Rgveda (x. 18. 7; 85. 21, 22) references to the rite as preserved in the Čāṇkhyāṇa Čārauta Sūtra, where the chief queen lies with the dead man, but this suggestion can hardly be accepted as probable. The passages referred to yield a perfectly adequate sense without being applied to the extraordinary use postulated by Hillebrandt, and the whole of his argument belongs to the erroneous theory of an earlier ritual Rgveda.

1 So Taittiriya Saṁhitā, v. I. 8. 1.
2 In the Kaṇṭākā Brahmana, there is apparently an option between an offering for Prajāpati and one for Vāyu; the Čāṇkhyāṇa allows also the use of the five heads.
3 Cf. the facts quoted by Farnell, Greece and Babylon, p. 245, n. 2.
4 ZDMG. xl. 708–711; Ritualliteratur, p. 153; Bezz. Beitr. viii. 195 seq.
5 Cf. Oldenberg, GGA. 1907, pp. 211 seq.; Prolegomena, pp. 518 seq.
The other evidence of consequence is that of the legend of Čunahçepea. 1 But here the whole story reveals the slaying as proposed as something utterly monstrous. The king binds himself to slay his own son, contrary to all Vedic propriety, and buys a Brahman’s son, and induces by a bribe the father to undertake the slaying, from which all the priests held aloof. The son is saved by prayer to the god, and taken away from the unworthy father and adopted by Viçvamitra, one of the king’s priests. Whatever the purpose of the tale, it is enough to show that human sacrifice was for the Brähmaṇa period a horror beyond words, and the Mahâbhârata insists that it is unknown, 2 though it contradicts itself elsewhere in this regard. 3 It should be noted that the offering here contemplated is solely an offering to satisfy the wrath of the god; there is no sacramental significance, nor any possibility of the application of a totemistic or corn-spirit theory. Eggeling points out the curious and obviously unreal character of the name of Ajigarta (‘having nothing to swallow’) and his other sons, and lays just stress on the fact that the ascription of the father to the Ângirasas is in accord with the connexion of that family with sorcery and with the fire ritual, in which, as we have seen, the slaying of a man was clearly once permissible, though not usual at the time of the Brähmaṇa texts. 4

§ 9. The Language and Style.

(a) The Mantra portions.

The grammar of the Mantra portions of the Svâñhitâ presents few points of importance. It essentially represents a stage intermediate between that of the Rgveda and the Brähmaṇa texts, but approximating much more to the former than to the latter. The later character of the language appears clearly in the variants of the Rgveda which occur. Thus in iv. 5. 10. 4 for vṛjyâḥ as a third person singular (RV. vi. 28. 7; vṛjyâṭ, TB. ii. 8. 8. 12) is found vṛṣaktu; in iv. 1. 10 a for the yâd agne kâni kâni cid of the Rgveda (viii. 102. 20) is found yâd agne yâni kâni ca, as also in the Maitrâyaṇî (ii. 7. 7), though the Rgveda clearly preserves the correct form of the Amredita as in viii. 73. 5, kârhi kârhi cit. In iv. 1. 4 dṛçé ca replaces abhikhyâ, which the other texts also reject; dṛçé ca (Maitrâyaṇî, ii. 7. 4) is another effort at a better text. In iv. 1. 2 s the unusual jârkhurânaḥ of RV.

1 See Max Müller, Ancient Sanskrit Literature, pp. 108 seq.; Roth, Ind. Stud. i. 475 seq.; ii. 112 seq.; Eggeling, SBE. xlv. xxxiv.-xxxviii.
2 See ii. 864.
3 See iii. 125, 126; Hopkins, Religions of India, p. 383, n. 2, who (pp. 198–200) is inclined to accept human sacrifice as proved for the Vedic period. But see Keith, JRAS. 1907, pp. 943–949.
4 Frazer (The Scythes, pp. 410, 411) has seen in the main theory of the Agnicayana a relic of the slaying of a divine man for the conservation of the universe, but this theory cannot be accepted; see Keith, JRAS. 1915.
ii. 10. 5 has become ḻṁṛṣāṇah, and the Maitrāyanī (ii. 7. 2) and the Kāthaka (xvi. 2) carry the process further by changing nabhimṣe in the same Pāda to the commonplace nabhīḍbhese. In iv. 2. 6 the osadhiḥ as nominative is changed where possible to osadhayah and pārayiṣṇavah becomes pārayiṣṇavah, and so also in the Kāthaka (xvi. 13) and the Maitrāyanī (ii. 7. 13). The same texts here and elsewhere banish the faulty ēṣutīḥ for nūṣṭīḥ.1 In the Taittirīyā (iv. 2. 6. 3) tanuvāṁ is a variant of tanvāḥ of the Rgveda (x. 97. 10); only in one late passage (x. 85. 46) of the Rgveda is such a form as cvaṛuṇām found.

Similarly in i. 6. 5. 1 ṣādityāḥ is a form unknown to the Rgveda from that stem. Again in no independent passage has the Taittirīyā the ā of the locative from stems in ā, whether masculine or feminine. So also the use of au in the dual both in ā and consonant stems is on the increase in the Taittirīyā, while eabhik for aihn, ā for ena, osah for āh, and ā for anāi steadily diminish in independent passages, and there is no case of a genitive in ām for dānām. So also the locative forms in avy or avī from ē and u stems are not used in independent Mantras, nor instrumentals in ē from ē stems, except possibly in i. 1. 5. 2, nor forms in ō from an stems in the neuter plural. Of stems in ō the genitive plural2 has ō and in i. 3. 4. 1 is found nāptāram.

Transition forms showing the merger of the declensions are not rare, such as osadhayah noted above, revatayah, iv. 2. 11. 1, and pātnayah, v. 2. 11. 2; gavīryād, iii. 2. 11. 3; hānabhūyām, iv. 1. 10. 2; vii. 3. 16. 1. Akin to these transitions is the use of yūṣenā, v. 7. 20, for yūṣnā, and the influence of analogy is seen in ógnāviṣṇu, i. 8. 22. 1.

Among the intransitive forms 

Among pronominal forms the use of kiṁ in kiṁci, v. 5. 9. 1, is a later form than the kād of Rgvedic compounds. ātmanam appears as a reflexive, though not found in this sense in the Rgveda.3 For the yuvōḥ of the Rgveda is found in iii. 5. 4. 1 the more normal form on the ordinary analogy, yuvāyōḥ.

ēkān is normally used to make up compound numbers, and the list of numbers in vii. 2. 11–20 supplements those found in the Rgveda, and shows a development of the use of numbers.

In the verb the forms in māsī, in thana, and tana steadily disappear; and the number of the rarer subjunctive and optative forms from the aorists is steadily lessening, parallel with the standardizing of the language which reveals itself in full in the Brāhmaṇa and other late texts. Thus in the case of the root aorist the participle of the active disappears, and the middle participle is very rarely found as in rākāna (iv. 1. 2. 4), dhūvānā (iv. 4. 12. 5), viṁāna

1 Cf. Bloomfield, JAOS. xvi. cxxvi.
2 pitrdan, i. 3. 6. 1; neyṛdān, i. 3. 6. 1; dhārtydn, iv. 7. 14. 3. So also in the Brāhmaṇa portions; cf. Weber, Indische Studien, xiii. 101; Lanman, Noun-Inf. p. 489.
3 See Delbrück, Allindische Syntax, pp. 262, 263.
(iv. 6. 3. 3). On the other hand, the aorist in a appears more frequently as in ákhyāḥ and ásacat, átṛ-pay, áruham, asadāḥ, ádṛ-yan. In the s aorist the Taittirīya differs from the Rgveda in exhibiting forms like atānśit (iv. 7. 13. 5) with an inserted s, and in the injunctive háṣit (vii. 3. 13. 1), but the anomalous forms in se have disappeared.

The future, on the other hand, develops considerably in use, and the second future appears in its infancy as in anvāgantā yajñāpatīr va utra in v. 7. 7. 1, where the Atharvaveda (vi. 123. 1, 2) has anvāgantā yajñamānah svastī where the present sense is assigned to it in Whitney's translation.

The denominatives show the development of forms outside the present system as in pāpayisti and the participles kāndāyisyant-, meghāyisyant-, śikṣāyisyant- (iii. 2. 8. 3).

The gerundives in áhya and tvā disappear almost entirely. On the other hand, the forms in tavyā and anīya, which are of the Brāhmaṇa period and which commence feebly in the Atharvaveda,2 are not to be found.

In the infinitive the disappearance of most of the Rgvedic dative forms is marked, especially those in as, those from vowel roots, and the forms in dhyai. There are no locative infinitives in sanī.

In the gerund tvā occurs at iv. 1. 1. 4 in khātāḥ, but not elsewhere independently; tvā is regular; on the other hand, tvāya is found in kṛtvāya (iv. 1. 5. 4) and kṛtvāya (iv. 1. 2. 3), yuktvāya, and tattvāya (iv. 1. 1. 1), and it is clearly a late combination of tvā and ya.

Similar signs of later usage are to be seen as regards the prepositions: parāḥ never takes the accusative or instrumental or locative; sanātā, samudā, smād, smīd disappear.

The Taittirīya yields very little that is novel in grammar, for the use of jinār, agrār, bhūmār, tegār, grutār, bhūtār with ārīt in ii. 4. 7. 1, 2 is no more than a mere blunder.4 More interesting are the curious forms dhanayit, iv. 6. 9. 2; ajoyit, i. 7. 8. 1, which hardly admit of any reasonable explanation as correct.5 gamādhitya in i. 3. 6. 2 is probably merely a blunder for gamādhityai.6 simāhī in iv. 3. 13. 2 is of doubtful form and sense, the Rgveda (x. 7. 1) having sācemāhi. Other forms with unusual shortening7 are seen in jijivānah, i. 7. 8. 4; and mānima, iii. 2. 8. 3, against the metre. Of aorists the causatives ajyippata,8 i. 7. 8. 4, and ajyippat, ii. 1. 11. 3, are noteworthy, and of simple verbs agrabhāṃ, i. 7. 12. 2; agasmahī, i. 2. 9. 1 (Rgveda, vi. 51. 16. agamahī);

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1 See Macdonell, Vedic Grammar, p. 403.
3 Ibéd. p. 418.
4 See Macdonell, Vedic Grammar, pp. 83, 70; Oldenberg, Prolegomena, p. 457.
5 Ibéd. p. 398, n. 2; Whitney, §§ 1048, 904 b.
6 Ibéd. p. 410; Whitney, § 976 a.
7 adimahī, i. 8. 6. 2, may be contrasted with adimahī, Vājasaneyi, iii. 59; Macdonell, p. 367.
8 ajyippata, Vājasaneyi, ix. 12. The retention of the caus. p is noteworthy, cf. bīkhyāḥ, iii. 2. 5. 2; Whitney, § 1047.
avṛṣṭi, ii. 4. 7. 2 (a very strange form). The strong forms strṇāki, vi. 3. 1. 2 (a prose direction), and gṛṇāhi, iv. 4. 12. 5, are not very rare, and jāgriyāma occurs in i. 7. 10. 1, where the Vājasaneyi (ix. 28) has jāgyāma. On the other hand, as opposed to the shortenings noted above, the injunctive aorist has jīhvaratam in i. 2. 13. 2, where jīhvaratam would have sufficed. In iv. 7. 14. 1 vanisanta is a strange third plural aorist subjunctive for which the Rgveda (x. 128. 3) has vanusanta and the Atharvaveda (v. 3. 5) sanisāsan.

(b) The Brāhmaṇa portions.

The language of the Brāhmaṇa portions differs in grammatical form very slightly from the classical language as fixed in the grammar of Pāṇini.1 As compared with the language of the Mantras and in particular of the verses, it shows much less variety of forms and, as is natural in a formal prose, it lacks those ambiguities of form which exist in considerable number in the Mantras. Thus the free use of the injunctive forms in any time relation and in any mood has disappeared for good, the use appearing only in a few phrases with mā. The subjunctive survives, but only in reported thoughts or speeches; in any other case where the subjunctive might have appeared in the Mantra style the optative is used. The infinitive has ceased to show its manifold forms, the only uses which are normal being the form in tok after the word ievara and the new form in tum, which is formed with ca and arh. The gerundive in tavya supersedes that in tva. The tenses of the indicative develop or display a precision of use which is strange to the Mantra texts; and the use of the cases looses the vagueness which is occasionally very clear in the Rgveda, while the rules of concord are adhered to with a strictness which is not attained in the difficulties of verse composition. Similarly as regards accidence; the uses of forms like āsas in the plural, ā in the dual and the instrumental singular, ebhih in the plural, ā in the neuter plural disappear, and all that remains is a certain indefiniteness in the distinction as later drawn between the treatment of words in i and ì and the use of an as the locative of nouns in an. To these points may be added the new use of (y)ai as the feminine ending in the genitive and ablative. The verb shows even less irregularity; a few cases like duhe when the third singular takes the same form as the first and a few survivals of aorists later disused in the forms accepted by the Brāhmaṇas, together with some subjunctives and infinitives, exhaust the tale. More noteworthy is the fact that the verbal prefixes are still separable and that the accent is a living reality, as it was indeed to Pāṇini, but as it is not in the classical texts handed down to us. Add to

these points the rule of the Tāttvīryā that in certain cases y and v appear as iy and uv, and the differences of linguistic form are practically all included.

It is of importance further to bear in mind that these peculiarities extend throughout the whole text including book vii and that part of book v (5–7) which appears to be clearly a later addition to the Sañhitā. Thus it is fair to conclude that on the whole the Brāhmaṇa portions of the Sañhitā are approximately of the same period, though not produced by one effort, or as one work. There are, however, some traces of later usage in book vii.

In giving in detail the usages which are contrary to the ordinary rules of classical Sanskrit or are for some other reason worthy of notice, it will be of value to treat the several sections of the text separately; for this purpose books i and ii can be taken together, books iii, vi, and vii as wholes, and book v as two sections. Book iv, as all Mantra, can be omitted from consideration.

(1) Euphonic Combination.

The Tāttvīryā displays none of the peculiarities which mark the Maitrāyaṇī as being the product of somewhat artificial studies (e.g. the change of unaccented as or e to ā before an initial accented vowel except a; the change t to ā before y). The only point of substantial deviation from the normal rules of Pañini is that in certain instances y and v are represented by iy and uv, the cases of which have been noted above (p. xxxviii). Though characteristic the change is not really common apart from the words gāyatī and rātri in their oblique cases, and tanā. There has also been noted above the treatment of triṣṭubh, anuṣṭubh, and uṣṇih.

Of some interest is the clear tendency seen in the Sañhitā to shorten the long vowels of the first parts of words in composition. In ajakṣīrā, ii. 2, 6. 4; v. 4, 3. 2, it is possible to see the epicene use of aja as does Wackernagel, but there must be remembered pundarīcarajām, i. 8, 18, 1, and grīvadagnā, v. 6, 8, 3, where that explanation is not available, nor can it be applied to iṣṭakācis, i. 5, 8, 2. Similarly we have ajatvā, vi. 1, 6, 3; amāvāsyatvā, ii. 5, 3, 7; prthivītvā, vii. 1, 5, 1; vasatīvarītvā, vi. 4, 2, 1; çarkaratvā, v. 2, 10, 6; samyānītvā, v. 3, 10, 1, and perhaps satanūtvā, vi. 6, 8, 1, in all of which cases the long syllable is clearly lightened deliberately before the long tva. Similar instances are found in Āpastamba, as strīvyayājana, viii. 6, 1; nadaivipa, xv. 16, 2, 3; rāṣṭanasamāhita, xiv. 6, 10.

On the other hand sūyāvasa, i. 7, 5, 3, shows a lengthening of the u

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1 See von Schroeder, ZDMG. xxxiiii. 184 seq.
2 See Garbe's ed. i. viii.
4 Altindische Grammatik, ii. i. 49.
Accidence

which is not easy to explain. In vii. 2. 1. 3 appears cakr̥vati where the i seems wholly illogical (Pāṇini, viii. 2. 12), but the Ṛgveda has cakr̥.

In grumusṛti, v. 4. 5. 2, 3 contraction for guru seems to be found, as in sṛbhāṣṭha (Catapatha Brāhmaṇa, vi. 8. 2. 3) and vyavasta (=vyavasthā Ācvalāyaṇa Çrauta Sūtra, iv. 9. 4. 5).

(2) Accidence.

1. The genitive and ablative of feminines in ā end in yai, not yāḥ. So genitive sāṁrāyaī, i. 6. 11. 2; cvetāyai, cvetāvatsāyai, i. 8. 9. 2; ajāyai, ii. 1. 1. 6; vācayai, ii. 2. 9. 7; brahmahatāyai, ii. 5. 1. 2; ablative, cāmyāyai, i. 8. 1. 6; devātāyai, ii. 2. 10. 4; 5. 4. 4; pratiśthāyai, ii. 6. 4. 3; for cāmyāyai the Pada text reads cāmyāyāḥ, the form occurring in Sandhi as cāmyāyāḥ, and it similarly restores the Visarga in every case where ambiguity is possible, contrary to the clear probabilities of the case. In iii is found svāyai devātāyai, 1. 8. 3, as ablative; in v cvetāvatsāyai and kṛṣṇāyai as genitives 4. 9. 3; in v devātāyai, 1. 1. 3; ukhāyai, 1. 9. 4, and pratiśthāyai, 4. 2. 2 are ablatives; in vi. 1. 3. 6 sūtāvaṇāyai is genitive, and in vii. 4. 11. 4 pratiśthāyāḥ is the Pada version of pratiśthāyai in the text in Sandhi.

2. In a great number of cases the dative of the noun in i is used in the form yai to express the purpose or result of an action; the form aye is not found in this use, and its frequency forms a distinct mark of the Brāhmaṇa style. Thus i and ii yield dhṛtyai, i. 6. 8. 4; sāṁtāyai, i. 7. 1. 5; ii. 5. 8. 7; pratiśthitai, i. 7. 4. 2; sāmṛddhayai, ii. 1. 2. 2; āvaruddhayai, ii. 1. 9. 3; sāmaṣṭhayai, ii. 2. 5. 4; vikṛtyai, 6; bhūtyai, ii. 2. 8. 6; dī prāyuktyai, ii. 2. 9. 2; pāryaḥkrtai, ii. 2. 10. 2; āpahatīyai, ii. 2. 11. 4; 5. 7. 2; bhūtyai, ii. 3. 1. 1; dāptyai, ii. 3. 2. 2; pāṣṭhyai, ii. 4. 6. 2; ānukhyātīyai, ii. 5. 11. 3; bhṛtrvābhihbhūtyai, ii. 6. 1. 5; stītīyai, ii. 6. 2. 5; abhījītīyai, ii. 6. 3. 3; svagākhyai, ii. 6. 8. 1; prāśūtīyai, ii. 6. 9. 3; anārtyai, ii. 6. 9. 3; cāntyai, ii. 6. 5. 2; vyāvrtyai, ii. 6. 5. 3, and, without the special sense of end, bhāmyai, ii. 3. 2. 4; sūtaḥvāyai, ii. 4. 6. 2. In iii are found vyāvrtyai, 1. 5. 1; pratiśthitai, 1. 5. 1; cāntyai, 1. 5. 2; anārtyai, 1. 7. 1; abhījītai, 1. 7. 2; āvaruddhayai, 3. 6. 1; dhṛtyai, 4. 3. 5; svagākhyai, 4. 3. 7; prājāyai, 5. 1. 4; bhṛtrvābhpanutīyai, 5. 9. 2. In v. 1–5 occur prāśūtīyai, 1. 1. 1; sāmṛddhayai, 1. 1. 4; āvaruddhayai, 1. 1. 4; yājuktyai, 1. 2. 1; ānuvītai, 1. 2. 2; vyāvrtyai, 1. 2. 3; 6. 4; sāmaṣṭhayai, 1. 2. 4; 3. 5; pratiśthitai, 1. 3. 1; āpahatīyai, 1. 3. 3; dāptyai, 1. 3. 4; pāryaḥkrtai, 1. 3. 5; vētīyai, 1. 5. 8; cāntyai, 1. 5. 9; dhṛtyai, 1. 6. 2; stītīyai, 1. 6. 4; 3. 5. 2; prājāyai, 1. 8. 4; ānukhyātīyai, 1. 8. 6; stītīyai, 1. 9. 2; vētīyai, 1. 10. 2; prājānātīyai, 2. 3. 6; udāyatīyai, 2. 5. 3; vētīyai, 2. 7. 2; uśṣṛtyai, 2. 7. 3; kāptyai, 3. 1. 1; sāmṛddhayai, 3. 7. 4; nīkṛtyai, 4. 2. 3; prāṭtyai, t
4. 7. 2; svagākyayai, 4. 7. 4; abhākrāntyai, 4. 8. 5; sāmātayai, 4. 10. 3; ādāhyai, 4. 10. 5; yatayai, 4. 12. 3; jātyai, pārśyayai, 4. 12. 3; antārkhayai, 2. 4. 4; śṛṣṭyai, 2. 8. 2; bhrātryaśabhibhūtayai, 3. 3. 1; bhātayai, 3. 10. 2, and \(vrś\)tyai, 4. 1. 4. In v. 5–7 occur sāmātayai, 5. 1. 1; 6. 8. 5; sāmādyayai, 5. 1. 1; prātiśṭhityai, 5. 3. 3; bhrātryaśabhibhūtayai, 6. 2. 1; prājātayai, 6. 2. 3; dhātayai, 6. 2. 5; āvaruddhayai, 6. 3. 2; abhājītyai, 6. 5. 2; guṇayai, 6. 6. 2; sāmaṭayai, 6. 8. 1; 7. 2. 2; klātyai, 6. 8. 6; abhiśayai, 7. 8. 3, and in the usual sense, nāṛtyai, 6. 6. 2. In vi are found abhājītyai, 1. 1. 2; vyāvṛtyai, 1. 1. 5; udāyatayai, 1. 2. 5; dātyai, 1. 2. 7; śṛṣṭyai, 1. 2. 7; āvṛtyai, 1. 7. 8; cāntyai, 1. 7. 8; dhātayai, 1. 4. 3; āpahatayai, 1. 4. 6; sāmaṭayai, 1. 7. 6; prājñātyai, 1. 5. 1; klātyai, 1. 5. 3; āvaruddhayai, 1. 8. 1; ānāvachityai, 1. 11. 5; bhrātryaśabhibhūtayai, 2. 2. 2; bhrātryaśabhibhūtayai, 3. 8. 4; sāmādyayai, 2. 2. 7; pūṣṭyai, 2. 5. 4; guṇayai, 2. 8. 6; cūddhayai, 2. 7. 4; vičārtayai, 2. 8. 4; yatayai, 2. 10. 1; abhiśayai, 3. 2. 3; prāsūtyai, 3. 6. 3; ānukhyātyai, 3. 7. 2; sāmiṣṭayai, 3. 9. 6; vyāvṛtyai, 4. 8. 3; viśeyai, 4. 9. 1; udāyatayai, 5. 7. 2; antārkhayai, 6. 3. 5; ātīmākyai, 6. 9. 4; bhātayai, 6. 11. 4, and pāññātyai, 1. 8. 5. In vii are found ārtyai, 1. 4. 2; āvaruddhayai, 1. 4. 2; 10. 4; prātiśīthyai, 1. 4. 3; 5. 1. 6; dhātai, 1. 5. 4; ānu sāmātayai, 1. 5. 5; pārīṣṭhityai, 1. 5. 7; abhājītyai, 1. 5. 7; sāmādyayai, 1. 6. 6; vīgyai, 2. 1. 3; sāmaṭayai, 2. 1. 3; ānukhyātyai, 2. 6. 2; prābhētayai, 2. 10. 1; vyāvṛtyai, 2. 10. 4; pratyavāraddhayai, 3. 5. 3; ānātayai, 4. 2. 4; sāmpattayai, 4. 2. 5; ōdāhyai, 4. 5. 4; sāmātyai, 4. 3. 3; ṛṣṭyai, 4. 11. 3; sāmśthityai, 5. 1. 4; abhiśayai, 5. 1. 6; jātyai, 5. 1. 6; prājātayai, 5. 8. 3.

3. In the ablative and genitive of nouns in ā and ē the form yai always appears. Thus in ā and ē, gāyatriyai, ii. 1. 7. 1; prthivyai, 5. 1. 3, are genitives along with prēṇiyai, 2. 11. 4; vrṣṭyai, 4. 9. 1; ablative are cādāvaryai, ii. 2. 8. 6, with bhātyai, 3. 1. 1, and ānupṣṭayai, i. 5. 7. 5. In ē genitives are somakrāgyayai, 1. 3. 1, and vrṣṭyai, 3. 4. 4; ablative, prthivyai, 1. 1. 4; paurṇāmāṣayai, 5. 1. 3, and nāḥhayai, 4. 1. 3. In v genitives are nāṛtyai, 2. 4. 2. 3; vrṣṭyai, 3. 10. 1, and rātiriyai, 7. 1. 2; ablative, ōdāhyai, 1. 1. 3; bhātyai, 3. 10. 2. In vi genitives are gāyatriyai, 4. 11. 4; somakrāgyayai, 1. 8. 2; sadāvyai, satayai, 2. 6. 4; bhāmyai, 3. 3. 5, and rātiriyai, 3. 1. 2; ablatives, nāḥhayai, 1. 3. 4; rātiriyai, 2. 3. 3. In vi prthivyai, 1. 5. 1, is a genitive, and paurṇāmāṣayai, 4. 8. 2, is ablative. So in Āpastamba occur aśvattāhākāḥṣhayai, xviii. 11. 2 (abl.); rātiriyai, xv. 12. 7, daksīṇāyai, uttarāyai, xvi. 19. 7.

4. In the locative of stems in ē the feminine form is yām, not au. Thus pūṣṭyām, v. 2. 3. 2; uttarāvṛddyām, 2. 5. 6; śṛṇyām, 3. 1. 5; and perhaps cītyām, 3. 5. 3, 5. 4. 2, 7. 2. 1; but cūṭiṣu is found in 4. 2. 1 against cūṭim in 4. 2. 2, and it is compounded as trćiṣika, v. 6. 10. 2, and pāṇca-ciṣika, 3. 11. 3; 6. 10. 2. In vi are found varṇanyām, 4. 9. 5; uttarāvṛddyām,
5. 9. 4. yónyām appears in iii. 4. 10. 5, and yóni is also feminine in v. 2. 2. 5; vi. 6. 2. 2.

5. In the feminine dual of stems in ḫ the ḫ is sometimes retained; thus in the nominative in i and ii occur raksoghnī, ii. 2. 2. 3; priyavatī, 2. 11. 4; ganāvatī, 3. 3. 5; budhnāvatī, āgravatī, 3. 4. 4; samānī, ii. 3. 8. 2; vydhānāvatī, váŋragnī, 5. 2. 5; accusatives are cákvarī, 2. 8. 5; mānāvī, 2. 10. 2; mārvī, 3. 3. 5; budhnāvatī, āgravatī, 3. 4. 3; dyāvāprthīva is nominative at 5. 2. 5, and accusative at 5. 7. 5. On the other hand, paṅktyaū is found at 3. 2. 9. iii yields paṅktyaū, 5. 4. 4, and dyāvāprthīva as accusative. v gives áúdumbarī and kārṣṇī, 1. 10. 2; 4. 4. 4, as accusatives, uttarāvatī, 4. 8. 5; parigīhyathī, 4. 6. 3 as nominatives; at 2. 3. 3 viyati dyāvāprthīva is read. In v. 5. 7 occur as nominatives váṣyumāti, cvetāvati, 5. 1. 2; sāṃvi, 4. 2, and as accusative kārṣṇī, 6. 6. 1. In vi appear vāpārāpaṇī, 3. 9. 4, and víni, 6. as accusatives. In vii appears ányāsaṃyam śvutī, 2. 1. 2; 3. 5. 3, but sakhyā in 4. 11. 3, while devatī, 2. 1. 3, appears to be a neuter dual, but is not certain (p. cili).

6. In the nominative plural of stems in ḫ, beside the later normal yaḥ, both ḫ and oyah are not rarely found. Thus in i and ii are found revātīḥ, i. 5. 8. 2; bhāyāṣṭiḥ, 5. 9. 1; piṇāvatiḥ, ii. 5. 8. 5; raksoghnīḥ, 6. 4. 4; on the other hand osadhayāḥ is found at ii. 1. 5. 3; 6. 4. 2 against osadhibhyah, 4. 9. 4; &c.; vyāvrttayāḥ and vyāhrtibhiḥ in i. 6. 10. 3; pātnayāḥ, ii. 5. 6. 4, but pāṭniyām, vi. 5. 8. 6; rātrayāḥ, ii. 5. 6. 4. In iii osadhayāḥ is found at 3. 6. 3, osadhibhiḥ, 3. 8. 3; osadhikhyah (ablative), 1. 8. 2; osadhīṣu, 5. 2. 4; there are also ághorāvatiḥ, 1. 9. 2; áyutanaṇaṇiḥ, 1. 9. 2; pratiṣṭhīḥ, 2. 9. 7; etāvatiḥ, 5. 9. 2. In v. 1–4 occur osadhayah, 1. 3. 1; 5. 10; osadhibhiḥ, 3. 11. 1; pātnayah and pāṭniḥ, 1. 7. 2; cákvarayah, 4. 12. 2; and at 1. 5. 6 māṇavaḥ, 1. 8. 4 áprimḥ; 4. 12. 1 gāyatrīyāḥ. The ordinary form is ḫ; thus naivṛṭiḥ, 2. 4. 2; mārdhanvatiḥ, 3. 1. 5; 8. 2; mākhyathāḥ, 3. 4. 6; áannavatiḥ, 3. 4. 6; pratiṣṭhāvatiḥ, 3. 4. 6; ojasvatīḥ, 3. 4. 6; prānatiḥ, apānatiḥ, pacyantīḥ, ērvānatiḥ, 3. 6. 2; bhavantiḥ, 3. 6. 3; tanūpānīḥ, 3. 7. 2; samyānīḥ, 3. 10. 2; ádhipatnīḥ, 4. 2. 3; áúdumbarīḥ, 4. 6. 1. In v. 5–7 are found agneyiḥ, 5. 1. 1; cákṣumatiḥ, 7. 10. 2; vaiṣṇavitāḥ, vaiṣṇakarmāṇiḥ, 6. 9. 2. 3; but it is perhaps not in this use, the section being a later one, that it has also pātnayah, osadhayah, 5. 1. 1; ádhipatnayah, 5. 5. 1; rātrayāḥ, 6. 7. 2; cétāyāḥ, 6. 10. 3 (tricītikāḥ, pāṇacītikāḥ, 6. 10. 2). In vi occur osadhayāḥ, 1. 3. 7, against osadhibhiḥ, 6. 3. 4; osadhibhyah, 3. 6. 4; osadhiṣu, 3. 9. 5; and asthanvātīḥ, 1. 9. 1; satīḥ, dāvīḥ, 3. 6. 1; vasaṭvārīḥ, 4. 2. 1; etāvatiḥ, 4. 3. 1; pārācīḥ, pratiṣṭhīḥ, 4. 10. 4; áтриḥ, 4. 10. 5; pāṭniḥ, 5. 8. 1; áāyātīḥ, 5. 8. 2; hārīyojanīḥ, 5. 9. 2; bhāyāṣṭiḥ, 5. 10. 1; sadjaḥ, 6. 8. 2. In vii occur osadhayah, 1. 1. 3; 4. 8. 3; bhāyāṣṭiḥ, 4. 7. 7; udbhāyaḥ, 5. 1. 1; satīḥ, 5. 1. 1; 2. 1; yāvatiḥ, 5. 2. 1;
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nighnatih, 5. 10. 1. On the other hand there are in 5. 10. 1 dasyah and gayantyay, in 5. 8. 2 aindriyah, in 5. 2. 2 ubhayyath, while in vi. 5. 7. 2; 6. 5. 2 is vaivudevyath. In vii. 3. 7. 2 rattrayah is found.

7. In nouns in i may be noted the occasional occurrence of forms of the masculine, gatocritih, v. 1. 9. 3; vii. 2. 7. 2; agatacritih, grmanvith, ii. 5. 4. 4; gatocritiah (nom. pl.), ii. 5. 4. 4; senanyah, grmanyah (gen.), i. 8. 9. 1. But sivih (fem.) in vi. 2. 7. 3 is merely repeated from the Mantra.

8. In nouns in u may be mentioned the neuter forms cautaraktav, i. 8. 9. 3; daurv, ii. 5. 8. 3; anagnau, v. 1. 3. 1, 4; yajnavastav, iii. 1. 9. 5; vastav, 4. 10. 3; madhoh, v. 7. 1. 3; and the fem. form upv, 7. 3. 1.

9. In nouns in u are found tanu as dual, ii. 2. 7. 5; tanuvam, iv. 2. 1. 2; v. 6. 6. 4; tanuvav, 7. 3. 3; tanuvam, 4; varadnham, ii. 4. 10. 3; devasuvam, v. 6. 3. 1.

10. In nouns in an the only irregularity is the locative in an. Thus are found atm, i. 5. 8. 2; ii. 4. 2. 4; 5. 11. 8; vartman, ii. 6. 4. 4. In iii are atm, 1. 1. 3, &c.; brhman, 5. 7. 2; ahman, 5. 10. 3. In v, cirsan, 1. 7. 1; brhman, 1. 9. 3; atm, 2. 2. 5, &c.; 5. 9. 3; 10. 2. In vi, atm, 1. 7. 8; asan, 1. 9. 1; caram, 1. 9. 2; 10. 4; cirsan, 2. 1. 5; 11. 1; 5. 9. 3; in vii, ahman, 1. 4. 2; 2. 8. 1; atm, 1. 4. 2; caram, 5. 9. 3. In Apastamba are found ahman, ix. 2. 1, &c.; asan, v. 3. 16; atm, vi. 28. 10, &c.; vartman, ii. 3. 13; cirsan, i. 4. 15.

11. There are no peculiarities in the consonantal stems. But it may be noted that mahus a is found at v. 4. 5. 2; pratidh, ii. 5. 3. 3. In the r stems the genitive plural has r; so bhrtvn, ii. 6. 6. 2; udgtrvn, iii. 2. 9. 5.

12. In the pronouns there is little unusual. The nominative avam occurs at ii. 5. 2. 3; 6. 5; 6. 7. 1; avat at ii. 5. 6. 6. The enclitic forms of the stem a are, as always in old texts, placed second word in the sentence, as in the case of asya, i. 5. 1. 2; iii. 2. 9. 5; v. 1. 1. 1; asmin, ii. 1. 6. 3; 2. 7. 1; 10. 5; asmai, v. 4. 1. 3; enam, 4. 2. 4; 10. 1, and often. The feminine ending in place of ya is yai, as in asyai, iii. 4. 8. 5; vi. 1. 8. 2; tasayai, iii. 5. 7. 1.

13. The numerals show no special peculiarities; ekasmn-na-pncatm, vii. 4. 7. 1, 3 may be compared with ekasvayi na pncat, 4. 7. 3. The use of ca—ca is frequent in forming numbers, e.g. vii. 1. 6. 3, 4; v. 5. 2. 6. 7.

14. In the verb the most significant use is that of a few third singular persons of the same form as the first. Thus are found in i and ii, duh, 6. 11. 3; 7. 1. 2, &c., but duhdt, i. 8. 4. 1; 5. 1; 9. 2; v, 2. 9. 6; in v, v, 2. 1. 7; duhe, 4. 7. 4; 6. 8. 6; 9. 2; 7. 3. 4; in vi, v, 2. 1. 1; 5. 7. 2; caye, 2. 5. 5; 3. 7. 5; 5. 6. 5; duhe, 2. 11. 4; in vii,

1 See Garbe, Apastamba Çrānta Śātra, III. vi.
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duhe, 2. 2. 3. Here also may be mentioned duhe, ii. 5. 7. 5; çer, v. 3. 7. 2; vi. 4. 2. 6; 9. 5; and the imperfects, aduhran, i. 7. 1. 1, ajahitta, i. 5. 2. 4. Speijer (Sanskrit Syntax, § 331) incorrectly treats te as a perfect.

15. There remain a few relics of older aorist forms, viz. akran, ii. 5. 3. 4; aksan, i. 5. 2. 1; ii. 2. 5. 5; upavāsrāk, i. 6. 11. 3; akar, i. 5. 2. 3, &c.; abhāk, iii. 1. 9. 4; hār, ii. 4. 12. 3; 5. 2. 3; vi. 5. 1. 1. The compound form vidām akran is found at iii. 5. 10. 2; and vidām cakāra at v. 3. 8. 1. Optatives of interest are indhīṣya, i. 5. 8. 5; 7. 5. 5; vadhyāsuh, ii. 6. 6. 1. Perfects with a strengthened reduplication are mentioned below (p. cliii), as are also the subjunctives (p. clv). In vii. 5. 3. 1 dhokṣyate is a passive.

16. In the case of the participles may be noted bhūṣjadī, ii. 1. 4. 8, and in the Åtmanepada, anāśānāk, vi. 2. 5. 1; yujānusā, i. 6. 8. 4; v. 5. 3. 1; vidvīndäbhut, ii. 2. 4. 2; amāṇābhut, ii. 2. 4. 2; vitrāhānā, ii. 2. 11. 2; cīrvānā, v. 2. 3. 6; 6. 8. 2. 3. The perfect active participle is occasionally found, and more often the Åtmanepada; thus in i and ii are found ajāghnivānasam, ii. 1. 10. 2; jaghnivānasam, ii. 5. 3. 1; jaghnusāh, 3. 2; çucruvyān, ii. 5. 4. 4; çucruvānā, 9. 2; vidvānā, i. 5. 2. 3; ijñānā, i. 7. 1. 6; ii. 4. 11. 3; 5. 14. 1; riricānā, i. 7. 3. 2; áçraddhadhānā, ii. 6. 10. 1; and the aorist form juñjēna which, however, is found even in the classical language. In iii is ijñā, 4. 9. 4; in v are çucruvānā, 3. 5. 1; riricānā, 1. 8. 3, and cikyānā, 2. 3. 6; 6. 9. 2; ijñānasā, 6. 2. 1; 3. 4; ijñām, 7. 6. 4; cikyānām, 6. 10. 2; 7. 4. 1; cikyānasā, 7. 6. 4. In vi, susuvīnasah (abl.), 1. 4. 7; cakrusah (abl.), 4. 8. 2; jaghnusah (gen.), 5. 5. 1; riricānā, 6. 5. 1; 11. 1; ijñāt, anijñānam, 6. 7. 3; çucruvyān, 6. 1. 4, approaches an adjectival sense like the common vidvān. vii shows riricānā, 1. 8. 1, in a common formula, susuvīnēna, 5. 15. 2, and jaghnusām, 5. 8. 1.

17. Of other verbal forms parti, if it is to be read in vii. 5. 2, is of interest as representing alone in literature the root pard, pedere. grahi-tyā is found at vi. 6. 8. 2; sánniyam at vi. 2. 4. 1; avakṣyā, 5. 2. 3; anapajayām at v. 2. 1. 1; hutvē in v. 5. 6. 1 is apparently from hve, not hu.

18. Of causative forms may be noted with ḍ, yavayati, ii. 2. 3. 2; pava-yati, ii. 5. 8. 6; vi. 1. 1. 7; 4. 5. 3; kramayati, v. 1. 2. 6; 3. 1.

19. In a certain number of cases the accent of the verb is remarkable: thus are found avākṣyante, i. 8. 1. 1; rucyamānām, 7. 5. 1; in ii, mūcyeta, 1. 4. 6; pramāyana, 2. 2. 4; in iii, lūpyeta, 2. 9. 5; vichidyamāna, 2. 1. 3; nīyate, i. 9. 6; apakṣyamāna, 5. 1. 3; in v, bhdetya, i. 9. 2; ucchīyeta, 7. 3. 4; avapādyate, 5. 1. 6; in vi, pravāyante, 1. 7. 1; in vii, jīyera, 2. 1. 4; divyeta, 5. 5. 2. In all these cases the analogy of class 4 verbs is obvious. ṭdāte in vi. 1. 4. 7 is found in the Jyveda and elsewhere; uksati in v. 4. 5. 2 is anomalous in the extreme as the accent uksatī is found at v. 4. 2. 3;
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5. 9. 5, but it is given in the Dhātupātha (xvii. 5) as a verb of the first class.

20. The use of indeclinable forms with verbs is very limited; svagā is found with karoti, ii. 6. 10. 2; kuru, 1, and in svagākṛtyai, iii. 4. 1. 3, and vāṣṭā kṛ is found. The suffix trā is seen in the phrases devatā gam, iii. 4. 3. 5, akar, v. 1. 7. 4, and devatā dattām, i. 7. 1. 6. The curious use of forms in ī appears in mithunī abhavan, v. 3. 6. 2; mithunī bhavataḥ, vi. 5. 8. 6, and gītī akuruta, v. 5. 8. 1. muṣṭi karoti in v. 2. 1. 7 shows the probable origin of the phrase in a stereotyped case usage. Probably here must be reckoned āsandī sādayati in v. 6. 9. 1 which otherwise is either a misreading or an irregularity unparalleled in the Saṅhitā.

21. Among adverbal forms may be noted the use of vasāntā, ii. 1. 2. 5; 4. 1, and of dakṣiṇā, v. 2. 10. 5; vi. 1. 1. 1; 5. 2. kāmam appears in ii. 5. 4. 5, and āgrutataram in ii. 5. 11. 1. tājāk is common, ii. 1. 5. 7; iii. 2. 3. 4; v. 4. 5. 5; vi. 4. 6. 4, &c., as in the Kāṭhaka Saṅhitā (Weber, Indische Studien, iii. 462).

22. In the use of the accent with prefixes there is, as Weber (Indische Studien, xiii. 62–67) has shown, great regularity. If the second of two prefixes is ava or ā the verb is compounded with the two; so adhyāvasyati, v. 2. 1. 7; anvāvaiti, vi. 6. 3. 1; anvākrarama, vi. 5. 6. 3; anvārohati, v. 4. 10. 2. Exceptions such as anvāvayan, vi. 3. 1. 2; abhyavāyan, ii. 6. 3. 2, are mere blunders. The same principle is seen in abhīvyāharati, vi. 4. 3. 2, but in other cases the first prefix is separately accented, as in ānu paryāvartate, 1. 7. 3. 3. In a few cases where the second prefix is ā the rule is not observed, as in amāvāsyāṁ prāty āgachat, ii. 5. 3. 6; āgyayānāṁ prāty āgachat, vi. 4. 11. 2, but in these cases as in others (i. 7. 5. 1; ii. 3. 5. 3; iii. 5. 1. 4; v. 1. 5. 9; vi. 1. 11. 5; 3. 3. 2; 6. 1. 1, 2) the prefix is no doubt felt specially as a preposition, though no doubt it is not easy to say why the feeling was stronger in these cases than in others, when the ordinary rule has been applied.

In other cases of double prefixes the accentuation of the second is only sporadic; abhyātiricyate, vii. 1. 5. 6; vyātiṣajet, vi. 6. 4. 2; 3; 5. 4; vii. 4. 3. 6; abhyānūvāca, v. 6. 6. 3; abhyānūicyate, vii. 1. 5. 5; abhyāutsarjet, vi. 2. 9. 1.

Where the verb is accented, the rule with two prefixes, of which the latter is ava or ā, is that neither is accented; so adhyāvasāyāyati, v. 2. 3. 1; anvārabheta, iii. 1. 5. 1; but exceptionally in i. 7. 2. 3, prāty ābhāvati. In other cases the first is accented, as in abhī prayunikte, vi. 1. 2. 2; ānu prayānti, ii. 6. 10. 4; but there are cases where both are unaccented, abhī- pratigrānyāt, iii. 2. 9. 5.

With participles and gerunds the two prefixes are regularly without
Compounds

accent; apparent exceptions are all clearly cases where the prepositional sense is strong, as vācam ... ānu pārābhavitoḥ, i. 5. 2. 2. With the past participle passive the accent is on the second prefix, as abhyārūṣha, ii. 5. 5. 6.

In one case a prefix has become practically amalgamated with the verb, viz. nīlāyatu, v. 1. 1. 4; 2. 2; 4. 3; 9. 5; 4. 7. 6; vi. 2. 4. 2; 8. 4.

(3) Compounds.

There is comparatively little new in the use of compounds in the Taittirīya. The old dual Dvandvas of the form agnīsomaḥ naturally persist; āṅgopārūṇi occurs in ii. 5. 6. 1. In ii. 6. 5. 1 is found idhamābarhiḥ with the dual form, but not the dual ending; in vi. 1. 1. 2 dīkṣeta-pāśi is found; in ii. 4. 11. 1 uṣṇihakakukubhaḥ, which is probably not so much due, as Wackernagel¹ suggests, to false analogy with forms like Bambāviṭṭayavaṣau as to the not rare shortening of vowels in the Taittirīya in composition. In vi. 6. 8. 4 Bambāviṭṭayavaṣau is built on the old models, the Maitrāyaṇi having Bambā. adyaṃvīt in iii. 1. 7. 2 is an interesting case of the development of a noun form from a combination of two adverbs, while yathāyatanām and yathāyatanaṇī in vii. 5. 6. 4 show the way to the use of such compounds as yathāsthāna in classical Sanskrit. iṣṭāpūrti, i. 7. 3. 3, shows iṣṭāpūrte made into an adjective.

A curious group of forms is afforded by tisyāpūrṇamāsā, ii. 2. 10. 1; phalgunāpūrṇamāsā, vii. 4. 8. 1; citrāpūrṇamāsā, 2. Wackernagel² sees in them relics of the Dvandva form, being a singular form of tisyāpūrṇamāsau to denote the day of the union. It is possible, but not certain, that uksavaṣīḥ ii. 1. 7. 2, 6 may be a Dvandva. In i. 8. 18 prastotṛpratihartībhyaṁ occurs beside nesṭāpottībhyaṁ.

Of other compounds the most interesting are the class represented by gṛtvukṣṭya, iii. 3. 8. 1; gṛtvukṣṭya, vii. 2. 4. 2; Śkrūvaṅkārāya, v. 1. 7. 1, and kikkiṭākārēna, iii. 4. 3. 5, following kikkiṭākāram.

uccāvacān is found in vii. 4. 3. 6, and idāmmanhum in vii. 5. 10. 1. The use of ekākam and ekākaya, of dvanda, and of anyoṇya has been noted above (p. xcvi). In the compounds with ajā, such as ajākṣirā, v. 1. 7. 4; 4. 3. 2, ajālaṃā, v. 1. 6. 2, the short a is probably not so much the tendency to accept an epicene form as the frequent shortening of vowels in composition noted above.

tisyādharvām occurs in v. 5. 7. 2; i. 8. 19. 1; in vii. 3. 1. 5 madhyama-
dsāyāṃ denotes ‘in the middle of the pole’, as in madhyamādina.

In the formation of compound adjectives from Dvandvas there is some uncertainty; thus we find somendrā, ii. 3. 2. 6; in the quasi-Mantra,

¹ Altindische Grammatik, ii. i. 155.
² Ibid. 162.
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v. 6. 15. 1; somaíndrá; somáraudrá, ii. 2. 10. 1; somápausná, i. 8. 8. 1; ii. 4. 4. 3, and in quasi-Mantra, v. 6. 13. 1; compare with these āgnendrá in v. 6. 17. 1; vāyosavitrá, vii. 5. 22. 1, in quasi-Mantra passages.

(4) Syntax.

The Taittirīya has been so fully used by Delbrück in his Altindische Syntax that little need be said regarding the general syntax of the text. But there are a few points on which his account may conveniently be supplemented.

1. In three places in v the plural is used from the standpoint of what is done by the contemporaries of the framer of the text, thus vadāmah, 1. 3. 5; upāsmahe (bis), 3. 2. 3, and jivāmah, 4. 7. 3. There is no example in the other parts of the text. More often the third person plural denotes action of men generally, a use to be distinguished from the frequent use of the plural with no specified subject to denote the priests and the sacrificers or some of them. Probable cases are caranti, v. 4. 4. 5; tynánti, 6. 4. 4; pácñanti, 6. 8. 5; Čvairanti, 4. 10. 2; juhúti, 7. 4. 2; ii. 5. 11. 5; nirñéñi-ñati, vii. 2. 10. 2; bhārati, vii. 2. 10. 2; prabhándanti, vii. 6. 7. 4.

2. The rules of concord are carefully observed; tám ēçvaráñ rākṣāñsi hántōk in iii. 1. 1. 3 is, however, rare, though it has somewhat parallel forms in the use of ēçvarák unchanged for other than masculine singular forms. In v. 2. 5. 1 vyāmamātra pakṣa ca púchān ca bhavati the double attraction is unusual. ēkaviñgatir (pred.) bhavanti is found in v. 1. 8. 1. The use of the dual with one nominative with ca, the other being understood, is found at ii. 4. 4. 1. 2; v. 2. 8. 2. In mithunávī sám bhavataḥ, vii. 5. 9. 4, the sense is not certain; it may mean ‘there are pairings’, as the parallel of the Kāthaka, xxxiv. 5, suggests, or merely ‘there is a pairing’. In vii. 2. 1. 3 is read ēçvatthi havirdhānam āgnídhraṇ ca bhavataḥ, and in Āpastamba, xxxiii. 12. 14, is ēçvatthi (v. 1. D. E. ‘thī) havirdhānam āgnídhraṇ ca. The dual is no doubt correct, but it is a rare form,¹ and hardly to be found elsewhere in prose. Āpastamba evidently was not clear as to it.

3. There is little to note in the use of the cases; the nominative appears with rāpān kṛ in v. 2. 6. 5; vi. 1. 3. 1; 6. 5; 2. 4. 1. 4; 7. 1; vii. 1. 6. 2. 4. The accusative is found with yādh in i. 7. 3. 2; v. 4. 12. 2; 7. 1. 7, as in Jaiminiya Upaniṣad Brāhmaṇa, i. 37. 3 seq. The ablative of time is seen in a special sense in avśānām ēkāhāyānā, vi. 6. 3. 1, while the instrumental occurs in dīvā as opposed to nāktoṃ in ii. 4. 10. 1; v. 4. 8. 3. ahorātrākhyām is found with varsati in vii. 1. 7. 3; 4. 10. 1.

The genitive is not rarely used possessively without the subject.

possessed being expressed, especially with the root *grh, 'cups' being understood; analogous seems to be the use with *āmayati, ii. 1. 1. 3; 2. 10. 4; 3. 11. 1; iii. 4. 9. 3; vii. 2. 4. 3; 7. 1; 'ānājñātam eva is used in ii. 1. 6. 5. The same explanation serves with bhātravasya ruktvā in vi. 4. 11. 1 where 'cups' is rather to be understood than ruj to be taken as governing a genitive with the scholiast.1

The locative occurs with kr in a few cases, as vače, vi. 3. 7. 5; 5. 8. 3; nirbādhé, v. 1. 10. 4; aratnaú, ii. 5. 7. 5. The use of muśti kr has been noted above. vāre-vrtam is found at ii. 5. 1. 4, 5 as one word.

The dative, rather than the ablative, is to be seen in the frequent use with ā-vače, ii. 1. 5. 7; 7. 7; 4. 11. 4; iii. 1. 6. 1; 2. 8. 4; 3. 3. 1; 5. 9. 2; v. 1. 7. 1; 3. 7. 2; 5. 7. 2; 7. 1. 1; vi. 1. 4. 8, as tāsmai in a few places shows.

Space is denoted by the nominative in vi. 2. 4. 5, as often in the epic.

4. In the use of the pronouns the chief point of interest is the frequency of the sequences yāvān—tām, or similar cases, and not tāvān. In v alone the use is seen in 1. 3. 4; 4. 5; 6. 1; 2. 2. 5; 3. 5; 4. 3; 7. 5; 4. 4. 2; 6. 1; 7. 2. 3; 10. 2; 11. 3; see also iii. 4. 1. 4; vi. 3. 7. 5; 4. 3. 2; 6. 2. 1.

Frequent also in the indefinite ná kāvīn caná and similar forms, as in v. 5. 4. 2. 3; 6. 8. 4; vii. 4. 8. 2; ná kūtaç caná, vii. 2. 5. 3, and altered as nālikātraç caná, vii. 2. 2. 3.

The indefinite eva is not common, it is found at iii. 3. 9. 2. It is very doubtful if it should be inserted as it is by Weber (Indische Studien, xiii. 97) in vii. 5. 2. 1. The parallel passages of the Aitareya Brāhmaṇa, iv. 17, and the Pañcarāja, iv. 1, lend no support to the idea; the latter has tv eva, and as it probably followed the Tañtirīṣya the corruption of tvah into tvā(i) must be very old. But the partitive genitive is quite possible. In i. 6. 11. 4 the Pada treats tveam and tve as parts of the following word. syā of the first person in thoughts is found in ii. 6. 6. 1; 8. 5; vi. 2. 8. 4.

5. In the use of the verb the Tañtirīṣya shows the usual careful discrimination of tenses of the Brāhmaṇa style. The sense of habitual past action is given by ha sma vai 'prā harati, ha sma vai trāṁtati, i. 5. 7. 6= v. 4. 7. 3. 4; ha sma duhe, v. 4. 7. 5; ha sma vai purā...uṣa yanti, iii. 3. 8. 5; ha sma vai purā...dahati, vi. 1. 10. 1.

6. On the other hand the perfect normally2 denotes a present condition; the reduplicated syllable in this sense is frequently strengthened. In i and ii occur dadrāva, i. 5. 1. 4; dādhāra, i. 7. 2. 1, &c.; bibhāya, ii. 3. 3. 4; ānacī, 5. 4. 3; in v, dādhāra, i. 10. 5; 2. 7. 3; 10. 4; pāriyāya, i. 8. 2; 2. 3. 1; 3. 2. 4, with dādhāra again in 6. 5. 1; 7. 8. 2. In vi there are pāriyāya, i. 6. 4; tatāma (repeated from a Mantra), i. 11. 3; dadrē, i. 11. 4;

1 Cf. Weber, Indische Studien, ix. 247; JUB. i. 2 The state of affairs is misunderstood by 57. 1.

Spiejer, Sanskrit Syntax, § 331.
dādhāra, 6. 7. 2. In vii occur dādhāra, 2. 4. 3; ānreukh, 3. 1. 3; bhejāte, 5. 7. 1.

7. The narrative perfects¹ are few in number, and uvāca forms the staple, as it probably was the source of the use. Thus it occurs eleven times in i. 7. 2 in a conversation between two sages, the imperfect avadatām being used to describe their subject of conversation. At vi. 6. 2 occur papracha and uvāca (bis), and in the speech of one of the conversers a perfect parā bahāraḥvaḥ, which is obviously intended as a pluperfect in contrast to pratiśṭhāpya āṣīt which follows. uvāca appears alone as a dictum of a sage in v. 4. 2. 2; 6. 6. 3; vi. 4. 5. 2, and in narrative in ii. 6. 2. 3; v. 2. 10. 3 (of earth, a passage not noticed by Whitney²). In vii. 4. 5. 4; 5. 4. 2, uvāca follows an imperfect of narration to give a statement regarding it. In v. 3. 8. 1 vidāmvakārā is found instead of uvāca in the same sense of a teaching of a sage. Thus there are in all twenty-three narrative perfects to 1900 imperfects, and the cases are all significant. The only periphrastic form is vidām vakārā, which may be compared with vidām akraṇ found twice elsewhere. ānreukh, vii. 3. 1. 3, seems, however, clearly to be little more than an imperfect, and it is probably a sign of a development of the use in a book which has other signs of lateness.

8. The use of the aorist is normally the sense in which it corresponds to the present perfect of English, as in ii. 2. 1. 1; 3. 5. 2; 5. 3. 2; 6. 5, and often throughout. But it frequently, though not so often as in the Mai-trāyāṇī, has the sense of a present. Clear cases are akar, i. 5. 2. 3; ii. 4. 9. 2; 5. 9. 1; 6. 1. 6; 4. 3; iii. 1. 10. 3; 4. 10. 4; v. 1. 7. 4; 2. 1. 5; 8. 7; vi. 1. 7. 6; avvat, i. 6. 11. 2; avvata, v. 5. 6. 1; adṛṣṭa, vii. 2. 8. 2; apat, vii. 2. 8. 2; and a series with avvat, upāvāsrāk, anātīt, asadat, i. 6. 11. 3, and abright in vi. 4. 5. 4. The other noteworthy usage is with purā in aksaṇ, i. 5. 2. 1; ii. 2. 5. 5; abhaisukh, i. 5. 7. 5; abhūvan, aruksaṇ, ii. 5. 11. 2; vidām akraṇ and abhūvan, iii. 5. 10. 2. It is this special usage which is seen in Aitareya Brāhmaṇa (ii. 23. 3), not as suggested by Speijer³ a present.

9. The future shows no usages of note, but the periphrastic future is well exemplified in vii. 3. 1. 3 where arcitāraḥ is contrasted with arcantā and ānreukh. In vii. 6. 2. 3 occurs the strange prayoktāse which puzzled the Pada maker, and which Whitney (Sanskrit Grammar, § 947) explains as a first person parallel to prayoktāsma, as e.g. cāte to cāsmi.

¹ None of them occurs in a narrative of personal experience, thus according with the later literature and Pāṇini (Speijer, § 836).
² PAOS. May 1891, p. lxxvii. He makes the number of narrative perfects twenty-seven, adding four cases of ipāya which are presents, and tathās, which is also a present, and moreover a mere quotation. He omits ānreukh.
³ Sanskrit Syntax, p. 255, n. 2.
Uses of Subjunctive and Optative

10. The use of the subjunctive, though not rare, is of very restricted character. It has quite a definite and specific sense; a sage or other authority or a god declares what shall happen if something else shall take place, and the subjunctive is used in both clauses. Thus ādatyā . . . ydsya . . . apadhīyāntai . . . vedat, v. 2, 10. 3; 4. 2. 2; yād . . . jāyātai . . . asat, ii. 6. 10. 1; yō’ pagurātai . . . jāyātai, yō’ nihānat . . . jāyātai, yō’ . . . karāvad, yēvantak . . . saṃgrhiñḥ . . . nā prā jānāt, 2 where directions follow in the usual optatives; yāt . . . aṭīrīyātai . . . asat, ii. 3. 6. 1; yāt . . . jāyāma . . . asat, 4. 1. 1; rdhnāvat . . . yō’ . . . aṭīrīyātai, i. 5. 1. 2; yāt . . . skāndāt . . . asat, ii. 6. 6. 2; vi. 2. 8. 5; rdhnāvat . . . yō’ . . . saṃsūryāt, v. 5. 2. 1; nā rchad yāh . . . dvāhyāt, vi. 2. 2. 1; yō’ . . . jāyātai . . . asat, yō’ . . . jāyātai . . . bhavāt, 5. 6. 2. In other cases it stands in simple sentences expressing various shades of meaning; direction, desire, can equally be intended, the root-meaning in each case being clearly an expression of will on the part of the speaker, the will being directed towards action by others; so in vi. 4. 7. 1, 2 the gods say hanāma, Vāyu replies vāram vṛṇai nādāgra evā vo grāhā gṛhyāntai, and later when Aditi addresses the gods she uses vi gṛhyāntah, the polite optative. The forms found in this usage are āt tiṣṭhāṇ, ii. 5. 1. 6; bhunajādāvai, 2. 7; jāyāntai, 6. 6; rohāt, 5. 1. 2; yājān, strvāṇ, ghārayān, 6. 3. 1; jukhavan, 5. 11. 5; v. 4. 9. 1; asat, v. 4. 8. 1; vi. 1. 3. 1; avān, vi. 1. 5. 1; jivāṇ, v. 5. 2. 3; aṇavāṇa, aṇavātai, vi. 2. 7. 1; cātayāḥ, 2. 8. 5; gṛhyāntai, ucyāntai, 4. 7. 1; gṛhyāntai; 3. 8. 3; jāyāntai (text jāyantai), vii. 5. 1. 1; cṛṇān (text cṛṇaṇ), vi. 4. 8. 1.

11. The optative, beside its normal use in wishes and directions in simple sentences, is freely used in relative sentences indicating condition, or merely generality, with the optative in the main sentence whether conditional or imperative. The rule of conditional sequence is absolute as in all old texts;¹ apparent exceptions are cases of the generic use.² Thus in iii. 4. 10. 4 yād . . . pravāyāt is followed by tādṛg evā tāt. So in v. 6. 6. 2 yāthā brūyat . . . tādṛg evā tāt; similarly iii. 2. 9. 5, and in ii. 4. 9. 4 the optative has for apodosis the simple ātha, ‘and so it is as if’. In iii. 4. 8. 2 yō’ . . . syāt tāśmaī khatavyāḥ the gerundive serves in place of an optative of direction; so yādī . . . vindhyāḥ . . . vyūhāṃ, vii. 3. 1. 1. In other cases there is no copula expressed; yāt . . . vyavīṣyeta asīt devasya sā, ii. 6. 5. 5; aprayāsyām tād yān nōpeyāt, v. 6. 8. 4; yadāśīṁ pravīṣyeta yadā vā jīyeraṁ āthaśāṁ utthānām.

Another use worth note is that by which true skill in sacrifice is asserted if so and so is done, the sentence beginning sā tvat, or in similar form, i. 7. 6. 2; ii. 5. 4. 1; iii. 2. 9. 2; 5. 1. 3; vii. 1. 3. 1.

¹ See Whitney, PAOS. Oct. 1887, p. xxv.
² See Keith, JRAS. 1909, p. 152; 1912, p. 774.
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In v. 5. 1. 6 yó...cinté yáthā sámi gádbhō 'vapādyate tādṛṣy eva tāt is followed by ārtim ārched, which is slightly irregular.

12. The injunctive is very much restricted in its use, being confined to the use with mā, which is not rare, and with which one or two old forms of the aorist appear as in hār. In vi. 5. 9. 1 it is used in a question jukhávānām mā hausāñm.

13. The use of the infinitive is of special interest as it displays the transition to the later classical use. Forms in tum are not indeed common, but they occur; hótum eti is at vi. 3. 1. 6; arhati governs práptum, ii. 1. 5. 2; óptum, 2. 9. 7; v. 1. 3. 4; páróptum, 2. 7. 4. çak governs aítum, ii. 5. 2. 3; jétum, vi. 2. 3. 1; abhíhavítum, 4. 10. 1; adhriyata hótum occurs in vi. 5. 9. 1. On the other hand, the older form in am occurs after çak with a negative in avarúdham, ii. 3. 7. 1; v. 4. 1. 2. In v there occur also pátitum, 2. 5. 1, and udyántum with arhati, and in v. 5. 7 sámhavítum, 5. 5. 1; pátitum, 3. 2; 5. 4, with the same verb.

Of dative forms drē, v. 6. 4. 4, and pratisiddhe, ii. 2. 4. 6, are clearly infinitives. The long list of dative forms given above serve much the same purpose, and some forms like sámiddhyai approximate to an infinitive use. In vi. 2. 6. 1 yáven nánava yávamá is without precise parallel, but v. 6. 3. 1 nábhavivartvá has many parallels. But the form is not elsewhere used, nor is the use with ãha, uváca, or brúyāt of other texts met with.

Of the genitive form toḥ with ñçvará there are various examples; ártöbh, ii. 2. 10. 5; iii. 7. 6. 4; v. 2. 8. 2; kártöbh, ii. 6. 7. 1; hánötbh, vi. 2. 5. 5; iii. 1. 1. 3; nérhantöbh, i. 8. 3; çámñyitöbh, i. 3. 2; véditöbh, ii. 1. 2. 6; iii. 4. 3. 4; právaditöbh, vi. 4. 3. 2; gántöbh, v. 4. 12. 3; sámmanditöbh, vi. 6. 4. 6.

In the ablative use toḥ is found in ñ támitebh, vi. 4. 5. 6; ñ savisthátebh, iii. 3. 7. 3; ñ vijñitöbh, ii. 5. 1. 5.

The form in ãḥ appears with ñçvará in pradáhaḥ, i. 7. 6. 6; ii. 1. 1. 1; iii. 4. 9. 7; v. 1. 5. 6; 4. 4. 3; pradághaḥ, v. 2. 1. 2.

14. The particles are used in the ordinary way. Especially accurate is the rule of the repetition of ca; ána ca hánti drśàdau ca samáhanti, i. 6. 9. 3, is noteworthy.

More unusual is the regular use of tvä, i.e. tí vá, found throughout, i. 7. 1. 4; 6. 2; ii. 2. 4. 8; 5. 4. 1; 6. 6. 3; iii. 2. 9. 2; 3. 9. 2; 5. 1. 3; v. 1. 3. 4; 2. 5. 3; 5. 9. 4; vi. 2. 4. 5; 4. 3. 1; vii. 1. 8. 1; 2. 10. 3. tvä occurs only at i. 5. 9. 6 (bis); 6. 7. 3; and tvává at ii. 1. 5. 4; vii. 5. 6. 5. The usage is recognized in the Prátiçākhya (v. 13), which absurdly considers the v of váś as elided.

In reporting opinions with ãhuḥ, íti often comes twice, the sentence being broken by the introduction of ãhuḥ.
15. The accent of the verb has been exhaustively examined by Weber (Indische Studien, xiii. 70-92). The verb is irregularly accented in átha punáty vañnam, i. 5. 7. 3; átho tarpáty evá, v. 4. 4. 1; abhyavañyan, ii. 6. 3. 2; an- vañyan, vi. 3. 1. 2; but is not accented in crapyamóti, vii. 4. 9. 1. The last three cases are probably mere blunders.¹ In a large number of instances, despite antithesis of construction, there is no accent. In such cases, when ca, &c., are omitted, according to Páñini (viii. 1. 63) the accent is optional; according to the Bháṣikasátra (ii. 27) Bháرادvája allowed the omission of the accent in certain cases, while others desired the accent in all cases. As a matter of fact examples of accent and lack of accent appear with ca-ca, na-na, và; aha has the accent only; where there are no particles the like freedom prevails, e.g. with eka-eka, anya-anya, this and yonder world, gods and men, differences of place, of time, of quality, of material, of agency, and other contrasts. hí in causal sentences has always an accent on the verb, and even if it stands in the relative clause the principal clause to which it logically belongs shows the accent; as in ii. 5. 11. 5; 6. 9. 6; v. 1. 5. 4; vi. 1. 7. 2. 4. The Pada indeed in vi. 6. 1. 2. 3 treats aiti after hí as á-eti, but that is no doubt a mere blunder. In some cases the fourth class accent is seen on what seem to be passive verbs: the instances have been cited above (p. cxlix).

16. The accent of the noun shows but few peculiarities of note: the accent of vaḍává in ii. 1. 8. 2, as compared with vaḍává, vii. 1. 1. 2, is strange. In the prose vaḍáti is always paroxytone, and so sometimes in prose Mantras (ii. 4. 8. 1; 7. 4); in the verse it is always vaḍáti and so also at times in prose Mantras. In Pluti the accentuation of the Pluti syllable is always carried out, as vi. 5. 9. 1, juhávánti má hauvášm. In vi. 3. 4. 2 pitṛdevatvášm is not a case of Pluti, but of the Kampa mark, which is accompanied by the lengthening of the syllable, but this only sporadically appears in the editions, which, like the MSS., seem inconsistent as regards it.

(5) Style.

It is impossible to place the Taittirīya on any high level as regards its style. The prose is indeed simple and in the main fairly clear, and the frequent use of oratio recta in quotations lends a certain air of life and vividness. Moreover, it is entirely free from the use of long compounds which in later Sanskrit prose deprives the language of most of its natural advantages and removes all possibility of clearness and precision. The natural use of the verbal prefixes shows the living character of the language, and the precise employment of the cases and the careful differentiation of the tenses of the indicative are points in its favour. The distinctions of mood are sharply

¹ For other cases cf. Oldenberg, ZDMG. iv. 315; Leumann, KZ. xiii. 31, 32.
drawn in striking contrast to their steady fusion in the later language, and the use of the subjunctive lends variety and a certain dignity, derived from the solemnity of the heavy forms, such as apagurātai, ucyāntai, or vṛṇā-mahai. The prominence of the infinitive in tok is a distinct characteristic, and like the use of the subjunctive it imparts a flavour of hieratic weight.

The structure of sentences is decidedly lacking in variety. The normal form adopted is a long series of short clauses, each with its finite verb, and a favourite conclusion to the series is a single word or phrase, like mithunatvāya, or yajñasya dhītyai, in the dative, expressing the purpose of the action. Of complex sentences the most common is the relative or conditional; for reported thought or speech or purpose recourse is had to the direct speech with iti, a device which makes period building in effect impossible.

The relative sentences are fairly well constructed, but there is much clumsiness in the device which turns the subject into a relative clause and places the predicate before it, as in brāhmaṇa etād riṣām yāt kṛṣṇāyaṁ (v. 4. 4. 4). There is no doubt also that the changes of subject are often harsh and awkward; in yó vā agnīn citāṁ prathamāk paçūr adhikramatyayor vai tām çucā praddhah (v. 4. 4. 3) the change from paçū to agnī is most unexpected, and the same difficulty often presents itself in the rapid changes of subject in subsequent sentences. The occasional obscurity must be attributed to the difficulty of the subject and the constant effort to explain the Mantras without regard to their original force.

It is not, therefore, surprising that in all the higher qualities of style the Brāhmaṇa is totally deficient. There is none of the quasi-profundity which is found in the Upaniṣads and in a smaller degree in the Āranyakas. There is no trace of humour or pathos, and even irony and sarcasm are practically unknown. The aridity of constant quibbles and meaningless explanations is relieved only by occasional, and always very brief, references to real life; the angry tiger’s mien affords a parallel in v. 5. 7. 4, and the danger of waking a sleeping tiger is referred to in v. 4. 10. 5. The motion of a ship in the waters is used as a simile in v. 3. 10. 1, the yoking of a cart in v. 4. 10. 2, and in v. 2. 8. 5 the knowledge of a guide. Respect to a superior is alluded to in v. 4. 10. 5 and vi. 1. 3. 3. Most vivid is the comparison with a hunter who measures his shot before he lets go in vi. 4. 11. 3, which in its use of īyati—īyati shows the use of gesture in the teaching of the text, a fact proved beyond doubt by such passages as v. 4. 3. 3. 4, where the different postures are indicated by īyati.¹ In vii. 5. 9. 2 the cry of joy

¹ Cf. Caland, Über das rituelle Sūtra des Baudhāyana, pp. 3-5, on similar examples in Baudhāyana, the Pravacanakāra.
uttered on the loosening of bonds affords a simile, and in vii. 5. 8. 5 the
flight of a bird, while in 5. 6. 2 a bag, in 2. 2. 3 the milking of a cow, and
in 5. 3. 2 a boat afford objects of comparison.

§ 10. The Date of the Sañhitā.

(a) The Mantra Portions.

(1) The Mantra and the Brähmana.

The question of the dating of the Sañhitā will probably always remain
a matter of speculation. The salient facts can be briefly summarized as
follows. The Mantra portion is probably earlier than the Brähmana.
This may, of course, be doubted, and Bloomfield in particular has
repeatedly questioned the view that the Mantra can be regarded as
preceding in time the Brähmana portion of the texts, even as regards
the Rgveda itself. The two are, he considers, closely interlaced, and
separation is dangerous to our understanding of the problems of interpreta-
tion presented in the hymns. Moreover, he has illustrated his theme by
various examples, in his interpretation of the myth of the Gāyatri as the eagle
and as the bearer of Soma, or the legend of Trita as the scapegoat of the gods
and so forth. On the other hand, as regards the Rgveda proper, Hopkins has
justly insisted upon the historical distinction between the Brahmanic
age and belief as these are known in extant literature, and the age and
belief of the Rgveda. The extant Brähmanas and even the Atharvaveda
represent a period so removed from that of the Rgveda that the god who
in the Rgveda is not yet developed as chief god is in the Brähmanas and
Atharvan already an antiquated figurehead with whom other newer ritualistic
gods are identified to ensure their respectability.

But, apart from the Rgveda, it is possible that Bloomfield's theory
may have a better chance of interpreting the facts. Nor can it be
doubted that the Yajus Mantras and the Brähmana texts appear to reflect
a very similar religious and cult outlook. The differences between the two
are not the differences between the Rgveda and the Brähmanas, but of
a minor and less important order. The distinction in the use of gram-
matical forms and language is obvious and undeniable. Thus in a late
Mantra passage which is found embedded in the Brähmana itself (v. 7. 2)
in a supplement to the work, the Agnipānuvākya, there are eight verses,
and we find in them such expressions, foreign to the Brähmana style, as
asthūri ṇa gārhapatyāni, ēm ściādhī, āti duritāni víśvā, pathāyah,

1 JAOS. xv. 163 seq.; xvi. 3 seq.; PAOS. 2 PAOS. March 1894, p. cliii.
March 1894, p. cxxii.
suvitāṁ no astu, abhaye syāma, caṁ tokāya tanūve syonāḥ, with the past utāyan the perfect anagāḥ is joined, svasti is used adverbially, and beside ājītāṁ, ājītāḥ occur subjunctives in upāsate, ev ācīnavat, nesat, āvahāt, and the aorist optative sāṁ acīmahi; kṛṇatā bṛhāṁ nāmāki is also noteworthy.

The same phenomenon is seen in other texts: thus in the Aitareya Brāhmaṇa (vii. 12–18) we find forms like smasi, vadmasi, kurmahe, akarta, çrnatana, sthāna, mingled with more modern phrases. It is, of course, possible to contend that in all these cases we have to deal merely with artificial work, the creation of Vedic hymns and Mantras on an older basis, and that the varieties of diction are poetic, archaic, and stylistic, and not a sign of difference of time. The contention is a perfectly possible one, but there is really nothing cogent in its favour. It seems to be most natural to hold that the text is what it professes to be, a commentary on a text which is already existing and not a deliberate composition in the form of a text and explanation. Against this view nothing can be urged that has any weight. It is confirmed by the fact that in many cases the verses are by no means specially suited to the ritual acts they describe, and that the details of the ritual are varied in the Črauta Śūtras in a way that is most improbable had the Mantras been composed and commented on at one time. Of course in many cases the result is the same as if this had been the process; the ritual application of the text is now and then very clear, and so the Brāhmaṇa and the text form a satisfactory whole, but that is inevitable on the theory which sees the origin of the Brāhmaṇa in verses handed down with practical directions as to the rite. In some cases the Mantras were completely in harmony with the ritual for which they were used and for which they were devised; in other cases the ritual had chosen verses from the Rgveda and reproduced them on the ground of some fancied or real appropriateness to the matter in hand.¹

In one set of cases the appropriation of the Mantras is obvious: the Puronuvākyās and Yājyās for the Kāmyeṣṭis were early formed into sections and attached to the Saṁhitā, while those for the optional animal sacrifices were collected, though not very completely, in the Taṁtirīya Brāhmaṇa (ii. 8).² Here the theory of contemporaneous production is not plausible; it is impossible seriously to contend that these sets of verses, chosen from the Rgveda, really represent a more primitive condition than the Rgvedic text as now preserved. The most that can be claimed is that the verses were chosen out by the framer of the Brāhmaṇa text, and that is extremely unlikely. The Brāhmaṇa in fact seems to have been first framed on the understanding that the verses existed and were in use, and then the

¹ Cf. Winternitz, Mantrapāṭha, pp. xxxi seq.; ² That section covers ii. 1. 1–3; 4. 4, 7; 5; Bloomfield, PAOS. Oct. 1890, p. xlvii. 6. 1–4; 7. 8, 7; 8. 1, 4.
verses were put together later for convenience; this is indicated by the presence of several verses described by the commentator as alternatives, which can hardly have been included in the text had it been settled before the Brāhmaṇa, as, though in several cases that text alludes clearly to the verses employed by use of words indicating the peculiarity of the verse, it never alludes either to a variation of verses or to both of the verses given as variants. We have here in fact a clear case of a Brāhmaṇa text based on pre-existing Rgvedic verses, and in the rest of the Yajurveda the relation seems analogous, the difference being that the verses being those of the Adhvaryu are handed down not in a separate text, but in the Mantra portions of the Śaṅhitā.

This view may be illustrated by the case of the Pravargya rite. The ceremony is clearly an old one, being known in the Rgveda, and it has been most plausibly interpreted by Oldenberg¹ as a sun-spell. But in the Aitareya Brāhmaṇa (i. 22. 14) it appears as a representation of a devamithuna or mithuna generally.² It is out of the question to suggest that the latter interpretation can be primitive; the sense of the rite is far better appreciated by the Čatapatha Brāhmaṇa (xiv. 1–3) and worked into the texture of its general mystic theory.³ Oldenberg therefore sees in it only one of the innumerable absurdities of the theological interpretation of the Vedic texts.

(2) Relation to the Atharvaveda.

The relation of the text of the Atharvaveda to that of the Taittiriya is also of importance in the question of chronology. Bloomfield⁴ has subjected the texts to a close examination, and has pronounced definitively for the priority of the Yajurveda. Thus the Āpri hymn in the Atharvaveda (v. 27) is miserably corrupted both verbally and metrically as compared with the versions of the Taittiriya (iv. 1. 8), Kaṭha (xviii. 17), Kaṭipātha (xxix. 5), Maṭrāyaṇi (ii. 12. 6), and Vājasaneyi (xxvii. 11–22). More important than any mere detailed comparisons of verses is the regular working over of Yajus material for magical purposes: the Yajus used sorcery in connexion with its great rites, but the Atharvaveda converts these incidents into substantial and independent objects. The best example of this is that of the Atharvan treatment of the mṛgārasūktāni (iv. 23–29). This heptad of hymns, each with seven verses, is found (save iv. 28) in the Yajurveda in part; the first and last stanza of each hymn occurs in the Yājyā and Puronuvākyā section, Taittiriya, iv. 7. 15; Kaṭhaka, xxii. 15; Maṭrāyanī, iii. 16. 5. The intervening verses are clearly secondary padding, and the

¹ Religion des Vedas, p. 448; above, pp. cxxiii–cxxv.
² See Geldner, Vedicc Studien, ii. 135.
³ See Eggeling, SBE, xliv. xlvi–l.
⁴ Atharvaveda, pp. 50–56.
addition of iv. 28 is motivated by the necessity of including the deities of whom it treats, Bhava and Čarva, in any elaborate treatment of the gods, while its character is shown by the Atharvanic words mālakṛt, kṛtyākṛt, and kimūdiv. In v. 24 the phrase asmin brāhmaṇ, &c., is clearly later than the asmin brāhmaṇ, &c., of the Yajus (Taittiriya, iii. 4. 5; Maitrāyaṇī, ii. 6. 6). In other cases the Atharva builds on Yajurveda material, as in vii. 20 as compared with Taittiriya, iii. 3. 11, and its parallels.

That there are a few cases where the Atharvaśīda has better readings is by no means surprising. The Mantras were handed down clearly in the main by oral tradition, and the chances of alteration were always great, so that we must expect to find cases where a version usually secondary is able to show a superior reading. Thus it is quite clear that in Atharvaśīda, iii. 10. 1, the reading duhām in the third Pāda is more primitive than the dhukṣāya which the Taittiriya (iv. 3. 11. 5) presents.

The exact value of this evidence, however, must be restricted to due dimensions. The objects of comparison are the Mantras of the Atharvaśīda and of the Yajus tradition, and the various Saṁhitās of the Yajus cannot necessarily be dated before the Atharva on the strength of the Mantra evidence. There is no cogent means of showing that the Atharva as a whole is necessarily later than the redaction of the Saṁhitā. But there is nothing at all improbable in the view that it is: the Atharvaśīda as a whole belongs as Bloomfield has shown to the period of the Brāhmaṇas; the development of the Prāyaścitta literature is paralleled only in such cases as the Sāmvidhāna Brāhmaṇa (i. 5 seq.), and in the Kūsmāṇḍa hymns of the Taittiriya Āraṇyaka (ii. 3–6). The closeness of the connexion with the Dharma literature in such cases is certainly a good argument for the later relative date of the Atharva, and it is not without significance that the geographical horizon of that text includes Varaṇaṇvati, very possibly the first appearance of the source whence Benares is derived, the Yamunā, the Aṅgas, and the Magadhas. The mention of the tiger is consistent with this view, as the animal is doubtless most prominent in the swampy forests of Bengal. The knowledge of anatomy is comparable, as Hoernle has shown in detail with that of the Brāhmaṇa texts, and in xi. 7 the Črauta sacrifices and the Stomas are clearly familiar. The theosophy is on a par with the elevation of Prajāpati to the position of chief god and creator, nor is it reasonable to consider that there is any real difference of date between the Brāhmaṇa texts and this Saṁhitā. Bloomfield himself recognizes that the Aitareya and the Čatapatha may

1 Atharvaśīda, pp. 3–5.
2 e. g. vi. 110–121.
3 See Macdonell, Sanskrit Literature, pp. 146.
4 Osteology, pp. 109 seq.; JRAS. 1907, pp. 10–12.

147; Vedic Index, ii. 244.
have preceded the redaction of the Atharvan; of course books xix and xx of the Atharvan are admittedly later\(^1\) than i–xviii, and the fact that the account of the Nakṣatras given in xix. 7 is much less primitive than that in the Taittirīya Saṁhitā (iv. 4. 10) and Brāhmaṇa (i. 5. 2; iii. 1. 1, 2) is therefore of little consequence.

(3) Relation to the Rgveda.

On the other hand it is quite impossible to believe that the Yajus Mantras are other than later than those of the Rgveda. This question has been carefully considered by Oldenberg,\(^2\) and his conclusions do not admit of serious doubt. Thus in x. 45 the variants of the Taittirīya (iv. 2. 2) gave the inferior vāsoḥ sūnāḥ and pratarāṁ for pratarāṁ, the older form. The other Saṁhitās yield for mārteśu in v. 7 the disyllabic mārtyēṣu which is contrary to the usage of the Rgveda; the Taittirīya agrees with the Māitrāyaṇī (ii. 7. 9) in leaving out the antique dhāma vībhṛtā in v. 2, and in v. 11 it changes vīcā vāsu into vāsūni. Again in x. 140. 2 the variants to prṇāksi rōdasi ubhē are in the Māitrāyaṇī, obhē prṇāsi rōdasi, and in the Taittirīya, ubhē prṇakṣi rōdasi. Now the Rgveda is supported by the Sāmaveda (ii. 1167), the Kāṭhaka (xvi. 14), and the Vājasaneyi (xii. 107), and it is clear that the Taittirīya represents the same reading as the Māitrāyaṇī altered under the influence of the Rgveda, while the Māitrāyaṇī can be readily explained as the outcome of a desire to insert the common prṇāsi with its invariable prefix ā, which is very common in the Rgveda (i. 73. 8; ii. 15. 2; 22. 2, &c.), and the knowledge of the form obhē prṇāsi rōdasi as found in the Rgveda itself (viii. 64. 4). The two Saṁhitās present for this hymn the bad variant of bhrājanti in the Parasmaipada, and the Taittirīya has nīskartāram for īskartāram, the common-place rāyim for krātum, and the dative rādhase māḥ for the genitive, while the Māitrāyaṇī reveals the un-Rgvedic and unmetrical daivam, and for mānuṣā yugā the strange mānuṣā yugā. These are only specimens of a constant process of change which removes old words like āmēmyāne (i. 96. 5) and frequently distorts the metre, while they regularly use the more modern forms like ēṣadhaṇah for ēṣadhīḥ. That in some odd cases better readings may survive, as perhaps in the case of x. 82. 4 c, where the Māitrāyaṇī (ii. 10. 3) has a more plausible text,\(^3\) asūrtā sūrtē rājasi nīṣattāh for the asūrtē—nīṣattē of the Rgveda, is of course of no weight in comparison with the bulk of evidence on the other side.

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\(^{1}\) See Lanman in Whitney's translation, pp. 895–897.

\(^{2}\) Prolegomena, pp. 296 seq.

\(^{3}\) The Taittirīya (iv. 6. 2 ā) has sūrtā, which is bad, and vimāne at the end with rājasah, which is secondary. The Kāṭhaka (xviii. 1) has ni sattā.
Oldenberg has strengthened the case for the later character of the Saṁhitā by an interesting observation. He shows that in the other main portion of the ritual outside the Agnicayana the Vājasaneyi shows less complete agreement with the Rgveda than in the Agnicayana, and he ascribes this to the fact that that portion contains only scattered Rgvedic verses, and not whole hymns as in the Agnicayana; the redactors found it therefore less easy to replace the Rgvedic readings in scattered verses whose provenance could not easily be found.

Oldenberg also points out the fact that the Yājñya sections follow much more closely the Rgveda, and compares this with the similar contrast between the earlier and later books of the Sāmaveda. Thus exceptions to the rule of correspondence occur as a rule only when the verse is already found in an independent part of the Yajurveda, and is naturally repeated elsewhere in its Yajus form, or where a ritual purpose is clear, as in the case of the alteration of Rgveda, ii. 15. 3 and 8, in Taittirīya, ii. 3. 14 v and w; the explanation (vi. 3. 4. 2) shows that the purpose is to use verses indicating the advance from the foot to the top, and so either verse of the Rgveda has its first two words changed to budhnād āgram and budhnād āgrena respectively. So in iii. 4. 11 p and q the Rgvedic (iii. 59. 6 and 1) references to Mitra disappear in favour of satyám and satyāya, because the verses are needed (i. 8. 10. 2) for an offering to Mitra as satya: here in iv. 1. 6 ā the Rgvedic reading occurs in a Yajus passage, confirming beyond all doubt the sporadic character of the variation. In iii. 1. 11 t sādanāni kṛtvā replaces i. 164. 47 sādanād ytāya, and kṛtvā is not a Rgvedic form.

Similarly in the Ācyamedha the Rgveda is copied with a faithfulness quite different from that of the Yajus text in other portions; i. 162, 163; vi. 75, and x. 169 are repeated with scarcely any variants of importance, and i. 163. 1 is found in iv. 6. 7 a without change, but in the fire ritual, iv. 2. 8 b, with considerable alteration.

In a small but significant point the priority of the Rgveda is very clearly seen. In the Saṁhitā, iv. 1. 2. 4, ākuḥ sū lokam, for which the Vājasaneyi (xi. 22) and Maitrāyani (ii. 7. 2) has ākuḥ sū, is clearly a case of the avoidance of the difficult u lokām which the texts did not understand. So ulokakṣit is never found in the Taittirīya, which thus stands in this regard much on a par with the Atharvaveda.1

(4) Relation to the Sāmaveda.

The relation of the Yajurveda, and in particular of the Taittirīya, to the Sāmaveda seems also clearly one of posteriority. Thus in the treatment

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of the Chandas bricks the Taittirīya (iv. 4. 4) arranges the verses in groups of three, taking Ṛgveda, v. 6. 4, 5, 9 and v. 21. 1, 2, 4 together, following thus the Sāmaveda, ii. 372–374 and 457–459, verses in the second part of the Sāmaveda, which Oldenberg\(^1\) shows to be the later. Similarly in v. 4. 12, which deals with a Stotra for the Aṣvamedha as the parallel Pañcaviṣṭa Brāhmaṇa (xxi. 4. 5) shows, and the Pratika there cited pāvusva vājasātaye is beyond doubt to be seen in Sāmaveda, ii. 366–368, while the Ṛgveda in the original passage (ix. 190. 6, 7, 9) has vājasātmanah. The same relationship is seen also in the Vājasaneyi Saṁhitā, xxxviii. 22 as compared with Sāmaveda, i. 497, and Ṛgveda, ix. 2. 6, and in xxvii. 35–44, which follows closely the Sāmaveda as compared with the Ṛgveda.

The chronological place of the Saṁhitā Mantras appears thus to be after the Ṛgveda and the Sāmaveda, before the Atharvaveda, and on a similar plane to the other Saṁhitās of the Black Yajurveda, but before the Vājasaneyi, which again is probably older than the Atharvaveda. It is apparently impossible to assign it to a later date than any Brāhmaṇa text preserved, and it is probably older than the Brāhmaṇa parts of the Saṁhitā by as considerable a period as the Vājasaneyi in its main content is older than the Čatapatha Brāhmaṇa.\(^2\) The lower date thus depends on the date of the Brāhmaṇa portions which will be next considered, and the upper on the date of the Ṛgveda, since the Sāmaveda gives practically nothing that it does not derive from the Ṛgveda, and the date of the Ṛgveda remains indeterminate. The only new light thrown on it of recent years is that arising from the discussion of the presence of the gods, Mitra, Indra, Varuṇa or Aruṇa, and the Nāsatyas in the inscriptions of Boghaz Kioi of about 1400 B.C. Jacobi\(^3\) has argued that these gods are Vedic gods, not Iranian or Indo-Iranian, and that we are entitled to reckon this fact as a strong support for an early dating of the Vedic life and religion as presented in the Ṛgveda, and he thence strengthens his chronological arguments from astronomical data in that and later texts. On the other hand Oldenberg\(^4\) maintains that the deities are Iranian. He points out that Ahura in Zoroastrianism is clearly a derivation from Varuṇa, that Indra occurs in the Avesta, that the name Verethrajan proves that there was a slayer of Vṛtra there, and that the evil spirit Nāonhaitya is the parallel of the Nāsatyas, who also are proved ancient by the parallelism of the Dioskouroi and the two Lettic god’s sons.\(^5\) Agni is absent, and Agni is specifically Indian, while the objection that Na-ša-at-ti-ia cannot

\(^1\) GGA. 1908, pp. 712 seq., correcting Caland’s results. Cf. also Winternitz, Geschichte der indischen Literatur, i. 144 seq.

\(^2\) JRAS. 1909, pp. 721 seq.; 1910, pp. 456 seq.

\(^3\) JRAS. 1909, pp. 1095 seq.

\(^4\) Oldenberg, Prolegomena, p. 296.

represent Nāhatia, the Iranian form of Nāsatya, he answers by pointing out that it may well represent a proto-Iranian Nāsatia, or possibly another dialect allied to but not identical with Iranian as Bloomfield suggests in view of the Iranoid names on the Tell-el-Amarna letters. Jacobi has replied to this argument, but the weight of it remains not seriously affected. It is still possible that the names belong to the Indo-Iranian period, though that is not Meyer's view, and in any case they give no cogent ground for fixing any date for the Rgveda older than 1200 B.C., which is a reasonable period to assume, having regard to the extraordinary similarities of Avestan and Vedic, and the probability that Avestan is not very ancient.

The arguments of Jacobi, derived from astronomical data, may also be laid aside, because they are not only in themselves of doubtful force, but also they do not directly give any dating for the redaction of the Rgveda, which is the point prior to the Taittirīya redaction.

(b) The Brāhmaṇa portions.

As we have seen above (§ 7), comparison with the other texts shows that the Brāhmaṇa portions of the Taittirīya Saṁhitā must thus be reckoned among the older Brāhmaṇa texts, earlier than the Catapatha or Jaininīya or the Kauśitaki, not to mention the later texts, parallel probably with the Maitrāyaṇī and the Kāṭhaka (with the Kapiṭhala), and perhaps also with the Pañcavīṇa, but probably later than the Aitareya. It remains to consider whether these facts can be supplemented by any positive dating.

(1) Relation to Pāṇini.

In the first place there can be no doubt that the Saṁhitā in its totality is older than Pāṇini. Pāṇini in iv. 3. 102 prescribes the form Taittirīyaḥ for the followers of the utterances of Tittiri, and the Mahābhāṣya several times (on i. 1. 21; vi. 1. 158; vii. 1. 2) uses the name Taittirīya, while it cites textually several passages of the text, including the Brāhmaṇa passage ii. 5. 1. 6. 7. It also points out in iv. 3. 104 that the rule about the formation of the word Taittirīya does not apply to the Člokas Tittirīṇā proktāḥ as they are not Chandas proper. Weber suggests that a part of the Āranyaka may be so designated, and possibly some of the Člokas in ii may be really meant, or more likely some verses of floating tradition ascribed to poetry not later than 1500 B.C.

1 AJP. xxv. 11; Religion of the Veda, p. 12.
2 Sitzungsberichte d. Königl. Preussischen Akademie der Wissenschaften, 1908, pp. 14 seq.; Geschichte des Altertums, i. 2, pp. 807, 837. He puts the Aryan immigration back to about 2000 B.C., and the beginnings of Vedic
3 Cf. Macdonell and Keith, Vedic Index, i. 420–427; Keith, JRAS. 1909, pp. 1100 seq.
4 Indische Studien, xili. 436 seq.
Relation to Pāṇini

Tittiri. Goldstücker's view that Pāṇini knew only the Saṅhitā portions is totally illegitimate, and we are entitled with Weber to believe that he was aware of the Saṅhitā as a definite whole. Probably this is why in vii. 4. 38 Pāṇini uses the phrase **yajusī Kāthake** to show that he means a Mantra, and the view of Goldstücker is the more absurd when such a rule as ii. 3. 60 **dvātiyā brahmāne** occurs.

Moreover, there is some other evidence which can be derived from Pāṇini. In vi. 1. 157 he recognizes the name Pāraskara, and the Pāraskara **Gṛhya Sūtra** may possibly be intended; he knows the name Kātyāyana (iv. 1. 18), and Weber, in view of the mention of āryakṛtī, cāmīla, and nīspattra, and the similarity of certain rules (Pāṇini, i. 2. 23, 24 = Kātyāyana, i. 8. 19, 20), suggested that he knew the Čauta Sūtra of that author. But the argument from āryakṛtī was clearly bad, as **chandasī** is given in Pāṇini (iv. 1. 30), and the word actually appears in Maitrāyani Saṅhitā (i. 8. 3) as well as thrice in the Mānavac Čauta Sūtra (i. 6. 1). But cāmīla very probably comes from Kātyāyana, as it is a rare word and appears elsewhere in other forms (cāmīla, cāmīlyya). Kauśika occurs in iv. 3. 103, and there is no need to doubt that the Sūtra may be referred to, as it is a work of real antiquity. But what is very clear is that **hṛṣya** as a name for the literature denoted later as **vāṣikarana-amantrāḥ** in iv. 4. 96 is borrowed from the **Ṛgvidhāna** (iii. 15. 3), and thus we have as older than Pāṇini a text which is unquestionably on a par at best with the Brhaddevatā, and such texts as the Sāmavidhāna Brāhmaṇa, i.e, texts of the latest fringe of the Brāhmaṇa period. Moreover, the text refers to Brāhmaṇas of thirty and forty Adhyāyas, which Weber correctly identified with the Kauśitaki and Aitareya texts now extant. In iv. 1. 124 the name Kauśitakeya is provided for. Moreover, Pāṇini knows of Upāṇisads (i. 4. 79) and of Brāhmaṇas and Kalpas **purāṇaprotta**, which implies (iv. 3. 105) the existence of such texts not **purāṇaprotta**. The passage is of special interest because of a dispute which has been raised regarding the meaning. Kātyāyana corrected Pāṇini by alleging that the rule which requires the use of forms like Aitareyin or Tāṇḍin or Vājasaneyin or Kauśitakin should have been qualified by an exception in the case of Yājnāvalkya and others. Goldstücker insisted that this proved that there was so great a space of time between Pāṇini and Kātyāyana that the latter.

1 Pāṇini, p. 243.
2 Op. cit. v. 50 seq., 57 seq.
3 For the references, see Weber, op. cit. v. 52 n.
4 See Maitrāyani Saṅhitā, i. 6. 11; von Schroeder's ed. i. xvii, which supplements Weber.
5 Op. cit. v. 64.
6 See Bloomfield, JAOS. xi. 375 seq. ; GGA. 1912, pp. 3 seq.; above, pp. ciii, clxix.
7 See Bloomfield, Aitareyavṛiddha, p. 71.
8 See Macdonell's ed. i. xxii-xxiv; Keith, JRAS. 1912, pp. 769 seq.
10 Pāṇini, pp. 132 seq.
thought that works really older and younger were really of one age. Weber, who corrected him, insisted on finding in the Mahābhāṣya the singular doctrine that the works were attributed to old sages, but were really contemporaneous with Pāṇini, a view rejected by Bühler and Eggeling alike. The Yājñavalkāṇī Brāhmaṇāṇī of the Mahābhāṣya and Kātyāyana were perhaps part of the last Kāṇḍa of the Catapatha, perhaps an independent work, but the value of the passage lies mainly in that it is clear that these Brāhmaṇas and Kalpas also were old works in Pāṇini’s days, though, for what reason is unknown (probably enough geographic), he omitted to notice them.

The date of Pāṇini remains undetermined. It depends essentially on the date to be assigned to the Mahābhāṣya, and that again cannot be determined with absolute certainty. The references to the sacrifices for Puṣyamitra (iii. 2. 123) and to the attack on Sāketa by a Yavana, i.e. probably a Greek prince, the famous Menander (iii. 2. 111), yield a plausible date of about 155-153 or 144-142 B.C. Puṣyamitra’s appearance is very noteworthy; his court is referred to with that of Candragupta in the commentary on i. 1. 68 and his sacrifice, famous as an Açvamedha in Kālidāsa’s time, again at iii. 1. 26, and as this king would else be hardly mentioned we must admit that the examples were composed during his lifetime. Weber, who first recognized the reference to Puṣyamitra, was unable to accept the proofs adduced as absolutely convincing, though his first difficulties, arising from the reference to an attack of the Yavana on the Mādhyaṃikas, which he thought a reference to an oppression of the school of Buddhists of that name by Kaniṣka, were removed by finding that the Mādhyaṃikas were perhaps a people of the middle country mentioned in the Brhatasaṁhitā (xiv. 2) of Varāhamihira, as Kern showed. But what is sufficiently important is that examples for the illustrations of Pāṇini date from the period about 140 B.C., and that his work was then in a commanding position as is evidenced by the clear proof of the elaborate way in which it was commented on in Dākṣāyaṇa’s Saṅgraha, by Kātyāyana called Bhagavān by the Bāṣya and by others. We get thus a date for Pāṇini hardly by any chance later than 300 B.C.

The other point of importance in the question of date is the use of Yavanāṇi (iv. 1. 49), which is no doubt correctly explained as a reference to the writing

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1. Indische Studien, v. 64-74; xiii. 448.
2. SBE. n. xiiii.
3. SBE. xxxiv-xxxix.
4. See Goldstücker, Pāṇini, pp. 228-238; Bhandarkar, Indian Antiquary, ii. 59 seq.; V. Smith, History of India, pp. 204, 285. Fleet, J.R.A.S. 1912, p. 792, suggests doubt as to Menander but not as to Puṣyamitra.
5. Indische Studien, xiii. 301-313.
6. Ibid. v. 150 seq.
7. Brhatasaṁhitā, pp. 36, 37. Probably the reference is really to a city Madhyamikā near Chitor; Rapson, Ancient India, p. 131; see Kielhorn, Ind. Ant. xii. 266. For the reference to the Mauryas see Bhandarkar, J.R.A.S. xvi. 206-210.
of the Yavanas, and we cannot well explain this as anything but Greek writing. But Weber's view that this necessarily meant that Pāṇini lived not before 300 B.C. cannot be upheld in face of the fact that the name could easily have reached India before that date, in view of the clear evidence that Greece knew India as early as the Persian War when Indians were included in the invading army, that Pāṇini belonged to the northwest of India, and that Greek coins and gems had found their way to India before Alexander's invasion. Moreover, the insistence by Pāṇini on the existence of Bhāṣā, which must have been the Sanskrit of the daily life of his own class, is a sign rather of early than of late date. Nor can there be any reason to deny that he may have lived about 350 B.C., independently altogether of the legends of the Kathāsaritsāgara, which cannot be accepted as sufficiently serious to deserve weight being assigned to them.

(2) Relation to Yāska.

More important is the fact that Yāska must have known the Brāhmaṇa portions of the Sādhāraṇa. He does not indeed mention it by name, but he cites by name the Kāthaka, just as Pāṇini does, and the Hārīdravika from which he cites (x. 5) a passage found in the Taittiriya (i. 5. 1. 1). Moreover, he is full of passages which are parallel to the Taittiriya and look like inaccurate quotations from it or an analogous text; then in iii. 4 tasmāt striyaṁ jātāṁ parāśyanti na pumāṁsam, which is Kāthaka xxvii. 9 and analogous to Taittiriya, vi. 5. 10. 3. On the other hand, vii. 24 agrees pretty closely with the Taittiriya, ii. 4. 10. 2, rather than the Kāthaka, xi. 10. Moreover, in many other passages he cites portions of the Mantras either of this or some other Yajus texts. Important is his clear use of the Kauṣṭakaki Brāhmaṇa (xvii. 4) from which comes his citation (i. 9) paryāyaṁ iva tvad āśvinam, and perhaps other citations (xii. 8 = Brāhmaṇa, xviii. 1; xii. 14 = vi. 13; vi. 31 = vi. 13). Roth also in his commentary points to citations of the Aitareya in viii. 4 (= ii. 4); xi. 29, 31 (= vii. 11), and Aufrecht adds iv. 27 (= i. 1. 14); vii. 22 (= iii. 8); i. 16 (= i. 4. 9, &c.).

More important really is the question whether Yāska knew the Gopatha Brāhmaṇa, for it would prove that even a very late Brāhmaṇa which Bloomfield thinks later than the Kauṣṭakik and Vaitāṇa Śūtras is older opposed to Sanākrit, as Franke thinks, but to Chandas.

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1 See Keith, Aitareya Āryaṇyaka, pp. 24, 25.
2 Cf. Liebich, Pāṇini, pp. 39-50. Whitney was inclined (FAOS. April 1898, p. xiii) to accept Franke's view of Bhāṣā as unapproved Sanskrit, see Beitr. Beitr. xvii, 54 seq. But Winternitz (Montrupāṭha, p. xxxix, n. 4) points out that in iv. 1. 62 Bhāṣā is not.
4 See GGA. 1912, pp. 1 seq.; Atharvasa, pp. 102, 119; above, p. ciii, n. 3; Macdonell, Sanskrit Literature, p. 218.
in date than we could expect. In the Nirukta (i. 16) is found etad vai yajñasya somṛddhāṁ yat rūpasomṛddhāṁ yat karma kriyamāṇam yā yajur vābhivadatī ca brāhmaṇam. In the Aitareya (i. 4. 9) yajur vā does not occur, and, as Aufrecht\(^1\) points out, the reference to the yajus occurs first in the Gopatha (vii. 6). Again in viii. 22 is found yasyai devatāyai havir grhītaṁ tāṁ manasā dhyāyed vaṣṭakarīṣṭyan. The Aitareya (iii. 8. 1) has the text without manasā, while the Gopatha (ii. 3. 4) has manasā dhyāyan vaṣṭakuryāt. These are striking cases and it is difficult to resist the conclusion of Aufrecht that the Gopatha is older than Yāska, a result which is not absolutely irreconcilable with the priority of the Kauṭika and Vaitāna Sūtras, though it is certainly remarkable. Paṇini, however, appears to have known the Kauṭika and Yāska knows also the Upaniṣads (iii. 12), and so the knowledge by him of the Gopatha is conceivably. On the other hand, Bloomfield,\(^2\) without expressly mentioning Aufrecht's suggestion, holds that in viii. 22 Yāska is like the Gopatha and independently working over a text of the Aitareya. He adds\(^3\) elsewhere that in his opinion the style of Gopatha, ii. 2. 3, makha ity etad yajñanāma-dheyaṁ is that of the Naighaṇṭukas and that the presence of late Pārīṣṭa verses in that section tends to show that it is later than Yāska. This evidence is not, however, conclusive, and the question still remains undecided, and probably insoluble, as the Gopatha is a much worked-over text and probably of composite redaction.

The date of Yāska is in part determined by his relation of priority to Paṇini. It is true that Liebich\(^4\) has uttered doubts on this question, suggesting that Yāska really falls into the period of Patañjali; but he has no substantial grounds to offer for a conclusion which is opposed to that of all the other authorities, including Roth,\(^5\) Goldstücker,\(^6\) Max Müller,\(^7\) Weber,\(^8\) Whitney,\(^9\) and Macdonell.\(^10\) This paradoxical result he supports merely by a vague remark that Kiellhorn\(^11\) has shown that the development of a doctrine in different Čāstras does not prove the priority in age of different works, a statement no doubt true enough in some connexions. But he adds that Yāska belongs to the fourth Vedāṅga, or etymology, not to grammar, a statement which ignores the fact that Yāska does not regard his own work as a Vedāṅga at all, as Roth long ago clearly showed.\(^12\) The name Yāska is known to Paṇini (ii. 4. 63); though this does not prove priority of the author of the Nirukta, that is rendered extremely probable by the fact that Yāska's

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\(^1\) Das Aitareya Brāhmaṇa, pp. 422, 423.
\(^2\) Aitareyaveda, p. 120.
\(^3\) Ibid., p. 119.
\(^4\) Paṇini, p. 19.
\(^5\) Nirukta, p. xv.
\(^6\) Paṇini, p. 225.
\(^7\) Ancient Sanskrit Literature, p. 50.
\(^8\) Indische Studien, v. 57.
\(^9\) PAOS. May 1876, p. xxiii.
\(^10\) Sanskrit Literature, pp. 269, 270.
\(^12\) Cf. Weber, op. cit. v. 97; Nirukta, i. 20.
treatment (i. 3) of the Upasargas is on an infinitely lower plane than that of Pāṇini, and that throughout Yāska stands on a more primitive stage of development than that author.

(3) Relation to the Taittiriya Prātiṣṭākhya.

The relation of the Taittiriya Prātiṣṭākhya to Yāska is another possible argument for the date of the Brāhmaṇa portion of the Śaṅhitā. That Yāska knew texts closely allied to the Prātiṣṭākhyas is proved by his reference (i. 17) to Pārśadas as a form of literature. But it is not certain that he is later than the Prātiṣṭākhyas in their present form, since the Rgveda Prātiṣṭākhya (xvii. 25) cites him, probably a sign of working over. On the other hand, there is no clear sign of the relation of the Taittiriya Prātiṣṭākhya, which is very probably the oldest of them all. But in any case, as we have already seen (pp. xxxix–xli), that the Prātiṣṭākhyas are older than Pāṇini is most probable; all Goldstücker's arguments regarding the position of that on the Vājasaneyi Śaṅhitā have been refuted by Weber. They rest on the belief that the author of the Prātiṣṭākhya is the author of the Vārttikas, and this belief is wholly unfounded, since in several important respects the two authorities completely differ in opinion on phonetic points. The term jīt occurs in both with a different sense; the terms used in the Prātiṣṭākhya (ṣim, mūd, dhi, bhāvin) are not found in the Vārttikas; the Vārttika (on ii. 4. 54) makes khyā have the original form of kṣā; the Prātiṣṭākhya (iv. 164) repudiates this view; the Prātiṣṭākhya (iv. 120) provides for the regular change of a mute before a nasal into a nasal; the Vārttika (on viii. 4. 45) leaves it optional except in the Bhāṣā before a nasal affix. Further, the use of udaṇa as equal to para in Pāṇini (viii. 4. 67) is a clear case of the use of the Prātiṣṭākhya terminology, no doubt deliberately. We therefore can fairly add the Prātiṣṭākhya as proof of a date before at latest 300 B.C.

(4) Relation to the Sūtras.

The same result is afforded from a different standpoint, the date of the Sūtras of Bandhāyana, Āpastamba, and the Mānava. It is true that in their case there is no absolutely conclusive evidence of date. But the number of irregular forms in Āpastamba is certainly a matter of consequence. These forms occur persistently throughout the whole text of the

1 Cf. Weber, op. cit. v. 98. The citation pada-prakṛtiḥ sakhitā is only found, in reverse order, in Rgveda Prātiṣṭākhya, ii. 1.
3 Pāṇini, pp. 186 seq.
4 Indische Studien, v. 163 seq.; xl. 444. Whitney (PAOS. May 1876, p. xxiii) thinks the Atharva Prātiṣṭākhya older than Pāṇini.
The Date of the Saññitā

Crauta,¹ the Gṛhya,² the Dharma³ Sūtras, and it is perfectly fair to say with Bühler that they could hardly occur in a work composed after Pañini’s grammar had reached its accepted position, say in the time of Kātyāyana, who is probably not later than 250 B.C. There is, of course, no direct proof of that date, but he is certainly earlier than Patañjali and later than Pañini,⁴ and 250 B.C. is the most probable period. Baudhāyana and the Māṇava, which contain similar forms, are clearly older than the work of Āpastamba and carry us decidedly further back, as has been shown above (pp. xliv–xlvii).

On the other hand must be set the fact (p. lxxxvii) that the reference in Āpastamba to Cātavatikā of the Cātapatīha Brāhmaṇa as a modern shows that Aruṇa, his grandfather, also was not very ancient, and is cited in the Tāvāvīya Saññitā (vi. 1. 9. 2; 4. 5. 1). But the term avara is too vague to yield any definite date: Bühler’s idea of 150 years is not enough to build on.

(5) The absence of Metempsychosis.

More definite results may be derived from the fact that metempsychosis is not alluded to in the Saññitā. It was a tenet of faith by the time of Buddha, and making all allowances for differences of schools and place, it can hardly be denied that its development must fall in the sixth century B.C., when portions of the Upaniṣads reflect its existence. It is reasonable to claim therefore a date of at least about 600 B.C. for the Brāhmaṇa portions of the Saññitā. This result is independent of the question of the date of the Buddhist texts of the Pali canon, which has no doubt been placed too high,⁵ as it only postulates, what is clear, that the Buddha’s system is based on a doctrine of metempsychosis.

(6) Relation to Cākalya.

A further argument⁶ can perhaps be derived from the form in which the Mantras appear in the treatment of them in the text. In vi. 1. 2. 6 the second Pāda of Rgveda, v. 50. 1 (mar ta vṛñāta sakhyām), is credited with its

1 See Garbe’s ed. iii. v–xii.
2 See Winternitz, Das altindische Hochzeitsrituell, pp. 13 seq.
3 See Bühler, SBE. ii, xliii–xlvi.
4 The view, adopted by Bühler, p. xliii n., that the two were contemporaries, is clearly erroneous, and rests merely on the worthless tradition of the Kshāsārīt-sāgara. It is impossible to identify the author of the Crauta Sūtra and the gram-
full count of eight syllables, showing that sakhiyam was spoken, not sakhyam. This is confirmed by the notice in iii. 2. 9. 2, 4, which like the Aitareya (iii. 12) makes uktham vaci indrāya seven syllables, while the Kauśitaki (xiv. 3) has avaci indrāya; the late Gopatha (ii. 3. 10) recognizes the contraction. So in the old part of the Aitareya Aranyakas (i. 3. 4) the use of madanty umāḥ without contraction is clear. It is fair therefore to deduce that the Saṁhitā was reduced into shape before the orthoepic diaskeusasis which meets us in the present form of the Saṁhitā and Pada texts. We are carried therefore to a date before Čakalya, or at least too early to fall under Čakalya's influence, or rather perhaps to a date somewhat anterior, for the evidence of the treatment of final ā(h) in the Saṁhitā and the Pada respectively shows, as Oldenberg1 proves, that the Saṁhitā was redacted before Čakalya.

Čakalya's date is unhappily uncertain: he is older than Caunaka whose Prātiṣṭhākhyya repeatedly cites him, and than Yāska who cites him (vi. 28), and therefore again the Saṁhitā is carried back to about 600 B.C. With this as a lowest date accords, so far as I can see, all the evidence of the social and political2 conditions of the Saṁhitā, which contemplates a state of society older than that of the Greek period; it is fair to suppose therefore that the Saṁhitā is not later than say 600 B.C.,3 and it is reasonable to believe that the date is earlier by at least a century. But further than this we have no right to go with any assurance, and if we assign the Brāhmaṇa portions of the Saṁhitā to a date much anterior to 800–700 B.C. it must be purely on hypothetical grounds. On the other hand a date later than 600 B.C. is very unlikely.

The Mantras are no doubt earlier, but their date is wholly indeterminate, for they must contain, apart from Rgvedic borrowings, much that is traditional, and was old at the time when the Saṁhitā came into being (pp. clxv, clxvi).

§ 11. THE EDITIONS AND THE COMMENTARIES.

Preserved by the influence of a Pada text and a Prātiṣṭhākhyya, the text of the Taṅtirīya Saṁhitā possesses no real variants. The text was first completely edited by Weber in vols. xi and xii of the Indische Studien; that edition remains by far the best, and save for a few misprints it is absolutely accurate. The editor added all the readings of the Pada which were required, and, in the second volume, as the edition of the commentary

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1 Ibid. pp. 383–386. For Geldner's criticism, see Vedische Stud. iii. 144–146, and for a reply, Keith, Aitareya Aranyakas, pp. 239, 240.

2 Cf. Hopkins, Transactions of the Connecticut Academy of Arts and Sciences, xv. 90.

3 Buddha's death is dated in 483 B.C. by Fleet, JRAS. 1912, p. 240. Kennedy, Ibid. p. 687, suggests 458 B.C.
had not then reached the portions included therein, some useful extracts from Śāyāna's commentary.

The edition of the text with Śāyāna, which was begun before Weber's edition appeared in 1871–2, by Roer in 1854, was continued by Cowell, Rāma Nārāyaṇa, and Maheśacandra Nyāyaratna, and completed in 1899. The same ground is covered in the Anandācrama edition, Poona, 1900–1908, which gives the Pada text as well as the Saṃhitā. Neither edition can be said to present an ideal text of Śāyāna, but there is little in all probability lost; both of course suffer seriously in those passages where other texts are cited by the impossibility of consulting those texts, or, in the case of the later volumes of the Bibliotheca Indica and the whole of the Anandācrama edition, the failure of the editors to do so, even when the texts were easily available.

In addition to the commentary of Śāyāna that of Bhāṭṭa Bhāskaramiśra has been edited with both Pāthas of the text in the Bibliotheca Sanskrita of the Government Oriental Library Series, Mysore, by A. Mahādeva Čāstri and K. Rāṅgācārya (1894–1898). They have been unable to find any MSS. of the commentary on the fourth Kāṇḍa, and in some shorter passages also that of Bhāskara is missing, and is supplied by that of Śāyāna. The main interest of the text is due to the fact that it is derived from MSS. of the Mysore and Črīngeri Maṭh libraries, and shows that these MSS. follow precisely the same tradition as those used by the other editors.

The commentary of Bhāṭṭa Bhāskaramiśra is very brief in comparison with that of Śāyāna, to which it is anterior in date. It confines itself more closely to a mere gloss on the text, and it omits those long quotations from the Sūtra texts which are characteristic of Śāyāna, and which add to the value of his work. He certainly shows no clear superiority to Śāyāna as a commentator. He admittedly belongs to the Ātreyī Čākha, and in his introduction he quotes the extra two sections of the Mantrapāṭha which are peculiar to that Čākha. The text of his work, the Jñānayajña, is far from satisfactory as reported in the edition, but it is doubtful if much of value is thereby lost. He is very careful to give grammatical explanations of little value.

Śāyāna's commentary is a very creditable production, showing great knowledge of the Sūtra texts and general familiarity with the ritual, but his versions of the non-sacrificial Mantras are subject to all the vagaries of his Rigvedic work. The work was done prior to the commentary on the

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1 See Burnell, Catalogue, pp. 12–14, for his date.
2 See above, p. xxix.
3 On the question of Mādhava and Śāyāna, see Klemm, Garupajākṣaṇavṛti, pp. 45 seq.; Keith, Aitareya Aranyaka, p. 12.
§ 12. ACKNOWLEDGEMENT OF OBLIGATIONS.

The inception of this book was due to the suggestion of Professor Charles Rockwell Lanman, who asked me to undertake some work for the Harvard Oriental Series. I offered the Taittiriya Aranyaka as a sequel to my work on the Aranyakas of the Rgveda, but he pressed me to undertake the more important text of the Taittiriya Sānhitā. The translation was made in 1912, and on a visit to this country in 1913 Prof. Lanman arranged for the printing and decided the many technical details. To the great loss of this work, he was prevented by the pressure of other duties from carrying out his purpose of reading the proof-sheets throughout in detail, but I have gained much from the use of his writings on Vedic Literature, and in special his *Noun Inflection* and his edition of Whitney’s translation of the Atharvaveda.

The work is primarily intended to render easily accessible the substance of the Sānhitā, and the Introduction and notes are strictly subservient to this end. I have aimed at all reasonable brevity, and for this purpose have in dealing with Rgvedic and Atharvāryan verses avoided elaborate discussion by reference to the work already done, e.g. by Professors Oldenberg, Whitney, and Lanman. I have similarly curtailed references to the Sūtras by free use of the classical treatises of Professors Hillebrandt, Schwab, and Caland and Henry.

I have endeavoured to express fully throughout my obligations to previous writers, but I owe a more general debt, which I gratefully acknowledge, to the works of my teachers in Sanskrit, the *Vedic Mythology* and *Vedic Grammar* of Professor A. A. Macdonell, and the translation of the *Catapatha Brähmana* of Professor J. Eggeling. I should also mention the help received from the *Rituallitteratur* and *Vedische Mythologie* of Professor Hillebrandt and the *Religion des Veda* of Professor H. Oldenberg.

I appreciate greatly the facilities for using books granted to me by Dr. F. W. Thomas, Librarian of the India Office, and by the Council and the Secretary, Miss C. Hughes, of the Royal Asiatic Society.

My work could not have attained such accuracy as it may possess without the constant vigilance of Mr. Horace Hart’s staff, to whom I owe my most sincere thanks. For help in the compilation of the Indexes I am indebted to my wife.

A. Berriedale Keith.

October 23, 1914.
KĀNDĀ I

PRAPĀTHAKA I

The New and Full Moon Sacrifices

i. 1. 1.  a For food thee, for strength thee!  
   b Ye are winds, ye are approachers.  
   c Let the god Savitṛ impel you to the most excellent offering.  
   d O invincible ones, swell with the share for the gods,  
      Full of strength, of milk, rich in offspring, free from sickness, from  
      disease.  
   e Let no thief, no evil worker, have control over you.  
   f Let Rudra's dart avoid you.  
   g Abide ye, numerous, with this lord of cattle.  
   h Do thou protect the cattle of the sacrificer.

1 Cf. KS. i. 1; KapS. i. 1; MS. i. 1. 1; VS. i. 1. In i. 1. 1-13 are given the Mantras for the Adhvaryu at the new and full moon sacrifice. The Brāhmaṇa is only found in the TB. iiii. 2. 1, but appears in the Saṁhitās of the other Cākhās, KS. xxx. 10; KapS. xivi. 8; MS. iv. 1. 1, and in CB. i. 7. 1. 2-8. With Mantra b the calves are driven away from the cows when milk is required for the offering, by means of a branch cut with a ; c-g are addressed to the cows, and h to the branch; see BQS. i. 1; ĀpQS. i. 2; MQS. i. 1. 1; KQS. iv. 2. 1-11; Hillebrandt, Neu- und Vollmondopfer, pp. 4 seq.

2 Upāyāna śāha is omitted by MS. and VS., and CB. i. 7. 1. 3 declares that the words are undesirable, as thus an enemy approaches the sacrificer. The CB. explains the reference to vājaświkā on the ground that the wind makes the rain to swell and the cows to swell, and so the cows are called winds. KS. and MS. explain that Vāyu is the overseer of the atmosphere, the deity of the cattle, and so Vāyu gives them to the atmosphere. Bohlingk (ZDMG. lvi. 116) suggests that the real reading was originally vājaśvīrāh, 'ye are deparers', as opposed to the following words 'ye are approachers', and he refers the terms to the calves, who are first driven away and then allowed to return after the milking for the sacrifice. Such an error cannot of course be accounted for except on the theory of a written text, and the same hypothesis of a written text is held by von Negelein (VOJ. xvi. 99) as the explanation of the strange vāṣṣārasa of KS. and MS., which he thinks is really vāṣṣāra. The PW. takes vāṣṣāra as from rī, but that is decidedly far-fetched; see Labmaan, Harvard Oriental Series, xi, p. xlii.

3 KS. MS. and VS. omit drjusāṭāh pājusāṭāh, and MS. also omits the other three words; they add ināṛāya before devabhāgam, for which they have bhūgām. Cf. ĀpQS. i. 2. 6.

4 This is omitted in MS. and VS.
The New and Full Moon Sacrifices

i. 1. 2—]  

a Thou art the substance of the sacrifice.  
b The Rakṣas is burned up, the evil spirits are burned up.  
c The Vedi hath come to the sacrificial straw,  
Made by Manu, fashioned with the Svadha call.  
The sages fetch it from in front,  
The delightful straw for the gods to sit on here.  
d Thou art impelled by the gods.  
e Thou art made to grow by the rains.  
f O divine straw, let me not hit thee either across or along,  
g Let me hit thy joints,  
h Let me come to no harm in cutting thee.  
i O divine straw, rise with a hundred shoots,  
Let us rise with a thousand shoots.  
j Guard from the contact of earth.  
k I gather thee with good gathering.  
m Thou art the girdle of Aditi, the cord of Indraṇi.  
n Let Puṣan tie a knot for thee, that knot shall mount me.

1 The parallel texts, KS. i. 2; KapS. i. 2; MS. i. 1. 2, differ very considerably in content and arrangement. The Mantras accompany the collecting of the sacrificial straw and its tying with a cord; see TB. iii. 2. 2; KS. xxxi. 1; KapS. xlvi. 1; MS. iv. 1. 2; BÇS. i. 2; ĀpÇS. i. 3; MÇS. i. 1. 1; Hillebrandt, Neu- und Voll- mondzüffler, p. 8.

2 ghosad is very obscure; KS. and MS. have gosad, apparently ‘sitting among the cows’; the comm. takes it as ‘wealth’; probably gosad is no more than an error for gosad.

3 The reference to burning shows that some implement must have been heated: the Sūtras make out that it is an āsida, a stick for cutting the straw, or a horse’s rib, the latter not being heated. The use of fire against demons is world-wide; see Frazer, Adonis, Attis, and Osiris, pp. 254 seq.

4 dhīṣaṇa probably here means the Vedi; cf. Hillebrandt, Ved. Myth. i. 179–181; Pischel, Ved. Stud. ii. 86, quotes Dhīṣaṇa as a goddess in VS. i. 19=MS. i. 1. 7 (see on TS. i. 1. 6), but the Vedi seems more probably meant. The inversion of expression by which the Vedi is made to approach the straw, instead of the straw the Vedi, is not difficult in the priestly terminology.

5 KS. and KapS. here tad akharanti, MS. has tāydevaḥante or tāyde vahante, which it explains (iv. 1. 2) as referring to the Dhīṣaṇa, which all the Brāhmaṇas equate with Vidyā. But tad vahante is much more probable and tāyde may be a case of a rare Sandhi (Macdonell, Vedic Grammar, p. 66, n. 8); tad is no more than an easy correction.

6 KS., MS. iv. 1. 2, and MÇS. i. 1. 33 have maddhā mogāri pûra ta ṛdyaṇām, which clearly must have the sense that in cutting the straw the cutter must cut at the joints, not above nor below. It is doubtful whether the accusative is one of the direct object, ‘reach’, ‘hit’, or merely one of content, ‘as to the joint may I be successful.’ Either view is possible; cf. Delbrück, Altind. Synt. p. 176. PW. vi. 322 accept the accusative as one of the direct object but the examples are not decisive, e.g. stōnam RV. i. 41. 7; ṛpaastātām, viii. 70. 13; kānam CB. i. 3. 5. 10. Even makhāya piraḥ (VS. xxxvii. 3) may be taken as an accusative of content.

7 The Sūtras use this Mantra in the ritual after āsītyaḥ rāmāṣa and before indraṇyaḥ sarvātmanam.
The Vedi and the Milking of the Cows

I hold thee up with the arms of Indra, I seize thee with the head of Brāhaspati.

Fare along the wide atmosphere.
Thou art going to the gods.

Be ye pure for the divine rite, the sacrifice to the gods.
Thou art the cauldron of Mātrakya.
Thou art the heaven, thou art the earth.
Thou art the all-supporting with the highest support.
Be firm, waver not.
Thou art the strainer of the Vasus, of a hundred streams, thou art that of the Vasus, of a thousand streams.
The spot (stoka) has been offered, the drop has been offered.
To Agni, to the mighty firmament!
Hail to sky and earth!
This is she of all life, this is the all-encompassing, this is the all-doing.
Be ye united, that follow holy orders,
Ye that wave and are fullest of sweetness,
Delightful for the gaining of wealth.
With Soma I curdle thee, curds for Indra.
O Viṣṇu, guard the offering.

For the rite you two, for the gods may I be strong.

There are considerable variants in the parallels, KS. i. 3; KapS. i. 3; MS. i. 1. 3; VS. i. 2-4. For the Brāhmaṇa, see TB. iii. 2. 3; KS. xxxi. 2; MS. iv. 1. 3; CB. i. 7. 1. 11-21. Mantra a is addressed to the sacrificial vessels, b to the pot or cauldron used for heating the milk, and f to the strainer; g is said over the cows as they are milked. In response to the question, 'Which hast thou milked?' the names in k are given; with i the washing-water is brought up in the dhokha, and with m the milk is curdled and deposited with n: see ĀpCS. i. 11. 10; BCS. i. 3; KCS. iv. 2. 19-34; Hillebrandt, Neu- und Vollmondtag, pp. 10, 11.

In VS. paramēṣa dhādna is taken by Eggeling (SBE. xii. 187) as connected with dykhasa, but there seems no possibility of doubting the parallelism of dhādana and dhādna. KS. and MS. have the simpler dhripiṇa, but the sense must be the same here; the reference is to the mixing of the milk with a drop of water (ūrti).

There are a good many variants in KS. i. 4; KapS. i. 4; MS. i. 1. 4, 5; VS. i. 6-11. The ritual accompanying the Mantras is as follows, according to CB. i. 1. 2. 1; KCS. ii. 3. 10. The Adhvaryu takes the winnowing-basket (parpa) and the Agni-hotra ladle with the words 'You two for the rite.' He also takes first one and the other with the words 'thee for accomplishment (veça)'; the other texts (MS. VS.) read vāns here also, not test. The BCS. i. 4. 5, ĀpCS. i. 15. 4 apply the first Mantras to the hands, not to the utensils. Then the utensils are heated and the evil spirits consumed. Then the Adhvaryu touches the yoke of the cart which holds the offering and which is behind (i.e. west of) the Gārhapatya fire. The Mantra 'I gaze, &c.', is spoken when he looks at the puroñḍīya, i.e. the rice, &c.; ṇa ṇa ṇa is accompanied by casting a blade of grass away. The next Mantras accompany the offering, and reference to those that have doors is to the sacrificer's house. The offering is deposited.
The New and Full Moon Sacrifices

b Thee for accomplishment!
c The Rākṣas is burnt up, the evil spirits are burnt up.
d Thou art the yoke.
e Injure him who injures us, injure him whom we injure.
f Thou art of gods the most firmly jointed, the most richly filled, the most agreeable, the best of carriers, the best caller of the gods.
g Thou art the oblation-holder that wavers not.
h Be firm, waver not.
i I gaze on thee with the eye of Mitra.
j Be not afraid, be not troubled, let me harm thee [1] not.
k (Be thou) wide open to the wind.

l On the impulse of the god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, I offer thee dear to Agni, to Agni and Soma.
m This of the gods, this of us too.

n For prosperity thee, not for misfortune.

o May I behold the light, the radiance for all men.
p May they that have doors stand firm in heaven and earth.

q Fare along the wide atmosphere.
r I place thee in the lap of Aditi.
s O Agni, guard the offering.

t Let the god Savitṛ purify you, with a filter that has no flaw, with the rays of the bright sun.

with the last Mantra. For the use of d and e in the Soma ritual, see Caland and Henry, L’Agniṣṭoma, p. 49.

It is impossible to reproduce the play on dhār and dhāvra.

sāṃsātamaṃ must literally mean ‘most full of gain’ from sām. But Yāṣaka, Nirukta, v. 1, renders it sāṃsātamaṃ, while Mahīdhara on VS. i. 8, 9 takes it as either ‘cleanest’ from sām, ‘purify’, or ‘best tied’ from sām, ‘envelope’, and in the ritual texts Eggeling (SBE. xii. 15, n. 1) is probably right in seeing the latter sense as intended.

i.e. the offerers partake of the sacrifice as well as the gods.

ārātyai must have this sense rather than ‘non-offering’ as Mahīdhara takes the parallel ārātayai in VS. i. 11. There it is opposed to bhūḍga, ‘prosperity’, rather than ‘a (divine or human) being’ (cf. Eggeling, l.c.). In KS. i. 4 the contrast is rakhṣasyai and ārātyai; in MS. i. 1. 5 it is gopīthapyai and ārātayai.

TS. and VS. have khyāṣam, an injunctive of the sigmatic aorist of khyā (Macdonell, Ved. Gramm. § 524), while MS. and KS. have akhyām, the aorist indicative. The alternative of indicative and injunctive in such cases is not rare; cf. Bloomfield, JAOS. xxix. 298.

See KS. i. 8; KapS. i. 5; MS. i. 1. 6, 7; VS. i. 12–16; in all cases there are considerable variants. For the ritual use, see BS. i. 6. The Adhvaryu purifies the waters, then addresses them; then sprinkles the offering with water with the Mantra ‘I sprinkle you, &c.’; then the implements are purified. Then a skin is shaken out, so that the Rākṣases are shaken out, and the skin as the covering of Aditi is brought into contact with the earth. Then the udākāra is addressed and brought into contact with the skin and called the body of Agni. The pestle is called the wooden stone. The millstones (drpan-udapā) are made to sound. The remaining Mantras refer to the winnowing-basket and the grain which comes into contact with it. The
b Ye divine waters, that go in front and first purify, forward lead this sacrifice, place in front the lord of the sacrifice.
c You Indra chose for the contest with Vṛtra, ye chose Indra for the contest with Vṛtra.
d Ye are sprinkled.  
e I sprinkle you agreeable to Agni, to Agni and Soma.
f Be ye pure for the divine rite, for the sacrifice to the gods.
g The Rakṣas is shaken off, the evil spirits are shaken off.
h Thou art the skin of Aditi, may the earth recognize thee [1].
i Thou art the plank of wood, may the skin of Aditi recognize thee.
j Thou art the body of Agni, the loosener of speech.  
k I grasp thee for the joy of the gods.
l Thou art the stone of wood.
m Do thou with good labour elaborate this offering for the gods.
o Utter food, utter strength;
p Make ye glorious sounds.
q May we be victorious in contest.
r Thou art increased by the rain.
s May that which is increased by the rain recognize thee.
t The Rakṣas is cleared away, the evil spirits are cleared away.
u Thou art the share of the Rakṣases.
v Let the wind separate you.
w Let the god Savitṛ, of golden hands, seize you.

i. 1. 6.  
a The Rakṣas is shaken off, the evil spirits are shaken off.

husks are winnowed away and left for the Rakṣases. See also TB. iii. 2. 5. 2-11; KS. xxxi. 4. 5; KapŚ. xlvii. 4. 5; MS. iv. 1. 6. 7; ĀpŚ. i. 19. 1; MŚŚ. i. 2. 2; ČB. i. 1. 3. 6-4. 23; KŚŚ. ii. 3. 33-4. 21.

1 This must be the sense of &agr;gr&egrave;v&egrave;h, not & quot; first drinking & quot; as taken in ČB. i. 3. 7; Eggeling, SBE. xii. 21, n. 1. Śāyaṇa explains the ČB. as referring to the fact that water was poured on the Soma (cf. Hillebrandt, Ved. Myth. i. 193) to help to extract the juice from the stema.

2 ČB. i. 1. 3. 10 explains that the use of this Mantra makes amends to the waters for their being themselves sprinkled with unconsecrated water (cf. Mahādhāra on VS. i. 18).

3 The identification of Aditi and earth is complete; cf. Hillebrandt, Aditi, pp. 39 et seq.; Pischel, Ved. Stud. ii. 86.

4 Adhis&acirc;v&egrave;gam refers properly to the plank over which the skin was placed and the Soma pressed in the Soma ritual; see Hillebrandt, Ved. Myth. i. 148. Similarly adri below is another borrowing from the terminology of the Soma sacrifice.

5 The offering is called Agni’s body because it is offered in the fire and consumed by it, and it releases speech by letting the Adhvaryu break the silence he observed when about to take the offering from the cart.

6 Cf. KS. i. 6; KapŚ. i. 6; MS. i. 1. 7; VS. i. 19, 20. The skin is again shaken with a and put down with b; the camph is deposited with c; then the lower millstone (d&egrave;p&egrave;d) and the upper millstone
b Thou art the skin of Aditi, may the earth recognize thee.
c Thou art the supporter of the sky, may the skin of Aditi recognize thee.
d Thou art a bowl of rock, may the supporter of the sky recognize thee.
e Thou art a bowl made of the rock, may the rock recognize thee.
f On the impulse of the god Sāvitrī, with the arms of the Aśvinś, with the hands of Puṣan, I pour thee out.
g Thou art stimulating; stimulate the gods.
h For expiration thee, for inspiration thee, for through-breathing thee (I pound).
i May I extend for long the life (of the sacrificer).
j Let the god Sāvitrī, of golden hands, seize you.

1. 1. 7. a Bold art thou, support our prayer.
b O Agni, drive off the fire that eats raw flesh, send away the corpse-eating one, bring hither the fire that sacrifices to the gods.

respectively are addressed. The grain is then poured into the mill, and addressed with the Mantra, 'Thou art stimulating,' and pounded with a; with the priest looks along his arms. The last Mantra accompanies the pouring of the grain on the skin. See TB. iii. 2. 6. 1-4; KS. xxxi. 5; KapS. xlvi. 5; MS. iv. 1. 7; BC. i. 7; ĀpCS. i. 2. 2; MāCS. i. 2. 2; CB. i. 2. 1. 14-21; KCS. ii. 5. 2-7; Hillebrandt, Neu- und Vollmondtagfer, pp. 36, 37.

1 What dhīṣāṇā really means here is doubtful; Eggeling, SBE. xii. 38, renders it 'bowl', and this may be right. Pischel, Ved. Stud. ii. 86, quotes VS. i. 19; MS. i. 1. 7, as evidence of Dhīṣāṇa as a goddess of earth, and this may be the sense, but it is decidedly obscure. The use of parayaḥ in the case of the dyauḥ and of pāyaśteyy in that of the upalā (cf. Pischel, Ved. Stud. i. 108) is explained by the fact that the latter as smaller was deemed to be the offspring of the former (daughter, ČB. i. 2. 1. 17; son, GGS. ii. 1. 16; Weber, Ind. Stud. v. 306, n.; Eggeling, SBE. xii. 30, n. 2). For upalā, cf. Vedic Index, ii. 374.

2 Ādīyam means 'grain' (ultimately from dhī), but it is clearly here conceived as derived from dhī (hi) 'compel'.

3 It is certain that pūṣa means 'expiration', not 'inspiration' as held by Oertel, JAOS. xvi. 236; Ewing, JAOS. xxii. 249 seq.; see Caland, ZDMG. iv. 261; lvi. 551-568; Deussen, Phil. of the Upanishads, pp. 276 seq. Apāṣa accordingly means 'inspiration', and evāṣa is an imaginary link between the two; see Vedic Index, ii. 47, 48.

4 KS. has sanātim and te for prāṣītim and dhān, while MS. i. 1. 7; iv. 1. 7 has dīrgham āum prāṣītim mānappethām. dīrgham āum prāṣītim is found in RV. iv. 22. 7; x. 40. 10. The dative in dyauḥ is not a dative commodi, but a dative of end contemplated 'for life'; see Delbrück, Verpf. Symt. i. 301.

5 Cf. KS. i. 7; KapS. i. 7; MS. i. 1. 8; VS. i. 17-18. The Mantra a accompanies the taking of the poking-stick; with b the fire is addressed; c is said as the embers are placed on potsherds; d-g and h are used in putting the eight potsherds on the Gārhaptāya fire, and i and k for covering them with coals and joining them. The first refers to the poking-stick (upalā) which is used to shave the coals on; see TB. iii. 2. 7. 1-6; KS. xxxi. 6; KapS. xlvi. 6; MS. i. 1. 8; BC. i. 7; ĀpCS. i. 22; MāCS. i. 2. 3; CB. i. 2. 1. 8-13; KCS. ii. 4. 26-38; 8. 16; Hillebrandt, Neu- und Vollmondtagfer, pp. 33-35.

6 yacha must have some such sense, which suits dīrgha. The comm. renders 'give to the gods the puroṣṭpa', but that is scarcely the literal sense, which is more preciously 'help us in the offering'.

7 That is, the Dāksiṇāgni or southern fire is not used in the rite, as it is the fire used for the burning of the dead; cf. RV. x.
The Cauldron of Potsherds

The Rākṣas is burnt, the evil spirits are burnt.

Thou art firm; make firm the earth, make life firm, make offspring firm, make his fellows subordinate to this sacrificer.

Thou art a supporter, make firm the atmosphere, make expiration firm, make inspiration firm, make his fellows subordinate to this sacrificer.

Thou are supporting, make the heaven firm, make the eye [1] firm, make the ear firm, make his fellows, &c.

Thou art a support, make the quarters firm, make the organ firm, make offspring firm, make his fellows, &c.

Ye are gatherers, bring offspring to this sacrificer, wealth to him, make his fellows, &c.

Be ye heated with the heat of the Bhṛgus and the Aṅgiras.

The potsherds [4] which wise men collect for the cauldron, these are in Pāśaṇ’s guardianship. Let Indra and Vāyu set them free.

a) Pour together.

The waters have joined with the waters, the plants with sap.

16. 9; Oldenberg, Relig. des Veda, pp. 340, 342, n. 2; 547, n. 2; Weber, Ind. Stud. xvii. 296, 297.

1 Addressed to a kapāla. The kapālas make up the gharma or cauldron (as shown by the last Mantra); there are eight and eleven of them used in these rites, the mode of their placing being described at length in Yājñikadeva’s commentary on KCS. ii. 4. 37 (Eggeling, SBE. xii. 34, n. 1). It is clear that the dish or cauldron is conceived as broken, probably for the reasons given by Eggeling, SBE. xxvi, pp. xxvii-xxix, that it may resemble the skull with its kapālas (CB. i. 2. 1. 2) and a tortoise (which again represents symbolically the universe), CB. vii. 5. 1. 2. Baudh.Āp. and the other texts all differ greatly in the mode of construction and the use of the Mantra in detail.

2 sajātās indicates primarily a man’s relatives, and then more generally his equals generally of whatever rank they and he may be; cf. Eggeling, SBE. xii. 107, 111; Weber, Ind. Stud. xvii. 188, 213.

3 This applies to the potsherds. The Bhṛgus and the Aṅgiras are always closely connected with the fire ritual; in RV. x. 14. 6 Bhṛgu, Atharvan, and Aṅgiras are all united; in vili. 43. 13 Bhṛgu and Aṅgiras occur together; see also Nirukta, xi. 18; Bloomfield, SBE. xlii, p. xxvii, n. 2; Atharvaśāstra, pp. 9, 10. It is hardly probable that there is any technical sense in the words here, as there is in the Atharvāṃ śiṣyas of the later Atharvāṇ texts (Weber, Omina und Portenta, p. 346; Eggeling, SBE. xii. 28, n. 1).

4 The kapālas are made to form a cauldron or dish by being closely fitted together. The comm. renders pīṣāḥ as pāṣakasya, i.e. the sacrificer, which is impossible. The Mantra itself is inserted here, though it is really used at the end of the rite, because it deals with the kapālas. BCS. i. 8 gives quite a different application to the Mantra by ending it with yuṣṭām and applying it to the fitting on of the kapālas. But in view of the agreement of TS, KS, and MS. this seems secondary. Baudh, therefore in using the Mantra has altered it to fit the sense by reading yuṣṭām.

5 Cf. KS. i. 8; KapS. i. 8; MS. i. 1. 8; VS. i. 21-23. The Mantras a-e are used to accompany the pouring of the offering into the dish through the sieve and the uniting of the offering and the waters; the dividing up and touching is performed with f, and a pīṣa is made with g and put on the coals with h. The two waters referred to are the pṛṣṭi and the madanī waters, BCS. i. 9. The following
c Join ye rich ones with the moving ones, sweet ones with the sweet.
d From the waters ye are born, be united with the waters.
e For generation I unite thee.
f For Agni thee, for Agni and Soma.
g Thou art the head of Makha.¹
h Thou art the cauldron that contains all life.
i Be extended wide, let the lord of the sacrifice be extended wide.
j Grasp the skin.³
l The Rakṣas is obstructed, the evil spirits are obstructed.
m Let the god Savitṛ make thee ready on the highest firmament.
n May Agni burn not too much thy body.
o O Agni, guard the offering.
p Be united with our prayer.
q Hail to Ekata, hail to Dvita, hail to Trita.⁵

i. 1. 9.

a I grasp (thee).
b Thou art Indra’s right arm with a thousand spikes, a hundred edges.
c Thou art the wind of sharp edge.

Mantras refer to the spreading out of the offering, the formation of a skin (k), the encircling with fire (f), and the cooking of it on the gharaṇa; the Gārahpatya is addressed with e, the southern cake covered with the dēta with p, and the washing-water deposited with q. See also TB. iii. 2. 8. 1–8; KS. xxxi. 7; KapS. xlvii. 7; MS. i. 1. 9; ṺpQS. i. 24; MŚ. i. 2. 3; CB. i. 2. 2. 1–3, 5; KQS. ii. 5. 10–26; Hillebrandt, Neu- und Vollmendopfer, pp. 40, 41.

¹ Who or what Makha was is clearly quite unknown as early as the TS. Cf. Macdonell, Vedic Mythology, p. 140.

² This is explained by the comm. on KS. ii. 5. 23 to refer to the cake being baked on its upper side by the application of burning straw, whence the cake forms a crust or skin (toec).

³ These three personages figure in the passages of the Brāhmaṇas cited above when the guilt of the gods in sacrifice is transferred through them to a variety of evildoers (cf. Delbrück, Die indogermanischen Verwandtschaftsnamen, pp. 578 seq.). Bloombrefield (JAOS. xvi. p. cxix; SBE. xlii. 521, 522) suggests that the origin of the legend is to be traced to the doctrine that Indra sinned in slaying so many foes, and that Trita, his shadowy counterpart (whether an older god whose place Indra took, or Indra’s lieutenant, or a divine sacrificer), was chosen as the scapegoat to bear his sins. See also TS. ii. 5. 1. 1; CB. i. 23. 1, where they are connected with the slaying of Tvasṭr’s son, Viśvarūpa, by Indra.

⁴ Cf. KS. i. 9; KapS. i. 9; MS. i. 1. 10; VS. i. 24–25. The section deals with the Vedi, or altar. The priest takes in hand with a the wooden sword (sphya) which he addresses with b, and sharpens with c. He then flings with d the sword at or strikes a grass bush (stamba-gajus) which is placed on the altar, and finally thrown away with h on the rubbish heap (uthara). He recovers the sphya with e, and flings with f, and looks at the Vedi with g; this is repeated a second time with i–m, and a third time with n–q and v. Then the Vedi is twice solemnly traced out by means of the wooden sword to the accompaniment of Mantras s and u, and with f dug out with the wooden sword from west to east, and smoothed from east to west with v to x; see TB. iii. 2. 9. 1–14; KS. xxv. 4; xxxi. 8; KapS. xxxix. 1; xlvii. 8; MS. iv. 1. 10; BQS. i. 11; ṾapQS. i. 1–3; MŚ. i. 2. 4; CB. i. 2. 4; 4–5. 19; MŚ. ii. 13–32; Hillebrandt, pp. 44 seq., and cf. below ii. 6. 4, and for the animal sacrifice, Schwab, Das altindische Thieropfer, pp. 15–18.
The Tracing of the Vedi

\[ — i. 1. 9 \]

\(d\) O earth whereon sacrifice is offered to the gods,\(^1\) let me harm not the root of thy plant.

\(e\) Araru\(^2\) is smitten away from the earth.

\(f\) Go to the fold\(^3\) where the cattle are.

\(g\) May heaven rain for thee.\(^4\)

\(h\) O god Savitri, bind thou in the furthest distance with a hundred fetters him who hateth us and whom we hate, thonce let him not free.

\(i\) Araru is smitten away from the earth, the place of sacrifice.

\(k\) Go to the fold [1] where the cattle are.

\(l\) May heaven rain for thee.

\(m\) O god Savitri, &c.

\(n\) Araru is smitten away from the earth, he that sacrifices not to the gods.

\(o\) Go to the fold where the cattle are.

\(p\) May heaven rain for thee.

\(q\) O god Savitri, &c. [2]

\(r\) Let not Araru mount the sky for thee.

\(s\) Let the Vasus grasp thee with the Gayatri metre, let the Rudras grasp thee with the Triṣṭubh metre, let the Ādityas grasp thee with the Jagati metre.\(^5\)

\(t\) On the impulse of the god Savitri wise ones perform the rite.

\(u\) Thou art the right, thou art the seat of right, thou art the glory\(^6\) of right.

\(v\) Thou art the holder, thou art the self-holder.\(^7\)

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\(^1\) The epithet *decavajani* points to the *decavajananas*, 'places of sacrifice', which it was usual to beg from the Kṣatriya before sacrificing. The prayer not to harm when actual severedance was taking place is the usual pious deprecation of doing harm which is an established part of the Vedic as of other early rituals. It is at least possible that *aghnya* so applied to the cow arose from a similar use: the cow is not really killed when offered in sacrifice; cf. the address to the horse in RV. i. 162. 21, and see also Frazer, *Golden Bough*, ii. 110 seq.

\(^2\) Of Araru nothing is really known save that he must be deemed some kind of evil spirit, to which are denied both earth and heaven.

\(^3\) For *wajas* as the place where the cattle move about, rather than where they are penned up, cf. Geldner, *Ved. Stud.* ii. 282 seq. But the word may mean an enclosure where the cows are, e.g. in

\(^4\) Apparently addressed to the Vedi. Cf., however, *CB.* i. 2. 4. 16, where the hole in the ground seems meant. The hole is made by the sword.

\(^5\) This is a constant series of gods and metres, e.g. CA. i. 7. See Weber, *Ind. Stud.* viii. 8 *seq.*; Eggeling, *SBE.* xii. 80, n. 3.

\(^6\) This is the most probable sense of *ṣā-ṣrā*. It is possible, however, that it may be 'support of right'.

\(^7\) *sva-dhā* is prescribed by TP.r. x. 13, where see Whitney’s note; see Macdonell, *Ved. Gramm.* §§ 367, 368. The comm. naturally take it as connected with the *svaddha* cry of the funeral rite, but that cannot be the sense in view of *dhā* preceding.
w Thou art broad, and wealthy art thou.

x Before the cruel foe slips away, O glorious one,
Taking up the earth, with plenteous drops,
The earth which they place in the moon by their offerings,
Which wise men use to guide them in the sacrifice.¹

i. 1. 10. a The Rakṣas is burnt up, the evil spirits are burnt up.
b With Agni’s keenest flame I burn you.
c May I not brush the place of the cattle, I brush thee that art strong and overcomest foes.²

d Speech, breath, eye, ear, offspring, the organ of generation may I not brush, I brush thee that art strong and overcomest foes.
e Beseeching favour, offspring, prosperity, in devotion to Agni,
I gird my body ⁴ for good action.

¹ In this verse jirādānas, which is much easier, is read in KS. and MS.; jirātānas in VS. i. 23; and in all probability an accusative should be read. KS. and MS. have tām for yām; KS. ends amudāyāyājanta kavayaḥ, MS. kavāyaḥ amudāyājanta (see von Schroeder’s note for the variants), and VS. tām u dhārau amudāyājanta. kavayaḥ is clearly a mere gloss on dhārauḥ. Virāppin cannot, of course, be taken as feminine as the comm. suggests, and the spaḥa must be taken as addressed. Even so the sentence is incomplete, the mention of prāci being carried on by the next half of the verse leaving the former half without a verb. purd kruṣrāya vīśpaḥ is no doubt rightly taken by the comm. as a reference to Araru; Mahādhara on VS. i. 28 and CB. i. 2. 8. 19 makes it mean ‘before the bloody (battle) with its rushings to and fro’; see Eggeling, SBE. xii. 64, n. 8. virāppin apparently literally means ‘swelling up’, hence ‘mighty’ or ‘great’; see Geldner, Fed. Stud. iii. 147.

² Cf. KS. i. 10; KapS. i. 10; MS. i. 1. 11; VS. i. 29–31, all of which differ very greatly. The ritual accompanying the Mantras is the taking up of the sacrificial implements (ṣrava, jukha, upabhṛty, dhṛnṛ, pṛcitraḥkaraṇa) and heating them in the Gārhapatyā fire. Then the priest brushes the ṣrava, ‘dipping-spoon’, with c; the jukha, one of the spoons used for the offering, with d; vikrama prajām, the upabhṛty with caṇātha cṛṣṭram, the dhṛnṛ with prajām yonem, while other formulae are given for the other implements. Mantras e–k clearly are spoken by the sacrificer’s wife, who is girded by the Āgniḍhara with a girdle. The rest of the Mantras refer to the ṛṣṭha or oblation; with k the wife looks at it; with l the fire is addressed by the Adhvaryu, who looks at the ṛṣṭha with m–o; with p the waters are purified, and with q and r respectively portions are taken in the ṛṣṭha and the upabhṛty. See BCS. i. 12, and cf. TB. iii. 3. 1. 1–4, 6; 10. 1, 2; KS. xxxi. 9; KapS. xlviii. 9; MS. iv. 1. 11; ĀpCS. ii. 4–7; CB. i. 3, i. 4–28; KCS. ii. 6. 46–7. 9; Hillebrandt, Neu- und Vollmondopfer, pp. 58–62; Schwab, Das altindische Thieropfer, pp. 58–61.

³ The brushing of the ladles is intended to purify and brighten them. There are three different sets of offering-ladles (ṣrava as opposed to ṣrava, ‘dipping-ladle’), the jukha, upabhṛty and dhṛnṛ, made of different kinds of wood, of an arm’s or cubit’s length, with a bowl shaped like a hand, and a long spout; see for them Caland and Henry, L’Agnisūta, pp. 253 seq. The use of vājaḥ is deliberate, the spoons are conceived as horses; cf. CB. i. 8. 3. 26, 27; Eggeling, SBE. xii. 68, n. 1.

⁴ tandām is decidedly difficult: it might be rendered ‘beauty’ and taken with āśwas as the other accusatives must be. But the AV. xiv. 1. 42, which presents the verse in the marriage ritual, has rātm, and so has KS. in the parallel here (which is not in MS. at all). On the other hand
The Taking up of the Implements

f With fair offspring, with noble husbands,
    We are come to thee,
    O Agni, to thee that deceivest the foe,
    The undeceivable, we that are not deceived.

g I loosen this bond of Varuṇa,
    Which Savitṛ the kindly hath bound,
    And in the birthplace of the creator, in the place of good action,
    I make it pleasant for me with my husband.¹

h With life, with offspring,
    O Agni, with splendour again,
    As wife with my husband I am united.
    United be my spirit with my body.²

i Of the great ones thou art the milk, of plants the sap. Of thee
    that art the imperishable I make the offering.³

k Thou art the milk of the great ones, of plants the sap; with
    undeceived eye I gaze on thee for fair offspring.

l Thou art brilliance; follow thou brilliance;⁴ may Agni not take
    away the brilliance.

m Thou art the tongue of Agni, the good one of the gods.⁵

n Be thou (good) for every sacrifice, for the gods, for every prayer.

MS. i. 2. 7 has exactly the TS. text, but
little stress can be laid on that fact. In
the AV. version pāthyaḥ takes the place of
Agniḥ and the line ends sino nāyuṣāṃ-
īṣaya kaim. See also VS. ii. 6. For the
use in the Soma ritual see Caland and
Henry, L’Agniṣṭoma, p. 18.

¹ This verse is reminiscent of RV. x. 85. 24: pātri tuḥ mukhāni vāruṇasya pādyat yena
teṣādānām Savitṛ suṣravaḥ iṣṭasya yiną
suṣravasya loka ‘rīṣāṇaṁ tuḥ saha pāṭyā daddhāmi,
where the action is all done by a third
party: so AV. xiv. 1. 19 (cf. 58) which
has suṣravaḥ and in the last Pāda has
ṣvaṁ svarūṇa te aṣto sahasrāṅkhañāyaya, addressed
to the maiden. This verse is all put in
the mouth of the sacrificer’s wife. In
the MS. i. 5. 16, 17, there are two versions
given of the verse: the former has in the
first two Pādas the text of the RV., but
suṣrathḥ for suṣravaḥ; in the second two that
of the TS. with te for me; the latter has
in the first two Pādas the text of the TS. with
suṣravaḥ for suṣrathḥ; in the second two the
third Pāda of TS. with, for the fourth,
ārīṣāṇaṁ tuḥ saha pāṭyā kṣravya, a curious
example of the fusing of different
versions. The unloosening, of course, is
a sign of the end of the rite and is given
here because of its being connected in
sense, not in order of time; cf. i. 1. 7 k.

² Atmā as contrasted with tāmi must mean
‘breath’ or possibly more widely ‘spirit’.
Cf. Eggeling, SBE, xxvi, p. xxix; Deus-
sen, Phil. of the Upanishads, pp. 94 seq.;
Geldner, Fed. Stud. iii. 116; Max Müller,
SBE, i, pp. xxviii—xxxi; Keith, Altareya
Āranyaka, pp. 40 seq.

³ The genitive with nir vāpāmi is partitive;
see v. 2. 5. 6; Deibrück, Altind. Synz.
p. 160. KS. i. 10 has an accusative with
changed sense.

⁴ The reference here is to the fact that the
ājya is carried from one fire, the Gārha-
patya, to the other, the Āhavaniya, and
so follows the brilliance of the log which
is also carried from the one to the other
fire; see BCS. i. 12, and cf. ĀpṭS. ii. 6.
3—5.

⁵ suṣrathḥ takes the place of suḥṣrathḥ of VS. i. 30,
‘good caller’, which, however, is appar-
ently an error, for CB. i. 3. 1. 19 and the
Kāṇva recension have suṣrathḥ. The other
word makes much better sense. The
The New and Full Moon Sacrifices

o Thou art the shining, the radiance, the brilliance.
p May the god Savitř purify you
With a flawless strainer,
With the rays of the bright sun.
q I grasp thee shining in the shining, for every sacrifice, for the gods, for every prayer.
r I grasp thee radiance in the radiance, thee resplendent in the resplendence for every sacrifice, for the gods, for every prayer.¹

i. 1. 11. a Thou art a black deer, living in the lair, to Agni thee, hail!²
b Thou art the altar, to the stew thee, hail!
c Thou art the stew, to the ladles thee, hail!
d To the sky thee, to the atmosphere thee, to the earth thee!
e Be thou refreshment to the fathers, strength to those that sit on the stew.

f With strength go ye to the earth.
g Thou art the hair-knot of Viṣṇu.³

¹ The different terms apply, the āukā to the jukā, the jyotis to the upābhṛti, and the arcis to the dhrūrā.
² Cf. KS. i. 11; KapS. i. 11; MS. i. 1, 11, 12; VS. ii. 1-6, all of which differ very considerably. In the ritual, Mantra a applies to the sprinkling of the kindling-wood (iddhna) with the sprinkling-water (prakṣaṇi); b and c to the sprinkling of the altar and the stew respectively; d to the points, middle, and roots of the stew; then with e and f the remainder of the sprinkling-water is poured out; g and h refer to the prastara bunch of grass; i, k, and l accompany the placing of the middle, south, and north paridhis or enclosing-sticks; m applies to the making the sun the paridhi on the east side; n accompanies the placing of the southern kindling-stick (samlitkī), the northern being placed silently; o applies to the placing of the vīdhrīti, two blades of grass dividing the barks and the prastara; p applies to the prastara, and the remaining Mantras to the ladies; see BQS. i. 18, and cf. TS. ii. 6, 5, 1; TB. iii. 3, 6, 2-11; KS. xxx. 5; xxxi. 10; KapS. xxxix. 2; xlvii. 10; MS. iii. 8, 5, 6; iv. 1. 13; ÁpQS. ii. 8-10; MÇS. i. 2. 6; ÇB. i. 3. 3, 1-4, 16; 8. 3. 11-20; KÇS. ii. 719-8. 20; Hillebrand, Neu- und Vollmondsopfer, pp. 63 seq.; Schwab, Das altindische Tieropfer, p. 64.
³ The kindling wood is compared to a black deer living in a lair, but of course with the double sense that it is of dark wood and has its place on the hearth; Eggeling, SBE. xii. 84, n. 1. The sprinkling makes the wood sacrificially pure for Agni; VS. ii. 1 seq. actually inserts in each case jutām.
⁴ The barkis is used to form three of several branches made of Darbhā grass, and tied together with a stalk of grass. One is the yajamānamuṣṭi, which the sacrificer himself keeps throughout the sacrifice; the prastara is put over the Darbha of the Vedi, separated from the barkis by the vīdhrīti; the paridhojani is the source from which the Adhvaryu takes a handful for each priest and for the sacrificer and his wife, which they use as seats; the vedas is divided into two parts, one remains always on the Vedi (called paridhana), while the other goes from one priest to another; see Eggeling, SBE. xii. 84, n. 2. The barkis is stressed in three layers pointing east, one behind the other; cf. d, and KÇS. ii. 7. 22-6 with the comm.
⁵ According to Sayaṇa on ÇB. i. 3. 3. 5 the prastara is taken from the eastern side of
The Placing of the Enclosing-Sticks

h. Soft as wool I strew thee, offering a good seat to the gods.
i. Thou art the Gandharva, Viṣṇūvasu (possessing all wealth), the fence of the sacrificer from every attacker, praised and to be praised.
j. Thou art the right arm of Indra, the fence of the sacrificer, praised and to be praised.
k. May Mitra and Varuṇa lay thee around in the north with firm law, thou art the fence of the sacrificer, praised and to be praised.
l. May the sun in the east protect thee from all evil.
m. May we kindle thee, O wise one,

   That dost invite to the sacrifice, the radiant one,

   O Agni, thee that art mighty at the sacrifice.

n. Ye two are the props of the people.
o. Sit on the seat of the Vasus, Rudras, Ādityas.
p. Thou art named jukha, upabhyt, dhruva, loving the ghee, sit on thy dear seat with thy dear name.
q. These have sat down in the world of good action.
r. Protect them, O Viṣṇu.
s. Protect the sacrifice, protect the lord of the sacrifice, protect me that conduct the sacrifice.

a. Thou art the world, be extended.
b. O Agni, sacrificer, this reverence.
c. O jukha, come hither, Agni summons thee for the sacrifice to the gods.

The altar near the Āhavanīya fire, and men wear their top-knots in front, i.e. on the eastern side.

1 This Gandharva is found in RV. x. 85. 21;
    139. 4, and also in CB. iii. 2. 4. 2; BAU.
    vi. 4. 18; AV. ii. 2. 4; TS. i. 2. 9. 1, &c.

2 This is exactly RV. v. 26. 3. KS. has dyvimantabhi, MS. niyabhataram and dyvimanta-
    tabhi and for c vairiṣṭhe adhi nāksa.

3 For the vidhi, cf. Caland and Henry, L'Agnistoma, pp. xl, xli.

4 KS. and VS. have dāmnā, but this is much less good in sense, and really is merely an alteration to avoid dānmā which may have been misunderstood. The mystic significance of the name is world-wide; the name is the essence of the man and so is guarded from strangers; see Weber, Nasatra, ii. 316 seq.; AA. i. 3. 3.

5 Cf. KS. i. 12; KapS. i. 12; MS. i. 1. 18;
    VS. ii. 8. 9, all of which contain considerable variations. In the ritual, Mantra a accompanies the laying of the hands joined (aṅkhā) on the ground before the two offering-ladles (jukha and upabhyt). He then addresses the spoons with b and c respectively. Then he steps to the south side of the altar with the left foot first between the fire and the offering and utters the Mantras d–g. Mantras h and i are connected by Āpastamba, but i is taken with the next by Baudhāyana; the former view is much more probable; the reference is to the place of sacrifice.

k–m are addressed to the sacrifice, accompanying the ṛgāvara, 'libation of butter'. a accompanies the taking of the ladle, o is said as the Adhvaryu, without letting the two ladles touch, goes north again, and the last Mantra accompanies the mixing of the butter in the dhāraṇī with that in the jukha; see BCS. i. 15, and cf. TB. iii. 3. 7. 5–11; KS. xxxii. 11; KapS. xlvi. 11; MS. i. 1. 14;
    ĀpČS. ii. 15. 2–14. 18; MČS. i. 3. 1 seq.;
    CB. i. 4. 5. 2–7; KČS. iii. 1. 16–2. 2;
    Hillebrandt, Neu- und Vollmondtagger, p. 80.
The New and Full Moon Sacrifices

i. 1. 12—

d O upabhṛt, come hither, the god Savitṛ summons thee for the sacrifice to the gods.
e O Agni and Viṣṇu, let me not step down upon you.
f Be ye parted, consume me not.
g Make ye a place for me, ye place-makers.
h Thou art the abode of Viṣṇu.
i Hence Indra wrought mighty deeds.  
j Great, grasping the sky, imperishable.
k The sacrifice of the lord of the sacrifice is undisturbed.
m Offered to Indra, hail!
n Great light.
o Guard me, O Agni, from misfortune, place me in good fortune.
p Thou art the head of Makha, be light united with light.

In VS. ii. 8 the sin is against Viṣṇu only. Agni is the fire and Viṣṇu the sacrifice. The Adhyāvyuha goes in front of the vṛt, behind the middle vasāḥ, Apār. ii. 13. 7; Kṛṣ. iii. 1. 16–18; and must not touch the prastara. In KS. i. 12 the text reads: aṅgāraḥ vṛt, (corrected from xxxi. 11 and Kap. i. 12 from vṛt of the Chambers MS.) mā vāṃ asakramiṣṭam, where vṛt must be an elliptic dual; see Delbrück, Altind. Sragm. p. 98; Vergl. Sragm. i. 41; Macdonell, Vedic Grammar, p. 156. MS. i. 1. 13 has nothing precisely corresponding.

It matters little if this Mantra goes with the preceding or the following, as the sense is not materially different. The texts all vary: KS. i. 12 has; viṣṇoḥ sthāṇam ita indro viṣṇum ākṛṣṇaḥ śrīdhāri devaśayā devīśayā vṝdamsayā  vṝdāmañjī devatāḥ śa mandāraḥ śrīniśeṣu viṣṇoḥ viṣṇoḥ sthāṇam aśaśi indro viṣṇum ākṛṣṇaḥ vṝdāmañjī devatāḥ śrīniśeṣu; see also iv. 1. 14. Then as in KS. with śrīniśeṣu vṝdāmañjī devatāḥ śrīniśeṣu. VS. ii. 8 has only; viṣṇoḥ sthāṇam aśaśi indro viṣṇum ākṛṣṇaḥ vṝdāmañjī devatāḥ śrīniśeṣu.  

If dviṣṭayā is kept it can only be construed with vṝdāmañjī as taken in the translation given above. But it is an error for dviṣṭayā. Moreover vṝdāmañjī must belong to the preceding Mantra and refers to Indra’s action. It is clear from the variant in the MS. that attempts were made to read vṝdāmañjīḥ so as to give a construction with vṝdāmañjīḥ. The translation would then, adopting the true division and reading, be: ‘Hence Indra wrought mighty deeds in his prowess. The sacrifice is (has become) erect, imperishable, touching the sky, &c.’ It is clear that the corruption is old, for the TB. has the same text and explains the object of vṝdāmañjīḥ to be the oblation (āghara) which is being offered, and says that the sacrificer goes to heaven with it, in utter disregard of sense and grammar.

In taking the vṛt as the addressed the Sūtras seem clearly in error. The real sense should be the adjectival vṝdāmañjīḥ applied to the sacrifice, and perhaps vṝdāmañjīḥ is more original than vṝdāmañjīḥ. which may owe its origin to the separation of the Mantras and the consequent possibility of putting an exclamation at the end of the first part of the Mantra.

The upabhṛt has the foe for its deity (bhrūrya-devatāḥ) and so the contents of the jihā and the upabhṛt must not be mingled, else the sacrificer would be injured. samaśāstam is a clear instance of reflexive middle, rather than a passive; ‘let light anoint itself with light’; cf. Delbrück, Altind. Sragm. p. 237.

Of KS. i. 12; Kap. i. 12; MS. i. 1. 13; VS. xvi. 63, 64; ii. 16–21. In the ritual the jihā and the upabhṛt are taken up with the first and second halves of Mantra a; then the jihā is put to the east with the first half of b, the upabhṛt
With elevation he hath lifted me up;  
Then Indra hath made my enemies  
Humble by depression.

b The gods have increased my prayer.  
What is elevation and depression;  
Then do ye, O Indra and Agni,  
Scatter my foes on every side.

c To the Vasus thee, to the Rudras thee, to the Ādityas thee!  
d Licking the anointed let the birds go asunder.  
e May I not brush offspring and the organ.

f Swell, ye waters and plants.  
g Ye are the spotted steeds of the Maruts.  
h Fare to the sky [1], thence bring us rain.

i Guardian of life art thou, O Agni, guard my life.  
j Guardian of the eye art thou, O Agni, guard my eye.

k Thou art the secure one.

to the west with the rest of that Mantra.  
c accompanies the anointing with the jahū of the middle, south, and northern parādhi or enclosing-sticks.  
d, e, and f accompany the dipping of the points, middle, and ends of the prastara bunch in the jahū, upaḥṭaḥ, and dhuruḥ respectively.  
h, k accompany the act of casting a piece of grass from the prastara towards the east.  
i and l are addressed to the Ahavaniya fire, l to the dhuruḥ, i.e. the earth, w accompanies the flinging into the fire of the middle parādhi, n that of the remaining two parādhis. The remains of the offering are then put into the fire with o.  
The ladies are next placed on the yoke with p, q, and r.  
s and t accompany an offering to Agni adābhaṅga.  
w and v are addressed to the gods and the god who bears the sacrifice respectively.  
See BCŚ. i. 19, 29, and cf. TB. iii. 3. 9. 1-12; KS. xxxi. 11, 12; KapŚ. xlvii. 11;  
MS. iv. 1. 14; ĀpCŚ. iii. 5-8; MČŚ. i. 3. 1-4; CB. ix. 2. 3. 21, 22; i. 8. 3. 14-9. 2. 28;  
KĊŚ. xviii. 3. 21; iii. 5. 24-8. 4;  
Hillebrandt, Neu- und Vollmondopfer, pp. 148 seq.; Schwab, Das altindische Thier-  
opfer, pp. 156 seq.

1 This is very obscure. MS. i. 1. 13 has sapāthi and KS. i. 12 aṛtham for aṅkām,  
neither reading improving the sense.  
VS. ii. 16 has vṛṣṇu vṛṣṇi lākāṁ rīḍhyāḥ, which Mahīdhara renders 'may the  
birds go licking the anointed' (prastara).  
The Kāṇva recension has viṭṭo for lākāṁ.  
The comm. on TS. explains it as a reference  
to the birds licking the anointed top and  
going away, and TB. iii. 3. 9. 3 clearly took vṛṣṇi as birds.  
Eggeling, SBE. xii. 242, renders VS. 'may (the gods) eat, licking the anointed bird',  
apparently in accordance with ĆB. i. 8. 3. 14.  
There is considerable variation  
as to the exact employment of the  
Mantras; see Hillebrandt, p. 142, n. 3.

2 KS. i. 12 has: marratāṁ prāṭī vṛṣṇi bṛhaidi  
dīvidai gachā tāto no vṛṣṇī eriyā;  
MS. i. 1. 13 has: vṛṣṇi bṛhaidi marratō  
gachā tāto no vṛṣṇī suṣṭa;  
VS. ii. 16:  
marratāṁ prāṭī gachā vṛṣṇi bṛhaidi  
dīvidai gachā tāto no vṛṣṇī ṛṣṭha.  
For prāṭī cf. Pischel, Ved. Stud. i. 226. For  
uṛṣṇī and vṛṣṇi cf. von Schroeder, MS. iv,  
p. 20, n. 1.
The fence which thou didst put round thee
When thou wast beset by the Panis, O god Agni,
That do I bring here to thee that thou mayst rejoice in it,
That it be not removed from thee.

Go ye two to the place of the gods.

Ye are sharers in the remains (of the oblation), well nourished, mighty
Ye gods that are on the prastara and sit on the strew [2].
Accepting this supplication, do ye all,
Seated on this strew enjoy yourselves.

I set thee in the seat of Agni whose abode is secure.

For goodwill, O ye two with goodwill, place me in goodwill.

Guard ye the yoke-horses at the yoke.

O Agni, with life unhurt, with not-cool body, guard me this day
from the sky, guard from bondage, guard from error in sacrifice, guard
from evil food, guard from ill deed.

Make our food free from poison, the lap pleasant to sit in; hail!

O ye gods that know the way, knowing the way, go ye the way.

O lord of mind, this sacrifice for us place among the gods, O god,
hail! in speech, hail! in the wind, hail!

i. 1. 14. a Ye twain shall be summoned, O Indra and Agni.

1 KŚ. has ūdhyaṁdásas and eṣa me; MS. iv. 14 (the verse is not in i. 1. 13) has viśyāmásas but yuṣmāt; VS. guhyāmánah and mē (an error for nē). The reference is obscure, though Indra is of course a foe of the Panis (Macdonell, Ved. Myth. p. 157).

2 Oldenberg, ZDMG. liv. 599-608, makes it probable that this is the sense of pādhās. It certainly cannot well mean ‘food’ (pd) as taken by Klemm, Gurmupájánamudrī, pp. 97 seq.

3 KŚ. has paridheyag for barbaradah and in the third and fourth Pādas: yajñasya gopā uts rutāsātras svahā deśa āṃśā śāmdayantām; MS. agrees with KŚ. in the fourth Pāda, elsewhere with TS.; VS. has paridheyag (Kānya, paridhayah) but otherwise agrees with TS., adding svahā vedi.

4 KŚ. i. 12 has aṣṭiṣṭatano and VS. ii. 20 aṣṭaṇa. Cf. Hillebrandt, p. 160. MS. has no corresponding Mantra.

5 i.e. from the lightning which descends from the sky; dīdēkṣ, VS. ii. 20.

6 KŚ. i. 12 has kṛdhī, the older form for kṛṣṇa, and svapīḥ yoni svapādah prthivim; MS. has no corresponding Mantra; VS. ii. 20 ends svapīdā yoniḥ, which can hardly mean ‘in the lap, pleasant to sit in’ (Eggeling, SBE. xii. 261) without emendation or the assumption of a base svapā, elsewhere unknown. The reading must clearly be svapādā yoniṃ. It is worth while noting that the Chambers MS. in KŚ. has svapādā prthītī, just as the MSS. of TS. have svapādā yoniṃ.

7 KS. ends: iṃnai dvāvyajñatām svahā vāci svahā vāci dvāhaḥ; MS.: svapāḥ iṃnai yajñatām dvi iṃnai dvāhasa svahā.

8 This section which has no exactly corresponding sections in KŚ., MS., or VS. consists of the Yajyā and Puronavākyā verses used by the Hotr at certain Kāmyāṅs, sacrifices performed to obtain the satisfaction of some special desire. These Kāmyāṅs are enumerated in TS. ii. 2. 1. 1; 2. 1. 2. 1. 2. This section is classed with the last Anuvākas in i. 1. 14 to iv. 3. 13 with ii. 6. 11 as the yajyā-kānyā, the 21st, according to the index of Kānyās (kānānukrama) of the Ātreya school of the Black Yajurveda; see Weber, Ind. Stud. iii. 375 seq. In the TPr. iii. 9, 11; iv. 20; xi. 8, rules are given for the Yajyā portions; see the comm. on iii. 9 (Whitney, JAOs. ix. 98). See also KS. iv. 15; MS. iv. 11. 1.

9 This is RV. vi. 60. 13, and is found also in
The Special Sacrifices

Ye twain shall rejoice together in the offering.
You both givers of food and riches,
You both I summon for the winning of strength.
b For I have heard that ye both are more generous
Than a worthless son-in-law or a wife’s brother.
So with the offering of Soma I make for you,
O Indra and Agni, a new hymn of praise;¹

c O Indra and Agni, ninety forts
Of which the Dāsas were lords ye overthrew
Together in one deed.²

d This pure new-born hymn of praise this day,
O Indra and Agni, slayers of Vṛtra, accept with joy [1].
For on you both I call that are ready to listen,
You that are ever readiest to give strength to the eager.³

e We thee, O lord of the path,
As a chariot to win the prize,
Have yoked for our prayer, O Pūṣan.⁴

f Lord of each way with eloquence;
Driven by love he went to Arka;
May he give us the comfort of gold,
May Pūṣan further our every prayer.⁵

TS. i. 5. 5 2; MS. i. 5. 1; KS. vi. 9. ¹ This is RV. i. 109. 2, and is found also in
According to the ritual it is used as the
KS. iv. 9. puruṣuṣṭiḥ in the Kāmyeṣṭiḥ described
in TS. ii. 2. 1, one for the sacrificer who
wishes a child, one to him who has
a conflict over a field or with a neigh-
bour, one for a man entering on battle.
For the construction vām ākṣaraḥ āṣṭi see
especially Delbrück, Ādhyāt. Syst. pp. 412,413.

² This is RV. vii. 98. 1; KS. xiii. 15; MS.
iv. 11. 1. It is used as the yajñyaṃ in the sacrifices
by one who has won a fight, who is going
to the assembly, and after one has offered
the offerings to Pūṣan and Kṣetrapati
mentioned immediately after.

³ This is RV. vi. 53. 1. It is used after the
first offering to Indrāgni in an additional
offering to Pūṣan to secure success among
the assembly (jānata). dhiṣṭya is ‘for our
prayer’, i.e. Pūṣan is conceived as a
chariot, rather than ‘to our prayer’, for
it is parallel with ādhyātaye, which is
clearly final.

⁴ This is RV. vi. 49. 8; VS. xxxiv. 42 (CB.
xiii. 4. 1. 15). It serves as the yajñya for
the preceding puruṣuṣṭiḥ. The sense of
Pādas a and b is very uncertain; the trans-
lation given follows Pischel, V ed. Stud.
ii. 78, 79) shows from Yāsaka, Nirukta,
vi. 9, the eś-ṛṣabhaḥ is the son-in-law, low
in rank or deformed or in some way de-
fective, who has to buy his wife (kṛtā-
patti), while the yajñya dowers his sister
to get her off his hands. See also Vedic
Index, i. 482.

⁵ This is RV. iii. 12. 6; SV. ii. 926, 1064;

[no. 18]
By the lord of the field
As by a friend may we win
What nourishes our kine and horses;
May he be [2] favourable to such as we are.¹

O lord of the field, the honey-bearing wave,
As a cow milk, so for us milk;
May the lords of right graciously accord us
That which drops honey and is well purified like ghee.¹

O Agni, lead us by a fair path to wealth,
O god, knowing all the ways;
Keep away from us the sin that makes us wander;
We will accord to thee most abundant honour.²

We have come to the path of the gods
To accomplish that which we have power to do;
Let wise Agni sacrifice [3], let him be Hotr,
Let him arrange the offerings him the seasons.³

What carrieth best is for Agni;
Sing aloud, O thou of brilliant radiance.
From thee wealth, like a cow,
From thee strength riseth forth.⁴

O Agni, once more lead us
With thy favour over every trouble.

regard to the wedding of Sūryā (as Nala is sent by the gods regarding Damayantī).
Cf. Oldenberg, Ṛgveda-Notes, i. 400.
Eggeling’s version (SBE. xliii. 353) takes the hymn as the subject, but this is almost impossible.

¹ These are RV. iv. 57. 1, 2. RV. iv. 57. 1 is found also in KS. iv. 15; MS. iv. 11. 1; MP. ii. 18. 47; iv. 57. 2 in KS. MP. but not MS. They serve as puruṇavākyā and gāyā for the sacrifice to Kṣetrapati which is to be offered when the sacrificer has come to the assembly. In the second verse the accusatives in the third Pāda may either be taken with the second Pāda or, as in the translation, be reckoned as accusatives of the matter in which the favour (svād) is to be shown.

² This is RV. x. 2. 3, found repeatedly elsewhere (e.g. AV. xix. 59. 3; KS. ii. 15 MS. iv. 10. 2). It forms the gāyā to the preceding puruṇavākyā.

³ This is RV. v. 25. 7; VS. xxvi. 12; KS. xxxix. 14; SV. i. 86. It is used as puruṇavākyā in the offering to Agni to atone for a sin (ārayā) committed by a sacrificer. The sense is not very clear: aroṣ may apply either to the singer or to the god (vākā); indeed the comm. suggest that it applies to the god in the sense of ‘honour me by giving me fruits of my sacrifice’. To emend to aroṣ would hardly be legitimate, for the text is intelligible if ambiguous. See also Oldenberg, Ṛgveda-Notes, i. 334. māhiṣīra makes quite good sense, if taken as illustrating rājā, for a buffalo cow would be a desirable object. To take the word as referring to a ‘female queen’ is very doubtful, and Roth’s view (ZDMG. xlviii. 680) that māhiṣīra is to be understood as māhiṣēra is quite gratuitous.
The Purification of the Sacrificer of Soma

Be a broad, thick, wide fortress for us, Health and wealth for our children and descendants.

Thou, O Agni, art the guardian of law, Among the gods and mortals; Thou art to be invoked at the sacrifices.

If laws of you wise ones, O gods, In our ignorance we transgress, May Agni make good all that, He that knoweth the seasons wherein he may satisfy the gods.

PRAPĀṬHAKA II

The Soma Sacrifice

i. 2. 1. a May the waters wet (thee) for life, For length of days, for glory. b O plant, protect him. c Axe, hurt him not. d Obedient to the gods I shear these. e With success may I reach further days. f Let the waters, the mothers, purify us, With ghee let those that purify our ghee purify us, Let them bear from us all pollution, Forth from these waters do I come bright, in purity. g Thou art the body of Soma, guard my body.

1 This is RV. i. 189. 2; MS. iv. 10. 1; 14. 3; TB. ii. 82. 5; TĀ. x. 2. 1. It forms the pūravas to the preceding pūravasāyī. 2 This is RV. viii. 11. 1; AV. xix. 59. 1; KS. ii. 4; vi. 10; xxiii. 5; xxxv. 9; MS. i. 2. 3; iii. 6. 9; iv. 10. 2; 11. 4, &c. With the next verse it serves as a pūravasāyī and pūravas respectively, at an offering to Agni śruti, 'lord of vows'. The Pada has rāṣṭra and so the Pada of RV. and in TS. vi. 1. 4. 6; see Weber, Ind. Stud. xiii. 96. 3 This is RV. x. 2. 4; AV. xiv. 59. 2; KS. xxxv. 9; MS. iv. 10. 2. 4 Cf. KS. ii. 1; KapŚ. i. 18; MS. i. 2. 1; VS. iv. 1-5. For the Brāhmaṇa, see TS. vi. 1. 1. According to the ritual the Mantras a-s are used in the ceremony of the shaving of the whiskers of the sacrificer. f accompanies the bathing of the sacrificer, g the putting on of his garment, h the anointing of himself with butter (nāraṃita), i the anointing with salve (trāikakula if possible), k accompanies the purification of himself by the sacrificer; so also l. The remaining Mantras accompany the entry of the sacrificer into the sacrificial hall by the eastern door; see ĀpŚ. x. 5-8, and cf. BŚ. vi. 1 seg.; MŚ. ii. 1. 1; KŚŚ. vii. 2. 3-3. 6; Caland and Henry, L'Agnistūtra, pp. 12-14. 5 āsvarī can hardly mean anything but 'obedient to the gods'. The comm. takes it as the barber (māṣāta) of the gods, which is not possible. Caland and Henry render 'connu des dieux'. 6 attarati is vague; the rest of the sacrifice is the sense given by the comm.; Caland and Henry suggest 'les poils ultérieurs'.
h Thou art the milk of the great ones, thou art the giver of splendour; splendour [1] place in me.

i Thou art the pupil of Vṛtra's eye, thou art the guardian of the eye, guard my eye.

k Let the lord of thought purify thee, let the lord of speech purify thee, let the god Savitṛ purify thee
With the flawless purifier,
With the rays of the bright sun.

l O lord of the purifier, with thy purifier for whatsoever I purify myself, that may I have strength to accomplish.4

m We approach you, O gods,
Ye that have true ordinances at the sacrifice;
What O gods ye can assent to,
For that we ask you, O holy ones.5

n Indra and Agni, heaven and earth, waters, plants.6

o Thou art the lord of consecrations, guard me that am here.

i. 2. 2. a To7 the purpose, to the impulse, to Agni, hail! To wisdom, to thought, to Agni, hail! To consecration, to penance, to Agni, hail! To Sarasvatī, to Puṣan, to Agni, hail!

1 i.e. the cows, CB iii. 1. 3. 9.
2 For the legend of Vṛtra's eye and the salve of Mount Trikakud or Trikakubbh, cf. AV iv. 10. 1 with Bloomfield's note, SBE. xlii. 381, 382; CB iii. 1. 3. 12.
3 According to CB iii. 1. 3. 22 both the lord of thought and the lord of speech are Prajāpati. But this is perhaps to press these terms unduly: the gods in question are conceived as definite personalities of a limited sphere of action, not merely as phases of the one god, to which no doubt they can be reduced when desired.
4 The Mantra is identical in KS. and MS., and the sense must be that of the corresponding yādātmak of the VS. iv. 4. The Mantra is spoken by the sacrificer.
5 This is not clear: KS. has nothing parallel; MS. has: d ve devas īmahe vāmanā prayaty ādhanārê: yad ve devas āgārī yājītātāḥ āhātmakē; VS. ii. 5 has the same except that it has āpiṣa for āgārī, and Mahādharā, followed by Eggeling, SBE. xxvi. 18, takes yājītātāḥ as acc. pl. fem. Caland and Henry take yad āgāre as 'alors que je vous concilie', which is possible.
6 All these are to be considered as asked as aid in the sacrifice. During this Mantra the sacrificer is led by the priest to the place assigned to him south of the Āhavanīya fire. The exact route is given by KCS. as north of the Āhavanīya and Vedi, then between the Vedi and Gārhapatiya, and then to the seat (cf. Eggeling, SBE. xxvi. 19, n. 3). MCS. ii. 1. 1. 44 also mentions the going north of the Āhavanīya, but BCS. i. 2 is content with a perambulation of the Āhavanīya (agrega paryāṇa), and ĀpCS. x. 8. 1 has merely going behind the Āhavanīya, which no doubt implies a perambulation to the north first of all. The last Mantra is addressed to the fire itself.
7 Cf. KS. ii. 2, 3; KapS. i. 14, 15; MS. i. 2. 2; VS. iv. 7-10. In the ritual, Mantra s accompanies four oblations, b the fifth oblation, the audgṛhaṇa, 'elevating', par excellence, as also c. d refers to the skin on which the sacrificer takes his place, and e is said while he bends his right knee and creeps over the skin; f accompanies the putting on of the girdle (mahkheld), g the donning of the garments, h referring particularly to the meshes of the garments; i refers to the black antelope's horn; k to the digging up of a clod of earth with the horn folded in the lowest fold of the garment; l to the
The Preparation of the Sacrificer

b O ye divine, vast, all-soothing waters!
Heaven and earth, wide atmosphere! May Brhaspati rejoice in our oblation, hail!

c Let every man choose the companionship
Of the god who leadeth.
Every man prayeth for wealth;
Let him choose glory that he may prosper, hail!

d Ye are images of the Re and the Saman. I grasp you two; do ye two [1] protect me until the completion of this sacrifice.

e O god, Varuña, do thou sharpen this prayer of him who implores thee,
Sharpen his strength, his insight;
May we mount that safe ship
Whereby we may pass over all our difficulties.

f Thou art the strength of the Aṅgirases, soft as wool; grant me strength, guard me, harm me not.

Thou art the protection of Viṣṇu, the protection of the sacrificer, grant me protection.

h Guard me from the lustre of the Nakṣatras.

i Thou art the birthplace of Indra [2]; harm me not.

stroking of the right whisker with the same implement; w to the staff of the sacrificer while n accompanies the undertaking of the offering. See Bṛ. vi. 3-5, and cf. Āp. x. 8. 5-11. 6; Mā. ii. 1. 2; Kṛ. vii. 3. 16-4. 8; Caland and Henry, pp. 17-19. For the Brāhmaṇa see TS. vi. 1. 2. 1-4. 2.

1 Bṛ. and Āp. clearly take the two Mantras b and c as distinct from the first four obligations; Bṛ. seems to divide the fifth obligation between the two Mantras. In ČB. iii. 1. 4. 5 seq. the Mantra b accompanies the fourth obligation, the Mantra dīkṣāṇā, &c., being merely uttered without the making of an oblation, so that c is left for the fifth; see Kṛ. vii. 3. 17, 18, with the comm.

2 As TS. has it the words dyēvāprthīvat ury antārīkṣam are perhaps nominatives, mere exclamations, and this is quite possible. But KS. ii. 2 and VS. iv. 7 agree in having dyēvāprthīvat ury antārīkṣam brāhaspataye haviḥ vidhēma svātā, while MS. i. 2. 2 has ury antārīkṣam. Caland and Henry understand the words to be subjects of svātāstu.

3 This verse (also in iv. 1. 9. 1; v. 1. 9. 1; vi. 1. 2. 5, 6) is clearly a very inferior version of RV. v. 50. 1, from which it differs in the change of vīṣe to the senseless vīṣe, in having svātā for the older svātas, and in altering īpādāyati to āpādāyati, apparently in order to render it parallel with puṇyāyati. VS. iv. 8 is precisely as in RV. KS. ii. 2 has vīṣe but alters both svātas and svātā into vātā (so also KS. xvi. 7, so that there is no possibility of a mere textual corruption), and reads dyāmune and puṇyāyati, thus reducing the verse to nonsense. MS. again is precisely like the RV.; the traditional text would not give any sense, as the efforts of the comm. show. Cf. Weber, Ind. Stud. xiii. 100.

4 Bṛ. ii. 4; Āp. x. 8. 15, 16, allow for only one skin; Mā. ii. 1. 2. 2 seq. allows for two or one, and so ČB. iii. 2. 1. 1 seq. But in any case it is not the skins which are the images of the Re and Saman but the white and the black hairs of the skin.

5 KS. ii. 3 has quite absurdly rākhyaṃ which is a mere blunder, and disagrees with RV. viii. 42. 3 and both TS. and MS.
k For ploughing thee, for good crops,
l For the plants with good berries thee!
m Thou art of easy access, divine tree. Being erect, guard me until
the completion (of the sacrifice).

n Hail! with my mind the sacrifice (I grasp); hail! from heaven
and earth, hail! from the broad atmosphere, hail! from the wind the
sacrifice I grasp.

i. 2. 3. a The\(^{1}\) thought divine we meditate,
Merciful, for our help,
That giveth glory, and carrieth the sacrifice.
May it guide us safely according as we will.\(^{2}\)
b The gods, mind-born, mind-using,
The wise, the sons of wisdom,
May they guard us, may they protect us,
To them honour! to them hail!\(^{2}\)
c O Agni, be thou wakeful;
Let us be glad;
Guard us to prosperity;

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\(^{1}\) Cf. KS. ii. 4; Kap. S. i. 16; MS. i. 2. 3; VS. iv. 11, 14, 16; vi. 27; iv. 1, which all differ greatly in the exact form of the
verses. For the Brāhmaṇa see TS. vi. i. 4. 4-9; iii. i. 1. 4. According to the ritual,
Mantra c is spoken when the sacrificer is going to sleep; d accompanies his being
wakened; a the sipping of water; b the
drinking of the hot sacrificial milk; c-i
are connected with the bestowing of
gifts, the last accompanying the dedication
to the deities specified of any (cow)
which may be lost or injured (to Vāyu),
fallen into water or a noose (to Varuṇa);
or have broken a limb or fallen into
a pit (to Nṛṣṭi); or have been attacked
by a snake or a tiger (to Rudra). The
remaining Mantras accompany the walking
of the place of sacrifice; k is used
when he comes on unbridged (śaparyāṇa)
water, and is followed by l; m and n
accompany the walking forward, but the
second part of n is used when stopping
where the sacrificer proposes to stay, and
the third is addressed to the sun. The
last Mantra makes the definite choice of
the exact spot for the offering. See
Bṛ. Ś. vi. 7-9, and cf. Ap. S. x. 17. 9 seg.
which differs in the use of the Mantras.
In Ap. a accompanies the hand-rinsing,
not sipping, and the first part of c is said
on awaking. i is used in the case of
animals lost (Vāyu), dead (Varuṇa), worn
out and unable to rise (Nṛṣṭi), slain by
Mahādeva (i.e. fever, Rudra), while other
alternatives are added, viz. animals killed
by hail (hrūdru) or by a meṛha (said to be
a sort of beast) or fallen into the waters,
to the Maruts; those raft by a raiding
host (sūnāmbhīṭa) to Indra the spoiler
(prasaham), and those who die of an
unknown sickness to Yama. The advance
is made in a chariot or while holding
a part of a chariot; k applies to crossing
waters in the way, l to making a path of
cloths across the streamlet (which he
does even if he actually performs the
crossing in a boat). See also MÇ. ii. 1.
8, which agrees closely with Āp.; KÇ. vii.
4. 82-5. 16; Caland and Henry,
L’Agnistoma, pp. 25-27.

\(^{2}\) KS. and the Kānya recension of VS. have
viraḥdūyasyan for yajñīdevahasam, and KS.
MS. and VS. iv. 11 have sutiḥdūḥ for sapard.

\(^{3}\) KS., Kap. S., and MS. all have mænuvātataḥ for
mænuvātataḥ, though it is clearly wrong.
VS. iv. 11 inserts tē naḥ pāntu and tē no
vamantā and has dākhaprataḥ instead of
sudākhāt dākhapitrātāḥ.
Grant to us to wake again.  
Thou, O Agni, art the guardian of vows,  
Among the gods and men.  
Thou [1] art to be invoked at our sacrifices.  
All the gods have surrounded me,  
Pūṣan with gain, Soma with a gift,  
The god Savitṛ the giver of brightness.  
O Soma, give so much, and bear more hither.  
May he that filleth never miss of fullness. Let me not be parted with life.  
Thou art gold; be for my enjoyment. Thou art raiment; be for my enjoyment. Thou art a cow; be for my enjoyment. Thou art a horse; be for my enjoyment [2]. Thou art a goat; be for my enjoyment. Thou art a ram; be for my enjoyment.
To Vāyu thee; to Varuṇa thee; to Nirṛti thee; to Rudra thee!
O divine waters, son of the waters, the stream
Fit for oblation, mighty, most exalting,
That stream of yours may I not step upon.
Along an unbroken web of earth may I go.
From good to better do thou advance.
May Brāhaspati be thy leader;
Then set him free on the chosen spot of earth;
Drive afar the foes with all thy strength.
We have come to the place on earth for sacrifice to the gods,
Wherein aforetime all the gods rejoiced.
Accomplishing (the rite) with Ṛc, Sāman, and Yajus,
Let us rejoice in fullness of wealth, in sustenance.

This is thy body, O pure one. This is thy splendour. With it win brightness.

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1. KS. has māndiśāmahe, and in the third Pāda: goṣṭha no aprayuchan; MS. agrees with TS.; VS. iv. 14 has rākṣā no aprayuchan, and all three kṛddhi for dadaḥ.
2. KS. and MS. both have pāda sanindūṁ vīma rddhasāṁ without a verb, and KS. continues rācevat somā bhūya bhara devasavatī vasor vasuddaśā mā prṣan pāṛṭay vīrāddhiśa māham āyuṣa vārcana vīrāddhiśa. MS. goes on ma prṣan pāṛṭay vīrāddhiśa mā vasam āyuṣa vārcana ca rācevat, &c. VS. iv. 16 has the simple vāsor dātā vāśi adāt in place of vāsor vasuddāt.
3. KS. and MS. have tām to mā kramiśaṁ. The sense is clearly that he is not to step into the water but to get through it by a bridge or boat, as the next Mantra says. VS. vi. 27 differs in the second half entirely.
4. KS. has in the second Pāda: yatra deva ajύṣanta viçeṣa and sanitaranta yajurbhir and rādayaspoṣe (clearly wrong). VS. iv. 1 has a similar text, but the correct pṛṣaṇa and devaso, which restores the metre of the second Pāda.
5. Cf. KS. ii. 5; KapS. i. 17; MS. i. 2. 4, 5; VS. iv. 17–20. For the Brāhmaṇa see TS. vi. 1. 7. 2–8. In the ritual Mantra a accompanies the pouring of the butter in the dhruva ladle, along with a piece of gold, into the sruśa; b and c accompany the pouring out of the oblation; d the looking at the oblation by the sacrificer
b Thou art the strong,1 grasped by mind, acceptable to Viṣṇu.

c In the impulse of thee, of true impulse, may I win a support for my speech. Hail!

d Thou art pure, thou art nectar, thou art the sacrifice for all the gods.

e I have mounted the eye of the sun.

The pupil of the eye of Agni,

When thou goest with thy steeds,

Blazing with the wise.2

f Thou art thought, thou art mind, thou art meditation, thou art the gift (to the priests) [1], thou art of the sacrifice, thou art of kingly power, thou art Aditi, double-headed.

g Be thou successful for us in going, successful in returning.

h May Mitra bind thee by the foot.

i May Puṣan guard the ways,

k For Indra, the overseer!

l May thy mother approve thee, thy father, thy brother sprung of the same womb, thy friend in the herd.

m Go, goddess, to the god, to Soma for Indra's sake.

n May Rudra guide thee hither in the path of Mitra.

o Hail! Return with Soma as thy comrade, with wealth.

i. 2. 5. a Thou art a Vasūr, thou art a Rudrā, thou art Aditi, thou art an Ādityā, thou art Čukrā, thou art Candrā.5

in front of the phalā. With i the sacrificer looks at the sun, the gold being held between; with mantras f to o the sacrificial cow is addressed by the Adhvaryu. See BÇS. vi. 12, and cf. ĀpÇS. x. 22; MÇS. ii. 1. 3; KÇS. vi. 6. 8–15; Caland and Henry, L'Agnițoma, pp. 35 seq.

1 jār is uncertain in sense; ČB. iii. 2. 4. 11 seems to connect it with gṛ, 'singer'; and so 'singer of praises'. This is hardly likely.

2 The sun seems to be meant. The verse in a different form is found in VS. iv. 22; ČB. iii. 3. 4. 8, in another context. Caland and Henry suggest taking the form as equivalent to a plural, but without adequate grounds.

3 manasi is very curious: KS. has mand asi, and some MSS. of MS. mand asi, but most MSS. of MS., and those of VS. and TS. agree in the form of the text.

4 Cf. KS. ii. 5; KapS. 1. 18; MS. 1. 2. 4; VS. iv. 21–23, which all differ in detail. For the Brāhmaṇa see TS. vi. 1. 8. 1–4. In the ritual of BÇS. vi. 13 Mantra a is addressed in turn to each of the six footprints of the cow. b is spoken over the seventh, and with c the oblation is poured into the seventh in which the gold piece has been deposited. Then a circle is drawn round the footprint and d is repeated, followed by e. The three parts of f accompany the taking of the dust of the footprint by the priest, his handing it to the sacrificer, and the transfer of it by the latter to his wife. g accompanies the action of the sacrificer in securing the looking of the wife at the cow, while h is addressed by the wife to the sacrificer, and i by the sacrificer to the cow. ĀpÇS. ii. 23 differs in assigning i to the wife when she receives the dust from her husband, and h is assigned to the wife looking at the Soma cow, while a new Mantra, traṃmantas te sapena is assigned to the sacrificer. See also MÇS. ii. 1. 3; KÇS. vii. 6. 16–26; Caland and Henry, L'Agnițoma, pp. 37–39, where the action of the sacrificer as to g is ascribed in error to the Adhvaryu.

5 KS. and MS. agree in omitting cakrāsi and adding a second rudrāsi after candrāsi.
May Brahma make thee rejoice in happiness. May Rudra with the Vasus be favourable to thee.  

I pour thee on the head of the earth, on the place of sacrifice, on the abode of the offering, rich in ghee; hail!  

The Rakṣas is enclosed, the evil spirits are enclosed. Thus I cut the neck of the Rakṣas.

Thus I cut the neck of him who hates us and whom we hate [1].

With us be wealth, with thee be wealth, thine be wealth.  

Gaze, O goddess, together with the goddess Urvāṣa.

Let me attend on thee, with Tvaṣṭr’s aid; rich in seed, bearing seed, may I find a hero in thy presence.

May I not be separated from abundance of wealth.

Let thy shoot be joined with shoot, joint with joint, let thy scent further desire, let thy savour which falls not cause rejoicing. Thou art a home dweller, thy libation is bright.

Unto that god, Savitri, within the two bowls, The sage, I sing, him of true impulse, The bestower of treasures, unto the wise friend; He at whose impulse the resplendent light shone high, The golden-handed sage hath measured the heaven with his form.

VS. iv. 21 has five in the order: Vasvi, Aditi, Adityā, Rudrā, Candrā.

KS., MS., and VS. agree in reading ramaṇātu and ṛcaka.

MS. has yanāṇa, which is evidently secondary for devayājena. VS. ii. 22 has adityās te and inserts pṛthivyā before iḍyās padam asi ghṛṣāvat.

KS. has asme ramaṇavāme te rdyo rdyas tāva tāva rdyas; MS. asme ramaṇavāme te rdyas tāva rdyas tāva tava rdyas; VS. asme ramaṇavāme te bānadhau te rdyo rdyo mā rajaḥ rdyas pōṣeṇa vi yauṣma bīla rdyoḥ, te is clearly a Prakritism for tava and te probably an attempted correction.

KS. has devi and śravotikāhyata; MS. has nothing to correspond.

KS. has svatī vīta dādhanās teṣṭṛmanatas te sapeṣma mā ma ṛdyaḥ prīmaḥ mā akām tāva vīraṁ vīdya tāva samīṣṭiḥ; MS. only teṣṭṛmanatas (v. 1. teṣṭṛmanatas) trā sapeṣma. VS. iv. 23 has mā ... samīṣṭiḥ as in KS. adding devi before samīṣṭiḥ. Probably teṣṭṛmanat and teṣṭṛmanāti are the real forms; the MSS. cannot be trusted.

vi yauṣma is found in MS. and VS.

vi Cf. KS. ii. 6; KapŚ. i. 19; MS. i. 2. 5; VS. iv. 24, 25. For the Brāhmaṇa see Ts.

VS. i. 9, 3-7. In the ritual these Mantras accompany the touching of the Soma plant (Mantra a) and the measuring out on the cloth, spread over the oxhide, of the Soma (Mantra b). The first sentence of a accompanies the tying up of the Soma in the cloth; the second the loosening of the knot; then he makes a hole in the cloth and makes the sacrificer look at the Soma with the last sentence. See ĀśC. vi. 14, and cf. ĀśC. x. 24; MŚC. ii. 1. 3; KŚC. iii. 3. 2. 7-19; Caland and Henry, L’Agnistoma, pp. 42, 43.

MS. agrees with TS.; KS. spoils the metre by reading satyasacai, while VS. has that reading, but adds kavim at the end. There is a variant patim in KS. according to one MS. but matim is much more plausible. Vyāk according to PW. refers to the two parts of the Soma press; Eggeling (SBE, xxvi. 66, n. 2) accepts the view that the two bowls of heaven and earth are here alluded to. Cf. RV. iii. 55. 20; Hillebrandt, Ved. Myth. i. 171; Ludwig, Über die neuesten Arbeiten auf dem Gebiete der Bryoda-Forschung, p. 87.
The Soma Sacrifice

For offspring thee! For expiration thee!* For cross-breathing thee! Breathe thou after offspring. Let offspring breathe after thee.

i. 2. 7. a I² buy Soma from thee, strong, rich in sap, full of force, overcoming the foe, the pure with the pure I buy, the bright with the bright, the immortal with the immortal, to match thy cow.¹

b With us be the gold.²

c Thou art the bodily form of penance, Prajāpati's kind, I buy (Soma) with the last offspring of thee that hast a thousandfold prosperity.³

d With us be union with thee; with me let thy wealth abide.

e With us be light, darkness be on the Soma-seller.

f Come as a friend to us, creating firm friendships.

g Enter the right thigh of Indra, glad the glad, tender the tender.

h O Svāna, Bhrāja, Aṅghāri, Bambhrāi, Hasta, Suhasta, and Kyānu, here are your wages for Soma; guard them, let them not fail you.⁴

¹ The Soma is strangled by the tying up in the bag, and so the knot is loosened and he is encouraged to breathe. But the tying is also for the sake of children, and both breath and children are nearly combined; Soma is to breathe, and children be obtained, by one and the same action.

² Cf. KS. ii. 6; KapS. i. 19; MS. i. 2. 5; VS. iv. 26, 27, which differ in detail. For the Brāhmaṇa see Tā. vi. 1. 10. 3-11. 1. The verses accompany the purchase of the Soma from a Kautsa, 'member of the family of Kutasa'. Mantra a accompanies the purchase; with b the priest hands the sacrificer the gold; c is addressed to the goat; d is addressed to the sacrificer, but the second part to the priest by himself. Then he touches the sacrifice with a white piece of wood with the first half of ², and the seller of Soma with a black knot with the second half. He takes the Soma with ², and places it on the right thigh of the sacrificer with g. h is addressed to the guardians of the Soma. See BCS. vi. 14, 15, and cf. ApCS. x. 25, 26; MCS. ii. 1. 4; KCS. vii. 8. 15-24; Caland and Henry, L'Agnistoma, pp. 43 seq.

³ KS. and MS. have sākma yey te gō, VS. sagnē te gō. The Bibl. Ind. takes the text as sampo te gō, but the comm. has sanciamum, which shows that he understood sākma as sāmyēk, no doubt correctly, see Weber, IS. xiii. 107. The sense may be that Soma is the compensation for the cow; Caland and Henry leave it simply untranslated. In CB. iii. 3. 3. 7 the action seems to be that the Soma-seller is offered gold for the Soma cow, but the gold is later taken away and the seller dismissed with blows; KCS. vii. 27. According to ApCS x. 27. 5, 6, the Soma cow is repurchased by another and sent off to the fold of the sacrificer; if the seller objects he is driven off with a speckled wand. Clearly the purchase is purely symbolical; as Eggeling (SBE. xxvi. 71. n. 1) says, a representation of the purchase from the Gandharvas; Hillebrandt, F. Myth. i. 81, sees in it the precursor of Indian drama (cf. Keith, ZDMG. ivx. 534–536; Charpentier, VOJ. xxv. 308–310).

⁴ KS., MS., and VS. insert te.

⁵ KS. and MS. reduce this to sasvapropalā pīyamā paramēna paramēna kriyαs (KS., KapS.) or kriyα (MS.). If the TS. is correct, it must mean 'by the last offspring of thee' (the goat). VS. has only paramēna pāpiṇā kriyαs svasvapropalā pūṣyam. TS. is probably corrupt; Caland and Henry, p. 44, recognize that it is impossible to translate as it stands.

⁶ The names are variously given: KS. has svāna nähṛay; KapS. svāna hṛay; MS. mēnu nābhrayā and later dāstā dāhastā krīyā. VS. iv. 27 agrees with TS. Nābhray appears to be primitive as it gives a fair sense as nabhā (cf. nabhā) rāj, and originally svāna nābhray may have been read.
The Purchase of the Soma

i. 2. 8. a Up with 1 life, with fair life,
Up with the sap of plants,
Up with the force of Parjanya; 2
Up have I arisen along with the immortals.
b Fare along the wide atmosphere.
c Thou art the seat of Aditi.
d Sit on the seat of Aditi.
e The bull hath established the sky, the atmosphere;
Hath meted the breadth of the earth;
Hath set him in all worlds as king.
All these are Varuna's ordinances. 3
f He hath stretched out the sky over the woods;
He hath placed strength in horses, milk in kine;
Varuna hath set skill in the heart [1], Agni in dwellings,
The sun in the sky, the Soma on the hill. 4
g Thee, all-knowing god,
Thy rays bear upwards,
The sun for all to see. 5
h Come hither, ye oxen, strong to bear the yoke,
Fearless, slaying not man, furthering the prayer. 6
i Thou art the pillar of Varuna.
j Thou art the prop of Varuna's pillar. 7
k Varuna's noose is tied.

1 Cf. KS. ii. 6, 7; KapS. i. 19; ii. 1; MS. i. 2. 6; VS. iv. 28, 30, 31; vii. 41; iv. 33, 36. For the Brähmaṇa see TS. vi. 1. 11. 1–4. In the ritual Mantra a accompanies the taking up of the Soma, b is addressed to the cart which is used to bear the Soma and which is already yoked. A skin of the black antelope is spread on it with c, and the Soma is placed on the skin with d. With e he worships Soma, and covers it with a cloth with f. He ties the skin in front with the next Mantra g, which belongs to Sūrya and so to the east (= front), and addresses h to the oxen which draw the cart. He yokes the right-hand beast with i, puts the yoke-pin in with k, and puts on the halter (yoktra) with l. See BCS. vi. 18, and cf. ApCS. x. 27. 9–28. 2; BCS. ii. 1. 4; KCS. vii. 9. 1–26; Caland and Henry, L'Agniṣṭoma, pp. 48, 49.
2 This is RV. viii. 42. 1, with āsuro vṛṣṇāradaḥ altered to ṣrāhāh añātākṣam. So VS. and MS., but KS. has vṛṣṇāradaḥ.
3 This is RV. v. 85. 2 with agnirṣanu and viśṣi for usriṣanu and apai. VS. iv. 31 has viśṣi but usriṣanu; KS. agrees with TS, but MS. has diśṣi. The RV. seems clearly earlier.
4 RV. i. 50. 1.
5 KS. has dūrābodha avirāhāḥ anāgrā (v. I. anāgrā) brahmaśiddhau; VS. inserts yujjētām before anāgrā. The anāgrā apparently means ‘tearless’, i.e. ‘glad’, but anāgr-ṛ (‘burden-swelling’, or ‘overcoming’) is possible, and so is anāgr-ṛ, and both are more likely to have been corrupted than anāgrā. For the variant dūraśayau cf. Lüders, Die Vyāsa-Gītākha, p. 51.
6 ksabhāsārjanam is found also in MS.; VS. iv. 36 has the dual skambhasārjant, KS. skambhani (sing.). It cannot mean a
i. 2. 9. a Move forward, O lord of the world,
To all thy stations.
Let no opponent find thee,
Let not robbers find thee;
Let not the evil-working wolves (find) thee;
Nor the Gandharva, Viśvāvasu, injure thee.  

b Become an eagle and fly away to the place in the house of the sacrificer which we have prepared with the gods (for thee). Thou art the good luck of the sacrificer.

c We have reached the path
Which leadeth to bliss, without a foe,
Whereby a man defeateth all his foes and winneth wealth.  

d Honour to the radiance of Mitra and Varuṇa.
This worship, this reverence offer to the god;
To the far seeing, god-born, the banner,
The son of the sky, the sun, do ye sing.  

e Thou art the pillar of Varuṇa.
f Thou art the prop of Varuṇa's pillar.
g Varuṇa's noose is loosened.

i. 2. 10. a Thou art the hospitality of Agni. For Viśṇu thee! Thou art the hospitality of Soma. For Viśṇu thee! Thou art the hospitality of the

particular kind of pillar as taken in MW. But it must refer in all probability as taken by the Śūtras to the pin (śampī). In the case of the VS, two pegs which keep the prop of the pole of the cart steady (GB. iii. 3. 4. 25) are meant.

1 Cf. KS. ii. 7; KapS. ii. 1; MS. i. 2. 6; VS. iv. 34, 29, 35, 36. For the Brāhmaṇa see TS. vi. 11. 4-6. The Mantras are used to accompany the progress of Soma to the hall or hut of sacrifice (prāchāraṇāyana), a and b to saṁśiśyāṁ accompany the moving forward of the Soma wagon. With the rest of b and c the sacrificer and the Adhvaryu advance towards the Soma, and d is addressed as the Soma is brought up to the hall. e is addressed to the wagon, and f and g accompany the taking out of the pin (śampī) and the removal of the yoke. See BCS. ii. 16, and cf. ApCS. x. 29, where a, b, and c are divided as in Weber's text of the TS, and b is addressed to Soma instead of being divided between a and c as in the BCS. See also MCS. ii. 1. 5; KS. vii. 7. 9-21; Caland and Henry, L'Agogē soma, pp. 51, 52.

KS. and MS. have bhurmanaspate. KS. has mā te āparāśaṇō vidan mā parpanthino mā te āparāśaṇō vidan, and it omits the reference to the Gandharva, and MS. only differs by omitting the first vidan. VS. has the fullest form mā te āparāśaṇō vidan mā te āparāśaṇō vidan, and it omits the Gandharva, but also omits the Gandharva. In the TS, the omission of the second te would improve the metre, which the comm. calls a saipadā atyajātā.

5 KS. and MS. agree in omitting denich, which is difficult to render. MS. adds deśahih sasti asdyayi, VS. has gṛhd pañcatiṁ na saṁśiśyāṁ. The comm. calls the verse an Anuṣṭubh.

6 This is RV. vi. 51. 16, but with apasmahi for apasmahi. KS. ii. 6 and MS. i. 2. 5 have apasmahi, while VS. iv. 29 begins prati pūntāṁ apadmaṁ. Cf. Macdonell, Ved. Gramm. pp. 367, 379, n. 8.

This is RV. x. 37. 1 and is curiously without variant in KS., MS., or VS. iv. 35, despite the strange māhō devasya.

7 Cf. KS. ii. 8; KapS. ii. 2; MS. i. 2. 6, 7; VS. v. 1; iv. 37; v. 5. For the Brāhmaṇa see TS. vi. 2. 1-2. 4. The ritual is that of the guest-offering to Soma, when he
stranger. For Viṣṇu thee! For Agni thee, giver of wealth, for Viṣṇu thee; for the eagle, bringer of the Soma, thee, for Viṣṇu thee!

b Thy powers which they honour with oblation,
May they all envelop the sacrifice!
Giver of wealth, impeller, rich in heroes,
Slaying not heroes, O Soma, enter the dwellings.¹

c Thou art the seat of Aditi; sit on the seat of Aditi [1].

d Thou art Varuṇa who guardeth law; thou art of Varuṇa.

e Be prosperity ours from our friendship with the gods. May we be not severed from our service of the gods.²

f For him who rushes on I seize thee; for him who rushes around I seize thee; for Tanunapāt I seize thee; for the mighty I seize thee; for the mightiest in strength I seize thee.

g Thou art unapproached, the unapproachable might of the gods, guarding from imprecations, impervious to imprecations.⁴

h May the lord of consecration approve my consecration, the lord of penance my penance. Speedily may I attain truth.⁵ Place me in good fortune.

i. 2. 11. a May⁴ thy every shoot, O god Soma, swell,

arrives at the hall, just as a human guest is honoured on arrival. The first Mantra accompanies five oblations, while the ox is loosened. Then the sacrificer takes the Soma from the cart with b, and carries it inside by the eastern door. The first part of c is used for stretching a hide over the seat (āsanti) which is put on the south side of the Āhavaniya fire, and the rest accompanies the depositing of Soma on that seat. d is addressed to the Soma. The first part of e accompanies the fastening of the ends of the hide to the beam of the hall, the second the spreading between the western feet of the seat. f applies to the ceremony of the Tanunapāt, a covenant made by the sacrificer and the priests in the name of Tanunapāt, by which they pledge themselves not to injure each other: it is said while taking the butter. g is said as the priests touch the sacrificer, and h is said by the sacrificer to secure prosperity in his consecration. See BQS. vi. 16-19, and cf. ṚpQS. x. 29-xi. 1; MČS. ii. 1. 5–2. 1; KČS. vii. 29–viii. 1; Caland and Henry, U'Agniśoma, pp. 53 seq.

¹ This is RV. i. 91. 19 without variant. Both Grassmann and Ludwig prefer usāh, which is much easier, but the alteration is inexplicable and the sense better with an accus.: see Oldenberg, Rigveda-Noten, i. 90, who defends both paridākā and astu, which clearly is 'attracted' into the number of the predicate.

² VS. has pākasa; MS. and Vait. xiii. 16–18 pākamaṇa ātītāyā. KS. and VSK. agree with TS.

³ abhiṣastasya is used, like several other similar forms, as a sort of neuter nom., there being no characteristic neuter of a form in a. Cf. Lamman, Noun-Infl. p. 445. VS. adds abhiṣata before abhiṣastasya, and Vait. replaces the last word by anabhikṣastikā (anabhikṣastikā, AČS. iv. 5. 3).

⁴ KS. and MS. have upāpām, one of the common variants of the Sāhhitās; Bloomfield, JAOS. xxix. 294; AJF. xxxvii. 1 seq.

⁵ Cf. KS. ii. 8; KapS. ii. 2, 8; MS. i. 2, 7; VS. v. 6–8. For the Brāhmaṇa see TS. vi. 2. 2. 4–7. The Mantras are used as follows: a is said by all the priests while the Soma is being made to swell; b is repeated by the sacrificer only; c is spoken by them all on the prastara; which
The Soma Sacrifice

For Indra who gaineth the chiefest wealth;¹
May Indra swell for thee;
Do thou swell for Indra.

b Make thy comrades to swell with wealth and skill; with good fortune
may I accomplish thy pressing, O god Soma.

c Desired are riches exceedingly for food, for prosperity. Be right to
the proclaimers of right. Honour to the sky, honour to the earth!

d Agni, lord of vows, thou art the vow-lord of vows; this body of mine
be in thee [1], that body of thine be in me. Together, O lord of vows,
be the vows of us two ² that keep vows.

e Thy dread form, O Agni, with that protect us; hail to that form of
thine!³

f That form of thine, O Agni, which rests in iron,⁴ which rests in
silver, which rests in gold, the highest, that dwells in the cleft,

g (By it) I ⁵ have driven away harsh speech, (by it) I have driven away
angry speech. Hail!

i. 2. 12. a Thou⁶ art the abode of riches for me; thou art the resort of the

is not on this occasion thrown into the
fire; d and e are spoken by the sacrificer
at the intermediate consecration (asmataradāda); f and g accompany a libation
by the Adhvaryu, the so-called Upasad-
adhomaḥ; there are three Upasad days and
on each the formula is varied by the
use of the epithets aṣṭaṇgaśāṇa, rajāṇgaśāṇa, and
harāṇgaśāṇa respectively. See BCS. vi. 19-21,
and cf. APQS. xi. 1-3; MÇS. ii. 2. 1;
KÇS. viii. 2. 4-38; Caland and Henry,
'L’Agniistoma', pp. 63-77.
¹ MS. and VS. likewise have this form, but
KS. has ekadhana only (in hiatus).
² MS. agrees, but KS. has eauutišm, which can
hardly be correct in view of nau. The
passage is approximately metrical. For
eauti, perhaps 'course', see Whitney,
JAOS. xi. cxixix.
³ KS. has taṇayā, which is easier, and so has
MS.
⁴ VS. has the correct aṣṭaṇgaśāṇa, rajahasaṇa, and
⁵ KS. and VS. agree in the easier adadhit,
while MS. has adāhā.
⁶ Cf. KS. ii. 9; KapS. ii. 3; MS. i. 2. 8;
VS. v. 9-13. For the Brāhmaṇa see TS.
vi. 2. 7. 2-8. 6. The Mantras are used to
accompany the marking out of the high
altar (uttaraśruti), which is to the east of
the great altar (mahāśruti). a is used when
the lines of the altar are drawn; as to
the name there is division of opinion;
Baudhāyana holds that b and c down to
nātrakriṣṇa refer to the striking of the earth
of the pit (caṭṭaṇa) with the wooden
sword (śhyā), and the rest of c to the
placing of the earth dug up by the
wooden sword on the altar. Āpastamba,
that the other hand, like the Brāhmaṇa,
vi. 2. 7. 2, 3, makes one Mantra out of b
and c; d in any case accompanies the
second (and third) repetitions of the
action in c; e, according to Baudhāyana,
refers to the mixing up (sātīpuraṇa) of
the rubble (pursha) on the altar, according
to Āpastamba, to the depositing of the
earth on the altar (the earth in his view
coming not from the caṭṭaṇa but from
the eastern side of the great altar). f, g,
and h all refer to altars, and accompany
the spreading out of the earth, the beat-
ning down of it, the washing of it, and
the rubbing it with sand (sikata); i
accompanies the sprinkling of the altar
with the prokaṇi waters; k accompanies
five a śhāras; j the taking up of the
sruc; m the placing of the pariddiśa, and
n the placing of the apparatus (gugunu
sugandhīkajanaṁ svikām urvāstukām). See
BCS. and cf. APQS. vii. 3; MÇS. i. 7, 3.
14 seq.; KÇS. v. 3, 25-4. 17.
afflicted for me; protect me when in want; protect me when afflicted.\(^1\)

\(b\) May Agni, named Nabhas, know (thee).\(^2\)

\(c\) Agni Aṅgiras, thou who art in this earth, come with the name of Āyus. Whatsoever unapproached, holy name is thine, [1] therewith I take thee up.\(^3\)

\(d\) Agni Aṅgiras, thou who art in the second (the third) earth, come with the name of Āyus. Whatever inviolate, holy name is thine, therewith I take thee up.

\(e\) Thou art a lioness; thou art a buffalo.

\(f\) Extend wide; let the lord of the sacrifice extend wide for thee.

\(g\) Thou art firm.

\(h\) Be pure for the gods; be bright for the gods.

\(i\) May the cry of Indra guard thee in front with the Vasus; may the swift of mind guard thee on the right with the Pītras; may the wise one guard thee behind with the Rudras; may Viśvakarman guard thee on the left with the Ādityas.

\(k\) Thou art a lioness, overcoming rivals; hail! Thou art a lioness, bestowing fair offspring; hail! Thou art a lioness, [2] bestowing increase of wealth; hail! Thou art a lioness, winning (the favour of) the Ādityas; hail! Thou art a lioness; bring the gods to the pious sacrificer; hail!

\(l\) To beings\(^4\) thee!

\(m\) Thou containest all life, strengthen the earth; thou restest firm, strengthen the atmosphere; thou restest inviolable, strengthen the heaven.

\(n\) Thou art the ashes of Agni; thou art the rubble of Agni.

1. 2. 13. \(a\) They\(^5\) yoke their minds, and yoke their thoughts,

The priests of the mighty wise priest;

\(^1\) tūkṣṭhyāṇi must be equivalent to tūkṣṭhyāṇi, which is the version of VS., KS., and MS. VS. has nāthkhiṭṭhī and vyāthkhiṭṭhī.

\(^2\) vīḍēḥ with agnir is less obviously natural than vīḍēḥ of VS. and KS. VSK. has agnir and MS. agne, keeping vīḍēḥ. Sāyaṇa renders vīḍēḥ as if it were vīḍēḥ. But clearly it is only a case of a nom. with the sense of a voc. Agni is addressed, as well as the object, but in the trans. the VS. version is followed for convenience.

\(^3\) d dādeh seems to refer more naturally to lifting up the earth after breaking it up with the wooden sword than to depositing it as Bādhāyan and Kāṭyāyan take it, followed by Eggeling, SBE. xxiv. 118. The Brāhmaṇa, vi. 2. 7. 3, leaves it vague, and of course a taking preparatory to a depositing is possible.

\(^4\) The gods are meant according to vi. 2. 8. 3.

\(^5\) Cf. KS. ii. 10; KapS. ii. 4; MS. i. 2. 9; VS. v. 14–21. For the Brāhmaṇa see vi. 2. 9. 1–4. This section deals with the sacrificial carts and the shed for them, the Havirdhāna. Mantra a is used to accompany the offering of a libation of butter to Savitṛ in the old Āhavanīya fire, b is used in the case of one of the carts creaking, as it is being moved to the place of the shed; c is taken by the comm. with b, but in some authorities (Mān. Kāṭh. Kāṭ. Hīr.) it is taken with d, and Bādh, Bhār., and Ap. do not give it any application at all; d accompanies the anointing of the carts.
The Soma Sacrifice

He alone, who knows the way, ordains their priestly functions;
Great is the praise of the god Savitr.¹
b With fair voice, O god, do thou address the dwelling.
c Ye two, famed among the gods, make proclamation among the gods.
d For us be born a hero of great deeds,
On whom we may all depend,
Who shall be ruler over many.²
e Over this Viṣṇu strode;
Thrice did he set down his foot;³
(All) is gathered [1] in its dust.
f So then be ye two rich in food, in cows,
In good grass, ye that are famous, for man;
These two firmaments Viṣṇu held asunder;
He holdeth the earth on all sides with pegs.⁴
g Come ye two then forward, ordaining the offering; bring upward
the sacrifice; do not falter⁵; there rest on the height of the earth.
h From the sky, O Viṣṇu, or from the earth,
Or from the great (sky), or from the atmosphere,
Fill thy hands with many good things,
Give to us [2] from right and from left.⁶

by the wife of the sacrificer with a
quarter of the dust of the foot of the
cow by which the Soma is purchased;
e accompanies an offering in the track
on the right of the right cart, and f in the
left track of the left cart; g is said while
the carts are brought forward, the last
sentence refers to their being fixed in
their place to the west of the Āhavaniya
(the old Āhavantya now becomes the
Gārhapataya); h and i accompany
the propping of the carts with props which
are placed at the karnāṭāra of the carts,
i.e. the right and left ends of the yoke
where they are connected with the poles;
then a shed is built: six posts are put in
south and north before and behind the
carts, then over them are placed lintels;
a garland of Darbha grass is placed on
the front door of the shed, and it or the
beam on which it rests accounts for
Mantra k, the ‘back’ refers to the placing
of the middle covering over the two
beams (east and west); i applies to the
two other coverings (chadās), one on either
side of the middle one; m to the sewing
of the covering to the framework; n to
the making of a knot firmly, and o is
addressed to the shed when complete.
See BQS. vi. 24, 25; ĀPQS. xi. 6, 7;
MQS. ii. 2; KQS. viii. 3. 29–4. 21, and
80–92; Eggeling, SBE. xxvi. 124 seq.
¹ This is RV. v. 81. 1 without variant. For
rasayuṇaḻa cf. Pischel, Ved. Stud. i. 295;
Geldner, Epena-Glosar, p. 154. It is
repeated in iv. 1. 1 d.
² MS. has bahuḥor ‘nuykam and adds before yun, abhiṣatpad anabhitiṣṭenyāti; cf. ĀQS. i. 11.
1 yun bahuḥa upajāntaḥ yo jānandam asad
vaṣṭi.
³ MS. has, absurdly, paḍā.
⁴ MS. and VS. agree in having vasya śaṣṭhī
and viṣṇa; and dādhrtha, while KS.
yuṣṭhī. KS. also has mānuṣa. VS.
has yasyaḥ. RV. vii. 99. 3, the proto-
type, has mānuṣa yasyaḥ, vasya śaṣṭhī,
vṣṇa dādhrtha.
⁵ jātvaratam is the reading of the TS. not jīh
as in VS. (correct in Concordance); see
Whitney, Roots, p. 210. It is more prob-
ably intrans. than trans.
⁶ KS. has uṇor antāriṣṭāt; MS. uṇor va viṣṇo
byahat antāriṣṭāt; VS. mahāḥ va viṣṇo uṇor
antāriṣṭāt, and it continues ubhd hi hāsta
vāsanā. The fourfold division is very
The Oration Cartes and the Shed

i. I shall proclaim the mighty deeds of Viṣṇu
  Who meted out the spaces of the earth,
  Who established the highest abode,
  Stepping thrice, the far-goer.1

k. Thou art the forehead of Viṣṇu; thou art the back of Viṣṇu.

l. Ye two are the corners 2 of Viṣṇu's mouth.

m. Thou art the thread 3 of Viṣṇu.

n. Thou art the fixed point 4 of Viṣṇu.

o. Thou art of Viṣṇu; to Viṣṇu thee!

2. 14. a. Put forth thy strength like a spreading net;
  Come like a mighty king with thy retainers;
  Hurling thy swift net thou shootest arrows;
  Pierce the Rakṣasas with thy keenest (darts).2

b. Swiftly thy whirling flames descend;
  Follow them, glowing in thy fury;
  Thy heat, O Agni, thy winged (flames) with thy tongue,
  Unsettled, on all sides spread thy firebrands.

c. Send forth thy spies, swiftest in thy motion;
  Be an unfailling guardian to this folk,
  From him who afar plans evil [1], from him who near;
  O Agni let no trouble from thee overwhelm us.7

d. Arise, O Agni; spread thyself out;
  Burn up our foes, O thou of keen dart;
  Him who hath wrought evil for us, O blazing one,
  Do thou consume utterly like dry stubble.

e. Arise; drive from us (our foes);
  Reveal thy heavenly strength, O Agni,

awkward and shows some confusion of text in TS, which the other versions variously remove by making antārīkṣa the third division.

1 This is RV. i. 154. 1 without alteration.

2 The other Sāhhitās have punāṣṭa read here by D, except MS, which has cīpta, rather likely to be a mere correction of the less easy punāṣṭa; cf. Macdonell, Ved. Gramm. p. 5; Weber, Ind. Stud. xiii. 107; Lüders, Die Vṛkṣa-Çakrā, p. 53.

3 Or possibly 'needle', as Caland and Henry, p. 90. Cf. below, i. 8. 1 p.

4 The other Sāhhitās have dhrunād. It means the knot used to tie to the door-posts the hurdles used to surround the hut.

5 This section contains Kāmyeṣṭi formulae, fifteen Sāmīdhena verses, a Puronuvāk; 4, and two alternative Yajyās; see ii. 2. 2. 2. 3. The verses are as usual taken without variant from the RV, viz. a-p = RV. iv. 4 (VS. xiii. 9-13 include 1-5), q = x. 87. 1; r and s = v. 2. 9, 10.

6 For idha, cf. Vedic Index, i. 79, 80. dṛṣṭāṇāṃ presents difficulties: it occurs also in MS. ii. 4, 2, where it is used of the effects of the Surā, and where 'injure' rather than 'hurt' must be the sense. Possibly then ārṇāti should be read (there is a v. i. dṛṣṭāti), but not here. The sense 'hurrying' cannot be got from dṛu, but the Dhēṣṭaṣṭa, xxviii. 33, has in one reading a verb dṛṣṭati, 'to kill' or 'to go'. Cf. Oldenberg, Vṛṣavāna, i. 269.

Slacken the strung (weapon) of the demon-driven;
Crush our foes, kin or not kin.

* He knows thy [2] lovingkindliness, O most youthful one,
Who hath given furtherance to this devotion;
All happy days for him, glory, and wealth
—Opening the doors of the miser—he hath revealed.¹

* Let him, O Agni, be fortunate and munificent,
Who with constant oblation, who with praise,
Seeks to delight thee in his life in his house;
May all days be happy for him; be that the will.²

* I praise thy lovingkindness; loud sounding (thou singest) a reply;
Let this song of mine, beloved of thee, sing with thee [3];
With good steeds and fair chariots may we adorn thee;
Maintain for us the lordly power as the days go by.³

* Here let each serve thee readily,
That shinest in the darkness, as the days go by;
Happy and joyous may we attend thee
That dost surpass the glories of men.⁴

* He who with good steeds and rich in gold
Approacheth thee, O Agni, with a rich chariot,
His protector thou art, the comrade of him
Who duly offereth thee glad reception.

* The great I overcome [4] through kinship and my songs;
That hath descended to me from Gotama, my sire;
Pay heed to this song of ours,
O Hotr, most youthful, skilful, friend of the house.⁵

* Sleepless, speedy, propitious,
Unwearyed, never hostile, unexhausted,
May thy guardians, O Agni, taking their places here united,
Protect us, O wise one.

¹ Oldenberg, i. 270, seems clearly right in abandoning the view (SBE. xlvi. 331) that vi dāro can possibly refer 'to the house', and in seeing in the verse a mixture of the ideas of revealing the treasures of the greedy man (cf. ZDMG. liv. 174; Geldner, Ved. Stud. iii. 92). The sense is: he vi dyauṭ days from the miser and bestows them on the pious.

² igitur, I think, rather the will of the god than the prayer of the sacrificer, or, as Saṅgaṇa thinks, the sacrifice itself. In his RV. comm. Saṅgaṇa takes sūdīna as an adjective.

³ ghūpi is not easy: it may of course be taken as the 3rd sing. sor. of ghūṣ (Macdonell, Ved. Gramm. p. 368), but that is hard to make sense of, and as an adverbially used acc. it is more simple of construction; cf. RV. vi. 5. 6. See however, Foy, JAOS. xxvii. 406.

⁴ dīpāravastar is usually rendered 'by night and day', but the sense 'shining in the dark' is more probable; see Oldenberg, i. 1. spa tmān is decidedly curious.

⁵ mahā rujāmī is not easy. Geldner, Rgveda-Kommentar, p. 64, thinks that, if correctly handed down, mahā must be taken with vačobhīṣ, and the passage must refer to the splitting of the rocks in the Pāṇi legend by the seven Rṣis of whom Gotama, the father of the singer, was one.
n Thy guardians, O Agni, who seeing,
Guarded from ill the blind Mamateya,
He of all wisdom guarded these kindly ones;
The foes that were fain to deceive could not [5] deceive.¹

o In unison with thee, aided by thee,
Under thy leadership, let us gain strength;
Fulfil both our desires, O truthful one;
Perform it forthwith, O fearless one.²

p With this fuel, O Agni, will we serve thee;
Accept the song of praise recited for thee;
Burn those that revile, the Rakṣases; guard us,
From the foe, the reviler, O rich in friends, from blame.

q I touch the steed that slayeth the Rakṣases;
I go for shelter to the friend most spreading;
May Agni, enkindled with our offerings, sharpening (his dart)
Guard us by day, [6] from harm and by night.

r With great radiance Agni shineth;
All things doth he reveal by his might;
He overcometh godless and malign enchantments;
He sharpeneth his horns to pierce the Rakṣas.

s Let the roarings of Agni rise to the heaven,
Sharp weapons to slay the Rakṣas;
In the carouse his radiance bursteth forth;
The godless assailers cannot restrain him.

PRAPĀTHAKA III

The Victim for Agni and Soma

i. 3. 1. a On⁴ the impulse of the god Savitṛ, with the arms of the Aśvins, with

¹ Geldner thinks tās is an attraction for
ṭīṅśk (cf. SB. Berl. Akad. 1904, p. 1097),
but Oldenberg, i. 147, abandons this view.
The verse is i. 147. 3.

² pāṇāś : it is difficult to be certain if praises
or curses are referred to, and what are
the two kinds. Geldner suggests the
sacred and profane praise, which may be
correct. For the double sense of pāṇās
cf. Charpentier, VOJ. xxiv. 364.

³ Cf. KS. ii. 12; KapS. ii. 6; MS. i. 2. 11;
VS. v. 26–30. For the Brāhmaṇa see TS.
ii. 6. 4. 1; vi. 2. 10. 1–7. This section
contains the treatment of the erection of
the Sadas. Mantra a accompanies the
taking up of the spade, and the spade
itself is addressed in the last two clauses;
then a line is drawn round with b and c;
d accompanies the anointing of the post
(abhūṣā), apparently in three places, top,
middle, and bottom according to Āp.;
e accompanies the pouring of water in
the trench (aṃśa); f the scattering of
barley in the water; g the strewing of
the barhīs; h is addressed to the post as it
is lifted up; i applies to it as it is put in
the ground, and k to it being propped up
with earth on all sides, and l to the beat-
ing down of the earth; the post is
anointed with a libation to the accom-
the hands of Pūšan, I take thee; thou art the spade, thou art the woman.\(^1\)

\(b\) The Rākṣas is encompassed, the evil spirits are encompassed, here do I cut off the neck of the Rākṣas.

\(c\) He who hates us and whom we hate, here do I cut off his neck.

\(d\) To sky thee, to atmosphere thee, to earth thee!

\(e\) Pure be the world where the Pītṛs sit.

\(f\) Thou art barley (yāca); bar (yavāya)\(^2\) from us foes, bar evil spirits.

\(g\) Thou art the seat of the Pītṛs.

\(h\) Support the sky, fill the atmosphere, make firm the earth.

\(i\) May Dyuṭāna Māruta\(^3\) set thee up according to the established law of Mitrā and Varuṇa.

\(k\) Thee that art winner of Brahmans, winner of nobles, winner of fair offspring, winner of increase of wealth, I close in.

\(l\) Strengthen the Brahmans, strengthen the nobles, strengthen offspring, strengthen increase of wealth.

\(m\) With ghee, O sky and earth, be filled.

\(n\) Thou art the seat of Indra, the shade of all folk.\(^4\)

\(o\) May these our songs, O lover of song,
   Encompass thee on all sides,
   Strengthening thee whose life is strong;
   May they be dear delights.\(^5\)

\(p\) Thou art the string of Indra; thou art the fixed point of Indra.

\(q\) Thou art of Indra.

\(r\) To Indra thee!

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\(^1\) Sāyaṇa most wonderfully takes nādrī as apatuḥ.

\(^2\) So also KapS., VS., and, in the best MSS., MS., but KS. has yāca.

\(^3\) MS. has nītānās teṣā mānṛtu ni hantu mitrēvyuṇaya dhrīmaṇaḥ which is the same with mitrēvyuṇayaor as in TS. For Dyuṭāna cf. Vedic Index, i. 382.

\(^4\) KS. and MS. simply have viṣṇuviṃśaṣaḥ chāyād.

\(^5\) There is the usual doubt as to the sense of jana, 'man', or 'folk' (Vedic Index, i. 269-271).
I dig those which slay the Rakṣas, which slay the spell, which are of Viṣṇu.

b Here do I cast out the spell which an equal or an unequal hath buried against us.

c Here do I overthrow him who equal or unequal is ill-disposed to us.

d The spell is overcome by the Gāyatrī metre.

e What is here? Good. Let it be ours.

f Thou art Virāj, slaying our rivals; thou art Samrāj, slaying our foes; thou art Svarāj, slaying the enemy; thou art Viṣvarāj, slayer of all destructive things [1].

g I sprinkle those which slay the Rakṣas, which slay the spell, and which are of Viṣṇu.

h I pour down those which slay the Rakṣas, which slay the spell, and which are of Viṣṇu.

i Thou art barley (gurva); bar (gurava) from us foes, bar evil spirits.

k I bestrew those which slay the Rakṣas, which slay the spell, and which are of Viṣṇu.

l I pour the libation over those which slay the Rakṣas, which slay the spell, and which are of Viṣṇu.

m I lay down the two which slay the Rakṣas, which slay the spell, and which are of Viṣṇu.

n I surround the two which slay the Rakṣas, which slay the spell, and which are of Viṣṇu.

o I bestrew the two which slay the Rakṣas, which slay the spell, and which are of Viṣṇu.

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1 Cf. KS. ii. 11; KapS. ii. 5; MS. i. 2. 10; VS. v. 23-25, 22. For the Brāhmaṇa see TS. vi. 2. 11. 1, 2. This section deals with the Uparavas, 'sound-holes', which are dug under the shafts of the southern of the two carts, four in number. Mantra a accompanies the scooping out of the earth; the earth is then thrown out of the hole with b-d under the feet of the sacrificer, the word gāyatṛṇa being varied with traṅgaṭṭha, jāgata, and dvaragattha according to the directions; e is used in a dialogue; f the sacrificer asks the Adhvaryu what there is, and the latter replies, the sacrificer then finishing the Mantra; f is addressed to the four holes in turn; with g they are sprinkled, and with h the water over is cast down into them; i is said when barley is poured over them, k when the barkis is strewed, and l accompanies a libation; m refers to the laying down of the plants for the pressing; n to their being surrounded with earth, and o to the strewing of the barkis; p is addressed to them, and q when the skin and the plants are being struck with a stone. See BCE. vi. 28, and cf. Āp ČS. xi. 11; MČS. ii. 2. 3; KČS. viii. 5. 7-25; Caland and Henry, L'Agniṣṭoma, pp. 100-104.

2 The spell is explained in the comm. (Bīk. Ind. p. 456) as jirvakata pavatādikharayjabadhitā asthinakharamapādāpaharibhṛṣīyayo vīrodhāṁ nāravārthiṁ ye bhūmau nikhyagante, an interesting case of a clearly correct comment; so Bhāsk. here; cf. AV. x. 1. 18; Bloomfield, Atharvacveda, pp. 65, 68.

vaiṣāqārī is explained by Sāyaṇa as being due to the fact that in the Brāhmaṇa the two jaws are the objects of comparison and vaiṣāqārī is therefore feminine.
p. The two which slay the Rakṣas, which slay the spell, and which are of Viṣṇu.
q. Thou art great, with a great pressing stone; call forth to Indra with a great voice.

i. 3. 3.  a. Thou art the expanding, the carrier.
     b. Thou art the bearer which carrieth the offering.
     c. Thou art the savoury, the wise.
     d. Thou art Tutha, the all-knowing.
     e. Thou art Uṣij, the wise.
     f. Thou art Aṅghāri, Bambhāri.
     g. Thou art the seeker of aid, the worshipper.
     h. Thou art the bright, the Manjālīya.
     i. Thou art the king, Krīṇaṇu.
     k. Thou art the purifying, around which men must sit.
     l. Thou art the impetuous, the cloudy.
     m. Thou art the untouched, the preparer of the offering.
     n. Thou art he whose home is right, whose light is the heaven.
     o. Thou art he whose light is the Brahman, whose home is the heaven.

i. 3. 4.  a. Thou, O Soma, art the giver of wide protection from hostility, brought about by ourselves or by others; hail!

1 Cf. KS. ii. 13; KapS. ii. 7; MS. i. 2. 12; VS. v. 31-4; PB. i. 4. 2-15. For the Brāhmaṇa see TS. vi. 3. 1. 3. The verses are addressed by the Adhavṛyu as follows: a is addressed to the Agniḥä's altar, b to the Hotṛ's, c to the Maitrāvruruṇa's, d to the Brahmāṇāchehaṁsin's, e to the Potṛ's, f to the Netṛ's, g to the Āchāvaṅka's, h to the Manjālīya. The remaining verses are addressed respectively to the Āhavanīya, the Āstāva (within the Mahāvedi, to the south of the Cātvāla), the Cātvāla, the Paṇḍrapaṇa, the Audumbari, the seat of the Brahman, the Gārhapatiya, the Daksīṇāgni, and the old Gārhapatiya (as distinct from the gātānukāniya). In each case r is joined with the relevant Mantra. See BCŚ. vi. 29, and cf. ṚpCBS. xi. 14. 2-7, 10-15; MČS. ii. 2. 4; KČŚ. viii. 6. 15-23; ix. 8. 18-24; ČČŚ. vi. 12. 6-28; LČČ. ii. 2. 12-26.
2 There is no plausible explanation of the mystic Tutha; Sāyaṇa on PB. gives tuḍ as the root! It is identified with the Brahman in ČB. iv. 3. 4. 15 (on VS. vii. 45).
3 āvanyā is found in VS. and is a v. l. in MS. But KS. and KapS. have āvanyā.
4 The other Saṁhitās, except VS., agree in reading āstanyā.
5 The other Saṁhitās agree in reading nāḥko 'si pratākāvā.
6 The VS. has mṛgō only, a certainly inferior version, and, with KS. and MS., mṛdānā.  7 In the other Saṁhitās is read: samudrō 'si vijnāyacāh.
8 For Aja Ekapād, see Macdonell, Ved. Myth. pp. 73, 74.
9 For Ahi Budhnya, see Macdonell, pp. 72, 73.
10 In some MSS. of KS. pīvṛhi is read.
11 Cf. KS. iii. 1; KapS. ii. 8; MS. i. 2. 14; VS. v. 35-40. For the Brāhmaṇa see TS. vi. 3. 2. Mantras a and b are recited by
The Adoration of the Altars

b May the active one gladly partake of the ghee.¹

c May Agni here make room for us;
May he go before us cleaving the foe;
Joyously may he conquer our foes;
May he win booty in the contest for booty.

d Step widely, O Viṣṇu;
Give us broad space for dwelling in;
Drink the ghee, thou whose birthplace is in the ghee;
Lengthen (the years) of the lord of the sacrifice.

e Soma goeth, who knoweth the way;
He approacheth the place of the gods,
To sit on the birthplace of Order.²

f Thou art the seat of Aditi.

g Do thou sit on the seat of Aditi.

h This, god Savitr̥, is the Soma of you (gods); guard it; let it escape you not.³

i So, O Soma, god to the gods, hast thou gone, and I here man to man,
with offspring, with increase of wealth.

k Honour to the gods! Homage to the Pitr̥s!

the Adhvaryu to accompany the making of libations in the Čālāmukhya fire;
the aduance of the priests to the Agnīḍh’s altar, being recited by the Adhvaryu;
d is recited by the Adhvaryu at the libation in the Āhavanīya fire; the sacrificer recites e as he enters the shed of the obligation-holder; f is recited by the Adhvaryu as he deposits the antelope skin in the right-hand obligation-holder, and g accompanies the deposit on it of the Soma by the Adhvaryu or the sacrificer; h is said by the sacrificer of the Soma, and i is addressed to the Soma, k is also spoken by him, and on leaving the shed he utters i, the latter part as he looks at the Āhavanīya or Soma. The intermediate consecration (avāntaraūtākṣa) is now over, and the Mantras m, n, and o are said by the sacrificer to terminate his temporary change of personality in the consecration. See BQS. vi. 30, 31; and cf. ApQS. xi. 16. 12–18. 9; MQS. ii. 2. 42 seq.; KQS. viii. 6. 37–7. 24; Caland and Henry, L’Agnistes, pp. 110–117.

¹ aptair is uncertain, as it is glossed by Sāyaṇa as alpadeha, ‘slender’, but may well have the sense ‘active’, which is clearly that of aptair, of which apta may be a variant by a false analogy: aptair is either from ap, ‘work’ (cf. RV. i. 101. 4) and a/var, ‘hasten’, or ap, ‘water’ with tur ‘vanishing’ (in speed), rather than for ap(a)–tur (Macdonell, Ved. Gramm. p. 241, n. 9). Cf. Ts. vi. 3. 2. 2.

² This is RV. iii. 62. 13.

³ KS. and MS. agree in reading dēva savitar āpi te and rakṣases, but at the end te dāḥham, and VS. has the same version. The plural is, however, easy: the gods are meant, and the epithet dēva at once suggests them.
The Victim for Agni and Soma

Here (may) I (be free) from Varuṇa’s noose; may I gaze on the heaven, on the light that is for all men.  

Agni, lord of vows, thou art the vow-lord of vows.  

May my body that hath been in thee be here in me; may thy body that hath been in me be there in thee.  

Be aight the vows, O vow-lord, of both of us votaries.  

I have passed by some, I have not approached others.  

I have found thee nearer than the farther, farther than the near.  

So I welcome thee, that art of Viṣṇu, for the sacrifice to the gods.  

Let the god Sāvitr anoint thee with honey.  

O plant, guard it.  

O axe, harm it not.  

With thy top graze not the sky, with thy middle harm not the atmosphere, with earth be united.  

O tree, grow with a hundred shoots; may we grow with a thousand shoots.  

Thou, whom this sharp axe hath brought forward for great fortune, uncut, with wealth of heroes, (give us) riches.

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1 The other versions supply either amūkṣa (MS.), maśīga (KS.), or maśa (VS.). The verb is not needed and an aorist is much more in place than an optative: MS. has abhīṣeṣṭhāyaṃ and KS. abhīṣeṣṭhāyaṃ, but khyāyaṃ is at least as good sense: the other versions insert vāgōmaṇarīm and āyuḥ.  

2 KS. has no and vāṇinām, but the reading nau...vāniṇāh is clearly to be preferred.  

3 Cf. KS. iii. 2; KapŚ. ii. 9; MS. i. 2. 14; VS. v. 42, 43. For the Brāhmaṇa see TS. vi. 3. 3. The ritual is that of the cutting of the post for the sacrifice performed by the Adhvaryu, with the aid of a carpenter, and accompanied by the sacrificer. Mantra a marks the selection of the tree, and b and c announce its finding; the three are practically one; d accompanies the anointing of the tree, e the placing of Darbha grass, and f the cleaving; g the fall; then h is addressed to the stump, and i to the post as it is trimmed. See BŚŚ. iv. 1; ĀpŚŚ. vii. 2; MCSI. 8.1; KŚŚ. vi. 1. 5-21; and other texts (Bhār., Hir.) in Schwab, Das altindische Thierogfle, pp. 4-8.  

4 Schwab, that he passes by some trees fit for offering and does not approach others unfit. Clearly he would take the first tree, and the contrary views of the commentaries in the Śūtras are due to invention on a misunderstanding of the text. The KS. actually adds: yān adju-joanaṃ pari tāṁ avyām.  

5 Schwab adopts the quite impossible rendering of the comm. by which the sense is made to be ‘full of good qualities and free from defects’. Both KS. and MS. and also VS have the less rare abl. with avṛt and parās; Delbrück, Altind. Syn. p. 188, ignores the occurrence of avṛt with instr. which is found in RV. x. 129. 3 apparently in the sense of ‘later’ in time.  

6 The latter part of the Mantra is said while the speaker anoints his heart. The reference is, of course, to sons.  

7 The last three words are not in MS., and in KS. are read as dhiṣṇurāyaṃ (easier) suvṛtah. The natural subject is svādhitā but the sense is clearly that the post is to be a giver of wealth, and dhiṣṇaḥ is a usual example of the ritual device exemplified in f of trying to avoid the displeasure of the tree at the injury by
The Placing of the Sacrificial Post

i. 3. 6.  
a To earth thee! To atmosphere thee! To sky thee!
b Pure be the world where the Pitrś sit.
c Thou art barley (yava); bar (yadvya) from us foes, bar evil spirits.
d Thou art the seat of the Pitrś.
e Thou art easy of approach, first among leaders; the tree will mount thee, be aware of it.
f Let the god Savitr anoint thee with honey.
g For the plants with good berries thee!
h Support the sky, fill the atmosphere, with thy base make firm the earth.
i To these dwellings of thine are we fain to go,
Where are the many-horned active kine;
There is resplendent the highest step
Of the wide-stepping Viṣṇu, the mighty! 

k Behold the deeds of Viṣṇu
Wherein he displayed his laws,
Indra's true friend.

l That highest step of Viṣṇu
The singers ever gaze upon
Like an eye stretched in the sky. 

Cf. i. 3. 9, n. 2. Weber (Ind. Stud. xiii. 95) takes rayingā as nom., but it is difficult to lay much stress on an accent.

1 Cf. KS. iii. 3; Kāps. ii. 10; MS. i. 2. 14; VS. vi. 1-6. The verses accompany the placing up of the post. The Adhvaryu says a while he sprinkles the post from the foot upwards; with b he pours the water into the hole for the post, and with c the remaining grain; d accompanies the laying down of a bunch of grass, e the throwing of the splinter into the hole; f the anointing of the top of the post; g the placing of the top on the post; h the setting up the post; i the placing of the base (upāra) in the earth; with k the side which stands near the fire is placed in a straight line with the Uttaravedi; with m the hole is filled up with earth, and beaten down with n; with o he girdles the post with a triple band of grass, and p marks the fixing of the sūpna in the middle band of grass on the post. See Schwab, Das altindische Thier-erfer, pp. 63-74, for the Sūtras, which all vary a good deal, and cf. BCS. iv. 4; vi. 8; ĀpCS. vii. 10; MÇS. i. 8. 2; KÇS. vi. 2. 15-3. 15.

2 This is RV. i. 154. 6 with variants. RV. has tā vām vāsiṃ, gomadhyās vīṇṇaḥ and bhūri, and KS. agrees with it save in having vīṇṇaḥ; VS. has yā te dharmāṇi, and then as KS.; MS. has hā te dharmāṇi and then as KS. te is clearly a blunder caused by the following te, and gamadhyā (sic) is a mere monstrosity; cf. Weber, Ind. Stud. xiii. 102; Whitney, Sansk. Gramm. § 976; Macdonell, Ved. Gramm. p. 410. The sense of cýds is uncertain; see Pischel, Ved. Stud. i. 226; ii. 203; Geldner, iii. 122 n. Many horned may refer to the number of stars (= kine), or be really ‘strong horned’ (so Pischel) or be = ‘many, horned’.

3 This is RV. i. 22. 19 without variant. The use of yātā is very noteworthy; yātā is the usual Vedic particle in the usage; Delbrück, Attind. Synt. p. 576. Eggeling, SBE. xxvi. 171, renders ‘whereby he held the sacred ordinances’, but this is perhaps less natural. For cūtā, perhaps ‘courses’, cf. p. 30, n. 2.

4 This is RV. i. 22. 20 without variant.
m Thee that art winner of Brahmans, winner of nobles, winner of fair offspring, winner of increase of wealth, I close in.\(^1\)

n Strengthen the Brahmans, strengthen the nobles, strengthen offspring, strengthen increase of wealth,\(^1\)

o Thou art invested; let the clans of the gods invest thee; let increase of wealth, let (the clans) of men invest the sacrificer here.\(^2\)

p On the slope of the atmosphere I conceal thee.

i. 3. 7.  

a For\(^3\) striving thee!

b Thou art the impeller.\(^4\)

c To the gods the servants of the gods have come, the priests, the eager ones.\(^5\)

d O Brhaspati, guard wealth.\(^6\)

e Let thy oblations taste sweet.\(^7\)

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\(^{1}\) For m and n cf. i. 3. 1, k and l.

\(^{2}\) The texts vary here: VS. has \textit{pārīsāmīni yējā-

mānānī niśa manuṣyeśam}; KS. shortens it to \textit{pārīsāmī niśa manuṣyeśam}; MS. extends it to \textit{pārīsāmī niśa manuṣyeśam nākū niśa yējās

pīṣeśa nākū prajāyā ca viṣayeśantī.} The

version given is clearly the only sense to be

got out of the text as it stands.

\(^{3}\) Cf. KS. iii. 4; KapS. ii. 11; MS. i. 2. 7 and 15; VS. v. 2; vi. 7. 8; v. 2. 4. For the Brāhmaṇa see vi. 3. 6. 1, 2; 5. 2-4. The chapter deals with the \textit{paśu}

pakaraṇa. With Mantra ø the Adhvaryu takes two

blades of Darbha grass, one after the other, with b a Plakaṣṭa twig (according to Baudh. this is addressed to the animal), and after touching the victim with the

grass and the twig he drives it on with the 

Mantras ø-g. Mantras h-p deal with the 

Agnimantaṇa. With k he places to the east of the 

Āhavantya the Adhimaṇthaṇa splinter; with l he places two 

shoots of Darbha grass on the splinter; with m he takes in his hand the lower 

kindling-stick, saying ‘Thou art Uṛṣaṇi’, with the words ‘Thou art Purūravas’ the upper stick, and dips the two in 

butter with l; with the remainder of k, ‘Thou art Āyu’, he puts the 

pramaṇa in the \textit{yoni} of the lower stick. With m 

either the Adhvaryu, or, as Baudh., the 

sacrificer accompanies the turning of 

the circle of the upper stick; n and ø accompany the flinging of the lighted 

wool or sawdust upon the Utaravedi, and with p an offering is made on the place 

where the fire has fallen after a piece of 

wood or the Adhimantaṇa splinter has 

been thrown upon it. Cf. Schwab, \textit{Das alhindische Thiergott}, pp. 74-80, and see BCS. iv. 5; ApCS. vii. 12 and 18; MČS. i. 8. 3; 7. 1; KČS. vi. 3. 19; v. i. 28-2. 6. The other Saṁhitās have \textit{upōdaya}. The Mantra is addressed according to Baudh. to the animal itself, presumably, as suggested by Schwab, in the sense ‘Thou comest willingly to the offering’, another example of the widespread belief in the 

desirability of propitiating the spirit of the 

victim by assuring it of its willingness to 

die; cf. ČB. iii. 7. 3. 6, and see above, i. 3. 5 ø and f.

\(^{4}\) The other texts have either \textit{uḍāmaya} (KS., 

MS.) or at the end \textit{uḍāmān} (VS.). For the traditional explanation see TS. vi. 3. 6. 1 (ČB. iii. 7. 3. 7; MS. iii. 9. 5), where the \textit{dādrī vṛća} are taken as the victims; Sāyaṇa in his comm. here understands the subject to be the various limbs of the one victim, which is in point, and takes the rest as accusative. Schwab thinks that the verse is a fragment of a 

verse about the Maruts, the servants of the gods \textit{par excellence}, and that it has won acceptance here by reason of its 

beginning. He points out the very 

Pratika-like character of the verses, and that 

VS. vi. 7, 8 appears to have been 

meant to produce an easier sense.

\(^{5}\) For this Schwab cites TS. iv. 1. 7. 3; TB. 

ii. 5. 6. 3; 8. 2. 8.

\(^{7}\) \textit{svadantān} is also in VS.; MS. and KapS.
f O god Tvaṣṭr make pleasant our possessions.1

1 VS. has ṛṣa; KS. and KapS. ṛṣa, and MS. ṛṣa. Weber, IS. xiii. 68, takes ṛṣa as imperative (cf. Bhāṣ. ṛṣṣya; Śāṇa ṛṣaṇyaṇaṁ kurṣa) and this must be right.

n Be ye of one mind for us, one dwelling, spotless.

o Harm not the sacrifice nor the lord of the sacrifice, O all-knowing; be ye two auspicious to-day with us.

p The fire moveth entering into the fire,

The son of the Rṣi, the overlord he;

With the cry of Hail! I offer to thee with devotion;

Do thou not spoil the share of the gods.

i. 3. 8. a I5 grasp thee.

b Offering to the gods, I seize thee with the noose of sacred order.

c Fear not men.6

d For the waters thee, for the plants thee, I sprinkle.

places, very variously given, but, accord-
to Baudh., forehead, hump, and right
čori; ā is addressed to the sthūla and
savādhi, which are anointed with ghee;
i to the vapiṛṣaṇās, the two stalks of
Darshya grass and the twig of Plakṣa;
k is said by the Agniḥ as he precedes
the animal to the place of sacrifice, going
between the cātāla and the uktara; ī is
addressed to one of the two uktaraṇa-
barhaś; then the sacrificer’s wife is
brought up and addresses ā to the sun;
ś is said by the Pratiprasthāt during
the advance of the wife; o is addressed
to the waters taken by the wife from the
cātāla. Cf. Schwab, Das altindische Thiery-
offen, pp. 81, 82, 85, 96, 101, 103, 109, and
see BCS. iv. 5, 6; ApCS. vii. 13, 14;
MCS. i. 8, 8; KCS. vi. 3, 36-6, 1.

5 mūṣaḥ is read in VS. and its equivalent in MS. and in KapS. KS. has mūṣaḥ. The CB. iii. 7. 4. 2 evidently takes the
passage as ‘Be bold, O man’, which is not very satisfactory: the Kānya has
dharyate mūṣaḥ which, or the TS. reading, Egging (SBE. xxvi. 181, n. 1) pre-
fers. Schwab compares dhiṣyate etd in
RV. i. 63. 3, but that is not certain; cf.
also Delbrück, Altind. Synt. p. 177.
e Thou art a drinker of the waters.¹
f Ye divine waters, make it palatable, a very palatable offering for the gods.²

\[ \text{g} \]
Let thy breath be united with the wind, thy limbs with the sacrificial, the lord of the sacrifice with his prayer.

\[ \text{h} \]
Anointed with ghee, do ye guard the beast.

\[ \text{i} \]
Ye wealthy ones, do ye kindly³ resort to the lord of the sacrifice.

\[ \text{k} \]
O broad atmosphere, in unison with the god [1] wind, sacrifice with the life of this offering; be united with its body; extending more broadly, make the sacrifice of the lord of the sacrifice most successful.⁴

\[ \text{l} \]
Guard from contact with earth.

\[ \text{m} \]
Homage to thee, O extended one.⁵

\[ \text{n} \]
Come forward, irresistible, along the stream of ghee, with offspring, with increase of wealth.

\[ \text{o} \]
O ye waters, goddesses, purifying and pure, do ye bring the gods; may we, pure and served (by you), be servers upon you.

i. 3. 9.  

\[ \text{a} \]
Let thy speech swell, let thy breath swell, let thine eye swell, let thine ear swell.

\[ \text{b} \]
The pain that hath reached thy vital airs, that (hath reached) thine eye, that (hath reached) thine ear, what is harsh in thee, what is in its place,—let that swell, let that hereby be pure.

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¹ No doubt peru is here active, but there can be little doubt that the phrase is merely a transferred usage of apān perṳ which is equivalent to ‘germ of the waters’.
² sādecam may mean ‘united with the gods’ in the sense that the divine is in the offering, a very common feature of sacrifice.
³ prādhī is read in KS., KapS., and MS., except in the MS. P of that text, which seems to have had priyauhādih(b); cf. VS. priyauhādihāvāma.
⁴ KS. and MS. agree in reading vārṣīgau vārṣīgau, while VS. has vārṣī. If the KS. and MS. reading is more than a mere blunder, then it is a case of a variant of the usual form uro vārṣīgas (cf. Keith, JRAS. 1909, pp. 428–30), both being put in the comparative, which, however, is not very probable, and the reading of the text and as regards vārṣīgas of VS. seems preferable.
⁵ MS. H in MS. and KapS. have dhānānārādik by a mere blunder.
⁶ For uṣṇham VS. has uṣṇham (Whitney, Sansk. Gramm. § 839); MS. yuṣṇham (P. yuṣṇham); KS. yuṣṇham; KapS. yuṣṇham.
⁷ Cf. KS. iii. 6; KapS. ii. 13; MS. i. 2, 16; VS. vi. 15, 16. For the Brähmāṇa see TS. vi. 3. 9, 1–6. This section describes the cutting out of the omentum. a-e accompany the washing by the wife with the help of the Adhvaryu of the members of the victim; f is said by the Adhvaryu as he places one of the two grass blades on the beast and g as he cuts into the victim through the grass; h-k accompany his throwing away the cut part of the grass blade which he has dipped in the blood of the eat; with l he seizes the omentum, and with m inserts below it the two-pronged (deśāvām) fork, the single-pronged fork being inserted above; n is said as he severs the omentum completely with the axe; he then follows the Agrādhī to the Uttaravedi, carrying the omentum to the accompaniment of e, and with p flings the point of the grass blade which he has still retained in his hand into the fire; with q he hurls into the fire both the omentum-forks. Cf. Schwab, Das altindische Thieropfer, pp. 111–114, 121; and see BCS. iv. 6, 7; ApoS. vii. 19–21; MCs. i. 8, 4; KCS. vi. 6, 5–27.
c Let thy navel swell, let thine anus swell.

d Be thy feet pure.

c Hail to the waters! Hail to the plants! Hail to earth! Hail to night and day!

f O plant, protect him.

g O axe, harm him not.

h Thou art the share of the Rakṣases.

i This Rakṣas here I lead to the lowest darkness.

k Him who hateth us and whom we hate, here him I lead to the lowest darkness.

l For food thee!

m In ghee, O sky and earth, be covered.\(^1\)

n Uncut, with wealth of heroes, (give us) riches.\(^2\)

O Fare along the broad atmosphere.

p O Vāyu, taste\(^3\) the drops.

q Hail! go to Urdhvanabhās,\(^4\) offspring of the Maruts.

i. 3. 10. a Let\(^5\) thy mind with the mind, let thy breath with the breath (of the gods be united).

b Be this offering rich in ghee pleasing to the gods; hail!

c May Indra’s expiration be set\(^6\) in every limb;

May Indra’s inspiration be in every limb.

d O god Tvasṭr, let mind be united for thee,

When ye that are various become of one form;\(^7\)

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\(^1\) The verb is presumably middle as indicated by the voc. : Eggeling, SBE. xxvi. 194, makes it active (the forks being the subject) in VS. against the accent.

\(^2\) Cf. i. 3. 5. 4, where the same phrase causes trouble. Schwab takes it as ‘undiminished in riches’, but this use of the genitive (?) is quite improbable in this passage.

\(^3\) The Pada takes śā as two words, very absurdly. So again in i. 8. 1. 1, and so also the Brāhmaṇa, TS. vi. 3. 9. 5; Weber, Ind. Stud. xiii. 69.

\(^4\) The lightning which is above the clouds, or perhaps Vāyu ; cf. Eggeling, SBE. xxvi. 198, n. 4. saḥā, as vi. 3. 9. 6 shows and as the Sūtras confirm, belongs to the next Mantra and not (as in Weber’s text) to this.

\(^5\) Cf. KS. iii. 7; KapS. ii. 14; MS. i. 2. 17; VS. vi. 18–20. For the Brāhmaṇa see TS. vi. 3. 11. Mantras a and b are uttered as the heart is sprinkled with speckled ghee; c and d are said when all the cooked and uncooked parts of the beast are assembled together; e–h accompany the pouring off of the fat (uṣṇa) and the mixing it with butter, &c.; i–o are said by the Pratiprasthāta to accompany the offering of the fat, partly in the fire, partly in the various quarters. Cf. Schwab, Das altindische Thieropfer, pp. 155, 141, 142, 145, and see BCS. iv. 8, 9; ApCS. vii. 22–25; MCS. i. 8. 5; BCS. vi. 8. 6–9. 1.

\(^6\) The other Sahhītas have diśāḥyaḥ : diśāḥyaḥ is apparently an intensive from dhi, but the form and voice are most irregular : bohitvaḥ is apparently a blunder for bohanat, the subjunctive of the intensive of bhā (Whitney, Sansk. Gram. § 1003). The other texts repeat the diśāḥyaḥ, but VS. has niśhitaḥ. Cf. Eggeling, SBE. xxvi. 210, n. 1.

\(^7\) sāna is read in all the Sahhītas, but from a MS. (M 1) of the MS. v. Schroeder, followed by Schwab, reads sit. The other Sahhītas have salakṣṇa (salakṣṇa VS.)
The Victim for Agni and Soma

Over thee as thou goest among the gods for help let thy comrades
And thy father and mother rejoice.

e Thou art fortune (pri).

f Let Agni cook (priyatu) thee.

g The waters are come together.

h For the whirl of the wind [1] thee, for the rush of Puṣan, for the
growth of the waters, of the plants.

i Drink ghee, ye drinkers of ghee; drink fat, ye drinkers of fat.

k Thou art the oblation of the atmosphere.

l Hail! thee to the atmosphere!

m The quarters, the Pradiças, the Ádiças, the Vidiças, the Uddiças.  

n Hail to the quarters!

o Homage to the quarters.

i. 3. 11. a Go to the ocean, hail! Go to the atmosphere, hail! Go to god Savitṛ, 
hail! Go to day and night, hail! Go to Mitra and Varuṇa, hail! 
Go to Soma, hail! Go to the sacrifice, hail! Go to the metres, hail!
Go to the sky and the earth, hail! Go to the clouds of the sky, hail!
Go to Agni Vaiṣṇavānara, hail!

b To the waters thee! To the plants thee!

c Give me mind and heart!  

d May I acquire body, skin, son, and grandson.

e Thou art pain; pain him who hateth us and whom we hate.

vi. 21, 22. For the Brāhmaṇa see vi. 4. 1. This section deals with an 
Anuvāya, that of the guda or intestines, which is made by the Adhvaryu (according 
to Schwab by the Pratiprayāya, but see Bṛ. iv. 10, which differs from the 
Prayoga cited in Schwab and from the other texts). With b he washes the rem-
nants from his hands, and c also accompanies this rite according to Baudh.:  
s is said as he gazes on the smoke of the fire; e and f apply to a different rite; the 
burying of the heart-spit at the end of the offering is accompanied by e and 
pouring water over it by f. Cf. Schwab, Das altindische Tieropfer, pp. 150-5, 161,  
162, and see Bṛ. iv. 10; ApČS. vii. 26,  
27; MČS. i. 8. 6; KČS. vi. 9. 10-10. 5; 
Eggeling, SBE. xxvi. 212, n. 1.

1 The other Saṁhitās have ahrāya. TS.
alone has not the ārṇāya 'aughāya which is 
clearly the reading of KS., KapS., 
MS., and in VS. has become aṣṭhāya; see 
Pāṇini, iii. 4. 10; cf. for aṣṭhāya, 
Whitney, § 977; Macdonell, Ved. Gramm. 
p. 410, n. 1.

2 These names presumably denote the quarters, 
the various intermediate quarters, and 
the zenith and nadir; the terms, how-
ever, cannot be pressed.

3 Cf. KS. iii. 8; KapS. ii. 18; MS. i. 2. 18;
The Omentum and the Waters

f From every rule of thine, O King Varuṇa, set us free;

From whatever oath by the waters, by the kine, by Varuṇa, we have sworn,

From that, O Varuṇa, set us free.

i. 3. 12. a These waters are rich in oblation,

Rich in oblation is the divine sacrifice,

Rich in oblation he seeks to win (the gods?),

Rich in oblation be the sun.

b In the seat of Agni whose home is abiding I set you down, kindly for kindness, accord to me kindness.

c Ye are the share of Indra and Agni; ye are the share of Mitra and Varuṇa; ye are the share of the all-gods.

d Be watchful over the sacrifice.

i. 3. 13. a To the heart thee! To mind thee! To the sky thee! To the sun thee!

b Raise aloft the sacrifice; in the sky guide to the gods the prayers.

c O King Soma, come hither, descend.

d Fear not, tremble not.

e Let me not harm thee.

f Do thou descend to creatures; let creatures descend to thee.

g Let Agni (kindled) with the kindling-stick hear my appeal,

Let the waters hear, and the divine Dhiṣṇas;

takes tanā as adjectival, but surely it must be nominal. Śaṅya has utama-

fāṭiyuktām.

1 ḍhāmano is conjectured by the Pet. Lex. to be a mistake for ḍhāmano, while Eggeling (SBE. xxvi. 216, n. 1) suggests that it may be construed with rājas, with which the accent would of course quite agree. But if ḍhāman be taken in the sense of 'rule', 'order', it can stand.

2 The version here is that of Schwab, except that he takes ḍhāṇīyāḥ with ḍoṣāḥ which is against the accent. That this is the sense can hardly be doubted nor that VS. in its yad āhir aghṇaḥ, which is practically nonsense (see Eggeling, p. 216, n. 2), is merely presenting a corruption of the original text. Śaṅya’s rendering is useless; he thinks it is a serious matter to mention a great name and to ask for favours, and Varuṇa is to undo the twin evils seen in this passage.

Cf. KS. iii. 9; KapS. ii. 16; MS. i. 3. 1; VS. vi. 23, 24. For the Brāhmaṇa see TS. vi. 4. 2. 4-6. This section deals with the Vāsātivāri waters, for which the Adhvaryu goes in search to a stream and with which he returns; a is said when he draws the water, b as he places it on the old Vedi; c as it is deposited on the right hip of the Uttaravedi, d on the left hip, e as it is finally laid down on the Agniḥ’s altar, and f when the water has been laid down. Cf. Caland and Henry, L’Agniṣṭoma, pp. 119, 120 (which ignores c and d); BCS. vi. 32; ApCS. xi. 20. 5-13; MōCS. ii. 2. 5. 13-17; KCS. viii. 9. 7-23.

4 Cf. KS. iii. 9; KapS. ii. 16; MS. i. 3. 1; VS. vi. 25-29. For the Brāhmaṇa see TS. vi. 4. 3. This section deals in the main with the descent of Soma from this cart, viz. a-f; g is used to accompany a libation of butter at the end of the morning litany; h and i a libation on the waters, k the filling of the pot with waters; l finally the pouring of butter into the Āhavanīya; see BCS. vii. 1, 2, 3, and KCS. ix. 1. 5-5. 16, and cf. Caland and Henry, L’Agniṣṭoma, pp. 128, 129, 138, 141, 146.
Hearken, ye pressing stones, to the sacrifice of me the wise one,
Let the god Sāvitr hearken to my appeal.

Ye divine waters, child of the waters, that wave,
Which is rich in oblation, powerful and sweetest,
Give to the gods among the gods,
Pure to the drinkers of the pure, (to them) whose share ye are; hail
Thou art the dragger; 1 do thou (drag) away the foe of the waters.

I draw you for the sustenance of the waters.

That mortal, O Agni, whom thou hast helped in the battles,
Whom thou hast strengthened in the contest for booty,
He winneth 2 abiding strength.

Thou, 3 O Agni, art Rudra, the Asura of the mighty sky,
Thou art the host of the Maruts, thou art lord of food;
Thou farthest with ruddy winds, blessing the household;
Thou, as Puṣan dost, protectest thy worshippers with thyself.

Rudra, king of the sacrifice,
True offerer, priest of both worlds,
Agni before the dreadful thunder, 4
Of golden colour, win ye for help.

Agni hath set him down as priest, good sacrificer,
On the lap of his mother, in the fragrant place,
The youthful, the wise, pre-eminent among men [1], righteous,
Supporter of the folk in whose midst he is kindled.

Good hath he made our sacrifice this day;
The hidden tongue of the sacrifice have we found;
He hath come, fragrant, clothed in life;
He hath made our sacrifice this day to prosper.

Agni hath cried like Dyaus thundering,
Licking the earth, devouring the plants;
Straightway on birth he shone afame;

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1 MS. and KS. have kārya ast; VS. agrees with TS.
2 RV. KS., KapS., MS., and VS. all have dānā which agrees a little better with jundh. If the reading of RV. is correct yundh is very nearly an example of a clear future sense of the use of verbs in ār: Whitney, Sansk. Gramm. § 947, and Macdonell, Ved. Gramm. § 540, go perhaps too far in denying it for the early texts in Mantra.
3 For these Yājñas preceded by Puronuvākyas for a series of Kāmyeṣṭis, see TS. ii. 2. 2, 3. 3. The verses are nearly all Ṛgvedic:
   a = ii. 1. 6; b = iv. 3. 1; c = v. 1. 6;
   d = x. 53. 3; e = x. 45. 4; f = vi. 5. 2; g = viii. 43. 18; h = vi. 5. 7; i = ii. 7. 1;
   k = iv. 6. 2; o = x. 45. 1; p = ii. 7. 4;
   q = x. 45. 8; r = i. 71. 8; s = iii. 19. 3;
   t = v. 23. 1; u = v. 23. 2; v = viii. 43. 11;
   w = vi. 4. 4; z = ix. 66. 19; y = ix. 66. 21; x = v. 26. 1; a = i. 12. 10;
   bb = viii. 44. 21; cc = viii. 44. 17. For
   x-cc, see below, i. 5. 5 g-m.
4 acitāt possibly is proleptic, as Griffith takes it, 'before the thunder which leaves man senseless'. Apparently the poet conceives the thunder as succeeding the lightning, which is quite a possible view of the relations to a primitive intelligence.
He blazeth with his light within the firmaments.

*f* In thee, O many-faced sacrificer [2],
Morning and evening, the sacrificers place their treasures,
In whom, purifying, good things are placed, even as the heaven and 
earth (support) all beings.¹

g To thee, best of Anígirases,
All folk with fair dwellings severally,²
O Agni, have turned to gain their wish.

*h* May we win by thy help, O Agni, our wish,
Wealth with fair offspring, O wealthy one;
May we win booty, seeking for booty;
May we win, O deathless, undying glory.

*i* O Agni, of the Bharatas, youngest,
Bear to us excellent, glorious wealth, [3]
O bright one, wealth which many desire.

*k* White robed is he, thundering, standing in the firmament,
Youngest, with loud-sounding immortal ones,
Who, purifying, most manifold,
Agni, marcheth devouring many broad (forests).

*l* May he give thee life on every side,
Agni here, the desirable;
Let thy breath come back to thee;
I drive away the disease from thee.³

*m* Giving life, O Agni, rejoicing in the oblation,
Be thou faced with ghee, and with birthplace of ghee;
Having drunk the ghee, the sweet, the delightful product of the cow,
As a father his son [4], do thou protect him.

*n* To thee, the eager one,
O knower of all, O active one,
Agni, I offer this fair praise.⁴

*o* From the sky was Agni first born,
From us secondly he who knoweth all,
In the waters thirdly the manly;
The pious man singeth of him, the undying, as he kindleth him.

*p* Pure, O purifying one, to be lauded,
O Agni, mightily thou shinest,
To whom offering is made with ghee.

¹ So Oldenberg, Ṛgveda-Noten, i. 372; Roth (ZDMG. xlviii. 682) suggested an original kṣáman iva, but with less probability.
² pithak seems to have this sense here.
³ This verse occurs in a different shape in AV. vii. 53. 6, and with a yatu (a clear case of a substitution of the easier lection) in ĀCS. ii. 10. 4. But though found in the TĀ. and the ritual texts, it is not in KS., MS., or VS.
⁴ But for tásmai, which is represented by ásmai, this is RV. viii. 43. 2; KS. x. 12.
Shining like gold, he hath become widely resplendent,
For glory shining with immortal life;
Agni became immortal in his strength [5],
What time prolific Dyaus begat him.

What time his glory urged the lord to strength,
Then (did) Dyaus (let) the pure seed be sprinkled openly;
Agni begot the host, the blameless, the youthful,
The worshipping, and gave it impulse.¹

He (flourishes) with keener mind, aided by thee,
O giver, give (us wealth) in good offspring;
O Agni, may we enjoy wealth richest in heroes;
(Wealth) that is excellent, uttering praises to thee.²

O Agni, bring us strong wealth,
By the force of thy glory,
That is above [6] all men
And openly prevaleth in contests for booty.

O Agni, mighty one, bring to us
That wealth which prevaleth in contests;
For thou art true, wondrous,
The giver of booty of kine.

To Agni let us make service with hymns,
Who feedeth on bull and cow,
The disposer, backed with Soma.

For thou art, O son, a singer, seated at the feast;
Agni made at birth a path and food;
Do thou, O giver of strength, bestow strength upon us;
Be victorious like a king; thou rulest within without a foe.

O Agni, thou purifist life [7];
Do thou give food and strength to us;
Far away drive ill-fortune.

O Agni, good worker, purify for us
Glory in good heroes;
Giving increase and wealth to me.

O Agni, the purifying, with thy light,
O god, with thy pleasant tongue,
Bring hither the gods and sacrifice.

Do thou, O shining and purifying one,

¹ I follow Oldenberg, op. cit. i. 75, except that
I do not see any reason to take śād as other
than 'for strength', instead of seeing
in it an infinitive from śā, 'send forth'.
The vague śāsā suits the vague śā. Olden-
berg suggests connecting dūnā with the

² Again I follow Oldenberg, i. 282; śāsā is
probably best, and dūnā belongs rather
to śād than to te (agnath).
The Measuring and Mixing of the Soma

O Agni, bring hither the gods
To our sacrifice and our oblation.

bb Agni, of purest vows,
Pure sage, pure poet,
Shineth in purity, when offering is made.

x O Agni, thy pure,
Bright, flaming (rays) arise,
Thy lights, thy flames.

PRAPĀTHAKA IV

The Soma Cups

i. 4. 1. a I take thee. Thou art the stone which maketh the sacrifice for the gods; make this sacrifice deep, with thy highest edge, (make) the Soma well pressed for Indra, rich in sweetness, in milk, bringing rain.

b To Indra, slayer of Vṛtra, thee! To Indra, conqueror of Vṛtra, thee! To Indra, slayer of foes, thee! To Indra with the Ādityas, thee! To Indra with the all-gods, thee!

c Ye are savoury, conquerors of Vṛtra, delightful through your gifts, spouses of immortality,
Do ye, O goddesses, place this sacrifice among the gods;
Do ye, invoked, drink the Soma;
Invoked by you [1] let Soma drink.

d With thy light which is in the sky, on the earth, in the broad atmosphere, do thou for this sacrificer spread wealth broadly; be favourable to the giver.

c Ye Dhiṣanās, that are strong, be strengthened; gather strength, and give me strength; let me not harm you, harm me not.

f Forward, backward, upward, downward, let these quarters speed to you; O mother, come forth.8

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1 Cf. KS. iii. 10; KapS. ii. 17; MS. i. 3.2-4; VS. vi. 30-36; vii. 2. For the Brāhmaṇa see TS. vi. 4. 4. 1. The first verse accompanies the taking up of the stone called upāsya-vasoma; b accompanies the measuring of the Soma for the first libation into five parts, each with a separate dedication; c accompanies the sprinkling of water on the Soma; d the mixing of Soma with water; with e the planks are touched; f is the nīgrūthā; the Uṇnēṛ brings water and pours it into the Ḥotṛ's bowl, into which each of the pressers of the Soma pour some filaments of Soma with f; g is said by the Pratiprasthātṛ when he puts back the six Soma shoots he has taken out earlier and kept (l. 4. 2). Cf. Caland and Henry, L'Agniṣṭoma, pp. 150-2; 158, 157, and see KS. vii. 5, 6; Ṛṣiṣ. xii. 9, 10; M Gesture ii. 3. 3; KS. ix. 4. 5-28.

2 MS. has rādhvam śūrīth marked in P as one word. No doubt it is a mere corruption.

3 MS. has rāgī and von Schroeder has corrected the rāgī of Ch. to rāgī in KS., but rāgī is possible and, as less easy, is to be preferred in KS. as here.

4 For the identification of the Dhiṣanās and the asthipanasapalaka, cf. Vedic Index, i. 20, 400; ii. 476.

5 This is curious, as Soma is not very naturally
The Soma Cups

i. 4. 1—

Thy unerring, watchful name, O Soma, to that of thee, O Soma, to Soma, hail!

i. 4. 2. a Be¹ pure for the lord of speech, O strong one; male, purified by the arms with the shoots of the male;² thou art the god purifier of gods; to those thee whose portion thou art!

b Thou art he who is appropriated;³ make our food full of sweetness for us; to all the powers of sky and earth thee!

c May mind enter⁴ thee.

d Fare along the broad atmosphere.

e Hail! Thee, of kindly nature,⁵ to the sun!

f To the gods that drink the rays thee!

g This is thy birthplace; to expiration thee!

i. 4. 3. a Thou⁶ art taken with a support.⁷

b O bounteous one, restrain (it), protect Soma, guard wealth, win food

addressed as ‘mother’, even though, as Sāyaṇa says, ‘mother’ is a term of endearment not restricted to actual relationship. For ni śara VS. has niśara; MS. niśara (or niśarā); KS. and KapŚ. ni śara; MS. adds samarir vidāṁ, KS. sam arir vidāṁ; VS.śeṣa arir vidāṁ; the sense of this is very doubtful; see Eggeling, SBE. xxvi. 245, n. 1.; Ludwig, RV. iv. xvii.

¹ Cf. KS. iv. 1; KapŚ. iii. 1; MS. i. 3. 4; VS. vii. 1-3. For the Brāhmaṇa see TS. vi. 4. 5. 3-5. This chapter gives the verses for the Upāṇyugaḥra, the first libation. With a the Soma is poured into a bowl by the Adhvaryu through Soma stalks held above it by the Prati-praṣṭhāḥ; there are three pourings through two stalks and the three parts of the Yajus accompany them; with b he takes the cup, then looks at it, then takes it with his left hand and rubs it; the c accompanies the uṣṭhāṇa; d the going of the Adhvaryu to the Ahavaniya, and e the offering of the contents of the cup in the fire; with f, after rubbing the cup, he rubs the sugar adhering to the middle enclosing-stick; with g he pours the remnants into the Agrayaṇaḥstāḥ, and then puts a shoot into the now empty cup. See BQS. vii. 5, and cf. ApŚ. xii. 10, 5-12, 11; MŚ. ii. 3. 3. 12-24; KQS. ix. 4. 23-38; Caland and Henry, L’Agniṣṭoma, pp. 154-166.

² In the MS. there is a v. i. śippi, which is of course impossible. The Soma shoots purify the Soma.

³ KS. has svānīkṛṣṭaḥ, but VS. and KapŚ. as well as MS. have the same form as TS. The form svānā is paralleled (see Wackernagel, Altind. Gram., ii. 1. 203), but svānā is very curious.

⁴ teṣāṁ is certain; in KS. the MS. T 4 has the same reading as against the traṅga of Ch., and MS. and VS. agree, though some MSS. of MS. and KapŚ. have teṣāṃ.

⁵ subhōṣaḥ is in VS., and MS. subhara, and in KS. and KapŚ. subha.

⁶ Cf. KS. iv. 1; KapŚ. iii. 1; MS. i. 3. 5; VS. vii. 4-6. For the Brāhmaṇa see TS. vi. 4. 6. This chapter gives the ritual for the Antaryāma cup, offered after sunrise: the procedure is the repetition of that in the case of the Upāṇyuga cup: the Adhvaryu catches in the Antaryāma the stream of Soma which the sacrificer pours from the Hotṛ’s bowl through the filter held by the Udgātī over the wooden tub (dronaṅkalaṅka). This he does while repeating a and b, and the rest is as in i. 4. 2; with h he lays down the cup on the Khara, next to and to the north of the Upāṇyuga pressing-stones. See BQS. vii. 6, and cf. ApŚ. xii. 13, 1-13; MŚ. ii. 3. 4. 21-32; KQS. ix. 6. 1-4; Caland and Henry, L’Agniṣṭoma, pp. 161, 162.

⁷ The upaṇyuga is the cup used to catch the libation which is to be drawn off; see Eggeling, SBE. xxvi. 259, n. 1.
by sacrifice; I place within thee sky and earth, within thee the broad atmosphere; in unison with the gods, the lower and the higher, O bounteous one, do thou rejoice in the Antaryāma (cup).

c Thou art he who is appropriated; make our food full of sweetness for us; to all the powers of sky and earth thee!

d May mind enter thee.

e Fare along the broad atmosphere.

f Hail! Thee, of kindly nature, to the sun!

g To the gods that drink the rays thee!

h This is thy birthplace; to inspiration thee!

i. 4. 4. a O Vāyu, drinker of the pure, come to us;

A thousand are thy teams, O thou that hast all choice boons.

For thee this sweet drink hath been drawn, Whereof, O god, thou hast the first drink.

b Thou art taken with a support; to Vāyu thee!

c O Indra and Vāyu, these draughts are ready;

Come ye for the libations,

For the drops desire you.

d Thou art taken with a support; to Indra and Vāyu thee! This is thy birthplace; to the comrades thee!

i. 4. 5. a This Soma is pressed for you, O Mitra and Varuṇa, Who prosper holy order;

Hearken ye now to my supplication.

b Thou art taken with a support; to Mitra and Varuṇa thee! This is thy birthplace; to the righteous thee!

1 saṃ yuj with acc. has the pregnant sense, it seems, of 'by sacrifice win food', and the saṃ cannot explain the acc., as it clearly merely adds to the verb the sense of 'in conjunction with the sacrificer'. For similar cases of the acc., cf. Delbrück, *Altind. Syst.* pp. 175-178, and cf. Keith's note on ĀĀ. i. 5. 1. The simple bēnis' of Caland and Henry is hardly possible.

2 Mahīdhara on VS. and Bhāsk. and Sāyaṇa here agree in thinking that  is equivalent to 'through thee' and not dat. 'for thee', the sense being that through Indra sky and earth are placed between Soma and the foe, and this is apparently the sense according to TS. vi. 4. 6.


4 Cf. KS. iv. 2; KapŚ. iii. 2; MS. i. 3. 6; VS. vii. 7, 8. For the Brāhmaṇa see TS. vi. 4. 7. 3. This gives the verses for the cup for Indra and Vāyu. With a the Adhvaryu holds it below the filter; with b withdraws it when half full, replaces it with c, makes it brim over with d, and deposits it with the end of e. See BCŚ. vii. 6; ApŚ. xii. 14. 8; 9; MČŚ. ii. 3. 5, 4; KČŚ. ix. 6. 5, 6.

5 This is RV. vii. 92. 1; KS. has the variant yutaś. It is found also in iii. 4. 2a.

6 This is RV. i. 2. 4: pṛṣābāhīk is probably instrument, 'for the sake of the libations'; it might be taken as 'gladly'.

7 Cf. KS. iv. 2; KapŚ. iii. 2; MS. i. 3. 7; VS. vii. 9. For the Brāhmaṇa see TS. vi. 4. 8. The verses accompany the drawing of the cup for Mitra and Varuṇa, and its deposit with the second half of b on its place. Cf. BCŚ. vii. 6; ApŚ. xii. 14. 12; MČŚ. ii. 3. 5, 6; KČŚ. ix. 6. 7.

8 This is RV. ii. 41. 4.
i. 4. 6. a That\(^1\) whip of yours which is rich in sweetness
   And full of mercy, O Aṅgins,
   With that touch the sacrifice.\(^2\)

b Thou art taken with a support; to the Aṅgins thee! This is thy
birthplace; to the sweet\(^3\) thee!

i. 4. 7. a Ye\(^4\) that yoke early be unleosed;
   O Aṅgins, come ye hither,
   To drink this Soma.\(^5\)

b Thou art taken with a support; to the Aṅgins thee! This is thy
birthplace; to the Aṅgins thee!

i. 4. 8. a Vena\(^6\) hath stirred those born of Pṛṇi,
   He enveloped in light, in the expanse of the welkin;
   Him in the meeting-place of the waters, of the sun,
   Like a child, the priests tend with their songs.\(^7\)

b Thou art taken with a support; to Čaṇḍa\(^8\) thee! This is thy birth-
place; guard the folk.

i. 4. 9. a Him,\(^9\) as aforetime, as of old, as always, as now,
   The prince, who hath his seat on the strewn and knoweth the heaven,

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\(^{1}\) Cf. KS. iv. 2; KapŚ. iii. 2; MS. i. 3. 8; VS. vii. 11. For the Brāhmaṇa see TS.
   vi. 4. 9. The verses belong to the taking of the cup for the Aṅgins, and the laying
   it down in its place. See BQS. vii. 8; ĀpQS. xii. 18. 14; MQS. ii. 3. 6. 14;
   KQS. ix. 7. 8; Caland and Henry, pp. 182, 183.

\(^{2}\) This is RV. i. 22. 3.

\(^{3}\) The sweet (f.) are apparently the Kačās, one to each Aṅgin.

\(^{4}\) This alternative to i. 4. 6 is recognized in Bhāradvāja (Caland and Henry, p. 183,
   n. 1) in the ritual, but not in the other Sūtras. Cf. TS. vi. 4. 9. 1.

\(^{5}\) This is a variant of RV. i. 22. 1, where, however, the first Pāda reads prāthasya
   vi bodhaya, and the second Aṅginau with gachātam. The alteration is pretty clearly
   deliberate: the RV. form appears in TB. ii. 4. 3. 13 with Aṅginau and gachātam,
   where the comm. points out that it is the Puruṇavāyā of the Aṅvina cup, in
   Nirukta, xii. 4, and in ĀVS. v. 12. 12.

\(^{6}\) Cf. KS. iv. 3; KapŚ. iii. 3; MS. i. 3. 10; VS. vii. 16. For the Brāhmaṇa cf. TS. vi.
   4. 10. This and i. 4. 9 are the verses for the Ćukra and Manthiṇ cup; see BQS. vii.
   6; ĀpQS. xii. 14. 13; MQS. ii. 3. 5. 7; KQS. ix. 6. 11, 12; Caland and Henry,
   p. 164.

\(^{7}\) This is RV. x. 123. 1 without variant; KS. has vimūnak, which is absurd. Vena is
   a figure of great obscurity; cf. Wallis, Cosmology of the Rigveda, pp. 34 seq.; Hille-
   brandt, Ved. Myth. i. 440 seq.; Bergaigne, Rel. Véd. ii. 38 seq.; Deussen, Gesch.
   d. Phil. i. 252; Charpentier, VOJ. xxv. 299–
   306, who sees in vena the sun, in some
   cases in the plural the Maruta or the earthly singers, the root idea being bird.
   This view is very improbable.

\(^{8}\) Hillebrandt (i. 222 seq.) seeks to show that the cup for Ćukra and Manthiṇ are offer-
   ings for sun and moon interpolated in the ritual, and in the name Marka ( = Āy.
   mahrk) he sees clear proof of foreign influence. But there is really no adequate
   evidence for the theory, which must remain a speculation. For Tilak’s absurd
   theory that Ćukra and Manthiṇ denote planets, see Vedic Index, ii. 137. It is
   noteworthy that KS. adds to the unknown Čaṇḍa Indra, and both KS. and MS. end
   with ‘to manhood thee!’

\(^{9}\) Cf. KS. iv. 6; KapŚ. iii. 3; MS. i. 3. 11; VS. vii. 12. The verses are those of the
   Manthiṇ cup; see BQS. vii. 6; ĀpQS. xii. 14. 15; MQS. ii. 3. 5. 8; KQS. ix. 6.
   13, 14.
The favouring, the strong, thou milkest with thy speech,
The swift who is victor in those among whom thou dost wax.\(^1\)
\(b\) Thou art taken with a support; to Marka thee! This is thy birthplace; guard offspring.\(^2\)

i. 4. 10. \(a\) Ye\(^3\) gods that are eleven in the sky,
Eleven on the earth,
Who sit mightily in the waters, eleven in number,
Do ye accept this sacrifice.\(^4\)
\(b\) Thou art taken with a support; thou art the leader,\(^5\) thou art the good leader; quicken the sacrifice, quicken the lord of the sacrifice; guard the pressings; let Viśňu guard thee, do thou guard the folk with thy power; this is thy birthplace; to the All-gods thee!

i. 4. 11. \(a\) Three\(^6\) and thirty in troops the Rudras
Frequent the sky and earth, the destructive ones,
Eleven seated on the waters;
May all of them accept the Soma pressed for the pressing.\(^7\)
\(b\) Thou art taken with a support; thou art the leader, thou art the good leader; quicken the sacrifice, quicken the lord of the sacrifice; guard the

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\(^1\) This is exactly RV. v. 44. 1; KS. gives the useless variant yā nīm after gird; MS. the equally useless jyeṣṭhāryaṁ. The sense is very doubtful: if dohase is read (and not dohase) it is a transfer from the root class; cf. Macdonell, *Ved. Gramm.* p. 321, and Oldenberg’s view (Bṛhadāraṇyaka-Notes, i. 340) is plausible that Agni is the subject of dohase and Indra the object, reading perhaps vṛgyaṁ for vṛjyaṁ. Griffith follows Ludwig in taking dohase and vṛddhiṁ as third persons, but this is too much a strain on grammar. Roth (ZDMG. xxxvii. 109 seq.) argued that the whole hymn was unintelligible, and Pischel and Geldner (*Ved. Stud. r. xii. xiii*) though disagreeing with him in principle do not offer any explanation. *jyeṣṭhāldātām* is an abstract for concrete, and is quite intelligible in this usage.

\(^2\) KS. and MS. substitute ‘for offering thee!’ KS. adds Sūrya to Marka, a clear case of substitution.

\(^3\) Cf. KS. iv. 5; KapS. iii. 4; MS. i. 3. 18; VS. vii. 19, 20. For the Brāhmaṇa see TS. vi. 4. 11. This deals with the Açgrāṇya cup, which is the Āgrāṇyaṇaṇaḥ into which the residues of the Upaniṣṭ are poured.

\(^4\) This is RV. i. 189. 10, which, however, has denāsa twice and aprasyāto; VS. agrees with RV.; KS. has deva, aprasyāto and denāsa; MS. has deva, but aprasyāto and denāsa.

\(^5\) KS. and MS. have āgrāṇyaṇaḥ, which is the form to be expected; but some MSS. of MS. and KapS. as well as VS. agree with TS.

\(^6\) This is a variant for the Açgrāṇya in the case of one who has foes (bhṛtyastā) or is practising witchcraft (abhācaya vā) according to ĀpCS. xii. 15. 5.

\(^7\) The verse is unique: the number 33 is evidently as before, but the construction is bad, for the number seems to apply to earth and sky, whereas only 22 are there. It looks like a deliberately planned variant to i. 4. 10. For the number, cf. Macdonell, *Ved. Myth.* p. 19.
pressings; let Viṣṇu guard thee, do thou guard the folk with thy power; this is thy birthplace; to the all-gods thee!

i. 4. 12. a Thou art taken with a support.
To Indra thee, to him of the Brhat (Sāman),
The strong, eager for praise.  
Thy great strength, O Indra,
To that thee!
To Viṣṇu thee! This is thy birthplace; to Indra, eager for praise, thee!

i. 4. 18. a The head of the sky, the messenger of earth,
Vaiśvānara, born for holy order, Agni,
The sage, the king, the guest of men,
The gods have produced as a cup for their mouths.

b Thou art taken with a support; to Agni Vaiśvānara thee! Thou art secure, of secure foundation, most secure of the secure, with securest foundation of those which are secure. This is thy birthplace; to Agni Vaiśvānara thee!

i. 4. 14. a Thou art Madhu and Madhava; thou art Čukra and Čuci; thou art Nabha and Nabhasya; thou art Iṣa and Ūrja; thou art Saha and Sahasya; thou art Tapa and Tapasya.

b Thou art taken with a support.

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1 Cf. KS. iv. 5; KapS. iii. 4, 5; MS. i. 3, 14; VS. vii. 22. For the Brāhmaṇa see TS. vi. 5, 1, 5. The Mantras accompany the taking of the Ukhthya Graha and its placing down; see BQS. vii. 7; MQS. ii. 3, 5, 10; ĀpQS. xii. 15, 11; KQS. ix. 6, 21; Caland and Henry, p. 167.

2 In MS. and KS. the reading is ukthdhāyam, in VSK. vii. 9. 1 gṛhāṇि is added; in VS. ukthdhāyam is read.

3 Cf. KS. iv. 5; KapS. iii. 4, 5; MS. i. 3, 15; VS. vii. 24, 25. For the Brāhmaṇa see TS. vi. 5, 2, 1. The Mantras are said to accompany the filling of the Dhruva, which is not, like the other vessels, on the Khara, but on the left oblation-holder; the last part of b accompanies the placing of it down after wiping; see BQS. vii. 7; ĀpQS. xii. 16, 1-4; xii. 16, 1-6; MQS. ii. 3, 5, 11-13; KQS. ix. 20, 22, 23; Caland and Henry, pp. 167, 168 (on p. 168, n. 18, ĀpQS. xii. 15, 15 has been overlooked).

4 This is RV. vi. 7, 1 with the change of r̥ṣya for r̥ṣi d. KS., MS., and VS. agree with NV. in this, and KS. alone has a variant, janayantu for janayanta.

5 Cf. KS. iv. 7; KapS. iii. 5; MS. i. 3, 16; VS. vii. 30. For the Brāhmaṇa see TS. vi. 5, 3, 4. These Mantras are used for the taking of the R̥tugrāhas, twelve to fourteen in number. Each part of the Mantra is said by the Adhvaryu and the Pratiprasthātī respectively, who are not to draw at the same time, but one after the other, and the Pratiprasthātī is required to show respect to the Adhvaryu both as he enters and as he leaves the place of the oblation-holder. See BQS. vii. 16; ĀpQS. xii. 26, 8-27, 8; MQS. ii. 4, 2, 2, 3; KQS. ix. 13, 1-18; Eggeling, SBE. xxvi. 318 sqq.; Caland and Henry, pp. 224-229, who ignore this section apparently by oversight.

6 In the other Śaḥhitās the dative is used throughout (see ApQS. xii. 16, 12, who gives this as the view of some). The forms there used show that Nabhas, Sahas, and Tapas are meant, but this is not necessarily the case here.
The Cups for Indra and the Maruts

i. 4. 15. a O Indra and Agni, come
For our prayers to the pressed drink, the delightful fumes;
Drink ye of it, impelled by our prayer.  

b Thou art taken with a support; to Indra and Agni thee! This is thy birthplace; to Indra and Agni thee!

i. 4. 16. a Ye dread ones, guardians of men,
O All-gods, come ye,
Generous, to the pressed drink of the generous one.

b Thou art taken with a support; to the All-gods thee! This is thy birthplace; to the All-gods thee!

i. 4. 17. a Him with the Maruts, the mighty bull,
The bountiful, the divine ruler, Indra,
All-powerful, the dread, giver of strength,
For present aid let us invoke.

b Thou art taken with a support; to Indra with the Maruts thee! This is thy birthplace; to Indra with the Maruts thee!

i. 4. 18. a O Indra with the Maruts drink here the Soma,
As thou didst drink the pressed drink with Ċaryāta;
Under thy guidance, in thy protection, O hero,
The singers skilled in sacrifice are fain to serve.

b Thou art taken with a support; to Indra with the Maruts thee!

This is thy birthplace; to Indra with the Maruts thee!

i. 4. 19. a Indra, with the Maruts, the bull, for gladness,
Drink the Soma, for joy, to thy content;

---

1 Cf. KS. iv. 7; KapS. iii. 5; MS. i. 3. 17; VS. vii. 81. For the Brāhmaṇa see TS vi. 5. 4. 1. The Mantras accompany the taking of the Ainḍrāṅga Graha by the Pratirprasthāt and its deposit on the Khara; it is filled from the Dronakalaka in the Havirdhāna. See BCS. vii. 16; ĀpČS. xii. 27. 8; MČS. ii. 4. 2. 17; KČS. ix. 13. 20; Caland and Henry, pp. 227, 228.

2 This is RV. iii. 12. 1.

3 Cf. KS. iv. 7; KapS. iii. 5; MS. i. 3. 18; VS. vii. 33. For the Brāhmaṇa see TS. vi. 5. 4. 1. 2. The Mantras are used by the Adhvaryu when he fills from the Dronakalaka the Cukrapātra, and then deposits it again. See BCS. vii. 17; ĀpČS. xii. 23. 4; MČS. ii. 4. 2. 35–39; KČS. ix. 14. 1, 2; Caland and Henry, pp. 235, 236.

4 This is RV. i. 3. 7.

5 Cf. KS. iv. 8; KapS. iii. 6; MS. i. 3. 21; VS. vii. 36. For the Brāhmaṇa see TS. vi. 5. 5. 1. This and 18 belong to the ritual of the taking of Grahas for Indra and the Maruts which is performed by the Adhvaryu according to BCS. viii. 2. But the other Taittiriyas make the Pratirprasthāt perform the second, and the Mānasas make the Adhvaryu draw the first with 18, and the second is not done by the Adhvaryu but by his attendant with a different formula (MS. i. 3. 20); see ĀpČS. xiii. 2. 3. 4; MČS. ii. 4. 4. 11; the VS. differs again; see KČS. x. 1. 14, 15; Caland and Henry, p. 276.

6 This is RV. iii. 45. 7.

7 Cf. KS. iv. 8; KapS. iii. 6; MS. i. 3. 19; VS. vii. 35.

8 This is RV. iii. 51. 7.

9 Cf. KS. iv. 8; KapS. iii. 6; MS. i. 3. 21; VS. vii. 33. The Mantras accompany
Pour within thy belly the wave of sweetness;
Thou art from of old the king of the pressed drinks.\(^1\)

\(b\) Thou art taken with a support; to Indra with the Maruts thee!
This is thy birthplace; to Indra with the Maruts thee!

\(i. 4.20\). \(a\) Great \(^2\) is Indra who through his might
Is like Parjanya with the rain;
He waxeth with the praises of Vatsa.\(^3\)

\(b\) Thou art taken with a foundation; to Mahendra thee! This is thy
birthplace; to Mahendra thee!

\(i. 4.21\). \(a\) Great \(^4\) is Indra, manfully controlling men,
Unfailing in strength, of double force;
Towards us for strength doth he wax;
Broad and wide hath he been adorned by the offerers.\(^5\)

\(b\) Thou art taken with a foundation; to Mahendra thee! This is thy
birthplace; to Mahendra thee!

\(i. 4.22\). \(a\) Never \(^6\) art thou barren, O Indra,
Never dost thou fail thy worshipper;
Now more and more is thy divine gift increased,
O bountiful one.\(^7\)

\(b\) Thou art taken with a support; to the Ādityas thee!

c At no time art thou needless,
But dost guard the two generations;
The pressing is thy strength, O fourth Āditya;
The ambrosia is ready in the sky.\(^8\)

\(^1\) This is RV. iii. 47. 1: pradīvaḥ is probably best thus rendered; Śāyaṇa takes it as prāpyaṇa svargasaṃ; Griffith renders 'fortnightly'. The use of the nom. is here closely equivalent to a voc. in the case of marītān and cṛṣṇabhaṅg and shows how easy the use of a nom., without as here a voc., in these cases is (cf. ii. 2. 12, n. 16).

\(^2\) Cf. KS. iv. 8; KapS. iii. 6; MS. i. 3. 24; VS. vii. 40. For the Brāhmaṇa see TS. vi. 5. 3. The Mantras accompany the Mahendra Graha; see BCS. viii. 8; ApCS. xiiii. 8, 4; and cf. MGS. ii. 4. 6. 17; KCS. x. 3. 10, which prescribe instead MS. i. 3. 25 and VS. vii. 39 respectively; Caland and Henry, p. 306, and cf. 21.

\(^3\) Caland and Henry, p. 306, ignore the want of accent on cāyānaḥ. This is RV. viii. 6. 1; and it recurs in TB. iii. 5. 7. 4.

\(^4\) Cf. KS. iv. 8; KapS. iii. 6; MS. i. 3. 25; VS. vii. 39. This is an alternative to the preceding section.

\(^5\) This is RV. vi. 7. 1, and it recurs in TB. iii. 5. 7. 4.

\(^6\) Cf. KS. iv. 10; KapS. iii. 8; MS. i. 3. 26; VS. viii. 2-5. For the Brāhmaṇa see TS. vi. 5. 6. The Mantras are used in the taking of the Āditya Graha; c and b accompany the pouring from the Ādityasthāli into the Ādityapātra; c the addition of some milk; d the taking of the second Graha; e, the beating of the mixture; see BCS. viii. 8; ApCS. xiiii. 9. 1-7; MGS. ii. 5. 1. 2-4; KCS. x. 4. 4-7; Caland and Henry, pp. 330, 331.

\(^7\) This is RV. viii. 51. 7. The negative form of cānus is here perfectly certain; cf. Delbrück, Althind. Sprt. p. 544. For saṃc, see Oldenberg, ZDMG. lxii. 471.

\(^8\) This is RV. viii. 52. 7, where, however, hita nam replaces sīr navam. The jīmnam are gods and men, in all probability.
d The sacrificer seeketh the favour of the gods;
  Be ye kindly, O Ādityas;
  May thy lovingkindness come hither,
  That it may the more free us from affliction.¹

 e O bright Āditya, this is thy Soma drink,
  Delight in it, have gladness in it; may we that gladden thee have
  gladness;

  With the rain of the sky I mix thee.

i. 4. 23.  a Prosperity² to-day, O Savitr, prosperity to-morrow,
  Day by day prosperity mayst thou procure for us;
  Through this prayer may be won the prosperity
  Of many a prosperous dwelling, O god.³

  b Thou art taken with a foundation; to the god Savitur thee!

i. 4. 24.  a O⁴ Savitṛ, with unfailing guardians,
  Propitious, do thou to-day guard our house;
  Golden-tongued do thou protect us for new prosperity;
  May no plotter of evil overpower us.⁵

  b Thou art taken with a support; to the god Savitṛ thee!

i. 4. 25.  a To⁶ help us I summon
  The golden-handed Savitṛ;
  He as a god knoweth the place.⁷

  b Thou art taken with a support; to the god Savitṛ thee!

i. 4. 26.  a Thou⁸ givest good protection, and art well established.

  b Homage to the great bull!⁹

The last two Pādas are doubtful: Caland and Henry render 'for these the pressing which is derived from Indra mounts to sky and there becomes ambrosia'.¹¹

¹ This is RV. i. 107. 1. The ásat may be merely descriptive or perhaps more probably final.

² Cf. KS. viii. 6. The other Samhitās do not present this verse, but use the equivalent of 24 instead. It is used for the taking of the Śāvitr Graha by the Pratipras-thāṭ (or the Adhvarya); see BQS. viii. 13; ĀpQS. xii. 13. 1-3; and contrast MS. ii. 5. 1. 38-42. VS. has both; see KQS. x. 5. 13-6. 1; Caland and Henry, p. 352.

³ This is RV. vi. 71. 6, and occurs below, ii. 2. 12 i. Begaigne, Manuel Védique, p. 104, followed by Caland and Henry, alters śajyasya to kajīyasya, but not with absolute necessity, for cf. gīyasya in the next section. The want of accent on ṣastra is noteworthy; Weber (Ind. Stud. xiii. 92) compares TS. vi. 6. 1, 2, 3 as understood in the Pāda.

⁴ Cf. KS. iv. 10; KapS. iii. 8; MS. i. 3. 27; VS. xxxiii. 69. This is used for the taking of the Śāvitr Graha; see 28.

⁵ This is RV. vi. 71. 3. In MS. evēdē replaces gīyasya.

⁶ Cf. VS. xxii. 10; MS. iv. 12. 2. This is an alternative for 23 or 24.

⁷ This is RV. i. 22. 5, which in VS. and MS. is a part of the Āgaymedha rite. It occurs without change below, ii. 2. 12 k.

⁸ Cf. KS. iv. 10; KapS. iii. 8; MS. i. 3. 28; VS. viii. 8. The Mantras accompany the taking and depositing of the Śāvitr Graha; see BQS. viii. 13; ĀpQS. xii. 13. 4, 5; MGS. ii. 5. 1. 43, 44; KQS. x. 6. 2; Caland and Henry, p. 352. For the Brahmanas see TS. vi. 5. 7. 3.

⁹ The TS. bṛhad udgī is no doubt no more than a blunder for the bṛhadukṣīga of MS. and KS. VS. has bṛhadukṣīga. The reference is to the 'great impregnator' rather than
This is thy birthplace; to the All-gods thee!
i. 4. 27. a Of thee, O drop, pressed by Brhaspati, and possessing power, I draw the cup connected with the wives. b O Agni, with the wives, in unison with the god Tvas\r, drink the Soma, hail.

i. 4. 28. a Thou art a bay, yoker of bays, mounter on the bays, bearer of the bolt, lover of Pr\n; to thee, O god Soma, for whom the formula of sacrifice is uttered, the song sung, the hymn recited, I draw the cup connected with the bays.
b Ye two are bays; ye are the grains for the bays, mixed with Soma.
c To Indra hail!

i. 4. 29. a O Agni, thou purifiest life;
Do thou give food and strength to us;
Far away drive ill fortune.

i. 4. 26—]
The Soma Cups


1 Cf. KS. iv. 11; KapS. iii. 9; MS. i. 3. 30; VS. vii. 9, 10. For the Br\vana see TS. vi. 5. 8, 3, 4. The Mantras are used in the drawing of the cup by the Prati- prasth\ or the Adhvaryu for Agni with the wives of the gods, b being used with the first Va\ at the pouring into the Ahavanlya of a part of the libation; see BCS. vii. 14; ApCS. xii. 14, 7-10; MS. ii. 5, 1. 10-14; KCS. x. 6, 16-19; Caland and Henry, pp. 366, 367.

2 The readings differ slightly: the omission of le is peculiar to KS., while VS. has deva soma and indo, and KapS. no vocative; there is a variant in MS. of Indra. pain\vatah graham is read by VS., which is supported by the reading here and in MS., whereas KS. has pain\vatah graham, and so far supports the taking of the pain\vatah of VS. as a gen., adopted by Eggeling, SBE. xxvi. 366 n., and by Caland and Henry. TS. is isolated in having graham: KS. and VS. have rham, and MS. rham. The Sandhi indo is very noteworthy: in MS. and KS. indo is read.

3 The addition of deva is not in KS. or MS. but in VS. pain\ja is not in the others, which give pain\ja (KS. and MS. and KapS.) or pain\ja VS. For the accent


4 Cf. KS. iv. 11; KapS. iii. 9; MS. i. 3. 30; VS. vii. 11. The Mantras are used for the H\ya Graha, b accompanying the pouring of fried grain into the cup which is drawn by the Unmet in the ritual of the TS.; see BCS. viii. 16; ApCS. xii. 17, 1, 2; M\S. ii. 5, 4, 2, 3; KCS. x. 8, 1, 2; Caland and Henry, pp. 353, 354.

5 Verbally the versions of these formulas all differ considerably, but not importantly. TS. is peculiar in having vib\ya-predi. The acc. in haricatam supports the acc. in pain\vatah in i. 4. 27 a.

6 Hari stha is of course not to be translated, and Caland and Henry abandon it. Neither KS., MS., or VS. has any real parallel, but KS. has hari stha. The reading presumably be hari stha.

7 Cf. KS. iv. 11; KapS. iii. 9; MS. i. 3. 31; VS. xix. 38; xxxv. 16. This section does not deal with the ordinary Agni\sa, but with the Dr\s\tha Pra\ya S\da, and it and 30 and 31 are used for the drawing of supplementary (atigr\ya) cups, three in number, for Agni, Indra, and S\ra; ApCS. xii. 15, 9, 10. Cf. KCS. xii. 3. 2; Eggeling, SBE. xxvi. 409.

8 See i. 3. 14 x. The K\vas agree with the TS. in using this verse as the Atigr\ya verse for Agni; Eggeling, xxvi. 405, n. 1.
b Thou art taken with a support; to Agni the radiant thee! This is thy birthplace; to Agni the radiant thee!

i. 4. 30. a Arising¹ in might,
Thou didst move thy jaws, O Indra,
When thou hadst drunk the cup-pressed Soma.²

b Thou art taken with a support; to Indra the mighty thee! This is thy birthplace; to Indra the mighty thee!

i. 4. 31. a Overcoming,² seen of all,
Light-making art thou, Sūrya;
Thou dost illumine all the firmament.³

b Thou art taken with a support; to Sūrya the radiant thee! This is thy birthplace; to Sūrya the radiant thee!

i. 4. 32. a Swell,⁵ O sweetest Soma,
With all thy aids,
Be fullest of help for us.⁶

i. 4. 33. a Departed are those mortals who in days gone by beheld
An earlier dawn of morning;
Dawn now hath become visible to us;
They come who shall behold her in days to come.⁷

i. 4. 34. a I⁸ place thee that hast light.
b I place thee that makest light.
c I place thee that findest light.
d I place thee that shinest.
e I place thee that burnest.
f I place thee that flashest.
g I place thee that art aflame.
h I place thee that blazest.
i I place thee that art immortal.

¹ KS. iv. 11; KapS. iii. 9; MS. i. 3. 32 have a quite different formula (RV. viii. 26. 5), but VS. viii. 39 agrees.
² This is RV. viii. 76. 10. For cosm see Vedic Index, i. 235, 236; ii. 513; Oldenberg, ZDMG. lxi. 459 seq.
³ KS. iv. 11; KapS. iii. 9; MS. i. 3. 33; VS. viii. 40 all have instead of the verse RV. i. 50. 3, which has the verb bhrāj in it and so is more appropriate.
⁴ This is RV. i. 50. 4. It is used also in VS. xxxiii. 36, and in TĀ. iii. 16.
⁵ This has no parallel here in KS., MS., or VS. But 32 and 33 and 34 are used in TĀ. iii. 17-19 in connexion with the funeral service, and 32 is prescribed in ApCŚ. xiv. 29. 1 as the Soma rite for a special case. The Kāṇṭāṇukrama (Ind. Stud. iii. 375, 381) ascribes 32-34 to the fire ritual after iv. 2, 7; 3. 11; 4. 9 respectively, and this agrees with Āp. as regards 34. Bhāṣā. does not explain 32-37.
⁶ This is RV. i. 91. 17. It occurs also in KS. xxxv. 13; VS. xii. 115.
⁷ This is RV. i. 113. 11, and affords one of Tilak's theoretical proofs of the Arctic origin of Vedic mythology in The Arctic Home of the Vedas.
⁸ This section is found in MS. ii. 13. 19; KS. xl. 4, and its use is prescribed in one place in ApCŚ. xvii. 6. 4; MŚŚ. vi. 2. 3. They are described in the comm. on TĀ. iii. 19 as papaṇe dhāre viniruktāni. For mānalā̄dāhānandam cf. Wackernagel, Altind. Gramm. II. i. 193.
The Soma Cups

k I place thee that hast great light.
l I place thee that awakenest.
m I place thee that art awake.

i. 4. 35. a To 1 energy hail! To effort hail! To distraction hail! To attempt hail! To endeavour hail! To striving hail! To heat hail! To burning hail! To heating2 hail! To the hot hail! To the slaying of a Brahmin hail! To all hail!

i. 4. 36. a Citta3 with the sinew, Bhava with the liver, Rudra with the taniman,4 Paçupati with the thick heart, Agni with the heart, Rudra with the blood, Çarva with the kidneys, Mahâdeva with the intestinal flesh, him that slayest most quickly with the entrails.5

i. 4. 37. a Mount 6 thy car, O slayer of Vrtra;
Thy steeds are yoked by our prayer;
May the pressing-stone with its voice
Incline thy mind towards us.7

b Thou art taken with a support; to Indra of the Šođacin thee! This is thy birthplace; to Indra of the Šođacin thee!

i. 4. 38. a Indra his two steeds bear,
Him of unequalled strength,
To the praises of the Reis and the sacrifice of men.8

b Thou art taken with a support; to Indra of the Šođacin thee! This is thy birthplace; to Indra of the Šođacin thee!

i. 4. 39. a The Soma hath been pressed for thee, O Indra;
O most strong, O impetuous one, come hither;
Let power encompass thee,
Even as the sun encompasses the atmosphere with its rays.9

1 This section occurs in VS. xxxix. 11, 12, where it is said to be a part of the expiatory verses of the Pravargya rite. It is really a part of the Ācñamedha and appropriately is found in KS. Ācñamedha, v. 6; cf. TB. iii. 9. 11. 2 and TĀ. iii. 20, where the comm. ascribes it to the Brahmamedha, which is a form of the Pitñmedha appropriate for a knower of Brahman. The Kāyñakrama (Ind. Stud. iii. 375, 384) puts these after v. 7. 24. In BCS. xv. 35 there are represented fourteen Anuvākas from v. 7. 11, with 35 as the fifteenth, as in TB.

2 For the strange form tapyatī see Whitney, Sansk. Gramm. § 1161 d.

3 VS. xxxix. 8 is partly parallel; TĀ. iii. 21 agrees. Cf. K ĠŚ. xx. 8. 5. The section clearly belongs with v. 7. 11-23, in place of 24: see v. 7. 24, note.

4 ‘Liver’ is hardly the sense in view of yakñā above.

5 pīñiniñīkṣdhpī is read in TA. VS. has vāriññhātronī pīñiniñīkṣdhpī, an obvious corruption. The pīñgis and nīkṣaṁ are presumably parts of the entrails.

6 These sections 37-42 deal with the Šođacin form of the Agnistoma, and the Šođacin Graha, for which the verses seem alternatives. Cf. ĀpŚ. xiv. 2. 12; K ĠŚ. xii. 6. 2; Eggeling, SBE. xxvi. 397 seq. and see VS. viii. 33-35. The libation is drawn at the morning pressing.

7 This is RV. i. 84. 3; VS. viii. 33.

8 This is RV. i. 84. 2; VS. viii. 35. VS. viii. 34 is RV. i. 10. 3.

9 This is RV. i. 84. 1 which has sāryaṁ for sāryam. The latter is a clear case of attraction and illustrates effectively the thesis of Pischel, Ved. Stud. i. 106; Geldner, ibid. iii. 107.
The Śoḍaṣin Rite. The Dakṣiṇā Offerings

b Thou art taken with a support; to Indra of the Śoḍaṣin thee! This is thy birthplace; to Indra of the Śoḍaṣin thee!
i. 4. 40. a Earth, covering all,
    Hath placed thee in her lap;
    Be gentle and rest kindly on him;
    Grant him protection, extending wide.¹
b Thou art taken with a support; to Indra of the Śoḍaṣin thee! This is thy birthplace; to Indra of the Śoḍaṣin thee!
i. 4. 41. a Great is Indra of the Śoḍaṣin,
    With the bolt in his arm, may he grant protection;
    May the bountiful give us prosperity,
    May he smite him who hateth us.²
b Thou art taken with a support; to Indra of the Śoḍaṣin thee! This is thy birthplace; to Indra of the Śoḍaṣin thee!
i. 4. 42. a In unison and in fellowship with the Maruts, Indra,
    Drink the Soma, O slayer of Vṛtra, O hero, O wise one;
    Slay our foes, drive away the enemies,
    And thus make for us on all sides security.³
b Thou art taken with a support; to Indra of the Śoḍaṣin thee! This is thy birthplace; to Indra of the Śoḍaṣin thee!

The Dakṣiṇā Offerings

i. 4. 43. a His rays bear up the god
    Who knoweth all,
    The sun for all to see.⁴
b The radiant countenance of the gods hath risen,
    The eye of Mitra, Varuna, Agni;

¹ A verse of reminiscences; sārvasya pratīdharī occurs in AV. xiii. 1. 34; c is AV. xviii. 2. 19 and like RV. i. 22. 15, where naḥ, however, is read and supradhāḥ.
² This is in VS. xxvi. 10 with a variant vīra-kahāḍaḥ and the omission of Pāda e. Cf. TĀ. x. 1. 10.
³ This is RV. iii. 47. 2; VS. vii. 37.
⁴ Cf. KS. iv. 9; KapŚ. iii. 7; MS. i. 3. 37; VS. vii. 41-46. For the Brāhmaṇa see vi. 6. 1. This section deals with the offerings accompanying the Dakṣiṇās to the priests. Mantras a and b accompany the making by the Adhvaryu of libations in the Čālāmukhya fire; the sacrificer and the rest hold on to him and he lets a piece of gold tied in a garment dip into the oblation; e accompanies an offering in the Agnīdhā’s fire; d is said as the gold is removed from the ladle; s is said as the sacrificer advances to the gifts (usually cows); f is used as he divides them in four or five groups; with g-i he goes to the Sadās; h he says as he gives the Dakṣiṇās; i and m are addressed at the close of the ceremony by the Adhvaryu to the sacrificer; n and o are said by the sacrificer as he looks at the Dakṣiṇās. See BCS. viii. 5, 6, and cf. ĀpŚ. xiii. 5, 6; MŚ. ii. 4. 5; KŚ. x. 2. 4-20; Caland and Henry, pp. 289-293. 296.
⁵ This is RV. i. 50. 1.
The Dakṣinā Offerings

He hath filled the sky and earth and atmosphere;
The sun is the self of all that moveth and standeth.1
O Agni, lead us by a fair path to wealth,
O god, knowing all the ways;
Drive from us the sin that maketh us wander;
We will accord to thee most abundant honour.2
Go to the sky, fly to heaven.
With my form I approach your form; with my age your age.
May Tutha, all knowing, allot to you in the highest firmament.
This gift of thine, Agni, cometh, impelled by the Soma.
Lead it by the path of Mītra.
Go ye on by the path of holy order, of brilliant gifts,
Leading prosperity by the path of the sacrifice.
May I win a Brahman to-day, a seer and sprung from seers, of
(famous) father and grandfather, fit for the sacrificial gift.
Gaze on the heaven, gaze on the atmosphere.
Join those in the seat.
Given by us, go to the gods, full of sweetness; enter the giver;
without leaving us fare by the path leading to the gods; sit in the
world of the righteous.
Be this complete for us.
May the giver, may Savitṛ, rejoice in this,
Prajāpati, the lord of treasures, and Agni, for our sake;
May Tvaṣṭṛ, Viṣṇu, accord generously
Wealth with offspring to the sacrificer.3
O Indra, unite us in heart, with cattle,
O bountiful one, with generous ones, with prosperity;
With the holy power that is made by the gods,
With loving-kindness of the gods to whom sacrifice is made.4
With glory, with milk, with ourselves,
Are we united, with auspicious hearts;

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1 This is RV. i. 115. 1.
2 See i. 1. 14 i.
3 For the mysterious Tutha, cf. p. 38, n. 2.
4 Cf. KS. iv. 12; KapŚ. iii. 10; MS. i. 3. 38; VS. viii. 14-21. For the Brāhmaṇa see TS. vi. 6. 2. This section belongs to the concluding ceremony of the animal sacrifi-
cence, in this case nine Samiṣṭayājus obla-
tions being made, continuously and of
equal size within the Vedi; see ĀpuŚ. xiii. 18. 3, 4; in BŚS. viii. 18 ten are
prescribed; cf. MŚS. ii. 5. 4. 15, 16;
KŚŚ. x. 8. 7-11; Caland and Henry,
pp. 391, 392; Schwab, Das altindische
5 This verse is varied in each text: KS. and
MS. have, for niṣidhātār na, vārṇyo mītrō,
while VS. has niṣidhātā devō; MS. inserts
tadā Viṣṇuḥ; KS. and VS. have sahara-
vandh, but in the case of VS. this is ren-
dered correct by dadvatā, which is a v. i.
in KS.
6 KS. and MS. have hariyas and the latter
sumati, which is unusual. It is also in
VS. Bhaik. seems to have understood
gobhiḥ as gībhiḥ.
May Tvaśtr make fortune for us [1];
May he set right whatever is amiss in our bodies.¹

*d* In that to-day, O Agni, we choose thee
As Hotr as our sacrifice proceeded,
Prosperously hast thou sacrificed,
Prosperously hast thou laboured;
Come wise and foreseeing one to the sacrifice.³

*c* With Hail! to you, O gods, have we made this seat,
Ye who have come hither rejoicing in this as the pressing;
When ye have eaten and drunken,
Ye all, give to us, wealthy ones, wealth.²

*f* The gods whom eager thou didst bring hither, O god,
Them [2], O Agni, do thou incite in their own abode;
Bearing and bringing obligations,
The rich draught, do ye mount the sky.⁴

*g* O sacrifice, go to the sacrifice; go to the lord of the sacrifice;
Go to thine own birthplace; hail!

*h* This is thy sacrifice, O lord of the sacrifice, with its utterance of
hymns and producing noble heroes; hail!

*i* Ye gods that find the way, finding the way, go on the way.⁵

*k* O lord of mind, place this sacrifice, O god, for us among the gods,
hail! or speech, hail! or the wind, hail!

i. 4. 45.  a  King⁴ Varuṇa hath made a broad path
For the sun to travel;

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1 In Pāda c KS., MS., and VS. read sufātro vi dadhātu rāgyi, and the two former add no after 'nus, while MS. has virṣṭam.

² VS. has vasāy hū and avyā, and KS. and MS. have açamīśa; KS. also has vidēn prajñān vipa yāt yājñāṃ.

³ KS. has svād ... sādāmedāma antu; MS. sādā kṛṣṇo and dāyāmedāma nivānam; VS. agrees with MS. save for akarma.

⁴ KS., MS., and VS. have dvam, and VS. has svār for dvām.

⁵ i and k are combined in one according to Ts. vi. 6, 2, 3, to make up the number 'nine'.

⁶ Cf. KS. iv. 13; KapS. iii. 11; MS. i. 3, 39; VS. viii. 22-27; vi. 22; xx. 22, 23. For the Brāhmaṇa see TS. vii. 6, 8. This section deals with the main theme of the Agnīṣṭoma (28-44 having contained miscellaneous matter), and describes the concluding rite of the bath; a is said as the

Adhvaryu and the others leave the place of sacrifice, b as they see the water, c as they range themselves along it; d accompanies the offering to the waters with the Juhū or the Srava; e is used for the submersion in the water of the pīja according to Āp., who holds that h is used to apostrophize the bath and that g accompanies the bathing; f is used for the immersion of all that the Soma has touched (in Āp. it occurs earlier); g is by others ascribed to the ritual of the putting away of the heart spit (Schwab, Das altindische Thieropfer, p. 162); k is addressed to the kindling-stick, and i is the accompaniment of adoration to the Āhavanlya; the exact place of i is uncertain. Cf. BCh. viii. 18-20; ĀpSc. xiii. 19. 10-22. 5; MChS. ii. 5, 4. 25-36; KCh. x. 8. 15-9. 3; xix. 5. 15, 19; Caland and Henry, pp. 396-400; Schwab, pp. 162, 163.
The Dakṣiṇā Offerings

He hath made him set his feet in the pathless way;
He driveth away whatever woundeth the heart.①

b A hundred remedies are thine, O king, a thousand;
Broad and deep be thy lovingkindness.
Overcome the enmity, the hostility;
Remove from us whatever sin hath been committed.②

c The noose of Varuṇa is overcome.

d The face of Agni hath entered the waters,
The child of the waters guarding against the demons’ power,
In each home do thou offer the kindling-stick, O Agni;
Let thy tongue seek the ghee.③

e In the sea is thy heart, within the waters;
Let the plants and the waters enter thee;
With the offerings of the sacrifice, O lord of the sacrifice,
Let us worship at the utterance of the hymn, at the utterance of homage.④

f O bath, O flood, thou glidest, O flood; thou hast removed by sacrifice
the sin committed by the gods, through the gods, the sin committed by
mortals, through mortals; guard us, O god, from wide hostility.④

g Be the water and plants friendly to us; be they hostile to him
who hateth us and whom we hate.

h Ye divine waters, this is thy foetus, glad and well tended have we
made it for you; proclaim us as doers of good deeds among the gods.⑥

i The noose of Varuṇa is tied, the noose of Varuṇa is loosened.

k Thou art fuel; may we prosper; thou art kindling; thou art brilliance,
grant me brilliance.⑦

① This is RV. i. 24. 8.
② This is RV. i. 24. 9 with dārī for dāṣṭa; MS. and KS. have ārī bādhaseva.
③ The word dāṣṭa seems nom. rather than ‘I’ as Griffith takes it; apdī nāpāt seems
necessary rather than the voc., in position; nāṣṣati may of course mean
in a favourable sense ‘guarding the heavenly power’, but the other sense
‘guard against hostile forces’ is possible. The other Sāhāsīnīs all have uccaraṣṇam;
MS. has pratirāṣṇat nāṣṣat; KapŚ., KS., and VS. have the nom. with nāṣṣam.
④ KS. has kavirāṣa the senseless sāha;
MS. has sākādītā, only spoiling the metre; so has VS., but it adds yat, quite absurdly.
⑤ The KS. and MS. have nīcukṣaṇa, VS. nīcunṣaṇa, which is also in KapŚ., all
variants of one word. KS. and MS. add no after the word dāṣa, and MS. inserts
a mysterious gṛhāṇ gṛhā; they both have vaṁśi, while VS. has vyuṣṭaṁ. The sense
is not clear: I take devair devaiśram as an emphatic ‘god wrought’, i. e. the sins of
the gods; Griffith takes it as ‘by aid of the gods’ and the ‘sin done to the gods’,
and similarly with marṣitaṁ.
⑥ KS. has abhirāṣaṁ and bhrita; MS. has not the verse; VS. leaves out Pāda c and
reads bhrīta.
⑦ edhyāntaka is taken by Schwab as from īdāḥ:
if so it is an opt. of the aorist with dā; but it seems more naturally to be taken
from edā, ‘prospect’, and if from īdā the text is wrongly accented, not only here
but also in all the many texts where the pun occurs: see AV. vii. 89. 4, where
curiously neither Whitney nor Lanman quotes this passage.
I have penetrated to the waters;
We are united with the sap;
I have come rich in milk, O Agni;
Do thou unite me with radiance.¹

a I² who deeming thee immortal,
Mortal myself, call on thee with prayerful heart.
Upon us, O wise one, bestow glory;
O Agni, through offspring may I attain immortality.

b He, for whom, O Agni, thou dost make, O wise one,
For his good deeds a kindly world,
Shall win prosperity and wealth,
Rich in sons, in heroes, in kine.

c To thee, O son of strength, they turn
Who has desires to be fulfilled;
None excelleth thee, O Indra.

d At each hymn the Soma delighteth Indra,
The pressed (juices), the bountiful one [1],
What time in unison with equal effort
They call him to aid, like sons a father.

e O Agni, O wise one, with sap,
With brilliance thou shinest,
Slayer of Rakṣases, suppressor of demons.³

f I have penetrated to the waters;
We are united with the sap;
I have come rich in milk, O Agni;
Do thou unite me with radiance.⁴

g Rich art thou, lord of riches,
O Agni, rich in radiance;
May we enjoy thy lovingkindness.

h Thou, O Agni, riches-lord of riches,
I hail [2], O lord in the sacrifices;
Through thee in strife may we be victorious;
May we overcome the hostilities of mortal men.

This is a variant of RV. i. 23. 23, which,
however, has ṛpo adyāni agasamahi and
d gami; KS. (which is not noted in
Whitney and Lanman's notes on AV. vii.
89. 1) has agasamahi and both it and MS.
have adyāni.

² This section contains the usual series of
Yājñas and Puruṇāvāyās for Kāmyestis.
The verses are nearly all from RV.
and b = v. 4. 10, 11; c = viii. 81. 14;

¹ Of the verses, Pādas a and b are unique;
c is RV. x. 97. 6 d.

² This verse is quoted in full, not with the
usual Pratīkā only. There is another
case below in h, which Weber has over-
looked.
The Dakṣiṇā Offerings

The Dakṣiṇā Offerings

i. 4. 46—]

The gods and the Asuras were in conflict; the gods, in anticipation of the contest, deposited in Agni their desirable riches (thinking), 'This will still be ours, if they defeat us.' Agni desired it and went away with it. The gods having defeated (the Asuras) pursued (Agni) desirous of recovering it. They sought violently to take it from him. He wept; in that he wept (árodít), that is why Rudra has his name. The tear that [1] was shed became silver; therefore silver is not a suitable gift, for it is born of tears. He who gives on the strew, in his house before the year is out they weep; therefore one should not give on the strew. Agni said, 'Let me have a share; then this will be yours.' They replied, 'The re-establishing shall be thine alone.' 'He shall prosper,' he said, 'who shall establish the fire with me as its divinity.' Puṣan established it; therefore [2] did Puṣan prosper; therefore cattle are said to be Puṣan's. Tvaṣṭr established it; therefore did Tvaṣṭr prosper; therefore cattle are said to be Tvaṣṭr's. Manu established it; therefore did Manu prosper; therefore offspring are said to be Manu's.

1 This has occurred above in i. 3. 4 c.
2 This is quoted only in Pratikā as found above in i. 3. 14 c.
3 Also only in Pratikā, see i. 2. 14 r.
4 Cf. KS. viii. 15; KapS. viii. 3; Ms. i. 7. 2; CB. ii. 2. 3. 2-6. For the missing Ādharma see TB. i. 1. 2-10; 2. 1. For the Punar-

PRAPĀTHAKA V

The Rekindling of the Fire

i. 5. 1. The gods and the Asuras were in conflict; the gods, in anticipation of the contest, deposited in Agni their desirable riches (thinking), 'This will still be ours, if they defeat us.' Agni desired it and went away with it. The gods having defeated (the Asuras) pursued (Agni) desirous of recovering it. They sought violently to take it from him. He wept; in that he wept (árodít), that is why Rudra has his name. The tear that [1] was shed became silver; therefore silver is not a suitable gift, for it is born of tears. He who gives on the strew, in his house before the year is out they weep; therefore one should not give on the strew. Agni said, 'Let me have a share; then this will be yours.' They replied, 'The re-establishing shall be thine alone.' 'He shall prosper,' he said, 'who shall establish the fire with me as its divinity.' Puṣan established it; therefore [2] did Puṣan prosper; therefore cattle are said to be Puṣan's. Tvaṣṭr established it; therefore did Tvaṣṭr prosper; therefore cattle are said to be Tvaṣṭr's. Manu established it; therefore did Manu prosper; therefore offspring are said to be Manu's.

1 This has occurred above in i. 3. 4 c.
2 This is quoted only in Pratikā as found above in i. 3. 14 c.
3 Also only in Pratikā, see i. 2. 14 r.
4 Cf. KS. viii. 15; KapS. viii. 3; MS. i. 7. 2; CB. ii. 2. 3. 2-6. For the missing Ādharma see TB. i. 1. 2-10; 2. 1. For the Punar-
Dhātṛ established it; therefore Dhātṛ prospered; Dhātṛ is the year; therefore offspring and cattle are born in the course of the year. He who knows thus the prosperity of the re-establishing [3] prospers. He who knows his connexions¹ becomes possessed of connexions himself. Agni desiring a share after being established assailed² the offspring and cattle of the sacrifice. Having removed it, one should re-establish it; thus he unites him with his own portion; verily he is appeased. He should establish under Punarvasū; Punarvasū is the Nakṣatra for the re-establishing; verily by establishing it under its own deity he becomes resplendent. He establishes with Darbha grass, for variety.³ He establishes with Darbha; verily winning it from the waters and the plants he establishes it. The sacrificial cake is offered on five potsherds; the seasons are five; verily he wins it from the seasons and establishes it.

i. 5. 2. He⁴ who removes the fire casts away the sacrifice and cattle. The sacrificial cake is offered on five potsherds; the sacrifice is fivefold, cattle are fivefold; verily he wins the sacrifice and cattle. Now he who removes the fire is the slayer of the hero among the gods; Brahmans desirous of holiness did not aforetime eat his food; the Yājīyas and Anuvākyās are in the Paṅkti metre;⁵ the sacrifice is fivefold, man is fivefold; verily making recompense to the gods for the hero⁶ he re-establishes the fire [1]. They are of a hundred syllables; man lives a hundred years and has a hundred powers; verily he rests on life and power. In that Agni when established does not prosper, (it is that he is) desiring a greater portion; in that it is all Agni’s, that is his prosperity. Speech is uttered together in the house of him who removes the fire; the sacrificer is liable to perish on account of the uttering together of speech. There are discriminations,⁷ to sever

¹ Apparently the connexion of Agni with Pūṣan, &c.
² dadrāva here has the present sense, not narrative merely, the form of reduplication being the natural one in this usage as in the common dādhāra.
³ i.e. in place of the idhamahāyadāni of the Ādheya.
⁴ Cf. KS. viii. 15; ix. 1, 2; KapS. viii. 3-5; MS. i. 7, 3-5; KB. i. 3-5 (CCS. ii. 5. 1-51). This section gives notes on some details of the rite.
⁵ These verses will be seen in TS. iv. 4. 4. 7 w-z. According to Sāyaṇa the number of 100 syllables is made up of 24 + 25 + 25 + 26, and this is clearly how the text takes the verses, and shows that the text before it already had the exact form of its present condition. For the nirist with purā see Delbrück, Altindi. Syntax. p. 236.
⁶ It is not essential to read vaivas though possible. For the wergild cf. Vedic Index, ii. 331-333.
⁷ From the usual form in the Ādheya: they use then for the four Prayājas (see ApCiS. v. 28. 6 with comm.) samśiddha agnaṁ daśasya veyantu; tanūnapād agnaṁ agna daśasya veyantu; ida agnīndraya daśasya veyantu; bharīr agnīm agna daśasya veyantu. For the ordinary forms cf. MS. iv. 10. 8; KS. xx. 15; TB. iii. 5. 1; ĀCiS. ii. 8. 6; CCS. i. 7. 1 seq.; MČS. v. 1. 2. 6. Cf. BQiS. iii. 2. There is no change in the fifth Prayāja. The Vāṣṭ comes after the
speech and preserve the sacrificer [2]. He makes a discrimination; verily he makes the holy power (Brahman). He speaks the Yajus, muttering; it is as if one who has found a rich treasure hides it. To Agni Śvīṣṭakṛt he speaks aloud; it is as if one who has found a rich treasure is fain to go openly. Uttering the discrimination he makes the Vaṣaṭ cry with the foresacrifice; verily he leaves not his abode. The sacrificial cake is the sacrificer, the oblations are cattle; in that he offers these libations on either side of the cake [3], he thus surrounds the sacrificer on either side with cattle. ‘After performing the Yajus and collecting the apparatus’, they say: ‘the apparatus should not be collected, the Yajus should not be performed,’ they say: the apparatus should be collected and the Yajus performed, for the prosperity of the sacrifice. The sacrificial fee is a renovated chariot, a newly-sewn garment, a draught ox let loose again, for the prosperity of the re-establishing. ‘Seven are thy kindling-sticks, O Agni, seven thy tongues’; (with these words) he offers the Agnihotra. Wherever there is anything of his nature, thence [4] does he win him. Now he who removes the fire is the slayer of the hero among the gods, Varuṇa is the exactor of the recompense; he should make an offering on eleven potsherds to Agni and Varuṇa; him whom he slays and him who exacts the recompense he delights with their own portion; the sacrificer is not ruined.

i. 5. 3. a (Thou’art) earth in depth, sky in breadth, atmosphere in greatness; In thy lap, O goddess Aditi, Agni I place, food-eater for the eating of food.
b The spotted bull hath come And reached again the mother And the father, faring to the heaven.
c Thirty places he ruleth;

altered passage; cf. below, and ĀpQS. v. 28. 8, who in 9 gives other places for the variation.
1 i.e. Sāmīdhenis, &c. From the last Anu-yāja, to Śvīṣṭakṛt, he speaks aloud; ĀpQS. v. 28. 5.
2 This is doubtful; the comm. take as causative, which is more natural but contrary to usage.
3 The verses are i. 5. 3 i and k respectively.
4 The Vājasaneyins according to the scholiasts.
5 This is i. 5. 3 h.
6 For the Yāja and Anuvākyā see ii. 5. 12 w and z.
7 Cf. KS. viii. 14; ix. 1, 3; KapS. viii. 2-6; MS. i. 7. 1-5; VS. iii. 5-8; ii. 13; xvii. 79; xii. 9, 10. For the Brähmaṇa see TS. i. 5. 4. With Mantras e-ñ the Gārhapsatyay is established, with e the Dakṣin-āgni, with i the rest; g is used in adoration of the fires; h accompanies the Agnihotra; i and k accompany two libations, and i is used if there is a third establishing of the fires; cf. ĀpQS. v. 27. 9-29. 11; BQS. iii. 2.
8 The first part resembles VS. iii. 5, but the second is quite different. The subject is probably Aditi; it may be, as Griffith takes it in VS., the speaker.
9 This is RV. x. 189. 1, with, however, the change of disadan and pīroṣh.
Speech resorteth to the bird;
Bear it with the days.¹

d With her inspiration from his expiration,
She wandereth between the worlds;
The bull discerneth the heaven.²

e If thee [1] in anger I have scattered,
In rage or through misfortune,
That of thee, O Agni, be in good order,
Again thee we relight.³

f Whatever of thee scattered in rage
Was spread over the earth,
That the Ādityas, the All-gods
And the Vasus gathered together.⁴

ɡ Mind, light, rejoice in the oblation.
May he unite this scattered sacrifice;
May Bṛhaspati extend it;
May the All-gods rejoice herein.⁵

h Seven are thy kindling-sticks, O Agni, seven thy tongues;
Seven seers [2], seven dear abodes,
Seven priesthoods sevenfold sacrifice to thee;
Seven birthplaces with ghee do thou fill.⁶

i Return with strength, return,
O Agni, with food and life;
Again guard us on all sides.⁷

k Return with wealth, O Agni,
Fatten with the stream,
All gaining on every side.⁸

l Leka, Salekha, Sulekha, may these Ādityas rejoicing partake of our oblation; Keta, Saketa, Suketa, may these Ādityas rejoicing partake of our oblation; Vivasvan, Aditi, Devajúti, may these Ādityas rejoicing partake of our oblation.⁹

¹ This is RV. x. 189. 3, but that has dāhyatā and in the last Pāda prati vistor āha dyābhīṣh, which is at least less impossible than the meaningless text here.
² This is RV. x. 189. 2 with Pādas a and b reversed. The meaning is quite obscure.
³ KS. agrees exactly (the Chambers MS. has the third person parvēṣa), but MS. has vamanatara.
⁴ KS. and MS. end pīnār ddhāran.
⁵ In VS. ii. 13 jātir . . . ājñayya is read, b dis- appears, and the rest runs: bhraspatīr yajñām imām tanota ārītam imām yajñām
dādhāna. The subject of the text in TS. is quite uncertain.
⁶ This is VS. xvii. 79. It is repeatedly used in the ritual at various points; see Caland and Henry, pp. 185, 283, 344, 366.
⁷ KS. and MS. have ddhākṣa : so VS. xii. 9.
⁸ Identical in KS. and MS.: so VS. xii. 10.
⁹ KS. and MS. differ in order, and for the ṛkṣa series have Salīla, Salīga, Sagara : MS. agrees in Vivasvan and Devajúti, but has Āditya : so has KS., which has, like KapS., a corruption of Devajúti.
i. 5. 4. 'Earth in depth, sky in breadth,' he says; with this benediction he establishes it. The serpents thought that they were growing worn out; Kasarpi~ra Kadraveya beheld this Mantra; then did they strike off their worn-out skins. With the verses of the queen of serpents he establishes the Garhapatya, and so renewing it he establishes it as immortal. Pure food did not come to the earth; she [1] beheld this Mantra; then food came to her. In that he establishes the Garhapatya with the verses of the serpent queen (it serves) for the winning of food; verily he establishes it firm in the (earth). 'If thee in anger I have scattered,' he says; verily he conceals it from him. 'Again thee we relight,' he says; verily he kindles him all together. 'Whatever of thee scattered in rage,' he says; verily by means of the deities [2] he unites him. The sacrifice of him who removes the fire is split; he pays reverence with a verse containing the word Brhaspati; Brhaspati is the holy power (Brahman) of the gods; verily by holy power (Brahman) he unites the sacrifice. 'May he unite this scattered sacrifice,' he says, for continuity. 'May the All-gods rejoice herein,' he says; verily continuing the sacrifice he points it out to the gods. 'Seven are thy kindling-sticks, O Agni, seven thy tongues' [3], he says, for sevenfold in seven-wise are the dear forms of Agni; verily he wins them. 'Return with strength,' 'Return with wealth,' (with these words) he offers oblations on either side of the sacrificial cake; verily with strength and with wealth he surrounds on either side the sacrificer. The Adityas went from this world to yonder world, they were thirsty in yonder world, having returned to this world and having established the fire, they offered these oblations; they prospered, they went to the world of heaven. He, who establishes a fire after the second establishment, should offer these oblations; he prospers with the prosperity where-with the Adityas prospered.

The Reverence of the Fire

i. 5. 5. a As we approach the sacrifice,
Let us utter a hymn to Agni,
Who heareth us, even from afar.b

1 Cf. KS. ix. 1, 3; KapS. viii. 4, 6; MS. i. 7. 3-5. This comments on i. 5. 3 q.e.
2 Cf. KS. vi. 9; KapS. iv. 8; MS. i. 5. 1, 2; VS. iii. 11-16; xix. 33; viii. 33; xvii. 8, 9; iii. 17-19. For the Brhma~a see TS. i. 5. 7. The Mantras accompany the adoration of the Ahavaniya; p is used at evening; q is used for the adoration of the Ahavaniya and also with r and s to accompany the placing of four Samidhas on the fire; see ApQS. vi. 16, and cf. KCS. 14. 1-4; GCS. ii. 11. 2-5; MCS. i. 6. 2. In BS. iii. 8 q accompanies the adoration of vritri, r the placing of a kindling-stick on the Ahavaniya, and s the adoration of the Ahavaniya.
3 This is RV. i. 74. 1.
b After his ancient splendour,  
The bold ones have drawn the white milk  
From the seer who winneth a thousand.¹  
c Agni is the head of the sky, the height,  
Lord of the earth here,  
He quickeneth the seed of the waters.²  
d Here hath he first been established by the establishers,  
Youngest Höt, to be invoked at the sacrifices,  
Whom Apnavána and the Bhrugus caused to shine,  
Bright in the woods, spreading from house to house.³  
e Ye twain shall be summoned, O Indra and Agni [1],  
Ye twain shall rejoice together in the offering;  
You both, givers of food and riches,  
You both I summon for the winning of strength.⁴  
f This is thy due place of birth,  
Whence born thou didst shine;  
Mount it, O Agni, knowing it,  
And make our wealth increase.⁵  
g O Agni, thou purifiest life;  
Do thou give food and strength to us;  
Far away drive ill-fortune.⁶  
h O Agni, good worker, purify for us  
Glory in good heroes,  
Giving increase of wealth [2] to me.⁷  
i O Agni, the purifying, with thy light,  
O god, with thy pleasant tongue,  
Bring hither the gods and sacrifice.  
j Do thou, O shining and purifying one,  
O Agni, bring hither the gods  
To our sacrifice and our oblation.  
k Agni, of purest vows,  
Pure sage, pure poet,  
Shineth in purity when offering is made.  
m O Agni, thy pure,

¹ This is RV. ix. 54. 1.  
² This is RV. viii. 54. 16. It occurs again in full at iv. 4. 4 ə, and in Pratika at i. 5. 11 ə.  
³ This is RV. iv. 7. 1.  
⁴ This is RV. vi. 60. 18; it occurs above, i. 1. 14 ə.  
⁵ This is RV. iii. 29. 10.  
⁶ This has been seen already in i. 3. 4. 7; 4.  
²⁹ 1. But they are cited in full, for the use of abbreviations is not followed save only in the Yajyânuvâkyâ sections.  
⁷ See above for these verses, i. 3. 14 x-xc. They are given in full, for in any case that section is only a Yajyânuvâkyâ collection and not an integral part of the text.
Bright, flaming (rays) arise,
Thy lights, thy flames.

Thou art giver of life, O Agni; give me life [8]. Thou art giver of
radiance, O Agni; give me radiance. Thou art guardian of the body,
O Agni; guard my body.

O Agni, whatever is deficient in my body, do thou make that good
for me.

O thou of various splendour, in safety may I reach the end of thee.

Kindling thee may we kindle thee for a hundred winters, in radiance,
strong the giver of strength, famous the giver of fame, with good
heroes, the undeceived, O Agni, the deceiver of foes in the highest fir-
ment. ¹

Thou, O Agni, hast attained the radiance of the sun, the praises of
the Rṣis, thy beloved abode.

Thou, O Agni, hast the radiance of the sun; grant me life, radiance,
and offspring.

I. 5. 6. ² gaze on offspring,

Offspring of Iḍā, connected with Manu;
May they all be in our house.³

Ye are water; may I share your water. Ye are greatness, may
I share your greatness; ye are might, may I share your might; ye are
strength, may I share your strength.⁴

Ye wealthy ones, stay in this place, this fold, this dwelling, this
birthplace; be ye here; go not hence; be many for me [1].

1 KS. reads rāyaśīrin and yaśāśīrin and omits the last Pāda. MS. has sahaśamantāḥ
sahāskitaṁ, omits g and inverts e and f.
VS. agrees with MS., but has also dyup-
māntum and adabhāda. The passage is
metrical.

2 Cf. KS. vii. 1; Kap. v. 1; MS. i. 5. 2, 3;
VS. iii. 20–25, 35, 23, 34; xi. 26; ii. 27.
For the Brāhmaṇa see TS. i. 5. 8. The
Mantras continue the Ādāhāṇa; with a
he looks at the houses; with b the fold
or place where the cattle are (goṛhā); with
e he stands between the two fires;
with d he touches a calf (or the calf of
the Agniratri cow according to Baudh.)
(with d a female calf if vīṣṇuṣaya is read);
e is merely a part of d; f–k and l are part
of the adoration of the Gārhapatya (there
being used a fourth Dvipadā in i, which
is not in the text); with k and l he gazes
at the house or at cattle; with m–p he
adores the Āhavanīya, and with q the
Gārhapatya, the form differing as tināse
or amīṣma (for which the son's name is
inserted), according as he has not or has
a son; see Āp. vi. 17. 1–19. 2; according
to B. iii. 8, 9, a–c accompany the
adoration of the house and the cattle; in
d–i he agrees with Āp.; k accompanies
adoration of the house and cattle, in-
cluding l as in Āp.; m and n refer to the
Āhavanīya, but o refers to night; p and q
refer to the Gārhapatya, and tināse refers
to the whole lot of sons (not in the case
of a sonless man).

iḍaprajnas is also read in MS.; KS. has the
more usual iḍāprajnas and bahūr. Hertel
(VOJ. xxv. 153–186) sees in Iḍā, the
male-female source of life, the parent of
Pururavas. But see Keith, JRAS. 1918,

4 In VS. iii. 20 āṁhās is read, which is rather
more natural. VS. has also rāyaśīpinā for
sahā, putting the clause after the āṛj
clause; KS. and MS. keep āṁhās but
otherwise agree with VS.
d Thou art composed of every form; enter me with strength, with lordship of kine, with increase of wealth.

e May I prosper with your thousandfold prosperity; may your wealth rest in me.

f To thee, O Agni, day by day,
That shinest in the darkness, with our devotion,
We come bearing honour.¹

g Lord of the sacrifices,
Guardian of holy order, shining,
Waxing in his own home.²

h O Agni, be of easy access to us,
As a father to his son;
Befriend us for prosperity.³

i O Agni [2] be thou our nearest,
Our protector, kindly, a shield;
Thee, O shining and most radiant one,
We implore for favour, for our friends;
Agni, bright, of bright fame,
Come hither in thy greatest splendour and give us wealth.⁴

k With strength I gaze on you; gaze on me with strength. With increase of wealth I gaze on you; gaze on me with increase of wealth.

l Ye are food, making sweetness; kindly enter me, nourishment and drink; may I prosper with your thousandfold prosperity [3], may your wealth rest on me,⁵

m That excellent glory of Saviṭṛ,
The god we meditate,
That he may stimulate our prayers.⁶

n Make famous the Soma-presser,
O lord of prayer,
Even as (thou did make famous) Kakṣīvant Auṣṭija.⁷

o Never art thou barren, O Indra,
Never dost thou fail thy worshipper;
Now more and more is thy divine gift increased,
O bountiful one.⁸

¹ This is RV. i. 1. 7. For dāṣṭas tāstar see Oldenberg, ad loc.; above, p. 34, n. 4.
² This is RV. i. 1. 8.
³ This is RV. i. 1. 9.
⁴ Of the four Dvipadās of RV. v. 24 the first, last, and second are here used, dynast-tamo being changed from the easier accumulative, which the other Sāhitās keep. This verse is repeated in full at i. 5. 6 f.
⁵ irā and iḍā are not, of course, ultimately different.
⁶ This is RV. iii. 62. 10. I take dāṁahī here in its later priestly sense; the verse recurs at iv. 1. 11 g, also a Yājñya section, in full.
⁷ This is RV. i. 18. 1 but with acc. for the nom. Auṣṭija, and so TA. x. i. 11: all other texts, KS., MS., VS., and SV. i. 139, have the nom., and Oldenberg (Rglesades-Notes, i. 16) definitely decides against the acc.
⁸ See above, i. 4. 22 a.
p May we set thee around us, O Agni,
The sage, the strong, as a fort,
Of daring hue, day by day
Destroyer of that which may be broken.¹

q O Agni, lord of the house, through thee as lord of the house, may
I be a good lord of the house; through me as lord of the house, mayst
thou be a good lord of the house; for a hundred winters, this blessing
I invoke, bringing light for the race; this blessing I invoke, bringing
light for N. N.

i. 5. 7. There² is no sacrifice without a Śāman. ‘As we approach the
sacrifice’, he says; verily he yokes a Stoma with it. ‘Approach’, he says;
offspring and cattle approach the world; verily he approaches cattle and
offspring and this world. ‘After his ancient splendour’, he says; the
ancient is the world of heaven; verily he mounts upon the world of heaven.
‘Agni is the head of the sky, the height’, he says; verily he
makes him the head [1] of his equals, and verily from the world of the gods
he rests in the world of men. ‘Here hath he first been established by
the establishers’, he says; verily he makes him the principal. ‘Ye twain
shall be summoned, O Indra and Agni’, he says; verily he wins might
and force. ‘This is thy due place of birth’, he says; wealth³ is cattle;
verily he wins cattle. With six (verses) he pays reverence; the seasons
are six [2]; verily he rests on the seasons. With six subsequent (verses)
he pays reverence; they make up twelve; the year has twelve months;
verily he rests on the year. Just as a man, a horse, a cow, are worn out,
so the fire when established wears out; at the end of the year he pays
reverence with (verses) containing the words Agni and pū; verily he
renews it and makes it unageing, and also purifies it. He pays reverence;
that is his union. He pays reverence [3]; that is his bond. He pays
reverence; that is his appeal. He pays reverence; that is if an inferior
brings (something) to a superior and pays him honour. ‘Thou art giver
of life, O Agni; give me life’, he says, for he is a giver of life. ‘Thou
art giver of radiance, O Agni; give me radiance’, he says, for he is a giver
of radiance. ‘Thou art guardian of the body, O Agni; guard my body’.

¹ This is RV. x. 87. 22, which has hanūdaṃ and bhāgūrdvatāṃ; in AV. vii. 71. 1;
viii. 3. 22 catāḥ appears (with catāṃ in Sāyana on viii. 3. 22 and in Paipp).
Whitney takes bhāgūrdvatāḥ as ‘of the destructive’, but mentions Henry’s
version, ‘tromeur’, which is similar to that of MW. ‘crafty’. But ‘perishable’ is
not bad sense. Roth emends (ZDMG. xlvi. 108) to nāṃ, but I think need-
lessly; Whitney suggests drpaṭcaryam but also doubtfully.
² Cf. KS. vii. 5. 6; Kāpś. v. 4. 5; MS. i. 5. 7,
8; CB. ii. 3. 4. 10-24. The verses commented on are in TS. i. 5. 5, q.v.
³ This is not satisfactory: rupāḥ is not r̥̆̃̄̄ṽīyāḥ.
⁴ The comm. sees in the four epithets des-
criptions of four of the Pādas: gēva is d
Pāda a; dāma is g Pāda c; the yonc is f
Pāda d, and the last is d Pāda b.
he says [4], for he is a guardian of the body. ‘O Agni, whatever is deficient in my body, do thou make that good for me’, he says; ‘whatever is deficient in my offspring and cattle, do thou make that good for me’, he says in effect. ‘O thou of various splendour, in safety may I reach the end of thee’, he says; that of various splendour is the night. The Brahmans aforetime feared its not dawning; verily he wins the dawn. ‘Kindling thee for a hundred winters’ [5], he says; man lives a hundred years and has a hundred powers; verily he rests on life and power. This is a pipe with projections; by it the gods made piercings of hundreds of the Asuras; in that he takes up the kindling-stick with this verse, the sacrificer hurls the hundred-slaying (verse) as a bolt against his enemy to lay (him) low without fail. ‘Thou, O Agni, hast attained the radiance of the sun’, he says; ‘that thou art, thus may I be’, he says in effect. ‘Thou, O Agni, hast the radiance of the sun’, he says; verily he invokes this blessing.

i. 5. 8. ‘I3 gaze on offspring’, he says; verily he wins all the domesticated animals. ‘Ye are water; may I share your water’, he says, for they are water. ‘Ye are greatness; may I share your greatness’, he says, for they are greatness. ‘Ye are might; may I share your might’, he says, for they are might. ‘Ye are strength; may I share your strength’, he says [1], for they are strength. ‘Ye wealthy ones, stay’, he says; the wealthy ones are cattle; verily he makes cattle stay with himself. ‘Be ye here; go not hence’, he says; verily he makes them constant, departing not. Now one fire is piled with bricks, one with cattle. ‘Thou art composed of every form’, (with these words) he strokes the calf; verily he piles it up and makes it piled with cattle. He falls away [2] from this world who pays reverence to the Ahavaniya; he pays reverence to the Gārhapatya; verily he rests on this world, and also he makes amends to the Gārhapatya. He pays reverence with Gāyatri verses; the Gāyatri is brilliance; verily he confers brilliance upon himself; moreover in that he repeats the triad (of verses), (it serves) for continuity. Because of the Gārhapatya 4 men are born with two feet; to him who knowing thus pays reverence to the Gārhapatya with (verses) of two feet [3], a hero son is born. ‘With strength I gaze upon you; gaze on me with strength’, he says; verily he invokes this blessing. ‘That excellent glory of Savitṛ’, he says, for instigation. ‘Famous the Soma-presser’, he says; verily he wins the Soma

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1 Tilak sees in this statement a reference to the six months’ darkness of the original arctic home of the Vedas.
2 sūrdā kārṣākānaśi is of somewhat uncertain sense; cf. Vedic Index, ii. 465; the passage recurs below in v. 4. 7. 3. 4. Bhāsk. explains as lokaṁayi sthāṇā, flaming within and without.
3 Cf. KS. vii. 6-9; KapS. v. 5; MS. i. 5. 8-11; CB. ii. 3. 4. 25-41. The verses commented on are in TS. i. 5. 6, q.e.
4 The Gārhapatya adoration is performed with Dvipāda verses, TS. i. 5. 6 i.
draught. 'Make, O lord of prayer', he says; verily he wins splendour.
'Never art thou barren', he says; no barren night does he pass [4], who
knowing thus pays reverence to the fire. 'May we (set) thee around,
O Agni, as a fort', he says; verily he sets around a barrier, that nothing
be spilt. 'O Agni, lord of the house', he says; that is according to the
text. 'For a hundred winters', he says; 'for a hundred winters may
I kindle thee', he says in effect. He utters the name of his son; verily
he makes him an eater of food. 'This blessing I invoke bringing light
for the race', he should say, who has no son born; verily is born to him
a son brilliant and resplendent. 'This blessing I invoke bringing light
for N. N.', he should say who has a son born; verily he confers upon him
brilliance and splendour.

i. 5. 9. He 3 offers the Agnihotra; whatever there is of the Sacrificer's own,
that is (still) his. In the generative organ 4 he pours seed, for Agni is the
generative organ. Then he burns at the end the plants; they then grow
more numerous. In that he offers in the evening, he thus pours seed,
and makes it productive by the morning (offering). Seed when poured
does not prove fruitful unless modified by Tvaśṭṛ; as many modifications
of seed when poured [1] as Tvaśṭṛ makes, in so many shapes does it become
fruitful; the sacrificer is the divine Tvaśṭṛ. He pays reverence with many
(verses); verily he makes many modifications of the seed when poured.
He is fruitful and day by day becomes greater, who knowing thus pays
reverence to the fire. The day was the gods', the night the Asuras'. The
Asuras entered night with all the precious wealth of the gods [2]; the gods
thought that they were abandoned; they perceived, 6 'The night is Agni's,
cattle are Agni's; verily let us praise Agni here; he being praised by us will
restore our cattle.' They praised Agni; he praised by them delivered
their cattle from night to day; the gods having gained their cattle per-
formed their desires. He who knowing thus pays reverence to the fire
becomes possessed of cattle [3]. The sun went from this world to yonder
world; he having gone to yonder world bethought him again of this
world; having returned to this world he had fear of death, for this world is,
as it were, yoked with death. He reflected, 'Let me praise Agni here;
he, praised, will make me go to the world of heaven.' He praised Agni;

1 Sayana declares that a stari night is one be-
set with thieves, scorpions, &c.
2 This is a clear case where Ap. agrees more
closely with the TS. than Baudh. as re-
gards the force of tāntaṁ;
3 Cf. KS. vii. 10; KapS. v. 6; MS. i. 5. 12,
which, however, differ entirely from this
section, which shows the connexion of

the Upasthāna with the Agnihotra (cf.
BCh. iii. 5-7).
4 prajamaṇa must here mean yovan, a sense
which is ascribed to it in the Lex.
5 ṅaṣṇa and amaṣṇa almost seem to have
changed places, but the use of both is
quite possible as in the text.
he, praised, made him go to the world of heaven. He who [4] knowing thus pays reverence to the fire, goes to the world of heaven and lives all his days. He mounts these two fires who pays reverence to them; he acts according to the desires of one who has attained a higher place. He pays reverence at night, not in the morning, for vows are mingled at night, the bad and the good are on the same level, the fire is the light, the evening is the darkness; in that [5] he pays reverence by night, he overcomes the darkness by light. 'Should reverence be paid to the fire or not?' they say; 'he who day by day makes a present to a man and then begs of him assuredly molests him; and who then will day by day beg of the gods?' Then they say, 'The sacrificer sacrifices for the sake of the benediction.' The reverence of the fire is [6] the benediction of him who has established a fire; therefore reverence should be paid to the fire. Prajāpati created cattle; being created they entered day and night; he recovered them by means of the metres. In that he pays reverence with the metres, he seeks to recover his own. 'There is not monotony' then', they say, 'if one pays reverence day by day.' If a man pays reverence to the fire facing it, it burns him; if with averted (face), he is deprived of offspring and cattle; he should pay reverence with (face) somewhat to the side, then (the fire) does not burn him, he is not deprived of offspring or cattle.

i. 5. 10. a The name that first, O all-knower,
My father and my mother bestowed upon me aforetime,

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1 The comparison is condensed: the idea is that he does what a man śrayān abhyāḍrīdha desires to do and does; so ii. 5. 5. 6.
2 Because of 'is clearly the use here of kṣn; see Dehrück, Altind. Synt. p. 150: Speijer in his Sanskrit Syntax ignores the use in prose.
3 Cf. KS. vii. 3; iv. 14; MS. i. 5. 4 is like KS. vii. 3, but has practically nothing in common with TS.; VS. i. 5. 6. None of these passages is really parallel. For the Brāhmaṇa cf. TS. i. 6. 7. 2; 7. 6. 6; 8. 3. 4. The Mantras a-f belong to the reverence paid by one who is about to go on a journey involving absence for a night or more; the first accompanies the reverence paid to the Āhavaniya, b-d that paid on his return, and f the offering made by the Adhvaryu if the absence exceeds nine nights; see Āp. vi. 24. 7; 29. 4. 7; Mās. i. 6. 3. 9, 16; Āṣ. ii. 5. 3. 10. The other Mantras are dāvākṣayamānamatrāh; g is used as water is
sipped or touched preparatory to the performance of the vrata; h is said by the sacrificer, if a Brahman, standing to the south of the Āhavaniya; with i he addresses the oblation as it is offered; with k he performs the 'yoking' of the sacrificer, looking at the fires; l-n belong again to a later point in this ritual; according to Baudh. l accompanies the depositing of the potsherds; when a potsherd is broken m and n are used; with m it is put into water, the verse being spoken by the Brahman priest, and with n something is joined and put on the potsherds, if the break is above the upadāna; l is the kapālavāmaka pronounced by the Adhvaryu and the Yajamāna. For g-k, see Ap. iv. 29; 3. 2; 4. 5, 9; Māsal. i. 4. 1. 5, 13; KS. ii. 1. 11, 33; for l, Ap. iv. 14. 5; MS. i. 3. 5. 22; KS. ii. 8. 16; for m and n, Ap. ix. 13. 8-10; Mās. iii. 1. 25; 4. 9; Āṣ. iii. 14. 16; ČVS. xiii. 12. 18; for g and h Bōṣ. i. 12 and
The Reverence of the Fire

Do thou bear it until I return;
O Agni, may I bear thy name.¹

My name and thine, O all-knowing,
Which like men changing garments we bear,
Let us exchange again,
Thou for life, and we to live.²

Homage to Agni, the unpierced,
Homage to the unapproachable, homage to the king!
Irresistible is Agni [1], the very vigorous, all-conquering,
Powerful, the best, the Gandharva.³

O Agni, the gods have thee for father,
Offer to thee oblations, and have thee as an umpire;
With life, with lordship of cattle (endow) me
And bestow on me good fortune.⁴

Agni here is of all the best,
He is most adorable,
Most ready to win (us) a thousand;
To him be all good strength.⁵

Mind, light, rejoice in the oblation;
May he unite the scattered sacrifice;
The offerings at dawn and evening
I unite with oblation and ghee.⁶

Rich in milk are the plants [2],
The milk of the shoot is rich in milk,
With the milk of the milk of the waters,
O Indra, do thou unite me.⁷

O Agni, lord of vows, I shall perform this vow; may I accomplish it;
may it be successful for me.⁸

Agni, the priest, I summon hither;
The gods worthy of sacrifice whom we invoke,

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¹ In KS. vii. 8 as Śrīga (is read as in KapS. v. 2; the second line reads tat tvaṁ gopāyā punār dadat te (mañc aitās, Caland, VOJ. xxiii. 60) vayām bībhāraṁ tara nāma. For the vayām cf. b here. The lack of accent both in Śahhi and Pāda points, as observed by Weber (Ind. Stud. xili. 92), to an old error of the text; cf. iv. 3. 11 e; v. 7. 2 d.
² KS. reads mama ca nāma tara jāhavo (Caland suggests adding ca, but if anything is to be done it should be transposed as in TS.) and omits ye: in the next line, it has te bībhāra doṣapase śrīga ca yathāyathām ca nava tamaḥ jāhavo as in KapS. v. 2. vayām is curious, but the TS. makes better sense than KS.
³ This is peculiar to TS. The metre is bad on any theory.
⁴ Also peculiar to TS.
⁵ This is not exactly paralleled elsewhere; the first part agrees with KS. vii. 14.
⁶ Already in i. 5. 3 g.
⁷ This line is reminiscent of RV. x. 17. 14; cf. AV. xviii. 3. 56; it is found in TB. iii. 7. 4. 7. KS. xxxv. 4 agrees with RV.
⁸ This is VS. i. 5; MS. iv. 9. 24; below i. 6. 7. 2 and often. Cf. i. 6. 6. 3.
The New and Full Moon Sacrifices

Let these gods come in kindly mind;
Let the gods enjoy this oblation of me.¹

Who yoketh thee? Let him yoke thee.²

The potsherds for the cauldron [₃],
Which wise men collect,
These are in Puṣan’s guardianship;
Indra and Vāyu set them free.³

Unbroken is the cauldron, sprinkling abundantly,
It hath returned to that whence it came;
The kindling-wood, the Vedi, and all the enclosing-sticks
Attend the life of the sacrifice.⁴

The three and thirty threads that stretch,
That maintain in security the sacrifice,
Of these the broken one I restore; hail!
Let the cauldron go to the gods.⁵

Let Vaḻyānara with succour for us
Come from afar,
Agni through the hymn which brings (him).⁷

The righteous Vaḻyānara,
Lord of right and of light,
The immortal cauldron we seek.⁸

A greater than the marvels of Vaḻyānara
By his craftsmanship the sage hath performed alone;
Magnifying both parents, sky and earth,
Rich in seed, was Agni born.⁹

¹ In MS. i. 4. 1, yējāmahāi is read and ipped for
ibā and Pādās c and d are altered in place;
KS. iv. 14 agrees with TS. in the position
of Pādās c and d, but reads ibā following
agnir hāti, and yējāmahāi.

² This is a constantly repeated phrase.

³ See above, i. 1. 7. 3 k. BQS. has here
yuñkṣṭām; at iii. 22 in its proper place it
has mukṣṭām.

⁴ Cf. MQS. iii. 1. 25: dhātā dhātukṣṭuḥ pitaḥḥirno
gharāṇo viṇāyāger yato jātam tad appagāt tebhā,

⁵ In MS. i. 7. 1 is read yāṁ vitanāhāta śāṁ ca
yāṣṭāṁ and tōbhī: chidrām āpi āpi daddhu yeid
ātra sūkha yāṣṭā śāṇā āpi etu devοn; in KS. xxxiv.
19 yāṁ vitanāhae is read with śāṁ yāṣṭāṁ
svadāgyāt yē daddhu tēkhā cūṛnāḥ prāti
daddhu yeid ātra sūkhaśāyam yāṣṭā śāṇā āpi etu
devοn; in VS. viii. 61 cūṭugṛhoṣtāt is read,
and śāṁ for prāti and āpi etu precedes
devοn. The verse occurs also with variants

⁶ This section contains the Puronuvākyās
and Yājyās for the Īṣṭas described in TS.
ii. 2. 5. 1–6. 5. There are four alternatives
(a–h) for the first, and two (r–u) for the
last.

⁷ This is a common verse, read as here in
VS. xxvi. 8 (cf. for a and b xviii. 72;
AV. vi. 35. 1 with Whitney’s note) save
for āṣyā; KS. iv. 16 agrees with VS.;
MS. iii. 16. 4 with TS.

⁸ This is identical with KS. iv. 16; MS. iv.
11. 1; VS. xxvi. 6; AV. vi. 36. 1; SV. ii. 1058.

⁹ This is RV. iii. 9. 11 without change. The
verse is of doubtful sense; Sāyaṇa takes
the sense to be that the sacrificer obtains
profit; Oldenberg, ‘Für des Vaiḻyānara
Wundertaten lies das Hohe strömen’;
Cōland and Henry, p. 374, ‘a fait jalir’;
the subject being Agni conceived as
different from Vaiḻyānara, and the source
being the ‘œuvres miraculeuses’. The
d Desired in the sky, Agni, desired on earth,
Desired he entereth all the plants;
Agni Vaiśvānara eagerly desired,
May he by day [1] and night protect us from the foe.¹

e In that, when born, O Agni, thou didst survey the worlds,
Like a busy herd that goeth around his flock,
Do thou, O Vaiśvānara, find a way for the Brahman;
Do ye protect us ever with your blessings.²

f Thou, O Agni, blazing with light,
Didst fill the firmament at thy birth;
Thou, O Vaiśvānara, wise one, by thy might
Didst free the gods from misfortune.³

g O Agni, among our bountiful lords, preserve
The lordship, uninjured, unageing, rich in heroes;
May we win booty a hundred, a thousandfold,
O Vaiśvānara [2], O Agni, through thy help.⁴

h May we enjoy the lovingkindness of Vaiśvānara,
For he is the king, the orderer of the worlds;
Hence born he discerneth all the (earth),
Vaiśvānara vieth with the sun.⁵

i Thine anger, O Varuṇa, would we avert with reverence,
With sacrifices, with oblations;
Ruling, O wise Asura, O king,
Do thou unloose the sins we have committed.⁶

k Unloose from us, O Varuṇa, the highest,
The lowest, the midmost knot;
Then may we, O Āditya [3], in thy rule,
Be guiltless before Aditi.⁷

l Of Dadhikrāvan have I sung,
The swift strong horse;
May he make our mouths fragrant;
May he lengthen our days.⁸

m Dadhikra with his glory hath overspread the five peoples,
As the sun with his light the waters;
May the strong steed, winning a hundred, a thousand,
Fill with honey these words of ours.⁹

¹ This is RV. i. 98. 1 without change.
² This is RV. i. 24. 14 where prastā is read for prastō; on this cf. Oldenberg, Rgveda-Noten, i. 21.
³ This is RV. i. 24. 15 without change.
⁴ This is RV. i. 24. 16 without change.
⁵ This is RV. i. 39. 6 without change.
⁶ This is RV. i. 39. 6 without change.
n Agni, the head. 1
o Thou art. 2
p O Maruts, what time seeking your favour
   We call on you from the sky,
   Do ye come unto us [4]. 3
q The protections which ye have for the earnest worshipper,
   Threefold do ye grant them to the generous giver,
   To us, O Maruts, do ye accord them;
   O strong ones, give us wealth rich in heroes: 4
r Let Aditi save us,
   Let Aditi give us protection,
   Let Aditi guard us from tribulation. 5
s The mighty mother of the righteous,
   The spouse of holy order, let us invoke to aid us,
   The powerful, the unageing, the wide
   Aditi, who giveth good protection and good guidance. 6
 t Earth strong to save, sky unrivalled,
   Aditi who giveth good protection and good guidance,
   The divine ship with good oars, the blameless,
   Which leeketh not, let us mount for prosperity. 7
u Happily have I mounted this ship
   With a hundred oars and a hundred spars,
   Without leak, able to convey across. 8

PRAPĀṬHAKA VI

The Part of the Sacrificer in the New and Full Moon Sacrifices.

i. 6. 1. a By 9 the Yajus I pour on thee
   Offspring, life, and wealth.
   Instigated by Bṛhaspati may the sacrificer here come to no harm.

1 See i. 5. 5 c.
2 See iv. 4. 4 d.
3 This is RV. viii. 7. 11 without change.
4 This is RV. i. 85. 12 without change.
5 This is RV. viii. 47. 9 without change as far as a and b are concerned: in c TS. is original, but cf. RV. viii. 18. 6.
6 This is AV. viii. 6. 2; KS. xxx. 4, 5; MS. iv. 10. 1; VS. xxi. 5, all without variant save kāndmahe in AV. (not Paipp.).
7 This is RV. x. 63. 10 without change. Cf. KS. ii. 3; MS. iv. 10. 1.
8 In KS. ii. 3 is found imām u nāmām arūkom anirṣṭam párayiṣṭam catāṭrītram svastaye; VS.
   xxi. 7: svātyam arūkom áśravantim ánapasāt catāṭrītam svastaye. Cf. SMB. ii. 5.
   14 which has párayiṣṭam. catāṭhyâṃ is of uncertain sense.
9 Cf. for c- ṣ KS. v. 6; MS. i. 4. 4; this section deals with the verses of the sacrificer in the new and full moon ritual, of which a part has been seen in i. 5. 10. 3, 4. Mantra a is used when the butter has fallen from the offering-spoon; the sacrificer pours it back with the  śru  and utters the phrase only, Apṣ. ix. 18. 4; according to BQS. iii. 15 he collects it; b is used while the Adhvaryu and the sacrificer
b Thou art butter, thou art truth, thou art the overseer of truth, thou art the oblation of Vaivānara, of the All-gods, with pure strength, of true might; thou art power, overpowering; overpower hostility, overpower those who practise hostility; overpower enmity, overpower those who practise enmity; thou art of a thousandfold strength; do thou quicken me; thou art of butter the butter; thou art of truth the truth; thou hast true life [1]; thou hast true strength; with truth I besprinkle thee; may I share thee that art such.

c For a prop, a support, of the five winds I take thee.
d For a prop, a support, of the five seasons I take thee.
e For a prop, a support, of the five quarters I take thee.
f For a prop, a support, of the five five-peoples 1 I take thee.
g For a prop, a support, of the pot with five holes I take thee.
h For the brilliance of the Brahma, for a prop, a support, I take thee.
i For the might of the ruling class, for a prop, a support, I take thee [2].
k For the people, 2 for a prop, a support I take thee.
l For excellence of strength I take thee.
m For wealth of offspring I take thee.
n For increase of wealth I take thee.
o For splendour I take thee.
p The earth 3 ours, the oblation the gods’, the benedictions the sacrificers’; for the divinities of the gods I take thee.
q For desire I take thee.

i. 6. 2.  a Thou art secure; may I be secure among my equals, wise, a guardian, a granter of wealth.

look at the butter, ibid. ii. 6. 9; in BCS. iii. 16 the sacrificer is made to look at it; c-q belong to the taking of portions of the butter with the jukha, upāhṛti and dhrūvami; according to the ritual, BCS. iii. 16, adopted in Bhāṣ. and Sāyaṇā, c-ś accompany the taking of portions in the jukha, g-o in the upāhṛti; p in the dhrūvami, and q the filling up (abhikṣiṇyamānanam); this does not agree with either BCS. i. 12; Āpās. ii. 7. 6 seq. or the other texts (Bhār., Hir., KCS. ii. 7. 11 seq.) in Hillebrandt, Neu- und Vollmondtag, pp. 63, 64. The curious misdivision of the text in i. 5. 10 and here is not easy to understand.

1 The ‘five peoples’ are here meant and not of course twenty-five. For the five peoples see Vedic Index, i. 466-468.

2 eipō seems natural, but is not essential.

3 bhāk is uncertain in sense: Sāyaṇā makes it an injunctive, ‘be thou ours’, which may be correct.

4 Cf. KS. iv. 14; v. 1; xii. 2; MS. ii. 2. 3. For the Brāhmaṇa see TS. i. 6. 10. With Mantras c-ś the sacrificer addresses the encircling-sticks as they are placed around, the middle first, then the south, then the north; the yoking of the fire is performed with d; d (second part) is pronounced as the kindling-sticks are placed on; e accompanies the placing of the oblation within the Vedi; the placing of the Agnihota is accompanied with f; g the placing on of the firewood; with it is taken the first part of k; the second part accompanies the spreading of the straw; i the besprinkling with butter from the dipping-ladle; k the besprinkling with butter
b Thou art dread; may I be dread among my equals, dread, a guardian, a granter of wealth.¹

c Thou art overcoming; may I be overcoming among my equals, overcoming, a guardian, a granter of wealth.

d I yoke thee with the divine Brahman,
To bear this oblation, O wise one;
Kindling thee, may we live long with good children,
With good heroes, bearing thee tribute.

e Whatever, O Agni, in this sacrifice of mine may be spoiled [1],
Whatever of the butter, O Viṣṇu, may be spilt,
Therewith do I smite the rival who is hard to slay;
I place him on the lap of destruction.

f Bhūr, Bhuvah, Suvar !

g O Agni, do thou strengthen the sacrificer; weaken him who plotteth evil.²

h O Agni, kindled by the gods, kindled by Manu, with sweet tongue,
I touch the head of thee, the immortal, O Hotṛ, for increase of wealth,
good offspring, strength.

i Thou art mind, derived from Prajāpati; with mind in true existence
do thou enter me.

k Thou art speech, derived from Indra, destroying the foe [2]; do thou
enter me with speech, with power (indrigēṇa).

l Of the seasons spring I delight; delighted may it delight me.

m Of the seasons summer I delight; delighted may it delight me.

n Of the seasons the rains I delight; delighted may they delight me.

o Of the seasons the autumn I delight; delighted may it delight me.

p Of the seasons the winter and the cool I delight; delighted may they
two delight me.

q By sacrifice to the gods, Agni and Soma, may I be possessed of sight.

r By sacrifice to the god Agni, may I be an eater of food [3].

s Thou art a deceiver; may I be undeceived, may I deceive N. N.

t By sacrifice to the gods, Agni and Soma, may I be a slayer of foes.

u By sacrifice to the gods, Indra and Agni, may I be powerful and an
eater of food.

with the offering-spoon; i–p the offering of the Prayājas; q the offering of the two
portions of butter; r the offering to Agni;
s the silent offering (upākṛṣṭaṇa); t the
offering to Agni and Soma; u the offering to
Indra and Agni; u the offering to
Indra; u the offering to Mahendra; x that
to Agni Śviṣṭakṛt; see BQS. iii. 16 (a–e),
17 (f), 18 (g–v); cf. ApCS. iv. 9. None
of the other texts agree exactly with this

¹ vanasvat may mean either 'winning wealth' for myself (so Sāyaṇa), or 'giving it' to
others, viz. the sajātas. See ii. 8. 9 a.

² According to the ritual of Baudh., which is followed in Bhāsk. and Sāyaṇa, the
first part of h belongs to g. The divi-
sion here is that of Weber and is not
directly supported by any authority: it is
no doubt possibly correct.
By sacrifice to the god Indra, may I be powerful.

By sacrifice to the god Mahendra, may I attain superiority and greatness.

By sacrifice to the god Agni Sviṣṭakṛt, may I attain security through the sacrifice, enjoying long life.

May Agni protect me from evil sacrifice, Savitṛ from evil report.

Him who near or afar plots evil against me, with this may I conquer.

O thou of fair rain colour, come

To this blessed home,

Approach me in devotion.

Touch the heads.

O Idā, come hither; O Aditi, come hither; O Sarasvati, come hither.

Thou art delight, thou art delighting, thou art fair.

O thou in whom joy is taken, may I attain joy from thee; O thou who art invoked, may I obtain invocation [1] from thee.

May the prayer of the sacrificer be fulfilled for me.

With untroubled mind may I have strength for this.

May the sacrifice mount the sky, may the sacrifice reach the sky.

The path that leadeth to the gods, along it may the sacrifice go to the gods.

On us may Indra bestow power;

Us may wealth and sacrifices attend;

Ours be blessings;

To us be she dear, victorious, bountiful.

Thou art joy, give joy to us; thou art enjoyed by us [2], may I attain joy from thee.

Mind, light, rejoice in the sacrifice;

May he unite this scattered sacrifice;

May Brhaspati extend this for us.

May the All-gods rejoice here.

Swell, O ruddy one.

May (my act) as I give be not destroyed; may (my act) as I work not perish.

Thou art the portion of Prajāpati, full of strength and milk.

Protect my expiration and inspiration; protect my breathing together and cross-breathing; protect my out-breathing and cross-breathing.

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1 Cf. KS. v. 2-4; MS. i. 4. 1, 2; VS. ii. 10, 13 (Kāṇva, ii. 3. 7, 8). For the Brähmaṇa see TS. i. 7. 1-8. This section gives the sacrificer’s Mantras for the several portions of the offering; a is said when the praśītra is being divided off for the Brahman; b when the sacrificer’s portion is taken; c the taking of the Idā; this extends down to m; n accompanies the taking of the Avantareṇā; o the wiping with water within the Vedi; p the cake as it sits on the straw; q is also used for this; r-t are uttered when the anusahāra cake is set down, after cooking, within the Vedi; see BCS. iii. 18, 19, and cf. ApCS. iv. 10; KCS. iii. 4. 18-30; ČCS. iv. 9. 2-4.

2 ṣāviṣṭā explain, according to Sāyaṇa, the plural.

3 See i. 5. 3. 2; 10. 2.
t Thou art imperishable, for imperishableness thee; mayst thou not perish for me, yonder, in yonder world.

i. 6. 4. a By sacrifice to the divine straw, may I be possessed of children.
   b By sacrifice to the god Naraçañsa, may I be possessed of cattle.
   c By sacrifice to the god Agni Sviṣṭakṛt, may I attain security through the sacrifice, having long life.
   d May I be victorious through the victory of Agni.
   e May I be victorious through the victory of Soma.
   f May I be victorious through the victory of Agni.
   g May I be victorious through the victory of Agni and Soma.
   h May I be victorious through the victory of Indra and Agni.
   i May I be victorious through the victory of Indra [1].
   k May I be victorious through the victory of Mahendra.
   l May I be victorious through the victory of Agni Sviṣṭakṛt.

m With the impulse of strength,
   With elevation he hath seized me; then Indra hath made my enemies 
   Humble with depression.

n The gods have increased my prayer
   Which is elevation and depression;
   Then do ye, O Indra and Agni,
   Scatter my foes on every side.

o Hither these blessings have come, fain for milking,
   Possessing Indra [2], may we win,
   May we milk off spring and food.

p With the red steed may Agni convey thee to the god; with the 
   tawny ones may Indra convey thee to the god; with Etaça may Sûrya 
   convey thee to the god.

q I unyoke thy head ropes, thy reins, 
   Thy yokings, thy harness;
   q the taking down of the enclosing-sticks;
   r accompanies the Čaṇyuvaśau; s and t 
   the offering of the Patnaśaunyajas, and 
   so also u and v, the four deities being 
   Soma, Tvaśtr, the wives of the gods, and 
   Agni; v is said when the bundle of grass 
   is laid down, and the bundle is the sub- 
   ject of the rest of the section; see BÇS, 
   iii. 19, 20, and cf. ApÇS. iv. 10. 13;
   Hillebrandt, pp. 137 seq., 162, 163; MÇS, 
   i. 4. 2. 15-5. 1.

x See i. 6. 4 x.

b According to Sâyaṇa, a pâlâyana (saddle) is 
   put on the horse and fastened by a girth 
   (raṇḍa here) and secured by the paricira- 
   nāni attached to wuz and tail; yâktrâ
The sections contain according to the ritual in Śāyaṇa, adopted from Bṛahmanas, iii. 20, 21, the Mantras of the sacrificer at the āśṭāyana, &c. a accompanies the filling of the Dhruvā; b the eating of the sacrificer’s share; c the sacrificer says as the Adhvaryu brings up the full bowl; d accompanies the scattering to the quarters; e–h three strides of the sacrificer, the last Mantra being said without moving, and in no case must he go beyond the Āhavaniya. Cf. Hillebrandt, pp. 164 seq., 171; Āpūrva, i. 2. 9; iv. 14. 4; Mūrti, i. 4. 3. 7 seq.; Kṛṣṇa, iii. 3. 12; 8. 11; xvi. 5. 11; Āpūrva, i. 11–12. 6.

4 4 The Sacrificer in the New and Full Moon Sacrifices

Bestow upon us wealth and what is good;
Proclaim us sharers among the gods.
By sacrifice to the god Viṣṇu, by the sacrifice, may I attain health
and wealth, and security.

By sacrifice to the god Soma [3], possessing good seed, may I impregnate seed.¹

By sacrifice to the god Tvaṣṭr, may I prosper the form of cattle.
The wives of the gods, Agni lord of the house, are the pair of the
sacrifice; by sacrifice to these deities, may I be propagated with a pair.
Thou art the bundle, thou art gain, may I gain.
Thou art action, thou art making,² may I make.
Thou art winning, thou art the winner, may I win.

The bundle bestow increase of wealth,
Rich in ghee, rich in houses,
A thousandfold, strong.

Let the Dhruvā swell with ghee,
For each sacrifice for the worshippers;
In the udder of the sun maiden, in the lap of Aditi,
Broad streamed be the earth at this sacrifice.
Prajāpati’s is the world called Vibhān. In it I place thee along
with the sacrificer.
Thou art real, be real for me; thou art all, be all for me; thou art
full, be full for me; thou art imperishable, perish not for me.

In the eastern quarter may the gods, the priests, make (me) bright; in
the southern [1] quarter may the months, the fathers, make (me) bright;¹
in the western quarter may the houses, the cattle, make (me) bright; in

refer to the ropes to tie the horse, and rajān are the reins. But the whole theory
rests on the view that a saddle-horse is meant. In MS. i. 4. 1. 5; ii. 12. 3; KS.
v. 3; xxxii. 3 rajān is read. The first part to rajān is seen in AV. vii. 78. 1,
where see Whitney’s note. MS. and KS.
have a different second part.

¹ dhārayayam is Śāyaṇa’s version, but ‘im-
pregnate’ is rather more probable, in view of t. In i. 7. 4. 4 ātmān dhatte
supports Śāyaṇa.

² In AQS. i. 11. 1; āgti, i. 15. 12, karayaṃ is
read, presumably a mere facile correction
for the rare kariya (RV. i. 100. 7; AV.
xiii. 3. 47).
³ Cf. KS. v. 5; xvi. 8; MS. i. 4. 2. 7; VS.
Kāṇva, ii. 5. 3 (for (a)); ii. 25; xii. 5 (for
a–h). For the Brāhmaṇa see TS. i. 7. 5.
the northern quarter may the waters, the plants, the trees make (me) bright; in the zenith may the sacrifice, the year, the lord of the sacrifice make (me) bright.

c Thou art the step of Viṣṇu, smiting enmity; with the Gāyatrī metre I step across the earth; excluded is he whom we hate.  

f Thou art the step of Viṣṇu, smiting imprecations; with the Triṣṭubh metre I step across the atmosphere; excluded is he whom we hate.

g Thou art the step of Viṣṇu, smiter of him who practiseth evil; with the Jāgaṇī metre I step across the sky; excluded is he whom we hate.

h Thou art the step of Viṣṇu, smiter of the hostile one; with the Anuṣṭubh metre I step across the quarters; excluded is he whom we hate.

i. 6. 6.  
a We' have come to the heaven; to the heaven we have come.

b May I not be cut off from seeing thee; what heat is thine, to that of thee may I not be brought low.

c Thou art good, the best of rays, thou art life-bestowing, bestow life upon me; thou art radiance-bestowing, bestow radiance upon me.

d Here do I exclude my enemy, N. N., from these quarters, this sky, this atmosphere, this earth, this food. Excluded is he whom we hate [1].

e I have been united with the light.

f I turn the turning of Indra.

g May I be united with offspring, offspring with me.

h May I be united with increase of wealth, increase of wealth with me.

i Kindled, O Agni, shine for me; kindling thee, O Agni, may I shine.

k Be rich the sacrifice; may I be rich.

l O Agni, thou purifiest life; 
Do thou give food and strength to us; 
Far away drive ill-fortune.

m O Agni, good worker, purify for us 
Glory in good heroes [2], 
Giving increase and wealth to me.

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1 Bhāsk. and Sāyana note that the sacrificer is to regard himself as Viṣṇu in the ritual. 
2 Cf. KS. v. 5, 6; MS. i. 4.2–4; VS. ii. 25–28. 
For the Brāhmaṇa see TS. i. 7. 6. This section contains according to the ritual in the comm., viz. BCS. iii. 21, 22, the Mantras for the reverence to the sun, &c.; a with b accompanies the reverence to the Āhavanīya; c that to the sun; d the casting out of foes; with e the sacrificer touches himself; with f he turns round his right arm as a pivot; g and h are said as he turns to the north; with i and k he places a kindling-stick on the fire and reverences the Āhavanīya; i and m are addressed to the Gārhapatiya; so also m; g accompanies the closing of the sacrifice; with p a kindling-stick is placed on the fire; and q the taking again (punardambha) of the sacrifice; with r he advances to the east. Cf. APG. iv. 16; MGS. i. 4. 8; Hillebrandt, pp. 172–174. 
3 'Rays' here must denote, as Bhāsk. 'those which have rays'. 
4 daksīṇam aksam abhi; cf. Keith, Gāśākhāyana Aranyakā, p. 25, n. 5. 
5 These verses are both found in i.3.14 x and y.
n O Agni, lord of the house, through thee as lord of the house, may I be a good lord of the house; through me as lord of the house, mayst thou be a good lord of the house; for a hundred winters; this blessing I invoke bringing light for the race; this blessing I invoke bringing light for N. N.\(^1\)

o Who yoketh thee? Let him set thee free.

p O Agni, lord of vows, I have performed my vow; for that I have had strength; that hath been accomplished by me.

q The sacrifice hath become, it hath [3] come into being,
It hath been born, it hath waxed great;
It hath become the overlord of the gods,
May it make us overlords,
May we be lords of wealth.

r Rich in cattle, in sheep, O Agni, in horses, is the sacrifice,
With manly companions, ever unalterable;
Rich in food is this, O Asura, rich in offspring,
Enduring wealth, deep based and rich in houses.

i. 6. 7. Even\(^2\) as the Soma (sacrifices) come together in competition, so the new and full moon (sacrifices) are sacrifices which come together in competition. Whose sacrifice then do the gods approach and whose not? He, who among many sacrificers first appropriates the gods, sacrifices to them when the next day comes. The Ahavaniya is the abode of the gods, between the fires of cattle, the Garhapatya of men, the Anvāhāryapacana of the fathers. He takes the fire; verily he appropriates [1] the gods in their own abode; to them he sacrifices when the next day comes. By means of a vow is Agni, lord of vows, pure, the Brahman is a supporter of vows. When about to undertake a vow he should say, ‘O Agni, lord of vows, I shall perform the vow.’ Agni is the lord of vows among the gods; verily after announcement to him he undertakes the vow. At the full moon he undertakes his vow with the (strewing of the) straw,\(^3\) with the (driving away of the) calves at new moon; for that is their abode. ‘The fires, both in the front and at the back, must be bestrewed,’ they say; men [2] indeed desire what is bestrewed,\(^4\) and how much more the

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\(^1\) Exactly as in i. 5. 6 \(q\).

\(^2\) Cf. KS. xxxi. 15; xxxii. 7; MS. i. 4. 5, 10; ČB. i. 1. 1. 2-10. This section refers in particular to the putting of the sticks on the fires at the outset of the new and full moon sacrifice, and the Vrata, a vow of fasting, performed by the sacrificer. The Mantras commented on are in i. 5. 10. 3.

\(^3\) Cf. Hillebrandt, pp. 3 seg.

\(^4\) For these operations cf. Hillebrandt, pp. 4, 7. It will be seen that the author gives them as alternatives for the different parvams, not as parts of one service.

\(^5\) i.e. a house covered in against the cold wind: that the gods have whenever they wish new houses, and so, of course, like the strewing, is the view of Bhāsk. and Sāyana.
gods whose is a new dwelling. With him, when sacrifice is to be made on the next day, do the gods dwell, who knowing this bestrews the fire. ‘The sacrificer should win both beasts of the wild and of the village’, they say; in that he refrains\(^1\) from those of the village, thereby be wins them; in that he eats of the wild, thereby he wins them of the wild. If he were to fast without eating, the Pitṛs would be his divinity [3]; he eats of the wild, the wild is power, and so he bestows power upon himself. If he were to fast without eating, he would be hungry; if he were to eat, Rudra would plan evil against his cattle; he partakes of water; that is neither eaten nor not eaten; he is not hungry and Rudra does not plot evil against his cattle. The sacrificer is a bolt, the enemy of man is hunger; in that he fasts without eating, he straightway smites with the bolt the enemy, hunger.

i. 6. 8. He\(^2\) who offers sacrifice without faith, they place not faith in his sacrifice. He brings waters forward, the waters are faith; verily with faith he offers sacrifice, and both gods and men place faith in his sacrifice. They say, ‘They foam over the barrier, they foam over speech, but over mind they do not foam.’ He brings them forward with mind; mind is this (earth) [1]; verily with this (earth) he brings them forward. The sacrifice of him who knows thus does not spill. He collects the weapons of the sacrifice; the weapons of the sacrifice are the sacrifice; verily he collects the sacrifice. If he were to collect them one by one, they would have the Pitṛs as their divinity; if all together, (they would have) men as their divinity. He collects them in pairs, and so he makes the form of the Yājya and the Anuvākyā, and thus there is a pair. If a man knows the ten weapons of the sacrifice, his sacrifice is in order at the beginning. The wooden sword\(^3\) [2], the potsherds, the offering-spoon, the basket, the black antelope skin, the pin, the mortar and pestle, the lower and upper millstones, these are the ten weapons of the sacrifice; the sacrifice of him who knows thus is in order at the beginning. If a man sacrifices after announcing the sacrifice to the gods, they delight in his sacrifice. He should as the oblation is being offered recite (the words), ‘Agni, the priest, him I summon hither’ [3]. Thus he announces

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\(^1\) Sāyaṇa puts in dhānya, which of course is mere nonsense. The point is presumably that if he does not eat domestic animals, they increase in number, and, on the other hand, wild animals are only useful if eaten. The acc. is doubtless one of reference, ‘with regard to’, aided perhaps by the use of the positive sense ‘eating’ as suggested by Delbrück, *Attind. Synt.* p. 178, who attributes the whole cause to that analogy, but hardly correctly.

\(^2\) Cf. KS. xxxii. 7; xxxi. 10; MS. i. 4. 10; CB. i. 1. 1. 13, 22. The verses commented on are in i. 5. 10. 8.

\(^3\) For these implements see the Plates in Caland and Henry, *L’Agnistoma*, pp. 258 seq., and for Drṣad and Upalā, *Vedic Index*, i. 373, 374.
the sacrifice to the gods and sacrifices, and the gods delight in his sacrifice. This is the taking of the sacrifice and so after taking the sacrifice he sacrifices. After speaking he remains silent, to support the sacrifice. Now Prajāpati performed the sacrifice with mind; verily he performs the sacrifice with mind to prevent the Rakṣases following. He who yokes the sacrifice when the yoking (time) arrives yokes it indeed among the yokers.¹ ‘Who (kā) yoketh thee? Let him yoke thee’, he says. Kā is Prajāpati; verily by Prajāpati he yokes it; he yokes indeed among the yokers.

i. 6. 9. Prajāpati ² created the sacrifices, the Agnihotra, the Agniṣṭoma, the full moon sacrifice, the Ukthya, the new moon sacrifice and the Atirātra. These he meted out; the Agniṣṭoma was the size of the Agnihotra, the Ukthya that of the full moon sacrifice, the Atirātra that of the new moon sacrifice. He who knowing thus offers the Agnihotra obtains as much as by offering the Agniṣṭoma; he who knowing thus offers the full moon sacrifice obtains as much as by offering the Ukthya [1]; he who knowing thus offers the new moon sacrifice obtains as much as by offering the Atirātra. This sacrifice was in the beginning Paramēṣṭhin’s, and by means of it he reached the supreme goal. He furnished Prajāpati with it, and by means of it Prajāpati reached the supreme goal. He furnished Indra with it, and by means of it Indra reached the supreme goal. He furnished Agni and Soma with it, and by means of it Agni and Soma reached the supreme goal. He who [2] knowing thus offers the new and full moon sacrifices reaches the supreme goal. He who sacrifices with an abundant offering is multiplied with offspring, with cattle, with pairings. ‘The year has twelve months, there are twelve pairs of new and full moon sacrifices; these are to be produced’, they say. He lets the calf go free and puts the pot on the fire: he puts down (the rice),³ and beats the millstones together; he scatters (the grains) and collects the potsherds; the cake [3] he puts on the fire and the melted butter; he throws the clump of grass, and gathers it in; he surrounds the Vedi and he girds the wife (of the sacrificer); he puts in place the anointing waters and the melted butter. These are the twelve pairs ⁴ in the new and full moon sacrifices. He, who thus sacrifices with these, sacrifices with an abundant offering and is multiplied with offspring, with cattle, with pairings.

¹ i.e. he is pre-eminent among those who perform the sacrifice. The contrast of maṁsati and sekā is of course between silence and utterance of Mantras. Cf. v. 5. 3. 1.
² There is no precise parallel to this passage in the other texts.
³ The sense according to Bhāsk. is vṛihā uṇā- khale, and this appears to be certain: drśādu denotes of course drśādukhale as Sāyaṇa takes it. According to Bhāsk. adhīvapati drśā tanjulān.
⁴ There are seven here and five in i. 6. 8.
i. 6. 10. 'Thou art secure; may I be secure among my equals,' he says; verily he makes them secure. 2. 'Thou art dread; may I be dread among my equals'; verily he makes them harmonious. 'Thou art overcoming; may I be overcoming among my equals,' he says; verily he overthrows him who rises against him. 'I yoke thee with the divine Brahma,' he says; this is the yoking of the fire; verily [1] with it he yokes it. With the prosperous part of the sacrifice the gods went to the world of heaven, with the unsuccessful part they overcame the Asuras. 'Whatever, O Agni, in this sacrifice of mine may be spoiled,' he says; verily with the prosperous part of the sacrifice the sacrificer goes to the world of heaven, with the unsuccessful part he overcomes the foes. With these Vyāhṛtis he should set down the Agnihotra. The Agnihotra is the beginning of the sacrifice, these Vyāhṛtis are the Brahman; verily at the beginning of the sacrifice he makes the Brahman [2]. When the year is completed he should thus with these (Vyāhṛtis) perform the setting down; verily with the Brahman he surrounds the year on both sides. He who is undertaking the new and full moon and the four monthly offerings should set in place the oblations with these Vyāhṛtis. The new and full moon and the four monthly sacrifices are the beginning of the sacrifice, these Vyāhṛtis are the Brahman; verily at the beginning of the sacrifice he makes the Brahman. When the year is completed, he should thus with them (Vyāhṛtis) set down (the oblations), and so with the Brahman he surrounds the year on both sides. To the kingly class falls the blessing of the part of the sacrifice which is performed with the Śāman [3]; to the people [4] (falls) the blessing of what (is performed) with the Ṛc; now the Brahman sacrifices with an offering without a blessing; when he is about to recite the kindling-verses he should first insert the Vyāhṛtis; verily he makes the Brahman the commencement, and thus the Brahman sacrifices with an offering which has a blessing. If he desire of a sacrificer, 'May the blessing of his sacrifice fall to his foe,' he should insert for him those Vyāhṛtis in the Puronuvākyā (verse); the Puronuvākyā has the foe for its divinity; verily the blessing of his sacrifice falls to his foe [4]. If he desire of sacrificers, 'May the blessing of the sacrifice fall to them equally,' he should place for them one of the Vyāhṛtis at the half-verse of the Puronuvākyā, one before

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1 Cf. KS. xxxi. 15; MS. i. 4. 5. The verses commented on are in i. 6. 2. 1-3.
2 It is rather curious that the text should render the Mantra as meaning that the sajātas are to be dārmed: It is not the natural sense of the verse, and the text does not apply the principle of interpretation to the next Mantra.
3 To Sāyaṇa rāstrās means the kingdom, viś the people (praṇā), but the use of rāstrās is clearly equivalent to the masculine.
the Yājñā, and one at the half-verse of the Yājñā, and thus the blessing of the sacrifice falls to them equally. Even as Parjanya rains down good rain, so the sacrifice rains for the sacrificer; they surround the water with a mound, the sacrificer surrounds the sacrifice with a blessing. 'Thou art mind derived from Prajāpati [5], with mind and true existence do thou enter me', he says; mind is derived from Prajāpati, the sacrifice is derived from Prajāpati; verily he confers upon himself mind and the sacrifice. 'Thou art speech, derived from Indra, destroying the foe; do thou enter me with speech, with power', he says; speech is derived from Indra; verily he confers upon himself speech as connected with Indra.

i. 6. 11. He who knows the seventeenfold Prajāpati as connected with the sacrifice rests secure through the sacrifice, and falls not away from the sacrifice. 'Do thou proclaim' has four syllables; 'Be it proclaimed' has four syllables; 'Utter' has two syllables; 'We that do utter' has five syllables; the Vaṣāṭ has two syllables; this is the seventeenfold Prajāpati as connected with the sacrifice; he who knows thus rests secure through the sacrifice and does not fall away from the sacrifice. He who knows the beginning, the support, the end of the sacrifice [1] reaches the end with a secure and uninjured sacrifice. 'Do thou proclaim'; 'Be it proclaimed'; 'Utter'; 'We that do utter'; the Vaṣāṭ call, these are the beginning, the support, the end of the sacrifice; he who knows thus reaches the end with a secure and uninjured sacrifice. He who knows the milking of the generous one milks her indeed. The generous one is the sacrifice; (with the words) 'Do thou proclaim', he calls her; with 'Be it proclaimed' [2], he lets (the calf) go up to her; with 'Utter', he raises (the pail); with 'We that do utter', he sits down beside her, and with the Vaṣāṭ call he milks. This is the milking of the generous one;

1 Sāyaṇa takes this clause as an explanation of the mode in which the blessing of a sacrifice in the case of an Ahina or Sattra is spread evenly over the whole body of sacrificers, but this is not borne out by the text: sthālī seems to refer to catching water in a tank or enclosure for use, though it may be merely = sthālī = 'vessel'.
2 Cf. KS. xxxii. 1; the verses commented on are in i. 6. 2. 3. 4.
3 The rendering of these phrases is made to suit the number of syllables: yeṣa means 'utter the Yājñā', and is addressed to the Hotṛ by the Adhvaryu, just as d prāṇaya is addressed by him to the Ágni-

- dhra; yeṣa yeṣamāhe is said by the Hotṛ and his attendant priests: it is uncertain if yeṣa is the relative or a mere particle. prāṇaya, according to Caland and Henry, L'Agniṣṭoma, p. xxxv, is a bad translation of an Indo-Iranian equivalent svaṣa caṣṭa, and should rather have been caṣṭa caṣṭa; but neither this nor any other theory of caṣṭa or caṣṭa is satisfactory; cf. Hillebrandt, Ritualliteratur, p. 99.
4 According to Sāyaṇa the first is the beginning, the second to fourth the praṭiṣṭha or substance or middle, the last the end.
5 Śūrgūḍā is here personified as a cow, as Aditi often is; cf. Macdowell, Vedic Mythology, p. 120.
he who knows thus milks her indeed. The gods performed a sacrificial session; the quarters were dried up; they discerned this moist set of five; (with the words) ‘Do thou proclaim’, they produced the east wind; with ‘Be it proclaimed’, they caused the clouds to mass together; with ‘Utter’ they begat [3] the lightning; with ‘We that do sacrifice’ they made rain to fall, and with the Vaṣaṭ call they caused the thunder to roll. Then for them the quarters were made to swell; for him who knows thus the quarters are made to swell. One knows Prajāpati, Prajāpati knows one; whom Prajāpati knows, he becomes pure. This is the Prajāpati of the texts,5 ‘Do thou proclaim’, ‘Be it proclaimed’, ‘Utter’, ‘We that do utter’, the Vaṣaṭ call; he who knows thus becomes pure. ‘Of the seasons spring [4] I delight’, he says; the fore-sacrifices are the seasons; verily he delights the seasons; they delighted place themselves in order for him; the seasons are in order for him who knows thus. ‘By sacrifice to the gods, Agni and Soma, may I be possessed of sight’, he says; the sacrifice is possessed of sight through Agni and Soma; verily by means of them he confers sight upon himself. ‘By sacrifice to the god Agni, may I be an eater of food’, he says; Agni is among the gods the eater of food; verily by means of him [5] he confers the eating of food upon himself. ‘Thou art a deceiver; may I be undeceived; may I deceive N. N.’, he says; by that deceit the gods deceived the Asuras; verily by this he deceives his foe. ‘By sacrifice to the gods, Agni and Soma, may I be a slayer of foes’, he says; by means of Agni and Soma Indra slew Vṛtra; verily by means of them he lays low his foe. ‘By sacrifice to the gods, Indra and Agni, may I be powerful and an eater of food’, he says; verily he becomes powerful and an eater of food. ‘By sacrifice to the god Indra, may I be powerful’, he says; verily he becomes powerful. ‘By sacrifice to the god Mahendra, may I attain superiority and greatness’, he says; verily he attains superiority and greatness. ‘By sacrifice to the god Agni Śviṣṭakṛt, may I attain security through the sacrifice, enjoying long life’, he says; verily he confers long life upon himself and attains security through the sacrifice.

i. 6. 12. a Indra2 for you we invoke
On all sides from other men;
Be he ours only.

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1 This here is paralleled by Sāyaṇa from RV. x. 71. 4: utā teṣāḥ pājyaṁ nā dādārpa vādam, which he quotes from the Saṁpradāya-vidas; see Delbrück, Altind. Syst. p. 27.
2 This section as usual contains a set of Puranavākṣya and Yājyaś for the Kam-yeṣṭīs described in ii. 2. 7. The verses are mainly Ṛgvedic without change, viz. a = i. 7. 10; b = vii. 27. 1; c = iii. 87. 9; d = vi. 25. 8; f = viii. 78. 7; g = i. 7. 1; h = i. 10. 1; k = iii. 32. 14; m = x. 182. 4; n, o = x. 180. 3, 2; q = RV. vi. 47. 11; r = vii. 19. 7; s, t = v. 31. 4, 5.
The Special Sacrifices

b On Indra men call in reverence
That he may cause their prayers to be accomplished;
Hero, men overpowering, delighting in strength,
Do thou confer upon us a stall full of kine.
c O Çatakraṭu, the strength of thine
That is in the five folks,
That do I choose of thee.
d To thee hath been assigned for mighty power,
For ever, in the slaying of Vṛtra,
All lordship, and all strength, O thou that art worthy of sacrifice
In the overcoming of man, by the gods, O Indra [1].
e In whom the seven Vāsavas rest
As it were firm rooted,
The Rṣi of farthest hearing,
The glowing pot is the guest of Indra.¹
f In the raw thou didst produce the cooked,
And madest the sun to mount in the sky;
Like the glowing pot heat ye the Śāman
With good prayers, delightful to the lover of song.²

g Indra the singers aloud,
Indra with praises the praisers, 
Indra the songs have praised.³
h The singers sing thee [2];
The praisers hymn thy praise;
The Brahmans raise thee,
O Çatakraṭu, like a pole.
i Let us offer our praise to him who delivereth from trouble,
Swiftest to give, celebrating his lovingkindness;
O Indra, accept this oblation;
May the desires of the sacrificer be fulfilled.⁴

¹ This verse occurs in KS. viii. 16; MS. iv. 12. 2; TĀ. i. 8. 7; ĀÇS. iv. 7. 4; ÇÇS. v. 10. 32 but with rohanti pūryaṇa rakhak in Pāda b: svarūpa Śāyaṇa explains as showing the spontaneous action of the seven Vāsavas; despite their servitudeto Āditya they act as if free and needing no constraint (for the seven steeds of the sun, see Macdonell, Vedic Mythology, p. 80). The sun is probably the god dealt with and is personified as the ghāma or heated cooking-pot; in the Pravargya rite the Mahāvīra pot unquestionably is a symbol of the sun; see Oldenberg, Religion des Veda, p. 449.
² It is really impossible to make any definite sense of this passage: the version got is due to changing adman to adma, and that is far from satisfactory.
³ It is possible that vägū ṣ is really an accusative, the verb having a direct and a cognate accusative; cf. Delbrück, Altind. Synt. p. 180.
⁴ For this verse cf. AV. xix. 42. 3 with Whitney's note; KS. viii. 16; MS. iv. 12. 3. KS. has bhūgīṣṭhadda and āṛṇāṇā (bad metre but good grammar as compared with AV. and MS.), and yugava for grōbāya.
I shall praise Indra before the decisive day;
Him that goeth as with a ship
Both parties invoke that there he may rescue.  

First lord of sacrifices [3],
F freeing from trouble, the best of those worthy of offering,
Son of the waters, the impeller, O ye Agvins;
Do ye confer power and strength on this one.  

Smite away our foes, O Indra;
Cast down the warriors;
Make him low
Who is hostile to us.

O Indra, thou wast born for rule, for prosperous strength
Of the people, O strong one;
Thou didst smite away the unfriendly folk,
And madest wide room for the gods.

Like a dread beast, evil, roaming the mountains,
He hath come from the furthest place [4];
Sharpening thy lance, thy sharp edge, O Indra,
Smite the foes, drive away the enemy.

Drive away the foe, the enemy,
Smash the jaws of Vrtra;
In rage do thou avert the anger
Of him who is hostile to us.  

The guardian Indra, the helper Indra,
The hero ready to hear at every call, Indra,
I invoke the strong one, invoked of many, Indra;
May Indra in his bounty bestow on us prosperity.

May we not [5], O strong one, in this distress,

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1 For Dhiṣana as a goddess see Pischel, Veda. Stud. ii. 84; for the second half of the verse the best mode is to take the earlier as dependent on the last part, and yatra-yeidhā as equivalent to yeidhā tatra or yatra-tāthā: Oldenberg (Rgveda-Noten, i. 244) thinks that there are two points 'wo und wie', which approximates to, but is not exactly the same as, the above explanation; he also points out that the real sense may be yatra-hāvante, or again that a verb is omitted with yatra, or that there is a confusion of two sentences, one going with this first half line, and the next with hāvante; no is inevitable with hāvante, for we are part of the ubhyē.

2 This verse occurs in a variant form in AV. xix. 42. 4, where see Whitney's note: if hāyanam is read, then a verb must be supplied, but AV. suggests hava dhīyā (it has dhuyāh). naraḥ is quite hopeless, in view of aṣeṇā, and the obvious view is that asmin nāre is meant, and this may well = I; cf. later, Spoijer, Sanskrit Syntax, § 273. AV. has quite differently indraṇa ma indriyān. Cf. Weber, Ind. Stud. xiii. 95, n.

3 The verse is one of the very few not identified by Weber: it is RV. x. 152. 3, but with the variants of gaitrūṇa for vākṣaṇa, nuda for jahī, and bhāmitō for vṛtrah. AV. i. 21. 3 and SV. ii. 1217 agree with RV. The RV. version is also found in Apāś. xx. 20. 7, which quotes the verse in full and evidently does not rely on the TS.
Be handed over to evil, O lord of the ways;
Guard us with true protection;
May we be dear to you among the princes.

s The Anus have wrought a chariot for thy steed;
Tvāstṛ a glorious bolt, O thou invoked of many;
The Brahmins magnifying Indra with their praises
Have strengthened him for the slaying of the serpent.

t What time the strong sang praise to the strong,
O Indra, the stones and Aditi in unison,
Without steeds or chariots were the fellies
Which, sped by Indra, rolled against the Dasyus.

PRAPĀTHAKA VII

**The Part of the Sacrificer in the New and Full Moon Sacrifices**

i. 7. 1. Cattle\(^1\) attend the cooked offerings\(^2\) of him who has established a fire. The cooked offering is the Iḍā; it is placed in the world of the sacrifice between the fore- and the after-offerings. Over it as it is brought up he should say, ‘O thou of fair rain colour, come hither’; the cattle are the Iḍā; verily he summons cattle. The gods milked the sacrifice, the sacrifice milked the Asuras; the Asuras, being milked by the sacrifice, were defeated; he, who knowing the milking of the sacrifice \([1]\) sacrifices, milks another sacrificer. ‘May the blessing of this sacrifice be fulfilled for me’, he says; this is the milking of the sacrifice; verily with it he milks it. The cow is milked willingly, and willingly the Iḍā is milked for the sacrificer; these are the teats of Iḍā, ‘Iḍā is invoked’;\(^3\) Vāyu is the calf. When the Hotṛ summons the Iḍā, then the sacrificer looking at the Hotṛ should in mind reflect on Vāyu \([2]\); verily he lets the calf go to the mother. By the whole sacrifice the gods went to the world of heaven; Manu laboured with the cooked offering; the Iḍā went to Manu; the gods and the Asuras called severally upon her, the gods directly,\(^3\) the Asuras indirectly; she went to the gods; the cattle choose the gods, cattle deserted

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\(^1\) The verses commented on are in TS. i. 6. 3.
\(^2\) The number and nature of these offerings varies with different Sūtra texts, and there are also similar sacrifices in the Gṛhya ritual (Hillebrandt, *Rituallitteratur*, p. 39).
\(^3\) i.e. *Iḍopahūṣṭi* is the order of the gods, *upahūṣṭi* that of the Asuras. The exact form of the invocation is not found in the TS, but *Iḍa* and *upahūṣṭe* occur in i. 6. 3. The actual formula is given in MS. iv. 13. 5, 7, 10; KS. xxvii. 5; TB. iii. 5. 8. 2; 13. 2, and in ČB. i. 8. 1. 24, 25; it is also set out at length in AČS. i. 7. 7, where it is of some extent, and ends *saḥāntāraksena vāmadreyema tāyūnā*. This version explains the reference to Vāyu which the text leaves hopelessly obscure.
The Various Parts of the Offering

99]

the Asuras. If he desire of a man, ‘May he be without cattle’, he should invoke the Iḍā indirectly for him; verily he becomes without cattle [3]. If he desire of a man, ‘May he be rich in cattle’, he should invoke the Iḍā directly for him; verily he becomes rich in cattle. The theologians say, ‘He would invoke the Iḍā indeed who in invoking the Iḍā should invoke himself in the Iḍā.’ ‘To us be she dear, victorious, bountiful’, he says; verily in invoking the Iḍā he invokes himself in the Iḍā. The Iḍā is as it were a breach in the sacrifice; half they eat [4], half they wipe;[1] in this regard the sacrifice of the Asuras was broken; the gods united it by the holy power (Brahman). ‘May Bṛhaspati extend this for us’, he says; Bṛhaspati is the holy power (Brahman) of the gods; verily by the holy power (Brahman) he unites the sacrifice. ‘May he unite this scattered sacrifice’, he says, for continuity. ‘May the All-gods rejoice here’, he says; verily continuing the sacrifice he indicates it to the gods. The [5] sacrificial fee which he gives at the sacrifice his cattle accompany; he having sacrificed is like to become without cattle; ‘the sacrificer must so arrange’, they say, ‘that he may place among the gods[2] what is given, but keep his cattle with himself.’ ‘Swell, O ruddy one’, he says; the ruddy one is the sacrifice; verily he magnifies the sacrifice; thus he places among the gods what is given, but keeps his cattle with himself. ‘May (my act) as I give be not destroyed’, he says; verily he avoids destruction; ‘May (my act) as I work not perish’, he says; verily he attains prosperity.

i. 7. 2. Samr̥avas[4] Sauvarcanasa said to Tuminiya Aupoditi: ‘When thou hast been a Hṛṣṭ of Sattrins, what Iḍā hast thou invoked?’ ‘Her I have invoked’, he said, ‘who supports the gods by her expiration, men by her cross-breathing, and the Pitr̥s by her inspiration.’ ‘Does she divide, or does she not divide?’ (he asked). ‘She divides’, he replied. ‘Her body then hast thou invoked’, he said. Her body is the cow [1]; of the cow were they two talking. She who is given in the sacrifice supports the gods with her expiration; she by whom men live (supports) men by her cross-breathing; she whom they slay for the Fathers (supports) the Fathers by her inspiration; he who knows thus becomes rich in cattle. ‘Her too I have invoked’, he said, ‘who is available to people as they increase.’[5] ‘Her food then[2] hast thou invoked’, he replied. This food

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1 priyaśiśīcanti is Śāṇḍya's version.
2 Cf. the frequent use of Brahman of Bṛhaspati, Geldner, Ved. Stud. ii. 144, and see Vedic Index, ii. 78. It is not in my opinion necessary to take the sense as more than 'holy power' in the frequent use as here; see also p. 486, n. 1.
3 devaṛdd refers to the Brahmans, according to Śāṇḍya, and it is not easy to avoid the conclusion that this is correct; cf. i. 7. 3. 1 and Vedic Index, ii. 82.
4 This section properly belongs to the ritual of the Hṛṣṭ at the new and full moon sacrifices, not to that of the Yajamāna at all; see Ind. Stud. iii. 385.
5 It is not certain if prati śābhāvatī is found
is plants, plants are available to people as they increase; he who knows thus becomes an eater of food. ‘Her too I have invoked’, he said, ‘who supports people in distress and succours them as they improve.’ ‘Her support then hast thou invoked’, he replied. Her support is this (earth) [3], this (earth) supports people in distress and succours them as they improve; he who knows thus finds support. ‘Her too I have invoked’, he said, ‘in whose step people drink the ghee they live upon.’ ‘Does she divide, or does she not divide?’ (he asked). ‘She does not divide’, he said, ‘but she propagates.’ ‘Indeed hast thou invoked the Iḍā herself’, he replied. The Iḍā is rain; in the step of rain people drink the ghee they live upon; he who knows thus is propagated with offspring; he becomes an eater of food.

i. 7. 3. Secretly¹ offering is made to one set of gods, openly to another. The gods who receive offering secretly, he thus offers to them in sacrifice; in that he brings the Anvāhārya mess²—the Brahmans are the gods openly—them he verily delights. This is his sacrificial fee: verily he mends the rent in the sacrifice; whatever in the sacrifice is harsh or is injured, that he makes good (anvāharati) [1] with the Anvāhārya mess, and that is why it has its name. Now the priests are the messengers of the gods; in that he brings the Anvāhārya mess, he delights the messengers of the gods. Prajāpati distributed the sacrifice to the gods; he reflected that he was empty; he perceived this Anvāhārya mess unallotted; he conferred it upon himself. The Anvāhārya is connected with Prajāpati; he, who knowing thus brings the Anvāhārya, assuredly enjoys Prajāpati.³ An unlimited amount should be poured out, Prajāpati is unlimited; (verily it serves) to win Prajāpati [2]. Whatever the gods did in the sacrifice, the Asuras did; the gods perceived the Anvāhārya connected with Prajāpati; they seized it; then the gods prospered, the Asuras were defeated; he who knowing thus brings the Anvāhārya prospers himself, his foe is defeated. By the sacrifice there is offering,⁴ by the cooked food satisfying. He who knowing thus brings the Anvāhārya, accomplishes at once sacrifice and satisfaction.

Also below in praṣṭi abhūvamāte gṛhyāt i: the accent in the first case is normal in the Saṅhitā (Weber, Ind. Stud. xiii. 65), and even the second is not unparalleled if the words are to be taken as one, but the connexion with gṛhyāt seems more probable and somewhat better sense; there is, however, little difference.

¹ The verses commented on are i. 6. 3. 3.
² The Anvāhārya is a mess of food cooked with rice given to the priests as a Dakṣiṇā; see Eggeling, SBE. xii. 7, 49.
³ There is some uncertainty whether ṛddhoti is really transitive, or if the accusative is a quasi-cognate accusative, ‘prosper in relation to Prajāpati’. Oertel on JUB. i. 37. 2 sqq. compares puṣ with accusative. For other cases of its use cf. the passages in i. 4. 27, n. 2.
⁴ ṭigta and pūtita here clearly indicate the sense of ṛṣṭāpūrin as one who has sacrificed and has satisfied the priests; see Windisch, Festgruss an Böhlings, pp. 115–118.
The Offerings to the Gods and the Brahmans — i. 7. 4

'Thou art the portion of Prajāpati' [3], he says; verily he unites Prajāpati with his own portion. 'Full of strength and milk', he says; verily he confers upon him strength and milk. 'Protect my expiration and inspiration; protect my breathing together and cross-breathing', he says; verily he invokes this blessing. 'Thou art imperishable, for imperishableness thee; mayst thou not perish for me, yonder, in yonder world', he says. Food perishes in yonder world, for given hence in yonder world people live upon it; in that he touches thus, he makes it imperishable; his food perishes not in yonder world.

i. 7. 4. 'By sacrifice to the divine strew, may I be possessed of children', he says; by the strew Prajāpati created offspring; verily he creates offspring. 'By sacrifice to the god Nārāṇaṣa, may I be possessed of cattle', he says; by Nārāṇaṣa Prajāpati created cattle; verily he creates cattle. 'By sacrifice to the god, Agni Svīṣṭakṛt, may I attain security through the sacrifice, having long life', he says; verily he confers life on himself, and finds support through the sacrifice. With the victory of the new and full moon sacrifices [1] the gods conquered, and by means of the new and full moon sacrifices they drove away the Asuras. 'May I be victorious through the victory of Agni', he says; verily through the victory of the deities in the new and full moon sacrifices the sacrificer is victorious, and by means of the new and full moon offerings drives away his enemies. With two verses containing the word 'strength', he accompanies the separation (of the lades); strength is food; verily he wins food; (he uses) two, for support. He who sacrifices knowing the two milkings of the sacrifice milks thus the sacrifice on both sides [2], in front and behind; this is one milking of the sacrifice, another is in the Idā. [2] When the Hotṛ utters the name of the sacrificer, then he should say, 'Hither these blessings have come, fain for milking'; verily he milks the deities which he praises together; verily he milks the sacrifice on both sides, in front and behind. 'With the red steed may Agni convey thee to the god', he says; these are the steeds of the gods [3], the straw is the sacrificer; in that he casts forward the straw with them, he makes the sacrificers to go by the steeds of the gods to the world of heaven. 'I unyoke thy head ropes, thy reins', he says; that is the unyoking of Agni; verily thereby he unyokes him. 'By sacrifice to the god Viṣṇu, by the sacrifice may I attain health and wealth and security', he says; Viṣṇu is the sacrifice; verily the sacrifice finds support at the end. 'By sacrifice to the god Soma, possessing good seed [4], may I impregnate seed', he

1 Cf. KS. xxxii. 3, 4; MS. i. 4. 5. The verses commented on are in TS. i. 6. 4.

2 i. e. in TS. i. 7. 1.
The Sacrificer in the New and Full Moon Sacrifices [102]

sacrifice to the god Tvāṣṭr, may I prosper the form of cattle'; Tvāṣṭr
is the form-maker of the pairings of cattle, and thereby he confers upon
himself the form of cattle. 'The wives of the gods, Agni, the lord of the
house, are the pair of the sacrifice; by sacrifice to these deities may I be
propagated with a pair.' 'Thou art the bundle, thou art gain, may I gain',
he says; by the bundle (vedēṇa) the gods won (avindanta) the desirable
wealth of the Asuras, and that is why the bundle has its name. Whatever
of his foe's he may covet, the name of that he should utter; verily he wins
it all from him. 'May the bundle bestow increase of wealth, rich in
ghee, rich in houses, a thousandfold, strong', he says; he obtains a thousand
cattle. In his offspring a strong one is born who knows thus.

i. 7. 5. Through the emptying of the Dhruvā the sacrifice is emptied,
through the sacrifice the sacrificer, through the sacrificer offspring. Through
the swelling of the Dhruvā, the sacrifice is made to swell, through the
sacrifice the sacrificer, through the sacrificer offspring. 'Let the Dhruvā
swell with ghee', he says; verily he makes the Dhruvā to swell; through
its swelling the sacrifice is made to swell, through the sacrifice the sacrifi-
cer, through the sacrificer offspring. 'Prajāpāti's is the world called
Vibhāṇ. In it I place thee along with the sacrificer', he says [1]; the
world of Prajāpāti, named Vibhāṇ, is this (world); verily he places it in
it along with the sacrificer. In that he sacrifices he is as it were emptied;
in that he eats the sacrificer's portion, he fills himself. The sacrifice is
the size of the sacrificer's portion, the sacrificer is the sacrifice; in that
he eats the sacrificer's portion, he places the sacrifice in the sacrifice.
There is good grass and good water where the strew and the waters
are [2]; the Vedi is the abode of the sacrificer; in that he places the full
bowl within the Vedi, he establishes good grass and good water in his
own abode. 'Thou art real, be real for me', he says; the sacrifice is the
waters, ambrosia is the water; verily he bestows upon himself the sacrifice
and the waters. All creatures attend him who is performing the vow.
'in the eastern quarter may the gods, the priests, make (me) bright', he
says; this is the concluding bath of the new and full moon sacrifices [3].
He goes to the bath along with the creatures which attend him as he
performs the vow. Headed by Viṣṇu the gods won these worlds by the
metres so as to be irrecoverable; 2 in that he takes the steps of Viṣṇu,

1 Cf. KS. xxxii. 5; MS. i. 4. 7. The verses commented on are in i. 6. 5.
2 This is a curious form (anapājayōm), found also in ČB. i. 4. 2. 9; iii. 4. 2. 8, and the
Pet. Lexx. call it an adverb. It is not a regular gerundive in view of the accent,
but there are parallels for the accent in other ya derivatives (Whitney, Sansk.
the sacrificer becoming Viṣṇu wins these worlds by the metres so as to be irrecoverable. ‘Thou art the step of Viṣṇu, smiting imprecations’, he says; the earth is the Gāyatrī, the atmosphere is connected with the Triṣṭubh, the sky is the Jagati, the quarters are connected with the Anuṣṭubh; verily by the metres he wins these worlds in order.

i. 7. 6. ‘We¹ have come to the heaven: to the heaven we have come’, he says; verily he goes to the world of heaven. ‘May I not be cut off from seeing thee; what heat is thine, to that of thee may I not be brought low’, he says; that is according to the text. ‘Thou art good, the best of rays; thou art life-bestowing, bestow life upon me’, he says; verily he invokes this blessing. He falls away from this world, who [1] takes the steps of Viṣṇu, for from the world of heaven the steps of Viṣṇu are taken. The theologians say, ‘He indeed would take the steps of Viṣṇu who after acquiring these worlds of his foe should descend again to this world.’ This is his return descent to this world, in that he says, ‘Here do I exclude my enemy N. N. from these quarters, from this sky’; verily having acquired these worlds of his foe he descends again to this world. ‘I have been united [2] with the light’, he says; verily he rests on this world. ‘I turn the turning of Indra’, he says; Indra is yonder sun; verily he turns his turning. He turns to the right; verily he revolves round his own strength; therefore the right side of a man is the stronger; verily also he turns the turning of the sun. ‘May I be united with offspring, offspring with me’, he says; verily [3] he invokes this blessing. ‘Kindled, O Agni, shine for me; kindling thee, O Agni, may I shine’, he says; that is according to the text. ‘Be rich the sacrifice; may I be rich’, he says; verily he invokes this blessing. Within the Gārhapatya much variegated work is performed; with two verses to Agni, the purifier, he pays reverence to the Gārhapatya; verily he purifies the fire, he purifies himself; (he uses) two for support. ‘O Agni, lord of the house’, he says [4]; that is according to the text. ‘For a hundred winters’, he says; ‘for a hundred winters may I kindle thee’, he says in effect. He utters the name of his son; verily he makes him an eater of food. ‘This prayer I utter, bringing light for the race’, he should say who has no son born to him, verily is born to him a brilliant and resplendent son. ‘This prayer I utter, bringing light to N. N.’, he should say who has a son born [5]; verily he bestows upon him brilliance and splendour. He who having yoked the sacrifice does not let it free becomes without a support. ‘Who yoketh thee? Let him set thee free’, he says; Who (ku) is Prajāpati; verily by Prajāpati he yokes him, by Prajāpati he lets him free, for support.

¹ Cf. KS. xxxii. 5; MS. i. 4. 7. The verses commented on are in TS. i. 6. 6.
The vow if not released is liable to consume (the sacrificer); ‘O Agni, lord of vows, I have performed my vow’, he says; verily he releases his vow [6], for atonement, to prevent burning. The sacrifice goes away, and turns not back; to him who sacrifices knowing the restoration of the sacrifice it does turn back; ‘The sacrifice hath become, it hath come into being’, he says; this is the restoration of the sacrifice, and thereby he restores it. Excellence has not been obtained by him who having established a fire has no retinue; cattle indeed are the retinue of a Brahman. Having sacrificed, he should step forward to the east and say, ‘Rich in cattle, in sheep, O Agni, in horses is the sacrificer’; he wins his retinue, he obtains a thousand cattle, in his offspring a strong one is born.

The Vajapeya

i. 7. 7. a O1 god Sāvītṛ, instigate the sacrifice, instigate the lord of the sacrifice for good luck; may the divine Gandharva who purifieth thoughts purify our thought; may the lord of speech to-day make sweet our utterance.2

b Thou art the thunderbolt of Indra, slaying obstructions, with thee may this one smite Vṛtra.

c On the instigation of strength, the mother, the mighty one, We shall proclaim with our speech, Aditi, by name, Into whom all this world hath entered;
In her may the god Sāvītṛ instigate right for us.3

d In the waters [1] is ambrosia, in the waters is medicine;
Through the guidance of the waters
Be ye steeds, O ye that are strong.4

1 Cf. KS. xiii. 14; MS. i. 11. 1; VS. ix. 1, 5-7. For the Brāhmaṇa see TB. i. 3, 5; KS. xiv. 6; MS. i. 11. 6; ČB. v. 1. 1. 14; 4. 3-6. This section begins the Mantras for the Vajapeya (I. 7. 7-12), but the TS. has nothing of a Brāhmaṇa. In the ritual Mantra a accompanies an oblation to Sāvītṛ as a preliminary to the consecration; b is addressed to the chariot which is placed on the chariot stand (rahaṇākana) which is within the southern 'hip' (prast) of the Vedi; with the Mantra c it is taken down in preparation for the race; c accompanies the removal of the chariot to the Uttaravedi; d accompanies the washing of the steeds; e the yoking of the right-hand horse; with f he rubs its back; with g he approaches the chariot; with h he strokes the two sides of the chariot; see BQS. xi. 6, 7, and cf. ÂPCS. xviii. 2. 10, 19; 3. 1-3; 4. 5, 6; MÇS. vii. 1; KCS. xiv. 1. 11; 3. 1-6. For the rite itself see Eggeling, SBE. xlii. 1-40; Hillebrandt, Ved. Myth. i. 247 seq.; Ritualliteratur, pp. 141-143, Oldenberg, Religion des Vedā, p. 331, n., and especially Weber, SPAW. 1892, pp. 765 seq.

2 This is a clear case where the Black Yajurvedas with vāsam are much superior to vājam of VS. The verse recurs in iv. 1. 1 g.

3 KS. has dharma, but dharmā, which VS. also preserves, is clearly correct.

4 It is uncertain whether prāpatīpu means 'praises' or rather 'guidance'.
e Or Vāyu thee, or Manu thee; 
The seven and twenty Gandharvas; 
They first yoked the steed; 
They placed swiftness in it.

f Child of the waters, swift one, the towering onrushing wave most 
fain to win the prize, with it may he win the prize. 

g Thou art the stepping of Viṣṇu, thou art the step of Viṣṇu, thou art 
the stride of Viṣṇu.

h May the two Aṅkas, the two Nyaṅkas, which are on either side of 
the chariot, 
Speeding on with the rushing wind, 
The far-darting, powerful one, the winged one, 
The fires which are furtherers, further us. 

i. 7. 8. a On the instigation of the god Sāvitrī, through Brāhaspati, winner of 
the prize, may I win the prize.

1 The disjunctives seem to be only Vāyu or 
Manu, the Gandharvas being intended 
in any case.

2 KS. inserts kahaṇḍam and praśīr and has 
vājasde, and, omitting ayam, the first person 
sepam.

3 This verse which is not in the other 
Saṅhitās appears also in PB. i. 7. 5; 
PGS. iii. 14; MGS. i. 18. 4, &c. The 
Aṅka and Nyaṅka Sāyaṇa explains as the 
side and the wheel respectively, quoting 
in his favour ĀpQS. xvii. 4. 6, where 
the verse is applied to the sides or the 
wheels; Bāhāk, gives wild guesses. What 
they are unknown, Vedic Index, i. 10.

4 Cf. KS. xiii. 14; xiv. 1; MS. i. 11. 2, 3; 
VS. ix. 9-19. For the Brāhmaṇa see 
TB. i. 3. 6; KS. xiv. 7; MS. i. 11. 7; 
CB. v. 1. 4. 15-5. 27. These Mantras 
describe the chariot race; with a the 
priest mounts the chariot; with b the 
Brahman mounts a wheel placed on a 
pole in the Cātvāla or pit; with c the 
priests are encouraged to cry aloud and 
to beat drums; with d the whip is in 
voked as it is handed to the priest; with 
e he touches each horse in turn, the right, 
the middle, and the left; with f the 
steeds are addressed; g-i are used to 
address the horses as they race forward 
to the goal; m is used by the Agniidhra 
to accompany an oblation, if it is reported 
that a chariot has been broken; n accompa- 

nies the unyoking of the chariot; o is 
said as the steeds are made to smell the 
mess of boiled rice (naśāra cara) which is 
the offering in this part of the rite, 
p when they are made to smell it when 
the rite is over; q is said as the chariots 
are taken down, and r as the drums are 
taken down; cf. BGs. xi. 7 (o, a, b, d, e, 
f), 8 (c, g-l, m, n), 9 (p-r). In ĀpQS. 
xi. 4. 7-5. 3 the ritual differs somewhat: 
a is used by the Brahman priest, and is 
preceded by c addressed to the drums; 
b is said by the sacrificer; then the two 
yoke horses are caused to smell the 
naśāra with o; with p (last words) he 
waft the froth on their mouths; with d 
the Adhvaryu mounts the chariot and 
whips the steeds with e; as the horses go 
he recites four verses (f, regarded as two, 
the second being vi yajana, g and h), 
and four verses (i-m) he recites as they return 
from the mark which shows the turning-
place; with n he offers an oblation when 
the horses have returned, and o is used 
as he lets the horses smell the cara on 
their return, and p (last part) as they 
have the froth wiped off their mouths; 
q either is used for the loosening of the 
drums or in touching all the steeds (r 
seems to be included in q); in this re-
spect BGs. is clearly better, and generally 
it follows more closely the text: it is clear 
in any case that the Mantra o is displaced. 
Cf. also MGS. vii. 1. 2; KGs. xvii. 3. 
8-4. 12.
b On the instigation of the god Savitṛ, through Brhaspati, winner of the prize, may I mount the highest vault.

c To Indra utter your voices, make Indra win the prize, Indra hath won the prize. ¹

d O whip, strong, having strength ² for the prizes,  
    Do thou in the contests strengthen the steeds.

e The swift art thou, the runner, the strong.

f O steeds, hasten for the prize; conquer on the instigation of the Maruts; measure ye the leagues; establish the ways [1]; ³ attain the goal.

g For each prize aid us, O ye steeds,  
    For the rewards, O ye wise, immortal, righteous ones;
    Drink of this mead, rejoice in it;
    Delighted go by paths on which the gods go.

h May the swift courser, who hear the call,  
    All hearken to our cry.

i Strong limbed, winning a thousand,  
    Eager to gain in the gaining of praise, ⁴  
    The steeds, which have won in the contests great prizes,  
    May they be propitious to us when we call.

k Among the gods, strong limbed, good praisers,  
    Destroying the serpent, the wolf, the Rakṣasas,  
    For ever ⁵ may they remove from us evil  [2].

¹ For this curious form cf. Whitney, Sanskrit Grammat. § 904; dhavanayit, iv. 6. 9 d, where RV. i. 162. 15 has dhavanayit. In p we have jījanidānāḥ; in ii. 5. 2. 4 ajahīlam.

² The exact sense of these epithets need not be pressed; Fischel (Ved. Stud. i. 10) takes vājigaṃ vājiniṃ as 'victorious in the contest'; and he thinks that vājiniścāti means 'possessing mares' (vājini), but here at least that sense is hardly very satisfactory: the real aim is of course the piling up of words with vāja in them; the sense is wholly secondary. Cf. p. 131, n. 8.

³ The exact sense of skabhā is not clear; it may be that the horses are not to fall on the way, or merely that they are to make out a path for themselves. KS. has skabhavanamāḥ as has VS.

⁴ The division of this Mantra is not satisfactory. In RV. vii. 38. 7 and 8 are found gām na bhavantu—āmbinaḥ and then g; and in x. 64. 6 there is found the rest of a with the variants ita tvānaḥ for sansyauśā and dhānam for nānam: clearly the division of verses should be altered by omitting i as a separate entity and dividing it between a and k. The text followed by Weber is the school tradition of Bhāsk. and Śaṭāṇaḥ as he avows in his comm., and Baudh. evidently did not accept it, as he includes i in the four verses addressed to the steeds. KS. agrees with RV. in having verses equivalent to vii. 38. 7, 8; x. 64. 6, in this order, but it reads sansyauśaḥ with dhānaḥ; MS. agrees with KS.; VS. agrees with RV. in text save for sansyauśaḥ (and VSK. agrees in this also), but the order is vii. 38. 7; x. 64. 6; vii. 38. 8. medhaṁtā is uncertain in sense; if it is equivalent to devītā in the sense 'in divine service', a possible meaning is given, but this is uncertain, as nātā should have some reference to 'gain'.

⁵ nīnemī means kṣipram according to Sāṭāṇa and Nirukta. xii. 14; Naigh. iii. 27 gives instead puraṇa and this suggests sanas as the source, but the formation is very strange and not yet explained, for sa-nemī is not very satisfactory as a solution.
The Chariot Race

1 This steed speedeth his swift course,
   Bound at the neck, the shoulder, and the mouth;
   Displaying his strength Dadhikrā
   Springeth along the bends of the ways.¹

₂ After him as he hasteneth in triumphant speed
   Bloweth the wind as after the wing of the bird,
   Of the impetuous eagle, (after him) Dadhikrāvan,
   As in his might he crosseth the winding ways.²

₃ May there come to me the instigation of strength;
   May there come sky and earth with all healing;
   Come to me father [3] and mother;³
   May Soma come to me for immortality.

₄ O ye steeds, prize winning, about to run for the prize, about to win
   the prize, do ye touch Bṛhaspati's portion.

₅ O ye steeds, prize winning, that have run for the prize, that have won
   the prize, do ye be pure in Bṛhaspati's portion.

₆ True hath been the compact
   That ye did make with Indra.⁴

₇ Ye have made Indra win the prize;⁵ O trees; now be ye loosed.

i. 7. 9. a Thou⁶ art the caul of the kingly class, thou art the womb of the
   kingly class.⁷

¹ In this verse, which is RV. iv. 40. 4, KS. has the later normal gṛedau and MS.
   apipakeṣā āṇīn, which is not so good metre: the "pakṣa is doubtless due to the view
   that the side was the place where the horse was tied, not the shoulder; kr̥t̥am
   Sāyaṇa refers to the "will" of the ādīn, 'rider', ignoring the fact that chariot
   horses were driven, not ridden: KS., MS., and VS. have sanātiniṣyadat in place
   of sanātīvittat. Weber's view (SPAW. 1892, p. 790, n. 1) that Dadhikrā is either
   a genitive in form or sense, or a mistake for Dadhikrū is quite needless.

² The version of this verse, which is RV. iv. 40. 3 without variant, follows Oldenberg
   (Ṛgveda-Noten, i. 301): the only really doubtful point is what sākṣasmin denotes:
   it may be a part of the horse's body; Sāyaṇa takes it as the gṛ̐t̥raśakrama
   vastracakrāndikām, while it seems natural to make it an equivalent of pathām
   sākṣasmin above. That gṛ̐t̥raśam is an accusative is practically certain: for the
   impersonal use of the verb see Delbrück, Allind. Synt. p. 4.

³ For pitārā mātārā ca, for which MS. has pitāro viṣvarūpāḥ, while VSK. has gatam,
   cf. Macdonell, Ved. Gramm. p. 156. The allusion may be to heaven and earth, or
   merely to terrestrial parents. See also i. 8. 10, n. 2.

⁴ KS. has eqā and sanākyd: MS. has sanākyd and both samādādhr̥vam, which is not so
   good as the proper dhādhr̥vam, and is no doubt a mere correction.

⁵ VS. like KS. and MS. have ājījjāpata; Macdonell, Ved. Gramm. p. 375. Weber
   (Ind. Stud. xii. 102) cites ājījjāpata, ii. i. 11. 3.

⁶ Cf. KS. xiv. 1; MS. i. 11. 3; VS. ix. 20, 21.

⁷ For the Brāhmaṇa see TB. i. 3. 7; KS. xiv. 8; MS. i. 11. 7, 8; ČB. v. 2. 1. 1-14.

This section gives the Mantras for the mounting of the post by the sacrificer,
who thus approaches the gods; with a he and his wife are clad in garments of silk
(tūr̥ṣa) and Darbha grass respectively; with b he addresses his wife who replies
rihiṣa hi suicar, and he then undertakes to mount for both; with c twelve libations
with the dipping-ladle are made, equal
The Vājapeya

b O wife, come hither to the heaven; let us two mount! Yes, let us two mount the heaven; 1 I will mount the heaven for us both.

c Strength, instigation, the later born, inspiration, heaven, the head, the Vyāṣṇiya, the offspring of the last, the last, the offspring of being, being, the overlord. 2

d May life accord with the sacrifice, may expiration accord with the sacrifice, may inspiration accord with the sacrifice [1], may cross-breathing accord with the sacrifice, may eye accord with the sacrifice, may ear accord with the sacrifice, may mind accord with the sacrifice, may the body accord with the sacrifice, may the sacrifice accord with the sacrifice.

e We have come to the heaven, to the gods; we have become immortal; we have become the offspring of Prajāpati.

f May I be united with offspring, offspring with me; may I be united with increase of wealth, increase of wealth with me.

g For food thee! For proper food thee! For strength thee! For the conquering of strength thee! 3

h Thou art ambrosia, thou art prospering, thou art begetting.

in number to the months of the year; with d the post is fixed; with e the sacrificer stretches out his arms as a sign of his reaching the top of the post which he mounts by steps (āhramāṇa); with f he looks down on the ground; with g the Adhvaryu on the east, the Brahman on the south, the Hotr on the west, and the Udgāṭṛ on the north address him while presenting him with salt in a pouch of Aṣvattha wood; with h in his descent he puts his right foot on a piece of gold (āhramāṇa patamāṇam); see BCS. xi. 11 (v. a.), 12; ĀPCS. xviii. 5. 7-6. 2 agrees in substance; cf. MCS. vii. 1. 8; KCS. xiv. 5. 1-10.

1 This Mantra is interesting, for the TB. does not clearly make the second part applicable to the wife, as it continues punāty enam, which cannot be rendered, as it is taken by Sāyaṇa, as a reference to the pātasthānam. Possibly, however, the reading of TB. should be enam, or even as it stands the reference may be to the sacrificer, though the wife really puts on the Darbha garment as in CB. v. 2. 1. 8. The Mantra is singularly out of place in the Vājapeya as a Brahmanical offering, and doubtless points to an earlier form of the sacrifice, Weber, p. 795, n. 6.

2 For the use of ki in the reply to a question, see Delbrück, Allind. Synt. p. 524. The position of rūdhāna with the accent makes śiro belong primarily to āhi, while MS. and KS. put āhi after rūdhāna. Cf. Weber, Ind. Stud. xxii. 71, 72; Pāṇini, viii. 1. 52; CB. v. 2. 1. 10; schol. to Pāṇini, viii. 1. 56.

3 These names are presumably also mythic names of the months of the year: the lists differ in the different texts both in form and number, MS. and KS. having thirteen, that is, including an intercalary month: vaipīṣya is of uncertain sense and is read differently in all the texts. KS. has vaipāṇi, MS. vaipāṇa (rather vaipāṇa or vaipāṇa), VS. vaipāṇi. Cf. Weber, p. 793, and see below iv. 7. 11, n. 2.

3 The giving of salt to the sacrificer by Vaiśyas (so in CB. and KCS.) or by the priests (ApCS. recognizes both) is of importance as a clear case of a fertility spell. The Vaiśyas were probably the proper givers as they would be interested in salt for their cattle. According to the ritual the priests gave the bags one after the other, the sacrificer turning round to receive each, other bags being given face to face to imitate the action of eating (Sāyaṇa).
The Offerings of Food

i. 7. 10.  a The instigation of strength pressed in aforetime
This Soma, the lord in the plants, in the waters;
Be they full of sweetness for us;
May we as Purohitas watch over the kingship.
b The instigation of strength hath pervaded
This (world) and all these worlds on every side;
He goeth around knowing pre-eminence, increasing offspring and prosperity for us.
c The instigation of strength rested on this sky
And all these worlds as king;
May the wise one make the niggard to be generous,
And may he accord us wealth with all heroes.
d O Agni, speak to us;
To us be thou kindly disposed;
Further us, O lord of the world;
Thou art the giver of wealth to us.
e May Aryaman further us,
May Bhaga, may Bhārhaspati,
May the gods, and the bounteous one;
May the goddess speech be bountiful to us.
f Aryaman, Bhārhaspati, Indra,
Impel to give us gifts,
Speech, Viṣṇu, Sarasvati,
And Savitṛ the strong.

1 Cf. KS. xiv. 2; MS. i. 11. 4; VS. ix. 23-30, which all differ in minor points only. For the Brāhmaṇa see TB. i. 3. 8; KS. xiv. 8; MS. i. 11. 8; CB. v. 2. 2. 5-14. This section gives the Mantras for the Annahomas, which are seven offerings made with an Udumbara offering-ladle before the Śviṣṭākṛt from an Udumbara wooden tub of all kinds of plants mixed with ghee (a-g) with the Adhvaryu anointing the sacrificer who is seated on a black antelope skin, with the hair on the top, facing the priest; see BCS. xi. 7 (cf. x. 54), and cf. ĀpQS. xviii. 6. 5. 6; MGS. vii. 1. 1. 3; KCS. xiv. 5. 23. 24.

2 virājām may be correct, but VS. has su for idām and sīsūmi rājasa, while KS. has virājā, and MS. agrees with TS. idām is necessary if ca is read, as there must be an object for dābhāna to be coupled with ca; KS. which omits ca still has idām: it also inverts the second half-verses of b and c.

3 KS. has devin, a mere corruption, and it ends soma royin sahavṛtram ni yāhastit, which agrees with its reading in a, soma rajasa-
dānaṃ āpau, but which is not supported by the other Saṁhitās: there is the usual variation of dāpayati in the other texts; sāravāram may mean 'with all (i.e. abundant) heroes (i.e. heroic offspring)', or possibly 'with heroes unharmed'.

4 pri yacha can hardly be barely an equivalent of pri dādātu in e, and the sense 'further' seems reasonable. The verse is RV. x. 141. 1, but that has pratiśā and vīpas. KS. and MS. agree with RV.; VS. has priṇi but saharaṣṭit. KS. and MS. have rāma, and VS. tuṇh hi dhanadd asi.

5 This is RV. x. 141. 2, which has rāpi for pri vṛgy; VS. has pūṣaḥ for bhāgaḥ, and so KS., and KS. and VS. have only in Pādas c, d pri vṛgy dev dādātā naḥ.

6 This is RV. x. 141. 5, which has vātus for vātavāṃ; KS. and MS. insert viṣṇum, but this is apparently merely a further stage
g Soma the king, Varuṇa,
Agni, we grasp,
The Ādityas, Viṣṇu, Sūrya
And Bhṛṣpati, the Brahman (priest).¹

h On the instigation of the god Savitṛ, with the arms of the Aṅgiras, with
the hands of Puṣan, with the bond of Sarasvati, of speech, the binder,
I anoint thee with the lordship of Agni, with the lordship of Indra,² of
Bhṛṣpati I anoint thee.

i. 7. 11. Agni ³ with one syllable won speech; the Aṅgiras with two syllables
won inspiration; Viṣṇu with three syllables won the three worlds; Soma with four syllables won four-footed cattle; Puṣan
with five syllables won the Paṅkti; Dhāṛ with six syllables won the
six seasons; the Maruts with seven syllables won the seven-footed
Cākvari; Bhṛṣpati with eight syllables won the Gāyatrī; Mitra with nine
syllables won the threefold Stoma ⁴[1]; Varuṇa with ten syllables won the
Virāj; Indra with eleven syllables won the Triṣṭubh; the All-gods with
twelve syllables won the Jagatī; the Vasus with thirteen syllables
won the thirteenfold Stoma; the Rudras with fourteen syllables
won the fourteenfold Stoma; the Ādityas with fifteen syllables won the
fifteenfold Stoma; Aditi with sixteen syllables won the sixteenth
fold Stoma; Prajāpati with seventeen syllables won the seventeenfold
Stoma.

i. 7. 12. a Thou ⁵ art taken with a support; thee that sittest among men, that

of corruption. Bhṛṣpati as Brahman is meant, not Brahman, the god; the ca is
almost conclusive against Weber's view that the god may be meant.

¹ This is RV. x. 141. 3, which has ācāse for vārūṇana and ends the half-line with
gūrthir haccānaha.

² Of course a full Mantra is intended to be supplied with āndrasas, and Baudh. has
included after it in its citation of it as a sign of this. Sāyaṇa insists on taking yāndha
as meaning Agni (because no doubt of the seeming incorrectness of the masculine),
while Weber, pointing out that in ÇB. v. 2. 2. 14 vṛcçṇam deśanām is an
alternative, while KQŚ. xiv. 5. 26 allows the omission of vṛcçṇa, suggests that āndra-
sa was originally there. But this is needless. VS. has yāndhae dodāhāni.

³ Cf. KS. xiv. 4; MS. i. 11. 10; VS. ix. 31–34. For this the Brāhmaṇa has nothing, but
see CB. v. 2. 2. 17. These Mantras are pronounced by the sacrificer at the bidding
of the Adhvaryu, and he thus is to obtain

the same success as the gods whose victories he pronounces; see BŚŚ. xi. 7,
where the rite is placed after i. 7. 8 b and before i. 7. 8 d. In ĀpŚŚ. xviii. 4. 19 the
Mantras are said as the horses run the course, but this is clearly not the view of the
TS. See also KQŚ. xiv. 5, 18; MŚŚ. viii. 1. 2.

⁴ Because it consists of three verses made into nine.

⁵ Cf. KS. xiv. 3; MS. i. 11. 4; VS. ix. 2–4. For the Brāhmaṇa see TB. i. 3. 9; CB. v. 1. 2. 4–7. This section gives the
Mantras for the five Atigrāhya cups after the Āgrayaṇa (a–e) and the seven
cups of Soma for Prajāpati (f and g which are really one in the ritual), after the
Ṣoḍaśā, corresponding with which there are seventeen of Śūrā offered by the
Pratīprasthā with a Mantra given in

KS. and MS., viz. RV. xiii. 2; see
BŚŚ. xi. 3; ĀpŚŚ. xviii. 1. 13, 15, 17; 2. 1–9; MŚŚ. vii. 1. 2; KQŚ. xiv. 5. 6 (a–e);
xxv. 6. 10 (f).
sittest in the wood, that sittest in the world, I take acceptable to Indra; this is thy birthplace; to Indra thee!

b Thou art taken with a support; thee that sittest in the waters, that sittest in the ghee, that sittest in the sky, I take acceptable to Indra; this is thy birthplace; to Indra thee!

c Thou art taken with a support; thee that sittest on the earth, that sittest on the atmosphere, that sittest on the vault, I take acceptable to Indra; this is thy birthplace; to Indra thee!

d The cups of the five folk,
Of which three are of highest birth,
(And for which) the divine cask [1] has been forced out
Of these that have no handles
The food and strength have I seized;
This is thy birthplace; to Indra thee!

e The sap of the waters, the vigorous,
The ray of the sun that has been gathered,
The sap of the sap of the waters,
That of you I take which is the best;
This is thy birthplace; to Indra thee!

f By this shape producing mighty deeds,
He is dread, a broad way for gain,
He hath come to the top, bearing sweetness,
What time he moved a body in his own body. [2]

g Thou art taken with a support; agreeable to Prajāpati I take thee;
this is thy birthplace; to Prajāpati thee!

i. 7. 13. a The 5 months, the woods,

[1] This is not very clear and the other texts differ in the first part completely; viṣṇupijaṇām is apparently ‘without viṣṇu’, and viṣṇu denotes ‘jar’ or ‘lipa’, i.e. vessels without mouths or handles, probably. KS. has tūṣām viṣṇupijaṇām (MS. viṣṇupijaṇām), presumably with the same sense. It is also doubtful what pācajanānāḥ means here: presumably it really has no further sense than ‘five’ and it may be corrupt: there is no exact parallel to it in KS. (which has only niṣantar viṣṇu d aṣṭi) or MS. (which has graha viṣṇajāṇāna niṣantar viṣṇupijaṇāma). There are five Grahas, of course. The three best are those to Agni, Indra, and Śūrya. agraḥām is peculiar to the TS.; see Macdonell, *Ved. Gramm.* p. 338. The kajāḥ is presumably conceived as emptied into the Grahas. All the Grahas are deposited on the Khara as usual with the Mantra eṣa te yāniḥ.

[2] This verse is almost unintelligible: it appears in a slightly different form in AV, vii. 3, 1, and in a series of Sūtras (AÇS. ii. 19. 32; ÇÇS. iii. 17. 1; KÇS. xxv. 6. 10) as well as in KS. and MS. (i. 10. 3), but not in VS. MS. and the RV. Sūtras end evām yāt tāmām tāmām aɪraɪaɪaɪa; KS. may mean this (ix. 6; xiv. 3; v. 5. 12) as it has evā yāt tāmām tāmām aɪraɪaɪaɪa; AV. has evā yāt tāmām tāmām aɪraɪaɪaɪa; tāmāṁ is read by KS. and the RV. Sūtras, and MS. has pratyṣuṣ; KÇS. agrees with TS. vāyāṣa must mean ‘he is a broad path for a boon’, but the sense of the last Pāda is irrecoverable, as it is a favourite piece of mysticism.

[3] This section as usual contains the Yajya and the Puronuvākyas for the Kāmvyāṭis
The Special Sacrifices

The plants, the mountains,
The earth and sky in longing,
The waters, followed Indra on his birth.

b To thee hath been assigned for mighty power,
For ever, in the slaying of Vṛtra,
All lordship, and all strength, O thou that art worthy of sacrifice
In the overcoming of man by the gods, O Indra,

c Indraḥ beyond other women
I have heard to be favoured with a spouse,
For never at any time [1]
Shall her husband die of old age.

d I have not joyed, O Indraḥ,
Without my friend Vṛṣākapi,
Whose oblation rich in water
Goeth dear to the gods.

e He who first born in his wisdom
A god, surpassed the gods in insight,
From whose breath the sky and earth recoiled,
In the greatness of his manhood, he, O ye men, is Indra.

f Hitherward be thy might with aid, O dread Indra,
What time the armies meet in combat,
And the arrow flieth from the arms of the strong men;

g Destroy us not; bring and give to us
That plenteous bounty which thou hast to give to the pious man,
For this new gift, this song we have sung to thee; [2]
Let us speak forth in praise of Indra.

h Bring it to us, let none intercept it;
For we know thee as wealth lord of riches;
That mighty gift of thine, O Indra,
Vouchsafe it us, O lord of the bay steeds [3].

i With our oblation we summon
Indra, the giver;
Fill both thy hands with bounty;

described in ii. 2. 8. The verses are as usual taken with little variation from the RV.; a = x, 89. 13; b = vi. 25. 8; c and d = x. 86. 11, 12; e = ii. 12. 1; f = vii. 25. 1; g = iv. 20. 10; h = iii. 86. 9; i and m = vi. 47. 12, 13 (x. 131. 6, 7); n = i. 30. 13; o = x. 133. 1.

1 This is found above, i. 6. 12 d, and it is remarkable that it is quoted here in full.

2 The sense of this passage is uncertain: but it seems best to assume that the first Pāda is a main sentence and not part of the second Pāda: wipadriyāk must mean 'indiscriminately'; the god is to be careful of his action.

3 The locative here is presumably one of occasion, 'on the occasion of this new gift'. Cf. Delbrück, Altind. Sprachw. pp. 387, 388.
The Special Sacrifices

Give to us from the left and the right.¹

k The giver, the bolt-bearer, the bull, the overpowering,
The impetuous, the king, slayer of Vṛtra, drinker of the Soma,
Seated at this sacrifice on the strew,
Be thou health and wealth to the sacrificer.²

l Indra the protector, the granter of aid with his aids;³
All knowing, be kindly to us;
Let him restrain the enemy, let him make security,
May we be lords of strength [⁴].

m May we enjoy the favour of him the worshipful,
And also his loving-kindness;
May the protector Indra, the granter of aid,
For ever fend far from us the enemy.

n Rich banquets be ours with Indra,
With mighty strength,
Wherewith fed we may be glad.

o To Indra here sing strength
To place his chariot in the front;
Even in conflict in battle he maketh wide room;
Slayer of foes in the contests;
Be thou our comforter;
Let the feeble bowstrings
Of the others break on their bows.

PRAPĀṬHAKA VIII

The Rājasūya

i. 8. 1. To Anumati he offers a cake on eight potsherds; the sacrificial fee is a cow. The (grains) which are thrown down to the west of the

¹ This is not found elsewhere, but cf. above i. 2. 13. 2; AV. vii. 28. 8, with Whitney’s note; VS. v. 19; MS. i. 2. 9.
² This verse is a sort of cento: Pādas a and b are = RV. v. 40. 4 except that RV. begins with ṛṣṣā; c = RV. iii. 35. 6 a; d = RV. iii. 17. 3.
³ For the irregular seiva cf. Lanman, Nom.-Inflection, p. 559.
⁴ Cf. KS. xv. 1; MS. ii. 6. 1, 2; VS. ix. 35. For the Brāhmaṇa see TB. i. 6. 1; CB. v. 2. 3. 2-9. This section begins the treatment of the Rājasūya, and in a Brāhmaṇa-like passage some details are given which are amplified in TB. i. 6. 1. The three Mantras are part of the offering to Nirṛti: with the first an offering is made in the Gārhapatya to appease Rudra; then by the south the sacrificer goes, taking an ember from the fire, to where there is a natural cleft (śīra) and deposits his ember there and makes an offering with the second Mantra; he retires by the same path and offers in the Gārhapatya with the third; see BQS. xii. 1, 2; ApQS. xvii. 8. 10-9. 1; and cf. KQS. xv. 1. 9. 10. For the ritual generally, cf. Hillebrandt, Ritualliteratur, pp. 143-147; Weber, Über die Königsweda, Abb. PAW. 1893; Eggeling, SBE. xii. 73 seq.; Oldenberg, Religion des Veda, pp. 366, 472, 491.
support he (offers) on one potsherd to Nirṛti; the sacrificial fee is a black garment with a black fringe.

Go away, hail! rejoicing in the oblation.
This is thy share, O Nirṛti;
O thou who hast prospered, thou art rich in oblation;
Free him from evil. Hail!
Honour to him who hath done this.  

He offers an oblation to Āditya; the sacrificial fee is a choice (ox). (He offers) to Agni and Viṣṇu on eleven potsherds; the sacrificial fee is a dwarf beast of burden. (He offers) to Agni and Soma [1] on eleven potsherds; the sacrificial fee is gold. (He offers) to Indra on eleven potsherds; the sacrificial fee is a bull as a beast of burden. (He offers) to Agni on eight potsherds, and curds to Indra; the sacrificial fee is a bull as a beast of burden. (He offers) to Indra and Agni on twelve potsherds, and an oblation (caru) to the All-gods; the sacrificial fee is a first-born calf. (He offers) an oblation of millet to Soma; the sacrificial fee is a garment. (He offers) an oblation to Sarasvatī, and an oblation to Sarasvant; the sacrificial fee is a pair of oxen.

i. 8. 2. He offers to Agni on eight potsherds, an oblation to Soma, to Savitṛ on twelve potsherds, an oblation to Sarasvatī, an oblation to Piśā, to the Maruts on seven potsherds, clotted curds to the All-gods, and on eleven potsherds to sky and earth.

i. 8. 3. a He offers on eleven potsherds to Indra and Agni, clotted

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1 The pāmya here must have a definite sense something like what is attributed to it by the comm.: τανδυλεύς πείγομάνει τοις άγνωστοις ἄνθρωποι is its description; see Vedic Index, ii. 356. The Sātras differ in the direction in which the grain falls or is thrown; the version of Baudh. makes it west and east, that of Ap. north and west.

2 There is no mention here of the rite against Kṣetriya which figures in the KS. and MS. versions.

3 Cf. KS. ix. 4; KapS. viii. 7; MS. i. 10. 1. For the Brāhmaṇa see TB. i. 6. 2. 3; CB. v. 2. 3. 10. After the eight offerings directed in i. 8. 1 follow the four monthly sacrifices of which i. 8. 2 deals with the first, the Viṣṇuśavēva. Cf. BCS. xii. 2; v. 5. 4; ĀpXS. xvii. 10. 8; MÇS. i. 7. 1; KÇS. xv. 1. 17; Hillebrandt, Ritualliteratur, pp. 115, 116.

4 Cf. KS. ix. 4; KapS. viii. 7; MS. i. 10. 2; VS. iii. 44-47. For the Brāhmaṇa see TB. i. 6. 4. 5; CB. ii. 5. 2. 7-29. This section deals with the Varuna-prağāsā rite, the second of the four monthly sacrifices; the Mantras accompany the rite by which the wife of the sacrificer is purified by admitting the names of her lovers, if any: the Prapṛthātī leads the wife up and makes her say Mantra b; with c the husband pronounces the Purūnuvākā; with d both repeat the Yājñya of the offering of karambhā pātras with a basket (pārpa), and with e they depart from the fire altar of the south in which the offering has taken place; see BCS. xii. 3; v. 5-9; ĀpKS. viii. 6. 16-25; MÇS. i. 7. 4. 12-16; KÇS. v. 5. 10-13; Hillebrandt, Ritualliteratur, pp. 116, 117; Oldenberg, Religion des Veda, pp. 441 seq.
curds to the Maruts, clotted curds to Varuṇa, and on one potsherds to Ka.

b The voracious we invoke,
The Maruts who bear the sacrifice,
Rejoicing in the mush.¹

c Be not against us in battles, O god Indra;
Let there be expiation to satisfy thee, O impetuous one;
For great is the barley heap of this bountiful one;
Rich in oblation are the Maruts whom our song praises.²

d The wrong we have done in village or wild,
In the assembly, in our members,
The wrong to Čūdra or Aryan,
The wrong contrary to the law of either,
Of that thou art the expiation;³ hail!
e The doers of the deed have performed the deed,
With wondrous speech;
Having done the deed to the gods go ye
To your home, ye bounteous ones.

i. 8. 4. a To ⁴ Agni Anikavant he offers a cake on eight potsherds as the sun rises, an oblation to the Maruts as the heaters at midday, and to the Maruts as lords of the house he milks at evening an oblation of all (the cows).

¹ VS. has praghāsino.
² This is RV. i. 173. 12 with variants; RV. has ātra after īndra and ēravāh; KS. has ēravāh, and both KS. and MS. have ātra; VS. agrees throughout with RV. In Pāda b RV. has āṭati ētīṃ śākā followed by VS.; in c the RV. version is mahaḥ cid yāya, MS. has mahaḥ cid yāya, while KS. repeats acaṇḍā, no doubt in error. The sense is by no means certain, but the first Pāda must contain a deprivation of Indra’s anger, and the second says that there is expiation; in c the sense of the TS. version may be that there is much gain for an offering to Indra the generous, or possibly belonging to the generous donor at the sacrifice; the same sense can be extracted from the RV. and VS. version. Whitney on AV. iii. 35. 1 holds that acandā, which Shankar Pandit restores in the Pāda text there, is as good as acandā read here in both texts, as the root is certainly µd in either case: so Oldenberg, Rvveda-Note, i. 165, rejecting Arnold’s suggestion (Vedic Metre, p. 101) avandah. VS. also has the Visarga, and Weber (Ind. Stud. xiii. 96) ascribes to error its omission here. The Pada text in iii. 2. 8/ also omits it, but not in iv. 6. 8 e, where he recognizes the compound.
³ indriṣyā is no doubt intended as a foil to sahāgāyām, ‘in full assembly’. The verse occurs also in a form closely approximating to this in KS. xxxviii. 5; VS. xx. 17, the parallel versions in this place being briefer. The only uncertain point is Pāda c, where the sense is possibly a reference to a breach of the rule affecting any individual. The verse is, of course, a general penitential formula, where wayām is natural, though, as used, the husband and wife alone say it; KS. has dhi for dhi.
⁴ Cf. KS. ix. 5; KapS. viii. 8; MS. i. 10. 1, 2; VS. iii. 49, 50. For the Brāhmaṇa see TB. i. 6. 6, 7; CB. ii. 5. 3. 2-4. 10.
b O ladle, fly away filled,
   And well filled do thou fly back;
   Like wares, O Çatakramatu,
   Let us barter food and strength.

c Give thou to me; I shall give to thee;
   Bestow upon me; I shall bestow upon thee;
   Accept my offering;
   I shall accept thy offering [1].

To the Maruts, the playful, he offers a cake on seven potsherds at the rising of the sun; he offers to Agni on eight potsherds, an oblation to Soma, to Savitar on twelve potsherds, to Saravati an oblation, to Pusan an oblation, to Indra and Agni on eleven potsherds, to Indra an oblation, to Vipyakarman on eleven potsherds.

He offers to Soma with the Pitrs a cake on six potsherds, to the Pitrs who sit on the straw fried grains, for the Pitrs prepared by Agni he milks a beverage from a cow which has to be won over (to another calf).

This for thee, O father, and for thy line;
   This for thee, O grandfather, great-grandfather, and for thy line;
   Do ye Pitrs rejoice in your portions.

c May we gladden thee,

This section deals with the Sâkamedha, the third of the Chaturmaça rites. There are two days; the first is spent on the offerings given in a; the Mantras accompany the offering in the Gârhapatya of scrapings, in response to the roaring of a bull which is incited to do so, doubtless to show its readiness for the offering; the rest of the section deals with the second day of the rite; see BÇS. xii. 3; v. 10; ApÇS. viii. 11, 19-21; MÇS. i. 7, 5, 29; KÇS. v. 6, 2-7, 10; Hillebrandt, Ritualliteratur, pp. 117, 118; Oldenberg, Religion des Veda, pp. 76, 565.

This is the classic statement of the gift theory of sacrifice. nîdhras is taken by the comm. as a gerund, and the accent no doubt favours this view (Whitney, Sansk. Gramm. § 1148), but the sense is much better if the nominal case in accepted.

I have so rendered curi throughout; Eggeling uses 'pap' as the equivalent, and that term is fairly descriptive of its nature as a mess of cooked grain of some sort; cf. Vedic Index, i. 256.

See Lanman in Whitney's AV. p. 880.
The Offering to the Pitṛs

O bountiful one, fair to see;
Forth now with full chariot seat
Being praised, dost thou fare according to our will;
Yoke, O Indra, thy two bay steeds [1].

They have eaten, they have rejoiced,
The dear ones have dispelled (evil),
The radiant sages have been praised with newest hymn;
Yoke, O Indra, thy two bay steeds.

The Pitṛs have eaten, the Pitṛs have rejoiced, the Pitṛs have been glad, the Pitṛs have purified themselves.

Go away, O ye Pitṛs, Soma loving,
With your majestic ancient paths;
Then reach ye the kindly Pitṛs
Who carouse in company with Yama.

Mind let us summon hither
With the praise of Narācañha
And the reverence of the Pitṛs.

Let mind return to us [2]
For vigour, for insight, for life,
And that long we may see the sun.

May the Pitṛs restore mind to us,
May the host of the gods;
May we belong to the band of the living.

Whatever hurt we have done to atmosphere, to earth, to sky,
To mother or to father,
May Agni of the house free me from this sin;
May he make me blameless
In respect of all the ill we have wrought.

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1 This is RV. i. 82. 3, which has tāndīqimahi and yēhi.
2 This is RV. i. 82. 2, without variant. The only doubtful point is śca—adhiṣṭa, which the comm. takes as governing prīḍi (‘bodies’); Oldenberg (Byredo-Notes, i. 83) thinks that ‘gifts’ is meant, for of course here the application to the Pitṛs is clearly a secondary one; he takes vijrā as a fem., and ṁaṭa as pass., which is probable enough: in his view ṛṣi is not an imper. of ṛṣ; but a subjunct. of the singer, ’I shall yoke’, but this is hardly necessary.
3 This verse is mutilated in metre: clearly the full form is pariśāma pitaraḥ somaṣyaḥ as the other texts read; in b similarly gambhīreṇaḥ should be accepted from KS. and MS.; KS. has pārsviṇṇaḥ; AV. xviii. 4. 63 d has pāryōṣaṇaḥ with gambhīraḥ. Pādas c and d are RV. x. 14. 10, which has ṭeṣaḥ.
4 This is RV. x. 57. 3, without variant. The use here of that verse is clearly secondary.
5 This is RV. x. 57. 4, which has ṛṣ, as is rendered necessary by the sense there.
6 This is RV. x. 57. 5, without variant.
7 KS. inverts pitaruṣaḥ and maṭarauṣaḥ to the more usual order, and omits c in tota, reading for d कृष्णा यद्वि दृष्य्यिद and in nasa for ma.
i. 8. 6.  

a For each he offers on one potsherd, and one over.

b As many as we are of the house, to them have I made prosperity.

c Thou art the protection of cattle, the protection of the sacrifice; give me protection.

d Rudra alone yieldeth to no second.

e The mole is thy beast, O Rudra; rejoice in it.

f This is thy portion, O Rudra, with thy sister Ambikā; rejoice in it.

g (Give) medicine for ox, for horse, for man, 
And medicine for us, medicine 
That it be rich in healing, 
Good [1] for ram and sheep.

h We have appeased, O lady, Rudra, 
The god Tryambaka; 
That he may make us prosperous, 
That he may increase our wealth, 
That he may make us rich in cattle, 
That he may embolden us.

i To Tryambaka we make offering, 
The fragrant, increaser of prosperity; 
Like a cucumber from its stem, 
From death may I be loosened, not from immortality.³

k This is thy portion, O Rudra; rejoice in it; with it for food, do thou go away beyond the Mūjavants.⁴

l With unstrung bow, thy club in thy hand, clad in skins.

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1 Cf. KS. ix. 7; KapS. viii. 11; MS. i. 10. 4; VS. iii. 57-61. For the Brāhmaṇa see TB. i. 6. 10; Cū. ii. 6. 2. 4-17. This section deals with the offering of a cake to Tryambaka, a form of Rudra; with Mantra b the offering of each cake is accompanied, to the number of those in the household; with c the cakes are deposited in a woven basket (mūta) after being placed within the ātri; with d a brand is taken from the southern fire; with e a cake is thrown down on a mole heap; with f, after going north-west, offering is made, at a place where four ways meet, from the cake’s upper edge with a Palas leaf; with g and h the fire at the cross-ways made from the ember is besprinkled, the sacrificer uttering h; with i the fire is thrice circumambulated by the wives of the sacrificers; then the cakes are tied up in one or more baskets and fastened to a tree with k; l is followed by the performers thrice holding their breath; see Bū. xii. 3; v. 16, 17; ApCū. viii. 17, 1-18, 10; MūS. i. 7, 7; KūS. v. 10, 2-21; LūS. v. 3, 5-11; Hillebrandt, Ritual-literatur, pp. 118, 119; Oldenberg, Religion des Veda, pp. 442, 443.

² Probably in view of Ambikā above this is addressed to Ambā; Tryambaka evidently is taken by the authors of the Mantras to refer to three wives or sisters or perhaps rather ‘mother’; cf. Macdonell, Vedic Mythology, p. 74.

³ Boyer (Journal Asiatique, 1901, ii. 451 sq.) considers that amṛta in many places denotes merely length of life on earth, not immortality in heaven. Either sense would suit here adequately.

⁴ For the Mūjavants cf. Vedic Index, i 169, 170.
The Offerings to Rudra and to Ćunāsīra

i. 8. 7. a (He offers) to Indra and Agni on twelve potsherds, an oblation to the All-gods, a cake on twelve potsherds to Indra Ćunāsīra, milk to Vāyu, to Sūrya on one potsherd; the sacrificial fee is a plough for twelve oxen.

b To Agni he offers on eight potsherds, to Rudra an oblation of Gaviḍhukā, to Indra curds, to Varuṇa an oblation made of barley; the sacrificial fee is a cow for draught purposes.

c The gods that sit in the east, led by Agni; that sit in the south, led by Yama; that sit in the west, led by Savitṛ; that sit in the north, led by Varuṇa; that sit above, led by Brhaspati; that slay the Rakṣas; may they protect us, may they help us; to them homage; to them hail! [1]

d The Rakṣas are collected, the Rakṣas are burnt up; here do I burn up the Rakṣas.

e To Agni, slayer of Rakṣas, hail! To Yama, Savitṛ, Varuṇa, Brhaspati, the worshipful, the slayer of Rakṣas, hail!

f The sacrificial fee is a chariot with three horses. [4]

g On the instigation of the god Savitṛ, with the arms of the Aśvins, with the hands of Puṣan, I offer (for) the death of the Rakṣas; the Rakṣas are slain; we have killed the Rakṣas.

h The sacrificial fee is what he wears.

i. 8. 8. He offers a cake on twelve potsherds to Dhārtr, to Anumati an oblation, to Rākā an oblation, to Sinivāli an oblation, to Kuhū an oblation; the sacrificial fee is a pair of cattle. To Agni and Viṣṇu he offers on eleven potsherds, to Indra and Viṣṇu on eleven potsherds, to Viṣṇu on

[1] Cf. KS. xv. 2; MS. ii. 6. 3; VS. ix. 35–38. For the Brāhmaṇa see TB. i. 7. 1; ČB. v. 2. 4. 4–19. This section gives first the Ćunāsīra offering at the end of the Cāturmāṣyas and then the following offerings; with c–e the Pañcādhmiya is performed: the Āhāvaniya is pushed out to the four quarters, and kindling-sticks placed in each, and one at the centre, and offerings made in each of these five places with the sections of c; with d the sticks are all collected and put in the centre, and with e a further set of five oblations is made; with f the offering of Aparāmārga plant made into groats is made in the north-east quarter; see BCS. xii. 3. 4; v. 18; ĀpQS. xvii. 9. 2–20, and cf. MCs. ix. 1. 1; KQS. xv. 1. 19–2. 8; Hillebrandt, Ritualliteratur, p. 119; Oldenberg, Religion des Veda, p. 445; Weber, Nazatra, ii. 334 sqq.

[2] Ćunāsīra are Vāyu plus Āditya in the view of the comm. Probably the ploughshare and the plough are really meant; see Macdonell, Vedic Mythology, p. 155. The form as an adjective Dvandva is not early; see Macdonell, Ved. Gramm. p. 158; Wackernagel, Altind. Gramm. ii. i. 170 sqq.


[5] Cf. KS. xv. 3; MS. ii. 6. 4. For the Brāhmaṇa, see TB. i. 7. 2; ČB. v. 2. 5. 1–17. This section briefly mentions six sacrifices, for which see BCS. xii. 4; ĀpQS. xvii. 10. 1–11; KQS. xv. 2. 11–18.
three potsherds; the sacrificial fee is a dwarf beast of burden. To Agni and Soma he offers on eleven potsherds, to Indra and Soma on eleven potsherds, to Soma an oblation; the sacrificial fee is a brown (animal). To Soma and Pûṣan he offers an oblation, to Indra and Pûṣan an oblation, to Pûṣan an oblation; the sacrificial fee is a dark (animal). To (Agni) Vaiśvānara he offers on twelve potsherds; the sacrificial fee is gold. To Varuṇa (he offers) an oblation made of barley; the sacrificial fee is a horse.

i. 8. 9. To 1 Brhaspati he offers an oblation in the house of the Brahman 2 (priest); the sacrificial fee is a white-backed (animal). (He offers) to Indra on eleven potsherds in the house of a Rājanya; the sacrificial fee is a bull. To Āditya (he offers) an oblation in the house of the chief wife; the sacrificial fee is a cow. To Nîrṛti (he offers) an oblation in the house of the neglected wife, made up of rice broken by the nails; the sacrificial fee is a black hornless (cow). To Agni (he offers) on eight potsherds in the house of the leader of the host; the sacrificial fee is gold. To Varuṇa (he offers) on ten potsherds in the house of the minstrel; the sacrificial fee is a great castrated (ox). To the Maruts (he offers) on seven potsherds in the house of the village headman; 3 the sacrificial fee is a dappled (cow). To Savitṛ (he offers) on twelve potsherds [1] in the house of the carver; 4 the sacrificial fee is a speckled (ox). To the Aṣvins (he offers) on two potsherds in the house of the charioteer; 5 the sacrificial fee is two born of one mother. To Pûṣan (he offers) an oblation in the house of the divider; 6 the sacrificial fee is a black (ox). To Rudra (he offers) an oblation of Gavidhukā in the house of the thrower of the dice; the sacrificial fee is a speckled (ox) with raised tail. To Indra, the good protector, he offers a cake on eleven potsherds and to Indra, who frees from distress, (with the words),

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1 Cf. KS. xv. 4, 5; MS. ii. 5, 6. For the Brāhmaṇa see TB. i. 7. 3; CB. v. 2. 1. 1-2. 8. This section gives the offerings made in the houses of the Ratnins of the king; cf. BQS. xii. 5, 6; ĀPQS. xviii. 10. 12-11. 23; MQS. ix. 1. 1; KQS. xv. 3. 1-46. These are followed by two sacrifices to Indra in the house of the sacrificer; then as part of the Dīkṣā or consecration comes the offering to Mitra and Brhaspati.

2 For the Ratnins, see Vedic Index, ii. 199-201; Eggeling, SB. xi. 58, n. 2.

3 The Grāmaṇī here is presumably the Grāmaṇī of the royal city and hence is honoured by inclusion in the list of Ratnins; see Eggeling, op. cit. 60, n. 1. This is more probable than any attempt to make him into an officer over a number of villages like the later officers, for whom see Foy, Die königliche Gesetze, p. 74.

4 According to Sāyaṇa he is the 'chamberlain', and this is possible; cf. Vedic Index, i. 208.

5 'Charioteer' is certainly meant; see Eggeling, op. cit. 63, n. 1.

6 This is referred by Sāyaṇa to the collector of the king's sixth share (cf. ἀργυρόν in Arist. Ath. Pol. 2); cf. Vedic Index, ii. 100.
May the king, the slayer of Vṛtra,
Be our king and slay the foe.

There is (an offering) to Mitra and Brhaspati; in the milk of a white (cow) with a white calf which has curdled itself, and in butter which
has churned itself, in a dish of Aśvattha wood [2] with four corners
(made) of a branch which has fallen of itself, he should scatter husked
and unhusked rice grains; the husked ones in the milk are Brhaspati’s,
the unhusked in the butter are Mitra’s; the Vedi must be self-made,¹
the strew self-cut, the kindling-stick self-made; the sacrificial fee is the
white (cow) with a white calf.

i. 8. 10. a To² Agni, lord of the house, he offers a cake of black rice
on eight potsherds; to Soma, lord of the forest, an oblation of millet;
to Savitṛ, of true instigation, a cake of swift-growing³ rice on twelve pot-
sherds; to Rudra, lord of cattle, an oblation of Gavīḥukā; to Brhaspati,
lord of speech, an oblation of wild rice; to Indra, the noblest, a cake of
large rice on eleven potsherds; to Mitra, the true, an oblation of Āmba
grain, and to Varuṇa, lord of right, an oblation made of barley.

b May Savitṛ of instigations⁴ instigate thee, Agni of lords of the house,
Soma of lords of the forest, Rudra of cattle [1], Brhaspati of speech, Indra
of nobles, Mitra of truth, Varuṇa of lords of right.

c O ye gods that instigate the gods,⁵ do ye instigate him, descendant
of N. N., to freedom from foes, to great lordship, to great overlordship, to
great rule over the people.

d This is your king, O Bharatas;⁶ Soma is the king of us Brahmins.

¹ There is a different version in Āp. according
to which only half is self-made, i.e.
natural, and this seems more logical: it
is the view of the KS.

² Cf. KS. xv. 5, 8; MS. ii. 6, 6, 12; VS. ix.
39, 40. For the Brāhmaṇa see TB. i. 7. 4;
CB. v. 3. 3. 3-12. This section gives the
so-called Devasū obligations (see iii. 4. 11);
then the Brahman priest, before the
oblation to Śvaṣṭakṛt, takes the sacrificer
by the hand with Mantras b and c, and
presents him to the Rātinas with d, add-
ning the second portion of it in an under-
tone; the sacrificer wipes his face with
e and f, and steps three paces eastwards
with g; see Āp. xviii. 12. 1-10; KCS.
xv. 4. 6-17; MGS. ix. 1. 3; BCS. x. 55,
56 (in the Agni ritual).

³ For this CB. v. 3. 3. 2 has pāṇaka and uses
ibid. 3 āpu for the ‘black rice’ of TS.
It also has hāyana for mahāsrī, and
nāmba for āmbā. The gen. vrikṣham is
one of material, and shows that Whitney,
Sanāk. Gramm. § 296, rather over-estim-
ates the rarity of the usage. Speier,
Vedische und Sanskrit Syntax, § 68, does not
recognize any limitation of the use; in
Sanākrit Syntax, § 113, he says it is not
common in the classical language: it is
quite frequent in the Sūtras, especially
Baudhāyana.

⁴ The genitives here are doubtless partitive,
and not dependent on a sūmitān̄a under-
stood.

⁵ devasū is presumably ‘instigating the gods’,
and not ‘divine instigators’.

⁶ Āp. gives alternatives for Kuru, Pañcāla,
Kuru-Pancālas, and other kings where
The Rājasūya

This kingdom hath verily been conferred, Varuṇa hath diffused his own body;
We have become obedient to pure Mitra;
We have magnified the name of the great holy order.¹

These have become all the hosts of Varuṇa,
Mitra in his course hath overcome hostility;
The worshipful ones have taken order according to sacred law:
Trita hath taken possession of our old age.²

Thou art the stepping of Viṣṇu, thou art the step of Viṣṇu, thou art the stride of Viṣṇu.³

Ye are active, thou art the lord of the waters, thou art the male wave, thou art the male host, ye are the pen-dwellers, ye are the strength of the Maruts, ye have the radiance of the sun, ye have the brightness of the sun, ye are delightful, ye are obedient, ye are powerful, ye are all-supporters, ye are supporters of men, ye have the brilliance of Agni, ye are the sap of the waters, of the plants.

They have taken the waters, divine,
Rich in sweetness, full of strength, caring for the royal consecration;
Whereby they anointed Mitra and Varuṇa,
Whereby they led Indra beyond his foes.⁶

janatī is given, apparently in error for jnātā; cf. esa te jnātā in MCh. iii. 1. 3. It is remarkable that the comm. should not recognize the name as a tribal name, but with this may be compared the complete ignoring by the comm. on CU. iv. 17. 9 of the name of the Kuru, an error followed in his trans. even by Böhtlingk. Baudh. has amī, only one MS. having Bharatāḥ, which is significant of date and change of outlook.

To e and f VS. has no parallel; nasgov is read in KS. and MS. and mahāid.

MS. has abhīma; KS. and MS. have nī vaiitrāyī aruṣān, and āpiśvabhanta; KS. has nī tritī no and MS nī tritī. The verses are doubtless deliberately obscure and pompous.

This occurs above in i. 7. 7 g.

Cf. KS. xv. 6; MS. u. 6. 8; VS. x. 1-4. For the Brāhmaṇa see TB. i. 7. 5; CB. v. 3. 4. 1-20. This section gives the Mantras for the drawing of the waters for the consecration; with a, first part, he offers in waters of the Sarasvati and then draws the water, with the next he takes waters which come from the ocean or Indus, or other river with a male name (puṣvinada), then waters which flow up stream, waters which flow down stream, waters in a tank, waters which go up stream or from a spring (hrādaṅgāma), the rain-waters in the heat of the sun, waters which reflect forms, stagnant waters, waters from hoarfrost (praśva), waters of the caull of a cow, waters of milk, of curds, of ghee, of honey; b serves as an addition either to the offering or the taking of the several sets of waters, and the first part of c (ending with svatā) applies to the offering, the second to the taking; see ApCh. xviii. 12. 12-13. 20, who gives also prabhāvari stha and parināthī stha, stated to refer to waters which flowing forth then dry up, and to waters parinātāma; and cf. BCh. xii. 8; KCh. xv. 4. 21-44. It is noteworthy that the waters are those of the Sarasvati, which well accords with the place of the Kuru-Pañcāla-Bharatas (i. 8. 10 d); see Vedic Index, i. 169 seq.

KS. and MS. have agraḥāṇa and raśajāyag, while MS. has tābhir; VS. has devāḥ;
The Waters of the Consecration

Ye are givers of the kingdom; give ye the kingdom, hail! Ye are givers of the kingdom; give N. N. the kingdom.

O ye divine waters, be ye united
Full of sweetness with the sweet,
Winning great radiance for the Kṣatriya.

Unsurpassed, sit ye down, full of strength,
Bestowing great radiance upon the Kṣatriya.

Friend of speech, born of heat, thou art undefeated; thou art the share of Soma.

The pure I purify you with the pure, the bright with the bright, the immortal with ambrosia, hail! caring for the royal consecration.

Clothed in these (waters), sharing joy, glorious in strength,
Undefeated and busy,
In the waters hath Varuṇa made his abode,
The child hath of the waters in those most motherly.

Thou art the cauld of kingly power, thou art the womb of kingly power.

Notified is Agni, lord of the house; notified is Indra, of ancient fame; notified is Puṣan, all-knowner; notified are Mitra and Varuṇa, increasing holy order; notified are sky and earth, of sure vows; notified is the goddess Aditi, of all forms; notified is he, N. N., descendant of N. N., in this folk, this kingdom, for great lordship, for great overlordship, for great rule over the people.

citānāḥ may be either applied to the priests (so comm.) or to the waters, probably the latter, as in i. 8. 12 d.

1 Cf. KS. xv. 6. 7; MS. ii. 6. 8. 9; VS. x. 4, 6-9, 16, 18. For the Brāhmaṇa see TB. i. 7. 6; CB. v. 3. 4. 27; 5. 16-37; 4. 1. 15. This section deals with the preparation of the water of the consecration; with a he deposits the waters drawn in i. 8. 11 in a vessel (ṣata), and with b places it between the Hotṛ's altar and that of the Brāhmaṇa (cākaṁśin; with c he places a piece of gold in the vessel, and with d he purifies the waters with the gold piece; with e he takes them off in four vessels of Pālāsa, Udumbara, Agattha, and Nyagrodha wood; with f the sacrificer dons first a silken garment (dīpana), and then a yellow turban (sūṣaṇa); with g he is made to announce himself; with h the Brahman priest presents him to the people, adding the reservation in an undertone; with i a bow, and with k three arrows are handed to the sacrificer, and l is pronounced over the arrows as they are given; m is said by the sacrificer as he stretches his arms out whether to seize the arrows and shoot, as the comm. here, or merely generally as Baudh.; see BCS. xii. 8. 9; ApCBS. xviii. 13. 21-14. 17; KS. xv. 4. 46-5. 21, 28, 33.

2 KS. has nāgasāya as in i. 8. 11 b.

3 This verse is variously read: KS. has dyunyaḥ and ekī and anādeśṭā apasā (an obvious blunder for apasā in view of varānāḥ following); MS. agrees but also has urya, while CB. has ṣῥah, making the sense clear. uryaḥ may be a nom., but it seems better to take it as an acc with viṣṇaṇāḥ. VS. has viṣṇaṇāḥ, which is also read in KS. and MS., but the sing. is clearly correct.

4 For this verse see Pischel, Ved. Stud. iii. 218; cf. i. 8. 16 f.
This is your king, O Bharatas; Soma is the king of us Brahmans.¹
Thou art the bolt of Indra [2] slaying foes; with thee may he slay his foe.

Ye are overcomers of foes.  
Protect me in front, protect me at the side, protect me from behind;  
from the quarters protect me; from all deadly things protect me.  
Gold hued in the glowing of the dawns,  
Bronze pillar’d at the rising of the sun,  
O Varuṇa, O Mitra, mount your chariot seat,  
And thence behold ye Aditi and Diti.²

1.8.13.  a) Do thou mount the kindling (quarter);  
let the Gāyatrī of metres help thee; the Trīṣṭi Stoma, the Rathantara Śāman, the deity Agni, the treasure the Brahman class.

b) Do thou mount the dread (quarter); let the Trīṣṭiubbh of metres help thee, the Pañcadaça Stoma, the Brhat Śāman, the deity Indra, the treasure the ruling class.

c) Do thou mount the shining (quarter); let the Jagāti of metres help thee, the Saptadaça Stoma, the Vairūpa Śāman, the deity the Maruts, the treasure the peasant class.

d) Do thou mount the northern (quarter); let the Anuṣṭubbh of metres help thee [1], the Ekaviṇça Stoma, the Vairāja Śāman, the deity Mitra and Varuṇa, the treasure the host.³

e) Do thou mount the zenith; let the Paṇkti of metres help thee, the

¹ This is i. 8. 10 d above. Baudh. recognizes here Bharatas or those whose preṣṭhī or rājī (v. I.) he is. For this sense of preṣṭhim cf. Vedic Index, i. 294, 403.
² This is a variant of RV. v. 62. 8, which has hariṇavarṇam upāsya vyāhīram ajaṇthāram aviṣāt and rohatā with dīnaṃ cakrāṣthā; KS. and MS. have the singular in Padas a and b with the reading of RV. but with hariṇavarṇam and aviṣāt, the later form; but have cakrīthā, but KS. also has śītra for tātα of MS.; VS. differs considerably, hariṇavarṇit upasad viroktel is followed by a new Pada b: ubhāvo indra vi ištah saṃyogaṃ ca; the rest agrees with TS. For Diti cf. Macdonell, Vedic Mythology, p. 123.
³ Cf. KS. xv. 7; xviii. 6; MS. ii. 6. 10; 11. 1; VS. x. 10-14; xvii. 81, 80; x. 5; xxii. 29. For the Brähmaṇa see TB. i. 7. 7; CB. v. 4. 1. 8-7; 3. 5. 4-9. These Mantras are used in the ceremony by which the sacrifier figuratively mounts all the quarters (a-e); f and g belong to the

Mantras for the making of the offering of a cake on twenty-one potsherds to the Maruts; f and g give fourteen names and seven more occur in TA. iv. 24. 1; h gives two sets of six offerings each, one set before and one after the consecration itself, and i gives two sets of six offerings to appease demons (bhūtānam avesṭyaḥ), one before and one after the consecration; see Ṛg. xviii. 14. 17; 15. 1, 2 (where the Marut offering (and curds for the All- goda) is given as optional here instead of, as at xviii. 12. 11, 12, after the rite in i. 8. 10 g), 8, 9; 16. 11, 12; and cf. B.ŚCS. xii. 10; MŚS. ix. 1. 3; KŚS. xv. 5. 23, 3.

⁴ This is clearly the east as is natural and proper in this place; yet KS. and MS. have predeśa in c as well as samūdhāma; VS. has the correct order, E. S. W. N., but makes the seasons part of the Mantras.

⁵ bālām may merely mean ‘strength’ and not have the pregnant sense of ‘host’, which is, however, legitimate.
The Besprinkling of the King

Tripāva and Trayastraṅga Stomas, the Čākvara and Raivata Samans, the deity Bṛhaspati, the treasure radiance.

f Such like, other like, thus like, similar, the measured, commensurate, harmonious.

g Of pure radiance, of varied radiance, of true radiance, the radiant, true, protector of holy order [2], beyond distress.¹

h To Agni hail! To Soma hail! To Savaṭṭ hail! To Sarasvati hail! To Pusān hail! To Bṛhaspati hail! To Indra hail! To sound hail! To verse hail! To Aṅga hail! To Bhaga hail! To the lord of the field hail!

i To earth hail! To atmosphere hail! To sky hail! To the sun hail! To the moon hail! To the Nakṣatras hail! To the waters hail! To plants hail! To trees hail! To moving ² creatures hail! To swimming creatures hail! To creeping creatures hail!

i. 8. 14. a Thou ³ art the glittering of Soma; as thine may my glittering be.

b Thou art ambrosia; from death protect me.

c From the thunderbolt ⁴ protect me.

d Propitiated are biting flies.⁵

e Cast away is Namuci’s head.⁶

f Soma, king Varuṇa, and the gods which instigate righteousness, may they instigate thy speech, may they instigate thy breath, may they instigate thy sight, may they instigate thine ear.

¹ Presumably these are names of the Maruts as the comm. says, and they occur in TS. iv. 6. 5. e and p and in the other Saṅhitās in a totally different place, in the midst of offerings to the fire after the Āśurudriya.

² For the form, cf. Spiejer, ZDMG. lxxv. 316.

³ Cf. KS. xv. 7; MS. ii. 6. 10, 11; VS. x. 10, 14–20. For the Brāhmaṇa see TB. i. 7. 8; CB. v. 4. 1–12. 10. This section gives the Mantras for the actual besprinkling; with a a tiger’s skin is deposited in front of the Pṛacāṭṛ’s altar; with b a piece of gold is placed on it; and with c placed on the head of the sacrificer; with d the sacrificer with his right foot flings a piece of lead at a eunuch, and with e a piece of copper (lakṣitīṣya) at the kepāga; with f he is addressed, and with g he is solemnly besprinkled by the Ādhyāyā in front with Pālāca, by a Rājanya or the Brahman priest on the right, by a Vaicya at the back, and on the left by a relative (jāna); he is addressed in the process with h, after the sprinkling he loosens his wet garments and deposits them on the Utkara with i, while with k the drops scattered in the sprinkling are mopped up; the remains of the offering are used for an oblation to Rudra; i accompanies an offering of the scrapings of the consecration waters which is performed at the house of a favourite son, while he and the chief wife touch the sacrificer; see Āp. viii. xviii. 15. 16; and cf. BQS. xii. 10, 11; MBS. ix. 1. 8; KQS. xv. 5. 22–26. 12.

⁴ didyōt cannot be construed, and must be an error for didyōt unless it is to be altered to didaticus of MS. VS. xx. 2 has vidyōt, which is equally impossible. Roth in PW. suggests that both words are based on mṛtyōt; Weber (Ind. Stud. xiii. 101) thinks vidyōt is a blunder for didyōt.

⁵ ‘Serpents’ is the version of the comm. This instance is a clear case of the danger of seeing worship of flies in mere rites designed to remove them from the sacrifice.

⁶ The legend of Namuci is considered in connexion with the ritual by Bloomfield, JAOS. xv. 143 seq.; Macdonell, Vedas Mythology, p. 162. In Āp. vii. 3. 5, 6 paṇḍakātya is read by Garbe; in the comm. here it is made into paṇḍakātya,
With the glory of Soma I besprinkle thee, with the brilliance of Agni [1], with the radiance of the sun, with the power of Indra, with the strength of Mitra and Varuṇa, with the force of the Maruts.  

Thou art the lord of kingly powers.  

Protect from the sky.  

Out from below have they come,  

Following the serpent of the deep;  

On the back of the mountain, the hill,  

The ships that pour spontaneously go ever.  

O Rudra, that highest active name of thee, to that thou art offered, thou art offered to Yama.  

O Prajāpati, none other than thou  

Hath encompassed all these beings;  

Be that ours for which we sacrifice to thee;  

May we be lords of wealth.  

Thou art the bolt of Indra, slaying foes; with thee may he slay his foe.  

By the precept of Mitra and Varuṇa, the directors, I yoke thee with the yoking of the sacrifice.  

Thou art the stepping of Viṣṇu, thou art the step of Viṣṇu, thou art the stride of Viṣṇu.  

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1 As early as TB. ditvas is misunderstood to mean aty anyas, which is quite impossible.

2 This is a clear case of the absurd application of a verse; KS. and MS. read udi abddh, āne iyaminā, and end vi yanti mārico na rājā, while MS. has prathād; VS. has ānu rājimānā, and prā with prathād.

3 kriyā (kriyā in Pada) is read by KS. and VS. as kriey, by VSK. as kriaye, by MS. as gārive, while MS. and VS. have tāsmayī, which VSK. rejects for tāsmay. The sense is doubtful: if it is taken as kriyā the accent is wrong (the exceptions are negligible; see Macdonell, Veda. Gramm. p. 87), and it seems to be suggested by the parallels, that the short ī is correct. kriey is of course found in RV. ii. 17. 6; 22. 2, and elsewhere, where Sāyaṇa takes it as the name of an Asura, while kriaye might be a form of kriyā, ? raw flesh?.

4 This is a very common verse, identical with RV. x. 121. 10.

5 Cf. KS. xv. 8; MS. ii. 6. 12; VS. x. 19, 21-25. For the Brāhmaṇa see TB. i. 7. 9; ČB. v. 4. 2. 6; 3. 4-26. This section describes the triumphant career of the king in his chariot; with a it is taken from the stand; with b the right hand of the three horses is yoked; with c the sacrificer mounts the chariot; with d he advances in it; with e he shoots arrows at a Bājaṇya who is placed in front or to the north; with f he implores power for himself as the result of his symbolic overthrow of the Bājaṇya, and turns round from left to right; g is used as he puts on a pair of sandals of boarskin, the boar being a spirited beast; with h he descends to earth; with i he takes off his ornaments of silver, uṣumbhara (explained as tāma), and gold, and gives them to the Brahman priest; k accompanies the libation for the unloosing of the chariot, and l is said as he deposits with the aid of the charioteer the chariot on its stand, thus dismissing the charioteer from the rite; see Āśv. xvii. 17; and cf. BKS. xii. 12-14; Kṣ. xv. 6. 9-33; MĀ. ix. 1. 4.

6 This is i. 8. 13 i.

7 This is i. 8. 10 g.
d On the instigation of the Maruts may I conquer.

Be mind ready.

May I be united with power and strength.

Thou art the spirit of cattle; like them may my spirit be.

Homage to mother earth; may I not harm mother earth [1]; may mother earth harm me not.

So great art thou, thou art life, bestow life upon me; thou art strength, bestow strength upon me; thou art the yoker; thou art radiance, bestow radiance upon me.

To Agni, lord of the house, hail! To Soma, lord of the forest, hail!

To Indra’s strength hail! To the Maruts’ force hail!

The gander seated in purity, the bright one seated in the atmosphere,

The Hotṛ seated at the altar, the guest seated in the house,

Seated among men, seated in the highest, seated in holy order, seated in the firmament,

Born of the waters, born of the cows, born of holy order, born of the mountain, the great holy order.¹

a Thou art Mitra, thou art Varuṇa.

b May I be united with the All-gods.

c Thou art the navel of kingly power, thou are the womb of kingly power.

d Sit thou on the smooth, sit thou on the pleasant seat.

¹ This is a mystic verse from RV. iv. 40. 5. The comm. applies all of it to the chariot and makes it mean ‘the chariot produces the Rājasūya’! The verse is repeated in full at iv. 2. 1 n.

² Cf. KS. xv. 8; MS. ii. 6. 12; VS. x. 26-28. For the Brāhmaṇa see TB. i. 7. 10; CB. v. 4. 4. 4-19. This section gives the Mantras for the adoration of the king; with a he drops down his right and left hand in turn which he has raised with i. 8. 12 m; with b he puts the hands in the clotted curds for the All-gods; c is addressed to the garment of skin, which is deposited on the throne (dāsat) with the Mantra d (though the comm. makes this to be addressed to the sacrificer’s body, and it would seem natural to put the verse into the mouth of a priest as addressed to the king); with e the sacrificer takes his place on the throne; f is pronounced when he is seated; then all the priests, Adhvaryu in front, Brahmaṇ to north, Hotṛ to south, Udgāt to west, surround the king and the dialogue in g is exchanged; with h the Brahmans hands the king the wooden sword, which he hands to his dear friend or son, he to the Purohitsa, and he to the Ratnins, until it comes to the Aksāvāpa, who plays a symbolic game, ending with the gift to the king of five dice with i; k is addressed by the king in turn to the Sanigrāhatra, the Bhāgadugha, and the Kṣatrya, and k accompanies three oblations, one in water, one in a tree-trunk (sthaṇḍa) or an ant-heap, and one in the Gāhapatya: between i and k intervene important events, the tale of Čunahepa is told and gifts presented to the Hotṛ and others; the offering on twenty-one potsherds to the Maruts and the clotted curds for the All-gods are offered, and the concluding bath takes place; see ĀpQS. xviii. 18. 1-20. 4; and cf. BCS. xii. 14. 15; MÇS. ix. i. 4; KQS. xv. 7. 1-12. The game of dice is exhaustively considered by Lüders, Das Würfelspiel im alten Indien; cf. also Vedic Index, i. 2 seq.; Caland, Über das rituelle Sūtra des Baudhāyana, pp. 17, 18.
The Rājasūya

i. 8. 16—

c May she hurt thee not; may she hurt me not.
f Varuṇa, of sure vows, hath set him down
In the waters, with keen insight, for lordship.

O Brahman! Thou, O king, art the Brahman priest, thou art Savitṛ of true instigation. O Brahman! Thou, O king, art the Brahman priest, thou art Indra of true force [1]. O Brahman! Thou, O king, art the Brahman priest; thou art Indra, the kindly. O Brahman! Thou, O king, art the Brahman priest; thou art Varuṇa, of true rule.

 Thou art the bolt of Indra, slaying foes; with this subject to me.

This king hath surmounted the quarters.

O thou of good fame! O thou of prosperity! O thou of true rule!

To the son of the waters hail! To the son of strength hail! To Agni, lord of the house, hail!

i. 8. 17. He offers to Agni on eight potsherds; the sacrificial fee is gold. (He offers) to Sarasvatī an oblation; the sacrificial fee is a calf. To Savitṛ (he offers) on twelve potsherds; the sacrificial fee is a speckled (ox). To Puṣan (he offers) an oblation; the sacrificial fee is a dark (ox). To Bṛhaspati (he offers) an oblation; the sacrificial fee is a white-backed (ox). To Indra (he offers) on eleven potsherds; the sacrificial fee is a bull. To Varuṇa (he offers) on ten potsherds; the sacrificial fee is a great castrated (ox). To Soma (he offers) on eleven potsherds; the sacrificial fee is a brown (ox). To Tvāṣṭṛ (he offers) on eight potsherds; the sacrificial fee is a white (ox). To Viṣṇu (he offers) on three potsherds; the sacrificial fee is a dwarf (ox).

i. 8. 18. On the same day they consecrate, on the same day they buy the Soma. He presents a lotus wreath. He buys the Soma with calves.

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[1] This is RV. i. 25. 10, without variant. For pātya see note on i. 8. 12 a.
[2] Cf. KS. xvi. 9; MS. ii. 6. 18; VS. has nothing parallel. For the Brāhmaṇa see TB. i. 8. 1; CB. v. 4. 5. 3-16. This section gives a list of the ten offerings to the Sāṁrta, the object of which is to restore the strength of Varuṇa after the pressing; each is made on a separate day on an altar moved to the east, i.e. the old Abhavaniya serving as the new Gārhapatiya and so forth; on the seventh the Dikṣa for the Daçapeya rite begins, and on the next three days the Upasads are performed; on the first the offering to Soma takes place before them, on the second that to Tvāṣṭṛ between the forenoon and afternoon Upasads, on the third that to Viṣṇu after the Upasads; see Āpāyanas. xviii. 19. 7-17; and cf. Bāṣa. xii. 17; Kāśyapa. xvi. 8. 1-4; Māgadhana. ix. 1. 5.
[3] puṣṭha is quite uncertain in sense; 'white' is given here by the comm.
[4] Cf. the Brāhmaṇa (the Sāṁhitās have no parallel passages), TB. i. 8. 2; CB. v. 4. 5. 22; PB. xviii. 9. 2-20. This section gives the characteristics of the Daçapeya rite as distinct from the normal rite; see Āpāyanas. xviii. 11-21. 7; and cf. Bāṣa. xii. 17, 18; Kāśyapa. xvi. 8. 22-27; Hillebrandt, Ved. Myth. i. 124; Ritual. litteratur, p. 146; Weber, Ind. Stud. x. 85.
There is a drink for ten. A hundred Brahmins drink. The Stotra is the Saptadaça. The two ornaments he gives to the Adhvaryu, the garland to the Udgāṭa, the round ornament to the Hotṛ, a horse to the Prastotṛ and Pratihārṇī, twelve heifers to the Brahman, a cow to the Maitrāvaruṇa, a bull to the Brahmanācāhaṇin, garments to the Neṣṭṛ and Potṛ, a wagon drawn by one ox laden with barley to the Achāvāka, a draught ox to the Āgni. The Hotṛ is a Bhārgava; the Sāman of the Brahman is the Črāyantiya; the Agniṣṭoma Sāman is the Vāravantiya. He takes water of the Sarasvati. 

i. 8. 19. To Agni he offers on eight potsherds; the sacrificial fee is gold. To Indra (he offers) on eleven potsherds; the sacrificial fee is a bull. To the All-gods (he offers) an oblation; the sacrificial fee is a tawny heifer. To Mitra and Varuṇa (he offers) clotted curds; the sacrificial fee is a cow. To Bṛhaspati (he offers) an oblation; the sacrificial fee is a white-backed (ox). To the Adityas he sacrifices a sheep in young, to the Maruts a dappled heifer. To the Āčāvi and Pūṣan he offers a cake on twelve potsherds; to Sarasvati of true speech an oblation; to Savitṛ of true instigation a cake on twelve potsherds; the sacrificial fee is a dry skin bag and a bow with three arrows.

i. 8. 20. To Agni he offers on eight potsherds; to Soma, an oblation; to

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1 The comm. gives the alternative between a ‘drink by ten’ or a ‘drink in ten cups’; there are ten cups and ten Brahmins drink of each.
2 i.e. the Stotra is made to take the Saptadaça form (stoma), whatever it is.
3 Perhaps ‘mirror’ is meant: cf. ČB. v. 4. 5; 22; Eggleston, SBE. xii. 119.
4 prṣṭaḥsaṃkā probably means (male) draught cow, as by a by-form of prṣṭaḥsaṃkā. Cf. Vedic Index, i. 511; Pet. Lex. s. v. prṣṭaḥsaṃkā.
5 That is the Sāman used in response to the Brahmanācāhaṇin in the third Prṣṭha Stotra of the Stotras at the midday pressing when he recites a Nīkevalya Častra; cf. Eggleston, SBE. xli, xvi; it is normally the Gāyastra, now it is the Sāman based on Rv. viii. 99. 3; SV. i. 267; ii. 669.
6 In place of the Yajñāyajñīya; it is based on Rv. i. 27. 1; SV. i. 17; ii. 984.
7 i.e. the Vasatvari water; cf. i. 3. 12.
8 Cf. KS. xv. 9; MS. ii. 6. 13, and cf. the Brāhmaṇa, TB. i. 8. 8; CB. v. 5. 1. 1-12.
9 This section contains the sacrifices to propitiate the quarters, two animal offerings, and the oblations to the Sātyadūtas, these being made as the king—like Āpoka later—dispatches couriers to announce his accession to the neighbouring kings; see Āp. S. xvii. 21. 8-22. 4; and cf. BČS. xii. 19; MČS. ix. 1. 5; KČS. xv. 9. 1-9.
10 Or perhaps ‘three arrows’ only; cf. Macdonell, Ved. Gramm. p. 174. The reception of the messenger is the sign to the king of peace or war.
11 Cf. KS. xv. 9; MS. ii. 6. 13. For the Brāhmaṇa see TB. i. 8. 4; ÇB. v. 5. 2. 6. 7. This section contains the oblation of the Prayuj, which fall into two sets of six and may be performed each one in a month, beginning with the second month of the cold season, or, as life is too short for this, in one day six, and the rest next day; the name is given because the seasons are thus yoked (ṛtuvyāṇa); see Āp. S. xvii. 22. 5-8, and cf. BČS. xii. 19; MČS. ix. 1. 5; KČS. xv. 9. 10-16.
12 The TB. gives as illustrations the operations of the Kuru-Paṇ Ścalas in raising their foes in the cool season and returning at the end of the hot season.
Savitṛ on twelve potsherds; to Brhaspati an oblation; to Tvaśṭṛ on eight potsherds; to (Agni) Vaiguṇāna on twelve potsherds; the sacrificial fee is the southern drawer of the chariot stand. To Sarasvatī he offers an oblation; to Pūṣan an oblation; to Mitra an oblation; to Varuṇa an oblation; to the lord of the fields an oblation; to the Adityas an oblation; the sacrificial fee is the northern drawer of the chariot stand.

i. 8. 21. a The sweet with the sweet, bitter with the bitter, immortal with the immortal, with the Soma I unite thee; thou art Soma; be ready for the Aṣvins, be ready for Sarasvatī, be ready for Indra, the good protector.

b Let the daughter of the Sun Purify for thee the flowing Soma
With the eternal sieve.²

c Vāyu purified by the strainer,
Soma hath sped away,
Indra’s dear friend.³

d What then? As men who have barley
Reap the barley in order, removing it,
Hither bring the food of those
Who have not gone to the reverential cutting of the straw.⁴

e To the Aṣvins he sacrifices a dusky (ox), to Sarasvatī a ram, to Indra a bull.

f To Indra he offers on eleven potsherds, to Savitṛ on twelve potsherds, to Varuṇa on ten potsherds.

g O Pītaḥ, headed by Soma, rejoice.

h The sacrificial fee is a mare.

i. 8. 22. a O³ Agni and Viṣṇu, great is your greatness;
Rejoice ye in the secret names of the ghee;

b prāśa is to be used for a Somavāmin, prayāśa for a Somātipavita, according to Āp. It is apparently simplest to regard vāṣya as merely a case of the identification of Soma and Vāyu: the rendering of Eggeling, SBE. xii. 133, ‘inviting’ (suggested for two RV. passages vii. 92. 4; x. 46. 7) in BR. is improbable.

c This agrees with RV. x. 131. 2; VS, reads yājantti, changing the sense entirely: MS. has bahrīṣā and admaṣṭotim, which VS. also reads. Cf. iii. 1. 3. 2 ad fin., and v. 2. 11 f.

d This section gives the Purūnāvāyaśas and Yājyaś for the Kāṃjyāṭas described in ii. 2. 9, 10. Mantras f and g are alternative Yājyaś, and k−n (really six verses, as ms is really three verses with the second part (= i, c and d) suppressed) are optional.
The Special Sacrifices

Placing in every house seven treasures,
May your tongue move forth to the ghee.\(^1\)
b O Agni and Viṣṇu, great is your dear abode;
Ye taste the ghee, rejoicing in its secrets;
In every home increasing lauds,
May your tongue move forth to the ghee.\(^2\)
c May the goddess Sarasvati
With strength, rich in mares,\(^3\)
Further us, she that aideth prayer.
d To us from the sky, from the great [1] mountain;
May Sarasvati, the worshipful, come to the sacrifice;
May the goddess rejoicing in our supplication, rich in ghee,
May she hearken gladly to our effectual speech.
e O Brāhaspati, with the All-gods,
Do thou rejoice in our oblations;
Grant riches to the generous giver.
f Then to the father, with the All-gods, to the strong one,
Let us pay honour with sacrifices, with reverence, with oblations;
O Brāhaspati, with good offspring, with heroes,
May we be lords of wealth.
g That various wealth bestow upon us,
O Brāhaspati, that shall surpass the enemy,
That shall shine glorious, with insight among men,
That shall be resplendent in glory, O thou who art born of holy order [2].\(^4\)
h O Mitra and Varuṇa,
Bedew our pasturage with ghee;
With mead the regions, O ye wise ones.
i Do ye unloose your arms for us to live;
Do ye bedew our pasturage with ghee;
Make us famous among the folk, O ye young ones;
Hearken, O Mitra and Varuṇa, to these my supplications.
k Agni for you I honour in song.

Dhāyyās in the Soma-Rudra offering.
The verses as usual are mostly RV. without change; \(c = \text{vi. 61. }4\); \(d = \text{v. }43.11\);
\(e = \text{iii. 62. }4\); \(f = \text{iv. }50.6\); \(g = \text{ii. }33.15\);
\(h = \text{iii. 62. }16\); \(i = \text{vii. 62. }5\); \(k-m = \text{vili. }31.14-18\);
\(n = \text{i. }125.4\); \(q = \text{vi. }74.2\) (with a variant); \(p = \text{vi. }74.3\);
\(q \text{ and } r = \text{ii. }40.1 \text{ and } 2.\)

\(^1\) This resembles generally AV. vii. 29. 1,
which has \(\text{pītho} \text{ and } \text{gihyaṁ}\), \(\text{addhānau} \text{,}
\text{and } \text{caranāyyat} \); see Whitney's note.

\(^2\) This resembles AV. vii. 29. 2, which has
\(\text{juşānau} \text{, } \text{suxṭuyā} \text{, and } \text{vairūḥānau} \text{ with}
\text{caranāyyat} \).

\(^3\) So Pischel, \textit{Ved. Stud.} i. 10. But see above,
p. 106, n. 2.

\(^4\) The exact sense of \(\text{aryāḥ} \) is not certain:
Geldner (\textit{Ved. Stud.} iii. 90) takes it as a possessive genitive ("wealth surpassing in value that of the enemy"); Oldenberg on this passage prefers to see in it an accusative, as no doubt it is taken in
AB. iv. 11. 6 : Oldenberg takes \(\text{sibhāt} \) as subjunctive probably correctly.
The god first of the bright ones;
Honouring him who prospereth the fields
Like a much loved friend.¹

l Swiftly (goeth) the chariot of the worshipper [3]
Like a hero in every contest;
He who by sacrifice is fain to win the mind of the gods
Shall prevail over those who sacrifice not.

m Thou art not harmed, O sacrificer,
Nor thou, O pourer, nor thou, O pious one;
There shall be wealth of heroes,
And plenteousness of swift steeds;
No one shall in act approach him,
No one shall anticipate him nor stay him.

n Streams, health-bringing, like milch cows,
Pour up to the man who hath sacrificed and shall sacrifice;
Him who filleth and satiateth [4], bringing fame,
Streams of ghee approach on all sides.

o O Soma and Rudra, do ye drive away
The evil spirit that hath entered our abode;
Far away from us smite misfortune;
Whatever sin we have done remove from us.

p O Soma and Rudra, do ye give to us,
In our bodies, all these medicines;
Loosen and remove the evil we have done
That is bound within our bodies.

q O Soma and Puṣan, begetters of wealth,
Begetters of sky, begetters of earth,
Born as protectors of the whole world,
The gods have made (you) the navel of immortality.

r In the birth of these gods they rejoiced;
They concealed the hateful darkness;
Through these two, Soma and Puṣan,
The Indra made the cooked (milk) among the raw cows.

¹ It is not certain if raḥ is not to be taken with vasūnām and both dependent on pāryātm; the use of saparyāntaḥ is natural where the speaker is a priest acting for himself and others; cf. i. 8. 5 k.
KĀṇḍa II

PRAPĀṬHAKA I

The Special Animal Sacrifices

ii. 1. 1. He¹ who desires prosperity should offer a white (beast) to Vāyu; Vāyu is the swiftest deity; verily he has recourse to him with his own share; verily he makes him attain prosperity; he prospers. 'He is an overswift deity;' they say, 'he has power to burn him up.' This (beast) he should offer to Vāyu of the team; the team is his support; verily, being supported he attains prosperity to avoid being burnt; he prospers [1]. He who desires a village² should offer to Vāyu of the team; Vāyu leads these creatures tied by the nose; verily he has recourse to Vāyu of the team with his own share; verily he assigns him creatures led by the nose; he becomes possessed of a village. It is offered to (Vāyu) of the team; verily he makes creatures abide steadfast with him. He who desires offspring should offer to Vāyu of the team; Vāyu is expiration, the team is inspiration; expiration and inspiration depart from the offspring of him [2] who being fit for offspring yet obtains not offspring. Verily he has recourse to Vāyu of the team with his own share; verily he for him begets offspring by means of expiration and inspiration; he obtains offspring. He who has long been ill should offer to Vāyu of the team; Vāyu is expiration, the team is inspiration, expiration and inspiration depart from him whose illness is long. Verily he has recourse to Vāyu of the team with his own share [3], he bestows on him expiration and inspiration; even if his life be gone, he yet lives. Prajāpati was here alone;

¹ Cf. KS. xii. 13; xiii. 1; MS. ii. 5. 1. This chapter begins a series (ii. 1. 1-10) of Kāmyeṣṭīs of all sorts, based on the ritual of the Agniṣomlya beast, which is assumed, and only the variants with their grounds are given. ṚgVS. xix. 16, 17 briefly runs through the list, and it is dealt with in detail in TB. ii. 8. 1. 1-6 corresponding to TS. ii. 1. 1.

² The essence of the possession of a Grāma is not ownership of land according to the text but subordination, which well accords with the theory that the royal grant of a village was one not of ownership but of political superiority and the receipt of dues. It is also possible that the simple process of becoming the chief of a village by one's own exertions is contemplated. Cf. also ii. 1. 3. 2; Vedic Index, i. 246, 247; ii. 214, 215, 254-256.
he desired, 'May I create offspring and cattle'; he took out from his body the omentum, and placed it in the fire. The hornless goat then came to life; he offered it to its own deity; then did he create offspring and cattle. He who desires offspring [4] and cattle should offer to Prajāpati a hornless goat. Verily he has recourse to Prajāpati with his own share; verily he begets for him offspring and cattle. The beard[1] is the characteristic of man, the lack of horns of the horse, having incisors on one side only that of cattle, having sheep-like hooves that of sheep, the goat-nature that of goats; so many are the domesticated animals; verily by their characteristics he wins them [5]. He who desires cattle should offer one of a triplet to Soma and Pūṣan; the she-goat has two teats, two are born separately,[2] the third for strength and growth. Verily he has recourse to Soma and Pūṣan with their own share; verily they produce cattle for him; Soma is the depositor of seed, Pūṣan the producer of cattle; Soma deposits seeds for him, Pūṣan produces cattle. The sacrificial post is of Udumbara; the Udumbara is strength, cattle are strength; verily by strength he wins for him strength and cattle. i. 1. 2. Prajāpatī[3] created offspring; they being created went away from him; they went to Varuṇa; he pursued them and asked them back; he would not give them back to him; he said, ‘Choose a boon, and then give them back to me.’ He chose a boon from them, it was the black (beast) with one white foot. He who is seized by Varuṇa should offer this black (beast) with one white foot to Varuṇa. Verily he has recourse to Varuṇa [1] with his own share; verily he sets him free from Varuṇa’s noose. It is a black (beast) with one white hoof, for it has Varuṇa for its deity (and serves) for prosperity. Svarbhānu, the Asura, pierced the sun with darkness; the gods desired an atonement for him; the first darkness of his they struck off became a black sheep; the second a bright-coloured one; the third a white one; what they cut from the upper part of the bone[4] became a barren ewe[2]. The gods said, ‘Here has come into being a divine beast; to whom shall we offer him?’ Now then the earth was small, plants were not born; they offered the barren ewe to the Ādityas as desire.[5] Then the earth became broad, the plants grew. He who desires, ‘May I be extended with

1 This is repeated, probably copied, in v. 5. 1. 2.
2 This is not very clear, but the idea seems to be that the birth of a third is a sign of strength of the mother which makes the third a good offering; sānā almost has the sense of ‘normally’, perhaps ‘apart’ from what is out of the usual, unless indeed the idea is that two are born together, the third a moment later: the accusative is rather vague in its reference, abhi probably helped it; cf. AĀ. i. 5. 1 with Keith’s note.
3 Cf. KS. xii. 13; xiii. 1, 2; MS. ii. 5. 2; ĀpōŚ. xix. 16. 7 gives the explanation of mahidā as manyātā, and the section is commented on in TB. ii. 8. 1. 6–3. 2.
4 The phrase is a curious one, but the tradition is uniform.
5 For the double dat., cf. vi. 3. 5. 1, n. 4.
cattle, with offspring be propagated should offer this barren ewe to the Adityas as desire [3]. Verily he has recourse to the Adityas as desire with their own share; verily they extend him with cattle and propagate him with offspring. Yonder sun did not shine; the gods desired an atonement for him; for him they offered these dewrapped (beasts), to Agni one with a black neck, to Indra one of different colours, to Brhaspati a white one; verily by means of them they restored his brilliance. For him who desires splendour he should offer dewrapped (beasts) [4], to Agni one with a black neck, to Indra one of different colours, to Brhaspati a white one. Verily he has recourse to these deities with their own share; verily they bestow splendour upon him; he becomes resplendent. In the spring in the morning should he offer (the beast) with a black neck to Agni; in the summer at midday (the beast) of different colours to Indra; in the autumn in the afternoon the white (beast) to Brhaspati. These are the brilliances of the sun, in the spring in the morning, in the summer at midday, in the autumn in the afternoon; verily he wins whatever brilliances there are [5]. They are offered in the course of the year; the year is the giver of splendour; verily the year gives him splendour; he becomes resplendent. They are (beasts) with young; the foetus is power; verily he bestows power upon him. He who being master of uttering speech cannot speak properly should offer a ewe to Sarasvati; Sarasvati is speech; verily he has recourse to Sarasvati with her own share, she bestows on him [6] speech, and he becomes an utterer of speech. Its teeth are complete; therefore men utter speech whole. He who is long ill should offer to Agni (a beast) with black neck, and a brown (beast) to Soma; the body of him whose illness is long goes to Agni, the sap to Soma; verily he ransoms from Agni his body, from Soma his sap, and even if his life is gone, yet he lives. He who desires offspring should offer to Soma a brown (beast), and to Agni one with a black neck; Soma [7] is the depositor of seed, Agni the producer of offspring; verily Soma deposits seed for him, Agni produces offspring; he obtains offspring. The Brahman who despite study does not win fame should offer to Agni (a beast) with a black neck, and to Soma a brown (one); in that (the beast) is offered to Agni, thereby he places brilliance in him; in that (the beast) is offered to Soma, thereby (he places) splendour. The one with a black neck is for Agni; verily he drives away the darkness from him: it is white [8]; verily he bestows brilliance on him. There is a brown one for Soma; verily

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1 The acc. kāmam is probably attracted into the case of Adityas: no other explanation is necessary, though the analogy of Agni Kāma in ii. 2. 3. I may suggest as translated above and here that the Adityas are here = desire, 'the Adityas as desire'.


3 Cf. on Vāc, Vedic Index, ii. 279, 280.
he bestows splendour and radiance on him. He who has a dispute for a Purohitaship should offer (a beast) with a black neck to Agni, a brown one to Soma, and one with a black neck to Agni; the Brahman is connected with Agni, the prince with Soma; on either side of (the beast) for Soma there is one for Agni; verily with brilliance, with the Brahman, he seizes on either side the kingdom and forthwith appropriates it; they choose him as Purohita. ii. 1. 3. The gods and the Asuras strove for these worlds; Viṣṇu saw this dwarf, he offered it to its own deity; then he conquered these worlds. One who is engaged in a struggle should offer a dwarf (beast) to Viṣṇu; then he becomes Viṣṇu and conquers these worlds. He should offer on an uneven (place), for these worlds are uneven as it were; (verily it serves) for prosperity. He who is engaged in a contest should offer (a beast) with a spot on its forehead and horns bent forward to Indra, the angry, the wise [1]. By power (indriyā), by anger, by wisdom, one wins a contest. Verily he has recourse to Indra, the angry, the wise, with his own share; verily he bestows on him power, anger, wisdom; he wins that contest. He who desires a village should offer (a beast) with dappled thighs to Indra with the Maruts. Verily he has recourse to Indra with the Maruts with his own share; verily he subdues his relatives to him; he becomes possessed of a village. In that it is an ox [2], it is Indra's; in that it is dappled, it is of the Maruts, for prosperity. It has dappled thighs behind; verily he makes the folk dependent on him. He who desires food should offer a brown (beast) to Soma; food is connected with Soma; verily he has recourse to Soma with his own share; he bestows food on him; verily he becomes an eater of food. It is brown; that is the colour of food; (verily it serves) for prosperity. He who being meet for kingship obtains not a kingdom should offer a brown (beast) to Soma [3]; the kingdom is connected with Soma; verily he has recourse to Soma with his own share; Soma bestows on him a kingdom; the kingdom comes to him. It is brown, that is the colour of Soma; (verily it serves) for prosperity. He whose prosperity is gone and who desires support should offer (a beast) with a spot on the forehead and horns bent forward to Indra, the conqueror of Vṛtra; verily he overcomes the evil foe and attains support. He who is seized by evil should offer (a beast) with a spot on the forehead and horns bent forward to Indra, the overcomer of enemies [4]; the enemy is the evil; verily he has recourse to Indra, the overcomer of enemies with his

1 Cf. KS. xiii. 3, 4; MS. ii. 5, 3, 4, 8, 9. ṚPŚ. xix. 16. 8 explains that viśma may refer either to the place of sacrifice or the place of slaying the animal. The section is commented on in TB. ii. 8. 3. 2-4. 4.

2 Its own deity is Viṣṇu, who thus sacrifices to himself with an animal in the shape of a dwarf. The connexion with the dwarf incarnation of Viṣṇu is clear; see Macdonell, *Vedic Mythology*, pp. 39, 41, 156; JRAS. xxvii. 188, 189.

3 For sajīta, cf. *Vedic Index*, ii. 418.
own share, and he drives away from him the enemy, the evil. He who
being meet for kingship obtains not a kingdom should offer (a beast) with
a spot on the forehead and horns bent forward to Indra of the thunderbolt.
Verily he has recourse to Indra of the thunderbolt with his own share; he
bestows his thunderbolt on him, the bolt kindles him for prosperity, the
kingdom comes to him. It has a spot on its forehead and horns bent for-
ward, that is the shape of the bolt, (and so it serves) for prosperity.
ii. 1. 4. Yonder\(^1\) sun did not shine;\(^2\) the gods desired an atonement
for him; for him they offered this offering of ten bulls; verily thereby
they restored his brilliance. For him who desires splendour he should
offer this offering of ten bulls; verily he has recourse to yonder sun with his
own share; verily he bestows on him splendour; he becomes resplendent.
He should offer in the spring in the morning three with spots on the
forehead; in the summer at midday [1] three with white backs; in
the autumn in the afternoon three with white tails. Three are the
brilliances of the sun, in the spring in the morning; in the summer
at midday; in the autumn in the afternoon; verily he wins whatever
brilliances there are. They are offered in sets of three; verily in order
he bestows brilliance on him. They are offered in the course of the year;
the year is the giver of splendour; verily the year gives him splendour; he
becomes resplendent. At the end of the year he should offer a reddish-
brown one to Prajāpati [2]; all the gods are Prajāpati; verily he rests on
all the gods. If he fears, 'I shall become diseased in the skin,' he should
offer a dark (beast) to Soma and Pūṣan; man has Soma as his deity, cattle
have Pūṣan; verily by his own deity, by cattle, he makes a skin for him;
he does not become diseased in the skin. The gods and Yama were at
strife over this world; Yama appropriated (ayuvata) the power and strength
of the gods; therefore Yama has his name [3]. The gods reflected, 'Yama
here has become what we are.' They had recourse to Prajāpati. Prajāpati
from his body fashioned out the bull and the cow; the gods offered a
cow to Viṣṇu and to Varuṇa, a bull to Indra; they caused him to be seized
by Varuṇa and by Viṣṇu, the sacrifice, they drove him away; his power they
appropriated by means of that for Indra. He who has foes should in strife
offer to Viṣṇu and Varuṇa a cow [4], to Indra a bull; verily causing his foe to
be seized by Varuṇa, by Viṣṇu, the sacrifice, he drives him away, he appro-
priates his power by means of that for Indra, he prospers, his foe is defeated.
Indra slew Vṛtra; him Vṛtra slain bound with sixteen coils; from the head

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\[^1\] Cf. KS. xiii. 7, 4, 5; MS. ii. 5. 4-6. Āpūṣ.
\[^2\] Cf. below, ii. 1. 8; 2. 10 ad init.

of Vṛtra came out cows, they were (cows) of Videha; behind them came the bull. It Indra [5] perceived; he reflected, 'He who shall offer him shall be freed from this evil'; he offered to Agni one with a black neck, to Indra a bull. Agni, being approached with his own share, burned into sixteen pieces the coils of Vṛtra, and by (the offering) to Indra he bestowed power on himself. He who is seized by evil should offer (a beast) with a black neck to Agni, and a bull to Indra; verily Agni, being approached with his own share [6], burns away his evil, and by (the offering) to Indra he bestows power on himself, he is freed from the evil, he prospers. He who is long in exile should offer a cow to sky and earth; for he is not established in them; verily also he who is long in exile has recourse to sky and earth with their own share; verily they establish them; he is established. It is one which is long in labour, for long in labour as it were is the kingdom of him who is long in exile; (verily it serves) for prosperity. To Vāyu [7] he should offer a calf; Vāyu is their calf; these worlds are barren [2] for him, the people are barren; verily also he who is long in exile has recourse to Vāyu with his own share; verily Vāyu causes these worlds and the people to give to him; these worlds drop milk [3] for him; the people wait upon him in service.

ii. 1. 5. Indra [4] opened the hole of Vṛtra; the topmost cattle he grasped by the back and pulled out; [8] a thousand cattle followed it, it became hump-backed. He who desires cattle should offer this hump-backed (one) to Indra; verily he has recourse to Indra with his own share; verily he bestows cattle upon him; he becomes possessed of cattle. It is hump-backed [1]; the hump-backed is fortune a thousandfold; verily by fortune he wins cattle. When he obtains a thousand cattle, he should offer a dwarf (beast) to Viṣṇu; upon it the thousand rested; therefore the dwarf, stretched out, affords support to cattle when born. 'Who can obtain a thousand cattle?' they say; verily he should make up a thousand days and nights and sacrifice. [6] The days and nights [2] are cattle; verily he gives support to cattle when born. He who desires offspring should offer a barren cow to the plants; the plants hinder him from offspring who being fit for offspring does not obtain offspring of a rare expression: Sāyaṇa has pravatiyayanti.

1 The sense is doubtful: the comm. has vijjata-daśamambandhīyah, which does not help. Apparently cows of Videha were especially famous. See Vedic Index, ii. 298.
2 The metaphor is clearly from a cow which is long in labour, and is therefore without milk. The form dāsyaṁti below has its true causal sense and is not equivalent to an ordinary verb.
3 This sense of suv suits admirably the context. The variants suvanti (A, B), suvanti (C), asvanti (D) are all easy cor-
4 Of KS. xii. 3-5; MS. iii. 5. 3-5, 8, 9. Of this section §§ 3 and 5 are noted in TB. ii. 8. 4, 8 and 5. 1-3.
5 For akhḥidativ, as the ed. correctly reads, see Whitney on TPr. xiv. 8; Macdonell, Vedic Grammar, § 30; below vi. 6. 11. 1.
6 The sense is slightly obscure: apparently he is to wait a thousand days and nights and then offer the viṣamaṇa in place of an offering of a thousand cattle.
spring; the plants indeed destroy the pregnancy of that one which becomes barren, verily he has recourse to the plants with their own share; verily they from his own self beget him offspring; he obtains offspring [3]. The plants are the waters, man is what is not; verily the waters give him being from non-existence; therefore they say, both he who knows thus and who (knows) not, 'The waters verily give being from non-existence.' He who desires prosperity should offer to Indra (a cow) which is barren after one birth; he is unborn who being fit for prosperity obtains it not; the (cow) became barren after bearing Indra [4]; verily he has recourse to Indra with his own share; verily he causes him to attain prosperity; he prospers. He should offer to Indra (the calf) through bearing which (the cow) became barren; that indeed is power (Indriyā); verily straightway he obtains power. He whose ancestors and himself for three generations have not drunk Soma should offer (a bull) which has again been let loose to Indra and Agni; the Soma drinking of a Brahman is interrupted if his ancestors and himself for three generations have not drunk Soma [5]; verily he has recourse to Indra and Agni with their own share; verily they bestow on him the drinking of Soma, the drinking of Soma comes to him. In that it is offered to Indra, the Soma-drink is power; verily he wins power, the Soma-drink. In that it is offered to Agni, the Brahman is connected with Agni, verily he continues his own deity. It is let loose again, for his drinking of Soma is as it were let loose again [6]; (verily it serves) for prosperity. When practising witchcraft, he should offer a hornless (beast) to Brahmanaspati; verily he has recourse to Brahmanaspati with his own share; verily he cuts him down to him; swiftly he reaches destruction. It is a hornless one; prosperity is razor-edged; in that it is hornless, (it serves) for prosperity. The sacrificial post is shaped like a wooden sword; the wooden sword is a thunderbolt; verily he hurls a thunderbolt against him; the strew is made of Ātraga grass; verily he crushes him; the kindling-wood is of Vibhīdaka; verily he splits him.

ii. 1. 6. He who desiring a village desires, 'May I be the back of my equals', should offer to Bṛhaspati (a beast) with a white back; verily he has recourse to Bṛhaspati with his own share; verily he makes him to be the back of his peers; he becomes possessed of a village. It is with a white back, for it has Bṛhaspati as its deity; (verily it serves) for prosperity. He who desires food should offer a dark (beast) to Pūśan; Pūśan is food; verily he has recourse himself.

1 i.e. not an adopted son—gōni here has its wide sense.
2 For Indra's birth from a cow see Macdonell, Vedic Mythology, p. 56. A punar utpaśīa is one which is old and useless.
3 The counting is probably inclusive, i.e. the third generation includes the Brahman himself.
4 The sense of deyyati is perfectly certain; cf. Delbrück, altind. Syntax, p. 143, with Oldenberg, Ṛgveda-Notes, i. 23, 24; below vi. 1. 4. 9, p. 491, n. 1.
5 This section is commented on in TR. ii. 8. 5. 3-6. 5.
to Puṣan with his own share; verily he gives him 1 food; he becomes an eater of food. It is dark, that is the form of food; (verily it serves) for prosperity. He who desires food should offer a dappled (beast) to the Maruts; the Maruts are food; verily he has recourse to the Maruts with their own share; verily they give him food; he becomes an eater of food. It is dappled; that is the form of food; (verily it serves) for prosperity. He who desires power should offer a ruddy (beast) to Indra; verily he has recourse to Indra [2] with his own; verily he bestows power on him; he becomes possessed of power. It is ruddy and has eyebrows; that is the form of Indra; (verily it serves) for prosperity. He who desires gain should offer to Savitṛ a spotted (beast); Savitṛ is lord of production; verily he has recourse to Savitṛ with his own share; verily he produces gain for him, his offspring desire gifts. It is spotted, for it has Savitṛ as its deity [3]; (verily it serves) for prosperity. He who desires food should offer to the All-gods (a beast) of many forms; food is connected with the All-gods; verily he has recourse to the All-gods with their own share; verily they give him food; he becomes an eater of food. It is of many forms; food is of many forms; (verily it serves) for prosperity. He who desires a village should offer to the All-gods (a beast) of many forms; his relatives are connected with the All-gods; verily he has recourse to the All-gods with their own share; verily they subdue his [4] relations to him; he becomes possessed of a village. It is of many forms, for it is connected with many deities; (verily it serves) for prosperity. He who is long ill from an unknown cause should offer to Prajāpati (a beast) without horns; man is connected with Prajāpati; Prajāpati verily knows of him who is long ill from an unknown cause; verily he has recourse to Prajāpati with his own share; verily he releases him from this weariness. It is without horns, for it has Prajāpati as its deity; (verily it serves) for prosperity.

ii. 1. 7. The 1 Vaśat cry cleft the head of the Gāyatī; the sap thereof fell away. Bṛhaspati seized it; it became a cow with a white back. The second (sap) which fell Mitra and Varuṇa seized; it became a cow of two forms. The third (sap) which fell the All-gods seized; it became a cow of many forms. The fourth (sap) which fell entered the earth; Bṛhaspati [1] seized it, (saying), 'Be this (mine) for enjoyment'; it became a bull and a cow.2 The blood which fell Rudra seized; it became a fierce red cow. He

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1 Cf. KS, xiii. 8; MS. ii. 5. 7. Of this section §§ 3 and 7 are dealt with in TB. ii. 8. 3. 5-9.

2 The sense of aśvapati is uncertain; Monier Williams's Dict. gives it as a bull and a cow. But the Pet, Lexx. agree in the version 'Stierkalb'. The masc. ending and the singular are contrary to the ordinary rules regarding Dvandvas (Wackernagel, Allind. Gramm. ii. 1. 165). But this sense is supported by ii. 1. 4. 4 where the dual occurs, and nothing can
who desires splendour should offer to Brhaspati (a beast) with white back; verily he has recourse to Brhaspati with his own share; verily he bestows splendour upon him; he becomes resplendent. The cow is the sap of the metres [2]; splendour is as it were sap; verily with the sap of the metres he wins the sap which is splendour. He who desires rain should offer to Mitra and Varuṇa (a cow) of two forms; the day is connected with Mitra, the night with Varuṇa; by day and night Parjanya rains; verily he has recourse to Mitra and Varuṇa with their own share; verily they by day and night make Parjanya rain for him. The cow is the sap of the metres, the rain indeed is as it were sap; verily by the sap of the metres [3] he wins the sap which is rain. He who desires offspring should offer to Mitra and Varuṇa (a cow) of two forms; the day is connected with Mitra, the night with Varuṇa; by day and night indeed offspring are born; verily he has recourse to Mitra and Varuṇa with their own share; verily they by day and night beget offspring for him. The cow is the sap of the metres, offspring indeed are as it were sap; verily with the sap of the metres he wins the sap which is offspring [4]. He who desires food should offer to the All-gods (a cow) of many forms; food is connected with the All-gods; verily he has recourse to the All-gods with their own share; verily they give him food; he becomes an eater of food. The cow is the sap of the metres, food indeed is as it were sap; verily by the sap of the metres he wins the sap that is food. He who desires a village should offer to the All-gods (a cow) of many forms; his relatives are connected with the All-gods [5]; verily he has recourse to the All-gods with their own share; verily they subject his relatives to him; he becomes possessed of a village. The cow is the sap of the metres, relatives indeed are as it were sap; verily with the sap of the metres he wins the sap which is relatives. He who desires splendour should offer to Brhaspati a bull and a cow; verily he has recourse to Brhaspati with his own share; verily he bestows splendour on him [6]; he becomes resplendent. The bull grazes at will, splendour indeed is as it were will; verily by will he wins will which is splendour.1 He who practises witchcraft should offer a red (cow) to Rudra; verily he has recourse to Rudra with his own share; verily he cuts him down to him; swiftly he reaches destruction; it is red, for it has Rudra as its deity; (verily it serves) for prosperity. The sacrificial post 2 is shaped like the wooden sword, the wooden sword is a thunderbolt; verily he hurls

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1912, pp. 1101, 1102.

1 सपोम has a clear play on ukṣaṇo: it may be argued that the use here supports the rendering 'Steierkalb' of ukṣaṇo, but this cannot be relied upon.

2 गप्यक्तितुपा amyagārīka vā, ĀpQŚ. xix. 16. 12.

be derived from ukṣaṇahat in CB. xii. 4. 4. 6, which the Pet. Lexx. render 'an impotent bull', but Eggeling renders 'a cow longing for the bull', and which itself may be a Dvandva. Uṣṇo in CB. iv. 5. 1. 9 gives no help. Sāyaṇa's rendering gives no help. Cf. Keith, JRAS.
The Special Animal Sacrifices

a thunderbolt against him; the strew is made of Çara grass; verily he crushes him; the kindling-wood is of Vibhidaka; verily he splits him.  

ii. 1. 8. Yonder sun did not shine; the gods desired an atonement for him; for him they offered a white cow to Sūrya; verily thereby they restored his brilliance. For him who desires splendour, he should offer this white cow to Sūrya; verily he has recourse to yonder sun with his own share; verily he bestows splendour upon him; he becomes resplendent. The sacrificial post is of Bilva wood. Whence yonder sun was born, thence the Bilva arose; verily he wins splendour with its place of origin. He who practises witchcraft should offer to Brahmānaspāti (a cow) with brown ears; first he should make to Varuṇa an offering on ten potsherds; verily he causes Varuṇa to seize his foe and lays him low with the Brahman. It has brown ears; that is the symbol of the Brahman; (verily it serves) for prosperity. The sacrificial post is shaped like the wooden sword; the wooden sword is a thunderbolt; verily he hurls a thunderbolt against him; the strew is made of Çara grass; verily he crushes him; the kindling-wood is of Vibhidaka; verily he splits him. He to whom the sacrifice does not come should offer a dwarf (beast) to Viṣṇu; the sacrifice is Viṣṇu; verily he has recourse to Viṣṇu with his own share; verily he gives him the sacrifice, the sacrifice comes to him. It is a dwarf (beast), for it has Viṣṇu for its deity; (verily it serves) for prosperity. He who desires cattle should offer to Tvaṣṭr a horse; Tvaṣṭr is the producer of pairings of animals; verily he has recourse to Tvaṣṭr with his own share; verily he produces animals in pairs for him, for in him offspring and cattle have entered; verily also the male horse straightway wins offspring and cattle. He who when a contest is joined desires an agreement should offer to Mitra a white (beast); verily he has recourse to Mitra with his own share; verily he brings him into harmony with his friend. It is spacious; verily he encourages him. He who desires rain should offer to Prajāpati a black (beast); Prajāpati is the lord of rain; verily he has recourse to Prajāpati with his own share; verily he makes Parjanya rain for him. It is black, that is the form of rain; verily by its form he wins rain. It is spotted; verily he produces the lightning and makes rain for him. It has low horns; verily he brings down the rain for him.
ii. 1. 9. Food¹ came not to Varuṇa when he had pressed.² He beheld this black cow which is Varuṇa's; it he offered to its own deity; then food came to him. He to whom being fit for food food does not come should offer to Varuṇa this black cow; verily he has recourse to Varuṇa with his own form; verily he gives him food; he becomes an eater of food [1]. It is black, for it has Varuṇa as its deity; (verily it serves) for prosperity. He who desires food should offer a white (beast) to Mitra and a black to Varuṇa at the union of the waters and the plants;³ the plants are connected with Mitra, and the waters with Varuṇa; on the sap of the water and of the plants do we live; verily he has recourse to Mitra and Varuṇa with their own share; verily they give him food; he becomes an eater of food [2]. He should offer at the union of the waters and of the plants, to attain both. The sacrificial post is bifurcate,⁴ for there are two deities; (verily it serves) for prosperity. He who is long ill should offer a white (beast) to Mitra, and a black to Varuṇa; in that one is offered to Mitra, by means of Mitra he appeases Varuṇa for him; in that one is offered to Varuṇa, straightway he sets him free from Varuṇa's noose; even if his life be gone, he yet lives. The gods could not find prosperity [3]; they saw it in the pair; they could not agree about it; the Aēvins said, 'Ours is it; do not claim it.'⁵ It became the Aēvins' only. He who desires prosperity should offer to the Aēvins a twin cow; verily he has recourse to the Aēvins with their own share; verily they bestow prosperity upon him; he prospers in offspring and cattle.

ii. i. 10. He⁶ who being a bad Brahman desires to drink Soma should offer to the Aēvins a dusky (beast) with spots on the forehead; the Aēvins were among the gods those who did not drink Soma; they later acquired the drinking of Soma; the Aēvins are the gods of the bad Brahman who desires to drink Soma; verily he has recourse to the Aēvins with their own share; verily they give to him the drinking of Soma; the drinking of Soma comes to him. In that it is dusky, verily he drives away the darkness from him. In that it has spots on the forehead [1], verily at the beginning

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¹ There is no mention of this section in TB. ii. 8, but ii. 8. 7. 8–10 deals with the Agniṣomīya victim which serves as the praṇīti for the kāmyaḥ paraṇaḥ.
² anndyay, 'food eating', comes to mean little more than ēṣama, which indeed occurs as almost a synonym below. It is specially common in the ĀĀ.
³ ĀPQS. xix. 16. 14 (which Garbe has not corrected from the text of Śāyaṇa) gives, according to Śāyaṇa, the choice of an interpretation by seasons (prāśṛṣṭi parāśṛṣṭi-pattasu va) or by place (nadikeṣṭuṣṭor madhye), the latter being his version of ṛcver madhye, which appears to have been in his text of ĀPQS. Probably the original had merely the option of prāśṛṣṭi &c., and ṛcver madhye, and no special version was given.
⁴ ĀPQS. xix. 16. 15 gives as alternatives vasūr ṛcver rāṇapāṇḍyas or uparudā uye pāke aśāpī saṃcāpyāḥ satīdū.
⁵ vas here is used with the loc. like vi-vaś and sam-vaś; cf. Delbrück, Allind. Synt. p. 119; for the conjunct, see ibid. 360.
⁶ Cf. KS. xiii. 6; MS. ii. 5. 4.
he bestows brilliance on him. He whom men calumniate though he has slain no one should offer a Gayal to Vāyu; impure speech comes to him whom men calumniate though he has slain no one; the Gayal is neither a domestic nor a wild animal; he is neither in the village nor the forest whom men calumniate though he has slain no one; Vāyu is the purifier of the gods; verily he has recourse to Vāyu with his own share; verily he [2] purifies him. The dawn shines away from him and he enters the darkness, the evil, to whom when the litany to the Aṛvins is being recited the sun becomes not visible; he should offer to Sūrya (a beast) of many forms; verily he has resort to yonder sun with its own share; verily it drives away the darkness, the evil, from him, the dawn shines upon him, he strikes away the darkness, the evil.

ii. 1. 11. a Indra on all sides.
   b On Indra men.
   c O Maruts, what time from the sky.
   d The protection which ye.
   e In contests we invoke Indra, swift to hear,
      The divine folk working good, freeing from distress,
      Agni, Mitra, Varuṇa, for gain, Bhaga,
      Sky and earth, the Maruts for welfare.
   f May the moving one who strikes at morning delight us;
      May Vāta delight us, pourer of waters;
      Indra and Parvata quicken us;
      May the All-gods vouchsafe us this.
   g I hail the dear names [1] of yon impetuous ones,
      That, O Maruts, calling they may rejoice.
   h For glory they are wreathed in flames,
      In the rays (of the sun), adorned with rings they (are accompanied)
      with singers;
      They wearing daggers, impetuous, fearless,
      Here found the dear home of the Maruts.

1 a dūrbaṅkaṃaṇa is probably one of doubtful Brahmanhood, yasya vedāḥ ca teṣāḥ ca vichi-
   dyāde tripūraṇam.
2 kante is important: it is the act of the sacrifi-
   cer, as contrasted with hante of the
   action of Āditya.
3 This section as usual contains a collection
   of Yājñas and Furonavākṣas for Kām-
   yeṣṭī, for which see ii. 2. 11. Most of
   the verses are from RV. ; e = x. 63. 9;
   f = i. 122. 3; g = vii. 56. 10; h = i. 87.
   6; m = v. 7. 2; n = v. 7. 3; o = i. 107.
   1; p = ii. 27. 13; q = ii. 27. 4; r = ii.
   27. 8; s = ii. 86. 5; t = ii. 27. 11;

   u = vii. 51. 1; v = i. 25. 19; w = i. 24.
   11.
4 For a and b see i. 6. 12 a and b.
5 For c and d see i. 5. 11 p and q.
6 The pārījatā tasaṅkhi is apparently the wind,
   which smites at morning the demon of
   night.
7 The structure of the verse is doubtful: the
   change to third person in ṣṛṇa is not
   impossible: said may of course have a
   temporal sense, ‘when’.
8 śravāṭhā is not very clear if it means
   ‘praisers’, as is its normal sense.
The Special Sacrifices

i First let Agni with the Vasus aid us;
Let Soma with the Rudras protect (us);
Let Indra with the Maruts act in due course;
Let Varuṇa with the Ādityas quicken us.¹

k God Agni with the Vasus [2],
Soma with the dread forms,
Indra with the Maruts, worthy of sacrifice,
Varuṇa with the Ādityas hath been in harmony with us.

l As the Ādityas are united with the Vasus,
The Rudras with the Maruts,
So, O thou of three names,
May the All-gods without anger be of one mind.²

m He in whose presence wheresoever
Men rejoice in the dwellings of men,
Whom in honour they kindle,
Whom together they produce.

n When we offer food,
The oblations of men,
He by the might of his glory [3],
Grasped the reins of sacred law.³

o The sacrifice seeketh the goodwill of the gods;
Be kindly, O ye Ādityas;
Make your lovingkindness turn (to us),
Which shall more plenteously deliver us from distress.

p Pure he dwelleth, undeceived,
Among waters rich in grass, waxing old with noble sons;
None slayeth him from near or from afar,
Who is in the guidance of the Ādityas.

q Ye Ādityas support the world,
Gods, guardians of all the universe,
Far-seeing, guarding [4] the holy,
Righteous, enacting debts.⁴

¹ These verses occur in KS. x. 12 ; MS. iv. 12.
² with variants: in i rudrār, śūlka and gārma yathā (for saṁ viṣāṭa); in k the verse runs: saṁ agnir vāsābhīr no argha saṁ saṁ ca rudriyāḥ bhis tānābbāḥ | sāṁ indro netākṣaro maratāḥ bhis sāṁ ādityaṁ vārnam viṣṇuvedaḥ. See also ĀCS. ii. 11. 12 ;
³ ČCS. iii. 6. 2, 3.
⁴ This verse in a mutilated form appears in AV. vi. 74. 3, where see Whitney's note.
⁵ pūrṇa is read in the RV. Pada and this is probably correct. In m indhati is not a dative but an irregularly accented third
⁶ kāṭra ca is presumably obtains its indefinite sense by reason of its presence (despite the order) in the rel. clause yāsya.
⁷ sthā is read in the Sāhita MSS. and explained as sthā in the Pada MSS. and so in RV. If this is so, it is an acc. in contrast with jāgat (Macdonell, Ved.
Gramm. p. 251, gives only sthā as nom.), but the substitution of sthā is very tempting and aids the construction, though of course the verb of the preceding verse can be carried on. Weber, who originally
Three earths they support, and three skies;
Three rules are in their ordinance;
Through sacred law great is your mightiness, O Ādityas;
Sweet is that, O Aryaman, O Mitra, O Varuṇa.

Let us make supplication
To those heroes, the Ādityas,
The tender, for help.

Nor right is visible, nor left;
Nor the east, O Ādityas, nor the west;
Despite my feeble mind, O Vasus [5],
Led by you, may I attain the light without fear.

With the most recent help of the Ādityas,
With their most present succour, may we be united;
May the mighty ones, hearkening, establish this sacrifice
For release from sin, for freedom.

Hear my cry, O Varuṇa,
And be merciful this day;
Seeking for help I call on thee.

I implore this of thee, praising thee with my hymn;
The sacrificer seeketh this with his offerings;
Be here, not angry, O Varuṇa;
O wide ruler, strike not away our life.

PRAPĀṬHAKA II

The Special Sacrifices

ii. 2. 1. Prajāpati1 created offspring. On their creation Indra and Agni hid them away. Prajāpati reflected, ‘Indra and Agni have hidden away from me offspring.’ He then perceived this offering to Indra and Agni on eleven potsherds, and offered it, and the two (gods) restored offspring to him. Indra and Agni indeed conceal his offspring, who being fit for offspring, yet obtains not offspring; so let a man who desires offspring offer a sacrifice to Indra and Agni on eleven potsherds. Verily Indra and Agni [1] he has recourse to with their own share; verily they make manifest offspring to him, he obtains offspring.

He should make an offering to Indra and Agni on eleven potsherds who

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1 Cf. KS. ix. 17; MS. ii. 1. 1, which contain much the same matter. For the verses see TS. i. 1. 14. 1-3, verses a–h inclusive.

For the Sūtras see BCS. xiii. 1, 2, which repeats the series, while ApCS. xix. 18 only gives the general rules and notes a few points; cf. MCS. v. 1. 5.
has a dispute about a field or with his neighbours. Verily Indra and Agni he has recourse to with their own share, by means of them he overpowers the power and strength of his rival, he overcomes the evil foe. Now power and strength depart from him who advances to battle; let him who is about to advance to battle offer to Indra and Agni an offering on eleven potsherds [2]. Verily Indra and Agni he has recourse to with their own share; verily they two place power and strength in him; with power and strength he approaches the battle and conquers in it. Now power and strength is he bereft of who wins a battle; let him who has won a battle make an offering to Indra and Agni on eleven potsherds. Verily Indra and Agni he has recourse to with their own share; verily they two place power and strength in him [3], he is not bereft of power and strength. Now power and strength depart from him who goes to the assembly; let him who is about to go to the assembly make an offering to Indra and Agni on eleven potsherds. Verily Indra and Agni he has recourse to with their own share; verily they two place power and strength in him, with power and strength he goes to the assembly. Let him next offer an oblation to Pūṣan. Pūṣan is the giver of power and strength, verily Pūṣan [4] he has recourse to with his own share; verily he gives to him power and strength. When he has gone to the assembly, he should offer an oblation to Kṣetrapati; Kṣetrapati is this (earth); verily on this earth he takes firm root. Thereafter let him make the offering to Indra and Agni on eleven potsherds; verily taking stand on this earth he next places power and strength in his body.

ii. 2. 2. To Agni, maker of paths, he should offer a cake on eight potsherds who being a sacrificer at full and new moon passes over the offering either at the new or the full moon; he wanders from the path on a trackless way who being a sacrificer at new and full moon passes over the offering either at the new or the full moon; verily he has recourse to Agni with his own share; verily he leads him to the path from the trackless way. A draught ox is the sacrificial fee, for it is the drawer; (verily it serves) for prosperity.

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1 This is not in either KS. or MS. It is a clear evidence of separate ownership of land; cf. Vedic Index, i. 210, 211.
2 vi-jayate with the instrumental means according to Delbrück, Altind. Synt. p. 131, 'he fights victoriously with', just as path has the constr. But pāṃśūna is adjectival, not a noun as Delbrück takes it; pāṃśūn bhrdṛṣṭas is a stock phrase in the Brāhmaṇas.
3 The Indian tradition frankly recognizes the terror of warriors before the battle; cf. AV. iii. 1 with Bloomfield's notes, SBE. xiii. 335, 336.
4 janadā is practically an equivalent of sahā; cf. ii. 3. 4. 2. It is characteristic of the later Indian view that the comm. only thinks of social meetings, but no doubt the original reference is to the public meeting; cf. Vedic Index, i. 223. Otherwise ii. 2. 6. 4, and cf. Delbrück, Altind. Synt. p. 167.
5 i.e. the one janadān epyin.
6 Cf. KS. x. 5–7; MS. ii. 1. 10, 11; BCS. xiii. 3, 4. The verses commented on are in i. 1. 14 i; 2. 14; 3. 14 a-f (three sets of Puronuvākyās and Yājyās).
To Agni, lord of vows\(^1\) he should offer a cake on eight potsherds, who having established a sacred fire break his vow as it were; verily he has recourse to Agni, lord of vows, with his own share; verily he makes good his vow for him; he becomes a keeper of vows. To Agni, slayer of Rakṣasas, he should offer a cake on eight potsherds, whom Rakṣasas infest; verily he has recourse to Agni, slayer of Rakṣasas, with his own share; verily he smites away the Rakṣasas from him. He should offer at night\(^2\), for at night the Rakṣasas are active; verily he smites them when active; he should offer in (a place) which is closed in, to prevent the Rakṣasas entering; the Yājyā and the Anuvākyā\(^2\) are Rakṣas-slaying, to lay low the Rakṣasas. To Agni with the Rudras he should offer a cake on eight potsherds when he practises witchcraft; Rudra is his dread form; verily he cuts him down to him; swiftly he reaches misfortune. He whose cows or men perish or who is afraid should offer to Agni, the fragrant, a cake on eight potsherds\(^3\); the fragrant is his healing form; verily by it he applies healing to him; it is offered to the fragrant, to smite away the fetid odour. When a battle is joined he should offer a cake on eight potsherds to Agni, the burnt;\(^3\) verily by his own share he pacifies him and indicates his foes; whomsoever of those near (him) they pierce, he lives; whomsoever of the foe, he dies; he wins that battle\(^4\). He loves to frequent those whose oldest and youngest die continuously, for the human sacrifice is dearest to him; he should offer to Agni, the burnt, a cake on eight potsherds; verily with his own share he pacifies him, and none other of them dies before his day. He loves to frequent the house of him whose house he burns; he should offer a cake on eight potsherds to Agni, the burnt; verily he pacifies him with his own share, and he burns not his house again.

\(^{ii. 2. 3.}\) He\(^5\) who does not attain his desires should offer a cake on eight potsherds to Agni as desire;\(^6\) verily he has recourse to Agni as desire with his own share; verily he unites him with his desire; his desire comes to him. He who has a dispute over a field or with his relatives should offer a cake on eight potsherds to Agni, the youngest; verily he has recourse to Agni, the

\(^1\) The verses i and m are of doubtful application: they can be taken as a substitute for i and k or for n and o, as they are neither clearly intended as relating to Agni, maker of paths, or Agni, lord of vows. Weber (Ind. Stud. xiii. 107) suggests, but only hesitatingly, that the root \textit{pat} would here be more in place than \textit{pāt}.

\(^2\) i.e. \(q\) and \(r\) of i. 2. 14, which both contain the word \textit{rūkṣa}, and the first the compound \textit{raṇḍuḥiṣṣam}.

\(^3\) There are three variant sacrifices for the last two verses (i. 3. 14 e and f).

\(^4\) Cf. KS. x. 7; MS. ii. 1. 11; BG. xiii. 5.

\(^5\) The verses are in i. 8. 14; \(g\) and \(k\) accompany the offering to Agni as desire; \(i\) and \(k\) accompany that for the youngest; \(l\) and \(m\) that for \textit{āyagam}; \(n\) and \(o\) that for \textit{yātavedas}; \(p\) and \(q\) that for the radiant; \(r\) and \(s\) that for the brilliant; \(t\) and \(u\) that for the strong.

\(^6\) Cf. \textit{ādityāybhyaḥ kāmāya}, ii. 1. 2. 3.
youngest, with his own share; verily thereby he appropriates the power and strength of his foe [1]; he overcomes the evil foe. He against whom witchcraft is practised should offer a cake on eight potsherds to Agni, the youngest; verily he has recourse to Agni, the youngest, with his own share; verily he drives away the Rakṣases from him; he who practises witchcraft does not lay him low. He who desires, 'May I live all my days', should offer a cake on eight potsherds to Agni of life; verily he has recourse to Agni of life with his own share; verily he bestows life upon him [2]; he lives all his days. He who desires prosperity should offer a cake on eight potsherds to Agni, the all-knower; verily he has recourse to Agni, the all-knower, with his own share; verily he makes him attain prosperity; he prospers. He who desires radiance should offer a cake on eight potsherds to Agni, the radiant; verily he has recourse to Agni, the radiant, with his own share; verily he bestows radiance on him; he is radiant. He who desires brilliance should offer a cake on eight potsherds to Agni, the brilliant [3]; verily he has recourse to Agni, the brilliant, with his own share; verily he bestows brilliance upon him; he becomes brilliant. He who seeks to be strong should offer a cake on eight potsherds to Agni, the strong; verily he has recourse to Agni, the strong, with his own share; verily thereby he is strong who seeks to be strong.

ii. 2. 4. He[1] who desires, 'May I possess food', should offer to Agni, possessor of food, a cake on eight potsherds; verily he has recourse to Agni, possessor of food, with his own share; verily he makes him to possess food; he becomes a possessor of food. He who desires, 'May I be an eater of food', should offer a cake on eight potsherds to Agni, eater of food; verily he has recourse to Agni, eater of food, with his own share; verily he makes him an eater of food; he becomes an eater of food [1]. He who desires, 'May I be a lord of food', should offer to Agni, lord of food, a cake on eight potsherds; verily he has recourse to Agni, lord of food, with his own share; verily he makes him a lord of food; he becomes a lord of food. He who is long ill should offer a cake on eight potsherds to Agni, the purifying, to Agni, the purifier, to Agni, the pure; in that he offers to Agni, the purifying, thereby

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1 Cf. KS. x. 6; BCS. xiii. 6, 7. The verses are in i. 3. 14 v; 4. 46. For Agni as possessed of food, eater of food, and lord of food, i. 3. 14 v and w are used; for Agni as purifying, purifier, and pure there are three oblations with x and y, z and sa, ba and ac. In i. 4. 46 the pairs e and b, c and d accompany the offerings to Agni and Indra with sons; e and f that to Agni, full of sap; g and h that to Agni, possessed of wealth; i and k that to Agni, the racer; l and m that to Agni with Agni; n and o that to Agni with light.
2 ajakṣira is interesting; cf. Wackernagel, Altind. Gramm. ii. i. 49, who thinks the explanation is the use of the epicene form; more probably it is only one of the frequent shortenings of such vowels in the Taśtirīya texts.
he bestows health upon him; in that (he offers) to Agni, the purifier [2],
thereby he bestows speech upon him; in that (he offers) to Agni, the pure,
thereby he bestows life upon him; even if his life is gone, he yet lives.
He who desires sight should make the same offering; in that he offers to
Agni, the purifying, he thereby bestows breath upon him; in that (he
offers) to Agni, the purifier, thereby he bestows speech upon him; in that
(hes offers) to Agni, the pure, thereby he bestows sight upon him [3]; even
if he is blind, he yet sees. He who desires offspring should offer a cake on
eight potsherds to Agni with sons, and a cake on eleven potsherds to Indra,
who has sons; verily Agni begets offspring for him and Indra makes it
grow. He who desires, 'May I be possessed of sap', should offer an oblation
cooked in goat's milk to Agni, full of sap; verily he has recourse to Agni,
full of sap, with his own share; verily he makes him possessed of sap [4]; he
becomes possessed of sap. It is cooked in goat's milk; the she-goat is con-
nected with Agni; verily straightway he wins sap. He who desires, 'May
I be possessed of wealth', should offer a cake on eight potsherds to Agni,
possessed of wealth; verily he has recourse to Agni, possessed of wealth, with
his own share, and he makes him possessed of wealth; he becomes possessed
of wealth. When battle is joined, he should offer a cake on eight potsherds
to Agni, the racer; for a race [5] he desires to run, who is fain to conquer in
battle; Agni of the gods is the racer; verily he has recourse to Agni with his
own share; he runs the race, he slays the foe, he conquers in the battle, and
like Agni he is not to be overcome. He for whom fire they take out again
(from the Gārhapatya fire) to place on the Āhavanīya 2 should offer a cake
on eight potsherds to Agni with Agni; one of these (fires) has a portion
assigned, one has not a portion assigned; they uniting overpower the sacri-
ficer [6], and he is liable to suffer ruin; in that he offers to Agni with Agni,
he appeases him with his own share; the sacrificer does not suffer ruin.
He whose fire goes out after it has been taken out (from the Gārhapatya)
before the Agnihotra has been offered should offer a cake on eight potsherds
to Agni with light; (they say), 'Should another 3 be taken out, after lighting
up (from the Gārhapatya)'? That should not be done. Since the former is
taken out for a definite share, how should another [7] be taken out for (it)?
He should deposit the extinguished embers and produce fire by friction, (with
the words), 'Hence first was Agni born, from his own womb, the all-knower;
he with Gāyatri, Triśūlub, Jagati shall bear the oblation to the gods, the
wise ones'; with the metres he begets him from his own womb; 'this is

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1 'py means, according to Pischel, Fed. Stud. i. 171, 'run' a race. Possibly the sense
is 'run for a prize', sāgas being a pregnant accus.

2 The sense in the trans. is that given by
Sāyaṇa, and it must clearly be approxi-
mately correct. Baudh. is no help.

3 This seems the best sense.
The Special Sacrifices to Agni Vaiśvānara [—ii. 2. 5

the fire', they say, 'what falls from it is light'; in that he offers to Agni with light, he wins the light which has fallen from it.

ii. 2. 5. He who is calumniated should offer on twelve potsherds to Vaiśvānara, an oblation to Varuṇa, and an oblation to Dadhikrāvan; in that there is (an offering) on twelve potsherds to Vaiśvānara, and Agni Vaiśvānara is the year; verily he satisfies him with the year, he smites off the evil hue; by (the offering) to Varuṇa he frees him from the noose of Varuṇa; by Dadhikrāvan he purifies him. The sacrificial fee is gold; gold is a purifier; verily he purifies him; his food becomes fit to eat. The same (offering) he should make who desires offspring; the year [1] unpropitiated burns up the womb of offspring, of cattle, for him who being fit for offspring does not obtain offspring; in that there is (an offering) on twelve potsherds for Vaiśvānara, and Agni Vaiśvānara is the year; verily he propitiates the year with its own share; it propitiates begets offspring for him from his own womb; by (the offering) to Varuṇa he frees him from the noose of Varuṇa; by Dadhikrāvan he purifies him. The sacrificial fee is gold; gold is a purifier; verily he purifies him [2]; he obtains offspring. When a son is born he should offer on twelve potsherds to Vaiśvānara; in that there is (an offering) on eight potsherds, he purifies him with the Gāyatī, with splendour; in that there is (an offering) on nine potsherds, he bestows brilliance upon him with the Trivr̥t (Stoma); in that there is (an offering) on ten potsherds, he bestows proper food upon him with the Virāj; in that there is (an offering) on eleven potsherds, he bestows power upon him with the Triṣṭubh; in that there is (an offering) on twelve potsherds, he bestows cattle upon him with the Jagatī; he upon whose birth he offers this sacrifice becomes pure [3], brilliant, an eater of food, powerful, possessed of cattle.

He is cut off from the world of heaven who, being a sacrificer at new and full moon, the sacrifice either at the new or the full moon omits, for the new and full moon offerings are made for the world of heaven; if he has omitted the sacrifice either at the new or the full moon, he should offer to Vaiśvānara on twelve potsherds; Agni Vaiśvānara is the year; verily he delights the year; verily also he brings up the year for him for the winning of the world of heaven [4]; verily also grasping the deities he goes to the world of heaven. He who removes the fire is the slayer of the hero among the

1 Cf. KS. x. 4; MS. i. 1. 2; BCS. xii. 8.
2 The verses are in i. 5, 11, u-g, a-f are four alternatives for the Vaiśvānara offering; g and h accompany that to Varuṇa; i and k that to the Maruts; l and m that to Agni; p and q that to the Maruts.
3 The reading is of course Dadhikrāvan; the TPr. xiv. 2. 3 prescribes 3hrāvan, whence the reading in one MS. cited in the BL ed. 3hrāvan, which is a mistake from the use of the Virāma, as Weber points out, as seen in Weber's MS. D, while the forms with ma are actually found in some MSS. and printed in the BL ed., i. 899, and the Mysore ed., iii. 371.
The Special Sacrifices

gods; formerly righteous Brahmans did not eat his food; he should offer to Agni on eight potsherds, to Vaiśvānara on twelve potsherds, when he is about to remove the fire; in that there is (an offering) on eight potsherds, the Gāyatrī has eight syllables, Agni is connected with the Gāyatrī; to Agni in his full extent he shows hospitality; verily also that is as when one makes preparation for a man about to go to (another) people [5]. (The offering) to Vaiśvānara is on twelve potsherds; the year has twelve months, the birthplace of Agni is the year; verily he makes him go to his own birthplace; his food becomes fit to eat. He who desires a village should offer on twelve potsherds to Vaiśvānara, and to the Maruts on seven potsherds; (the offering) to Vaiśvānara he places on the Āhavaniya, that to the Maruts on the Gārhapatya, for the avoidance of confusion. (The offering) to Vaiśvānara is on twelve potsherds; the year has twelve months; verily by the year he removes his rivals for him; there is one to the Maruts [6]; the Maruts are the subject class among the gods; verily by the subjects among the gods he wins for him the subjects among men; (the offering) is on seven potsherds; the Maruts are in seven troops; verily in troops he wins his rivals for him; he deposits (the offering) when (the verses) are being repeated; verily he makes the people follow him.

ii. 2. 6. He [1] who is about to engage in a conflict should offer an oblation to Aditi; Aditi is this (earth); verily in time gone by they were used to rest upon it. [2] He who has come to the place should offer to Vaiśvānara on twelve potsherds; Agni Vaiśvānara is the year, the place of the gods is the year; from that place the gods drove the Asuras in defeat; in that he offers to Vaiśvānara on twelve potsherds, he strives for [3] the abode of the gods; he wins this conflict. Those two wipe (their sin) off upon him [1] who eats the food of two enemies; he who has eaten the food of two enemies should offer to Vaiśvānara on twelve potsherds; Agni Vaiśvānara is the year; verily he eats what the year has made sweet; those two do not wipe (their sin) off upon him. For the year these two make compact who make compact; him of them who first acts with treachery Varuna seizes; he who of two who have made compact first shows treachery should offer on twelve

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1 Cf. KS. x. 3; MS. ii. 1. 2; Bṛh. xiii. 9, 10; ApŚŚ. xix. 19. 1–3. The verses are in i. 5. 11 r-u, which form a pair for the oblation to Aditi; the verses for Vaiśvānara are as in ii. 2. 5.

3 prāve must refer to the past practice; it cannot well mean ‘those who are victorious’. The present indicative is here analogous to the use with ma and purā, cf. Speijer, Sanskrit Syntax, § 327.

ajajan is of course from jī, ‘conquer’, and the use of the abl. is probably due to the sense being conquered (or driven) away from the āyatiṣṭha; cf. Speijer, ZDMG. lxxv. 320, 321, correcting Hertel, ZDMG. lxiv. 661.

4 It is of course possible that āyatiṣṭha means ‘in’; in that case āyatiṣṭhī above probably should be considered as meaning ‘from that (as a basis)’. The loc. in the first case is that of ‘end’, which Oldenberg (ZDMG. ixi. 459 seq.) uses to explain the uncertain caṃṣuta.
potsherds to Vaiśvānara; Agni Vaiśvānara is the year; verily having obtained the year thereafter he acts with treachery against one who has lost Varuṇa’s protection [2]; Varuṇa does not seize him. The nature of the sheep he accepts who accepts a sheep; having accepted a sheep he should offer to Vaiśvānara, Agni Vaiśvānara is the year; verily he accepts (the ewe) made suitable by the year; he does not accept the nature of the sheep. A measure of himself he obtains who accepts (an animal) with teeth in both jaws, whether horse or man; he who has accepted (an animal) with teeth in both jaws [3] should offer on twelve potsherds to Vaiśvānara; Agni Vaiśvānara is the year; verily he accepts it made suitable by the year; he does not obtain a measure of himself. He who is eager to win wealth should offer to Vaiśvānara on twelve potsherds; Agni Vaiśvānara is the year; when a man for a year goes about among folk he becomes worthy of wealth. In that he offers to Vaiśvānara on twelve potsherds, he moves towards wealth gained by the year: people are fain to give him gifts. He, who having yoked the year [4], does not let it go, becomes without support; after his return he should offer the same sacrifice to Vaiśvānara; (the year) which he yokes he lets go with its own share, for support; the rope with which he drives the last of his cows he should cast against his foe; verily he casts misfortune upon him.

ii. 2. 7. He [7] who desires cattle should offer an oblation to Indra; cattle are connected with Indra; verily he has recourse to Indra with his own share; verily he gives him cattle; verily he becomes possessed of cattle; it is an oblation; verily for him from his own place of birth he produces cattle. He who desires cattle should offer a cake on eleven potsherds to Indra, the powerful; cattle are power; verily he has recourse to Indra, the powerful, with his own share; he gives him [1] power and cattle; verily he becomes

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1 Sāyaṇa renders nīravuraṇim as roganiyārakam, but this seems to spoil the whole sense.
2 Āreṇa means, according to Sāyaṇa, in the opinion of some (ekë) pūrṇa chastrarogyā, but this seems very dubious; the ‘nature of the sheep’ is sufficient sense.
3 Here again Sāyaṇa goes off the line in taking mātraḥ as kīrāṇam. The reason of the word being used is, of course, the fact that man like certain animals has incisors in either jaw; see Vedic Index, i. 96.
4 janitā has here a different sense to that on p. 147, n. 4.
5 Characteristically Sāyaṇa takes the whole as referring to a begging expedition and not, as it probably does, to a merchant’s venture.
6 The opt. here is probably genéric (cf. Keith, [n. o. s. 18])

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Alāreṇa Aranyaka, p. 247), but may be a case of attraction; it differs in use considerably from such cases as ii. 2. 7. 4, where the opt. in the protasis is also potential. Āp. explains brāhīrayāgāvī abhidhatvā gṝṣṭe vāyus nīrasyet; Baudh. brāhīrayāga gṝṣṭe uṣasyati.

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Cf. KS. x. 8, 9; MS. ii. 2. 9, 10; BGS. xiii. 11, 12. The verses are in i. 6, 12; s and t are used for Indra; c and d for Indra, the powerful; e and f for Indra, possessed of heat; g and h for Indra of the hymn; i and k and l (t and k are alternatives) for Indra, deliverer from tribulation; m and n and o and p are alternatives for Indra, repeller of foes; q and r for Indra, the protector; s and t for Indra of the Arka and the Āṣvamedha.
possessed of cattle. He who desires splendour should offer a cake on eleven potsherds to Indra, possessed of heat; heat is splendour; verily he has recourse to Indra with his own share; he bestows upon him splendour; verily he becomes resplendent. He who desires food should offer a cake on eleven potsherds to Indra of the hymn; 1 the hymn is the food of the gods; verily he has recourse to Indra of the hymn with his own share [2]; he gives him food; verily he becomes an eater of food. He who desires prosperity should offer a cake on eleven potsherds to Indra, possessed of heat, and to Indra, the powerful, and to Indra of the hymn; in that he offers to Indra, possessed of heat, he thereby makes his 2 head; in that (he offers) to Indra, the powerful, he thereby makes his body; in that (he offers) to Indra of the hymn, he becoming prosperous finds support in food; verily he prospers. He who is seized by misfortune should offer a cake on eleven potsherds to Indra [3], deliverer from tribulation, tribulation is misfortune; verily he has recourse to Indra, deliverer from tribulation, with his own share; verily he delivers him from the misfortune, from tribulation. He whom enemies menace or invade his realms 3 should offer a cake on eleven potsherds to Indra, repeller of foes; verily he has recourse to Indra, repeller of foes, with his own share; verily he repels foes from him [4]. He who is bound or beset should offer a cake on eleven potsherds to Indra, the protector; verily he has recourse to Indra, the protector, with his own share; verily he protects him. He to whom the great sacrifice does not resort should offer a cake on eleven potsherds to Indra, of the Arka and the Açvamedha; 4 the Arka and the Açvamedha are the two end bodies of the great sacrifice; verily he has recourse to Indra, of the Arka and the Açvamedha, with his own share; verily he moves for him the great sacrifice from the ends, and the great sacrifice resorts to him.

ii. 2. 8. He 5 who desires a village should offer a cake on eleven potsherds to Indra, who goes straight forward; verily he has recourse to Indra, who goes straight forward, with his own share; verily he makes his followers

1 The rendering of arka as 'holding the thunderbolt', which Monier Williams adopts from Böhtlingk, is here at any rate not in point. The hymn shows that arka here is 'praise' as usual (Bergaigne, Rel. Fed. i. 279; cf. Bloomfield, ZDMG. xlviii. 570). In the term, Arka, used of the fire ritual, it has the sense of radiance confined with a reference to the praise.
2 i.e. the sacrificer's head.
3 rāgrāj must probably be acc., though the plural 'kings' is possible. The plural is noteworthy and has no precise parallel
4 The Arka and Açvamedha as parts of the Açvamedha are dealt with in v. 7. 5. 3. Cf. ÇB. x. 6. 4. 8.
5 Cf. KS. x. 8-10; MS. ii. 2. 10-12; BQS. xiii. 13, 14. The verses are in i. 13; a and b are for Indra, who goes straight forward; c and d for Indräqi; e and f for Indra, the angry, the wise; g and h for Indra, the giver; i and k for Indra, the bestower; j and m for Indra, the good protector; n and o for the offering to Indra of him who desires prosperity.
obedient to him; he becomes possessed of a village. He whose dart is not as it were sharp ¹ should offer an oblation to Indrāṇi; the deity of the arrow is Indrāṇi; verily he has recourse to Indrāṇi with her own share; she sharpens his arrow. Balbaja grass he should fasten to the kindling-stick [1]; where the cow being covered made water, thence grew the Balbaja; verily making him follow the way of the cows he causes him to obtain ² cows. To Indra, the angry, the wise, he should offer a cake on eleven potsherds when battle is joined; with power, with anger, and with wisdom ³ one wins the battle; verily he has recourse to Indra, the angry, the wise, with his own share; verily he bestows upon him power, anger, and mind; he wins [2] the battle. The same offering should he make whose mind is affected and who as it were injures himself, ⁴ for these are departed from him; verily he whose mind is affected and who injures himself has recourse to Indra, the angry, the wise, with his own share; verily he bestows upon him power, anger, and wisdom; his mind is not affected and he does not injure himself. ⁵ He who desires, 'May people be fain to give to me', should offer a cake on eleven potsherds to Indra, the giver [3]; verily he has recourse to Indra, the giver, with his own share; verily he makes people fain to give to him; people become fain to give to him. He upon whom what is as it were ready to be given is not bestowed should offer a cake on eleven potsherds to Indra, the bestower; verily he has recourse to Indra, the bestower, with his own share; verily he makes (men) bestow upon him. He who has been expelled or is being expelled should offer a cake on eleven potsherds to Indra, the good protector [4]; verily he has recourse to Indra, the good protector, with his own share; verily he protects him; he becomes unexpendable. Indra was equal with the gods, he did not attain distinction, he had recourse to Prajāpati, for him ⁶ he offered this (offering) to Indra on eleven potsherds, and thereby he bestowed power upon him; he makes the Yājya and the Puronuvākyā of the Čakvari (metre); the Čakvari is the thunderbolt, the thunderbolt kindled him for prosperity [⁵], he became prosperous; having become prosperous, he became afraid, (thinking) 'It shall burn me'; he had recourse again to Prajāpati;

¹ The KS, understands senda as 'army', but this is strange with sendya which it reads.
² vedāyu must come from ved, 'find', though Whitney, Roots, gives it only as Epic.
³ The plural āparindātaṁ below shows that indriyeṇa must not be taken either adjectival or in apposition.
⁴ bhrindā is the version of Śayaṇa for svapramāṇa.
⁵ The form of sentence is awkward: the real sense is that he recovers from his mental affliction, and the negative here really belongs to the adjectives, not to the verb.
⁶ tasmāt aindrāṇa no doubt refers to the Prajāpati as the offerer, but in effect is equivalent to more than tasmā indrāṇa, which Śayaṇa gives as its equivalent: the sacrifice is the one above mentioned as Indra's: Prajāpati offers for Indra the sacrifice to Indra.
Prajāpati from the Čakvari fashioned the (verse containing the word) 'rich', for atonement, to prevent burning. For him who being fit for prosperity is equal with his fellows he should offer this (offering) for Indra on eleven potsherds; verily he has recourse to Indra with his own share; verily he bestows power upon him. The (verse containing the word) 'rich' is the Puronuvākyā, for atonement, to prevent burning; the Yājyā is in the Čakvari (metre); the Čakvari is the thunderbolt, the thunderbolt kindles him for prosperity, he becomes prosperous.

ii. 2. 9. He\(^1\) who practises witchcraft should offer to Agni and Viṣṇu on eleven potsherds; Sarasvati should have a portion of the butter, and to Bṛhaspati an oblation (be offered); in that there is (an offering) on eleven potsherds to Agni and Viṣṇu, and all the gods are Agni and the sacrifice is Viṣṇu, with all the gods and the sacrifice he practises witchcraft against him; Sarasvati has a portion of the butter; Sarasvati is speech; verily with speech he practises against him; the oblation is Bṛhaspati's, Bṛhaspati is the holy power (Brahman) of the gods; verily with the holy power (Brahman) he practises against him \(^[1]\). Him who practises witchcraft they practise then against; he should double\(^2\) each of the Puronuvākyās, for special employment. With the same (offering) should he sacrifice who is practised against; verily he sets gods against gods, the sacrifice against the sacrifice, speech against speech, the Brahman against the Brahman; between the gods and the sacrifice he creeps along; from no quarter is he injured; he who practises against him does not lay him low. He to whom the sacrifice does not resort should offer on eleven potsherds to Agni and Viṣṇu \(^[2]\); all the gods are Agni, the sacrifice is Viṣṇu; verily he has recourse to Agni and Viṣṇu with their own share; verily they give him the sacrifice; the sacrifice resorts to him. He who desires sight should offer an oblation in ghee to Agni and Viṣṇu; by the eye of Agni men see, (by the eye) of the sacrifice the gods (see); verily he has recourse to Agni and Viṣṇu with their own share; verily they \(^[3]\) bestow sight upon him; he becomes possessed of sight. The butter is the seed of the cow, the rice grain of the ox; verily from the pair he produces for him sight. The oblation is (made) in ghee, ghee is brilliance, sight is brilliance; verily by brilliance he wins for him brilliance and sight. His foe in sacrificing gains the power and strength of him who sacrifices not; when his foe is sacrificing he should offer against

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\(^1\) Cf. KS. x. 1; MS. ii. 1. 7; BCŚ. xiii. 15, 16; ĀpŚŚ. xix. 19. 4-7. The verses are in i. 8. 22; a and b are for Agni and Viṣṇu; c and d for Sarasvati; e and f (alternatives) and g for Bṛhaspati; h and i for Mitra and Varuṇa.

\(^2\) That for Bṛhaspati is double, for the others the one given (a and c) is repeated or there are substituted respectively iv. 1. 11 h and iv. 7. 1 a.
him a sort of sacrifice; he does not then gain his power [4] and strength. He should offer before speech is uttered; all the speech of his foe he thus gains unuttered, and his speech as uttered other speeches follow after; they bestow upon the sacrificer power and strength. Just at the time of the morning pressing he should offer on eight potsherds to Agni and Viṣṇu; Sarasvatī should have a share of the butter, and to Bṛhaspati an oblation (be offered); in that it is (offered) on eight potsherds, and the Gāyatrī has eight syllables, and the morning pressing is connected with the Gāyatrī, he obtains thereby the morning pressing [5]. Just at the time of the midday pressing he should offer on eleven potsherds to Agni and Viṣṇu; Sarasvatī should have a portion of the butter and to Bṛhaspati an oblation (be offered); in that (the offering) is on eleven potsherds, and the Trisṭubh has eleven syllables, and the midday pressing is connected with the Trisṭubh, he obtains thereby the midday pressing. Just at the time of the third pressing he should offer to Agni and Viṣṇu on twelve potsherds; Sarasvatī should have a share of the butter, and to Bṛhaspati the oblation (be offered); in that (the offering) is on twelve potsherds, and the Jagatī has twelve syllables, and the third pressing is connected with the Jagatī, he obtains thereby the third pressing. Verily he sets gods against gods [6], the sacrifice against the sacrifice, speech against speech, the Brahman against the Brahman; verily by means of the potsherds he makes up the metres, by means of the cakes the pressings. At the time of the (offering of the) cow, he should offer on one potsherd to Mitra and Varuṇa, this (offering) corresponds to his foe’s cow which is to be slaughtered; his (offering) is on one potsherd, for he cannot obtain the animal (offering) by means of (many) potsherds.

ii. 2. 10. Yonder sun did not shine, the gods sought an atonement for him, for him they offered this oblation to Soma and Rudra; verily thereby they bestowed brightness upon him. If he desires to become resplendent, he should offer for him this oblation to Soma and Rudra; verily he has recourse to Soma and Rudra with their own portion; verily they bestow upon him splendour; he becomes resplendent. He should offer on the full moon day of the month Tisya; Tisya is Rudra [1], the full moon

1 adhvaradīkṣa here evidently denotes that the Īṣṭi is to be allied to a sacrifice proper, and the details are given in the following sections, the Soma pressings being reproduced.
2 Cf. KS. xi. 5; MS. ii. 1. 5; BCS. xiii. 17, 18; ApCS. xix. 19. 8-11. The verses are in i. 8. 32; k-n are six Dhāyyas (m is three), of which two are to be used; c and p are for Soma and Rudra; q and r are for Soma and Puṣan; cf. BCS. v. 1. 6. It is curious that as cited in the comm. Āp. gives correctly k as the first of the Dhāyya sit: in the text of this edition and in Baudh. the first is l; both these versions leave k unnoticed.
3 See ii. 1. 4, 8 ad init.
4 The sense is clear, the formation is doubt-
The Special Sacrifices

is Soma; verily straightway he wins splendour. He makes him sacrifice on an enclosed (altar), to acquire splendour. The butter is churned from milk of a white (cow) with a white calf; butter is used for the sprinkling, and they purify themselves with butter; verily he produces whatever splendour exists. ‘Too much splendour is produced’, they say, ‘he is liable to become a leper’; he should insert the verses of Manu’s; whatever Manu said is medicine [2]; verily he makes medicine for him. If he fear, ‘I shall become a leper’, he should offer an oblation to Soma and Puṣan; man has Soma as his deity, cattle are connected with Puṣan; verily he makes him a skin by means of his own deity and cattle; he does not become a leper. He who desires offspring should offer an oblation to Soma and Rudra; Soma is the bestower of seed, Agni is the begetter of offspring; verily Soma bestows on him seed, Agni begets offspring; he obtains [3] offspring. He who practises witchcraft should offer an oblation to Soma and Rudra; man has Soma as his deity, Agni is this Rudra; verily ransoming him from his own deity he entrusts him to Rudra; swiftly he attains ruin. He who is long ill should offer an oblation to Soma and Rudra; the sap of him who is long ill goes to Soma, the body to Agni; verily from Soma he ransoms his sap, from Agni his body; even if [4] his life be gone, he yet lives. The Hotṛ loosens him that is swallowed by Soma and Rudra ¹ and he is liable to be ruined; an ox must be given by the Hotṛ; the ox is a carrier, the Hotṛ is a carrier; verily he saves himself as a carrier by means of a carrier. He who desires, ‘In his own abode may I produce a foe for him’, should offer an oblation to Soma and Rudra; ² selecting an altar he should dig up half, and half not, spread half the strew, and half not, pile on half the kindling-wood and half not; verily in his own abode he produces a foe for him.

ii. 2. 11. He ³ who desires a village should offer on eleven potsherds to Indra, on seven potsherds to the Maruts; verily he has recourse to Indra and the Maruts with their own share; verily they make his fellows subject to him; he becomes possessed of a village. He places (the offering) for

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¹ As the loc. denotes where the sacrificer is when swallowed, it is correct; but the case may also be compared with Speijer, Vediche und Sanskrit Syntax, § 12.

² dhāṛṣṭracīrāna gatās, Āp.; aparāṃśtraṃāryāyādānam, Baudh.

³ Cf. KS. xi. 5; MS. ii. 1. 5, 6; BČS. xiii. 19, 20; ĀpČS. xix. 19. 12-20. 4. The verses are in ii. 1. 11; a and b and c and d are for Indra and the Maruts; e and f for Indra and the All-gods; g and h for the Maruts; i and k (with l as an alternative) for the four sets of offerings to Agni, Soma, Indra, Varuṇa, while m and n are for the usual offering to Agni Śvīṣṭukṛt.
Indra on the Āhavaniya, that for the Maruts on the Gārhapatya, for the prevention of confusion. (The offering) for the Maruts is on seven potsherds; the Maruts are in seven troops; verily by troops he wins his fellows for him. He places it down when the recitation is proceeding; verily he makes the people obedient to him. The same offering should he make who desires, 'May I cause strife between the ruling class and the people.' As he cuts off from Indra's (cake), he should say, 'Do thou recite for Indra'; having directed (the Agnīdh) to utter the Črauṣṭ call, he should say, ‘Utter the Yājya for the Maruts’; as he cuts off from the Maruts' cake, he should say, 'Do thou recite for the Maruts'; having directed (the Agnīdh), he should say, 'Utter the Yājya for Indra'; verily he produces strife between them for their shares, and they keep piercing each other. The same offering should he make who desires, 'May they be at unity.' According to each deity should he cut off and according to each utter the Yājya; verily he arranges them in due order with their portions; they are at unity. He who desires a village should offer on eleven potsherds to Indra, and on twelve potsherds to the All-gods; verily he has recourse to Indra and the All-gods with their own share; verily they subject his fellows to him; he becomes possessed of a village. Having cut off from Indra's (cake) he should cut off from the All-gods, and then from Indra's; verily with power (indriyena) he surrounds his fellows on both sides. The sacrificial fee is a garment with a fringe for the delectation of his fellows. He who desires a village should offer to the Maruts an oblation of panic seed in the milk of a speckled (cow); from the milk of a speckled (cow) were the Maruts born, of the speckled (cow) panic seed; his fellows have the Maruts for their deity; verily he has recourse to the Maruts with their own share; verily they subject his fellows to him; he becomes possessed of a village. The Yājya and the Anuvākyā contain the word 'dear'; verily he makes him dear to his fellows; the Puronuvākyā has two feet; verily he wins bipeds; the Yājya has four feet; verily he wins quadrupeds. The gods and the Asuras were in conflict; the gods were mutually at variance; unwilling to accept the pre-eminence of another they went apart in four bodies, Agni with the Vasus, Soma with the Rudras, Indra with the Maruts, Varuṇa with the Ādityas. Indra had recourse to Prajāpati; he made him sacrifice with the verse for harmony; to Agni with the Vasus he offered a cake on

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1 When the Sāmadhants are being uttered, the points mentioned are all of course variants from the norm, the Dāryapāññamaśa offerings. daidyati may of course be causal.

2 There are two cuttings of each Aiyā; therefore, when desired, it is arranged to put one for Indra first, then both for the All-gods, then one for Indra.

3 citrāntam is the explanation of Āp.
eight potsherds, to soma with the Rudras an oblation, to Indra with the Maruts a cake on eleven potsherds, to Varuṇa with the Ādityas an oblation; then indeed the gods agreed to recognize Indra's pre-eminence. Him who is mutually at variance with his fellows he should cause to offer with the verse for harmony; he should offer to Agni with the Vasus a cake on eight potsherds, to soma with the Rudras an oblation, to Indra with the Maruts a cake on eleven potsherds, to Varuṇa with the Ādityas an oblation; so him becoming Indra his fellows recognize as superior; he becomes the best of his fellows.

ii. 2. 12. a The golden germ. b When the waters. c O Prajāpati. d He as a son knoweth the father, he the mother, He is a son, he is of generous returns; He hath enveloped the sky, the atmosphere, he the heavens; He hath become all the worlds, he hath come to be. e Up that. f The radiant. g Thou from of old with thy new glory, O Agni, with thy companion light, Hast mightily outstretched. h He doth put down the wise contrivings of every worshipper; Bearing in his arm [1] many a manly deed; Agni hath become the lord of riches, Making ever all immortal things. i To help us I summon The golden-handed Sāvitr; He as a god knoweth the place. j Prosperity to-day, O Sāvitr, prosperity to-morrow,

1 The section contains the Puronuvākyas and Yājñās for the Kāmyeṣṭis described in ii. 3. 2 and ii. 5. 5. 2. The verses are nearly all from RV.; g = vi. 16. 21; h = i. 72. 1; i = i. 22. 5; k = vi. 71. 6; l and m = v. 84. 1; 2; n = viii. 48. 10; o = x. 89. 5; r = vii. 99. 7 (= 100. 7); 100. 5, 6; u = iii. 24. 5; v = ii. 2. 7; w = x. 90. 4; x = iv. 20. 10; y = iiii. 36. 9; z = iv. 10. 6; aa = v. 6. 9; bb = iv. 48. 5; cc = vii. 92. 3; dd = i. 30. 13; ee = viii. 2. 13.

2 See iv. 1. 8 n and t for these verses, which are given only in Pratika here because there given in full. The verses a–c are RV. x. 120. 1, 7, 10.

3 See i. 8. 14 m.

4 This is found also in TB. iii. 5. 7. 2 and in AV. vii. 1. 2, where m before mā is omitted, and ādēsi viṣṇus is read.

5 See i. 4. 43 a and b; RV. i. 50. 1; 115. 1.

6 Mystic and uncertain in sense (RV. i. 72. 1): ni har seems best to denote that Agni 'puts in the shade' all others.

7 Found above i. 4. 25 a; the repetition as in the following case is unusual.
Day by day prosperity mayst thou procure for us; 
Through this prayer may we win the prosperity 
Of many a prosperous dwelling, O god. 1

l O earth, thou bearest
The weight of the mountains,
Thou that dost, O great earth,
With thy hills, quicken with thy might [2].

m The songs salute thee,
Thee that extendest far, each day,
Thee that, O bright one, dost shoot forward
The seed like great riches.

n May I be in companionship with the friend pleasant within,
Who being drunk shall not harm me, O thou of the tawny steeds;
This Soma that hath been deposited within us,
For that I go to Indra to prolong (my life). 4

o Giving spirit when drunken, with swift onset,
Impetuous, strong, bearing arrows, with the residue is Soma;
All plants and trees deceived not aforesight
As substitutes Indra.

p Soma [3] the righteous as pressed becometh visible,
Jamadagni singing the hymn to Indra;
Thou art the mighty restrainer of impetuous might;
Ward it off and strengthen the support for the singer.

q In unison men that make prayers offer to thee this prayer

1 Found also in full in i. 4. 23a.
2 This verse is obscure; khidhrim, however, probably means 'weight' (Macdonell, 
Fed. Gramm. p. 130) and not a means of 
rendering the mountains, i.e. the thunder- 
bolt, an interpretation which induces 
Griffith to see in Pithiv here, not a 
terrestrial, but an atmospheric deity, as 
Sayan does: jaya may be taken vaguely:
Griffith (Trans. i. 550) apparently reads
bhumirm.

3 akshibhi is paralleled by the instances cited 
by Delbrück, Altind. Synt. p. 130; persei 
refers according to Pischel (Fed. Stud. 
i. 81 sq.) to the penis, and his rendering 
(i. 47) of vajana mi heqantam is followed 
; cf. Oldenberg, Rygveda-Noten, i. 45, 366. 
Geldner (Rygveda-Glossar) prefers ' wie 
einen rauschenden Flügel', which is un-
likely. Other renderings are possible, if 
vaj is 'horse', but that is improbable, 
as heqantam is probably from hi.

4 adhareya doubtless alludes to the Soma

sating the stomach. asmi followed by 
the singular is not rare; the plural is 
not precisely equivalent to the sing.; it 
is true that the one man speaks but he is 
in pari passu with the rest; see RV. v. 4. 
10, which Delbrück (Altind. Synt. p. 561) 
hardly correctly explains, and which 
might have been referred to at p. 204. 
In r below the plural is similarly used of 
the gods at large.

5 The meaning of tyapalopaharm is uncertain; 
sti no doubt refers to Soma with the 
yapa (Hillebrandt, Fed. Myth. i. 235).

6 The sense of the verse which has no parallel 
in the Vedic literature is uncertain: Saya 
na solves the difficulty by making sima accusative and brkma as bhast; but the 
text gives a possible sense: the Soma 
and Jamadagni alike shine conspicuous. 
Sayan interprets the second half-line as 
applying to the keeping of the soma, 
which is tar in the sense of ' eager to 
gut out'; within the worshipper.
That giveth delight and invigoration;
When the hymn with the radiance of Soma shall speed forth,
Then shall Indra show his might in the contests.1
r From the mouth to thee, O Viṣṇu, do I utter the Vaṣṭu call;
Do thou accept my oblation, O Cīpivīṣṭa [4];
Let my fair hymns of praise cause thee to wax great;
Do ye protect us ever with blessings.
s That name of thee, the noble, to-day I celebrate,
O Cīpivīṣṭa, knowing the ways;
I, the weaker, sing thee the strong,
That rulest beyond this region.2
t What was there to be disclosed in thee, O Viṣṇu,
What time thou didst declare, 'I am Cīpivīṣṭa'? Conceal not from us that form of thine
What time thou dost change thy shape in battle [5].

u O Agni, give to the giver
Wealth of heroes in abundance;
Quicken us to richness in sons.
v Give to us, O Agni, a hundred, give a thousandfold;
Like doors disclose for us booty for renown;
Make with the prayer sky and earth propitious;
Like bright heaven the dawns have shone forth.
w Agni give wealth that decketh the hero;
Agni the Ṛṣi who winneth thousands;
Agni hath placed the oblation in the sky;
In many a place are the abodes of Agni.4
y Bring to us.5

1 This verse again has no parallel and the sense is uncertain: but the almost (cf. i. 8. 13. 3) invariable use of ca in the TS. makes it practically certain that mādasi is adjectival, as is cīmasyam (for which Bloomfield (Vedic Concordance, p. 974) suggests cīmasyam). Śāyāna takes sabbidha with ca, which is impossible.
2 apsā is uncertain in sense; see Pischel, ZDMG. xi. 125; Ved. Stud. i. 298; Geldner, Ved. Stud. iii. 72 seq.; Oldenberg, ZDMG. liv. 167 seq.; Rgveda-Noten, i. 368, 364: cūṃdari here seems certainly to denote the knowledge of the modes of song. svavam dārṣṭyā may be compared with the compound pāravasyas—common in the Brāhmaṇa style.
3 The verse certainly appears to have a reference to some change of shape by Viṣṇu in contest, and if the MS. ii. 3. 13 is right in taking cīpivīṣṭa (on which cf. Muir, Sanskrit Texts, iv. 85, 86) as denoting smallness, then the dwarf incarnation of Viṣṇu seems to be alluded to (cf. paricēkṣyam : the dwarf form was not really discreditable); cf. Macdonell, Vedic Mythology, p. 41; JRAS. xxvii. 168-177. Johansson (Solfjädn in Indien, pp. 12 seq.) and Charpentier (VOJ. xxv. 427) see, however, in cīpi the īṅgā.
4 dāh must really be a second person: for the nom. in such cases see i. 4. 19, n. 1; vi. 1. 2, n. 2; Keith, JRAS. 1908, p. 1124; La Roche, Beitr. i. 203.
5 These two verses are found in full at i. 7. 13 y, h.
Thy body is faultless,
Like ghee purified, like pure gold;
That of thine shineth like an ornament, O thou powerful one.

O bright one, in thy mouth thou cookest
Both ladles (full) of butter;
Do thou make us full
For our hymns, O lord of strength;
Do thou bear food to the praisers.\(^1\)

O Vāyu, a hundred of bay (steeds)
Worthy of nourishment do thou yoke;
Or let the chariot of thee that hast a thousand (steeds)
Come with might.

The teams [7] wherewith thou comest to the giver,
O Vāyu, for seeking in the house,
Grant us wealth rich in enjoyment,
And a treasure of heroes, of horses, of cows.\(^2\)

Rich banquets be ours with Indra,
With mighty strength,
Wherewith fed we may rejoice.\(^3\)

Rich should he be, the praiser
Of a generous and wealthy one like thee;
(Famed) be (the praiser) of thee that art famed, O thou with
the bays.

PRAPĀTHAKA III

The Special Sacrifices (continued)

He\(^4\) who desires prosperity should offer to the Ādityas, giving prosperity;\(^5\) it is the Ādityas who repel from prosperity him who being fit for prosperity does not obtain prosperity; verily he has recourse to the Ādityas, giving prosperity, with their own share; verily they make him attain prosperity; he becomes prosperous. He who has been expelled

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\(^1\) This is found below in full at iv. 4. 4 n.
\(^2\) This is found also and in full in i. 7. 13 m, the third case in this section where a verse is repeated.
\(^3\) Cf. KS. xi. 6; MS. ii. 2. 1; BÇS. xiii. 21, 22; ApÇS. xix. 20. 5–20; MÇS. v. 1. 9.

The verses are in ii. 1. 11; \(e\) and \(p\) are for the Adityas, giving prosperity; \(q\) and \(r\) (with \(s\) as a variant) for the Ādityas, the sustainers; \(t\) and \(u\) and \(v\) and \(w\) accompany the offerings of white and black rice.

\(^5\) bhārata and bhāsati is justified sufficiently, as the comm. points out, by the occurrence of bhārati and bhāsati in the verses used (ii. 1. 11 \(e\) and \(p\)).
or is being expelled should offer an oblation to the Ādityas, the sustainers; the Ādityas are the expellers, the Ādityas are the procurers; 

\[1\] verily he has recourse to the Ādityas, the sustainers [1] with their own share; verily they support him in the people; he is unexperable. ‘O Aditi, do thou confirm’, (with these words) he who is being expelled should take the foot (dust) of him (who is expelling him); 

\[2\] Aditi is this (earth); verily she confirms the kingdom for him; ‘Be the blessing fulfilled’, he says; verily he makes the blessing come true; ‘Mind here’, he says; verily he makes the people of one mind with him; ‘Come hither, O ye Maruts [2] rich in dew, with this lord of the people against you king’, he says; the people are connected with the Maruts, the lord of the people is the highest; verily he unites him with the people and the realm. From the house of a village judge \[3\] further on he should take rice; he should separate out the white and the black; of the white he should offer an oblation to the Ādityas; the people have the Ādityas for their deity; verily he attains the people [3]; 

‘The people he has attained, the realm he has not attained’, they say; of the dark ones he should offer an oblation to Varuṇa; the realm is connected with Varuṇa; verily he attains both the people and the realm. Should he not attain (them), he should offer (saying), ‘To the Ādityas this portion I offer to attain \[4\] the people N. N. for N. N.’; verily the Ādityas desiring the portion make him attain the people [4]. Should he not attain (them), he should knock in seven pegs of Ayvatttha wood in the middle shaft, \[5\] (saying), ‘Here do I bind the Ādityas to attain the people N. N. from N. N.’; verily the Ādityas, their heroes bound, make him attain the people. Should he not attain (them), he should offer this

\[1\] avagamayitāraḥ is given by Sāyaṇa as either referring to expulsion or to restoration: the latter sense is clearly meant.

\[3\] The ritual contemplates taking the dust of the victorious sovereign’s foot with the words āditi’s māsāmsacu, and then, according to Āp., he approaches the sacrificer with upa prata, and then he pours part of it over his outer garments with satyādīgāḥ, and the rest on his breast with ihū maṇāha. Baudh. does not follow the order of the Śatapitā and makes upa prata precede the other two fragments, being used as he brings up the dust, while with satyādīgāḥ he puts it in the hand of the sacrificer who takes it with ihū maṇāha. Both these versions seem clearly to depart from the text. MāŚ, puts it in a different action as one text, where he takes dust from the right footstep of the person expelled.

\[3\] The sense is uncertain: Sāyaṇa distinguishes between one who speaks grāmya in the Sābha and one who is a secret counsellor; but the MS. has sābha in this passage.

\[4\] Sāyaṇa is troubled by the construction, and in the first case takes the abl. with nir upāmi: the sense seems to be as in the text.

\[5\] madhyagatasyam is uncertain in sense: if the pole is in the middle there must be three, which is a very unusual number (Vedic Index, i. 82). MāŚ, ascribes it to the rathāvahana. If the sense is the ‘middle of the pole’ there is a lack of parallels with madhyama, though madhyamidina is cited by Wackernagel (Altind. Gramm. ii. i. 294) and is a good parallel.
oblation to the Ādityas and attach pegs to the kindling-wood; verily he attains what cannot be taken away. (The pegs) are of Aśvattha wood; the Aśvattha is the might of the Maruts; verily with might he attains the people; seven are they, the Maruts are in seven troops; verily in troops he attains the people.

ii. 3. 2. The gods were afraid of death; they had recourse to Prajāpati; for them he offered this (offering) to Prajāpati of a hundred Kṛṣṇalas in weight; verily by it he bestowed upon them immortality; for him who fears death he should offer to Prajāpati this (offering) of a hundred Kṛṣṇalas: verily he has recourse to Prajāpati with his own share; verily he bestows life upon him; he lives all his days. It is of a hundred Kṛṣṇalas in weight; man has a hundred (years of) life, and a hundred powers; verily in life, in power [1] he finds support. (The offering) is in ghee; ghee is life, gold is immortality; verily he unites him with life and immortality; four Kṛṣṇalas’ weight on each occasion he cuts off to obtain the four cuttings-off; one by one he brings to the Brahman priest, and one by one he bestows life upon the sacrificer. Yonder sun did not shine, the gods sought an atonement for it, for it they offered this oblation to Sūrya; verily thereby they bestowed upon it [2] radiance. For him who desires splendour he should offer this oblation to Sūrya; verily he has recourse to yonder sun with his own share; verily he bestows upon him splendour; he becomes resplendent. On both sides are ornaments (of gold); verily on both sides he bestows radiance upon him. At each fore-offering he offers a Kṛṣṇala weight; verily from the quarters he wins splendour for him. He should offer on eight potsherds to Agni, on twelve potsherds to Sāvitr, and an oblation to earth [3] who desires, ‘May I gain gold; may gold resort to me.’ In that it is (offered) to Agni, gold is connected with Agni; verily by him whose is gold he gains it; it is (offered) to Sāvitr; verily instigated by Sāvitr he gains it; to earth an oblation is offered; verily on it he gains it; gold resorts to him. He who gains gold is deprived of power and strength; the same offering should he make who gains gold; he is not deprived of power and strength. The same [4] offering

1 Cf. KŚ. xi. 4. 1, 2; MS. ii. 2. 2, 13; Bṛh. xiii. 23-25; Ṛg. xix. 21. 1-17. The verses are in ii. 2. 12; a-d are for Prajāpati being alternatives; e and f for Sūrya; g and h for Agni; i and k for Sāvitr; l and m for earth; n and o for Soma and Indra; p and q are alternatives for n and o; r-t (s and t being alternatives) are for Agni Ciṣpiṣṭa as in ii. 5. 5. 2; u and v (with w as an alternative) are for Agni, the giver; x and y for Agni, the bestower; z and aa for Prajāpati; bb and cc are for Vāyu, and dd and ee for Indra. Neither of these sacrifices is dealt with in Bṛh. or Ṛg. ¶

2 pataḥpapati here clearly refers to weight, not as in Monier Williams’s Dict. to the Dakṣinā.

3 i.e. on both sides of the cara.
he should make whose gold is lost; in that it is (offered) to Agni, and gold is connected with Agni, by him whose is gold he gains it; it is (offered) to Sāvity; verily instigated by Sāvity he gains it; to earth an oblation is offered; in this what is lost is lost; verily in it he gains it. Indra [5] by force drunk the Soma of Tvaṣṭṛ, he went apart on all sides, he was deprived of power, of Soma drinking; what he vomited up, that became panic seeds; he had recourse to Prajāpati; for him he offered this oblation of panic seeds to Soma and Indra; verily thereby he bestowed upon him power and Soma drinking; he who vomits Soma is deprived of power, of Soma drinking; for him who vomits Soma [6], he should offer this oblation of panic seeds; verily he has recourse to Soma and Indra; verily they bestow upon him power and Soma drinking; he is not deprived of power and of Soma drinking. In that it is (offered) to Soma, he wins Soma drinking; in that it is (offered) to Indra, and Soma drinking is power, verily he wins power and Soma drinking; it is of panic seeds, Soma is it [7]; verily straightway he wins Soma drinking. He who desires cattle should offer a cake on eight potsherds to Agni, the giver, and a cake on eleven potsherds to Indra, the bestower; verily Agni produces cattle for him, Indra makes them grow up. These are curds, honey, ghee, waters, and parched grain; that is the form of cattle; verily by their form he wins cattle; there are five takings, for cattle are fivefold; it is of many forms, for cattle are of many forms [8], (verily it serves) for completion; it is offered to Prajāpati; cattle are connected with Prajāpati; verily Prajāpati produces cattle for him; honey is the body of man; in that he offers honey on the fire, verily thus the sacrificer places his body in the fire; the Yājñya and the Anuvākyā are in the Paṇkṣti metre, man is fivefold, cattle are fivefold; verily ransoming his body from death he wins cattle.

ii. 3. 3. The 2 gods desiring glory performed a sacrificial session bounded by success; to Soma the king among them glory came, he went to the hill, Agni followed him; Agni and Soma, those two, united; Indra, being parted from the sacrifice followed after them; to them he said, 'Make me to sacrifice.' For him they offered this sacrifice, to Agni on eight potsherds, to Indra on eleven potsherds, to Soma an oblation; verily thereby they conferred upon him brilliance [1], power, and splendour. For him

1 i.e. of the five materials for the oblation; in the case of cattle the fivefold is merely one of several divisions (Vedic Index, i. 500).
2 Cf. KS. x. 2 ; xi. 4 ; MS. ii. 1. 4 ; 2. 3 ; BQS. xiii. 25, 26 ; ApQŚ. xix. 21, 19-22.
The verses are in ii. 3. 14; a and b are for Agni; c and d for Indra; e and f for Soma; g and h for the first offering to Agni and Soma; i and k (with l as an alternative) for the second; m and n for Soma, the strong; o and p (with q as an alternative or as a upahoma mantra) for Brahmanaspati; r and s for the Maruts.
who is parted from the sacrifice\(^1\) he should offer this sacrifice, to Agni on eight potsherds, to Indra on eleven potsherds, to Soma an oblation; in that it is (offered) to Agni, thereby he bestows brilliance upon him; in that it is (offered) to Indra, thereby (he bestows) power upon him; in that it is (offered) to Soma, thereby (he bestows) splendour; part of the offerings to Agni and Soma he should unite with that to Indra;\(^2\) verily he unites him with brilliance and splendour. He whose desire is not fulfilled should offer on eleven potsherds to Agni and Soma; the Brahman is connected with Agni, he drinks Soma; verily he has recourse to his own deity with his own share; verily he unites him with his desire; his desire is fulfilled. He who desires splendour should offer on eight potsherds to Agni and Soma; verily he has recourse to Agni and Soma with their own share; verily they bestow upon him splendour; he becomes resplendent.\(^3\) In that it is on eight potsherds, it is connected with Agni; in that it is of panic seeds, it is connected with Soma; (verily it serves) for prosperity. He who is afraid of impotence should offer an oblation of panic seeds to Soma, the strong. For the seed, the strength, departs from him, then he fears impotence; verily he has recourse to Soma, the strong; verily he bestows upon him seed and strength; he does not become impotent. He who desires a village should offer on eleven potsherds to Brahmanaspati;\(^4\) verily he has recourse to Brahmanaspati with his own share; verily he subjects his fellows to him; he becomes possessed of a village. The Yājya and the Anuvākya have the word ‘troop’; verily he makes him possess troops of his fellows. The same sacrifice should he offer who desires, ‘May I bring the people to ruin with respect to the Brahman’; he should use as the Yājya and the Anuvākya verses referring to the Maruts; verily he brings the people to ruin with respect to the Brahman.

ii. 3. 4. He\(^5\) who desires the heaven should offer an oblation to Aryaman; Aryaman is yonder sun; verily he has recourse to Aryaman with his own share; he makes him attain the world of heaven. He should offer an oblation to Aryaman who desires, ‘May people be fain to give to me’; Aryaman is yonder sun, Aryaman is he who gives; verily he has recourse to Aryaman with his own share; he makes people fain to give to him;

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1 Wackernagel (Alfd. Gramm. ii. i. 195, 200, 302, 303) discusses the cases of such compounds as yajña-vibhāṣa, but the trans. adopted evades the difficulty of taking this one as irregular.

2 This construction seems to have puzzled Ap. as he gives the alternatives of the offering being united (which ignores the gen.) or that there are fragments of the two taken, which is clearly the sense of the gen.

3 Cf. KS. xi. 4; MS. ii. 2. 4; BS. xiii. 27. The verses are in ii. 3. 14; t and u are for Aryaman; v and w for Indra; x and y (with s as an alternative) for Bhāṣaspati.
people are fain to give to him. He should offer an oblation to Aryaman who desires, 'May I go prosperously among men'; Aryaman is yonder sun; verily he has recourse to Aryaman with his own share; verily he makes him go whither he is fain to go. Indra was the lowest in rank of the gods, he had recourse to Prajâpâti; for him he offered this (offering) of the after-shoots of rice to Indra on eleven potsherds; verily he led him to the top of the gods; he made as the Yâjyâ and the Anuvâkyâ (verses) containing the words 'depth' and 'top'; verily from the depths he led him to the top; for the prince who is low in rank he should offer to Indra on eleven potsherds this (offering) of the after-shoots of rice; verily he has recourse to Indra with his own share; verily he leads him to the top of his fellows; the Yâjyâ and the Anuvâkyâ contain the words 'depth' and 'top'; verily from the depth he leads him to the top; it is of the after-shoots of rice, for it is the deity of him who is low in rank; (verily it serves) for prosperity. For the Brahman who is low in rank he should offer to Bhraspati this oblation of the after-shoots of rice; verily he has recourse to Bhraspati with his own share; verily he leads him to the top of his equals; the Yâjyâ and the Anuvâkyâ contain the words 'depth' and 'top'; verily he leads from the depth to the top; it is of the after-shoots of rice, for it is the deity of him who is low in rank; (verily it serves) for prosperity.

ii. 3. 5. Prajâpati had thirty-three daughters; he gave them to Soma, the king; of them he associated with Rohini; they returned in anger; then he followed and asked for them back; them he would not return; he said, 'Swear on oath that thou wilt equally associate (with them): then will I return them to you.' He took the oath, and he returned them. He associated with Rohini alone. Illness seized him; 'Illness has seized the king' is (saying) is the origin of the 'king's evil'; in that he became worse, that is (the origin) of the 'bad illness'; because he got it from his wives, that is (the origin) of the 'wife’s disease' (Jayena); him who knows thus the origin of these illnesses, these illnesses do not visit. He approached them respectfully; they said, 'Let us choose a boon; do thou associate equally with us.' For him they offered this oblation to the Adityas; they freed him from his evil case. For him who is seized by the bad illness he should offer this oblation to the Adityas; verily he has recourse to the Adityas with their own share; verily they free him from his evil case. He should offer at the new moon; verily with its waxing he

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1 The rendering is adopted from Sāyaña whose tradition in this matter seems clearly correct: the derivation is anu-si.  
2 For the construction see Keith, JRAS. 1910, p. 1319.  
3 Cf. KS. xi. 3; TB. iii. 1. 3.1; MS. ii. 2, 7; BCS. xiii. 25. The verses referred to are given in full in ii. 4. 14 a and b.  
4 For Yaksma and its varieties see Vedic Index, ii. 182, 183. This passage is repeated below in ii. 5. 6. 5.
makes him wax. The Puronuvākyā is, ‘He is born ever new’; verily thereby he bestows life upon him. The Yājyā is, ‘The shoot which the Ādityas make to wax’; verily thereby he makes him wax.

ii. 3. 6. Prajāpati¹ assigned food to the gods; he said, ‘Whatever shall be left over these worlds, be that mine.’ That was left over these worlds, Indra, the king, Indra, the overlord, Indra, the sovereign; thence he milked these worlds threefold; that is the cause of its having three elements. For him of whom he desires, ‘May he be an eater of food’, let him offer this (offering) of three elements, to Indra, the king, a cake [1] on eleven potsherds, to Indra, the overlord, to Indra, the sovereign. Indra, the king, is this (world of earth), Indra, the overlord, is this (atmosphere), Indra, the sovereign, is yonder (world of heaven); verily he has recourse to these worlds with their own share; verily they bestow food on him; he becomes an eater of food. Even as one milks a cow ready to give milk by reason of its calf,² so he milks these worlds, made ready, for desire, for food; he places (the cake) on potsherds face upwards, for variety. There are three cakes, these worlds are three; (verily they serve) to obtain these worlds; each one above the other is larger, for so as it were are these worlds; (verily they serve) for prosperity; he cuts off from all (the cakes) as he sets them up³ without making a failure; he recites (the verses) alternating, to prevent burning.

ii. 3. 7. The⁴ gods and the Asuras were in conflict: the Asuras conquered the gods, the gods being defeated became the servants of the Asuras; from them power and strength departed; Indra perceived this; he departed in pursuit of it; he could not win it. Then he departed from it, he had recourse to Prajāpati; he made him sacrifice with this (offering) with all the Prśṭha (Stotras); verily with it he bestowed upon him power and strength. Him who desires power [1], desires strength, he should make him sacrifice with this (offering) with all the Prśṭhas; verily he has recourse to these deities with their own share; verily they bestow upon him power and strength. In that he offers to Indra of the Rathantara, verily he wins the

¹ Cf. KS. x. 10; MS. ii. 2. 5; BCŚ. xiii. 28; ĀpCS. xix. 21. 22–22. 6. The verses are in ii. 4. 14 c, d, and e, which are used as follows to make the Puronuvākyā and Yājyā, c and d, d and e, e and c.
² Cf. prattām in ii. 2. 8. 4. The use of a stuffed calf to assist milking is still frequent in India.
³ abhīgamāyam must have a causative sense and the rendering ‘understand’ (ascribed by OB. and MW. to the caus.) is impossible. Presumably it refers to the action of the priest in putting the cakes each over the other. The passage recurs below, ii. 4. 11. 5, where abhīpātām is found in the KS. parallel (xii. 4).
⁴ Cf. KS. x. 10; MS. ii. 2. 15; BCŚ. xiii. 29, 30; ĀpCS. xix. 22. 7–23. 2. The verses are in ii. 4. 14; b–k are the verses plus the verse kadd caau starā asi (i. 4. 22 a), which Baudh. puts in before k and Āp. as fourth. The verses are joined in pairs thus, f and g, g and h, k and k, and f.
brilliance of Agni; in that (he offers) to Indra of the Bṛhat, verily he wins the brilliance of Indra; in that (he offers) to Indra of the Vairûpa, verily he wins the brilliance of Savitṛ [2]; in that (he offers) to Indra of the Vairāja, verily he wins the brilliance of the creator; in that (he offers) to Indra of the Čākvarṣa, verily he wins the brilliance of the Maruts; in that (he offers) to Indra of the Raivāta, verily he wins the brilliance of Bṛhaspati. So many are the brilliances, verily he wins them; he places (the cakes) on potsherds face upwards, for variety; the cake is on twelve potsherds [3], to secure the All-gods. He cuts off all around; verily all around he bestows on the sacrificer power and strength; he recites (the verses) alternating, to prevent burning. A horse, a bull, a ram, a goat, these are the sacrificial fee; for manliness. With this he should sacrifice who is being practised against; if these deities eat his food, men eat his also.

ii. 3. 8. Rajana Kauneya went to Kratujit Jānaki for a cure for eyesight; for him he offered this sacrifice, to Agni, the blazing, a cake on eight potsherds, to Sūrya an oblation, to Agni, the blazing, a cake on eight potsherds; verily thereby he bestowed sight upon him. For him who desires sight he should offer this sacrifice, to Agni, the blazing, a cake on eight potsherds; to Sūrya an oblation, to Agni, the blazing, a cake on eight potsherds; by the eye of Agni men see [1], (by the eye) of the sun the gods; verily he has recourse to Agni and Sūrya with their own share; verily they bestow sight upon him; he becomes possessed of sight. In that there are two for Agni, he restores his eyes for him; in that there is (an oblation) for Sūrya, (he restores) his nose; the two for Agni are on either side of that for Sūrya; therefore the two eyes are on either side of the nose, therefore by the nose the eyes are separated. The Yājyā and the Anuvākyā are alike, for the eye is alike; (verily it serves) for prosperity. ‘Up that god that knoweth all’, ‘Seven bays in thy chariot’, ‘The radiant countenance of the gods hath arisen’, (with these words) he offers lumps; verily he gives sight to him; what was his, that (is his again).

ii. 3. 9. a Thou’st art secure; may I be secure among my equals, wise, a guardian,

1 The verses are in ii. 4. 14: t and m are for Agni; n and s (with p for alternative) for Sūrya. See BCŚ. xiii. 30; ĀpČŚ. xix. 23. 3–5.
2 caśatraṇṇaṃ denotes, according to BR. and MW., ‘affected with illness of the eyes’, but this seems rather unlikely. Śāyana suggests the sense adopted in the text, although it is not certain if the rendering is correct. It agrees with the construction of such clauses, followed by tāmnai, elsewhere.
3 From the oblation for Sūrya; the sacrificer eats them after receiving them from the Adhvarun. The verses are found as regards the first and third (i. 4. 48 a and b), and the second (ii. 4. 14 b).
4 Cf. KS. xii. 2; MS. ii. 3. 2; BCŚ. xiii. 30; ĀpČŚ. xix. 23. 6–9. The verses are in ii. 4. 14 q and r; the three oblations were offered before the offering to Agni Svīṣṭakṛt.
a gainer of wealth; thou art secure; may I be secure among my equals, dread, a guardian, a gainer of wealth; thou art secure; may I be secure among my equals, dread, a guardian, a gainer of wealth.\(^1\)

\(b\) Thou art affection; O ye gods of affection, those equals, youth, of one mind, them I love with my heart; may they love me with their hearts; make them of one mind with me; hail! Thou [1] art affection; O ye gods of affection, the women of one mind, them I love with my heart; may they love me with their hearts; make them of one mind with me; hail!

He who desires a village should offer to the All-gods (the sacrifice) for taking possession; his equals are connected with the All-gods; verily he has recourse to the All-gods with their own share; verily they subject his equals to him; he becomes possessed of a village. It is (the offering) for taking possession; taking possession is grasping the mind; verily he grasps the mind of his equals [2]. ‘Thou art secure; may I be secure among my equals’, (with these words) he puts the enclosing-sticks round; verily he invokes this blessing. Then all this comes to pass with regard to the equals of him for whom knowing thus these enclosing-sticks are put around. ‘Thou art affection; O ye gods of affection’, (with these words) he offers three oblations; so many are his equals, great, small, and women, them he wins, they being won wait on him.

ii. 3. 10. \(a\) What\(^2\) went new that became fresh butter; what crept that became clarified butter; that which became firm became ghee.\(^3\)

\(b\) Thou art the breath of the Athins; of that to thee let the two give whose breath thou art; hail! Thou art the breath of Indra; of that to thee let him give whose breath thou art; hail! Thou art the breath of Mitra and Varuṇa; of that to thee let them give whose\(^4\) breath thou

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\(^1\) Cf. above i. 6. 2. 1. These verses are given as a variant for the verses used in setting up the enclosing-sticks.

\(^2\) Cf. KS. xi. 7; MS. ii. 3. 4; Bṛ. xiii. 32; Āp. xix. 23. 13–24. 12. For the Brāhmaṇa see TS. ii. 3. 11. 2–5. The section contains the Mantras for the sacrifice for life: a pravara, ‘ornament’, is placed in the butter, a is substituted for the usual agraṇa Mantras; and four Upahāmas are offered with the Mantras in \(b\); \(c\) is used while the sacrificer looks at the butter; then the Brahman priest takes the hand of the sacrificer, and the other priests his, and they pronounce the Mantra \(d\); the sacrificer takes the ghee from the gold, and the Adhvaryu pronounces \(e\).

\(^3\) In KS. the whole is thrown into the second person; it has aghṛṣṭaḥ; MS. has aghṛṣṭa. But the comm. and the MSS. here agree with each other in reading aḥkṛṣṭa and clearly it is right. The etymology is still quite a good one for a Brāhmaṇa.

\(^4\) yāyā should be yāyāḥ and probably it must be a mere blunder: yāyā must probably be a part. gen. and not in apposition to te (gen. with do is rare and late; Delbrück, Altind. Synt. p. 162).
The Special Sacrifices

art; hail! Thou art the breath of the All-gods [1]; of that to thee let them give whose breath thou art; hail!

c Stream of ghee, path of ambrosia,
   Given¹ by Indra, presented by the Maruts,
   Thee Visṇu perceived,
   Then Ida moved thee in the cow.

d Let the god Savitṛ set thee free for life, for living, with the Pava-
māna Stoma, with the path of the Gāyattra (Saman), with the strength of the Upāṇṣu (Graha); let the god Savitṛ set thee free for life, for living,
   [2] with the Brhat and Rathantara’s Stoma with the path of the Triṣṭubh,
   with the strength of the Čukra (Graha); let the god Savitṛ set thee free
   with the measure of Agni, with the path of the Jagati, with the strength
   of the Āgrayuṇa (Graha).

e Him quicken, O Agni, for life, for radiance,
   Make dear his seed, O Varuṇa, O Soma, O king;
   Like a mother, O Aditi, give him protection,
   O ye All-gods, that he may win old age.

f Agni is full of life; he is full of life through the trees; with this
   life I make thee full of life. Soma is full of life; he is (full) through the
   plants; the sacrifice is full of life; it is (full) through the sacrificial fees;
   the Brahman is full of life; that is full of life through the Brahmanas;
   the gods are full of life; they are (full) of life through the ambrosia; the
   Pitr are full of life; they are full of life through the Svadhā-call; with
   this life I make thee full of life.

ii. 3. 11. To² Agni his body goes, to Soma his sap,—Varuṇa grasps him with
   Varuṇa’s noose—to Sarasvati the speech, to Agni and Viṣṇu the body of him
   who long is ill. For him who is long ill or who desires, ‘May I live all
   my days’, he should offer this sacrifice, to Agni on eight potsherds, to Soma
   an oblation, to Varuṇa on ten potsherds, to Sarasvati an oblation, to Agni
   and Viṣṇu on eleven potsherds; verily he ransoms his body from Agni, his
   sap from Soma [1]; by the offering to Varuṇa he frees him from Varuṇa’s
   noose; by the offering to Sarasvati he bestows speech; all the gods are
   Agni, the sacrifice is Viṣṇu; verily by the gods and the sacrifice he heals
   him; even if his life is gone, he yet lives. ‘What went new, that became
   fresh butter’, (with these words) he looks upon the butter; verily he describes
   its form and greatness. ‘Thou art the breath of the Aevins’, he says;
   the Aevins are the physicians of the gods [2]; verily by them he makes

¹ dattām and prāyatam are read both in KS. and MS., while the latter has ndbham.
   The construction of TS. shows that the force of dbhām is overriding pāñthām.
² Cf. KS. xi. 8; MS. ii. 3. 5; BQS. xiii. 31; ApQS. xix. 23. 10–12. The Mantras are
   in ii. 3. 10, and ii. 5. 11; a and b for Agni; c and d for Soma; e and f for
   Varuṇa; g and h for Sarasvati; i and k for Agni and Viṣṇu.
healing for him. 'Thou art the breath of Indra', he says; verily thereby he bestows power upon him. 'Thou art the breath of Mitra and Varuṇa', he says; verily thereby he bestows expiration and inspiration upon him. 'Thou art the breath of the All-gods', he says; verily thereby he bestows strength on him. 'Stream of ghee, path of ambrosia' [3], he says; that is according to the text. 'With the Pāvamāna Stoma thee', he says; verily thereby he bestows breath upon him. 'By the Brhad and Rathantara's Stoma thee', he says; verily thereby he bestows force upon him. 'With the measure of Agni thee', he says; verily thereby he bestows body upon him. The priests speak (these words) around; as many as are the priests, they heal him. Grasping the hand of the Brahman (priest) they speak around (him); separately they bestow life on the sacrificer; what was his that (is his again). From the gold [4] he drinks away the ghee; ghee is life, gold is ambrosia; verily from the ambrosia he drinks away life; it is a hundred (Krṣṇalas) in weight; man has a hundred (years) of life, a hundred powers; verily he finds support in life, in power. Or as many seasons as he deems that he will live, so many be the number, for prosperity. 'Him quicken, O Agni, for life, for radiance', he says; verily he bestows life and radiance upon him. 'O ye All-gods, that he may win old age', he says; verily he makes him win old age. 'Agni is full of life', (with these words) he[1] takes his hand; these gods are full of life, they bestow life upon him, he lives all his life.

ii. 3. 12. Prajāpati[2] led the horse to Varuṇa, it[3] went to its own deity, he was afflicted; he saw this (offering) to Varuṇa on four potsherds, he offered it; then indeed was he set free from Varuṇa's noose. Varuṇa seizes him who accepts the horse. As many horses as he accepts, so many (offerings) to Varuṇa should he offer; verily he has recourse to Varuṇa with his own share; verily he frees him from Varuṇa's noose [1]. (The offerings) are on four potsherds, for the horse has four feet; (verily they serve) for prosperity. He should offer an extra one; whatever (horse) he is going to accept or whatever (horse) he has overlooked, from that noose of Varuṇa is he set

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1 So far as it goes this is open either to the interpretation of Bandh. (referring it to the Brahman) or of Ap. (referring it to the Adhvaryu), and no doubt the vagueness of the Brāhmaṇas helped greatly ritual divergences.

2 Cf. KŚ. xii. 6; MS. ii. 3. 3; Bṛ.Ś. xiii. 33; ApŚ. makes no special mention. The verses are in ii. 5. 12; 1 and ṣ is for Varuṇa; ṣ and ṣ for Sūrya; p and q for Apāṁ Nāpāt, with ras an alternative for q.

3 This is not very clear: Sāyaṇa thinks Prajāpati is the subject of the second clause and that ārchat means ārtam ahorat, and so Eggeling (SEE. xliv, xxii, xxiv). That is hardly possible but it may be that the subject is the horse and that ārchat means 'afflicted'. Probably, however, it means that the horse went back to Prajāpati as its primal deity and that Varuṇa avenged himself by causing Prajāpati to become dropsical (pāryādhitam). Hillebrandt (Mitra und Varuṇa, p. 64) thinks that Prajāpati appropriates the steed from Varuṇa, but this is impossible syntax (cf. Speijer, Sanskrit Syntax, § 181).
The Special Sacrifices

free. If he is going to accept another, he should offer in supplement an offering to Sūrya on one potsherd; verily he makes yonder sun to rise. He goes to the waters as the final bath, Varuṇa is in the waters; verily straightway he appeases Varuṇa. After his return he should offer an oblation to Apān Nāpāt; the horse has its birthplace in the waters; verily he makes him go to his own birthplace; appeased he attends on him.

ii. 3. 13. a That body of yours, to be striven for, O Indra and Varuṇa, with that do ye free this one from tribulation; that strong, protecting, brilliant body of yours, with that do ye free him from tribulation.

b That disease of yours, O Indra and Varuṇa, that is in the fire, that of yours I appease hereby; that disease of yours, O Indra and Varuṇa, that is in the two-footed cattle, the four-footed, the cattle-yard, the houses, the waters, the plants, the trees, that of yours I appease hereby.

Indra departs with his [1] power, Varuṇa seizes him with Varuṇa’s noose, who is seized by evil; for him who is seized by evil, he should offer this (offering of) clotted milk to Indra and Varuṇa; verily Indra bestows power upon him, Varuṇa frees him from Varuṇa’s noose. (The offering) is of clotted milk, for milk departs from him; verily he is seized with evil; in that it is of clotted milk, thereby he bestows milk upon him. In the clotted milk [2] he puts down the cake; verily he makes him possessed of a body, and also possessed of an abode. He separates it into four pieces; verily he finds supports in the quarters; he unites (the fires) again; verily he procures healing for him from the quarters; having united (them) he cuts off (portions); that is as when one cuts up what has been pierced. That disease of yours, O Indra and Varuṇa, that is in the fire, that of yours I appease hereby’, he says; verily he protects him from error in sacrifice. That disease of yours, O Indra and Varuṇa, that is in the two-footed cattle, that of yours I appease hereby’, he says; so many are the waters, the plants, the trees, offspring and cattle on whom to live; verily does he free them for him from Varuṇa’s noose.

ii. 3. 14. a Thou from of old.
b The wise contrivinga.

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1 Cf. KS. xi. 11; MS. ii. 3. 1; BCS. xiii. 33, 34; ApCS. xix. 23, 1–6. The verses are in ii. 5. 12; s and t are for Indra and Varuṇa. The verses, eight in number, in b here are for Upahomas before the offering to Agni Śvistākṛt.

2 KS. and MS. have pālanyā. There is no need to accept an active sense here, though it is given by the comm. and supported by the active epithets.

3 Sayaṇa renders ‘as one extracting by pin-cers a dart in one’s own body breaks it’. Bhāsk. has ‘as one cuts off a diseased part’. The idea is that one first makes joints and then breaks up, after hastily reuniting.

4 These are the verses for the Kāmyeṣṭis de-described in ii. 3, 3 and 4. As usual most
Indra on all sides. 
Indra men. 
Do thou guard us, O Soma, on all sides,
O king, from him who plots evil;
Let not the friend of such as thou come to harm.
Thy places in the sky, in the earth,
In the mountains, in the plants, in the waters,
With all of these, kindly and without anger,
Do thou, O king Soma, accept our oblations.
O Agni and Soma, united,
With common offering, accept our prayers,
Ye were born together among the gods.
Ye [1], O Agni and Soma, with common inspiration,
Placed these lights in the sky;
Ye freed the streams from the dread imprecation
When they were held fast.
O Agni and Soma, hearken kindly,
O ye strong ones, to my invocation;
Accept gladly our songs,
Be a refreshment to the giver.
One from the sky Mataricyavan bore,
The falcon churned another from the rock;
Agni and Soma, waxing great through prayer,
Ye made broad room for the sacrifice.
O Agni and Soma, the oblation which is set forth [2],
Do ye taste, accept it, rejoice in it, O ye strong ones;
Of good protection, of good help be ye,
And give to the sacrificer health and wealth.
Swell.7
Together thee.7
Troop lord of troops we invoke thee,
Sage of sages, most famous;
Highest king of Brahmans, O lord of prayer,
Hearkening to us with help do thou sit on thy place.
He shall win booty and prizes with tribe,
With clan, with family, with sons, with men,
Who shall seek to win the father of the gods [3],
Pious with oblations, the lord of prayer.
He with his fair singing, harmonious troop,
Crushed Vala and Phaliga with his cry;
Bṛhaspati drove out the cows, which mix the offerings,
Thundering as they lowed.

O Maruts, what time from the sky.
The protections that ye.
Aryaman goeth, the mighty bull,
The giver of wealth, much invoked, deserving;
With a thousand eyes, opening the cow-pens, with the thunderbolt in
his arm,
May the god bestow upon us wealth.

Thy many paths, O Aryaman, on which the gods go,
O king, which come from the sky [4].
With these, O god, grant us great protection;
Be auspicious to our bipeds, to our quadrupeds.

From the depth to the top, sung by the Āṅgirases,
He moved asunder the firm places of the mountains;
He burst their cunningly-made obstructions;
These things did Indra in the joy of the Soma [2].

From the depth with the top he meted with measures,
With the thunderbolt he crushed the hollows of the streams;
Lightly he freed them with paths of long wanderings;
These things did Indra in the joy of the Soma [5].

Who was born knowing his connexion,
The god declareth all births,
From the middle of holy power he bore out holy power,
From low on high he arose at his will [4].

Born in greatness, he established apart the great ones,
The sky as a seat and the atmosphere of earth;
From the depth he hath won to the top with his race,
Whose deity is Bṛhaspati, the sovereign [5].

Him who with might riseth from the depth to the top,
Bṛhaspati the gods desire to win;
He broke Vala, he rendeth the forts,
Thundering he won the heaven and the waters.

[1 These verses are in full in i. 5. 11 p and q.
2 RV. ii. 15. 8 has bhīnād vaśām and r̥ṣāk.
3 RV. ii. 15. 3 has admeva prava. For vṛtha
   cf. Geldner, Veda. Stud. i. 118-119; Fischel,
   ii. 111, n. 2.
4 This is only found in AV. iv. 1. 3 with
   muddled variants: būndhum and devdnām
   jānimā, and uccāh svadhāḥ.
5 AV. iv. 1. 4 c, d and 5 a and b has ṛṣabdhāyat,
   ṛṣabdhā, and jānuṣṭāḥ.
6 This is found only in TS.
PRAPĀTHAKA IV

The Special Sacrifices (continued)

ii. 4. 1. The gods, men, and the Pitras were on one side, the Asuras, Rakṣases, and Pišācas on the other. Of the gods the little blood they drew the Rakṣases smothered by the nights, and dawn dawned on them smothered and dead. The gods understood, 'Him who of us dies, it is the Rakṣases who kill.' They invited the Rakṣases; they said, 'Let us choose a boon; what we win from the Asuras, let that be shared between us.' Then indeed did the gods conquer the Asuras, and having conquered the Asuras, they drove away the Rakṣases. The Rakṣases (saying), 'Ye have done falsely', surrounded the gods on all sides. The gods found a protector in Agni; they offered to Agni, the forward, a cake on eight potsherds, to Agni, the overcomer, to Agni with the face. In that they offered to Agni, the forward, the Rakṣases in front they repelled thereby; in that (they offered) to Agni, the overcomer, the Rakṣases that were around they repelled thereby; in that (they offered) to Agni with the face, the Rakṣases behind were repelled thereby. That the gods prospered, the Rakṣases were defeated. He who has foes should in conflict sacrifice with this offering; he should offer to Agni, the forward, a cake on eight potsherds, to Agni, the overcomer [3], to Agni with the face. In that he offers to Agni, the forward, he repels thereby the foe who is superior to him; in that (he offers) to Agni, the overcomer, he repels thereby (the foe) who is equal to him; in that (he offers) to Agni with the face, he repels thereby the foe which is inferior to him. He repels the foe who is superior, he surpasses him who is like, the inferior does not equal him who knowing thus sacrifices with this offering.

ii. 4. 2. The gods and the Asuras were in conflict; the gods said, 'Let us hold on to the strongest of us'; they said to Indra, 'Thou art the strongest of us; let us hold on to thee.' He said, 'Three are these forms of my own that have strength; satiate them, and then shall ye overcome the Asuras.' They said, 'Name (them).'</p>

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1 Cf. KS. x. 7; MS. ii. 1. 11; BQS. xliii. 35; Āp. has no special mention. The verses are in ii. 5. 12: y and z, αα and ββ, εε and γδ for the Agnis.

2 The nights are means as well as the time when. According to Śāyāna, the place where the blood fell is the object of the Rakṣases' witchcraft. The sense is rather perhaps that the Rakṣases poisoned the blood of the wounds they caused.

3 Cf. KS. x. 10; MS. ii. 2, 5, 10; BQS. xliii. 35. The verses are in ii. 5. 12: σς and ζζ, γγ and ϥυ, ιι and κκ are pairs for the three forms of Indra.
power' [1]. They offered to Indra, the freer from tribulation, a cake on
eleven potsherds, to Indra, the driver away of the foe, to Indra, the powerful.
In that they offered to Indra, the freer from tribulation, thereby they
were freed from tribulation; in that they offered to Indra, the driver away
of foes, thereby they drove away foes; in that they offered to Indra, the
powerful, thereby they bestowed power upon themselves. They offered a
cake on thirty-three potsherds; the gods are thirty-three; verily Indra
takes hold of them in himself, for prosperity [2]. That was the highest
victory that the gods won over the Asuras.1 He who has foes should in
conflict sacrifice with this offering; to Indra, the freer from tribulation, he
should offer a cake on eleven potsherds, to Indra, the driver away of the
foe, to Indra, the powerful; by tribulation is he seized whose foe is
superior to him; in that he offers to Indra, the freer from tribulation, he is
freed thereby from tribulation; by foes is he beset, to whom one of his
equals is superior, even [3] if no foe; in that (he offers) to Indra, the driver
away of the foe, he smites away thereby his foes; in that (he offers) to
Indra, the powerful, he bestows thereby power upon himself; he offers
a cake on thirty-three potsherds; the gods are thirty-three; verily the
sacrificer takes hold of them in himself, for prosperity. Thus is the sacri-
ifice called 'the victorious'; he who knowing thus sacrifices with this offer-
ing wins thus the highest victory over his foe.

ii. 4. 3. The2 gods and the Asuras were in conflict; the Gāyatrī, grasping
and taking their force, might, power, strength, offspring, and cattle, remained
away; they reflected, 'Whomsoever of us she shall resort to, they shall
become this (world)'; they hailed her in rivalry, 'O All worker', said the
gods; 'O Deceiver', said the Asuras; neither did she resort to. The gods
saw this formula, 'Thou art force, thou art strength, thou art might [1],
thou are blazing, thou art by name the home of the gods, thou art all, of
all life thou art everything, thou art of every life, the overcoming.' (So
saying) the gods appropriated the force, might, power, strength, offspring,
and cattle of the Asuras. Because the Gāyatrī remained away, therefore
they style this offering the Gāyatrī; the Gāyatrī is the year, so the year
remained away; because the gods thereby appropriated the force, might,
power, strength [2], offspring, and cattle of the Asuras, therefore they style
this offering the gatherer. He who has foes should in conflict sacrifice
with this offering. To Agni, the gatherer, he should offer a cake on eight
potsherds; this when cooked and put in place he should stroke with this

2 Cf. KS. x. 7; MS. ii. 1. 11; BCS. xiii. 35;
Āp.Ś. xix. 26, 9, 10. The verses are in
ii. 6. 12: s-t are the Śaṃidheni verses
for the Saṁvargeśṭi, while s and t are for
the actual offering.
formula; verily he appropriates the force, might, power, strength, offspring, and cattle of his foe; he prospers with himself, his foe is defeated.

ii. 4. 4. Prájápati\(^1\) created offspring; they created went away from him; where they stayed, thence sprung the bean. Those he followed with Brhaspati;\(^2\) Brhaspati said, 'With this will I go\(^3\) before thee, then shall offspring have resort to thee.' He went before him; then indeed did offspring resort to Prájápati. For him who desires offspring he should offer this oblation of beans to Prájápati; verily he has recourse to Prájápati with his own share [1]; verily he produces offspring for him. Prájápati created cattle; they created went away from him; where they stayed, thence sprung the bean; those he followed with Púṣan; Púṣan said, 'With this do thou go before me; then shall cattle resort to thee.' 'Do thou go before me', said Soma, 'mine [2] is what grows on untilled (land).' 'Both of you shall I go before', he said; he went before them both; then indeed did cattle resort to Prájápati. For him who desires cattle should he offer this oblation of beans to Soma and Púṣan; verily he has recourse to Soma and Púṣan with their own share; verily they produce cattle for him. Soma is the impregnator of seed, Púṣan the producer of cattle; verily Soma bestows seed upon him, Púṣan produces cattle.

ii. 4. 5. a O Agni come to us with kine;
O drop, delight us with increase;
Indra is the supporter in our homes.

b Savitri, the thousandfold,
May he delight us in our homes;
May Puṣan come, may wealth (be ours).

c May Dhíṛī give us wealth,
The lord, the ruler of the world;
May he favour us with a full (gift).\(^6\)

d Tváṣṭṛ, the bull, the strong,
May he delight us in our homes,
With a thousand, with ten thousand.

\(^1\) Cf. KS. x. 11; MS. ii. 2. 4; BGS. xiii. 36; Ap. has no special mention. The verses are in ii. 6. 11: u and v are for Prájápati, and w and x for Soma and Puṣan.

\(^2\) For the construction cf. Delbrück, Altind. Syntax. p. 84; Weber, Ind. Stud. xiii. 112.

\(^3\) Probably pra-sthá is transitive in the sense 'stand before', 'precede'. So Delbrück renders it (op. cit. p. 291). The causative sense is conceivable but not likely.

\(^4\) For the Bráhmana see TS. ii. 4. 6; BGS. xiii.

\(^5\) This appears in AV. vii. 17. 1; KS. xiii. 16; and, as regards the first Pāda, in MS. iv. 12. 6. AV. has yadathu for vásūnat, and all agree in dādāthu (in Bloomsfield, Vedic Concordance, MS. is given as having dādāthu). It is found again in full at iii. 3. 11 g.
The Special Sacrifices

Thou whereby the gods moved immortality [1],
Enduring fame, in the sky,
O increase of wealth, vouchsafe us
A herd of kine for life.

Agni, lord of the house, Soma, all-winning, Savity the wise; hail!
O Agni, lord of the house, with thy ghee portion do thou vouchsafe
strength and force to him who advanceeth; may I not wander from the
highest of the path; may I become the head; hail!

who desires cattle should sacrifice with the Citrā (offering);
Citrā is this (earth); in that in this (earth) all things are produced, thereby
is this (earth) variegated (citrā); he who knowing thus sacrifices with the
Citrā desirous of cattle is propagated with offspring, with cattle, with pairings.
With the offering to Agni he strews, with that to Soma he impregnates
seed, the seed impregnated Tvaśtri develops into forms; there are (offerings)
to Sarasvānt and Sarasvatī; that is the divine pair; verily in the midst
he bestows upon him a divine [1] pair, for growth, for propagation.
There is an oblation to Sinivāli; Sinivāli is speech, speech is growth;
verily he approaches speech and growth. The last is to Indra, and
thereby there is a pair. Seven are these offerings, the tame animals are
seven, the wild seven; the metres are seven, for the winning of both.
Then he offers these oblations; these gods are the lords of growth; verily
they bestow growth upon him, he grows with offspring and cattle;
moreover in that he offers these oblations, (they serve) for support.

a Thou art connected with the Maruts, thou art the force of the Maruts,
clay the stream of the waters.
b Stay, O Maruts, the speeding falcon,
Swift as mind, the strong, the glorious;
That whereby the dread host goeth set loose,
Do ye, O Aśvin, put around; hail!

The verses are in iii. 11: a and b are for
Agni; c and d for Soma; e and f or g and
h for Tvaśtri; i and k for Sarasvatī; l and
m or n and o for Sarasvānt; r and s for
Indra. Then in ii. 4. 5 there are the
Mantras for the Upahomas before the
offering to Agni Sviṣṭakṛt.

i.e. perform in regard to animals the ana-
logous action to rīt̄a dādāhī as regards
human beings.

Cf. KS. xi. 9; MS. ii. 4. 7; BGS. xiii. 37,
38; APG. xix. 25. 16–26. 3; MGS. v. 2. 6.
Sections 7–10 give the Kartriti which is
a rain spell, marked by the use of dark
garments, dark victim, and divination by
the action of a dark horse; see Hille-
brandt, Ritualliteratur, p. 120. With a
the sacrificer puts on a black garment
with a black fringe; with b the priest
summons the east wind, and drives away
the west, with symbolic action; c are the
verses addressed to the wind; then on a
black antelope skin Kartrae grous are
deposited with d, and the ends of the
skin are tied together with e.

Also in KS. xi. 13; MGS. v. 2. 6. 19. KS.
reverses ugrām and dīsvarām, MGS. has
yēnakam ugrām; both have tam and MGS.
cauṣage: it also has prātām rañjanas in a.
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1 East wind, raining, quicken; Rāvat! Hail! Storming, raining, dread; Rāvat! Hail! Thundering, raining, formidable; Rāvat! Hail! Thundering without lightning, lightning, raining, resplendent; Rāvat! Hail! Raining over night, satisfying; Rāvat! [1] Hail! Famed as having rained much; Rāvat! Hail! Raining while the sun shines, radiant; Rāvat! Hail! Thundering, lightning, raining, waxing great; Rāvat! Hail!

d Gladdening, obedient, purifying, agile, Full of light, full of darkness, flooding, with fair foam, Supporting friends, supporting the warrior caste, With fair realms, do ye help me.

e Thou art the fetter of the strong steed; for rain I yoke thee.

ii. 4. 8. a. O gods having wealth, O Agni, Soma, Sūrya; O gods granting protection, O Mitra and Varuṇa, Aryaman; O gods who drink together, O son of the waters, with swift onset, Give of the water, cleave the holder of the waters; from the sky, from Parjanya, from the atmosphere, from the earth, thence do ye help us with rain.

b Even by day they make the darkness, With Parjanya, water bearer;

What time they inundate the earth.

c The treasure-house of sky which the heroes rich in dew Make to shake for the generous giver, The Parjanyas' set thee free from along the firmaments; The rains pour over the desert [1].

1 The variants are jīnva rāṣṭ C. and jīnva rāṣṭ KS. and probably the first is correct; cf. Wackernagel, Allind. Gramm. i. 339; Macdonell, Ved. Gramm. pp. 33, 70. In that case the other forms are all based on the blunder jīnva rāṣṭ read as (1) jīnvar ṛṣṭi and corrected to jīnvar ṛṣṭi. In each of the successive Mantras jīnva should be supplied. See also Oldenberg, Prolegomena, p. 357.

2 ṛṣṭi is queried by Whitney, Roots, &c., p. 165, and indeed it must be an error; perhaps for Pluti.

3 Cf. KS. vi. 9; MS. vi. 4. 7, and for a, VS. xviii. 55. For the Brāhmaṇa see Ts. ii. 4. 10. With a (first part) the black antelope skin is tied on to the eastern pāṭha of the cart (the part meant is unknown; Garbe says 'roof'), and if after a day and night rain follows the pīṣṭi is offered; if not the second part is so used, and if it fails the third, the skin being fastened to the middle and the back pāṭha respectively; b, c, and d accompany the Upahomas, when he bends or offers the pīṣṭi; with e a pot of unbaked clay and of black colour is set down in the Utkara, where also the cart stands, and filled with water, and if it breaks rain can be prognosticated; with e (second part) a black ewe tied to the cart is anointed and addressed: an omen is derived from its utterance; with f an offering is made in a Boerhavia procumbens; with g the black skin is shaken over the Áhavatiya: see ApŚŚ. xix. 26. 4–27. 12, and cf. BŚŚ. xiii. 33–40. If the actions accompanying a are unsuccessful in producing rain the dhāmaćch offerings are made (ii. 4. 10. 2).

4 This is RV. v. 53. 6, which, however, has pārjñāṇam for the more artificial pārjñāṇ trg, which is probably caused by the attempt.
d From the ocean, O Maruts, ye make (the rain) to start,
Ye make the rain to fall, O ye that are rich in moisture;
Your cows, O ye wondrous, fail not;
As ye fly swiftly your chariots turned.¹

e Set free the rain from heaven;
With waters fill the ocean;
Thou art born of waters, first-born;
Thou art the might of the ocean.

f Flood the earth,
Break this divine cloud;
Give to us of the divine water,
Ruling loosen the water bag.

The gods whose portion is in the sky, the gods whose portion is in
the atmosphere, the gods whose portion is on earth, may they aid this
sacrifice, may they enter this place, may they inhabit this place.²

ii. 4. 9. ‘Thou³ art connected with the Maruts, thou art the force of
the Maruts’, (with these words) he puts on a black garment with a black
fringe; that is the hue of rain; verily becoming of like hue he causes
Parjanya to rain. ‘Stay, O Maruts, the speeding falcon’, (with these
words) he pushes back the west wind; verily he produces the east wind,
to win the rains. He makes offering to the names of the wind; the wind
rules the rain; verily he has recourse to the wind with its own share;
verily it makes Parjanya rain for him. Eight offerings [1] he makes; the
quarters are four, the intermediate quarters are four; verily from the
quarters he makes the rain to move. He unites (them) on a black
antelope skin; verily he makes the offering; he unites within the Vedi,
for accomplishment. When the Yatis were being eaten, their heads fell
away; they became Kharjūras; their sap rose upwards, they became
Kariras; the Kariras are connected with Soma; the offering connected
with Soma makes rain to move from the sky; in that there are Kariras
(in the sacrifice) [2], by means of an offering which is connected with
Soma he wins the rain from the sky. With honey he unites (them); honey
is the sap of the waters and the plants; verily it rains from the waters and
the plants; verily also he brings down rain from the waters and the plants.

¹ This is RV. v. 55. 5 without variant.
² MS. inserts stha after avināṇḍīgāḥ and has yāvindīṇḍīgāḥ; it omits tī...avanta, and
makes the rest all second persons.
³ Cf. KS. xi. 10; MS. ii. 4. 8. For the Brāhmaṇa see TS. ii. 4. 7. The Brāhmaṇa
ignores the verses (iii. 1. 11 f and u) used when the embers of the pīṇḍas or the un-
baked vessel are watched.
⁴ The goats of Karira are meant; they are
united (mixed) with honey (mādhava) on
the black skin. For Karira and Kharjūra
see Vedic Index, i. 189, 215; Oertel, Trans.
Connecticut Acad. xv. 188. The reference
to the monsoon from the east is clear.
The Special Sacrifices to Parjanya

"Gladdening, obedient", (with these words) he unites (them); verily he approaches them by their names; just as one may say, "Come hither, N. N.", so by their names [3] he makes them move forward. "Thou art the fetter of the strong horse; for rain I yoke thee", he says; the horse is strong, Parjanya is strong; becoming black as it were he rains; verily he unites him with his hue, to win the rains.

ii. 4. 10. "O¹ gods having wealth, O gods granting protection, O gods drinking together", (with these words) he ties on; verily by means of the gods he daily seeks rain. If it should rain, so much² only should be offered; if it should not rain, on the next day he should offer an oblation. Mitra and Varuna are day and night, by day and night Parjanya rains, for by night or by day he rains; verily he has recourse to Mitra and Varuna with their own share; verily they [1] make Parjanya rain for him by day and night. To Agni, hiding his abode, he should offer a cake on eight potsherds, to the Maruts on seven potsherds, to Sūrya on one potsherd; Agni thence causes the rain to arise, the Maruts lead it out when produced; when yonder sun moves low³ with his rays, then he rains; becoming a hider of his abode, as it were, he rains; these deities are the lords of rain; them he has recourse to with their own share; they [2] make Parjanya rain for him; even if he is not minded to rain yet he rains. "Let free the rain from heaven; with waters fill the ocean", he says; verily these and yonder waters he unites; then with these he approaches yonder (waters). "Thou art born of waters, first-born; thou art the might of the ocean", he says; that is according to the text. "Flood the earth", (with these words) he offers in a Boerhavia procumbens;⁴ this of plants is that which wins rain, and thereby he causes rain to fall. "The gods whose portion is in the sky", (with these words) he shakes the black antelope skin; verily to him these worlds become dear and desired.

ii. 4. 11. "All⁵ the metres are to be recited in this sacrifice", they say;

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1 Cf. KS. xi. 10; MS. ii. 4. 8. The verses are in ii. 4. 8, and iii. 1. 11: a and aa for Agni; bb and cc for the Maruts (dd and ee are alternatives); f and gg for Sūrya; hā-ḥk are three verses for offerings before that to Agni Sviṣṭakṛt.

2 ṛteṭi is of course loc.: the idea is that the coming of rain determines the amount of the ceremony to be gone through: the cake is only offered if there is no rain for three days.

3 KS. araṭṭa with the same sense: the sun approaches earth.

4 BR. takes this as acc. and a variant of varṣāḥḥā; but the comm. is followed by OB. and MW. in taking it as a loc., the vessel of the sacrifice being meant. For ḫ and ḫh, see Wackernagel, Altind. Gramm. i. 251; Macdonell, Ved. Gramm. p. 52.

5 Cf. KS. xii. 4; MS. ii. 4. 4, 5. The verses are in iii. 2. 11: a and b are the Dhāryās in the Śāmīdhens; c is the last of the Śāmīdhens; d and e are the Purun-vākya and Yājya for Indra and Viśnu; f and g are the Sāntyājyaś for Agni Sviṣṭakṛt; see ApCS. xix. 27. 15-21, and cf. BCS. xiii. 41, 42.
The Special Sacrifices

the Kakubh is the strength of the Tristubh, the Usnigh of the Jagati; in that he repeats the Usnigh and the Kakubh, thereby he wins all the metres. The Usnigh is the Gayatari; the four syllables over are four-footed cattle; just as cake is over cake, so it is with the syllables which are over the verse; if he were to close with a Jagati, he would end the sacrifice; he closes with a Tristubh, the Tristubh is power and strength; verily he establishes the sacrifice on power and strength, he does not end it. 'O Agni, three are thy strengths, three thy abodes', with this (verse) containing the word 'three' he closes, for similarity of form: that which has three constituents is the whole of the sacrifice; for every desire it is employed, for the sacrifice is employed for all desires. He who is practising witchcraft should sacrifice with that of three constituents; that which has three constituents is the whole of the sacrifice; verily with the whole of the sacrifice he bewitches him, and lays him low. With the same (offering) should he sacrifice who is practised against, that which has three constituents is the whole of the sacrifice; verily he sacrifices with the whole of the sacrifice, and he who practises witchcraft does not lay him low. With the same (offering) should he sacrifice who is going to sacrifice with a thousand; verily he produces and gives (it). He who has sacrificed with a thousand should sacrifice with the same (offering); he goes to the end of cattle who sacrifices with a thousand; Prajapati created cattle; he created them with the offering of three constituents; he who knowing thus sacrifices, desirous of cattle, with the offering of three constituents, creates cattle from the very source whence Prajapati created them; and the thousand resorts to him. He becomes a prey to the gods who having said, 'I shall sacrifice', does not sacrifice; he should sacrifice with (the offering) of three constituents; (the offering) of three constituents is the whole of the sacrifice; verily he sacrifices with the whole of the sacrifice, and does not become a prey to the gods. The cake is on twelve potsherds; these are three (sets of) four potsherds, to bring about the three. There are three cakes, these worlds are three; (verily they serve) to win these worlds. Each one above the other is larger, for so as it were are these worlds. The middle one is made of barley, that is the form of the atmosphere; (verily it serves) for prosperity. He cuts off from all (the cakes) as he sets them up without making a failure. He gives gold; verily he wins brilliance; he gives the silken garment; verily he wins cattle; he gives a cow; verily he wins his prayers; gold 

1 The comm. is perplexed and suggests that the Jagati is really a Gayatari (viz. the verse $\text{jat}\text{u}\text{sa}_{\text{d}}\text{u}_{\text{a}}\text{u}_{\text{a}}\text{m}_{\text{a}}\text{h}_{\text{a}}\text{a}_{\text{a}}$) given as the last Samudhdani in CB. i. 4. 1. 39, and quoted in TB. iii. 5. 2. 3 but not in the Sahhitā). or that the Jagati is used in another Çakha!

2 The thousand refers to the gold given to the priests.

3 For the tridhātu character cf. ii. 3. 6. 2.
is the colour of the Sāman, the silken garment of the formulae, the cow of the praises and rejoicings; verily he wins all these colours.

ii. 4. 12. Tvaṣṭṛ,¹ his son slain, offered Soma excluding Indra. Indra desired an invitation to the rite,² but he did not invite him, (saying), 'Thou hast slain my son.' He made a disturbance of the sacrifice, and forcibly drank the Soma. The remains of it Tvaṣṭṛ cast upon the Āhavanīya (fire), saying, 'Hail! wax great, Indra's foe.' While (the fire) was flaming upwards to strike, just then of itself it stayed; whether so much was before [1], or so much was over the fire, he sprang up alive and came into union with Agni and Soma. He grew on all sides an arrow (shot), he enveloped these worlds. Because he enveloped these worlds, therefore is Vṛtra Vṛtra. Indra feared him, and Tvaṣṭṛ too; Tvaṣṭṛ dipped his bolt for him; the bolt was fervour; he could not restrain it. Viṣṇu [2] was another god; he said, 'Viṣṇu, come hither; we will grasp that by which he is this world. Viṣṇu deposited himself in three places, a third on the earth, a third in the atmosphere, a third in the sky, for he was afraid of his growth. By means of the third on earth Indra raised his bolt, aided by Viṣṇu. He said, 'Hurl it not at me; there is this [3] strength in me; I will give it to you.' He gave it to him, he accepted it, and (saying), 'Thou didst further me,' gave it to Viṣṇu. Viṣṇu accepted it (saying), 'Let Indra place power (indriya) in us.' By means of the third in the atmosphere Indra raised his bolt, aided by Viṣṇu. He said, 'Hurl it not at me; there is this [4] strength in me; I will give it to you.' He gave it to him; he accepted it, and (saying), 'Twice hast thou furthered me,' gave it to Viṣṇu. Viṣṇu accepted it (saying), 'Let Indra place power in us.' By means of the third in the sky Indra raised his bolt, aided by Viṣṇu. He said, 'Hurl it not at me; I will give to thee that by which I [5] am this world.' He said, 'Yes.' (He replied), 'Let us make a compact; let me enter thee.' 'If thou dost enter me, in what way wilt thou enjoy me?' 'I will kindle thee; I will enter thee for thine enjoyment,' he answered. Vṛtra entered him. Vṛtra is the belly; hunger is man's enemy; he who [6] knows this slays the enemy hunger. He gave it to him; he accepted it, and (saying), 'Thrice hast thou furthered me,' gave it to Viṣṇu. Viṣṇu accepted it being the remains of the oblation; cf. MS. ii. 4. 3. The comm. thinks it refers to the fire but that is less easy. indra-śātrur as a Bahuvrihi means 'having Indra as a foe,' and so is a mistake for indra-śātrur 'foe to Indra' as a Tatpurusa. CB. i. 6. 3. 8 has a different version; cf. Oertel, Trans. Connecticut Acad. xv. 189.

¹ Cf. ii. 5. 2. 1-2; vi. 5. 1. 1, 2; KS. xii. 3; MS. ii. 4, 3; CB. i. 6. 3. 6-17; v. 5. 4. 7, 8; 5. 1. 7. The legend is to explain tridhātu as an epithet of the sacrifice in ii. 4. 11. 4.
² Or 'from him,' but the rite seems more naturally to be meant.
³ The sense seems as given above, the subject
(saying), 'Let Indra place power in us.' In that thrice he gave and thrice he accepted, that is the reason of the threefold character of the threefold. In that Viśṇu aided him and he gave (it) to Viṣṇu, therefore the offering belongs to Indra and Viṣṇu. Whatever there is here he gave to him, the Rceśas, the Śāmans, the Yājuses. A thousand he gave to him; therefore there are a thousand gifts.

ii. 4. 13. The 1 gods were afraid of the warrior on his birth. While still within (the womb) they fettered him with a bond. The warrior thus is born fettered; if he were born not fettered he would continually slay his foes. If one desire of a warrior, 'May he be born not fettered, may he continually slay his foes,' one should offer for him the offering for Indra and Bṛhaspati, for the warrior is connected with Indra, Bṛhaspati is the holy power (Brahman); verily by the holy power (Brahman) he frees him from the bond that fetters him. The sacrificial present is a golden bond; verily manifestly he frees him from the bond that fetters him.

ii. 4. 14. a He 2 is born ever new;
   The banner of the days goeth before the dawns.
   He appointeth their portion to the gods as he advanceth;
   The moon extendeth length of days. 3

b The drop which the Ādityas make to swell,
   The imperishable which the imperishable drink,
   With that may king Varuṇa, Bṛhaspati,
   The guardians of the world make us to swell. 4

c In the eastern quarter thou art king, O Indra;
   In the northern, O slayer of Vṛtra, thou art slayer of foes;
   Where the streams [1] go, thou hast conquered;
   On the south be the bull whom we invoke. 5

d Indra shall conquer, he shall not be conquered;
   Over-lord among kings shall he rule;
   In all conflicts shall he be a protector;

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1 This is the Brāhmaṇa for the verses in iii.
   3. 11. 1 a–d (alternatives). Cf. KS. xi. 4;
   MS. ii. 1. 12; BQS. xiii. 42; ApQŠ. xix.
   27, 22, 23, the former rubricates c and d,
   the latter specifies no Mantras.

2 This section as usual contains Puruṇavākyās
   and Yājñās; see ii. 3. 5. 1–9. 3. The
   verses are mainly from RV.; see refer-
   ences below.

3 This is exactly RV. x. 85. 19.

4 This verse appears in KS. x. 12 as yathā-
   dityam āditya, and with ākṣītam ākṣītayo
   madanti and evāsman īndra. In MS. iv. 9.

5 In AV. vi. 98. 3 this verse is found with
   purṛcchā diqṣa and viśiṣṭa diqṣa and pattrko
   and qṣ. MS. iv. 12. 2 agrees with TS.
   save for transposing hānyah and oṣṭhi.
   The west as the place where rise the
   streams points to the Panjab as the place
   of the writer of this verse; see Whitney
   on AV. i. c.
That he may be reverenced and honoured.1

e His greatness surpasseth
Sky or earth or heaven;
Indra sole lord, hailed by all, in his home
Boisterous and brave, waxeth great for the conflict.2

f We call on thee, O hero, in praise,
Like kine unmilked,
Lord [2] of this moving world, seeing the heavenly light,
Lord, O Indra, of what standeth.3

g We call on thee,
We poets, to gain the prize;
Men call on thee, lord of heroes, O Indra, amongst foes,
On thee in the racing of the horse.4

h If, O Indra, a hundred skies,
A hundred earths were thine,
Not a thousand suns could match thee at birth,
Nor the two worlds.5

i Drink the Soma, O Indra; let it gladden thee,
(The Soma) which for thee, O lord of bays, the stone
Through the arms of the presser [3], like a horse well guided hath expressed.6

k With Indra may splendid feasts be ours,
Rich in strength,
Wherewith we may rejoice in food.7

l O Agni, thy pure,8

m With the light.9

n Thee, Jātavedas.10

o Seven bays in thy chariot
Bear thee, O god Śūrya,
With hair of light, O wise one.11

p The radiant countenance of the gods hath arisen,
The eye of Mitra, Varuṇa, and Agni;

1 In AV. vi. 98. 1 there is viṣṇugātā which is more natural than viṣṇugātī, and in the third Pāda vakṣāya leṣyo vaiḍyaṇa copaśiṇyo namasya bhavehi. In MS. iv. 12. 3 viṣṇugātā is found and jawati and jayate, all indic, while in the third Pāda is read viṣṇā abhipāt prāmā jayati. The trans.
given assumes that abhipāt is read and that bhāyagā is a third person, as usual

2 See RV. vii. 32. 22.

3 See RV. vi. 46. 1.

4 See RV. vii. 22. 1.

5 See RV. vii. 22. 1.

6 See RV. i. 30. 13.

7 See RV. viii. 44. 17. Cf. i. 3. 14 ce, where it occurs at length.

8 See RV. v. 2. 9. Cf. i. 2. 14 r, where it occurs at length.

9 See RV. i. 50. 1. This Pratīka is given in
ii. 2. 12. 1; 3. 8. 2, and the whole verse at i. 4. 43 a.

10 See RV. i. 50. 8. The Pratīka is given in
ii. 3. 8. 2, and the whole verse is nowhere given save here.
The Special Sacrifices

He hath filled the sky, the earth, and the atmosphere;
Sūrya is the soul of that which moveth and standeth [4].

$q$ May the All-gods who further right,
Who hearken to the call in due season,
Find pleasure in this proper drink.

$r$ O ye All-gods, hear my invocation,
Ye that are in the atmosphere, ye that are in the sky;
Ye with Agni as your tongue, worthy of sacrifice,
Sit on this strew and rejoice.

PRAPĀTHAKA V

The New and Full Moon Sacrifices

ii. 5. 1. Viçsvarūpa, a son of Tvāṣṭṛ, was the domestic priest of the gods, and the sister's son of the Asuras. He had three heads, one which drank Soma, one Sūra, and one which ate food. He promised openly the share to the gods, secretly to the Asuras. Men promise openly the share to every one; if they promise any one secretly, his share is indeed promised. Therefore Indra was afraid (thinking), 'Such an one is diverting the sovereignty (from me).'</p>

He took his bolt and smote off his heads. (The head) which drank Soma [1] became a hazelcock; (the head) which drank Sūra a sparrow; (the head) which ate food a partridge. He seized with his hand the guilt of slaying him, and bore it for a year. Creatures called out upon him, 'Thou art a Brahman slayer.' He appealed to the earth, 'Take a third part of my guilt.' She said, 'Let me choose a boon. I deem that I shall be overcome through digging. Let me not be overcome by that.' He replied, 'Before [2] a year is out it will grow up for thee.' Therefore before the year is out the dug-out portion of earth grows up again, for that was what she chose as a boon. She took a third of his guilt. That became a natural fissure; therefore one who has piled up

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1 See RV. i. 115. 1. The Pratika is given in ii. 2, 12. 1; 3, 8. 2, and the full text in i. 4. 43. 1. The reason why this verse here is given in full, while i. 50. 1 (p. 187, n. 10) is not, is unintelligible, unless it be that the two (s and p) are alternative Yājya to as Purovavāṭya.

2 See RV. vi. 52. 10.

3 See RV. vi. 52. 13.

4 Cf. CB. i. 6. 3. 1-5; v. 5. 4. 2-6; KS. xii. 10; MS. ii. 4. 1; JB. ii. 153-157 (Oertel, Trans. Connecticut Acad. xv. 180 seq.), and see Hillebrandt, Veda. Myth. iii. 229 seq. For § 5 cf. PGS. i. 11. 7, 8; Yājñ. i. 81. For the cake to Agni and Soma see Hillebrandt, Neut. und Völkmundgebung. pp. 112 seq.

5 The sense here adopted is suggested by Oertel's version of JB. ii. 153, where the text is less ambiguous (pānitya ṛtvā bhūjaḥ kṣásyate tasmāt parokṣañca taddalī). The plural here is the generic plural: there is another case below in samhasta, which is not a reference to polyandry.
a fire-altar and whose deity is faith should not choose a natural fissure, for that is the colour of guilt. He appealed to the trees, 'Take a third part of my guilt.' They said, 'Let us choose a boon. We deem that we shall be overcome through pruning [3]. Let us not be overcome by that.' He replied, 'From pruning shall more (shoots) spring up for you.' Therefore from the pruning of trees more (shoots) spring up, for that was what they chose as a boon. They took a third part of his guilt, it became sap; therefore one should not partake of sap, for it is the colour of guilt. Or rather of the sap which is red or which comes from the pruning one should not partake [4], but of other sap at will. He appealed to a concourse of women, 'Take the third of my guilt.' They said, 'Let us choose a boon; let us obtain offspring from after the menses; let us enjoy intercourse at will up to birth.' Therefore women obtain offspring from after the menses, and enjoy intercourse at will up to birth, for that was what they chose as a boon. They took a third of his guilt, it became (a woman) with stained garments; therefore one should not converse with (a woman) with stained garments [5], one should not sit with her, nor eat her food, for she keeps emitting the colour of guilt. Or rather they say, 'Woman's food is unguent, and therefore one should not accept (from her) unguent, but anything else (can be accepted) at will.' The son born of intercourse with (a woman) with stained garments is accursed; (the son born) of intercourse in the forest is a thief; (the son born) of intercourse with a (woman) who turns away is shamefaced and retiring; (the son born) of intercourse with a woman bathing is fated to drown; (the son born) of one who [6] anoints herself has a skin disease; (the son born) of one who combs her hair is bald and feeble; (the son born) of one who anoints (her eyes) is blind; (the son born) of one who cleans her teeth has dirty teeth; (the son born) of one who cuts her nails has bad nails; (the son born) of one who spins is a eunuch; (the son born) of one who weaves ropes is unrestrained; (the son born) of one who drinks from a leaf is drunken; (the son born) of one who drinks from a mutilated (vessel) is mutilated. For three nights he should keep a vow and should drink from his hand or from a perfect vessel, to guard his offspring.  

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1 As a place of sacrifice, says the comm., who gives as an alternative 'one should not stand' in such a cleft. For ārṣa see Vedic Index, i. 80.
2 athā khältu here and below introduce what is practically a new view limiting the application of the rule. Cf. Delbrück, Altind. Synt. p. 493.
3 Not, as the comm., of intercourse with a mātavādācasas, but generally. The list is a silly one. This taboo is common.
4 This seems the sense of prālikāhī, not as the comm. bhūtas citrādikāhī karoti.
5 One who commits suicide (Bhāsk.).
6 These are Prāyaṇattas for the breaches of judgement enumerated.
ii. 5. 2. Tvāṣṭṛ, his son being slain, offered Soma excluding Indra. Indra desired an invitation to the rite, but he did not invite him; (saying) 'Thou hast slain my son.' He made a disturbance of the sacrifice, and forcibly drank the Soma. The remains of it Tvāṣṭṛ cast upon the Āhavaniya (fire), (saying), 'Hail! wax great, Indra’s foe.' In that he cast it (avartayat) Vṛtra is Vṛtra; in that he said, 'Hail! wax great, Indra’s foe', therefore [1] Indra became his foe. He sprang into life and came into union with Agni and Soma. He grew on all sides an arrow(shot), he enveloped these worlds. Because he enveloped these worlds, therefore is Vṛtra Vṛtra. Indra feared him. He ran up to Prajāpati, (saying), 'A foe has sprung up for me.' He dipped his bolt and gave it to him, (saying), 'Slay with it.' He went against (him) with it. Agni and Soma said, 'Hurl it not [2]; we are within.' 'Ye are mine', he replied, 'come to me.' They asked for a share; he gave them at the full moon this offering for Agni and Soma on eleven potsherds. They said, 'We are bitten all round, and cannot come.' Indra produced from himself cold and fever heat; that was the origin of cold and fever heat. Him who knows thus the origin of cold and fever heat [3] neither cold nor fever heat slays. By them he led him on, and as he gaped Agni and Soma went forth from him. Then expiration and inspiration deserted him; skill is expiration, intelligence is inspiration; therefore one who gapes should say, 'Skill and intelligence (remain) in me'; verily he places expiration and inspiration in himself and lives all his days. He, having called off the gods from Vṛtra offered at the full moon the oblation to the Vṛtra slayer; they slay him at the full moon [4], but make him swell at the new moon; therefore verses are uttered at the full moon referring to the slaying of Vṛtra, at the new moon referring to his increase. Having performed the oblation to the Vṛtra slayer, he took his bolt and again went against (him). Sky and earth said, 'Hurl it not; he rests in us two.' They said, 'Let us choose a boon.' May I be adorned

1 Cf. ii. 4. 12. 1, 2, and for §5 MB. iii. 5. 6. 1. This section still deals with the normal form of the new and full moon offerings.
2 This is too condensed to be intelligible without ii. 4. 12, whence it appears that the remains of the oblation became alive and united with Agni and Soma. abhi- sambhā seems rather to indicate union than overpowering, as Caland (Altindische Zauberrei, p. 127) prefers to take it. Cf. Oertel, Trans. Connecticut Acad. xv. 189.
3 The gaping lets out the life and the cry keeps it in by its magic efficiency; cf. the parallel of sneezing, Oertel, Trans. Connecticut Acad. xv. 191, 192.
4 i.e. the Anuvākyās at the two rites refer to the different phases of the situation. The comm. illustrates by citing Indro vṛtraḥ jāighatat (ÇS. vi. 7. 10 = RV. vi. 56. 2; viii. 17. 8 where, however, jihvātate is read); tvisho vyātā vyātah (RV. i. 91. 5); and kavir vīpyata vāyātata (RV. viii. 44. 12); vardhāyata vocavitā (RV. i. 91. 11). See also TB. iii. 6. 6. 1; MS. iv. 10. 1.
5 The omission of kn is natural here, as the two say so much together, and then each says its own wish; the effect of the omission is to bring out clearly the joint utterance.
with the Nakṣatras'; said yonder (sky); 'May I be adorned with variegated things'; said this (earth). Therefore yonder (sky) is adorned with the Nakṣatras, this (earth) with variegated things. He who knows thus the boon of sky and earth [5] attains a boon. Indra thus impelled by these two slew Vṛtra. The gods having slain Vṛtra said to Agni and Soma, 'Bear the offering for us.' They said, 'We two have lost our brilliance, our brilliance is in Vṛtra.' They said, 'Who is there to go for it?' 'The cow', they said, 'The cow is the friend of all.' She said [6], 'Let me choose a boon; ye shall feed off both when they are in me.' The cow brought the (brilliance); therefore they feed off both things that are in the cow; ghee indeed is the brilliance of Agni, milk the brilliance of Soma. He who knows thus the brilliance of Agni and Soma becomes brilliant. The theologians say, 'What is the deity of the full moon (rite)?' He should reply, 'Prajāpati; by means of it he established his eldest son, Indra.' Therefore² they establish their eldest sons with wealth.

ii. 5. 3. When³ Indra had slain Vṛtra, his enemies threatened him. He saw this enemy-dispelling (oblation) to be offered subsequently at the full moon. He offered it, and with it drove away his enemies. In that the enemy-dispelling (oblation) is to be offered subsequently at the full moon, the sacrificer by it drives away his enemies. Indra, having slain Vṛtra, lost the gods and his power. He saw the (offering) to Agni on eight potsherds at the new moon, and the curds for Indra [1]. He offered it, and by it he won the gods and his power. In that the new moon there is (an offering) to Agni on eight potsherds, and curds for Indra, the sacrificer wins by it the gods and power. When Indra had slain Vṛtra, his power and strength went into the earth; then⁴ the plants and roots were born. He ran up to Prajāpati, (saying), 'Now that I have slain Vṛtra, my power and strength [2] have gone into the earth; then the plants and roots have been born.' Prajāpati said to cattle, 'Collect it for him.' The cattle collected it from the plants in themselves; they milked it. In that they collected it, has the collected oblation⁵ (sāmnāyya) its name; in that they milked it, has fresh milk its name (pratidhuk). 'They have collected it; they have milked it; but it rests not in me',

¹ People generally, not the two, as the plural is used; cf. e.g. ii. 5. 1. 6.  
² Cf. Ts. i. 6. 9. 1, 2.  
³ Cf. ČB. i. 6. 4. For the Vaimr̥dha see ČQS. iv. 5. 24–26; ĀpQS. iii. 15, and cf. Hillebrandt, Neu- und Vollmondsofer, p. 186.  
⁴ 'it' here is ambiguous, for the sense may equally well be 'the plants—become that (brilliance)', or it may be adverbal.  
⁵ An offering of milk taken from a cow on the new moon and made sour and then mixed next day with other milk and offered in that condition; cf. ČB. i. 6. 4.  
⁶ seq.; Haug, Ait.ārya Brāhmaṇa, ii. 448; Eggeling, SBE. xii. 178, n. 4.
he said. 'Make it ready' for him' [3], he replied. They made it ready for him; they made power and strength rest in him; verily the ready (milk) has its name (ṣṭa). 'They have collected it; they have milked it; they have made it ready; but it does not impel me', he said. 'Make it curds for him', he replied. They made it curds for him; that impelled (ahinot) him; verily curds (dadhi) has its name. The theologians say, 'One should offer curds first, for curds is made first' [4]. One should disregard that and offer ready (milk) first; verily one places power and strength in him and later impels him by curds;² and he proceeds in order (of production). If he curdles it with Pūtikā plants or with bark, that is fit for Soma; if with jujubes, that is for the Rakṣases; if with rice grains, for the All-gods; if with rennet, for men; if with curds, that has Indra. He curdles it with curds [5] that it may have Indra. He curdles the remains of the Agnihotra, for the continuity of the sacrifice.³ Indra having slain Vṛtra went to a great distance, thinking, 'I have sinned.' The gods sought to start him. Prajāpati said, 'He who first finds him will have the first share.' The Pītris found him; therefore an offering is made to the Pītris on the day before. He approached the new moon night; the gods met him, (saying), 'Our treasure to-day at home [6] dwells', for Indra is the treasure of the gods, and that is why the new moon night has its name (amā-vāṣya), 'home dwelling'). The theologians say, 'What is the deity of the Sāṁśaya?' 'The All-gods', he should reply, 'for so the All-gods won that as their share.' Or rather he should reply, 'Indra, for it was in healing Indra that they won it.'

ii. 5. 4. The ⁴ theologians say, 'He would indeed offer the new and full moon (sacrifices) who should offer them with Indra.' At the full-moon there is the subsequent offering of the enemy-compelling (oblation), and by it the full moon has Indra. There are curds for Indra at the new moon; verily the new moon has Indra. He who knowing thus offers ⁵ the new and full moon sacrifices, offers them with Indra, and day after day it becomes better for him who has so sacrificed. What the gods did at the sacrifice, the Asuras did. The gods [1] saw this offering, one on eleven potsherds for Agni and Viṣṇu, an oblation for Sarasvati, an oblation for Sarasvant;

¹ The play on 'ready' and 'cooked' is impossible to reproduce.
² The argument is that the curds is made the night before and so in point of time curds comes first. The reply is to refer the action to logical and causal priority.
³ The Agnihotra is followed by the Dārṣa sacrifice.
⁴ Cf. KS. xxx. 4; xxxi. 2; KapS. xlvi. 7; PB. vi. 6. 14 for § 3, and see ApCS. iii. 16. 11-17. 3; ČS. iii. 8. 2; 10. 7 for the Sākamprasthāyīya rite; for the others see ApCS. iii. 16. 1. 5.
⁵ i.e. to Indra or Mahendra. Cf. BCS. i. 16; QB. i. 6. 4. 21; KS. iv. 2. 10; 6. 25; Eggeling, SBE. xii. 182, n. 2.
after performing the full moon (sacrifice) they offered this. Then the
gods prospered, the Asuras were defeated. He who has enemies should
offer this offering after performing the full moon (sacrifice). With the
full moon (sacrifice) he hurls the bolt at his enemy, with (the offering)
to Agni and Viṣṇu he appropriates the gods and the sacrifice of his
enemy, his pairing cattle with (the offerings) to Sarasvatī and Sarasvānt.
Whatever he has, all that [2] he appropriates. One should sacrifice at the
full moon, if one has enemies, not at the new moon; having slain one's enemy
one does not cause him to grow again. He who desires cattle should
sacrifice with the Sākamprasthāyiya. The man to whom they bring (any-
thing) in small measure is not himself pleased, and does not give to another.
But he, to whom they bring in large measure, is himself pleased, and gives
to another. One should offer in full and large measure; Indra then being
pleased delights him with offspring and cattle. He offers with a wooden
vessel, for an earthenware one does not hold the offering. It is of Udum-
bara wood [3]; the Udumbara is strength, cattle are strength; verily by
strength he wins for him strength and cattle. One should not sacrifice to
Mahendra, if one is not prosperous. The prosperous are three; a learned
(Brahman), a village headman, and a warrior. Their deity is Mahendra.
He who sacrifices beyond his own deity loses his own deity, and does
not obtain another, and becomes worse. For a year one should sacrifice
to Indra, for the vow extends not beyond the year; verily [4] his own
deity, being sacrificed to, kindles him with prosperity and he becomes
richer. After the year he should offer a cake on eight potsherds to Agni,
lord of vows; verily for a year Agni, lord of vows, causes him to take
up the vow who has slain his foe (vrtra). Thereafter he may sacrifice
at will.¹

ii. 5. 5. No² one who is not a Soma sacrificer should offer the Sāṁnāyya.
For the milk of him who is not a Soma sacrificer is imperfect, and if
one who is not a Soma sacrificer offers the Sāṁnāyya he is a thief and
does wrong, and (his milk) is poured forth in vain. A Soma sacrificer
only should offer the Sāṁnāyya. Soma is milk, the Sāṁnāyya is milk; 
verily with milk he places milk in himself. The moon deprives him of
offspring and cattle, and makes his enemy wax great on whose sacrifice
when offered it rises in the east [1]. He should divide the rice grains into
three parts; the mean size he should make into a cake on eight potsherds
for Agni, the giver, the largest he should give as a mess to Indra, the
bestower, the smallest (he should give) as a mess in boiled (milk) to Viṣṇu

¹ See note 5 on preceding page.
² For § 1 cf. ČB. i. 6. 4. 10; KB. iv. 2. 3; ČČS. iii. 2. 1; for 4-6 cf. KB. iv. 4; ČČS.

[25] [H.O.S. 18]
Čipiviṣṭa. Agni thus generates offspring for him; Indra gives it increase; Viṣṇu is the sacrifice, and Čipi cattle; verily on the sacrifice and cattle he rests. He should not offer twice [2]. If he were to offer now with the first he would make a failure with the second; if with the second now, he would make a failure with the first; there is no offering at all and no sacrifice, for that cause a son is born shamefaced and retiring. One offering only should one make; a valiant son is born to him. One should disregard this and offer twice. With the first (offering) one grasps the mouth of the sacrifice, and sacrifices with the second. Verily one wins the gods with the first, power with the second; verily one conquers the world of the gods [3] with the first; the world of men with the second; he performs several forms of sacrifice. This offering is called ‘the friendly’; for him there is in this world prosperity on whom the moon rises in the west after he has sacrificed on that day. He who desires heaven should sacrifice with the Dāksāyaṇa sacrifice. On the full moon he should offer the Sāṁnāya; on the new moon he should sacrifice with clotted curds for Mitra and Varuṇa. On the full moon (the Soma) is pressed for the gods; during this half-month it is pressed forth for them, and a cow for Mitra and Varuṇa is to be slaughtered for them at the new moon. In that [4] he sacrifices on the day before, he makes the sacrificial enclosure. In that he drives away the calves, he metes out the seat and the oblation holder. In that he sacrifices, he produces with the gods the pressing day. He drinks for the half-month Soma in carouse with the gods. In that he sacrifices at the new moon with clotted curds for Mitra and Varuṇa, the cow which is slaughtered for the gods becomes his also. He mounts upon the gods in truth who mounts upon their sacrifice [5]. Just as a great man who has attained (fortune) desires (and does), so he does. If he misses the mark he becomes worse; if he does not, he remains the same. One who desires distinction should sacrifice with it, for this sacrifice has a razor edge, and swiftly he becomes holy or perishes. His vow is: he shall not speak untruth; he shall not eat meat; he shall not approach a woman; they shall not clean his raiment with cleansing stuff; for all these things the gods do not do.

ii. 5. 6. The new and the full moon (sacrifices) are the chariot of the gods. He, who having offered the new and the full moon (sacrifices)

1 An unknown and unintelligible epithet, no explanation of which at all certain has yet been adduced; see above, p. 160, n. 2; below vii. 5. 5, n. 8.
3 See GB, ii. 4. 4; ApCS, iii. 17. 4, 11, and Eggeling, SBE, xii. 374 seq. The rest of the section is devoted to equating the Sāṁnāya with a Soma sacrifice (cf. CB, i. 6. 4. 9; Eggeling, xii. 178, n. 1), and the Amikṣā to the Vaṣā Anāûbandhyā or animal sacrifice at the new moon.
4 There is no precisely parallel passage in the other texts.
sacrifices with Soma, rests in the chosen resting-place of the gods which is conspicuous for its chariot (tracks). The new and the full moons are the limbs and joints of the year; he who knowing thus offers the new and the full moon (sacrifices) thus unites the limbs and joints of the year. The new and the full moon are the eyes of the year; he who knowing thus offers the new and the full moon (sacrifices) thus sees with them along the world of heaven [1]. The new and the full moon are the striding of the gods; he who knowing thus offers the new and the full moon (sacrifices) steps in the striding of the gods. The new and the full moon are the path on which the gods fare; he who knowing thus offers the new and the full moon (sacrifices) mounts the path on which the gods fare. The new and the full moons are the bay steeds of the gods; he who knowing thus offers the new and the full moon (sacrifices) carries to the gods with their two bay steeds [2] the offering. The new and the full moon (sacrifices) are the mouth of the gods; he who knowing thus offers the new and the full moon (sacrifices) manifestly sacrifices in the mouth of the gods. He who offers the new and the full moon sacrifices possesses an oblation holder. He offers the Agnihotra morn and evening, he offers the new and the full moon (sacrifices); on every day (the Soma) of those who have oblation holders is pressed. By him who knowing thus offers the new and the full moon (sacrifices) regarding himself as possessing an oblation holder, everything is given as on the strewn. The gods [3] could not find the suitable day for the sacrifice. They purified the new and full moons; the new and the full moon (sacrifices) are these pure and sacrificial (days). He who knowing thus offers the new and the full moon (sacrifices) offers them as pure and sacrificial. One should not approach a woman on the new moon or the full moon night; if one were to do so, one would be impotent. The nights of the half-month were the wives of King Soma; of these he did not approach the new moon night and the full moon night [4]. They grasped him about, and illness seized him. 'Illness has seized the king'; that (saying) is the origin of the 'king's evil'. In that he became worse, that is (the origin) of the 'bad illness'; because he got it from his wives, that is (the origin) of the 'wife's disease' (Jāyenya); him who knows thus the origin of these illnesses, these illnesses do not visit. He ran up to these two in reverence; they said, 'Let us choose a boon; let us be the appointers of portions for the gods [5]; from us let the gods be sacrificed to.' Therefore of the series of nights it is on the new and the full moon night

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1 So the comm. and probably it is correctly thus taken. Darṣaṇpurṇamāsa is in effect a Soma sacrificer.
2 This is all to show that the offerer of the
3 See ii. 3. 5. 2.
that the gods are sacrificed to; for they are the appointers of portions for the gods. Men appoint portions to him who knows thus. Creatures slew hunger, man at once, the gods at the half-month, the Pitṛs in a month, trees in a year. Therefore day by day men desire food, at the half-month the gods are sacrificed to, every month offering is made to the Pitṛs, in a year trees produce fruit. He who knows thus slays the enemy, hunger.

The Part of the Hotṛ at the New and Full Moon Sacrifices

The gods could not rest on the Re or the Yajus. On the Sāman only could they rest. He makes the noise 'Him'; verily he makes the Sāman. He makes the noise 'Him'; where the gods rested, there he sets them in motion. He makes the noise 'Him'; this is the yoking of speech. He makes the noise 'Him'; thus the sacrificers produce offspring. He repeats the first (verse) thrice, the last thrice; verily he ties the end of the sacrifice [1] so that it may not slip. He repeats (it) continuously, for the continuance of the breaths and of food, and for the smiting away of the Rakṣases. The first he repeats is connected [2] with the Rathantara (Sāman), this world is connected with the Rathantara; verily he conquers this world. He divides it thrice; [3] these worlds are three; verily he conquers these worlds. The last he repeats is connected [4] with the Brhat (Sāman); yonder world is connected with the Brhat; verily he conquers yonder world. 'Forward [2] your viands', he repeats, a verse which has not any indication (of its deity) and (therefore) is addressed to Prajāpati. Prajāpati is the sacrifice; verily he grasps the sacrifice as Prajāpati. 'Forward your viands', he repeats; viands are food; verily he wins food. 'Forward your viands', he repeats; therefore seed is deposited in front.

1 With this chapter the consideration of the Hotṛ's part in the new and full moon sacrifices commences, and goes on to ii. 5. 11. 3. See also ii. 6. 7–10, and for the Mantras TB. iii. 6. The chapter deals with the Sāmidhenis or kindling-verses, eleven in number. See TB. iii. 5. 1. 1–2. 1; KB. iii. 2; CB. i. 4. 1. 1–21; ÇCSS. i. 4. 5. 7; ĀQS. i. 2. 1–22; ApÇS. ii. 10 seq.; BQS. i. 15, and cf. Hillebrandt, Das altindische Neu- und Vollmondsopfer, pp. 34 seq.; Eggeling, SBE. xii. 102 seq.

2 According to the comm. thus, (1) first Pāda; (2) first half-verse; (3) second half-verse and first half-verse of the next.

3 The recitation by the Hotṛ of the Sāmidhenis is preceded by the utterance of the words hím bhūḥ bhūcāḥ evār om (ĀQS. i. 2. 3), and so brought into connexion with the Sāman. Therefore rāthisantarī here no doubt is to be explained, as it is by the comm., viz. that this is a verse sung sometimes to the Rathantara tune. He, however, is inconsistent; see note 4.

4 This must be the sense as in rāthisantarī above. But the comm. insist that not the last but the third verse is meant, and that it is a reference to the word bhūt in that verse. But this is absurd; see ii. 5. 8. 1. For the physiological remark at the end of the paragraph, see below v. 2. 10. 2.
'O Agni, come hither for the feast', he repeats; therefore offspring are born at the back. 'Forward your viands', he repeats [3]; 'viands' are the months, 'heavenwards' are the half-months, 'rich in the oblation' are the gods, 'full of butter' is the cow, 'he goes to the gods' (that is) the sacrifice, 'desirous of favour' is the sacrificer.1 'Thou art this, thou art this', (with these words) he wins the dear abode of the sacrificer. If he desire for a man, 'May he live all his days', he should repeat for him 'Forward your viands', and then continuously the next 2 half-verse of 'Agni, come hither to the feast' [4]. Verily by expiration does he make steadfast his inspiration, and he lives all his days. He, who knows the elbow of the Sāmidhenis, puts his enemy in his elbow.3 He joins the half-verses; this is the elbow of the Sāmidhenis; he who knows thus puts his foe in his elbow. The Sāmidhenis were brought out by Rṣi after Rṣi; if they were not connected together, they would go away from the sacrificer's offspring and cattle. He unites the half-verses; verily he connects them together, and being so connected and secured they yield him all his desires.

ii. 5. 8. Without a Śāman there is no sacrifice. 'O Agni, come hither for the feast', he says; this is the character of the Rathantara. 'Thee with the kindling-sticks, O Aṅgiras', he says;6 this is the character of the Vāmadevya. 'The great and powerful one, O Agni', he says.6 This is the character of the Brhat. In that he repeats this Trṣa, he makes the sacrifice have Śāmans. Agni was in yonder world, the sun in this; these worlds were disturbed [1]. The gods said, 'Let us change them about.' (Saying), 'O Agni, come hither for the feast', they placed Agni in this world, and (saying), 'The great and powerful one, O Agni', they placed the sun in yonder world. Then indeed these worlds became calm. In that he repeats (it) thus, (it serves) for the calming of these worlds; these worlds become calm for him who knows thus. He repeats fifteen Sāmidhenis [2]. The nights of the half-month are fifteen; the year is made up of half-months. There are three hundred and sixty syllables in the

1 This is an explanation of the verse 1 of the Sāmidhenis, which reads—
prāvo vājā abhidyaḥ
haviṃmau gṛṭṭāya
devānā jāgati sumanayám.

2 The half-verse is added as it were to the first verse and then a pause comes. But of course the half-verse belongs also to the next verse and makes the recitation continuous.

3 aravaniś ṛṣya is a curious phrase, and the comm. explains it that it means 'make small' (i.e. one ell as compared with a man of four ells). But that can hardly be, and the phrase may be a reminiscence of the regrettable practice of youth of putting the head of a rival under one's arm, catching it between the lower and upper arm, and 'punching it'. For the size of the Indian arāṇi cf. Fleet, JRAS. 1912, p. 231, n. 2; Vedic Index, ii. 519.

4 This chapter concludes the treatment of the Sāmidhenis, all of which it mentions or refers to. Cf. TB. iii. 5, 2, 1-3; CB. i. 4. 1. 22-29; OCS. i. 8-13; AQS. i. 2. 7; ApOCS. ii. 12. 6.

5 v. 3a.

6 v. 4a.
Sāmidhenīs; there are as many nights in the year; verily by syllables he obtains the year. Nṛmedha and Paruchhea had a theological dispute (and said), ‘Let us generate fire in the dry wood (to see) which of us two is the more of a theologian.’ Nṛmedha spoke; he generated smoke. Paruchhea spoke; he generated fire. ‘O Rṣi’, he said, [3], ‘seeing that our knowledge is equal, how didst thou generate fire and not I?’ ‘I know the character of the Sāmidhenīs’, he replied. The character of the Sāmidhenīs is the quarter-verse which is repeated with the word ‘ghee’ in it. 1 ‘Thee with the kindling-sticks, Aṅgiras’, he says; verily he generates light in the Sāmidhenīs. They are feminine in that they are Rc (verses), they are feminine in that they are Gāyatri (verses), they are feminine in that they are Sāmidhenīs. He repeats a verse 2 with the word ‘Male’ in it [4]. By it he gives them a husband, makes them possess Indra, and mates them. Agni was the messenger of the gods, Uçanas Kāyva of the Asuras. They went to question Prajāpati; he turned away (from Uçanas) (with the words), 3 ‘Agni as messenger we choose.’ Then the gods prospered, the Asuras were defeated. The man for whom, knowing thus, he repeats, ‘Agni as messenger we choose’, prospers himself, his enemy is defeated. He repeats a verse with the word ‘imperishable’; 4 verily by it he causes his enemy to perish [5]. ‘The flaming locked, him we adore’, he says; 5 that is purifying; verily with it he makes pure the sacrificer. ’Thou art lit, O Agni, worshipped’, he says; 6 verily he places around a barrier that may not be climbed. If he were to add anything further, it would be just as when (a libation) falls outside the barriers. There are three Agnis, the oblation bearer of the gods, the bearer of the offering of the Pitṛs, the guardian of the Asuras. They repeat, ‘Me will he choose, me’ [6]. ‘Choose ye the bearer of the oblation’, he says; 7 let him choose him who is of the gods. He chooses one of a Rṣi’s family; 8 verily he departs not from the connexion, (and so it serves) for continuity. He chooses, beginning at the further end, in order of descent; therefore the Pitṛs drink after men in order of descent, beginning at the further end.

ii. 5. 9. ‘O Agni, 9 thou art great’, he says, for Agni is great. ‘O Brahman’,

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1 v. 3 b
2 v. 5 a and v. 6 a both have ṣṛṣi and so are both alluded to. So also v. 7 is meant.
3 v. 8 a.
4 adhāra in v. 9 a means ‘rite’ but to bring out the play on ṣāsv the rendering here given is necessary.
5 v. 9 a.
6 v. 10 a.
7 v. 11 a.
8 On this, cf. Weber, Ind. Stud. x. 69 seq.; Eggeling, SBE. xii. 115, n. 1. Agni is invoked as the ancestral Hotṛ, usually with three or four ancestral names. In KB. iii. 2 it is clearly a neuter, ‘descent’ of the sacrificer. Here it is probably mase.
9 This chapter deals with the formulae called
he says, for he is a Brahman. 'O Bhārata',¹ he says, for he bears the sacrifice to the gods. 'Kindled by the gods', he says, for the gods kindled him. 'Kindled by Manu', he says, for Manu kindled him after the gods. 'Praised by the Rṣis', he says, for the Rṣis praised him. 'Rejoiced in by sages', he says [1], for learned people are sages. 'Celebrated by the poets', he says, for learned people are the poets. 'Quickened by the holy power (Brahman)', he says, for he is quickened by the holy power (Brahman). 'With ghee offering', he says, for ghee is his dearest offering. 'Leader of the sacrifices', he says, for he is the leader of the sacrifices. 'Charioteer of the rites', he says, for he is the chariot of the gods. 'The Hotṛ unsurpassed', he says, for no one surpasses him [2]. 'Surpassing, bearing the oblation', he says, for he surpasses all. 'The mouth dish, the ladle of the gods', he says, for he is the ladle of the gods. 'The bowl from which the gods drink', he says, for he is the bowl from which the gods drink. 'O Agni, like a felly the spokes, thou dost surround the gods', he says, for he surrounds the gods. If he were to say, 'Bring hither the gods to the pious sacrificer', he would produce an enemy for him [3].² 'Bring hither the gods to the sacrificer', he says; verily with that he makes the sacrificer to grow great. 'O Agni, bring Agni hither, bring Soma hither', he says; verily he summons the gods in order. 'Bring hither the gods, O Agni; and sacrifice to them with a fair sacrifice, O Jātavedas', he says; verily he quickens Agni, and quickened by him he bears the oblation to the gods. 'Agni the Hotṛ'[4], he says; Agni is the Hotṛ of the gods; him he chooses who is the Hotṛ of the gods. 'We are', he says; verily he makes himself attain reality. 'Fair be to thee the deity, O sacrificer', he says; verily he invokes this blessing (on him). If he were to say,³ 'Who hast chosen Agni as Hotṛ', he would surround the sacrificer with Agni on both sides, and he would be liable to perish. The ladle has the sacrificer for its deity, the Upabhṛt the enemy as its deity [5]. If he were to say two⁴ as it were, he would produce an enemy for him.

Nigadas, consisting in this case of the Pravara Mantra, invoking Agni as the ancestral Hotṛ (cf. ii. 5. 8, n. 5), and a series of Nividṣ, all of which are found in TB. iii. 5. 3. 1; 4. 1. See also CB. i. 4. 2. 2-17; 5. 2. 1-3; KB. iii. 2; ČČS. i. 4. 14-5. 7; 6. 16; ČČS. i. 2. 27; 2. 1-6; ČČS. v. 1. 4. 12. The Pravara and the Nividṣ may be compared with the text in Scheffelowitz, Die Apokryphen des Ṛgveda, pp. 136 seq.

¹ That this is really a tribal epithet is practically certain (see Vedic Index, ii. 97); but the comm. all agree in rendering it as here.
² This formula is found often elsewhere; TS. i. 2. 12. 3; VS. v. 12; KS. ii. 9; iii. 5; xxv. 6; MS. i. 2. 8; iii. 8. 5.
³ This is in ČČS. i. 4. 10; ČČS. i. 6. 15, but not in TB. The reference to Agni on both sides alludes to the beginning of the series of invocations in TB. iii. 6. 4. 1 with Agnir hotā viṣte Agniḥ.
⁴ i.e. have the dual instead of the singular in śrīcām below.
causes the sacrificer to wax great. 'Pious', he says, for he aids the gods. 'With all boons', he says, for he aids all. 'Let us praise the gods worthy of praise; let us honour those worthy of honour; let us sacrifice to those worthy of sacrifice', he says. Those worthy of praise are men; those worthy of honour are the Pitṛs; those worthy of sacrifice are the gods; verily he sacrifices to the deities according to their portions.

ii. 5. 10. In the case of a Rājanya let him repeat the Ṭrcaś thrice; three other sorts of men are there besides the warrior, the Brahman, Vaishya and Cūdra; verily he makes them obedient to him. He should repeat fifteen (Sāmidhenis) in the case of a Rājanya; the Rājanya is fifteenfold; verily he makes him find support in his own Stoma. Let him surround it with a Triṣṭubh; the Triṣṭubh is power, the Rājanya sacrifices in desire of power; verily by the Triṣṭubh he secures power for him. If he desires, 'May there be splendour', he should surround it with a Gāyatri, the Gāyatri is splendour; verily there is splendour. He should repeat seventeen for a Vaishya; the Vaishya is seventeenfold; verily he makes him find support in his own Stoma. He should surround it with a Jagati; cattle are connected with the Jagati, the Vaishya sacrifices in desire of cattle; verily by the Jagati he secures cattle for him. He should repeat twenty-one for one who desires support; the Ekaviṇca is the support of the Stomas; (verily twenty-one serve) for support. He should repeat twenty-four for one who desires splendour; the Gāyatri has twenty-four syllables, splendour is the Gāyatri; verily by the Gāyatri he secures splendour for him. He should repeat thirty for one who desires food; the Virāj has thirty syllables, the Virāj is food; verily by the Virāj he secures food for him. He should repeat thirty-two for one who desires support; the Anuṣṭubh has thirty-two syllables, the Anuṣṭubh is the support of the metres; (verily thirty-two serve) for support. He should repeat thirty-six for one who desires cattle; the Brhati has thirty-six syllables, cattle are connected with the Brhati; verily by the Brhati he secures

1 This chapter gives a series of optional recitations of the Sāmidhenis to suit particular classes or wishes. Cf. CB. i. 8. 5. 10 seq.
2 The first and second Sāmidhenis are thrice repeated and so make two īc čaś: the third consists of īc śaṁ Varuṇa, viz. TB. iii. 6. 2. 3 (cf. RV. vii. 12. 3).
3 That is the verse śaṁ Varuṇa.
4 The last of the Sāmidhenis d juhāta duravāya. The splendour comes from the Gāyatrī par excellence, ās Saviṇir.
5 The seventeen are made up by adding the Dhāyā verses before v. 10, namely RV. iii. 27. 5 (= TB. iii. 6. 1. 3) and iii. 27. 6 (ibid.). Cf. CB. i. 4. 1. 37; Eggeling, SBE. xii. 115, n. 1. The Vaishya and the Saptadaci Stoma have the same origin, the middle part of Prajāpāti’s body; so the warrior and the Pañcadaṣa Stoma are connected; see TS. vii. 1. 1. 4 seq. The Jagati is the verse RV. v. 23. 2 according to the comm. and it serves as the Paridhānyā verse.
6 The comm. contents himself with the following explanation of the various numbers
secures cattle for him [3]. He should repeat forty-four for one who desires power, the Triśṭubh has forty-four syllables, the Triśṭubh is power; verily by the Triśṭubh he secures power for him. He should repeat forty-eight for one who desires cattle; the Jagati has forty-eight syllables, cattle are connected with the Jagati; verily with the Jagati he secures cattle for him. He should repeat all the metres for one who makes many sacrifices, for all the metres are won by him who makes many sacrifices. He should repeat indefinitely to win that which is not definite.

ii. 5. 11. The 1 thread 2 is worn around the neck for men, over the right shoulder for the Pitrs, over the left for the gods. He puts it over the left shoulder; verily he makes the mark of the gods. He repeats standing, for standing he speaks more audibly. He repeats standing, to conquer the world of heaven. He sacrifices sitting; verily he finds support in this world. In that he repeats in the Krauṇca 3 note, that is connected with the Asuras, in the low note, that is connected with men, in the intermediate note, that is connected with the gods. One should repeat in the intermediate note, to secure the gods. Clever indeed [1] were the Hotṛs of old; therefore the ways were held apart, and the paths did not conflict. One foot should be within the sacrificial altar, the other outside; then he repeats, to hold the ways apart and to avoid conflict of the paths. Then does he win the past and the future, the measured and the unmeasured does he win, domestic and wild cattle both does he win [2]; verily also the world of the gods and the world of men he conquers.

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quoted from the Saṁpradāya-viṣṇu: after v. 1 two verses śa śa aśvin (probably RV. iii. 27. 2; cf. TB. ii. 4. 2. 4; MS. iv. 11. 2; KS. xl. 14) may be inserted; then there come the verses beginning with Sāmīdhena v. 2; then three Śrausvā śrāvś

1 This chapter deals with certain rules for the dress and placing of the feet of the Hotṛ, and then with the sprinkling of butter on the kindling-sticks by the Adhvaryu. Cf. ČB. i. 4. 2. 18, 19; 5. 8–11. The last sections (3–9) thus form part of the section dealing with the Adhvaryu’s duties and belong with ii. 5. 1–6; 6. 1–6.

2 Ěilak (Orion, pp. 145 seq.) argues that a cloth not a thread is meant, quoting the Māṁśā view. But it is difficult to be certain that this is correct, for the traditional version may well be accurate, and it suits better the expressions prācīna and upāśīa.

3 Probably a high one. Cf. Caland and Henry, L’Agniṣṭoma, pp. 461 seq., for the later system. In JUB. i. 37 there are given the māndra, ghopiṇī upāśīa, one which vinkhayam ita prathayam ita he sings, the usōl and the kruṇaś. Cf. CU. ii. 22. 1.

4 For the aor., as in i. 5. 2. 1; 7. 5; iii. 5. 10, 2, see Delbrück, Altind. Syntax, p. 286.
The gods having repeated the Śāmidhenīs could not see the sacrifice. Prajāpatī in silence performed the sprinkling of the butter. Then indeed did the gods see the sacrifice. In that he silently sprinkles, (it serves) to light up the sacrifice. Verily also he anoints the kindling-sticks. He who knows thus becomes soft. Verily also he delights them. He delights in offspring and cattle [3] who knows thus. If he were to sprinkle with one (verse), he would delight one; if with two, (he would delight) two; if with three, he would make (the offering) go beyond (all others). He sprinkles (repeating the verse) in the mind, for what is imperfect is made perfect by mind. He sprinkles across so as not to make a failure. Speech [2] and mind disputed; ‘I will bear the offering to the gods’, speech said; ‘I to the gods’, mind said. They went to question Prajāpatī; he said [4], Prajāpatī, ‘Thou art the messenger of mind, for what one thinks of in the mind, one utters in speech’. ‘Then assuredly they will not sacrifice to you with speech’, said (speech). Therefore in the mind they offer to Prajāpatī, for Prajāpatī is, as it were, the mind; (verily it serves) to obtain Prajāpatī. He rubs the enclosing-sticks; verily he purifies them. (He rubs) the middle one thrice; the breaths are three; verily he conquers the breaths. (He rubs) the southern one thrice; these worlds are three [5]; verily he conquers these worlds. (He rubs) the northern one thrice; three are the paths leading to the gods; verily he conquers them. Thrice he fans (the fire); the worlds of the gods are three; verily he conquers the worlds of the gods. They make twelve; the year has twelve months; verily he delights the year; verily also he brings up the year for him, to gain the world of heaven. He sprinkles; the world of heaven is as it were secret [6]; verily he makes the world of heaven resplendent for him. He sprinkles straight, for the breath is as it were straight. He sprinkles continuously, for the continuity of the breaths and of food, and for the smiting away of the Rakṣasas. If he desire of a man, ‘May he be likely to perish’, he should sprinkle crookedly for him; verily he leads his breath crookedly from him, and swiftly he perishes. The sprinkling is the head of the sacrifice, the ladle is the body [7]. Having sprinkled, he anoints the ladle; verily he places the head of the sacrifice on its body. Agni was the messenger of the gods, Daivya of the Asuras; they went to question Prajāpatī. Prajāpatī spake to a Brahman [saying],

[1] The rule is to be one verse to one Aghāra or sprinkling. For this operation cf. Āpīs. ii. 12. 7 seq.; BCS. i. 15; KCS. i. 8. 41 seq.; and see Hillebrandt, Das altindische Neu- und Vollmondopfer, pp. 80, 86; Eggeling, SBE. xii. 124 seq.
[3] This is not easy: Bhāsk, followed by Sāyana, takes brāhmaṇīm as an adj. applying to Agni. But that will hardly do, and the expression vi brūhi seems to be addressed to a Brahman who decides in favour of Agni and the gods in his version of ā ṛāṣya. The alternative is to try to find
The Special Sacrifices

'Explain the phrase, "Make announcement"; 'Hearken to this, O ye gods', he said; 'Agni the god is the Hotṛ', (he said). He chose him of the gods. Then the gods [8] prospered, the Asuras were defeated. The man, who knows thus and for whom they chose his list of ancestors, prospers himself, his enemy is defeated. If a Brahman and a non-Brahman have a litigation, one should support the Brahman; if one supports the Brahman, one supports oneself; if one opposes the Brahman, one opposes oneself; therefore one should not oppose a Brahman.  

ii. 5. 12. a Life² to thee.⁴  
b Life-giving, O Agni,⁵  
c Swell up.⁶  
d Together thee.⁷  
e Thy wrath.⁸  
f The uppermost.⁹  
g Forward, O goddess.¹⁰  
h From the sky to us.¹¹  
i O Agni and Visṇu.¹²  
j O Agni and Visṇu.¹²  
k This for me, O Varuṇa.¹⁴  
l To thee for that I go.¹⁵  
m Upwards that.¹⁶  
o The radiant.¹⁷  
p The child of the waters hath mounted the lap  
Of the devious ones, rising up and clothed in the lightning;  
Bearing his highest greatness  
The golden-coloured young ones go about.¹⁸  

replies by the two, Agni and Daivya.  
The want of a parallel is tantalizing.  

¹ This refers to the choosing of the Hotṛ by the Adhavaryu, while in ii. 5. 8 there is the choice by the Hotṛ of Agni. The difference according to the comm. is that the order of ancestors is reversed, i.e. the list runs Jamadagni, Uṛva, Apnavāna, Ciyavana, Bhṛgu, and not as in that case from the remote ancestor downwards. For this Pravara cf. ApŚŚ. ii. 16. 5; BCŚ. i. 15; MŚŚ. i. 3. 1. 26; KŚŚ. iii. 2. 7; Hillebrandt, op. cit. p. 88; Eggeling, op. cit. 115, n. 1; 133.  
² This chapter contains the Yājyās with the Puronuvakyās for the rites mentioned in ii. 3. 11. 1–12. 3; 4. 1. 1, 2, 4, except 5 and 6 which are used for the offering to Agni and Varuṇa in i. 5. 2. 5 (p. 70, n. 6) and 8 and 9 for the offering to Mitra and Varuṇa in v. 7. 6; and Bhāskara says as a Prāyaçcittta.  
⁴–¹⁷ only occur in Pratika because they are found in full elsewhere, viz. ⁴ and ⁵ in i. 3. 14. 4 (Yājyā); ⁶ and ⁷ in iv. 2. 7. 4 (in Pratika only, ii. 3. 14. 3); ⁸ and ⁹ in i. 5. 11. 5; ¹⁰–¹¹ in i. 8. 22. 1, 2; ¹² and ¹³ in ii. 1. 11. 6; ¹⁴ and ¹⁵ in ii. 2. 12. 1. Cf. MS. iv. 10. 4.  
¹⁸ See RV. ii. 35. 9.
q Some [1] meet, some go up,
The streams fill their common stall;
Round the pure shining son of the waters
The pure waters stand.¹

r The austere maidens, go around the youth;
The waters, making him clean;
Agni shineth forth with pure radiance with wealth,
Unkindled, butter-clad in the waters.²

s I seek the help
Of Mitra and Varuṇa, joint kings;
May they be gracious to such as I.³

t O Indra and Varuṇa, grant ye great protection
To our tribe, our people, for the sacrifice [2];
May we conquer in battle the evil-minded,
Him who is fain to overpower the man who long sacrificeth.⁴

u To us, O Mitra and Varuṇa.⁵

v Forth your arms.⁶

w O Agni, do thou, wise one,
Appease by sacrifice for us the wrath of Varuṇa;
Best sacrificer, best of bearers, radiant,
Free us from every foe.⁷

x Do thou, O Agni, be nearest to us,
Closet to help, at the dawning of this dawn;
Appease for us by sacrifice Varuṇa [3], bestowing (on him);
Show thy mercy and be ready to hear our call.⁸

y Far-famed is this Agni of Bharata,
Since his great light shineth like the sun;
He who overcame Pūru in battle,
Hath shone forth, the heavenly guest, propitious for us.⁹

z I sacrifice to thee, I cast forward my prayer to thee,
That thou mayst be invoked at our invocation;
Thou art like a well in the desert,
Thou, O Agni, to the man eager to worship, O ancient king [4].¹⁰

aa With his lustre.¹¹

bb With light.¹²

¹ See RV. ii. 35. 3.
² See RV. ii. 35. 4. This is an alternative Yājñā to p.
³ See RV. i. 17. 1.
⁴ See RV. vii. 82. 1.
⁵ In full in i. 2. 14. 7 (Yājñā).
⁶ See i. 2. 14. 7 (Yājñā).
⁷ See RV. iv. 1. 4.
⁸ See RV. iv. 1. 5. vīryaṇāḥ must refer to the gift of the sacrifice to Varuṇa, not to gifts to the sacrificer, and vīryaṃ śraṇām cannot refer to the god tasting the Soma or other offering (cf. Sāyaṇa’s comm.).
⁹ See RV. vii. 8. 4.
¹⁰ See RV. x. 4. 1. For pragā see Macdonell, Ved. Gramm. p. 251.
¹¹ See i. 8. 22. 3 (Yājñā).
¹² See i. 8. 22. 3 (Yājñā).
The New and Full Moon Sacrifices

dc Agni, with thy front,
         Burn the sorceresses,
         Shining in the broad dwellings.\(^1\)

dd Thee of fair face, of fair look, the rapid one,
         The wiser, let us ignorant people follow;
         Let him sacrifice who knoweth all the ways,
         Let him proclaim the oblation among the immortals.\(^2\)

ef To the freer from trouble.\(^3\)

ff Which hath entered me.\(^4\)

gg Away for us, O Indra.\(^5\)

hh O Indra, might.\(^6\)

ii Powers, O Čātakrātu.\(^6\)

kk To thee hath been given.\(^7\)

PRAPĀTHAKA VI

The New and Full Moon Sacrifices

ii. 6. 1. He\(^8\) offers to the kindling-sticks; verily he wins spring among the seasons. He offers to Tanūnapāt; verily he wins the hot season. He offers to the oblations; verily he wins the rains. He offers to the sacrificial strew; verily he wins autumn. He offers with the cry of ‘Hail!’; verily he wins the winter. Therefore in winter animals over which the cry of ‘Hail!’ is raised perish. He offers to the kindling-sticks; verily he wins the dawns of the goddesses. He offers to Tanūnapāt; verily he wins the sacrifice [1]. He offers to the oblations; verily he wins cattle. He offers to the sacrificial strew; verily he wins offspring. He takes (the oblation) from the Upabhṛt. The oblation is brilliance, the sacrificial strew offspring; verily he places brilliance in offspring. He offers with the cry of ‘Hail!’; verily he wins speech. They make up ten, the Virāj has ten syllables, the Virāj is food; verily he wins food by the Virāj. He offers to the kindling-sticks; verily he finds support in this world. He offers to Tanūnapāt [2]; verily in the sacrifice and in the atmosphere he finds support. He offers to the oblations; verily in cattle he finds support. He offers to the sacrificial strew; verily he finds support in the paths that lead to the gods. He offers with the cry of ‘Hail!’; verily he finds support in the world of

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1 See RV. x. 118. 8.
2 See RV. vi. 15. 10. For vayūnātī see Pischel, Ved. Stud. i. 296 seq.
3-7 See i. 6. 12 (Yājyā) where these verses occur in full.
8 This chapter deals with the offerings called the Prājājas, the Mantras for which are given in TB. iii. 5 5. 1; cf. KS. xx. 15; MS. iv. 10. 8; CB. i. 5. 3, 4; ii. 2. 8, and for the Sūtras see Āpāś. ii. 17; BCS. i. 16; Hillebrandt, pp. 94 seq.; MCS. v. 1. 3. 6 may be added to his references. For the construction of yaj see Delbrück, Altind. Stud. p. 175.
heaven. So many are the worlds of the gods; verily in them in order he finds support. The gods and the Asuras contended as to these worlds. The gods by the fore-sacrifices drove the Asuras away from these worlds; that is why the fore-sacrifices [3] are so called. He for whom knowing thus are offered the fore-sacrifices, drives his enemy away from these worlds. He offers stepping near, for conquest. He who knows the pairing of the fore-sacrifices is propagated with offspring, with cattle, with pairings. He offers to the kindling-sticks as many, to Tanūnapāt as one, and that makes a pair. He offers to the kindling-sticks as many, to the sacrificial strew as one, and that makes a pair. That is the pairing of the fore-sacrifices. He who knows thus [4] is propagated with offspring, with cattle, with pairings. These deities were not sacrificed to by the gods; then the Asuras were fain to harm the sacrifice. The gods divided the Gāyatrī, five syllables in front and three behind. Then the sacrifice was protected, and the sacrificer. In that the fore- and after-sacrifices are offered, protection is afforded to the sacrifice and to the sacrificer, for the overcoming of the enemy. Therefore a covering[1] is larger in front and smaller behind. The gods thought that the sacrifice must be completed (in the fore-sacrifice) before the Raksases [5] with the cry of ‘Hail!’ They completed it with the cry of ‘Hail!’ in the fore-sacrifices. They split the sacrifice who complete it with the cry of ‘Hail!’ in the fore-sacrifices. Having offered the fore-sacrifices he sprinkles the oblations, for the continuity of the sacrifice; then verily he makes the oblation, and then he proceeds in order. The fore-sacrifices are the father, the after-sacrifices the son; in that having offered the fore-sacrifices he sprinkles the oblations, the father makes common property with the son [6]. Therefore they say, who know it or who know not, ‘How is it the son’s only, how is the father’s common?’ That which spills when the fore-sacrifices are offered is not really spilt. The Gāyatrī conceives through it, and produces offspring and cattle for the sacrificer.

ii. 6. 2. The[3] two portions of the oblation are the eyes of the sacrifice. In that he offers the two portions of the oblation, he inserts the two eyes of the sacrifice. He offers in the front place; therefore the eyes are in front. He offers evenly; therefore the eyes are even. By Agni justifies us in accepting the view of the comm. The verse kathā &c., is not in the Vedic Concordance.

[1] This is taken by the comm. as referring to the van and rear of an army: it may be a ‘shield’, but it is not certain.

[2] The comm. takes this as referring to the fact that the son’s earnings are his own, the father shares them with the family, and this seems correct. Śāyaṇa also notes that the son keeps his secretly, i.e. perhaps his ownership was precarious, not of right; the parallel to Roman law is striking and

[3] This chapter deals with the two Ajyabhāgas. See the Mantras in TB. iii. 5; 6. 1-7. 6; cf. KS. xx. 15; MS. iv. 10. 1, 3; CB. i. 6. 3; 7. 2; and for the Sūtras, Āpū.ii. 18; E. G. V. i. 16; Hillebrandt, pp. 102 seq.; M. G. V. i. 1. 2. 8 (cf. v. 1. 1. 21; 3. 8; 5. 25).
the sacrificer discerns the world of the gods, by Soma the world of the Pitrs; in the north part he offers to Agni, in the south to Soma, for these worlds are thus, as it were, to illumine these worlds. Agni and Soma are the kings of the gods [1]. They are sacrificed to between the gods, to separate the gods. Therefore men are separated by the king. The theologians say, ‘What is it that the sacrificer does in the sacrifice to support both those animals which have incisors on one side only and those which have incisors on both?’ When he has repeated a Re, he makes an offering of the portion of the oblation with the jūṣāṇā formula; by that means he supports those with incisors on one side only. When he has repeated a Re, he makes an offering of the sacrificial food (havis) with a Re; by that means he supports those with incisors on both sides. The Puronuvākyā contains the word ‘head’; verily he makes him head of his peers [2]. He offers with a verse containing the word ‘team’ (niyut); verily he appropriates (ni-ya) the cattle of his enemy. Kēcin Śātyakāmi said to Kēcin Dārhyā, ‘The seven-footed Čakvari I shall use for thee at the sacrifice to-morrow, by whose strength one defeats the enemies that have arisen and those that shall be, by the first half of whose strength the ox feeds, by the second half the cow.’ The Puronuvākyā is marked in front; verily he defeats the enemies that have arisen; the Yājyā is marked behind [3]; verily he defeats the enemies that shall be. The Puronuvākyā is marked in front; verily he places light in this world; the Yājyā is marked behind; verily he places light in yonder world. Full of light become these worlds to him who knows thus. The Puronuvākyā is marked in front; therefore the ox feeds with the first half. The Yājyā is marked behind; therefore the cow feeds with the second half. Him who knows thus these two enjoy. The oblation is a bolt, the portions of the oblation are a bolt [4], the Vāṣat call is a bolt; thus forges he a threefold bolt and hurls it at his foe, so as not to make a failure. He utters the Vāṣat call in anger, to lay low his foe. The

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1 See TB. iii. 5. 6. 1. The comm. takes ājyata above as plur. and Weber (Ind. Stud. xiii. 112) goes so far as to criticize the sense here, but the comm.’s idea is absurd.

2 See RV. viii. 44. 16.

3 See RV. x. 8. 7.

4 Whitney (AJP. xiv. 184) decides for the form asa first person; Böhtlingk (BKSGW. 1899, pp. 7, 8) maintains that it is a second person as the comm. takes it and as the normal grammar assumes it to be. It is certainly better to adopt the view of Whitney, though it cannot be asserted that the other view is certainly incorrect. It is clear from the text, which accepts as a noun prayakāye but does not refer to it, that the formation was not understood. See also Liebich, Pāṣāṇ, pp. 52-55, with Whitney, PAOS. Apr. 1899, p. xvi; Böhtlingk, l. c. A verse is marked by the mention of the deity.

5 apoṣyāna must have some such sense as this; as contrasted with apoṣyeyas, ‘assenting’. Bhāsk., however, takes it as saying ye gaujumahe (TS. i. 6. 11).
Puronuvākyā is the Gāyatrī, the Yājyā the Triṣṭubh; verily he makes the ruling class dependent on the priestly class; therefore the Brahman is the chief. The chief he becomes who knows thus. He proclaims him with the Puronuvākyā, leads him forward with the Yājyā, and makes him go with the Vaṣṭ call. He takes him with the Puronuvākyā, he gives him with the Yājyā, and [5] establishes him with the Vaṣṭ call. The Puronuvākyā has three feet; these worlds are three; verily he finds support in these worlds. The Yājyā has four feet; verily he wins four-footed cattle. The Vaṣṭ call has two syllables, the sacrificer has two feet; verily afterwards he finds support in cattle. The Puronuvākyā is the Gāyatrī, the Yājyā the Triṣṭubh, and this is the sevenfooted Čakvāri. Whatever the gods were fain to do by it, that they were able to do; he who knows thus can do whatever he is fain to do.

ii. 6. 3. Prajāpati 2 assigned the sacrifices to the gods. He placed in himself the oblation. The gods said to him, 'The oblation is the sacrifice; let us have a share in it.' He said, 'Let them offer to you the portions of the oblation, let them pour out (a layer), let them sprinkle (it). Therefore they offer the portions of the oblation, they pour out (a layer), and sprinkle (it). The theologians say, 'For what reason are the other offerings worn out, but the oblation fresh? ' He should reply, 'Because it is Prajāpati's [1], for Prajāpati is of the gods the fresh one.' The metres ran away from the gods (saying), 'We will not bear the offering, if we have no share.' They kept for them (the offering) divided into four parts, for the Puronuvākyā, the Yājyā, the deity, the Vaṣṭ call. In that he offers (the offering) in four parts, he delights the metres, and they delighted by him carry the offering to the gods. The Āṅgirases 3 were the last to go hence to the world of heaven. The Rṣis came to the place of sacrifice; they [2] saw the sacrificial cake creeping about, having become a tortoise. They said to it, 'Be firm for Indra; be firm for Brhaspati: be firm for the All-gods.' It did not become firm. They said to it, 'Be firm for Agni.' It became firm for Agni. In that (the cake) for Agni on eight potashers is unmoved at the full and at the new moon, (it serves) to conquer the world of heaven. They said to it, 'How hast thou been left?' 'I have not been anointed,' he said, 'just as an axle not anointed [3] goes wrong, so I have gone wrong.' After anointing it above, he anoints it below, to gain the world of heaven.

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1 According to the comm. this is to show that he has cattle over to provide milk, &c., for the priests.

2 This chapter describes the Puroḍāga for Agni and the Upastaraṇa and the Abhi-ghāraṇa ceremonies; cf. for §§ 1–3, ČB.

3 Cf. Lévi, La doctrine du sacrifice, pp. 63 seq.
He spreads (the cake) on all the fragments; so many cakes does he conquer in yonder world. That which is burnt belongs to Nirṛti, that which is not cooked to Rudra, that which is cooked to the gods. Therefore one should cook it, without burning it, for the gods. He covers it with ashes; therefore the bones are clothed with flesh. He covers it with the bunch of grass; therefore [4] the head is covered with hair. The offering which is cooked without being sprinkled has fallen from this world, but has not reached the world of the gods. He sprinkles it before covering it; verily he makes it go among the gods. If one fragment were lost, one month of the year would be omitted, and the sacrificer would perish. If two were lost, two months of the year would be omitted, and the sacrificer would perish. He counts before covering, to guard the sacrificer [5]. If it be lost, he should make an offering on two potsherds to the Aśvinīs, and on one potsherd to sky and earth. The Aśvinīs are the physicians of the gods; verily by them he heals it. Then is offered an offering on one potsherd to sky and earth; in them is lost what is lost; verily in them he finds it, (and it serves) for support.

ii. 6. 4. (Saying 1) ‘On the impulse of the god Savitṛ thee’, he takes the sword, for compelling. ‘With the arms of the Aśvinīs’, he says, for the Aśvinīs were the Adhvaryus of the gods. ‘With the hands of Pūṣan’, he says, for restraint. ‘Thou art a hundred-edged, of the tree, slayer of the foe’, he says; verily he sharpens the bolt, being about to hurl it at his enemy. He throws away the grass with a Yajus. The earth is the size of the altar; verily he deprives his enemy of so much of that [1]. Therefore they do not deprive one who has no share. He throws it away thrice; these worlds are three; verily he excludes him from these worlds. He throws it silently a fourth time; verily he excludes him from the unmeasured. He uproots it; verily what of it is impure he cuts off. He uproots it; therefore the plants perish. He cuts the root; verily he cuts the root of the enemy. If dug too deep, it has the Pitṛs for its deity; so much does he dig as is measured [2] by Prajāpati as the mouth of the sacrifice. He digs until (he reaches) support; verily he causes the sacrificer to reach support. He makes it higher on the south; verily he makes it the form of the sacrificial ground. He makes it full

1 This chapter deals with the altar construction and explains the Mantras in i. 8. 1; i. 9. Cf. KS. xxiv. 4; xxxi. 8; KapS. xxxix. 1; xlvi. 8; MS. iv. 1. 10; TB. iii. 2. 9; CB. i. 2. 4. 4-5. 30.

2 See note on i. 1. 9. The meaning is that grass is cut to the accompaniment of a Yajus and thrown on the rubbish heap (uskara).

3 The Pitṛs are in all things opposed to the gods, and so the digging must not be too deep on any account. The next phrase seems to mean that it is to be as deep as the head of the sacrificer, Prajāpati being the ideal sacrificer.
of loose earth;\(^1\) loose earth is offspring and cattle; verily he makes him full of offspring and cattle. He performs the second drawing of a boundary. The earth is the size of the altar; verily having excluded his enemy from so much of it, he performs the second drawing of a boundary for himself. Cruelly he acts [3] in making an altar. (With the words) 'Thou art the holder, thou art the self holder,' it is made smooth, for healing. He places the sprinkling waters; the waters are Rakṣas-slaying; (verily they serve) for slaying the Rakṣases. He places them in the path made by the sword, for the continuity of the sacrifice. He should think of any one whom he hates; verily does he inflict trouble upon him.

ii. 6. 5. The\(^2\) theologians say, 'Thou hast sprinkled the offerings with water; but the waters with what?' 'With the holy power (Brahman),' he should say, for verily he sprinkles the offerings with water, and the waters with the holy power (Brahman). He sprinkles the kindling-wood and the sacrificial strew; verily he makes it pure. He sprinkles the altar, the altar was rough, hairless, and impure; verily he makes it pure. 'To the sky thee, to the atmosphere thee, to earth thee', (with these words) he places the sacrificial strew and sprinkles it [1]; verily he sprinkles it for these worlds. Cruelly indeed does he act in that he digs. He pours down the waters, for healing. He takes the bunch in front; verily he makes it the chief. He takes so much as is measured by Prajāpati as the mouth of the sacrifice. He spreads the sacrificial strew, the sacrificial strew is offspring, the altar is the earth; verily he places offspring on the earth. He strews it so as not to be very discernible;\(^3\) verily he makes him not very discernible by offspring and cattle [2]. He puts the bundle over the sacrificial strew, the strew is offspring, the bundle the sacrificer; verily he makes the sacrificer superior to the non-sacrificer. Therefore the sacrificer is superior to the non-sacrificer. He puts (grass\(^4\)) between, for separation. He anoints it; verily he makes it into an offering and causes it to go to the world of heaven. He anoints it in three places; these worlds are three; verily he anoints it for these worlds. He does not break off (its edges); if he were to break them off, it would not go aloft for the sacrificer. He pushes it upwards as it were [3], for the world of heaven is upwards as it were. He depresses it; verily he brings down

\(^1\) parivāsa is an ambiguous term, 'excrement' in a wide sense; see p. 407, n. 1.

\(^2\) This chapter comments on the Mantras in i. 1. 21. 1; cf. KŚ. xxv. 5; Kap. xxxix. 2; MS. iii. 3. 5, 6; TB. iii. 3. 6. 2-8; ČB. i. 3. 2-10; 8, 3. 11-20.

\(^3\) āsanidhyanam is a curious and doubtful formation: it may be only an error for 'āryam, but cf. Macdonell, Ved. Gramm. p. 125.

\(^4\) This refers to the vārāhī, two blades of grass separating the straw and the bundle (prastara); Hillebrandt, pp. 67, 68.
rain for him. He should not put forward the points too much; if he were to do so, there would be a violent torrent to destroy the Adhvaryu. He should not throw it (so that the roots are) in front. If he were to do this, he would thrust the sacrificer from the world of heaven. He puts it forward (with its points) to the east; verily he makes the sacrificer go to the world of heaven. He should not spread (the bunch) in all directions. If he were to spread (it) in all directions, a daughter would be born to him. He strews it upwards, for upwards is as it were connected with a man; verily a male child is born to him. If he were to smooth it with the sword or the poking-stick, that would be his ruin. He smooths it with his hand, for the protection of the sacrificer. The theologians say, ‘What in the sacrifice is the sacrificer?’ ‘The bundle’ (is the reply). ‘Where in it is the world of heaven?’ ‘The Āhavaniya (fire)’ he should reply. In that he puts the bundle on the Āhavaniya, he makes the sacrificer go to the world of heaven. The sacrificer is rent in that they smooth the bundle; he throws the stew along after it, for calming. The Adhvaryu has no support, and he is liable to be seized by shivering. (With the words), ‘Thou art firm (dhrvā),’ he strokes it; the Dhrvā is this (earth); verily he finds support in it, and shivers not. ‘Has he gone, O Agnídh?’ he says. If (the Agnídh) were to say, Agní has gone? he would make Agní go into the fire, and exclude the sacrificer from the world of heaven. So he should say only ‘Has he gone?’ Verily he makes the sacrificer go to the world of heaven.

ii. 6. 6. Agní had three elder brothers; they perished while carrying the offering to the gods. Agní was afraid, ‘Thus indeed will this one fall on misfortune.’ He ran away, and entered the waters. The gods sought to start him up. The fish proclaimed him, and he cursed it, ‘At

1 The comm. varies between thinking a violent rain and a disease are meant by this phrase, evidently thinking of atisāra, ‘diarrhoea’, for which cf. Bloomfield, SBE. xiii. 233, 234; Jolly, Medicin, pp. 74-76, for he actually uses the phrase atisārīprītam, explaining it as atighādhyeyam varṣanam. The idea of a disease is no doubt the correct one, for the torrent of rain and the diarrhoea are clearly the same. Cf. p. 528, n. 1.

2 The force of prīty avast seems, as the comm. says, to be ‘throw it so as to turn over and thus have the roots in front’, which is forbidden: the roots are to be behind; see n. 3.

3 ārāhām probably refers to the fact that the points are elevated and the root down below.

4 Not the whole bathis but only a stalk of it, apparently that referred to in CB. i. 8. 3. 19, which is taken out of the prastāra itself.

5 The sacrificer is the prastāra, and the sacrificer goes to the world of heaven when the prastāra goes to the Ahavanīya.

6 This deals with the Upāṇāyāja, or silent sacrifice, and the offering to Agni Śvistakṛt; see KS. xxv. 7; KapS. xxxix. 5; MS. iii. 8. 6; CB. i. 2. 1. 2; 3. 17-17; 6. 3. 27, 28; 7. 3. 29. The parallels are unusually close. See also TS. vi. 2. 8. 5; ĀpQS. ii. 19-21; BQS. i. 16, 17; Hillebrandt, pp. 111 seq.

7 Cf. BD. vii. 61 seq. with Macdonell’s note.
pleasure may they slay thee, since thou hast proclaimed me.' So they slay the fish at pleasure, for he is cursed [1]. They found him; they said, 'Come to us, and carry the offering for us.' He said, 'Let me choose a boon; whatever of the offering when it is taken (in the ladle) falls outside the enclosing-sticks, let that be the share of my brothers.' Therefore whatever of the offering when it is taken falls outside the enclosing-sticks is their share; verily by it he delights them. He puts the enclosing-sticks around, to smite away the Rakṣases. He makes them touch [2], so that the Rakṣases may not creep through. He puts none in front, for the sun rises in front and smites away the Rakṣases. He places the two kindling-sticks upright, for upwards they smite away the Rakṣases. (He places) one with a Yajus, the other in silence, to make a pair. He places two, the sacrificer has two feet, for support. The theologians say, 'He indeed would be a sacrificer who should be the stronger for a failure in the sacrifice.' (The words), 'To the lord of earth 1 hail! To the lord of the world, hail! To the lord of creatures 3 hail!' he should pronounce over the spilt (offering). Thus by a failure in the sacrifice he becomes stronger, for he delights more gods (than usual). There is sameness in the sacrifice, in that there are two sacrificial cakes (offered) in order. Between them he offers the silent sacrifice, to break the sameness and to make a pair. Agni was in yonder world, Yama in this. The gods said, 'Come, let us interchange them'; with food the gods invited Agni [4], with the kingdom the Pītra Yama; therefore is Agni the food-eater of the gods, Yama the king of the Pītras; he who knows thus obtains the kingdom and food. To him they gave that share which they cut off for Agni Sviṣṭakṛ. In that he cuts off a share for Agni Sviṣṭakṛ, he gives Rudra a share. He cuts off one in each case, for Rudra is one as it were. He cuts off from the north part, for this is Rudra's [5] quarter; verily he appeases Rudra in his own quarter. He sprinkles it twice, to make it divided into four. The former offerings are cattle, Agni is Rudra here; if he were to pour over the former offerings, he would give Rudra cattle, and the sacrificer would be without cattle. He offers leaving the former oblations aside, to protect the cattle.

The Part of the Hotr in the New and Full Moon Sacrifice

ii. 6. 7. Manu 3 desired what of earth was sacrificial. He found the poured-out ghee. He said, 'Who is able to produce this also at the sacrifice?'

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1 These are the names of Agni's brothers; cf. KS. xxv. 7; MS. iii. 8. 6 ad fin.
2 Viz. the upastaraṇa, abhīgāraṇa (2), and the avadāna are the four acts which make up the four desired. Cf. p. 214, n. 3.
3 This chapter deals with the invitation of
Mitra and Varuṇa said, ‘We are able to produce the cow.’ Then they set the cow in motion. Wherever she stepped, there ghee was pressed out; therefore she is called ghee-footed; that is her origin. ‘The Rāthantara is invoked with the earth’, he says [1]. The Rāthantara is this (earth); verily he invokes her with food. ‘The Vāmadevya is invoked with the atmosphere’, he says. The Vāmadevya is cattle; verily he invokes cattle with the atmosphere. ‘The Bṛhat is invoked with the sky’, he says. The Bṛhat is connected with food; verily he invokes food with the sky. ‘The seven Hotrās’ are invoked’, he says; verily he invokes the Hotrās. ‘The cow is invoked with the bull’, he says [2]; verily he invokes a pair. ‘The friend food is invoked’, he says; verily he invokes the Soma drink. ‘It is invoked; ho!’ he says; verily he invokes the self, for the self is the best of those invoked. He invokes food, food is cattle; verily he invokes cattle. He invokes four, for cattle are four-footed. ‘Offspring of Manu’, he says, for Manu first saw her [3]. ‘Ghee-footed’, he says. Because ghee was pressed out of her foot, therefore he says thus. ‘Of Mitra and Varuṇa’, he says, for Mitra and Varuṇa set her in motion. ‘The Brahman, god made, is invoked’, he says; verily he invokes the Brahman. ‘The divine Adhvaryus are invoked, the human are invoked’, he says; verily he invokes the gods and men. ‘Who shall help this sacrifice and make the lord of the sacrifice prosper’, he says [4]; verily he invokes a blessing for the sacrifice and the sacrificer. ‘Sky and earth are invoked’, he says; verily he invokes sky and earth. ‘Born of yore, the righteous’, he says, for they were born of yore and are righteous. ‘Divine, with gods for children’, he says, for they are divine and have gods for children. ‘Invoked is this sacrificer’, he says; verily he invokes the sacrificer. ‘Invoked in the highest sacrifice, invoked in the greater offering, invoked in the divine abode’ [5], he says. The highest sacrifice is offspring, the greater offering is cattle, the divine abode is the world of heaven. (With the words), ‘Thou art this; thou art this’, he invokes the dear abode of the sacrifice. ‘All that is dear to it is invoked’, he says; verily not vainly does he invoke.

The offering, and explains the Mantras given in TB. iii. 5. 8. 1–3; 13. 1–3. See CB. i. 8. 1. 7, 19–23; ČÇS. i. 11. 1; 12. 1; AČS. i. 7. 7. MS. iv. 13. 5 has only the Mantras uṣṭhāt ‘Ṛṣin yejāmanā uṭṭarasyaḥ demāhātyaḥ, &c.; uṣṭhāt ayāsāyāḥ, &c.; vedāsāyāḥ, &c.; bhākṣa, &c.; daivā, &c. See ĀpČS. i. 1; BČS. i. 18; Hillebrandt, pp. 122 seq.

1 See Caland and Henry, L’Agniṣṭoma, p. 8.
2 This chapter describes the eating of the offering, and the Prācitra offering, or food portion. Cf. CB. i. 8. 1. 14, 15; vii. 3. 2. 9; 4. 8–15; KB. vi. 13, 14; ČČS. i. 10. 2, 3; AČS. i. 7. 2; ĀpČS. iii. 1, 2; BČS. i. 18; Hillebrandt, pp. 128 seq.
his desires of cattle, for no one else can grant him his desire of cattle. ‘Thee offered to the lord of speech I eat’, he says; verily he delights speech with a share. ‘Thee offered to the lord of the Sadas I eat’, he says, for completion.\(^1\) (The food) is divided in four; what is divided in four is the offering; what is divided in four is cattle; if the Hotr were to eat it, the Hotr would \([1]\) experience misfortune; if he were to offer it in the fire, he would give the cattle to Rudra, and the sacrificer would be without cattle. ‘Thee offered to the lord of speech I eat’, he says; verily secretly does he offer it. ‘Thee offered to the lord of the Sadas’, he says, for completion. They\(^2\) eat; they eat at a suitable moment; he gives a sacrificial gift; at a suitable moment he gives a gift. They cleave the sacrifice \([2]\), if they eat in the middle. They purify it with water; all the gods are the waters; verily they connect the sacrifice with the gods. The gods excluded Rudra from the sacrifice; he pierced the sacrifice, the gods gathered round it (saying), ‘May it be right for us.’ They said, ‘Well offered will this be for us, if we propitiate him.’ That is why Agni is called the ‘well offerer’ (swistakrt). When it was pierced (by him) \([3]\) they cut off (a piece) of the size of a barleycorn; therefore one should cut off (a piece) the size of a barleycorn. If one were to cut off more, he would confuse that part of the sacrifice. If he were to make a layer and then to sprinkle, he would make it swell on both sides.\(^3\) He cuts it off and sprinkles it; there are two operations; the sacrificer has two feet, for support. If he were to transfer it (to the Brahman) crosswise,\(^4\) he would pierce the unwounded part of the sacrifice; he transfers it in front; verily he transfers it in the proper way. They transferred it for Puran \([4]\). Puran having eaten it lost his teeth; therefore Puran has pounded food for his share, for he has no teeth.\(^5\) The gods said of him, ‘He has lost (his teeth), he is not fit for the offering.’ They transferred it to Bhupati. Bhupati was afraid, ‘Thus indeed will this one fall on misfortune.’ He saw this Mantra; ‘With the eye of the sun I gaze on thee’, he said, for

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\(^1\) svagdhvrti means literally, ‘for the cry svagd’, and that cry indicates the end of the offering.

\(^2\) Including the sacrificer.

\(^3\) The usual cahuravatta consists of an uparana or layer placed in the Jhura from the Dhrutva, two portions of cake, and a sprinkling (abhakhara): here there are none of these, save one cutting and one sprinkling; cf. Eggeling, SBE. xii. 174, n. 1; 192, n. 1.

\(^4\) I.e. over the altar, the Brahman being at the south of the Āhavantya and the Adhvaryu north of the altar. He is to go east and hand it to the Brahman in front of the Āhavantya fire.

\(^5\) Cf. Maedonell, *Vedic Mythology*, p. 35.

\(^6\) As in ii. 6. 6. 1 svis refers to ‘he’, i.e. the subject Bhupati who puts himself before himself, he who takes the Prāṣṭrak will, &c.

\(^7\) Weber (*Ind. Stud. xiii. 108*) wishes to take this from vaj, comparing for t, before a following t, dardadhyas, vii. 4. 9. 1, and samayat te, i. 2. 7 a.
the eye of the sun harms no one [5]. He was afraid, ‘It will harm me as I take it.’ ‘On the impulse of the god Savitṛ, with the arms of the Agvins, with the hands of Pusan I take thee’, he says; verily, impelled by Savitṛ, he took it with the holy power (Brahman) and with the gods. He was afraid, ‘It will harm me as I eat.’ ‘Thee with the mouth of Agni I eat’, he said, for nothing harms the mouth of Agni. He was afraid [6], ‘It will harm me when I have eaten.’ ‘With the belly of the Brahman’, he said, for nothing harms the belly of the Brahman. ‘With the holy power (Brahman) of Bhāspati’, (he said), for he is fullest of the holy power (Brahman). The breaths indeed depart from him who eats this offering; by purifying it with water he grasps the breaths; the breaths are ambrosia, the waters ambrosia; verily he summons the breaths according to their places.

ii. 6. 9. He1 takes a portion for the Agnīdh; verily he delights the seasons whose mouth is Agni. He takes a kindling-stick, for the support of the subsequent offerings; verily he pours on that which has a kindling-stick. He rubs the enclosing-sticks; verily he purifies them. He rubs each one, for the sacrifice there is as it were turned away.2 It makes up four, cattle are four-footed; verily he wins cattle. ‘O Brahman, will we set out?’ he says; there indeed is the sacrifice placed [1], where the Brahman is; where the sacrifice is placed, thence does he commence it. If he3 were to instigate him with his hand, he would shiver; if with his head, he would have a headache; if he were to sit in silence, the sacrifice would not proceed; he should say, ‘Set out.’ In speech the sacrifice is placed; where the sacrifice is placed, thence does he bestow it. ‘O god Savitṛ, that he4 [2] hath proclaimed to thee’, he says, for impelling. ‘Bhāspati is the (priest) Brahman’, he says, for he is fullest of the holy power (Brahman). ‘Do thou guard the sacrifice, guard the lord of the sacrifice, guard me’, he says; for the sacrifice, the sacrificer, and himself, for these he thus invokes a blessing, to prevent misfortune, Having caused (him) to5 call out, he says, ‘Utter the verse for sacrifice to the gods.’ The theologians say, ‘The gods have been sacrificed to; what gods are

1 This chapter deals with the Anuyājas, ‘after-sacrifices’, and the Sāktavāka and Namovāka ceremonies. The Mantras are given in TB. iii. 5. 10. 1-5; cf. CB. i. 7. 4. 19-21; 9. 1. 4-19; ĀpCS. iii. 5. 6. 20; BCS. i. 17; KCS. iv. 12. 1; ČCS. iv. 7. 17; i. 14. 2-21; ĀCS. i. 9. 1-5; LCS. iv. 12. 1; Hillebrandt, pp. 136 seq.; 142 seq.
2 There are no Anuyājas to follow, as these were at the first sanmārga between the two Āghāras.
3 i.e. the Brahman.
4 This is said of the Adhvaryu by the Brahman.
5 Having said to the Agnīdhra, oṁ právya, he tells the Hotṛ to repeat the Yajya; Hillebrandt, Ritualliteratur, p. 99. In this case the original sense ‘honour by sacrifice’ is seen; see Speijer, Sanskrit Syntax, § 45.
they?' ‘The metres’, he should reply, ‘Gāyatrī Triśṭubh [3], and Jagati.’ Then they say, ‘The metres are the Brahmins’; verily he sacrifices to them. The deities were sacrificed to by the gods; then Agni did not burn forth; the gods found him by the offerings in the after-sacrifices; in that he offers the after-sacrifices verily thus one kindles Agni. There was an Asura, named Etadu. He then appropriated the blessing of the sacrifice. If one were to say, ‘That indeed (etād u) hath been glorious, O sky and earth’ [4], one would cause Etadu to attain the blessing of the sacrifice. ‘This (iddām) has been glorious, sky and earth’, he should say; verily he makes the sacrificer attain the blessing of the sacrifice. ‘We have won the utterance of prayer and homage’, he says; ‘we have won this’, he says in effect. ‘It resteth on sky and earth’, he says, for the sacrifice rests on the sky and earth. ‘Helpful for thee in this sacrifice, O sacrificer, be sky and earth’ [5], he says; verily he invokes this blessing. If he were to say, ‘easy of access and easy to dwell on’, the sacrificer would be likely to perish, for when he perishes he has recourse to this (earth). ‘Easy of approach, and easy to move on’, he should say; verily he invokes for him a wider sphere, and he is not likely to perish. ‘In the knowledge of these two Agni hath rejoiced in this offering’, he says; ‘the gods we have sacrificed to [6], we have made them to prosper’, he says in effect. If he were not to indicate (the sacrificer), the blessing of the sacrifice would go to his neighbour. ‘This sacrificer imploreh (a blessing) N. N.’, he says; verily by indicating him he makes him attain the world of heaven. ‘He imploreh length of days, he imploreh a noble offspring’, he says; verily he invokes this blessing. ‘He imploreh superiority over his equals’, he says; his equals are the breaths; verily he does not obstruct his breaths [7]. ‘Agni shall win, god, from the gods, we men from Agni’, he says, ‘Agni wins from the gods, we from men’, he says in effect. ‘Here is the path of favour, and this our homage to the gods’, he says; to both the gods whom he sacrifices to and those to whom he does not sacrifice, he pays homage, for his own security.

ii. 6. 10. The gods could not find any one to utter the call Svāgā at the sacrifice. They spoke to Čaṇṇyū Bārhaspatyā, ‘Perform the Svāgā call at this sacrifice for us.’ He said, ‘Let me choose a boon; if a faithless man sacrifice, or a man sacrifices without prescription, let the blessing

1 The acc. shows that the iti is enumerative, not an iti in quotation.
2 This chapter explains the origin of the Čaṇṇyuvāka Mantras and mentions the Patnisamhyajās, or sacrifices to the wives of the gods with the god. For the Mantras see TB. iii. 5. 11. 1; 12. 1; cf. ÇB.
3 ābhūtrmanapātaka may mean, as the comm. says, ‘who is not laid down in a Brāhmaṇa’,
of such a sacrificer be mine.' Therefore if a faithless man sacrifices, or a man sacrifices without prescription, the blessing of such a sacrifice goes to Čāṇyu Bārhaspatya. 'That is mine', he said, 'What is to belong to my offspring?' [1]. 'Him, who reviles him, he shall fine with a hundred; him, who strikes him, he shall fine with a thousand; he, who draws blood from him, shall not behold the world of the Pitr for as many years as are the grains of dust which the blood in its fall seizes upon', (they replied). Therefore one should not revile a Brahman, nor strike him, nor draw blood from him; for so great is his sin. 'That health and wealth we choose', he says; verily he utters the call Svagā over the sacrifice. 'That [2] health and wealth we choose', he says; verily he gives Čāṇyu Bārhaspatya his portion. 'Success to the sacrifice, success to the sacrificer', he says; verily he invokes this blessing. He sacrifices to Soma; verily he places seed; he sacrifices to Tvaṣṭr; seed is placed and Tvaṣṭr moulds forms; he sacrifices to the wives of the gods, to make a pair; he sacrifices to Agni, lord of the house, for support. There is sameness in the sacrifice [3] in that the fore-sacrifices are offered with butter, and the sacrifices to the wives (are offered) with butter. Having repeated the Rc, of the sacrifices to the wives he offers with a Rc, to prevent sameness, and to make a pairing. The sacrifice has a fivefold prelude and a fivefold end; there are offered five fore-sacrifices; there are four sacrifices to the wives, the fifth is the Samiṣṭayajus; verily they make up five as a prelude, and five as an end.

ii. 6. 11. a. Yoke like a charioteer, Agni,

or simply 'without being told to do it by a Brahman'. That two persons is meant is possible (so comm.), but the same individual may be designated by his two defects.

1 This is the grant to the descendants of Bṛhaspati, viz. the Brahmins. The person who is to fine is not specified; presumably at this stage the king is meant, for in the law-books he is emphatically the fountain of criminal justice; cf. Foy, *Die königliche Gewalt*, pp. 29 seq. ; but it is clear here that the Brahmins are supposed to receive the price, i.e. the compensation is paid to them and there is a clear case of wergeld; cf. Jolly, *Recht und Sitten*, pp. 181, 182. This is in accordance with the view of both BDS, i. 10, 19, 1, and of ĀpDS, i. 10, 24. 1 taken by Bühler (cf. *Festgrues an Roth*, pp. 44–52; SBE, ii. 78, 79), viz. that the fines go to the relatives via the king (BDS.), who in that Sūtra receives the fine of a bull, which, however, in the ApDS. goes to the Brahmins, not as the persons injured, but as the settlers of penances (prāyaścittas). The unit is no doubt the cow, not nāgaus or other coins or measures (such as the Kṛṣṇa, for which cf. *Vedic Index*, i. 185).

2 The Prayaṇas are performed with the Vajus verses only, not with Puronuvākyā and Vāyū like the Anyāṇas, and so the desired absence of monotony is attained. The term Patniṣṭayāja seems to refer to offerings as directed to the wives of the gods generally along with other gods, viz. Soma, Tvaṣṭr, the wives of the gods, and Agni Bṛhaspati.

3 For this rite cf. CEB, i. 9. 26, 27; Eggeling, *SBE*, xii. 265; Hillebrandt, pp. 168, 169.

4 This chapter contains the Mantras for the Sauvagherṣṭi, cf. KS, vii. 7; MS, iv. 11, 6.
The steeds that best invite the gods;
Set down as ancient Hotr.

b And, O god, for us do thou the gods,
Most wise one, call hither;
Make all our wishes true;

c Since thou, O most young,
O son of strength, who art sacrificed to,
Art righteous and worthy of sacrifice.

d This Agni is lord of a thousandfold,
A hundredfold, strength;
The sage, the head of wealth.

e Bring him hither with common call
Lower to our sacrifice, O Aṅgiras.
As the Ribhus bend the fallop (of the chariot) [1]

f To him, the heavenly,
Now with constant voice, O Virūpa,
To the strong one urge the hymn of praise.


g What Pāṇi shall we lay low among the kine
With the missile of this Agni
Who seeth from afar?

h May not the clans of the gods forsake us,
Like the dawns entering the waters,
As cows a poor man.

i Let not the assault
Of any ill-minded foe smite us,
As a wave a ship.

j Homage to thee, O Agni, for might,
The people sing, O god;

k Wilt thou not, O Agni,
Bring us wealth for our quest for cattle?
O room maker, make room for us.

According to ApŚŚ, xix. 25, 9-13 the verses are used as follows: a–k form the Śāmīdhenis, then the Puronuvākāya is l, the Yājya m, with n as a variant; then the Puronuvākāya for the Sviṣṭākṛt offering is q, p is a variant, q is the Yājya. Then r–t are verses for the Upahoma. The next four, Pratikas only (found, the first two in full, at ii. 2, 12, 1; the second at i. 8, 22, 5, both Yājya sections) are the Anuvākāya and Yājya for the two sacrifices prescribed in ii. 4, 4, 2, 3 for offspring and cattle to Prajāpati and Soma and Pāṣan, consisting of a mess of beans (gārmutsa cara). Verses a–q are RV. viii. 75. r = RV. vi. 6, 16, 39; s = v. 7. 1; t = x. 191. 1; u = x. 121. 10; w = ii. 40. 1; z = ii. 40. 2.

1 This verse seems best to be taken as one, the voc. being inorganic: the option is to take it as implying a verb ‘come’, and that is possible.

2 him must be interrogative here. For Pāṇī cf. Vedic Index, i. 471-473.
Cast us not aside in this great contest,
Like a bearer his burden;
Gather wealth and conquer it.
May this terror, this misfortune,
O Agni, fasten on another than us;
Increase our impetuous strength.
The reverent or generous man
In whose offering he hath delighted,
Agni aideth indeed with furtherance.
From a far [3] region
Come hither to these lower ones,
Favour those in the region where I am.
Since we have known of old
Of thy help, O Agni, as a father's,
Now we seek thy favour.
Thou, who art like a mighty man who slayeth with the dart
Or a sharp-horned bull,
O Agni, hast rent the forts.
O friends, together (offer) fit
Food and praise to Agni,
Highest over the folk,
The son of strength, the mighty.
Thou gatherest, O strong one,
All that belongeth, O Agni, to the niggard;
Thou art kindled in the place of offering;
Do thou bear us good things.
O Prajāpati.
He knoweth.
O Soma and Puṣan.
These gods.

Eagerly we hail thee,

Weber suggests that sāṅś vīṛgam is the original, but there is no special ground for that. That it is an adjective is possible, but there is no conclusive ground against taking it as a gerund; cf. Whitney, Sanskrit Grammar, p. 360. The formation is common in the Brāhmaṇas onwards and may legitimately be seen earlier. Cf. the discussion of adgam by Fischel, Ved. Stud. i. 87 seq.; Bchtlingk, BKS GW, iv. 118 seq.; Oldenberg, ZDMG, iv. 283 seq.; Ṛgveda-Noten, i. 121, 370. Macdonell (Ved. Grammar) ignores the indeclinables in am for the Mantra literature.

For arī see Bergaigne, Études, pp. 119 seq.; Oldenberg, ZDMG, liv. 169 seq.; Ṛgveda-Noten, i. 363, 364; Geldner, Ved. Stud. iii. 72 seq.

These two verses occur again in full at iv. 4. 3 f and m.

This chapter gives the Hotṛ's verses at the sacrifice to the fathers. According to the ritual a is a Sāṃdheni verse, b and c Puruṇavākyās, d a Yājñī, these to accompany the offering of a cake on six potsherds to Soma Pitṛmān. Verse e is
Eagerly would we kindle thee;
Eager bring the eager,
The fathers, to eat the offering.¹

b Thou, O Soma, art pre-eminent in wisdom;
Thou movest along the straightest path;
Through thy guidance, O drop, our fathers wisely divided
The treasure among the gods.²

c By thee, O Soma Pavanāna, our ancient fathers
Wisely ordained the offerings;
Conquering, untroubled, do thou open the barriers;
Be generous to us in heroes and horses [1].³

d Thou, O Soma, in accord with the fathers,
Hast stretched over sky and earth;
To thee, O drop, let us make sacrifice with offering;
Let us be lords of wealth.⁴

c O fathers, made ready by Agni, come hither;
With good leadership sit ye on each seat;
Eat ye the offerings set out on the strew;
And give us wealth with many heroes.⁵

f O fathers that sit on the sacrificial strew, come hither with your aid;
We have made these offerings for you; accept them,
And then come to us with your most healing aid,
Give us [2] health, wealth, and safety!⁶

g I have found the kindly fathers,
The scion and the step of Viśṇu;
They that sit on the sacrificial strew and enjoy the drink

the Puronuvākyā, for the offering of a mess (manthā) to the fathers Agniṣṭhottā, the Yājñā and the second Puronuvākyā are not here given. ⁷ g and g are Puronuvākyā, h the Yājñā of an offering to the fathers bakhūsyā. i, k, and l relate to an Upahoma; m and n are Puronuvākyā, o Yājñā of an offering to Agni kanyāabhana, p and q and r serve the same functions in an offering to Yama with the Agnírasas. Cf. TB. i. 6. 9; KS. xxxvi. 12; MS. i. 10. 18. The verses are found scattered in AV. xviii. 1 and 2; KS. xxi. 14; MS. iv. 10. 6; 14. 16; VS. xix; TB. ii. 6. 16; and all are in RV. Cf. also BgS. v. 14; ApGŚ. viii. 14. 8; MŚS. v.1. 4. 11; ČŚŚ. iii. 16. 23; Kaśy. ixxxvii. 19 for various uses of the verses in funeral rites.

¹ This is RV. x. 16. 12 which with VS. xix. 70 has ni dhīnahi; AV. xviii. 1. 56 has idhīnahi; KS. and MS. agree with TS., and so TB. ii. 6. 16. 1.
² This is RV. i. 91. 1; VS. xix. 62; KS. and MS.; TB. ii. 6. 16. 1. The form prá-cikitāḥ, read in all these texts save RV. where prá ciktā is read, is strange; apparently it is meant as a nominal form.
³ This is RV. ix. 96. 11; VS. xix. 53; KS. and MS.; TB. ii. 6. 16. 1.
⁴ This is RV. viii. 48. 13; VS. xix. 54; KS. and MS.; TB. ii. 6. 16. 1. KS. has suragyai for yītībhū. Cf. for b, iv. 1. 2 k below.
⁵ This is RV. x. 15. 11; VS. xix. 59; KS. and MS. Pratika only in TB. AV. xviii. 3. 44 ends: rayaṇ ca naḥ adśraviraṇa hadhāta.
⁶ This is RV. x. 15. 4; VS. xix. 55, where nas is read for the unmetrical asmābhyaṃ;
That is pressed for them with the Svadhā call are most eager to come hither.¹

 invoking the fathers who love the Soma
To their dear homes on the sacrificial strew;
May they come hither; may they hear us here;
May they speak for us; and may they aid us.²

Let them arise, the lower and the higher
And the middle fathers who love the Soma;
They who lived their lives [3] in goodness and without sin;
May these fathers help us when we call.³

Be this homage to-day to the fathers,
Who went before and who went after;
Who are seated in the earthly region
Or who are now in abodes with fair dwellings.⁴

As our fathers before,
Of old, O Agni, furthering right,
Sought the pure, the devotion, singing hymns;
Cleaving the earth they disclosed the red ones.⁵

When, O Agni [4], bearer of oblations,
Thou sacrificest to the righteous fathers,
Thou shalt bear the oblations
To the gods and to the fathers.⁶

Thou, O Agni, praised, all-knaver,
Didst carry the offerings making them fragrant;
Thou didst give them to the fathers who ate them at the Svadhā call;
Eat thou, O god, the offerings set before thee.⁷

¹ This is RV. x. 15. 3; AV. xviii. 1. 45; VS. xix. 56; KS. without variant; in MS. yē is placed after svadhās. The vik handicap is obscure.
² This is RV. x. 15. 5; VS. xix. 57; KS. and MS. without variant. AV. xviii. 3. 45 inserts an unnatural naḥ after ivaḥout. Whitney takes nidiṣṭuḥ as ‘treasures’ in the shape of libations (as comm. nidiṣṭuḥmānaḥ karīṣu).
³ This is RV. x. 15. 1; AV. xviii. 1. 44; VS. xix. 49; MS. and KS. without variant. According to Whittem, dasm agur refers to their going to life, not through life, but cf. the regular Brāhmaṇa phrase agur eti, ‘he lives out his days’.
⁴ This is RV. x. 15. 2; VS. xix. 68, and MS.
⁵ AV. xviii. 1. 46 has ṣparasasah and diṣṭuḥ for viṣṇu. Weber in his note here suggests an original u pūrītaḥ, which is hardly probable.
⁶ This is RV. iv. 2. 16; VS. xix. 69, without change. AV. xviii. 3. 21 has ṣparasasah and diṣṭuḥataḥ. The verse is not over clear in sense, but appears to mean that something is now to be done as it was of old.
⁷ This is a variant of RV. x. 16. 11; VS. xix. 65; KS. xxi. 14, which all have yē agniḥ, and kramavāhannah in the case of RV. yēd agna, &c., is, of course, read in TB. ii. 6. 16. 2. The construction is not very easy with yēd. yēkṣi will then have its proper indic. sense (cf. Whitney, Sansk. Gramm. p. 237), but as is unintelligible.
⁸ This is RV. x. 15. 12, which has kṛṣṇ, and
The Sacrifice to the Fathers

o Matālī with the Kavyas, Yama with the Aṅgiras,
Bṛhaspatī rejoicing with the Ṛkvas,
Those whom the gods magnified and those who magnified the gods;
Some in the Svāhā call, some in the Svadāh rejoice [5].

p Sit on this strew, O Yama,
In accordance with the Aṅgiras, the fathers;
Let the verses made by the poets bring thee hither;
Rejoice, O king, in this offering.

q Come with the Aṅgiras who deserve the sacrifice;
Yama, rejoice here with the Vairūpas;
I summon Virasvant who is thy father,
Sitting down on the strew at this sacrifice.

r The Aṅgiras, our fathers, the Navagvas,
Atharvans, Bhrgus, who love the Soma;
May we be in the favour of those ones worthy of sacrifice,
May we have their kindly good will.

VS. xix. 66, which, however, has kavya-vāhaka for jātavekadā. AV. xviii. 3. 42 agrees exactly. svadādī must mean as rendered rather than ‘after their wont’ as Whitney (on AV. l. c.) doubtfully.

1 This is RV. x. 14. 3; MS. iv. 14. 16. AV. xviii. 1. 47 d has te no avantu pātārva hāveṣu as in xviii. 1. 44 d. For Matālī cf. Winter- nitz, VOJ. xxvii. 233.

2 This is RV. x. 14. 4; MS. iv. 14. 16, without variant. AV. xviii. 1. 60 has rūha and haviṣṭa for haviṣa. end in any case is clearly neuter; Macdonell (Ved. Gramm. p. 302) gives it only as masc.

3 This is RV. x. 14. 5; MS. iv. 14. 16, without variant. AV. xviii. 1. 59 has yajṛyayair ā gāhīkā and omits yajṛē. There is here a clear case of parenthesis but an obvious one.

4 This is RV. x. 14. 6; VS. xix. 50; AV. xviii. 1. 58, all without variant.
KĀṆḌA III

PRAPĀṬHAKA I

The Supplement to the Soma Sacrifice

iii. 1.1. Prajāpati¹ desired, ‘May I create offspring.’ He did penance, he created serpents. He desired, ‘May I create offspring.’ He did penance a second time, he created birds. He desired, ‘May I create offspring.’ He did penance a third time, he saw this speech of the consecrated, he spoke it. Then indeed did he create offspring. In that after undergoing penance he speaks the speech of the consecrated, the sacrificer thus [1] creates offspring. If one who is consecrated sees anything impure, the consecration departs from him; his dark colour, his beauty goes away. ‘Mind unbound; eye weak; sun best of lights; O consecration, forsake me not,’ he says,² and consecration departs not from him, his dark colour and his beauty go not away. If rain falls on one who is consecrated, the heavenly waters if unappeased destroy his force, might, consecration [2], and penance. ‘Do ye flowing waters place might (in me), place force, place might; do not destroy my consecration, nor my penance’, he says; verily he places all that in himself; they do not destroy his force, might, consecration, or penance. Agni is the divinity of the consecrated man, and he is concealed as it were from him, when he goes (out), and the Rakṣasas are able to hurt him [3]. ‘From good to better do thou advance; may Brhaspati be thy forerunner’, he says. Brhaspati is the holy power (Brahman) of the gods; verily he grasps hold of him, and he brings him safely through. ‘Here we have come (ā-iddām) to the place on earth for sacrifice to the gods’, he says, for he comes to the place on earth for sacrifice, who sacrifices. ‘Wherein aforetime all the gods rejoiced’, he says, for all the gods delight in it, in that the Brahmans so do. ‘Accomplishing (the rite) with Re, Sāman, and Yajus’, he says, for he who sacrifices accomplishes (the rite)

¹ This Kāṇḍa contains additional matter dealing with the Soma sacrifice and one or two points of the new and full moon sacrifice (see iii. 5.1 and 7), the animal sacrifice (iii. 3.9, 10; 4.1-8), the piling (iii. 4.4-8), the Devikā offerings (iii. 4.9), and the Agnihotra (iii. 4.10). For the Mantras corresponding to this section, see i. 2. 3. 3. Cf. KS. xxiii. 6 ad fin.; CB. iii. 1. 2. 11; KCS. x. 11. 24, 23; vii. 5. 16; AP. x. 15. 8; MČS. ii. 1. 2. 36. The subject of the chapter is the Mantras to be used by the Dikṣita. Most of it is repeated with additions in BC ŚS. xiv. 1.

² This is one of many variant versions, and in this form it occurs at BDS. i. 7. 15. 31; iii. 8. 18. In KCS. xxv. 11. 24 ḫāṣṭ is read: see Keith, Astārya Aravajaka, p. 237.
with Ṛc, Śāman, and Yajus. ‘Let us rejoice in fullness of wealth, in sustenance’, he says; verily he invokes this blessing.

iii. 1. 2. ‘This is thy Gāyatrī part’, say for me to Soma.¹
‘This is thy Triṣṭubh, Jagatī, part’, say for me to Soma.
‘Become lord of the Chandomas’,² say for me to Soma.

He who purchases King Soma after making it go to the world of lordship, becomes lord of his own (people). The world of lordship of King Soma is the metres; he should utter these verses before the purchase of Soma. It is to the world of lordship that he makes it go when he buys (Soma) [1], and he becomes lord of his own. He, who knows the support of the Tānūnaptra,³ finds support. The theologians say, ‘They do not eat, nor offer; then where does the Tānūnaptra find support?’ ‘In Prajāpati, in the mind’, he should reply. He should smell at it thrice, (saying), ‘In Prajāpati thee, in the mind I offer’; this indeed is the support of the Tānūnaptra; he who knows thus finds support. He who [2] knows the support of the Adhvaryu finds support. He should call (on the Āgnidhra),⁴ standing in the place without moving whence he is minded to sacrifice. This is the support of the Adhvaryu; he who knows thus finds support. If he were to sacrifice moving about, he would lose his support; therefore he should sacrifice standing in the same place, for support. He who knows the possession of the Adhvaryu, becomes possessed (of what he needs). His possession is the offering-spoon, his possession is the Vāyu cup, his [3] possession is the beaker. If he were to call without holding the Vāyu cup or the beaker, he would lose his own; therefore he must hold it when he calls; verily he loses not his own. If he begins the litany without placing the Soma,⁵ the Soma is not supported, the Stoma is not supported, the hymns are not supported, the sacrificer is not supported, the Adhvaryu is not supported. The support of the Soma is the Vāyu cup, the support of it is the beaker, (the support) of the Soma is Soma, (the support) of the hymns is the Stoma. He should grasp the cup or fill up the beaker, and then begin the litany; a support to the Soma he verily (eva) gives, to the Stoma, to the hymns; the sacrificer finds support, the Adhvaryu finds support.

¹ These are Somapasthāna or Somavimāna Mantras referring to the placing of Soma in the cups or beakers, and they should appear between the Mantras in i. 2. 6 and 7. Cf. VS. iv. 24; CB. iii. 3. 2. 6; and see BCS. xiv. 2; vi. 14; ĀpCS. x. 24; MGS. ii. 1. 4; KCS. vii. 7. 8; Caland and Henry, L'Agnistoma, p. 41.
² The three days, 8, 9, and 10, of a Dvādaṃśa with the Caturvārima, Caturvārimaṇḍa, and Aṣṭācavārimaṇḍa Stomas.
³ A rite of mutual assurance between sacrifice and officiating priests. See for the Mantra, ApCS. xi. 1. 6; MGS. ii. 2. 1, 5, and cf. Eggeling, SBE. xii. 98, n. 1.
⁴ Literally make the Āgnidhra utter (dṛṣṭa-vat): he says oṁ gṛhasta and the response is oṁ gṛhasta; see Hillebrandt, Ritualliteratur, p. 99.
⁵ For the commencement of the Stotras cf. ApCS. xii. 17. 9 seq. Utkha here as usual means Častra as opposed to Stotra.
iii. 1. 3. They gather together the sacrifice when (they gather the dust of) the foot-print of the Soma cow; the oblation-holders are the mouth of the sacrifice; when they move forward the oblation-holders, then he should oil the axle with it; verily he extends the sacrifice in the mouth of the sacrifice. They lead Agni forward, they take the wife forward, and they make the carts follow after. Now the altar of him (Agni) is deserted; he broods on it, and is liable to become terrible (rūdrā) [1], and lay to rest the offspring and cattle of the sacrificer. When they are leading northward the sacrificial animal over which the Āpris have been said, he should take (from the altar the fire) for cooking it; verily he makes him share in it. The Āhavaniya is the sacrificer; if they take (the fire) for cooking the victim from the Āhavaniya, they tear the sacrificer asunder; the fire should therefore be thus, or he should make it by friction, so that the sacrificer’s body may remain together. If a portion of the victim be lost, he should cut off an equivalent portion of the butter; that is then the atonement. If men disturb his victim and he wish of them, ‘May they come to ruin’, he should make an offering in the Agnīdh’s altar with the Re containing the word ‘paying of homage’ (and beginning), ‘What then?’ Verily he appropriates their paying of homage and speedily do they go to ruin.

iii. 1. 4. a The offspring, being born of Prajāpati
And those that have been born,
To him declare them;
Let the wise one reflect thereon.

b This victim, O lord of cattle, for thee to-day,

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1 This chapter deals with the anointing of the oblation-carts with the ghee in the dust of the seventh footstep of the Soma cow, and the making of the fire for cooking the sacrificial animal, which is to be either freshly kindled by friction (nirmanthiyā) or to be taken from the Gārhapatyā fire, not from the Āhavaniya. Cf. ĀpÇS. xi. 17; BÇS. xiv. 3.

2 These are the Yājñā verses of the fore-sacrifices in the animal sacrifice: see Eggeling, SBE. xxvi. 185; Müller, Anc. Sansk. Lit. pp. 463 seq.

3 Cf. KS. xxx. 8, and for c-g AV. ii. 34. For the Brāhmaṇa, see TS. iii. 1. 5; KS. xxx. 9. According to ĀpÇS. vii. 12 (cf. MÇS. i. 8.3) the Mantras a and b are used at the touching of the victim with the Barhis and a twig of Plakṣa as a preparation for the sacrifice; c-g accompany five oblations; of the other Mantras h is said by the Adhvaryu at the slaughtering of the victim; i is used immediately on the death of the victim; k and l are said when the noose is loosened from the victim; m accompanies the pouring of ghee on the omentum, and n is the Yājñā for the offering of the omentum; o accompanies the two Parivapya offerings; see the Sūtra quotations in Schwab, Das altindische Thieropfer, pp. 75, 107, 108, 114, 120. Cf. BÇS. xiv. 3 ad fn. The position of the two Parivapyas is much disputed; see Schwab, p. 118, who, curiously enough, omits to identify the citation of o in the texts.

4 In KS. the reading in c is tā asmai prativedaya.
I bind, O Agni, in the midst of righteous action;  
Approve it, and let us sacrifice with a good offering;  
May this offering be welcome to the gods.

c The ancient wise ones grasp  
The breath as it speedeth from the limbs;  
Go to heaven by the paths which lead to the gods;  
Be among the plants with thy members.

d What cattle the lord of cattle ruleth [1].  
Both the four-footed and the two-footed,  
May he, bought off, go to his sacrificial share;  
May abundances of wealth fall to the sacrificer.

e Those, who being bound, contemplated  
With mind and with eye him who was being bound  
Let the god Agni first release them,  
Lord of offspring, in harmony with offspring.

f The cattle of the forest, of all forms,  
Of various forms, many of one form.  
Let the god Vāyu first release them,  
Lord of offspring, in harmony with offspring.

g Releasing [2] the seed of being,  
Do ye further the sacrificer, O gods;  
May that which hath stood ready and strenuous,  
'Go alive to the place of the gods.'

h The breath of the sacrificer is apart from the victim;  
The sacrifice goeth to the gods with the gods;  
Let it go alive to the place of the gods;

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1 This verse is not in KS., which has a different verse: paṇasatāh paṇava vairīgāh sadāp uṣaṁ tanuṁ surīm devas tanuṁ surīm amanyayātām.  
2 In AV. ii. 34. 5 grāṣṭanta is read, and c and d interchange, while d begins divam gacchā; KS. has adhimānaṇantam and hato pāki, which is the reading of MS. ii. 5. 10, which has c and d only. pāki is of uncertain sense: Whitney suggests that it alludes to an anticipating of the demons. Weber (Ind. Stud. xiii. 210) suggests the kindred who have already died, or the Maruts. For the plants cf. RV. x. 16. 3.  
3 In AV. ii. 34. 1 this runs ye yē ending ye dvijāddam, while in the next line as replaces 'yam and yujamānam saucamām.' is read. KS. has caturpyāḍa uṣa ye dvijāddām, and niṣtipūri te . . . yam. . . yujamānam viṣṇuḥ. The idea is plainly that a portion buys off the rest of the herd.  
4 In AV. ii. 34. 3 dākāyānā saumājāntu is read, and the end is viṣṇakarman prajāya saumājāntu. KS. has amājāntu; MS. i. 2. 15 has om and ends with saumāja. The reference is apparently to the connexions of the victim; see CB. iii. 7. 4. 5; Weber, p. 209.  
5 In AV. ii. 34. 4 grāṣṭanta is read, and the end is saumājāntu. KS. ends viṣṇakarma—saumāja. TĀ. has a verse (iii. 11. 32) the same as TS. and another the same as AV.  
6 In AV. ii. 34. 2 pramukhaṁ is read and for jītāṁ the weak prajāyān, which KS. also has. The sense is most probably a nominal, not an accus. For jītāṁ see Sieg, Gauṇapādañcānvati, p. 98 (ṣu, 'drink'); Oldenberg, ZDMG. liv. 607 (ṣu, 'protect' = 'home'); Macdonell, Ved. Gram. p. 113, n. 4 ('path'), but this is very doubtful.
The Slaying of the Victim

Fulfilled may the desires of the sacrificer be.  

If the victim has uttered a cry,  
Or striketh its breast with its feet,  
May Agni release me from that sin,  
From all misfortune.

O ye slayers, come  
To the sacrifice sped by the gods;  
Free the victim from the noose,  
The lord of the sacrifice from the bond.

May Aditi loosen this noose;  
Homage to the cattle, to the lord of cattle, I pay;  
I cast down the enemy;  
On him whom we hate I fasten the noose.

Thee they keep to carry the offering,  
To cook (the victim) and as worthy of sacrifice;  
O Agni, with thy strength and thy body, be present  
And accept our offerings, O Jātavedas.

O Jātavedas, go with the caul to the gods,  
For thou art the first Hotr;  
With ghee do thou strengthen their bodies;  
May the gods eat the offering made with the cry of ‘hail!’

Hail to the gods; to the gods hail!

Cattle belong to Prajāpati; their overlord is Rudra. In that he prepares (them) with these two (verses), verily by addressing him with them he secures him, so that his self is not injured. He prepares (them) with two; the sacrificer has two feet; (verily it serves) for support. Having prepared them, he offers five libations; cattle are fivefold; verily he

1 In KS. the second line is saṃpiṇ ṛṣur yaśāya yaśnopatam adhisthitu. The sense given above must be correct: Schwab's version (p. 101), 'the sacrifice consisting of various parts', is apparently a slip. The essence is the separation of the two breaths; see iii. 1. 5 and KS. xxx. 9.

2 This verse is not in KS., but besides the Čātra Sūtras (ĀpCŚ. vii. 17. 5; MŚŚ. i. 3. 34; ČŚŚ. iv. 17. 12; KŚŚ. xxv. 9. 12) it is found in SMB. ii. 2. 11; GGS. iii. 10. 28 (in Pratika, KhgŚŚ. iii. 4. 7). The theory is that the animal should fall silently: see Schwab, p. 106.

3 Cf. MS. i. 2. 15. KS. has a verse of similar sense, but quite different form.

4 MS. i. 2. 15 has pāḍāṇ-ātān, then pāḍāṇ pāḍāṇ vaśvāries ādikī | ye nā devīyā dāharas √i pāḍāṇaṃ tāmin pāḍāṇ pāṭimukhānaṃ ētān. KS. has pāḍāṇ-ātān but agrees in b with TS. except that it ends astu: in c and d it agrees with MS. but has the older form pāḍāṇaṁ.

5 KS. differs in having ṣye and viṣeṣyam for havyamāham. In the next line it has satanār, the older form, and vaka havyani devadhiyo jātavedah.

6 KS. agrees in a and b, but in c and d it has bhūjasāyage tānā satā hāvīna satān ṣya- jāmānaveṣa kāmāḥ.

7 This explains part of iii. 1. 4; cf. KS. xxx. 9.

8 Cf. Eggeling, SBE. xii. 16, n. 1, where he refers to the fact that there are five sacrificial victims. The comm. explains that the reference is to the four feet and the tail!
wants cattle. Now the victim is led to death, and if he should lay hold on it, the sacrificer would be likely to die. 'The breath of the sacrifice is apart from the victim,' he says, for distinction [1]. 'If the victim has uttered a cry'—(with these words) he offers a libation, for calming. 'O ye slayers, come to the sacrifices,' he says; that is according to the text. When the omentum is being taken, the strength goes away from Agni. 'Thee they keep to carry the offering'—(with these words) he pours a libation over the omentum; verily he wins the strength of Agni; (it serves) also for making (the victim) ready. In the case of some gods the cry of 'hail!' is uttered before (an offering), in the case of others the cry of 'hail!' is uttered after. 'Hail to the gods, to the gods hail!'—(with these words) he pours a libation on either side of the omentum; verily he delights both (sets of gods).

iii. 1. 6. a 'He who performs the sacrifice not according to the deities falls a victim to the deities, he becomes worse. He who (performs) in accordance with the deities does not fall a victim to the deities, he becomes better. He should rub the Agnidh's place with a verse addressed to Agni, the oblation-holder with one addressed to Viṣṇu, the offering-spoons with one addressed to Agni, the Vāyu cups with one addressed to Vāyu, the Sadas with one addressed to Indra. Thus he forms the sacrifice in accordance with the deities, he does not fall a victim to the deities, he becomes better.

b I yoke earth for thee with light, I yoke wind for thee with the atmosphere [1], I yoke speech for thee with the sun, I yoke the three spaces of the sun for thee.

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1 These directions and Mantras should take their place before i. 3. 13. From the ritual (ApŚS. vii. 1–3; BŚS. vii. 1, 2; MCŚ. ii. 3. 1) it appears that they are used in connexion with the stroking of the several implements; then b in connexion with the placing of the three large enclosing-sticks (mahāparāśā), and c in connexion with the stroking of the several vessels used in the rite, all the acts forming part of the ceremonies at the morning (mahākritikā) litany of the pressing-day of the Agnistoma. Ap. and M. with Bhār. and Hir., however, apply b to the Dropekaḷaṇa (wooden tub), Adhavanīya and Pataḥṛṣṭ implements and not to the enclosing-sticks. See Caland and Henry, L'Agnistoma, pp. 126, 128, 187. The chapter is repeated summarily in BŚS. xiv. 4.

2 These verses are, acc. to BŚS., TS. i. 5. 5 c (Agni); iii. 1. 10 ḫ (Viṣṇu); ii. 6. 11 d (Agni); ii. 2. 12 bh (Vāyu); iv. 6. 3 m (Indra). Bhār. gives none, and ApŚS. and Hir. vary the verses. KŚS. omits the whole rite, and MCŚ. the verses.

3 The term vīpaṇaḥ is not obvious in sense, and in fact the tradition varies so as to show that it was not clearly understood even early. MCŚ. ii. 3. 1. 12 has vīpaṇaḥ sūryaḥ sarvaḥ (or sarvaḥ), and PB. i. 2. 1 has yujitāḥ tīraḥ vīpaṇaḥ sūryaṇya. Caland and Henry, p. 128, suggest doubtfully 'épouses' as the version. The verse is used to accompany the placing of the offering-spoons and should be marked as a separate Yajus. The comm. thinks that vīpaḥ refers to the separateness of the three spoons or ladles, juhā, upaḥṛṣṭ.
c Agni is the deity, Gāyatrī the metre, thou art the vessel of the silent offering. Soma is the deity, Triśūlbh the metre, thou art the vessel of the restrained offering. Indra is the deity, Jagatī the metre, thou art the vessel of Indra and Vāyu. Bhāspati is the deity, Anuṣṭubh the metre, thou art the vessel of Mitra and Varuṇa. The Ācvinś are the deity, Pañkti the metre, thou art the vessel of the Ācvinś. Śūrya is the deity, Bhūtāti the metre [2], thou art the vessel of the pure (Soma). Candramas is the deity, Satobṛhatī the metre, thou art the vessel of the mixed (Soma). The All-gods are the deity, Uṣṇih the metre, thou art the vessel of the opening offering. Indra is the deity, Kakubh the metre, thou art the vessel of the hymns. Earth is the deity, Virāj the metre, thou art the vessel of the reserved (offering). The Adhvaryu is he that brings trouble on the sacrificer, and he that brings trouble himself is ruined before the trouble. From the formula spoken, guard me, from every execration—with these words he should pour a libation before the morning litany (of the Hotr). So the Adhvaryu girds himself in front with a protection, to avert trouble.

For entry thee, for rest thee, for the overcoming of the Gāyatrī, of the Triśūlbh, of the Jagatī, hail! O expiration and inspiration, protect me from death, O expiration and inspiration forsake me not.

They contend as to the deities and to expiration and inspiration [1], whose Soma (offerings) compete. For entry thee, for rest thee', he says; entry and rest are the metres; verily by the metres he appropriates his metres. The Ājya (Stotras) have the word 'forward' in them, for conquest. The beginning verses are addressed to the Maruts, for victory. Both the Bhūt and the Rathantara (Sāmans) are used. The Rathantara is this (earth), the Bhūt yonder (sky); verily he cuts him off from these two. The Rathantara is

and dārswā, which are united, and the sense 'expanse' seems at least etymologically correct.

1 i.e. of the Upāśtu Grahas, or cup offered with muttering only.

2 i.e. of the Antaryāma Grahas, accompanied by suppression of breath and voice.

3 The Soma pressed in the morning but kept over for offering until the night.

4 Cf. KS. xxxiv. 4; PB. ix. 4. 1–19, and see also below v. 4. 11. 3; viii. 5. 5. 1; TĀ. iv. 1. 1; 42. 2; and TB. i. 4. 6. 1–5. For the Sūtras cf. ĀP. xiv. 19; BČS. xiv. 41; KČS. xxv. 14. 8–18; ČČS. xiii. 5. 4–6; ĽČS. i. 11. 10. The first sentence deals merely with a common feature of the ritual, the Adhvaryu's prayer to be kept from evil; see Caland and Henry, p. 128. The rest of the chapter is concerned with the case of rivalry between two or more sacrificers.

5 ājñā is of very dubious sense, and arṣijī, an abl. of arṣi, is equally uncertain in sense. The comm. is followed, but it is impossible to say if correctly. The Mantra is only found in the Sūtras, ĀP. xii. 3. 9; ending abhisyanta svāā in ĀP. iv. 13. 1; and with pūrā after pāni in MČS. ii. 3. 1. 2.

6 The Ajyastra normally begins with RV. vi. 16. 10 ṛṣayā d yāti (see Caland and Henry, pp. 236–238), but in this case it is to begin pāi vā vājāh (RV. iii. 27. 1).

7 Usually in the Prāthas these alternate; both are here laid down as used.
to-day, the Brhat to-morrow; verily he cuts him off from to-day and to-morrow. The Rathantara is the past [2], the Brhat the future; verily he cuts him off from the past and the future. The Rathantara is the measured, the Brhat the unmeasured; verily he cuts him off from the measured and the unmeasured. Viçvāmitra and Jamadagni had a quarrel with Vasiṣṭha. Jamadagni saw this Vihavya (hymn), 3 and by means of it he appropriated the power and strength of Vasiṣṭha. In that the Vihavya is recited, the sacrificer appropriates the power and strength of his enemy. 'He who performs more rites of sacrifice', 2 they say, 'appropriates the gods.' If the Soma (sacrifice) on the other side is an Agnistoma, he should perform an Ukhya; if it is an Ukhya, he should perform an Atirātra; verily by means of rites of sacrifice he appropriates his deities; he becomes better.

iii. 1. 8. a Ye 4 are the Nigrābhya, heard by the gods. Delight my life, delight my expiration, delight my inspiration, delight my cross-breathing, delight my eye, delight my ear, delight my mind, delight my speech, delight my trunk, delight my limbs, delight my offspring, delight my cattle, delight my house, delight my troops, delight me with all my troops, delight me [1]; may my troops not go thirsty. 4

b The plants are the subjects of Soma; the subjects indeed are able to give up the king; Soma is connected with Indra. 'I have made you grow in my mind, O ye well born; O ye born of right, may we enjoy your favour; may the divine plants in accord with Indra grant us the Soma for the pressing', 5 he says; verily having begged him from the plants, his subjects, and his deity he presses him. c When the Soma is pressed [2] the first drop which falls has potency to destroy the power, strength, offspring,

1 RV. x. 128, because it contains the word vihara, rendered evidently by the author of TS. as 'conflict'. In v. 4. 11. 3 the term is vihāry (bricks); the verses are in iv. 7. 14.

2 The term yajñākṛṣṇa has here a pregnant sense, the rites which make up the sacrifice: the comm. renders yajña as hāmasṛṣṭaḥ and kratu as agraśṛṣṭa, but also compares cūBatākṛṣṇa and panaśṛṣṭa, which are not real parallels at all.

3 Cf. KS. iii. 10; KapS. ii. 17; MS. i. 3. 2; VS. vi. 39, 31; ČB. iii. 9. 4. 7. In the ritual a is spoken by the sacrificer to the Nigrābhya waters (viz. the Vasatīvari waters when poured into the Hotr's beaker); b is used to 'increase' the Soma and is said by the sacrificer or the

Adhvaryu ; c is spoken over the first drop of the pressed Soma which falls; d is the first of the Viśvedhomas (for the other see iii. 1. 10 c-e). Cf. BCS. vii. 5. 7; xiv. 4; ApCS. xii. 9. 1; 10. 2; 7. 11; 16. 15; MČS. ii. 3. 2. 26; 3. 7; 3. 10; 5. 17, 18; KČS. ix. 4. 5. 6; Caland and Henry, pp. 150, 159, 169.

4 KS. and MS. differ in detail but agree in substance, but MS. has gaṇair mā vā viśṛṣṭa for which MČS. ii. 1. 85 has gaṇam mā vā viśṛṣṭa, KapS. apparently te mā viśṛṣṭa. Cf. also TS. iii. 2. 5. 3.

5 This verse is peculiar to TS. It is quoted in full at MČS. ii. 3. 3. 7. The relation of king and folk is noteworthy: the people can surrender or betray (prā-dā) him.
and cattle of the sacrificer; he should pronounce over it the formula, 'Thou hast fallen to me with offspring, with abundance of wealth; destroy not my power and strength'; verily he invokes this blessing to prevent the destruction of his power, strength, offering, and cattle.

\[d\] The drop hath fallen on the earth, the sky,  
   On this seat and on the one which was aforetime;  
   The drop that wandereth over the third seat  
   I offer in the seven Hotras.\[i\]

iii. 1. 9. a He\[i\] who bestows upon the gods the glory of the gods, and on men the glory of men, has the divine glory among the gods, the human glory among men. The libations which he draws off before the Ágrayaṇā libation,\[i\] he should draw off silently; those after with noise; verily he bestows upon the gods the glory of the gods, and on men the glory of men; verily he has the divine glory among the gods, the human glory among men.

\[b\] May Agni protect us at the morning pressing,  
   He that belongeth to all men, all-wealthful in his might;  
   May he, the purifier, grant us wealth \[1\];  
   May we that share the draught be long-lived.\[i\]

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1 ascōn seems probably to be a second person of the sacrificer (cf. Macdonell, *Ved. Gramm.* p. 278; Whitney, *Roots, &c.,* p. 190). But it may be a third person (cf. skōn, KS. i. 9; xxxv. 4; xxxi. 8, &c.) as vaddhā following may be merely a swift change of attitude. Caland and Henry, p. 153, ignoring the lack of accent on mā and the improbability of an augmented form like ascōn, and treating vaddhā as a third person (which is very improbable) render 'qu'elle ne saute pas... qu'elle n'abatte pas'.

2 This is a variant of RV. x. 17. 11, where in a there is prathamāṇi ṣaṅga ṣyāt and in c samānām for ṣṭhānam. The other texts (AV. xiv. 2. 23; VS. xiii. 5; KS. xiii. 9; xvi. 15; xxxv. 8; MS. ii. 5. 10; iii. 2. 6; iv. 8. 9) agree with Tā. and Tā. vi. 6. 1 in having ptikām ṣaṅga ṣyāt but read samānām. The seven Hotras are curious: 'after seven invocations' is Whitney's rendering in *AV. Ic.* The verse as here clearly makes the earth the present, the sky the former ṣaṇi, and the third is presumably the place of sacrifice. The verse occurs without variant also at iv. 2. 8 b.

3 Cf. for b KS. xxx. 6; MS. i. 3. 36; AV. vi. 47. 1–8. a deals with the order of the libations of Soma, b–d are the verses for the offerings at the end of the three pressings respectively; cf. ÁpCS. xii. 29. 13; xiii. 8. 13; 18. 6; BCS. xiv. 5; MČS. ii. 4. 3. 29; 6. 26; 5. 4. 17; KČS. ix. 3. 21 (xxiv. 4. 1); 14. 17; x. 3. 21. For BCS. see also Caland and Henry, pp. 171, 277, 287. e accompanies the offering of a drop of Soma (or of butter); see BČS. vii. 12 (butter); ÁpCS. xii. 20. 20; MČS. ii. 3. 3. 4; Caland and Henry, p. 199; f the oblation of the remnants, see BČS. vii. 14; ÁpCS. xii. 23. 11; MČS. ii. 4. 1. 25, 27; KČS. ix. 11. 4, 5; Caland and Henry, p. 210.

4 i.e. the Ághu, Upāgu, Antaryāma, &c., libations, the formulæ of all of which are uttered in a whisper, while the Ágrayaṇā is spoken aloud, the first mode winning gods, the latter men.

5 In AV. vi. 47. 1, for mākhaṇā, viṣṇuṣṭ i is read, and so KS. xxx. 6; MS. i. 3. 36 has pratiṣṭaśeṣaṇi and viṣṇuṣṭi, while AV. Ppp. has paṭhāṣṭri viṣṇuṣṭi and KČS. ix. 3. 21 has mākhaṇā. All except
c May the All-gods, the Maruts, Indra,
Not leave us at the second pressing;
Long-lived, speaking what is pleasing to them,
May we enjoy the favour of the gods.\(^1\)

d This third libation belongeth to the sages
Who righteously set the beaker in motion;
May these Saudhanvanas, who have attained heaven,
Bear our good offering to what is better.\(^2\)

e Some libations have bases, some have not. Those which have a
sprinkling have bases, those [2] of Soma have not bases. Taking (the cup)
for Indra and Vayu he should sprinkle it (saying), ‘May the sacrifice be
harmless for plants, for our cattle, for our folk; for all creatures harmless
thou art; swell like ghee, O god Soma.’\(^3\) Verily so he makes the libations
of Soma to have a base. He becomes possessed of a base who knows thus.
Verily also he wets with ghee the sky and earth: they being wet are to
be lived upon; he is to be lived upon [3] who knows thus.

f This is thy share, O Rudra, for which thou didst ask; rejoice in it,
find (for us) the lordship of cows, abundance of wealth, with good heroes
and a year’s prosperity.\(^4\)

g Mann\(^5\) divided his property among his sons. He deprived Nabhā
nediśtha, who was a student, of any portion. He went to him, and said,
‘How hast thou deprived me of a portion?’ He replied, ‘I have not
deprived you of a portion; the Āṅgiras here are performing a Sattra;
they [4] cannot discern the world of heaven; declare this Brahmaṇa to
them; when they go to the world of heaven they will give thee their
cattle.’ He told them it, and they when going to the world of heaven
gave him their cattle. Rudra approached him as he went about with
his cattle in the place of sacrifice, and said, ‘These are my cattle.’ He
replied, ‘They have given them [5] to me.’ ‘They have not the power
to do that,’ he replied, ‘whatever is left on the place of sacrifice is mine.’
Then one should not resort to a place of sacrifice. He said, ‘Give me

AV. have ḍrīvīṇam, an inferior reading.
For the Savanas cf. iii. 2. 5 ḍ-ī; Bloomfield, JAOS. xvi. 10.

1 So in AV. vi. 47. 2; AV. Ppp., and KCS. ix. 14. 17, but in KS. there is in a sumedhavaṇṇ the end is suṣṇa paṭaya raṅgaṇaṃ. ‘All the gods’, which is Whitney’s version of AV., is hardly precise.

2 In AV. vi. 47. 3 has vāsyaḥ, while Ppp. has saudhanavanā ‘nṛṣī naṇḍanāḥ and ends with naṅkha. KS. has ṭṛīyasaṅvanavam, amṛtām ānāṅkāḥ, and suṣṇam and vāsya. KCS.

x. 3. 21 has ṭṛīyasaṅvanavam and vāsyaḥ. The reference is of course to the Ṛbhus and their deeds; see Macdonell, Vedic Mythology, p. 133.

3 In KS. and MČS. the verse has adharaṃ ‘yama yajñāḥ.

4 Cf. i. 8. 6. 1. Note the rare uṣṭiṇam; Whitney, Sansk. Gramm. § 965.

5 Cf. AB. v. 14; MS. i. 5. 8, and for the substance see Vedic Index, i. 362. For Manu cf. Lévi, La doctrine du sacrifice, pp. 115 seq.; Macdonell, Vedic Mythology, p. 133.
a share in the sacrifice, and I will not have designs against your cattle. He poured out for him the remnants of the mixed (Soma). Then indeed had Rudra no designs against his cattle. When one who knows thus offers the remnants of the mixed (Soma), Rudra has no designs against his cattle.

iii. 1. 10.  

\(^{1}\) May I be pleasing to speech; pleasing to the lord of speech, O divine speech. The sweetness of speech place in me; hail to Sarasvati.  
\(^{2}\) By the Re make the Soma to prosper,  
By the Gayatra the Rathantara,  
The Brhat with the Gayatris for its metre.  
\(^{3}\) The drop that falleth of them, that shoot,  
Shaken by the arms, from the womb of the pressing-planks,  
Or from the filter of the Adhvaryu,  
Over it I say Hail! and offer it to Indra.  
\(^{4}\) The drop, the shoot, that hath fallen on the ground,  
From the rice grains, the cake, the mush,  
From the Soma with grain, from the mixed, O Indra, from the pure,  

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\(^{1}\) This chapter deals with certain Mantras of the Bahispavamāna Stotra ritual, which should come before that in i. 4. 14.  
\(^{2}\) This is the meaning of the verse 4.  
\(^{3}\) This is the meaning of the verse 5.  
\(^{4}\) This is the meaning of the verse 6.

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This is found also in MS. i. 3. 1; KB. x. 6; JB. i. 82; GB. ii. 2. 17; AÇS. iii. 1. 14; ÇÇS. vi. 9. 17; KÇS. ix. 8. 16; Vait. 30 [R.O.S. 11]
Over it I say Hail! and offer it to Indra.¹

Over which Hail! is said and which goeth back to the gods—
From the sky, the earth, the atmosphere—
Over it I say Hail! and offer it to Indra.²

The Adhavryu is the first of the priests to start work; verily they say the Stoma should be started by him.³

May speech that goes in front go in front, going straight to the gods, placing glory in me, breath in cattle, offspring in me [2] and in the sacrificer;⁴ he says; verily he yokes speech at the beginning of the sacrifice. The place of the sacrifice is made when having drawn off the libations they creep to the Bahisparva. For they go away and they praise with verses which go away; he returns, and with a verse addressed to Viṣṇu reverences (the Soma); Viṣṇu is the sacrifice; verily he makes the sacrifice. "O Viṣṇu, as our nearest, O mighty one, grant us protection; the streams dripping honey milk for thee the unfailling source,"⁵ he says; verily he makes to swell by it whatever of the Soma has dried up through lying (in the barrels).

By⁶ Agni may one win wealth
And abundance day by day,
Glory, full of heroes.⁷

Rich in cattle, in sheep, O Agni, in horses is the sacrifice;
With manly companions, ever unalterable;

¹ Also in KS. xxxv. 8, and cf. Vait. xvi. 17. RV. x. 17. 13 is very different.
² Also in KS. xxxv. 8.
³ The Adhavryu utters the verse following which he goes to the north with the other priests, Pratiprasāth, Prastot, Udgaṭ, Pratihart, Brahman, and sacrificer (see for the different orders, Caland and Henry, p. 171, n. 10).
⁴ Only elsewhere in MÇS. ii. 3. 6. 4 where yūtha is read.
⁵ This is said by the sacrificer (ApÇS., Bhār.) or the Adhavryu (MÇS., BÇS., Hīr.); the Adhavryu is more probable, to judge from the TS. The verse is only found elsewhere in the Ṣutras.
⁶ This chapter contains as usual Puronuvāyās and Yājñās. a and b accompany the first offering in ii. 4. 6. 1; c and d the second; e and f the third, with g and h as variants; i and k the fourth; l and m are alternative Puronuvāyās, n and o Yājñās of the fifth; p and q accompany the sixth; r and s the seventh. Then t-y are used in the Kārtirśi (cf. ii. 4. 9); t accompanies the offering of three pinjīs in the fire and watching them smoke as a rain prognostication; u is said of the offering in vārāhā (ApÇS. xix. 26. 1, 10); v-x of smoke; and y of the horse which faces west and is covered with a cloth and touched (abhiaśīit) and made to neigh (ApÇS. xix. 26. 21). s and aa are Puronuvāyās and Yājñās for the offering to Agni prescribed in i. 4. 10; bb and cc and dd and ee are alternative sets for that to the Maruṣas; ff and gg those for that to Śūrya, while the three remaining Mantras accompany three offerings with the dipping-lassle (sura) before the offering to Śviṣṭakrt. Some of the verses are found also in MS., see below. For iii. 1. 11 h and f, see also iii. 3. 9, p. 292, n. 2.
⁷ RV. i. 1. 3. Also in iv. 3. 13 p; MS. iv. 10. 4; 14. 16.
Rich in food is this, O Asura, in offspring,
Enduring, wealth, deep based and rich in houses.¹

Swell up.²

Together for thee.²

Here Tvāṣṭṛ, the first,
Of all forms, I call.
May he be ours only.³

That procreant strength for us do thou,
O God Tvāṣṭṛ, graciously let loose,
Whence is born a hero [1] of great deeds, of skill,
Who wieldeth the pressing-stone and loveth the gods.⁴

Come hither, O Tvāṣṭṛ, propitious,
Pervasive for abundance, and of thy own will,
Aid us in every sacrifice.⁵

The hero is born, loving the gods,
Of brilliant hue, strong, and full of vigour;
Tvāṣṭṛ accord us offspring and descendants;
May he go to the place of the gods.⁶

Forth for us, O goddess.⁷

From the sky.⁸

May we milk offspring and food
From Sarasvant’s breast,
Swelling for all to see [2].⁹

May we enjoy the favour
Of thy waves, O Sarasvant,
Which are full of honey and drip ghee.¹⁰

Let us call for aid on this Sarasvant,
Whose ordinance all cattle follow,
Whose ordinance the waters obey,
And in whose ordinance the lord of increase doth rest.¹¹

The divine, well-feathered bird, the great one,

¹ RV. iv. 2. 5. It is given in full at i. 6. 6 ṛ (cf. i. 7. 6. 7) and its repetition here is curious. Also in MS. i. 4. 3. 8; KS. v. 6; xxxil. 6.
² These two verses are also cited only by Pratika in ii. 3. 14. 3; 5. 12. 1; the full text is given in iv. 2. 7 m and n. The verses are RV. i. 91. 17, 18.
³ RV. i. 13. 10. Also in MS. iv. 13. 10; TB. iii. 3. 12. 1.
⁴ RV. iii. 4. 9. Also in MS. iv. 13. 10.
⁵ RV. v. 5. 9.
⁶ RV. ii. 3. 9. Also in MS. iv. 14. 8; TB. ii. 8. 7. 4. Presumably the progeny is the subject of ṛṇu.
⁷ RV. vi. 61. 4. The full text of this and the next verse is given at i. 8. 22. 1; the Pratika in ii. 5. 12. 1.
⁸ RV. vii. 24. 3.
⁹ RV. vii. 96. 6 has in o dhakṣiṁahi for dāhukṣiṁahi. The constr. is easier with dāhukṣiṁahi; see Delbrück, Altind. Synt. p. 180. KS. xix. 14 agrees with TS.
¹⁰ RV. vii. 96. 5 has in o tābhir no -vīlā bhava, and so KS. xix. 14; N. x. 24; but MS. iv. 10. 1 agrees with TS.
¹¹ Found also in MS. iv. 10. 1, and in ĀQS. iii. 8. 1; ČQS. vi. 11. 8. It forms part of a Khila to RV. vii. 96 (Aufrecht ², p. 678); and it occurs as AV. vii. 40. 1, where in
Germ of the waters, male of the plants,
Who delighteth with rain from near,
This Sarasvānt let us call on for aid.  

p O Sinvālt, with broad braids,
Who art the sister of the gods,
Accept the offering [3] which is made;
Reveal, O goddess, offspring unto us.

q To her that hath fair hands, fair fingers,
Prolific, and mother of many,
To her the queen Sinvālt,
Pour the offering.  

r Indra from all sides.  

s Indra men.  

t The dark-coloured steeds with fair feathers,
Clad in the mist, spring up to the sky;
They turn hitherward having established their abodes;
Then the earth is wet with ghee.

u He hath golden tresses in the expanse of the air,
A raging serpent like the rushing wind,
With pure radiance [4], knowing the dawn,
Like true, glorious and toiling (women).  

v Thy winged (steeds) have charged them as they are wont;
The dark bull hath roared when this was;
He hath come hither with (lightnings) that smile like kindly (women);
The rains fall, the clouds thunder.

w Like a cow the lightning loweth;
It tendeth its young like a mother,
When their rain hath been let loose.
The Special Sacrifices

x The mountain that hath waxed great is afraid;
Even the ridge of heaven trembleth at your roaring;
When ye sport, O Maruts [5], with your spears,
Ye speed along together like the waters.¹

y Roar and thunder, deposit a germ,
Fly around with thy chariot water-laden;
Draw downward thy opened water-skin,
And let the heights and the depths be level.²

z Even these immovable things (dost thou eat),
O Agni, like a beast at grass;
What time, O immortal, the hosts of thee,
The strong, rend the woods.³

aa O Agni, many are the hosts of the immortal all-knower,
O God, powerful; and (many) the [6] wiles of the wily
Which of yore they deposited in thee,
O thou that impellest all, O seeker of friends.⁴

bb From the sky grant us rain, O ye Maruts;
Make ye to swell the streams of the strong steed;
Come hither with this thunder,
Pouring the waters, the Asura our father.⁵

cc The bounteous Maruts make to swell the waters
Which yield milk with ghee for the sacrifices;
The strong steer they lead about as it were for rain;
They milk the thundering and never-falling spring.⁶

dd O ye Maruts, swimming in water, send forth
The rain [7], which all the Maruts strengthen;
May it call aloud like a maiden,⁷
Like a wife with her husband in union.

¹ RV. vi. 60. 3. Also in MS. iv. 12. 5.
² RV. vi. 88. 7. Also in KS. xi. 13.
³ RV. vi. 2. 9. The omission of any verb is noteworthy and clear, but it is easily supplied from the simile.
⁵ The accent on the verb sanidattāḥ shows that the pred. is bhārati carried on.
⁶ RV. vi. 83. 6. Also in KS. xi. 13.
⁷ RV. i. 64. 6. It is usually held that dhāraṇaḥ is nom. agreeing with the Maruts, but this is uncertain: it may be an acc. (Macdonell, p. 292) and apply to opāra. Cf. Oldenberg, Ṛgveda-Noten, i. 63.
⁸ This is a very unintelligible line. In AV. vi. 22. 8 marītah is nom., not voc. as here, and Whitney suggests adoprauto marītah both voc., while Pp. reads udapātaḥ; in b it reads vrṣtir ye viśpa nirvaṁ pryati; in c śūti gīhāḥ; in d ēruṁ tundānd. The best attempt at explanation is unquestionably Pischel’s (Ved. Stud. i. 51 seg.) which resolves it into a set of similes from sexual relations, and this seems certainly borne out by the use of tud. Pischel takes tūh as meant for tdm agreeing with vrṣṭir, and legitimately treats udoprauto marītah as in effect a voc. See, however, Whitney on AV. l.c., and Baunack, KZ. xxxv. 582. The comm. can make nothing of it and make the second half-verse refer to a mother and father comforting a child which is crying.
The Supplement to the Soma Sacrifice

ee With ghee anoint sky and earth, with honey;
Make the plants rich in milk, the waters;
Make to swell strength and goodwill,
When, O hero Maruts, ye pour the honey,¹

ff Upwards that.²

gg The radiant.³

hh Like Aurvā, like Bhṛgu, like Apnavāna,
I summon the pure
Agni who is clothed with the sea.⁴

ii As the impulse of Savīr,
The favour of Bhaga, I call
Agni who is clothed with the sea.⁵

kk I call the wise one, who soundeth like the wind,
The might that roareth like Parjanya,
Agni who is clothed with the sea.⁶

PRAPĀTHAKA II

The Supplement to the Soma Sacrifice (continued)

iii. 2. 1. He ⁷ who sacrifices knowing the ‘ascent’ verses of the Pavamāna (Stotras) mounts on the Pavamānas and is not cut off from the Pavamānas.
Thou art the hawk, with the Gāyatri for thy metre; I grasp thee; bring me over in safety. Thou art the eagle, with the Triśūlbh for thy metre; I grasp thee; bring me over in safety. Thou art the vulture, with the Jagati for thy metre; I grasp thee; bring me over in safety’, he says. These [1] are the ascents of the Pavamānas; he who knowing thus these sacrifices mounts on the Pavamānas, and is not cut off from the Pavamānas. He who knows the continuity of the Pavamāna lives all his days; he does

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¹ For the verse cf. AV. vi. 22. 2, where a corresponds with b, c and d with e and d, but kṛṣṇa and pārata are read, and a ends with cīt, while b is different, viz. yād ājāthā moḥput vālmanarbhān.
² RV. i. 50. 1. Cited in full at i. 4. 43 a (i. 2. 9 g); and cf. ii. 2. 12. 1; 3. 8. 2; 4. 14. 4; 5. 12. 1.
³ RV. i. 115. 1. Cited as under n. 2.
⁴ RV. viii. 102. 4. Also in KS. xl. 14; MS. iv. 11. 2.
⁵ RV. viii. 102. 6. Also in KS. and MS. ii. cc.
⁶ RV. viii. 102. 5. Also in KS. and MS. ii. cc.
⁷ This chapter, which is parallel with ÇB. xili. 3. 4. 3–5, deals with certain formulae muttered along with the middle of the Stotriyas in the three Stotras called Pavamāna, viz. the Bhāspavamāna, Madhyandinapavamāna, and Arbbhavapavamāna. See ĈS. vii. 8; xiv. 6; ĀpCS. xii. 17. 14. 15; ČS. ii. 3. 6. 8; KČS. xiii. 1. 11; Caland and Henry, L’Agnistoma, p. 182. See also PB. i. 3. 8; 5. 12. 15; LČS. i. 12. 13; ii. 1. 5; ÇČS. vi. 8. 10–12. The Mantra in § 3 is used with the stroking of the three instruments, the wooden vessel (dropa-kalaṣa), stirring-vessel (aḥavaniya), and holder of the filtered Soma (puṭahṛt); see ApCS. xii. 16. 11. Caland and Henry omit this rite. For the vessels, see especially Oldenberg, ZDMG. lixii. 459 seq.; Vedic Index, ii. 513, 514.
not die before his time; he becomes rich in cattle; he obtains offspring. The Pavamāṇa cups are drawn off, but these are not drawn off by him, the wooden vessel, the stirring-vessel, and the vessel which holds the purified Soma. If he were to begin (the Stotra) without drawing them off, he would split the Pavamāṇa [2], and with its being split the breath of the Adhvaryu would be split. ‘Thou art taken with a support; to Prajāpati thee!’ (with these words) he should rub the wooden vessel; ‘to Indra thee!’ (with these words) the stirring-vessel; ‘to the All-gods thee!’ (with these words) the vessel which holds the purified Soma; verily he renders continuous the Pavamāṇa, he lives all his days; he does not die before his time; he becomes rich in cattle; he obtains offspring.

iii. 2. 2. There¹ are three pressings. Now they spoil the third pressing if there are no stalks of the Soma in it. Having offered the silent cup, he puts a shoot in the vessel which holds it, and placing it with the third pressing he should press it out. In that he makes it swell, it has a stalk (of the Soma); in that he presses it out, it has the lees (of the Soma); verily he makes all the pressings have stalks and pure Soma, and be of equal strength.

Two oceans are there extended, unperishing;
They revolve in turns like the waves in the bosom of the sea;
Seeing they pass over one of them,
Seeing not [1] they pass over the other with a bridge.²
Two garments continuous one weareth;
With locks, knowing all the worlds;
He goeth in secret clad in the dark;
He putteth on his bright robe abandoning that of the worn-out one.³

Whatever the gods did at the sacrifice the Asuras did. The gods saw this great sacrifice, they extended it, they performed the Agnihotra as

¹ This chapter first explains that the third pressing is akin to the first two in having also a pressing, though it is mainly a matter of the use of the ājīva, the lees of the Soma, not a new pressing. Then there are given two Mantras which accompany the looking at the cups just before they creep forward for the first pressing; see ĀpŚs. xii. 18–16; BCś. xiv. 6–3. Then it is explained that the special sacrifices being duplications of the parts of the ordinary sacrifices invented by the gods were effective against the Asuras.

² This Mantra is used when they look at the Ādhavaniya and Pūtabhṛt vessels. The comparison is clearly to day and night figured as two oceans, and the bridge one may hold is sleep pictured perhaps as a ship. jaṭhārā 'ca pādāh is a crux: the comm. cheerfully renders pādāh 'waves', but it is very uncertain, and some medical metaphor may be intended. The verse is not it seems elsewhere used.

³ This is said while looking at the Dronakāla. The sun is the one, but jāryai is not clear, though I have followed the rendering of the comm. If it is a dat. of jāryai, then it must be compared with scapahvai (RV. i. 54. 11) and mahākai (ib. i. 118. 6); see Macdonell, Ved. Gramm. p. 264; Lanman, Noun-Infl. p. 359.
the vow;\(^1\) therefore one should perform the vow twice, for twice they offer the Agnihotra. They performed the full moon rite, as the animal sacrifice to Agni and Soma \(^2\). They performed the new moon rite, as the animal sacrifice to Agni. They performed the sacrifice to the All-gods,\(^2\) as the morning pressing. They performed the Varṇaprāghāsas, as the midday pressing. They performed the Sākamedhas, the sacrifice to the fathers, and the offering to Tryambaka, as the third pressing. The Asuras sought to follow their sacrifice, but could not get on its tracks. They said, ‘These gods have become inviolable (ādhvartavyāḥ).’ That is why the sacrifice (ādhwara) is inviolable. Then the gods prospered, the Asuras were defeated. He who knowing thus offers the Soma, prospers himself, the enemy is defeated.

iii. 2. 3. \(a\) Surrounding\(^3\) Agni, surrounding Indra, surrounding the All-gods, surrounding me with splendour, be purified for us, with healing for cattle, healing for men, healing for the horses, healing, O king, for the plants;\(^4\) may we possess the abundance of wealth that is thine who art unbroken and of heroic power, O lord of wealth; of that give me, of that may I share, of that that is thine I procure this.\(^5\)

\(b\) For my expirations, be purified, giving splendour, for splendour;
\(c\) For my inspiration;
\(d\) For my cross-breathing;
\(e\) For my speech [\(1\)];
\(f\) For my skill and strength;

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\(^1\) That refers to the Dikṣā which includes the living by the sacrificer on milk only. The Agnihotra is performed night and morning.

\(^2\) The three Cāturmāsya rites are the Vaiśyadeva, Varṇaprāghāsas, and Sākamedhas with its two dependent rites—all described in full in Bṛ. S. v, and referred to above as parts of the Rājasūya in i. 8. 2–7.

\(^3\) Cf. VS. vii. 14, 27–29; ČB. iv. 2. 1. 22; 6. 6. 1–4. This chapter describes the gazing at the Soma and the different cups; \(a\) is addressed to the Somas as a whole by the sacrificer; \(b\) to the Upāṃcūpātra; \(c\) to the Antarāyama; \(d\) to the stone for pressing the Upāṇu; \(e\) to the Aindravāyasu cup; \(f\) to the Maitrāvaruṇa; \(g\) to the Čukra and Manthini cups; \(h\) to the Āyina cup; \(i\) to the Agrayaṇa cup; \(k\) to the Utkṛṣṭha cup; \(t\) to the Dhrura cup; \(n\) to the Śoḍaṣin cup; \(r\) to the Drokapalaṇa; \(o\) to the Ādhavanīya; \(p\) to the Pūtabhṛt. Then he addresses the Soma (or acc. to Āp. the Āhavanīya) with \(q\) and \(r\) (Āp. inserts a verse ‘Soma we choose thee as Udgāt who gazest on men; bring us across to safety’, but recognizes the alternative version of which he disapproves); see Bṛ. S. xiv. 8; Āp. S. xii. 18. 19–19. 3; Mā. S. ii. 3. 7. 1; KŚ. S. x. 9–15; 10. 14. The exact Mantras \(b–p\) vary slightly in the different Sūtras; see Caland and Henry, pp. 183, 184, 223.

\(^4\) This is only in TS.

\(^5\) Cf. KS. iv. 4; MS. i. 3. 12; VS. vii. 14. \(dādīrāh\) is not quite easy: ‘givers’ is hardly what is meant; ‘preservers’ is possible, and so Eggeling, SBE. xxvi. 226. MS. has \(abhigrahīrāh\); but ‘givers’ may be pregnant for people who have it in their power to give. \(āchīnānya evahṛaya\) may apply to \(t\) or \(pātaya\): the sense is the same in either case. The word \(śādī\) is altered to suit the exact wish (see at end).
g For my two eyes do ye be purified, giving splendour, for splendour;

h For my ear;

i For my trunk;

k For my members;

l For my life;

m For my strength;

n Of Viṣṇu,

o Of Indra,

p Of the All-gods thou art the belly, giving splendour to me, be purified for splendour.

q Who art thou? (Thou art) who by name. To who (kāsmai) thee, to who (kāya) thee, thee whom I have delighted with Soma, thee whom I have gladdened with Soma. May I be possessed of fair offspring with offspring, of noble heroes with heroes, of excellent splendour with splendour, of great abundance with abundances.¹

r To all my forms giving splendour [2], be purified for splendour; of that give me; of that may I share, of that that is thine I procure this.²

He who desires to be great should look (on the offerings); Prajāpati is here in the vessels,³ Prajāpati is the sacrifice; verily he delights him, and he being delighted is purified for him with prosperity. He who desires splendour should look (on the offerings); Prajāpati is here in the vessels, Prajāpati is the sacrifice; verily he delights him, and he being delighted is purified for him with splendour. He who is ill [3] should look (on the offerings); Prajāpati is here in the vessels, Prajāpati is the sacrifice; verily he delights him, and he being delighted is purified for him with life. He who practises witchcraft should look (on the offerings); Prajāpati is here in the vessels, Prajāpati is the sacrifice; verily he delights him, and he being delighted cuts off him (the enemy) from expiration and inspiration, from speech, from skill and strength, from his eyes, from his ears, from his trunk, from the members, from life; swiftly he comes to ruin.

iii. 2. 4. a The ⁴ wooden sword is safety, the hammer is safety, the knife, the

¹ VS. vii. 29 is vaguely parallel, just as vv. 27 and 28 differ here and there from the preceding Mantras: kō 'si katamo 'si kō nāmāśi vīsya te nāmadanaṁkā yadā teḥ sūkṣmaṁtrāṇa | bhūr bhūvam avāt sarva sarjāvḥ prajāpatiḥ yātya uvahā svāṃ tālā svāṃ pātāḥ pātāḥ.

² Not in VS., KS., or MS.

³ This is clearly the sense, not 'worthy of being invited'.

⁴ This chapter deals with the creeping (sarpāṇa) of the sacrificer to the Sadas. a is addressed to the various implements at

the Utkara; b-e to the several objects specified asking for an invitation to the sacrifice; g is addressed to heaven and earth (or the two pressing-boards according to one alternative in Hir.); h to the deities thereon specified; i to the two doors of the Sadas; k to the Sadas, with the Brahman and the officiating priests (sikkhādham); he then picks up a blade of grass and throws it outside the Sadas with l; m is said when he touches water and sits down; n is a prayer to sky and
The Supplement to the Soma Sacrifice

sacrificial enclosure, the axe is safety; sacrificial ye art, makers of the sacrifice; do ye invite me to this sacrifice.1

b May sky and earth invite me;

(May) the place of singing, the bowl, Soma, the fire (invite me);

(May) the gods, the sacrifice,

The Hotrās call upon me in invitation.2

c 'Homage to Agni, slayer of Makha;3 may the glory of Makha impel me'—(with these words) he reverences the Āhavaniya. Makha is the sacrifice [1]; verily he slays the sacrifice; verily paying homage to him he creeps to the Sadas, for his own safety.

d 'Homage to Rudra, slayer of Makha; for this homage guard me'—(with these words he reverences) the place of the Agnidih; verily paying homage to him he creeps to the Sadas, for his own safety.

e 'Homage to Indra, slayer of Makha; injure not my power and strength'—(with these words he reverences) the place of the Hotr; verily he invokes this blessing, for the preserving of his power and strength [2].

f He who creeps forward knowing the gods who cause ruin at the Sadas is not ruined at the Sadas. 'Homage to Agni, slayer of Makha', he says. These gods cause ruin at the Sadas. He, who knowing them thus creeps forward, is not ruined at the Sadas.

g Ye two are firm, loose; united guard me from trouble.4

h May the sun, the god, guard me from trouble from the sky, Vayu from

earth ; o to the fathers ; see ĀpČS. xii. 19. 6–20, 11 ; BČS. vii. 10 and 11 ; xiv. 8 ; MČS. i. 3. 7. 1–7 ; KČS. ix. 8. 18–25 ; Caland and Henry, pp. 188–190.

1 In AV. vii. 28. 1 is read vediḥ svastir drug- kanyāḥ svastiḥ pāraṇur vediḥ pāraṇur naḥ svasti. The second half-verse is different from ours. The rendering is not certain: I accept the comm.'s view that svastiḥ is to be applied to pāraṇur and vediḥ, but Whitney in AV. l.c. renders 'the rib [is] sacrificial heath', while Caland and Henry, p. 189, ignore the vediḥ altogether, rendering 'le coulent salut'. The meaning of pāraṇu is uncertain: the comm. renders it as for śṛyādikādāna, i.e. a smaller weapon than the pāraṇu which is for śṛyādikādāna, and this seems better than the curious 'rib' which it normally means; cf. Vedic Index i. 606. For the sense of vighaṇa cf. the discussions of drughana in Geldner, Vred. Stud. ii. 3 ; v.

Brade, ZDMG. xlvi. 462; Bloomfield, id. xlviii. 546 ; Franke, Voy. viii. 342 ; Oldenberg, Rgveda-Noten, ii. 320.

2 Only in TS.

3 Makha is unknown here and elsewhere: the authors do not know who he is; he occurs with the gods, especially Vayu and Indra; cf. CB. xiv. 1. 1. 1–10; MS. iv. 5. 9; PB. vii. 5. 6. In the RV. ix. 101. 15 Beugru appear in conflict with him; cf. Macdonell, Vedic Mythology, p. 140. These Mantras again are only in TS.

4 This is curious and MČS. ii. 3. 7. 2 reads stho ṣṭhāte and omits mā. But ĀpČS. xii. 20. 4 and BČS. vii. 10 both have ṣṭhāte which is clearly the traditional text altered for the sense by MČS. Cf. pratiṣṭhāte stho āvata (MGS. apiṣṭhāte added) mā mā svaṭātām, ĀpMB. ii. 9. 3; HGS. i. 11. 9; MGS. i. 2. 16, and pratiṣṭhāte stho vīpaṭto mā pātam, PGS. ii. 6. 30.
The Creeping to the Sadas

the atmosphere [3], Agni from earth, Yama from the fathers, Sarasvatī from men.  
i O ye divine doors, oppress me not.  
k Homage to the Sadas, homage to the lord of the Sadas, homage to the eye of the friends who go before, homage to sky, homage to earth.  
l Ho! son of a second marriage, get thee hence; sit on the seat of another more foolish than we are.  
m From the low, from the high may I go.  
n O sky and earth protect me from this day to-day.

o When he creeps forward to the seat [4], the fathers creep along after him; they have power to injure him; having crept to the seat he should look along the south side (saying), 'Come, O ye fathers; through you may I possess the fathers; may ye have good offspring in me'; verily paying reverence to them he creeps to the Sadas, for his own safety.

iii. 2. 5. a Food, come hither, enter me for long life, for health, for increase of

1 Cf. sūryo mā deve dikṣayeta rākṣasāmya vāta antārākkhaya 'gūṇa pārthīvabāhva māhā, JB. i. 83; sūrya mā deve dikṣayeta nātārāṣṭrāmya pāta vāyu antārākkhaya (read anātā) 'gūṇa pārthīvabāhva māhā, PB. i. 3. 2; vi. 7. 2 (the conjecture in Bloomfield's Vedic Concordance, p. 1029, antārākkhaya is not probable: see JB. i. 83).

2 Cf. fānya dvāru, &c., VS. v. 33; PB. i. 5. 1 (which adds śīlo); ČQS. vi. 12. 13; LQS. ii. 3. 9; 4. 1; KQS. ix. 8. 20.

3 Cf. KQS. ii. 1. 22; MQS. v. 2. 16. 4; ĀQS. i. 3. 30; Kau. iii. 5; cxxvii. 37. For dādrīpāna cf. Vedic Index, i. 579.

4 Cf. yad ud uttara ut nirvānāt pākeṣaṃ, Kau. ii. 8; cxxvii. 40.

5 In Kau. cxxvii. 41 this is erroneously rendered apān naḥ (palaeographically a very easy blunder).

6 MQS. ii. 3. 7. 3 has āganta pitarāṇaṃ sannyāsāst tētām naḥ pratītiḥ arīṣṭāḥ saṁśa saṁśāra vaṃsāh vaṃśāṁbhir bhūyaṃsa uprājyaastra yuṣam aṁśāṁbhir bhūyaṃsta.

7 This chapter contains the Mantras for the eating of the Soma, o-g, with, in a and i, variants for the second and third pressings; k refers to the swelling up of the Soma (āpahāna), and l is said by the Adhvaryu touching the Hotṛ; the Mantras come in place before i. 4. 14. See BQS. vii. 15; ĀQS. xii. 25. 16-23; MQS. ii. 4. 1. 33-45; KQS. ix. 12. 3, 4; Caland and Henry, pp. 215 seq. m is used in the concluding rite; according to BCS. viii. 18 after the emptying of the goblets (Caland and Henry, p. 386), at different times acc. to ĀQS. xii. 22. 5; MQS. ii. 5. 4. 40; the comm. here follows ĀQS. and places the verse after i. 4. 45. n is an expiatory stanza to accompany an expiatory offering, ĀQS. xii. 17. 8; BQS. viii. 17; Caland and Henry, p. 387; o and p accompany the grain-eating and the washing of the grains with water, BQS. viii. 16; ĀQS. xii. 17. 3-7; MQS. ii. 5. 4. 7; KQS. x. 8. 4, 5; Caland and Henry, pp. 386, 387. q-v are clearly intended for an offering to the fathers, cf. a cit. in the comm. here from ĀQS. xii. 12. 9; BQS. viii. 17; Caland and Henry, p. 387; w accompanies the Čakalhoma, an offering in the Āhavanīya of fragments of the Yupa; there are six offerings, and the comm. tells us to supply 'one's own sin', 'another's sin', and 'every sin'; cf. BQS. viii. 17; ĀQS. xii. 17. 9; MQS. ii. 5. 4. 8, 9; ĀQS. x. 8. 5, 6; Caland and Henry, p. 388 (the formulae vary). x accompanies the smelling and eating of the last of the Soma; cf. BQS. viii. 17; ĀQS. xii. 17. 9-18. 1; MQS. ii. 5. 4. 10-12; KQS. x. 8,
wealth, for splendour, for good offspring. Come hither, O Vasu, preceded by wealth; thou art dear to my heart.

b May I grasp thee with the arms of the Aṣvinṣ. 

c With clear sight may I gaze upon thee, O god Soma, who regardest men.

d Gentle control, banner of the sacrifices, may speech accept and delight in the Soma;\(^1\) may Aditi, gentle, propitious, with head inviolable, as speech, accept and delight in the Soma.

e Come hither, O thou who art of all men [1], with healing and favour; with safety come to me, O tawny-coloured, for skill, for strength, for increase of wealth, for good heroes.

f Terrify me not, O king, pierce not my heart with thy radiance, for manly strength, for life, for splendour.

g Of thee, O god Soma, who hast the Vasus for thy troop, who knowest the mind, who belongest to the first pressing, who hast the Gāyatrī as thy metre, who art drunk by Indra, who art drunk by Narācāṇa, who art drunk by the fathers, who hast sweetness, and who art invited, I invited eat.\(^4\)

h Of thee, O god Soma, who hast the Rudras for thy troop, who knowest the mind, who belongest to the midday pressing, who hast the Triṣṭubh for thy metre, who art drunk by Indra, who art drunk by Narācāṇa [2], who art drunk by the fathers, who hast sweetness, and who art invited, I invited eat.\(^3\)

i Of thee, O god Soma, who hast the Ādityas for thy troop, who knowest the heart, who belongest to the third pressing, who hast the Jagatī for thy metre, who art drunk by Indra, who art drunk by Narācāṇa, who art drunk by the fathers, who hast sweetness, and who art invited, I invited eat.\(^2\)

j Swell up, let thy strength be gathered From all sides, O Soma; Be strong in the gathering of might.\(^7\)

l Impel my limbs, O thou with tawny steeds, Do not distress my troops;

7, 8; Caland and Henry, p. 389. \(n-p\) would follow after i. 4. 28; \(q-e\) before i. 4. 23; \(w\) and \(z\) after i. 4. 23.

1 The Bibl. Ind. reads mādhyāṣṭam, but that is merely a common error of reading due to the similarity of \(dh\) and \(ph\).

2 āṣṭam is the erroneous reading in MCŚ. ii. 4. 1. 34.

3 MCŚ. ii. 4. 1. 36 reads mandaś vijbhāṭyaḥ and pājāṭyaḥ, and pīvata here and at the end.

4 MCŚ. ii. 4. 1. 44 has after gāyatrachandaḥ only agniḥuta indrapā타ya mūdramata upahūta upahūtaṁ bhakṣayāmi. See also AB. vii. 34; ČCBS. vii. 5. 23. If the construction of the passages is as taken above with Caland and Henry, p. 217, the phrase prāṭahaṣṭanaṁ is a quasi genitive of quality; it is possible to take it as the object of bhakṣayāmi and is as possessive, but cf. a.

5 MCŚ. ii. 4. 4. 29 has agniḥuta after chandaḥ.

6 MCŚ. ii. 5. 1. 33 has jagatācandaḥ agniḥuta.

7 RV. i. 91. 16. Cf. also PB. i. 5. 8; LCBS. ii. 5. 9. The verse occurs again in full at iv. 2. 7 m.
Propitious do thou honour for me the seven sages;
Do not go below my navel [8].

m We have drunk the Soma, we have become immortal,
We have seen the light, we have found the gods;
What can the enmity, what the treachery,
Of mortal man do to us, O immortal?²

n Whatever fault has been mine,
Agni hath put that right, all-knower, he who belongeth to all men;
Agni hath given back the eye,
Indra and Bṛhaspati have given it back;
Do ye two, O Aśvins,
Replace my eye within its sockets.³

o Of thee, O god Soma, over whom the Yajus is spoken, the Stoma sung [4], the Uktha recited, who hast tawny steeds, who art drunk by Indra, who hast sweetness, and who art invited, I invited eat.⁴

p Ye are to be filled; fill me
With offspring and wealth.

q That is thine, O father, and those that are after thee. That is thine, O grandfather, O great-grandfather, and those that are after thee.⁵

r Rejoice therein, O fathers, according to your shares.

s Homage to your taste, O fathers; homage to your birth, O fathers;
homage to your life, O fathers; homage to your [5] custom, O fathers;
homage to your anger, O fathers; homage to your terrors, O fathers;
O fathers, homage to you.⁶

t Ye that are in that world, may they follow you; ye that are in this world, may they follow me.

u Ye that are in that world, of them be ye the most fortunate; ye that are in this world, of these may I be the most fortunate.⁷

v O Prajāpati, none other than thou
Comprehendeth all these creatures [6].

What we seek when we sacrifice to thee, let that be ours;
May we be lords of riches.⁸

w Thou art the expiation of sin committed by the gods, thou art the expiation of sin committed by men, thou art the expiation of sin committed by the fathers.⁹

x Of thee, O god Soma, that art purified in the waters, that art pressed

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¹ KṢS. ix. 12. 4 has ādharyā and Vait. xix. 18 has hineő.
² RV. viii. 48. 8.
³ The present tenses here express the certainty of the sacrificer of the fact that Agni, &c., will perform the duty. MQS. i. 3. 4. 23 has aśaṣṭa. The sense must be the two sides of the eyeball or the eyelids.
⁴ The beginning of this compares with PB. i. 6. 4.
⁵ For this and the next see i. 8. 5. 1.
⁶ For this cf. VS. ii. 32; KS. ix. 6; TB. i. 3. 10. 8; SMB. ii. 3. 8-10; MS. i. 10. 8; AV. xviii. 4. 81. 82.
⁷ Cf. TB. i. 3. 10. 8, 9.
⁸ RV. x. 121. 10 and often.
⁹ Cf. VS. viii. 13; TA. x. 69.
by men, over whom the Yajus is spoken, the Stoma sung, the Castra recited, who art made by the fathers into food to win horses and cows, and who art invited, I invited eat.  

iii. 2. 6. a Thou art the milk of the great ones, the body of the All-gods; may I to-day accomplish the cup of the speckled ones; thou art the cup of the speckled ones; thou art the heart of Viṣṇu, once hath Viṣṇu stepped apart along thee, O vigorous one; with curds and ghee may prosperity be increased; may wealth come to me from this which is offered and enjoyed; thou art the light for all men, milked from the dappled one.  

b As great as are sky and earth in mightiness,  
As great as the expense of the seven rivers,  
So great is the cup of thee, O Indra [1].  
Which unvanquished I draw off with strength.  

If a black bird touch the speckled butter, his slaves would be likely to die; if a dog touch it, his fourfooted cattle would be likely to die; if it were to be spilt, the sacrificer would be likely to die. The speckled butter is the cattle; his cattle fall, if his speckled butter falls; in that he takes again the speckled butter, he takes again cattle for him. The speckled butter is the breath; his breath [2] falls, if his speckled butter falls; in that he takes again the speckled butter, he takes again breath for him. He takes it after placing gold (in the ladle), gold is immortality, the speckled butter is the breath; verily he places immortality in his breath. It is of a hundred measures, man has a hundred years of life, a hundred powers; verily on life and power he rests. He makes a horse sniff it, the horse is connected with Prajāpati; verily from his own place of origin he fashions offspring for him. His sacrifice is broken whose speckled butter is spilt. He takes it again with a Šc addressed to Viṣṇu; Viṣṇu is the sacrifice; verily he unites the sacrifice by the sacrifice.

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1 There are many parallels for w and z, KS. iv. 13; MS. i. 3. 39; VS. viii. 13, 12; CB. iv. 4. 3. 11; KCs. x. 8. 5, 6; PB. i. 6. 11, 12; ĀCS. vi. 12. 11; ČCS. viii. 8. 6; 9. 4; LČS. ii. 11. 13, 16; iii. i. 23.  

2 This chapter deals with the speckled butter.  
a is used, acc. to a citation in the comm., when the speckled butter is divided into four parts and offered; it comes before i. 3. 6. b deals with the Daḍhīharma, or pot of milk; see ApČS. xii. 3. 2, 3; KCs. xxvi. 7. 54; BCČS. xiv. 9.  

3 This chapter is peculiar to TS. ekam īṣa is not parallel to ekam īṣa (as given by Bloomfield, Vedic Concordance, p. 299) found in TB. iii. 7. 7. 11; ĀpČS. x. 22. 12; SMB. i. 2. 6; ĀpMB. i. 3. 7, &c., and therefore īṣa is perfectly regular: it is a voc. as the lack of accent shows. ēkam may be taken with tvā. tiṣya, &c., is found in a different context in KS. xxv. 7 (dravighaḥgamyāḥ) and ApČS. iv. 12. 10 (dravighaḥgāmebh).

4 So VS. xxxviii. 26 (CB. xiv. 3. 1. 30) but omitting in a mahāte ā and reading in b vītāsthīrā and in d úcād gṛhyāmya āsāṭam. In AV. iv. 6. 2 a and b occur, but vairaṅgṛa replaces mahāte, ca is omitted (Pps. has vai), and vītāsthīrā is read in the text and in APr, but vītāsthīrā by the comm.  

5 Gold is placed in Śrucs, and speckled butter is poured in it, and so mingled with its qualities. qatamāṃśa probably refers to it as unit of kṣīgulas; see Vedic Index, ii. 505.
The Response of the Brahman

iii. 2. 7. a O God! Savitṛ, he hath declared that to thee; that do thou impel and offer.²

b The Brahman is Brhaspati.
c Depart not from the life-giving Rc, from the Sāman which protecteth the body.⁵
d Let your wishes be accomplished, let your purposes (be accomplished).
e Speak right and truth.
f Praise ye on the impulse of the god Savitṛ.⁴
g The praised of the praised art thou, may the praised milk strength for me, may the praised of the praised come to me.⁵

h Thou art the Ćastra of the Ćastra [1], may the Ćastra milk strength for me, may the Ćastra of the Ćastra come to me.
i With power may we conquer,
May we milk offspring and food.⁶

k May my wish be accomplished among the gods.⁷

l May splendour come to me.

m The sacrifice hath become, it hath come into being,
It hath been born, it hath waxed great;
It hath become the overlord of the gods,
May it make us overlords,
May we be lords of wealth.⁸

n Either the sacrifice [2] milks the lord of the sacrifice, or the lord of the sacrifice milks the sacrifice. Him, who sacrifices not knowing the milking of the Stotra and the Ćastra, the sacrifice milks, he after sacrificing becomes worse; he, who knowing the milking of these two sacrifices, milks the sacrifice; he after sacrificing becomes better. 'The praised of the praised art thou, may the praised milk strength for me, may the praised of the praised come to me. The Ćastra of the Ćastra thou art, may the Ćastra milk strength for me, may the Ćastra of the Ćastra come to me,' he says; this is the milking of the Stotra and the Ćastra; he who

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1 Cf. ČB. iv. 6. 6. 7. This chapter gives in a-f Mantras for the response of the Brahman, to the Prastōtra's question, in the shape of an invitation to praise; see ĀpCS. xiv. 9. 7-10. 1; KČS. xi. 1. 19-21 agrees on the whole, using VS. ii. 12; BČS. xiv. 9; MČS. v. 2. 16. 14 differ materially; cf. Caland and Henry, pp. 175, 176. g and i-l are said by the sacrificer at the end of the Bahispatavāna Stotra; see BČS. xiv. 9; ĀpCS. xii. 17. 17-18; h and i-l are said as the uktha-doka, and m as the yapita puruśālmaka by the sacrificer; see ĀpCS. l.c.; Caland and Henry, pp. 180, 233, 234.

2 See also TS. ii. 6. 9, 2, and cf. ČB. iv. 6. 6. 7, where VS. ii. 12 is quoted.

3 Also in AČS. v. 2. 19; ČČS. vi. 8. 6 (with tanūpāda), in both cases with āryapatiya; in Vait. xvii. 4 with māpāpatya, and in Kauç. xviii. 2 with मातसा. Cf. also JB. i. 167.

4 ČB. iv. 6. 6. 6 has simply stāta sacitaka prayāve, and GB. ii. 2. 15; Vait. xvii. 7 have saci for prayāve.

5 Cf. PB. i. 6. 3; LČS. ii. 6. 12; Vait. xvii. 7.

6 See l. 6. 4 a.

7 asta is read in Vait. xvii. 8. Cf. also Nir. vi. 8.

8 See l. 6. 6 g.
sacrifices knowing thus milks the sacrifice, and by sacrificing becomes better.

iii. 2. 8. a To the flying eagle hail! Vaṭ! To him who approveth himself homage. To the support, the law, hail! Vaṭ! To him who approveth himself homage. To the enclosing-stick which extendeth men hail! Vaṭ! To him who approveth himself homage. To the strength of the Hotṛas hail! Vaṭ! To him who approveth himself homage. To the milk of the Hotṛas hail! Vaṭ! To him who approveth himself homage. To Prajāpati, to Manu, hail! Vaṭ! To him who approveth himself homage. Right, guardian of right, heaven-bearing, hail! Vaṭ! To him who approveth himself homage.

b Let the Hotṛas delight in the sweet ghee.¹

c To the lord of the sacrifice the Rṣis said,
‘By thy sin creatures are famishing and troubled’;
He did not secure the two drops of honey;
May Viṣṇavakarman unite us with them.²

d Dread are the Rṣis; homage be to them,
In the union with their eye and mind;
To Bṛhaspati great, real, and glorious reverence;
Homage to Viṣṇavakarman; may he guard us.³

¹ For § 8 cf. MS. ii. 3. 8. This chapter contains a miscellaneous series of Mantras. a and b deal with the libation of Soma at the third pressing, the Prasthitahoma. The several parts of a are spoken by the Adhvaryu to accompany libations from the pot of the Hotṛ, the Maitrāvaruṇa, the Brāhmaṇaḥchānta, Potṛ, Neṣṭṛ, Achāvāka, and Agnīdhra; b is used at the second Vaṣṭṛ for the second libation of the Adhvaryu, or is muttered after each offering, and the Yajus Vaṭ, &c., is apparently used after each second Vaṣṭṛ, though the texts differ; see BQS. viii. 12; ĀpQS. xiii. 12. 1-8; MQS. ii. 5, 1. 31, 32; KQS. xi. 5. 8-10; Caland and Henry, pp. 347-349. The Mantras seem to fit in after i. 4. 22. c-g accompany six oblations in the Agnīdhra’s fire by the Adhvaryu; see BQS. viii. 6; ĀpQS. xiii. 7. 17; Caland and Henry, pp. 295 seq.; the Mantras fall at the end of i. 4. 43. h refers to the gifts to the priests (see Caland and Henry, pp. 295-295). i-m deal with the mixing of the Soma with the milk; BQS. viii. 10; ĀpQS. xiii. 10, 8-10; MQS. ii. 5. 1. 25; KQS. x. 5. 2; Caland and Henry, pp. 336, 337; the Mantras belong between i. 4. 22 and 23. n-s deal with the transference of the contents of the Dharva Graha to the Hotṛ’s cup; BQS. viii. 16; ĀpQS. xiii. 16. 1-5; MQS. ii. 5. 2. 26; KQS. x. 7. 7; Caland and Henry, pp. 368, 379, 380; the Mantras belong between i. 4. 27 and 28.

² The Hotṛas are the Hotṛs and the Hotrakas, i.e. the six priests whose cups are used in the rite of the Prasthitahoma; cf. Caland and Henry, p. 3. In a the word is abstract. yasūḥ and suvarṇī are vocatives.

³ AV. ii. 35. 2 has in b nīrāhutaḥ and anvātayimānam, which is an easier construction; in c it has maṣṭhayaṇaḥ svaṇaḥ ṣpā yan raurādhya, with in d tāhīḥ; Pph. varies somewhat. MS. ii. 3. 8 has in b vāhīḥ praṇah anvātāyimāniḥ; in a it reads yeṣaṁanāmaṁ.

⁴ AV. ii. 35. 4 has in b caikṣpur yud—satyaṁ, in c maḥiṣa, and in d viṣṇavākarmānuṇaṁ te pāḥy ādamān.
Deeming that the Soma-drinkers are his own,
Knowing the breath like a valiant man in battle,—
He hath committed a great sin and is bound by them—
Him set free, O Viṣṇukarman [2], for safety.¹

Those who eating deserved not riches,
Whom the fires of the hearths did trouble,
That is their offering to expiate the ill sacrifice;
A good sacrifice for us may Viṣṇukarman make it.²

Homage to the Pitrā, who have watched around us,
Making the sacrifice, loving the sacrifice, the benignant deities;
We have not brought you the offering without desires;
Trouble us not for this sin.³

All those who are in the Sadas must have presents; he who did not [3] give them a present would fall a victim to them; in that he offers the libations to Viṣṇukarman, he thus delights those who are in the Sadas.

Ye gods, have regard to this wonder,
The good thing which the husband and wife win with the milk admixture;
A male child is born, he findeth riches,
And all the house prospereth unhurt.⁴

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¹ AV. ii. 35. 3 has adānāyān and in b yajñāyān and anamāyī, in c yād énaḥ caḥyārām baddhā ēpā. MS. ii. 3. 8 has anayāyād yajñāyān, and éno mahāc caḥyān and ēpā. The sense of TS. is doubtful. Caland and Henry understand the gods to be meant by anāmāya and by ēpā and this may be the case. Whitney thinks anāmāya unintelligible and this is probably correct. The metre of a is irregular, the two syllables being only up to eleven artificially, and this suggests corruption in anāmāya. The third Pāda is a clear case of anacoluthon, probably metri causae.

² This is a curious line: the offering of a Dāksinā to the Pitrā is a strange idea, and the sin of doing it with desire is also strange; the line is peculiar to TS., but for c cf. mā nas tāmād énasvo deva rūpaph, iii. 4. 11. 6 (RV. vii. 89. 5; AV. vi. 51. 3; KS, xxiii. 12; MS. iv. 12. 6).

³ AV. ii. 35. 1 has áryākṣaḥ, and in c yád and dārīqīṣa, and in d tān (a mere blunder) and kuravat; MS. ii. 3. 8 has ánapās, in c agrees with AV., and in d puts kṛyota after viṣṇukarman. The sense of AV. differs from that of TS. In a, 'did not prosper in good things', and is better than that in TS. ancākapanyata Whitney renders 'were distressed about', but it may be act. anayād(ā) is according to Whitney from anā and yād; Macdonell (Pād. Gramm. p. 61) accepts the reference to anā-yād-as with the s of the ordinary nom., not aca-yād-s, with loss of the consonant of the root.

⁴ VS. viii. 5 has caud asmaī navo vacane dadhāhūna yād ēçārād āmpañā caṁma aṣmat uṣāḥ | pāmān putrī jñayate vindateivos daññā viññadhāhūrād edhate gṛhī. The rendering above assumes asmaī to be an error for asmaī though it is not quite impossible to take it as correct, but VS. makes asmaī more probable; yād also seems better than yām, but that may refer to the next putrī. viññē is quite impossible. Caland and Henry, p. 336, n. 3, suggest viññē, but that is not likely at all, and we may compare the meaningless viññē of TS. i. 2. 2. 1 (viññē in RV. v. 60. 1) viññē uṇā ṣūdhūyai where see note.
k May the husband and wife who give the milk admixture win good;
May wealth unharmed attend them dwelling in harmony;
May he, who poureth that which hath been milked together with the
pot (of Soma),
By the sacrifice leave misfortune on his way.¹
l Butter-necked [4], fat is his wife;
Fat his sons and not meagre,
Who with his wife eager to offer a good sacrifice
Hath given to Indra the milk admixture together with the pot
(of Soma).²
m May the milk admixture place in me strength and good offspring
And food, wealth and fair fame,
(Me that am) conquering the fields with might, O Indra,
And casting down my rivals.³
n Thou art being, place me in being; thou art the mouth, may I be
the mouth.⁴
o From sky and earth I take thee.⁵
p May the All-gods, belonging to all men [5], move thee forward.
q In the sky make firm the gods, in the atmosphere the birds, on earth
the creatures of earth.⁶
r With the firm offering the firm
Soma, we transfer,⁷
That the whole world may be for us
Free of sickness and of kindly intent;⁸
s That Indra may make
All the clans for us of one mind,⁹
That all the quarters
May be ours alone.

¹ rāṣaḥ is curious and must be a nom.—the
comm. takes it as an accus., which will
not do. This verse is peculiar to the TS.
Cf. above i. 3. 9. 2; Weber, Ind. Stud.
xiii. 95.
² Also peculiar to the TS.
³ With this KS. v. 2 (cf. xxxii. 2) precisely
agrees. MS. iv. 12. 3 has nāḥ for me
but otherwise agrees. AV. ii. 29. 3 has
dīr yas, and in b dhatam and sūcetasau
for sūvarcasaṁ, while it reads sauṣra-
jaśeṣvam, a bad form, and for iṣvat dākṣaṁ.
KS. x. 5. 3 agrees with TS. but has
sūvarcasaṁ. In the second half-line AV.
has ayaṁ and Fpp. has sāṁ jayat. The
anaclouslon is remarkable.
⁴ The second part of this is found in AB. ii.
22. 7; ĀCLS. v. 2. 8.
⁵ See MS. iv. 9. 7; VS. xxxviii. 6; CB. xiv.
2. 1. 16.
⁶ Cf. MS. i. 3. 15; iv. 6. 6; KS. xxxv. 7
where dīyāṁ and antariṣṭaṁ are read with dŕha added by KS. in each case.
⁷ Cf. RV. x. 173. 6 which ends adhi somaṁ
medyāma; AV. vii. 94. 1; VS. vii. 25
(with médasya); MS. i. 3. 15; KS. xxxv. 7.
⁸ So KS. xvii. 11; VS. xvi. 4. There is a
similar verse with nīrva ū jīnaḥ in RV.
x. 141. 4; AV. iii. 20. 6, &c.
⁹ RV. x. 173. 6 has dīha sa indro kacuśir viṣo
baliṣṭhas karat.
iii. 2. 9. In that the Hotṛ addresses the Adhvaryu, he makes the thunderbolt advance towards him; ‘O reciter of hymns’, he says in response at the morning pressing; the syllables herein are three, the Gāyatri has three Padas, the morning pressing is connected with the Gāyatri; verily with the Gāyatri he places the thunderbolt within the morning pressing. ‘The hymn hath been uttered’, he says in response at the midday pressing; the syllables herein are four, the Triṣṭubh has four Padas, the midday pressing is connected with the Triṣṭubh; verily with the Triṣṭubh he places the thunderbolt within the midday pressing [1]. ‘The hymn hath been uttered to Indra’, he says in response at the third pressing; the syllables herein are seven, the Çakvari has seven Padas, the thunderbolt is connected with the Çakvari; verily with the thunderbolt he places the thunderbolt within the third pressing. The theologians say, ‘He indeed would be an Adhvaryu who should produce the metres in the responses according to the pressings; he would bestow brilliance upon himself at the morning pressing, power at the midday pressing, and cattle at the third pressing.’ ‘O reciter of hymns’, he says in response at the morning pressing; the syllables herein are three, [2], the Gāyatri has three Padas, the morning pressing is connected with the Gāyatri; verily at the morning pressing he produces the metres in the response; now the Gāyatri is brilliance, the morning pressing is brilliance; verily at the morning pressing he bestows brilliance upon himself. ‘The hymn hath been uttered’, he says in response at the midday pressing; the syllables herein are four, the Triṣṭubh has four Padas, the midday pressing is connected with the Triṣṭubh; verily at the midday pressing he produces the metres in the response; now the Triṣṭubh is power, the midday pressing is power [3]; verily at the midday pressing he bestows power upon himself. ‘The hymn hath been uttered to Indra’, he says in response at the third pressing; the syllables herein are seven, the Çakvari has seven Padas, cattle are connected with the Çakvari, the third pressing is connected with the Jagatī; verily at the third pressing he produces the metres in the response; now the Jagatī is cattle, the third pressing is cattle; verily at the third pressing he bestows cattle upon himself. In

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1 Cf. AB. iii. 12; KB. xiv. 3. This section deals with the form of the Pratigara, or response of the Adhvaryu to the Hotṛ in the recitation of the Ājya Çästra; see BÇS. vii. 17; xiv. 10; ĀpÇS. xii. 27. 12-18; MÇS. ii. 4. 2. 23-26; KÇS. ix. 13. 29; AÇS. v. 9.10; ÇÇS. vii. 9.1, 6, 7; Caland and Henry, L’Agnițoma, pp. 230-232.

2 früci is read by the Pada text and understood in the comm., but andra is read in KB. xiv. 3 and ÇÇS. viii. 16. 3; 17. 3, and it must be so meant; cf. Weber, Ind. Stud. ix. 260; xiii. 93. That these are seven syllables show that früci was not contracted, contra Gopätha, ii. 3. 10; see Oldenberg, Prolegomena, pp. 375, 376.
that the Hotṛ addresses the Adhvaryu, he puts fear in him; if he were not to smite it off [4], they would have fear in his house before the year (was over). ‘Recite, let us two rejoice,’ he responds, and thereby he smites it off. Just as one looks for the exact interval, so the Adhvaryu looks for the response. If he were to respond in advance, that would be as when one goes to meets the exact interval. If the (response) were to be omitted after the half-verse, that would be as when one is left behind those that are running. The Udgithas are similar [5] for the priests, the Udgītha for the Udgātṛṣ, [5], the Rces and the Praṇavaśa for the singers of hymns, the response for the Adhvaryūns. He, who knowing thus responds, becomes an eater of food, a strong one is born among his offspring. The Hotṛ is this (earth), the Adhvaryu yonder (sky); in that he recites sitting, so the Hotṛ goes not away from the (earth), for this (earth) is seated as it were; verily thereby the sacrifice milks this (earth). In that he responds standing, so the Adhvaryu goes not away from yonder (sky) [6], for yonder (sky) stands as it were; verily thereby the sacrificer milks yonder (sky). In that he recites sitting, therefore the gods live on that which is given hence; in that he responds standing, therefore men live on what is given thence. In that he recites seated towards the east, and he responds standing towards the west, therefore seed is impregnated in front, offspring are born behind. In that the Hotṛ addresses the Adhvaryu, he makes the thunderbolt advance towards him; he turns towards the west; verily he overcomes the thunderbolt.

iii. 2. 10. a Thou [6] art taken with a support; thou art seated in speech [6]; for the

1 This is rendered as if cīhaḥ modern were read; cf. Hillebrandt, Ritualliteratur, p. 104; for other variants cf. Weber, Ind. Stud. x. 37; xii. 100; Eggeling, SBE. xxvi. 326, n. 1. The liturgical variants are given in Āp. loc. cit.

3 The best sense to give abhi here would be to suppose that it refers to the Adhvaryu making his response simultaneously with the Hotṛ’s Oṃ, which would accord with the simile. The comm. on Āp. seems to take it as repeating the Pratigara, which also might be made to suit the simile. It is impossible with PW. and MW. to equate abhiṃpratigrahyd with pratigrahyd. The comm. thinks abhi refers to performing the Pratigara either too soon or too late, and dyauṣṭa, which must be as taken in the trans. a technical musical expression, he renders helplessly as niyata vac.

2 The sense is that the Udgithas are common to all, but in special forms; the comm. cites TU. vii. 8. 1 (wrongly ascribed to CU. in Böhl, Ind.).

4 The Adhvaryu who has first seated himself at the entrance to the Sadas with his back to the Hotṛ in the Sadas turns to the Hotṛ and therefore west to respond to him. The Hotṛ faces east.

5 Cf. KS. iv. 2; KapS. iii. 2; MS. i. 3. 9; AB. ii. 27; KB. xiii. 5. This section contains the Mantras for the Pratinirgraha Grahas, which are cups supplemental to those for the pairs of deities, Indra and Vāyu, Mitra and Varuṇa, and the two Ayvins. With a, b, and c each is drawn, with d, e, and f the Pratiprasthāṇi pours into the Adityasthāṇi the remnants of the two cups which he has received from the Adhvaryu; with h, i, and k the Adhvaryu tenders his vessel to the Hotṛ;
The Pratiniirgrāhya Cups

253]

b Thou art taken with a support; thou art seated in holy order; for
the guardians of sight, &c., do I take thee.

c Thou art taken with a support; thou art seated in holy lore; for
the guardians of the ear, &c., do I take thee.

d For the gods thee!

e For the All-gods thee!

f For all the gods thee!

g O Viśṇu, wide striding, this is thy Soma; guard it [1]; let not the
evil-eyed one espy this of thine.

h In me is the Vasu, whom wealth preceded, who guardeth the voice;
guard my voice.

i In me is the Vasu, who winneth wealth, who guardeth the eye;
guard my eye.

k In me is the Vasu, who keepeth wealth together, who guardeth the
ear; guard my ear.

l Thou art Būh, best of rays, guardian of expiration; guard my
expiration.

m Thou art Dhūḥ, best of rays, guardian of inspiration; guard my
inspiration.

n The foe who, O Indra and Vāyu, is hostile to us,
Who seeketh to assail us, O lords of splendour,
May I here hurl him below my feet,
So that, O Indra, I may shine as the highest.

o (The foe who), O Mitra and Varuṇa, &c.
p (The foe who), O Ācśins, &c.

[iii. 2. 11. a He' by thy help, O Agni,
With good heroes, making strength, is victorious,
Whose companionship thou dost favour.]

b Your ancient lofty praise bear

with l and m (no verse being given for the third Graha) an adoration of the sun is performed; and g the Ādityaasthāni is filled if necessary from the wooden tub; with n, o, and p the sacrificer is made to speak after the offering; see BCS. vii. 12, 13; ĀpCS. xii. 20, 21; MČS. ii. 3, 7, 8; KČS. ix. 11, 18, 23; ĀCS. v. 5; ČČS. vii. 3, 1–3; 5, 1, 3, 6; Caland and Henry, L'Agnésōma, pp. 199 sqq.

8 vākapasād seems to have this sense, but the formation is anomalous.

[This section contains the Puruṇavākyās and Yājñās for the Kāmyeṣṭis described in ii. 4. 11. The verses are as usual Rgvedic; a = viii. 19. 30; b = iii. 10. 5; c = iii. 20. 2; d = vi. 69. 1, 8; f = iii. 17. 3; g = viii. 39. 9; h = vii. 99. 5; i = iv. 18. 11. See also MS. iv. 12. 5.

8 RV. has tirata, edībakaramahitā and edīviolā. edīvakarmahitā is read also in SV. i. 108; ii. 1172, but KS. xii. 14 agrees with RV. The sense is uncertain, it may be 'active in contest', or 'making strength'; in either case the accent is of the older type; see Wackernagel, Altind. Gramm. ii. i. 264 seq.]
To Agni, the Hotṛ,
The creator who beareth as it were the light of songs.

O Agni, three are thy powers, three thy stations,
Three are thine ancient tongues, O born of holy order;
Three are thy bodies in which the gods find pleasure,
With them guard thou our songs unfailing.

With the rite, with food [1] I impel you,
O Indra and Viṣṇu, to the end of this work;
Rejoice in the sacrifice and bestow wealth,
Furthering us with safe ways.

Both are victorious, they are not defeated;
Neither of them at any time hath been defeated;
When, with Indra, O Viṣṇu, ye did strive,
Then did ye in three divide the thousand.

Three ages are thine, O All-knower,
Three births in the dawns, O Agni;
With them, knowing, do thou propitiate the gods,

Agni abideth in three abodes
Of three foundations, the sage;
May he offer and may he satisfy for us,
The three sets of eleven (gods);
The wise envoy made ready,
Let the others all be rent asunder.

O Indra and Viṣṇu, ye overthrew
The nine and ninety strong forts of Çambara;
Of Varcin, the Asura, a hundred and a thousand heroes
Do ye slay irresistibly.

Then did his mother seek to persuade him;[2]
'O son, these gods are abandoning thee.'
Then said Indra, about to slay Vṛtra,
'O friend Viṣṇu, step thou more widely.'

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1 Mad here need not be taken as belonging to vedbāse as it is taken by Griffith in his version; cf. Oldenberg, ZDMG. lx. 815 seq.

2 Probably from attacking Vṛtra; Griffith renders 'turned her to her son', which is hardly sufficient to give the sense to ven.
The Supplement to the Soma Sacrifice (continued).

iii. 3. 1. a O\(^1\) Agni, brilliant, be thou brilliant among the gods; make me brilliant, of long life, radiant among men; for the brilliance of consecration and of penance do I offer to thee.

\(b\) Thou dost win brilliance; may brilliance forsake me not, may I forsake not brilliance, may brilliance forsake me not.

\(c\) O Indra, full of force, be thou full of force among the gods, make me full of force, of long life, radiant among men; for the force of the Brahmanhood and royalty \([1]\) do I offer to thee.

\(d\) Thou dost win force; may force forsake me not, may I forsake not force, may force forsake me not.

\(e\) O sun, blazing, be thou blazing among the gods; make me blazing, of long life, radiant among men; for the blazing of the wind and of the waters do I offer to thee.

\(f\) Thou dost win the light; may the light forsake me not, may I not forsake the light, may the light forsake me not.

\(g\) On me wisdom, on me offspring, on me brilliance may Agni bestow; on me wisdom, on me offspring, on me power may Indra bestow; on me wisdom, on me offspring, on me blazing may Surya bestow.

iii. 3. 2. a The\(^2\) maker of the sound ‘Him’ is Vayu, the Prastotra is Agni, the Sāman is Prajāpati, the Udgātṛ is Brhaspati, the subordinate singers are the All-gods, the Pratihartris are the Maruts, the finale is Indra; may these gods who support breath bestow breath upon me.

\(b\) All this the Adhvaryu, as he begins, begins for the Udgātṛs; ‘May these gods who support breath bestow breath upon me’, he says; verily he bestows all this on himself.

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\(^1\) Cf. VS. viii. 38-40. For the Brāhmaṇa cf. TS. vi. 4. 8. 4. This section contains the Mantras for the cups to Agni, Indra, and Sūrya, which are used as supplementary to the Āgrāyaṇa; the first is offered by the Pratiprasthātya with the Adhvaryu, the former pronouncing a as it is offered, \(b\) after the offering; \(c\) and \(d\), \(e\) and \(f\) are similarly pronounced by the Nēṣṭra and Unnēṣṭra; see ĀpCS. xiii. 8. 9. 10; in BCS. xiv. 11 the Mantras are divided into three parts, the first part said as the offering is looked at, the ḍikṣapati, &c., with the actual offering. In both cases the Mantras are to be used as the offering is eaten by the priests, and the sets of Atigrāhyas are placed as occurring after the Māhendra Graha. See also KCS. xii. 3. 1. 2; ČCS. x. 2. 6; 3. 13; 4. 19; Caland and Henry, L’Agniṣṭoma, p. 166 n.

\(^2\) This section gives the Mantras (a) for the commencement of the Stotra and (c–h) for the Pratigara. The Adhvaryu pronounces a before the Udgātṛs commence (which explains the Brāhmaṇa in b); see ĀpCS. xii. 17. 5-7; BCS. vii. 8; xiv. 11; MGS. ii. 3. 6. 6; KCS. ix. 3. 36; Caland and Henry, L’Agniṣṭoma, pp. 174, 175. For the Pratīgaras see ĀpCS. xii. 27. 11; Caland and Henry, p. 281. Verses \(g\) and \(h\) are found in TA. iv. 1. 7.
c May Iśā who summoneth the gods, Manu who leadeth the sacrifice,
d May Brhaspati recite the hymns and acclamations.¹

e The All-gods [1] are reciters of the hymns.
f O earth mother, do not harm me.
g Of honey shall I think, honey shall I produce, honey shall I proclaim,
honey shall I speak,² may I utter speech full of honey for the gods, and
acceptable to men.

h May the gods aid me to radiance, may the Pītṛs rejoice in me.

iiii. 3. 3. a Let⁷ the Vasus press thee with the Gāyatṛ metre; go thou to the
dear place of Agni.

b Let the Rudras press thee with the Triṣṭubh metre; go thou to the
dear place of Indra.

c Let the Ādityas press thee with the Jagatṛ metre; go thou to the
dear place of the All-gods.

d The pure for thee, O pure one, I stir in the gladdening (water);

e In the joyous (ones);
f In the Kotanās;
g In the new (ones);
h In the Reṇas;
i In the Meṣas;
j In the roaring (ones);
k In the all-supporting (ones);
m In the sweet (ones);
n In the lofty (ones);
o In the strong (ones) [1];
p In the pure ones, I stir the pure for thee, O pure.

¹ Cf. AB. ii. 38; CÇS. vii. 9. 1.
² utkraṇam is read in the comm. in Bibl. Ind.,
which, like utgyaṇam, told., is a mere
blunder.
³ Cf. KS. xxx. 6, 7; MS. i. 3. 35; VS. viii.
47-50. For the Brāhmaṇa see TS. iii.
3. 4 and vi. 6. 9. This section gives the
Mantras for the Aṇu and Adāḥhya
Grahas which belong before i. 4. 1; there
are two vessels, that for the Aṇu is
square, that for the Adāḥhya is gākṣya,
and both are covered with gold and silver
ornaments (rūma); of the Soma in the
covering three shoots are pressed one by
one with the Mantras a, b, c, and then
water from the Vāsatiṃvari waters is put
into the Hotṛ's cup, and the next twelve
Mantras (d-p) are used for stirring of the
Soma in the water; q (with r) is used for
the drawing from the shoots in the
Adāḥhya vessel; with s he stands up
with the cup, and with the second part
of s goes forward, and with t he offers in
the Aḥavanti; then he returns the
pressed shoots to the rest of the Soma
with u, v, and w; x is said as he breathes
over the gold which is used in the rite,
and y and w when he purifies himself
within the Vedi; see BÇS. xiv. 12, and
ef. ApÇS. xii. 7. 17-3, 14; MÇS. vii. 1. 1;
KÇS. xii. 5. 6-19; Caland and Henry,
L'Agniṭom, p. 149 n.
⁴ These verses are of great doubt as to mean-
ing; VS. has kōlamā, while MS. has
pātānandām, which is perhaps intended as
the same word; for similar variants of k
Bhāskaramiṃḍa's versions may be judged
by his rendering of kōtāndān as ṣiḍhān-
karīṇaḥ and udṛṣṇaḥ as ṣabdavatīṇaḥ.
q The pure for thee I take with the pure form of day, with the rays of
the sun.

r Herein the dread (ones) have moved themselves,
The streams of the sky have consorted.¹

s The lofty form of the bull shineth on high;
Soma precedeth Soma,
The pure precedeth the pure.

t That undeceived, watchful, name of thine, O Soma, to that of thine,
O Soma, to Soma hail!

u Gladly do thou, O god Soma, go to the dear place of Agni [2] with
the Gāyatri metre.

v Willingly do thou, O god Soma, go to the dear place of Indra with
the Tristūb metre.

w Our friend, do thou, O god Soma, go to the dear place of the All-gods
with the Jagatt metre.

x Come breath to us from afar,
From the atmosphere, from the sky,
Life from the earth;
Thou art ambrosia; for breath thee!

y May Indra and Agni confer radiance upon me,
Radiance (may) Soma and Brhaspati (confer);
Radiance on me the All-gods,
Radiance confer on me, O ye Aṛvins.

z When one doth hasten after him,
Or uttereth prayers, he doth accept it;²
All knowledge doth he embrace,
Even as the felly the wheel.

iii. 3. 4. The ³ stirrings are the secret name of the waters; 'The pure for
thee, O pure one, I stir in the gladdening (waters)', he says; verily with
the secret name of the waters he wins the rain from the sky. 'The pure for
thee I take with the pure', he says; the night is the form of the day, the
rays of the sun control the rain; verily by the form of the day, the rays of
the sun, he makes the rain to fall from the sky. 'Herein the dread (ones)
have moved themselves' [1], he says; that is as in the text. 'The lofty
form of the bull shineth on high', he says; the rain is its lofty form;
verily by the form he wins the rain. 'That undeceived, watchful, name of

¹ The texts vary: MS. has d samuārd; KS. d sīm and dhārdām; both have kakwāhām;
the verse is obscure in sense, and in the ritual use is absurdly divided.

² Cf. KS. xxx. 7; MS. iv. 7. 7; CB. iv. 6. 1.
1-15; xi. 5. 9. 7-12. The verses commented on are in TS. iii. 3. 3.

³ The sense in this passage is quite uncertain;
it is RV. ii. 5. 3, and the version adopted

[H.O.S. 18]
thine, O Soma', he says; he indeed offers an oblation with an oblation, who drawing the Adābhya (cup) offers it to Soma. The life and breath of him [2] who draws the Aṇāṇu depart; 'Come breath to us from afar', he says; verily he bestows life and breath upon himself. 'Thou art ambrosia; for breath thee!' (with these words) he breathes over the gold; the gold is ambrosia, breath is life; verily with ambrosia he bestows life upon himself. It is of a hundred (KRṣṇalas) in weight; man has a hundred years of life, a hundred powers; verily he finds support in life and power. He touches the waters; the waters are medicine; verily he makes medicine.

iii. 3. 5. a Thou art 1 the wind, expiration by name, in the lordship of Savitṛ, give me expiration.
   b Thou art the eye, the ear by name, in the lordship of Dhātṛ, give me life.
   c Thou art the form, colour by name, in the lordship of Bṛhaspati, give me offspring.
   d Thou art holy order, truth by name, in the lordship of Indra, give me lordly power.
   e Thou art the past, the future by name, in the lordship of the Pītrs, expugnate the waters and the plants.
   f Thee for the realm of holy order!
   g Thee for the might of holy order! [1]
   h Thee for the circumference of holy order!
   i Thee for the truth of holy order!
   k Thee for the light of holy order!

Prajāpati saw the Virāj; by it he created the past and the future; he concealed it from the Rśis; by penance Jamadagni beheld it, and by it he created various delights; that is why the various (cups) have their name. In that the various (cups) are drawn, so the sacrificer wins various delights. 'Thou art the wind, expiration [2] by name', he says; verily he wins expiration and inspiration. 'Thou art the eye, the ear by name', he says; verily he wins life. 'Thou art the form, colour by name', he says; verily he wins offspring. 'Thou art holy order, truth by name', he says; verily he wins lordly power. 'Thou art the past, the future by name', he says; the foetus of the waters and the plants is cattle; verily he wins cattle [3]. So much as is around a man, that does he thus win. 'Thee for the realm of holy order', he says; the realm of holy order is this (earth); verily he conquers this (earth). 'Thee for the might of holy order', he says; the might of

1 This section contains the Mantras for the measuring of the Pṛṣṇi Grahas at the Dvādaśāha, a rite described in Āpīḍa. xxi. 13. 6-19; MVS, vii. 2. 6. According to BCS, xiv. 13 Soma is stroked twelve times with a-ś, and these are used at the Aśṭāya days of the year rite.
holy order is the atmosphere; verily he conquers the atmosphere. 'Thee for the circumference of holy order', he says; the circumference of holy order is the sky; verily he conquers the sky. 'Thee for the truth of holy order' [4], he says; the truth of holy order is the quarters; verily he conquers the quarters. 'Thee for the light of holy order', he says; the light of holy order is the world of heaven; verily he conquers the world of heaven. So many are the worlds of the gods; verily he conquers them. They make up ten; the Virāj has ten syllables, the Virāj is food; verily he finds support in the Virāj, the eating of food.

iii. 3. 6. What the gods could not win by the sacrifice, that they won by the Parā (Grāhas), and that is why the Parās have their name. In that the Parās are drawn, (it serves) to win that which one does not win by the sacrifice. The first he draws, by this he conquers the world; the second (he draws), by this he conquers the atmosphere; the third (he draws), by this he conquers yonder world. In that they are drawn, (they serve) to conquer these worlds [1]. In the latter days they are drawn hitherward from yonder; verily having conquered these worlds they descend again towards this world. In that in the former days they are drawn thitherward from hence, therefore these worlds are thitherward from hence; in that in the latter days they are drawn hitherward from thence, therefore these worlds are hitherward from thence; therefore men depend on the worlds in variation. The theologians say, 'For what reason do plants spring from the waters, the food of man is plants [2], and offspring are born through Prajāpati?' 'Through the Parās', he should reply. In that he draws (saying), 'For the waters thee, for the plants I take', therefore from the waters plants spring; in that he draws (saying), 'For the plants thee, for offspring I take', therefore the food of man is the plants; in that he draws (saying), 'For offspring thee, for Prajāpati I take', therefore through Prajāpati offspring are born.

iii. 3. 7. Prajāpati created the gods and the Asuras; thereafter the sacrifice was created, after the sacrifice the metres; they went away in all directions, the sacrifice went after the Asuras, the metres after the sacrifice; the gods reflected, 'These have become what we are'; they had recourse to Prajāpati; Prajāpati said, 'Taking the strength of the metres I shall bestow it upon you.' He took the strength of the metres [1] and...
bestowed it upon them. Then the metres ran away, and the sacrifice followed the metres. Then the gods prospered, the Asuras were defeated. He who knows the strength of the metres—'Do thou proclaim', 'Be it proclaimed', 'Utter', 'We that utter', the Vāṣṭā call—prospers himself, his foe is defeated. The theologians say, ‘For whose gain does the Adhvaryu cause (him) to proclaim? ’ ‘For the strength of the metres’, he should reply; ‘Do thou proclaim’, ‘Be it proclaimed’, ‘Utter’, ‘We that utter’, the Vāṣṭā call, that is the strength of the metres [2]; he who knows thus sings whatever he sings with the metres in full strength. ‘In that Indra slew Vṛtra, there is impurity, in that he destroyed the Yatis, there is impurity; then why is the sacrifice Indra’s up to the completion?’ they say. The sacrifice is the sacrificial body of Indra, and it is this they sacrifice. To him who knows thus the sacrifice resorts.

iii. 3. 8. a Giving life, O Agni, rejoicing in the oblation,
Be thou faced with ghee and with thy birthplace of ghee;
Having drunk the ghee, the sweet, the delightful product of the cow,
As a father his son, do thou protect him.¹

The sacrificer falls a victim to the two fires in that having made (the offering) ready in them he goes elsewhere to the final bath; ‘Giving life, O Agni, rejoicing in the oblation’, (with these words) should he offer when about to go to the final bath; verily by the offering he appeases the two (fires); the sacrificer does not go to destruction.

b That loan which I have not yet paid back [1],
The tribute that I still owe to Yama,
Here do I make requital for it;
Here, O Agni, may I be freed from that debt.²

¹ This section deals with the ceremonies which form part of the Avabhṛtha; a accompanies an offering made when the Adhvaryu is about to go to the bath and, according to ĀpŚŚ. xiii. 19. 10 (cf. KŚŚ. xxii. 4. 26), comes in before i. 4. 45f; with b the Adhvaryu (so Baudh.) or the sacrificer burns the strew; with c he offers on the fire groats with his hands joined to make a receptacle, wiping his hands with the words aśdhaḥ, &c., according to Baudh.; this part of the rite is, however, not a normal one, but only used as a means of propitiating the gods, as is shown not only by the TS, but also by Āp. and Baudh.; d-f accompany reverence to the gods, Agni, Vāyu, Aditya; see ĀpŚŚ. xiii. 24.

² This verse occurs in full at i. 3. 14 m and is also found with variants in AV. ii. 13. 1 (where see Whitney’s note); TB. i. 2. 11; TĀ. ii. 5. 1; MS. iv. 12. 4; MB. ii. 2. 1; VS. xxxv. 17; ČB. xiii. 8. 4. 9 and in several Śūtras. TB. and TĀ. of course agree with TS.

³ This occurs also with considerable variation in AV. vi. 117. 1, and more closely in
The Final Bath

...c O Viṣṇulopa, I offer thee in the mouth of the burner of all;
One is an eater of the uneaten, one an eater of the unoffered, one an eater of that which is gathered;
May they make for us medicine,
An abode, delightful strength.¹

...d May he that fatteneth protect us
From in front with the cloud;
Many be our houses,
That houses fail us not.²

c Do thou [2], O lord of cloud,
Bestow on us strength with kindliness;
Return to us what is lost,
Return wealth to us.³

...f O god that dost fatten, thou art a lord of a thousandfold prosperity;
do thou give us increase of wealth unfailing, rich in heroes, prosperity
abiding through the year.⁴

Yama is Agni, Yami is this (earth); the sacrificer becomes under a debt to Yama in that he strews the altar with plants; if he were to go away without burning (them), they would drag him about bound by the neck [3] in yonder world. In that he burns, (saying) ‘The loan which I have not yet paid’, being here, having made requital of the loan to Yama, he goes freed from the debt to the world of heaven. If he does manifold things as it were,⁵ he should offer in the forest (fire) groats with his hand; the forest (fire) is Agni Vaiṣṇavānara; verily he appeases him. On the Ekāṣṭakā, the

¹ This occurs also in GB. ii. 4. 8; Vait. xxiv. 16, and as viṣṇulopa viṣṇudāya śrī sannāhāni svatā in MCS. ii. 5. 19, which is probably a blunder for śrī sannāhāni. It is very doubtful if viṣṇulopa refers to grain as the ritual is taken by the Śāstras (Āp., Baudh., MCS.), though Caland and Henry accept this view, and Caland seems to adopt it in his version of Vait. xxiv. 16. The fire used is pradānya, and this is not in all probability merely the fire of the burning of the Vedi but a real forest fire (cf. kūkṣa below), and therefore viṣṇulopa is some species of tree, as suggested in PW. and MW. (cf. vaiṣṇulopa).
The second half of the Mantra is varied in MCS. ii. 5. 20, sanāt sanāsanād ekāḥ replacing sanāsanād.,

² This is found in AV. vi. 79. 1 as nābhāsātīḥ with as o asanātīṁ gṛhāṇa naḥ.

³ This is found in AV. vi. 79. 2 as ṭhān no nabhasāpata ārjanā gṛhāṇa dhāraya | ā poṣāhīṁ eto ṃ vasu.

⁴ This is found in AV. vi. 79. 3, but only the first part agrees; see Whitney’s note; the reading ājñānim or ājñānim is of course uncertain, but the comm. takes it as aṣṭaṁstīm, and this seems the more probable sense. Caland and Henry render it as ‘les beurres’, evidently misreading it as ājñāmī, but this is utterly impossible.
The half-verse occurs below, iii. 4. 7 g and m.

⁵ i.e. if there is good and bad done at the sacrifice; cf. i. 7. 6. 4.
divider of the days,\(^1\) he should cook a cake of four Çarāvas in size, and early with it should fire the thickest; if \([4]\) it burns, it becomes a good season, if it does not burn, a bad season. By this mode of prognostication the seers of old used to undertake a long Sattra. He who knowing the seer, the hearer, the reciter, sacrifices, is united in yonder world with what he has sacrificed and bestowed. The seer is Agni, the hearer is Vāyu, the reciter Āditya; he, who offers knowing thus to them, in yonder world is united with what he has sacrificed and bestowed. ‘May he from in front with the cloud’ \([5]\), he says; (he that is) from in front with the cloud is Agni; verily he says to Agni, ‘Guard this for me.’ ‘Do thou, O lord of cloud’, he says; the lord of cloud is Vāyu; verily he says to Vāyu, ‘Guard this for me.’ ‘O god, that dost fatten’, he says; the god that fattens is yonder Āditya; verily he says to Āditya, ‘Guard this for me.’

The Special Animal Offerings

iii. 3. 9. \(a\) This\(^2\) young one I put around you,
Playing with him that is dear do ye move;
Afflict us not in birth, O ye prosperous ones;
May we rejoice in increase of wealth, in food.\(^3\)
b Homage to thy greatness, to thine eye,
O father of the Maruts, that do I sing;
Be propitious, with a fair sacrifice may we offer;
Be this oblation acceptable to the gods.\(^4\)
c This was the bundle of the gods,
The germ of the waters smeared upon the plants;

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\(^1\) The point is that the Dikśā for the Sattra takes place on the Ekāṣṭakā; cf. Vedic Index, ii. 426. The Śvaś used this prognostication when entering on the Dikśā.

\(^2\) Cf. KS. xiii. 9, 10; MS. ii. 5, 10. The ritual described is the offering of the aged bull when a new one is substituted; with \(a\) the new one is let loose, with \(b\) the old is brought up for offering, \(c\) accompanies the offering of the omentum; \(d\) the Havīsa offering, and \(e\) that to Agni Śvāṣākṛt; see ĀpQS. xix. 17. 1-5; BQS. xiv. 14; the five Mantras are mentioned in MQS. iii. 5. 18; Ap. uses here iii. 1. 11 \(h\) and \(f\) respectively also. See also Kaṇ. xxiv. 21; xxv. 24.

\(^3\) This is found in a variant form in AV. ix.

\(^4\) KS. has \(uṣi\) and \(te\) and ends \(ahām gṛṇe te\); both have a quite different second half-verse.
Puṣan chose a drop of Soma;  
A great stone was there then for them.1

d Father of calves, husband of cows,  
And father too of great gulfs,  
Calf, afterbirth, fresh milk, beestings,  
Clotted milk, curd, ghee is his seed.2

c Thee the cows chose for lordship,  
Thee the Maruts, sweet singers, hailed;  
Resting on the summit, the pinnacle, of lordly power,  
Then O dread one to us assign wealth.3

Unsuccessful is his animal offering for whom these (rites) are not performed;  
successful is the offering of him for whom they are performed.

iii. 3. 10. a Śūrya,4 the god, for those that sit in the sky, Dhātṛ for lordly power,  
Vāyu for offspring, Brāhaspati for Prajāpati offer thee radiant.5

b Thee have I united with the gods,  
Who hast a tawny embryo  
And a womb of gold,  
Whose limbs are uninjured.6

c Bring near, O bringer,  
Remove away, O remover,  
O Indra Nardabuda,  
With the four quarters of the earth  
Do thou bring near.7

d I split apart thy urinator,  
Thy womb, the two groins, [1]  
The mother and the child,  
The embryo and the after-birth.8

1 KS. has apāṁ ṣavitṛ apiṣhitāṁ, while MS. has  
2 MS. has uṭāṁ for vīṭāṁ, and like KS. has  
3 MS. has vardhaṇā in b and kāhāvīdhāḥ doubtfully in c. The verse is not in KS.
4 Cf. KS. xii. 9, 10, 11; VS. viii. 29-32. For the Brāhmaṇa see TS. iii. 4. 1. This section deals with the case where it is found that the sacrificial animal is with young; if this is found out before the slaughtering a new animal is substituted; if not, then two oblations are offered with i. 4. 44 a and a here; with b he addresses the slaughtered victim; with c he moves the embryo pradoṣitaṁ; with d he cuts it out; with e he casts it  
down between the thighs; with f he puts a vessel to catch the juices; with g he offers Agī before the offering to Agni  
Sviṣṭakṛt, and with h he deposits and covers up the embryo north of the Gārhapattya or Čāmitra with extinguished ashes; see ApCS. xix. 18. 16-19. 15;  
BōCS. xiv. 14.; and cf. MCS. vii. 2. 5; KCS. xxv. 10. 11-18.
5 KS. has dīco and prajaṁām and it adds  
6 KS. has gardo yo yaṁyāt yonit yo yaṁ hīnaṇ- 
yayaṁ and you naṁ devaṁ samacātyaṁ.
7 KS. has āvarataṁ niṁvarataṁ varatya ni  
niṁvaratya varatya indra nandaṁala bhumyaṁ  
cataḥrasaśaśātīyaṁ tāthāyaṁ to ś varatyaṁaṁ.
8 AV. i. 11. 5 agrees generally but has a re- 
frain at the end and mekhanam for takarīm.
c Apart from thee let it be. So!

f The drop, far extending, of all forms,

Purified, wise, hath anointed the embryo.

g With one foot, two feet, three feet, four feet, five feet, six feet, seven feet, eight feet may she extend over the worlds; hail!

h May the two great ones, sky and earth,

Mingle for us this sacrifice,

May they sustain us with support.

iii. 3. 11a This 5 oblation is dear in your mouth,

O Indra and Bhāspati,
The hymn and acclamation is recited.

b This Soma is poured for you,

O Indra and Bhāspati,

Dear for delight, for drinking.

c To us, O Indra and Bhāspati,

Grant wealth of a hundred kine,

Of horses a thousandfold.

d From behind may Bhāspati guard us,

From above, from below, from the plotter of evil;

May Indra from the front, from the middle,

Friend to friend, grant us wide room.

e Sped by the winds on all sides, O Agni,

Thy flames [1], O pure one, pure are diffused;

Mightily destroying, the divine ones, the Navāgas

Assail the forests, rudely crushing (them).

f Thee, O Agni, the tribes of men praise,

Who knowest the Hotṛ's duty, discerning, best bestower of jewels,

Who art in secret yet, O happy one, seen by all,

Of impetuous spirit, a good sacrificer, brilliant with ghee.

(takarim KS.) and gavānika for gavāniya (purāṇaham KS.). In the last Pāda it has vi kumārāṇi vardyaṇi. takar is of uncertain sense, and perhaps is = mahanam.

AV.Pp. has tagari as the form.

1 This line occurs in AV. i. 3. 5 fn.

2 KS. has purudamasya viṣvarūpaṁ indiḥ pṛthvīm gaurāṁ ānāṁśa dhiṣṭo. Bhāsk. gives as the rendering of ānāṁśa gachatu, while a variant in Śāyaṇa gives a choice of gacchhadāriṣa āyaktākāraṇa and vataṁ niṣīdākāraṇa.

3 KS. has ekapādāṁ dvejīṁ śripūr caturīśaṁ bhūtānam-nuṣparahādām.

4 This is exactly RV. i. 22. 18; it is found also in full at iii. 5. 11 k; iv. 2. 8 k.

5 This section contains the Paronuvākṣya and Yājñī for the Kāmyeśṭās described in ii. 4. 13. 1; TB. iii. 7. 8. 5, and TS. iii. 4. 9; a–d are variants for the sacrifice to Indra and Bhāspati (ii. 4. 13. 1); e and f are used in the rite for viṣcit (TB. iii. 7. 3. 5); g–u accompany the five Devikāhavises, the first two having each alternatives (i.e. g–k, l–o, p and q, r and s, t and u). The verses in this case are only in a minor degree Rgvedic (a–c = iv. 49. 1, 2, 4; d = x. 42. 11; e = vi. 6. 3; f = v. 8. 3; p–s = ii. 32. 4–7); the rest have variants in the AV. from which, however, the text here considerably differs. Some of the verses recur in MS. iv. 12. 6.
May Dhātr give us wealth,
The lord the ruler of the world,
May he favour us with a full (gift).  
Dhātr is lord of offspring and of wealth,
Dhātr created all this world.
Dhātr giveth a son to the sacrificer;
To him let us offer the oblation rich in ghee.  
May Dhātr give us wealth,
Life in days to come and unfailing;  
May we obtain the favour
Of the god whose gifts are true.  
May Dhātr give wealth to the giver,
Desiring offspring, generous in his home;
Let all the immortal gods roll themselves up for him,
The All-gods and Aditi in unison.
For us to-day may Anumati
Among the gods favour our sacrifice,
And be she and Agni, bearer of the oblation,
A joy to the giver.
Accord thy favour, O Anumati,
And grant us wealth;
For inspiration, for insight impel us,
Lengthen our days for us.
May she favouring, favour (us)
With wealth, undecaying, rich in offspring;
In her disfavour may we not fall;
May the goddess easy to invoke grant us protection.
Anumati men reverence in the quarter
Wherein is that which shineth;
May she in whose lap is the broad atmosphere,
The goddess, easy to invoke, grant us protection.
Rahi, easy to invoke, I invoke with fair praise;
May the fortunate one hear us and be aware of us;
With needle that breaks not may she sew her task;

1 This is found in ii. 4. 5 c.
2 This is found in ĀCS. vi. 14. 16; GCS. ix. 28. 8; GGS. i. 22. 7; ĀPMB. ii. 11. 2.
3 Found in MS. iv. 12. 6 with satyādharmanas, and with variants in AV. vii. 17. 2, where see Whitney's note.
4 Found in MS. i. c. and with variants in AV. vii. 17. 3. AV. has amfānī, which makes better sense.
5 So in MS. iii. 16. 4; VS. xxxiv. 9, but both have bhūdanam. AV. vii. 20. 1 has
variants.
6 Also in MS., VS. (xxxiv. 8), KS. xiii. 16. MS. and KS. have torāṇat with Ppp. of AV. vii. 20. 2.
7 A corrupt version of this occurs in AV. vii. 20. 3, where the masc. appears.
8 This verse has no parallel, and it seems to refer to the character of Anumati as the deity of full moon in a much less vague manner than in the other verses. The construction of the first Pāda is doubtful.
May she give a hero, whose wergild is a hundred, worthy of song.
q The fair thoughts of thine, O Raka,
Whereby thou art wont to give wealth to the giver,
With them to-day come to us in kindliness,
Granting, O fortunate one, a thousandfold prosperity.
r O Sinvalr.s
s The fairhanded.t
I invoke at the sacrifice Kuhû the fortunate,
Who accomplisheth her work, the easy to invoke;
May she give us the fame of our fathers;
To thee, O goddess, let us offer with oblation.u
Kuhû, lady, of the gods and of immortality,
Worthy of invocation, may she be aware of the oblation;
To the giver may she assign much good fortune,
To the wise may she grant increase of wealth.v

PRAPÂTHAKA IV

The Optional and Occasional Offerings

iii. 4. 1. The sacrifice of him whose offering is too large is unsuccessful;
'Sûrya, the god, for those that sit in the sky', he says; verily with the aid of Brhaspati and Prajâpati he makes good the deficiency in the sacrifice. Now the Rakṣases infest the victim if it being offered to one deity is greater (than normal); 'Thou who hast a tawny embryo', he says; verily he sends it to the gods, to smite away the Rakṣases. 'Bring near, O bringer', he says [1]; verily with the holy power he brings it. 'I split apart thy urinato', he says; that is according to the text. 'The drop, far extending, of all forms', he says; the drop is offspring and cattle; verily with offspring and cattle he unites him. To the sky the deficiency of the sacrifice goes, to the earth the redundancy; if he were not to appease it, the sacrificer would be ruined; 'May the two great ones, sky and earth, for us' [2], he says; verily by means of sky and earth he appeases both the deficiency and the redundancy of the sacrifice; the sacrificer is not ruined. He covers (the offering) with ashes for the call of 'Godspeed'; now this is

1 For caîḍâyu see Vedic Index, ii. 311.
2 See iii. 1. 11 p and q.
3 Also with u in MS. iv. 12. 6; KS. xiii. 16; ĀCS. i. 10. 8; ÇCS. ix. 23. 3; MS. and KS. with the Sutras have tâyaj, which is much easier to construe, as sidh does not govern the gen., which must therefore be taken with kavais an 'oblation for you'. The other texts have sukțam. AV. vii. 47. 1 differs considerably.
4 Both KS. and MS. have çvâstu, but in o KS. has svadâ dvidastin mahâyaniy anûdâ.
5 Cf. KS. xiii. 10; ÇB. iv. 5. 2. 10-18. For the verses commented on see TS. iii. 3. 10.
The embryo of these two; verily in these two he deposits it. If he were to cut off, he would make it redundant; if he were not to cut off, he would fail to cut off from the victim which has been offered; one portion he should cut off from in front of the navel, another behind it; the expiration is in front of the navel [3], the inspiration behind; verily he cuts off from the whole extent of the victim. He offers to Viṣṇu Çiṭivistṇa; Viṣṇu Çiṭivistṇa is the redundancy of the sacrifice, the greatness of the victim, the prosperity thereof; verily in the redundant he deposits the redundant, to appease the redundant. The sacrificial fee is gold of eight measures,1 for the (victim) has eight feet; the self is the ninth; (verily it serves) to win the victim. It is enveloped in a turban in an inner box, for so as it were2 is the victim, the omentum, the skin, the flesh, the bone; verily he obtains and wins the whole extent of the victim. He, for whom in the sacrifice this expiration is offered, by his sacrificing becomes richer.

iii. 4. 2. a O Vayu, drinker of the pure, come to us;
A thousand are thy teams, O thou that hast all choice boon;
For thee the sweet drink hath been drawn,
Whereof, O God, thou hast the first drink.4

b For intent thee, for desire thee, for prosperity thee; Kikkitā thy mind! to Prajāpati hail! Kikkitā thy breath, to Vayu hail! Kikkitā thy eye, to Śūrya hail! Kikkitā thy ear, to sky and earth hail! Kikkitā thy speech, to Sarasvati hail!5 [1]

c Thou, the fourth, art the barren, the eager one,
Since once in thought the embryo hath entered thy womb;
Do thou, the barren, go eagerly to the gods,
Be the desires of the sacrificer fulfilled.6

d Thou art the goat, resting on wealth, sit on the earth, mount aloft on the atmosphere, in the sky be thy great radiance.

c The leading of the victim north, d the slaughtering, e the offering of the omentum, f the offering of the Havis, g the eating of the rest of the oblation by the priest, which is preceded by an offering on eight potbellies to Agni; see ApCS. xix. 17. 6–17; BCS. xiv. 15.

1 This is found in i. 4. 4 a.
2 kikkitā is an exclamation, according to the comm. onomatopoeic, being an imitation of the sound made by men to cattle.
3 This is found in i. 4. 4 a.
4 vapi here, if it is identical with ajā below, must mean ‘barren’, but this is probably a case where the line has been turned to a new use. As it stands the play on vapi voṣini is shown by manasa. KS. has voṣi voṣini and is for iṣi.
e Stretching the thread of the atmosphere do thou pursue the light;
Guard the paths of light made by prayer.¹

f Weave ye without a flaw the work of the singers;
Become Manu; produce thou the host divine.²

g Thou art the offering of mind, the colour of Prajāpati, may we share thy limbs.

iii. 4. 3. These³ two were together, Vāyu blew them apart; they conceived a child, Soma generated it, Agni swallowed it. Prajāpati saw this (offering) to Agni on eight potsherds, he offered it, and thereby he redeemed this (victim) from Agni. Therefore though sacrificing it to another god, still one should first offer on eight potsherds to Agni; verily redeeming it from Agni he offers it. Because [1] Vāyu blew (them apart), therefore is it connected with Vāyu; because these two conceived, therefore is it connected with sky and earth; because Soma generated, and Agni swallowed, therefore is it connected with Agni and Soma; because when the two parted speech was uttered, therefore is it connected with Sarasvati; because Prajāpati redeemed it from Agni, therefore is it connected with Prajāpati; the barren goat is connected with all the gods. To Vāyu should he offer it who desires wealth; the swiftest deity is Vāyu; verily he has recourse to Vāyu with his own share [2], and he causes him to attain wealth. To sky and earth should he offer it who in ploughing desires support; verily from the sky Parjanya rains for him, plants spring up in this (earth), his corn prospers. To Agni and Soma should he offer it who desires, 'May I be possessed of food, an eater of food'; by Agni he wins food, by Soma the eating of food; verily he becomes possessed of food, an eater of food. To Sarasvati should he offer it who [3], being able to utter speech, cannot utter speech; Sarasvati is speech; verily he has recourse to Sarasvati with her own share, and she bestows speech upon him. To Prajāpati should he offer it who desires, 'May I gain that which has not been gained'; all the deities are Prajāpati; verily by the deities he gains what has not been gained. He brings (the victims) up with a verse addressed to Vāyu; verily winning it from Vāyu he offers it. 'For intent thee, for desire thee!' [4] he says; that is according to the text. He offers with the sound kikkitā; at the sound kikkitā the domestic animals stop, the wild run away. In that he offers with the sound kikkitā, (it serves) to support domestic animals. He offers while the circumambulation by fire is taking place; verily alive he sends it to the world of heaven. 'Thou, the fourth, art the barren, the eager one', he says; verily he sends it to the

¹ KS. has tātām. This and the next verse are RV. x. 53. 6, and the precise sense is uncertain.
² KS. has evapā. ³ Cf. KS. xiii. 12. For the verses commented on see TS. iii. 4. 2. Cf. BGS. xiv. 15.
The Offerings of a Barren Goat

The Jaya, Abhyātāna, and Rāstrabhṛt Offerings

iii. 4. 4. a Thought and thinking, intent and intention, known and knowledge, mind and power, the new and the full moon, the Brhad and the Rathantara.

b Prajāpati bestowed victories on Indra
The strong, he who is dread in battle contest,
To him all the people bowed in reverence,
For he waxed dread, worthy of offering.

The gods and the Asuras were in conflict. Indra had recourse to Prajāpati, to him he gave these victories (offerings); he offered them; then indeed

1 This means, according to the comm., one who is consecrated as a householder in Sattras other than the Satvatsarasattra. But this is very doubtful.
2 Cf. MS. i. 4. 14. For the Brāhmaṇa cf. also TS. iii. 4. 6. This section gives the Mantras for the Jaya Homas; see ĀpŚ. xix. 13. 15; BGS. xiv. 16; MŚ. i. 5. 6. 29, and as applied at the wedding ritual.
3 Oldenberg, SBE. xxix. 290, thinks the Çakvāri verses are meant; and so PW. vii. 24.
4 MS. has yāśunāc hālas and ends pitanau jātoh. It differs in c and d entirely but has in ii. 10. 2 a similar verse ending daite hālam ugar viharāḥ yādānt. PGS. has i hālam.
were the gods victorious over the Asuras; in that they were victorious, that is why (the offerings) are called 'victorious'. They should be offered by one engaged in conflict; verily does he win in the conflict.

iii. 4. 5. a Agni 1 overlord of creatures, may he help me; Indra of powers, Yama of earth, Vāyu of the atmosphere, Sūrya of the sky, Candramas of Nakṣatras, Bhṛguspati of holy power, Mitra of truths, Varuṇa of waters, the ocean of streams, food of lordships overlord, may it help me; Soma of plants, Savitṛ of instigations, Rudra of cattle, Tvaṣṭṛ of forms, Viṣṇu of mountains, the Maruts of troops overlords, may they help me.

b O ye fathers, ye grandfathers, ye further, ye nearer, ye dadas, ye granddadas, do ye here help me. 2

c In this holy power, this worldly power, this prayer, this Purohitaship, this rite, this invocation of the gods.

iii. 4. 6. What 3 the gods did at the sacrifice, the Asuras did. The gods saw these overpowering (Homas), they performed 4 them; the rite of the gods succeeded, that of the Asuras did not succeed. If he is desirous of prospering in a rite, then should he offer them, and in that rite he prospers. In that the All-gods brought together (the materials), the Abhyātānas are connected with the All-gods; in that Prajāpati bestowed the victories (Jayas), therefore the Jayas are connected with Prajāpati [1]; in that they won the kingdom by the Rāṣṭrabhṛtṛs, that is why the Rāṣṭrabhṛtṛs (supporters of the kingdom) have their name. The gods overpowered the Asuras with the Abhyātānas, conquered them with the Jayas, and won the kingdom with the Rāṣṭrabhṛtṛs; in that the gods overpowered (abhyātavanvato) the Asuras with the Abhyātānas, that is why the Abhyātānas have their name; in that they conquered (ājayan) them with the Jayas, that is why the Jayas have their name; in that they won the kingdom with the Rāṣṭrabhṛtṛs, that is why the Rāṣṭrabhṛtṛs have their name. Then the gods prospered, the Asuras were defeated. He who has foes should offer these (offerings); verily by the Abhyātānas he overpowers his foes, by the Jayas he conquers them, by the Rāṣṭrabhṛtṛs he wins the kingdom; he prospers himself, his foe is defeated.

1 For the Brāhmaṇa see TS. iii. 4. 6. This section gives the Abhyātāna Mantras, a supplement to the Jaya Mantras of iii. 4. 4; see Āpūṣ. xix. 18, 18, 19; Būṣ. xiv. 16; PGS. iv. 5. 10; HirūGS. i. 8. 8–10. Similar Mantras occur in Āpūṣ. iv. 10. 1–3. According to Bandh. the dipping-spoon for the Jaya is of Būḍhaka, that for the Abhyātānas of Parṇa.

2 PGS. has nominatives with mānun. pur, according to the comm., refers to the distinction by which nāpiṇḍati parṇaṇi saptamānād viniirtate. For b and c cf. iv. 3. 3 f below.

3 For the verses referred to see iii. 4. 4 (Jaya); 5 (Abhyātāna); 7 (Rāṣṭrabhṛtṛ). For a further Brāhmaṇa see iii. 4. 8.

4 So the comm., but 'they overpowered them (the Asuras)' is, especially in view of § 2 below, much more probable.
iii. 4. 7. a Supporting holy order, abounding in truth, Agni is the Gandharva; his Apsarases are the plants, called strength; may he protect this holy power, this lordly power; may they protect this holy power, this lordly power; to him hail! To them hail!

b The compact, possessing all the Sāmans, the sun is the Gandharva, his Apsarases are the rays (called) active, &c.

c The all-blessed, sun-rayed Candramas is the Gandharva; his Apsarases are the Naksatras, (called) the bright, &c.

d The active, the winged sacrifice is the Gandharva, his Apsarases are the sacrificial fees, (called) praises, &c.

e Prajāpati, all-creator, the mind [1], is the Gandharva; his Apsarases are the Ēc and Sāman verses, (called) hymns, &c.

f The swift, all-pervading wind is the Gandharva; his Apsarases are the waters, (called) delights, &c.

g O lord of the world, thou who hast houses above and here, do thou give us increase of wealth, unfailling, rich in heroes, prosperity abiding through the year.

h The supreme ruler, the overlord, death is the Gandharva; his Apsarases are the whole (world), (called) the worlds, &c.

i With fair abode, fair wealth, doer of good deeds, holding the light, Parjanya is the Gandharva; his Apsarases are the lightnings, (called) the radiant, &c.

j Whose dart speeds afar, the pitiless [2], death is the Gandharva; the Apsarases are his offspring, (called) the timid, &c.

l The dear one, looking with desire, love is the Gandharva; his Apsarases are thoughts, (called) the burning; may he protect this our holy

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1 Cf. KŚ. xviii. 14; MS. ii. 12. 2; VS. xviii. 38-44. For the Brāhmaṇa see TS. iii. 4. 8; v. 4. 9. 3; 7. 4. 4. This section gives the Rāstrabhṛty Mantras which are part of the Agnicayana; see ĀpŚ. xviii. 19. 16-20. 1-10; BŚ. xiv. 17; MŚ. vi. 2. 5; KŚ. xviii. 5. 16. 17. There are six sets of oblations to the male and females (a-j) and then five in the 'mouth' of the chariot (g).

2 This may be of course concrete, but probably it is abstract as in iii. 4. 5 c, where the context favours the abstract sense. On the other hand iii. 4. 7 a may be held to favour the concrete. The adjectives apply to the Apsarases, not to the predicates.

3 bhūjaḥ is of uncertain sense; 'melodious' is equally or more probable; see Vedic Index, ii. 73.

4 hāvyāḥ is uncertain in sense; PW. suggests 'adder' (i.e. as the flexible); CB. ix. 4. 1. 10 suggests 'beneficent' (see Eggeling, SBE. xlivii. 232, n. 2).

5 vīraṃyāḥ has here most probably this sense.

6 Found above as regards c and d in iii. 3. 8.f. The use of the verses h-m is not clear; only k has a parallel in the other Saṅhitās (MS. ii. 12. 2 reading amṛdayāḥ first), and the five oblations in the other cases seem to be done with g only. Possibly, however, here there are ten, first five with g, and then five more, but this is hardly consistent with the fact that h-l are each meant for a double oblation. There is therefore the possibility that g and w are each for single oblations, and h-l make up eight more, giving ten (cf. ĀpŚ. xvii. 20. 5 pāṇāḥūtir juhāti daśa vedi).
power, our lordly power; may they protect this our holy power, our lordly power; to him hail! To them hail!

m O lord of the world, thou who hast houses above and here, do thou accord wide, great, protection to this holy power, this holy work.

iii. 4. 8. They¹ should be offered for one who desires the kingdom; the Rāṣṭrabhrts are the kingdom; verily with the kingdom he wins the kingdom for him; he becomes the kingdom. They should be offered for oneself; the Rāṣṭrabhrts are the kingdom, the people are the kingdom, cattle are the kingdom, in that he becomes the highest he is the kingdom; verily with the kingdom he wins the kingdom, he becomes the richest of his equals. They should be offered for one who desires a village; the Rāṣṭrabhrts are the kingdom, his fellows are the kingdom; verily with the kingdom he wins for him his fellows and the kingdom; he becomes possessed of a village [1]. He offers on the dicing-place;² verily on the dicing-place he wins his fellows for him, and being won they wait upon him. They should be offered on the mouth of the chariot for him who desires force; the Rāṣṭrabhrts are force, the chariot is force; verily by force he wins force for him; he becomes possessed of force. They should be offered for him who is expelled from his kingdom; to all his chariots he should say, 'Be yoked';³ verily he yokes the kingdom for him [2]. The oblations of him whose realm is not in order are disordered; he should take off the right wheel of his chariot and offer in the box; so he puts in order his oblation, and the kingdom comes into order in accord with their coming into order. They should be offered when battle is joined; the Rāṣṭrabhrts are the kingdom, and for the kingdom do they strive who go to battle together; he for whom first they offer prosper, and wins this battle. The kindling-wood is from the Madhuka tree [3]; the coals shrinking back make the host of his ⁴ foe to shrink back. They should be offered for one who is mad; for it is the Gandharva and the Apsarases who madden him who is mad; the Rāṣṭrabhrts are the Gandharva and the Apsarases. 'To him hail! To them hail!' (with these words) he offers, and thereby he appeases them. Of Nyagrodha, Udumbara, Aṣvatttha, or Plakṣa (wood) is the kindling-wood; these are the homes of the Gandharva and the Apsarases; verily he appeases them in their own abode [4]. They should be offered in inverse order by one who is prac-

¹ For the verses commented on see TS. iii. 4. 7.
The section is summarized in BQS. xiv. 17, 18.
² For Adhivevana cf. Vedic Index, i. 19. The use is reminiscent of the dicing at the Rājasāya.
³ Probably passive; cf. Delbrück, Alhind.
⁴ māndhukāḥ is corrected by PW. to mādhukāḥ in accordance with the rendering of the comm. The Madhuka tree is not otherwise mentioned in the Brāhmaṇas. Bhāṣā has bandhukārā. Note the unusual position of aṣa below.
tising witchcraft; so he fastens on his breaths from in front, and then at pleasure lays him low. He offers in a natural cleft or hollow; that of this (earth) is seized by misfortune; verily on (a place) seized by misfortune he makes misfortune seize upon him. With what is harsh in speech he utters the Vaśat call; verily with the harshness of speech he cuts him down; swiftly he is ruined. If he desire of a man, 'Let me take his eating of food' [5], he should fall at length in his hall, and (with the words), 'O lord of the world', gather blades of grass; the lord of the world is Prajāpati; verily by Prajāpati he takes his eating of food. Here do I take the eating of food of N. N., descendant of N. N.; he says; verily he takes his eating of food. With six (verses) he takes, the seasons are six; verily the seasons having taken by Prajāpati his eating of food bestow it on him [6]. If the head of a family is expelled, they should be offered for him, placing him on a mound and cooking a Brahman's mess of four Čarāvas in size; the Raṣṭrabhṛts are pre-eminence, the mound is pre-eminence; verily by pre-eminence he makes him pre-eminent among his equals. (The offering) is of four Čarāvas in size; verily he finds support in the quarters; it is made in milk; verily he bestows brilliance upon him; he takes it out, to make it cooked; it is full of butter, for purity; four descended from Rṣis partake of it; verily he offers in the light of the quarters.

iii. 4. 9. He who desires offspring should offer (the oblations to) the minor deities; the minor deities are the metres, offspring are as it were the metres; verily by the metres he produces offspring for him. He makes Dhātr first; verily he produces pairing with him, Anumati gives approval to him, Rākā gives, Sinivāli produces, and in offspring when produced by Kuhū he places speech. These (offerings) also should he make who desires cattle; the minor deities are the metres, cattle are as it were the metres [1]; verily by the metres he produces offspring for him. He makes Dhātr first; by him he scatters, Anumati gives approval to him, Rākā gives, Sinivāli produces, and by Kuhū he establishes offspring when produced. These (offerings) also should he make who desires a village; the minor deities are the metres, a village is as it were the metres; verily by the metres he wins a village for him [2]. He puts Dhātr in the middle; verily he places him in the middle

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1 This is rather difficult. The comm. thinks (as pratiloma indicates) that the sense must be that he pratiloma fixes the breaths. Perhaps it is best to take pratiloma as referring to his seizing the breaths from in front.
2 Satkā here evidently refers merely to the man's house; cf. Bloomfield, JAOS. xix. 18; Vedic Index, ii. 426, 427.
3 With the Darvi, according to the comm.
4 Cf. KS. xii. 8; ČB. ix. 5. 1. 34-39; KB. xix. 7; AB. iii. 47. This section mentions the oblation to the four goddesses, Anumati, Rākā, Sinivāli, and Kuhū, along with Dhātr, all here deliberately brought into conjunction with the moon, which forms part of Agni Soma ritual; see BCS. xiv. 19; KQS. xviii. 6, 20, 21; ĀQS. vi. 14; ČQS. ix. 28. 1; Kauç. i.

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[35] [m. a. 14]
of a village. These (offerings) also should he offer who is long ill; the minor deities are the metres, the metres are unfavourable to him whose illness is long; verily by the metres he makes him well. He puts Dhatr in the middle, it is not in order in the middle of him whose illness is long; verily thereby in the middle he puts (things) in order for him. These (offerings) also [3] should he offer to whom the sacrifice does not resort; the minor deities are the metres, the metres do not resort to him to whom the sacrifice does not resort. He puts Dhatr first; verily in his mouth he places the metres; the sacrifice resorts to him. These (offerings) also should he make who has sacrificed; the minor deities are the metres, the metres of him who has sacrificed are worn out as it were. He puts Dhatr last [4]; verily afterwards he wins for him metres unwearied; the next sacrifice resorts to him. These (offerings) should he make to whom wisdom does not resort; the minor deities are the metres, the metres do not resort to him to whom wisdom does not resort. He puts Dhatr first; verily in his mouth he places the metres; wisdom resorts to him. These (offerings) also should he make [5] who desires brilliance; the minor deities are the metres, brilliance is as it were the metres; verily by the metres he bestows brilliance upon him. They are made in milk; verily he bestows brilliance upon him. He puts Dhatr in the middle; verily he places him in the middle of brilliance. Anumati is the Gayatri, Raka the Triyubha, Sinivali the Jagati, Kuhu the Anusubha, Dhatr the Vasat call. Raka is the first fortnight, Kuhu the second, Sinivali the new moon (night), Anumati the full moon (night), Dhatr the moon. The Vasus are eight [6], the Gayatri has eight syllables; the Rudras are eleven, the Triyubha has eleven syllables; the Adityas are twelve, the Jagati has twelve syllables, the Anusubha is Prajapati, the Vasat call Dhatr. Thus indeed the minor deities are all the metres and all the gods and the Vasat call.¹ If he were to offer them all at once, they would be likely to burn him up; he should offer first two, and a third for Dhatr, and then offer likewise the last two; thus they do not burn him up, and for whatever desire they are offered that he obtains by them.

iii. 4. 10. a O² Vastospati, accept us;

Be of kind entrance for us and free from ill;

¹ This is not clear: the comm. takes devikha as the subject and the rest as predicates, but this is very strange as vasatharic ca would be necessary; possibly the second sentence is, as Weber indicates, intended to be ‘the Vasat call is all the deities’, but here again this is unnatural and not borne out by the text. I suspect dhadd should be inserted before vasathara. To take vasathara as the subject and all the rest as pred. gives better grammar (though ca after devikha would be natural), but the sense is strained.

² Cf. MS. i. 5. 3. This section contains the Mantras and Brhma for the offering to Vastospati, of one who is going on a journey with his ghana, which the comm. on ApS renders wife, but which no
That which we seek from thee, do thou accord us,
And health be thou for our bipeds, health for our quadrupeds.¹

b O Vāstospati, may we be comrades of thee
In a friendship, effectual, joyful, and proceeding well;
Aid our wishes in peace, in action;
Do ye guard us ever with blessings.²

In that evening and morning he offers the Agnihotra the sacrificer thus piles up the oblation bricks [1]; the bricks of him who has established a sacred fire are the days and nights; in that he offers evening and morning, verily he obtains the days and nights, and making them into bricks piles them up. He offers ten in the same place; the Virāj has ten syllables; verily having obtained the Virāj, he makes it into a brick and piles it up; verily in the Virāj he obtains the sacrifice; the piling up must be repeated by him.³ Therefore that is the place of sacrifice where he advances having spent ten (nights); not suitable is the place where (he spends) less time than that [2].

Now Vāstospati is Rudra. If he were to go on without offering to Vāstospati, the fire becoming Rudra would leap after him and slay him; he offers to Vāstospati; verily with his own share he appeases him; the sacrificer does not come to ruin. If he were to offer with the chariot yoked, that would be as when one offers an oblation on a place he has left; if he were to offer without the chariot being yoked, that would be as when one offers an oblation at rest; verily no offering would be made to Vāstospati [3]. The right (animal) is yoked, the left not yoked, and thus he offers to Vāstospati; verily he does both, and appeases him completely. If he were to offer with one (verse) he would make (it) a ladle offering;⁴ having pronounced the Puronuvākyā he offers with the Yajyā, to win the gods. If he were to load (his cart) after the offering, he would make Rudra enter his house. If he were to set out without extinguishing the smouldering embers,⁵ it would be like a confusion of the sacrifice or a burning. ‘This is thy birthplace in season,’ (with these words) he places (the embers) on the kindling-sticks [4]; this is the birthplace of Agni; verily he mounts it on its own birthplace. Now they say, ‘If being placed on the kindling-sticks it should be lost, his fire would be dispersed, it would have to be piled up again. ‘With thy

doubt means with his whole family and household; see Ap.Śi. xi. 28; B.C.S. xiv. 19; M.C.S. i. 6. 3. 1; C.C.S. ii. 16. 1-3; 17. 3. It is also to be compared with the use of the verses in the domestic ritual for house-building; see A.G.S. ii. 9. 9; P.G.S. iii. 4. 7; Kauç. xiiii, &c. For the verses in §§ 4, 5 see T.B. ii. 5. 8. 8.

¹ Exactly as in RV. viii. 54. 1.
² As in RV. viii. 54. 3, but with pāhi for dhāt.
³ The piling are (1) nāyānprātā, (2) ahorāṝṇi, (3) virāj.
⁴ One when the yāsa (to Agni thee!) alone is used, and therefore not one honorific to the gods.
⁵ i.e. the household goods (bhāṣṭani).
body, O Agni, worthy of sacrifice, come hither and mount', (with these words) he makes it mount on himself; the birthplace of fire is the sacrificer; verily on its own birthplace he causes it to mount.

iii. 4.11. a Long Ḍ life thou givest, O Agni,
O god, to the giver,
Sage, lord of the house, the youthful.
b Bearing the oblations, Agni, immortal, our father,
Wide extending, widely refulgent, fair to see for us,
With good household fire, do thou shine forth food,
Mete out to uswards renown.
c O do thou, O Soma, will life for us,
That we may not die,
Thou that lovest praise, lord of the forest.
d Brahman of the gods, leader of poets,
Sage of seers, bull of wild beasts,
Eagle of vultures, axe of the forests,
Soma [1] goeth over the seive singing.
e With our hymns to-day we choose
The god of all, the lord of the true,
Savitry of true instigation.
f Coming with true light,²
Placing the mortal and the immortal,
With golden car Savitry
The god advanceth gazing on the worlds.
g That Adity may accord
To our cattle, our men, our kine,
To our offspring, Rudra's grace.
h Harm us not in our children, our descendants, nor in our life,
Harm us not in our cattle, in our horses [2];
Smite not in anger our heroes, O Rudra,
With oblations let us serve thee with honour.
i Like watchful birds swimming in water,
Like the noises of the loud thundercloud,

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1 Cf. MS. iv. 12. 6. This section contains the Puronuvākyās and Yājñās for the Kāma-yeṣṭīs described in TS. i. 8. 10. 1, 2; a and b are for Agni; c and d for Soma; e and f for Savitry; g and h for Rudra; i and k for Brhaspati; l and m, and alternatively n and q, for Indra; p and q (with r as an alternative) for Mitra; s and t (with u as an alternative) for Varuṇa. The verses are nearly all Ṛgvedic; a = viii. 102. 1; b = vi. 4. 2; c = i. 91. 6; d = ix. 96. 6; e = v. 82. 7; g = i. 43. 2; h = i. 114. 8; i = x. 68. 1; k = x. 67. 3; l = i. 8. 1; m = x. 180. 1; n = i. 5. 6; o = x. 50. 4; p = iii. 59. 6; q = iii. 59. 1; r = iii. 59. 2; s = i. 26. 1; t = vii. 89. 5; u = v. 85. 8. Cf. also MS. iv. 12. 6.

² This is RV. i. 35. 2 but that has ḍva in and ḍhāvanda (which is very similar to ḍva ṛ). For ṛjas in the sense of 'light', cf. Nir. iv. 19.
Like joyous waves breaking forth from the mountains,
The praises have lauded Brhaspati.

k With comrades shouting like swans,
Casting aside his stone-made fetters,
Brhaspati thundered towards the cows,
And praised and sang in celebration perceiving them.

l Hither, O Indra, enduring wealth [3],
Victorious, bearing all,
Highest for help, do thou bring.

m O thou much invoked, thou dost endure the foes;
Best be thy strength, thy gift here;
Bring riches with thy right (hand), O Indra,
Thou art the lord of rich rivers.

n Thou were born, in full size at once,
For the drinking of (Soma) when pressed,
O Indra, O wise one, for pre-eminence.

o Thou art [4] mighty, O Indra, with holy power,
To be adored at every pressing;
Thou art an overthrower of men in every conflict,
And highest song [4], O lord of all the people.

p The fame of Mitra, supporter of the people,
Of the god is eternal,
True, and most varied in fame.

q Mitra stirreth men, the wise one,
Mitra supporteth earth and sky;
Mitra regardeth men with unwinking (eye);
To the true one, let us offer an oblation rich in ghee.

r Rich in food be that mortal, O Mitra,
Who, O Āditya, seeks to follow thy law;
Aided by thee he is not slain nor oppressed;
Affliction cometh to him neither from near nor from afar.

s Whatever [5] law of thine, as men,
O god Varuṇa,
Day by day we transgress.

t Whatever wrong we mortals here do
Against the host divine,
Whatever breach of thy laws we make through lack of thought,
For that sin, O god, harm us not.

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1 Cf. Whitney, Sansk. Gramm. § 896 c. In RV. x. 50. 4 the first bhūsah has the normal accent, and so in MS. iv. 12. 6.

2 sīnasāṃ will not make sense unless a verb 'bestows' is understood: sīnasā is an obvious correction and is read in MS. i. 5. 4; ii. 7. 6; iv. 9. 1; KS. xvi. 6; xxiii. 12. The verse occurs again in full in iv. 1. 6 a.
As gamesters cheat in dicing,
What we know in truth or what we know not,
All that do thou, O god, loosen as it were,
And may we be dear to thee, O Varuna.

PRAPĀṬHAKA V

MISCELLANEOUS SUPPLEMENTS

iii. 5. 1. a Full behind, and full in front,
In the middle hath she of the full moon been victorious;
In her let the gods dwelling together
Rejoice here in the highest firmament.

b The share that the gods dwelling together
In greatness bestowed on thee, O new moon,
(Therewith) do thou fill our sacrifice, O thou of every boon;
Grant us wealth of good heroes, O fortunate one.

c Holder and gatherer of riches,
Clad in all rich forms,
Granting a thousandfold prosperity,
The fortunate one hath come to us with radiance accordant [1].

d O Agni and Soma, the first in strength,
Do ye quicken the Vasus, the Rudras, the Ādityas here;
Rejoice in him of the full moon in the midst,
Ye that are made to grow by holy power, won by good deeds,
And allot to us wealth with heroes.

The Ādityas and the Aṅgirases piled up the fires, they desired to obtain the new and the full moon (offerings); the Aṅgirases offered the oblation, then the Ādityas saw these two offerings, and offered them; then they first grasped the new and full moon (offerings) [2]. He who is commencing the new and full moon (sacrifices) should first offer these two (offerings); verily straightway he commences the new and full moon (sacrifices). The theologians say, 'He indeed would begin the new and full moon (sacrifices)

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[1] This section gives the ritual of the Anvārambhaniyeṭṭi, which is an offering before the ordinary Darapūrṇamāsa offerings; see Āpūś. v. 23, 4, 5; BCS. ii. 21; Hillebrandt, Neu-und Vollmondopfer, pp. 185, 186. For §§ 4, 5 cf. CB. xi. 2. 4, 9, where the two offerings to Sarasvatī and Sarasvant are mentioned only to be condemned.

[2] The first half is identical with AV. vii. 80. 1, but the second half is quite different.

[3] This is AV. vii. 79. 1, which has, however, tēnd for sa.

[4] The first part is like AV. vii. 79. 3 dgaṇ ṛtvī.

[5] This verse has no precise parallel; for the last Pāda cf. iv. 1. 7f.
who should know the normal and reversed order'.

What follows on the new moon is the normal, what is after the full moon is the reversed order; if he were to begin the full moon (offering) first, he would offer these two (libations) in reverse order; he would waste away as the moon waned [3]; he should offer these libations to Sarasvatī and Sarasvatī in front; Sarasvatī is the new moon; verily he commences them in normal order; he waxes as the moon waxes. He should offer first on eleven potsherds to Agni and Viṣṇu, to Sarasvatī an oblation, to Sarasvant on twelve potsherds. In that it is (offered) to Agni, and the mouth of the sacrifice is Agni, verily he places in front prosperity and the mouth of the sacrifice; in that it is (offered) to Viṣṇu, and Viṣṇu is the sacrifice, verily commencing the sacrifice he continues it. There is an oblation for Sarasvatī, and (an offering) on twelve potsherds for Sarasvant; Sarasvatī is the new moon, Sarasvant is the full moon; verily straightway he commences these (offerings), he prospers by them. That to Sarasvant is on twelve potsherds, for pairing, for generation. The sacrificial fee is a pair of kine, for prosperity.

iii. 5. 2. The Rṣis could not see Indra face to face; Vasiṣṭha saw him face to face; he said, 'Holy lore shall I proclaim to you so that people will be propagated with thee as Purohit; therefore do thou proclaim me to the other Rṣis.' To him he proclaimed these shares in the Stoma, therefore people were propagated with Vasiṣṭha as their Purohit; therefore a Vasiṣṭha should be chosen as the Brahmān priest; verily he is propagated. 'Thou art the ray; for dwelling thee! Quicken the dwelling’ [1], he says; the dwelling is the gods; verily to the gods he announces the sacrifice. 'Thou art advance; for right thee! Quicken right’, he says; right is men; verily to men he announces the sacrifice. 'Thou art following; for sky thee! Quicken the sky’, he says; verily to these worlds he announces the sacrifice. 'Thou art a prop; for rain thee! Quicken rain’, he says; verily he wins rain [2]. 'Thou art blowing forward; thou art blowing after’, he says, for pairing. 'Thou art the eager; for the Vasus thee! Quicken the Vasus’, he says; the Vasus are eight, the Rudras eleven, the Ādityas twelve; so many are the gods; verily to them he announces the

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1 This passage clearly shows that the new moon was regarded as beginning the month, but not so clearly whether the new moon was the beginning or just before the beginning. The former view seems proved, however, by the reference in pauramāthīdākheta. Cf. Thibaut, Ind. Ant. xxiv. 88.

2 Cf. KS. xxxvii. 17; CB. viii. 5. 3. 1–8; GB. ii. 2.13, 14; PB. xv. 5. 24. For the verses commented on see TS. iv. 4. 1. This section explains the Stomahāgas, i.e. the Mantras accompanying the laying of the bricks of the fifth layer; see BCS. xiv. 20, according to which the numbers accord to the number of Stotras of the day out of a–d; the Brahmān says the verses, and after the Æptoryāmā ends with c.

3 Cf. Vedic Index, ii. 7.
Miscellaneous Supplements

iii. 5. 2—

sacrifice. "Thou art force; to the Pitṛs thee! Quicken the Pitṛs', he says; verily the gods and the Pitṛs he connects. 'Thou art the thread; for offspring thee! Quicken offspring' [3], he says; verily the Pitṛs and offspring he connects. 'Thou dost endure the battle; for cattle thee! Quicken cattle', he says; verily offspring and cattle he connects. 'Thou art wealthy; for the plants thee! Quicken the plants', he says; verily in the plants he makes cattle find support. 'Thou art the victorious, with ready stone; for Indra thee! Quicken Indra', he says, for victory. 'Thou art the overlord; for breath thee! Quicken breath' [4], he says; verily upon offspring he bestows breath. 'Thou art the Trīrṭ, thou art the Praft', he says, for pairing. 'Thou art the mounter, thou art the descender', he says, for propagating. 'Thou art the wealthy, thou art the brilliant, thou art the gainer of good', he says, for support.

iii. 5. 3. a By¹ Agni, the god, I win battles, with the Gāyatṛ metre, the Trīrṭ Stoma, the Rathantara Sāman, the Vāṣat call, the thunderbolt, I trample under foot my foes born before me, I depress them, I repel them, in this home, in this world of earth; him who hateth us and him whom we hate I step over him with the stride of Vīṣṇu.

b By Indra, the god, I win battles, with the Trīṣṭubh metre, the Paṅcadaśa Stoma the Brhat Sāman, the Vāṣat call, the thunderbolt [1], (I trample under foot my foes) born along (with me), &c.

c By the All-gods I win battles, with the Jagati metre, the Saptadaśa Stoma, the Vamadevya Sāman, the Vāṣat call, the thunderbolt, (I trample under foot my foes) born after (me), &c.

d In unison with Indra, may we
Withstand our foes,
Smiting the enemy irresistibly.

With the brilliance that is thine, O Agni, may I become brilliant; with the radiance that is thine, O Agni, may I become radiant; with the splendour that is thine, O Agni, may I become resplendent.

iii. 5. 4. a The ² gods, destroying the sacrifice, stealing the sacrifice,

¹ This section gives the verses of the Viṣṇvatīkramas, which, with the Atimokṣa in iii. 5. 4, is given a place in the ritual before i. 4. 43 i in BCS. viii. 6 (cf. xiv. 20); a similar place is given by ApCS. iv. 14. 9, 10 (cf. xiii. 18. 8-10). The first Mantra (taken in the comm. as d and e) is used as he reverses the Ahavanlya. d and e find places in the offering of the Cakra and Manthn cups; see Caland and Henry, D'Agnistoma, p. 206, who (p. 296 n.) rather minimize the importance of these two Anuvākas.

² Cf. KS. v. 6; xxxii. 6; MS. i. 4. 8, 9. This section gives the Atimokṣa Mantras which are placed by ApCS. iv. 14. 10 and BCS. viii. 6 after the Viṣṇvatīkramas. In BCS. xiv. 20, 21 the exact ritual is given as an offering in four parts in the Gāhapatya with a; then an advance with b to the Āgniḍhra where a similar offering is made with c; an advance to the Āhavanlya with d and an offering with c; and homage to the Āhavanlya with f. See also MCS. i. 4. 8, 16.
That are seated on earth,
May Agni protect me from them;
May we go to those that do good deeds.

b We have come, O noble ones, Mitra and Varuṇa,
To the share of the nights that is yours,
Grasping the firmament, in the place of good deeds,
On the third ridge above the light of the sky.

c The gods, destroyers of the sacrifice, stealers of the sacrifice,
That sit in the atmosphere,
From them may Vāyu guard me;
May we go to those that do good deeds.

d The nights of thine, O Savitṛ [1], that go, traversed by gods,
Between sky and earth,
With all your houses and offspring,¹
Do ye first mounting the light traverse the regions.²

c The gods, destroyers of the sacrifice, stealers of the sacrifice,
That sit in the sky,
From them may Sūrya guard me;
May we go to those that do good deeds.

f That highest oblation wherewith, O All-knower,
Thou didst collect milk for Indra,
Therewith, O Agni, do thou make him grow;
Bestow on him lordship over his fellows.³

The gods are destroyers of the sacrifice, stealers of the sacrifice [2]; they sit these worlds taking and destroying from him who gives and sacrifices. The gods, destroyers of the sacrifice, that sit on the earth, that (sit) in the atmosphere, that sit in the sky’, he says; verily traversing the worlds, he goes to the world of heaven with his household, with his cattle. From him who has sacrificed with the Soma (sacrifice), the deities and the sacrifice depart; he should offer to Agni on five potsherds as the final act; all the deities are Agni [3], the sacrifice is fivefold; verily he wins the deities and the sacrifice. Now Agni is connected with the Gāyatri and has the Gāyatri as his metre; he severs him from his metre, if he offers on five potsherds; it should be made on eight potsherds; the Gāyatri has eight syllables, Agni is connected with the Gāyatri and has the Gāyati for his metre; verily he unites him with his own metre. The Yājyā and the Anuvākyā are in

¹ KS. has vāreyam, which if construed as applicable to bhūgaḥ makes the sentence a little more smooth.
² KS. has vāreyāḥ and ends sahasrayaṣṭiḥ abhisamabhāṣyuk. It agrees in the curious construction of the next line, where o is balanced by nu only; cf. pp. 15, n. 1; 274, n. 1. dvaraṇīḥ is taken by the comm. as ‘leading to the gods’ as usual.
³ KS. has sujātanam, a much less good reading, and samabharan.
the Pañkti metre, the sacrifice is fivefold; verily thereby he does not depart from the sacrifice.

iii. 5. 5. a May Sūrya, the god, protect me from the gods, Vāyu from the atmosphere; may Agni, the sacrificer, protect me from the (evil) eye; O strong one, O impetuous one, O instigator, O thou of all men, with these names, O Soma, we will worship thee; with these names, O Soma, we will worship thee.

b I from above, I from below, I revealed the darkness with the light; The atmosphere hath become my father; On both sides have I seen the sun; May I become highest of my equals [1].

c To the ocean, to the atmosphere, Prajāpati makes the cloud to fall; may Indra distil (it), may the Maruts cause (it) to rain.²

d Flood the earth, Break this divine cloud; Give to us of the divine water; Ruling loosen the water bag.⁴

e The Āditya (cup) is these cattle, Agni is Rudra here, having cast plants in the fire he offers the Āditya (cup); verily he hides the cattle from Rudra, and causes the cattle to find support in the plants [2].

f The sage stretcheth the path of the sacrifice, On the back of the vault, above the light of the sky, Whereby thou carriest the offering, thou goest as messenger, Hence wisely, thence with more gain.

g All the fire-sticks that are thine, O Agni, Or on earth, on the strew, or in the sun, Let these of thine approach the oblation of ghee, A protection to the pious sacrificer.

h Invoking increase of wealth, Rich in heroes and rich in steeds, Bidden ‘God-speed’ by Brhaspati, with wealth Abide thou for me, the sacrificer.

¹ See iv. 4. 7 ⁶
² This section gives the Mantras for the Āditya Graha in the third pressing; with a the Adhvaryu covers the cup with Darbha blades on his hand, with b he takes it up, with f he moves it, with c he shakes it with the upāśpatwama stone so that the drops touch the grass; d is used optionally for one desiring rain, f accompanies the actual oblation according to the comm., and g accompanies the casting into the fire of the Darbha; h is used with homage to the sacrificial post; see ApCS. xiii. 9, 12–10. 3; variant uses are given in BCs. viii. 9; xiv. 21; MCS. ii. 5. 1. 6, 7, 10; Caland and Henry, L’Agniṣṭoma, pp. 331–333. Curiously enough the other texts have no parallel. For other uses of f and g see Caland and Henry, p. 406.
³ masata here is in effect causative.
⁴ This is found above in ii. 4. 8f.
The Wife of the Sacrificer

iii. 5. 6. a I yoke thee with milk, with ghee;
   I yoke thee with water,\(^1\) and plants;
   I yoke thee with offspring;
   To-day being consecrated do thou win strength for us.

b Let the lady of holy power advance,
   Let her sit on the altar with fair colour;

c Then may I, full of desire,
   Enter my own place, here.

d With fair offspring, with noble husbands,
   We are come to thee,
   O Agni, to thee that deceivest the foe,
   The undeceivable, we that are not deceived.\(^2\)

e I loosen this bond of Varuṇa [1],
   Which Sāvitr, the kindly, hath bound,
   And in the birthplace of the creator, in the place of good action,
   I make it pleasant for me with my husband.

f Go forth, go up, to the lovers of holy order; may Agni lead thy head, Aditi give (thee) a middle, thou art that let loose by Rudra, Yuvā by name; harm me not.\(^4\)

g For the Vasus, the Rudras, the Ādityas, for the All-gods, I take you, foot-washing (waters);

h For the sacrifice I place you, foot-washing (waters).

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\(^1\) In this section are given various Mantras connected with the wife of the sacrificer, which really should have been given above in i. 2–4; a is used just before i. 2. 2 t to accompany the girding of the wife at the Dikṣā; see Apāḷ. x. 9. 16, and cf. Bā. vi. 5; Caland and Henry, L’Agniqāma, p. 18; b–d are used while the Pratiprasāhā makes her go into the hut after the final oblation, c being said by her as she goes to the Gārhapatiya, where is her permanent place, and d muttered thereafter; see Apāḷ. xii. 16. 9, 40, and cf. Caland and Henry, p. 14; e is used (before i. 4. 45. 3 according to Apāḷ. viii. 8. 12) as she loosens her girdle; see Apāḷ. xiii. 20. 13; f is used before i. 3. 13 & when the wife is led up by the Neṣṭṛ, and with g and h, which are really used after i. 3. 13 & (the first part being common) with two parts of one rite, the drawing and the depositing, the Adhvaryu puts water into her goblet, or she, according to Āp., does it herself; see Apāḷ. xii. 5. 12–14, and cf. Bā. vii. 3; Caland and Henry, pp. 140–142; with i the Neṣṭṛ causes the Udgāṭ to look at the wife, and she says k, denuding herself and pouring water along her limbs; see Apāḷ. xiii. 15. 8–11; Bā. viii. 15, and cf. Caland and Henry, pp. 371, 372.

\(^2\) In AV. xiv. 2. 70 there is a secondary version s. t. n. pā yan pṛthivēṣṭā s. t. n. pā yanavāpādhiṃ s. t. n. pā dhāne ad avīn nadīdā saṃvhy vajjam ēmām; apāṭḥ is very curious with instr. all round, and MGS. i. 11. 6 has adhāṭḥ. In AV. it is used in the marriage ritual.

\(^3\) This and the next verse occur in i. 1. 10 f and g.

\(^4\) This is difficult and not very intelligible, especially with dadaśām. The comm. takes it as ‘go to take the Pannejan waters, rise up (quickly); may the instigator (nāvī) of the sacrifice, Agni, fasten you in front, Aditi accord you a road in the middle’; yudd is either yuvāti or ‘freed from attackers’. I have accepted Caland and Henry’s for want of a better version.
i In the sight of thee that art all, that hast all, that hast manly power [2], O Agni, in the lovers, may I deposit all seed.1

k The sacrifice hath come to the gods, the goddesses have left the sacrifice for the gods, to the sacrificer that poureth blessings, accompanied by the cry 'Hail!', standing in the waters, do ye follow the Gandharva, in the rush of the wind, food that is praised.2

iii. 5. 7. The3 Vaṣaṭ call cleft the head of the Gāyatrī; its sap fell away, it entered the earth, it became the Khadira; he, whose dipping-spoon is make of Khadira wood, cuts off with the sap of the metres; his oblations are full of sap. Soma was in the third sky from hence; the Gāyatrī fetched it, a leaf of it was cut off, that became the Parna, that is why the Parna is so called. He whose ladle is made of Parna wood [1] has his oblations acceptable; the gods rejoice in his oblation. The gods discussed regarding holy power; the Parna overheard it; he whose ladle is made of Parna wood is styled famous; he hears no evil bruit.4 The Parna is holy power, the Maruts are the people, the people are food, the Aṇuvattha is connected with the Maruts; he whose ladle is made of Parna wood, and his spoon (vipabhrī) is of Aṇuvattha, by holy power wins food, and the holy class [2] puts over the people. The Parna is the royalty, the Aṇuvattha is the people; in that the ladle is made of Parna wood and the spoon of Aṇuvattha, verily he puts the royalty over the people. Prajāpati sacrificed; where the oblation found support, thence sprung the Vikaṅkata; there he created offspring; the oblation of him whose Dhruvā is made of Vikaṅkata wood finds rest; verily he is propagated. That is the form of the offering-spoons; on him whose spoons are so formed all forms of cattle attend, nothing unshapely is born in him.

iii. 5. 8. a Thou2 art taken with a support; for Prajāpati thee, for him full of

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1 Caland and Henry make the woman the subject, and take dūn as meaning in 'the manner of' and dhāṣīya as 'receive'; if the man speaks then it must be 'place', and vāmēr dūn may mean 'in', but it is very doubtful. The comm. takes the Adhvaryu as the subject following Āp. and dhāṣīya as pāmānī sthāpyaya.

2 This line is, as Caland and Henry say, really hopeless: tādāḥ they render as if tāc were meant, against the Pada, and needlessly.

3 Cf. for § 1, KS. xxx. 10; KapS. xlvii. 8; MS. iv. 1. 1; TB. iii. 2. 1. 1; ÇB. xi. 7. 2. 8 and for § 3, ÇB. ii. 2. 4. 10; vi. 6. 3. 1. This section deals with the proper wood for the several ladles in the new and full moon offerings. They are only referred to in BCS. xiv. 22 as being mentioned in the Ts.

4 The comm. takes aṣuṣṭirvai vai nāma as referring to the tree, but probably wrongly; nāma here may be merely 'indeed' but not necessarily; rather the sense is 'he is called well famed' as opposed to the 'evil bruit' referred to. For the trees see Vedic Index, s.vv.

5 Cf. KS. xxix. 5; KapS. xlv. 6; MS. i. 3. 35. For the Brāhmaṇa see Ts. iii. 5. 9. This section gives the Dadhi Graha, which is performed before the first pressing and after the preparation of the water for the Soma rite; with a he draws the Dadhi, the last three phrases accompanying the Upanāha; with b he leaves the Havir-dhāna, and offers with c in the Aḥavanīya,
light, thee full of light I take; for Dakśa who increases cleverness, (thee) that are acceptable to the gods, thee for those whose tongue is Agni, who are righteous, whose highest is Indra, whose king is Varuṇa, whose friend is Vata, whose breath is Parjanya, for sky thee, for atmosphere thee, for earth thee!

b Smite away, O Indra, the mind of him who hateth us,
Who desireth to oppress us,
Smite him away who practiseth evil against us.
c For expiration thee, for inspiration thee, for cross-breathing thee; for being thee, for not being thee; for the waters thee, for the plants; for all beings thee; whence offspring arose unhurt, for that thee, for Prajāpati, of bounteous gifts, full of light, (thee) full of light I offer.

iii. 5. 9. To ¹ that deity whom the Adhvaryu and the sacrificer overlook do they fall victims; he should draw the cup of curd for Prajāpati, all the gods are Prajāpati; verily they make reparation to the gods. This is the foremost of cups; verily he for whom it is drawn attains a foremost place. This cup is the form of all the deities; on him for whom it is drawn all forms of cattle attend. ‘Thou are taken with a support ¹  for Prajāpati thee, for him full of light, (thee) full of light I take’, he says; verily he makes him a light of his equals. ‘For those whose tongue is Agni, who are righteous’, he says; so many are the deities; verily for all of them he draws it. ‘Smite away, O Indra, the mind of him who hateth us’, he says, for the smiting away of foes. ‘For expiration thee, for inspiration thee’, he says; verily he bestows the breaths on the sacrificer. ‘For that thee, for Prajāpati, of bounteous gifts, full of light, (thee) full of light I offer’ ², he says; all the deities are Prajāpati; verily for all the deities he offers it. He should draw the cup of butter ² for one who desires brilliance; butter is brilliance; verily he becomes brilliant; he should draw the cup of Soma for one who desires splendour; Soma is splendour; verily he becomes resplendent; he should draw the cup of curd for one who desires cattle; curd is strength, cattle are strength; verily by strength he wins him strength and cattle.

iii. 5. 10. a All ² turn their minds towards thee
When these twice or thrice become helpers;

¹ For the verses commented on and the parallel passages see iii. 5. 8.
² For the Ājya and Soma Grahas see ĀpQS.

³ This section deals with a part of the Gāvam Ayana Sattra, the Atigrāhya cups and the Prāṇa cups. There are five of the former, and a is said as they are all drawn from the middle bowl, the other four, one
Miscellaneous Supplements

Mix with the sweet what is sweeter than sweet,
I have won with the mead the mead.¹

b Thou art taken with a support; to Prajapati I take thee acceptably;
this is thy birthplace; for Prajapati thee!

He draws the Praṇa cups; so much is there as are these cups, these Stomas, these metres, these Prśtha (Stotras), these quarters; whatever there is [1] that he wins. The highest Brahmans have proclaimed these before; they have therefore won all the quarters.² He for whom these are drawn attains supremacy, he conquers the quarters. Five are drawn, the quarters are five; verily they prosper in all the quarters. Nine each are drawn; nine are the vital airs in man; verily upon the sacrificers he bestows the vital airs. At the beginning and at the end they are drawn; the Praṇa cups are the vital airs [2]; verily they begin with the vital airs, and end with the vital airs. Now offspring leave their vital airs in that the Vāmadevya (Saman) departs from its norm;³ on the tenth day the Vāmadevya departs from its norm; in that they are drawn on the tenth day, offspring leave not their vital airs.

iii. 5. 11. a Bring⁴ forward with meditation divine

The god, who knoweth all;
in each quarter, having been drawn into one bowl and added to that in the middle, and b accompanies the usual drawing and setting down; the rite is on the second last day of the sacrifices; see ĀpśŚ. xxii. 21. 14–22. 4; BŚŚ. xiv. 22. The Praṇa Grahas occur either on the first or last days or the tenth day; the Mantras used are those in TS. iv. 3. 2 according to the comm., following BŚŚ. xiv. 22, and the mode of procedure is as in the case of the Pṛṇi Grahas (TS. iii. 3. 5); nine shoots are used in each; a different account is given in ĀpśŚ. xxii. 13. 6–20, where there are ten Mantras and the nine refer to the parts of the Mantras, or there are nine Mantras and where an elaborate interchange of the portions of Soma meted out with the Mantras in iii. 3. 5 and in iv. 3. 2 is ordered.

¹ This is RV. x. 120. 3, which, however, has sām adādāsi and yodhādā. yodhādā may be an aor. from yudhā or a second impr. from yudhā (irregular) or a third pass. aor., but in all probability it is only a blunder. Cf. AA. i. 3. 4.
³ i.e. the Ṛc used is vii. 1. 1 and not as normally iv. 31. 1.
⁴ Cf. KS. xv. 12; MS. iv. 10. 2–4; 18. 1. These verses form a supplement to TB. iii. 6. 1, giving some of the Mantras of the Holy in the animal sacrifice; according to ĆŚŚ. iii. 13. 17; 14. 4–14 a-h are used for the carrying forward of the fire to the high altar; i-n are used for the kindling of the fire by attrition; o for the birth of fire, p for its being held in the hand, q and r for its being carried forward, while s-u accompany the conjunction of the two fires; the comm. here gives o and p for the birth of fire and q-v for its union with the old fire; cf. also AB. ii. 23; KB. ix. 2; ĀĆŚŚ. ii. 16; MĆŚŚ. v. 2. 3. 5, 6. The verses are all Ṛgvedic, viz. a-c = x. 176. 2–4; d = iii. 29. 4; e = vi. 15. 16; f = iii. 29. 8; g, h = ii. 9. 1. 2; i = i. 24. 3; k = i. 22. 13; l-n = vi. 16. 13–15; o = i. 74. 3; p-r = vi. 16. 40–42; s = i. 12. 16; t = viii. 43. 14; u = viii. 84. 8; v = i. 164. 50.
May he duly bear our sacrifices.

b He, the Hotṛ, is led forward for the sacrifice,
The servant of the gods;
Like a covered chariot glowing
He himself knoweth health.¹

c This Agni rescueth
Us from the immortal race,
He that is stronger than strength,
The god made for life.²

d In the place of Iḍā we set thee down,
On the navel of the earth,
O Agni, all-knowner,
To bear the oblation.¹

e O Agni, of kindly aspect, do thou with the All-gods
Sit first on the birthplace made of wool,
Nest-like, rich in ghee, for Sāvitṛ;
Do thou lead well the sacrifice, for the sacrificer.³

f Sit thou, O Hotṛ, in thine own world, wise,
Place thou the sacrifice in the birthplace of good deeds;
Eager for the gods, do thou sacrifice to them with oblation;
O Agni, bestow great strength on the sacrificer.

g The Hotṛ hath sat him down in the place of the Hotṛ, wise,
Glittering, shining, skilful,
With vows and foresight undeceived, most wealthy,
Bearing a thousand, pure-tongued Agni.⁴

h Thou art the envoy, thou [2] our guardian,
Thou, O bull, leadest us to better fortune;
O Agni, be thou the guardian of our offspring, our descendants
In their bodies, unfailing and radiant.

i To thee, O god Sāvitṛ,
Lord of things delightful,
We come for fortune, O thou of constant help.⁵

j May the great ones, sky and earth,
Mingle for us this sacrifice,
May they sustain us with support.⁶

¹ yā is mysterious and uncertain: _pythakharī_ in the comm. is not helpful. And what is the metaphor? Possibly a covered chariot secures the health of the passengers!

² The comm. ingeniously takes _jīnmanah_ as 'from birth' and _amfātī_ becomes equivalent to an instr.

³ Sāvitṛ as the sacrificer is a possible conception; possibly Sāvitṛ is the object, and _yājamanāya_ is an ethical dative.

⁴ _adabhāvataprāmatī_ is rendered by Macdonell, _Ved. Gramm._ p. 143, 'superior minded owing to unbroken observances', which is possibly the better version. _adabhāvatātha_ may be restored; cf. Oldenberg, _Ṛgveda-Notes_, i. 193.

⁵ _sidācān_ is read in the TS. as in _RV_. Pada.

⁶ Found above in iii. 3. 10 _k_, also in full. Cf. p. 288, n. 3.
l Thee, O Agni, from the lotus
Athravan passed out,
From the head of every priest.¹

m Thee [3] the sage, Dadhyañe,
Son of Atharvan, doth kindle,
Slayer of Vṛtra, destroyer of forts.

n Thee Páthya Vṛṣan doth kindle,
Best slayer of foes,
Winner of booty in every conflict.

o Let men say too,
‘Agni hath been born, slayer of Vṛtra,
Winning booty in every conflict.’

p Whom, like a quoit in their hands,
Like a child at birth, they bear,
Agni, fair sacrificer of the folk.²

q Bring forward the god, best finder of riches,
For offering to the gods;
May he sit down in his own birthplace [4].

r In the all-knower cause to rest
The dear guest on birth,
In a pleasant place, the lord of the house.

s By Agni is Agni kindled,
The wise, the young, the lord of the house,
The bearer of the oblation, with ladle in his mouth.³

t Thou, O Agni, by Agni,
The sage by the sage, the good by the good,
The comrade by the comrade, art kindled.

u Him they make bright, the wise,
Victorious in the contests,
Strong in his abodes.

v By the sacrifice the gods sacrificed the sacrifice;
These were the first ordinances;
These mighty powers frequent the vault
Where are the ancient Sádhyá gods.

¹ l-u and j and g recur in iv. 1, 3 g-l. For o here cf. Eggeling, SBE. xili. 216, 217.
² Lanman’s suggestion (Noun Inf. p. 543) of kástena is rejected by Oldenberg, i. 377, by taking khañdásam as an acc. of khañdi, which is very probable (Lanman, p. 378), though ApCS. xiii. 18. 7 has káṣṭena dháryamásápiya.
³ s and t are found in i. 4. 46 l and m also in full. Cf. p. 257, n. 6.