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ACHTZEHNTER BAND

THE SYNTAX OF CASES
IN THE NARRATIVE AND DESCRIPTIVE
PROSE OF THE BRĀHMAṆAS

BY

HANNS CÆRTEL

HEIDELBERG 1926

CARL WINTER'S UNIVERSITÄTSBUCHHANDLUNG

THE SYNTAX OF CASES IN THE NARRATIVE AND DESCRIPTIVE PROSE OF THE BRĀHMAṆAS

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HANNS CÆRTEL

I.

THE DISJUNCT USE OF CASES



HEIDELBERG 1926

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To
Jacob Wackernagel
this book is gratefully inscribed.

Foreword.

The material presented in these volumes was originally collected and primarily intended to serve as a basis for the extension of the 'compendious statement of the use of cases' (§ 268—305, p. 89—103) in a proposed revised edition of Whitney's Sanskrit Grammar. If these syntactical paragraphs were to receive a treatment comparable and conform to the statistical and historical treatment (Preface to the first edition, p. VII, 5—6 and 20—21) of the inflexional and morphological material in Whitney's Grammar a much more detailed and complete digest of the facts as exhibited in the literature of the earliest prose writings than could be gleaned from the admirable but necessarily brief paragraphs of Delbrück's *Altindische Syntax* (§ 64—126, p. 103—188 and § 216—217, p. 387—390) seemed indispensable.

The material is here given in extenso with a fulness of detail which would have been neither practicable nor admissible as part of the revised Grammar itself in the hope that it may not only save Sanskritists the time-consuming task of working through these extensive and often dreary texts but also be useful to those who are interested in Comparative Grammar.

The first two volumes (including the translations and many of the critical and exegetical notes) were substantially finished in manuscript about a decade ago and intended for publication in the United States. This accounts for the English dress in which the book appears, for it seemed time and labour wasted to recast the whole into German.

My thanks are due to the *Notgemeinschaft der deutschen Wissenschaft* for a substantial grant without which the publication would have been impossible. But the greatest debt of gratitude I owe to Professor Jacob Wackernagel who kindly undertook the laborious work of reading one proof and favoured me with many valuable suggestions.

München, April 1926

Hanns Oertel.

Preface.

1. **General Plan and Scope.** The present work is intended to present, as completely as possible, the use of cases in the narrative and descriptive prose of the Brāhmaṇas.

The whole bulk of early Sanskrit literature may, for syntactical treatment, be conveniently divided into the following seven groups:

1. The metrical Mantras,
2. The prose Mantras,

Both the metrical and the prose Mantras are fully recorded in Bloomfield's Concordance. With regard to the latter the author of this monumental digest rightly remarks (p VIII, col. 2, § 4). 'These prose formulas are in a dialect or in a style that differs not a little from the narrative or descriptive prose of the Brāhmaṇas and Sūtras. The formulas abound at any rate in poetic or other archaisms and deserve to be collected and treated by themselves.'

3. Certain Āraṇyaka-like prose passages in the Atharva Veda,
4. The narrative and descriptive prose of the Brāhmaṇas proper,
5. The prose of the Āraṇyakas,
6. The prose of the older Upaniṣads, and
7. The prose of the Sūtras.

Each one of these seven groups deserves separate and detailed treatment to furnish the material for a complete picture of the historical development of early Sanskrit syntax.

It is then the fourth group, viz. the narrative and descriptive prose of the Brāhmaṇas proper, which forms the subject of the present work.

In three respects only this restriction has not been strictly adhered to. (A) Certain Ālokas which are essentially narrative or descriptive in character, such as the Ālokas of the Ānaḥṣepa legend, have been included although they do not fall within the scope of any of the seven groups enumerated above. This has been done for the sake of convenience, for there are relatively so few of them that a separate treatment of their case syntax would

not be worth while. They are distinctly marked as Çlokas. (B) For the same reason the prose passages of the AV. have been included. (C) The question whether the restriction of the present work to the Brāhmaṇas in the strict sense of the word meant the exclusion of those Āraṇyakas and older Upaniṣads which now form separate texts has been given careful consideration. As a matter of principle, a restriction to the Brāhmaṇas proper seemed advisable. But other considerations favoured their inclusion: It is by a mere chance that e. g. the Bṛhad Āraṇyaka Upaniṣad (now reckoned as an independent Upaniṣad) happens to form an integral part of the Çatapatha Brāhmaṇa, while a text like the Chāndogya Upaniṣad is separately handed down by our tradition. Moreover the prose of the Āraṇyakas and of the older group of Upaniṣads is so closely similar to that of the Brāhmaṇas proper that it seemed inadvisable to omit the syntactical material furnished by them. And finally, the Āraṇyakas and the older Upaniṣads antedate without doubt a late compilation like the Gopatha Brāhmaṇa, however greatly the various parts of this last work may differ in time of composition. The great weight of these considerations finally induced me to include the syntactical matter of the Āraṇyakas and of the early prose Upaniṣads in the present work. These examples are plainly marked as 'Additions from the Āraṇyakas and Upaniṣads', and included within [] brackets.

The following texts are then included:

1. AB. The Aitareya Brāhmaṇa; Aufrecht's edition.
2. KB. The Kauṣītaki or Çāṅkhāyana Brāhmaṇa; Lindner's edition.
3. PB. The Pañcaviṇṣa or Tāṇḍya Mahā Brāhmaṇa; the Bibliotheca Indica edition.
4. SB. The Saḍviṇṣa Brāhmaṇa; Eelsingh's edition.
5. JB. The Jaiminiya or Talavakāra Brāhmaṇa.

This text, which is in a very corrupt state, has as yet not been entirely published. The pertinent material has, as far as possible, been collected from a manuscript copy including a collation of all extant manuscripts made by Professor Whitney and others (see JAOS 11, p. cxliv). Being unable to consult the original manuscripts I had to rely on the correctness of this transcript. A large number of extracts from the JB. has recently been

Preface.

published by Caland¹ and references to this paper have been added in their proper place under the caption 'Caland, Auswahl.'

6. ÇB. The Çatapatha Brāhmaṇa; Weber's edition.

I regret that the Kāṇva recension of this text was not accessible to me. For syntactical purposes a comparison of the Kāṇva version with the Mādhyandina version would have been of the greatest interest and importance.

7. TS. The prose parts of 'the Taittirīya Saṁhitā; Weber's edition.
8. TB. The prose parts of the Taittirīya Brāhmaṇa; the Bibliotheca Indica edition.
9. MS. The prose parts of the Maitrāyaṇī Saṁhitā; v. Schroeder's edition.
10. K. The prose parts of the Kāṭhaka, v. Schroeder's edition
11. GB. The Gopatha Brāhmaṇa.

The material was originally collected from the Bibliotheca Indica edition. Fortunately the text could be revised on the basis of D. Gaastra's edition.

The 'Additions from the Āraṇyakas and Upaniṣads' present the material culled from the following texts:

12. AĀ. The Aitareya Āraṇyaka; Keith's edition.

This comprises the Aitareya-Upaniṣad.

13. Çāṅkh Ār. The Çāṅkhāyana Āraṇyaka, edited by Friedlander (Books I and II), and by Keith (Books VII—XV) in his edition of the Aitareya Āraṇyaka; the full text in the Ānandāçrama Series.

14. TA. The Taittirīya Āraṇyaka, the Bibliotheca Indica edition.

This comprises the Taittirīya Upaniṣad and the Mahānārāyaṇa Upaniṣad.

15. Kauṣ. Up. The Kauṣītaki Brāhmaṇa Upaniṣad; the Bibliotheca Indica edition.

16. Chāṇd. Up. The Chāṇdogya Upaniṣad; Boehtlingk's edition.

17. JUB. The Jaiminīya or Talavakāra Upaniṣad Brāhmaṇa; my edition in JAOS. 16.

The BĀU (Bṛhad Āraṇyaka Upaniṣad), the Ait. Up. (Aitareya Upaniṣad), the Taitt. Up. (Taittirīya Upaniṣad) and the Mahān. Up. (Mahānārāyaṇa Upaniṣad) form portions of the texts already cited.

¹ Das Jaiminīya-Brāhmaṇa in Auswahl. Verhandelingen der Koninklijke Akademie van Wetenschappen te Amsterdam. Afdeling Letterkunde. Deel I, Nieuwe Reeks, Deel XIX, No 4 Amsterdam 1919.

2. The Manner of Presentation. The manner of presentation is intended to be essentially descriptive. It attempts to show the relative frequency of a given usage, and to exhibit peculiarities which the syntactical usage of single texts or groups of texts may chance to exhibit.

Historical prospects or retrospects have been purposely avoided. A really historical exposition of Sanskrit Syntax must await the working up in detail of the syntactical material of the texts which chronologically precede or follow the seventeen text enumerated above: But within the compass of these texts (unless otherwise stated) the collection of examples is intended to be as complete as possible.

A comparative treatment, whether with reference to a closely allied language like the Iranian, or to the more remotely allied other Indo-European languages, lay entirely outside the plan of the present work.

The grouping of the material is, as far as practical, formal rather than logical.

A discussion of the formal treatment of syntax may be conveniently found in E. P. Morris' and the author's paper on Agglutination and Adaptation (Harvard Studies in Classical Philology XVI, 1905).

The categories and the criteria for grouping the material are therefore strictly grammatical, not logical. I have tried to do justice to both scholastic rules of classification: 'Entia praeter necessitatem non esse multiplicanda', and 'Entium varietates non temere esse minuendas'; but, in case of doubt, I have preferred to err in favour of the second maxim.

In conformity with the ideas concerning the origin and development of Indo-European inflection set forth in the paper on Agglutination and Adaptation referred to above¹, no attempt has been made to determine basal meanings ('Grundbegriffe') for any case. Instead, the various types of usage ('Gebrauchssphären') have been treated as fully and accurately as possible with special reference to their frequency and the peculiarities exhibited by single texts or text-groups.

¹ Compare the discussion of the 'Origin of Grammatical Elements' in chapter XIX of O. Jespersen's *Language, its Nature, Development, and Origin*, London and New York, 1922, p 367 ff

It also seemed worth while to note the beginnings of certain constructions, no matter whether they led by further development to established usage or whether their development was arrested without reaching fruition.

The use of case-forms in compounds belongs to the chapter on word-formation. Partly for this reason and partly because this subject has been very fully treated in the second volume of Wackernagel's *Altindische Grammatik* such cases have not been included in the present work.

3. Secondary Use of the Material here Collected¹. As the illustrative material for the case-syntax of the Brāhmaṇa prose is here given in full, the present work may serve, to a certain and limited extent, not only as a Dictionary but also as a Concordance to the prose-sections of the Brāhmaṇas, inasmuch as the verbal correspondences between the different Brāhmaṇa texts will be found grouped together. Such juxtapositions may be a help to textual emendations; and the importance of such parallels for an eventual determination of the interdependence of the various Brāhmaṇa texts has been briefly pointed out by the writer in the *JAOS.* 23, p. 325 with note 4.

Full Indices are intended to facilitate such investigations.

¹ Cf. the remarks on the secondary use of Bloomfield's *Vedic Concordance*, p. VIII.

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Introduction.

§ 1. A. **Conjunct and Disjunct Cases.** In a normal Indo-European sentence a given case-form is directly related to some other element of the sentence; in fact, the expression of such relation of one member of a clause to another is the main function,—and from the point of view of strict syntax the only function—, of the Indo-European declensional endings.

In inflecting languages like the Indo-European a clear distinction between the strictly syntactical function and other functions of the inflectional endings is not formally made; the case endings express here also gender and number which have nothing to do with the syntactical relation of words to one another Cf J. Ries, *Was ist Syntax?* 1914; Stöhr, *Algebra der Grammatik*, 1889, Morris and Oertel, *Agglutination and Adaptation* (Harvard Studies in Classical Philology, 16, 1905, p 63—122) where the difference of agglutinative and inflecting languages in this respect is emphasized.

They are the outward and visible signs of this syntactical dovetailing, and this normal use may be called the **conjunct use of case-forms**.

But there are instances in which this close knitting of a clause is loosened and a certain disintegration, the degree of which may vary, sets in. When such a loosening of the syntactical joints, in whatever degree, has taken place we may speak of the **disjunct use of case-forms**.

The very general collective term 'Anacolouthon' comprises all instances in which the regular sequence of a clause, the 'consecutio verborum', is in any way disturbed, 'generibus numeris temporibus personis perturbatur' (Cicero, *Partit. orat.* § 18).

§ 2. B. **The Disjunct Use of Cases more closely considered. Proleptic, Pendent, and Absolute Cases.*** The disjunct use of cases may be subdivided according to the degree of syntactical isolation

Oertel, *The Syntax of Cases*.

which a given case-form exhibits, or, in other words, according to the degree of syntactical disintegration of the sentence unit

§ 3. 1. Proleptic Cases. a) **Prolepsis with Resumption by a Demonstrative Pronoun.** A noun may retain the case-form which is required by the syntactical setting but be lifted out of its proper place, placed usually at the head of the clause, and be then resumed in its proper place by a demonstrative pronoun. Thus, TS. 2. 4. 1. 1 *devā manusyāh pitaras te 'nyata āsann asurā rakṣāṁsi piçācās te 'nyatah*, 'Gods, men, Fathers,—they were on one side; Asuras, Rakṣases, Piçācas,—they were on the other side'; K. 31. 5 (p. 6, 12) *prānaṁ vyānaṁ apānaṁ tān eva yajamāne dadhātī*, 'In-breathing, through-breathing, out-breathing,—these he places into the sacrificer'; TB. 2. 6 9. 3 *yajñāya yajamānāyā 'tmane tebhya evā 'çiṣam āçāste*, 'For the sacrifice, for the sacrificer, for himself,—for them he asks a blessing'; K. 34. 4 (p. 38, 12) *antarikṣād divah prthivyā ahorātrābhyāṁ tebhya enān sarvebhyo nurbhajati*, 'From the atmosphere, from the sky, from the earth, from day and night,—from all these he excludes them (viz. his rivals)'.

This type is represented in English by: 'My brother, he is in Elysium' (Twelfth Night, Act I, Scene 2).

b) **Prolepsis without Resumption by a Demonstrative Pronoun.** Instead of the resumption of the proleptic case by a demonstrative pronoun the incipient disintegration of the sentence may be outwardly marked by the intrusion of a particle separating the proleptic case from the main verb. Thus, ÇB. 1. 8. 1. 25 *sa vai catur upahvayamāno 'tha nāne 'vo 'pahvayate*, 'Verily, he calling four times upon (this Idā), yet he calls upon her in different ways'.

This kind of prolepsis is confined to the nominative (cf. below § 14 and § 15). It contains the germ of an absolute case (cf. below § 25—26). The noun is always accompanied by an infinite verb-form, either a participle or a gerund (cf. below § 3, 1, c; § 4—6)

For *atha* and other separating particles see below § 7, b

c) **Absence of any Outward Signs of Disintegration.** There are numerous instances in the Brāhmaṇa prose where such visible

signs as the resumption by a demonstrative pronoun (above § 3, 1, a) or the separation of the noun from the main verb by *atha* (above § 3, 1, b) are wanting. When the noun is accompanied by a participle and the ingredients of a clause are thus present (cf. below § 4—6) the question arises whether, even in the absence of any outward sign of disintegration, the noun with its accompanying participle may be assumed to have gained a certain degree of independence such as is implied by the use of a hypotactical clause in an English rendering. For example, is ÇB. 1. 6. 3 35 *prajāpater ha vai prajāḥ saṣṛjānasya parvān visasraṇsuḥ* equivalent to 'Of Prajāpati having created creatures the joints relaxed', or rather to 'When Prajāpati had created creatures his joints relaxed'? The latter view is advocated by Gaedicke (Accusativ, p. 47. note): 'Wenn es ÇB. 14. 3. 1. 2 heißt *yajñasya ṛṣṣachinnasya çug udakrāmat* oder 13. 1. 1. 3 *açvasya vā ālabdhasya reta udakrāmat*, so läßt zwar 13. 1. 1. 4 *prajāpatir yajñam asṛjata tasya mahimā 'pākrāmat* "Prajāpati erschuf das Opfer, dessen Größe (Potenz) entwich (= von dem wich die G.)" auch die Genitive der ersten beiden Sätze als vom Subjekt abhängig auffassen, dennoch aber ist zu übersetzen: "Als dem Opfer der Kopf abgeschlagen war, ging seine Çuc heraus", "Als das Roß geschlachtet war, ging sein Same davon"; desgleichen 6. 1. 3. 9 *tasmāt putrasya jātasya nāma kuryāt*, "Daher möge er, wenn ihm ein Sohn geboren ist, diesem einen Namen schaffen (eig. seinen Namen machen)". In diesen drei Beispielen drückt der Genitiv mit dem nachgestellten prädikativen Partizip einen besonderen, temporalen oder konditionalen Satz aus. Aber die Zugehörigkeit des Genitivs zu dem Nomen ist noch eine derartige, daß wir ihn vor letzterem durch ein Possessivpronomen zu wiederholen haben, wenn wir ihn zum Subjekt eines besonderen Satzes machen'. Similarly, but more guardedly as regards the Hindu conception of the syntactical relation, Delbrück (Vergl. Syntax, II, p. 494, § 164): 'So wird z. B. in der altind. Prosa erzählt, daß Manu einen Stier opferte und dann fortgefahren: *tasyā 'labdhasya sā vāg apa cakrāma* (ÇB. 1. 1. 4. 15). Das heißt wörtlich. „Dieses geopferten Stimme entwich“, aber wir übersetzen: „Als er geopfert war, entwich seine Stimme“. Daß wir mit dieser Übersetzung das richtige (vom Sprachgebrauch des Inders aus

gesprochen) getroffen haben, laßt sich freilich nur wahrscheinlich machen, nicht beweisen' In all these and kindred instances, it seems to me, considerations of logic or of translation do not touch the heart of the question which is essentially and wholly a question of Sanskrit syntax. There is, of course, no doubt that in English or German the rendering by a hypotactical clause is possible, nay even preferable or necessary, because demanded by the English or German idiom. But the translation of such Sanskrit clauses into modern English or German, far from being a help to their correct interpretation, is a source of danger, as translations into a foreign idiom frequently are; for such translations lead us imperceptibly to view the syntactical relations of one language through the disturbing medium of another. In the absence of any visible signs there are really no criteria which would enable us to say with regard to any individual passage of this character whether the speaker or the hearer or both felt the noun with its accompanying participle as (more or less) independent from the rest of the clause. All we can say is, that since the true absolute constructions (below § 5) have their root and origin in such constructions, some of them must at some time have been felt as more or less independent syntactical units, and it is very probable that frequently the speaker felt the case as conjunct while the hearer construed it as a disjunct case, or vice versâ.

It is instructive to compare examples of such quasi-disjunct use of cases with parallel clauses in which the conjunct construction of the case is clear. Thus, §B. 1. 7. 2 *sādhyānām vai devānām sattram āśnānām çarkarā akṣasu jajñire*¹ would naturally be rendered in English by 'When the Sādhyā gods were engaged in a sacrificial session dust got into their eyes', but the undoubtedly conjunct *tesām* in the immediately following *katham nu tesām* (= *asmān* m, Commentator) *çarkarā akṣasu jāyeran*, 'How may dust get into our eyes?' shows that it is impossible for us objectively to determine if, or to what degree, the connection of *sādhyānām* . . . *āśnānām* with *akṣasu* was loosened for the Hindu speaker or hearer. The same is true for ÇB. 6. 1. 3. 9 cited by Gaedicke (cf. also ÇB. 6. 1. 3. 20 *tūsyā [agneh]*

¹ Cf below § 48, Ex. 24—26.

cītasya nāma karoti; KB 7. 2 *na vā ajātasya garbhasya nāma kurvanti*) when compared with the clear conjunct genitives in ÇB. 6. 1. 3. 10—17 *yad asya tan nāmā 'karot*; 14. 9. 4. 25 (= BĀU. 6. 4 25 Mādhy. = 26 Kāṇv) *athā 'sya nāmadheyam* (Kāṇv. *nāma*) *karoti*; KB. 6. 2—9 *nāma me kuru*. In the passage TS. 5. 2. 3. 4; 5. 3. 2. 2; PB 8. 8. 13 *devānām vai* (TS. 5. 2. 3. 4 *teṣām*) *suvargam* (PB. *svargam*) *lokaṁ yatām dīçāḥ samavliyanta* (PB. *dīço 'vliyanta*) the Commentary to PB. expressly interprets *devānām . . . yatām* as an absolute genitive and the English idiom requires the translation: 'When the gods went to the heavenly world the quarters collapsed'. But the parallel K. 20 11 (p. 31, 2) has here a proleptic genitive: *devānām vai svargam lokaṁ yatām teṣām dīças samavliyanta*, where the genitive is not so much a possessive genitive but rather a genitive of interest and concern: 'Of the gods when they went to the heavenly world,—their quarters collapsed', (in German: 'Den Göttern, als sie zur Himmelswelt gingen, — denen sturzten die Himmelsgegenden zusammen').¹ And comparing ÇB 8. 7. 1. 11 *yo vai mriyata rtavo ha tasmai vyuhyante* 'For him who dies the seasons are confused' with TS. 6. 5. 5. 1 *tasya [indrasya] vrtram jaghnuṣa rtavo 'muhyan* the rendering 'For him (Indra) when he had slain Vrtra the seasons were confused' comes perhaps closer to the speaker's understanding of *tasya . . . jaghnuṣaḥ* than the rendering 'When Indra had slain Vrtra the seasons were confused'.

For this reason such examples of quasi-conjunct constructions are liberally quoted in the following paragraphs, but without any intention of thereby prejudging the question whether, in any individual instance, the case was felt by the speaker or hearer or by both as conjunctly or disjunctly used

§ 4. 2. Pendent Cases. A noun may be lifted out of the sentence, but instead of showing the proper case-form required by the syntactical setting it is put in the nominative case and later resumed by a demonstrative pronoun in the proper oblique case. The nominative which thus anticipates an oblique case is, from the syntactical point of view, wholly severed from the rest of the clause and hangs, so to speak, in the air. Thus ÇB. 13. 4. 3. 6 (in the formulas of the 'Cyclic Legend') *yamo vaivasvato rājā tasya*

¹ Cf. below, § 50, Ex. 18, Rem.

pitāro viçāh 'King Yama Vaivasvata, — his people are the Fathers';
 4. 4. 5. 1 *athar 'tac charīram tasmin na raso 'sti*, 'Now this body,
 —there is no sap in it'.

When the noun is accompanied by a participle such constructions verge very closely on the absolute nominative (below § 25—26).

The psychological process which gives rise to Pendent Nominatives appears to be as follows: The speaker begins to utter his statement before the syntactical mould into which his thought is to be cast is fully matured, i. e. before the syntactical integration of its parts has fully taken place. As he starts speaking, his attention is fixed upon a single item of the thought-complex irrespective of the relation which it will ultimately bear to the other elements of the clause. The remainder of the thought-complex takes its syntactical shape after the pendent nominative has been uttered and thus the proper syntactical relation of this nominative to the rest of the sentence must be afterwards indicated by a resumptive pronoun. The nominative is chosen as pendent case because it is the only case which not only expresses (as subject case) syntactical relation, but also implies the absence of all syntactical relation (as in titles, headings, lists) ¹. Conversely the attention of the hearer is more strongly directed to such an abnormal nominative, so that the emphatic attention of the speaker is communicated to the hearer.

§ 5. 3. Absolute Cases. In the preceding two groups the disjunct case used either proleptically (above § 3) or pendently (above § 4) forms, syntactically considered, an integral part with the rest of the clause and a mediate connection at least with another sentence-element is maintained. This third group, on the other hand, is characterized by the fact that the disjunct case no longer forms an integral part of the sentence, but, through the absence of even a mediate syntactical connection with any other element of the clause, has gained complete syntactical independence. Such

¹ Similar is the use of the 'numberless' singular in the so-called *σχήμα Πιν-δαρικόν*; 'der Erscheinung liegt zugrunde, daß im Moment der Setzung des Verbums der Sprechende sich noch nicht über die Form klar ist, die er dem Subjekt geben will, als indifferente Verbalform setzt er den Singular' (Wackernagel, Vorlesungen über Syntax, 1, 1920, p. 21).

independence cannot be gained by a simple noun but it is necessary that the noun should be accompanied by an infinite verb-form (either a participle or a gerund), in other words the disjunct case, if it is to be regarded as a true absolute case, must contain the material for a simple sentence, viz. subject and predicate (cf. above § 3, 1, c). Thus, PB. 5. 5 15 *devāḥ ca vā asurāḥ cā 'ditye vyāyacchantas tam devā abhyajayan*, 'The gods and the Asuras contending about Āditya (= when they contended), the gods won him'; AB. 1. 15. 1 *haviṣ ātithyam nirupyate some rājan yāgate*, 'The guest-offering is spread king Soma having arrived (= when he has arrived)'. In English this type is represented by. 'And tell quaint lies, How honourable ladies sought my love, Which I denying they fell sick and died' (Merchant of Venice, Act III, Scene 4)

But while, on the one hand, the presence of an infinite verb-form is essential for every true absolute case, the mere presence of a participle tends, on the other hand, to give a certain degree of independence to proleptic (§ 3, 1, c), pendent (§ 4) and even conjunct cases (§ 3, 1, c). Karl Kunst (Glotta, 12, p. 31) very justly speaks of a 'seductive force' ('lockende Kraft') of the participle and Delbruck (Vergl. Syntax II, § 164, p. 494) sketches the transition from conjunct to absolute use with the words 'Die Entwicklung verläuft bei diesen Konstruktionen [viz. the absolute genitive in Sanskrit and Greek] so: Zu einem obliquen Kasus eines Satzes tritt ein Partizip. Dasselbe ist für den Sinn von so überragender Wichtigkeit, daß es den Kasus ins Schlepptau nimmt, dessen Verhältnis zu dem ihn regierenden Satzteil sich infolgedessen lockert. Bald geht das ursprüngliche grammatische Abhängigkeitsverhältnis für das Gefühl des Sprechenden verloren, das Partizip nebst Kasus kann jedem beliebigen Satze angefügt werden, und so ist eine Ausdrucksform für eine Nebensatzhandlung gewonnen, welche nicht zu dem Satzsubjekt in Beziehung steht' Cf. § 57, Ex. 5, Rem.

§ 6. C. The Make-up of the Disjunct Case. The Disjunct Case may consist (a) either of a simple noun or a series of such simple nouns, or (b) the noun may be accompanied by an infinite verb-form, viz. a participle or a gerund. The importance

of this difference has been discussed above § 3, 1, c; § 4—5: A simple noun can never reach the degree of independence necessary for an absolute case; the presence of an infinite verb-form, on the other hand, gives even to a conjunct case a certain air of independence

§ 7. D. The Signs of Severance of the Disjunct Case from the Rest of the Sentence. a) The fact that the connection of a disjunct case with the rest of the clause is mediate only is indicated by the resumption of the disjunct case by means of a demonstrative pronoun through which the immediate connection with another element of the sentence is established, cf. § 8—15; § 16—21; § 30—35; § 41, § 43; § 45.

If the case-form of the disjunct case is that required by its syntactical relation we speak of a Proleptic Case (§ 3); if the disjunct case is a nominative we speak of a Pendent Case (§ 4 and below § 7, c)

The place of the demonstrative pronoun may be taken by a noun (as at ÇB 2. 5. 4. 11 *devānam*, cf. below § 22), or by adjectival participles (as at AB 8. 10. 9 *upaviṣṭāya*, *anvārabdhāya*, cf. below § 23).

For a quasi-prolepsis and resumption by (*e*)*tasmin kāle* cf. § 56.

b) The alienation of the disjunct case from the rest of the sentence may be indicated by particles which intervene between the disjunct case and the sentence-element to which it belongs. The most frequent particle is *atha* (cf. Delbrück, *Altind. Syntax*, p. 539, 7, § 263, II; Speijer, *Sanskrit Syntax*, § 450, p. 348; *Ved. und Sansk. Syntax*, § 286, p. 91, 20), see § 14, Ex. 1 (ÇB. 1. 8. 1. 24—25); Ex. 2 (TS. 7. 1. 3. 1); § 15, Ex. 1 (ÇB. 1. 9. 2. 25); § 37, Ex. 2 (TS. 7. 5. 6. 3); Ex. 6 (KB. 30. 5); § 59, Ex. 69 (ÇB. 1. 6. 4. 4); Ex. 212 (ÇB. 11. 2. 4. 10); § 60, Ex. 4 (TB. 1. 2. 5. 1); Ex. 23 (ÇB. 5. 1. 3. 13 = 5. 5. 4. 33); Ex. 62 (ÇB. 7. 3. 1. 2; 3); Ex. 107 (ÇB. 1. 8. 2. 7); Ex. 108 (ÇB. 1. 9. 2. 26 = 4. 4. 4. 3); Ex. 212 (ÇB. 12. 9. 1. 12—17); § 61, Ex. 6 (TB. 1. 6. 8. 9); Ex. 32 (GB. 1. 3. 19); § 62, Ex. 22 (ÇB. 1. 2. 5. 20 bis); and cf. the similar separation of the absolute gerunds from the rest of the sentence by *atha* § 72, Ex. 5 (MS. 3. 9. 2, p. 114, 6); Ex. 6 (MS. 3. 10. 4, p. 134, 11); § 73, Ex. 16 (MS. 1. 6. 10, p. 102, 8); § 75, Ex. 3 (ÇB. 1. 9. 3. 10).

Other particles of separation are *atra*, *tad*, *tad anu* (see below § 65, b—d) and *tatah*, § 26, Ex 6 (ÇB. 2. 3. 1. 10).

c) The severance of the disjunct case is indicated by the fact that, though being semantically an integral part of the sentence, it cannot be syntactically construed with any other element of the sentence; the necessary connection is brought about through the mediation of a demonstrative pronoun in the syntactically required case (see above § 7, a). The result is the Pendent Nominative (above § 4).

d) The severance of the disjunct case from the rest of the sentence has reached its highest degree in the Absolute Case. Here the disjunct case is no longer, either mediately or immediately, construable with any element of the rest of the sentence nor does it form semantically an integral part of it, but it plays the part of an adjunct and is equivalent to a paratactical (see below § 69) or hypotactical clause.

1. The Disjunct Nominative.

I. The Proleptic Subject Nominative.

A The Proleptic Subject Nominative Resumed by a Demonstrative Pronoun.

§ 8. The simple Proleptic Subject Nominative (without accompanying infinite verb-form).

a) The Proleptic Subject Nominative is usually placed at the head of the clause (e. g. Ex. 1—17, etc.); rarely imbedded in the sentence (e. g. Ex. 20) b) It consists most frequently of a series of simple nouns (e. g. Ex. 1, 5, 6, 9, 11—14, etc.) which is occasionally marked off by *iti* (Ex. 3, 8, 22 B), more rarely of a single noun (e. g. Ex. 2, 7, 21, 22 G) which may be accompanied by an adjectival (Ex. 4) or by a nominal (Ex. 10) qualifier. c) As a rule the resumptive demonstrative pronoun follows immediately upon the Proleptic Nominative (e. g. Ex. 1, 3—6, 8—16, etc.); rarely the former is separated from the latter by other words (Ex 2, 7, 18, 21). d) The Resumptive Pronoun agrees in gender and number with the predicate noun (e. g. Ex. 5, 6, 17, 19, 22 B, 22 C, 22 D, 22 I) Compare for this concord Speijer, Sanskrit Syntax, § 27, 1, p. 18.

§ 9. Examples:

1. *devāḥ pītaro manusyās* (TS. *devā manusyāḥ pītaras*) *te 'nyata āsann, asurā rakṣāṁsi piṣācās te 'nyataḥ*, 'The gods, Fathers, men,—they were on one side, the Asuras, Rakṣases, Piṣācas,—they were on the other side'. K. 10. 7 (p. 132, 10); TS 2. 4. 1. 1; JB. 1. 154 (Caland, Auswahl, p. 54).

2. *devāḥ ca vā asurāḥ ca samyattā āsann, tām gāyatrī antara 'tisthād oja vīryam annādyam parigrhya, samvatsaro vāvā 'tān so*

'ntarā 'tisthat, 'The gods and the Asuras were engaged in combat; between them stood the Gāyatrī having seized strength, vigour, (and) food-eating, the year indeed,—that stood between them.' K. 10. 7 (p. 133, 8).

The parallel passages without prolepsis: MS 2 1 11 (p. 13, 8 and 14) *devāḥ ca vā asurāḥ cā 'spardhanta, tām gāyatrī sarvām annam parigrhyā 'ntarā 'tisthat, . . . samvatsaro vai gāyatrī, samvatsaro vai tad atisthat*, TS. 2 4 3 1—2 *devāsuraḥ samyattā āsan, tesām gāyatrī oḥ balam indriyam vīryam prajāṃ paçunt sam-grhyā 'dāyā 'pakramyā 'tisthat, . . . samvatsaro vai gāyatrī, samvatsaro vai tad apakramyā 'tisthat*.

3. *prāno 'pānaḥ caksuḥ śrotram ity etāni vai puruṣam akaran*, 'In-breathing, out-breathing, sight, (and) hearing,—these have made (= make) man'. GB. 2. 2 14.

For this 'comprehensive' use of *iti* to mark the end of a series cf. PW. s *iti*, col. 790, 3—7, Boethlingk, Chrestomathie, 2^d ed., p. 356 = 3^d ed. 396—397 (note on ÇB 1 8. 1 7), pw. s *iti*, p. 202, col. 3, 43—48, Delbrück, Altind Syntax, p. 533, 7—17, and cf. further the controversy arising out of Bühler's article WZKM. 1 (1887) p. 13—20 Boethlingk, ZDMG. 41 (1887), p. 516—519, Berichte der phil.-hist. Cl. d. kgl. sachs. Ges. d. Wiss. 1895, p. 152, Knauer, Festgruß an Boethlingk (1888), p. 62—67, Keith, JRAS. 1910 (II), p. 1317—1321, ÇĀ (Oriental Translation Fund, N S 18) p. 8, n 6, p. 40, n 6, p. 51, n 6.

Instances in the Brāhmana prose are TB 3 8 20 5, ÇB 1. 8, 1 7 (contrast 8, without *iti*); 13. 2 2 2, 13 2 8. 1 = 13 5. 2 1 (contrast 13. 5 1 13 where *iti* marks the pratika of VS. 24 1); 14 6 8 9 (= BĀU. 3. 8 9, where the Kāva recension has *iti* while the Mādhyandinas omit it); KB 6 15 (tel. p. 27, 23 and 24 and p. 28, 6 where *etās tatra istayā* stands in contrast to *anyā istī*), TA 1, 25. 1, At. Ār. 2 3 1 (p. 111, 14 Keith), 2 3 3 (p. 113, 8, 15, 16; 17); 2 6 (p. 123. 6, 7) = At. Up. 3 1. 2, At. Ār. 5 3 1 (p. 146, 10), JUB 3 16 2, Chānd. Up. 4 11. 1, 4 12 1, 4 13. 1, 5 10 6, 7 24 2, ÇĀ. 1 4, 2 1 = At. Ār. 3 2 2 (Keith, p. 134, 1—3) 8 9, 8 11.

4. *tās [apah] tatran 'vā 'bhyāçramyad abhyatapat samatapat, tūh çrāntās taptāḥ samtaptāḥ sārđham eva retasā dvandham abhavan, tāsām anyatarā* (Gaastra's emend for *anyā anyatarā*) *atīlavanā apeyā asvādvyaḥ tā açāntā retāḥ samudram vrtvā 'tiṣṭhanta*, 'These (waters) he then toiled over, he heated, he thoroughly heated, they having been toiled over, heated, thoroughly heated together with the seed became twofold: one (half) of them being excessively salty, not drinkable, not palatable,—they, not being appeased, continued to envelop the seed, the ocean'. GB. 1 1. 3

The continuation of the sentence *athe 'tarāḥ peyāḥ . . . samatapāt* is listed below § 19, Ex 1.

For *√ sthā* with gerund as auxiliary verb cf Delbruck, *Altind. Syntax*, p 407; Speyer, *Sanskrit Syntax*, § 381, p. 298. Such gerundial constructions should be added to Whitney, Gr., § 1075, c (cf § 994, e).

5. *dadhi madhu ghṛtam dhānās taṇḍulās tat samsṛṣṭam syāt*, 'Curds, honey, ghee, grains, (and) rice-grains,—those should be the mixture'. K 11. 2 (p. 145, 7).

The neuter noun *samsṛṣṭa* 'mixture', which should be added in pw., occurs also in the singular at K. 11. 2 (p. 145, 13); 36. 1 (p 68, 7) = MS 1. 10. 6 (p. 146, 6, where the text should be emended to *samsṛṣṭam māṇḍam*), in the plural at K 11. 2 (p. 145, 4).

6. *agnihotram darṣapārnāmāsau cāturmāsyaṇy esa vāva tarhi yaḥṇa āsīt*, 'The Agnihotra, the New Moon and the Full Moon ceremonies, (and) the seasonal offerings,—they then constituted the sacrifice'. K. 23 7 (p. 82, 19).

7. *somāhutir ha vā ebhyas [devebhyah] so 'ccakrāma*, 'The Soma-sacrifice,—that departed from these (gods)'. JB. 2. 158.

8. *āruṇir vājasaneyo barkur vārṣṇaḥ priyo jānaçruteyo buḥḷa āçvatarāçvur vaiyāghrapadya ity ete ha pañca mahābrahmā āsuh*, 'Āruṇi Vājasaneya, Barku Vārṣṇa, Priya Jānaçruteya, Bulila Āçvatarāçvi, Vaiyāghrapadya,—these were five great Brahman-priests'. JB. 1. 22 (Caland, Auswahl, p. 10).

With *mahābrahma-* cf ÇB. 1. 1. 4. 14 *asurabrahma-*; Wackernagel, *Altind. Gr. II*, 1, § 50, b, α, p. 117, 10—11

9. *jīvalaḥ ca ha kārīradīr indradyumnaḥ ca bhāllaveyas tau hā 'runer ācāryasya sabhāgā(v)* (the mss *sabhāgā*, var. lect. *sahāgā*) *ājagmatuḥ* 'Jīvala Kārīradī and Indradyumna Bhāllaveya,—these two came going for a discussion with the teacher Āruṇi'. JB. 1. 271 (Caland, Auswahl, p. 103).

The mss of JB. vary here and elsewhere between *kārīradī* and *kārīrān*, cf. Wackernagel, *Altind. Gr. I*, p. 163, § 140, a, note, where the variant *ĀpMB 2. 8. 2 uccairvādi* for RVKh. 10. 128 3; HG. 1. 10. 6 *uccairvāji* may be added. And cf. the play between the *√ ruj* and *rudra* at K. 25. 1 (p. 103, 2) *yat samarujat tad rudrasya rudratvam* (Nirukta 10. 5 *yad arudat tad rudrasya rudratvam iti Kāthakam* seems to refer to this passage and should probably be emended accordingly). I have adopted Caland's emendation (WZKM., 27, p. 77) of the mss reading *sabhāgā* (var. lect. *sahāgā*) to *sabhāgā(v)*. The adjective *sabhāga* occurs besides the two passages ÇB 3. 3. 4 14 (where, however, according to Eggeling's note,

the Kāṇva recension omits the clause in which *sabhāga* occurs) and Chāṇd Up. 5 3 6, both cited in PW., also at JUB. 4. 6 4 (where, of course, *sabhāga* should be read as one word) = JB. 1. 22 (Caland, Auswahl, p. 13) *atha hai 'sām sabhāga āvavrāja* With *sabhāga* the PW compares VS. 30. 6 = TB 3. 4. 1. 2 *sabhācara* the exact meaning of which is uncertain (Weber, ZDMG 18, p. 277 = Ind Streifen, 1, p. 77, Eggeling, SBE. 44, p. 413) In as much as *sabhā* and *samiti* are closely related in sense (Edgerton, KZ, 46, p. 174, 17) the adjective *sanutimgama* ÇB. 14. 9 4. 17 (= BÄU 6 4. 17 Mādhy. = 18 Kāṇv) may be compared with *sabhāga* The genitives ÇB. 3. 3 4 14 *asya*, JB. 1. 271 *āruner ācāryasya*, and JB. 1. 22 = JUB. 4. 6. 4 *tesām* depend on the prior member of the compound (Withney, Gr. § 1316; Wackernagel, Altind. Gr. II, 1, p. 31, § 12, a, Speiser Sanskrit Syntax, p. 178, § 231) cf. AV. 8. 10. 5 *yanty asya sabhām*, 6 *yanty asya samitum* . . The prior member *sabhā* of the compound *sabhāga* must not be taken in the narrow meaning of 'Ratsversammlung' but as 'colloquium or concilium, a common (sa-) meeting for the exchange of speeches or conversation' (Edgerton, KZ, 46, p. 175, 17). Edgerton's etymological analysis is undoubtedly preferable to the current connection of *sabhā* with Gothic *siþja* etc proposed by A. Kuhn, KZ, 4, p. 370, cf. Wackernagel, KZ, 46, p. 272, 31. *Sabhāga* = 'going for a conversation, discussion with somebody (genitive)' fits all the passages in which the word occurs; thus ÇB. 3 3 4 14 'Even kings come going for an audience with him; he is the first to address the kings', Chāṇd Up. 5 3 6 'Then, on the morrow, he (viz. Gautama Āruni) went up going for (his) audience (with king Pravāhaṇa Jaibali), then he (viz. the king) addressed him', the situation in this last passage is very similar to that of Chāṇd. Up. 5 11. 7.

10. *bhṛgvaṅgirasō devās* (32. *viṣve devās*; 33. *sādhyā devās*; 34. *maruto devās*, 35. *rudrā devās*; 36. *ādityā devās*) *ta uṣṇīham* (32. *te 'nustubham*; 33. *te brhatim*; 34. *te paṅktim*; 35. *te tristubham*, 36. *te jagatim*) *anvāyattās, tebhya uṣṇig* (32. *tebhya 'nustub*; 33. *tebhya brhati*; 34. *tebhya paṅktir*; 35. *tebhya tristub*; 36. *tebhya jagaty*) *bhṛgvaṅgirobhya* (32. *viṣvebhya*; 33. *sādhyebhya*; 34. *marudbhya*; 35. *rudrebhya*; 36. *ādityebhya*) *devebhya ekaikenā 'kṣarena kāmān nikāmān duhe*, 'The Bhṛgu and Aṅgiras gods [32. The All Gods; 33. The Sādhyā gods; 34. The Marut gods; 35. The Rudra gods, 36. The Āditya gods],—they are connected with the Uṣṇīh-metre [32. the Anuṣṭubh-metre; 33. the Brhatī-metre; 34. the Paṅkti-metre; 35. the Tristubh-metre; 36. the Jagatī-metre]; for these Bhṛgu and Aṅgiras gods [32—36 as above] the Uṣṇīh-metre [32—36 as above] milks wishes (and) desires with each separate syllable'. JB. 1. 31—36.

11. *datvaç ca ha sautēmanaso, mītravīç ca damstradyunnas tau ha pratīdarçasya vaibhāvatasya çvaṅknasya rājño brahmacārīṇāv*

āsatuḥ, 'Datva Sautemanasa and Mitraavid Damṣtradyumna,—these two were pupils of king Pratidarṣa Vaibhāvata Çvaikna'. JB. 2 274 (276, Caland, Auswahl, p. 194).

12. *ksatram ca rāstram ca rtam ca satyam ca tāny avastāt* (ms. *avastā*), *tapaḥ ca tejaḥ ca svadhā cā 'mrtam ca tāny u parastāt*, 'Nobility and dominion, right and truth,—these are below; on the other hand, penance and splendour, happiness and immortality, —these are above'. JB 3. 272.

For *u* cf. Delbruck, *Altind Syntax*, p 507, § 254, 3

13. *katame vasava iti | agniḥ ca prthivī ca vāyur cā 'ntarīksam cā 'dityaḥ ca dyauḥ ca candramāḥ ca naksatrāni ca 'te vasavaḥ . . .* *ti*, "Who are the Vasus?" — "Agni and the Earth and Vāyu and the Atmosphere and Āditya and the Sky and the Moon and the Constellations,—these are the Vasus". ÇB. 11. 6. 3. 6; JB. 2 77 (JAOS. 15, p. 239): ÇB. 14. 6. 9. 4 (= BĀU. 3. 9. 4 Mādhy. = 3 Kānv.).

14. *katame te trayastrīṇād iti | astau vasava ekādaśa rudrā dvādaśa 'dityāḥ ta ekatrinīṇād, indraḥ ca 'va prajāpatiḥ ca trayastrīṇāv iti*, "Who are these thirty-three (divinities)?" — "The eight Vasus, the eleven Rudras, the twelve Ādityas,—they are thirty-one; Indra and Prajāpati are the thirty-second and thirty-third". ÇB 11. 6. 3 5, 14. 6. 9. 3 (= BĀU. 3. 9. 3 Mādhy. = 2 Kānv.).

The parallel passage JB 2. 77 (JAOS 15, p 239) without prolepsis: *katame trayastrīṇād iti | astau vasava ekādaśa rudrā dvādaśa 'dityā indraḥ ca 'va prajāpatiḥ ca trayastrīṇāv iti*.

15 *āsandī co 'khā ca çikyam ca rukmapāṣaḥ cā 'gniḥ ca rukmaḥ ca tat śat*, 'The seat and the fire-pan and the netting and the sling of the gold plate and the fire and the gold plate,—these (make up) six'. ÇB. 6. 7. 1. 27

16. *catvārah pādāḥ catvāry anūcyāni çikyam ca rukmapāṣaḥ ca yad u kim ca rajjavyam çikyam tad anā 'khāgnī rukmas tat trayodaśa*, 'The four feet, the four boards (of the seat) and the netting and the sling of the gold plate or whatever corded netting (there is, and) along (with it) the fire-pan and the fire (and) the gold plate, —these (make up) thirteen'. ÇB 6. 7. 1. 28.

17 *trīni gāyatrīṇāṁ te dve brhatīṇā, saptaśatīm anuṣṭubhāḥ saptaśatīm pañktiṇī catvāriṇīṇāṁ brhatīṇā, trayāṇāṁ triṣṭubhāṇāṁ gāyatrīṇāṁ uddhṛtya tāni trīni brhatīṇā, tac ca gāyatrīṇāṁ jagatīṇā ca te dve brhatīṇā, pañcāṣaśat triṣṭubhāḥ pañcāṣaśat usnīhāḥ gāyatrīṇāṁ brhatīṇāṁ sampadyante*, 'Three hundred Gāyatrīs,—they are (equivalent to) two hundred Brhatīs, seventy Anuṣṭubhs (and) seventy Pañktīs are (equivalent to) one hundred and forty Brhatīs; subtracting one hundred Gāyatrīs from three hundred Triṣṭubhs,—that is (equivalent to) three hundred Brhatīs, these one hundred Gāyatrīs and one hundred Jagatīs,—they are (equivalent to) two hundred Brhatīs; fifty Triṣṭubhs (and) fifty Uṣṇīhs make up one hundred Brhatīs'. KB. 18. 3

18. *prajāpatiḥ yām prathamām ahutīm ajuhot sa hutvā yatra nyamrṣṭa tato vikaṅkataḥ samabhavat*, 'Prajāpati,—the first oblation which he offered,—where he, having made the oblation, washed (his hands) thence the Vikaṅkata-tree sprang up'. ÇB. 6. 6. 3 1.

The resumptive *sa* is due to the intervening relative clause *yām . . . ajuhot*: cf. below § 11, Ex. 1 A, Rem., Ex 8 B, Rem.

19. *aṣva rśabho vṛṣṇir bastah sā dakṣiṇā, vṛṣatvāya*, 'A horse, a bull, a ram, a he-goat,—these are the sacrificial fee, for the sake of (attaining) virility' TS. 2. 3. 7. 4.

20. *etena [suktena] ha vā indro 'gastyo marutas te samajānata*, 'By means of this (hymn) Indra, Agastya, (and) the Maruts,—they agreed'. AB. 5. 16. 14.

21. *tasmād dhā 'py etarhi bhayān iva naktam sa yāvanmātram iva 'pakramya* (Bibl. Ind. with the mss. *prakramya*) *bibheti*, 'Therefore even now, even a strong (man) at night,—he, going off even for a short distance, is afraid' GB. 2. 5. 1.

The parallel passage AB 4. 5 1 without prolepsis: *tasmād dhā 'py etarhi naktam yāvanmātram iva 'va 'pakramya bibheti*.

For *iva* = *eva* cf. Aufrecht, AB., p 430, 26—28, Eggeling, SBE, 44, p. 152, note 3 on ÇB. 12. 2 2 11; Keith, JRAS. 1908, p. 1193, note 1; 1909, p. 754, note 6; Rīgveda Brāhmanas (Harvard Oriental Series XXV) p 89, § 7, no 25. And contrast ÇB. 14. 6. 11. 2 (= BÄU 4. 2. 2) Mādih. rec *parokṣene 'va* with Kānv rec. *parokṣenai 'va*

22. *devapātram vā esa yad vaṣatkārah | tad yathā pātra uddhṛtya prayached evam tad, atha yat purā vaṣatkārāj juhuyād ya-*

thā 'dho bhāman nīdīdham tad amuyā syād evam tat, tasmād u saha vai 'va vasatkāreṇa juhuyād vaṣatkṛte vā || tad yathā yonau re-tah siñced evam tad, atha yat purā vaṣatkārāj juhuyād yathā 'yonau (Weber's text omits the avagraha) *retah siktam tad amuyā syād evam tat, tasmād u saha vai 'va vasatkāreṇa juhuyād vaṣatkṛte vā,* 'The Vaṣat-call is the vessel of the gods; it is just as if one were to offer (food) ladling it out of a vessel, now if he were to make the offering before the Vaṣat-call, as (food) sticking down on the ground,—(as) that would be useless, even so (the offering would be useless); therefore he should make the offering either along with the Vaṣat-call or after the Vaṣat-call has been uttered: it is just as if one were to pour seed into a womb, now if he were to make the offering before the Vaṣat-call, as seed poured into a non-womb,—(as) that would be useless, even so (the offering would be useless); therefore he should make the offering either along with the Vaṣat-call or after the Vaṣat-call has been uttered'. ÇB. 1. 7. 2. 13—14.

┌ Additions from the Āraṇyakas and Upaniṣads:

22 A. *caṣṣuḥ śrotram mano vāk prānas tā etā pañca devatā imam viśtāḥ puruṣam, pañco haṁ 'vai 'tā ayam viśtāḥ puruṣaḥ,* 'Sight, hearing, mind, speech, breath,—these are the five divinities which have entered man, and this man has entered these five (divinities)' Ait. Ār. 1. 3. 8 (p. 92, 13 Keith).

22 B. *prthivī vāyur ākāśa āpo jyotiṁsī 'ty eṣa vā ātma 'ktham pañcaviḍham,* 'The Earth, the Wind, the Ethereal Space, the Waters, the Lights,—these are the Self, the five-fold Uktha'. Ait. Ār. 2. 3. 1 (p. 111, 13—14 Keith)

22 C. *tasya [sāmanāḥ] trayy eva vidyā hiṁkāro, 'gnur vāyur asāv āditya eṣa prastāva, ima eva lokā ādīḥ, . . . , śraddhā yajño dakṣiṇā eṣa udgītho, diṣo 'vāntaradiṣa ākāśa eṣa pratihāra, āpak prajā ośadhaya eṣa upadravaḥ, candramā nakṣatrāṇi pītara etan midhanam,* 'Of this (Sāman) the threefold knowledge is the Hiṁkāra; Agni, Vāyu, (and) yonder Sun,—they are the Prastāva, these worlds are the Ādī; faith, the sacrifice, (and) the sacrificial gifts,—they are the Udgītha; the quarters, the intermediate quarters, (and) the ethereal space,—they are the Pratihāra; the waters, progeny,

(and) the plants,—they are the Upadrava; the Moon, the Constellations, (and) the Fathers,—they are the Nidhana'. JUB. 1. 19. 2.

Note that the prolepsis is confined to subject nominatives which consist of a series of nouns, while single nouns (*trayī vidyā*, *ime lokāḥ*) show the normal construction. Contrast *ima eva lokā ādih* with Chānd Up 2. 21. 1 *traya ime lokāḥ sa prastāvah*.

22 D. *trayī-vidyā hiṅkāras, traya ime lokāḥ sa prastāvo, 'gnir vāyur ādityah sa udgītho, nakṣatrāṇi vayāṅsi maricayaḥ sa prati-hārah, sarpā gandharvāḥ pitaras tan nidhanam*, 'The threefold knowledge is the Hīnkāra; these three worlds,—they are the Prastāva, Agni, Vāyu, (and) Āditya,—they are the Udgītha; the constellations, the birds, (and) the rays,—they are the Pratihāra; the serpents, the Gandharvas, (and) the Fathers,—they are the Nidhana.' Chānd. Up. 2. 21. 1.

See the note to the preceding example, 22 C.

22 E. *so 'sāv ādityas sa eṣa eva ud, agnir eva gī, candramā eva tham, sāmāny eva ud, rca eva gī, yajñaṣy eva tham ity adhidevatam | athā 'dhyātmanḥ : prāṇa eva ud, vāg eva gī, mana eva tham*, 'Yonder Sun,—that same is (the syllable) ud, Agni is (the syllable) gī, the Moon is (the syllable) tham; the Sāmāns are (the syllable) ud, the Rig-verses are (the syllable) gī, the Yajuses are (the syllable) tham; so with regard to the divinities; now with regard to the Self: Breath is (the syllable) ud, speech is (the syllable) gī, mind is (the syllable) tham'. JUB. 1. 57. 7.

Note that only the first item (*so 'sāv ādityas sa eṣa eva ud*) shows prolepsis.

22 F. *sudakṣiṇo ha vai kṣāimih prācīnaçālir jābālau te ha sabrahmacāriṇa āsuh*, 'Sudakṣiṇa Kṣāimi, Prācīnaçālī, (and) the two Jābālas,—they were fellow-students'. JUB. 3. 7. 2.

22 G. *prācīnaçāla aupamanyavah satyayajñah pauluṣir indradymno bhāllaveyo janah çārkarākṣyo buḍila āçvatarāçvis te hai 'te mahāçālā mahāçrotriyāḥ sametya mīmāṃsāṃ cakruḥ*, Prācīnaçāla Aupamanyava, Satyayajña Pauluṣi, Indradymna Bhāllaveya, Jana Çārkarākṣya, (and) Buḍila Āçvatarāçvi—these same great householders (and) great scholars, having come together, deliberated'. Chānd. Up. 5. 11. 1.

22 H. *sac cā 'sac cā 'sac ca sac ca vāk ca manaç ca manaç ca* (the mss. omit the second *manaç ca*) *vāk ca caḥṣuç ca çrotram ca*

*grotram ca caksuṣ ca ṣṛaddhā ca tapaṣ ca tapaṣ ca ṣṛaddhā ca tāni
soḍaṣa* 'Existence and non-existence, non-existence and existence,
speech and mind, mind and speech, sight and hearing, hearing
and sight, faith and penance, penance and faith,—these are six-
teen'. JUB. 4. 25. 1.

22 I. *rg gāthā kumbyā tan mītam yaṣur nigado vrthāvāk tad
amitam*, 'A Ṛc, a Gāthā, (and) a Kumbyā,—these are measured;
a Yajus, a Nigada, (and) casual speech,—these are unmeasured'
Ait. Ār 2. 3. 6 (p. 115, 9 Keith).

22 J. *tat puruṣo 'mānavah | sa enān brahma gamayati*, 'Then a
non-human person,—he makes them go to the Brahman'. Chānd.
Up. 4. 15 5—6; 5. 10. 2.

With the exception of the Ānandāgama edition all the editions read *mānavah*
without avagraha, and the Commentary of Rāgavendra also omits the avagraha
Çankara's and Rāmānuja's Commentaries both read *amānavah*. Boehlingk in
his edition of the Chānd. Up. suggested the emendation to *mānasah*, comparing
BAU. 2 5. 7 and 6. 1. 18 M. = 6. 2 15 K. but abandons this emendation in favour
of *puruṣo 'mānavah*, Ber. sächs. Ges. Wiss. 1897, p. 87 Deussen regarded the
puruṣo mānasah of BĀU. 6. 1 18 M. (= ÇB 14. 9. 1. 18) = 6 2 15 K. as 'Correctur
des nicht mehr verstandenen *puruṣo 'mānavah*' of Chānd. Up. and it is note-
worthy that both Çankara and Rāmānuja on Vedānta Sūtra 4. 3. 4—6 have
amānavah not only for Chand. Up but also in the quotation BĀU. 6 2 15 K.

Boehlingk's objection to the resumptive *sa* 'das hier gar nichts zu thun hat'
(p. 102, 29) appears to be groundless in view of the examples here collected

§ 10. The Proleptic Subject Nominative is accompanied by a Participle.

The examples where the Participle is not further qualified are
given in Group A (Ex. 1—8). In Group B (Ex. 9—18) are listed
the instances where the Participle is further qualified, either (a)
by a dependent object accusative (Ex. 9—16), or (b) by an in-
strumental expressing the agent (Ex. 17). In Group C (Ex. 18)
the Participle is the present participle of the $\sqrt{\text{man}}$ with a predi-
cative nominative.

As regards the tense of the Participle, the present tense pre-
ponderates (Ex. 1—9; 11; 14—18); once a future participle occurs
(Ex 10); twice the middle perfect participle is found (Ex. 12; 13),
once the past participle (Ex. 8 B)

Caland, Auswahl, p. 48, no. 40, note 2 (to JB. 1. 147, see § 11, Ex. 8 below) regards the present participle *caran* in passages like Ex. 3—8 below as having the function of a finite verb; but I cannot persuade myself that, with the exception of the past participle in *-ta*, participles occur in the Brāhmaṇa prose in the clear rôle of finite verbs, cf. Delbruck, Altind Syntax § 219, p. 393 (last line)—394, 7; Speijer, Ved. und Sanskrit Syntax, § 287, p. 92, 4; Sanskrit Syntax, § 9, Remark, p. 5, Keith, ZDMG. 63 (1909), p. 346—349. Delbruck rightly emphasizes the close similarity of such proleptic nominative constructions with the proleptic accusative constructions like ÇB. 1. 1. 1. 16 (below § 32, Ex. 6). A proleptic construction like PB 15. 3. 25 *dirghaḥṛavā rājanya rṣir jyog aparuddho 'ṣanāyaṇṣ caran sa etad dairghaḥṛavasam [sāma] apacyat* (below Ex. 6) is closely paralleled by the normal conjunct arrangement PB. 9. 2 19 *devātīhik saputro 'ṣanāyaṇṣ carann aranya-urvārūny avindat*, 'Devātīthi, accompanied by his son, walking hungry in the forest found cucumbers', cf. also the proleptic construction K. 21. 6 (p. 45, 2) with its normal conjunct parallels given below Ex. 14

At PB. 13. 4 17 the text should read *tān adhinidhāya paricāry acarad* (Bibl. Ind. *paricaryyacaran*) *vardhayans, tān vardhayitvā 'bravīt* ., cf JAOS., 19, p 125 and the Commentary *tān prthuraḥmyādīn adhinidhāya rathe āropya vardhayan posayan paryacarat* (Bibl. Ind. *paryacaran*) *paricaryām krtavān* . *Paricārī* is adjective as taken by PW. s *paricārīn*, and *acarat* may well have its full verbal force: 'He went as their care-taker, tending them', cf Chānd. Up 4. 4. 2, *bahv ahaṁ carantī paricārīnī yauvane tvām alabhe* 'Wandering a good deal about in my youth as a servant-woman I conceived thee'. The order of words makes the construction of *acarat* as auxiliary verb with *vardhayan* (Delbruck, Altind Syntax, p. 390; Whitney, Gr. § 1075, b) less likely.

The perfect middle participle *ijānaḥ* at TS. 6. 6. 7. 4 *yātayāmāni vā etasya chandānsi ya ijānaḥ*, 'The metres of him who has sacrificed are exhausted', does not stand in lieu of a finite verb, but is a predicate participle with the substantive verb *bhavati* or *asti* omitted, cf. Delbrück, Altind Syntax, § 218, 1, p. 392 where instances of the future participle with $\sqrt{bhā}$ and $\sqrt{as}$ are given.

For the finite use of participles in Mantras cf. Delbruck, Altind Syntax, § 219, p 393 f.; Oldenberg, ZDMG. 54, p 170, Anm. 1, Rigveda Noten, I, p. 428 col. 2 s. 'Partizip statt Verb. finitum', II, p. 379, col. 1 s. 'Partizip ohne Hauptverb'; Neisser, BB 27, p. 274, Keith, ZDMG., 63, p. 346.

For a pendent nominative with present participle anticipating an accusative (JUB 3. 29 7) see below *Addition from the Āraṇyakas and Upaniṣads*, § 20 A, 5 A, Ex 1 A.

For an absolute nominative with present participle before the exclamatory *at* (= *et*), AB. 2. 13. 6 see below § 26, Ex. 8.

§ 11. Examples.

A. 1. *paçur vai niyamānaḥ sa mṛtyum prāpaçyat*, 'The victim being led (to be slaughtered)—it saw death before (it)'. AB. 2. 6. 8.

This passage is cited by Speyer, *Ved. und Sanskrit Syntax*, § 287, p 91 among 'anacolouthic constructions'.

┌ Addition from the Āraṇyakas and Upaniṣads.

1 A. *atha ha prāna uccikramiṣant sa yathā suhayaḥ padbīçaçaṅkūnt samkḥided evam itarān prānānt samakḥidat*, 'Then breath, getting ready to depart,—it, as a fine steed would pull out the thether-pegs, even so tore out the other breaths (= organs of sense)'. Chānd. Up. 5. 1. 12.

The parallel passage BĀU 6. 2. 13 Mādhy. = 6. 1. 13 Kānv. without prolepsis: *atha ha prāna utkramiṣyan yathā mahāsuḥayaḥ saindhavaḥ padbīçaçaṅkūnt samvṛhed evam hai 've 'mān prānānt samvavarha*. Contrast with the resumptive pronoun before the *yathā*-clause the pronominal resumption after a *yathā* clause § 41, Ex 2; § 45, Ex. 2, and after a relative clause § 9, Ex. 18. For *✓ khid + sam* cf. TS. 6. 6. 11. 1 *sa yajñānām soḍaḍadhe 'ndriyam viryam ātmānam abhi samakḥidat*, 'He tore out strength (and) vigour of the sacrifices in sixteen parts for himself'. ┘

2. *viçve vai devās trītyasavanabhāgās santas* (so Schroeder's certain emend., with Kap S., for *saṅtap*) *te prātassavanam abhyakāmayanta*, 'The All Gods, being sharers in the third pressing,—they desired the morning pressing'. K. 28. 2 (p. 155, 3).

┌ Addition from the Āraṇyakas and Upaniṣads.

2 A. *te vā ete pañcā 'nye pañcā 'nye daça santas tat kṛtam*, 'The one five (and) the other five being ten,—they are (equivalent to) the Kṛta-throw'. Chānd. Up. 4. 3. 8.

Cf Lüders, *Das Würfelspiel*, p. 33 and 61; SB. d kgl. preuß. Ak. d Wiss. 1906, X, p. 288 'diese, fünf auf der einen, fünf auf der andern Seite, die zusammen zehn ausmachen, die sind das Kṛta' ┘

3. *sindhukṣid vai rājanyarṣir jyog aparuddhaç caran sa etat saindhukṣitam [sāma] apaçyat*, 'Sindhukṣit, the royal sage, wandering

for a long time expelled (from his realm),—he saw this Saindhu-kṣita (-Sāman)' PB. 12. 12. 6.

For √ *rudh* + *apa* = 'expel from one's kingdom' cf AB 8 10. 7 *rāstrād aparudhyamānah*; ÇB. 12 9. 3. 1; 3 *daçapurusaṁrāyād aparuddhah*, AV. 3 3 4 *anyaksetre aparuddham carantam*. Cf. √ *bhū* + *apa*, § 73, Ex. 13 and cf. for the phrase *aparuddhaç caratī* Kielhorn's note to verse 14 of the Aihole inscription of Pulakeṣin II in Epigr. Ind VI, p. 9 and his note in JRAS 1907, II, p. 1062f.

4. *sindhukṣid vai bhārato rājā jyog aparuddhaç caran so 'kāmayatā* 'va *sva okasī gaccheyam iti*, 'King Sindhukṣit Bhārata wandering for a long time expelled (from his realm),—he desired: "May I return into my own home".' JB. 3. 82 (Caland, Auswahl, p. 238).

For √ *gam* + *ava* = 'return, be restored to one's realm' cf TS 2 3 1; K 11, 6; MS. 2 2 1 where the verb is frequently used in connection with the ritual for the restoration of an expelled (*aparuddha*) ruler. Further K. 27 5 (p. 145, 4) = 28. 1 (p. 152, 4); K 27. 5 (p. 145, 8) = 28. 1 (p. 152, 7); K. 28. 1 (p. 152, 9), AB. 8. 10. 7, PB. 2. 3. 7 In all these passages √ *gam* + *ava* governs the accusative: *viçam*; *anaparudhyam*; *rāstram*; *ksatram*, *devaviçām*; *manusyaviçām*; *rājyam* (cf. also PB 4. 3. 7 *adhvānam*, ÇB. 14 1. 1. 4 *udrcam*). For the locative cf. the Yajus K 11 6 (p. 151, 17) *imam amum āmusyāmyanam amusyāh putram amusyāh viçy avagamayata*.

5. *vitahavya āçrāyaso jyog aparuddhaç caran so 'kāmayatā*: 'va *sva okasī gaccheyam iti*, 'Vitahavya Āçrāyasa wandering for a long time expelled (from his realm),—he desired: "May I return into my own home".' JB. 1. 214 (Caland, Auswahl; p. 82).

Cf. without prolepsis PB 9 1. 9 *vitahavyah çrāyaso jyog niruddha etat [vatahavyam] sāmā paçyat*, so 'vagacchat paçyatisthat

6. *dirghaçravā vai rājanya rsir jyog aparuddho 'çanāyāṇç caran sa etad dairghaçravasam [sāma] apaçyat*, 'Dirghaçravas, the royal sage, wandering for a long time expelled (from his realm and) hungry,—he saw this Dairghaçravasa [-Sāman]'. PB. 15. 3. 25.

7. *kanvo vai nārṣado jyog apratiṣṭhitaç caran so 'kāmayata: pratiṣtheyam iti*, 'Kaṇva Nārṣada wandering for a long time without firm support,—he desired. "May I gain firm support".' JB. 1. 216 (Caland, Auswahl, p. 82).

8 *nodhā vai kākṣivato jyog apratiṣṭhitaç caran so 'kāmayata: pratiṣtheyam iti*, 'Nodhas Kākṣivata wandering for a long time without firm support,—he desired. "May I gain firm support".' JB. 1. 147 (Caland, Auswahl, p. 48).

8 B. so 'yam viṣnur glānaḥ | chandobhir abhitaḥ parigrhīto 'gnih purastān nā 'pakramanam āsa sa tata evau 'śadhinām malāny upamumloca || te ha devā acuḥ: kva nu viṣnur abhāt kva nu yajño 'bhūd iti, te ho 'cuḥ. chandobhir abhitaḥ parigrhīto 'gnih purastān nā 'pakramanam asty atrai 'vā 'nvicchate 'ti, 'This same Viṣnu bring tired out,—he was enclosed on all sides by the metres, Agni was in front, there was no escape—, het hereupon hid among the roots of the plants The gods said: "What hath become of Viṣnu? What hath become of the sacrifice?" They said: "He is enclosed on all sides by the metres, Agni is in front, there is no escape, search (for him) right here".' ÇB. 1. 2. 5. 8—9.

Eggeling takes *glānaḥ*, Delbrück, Altind. Synt., p. 394, 37—395, 1, both *glānaḥ* and *chandobhir abhitaḥ parigrhītaḥ* as equivalent to a finite narrative tense. The singularity of such a use of the past participle was pointed out by Keith, ZDMG 63 (1909) p. 348—349 who correctly proposes taking *sa 'yam viṣnur glānaḥ chandobhir abhitaḥ parigrhītaḥ* as proleptic subject to *upamumloca* while he regards *agnih . . apakramanam āsa* as a parenthesis. I differ from him in taking only *sa 'yam viṣnur glānaḥ* as proleptic subject nominative, while *chandobhir abhitaḥ parigrhītaḥ* with *agnih purastāt* and *nā 'pakramanam āsa* forms a trimembral parenthesis after which the subject is resumed by *sa* (cf. § 9, Ex 18 Rem. and § 11, Ex. 1, A Rem.). This seems to be demanded by paragraph 9 where the same three items are grouped together (8 *chandobhir abhitaḥ parigrhīto 'gnih purastān nā 'pakramanam āsa* : 9 *chandobhir abhitaḥ parigrhīto 'gnih purastān nā 'pakramanam asti*)

The Commentary takes *apakramanam nā 'sa* = *na jagāma* as finite verb of the first clause and appears to construe *sa 'yam viṣnur glānaḥ* as absolute nominative: *glānasya tasya viṣnor apagamanam nā 'sa*

B. a. 9. *devā ha var yajñam tanvānās te 'suraraksasebhya āsañgād bibhayām cakruḥ*, 'The gods being engaged in performing the sacrifice,—they were afraid of the Asuras and Rakṣases lest they should cling to them'. ÇB. 1. 1. 2. 3; 1. 2. 1. 6 (cf. Delbrück, Altind. Syntax, § 219, p. 394, 1); 1. 3. 1. 5; 1. 4. 4. 8, 1. 6. 1. 11; 3. 3. 3. 16; 3. 3. 4. 2; 3. 5. 3. 15, 3. 6. 1. 27; 3. 7. 2. 2, 3. 9. 4. 6; 4. 1. 1. 6; 4. 2. 4. 19; 4. 6. 6. 1.

For *āsaṅga* cf. ÇB 1. 5. 3. 21; 4. 1. 1. 6 *yady no 'suraraksasāny āsajeyuh*, 1. 6. 1. 12 *sa yady enān purastād asuraraksasāny āsisaṅksan*; 15 *yady enam purastād asuraraksasāny āsisaṅksanti*; 3. 6. 1. 27, 4. 2. 4. 19 *tān dakṣinato 'suraraksasāny āsejuh*.

The phrase *asuraraksasebhya āsañgād bibhayām cakruḥ* in the fourteen ÇB passages cited above appears to be the only absolutely certain instance in the Brāh-

mana prose of $\sqrt{bh}$ with a double, paratactical ablative of both the person and the action feared. The case form is ambiguous in *agneh*, TS 5.2.5.2; 5.2.10.2, K. 20.3 (p. 21, 4); 20.9 (28, 8), *vyam* [*prthivī*] *vā agner atidāhād abibhet*, 'This (earth) was afraid of Agni, lest he should burn (her) excessively', where Delbruck, Altind. Syntax, § 69, p. 111 takes *agneh* as ablative, probably correctly, since here also Agni is the person and *atidāha* the action feared. Contrast the ablative of the action and the genitive of the person in the following instances: ÇB. 4.3.3.11 *apakramād u hai 'vai 'sām etad bibhayām cakāra*, K. 29.9 (p. 179, 6) *teṣām apakramād abibhet*, 'He was afraid lest they might go away', KB. 7.4 *tasya ksayād bibhem*, 'I am afraid lest it perish', MS 3.7.10 (p. 90, 3—4) *te vā anyo 'nyasyā 'bhidrohād abibhayuh*, 'They were afraid lest one might deceive the other', AB 5.15.9 *prasraṁsād vā antasya bibhāya*, 'He is afraid (perfect = present) lest the end may become loose', AB 4.19.2, K. 33.6 (p. 31, 11) *tesām vai devāḥ* (K. *devā vai*) *saptadaçānām pravayād abibhayuh*, 'The gods were afraid lest these Saptadaças should collapse', PB 8.9.21 *sa tayor [sāmnoh] aprayogād abibhet*, 'He was afraid lest these two (Sāmans) might not be properly applied'; JUB 3.19.2 *te manusyānām anvāgamād bibhyatah*. ., They, fearing lest men should go after (them). ., TB 1.2.4.2 *devā vā ādityasya suvargasya lokasya parāco 'tipādād abibhayuh*; K. 33.6 (p. 31, 9) *tasya [ādityasya] parāco 'tipādād abibhayuh*, PB 4.5.11 *tasya [ādityasya] parācīnātīpādād abibhayuh*; AB 4.18.5, 6 *tasya [ādityasya] parāco 'tipātād* (so, with *t*) *abibhayuh*, TB. 1.2.4.2 *devā vā ādityasya suvargasya lokasyā 'vāco 'vapādād abibhayuh*; PB. 4.5.9, K. 33.6 (ter, p. 31, 8, 14, 20) *devā iā ādityasya svargāl lokād avapādād abibhayuh*, AB. 4.18.5, 6, 4.19.3 *tasya vai devā ādityasya svargāl lokād avapātād* (so, with *t*) *abibhayuh* 'The gods were afraid lest this Āditya might fall from the heavenly world'. Here belong also the ambiguous case-forms TB 1.5.12.1 (his) *tasyā vāco 'vapādād abibhayuh*, and K. 27.7 (p. 146, 12—13) *agnir vā āhutyā atidravād abibhet*, 'Agni was afraid lest the oblation might run beyond'.

Parallel to the use of the Proleptic Nominative in the foregoing example is the use of the Proleptic accusative § 32, Ex. 6 (cf § 10; Delbrück, Altind. Syntax, p. 394, 5).

10 *devā ha vai samgrāmam samndhāsyantas te ho 'cuḥ*: . ., 'The gods being about to prepare for the contest,—they said: . ..' ÇB. 1.2.5.18.

11. *prajāpatir vai prajāṣ sīrṣṣamānas sa dvitīyam mithunam nā 'vīndata*, 'Prajāpati being desirous of creating offspring,—he did not find a second, a (fit object for) copulation'. K. 13.7 (p. 189, 14); GB. 2.2.1 (where the reading of the mss. and of the Bibl. Ind. *samrṣṣamānaḥ* should of course be corrected to *sīrṣṣamānaḥ*; for the *nvāvīndat* of the mss. and of the Bibl. Ind. Gaastra's text reads *nā 'vīndat* which should perhaps be further changed to the middle as K. reads; cf. Delbruck, Altind. Syntax, p. 253, 25 ff).

12. *prajāpatih prajās sasrjānas sa vyasraṇsata*, 'Prajāpati having created offspring,—he became disjointed'. JB 2. 128 (Caland, Auswahl, p 164); 409 (Caland, Auswahl, p. 164)

Contrast the normal conjunct construction e. g. PB. 15. 8. 2 = 16 5. 13 *prajāpatih prajā usrjata, sa dugdho rricāno 'manyata*, and compare below § 12, Ex 3.

13. *vāg vai yaṇnam sasrjānā sā, 'ṇāyāt* (the mss. *sāmānyāt*) *sā 'pipāsāt*, 'Speech having created the sacrifice,—she was hungry, she was thirsty'. JB. 3. 312.

The emendation is based on JB. 1. 252 *na ha vā aṇāyati na pipāsati*, 2. 6, 382 *nā 'ṇāyati na pipāsati*

14. *aṅgirasō vai svargam lokam yantas te 'jāyām gharman prāsiṇcan*, 'The Aṅgirasas going to the heavenly world,—they poured forth the cauldron upon the she-goat'. K. 21. 6 (p. 45, 2)

The two parallel texts have the normal conjunct construction. TS 5 4. 3 2—3 *aṅgirasah svargam lokam yantah | ajāyām gharman prāsiṇcan*; MS. 3 3 4 (p. 37, 7) *aṅgirasō vai svār yānto* (Schroeder's text *svaryānto*, see the note to Ex. 15) *'jāyām gharman prāsiṇcan*

15 *aṅgirasō vai svargam lokam yantas te mekhalās samnyakirans, tataḥ cara udatiṣṭhat*, 'The Aṅgirasas going to the heavenly world,—they scattered (their) girdles about, thence arose the Çara-grass'. K. 23. 4 (p 78, 3).

The two parallel passages have the normal, conjunct construction TS. 6. 1 3 3 *aṅgirasah svargam lokam yanta ūrjān vyabhajanta, tato yad atyaṇisyata te çarā abhavan*, MS 3. 6 7 (p 69, 5) *aṅgirasō vai svār yānto* (Schroeder's text *svaryānto*) *yatra mekhalāḥ samnyāsans tataḥ çaro 'jāyata*

Here (MS 3. 6 7, p. 69, 5) as well as at MS 1. 9. 5 (p. 135, 6); 3. 3 4 (p 37, 8), and 3. 9. 6 (p 123, 9) Schroeder's text, with the manuscripts, reads *svaryānto* (so, and not as Caland, WZKM, 23, p. 55 prints *svāryanto*) as compound. Such a compound would be without parallel (cf. Wackernagel, Altind. Gr II, 1, p. 193, § 82, b) and an emendation to *svār yānto* seems necessary in spite of the concurrent testimony of the mss.

The entry *svaryānt* in PW. col. 1455 and pw. p. 240, col. 3 for VS. 17 68 is due to an oversight. At VS 17. 68 the accent marks *svār yantō* signify *svār yānto*, cf. Weber's Introduction, p X, where *yō 'sau ca = yō 'sāu ca* is cited, cf. the parallel texts AV. 4. 14. 14, TĀ. 1. 27 5; ÇB. 9. 2 3. 27; TS. 4. 6. 5 2, 5 4 7. 1; and *svār yatō* VS 11. 3, ÇB. 6. 3. 1 15; TS. 4 1 1. 1, MS 2. 7 1 (p. 73, 12) Strangely enough the Commentary on AV. 19. 13. 1 and 15. 4 takes *svār yāt* against accent, Pada-text, and sense as a compound, glossing *-yat* by *gacchat*.

16. *ādityā vai svargam loham yantas te 'ṅgirasas 'smṛit loke saha yajñena pratyauhan,* 'The Ādityas going to the heavenly world,—they pushed (= kept) the Aṅgirasas back in this world together with the sacrifice'. K. 28. 3 (p 156, 11).

b) 17 *devā vā asurair hanyamānās te prajāpatiṃ upādhāvan,* 'The gods being on the point of being slain by the Asuras,—they had recourse to Prajāpati.

C. 18. *priyamedhā ha vai bharadvāja yajñavido manyamānās te ha sma na kam cana vedavidam upayanti,* 'The Priyamedhas (and) Bharadvājas considering themselves experts in the sacrifice,—they were not wont to go to any Veda-expert (for instruction)'. GB 1 3. 15.

§ 12. 3. The Proleptic Subject Nominative accompanied by a Gerund (on which an Object Accusative depends)

1 *devā vā asurān yajñam abhiṇṭya te prabāhug grahān grhnānā ayan,* 'The gods having wrested the sacrifice from the Asuras,— they continually drew the cups in a straight line'. K. 29. 6 (p. 174, 3).

2. *indro vṛtram hatvā sa etam āgneyam [graham] avindata,* 'Indra having slain Vṛtra,—he found this (cup) sacred to Agni'. K. 29 7 (p 175, 16)

- 3. *prajāpatiḥ prajāś srstvā sa rucāno 'manyata,* 'Prajāpati having created creatures,—he considered himself exhausted'. K. 22. 1 (p. 57, 18); 29. 9 (p. 178, 7).

The parallel passages MS 3 4 6 (p 53, 3) and 4. 7 8 (p. 103, 11) have the *re* conjunct construction, omitting the resumptive pronoun *sa*. The parallel passage TS. 6. 6. 5. 1 has two coordinated clauses: *prajāpatiḥ prajā asṛjata, sa rucāno 'manyata*, cf PB. 15 8. 2 = 16. 5 13 *prajāpatiḥ prajā asṛjata, sa dūgḍho rucāno 'manyata*. In a similar passage KB 12 8 reads: *prajāpatiḥ prajāś srstvā rucāna vā 'manyata*. Cf above § 11, Ex 12

4. *indro vai vṛtram hatvā sa imānī lokān abhyajayat,* 'Indra having slain Vṛtra,—he won these worlds' K. 30. 5 (p 187, 12).

5. *indro vṛtram hatvā 'surān parābhāvya sa imānī lokān abhyajayat,* 'Indra having slain Vṛtra, having defeated the Asuras,— he won these worlds'. TB 1 2. 3. 3.

6. *indro vai vṛtram hatvā sa mahendro 'bhavat,* 'Indra having slain Vṛtra,—he became Great Indra'. K 28. 3 (p. 155, 17)

The parallel passage MS 4.6 8 (p 91, 15) has two paralactical clauses *indro vai vrtram ahan, . . , sa mahendro 'bhavat.*

7. *indro vrtram hatvā 'surān parābhāvya so 'māvāsyām pratyagacchat*, 'Indra having slain Vṛtra, having defeated the Asuras,—he returned to the night of the new moon'. TB 1. 3. 10 1

8 *tā [prajāh] anyatrā 'nnam avittvā tāh prajāpatim eva 'kadhā 'mādyāya 'bhisamāvartanta*, 'These (creatures) finding food nowhere else,—they all at once turned together to Prajāpati for food-eating'. K 37. 1 (p. 84, 15).

The parallel passage TB. 2 7 9 1 without prolepsis: *tā anyatrā 'nnādyam avittva prajāpatim prajā upāvartanta*

9. *sa [prajāpatih] daṣadhā 'tmānam vidhāya mithunam kṛtvā sa āyatanam acchat*, 'He (Prajāpati) having divided himself in ten parts, having copulated,—he desired a resting place'. K. 9. 11 (p. 112, 13).

The parallel passage MS 1 9 3 (p. 132, 9) without prolepsis: *sa daṣadhā 'tmānam vidhāya mithunam kṛtvā 'yatanam acchat*

10 *tena devās samvatsaram kalpayitvā svargam lokam praṇāya ta etad yajñasya jyotir upariṣṭād adadhuh*, 'The gods having thereby ordered the year, having discerned (a way to) the heavenly world,—they placed this light of the sacrifice on high'. K 28 2 (p. 154, 18).

11. *sa [prajāpatih] prajā asṛjata, tā asya prajāh sṛṣṭā(h) stanāv evā 'bhipadya tās tatah sambabhāvuh*, 'He (Prajāpati) created creatures, these creatures created by him, having recourse to (their) breasts,—they thereby sustained life'. ÇB. 2. 5. 1. 3.

12 *ahorātre devā abhijitya te vajram eva paridhīm akurvata*, 'The gods having won day and night,—they made the thunder-bolt the enclosure'. JB. 1. 209. 4 (Transactions of the Connecticut Academy of Arts and Sciences, 15, p. 163).

13. *ahorātre devā abhijitya te 'mum ādityam savanair eva pratyānīcam anayan*, 'The gods having won day and night,—they led yonder sun westward by means of the pressings'. JB. 1. 212. 3 (Transactions of the Connecticut Academy of Arts and Sciences, 15, p. 165).

§ 13. 4 The Proleptic Subject Nominative accompanied by both a Participle and a Gerund.

1. *devā vā asurān hatvā vairadeyād iṣamānās te dīṣo 'mohayan*, 'The gods having slain the Asuras (and) fleeing from the payment of wergeld,—they confused the quarters' K. 23. 8 (p. 83, 10).

2. *devā vā asurān hatvā vairadeyād iṣamānās ta ṛtān samvatsaram amohayan*, 'The gods having slain the Asuras (and) fleeing from the payment of wergeld,—they confused the seasons, the year' K. 28. 2 (p. 154, 1).

3. *devā vā asurān hatvā vairadeyād iṣamānās te yajñam madhyataḥ praviṣan*, 'The gods having slain the Asuras (and) fleeing from the payment of wergeld,—they entered the sacrifice in the middle'. K 28. 3 (p. 156, 9)

4. *ādityā vā asurān hatvā vairadeyād iṣamānās te devān praviṣan*, 'The Ādityas having slain the Asuras (and) fleeing from the payment of wergeld,—they betook themselves to the gods'. K 28 6 (p. 160, 6).

For *vairadeya* = 'payment of wergeld' cf Roth, ZDMG., 41, p 675, Macdonell and Keith, Vedic Index, II, p 331

Here belong also the following two passages from JB, the text of which is unfortunately corrupt

5. *kānvāyanās sattrād utthāya yānta* (Caland's text and Whitney's transcript read *utthāyā 'yānta*, but see the next Ex.) *āyurjānās te hodgathā* (? v. l. *hodgāthā*, *hodgithā*) *iti kimudvatyaitaddhanvām* (? v. l. *kimudvatyaitardhanām*) *urvārubahupravṛttam* (v. l. *urvārūbahu-pravṛtta*) *ṣayānam* (v. l. *ṣayāno*; emend perhaps to *aṣanāyanta*, cf the similar passage PB. 9. 2. 19 *devātithih supatro 'ṣanāyaṅṣ carann aranya urvārūny avindat*) *upeyuh* (v. l. *'peyuh*), 'The descendants of Kaṇva, having risen from a sacrificial session, proceeding, yoking up,—they, being hungry (?), came upon . . . where there grew many cucumbers'. JB. 1. 226 (Caland, Auswahl, p. 88).

6. *rṣayo vaṁ sattrād* (so Caland's text; Whitney's transcript has *sattrākamād*) *utthāya yānta* (Caland's text reads here, as in the preceding Ex., *utthāyā 'yānta*, Whitney's transcript has *utthāyā yānta*) *āyurjānās te ho 'cuḥ* . . ., 'The sages, having risen from a sacrificial session, proceeding, yoking up,—they said: . . .'. JB. 3. 203 (Caland, Auswahl, p. 274).

§ 14, Ex. 1—2, § 15, Ex. 1. Proleptic Nominative.

In both passages Caland construes *āyantaḥ* as equivalent to a finite verb (see above § 10), rendering JB. 1. 226 (Ex. 5) by: 'Als die Nachkommen des Kanva eine mehrtägige Opfersitzung beendigt hatten, kamen sie zurück, sich anschirrend (?). Da stießen sie . . . auf eine mit Kurbissen dicht bedeckte . . .', and JB 3 203 (Ex. 6) by: 'Als die Rsis eine mehrtägige Opfersitzung beendigt hatten, kamen sie zurück, sich anschirrend (?). Sie sagten . . .'

I have adopted in both passages the reading of Whitney's transcript at JB. 3. 203 (Ex. 6) *utthāyā yāntaḥ*, preferring *yāntaḥ* to *yāntaḥ* because the former is used e. g. AB. 5. 30. 1 (*yatho 'bhayataçcakrena yān*) with reference to travel by a car, which is implied in our two passages by *āyutāyānāḥ*. The compounds $\sqrt{yā} + ā$ or $\sqrt{ṛ} + ā$ 'to come' do not seem to fit the context

B. The Proleptic Subject Nominative is not resumed by a Demonstrative Pronoun but its Severance from the Rest of the Clause is indicated by *atha* (cf. above § 3, 1, b; § 7, 1, b).

§ 14. 1. The Proleptic Subject Nominative accompanied by a Present Participle.

Both of the following instances, Ex. 1—2, are noted by Delbruck, Altind. Syntax, p. 539, 36

For *atha* see above § 7, b.

1. *catuṣpadī vai gauṣ, tasmāc catur [iḍām] upahvayate || sa vai catur upahvayamāno 'tha nāne 'vo 'pahvayate 'jāmitāyā* 'Four-footed is the cow; therefore he calls four times upon (the Iḍā); verily, he, calling four times upon (her),—yet he calls upon (her) in different ways, as it were, in order to avoid repetition'. ÇB. 1. 8. 1. 24—25.

2. *brahmavādino vadanti : sa tvai yajeta yo 'gniṣṭomena yajamāno 'tha sarvastomena yajete 'ti*, 'The theologians say: "He, in sooth, would sacrifice who (while) sacrificing with the Agniṣṭoma,—yet should sacrifice with the Sarvastoma'. TS. 7. 1. 3. 1.

This passage slightly differs from the preceding one (Ex. 1) in that the proleptic construction occurs in a relative clause

§ 15. The Proleptic Subject Nominative accompanied by a Gerund.

1. *tato devāḥ sarvaṁ yajñam samvrjyā 'tha yat pāpīṣṭhaṁ yajñasya bhāgadheyam aṣit tena 'nān [asurān] nirabhajan*, 'Thereupon the gods having seized the whole sacrifice (for themselves),—then dis-

possessed these (Asuras) by means of that which was the worst portion of the sacrifice'. ÇB. 1. 9 2. 25.

For *atha* see above § 7, b.

II. The Pendent Nominative.

The disjunct nominative does not form the subject of the clause but anticipates an oblique case

Speyer, Sanskrit Syntax, § 499, p 387—388 cites a few instances of the Pendent Nominative in classical Sanskrit as 'a kind of anacolouthon'

A. The Pendent Nominative Resumed by a Demonstrative Pronoun in its Proper Oblique Case.

§ 16. 1. The Pendent Nominative anticipates a Genitive

A) The Pendent Nominative consists of a simple Noun.

1. In the Pāriplava Ākhyāna, a legend to be recited at the Aṣvamedha-sacrifice and to be repeated at stated intervals during the space of a year, occur the following ten clauses:

The ÇB. inserts an *ity āha* after *rājā* and before *tasya*, the parallel texts AÇ. 10. 7 and ÇÇ. 16. 2 omit this insertion, which does not belong to the text of the legend, but they also omit the word *rājā*.

a) *manur vaivasvato rājā tasya manuṣyā viçah*, 'King Manu Vai-vasvata,—his people are men'. ÇB. 13. 4. 3. 3.

b) *yamo vaivasvato rājā tasya pitaro viçah*, 'King Yama Vaivasvata,—his people are the Fathers'. ÇB. 13. 4. 3. 6.

c) *varuna ādityo rājā tasya gandharvā viçah*, 'King Varuṇa Āditya,—his people are the Gandharvas' ÇB. 13. 4. 3. 7.

d) *somo vaiṣṇavo rājā tasyā 'psaraso viçah*, 'King Soma Vaiṣṇava,—his people are the Apsarases'. ÇB. 13. 4. 3. 8,

e) *arbudaḥ kādraveyo rājā tasya śarpā viçah*, 'King Arbuda Kādraveya,—his people are the Serpents' ÇB. 13. 4. 3. 9.

f) *kubero vaiçravaṇo rājā tasya rakṣāṁsi viçah*, 'King Kubera Vaiçravaṇa,—his people are the Rakṣases'. ÇB. 13. 4. 3. 10.

g) *asito dhāṇvo rājā tasyā 'surā viçah*, 'King Asita Dhāṇva,—his people are the Asuras'. ÇB. 13. 4. 3. 11.

h) *matsyah sāmmodo rājā tasyo 'dakecarā viçah*, 'King Matsya Sāmmoda,—his people are the Water-dwellers'. ÇB. 13. 4. 3. 12.

§ 16, Ex. 2—5, § 17, Ex 1 Pendent Nominative,

ÇÇ. reads *udakacarāḥ* for *udakecarāḥ*, cf Wackernagel, Altind Gr II, 1, § 84, c, γ, p. 199, 14 and § 88, b, p 210, 23.

i) *tārks̥yo vaipaçyato rājā tasya vayānsi viçah*, 'King Tārks̥ya Vaipaçyata,—his people are the Birds'. ÇB. 13. 4. 3. 13

j) *dharma indro rājā tasya devā viçah*, 'King Dharma Indra,—his people are the gods'. ÇB. 13. 4. 3. 14

2. *yad ardhvam caṣālād dvyaṅgulam vā tryaṅgulam vā sādhyā iti devās tena teṣām lokam jayati*, 'What (space), two or three fingers wide, there is above the top-ring (of the sacrificial stake),—the gods called "Sādhyas",—their world he wins by that'. ÇB. 3. 7. 1. 25.

The parallel passages TS 6 3 4 8—9, MS 3 9 4 (p 119, 3 ff.) and K 26 6 (p 129, 7 ff.) have nothing syntactically comparable.

3. *vasavo rudrā ādityās teṣām etaj* (the ms. *eti*) *jyotiḥ agram yad asāv ādityah*, 'The Vasus, the Rudras, (and) the Ādityas,—their leader is this light, (viz) yonder sun'. JB. 2 240 (JAOS. 18, p. 34).

The fragment of the Çātyāyana Brahmana cited by Sāyana on RV 7 33. 7 shows the same construction

B) The Pendent Nominative consists of a Noun accompanied by a Present Participle.

4 *devā vaḥ svargam lokam yantas teṣām yāni chandānsy aniruktāni svargyāny āsāns tair saha svargam lokam āyan*, 'The gods going to the heavenly world,—what their undefined heavenly metres were with them they went to the heavenly world'. K 21. 2 (p. 68, 14).

5. *tau [aṇvinau] devān upāvartamānau tayor yā bhṛṣajyā tanūr āsīt tām tredhā vinyadadhātām : agnau ṛtṛiyam brāhmaṇe ṛtṛiyam apsu ṛtṛiyam*, 'These two (Aṇvins) turning toward the gods,—what their healing form was that they deposited in three different places: one third in Agni, one third in the Brāhmaṇa, (and) one third in the water'. K. 27. 4 (p. 143, 14)

The two parallel passages MS 4. 6. 2 (p. 80, 8) and TS 6 4. 9 1—2 have nothing syntactically comparable

§ 17. 2. The Pendent Nominative, consisting of a Series of Simple Nouns, anticipates an Instrumental.

1. *paçavo vāg indriyam prānāpānau tair vā indro 'kāmayata sāyujyam gaccheyam iti*, "'Cattle, speech, vigour, in-breathing (and).

out-breathing,—with them”, Indra desired, “may I be united”. MS. 3. 10 6 (p. 137, 13).

2. *rathantaram prṣṭham rāthantaram çastram agniṣtomo yajñas tene 'mam lokam rāhnoti*, 'The Rathantara Prṣṭha (Stotra), the Çastra containing the Rathantara, (and) the Agniṣtoma sacrifice,—by means of that he prospers in regard to this world'. ÇB 13, 5. 1. 2.

Excursus: The Nature of the Accusative with $\sqrt{rdh}$, $\sqrt{rādḥ}$, and $\sqrt{pus}$.

A. The accusative with $\sqrt{pus}$ is, in the Brāhmana prose, always to be regarded as an accusative of content or reference (Delbuck, *Altind Syntax*, § 122, p. 177, 33—178, 7) rather than as accusative of the direct object. Thus, PB. 25 16 3 *te sahasram-sahasram putrān apusyan* and *te sahasram-sahasram putrān pusyanti*, 'They thrive [thrive] with thousandfold male progeny' (Delbruck: 'Siehe heißt das nicht „sie lassen tausend Sohne gedeihen“, sondern das Gedeihen haftet an dem Subject von *pusyati*'), cf. RV. 1 64. 14 *tokam pusyema tanayam çatān hīmāh*, 'May we thrive a hundred years with progeny (and) offspring'; PB 10. 1 6 *ardhamāsaḥ hi prajāḥ paçava oja balaṁ pusyanti*, 'For every half-month offspring (and) cattle increase in strength (and) vigour', AB. 2 1 7 *pusyati prajāṁ ca paçūṇṣ ca*, 'He prospers with regard to offspring and cattle'. In these examples the accusative is semantically equivalent to an instrumental, cf. TS 2 1. 9. 4; 2. 4. 6. 2 *pusyati prajāyā paçubhiḥ* (synonymous with $\sqrt{rdh}$ TS. 7. 4. 3. 2 *va dhante prajāyā paçubhiḥ*); TB. 2 3 3 2 *sau [prthivī] 'sadhūbhir vanaspatibhir apusyat, sa [vāyuh] marīcibhir apusyat; tad [antarīkṣam] vayoḥbhir apusyat; sa [ādityah] raçmūbhir apusyat, sâ [dyauh] naksatrain apusyat, so [candramāḥ] 'hoātrair ardhāmāsair māsair itubhiḥ samvatsarenā 'pusyat*. In the end, AB. 2. 1 7 *pusyati prajāṁ ca paçūṇṣ ca* and TS. 2. 1. 9. 4 *pusyati prajāyā paçubhiḥ* have very nearly the same meaning as TS 5. 7. 8. 3 *prajāṁ paçūn . . avai unddhe*

With a slightly different shade of meaning $\sqrt{pus}$ is used at ÇB 13 2 9 8; TB. 3 9. 7 2 *tasmād rājā paçūn na pusyati* which is rendered by Delbruck; 'Deshalb hat ein Adliger seine Starke nicht in Heerden'.

Eggeling renders: 'Whence the king does not rear cattle'. But while $\sqrt{pus}$ with causative meaning occurs in Mantra (e. g. RV 3 45. 3 *katum pusyasi gā iva* 'thou increasest thy power like kine') the Brāhmana prose uses the causative in this sense, e. g. TB. 1 6. 2 5 *prajā eva tad yajamānah posayati* 'Thus the sacrificer causes (his) offspring to increase'

Finally K. and JB. use the accusatives *varnam* and *rūpam* dependent on $\sqrt{pus}$: thus K 9. 11 (p. 113, 1) *ahnā devān asṛjata, te gukṣān varnam apusyan* ('were respondent in white colour') *rātryā 'surāṇs, te kṛsnā abhavan*; JB 3 303 *sâ [prthivī] 'kāmāyata: prçnim varnam pusyeyam iti, sai 'tam mantram apāçyad: ā 'yam gauh prçnir akramīd* (RV 10. 189. 1) *iti, tato vâ iyam prthivī prçnim varnam apusyat* ('attained variegated appearance') *prçnim ha vai varnam prajāyā*

paçubhih puyati ya evam veda; K. 11. 2 (p. 146, 2) *bahu vā etad anyad anyay juhōti, sa içvaro 'nyad rūpam poçōh*.

Cf., in Mantra, VS. 4 2 *bhādrām varṇam puyan*, RV 8 41 5 *sa kavīh kāvyā puru rūpam dyaur va puyati*, AV. 7. 60 7 *viçvā rūpāni puyata* 13. 2. 10 *viçvā rūpāni puyasi*.

These accusatives of content or reference are easy developments of the frequent cognate accusative with $\sqrt{pus}$, thus with *imān posān* MS. 1. 7. 2 (p. 111, 6); K. 9. 1 (p. 104, 14—15); MS. 1. 7. 3 (p. 112, 2), K. 8 15 (p. 99, 10), PB. 21. 10. 5; with *etān posān* TS. 7. 1. 9. 1, PB. 8 4. 4.; with *tān posān* TB. 2 3. 3. 2; with *paramaṁ posam* PB. 21 10. 9; with *bahūn posān* PB. 19 5. 10, with *sarvān posān* PB. 21. 10. 7; 22 7. 2, with *bhūyāṁsaṁ posam* ŚB. 3. 7 14, 16, with *sahasraposam* K. 24. 6 (p. 95, 18); with *sahasraposān* JB. 1 21 (*sahasraposān puyati ya evam vidvān agnihotraṁ juhōti*); with *puṣṭim* PB. 19. 14. 1; similarly MS. 1. 5. 9 (p. 78, 1) *sahasrapoṣasye 'çe, puyati sahasram*; TB. 2. 3. 3. 1 *sa [agnih] sahasram* (Bibl. Ind. *sāhasram*) *apuṣyat*, 'He thrives [throve] a thousandfold'.

Cf. the Yajus ÇB. 14. 9. 4. 23 (= BĀU 6. 4. 23 Mādhy. = 24 Kāṇv.) *asmin sahasram puyāsam*; Kauç. 89. 13 *asmin sahasram puyāsmā*; ĀpMB. 2 11. 32 *asminn aham sahasram puyāmi*.

B. The accusative with $\sqrt{rād}$, where it occurs in the Brāhmana prose, must be interpreted in the same way as accusative of content or reference. Thus, ÇB. 8. 6. 3. 1; TS. 2. 6. 9 5 *idam arātsma*, 'We have been successful in this'; ÇB. 1. 3. 5. 10 *taṁ kāmam anaparādhaṁ rādhnōti*, 'He succeeds without fail in regard to this wish'.

ÇB. 14. 1. 2. 9 *yajñasya vām adya çiro rādhyāsam* merely paraphrases the Mantra VS. 37. 3 *makhasya vām adya çiro rādhyāsam*.

Inasmuch as 'to succeed in regard to something' is often substantially equivalent to 'to attain something' the $\sqrt{rād}$ may occasionally be rendered by 'to attain', e g. *idam arātsma* 'We have attained this'; *taṁ kāmam rādhnōti*, 'He attains this wish.' Thus, MS. 3. 2 2 (p. 16, 9—10) *agneh priyam dhāmā 'rādhnōt* and *agneh . . . priyam dhāma rādhnōti*, 'He was [is] successful in regard to Agni's dear abode' is equivalent to 'He attained [attains] Agni's dear abode', and the parallel passages TS. 5. 2. 1. 6; K. 19 12 (p. 14, 5—6) actually read here *avārunddha* and *avarunddhe*; cf. K. 20, 1 (p. 19, 2); TS. 5. 2. 1. 2; 5. 2 3 4 *agneh priyam dhāmā 'varunddha* and *agneh . . . priyam dhāmā 'varunddhe*; K. 19. 11 (p. 13, 3) *etad vā agneh priyam dhāma tad evā 'varunddhe*

A cognate accusative with $\sqrt{rād}$ has not been noted in the Brāhmana prose, but it occurs in the Yajus AB. 5. 25. 13 *rddhim arādhnuvan* and *rddhim rātsyāmah*

C The cognate accusative forms the starting point for the accusatorial constructions with $\sqrt{rād}$. Thus, with *rddhim* AB. 4. 23. 3 (bis); 4; TS. 1. 5. 4. 4; 6 6 6. 1, 7 1. 8. 2; TB. 3. 3 8. 9, 3. 11. 9. 3 (bis); K. 6. 6 (p. 55, 3), 8. 15 (p. 98. 17); 30. 1 (p. 182, 12); MS. 1. 7. 2 (p. 100, 10), PB. 6. 9 17, 21, 21. 14. 20; 21, 22. 18 8* (bis); 23. 1 5 (bis). 23. 23 2 (bis); 3; 24. 4. 2 (bis); 3, 24. 12. 4, 24. 18 9 (bis), 25. 5. 3 (bis), 25. 6. 4 (bis); 25 7. 2 (bis); 25. 14. 2, 3, 5 (bis); 25 17 4 (bis); 25 18. 7 (bis); GB. 1. 3 15; JB. 2. 60 *prajāpatir imām rddhim arādhnōt . . .*

tad yām eva prajāpatir rddhim ārdhnot tām eva rddhim rdhnoti . ya evam veda; JB. 2. 98, 2. 132; 3. 186 *saṁānīm rddhim rdhnuyāva*, . . . , *saṁānīm rddhim ārdhnutām*; JB. 2. 213 (bis) *saṁānīm rddhim rdhnuyāt*, . . . , *sai 'tām eva rddhim ārdhnot*; JB. 2. 215 (bis) *saṁānīm rddhim rdhnuyām*, . . . , *tām eva rddhim rdhnoti*; JUB 3. 19. 5.

Contrast with these cognate accusatives the cognate instrumental at MS 4. 1. 2 (p. 3, 16) *sā 'rdhnod rddhyā*, GB 2. 1. 12 *rddhyā rdhnoti*.

From this cognate accusative other accusatives of content or reference develop. Thus, as with $\sqrt{rādh}$, the accusatives *kāmam* and *kāmān*. KB. 26. 1 *etān* and *tān kāmān rdhnuvanti*; 25. 2; 26. 15 *sarvān kāmān rdhnuvanti*; MS 1. 6. 8 (p. 98, 3) *tām kāmam ārdhnot* and *rdhnoti*; K. 7. 5 (p. 67, 5) *kāmam asya [agneḥ] rdhnoti*, *manusasye 'n nu yāh kāmam rdhnoti sa vasiyān bhavati*, JB. 2. 224 (bis); 330 *tām kāmam rdhnavāni yo daṣarātre*, JB. 2. 330 *rdhnoti hai 'nenai 'tān kāmān ya etasmin [atirātre] kāmah*, ÇA 1. 2 *sarvān kāmān rdhnuvanti*.

kāmam, *kāmān rdhnoti*, 'He succeeds in regard to his wish(es)' is thus nearly equivalent to *kāmam*, *kāmān āpnoti*, 'He attains his wish(es)', ÇB. 2. 1. 4. 3; 4; 5, 30, 2. 2. 1. 5; 9, 3. 1. 4. 22, 4. 5. 8. 14 (bis); 6. 2. 1. 17, 7. 2. 2. 21, 9. 2. 1. 18, 9. 3. 3. 2 (bis); 8 (bis), 9. 4. 4. 10 (bis); 9. 5. 2. 9; 10. 2. 6. 15, 13. 4. 1. 1 (bis), 12, 13; 13. 5. 1. 9, 14; 13. 5. 2. 9; 22, 13. 8. 1. 3, AB. 3. 48. 5, 8. 14. 4, 8. 19. 2; KB. 2. 3. 4. 4 (bis), 6. 15 (bis); 7. 1; 11. 6, 13. 1; 28. 1 (ter), 29. 6; GB. 1. 1. 2; 2. 1. 26; 2. 2. 18; PB. 20. 3. 4 (bis), ŞB. 3. 7. 10, TB. 3. 7. 14. 2; K. 22. 8 (bis, p. 65. 1, 4), MS. 3. 6. 4 (p. 64, 6); 4. 6. 8 (p. 91. 14), and to *kāmam*, *kāmān avarunddhe*, 'He obtains his wish(es)', PB. 7. 7. 8, 11. 8. 8, 12. 5. 20, 13. 3. 12; 13. 6. 9; 13. 12. 5; 14. 4. 7; 14. 5. 15; 14. 6. 6; 8; 10; 14. 12. 5; 23. 3. 4; TS. 3. 3. 5. 2; 5. 1. 8. 2; 5. 4. 8. 1; AB. 6. 2. 4; 2. 17. 10, 2. 20. 25, K. 23. 2 (p. 76, 1).

With the accusatives *devam*, *devatām*, or the name of a specific divinity, $\sqrt{rdh}$ has the sense of 'to succeed with the gods' = 'to win their favour', 'to win them over'. Thus PB. 25. 14. 4 *devatā rdhnoti*, AB. 1. 1. 5 *devān rdhnuvanti*; TS. 5. 7. 4. 3 *devān rdhnoti*, JB. 2. 16 (quater) *tām [devatām] eva tena rdhnoti*, 17 *tām [devatām] eva rdhnuyāt*, PB. 17. 8. 3 *agnim rdhnoti*, K. 8. 13 (p. 97, 16); GB. 2. 1. 7 *prajāpatim rdhnoti*, K. 22. 8 (p. 64. 23) *enam [prajāpatim] rdhnoti*, TS. 1. 7. 3. 2 *sāksād eva prajāpatim rdhnoti*, 5. 4. 12. 2; 5. 7. 1. 3 *tum [prajāpatim] eva sāksād rdhnoti*, AB. 1. 30. 31 *rdhnoty enam [prajāpatim]*; JB. 2. 347; 356, 357; 358 *prajāpatim rdhnavāma*; 2. 236 *kṛtsnam prajāpatim rdhnavāma*; MS. 4. 8. 10. (p. 119, 10) *tam [ādityam] rdhnoti*; K. 30. 5 (p. 187, 10) *tam [ādityam] rdhnuvanti*.

1 Cf. $\sqrt{āp}$ with *devān* ÇB. 7. 2. 2. 21; K. 30. 7 (p. 188, 20); 33. 2 (p. 28, 10); PB. 17. 1. 1, with *devatāh*, K. 10, 1 (p. 125, 20); PB. 17. 11. 3, 22, 7. 4, TS. 1. 8. 7. 1, AB. 4. 13. 7; GB. 2. 1. 11; with *prajāpatim*, AB. 4. 22. 9; GB. 2. 5. 4; 2. 5. 8, PB. 4. 9. 14, 16. 4. 12, 13; 16. 16. 4, 17. 9. 4, 17. 11. 3, 18. 6. 4; 5, 8; 18. 7. 5, 19. 7. 6; 21. 14. 4, 22. 5. 5. 8; 22. 7. 5. 8; ŞB. 3. 7. 2, TS. 7. 4. 4. 1 (bis), TB. 1. 8. 7. 1; 3. 8. 16. 1 (bis), K. 8. 3 (p. 86, 14); 8. 11 (p. 95, 1); 8. 13 (bis, p. 97, 7, 16), 12. 9 (p. 172, 3); 14. 7

(p. 206, 5), 14. 9 (p. 208, 20), 14. 10 (p. 209, 3), 18. 19 (p. 280, 7), 23. 2 (p. 75, 18), 29. 6 (bis, p. 174, 11, 12), 34. 9 (p. 43, 19), 37. 11 (p. 92, 18); MS. 1. 6. 7 (p. 96, 20), 1. 6. 12 (p. 105, 16), 1. 11. 6 (p. 168, 9); 1. 11. 9 (p. 171, 3), 2. 1. 8 (p. 10, 5); 3. 3. 4 (p. 36, 1), 4. 4. 1 (p. 51, 7); 4. 4. 7 (p. 58, 15); 4. 4. 10 (p. 61, 14), 4. 5. 3 (p. 67, 8), 4. 7. 5 (p. 99, 15); 4. 7. 7. (p. 102, 21); with *ādityam* KB 25. 3, TB 3. 12. 5. 8, with *ādityān* PB. 16. 14. 2 (bis); with *indrāgnī* KB 3. 2; and $\sqrt{\text{rudh}}$ + *ava* with *devatāh* TS. 3. 5. 4. 4, 5. 4. 1. 2, 5. 4. 8. 3; 6; 5. 5. 1. 4—5; 5. 7. 4. 1, 6. 3. 7. 3; 7. 4. 1. 2; TB 1. 2. 2. 5; 1. 2. 5. 2; 1. 6. 1. 6.; 2. 7. 1. 3, 4, MS. 3. 7. 1 (p. 75, 15), K. 8. 12 (p. 96, 6), 10. 1 (bis, p. 125, 3, 4), 23. 2 (p. 75, 12), 31. 11 (bis, p. 13, 11 and 14, 12); 37. 7 (p. 88, 6), with *agnim*, TS 5. 3. 11. 2; TB 2. 1. 2. 1 (bis), MS 1. 8. 9 (p. 129, 8), K 8. 15 (p. 99, 3), with *prajāpatim* GB 2. 2. 13, MS 1. 11. 6 (p. 168, 10), with *somam* MS. 4. 1. 1 (p. 1, 7)

2. JB. 2. 262 *etāsu cai 'va devatāsv rāhnoty etāṅ ca lokān āpnoti*, 285 *tāsv [devatāsu] evai tad rāhnoti tāsu pratisthāya svargam lokam eti* show the locative *devatāsu* instead of the accusative *devatāh*, although at JB. 2. 285 the accusative *dīçah* with $\sqrt{\text{rdh}}$ immediately precedes. *dīçā evai 'tena rāhnoti dīksu pratisthāya svargam lokam eti*.

3 Delbruck, Altind Syntax, p. 176, 30 renders $\sqrt{\text{rdh}}$ in this connection by 'befriedigen', PW. s. *ardh*, no 3. by 'genügen, befriedigen'; pw. s. *ardh*, no 2 by 'fordern'. Keith in his note to AB 1. 1. 5 (cf. also his note to TS 1. 7. 3. 2) regards the accusative as one of reference; his renderings vary: AB. 1. 1. 5 'They prosper as regards the gods'; TS. 1. 7. 3. 2 in the text 'He enjoys Prajāpati' in the note 'He prospers in relation to P.'; TS 5. 4. 12. 2 and 5. 7. 4. 3 'He wins him'; 5. 7. 4. 3 'He prospers the gods', taking apparently $\sqrt{\text{rdh}}$, like Haug, with causative force.

$\sqrt{\text{rdh}}$ in the sense of 'to be successful in regard to something' = 'to succeed in winning or attaining something' is also found in the following passages:

K. 11. 5 (p. 149, 21) *enā [osadhīh] rāhnoti*;

Cf. TB. 3. 8. 17. 4; K. 20. 3 (p. 21, 12) *tā evo 'bhayir [osadhīh] avarunddhe*; KB. 20. 1 *āpnuvanti . osadhīh*.

MS 3. 2. 1 (p. 16, 2) *sapta . . . saptaṇy agner rāhnoti*, 'He wins Agni's seven sevens'.

The 'seven sevens' refers to VS 17. 79 *sapta te agne samidhaḥ sapta rihāh*.

The parallel texts TS. 5. 4. 7. 5 and K 19. 11 (p. 13, 19) read *prināti* for *rāhnoti*.

JB. 2. 237; 323, 324 (bis) *atho yān imān ekaikān stomān upāgāma tām sār-dham rādhvā tesu pratisthāyo 'drcam aṇavāmāhā iti*, 'May we attain the goal winning together each one of these Stomas which we have singly undertaken (and) taking our stand in them', JB. 2. 285 *dīçā evai 'tena rāhnoti dīksu pratisthāya svargam lokam eti*, 'He thereby wins the quarters, taking his stand in the quarters he goes to the heavenly world',

Contrast with the accusative *diṣa rdhnoti* the locative *diḥsv rdhnoti* at TS. 3. 5. 10. 2, MS. 4. 7. 7 (bis, p. 103, 1); 3. 6. 1 (bis, p. 60, 16), K. 8. 1 (bis, p. 84, 1—2), 29. 6 (p. 174, 9) and cf. GB. 2. 4. 4 *etāh pañca diṣa āpnoti*; TS. 6. 4. 4. 3 *diṣa evā 'smā avarunddhe*

JB. 2. 129 *brahmanā vāva sa tad brahmavarcasam ārdhnod, brahmanai 'va brahmavarcasam rdhnoti ya evam veda*, 2. 131 *brahmanā brahmavarcasam, rdhnaiāma*, 2. 175 *yado vai brahmavarcasam rdhnoty atha sa tasya purodhām gacchati*; 2. 288 *jyotir iva ha vai sa bhāti yo brahmavarcasam rdhnoti*; 2. 345 *tad brahmavarcasam rdhnuvanti tad u brahmavarcasino bhavanti*; JUB. 1. 37. 6;

Cf. *brahmavarcasam* with √ *āp*, GB. 2. 5. 8; with √ *rudh* + *ava*, TS. 1. 5. 8. 4; 2. 1. 7. 3, 7; 2. 2. 10. 2; 7. 2. 3. 1, 7. 4. 1. 3, 7. 4. 2. 5; TB. 1. 1. 3. 11, 2. 7. 1. 1 (ter); 2; 2. 7. 3. 3; 3. 8. 18. 5; 3. 9. 5. 4; 5. 3. 9. 3. 3, MS. 1. 5. 11 (p. 79, 12); 1. 6. 8 (p. 99, 16); 3. 3. 2 (p. 33, 8), K. 10. 2 (p. 126, 17); 20. 13 (p. 34, 1); 21. 2 (p. 38, 8); 32. 1 (p. 19, 20), 34. 9 (p. 43, 11), 34. 10 (p. 44, 4); 37. 7 (p. 88, 4), PB. 8. 10. 2; 16. 14. 5; 16. 16. 6; 18. 7. 2; 19. 5. 8, 19. 7. 7, 19. 10. 5; 19. 11. 6; 19. 17. 6, 19. 18. 3; 20. 10. 1. 25. 6. 3; SB. 3. 7. 20, GB. 1. 2. 2

MS. 4. 3. 8 (p. 47, 7—8) *rāstram rdhnoti*,

The parallel passage TB. 1. 7. 3. 1 has *ta evā 'smāi rāstram prayacchanti*, and cf. *rāstram* with √ *rudh* + *ava* TB. 1. 7. 3. 6; TS. 3. 4. 8. 1; 5. 4. 9. 3; and *rājyam* with √ *rudh* + *ava* MS. 1. 6. 11 (p. 104, 2—3).

JUB. 1. 37. 5 *avyāsiktām ekasthām çriyam rdhnoti* 'He successfully attains good fortune not poured asunder (but) closely united',

For *avyāsikta* cf. KB. 11. 8 and probably 27. 6 below.

JUB. 1. 37. 7 *prānam rdhnoti*, PB. 4. 1. 6 *yajñamukhaṁ tad rdhnuvanti*;

Here the Comment glosses: *yajñamukhaṁ yajñānāṁ mukhabhūtam agnistomam prāpyā 'rdhnuvanti satrinah samrddhā bhavanti*. K. 24. 8 (p. 99, 18) uses the locative *yajñamukha evai 'tena rdhnoti*. And cf. MS. 3. 4. 1 (p. 45, 17) *yajñamukham evā 'varunddhe*; K. 8. 10 (p. 94, 3) *yajñamukham evā 'labhya* . .

KB. 11. 8, 27. 6 *āpīnām vācam avyāsiktām* (at 27. 6 Lindner's text, without mss. variant, reads *abhyāsiktām* which should probably be emended to *avyāsiktām*, cf. above JUB. 1. 37. 5) *prathamata* (27. 6 *antata*) *rāhnavāma*, 'May we in the beginning (at the end) successfully attain Speech fattened, not poured asunder'.

Dvandvam at PB. 24. 12. 4 *ādityā dvandvam ārdhnuvan*, 'The Ādityas prospered in couples' is, of course adverb; the Comment. glosses it by *dvau-dvau mulivā*; cf. AB. 3. 50. 4; KB. 26. 7 (p. 122, 21); 29. 8 (p. 141, 20), GB. 1. 1. 1. 22 (bis); 14. 1. 3. 1 (bis), TS. 5. 4. 2. 1 (ter), 5. 6. 2. 5, K. 27. 1 (p. 138, 20); 29. 9 (p. 179, 3)

In view of all the preceding examples it seems advisable to regard the accusative *imam lokam* at GB. 13. 5. 1. 2 *imam lokam rdhnoti* as well as the similar accusatives JUB. 1. 37. 2 *rdhnoti 'maṁ lokam*, 3 *rdhnoty amuṁ lokam*; 4 *rdhnoti 'mam antarālokaṁ*, GB. 13. 5. 3. 9 *antariksalokaṁ rdhnoti*; 10 *amuṁ lokam rdhnoti*; GB. 2. 4. 18 *imānī lokān rdhnoti*, JB. 2. 346 *yāvān svārājyo lokas*

tāvantaṁ svārājyaṁ lokam rāhnavāma as originally quasi-cognate accusatives of content or reference; *imam lokam rāhnoti* combines the meanings of *asminṁ lokaṁ rāhnoti* and *imam lokam avarundāhe* or *āpnoti*: 'He is successful in winning this world and thrives having attained it'

§ 18. 3. The Pendent Nominative consisting of a Simple Noun anticipates a Locative.

1. *athai 'tac charīram tasmīn na rāso 'sti*, 'Now this body,—there is no sap in it'. ÇB. 4. 4. 5. 1.

§ 19. 4. The Pendent Nominative consisting of a Simple Noun accompanied by Adjectival Qualifiers anticipates an Accusative.

1. *athe 'tarāḥ [āpah] peyāḥ svādvyāḥ cāntās tās tatrai 'vā 'bhyacramyad abhyatapat samatapat*, 'But the other (waters) which were drinkable, palatable, appeased,—these he then toiled over, heated, thoroughly heated'. GB. 1. 1. 3.

The Proleptic Nominative immediately preceding this passage is listed above § 9, Ex. 4.

§ 20. 5. The Pendent Nominative consisting of a Noun accompanied by a Gerund anticipates an Accusative.

1. *ātithyena var devā iṣtvā tānt samad avindat*, 'The gods having sacrificed with the guest-offering,—them discord befell'. ÇB. 3. 4. 2. 1; 3. 4. 3. 1.

1. Speyer, *Ved and Sanskrit Syntax*, § 287, p. 91 cites this passage as an example of 'anacolouthic' constructions, and Delbruck, *Altind. Synt.* p 409 notes it as an instance of the absolute use of the gerund with the remark that *iṣtvā* is nearly equivalent to a finite verb. Cf Keith, *ZDMG* 63, 1909, p 346

2. At ÇB 8. 1. 1. 3 *prajāpater visrastāt prānā udakrāman devatā bhūtā, tān abravīt* . . . , 'From Prajāpati being disjoined the breaths (= organs of sense), having become divinities, departed; to them he said', the punctuation must be placed after *devatā bhūtā*, not, as Eggeling does, before it.

† Addition from the Āranyakas and Upaniṣads.

§ 20 A. 5 A. The Pendent Nominative consisting of a Noun accompanied by a Present Participle which governs an Object Accusative anticipates an Accusative.

1 A. *tam var nu tvā pariṣvajā iti, tam ha sma pariṣvajamāno yathā dhamam vā 'piyād vāyurṁ vā 'kācam vā 'gnyarcirṁ vā 'po var 'vam ha sma 'nam vyeti*, (Keçin Dārbbhya said to Uccaiççravas Kaupayeya:) "Let me then embrace thee"; as he tried to embrace him,—as if one were to approach smoke or wind or

(empty) space or the gleam of fire or water even so he (Uccaiṣ-
ṣravas Kaupayeya) escaped him (Keçin Dārbhya)'. JUB 3. 29. 7.

On the question of assigning to the present participle *parisvajamānah* the function of a finite verb cf above § 10.

§ 21. The following two passages are dubious.

6. The Pendent Nominative consisting of a Noun accompanied by a Gerund anticipates an Ablative.

Under this heading would belong

1. *paçavo 'malā oṣadhīr mūlinīr jagdhvā 'paḥ pītvā tata eṣu rasah sambhavati.* ÇB. 2. 3. 1. 10,

if *tataḥ* be regarded as equivalent to *tebhyaḥ* [*paçubhyaḥ*], an assumption which is not probable; see the discussion of this passage below § 26, Ex. 6 and § 74, Ex. 6.

7. The Pendent Nominative accompanied by a Gerund anticipates a Dative.

Here would belong in our present Mādhyandina-recension

1. *athā 'pa [brahmā] ācāmati, . . ., atha parikṣālyā pātram || athā 'smaḥ brahmabhāgam paryāharanti,* 'Then he (the Brahman-priest) rinses his mouth with water; . . ., then he having rinsed the vessel,—they then carry the Brahman's portion round for him'. ÇB. 1. 7. 4. 17—18,

but, as Delbrück, who cites this passage Altind Syntax, p. 409, 14, notes, there is doubt whether the final words of section 17 should really be construed with the beginning of section 18, or whether after *pātram* and before *athā 'smaḥ* a lacuna should be assumed. The Commentary states that another Çākḥā inserts at the end of section 17 after *pātram* the words *nābhīm ālabhate*, 'he touches his navel', and cf. KÇ. 2 20. 2 *prakṣālyā pātram nābhīm ālabhate*.

B. The Pendent Nominative not resumed by a Demonstrative Pronoun.

§ 22. 1. The Pendent Nominative resumed by the Repetition of the Noun in its Proper Oblique Case.

1. *etena vai devā yajñene 'ṣṭvā ye 'yam devānām prajātir yā ḡrīr etad babhāvur etam ha vai prajātim prajāyata etām ḡriyam gacchati*

ya evam vidvān etena yajñena yajate, 'The gods having sacrificed with this sacrifice,—what then this propagative power of the gods (and) what their prosperity were, with that propagative power he is propagated (and) that prosperity he attains who knowing thus sacrifices with this sacrifice'. ÇB. 2. 5. 4. 11.

Here the Pendent Nominative *devāh* in *devā istvā* is resumed by *devānām* instead of *tesām*.

§ 23. 2. The Pendent Nominative resumed by a Past Participle in its Proper Oblique Case.

1. *etya grhān paṣcād grhyasyā 'gner upaviṣṭāyā 'nvārabdhāya rtvīg antataḥ kaṁsena caturgrhitās tīśra ājyahutīr andrih prapadam juhoti*, '(The king) having returned to the house,—for him as he is seated behind the household fire and is touched (by the priest), he (the priest) finally offers in a bowl three butter-libations sacred to Indra taken in four portions in the Prapad-form'. AB. 8. 10. 9.

Here the Pendent Nominative [āyā] which must be supplied with *etya grhān* is resumed by the two past participles *upaviṣṭāyā* and *anvārabdhāyā*

The statement of Speiser, *Ved. und Sanskrit Syntax*, p. 25, § 88 and Delbrück, *Vergl Syntax I*, p. 743, § 292 that *paṣcāt* c. genit. does not occur before the Çrautasūtras is due to an oversight. Delbrück himself, *Altind. Syntax*, § 112, p. 163, 12 refers for *paṣcāt* c. genit. to Liebich, *BB*, 11, p. 296, 17—18 who quotes AB. 8. 10. 9, the PW. col. 612, 20 cites Chānd. Up. 5. 2. 8 *paṣcād agneh*. Cf. further ÇB. 4. 3. 5. 13 *paṣcāt . . . paṣūnām*; 7. 4. 1. 35 *paṣcād agneh*; K. 20. 6 (p. 24, 15) = 22. 10 (p. 66, 10) *paṣcān me*, K. 20. 6 (p. 24, 16) = 22. 10 (p. 66, 11) *ya evā 'sya paṣcāt*, K. 22. 10 (66, 10) *paṣcād etesām pavamānānām*, K. 13. 10 (p. 192, 4) *purastād anyan nābhyā avadyet paṣcād anyat*, . . . , *purastād vai nābhyāh prānah paṣcād apānah*, PB. 5. 6. 7 (bis) *paṣcāt . . . dhṛṇyasya*; 16. 2. 8 *paṣoh paṣcāt*; GB. 1. 4. 17 *paṣcād viśuvatah*, 1. 1. 22 *esai [rk] 'va yajñasya purastād yuyyata esā paṣcāt*; At. Ār. 5. 1. 4 (p. 148, 2 Keith) *paṣcāt svasya dhṛṇyasya* (cf. Keith's note 10, p. 274)

§ 24. 3. The Pendent Nominative without any Resumption.

No instance of such a construction occurs. At GB. 1. 1. 32 in reply to the question

|| *kim svīd āhur bhoḥ savitur varenyam* |
bhargo devasya kavayaḥ kim āhuh ||

'What do the sages, Venerable Sir, call "Savitr's highest bliss (RV. 3. 62. 10)", what do they call "The glory of the god (RV. 3. 62. 10)"?' the answer is given by the manuscripts and the Bibl. Ind. text;

|| *vedāṣ (sic) chandāṁsi savitur vareṇyam |*
bhargo devasya kavaya 'nam āhuḥ ||

'The Vedas (and) the Metres the sages call "Savitr's highest bliss, food (they call) "The glory of the god".' But the text should be emended (as is done in Gaastra's ed.) to *vedāṅ chan-dāṁsi* . .

III. The Absolute Nominative.

§ 25. As has been pointed out above (§ 3, 1, c; § 4—6) the noun must be accompanied by an infinite verb-form, viz. either a participle (Ex. 1; 3) or a gerund (Ex. 2; 4—11).

The Examples are divided into two groups: In Group A there is a slight connecting link between the disjunct nominative and the subject of the sentence; in Ex. 1 the disjunct nominative consists of two nouns (*devāṣ cā 'surāṣ ca*) the first of which is identical with the subject of the sentence; in Ex. 2 the subject of the sentence (to be supplied from the context) consists of two nouns, viz. 'husband and wife', the former of which must be supplied as the noun of the disjunct nominative.

In Group B there is no such link between the subject of the sentence and the noun of the disjunct nominative. Within Group B the first subdivision (I, Ex. 3—8) is composed of those examples in which the subject noun of the absolute nominative is formally expressed, while the second subdivision (II, Ex. 9—18) comprises those instances in which the subject noun of the absolute nominative must be supplied from the context.

§ 26. Examples.

A. 1. *devāṣ ca vā asurāṣ cā 'ditye vyāyacchantas taṁ* (so the Comment. correctly for *tan* of the Bibl. Ind. text) *devā abhyaṣayan*, 'The gods and the Asuras contending about Āditya,—the gods won him'. PB. 5. 5. 15.

2. *kṣīraudanam* (14 *dadhyodanam*, 15 *udaudanam*, 16 *tilaudanam*; 17 *māṁsaudanam*) *pācayitvā sarpiṣmantam aṇṇiyātam*, 'He (the husband) having caused (his wife) to cook a mess of milk and rice (of curds and rice, of water and rice; of sesamum and rice; of meat and rice),— they both (husband and wife) should

eat (it) seasoned with butter'. ÇB. 14. 9. 4 13—17 (= BĀU. 6. 4 13—17 Mādhy. = 14—18 Kāṇv.).

Böhtlingk renders: 'Der lasse Reis in Milch kochen und verzehre diesen geschmalzt mit seiner Frau'; Deussen. 'So müssen beide Reis mit Milch gekocht und mit Butter übergossen essen'. The Comment. to BĀU. Kāṇv. throws no light on the exact construction. Both Böhtlingk and, apparently, Deussen regard the gerund *pācayitā* as loosely construed with the subject of the finite verb *aññyātām*, 'Both (husband and wife) having caused a mess of milk and rice to be cooked should eat (it) seasoned with butter'; but it is in fact the wife who does the cooking. Cf. below Ex. 9 and 10.

B. I. 3. *tān nānāchandasyānām sahasram sat sahasram brhatyah sampadyante*, 'In this manner, there being one thousand (verses) of varied metres, one thousand Brhatī (-verses) are computed'. KB. 18. 3.

The case-form of *sahasram sat* is ambiguous; it might be accusative, cf. below § 37, Ex. 5.

4. *tasya catasṛṣu bahiṣpavamānam bhavati, catuṣpadā vā aṇvās santaḥ catuṣṣaphās te ye catuṣpadāḥ paçavaḥ catuṣṣaphās tān evaḥ 'tenā 'varunddhe*, 'Its Bahiṣpavamāna is (sung) on four (verses), the horses being four-footed, four-hoofed,—what animals are four-footed, four-hoofed those he thereby wins'. JB. 2. 176.

5. *daça [paçavah] 'labhyante, daçaḥṣara virād, virād etany eve 'ndriyāni vīryāny ātman dhātve, 'yam virād, asyām eva pratisthāt*, 'Ten (victims) are taken (for slaughter); the Virāj has ten syllables; the Virāj having placed this vigour (and) strenght in the self (of the sacrificer),—he (the sacrificer) stands firmly upon this (earth), for the Virāj is (identical with) this (earth)'. MS. 2. 5. 10 (p. 61, 7).

The words *īyam virād* are an intercalary clause which logically belongs after *asyām pratisthāt* for which it gives the reason; cf. the separation of the *ned*-clause by the intercalary *vajro vā aṇvah* at ÇB. 6. 3. 3. 12 *etan no 'pasprçati, vajro vā aṇvo, nen mā 'yam vajro hinasat iti*, 'He does not then touch (the horse, thinking): "May this thunderbolt not injure me", for the horse is a thunderbolt'. Such intercalary clauses are very frequently inserted between the Final Dative and the clause to which it properly belongs and will be discussed under the heading of Final Datives. Cf. Eggeling, SBE. 43, p. 137, note 1 (to ÇB. 8. 7. 2. 16).

6. *paçavo 'mulā oṣadhīr mūlinīr jagdhvā 'paḥ pītṛvā tata eṣa rasak sambhavati*, 'The rootless animals having eaten the rooty plants (and) having drunk the water,—then this sap originates'. ÇB. 2. 3. 1. 10.

The translation follows Delbruck (Altind. Syntax § 226, p. 408, 33) who renders: 'Wenn nun die wurzellosen Tiere die bewurzelten Pflanzen gegessen und das Wasser getrunken haben, dann entsteht der Lebenssaft'.

Grammatically it would be permissible to take the adverb *tatah* as functionally equivalent to the ablative of the demonstrative pronoun *tebhyah* (viz. *paṇubhyah*) 'The rootless animals having eaten the rooty plants (and) having drunk the water,—from them (viz from these animals) this sap originates', cf. e. g. TS. 5. 1 9. 4 *ya* [agnih] *ukhāyā sambhavati* 'What' (fire) is produced from the pan' immediately followed by *ato hy esa* [agnih] *sambhavati*, 'For from this (pan) this (fire) is produced'; ÇB 13. 3 1 1 *tato* (viz *prajāpater aksnaḥ*, cf. ÇB 13 4. 2 3) 'çvaḥ *sambhavat*, 'From this (eye of Prajāpati) the horse was produced' If *tatah* be so taken the example would show a Pendent Nominative (above § 21, Ex 1). But the four passages ÇB. 1 3 1. 25; 1. 7. 1, 18, 2. 3. 1, 16, and 2 6 3. 7 given below § 74, Ex 5—6 make it well nigh certain that *tatah* has here the force of a temporal adverb 'then'.

7. *prajāpatir vā eṣa* [agnih] *bhūtvā yāvata īṣte yāvad enam anu tasya retaḥ siñcati yad agnihotraṁ juhoti*, 'This (Agni) having become Prajāpati,— he (the sacrificer), in that he offers the Agni-hotra, casts the seed of all that over which he (Prajāpati) rules, of all that which is subject to this (Prajāpati)'. ÇB. 2. 3 4. 8.

Here belongs also the following passage in which the Absolute Nominative precedes the exclamatory particle *ait* (= *et*) with dependent accusative:

8. *tato vai manuṣyāḥ ca ṛṣayaḥ ca devānām yajñavāstv abhyāyan: yajñasya kiṁ cid eṣiṣyāmaḥ prajñātyā it, te* 'bhūtaḥ *paricaranta ait paṇum eva nirāntaram çayānam*, 'Thereupon men and sages went to the sacrificial ground of the gods (thinking:) "We will seek something or other of the sacrifice for the sake of orientation"; they wandering about on all sides,—lo, there was an animal lying (there) disemboweled'. AB. 2. 13. 6.

The form *ait* cannot, of course, be regarded as a 'grammatischer Schnitzer' as is suggested by Aufrecht (AB, p. 430, 20 where 2. 13. 6 should be read instead of 2. 7) who proposes an emendation to *āyan*. It is either a collateral form to *et* (Wackernagel, Altind. Gr. I, p. 318, 14, § 269, b, γ) or a faulty reading for *et* (Weber, Ind. Stud. 9, p. 249; Böhlingk, Berichte d. sächs. Ges. d. Wiss. 1900, p. 416; pw. s. *et*, p. 272, col. 2).

In all the other passages where the exclamatory *et* with dependent accusative occurs it is (A) either preceded by a finite form of a verb of motion, thus *ceruh* ÇB. 1 6. 2. 3; *eyāya* 4. 1. 3. 4; *āyagāma* 11. 5. 1. 11; *pravavrāja* 11 6. 1. 3—7;

For the irregular external Sandhi at ÇB. 11. 5. 1. 11 *āyagām' et* and 11. 6. 1. 3—7 *pravavrāj' et* cf. Whitney, Gr § 137, b (the instances VS 13. 53

tv'eman and *tv' odman* cited there are given by Patañjali on Vārttika 6 to Pān. 6, 1 94); Wackernagel, *Altind. Gr. I*, § 269, c, p. 319—320; Macdonell, *Ved Gr* § 70, 2, a; p. 64.

or (B) the place of the finite verb of motion is taken by a direct discourse containing such a verb, thus *punar ema iti* ÇB 2 2 3 3, 2 2. 4. 12, 2. 3. 4 2; *punar aimi 'ti* ÇB 11. 5. 1. 4, 13, K 8. 10 (p 93, 19 where *sa punar aimi 'ty ed vrksasyā 'gre 'gnuñ jvalantam* should be read with the mss. for Schroeder's *aid*, cf Weber, *Ind Stud* 3, p. 463; Caland, *WZKM* 23, p 61).

II In the following examples (Ex. 9—18) a definite subject for the Absolute Nominative must be supplied from the context In this respect the instances here listed differ from those given below § 71—75 where the subject to be supplied with the gerund is indefinite and the disjunct gerund is therefore often more conveniently rendered in English by the passive.

9. *atha yasya jāyām ārtavam vindet tryaham kañse na pibed aha-tavāsā, na 'nām vṛśalo na vṛśaly' apahanyāt, trirātrānta āplāya vṛhīn avaghātayet*, 'Whose wife the menses overtake, she should not drink for the space of three days out of a (metal) bowl, being not dressed (the while) in a new-washed garment; neither a Vṛśala nor a Vṛśali should touch her; at the expiration of three nights, —she having taken a bath, —he (the husband) should cause her to pound rice'. ÇB. 14. 9. 4. 12 (= BĀU. 6. 4. 12 Mādhy. = 13 Kāṇv.)

Incorrectly Böhtlingk, who takes the gerund *āplāya* as referring to the subject of the sentence. 'Nach Ablauf von drei Tagen bade er sich und lasse (die Frau) Reis dreschen' Correctly Deussen 'Nachdem die drei Nächte vorüber, soll sie sich baden und man soll sie den Reis ausdreschen lassen'. The Comment to BĀU. Kāṇv distinctly glosses: *tām āplutām vṛhīn avaghātayet* Contrast, without change of subject, TB. 1 6 5 2 *nirūḍhyai 'vai 'nam [jāram] varunapāçena grāhayati*, 'She (the wife) having pointed out this (her paramour) causes him to be bound with the noose of Varuna'. And cf. Ex. 2 and 10

10. *sa ābhyām eva prasūta indro vṛtram ahan, te devā vṛtrān hatvā 'gnīṣomāv abruvan: havyam no vahatam iti*, 'Impelled by these two (viz. heaven and earth) this Indra slew Vṛtra; the gods, —he (Indra) having slain Vṛtra, —said to Agni and Soma: "Carry ye the oblation for us". TS 2. 5. 2. 6.

Keith renders: 'The gods having slain Vṛtra said to Agni and Soma . . ', but it is Indra and not the gods who slew Vṛtra. Cf. above Ex. 2 and 9.

11. *athai 'nam [yājñam] brahmā 'nvait, tam āpnot, tam āptvā parastān nirudhyā 'tiṣṭhat, sa āptah parastān niruddhas tiṣṭhañ*

jñātvā svāny āyudhāni brahma 'pāvartata, 'Then the Brahman (neut.) went after this (sacrifice); it (the Brahman) having reached it (the sacrifice), blocking it in front,—it (the sacrifice) stood still; it (the sacrifice) having been reached (and) blocked in front, standing still (and) recognizing its own weapons (viz the sacrificial implements) turned toward the Brahman'. AB. 7. 19. 3.

Both Haug and Keith take *atisthat* as auxiliary verb with *nirudhya* and as referring to *brahma* as subject 'It (the Brahman) kept blocking it (the sacrifice)'. But it is the sacrifice which, being reached (*āpnot*, *āptvā*, *āptah*) and blocked (*nirudhya*, *niruddhah*) by the Brahman, stood still (*atisthat*, *tisthan*). The situation is similar to that in ÇB 1. 6. 2. 3—4 where the sacrifice, creeping away in the shape of a tortoise, stands still for Agni; and cf. TS. 2. 6. 3. 3.

12. *atha ha sitā sāvitṛī somam rājānam cakame, çraddhām u sa cakame, sā ha pītaram prajāpatim upasasāra, tam ho 'vāca. namas te 'stu bhagavah, upa tvā yāmi* (Bibl. Ind. *yāmi*) || *pra tvā padye, somam va rājānam kāmāye, çraddhām u sa kāmāyata iti, tasyā u ha sthāgaram alamkaram kalpayitrū daçahotāram purastād vyākhyāya caturhotāram dakṣinatah pañcahotāram paçcāt saddhotāram uttaratah saptahotāram upariṣtāt sambhāraṇ ca patnībhiḥ ca mukhe 'lamkrtya* || *ā 'sya 'rdham vavrāja, tām ho 'dikṣyo 'vāca nṛpa mā 'vartasve 'ti*, 'Now Sitā Sāvitrī loved king Soma, but he loved Çraddhā, she (Sitā) betook herself to father Prajāpati; she said to him: "Obesance be to thee, Venerable Sir, I come to thee, I approach thee; I love king Soma, but he loves Çraddhā", he (Prajāpati) having caused an ornament of Sthagara to be prepared for her, having explained to her the Daçahotr-litany in front, the Caturhotr-litany in the south, the Pañcahotr-litany behind, the Saddhotr-litany in the north, (and) the Saptahotr-litany above,—she (Sitā) having adorned her face proceeded with the (necessary) perquisites and with her women to the place of this (Soma), he, having caught sight of her, said: "Turn toward me". TB 2. 3. 10. 1—3.

13. *athā 'dhvaryur hīranyapātreṇa madhugraham grhṇāti, . . . , atho 'kthyam grhṇāty atha dhruvam atha 'tānt somagrahān uttame stotra rtvām camaseṣu vyavanīya juhvatī*, 'Now the Adhvaryu-priest draws the mead-libation with a gold cup; . . . , then he draws the Ukthya-libation, then the Dhruva-libation, then, at the last Stotra,—he (the Adhvaryu-priest) having poured these Soma-

libations into the cups of the (several) priests,—they (the priests) offer them'. ÇB. 5. 1. 2. 19.

Eggeling notes the absolute construction of the gerund and refers to Delbrück, *Altind Syntax*, p 408. (misprinted as 108).

14. || *dhānāruha u vai vrkṣo 'nyatah pretya sambhavaḥ* || 'A tree grows from seed; it having died,—there is growth from another (seed, = a new tree grows from the seed of the old tree)'. ÇB. 14 6 9. 34 (= BĀU. 3. 9. 34 Mādhy. = 28 Kāṇv.). Çloka.

Contrast the impersonal use of *pretya* 'after death' at ÇB. 14 7. 3. 13, 14 (= BĀU 4. 5. 13, 14) below § 75, Ex. 1.

15. *tam [paçum] jaghanena cātvālam antarena yūpam ca 'gnim ca haranti, . . ., tasmād antarena yūpam ca 'gnim ca haranti, dakṣinato mḍhāya pratiprasthātā 'vadyati*, 'They carry this (victim) back of the pit between the sacrificial stake and the fire; . . . ; for this reason they carry it between the sacrificial stake and the fire, they having laid it down to the south (of the fire),—the Pratiprasthāṭr-priest makes the sacrificial cuttings'. ÇB. 3. 8. 3. 10.

16. *tam [garbham] jaghanena cātvālam antarena yūpam cā 'gnim ca haranti, dakṣinato mḍhāya pratiprasthātā 'vadyati*, 'They carry this (embryo) back of the pit between the sacrificial stake and the fire; they having laid it down to the south (of the fire),—the Pratiprasthāṭr-priest makes the sacrificial cuttings'. ÇB. 4. 5. 2. 8.

17. *grhapater evā 'ranyoh samvadante . . . ity evam uktvā grhapatir eva prathamah samārohayate*, 'They hold converse with each other over the churning sticks of the Grhapati: . . . , they having thus held converse,—the Grhapati lifts (the fire) first. ÇB. 4. 6. 8. 13; 15.

The simplex *uktvā* repeats the compound *samvadante*; cf JAOS 28, p 86, note 5.

Here belongs also most probably

18. *yasyā 'gnihotram adhiçrutam prāñ udāyan skhalate vā 'pi vā bhrañçate kā tatra prāyaçcuttik*, 'If one's Agnihotra after it has been placed on (the fire) spills over or even (completely) falls down,—(the Adhvaryu-priest) going up to the east (= while the Adhvaryu-priest is going up to the east)—what expiation is there?' AB. 7. 5. 6.

The translation, as do Haug's and Keith's, follows the Commentary which glosses: *agnihotradravayam gārhapatyē 'dhiṣṛutam pākād ūrdhvam ādāya prān-mukha āhaṇīyam pratyudāyann udgacchann adhvaryur yadā bhavati tadānīm tad dravyam skhaleta yad vā bhrāṇṇeta, bindupatanam skhalanam, sākalyena dravyapatanam bhrāṇṇah* Weber, Ind Stud. 9, p 310–311, on the other hand, construes *udāyan* with the subject of the clause 'Wenn er zu dem (ans Feuer) angesetzten agnihotram hin ostwärts hinaufkommend strauchelt oder gar fällt . . ' with the note: '*Prān udāyan* kann nicht als parenthetischer Nebensatz gefaßt werden, sondern ist Subject des ganzen Satzes'.

Appendix I.

Apparent Instances of Disjunct Nominatives.

§ 27. Here are grouped together a number of passages in which at first glance instances of a Disjunct Nominative might be assumed. Upon closer examination, however, it will be found that these apparent Disjunct Nominatives admit of a different explanation.

1. *tad iṣṭāḥ prayājā āsur aparyagnikṛtam, athā 'surā anvājagmus, te devāḥ paryagninai 'vā 'surānt sapatnān bhrātrvyān yajñād antar-āyan*, 'Now the fore offerings had been offered without the ceremony of carrying round the fire having (as yet) been performed; then (= at this moment) the Asuras came after (the gods); (but) these (gods) excluded the Asuras, their foes and rivals, from the sacrifice by means of the ceremony of carrying round the fire'. ÇB. 12. 9. 3. 9.

Eggeling translates: 'Now, the fore-offerings had been performed, but the fire had not been carried round (the oblations), when the Asuras come after him', and thus seems to take *tad iṣṭāḥ prayājā āsuḥ* and *aparyagnikṛtam* as two coordinated paratactical clauses. The rendering above takes *aparyagnikṛtam* as an adverbial accusative, cf. *anavadhrtam*, KB 16. 4 (bis, p 71, 6), 'not fixedly' (PW. Nachtrag, col 980 'nicht feststehend, unbestimmt'; pw. 'nach eigenem Gutdünken'. Keith 'insecurely'); *anājñātam* TS. 2. 1. 6. 5 'in a manner unknown'; *avichinnam* K. 13. 13 (p 15, 17); MS 3. 4. 1 (p 45, 3), 3. 9. 3 (p. 117, 11) and *avyavachinnam* ÇB. 1. 9. 3. 5 'without interruption'; *asamavahitam* ÇB. 9. 4. 3. 15 'without paying heed to'. The adverbial accusative *aparyagnikṛtam* would then be the semantic equivalent of a locative absolute **aparyagnikṛte*, cf. AB 2. 5. 2 *trcam āgneyam gāyatram anvāha paryagnikṛyamāne*, 'He recites a triplet in the Gāyatri-metre (and) addressed to Agni while the ceremony of carrying round the fire is taking place', and similarly TS. 3. 4. 3. 3 *paryagnau kriyamāne juhōti*, 'He makes the offering while the ceremony of carrying round the fire is being performed'. The closest parallel to ÇB. 12. 9. 3. 9 is ÇB. 9. 4. 3. 15—16 *iṣṭā devatā bhavanti*

asamavaḥatam svisṭakṛte || *athai* 'nam *pūrvābhusekenā* 'bhimrṣati, 'The divinities have been sacrificed to without the Svisṭakṛt having (as yet) been attended to; then he touches this (altar) with the formula for the preliminary consecration'.

2. *niviste mrtā patnī nastā vā* 'gnihotram *katham agnihotram juhoti* '(Supposing that) after (the Agnihotrin) has married, (his) wife has died or has disappeared, how does he offer the Agnihotra?' AB.
7. 10. 2.

Weber, Ind. Stud 9, p 312 translates 'Stirbt nach dem Eintritt (des Mannes in den Stand des Agnihotrin dessen) Frau oder wird sie (sonst wie von ihm) verloren, wie kann er dann das Agnihotra opfern, das Agnihotra?' Keith: 'If one has commenced (the sacrifice), and his wife dies or disappears, how does he offer the Agnihotra?' Sāyana glosses. *vivāhād ūrdhvam agnihotre niviste anusthātum upakānte satī paçcāt patnī mrtā bhavati* But I am unable to find another passage where $\sqrt{viç} + n$ appears in the technical sense of 'entering upon the state of an Agnihotrin or the like' or of 'commencing a sacrifice'. It would therefore seem preferable to take $\sqrt{viç} + n$ here in the sense which it frequently has in the Epic, viz. 'to establish a household by getting married', cf. PW s. $\sqrt{viç} + n$ col. 1194, no. 5 = pw. p 121, col. 1, no. 7 and col. 2, no. 14, f; PW. col 1195, no. 10, e = pw. p. 122, col 1, no. 2, and V. Nachtrage, p 242, col. 3, s. *anivista*, PW. s. *nveça*, col. 226, no. 3, d = pw. p 222, col 2, no. 3, f; PW. s. *nveçya*, col. 227, no 2 = pw. p. 222, col. 3, no. 3; PW. s. *nvestavya*, col 227 = pw p 222, col 3, no. 2 As subject of the locative absolute [*agnihotrinī*] should be understood with *niviste*. The words *niviste* [*agnihotrinī*] *mrtā patnī nastā vā* form an independent paratactical clause equivalent in sense to a hypotactical conditional sentence

Chapters 10 and 11 of the seventh book of AB are interpolations; according to the Commentary they were recognized in certain localities only (*deçavīçesena ke cid āmananti ke cin nā* 'mananti')

The peculiar repetition of *agnihotram* occurs agam at 7. 10 4 *apatniko* 'gnihotram *katham agnihotram juhoti*.

3. Eighteen passages of ÇB show a nominative which Eggeeling in his note to ÇB 6. 1. 1, 2 calls 'striking' and 'vivid' and which according to his rendering he seems to construe as a Pendent Nominative. Delbruck, on the other hand, is inclined to construe the nominative with the verb of naming and he remarks on the absence of an expected *iti* (Altind. Syntax, § 64, p. 104, 28). In reality the nominative forms an independent paratactical and parenthetical clause.

These eighteen passages have this in common that they propose mystic etymologies i. e. etymological equations between the real, esoteric name of a person or thing and their every-day, cryptic name; thus 'Indra' is the every-day, cryptic

name of the god whose real, esoteric name is 'Indha'. Such statements are commonly cast in the stylistic mould exemplified by the following examples; ÇB. 14. 6. 11. 2 (= BÂU. 4. 2 2) *tam vā etam indham santam indra ity ācaksate paroksene* 'va (Kānv *paroksenai* 'va, for *va* = *eva* cf above § 9, Ex 21, Rem), 'Him who is (really, esoterically) Indha they cryptically call (in every-day speech) Indra', ÇB 6. 1. 2 13, 21 *etam prajāpatim santam agnir ity ācaksate*, 'Him who is (really) Prajāpati they call Agni', AB 3 33 6 *tan mādusam san mānusaṃ ity ācaksate paroksenē* 'va, 'That which is (really) Mādusa they cryptically call Mānusa', AB 3. 43 1, 2, 3 *tam agnistomam* (2 *catustomam*, 3. *jyotistomam*) *santam agnistoma* (2 *catustoma*; 3 *jyotistoma*) *ity ācaksate paroksena* 'That which is (really) Agnistoma (Catustoma, Jyotistoma) they cryptically call Agnistoma (Catustoma, Jyotistoma), AB. 7. 30 4 *tam nyagroham santam nyagrodha ity ācaksate paroksena*, 'This (tree) which is (really) the Nyagroha they cryptically call Nyagrodha', GB. 1. 1 1 *tam vā etam suvedam santam sveda ity ācaksate* 'That which is (really) Suveda they call Sveda (sweat)', GB 1. 1. 7 *tam vā etam varanaṃ santam varuna ity ācaksate*, 'Him who is (really) Varana they call Varuṇa', GB. 1. 1. 7 *tam vā etaṃ mucyaṃ santaṃ mṛtyur ity ācaksate*, 'Him who is (really) Mucya they call Mṛtyu (Death)'; GB. 1. 1. 7 *tam vā etam aṅgarasam santam aṅgirā ity ācaksate*, 'Him who is (really) Aṅgaras they call Aṅgiras', GB. 1 1 39 *purīṣayam santam prāṇam purusa ity ācaksate*, 'The breath which is (really) Purīṣaya (Resting in the Stronghold) they call Purusa (Person)'; GB. 1. 2. 21 *tam vā etam āglāhatam santam āglāgrdha ity ācaksate*, 'Him who is (really) Āglāhata (?) they call Āglāgrdha (?)', GB 1. 2. 21 *tam vā etaṃ rasan santam ratha ity ācaksate*, 'That which is (really) Rasa (sap) they call Ratha (chariot)', GB. 1 3. 19 *tam vā etam dhikṣitam santam dikṣita ity ācaksate*, 'Him who is (really) Dhikṣita they call Dikṣita (consecrated)', GB 1. 4. 23 *tam vā etaṃ sprīṣyam santam prsthya ity ācaksate* 'That which is really Sprīṣya they call Pṛsthya'.

In the following eighteen passages, however, the real esoteric name is given in an independent paratactical clause which is then followed by the phrase *tam . . . ity ācaksate* containing the every-day, cryptic name.

A combination of both types of expression occurs at Ait. Ār. 2 4. 3 (p. 121, 2 Keith) = Ait Up. 1. 3. 14 *tasmād idandro nāme, 'daṃdro ha vai nāma, tam idamdram santam indra* (Roer *indram*) *ity ācaksate paroksena*, 'Therefore he is Idamdra by name; Idamdra by name he (really) is; him who is (really) Idamdra they cryptically call Indra', JUB. 1. 20 4 *tad yad asmin idam sarvaṃ antas tasmād antaryakṣam, antaryakṣam ha vai nāmai 'tat, tad antarikṣam ity parokṣam ācaksate*; 1 24 2; 2 8. 7.

1. *yad aindha tasmād indha, indho ha vai, tam indra ity ācaksate parokṣam*, 'Because he kindled therefore he is the Kindler (Indha), the Kindler (Indha) indeed he (really) is; him they cryptically call Indra' ÇB. 6 1. 1. 2.

Contrast ÇB. 14. 6. 11. 2 (= BĀU 4. 2. 2) *indho vai nāmai 'sa yo 'yam daksine 'ksan puruṣas, tam vā etam indhani santam indra ity ācaksate paroksene 'va* (Kānv. *paroksenai 'va*; for *va* = *eva* cf. above § 9, Ex. 21, Rem), 'This Person in the right eye is (really) Indha by name, him being (really) Indha they cryptically call Indra'.

The adverbial instrumental *paroksena* with *ācaksate* occurs in ÇB. only at 14 6 11. 2 (= BĀU. 4. 2. 2), Elsewhere the adverbial accusative *paroksam* is used ÇB 2. 1. 2. 11; 3 3 3 9, 6 1. 1. 11 (bis); 6 1. 2. 3, 6 7. 1. 23, 7. 4. 1 16, 7. 4 2. 12; 7. 5 1. 22 (bis); 8 6. 2 13; 9 1. 1. 2, 9. 1 1 7; 9. 1 2. 22 (bis), 9. 1. 2. 36; 10. 5 2. 14, 10. 6 2, 2, 13 8 1 1 (bis)

2—3. *atha yo garbho 'ntara 'sīt so 'grir asṛjyata, sa yad asya sarvasyā 'gram asṛjyata tasmād agrir, agrir ha vai, tam agnir ity ācakṣate paroksam, . . . , atha yad aṣru saṁkṣaritam āsīt so 'ḥru abhavad, aṣrur ha vai, tam aṣva ity ācakṣate parokṣam*, 'The embryo which was within was born as Agri; because it was born as summit (*agra*) of this universe therefore (it is called) Agri; Agri indeed he (really) is; him they cryptically call Agni; . . . ; furthermore the tear (*aṣru*) which had flown together, that became Aṣru; Aṣru indeed it (really) is; it they cryptically call Aṣva (horse)'. ÇB. 6. 1. 1. 11.

4. *sa yad ukhā nāmai, 'tad vai devā etena karmanai 'tayā 'vrte 'mān lokān udakhanan, yad udakhanais tasmād utkhō, 'tkhā ha vai, tām ukhe 'ty ācakṣate parokṣam*, 'Now as to its being called Ukhā (pan); by means of this rite (and) by means of this procedure the gods dug out these worlds; because they dug out (*udakhanan*) therefore (the pan is really called) Utkhā; Utkhā indeed it (really) is; it they cryptically call Ukhā', ÇB. 6. 7 1. 23.

5. *asau vā āditya eṣa rukma, eṣa hi 'māh sarvāḥ prajā atirocate, roco ha vai, tam rukma ity ācakṣate parokṣam*, 'The gold plate is (equivalent to) yonder sun, for he outshines all these creatures; Roca, indeed, it (really) is; it they cryptically call Rukma'. ÇB. 7 4. 1. 10.

6. *sa yo 'pām rasa āsīt tam ardhvam samudauhaṁs, tām asmai puram akurvaṁs, tad yad asmai puram akurvaṁs tasmāt puṣkaram, puṣkaram ha vai, tat puṣkaram ity ācakṣate parokṣam*, 'What sap of the waters there was that they gathered up on top, they made it a stronghold for him; because they made a stronghold for him

therefore it is (really called) Pūṣkara; Pūṣkara, indeed, it (really) is; it they cryptically call Puṣkara (lotus flower)' ÇB 7. 4. 1. 13.

7. *tad yad asyaṭ' tasyām ramyāyām tanvām devā aramanta tasmād dhīramyam, hīramyam ha vai, tad dhīranyam ity ācakṣate parokṣam*, 'Because the gods were pleased with this pleasing form of his therefore it is (really) Hīramya; Hīramya, indeed, it (really) is, it they cryptically call Hīraṇya (gold)'. ÇB 7. 4. 1. 16.

8. *yad abravīd: adharvīn me 'ti tasmād dhūrvā, dhūrvā ha vai, tām dūrve 'ty ācakṣate parokṣam*, 'Because he said: "He hath injured me", therefore it is (really called) Dhūrvā; Dhūrvā, indeed, it (really) is; it they cryptically call Dūrvā (-grass)'. ÇB. 7. 4. 2. 12.

9—10. *yad abravīd: udabhārṣīn me 'ti tasmād udumbhara, udumbharo ha vai, tam udumbara ity ācakṣate parokṣam, . . . , uru me karad iti tasmād urukaram, urukaram ha vai, tad ulūkhalam ity ācakṣate parokṣam*, 'Because he said: "He hath lifted me out", therefore it is (really) Udumbhara; Udumbhara it (really) is; it they cryptically call Udumbara; . . . ; (and because he said:) "May it make a wide (space) for me", therefore it is (really) Urukara; Urukara, indeed, it (really) is, it they cryptically call Ulūkhala (mortar)'. ÇB. 7. 5. 1. 22.

11. *tad yad etam devam etenā [annena] 'ṣamayaṇis tasmāc chānta-devatyām, chāntadevatyām ha vai, tac chatarudriyam ity ācakṣate parokṣam*, 'Because they appeased this god by means of this (food), therefore it is (really) Čāntadevatya; Čāntadevatya, indeed, it (really) is, it they cryptically call Čatarudriya'. ÇB. 9. 1. 1. 2.

12. *tad yad etam čataçīrṣānam rudram etenā [annena] 'ṣamayaṇis tasmāc chataçīrṣarudraçamanīyam, čataçīrṣarudraçamanīyam ha vai, tac chatarudriyam ity ācakṣate parokṣam*, 'Because they appeased this hundred-headed Rudra by means of this (food), therefore it is (really) Čataçīrṣarudraçamanīya; Čataçīrṣarudraçamanīya, indeed, it (really) is; it they cryptically call Čatarudriya'. ÇB 9. 1. 1. 7.

13. *atha yad abruvann avāṇ naḥ kām agād iti tā avākkā abhavan, avākkā ha vai, tā avakā ity ācakṣate parokṣam*, 'Now because they said: "Downward hath our moisture gone", these Avakkās arose; Avakkās, indeed they (really) are; them they cryptically call Avākas (lotuses)'. ÇB. 9. 1. 2. 22.

14. *iyam vai rathantaram, iyam u vā eṣāṁ lokānām rasatamo, 'syām hi 'me sarve rasā, rasamtamam ha vai, tad rathantaram ity ācakṣate paroḥṣam*, 'The Rathantara is (identical with) this (earth), for of (all) these worlds this (earth) is the one most filled with sap, for all these saps are (contained) in this (earth); Rasamtama, indeed, it (really) is; it they cryptically call Rāthantara'. ÇB. 9. 1. 2. 36.

Cf. the mystic connection of *rasa* with *ratha* GB. 1. 2. 21 *tam vā etam rasam santam ratha ity ācakṣate*; and cf., for *th* = *s*, the reading TB. 2. 7. 15. 1 *prasa-vāya for prathamāya* of AV. 7. 14. 3 and the other parallels.

15. *eṣa [prāṇah] hi 'māh sarvāḥ prajāḥ prapayati, tasyai 'te prā-nāḥ svāḥ, sa yadā svapiti athai 'nam ete prānāḥ svā apīyanti, tas-māt svāpyayaḥ, svāpyayo ha vai, tam svapna ity ācakṣate paroḥṣam*, 'For this (breath) leads forth all creatures; these (other) breaths (organs of sense) are its own; now when one sleeps then these (other) breaths, being its own, go unto this (breath); therefore it (the state of sleeping) is (really) Svāpyaya; Svāpyaya, indeed, it (really) is, it they cryptically call Svapna (sleep)'. ÇB. 10. 5. 2. 14.

With *athai 'nam ete prānāḥ svā apīyanti*. cf. Chānd Up. 6. 8. 1 *yatra 'tat puruṣaḥ svapiti nāma satā saumya tadā sampanno bhavati svam apīto bhavati, tasmād enam svapitī 'ty ācakṣate, svam hy apīto bhavati*, 'When namely a man sleepeth, then, my dear, hath he become united with the Real, he hath gone unto (his) own, therefore they say of him "He sleepeth"'

16. *sa vai yaḥ so 'tā 'gnir eva sa, tasmīn yat kin cā 'bhyāda-dhaty āhutaya evā 'sya tā, āhutayo ha vai, tā āhutaya ity ācakṣate paroḥṣam*, 'Now this eater is (identical with) Agni; whatever they put into this (Agni) that is (really) his Āhitis, Āhitis, indeed, they (really) are, them they cryptically call Āhutis (oblations)'. ÇB. 10. 6. 2. 2.

17. *yo vai kaḥ ca mriyate sa çavas tasmā etad annam karoti, tasmāc çavānnam, çavānnam ha vai, tac chmaçānam ity ācakṣate paroḥṣam; çmaçā u hai 'va nāma pitrñām attārāḥ, . . . , tebhya etad annam karoti, tasmāc chmaçānnam, çmaçānnam ha vai, tac chma-çānam ity ācakṣate paroḥṣam*, 'Whoever dies he is a corpse; for him he prepares this food; therefore it is (really) Çavānna; Çavānna, indeed, it (really) is; it they cryptically call Çmaçāna (burial ground), furthermore the Eaters among the Fathers are Çma-ças by name; . . . ; for them he prepares this food; therefore it

is (really) Çmaçāna; Çmaçāna, indeed, it (really) is; it they cryptically call Çmaçāna (burial^gground)'. ÇB. 13. 8. 1. 1.

18. *sa u eva makhah sa viṣṇus, tata indro makhavān abhavan, makhavān ha var, taṁ maghavān ity ācaṣṣate paroḥṣam*, 'And he is also Makha, he is Viṣṇu; thence Indra Makhavan came into being; Makhavan, indeed, he (really) is, him they cryptically call Maghavan'. ÇB. 14. 1. 1 13.

4. In the following passage the words *iyam raçānā* and *raçānāyai yūpaçakalaḥ* and *yūpaçakalāc caṣālam* are to be construed as three independent paratactical clauses '(First) there is this girdle rope here', '(Counting upward) from the girdle rope (Eggeling: 'after the rope') there is the chip of the sacrificial stake', and '(Counting upward) from the chip of the sacrificial stake (Eggeling: 'after the chip') there is the top ring'.

1 *svargasyo hai 'ṣa lokasya samārohanah kriyate yad yūpaçakala, iyam raçānā, raçānāyai yūpaçakalo, yūpaçakalāc caṣālam, caṣālāt svargam lokam samaṣṇute*, 'And this, viz. the chip of the sacrificial stake, is made (a means of) ascent to the heavenly world; first there is this girdle rope here, (counting upward) from the girdle rope there is the chip of the sacrificial stake, (counting upward) from the chip of the sacrificial stake there is the top ring; from the top ring he reaches the heavenly world'. ÇB. 3. 7. 1 23.

Formally it would be possible to construe *caṣālam* as accusative dependent on *samaṣṇute* and parallel to *svargam lokam*, but the context makes it more likely that *caṣālam* is nominative and the clause *yūpaçakalāc caṣālam* runs parallel with the two preceding paratactical clauses. For *caṣāla* as neuter cf. TS. 6. 3. 4. 7, K. 14 8 (p 207, 9), 26. 4 (bis, p. 126, 16 and 18), 26 6 (p. 129, 7); MS. 1 11. 8 (p 169, 18); 3. 9. 4 (p 119, 3). With *caṣālāt svargam lokam samaṣṇute* cf. K 26. 4 (p 126, 16) *caṣālād vai devās svargam lokam āyan*.

5. The following passage contains the enumeration of fifteen sets of victims which is introduced by the verb *alabhate*; fourteen of these are properly placed in the accusative, while the last item is loosely added as a paratactical nominative.

For similar anacolouthic constructions in Latin cf. Fredrik Horn, Zur Geschichte der absoluten Partizipial-Konstruktionen im Lateinischen, 1918, p 68: 'Wir können oft, besonders in Grabinschriften, eine Menge Titel und andere Epitheta in demselben Kasus [obliquus] aufeinander folgen

sehen, bis ein neuer und wichtiger Zusatz kommt, der dann oft im Nominativ steht.' Horn refers to the collections of Konjetzny in Wölfflin's Archiv, 15, p 308 and of Pirson, La langue des inscriptions latines de la Gaule, p 165

1. *yad açve paçan niyunakti yajña eva tad yajñam ārabhate || açvam tāparam gomrgam itṛ tām madhyame yapa ālabhate, . . . || kṛṣṇagrīvam āgneyam rarāte purastāt, . . . || sārāsvatīm meṣīm adha-stād dhanvoḥ, . . . || açvīnāv adhorāmau bāhvoḥ, . . . || somāpuuṣṇam çyāmam nābhyām, . . . || sauryayāmau çvetam ca kṛṣṇam ca pār-çvayoh, . . . || tvāṣṭrau lomaçasakthyau sakthyoh, . . . || vāyavyam çvetam pucche, . . . , indrāya svapasyāya vekatam yajñasya sendra-tāyar, . . . vaṣṇavo vamo, yajño var viṣṇuḥ . . .*, 'In that he ties up the (Paryāṅgya-)victims to the horse he seizes the sacrifice in the sacrifice; a horse, a hornless (he-goat), a bos gavaeus,—them he takes (for slaughter and ties up) at the middle stake, . . . ; a black-necked (he-goat) sacred to Agni (he takes and ties up) to the (horse's) forehead in front; . . . , an ewe sacred to Sarasvatī (he takes and ties up) beneath the (horse's) jaws, . . . ; two (he-goats) black on the lower part of their body (and) sacred to the Açvins (he takes and ties up) to the (horse's) front-legs; . . . ; a dark-coloured (he-goat) sacred to Soma and Puṣan (he takes and ties up) to the (horse's) navel; . . . , a white and a black (he-goat) sacred to Sūrya and Yama (he takes and ties up) to the (horse's) flanks; . . . , two (he-goats) with shaggy hind-legs sacred to Tvaṣṭṛ (he takes and ties up) to the (horse's) hind-legs; . . . ; a white (he-goat) sacred to Vāyu (he takes and ties up) to the (horse's) tail; . . . ; for Indra the Active (he takes and ties up) a cow who is wont to cast her calf, in order to secure a union of the sacrifice with Indra; (finally there is) a dwarfish (he-goat) sacred to Viṣṇu, for Viṣṇu is (identical with) the sacrifice'. ÇB. 13. 2 2. 1—9.

Cf. the parallel passage TB. 3 8. 23. 1—3 where a similar list consists of accusatives only dependent on *nyuñjanti* and *ālabhate*.

6. In glossing the first two words of the two Mantras VS. 37. 12 *āçrutir uttarato, dhātur ādhipatyē rāyaspoṣaṁ me dhāḥ* and *vidhṛtir upariṣṭād, brhaspater ādhipatyē vacaṁ me dhāḥ* the ÇB. 14. 1. 3. 22 and 23 has

1. *ācṛutir uttarata ity, ācṛāvayann uttarata ity evai 'tad āha.*

2. *vidhrtir upariṣṭād iti, vidhārayann upariṣṭād ity evai 'tad āha.*

Eggeling notes the masculine gender of the two participles *ācṛā-vayan* and *vidhārayan* (while the VS. invocation refers to the Earth) and further, referring to Mahidhāra's gloss on the VS. Mantras, suggests that the two participles may be intended to signify: 'Where (the priest) calls for the Çrausaṭ-call to the north', and 'Where Brhaspati disposes on high'. But it seems more likely that the Brāhmaṇa, mechanically following the case of the two nouns *ācṛutik* and *vidhrtik*, really intends to equate them with the two masculine participles in the nominative.

7. At ÇB. 3 1. 1. 8 the Mādhyandina recension reads

1. *tām [çālām] vā etām pariçrayanti ned abhivarṣād iti nv eva varṣāḥ.*

According to Eggeling's note the Kāṇva recension omits *iti nv eva varṣāḥ* and reads: 'Lest it should freeze in winter, lest it should pour in the rainy season, and lest there should be burning heat in the summer'.

As the passage stands in the Mādhyandina recension *iti* belongs both to the preceding *ned*-clause which it closes (Delbruck, Altind Syntax, § 178, p. 317, 2 and 317, 13—21) and to the following *nv eva varṣāḥ* (Delbruck, Altind. Syntax, § 255, p. 517, 5—6 and § 263, p. 536, 31—34); cf. a similar haplogy at JUB. 3. 13. 6—7). Then *varṣāḥ* would appear to be accusative of time (Delbruck, Altind Syntax, § 117, p. 170—171), cf. ÇB. 1. 5. 3. 11 *tad varṣā iditam vā 'nnam icchamānam carati*, 'This (vermin), being praised as it were, moves about during the rainy season seeking food'; 12 *tā [oṣadhayak] varṣā vardhante*, 'These (plants) grow during the rainy season'.

The passage would then mean: 'This same (hut) they cover over lest it should rain in (upon the sacrificer while he is undergoing the initiation ceremony); so (it is done) during the rainy season at any rate'.

Eggeling similarly renders: 'They enclose it on every side lest it should rain upon (the sacrificer while being consecrated); this, at least, (is the reason for doing so) in the rainy season'.

8. The passage ÇB. 4. 6. 9. 11

ta uttarasya havirdhānasya jaghanyāyām kūbaryām sāmā 'bhigāyanti sattrasya rddhir iti

is translated by Eggeling: 'At the hinder shaft of the northern Soma-cart they sing the Sāman (called) "The Completion of the Session".' But *sattrasya rddhir* is not the name of the Sāman in apposition to *sāmā* but the Pratikā of VS 8. 52 *sattrasya rddhir asi* as at KÇ. 12 4. 11 and it is correctly listed as such for our passage in Bloomfield's Concordance. Cf. TS. 7. 4. 5 4; 7. 5. 4. 2.

9. At MS. 2. 2. 6 (p. 19, 13) Schroeder's text reads

devā anyo 'nyasya çriṣ te tisthamānāç caturdhā vyudakrāman
which should be emended to

devā anyo 'nyasya çraisthye 'tisthamānāç caturdhā vyudakrāman,
'The gods, not yielding preeminence to one another, went apart in four directions'.

Cf. the same sentence at MS. 3. 7. 10 (p. 90, 1) where two mss read *çraiste* and one ms. *çreṣṭhyai* for *çraisthye*; Schroeder's text misprints *çcaisthye* and omits the avagraha before *tisthamānāç*.

The parallel passages have ÇB. 3. 4 2. 1 *te [devāh] caturdhā vyadravann anyo 'nyasya çriyā atisthamānāh* (with $\sqrt{sthā}$ c. genit. personae et dat rei); TS. 2. 2. 11. 5; 6. 2. 2 1 *te [devāh] 'nyo 'nyasmai çraisthyāyā 'tisthamānāç caturdhā* (TS. 6. 2. 2. 1 *'tisthamānāh pañcadhā vyakrāman* (with $\sqrt{sthā}$ c dat rei et personae).

The locat. rei in the MS. passages is paralleled by the Çloka ÇÇ 15 27

|| *te samyañco vaiçvāmitrāh sarve sākam sarātayah* |

devarātāya tasthure jyaisṭhye çraisthye ca gāthmāh ||

where the parallel passage AB. 7. 18 8 has the datives *dhrtyai çraisthyāya* for the ÇÇ locatives *jyaisṭhye çraisthye*.

The different constructions of $\sqrt{sthā}$ 'concede, yield' are discussed under Dative.

f Addition from the Āraṇyakas and Upaniṣads.

9 A. *trayo dharmaskandhā : yajño 'dhyayanam dānam iti prathamah || tapa eva dvitīyo, brahmacāry ācāryakulavāsi tṛtīyo 'tyantam ātmānam ācāryakule 'vasādayan*, 'There are three grades of Dharma: sacrifice, study (of the Veda), (alms-)giving are the first (stage); penance is the second (stage); a theological student living in the house of (his) teacher is the third (stage), — (a student namely) who greatly (?) mortifies his (flesh) in the house of (his) teacher'. Chānd. Up. 2. 23. 1—2. Here the nominatives *brahmacāry ācāryakulavāsi*

and *ātmānam ācāryakule 'vasādayan* are formally adapted to the preceding nominatives *yajño 'dhyāyanam dānam* and *tapah* and they are furthermore used with a slightly illogical pregnancy, for strict logic would require in their stead: 'Life of a theological student living in the house of (his) teacher is the third (stage), —life of a student namely who greatly (?) mortifies his (flesh) in the house of (his) teacher'.

Böhtlingk deletes the words *atyantam . . avasādayan* with the note 'Erweist sich schon durch sein Nachhinken nach *trtiyo* als Glosse'. But cf Chānd. Up 2. 19. 2 where *majjño nā 'gnīyād iti vā* is similarly added after *vrātam*

The PW. renders *atyantam* for our passage by 'das ganze Leben hindurch' (and so Deussen following Čaikara *yāvayivam*); but it belongs perhaps better to no. 3 'in hohem Grade' for which meaning the PW. quotes Kaṭha Up. 1. 17 and Čvetāçv. Up. 4. 11 14. Neither *atyantam* nor the causative of $\sqrt{\text{sad}} + \text{ava}$ with an object accusative occur elsewhere in the Brāhmana prose. J

Appendix II.

The Anacolouthic Construction of Relative Clauses.

§ 28. As the present work deals with the relation of parts of the same clause to oneanother the anacolouthic construction of relative clauses does not properly come within its scope since that belongs to a discussion of the relation of clauses to each other. Without attempting to present a complete collection of the material the following instances are given for the sake of comparison with the disjunct uses of the nominative case.

The chief characteristic of the following passages is the loose connection of a relative clause (introduced by *ya*) with the main clause. The general type is discussed by Delbrück, *Altind Syntax*, § 276, p. 561 and § 282, p. 568 under the heading 'Die Verbindung ist ungenau'. The relative pronoun *ya* is in these instances 'equivalent in meaning to a conditional conjunction plus an indefinite pronoun: 'who' = 'if any one'.

In English this type is represented by. 'As who should say: "I am Sir Oracle, | And when I ope my lips let no dog bark"' (Merchant of Venice, Act I, Scene 1).

§ 29. A. The Relative Clause has a Finite Verb.

1. *taḍ vai supātani yam ghr̥tenā 'pūnan*, 'That is good cleansing if they cleansed one with ghee' (literally: 'That is well cleansed whom they cleansed with ghee'). ČB. 3. 1. 2. 11.

2. *tad vai supūtam yaṁ devaḥ savitā punāt*, 'That is good cleansing if god Savitr should cleanse one'. ÇB. 3. 1. 3. 22.

3. *tad dhar' tat sarvāçyam iva yo dhenvanaduhayor açnyāt*, 'That may be called (iva) omnivorousness if one should eat (the meat) of a cow or an ox'. ÇB. 3. 1. 2. 21.

4. *tad vai samṛddham yaṁ devāḥ sūdhave karmane juṣante*, 'That is assured success if the gods favour one for the good work'. ÇB. 3. 6. 4. 8.

5. a) *etat vai tapo yo dīkṣtvā payovrato 'sat*, 'That is penance if one, after having been initiated, lives on fast-milk'. ÇB. 9. 5. 1. 2.

b) *etat khalu vāva tapa ity āhur yaḥ svam dadāti*, 'That indeed is called penance if one gives away his own property'. TS. 6. 1. 6. 3.

6. *yaḍ rtuyājānām anuvaṣatkuryād asaṁsthitān ṛtān samsthāpayet*, . . . , *ya enam tatra brayād* (GB. *ya tam tatra brayād*): *asaṁsthitān ṛtān samatisthipad duṣṣanam bhaviṣyati 'ti çaçvat tathā syāt*, 'If one were to utter the Anuvaṣat-call in connection with the Seasonal Yājas he would put an end to the endless seasons; . . . ; if anyone then were to say of him: "He hath put an end to the endless seasons, there will be a bad year", it would surely come to pass so'. AB. 2. 29. 7; GB. 2. 3. 7.

The reading of the GB. text in the Bibl. Ind. *samatisthi* | *yo dukkham anubhaviṣyati* (the mss. read *samatistiyo duḥsvamam* and *samatistipāhuh svamam*) must be emended, as is done in Gaastra's edition, to agree with AB.

The *kh* in *dukkham* of the Bibl. Ind. stands for *s*, cf. Wackernagel, Altind. Gr. I, p. 136, § 118. Conversely GB. 2. 6. 12 (Bibl. Ind. var. lect.) has *nyūṇsa* for *nyūṇkha*. At KB. 2. 9 (p. 8, 13—14) all the mss. except M. read *visīdati* for *vīkḥidati*; at Çāṅkh. Ār. 9. 7 (p. 316, 30 Keith's ed. of the Ait. Ār. and JRAS 1908, p. 374) *lesih* is undoubtedly an error for *lekhiḥ*, cf. VS. 5. 43; K. 3. 2 (p. 23, 18); 26. 3 (p. 125, 9), etc. and TS. 1. 3. 5. 1, 6. 3. 3. 3, etc. At MS. 3. 8. 3 (p. 95, 4) *āmukhaḥ* is read for *āmusaḥ*, cf. K. 25. 1 (p. 104, 1), Caland WZKM. 23, p. 55. In the Yajus Çāṅkh. Ç. 6. 3. 8 the majority of the mss. reads *açmā 'sanah* for *açmā 'khanah*, at 17. 15. 4 *āsanam* for *ākhanam*, and at 17. 5. 5 the var. lect. has *āsanāya* for *ākhanāya*.

7. *yaḍ dvidevatyānām anuvaṣatkuryād asaṁsthitān prānān samsthāpayet*; . . . , *ya enam tatra brayād asaṁsthitān prānān samatisthipad, prāna enam hāsyati 'ti çaçvat tathā syāt*, 'If one were to utter the Anuvaṣat-call in connection with the Dvidevatya (cups)

he would put an end to the endless breaths; . . . , if one then were to say of him: "He hath put an end to the endless breaths, breath will leave him", it would surely come to pass so'. AB. 2. 28. 3.

8. *prāṇā vai dvidevatyā, āyur vajras, tad yad dhota 'ntarenā 'guretā 'gurā vajrena yajamānasya prāṇān vyād, ya enam tatra brayād-āgurā vajrena yajamānasya prāṇān vyagāt, prāṇa enam hāsyati 'ti ṣaṣvat tathā syāt*, 'The Dvidevatya (cups) are (identical with) the breaths, the Āgur-formula is (identical with) a thunderbolt; if the Hotṛ-priest were to pronounce the Āgur-formula between (the offering of the two cups) he would separate the sacrificer's breaths by means of the Āgur-formula (which is identical with) a thunderbolt; if one then were to say of him: "By means of the Āgur-formula (which is identical with) a thunderbolt he hath separated the sacrificer's breaths, breath will leave him", it would surely come to pass so'. AB. 2. 28. 5.

9. *ya tam tathā brayāt: prāṇād ātmānam antaraḡān na jivīsyati 'ti tathā ha syāt*, 'If one were to say of him: "He hath separated the self from breath, he will not live", it would be so'. KB. 12. 7.

10. *sa yo 'tra bhakṣayed ya tam tatra brayād: aḡānto bhakṣo 'nanuvaṣaḡkṛtaḡ, prāṇān asya* (so the mss. LM.; Lindner's text *prāṇānt sa*) *vyagān na jivīsyati 'ti tathā ha syād, ya u vai na bhakṣayed ya tam tatra brayāt: prāno bhakṣaḡ, prāṇād ātmānam antaraḡān na jivīsyati 'ti tathā ha syād*, 'Now if one were to eat (of it),—if one then were to say of such an one: "Unappeased is the food over which the Anuvaṣat-call hath not been pronounced; he hath separated his breaths; he will not live", it would be so; if, on the other hand, one were not to eat (of it),—if one then were to say of such an one; "Breath is food, he hath separated the self from breath; he will not live", it would be so'. KB. 13. 9.

11 *sa yo 'trā 'vānantaḡ brayāt: prāṇād ātmānam antaraḡān na jivīsyati 'ti tathā ha syāt*, 'If one then were to say of him who breathes in: "He hath separated the self from breath, he will not live", it would be so'. KB. 23. 6.

12. *ya enam tatra brayād: anuvartmā nvā ayam hotā sāmagasyā 'bhāt, . . . , cyoṣyata āyatanād iti ṣaṣvat tathā syāt*, 'If one then were to say of him: "This Hotṛ-priest hath become subservient to the

Sāman-singer, . . . ; he will be pushed off from (his) place", it would surely come to pass so'. AB. 2. 22. 3.

13. *ya tam tatra brāyāc: cyoṣyata iti tathā ha syāt*, 'If one then were to say of him: "He will be pushed off", it would be so'. KB. 19. 4.

14. *ya enam tatra brāyād: agnim agnim iti var pratyapādy, agnim āpatsyati 'ti chaṣvat tathā syāt*, 'If one were to say of him: "Commencement hath been made with (recourse hath been had to) 'Agni', 'Agni'; he will fall into the fire", it would surely come to pass so'. AB. 4. 7. 7.

The passage refers to the injunction not to use RV 10. 7. 3 *agnim manye pitarām agnim āpim* as initial strophe (pratipad); *pratyapādi* is then used with the double meaning of 'use as initial strophe, begin with' and 'have recourse to'.

15. *sa yo 'trā 'vānantam brāyān: mṛtyor āsyam āpāti na jīviṣyati 'ti tathā ha syāt*, 'If one then were to say of him who breathes in: "He hath fallen into the maw of Death, he will not live", it would be so'. KB. 14. 2.

Lindner's text misprints *āpāti* for *āpāti*

16. *ya enam tatra brāyād: vācaḥ kutena yajamānāt paṇam niravādhir apaṇam enam akar iti chaṣvat tathā syāt*, 'If one then were to say to him (viz. the Hotṛ-priest): "Thou hast cut off the cattle from the sacrificer by the hammer of speech; thou hast deprived him of cattle", it would certainly come to pass so'. AB. 6. 24. 13.

17. *ya enam tatra brāyād: etābhyām devatābhyām yajamānasya prānām vyagāt prāna enam hāsyati 'ti chaṣvat tathā syāt*, 'If one then were to say of him: "From these two divinities he hath cut off the breaths of the sacrificer, breath will forsake him", it would surely come to pass so'. AB. 6. 26. 6.

18. *ya enam tatra brāyād: yajamānam agnau prāvārṇkṣiḥ, . . . , marīṣyati yajamāna iti chaṣvat tathā syāt*, 'If one were to say of him: "Thou hast cast the sacrificer into the fire; . . . ; the sacrificer will die", it would certainly come to pass so'. AB. 7. 26. 6.

19. *ya āhūtāgnir upavasathe 'ṣru kurvita* (2 *upavasathe 'vratyam āpadyeta*; 3 *amāvāsyām purnamāsmi vā 'tiyāt*) *kā tatra prāyaścittik*, 'If one who has piled the fire should shed tears on the eve of the sacrifice (should do anything contrary to his vow on the eve of the sacrifice; should pass over the ceremonies of the new moon or of the full moon), what expiation is there?' AB. 7. 8. 1—3.

20. *ya āhitagnir āgrayanēnā 'nistvā navānnam prācñiyāt kā tatra prāyaçcittāḥ*, 'If one who has piled the fire should eat new food without having made the first-fruit offering, what expiation is there?' AB. 7 9 1.

21. *yas tam tatra brayāt: samgatām vā ayam bhāmānam devānām patnīr abhyavānaṣīt sabhām asya patny abhyavaṣyati 'ti tathā ha syāt*, 'If one then were to say of him: "He hath led down the (divine) Wives to the host of the assembled gods(?), his wife will go down to the assembly", that would be so'. KB. 7. 9.

The form *samgatām* occurs also in the preceding clause *yathā samgatām bhūmānam devānām patnīr abhyavanayed evaṁ tat*. The short form *samgatām* for *samgatānām* would be unique and extremely curious for the Brāhmana prose, it is rare even in RV, cf. Whitney, Gr. § 329, f (in fine); Oldenberg, SBE. 46, p. 319, ZDMG 55, p. 289, Rigveda Noten, Index I, p. 425; II, p. 375, Lanman, Noun-Inflection, p. 354; Macdonell, Ved. Gr. p. 262, § 372, Bartholomae, Stud I, p. 48. The only parallel would be Ait Ār 2. 1 5 (p. 104, 11 Keith) *prahūtām*, if interpreted with Sāyana as standing for *prahūtānām*, but cf. Keith's note 5, p. 207 who is inclined to derive it from a base *prahūt* 'impeller'.

For *samgatām* Keith suggests '*samgatim* or *samgatam*, as a noun'. Perhaps *samgatam* *bhūmānam* 'to the assembled multitude of the gods'?

22. *sa yo 'trā 'nurāpam kurvāntam brayād: aprīya enam bhrātrvyah pratyākhyāṣyati iti tathā ha syāt*, 'If one then were to say of him who recites the antistrophe: "His unfriendly rival will gainsay him", that would be so'. KB. 17. 1.

23. *tad yad enam [adhvaryum] nirbruvāntam brayād: aniruktam devatām niravocat prāna enam hāsyati 'ti tathā hai 'va syāt*, 'If one were to say of this (Adhvaryu-priest) who pronounces (the Yajus) distinctly: "He hath pronounced the indistinct divinity distinctly, breath will forsake him", that would be even so'. ÇB. 10 3. 5. 15

24. *yo hai 'nam [adhvaryum] tatra brayāt: pratipratim nvā ayam adhvaryur yajamānasya dviṣantam bhrātrvyam akat pratyudyāminam iti 'çvaro ha tathai 'va syāt*, 'If one were to say of this (Adhvaryu-priest): "This Adhvaryu-priest hath made the spiteful rival of the sacrificer his equal (and) a match (for him)", it would presumably be even so'. ÇB. 11. 4. 2. 1.

The third person singular of the root-aorist *akat* is confined to ÇB. (3. 1. 2. 21; 11. 4. 2 1; 9, 12); Wackernagel, Altind. Gr. I, § 261, b, note (in fine), p. 306, 3 explains it as an analogical formation after the second person *akāḥ*.

For a very doubtful similar formation *ādat* (RV. 5. 32. 8) from $\sqrt{dr}$ 'split' + *ā* cf. Oldenberg, *Rigveda-Noten*, I, p. 328, line 2 from below.

A very curious form *akrt* occurs in five passages of JB., viz. 1. 204 (Caland, Auswahl, p. 81) *anustubhi nānadam [sāma] akrt* = 3. 80 (where Whitney's transcript reads *akrn* before following *gaurivītau*, while Caland gives *akran* as the reading of his mss for this passage); 1. 234 (Caland, Auswahl, p. 91) *na vaṛ vidma yatīa me putram akrt*; 3. 193 (Caland, Auswahl, p. 267) *indro vāva me 'dam uttham akrt*, 3. 234 (Caland, Auswahl, p. 278) *anrtam grhapatir akrt* (where the ms, before following *na*, reads *akran*, but the emendation to *akrn* is patently called for by the other passages). Such a form *akrt*, with unstrengthened root, however, is quite anomalous (Whitney, Gr. § 831, a); RV *dart* from $\sqrt{dr}$ 'split' would lead one to expect **ahart*, cf. Wackernagel, *Altind. Gr. I*, § 261, a, p. 304, 35—305, 3.

For the confusion of *r* and *ar* cf. RV. 1. 156. 1 *ardhyah* but TB. 2. 4. 3. 9 *rdhyah*, VS. 12. 65 and ÇB. 7. 2. 1. 15 *avicrtiyam* but MS. 2. 7. 12 (p. 91, 2 where the Padapāṭha ms, however, has *avicrtiyam*) and K. 16. 12 (p. 234, 10) *avicartyam*; RV. 10. 155. 5 and VS Mādhy. 35. 18 *ahisata* but VS Kānv. *aharsata*; AV 10. 1. 22 and 12. 3. 9 *mrḍatr* for RV. (passim) *mardatr*.

Cf. for the confusion of *r* and *ra* below § 49, Ex. 14, Rem.

For the genderless, petrified *īçvarah* cf. Weber, *Ind. Stud.* 9, p. 279; 13, p. 111 Liebich, BB 11, p. 301, Delbrück, *Altind. Syntax*, § 53, p. 87, 31, Speijer, *Sansk. Syntax*, § 392, p. 309, 1. For the construction cf. Delbrück, *Altind. Syntax*, p. 342, 25—343, 15, § 193, 1.

25. *yo hai 'nam tatra brayāc: chalaṇvā ayam adhvaryur bāha akṛta çalabāhur bhaviṣyati 'ti 'çvaro ha tathai 'va syāt*, 'If one were to say of him: "This Adhvaryu hath made his arms spears, he will have spearlike arms", it would presumably be even so'. ÇB. 11. 4. 2. 4. The like construction occurs also in the similar passages ÇB. 11. 4. 2. 9; 13; 14; 11. 5. 4. 13; 14; 11. 7. 2. 4; 12. 4. 1. 4, 12. 4. 2. 7; 9; 12. 4. 3. 6; 7; 8; 12. 5. 1. 17; 14. 4. 2. 19 (BĀU 1. 4. 19 Mādhy. = 8 Kānv.).

26. *sa yo hai 'nam tatra 'nuvyāharet: parān asmād yajño 'bhud iti 'çvaro ha yat tathai 'va syāt*, 'If one then were to curse him. "The sacrifice hath turned away from him", it would be likely that it would be even so'. ÇB. 2. 1. 4. 19.

For the construction of *īçvarah* with *yad* cf. Delbrück, *Altind. Synt* § 193, 1, p. 342, 27—31.

27. *ye brāhmaṇah çuçruvāṇso 'nucānā vidvāṇso yajayanti sai 'vā 'hvāla*, 'If learned, instructed, knowing Brāhmaṇas perform the sacrifice there is no failure' ÇB. 3. 1. 1. 5.

28. *ye vā asmiṁ loke 'gnihotram ajuhvato nai 'vamvido 'çradda-dhānā yajante tad açraddhām gacchati, yac chraddadhānās tac chraddhām*, 'If any in this world, not offering the Agnihotra (and) not knowing thus, sacrifice without faith,—that (sacrifice of theirs) goes unto Non-Faith; if (they sacrifice) with faith that (Agnihotra goes) unto Faith'. JB. 1. 43 (JAOS. 15, p. 236—237).

Note that the relative pronoun *ye* in the first half corresponds to the conjunction *yad* in the second.

29. *dvāv atirātrau śatçatam agniṣtomā dve catvarṇiṣe çate ukthy-anām iti nu ya ukthyānt svarasāma upayanti || atha ye 'gniṣtomān dvādaçaçatam agniṣtomā dve catuṣtriṇṣe çate ukthyānām dvādaça ṣodaçinah śaṣṭiḥ ṣaḍahāḥ*, 'Now if any enter upon (the performance of) the Svarasāmans as Ukthyas, there are two Atirātras, one hundred and six Agniṣtomas, two hundred and forty Ukthyas, but if any (perform them) as Agniṣtomas, there are one hundred and twelve Agniṣtomas, two hundred and thirty-four Ukthyas, twelve Ṣodaçins, (and) sixty Ṣaḍahas'. ÇB. 12. 2. 1. 6—7.

30. *ubhayam hai 'tad bhavati pitā ca putraç ca prajāpatiç cā 'gniç cā 'gniç ca prajāpatiç ca prajāpatiç ca devāç ca devāç ca prajāpatiç ca ya evam veda*, 'This, if one knows thus, becomes both father and son, Prajāpati and Agni, Agni and Prajāpati, Prajāpati and the gods, the gods and Prajāpati'. ÇB. 6. 1. 2. 27.

31. *tām anu vyṛddhim yaç ca veda yaç ca na tā ubhāv [agni] āhatuḥ . . .*, 'After this failure, whether one knows (it) or not, these two (fires) say: . . .' ÇB. 12. 4. 4. 6; 7

32. *yo vā apanābhim agnim cinute yajamānasya nābhim anupra-ṛiçati, sa enam içvaro hiṁsitoḥ* 'Should one (viz. an Adhvaryu-priest) pile the fire-altar without a navel, it (the fire) enters the navel of the sacrificer in consequence (thereof); it is likely to injure him'. TS. 5. 2. 8. 7.

Γ Additions from the Āraṇyakas and Upaniṣads.

32 A. *sa ya enam ṛchād eva tā devatā upasṛtya brayāt: . . .*, 'If anyone should harm him he, taking refuge with these divinities, should say: . . .' JUB. 2. 12. 5.

32 B. *ya āvir bhavaty anye 'sya lokam upayanti*, 'If one (viz. one

who has died) becometh manifest (= reappears), others go to his world'. JUB. 3. 29. 5.

32 C. *sa yo ha vā amūr devatā upāste . . . dūrūpā vā etā duranusamprāpyā va*, 'If one worships yonder divinities . . . they are of evil form, difficult to be completely attained, as it were'. JUB. 3. 33. 3.

32 D. *yas tvai 'tarhi* (Delbrück's emend. for *tve 'tarhi*) *brūyān: mūrdhā te vipatiṣyati 'ti mūrdhā te vipatet*, 'If one were to say to thee: "Thy head will fly asunder", thy head would fly asunder'. Chānd. Up. 1. 8. 6; 8.

32 E. *sa ya idam avidvān agnihotram juhōti yathā 'ngārān apohya bhasmanī juhuyāt tādrk tat*, 'If one, without knowing this, offers the Agnihotra that would be as if one having removed the coals should offer in the ashes'. Chānd. Up. 5. 24. 1.

32 F. *asya saumya mahato vrksasya yo mūle 'bhyāhanyād jivant sraved, yo madhye 'bhyāhanyād jivant sraved, yo 'gre 'bhyāhanyād jivant sravet*, 'If, my dear, one were to strike at the root of this great tree [if one were to strike at the middle; if one were to strike at the top] it would bleed but continue to live'. Chānd. Up. 6. 11. 1.

32 G. *yo yo hy annam atti yo¹ retah sīncati tadbhūya eva bhavati*, 'For whosoever (it is who) eats the food (and) who (soever it is who) casts the seed,—a suchlike being comes into existence (i. e. the nature of the being which is to be reborn depends on the nature of the being which begets it)'. Chānd. Up. 5. 10. 6.

1. Böhtlingk in his translation and in his discussion of the passage in *Berichte über die Verhandl. d. königl. sächs. Ges. d. Wiss.* 1897, p. 89 renders: 'Ja jeder, der Speise genießt und Samen vergießt, wird von neuem zu diesen (d. i. zu Speise und Samen)' = 'Ein Mann, der nur ißt und erzeugt, verdient kein besseres Schicksal') and expressly notes 'Bei *bhavati* kann nicht an ein neues Subjekt gedacht werden'. But apart from the fact that the numerous examples of anacolouthic constructions of relative clauses offer abundant parallels for a change of subject a comparison with the parallel passages BĀU. 6. 1 Mādhy. = 6. 2 Kāṇv. makes Böhtlingk's interpretation impossible.

Both recensions of BĀU and the Chānd. Up. agree that the souls to be reborn

¹ Rāmānuja on Vedānta Sūtras 3. 1. 26 (Bombay Sanskrit Series LXVIII, p. 581, 19) reads *yo yo retah sīncati*, with repetition of the relative pronoun as in the preceding clause.

descend in the form of rain¹ (BĀU. *vr̥ṣṭim* [*abhiniṣpadyante*], Chānd. Up. *pravarṣanti*²). The next step in BĀU. is, that when they have reached the earth they become food (*vr̥steh prthivīm* [*abhiniṣpadyante*], *te prthivīm prāpyā 'nnam bhavanti*), in the Chānd. Up. the same idea is expressed by an enumeration of the different kinds of plants in the shape of which the descending souls are reborn on earth (*ta iha vr̥hīyavā oṣadhīvanaspatayas tūlmāṣā iti jāyante*). In the description of the final stage the three texts differ: a) The Mādhyandina recension of BĀU. simply and very briefly says that 'they thus turn round in a circle in proper sequence' (*ta evam evā 'nuparivartante*) i. e. they follow the course of *saṁsāra* (cf. the opposite *mānavam āvartam nā 'vartante* of those who are released from *saṁsāra* at Chānd. Up. 4. 15. 6, and BĀU. 6. 1. 18 Mādhy = 6. 2 15 Kānv. *tesām na punarāvṛttih*). The statement that the food consumed is first converted into semen and thence into the embryo is omitted. b) The Kānva recension of BĀU. states these facts wanting in the other recension in the phraseology of the *pañcāgnividyā* (ÇB. 14. 9. 1 19 = BĀU. 6. 1. 19 Mādhy = 6. 2 16 Kānv., Chānd. Up. 5. 7—8, JB. 1. 46 [quoted below, § 51, Ex. 7])³: 'They again are offered in the man-fire, thence they are born in the woman-fire, rising up toward the worlds they thus turn round in a circle in proper sequence' (*te punaḥ puruṣāgnau hūyante tato yosāgnau jāyante lokān pratyutthāyinas⁴ ta evam evā 'nuparivartante*). c) The Chānd. Up. adds here two considerations which are peculiar to that text. a) In the first place (5. 10 7) it makes the nature of the rebirth to depend on the conduct (*carana*) during the previous (human) existence (*taḍ ya iha ramanīyacaranā abhyāgo ha yat te ramanīyām yonim āpadyeran brāhmanayonim vā kṣatriyayonim vā⁵ vaiçyayonim vā, 'tha ya iha kapūyacaranā abhyāgo ha yat te kapūyāñ yonim āpadyerañ chvayonim vā sūkarayonim vā caṇḍalayonim vā*). β) But between this statement of the factors on which a happy or unhappy rebirth depends (section 7) and the statement that the descending soul is reborn as food (section 6) which, we have to supply, is converted into semen and thence into the embryo, the author of the Chānd. Up. inserts the remark that the transition from the plants to human form is more difficult than

¹ The preceding steps are in BĀU. 1. *ākāṣa*, 2 *vāyu*, in Chānd. Up. 1. *ākāṣa*, 2. *vāyu*, 3 *dhūma*, 4. *abhra*, 5. *megha*.

² The plural is Böhtlingk's plausible conjecture, see below 2, d.

³ For the sequence Earth—Man—Woman—Child cf. ÇB. 11. 6. 2. 8—10 *te [āhuti] imām āviçataḥ; te puruṣam āviçataḥ, te strīyam āviçataḥ; tataḥ putro jāyate*.

⁴ Cf. ÇB. 11. 6. 2. 4; 10 *lokaḥ pratyutthāyī* and JB. 1. 46 *tasyā āhuter hutāyā puruṣo 'mum lokaḥ sambhavati, so 'sya lokaḥ punarutthāyī* (the mss. *punarutthāyī*) *bhavati*.

⁵ Cf. JUB 3 28. 4 where, without any reference to previous conduct, the being which is to be reborn selects (cf. Windisch, Berichte d. kgl. sächs. Ges. d. Wiss. 1907, p. 124, note 1) the family (*kula*) in which he desires to be reborn (*sa yadi kāmāyeta punar ihā 'jāyeye 'ti yasmin kule 'bhīdhyāyēd yadi brāhmanakule yadi rājākule tasminn ājāyate*).

the previous transition from the moon to space (*ākāśa*), to the wind (*vāyu*), to smoke (*dhūma*), to mist (*abhra*), to the cloud (*megha*), to the rain (*pravarsantī*), and to rice, barley, herbs, trees, sesamum and beans (*vr̥hīyavā osadhīvanas-patayas tīlamāsāh*): *ato vai khalu durnisprapattaram*.¹ The exact nature of this difficulty must be contained in the following *hi*-clause: *yo yo hy annam atri yo retah sīñcati tadbhūya eva bhavati*. The import of these words must be: In order to effect a rebirth at all the plants must be eaten and converted into semen, for, failing this, the soul which is to be reborn is forced to continue its plant-existence, but in order to be born as a human being it is further necessary that the plants must be consumed as food by a human male, if, on the other hand, the plants happen to be eaten by an animal a rebirth in animal shape ensues; cf. Çankara ad loc. *tathā hi purusāt puruso jāyate gor gavāṁ kṛtīr eva, na jātyantarākṛtis, tasmād yuktaṁ tadbhūya eva bhavati* 'ti. The point which the author of the Chānd. Up. wants to emphasize is, that whereas in the previous series of transformations (from space to the plants) each transformation is unequivocally determined, in the last transformation from the plants to the embryo a rebirth in human shape does not necessarily take place but is conditioned on the food's being eaten by a man.

There is no inconsistency between this statement and the statement in section 7 that those who have led a putrid life in a previous (human) existence are likely to be conceived in the womb of a bitch or sow. For this need simply imply that in their case the plants are consumed by suchlike animals.

The transformation implied in *tadbhūya eva bhavati*, no matter how these words may be parsed (see below, 2) must refer to the soul which descends for rebirth.

Of the western translators e. g. Max Muller², Deussen³, Thibaut⁴, and Hertel⁵

¹ Read so according to the plausible emendation of Lüders, Sitzungsber. d. preuss. Ak. d. Wiss. 1922, p. 237, cf. Wackernagel, Altind. Gr. II, 1, § 75, f, p. 176, where VS. 15. 8 *pratipād* and *anupād* may be added. The root *pad* + *nis-pra* 'to move forward out of something' is the opposite of *pad* + *abhi-nis* 'to move out of one's present state into another state', 'to be transformed into' ÇB. 14. 9. 1. 19 (BAU 6. 1. 19 Mādhy. = 6. 2. 16 Kānv.); Chānd. Up. 8. 4. 2.

² 'For whoever the persons may be that eat the food and beget offspring, he henceforth becomes like them'.

³ 'Denn nur wenn ihn einer gerade als Speise verzehrt und als Samen ergiebt, so kann er sich daraus weiter entwickeln', in his translation of Çankara's Commentary to the Vedānta Sūtras: 'Denn nur wer ihn als Speise verzehrt, wer ihn als Samen ergiebt, dessen Vermehrung (Nachkommenschaft) wird er'.

⁴ In his translation of Rāmānuja's Commentary to the Vedānta Sūtras: 'Whoever the being may be that eats the food and begets offspring, that being he (i. e. the soul that has descended) becomes'.

⁵ 'Denn nur wenn von allen denen, welche Nahrung verzehren, einer Samen ergiebt, so kann, wer sich im Zustande dieses Samens befindet [= wer sich als Nahrung aufgenommen aus dieser in Samen verwandelt hat], wieder geboren werden'.

have so taken it; and they are in this respect in accord with the native Commentators. Both Çaṅkara and Rāmānuja discuss our passage in detail in their Commentaries to the Vedānta Sūtras 3. 1. 26. The whole trend of the argumentation of both great scholastics leaves no doubt that they regard the *anuṣayin* i.e. the soul to which a portion of *karman* still attaches and which is therefore bound in the chain of *saṁsāra* (the *avarohaṇ jīva* as it is elsewhere [e.g. in Raṅga Rāmānuja's gloss to Chānd. Up. 5. 10. 6] called) as subject of *tadbhūya eva bhavati* and contrast this *anuṣayin* with the *retahsīc* who is the subject of the two relative clauses *yo yo hy annam atti* and *yo retah sificati*.

The mooted point in the discussion is, whether *jāyante* and *bhavati* at Chānd. Up. 5. 10. 6 refer in their literal sense to an actual and substantial transformation and identification of the *anuṣayin*, or whether they should be understood figuratively as expressing merely a close attachment (*saṁśleṣa*) or union (*yoga*) of the *anuṣayin* to and with the plants and the *retahsīc*. Both, following the *sūtrakāra*, decide in favour of the second alternative, because an actual and substantial identity of the *anuṣayin* with the *retahsīc* is impossible (*na cā 'tra mukhyo retahsīgbhāvah saṁbhavati*, Çaṅkara, p. 776, 7); the *anuṣayin* who enters the *retahsīc* through the food which the latter consumes can only figuratively be said to "become" the *retahsīc* (*katham ivā 'nupacaritatadbhāvam adyamānānnānugato 'nuṣayī pratipadyate*, Çaṅkara, p. 776, 8) for the *retahsīc* has existed as a separate individual long before the act of generation takes place (*cira-jāto hi prāp-tayawano retahsīg bhavati*, Çaṅkara, p. 776, 7—8) and continues as such after propagation; consequently there can be no doubt that the *retahsīg-bhāva* (implied in the words *tadbhūya eva bhavati* of the Upaniṣad) must be interpreted here as *retahsīgyoga* (*tatra tāvad avaṣyam retahsīgyoga eva retahsīgbhāvo 'bhyupagantavyah*, Çaṅkara, p. 776, 9—10); and, by analogy, the meaning of *jāyante* in the preceding clause of the Upaniṣad must likewise be interpreted figuratively (*itaḥ cau 'pacārikāṁ vrīhyādīyanmava-canam*, Rāmānuja, p. 581, 18, *tadvad vrīhyādībhāvo 'pi vrīhyādīyoga eva*, Çaṅkara, p. 776, 10).

2. While it is thus certain that it is the *anuṣayin* to whom the clause *tadbhūya eva bhavati* refers there remains the question whether *anuṣayī* should be understood as forming the grammatical subject to *bhavati*. With the exception of Böhtlingk all the western translators seem to have construed the clause in this way, differing merely in the interpretation of *tadbhūyah*. With regard to this they fall into three classes:

a) The group *tadbhūyah* may be regarded as consisting of the two separate words *tad* and *bhūyah* (adverbial neuter). This is apparently the view of Raṅga Rāmānuja who glosses: *bhūyah paçcāt tad bhavati*, *retahsīgbhāvaṁ prāpnoti*. *retahsīgyogī bhavati*, and of Böhtlingk who renders 'Er wird von Neuem zu diesen (d. i. zu Speise und Samen)'. *Bhūyo bhavati* would then be the equivalent of *punar bhavati* 'comes again into existence' as *bhūyo jāyate* is the equivalent of *punar jāyate* 'is born again' at Kāth. Up. 3. 8 *na tu tat padam āpnoti yasmād*

bhūyo na jāyate (Comment. *bhūyaḥ punar na jāyate saṁsāre*), Bhagavadgītā 13. 23 *na sa bhūyo 'bhijāyate* (Comment. *punar nā 'bhijāyate*); Amṛtanāda Up. 38 *yatra tatra mriyeta 'pi na sa bhūyo 'bhijāyate*. The preceding *tad* would then necessarily refer to *annam* and *retāḥ* ('He is born again a such, viz. as food and semen') as Böhtlingk takes it. But, as was pointed out above 1., this cannot be the sense of the clause; moreover the *eva* should then stand after *tad* not after *bhūyaḥ*.

b) The bulk of the native Commentators regard *tadbhūyaḥ* as a Tatpuruṣa-compound, and Deussen and Thibaut in their translations of Çankara's and Rāmānuja's Commentaries to the Vedānta Sūtras as well as Col. Jacob in his Concordance follow them.¹

Cf. the Commentary to Çiṣupālavadha 14. 81 (*dāṣarathibhūyam etya*): *dāṣarathī rāmaḥ, tasya bhāvaḥ dāṣarathibhūyam, ramatvam*.

And cf. *tadbhāva* Kāty Ç. 4. 3 13 (*payasas tadbhāvat*), Maitr. Up. 6. 27 (*atas tadbhāvam acirena 'ti*, Comment *tadbhāvam tasya tejaso bhāvam . . . prāpnoti*).

As second member of a Tatpuruṣa -*bhūya* is not infrequent in the older literature.

Similar formations with unstrengthened radical vowel and occurring as second member of compounds only are:

- *āj-ya* : *prtanāḍya* RV.
- *ād-ya* : *annāḍya* AV. + ; *havirāḍya* RV.
- *āṣ-ya* : *sarvāḍya* ÇB. 3 1. 2. 21 (for the accent see Wackernagel; Altind. Gr II, 1, § 92, c, note, p 224, 8—10)
- *ī-t-ya* : *pratītya* RV. 4 5 14 (cf. Geldner's note in his translation); 7. 68. 6
- *kṛ-t-ya* : *vājakṛtya* RV. 10. 50. 2; *karmakṛtya* AV. 4. 24. 6
- *cār-ya* : *brahmacārya* AV. + , *bhikṣācārya* ÇB. 14. 6. 4 1 (= BĀU. 3, 4. 1 M = 3 5 1 K); 14. 7 2 26 (= BĀU. 4. 4. 26 M. = 22 K)
- *pat-ya* : *kartapatya* PB. 16 1. 2; *gartapatya* KB. 16. 9 (p. 72, 11) = 25. 14 (p 119, 9)
- *bhīd-ya* : *ṣīrsabhīdyā* AV. 10. 5. 50
- *bhṛ-t-ya* : *rāṣṭrabhṛtya* AV. 19 37. 3
- *mī-t-ya* : *apāmītya* MS 1. 10. 2 (p. 142, 9) = K. 9 5 (p. 108, 5). In Mantra.
- *yāj-ya* : *devayājya* RV. 7. 3. 9
- *van-ya* : *ajitapunarvanya* AB. 7. 22. 1
- *vid-ya* : *patividyā* RV. 10. 102. 11; *putravidyā* AV. 3. 23. 6
- *vī-ya* : *takvavīya* RV. 1. 134. 5
- *crī-t-ya* : *mantracrūtya* RV. 10. 134. 7

¹ Deussen: 'Dessen Vermehrung (Nachkommenschaft) wird er'; Deussen's rendering 'kann er sich daraus weiter entwickeln' is perhaps merely a free paraphrase of this translation. — Thibaut: 'That being he becomes'. — Col. Jacob s *tadbhūya*. — The PW. and pw. do not register a compound *tadbhūya* because Böhtlingk (see above 2, a) separates *tad* from *bhūyaḥ*.

- *sād-ya* · *admasādyā* RV. 8 43. 19; *satirasādyā* AV. 9. 6 42; *talpasādyā* TB 1. 2. 6 5, 6; *agnisṭomasādyā* ÇB. 4. 2. 4. 7, *antariksasādyā* and *uparisādyā* ÇB. 5. 2. 1. 22, 5 4. 4. 1; *uparisadya* PB 5 5. 1
- *sāh-ya* (with metrical lengthening — *sāh-ya*) : *abhimātisāhya* RV. 3. 37. 3, *nrsāhya* RV.; *prtānāsāhya* RV 3. 37. 1 (in the TB. parallel *prtānāsāhya*, cf. Wackernagel, Altind. Gr. I, § 197, b, p 225, 6—9)
- *sic-ya* *retahsicya* KB. 10. 3 (p 46, 20 where both *retahsicyam* and *retodheyam* should be read as compounds)
- *sū-ya* : *rājasūya* AV +
- *sr-t-ya* · *sindhushītya* AV 10 2 11

- *hā-t-ya* : *āhātīya* RV, *dasyuhātīya* RV., *raksohātīya* RV. 6. 45. 18; *vrtrahātīya* RV. +; *çambarahātīya* RV. 1. 112 14, TB. 2 8 3 8 = MS. 4. 14 13 (p. 236, 13), *çusnahātīya* RV. 1. 51. 6. — For the accent of the Vṛddhi-derivatives *vārahātīya* VS. 30. 13 = TB. 3. 4 1. 7 (Mantra), TB. 1 5 9 5 (prose) and *avārahātīyā* AV. 6. 29 3 cf. Wackernagel, Altind. Gr II, 1, § 105, b, β, note, p 268, 21—23. For *avārahātīyā* 'the sense would favor the accent *āvārahātīyā*' (Whitney's note to his AV. translation) cf. Wackernagel, Altind. Gr. II, 1, § 32, c, p. 80; § 91, a, p 215.
- *hū-ya* · *devahūya* RV. 7. 85. 2; ÇB. 2. 1. 3. 2, *ptrhūya* ÇB. 2. 1. 3. 2

A few instances of such formations with irregular oxytone accentuation are met with, thus

- *jñā-yā* · *abhyājñāyā* ÇB. 9 5. 1 17
- *jyā-yā* *nrjyāyā* MS. 2. 1. 3 (p 4, 18 = 5, 3, 4, 21, *nrjyāyām jñāti* and *jñiyāt*)
- *mih-yā* ; *aturmuhyā* MS. 2 1. 9 (p. 10, 18 and 20, *aturmuhyām syāt* and *bhavati*) The meaning of the compound is obscure, Roth's emendation (pw. IV Nachtrage, p. 291, col. 3) to *antarmuhyā* is hardly correct.

TS 5. 5. 10. 7 *sudhāyā* in the proverb *sudhāyām ha vai vāji suhito dadhāti* is correctly explained by Weber, Ind. Studien, 13, p 97, 13 as an old error for the locative *sudhāyām* which is read in the same proverb at AB. 3 39. 5 = 47. 8, cf. also besides ÇB. 2. 2. 2 6 *ta enam ubhaye devāh prītāh sudhāyām dadhāti* (cited by Weber) AV. 17. 1. 6 (etc) *sudhāyām mā dhehi*.

Cf Wackernagel, Altind. Gr II, 1, § 92. c, note, p. 223, 40—224, 10.

And cf. in general, Lindner, Altind. Nominalbildung § 76, p 99, Reuter, KZ 31 (1892) p. 533—540, Whitney, Gr. 1213. c; Wackernagel, Altind. Gr. II, †, § 75, g, p. 177.

Thus,

- *abhibhūya* · AV. 19. 37. 3 (dative *abhibhūyāya*)
- *vasyobhūya* · AV. 16 9. 4 (dative *vasyobhūyāya*)
- *amutrabhūya* : AV. 7. 53. 1 = VS., TS., MS. K. (ablative *amutrabhūyād*)
- *āvīrbhūya* : MS 1. 8. 6 (p. 123, 15, accusative *āvīrbhūyam* with *gacchati*); Alt. Ar. 2 3. 2 (Keith, p. 112, 11, accusative *āvīrbhūyam* with *ucnute*).

In the Ait. Ār. passage all mss. and editions read *tasya* [*pañcavidhasyo 'kthasya*] *ya ātmānam āvistarām vedā 'ḥnute hā 'īrbhūyah* which the Commentary glosses by *sa pumān bhūya āvīh atīḥayena prakatatvam aḥnute vyāpnoty eva vidyauvaryādīkirtim bahulām prāpnoti*, and Keith translates 'He obtains fuller being' But in view of the MS passage (cf the parallel K. 6. 7, p. 57, 11 *āvīh prajāsu bhavati*) there can be little doubt that the wholly anomalous neuter form *āvīrbhūyah* should be emended to *āvīrbhūyam*. Cf. *āvīrbhāva* ÇB 10. 3 5 16, Chānd. Up. 7. 26. 1; *āvīrbhūti* K 8. 9 (p. 93, 6 *āvīrbhūtyan*), all quoted by PW. and pw.

vasīyobhūya : MS 1. 4. 10 (p. 59, 1—2) = K. 32. ♣ (p. 26, 11—12, accusative *vasīyobhūyam* *agacchan* and *gacchati*)

ātmabhūya · Ait Ār. 2 5. 1 (Keith, p. 121, 7) = Ait. Up. 4 2 (accusative *ātmabhūyam* with *gacchati*)

satyabhūya : ÇB. 14. 8. 6. 2 (= BĀU. 5. 6. 2 Mādh. = 5. 5. 1 Kānv. *anrtam satyena parigrhītam satyabhūyam eva bhavati*)

Weber's text accents *satyābhūyam*, and the pw. retains this accentuation while PW. (s. *bhūyam*) suggested an emendation to *satyabhūyam*. The accent should be on *bhū*; the accentuation of ÇB. XIV is generally inaccurate, cf. Wackernagel, Altind. Gr II, 1, § 91, f, r, p. 221, 9—10, and I, § 252, d, p. 295, 18—19.

The PW. (s. *bhū*, p. 314, col. 2, line 17 and s. *bhūyam*, p. 354, col. 2) regards *-bhūyam* in *satyabhūyam* and *ekadhābhūyam* as 'absolutivum' but pw takes both correctly as neuter nouns.

For the construction of compounds in *-bhūya* with the root *bhū* see below under *ekadhābhūya* and *ekabhūya*, and cf. *karmabhūyam bhūtā*, Çankara on Vedānta Sūtras 4 1 6 (p. 1068, 9) *yat tū 'ktam udgīthādīmatibhir upāsyamānā ādityādayah karmabhūyam bhūtā phalam karisyanti 'ti tad ayuktam*, 'But it is incorrect to assert that the Sun etc. because they are worshipped as Udgītha etc. assume the characteristics of *karman* and thus produce fruit.'

ekadhābhūya : ÇB 14. 8. 13. 1 (= BĀU. 5 13. 1 Mādh. = 5 12. 1 Kānv.) *ekadhābhūyam bhavati*.

ekabhūya · Kauṣ Up 3 2 = ÇĀ. 5. 2 *ekabhūyam gacchanti* and *ekabhūyam bhūtā*.

From the post-Vedic literature PW, pw., Apte, and Hertel (p. 81, note) quote: *devabhūya*: Harsacarita 160. 13; 194 7 (*devabhūyam gatah*); Somamandira Ratnapālaka. 301.

brahmabhūya · Manu 1. 98; 12. 102, Bhagavadgītā 14. 26 = 18. 53 (*brahmabhūyāya kalpate*), Jābāla Up 5 (*brahmabhūyāya bhavati*), Raghuvamśa 12. 28 (*brahmabhūyam gatim ājagāma*).

dāṣarathibhūya : Çiçupālavadha 14 81 (*dāṣarathibhūyam etya*).

bhasmabhūya · Ravivarmabhūpa Pradyumnābhayudaya 4, 23, b (p. 40).

bhṛṅgabhūya : Jinakīrti Pālagopālakathā 218.

The Kāṇikā on Pāṇini 3. 1. 107 gives *devabhūya* = *devatva* and *brahmabhūya* = *brahmatva*.

The native Commentators gloss the Vedic examples of *-bhūya* by *-bhavana* (on AV. 7. 53. 1; 19. 37. 3; VS. 27. 9); *-bhāva* (on ÇB. 14. 8. 13. 1, Ait. Up. 4. 2; Kauṣ. Up. 3. 2¹), *cirāvasthāna* (on TS 4. 1. 7. 4); *avyatirekatā* (on Ait. Ār. 2. 5. 1). Sāyana on ÇB 14. 8. 6. 2 and the Commentators to the corresponding Upaniṣad-passage gloss *satyabhūyam* by *satyabāhūyam*.

In the post-Vedic occurrences the Commentators usually gloss *-bhūya* by the suffix *-tva*

c) If *tadbhūyah* is thus construed as predicate with *bhavati* ('He becomes such a being') the masculine gender is surprising. And Hertel, evidently because he took offence at the masculine gender of a Tatpuruṣa in *-ya*, proposes to take *tadbhūyah* as Bahuvrīhi: 'wer sich im Zustande dieses Samens befindet'. This interpretation is grammatically quite possible although adjectival Bahuvrīhis with the last member in *-ya* are exceedingly scarce. RV 9. 30. 3 *nrsāhyam* with *çūsmam* may have attained adjectival value (cf. Wackernagel, Altind. Gr. II, 1, § 75, g, note, p. 177, 37—39). Possibly also at ÇB. 14. 8. 6. 2 (= BĀU. 5. 5. 2 Mādhy. = 1 Kānv.) the accentuation² *satyādbhūyam* (see above under b) may be due to the fact that it was regarded as an adjectival Bahuvrīhi, *anṛtaṁ satyena paṅgrhūtaṁ satyabhūyam eva bhavati* 'Untruth grasped all around by truth becomes having truth as its nature'.

An undoubted adjectival compound in *-bhūya* appears to be the suspect (PW 'Verdorbene Lesart'; pw. 'wohl verdorben') *ṛttabhūya* as epithet of the Aśvins at Mbh. 1. 3. 63 (= 728) *açvīnāḥ indum amṛtaṁ ṛttabhūyau tiro dhattām* which the Commentators gloss by *ṛttam nirṛttam utpannam viyadādi tasya bhūyam bhāvaḥ, kṛtsnaprapaṇcātmakau* and by *ṛttabhūyau bhūyovṛttau nānākarmānau*

d) All the above translators (2 b and c) make the *anuçayin* (i. e. the soul which descends for rebirth on earth) the grammatical subject of *bhavati* and take *tadbhūyah* either as predicate noun with *bhavati* (2, b) or as adjective qualifying the omitted subject *anuçayī* (2, c), while, according to my opinion, *tadbhūyah* is the grammatical subject: 'For whosoever (it is who) eats the food (and) whosoever (it is who) casts the seed,—a suchlike being comes into existence', i. e. the nature (*-bhūya* = *bhāva*) of the being which comes into existence (*bhavati*) through the generative act of the *retahsīc* (*yo retah sīncati*) is the same (*tad-*) as the nature of the respective *retahsīc*, consequently only if the latter is a human being the former can be reborn as such.

This interpretation, it seems to me, is made necessary by the fact that both the BĀU. and the Chānd. Up. in describing the successive stages through which the soul (both on its way to final release and on its way through the *samsāra*) has to pass do not use the singular but the plural. Thus in BĀU 6. 1. 18

¹ For *ekabhūya* = *ekabhāva* cf. Nir. 7. 28 and Sāyana on RV 10. 88. 10 *tredhā bhūve* = *tredhābhāvāya*; Nir. 12. 19 (cited by Sāyana on RV 1. 22. 17) *tredhā* = *tredhābhāvāya*

² Cf. Wackernagel, Altind. Gr. II, 1, § 91, d, p. 218.

Mādhy. = 6. 2. 15 Kānv. of those who are released from *samsāra*: *te ye . . vi-
duh*; *ye cā 'mī . . upāsate, te . . abhisambhavanti*; *tān gamayati, te . .
vasanti*; *tesām na punarāvrttiḥ*, and 6 1 19 Mādhy = 6. 2. 16 Kānv. of those
who return to the *samsāra*: *ye jayanti, te . . abhisambhavanti, te . . an-
nam bhavanti*; *tān . . devāḥ . . bhaksayanti*; *te . . abhimsipadyante, te . . an-
nam bhavanti*; [in the Kānv. recension only *te . . hūyante jāyante*]; *te . .
anuparivartante*. And in the Chānd. Up. 5. 10 1—2 of those who are released
from *samsāra*: *ye . . viduh*; *ye ce 'me . . upāsate, te . . abhisambhavanti* (the
singular *abhisambhavati* in the Bibl. Ind. is a palpable error, Böhtlingk and the
Ānandāçr. ed. have the correct *abhisambhavanti*), *enān* (read so with Böhtlingk
and the Ānandāçr. ed. for *enam* of the Bibl. Ind.) *. gamayati*, and 5. 10 3.
5, 6, 7 of those who return to the *samsāra*: *ya ime . . upāsate; te abhisam-
bhavanti, nai 'te . . abhiprāpnvanti*; *punar nirvartante*; *dhūmo bhavanti* (read
so with Böhtlingk for *bhavati*), *abhram bhavanti* (read so with Böhtlingk for
bhavati), *megho bhavanti* (read so with Böhtlingk for *bhavati*), *pravarsanti* (read
so with Böhtlingk for *pravarsati*); *te . . jāyante; ye ramanīyacaranāḥ; te .
āpadyeran*; *ye . . kapūyacaranāḥ; te āpadyeran*

The faulty singulars in Chānd. Up. 5. 10. 5 *dhūmo bhavati, abhram
bhavati*, 6 *megho bhavati, pravarsati* (corrected by Böhtlingk to the corre-
sponding plurals) are old mistakes (all the editions including the Ānandāçr.
ed. have them) due to the proper singular in *tadbhūya eva bhavati*

Of these successive stages through which the *anuṣayin* passes the *tadbhūya
eva bhavati* of Chānd. Up. 5. 10 6 does not form a part but, as pointed out
above (1, c, β), the sentence *ato vai khalu durnisprapattaram, yo yo hy annam
atti yo retah siṅcati tadbhūya eva bhavati* is an obiter dictum of the author
of the Chānd. Up. which a modern author might prefer to relegate to a foot note¹

There remains then the irregular masculine gender of *tadbhūyah* for which
the neuter *tadbhūyam* would be expected. Such an emendation would be slight
and would solve the difficulty at once. But even a masculine *tadbhūyah* is not
without analogy:

Both Sāyana on RV 7. 85 2 (locative *devahūye*) and the Kācīkā on Pān. 3 1.
123 assume a masculine *devahūyah*. Sāyana glosses by *devā vijigīṣavo yoddhāro
hūyante yuddhārtham parasparam āhūyanta iti devahūyah saṅgrāmah*, and the
Kācīkā says *devaṣabda upapade hvayater juhoter vā kyap dīrghas tugabhāvaḥ ca*
(= *-hūya* is derived either from the $\sqrt{hū}$ or from the $\sqrt{hū}$, with the suffix *-ya*,
with long radical vowel and without interposition of *-t-*) *devahūyah*.

AV 19 37 3 *abhibhūyāya* (dative) is derived by Sāyana from the masculine
abhibhūyah = *abhibhavanam*.

The Commentator on TS. 4 1. 7. 4 derives the ablative *amutrabhūyād* from
the masculine *amutrabhūyah*: *bhūyah (bhāvah) amutra (svarge) amutrabhūyah*,
while Mah. on VS. 27. 9 and Sāyana on AV. 7 53. 1 derive it from the neuter
amutrabhūyam: *amutra paraloke bhavanam amutrabhūyam*.

¹ Norden, Kunstprosa, I, p. 90, 2

Rājasūya occurs both as neuter and as masculine, adapting its gender on the one hand to *karma* (cf. TS 5 6 2.1 *rājasūyam*, Comment *rājasūyākhyam karma*), on the other to *yajñah*, *kratuh* (cf. AB. 7. 15 8 *tasmā etam rājasūyam yajñakratum provāca*). Thus *rājasūya* appears as neuter at AV. 11. 7. 7; 19. 33. 1, and at TS. 5. 6. 2. 1 and its parallel K 37. 6 (p. 87, 15) while the parallel TB. 2. 7. 6. 1 has *rājasūyah*. Cf the adjectival *rājasūya* in the Mantra K. 15 6 (p. 216, 7) = MS. 2 6. 8 (p. 68, 9) *apo devīr* [VS., ÇB. *devā*] *madhumatīr agrbhnam* [TS. *agrbhnan*, VS, ÇB *agrbhnan*] *urjasvatī rājasūyāç* [TS *rājasūyāya*, VS., ÇB. *rājasvaç*] *cutānāh*

B. A still looser connection of the relative clause with the rest of the sentence is seen in the following examples:

1. The relative clause has a gerund instead of a finite verb.

33 *ya āhitāgnir jive mṛtaçabdam çrutvā kā tatra prāyaçcittih*, 'If one who has piled the fire, having heard the report of (his own) death while he is (still) alive, — what expiation is there?' AB. 7 9. 7.

The Commentary glosses *āhitāgnih svasmīñ jīvaty eva svalkīyamaraṇaçabdam yadā dvesimukhāc chrnuyāt*, and Autrecht (AB, p. 430, 18, cf Weber, Ind. Stud 9, p. 249) remarks on the peculiar use of the gerund *çrutvā* instead of the finite form *çrnuyāt*. Bohtlingk (Ber d. Verh. d. sachsischen G. W. 52, 1900, p. 417) proposes the emendation *jiven* for *jive* 'Wenn der Autor dies (viz. the thought 'Wenn einer, der das heilige Feuer angelegt hat, bei seiner Lebzeit das Gerücht, daß er gestorben sei, horen sollte') hatte ausdrücken wollen, wurde er nicht *jive*, sondern in richtigem Skt *jivan* gesagt haben. Daß man aber ein Gerucht vom eigenen Tode nur bei Lebzeiten horen kann, versteht sich wohl von selbst Durch ein vor *mṛta* hinzugefügtes *n* erhalten wir korrektes Skt, den erwarteten Optativ und einen unanfechtbaren Sinn: "Wenn ein *Āhitāgni* am Leben bleiben sollte, nachdem er das Gerucht von seinem Tode gehort hatte" Keith follows Bohtlingk 'The construction is so odd that *jivet* seems obviously needed', and (p. 89, § 23): 'The apparent use of the gerund as finite verb . . cannot be correct, and the obvious solution is to read *jiven mṛtaçabdam* which would be written *jiven* and the *m* would easily disappear'

To me it seems that substituting *jiven* for *jive*, while undoubtedly easing the grammar, is a correction of the text rather than an emendation. It must not be overlooked that the clumsy constructions at AB. 7. 9. 2—4, 5; 6, 8 (see Ex. 34—36 immediately below) also defy the rules of strict syntax. Nor is the absolute locative *jive* (= **jive sati*), unusual as it is, wholly without parallel, cf. ÇB. 5 1. 3 2 (bis) *tad etad* (the second time *tasmād etad*) *anatirātie satī rātre rūpam kriyate*, 'Thus (therefore thus) while it is not an overnight rite it is performed in the form of (= like) a night-rite' (see below § 66. 3 and § 67)

Āç. 3. 13. 11 shows the normal construction: *surabhaya eva yasmiñ jive mṛtaçabdah* which the Commentary glosses by: *yasminñ āhitāgnau jīvaty eva mṛta itī yadā çabdah sañjāyeta tadā iyam istih kāryā*.

2. Two relative clauses are intertwined, the former of which is without verb.

34. *ya āhitāgnir yasya bhāryā gaur vā yaman janayet kā tatra prāyaścittih*, 'If one who has piled the fire,—if such an one's wife or cow gives birth to twins,—what expiation is there?' AB. 7. 9. 8.

In this awkward construction the second relative clause *yasya . . . janayet* is an afterthought elaborating and correcting the preceding *ya āhitāgniḥ*: 'If one who has piled the fire, that is, to express it more exactly, if his wife or cow gives birth to twins . . .'

3. A conditional clause introduced by the conjunction *yadi* is combined with the relative clause and both clauses share the same finite verb.

35 *ya āhitāgnir yadi prātar asnāto 'gnihotraṁ juhuyāt* (6. *yadi satakānam prācñiyāt*) *kā tatra prāyaścittih*, 'If one who has piled the fire,—if he without having bathed in the morning offers the Agnihotra (—if he eats food defiled through child-birth), what expiation is there?' AB. 7. 9. 5; 6.

The conjunction *yadi* is here really redundant; by its omission the sentence would assume the type discussed under A.

4. A conditional clause introduced by the conjunction *yadi* is combined with a relative clause, but the verb of the conditional clause cannot be construed with the subject of the relative clause which is thus left incomplete, without verb, and wholly in the air.

36. *ya āhitāgnir yadi kapālaṁ naçyet* (3. *yadi pavitram naçyet*; 4. *yadi hiraṇyam naçyet*) *kā tatra prāyaścittih*, 'If one who has piled the fire,—if the potsherd be lost (if the strainer be lost; if the gold piece be lost),—what expiation is there?' AB. 7. 9. 2—4.

Here the Commentary restores the syntactical cohesion by glossing *ya āhitāgniḥ* with *yasyā 'hitāgneḥ*.

5. The thought: 'A part of these forms settled in the water; that part assumed the character of water and in this shape he collected them; the other part of these forms settled on this earth; that part assumed the character of clay and in this shape he collected them' is very awkwardly expressed in the following passage.

37. *yad eṣāṁ [rūpāṇāṁ] apsu praviddhānāṁ pratgaṭiṣṭhat tā āpaḥ samabharad, atha yad asyāṁ tām mṛdam*, 'What (part) of these (forms) which had been thrown into the water had settled (there),

—that water he collected; (and) further, what (part of these forms had settled) on this (earth),—that clay (he collected)'. ÇB. 6. 2. 1. 8.

C The relative pronoun *ya* in an oblique case is equivalent to the conjunction *yad* or *yadi* plus a demonstrative pronoun.

38 *sruvaṣ cā 'tra sruk ca prayujyete, vāg vai sruk prānaḥ sruvaḥ . . . || yad v eva sruvaṣ ca sruk ca yo vai sa prajāpatir āsīd eṣa sa sruvaḥ, prāno vai sruvaḥ, prānaḥ prajāpatir, atha yā sā vāg āsīd eṣā sā srug, yoṣā vai vāg, yoṣā sruk, . . . || tām samtātām juhōti, samtātā hi tā āpa āyann, atha yaḥ sa prajāpatis trayyā vidyayā sahā 'paḥ praviṇad eṣa sa yair etad yujubhūr juhōti*, 'Now the Sruva-spoon here and the Sruk-ladle are used; the Sruk-ladle is (identical with) speech, the Sruva-spoon is (identical with) breath; ; and as for its being the Sruva-spoon and the Sruk-ladle, —the Sruva-spoon is (identical with) him who was this Prajāpati, for the Sruva-spoon is (identical with) breath and breath (in turn) is (identical with) Prajāpati; again, the Sruk-ladle is (identical with) her who was this speech, for speech is female and the Sruk-ladle is female; he offers this as a continuous (libation), for continuous these waters went along; furthermore he is the same Prajāpati who with the threefold knowledge entered these waters, inasmuch as he makes the offering with these Yajuses'. ÇB. 6. 3. 1. 8—10.

The relative pronoun *yaḥ* in the last clause is equivalent to *yad etah*

39. *prajāpatir yasmād yoneḥ prajā asṛjata so 'lāyad eva sa dīpyamāno* (var. lect. *samdīpyamāno*) *bhrājamāno 'tiṣṭhat*, 'When Prajāpati had created creatures out of this womb he wavered, he stood blazing (and) shining'. JB. 1. 299.

The relative pronoun *yasmād* is equivalent to *yad asmād*.

The entry: "*'lāyad* JB." in Whitney's Roots s √ 2 li, p. 149, 2 should be deleted as it is based on this passage; cf. below § 57, Ex. 7 Rem.

2. Disjunct Accusative.

I. The Proleptic Accusative Resumed by a Demonstrative Pronoun.

§ 30. A. The Simple Proleptic Accusative (without accompanying infinite verb-form).

a) The Proleptic Accusative most frequently consists of a series of nouns (Ex. 1; 3—10; 12—16) which is occasionally marked off by *iti* (Ex. 6; 7; 13); more rarely of a single noun (Ex. 2; 11).
 b) As a rule the Resumptive Pronoun follows immediately upon the Proleptic Accusative (Ex. 1; 3—5; 7—16), rarely it is separated from it by other words (Ex. 2; 6).
 c) A series of singular nouns is usually resumed by the Demonstrative Pronoun in the plural (Ex. 1; 3—10; 12), less frequently by the Demonstrative Pronoun in the singular (Ex. 13—16; 17A).
 d) Once (Ex. 17) a simple Demonstrative Pronoun accompanied by a relative clause is resumed by a second Demonstrative Pronoun.

§ 31. Examples:

1. *trīṇy ātmane 'kurute 'ti, mano vācam prānam tāny ātmane 'kuruta*, ‘“Three (kinds of food) he prepared for himself”; mind, speech, breath,—these he prepared for himself’. ÇB. 14. 4. 3. 8 (= BĀU. 1. 5. 8 Mādhy. = 3 Kānv.).

The quotation refers to the Çloka ÇB. 14. 4. 3. 1 (= BĀU. 1. 5. 1) || *yat sapta 'nnāni medhayā 'janayat pītā | trīṇy ātmane 'kuruta* ||

2. *paçūn vā asyāṃ [br̥hatyām] tām upādadhuk*, ‘The cattle,—those he deposited in this (Br̥hati)’. PB. 7. 4. 4.

3. *āgneyam sārvasvatim saumyam bārhaspatyam tām sahā 'labheta brahmavarcasakāmah prajākāmah paçukāmah purodhākāmah*, ‘A

(victim) sacred to Agni, one sacred to Sarasvatī, one sacred to Soma, (and) one sacred to Br̥haspati,—those he should take together (for slaughter) who is desirous of theological renown, desirous of offspring, desirous of cattle, desirous of the office of Purohita'. K. 29. 10 (p. 179, 13).

4. *tasmin paçau sambhate prānaṃ cakṣuḥ śrotram vācam tān dadhāti*. 'Breath, sight, hearing, speech,—these he places into this animal after it has been created'. MS. 3 2. 8 (p. 28, 7).

Cf. without prolepsis, K. 20 9 (p. 28, 17) *retasy eva śikte prānaṃ manaḥ cakṣuḥ śrotram vācam dadhāti*, 'Into the seed after it has been cast he places breath, mind, sight, hearing, speech'.

5. *loma chavīm māṁsam asthi majjānam || tāni cā 'tmanah sprnoti, . . . , stanāv āṇḍau çiṇnam avāñcam prānam tāni cā 'tmanah sprnoti*, 'And hair, skin, flesh, bone, marrow,—these of the body he wins; . . . ; and teats, scrotum, penis, the downward breath,—these of the body he wins'. TB. 2. 3. 7. 2—3.

6. *açvaṃ taparam gomṛgam iti sarvakuta etān juhoty eṣāṃ lokānām abhijityai*, 'A horse, a hornless (he-goat), a bos gavaeus,—these he offers as complete offerings, for the sake of conquering these worlds'. TB. 3. 8. 20. 5.

For the 'comprehensive' use of *iti* cf. above § 9, Ex. 3, Rem

7. *açvaṃ taparam gomṛgam iti tām madhyame yapa ālabhate*, 'A horse, a hornless (he-goat), a bos gavaeus,—these he takes (for slaughter) at the central stake'. ÇB. 13. 2. 2. 2.

8. *apa* (TB. *āpa*) *oṣadhīḥ paçūns tām eva 'smā ekadhā saṁsrjya* (MS. *tām asmai saṁsrjyai 'kadhā*) *madhumataḥ karoti*, 'The waters, plants, (and) cattle,—uniting these together he makes (them) sweet for him'. K. 31. 7 (p. 8, 5), MS. 4. 1 9 (p. 11, 5); TB. 3. 2. 8. 2.

For the accusative *āpaḥ* of TB. cf. below § 60, Ex. 135 (AB. 8. 17. 1).

9. *prānaṃ vyānaṃ apānaṃ* (MS. *prāṇam apānaṃ vyānaṃ*) *tām eva* (MS. *tām*) *yajamāne dadhāti*, 'In-breathing, through-breathing, (and) out-breathing,—these he places into the sacrificer'. K. 31. 5 (p. 6, 12); MS. 4. 1. 7 (p. 9, 12).

The parallel passage TB. 3. 2 6 4 does not enumerate the breaths but simply reads: *prānān eva yajamāne dadhāti*.

10. *saptadaça prçntn ukṣnaḥ pañcavarṣān saptadaça prçntis trivatsā apravitās tām paryagnikṛtām prokṣitām e 'tarā labhante pre 'tarān*

śṛjanti 'Seventeen speckled five year old bulls (and) seventeen speckled three year old cows which are not with calf,—these, after the fire has been carried round them (and) after they have been consecrated,—the female ones they take (for slaughter), the male ones they let go'. PB. 21. 14. 7.

For the masculine *tān paryagnikṛtān proksutān* cf. Delbruck, Altind Syntax, § 53, p 87—88; Vergl. Syntax III, p 244—247, Keith's note to Ait Ār 2. 1 7, p 208—209; Speijer, Ved und Sanskrit Syntax, § 101, Sanskrit Syntax, § 28, b, p 19—20 For the construction καὶ ὅλον καὶ μέρος cf. Gaedicke, Accusativ, p 268, Speijer, Ved. und Sanskrit Syntax, § 83, Delbruck, Vergl. Syntax, I, p. 385.

11 *sa yat pūrvam ācāmatī sapta prānāns tān etenā 'sminn āpyāyayati yā hye 'mā bāhyāḥ ṣarirān mātrās tad yathai 'tad agnim vāyūm ādityam candramasam apaḥ paçān anyāç ca* (Bibl. Ind. and Gaastra's text *anyāñç ca*) *prajāś tān etenā 'sminn āpyāyayati; . . . ; sa yad dvitīyam ācāmatī sapta 'pānāns tān etenā 'sminn āpyāyayati yā hye 'mā bāhyāḥ ṣarirān mātrās tad yathai 'tat paurṇamāsīm aṣṭakām amāvāsyām çraddhām dīkṣām yajñam dakṣiṇās tān etenā 'sminn āpyāyayati; . . . ; sa yat tṛtīyam ācāmatī sapta vyānāns tān etenā 'sminn āpyāyayati yā hye 'mā bāhyāḥ ṣarirān mātrās tad yathai 'tat pṛthivīm antarīkṣām divam nakṣatrāṇy ṛtān ārtavān samvatsarāns tān etenā 'sminn āpyāyayati*, 'In that he takes the first sip, the seven in-breathings,—these he thereby replenishes in him, (and) what elements there are outside of the body, to wit, fire, wind, the sun, the moon, the waters, cattle, and the other creatures,—these he thereby replenishes in him; . . . ; in that he takes the second sip, the seven out-breathings,—these he thereby replenishes in him, (and) what elements there are outside of the body, to wit, the night of the full moon, the eighth day of the full moon, the night of the new moon, faith, the consecration, the sacrifice, the sacrificial fees,—these he thereby replenishes in him; . . . ; in that he takes the third sip, the seven through-breathings,—these he thereby replenishes in him, (and) what elements there are outside of the body, to wit, the earth, the atmosphere, the sky, the constellations, the seasons, the divisions of the year, the years,—these he thereby replenishes in him'. GB. 1. 1. 39.

12. *āgrayaṇapātram ukthyapātram ādityapātram etāny anu gāvah*

prajāyante, 'The Āgrayāṇa-vessel, the Ukthya-vessel, (and) the Āditya-vessel,—after (= in accordance with) them cows are born'. ÇB. 4. 5. 5. 8.

13 a) *tasmai [suparnāya] hā 'nvāgatāya sarpiḥ kṣīram āmikṣām dadhī 'ty etad upanidadhuḥ*, 'For this (eagle) when he had come they (viz. the Pāṇis) put down this, viz. liquid butter, milk, clotted curds, (and) sour curds'. JB. 2. 438. 3 (JAOS. 19, p. 99).

b) *tasyai [saramāyai] hā 'nvāgatāyai tathai 'va sarpiḥ kṣīram āmikṣām dadhī 'ty etad upanidadhuḥ*, 'For this (Saramā) when she had come they put down in exactly the same manner this, viz. liquid butter, milk, clotted curds (and) sour curds'. JB. 2. 439. 4 (JAOS. 19, p. 100).

For the 'comprehensive' use of *iti* cf. above § 9, Ex. 3 Rem

14. *tad vai tad agnihotraṁ dvādaçāham brahma juhavām cakāra, tad dvādaçāham kṛtvā kīrtim yaçāḥ prajātim* (the mss. *prajāpatim*) *amṛtam tad udājahāra*, 'Now the Brahman offered this Agnihotra extending over twelve days; having offered this (Agnihotra) extending over twelve days, fame, glory, (the power of) procreation, immortality,—that he took out'. JB. 1. 37.

15. *tad vai tad agnihotraṁ dvādaçāham prajāpatir juhavām cakāra, tad dvādaçāham kṛtvā* (var. lect. *kṛtvā*) *prajāṇāṁ medhāṁ mīmāṁsām tapas tad udājahāra*, 'Now Prajāpati offered this Agnihotra extending over twelve days; having offered this (Agnihotra) extending over twelve days, knowledge, understanding, deliberation, penance,—that he took out'. JB. 1. 37.

16. *devā asurān yudham upaprayanto 'bruvan: yan no vāmaṁ vasu tad apanidhāya yudhyāmahaḥ . . . iti, prāṇā vāva teṣāṁ vāmaṁ vasv āstī, tad apanidhāya yudham upaparāyaṇs, tad ekadhā bhūtvā sṛjamānam atīsthad, ṛcas sāmāni* (here the mss. insert *tu*) *yajñṣi gām açvam ajām avim vṛhiṁ yavam brāhmaṇaṁ rājanyaṁ vaiçyaṁ çadram yad idam kim ca tat sarvaṁ tad ebhya acakṣate* (the mss. *ebhyācakṣate*): *'dam vai vas tad vāmaṁ vasv ekadhā bhūtvā sṛjamānam tīsthati 'ti*, 'The gods engaging in combat with the Asuras said: "Let us enter the combat having laid away that which is our dearest treasure . . ."; now the breaths were their dearest treasure; having laid that away they went off to the

combat; that treasure having become one . . . (?); now with regard to the R̥ces, the Sām̐ans, the Yajuses, the cow, the horse, the she-goat, the sheep, rice, barley, the Brāh̐maṇa, the Rājanya, the Vaiçya, the Çūdra, and what ever else there is,—with regard to all this (people) reported to the gods: “This your dearest treasure having become one . . . (?)” JB. 1. 142 (Caland, Auswahl. p. 43).

For *ekadhā bhūtva sṛjamānam* Caland reads, with Avagraha, *ekadhā bhūtva 'sṛjamānam* and renders. ‘Hier steht eure liebe Habe, zu einem geworden, ohne zu schaffen’. But what can be the exact import of ‘without creating’? The preceding *ekadhā bhūtva* would favour a conjecture *samsṛjyamānam*, and *atisthat*, *tisthati* may be auxiliaries: ‘Kept, keeps being mixed or fused together’.

17. *etāni ha var yāny asmād vjānād vyutkrāntāni bhavanti tāny eva 'smṛis tad dadhāti*, ‘(All) these (things) which are departed from him in various directions after he has sacrificed,—them he thus places (back) into him’. AB. 8. 8. 7.

┐ Addition from the Āraṇyakas and Upaniṣads.

17 A *tad u ha* (3. *tad u ha punar eva*) *jānaçrutih pautrāyanaḥ ṣaṭ çatāni* (3. *sahasram*) *gavām niṣkam açvatarivatham* (3. adds *duhitaram*) *tad ādāya praticakrame*, ‘Six hundred cows [a thousand cows], a gold ornament, a chariot drawn by female mules, [and his daughter],—taking (all) this (with him) Jānaçrutī Pautrāyana then [then again] went to (Rakva)’. Chānd. Up 4. 2. 1; 3. ┐

B. The Proleptic Accusative consists of a Noun accompanied by a Participle.

§ 32. 1. The accompanying Participle is a Present Participle.

In Ex. 1—5 the participle is not further qualified, in Ex. 6 it is qualified by an instrumental.

1. *samavattam eva satm tad enām [idām] pratyakṣam hotarā çrayati*, ‘This (Idā) being completely cut off,—it he then visibly fixes in the Hotṛ-priest’. ÇB. 1. 8. 1. 17.

2. *ahar-ahar vā etad avṛyamānam tad rakṣānsy asacanta*, ‘That (third) day which was not being crushed,—that the Rakṣases pursued’. PB 12. 3. 13.

3. *ahaḥ santam upāñçum tam rātrau juhoti*, ‘The Upāñçu-cup being (equivalent to) the day,—it he offers at night’. ÇB. 4. 1. 2. 13.

4. *rātrīm santam antaryāmaṁ tam udite juhōti*, 'The Antaryāma-cup being (equivalent to) the night,—it he offers when (the sun) has risen'. ÇB. 4. 1. 2. 14.

5. *prajāpater vai paçavo 'jātāç ca jāyamānāç ca rudrasya jātā, vyrdhdhena vā eṣa paçunā carati ya etayos santam paçun tam aniryācyai 'tayor ālābhate*, 'To Prajāpati belong the animals before birth and while being born, to Rudra after birth; (consequently) a victim which (really) belongs to these two (gods),—he who takes such a (victim for slaughter) without (first) having asked the permission of these two, proceeds with a victim which is (sacrificially) spoiled'. K. 30. 9 (p. 191, 4).

Schroeder's text omits the avagraha in *paçavo 'jātāç*.

6. *devān ha vai yajñena yajamānāns tām asurarakṣasāni rarakṣur: na yakṣyadhva iti, tad yad arakṣans tasmād rakṣānsi*, 'The gods sacrificing with the sacrifice,—them the Asuras and Rakṣases impeded: "Ye shall not sacrifice"; because they impeded (them), therefore they are (called) Rakṣases'. ÇB. 1. 1. 1. 16.

Speyer (Ved. und Sanskrit Syntax, § 287, p. 91), who mentions this passage among anacolouthic constructions, calls attention to the Triṣṭubh-cadence of the words *devān ha . . . rarakṣuh*

On the similarity of this proleptic accusative construction with the examples of the proleptic nominative see above § 10, Delbruck, Altind. Syntax § 219, p. 394, 1—8.

Eggeling translates the $\sqrt{raks}$ here and in the similar passage ÇB 2. 1. 4. 15 (below § 34, Ex 1) by 'forbid'; Weber, Ind Streifen, I, p. 34 (= ZDMG., 4. p. 291) by 'verwehren', Delbruck, Altind Syntax, p. 294, 1 by 'zurückhalten' (p. 394, 7 'retteten' must be an oversight); the Commentary glosses it at ÇB. 1. 1. 1. 16 by $\sqrt{bandh}$ + *prati* and at 2. 1. 4. 15 by $\sqrt{rudh}$ + *ni*; the context also (viz. the direct discourse following *na yakṣyadhve* and *nā 'gnir janisyate, nā 'gnī ādhāsyadhve*) requires $\sqrt{raks}$ to mean 'impede, obstruct, hinder'.

A $\sqrt{2 raks}$ 'injure' assumed by PW., pw, Graßmann (cf. Bartholomae, Altiran WB.; col. 1516; Wackernagel, Altind. Gr. I, § 209, b, p. 240, 6, Macdonell, Vedic Mythology, p. 164, Hopkins, Epic Mythology, § 17, p. 38) is not quotable from Sanskrit literature. The only passage which is given in support of such a root, viz. AV. 5. 7. 1 *mā no rakṣir dakṣmām niyamānām* does not require nor indeed favour the meaning 'injure'. Weber, while rendering it in his translation by 'falle nicht an' admits in the note the possibility of 'wehre nicht ab', Ludwig translates 'hemme nicht'; Bloomfield 'do not keep from us', adding in the note: 'More particularly the poet has in mind the dakṣinā of the priest; that shall not be withheld, but shall accrue abundantly'; Whitney hesitatingly translates 'do not prevent'.

The two meanings 'protect' and 'impede' are natural developments of the central meaning 'keep', cf. English 'keep' = 1. 'guard, protect' and 2 'hold back, prevent, withhold, restrain' (Oxford Dictionary, nos 14 and 27); Old High German 'warjan' = 1. 'protect, defend' and 2 'impede, restrain', Middle High German 'weren' = 1. 'protect, defend' and 2 'keep away, hold back', Greek ἐρύομαι = 1 'protect, guard' and 2. 'keep back' (Solmsen, Untersuchungen z. griech. Laut- und Verslehre, p. 245); Latin 'arceo' = 1 'protect' and 2. 'keep off'.

Both Whitney, Roots, s. $\sqrt{raks}$, p. 134, and Uhlenbeck, Etymol. WB, s. *raksas*, p. 242, col 1 rightly therefore reject a $\sqrt{2} raks$ 'injure' for the Sanskrit.

For the etymological connection of *raksas* with $\sqrt{raks}$ in our ÇB passage cf. the connection of *raksastva* with $\sqrt{ris}$ at RV 8 18. 13 *yó nah kṛṣ cid rī-riksati raksastvéna mártiyah*. Yāska (Nir. 4 18) gives three 'etymologies' for *rakṣas*: 1. *rakṣitavyam asmād* 'one against whom one should be on his guard' (Durga: *rakṣitavyam hi çarīram asmād bhavati, rakso hi mānuṣān bhakṣayati*); 2. *rahasi kṣanote*, 'he injures in a desert place', and 3. *rātrau nakṣate*, 'he approaches by night'

§ 33. 2. The accompanying Participle is an Active Perfect Participle qualified by an object accusative.

1. *indram vai vṛtram jaghnivāṅsam tam samantam mrdhas sam-prākampanta*, 'Indra having slain Vṛtra,—him (his) detractors crowded upon on all sides'. K. 10. 9 (p. 135, 20).

Five lines before, K. 10 9 (p. 135, 15) without prolepsis: *indram vai vṛtram jaghnivāṅsam mrdho 'sancanta*. The $\sqrt{kamp}$ + *sam* — *pra* is here transitive as at K 10. 9 (p. 135, 21) and 25 6 (p. 110, 3).

§ 34. 3. The accompanying Participle is a Future Participle qualified by an object accusative.

1. *devān ha vā agnī ādhāsyamānān tān asurarakṣasām rarakṣur: nā 'gnir janīṣyate, nā 'gnī ādhāsyadhva iti, tad yad arakṣāns tas-mād rakṣānsi*, 'The gods being about to pile the two fires,—them the Asuras and Rakṣases impeded: "Agni shall not be born; ye shall not pile the two fires"; because they impeded (them) therefore they are (called) Rakṣases' ÇB. 2. 1. 4. 15.

Cf above § 32, Ex. 6 Rem For the imperatival future cf. Delbruck, Altind. Syntax, § 167, p. 293

2. *maruto ha vai kṛḍino vṛtram haṇīsyantam indram āgataṁ tam a-bhūtaḥ parīkṛiduh*, 'Indra wishing to slay Vṛtra (and) having come,—him the Sportive Maruts sported about on all sides'. ÇB. 2. 5. 3. 20.

Immediately afterwards, without prolepsis *tathā eva 'tam [yānamānam] pāp-mānam deṣantam bhrātṛvyaṁ haṇīsyantam abhūtaḥ parīkṛidante*.

For the past participle *āgataṁ* cf. below § 35, Ex. 1.

§ 35. 4. The accompanying Participle is a Past Participle without Qualifiers.

1. *maruto ha vai kradino vrtam hanṣyantam indram āgataṃ tam abhitaḥ paricikrīduḥ*, ÇB. 2. 5. 3. 20, see above § 34, Ex. 2.

2. *etā ha devatāḥ sūtā etena savena yenai 'tat soṣyamāno bhavati tā evai 'tat prīnāti*, 'These same divinities which have been consecrated by that consecration by which he is about to be consecrated,—even these he thus gratifies' ÇB. 9. 3. 4. 5.

3. *agnīm vai sṛṣtam prajāpatīs tam çamyā 'gre samainddha*, 'Agni having been created,—him Prajāpati first kindled with Çami-wood'. K. 8. 2 (p. 85, 4)

4. *somaḥ pavate janitā matīnām* (SV. 1. 527) *iti prātaḥsavane ṣoḍaḥnam grhītaṃ tam trtiyasavane prajānāyati*, 'The Soḍaḥ-cup which has been drawn at the morning pressing,—that he produces at the third pressing with (the verse) SV. 1 527'. PB. 2 11. 6.

┌ Additions from the Āraṇyakas and Upaniṣads.

4 A. *yathā somya¹ mahato 'bhyāhitasyai 'kam āṅgāraṃ khadyo-tamātram pariçiṣtam tam trṇair upasamādhāya pravlayet . .*, 'As, my dear, a single coal of the size of a fire-fly left over from a large piled up (fire),—covering that completely with (dry) grass one would make it blaze up . . .' Chānd. Up. 6. 7. 5.

§ 35 A. C. An Accusative depending on a Gerund is resumed by a Demonstrative Pronoun.

1 A. *yathā somya¹ puruṣam gandhārebhyo 'bhīmadhākṣam ānyā tam tato 'tjane vīsrjet . .*, 'As if, my dear, having led a blind-folded man hither from the (country of the) Gandhāras,—him one were to let loose in a desert place . . .' Chānd. Up. 6. 14. 1. ┘

II. The Absolute Accusative.

§ 36. 1. Semi-disjunct use of the Accusative.

'There are a great many instances where a Conjunct Accusative accompanied by a Participle (cf. above § 5) may be rendered in English by a hypotactical clause. Thus, for instance, a) KB 18. 12 *tam [paçum] āpṛitaṃ paryagnikṛtaṃ udañcam naṇeyuḥ*, 'When the Āpṛi-verses have been recited over this (victim) and the fire

¹ Cf Luders, SB. preuß. A. W. 1922, p 229

Oertel, The Syntax of Cases.

has been carried round it, they should lead (it) to the north'; b) JB. 1. 240. 4; 5 (Transactions of the Connecticut Academy of Arts and Sciences, 15, p. 163 and 164) *tau* [aṣvinau] *dravantāv* (5 *dravantā*) *agnih* (5 *uśāh*) *paryudatiṣṭhat*, 'As the two (Aṣvins) were driving along, Agni (the Dawn) blocked (their) way'; c) JB. 2. 142 (Caland, Auswahl, p. 171) *tam* [indram] *viṅgyānam sarve devā abhataḥ samantam paryaviṣan*, 'When this (Indra) had won a complete victory all the gods crowded around him' < cf. above § 33, Ex. 1 the similar passages, K. 10. 9 (p. 135, 20 and 15), the former with a proleptic accusative. >; d) JB. 1. 267 *retas tat sūcati, tad retas siktam gāyatriyo 'dvardhayati*, 'He thus casts the seed; after this seed has been cast, he causes (it) to thrive by means of the Gāyatrī; e) JB. 3. 310, *prajāpatim prajāḥ sasrjānam mukhataḥ pāp-mā 'smot*, 'After Prajāpati had created offspring, evil bound (him) at the mouth' < Finite forms of the √ *sā* 'bind' according to the *nu*-class are confined to JB. 3. 310 where *asmot* occurs three times. >; f) JB. 1. 238 (Caland, Auswahl, p. 92) *te* [devāḥ] *var tan* [annādyam] *nā 'vindanta*, . . ., *tān avindamānān* [agnih] *abravī* . . ., 'The gods did not find that (food); . . .; when they could not find (it), Agni said (to them)'; g) JB. 2. 297 (Caland, Auswahl, p. 200) *tena hai 'tena* [yajñena] *maruto yata indrāgni iṅśām cakrāte ime ced vā idam samāpayanti maruta eve 'dam sarvam bha-viṣyanti 'ti*, 'Indra and Agni observed the Maruts as they proceeded with this (sacrifice): "If these Maruts accomplish this they will become this All"''; h) TS. 6. 1. 5. 3 *devaviṣam khalu var kalpamānam manuṣyaviṣam anukalpate*, 'As the subjects of the gods are in harmony, so he brings the human subjects into harmony' (Keith), i) TS. 3. 2. 1. 3 *tam* [pavamānam] *vichidyamānam adhvaryoḥ prāno 'nuvichidyate*, 'If this (Pavamāna) be cut in twain the breath of the Adhvaryu-priest would be cut in twain as a consequence thereof'; j) AB. 2. 15. 13 *mā 'yajñyam vācam proditām anupra-vadiṣma*, 'We will not enter upon the recitation after a speech unsuited to the sacrifice has been uttered'; k) JB. 1. 111 *tah* [prajāḥ] *prānam vividānā rakṣānsy anvasacanta*, 'When these (creatures) had found breath, the Rakṣases followed after (them); l) K. 23. 9 (p. 85, 16) *tam* [yajñam] *srāvantam yajamāno 'nu parāsravati prajayā ca paṇubhuḥ ca*, 'When this sacrifice leaks the sacrificer

also together with (his) offspring and cattle leaks in consequence thereof'; m) Chānd. Up. 3 19.3 *taṁ [ādityam] jāyamānam ghoṣā ulā-lavo 'nadatiṣṭhant sarvām ca bhūtāni sarve ca kāmāḥ*, 'When this (sun) was being born, noise and jubilation arose after (it)¹ and all beings and all wishes'; n) Chānd. Up. 4 16. 3 *yajñam riṣyantam yajamāno 'nuriṣyati*, 'When the sacrifice comes to grief, the sacrificer (also) comes to grief in consequence thereof, 5 *yajñam prati-tiṣṭhantaṁ yajamāno 'nupratiṣṭhati*, 'When the sacrifice has a firm stand, the sacrificer (also) has a firm stand in consequence thereof'.

Such instances could be quoted in great number, but there is neither an external nor an internal indication which would warrant the assumption of a disjunct accusative much less that of an Absolute Accusative in any of them (cf. above § 3, 1, c; § 4—6). The mere presence of a participle is not sufficient to make the case a disjunct one. Except for the presence of a participle examples like those given above under h), 1), l) do not differ in any way from passages like JB 1. 114 *gāyatrīm chidram karoti, gāyatrīm chidram anu yajñas sravati yajñam anu yajamāno yajamānam anu prajāḥ*, 'He makes the Gāyatrī leaky; in consequence of the Gāyatrī (being) leaky the sacrifice leaks, in consequence of the sacrifice (leaking) the sacrificer (leaks); in consequence of the sacrificer (leaking) the offspring (leaks)'; JB. 1. 178 *yajñāyajñīyam chidram karoti, yajñāyajñīyam chidram anu yajñas sravati yajñam anu yajamāno yajamānam anu prajāḥ*, 'He makes the Yajñāyajñīya leaky; in consequence of the Yajñāyajñīya (bring) leaky the sacrifice leaks; in consequence of the sacrifice (leaking) the sacrificer (leaks); in consequence of the sacrificer (leaking) the offspring (leaks)', where a predicate adjective takes the place of the participle or the noun is used without any qualifier.

§ 37. The Absolute Use of the Accusative.

In the following passages an Absolute Accusative may be assumed with more or less certainty:

1. *te [aṅgerasaḥ] vatsam upāvāsṛjann : idam no havyam pradāpaye 'ti, so 'bravīd : varam vṛnai, daṣa mā rātrir jātam na dohan, āsam-gavam mātṛā saha carānī 'ti, tasmād vatsam jātam daṣa rātrir na*

¹ Cf. RV. 1 66. 10, 69 10; TB 2 7 9. 4, K 37. 1 (p 86, 7), Chānd Up. 1. 11. 7.

duhanti, āsamgavam mātṛā saha carati, vārevrtam hy asya, tasmād vatsam samsṛṣṭadhayam rudro ghātukaḥ, ati hi samdhām dhayati, 'These (Angirasas) admitted the calf (to the speckled cow, saying). "Cause (her) to give this oblation to us"; this (calf) said: "Let me choose a boon; when I am born ye shall not milk (the mother cow) for the space of ten nights; let me stay with (my mother) until the time when the cows are driven together"; therefore when a calf is born they do not milk (the mother cow) for the space of ten nights, it stays with (its) mother until the time when the cows are driven together, for that is its chosen boon; therefore Rudra is fain to slay a calf which is admitted to and sucks (the mother cow at any other time), for it sucks transgressing the covenant'. TB. 2 1. 1. 3.

It is clear that in the two clauses *daça mā rātrir jātam na dohan* and *tasmād vatsam jātam daça rātrir na duhanti* the accusatives *mā jātam* and *vatsam jātam* cannot depend as direct objects on the $\sqrt{\text{duh}}$ for which the Commentary correctly supplies [*gām*] as direct object. In the first instance the Commentary explains *mā jātam* by assuming an ellipsis of *drṣṭvā (jātam māḥ drṣṭvā daça rātrir bhavanto gām na duhantu)*—clearly a mere make-shift. Bohtlingk (ZDMG., 54, p 514) proposes an emendation of *dohan* and *duhanti* to *drñhan* and *drñhanti* respectively; but, as Geldner (Ved. Stud. 3, p. 111, note 3) points out, this emendation is not acceptable because the $\sqrt{\text{drñh}}$ is never used in the sense of 'tying up' a calf, but always means 'to make firm, to steady'¹; moreover the Commentary is explicit on this point: *atrai 'tad dharmatrayam avagamya daçasu rātrisu kṣīraṁ na grāhyam, pratidinam āsamgavam mātṛā saha vatso mocanīyah, paçcān mātuh sakācād apakartavya it*. Geldner's interpretation of the two accusatives as 'peculiar accusatives of time' seems the most plausible solution of the difficulty

On the passage TB 2 1. 2 6 *tad [agnihotram] dhūyamānam ādityo 'bra-vīt*, which Geldner cites as a parallel construction cf. below, Ex. 3.

The Accusatives Absolute *mām jātam* and *vatsam jātam* would thus be equivalent to the Absolute Locatives **mayi jāte* and **vatse jāte*, cf. TS. 2. 2. 5 3—4 *vaiçvānaram dvādaçakapālam nirvapet putre jāte, . . . yasmīñ jāta etām istīm nirvapati pūtaḥ || eva tejasvy annāda indriyāvi paçumān bhavati*, 'He should offer (a cake) on twelve potsherds to Vaiçvānara when a son is born, . . . ; (a son) at whose birth he offers this offering becomes pure, splendid, an eater of food, strong, (and) possessed of cattle'; JB. 1. 297 *tasmād yajñāyajñīyasya stotre varam dadyād yathā putre jāte varam dadati*, 'Therefore at the Stotra of the Yajñāyajñīya he should grant a boon, just as they grant a boon when a son is born'; ÇB 14.

¹ Cf. the Yajus ĀpÇ. 1 13 11 *drñha gāh* parallel to *drñha gopatim*

9. 4. 23 (= BĀU. 6. 4. 23 Mādhy. = 24 Kānv.) [*putre*] *jāte* 'gnm *upasamādhāya* . . . *juhoti*, 'When (a son) is born, putting (fuel) on the fire . . . he makes the offering'.

For another instance of the absolute *jātam* cf. below, Ex. 6.

2. *vi vā etad yajñam chindanti yat sadahasamtatam santam athā 'har utsrjanti*, 'Verily they cut the sacrifice in twain if, while it (= the sacrifice) is a continuously performed six-day rite, they leave out a day'. TS. 7. 5. 6. 3.

The Commentary glosses: *sadahair abhiplavapīsthyarūpaḥ sātatyena vartamānam yajñam upetya yady ahar utsrjeyur etena yajñam vichindanti eva*, supplying *upetya* as governing the accusative *sadahasantatam santam*, as it supplies *dr̥ṣṭvā* in the preceding example (TB 2. 1. 1. 3, above Ex. 1) and at TB 2. 1. 2. 6 (below, Ex 3).

For *atha* after the Accusative Absolute cf. KB 30 5 (below, Ex 6) and § 7, b.

For *sadahasantata* cf. K. 33. 7 (p. 32, 17) *sah sadaham tanvanti*

In the following passage the assumption of an Absolute Accusative is not necessary:

3. *tad [agnihotram] dhayamānam ādityo 'bravīn mā hauṣiḥ, ubhayor vai nāv [viz. mama ca agneṣ ca] etad itī, so 'gnir abravīt: katham nau hosyanti 'ti, sāyam eva tubhyam juhavan prātar mahyam ity abravīt, tasmād agnaye sāyam hūyate saryāya prātah*, 'When this (Agnihotra was being offered)' (or, 'With reference to this Agnihotra as it was being offered', see the Remark) Āditya said: "Do not offer it, for it belongs to both of us (viz. to me and to Agni)"; Agni said: "How shall they offer it to both of us?" (Āditya) said: "In the evening they shall offer it to thee, in the morning to me"; therefore they offer (the Agnihotra) in the evening to Agni, in the morning to Sūrya'. TB. 2. 1. 2. 6.

This example is cited by Geldner, Ved. Stud. 3, p. 111, note 3, as a parallel to the Absolute Accusatives at TB. 2. 1. 1. 3 (above, Ex 1) The Commentary glosses: *tad dhūyamānam* by *tad dhavir agnyarīkam prajāpatinā hūyamānam dr̥ṣṭvā*, assuming an ellipsis of *dr̥ṣṭvā* as in TB. 2. 1. 1. 3 (above Ex. 1), just as it assumes an ellipsis of *upetya* at TS 7. 5. 6. 3 (above Ex 2).

It is, however, not necessary to construe *tad dhūyamānam* in this passage as an Absolute Accusative, the accusative may depend on *abravīt*. 'With reference to this (Agnihotra) as it was being offered Āditya said'. Cf. for the accusative with $\sqrt{brū}$ in the sense of 'to say with reference to someone or something'. ÇB 11 8 3 6 (below § 38, Ex. 1) and e. g. ÇB. 10. 3. 5 15; 11. 4. 2 1; 11. 6 2. 5, 11. 7. 2. 4; 12. 4. 1. 4; 12. 4 2. 7, 9; 12 4. 3. 6, 7; 8, 12. 5. 1. 17; TS. 6. 4. 10. 2; 6. 5. 5 3, MS. 3. 1. 4 (p. 5, 7); K. 8. 7 (his, p 87, 3 and 5); 21. 2 (p. 39, 12); 21. 6 (p. 45, 7), 22 6 (p. 62, 20), AB. 2. 21. 2; 2. 22 3, 2 28. 3; 5; 2 29

7, GB. 2 3 7; AB. 4 7 7, 6. 26. 6; KB 7. 9 (p. 33, 9); 9. 4 (p. 43, 1); 12 7 (p. 56, 23), 13. 9 (his, p. 61, 2 and 4); 14. 2 (p. 62, 9), 17. 1 (p. 75, 8); 23 6 (p. 106, 1), PB. 4 8 12 (his); 15 12 3, 20 3 2. The closest parallels to our passage are ÇB 3. 7. 3 11 *tān etad devā atisṭhamānāns tvastāram abruvan*, 'The gods said to Tvastr with regard to these (animals) which were unwilling to submit', ÇB. 11. 8. 3. 5 *tasmād u paçum saṅghāptam brūyāc chetām nu muhūrtam iti*, 'Therefore he should say with regard to the quieted (= slaughtered) victim "Let it lie a moment"'; AB. 8 12 5; 8. 17. 5, *tam [indram, 8 17 5 rājānam] etasyām āsandyām āsinaṁ viçve devā abruvan* (8 17 5 *āsinaṁ rājakartaro brūyur*) · *na vā anabhyutkrusta indro* (8. 17. 5. *anabhyutkrusṭaḥ ksatriyo vīryam kartum arhaty abhy enam utkroṣāme* 'ti, 'With regard to this [India; king] seated upon this throne the All Gods [the king-makers] said [should say]. "Verily, Indra [the Ksatriya] cannot develop strength unless he is greeted with shouts of acclamation, let us greet him with shouts of acclamation".

4. *pratyupāhuto 'chāvāko: nivartadhvam mā 'nugāte* (RV 10. 91. 1) *'ty etasya sūktasya yāvatih paryāpnuyāt tāvatir anudraved dhotā vā pratikāminam achāvākam*, 'The Achāvāka-priest, being invited, should run over as many (verses) of the hymn RV. 10. 91 as he may be able to grasp, or the Hotṛ-priest (should do so) if the Achāvāka-priest be unwilling (?)'. KB. 13. 8.

Lindner's text, evidently by a mere oversight, reads *vā 'pratikāminam*.

As the text stands it is hardly possible to construe the accusative *pratikāminam achāvākam* as anything but an absolute accusative. But it is not impossible that after *achāvākam* the gerund *pratyupahūya* should be inserted, cf. ÇÇ. 7 6 8 (= 12) *anupahūto 'chāvāko nivartadhvam iti sūktasya yāvāc chaknuyāt tāvad anudravet*, 9 (= 13) *hotā vā pratikāminam achāvākam pratyupahūya* 'Without being called upon the Achāvāka-priest should run over as much of the hymn RV. 10 91 as he can, or the Hotṛ-priest (should do so) after he has called (in vain) on an unwilling Achāvāka-priest'

Keith, who renders 'Or a Hotṛ (may do so) to an unwilling Achāvāka', suggests an emendation to *hotā vā prati pratikāminam achāvākam*.

The compound *pratikāmin* must mean here and at ÇÇ. 7. 6. 9 (= 13) 'unwilling', while *pratikāmina* (cf. Whitney § 441, b; 1209, c)¹ which is found at KB. 15. 3 (p. 67, 7-8) = 15. 4 (p. 68, 4-5) *pratikāminam annādayam atti* appears to mean 'undesirable' (PW., pw. 'unerwünscht, widerwärtig', Keith 'unpleasant'). For the force of *prati* cf. Wackernagel, Altind. Gr. II, 1, p. 313, § 119, b, e, 1 The relation of *pratikāmin(a)* to *anukāmin* (in the Yajus TS 3. 5 6 1 *athā 'ham anukāmini*² *sve loke viçā iha*) is parallel to that of *pratikūla* to *anukūla*, *pratiloma* to *anuloma*.

¹ The assumption of a transfer to the *a*-declension seems to me much preferable to Keith's second alternative of a change of the gender of *annādaya* (HOS XV, p. 81)

² So also the parallel ĀpÇ., the MÇ. parallel has *anugāmini*.

5. *tan nānāchandasyānām sahasram sat sahasram brhatyāḥ saṁ-
padyante*, KB. 18. 3. Cf. above § 26, Ex. 3.

The case-form of *sahasram sat* is ambiguous, it may be nominative.

6. *tam [yajamānam] brāhmanāchansine prayacchatī, tam sa sukīrti-
tinā yoninā pratigrhṇātī, jātam athai 'tam vṛśākapiṁ paṅktiṇāṁsam
nyūṅkham ṇāṁsaty, annam vai nyūṅkho, jāta evā 'smiṁs tad annādye
pratitiṣṭhātī*, 'He hands him (the sacrificer) over to the Brāhmaṇā-
chāṁsin-priest; he (= the latter) receives him with the Sukīrti-
hymn (RV 10. 131) as womb; when he (the sacrificer) is born,
then he recites the Vṛśākapi-hymn (RV. 10. 86) as a Paṅkti-set
(and) with the Nyūṅkha-insertion; the Nyūṅkha-insertion is (iden-
tical with) food, thus even as he is born, he takes his firm stand
in this food-eating'. KB. 30. 5

The AB parallel (6. 29) is much more detailed. According to it the Sukīrti-
hymn is the divine womb (6. 29. 1 *devayonur vai sukīrtih*) from which the sacri-
ficer is begot by the Brāhmaṇāchāṁsin-priest (6. 29. 1 *tad yajñād devayonyai
yajamānam prajānayatī*; 5. *tam [yajamānam] brāhmanāchāṁsī janayitvā . .*),
the Vṛśākapi-hymn is identified with the body, and thus by the recitation of this
hymn the body of the sacrificer is shaped (6. 29. 2 *ātmā vai vṛśākapiṁ, ātmānam
eva 'sya [yajamānasya] tat kalpayatī*); the Nyūṅkha insertion (i. e. the insertion
of the syllable 'o') is identified with food, thus the recitation of the Vṛśākapi-
hymn with the Nyūṅkha-insertion provides food for the new-born sacrificer (6. 29.
3 *annam vai nyūṅkhas, tad asmai [yajamānāya] jātāyā 'nnādyam pratidadhātī
yathā kumārāya stanam*), the Pentad-form of the Vṛśākapi hymn is identified
with the five elements of which the human body is composed, viz. hair, skin,
flesh, bones, and marrow; thus by the recitation of the Vṛśākapi hymn in Pentad-
form the sacrificer receives size and shape of a man (6. 29. 4 *sa pāṅkto bhavati,
pāṅkto 'yam puruṣaḥ pañcadhā vīhito: lomāni tvaṁ māṁsam ashiḥ majjā, sa
yāvān eva puruṣas tāvantam yajamānam saṁskaroṭī*), after the sacrificer has thus
been (re)born the Brāhmaṇāchāṁsin-priest hands him over to the Achāvāka-
priest who provides firm standing for him (6. 29. 5 *tam [yajamānam] brāhmanā-
chāṁsī janayitvā 'chāvākāya saṁprayacchaty: etasya tvam pratisthām kalpaye 'ti*).

Cf. the similar account at AB. 5. 15. 4 where with the Nābhānediṣṭha
hymn the seed is cast (*nābhānediṣṭhenai 'va reto 'sīcat*), with the Vāla-
khilya-verses the body is shaped (*tad vālakhilyābhir vyakarot*) and with
the Sukīrti-hymn the womb is made to open for delivery (*sukīrtinā
kāksivatenā yonim vyahāpayat*; the Commentary: *tena sukīrtinā hotā yonim
vyahāpayad garbhanirgamāya vivrtam akarot*).

In the more condensed KB passage it is clear that *jātam* cannot be taken as
direct object of *pratigrhṇātī* nor can it be construed as conjunct case with the
following *ṇāṁsatī*. It is probably best taken as Absolute Accusative equivalent to

an Absolute Locative **tasmiñ jāte*, cf. above TB. 2. 1. 1. 3 (Ex. 1) *mām jātam* and *vatsam jātam*, the only difference between these and the *jātam* of KB. being the absence of the subject *tam* in the latter.

Keith notes 'Jātam represents an elliptical clause', and he renders: 'Him he receives in the womb of the Sukīrti (hymn); for him born he recites in Pañkti-form with repetition of o the Vṛṣākapi hymn', taking apparently the elliptical *jātam* as equivalent to a conjunct *jātāya* depending on *çāṁsati*.

For *atha* after the absolute accusative cf. TS. 7. 5. 6. 3 (above Ex. 2) and above § 7, b.

§ 38. The following two passages do not belong here:

1. *tasmād u putram jātam akṛttanābhūm pañca brāhmanān brayād ity enam anuprānte 'ti*, 'Therefore, with reference to a new-born son whose navel-string has not yet been cut he should say to five Brāhmaṇas: "Breathe ye at him successively in this manner".' ÇB. 11. 8. 3. 6.

The accusative *putram jātam akṛttanābhūm* is neither an Absolute Accusative = 'when a son has been born, (but) before the navel-string has been cut', nor is it a Proleptic Accusative anticipating the object of *anuprānta*, but it depends as second accusative on *brayāt*, cf. above § 37, Ex. 3 Remark. The closest parallel is ÇB. 3. 7. 3. 11 *tān [paçūn] etad devā atisṭhamānāns tvaṣṭāram abruvan: . . .*, 'The gods said to Tvaṣṭr with regard to these (animals) which did not submit.'

2. *atha vai paçum ālabhyamānam puroḍāço nirupyate* (read with Lindner against all mss. 'nunirupyate) 'Along with the victim as it is being taken (for slaughter) a cake is offered'. KB 10. 5.

Lindner's emendation of the reading of all mss. *nirupyate* to 'nunirupyate (on the *anu-* of which the accusative *paçum ālabhyamānam* depends) is patently correct. It is supported by the reading of the mss. O, L, and C *yatra puroḍāço 'nunirupyate* immediately below (p. 48, 2) where Lindner by an oversight has accepted the reading of the single ms. M. *nirupyate* into his text, cf. ÇB. 3. 8. 3. 2 *yatra kva cai 'sa paçum puroḍāço 'nunirupyate*, and, with the locative *paçau*, AB 2. 8. 7; 2. 11. 11, 12 *paçau puroḍāçam anunirvapanti*.

3. The Disjunct Instrumental.

§ 39. No clear example of a Disjunct Instrumental has been noted in the prose of the Brāhmaṇas or in that of the Āraṇyakas and Upaniṣads.

Germes out of which an Absolute Instrumental might have developed are indeed not wanting.

For such constructions of an Instrumental accompanied by a participle in Classical Sanskrit cf. de Saussure, *De l'emploi du génitif absolu en Sanscrit*, 1881, p. 94, note 1, who remarks: 'Cette construction est fréquente surtout à l'instrumental, et il vaut la peine d'ajouter, qu'elle a été bien près d'engendrier un troisième cas absolu sanscrit', Speijer, *Sanskrit Syntax*, § 372, p. 290; § 375, p. 292—293; *Ved. und Sansk. Syntax*, § 213, p. 65.

Thus a) AB. 1. 13. 8 (cited by Speijer, *Sanskrit Syntax*, § 375, p. 293, note 2) glosses RV. 10. 71 10 *sārve nandanti yaçásá 'gatenā* (*sabhāsahéna sákhyā sákhāyah*) by *sarvo ha vā etena* [*somena*] *kṛyā-māṇena nandati* which might well be rendered by 'Everyone rejoices when this (Soma) is being purchased' < cf. the Locative Absolute *some kṛite* below § 60, Ex. 48—54 > and b) KB. 27. 1 *nandati ha vai yajño vidusā 'gacchatā*, 'The sacrifice rejoices when a knowing one approaches' < cf. the Locatives Absolute with *āgate* below § 59, Ex. 74—79 and with the present participle of $\sqrt{r} + a$ below § 61, Ex. 74—79 >, but in both passages the Instrumentals are really conjunct cases depending on the $\sqrt{nand}$ 'Everyone rejoices at this (Soma) when it is being purchased', and 'The sacrifice rejoices at a knowing one when he approaches' < cf. the simple Instrumental without accompanying participle GB. 1. 1. 1 *tenā* [*snehena*] 'nandat; 1. 1. 2 *tābhīr* [*svedadhārābhīr*] *anandat*; SB. 1. 6. 2 *ye yajñasya vyṛddhena na nandanti nandanti yat samṛddhena*; 1. 6. 3 *yo 'ham yajñasya vyṛddhena nandāmi nandāmi yat samṛddhena*, and cf. below § 63, Ex. 3 Rem. toward the end > c) Eggeling renders ÇB. 1. 2. 4. 7 *tena samçitena nā 'tmānam upasprçati na prthivim* by

'When it has been sharpened he does not touch either himself or the earth' but the Instrumental is really to be construed as conjunct case with *upaspr̥cati*: "With it, when it has been sharpened, he does not touch either himself or the earth' < cf. the similar Instrumental accompanied by a participle depending on the $\sqrt{h}$ ns: ÇB. 1. 2. 4. 7 *ned anena vajrena sam̐citenā 'tmānam vā pr̥thivīm hinasāni*, 'Lest I hurt myself or the earth with this weapon which has been sharpened'; 1. 2. 4. 15 *ned anena vajrena sam̐citenā pr̥thivīm hinasāni*, 'Lest I hurt the earth with this weapon which has been sharpened', 9. 1. 1. 27 *na hy avatatena dhanuṣā kaṁ cana hinasti*, 'For with a bow which is unstrung he injures no one'. > d) ÇB. 1. 6. 3 36 and 37 *sa visrastar̥h parvabhīr na ṣaṣāka sam̐hātum* and *sa sam̐hitar̥h parvabhīr idam annādyam abhyuttasthau* may be rendered by 'His joints being relaxed, he was not able to rise¹', and 'His joints having been repaired he stood up for food-eating', but it literally means: 'With his relaxed joints he was not able to rise', and 'With his joints repaired he stood up for food-eating' < cf. ÇB. 4. 6. 4. 2 *yenā 'yam samahāsta*, 'With what (fast-food) he raised himself'; 5. 2. 1. 14 *ḡr̥ṣṇā yūpam atyujjh̥te*, 'With his head he rises above the sacrificial stake' = 'He raises his head above the stake'; 10. 6. 2. 8 *āhutibhīr hy agnir uttiṣṭhati*, 'For by means of the oblations Agni stands (= blazes) up'; 9 *candramasā hy āditya uttiṣṭhati*, 'For by means of the moon the sun stands up'; 10 *annena hi prāna uttiṣṭhati*, 'For by means of food breath stands up'; 8. 2. 4 20 *parvārdhena ca jaghanārdhena ca paṣur uc ca tiṣṭhati sam ca viṣati* 'With its fore-part and with its hind-part an animal stands up and lies down' >. Of like character are e) AB. 1. 27. 1 *tāyā [vācā] mahānagnyā* (for the n cf. Wackernagel, Altind. Gr. I, p 194, § 173) *bhatayā somam rājānam akr̥nan*, 'With this (Speech) who had become a courtesan (as purchase money) they purchased King Soma'; TS. 6. 1. 7. 7 *anumatayai 'vai 'nayā [vācā somam] kr̥nāti* 'With this (Speech as purchase money) after she has consented he purchases (the Soma); ÇB. 3. 2. 4. 10; 15 *pr̥tayā [vācā] somam kr̥māni* 'May I buy the Soma with Speech who is gratified'. f) AB. 2. 31. 2 *tam [vajram] eṣām*

¹ For $\sqrt{h}$ ā + *sam* cf. Lüders, SB. preuß. A. W. 1916, p 289.

[*devānām*] *asurā na pratyabudhyanta*, . . . , *tenai 'nān apratibuddhenā 'ghnan*, 'The Asuras did not notice this (weapon) of these (gods), . . . ; with this (weapon) unnoticed (the gods) slew these (Asuras). g) ÇB. 2. 4. 1. 1; 4. 6. 9. 24 *tayā [vācā] samṛddhayā 'ṣiṣam āçāste* (4. 6. 9. 24 *'ṣiṣa āçāsate*) 'With this (Speech) who has been made to prosper he (they) asks (ask) a blessing (blessings); 1. 8. 1. 17 *tayā [idayā] 'tmañ çhṛtaya hotā yajamānāyā 'ṣiṣam āçāste*, 'With this (Idā) which is boiled in the self the Hotṛ-priest invokes a blessing for the sacrificer' < cf. the simple Instrumental without participle with *āṣiṣam āçāste* at ÇB. 1. 8. 1. 9; 10; 11; 1. 9. 1. 16; 3. 5. 1. 22; 3. 5. 2. 9; 3. 7. 4. 9, AB 1. 13. 19; PB 11. 10. 10; 13. 12. 7; 15. 5. 13 >. h) MS. 3. 8. 6 (p. 103, 8—10) *atho haviṣā vā etat skannena dvitīyām āṣiṣam avarunddhe*, . . . , *kim u sa yajñena yajeta yo haviṣā skannena dvitīyām āṣiṣam avarundham na vidyāt*, 'Even though the oblation be spilled (literally: 'Even with a spilled oblation') he attains the second blessing; . . . , but why should he sacrifice with a sacrifice who doth not know how to attain the second blessing even though the oblation be spilled (literally: 'even with a spilled oblation')?' < The parallel K. 15. 7 (p. 112, 7) reads: *kim u sa yajeta yo yajñasya skannena na vasiyānt syāt*, 'Why should he sacrifice who doth not grow stronger through the spilled (part) of the sacrifice' > i) ÇB. 6. 3. 1. 14 *na hy ayuktena manasā kim cana çaknoti kartum*, 'For when the mind is unyoked (literally: 'with an unyoked mind') he is not able to accomplish anything'. j) ÇB. 3. 5. 3. 11 *tābhyām [manasā ca vācā ca] yuktabhyām yajñam tanvate* 'With these two (viz. mind and speech) yoked they perform the sacrifice'; 4. 6. 9. 21 *tayā [vācā] 'pīṇayā yatayāmyo 'ttaram ahas tanvate*, 'With this (Speech) strengthened (and) invigorated they perform (the rite of) the last day'

§ 40. The most noteworthy example of an incipient Absolute Instrumental denoting time is *udyatā sūryena* at TB. 2. 7. 9. 4 *udyatā sūryena kāryaḥ; udyantam vā etam sarvāḥ prajāḥ pratīnandanti*, 'When the sun rises (literally: 'With the rising sun') it should be performed; for all creatures joyfully greet him (the sun) when he rises'¹. The parallel passage K. 37. 1 (p. 85, 7) has here

¹ Cf. RV. 1. 66. 10, 69. 10; Chānd. Up. 1. 11. 7; 3. 19. 3

niravapann aindrāgnam dvādaçakapālam puroḍaçam, 'For these two (viz. for Indra and Agni) then,—as one would cook a common mess or a goat for two relatives or for two friends who have come together (on a visit),—that namely is human (practice), (but) to the gods (belongs) the oblation,—even so they spread for these two (viz. Indra and Agni) a common offering, viz. the sacrificial cake on twelve potsherds sacred to Indra and Agni'. ÇB. 1. 6. 4. 3.

Cf the similar resumption of a genitive after a *yathā*-clause below § 45, Ex 2, and cf. § 9, Ex. 18 and Additions from the *Āraṇyakas* and *Upanisads* § 11, Ex 1 A.

§ 42. In the instances in which the Dative is accompanied by a Participle it always fully retains its conjunct character; thus ÇB. 1. 6. 4. 12 *vrtram hy asmā [indrāya] etaj jaghnuṣa āpyāyanam akurvan*, 'For they prepared an invigorating (drink) for this (Indra) when he had slain Vṛtra'; TB. 2. 3. 8. 3 *tasmai [prajāpataye] manusyānt sasrjānāya divā devatrā 'bhavat*, 'For this (Prajāpati) when he had created men there was day among the gods'; MS. 4. 2. 1 (p. 21, 6) *tasmai [prajāpataye] pitṛnt sasrjānāya divā 'bhavat*, 'For this (Prajāpati) when he had created the Fathers there was day'; ÇB. 11. 1. 6. 7; 11 *tasmai [prajāpataye] devānt* (7 omits *devānt*) *sasrjānāya dive 'vā 'sa*, 'For this (Prajāpati) when he had created the gods there was, so to speak, day'.

For the hypostasis of *divā* in the last three examples cf below § 59, Ex 8 Rem

5. The Disjunct Ablative.

. I. The Proleptic Ablative.

§ 43. Only one example of a Proleptic Ablative has been noted; it consists of a series of simple nouns which are immediately resumed by a demonstrative Pronoun.

1. *antarikṣād divah prthivyā ahorātrābhyāṁ tebhya enān sarvebhyo nrbhajati*, 'From the atmosphere, from the sky, from the earth, from day and night,—from all these he excludes them (viz. his rivals)'. K. 34. 4 (p. 38, 12)

The parallel PB 9 4 18 has without prolepsis *asyā amusyā adyaçvān m-thunād ahorātrābhyām eva 'nān nrbhayati*, 'From this (earth), from yonder (sky), from to-day and to-morrow, from (procreative) union, from day and night he excludes them'.

§ 44. There are numerous examples in which a conjunct ablative is accompanied by a participle and where it would be possible to render the two by a hypotactical clause, but in all these passages there is neither a formal nor a semantic indication to show that, in the mind of the speaker, the Ablative with its participle had assumed an independent character.

Thus, a) ÇB. 5. 2. 1. 18 *brhaspater ha vā abhūṣiṣicānāt prthivī bibhayām cakāra*, 'Of Brhaspati, after he had been consecrated, the earth was afraid'; b) AB. 1 13. 24 *bibhyati vai somād rājña āyato yajamānasya grhāḥ*, 'The house of the sacrificer stands in fear of king Soma when he approaches'; c) ÇB. 6. 4. 4. 16 *etaḍ dhai 'tasmād [agneḥ] āyata oṣadhayo bibhyati*, 'Now the plants are afraid of this (Agni) when he approaches'; d) MS. 1. 6. 3 (p. 89, 15—90, 1) *agner vā iyam [vedikḥ] sṛstād abibhed*, 'Of Agni when he had been created this (altar) was afraid'; e) TS. 2. 4 13. 1; K. 11. 4 (p. 148, 6) *devā vai rājanyāj jāyamanād abibhayuḥ*, 'The gods were afraid of the Rājanya as he was born'; f) ÇB. 5. 5. 2. 2 *sa udyatād vajrād vṛtro bibhayām cakāra*, TS. 6. 5. 1. 1 *sa vṛtro vajrād udyatād abibhet*, 'This Vṛtra was afraid of the thunderbolt when it was raised'; g) MS. 3. 9. 3 (p. 116, 2) *vajro vai yūpas, tasmād vā ime lokā niryamānād bibhyati*, 'The sacrificial post is (identical with) the thunderbolt; of it, as it is caused to move forward, these worlds are afraid'; h) TS. 6. 3. 3. 3 *ime vai lokā yūpāt prayato bibhyati*, 'These worlds are afraid of the sacrificial stake as it moves forward', < on Weber's proposed change of *prayato* to *prapato* see below § 59, Ex. 231 Rem >, i) ÇB 3. 6. 4. 13 *vajrāt pracyavamānād ime lokāḥ samrejante*, 'These worlds tremble at the thunderbolt when it moves forward'; j) ÇB. 3. 9. 4. 18 *ime ha vai dyāvāprthivī etasmād vajrād udyatāt samrejete*, 'These two, heaven and earth, tremble at this thunderbolt when it is raised', k) K. 31. 3 (p. 4, 19) *ime vai lokā haviṣo grhitād udavepanta*; MS. 4. 1. 5 (p. 7, 6) *haviṣo grhitād ime lokā udavepanta*, 'These worlds trembled at the oblation when it had been taken',

< Note that the parallel passage TB. 3. 2. 4. 7 has here the Locative Absolute: *dyāvāprthivī haviṣi grhā udavepetām* (cf. below § 60, Ex. 60) >; l) ÇB. 2. 4. 1. 14 *etad dha vai grhapateḥ prosuṣa āgatād grhāḥ samuttrastā iva bhavanti*, 'Now the house violently trembles, so to speak, at the master of the house, when he, having been away from home on a journey, has returned'; m) ÇB. 5. 4. 3. 2 *varunād dha vā abhiṣiṣicānād indriyam vīryam apacakrāma*, 5. 4. 5. 1 *varunād dha vā abhiṣiṣicānād bhargo 'pacakrāma*, 'From Varuṇa after he had been consecrated strength (and) vigour [lustre] departed'; n) TS. 6. 4. 8. 2 *apa mat krāram cakrusaḥ paçavaḥ kramisyanti*, 'From me who have done a cruel (deed) cattle will depart'; o) TS 6. 1. 4. 7 *apa vai dikṣitāt susuṣuṣa indriyam devatāḥ krāmanti*, 'Strength (and) the divinities depart from one who, having been consecrated, has gone to sleep'; p) K. 23. 3 (p. 76, 16) *tasmāt [yajñāt] punar upāvartamānād ṛksāme apākramatām*, 'From this (sacrifice) when it had returned (to the gods) the Ṛc and the Sāman departed'; q) K. 27. 2 (p 140, 20) *tasmāt puruṣāt sup-tāt prāṇāpānau nā 'pakramataḥ*, 'Therefore in-breathing and out-breathing do not depart from a man when he has gone to sleep'; r) ÇB. 12. 4. 1. 10 *āçraddadhānebhyaḥ haṁ 'bhyaḥ gaur apakramati*, 'From them, since they do not believe, the cow departs'; s) ÇB. 7. 4. 1, 16 *prajāpater visrastād ramyā tanūr madhyata udakramat*, 'From Prajāpati, when he had become disjointed¹, the pleasing form departed from the middle'; ÇB. 7. 5. 1. 16 *prajāpater visrastāt prāṇo madhyata udacikramiṣat*, 'From Prajāpati when he had become disjointed breath desired to depart from the middle'; ÇB 6. 1. 2. 12; 7. 1. 2. 1 *tasmād [prajāpateḥ] visrastāt prāṇo madhyata udakramat*, 'From this (Prajāpati) when he had become disjointed breath departed from the middle'; ÇB. 8. 2. 2. 5 *prajāpater visrastāt sarvāḥ prajā madhyata udakramann etasyā 'dhi yoneḥ*, 'From Prajāpati when he had become disjointed all creatures departed from the middle, away from their womb'; ÇB. 8. 1. 1. 3; 8. 2. 3. 9; 9. 1. 1. 6; 9. 4. 1. 2 *prajāpater visrastāt prāṇā* (8. 2. 3. 9 *visrastāt paçava*; 9. 1. 1. 6 *visrastād devatā*; 9. 4. 1. 2 *visrastān mithunāny) udakraman*, 'From Prajāpati when he had become disjointed

¹ For the collapse of Prajāpati cf. Oldenberg, Nach. Gött. Ges. d. Wiss 1917, p. 3.

the breaths [the cattle; the divinities; the (procreative) unions] departed'; ÇB. 9 4. 2. 13, 16 *prajāpater visrastād rug* (16. *vīryam*) *udakrāmat*, 'From Prajāpati when he had become disjointed brilliancy [vigour] departed, t) ÇB. 11. 4. 3. 1 *tasmāc chrāntāt tepānāc chrīr udakrāmat*, 'From him having toiled (and) practiced austerities Fortune departed; u) ÇB. 7. 5. 2. 8 *etebhyaḥ paçubhyaḥ samjñāpyamānebhya eva prānā utkrāmantī*, 'From these victims as they are being quieted (= slaughtered) the breaths depart; v) AB. 2. 8. 1—5 *puruṣam vai devāḥ paçum ālabhanta, tasmād ālabdhan medha udakrāmat . . .* || *te 'çvam ālabhanta, so 'çvād ālabdhād udakrāmat . . .* || *te gām ālabhanta, so gor ālabdhād udakrāmat . . .* || *te 'vim ālabhanta, so 'ver ālabdhād udakrāmat . . .* || *te 'jam ālabhanta, so 'jād ālabdhād udakrāmat . . .*, 'The gods took man as victim (for slaughter); from him being taken (for slaughter) the sacrificial essence departed . . .; they took the horse [the ox; the ram; the goat] (for slaughter); from it having been taken (for slaughter) this (sacrificial essence) departed', w) GB. 1. 1. 11. *tābhyaḥ çrāntābhyas taptābhyas samtaptābhyas çam ity ōrdhvam aksaram udakrāmat*, 'From these being toiled over, being heated, being thoroughly heated, the syllable "Çam" rose upward'; GB. 1. 1. 5 *tasmāc chrāntāt taptāt samtaptād om iti mana evo'rdhvam aksaram udakrāmat*, 'From this (Atharvaveda) being toiled over, being heated, being thoroughly heated the syllable "Om", (viz) the mind, rose upward'; x) ÇB. 8. 3. 3. 9 *prajāpater visrastāt sarvāni bhūtām sarvā diço 'nu vyudakrāman*, 'From Prajāpati when he had become disjointed all beings departed in various directions toward the quarters'; y) AB. 8 7. 10 *athar'tāni ha vai kṣatriyād ījānād vyutkrāntāni bhavanti : brahmakṣatre ōrg annādyam . . .*, "Now from the Kṣatriya after he had sacrificed, all these (viz.) the Brahman, the Kṣatra, vitality, food-eating . . . are departed in various directions'; z) AB. 8. 8. 7 *etāni ha vai yāny asmād ījānād vyutkrāntāni bhavanti tāny evā 'smiṁs tad dadhati*, '(All) these (things) which are departed from him in various directions after he has sacrificed, —these he places (back) into him < for the Proleptic Accusative cf. § 31, Ex. 17 >; aa) TS. 2. 1. 7. 1 *prajāpater visrastād retakḥ parāpatat*, 'From Prajāpati when he had become disjointed the seed fell away'; bb) JB. 1. 357. 4—6 (Transactions of the Con-

necticut Academy of Arts and Sciences, 15, p 155) *tān [lokān prajāpatih] samatapat, tebhyas samtaptebhyas trīni çukrāny udāyann: agniḥ prthivyā vāyur antarikṣād ādityo divah || sa etāni çukrāni punar abhy evā 'tapat, tebhyas samtaptebhyas trīny eva çukrāny udāyann' rgveda evā 'gner yajurvedo vāyos sāmaveda ādityāt || sa etāni çukrāni punar abhy evā 'tapat, tebhyas samtaptebhyas trīny eva çukrāny udāyan: bhār ity eva rgvedād bhuva iti yajurvedāt svar iti sāmavedāt*, 'He (Prajāpati) thoroughly heated these (worlds); from them being thoroughly heated these three luminous (bodies) went up: Agni from the earth, Vāyu from the atmosphere, Āditya from the sky; he again heated these luminous (bodies), from them being thoroughly heated three luminous (bodies) went up: the Rigveda from Agni, the Yajurveda from Vāyu, the Sāmaveda from Āditya; he again heated these luminous (bodies); from them being thoroughly heated three luminous (bodies) went up: "Bhūs" from the Rigveda, "Bhuvas" from the Yajurveda, "Svar" from the Sāmaveda'; cc) TS 2 5. 2. 4 *tasmāj [vrtrāt] jañjabhyamānād agniṣomau nirakrāmatām*, 'From this (Vṛtra) as he opened his mouth Agni and Soma went forth'; dd) TS. 6. 3 8. 3 *parān āvartate 'dhvaryuḥ paçok samjñāpyamānāt*, 'The Adhvaryu-priest turns away from the victim as it is being quieted (= killed); ee) PB. 8. 5. 4 *tasmāt samānāyā nāsikāyāḥ satyā nānā prāṇāv uccarataḥ*, 'Therefore from the nose though it is one two breaths emanate separately; ff) ÇB. 11. 5. 8. 1 *tasmāc chrāntāt tepānāt trayo lokā asrjyanta*, 'From him having toiled (and) practiced austerities these worlds were created; ÇB. 6. 1. 3. 1 *tasmāc chrāntāt tepānād āpo 'srjyanta*, 'From him having toiled (and) practiced austerities the waters were created; gg) AB 5. 32. 1—2 *tebhyo [lokebhyah] 'bhitaptebhyas trīni jyotiṁṣy ajāyanta*, . . , *tebhyo [jyotirbhyah] 'bhitaptebhyas trayo vedā ajāyanta*, . . , *tebhyo [vedebhyah] 'bhitaptebhyas trīni çukrāny ajāyanta*. . . || *tebhyo [çukrebhyah] 'bhitaptebhyas trayo varnā ajāyanta*, 'From these (worlds) when they had been heated three lights were born; . . ; from these (lights) when they had been heated the three Vedas were born, . . ; from these (Vedas) when they had been heated three luminous (bodies) were born; . . . ; from these (luminous bodies) when they had been heated the three elements (of the syllable "Om", viz. *a, u, m*) were born'; ÇB. 11. 5.

8. 2—4 *tebhyas* [*lokebhyah*] *taptebhyas trīni jyotiṣṣy ajāyanta . . .* || *tebhyas* [*jyotirbhyah*] *taptebhyas trayo vedā ajāyanta . . .* || *tebhyas* [*vedebhyah*] *trīni ṣukrāny ajāyanta*, 'From these (worlds) when they had been heated three lights were born, . . ., from these (lights) when they had been heated the three Vedas were born, . . .; from these (Vedas) when they had been heated three luminous (bodies) were born'; hh) ÇB. 6. 1. 3. 1 *tasmāt puruṣāt taptād āpo jāyante* 'From this Person when he is heated the waters are born'¹; ii) KB. 6. 1 *tasmāt [prajāpateḥ] taptāt pañcā 'jāyantā: 'gnir vāyur ādityaḥ candramā uṣāḥ pañcamī*, 'From this (Prajāpati) when he was heated five (divinities) were born Agni, Vāyu, Āditya, Candramas, (and) Uṣas as the fifth'; jj) ÇB. 12. 5. 2. 5 *tasyai ha [vrkālāyā] vīdag-dhāyā sṛgālā sambhavatī*, 'From this (intestine) when it has been burnt, a jackal arises'; kk) MS. 3. 2. 8 (p. 28, 4) *tasmād retasaḥ siktād eṣa paçuḥ sambhavatī*, 'Therefore from the seed when it has been cast this animal comes into existence'; ll) ÇB. 14. 6. 9 31 (= BĀU. 3. 9. 31 Mādhy. = 28 Kānv.) *tasmāt tat ātunnāt* (Kānv. *ātrnāt*) *pranti raso vrkṣād vā 'hatāt* (Çloka), 'From this (man) when he is bruised the sap (= the blood) cometh forth as (does the sap) from a tree when it is hewn'; mm) ÇB. 7. 1. 2. 1 *tasmāt [prajāpateḥ] pannād annam asravat*, 'From this (Prajāpati) when he had fallen food flowed forth'; nn) K. 34. 3 (p. 37, 18) *atha yo grīvābhyah pravṛdhābhyo rasas samasravat . . .*, 'Now the sap which flowed from the neck when it had been cut . . ., oo) TS. 5. 1. 10. 2 *agner eva tena [sāmnā] jātād rakṣāṁsy apahanti*, 'By means of this (Sāman) he drives away the Rakṣases from Agni when he is born'; pp) PB. 16. 1. 3 *yathā vā idam agner jātād agnayo vihrīyante . . .*, 'Just as here from the fire when it has been born the (other sacrificial) fires are separately taken . . .', qq) ÇB. 3. 8. 1. 11, 4 2. 5. 3 *stīrnāyāi veder dve true adhvaryur ādatte*, 'From the altar after it has been bestrewn the Adhvaryu-priest takes two grass blades'; rr) ÇB. 1. 5. 1. 3 *vede(ḥ) stīrnāyāi barhīr abhipadya . . .*, 'Taking the Barhis from the altar after it has been bestrewn . . .'.
Such instances might be multiplied (cf. e. g. JUB. 3. 15. 6—8; Chānd. Up. 2. 23. 3—4), but though there is plenty of material

¹ Cf. Chānd. Up. 6 2. 3.

out of which a real Absolute Ablative might have been developed such has not been the case. The Locative Absolute *havīsi grhīte* parallel to the Ablative *havīso grhītād*, above, Ex. k), is not sufficient to establish the absolute character of the ablatival construction.

6. The Disjunct Genitive.

I. The Proleptic Genitive Resumed by a Demonstrative Pronoun.

§ 45. A. The Simple Proleptic Genitive (without accompanying infinite Verb-form).

In Ex. 1 the Proleptic Genitive consists of a series of simple nouns, in Ex. 2 it consists of a single noun which is resumed by a Demonstrative Pronoun after a *yathā*-clause.

1. *ānitā vā anyeṣām devānām smo 'nānitā anyeṣām, saṁsparṣeṇā 'nyeṣām jīvāmas sakāṣeṇā 'nyeṣām, prthivya vātasyā 'pām teṣām ānitās smas teṣām saṁsparṣeṇa jīvāmo, 'gnes suryasya divas teṣām anānitās smas teṣām sakāṣeṇa jivāmaḥ*, 'By some of the gods we are led on, by others (we are) not led on; through contact with some we live, through the presence of others; by the Earth, the Wind, the Waters,—by them we are led on, through contact with them we live; by the Fire, the Sun, the Sky,—by them we are not led on, through their presence we live'. K. 8. 11 (p. 95, 3).

2. *tasya ha vā etasya bhagavato 'tharvaṇa ṛṣer yathai 'va brahmano lomāni yathā 'ṅgāni yathā prāna evam evā 'sya sarva ātmā sambhavat*, 'Of this same reverend sage Atharvan,—as the hair of Brahman, as (his) limbs, as (his) breath,—even so the whole body of this (sage) came into being'. GB. 1. 1. 4.

For the resumptive pronoun after a *yathā*-clause cf. above § 41, Ex. 2 Remark.

§ 46. B. The Proleptic Genitive is accompanied by a Participle (which, in turn, is qualified by an Accusative).

1. *prajāpater vai prajāḥ sistrkṣamānasya¹ tasye 'ndrāgnī prajā apāgahatām*, so 'bravīd : *indrāgnī vai me prajā apāghukṣatām iti*; .

¹ So with ms D., Schroeder's text -manasya.

indrāgnī etasya prajāṃ apagūhato yo 'lam prajāyai san prajāṃ na vindate, 'Of Prajāpati desiring to create offspring,—of him Indra and Agni hid away offspring; he said: "Indra and Agni have hidden away my offspring", . . . , Indra and Agni hide away the offspring of him who, being capable of offspring, (yet) does not find offspring'. K. 9. 17 (p. 120, 11).

The parallel MS. 2. 1. 1 (p. 1, 5) omits both the participle and the resumptive pronoun: *prajāpater vā indrāgnī prajāṃ apagūhatām; . . . ; indrāgnī khalu vā etasya prajāṃ apagūhato yo 'lam prajāyai san prajāṃ na vindate*.

2. *devānām vai svargam lokam yatām teṣām diṣaḥ samavṛtyanta*, 'Of the gods going to the heavenly world,—of them the quarters collapsed'. K. 20. 11 (p. 31, 2).

The passage is discussed above § 3, 1, c (toward the end) and § 55, Ex. 3 in connection with the parallels TS. 5. 3. 2. 2; 5. 2. 3. 4, PB. 8. 8. 13.

II. The Absolute Genitive.

1. The Germs of the Absolute Genitive.

§ 47. Under this heading are grouped together a large number of examples in which a conjunct genitive accompanied by a participle may be rendered in English by a hypotactical clause. Such genitives to which the presence of a participle gives, in a greater or less degree, a certain syntactical independence (above § 3, 1, c and § 5) are the germs out of which the true Absolute Genitives have developed.

Cf. Gaedicke, *Accusativ*, p. 47—48, note; Delbrück, *Altind. Syntax*, § 217, p. 389—390; *Vergl. Syntax*, II, § 164, p. 494; for the classical Sanskrit, de Saussure, *De l'emploi du genitif absolu en Sanscrit*, p. 33—41; Speijer, *Sanscrit Syntax*, § 370, p. 289.

The examples are arranged according to the relation in which the Genitive stands to other parts of the sentence.

A. The Genitive is a Possessive Genitive.

For reasons which will be discussed under the general heading "The Genitive with Verbs of Separation" the examples are grouped under two subdivisions, the first comprising the examples in which the governing verb is not a verb of separation, the second comprising those in which the governing verb is a verb of separation.

§ 48. a) The Governing Verb is not a Verb of Separation.

In Ex 1—36 the genitive stands at the head of the clause, in Ex 37—46 A it is imbedded in the sentence.

1. *prajāpater ha vai prajāḥ sasrjānasya parvāni visasransuh*, 'Of Prajāpati after he had created creatures the joints relaxed'. ÇB. 1. 6. 3. 35; 4. 6. 4 1.

2. *idaṁ vai paçoh samjñapyamānasya prāno vātam apipadyate*, 'Of the victim as it is being quieted (= slaughtered) here the breath passes on to the wind'. ÇB. 3. 7 4 9.

3. *paçor ha vā ālabhyamānasya hrdayam çuk samabhyavanti*, 'Into the heart of the victim as it is being taken (for slaughter) anguish enters'. ÇB. 3. 8. 5. 8.

4. *etaḍ vai paçoh samjñapyamānasya hrdayam çuk samavanti*, 'Into the heart of the victim as it is thus being quieted (= slaughtered) anguish enters'. ÇB. 11. 7. 4. 3

5. *paçor vā ālabdhasya hrdayam çug rchati*, 'Anguish reaches the heart of the victim when it is taken (for slaughter)'. TS. 6. 4. 1. 4.

6. *paçor vai mār्याmānasya prānāñ çug rchati*, 'Anguish reaches the breaths of the victim as it is being put to death'. MS. 3. 10. 1 (p. 128, 11).

7. *paçoh khalu vā ālabdhasya hrdayam ātmā 'bhisameti*, 'The Self enters the heart of the victim as it is taken (for slaughter)'. TS. 6. 3. 10 2.

8. *paçor vai mārānāyā* (Schroeder's emend. for *mārānāyā*) '*nyamānasyā 'havanīyam medhyo* (Schroeder's emend. for *madhyo* and *medhyā*) '*bhyupakrāmati*, 'The sacrificial essence of the victim as it is being led to be put to death enters the Āhavanīya-fire'. MS. 3. 9. 7 (p. 126, 5).

Medhyah is evidently the equivalent of *medhah*; an emendation of the former to the latter is hardly necessary, cf. the frequent redundancy or omission of *y* (not only after consonant plus sibilant, Wackernagel, Altind Gr I, p 271, § 235, a) in parallel Mantras; thus

suvirah VS. 8 22; TS. 1. 4. 44. 3; 6
6 2. 2; MS. 1 3 38 (p. 44, 17); K.

4. 12 (p. 37, 12); ÇB. 4 4. 4. 14

suviram MS 4 11. 1 (p. 161, 5); K. 4
16 (p. 43, 15)

suviryah AV. 7. 97. 6

suviryam RV. 6. 8 6, TS. 1 5 11 2

suviram VSK. 29. 2. 22, TS 4. 1. 8. 3

suviram MÇ. 1. 3. 2. 21 (bis)

suvirām TS. 5. 7. 2. 1

nurvīram TS. 7. 3. 11. 1

martāsaḥ TB 3. 7. 11. 5, ĀpÇ 3. 12. 1

martesu RV. 7. 4. 4, 10. 45. 7, TS 4. 2. 2. 2; ĀpMB 2. 11. 25

bhañgena VS. 7. 3; ÇB. 4. 1. 1. 26

bhañgaçravaḥ K. 38. 12 (p. 113, 9—10); MÇ 6. 1. 2 (bis)

grahaḥ TS. 1. 2. 6. 1; 6. 1. 9. 3, MS 1. 2. 5 (p. 14, 3), K. 2. 6 (p. 11, 12). 24. 5 (p. 94, 3), MÇ 2. 1. 4. 2

supatham TS. 4. 7. 2. 2; MS. 2. 11. 3 (p. 141, 7 where one ms. reads *supātham*), K. 18. 8 (p. 271, 12)

antahpārçvena TS 1. 4. 36. 1; TĀ 3. 21. 1

sadhamādesu AV. 6. 62. 2; RVKhil. 9. 86. 2, VS 19. 44

purīṣavāhanaḥ VS. 11. 44; TS 4. 1. 4. 2; K. 16. 4 (p. 224, 12), ÇB 6. 4. 4. 3

viçignānām MS 1. 11. 4 (p. 165, 16)

kāmāyai MG. 2. 13. 6

parnāya VS. 16. 46, MS. 2. 9. 8 (p. 127, 1); K. 17. 15 (p. 258, 10)

parnaçādyāya VS. MS, K. as under *parnāya*

pratisarāya MS 2. 9. 6 (p. 125, 5)

upalapāya MS. 2. 9. 3 (p. 126, 13, where however one ms. reads *upalapyāya*)

svapnād KÇ. 25. 11. 20

audbhīdam RVKh. 10. 128. 2, VS 34. 50; HG 1. 10. 6

dāvam MÇ. 1. 5. 2. 4

ūrvam RV. 1. 72. 8

suviryam VS. 27. 20; MS. 2. 12. 6 (p. 150, 6)

suviryam TB 3. 7. 5. 13; ĀpÇ 2. 20. 5

suviryam PG. 3. 2. 2

nurvīryam KAçv. 3. 1 (p. 157, 19)

martyāsaḥ RV. 10. 2. 5; KB. 26. 6 (p. 122, 14)

martyesu VS 12. 24; MS 2. 7. 9 (p. 86, 13; with the exception of one Samhitā ms. which reads *martesu*)

bhañgyena ĀpÇ. 12. 11. 10

bhañgyaçravaḥ TĀ 6. 5. 2, ĀpÇ. 16. 6. 4 (bis)

grahyah VS 4. 24; ÇB. 3. 3. 2. 7

supathyam VS. 18. 11; and according to Schroeder's note to MS 2. 11. 3 (p. 141, 7) also Kap. S. 28. 8

antahpārçvyena VS. 39. 8

sadhamādyesu MS 3. 11. 11 (p. 156, 6, where however the Pp-mss. omit the *y*), K. 38. 2 (p. 102, 15, where the mss. read *sadamādyesu*)

purīṣavāhanaḥ MS. 2. 7. 4 (p. 79, 2)

viçignyānām K. 14. 3 (p. 102, 18); cf. Wackernagel, KZ. 46, p. 271

kāmnyāya MS 4. 2. 1 (p. 22, 10), MÇ 9. 5. 1, 3

parnyāya TS. 4. 5. 9. 2

parnaçādyāya TS as under *parnyāya*

pratisaryāya VS 16. 33; TS. 4. 5. 6. 1, K. 17. 4 (257, 7)

upalapyāya VS 16. 45, TS. 4. 5. 9. 1; K. 17. 15 (p. 258, 9)

svapnyād AV. 7. 100. 1

audbhīdyam ĀpMB. 2. 8. 1

dāmyam TB. 1. 2. 1. 15, ĀpÇ 5. 8. 1

ūrvyam TB. 2. 5. 8

MS. 3. 4 4 (p. 48, 16) *divyo* and MS. 4. 11 2 (p. 166, 5) *aranyāni* are patent errors for *dvo* and *aranāni* respectively, as is the var. lect. *sandhe* twice for *sandhye* at KB. 2. 2 (p. 8, 2 and 4).

At Kth Up. 1. 2 13 *dharmyam* appears to be an old error for *dharmam* as the edition with Rāghavendra's Commentary reads (cf. Bohtlingk's note to the passage in *Berichte d. kgl. sachs. Ges. d. W.*, 1890, p. 143).

At Chānd Up. 8. 9 1; 2, 8. 10 2, 8. 11 1, 2 all mss. collated by Bohtlingk read *nā 'ham atra bhogyam paśyāmi* which is perhaps unnecessarily emended by Bohtlingk to *bhogam*.

JB. 3. 261 (Caland, Auswahl, p. 288) has *aupadrastrāya* but JB. 3. 94 (JAOS. 18, p. 21) *aupadrastryāya*.

QB. 10. 6 5 1 (= BĀU. 1. 2. 1) has in the Mādhyandina recension twice *arkyasyā 'rkatvam* (so Weber's text and the Berlin ms. collated by Bohtlingk), while the Kāṇva text of the Ānandāçrama (Poona) edition reads *arkasyā 'rkatvam* (but a little less than half of the mss. collated read *arkyasya*).

QB. 14. 9. 1 7 (= BĀU. 6 1 7 Mādhy. = 6. 2 4 Kānv.) reads *athā 'smā argham cakāra* in the Mādhy. recension, while the Kāṇva text of the Poona edition reads *arghyam* (with the var. lect. *argham*) in both text and Commentary.

AB. 7. 18, 2 *Udantya* is identified by Caland (Auswahl, p. 80) with JB. 1. 197 *Udanta*.

ÇĀ. 5 1 (= Kauṣ. Up. 3 1) *nīlaṁ veti* is an old error for *vyeti* (cf. Çaṅkarānanda's Comm. *na veti na vyeti nā 'pagacchati*, and Keith's note who compare. TS. 3. 1. 1. 2 *nā 'sya nīlaṁ na haro vyeti*).

JUB. 2 12, 1 *alokatāyai* corresponds to QB. 14 4. 1. 33 (= BĀU. 1. 3 33 Mādhy. = 28 Kānv.) *alokyatāyai*.

9. *tasyā 'bhiṣiktasya keçān prathamān prāpnoti*, 'Of him when he has been consecrated (the water) reaches the hair first'. QB. 5. 5. 3. 1; 6.

10. *tasya tapas tepānasyai 'bhyo lomagartebhya urdhvāni jyotiṁśyagan*, 'From these hair-pores of him who had practised austerities lights went upward'. QB. 10. 4. 4. 2.

11. *yathā dundubher hanyamānasya* (also *vināyai vādyamānāyai* and *çaṅkhasya dhmayamānasya*) *na bāhyāṇ chabdāṇ chaknuyād grahanāya . . .*, 'As of drum when it is being beaten [of a lute when it is being played; of a shell when it is being blown] one would not be able to seize the external sounds . . .' QB. 14. 5. 4. 7—9 (= BĀU. 2. 4. 7—9); 14. 7. 3 8—10 (= BĀU. 4. 5 8—10).

12. *yatrā 'sya puruṣasya mṛtasyā 'gṇm vāg apyeti . . .*, 'When of this man after he has died speech enters the fire . . .' QB. 14. 6. 2. 13 (= BĀU. 3. 2. 13).

13. *tasyā* [indrasya] 'dravataḥ ṣvasathāt [rakṣaḥ] prāvliyata, 'At the snorting of this (Indra) as he ran up he (the Rakṣas) collapsed'. JB. 3. 266 (Caland, Auswahl, p. 290).

Cf. without participle AB 3 20 1 *tasya* [vrtrasya] ṣvasathād īsamānā viṣve devā adrajan; ÇB. 1 1 4 14 *tasya ha sma* ṣvasathād ravathād asuraraksasāni mrdyamānām yanti.

14. *chandasām.vai* (GB. *chandaśām u ha*) ṣaṣṭhenā 'hnā 'ptānām raso 'tyanedat, 'Of the metres which had been obtained by means of the sixth day (-rite) the sap flowed over'. AB. 6. 32. 1; GB. 2. 6 11 (where 'ktānām of the Bibl. Ind. should be emended to 'ptānām).

15. *prajāpater vīrastasyā* 'gram raso 'gacchat, 'Of Prajāpati when he had become disjointed the sap went upward'. ÇB 10. 1. 1. 1.

16. *agner vai sṛstasya paçavo* 'kṣyā avakçyāya prāpatan, 'The animals, having looked at the two eyes of Agni after he had been created, fled away'. MS. 1. 6. 7 (p 97, 16).

17. *sa* [prajāpatih] tapo 'tapyata, *tasya tepānasya sapta* 'tmano devatā udakrāman, 'He (Prajāpati) practised austerities; from the body of him after he had practised austerities seven divinities went upward'. TB. 3. 8. 10. 1.

18. *tasya grāntasya taptasya sapta* dhā 'tmano devatā apākrāman, 'From the body of him when he had toiled (and) practised austerities the divinities departed in seven directions'. ÇB 13. 1. 7. 1.

19. *tasyā* 'nnasya jagdhasya 'śa pāpmā sīdati, 'Of this food when it has been eaten this evil settles down' ÇB. 6. 6. 4. 1; 2.

20. *tayor* [lokayoh] vryator yo 'ntarenā 'kāça aṣṭ tad antarikṣam abhavat, 'What intermediate space there was of these two (worlds) as they were parting asunder that became the atmosphere'. ÇB. 7. 1. 2. 23.

21. *tasya vai sambhavisyataḥ prānā agre praviçanty atha retas śicyate*, 'Of him who is about to come into existence the breaths enter first, then the seed is cast'. JB. 1. 17. 4 (JAOS. 19, p. 115; Windisch, Berichte d. kgl. sachsichen Ges. d. Wiss., 59, p. 115, cf. below, § 51, Ex. 5, Rem.).

22. *ete asṛgram indava* (SV. 2. 180) *iti bahanām samyajamānānām pratipadam kuryād, eta ity evai* 'nāñ jyaiṣṭhyāya çaiṣṭhyāya 'bhivadaṭi, 'In the case of many sacrificers sacrificing together he should use SV. 2. 180 as introductory stanza; with (the word) "These"

he addresses them for (the attainment of) excellence (and) supremacy'. JB. 1. 94.

The parallel PB 6. 9. 13—14. omitting the participle, uses the dative: *ete asrgram indava itī bahubhyah pratipadam kuryāt || eta itī sarvān evai 'nān rādhyai bhūtyā abhivadati*

23. *tasyo 'pādīptasya dhūma eva çarīraṃ dhūnoti*, 'Of this (dead sacrificer) after he is burnt up (by the fire) the smoke shakes the body'. JB. 1. 49. 7 (JAOS 19, p 111).

Dhūnoti, with short *u*, occurs also at JB 1 1 *uparī trnāni dhūnoti*; at JB. 1 252 the mss. vary between *dhūnute* and *dhūnute*.

24. *aṅgīrasāṃ vai sattram āsīnānām çarkarā akṣīṣv ajāyanta*, 'Dust got into the eyes of the Aṅgīrases as they were performing a sacrificial session'. JB. 1. 168

Cf. Ex 25 and 26, and above § 3, 1, c (toward the end)

In this chapter occurs a Mantra *yena hy ājīm ajayan nrcakṣā yena çyenam çakunam suparnam | yad āhuṣ caksur adūtāv anantaṃ somo nrcakṣā mayi tad dadhātu* (closely resembling PB. 1 5 19) which should be added in Bloomfield's Concordance.

25. *sādhyānām vai devānām sattram āsīnānām çarkarā akṣasu jājñire*, 'Sand got into the eyes of the Sādhyā gods as they were performing a sacrificial session'. ŠB. 1. 7. 2.

Cf immediately following, without participle: *katham nu tesām (= asmākam, Commentary) çarkarā aksasu jāyeraṇ*.

Cf Ex. 24 and 26, and above § 3, 1, c (toward the end)

26. *tasya [brahmaṇah] çrāntasya taptasya saṃtaptasya lalāṭe sneho yad ārdryam ajāyata*, 'On the forehead of this (Brahman) when it had toiled, when it was heated, when it was thoroughly heated, sweat, viz. moisture, was generated'. GB. 1. 1. 1

Cf. Ex. 24 and 25, and above § 3, 1, c (toward the end).

27. *tasmād anādhyānām api satām pañcālānām abhy eva 'nye jīvitam dhyāyanti*, 'Therefore other (people) envy the life of the Pañcālas even though they be not well off'. JB. 3. 311.

Cf. immediately preceding, without participle: *tavaī 'va prajāyā anye jīvitam abhādhyātāro na tava prajā*, 'Other (people) will envy the life of thy offspring, (but) thy offspring (will) not (envy theirs)'.

28. *īndrasya vṛtram jaghnusa indriyam vīryam pṛthivīm anuvyārcat*, 'Of Indra when he had slain Vṛtra the power (and) strength entered the earth'. TS. 2. 5. 3. 2.

29. *vrtram me jaghnuṣa indriyaṁ vīryaṁ pṛthvīm anuvyārat*, 'Of me having slain Vṛtra the power (and) strength hath entered the earth'. TS. 2. 5. 3. 3.

30. *gaupāyanānāṁ vai sattram āśnānāṁ kirātakulyāv asuramāye antaḥparidhy asūn prākīratām*, 'Two Kirāta clansmen¹, illusions of the Asuras, scattered the life-breaths of the Gaupāyanas, as they were performing a sacrificial session, inside of the Paridhi-sticks'. PB. 13. 12. 5.

With *kirātakulyau* the PW. compares ÇB. 1. 1. 4. 14 *kīratākulī*. And cf. for the story and for *kīratākulī asuramāyau* JB. 3. 167 = Çatṣ Br. (JAOS 18, p. 42).

The dual *asuramāye* occurs also at MS. 4. 8. 1 (p. 107, 6).

31. *agner vai sṛṣṭasya vikaṅkataṁ bhā ārchat*, 'Of Agni when he had been created the light reached the Vikāṅkata tree'. K. 21. 9 (p. 49, 10).

32. *agneḥ sṛṣṭasya yato vikaṅkataṁ bhā ārchat*, 'Of Agni when he had been created (and) was going (forth) the light reached the Vikāṅkata tree'. TB. 1. 1. 3. 12.

33. *agner vai sṛṣṭasya tejā udadīpyata*, 'Of Agni when he had been created the splendour blazed up'. MS. 1. 6. 5 (p. 95, 5).

34. *tasyā [manoh] 'vanenījānasya matsyaḥ pāni āpede*, 'A fish came into the hands of this (Manu) as he was engaged in washing himself'. ÇB. 1. 8. 1. 1.

35. *tasmāt putrasya jātasya nāma kuryāt*, 'Therefore he should give a name to the son when he is born'. ÇB. 6. 1. 3. 9.

Gaedicke, Accusativ, p. 47, note, cites this example as an instance of a rudimentary Genitive Absolute; but the genitive *putrasya jātasya* here as well as the genitives *tasya [agneḥ] citasya* and *ajātasya garbhasya* in Ex. 36 and 37, must be conjunctly construed with *nāma kuryāt* (*nāma karoti*, *nāma kurvanti*), cf. ÇB. 6. 1. 3. 10—17 *yaḍ asya tan nāmā 'karot* . . ., 'Inasmuch as he gave him a name'; KB. 6. 2—9 *nāma me kuru*, 'Give me a name'; ÇB. 14. 9. 4. 25 (= BĀU. 6. 4. 25 Mādhy. = 26 Kāṇv) *athā 'sya nāmadheyam* (Kāṇv. *nāma*?) *karoti*, 'Then he performs the baptismal rite for him (gives him a name). Cf. above § 3, 1, c (toward the end).

36. *tasya [agneḥ] citasya nāma karoti*, 'To this (fire-altar) after it has been piled he gives a name' ÇB. 6. 1. 3. 20.

Cf. Ex 35, Remark.

¹ So according to the Commentary *kirātā mleccḥās tatkulyarūpe asuramāye*

² Cf. below § 49, Ex 29, Remark

37. *na vā ajātasya garbhasya nāma kurvanti*, 'They do not give a name to an embryo before it is born'. KB. 7. 2.

Cf. Ex 35, Remark

38. *sā jagatī prathamō 'dapatat, . . . , tasyai paretāyai somapālās trīṇy akṣarāṇy avindanta, sai 'kākṣarā punar āgacchat, . . . , atha triṣṭubh udapatat, tasyai paretāyai somapālā ekam akṣaram avindanta, sā tryakṣarā punar āgacchat*, 'First the Jagatī flew up, . . . ; of her when she had come the Soma-keepers obtained three syllables; she returned with one syllable; . . . , then the Triṣṭubh flew up; of her when she had come the Soma-keepers obtained one syllable, she returned with three syllables'. JB 1. 287 (Caland, Auswahl, p 114).

Γ Additions from the *Āraṇyakas* and *Upaniṣads*.

38 A. *ta ime satyāḥ kamā anṛtāpīdhānās, teṣāṃ satyānām satām anṛtam apīdhānam*, 'These same true desires have untruth as (their) covering; of them being (themselves) true untruth is the covering'. Chānd. Up. 8. 3. 1

38 B. *na va saçarirasya sataḥ priyāpriyayor apahatir asti*, 'There is no (possibility of) warding off pleasant and unpleasant (sensations) for one who is possessed of a body' Chānd Up. 8. 12. 1.

38 C. *asya somya¹ puruṣasya prayato vāṇ manasi sampadyate*, 'Of this man, my dear, when he departs (= dies) the voice enters into the mind'. Chānd. Up. 6. 8. 6.]

39. *çocanti 'va hy etasya [agneḥ] keçāḥ samiddhasya*, 'The hair of this (Agni) when he has been kindled flames, so to speak'. ÇB. 1 4. 1. 38.

40. *yad dhy asya cinvata esa prāṇa ālubhyet tata evai 'so 'gnir na cīyeta*, 'For if the breath of this (sacrificer) as he piles (the fire-altar) should be impaired, then this fire-altar would not be (properly)² piled'. ÇB. 10 3. 1. 7; 8

41. *jryanti ha va juhvato yajamānasyā 'gnayaḥ*, 'The fires of the sacrificer as he offers (oblations) grow weary'. ÇB. 11. 7. 1. 1.

¹ Böhrling emends to *saumya*, but cf Luders, SB. d. preuß. Ak. d. W., 1922, p. 229

² Similarly ÇB. 8 7. 2. 10 *acūta* 'not (properly) built'. And cf § 49, Ex 22.

42. *mānsīyanti ha vai juhvato yajamānasyā 'gnayaḥ*, 'The fires of the sacrificer as he offers (oblations) long for meat'. ÇB. 11. 7. 1. 2.

43. *ayāsyō vā āṅgīrasa ādityānām dīkṣitānām annam āgnāt*, 'The Āṅgīrasa Ayāsyā ate the food of the Ādityas after they had been consecrated'. PB. 14. 3. 22.

44. *yāvacho vai retasaḥ siktasya || tvaṣṭā rūpāni vīkaroti tāvacho vai tat prajāyate, . . . , retasa eva siktasya bahuḥ rūpāni vīkaroti*, 'In as many ways as Tvaṣṭr fashions the shapes of the seed when it has been cast in so many ways that (seed) is born forth; . . . , in many ways he fashions the shapes of the seed when it has been cast'. TS. 1. 5. 9. 1—2.

45. *atha yā etā apaḥ patny upapravartayati yā eva tatra vaster bhidyamānasyā 'po yanī tā eva tāḥ*, 'Further, the waters which the (sacrificer's) wife pours out these same are (identical with) the waters of the broken bladder (?) which flow there'. JB 1 297 (Caland, Auswahl, p. 122).

Caland notes: 'vasti hier offenbar nicht vesica, sondern uterus' Or does *yā eva tatra . . . yanti* refer to the discharge of the male semen, cf. K 26. 1 (p. 122, 3—4) *yad vai patnī yajñe karoti tan mīthunam, yat patny apa upapravartayati mīthuna eva retah prasāṇcati*; MS. 4 5. 4 (p. 67, 18) *yat tarhy apa upapravartayati tasmīn eva mīthune reto dadhātī*?

46. *vyākhyāsyāmi te, vācam tu me vyācaksānasya nīdīdhyāsasva*, 'I will explain (it) to thee, but give attention to my speech as I explain (it)'. ÇB. 14. 7. 3. 5 (= BĀU. 4. 5. 5 Mādhy).

The Kāṇva recension reads here: *etad vyākhyāsyāmi te, vyācaksānasya tu me nīdīdhyāsasva*, omitting *vācam*, and this abbreviated expression is used by both recensions in the parallel passage ÇB. 14. 5 4 4 (= BĀU 2. 4 4): *vyākhyāsyāmi te, vyācaksānasya tu me nīdīdhyāsasva*.

Cf. for similar abbreviations TS. 2. 5 1 1 *devebhyo bhāgam avadat*, 'He promised a share to the gods', but, without *bhāgam*, JB 2. 153 3 (Transactions of the Connecticut Academy of Arts and Sciences, 15, p 180) *devebhyo vadati*. AB. 6. 33. 4 *yo me vācam avadhīh* 'Who hast stopped my speech', but, without *vācam*, AB 7. 28. 1, JB. 2 134 (JAOS 19, p. 121) *brhaspateḥ pratyavadhīt* 'He hath contradicted Bṛhaspati', which the Commentary to AB. glosses by *tathā svaguror brhaspateḥ vākyān svakīyena vākyena pratyavadhīt*, so 'yam pratighāto na yuktah, *tathā cā 'pastambah smarati* (ĀpDhS. 2. 2 5 11—12) *vākyena vākyasya pratighātam ācāryasya varjayec chreyasām ce 'ti* ÇB. 3. 8. 1. 15 *apigrhya . . mukham*; AB. 6. 33. 3 *mukham apyagīhnāt*; KB. 30. 5 *mukham apīagrāha* 'to cover one's mouth', but, without *mukham*, TS. 6. 1. 3 8 *apigrhya smayate*, 'He smiles covering his mouth'. ÇB 1. 4 1. 2, 4 2. 2. 11 *apigrhya nāsike* 'holding one's nose', but,

§ 48, Ex. 46 A, § 49, Ex. 1—7. Absolute Genitive

without *nāsike*, ÇB 4 1. 3 8 *tasmāt kunagandhān nā 'piḡrhnūta*, 'Therefore he should not close his nose against the foul odour', K 27. 3 (p. 142, 6) *tasmān [gandhāt] nā 'piḡrhyam*, 'One should not close one's nose against this (odour). ÇB. 1. 1 1. 6; 1. 9. 3 23, TS 1. 7 6. 6; KB 2. 4 (p 5, 18) *vratam visṛjate*, 'He ends his vow', but, without *vratam*, ÇB. 1 1. 1. 3; 6 *visṛjate*, and cf below § 60, Ex. 22, Rem, and § 49, Ex 34, Rem

Γ Addition from the Āraṇyakas and Upaniṣads.

46 A. *esa evā 'dityas trivṛc catuspād · raçmayo mandalam puruṣo, raçmaya eva hīṅkāras, tasmāt te prathamata evo 'dyatas tāyante*, 'This sun is threefold, four-footed: rays, disk, (and) person; the Hīṅkāra is (identical with) the rays, therefore they are extended first when the sun rises'. JUB. 1. 33. 9.

Literally. 'They of the sun when it rises are extended first.' ┘

§ 49. b) The Governing Verb is a Verb of Separation.

< √ *v* + *vi* — *ava* >

1. *indriyam vā etad vīryam abhiṣicyamānasya vyavaiti*, 'The strength (and) vigour of one who is being consecrated depart'. MS. 4. 4. 5 (p. 55, 8).

< √ *kram* + *apa* >

2. *tasyā 'labdhasya medho 'pacakrāma*, 'Of this (man) when he had been taken (for slaughter) the sacrificial essence departed'. ÇB. 1. 2. 3. 6.

3. *paçor vā ālabdhasya mano 'pakrāmat*, 'Of the victim when it has been taken (for slaughter) the mind departs'. TS. 6. 3. 10. 3.

4. *tasya bhūtasya svo mahimā 'pacakrāma*, 'Of this (Prajāpati) being frightened (his) own greatness departed'. ÇB. 2. 2. 4. 4.

Cf immediately following without participle *vāg vā asya svo mahimā, vāg asyā 'pacakrāma*, 'Speech is his own greatness, his speech departed', and ÇB. 13. 1. 1. 4 *tasya [prajāpateḥ] mahimā 'pākṛāmat*, 'The greatness of this (Prajāpati) departed'.

5. *tad asya bhūtasye 'ndriyam vīryam apacakrāma*, 'Of this (Indra) being thus frightened strength (and) vigour departed'. ÇB. 5. 2. 3. 8.

6. *varuṇasya vā abhiṣicyamānasye 'ndriyam vīryam apākṛāmat*, 'Of Varuṇa as he was being consecrated strength (and) vigour departed'. MS. 4 3. 9 (p. 49, 4).

7. *varuṇasya vai susuvānasya bhargo 'pākṛāmat*, 'Of Varuṇa when he had been consecrated the splendour departed' PB. 18. 9. 1.

8. *indrasya vai vṛtram jaghnuṣa indriyaṁ vīryam apākrāmat*, 'Of Indra after he had slain Vṛtra strength (and) vigour departed'. K. 36. 1 (p. 68, 5).

9. *agner vai sṛstasya bhā apākrāmat*, 'Of Agni when he had been created the light departed'. MS. 3 1. 9 (p. 12, 8).

10. *atra vā etasya jāyamānasye 'ndriyaṁ vīryam apākrāmat*, 'Of him as he was being born there the strength (and) vigour departed' MS. 2. 5. 5 (p. 53, 20)

11. *devānām vā antam jagmuṣām indriyaṁ vīryam apākrāmat*, 'Of the gods when they had reached the end strength (and) vigour departed'. TS. 7. 5. 8. 1; JB. 2. 396.

The JB passage runs as follows *te prāñco 'bhukramya cātvalām aveksamānāḥ kroṣena stuvate, devānām vā . . apākrāmat, tat kroṣenai 'vā 'iarundhatā, 'ntam vai 'te gachanti ye samvatsarasyo 'drcam aṣṇuvate, tad yat kroṣena stuvata indriyasya vīryasyā 'varuddhyai*, 'Proceeding toward the east (and) facing the pit (cf PB 6. 7 24) they praise with the Kroṣa(-Sāman); of the gods . . . departed, by means of the Kroṣa(-Sāman) they recovered it; those who attain the goal of the year(ly sacrifice) reach the end, so to speak; when they praise with the Kroṣa (-Sāman) (they do so) in order to attain strength (and) vigour'.

Cf. without participle MS. 2 3 7 (p. 34, 13) *tesām [devānām] vā indriyāni vīryāni apākrāmanḥ agne rathantaram indrasya brhad viṣvesām devānām vairūpam savitur varājam tvastū revatī marutām cakvari*, K 12 5 (p. 166, 18) *tesām [devānām] vīryāni apākrāmanḥ agne rathantaram indrād brhad viṣvebhyo devēbhyo vairūpam savitur varājam marutām cakvari tvastū revatī*; MS 3. 10. 6 (p. 137, 2) *tesām devānām vā indriyāni vīryāni apākrāmanḥ, rksāme vā ebhyas tad apākrāmatām*.

The variation between the genitive and ablative in the last two passages is discussed under the heading "The Genitive with Verbs of Separation." And cf. below Ex 27

12 *tasmād uta jīvata eva caksur apakrāmati, . . . tasmād uta jīvata eva śrotram apakrāmati, . . . tasmād uta jīvata eva vāg apakrāmaty, apā 'nye prānāḥ krāmanti, na prānah*, 'Therefore of one who is (still) alive sight departs. . . , therefore of one who is (still) alive hearing departs; . . . ; therefore of one who is (still) alive speech departs, (in short, all) the other breaths (= senses) depart (while a person is still alive), but the (vital) breath (does) not (depart)'. JB. 1. 268.

The case of *jīvataḥ* is ambiguous; it may be ablative.

For *uta* cf Delbruck, Altind Synt. § 260, 1, p. 528.

13 *tasya yamasyā 'çvam pratijagrhušo 'rdham indriyasyā 'pākrāmat, . . . , tasyā 'gner hiranyaṁ pratijagrhuṣas tṛtīyam indriyasyā 'pākrāmat, . . . , tasya rudrasya gām pratijagrhuṣaḥ caturtham indriyasyā 'pākrāmat, . . . , 'tasya bṛhaspater vāsaḥ pratijagrhuṣaḥ pañcamam indriyasyā 'pākrāmat. . . . tasyo 'ttānasyā 'ṅgirasasyā 'prānat pratijagrhuṣaḥ śaṣṭham indriyasyā 'pākrāmat, . . . , tasya prajāpateḥ puruṣaṁ pratijagrhuṣas saptamam indriyasyā 'pākrāmat, 'Of this Yama when he had accepted a horse one half of the strength departed; . . ; of this Agni when he had accepted gold one third of the strength departed; . . ; of this Rudra when he had accepted a cow one fourth of the strength departed, . . . , of this Bṛhaspati when he had accepted a garment one fifth of the strength departed; . . ; of this Uttāna Āṅgīrasa when he had accepted something lifeless one sixth of the strength departed, . . ; of this Prajāpati when he had accepted a man one seventh of the strength departed'. K. 9. 12 (p 113, 13)*

Cf. Ex 14. The parallel passage MS. 1. 9 4 (p. 133, 12) omits the participle *tasyā 'rdham* (also *tasya tṛtīyam; caturtham; pañcamam; śaṣṭham*) *indriyasyā 'pākrāmat*

14 *tasya vā agner hiranyaṁ pratijagrahušo 'rdham indriyasyā 'pākrāmat, . . . , tasya vai somasya vāsaḥ pratijagrahuṣas tṛtīyam indriyasyā 'pākrāmat. || . . . , tasya vai rudrasya gām pratijagrahuṣaḥ caturtham indriyasyā 'pākrāmat, . . . || tasya vai varunasyā 'çvam pratijagrahuṣaḥ pañcamam indriyasyā 'pākrāmat, . . . || . . . tasya vai prajāpateḥ puruṣaṁ pratijagrahuṣaḥ śaṣṭham indriyasyā 'pākrāmat, || tasya vai manos talpam pratijagrahuṣaḥ saptamam indriyasyā 'pākrāmat, . . . , tasya vā uttānasyā 'ṅgirasasyā 'prānat pratijagrahušo 'ṣtamam indriyasyā 'pākrāmat, 'Of this Agni when he had accepted gold one half of the strength departed; . . . , of this Soma when he had accepted a garment one third of the strength departed; . . ; of this Rudra when he had accepted a cow one fourth of the strength departed, . . . ; of this Varuṇa when he had accepted a horse one fifth of the strength departed; . . ; of this Prajāpati when he had accepted a man one sixth of the strength departed; . . . ; of this Manu when he had accepted a couch one seventh of strength departed; . . . , of this Uttāna Āṅgīrasa when he had accepted something lifeless one eighth of the strength departed'. TB. 2. 3. 4. 1—4.*

Cf. Ex. 13.

It would be easy to emend the reading of TB. *pratiagrāhuṣaḥ* to the normal *pratiagr̥huṣaḥ* which the K. parallel (Ex. 13) has, especially as the confusion of *ra* and *r* is by no means uncommon (cf. Wackernagel, Altind. Gr. I, p. 71, § 63, a, b; the author, Transactions of the Connecticut Academy of Arts and Sciences, 15, p. 172—173). Thus for *hradayyāya* TS. 4. 5. 9. 1 and *hradavyāya* K. 17. 5 (p. 258, 7) the parallel texts VS 16. 44 and MS. 2. 9. 8 (p. 126, 12) read *hrdayyāya* and *hrdyāya* respectively, the *r*-form there being a patent blunder. Instead of MS 1. 5. 4 (p. 71, 5); 1. 5. 11 (p. 79, 19); K. 7. 2 (p. 64, 7); 7. 9 (p. 71, 10), MÇ. 1. 6. 2. 12 *nimradaḥ* (Whitney, Gr. § 1148, 1, c) the parallel text ĀpÇ. 6. 18. 2 reads *nimrdaḥ* (Whitney, Gr. § 1148, 3, a). Instead of TS. 5. 5. 13. 1 *cakravākaḥ* the ms. Ch of the parallel passage KAçv. 7. 3 (p. 180, 2) reads *cakrvākah*. Instead of TB. 3. 6. 13. 1 *prnak* (Whitney, Gr. § 693) the parallel text MS. 4. 13. 8 (p. 209, 12) reads in one ms. *pranak* which Schroeder accepts in his text, while the Pp.-ms. has *pranan* and three mss. have the normal *prnak*; in the same Mantra the ms. Ch of K. 19. 13 reads *prānak* which Schroeder emends to *prānak*. In two formulas the name of an otherwise unknown metre is given as *bhrājah* VS. 15. 5; TS. 4. 3. 12. 2, K. 17. 6 (p. 249, 19 and ms D p. 249, 22); Kap. S; ÇB. 8. 5. 2. 4 (bis), while it appears as *bhrjah* at MS. 2. 8. 7 (p. 111, 15 and 112, 1 in which latter place the Pp.-ms. reads *bhūjah*) and as *bhrājah* at VS. 15. 4, K. 17. 6 (p. 249, 22 ms Ch), cf. the adjective *bhrjvān* in one of the formulas at TS. 4. 3. 12. 3. The name of a certain Apsaras appears, in the same formula, at VS. 15. 15, ÇB. 8. 6. 1. 16 as *kratusthalā*, but at MS 2. 8. 10 (p. 114, 14); K 17. 9 (p. 251, 22) as *krtasthalā* (cf. pw. s. *krtasthalī* and PW. s. *rusthalā*).

A similar confusion of *krtam* and *kratum* is found at KÇ. 25. 12. 5 where *kratum* is read instead of *krtam* of the parallel texts K. 35. 5 (p. 54, 8); TB. 3. 7. 8. 3, ĀpÇ. 14. 30. 3.

Instead of RV. 8. 98. 12, AV 20. 108. 3 *çatakrato* the SV. 2. 521 reads *sahas-kṛta*. The name of the Hotṛ-priest's assistant varies between *hotṛka* and *hotṛaka*, cf. PW, and contrast ĀpÇ. 12. 23. 4 *hotṛakānām* with MÇ. 2. 4. 1. 21 *hotṛkānām* in the same formula. The name of a certain tree appears at ÇB 6. 6. 2. 11 and K. 19. 10 (p. 11, 7 and 8) as *kṛmuka* (cf. Kauç. 28. 2 *kṛmukaçakala*), but in Kap. S. (see Schroeder's note to K.) as *kramuka*, and so in the later literature, while MS. 3. 1. 9 (p. 12, 4 and 5); TB. 1. 4. 7. 3 and ĀpÇ. 14. 24. 5, 16. 9. 6 have *kṛmuka*. Instead of the obscure *prathasnuh* TB. 3. 7. 5. 3, ĀpÇ. 2. 10. 6 (for which the pw. suggests the rather violent emendation to *ghṛtasnuh*) the var. lect. at MÇ 1. 2. 6. 20 has *prthusnuh*. KB. 4. 3 (p. 15, 3) has the var. lect. *abhyu(d)drasṭā* for *abhyudrṣṭā*. At KB. 13. 1 (p. 57, 22) the Ānand. ed. reads *prasrpsyan* for *prasrapsyan*.

In a number of instances it is well nigh impossible to decide whether *ra* for *r* is a mere blunder, or whether it has its origin in the phonetic character of the *r*-vowel (Wackernagel, Altind. Gr. I, § 28, p. 31), or whether the *ra*-form really represents the strong ablaut-stage to a weak *r*-form.

For *āpo jāgrta* MS. 1. 1. 3 (p. 2, 11), K. 1. 3 (p. 2, 8); 31. 2 (p. 3, 19) and *āpo*

haviṣsu jāgrta ĀpÇ. 1. 14. 3 the parallel HG. 2. 4. 5 has *āpo gīhesu jāgrata* (add the *ra*-form to Whitney, § 1011); and the same *ra*-form in the 2d. plur. imperat. is read at Kth. Up. 1. 3. 14 (where, according to Böhrling, one ms. reads the normal *jāgrta*) As 2d plur. indicat. only *jāgratha* is quotable (Whitney, § 1007a) in the Mantra *yathā deveṣu jāgratha* ĀpÇ 1. 14. 3; PG. 1. 16. 22; HG. 2. 4. 5.

Anomalous strong stem-forms instead of the regular weak ones are not unheard of in the perfect tense, cf Whitney, Gr. § 793, h, and add to the examples given there *pasparṣuh* which the Atharva version of the Kena Up. reads instead of *pasprṣuh* of the Jaiminīya recension, JUB. 4. 12. 2.

A similar confusion of the strong form *grabh* and the weak form *grbh* is seen in the reduplicated aorist MS. 1. 1. 13 (p. 8, 18), 3. 3. 8 (p. 41, 10) *ajigrabhat*, K 1. 12 (p. 7, 6) *ajigrabham* contrasted with K. 18. 3 (p. 267, 21); 21. 8 (p. 48, 7) *ajigrbham*.

The abnormal quantity of the reduplicating vowel (Whitney, Gr. § 858, b) is paralleled by TĀ. 6. 1. 4 *vijīhvarah* for the regular *vijīhvaraḥ* of the parallel texts RV. 10. 16. 8; AV. 18. 3. 53; AG. 4. 3. 25, and by TS. 1. 2. 13. 2 *jīhvaratam* for the regular *jīhvaratam* of the parallel texts VS. 5. 17; ÇB. 3. 5. 3. 17.

Cf similarly, in nominal derivation, RV. 1. 100. 9 (Oldenberg, RV. Noten, I, p. 96) *samgrbhītā* for *samgrabhītā*.

15. *tāni [ndriyāni] ha vā asyai 'tani brahmacaryam upetasyā 'pakrāmantī : mrgān asya brahmavarcasam gacchaty ācāryam yaço 'jagaram svapno varāham krodho 'paḥ ḥlāghā kumārīm rūpam oṣadhī-vanāspatīn punyo gandhaḥ*, 'These same (powers) of one who has undertaken the Brahmanical vow depart: his theological lustre goes to the deer, his glory to the teacher, his sleep to the Boa, his wrath to the boar, his pride to the waters, his shape to the maiden, his sweet odour to the plants and trees'. GB. 1. 2. 2 (p. 33, 5).

┐ Addition from the Āraṇyakas and Upaniṣads.

15 A. *tasya śīmiyānasya tejo 'pakrāmat*, 'Of him when he had smiled the splendour departed'. TA. 5. 1. 3. ┐

< *√kram* + *ud* >

16. *açvasya vā ālabdhasya reta udakrāmat*, 'Of the horse when it was taken (for slaughter) the seed departed'. ÇB. 13. 1. 1. 3; TB. 3. 8. 2. 4

ÇB. 13. 1. 1. 3 and 14. 3. 1. 2 (below, Ex. 20) are cited by Gaedicke, Accusativ, p. 47, note, as examples of the Absolute Genitive; but cf. above § 3, 1, c.

17. *açvasya vā ālabdhasya medha udakrāmat*, 'Of the horse when it was taken (for slaughter) the sacrificial essence departed.' ÇB. 13. 3. 6. 1; TB. 3. 9. 21. 1.

18. *açvasya vā ālabdhasya mahimo 'dakrāmat*, 'Of the horse when it was taken (for slaughter) the greatness departed'. TB. 3. 8. 2. 4.

19. *tasya grāntasya taptasya yaço vīryam udakrāmat*, 'Of him when he had toiled (and) practised austerities glory (and) vigour departed'. ÇB. 10. 6. 5. 6 (= BĀU. 1. 2. 6).

20. *yajñasya çīrśachinnasya çug udakrāmat*, 'Of the sacrifice when its head had been cut off the fervour departed¹ ÇB. 14. 1. 2. 13; 14. 3. 1. 2.

ÇB. 14. 3. 1. 2 and 13. 1. 1. 3 (above, Ex. 16) are cited by Gaedicke, Accusativ, p. 47, note, as examples of the Absolute Genitive; but cf. above § 3, 1, c.

21. *somasya vā abhiṣayamānasya priyā tanur udakrāmat*, 'Of Soma while he was being pressed the dear form departed'. TB. 1. 4. 7. 4.

22. *yad dhy asya cinvataḥ prāṇa* (3 *caḥsur*; 4 *vāg*; 5 *mana*; 6 *çrotram*) *utkrāmet tata evai 'šo 'gnir na cīyeta*, 'For if of this sacrificer as he piles (the fire-altar) the breath [sight; speech; the mind; hearing] were to depart then this fire-altar would not be (properly²) piled'. ÇB. 10. 3. 1. 2—6.

< √ *kṣar* + *ati* >

23. *yo vai sa eṣām lokānām apsu praviddhānām parāṇ raso 'tyakṣarat sa eṣa kārmaḥ*, 'What, sap (= essence) of these worlds after they had been plunged into the waters flowed forward (and) beyond that is this tortoise'. ÇB. 7. 5. 1. 1.

< √ *kṣar* + *vi* >

24. *prajāpater visrastasya sarvā diço raso 'nu vyakṣarat*, 'Of Prajāpati when he had become disjointed the sap (= essence) flowed in all directions toward all the quarters'. ÇB. 7. 3. 1. 16

25. *yajñasya çīrśachinnasya raso vyakṣarat*, 'Of the sacrifice when its head had been cut off the sap (= essence) flowed in all directions³'. ÇB. 14. 1. 2. 9; 19; 14. 1. 3. 11; 15; 24; 31; 14. 2. 2. 11; 14; 35; 53.

26. *tad asya [viṣṇoḥ] parigrhītasya raso vyakṣarat*, 'Of this (Viṣṇu) after he had been thus encompassed, the sap (= essence) flowed in all directions'. ÇB. 14. 1. 2. 12.

¹ Cf. below Ex. 25. — ² Cf. above § 48, Ex. 40. — ³ Cf. above Ex. 20

< √ car + vi — ns >

27. *sa yathā 'rdrandhāgner abhyāhatasya prthag dhāmā vniṣcar-anti . . .*, 'As of a fire when it is piled with damp fuel smoke clouds proceed in all directions . . .' ÇB. 14. 5. 4 10 (= BĀU. 2. 4. 10, where, however, the Kāṇva recension reads the ablative *abhyāhitāt*; cf. above Ex. 11, Rem.); 14 7. 3. 11 (= BĀU. 4. 5. 11)

< √ chid >

28. *yajñasya vai sr̥ṣṭasya giro 'chidyata*, 'Of the sacrifice when it had been created the head was cut off'. MS 4. 6. 2 (p. 79, 19)

29. *tāsāṃ [nadīmāṃ] samudram abhīpadyamānānām chidyate nāmadheyam samudra ity ācakṣate, . . ., teṣāṃ [vedānām] yajñam abhīpadyamānānām chidyate nāmadheyam yajña ity ācakṣate*, 'Of these (rivers) as they enter into the ocean the (individual) appellation is cut off, they (simply) call them "Ocean", . . .; of these (Vedas) as they enter into the sacrifice the (individual) appellation is cut off, they (simply) call them "Sacrifice"'. GB. 1. 2. 10 (p. 44, 1).

For the thought cf. Muṇḍaka Up. 3 2. 8; Praçna Up. 6 5, (Chānd. Up. 6. 10. 1); and, in Buddhistic literature, Cullavagga 9 1. 4 (p. 239, 14).

nāmadheyam is practically equivalent to *nāma*, cf. ÇB 14 9. 4. 25 = BĀU 6. 4. 25 Mādhy *nāmadheyam* = 26 Kāṇva *nāma*, and AV. 2. 26 1 *rūpadheya* with Whitney's note. Both Çaṅkara (Bibl. Ind. p. 385, 10) and Raṅga Rāmānuja (Ānandāçī. ed. p. 470, 29) in their gloss on Chānd. Up. 6. 1. 3 interpret *-dheya* in *nāmadheya* as having the value of a mere suffix without affecting the meaning of *nāma*. Cf. Katy. Vārti 2 and 3 to Pān. 5. 4. 36.

30 *sa kutsa aurava upagoh sauçravasyo 'dgayata audumbaryā giro 'chinat*, 'This Kutsa Aurava with an Udumbara branch cut off the head of Upagu Sauçrava as he was singing the Udgitha'. PB. 14. 6. 8.

< √ chid + ā >

31. *tasya [agneh] tāntasya hr̥dayam āchindan*, 'Of this (Agni) when he had fainted they cut out the heart'. TB. 1. 1. 3 12.

The parallel K. 8. 2 (p. 85, 8) omits the participle: *tasya marutas stanayitmunā hr̥dayam āchindan*.

< √ chid + pra >

32. *tad asyā āharantiyā apād astā 'bhyāyatya parnam praccheda gāyatryā vā somasya vā rājñah*, 'Of her as she was thus carrying off (the Soma) a footless archer taking aim cut off a feather—

either (a feather) of the Gāyatrī or (a leaf) of king Soma'. ÇB. 1. 7. 1. 1; 3. 3. 4. 10.

Apād astā is, as Eggeling notes to ÇB. 1. 7. 1. 1, 'a doubtful reading and perhaps an old corruption'. The Commentary to ÇB. 1. 7. 1. 1 (ed. Bibl. Ind.) reads *apādastā* (with the var. lect. *apādastā* and *apāvastā*) which he glosses by *adhastātpradeçe*. At RV. 4. 27. 3 the archer Kṛçānu (*kṛçānur āstā*) shoots at the eagle (*çyena*).

The author, playing upon the double meaning of *parna* = 'feather' and 'leaf', combines the cutting off of a leaf or sprig of the Soma < cf. ÇB 11. 7. 2. 8; TS 3. 5. 7. 1, TB 1. 1 3. 10, 3. 2. 1. 1, K. 30. 10 (p. 192, 6); MS 4. 1. 1 (p. 1, 4); TB 1. 2. 1. 5—6 (Mantra), ÇB. 4. 5. 10. 3 > and the cutting off of a feather of the Gāyatrī < cf. RV. 4. 27. 4, where a feather of the Soma-carrying eagle is cut off, and AB 3. 26. 3, K. 34. 3 (p. 37, 15) where the talon of the Gāyatrī is cut off >. The same combination occurs at PB. 9. 5. 4 *gāyatrī somam aharat, tasyā anurīrya somaraksīḥ parnam achinat, tasya yo 'ñcuḥ parāpatat sa pūṭiko 'bharat*.

For the alternative *gāyatriyai vā somasya vā rājñah* cf. the similar alternatives ÇB. 1. 7. 4. 1 *prajāpatir ha vai svām duhitaram abhūdadhyanu divam vo 'sasam vā*, 4. 1. 5. 1 *yatra vai bhrgavo vā 'ñgirasō vā svargam lokam samāçnuvata tac cyavano vā bhārgavaç cyavano vā 'ñgirasas tad eva . . jahe*, and cf. ÇB 13. 2. 2. 14 *brhaduktho ha vai vāmadevyo 'çro vā sāmudrīr açvasyā 'prīr dadarça*.

Gaedicke, Accusativ, p. 47—48, note, regards ÇB 1. 7. 1. 1 = 3. 3. 4. 10 as a clear example of the Absolute Genitive, but a conjunct construction of *asyā āhanantya*. . . *gāyatriyai* is not impossible. Cf. above § 3, 1, c.

< √ *dā* + *ā* >

33. *prajāpater visrastasyā 'gms teja ādāya dakṣiṇā 'ksarat*, 'Of Prajāpati when he had become disjointed Agni took the splendour and carried it off to the south'. ÇB. 7. 4. 1. 39.

34. *na vai striyam ghnanty, uta tvā asyā jīvantyā evā 'dadate*, 'For they (viz. robbers) do not kill a woman, rather of her while she is alive do they take away (the valuables)'. ÇB. 11. 4. 3. 2.

The object of *ādadate* is omitted as at TS 3. 5. 4. 2—3 *yajñahano vai devā yajñamusah¹ || santi, ta eṣu lokeṣv āsata ādadānā vimathnānā yo dadāti yo yajate tasya*, 'The gods are sacrifice-slaying, sacrifice-stealing, in these worlds they continually take away (and) destroy (the gifts and sacrifices) of him who gives and who sacrifices'; K. 10. 4 (p. 128, 15) *varunagrhitō vā esa yo 'nyasyā 'dadāna upaharamānaç caratī*, 'Seized by Varuṇa is he who continually takes away and appropriates (the property) of another', cf. Delbrück, Altind. Synt. § 153, p. 247, 10, and above § 48, Ex. 46 Rem.

¹ For these epithets cf. Arbman, Rudra (Uppsala Universitets Årsskrift 1922), p. 150.

35. *tasya ha dīksamānasye 'ndra eve 'ndriyam ādatte triṣṭub viryam pañcadaṣaḥ stoma āyuh somo rājyaṁ pitaro yaças kīrtim*, 'Of him while he is being initiated Indra takes away the vigour, the Triṣṭubh the strength, the fifteenfold Stoma life, Soma sovereignty, the Fathers glory (and) fame'. AB. 7. 23. 1

For the Sandhi *yaças kīrtim* cf. Aufrecht, AB, p. 428, 8; Wackernagel, Altind. Gr. I, p. 340, § 286, c, a

36. *tasya ho 'davasyato 'gnir eva teja ādatte gāyatrī viryam trivṛt stoma āyur brāhmaṇā brahma yāças kīrtim*, 'Of him as he concludes (the ceremony) Agni takes away the splendour, the Gāyatrī the strength, the threefold Stoma life, the Brāhmaṇas (take away) the Brahman, glory, (and) fame'. AB. 7. 24. 1.

37. *teṣāṁ [devānām] u svapatām pramattānām asurās teja indriyam viryam ādāyā 'psv anvabhyavānayan* (the ms. *anvabhyavā-mayan*), 'The Asuras taking away the splendour, strength, (and) vigour of these (gods) while they were asleep (and) unconscious poured them successively into the waters'. JB. 3. 353.

Cf. JB. 3. 168, below Ex. 66.

The $\sqrt{ni} + anu-abhi-ava$ is not registered in pw.

38. *yaudhājayaena var devā asurān samvicya* (var. lect. *samsicya*) *rauravenai 'śaṁ ravamānānām svam ādadata, yaudhājayenai 'va dviśantaṁ bhrātrvyaṁ samvicya* (without var. lect.) *rauravenā 'sya ravamānasya svam ādatte ya evaṁ veda*, 'The gods having thoroughly shaken the Asuras by means of the Yaudhājaya-Sāman took away the property of them while they were roaring by means of the Raurava-Sāman; he who knows thus, having thoroughly shaken (his) hateful rival takes away the property of him while he is roaring by means of the Raurava-Sāman'. JB. 1. 123.

The $\sqrt{vic} + sam$ is not registered in pw., but cf. the opposite $\sqrt{vic} + vi$ 'to shake apart' e. g. at RV. 1. 39. 5 *pra vepayanti [marutah] parvatān vi viñcanti vanaspatin*. The $\sqrt{vic} + sam$ occurs again at JB. 1. 135 *rathantarena var devā asurān samvicya brhatā jālene 'vā 'bhinyaubjan, rathantarenai 'va dviśantaṁ bhrātrvyaṁ samvicya brhatā jālene 'vā 'bhinyubhati ya evaṁ veda*, 'The gods having thoroughly shaken the Asuras by means of the Rathantara-Sāman held them down with the Brhat-Sāman as with a net; he who knows thus, having thoroughly shaken (his) hateful rival with the Rathantara-Sāman holds him down with the Brhat-Sāman as with a net'.

< $\sqrt{naç} + vi$ >

39. *tasya ha pratirāddhasya tredhā sādhuḥkṛtyā vnaçyati*, 'Of him,

when he has been arrested the good works disappear in three directions'. JB. 1. 46.

┌ Addition from the Āraṇyakas and Upaniṣads.

< √ ned + pra >

39 A. *tasyā* [vācaḥ] *abhipīlītāyaḥ* *rasaḥ* *prāṇedat*, *teṣāṃ* [lokānām] *abhipīlītānām* *rasaḥ* *prāṇedat*, *tāsāṃ* [devatānām] *abhipīlītānām* *rasaḥ* *prāṇedat*, *tasyā* [vidyāyaḥ] *abhipīlītāyaḥ* *rasaḥ* *prāṇedat*, *tāsāṃ* [vyāhrtinām] *abhipīlītānām* *rasaḥ* *prāṇedat*, *tasyā* [akṣarasya] 'bhipīlītasya *rasaḥ* *prāṇedat*,' 'Of this (speech; [of these (worlds)]; of these (divinities); of this (knowledge); of these (sacred utterances); of this (syllable)] when it [they] had been pressed the sap (= essence) flowed forth'. JUB. 1. 23. 3. ┘

< √ pat >

40. *tad* *udīcaḥ* *kṛṣyamānasya* [paçoḥ] 'vāṇ *medhaḥ* *papāta*, 'Of (the victim) as it was being drawn upward the sacrificial essence fell downward'. ÇB. 3. 8. 2. 17.

41. *tasya* [ādityasya] *saptadaçena* [stomena] *hṛyamānasya* *tejo* *haro* 'patat', 'Of this (Āditya) as he was being seized with the seventeenfold (Stoma) the splendour (and) energy fell off'. TB. 1. 5. 10. 3.

For the ambiguous *tasyā* [gāyatrīyaḥ] *āharantyaḥ* in ÇB 1. 7. 3. 19 *tasyā* [gāyatrīyaḥ] *āharantyaḥ* *somasya* 'ñçur *apatat* cf. below § 54, Ex. 2

< √ pat + parā >

42. *yatinām* *adyamānānām* *çīrṣāṇi* *parāpatan*, 'Of the Yatis as they were being devoured the heads fell off'. TS. 2. 4. 9. 2

The parallel K. 11. 10 (p. 157, 5) omits the participle *teṣāṃ çīrṣāṇi parāpatan*. The parallel passages JB. 1. 185 and K 8. 5 (p. 88, 20) have the partitive genitive, see below § 50, Ex 13 and 14

43. *indrasya* *suṣuvāṇasya* *daçadhe* 'ndriyam *vīryam* *parāpatat*, 'Of Indra when he had been consecrated vigour (and) strength fell away in ten places'. TS. 5. 6. 3. 4; TB. 1. 8. 5. 1.

44. *indrasya* *suṣuvāṇasya* *treḍhe* 'ndriyam *vīryam* *parāpatat*, 'Of Indra when he had been consecrated vigour (and) strength fell away in three places'. TB. 1. 8. 2. 5.

45. *varuṇasya suṣuvānasya daṣadhe 'ndriyam vīryam parāpatat*, 'Of Varuṇa when he had been consecrated vigour (and) strength fell away in ten places'. TB. 1. 8. 1. 1.

46. *tasya [somasya] ye hrīyāmānasyā 'ñçavaḥ parāpatais te pūtikā abhavan*, 'The sprigs of this (Soma) as he was being seized which fell off become Pūtika-plants'¹. PB 8. 4. 1.

47. *gāyatrīyā vai patantyā yatra parṇām parāpatat tatra parno 'jāyata*, 'Where of the Gāyatrī as she was flying the feather fell off there the Parṇa-tree grew'. MS. 3. 9. 3 (p. 116, 10).

48. *svadhiter vrkṣasya bibhīyataḥ prathamēna ṣakalena sāha tejah parāpatatī*, 'Of the tree as it fears the axe the splendour falls away together with the first chip'. TS. 6. 3 3. 2.

49. *tasya [prajāpateḥ] viddhasya retah parāpatat*, 'Of this (Prajā-pati) when he was pierced (by the arrow) the seed fell away'. JB. 3. 262 (Caland, Auswahl, p. 288).

50. *yo vā etasyā 'bhīhatasyā 'gre ṣakalah parāpatatī tam asya tejo 'nvapakrāmātī*, 'What chip of this tree when it has been struck (with the axe) falls off first, along with that (chip) its splendour departs'. MS. 3. 9. 3 (p. 115, 19).

< √ *pṛu* + *vi* >

51. *sa [agnih] etā vipṛuṣo 'janayata yā imāh skāyamānasya [agneh] vipravante*, 'He (Agni) generated these sparks, viz. those (sparks) of (the fire) when it is being stirred which fly off in all directions'. MS. 2. 1. 11 (p. 12, 19).

The example is cited by Delbrück, Altind. Synt., p. 390, 1—2 as an instance of a quasi absolute genitive: 'Der ursprünglich possessive Genitiv mit seinem Participium ist bereits zu einem relativ selbständigen, unseren Nebensätzen in der Funktion ähnlichem Satzteil geworden'.

< √ *bhid* + *sam* >

52. *prajānām sṛṣṭānām tau [prānāpānau] samabhidyetaṁ*, 'Of the creatures when they had been created these two (viz. in-breathing and out-breathing) were cut off'. K. 27. 3 (p. 141, 12).

< √ *muṣ* + *pari* >

53. *tasyā [gāyatrīyā] āharantīyāi gandharvo viṣvāvasuḥ [soma] paryamuṣnāt*, 'Of this (Gāyatrī) as she was fetching (it) the Gandharva Viṣvāvasu stole away (the Soma). ÇB. 3. 2. 4. 2.

¹ Cf. without participle PB. 9. 5. 4 *tasya yo 'ñçuḥ parāpatat sa pūtiko 'bhavat*

The parallel passages MS 3 7. 3. (p. 77, 14); 3 7 8 (p. 87, 1); K. 24. 1 (p. 90, 4); PB. 6. 9. 22, TS 6. 1 11. 5 have nothing syntactically comparable

The case of *tasyā āharantyaī* is ambiguous. It may be ablative, cf. $\sqrt{\text{mus}} + \text{nis}$, K. 37. 14 (p. 94, 7) *tasye [ṣusnasya] 'ndraṣ ṣyeno bhūteā 'syād amītam nīramusnāt* (Schroeder-Caland's emendation for *nīramathnāt*), but cf. the genitive with $\sqrt{\text{mus}} + \text{pari}$, GB 1. 3. 19 (p. 89, 12) *yataro vīryavattaro bhavati sa parasya yajñam parimusnāti*; with $\sqrt{\text{mus}} + \text{pra}$, ÇB 14. 1. 3. 16 *nen me 'yam taptah ṣuṣcānaṣ calsih pramusnāt*, MS. 3. 6 9 (p. 72, 9) *āpo me dīksāḥ net pramusnān*; with $\sqrt{\text{mus}} + \text{avā}$, K. 23. 5 (p. 80, 15) *āpo me ned dīksām avamusnān*. With $\sqrt{\text{mus}} + \text{ā}$ the case is ambiguous at AB 7. 28 1 *trastur āmusya somam*.

< $\sqrt{2}$ *yu* 'separate' >

54. *somaṣ ca vā etasya pūṣā ca jāyamānasye 'ndriyam vīryam ayuvetām*, 'Of him as he was being born Soma and Pūṣan snatched away vigour and strength', MS. 2. 5. 5 (p. 54, 1).

< $\sqrt{\text{vraṣ}} + \text{pra}$ >

55. *tasyā 'rciṣaḥ pragrhitasyā 'surā agram prāvṛccan*, 'Of this flame when it was held forward the Asuras cut off the point'. ÇB. 6. 6. 2 11

< $\sqrt{1}$ *ṣṭ* 'fall', passive to $\sqrt{\text{ṣad}}$ >

56. *prajāpater visrastasya yaṁ lomāny aṣṛiyanta tā imā oṣadhayo 'bhavan*, 'Of Prajāpati when he had become disjointed the hair which fell out that became these plants' ÇB. 7 4. 2. 11.

57. *yathā var haviṣo 'hutasya skanded evam etat paço(h) skandati yasya niktasya lomāni ṣṛiyante*, 'Just as (part) of an oblation which has not (yet) been offered may be spilled, even so (part) of a victim of which, after it has been wetted, the hair falls out is spilled'. ÇB. 13. 2. 6. 8.

58. *yathā var haviṣo grhitasya skandaty evam vā etad aṣvasya skandati yad asyo 'pākrtasya lomāni ṣṛiyante*, 'Just as (part) of an oblation after it has been taken is spilled, even so (part) of the horse is spilled when the hair of this (horse) after it has been prepared (for the sacrifice) falls out'. TB. 3. 9. 4 4.

< $\sqrt{1}$ *ṣṭ* 'fall' + *ava* >

59. *etasya [agneḥ] var mathyamānasya bhasmā 'vaṣṛiyate*, 'Of this (fire) as it is being churned the ashes fall down'. JB. 1. 1.

< $\sqrt{\text{sad}} + \text{vi} - \text{ud}$ >

60. *tasya [somasya] kṛitasya manusyān abhy upārtamānasya diṣo vīryāni 'ndriyāni vyudasīdan*, 'Of this (Soma) when it had

been purchased (and) was turning toward men the vigour (and) strength departed in all directions toward the quarters'. AB. 1. 12. 3.

< √ skand >

61. *tām [chāyām] asye [brahmanah] 'kṣamānasya svayam reto skandat*, 'Of this (Brahman) as it was contemplating this (shadow) the seed dropped off of its own accord'. GB. 1. 1. 3 (p. 2, 14).

< √ han + apa >

62. *etena ha vā asya saṁcaramānasya gārhapatyāhavanīyau pāp-mānam apahataḥ*, 'Of this (sacrificer) as he moves along in this manner (viz. as he walks between the Gārhapatya and Āhavanīya fires) the Gārhapatya and Āhavanīya fires smite away the evil' AB. 7. 12. 7.

63. *tāv 'asyā 'havanīyaḥ ca gārhapatyāḥ cā 'ntarenā 'tiyataḥ pāp-mānam apahataḥ*, 'These two, viz. the Āhavanīya and the Gārhapatya fire smite away the evil of this (sacrificer) as he passes between (them)'. ÇB. 2. 3. 3. 12.

< √ han + nis >

64. *varuṇasya vā abhiśicyamānasyā 'pa indriyam vīryam niraghnan*, 'Of Varuṇa as he was being consecrated the waters smote off strength (and) vigour'. MS. 4. 4. 4 (p. 54, 15); TB. 1. 8. 9. 1.

65. *nai 'tasyā 'bhiśiśicānasyā 'cāntā āpo vīryam nirhanan*, 'May not the waters unappeased smite off the strength of this one after he has been consecrated'. AB. 8. 6. 11.

< √ hr + ā >

66. *tau [asuramāyau] paretya subandhor gaupāyanasya svapataḥ pramattasyā 'sum āhītyā 'ntahparidhi nyadhattām*, 'These two (Asura-illusions), going away, snatching the vital spirit of Subandhu Gaupāyana as he was asleep (and) unconscious, deposited it within the enclosure-sticks'. JB. 3 168 (JAOS. 18, p. 42).

The fragment from the Çātyāyana Brāhmaṇa quoted by Sāyana to RV. 10. 57. 1 is identical with the JB. passage.

Cf JB. 3. 353, above Ex. 37.

B. The Genitive is a Partitive Genitive.

§ 50.

1. *teṣām [devānām] cetayamānānām prajāpatir imām [prthivīm] prathamām svayamātrīnām citim apaçyat*, ÇB. 6. 2. 3. 1; *teṣām*

[*devānām*] *cetayamānānām indrāgnī ca viṣvakarmā cā 'ntarakṣam dvitīyām svayamātrmām citim apaṣyat*, ÇB. 6. 2. 3. 3; *teṣām [devānām] cetayamānānām parameṣṭhī divam tritīyām svayamātrmām citim apaṣyat*, ÇB. 6. 2. 3. 5, 'Of these (gods) while they were meditating Prajāpati [Indra, Agni, and Viṣvakarman; Parameṣṭhin] saw this earth [the atmosphere; the sky] as the first [second; third] self-perforated layer'.

2. *teṣām [devānām ca ṛṣinām ca] cetayamānānām devā dvitīyām citim apaṣyann ṛṣayaṣ caturthīm*, 'Of these (gods and sages) while they were meditating the gods saw the second, the sages the fourth layer'. ÇB. 6. 2. 3. 7.

3. *teṣām [devānām] cetayamānānām savitai 'tāni sāvitṛāny apaṣyat*, 'Of these (gods) while they were meditating Savitṛ saw the Sāvitṛa-formulas'. ÇB. 6. 3. 1. 1.

4. *teṣām [devānām] viṣatām prajāpatir uttamo 'viṣat*, ÇB. 8. 6. 2. 5; *etaḍ vai devānām viṣatām prajāpatir uttamo 'viṣat*, ÇB. 8. 6. 2. 19, 'Of these gods as they were entering (the heavenly world) Prajāpati entered last'.

5: *athe 'to yatām [paṣūnām] aṣvaḥ prathama eti, . . . , tad yad ito yatām aṣvaḥ prathama eti . . .*, 'Of these (animals) when they go away from this (fire) the horse goes first; . . . ; because of these (animals) when they go away from this (fire) the horse goes first'. ÇB. 6. 4. 4. 12.

6. *nai 've 'to yatām [paṣānām] nā 'muto rāsabhah prathama eti*, 'Of these (animals) neither when they go from here nor from there does the ass go first'. ÇB. 6. 4. 4. 13

7. *devānām u ha sma dikṣitānām yaḥ samiddhāro vā svādhyāyam vā visṛjate tam ha sma . . . asurarakṣasāni jighāṁsanti*, 'When anyone of the gods after they had been consecrated (was) fetching fuel or interrupted (his) Veda-study the Asuras and Rakṣases . . . endeavoured to slay him'. ÇB. 3. 4. 3. 6.

Visṛjate is the reading of Weber's text and of the Commentator (Bibl. Ind. p. 248, 17). The text of the Bibl. Ind. edition reads *visṛjyate* (noting *visṛjate* as var. lect.). Weber, *Verzeichnis der Sanskrithandschriften II* (1886) p. 69, line 14 corrects the *visṛjate* of his edition (as a misprint) to *visṛjyate* without noting that it was the reading of the Commentator's text.

If *visṛjate* is read, *svādhyāyam visṛjate* must here mean 'He ends his Veda-

lesson', cf *vrataṁ visrjate*, 'He ends his vow', ÇB. 1. 1. 1. 6, 1. 9. 3. 23, TS. 1. 7. 6. 6; KB 2. 4 (p. 5, 18)

The Commentary, however, glosses *visrjate* by *uccārayati*, and *yaḥ svādhyāyaṁ visrjate* by *rtvijāṁ mantrotsrasāṅgāraṁ*, and Eggeling, following him, renders: 'Or uttered his appropriate text'.

If the passive *visrjate* is read our passage closely resembles ÇB 4. 6. 9. 6 *teṣāṁ [rtvijāṁ] ekaika eva vācaṁyama aste*, . . . , *gṛthe 'tare visrjyante samiddhārā vā svādhyāyaṁ vā*, 'The other (priests) are sent off either as fuel-carriers or for their Veda-lesson'.

Is it possible that on account of the outward similarity of the two passages the passive *visrjate* was imported into ÇB 3. 4. 3. 6 from ÇB. 4. 6. 9. 6? The time when the gods ended (or interrupted) their Veda-lesson would certainly be a very appropriate time for an attack on the part of the Asuras

8. *tasmāt samāvat paṣūnāṁ prajāyamānānām āraṇyāḥ paçavaḥ kaṇyāṁśasah*, 'Therefore of the animals which are born of equal size (= although animals are born of equal size) the wild animals are smaller (when grown up)'. TS. 5. 1. 4. 3; 5. 2. 9. 5; TĀ. 5. 2. 11—12.

9. *tāsāṁ [prajānām] parigrhītānām aṣvataro 'tyappravata*, 'Of these (creatures) when they had been grasped the he-mule escaped'. TS 7. 1. 1. 2; JB. 1. 67. 3 (Transactions of the Connecticut Academy of Arts and Sciences, 15, p. 178, where the mss. are divided between 'tyappravata and 'tyaplavata).

The parallel PB. 6. 1. 4 has *tāsāṁ parigrhītānām aṣvataro atyakāmat*

10. *bahūnām samānam ahar yajamānānām yo vai devatāḥ pūrvedyur grhnāti tasya ivo bhūte yaṇam āgacchanti*, 'Of many who perform the sacrifice on the same day,—he who seizes the divinities on the preceding day, his sacrifice they approach on the next day'. K. 31. 15 (p. 17, 6).

Cf. Ex. 11 and 12

11. *bahūnām samānam ahar yajamānānām yaḥ pūrvedyur agnim grhnāti sa ivo bhūte devatā abhyajate*, 'Of many who perform the sacrifice on the same day,—he who seizes Agni on the preceding day he (really) sacrifices to the divinities on the next day (= his sacrifice to the divinities on the next day really counts)'. MS. 1. 4. 5 (p. 52, 10).

Cf. Ex. 10 and 12

12. *bahūnām yajamānānām yo vai devatāḥ parvaḥ parigrhṇāti sa enāḥ ivo bhūte yajate*, 'Of many who perform the sacrifice (on the

same day),—he who first appropriates the divinities he sacrifices to them on the next day (= his sacrifice to them on the next day really counts). TS. 1 6. 7. 1.

Cf. Ex 10 and 11.

13. *teṣām [yatinām] adyamānānām syūmaraçmi rṣir açvam prā-
viçat*, 'Of these (Yatis) as they were being devoured the sage
Syūmaraçmi entered the horse'. K. 8. 5 (p. 88, 20).

The translation assumes that Syūmaraçmi Bhārgava, the reputed author of RV. 10. 77 and 78, and the hero of an obscure legend RV 1. 112. 16, was one of the Yatis.

Cf Ex 14.

14 *teṣām [yatinām] adyamānānām trayah kumārāḥ paryaçisyanta*,
'Of these (Yatis) as they were being devoured three boys were
left'. JB. 1. 185 (JAOS 19, p. 123).

The parallel TS 2 4. 9 2 (above § 49, Ex 42) has the possessive genitive.

Cf. Ex. 13.

15. *indrāgnī vā akāmayetām¹: sadrçānām eva satām devānām
çreṣṭhatām gaccheva samānena yajñena samānīm rddhim rdnuyāve
'ti, tāv etam yajñam apaçyatām tam āharetām tenā 'yajetām, tato
var tau sadrçānām eva satām devānām çreṣṭhatām agacchatām sa-
mānena yajñena samānīm rddhim ārdhnutām, . . . yau brāhmaṇaḥ
ca rājanyaḥ ca kāmāyeyatām : sadrçānām eva satām svānām çreṣṭha-
tām gaccheva samānena yajñena samānīm rddhim rdnuyāve 'ti tāv
etena yajeyatām sadrçānām eva satām svānām çreṣṭhatām gacchatas
samānena yajñena samānīm rddhim rdnutaḥ*, 'Indra and Agni
desired: "Among the gods who are (all) alike let us two attain
preeminence, through the same sacrifice let us both achieve the
same prosperity"; they saw this sacrifice, they seized it, they sacri-
ficed with it; thereupon these two attained preeminence among
the gods who are (all) alike, . . . if a Brāhmaṇa and a Rājanya
should desire: "Among (the members of) our own (class) who are
(all) alike let us attain preeminence, through the same sacrifice
let us achieve the same prosperity", they should sacrifice with
this (sacrifice); they attain preeminence among (the members of)
their own (class) who are (all) alike, they achieve the same pros-
perity through the same sacrifice'. JB. 2. 132.'

¹ The mss *atanumayetām*.

Cf without participle TS 2 5 6. 6 *tasmāt sadṛṣṇānām rātrīnām amāvasyāyām ca purnamāsyām ca devā vyante* 'Therefore of (all) the nights which are all alike it is only on the night of the new moon and on the night of the full moon that the gods are sacrificed to'.

For the general thought cf. JB 2 139 *indro vā akāmayata sarvesām devānām cṛethatām gaccheyam u, . , tato vai sarvesām devānām cṛethatām agacchat*, 'India desired "May I attain preeminence among all the gods", . . ; thereupon he attained preeminence among all the gods'.

16. *tesām svargam lokam yatām so [ṣvitraḥ] 'hīyatā 'nrtam hy abravīt*, 'Of these going to the heavenly world this (Ṣvitra) was left behind, for he spoke untruth'. JB. 3. 77 (Caland, Auswahl, p. 237).

17. *sa yo haṛ 'vam vidvān saṁgrāmayoḥ saṁnīhatayor brayād: akṣareṇa tvā saṁnīdadhāmī 'ti param grāmam sa hai 'va tam grāmam jayati*, 'He who knowing thus should say to the other (= the hostile) host of two armies which are engaged in battle: "With the syllable I bring thee in conflict", he conquers that (hostile) host'. JB. 1. 107 (Caland, Auswahl, p. 23).

With *saṁnīhatayor* cf. ÇB 1. 2 5 18 *devā ha vai saṁgrāmam saṁnīdhāsyantah* , 'The gods being about to engage in battle . . '

18. *te [ṣyāvaparnāḥ] ho 'tthāpyamānā ruruvire : . . . kaḥ svit so 'smākā 'sti viro ya imam somapitham abhijeṣyati 'ti || ayam aham asmi vo vira iti ho 'vācā rāmo mārgaveyah || rāma hā 'sa mārgaveyo 'nacānah ṣyāparnīyas, tesām ho 'tthāpyatām uvācā: 'pi nu rājann itthamvidam veder utthāpayanti 'ti*, 'These (Ṣyāvaparnas) while they were being turned out (of the sacrificial enclosure) shouted: ". . . What hero is there among us who will win this Soma-draught?"—"I am that hero among you", said Rāma Mārgaveya; this Rāma Mārgaveya namely was a learned member of the Ṣyāparṇa clan; of them while they were rising he said (= amongst them while they were rising it was he who spoke up): "O king, do they (= will they dare to) turn out from the sacrificial enclosure even one who knows thus?"' AB. 7 27. 2—4

For *asmākā 'sti* instead of *asmākam asti*¹ cf. Whitney, Gr § 213, h; Wackernagel, Altind Gr. I, p. 333, § 283, Geldner, Deutsche Literaturzeitung, 1911, col.

¹ Cf. K. 15. 7 (p 214, 7—10) *chandasā 'vatu* for TS. 1. 8 13. 1; MS 2. 6. 10 (p. 69, 13—70, 1) *chandasām avatu*, MS. 2. 12. 6 (p 150, 12) *jihvā 'bhi* for VS 27. 18, TS 4. 1. 8. 2 *jihvām abhi* < the Pp. ms. of MS has *jihvām abhi*; the parallels AV. 5 27. 9, K. 18 17 (p. 277, 21) and Kap. S. 29. 5 read *jihvayā 'bhi* >.

405; Oldenberg, *Rigveda Noten* II, p. 69 Bohtlingk's emendation (*Berichte über die Verhandl. d. k. sachs. Ges. d. Wiss.*, 52, p. 419) *asmāko 'sti* is not necessary.

Liebich, (BB. 11, p. 299) regards *tesām uttiṣṭhatām* as 'ein sicheres Beispiel für [genitivus absolutus], und zwar, wie der Zusammenhang lehrt, in deutlich konzessivem Sinne', i. e. conform to Pāṇini's rule (2. 3. 38) *sasthi cā 'nādare*, 'The absolute genitive is permissible when disregard is expressed'. Delbriuck (Vgl. Syntax, II, p. 494, § 164) agrees with Liebich: 'Mag der Genitiv in diesem Satze einem possessiven, oder, was wahrscheinlicher ist, einem partitiven nachgebildet sein, soviel ist klar, daß er einen kasuellen Anschluß an den Satz nicht mehr hat, und deshalb die Konstruktion als eine absolute bezeichnet werden muß'. Both Eggeling (SBE, 43, p. 435, note 3 to ÇB 10. 4. 1. 10, 'When they rose to leave he said') and Keith ('When they were rising up he said') render the genitive by a hypotactical clause, as is indeed most natural in English, but the latter, at any rate, appears to construe *tesām uttiṣṭhatām* as a conjunct genitive for he remarks (*Harvard Oriental Series*, 25, p. 83, § 7, no 8) 'The locative absolute is found [in AB and KB.] but not the genitive absolute'.

The sense is doubtless that, while the other Çyāvaparnas rose up to leave the sacred enclosure Rāma Mārgaveya stood his ground and made his challenge. But I can see neither internal nor formal reasons (cf. § 3, 1, c) which would prevent the syntactical connection of *tesām uttiṣṭhatām* with the rest of the sentence: 'Of (= amongst) these Çyāvaparnas who were rising up to leave the sacred enclosure he, Rāma Mārgaveya, alone standing his ground, said'.

19. *etām eva pratipadam kurviran yeṣām dīkṣitānām pramīyeta*, 'patā va vā ete 'medhyā manyante yeṣām dīkṣitānām pramīyate, 'gnīnai 'vai 'nān pavamānena putān medhyān karoti, 'If one of those who have been consecrated should die (literally, 'Of whom, when they have been consecrated, one should die') they should use this introductory stanza; for if one of those who have been consecrated dies they consider themselves unclean (and) impure; by means of Agni as the Cleanser it makes them clean (and) pure'. JB. 1. 92.

The stanza referred to is SV. 2. 814 = RV. 9. 66. 19.

Cf. the partitive genitive *yadi dīkṣitānām pramīyeta* JB 1 345.

20. *tad yad evā 'tra yajñasya hatasya vyathate tad evā 'syai 'tad dakṣiṇābhīr dakṣayati*, 'What (part) of the sacrifice after it has been slain wavers that (part) of it he thus steadies by means of the sacrificial gifts (to the priests)'. ÇB 4. 3. 4. 2.

21. *yad vai yajñasya kriyamānasyā 'ntaryanti pūyati vā asya tat*, 'What (part) of the sacrifice as it is being performed they pass over (= omit) that (part) of it becomes putried'. TS. 5. 3. 1. 1.

22. *askannam hi tad yad yajñasya samsthitasya skandati*, 'For what (part) of the sacrifice after it has been completed is spilled that (part of it) is (regarded as) unspilled' TB. 3. 8. 6. 5

Cf, with omission of the noun *havisah*, ÇB. 13. 1. 3. 1; 4, 5 *askannam hi tad yad dhutasya [havisah] skandati*.

23. *yathā vai haviṣo 'hutasya skanded evam etat paço(h) skandati*, 'Even as (part) of an oblation when it has not (yet) been offered may be spilled, so (part) of the victim is thus spilled'. ÇB. 13. 1. 3. 1; 5; 13. 2. 6. 8.

24. *yathā vai haviṣo grhitasya skandaty evam vā etad aṣvasya skandati*, 'Even as (part) of an oblation when it has been taken is spilled, so (part) of the horse is thus spilled'. TB. 3. 8. 6. 1; 3. 8. 8. 1; 3. 9. 4. 4.

25. *bahu vā etasya pārvedyur āhṛyamānasya* (MS. *āhṛyamānasye 'ha ce 'ha ca*) *skandati*, 'Much of this (sacrificial strew) when it has been collected on the previous day is spilled [here and there].' K. 31. 1 (p. 2, 9); MS 4. 1. 2 (p. 4, 5)

26. *bahu vā etasya duhyamānasya skandati*, 'Much of this (milk) while it is being milked is spilled'. K. 31. 2 (p. 3, 6).

27. *suvarṅgam vā ete lokam yanti ya upasada upayanti, teṣām ya unnayate hṛyata eva sa, no 'daneṣi 'ti sannīyam iva, yo vai svārthetām yatām grānto hṛyata uta sa nīṣṭyāya saha vasati, tasmāt sakrd unnīya nā 'param unnayeta*, 'Those who enter upon the (performance of the) Upasads go to the heavenly world; of these he who takes out (food) is left behind, (with the words). "I have not taken out (food)", (food) is taken out carefully so to speak, of people who proceed bent on their own (affairs) he who is left behind exhausted . . (?); therefore, having taken out (food) once he should not take out again'. TS. 6. 2. 4. 1.

While it is clear that *svārthetām yatām* is to be construed as partitive genitive: 'Amongst a crowd of travellers all bent on their own business one who fails to keep pace is left behind and the devil takes the hindmost', the exact meaning of the passage is far from clear, cf Keith's note, who renders. 'He who is left behind wearied among those who go on their own mission sticks behind and lives (at home)', disregarding the *saha* before *vasati*. But for the presence of this *saha* one might be tempted to construe *vasati* as auxiliary verb with the gerund *nīṣṭyāya* 'he keeps sticking'; cf. ÇB. 11. 3. 3. 1 *tasmād yām rātrūḥ brahmacārī samīdham nā 'haraty āyusa eva tām avadāya vasati*, 'There-

fore a Brahmacārīn keeps cutting off that night from his lifetime during which he does not fetch fuel' (Delbruck, *Altind. Synt* p 260, 27 'raubt seinem Leben jede Nacht, in der er nicht Brennholz herbeibringt'; this rendering is preferable to his translation p 335, 1 'Darum bringt der Brahmanenschüler die Nacht, in welcher er kein Brennholz herbeibringt, unter Verlust eines Teiles seines Lebens zu', see Eggeling's note), and *ned āyuso 'vadāya vasāni* 'Lest I keep cutting off from my lifetime', AB. 5 10. 4 *tad eva [saptamam ahaḥ] saptamena padenā 'bhyārabhya vasanti* (where the PW s. $\sqrt{vas}$, col 828, 14 renders $\sqrt{vas}$ by 'innehalten'), 'They keep taking hold of this (seventh day) by means of the seventh Pada'; KB 22 2 (p. 98, 5), 30. 11 (p. 125, 2, where Lindner's text erroneously reads *parame vai tad*) *param evai 'nāi* (30. 11 'tad) *ahaḥ abhyārabhya vasanti*. This use of $\sqrt{vas}$ as auxiliary with the gerund should be added to Delbruck, *Altind. Synt.* p 407, 24—35

But the presence of *saha* makes such a construction impossible, and inasmuch as *nistya* (or *nistya*, so Weber, cf Wackernagel, *Altind. Gr. I*, p. 342, § 287, b) as gerund of $\sqrt{styā} + ni$ or *nis* does not yield a very satisfactory sense a corruption of the text might possibly be suspected. Does *nistya* perhaps contain a corrupted instrumental dependent on *saha*? As a sojourn among strangers is considered a calamity at JB 2. 135 (Caland, *Auswahl*, p 168) *esa ha vai padbhyām pāpam karoti yo janam eti*, and ÇB 14. 4. 1 11 *na janam iyāt* an emendation of *nistya* to *nistya* 'with strangers' might tentatively be suggested, the sense being 'He is left behind and, unable to get back home, he is even forced to live among strangers. For $\sqrt{vas}$ with the instrumental (but without *saha*) cf. AB. 3 23. 8 *sa vā asmiṇ ca loke 'muṣmīṇ ca prajāyā ca paṇubhū ca grhesu vasati ya evam veda*, 'He who knows thus lives both in this and in yonder world at home together with progeny and cattle'

Elsewhere in the Brāhmaṇa prose $\sqrt{vas}$ takes the locative, PB. 16. 6 7 *nsādesu*, 8 *jane* = JB. 2 183 (Caland, *Auswahl*, p. 178); 9 *samānājane*, JB 2. 183 (Caland, *Auswahl*, p. 178) *sajane*, ÇB. 14. 6. 7. 1 *madresu*, and so always *brahmacāryaṇi vasati* with the locative of the teacher.

An emendation of *nistya* to *nistya* 'with a strange woman' would not seem to fit the context so well, besides $\sqrt{vas}$ 'cohabit' governs the locative in the older prose, cf. MS 2 2. 7 (p 21, 5), K 11 3 (p 147, 2, 4; 5; 7; 8); ÇB 11. 5. 1. 2.

For *uta* introducing the apodosis I am unable to give a parallel.

28. *anaddhā vai samkrāntayor yadi 'taro ve 'taram abhūbhavati 'taro ve 'taram*, 'It is uncertain whether of two (persons) who have joined (in combat) the first will prevail over the second or the second over the first'. ÇB. 1. 6. 3. 33.

The case of *samkrāntayoh* is ambiguous; it may possibly be locative, cf. below § 59, Ex. 67.

29. ÇB. 13. 5. 2. 3 see below § 61, Ex. 38.

§ 51. C. The Genitive is to be construed with the Verb.

< √ rdh + vi >

1. *agninā vā anikene 'ndro vrtram ahañs, tasya samāsṛptasya bhitasya yatra vyārdhyata tato dhūmo* (so Roth's emendation, MS. vol. IV, p. 311) *'srjyata, tasmād dhūmavati* (so Roth's emendation) *nā 'nacyā, vyrdhā ha sā*, 'With Agni as edged weapon Indra slew Vṛtra; where he when he had crawled up and was frightened suffered a loss thence smoke arose; therefore (a verse) containing (the word) "Smoke" should not be recited, for such (means) failure'. MS. 3. 9. 5 (p. 121, 14).

The parallel passage K. 26. 8 (p. 131, 18) reads: *na dhūmavatiṃ anubrūyād, indro vai vrtram ahañs* (Caland-Schroeder's emendation for *yatram ahañs*), *tasya yatra-yatra vyrdham* (Schroeder's emendation for *vyaddham*) *āsīt tato dhūma udāyata, vyrdhād* (Schroeder's emendation for *vrddhād*) *iā esa jātah*.

Reference is apparently made to Indra's loss of strength after his fight with Vṛtra, cf. e.g. TS 2. 5. 3. 1 = TB 1. 6. 1. 7 *indro vrtram hatvā devatābhiḥ ce 'ndriyeṇa ca vyārdhyata*. In MS and K this lost strength turns into smoke as at TS. 2. 5. 3. 2 it enters the earth and turns into plants and herbs (*indrasya vṛtram jaghnusa indriyaṃ vīryaṃ prthivīm anuvyārchat, tad osadhayo vīrudho 'bhavan*).

As MS. *tasya . . . yatra 'vyārdhyata* is synonymous with K. *tasya yatra-yatra vyrdham āsīt*, 'where there was a failure (loss) of him', the translation above construes the genitives *tasya samāsṛptasya bhitasya* as dependent on the verb *vyārdhyata* and *vyārdhyata* itself as an impersonal third person singular.

Cf. for such constructions Delbrück, Altind. Syntax § 2, p. 5, 39—41 and p. 6, 7—11. But *asya* at ÇB. 6. 4. 4. 20, *tad yad evā 'syā 'tro 'panaddhasya sañcucyati*, may be partitive genitive depending on *yad*, as Eggeling takes it: 'Whatever part of his (body) pains him (Agni) when tied up, that pain he now puts outside of him'. Add to Delbrück's examples ÇB. 10. 6. 1. 1 *tesām ha vai vaiṣvānare na samiyāya*, 'Iis de Vaiṣvānaro non convenit' (PW. s. √ i + sam, no 3; and cf. Lüders, Sitzungsberichte d. preuß. Akad. d. Wiss., 1922, p. 242). Also the impersonal *mīyate* with the genitive (or ablative?) *ātmanaḥ* at K. 31. 1 (p. 1, 13—14) and MS. 4. 1. 2 (p. 3, 11—12) *yāvad-yāvad vā avidvān adhvaryur barhiṣo* (MS. *yāvad-yāvad evam avidvān adhvaryur barhiḥ*) *dāti tāvad asyā 'tmano mīyate, nā 'syā 'tmano mīyate ya evaṃ veda*; TB. 3. 2. 2. 5 *nā 'syā 'tmano mīyate ya evaṃ veda*.

But I cannot quote an exact parallel for the impersonal *vyrdhyate* with genitive from the Brāhmaṇa prose. At K. 8. 15 (p. 98, 16) *yady ādhāya manyeta: vyrdhyate 'syā* (so Schroeder's text, with *avagraha* and the note 'so Ch.; D. *syā*) *iti punar ādadhita* the *avagraha* before *syā* should be deleted. The pronoun is the nominative *syā* (Caland, ZDMG 72, 13), here equivalent to the pronoun of

the first person (*aham*) as appears from the parallel MS. 1. 7 2 (p. 110, 7) *yady ādadhāno manyeta vi syā rāhyatā iti*.

For *syā* = *aham* cf. e. g. MS. 2 4. 3 (p. 41, 5) = 4. 6. 5 (p. 85, 5) *asti vā idam tvasmān antar vīryam* with TS 2. 4. 12. 4-5 = 6. 5 1. 1 *astī vā idam mayi vīryam* and K. 12. 3 (p. 164, 16) = 27. 10 (p. 150, 6) *vīryam vā idam mayy asti*.

For the Sandhi K *syā iti* and MS. *syā rāhyatā iti* cf. Wackernagel, Altind. Gr. I, § 267, a, γ, note, p. 315, 1 and Schroeder's note to MS 1. 5. 4. (p. 71, 11).

A close parallel to K. 26 8 (p. 131, 18) *tasya yatra-yatra vyrdhān āsit* seems to occur at ÇB. 1. 2 2 9 *tam na satrā prthum kuryāt | mānuṣaṁ ha kuryād yat prthum kuryād, vyrdhān vai yajñasya yan mānusam ned vyrdhān yajñe karānī 'ti, tasmān na satrā prthum kuryāt*, 'Let him not make it too broad, for he would make it a human (profane, common cake) if he were to make it (too) broad. Unlucky for (or excluded from) the sacrifice indeed is that one, viz. the common (cake). "That I may not do anything that is unlucky at the sacrifice", (thus he thinks and) therefore he should not make (the cake) too broad' (Egeling). Here ÇB. *vyrdhān yajñasya* seems to mean: 'For what is human (= profane) entails a loss (a failure, a miscarriage) in regard to the sacrifice', just as K. *tasya yatra-yatra vyrdhān āsit* literally means. 'Where a loss was sustained in regard to him'.

< √jan >

For the competing constructions of √jan with the genitive and ablative see the details under "Genitive". The genitive with √jan is hardly to be explained by the assumption of on ellipsis of *grhe* as Delbrück suggests, Altind. Synt. p. 9, 32-36.

2. *apām taptānām pheno jāyate*, '(Out) of the waters when they are heated foam is generated'. ÇB. 6. 1. 3. 2.

Γ Addition from the Āraṇyakas and Upaniṣads.

2 A. *tasyā* [1. 3 *ṛgvedasya*; 2. 2 *yajurvedasya*; 3. 2 *sāmavedasya*; 4. 2 *itihāsapurānasya*; 5. 2 *brahmaṇah*] *'bhitaptasya yaças teja indriyam vīryam annādyam raso 'jāyata*, 'Of this (Rigveda; Yajurveda; Sāmaveda; Itihāsapurāṇa; Brahman) when it was heated glory (and) splendour, power (and) strength, food-eating (and) sap was generated'. Chānd. Up. 3. 1. 3; 3. 2. 2; 3. 3. 2; 3. 4. 2; 3. 5. 2.]

3. *tasyā 'rcata āpo 'jāyanta*, 'Of him while he was worshipping the waters were born'. ÇB. 10. 6. 5. 1.

4. *teṣām [devānām] tapyamānānām raso 'jāyata: prthivy antarīkṣam dyaus iti, . . . , teṣām tapyamānānām raso 'jāyata: ṛgvedaḥ prthivyā yajurvedo 'ntarīkṣāt sāmavedo 'muṣmāt, . . . , teṣām tapyamānānām*

raso 'jāyata: rgvedād gārhapatyō yajurvedād dakṣiṇāgnih sāmavedād āhavanīyah, . . . , teṣām tapyamānānām puruṣo 'jāyata, 'Out of these (gods) as they were practising austerities the sap (essence) was born, viz the earth, the atmosphere, (and) the sky, . . . , out of these as they were being heated the sap was born· the Rīgveda from the earth, the Yajurveda from the atmosphere, the Sāmaveda from yonder (sky), . . . , out of these as they were being heated the sap was born: from the Rīgveda the Gārhapatya-fire, from the Yajurveda the southern fire, (and) from the Sāmaveda the Āhavanīya-fire, . . . ; out of these as they were being heated man was born'. SB. 4. 1. 2.

5. *tasmād u samānasyar 'va retaso sato yādṛṇa eva bhavati tādṛṇo jāyate, 'And therefore out of the seed, though that is (always) the same, he (= the future being) is born such as he is (= with his individual characteristics)'. JB. 1. 17. 4 (JAOS. 19, p. 115).*

The whole passage which runs as follows: 2. *sa yā manusyayonir manusya-loka eva sa, tat* (the mss. *tatam* and *tani*) *striyai prajānanam, ato 'dhi prajāh prajāyante*. 3. *tasmād u kalyāṇīm jāyām iccheta: kalyāno* (the mss. *kalyāne*) *ma ātmā sambhavād iti, tasmād u jāyām jūgupsen · nen mama yonau mama loke 'nyas sambhavād iti*. 4. *tasya vai sambhavisyatah prāṇā agre* (the mss. *prāṇā'gre*) *praviṣanty, atha retasocyate, sa imān prāṇān ākāṣān* (so all the mss. without variant) *abhinivartate, tasmād u samānasyar 'va . . . tādṛṇo jāyate* is discussed by Windisch, *Berichte d. kgl. sachs. Ges. d. Wiss.*, 59, p. 115—116.

Up to the second half of the fourth paragraph the text is fairly clear 'The human world is identical with) the human womb, that (viz. the human womb) is the private parts of the female, from that offspring is born; therefore one should seek an excellent wife, (thinking): "May an excellent (second) self of me come into existence"; and therefore one should guard one's wife, (thinking) "Lest in my womb, in my world, another self come into existence", now the breaths of him who is about to come into existence enter (the womb) first, then the seed is cast'.

In § 3 the reading of the mss. *kalyāne* should probably be retained:

"May my (second) self come into existence in an excellent (place)".

The active voice of the desiderative of √ *gup* should be added in Whitney's *Roots* etc., p. 37. The middle voice of the desiderative of the √ *gup* has in the older language the sense of 'to avoid'.

In the next clause *sa imān prāṇān ākāṣān abhinivartate* Windisch proposes an emendation of *ākāṣān*: 'In *ākāṣān* muß ein Fehler stecken. Ein Wort wie *prakāṣayann* würde in den Sinn passen, den dieser Schlußsatz zu haben scheint, daß nämlich die Beschaffenheit des neu Entstehenden von den *prāṇāh* abhängt und nicht vom Samen, der überall derselbe ist', and he translates: 'Er kehrt

wieder, indem er diese Hauche zum Vorschein bringt'. There can be no doubt that Windisch has correctly interpreted the general sense of the clause, but his emendation of *ākācān* against the concurrent testimony of the mss does not appear to me convincing. If the mss-reading is retained *ākācān* must be taken in apposition to *prānān* and the passage would mean: 'He (viz. he who is about to come into existence) turns toward these breaths (which, in the macrocosm, are identical with) the ethereal spaces'; that is to say: When a human being is about to come into existence (*tasya sambhavisyatah*) the *prānāh* of the future being enter the mother's womb first (*prānā agre praviṣanti*) and before the seed is emitted into it (*atha retasacyate*); it is toward these *prānāh*, which in the macrocosm correspond to the ethereal spaces (*ākācāh*) that the future being turns (*sa [sambhavisyan] imān prānān ākācān abhinnivartate*), and thus it comes to pass that the character and nature of the future being do not depend on the seed,—for the seed is uniform in character for all beings,—but on the character and nature of the *prānāh* which have entered the mother's womb before the seed is cast and with which the *sambhavisyant* has united (*tasmād u samānasyai 'va retasas sato yādṛṣa eva bhavati tādiṣo jāyate*).

The identification of the microcosmic *prānāh* with the macrocosmic *ākācāh* corresponds to the identification of the microcosmic *manusyayoni* with the macrocosmic *manusyaloka* in the second paragraph.

For the connection of *prāna* with *ālāṣa* cf. the following passages: Kauṣ Up. 2 14 *te [prānāh] vāyupraviṣṭā* (the other recension reads *vāyupratisthā*) *ākācātmānah svar īyuh*; Chānd Up 4 10. 5 (The fires explain the Brahman to Upakosala Kāmalāyana-) *prāno brahma, kaṁ brahma, khaṁ brahme 'ti, . . , yad vāva kaṁ tad eva kham, yad eva khaṁ tad eva kam iti, prānam ca hā 'smai tad ākācam ho 'cuḥ*; JB. 2. 18 *reto vā etad agre praviṣati yad gāyatram, tato 'nyāny āṅgāni vikriyante, prāno vā esa praviṣati yad gāyatram, tam anyāny āṅgāni upasīdanti, sa imān prānān ākācān abhi nirmanthati* (the mss. *nirmanthanti*). 'The seed, viz. the Gāyatrī metre, enters first, from it the other members (of the body) are respectively fashioned, this breath indeed, viz. the Gāyatrī metre, enters, the other members (of the body) cluster round it; this (primary) breath churns out (= generates) these (other) breaths (= sense organs) with reference to (?) the ethereal spaces' At ÇB. 10. 6. 3. 2 the supreme *ātman* is described as *manomayah* and *prāṇaśarīrah* from the point of view of the human microcosm, and as *bhārūpah* and *ākācātmā* from the point of view of the macrocosm, cf. ÇB 14. 7. 2. 6 (= BĀU. 4. 4 6 Mādhy. = 5 Kānv) where the supreme *ātman* is described as *manomayah, vāñmayah, prāṇamayah, cakṣurmayah*, and *çrotramayah* from the point of view of the human microcosm, and as *ākācāmayah, vāyumayah, tejomayah, āpo-mayah*, and *prthvivimayah* from the point of view of the macrocosm.

With regard to the genitive *samānasyai 'va retasas satah* of the last clause Windisch notes: 'Die Worte *samānasyai 'va retasas sato* sind Gen. absol. in der bekannten Bedeutung', and he renders 'Deshalb wird er bei (überall) gleichem

Samen mit der Beschaffenheit geboren, die ihm eigen ist'. But there seems to be no cogent reason why the genitive *retasaḥ* should not be conjunctly construed with the verb *jāyate*: 'Therefore out of the seed which is (always) the same he is born such as he is', i e. 'although all men are born from identical seed yet they are not all alike but each one shows after birth an individual character, because the character of each individual does not depend on the seed from which it is produced but on the nature of the *prāṇāḥ* with which the future individual has united in his prenatal state and before the seed has entered the womb at all'. A very close parallel (but with ablative construction) is K. 20. 4 (p 22, 14) *tasmāt samānād yoner nānārūpāḥ prajāyante*, 'Therefore out of the same womb (offspring) of varied shape is born'; cf. further ÇB. 1. 8. 3. 6 *samānād eva puruṣād attā ca 'dyaç ca jāyate*, 'Out of the same man he who eats (= the husband) and he who is eaten (= the wife) is born'.

For the genitive construction cf. e g. AB. 3. 37. 7 *pumāṅso 'sya putrā jāyante*; K. 25. 5 (p. 108, 11) *pumān asya putro jāyeta*, 22. 8 (p. 64, 11 and 14) *nā 'syā 'parūpaṁ jāyate* and *nā 'syā 'rūpaṁ jāyate*, 27. 8 (p. 148, 11) *saparrvā 'sya sūpakāḥ jāyate*; TS. 1. 5. 8. 5; 1. 7. 6. 5 *tejasvy evā 'sya brahmarcasī putro jāyate*; TS. 2. 5. 5. 3 *pragalbho 'sya jāyate*, TS. 2. 6. 5. 5, 6. 6. 4. 3 (bis) *stry asya jāyeta* and *pumān evā 'sya jāyeta*; TS 1. 5. 8. 5 (bis), 1. 7. 6. 5, 6 *yasya putro 'jātaḥ* (and *jātaḥ*) *syāt*; AB. 7. 14. 2 *tasya ha putro jājñe*.

< √ jan + pra >

6. *tasya ha vai tapyamānasya [prajāpateḥ] manasḥ prajāyata*, 'From this (Prajāpati) as he was practising austerities mind was born forth'. SB. 4. 1. 1.

For √ jan + pra with the genitive cf. PB. 23. 13. 5 *anākṛtam eṣām prajāyate ya etā [rātrīḥ] upayanti* (Comment. *asyā [mṛgasattrasya] 'nusthātṛnām api putra-paṇḍikam aprayātṇenai 'vo 'tpadyate*) 'Without effort is (offspring) born of those who undertake (the performance of) these (night-rites)'.

< √ bhā + sam >

7. *eṣa vā agnir vaiçvānaro ya eṣa tapati, tasya rātris samid ahar jyotiḥ raçmayo dharmo nakṣatrāṇi viṣphuliṅgāç candramā aṅgārās, tasminn etasminn agnau vaiçvānare 'har-ahar devā amṛtam apo juhvatī, tasyā āhuter hutāyai somo rājā sambhavati; stanayitmur evā 'gnir vaiçvānaras, tasya dyaus samid vidyuj jyotiḥ abhrāṇi dharmo hlādanayo* (the mss. *hlādanayo*) *viṣphuliṅgā açanir aṅgārās, tasminn etasminn agnau vaiçvānare 'har-ahar devās somam rājānam juhvatī, tasyā āhuter hutāyai vṛstis sambhavati; prthivy evā 'gnir vaiçvānaras, tasyā 'ntarikṣam samid agnir jyotiḥ vāyur dharmo marīçayo viṣphuliṅgā dīço 'ṅgārās, tasminn etasminn agnau vaiçvānare 'har-ahar devā vṛstīm juhvatī, tasyā āhuter hutāyā annam sambhavati; puruṣa evā*

'gnir vaiçvānaras, tasya vāk samic caksur jyotiḥ prāno dhāmo mano viṣphulīṅgāç çrotram āṅgārās, tasminn etasminn agnau vaiçvānare 'har-ahar devā annam juhvati, tasyā āhuter hutāyai retas sambhavati; stry evā 'gnir (the mss. striyo vā 'gnir and striyo vā agnir) vaiçvānaras, tasyo 'pasthaṁ samid yonir jyotir iṣyā (so all mss.) dhāmo 'bhinando viṣphulīṅgās samsparço 'ṅgārās, tasminn etasminn agnau vaiçvānare 'har-ahar devā reto juhvati, tasyā āhuter hutāyai puruṣas sambhavati, so 'tra pañcamyām viṣṣṭyām puruṣo devebhyo jāyate pañcamyām viṣṣṭyām divā āpaḥ puruṣavāco vadanti yathā (the mss. vadanty atha yathā) 'mum lokam apyeti || tasyā 'gnir evā 'gnir vaiçvānaras, tasyau 'śadhayaç ca vanaspatayaç ca samid jyotir eva jyotir dhama eva dhāmo viṣphulīṅgā eva viṣphulīṅgā āṅgārā evā 'ṅgārās, tasminn etasminn agnau vaiçvānare 'har-ahar devāḥ puruṣaṁ juhvati, tasyā āhuter hutāyai puruṣo 'mum lokam sambhavati, 'This Agni Vaiçvānara is (identical with) him who burns here (= the sun) [with the thunder; with the earth; with man; with woman]; its kindling wood is (identical with) the night [with the sky; with the atmosphere; with speech; with the female private parts]; its light is (identical with) the day [with lightning; with the fire, with sight, with the womb]; its smoke is (identical with) the (sun's) rays [with the thunderclouds; with the wind; with breath; with sexual passion], its sparks are (identical with) the constellations [with the hail stones; with the sun-motes; with mind; with erotic pleasure]; its coals are (identical with) the moon [with the thunderbolt; with the quarters; with hearing; with sexual embrace]; in this same Agni Vaiçvānara the gods day by day offer immortality, the waters [King Soma; ram; food; seed]; from this oblation when it has been offered King Soma [rain; food; seed; man] comes into existence; there in this fifth creation man is born from the gods; at the fifth creation the divine waters endowed with human speech say how he proceeds to yonder world. Agni Vaiçvānara is (identical with) his (= man's) (sacrificial) fire; its kindling wood is the plants and trees, its light is just the (ordinary) light (of the fire), its smoke is just the (ordinary) smoke (of the fire), its sparks are just the (ordinary) sparks (of the fire), its coals are just the (ordinary) coals (of the fire); in this same Agni Vaiçvānara the gods day by day offer

man, from this oblation when it has been offered man comes into existence (for union with) yonder world'. JB. 1. 45—46.

Hlāduni with *l* for *r* (Wackernagel, Altind. Gr. I, p 215, § 191) is used by Ṣaṅkara as gloss to *hrāduni* BĀU 6 2. 10 (p 1047, Bibl Ind).

Isyā is rather nomin. plur. masc. *īsyāḥ* than fem. sing. The word does not appear to occur elsewhere in the literature, but in Un 1 144 *īsmah* is given as meaning both *kāma* and *vasanta* and Hemacandra has *ismah* and *isyah* in the latter sense.

The accusative *amusm lokam* in the last clause is odd, either a locative would be expected as at JB. 1 17. 6 (JAOS 19, p. 115) so 'syā 'tmā 'musmūn āditye sambhavati, 'This self of his comes into existence in yonder sun'; ṢB 8. 7. 3 3 *evam ha so 'musmūn loke sambhavati*, 'Thus he comes into existence in yonder world', K 14 6 (p. 205, 17) *vājapeyayāgi tvā amusmūn loke sambhavati*, 'He who sacrifices with the Vājapeya comes into existence in yonder world'¹, or the preposition *abhi* should be supplied: *amusm lokam abhi sambhavati* 'He comes into existence for yonder world', cf. ṢB. 6. 2. 2 27 *tam kṛtam lokam abhi jāyate*, 'He is born into this (previously) prepared world'. It is barely possible that *sambhavati* is here used in the double sense of 'to come into existence' and 'to unite with', cf. for the latter meaning ṢB 4. 2 5. 4 [*prajāpatiḥ*] *idam sarvaṃ sambhavati*, , *nai 'naṃ [adhvaryuṃ] sambhavati*

The JB passage is given in extenso because it forms an interesting parallel to the *pañcāgniṣṭyā* Chānd. Up. 5. 3—5, 10, ṢB. 14 9. 1 (= BĀU. 6. 1 Mādhy = 6. 2 Kānv.). The following table gives a synopsis of the four versions.

	ṢB. = BĀU. Mādhy.	BĀU. Kānv.	Chānd Up	JB
I Fire	<i>asau lokah</i>	<i>asau lokah</i>	<i>asau lokah</i>	<i>ya eṣa tapati</i>
Fuel.	<i>ādityah</i>	<i>ādityah</i>	<i>ādityah</i>	<i>rātrih</i>
Smoke	<i>raçmayah</i>	<i>raçmayah</i>	<i>raçmayah</i>	<i>raçmayah</i>
Flame:	<i>ahah</i>	<i>ahah</i>	<i>ahah</i>	<i>ahah</i>
Coals	<i>candramāh</i>	<i>diçah</i>	<i>candī amāh</i>	<i>candramāh</i>
Sparks:	<i>naksatrāni</i>	<i>arāntara- diçah</i>	<i>naksatrāni</i>	<i>naksatrāni</i>
In this fire the gods offer.	<i>çraddhā</i>	<i>çraddhā</i>	<i>çraddhā</i>	<i>amītam ā- pah</i>
Out of this oblation arises:	<i>somo rājā</i>	<i>somo rājā</i>	<i>somo rājā</i>	<i>somo rājā</i>

¹ Differently TB 1. 3. 3 4 *vājapeyayāgy amusmūn loke stūryaṃ sambhavati*

	ÇB = BĀU. Mādhy.	BĀU. Kānv.	Chānd. Up.	JB
II Fire·	<i>parjanyaḥ</i>	<i>parjanyaḥ</i>	<i>parjanyaḥ</i>	<i>stanayitnuḥ</i>
Fuel·	<i>samvatsarah</i>	<i>samvatsarah</i>	<i>vāyuh</i>	<i>dyauḥ</i>
Smoke:	<i>abhī āntī</i>	<i>abhrāni</i>	<i>abhrām</i>	<i>abhrāni</i>
Flame:	<i>vidyut</i>	<i>vidyut</i>	<i>vidyut</i>	<i>vidyut</i>
Coals	<i>aṇaniḥ</i>	<i>aṇaniḥ</i>	<i>aṇaniḥ</i>	<i>aṇaniḥ</i>
Sparks:	<i>hrādunayah</i>	<i>hrādunayah</i>	<i>hrādunayah</i>	<i>hlādunayah</i>
In this fire the gods offer·	<i>somah</i>	<i>somo rājā</i>	<i>somo rājā</i>	<i>somo 1ājā</i>
Out of this oblation arises·	<i>vr̥stīḥ</i>	<i>vr̥stīḥ</i>	<i>varsam</i>	<i>vr̥stīḥ</i>
III Fire:	<i>ayam lokah</i>	<i>ayam lokah</i>	<i>prthivī</i>	<i>prthivī</i>
Fuel:	<i>prthivī</i>	<i>prthivī</i>	<i>samvatsarah</i>	<i>antarīkṣam</i>
Smoke:	<i>vāyuh</i>	<i>agnih</i>	<i>ākāśah</i>	<i>vāyuh</i>
Flame	<i>rātriḥ</i>	<i>rātriḥ</i>	<i>rātriḥ</i>	<i>agnih</i>
Coals:	<i>diśah</i>	<i>candramāḥ</i>	<i>diśah</i>	<i>diśah</i>
Sparks	<i>avāntara- diśah</i>	<i>naksatrāni</i>	<i>avāntara- diśah</i>	<i>marīcaḥ</i>
In this fire the gods offer:	<i>vr̥stīḥ</i>	<i>vr̥stīḥ</i>	<i>varsam</i>	<i>vr̥stīḥ</i>
Out of this obla- tion arises:	<i>annam</i>	<i>annam</i>	<i>annam</i>	<i>annam</i>
IV Fire·	<i>purusah</i>	<i>purusah</i>	<i>purusah</i>	<i>purusah</i>
Fuel:	<i>vyāttam</i>	<i>vyāttam</i>	<i>vāk</i>	<i>vāk</i>
Smoke·	<i>prānah</i>	<i>prānah</i>	<i>prānah</i>	<i>prānah</i>
Flame:	<i>vāk</i>	<i>vāk</i>	<i>jihvā</i>	<i>caksuḥ</i>
Coals:	<i>caksuḥ</i>	<i>caksuḥ</i>	<i>caksuḥ</i>	<i>çrotram</i>
Sparks:	<i>çrotram</i>	<i>çrotram</i>	<i>çrotram</i>	<i>manah</i>
In this fire the gods offer :	<i>annam</i>	<i>annam</i>	<i>annam</i>	<i>annam</i>
Out of this oblation arises:	<i>retah</i>	<i>retah</i>	<i>retah</i>	<i>retah</i>

	ÇB = BĀU. Mādhy.	BĀU. Kānv	Chānd Up.	JB
V. Fire	<i>yosā</i>	<i>yosā</i>	<i>yosā</i>	<i>strī</i>
Fuel	<i>upasthaḥ</i>	<i>upasthaḥ</i>	<i>upasthaḥ</i>	<i>upastham</i>
Smoke	<i>lomāni</i>	<i>lomāni</i>	<i>yad upa- mantrayate</i>	<i>isyāḥ</i>
Flame:	<i>yonih</i>	<i>yonih</i>	<i>yonih</i>	<i>yonih</i>
Coals:	<i>yad antaḥ karoti</i>	<i>yad antaḥ karoti</i>	<i>yad antaḥ karoti</i>	<i>saṁsparṣaḥ</i>
Sparks:	<i>abhinandāḥ</i>	<i>abhinandāḥ</i>	<i>abhinandāḥ</i>	<i>abhinandāḥ</i>
In this fire the gods offer:	<i>retah</i>	<i>retah</i>	<i>retah</i>	<i>retah</i>
Out of this oblation arises	<i>purusaḥ</i>	<i>purusaḥ</i>	<i>garbhah</i>	<i>purusaḥ</i>

8. *çaçvad dha vai rctasah siktasya cakṣuṣī eva prathame sambhava-
vataḥ*, 'From the seed when it has been cast the eyes (of the
embryo) undoubtedly come into existence first'. ÇB 4. 2 1. 28.

The Kānvā recension inserts *sambhavarataḥ* after *siktasya*

< √ *das* + *upa* >

For the genitive with √ *das* + *upa* cf. K 27. 9 (p. 149, 20) *yad vai putrasyo
'padasyati pitarāṁ sa upādāhāvati*, 'When a son is in want of anything he has
recourse to (his) father', and the Mantras *kurvato me mo 'padasat*, TS. 1. 6. 3. 3 etc.
dadato me mo 'padasat MS. 1. 4. 12 (p. 62, 6) etc.

9. *kānvāyanānām sattram āsinānām paçava upādasyan*, 'The
Kānvāyanas while they were performing a sacrificial session were
in need of cattle'. JB. 3. 220.

10. *ṛṣinām vai sattram āsinānām paçava upādasyan* (the ms.
pupādasyan), 'The sages while they were performing a sacrificial
session were in need of cattle'. JB. 3. 225

< √ *1 pr* 'fill' >

For the genitive with √ *pr* 'fill' cf. Delbrück, Altind. Synt. p. 133, 20—33,
§ 90; the details are given under "Genitive"

11. *eṣa hai 'nāḥ [āhutih] saṁtarpayati, tāsām samtrptānām devā
hīranmayāṅc camaṣān parayante*, 'He gratifies these (oblations); with
these (oblations) after they have been gratified the gods fill gold
cups'. ÇB. 11. 4. 2. 16; 17.

< √ *çru* + *upa* >

12. *teṣām ha j̥yog eva yajamānānām no 'paçuçruvur bahūny eva varṣāṇi, teṣām u ho 'paçuçruvur : āçrāvayati vai vaṣatkaroti vā iti,* 'They (= the sages) did not hear these (Atharvans) when they were sacrificing for a long time, even many years, but they (= the Atharvans) heard them (= the sages): "He gives the order for the Çrauṣat-call; he utters the Vaṣat-call".' JB. 3. 269 (Caland, Auswahl, p. 291).

Similar constructions are frequent: a) ÇB. 11. 8. 3. 8 *tasmād etasya [vāyoh] lēlayata vai 'vo 'paçr̥nvanti na tv enam paçyanti,* 'Therefore (people) hear this (wind) as it shakes so to speak, but they do not see it'; b) MS. 4. 8. 1 (p. 106, 11), K. 30. 1 (p. 181, 11) *tasya [ṣabhasya] ruvato yāvanto 'surā upāçr̥nvan . . ,* 'As many Asuras as heard this (bull) when he roared . . .'; c) MS. 4. 8. 1 (p. 106, 6) *teṣāṃ [pātrānām] samāhanyamānānām yāvanto 'surā upāçr̥nvan . . ,* 'As many Asuras as heard these (vessels) while they were being beaten together . . .'; d) MS. 4. 8. 1 (p. 107, 3), K. 30. 1 (p. 181, 15) *tasyā [manāyayā] vadantī yāvanto 'surā upāçr̥nvan . . ,* 'As many Asuras as heard this (wife of Manu) when she spoke . . .'; < cf., with simple √ *çru*, ÇB. 1. 1. 4. 16 *tasyai ha sma yatra vadantīyā çr̥nvanti* >; e) MS. 4. 1. 6 (p. 8, 11) *tasyā [vācah] vadantīyā yāvanto 'surā upāçr̥nvan . . ,* 'As many Asuras as heard this (voice) when it spoke . . .'; f) TB. 3. 2. 5. 9 *te 'surā yāvanto yajñāyudhānām udvadatām upāçr̥nvan . . , yāvanto 'sya bhīātreyā yajñāyudhānām udvadatām upaçr̥nvanti . . ,* 'As many of these Asuras as heard the sacrificial implements when they raised their voice . . .; as many of his rivals as hear the sacrificial implements when they raise their voice . . .'; < The parallel passages K. 31. 4 (p. 5, 14 and 16) and MS. 4. 1. 6 (p. 8, 13) omit the participle >; g) PB. 8. 2. 2 *sa vrsadamçasyā 's iti kṣuvata upāçr̥not,* 'He heard a cat as it sneezed (making the sound) "Āṣ"'; h) ÇB. 8. 1. 4. 9 *sphotator hai 'kaḥ pakṣayor upaçuçrāvai 'tenā 'bhimr̥stasya,* 'One heard the wings of (this altar) when it was touched with this (formula) as they cracked'.

< √ *han* + *upa* 'to make the sacrificial cuttings' >

13. *sa etasya sarvasyā 'nnādyasya sambhṛtasya sruveno 'paghātam vājaprasaviyāni juhōti,* 'Making cuttings of all this food, after it has been brought together, with the Sruva-spoon he offers the Vājaprasaviya-oblations'. ÇB. 5. 2. 2. 4.

§ 52. D. The Genitive depends on an Adjective.

1. *teṣām ha devānām prabubudhānānām apriyam āsit, tān viṣṇur abravīm: mā vo 'priyam bhād* (the ms. 'priyam abhād) . . . *iti,* 'To these gods when they had waked up this was unpleasant; Viṣṇu said to them: "May this not be unpleasant to you . . .".' JB. 3. 353.

§ 53. E. The Genitive depends on an Adverb.

1. *tasya kṛiyamānasya tejanīm uttarato dhārayanti*, 'To the north of this (mound) while it is being made they hold a reed bundle'. ÇB. 13. 8 3 12

2. *yataḥ khalu vai yaḥṇasya vitatasya na kṛiyate tad anu yaḥṇam rakṣāṇsy avacaranti*, 'Where (= at what point) of the sacrifice when it has been undertaken anything (necessary in the ritual) is not performed, along that (point) the Rakṣases descend upon the sacrifice'. TS. 6. 4. 2. 6.

3. *ahar vā aṇvasya jāyamānasya mahimā purastāj jāyate*, 'Day, as the Mahiman-cup, is born before the horse while it is being born'. TS. 7 2. 25 2.

Such is patently the obvious rendering of the TS. passage if taken by itself. A difficulty is caused by the parallel passage ÇB 10. 6 4 1 (= BĀU 1. 1 2 Kānv). The two versions run as follows:

TS <i>ahar vā aṇvasya jāyamānasya mahimā purastāj jāyate, rātrir enam mahimā paṇcād anujāyate, etau vai mahimānāv aṇvam abhutaḥ sambabhūvatuḥ.</i>	ÇB. <i>ahar vā aṇvam purastāt mahimā 'nvaajāyata, tasya pūre samudre yonih, rātrir enam paṇcād mahimā 'nvaajāyata, tasyā 'pare samudre yonih, etau vā aṇvam mahimānāv abhutaḥ sambabhūvatuḥ.</i>

Eggeling, disregarding the *anu-* in the first *nvaajāyata* of the ÇB version, makes *aṇvam* in the first clause to depend on *purastāt*, and similarly, as it would appear, he construes *enam* in the second clause with *paṇcāt* 'The day, indeed, was produced as the Mahiman (cup) before the horse and its birth place is in the eastern sea. The night was produced as the Mahiman (cup) behind (or after) it and its birth place was in the western sea, these two Mahiman (cups), indeed, come to be on both sides of the horse'. For *purastāt* with dependent accusative the Brāhmana prose appears to furnish only the following two instances: ÇB 3. 8 1. 14 *yatrai 'nam vṛṣanti tat purastāt tīnam upāsyanti*, 'In front of that (place) where they cut up this (victim) he throws down a blade of grass' (Eggeling) and ÇB. 8 3. 1 11 *tā u evā 'mūh purastād darbhasatambā ca logeṣṭalāḥ co 'padadhātī*, 'But prior to these (bricks) he deposits the bunch of grass and the clod-bricks' (Eggeling), while for *paṇcāt* with dependent accusative the only example in the Brāhmana prose appears to be ÇB. 3. 8. 1 15 *tasya na kūṇena¹ praghmanā, māmusam hi tan, no eva paṇcāt karnam*, 'They do not strike it on the forehead,—for that is human practice,—nor yet behind the ear' (Eggeling). At ÇB 14. 5. 1. 11 (= BĀU 2 1. 11 Mādhy. = 10 Kānv.) *ya evā 'yañ yantam paṇcāc chabdo anūdeti* (Boehlingk's text misprints *anūdaiti*) the accusative *yantam*

¹ Cf. JAOS, 19, p 114, note to JB. 1. 49. 2.

depends on the *anu-* of *anūdeti*, and *paṣcāt* is adverb 'What that sound is which rises up in the rear after one going', cf. Boehtlingk's rendering 'Den Laut, der nach einem gehenden hinterher sich erhebt' and Çankara's gloss *yantam gacchantam ya eā 'yam çabdah paṣcāt pīsthato 'nūdeti*. To this last passage the second clause of ÇB 10 6. 4. 1 *rātrir enam [aṣvam] paścān mahimā 'nvajāyata* forms an exact parallel *paṣcāt* is adverb and *enam* is governed by the *anu-* of *anvajāyata*, 'Night was born after this (horse) as the Mahiman-cup behind'; cf. Boehtlingk's and Deussen's translation 'Der dahinterstehende Bechervoll entstand nach dem Rosse als die Nacht', and 'Die Nacht ist für es entstanden als die Opferschale, die hinter ihm steht'. The parallel first clause of ÇB. 10 6. 4 1 *ahar vā aṣvam purastān mahimā 'nvajāyata* must then be rendered 'Day, verily, was born after the horse (German. 'ward dem Rosse nachgeboren) as the Mahiman-cup in front', cf. Boehtlingk's and Deussen's translation 'Der voranstehende Bechervoll (beim Roßopfer) entstand nach dem Rosse als der Tag', and 'Der Tag fürwahr ist entstanden für das Roß als die Opferschale, die vor ihm steht', and cf. further Çankara's gloss *sauvarnarājatau mahimākhyau grahāv aṣvasyā 'gratah prsthataḥ ca sthāpyete*

The ÇB. version would thus appear to differ from the TS. version in that according to TS the first Mahiman-cup is born before the horse being born, the second Mahiman-cup after the horse, while according to ÇB both Mahiman-cups are born after the horse.

An interpretation of the TS passage which would permit both *purastāt* and *paṣcāt* to be taken as adverbs qualifying *mahimā*, and thus reconcile TS. with ÇB may be tentatively suggested

If one compares the use of the genitive in passages like AB 7. 14 4 *dantā nv asya [putrasya] jāyantām*; 5 *tasya ha dantā jāñvre*, . . . *ajñata vā asya dantāh*, 6 *dantā nv asya punar jāyantām*, 7 *tasya ha dantāh punar jāñvre*, . . . *ajñata vā asya dantāh*, AB. 7. 15 1 *tasya [harṣcan-drasya] ho 'darah jāñre*, K. 33. 1 (p 27, 1), AB 4. 17. 2, TS. 7. 5. 1 1, 7 5. 2. 1; PB 4. 1. 1 *tāsām [gāvām] çrñgāny ajāyanta*, < parallel with this in K, AB, PB and in TS. 7 5. 2 1 *tāsām çrñgāni prāvartanta* and this latter phrase alone in JB. 2 372 >. TS. 7 5 1. 1 *yāsām [gāvām çrñgāni] nā 'jāyanta*, . . . *yāsām cā 'jāyanta yāsām ca na*, TS 7 5 1 1 *çrñgāni no* (= 'to us 'cows') *jāyanta*; PB 4. 1 1 *opatā no* (= 'to us cows') *'jnata*, ÇB 3. 2. 1. 27 *yad var me 'to mahad evā 'bhvam nā 'nuprajāyeta*, JB. 3 165 (Caland, Auswahl, p 260) so *[agnir vaiçvānarah] 'kāmayata çnuṣṭayo me jāyerann arcaya iti, sa etat [çnausṭam] sāmā 'paçyat, tenā 'stuta, tato var tasya çnuṣṭayo 'rcayo 'jāyanta*, TĀ. 5. 2. 1 *tasyā 'nvāgatasya svayād dhanur ajāyata daksinād isavaḥ*, it may perhaps appear possible to construe *aṣvasya jāyamānasya* in TS with the verb *jāyate* as dative genitive of interest or concern 'To the horse while it is being born the Mahiman-cup in front is born' (German. 'Dem Rosse, wenn es geboren wird, wird der vordere Mahimanbecher geboren')

§ 54. 2. The Case Form is Ambiguous.

To the instances of ambiguous case forms noted above, viz. JB. 1. 268 (§ 49, Ex. 12), ÇB. 3. 2. 4. 2 (§ 49, Ex. 53); ÇB. 1. 6. 3. 33 (§ 50, Ex. 28), and ÇB. 13. 5. 2. 3 (§ 50, Ex. 29) must be added

1. *antayor vāva saṁskriyamāṇayor madhyam saṁskriyate*, 'While the two ends are being fashioned the middle is fashioned', ÇB. 7. 1. 2. 23, where *antayoh saṁskriyamāṇāyoh* though it might formally be regarded as a genitive is more probably an absolute locative, cf. below § 62, Ex. 11.

2. *tasyā [gāyatrīṇi] āharantyaī somasyā 'ñcur apatat*, 'From this (Gāyatrī) as she was fetching (the Soma) a sprig of the Soma fell down'. ÇB. 1. 7. 3. 19.

Here *tasyā āharantyaī* may possibly be Genitive, cf. the examples above § 49, Ex. 40 and 41, for the ablative cf. ÇB. 1. 7. 3. 19 *sa rathāt papāta*, 'He fell from the car'; TB. 3. 2. 9. 5 *te manyata: divam vā ayam itah patisyati 'ti*, 'They considered: "This (Asura Araru) will fall from here (= from this earth) toward heaven".'

Cf. for variations between the genitival and ablatival construction § 49, Ex. 11 in fine, and Ex. 27.

§ 55. 3. The True Genitive Absolute.

Eliminating then the examples where the case form is ambiguous (above § 54) and those in which a conjunct construction is possible and the assumption of an Absolute Genitive is not necessary (above § 47—53) notably such passages as JB. 1. 17. 4 (§ 48, Ex. 21); ÇB. 6. 1. 3. 9; 20; KB. 7. 2 (§ 48, Ex. 35—37); ÇB. 13. 1. 1. 3 = TB. 3. 8. 2. 4 (§ 49, Ex. 16); ÇB. 14. 1. 2. 13 = 14. 3. 1. 2 (§ 49, Ex. 20); ÇB. 1. 7. 1. 1 = 3. 3. 4. 10 (§ 49, Ex. 32); MS. 2. 1. 1 (p. 12, 19, § 49, Ex. 51); AB. 7. 27. 4 (§ 50, Ex. 18); ÇB. 6. 1. 3. 2 (§ 51, Ex. 2); and JB. 1. 17. 4 (§ 51, Ex. 5), there remain the following examples:

1—2. 1. *tasyā 'labdhasya sā vāg apacakrāma*, 'When he (viz. Manu's bull) had been taken (for slaughter) this (Asura-killing) voice (which had entered him) departed'. ÇB. 1. 1. 4. 15.

2. *tasyā 'alabdhāya sā vāg apacakrāma*, 'When she (viz. Manu's wife) had been taken (for slaughter) this (Asura-killing) voice (which had entered her) departed'. ÇB. 1. 1. 4. 16.

As Gaedicke (Accusativ, p. 47—48, note) rightly points out the two genitives *tasyā 'labdhasya* and *tasyā 'alabdhāya* cannot logically

be construed as possessive genitives with *vāk* because it is not the (natural) voice of Manu's bull and of Manu's wife which departs, but a foreign Asura-killing voice which had entered bull and wife. It should, however, be remarked,

a) According to strict logic the Asura-killing voice which entered Manu's bull and his wife is, to be sure, not their own natural voice; but, in as much as bull and wife for the time being speak with it, it may, somewhat loosely, be well enough considered their voice, and so the passage ÇB. 1. 1. 4. 15 is actually taken by Delbruck (Vergl. Syntax, II, § 164, p. 494): 'So wird z. B. . . erzählt, daß Manu einen Stier opferte und dann fortgefahren: *tasyā 'labdhasya sā vāg apacakrāma*; das heißt wörtlich: "dieses geopfertten Stimme entwich", aber wir übersetzen: "als er geopfert war, entwich seine Stimme".'

b) The genitives *tasyā 'labdhasya* and *tasyā ālabdhāyai* may be construed, as genitivi separationis (cf. the details under "Genitive with Verbs of Separation") with *apacakrāma*: 'This voice departed from them when they had been taken (for slaughter)'; cf. TB. 2. 1. 2. 1 *prajāpatir agnim asrjata, tam prajā anvasrjyanta, . . . , so 'sya prajābhūr apākramat* (Comment. *prajābhūḥ saha tasmāt prajāpater apākramat*), 'Prajāpati created Agni; after him the creatures were created; . . . ; he (Agni) went away from this (Prajāpati) together with the creatures'.

So rather, with the Commentary, than 'He (Agni) went away together with the creatures of this (Prajāpati)'.

3—4 A. 3. *devānām var* (TS. 5. 2. 3. 4 *teṣāṃ*) *suvargam* (PB. *svargam*) *lokaṃ yatām diṣaḥ samavliṃyanta* (PB. *diṣo 'vliṃyanta*), 'When the gods were going to the heavenly world the quarters collapsed'. TS. 5. 2. 3. 4; 5. 3. 2. 2; PB. 8. 8. 13.

4. *tasya* [*indrasya*] *ṛttram jaghnuṣa ṛtvo 'mukhyān*, 'When this (Indra) had slain Vṛtra the seasons were confused'. TS. 6. 5. 5. 1.

Γ Addition from the Āraṇyakas and Upaniṣads.

4 A. *te* [*devāḥ*] *'bhyatapyanta, teṣāṃ tapyamānānām āpyāyata vedāḥ*, 'These (gods) practised austerities; while they were practising austerities the Veda was filled up'. JUB. 1. 8. 12. J

All three passages (Ex. 3; 4; and 4 A) appear at first sight clear instances of the true Absolute Genitive, and they are so rendered in the above translations. Moreover the Comment. to PB. 8. 8. 13 (Ex. 3) expressly states that the genitive *devānām . . . yatām* here takes the place of an (absolute) locative: *svargam gacchatām devānām saptamyarthe śaṣṭhi deveṣu svargam yatsu satsu*.

The parallel MS 3. 2. 9 (p 29, 17) expresses the thought in short paratactical clauses: *devā vai svargam lokam āyans, te diṣā ākramanta, tā avliyanta*, 'The gods went to the heavenly world, they bestrode the quarters, these (quarters) collapsed'.

There would be no question about the interpretation of *devānām . . . yatām* in Ex. 3 if it were not for the parallel passage K 20. 11 (p. 31, 2) *devānām vai svargam lokam yatām teṣām diṣas sam-avliyanta* (above § 46, Ex. 2) in which the proleptic genitive *devānām . . . yatām* is resumed by the demonstrative pronoun *teṣām*. In this K. passage the interpretation of *devānām . . . yatām* as absolute genitive is impossible inasmuch as *teṣām* connects the proleptic genitive *devānām . . . yatām* with *diṣaḥ*: 'Of the gods when they were going to the heavenly world,—their quarters collapsed'. The genitive in this connection expresses not so much possession as interest and concern and is functionally equivalent to a dative of interest, cf. the dative *tasmai* at ÇB. 8. 7. 1. 11 *yo var mriyata ṛtavo ha tasmai vyulhyante*, 'The seasons are deranged for him who dies'.

This ÇB. passage again makes it possible to construe the genitive *tasya vṛtram juḥnuṣaḥ* in TS. 6. 5. 5 1 (Ex. 4) as conjunct genitive of interest and concern: 'For this (Indra) when he had slain Vṛtra the seasons were confused' (German: 'Diesem Indra, als er den Vṛtra erschlagen hatte, wurden die Jahreszeiten verwirrt').

Keith renders: 'Of him when he had slain Vṛtra the seasons were confused'.

And the same is true for the third passage (Ex. 4 A), JUB 1. 8. 12 *teṣām tapyamānānām apyāyata vedāḥ*, 'For these (gods) as they were practising austerities the Veda was filled up' (German: 'Diesen Göttern, während sie sich kasteiten, wurde der Veda vollgefüllt').

In all three passages (Ex. 3, 4, and 4 A) the speaker may well have felt the genitives as conjunct genitives of interest and concern while the hearer construed them as absolute genitives; cf. § 3, 1, c.

5. *te devā jṣṭās tanūḥ priyāni dhāmāni sārḍham samavadadire, te ho 'cur: etena naḥ sa nānā 'sad etena viṣvān yo na etad atikrāmād iti, kasyo 'padraṣṭur iti, tanūnaptur eva ṣākvarasye 'ti.* ÇB. 3. 4. 2. 5.

The Kāṇva recension, as reported by Eggeling, reads *tasya naḥ ka upadraṣṭā*, 'Who (will be) the witness of this (covenant) of ours?', and in view of this parallel one is tempted to render the Mādhyandina text: 'These gods divested themselves of their beloved forms (and) dear possessions and put them together; they said "He who transgresses this (covenant) of ours shall be without claim to this (and) without share in this". — "Who (being) witness?" — "The Mighty Tanūnapat (being witness)".' However the absence of the participle *sataḥ* which cannot be paralleled either from de Saussure's classical examples (p. 8, § 3 in fine) nor from the older prose literature and which is hardly compensated for by the latent verbal and participial character inherent in the derivatives in *-tr* (Whitney, § 271, d, 946) makes such an interpretation of *kasyo 'padraṣṭuh* and *tanūnaptur eva ṣākvarasya* as Absolute Genitives less likely. Eggeling is probably right in rendering: 'Whose (is it) as witness?' i e. 'In whose keeping as trustee shall it for the present be?' And such appears to be the understanding of the Commentator who glosses *kasyo 'padraṣṭuh* by *tasya purastād idam bhavet* and *tanūnaptuḥ* by *tasya purastāt*.

✓ *dā + sam* — *ava* with *tanūḥ* as in ÇB 3. 4. 2. 8; 9, 15, 16; TS. 6. 2. 2. 1, 6. 2. 2. 3; MS. 3. 7. 10 (p 90, 4), K. 24, 9 (p 100, 6), GB. 2. 2. 2 (p 166, 10), 2. 2. 3 (p. 167, 4) not 'hñde' (Delbrück, Altind. Synt. p. 60, 35) but 'cut off from one's self and collect as common property', pw. 'zerteilen und die Stücke sammeln', Eggeling 'laid down together (literally: cut off together, part by part)', the Commentator glosses *samavadadire* by *vibhajya sthāpīvantah*.

6. *samidheninām evai 'ṣa yogas, tāsām yuktānām yām kāmayata āṇiṣam tām avarunddhe*, 'This is the application of the kindling-verses; when these are applied he attains that blessing which he desires' K. 31. 15 (p. 17, 21).

An instrumental would be expected, cf TB. 1. 7. 3. 2 *yāvatīm ekena haviṣā 'ṇiṣam avarunddhe tāvatīm avarundhita*, 'As great a wish as one secures by one offering so great (a wish) he would secure'.

The absolute genitive *tāsām yuktānām* in this passage (Ex. 6) does not agree with the rule laid down by de Saussure (p. 7, § 2)

for classical Sanskrit: 'Le sujet du génitif absolu est toujours une personne, dans le sens grammatical du mot, c'est-à-dire un être animé et intelligent, ou censé tel'.

In view of the fact that the true Absolute Genitive is a well established construction in classical Sanskrit (for the limitations of its use as contrasted with the free use of the Absolute Locative cf. de Saussure's monograph *De l'emploi du génitif absolu en Sanscrit*, 1881; Speijer, *Sanskrit-Syntax*, § 369, p. 288—289) the small number of instances in the Brāhmaṇa prose is noteworthy; nor do they conform to the special restrictive rule laid down by Pāṇini 2. 3. 38 *śaṣṭi ca 'nādare*, '(Instead of the Absolute Locative) the Genitive also (may be used) if disregard (be expressed)' which the Kāçika illustrates by *rudataḥ prāvṛjāt, kroṣataḥ prāvṛjāt = kroṣantam anādrtya pravrajitāḥ*, 'Disregarding (= in spite of) his weeping, lamenting he went away'.

7. The Disjunct Locative.

§ 56. A. The Proleptic Locative.

No example of a Proleptic Locative has been noted in the Brāhmaṇas proper. But an instance of a Proleptic Locative occurs at AA. 2. 3. 1 (p. 112, 1 = 5 Keith) *tasmin yo 'nnam cā 'nnādam ca vedā hā 'sminn annādo jāyate bhavaty asyā 'nnam*, 'To him who knows food and the food-eater,—to him a food-eater is born, his is food'.

Against Sāyana and Max Muller who take *tasmin* to refer to *uktha*, Keith correctly takes it as 'a precursor to *asmin*' (p. 216, note). Cf. for *ā hā 'sminn annādo jāyate* AB. 8. 9. 6 *ā hā 'smān [yajamāne] viro jāyate*, and contrast the genitive at JUB. 2. 5. 1; 2. 6. 1—10, 2. 9. 9.

A kind of quasi-prolepsis is seen in the resumption of the Absolute Locative *saṁsthite daçame 'hanī* by *etasmīn kālē* at KB. 27. 4 (p. 131, 22) *saṁsthite daçame 'hanī purā patnīsaṁyājebhya etasmīn kālē samprasarpaṇti*, 'When the (rite of the) tenth day has been completed (but) before the Patnīsaṁyājas,—at that time they perform the Samprasaraṇa'; and of the Absolute Locatives *astamite* and *apahate tamasī* by *tasmin kālē* at KB. 2. 9 (p. 8, 8) *sāyam*

astamite purā tamasas tasmin kāle juhuyāt, 'In the evening, after (the sun) has set (but) before darkness (has set in),—at that time he should offer (the Agnihotra); and *prātaḥ puro 'dayād apahate tamasi tasmin kāle juhuyāt*, 'In the morning before sunrise when darkness has been dispelled,—at that time he should offer (the Agnihotra)'. Cf. KB. 12. 2 (below § 69, 1) *etasmint samdhau* after a paratactical clause.

B. The Absolute Locative.

§ 57. 1. The Germs of the Absolute Locative.

Germs of the Absolute Locative are seen in those passages in which the nominal locative accompanied by a participle admits of being construed conjunctly with the verb of the clause. Thus:

1. *sammṛste 'gnau tā ubhāv evo 'ttarāv āghārāv āghārayataḥ*, 'These two make the last two fat-oblations in the fire after it has been trimmed (= when the fire has been trimmed)'. ÇB. 2. 5. 2. 30.

Cf. for $\sqrt{ghr}$, *ghar* + *ā* with conjunct locative ÇB. 3. 5. 2. 13 *madhya [agnau] āghārayati*, 'He makes the fat-oblation in the middle (of the fire)'; ÇB. 4. 4. 2 8 *āgnīdhriye punar āghārayanti*. . . *mārjāliya evo 'ttamam*, 'They make another fat-oblation on the Āgnīdhriya-hearth, . . (but) the last one on the Mārjāliya-hearth'.

2. *tasmīnn adhiṣṭita ājyam pratyānayati*, . . , *tasmād adhiṣṭita ājyam pratyānayati*, 'Into this (mess) after it has been placed over (the fire) he pours butter; . . , therefore he pours butter into (the mess) after it has been placed over (the fire)' = 'When this (mess) has been placed over (the fire) he adds butter' ÇB. 2. 4. 2. 10.

Cf. for the conjunct locative with $\sqrt{nī}$ + *prati* — *ā*, ÇB. 14 2 2. 40 *mahāvīrād upayamanyām pratyānayati*, 'He pours (the milk) from the Mahāvīra-pot into the tray'.

For clear instances of the Absolute Locative *adhiṣṭite* cf. below § 60, Ex 145—149.

3. *so 'bravīd yāvad-yāvad vai juhūtha tāvat-tāvan me kam bhavati 'ti, tad yad asmā iṣṭe kam abhavat tasmād u eve 'ṣṭakāḥ*, 'He said: "To what extent ye offer to that extent there is happiness for me"; and because there was happiness for him in that which had been sacrificed (= when sacrifice had been made) that is the reason why (the bricks are called) *iṣṭakās*'. ÇB. 6. 1. 2. 23.

Cf for the conjunct construction of *iṣṭe* with $\sqrt{bhū}$ JB 2 68 (Caland, Auswahl, p. 141) *sa yad evā 'smiṇ [kṛsnāyṇe] dīkṣitayaṇo bhavati tad asmiṇ [yajamāṇe] utthite yaṇo bhavati*, 'What glory of the consecrated there is in this (skin of the black antelope) that glory is in this (sacrificer) after he has risen (from the Sattrā)'.

4. *tasmād etad [payah] āmāyām gavi satyām ṣṛtam, agner hi retas tasmād yadī kṛsnāyām yadī rohiṇyām ṣuklam eva bhavati*, 'Therefore this (milk) though (being) in a cow which is raw (yet) is cooked, for it is Agni's seed; therefore (no matter) whether (it be) in a black (cow) or whether (it be) in a red (cow) it is (always) just white'. ÇB. 2. 2 4. 15.

For the thought cf. Aufrecht, Rīg Veda, (2^d ed.) p. XVII, no 37; TS. 6. 5. 6. 4.

In this passage the transition of the Conjunct Locative to the Absolute Locative ('though the cow is raw') is patent: *kṛsnāyām*, *rohiṇyām* without accompanying participle are clear conjunct locatives, while the addition of the participle *satyām* gives to *āmāyām gavi satyām* a certain air of independence, cf. § 3, 1, c, § 5.

5. *tā [āpah] aṣṛāmyāṇs, tās tapo 'tapyanta, tāsu tapas tapyamānāsu hiranmayam āṇḍam sambabhava*, 'These (waters) toiled, they practised austerities; in them as they were practising austerities a golden egg came into existence'. ÇB. 11. 1. 6. 1.

For the conjunct construction cf. e g K. 14 6 (p. 205, 17) *vājapeyayājī tvā amuṣmīṇ loke saṁbhavati*, 'He who sacrifices with the Vājapeya comes into existence in yonder world', ÇB 8. 7. 3 3 *evam ha so 'muṣmīṇ loke saṁbhavati*, 'Thus he comes into existence in yonder world', GB 1. 1 9, p. 8, 5 (in a Çloka, the text emended after Sāyana, AV Introduction, p. 5) *brahmayjñānāṁ*¹ [*vedah*] *hrdaye*² *sambabhūva*, 'It (the Veda) came into existence in the heart of those who know the Brahman'.

Delbrück, Altind. Synt., § 216, p. 389, 20, while admitting the possibility of the conjunct construction prefers to take *tāsu ... tapyamānāsu* as absolute locative. 'Als sie (die Wasser) buſten, entstand ein goldenes Ei'. But cf. in favour of the conjunct construction also MS 1 10. 10 (p. 150, 12); K. 36 5 (p. 72, 7) *yāvāt kumāre 'mno* (K. 'mno, for the lingual *n* in MS. *amno* cf. below § 73, Ex. 15 with the Remark) *jāta enas tāvad asmiṇ [yajamāṇe] eno bhavati*, 'As much sin as there is in a boy immediately after he is born so much sin is in this (sacrificer)'.

6. *yad āṅgāreṣu vyavaçānteṣu lelāya vī 'va bhāti tad devānām aśyam*, 'What flickers (and) flares up in different directions, so to

¹ So GB var. lect., Gaastra's text *brahmayjñānāṁ*

² GB. without variant *ksitaye*

speak, in the coals when they have died down that is the mouth of the gods'. MS 1. 8. 6 (p. 123, 12).

The parallel K. 6. 7 (p. 57, 11), omitting the participle, reads *yātrā 'ñgāresv agnir lelāye 'va tad asyā 'syam*, 'Where the fire flickers so to speak in the coals that is his (Agni's) mouth'. Delbruck, *Altind. Synt.* p 297, 31 takes MS *aṅgāresu vyavaçāntesu* as conjunct case. 'Was in den zusammengesunkenen Kohlen hin und her leuchtet'. That it stands on the border line of conjunct and absolute case is seen from ÇB 4. 5. 2. 17 (below § 59, Ex 179) *prathamāvaçāntesv aṅgāreṣv etam sosnīsam garbham ādatte*, 'Immediately after the coals have died down he takes this embryo together with the cloth', where the Absolute Locative is clear.

ĀpÇ. 6. 9. 2 in a quotation which closely resembles the MS. passage reads *lelāyad vī 'va bhāti*, 'flickering flares up so to speak' (Caland: 'Wenn es noch einen flackernden Schimmer gibt'), but the form *lelāya* is so well supported by MS. 2. 2. 3 (p. 16, 21) *yad vai lelāya vī 'va bhāti tay jyotih*, and the two passages from MS and K. just cited that Schroeder's emendation to *lelāyad* (MS., vol. IV. p 310, 2) or Delbruck's emendation to *lelāyā* (*Altind. Synt* p 599, 6, presumably after ÇB. 2 2 1 16; 3 8 3. 20) appear unnecessary. *Lelāya* is formed from $\sqrt{2} \text{ lī}$ as TS. 1. 5. 1. 4 *upadodrāva* from $\sqrt{dru}$; MS. 2 1. 10 (p. 12, 3); 4. 4 3 (p. 53, 13), 4 4. 4 (p. 54, 12) *yoyāva* from $\sqrt{2} \text{ yu}$, RV 1. 79. 2 (= TS; MS., K) *nonāva* and RV. 6. 45 25 *nonuvuh* < the parallel SV. 1. 146 reads *nonavuh* > from $\sqrt{nā}$. Whitney, Gr. § 1018, 1022 classes all these forms together with RV. 1 1 40. 6 *dauidhāva* from $\sqrt{dhū}$ as perfects of the intensive.

The form *lelāyat* cited in Whitney's *Roots* etc. s $\sqrt{2} \text{ lī}$, p 149. 3, from JB. should be deleted, cf. above § 29, Ex. 39, Remark, p. 73.

Lelāyā ÇB. 2 2. 1. 16, 3. 8 3 20 is adverbial instrumental (so PW. and pw) to *lelā* which occurs at JB 1. 216 (Caland, *Auswahl*, p. 83) *lele 'va vai rātrih* and JB 3. 45 *lele 'va vā antarīksam*. Caland cites Rudradatta's gloss to ĀpÇ. 2 19. 11 *kanvādīsu vā lele 'u pāṭho drasṭavyah*. According to Schroeder's note 5 to MS. 1. 8 6 (p 123, 12) and note 5 to K. 6. 7 (p 57, 10) the Kap. S. reads *lelā eva* instead of K. *lelāye 'vā*.

7. *athar 'sa rudro yaç cīyate, yat samcīte 'gnāv etām havīṁsi na nirvaped eṣa eva rudro 'çānta upothhāya prajāṁ paçam yajamānasyā 'bhīmānyeta, yat samcīte 'gnāv etām havīṁsi nirvapati bhāgadheyenar 'var 'naṁ çamayati, nā 'sya rudro 'çāntaḥ || upothhāya prajāṁ paçam abhīmānyate*, 'Now (the fire-altar) which is being piled up is (identical with) Rudra; if he were not to offer these oblations on the fire-altar when it has been completely built up (or 'when the fire-altar has been completely built up') this Rudra, being unappeased, springing up would injure the offspring (and) the cattle of the sacrificer; in that he offers these oblations on the fire-altar when

it has been completely built up (or 'when the fire-altar has been completely built up') he appeases him (= Rudra) with his own portion; Rudra does not, being unappeased, springing up injure his (= the sacrificer's) offspring (and) cattle'. TS. 7. 5. 15. 1—2.

For *samcīte 'gnau* as conjunct case cf. KB. 18. 6 (81, 15) *tā [dhānāḥ] āhavanīyasya bhasmānte nirvapanti*, 'They offer these (grains) on the fringe of the ashes of the Āhavanīya-fire'. for clear instances of the Locative Absolute *samcīte 'gnau* cf. below § 60, Ex. 65—66.

For *rudrah . . . upotthāya prajān paśūn abhimanyeta* and *abhimanyate* cf. TS. 3. 4. 10. 3 *rudra enam [yajamānam] bhūtvā 'gnr anūthāya hanyāt*

8. *tam vā etam agnim samamndhiṣata samiddhe devebhyo juhavāme 'ti tasminn eva prathame āhuti juhōti*, '(Thinking:) "They have kindled this fire, in (the fire) after it hath been kindled we will offer to the gods", he offers in it the first two oblations'. ÇB. 1. 4. 4. 1.

Tasmīn in tasminn eva . . . juhōti favours the conjunct construction of *samiddhe [agnau]* in *samiddhe . . . juhavāma*. Cf similarly *samiddhe [agnau]* with $\sqrt{hu}$ at ÇB. 4. 2. 5. 11 *viharaty agnid agnint saminddha evai 'nān etat strnāti barhi(h), stīrne barhiṣi samiddhe devebhyo juhavānī 'ti*, 'The Agnidh-priest draws off the fires, he kindles them, he strews the sacrificial strew (thinking): "After the sacrificial strew hath been strewn I will offer to the gods in (the fire) after it hath been kindled"', 4. 4. 5. 13 *tam [agnim] etayā ca samidhāi 'tayā cā 'hutyā saminddhe samiddhe devebhyo juhavānī 'ti*, 'With this kindling-stick and with this oblation he kindles this (fire, thinking): "I will offer to the gods in the fire after it hath been kindled"', K. 6. 5 (p. 53, 17) *ubhe āhuti samiddhe juhavānī*, 'I will offer both oblations in (the fire) after it hath been kindled'; 27. 7 (146, 12) *manthino 'dhiṣṭhānam asi* (VS. 7. 18) *'ti samiddha eva juhutah*, 'With the stanza VS. 7. 18 the two offer in (the fire) after it has been kindled'; PB. 9. 4. 5 *susamiddhe hotavyam*, 'The offering should be made in (the fire) after it has been well kindled'

9. *yathā sarvasmīn chāndile 'gnau samcīte pakṣapucchavaty āhutayo hutāḥ syuḥ*, 'As if the oblations had been offered on a complete Çāṇḍīla-altar, after it has been fully built up, with wings and tail . . .' ÇB. 9. 5. 1. 61; 68.

10. *ādīptāyām [samidhi] juhōti*, 'He offers the oblation on (the kindling stick) when it has blazed up'. TB. 2. 1. 3. 9.

Cf for the conjunct construction TB. 2. 1. 3. 8 *kasyām samidhi dvitīyām āhutim juhōti*, 'On which kindling stick does he offer the second oblation?'

11. *yad apradīptāyām samidhi juhōti . . .*, 'If he offers the oblation on the kindling stick when it has not blazed up . . .' JB. 1. 21.

12 *yadā vā iṣṭako 'padhīyate 'thā 'hutir hāyate, tad asyo 'pahitāsv eve 'ṣṭakāsv etā āhutayo hāyante*, 'As (each) brick is laid down the oblation is offered; thus his oblations are offered on the bricks immediately after they have been put down'. ÇB. 2. 3. 3. 17.

13 *sa vā eṣo 'gnir udyaty āditya ātmānam juhoty, asāv astam yan sāye 'gnāv ātmānam juhoti, rātrir evā 'hañ juhoty aho rātryām, prāna evā 'pāne juhoty apānah prāne*, 'This same Agni offers himself in the Sun when he rises; yonder Sun in the evening when he sets offers himself in Agni; Night offers (herself) in Day, Day in Night; the out-breathing offers (itself) in the in-breathing (and) the in-breathing in the out-breathing'. KB. 2. 8 (p. 7, 7).

Cf. ÇB 2. 3. 1. 36 *agnāv evai 'tat sāyam, sūryaṁ juhoti sūrye prātar agnim*, 'He offers in the evening Sūrya in Agni (and) in the morning Agni in Sūrya'

14. *yathā* (MS. *yathā vā idam*) *drīpyamāne [agnau] bhūyo 'bhyādadhātī*. ., 'Just as (here, in ordinary life) one puts additional (fuel) on (the fire) when it is blazing up . . .' K. 22. 2 (p. 58, 17); 22. 6 (p. 62, 9); MS. 3. 4. 5 (p. 51, 5).

15. *ghṛtānuṣīktām avasite [agnau] samidham ādadhātī*, 'He puts a kindling stick soaked in ghee on (the fire) when it has been brought to its proper place'. TS. 5. 2. 2. 4.

16. *yathā puruṣāya vā hastine vā prayate hasta ādadhyāt tādrk tat, . . ., yathā puruṣāya vā hastine vā prayate hasta ādadhyāt tādrk tat*, 'This is as if one were to place (something) into the hand of a man or (the trunk) of an elephant when it is not stretched forth; . . .; this is as if one were to place (something) into the hand of a man or (the trunk) of an elephant when it is stretched forth' (More literally in German: 'Es ist, als ob man einem Menschen oder einem Elefanten etwas in die [nicht] vorgestreckte Hand [in den nicht vorgestreckten Rüssel] reichen wollte') AB. 5. 31. 2

The translation in taking (a) *prayate* as locative of the past participle of √ *yam* + *pra* with *haste* follows Sāyana who glosses. *yathā loke puruṣasya hastino vā grāsārtham aprayate aprasāritahaste grāsam prakṣipet tādrk tat*, as do PW., Haug and Keith. Weber (Ind. Stud. 9, p. 293) renders 'Wie wenn man einem Mann oder Elephant, der nicht fortgeht, in die Hand (die Rüsselspitze) etwas hineinlegt, ebenso ist dies (d. h. es ist unnutz, zwecklos)' and notes '*Aprayate* ist Dativ des part. praes. dei √ *i* + *pra* und *hasta* für *haste* ist Loc. sg.' In support of this interpretation Weber cites KB. 2. 9 (p. 7, 18) *sa ya udite juhoti pravāsata evai*

'tan mahate devāyā 'tithyaṁ karoty atha yo 'nudite juhōti sammihitāyai 'var 'tan mahate devāyā 'tithyaṁ karoti, 'He who offers when the sun has risen makes a guest-offering to the great god as he is setting forth on a journey; he who offers when the sun has not (yet) risen makes a guest-offering to the great god when he is close by', and notes: 'Das dortige *pravasate* entspricht dem hiesigen *prayate*, das dortige *sammihitāya* dem obigen *aprayate*'.

For the construction of $\sqrt{dhā} + ā$ with dative and locative cf. AB. 8. 8. 8, 8. 20. 3 *athā 'smāi [rājñe] surākansaṁ hasta ādadhāti*, 'He places a Surā-cup in the hand of this (king)' < German: 'Er reicht diesem (Könige) einen Surā-becher in die Hand' >, ÇB 4. 3. 1 *tad asmai purodāṣabṛgalaṁ pānau dadhad āha*, 2 *yad asmā etat purodāṣabṛgalaṁ pānāv ādadhātī . .*, 'While putting a piece of the sacrificial cake into his hand he says . . .; the piece of the sacrificial cake which he places into his hand . . .' < German: 'Indem er dann diesem ein Stück Opferkuchen in die Hand reicht, spricht er . . .; das Stück Opferkuchen, welches er ihm in die Hand reicht . . .' >. Contrast the genitive and locative at ÇB. 5. 1. 5. 28 *ekaṁ vaiṣyasya vā rājanyasya iā pānāv ādadhat . .*, 'Placing one (cup) into the hand of either the Vaiṣya or the Rājanya', 6. 3. 1. 41 *haste hy asyā 'hutā bhavati*, '(The spade) has been placed in his hand'.

For the use of this 'sympathetic' dative and the competition between it and the genitive see the details under „Dative“; and cf. Havers, Untersuchungen zur Kasusyntax der idg. Sprachen, p. 38, § 10.

17. *triḥ pracute paṣau hrdayaṁ pravṛhyo 'ttamaṁ pratyavadadhāti*, 'Removing the heart (from the spit) he replaces it uppermost on the victim after it has been thrice moved' (or, 'After the victim has been thrice moved he replaces the heart on top, removing it from the spit'). ÇB. 3. 8. 5. 8

18. *haviṛ vai havirdhāne, stīrne barhiṣi haviṛ asādayanti, tasmāt stīrne barhiṣi havirdhāne pravartayanti*, 'The two oblation-holders are (identical with) the oblation; they set down the oblation upon the sacrificial strew after it has been strewn: therefore they move the two oblation-holders forward after the sacrificial strew has been strewn'. K. 25. 8 (p. 113, 12).

19. *abhimṛtāyaṁ vā asyaṁ na ṣakṣyāmo jīvītuṁ*, 'Upon this (earth) which is affected by death we shall not be able to live'. MS. 4. 5. 9 (p. 77, 4).

A transfer of meaning from the original local sense to the causal 'Since this earth has been affected by death we shall not be able to live (on it)' is easy cf. § 64.

For *abhimṛta* cf. MS. 1. 6, 3 (p. 89, 14 and p. 90, 12—13); K. 8. 2 (p. 84, 12, where *jīva* is the opposite of *abhimṛta*); 25. 6 (p. 110, 2).

20 *prajāpatau vai svayaṁ hotari prātaranuvākam anuvakṣyati sarvā devatā āṣaṁsanta : mām abhi pratipatsyati mām abhi 'ti*. AB. 2. 16. 1.

This passage in which Delbrück, *Altind. Synt.* p. 389, 12 construes *prajāpatau . . hotari . . . anuvakṣyati* as conjunct case with *āçaiṣanta* ('Sie hofften auf Pr. . . .') is discussed below, § 63, Ex. 3.

21. *yathā yukte saṁtata [rathe] adadhyaṭ . . .*, 'As if one were to put (a load) on (a cart) which is yoked (and properly) put together . . .' PB. 16. 10. 6.

Cf. for the conjunct construction the preceding clause. *yad vai yukte saṁtata ādhīyate vahati*, '(The load) which is put on a (cart) that is yoked (and properly) put together (that load the cart) carries' (Comment. *yad vai yat khalu dravyam yukte aqvābhyān yojite saṁtate sambaddhe rathe ādhīyate āropya mādhiyate sa rathas tad dravyam vahati*), also ÇB 9. 4. 4 1 [*agnau*] *yukte tat sarvam samādhiyate*; MS. 3. 4. 4 (p. 50, 1) *tasmin [agnau] yukte sarvam havyam samādhiyate*; K 22 1 (p. 57, 4) *tasmin [agnau] yukte yajñas samādhiyate*.

22. *retasy eva hita rtūn upadadhāti, tasmād reto hitam rtūn anuprajāyate*, 'Upon the seed when it has been deposited he superimposes the seasons; therefore the seed when it has been deposited is born forth in conformity with the seasons'. K 20. 10 (p. 30, 1).

The parallel MS. 3. 2. 9 (p. 29, 7) construes $\sqrt{dhā} + upa$ with the dative: *retase iā etat śiktāya rtūn upādhat, tasmāt sarvesv rtuṣu reto hitam, tasmāt sarvān rtūn reto 'nuprajāyate*

23. *tasyām eva stīrnāyām vedau paridhīṇṇ ca çakalāṇṇ co 'panidadhati*, 'Close on to this altar after it has been strewn they deposit the enclosing sticks and the wood-pieces' (or 'After this altar has been strewn they deposit the enclosing sticks and the wood-pieces close by'). ÇB. 2. 5. 3. 5; 11.

24. *gārhapatya ahutiṁ juhuyur : deva varuna devayajanam no dehi svāhe 'ti, te 'datte devayajane na yajante*, 'They should offer the oblation in the Gārhapatya-fire (with the formula): "O God Varuṇa, give us a place for divine sacrifice, hail!" (In this way) they do not sacrifice in a place for divine sacrifice which has not been given (them by god Varuṇa) (or, 'unless a place for divine sacrifice has been given'). PB. 24. 18. 8.

The Commentary glosses *adatte devayajane na yajante* by *devayajane varuṇa-nujñāte yajante*. For the conjunct construction of *adatte devayajane* cf. TS. 6. 2. 6. 1 *āpte devayajane yājayet*, 'He should make him sacrifice in a contiguous place of divine sacrifice', where the term *āpta* is immediately afterwards defined as a place 'which borders immediately on a road or a pit so that neither a cart nor a chariot can pass between'; 6. 2. 6. 2 *ekonnate and tryunnate devayajane yājayet*, 'He should make him sacrifice in a place of divine sacrifice which is

elevated in one (or three) places'; 6. 2. 6. 3 *pratisthite devayajane yājayet*, 'He should make him sacrifice in a place of divine sacrifice which is firmly established'; 6. 2. 6. 4 *vyāvṛtte devayajane yājayet*, 'He should make him sacrifice in a place of divine sacrifice which is set apart', where the term *vyāvṛtta* is immediately afterwards defined as a place 'which slopes east of the Gāihapatya fire and west of the Āhavanīya-fire', 6. 2. 6. 4 *kārye devayajane yājayet*, 'He should make him sacrifice in a place of divine sacrifice which is artificially made'; 6. 2. 6. 1 *purohaviṣi devayajane yājayet*, 'He should make him sacrifice in a place of divine sacrifice where the offering faces east'; 6. 2. 6. 4 *nirrtigrhīte devayajane yājayet*, 'He should make him sacrifice in a place of divine sacrifice which is seized by Nirrti', where the term *nirrtigrhīta* is immediately afterwards defined as a place 'where there is a bare patch of level ground'; ŚB 2. 10. 10 *sa datte [devayajane] yajate*, 'He sacrifices in (a place of divine sacrifice) which has been given (him)', ÇB 3. 1. 1. 1 *sa sadere devayajane yajate*, 'He sacrifices in a place of divine sacrifice which is frequented by the gods'; MS 1. 10. 12 (p. 152, 6); K. 36. 6 (p. 73, 11) *yasminn [pāte] evā 'ñho* (K. *yatrā 'ñho*) '*vāyāksus tasminn utpūte devatā yajai* (K. *yajān*), 'In (the vessel) from which they have removed misfortune by sacrifice, in that (vessel) after it has been cleaned may I sacrifice to the divinities'. And cf. MS 5. 2. 3 (p. 18, 5) *sprte* (read so with Caland. ZDMG 72, p. 7, for Schroeder's *smṛte*) *devayajane 'gnim cinute*. For a clear instance of an Absolute Locative with the $\sqrt{dā}$ see below, § 60, Ex. 78.

25. *pariçrnte [prācīnavanīṣāle] yājayanti*, K. 22. 13 (p. 68, 6).

This passage is discussed below, § 60, Ex 151

2 The True Absolute Locative.

§ 58. The clear examples of the true Absolute Locative are grouped in three main divisions according to the tense of the accompanying participle: A. The participle is a past participle; B. The participle is a present participle; and C. The participle is a future participle.

Within each of these three main divisions the examples are arranged according to the verbal root of the participle.

In divisions A and B the first subdivision consists of intransitive, the second subdivision of transitive verbs.

A. The Accompanying Participle is a Past Participle

§ 59. 1. The Verb is Intransitive.

$\sqrt{v_1} >$

1. *prajāpater vīsrastād āpa āyaṁs, tasv itāsv aviçat*, 'From Prajāpati when he had become disjointed the waters went (away); when they had gone (away) he settled down (= collapsed)'. ÇB. 7. 5. 2. 44.

The $\sqrt{vi}$ is here used because of the play on the following *viṅcati* 'Because he settled down (*aviṣat*) therefore there are twenty (*viṅcati*) bricks' The Comment glosses: *apām nirgamanena daubalyād gantum aksamas* (var lect *aksamo bhūtra*) *tathai 'vā 'pariṣṭarān*

< $\sqrt{i} + apa$ >

2. *yad āgrahāyane 'pete meghe 'pete nīhāre 'muṣyai [= divah] rūpaṁ bhavati tad amuṣyai [mahānāmnyai] prāyacchat*, 'What the form of yonder (sky) is in the (mouth) Āgrahāyana when the cloud has gone away, when the fog has gone away, that (form) he gave to that (third Mahānāmni)'. JB 3. 106 (Caland, Auswahl, p. 245).

< $\sqrt{v} + ud$ >

3. *atha (6. 7 4 12 tad ahaḥ) prātar udita āditye bhasmai 'va prathamam udvapati*, 'Now (on that day) in the morning when the sun has risen he first cleans out the ashes'. ÇB. 6. 6 4 2, 6 7. 4. 14.

4. *upavasathīye 'han prātar udita āditye vācam visrjate*, 'On the Upavasatha-day in the morning when the sun has risen he releases speech' ÇB. 9. 2. 1. 1.

5. *udita āditye prātaranuvākam anubrayāt*, 'When the sun has risen he should recite the morning-hitany'. AB 4. 19 4.

6. *vyuṣṭyai svāhe* (VS. 22 34) 'ty anudita āditye juhōti, *svargāya svāhe* (VS. 22 34) 'ty udite, '(With the formula) "To the Dawning hail!", he makes the offering when the sun has not (yet) risen; (with the formula) "To Heaven hail!", when (the sun) has risen' ÇB. 13. 2. 1. 7.

7. *indro namucer asurasya vyuṣṭāyām rātrav anudita āditye . . . ģira udavāsayat*, 'Indra cut off the head of the Asura Namuci when the night had lighted up, (but) when the sun had not (yet) risen'. ÇB. 12. 7. 3. 3.

8. *tasya [namuceḥ] vyuṣṭāyām anudita āditye 'pām phenena ģiro 'chīnad, etad var na naktam na divā yad vyuṣṭāyām anudita āditye*, 'He cut off the head of this (Namuci) with the foam of the waters when (the night) had lighted up, but when the sun had not (yet) risen; for (the time) when (the night) has lighted up but when the sun has not (yet) risen is neither night nor day'. PB 12 6. 8

On the hypostasis of the adverbial instrumental *divā* and the adverbial accusative *naktam* in the clause *etaḥ vai na naktam na divā yad vyustāyām anudīta āditya* and their functional equivalence to nominatives cf. PW. s. *divā*, col. 621, pw. s. *dnū*, p. 88, col. 3, PW. s. *nakta* col. 6, 16, Delbruck, Altind. Synt p 139, 11.

Instances of this use are not rare; thus, PB 8 1. 13 *dive 'ti nidhanam upayanti, vyustir vai divā, vy evā 'smai vāsayati*, '(With the word-) "By day" they enter upon the finale, day-time namely is (identical with) dawning; he thus causes it to dawn for this (sacrificer)'; PB 5. 8 9, 9. 1. 11 *sarvaṁ tarhi prajānāti, sarvaṁ asmai divā bhavati*, 'He then discerns everything, everything becomes (as clear as) day-light for him'; MS 1. 8. 6 (p 124, 8) *divā ha vā asmā asmin loke bhavati prā 'smā asau loko bhāti ya evam veda*. 'There is day-time for him in this world, yonder world shines forth for him who knows thus'; JB. 3. 74 (Caland, Auswahl, p 235) *tasmai tama vā 'sīt, so 'kāmayata: dive 'vā 'smai syād iti, . . , tasmai dive 'vā 'sīt*, 'There was darkness so to speak for him; he desired. "May there be day-time so to speak for him" . . , there was day-time so to speak for him'; Chānd Up. 3. 11 3 *sakid divā ha 'vā 'smai bhavati*, 'For him there is once for all day-light', TS. 5 3. 4 7, 6. 4 8. 3 *na vā idam divā na naktam āsīd avyāvrttam*, 'This (universe) was neither day nor night (but) undistinguished', K 8. 3 (p. 86, 5) *asuryā rātrī varnena çukriyam ahaç, çukriya ādhatte ya [agnim] udīte sūrya ādhatte, naktam vā anudītena divo 'dītena, divā 'dhatte ya udīte sūrya ādhatte*, 'Asura-like in colour is the night, bright the day, he who sets up (the fire) when the sun has risen sets it up in brightness, for when the sun has not (yet) risen there is night-time, (on the other hand) when the sun has risen there is day-time, he who sets up the fire when the sun has risen sets it up by day' < For the temporal instrumentals *anudītena* and *udītena* cf. above § 40, in fine >, TB. 2. 2. 9 9 *divā vai no 'bhūd y, tad devānām devatvam* '(Because they said-) "Day-time hath come for us", that is the reason why the gods are called deva', TB 2 3. 8. 3 *tasmai [prajāpataye] manusyānt sasrjānāya duā devatīā 'bhavat, tad anu devān asṛjata, tad devānām devatvam, ya evam devānām devatvam veda divā ha 'vā 'sya devatīā bhavati*, 'For this (Prajāpati) when he had created men there was day-light among the gods; in accordance with that he created the gods, that is the reason why the gods are called deva, he who thus knows the reason why the gods are called deva, for him there is day-light among the gods', MS. 4 2. 1 (p 21, 6) *tasmai [prajāpataye] nt sasrjānāya divā 'bhavat, tena devān asṛjata, tad devānām devatvam, sa yastad devānām devatvam veda duā ha vā asmai devatrā bhavati*, 'For this (Prajāpati) when he had created the Fathers there was day-light, therewith he created the gods; that is the reason why the gods are called deva, he who thus knows the reason why the gods are called deva, for him there is day-light among the gods', ÇB. 11. 1 6 7 *tasmai [prajāpataye] sasrjānāya dive 'vā 'sa, tad v eva devānām devatvam yad asmai sasrjānāya dive 'vā 'sa*, 'For this (Prajāpati), when he had created (the gods) there was day-light so to speak, and that is the reason why the gods are called deva, viz. because there was day-light so to speak for him when he had created (the gods)', ÇB 11. 1. 6, 11 *sa yad asmai [prajāpataye] devānt sasrjānāya dive 'vā 'sa tad*

ahar akuruta. 'What day-light so to speak there was for this (Prajāpati) after he had created the gods that he made into day'; MS. 4. 1. 8 (p. 9, 17) *asā(v) asmā ādityo 'musmin loke jyotir bhavaty atho divai 'vā 'smā amusmin loke bhavati, sarve 'smā ime lokā jyotismanto bhavanti*, 'For him yonder sun becomes a light in yonder world, and further there is also day-light for him in yonder world; all these worlds become luminous for him', < The parallel K 31. 6 (p. 7, 1) omits the clause *atho divai 'vā 'smā amusmin loke bhavati* >, TS 6. 4. 2. 4 *yad vai dvā bhavaty apo rātrih praviṣati, tasmāt tamā āpo divā dadṛṣre, yan naktam bhavaty apo 'hah' praviṣati tasmāc candrā āpo naktam dadṛṣre*, 'When there is day-time night enters the waters, therefore the waters appear darkish by day, when there is night-time day enters the waters, therefore the waters appear bright by night', < The parallel MS 4. 5. 1 (p. 63, 6) has the Absolute Locative *duā bhūte* (cf. below, § 59, Ex. 113) instead of *yad duā bhavati* >

The second *sāyam* at GB 2. 1. 23 (p. 160, 4) *yat sāyam ghamedhīyena caranti, puṣṭikarma vai ghamedhīyah, sāyam posah paṣūnān, tasmāt sāyam ghamedhīyena caranti*, 'Now as to the reason why they proceed with the Ghamedhīya-sacrifice in the evening; the Ghamedhīya-sacrifice is a rite ensuring prosperity, the evening-time is the prosperity of the cattle, therefore they proceed with the Ghamedhīya-sacrifice in the evening', is similarly hypostatized, cf. AA. 2. 1. 5 (p. 104, 7 Keith) *prātar abhavat . sāyam abhavat* 'Morning (Evening) came into existence'

The hypostatized locatives PB 12. 6. 8 *vyustāyām* and *anudita āditye* have their parallels in JB. 1. 5 (Caland, Auswahl, p. 5) *suvyustāyām* and *astamite taylor [samudrayoh] vā etayor atyayanam asti . . astamite purā tamisrāyān suvyustāyām puro 'dayāt*, 'The (place for) crossing these two (oceans, i. e. Day and Night) is (the time) when (the sun) has set (but) before (complete) darkness (has set in, and the time) when (the night) has well lighted up (but) before sunrise' < cf. below § 59, Ex. 172 and 173 > and in Chānd. Up. 2. 9. 3 and 8 *prathamodite* and *prathamāstamite* : *yat prathamodite sa prastāvah*; *yat prathamāstamite tan nidhanam*, 'The Prastāva is (identical with the time) immediately after the sun has risen, the Finale is (identical with the time) immediately after the sun has set'; cf. also *saṃgavavelāyām* at Chānd. Up. 2. 9. 4 *yat saṃgavavelāyām sa ādih*, 'The Ādi is (identical with) the time when the cows are collected', and *madhyandine* at Chānd. Up. 2. 9. 5 *yat samprati madhyandine sa udgithah*, 'The Udgitha is (identical with the time) exactly at noon'.

JB 1. 325 (Caland, Auswahl, p. 124) has the hypostatized Absolute Locatives *prastute*, *pratihṛte*, and *upadrute* : *prastute purā 'deh sa narakah*; *pratihṛte puro 'padravāt sa narakah*; *upadrute purā nidhanāt sa narakah*, '(The interval) after the Prastāva has been sung (but) before the Ādi that is one hell, (the interval) after the Pratihāra has been sung (but) before the Upadrava that is one hell; (the interval) when the Upadrava has been sung (but) before the Finale that is one hell' < cf. below, § 59, Ex. 104, 250, § 60, Ex. 197 >

A hypostatized Absolute Locative *hutesu haviṣṣu* occurs at ÇB. 1. 7. 3. 7 *vāstu hi tad yajñasya yad dhutesu haviṣṣu*, 'For (the time) when the oblations have

been offered that is the place of the sacrifice' < cf. below § 60, Ex. 234 >, cf. TĀ 5 11. 4 *ācṣmah payasy ānīyamāne*.

In the assignment of the different parts of the sacrificial stake (*yūpa*) to different divinities at TS. 6. 3. 4 6—7 the adverbial expression *nikhātād ā raṣanāyāh* '(the section) upward (of that part of the stake) which is dug in (the ground) up to the girdle-rope' stands as subject parallel to *nikhātām*, *ūrdhvam*, *raṣanā*, and *casālam*, and the adverb *uparāt* together with the adverbial expression *raṣanām prati* is similarly used as subject parallel to *uparām*, *ūrdhvam*, and *casālam* at K 26. 6 (p 129, 5—7)

The adverbial expressions *sajyotisi* and *ā jyotiso darṣanāt* are used as subjects at ŚB. 4. 5. 4 *sajyotisy ā jyotiso darṣanāt so 'syāh [sahdhyāyāh] kālāh*, '(The time) when the sun disappears until the stars become visible that is the proper time for this (devotion)'.

With these hypostases may be compared the predicative use of the adverb *tūsnīm* at ÇB 1 4 4. 10 *tūsnīm va hī 'dam mūlam*, 'For this root is silent, as it were'; ÇB 7. 3. 2 2 *anruktam vai tad yad tūsnīm*, 'That which is silent is undefined', the accusative function of the adverbs *adya*, *çvaḥ*, and *hyāh* at PB. 11. 9 3 *adya ca hyaṣ ca samārabhate*, 'He takes hold of to-day and of yesterday' (Comment *adya ca adyatānam ca 'va dvitīyam ahar hyaḥ pūrvam ahaṣ ca samārabhate*), JB. 2 389 *adya cai 'va te [samtanayah pragāthāh] çvaṣ ca samtanvanti*, 'These (combined strophes) connect to-day and to-morrow' < contrast PB. 4 7. 7 *çvastanam evā 'bhūsamtanvanti* >; and the genitive function of *adya* and *çvaḥ* at JB 2 389 *samtanayah pragāthā bhavanti adya ca çvaṣ cai 'va samtatyai*, 'There are the combined strophes, for the sake of combining to-day and to-morrow'.

Γ Additions from the Āraṇyakas and Upaniṣads.

8 A. *sa ya sa ākāṣa āditya eva sa, etasmin hy* (mss omit *hy*) *udite sarvām idam ākāṣate*, 'This space is (identical with) the sun, for when that has risen this all is visible'. JUB. 1. 25. 2.

8 B. *brahmayajñena yakṣyamānaḥ prācyaṁ dīḍi grāmād achadīr-darṣa udīcyaṁ prāgudīcyaṁ vo 'dita āditye dakṣmata upavīyo 'pa-
viṣya hastāv avamījya trīr ācāmet*, 'He who is about to sacrifice with the Brahman-sacrifice should rinse (his mouth) thrice, after washing his hands, placing (the sacred cord) over his right (shoulder) and sitting down in the eastern quarter or in the northern or northeastern quarter, away from the village where its roofs are not visible, after the sun has risen'. TĀ. 2 11. 1.

For *achadīr-darṣa* cf. § 60, Ex. 113, Rem

9. *yad anudite* (2. 1. 2 12 *yad udite*) *sūrye prātar juhuyāt . . .*, 'If he were to offer in the morning when the sun has not (yet) risen (when the sun has risen) . . .' TB. 2 1. 2. 7; 2. 1. 2. 12.

10. *udite sūrye prātar juhōti*, 'He offers in the morning when the sun has risen'. TB. 2. 1. 2. 7; 8.

11. *tad udite sūrye 'juhōt*, 'He offered it when the sun had risen'. TB. 2. 1. 2. 8.

12. *yasyai 'vamviduṣa udite sūrye 'gnihotram juhvatī . . .*, 'If they offer the Agnihotra for one who knows thus when the sun has risen . . . ' TB. 2. 1. 2. 8.

13. *yad uditē sūrya [agnim] ādadhītā 'gneyād varṇād iṣyād, yad anudita aindrād, anudite 'para ādheya udite pūrvaḥ*, 'If he were to set up (the fire) when the sun has risen he would depart from the colour which belongs to Agni, if (on the other hand he were to set it up) when (the sun) has not (yet) risen (he would depart from the colour) which belongs to Indra; the second (fire) should be set up when (the sun) has not (yet) risen. the first (fire) when (it) has risen'. K. 8. 3 (p. 86, 4).

14. *ya udite sūrya [agnim] ādhatte . . .*, 'He who sets up (the fire) when the sun has risen . . . K. 8. 3 (p. 86, 6, 7, and 9).

The parallel passage MS. 1. 6. 10 (p. 102, 1—2) expresses the same idea by *na purā sūryasyo 'detoḥ* and *udyatsu raçmisu* (cf below, § 61, Ex. 16). The phrase *purā sūryasyo 'detoḥ* as equivalent for *anudite sūrye* is also used at K. 8. 3 (p. 86, 2); MS. 4. 5. 2 (p. 65, 10) and 4. 5. 3 (p. 67, 9), at ÇB. 13. 8. 3. 2 *purā 'dityasyo 'dayāt* is used, and the abbreviation *puro 'dayāt* is found at JB. 1. 5 and 6 (cf below, § 59, Ex. 172 and 173), twice in a Çloka at AB. 5. 30. 6 and 5. 31. 6, at KB. 2. 9 (cf below, § 60, Ex. 204), and at ÇB. 3. 2. 2. 26.

15. *no 'dite sūrya āçvinaṃ anuṣasyam*, 'The Āçvina-Çastra should not be recited after the sun has risen'. JB. 1. 212. 3 (Transactions of the Connecticut Academy of Arts and Sciences, 15, p. 165).

16. *anudite sūrye paridadhyāt*, 'He should pronounce the final stanza when the sun has not (yet) risen'. JB. 1. 213. 9 (Transactions of the Connecticut Academy of Arts and Sciences, 15, p. 166).

17. *ardhodite sūrya āhavanīyam ādadhātī*, 'When the sun has half risen he sets up the Āhavanīya-fire'. TB. 1. 1. 4. 3.

18. *uditesu nakṣatreṣu . . . vācam visrjati*, 'When the constellations have risen . . . he releases speech'. TS. 6. 1. 4. 4.

The same idea is expressed at TS. 6. 1. 4. 3 by *na purā nakṣatrebhyah* and at ÇB. 3. 2. 2. 5, K. 23. 5 (p. 80, 5); MS. 3. 6. 9 (p. 72, 4) by *nakṣatram dr̥ṣṭvā*;

the opposite idea. 'when the constellations have not yet risen' is expressed at TS 6. 1. 4 3 by *purā naksatrebhyah*

Apart from TS. 6 1 4. 3 (bis) *vācam visrjet. 4 vācam visrjati*; TB 2 2. 6. 4 (bis) *vācam visrjet* and *vācam visrjati*; and MS. 3. 6. 8 (p. 71, 11) *yad vācam visrjet yagnam visrjet*, the $\sqrt{srj} + vi$ with *vācam* is always used in the middle voice, thus, ÇB. 1 1. 4 8; 11; 2. 4 1. 6, 12, 3 2. 2. 4 (bis); 8 (bis), 26 (bis), 6 7 4. 14, 7 2. 2 1, 7 3. 1 4, 9. 2. 1 1; 13 4. 1 10, TS 6. 4. 11. 3; TB. 3. 2 3 8, 3. 2. 5. 7; 3. 2 8 7; K 23. 5 (p. 80, 5), 27. 9 (bis, p. 149, 4 and 6), 31 4 (p 5, 9); MS 3 6. 9 (ter, p 72, 5 and 6), 3. 8 2 (bis, p. 93, 14 and 15), 4 1 6 (p 8, 5—6), 4 6 4 (quater, p 83, 14, 15 and 17), AB. 1. 28. 14; 15; 2. 21. 1; 2 (bis), 3, 4, 5 24. 8 (bis), 9 (bis), 10, 11; 12; 13, 15, 16; 8. 9 5, 7; 8, KB 10 5 (p. 47, 20); 11 8 (p. 52, 19); 27 6 (bis, p. 133, 10—11), PB 7. 6 3, 20. 14. 2 (bis); 4; 7 (bis)

ÇB 6. 6. 4 1 and 2 vary between the active and the middle voice, the former reading *tasminn [yajamāne] apahatapāpman vācam visrjate* while the latter, in the same context, has *visrjati*.

In Ex. 19—51 the stereotyped phrase (an)udite sarye or āditye is abbreviated by the omission of the noun.

19. *ubhau har 'vā 'sya tathā 'nudita āhatau bhavataḥ*, 'Both (fires) are thus set up by him before (the sun) has risen'. ÇB. 2. 1 4. 8.

20. *sa ya udita āhavanīyam manthet . .* . 'If one were to churn the Āhavanīya-fire when (the sun) has not (yet) risen . . . ' ÇB 2. 1. 4. 8

21. *anudite [agnim] mathitvā . .* , 'Having churned (the fire) when (the sun) has not yet risen' . ÇB. 2. 1 4. 8

22. *tam [agnim] udite prāñcam uddharanti*, 'They carry this (fire) eastward when (the sun) has risen'. ÇB. 2 1. 4. 8 (bis).

23. *yo 'nudite manthati . . , yaḥ . . udite manthati . .* , 'He who churns (the fire) when (the sun) has not (yet) risen . . , he who churns (it) when (the sun) has risen . . ' ÇB. 2. 1. 4. 9.

24. *prātar anudite dve āhuti juhōti*, 'In the morning when (the sun) has not (yet) risen he offers two oblations'. ÇB. 2 3. 3. 9.

25. *yat prātar anudite juhōti* , 'When he offers in the morning before (the sun) has risen . . ÇB. 2. 3. 1. 2; 5; 9, 12.

26. *tām udite vācam visrjate*, 'He releases this speech when (the sun) has risen'. ÇB. 3. 2. 2 26.

27. *tayor udite 'nyataram juhōty anudite 'nyataram*, 'Of these two (libations) he offers the one when (the sun) has risen, the other one when (the sun) has not (yet) risen'. ÇB. 4. 1. 2. 11; 12.

28. *tayor va udite 'nyam anudite 'nyam juhvati*, 'Of these two (libations) they offer the one when (the sun) has risen, the other one when (the sun) has not yet risen'. KB. 12. 4 (p 55. 3).

29. *yad v evo 'dite 'nyam anudite 'nyam juhvati*. . . 'In that they offer one (libation) when (the sun) has risen, the other (libation) when (the sun) has not (yet) risen' KB. 12. 4 (p. 55, 4).

30. *prānāpānā(v) upāñçvantaryāmāv, udite 'nyam juhvaty anudite 'nyam, . . . , tad yad udite 'nyam juhvaty anudite 'nyam bahis santam prānam upajivāmā 'ntas santam apānam ity, atha ya etāv* (var. lect. *etā*) *udite juhvati prānāpānāv utkṛdanti*, 'The Upāñçu-cup and the Antaryāma-cup are (identical with) the in-breathing and the out-breathing, they offer the one when (the sun) has risen. the other one when (the sun) has not (yet) risen (thinking): "May we live upon in-breathing which is without (and) upon out-breathing which is within"; but those who offer both these (cups) when (the sun) has risen tear out both the in-breathing and the out-breathing'. JB. 2. 37 (Caland, Auswahl, p. 134).

31. *yad upāñçvantaryāmāv udite 'nyam juhvaty anudite 'nyam . . . ,* 'In that they offer the Upāñçu-cup and the Antaryāma-cup, the one when (the sun) has risen, the other one when (the sun) has not (yet) risen' JB 2. 38 (Caland, Auswahl, p. 135)

32. *tam [graham] udite juhoti*, 'He offers this (libation) when (the sun) has risen'. ÇB 4. 1. 2. 14.

33. *tasmād udite hotavyam*, 'Therefore the offering should be made when (the sun) has risen'. AB. 5. 29. 4, 5; 8; 5. 30. 4; 15; 5. 31. 2; 3; 4.

34. *nai 'nam satyānrte udite hr̥isatah*, 'Truth and Untruth do not harm him when (the sun) has risen'. TB. 1. 7. 5. 3; 1. 7. 10. 5.

35. *usase svāhā vyūstyai svāho 'deṣyate svāho 'dyate svāhe* (TS. 7. 2. 20. 1) *'ty anudite juhoty, uditāya svāhā suvargāya svāhā lokāya svāhe* (TS. 7. 2. 20. 1) *'ty udite juhoti*, '(With the formula) "To the Dawn hail, to Dawning hail, to Him who is about to rise hail, to Him who is rising hail!" he offers when (the sun) has not (yet) risen; (with the formula): "To Him who hath risen hail, to Heaven hail, to the World hail!" he offers when (the sun) has risen'. TB. 3. 8. 16. 4.

36. *udite hotavyā3m anudīta iti mīmāṃsante*, 'They are in doubt whether the offering should be made when (the sun) has risen or when (the sun) has not (yet) risen'. KB. 2. 9 (p. 7, 17).

One would expect *anudītā3 iti* with Pluti, cf e g. K. 8 12 (p. 95, 15) *ādheyo 'gnī3r nā 'dheyā3 iti mīmāṃsante*; but cf. Delbruck, Altind. Synt. p. 553, 4—10.

37. *tasmād anudite hotavyam*, 'Therefore the offering should be made when (the sun) has not (yet) risen'. KB. 2. 9 (p. 7, 19).

38. *sa ya udite juhoti . . , yo 'nudite juhoti . .*, 'He who offers when (the sun) has risen . . , he who offers when (the sun) has not (yet) risen . .' KB. 2. 9 (p. 7, 17).

39. *atha yasya 'tā(v) ubhā(v) udite juhvaty ubhau vā anudīta udakayājī sa na somayājī*, 'Now he for whom they offer both these (libations) when (the sun) has risen or both when (the sun) has not (yet) risen is a water-sacrificer, not a Soma-sacrificer'. KB. 12 4. (p. 55, 6).

40. *etad vā agnihotram anyedyur hūyate yad astamite sāyam juhoty anudite prātar, athai 'tad agnihotram ubhayeddyur hūyate yad astamite sāyam juhoty udite prātaḥ*, 'In that he offers after (the sun) has set, in the evening, and when (the sun) has not (yet) risen, in the morning, in that manner the Agnihotra is offered on the next day; but in that he offers after (the sun) has set, in the evening, (and) after (the sun) has risen, in the morning, in that manner the Agnihotra is offered on both days'. AB. 5. 29. 3.

41. *sa yadā dvau samvatsarāv anudite juhoti . . .*, 'If one offers (the Agnihotra) for the space of two years when (the sun) has not (yet) risen . . .' AB. 5. 29. 5.

42. *ya evam vidvān udite juhoti . .*, 'If one knowing thus offers (the Agnihotra) when (the sun) has risen . . .' AB. 5. 29. 5; 7; 5. 30. 4; 15, 5. 31. 2; 3; 4.

43. *ya udite juhoti . . .*, 'If one offers (the Agnihotra) when (the sun) has risen . . .' AB. 5. 29. 5.

44. *yo 'stamite sāyam juhoty udite prātaḥ . .* 'He who offers (the Agnihotra) when (the sun) has set, in the evening, (and) when (the sun) has risen, in the morning . . .' AB. 5. 29. 6; 5. 31. 4.

45. *sa yo 'nudite juhoti . .*, 'He who offers (the Agnihotra) when (the sun) has not (yet) risen . . .' AB. 5. 30. 1; 5. 31. 1; 2.

46. *atha ya udite juhōti* . . , 'But he who offers (the Agnihotra) when (the sun) has risen . . ' AB 5 29. 5; 5. 30. 1; 5 31. 1; 2.

47 *te ye naktam juhvatī rātrim eva te samudram praviṣanti*, *atha ya udite juhvatī ahar eva te samudram praviṣanti*, 'Those who offer (the Agnihotra) at night enter the ocean Night, but those who offer (it) when (the sun) has risen enter the ocean Day.' JB 1. 5 (Caland, Auswahl, p. 5).

48. *te ye naktam juhvatī rātrim eva te śyāmaṁ praviṣanti*, *atha ya udite juhvatī ahar eva te śābalaṁ praviṣanti*, 'Those who offer (the Agnihotra) at night enter Night, the Dusky One; but those who offer (it) when (the sun) has risen enter Day, the Spotted One'. JB. 1. 6 (Caland, Auswahl, p. 5).

For *śyāma* and *śābala* cf. Bloomfield, JAOS 15, p. 166.

49. *udite paridadhāt*, 'He should pronounce the concluding stanza when (the sun) has risen'. JB. 1. 213. 11 (Transactions of the Connecticut Academy of Arts and Sciences, 15, p. 166).

50. *taḍ dhar 'ka udita evā 'jyagrahān grhṇanti udite prātaranuvākam upākurvanti*, 'Now some draw the butter-libations when (the sun) has risen, (and) when (the sun) has risen they make preparations for (= begin) the morning-litany'. JB. 2. 37.

51. *ghnāntam evai 'nam sūryo 'bhyudiyāya, tasyo 'dite sa eva gandharvāḥ prajaghāna*, 'Over this (Yavakrī) as he was slaying (the cows) the sun rose; when (the sun) had risen this same Gandharva smote him'. JB. 2. 2 (Caland, Auswahl, p. 191).

For the genitive with $\sqrt{han} + pra$ cf. in JB. the preceding *sa evā 'sya prajaghāna*, and TB 3 8. 4 1 *ṣuṇaṣ caturaksasya prahanti*, 'He smites the four-eyed dog', cited by Delbrück, Altind. Synt p 161, 9.

Summary: (*an*)*udita āditye* occurs in ÇB, PB., and AB.; (*an*)*udite sūrye* occurs in TB., K., and JB. (and TB has once *ardhodite sūrye*); the abbreviated (*an*)*udite* occurs in ÇB, TB., AB, and KB.

Γ Additions from the Āraṇyakas and Upaniṣads.

51 A *ya evam vidvān maharātra uṣasy udite irajāṁ tisthann āsnaḥ śayāno 'ranye grāme vā yāvattarasam svādhāyam adhite sarvān lokān jayati*, 'He who at the end of the night, at dawn, when (the sun) has risen, wandering, standing, sitting, lying, in

the forest or in the village, devotes himself with all possible energy to (Vedic) study wins all the worlds'. TĀ 2. 15.

In spite of the double accent, *yāvattarāsam* here and at TB 3 12 5. 3 must be taken as an Avyayibhāva-compound (Whitney § 1313, c), cf. MS 1. 10. 3 (148, 21) *yāvattarasām* (the corresponding *yāvattarasam* at K. 36. 3, p 70, 14 occurs in an unaccented passage). The commentary to TĀ glosses it by *yāvadbalam*, *yathācakti*; the commentary to TB. by *yāvadbalam*, *uccadhvaninā*

51B *ya evā 'syo 'dāte svargo lokas tasminn evai 'nam dadhāti*, 'What heavenly world there is of him when (the sun) has risen, in that he places him.' JUB. 4. 10. 12.

51C *yat prathamodite sa prastāvah*, '(The time) immediately after (the sun) has risen is (identical with) the Prastāva'. Chānd Up. 2. 9. 3

For the compound *prathamodita* cf. § 59, Ex 181, Rem.

For the hypostatized locative absolute cf. § 59, Ex. 8, Rem

51D *ādityo nivṛt, tasmād bahvrcā udīta nṛvidam adhīyante*, 'The Nivṛd is (identical with) the Sun; therefore students of the Rīgveda study the Nivṛd when (the sun) has risen'. JUB. 3. 4. 2.

The wholly anomalous *adhīyante* should be emended to *adhīyate*]

< √ i + pari — ava >

52. *saṁvatsare paryavete dīkṣā*, 'At the expiration of a year the consecration (takes place)'. ÇB. 13. 4. 4. 1.

Contrast the paratactical construction ÇB. 12. 3. 3 1 *tesāṁ pañca çatāni saṁvatsarānām paryavetāny āsur athe 'daṁ sarvam eva çagrāva*, 'Five hundred of these years had passed, then this whole (universe) was exhausted'.

< √ i + pari — ā >

53. *yat saṁvatsare paryete 'gnim adhatte prajātam* (Schroeder's emend. for *prajāta*) *evai 'nam ādhatte*, 'In that he sets up the fire at the expiration of a year he sets it up full-born'. K. 7. 15 (p. 79, 5); GB. 1. 2. 15 (p. 48, 12 where the Bibl Indica with the mss. erroneously reads *ye* for *yat* < Gaastra emends *ye* to *yah* >, and the mss. have *prajāpatir* with the var. lect. *prajātir* for *prajātam* which reading Gaastra correctly restores)

54. *agnaye vaiçvānarāyo dvādaçakapālam nṛvapet saṁvatsare paryete*, 'He offers a cake on twelve potsherds to Agni Vaiçvānara at the expiration of a year'. K. 10. 3 (p. 182, 18)

55 *prajāpatyam sarvarūpam daçamam ālabheta saṁvatsare paryete*, 'He takes (for slaughter) the tenth (victim) having all colours and

being sacred to Prajāpati at the expiration of a year'. K. 13. 7 (p. 188, 16).

The parallel passage TS 2. 1. 4. 2 expresses the same idea by *saṁvatsarasya parastāt prājāpatyam kadrum ālabheta*, 'At the end of a year he should take (for slaughter) a reddish-brown victim sacred to Prajāpati', cf. TS. 1. 5. 7. 3 *saṁvatsarasya parastād agnīpāvamānībhur upatiṣṭhate*, 2. 5. 4. 5, *saṁvatsarasya parastād agnaye vratapataye pūṣṭodācam aṣṭākapālam nirvāpet*, ÇB. 10. 6. 5. 8 *taṁ saṁvatsarasya parastād ātmana ālabhata*; AB 2. 33. 5 *sa [prajāpatih] samvatsarasya parastād vyāharad dvādaçakṛtvah* MS. 1. 6. 11 (p. 103, 11) expresses the idea 'at the expiration of a year' by *na purā samvatsarād dhavīnsi nirvāpet* 'He should not offer the oblations before the year (has expired)' And cf. below § 60, Ex. 4, Rem

56. *dvītiye samvatsare paryeta āgneyam aṣṭākapālam nirvāpet*, 'At the expiration the second year he should offer (a cake) on eight potsherds sacred to Agni'. K. 22. 3 (p. 58, 22).

57. *trītiye saṁvatsare paryete 'bhijitā yajeta*, 'At the expiration of the third year he should sacrifice with the Abhijit-offering'. K. 22. 3 (p. 59, 1).

The parallel passage to Ex 56 and 57, TS 5. 6. 5. 1 has *dvītiye samvatsara āgneyam aṣṭākapālam nirvāpet*, . . . , *trītiye samvatsare 'bhijitā yajeta* with the simple locatives *dvītiye* and *trītiye samvatsare* = 'at the end of the second (or 'third') year', cf. Delbriuck, Altind. Synt § 76, p. 117, 3—24, and under "Locative of Time".

< $\sqrt{v} + pra$ >

58. *tesu [asuraṣu] preteṣu prāyanīyam [devāḥ] niravāpan* (21. *atīthyam havir niravāpan*; 22. *upasado 'tanvata*; 24. *prātaḥ prātaḥsavanam atanvata*, 25. *mādhyandīnam savanam atanvata*; 26. *savanīyena paçunā 'caran*, 27. *trītyasavanam atanvata*), 'These (Asuras) having gone away, (the gods) made the initial offering (also 'spread the guest offering'; 'performed the Upasads'; 'performed the morning pressing in the morning'; 'performed the noon pressing'; 'proceeded with the animal offering pertaining to the Soma-sacrifice'; 'performed the third pressing')'. ÇB 9. 5. 1. 19—22; 24—27.

Γ Addition from the Araṇyakas and Upaniṣads.

58 A. *sa ho 'ccaiḥçravāḥ kaupayeyo 'smāl lokāt preyāya, tasmin ha prete keçā dārbhyo 'ranye mṛgayām cacāra*, 'This Uccaiḥçravas Kaupayeya departed from this world; when he had departed Keçin Dārbhya went hunting in a forest'. JUB. 3. 29. 2. J

< √ i + sam — ā >

59. *atha paçukāmas sāyam paçuṣu sameteṣv agnihotram juhuyād, brahma vā agnihotram, brahmanai 'va tat paçūn pariḡrhnāti*, 'He who is desirous of cattle should offer the Agnihotra in the evening when the cattle have come together; the Agnihotra namely is (identical with) the Brahman; with the Brahman he thus encloses the cattle'. JB. 1. 5

Γ Addition from the Āraṇyakas and Upaniṣads.

< √ 1 ūh + adhi >

59 A. *nā 'dhyātve meghe*, '(One should) not (study) when a cloud has risen up' AĀ. 5. 3. 3 (p. 159, 6 Keith).

The style is Sūtra like The verb must be supplied from the preceding *athā 'tah svādhyāyadharmam vyākhyāsyāmah*; cf. below § 60, Ex 99 A.]

< √ kram + apa >

60 *te devā vācy apakrāntāyām tasmin grahān agrhnata*, 'Speech having departed, these gods drew the cups in silence'. TS. 6. 4. 11.

Contrast the paratactical constructions like TS. 2 2. 8 3 *etāni hi vā etasmād apakrāntāny atha 'sa hatamanāh svayampāpaḥ*, 'For these (viz. vigour, wrath, mind) have departed from him < = for when these have departed from him >, then his mind is gone, he is in a bad plight'; 2. 3. 3. 4 *reto hi vā etasmād vāy- nam apakrāmaty atha 'sa klabhyād bibhāya*, 'For < = for when > seed (and virile) strength depart from him, then he fears impotence', 2. 3. 13. 2 *payo hi vā etasmād apakrāmaty atha 'sa pāpmanā grhītaḥ*, 'For < = for when > the milk departs from him, then he is seized by evil'.

< √ kram + ud >

61. *yathas 'va tat prajāpatir utkrānte prāna utkrānte vīrye srute 'nne rikto 'çayad etad asya tad rūpam*, 'As Prajāpati, when breath had departed, when vigour had departed, when food had flown away, lay there emptied, so was then his form'. ÇB. 7. 1. 2. 9.

62. *prajāpateḥ* (10. 6. 5. 6 *tat* instead of *prajāpateḥ*) *prāneṣu 'tkrānteṣu çariram çayitum adhrīyata*, 'When the breaths had departed Prajāpati's (and 'this') body began to swell' ÇB. 10. 6. 5. 6; 13. 4. 4. 6.

63. *tasminn [prāne] utkrānte [prajāpatih] 'padyata*, 'When this (breath) had departed he (Prajāpati) fell down'. ÇB 7. 1. 2. 1; 7. 4. 2. 11.

64. *tasminn* [prāne] *enam* [prajāpatim] *utkrānte devā ajahuh*, 'When this (breath) had departed the gods forsook him (Prajāpati). ÇB. 6. 1. 2. 12.

65. *tasyām* [tanvām] *enam* [prajāpatim] *utkrāntāyām devā ajahuh*, 'When this (body) had departed the gods forsook him (Prajāpati)'. ÇB. 7. 4. 1. 16.

66 *yasmin va utkrānta idam çarīram pāpīyo manyate sa vo vasiṣṭhah*, 'That (sense-organ) after whose departure this body considers itself worse off, that among you is the best'. ÇB 14. 9. 2. 7 (= BĀU. 6. 2. 7 Mādhy = 6. 1. 7 Kāṇv.).

Γ Additions from the Āraṇyakas and Upaniṣads.

66 A *yasmin va utkrānte çarīram pāpīṣṭhataram iva dr̥cyeta* (Çāṅkh. Ār. *pāpīṣṭham iva manyeta*) *sa vaḥ* (Çāṅkh. Ār. *vaḥ*) *çresthah*, 'That (sense-organ) among you is the best after whose departure the body may appear (may consider itself) worse (worst) off'. Chānd. Up. 5 1. 7; Çāṅkh. Ār. 9. 2 (p. 316, 10 in Keith's ed. of the Ait. Ār.).

66 B. *tā* [çriyah] *abruvan* : *hantā 'smāc charirād utkrāmāma, tad yasmin na utkrānta idam çarīram patsyati tad uktham bhaviṣyati 'ti*, . . , *prāna utkrānte 'padyata*, 'These (delights = the sense organs) said "Come, let us depart from this body; then that one of us after whose departure this body will fall will be the Uktha"; . . , when breath had departed (the body) fell'. AĀ. 2. 1. 4 (p. 103, 10 and 14 Keith). J

< √ *kram* + *sam* >

67. *anaddhā vaḥ samkrāntayor yadī 'taro ve 'taram abhībhavati 'taro ve 'taram*, ÇB. 1. 6. 3. 33.

The case-form of *samkrāntayoh* is ambiguous, see above § 50, Ex. 28.

< √ *kṣi* 'fail' >

68 *tasmin* [candramasī] *kṣīne dadāti*, . . . , *atha yad akṣīne dad-yāt* . . . , 'He makes the offering when this (moon) is not visible; . . . ; if he were to make the offering when (the moon) is visible . . .' ÇB. 2. 4. 2. 7.

69. *yad aksīna eva pūrvasmīnn anne 'thā 'param annam āgacchati*, 'When, while the old food is (still) unexhausted, new food comes . . .' ÇB. 1. 6. 4. 14.

For *atha* cf. above § 7, b, and below § 65, a.

< √ gam + anu, 'go out', of the fire. >

70. *yad evā 'syā 'tra kāmānām vyavachidyate 'gnāv anugate . .* ,
'What (part) of his desires is then cut off when the fire has gone
out . . .' ÇB. 6. 6. 4. 11.

71. *ye evā 'gnāv anugate [prāyāçcitr] tasyo 'kto bandhuh*, 'As
to the two (expiations which are prescribed) when the fire has
gone out,—the explanation of this has been (previously) given'.
ÇB. 6. 8. 2. 11.

72. *yasyā 'havanīye 'nanugate gārhapatyō 'nugacchet . .* , 'If one's
Gārhapatya-fire were to go while the Āhavanīya fire has not gone
out . . .' ÇB. 12. 4. 3. 6.

Cf. the parallel passage JB 1. 61 3, below, § 60, Ex. 239.

< √ gam + ā >

73. *tasmād uṣasy āgatāyām aruṇam ivā 'va prabhātī*, 'Therefore
when the dawn has come a ruddish (colour) so to speak shines
forth'. AB. 4. 9. 2. .

74. *haviṛ ātithyam nirupyate some rājany āgate*, 'The guest-offering
is spread when King Soma has arrived'. AB. 1. 15. 1.

75. *agnim manthanī some rājany āgate*, 'They churn the fire
when King Soma has arrived'. AB. 1. 15. 6

76. *tad yathā 'vā 'do manuṣyarāja āgate 'nyasmin vā 'rhaty
uksānam vā vehatam vā kṣadante . .* , 'Just as in ordinary life they
carve up an ox or a cow which casts her calf when a human
king or other worthy has arrived . . .' AB. 1. 15. 6.

77. *sa [indrah] u ha mādhyandīne savana ājagāma, te ho 'tkro-
dam cakrīre yathā gṛeṣṭhiny āgata utkrodam kurvate tathā*, 'He
(= Indra) arrived at the noon pressing; they raised (a shout of)
exultation, just as they raise (a shout of) exultation when a superior
has arrived'. JB. 2. 152 (Caland, Auswahl, p 172).

According to Whitney's transcript both mss. agree in reading *utkrodam* in the
clause *utkrodam kurvate*, as they do in the clause *utkrodam eva tat kurvate*
which occurs a little later in the same chapter; but in the clause *te ho 'tkrodam
cakrīre* one ms. reads *utkroçam* while the other ms. originally had *utkrodam*
which is corrected afterwards by the insertion of the syllable *ça* between *utkro*
and *dam* without deleting the syllable *da*. The reading *utkrodam* is supported
by TS. 7. 5. 9 2 (ter) *utkrodam kurvate*, and by the adjective *utkrodm* MS. 2. 5.
9 (p. 59, 17).

78. *sa ho 'vāca : ṣṛaddhā mā 'vidad, ṛtvijo me hvayantv itī, tas-mai ha kurupañcālān ṛtvija ūhus, teṣu hā 'gateṣu ṣaṛlano bibhayām cakāra*, 'He said: "Faith hath found me; let them summon priests for me"; they brought him Kurupancāla priests; when these had arrived Ṣaṛlana was afraid' JB. 1. 245.

79. *vadanti grāvāno vadanty aulūkhalā manthanty ācīram, indra vā etat* (var. lect. *etam*) *agrā āgate ghoṣam akurvata*, 'The grinding-stones resound, the (noises) connected with the mortar resound, they churn the Soma-milk; for when Indra had first arrived they thus made a noise'. MS. 4 6. 8 (p 91, 18).

Vadanti grāvāno vadanty aulūkhalāh is a Mantra reminiscence, HG 2.14 4, MG. 2. 8. 4 *ulūkhalā grāvāno ghoṣam akrata*, ĀpMB. 2 20 34 *aulūkhalā grāvāno ghoṣam akrata*, SMB. 2 2 13 *aulūkhalāh sampravadanti*, ÇB. 4 3 3. 19, KÇ 10. 3 11 *aulūkhalān udvadayata*, AV 3.10 5 *vānaspatyā grāvāno ghoṣam akrata*

80 *ā mā rājasya prasavo jagamyād* (VS. 9 19) *itī [ratheṣu] punar āgatesu juhoti*, 'When (the chariots) have returned he offers with (the stanza) VS. 9 19'. K. 14 7 (p. 206, 19)

The parallel passage MS 1. 11. 7 (p 169, 5) has *rathesu punar āsṛtesu* (var. lect. *āsṛjesu*) *juhoti*, see below, Ex. 194 and 195

81 *yo vai yajñam* (5. 5. 3. 1 *yo vā agnim*) *yoga āgate yunakti yuñkte yuñjāneṣu*, 'He who yokes the sacrifice (and 'fire altar') when the yoking (time) has arrived,—he among those who yoke (really) yokes (it)'. TS. 1. 6. 8. 4; 5. 5. 3. 1.

The PW compares AV. 19. 13 1 = SV 2 1219 *tau yoksyē* (SV. *yuñjāta*) *prathamau yoga āgate*, 'Them will I first yoke when the conjuncture has arrived' (Whitney, and cf. his note)

82. *yo ha vā* (MS. *yo vā*) *agnim yoga āgate na yunakti* (MS. *yuñkte*) *na yuñjāneṣu yuñkte*. 'He who does not yoke the fire-altar when the yoking (time) has arrived,—he among those who yoke, does not (really) yoke (it)'. K. 22. 6 (p 61, 19); MS. 3. 4. 5 (p. 50, 6).

83. *agnim evai 'tad* (MS *agnim vā etad*) *yoga* (MS. *yogā*, cf. Wackernagel, Altind. Gr. I, § 272, p. 323, 20—24) *agate yunakti* (MS. *yuñkte*) *yuñkte yuñjāneṣu ya evam veda* (MS. omits *ya evam veda*), 'He thus yokes the fire-altar when the yoking (time) has arrived, he among those who yoke yokes (it truly) who knows thus'. K. 22 6 (p 61, 21); MS. 3. 4. 5 (p. 50, 7).

84. *ya ha vā* (MS. *yo vā*) *agnim vimoka āgate na vimuñcati* (MS. *vimuñcate*) *na vimuñcamāneṣu vimuñcate*, 'He who does not

unyoke the fire-altar when the (time for) unyoking has arrived, —he among those who unyoke does not (really) unyoke (it)'. K. 22. 6 (p. 61, 22); MS. 3. 4. 5 (p. 50, 7)

85 *agnim evai 'tad* (MS. *agnim vā etad*) *vimoka āgate vimuñcati* (MS. *vimuñcate*) *vi vimuñcamāṇeṣu* (Schroeder's text in MS. *muñcamāṇeṣu*) *muñcate ya evam veda* (MS. omits *ya evam veda*), 'Thus he unyokes the fire-altar when the (time for) unyoking has arrived; he who knows thus (really) unyokes (it) among those who unyoke'. K. 22. 6 (p. 62, 2); MS. 3. 4. 5 (p. 50, 9).

86 *yathā samvatsaram āptvā || kāla āgate vijāyata evam eva samvatsaram āptvā kāla āgate 'gnim cinute*, 'As (an embryo) is born after the lapse of a year when the proper time has come, even so he piles the fire after the lapse of a year when the proper time has come'. TS. 5. 5. 1. 6—7.

For *samvatsaram āptvā* 'after a year has been attained' = 'after the lapse of a year' cf. below § 60, Ex. 4, Remark

87. *yad* (MS. omits *yad*) *āgate kāle prāñcas somair uddhravanti* (MS. *utkrāmantī*) *pratyāñcas suropayāmaḥ . .* 'In that, when the proper time has come they run (and 'they proceed') to the east with the Soma-vessels (and) to the west with the Surā-vessels . ' K. 14. 6 (p. 205, 7); MS. 1. 11. 6 (p. 167, 14).

88. *tam vā etad āgate kāle sarvaṁ saṁsphitaṁ* (var. lect. *sam-sphīnam*) *yajñam devatābhyo duhet*, 'Thus, when the proper time has come, he should milk this whole replete sacrifice for the divinities'. MS. 3. 6. 7 (p. 69, 17).

The past participle *-sphīta* should be added as from B in Whitney's Roots etc s *sphā*, p. 197.

89 *tam [yajñam] kāla āgate yajate*, 'He sacrifices this (sacrifice) when the proper time has come'. TB. 3. 3. 9. 12.

90. *yad vā imām agnir rtāv āgate nirvartayaty etad evai 'nām rāpaṁ kṛtvā nrvartayati*, 'As Agni, after the (proper) season has arrived, trims this (earth) thus he trims it after this fashion (viz. by having his hair cut)' TB. 1. 5. 6. 5.

91. *atha vasanta āgate pakvesu venuyaveṣu venuyavān uddhartavā āha*, 'Now when spring has arrived (and) when the bamboo seed is ripe he orders it to be collected'. KB. 4. 13 (p. 17, 10).

92. *varṣāsv āgate ḡyāmākasasye ḡyāmākān uddhartavā āha*, 'In the rainy season, when the millet crop has come (= is ripe), he orders the millet to be collected'. KB 4. 12 (p. 17, 3).

93. *atha vriḥsasasye vā yavasasasye vā 'gata āgrayanīyān uddhartavā āha*, 'Now when the rice crop or the barley crop has come (= is ripe) he orders the grain which is to be used for the first-fruit offering to be collected'. KB. 4. 14 (p. 17, 13).

The PW. s. *sasya*, col. 851, 10, translates *āgata* with *sasya* by 'eingeheimst', but *āgataṁ sasyam* is not so much the 'garnered crop' as the 'ripe crop', literally 'the crop which has arrived at maturity', cf. KB. 19 3 (p. 85, 7) *anāgataṁ sasyam bhavati daharakāny ahāni bhavanti*, , *āgataṁ sasyam bhavati mahānty ahāni bhavanti*, 'The crop has not yet arrived (= is not yet ripe), the days are short; . . . , the crop is ripe, the days are long'. *Āgataṁ sasyam* is the equivalent of **pakvam sasyam*, cf. for *sasya* with $\sqrt{pac}$ ÇB. 11 2 7. 32 *tasmād yadā sasyam pacyate brahmanvatīyah prajā ity āhuh*, 'Therefore when the crop ripens they say. "The creatures are full of the Brahman"'

The masculine agent noun *paktr* occurs with *sasyam* in the Yajus TS 7. 5. 20. 1 = KAçv. 5 17 (p. 170, 18 where the cod. Ch. corruptly reads *panthā* for *paktā*): *jayñi bijam, varṣtā parjanyaḥ, paktā sasyaṁ, supippalā oṣadhayah* etc., '(May) the corn (be) germinant (Whitney, Gr. § 1155, e), Parjanya a rainier, the crop a ripener, the plants fruitful, etc' < As TB 2 7. 16 4 *varsantu parjanyaḥ, supippalā oṣadhayo bhavantu* shows the substantive verb *bhava(n)tu* must be supplied in the TS Yajus with *jayñi, varṣtā, paktā, supippalāḥ*. — For the masculine *paktā* (instead of the neuter *paktr*, Whitney, Gr. § 375, h) cf. the stereotyped masculines in the third person of the periphrastic future (Whitney, Gr. § 944) ÇB. 4. 3 1 11 *atha çvo 'har bhavitā*; JUB. 1 38 3 *lomaçāni 'va tesāṁ ḡmaçāni bhavitārāḥ*, JB. 1. 247 *na hai 'va tāvad dāvāsuraṁ bhavitā* (see below, § 61, Ex. 10); JB. 2 429 *ahah . . . bhavitā* (see below, § 59, Ex. 155) — With *varṣtā* in the TS Yajus contrast the periphrastic future *vrastā*, MS 2. 1 8, below, § 59, Ex. 231, Remark, in fine >

94. *sākṣād eva tad dikṣāyām āgatayām dikṣate*, 'When the (time for the) consecration has come he straightway consecrates himself'. AB. 4. 26. 3

95. *tasmād yam sattryā dikṣo 'panamed etayor eva çairirayor māsayor āgatayor dikṣeta*; . . . , *tasmād etayor eva çairirayor māsayor āgatayor ye ca 'va grāmyāḥ paçavo ye cā 'ranyā anmānom eva tat paruṣimānam nyanti*, 'Therefore if the consecration which is connected with a sacrificial session should (be desired to) lean toward (= be favourable to) a (sacrificer) he should consecrate

himself when the two months of the cool season have arrived, . . . ; therefore when the two months of the cool season have arrived both the domestic and the wild animals suffer from leanness and lack of sleekness'. AB. 4. 26. 3.

95 A. *e'mā agman revatir jivadhanyā ity āgatāsu*, '(He recites) RV. 10. 30. 14 when (the waters) have come'. KB 12. 2 (p. 53, 19).

< √ gam + parī — ā >

96. *samvatsare paryāgata etābhur [vyāhrtibhik] eva 'pasādayet*, . . . , *samvatsare paryāgata etābhur evā 'sādayet*, 'After the year is completed he should perform the Upasads with these (sacred utterances); . . . , after the year is completed he should deposit (the oblations) with these (sacred utterances)'. TS. 1. 6. 10. 3

< √ jan >

97 *vaiçvānaram dvādaçakapālam nirvapet putre jāte*, . . . , *yasmīn jāta etām iṣṭim nirvapati pataḥ || eva tejasvy annāda indriyāvi paçumān bhavati*, 'When a son has been born he should offer (a cake) on twelve potsherds sacred to Vaiçvānara; . . . ; he after whose birth he offers this oblation becomes pure, brilliant, an eater of food, possessed of vigour, (and) rich in cattle'. TS. 2. 2 5. 3—4.

98. *tasmād yajñayajñīyasya stotre varam dadyād yathā putre jāte varam dadati tathā*, 'Therefore he should grant a boon at the Stotra of the Yajñayajñīya-Sāman, just as they grant a boon when a son has been born'. JB. 1. 297 (Caland, Auswahl, p. 122).

99. [*putre*] *jāte 'gnm upasamādhāya . . . juhoti*, 'When (the son) has been born, having piled up the fire . . . he offers (the oblation)'. ÇB. 14. 9. 4. 23 (= BAU. 6. 4. 23 Mādhy. = 24 Kāṇv.).

< √ tr (tr̥) + pra >

100. *yathā pratirñāyām āgacchet sa vihryeta*, 'Just as if he were to arrive when the (ferry) has crossed over he would be left'. ÇB 2. 3. 3. 16.

< √ trp >

101. *vāk tena trpyati*, *vāci trptāyām agnis trpyaty*, *agnau trpte prthivī trpyati*, *prthivyām trptāyām yāni prthivyām bhūtāny anvāyattāni tān trpyanti*, . . . , *prāṇas tena trpyati*, *prāṇe trpte vāyus trpyati*, *vāyau trpte 'ntarikṣam trpyaty*, *antarikṣe trpte yāny antarikṣe bhūtāny anvāyattāni tān trpyanti*, . . . , *cakṣus tena trpyati*, *cakṣuṣi trpta ādityas trpyaty*, *āditye trpte dyaus trpyati*, *divi trptāyām yāni*

divi bhūtāny anvāyattāni tāni trpyanti, . . . , manas tena trpyati, manasi trpte candramās trpyati, candramasī trpta āpas trpyanty, apsu trptāsu yāny apsu bhūtāny anvāyattāni tāni trpyanti, . . . , śrotram tena trpyati, śrotre trpte dīṣas cā 'ntardeṣāḥ ca trpyanti, dīṣu cā 'ntardeṣu ca trpteṣu yāni dīṣu cā 'ntardeṣu ca bhūtāny anvāyattāni tāni trpyanti, 'Speech (and 'breath', 'sight'; 'mind'; 'hearing') rejoices thereat; speech (and 'breath', 'sight'; 'mind'; 'hearing') having rejoiced the fire (and 'the wind'; 'the sun'; 'the moon'; 'the quarters and the intermediate quarters') rejoices; the fire (and 'the wind'; 'the sun'; 'the moon', 'the quarters and the intermediate quarters') having rejoiced, the earth (and 'the atmosphere'; 'the sky'; 'the waters') rejoices; the earth (and 'the atmosphere'; 'the sky'; 'the waters') having rejoiced those beings which are connected with the earth (and 'the atmosphere'; 'the sky'; 'the waters'; 'the quarters and the intermediate quarters') rejoice'. GB. 1. 3. 14 (p. 83, 3).

The construction of *anvāyatta* between the locative and the accusative, with the locative, as in our passage, also at ÇB 13. 1 2 9 (ter), TB 3. 8. 7. 3 (ter); ÇB 13. 3. 5. 1, TB. 3. 9. 15. 1; Chānd Up. 2 9 2 (*tasmin*); MS. 1. 4. 11 (bis, p 59, 19 and p. 60, 1), but the parallel to the last passage TS. 1. 6. 11. 1 (bis) construes *anvāyatta* with the accusative, and so also at ÇB 1. 6. 3. 41; 1. 7 2 7, 3 1. 2. 18; 12. 7 2 19; 14. 5. 2. 3 (= BĀU 2. 2 3 Mādhy = 2 Kānv); 14 6. 8. 9 (= BĀU 3. 8. 9), PB. 6. 3 14 (bis); KB. 12 6 (p 56, 5), GB. 1. 3. 19 (p. 89, 3), JB. 1. 276 (Galand, p 107) *tāni [śrotrām] devā anvāyattāḥ, . . . tāni prajā anvāyattāḥ*, JB. 2. 27 in a *Āloka māmi sarve devā anvāyattāḥ* and in the prose explanation of it *evamvidam ha vāva sarve devā anvāyattāḥ*; JUB. 3. 17. 7, Chānd. Up. 1. 10. 9—11, 1 11. 4—9, 2. 9. 2—8, 3. 16. 1, 3; 5. The same variation appears in the construction of the causative *anvāyātayati* which takes the accusative and locative at ÇB 13. 1 2 9, TB. 3. 8 7. 3, but two accusative at ÇB 3 4 1 23; KB. 24. 5 (p 109, 24)

102. *etasya vāci trptāyām agnis trpyati, prāṇe trpte vāyus trpyati, cakṣuṣi trpta ādityas trpyati, manasi trpte candramās trpyati, śrotre trpte dīṣas cā 'ntardeṣāḥ ca trpyanti, sneheṣu trpteṣv āpas trpyanti, lomeṣu trpteṣv oṣadhwanaspatayas trpyanti, çarīre trpte prthivi trpyati*, 'When his speech has rejoiced Agni rejoices, when (his) breath has rejoiced Vāyu rejoices, when (his) eye has rejoiced Āditya rejoices, when (his) mind has rejoiced the Moon rejoices, when (his) hearing has rejoiced the Quarters and the Intermediate Quarters rejoice, when (his) fat has rejoiced the Waters rejoice,

when (his) hair has rejoiced Plants and Trees rejoice, when (his) body has rejoiced the Earth rejoices'. GB. 1. 2. 22 (p. 60, 8).

< √ *dru* + *ud* >

103. *yaṭ prācy uddrute* (the mss. *udute* and *udrute*) *yajamāno mriyeta kim tatra karma kā prāyaścittik*, 'If, after (the priest) has run up to the east, the sacrificer should die, what rite is there, what expiation?' JB. 1. 57. 2 (JAOS. 23, p. 339).

< √ *dru* + *upa* 'to sing the Upadrava' >

104. *upadrute purā nidhanāt sa nārakāḥ*, '(The interval) after the Upadrava has been sung (and) before the finale that is one hell'. JB. 1. 325 (Caland, Auswahl, p. 124).

For the hypostasis of *upadrute* cf. above § 59, Ex 8, Remark

< √ *pac* >

105. *atha vasanta āgate pakveṣu veṇuyaveṣu veṇuyavān uddhartavā āha*, 'Now when spring has come, when the bamboo-seed is ripe, he orders the bamboo-seed to be collected'. KB. 4. 13 (p. 17, 10).

< √ *pat* >

106. *yajamāne 'dhaḥṣirasi patite sa deṣo 'dhaḥṣirāḥ patati yasminn ardhe yajante*, 'When the sacrificer has fallen headlong, that place on which spot they sacrifice falls headlong (also)'. GB. 2. 2. 15 (p. 181, 8).

Γ Additions from the Āraṇyakas and Upaniṣads.

< √ *pad* + *pra* >

106 A *tā [ḥṛiyak] abruvan : hante 'dam punaḥ ṣarīram praviṣāma, tad yasmin naḥ prapanna idam ṣarīram utthāsyati tad uktham bhaviṣyati 'ti, . . . , prāne prapanna udatiṣṭhat*, 'These (delights = the sense-organs) said. "Come, let us again enter this body, then that one of us after whose entrance this body will rise up will be the Uktha", . . . , when breath had entered this body rose up'. AĀ. 2. 1. 4 (p. 103, 18 and 104, 1 Keith).

< √ *bhāḍ* + *saṃ* >

106 B *na saṃbhinnāsu chāyāsu*, ('One should) not (study) when the shadows have met'. AĀ. 5. 3. 3 (p. 159, 5 Keith).

The style is Sūtra-like, the verb must be supplied from the preceding *atha 'taḥ svādhyāyadharmam vyākhyāsyāmaḥ*, cf. above § 59, Ex 59 A and below § 60, Ex. 99 A J

< *budh + pra* >

107. *tat subandhāv aprabuddhe 'nvabudhyantā : 'hārstām vā asyā 'sum asuramāyāv iti*, 'Now when Subandhu did not awaken they became aware: "The two Asura illusions have snatched away his vital spirit".' JB. 3. 168 (JAOS. 18, p. 43; Caland, Auswahl, p. 261).

< *bha* >

108. *te rātryām bhatāyām paçūn nā 'paçyan*, 'As night had fallen they did not see the cattle'. K. 7. 10 (p. 61, 21).

109. *etam sāye bhate 'çvam pariṇayanti*, 'When evening has come they lead this horse about' ÇB. 7. 3. 2. 18.

110. *ko hi tad veda yad vaṣīyānt sve vaçe bhūte punar vā dadāti na vā*, 'For who knows whether the stronger will give (a thing) back or not, his pleasure (will) having become paramount'. TS. 6. 3. 2. 6.

Sve vaçe bhūte is not so much 'when his will is accomplished, when his will has come to pass' (Keith) but rather 'his will alone being paramount', cf. ÇB. 1. 3. 2. 15 *tasmād u ksatriyasyai 'va vaçe satī vaiçyam paçava upatsthante*, 'And therefore cattle are at the disposal of the Vaiçya (only) as long as it pleases the Kṣatriya', ÇB. 1. 3. 5. 14 (where *vacaḥ* in Weber's text is a misprint for *vaçah*, see the Corrections, p. 134, 13), 4. 4. 5. 19, 6. 2. 1. 39 *yāvad asya vaçah syāt*, 'as far as he pleases', 'so viel er Lust hat' (Delbruck, Altind. Synt. p. 572, 9).

111. *devā vā asurān yudham upaprayanto 'bruvaṇ : yan no vāmam vasu tad apanadhāya yudhyāmahai, tad* (see the Remark) *adya kasmīṇ cīd bhate 'bhyupadhāvāme 'ti* (see the Remark), 'The gods, as they were setting out to combat the Asuras, said: "Let us enter the combat after we have (securely) laid away that which is our dearest treasure; unto it, if anything (untoward) happens to-day, let us take recourse". JB. 1. 138; 142 (Caland, Auswahl, p. 39 and 43).

The clause *tad adya kasmīṇ cīd bhate 'bhyupadhāvāme 'ti* has been conjecturally emended. According to Caland the mss. read both at 1. 138 and 142 *yad . bhūte bhyavathāvēmeti*, according to Whitney's transcript they read in both places *yad bhūte bhyapathāvēmeti*, with the var. lect. at 1. 142 *bhyapathāvēmeti*. Caland emends the text to *'bhyavadhāvāme 'ti*, but conjectures *abhyavadadhāme 'ti* as the correct reading and renders: 'Lasset uns, bevor wir den Kampf angehen, die uns liebe Habe in Sicherheit bringen, welche wir jetzt in welches Wesen nur immer niederlegen wollen'. I have emended the *abhyapa-(ava) thāvāma* of the mss. to *abhyupadhāvāma*, since a $\sqrt{dhāv} + abhi - \alpha pa$ (or *ava*) is not quotable, and $\sqrt{dhāv} + abhi - \alpha pa$ occurs in the similar passages

MS 1 7. 2 (p 110, 17) *devā asurair vijayam upayanto 'gnau priyās tanvas samnyadadhata yan no jayeyur imā abhyupadhāvēma yady u jayeme 'mā abhyupāvartemahī 'ti*, and K 8 15 (p 99, 6) *devāḥ ca vā asurāḥ ca saṁyattā āsana, te devā vijayam upayanto 'gnau priyāsa tanvas samnyadadhata yady jayeme 'mā upavartemahī yady no jayeyur imā abhyupadhāvēme 'ti* (so Schroeder's emendation, the cod Ch. reads *abhyapathāvēmeti*, the ms. D. *adyapathāvēmeti*, the Kap S. parallel *imābhyupadhāvēmeti*).

For the confusion of *dḥ* and *th* cf Wackernagel, Altind. Gr. § 103, p. 123, and the Mantra parallels.

avithurah ĀÇ 3. 1. 17, MÇ 5 2. 8
16; Kauç 56. 3

avidhurah ĀpÇ. 10. 27 2

cf on *vithura* · *vidhura*, Geldner Ved
Stud. 3, p 66, Anm. 1.

mānthālah VS 24 38 < MS. 3 14
19 (p. 176, 9) *mānthālavah* accord-
ing to the Pp. ms; the Samhitā
mss. read *mātālavah*; TS 5 5. 18.
1 and KAçv. 7 8 (p 180, 15) *mān-
thīlavah* >

māndhālah VSK. 26. 38

nisaṅgathih TS 4. 5 1. 4; MS. 2. 9 2
(p 122, 4, with the var. lect of
one ms *nisaṅgadhih*), K. 17 11
(p. 254, 21, < the Nilai. Up. 15
reads *nisaṅgathih* >

nisaṅgadhih VS. 16 10

āvathuh RV 10 131. 5 (see Olden-
berg's note), AV. 20. 125. 5; VS.
10 34; 20. 77, MS 3 11. 4 (p.
146, 3), K. 38 9 (p 111, 7), ÇB
5 5. 4. 26

āvadhuh VSK 11. 47,

rtuthā MS 4 12 2 (p 180, 2), K. 10.
12 (p. 141, 2); ĀÇ. 2 11 12, ÇÇ
3 6 2

rtudhā TS 2. 1. 11. 2; ĀpMB 2. 4. 4.

viçvathā SV 1. 219

viçvadhā RV 8 5 1.

nāthamānām ĀpMB. 1. 11 2

nādhāmānām RV. 10 183. 2;

< *bādhāmānām* MG. 1 14 16 >.

athorāmah HG 2. 7. 2

adhōrāmah ĀpMB. 2 16 2

athā SV. 1. 433

adhā RV. 7 56 1

adhuthāh AV. 2 13 3; 19 24. 6

adhudhāh HG. 1 4 3; < *adhudhā*
ĀpMB. 2. 2 8 >

artham RV. 10. 18. 4, AV. 12 2 23;
VS. 35 15; ÇB 13. 8 4. 12

ardham TB. 3 7. 11 3, ĀpÇ. 9 12.
4, ĀpMB 2 22. 4.

The words *kasminç cid bhūte* which Caland construes as conjunct locative ('in welches Wesen nur immer') I have taken as absolute locative in the sense of 'if anything whatsoever (= anything untoward, any mishap) should have taken place', an euphemistic expression parallel to the *yady no jayeyuh* of MS. and K., cf. the

somewhat similar euphemistic phrase *anyatarām upāgāt* at JUB. 3. 8. 2 But I do not feel at all certain about the correctness of this interpretation; I am not able to parallel the use of an oblique neuter case of the pronoun *ka* without supporting noun

< √ *bhā* with the adverbs *divā* and *çvāh* >

112 *amum [sūryam] vā ayam [agnih] divā bhate praviçati, tasmād asau divā rocata, imām [pṛthivīm] asau naktam, tasmād ayam naktam*, 'This (Agni), when there is day, enters yonder (sun), therefore yonder (sun) shines by day; yonder (sun enters) this (earth) at night, therefore this (Agni shines) at night'. MS. 1 5. 5 (p. 73, 11).

113. *apo vai rātrir divā bhate praviçati, tasmād āpo divā kṛṣṇā, āpo 'har naktam, tasmād āpo naktam çuklāh*, 'When there is day, night enters the waters, therefore the waters are black by day, at night day (enters) the waters, therefore at night the waters are bright'. MS. 4. 5. 1 (p. 63, 6).

Cf. TS 6. 4. 2. 4 *yad vai divā bhavaty apo rātrih praviçati, tasmāt tāmṛā apo dvā dadṛçre, yan naktam bhavaty apo 'hah praviçati, tasmāc candrā apo naktam dadṛçre*, cf. above Ex. 8, Remark, p. 157, 7.

114 *atha çvo bhate 'numatyai havir aṣṭākāpālam purodāçam nirvapati*, 'Then on the following day he offers a cake on eight potsherds as oblation to Anumati'. ÇB. 5. 2 3. 2.

115. *atha çvo bhata āgnāvaiṣṇavam ekādaçakapālam purodāçam nirvapati*, 'Then on the following day he offers a cake on eleven potsherds sacred to Agni and Viṣṇu'. ÇB. 5. 2. 3. 6.

116. *atha çvo bhate 'gniṣomīyam ekādaçakapālam purodāçam nirvapati*, 'Then on the following day he offers a cake on eleven potsherds sacred to Agni and Soma'. ÇB. 5. 2. 3. 7.

117. *atha çvo bhata aindrāgnam dvādaçakapālam purodāçam nirvapati*, 'Then on the following day he offers a cake on twelve potsherds sacred to Indra and Agni'. ÇB 5. 2. 3. 8.

118. *atha çvo bhate vaiçvānaram dvādaçakapālam purodāçam nirvapati*, 'Then on the following day he offers a cake on twelve potsherds sacred to (Agni) Vaiçvānara' ÇB. 5 2. 5. 13.

119. *atha çvo bhate . . . bṛhaspatyam carum nirvapati*, 'Then on the following day he offers a pap sacred to Bṛhaspati'. ÇB. 5 3 1. 2.

120 *atha çvo bhate . . . aindram ekādaçakapālam purodāçam nirva-*

pati, 'Then on the following day he offers a cake on eleven potsherds sacred to Indra'. ÇB 5. 3. 1. 3.

121. *atha çvo bhate . ādityam carum nirvapati*, 'Then on the following day he offers a pap sacred to Aditi'. ÇB. 5. 3. 1. 4.

122. *atha çvo bhāte . vārunam yavamayam carum nirvapati*, 'Then on the following day he offers a barley-pap sacred to Varuna'. ÇB 5. 3. 1. 5.

123. *atha çvo bhate . . . mārutam saptakapālam purodācam nirvapati*, 'Then on the following day he offers a cake on seven potsherds sacred to the Maruts'. ÇB. 5. 3. 1. 6.

124. *atha çvo bhate . sāvitram dvādaçukapālam vā 'ṣṭākapālam vā purodācam nirvapati*, 'Then on the following day he offers a cake on twelve potsherds or on eight potsherds sacred to Savitr'. ÇB. 5. 3. 1. 7.

125. *atha çvo bhate . . aṇvinam dvikapālam purodācam nirvapati*, 'Then on the following day he offers a cake on two potsherds sacred to the Aṇvins'. ÇB. 5. 3. 1. 8.

126. *atha çvo bhate . . pauṣnam carum nirvapati*, 'Then on the following day he offers a pap sacred to Pūṣan'. ÇB. 5. 3. 1. 9.

127. *atha çvo bhate . . raudram gāvedhukam carum nirvapati*, 'Then on the following day he offers a pap of Gavedhuka seeds sacred to Rudra'. ÇB. 5. 3. 1. 10.

128. *atha çvo bhate . . adhvana ājyam juhōti*, 'Then on the following day he offers clarified butter to the Road'. ÇB 5. 3. 1. 11.

129. *atha çvo bhate . . naurrtam carum nirvapati*, 'Then on the following day he offers a pap sacred to Nirrti'. ÇB 5. 3. 1. 13.

130. *atha çvo bhate dvitiye 'hann evam evar 'tāsu sāvitriṣv iṣṭiṣu samsthitāsv eṣaṁ 'vā 'vrt*, 'Then on the following day, (viz.) on the second day, when these oblations sacred to Savitr have been thus completed there is this same course of procedure'. ÇB. 13. 4. 3. 6.

131. *na tā [dakṣiṇāḥ] it sadyo 'nyasmā atidiçen ned yan me 'dam yaça āgaṁs tat sadyo 'nyasmā atidiçāni 'ti, çvo vai 'va bhate dvyake vā*, 'He should not assign these (gift-cows) to another (person) on the same day (considering): "Lest I assign on the same day to another (person) that glory which hath come to me"; nor (should he do so) on the following day nor on the day after that'. ÇB. 14. 1. 1. 32.

132. *sa enāḥ* (1. 6. 7. 2 reads *tāḥ* for *sa enāḥ*) [*devatāḥ*] *çvo bhūte yajate*, 'He sacrifices to these (divinities) on the following day'. TS. 1. 6. 7. 1; 2.

133. *çvo bhūte havir nirvāpet*, 'On the following day he should offer an oblation'. TS. 2. 4. 10. 1.

134. *tāḥ [devatāḥ] çvo bhūte 'bhuyajate*, 'To these (divinities) he sacrifices on the following day'. MS. 1. 4. 5 (p. 52, 13); K. 31. 15 (p. 17, 9)

135. *tān [devān] çvo bhūte 'bhuyajate*, 'To these (gods) he sacrifices on the following day'. MS. 3. 8. 7 (p. 105, 9).

136. *sa çvo bhūte devatā abhuyajate*, 'On the following day he sacrifices to the divinities'. MS. 1. 4. 5 (p. 52, 11).

137. *tasya çvo bhūte [devatāḥ] yajñam āgacchanti*, 'To his sacrifice (the divinities) come on the following day'. K. 31. 15 (p. 17, 6); GB. 2. 2. 24 (p. 189, 13)

138. *te [devāḥ] vai çvo bhūte vrtram haṁśyantā upāvasan*, 'These (gods), intending to slay Vrtra on the following day, fasted'. MS. 1. 10. 5 (p. 154, 9).

The parallel K. 36. 9 (p. 76, 3), omitting *bhūte*, reads *te çvo vrtram haṁśyanta upāvasan*.

139. *sa vai çvo bhūte vrtram hantum upaplāyata*, 'He went up on the following day in order to slay Vrtra'. MS. 1. 10. 16 (p. 155, 15).

The parallel K. 36. 10 (p. 77, 4), omitting *bhūte*, reads: *sa çvo vrtram hantum upaplāyata* (Schroeder's emend for *upaplāvayāta*)

For *pla* instead of *pra* cf. Wackernagel, Altind. Gr. I, § 193, a, p. 220, 30.

140. *tau vai tatrai 'va çvo bhūte . . . agnaye surabhimate 'ṣṭākāpālam niravapatām*, 'These two on the following day offered there (a cake) on eight potsherds to Agni the Fragrant'. MS. 2. 1. 3 (p. 4, 6).

141. *sa çvo bhūta āgneyam aṣṭākāpālam nirvāpet*, 'On the following day he should offer (a cake) on eight potsherds sacred to Agni'. MS. 2. 3. 5 (p. 32, 5)

The parallel K. 11. 8 (p. 154, 3), omitting *bhūte*, reads: *āgneyam aṣṭākāpālam çvo nirvāpet*.

142. *sa çvo bhūte vatsam vāyavā ālabheta*, 'On the following day he should take (for slaughter) a calf for Vāyu'. MS. 2. 5. 4 (p. 52, 18).

The parallel K. 13 7 (p. 188, 22), omitting *bhūte*, reads *vāyavyam vatsam cva ālabheta*.

The variation between the dative (*vāyave*, MS.) and the adjective (*vā-yavyam*, K) is discussed under "Dative".

143. *çvo bhata ādityebhyo bhuvadvadbhyo ghr̥te caruh*, 'On the following day (there is) a pap in ghee for the Ādityas who bestow prosperity'. MS. 2. 6. 1 (p. 64, 9); 4. 3. 1 (p. 39, 15).

144. *çvo bhate 'gnāvaiṣṇava ekādaçakapālah*, 'On the following day (there is a cake) on eleven potsherds sacred to Agni and Viṣṇu'. MS. 2. 6. 1 (p. 64, 9); 4. 3. 1 (p. 39, 19).

145. *çvo bhate 'gniṣomr̥yā ekādaçakapālah*, 'On the following day (there is a cake) on eleven potsherds sacred to Agni and Soma'. MS. 2. 6. 1 (p. 64, 10); 4. 3. 1 (p. 40, 5).

146. *çvo bhata andrāgna ekādaçakapālah*, 'On the following day (there is a cake) on eleven potsherds sacred to Indra and Agni'. MS. 2. 6. 1 (p. 64, 11); 4. 3. 1 (p. 40, 8).

147. *çvo bhata āgneyo 'ṣṭakapālah*, 'On the following day (there is a cake) on eight potsherds sacred to Agni'. MS. 2. 6. 1 (p. 64, 12); 4. 3. 1 (p. 40, 13).

148. *tām [vācam] çvo bhate maitrāvaruna rtvigbhyo vibhajati*, 'On the following day the Maitrāvaruna-priest distributes this (speech) among the priests'. MS. 3. 6. 8 (p. 71, 3).

The parallel passage K. 23 4 (p. 79, 12), reading *çaçvat* instead of *çvo bhūte*, has *tām çaçvad rtvigbhyo vibhajati*.

Cf. TS. 6. 1. 4 2 *maitrāvaruno hi purastād rtvigbhyo vācam vibhajati, tām rtviḥ yajamāne pratiṣṭhāpayanti*.

149. *tam āgneyam çvo bhate paçum ālabhanta*, 'On the following day they took (for slaughter) this victim sacred to Agni'. MS. 3. 6. 10 (p. 74, 10).

150. *çvo bhata ādityam [graham] grhnīran*, 'On the following day they should draw the Āditya-cup'. MS. 4. 8. 10 (p. 119, 15).

151. *sāvitr̥am parvedyuh paçum ālabhante*, . . . , *prājāpatyam çvo bhata ālabhante*, 'On the preceding day they take (for slaughter) a victim sacred to Savitr̥; . . . , on the following day they take (for slaughter a victim) sacred to Prajāpati'. JB. 2. 371 (Caland, Auswahl, p. 207).

152. *çvo ha bhate gā anvīyāya*, 'On the following day he went after the cows'. JB. 2. 276 (Caland, Auswahl, p. 194).

153. *tam im* (the ms. *im*) *hinvanty agruwa* (the ms. *abruwa*) (RV. 9. 1. 8) *iti ŋvo* (the ms. *ŋco*) *bhūte pratipadam kurvīran*, 'On the following day they should use RV. 9. 1. 8 as introductory stanza'. JB. 2. 394 (Caland, Auswahl, p. 211).

154. *yad evā 'dyā 'har utsrjerans tac chvo* (the ms. *taç co*) *bhūte pratisamkhyāyo* (the ms. *pratisamvyāyo*) *'paprastuyuh* (the ms. *praprastuyuh*), 'The day (i.e. the verses belonging to the day's rite) which they may (happen to) omit to-day they should count off together and sing as additional Stotras on the following day'. JB. 2. 394 (Caland, Auswahl, p. 211).

Caland renders: 'Das Ritual des Tages, das man an einem Tage hat ausfallen lassen, soll man zum folgenden Tage hinzunehmen und an diesem die ausgefallenen Stotras abhalten'

upaprastuyuh is Caland's plausible conjecture; but $\sqrt{stu + upa - pra}$ does not appear to occur elsewhere

For $\sqrt{sri + ud}$ with *ahah* cf. TS. 7. 5. 6. 1 (quater), 2 (ter), 3 (bis), 4 (bis); 7. 5. 7 1, 2 (bis); K. 33. 7 (ter, p. 32, 15—17).

155. *ahaç ŋvo bhūte bhavitā* 'To-morrow there will be day'. JB. 2. 4. 31 (Caland, Auswahl, p. 229).

According to Whitney's transcript the ms reads here. *aha ŋvo bhavitā* without *bhūte*.

For the masculine *bhavitā* cf. above § 59, Ex. 93, Rem

156. *tau [açvīnau] tvai 'tad evā 'gatya ŋvo vaktārau, . . . iti; tau hai 'nām [sukanyām] ŋvo bhūta etya 'tad evo 'catuh*, "'These two (Açvins), coming, will tell thee the same to-morrow; . . ." On the following day these two (Açvins) coming to her (= Sukanyā) told her the same'. JB. 3. 124 (Caland, Auswahl, p. 252).

157. *svarena ŋvo bhūte pratipadyante*, 'On the following day they recite the introductory stanza with tone'. JB. 3. 172.

158. *ŋvo ha bhūte parisasratuh* (Caland's emendation for *parisas-ruh*), 'On the following day the two (viz. Indra and Upamā) wandered about'. JB. 3. 245 (Caland, Auswahl, p. 285).

Caland renders 'Am anderen Morgen begegneten die beiden einander wieder'.

159. *atha yac chvo bhūte grhamedhīyasya nṣkāçamiçrena pūrna-darvyā caranti pūrvedyuhkarmanai 'vai 'tat prātaḥkarmo 'pasamtan-vanti*, 'In that they proceed on the following day with a spoonful of the mixture of scrapings of the Gṛhamedha-sacrifice they thus connect to-day's rite with yesterday's rite'. GB. 2. 1. 23 (p. 160, 6).

According to Gastra *niskāṣa-*, with *ṣ*, is here the reading of all the mss., the Bibl. Ind. ed. prints *niskāsa-*, with *s*, and this spelling is found at AB. 1. 11. 7 and in the passages quoted from TS. and TB. in the PW. The correct spelling (cf. Wackernagel, *Altind. Gr. I*, p. 238, 12—13) *niskāsa-*, with *s*, is found at K 9. 5 (p. 107, 19); 36. 9 (p. 76, 16); 36. 7 (p. 75, 6), 23. 9 (p. 86, 1), MS. 1. 10. 15 (p. 155, 6); 3. 7. 2 (p. 76, 13). For the confusion of the sibilants *s*, *ṣ*, and *ç* cf. Wackernagel, *Altind. Gr. I*, § 197, 2, p. 226⁷ and cf. the play between *Çarva* and *sarva* at KB. 6. 3 (p. 23, 13—15).

The mss. readings for *pūnadarvyā* are *pūnadarvyā*, *pūrṣyādarvyā*, *pūrnādayām*, and *pūrnādarvyā*. Gastra emends to *pūrnadarveṇa*, which seems to be demanded by the preceding *niskāṣamīreṇa*.

Summary: The phrase *çvo bhūte* is common in MS. (twenty-one times) and ÇB. (eighteen times). It occurs eight times in JB., three times in TS., and twice each in K. and GB.

Γ Addition from the Āraṇyakas and Upaniṣads.

159 A. *sa ha çvo bhūte gā abhiprasthāpayām cakāra*, 'On the following day he drove the cows on'. Chānd. Up. 4. 6. 1; 4. 7. 1; 4. 8. 1.]

< $\sqrt{mī + pra}$ >

160. *tasmād gardabhe purā 'yuṣaḥ pramīte bibhyati*, 'Therefore (people) are afraid when an ass has prematurely died'. TS. 5. 1. 5. 7.

161. *tasmād gardabhas sarvam āyur eti, tasmād gardabhe pramīte bibhyati*, 'Therefore the ass reaches its full life-time; therefore (people) are afraid when an ass has (prematurely) died'. K. 19. 5 (p. 6, 6).

Paçau pramīte is not Absolute Locative but the Conjunct Locative at K. 27. 3 (p. 142, 5) *tam [somaṁ vāyuh] vyavāt, tasmād gandham apāhan, sa esa paçau* (Schroeder's emendation for *paço*) *pramīte, tasmāt tasmān nā 'piḡrhyam, somasya hi sa rājño gandhah*, '(Vāyu) blew through this (Soma), he drove the odour away from him; that (odour) is (now) in the dead animal, therefore one should not close (one's nose, cf. § 48, Ex. 46, Rem.) against this (odour), for it is the odour of King Soma'; cf. ÇB. 4. 1. 3. 8, *tasya [somasya] devā yāvanmātram iva gandhasyā 'paḡaghnus, tam paçusv adadhuh, sa esa paçusu kunapagandhas, tasmāt kupaḡagandhān nā 'piḡrhnīta, somasya hai 'sa rājño gandhah*.

< $\sqrt{mruc + mī^1}$ >

162. *yadi nimrukṭe sūrye vratam ālabheta . . .*, 'If he should undertake the vow after the sun has set, . . .' K. 31. 15 (p. 17, 12).

⁷ Cf. Sieg. *Nachrichten d. Götting. Ges. d. Wiss.* 1923, p. 21

163. *amnas sūrye nūmrakte sāyam agnihotram juhuyāt*, 'In the evening, immediately after the sun has set, he should offer the Agnihotra'. K. 6. 5 (p. 54, 4).

164. *nūmrakte sūrye vāg yantavyā*, 'When the sun has set speech should be restrained'. MS 1. 8. 4 (p. 119, 10)

< √ vac + anu 'to pronounce the Anuvākya' >

165. *tasmān marutvate 'nakte na deyam*, 'Therefore after the invitatory stanza to (Indra) Marutvant has been recited no gifts should be made'. K 28. 3 (p 155, 16).

< √ 1. vas (uṣ) 'shine' + vi >

166. *indro nāmucer asurasya vyuṣṭāyām rātrāv anudita āditye . . . ċira udavāsayat*, 'Indra cut off the head of the Asura Namuci when the night had lighted up (but) when the sun had not (yet) risen'. ÇB. 12. 7. 3. 3.

In the following instances, Ex. 167—173, the noun *rātrāv* is omitted.

167. *tasya [namuceḥ] 'vyuṣṭāyām anudita āditye 'pām phenena ċiro 'chīnat*, 'When (the night) had lighted up (but) when the sun had not (yet) risen he cut off the head of this (Namuci) with the foam of the waters'. PB. 12. 6. 8.

168. *etad vai na naktam na divā yad vyuṣṭāyām anudita āditye*, 'For (the time) when (the night) has lighted up (but) when the sun has not (yet) risen is neither night-time nor day-time' PB. 12. 6. 8.

For the hypostasis of *naktam*, *divā*, *vyuṣṭāyām*, and *anudita āditye* see above § 59, Ex. 8, Rem

169. *vyuṣṭāyām purā sūryasyo 'detor [agnih] ādheyaḥ*, 'When (the night) has lighted up (but) before sunrise (the fire) should be set up'. K. 8. 3 (p 86, 2).

170. *vyuṣṭāyām purā sūryasyo 'detor anubrayāt*, 'When (the night) has lighted up (but) before sunrise he should recite the invitatory stanza'. MS. 4 5 3 (p. 67, 9).

171. *vyuṣṭāyām prātar vṛddhān garbhān prajānayatī*, 'In the morning when (the night) has lighted up he causes the (full-) grown foetuses to be born' MS. 1. 8. 7 (p. 125, 9).

172. *tayor [samudrayoḥ] vā etayor atyayanam asti . . astamite purā tamisrāyai survyuṣṭāyām puro 'dayāt*, 'The (place for) crossing

these two (oceans, i. e. Day and Night) is (the time) when (the sun) has set (but) before (complete) darkness (has set in, and the time) when (the night) has well lighted up (but) before sunrise'. JB. 1. 5 (Caland, Auswahl, p. 5)

173. *tayor* [*samudrayok*] *etad evā 'tyayanam* (the mss. *evātyayanam*, *evātyāyanam*, *evetyayanam*) *astamite purā tamisrāyai suryustāyām puro 'dayāt*, 'The (place for) crossing these two (oceans, i. e. Day and Night) is (the time) when (the sun) has set (but) before (complete) darkness (has set in, and the time) when (the night) has well lighted up (but) before sunrise'. JB. 1. 6 (Caland, Auswahl, p. 5).

Caland renders 'Es gibt ein Mittel an den beiden vorbeizukommen, (indem man das Agnihotra darbringt) nachdem die Sonne untergegangen ist, vor der Finsternis, und nachdem es hell geworden ist, (aber) noch vor Sonnenaufgang'.

On the hypostasis of *astamite*, *suryustāyām*, *purā tamisrāyai*, and *puro 'dayāt* see above § 59, Ex. 8, Rem.

174 *vyusite paridadhyāt*, 'He should recite the final stanza after it has dawned' JB. 1 213. 10 (Transactions of the Connecticut Academy of Arts and Sciences, 15, p. 166).

On the strength of this passage the past participle *-usita* should be marked as occurring in "B." in Whitney's Roots etc. p. 155 sub √ 1 *vas*, *us*, *uch* 'shine'.

Contrast with the locatives *vyustāyām*, *vyusite* in Ex. 166—174 the infinitival locative *vyusi* 'at dawn' in a Yajus JUB 4 5 1, and in Mantra RV. 7. 81 2 = SV. 2. 102 = TB 3. 1. 3 2.

< √ *vā* + *ud* 'to be blown, exhausted' >

175. *asurā vā ātmann ajuhavur udvāte 'gnau*, 'The Asuras offered the oblation in themselves, the fire having gone out'. KB. 7 3 (p. 29, 22).

For the singular of the reflexive pronoun cf. Whitney, G1 § 514, a; Delbruck, Alind Synt. § 56, p. 95, Speijer, Sanskrit Syntax § 263, p. 198, Ved und Sansk. Syntax § 127, p. 39. The rule is strictly observed in the Bṛāhmana prose, thus e.g. ÇB. 3. 4 2. 14; 3 4 3. 4, 4. 2. 4. 9; 4. 4. 3. 15, 6. 6. 1. 12; 8 6 3. 4; 9. 5. 2 7, 12. 7. 3. 4; 13 2. 8 5, TS 2. 4 2. 2; 5 6. 6 1; 6. 2. 2 3; 6. 3 2. 1, 6. 4. 10 2, 7. 2. 1 3; 7 4. 7. 2; 7. 5 8 5; 7 5 9 2; TB. 1. 4 6 7, 1. 6. 3. 10; 3. 9. 6. 3 = 3. 9 7. 5; K. 10 10 (p. 137, 12), 34. 2 (p. 37, 9), MS 3. 4. 7 (p. 54, 15), 3. 7. 10 (p. 90, 7), PB. 24 13. 3; AB. 6. 20. 21; KB 2. 8 (p. 7, 9), 7 1 (p. 28, 12), 7 3 (p. 29, 22); 19. 1 (p. 84, 7), 20 2 (p. 90, 14), 20 3 (p. 91, 12); 20 4 (p. 92, 17); 21. 2 (p. 93, 21), 21. 3 (p. 94, 16); 21. 4 (p. 95, 13), 27 6 (p. 133, 1); GB 1. 3. 19 (p. 88, 11—12), Chānd. Up. 2 9. 4, 8 8. 1.

An exception to the universal rule is found at JB 2 179 There (JB. 2 178) the story is told how the Maruts appropriated the Pañcaçāradiya-sacrifice, sa-

crificed with it, and thus became the strongest, most eminent, and most powerful among the gods: *tam [pañcaçārādīyam marutah] āharaṇs, tenā 'yajanta, tato vai ta oṣṭhā balisṭhā bhūyisṭhā vīryavattamā devānām āsann ajayan svargaṁ lokam, oṣṭho balisṭho bhūyisṭho* (the ms. omits *bhūyisṭho*) *vīryavattamas svānām bhavati jayati svargaṁ lokam ya evam veda.* Then (JB. 2 179) the text continues: *vīryam vai devānām havis, tad ātmabhya evā [marutah] 'grhnata, tad yan [pañcaçārādīyah] marudbhya eva bhavati vīryam eva tad ātmasu dadhate,* 'The oblation is (identical with) the vigour of the gods, that they (= the Maruts) took for themselves; inasmuch as (the Pañcaçārādīya-sacrifice) is (offered) to the Maruts they (= the sacrificers) thus place vigour into their selves'. Here the reflexive *ātmabhyah* appears to have been influenced by the subsequent *ātmasu* which may be nominal = 'into their selves'.

A similar instance occurs at JB. 2. 374 *sa [prajāpatiḥ] sarvaṁ bhuvanam prajānaya* (the ms. *prajānya*, for the emendation cf. ÇB. 4. 3. 1 22 and 23 *sa idam sarvam prajānaya* etc) *prsthyena* (the ms. *prsthena*) *sadāhenā 'imann adhatta, tad yad esa prsthyas sadāho bhavati sarvam eva vai tena bhuvanasḥ prajānaya* (the ms. *prajānya*, as above) *'imasu dadhate,* 'He (= Prajapati) having produced the whole creation put it into himself by means of the Prsthyas Ṣaḍ-aha; inasmuch as a Prsthyas Ṣaḍaha is (celebrated), they (= the sacrificers) having thereby produced the whole creation place it into their selves'.

In a third passage, AB. 6. 4 6 (cited by Delbrück, Altind Synt. § 56, p 95, 34), *ātman* has not reflexive but nominal force but the variation between singular and plural is odd. There the story is told of how the gods protected the sacrifice in various places against the successive attacks of the Asuras and Rakṣases: Mitra and Varuna repulsed them at the right, Indra in the middle, Indra and Agni at the left, Agni in front (AB 6. 4. 1—4). Thereupon the Asuras and Rakṣases make a final attack in the rear. Then the text continues: *te devāḥ pratibudhya viçvān devān ātmānam paçcāt trīyasavane paryauhaṇs, te viçvair eva devair ātmabhīḥ paçcāt trīyasavane 'suraraksānsy apāghnata, tathai 'vai 'tad yajamānā viçvair eva devair ātmabhīḥ paçcāt trīyasavane 'suraraksānsy apaghnate,* 'These gods, perceiving it (viz. the rear attack of the Asuras and Rakṣases) put the All Gōds, as their selves, around (as a defense) in the rear at the third pressing; with the All Gods, as their selves, in the rear they smote away the Asuras and Rakṣases at the third pressing, even so do the sacrificers with the All Gods as their selves in the rear smite away the Asuras and Rakṣases at the third pressing'. It is clear that the second *ātmabhīḥ* cannot be the reflexive pronoun but is the noun *ātman* in apposition: With the (help of the) All Gods, with (the help of) their (i.e. the gods') selves (and not by their own effort or by themselves) do the sacrificers smite away the Asuras and Rakṣases. The same is true for the first *ātmabhīḥ* and the singular *ātmānam* which precedes it. The Commentary glosses: *ātmānam iti, viçvesāṁ devānām viçvesena ye prerakā devās tesāṁ ātmabhūtān svaçiravad atyantam āptān viçvān devān ity arthas, tair viçvair devair suradevātmabhūtair asurānām trīyasavane 'pāhatvād idam trīyasavanam vaiçvadevam;* both *ātmānam* and *ātmabhīḥ* are

nouns and refer to the self or selves of the All Gods. The close juxtaposition of the singular and plural is here so odd that one is strongly tempted to correct either the singular *ātmanam* to the plural *ātmanah* or the plural *ātmabhih* to the singular *ātmanā*, cf. for the latter MS 3 7 10 (p. 90, 7) *tad yad eamvidvānsaḥ samavamṛcanti bhavanty ātmanā* and the instances of the singular noun *ātman* where a plural would be expected given toward the end of this Remark.

For the plural *ātmabhih* = 'by our selves, by their selves' cf. JUB 1. 58. 8—9 *te [devāḥ] 'bruvan. . . ātmabhir evai 'nad [retah] vikaravāmahā iti, tad ātmabhir eva vyakurvata*, 'These (gods) said: "... Let us divide this (seed) by our selves", they then divided it by their selves'.

In a fourth passage, MS 4. 1. 9 (p 12, 6), K 31. 7 (p 9, 3) and TB 3 2 8. 11, the variation between the singular *ātmanah* in MS and K. and the plural *ātmabhyah* in TS is not quite clear. The longer version in TB. is as follows: *devā vai havir bhrtvā 'bruvan kasmīn idam mrakṣyāmaha iti, so 'gnur abravān 'mayi tanūh saṁnidadhvam, aham vas tam janayisyāmi yasmin mrakṣyadhva iti, te devā agnau tanūh saṁnyadadhata* (read so for *sanyad-* of the Bibl. Ind), *tasmād āhur. agniḥ sarvā devatā iti, so 'ngārenā 'po 'bhyapātayat, tata ekato 'jāyata, sa dvitīyam abhyapātayat, tato dvito 'jāyata, sa trītyam abhyapātayat, tatas trito 'jāyata, yad adbhyo 'jāyanta tad āpyānām¹ āpyatvam, yad ātmabhyo 'jāyanta tad ātmyānām ātmyatvam, te devā āpyesv amrjanta . . .*, 'The gods, after they had carried² the Havis said: "On whom shall we wipe this off?" Agni said "Deposit your bodies together in me; I shall produce one for you on whom ye shall wipe (it) off". The gods deposited their bodies together in Agni. Therefore they say: "Agni is (equivalent to) all the gods". He threw a coal at the waters; thence Ekata was born. He threw a second time, thence Dvita was born. He threw a third time, thence Trita was born. Because they were born from the waters that is the reason why the Āpyas are called so, (and) because they were born from the selves (of the gods) that is the reason why the Ātmyas are called so. The gods wiped (it) off on the Āpyas . . .' The shorter version in MS. and K. is as follows: *te vai* (K. omits *vai*) *devās tam* (Schroeder's text reads in K. *tan* which should be corrected to *tam*; cf. immediately below, both in MS and K. *aham vas tam janayisyāmi*) *nā 'vindan* (K. *'vindanta*) *yasmin yajñasya krūram mārksyāmahā³* (K. *-hā*) *iti, so 'gnur abravān: aham vas tam janayisyāmi yasmin yajñasya krūram mārksyadhvā³* (K. *-dhvā*) *iti, so 'po 'ngā-*

¹ Āpya instead of Āptya as at ÇB. 13. 4 2. 16; KB. 22 9 (p. 102, 7).

² The $\sqrt{bhr}$ with *havis* is not found elsewhere in the Brāhmana prose, with *havyam* it occurs at KB 3. 2 (p. 9, 16), ÇB 1 5 1. 8; TS 2 5. 9. 1 with reference to Agni who bears the oblation to the gods, *haviṁsi haranti* occurs at ÇB. 3. 8. 2 20, 3. 8. 3. 10. Caland on ĀpÇ 1. 25. 5 renders: 'Als die Götter das Havis herangebracht hatten'. and notes: 'Jedenfalls hatten die Götter durch die Zubereitung des Havis eine Schuld auf sich geladen, ebenso wie derjenige tut, der den Soma auspreßt'

³ MS. *krūramāṁksyāmahā* and *krūramārksyadhvā* stand of course for *krūram mārksy-*. For the *ār* of *mārksya-* cf. Wackernagel, Altind. Gram I, p. 67, 3—4,

renā 'bhyapātayat, tata ekato 'jāyata, dvitīyam, tato dvitas, trtīyam, tatas trito, yad adbhyo 'dhr niramimīta tad āpeyānām (Kap S āpyeyānām) *āpeyatvam* (Kap S āpyeyatvam), *yad ātmano 'dhr niramimīta tad ātmeyānām ātmeyatvam* (so also Kap. S., K., transposing the order of the last two clauses reads *yad ātmano nramimīta tad ātmīyānām ātmīyatvam, yad adbhyo niramimīta tad āpiyānām āpiyatvam*), 'The gods found no one on whom they should wipe off that of the sacrifice which is cruel. Agni said "I shall produce one for you on whom ye shall wipe off that of the sacrifice which is cruel". He threw a coal at the waters, thence Ekata was born (He did so) a second time, thence Dvita (was born) (He did so) a third time, thence Trita (was born). Because he fashioned (them) from the waters that is the reason why the Āpeyas [Āpyeyas, Āpiyas] are called so, (and) because he fashioned them from the self ('his own self' or 'their i.e. the gods' selves'?) that is the reason why the Ātmeayas [Ātmīyas] are called so'. Assuming that the K and MS versions knew the story in substantially the same form in which it is reported in TB and merely omit, for brevity's sake, the fact that the gods deposited their forms (*tanūh*) in Agni out of which (*ātmanbhyah*) he fashioned Ekata, Dvita, and Trita, the *ātmanah* of K. and MS may be regarded as parallel to the *ātmanbhyah* of TB. But taken by themselves K. and MS may mean that Agni fashioned the three out of his own self.

It is noteworthy that elsewhere too *ātman* with clearly nominal character shows a tendency toward the singular where a plural would be expected. Thus, while AV. 3 15. 7 *sa naḥ prajāsv ātmasu gosu prānesu jāgrhi*, 'Watch over our offspring, (our) selves, (our) kine, (and our) breaths'; AV. 11. 5 22 *prthak sarve prajāpatyāḥ prānān ātmasu bibhrati*, 'All the descendants of Prajāpati carry severally (their) breaths in (their) selves, AV. 19 48 5, K 37. 10 (p. 91, 9) *paśūn ye sarvān raksanti* (K *raksatha*) *te na ātmasu jāgrati* (K. *jāgrta*), 'They who [Ye who] defend all cattle they [do ye] watch over our selves'; and prose passages like ÇB. 2 6 2. 16 *athai 'tān yajamāno 'ñjalau samopya | ūrdhvān udasyati yathā gaur no 'dāpnuyāt, tad ātmanbhyā eva tac chalpān nirmimate*, 'Then the sacrificer, taking these (remains of the cakes) into (his) joined palms, throws them upward so that a cow may not reach them, they (= the sacrificer and the priests) thus cut out (Rudra's) darts from (their) selves'; MS 2 1. 11 (p 13, 3), K. 10 5 (p 130, 3) *vāmadevaḥ ca vai kusitāyī* (K *kusitāyī*) *cā 'tmanor ājīm ayātām*, 'Vamadeva and Kusitāyī staked (their) selves on a race', show the plural and dual respectively, the Yajus TS. 4. 2. 4 1 = K. 7 12 (p 73, 19) = TB 1. 2. 1 17 *saṁ¹ yā vah priyāḥ tanuvaḥ* (K. *tanvah*), *saṁ priyā hṛdayāni vah, ātmā vo astu saṁ priyah*, 'United (literally 'together') be your dear forms, united be your dear hearts, united be your dear self', and the prose passage K. 33 8 (p 34, 16) *te pañcaviṅśaṁ stomam upayanti purusastomam, daṣa hastyā aṅgulayo daṣa padya, dvau*

§ 60, b, γ. TB has the normal *mṛakṣya*- like *srakṣya*- from √ *sri*, Wackernagel, Altind. Gram. I, p 213, § 190, c, Whitney § 936, c

¹ *Sam* should be taken and accented as a separate word throughout the Yajus; cf. Weber, Ind. Stud. 13, p 60

bāhū, dve sakthyā(v), ātmā pañcaviṃśo, yad etam stomam upayanti svād eva tat stomāt sattrina ātmānam prajanayanti, bhūtyai, 'They undertake the twenty-five-fold Stoma, the man-stoma, there are ten fingers on the hands (and) ten (toes) on the feet, two arms, two thighs, the self is the twenty-fifth, in that those who celebrate a Sattra undertake this Stoma, (they do so) for the sake of (obtaining prosperous) existence, (for) out of its own Stoma they produce (their) self', have the singulars *ātmā* and *ātmānam* where plurals would be expected.

Such singulars, however, are not confined to *ātman* (where the boundary line between nominal and pronominal use is often hard to draw), they occur also e.g. with *prāna* and *hrdaya*, *hrd*, thus, K 7. 12 (p. 73, 17—18) has *samsrṣṭah prāno astu vah* (= TB. 1. 2. 1. 17) and *sam vah srjāmi hrdayam* (TB. 1. 2. 1. 17 reads here the plural *hrdayānā*) along with *samsrṣṭas tanvas santu nah*; RV. 1 177 1 has *hrdā paçyanti . . vipaçutah*, but AV. 9 1. 1 *hrdbhih prajāh prati nandanti sarīāh* And similar variations between singular and plural occur also in the case of concrete nouns, thus, e.g., TS 2 5 6. 3 *sāksād eva devānām āsye juhōti*, but ÇB 5. 1 1. 1; 11. 1. 8. 1 *asurāh . . sveṣv evā 'syesu juhvataç ceruḥ* The whole question deserves a fuller treatment than is possible on the basis of the material at present at my disposal

The dual *ātmānau* at ÇB. 2. 5. 2 43 *ubhāv ātmānā upasprçete*, 'They both touch themselves', must be construed as nominative, cf *sarve* at ÇB 3 1. 2 3 *tad dhai 'ke sarva eva vapante*, 'Now some shave themselves all over'; see below § 60, Ex. 159, Remark, H, int

176. *yasyā 'havanīye 'nudvāte gārhapatya udvāyet . .*, 'If anyone's Gārhapatya-fire should go out while the Āhavanīya-fire has not gone out . . . ' TB. 1. 4. 4. 6.

< *√ viç + n* >

177. *niviṣṭe mṛtā patnī nuṣṭā vā 'gnihotram katham agnihotram juhōti*, AB. 7. 10. 2.

The passage is discussed above § 27, Ex. 2, p. 46.

< *√ viç + sam — upa* >

178. *samupaviṣṭeṣv adhvaryuḥ sampreṣyati*, 'When (the priests) have seated themselves the Adhvaryu-priest calls upon (the Hotṛ-priest)'. ÇB. 13. 4. 3. 2.

Γ Addition from the Āraṇyakas and Upaniṣads.

< *vrt* >

178 A. *atha māsi-māsy amāvāsyāyām vṛttāyām paçcāc candrama-sam drçyamānam upatiṣṭheta*, 'Then every month, the night of the new moon having come, he should worship the moon when it is seen in the west'. ÇĀ. 4. 8, KUB. 2. 8.

Çaṅkarānanda's recension omitted *vṛttāyām*, but he notes its occurrence in the other recension (Bibl. Ind. p 50, 3) In the next paragraph all texts have only *purnamāsyām* 'on the night of the full moon' without participle]

< √ çam >

179. *çānte 'gnau kimjyotir evā 'yam puruṣaḥ*, 'When the fire is extinguished, of what light is this man possessed?' ÇB. 14. 7. 1. 5; 6 (= BĀU 4. 3. 5; 6).

180. *çāntāyām vāci kimjyotir evā 'yam puruṣaḥ*, 'When speech is hushed, of what light is this man possessed?' ÇB. 14. 7. 1. 6 (= BĀU. 4. 3. 6).

< √ çam + ava >

181. *prathamāvaçāntesv aṅgāreṣu elam soṣṇiṣam garbham ādatte*, 'Immediately after the coals have been extinguished he takes the embryo together with the cloth' ÇB. 4. 5. 2. 17.

For the compound *prathamāvaçānta* 'just extinguished' cf. ÇB 2. 2. 4 15 *prathamadugdha* 'just milked'; Chānd Up. 2. 9 3 *prathamodita* 'just risen', JUB 3. 14 8 *prathamānirbhīna* 'just split open'; Chānd. Up. 2 9. 8; ÇÇ. 2 7. 1; KÇ. 4. 15. 12 *prathamāstamita* 'just set'; Nir. 7. 23 (Roth, p. 122, 18 = Bibl Ind 7 6. 7, vol III, p. 409, 16) *prathamāsamāvṛtta* 'having just turned toward'. Synonymous with *prathamāstamite* is ĀpÇ. 6. 4 6 (pw., 5 Nachtrage, p. 244, col. 2) *amnarastamite*.

< √ çam + vi — ava >

182. *yad aṅgāreṣu vyavaçānteṣu lelāya vi 'va bhāti tad devānām āsyam*, MS. 1. 8. 6 (p. 123, 12).

The passage is discussed above § 57, Ex. 6, p 149

< √ sad >

183. *sa var* (also *tad yat* and, in 4, *yad v eva* and *tasmāt*) *sanne 'chāvāka ṛtugrahaṇ carati*, 'He (= the Adhvaryu-priest) proceeds with the season-cups when the Achāvāka-priest has taken his seat'. ÇB. 4. 3. 1. 3—4 (quater)

184. *tasya prātaḥsavane sannesu nārāçaṇseṣu ekādaça dakṣiṇa vyādicati*, 'When, at his morning pressing, the Nārāçaṇsa-cups have been set down he assigns eleven gift-cows (to the priests)'. PB. 17. 11. 2.

Cf below, Ex. 186.

185. *aṣṭāv aṣṭāviṇṇatīçatamānāni prātaḥsavane sanneṣu nārāçaṇsesu [dadāti] . . . dvātriṇṇatam aṣṭāviṇṇatīçatamānāni tṛtīye savane sanneṣu*

nārāṇsaśeṣu [*dadāti*], 'At the morning pressing, when the Nārāṇsa-cups have been set down, (he gives as fee) eight (gold pieces) weighing twenty-eight Çatamānas, . . .; at the third pressing, when the Nārāṇsa-cups have been set down, (he gives as fee) thirty-two (gold pieces) weighing twenty-eight Çatamānas' PB. 18 3. 2.

186. *tasya prāṭhasavane sanneṣu 'nārāṇsaśeṣu ekādaça dakṣiṇā nīyanta, ekādaça madhyandine savane sanneṣu nārāṇsaśeṣu, ekādaça tṛtīyasavane sanneṣu nārāṇsaśeṣu*, 'At his morning pressing, when the Nārāṇsa-cups have been set down, eleven gift-cows are led up, eleven at the midday pressing, when the Nārāṇsa-cups have been set down, eleven at the third pressing, when the Nārāṇsa-cups have been set down'. TB. 2. 7. 1. 3.

Cf above, Ex 184

187. *yathā sanneṣu nārāṇsaśeṣu dadāty evaṃ eṣa dadāti*, 'He gives (the fee) even as he gives (the fee) when the Nārāṇsa-cups have been set down'. K. 6 6 (p. 55, 17).

Schroeder here reads *yathāśannesu* = *yathā āśannesu*, and Simon in his Index lists the participle under $\sqrt{\text{sad}} + \bar{a}$, but the passages quoted above (Ex. 184—186) show that *yathā śannesu* should be read.

188. *marutvatīyayoh sannayor dakṣiṇā dīyante*, 'When the two Marutvatīya-cups have been set down the gift-cows are given'. MS. 4. 6 8 (p. 91, 2).

189. *āgmann āpa uçatir barhīr e 'dam* (RV. 10. 30. 15) *iti sannāsu* [*vasatīvarīṣv ekadhānāsu cā 'nvāha*], '(He recites the verse) RV. 10. 30. 15 when (the Vasatīvarī and the Ekadhānā waters) have been set down'. AB. 2. 20. 7.

< $\sqrt{\text{sad}} + \bar{a}$ >

190. *gyeno na yonim sadanam dhiyā kṛtam* (RV. 9. 71. 6) *ity* [*some*] *āsanne* [*anvāha*], 'He recites (the verse) RV 9. 71. 6 when (the Soma) has been placed (on the Sadas)'. AB. 1. 30. 21.

191. *ya āhūtāgnir āsanneṣu haviṣsu mriyeta kā tatra prāyaçcittih*, 'If the Agnihotrin should die after the oblations have been placed (on the Veda), what expiation is there?' AB. 7. 2. 3

192. *āsanne haviṣy atithye 'gnim manihanti*, 'When the guest-offering has been deposited they churn the fire'. KB. 8. 1 (p. 34, 14).

< √ sad + sam >

193. *saṃsanneṣu chandogesu pravṛtaḥomāye āhuti juhōti*, 'When the Saman-singers have seated themselves together he offers the two oblations prescribed for the rite of the choice of the priests'. KB 18. 5 (p. 81, 6).

< √ sr + ā >

194. *athai 'teṣv ājisṛtesu ratheṣu punar āsṛteṣv eṭeṣām dundubhīnām ekam yaṇuṣo 'pāvaharati*, 'When these race-running chariots have returned he takes down one of these drums with a Yajus'. ÇB. 5. 1. 5. 10.

Cf. the parallel passages K. 14. 7 (p. 206, 19), above Ex 80, and MS 1. 11. 7 (p. 169, 5) below Ex 195

195 *ratheṣu punar āsṛteṣu* (var. lect. *āsṛjeṣu*) *juhōti*, 'When the chariots have returned he offers an oblation'. MS. 1. 11. 7 (p. 169, 5).

The parallel passage K 14 7 (p. 206, 19), omitting the noun, reads: *punar āgatesu juhōti*, cf. above Ex 80; and the preceding example, Ex. 194.

For the confusion of *t* and *j* cf. the Mantra parallels
ajitum TS. 5. 7. 2. 3, PG. 3. 1. 2, BDh. *ajijum* SMB. 2. 1. 10
2. 6. 11. 11.

rtutthā VS 26. 19.

vratam PB 21. 3. 7.

rjudhā TB. 3. 7. 10. 3, ĀpÇ 9. 14. 1.

vrajam ĀpÇ 22. 17. 10.

< √ sthā + ud >

196. *sa augha utthite nāvam āpadyasai*, 'When the flood hath risen thou shalt enter the ship'. ÇB. 1. 8. 1. 4

197. *sa augha utthite nāvam āpede*, 'When the flood had risen he entered the ship'. ÇB. 1. 8. 1. 5.

198. *indrānyaḥ carum nirvapet senāyām utthitāyām rājño grhe*, 'He should offer a pap to Indrāṇī in the king's house when the army is drawn up'. K. 10. 10 (p. 136, 8).

The parallel passage MS 2. 2. 5 (p. 19, 6) has the present participle *senāyām uttiṣṭhantīyām*, cf. below § 61, Ex. 44.

199. *indrāya ce 'ndrānyaḥ ca carum nirvapet senāyām utthitāyām rājño grhe*, 'He should offer a pap to Indra and Indrāṇī in the king's house when the army is drawn up'. K. 10. 10 (p. 136, 12).

Γ Addition from the Āraṇyakas and Upaniṣads.

< √ sthā + nis >

199 A. *ni(h)ṣṭhite preṅkhe hotā vānam audumbaram śatatantum ubhābhyām pariṅrhyo 'ttarata upohate yathā viṇām*, 'When the swing

has been completed the Hotṛ-priest, taking a Vāṇa (-lute) of Udumbara wood with a hundred strings in both (hands) holds it on his left (side) like a Viṇā (-lute)'. Ait. Ār. 5. 1. 4 (p. 147, 3)

For the abbreviation of *nīsthite* to *nsthite* cf. above § 50, Ex. 27, Rem., below § 60, Ex 249 Rem., and cf. pw. s. *sthā + ns*

The translation of *uttarata upohate* follows Sāyana; Keith (p 272, note 2) suggests 'strikes it, beginning from the lower side' ↓

< √ *sthā* + *sam* >

200. *samsthite 'gṛiṣṭome parihṛtāsu vasativarīṣv adhvaryur anna-homāṇ juhoti*, 'When the Agniṣṭoma has been completed (and) when the Vasativarī water has been carried round the Adhvaryu-priest offers the food-oblations' QB. 13 5 1. 4.

201. *tasmād agniṣomāye samsthite yajamānasya grhe 'ṣṭavyam*, 'Therefore, when (the sacrifice) for Agni and Soma has been completed (food) should be eaten in the sacrificer's house'. MS. 3. 7. 8 (p 87, 6).

202. *samsthite hy agnyādheye 'gnihotram hūyate*, 'For the Agnihotra is offered when the setting up of the fire has been completed'. KB 18 14 (p. 84, 3).

203. *samsthite 'tirātre sāmñāyena yajante*, 'When the Atirātra has been completed they sacrifice with the offering of sweet and sour milk'. PB. 25. 10. 3.

204. *samsthite daçame 'hani purā patnīsamyañjebhya etasmīn kāle samprasarpanti*, 'When (the rite of) the tenth day has been completed, before the Patnīsamyañjas,—at that time they perform the Samprasarpaṇa'. KB. 27. 4 (p 131, 22)

For the resumption by *etasmīn kāle* cf above § 56

205. *atha çvo bhāte dvitīye* (7. *atha tritīye*, 8. *atha caturthe*, 9. *atha pañcame*; 10 *atha sasthe*, 11 *atha saptame*, 12. *athā 'ṣtame*; 13. *atha narame*, 14. *atha daçame*) *'hann evam evaṁ 'tāsu sāvitriṣv* (7—14 *'tāsv*) *iṣṭiṣu samsthitāsv eṣaṁ 'vā 'vrt*, 'Then on the following day, viz. on the second day [Then on the third . tenth day] when these offerings to Savitr [these offerings] have been completed there is the same course of procedure'. QB. 13. 4 3. 6—14.

206 *prajāpatinā sutyāsv evam evā 'har-ahak parihṛtāsv eva vasativarīṣu 'davasāñyāyām antatah samsthitāyām [yajamānam*

saṃgāyanti], 'On the Sutyā-days (they sing of the sacrificer) along with Prajāpati, in exactly the same way, day after day, when the Vasatvārī water has been carried round (and) when the Udavasānīyā-oblation has finally been completed'. ÇB. 13. 4. 4. 4.

207. *udayanīyāyām samsthitāyām ekaviṇṣatīm* (13. 6. 2. 16 *ekādaça*) *vaçā anūbandhyā ālabhate*, 'When the Udayanīyā-oblation has been completed he takes twenty-one [eleven] supplementary barren cows (for slaughter)'. ÇB. 13. 5. 4. 25; 13. 6. 2. 16.

208. *udavasānīyāyām samsthitāyām catasraḥ . . jāyāḥ . . dakṣiṇām dadati*, 'When the Udavasānīyā-oblation has been completed they give four women as sacrificial fee'. ÇB. 13. 5. 4. 27.

209. *athar 'nam [yajamānam] udavasānīyāyām samsthitāyām punar abhiṣiṅcantī*, 'When the Udavasānīyā-oblation has been completed they consecrate this (sacrificer) again'. AB. 8. 5. 2.

210. *saṃsthitāyām co 'davasānīyāyām maitrāvaruṇyā payasyayā yajeta*, 'When the Udavasānīyā-oblation has been completed he should sacrifice with clotted milk sacred to Mitra and Varuṇa'. KB. 19. 7 (p. 87, 2).

211. *saṃsthite gostome pāurnamāsam nirvapante*, 'When the Goṣṭoma has been completed they offer the full-moon offering'. PB. 25. 10. 8.

212. *sa saṃsthitayor eva darṣapurnamāsayor athā 'mum lokam eti*, 'After the full-moon and the new-moon (sacrifices) have been completed—he then goes to yonder world'. ÇB. 11. 2. 4. 10.

For *atha* cf. above § 7, b, and below § 65

213. *dikṣanīyāyām saṃsthitāyām sāyam vāci vīṣṣṭāyām vīṇāganagṇa upasametā bhavanti*, 'When the initiation offering has been completed (and) when, in the evening, speech has been released master lute-players are assembled'. ÇB. 13. 4. 4. 2.

214. *saṃsthiteṣu patnīsaṃyājeṣu [samprasarpanti]*, 'When the Patnīsaṃyājas have been completed (they perform the Samprasarpaṇa)' KB. 27. 4 (p. 131, 24).

215. *tasmāt saṃsthite yajñe brāhmaṇam tarpayitavai brayāt*, 'Therefore, when the sacrifice has been completed, he should order the Brāhmaṇa to be gratified'. ÇB. 1. 7. 3. 28.

216. *ned asaṃsthite yajñe prāçṇāni*, 'Lest I eat while the sacrifice is not (yet) completed'. ÇB. 1. 8. 1. 39.

217. *saṁsthite yajñe daksinatah paritya pārnapātram nṛṇayati*, 'When the sacrifice has been completed, walking round to the south, he empties the full vessel'. ÇB. 1. 9. 3 1

218. *taḍ yat saṁsthite yajñe huteṣv audgrabhaneṣū 'kham pravṛṇakti* . . , 'In that he puts the fire-pan on (the fire) when the sacrifice has been completed (and) after the Audgrabhana-oblations have been offered . . .' ÇB. 6. 6. 1. 22

219. *saṁsthita eva yajñe huteṣv audgrabhaneṣū 'kham pravṛṇjyāt*, 'He should put the fire-pan on (the fire) when the sacrifice has been completed (and) after the Audgrabhana-oblations have been offered'. ÇB. 6. 6. 1. 22.

220. *sarvā vai saṁsthite yajñe vāg āpyate*, 'When the sacrifice has been completed speech is wholly obtained'. ÇB. 13. 3. 6. 6; TB. 3. 9. 18. 1.

221. *āvṛhya ha sma purā saṁsthite yajñe 'gnau yūpam prāsyati*, 'Formerly namely he used to pull out the sacrificial stake and throw it into the fire when the sacrifice had been completed'. MS. 3. 9. 4 (p. 119, 13)

Caland, ZDMG 72, p 10, emends *prāsyati* to *prāsyanti*, cf K 26 6 (p. 129, 5) *juhvatī*.

222. *saṁsthite hi yajñe prahrteṣu paridhīṣu juhoti*, 'For he offers the oblation after the sacrifice has been completed (and) after the enclosing sticks have been thrown (into the fire)'. K. 36. 4 (p. 71, 14).

The parallel passage MS. 1 10. 9 (p. 149, 16) omits *yajñe*, cf. below Ex. 227.

223. *yac cā 'ha saṁsthite yajñe* . . , 'And when he recites after the sacrifice has been completed . . .' KB. 26. 6 (p. 122, 15—16).

The phrase *saṁsthite yajñe* (Ex. 215—223) is abbreviated to *saṁsthite* in the following examples (Ex. 224—236):

224. *atha saṁsthite visṛjate*, 'Then, after (the sacrifice) has been completed, he divests himself (of the vow)'. ÇB. 1. 1. 1 3; 5.

For *visṛjate* = *vratam visṛjate* cf above § 48, Ex 46, Rem

225. *tāni [kapālāni] tatah saṁsthite : yāni gharṇe kapālāni upa-cinvanti vedhasa* (TS. 1. 1. 7. 2) *iti catuṣpadaya rcā vimuñcati*, 'When (the sacrifice) has been completed he takes these (potsherds) apart with the verse TS. 1. 1. 7. 2 which consists of four Padas'. TS. 3. 2 7. 6

226. *dvādaça* (2. *dvādaçai* 'va) *brahmaudanānt samsthite nirvapet*, 'When (the sacrifice) has been completed he should offer twelve rice-paps for the priests'. TB. 3. 9. 8 1; 2.

227. *samsthite hi prahr̥tesu paridh̥ṣu juhoti*, 'For he offers the oblation after (the sacrifice) has been completed (and) after the enclosing sticks have been thrown (into the fire)'. MS. 1. 10 9 (p. 149, 16).

The parallel passage K 36. 4 (p. 71, 14) has the full phrase *samsthite yaññe*, cf. above, Ex 222

228. *taṁ [soma] samsthite prahr̥tesu paridh̥ṣv ajuhot*, 'He offered this (Soma) after (the sacrifice) had been completed (and) after the enclosing sticks had been thrown (into the fire)'. MS. 4 7. 4 (p. 98, 5).

229. *yat samsthite prahr̥tesu paridh̥ṣu juhoti . . . , samsthite juhoti*, 'In that he offers the oblation after (the sacrifice) has been completed (and) after the enclosing sticks have been thrown (into the fire) . . . , he offers the oblation after (the sacrifice) has been completed'. MS. 4. 7. 4 (p. 98, 6—7).

230. *yat samsthite prahr̥tesu paridh̥ṣv ajuhot* (and *juhoti*), 'In that he made [makes] the oblation after (the sacrifice) had [has] been completed (and) after the enclosing sticks had [have] been thrown (into the fire)'. MS. 4. 7. 4 (p. 98, 17—18).

231. *yadī purā samsthānād vir̥yeta*· 'dya var̥ṣisyatī 'ti brayād, *yadī samsthite çvo vraṣte* (var. lect *vṛṣte*) 'ti brayāt, 'If it (= the vessel) should be caused to go to pieces (= break to pieces) before the completion (of the sacrifice) he should say: "It will rain to-day"; if (it should break to pieces) after (the sacrifice) has been completed, he should say: "It will rain to-morrow" ' MS. 2. 1. 8 (p. 9, 13).

Boehtlingk suggests the emendation of *vir̥yeta* to *çir̥yeta* (pw Nachtrage 4, p. 296, col. 2, s. *ir* + *vi*, or to *dīryeta* (so Delbrück, Alind. Synt. p 296, note 1 and Caland, WZKM 16, p 97).

For the confusion of *v* and *ç* I am not able to cite a Mantra parallel; the variant, given in Bloomfield's Concordance, K. 38. 6 (p 107, 15) *var-dhamānah* for VS. 20. 38 *çardhamānah* is due to an oversight, the printed K text like the other parallels reads *çardhamānah*.

For the confusion of *v* and *d* in Mantra texts cf *viksu* RV. 10. 15. 2; and the VS., *duksu* AV. 18 1. 46.

TS, and MS. parallels.

viksu VS. 4. 31, TS. 1. 2. 8. 1, 6. 1. *dīksu* MS. 1. 2. 6 (p. 15, 10)

11. 3; K. 2. 6 (p. 12 16); 4. 9.

(p. 35, 4); ÇB. 3. 3 4. 7.

viçah RV. 1 35. 5.

diçah TB. 2. 8. 6. 2.

vrst̥yā K. 2. 6 (p. 12, 8).

drst̥yā PG 3. 2. 14.

saṁvṛk K. 18 1 (p. 265, 5).

saṁdrk RV. 10. 82. 2; and the VS., TS., and Nīr. parallels.

But *vir̥yeta* is read both in lines 13 and 14 without variant and as passive of the causative it is unexceptionable both in form and meaning; cf. *nīryamāna* and *nīryate* at MS 3 9. 3 (p. 116, 2; 3; and 5) *tasmād [yūpāt] vā ime lokā nīryamānād bibhyatī*, 'çvaro hy eṣo 'çānto nīryamāna imān lokān hīnsitoh' . . . , *çamayaty evaṁ 'naṁ, çānta eva nīryate*, 'As it (= the sacrificial stake) is caused to move downward (= is falling down) these worlds are afraid of it; for being caused to move downward (= falling down) unappeased it is capable of harming these worlds; . . ; he appeases it, and (thus) it is caused to move downward (= to fall down) appeased'. Cf. above § 44, g and the Corrections and Additions to p. 95, line 25.

This last passage, by the way, casts doubt on Weber's emendation of *prayataḥ* to *prapataḥ* in the parallel passage TS 6. 3. 3. 3 *ime vaṁ lokā yūpāt prayato bibhyatī* (cf. above § 44, h). The change of *y* to *p* is so slight that both Delbrück (Altind. Synt. p. 111, 28) and Keith accept Weber's emendation. But TS. *prayataḥ* 'as it moves (literally, 'steps') forward' is so close a parallel to MS. *nīryamānāt* 'as it is caused to move downward' that the reading of all the TS mss. should probably be kept. The sacrificial stake does not simply fall down like an ordinary tree, but, like a person, it threateningly moves forward or downward.

The future *vrast̥ā* seems to occur in this passage only; for the *ra* cf. Whitney, Gr § 241; Wackernagel, Altind. Gr. I, p. 212, § 190, a. Contrast the agent noun *vārs̥tā* TS. 7. 5. 20. 1 = KAçv. 5. 17 (p. 170, 18), cf. above § 59, Ex 93, Rem. (in fine).

For the use of the two futures *vars̥isyati* and *vrast̥ā* cf. Whitney, Gr. 949, a; Delbrück, Altind. Synt. p. 296, § 168.

232. *tān [mayukhān] saṁsthite rathavāhanasya* (K. omits *rathavāhanasya*) *madhyameṣāyām atihanyāt* (K. *upahanti*), 'When (the sacrifice) has been completed he should hammer [he hammers] these (pegs) into the middle (part of the) pole of the wagon-frame', MS. 2. 2. 1 (p. 14, 11); K. 11. 6 (p. 152, 1).

For *madhyamesā* cf. Wackernagel, Altind. Gr. II, 1, § 101, b, p. 254; and Keith's note to the parallel passage TS. 2. 3. 1. 5

233. *yā caturthī [āhutīḥ] tāṁ saṁsthite 'psu juhoti*, 'The fourth (oblation) he offers in the waters after (the sacrifice) has been completed'. K. 11. 10 (p. 158, 5).

234. *saṁsthite* [āhutayaḥ] *hotavyāḥ*, '(The oblations) should be offered after (the sacrifice) has been completed'. K. 12. 2 (p. 164, 9).

235. *yat saṁsthite juhuyāt . . .*, 'If he were to make the offering after (the sacrifice) has been completed'. K. 12. 2 (p. 164, 10).

236. *vikarso vai tathā yajñasya bhavati yad asaṁsthite nipadyeta*, 'If one were to rest while (the sacrifice) is not (yet) completed a tearing-apart of the sacrifice would (thus) ensue'. JB. 2. 168.

Instead of *asaṁsthite yajñe* ÇB. 1. 8. 1. 39 (above, Ex. 216) and the abbreviated *asaṁsthite* JB. 2. 168 (above, Ex. 236) the compound *vi-saṁsthite* is used in the following passage:

237. *tasmāt prātarānuvāka upākṛte vi-saṁsthite yajñe subrahmaṇyaḥ subrahmaṇyām āhvayati*, 'Therefore the Subrahmanya-priest calls the Subrahmanya hither when arrangements for the morning litany have been made (and) when the sacrifice has not (yet) been completed'. SB. 1. 2. 9.

Vi- as negative prefix with a past participle is very exceptional. The only close parallel which I am able to quote is *vinirmūḍha* cited. in pw. and PW. (s. *muh* + *nis*, col. 844) from Mār. Pūr. 132, 34 and rendered there by 'nicht vergeblich', 'haud irritus'.

For Sutra occurrences of *vi-saṁsthita* 'not completed' cf. PW. s. v. and s. *saṁcara*, 2, a, col. 553; and pw. s. *vi-saṁsthitasaiṁcara*.

Instead of the locative absolute *asaṁsthite yajñe* ÇB. 1. 8. 1. 39 (above Ex. 216), *asaṁsthite* JB. 2. 168 (above Ex. 236), and *vi-saṁsthite* ŚB. 1. 2. 9 (above Ex. 237) the nominal expressions *purā yajñasya saṁsthāyai* (ÇB. 3. 1. 3. 6 *ned . . . purā yajñasya saṁsthāyā antaṁ gachāni*, 'Lest I reach the end before the completion of the sacrifice') and *purā saṁsthānāt* MS. 2. 1. 8 (p. 9, 13) above Ex. 231 are also found; cf. also ÇB. 9. 4. 4. 15 *kim purā saṁsthāyai saṁsthā-rūpam kuryāma*, 'Why should we perform a species of completion prior to completion?'

238. *athā nūbandhyasya vapāyām saṁsthitāyām tvāṣṭreṇa paçunā caranti*, 'Now when the (offering of the) omentum of the supplementary (victim) has been completed they proceed with the victim sacred to Tvaṣṭṛ'. KB. 19. 6 (p. 86, 7).

239. *te saṁsthita eva mādhyaṇdine savane purā tṛtīyasavanād etam ajuhavuh, . . . ; tathai 'va graho hayate saṁsthita eva mādhyaṇdine savane purā tṛtīyasavanāt*, 'They offered this (cup) when the noon-pressing had been completed (and) before the third pressing, . . . ;

thus the cup is offered after the noon-pressing has been completed (and) before the third pressing'. ÇB. 4. 3. 5. 2.

240. *athā 'ha samsthita eva mādhyandīne savane purā tṛtīyasa-
vanāt* . . , 'Then he says, when the noon-pressing has been com-
pleted (and) before the third pressing . . .' ÇB. 4. 3. 5. 8.

241. *saṁsthiteṣu saṁsthiteṣu savaneṣu 'japeh*, 'After each pressing
has been completed thou shouldst mutter'. ÇB. 12. 3. 4. 6.

242. *atha samsthite saṁsthite savane vācayati*, 'Then, when each
pressing has been completed, he makes (him) speak'. GB. 1. 5. 15
(p. 131, 5).

243. *nā 'samsthite some 'dhvaryuh pratyāṅk sado 'tiyāt*, 'The
Adhvaryu-priest should not go beyond the Sadas before the Soma
(-sacrifice) has been completed'. TS. 6. 3. 1. 6.

244. *te devā var samsthite some pra sruco 'haran pra yūpam*,
'After the Soma (-sacrifice) had been completed the gods threw
the offering-spoons (and) the sacrificial stake (into the fire)' TS.
6. 3. 4. 9.

245. *saṁsthite some pra prastaram harati*, 'After the Soma
(-sacrifice) has been completed he throws the grass-bunch (into
the fire)'. TS. 6. 3. 4. 9.

246. *etasyām [iṣṭau] saṁsthitāyām upothāyā 'dhvaryuḥ ca yaja-
mānaḥ cā 'cvasya dakṣiṇe karṇa ājapataḥ*, 'After this (oblation) has
been completed the Adhvaryu-priest and the sacrificer whisper into
the right ear of the horse' ÇB. 13. 4. 2. 15.

247. *tasyām [iṣṭau] saṁsthitāyām yajamāno 'gnihotram juhoti*,
'After this (oblation) has been completed the sacrificer offers the
Agnihotra'. KB. 18. 14 (p. 84, 2)

248. *tasmāt tasyām [iṣṭau] saṁsthitāyām yajamāno 'gnihotram
juhuyāt*, 'Therefore the sacrificer should offer the Agnihotra after
this (oblation) has been completed'. KB. 18. 14 (p. 84, 3).

< √ sru >

249. *yathā 'va tat prajāpatiḥ utkrānte prāna utkrānte virye srute
'nne rikto 'cayad etad asya tad rūpam*, 'As Prajāpati, when breath
had departed, when vigour had departed, when food had flown
away, lay there emptied, so was then his form'. ÇB. 7. 1. 2. 9.

< √ hr + prati, 'to sing the Pratihāra' >

250. *pratihṛte puro 'padravāt su narakah*, '(The interval) after

the Pratihāra has been chanted (but) before the Upadrava is one hell'. JB. 1. 325 (Caland, Auswahl, p. 124).

For the hypostasis of the absolute locative *pratihṛte* and of the adverbial phrase *puro 'padravāt* cf. above § 59, Ex 8, Rem.

§ 60.

2. The Verb is transitive.

< √ āp >

1. *āpte trirātre gāyatrīyā rapena prayanti*, 'When the Trirātra has been attained (= completed) they proceed with the Gāyatrī-form', PB. 12. 7. 2

2. *āpte śadahe chandānsi stomān kṛtvā prayanti*, 'When the (rite of the) sixth day has been attained (= completed) they proceed using (new) metres and Stomas'. PB. 14. 1. 2.

3. *yad āpte [daṣarātre] pravatīh kuryur atipadyeran, yad āvatyo bhavanty anatipādāya*, 'If, after (the ten-night rite) has been attained (= completed), they were to use (verses) containing (the word) "forth" (*pra*) they would skip; in that (the verses) contain (the word) "hither" (*ā*)—that is for the sake of avoiding (such) skipping'. PB. 15. 9. 3.

4. *apratīṣṭhām vā ete gachanti yeṣām samvatsare 'nāpte 'thai 'kādaṣmy āpyate*, 'Those whose set of eleven (victims) is attained (= exhausted) before the yearly session is attained (= completed) suffer from the lack of a firm footing'. TB 1. 2. 5. 1.

For *atha* cf. above § 7, b, and below § 65, b. In all these passages (Ex. 1—4) *āpte* is equivalent to *samāpte*, *parisamāpte* (cf. the Commentary to PB. 14. 1. 1—2 which glosses *āpyante* by *parisamāpyante*, and *āpte* by *parisamāpte*, and to PB. 15. 9. 3 where *āpte* is glossed by *samāpyamāne*)

Similarly *samvatsaram āptvā* is synonymous with *samvatsare paryavete* [cf. above § 59, Ex 52] or *samvatsare paryete* [cf. above § 59, Ex 53—57] = 'after the expiration, at the completion of a year'. Thus, TS 5. 5. 1. 6—7 *yo vai samvatsaram ukhyam abhūtā 'gnm cinute yathā sāmi garbho 'vapadyate tādrg eva tad ārtm ārched, vaiṣvānaram dvādaçakapālam putastān nirvāpet, samvatsaro vā agnir vaiṣvānaro, yathā samvatsaram āptvā kālā āgate* [cf. above § 59, Ex. 86] *vijāyata evam eva samvatsaram āptvā kālā āgate 'gnm cinute nā 'rtm ārchati*, 'If one piles the fire without having kept it in the pan for the space of a year, —that is as if an embryo is prematurely miscarried—, he would go to ruin; he should first offer (a cake) on twelve potsherds sacred to (Agni) Vaiṣvānara, for Agni Vaiṣvānara is (identical with) the year; even as (an embryo) is (properly) born after the year has been attained (= after the expiration of a year) when

the proper time has come so he piles the fire after the year has been attained (= after the expiration of a year) when the proper time has come', TS 2. 2. 6. 2 *sahvatsarāya vā etau samamāte yau samamāte, taylor yah pūrvo 'bhidruhyati taṁ varuno grhnāti, vaiçvānarah dvādaçakapālaṁ nirvapet samamānayoḥ pūrvo 'bhidruhya, sahvatsaro vā agnir vaiçvānarah, sahvatsaram evā 'ptvā nirvarunam parastād abhidruhyati nai 'nam varuno grhnāti*, 'Two who make a covenant make the covenant for the space of a year; he of the two (covenantors) who commits a hostile act before (the stipulated time of a year has expired) him Varuna seizes; he of the two covenantors who commits a hostile act before (the stipulated time of a year has expired) should offer (a cake) on twelve potsherds sacred to (Agni) Vaiçvānara; Agni Vaiçvānara namely is (identical with) the year; so he commits the hostile act (as) having attained the year (= as if after the expiration of the stipulated year), as afterwards (= as after the covenanted time), exempt from (the vengeance of) Varuna; Varuna does not seize him'; MS. 2. 5. 6 (p. 55, 14); K. 13. 1 (p. 180, 1) *agnaye vaiçvānarāya kṛsnam petvam ālabheta samāntam abhidhrokṣyant* (for *samāntam abhidhrokṣyant* K. reads *yas samāntam abhidruhyed yo vā 'bhidudhrukset*), *sahvatsaro vā agnir vaiçvānarah, sahvatsarāya samamyate* (for *sahvatsarāya samamyate* K. reads *sahvatsarāya 'sa samamate yas samamate*), *sahvatsaram evā 'ptvā 'varunam kāmam abhidruhyati*, 'He who is about to commit a hostile act [commits a hostile act or is about to commit one] against one with whom he has made a covenant should take (for slaughter) for Agni Vaiçvānara a black he-goat; Agni Vaiçvānara namely is (identical with) the year, and for the space of a year a covenant is made [he who covenants covenants]; (but) having attained the year (= after the expiration of a year) he commits a hostile act exempt from (the vengeance of) Varuna as he pleases'; MS. 2. 1. 2 (p. 2, 7) and K. 10. 3 (p. 127, 3) are verbatim identical with MS. 2. 5. 6 (p. 55, 14) and K. 13. 1 (p. 180, 1) respectively, except for the introductory clause which runs there: *agnaye vaiçvānarāya dvādaçakapālaṁ nirvapet*.

For TS. 2. 2. 6. 2; MS. 2. 1. 2 (p. 2, 7), 2. 5. 6 (p. 55, 14), K. 10. 3 (p. 127, 3); 13. 1 (p. 180, 1) cf. Wackernagel, *Sitzungsberichte der kgl. preuß. Ak. d. Wiss.*, 1918, p. 407—408.

Nirvarunam in TS. and *avarunam* in MS. and K. are adverbs (pw. Nachträge 4, p. 295, col. 2 and p. 301, col. 1) not adjectives, as Keith renders *nirvarunam* 'against one who has lost Varuna's protection'.

In the story of the cows' Sattra (TS. 7. 5. 1; 7. 5. 2; K. 33. 1, PB. 4. 1, JB. 2. 372; AB. 4. 17) TS. 7. 5. 1. 1 reads *tāḥ [gāvah] sahvatsaram āptvo 'datiṣṭhann. arātsme 'ti*, 'These (cows) rose up (= ended the Sattra) having attained the year (= after the expiration of a year) (thinking): "We have gained (our desire)"', while the parallel passages have √ *āp* + *saṁ*: AB. 4. 17. 3 *samāpayisyāmah sahvatsaram*; PB. 4. 1. 2 *saṁ sahvatsaram āpayāma*; JB. 2. 372 *sarvān eva 'tā dvādaça māsas samāpayāma*; and √ *pad* + *saṁ*: TS. 7. 5. 2. 1; K. 33. 1 (p. 27, 4) *sahvatsaram saṁpādyo 'tiṣṭhāma*. These examples of the use of the simple √ *āp* show that Böhtlingk's emendation of Chānd. Up. 1. 4. 4 *yadā vā rcam āp-noti* 'When he completes the *rc*' to *rcam samāpnoti* is not necessary.

< √ i with *astam*¹ >

5. *astamita āditye bhasmai 'va prathamam udvapati*, 'After the sun has set he first throws out the ashes'. ÇB. 6. 6. 4. 1.

6. *astamita āditye . . kṁjyotir evā 'yaṁ puruṣaḥ*, 'Possessed of what light is this man . . . when the sun has set?' ÇB. 14. 7. 1. 3; 4; 5; 6 (BĀU. 4. 3. 3—6).

7. *candramasy astamite kṁjyotir evā 'yaṁ puruṣaḥ*, 'Possessed of what light is this man when the moon has set?' ÇB. 14. 7. 1. 4; 5; 6 (= BĀU. 4. 3. 4—6).

8. *atho apy āhuh : saurya evaī 'ṣa paçuḥ syād iti, tasmād etasminn astamite paçavo badhyante*, 'And they also say: "The animal should belong to Sūrya"; therefore the animals are tied up when this (Sūrya) has set'. ÇB. 11. 8. 3. 2.

The phrase *āditya* (Ex 5 and 6) or *sūrya* (Ex. 8) *astamite* is abbreviated to *astamite* in the following examples (Ex. 9—20):

9. *yat sāyam astamite juhoti . . .*, 'When he offers in the evening after (the sun) has set . . .' ÇB. 2. 3. 1. 2; 4; 9; 11.

10. *sāyam astamite dve āhuti juhoti*, 'In the evening after (the sun) has set he offers two oblations'. ÇB. 2. 3. 3. 9.

11. *tām astamite vācam visrjate*, 'After (the sun) has set he releases this speech'. ÇB. 3. 2. 2. 4.

12. *astamite 'nuçāṁsati*, 'Afterwards, when (the sun) has set, he recites the Çastra'. ÇB. 4. 5. 3. 11 (bis).

13. *te 'stamite prāñca upaniṣkrāmantī*, 'When (the sun) has set they walk out toward the east. ÇB. 4. 6. 9. 23.

14. *tayor [samudrayoḥ] vā etayor atyayanam asti . . . astamite purā tamīsrāyai suvyuṣṭāyām puro 'dāyāt*, JB. 1. 5 (Caland, Auswahl p. 5), see above § 59, Ex. 172.

15. *tayor [samudrayoḥ] etad evā 'tyayanam astamite purā tamīsrāyai suvyuṣṭāyām puro 'dāyāt*, JB. 1. 6 (Caland, Auswahl, p. 6), see above § 59, Ex. 173.

16. *atho khalv astamita eva vācam visrjeran*, 'After (the sun) has set they should release speech'. AB. 5. 24. 11.

In the preceding clause the temporal idea is expressed paratactically: *saṁ-ayāṁsitāḥ sūryaḥ syād atha vācam visrjeran*, 'The sun should be half set, then they should release speech' = 'When the sun is half set they should release speech'.

¹ Cf. Sieg, Nachrichten d. Götting. Ges. d. Wiss. 1923, p. 21.

17. *etad vā agnihotram anyedyur hūyate yad astamite sāyam juhoty anudite prātar, atha 'tad agnihotram ubhayeddyur hūyate yad astamite sāyam juhoty udite prātaḥ*, AB. 5. 29. 3, see above § 59, Ex. 40.

18. *ṣa ha vā ahorātrayos tejasi juhōti yo 'stamite sāyam juhōty udite prātaḥ*, 'He offers in the brilliance of night and day who offers (the Agnihotra) in the evening when (the sun) has set (and) in the morning when (the sun) has risen'. AB. 5. 29. 6.

19. *ṣa ha vaṁ satyam vadan satye juhōti yo 'stamite sāyam juhōty udite prātaḥ*, 'He, speaking the truth, offers in truth who offers (the Agnihotra) in the evening when (the sun) has set (and) in the morning when (the sun) has risen'. AB. 5. 31. 4.

20. *sāyam astamite purā tamasas tasmin kāle juhuyāt*, 'In the evening when (the sun) has set (but) before (complete) darkness (has set in),—at that time he should offer (the Agnihotra)'. KB. 2. 9. (p 8, 8).

For the resumption by *tasmin kāle* cf. above § 56

Γ Additions from the Āranyakas and Upaniṣads.

20 A *ya evā 'syā 'stamite svargo lokas tasminn evai 'nam dadhātī*, 'What heavenly world there is of him when (the sun) has set, in that he places him'. JUB. 4 10. 17.

20 B *ya prathamāstamite tan nidhanam*, '(The time) immediately after sun-set is (identical with) the Nidhana'. Chānd. Up. 2. 9. 8

For the hypostasis of *prathamāstamite* cf. above § 59, Ex 8, Rem

For the compound *prathamāstamita* cf. above § 59, Ex. 181, Rem. J

A corresponding negative compound **anastamite* 'when (the sun) has not (yet) set' does not occur in the Brāhmaṇa prose, the idea is expressed by *purā 'dityasyā 'stamayāt*, ÇB. 2. 3. 1. 7; 8; 3 9. 2. 7, and *purā 'stamayāt*, ÇB. 3. 2. 2. 26; 4. 5. 3. 11 (bis). Cf. the nominal parallels to *anudita āditye*, *anudite sūrye* given above § 59, Ex 14, Rem.

< $\sqrt{i + abhi} - avu$ >

21. *yā ūrmī vyardataḥ paçau vā puruṣe vā 'bhyavete . .*, 'The two waves which move apart when an animal or a man has stepped into (the water) . . .' ÇB. 5. 3. 4. 4.

22. *vīryam vā etad apām udardatī paçau vā puruṣe vā 'bhyavete*, 'The vigour of the waters surges up when an animal or a man has stepped into (the water)' ÇB 5. 3. 4 6.

apah must be supplied with *abhyavete*, cf ÇB 3 2. 2. 27 (bis), 3. 8. 5. 10; 4 4. 5. 10 (bis); MS 3 6. 7 (p 68, 18), 4 8. 5 (bis, p. 112, 4 and p. 113, 12). PB. 5 9. 2, §B. 3. 1 1 For the abbreviation cf. above § 48, Ex 46, Rem

< √ *kṛ* with *hñ* >

24 *upākṛte [stotre] hñikṛte manthanti*, 'When the arrangement (for the Stotra) has been made (and) when the Hñ-call has been uttered they churn (the fire)'. PB 12. 10. 13

< √ *kṛ* with *vaṣat* >

25. *tasmād u saha vai 'va vaṣatkārena juhuyād vaṣatkṛte vā*, 'Therefore he should offer the oblation either along with the Vaṣat-call or after the Vaṣat-call has been uttered' ÇB. 1. 7. 2. 12; 13; 14.

26. *tā(v) ubhāv eva vaṣatkṛte juhutah*, 'These two offer the oblation after the Vaṣat-call has been uttered'. ÇB. 2. 5 2 31; 32.

27. *vaṣatkṛte juhoti*, 'He offers the oblation after the Vaṣat-call has been uttered'. ÇB. 2 5. 2 37; 38; 2. 5. 3 7; 8, 9; 10; 12, 13; 14; 15; 2. 6 1. 27; 28; 29; 31, 3. 4. 4. 11; 12; 13; 3. 8. 2. 23; 27; 3. 8. 3. 32; 33; 34; 4. 3 5. 20; 4. 4. 1. 7; 4. 4. 2 4, 5; 6; 4. 4 3. 9; 4. 4. 5. 16; 17, 5. 1. 3. 14, 5. 2. 2. 18, 5. 3. 2. 8; 5 3 3. 15; 5. 4. 4. 24, 11. 2. 2. 5; 13. 5. 2. 23; 13. 5. 3 7; 14. 2. 2. 15, 14. 3. 1. 30.

28. *vaṣatkṛte 'dhvaryur juhoti*, 'The Adhvaryu-priest offers the oblation after the Vaṣat-call has been uttered'. ÇB 4. 2. 1. 22; 4. 5. 2. 9; 11.

29 *tam vā etam [puroḍāçam] puronuvākyavantam yājyavantam vaṣatkṛte srucā juhoti*, 'He offers this (cake), which is connected with an invitatory formula (and) with an offering-formula, with the ladle after the Vaṣat-call has been uttered.' ÇB. 9. 3. 1 16.

30. *katham asyai 'te puronuvākyavanto yājyavanto vaṣatkṛte srucā hutā bhavanti; . . . ; evam u hā 'syai 'te puronuvākyavanto yājyavanto vaṣatkṛte srucā hutā bhavanti*, 'How [Even so] do these (cakes), which are connected with an invitatory formula (and) with an offering formula, come to be offered by him with the ladle after the Vaṣat-call has been uttered'. ÇB. 9. 3. 1 17.

31. *athā 'sminn [agnau] etam [rasam; 10. 4. 1 14; 20 graham] vaṣaṭkṛte juhōti*, 'He then offers this (sap [cup]) in this (fire) after the Vaṣaṭ-call has been uttered'. ÇB. 10. 1. 1. 6; 10. 4. 1. 14; 20.

32. *ta ete* (GB. has *te* for *ta ete*) *vaṣaṭkṛte-vaṣaṭkṛte vyutkrāṃanti*, 'These (viz. speech, out-breathing, and in-breathing) depart in different directions whenever the Vaṣaṭ call has been uttered'. AB. 3. 8. 9; GB. 2. 3. 6 (p. 192, 9).

33. *tayor [darbhatarunakayoḥ] vaṣaṭkṛte 'ntaḥparidhi pūrvam prāsyed : dadhikrāvno akāriṣam* (RV. 4. 39. 6) *ity etaya rcā sasvāhā-kārayā 'nuvaṣaṭkṛte 'param : ā dadhikrāḥ çavasā pañca kṛṣṭir* (RV. 4. 38. 10) *iti*, 'Of these two (grass-blades) he should throw the first between the enclosing sticks, after the Vaṣaṭ-call has been uttered, with the verse RV. 4. 39. 6 accompanied by the Svāhā-call; the second (blade) with (the verse) RV. 4. 38. 10 after the Vaṣaṭ-call has been repeated'. AB. 7. 33. 1.

34. *vaṣaṭkṛte juhōty anuvaṣaṭkṛte*, 'He offers the oblation after the Vaṣaṭ-call has been uttered (and) after the Vaṣaṭ-call has been repeated'. ÇB. 4. 4. 3. 9.

The expression **avaṣaṭkṛte* in the sense of 'before the Vaṣaṭ-call has been made' does not occur in the Brāhmaṇa prose; in its stead the nominal phrase *purā vaṣaṭkārāt* is used, ÇB. 1. 7. 2. 13 *tad atha yat purā vaṣaṭkārāj juhuyāt*, 14 *yat purā vaṣaṭkārāj juhuyāt*, 'If he should make the oblation before the Vaṣaṭ-call'. But *anuvaṣaṭkṛte* 'before the Vaṣaṭ-call has been repeated' occurs at ÇĀ. 2. 17, below Ex. 38 A.

The simple nominal locative *vaṣaṭkāre* is used in the sense of 'after the Vaṣaṭ-call' (cf. Delbrück, *Altind Synt.* § 76, p. 117) at ÇB. 2. 5. 3. 18 *tasmin vaṣaṭkāre juhuyāt*, 'He should offer the oblation after this Vaṣaṭ-call (viz. the Vaṣaṭ-call made by the bull's roar)'.

< *kr* with *vaṣaṭ* + *anu* >

35. *anuvaṣaṭkṛte juhōti*, 'He offers the oblation after the Vaṣaṭ-call has been repeated'. ÇB. 14. 2. 2. 17.

36. *anuvaṣaṭkṛte bhakṣam āharati*, 'He brings the Soma draught after the Vaṣaṭ-call has been repeated'. ÇB. 14. 3. 1. 30.

37. = above Ex. 33.

38. = above Ex. 34.

┌ Additions from the Āraṇyakas and Upaniṣads.

38 A. *ananuvaṣatkṛta eva preṅkham grathnanti*, 'They tie the swing before the Vaṣaṭ-call has been repeated'. ÇĀ. 2. 17.

< √ kr with *alam* >

38 B *yathai 'va khalv ayam asmiṇ charire sādhu alamkṛte sādhu alamkṛto bhavati, suvasane suvasanaḥ, pariṣkṛte pariṣkṛta, evam evā 'yam asminn andhe 'ndho bhavati, srāme srāmah, parivrṛkne parivrṛknaḥ*, 'Just as this (Self) is handsomely groomed, finely dressed, (and) adorned when this body is handsomely groomed, finely dressed, (and) adorned, even so it is blind, lame, (and) mutilated when this (body) is blind, lame, (and) mutilated'. Chānd. Up. 8. 9. 1; 2.

Contrast the *yadī*-clauses at Chānd Up 8. 10. 1, 3 *tad yady api 'dam çarīram andhaṁ bhavaty anandhaḥ sa bhavati, yadī srāmam asrāmah*. . ┘

< √ kr + *ā* >

39. *etair eva juhuyād goṣv ākṛtāsu*, 'With these he should offer the oblation when the cows have been driven out'. MS 4. 2. 11 (p. 34, 18).

Gosv ākṛtāsu is contrasted with *antargoshāsu gosu* (p. 34, 17): *pratar evā 'ntargoshāsu gosu hotavyam*, 'The oblation should be offered in the morning when the cows are (still) in the stable'.

< √ kr + *upa-ā* >

40. *te hai 'ke brahmāṇa upākṛte prātaranuvāke stomabhāgāṇ japi tvā bhāsamānā upāsate, tad dhar 'tad uvāca brāhmaṇa upākṛte prātaranuvāke brahmāṇam bhāsamānam dṛṣṭvā: 'rdham asya yajñasyā 'ntaragur iti*, 'Now some Brahman-priests, when the arrangement for the morning litany has been made, sit talking when they have muttered the Stomabhāgas; with reference to this a Brāhmaṇa said when he saw a Brahman-priest talking after the arrangement for the morning litany had been made: "They have excluded one half of this sacrifice"'. AB. 5. 33: 3.

Cf. the parallel passage JUB. 3. 16. 5 below Ex. 42A

41. *tasmād brahmo 'pākṛte prātaranuvāke vācamyamah syād o 'pañçvāntaryāmayor homād upākṛteṣu pacamāneṣu o 'dṛcaḥ*, 'Therefore the Brahman-priest should restrain his speech after the arrangement for the morning litany has been made until the offering of the Upāñçu and Antaryāma (cups), (and) when the arrangement

for the Pavamāna (Stotras) has been made until the end'. AB. 5. 33 4.

Cf. the parallel passages GB. 1. 3 3, below Ex 176 and JUB. 3 16 6, below Ex. 42B.

42. *tasmāt prātaranuvāka upākṛte viśamsthite ca yajñe subrahman-yaḥ subrahmanyām āhwayati*, ŚB 1. 2. 9, see above § 59, Ex. 237.

Γ Additions from the Āraṇyakas and Upaniṣads.

42 A. *etaḍ dha tad vidvān brāhmaṇa uvāca brahmāṇam prātar-anuvāka upākṛte vācadyamānam āśanam* , 'A Brāhmaṇa knowing this said to a Brahman-priest who sat loudly talking when the arrangement for the Prātaranuvāka had been made .' JUB. 3. 16. 5

Cf. the parallel passage AB 5 33. 3 above Ex. 40.

42B *tasmād brahmā prātaranuvāka upākṛte vācamyama āśita*, Therefore the Brahman-priest should sit restraining his speech when the arrangement for the Prātaranuvāka has been made'. JUB. 3. 16. 6.

Cf. the parallel passage AB 5 33. 4 above Ex 41

42 C *sa yatro 'pākṛte prātaranuvāke purā paridhānyāyā brahmā vyavavadati* . . 'If the Brahman-priest, after the arrangement for the Prātaranuvāka has been made (and) before the concluding (verse), begins to talk . .' Chānd. Up. 4. 16. 2

42 D. *athā yatro 'pākṛte prātaranuvāka na purā paridhānyāyā brahmā vyavavadati* . . . , 'If, on the other hand, the Brahman-priest does not begin to talk after the arrangement for the Prātaranuvāka has been made (and) before the concluding (verse) . . .' Chānd Up. 4. 16. 4.]

43. *sa prastoto 'pākṛte stotra āha* , 'After the arrangement for the Stotra has been made the Prastotṛ-priest says . . .' AB. 5. 34 4.

44 *upākṛte [stotre] hnikṛte manthanti*, PB. 12. 10. 13, see above Ex. 24.

Γ Addition from the Āraṇyakas and Upaniṣads.

44 A. *upākṛte stotre traidham nṇayātha*, 'When the arrangement for the Stotra has been made pour out (the water) in three places'. Ait. Ār. 5 1 2 (p. 146, 1 Keith).]

45. *upākṛtāya svāhe* (TS. 7. 4. 16. 1) 'ty *upākṛte* [aṇve] *juhoti*, 'He offers the oblation with (the formula) TS. 7. 4. 16. 1 after (the horse) has been prepared'. TB. 3. 9. 16. 2.

Cf. ĀpC. 20. 15. 6 below Ex 235 Rem

┌ Addition from the Āraṇyakas and Upaniṣads.

< √ *kr* + *pari* >

45 A. = above Ex. 38 B. ┘

< √ *kr* + *pra* >

46. *tam* [granthum] *prakṛte karman viśyati*, 'When the work is completed he undoes this (knot)' ÇB. 3. 5. 3. 25

47. *prakṛte karman* [granthum] *viśyati*, 'When the work is completed he undoes (the knot)' ÇB 3. 6. 1. 25.

< √ *krī* >

48. *tasmād upāṇṇu vācā caritavyam some rājani krīte, gandharveṣu hi tārhī vāg bhavati*, 'Therefore, when king Soma has been bought, one should proceed with low voice, for then Speech is among the Gandharvas'. AB. 1. 27. 4

49. *some rājani krīte subrahmanyām āhvayanti*, 'When king Soma has been bought they call the Subrahmanyā hither' AB 6. 3. 1.

50. *atha yām krīte rājani subrahmanyām āhvayati yām etām dakṣiṇāsu nīyamānāsa 'tkare tisthan subrahmanyām āhvayati sai 've 'yam*, 'Now it is this same Subrahmanyā which he calls hither when king (Soma) has been bought, which he, standing on the mound, calls hither while the gift-cows are being led up'. JB. 2. 80 (JAOS. 18, p. 36).

51. *krīte some 'porṇute*, 'When the Soma has been bought he uncovers (the person who is being consecrated)'. TS. 6. 1. 3. 3.

Krīte *some* is contrasted with *purā somasya krayāt* (cf TS 3. 1. 2. 1 *purastāt somasya krayāt*) in the preceding clause: *na purā somasya krayād apornvīta, yat purā somasya krayād apornvīta*, 'One should not uncover him before the purchase of the Soma, if he were to uncover him before the purchase of the Soma . '

52. *sa vai tarhy eva jāyate yarhy adaḥ some krīte* (var. lect *krīyate*) *prornute*, 'He (=the person who is being consecrated) is born at the moment when he covers (him with the caul) there after the Soma has been bought'. MS 3. 6. 7 (p. 68, 17).

53. *krīte some maitrāvaruṇāya daṇḍam prayachati*, 'After the Soma has been bought he gives the staff to the Maitrāvaruṇa-priest'. TS. 6. 1. 4. 2.

54. *yām prathamām dīkṣito vasati yajñam tayā 'varunddhe, yām some krīte prajāṁ tayā*, 'The first (night) which the consecrated person spends he thereby obtains the sacrifice; (and the night) which (he spends) after the Soma has been bought (he) thereby (obtains) offspring'. MS. 3. 6. 3 (p. 63, 15).

< √ khyā + prati >

55. *prati yad āpo adṛṣṭam āyatir* (RV. 10. 30. 13) *iti pratikhyātāsu [apsv anvāha]*, 'He recites (the verse) RV. 10. 30. 13 when (the holy water) has been sighted (by the Hotṛ-priest)'. KB. 12. 1 (p. 53, 10).

The parallel passage AB. 2. 20. 4 (below § 62, Ex. 19) reads *pratidr̥ṣyamānāsu for pratikhyātāsu*.

< √ khyā + vi-ā >

56. *sa ha vyākhyāta uvāca* .. 'When it had been explained he said'. ÇB. 4. 1. 5. 10.

Vyākhyāta stands for the locative *vyākhyāte* not for the nominative *vyākhyātaḥ* since √ khyā + vi-ā governs the dative of the person, ÇB. 14. 5. 4. 4 (= BĀU. 2. 4. 4); 14. 7. 3. 5 (= BĀU. 4. 5. 5) *vyākhyāsyāmi te*

< √ gam + ā >

57. *sakrd eva yāma āgate devebhyo yajñam duhe*, 'He milks the sacrifice for the gods once, the end having been reached'. K. 23. 6 (p. 81, 8)

For *yāma* = 'end, conclusion' cf. TS. 6. 3. 1. 6 *yāmo hi sa tesām*, 'For that is the end of these (fires)', 6. 6. 6. 2 *atho etarhy eva 'sya yāmah*, 'And then indeed is the end of this (rite)'.

Or, possibly, *yāma* may have here the ordinary sense of 'course, journey', in which case it would have to be construed as cognate accusative (cf. § 66, 4): 'After the course has been traversed'. The sense would be the same in either case: 'After the task has been accomplished'

< √ grh >

58. *prāṇe grhīte 'smād annam* (18 *etayor ubhayor grhītayor asmād ūrg*) *udacikramiṣat*, 'When breath had been seized food [when these two (viz. food and breath) had been seized vigour] desired to depart from him'. ÇB. 7. 5. 1. 17; 18.

59. *urjī grh̥tāyām asmād ete ubhe udacikramiṣatām*, 'When vigour has been seized these two (viz. food and breath) desired to depart from him'. ÇB. 7. 5. 1. 19.

60. *dyāvāprthivī haviṣi gr̥h̥tā udavepetām*, 'Heaven and earth trembled when the oblation had been taken'. TB. 3. 2. 4. 7.

Contrast the ablative in the parallel passages K. 31. 3 (p. 4, 19) *ime vai lokā haviṣo gr̥h̥tād udavepanta* and MS 4. 1. 5 (p. 7, 6) *haviṣo gr̥h̥tād ime lokā uda vepanta*; cf. above § 44, k.

61. *tad āhuḥ kim nā 'tistuvanti, kim nā 'tiṣṇanti, kim nā 'tigrh̥nanti, sa brayāt: prānam eva nā 'tistuvanti, stute vai prāna eva pariṣṣyate, vācam eva nā 'tiṣṇanti, ṣaste vāi vāg eva pariṣṣyate, mana eva nā 'tigrh̥nanti, gr̥h̥te vai mana eva pariṣṣyate*, 'They say: "Beyond what do they not chant the Stotra? Beyond what do they not recite the Çastra? Beyond what do they not draw (the cup)?" Let him say: "It is breath beyond which they do not chant the Stotra, for, when the Stotra has been chanted, breath remains over; it is speech beyond which they do not recite the Çastra, for, when the Çastra has been recited, speech remains over; it is mind beyond which they do not draw (the cup), for, when (the cup) has been drawn, mind remains over"'. JB. 2. 39.

For the *s* in *atistuvanti* cf. Wackernagel, Altind. Gr. I, p. 234, § 204, b

< √ ci >

62. *yad v eva cte gārhapatya acita āhavanīye 'tha rājānam kr̥nāti . . .*, '(The reason) why he buys king (Soma) when the Gārhapatya-fire has been piled (but) when the Āhavanīya-fire has not (yet) been piled . . .'. ÇB. 7. 3. 1. 2; 3.

Contrast the paratactical expression ÇB 7. 3. 1. 1 *cto gārhapatyo bhavaty acita āhavanīyo 'tha rājānam kr̥nāti*, 'The Gārhapatya-fire has been piled (but) the Āhavanīya-fire has not (yet) been piled, then he buys king (Soma)'.

For *atha* cf. above § 7, b, and below § 65, a.

63. *yad agnau sāmicitā etām dīṣam eti . . .*, 'If he goes in this direction when the fire-altar is (only) half piled . . .'. ÇB. 7. 2. 1. 18.

64. *yad agnau sāmicitē bahirvedy eti . . .*, 'If he goes outside of the Vedi while the fire-altar is (only) half piled . . .'. ÇB. 7. 5. 2. 28.

< √ ci + sam >

65. *samcīte 'gnih praniyate*, 'When the fire-altar has been completely piled Agni is brought forward'. ÇB. 10. 1. 4. 10.

66. *yat samcīte 'gnāv etāni havīṃṣi na nirvapāt . . , yat sanheite 'gnāv etāni havīṃṣi nirvapāt . . .*, TS. 7. 5. 15. 1 see above § 57, Ex. 7.

< √ chud >

67. *tasyām chinnāyām dhanurārtnyau viṣphurantya viṣṇoḥ cīrah pracichidatuh*, 'When this (bow string) had been cut the two ends of the bow, springing asunder, cut off Viṣṇu's head'. ÇB. 14. 1. 1. 9.

< √ ji + vi >

68. *tām [vācam] devāḥ sarvasmīn vijite 'bhaye 'nāstre 'trā 'gre vācam avadaṃs, tatho evai 'ṣa etām sarvasmīn vijite 'bhaye 'nāstre 'trā 'gre vācam vaduti*, 'Everything having been completely won, in freedom from fear (and) in freedom from danger the gods then for the first time uttered that (speech), and in like manner does this (sacrificer) then for the first time utter this speech, everything having been won, in freedom from fear (and) in freedom from danger'. ÇB. 4. 2. 2. 8.

For *atra* here and in Ex. 69 see above § 7, b, and below § 65, b.

69. *sa yām evā 'mam bhīṣā 'surarakṣasebhyo na nirabruvaṃs tām evai 'tat sarvasmīn vijite 'bhaye 'nāstre 'tra nirāha*, 'That (speech) which they did not utter from fear of the Asuras and Rakṣases, that he then utters, everything having been won, in freedom from fear (and) in freedom from danger'. ÇB. 4. 2. 2. 12

70. *tam [indram] devāḥ sarvasmīn vijite 'bhaye 'nāstre yathe 'śikāṃ muñjād vivrhet evaṃ sarvasmāt pāpmāno vyavṛhan*, 'Everything having been won, in freedom from fear (and) in freedom from danger the gods pulled this (Indra) out of all evil even as one might pull a reed from its sheath' ÇB. 4. 3. 3. 16.

In the preceding three passages (Ex. 68—70) Eggeling renders *sarvasmīn vijite 'bhaye 'nāstre* by 'All being conquered and free from fear and danger' and 'Their entire conquest being free from fear and danger' In my translation *sarvasmīn vijite* has been separated from *abhaye 'nāstre*.

For *abhaye 'nāstre*, 'in freedom from fear (and) in freedom from danger' cf. ÇB. 1. 1. 1. 17 *tasyā [vajrasya] 'bhaye 'nāstre nivāte yajñam atavata and tanute*; ÇB. 6. 3. 1. 29, 7. 3. 2. 5, 6; 7. 4. 1. 37; 9. 2. 3. 3, 4, 5 *abhaye 'nāstra etam yajñam atavata and tanute*; ÇB. 4. 6. 6. 1—5 *athā 'bhaye 'nāstra uttarato yajñam upacarisyāmah*, also *upācaran, upacareyuh and upacaranti*; ÇB. 7. 3. 2. 10 *raksānsi nāstrā apahatyā 'bhaye 'nāstre svasti samaṇvata and samaṇute*, ÇB. 7. 4. 1. 33 *raksānsi nāstrā apahatyā 'bhaye 'nāstra etam ātmānam samaskurvata and samskurute*; 10. 2. 5. 1; 2 *abhaye 'nāstra etam ātmānam samaskurvata and samskurute*, JB. 3. 297 *abhaye ha khalu vā esa dīksate* (the ms. *dīkṣite*) 'bhaye

yajate 'bhaya uttiṣṭhati ya evaṁ vidvān etābhir rgbhis stute; PB. 15. 11. 9¹ *indra-grhe* [cf. K. 11 3, p. 146, 11 and 14] *vā eso* 'bhaye *yajate* 'bhaya uttiṣṭhati ya evaṁ vidvān etāsu [rksu] stute, and the Mantra TS. 5. 7. 2 4, K. 13. 15 (p. 198, 5) *nivāta* [cf. ÇB. 1. 1 1. 17, above] *eśām abhaye syāma* (PG. 3 2. 2 *vasēma*), a variant to AV. 6. 55 2 *nivāta id vah* çarane syāma.

For **sarvaṁ vijayati* cf. ÇB. 13. 5 4. 13 *viṣṭya prthivīm sarvām*; K. 26. 2 (p. 122, 10) *upasadbhur vai devā imān lokān vyajayan* and the frequent *sarvaṁ* with the simple root *ji*. *sarvaṁ jayati* ÇB. 11. 2 7. 9, 13—20; 28—31, 12. 8. 2. 31; 36, TS. 5 4 12. 3; TB. 3. 8. 18 6, 3 9. 22. 4; PB. 16. 7. 2; 16 9 1. 4; 20. 2. 2; 3, 20. 11 11; 21. 4. 12; 22. 8 5; *sarvaṁ ajayan* PB. 16. 7. 1, 22. 8. 4; *sarvaṁ itare jayān* ÇB. 1. 5 4 6; *sarvaṁ viçvam ajayat* KB. 24 1 (p. 107, 23); and *viçvam ajayan* PB. 22 8. 4, *viçvam ajayat* PB. 16. 4. 5, *viçvam ajaisma* KB. 24. 1 (p. 107, 21).

71. *etena* [agnīṣomīyenai 'kādaçakapālena purodāçena] *vā indro vrtram ahann* (5. 2. 4. 3 *sākamedhair vai devā vrtram aghnans*) *eteno eva vyajayanta yā 'syē 'yam vijitis* (5. 2. 4. 3 *tair v eva vyajayanta ye 'yam eśām vijitis tām, tatho evai 'ša etena* (5. 2. 4. 3 *etark*) *pāpmānam dviśantam bhrātrvyam hanti, tatho eva vijayate vijite 'bhaye 'nāstre sayā iti*, 'With this (cake on eleven potsherds sacred to Agni and Soma) Indra slew Vṛtra [with the Sākamedha-rites the gods slew Vṛtra] and with it he gained that complete victory which is his [and with them they gained that complete victory which is theirs]; and in like manner does this (sacrificer) by means of it [them] slay his evil, hateful rival and thus gains a complete victory, (thinking): "May I be consecrated in freedom from fear (and) freedom from danger, a complete victory having been won".' ÇB. 5. 2. 3 7; 5. 2. 4. 3.

72. *te* [devāḥ] *etena vajrenā 'jyena* (5. 2. 4 12 *tāv etena haviṣā*; 5 2. 4. 14 *apāmārgair vai devā*) *dikṣu nāstrā rakṣānsy avāghnaṁs* (5 2. 4 12 *avāhatām*; 5. 2. 4. 14 *apāmṛjata*), *te vyajayanta ye 'yam eśām vijitis tām* (5 2. 4. 12 *tau vyajayetām vai 'nayor yam vijitis tām*), *tatho evai 'ša etena vajrenā 'jyena* (5. 2. 4. 12 *tatho evai 'ša etena haviṣā*; 5. 2. 4. 14 *tatho evai 'ša etad apāmārgair eva*) *dikṣu nāstrā rakṣānsy avahanti* (5. 2 4. 14 *apamṛṣṭe*), *tatho eva vijayate: vijite 'bhaye 'nāstre* (in 5. 2. 4. 12 Weber's text erroneously omits

¹ Caland, ZDMG 72, p. 22 emends to *indragrhe vā eso*; 'bhaye *yajate* . . ; but cf. in the K. passage quoted above *tava grhe yājayāmi 'ti 'ndram abravīt* and *indrasya grhe 'yājayat*.

the avagraha) *sūyā iti*, 'These (gods) slew the evil spirits, the Rakṣases, in the quarters by means of the butter-oblation as thunderbolt [These two slew the evil spirits, the Rakṣases, in the quarters by means of the oblation; By means of the Apāmārgarites the gods wiped off the evil spirits, the Rakṣases, on the quarters]; they gained that complete victory which is theirs; and so does this (sacrificer) by means of this butter oblation as a thunderbolt slay the evil spirits, the Rakṣases, in the quarters [and so does this (sacrificer) by means of this oblation slay the evil spirits, the Rakṣases, in the quarters; and so does this (sacrificer) wipe off the evil spirits, the Rakṣases, on the quarters] and thus he gains a complete victory, (thinking) "May I be consecrated in freedom from fear (and) freedom from danger, a complete victory having been won"'. ÇB. 5. 2. 4. 7; 5. 2. 4. 12; 5. 2. 4. 14.

73. *sa [indrah] vrtram pāpmānam hatvā vijite 'bhaye 'nāstre dakṣiṇā nināya, tasmād apy etarhi yad evar 'tena mādhyandinena pavamānena stuvate 'tha vijite 'bhaye 'nāstre dakṣiṇā nīyante, . . . ; sa [yajamānaḥ] vrtram pāpmānam hatvā vijite 'bhaye 'nāstre dakṣiṇā nayati*, 'He (= Indra), having slain Vṛtra, the evil, a complete victory having been won, led up the gift cows in freedom from fear (and) freedom from danger; therefore even now, when they praise with the Pavamāna of the midday-pressing, then the gift-cows are led up in freedom from fear (and) freedom from danger, a complete victory having been won; . . . ; he (= the sacrificer), having slain Vṛtra, the evil, leads up the gift-cows in freedom from fear (and) freedom from danger, a complete victory having been won' ÇB. 4. 3. 3 5.

Eggeling gives the following alternative renderings for *vijite 'bhaye 'nāstre* in Ex. 71—73: (1) 'All being conquered and free from danger and injury', (2) 'Their entire conquest being free from danger and injury', and (3) 'Security and peace (*abhayam anāstram*) having been completely gained' (SBE 26, p. 289). As in the translation of *sarvasmīn vijite 'bhaye 'nāstre* above Ex. 68—70 I have separated *vijite* here from *abhaye 'nāstre*, and construed it absolutely rather than transitively 'a complete victory having been gained', resuming the immediately preceding *vijayate* 'he gains a complete victory'.

For *abhaye 'nāstre* cf. the Rem. to Ex. 70 above

< √ jñā + vi >

74. *ātmanī vā are drṣte ṣṛute mate vijñāta idam sarvam viditam*,

'When, my dear, the Self has been seen, heard, thought, (and) understood this whole (universe) is known'. ÇB. 14. 7. 3. 6 (= BĀU 4. 5. 6).

The same idea is expressed by nominal instrumentals at ÇB 14. 5. 4 5 (= BĀU. 2. 4 5) *ātmano vā are darçanena çravanena matyā vijñānena 'dam sarvaṁ viditam*.

< √ jñā + sam, Causative >

75. *saṁjñapṭeṣu paçuṣu patnyah pānnejanair udāyanti*, 'When the victims have been quieted (= killed) the wives come up with water for washing the feet'. ÇB. 13. 5. 2 1.

< tan + pra >

76. *vi vā etad yajñam chinatti yad yajñe pratata etām antareṣṭīm nirvapati* (12. 2 *yad yajñe pratata etā antarāhutir juhōti*), 'He cuts the sacrifice in twain if, after the sacrifice has been commenced, he offers this intermediate offering [these intermediate oblations]'. K. 10. 5 (p. 129, 6); 12. 2 (p. 164, 9).

Very similar is the Vedic quotation at ĀpÇ 9 4 4 *vi vā etasya yajñāç chid-yate yasya yajñe pratata antar etām iṣṭīm nirvapani*

< √ tan + vi >

77. *nivartante dakṣiṇā nīyamānāḥ | sute some vitate yajñatantre*, 'The gift-cows which are led up when the Soma has been pressed (and) when the woof of the sacrifice has been spread, turn back'. GB. 1 5. 25 (p. 140, 14; Çloka).

< 1 dā 'give' >

78. *sa he 'ndro* (Caland's emendation for 'nmo) *bhayadam āsa-matyam harī* (Caland's emendation for *bhari*) *yayāca, tau hā 'smai na dadau, taylor hā 'dattayor juhāva . . .*, 'This Indra asked Bhayada Āsamātya for the two steeds; he did not give them to him; when they had not been given he (= Indra) exclaimed . . .' JB. 3. 237 (Caland, Auswahl, p. 282).

< √ 1 dā + ā >

79. *tā [prajāḥ] asmāt [prajāpateḥ] sṛṣṭā apākramāṁs, tāsāṁ : divi sad bhūmy ādada* (SV. 1. 467) *iti prānān ādatta, tā enaṁ prāneṣv ātteṣu punar upāvartanta*, 'These (creatures), when they had been created, departed from this (Prajāpati); with (the verse) SV. 1. 467 he took their breaths away; after these breaths had been taken away they returned to him'. PB. 7. 5. 2.

< √ 1 dr 'split' >

80. *tad āhur na vā ārtiyā 'rtir anādyā, 'rtyā vā esa ārtim anuvadati yaḥ kalāḥ dīrne dadrāṇavatiṣu karoti*, 'Now they say: "When a mishap (occurs words referring to) a mishap should not be spoken; he who sings (the Nidhana) to (verses) containing (the word) *dadrāna* (RV. 10. 55. 5) when the Soma vessel is split speaks (words referring to) a mishap when a mishap (has occurred)'. PB. 9. 6. 5.

The Commentary glosses *ārtiyā* by *ārtau satyām*, and the instrumental may well be translated here by a temporal phrase (see above § 40, the Remark to TB. 2. 7. 9 4). The primary force is that of accompaniment 'With = in connection with a mishap'.

< √ drç >

81 = Ex. 74 above

< √ dham >

81 A. *tad yathā hīranye dhīmāte na kaḥ cana nyaṅgah pāpmā pariçṣyata evaṁ hai 'vā 'smin na kaḥ cana nyaṅgah pāpmā pariçṣyate ya evaṁ vidvān agnihotram juhoti*, 'Just as, when gold is smelted (= refined), not a trace (of) badness remains even so no trace (of) evil remains in him who knowing thus offers the Agnihotra'. JB. 1. 10 (JAOS. 16, p. 234, 10 with the correction in Proceedings April 1895, p. ccxIII, line 5 from bottom).

For *nyaṅgah pāpmā* cf., with reverse order, JUB. 1. 45. 5 *ne 'ha kaḥ cana pāpmā nyaṅgah pariçṣyate*; 2 12. 1 *na hai 'va tatra kaḥ cana pāpmā nyaṅgah pariçṣyate*.

For the refining of gold cf. PB. 17 6 4 *yathā hīranyam nistaped evam enam [yajamānam] agniṣṭun nistapati*; JUB. 3. 34. 6 *tad yathā ha vai suvarnam hīranyam agnau prāsyamānam kalyānataram-kalyānataram bhavati*. , and cf. Vedic Index, II, p 505.

< √ dhā + api >

82. *yathā 'pikīṭāyām dvāry advārā puram prapitset . . .*, 'As if, the gate being closed, one would wish to enter a fortress in some other way than by the gate . . ' ÇB. 11. 1. 1. 3.

Cf ÇB 11. 1 1. 2, below Ex 136.

< √ dhā + ā >

83. *yasmin vai kasmīṇḥ cā 'hite 'kṣa utsarjati tasyai 'va sā vāḡ bhavati*, 'If, after anything whatever has been loaded on (the cart), the axle creaks, that is his voice' ÇB. 6. 8. 1. 11.

84. *yad agnāv āhite 'kṣa utsarjaty agner eva sā vāḡ bhavati*, 'If,

after Agni has been placed on (the cart), the axle creaks, that is Agni's voice'. ÇB. 6. 8. 1. 11.

85. *etasyām [samidhi] vā āhūtāyām agnihotrīṇe vīrduhas svadanti*, 'This (kindling stick) having been placed on (the fire), they sweeten the plants for the Agnihotrin'. K. 6. 5 (p. 53, 15)

< √ dhā + upa >

86. *etad vai prajāpatim trivṛdvyām upahūtāyām pañcadaśavatyām mṛtyur asīdat*, 'When (the brick) containing the threefold (Stoma) had thus been laid down Death lay in wait for Prajāpati in (the brick) containing the fifteenfold (Stoma)'. ÇB. 8. 4. 4. 2.

87. *uta yasyai 'tāsu [īṣṭakāsu] 'pahūtāsv āpo 'gnim haranty ahṛta evā 'syā 'gnih*, 'And if the waters (try to) seize anyone's fire after these (bricks) have been laid down, his fire remains unseized'. TS. 5. 3. 10. 2.

88. *yā vā anuṣṭup sā brhatī, catuspātsu vā eṣā paçuṣu 'pahuteṣu brhaty abhavat*, 'The Anuṣṭubh is (identical with) the Brhatī, for this (Anuṣṭubh) became the Brhatī when the fourfooted cattle had been deposited (on her)'. JB. 1. 285 (Caland, Auswahl, p. 110).

For *catuspātsu* . . . *upahūtesu* Caland compares JB. 1. 120 (Caland, Auswahl, p. 28). *tasyām [anuṣṭubhi] catuspadah paçūn upādadhur: gām cā 'çvam cā 'jām cā 'vīm ca* and PB. 7. 4. 4. *paçūn vā asyām tān upādadhuh* .

< √ dhā + ni >

89. *yan nihita eva sphye proksanīr āśadayet . . .*, 'If, while the (wooden) sword is (still) lying (on the ground), he were to set down the sprinkling water . . . ' ÇB. 1. 2. 5. 20.

90. *sa nihite [some] juhote*, 'He offers the oblation after (the Soma) has been deposited'. ÇB. 3. 6. 3. 12.

< √ dhā + parī >

91. *parihite prātaranuvāke yathāyatanam evo 'pañçvantaryāmau hutvā dṛoṇakalāṣe pavitram prapīdya nīdadhātī*, 'When the morning litany has been completed, having offered the Upāñçu and Antaryāma (cups) in due order, having pressed out the straining cloth, he puts it down on the Soma vessel'. ÇB. 11. 5. 1. 11.

† Addition from the Āraṇyakas and Upaniṣads.

91 A. *parihita uktha ukthasampadam japatī*, 'When the Uktha has been completed he mutters the Ukthasampad'. Ait. Ār. 5. 3. 1 (p. 155, 15 Keith)]

< √ dhā + prati >

92. *tā [prajāḥ] enam [prajāpatim] etasminn ātmanah pratihite prāpadyanta*, 'These (creatures) entered this (Prajāpati) when this (part) of his self had been restored'. ÇB. 8. 2. 2. 5.

93. *etad vai prajāpatir etasminn ātmanah pratihite 'kāmayatu . . .*, 'Then Prajāpati, when this (part) of his self had been restored, desired . . .'. ÇB. 8. 2. 2. 7.

94. *etad vai prajāpatir etasminn ātmanah pratihite sarvāni bhatāni garbhy abhavat*, 'Then Prajāpati, when this (part) of his self had been restored, became pregnant with all creatures'. ÇB. 8. 4. 2. 1.

95. *etad vai prajāpatim etasminn ātmanah pratihite sarvataḥ pāpmo 'pāyatata*, 'Then, when this (part) of his self had been restored, evil beset Prajāpati on all sides'. ÇB. 8. 5. 1. 6.

< √ nr >

96. *sa yady anītāsu dakṣiṇāsu kalaṣo dīryeta . . .*, 'If the Soma vessel should break when the gift-cows have not (yet) been led up . . .'. ÇB. 4. 5. 10. 7.

97. *nītāsu dakṣiṇāsu cātvāle kṛṣṇaviṣānām prāsyati*, 'When the gift-cows have been led up he throws the horn of the black antelope into the pit'. TS. 6. 1. 3. 8.

< nr + ā >

98. *ānṛte [kṣīre] japati*, 'When (the milk) has been poured in he mutters'. ÇB. 14. 2. 2. 4.

< nr + ud >

99. *yasyā 'gnihotram adhiçṛitam amedhyam āpadyeta kā tatra prāyaçcittih; . . .; sa yady ekasminn unnṛte yadi dvayor 'eṣa eva kalpakḥ*, 'If anything sacrificially impure should fall into this Agni-hotra when it has been placed on (the fire), what expiation is there? . . . And if (this happens i. e. if anything impure falls into the Agnihotra) after one (pot) has been filled up or after two (pots have been filled up) the procedure (for the expiation) is the same'. AB. 7. 5. 1.

More strongly than by the mere locative absolute the fact that the action expressed by the participle is antecedent to the action of the main verb is indicated by *ūrdhvaṃ* with the ablative of the past participle at ÇB. 10. 1. 4. 11 *saṃcīte 'gniḥ pranīyate, pranītād ūrdhvaṃ samidha āhutaya iti hūyante*, 'When

(the fire-altar) has been completely built up Agni is brought forward; subsequent to his being brought forward the kindling logs (called) "Oblations" are offered'.

┌ Addition from the Āraṇyakas and Upaniṣads.

< √ i pa 'drink' + a >

99 A. *upapurāṇe* (the Poona and Bibl. Ind. editions read *upa purāṇe* as two separate words; cf. the Remark) *nā 'pīte kaksodake*, '... (one should) not (study) when the water in the thicket has been sucked up (by the earth)'. Ait. Ār. 5 3. 3 (p. 159, 6 Keith).

The style is Sūtra-like; the verb must be supplied from the preceding *athā 'taḥ svādhyāyadharmāḥ vyākhyāsyāmaḥ*; cf. above § 59, Ex. 59 A and Ex. 106 B.

Keith renders: 'when the old water about the roots of the trees has been dried up', and in the Index, p 379, col. 1 lists *upa . āpīte* under the √ i; but √ i + *upa-* cannot possibly have the meaning of 'dry up'.

The Commentary states that the whole sentence refers to the time immediately following upon the full moon in the asterism Pusya (*upa purāṇa ityādivākyena pauṣyāḥ paurṇamāsyā uparitanah kāla upalakṣyate*); that the sentence should be construed by assuming a tmesis (*tathā hi purāṇe kaksodaka upāpīte* [so the Poona ed., the Bibl. Ind. ed. reads *upāpīte*] *satī nā 'dhīyīte 'ti vākyayojanā*), that by *kaksa* should be understood a clump of creepers etc (*kakṣaṣabdena latādi-puṣṭjam abhūdhīyate*), then the Commentator continues: *tasya [kaksasya] mūle vrstikālasampādātām udakam dravatvarūpena* [so the Poona ed.; the Bibl. Ind. reads *dravarūpena*] *kaḥ* [the Bibl. Ind. misprints *kin*] *cut kālām anuvṛttam sat pauṣādīmāseṣu prāyena ḥṣiyati tad idam atrā 'bhūdhīyate; purāṇe pūrvasampādūte kaksodake upāpīte* [so the Poona ed., the Bibl. Ind. reads again *upāpīte*] *latādīmūlasamīpe vīṇe ḥṣṣke satī nā 'dhīyīta*, 'The water which has collected during the rain-time at the roots of this (thicket) and, having stayed for a certain time in liquid form, generally dries up in the months of Pausa etc., that must be here understood. When the old (water), i.e. the water which has before collected around the (roots of the) thicket has been sucked in (by the earth), (in other words) when (the water) about the roots of the creepers etc. has disappeared, dried up, then one should not study'.

Thus *nā 'pīte* stands for *na āpīte* as it is evidently taken by the Poona ed. which prints *nā 'pīte* with double avagraha-sign to indicate the elision of the long ā. For *āpītam kaksodakam* 'sucked in, dried up water' cf (with the un compounded root *pā*) *apitā āpah* 'not sucked in, not dried up water' in LÇ. 3. 5 15 *yām apitā upatiṣṭhanta āpah* (variant to AV. 9. 1. 9 *yām āpīnām upasi-danty āpah*)

I have omitted the translation of *upapurāṇe* for which I cannot find a suitable rendering. As Keith remarks in his note (p, 303) a tmesis *upa . . . āpīte*, which the commentary assumes would be very unusual, and the ἀπ. λεγ. *upapurāṇa* almost equally strange, though for the latter AV. *upottama*, PB. *upa-*

kṣudha (Wackernagel, Altind. Gr. II, 1, p 237, § 98, f, r) might be compared. Moreover the position of *upapurāṇe* in the clause militates against its being construed as qualifying adjective with *lakṣodake*, its position in the clause would rather seem to suggest that *upapurāṇe* stands parallel to *pūrvāhne* and *aparāhne* in the immediately following clauses *pūrvāhne na sambhinnāsu chāyāsu* (§ 59, Ex 106 B.) *aparāhne nā 'dhyāthe meghe* (§ 59, Ex. 59 A), 'In the forenoon (he should) not (study) when the shadows meet, in the afternoon not when a cloud has risen'. J

< √ *prī* + *ā* >

100. *tān [devān] āprīte paśau pura va paryagner yūpam prati purastād upāyan*, '(The Asuras) marched against these (gods) from the east in the direction of the sacrificial stake after the Āprī-verses had been recited over the victim (and) just before the carrying round of the fire'. AB. 2. 11. 1.

For *iva* = *eva* cf. above § 9, Ex. 21 Rem.

< √ *man* >

101 = Ex. 74 above.

< √ *muc* + *vi* >

102 *anyataro 'nadvān yuktah syād anyataro vimukto, 'thā rājānam upāvahareyuh | yad ubhāyor vimuktayor upāvahareyuh pitrdevatyam rājānam kuryuh | yad yuktayor ayogakṣemah prajā vīndet . . | . . te ye yukte 'nye vimukte 'nya upāvaharanty ubhāv eva te kṣemayogau kalpayanti*, 'One ox should (remain) yoked, the other one should be unyoked, then they should take king (Soma) down (from the cart); if they were to take (king Soma) down while both (oxen) are unyoked they would make king (Soma) having the Fathers for his divinity; if (they were to take king Soma down) while both (oxen) are yoked lack of rest at home connected with activity abroad would overtake (their) offspring, . . ; . . , those who take down (king Soma) when one (ox remains) yoked (and) the other one is unyoked arrange both for rest at home and for activity abroad'. AB. 1. 14. 1—4.

For *ayogakṣemah* and *kṣemayogau* cf below, Ex. 115, Rem.

For *ubhau* with *kṣemayogau* cf Wackernagel, Altind Gr. II, p. 160, § 67, c. With the paratactical clause *anyataro 'nadvān yuktah syād anyataro vimukto, 'thā rājānam upāvahareyuh* = 'They should take king (Soma) down (from the cart) while one ox should (remain) yoked (and) the other one be unyoked' cf the similar paratactical arrangement at TS. 6. 2 1. 1; K. 24. 8 (p. 98, 8) *vimukto 'nyo 'nadvān bhavaty avimukto 'nyo, 'thā 'tīthyam gṛhṇāti* (K. *nirupyate*), MS. 3. 7. 9 (p 88, 3) *yukto 'nyo 'nadvān bhavati vimukto 'nyo, 'thā 'tīthyam nirvapati*.

< √ *yaj* >

A. With the object of the thing offered.

103. *tasmāt prathame prayāja ıste brūyāt* . . , 'Therefore, when the first fore-offering has been offered, he should say . . ' ÇB. 1. 5. 4. 12.

In the subsequent sections 13—16 the participle is omitted

104. *sa prathamāyām vā hotrāyām ıstāyām uttamāyām vā 'numan-trayate*, 'After the first or the last Hotrā-oblation has been offered he thereupon utters the Mantra'. ÇB 4 2. 1. 33

105. *ıste ca svıstakṛty ā 'nuyājānām prasavād [vācam yachati]*, KB 6. 13; GB. 2. 1. 1, see below § 62, Ex 31 with the Remark.

106. *yat prayājaṣv ısteṣu* (K. *yat prayājaṣv anısteṣu prāñ aṅgāraṣ*) *skandati* . . . 'If, after the fore-offerings have been made, anything be spilled . . [If, while the fore-offerings have not (yet) been made, a coal should be spilled to the east . .]. TS. 2. 6. 1. 7; K. 35. 18 (p. 64, 11).

B. With the accusative of the divinity to which the offering is made.

107. *yat tāsu sarvāsv [devatāsu] ıstāsv athaı 'tat paçce 'vā 'nuyajati* . . , 'In that he makes an after-offering after these (divinities) have been offered to . . ' ÇB 1. 8. 2. 7.

For *atha* cf. above § 7, b, and below § 65, a.

< √ *yaj* + *saṃ* >

108. *yat tāsu sarvāsu [devatāsu] saṃıstāsv athaı 'taç* (4. 4. 4. 3 *athaı 'tāni*) *juhoti* . . , 'In that he offers this (oblation) [these (oblations)] after all these (divinities) have been sacrificed to together . . ' ÇB. 1. 9. 2 26, 4. 4. 4. 3.

For *atha* cf. above § 7, b, and below § 65, a.

< √ *yaj* + *saṃ* >

With the accusative of content, cf. Delbrück, Altind. Synt. p. 169, ¶ 17—34, p. 388, note 1.

109. *mantram çvetam ālabheta saṃgrāme saṃyatte samayakāmaḥ*, 'He who desires a settlement should take (for slaughter) a white (victim) sacred to Mitra when battle is joined'. TS. 2. 1. 8. 4.

110. *agnaye kṣāṃavate* (2. 2. 4. 5 *agnaye vājasṛte*; 2. 2. 8. 2 *in-drāya manyumate manasvate*) *purodāçam aṣṭākāpālaṃ* (2. 2 8. 2 *ekādaçakāpālaṃ*) *nirvāpet saṃgrāme saṃyatte*, 'He should offer a

cake on eight [on eleven] potsherds to Agni the Burnt [to Agni the Racer; to Indra the Wrathful, the Prudent] when battle is joined'. TS. 2. 1. 8. 4; 2. 2. 2. 4; 5, 2. 2. 8. 2.

111. *samgrāme samyatte hotavyāḥ*, '(The Rāṣṭrabhṛt-offerings) should be offered when battle is joined'. TS. 3. 4. 8. 3.

112. *etair* (9. 14 *caturhotrā*) *yājayed rājānam samgrāme samyatte*, 'With these (Rāṣṭrabhṛt-offerings) [With the Caturhotṛ-rite] he should make the king sacrifice when battle is joined'. K. 9. 14 (p. 116, 6); 37. 12 (p. 93, 9).

MS. 1 9. 6 (p. 137, 13), the parallel passage to K 9. 14 (p. 116, 6), has: *sam-grāminam caturhotrā yājayet*.

113. *sa samyatte samgrāme chadīrdarṣa etabhir eva 'tā atyāhvayīṣyāmī 'tarābhur itarāḥ*, 'Being such a one, when battle is joined, I will call within sight of the roofs the ones with these, the others with these (formulas)'. MS. 4. 2. 6 (p. 27, 17).

To the passages cited in pw. Nachträge 2, p. 286, col 2, Nachträge 4, p. 299, col. 1; and Nachträge 6, p. 301, col. 2 s. *chadīrdarṣa* and *achadīrdarṣa* add TB. 3 12 5 3 and TĀ. 2. 11. 1. For the compound cf Wackernagel, Altind. Gr. II, 1, § 75, f; p. 177, 7.

< √ *yam* + *ud* >

114. *sa trayodaçyam āhutāyam udyatāyam abibhet*, 'When the thirteenth oblation had been raised up he became afraid'. K. 6. 2 (p. 50, 16).

< √ *yā* + *pra* >

115. *rudraḥ khalu va vāstoṣpatir, yad ahutvā vāstoṣpatīyam prayāyād rudra enam bhatvā 'gnir anutthāya hanyād, vāstoṣpatīyam juhōti, bhāgadheyenai 'vai 'nam çamayati, nā 'rtim ārchati yajamāno; yad yukte juhuyād yathā prayāte vāstāv āhutīm juhōti tādṛg eva tad, yad ayukte juhuyād yathā ksema āhutīm juhōti tādṛg eva tad, ahutam asya vāstoṣpatīyam syāt | dakṣino yukto bhavati savyo 'yukto 'tha vāstoṣpatīyam juhōty, abhayam evā 'kar aparivargam evai 'nam çamayati*, 'Rudra indeed is the Lord of the Homestead; if he should start on a journey without having offered the Vāstoṣpatīya-oblation, the fire, becoming Rudra and rising up against him, would harm him; he offers the Vāstoṣpatīya-oblation; he (thus) appeases him with his (own) share, the sacrificer does not incur misfortune; if he were to offer the oblation while (the cart) is

yoked (i.e. while both draught animals are yoked to the cart) that is just as if one offers the oblation after home has been started from; if he were to offer the oblation while (the cart) is unyoked (i.e. while both draught animals are not yoked to the cart) that is as if one offers the oblation staying at home, his Vāstoṣpati-ya-oblation would be (as good as) not offered (= futile, void); the right (draught animal) is yoked, the left one is unyoked, then he offers the Vāstoṣpati-ya-oblation, thus he has brought about (= brings about) freedom from fear, he completely appeases him'. TS. 3. 4 10. 3—4

Cf. the parallel passage MS, 1. 5. 13, below, Ex. 118.

The Commentator explains (a) that the Vāstoṣpati-ya is to be offered by one who intends to start on a journey but has not yet actually set out on it (*prayāsatā hi vāstoṣpatiyam hotavyam*); (b) that the cart to which the right draught animal only is yoked is the symbol of such a person (*dakṣiṇabalivardā ekasminn eva yukte tu prayānasya prasaktatvād anatitoāc cā 'yam prayāsyān bhavati*); (c) that the cart to which both draught animals yoked is the symbol of the fact that the journey is no longer merely intended but has already actually been begun (*ubhayayoge hi prayānasya nispannatvān nā 'yam prayāsyān bhavati*); (d) that, on the other hand, the cart to which no draught animals are yoked is the symbol of the fact that no journey is intended at all (*tayor ubhayor apy ayoge prayānaprasaṅgasyā 'bhāvān na 'va prayāsyān bhavati*); (e) 'If he were to make the offering subsequent to the pair of draught animals being yoked (to the cart) then (i.e.) to that extent the home (i.e.) the sacrificial place is (as good as) departed from, in as much as this (sacrificial place) is (as good as) departed from, it would be as if the oblation (took place) on a profane, non-sacrificial place. If (one were to say): "Then let him offer while the pair of draught animals is not yoked (to the cart)", that also would not be fitting, for it would be as if he offers while staying at home (for good) without any intention of starting on a journey at all. In either case his Vāstoṣpati-ya would be (as good as) not offered' (*yadi balivardadvaye yukte satī paścāj juhuyāt tadā tāvatai 'va vāstur yaṣṇadeṣaḥ prayāto bhavati, tasmin prayāte satī ayaṣṇadeṣe laukike yathā homas tathai 'tat syāt, tarhy ayukte balivardadvaye juhote iti cet tad apy asaṃgatam, yathā kseme satī prayānaprasaṅgam antarena juhote tathai 'tat syād, ubhayathā 'py ahutam asya vāstoṣpatiyam bhavet*)

Following the Commentator's *vāstuh prayātaḥ* and *tasmin prayāte satī* I have rendered *prayāte vāstau* as absolute locative 'after home has been started from'.

Keith also accepts the Commentator's view but renders *prayāte vāstau* as conjunct locative with *juhuyāt*: 'as when one offers an oblation on a place one has left'.

For the peculiar use of the past participle *prayāta* in the sense of 'that from which one has departed' cf. (a) *upahūta* in the sense of 'that to which one has

been invited' at VS. 8. 12 *tasya . . . upahūtasyo* 'pahūto bhaksayāmi' 'Of this (draught) to which invitation has been made I, being invited, drink' < so correctly Eggeling in note 4 to ÇB. 4. 4. 3. 11 'of that to which I am invited', while in the text he renders it by 'of the invited', Griffith renders: 'Of that permitted do I partake permitted' following Uvaṭa and Mahīdhara who both gloss *upahūtasya* by *abhyanuñātasya* >; (b) *anupahūta* in the sense of 'that to which no invitation has been made' at JB. 2. 156 2 (Transactions of the Connecticut Academy of Arts and Science, 15, p. 182 with the note p. 190) *tam ayam indram somo rājā vīto* 'nupahūto 'hīnot, 'This king Soma, going in all directions, because no invitation for it had been made, hurt Indra'.

PW and pw. take (an)*upahūta* in the sense of 'wozu (nicht) eingeladen worden ist' at TS 1. 7. 1. 2 and ÇB. 1. 8. 1. 16, but it seems doubtful whether in these passages the word has not rather its ordinary meaning of '(un)invoked' (so Eggeling and Keith), cf. the context in ÇB 1. 8. 1. 24 where *upo asmān idā hvyatām* is contrasted with *ido* 'pahūta, and the *tasmāc catur* [idām] *upahvayate* at the end of the paragraph.

(c) *abhaksita* in the sense of 'that from which one has not drunk' at ÇB 4. 3. 1. 21 *atha pratiprasthātā* 'bhaksitena pātreṇa | andrāgnaṁ graham gīhnāti, tad yad abhaksitena pātreṇa | ndrāgnaṁ graham gīhnāti . . .', 'Then the Prati-prasthāt-priest draws the Andrāgna cup with a vessel from which one has not drunk (Eggeling; 'with the vessel not used for drinking')' etc. and 4. 4. 1. 8 *athā* 'bhaksitena pātreṇa | vaiṣvadevam graham gīhnāti, tad yad abhaksitena pātreṇa vaiṣvadevam graham gīhnāti . . .', 'Then he draws the Vaiṣvadeva cup with a vessel from which one has not drunk (Eggeling 'with the same vessel, without drinking therefrom')' etc; (d) (a)*vasatkrīta* in the sense of 'that over which the Vasat-call has (not) been pronounced' at PB. 9. 6. 2 *avaṣatkrīto vā etasya somah parāśicyate, . . . , vasatkrīta evā* 'sya somo bhavati, 'His Soma, not having the Vasat-call pronounced over it, flows away, . . . , his Soma has the Vasat-call pronounced over it'; cf. Wackernagel, Altind. Gr. II, 1, p. 276, § 108, e, β.

A similar use of the gerundives is seen in *anapoddhāya* in the sense of 'that from which nothing may be omitted' at ÇB 11. 1. 6. 35 *tā vā etāḥ* | *anapoddhāryā āhutayo bhavanti*, 'These same are oblations from which nothing may be omitted' (so Eggeling, and PW, pw. 'wovon nichts weggenommen werden darf'), and in *anaparudhya* in the sense of 'that from which one may not be driven away' (so rather than with Keith 'what cannot be taken away') at TS 2. 8. 1. 5 *anaparudhyam evā* 'vagacchati, 'He attains that from which he may not be driven away'.

Caland (on ĀpÇ. 6. 28. 7) separating *prayāte* (which he takes as absolute locative) from *vāstau* (which he takes as conjunct locative with *nihuyāti*) renders. 'Wenn er die Spende darbrachte, nachdem angespannt worden ist, so würde es sein, als ob er nach dem Aufbruch in seiner Wohnung opferte; wenn er sie darbrachte, wenn nicht angespannt ist, so würde es sein, als ob er ruhig zu verweilen gedächte'. But this rendering fails to bring out the contrast between *prayāte vāstau* and *kṣeme* which the Commentary clearly defines.

Excursus on the meaning and form of *yogakṣema*

A. The meaning of *yoga* and *kṣema* in the Brāhmanas.

For the determination of the meaning of *yoga* and *kṣema* the following passages are of importance.

(1) MS. 3. 2. 2 (p. 16, 14) *anyedyuḥ prakrāmaty anyedyur upatiṣṭhate, yoga-kṣemam vā etat prajānām dādāhāra, tasmād yāyāvarā anyāḥ prajāḥ kṣemyā anyā, atha yat prakramyo 'patiṣṭhate tasmād yāyāvarāḥ kṣemyam abhiprayāti tasmād yāyāvarasya kṣemyo 'nnam babhūva*, 'On one day he strides forth, on the next day he stands worshipping, he thus establishes life at home connected with life on the road for the creatures; therefore some creatures are fond of wandering, others are stay-at-homes; in that, having strode forth he stands worshipping, therefore he who is fond of wandering comes to the stay-at-home (for support), therefore the stay-at-home is the food (= source of support) for him who is fond of wandering'. (2) TS 5. 2. 1. 7 *pūvedyur prakrāmaty uttaredyur upatiṣṭhate, tasmād yoge 'nyāsām prajānām manāḥ kṣeme 'nyāsām, tasmād yāyāvarāḥ kṣemyasye 'çe, tasmād yāyāvarāḥ kṣemyam adhyavasyati*, 'On one day he strides forth, on the next day he stands worshipping; therefore the mind of some creatures is (set) on a life on the road, (that) of others on a staying at home, therefore he who is fond of wandering lords it over the stay-at-home, therefore he who is fond of wandering settles down (for support) on the stay at home' < In the last clause of TS 5. 2. 1. 7 and of the next following passage K 19. 12 (p. 14, 9) which is quoted by Pat (p. 434, 13) to Pan. 5. 4. 30, the ordinary meaning of $\sqrt{sā} + adhi-ava$ 'to select, choose, approve of' [so at K 20. 1 (p. 18, 7 and 11); 23. 6 (p. 82, 15), ÇB. 10. 2. 3. 1, TS 6. 1. 5. 1, TB. 3. 8. 1. 2, PB 24. 18. 8, AB 7. 20. 5 with *devayajanam*, MS. 2. 1. 1 (p. 2, 1) with *ksetram*, ÇB 3. 1. 1. 11 with *gālām*] does not fit, it must rather mean 'so settle down on' in the literal sense, cf. ÇB 7. 1. 1. 1 *ned avasūtān adhyavasyānu*, 'Lest I settle down on (top of) those who are (already) settled down'; if so taken *adhyavasyati* in TS. 5. 2. 1. 7 = K. 19. 12 (p. 14, 11) corresponds to *abhiprayāti* in MS. 3. 2. 2 (p. 16, 18), the sense being that he who leads a roaming life falls back for support on the thifty stay-at-home > (3) K 19. 12 (p. 14, 8) *yat prakramān prakrāmaty yāmam*¹

¹ The same contrast between *yāma* and *kṣema* which is found at K. 19. 12 (p. 14, 9) and MS 3. 2. 2 (p. 16, 15) appears also in the Yajus VS 16. 33 = TS. 4. 5. 6. 1 = MS. 2. 9. 6 (p. 125, 5) = K. 17. 4 (p. 257, 9—10) *nāmo yāmyāya ca kṣemyāya* [so, with abnormal paroxytone accent, probably through the influence of the preceding *yāmyāya*, cf. IF. 31, p. 60] *ca*, 'Obeisance to (the demon) who is connected with journeying and to him who is connected with staying at home'. In this Yajus the western translators, following the native commentators, connect *yāmya* with the death god Yama (Weber, Ind. Stud. 2, p. 38—39, 'dem im Tode und dem in der Rettung weilenden'; Griffith, 'to him who is allied to Yama, to him who prospers', Eggeberg, SBE 43, p. 153, 'to him who is in Yama's (death's) power and to him who liveth in safety'; Keith, 'to him who dwelleth with Yama and to him at peace'), while Muir, OST. 4, p. 274, connects *yāmya* with *yama*

tena dādāhāra, yad upatisthate kṣemaṁ tena; pūrvedyukh prakrāmaty aparedyur upatisthate, tasmād yāme 'nyāsām prajānām manah kṣeme 'nyāsām, tasmād yāyāvarah kṣemyasye (read so for Schroeder's *kṣemasye*) 'çe, *tasmād yāyāvarah kṣemyam adhyavasyati*, 'In that he takes the strides forward thereby he establishes journeying, in that he stands worshipping (he establishes) life at home; he takes the strides forward on one day, he stands worshipping on the next day, therefore the mind of some creatures is (set) on journeying, (that) of others on staying at home; therefore he who is fond of wandering lords it over the stay-at-home; therefore he who is fond of wandering settles down (for support) on the stay-at-home'. (4) ÇB. 6. 7 4. 9 *sa vai viṣṇukramān krāntrā 'tha tadānīm eva vātsapreno 'patisthate, yathā prayāyā 'tha tadānīm eva vimuñcet tādṛk tat, .. tasmād u he 'dam uta mānuso grāmah prayāyā 'tha tadānīm eva 'vasyati* 10 *tad vā ahorātre eva viṣṇukramā bhavanty ahorātre vātsapnam, ahorātre eva tad yāty ahorātre kṣemyo bhavati, tasmād u he 'dam uta mānuso grāmo 'horātre yātō 'horatre kṣemyo bhavati*, 'Having stridden the Viṣṇu-strides he thereupon stands worshipping (the fire) with the Vātsapra rite, that is even as one after he has journeyed forth would thereupon unyoke, .. and therefore also in ordinary life a troop of human villagers when they have journeyed forth thereupon unharness; now the Viṣṇu-strides are (equivalent to) day and night, (and) the Vātsapra rite is (equivalent to) day and night; it is thus for (the space of) a day and a night that he journeys, and for (the space of) a day and a night he rests, and therefore also in ordinary life a troop of human villagers when they have journeyed forth for (the space of) a day and a night rest for (the space of) a day and a night'. (5) AB. 1. 14. 1—4, see above Ex. 102 (6) JB 3. 278 *prāyantiyenai 'vā 'hnā dvādaçāho yuyyate daçamenā 'hnā vimucyate, yena vai yoktrenā 'çvam açvatarāṁ yuñjanti tenai 'vai 'nam pumar vimuñcanti, tad yā amūh purastān nava stotriyās tā evai 'tad uparistāc; çamyā udasyanti, tasmāt paçur yathai 'va yuyyate tathā vimucyate, tasmād u yogakṣemaḥ kalpate*, 'With the opening day the twelve-day rite is yoked, with the tenth day it is unharnessed, verily with the same yoke strap with which they yoke a horse (or) a mule with that they unharness it again; the same nine Stotriya-veises which (are used) at the beginning these same (are also used) at the end; they throw out the yoke pins; therefore an animal is unharnessed exactly as it is yoked, and therefore life at home connected with life abroad is established'. Cf for *tad yā amūh . . udasyanti* PB. 15 7. 6 *yā evā 'mūh prayāṇ çamyā avadadhātī tā etā udasyati*.

In all the preceding six passages *yoga* goes parallel to expressions of moving, yoking up, while *kṣema* is parallel to expressions of standing still, resting at home, unyoking¹, thus MS. *prakrāmatī, yāyāvarah = yoga; upatisthate, kṣemyah = kṣema*;

'restraint', rendering 'to him who exists in punishment and in prosperity'. For Rudra's connection with the road cf Arbman, Rudra (Uppsala Universitets Årsskrift, 1922) p 222 ff, especially p 232 where however the epithet *yāmya* is not discussed.

¹ Cf. the Yajus VS. 30. 14 (= TB) *yogāya yoktāram . . kṣemāya vimoktāram*, and below no 11 (JB. 2. 202).

TS *prakrāmati*, *yoge*, *yāyāvarah*, *upatisthate*, *kseme*, *ksemyah*; K. *prakrāmati*, *yāmam*, *yāme*, *yāyāvarah*; *upatisthate*, *ksemam*, *kseme*, *ksemyah*, ÇB *krāntvā*, *prayāya*, *yāti*, *upatisthate*, *avasyati*, *ksemyah*, JB. *yujyate* = *yoga*; *vimucyate* = *ksema*; AB. *vimuktah*, *çālāsad* = *ksema*; *yuktah*, *cakrīyah* (Sāyana glosses morphologically wrongly [Whitney, Gr § 1214], but semantically correctly by *cakrī çakaṭam*, *tena yānti* 'ti *çakaṭam āruhya gacchantyah prajāç cakrīyāh*) = *yoga*.

(7) In the following two passages *ksema* goes parallel to *dhr̥ti* and $\sqrt{\text{dhr}}$, while *yoga* is paralleled by $\sqrt{\text{is}}$ 'seek, search for',

ÇB 13 1. 4 3 *yat sāyam dhrtir juhōti, ksemo vai dhrtih*¹ *ksemo rātrih, ksemenai* 'vai 'nam [açvam] *dādhāra, tasmāt sāyam manusyāç ca paçavaç ca ksemyā bhavanty; atha yat prātar istibhir yajata icchaty eva* 'nam [açvam] *tat, tasmād dvā nastaisa*² *eti; yad v eva sāyam dhrtir juhōti prātar istibhir yajate yoga-ksemam eva tad yajamānaḥ kalpayate, tasmād yatrai* 'tena *yajñena yajante kl̥ptah prajānām yogaksemo bhavati*, 'When he offers the Dhṛti-offerings in the evening he stays (Eggeling: keeps) this (sacrificial horse); dhṛti namely is (equivalent to) *ksema*, (and) night is (equivalent to) *ksema*; therefore both men and beasts stay at home (Eggeling: rest peacefully) in the evening; further, when he sacrifices with the Iṣṭi-sacrifices in the morning he seeks this (sacrificial horse); therefore during the day one goes seeking what is lost, inasmuch then as he offers the Dhṛti-offerings in the evening (and) sacrifices with the Iṣṭi-sacrifices in the morning, the sacrificer establishes rest at home connected with journeying abroad (Eggeling: security of possession); therefore where they sacrifice with this sacrifice rest at home connected with journeying abroad (Eggeling: security of possession) is established for creatures' TB. 3 9. 13 2—3 *yat sāyam dhrtir juhōty açvasya yatyai dhṛtyai || yat prātar istibhir yajata açvam eva tad anv-icchatī; yat sāyam dhrtir juhōty açvasyai* 'va *yatyai dhṛtyai, tasmāt sāyam prajāḥ ksemyā bhavanti, yat prātar istibhir yajata açvam eva tad anvicchati, tasmād dvā nastaisa*³ *eti, yat prātar istibhir yajate sāyam dhrtir juhōty ahorā-trābhīam eva* 'nam [açvam] *anvicchaty, atha ahorātrābhīam evā* 'smai *yoga-ksemaḥ kalpayati* 'When he offers the Dhṛti-offerings in the evening, that is (done) for the holding (and) staying of the (sacrificial) horse, when he sacrifices with the Iṣṭi-sacrifices in the morning he thereby seeks after the (sacrificial) horse; when he offers the Dhṛti-offerings in the evening that is (done) for the holding (and) staying of the (sacrificial) horse; therefore creatures stay at home in the evening; when he sacrifices with the Iṣṭi-sacrifices in the morning he thereby seeks after the (sacrificial) horse, therefore during the day one goes seeking what

¹ For the juxtaposition of *ksema* and *dhṛti* cf. the Yajus VS. 18. 7 (= TS; MS, K) *ksemaç ca me dhṛtiç ca me*.

² Cf K. 25. 7 (p 111, 14) where PW. and Schroeder emend *nastaiçam* of the cod. Ch. to *nastaisam*; AB 3. 9 6 *nastaisin* which Sāyana derives from $\sqrt{\text{is}}$ (*nastam vastu prayatnena tatra-tatrā* 'nvisyati 'ti *nastaisi*)

³ The Commentary glosses *tasmāl loke* 'pi *nastaiso nastasya gavāder anveṣṭā puruso divai* 'vā 'nvesanāriham samcarati.

is lost; in that he sacrifices with the Iṣṭi sacrifices in the morning (and) offers the Dhṛti-offerings in the evening he seeks after this (sacrificial) horse by day and by night, moreover he establishes rest at home connected with journeying abroad for this (sacrificer)¹.

(8) At TB. 3. 3. 3—4 the yoking of the harness straps (*yoktram eva yute*) is paralleled with *yoga*, while the sitting posture (*yad āste*) is paralleled with *kṣema*: *yad yoktram sa yogo, yad āste sa kṣemaḥ || yogakṣemasya klptyar.* (9) At KB. 9. 4 (p. 42, 12) the formation of a lap² is the consequence of sitting down to rest: *yadā vai kṣemo 'tho 'pasthaḥ*; cf. AB 8. 9. 5 *upasthaḥ kṛtvā prāñ āsīnaḥ*. (10) At ÇB. 3. 5. 3. 20 the two Soma carts (*havirdhāne*) when they firmly rest upon the center or nave-board of the wheels are called the symbol (*rūpa*) of rest or repose (*kṣema*): *nabhyasthe [havirdhāne] karoti, tad dhi kṣemarūpam*, cf. KÇ 8. 4. 5 *madhye phalake sthāpayet . . .* (11) Referring to the gift of a one-horse cart loaded with barley (*sthūri yavācitam*) to the Acchāvāka-priest (cf. TB. 1. 8. 2. 4, MS 4. 4. 8 [p 59, 7], PB. 18. 9. 17) the JB 2. 202 notes that the one-horse cart is a symbol (*rūpa*) of rest at home or repose (*kṣema*): *atha yat sthūri yavācitam* (the ms *spūryyavācitam*) *acchāvākya bhavati dhīte 'va ha vā eṣa hotrā yātayāmnī yad acchāvākīyā, tām etām eva yavair āpyāyanti, tat sthūri bhavati kṣemasya rūpam hotrā anuvimucyāntā it,* 'Now as regards the fact that a one-horse cart is (given) to the Acchāvāka-priest; exhausted so to speak, spent is the Acchāvāka's priestly office; that same (priestly office) they replenish with the barley; it is a one horse cart, the symbol of rest: "May the Hotrās be successively unharnessed"' The *sthūri* appears to be taken as a symbol of *kṣema* because it is a vehicle suitable for use in the village only and not for travelling long distances on uneven or hilly ground (Comment. on TB. 3. 8. 21. 3 *yathā loke sthūrinā sthūlabhārayuktena śakatādīnā sama eva deḥe gantvāḥ śaknuyān na tu viṣame parvatārohaṇāda*).¹

The foregoing passages establish, it seems to me, for *yoga* the general idea of 'active life away from home on a journey' and for *kṣema* 'reposeful life at home'. This general meaning may then be variously shaded by the context and the situation, e.g. RV. 4. 24. 4 *yoga* = 'Kriegsfahrt' (Geldner's RV. translation with note)

But I doubt that down to the time of the Brāhmaṇas the terms *yoga* and *kṣema* had already acquired the narrow and specific meanings which the concurrent testimony of the native commentators ascribes to them viz. 'acquisition of property' for *yoga*, and 'conservation of such acquisition' for *kṣema*², and

¹ Nothing as to the force of *kṣema* can be gleaned from the comment at ÇB. 13. 2. 9. 5, TB 3. 9. 7. 2 on the Yajus VS 23. 26 *ḥite vāte punann iva*. The ÇB. explains *kṣemo vai 'āṣṭrasya ḥitam, kṣemam evā 'smat karoti*, and TB. *kṣemo vai rāṣṭrasya ḥito vātaḥ, kṣemam evā 'varunddhe* (Comment. *ḥitavātasya tāpam. varakatvena kṣemarūpatvād yajamānaḥ kṣemam eva prāpnōti*).

² Cf. e.g. the glosses on RV. 7. 54. 3 and 7. 86. 8 *yogah = aprāptasya prāpanam, kṣemaḥ = prāptasya raksanam*; on RV. 5. 37. 5 *yogah = alabdhasya [dhan-*

which the western translators generally accept even for the early language of the Mantras and Brāhmaṇas.

B. The nature of the compound *yogakṣemāḥ*.

(1) With the exception of RV. 10. 166 5 (where the compound *yogakṣema* is used) the terms *yoga* and *kṣema* occur several times in the RV in close juxtaposition, always in the order *kṣema*, *yoga* (cf. the compound *kṣemayoga* below, under 2), thus RV. 5 37 5 *pusyāt kṣeme abhi yoge bhavāti*, 7. 54. 3 *pāhi kṣema uta yoge varam naḥ* [= PG.; MG.; and cf. TS. 3 4. 10. 1 (= ĀpMB.) *āvah kṣema uta yoge varam naḥ*]; 7. 86. 8 *ṣaṁ naḥ kṣeme ṣam u yoge no astu*; 10 89. 10. *indrah kṣeme yoge havya indrah*; besides, with *prayuj* instead of *yoga*, 8 37. 5 *kṣemasya ca prayujṣ ca tvam iṣṣe*. Similarly AV 19. 8. 2 *kṣemaṁ pra padye yogam ca*, but immediately preceding with reversed order, *yogam pra padye kṣemaṁ ca*.

(2) Parallel to this juxtaposition of *kṣema* and *yoga* a copulative compound (Wackernagel, Altind. Gr. II, 1, § 65, p. 155) with dual termination would be expected, at least for the post-Rigvedic language. But of such a formation I can cite but two examples: *yogakṣemābhyām* in the Yajus Kauç. 56. 13 *yogakṣemābhyām tvā paridādāmi* and *kṣemayogau* at AB. 1. 14 4 *ubhāv eva te kṣemayogau kalpayanti* (contrast, however, in 3 the singular [*ayogakṣemah prajā vndet*] with privative *a-*, see below no. 3).

(3) In its stead, however, appears the compound *yogakṣemāḥ* with masculine singular termination. Its earliest occurrence is at RV 10. 166. 5 *yogakṣemaṁ va ādāyā 'naḥ bhūyāsam uttamāḥ*.¹ After the Rigvedic period we find it in the Yajuses VS 22. 22 (= TS, MS, KAçv., ÇB., TB.) *yogakṣemo naḥ kalpatām*, AB 8 9. 12 *kalpatām me yogakṣemah*, Kauç. 114. 2 *yogakṣemaṁ dhenum vājapatnīm*; ĀpÇ 3 14. 13 (= ĀÇ) *yogakṣemasya cāntyai*. It is not infrequent in the prose of the Brāhmaṇas² and continues through the younger Upanisads into epic and classical literature

asya] *prāptih*, *kṣemah* = *prāptasya dhanasya rakṣanam*; on RV. 10 166. 5 *yogah* = *aprāptasya dhanasya prāptih*, *kṣemaḥ* = *prāptasya rakṣanam*; on RV. 10. 89. 10 *yogah* = *alabdhasya dhanasya lābhah*, *kṣemaḥ* = *labdhasya dhanasya paripālanaḥ*; on VS. 22. 22 *yogah* = *alabdhalābhah*, *kṣemaḥ* = *labdhasya paripālanaḥ* (= Comment. on ÇB. 2 8. 10 where *-lābhah* should be read for *-lobhah*); on AV. 19. 8. 2 *yogah* = *alabdhavastuprāptih*, *kṣemaḥ* = *labdhavastuparipālanaḥ*; on AB. 1. 14. 4 *yogah* = *aprāptasya dhanādeh saṁpādanam*, *kṣemaḥ* = *prāptasya rakṣanam*; on AB. 8. 6. 8 *yogah* = *aprāptasya lābhasya prāptih*, *kṣemaḥ* = *prāptasya vastuno rakṣanam*; on ÇB. 11. 5 6. 4 *yogah* = *aprāptasya phalasya prāptih*, *kṣemaḥ* = *tasya paripālanaḥ*; on Taitt. Up. 3. 10 2 *yogah* = *anupāttasyo 'pādānam*, *kṣemaḥ* = *upāttarakṣanam*, etc.

¹ With this appropriation of some one's else *yogakṣema* cf. K. 9. 13 (p. 115, 18) = MS 1 9. 5 (p. 136, 5) *nā 'syā 'nyo yogakṣemasye 'çe*.

² Add to the passages cited in PW. TB 3 8. 13. 3, JB. 1. 89 (Caland, Auswahl, p. 19, no. 13), and cf. JB. 2. 43 and 44 *yogakṣemin*

With the privative *a-* it occurs at ÇB. 11. 4. 2. 2 *ayogakṣemo yajamānam rcchet* and AB. 1. 14. 3 *ayogakṣemaḥ prajā vindet*; cf. below.

While one is tempted to take *yogakṣemāḥ* as a copulative compound¹ the formal difficulties which militate against such an interpretation are very considerable.

Wackernagel, Altind. Gr. II, 1, p. 165, § 70 gives a few instances of Dvandvas with masculine or feminine singular termination from the younger Upaniṣads, the Epic, and the inscriptions but expressly lists *yogakṣemāḥ* as a Tatpuruṣa (Altind. Gr. II, 1 p. 159, 16, § 67, b, a), following the PW.

Keith who discusses the possibility of interpreting *yogakṣemāḥ* as a copulative compound in JRAS. 1912, p. 1101—1102 cites three very problematic instances of early copulative compounds of this character, as follows:

(α) *ukṣavaçāḥ* TS. 2. 1. 7. 2; 6; ÇB 4 5. 1. 9. The dual *ukṣavaçāu* occurs as copulative compound (p. w. Nacht. III, p. 256, col. 3 'Stier und Geltkuh', Keith 'ox and cow') at TS 2. 1. 4. 4; for the masculine gender which the Commentary notes (*liṅgavyatayo draṣṭavyah*) cf. Wackernagel, Altind. Gr. II, 1, p. 38, § 15, a. But the singular *ukṣavaçāḥ* is probably to be taken with Wackernagel, Altind. Gr. II, 1, § 100, a, p. 250, 21 as 'ein die Art einer *vaçā* an sich tragender also nicht zeugender Ochse' cf. Pāṇ. 2. 1. 65 and the Commentary to TS 2. 1. 7. 2 (p. 307, 1) *ukṣavaço vyarthavīro vrsabhah*. It should further be noted that the parallels K. 13 8 (p. 190, 7) and MS. 2. 5 7 (p. 56, 13) have *ukṣā* for TS. *ukṣavaçāḥ*, and that TS *ukṣavaçāḥ* forms an item in a series consisting of single animals.

(β) *uksavehāt* ÇB 12. 4 4 6. In this passage the householder invites a Brāhmana who in anger leaves his house back by the offer of an *uksavehāt* (*yathā brāhmanam āvasathavāsinam kruddham yantam uksavehato 'pamantrayeta*), and a comparison with AB. 1 15. 6 where either an *uksan* or a *vehat* is killed as guest offering for a king or other worthy (*yathai 'vā 'do manusyarāja āgate 'nyasmin vā 'rhaty ukṣānam vā vahatan vā kṣadante*) might suggest the possibility of interpreting ÇB. *uksavehāt* as a copulative compound with disjunctive force (Whitney, Gr. § 1252, b; Wackernagel, Altind. Gr. II, 1, § 67, b, a, p. 159, 7 and § 69, a note, p. 163, 3, Richter, IF. 9, p. 39, Liebhich, Zwei Kapitel der Kāçikā, p. XII, 12, XIII, 11; 77, 7) = 'either an ox or a cow who is wont to miscarry' But Wackernagel, Altind. Gr. § 100, a, p. 250, 16 classes *uksavehāt* in the same category with *ukṣavaçā*, and takes it to mean 'an ox which has the characteristic mark of a *vehāt*' = 'ein zeugungsunfähiger Stier' (so PW. with a query-mark, pw without query mark, Monier-Williams). < The meaning 'a cow which miscarries, casts her calf' is established for *vehat* by the context at TS 2 1 5 3 *oṣadhībhyo vahatan ālabheta prajākāma, oṣadhayo vā etam prajāyau paribādhan te yo 'lam prajāyau san prajāṁ na vindata, oṣadhayah khalu vā etasyai sūtum apiḥnan ti yā vead bhavaty, oṣadhīr eva svena bhāgadheyeno 'padhāvati, tā evā 'smai svād yoneh prajāṁ prajāyanti, vindate prajāṁ*, 'He who desires offspring should

¹ So for instance Ludwig RV. 10 166. 5 'tüchtigkeit in krieg und frieden', Deussen and Max Müller Taitt. Up. 3. 10. 2 'Einnahme und Wohlstand', 'acquisition and possession'; Keith TS. 7. 5. 18 1 'union and peace' (but cf. Keith's note).

take for sacrifice to the plants a cow which is wont to cast her calf, it is the plants who hinder him from offspring who being capable of offspring does not obtain offspring, the plants indeed kill the foetus of a (cow) which casts her calf, so he has recourse to the plants with their own share, they produce offspring for him from his own womb, he obtains offspring', with the parallels K. 13. 4 (p. 184, 12) and MS 2. 5. 4 (p. 51, 16), and by the concurrent testimony of the Commentators who gloss *vehat* by *garbhavinācīnī*, *garbhaghātini*. Eggeeling renders it by 'a cow longing for a bull', probably on the authority of Hemacandra's *Abhidhānacintāmaṇi* 1266 *vehad vrsopagā*; but for such an interpretation the older literature (including the Commentators) offers no support. There *vehat* is a cow who casts her calf, and thus practically a barren cow (cf. Whitney's note to AV. 3. 23. 1) >. Finally (γ) *kikidivīvidigayah* KAçv. 10. 2 (p. 184, 13). Parallel to TS. 5. 6. 22 *chagalah kalmāsah kikidivir* (PW. s v.: 'prim manu *kikidivir*, secund. manu *kikidivir*') *vidigayas te tvāstrāh* the KAçv. has *chagalah kalmāsah kikidivīvidigayas tau tvāstrau*; *kikidivīvidigayas* is the reading of the cod. Ch, and Schroeder notes: 'da hier nur zwei Tiere für Tvaṣtar gezahlt werden — der Bock und der Vogel — habe ich das seltsame Compositum stehen lassen'. The corresponding passage at TB. 3. 9. 9. 3 has *chagalah kalmāsah kikidivim vidigayam iti tvāstrān paçūn ālabhate* and ĀpÇ. 20. 22. 13 *chagalah kalmāsah kikidivir vidigaya iti te trayas tvāstrāh*. The Commentaries to TS. and TB. agree in glossing *kikidivīh* by *tittirīh* 'partridge'; *vidigayah* is glossed by the former with *kukkutaviçesah* 'a kind of cock', by the latter with *çvetabakah* 'a white heron'. Sāyana on RV 10. 97. 13 glosses *kikidivīnā* quite generally by *pakṣinā*. The Commentators to TS. 4. 2. 6. 4 and VS. 12. 87 explain it as an onomatopoeitic formation from the sound *kiki* and the verb *divyati* (= *kriḍati* VS, = *vyavaharati* TS.), the former adds that *kikidivīh* is also the name of an illness which has its origin in the body-phlegm (*rogaviçesah kikidivīh sa ca çleṣmajanyaḥ*). It is impossible to determine the exact meaning of the two words with any degree of accuracy. But the *tau tvāstrau* of KAçv. makes it certain that *kikidivīvidigayas* cannot be construed as Dvandva, because in that case three animals (as in TS., TB., and ĀpÇ.) would result. The compound must refer to a single animal, and may possibly belong to the type of Tatpurusas discussed by Wackernagel, Altind. Gr. II, 1, p. 250, § 100, a.

Besides, the following two compounds not mentioned by either Wackernagel or Keith deserve to be noted

(1) *itihāsapurānaḥ* at Chānd. Up. 7. 1. 4 *nāma vā rgvedo yajurvedaḥ sāmaveda ātharvanaḥ caturtha itihāsapurānaḥ pañcamo vedānām vedah*. All the editions and the mss. collated by Boehtlingk read here the masculine singular, and the *itihāsapurānam* in the corresponding passage Chānd Up 7. 1. 2 *rgvedam bhagavo dhyemi yajurvedam sāmavedam ātharvanam caturtham itihāsapurānam pañcamam vedānām vedam* would then appear to have to be taken as accusative masculine. Boehtlingk in his edition of the Chānd. Up. corrects, without comment, *itihāsapurānaḥ* to the neuter *itihāsapurānam*, in pw. he notes 'Das mascul. Chānd. Up. 7. 1. 4 ohne Zweifel fehlerhaft'. But I cannot help feeling about this change as

Lüders does about Boehtlingk's change of Chānd Up. 4 3. 2 *adhidaivatam* to *adhidevatam* and of Chānd. Up. 4 4. 4. *somya* to *saumya* (Sitz-Ber. kgl. preuß. Ak. d W., 1906, p 294; 1922, p. 229) they are corrections rather than emendations.

Of the native commentators Mitākṣara and Rāghavendra undoubtedly interpret the compound correctly as a Dvandva-Bahuvrīhi qualifying *vedaḥ*. 'Of the Vedas the fifth Veda viz that which consists of Itihāsas and Purāṇas' The former glosses (to 7. 1. 2): *itihāsapurāṇātmakam pañcamam vedam vedānam*, the latter (to 7. 1. 2). *itihāsapurāṇam iti dvandvaiva kavadbhāvah, . . . , itihāsapurāṇarūpavedam*. The type is discussed by Wackernagel, Altind. Gr. II, 1, p 280, § 109, d. It is because they have thus explained the accusative masculine at 7. 1. 2 that the Commentators are silent about the nominative masculine at 7. 1. 4.

(2) *ksayavrddhih*¹ at ŚB. 4. 6 1 *athai 'sā candramasah ksayavrddhir bhavati yadā va candramāḥ kṣiyate cā 'pyāyate ca*. The Commentary notes *yady api divacanena bhavitavyam tathā 'pi bāhulakād ekavacanam*, and Eelsingh (Introduction, p. XXXV) 'een enkelvoudig dvandva met vrouwelike uitgang' with a reference to Wackernagel, Altind. Gr. II, 1, § 70 The word is undoubtedly a real Dvandva with singular termination and should be added to Wackernagel's examples, but it is too late² to furnish an adequate parallel to the early *yogaksemāḥ*

The support for a masculine singular *yogaksemāḥ* with Dvandva force thus appears to be exceedingly weak. Moreover the noun *ayogaksemāḥ* (AB., ÇB.) is against such an interpretation, for the only Dvandva compound with privative *a-* is the neuter singular *ajñānādhyāpanam* 'failure to know and to instruct' at Gautama DhÇ. 21. 12 *ajñānādhyāpanād rtvīgācāryau patanīyasevāyāḥ ca heyau* which Bühler renders. 'An officiating priest must be forsaken if he is ignorant (of the rules of sacrifice), a teacher if he does not impart instruction, and both if they commit crimes causing loss of caste'³ Apte's text in the Ānandāçrama edition [3. 3 12, p 168] reads here *ajñānād anadhyāpanād rtvīgācāryau . . heyau*, and this reading is repeated in the Commentary. *ajñānād anadhyāpanād iti, yadi karmam pravṛtta rtvīṇ mantrān karmapaddhatīṇ vā na jānāti sa ca ya ālasyādīnā nā 'dhyāpayaty ācāryas tāv ubhau heyau tvājyau*.

The impossibility of construing *yogaksemāḥ* as a Dvandva compound was pointed out in PW. which renders it as a Tatpuruṣa compound with genitival relation of the first member. 'Bcsitz des Erworbenen, Erhaltung des Vermögens', Wackernagel, Altind. Gr. II, 1, p 159, 16, § 67, b, α follows the construction and rendering of the PW., Eggeling translates it by 'security of possession, security

¹ The compound is not listed in pw.

² Neither *kṣaya* nor *vrddhi* are used in the older Brāhmaṇas with reference to the waxing and waning of the moon.

³ The Jātaka instance *amātāpitari samvaddho* 'nicht bei Vater und Mutter aufgewachsen' cited by Wackernagel, Altind. Gr. II, 1, § 70, note, p. 165, 18 belongs to the examples collected by Wackernagel § 31, c, p 78, where KB. 25. 15 (p 119, 19) *aphālakrstaṅc ca pratigrhṇan = phālakrstaṅc cā 'pratigrhṇan* 'not accepting fruit that has grown on ploughed land' may be added.

of property'; Apte by 'security of possession, keeping safe of property'. These translations are evidently based on the native commentators (above A), but it should be noted that according to them *yoga* does not mean 'the thing acquired' but 'the acquisition of new property', while *kṣema* does not mean 'conservation' but 'conservation of what has been acquired', so that the PW.'s 'Ehaltung des Vermögens' is covered by the meaning of *kṣema* alone, as taken by the native commentators.

Keith who renders *yogakṣemāḥ* at TS. 7. 5. 18. 1 by 'union and peace' adds in the note that Eggeling's rendering 'security of possession' "is quite possible and suits best the technical grammar, but the sense may well be 'peace consisting in union', not technically a Dvandva at all".

If we turn to the interpretation of *yogakṣemāḥ* by the native commentators there are a few passages in which they seem to have taken it as a copulative compound. The clearest case is the Commentator to Taitt. Up. 3. 10 2 who, after first defining the two members of the compound (*yoga* and *kṣema*) separately, then continues *tau hi yogakṣemau*. Similarly Sāyana on RV. 10. 166. 5 first defines the two members of the compound separately and then glosses *yogakṣemāḥ va ādāya* by *tad ubhayam ādāya yusmatto grhītvā*; and, almost verbatim alike the Commentary to ŚB. 2. 8 10 first defines *yoga* and *kṣema* separately and then glosses *yogakṣemo brahmānam anu* by *tad ubhayam api brahmānam anugacchati*, in both instances the *ubhayam* seems to indicate that *yogakṣemāḥ* was regarded by the commentators as a real Dvandva.

But elsewhere the commentators explain *yogakṣemāḥ* by *yogasahitāḥ kṣemāḥ* (so on TS. 7. 5. 18. 1; TB. 3. 3 3. 4; AB. 1. 14 2, 8. 6. 8, 8. 9 12) or *yogena yuktāḥ kṣemāḥ* (so on VS. 22 22) which clearly shows that they regarded it not as an *ubhayapadārthapradhānaḥ samāsah* (= a Dvandva compound having the same semantic stress on both its constituent members) but as an *uttara-padārthapradhānaḥ samāsah* (= a Tatpuruṣa compound having the semantic stress on its last constituent member). '*kṣema* connected with or accompanied by *yoga*'. A type of compounds very similar to this is discussed by Wackernagel, Altind. Gr. II, 1, p. 244, § 98, c, viz. compounds where 'das Vorderglied überhaupt etwas für den Hintergliedsbegriff Charakteristisches, ihn Unterscheidendes gibt', as for instance *daçāpavitrām* (ÇB, ĀB, ĀpÇ.) 'a straining cloth with fringes'.

The relation of the Dvandva *yogakṣemau* to the Tatpuruṣa *yogakṣemāḥ* is closely paralleled by the relation of the Dvandva *atharvāṅgirasah* 'the Atharvas and Aṅgirasas = the Atharvaveda' to the Tatpuruṣa *atharvāṅgurās* 'the Aṅgiras connected with the Atharva (-veda)' at Mbh. 5 18 5—8 *tataḥ sa bhagavāns tatra aṅgīrāḥ samadṛçyata / athai 'va vedamantraḥ ca devendran samapūjayat || tatas tu bhagavān indrah samhr̥ṣṭaḥ samapadyata / varan̄ ca pradadau tasmā atharvāṅgurase tadā || atharvāṅguraso nāma vede 'sm̄n vai bhaviṣyati | udāharanam etiād dhi yajñabhāgaḥ ca lapsyase || evam sampūjya bhagavān atharvāṅgirasāḥ tadā | vyasarjayan mahārāja devarāja çatakratuḥ ||* 'Then there appeared the venerable Aṅgiras and honoured god Indra with Vedic Mantras, then the venerable

Indra was pleased and granted thereupon a boon to this Aṅgiras who is connected with the Atharva(-veda): “In this Veda there will be (one Veda) called ‘the Atharvas and the Aṅgiras (= the Atharvaveda)’, for that is its appellation, and thou wilt obtain a share in the sacrifice”. Then having thus honoured the Aṅgiras who is connected with the Atharva(-veda) the venerable Indra, the great king of the gods, dismissed him, O great king’.

The semantic shift by which *yogaksemau* (Dvandva with even semantic stress on both constituent members) was converted to *yogakṣemāh* (Tatparusa with semantic stress on the last constituent member) can be compared to the semantic shift which takes place when a sentence like ‘Both mother and father went to the country’ is changed to ‘The father with the mother went to the country’.

A further semantic development shows a fading away of the individual force of the two constituent members *yoga* and *kṣema* and a unification of the meaning of the compound to the general idea of ‘welfare, wellbeing, prosperity’.

< √ yuj >

116. = Ex. 102 above.

117. = Ex. 115 above.

118. *na sarveṣu yukteṣu hotavyam, vāstau juhuyān, nā ’yukteṣv, ayatam kṛyate; sarvāny anyāni yuktāni syur, agniṣṭhasya dakṣiṇo yuktaḥ syāt savyasya yoktram pariḥṛtam atha juhuyān, na vāstau juhoti, yatam ukṛyate, tan na sarkṣyam, sarveṣv eva yukteṣu hotavyam*, ‘The oblation should not be offered when all (the animals) are yoked, (for so) he would offer the oblation in the homestead; nor when all (the animals) are unyoked, (for) something unbridled is (thus) produced; all the other (animals) should be yoked, the right (animal) of the Agniṣṭha (-stake) should be yoked, (but) the yoke of the left one should be taken off, then he should offer the oblation, (for thus) he does not offer the oblation in the homestead (nor) is the bridling undone, this (rule, however), should not be attended to, (but) the oblation should be offered when all (the animals) are yoked’. MS. 1. 5. 13 (p. 82, 5).

Cf. the parallel passage TS. 4. 4. 10. 3—4, above Ex 115.

< √ yuj + m >

119. *niyukteṣu paṇṣu prokṣanīr adhvaryur ādatte*, ‘After the victims have been tied (to the sacrificial stake) the Adhvaryu-priest takes the sprinkling water’. ÇB. 13. 2. 7. 1.

120. *ālabdhāya svāhe* (TS. 7. 4. 16. 1) *’ti niyukte [aṇve] juhoti*,

'With (the formula) TS 7. 4. 16. 1 he offers the oblation after (the horse) has been tied (to the sacrificial stake)' TB. 3. 9. 16. 2.

Cf. ĀpÇ. 20. 15. 6, below Ex. 236 Rem

< √ *rabh* + *anu* — *ā* >

In the following passages (Ex. 121—123) the past participle *anvārabdha* has active meaning, cf. PW. s. *rabh* + *anu* — *ā*, col. 269, 13; Caland, ZDMG. 53, p. 215; below § 62, Ex 35 and the Remark to § 23, Ex. 1, p. 38, 17 in the Corrections and Additions.

121. *anvārabdhe yajamāna ādhvarikaṁ yajur anudrutya* 'çvamedhikam yajuh pratipadyate, 'After the sacrificer has taken hold (of the Adhvaryu-priest) from behind, (the Adhvaryu-priest) quickly running over the Yajus which belongs to the Soma sacrifice commences the Yajus which belongs to the Açvamedha'. ÇB. 13. 2. 7. 1.

122. *atha hā 'sminn [hariçcandre] anvārabdhe [çunaḥçepaḥ] parvābhiḥ catasrbhiḥ sasvāhākārābhir juhavām cakāra*, 'Then, after this (Hariçcandra) had taken hold (of him) from behind, he (= Çunaḥçepa) offered the oblation with the first four verses (viz. RV. 1. 28. 1—4) accompanied by the Svāhā-call'. AB. 7. 17. 1.

The parallel passage ÇÇ. 15. 23 reads: *athā 'hā 'sminn anvārabdha etasyai 'va sūktasya pūrēbhiḥ* etc. The Commentary to AB. glosses *anvārabdhe* by *upasprstavati*.

123. *pariparetya gārhapatyam anvārabdhe [putre] juhoti*, 'Having walked round back to the Gārhapatya fire, after (the son) has taken hold (of the father), he (= the father) offers the oblation'. ÇB. 5. 4. 2. 9.

< √ *rabh* + *sam* — *anu* — *ā* >

In the following examples (Ex. 124—125) the past participle *samanvārabdha* has active meaning, cf. PW. s. *rabh* + *sam* — *anu* — *ā*, col. 269, 22.

124. *teṣu [rtvikṣu] samanvārabdhesv ete āhuti juhoti*, 'After these (priests) have taken hold of each other from behind, he offers these two oblations'. ÇB. 4. 6. 9. 8.

125. *payah samanvārabdheṣu [rtvikṣu] juhoti*, 'After (the priests) have taken hold of each other from behind he offers the milk'. ÇB. 12. 8. 1. 20.

< √ *labh* + *ā* >

126. *tasyai vā etasyā ekam evā 'devayajanam yad ālabdhāyām*

abhraḥ | bhavati, yad ālabdhāyām abhraḥ syād apsu vā praveçayat sarvām vā praçñiyāt, 'As regards this same (cow) there is but one (condition which makes it an) unsuitable sacrifice to the gods, viz. if there is a cloud (in the sky) after (the cow) has been taken (for slaughter); if there is a cloud (in the sky) after (the cow) has been taken (for slaughter), he should either throw her into the water or eat her whole'. TS. 3.4 3. 7—8.

Adevayajana is not registered in pw

< √ vac >

127. *tasmīn ho 'ktu upāvaruroha*, 'After this had been said he stepped down'. ÇB. 10. 3. 3. 5.

128. *etasyām [rci] uktāyām utthāya sadaso 'dhi yajamānam abhyāyanti*, 'When this (verse) has been recited, having risen, they betake themselves from the Sadas to the sacrificer'. ÇB. 13 5. 2 16.

129. *tasya [çunaḥçepasya] ha sma rcy-rcy uktāyām vi pāço mumuce*; . . .; *uttarasyām eva rcy uktāyām vi pāço mumuce*, 'After each verse had been recited his (= Çunaḥçepa's) fetter was undone; . . .; when the last verse had been recited the fetter was (completely) undone'. AB. 7. 16. 13.

The parallel passage ÇÇ 15 23 reads *utārām pāço mumuce* for the first *vi pāço mumuce*, and *uttamāyām ha sma rcy* for *uttarasyām eva rcy*, and Weber (Ind. Stud. 9, p 316) suggests emending the AB. reading accordingly. The second edition of Boehtlingk's Chrestomathie reads *utārām pāço mumuce*.

Weber's conjecture *vipāço* (as compound) has crept into the PW. s. *vipāça*, but cf. PW. s. *muc* + *vi*, col 818, 14.

130. *etad dha vā uvāca vāsisthas sātayahavyo 'skān* (GB 'skān) *soma ity ukte: mā sārksata pracarata . . . iti*, 'Now, when the statement had been made: "The Soma hath been spilled", Vāsiṣṭha Sātyavaha said: "Pay no heed to it, proceed . . ."' K. 34. 17 (p. 47, 18); GB. 2. 2. 10 (p 174, 16).

The direct discourse *askān somah* is the subject of the Absolute Locative.

Askān somah refers to the formula *brahman somo 'skān* (GB.; Vait. 'skāu) K 34 18 (p. 48, 21), GB. 2. 2 12 (p. 177, 4); Vait. 16. 15; ĀpÇ. 14. 28. 6.

For the variation between the first (Whitney, Gr. § 833, a) and the fourth (Whitney, Gr. § 890, b) aorist cf. KÇ 25. 12. 9 *askān parjanyaḥ prthivīm*, but TB. 3. 7 10. 3 etc. *askān dyāuḥ prthivīm*; ÇB. 12 4. 17; KÇ. 25. 2. 5 *askān adhuta prajāni*, but ÇÇ 3. 20. 4, in the same formula, *askān*, and so also TB. 3. 7. 10. 4 etc. *askān ajani prajāni*, TB. 3. 7. 10. 3 *askān ṛsabho yuvā gāh*, but KÇ. 25. 12. 9 *askān gām ṛsabho yuvā*

< √ vac + anu >

131. *sa [agniḥ] yady ekasyām [rci] evā 'naktāyām jāyeta yadi dvayor, atho : 'ta bruwantu jantava* (RV. 1. 74. 3) *iti jātāya jātavatīm abherapām anubrayāt*, 'If this Agni should be generated after one or two (Rakṣoghnī-verses, RV. 10. 118) have been recited, then he (= the Hotṛ-priest) should recite for (Agni) when he is generated (the verse) RV. 1. 74 3 which contains (the word) "generated" (and) is (therefore) appropriate'. AB 1. 16. 13.

< √ vac + pra >

132. *tām evam etaṁ bhakṣam provāca rāmo mārgaveyo viṣvañtarāya sauṣadmanāya / tasmin ho 'vāca prokte : sahasram u ha brāhmaṇa tubhyaṁ dadmaḥ . . . iti*, 'Rāma Mārgaveya explained this Soma draught to Viṣvañtara Sauṣadmana; after it had been explained he said: "We give thee, O Brāhmaṇa, a thousand cows . . ." AB. 7. 34. 7—8.

Γ Additions from the Āraṇyakas and Upaniṣads.

132 A *atho ha prokte 'ṣane brayāt : . . . ; sa yathā prokte 'ṣane greyaṅsam pariveṣṭavaḥ brayāt tādrk tat*, 'When the meal has been announced he should say . . . ; as if, when the meal has been announced, one would direct a superior to be served (first), even so is this'. JUB. 2. 15. 3.

132 B. *prokte japati . . .*, 'After it has been explained he mutters . . .'. Ait Ār 5 1. 5 (p. 148, 10 Keith).

Prokte refers to the explanation given to the Prastotṛ-priest in the preceding sentence: *prastotāraṁ samçāsti* etc. J

< √ vad >

133. *udite brahmodye prapadyā 'dhvāyur hiraṇmayena pātreṇa prājāpatyaṁ mahimānaṁ grahaṁ grhṇāti*, 'After the theological discussion has been held the Adhvāyu-priest, having entered (the Havirdhāna-shed) draws the Mahiman-cup sacred to Prajāpati with a golden vessel'. ÇB. 13. 5. 2. 23.

< √ vad + pra >

134. *tasmān mahatī rātryā [prātaranuvākak] anācyah | purā vācaḥ pravāditōr anācyah | yad vāci proditāyām anubrayād anyasyai 'vai 'nam uditānuvādinām kuryāt*, 'Therefore (the morning litany) should

be recited in the dead of night; it should be recited before speech is spoken; if he were to recite it after speech has been spoken he would make him (=the sacrificer) speak that which another has spoken before'. AB. 2. 15. 8—10.

For *purā vācaḥ pravāditoḥ* (also at TS 2. 2. 9. 5; 6. 4 3. 1—2; MS. 4. 5. 3, p. 66, 12—13) cf. Delbrück, *Altind. Synt.* p 431, 19—21

< √ vap + sam — ā >

135. *tān etān sambharān sambhrtyau 'dumbaryām pātryām vā camase vā samāvapeyus, teṣu samopteṣu dadhi madhu sarpiṛ ātapavarsyā āpo 'bhyāntya pratiṣṭhāpyai 'tām āsandim abhimantrayeta*, 'Having collected these (sacrificial) ingredients they should mix them in a vessel of Udumbara-wood or in a cup; after they have been mixed, having poured curds, honey, clarified butter, (and) rain water which has fallen while the sun shines on them (and) having put them down, he should address the throne with a Mantra'. AB. 8. 17. 1.

For the accusative *āpah* cf. Whitney, *Gr.* § 393, a; Lanman, *Noun-Inflection*, p. 483, 1—4; Aufrecht, *AB.*, p. 428, 16 (the form *tanvāh*, AB. 1. 24 5, is there erroneously given as accusative; it is nominative). Cf. the accusative *āpah* TB. 3 2. 8 2, above § 31, Ex. 8, for *āpah* of the parallel texts MS. and K.

< √ 1. vr 'close' + vi >

136. *yathā vivrtāyām dvāri dvārā puram prapadyeta . . .*, 'As one would enter a stronghold by the gate, after the gate has been opened . . .'. ÇB. 11 1. 1. 2.

Cf. above Ex. 82

< √ vrt + ā >

137. *āvarvratatir adha nu dvidhārā* (RV. 10. 30. 10) *ity āvrttāsv* (Aufrecht misprints *āvrttāsv*) *ekadhanāsu* (KB. omits *ekadhanāsu*) [*anvāha*], '(He recites the verse) RV. 10. 30. 10 when the Eka-dhanā-water has been turned (= brought) hither'. AB. 2. 20. 3; KB. 12. 1 (p. 53, 9).

The Commentary to AB. glosses *āvrttāsv ekadhanāsu* by *yadā jalasamīpād āvantante*.

< vrh, brh + ā >

138. *tasyām [iṣṭakāyām] ābr̥dhāyām agnir vyavaçaçāda*, 'After this brick had been pulled out the fire-altar fell down'. ÇB. 2. 1. 2. 16.

139. *tad yathai 'tasyām āvṛdhāyām asurāḥ pāpīyaṁso bhavanto 'pābhraṇcantai 'vam asya sapatno bhrātṛvyaḥ pāpīyān bhavann apābhraṇcate*, 'Just as the Asuras, when this (brick) had been pulled out, growing weaker, (finally) perished, even so his rival (and) enemy, becoming weaker, (finally) perishes'. MS. 1. 6. 9 (p. 101, 7).

Γ Addition from the Āraṇyakas and Upaniṣads.

< √ *vraçc* + *pari* >

139 A. = above Ex. 38 B. J

< √ *çanś* >

140. *sa ya enam çaste taṣṇīmçanśa upa vā vaded anu vā vyāharet tam brayāt . . .*, 'If, after the Silent Çanśa has been recited, anyone should speak ill of him or curse him he should say to him: . . . AB. 2 31 6.

141. *prātar vāva vāyam adye 'mam [yajñam] çaste taṣṇīmçanśe samsthāpayāmak*, 'This morning, after the Silent Çanśa has been recited, we finish this (sacrifice)'. AB. 2. 31. 6.

141 (a) *yac chaste [avanayet]*, K. 28. 1 (p. 153, 8), see below Ex 245.

(b) *çaste vai vāg eva pariçsyate*, JB. 2. 39, see above Ex. 61.

142. *yañ çasyamāne [avanayet] yuvānaḥ pramiyēran, yañ çaste bahiḥ prānān dadhyāt sakṛñ çastāyām madhyato 'vanīyah*, 'If he were to pour it out while the Çastra is being recited the youth would perish; if (he were to pour it out) after the Çastra has been recited he would place the breaths outside; at once after (the verse) has been recited it should be poured out in the middle'. MS. 4. 6. 6 (p. 88, 15).

With MS. *madhyato 'vanīyo, madhyato vā etat prajānām āyur dadhāti*, 'It should be poured out in the middle, thus he places life into the middle of the creatures', cf. TS. 6. 5 2 3 *madhyato 'vanīya ity āhur madhyamena hy āyuso bhuñkte*, "In the middle it should be poured out", they say, for with the middle one enjoys life'.

< √ *çanś* + *sam* >

143. *sa ha vāva tām ārtim rçhati ya evaṁ vidvān samçaste taṣṇīmçanśa upa vā vadati anu vā vyāharati, tasmād evaṁ vidvān samçaste tūṣṇīmçanśe no 'pavaden nā 'nuvyāharet*, 'He who knowing

thus speaks ill of him (= the Hotṛ-priest) or curses him after the Silent Čaṇsa has been completely recited suffers that misfortune; therefore one knowing thus should not speak ill of him or curse him after the Silent Čaṇsa has been completely recited'. AB. 2. 31. 6.

┌ Addition from the Āraṇyakas and Upaniṣads.

< √ çīṣ + pari >

143 A. *pañcaviṇṣasya stomasya tīrṣṣv ardhatṛtīyāsv ardhatrayodaçāsu vā pariçīṣṭāsu prathamam pratihāram prabrūtād iti | ardhatrayodaçāsu pravācayate 'ti jātūkarnyaḥ*, "He should recite the first Pratihāra of the Pañcaviṇṣastoma when either three or two and a half or twelve and a half (verses) remain"; Jātūkarnya (holds): "Make him recite it when twelve and a half (verses remain)". Ait. Ār. 5. 1. 5 (p. 148, 8 Keith). ┘

< √ çrā 'boil' >

144. *çr̥tāsu vapāsu svāhākṛtibhiḥ caritvā pratyāñcaḥ pariparetya sadasi brahmodyan vadanti*, 'After the omentum has been roasted, having proceeded with the Svāhā-consecrations, returning to the rear (of the sacrificial ground), they hold a theological discussion in the Sadas'. ÇB 13. 5. 2. 11.

< √ çri 'resort' + adhi >

145. *teṣāṃ yady adhiçrite 'gnihotre 'ntareṇa kaç cit samcaret . . .*, 'If any one of these (animals) should run about between (the sacrificial fires) after the Agnihotra has been placed on (the fire) . . .'. ÇB. 12. 4. 1. 4.

146. *yasya 'gnihotre 'dhiçrite çvā 'ntarā dhāvati . . .*, 'If, after anyone's Agnihotra has been placed on (the fire), a dog runs between (the sacrificial fires) . . .'. TB. 1. 4. 3. 6.

147. *yad adhiçrite 'gnihotre* (JB. omits 'gnihotre) *yajamāno mriyeta . . .*, 'If the sacrificer should die after the Agnihotra has been placed on (the fire) . . .'. ÇB. 12. 4. 2. 5; JB. 1. 57. 1 (JAOS. 23, p. 338).

148. *ya āhutāgnir adhiçrite 'gnihotre sāmnyāye vā haviṣṣu vā mriyeta kā tatra prāyaçcattīḥ*, 'If an Agnihotrin should die after the Agnihotra or the Sāmnyāya(-milk) or (other) offerings have

been placed on (the fire), what expiation is there in that case?' AB 7. 2. 2.

┌ Addition from the Prose of the AV.

148 B. *tad yasyai 'vaṁ vidvān vrātya uddhr̥teṣv agniṣv adhiçr̥ite 'gnihotre 'tithir grhān āgacchet . . .*, 'Now to whosoever house a Vrātya knowing thus may come as guest when the fires have been taken up (and) the Agnihotra has been placed (on the fire) . . .' AV. 15. 12. 1. ┐

149. *nimrukte sarye vāg yantavyā 'tho duhyamānāyām atho adhiçr̥ite*, 'When the sun has set speech should be restrained, also when (the cow) is being milked, also when (the Agnihotra) has been placed on (the fire)'. MS. 1. 8. 4 (p. 119, 11).

< √ çri 'resort' + *pari* >

150. *pariçr̥ite [graham] grhñāti; . . . , yat pariçr̥ita ādityam [graham] grhñāti rudram eva yajñād antardadhāti*, 'After a covering has been made he draws {the cup}; . . . ; in that he draws the Āditya (-cup) after a covering has been made he (thereby) excludes Rudra from the sacrifice'. K. 28. 6 (p. 160, 10 and 12).

151. *pariçr̥ite [prācinavaṇçaçāle] yājayanti*, 'After (the hall with beams pointing to the east) has been covered they make (him) sacrifice'. K. 22. 13 (p. 68, 6).

Pariçr̥ite might be construed here as conjunct locative 'They make (him) sacrifice in the covered (hall); but the absolute locative is not impossible, cf the parallel passages TS. 6. 1. 1. 1 *prācinavaṇçaṁ karoti*; . . . , *pariçrayati*, MS 3. 6. 1 (p. 60, 6) *pariçrayanto 'tirokān kurvanti* See above § 57, Ex. 25.

Elsewhere *pariçr̥ite* is certainly to be construed as conjunct locative: TS. 2. 2. 2. 3 *pariçr̥ite yājayed raksasām ananvacārāya*, 'He should make (him) sacrifice in a place which is closed in, in order to prevent the Rakṣases from following'; K. 10. 5 (p. 130, 1) *pariçr̥ite yajeta raksasām antarhityai*, 'He should sacrifice in a place which is enclosed, in order to exclude the Rakṣases', K. 11. 5 (p. 149, 15) *pariçr̥ite yajeta brahmararcasasya pariçr̥hityai*, 'He should sacrifice in a place which is enclosed for the sake of encompassing theological renown'; MS. 2. 1. 5 (p. 7, 3) *pariçr̥ite yajeta tejasah pariçr̥hityai*, 'He should sacrifice in a place which is enclosed for the sake of encompassing splendour'; K. 36. 12 (p. 78, 17) *pariçr̥ite yājayanti*, 'They make (him) sacrifice in an enclosed place'; TĀ. 5. 2. 12 *uddhate śikatopopte pariçr̥ite nidadhāti*, TĀ. 5. 3. 1 *pariçr̥ite karoti*.

< √ çri 'resort' + *sam-pari* >

152. *anagnambhāvukā hi hotuḥ ca yajamānasya ca bhāryā bhavanti*

yatrai 'vam vidvān etayā [rcā] havirdhānayoḥ saṃpariṣṭitayoḥ paridadhāti, 'Where one knowing thus concludes with this (verse) after the two Soma-carts have been completely covered up, neither the Hotṛ-priest's nor the sacrificer's wives are likely to become naked'. AB. 1. 29. 20.

< √ *ṣru* >

153 = Ex. 74 above.

< √ *sad* + *upa* >

154. *bahispavamānam upasanneṣu* (var. lect. *upasanteṣu* and *upasarpanṭe*) *brūyād yam* (var. lect. *yad*) *brāhmaṇaṃ ṣucim iva manyeta*: . . . 'After they have seated themselves at the Bahispavamāna he should say to a Brāhmaṇa whom he may consider pure, as it were: . . .'. JB. 1. 89 (Caland, Auswahl, p. 18).

Caland renders: 'Wenn sie (= der Adhvaryu, die drei Sänger, der Opferherr und der Brahman, cf. Caland-Henry, L'Agnistoma, § 134, e; Caland, Auswahl, p. 17, no. 10, note 2) sich zum Bahispavamānaloḥ hingesezt haben, rede er einen Brahmanen, den er als rein ansieht, an: . . .'

< √ 1 *sā* 'bind' + *vi* >

155. *saṃayāviṣite sūrye ṣoḍaṣina(h) stotram upākaroti*, 'When the sun has half set he makes the arrangement for the Stotra of the Ṣoḍaṣin'. TS. 6. 6. 11. 6

Cf. the paratactical construction AB. 5. 24. 10 *saṃayāviṣitah sūryah syād atha vācam viṣṛjan*, 'The sun should be half set, then they should release speech'.

The phrase *ādityo viṣito bhavati* occurs at JB. 1. 194 (Caland, Auswahl, p. 77).

< √ *sic* + *ā* >

156. *yathā 'māpātram udaka āsikte vimrityed* (GB. Bibl. Ind. ed. with the mss. *nirmṛjyed*, Gaastra emends to *nirmṛtyed*) *evam hai 'va te* (GB. *evam yajamānā*) *vimrityeyuḥ* (GB. Bibl. Ind. ed. with the mss. *nirmṛjyeran*, Gaastra emends to *nirmṛtyeran*), 'As a vessel made of unbaked clay would dissolve (= go to pieces) when water has been poured into (it), even so they [even so the sacrificers] would dissolve (= go to pieces)' QB. 12. 1. 3. 22; GB. 1. 4. 13 (p. 104, 13).

The reading of QB. makes it well nigh certain that *nirmṛtyed* and *nirmṛtyeran* should be read in GB. The rare √ *mṛit*, of which only QB. 3. 2. 1. 31 *mṛityet*, 9. 5. 2. 14 *vi mṛityet*, and ĀpÇ 3. 19. 7 *asaṃmṛitya*¹ (cf. Wackernagel, Altind.

¹ So also, according to Caland's note, Bhāradvāja ÇS; Hiranyak. ÇS and Vaikhānasa ÇS.

Gr. I, § 191, c, p. 215, 34) are quotable, was changed, perhaps by a mere graphic blunder (*ty:jy*), to the more familiar $\sqrt{mrj}$.

For the confusion of *ri* and *r* cf.

krmih TS. 5. 5 11. 1; SMB 2. 7. 1,
krime TĀ 4. 36. 1, ĀpÇ. 15. 19 5;
krimayah AV 2 32 3; 5 23 10
krivim RV. 1. 30. 1

krmih VS. 24. 30; MS. 3 14. 11 (p. 174,
 9), KAçv 7. 1 (p. 179, 8), cf Wacker-
 nagel, Altind Gr I, § 29, p 33, 26
krvim SV. 1. 214, cf. Wackernagel, Alt-
 ind Gr, I, § 29, p. 33, 24
patatīnaḥ TS. 4 7. 13. 1

patatīrnau VS. 18 52, MS 2 12 3 (p.
 146, 8); ÇB. 9 4. 4. 4; *patatīnaḥ*
 VSK. 20. 3. 2, K. 18. 15 (p 275, 19)
sridhah TS. 4. 1. 7. 2, VS. 27. 6, K 18
 16 (p 276, 17)

srdhah AV. 2. 6 5, MS 2 12. 5 (p 149,
 4), cf. Wackernagel, Altind Gr, § 29,
 p. 33, 24

āpapriuan RV. 1 73. 8 = 10. 139. 2,
 VS 17 59, TS. 4. 6. 3. 3, K. 18 3
 (p. 267, 14), ÇB. 9 2. 3. 17

āpaprvan MS 2. 10. 5 (p. 137, 11, where,
 however the Pp.-ms reads *āpapriuan*)

tvaṣṭrīmantah MS. 1 2. 4 (p. 13, 11, with
 the var lect *tvaṣṭrīmantah*), 3. 7. 7
 (p. 84, 9, without var lect); 4 9. 6
 (p. 127, 3, with the var lect *tvaṣṭrī-*
mantah)

tvaṣṭrīmantah VS. 37. 20; K. 2 5 (p. 11,
 8, but the Kap. S. parallel has *tvaṣṭrī-*
mantah); 24 4 (p 93, 20); ÇB. 14 1.
 4 16

jāgryāma TS. 1. 7. 10 1 [cf AB 8 28.
 19 *jāgryāt* (which Boethlingk, Be-
 richte d. k. sächs. Ges. d W., 1909,
 p 414 emends to *jāgryāt*; Aufrecht,
 AB., p. 431, 17 lists it as 'gramma-
 tisches Ungethum') and GB 2 5, 5
 (p. 153, 12 Bibl. Ind., but Gaastra
 p. 232, 2 reads *jāgryād* with var lect
 of one ms. *jāgryād* [with *n* for *r*])
jāgryāt where the parallel passage
 KB 17. 9 (p. 78, 11) reads *jāgryuh*].

jāgryāma VS 9 23; VSK 10 5 1; MS
 1 11 4 (p. 165, 3, where, however,
 the Pp.-ms reads *jāgryāma*), cf.
 Wackernagel, Altind. Gr § 29, p 33,
 29 and § 180, b, p. 199· Bartholomae
 ZDMG 50, p 714.

Similarly, with the additional confusion of *ç* and *s*·

pariçṛitah AG 2. 8. 16

parisṛtaḥ MG. 2 11. 12

Cf. KB. 18. 1 (p 79, 3) where the cod. M. reads *sṛtam* while the other mss. and e Commentary have *çṛitam*.

The change of voice in GB *nirmṛityet* but *nirmṛityeran* is noteworthy; cf.
 TB. 1 8 1. 1 *abhigāyati* but 2 *abhigāyate* (below, § 62, Ex. 20)

The $\sqrt{mrī}$ with the prefix *nis* occurs only in this passage of GB and as
 basis of the derivative (Whitney, Gr. § 1180, c) *nirmṛetuka* at PB. 13. 9. 16 *yatra*
vā āpo vī 'va variante tad osadhayo jāyante 'tha yatrā 'vatiṣṭhante nirmṛetukās
 (so PW. and pw. as the reading of their ms; the Bibl. Ind. both in text and

commentary has *nirmṛtukās*¹) *tatra bhavanti*, 'Where the waters turn away, as it were, there plants grow, but where they (= the waters) stand still they (= the plants) decay (rot)'; where the Commentary glosses *nirmretukāḥ* by *nirgamanaçilāḥ*.

< √ su >

157 = Ex. 77 above.

158. *tad āhur yanti vā ete yajñād ye bahirvedi sute dhāvayanty, etāvān vāva yajño yāvān antarvedy, a 'va vedyantād dhāveyur it,* 'Now they say: "Those who cause to run (the race) outside of the Vedi after (the Soma) has been pressed, depart from the sacrifice; for the sacrifice extends as far as (the space) within the Vedi; they should run (the race) exactly from the borderline of the Vedi".' JB. 2. 193.

For the passage immediately preceding see below Ex. 188.

159. *atha var sute pravargya ity ācaṣate stute bahiṣpavamāne, tad aṣvinau devā upāhvayantai, 'tasmīn kālā āgnīdhriye pravṛjyuh,* 'Now, after (the Soma) has been pressed, they call it "the Pravargya", (viz) when the Bahiṣpavamāna has been chanted; (for) then did the gods invite the two Aṣvins. At that time they should put the Pravargya on the Āgnīdhra-fire'. KB. 8. 7 (p. 39, 1).

The reading of the var. lect. *upāhvayantai* 'tasmīn adopted by the Ānand. ed. is preferable to *upāhvayanta etasmīn* of Lindner's text.

Keith renders: 'Now they say "After the pressing should it be put on the fire", when the Bahiṣpavamāna (Stotra) has been sung they invoke [reading with Lindner's text *upāhvayante*] the two Aṣvins, the gods [taking *devā* as = *devau*], at this moment should they put it on the Agnīdh's fire.' But *stute bahiṣpavamāne* ends the first clause; the second clause begins with *tad* 'at that time', viz. 'after the Bahiṣpavamāna has been chanted' and refers to the legend ÇB 4. 1 5 13; cf. Ex. 168—172 below.

So correctly Caland who (on ĀpÇ. 15. 18 11) renders: 'Er soll ans Feuer gesetzt werden, nachdem der Soma gekeltert ist, so sagt man, und zwar nach Beendigung des Bahiṣpavamāna Die Gotter luden ja die Aṣvins [read so for die Asuras] zu diesem Zeitpunkte (zum Somatrunke) ein. Zu diesem Zeitpunkte soll er aufs Āgnīdhrafener gesetzt werden'.

Both Keith and Caland take *pravargyah* as equivalent to *pravṛjyah*², and it

¹ Cf Wackernagel, Altind Gr. I § 18, p. 31, 16, who further refers to Keçavaçikṣā Kielhorn, Ind. Ant. 5, p. 194 and to MS. 1. 6. 12 (p. 106, 4) *māturbhṛtrebhyah* (Altind Gr. II, 1, § 49, d, a, note, p. 114, 29 and § 103, a, p. 236, 6).

² Cf. e.g. *pravṛjyah* at ĀpÇ. 15. 18. 13 *yadā purastād aruṇā syād atha pravṛjyah* (Comment. *pravargya ity çesah*), 'When in the morning (the sky) is ruddy then (the Pravargya) should be put on the fire'.

is true that a gerundival *pravargya* is supported by *parivargya* AV 9. 2 14 *dveṣyo mitrānām parivargyah svānām* 'to be hated by his friends, to be avoided by his own (kin)'; cf Whitney, Gr. § 1213, b for similar formations.

But the difficulty in Keith's and Caland's renderings, which made me hesitate to follow them, is the use of *ācaksate* with *iti* in the sense of *āhuh* introducing a direct discourse (Keith 'Now they say', Caland: 'so sagt man') The ordinary meaning of $\sqrt{\text{caks}} + \bar{a}$ with *iti* is 'to call or name something', cf the examples in the Excursus below, A, b The older prose furnishes, as far as I am aware, only one instance of *ācaksate* with *iti* introducing a direct discourse, viz. Chānd. Up. 6. 8. 1 *tasmād enam svapiti 'ty ācaksate*, 'Therefore one says of him: "He sleepeth"'. But this is really equivalent to: 'Therefore one calls this state "sleep"'; cf. ÇB. 10 5. 2. 14 *svāpyayo ha vai, tam svapna ity ācaksate paroksam* The direct discourse was apparently chosen in the Chānd. Up. because the author was at a loss how to express his etymology (*svam apito bhavati*) in any other way, a difficulty which the author of the ÇB solved by the creation of the nonce-word *svāpyaya*. I have therefore adhered in my translation to the ordinary meaning of *ity ācaksate*: 'Now they call it "the Pravargya"', and its proper time is after the pressing of the Soma and more particularly after the chanting of the Bahispavamāna, because it was at that time that the gods invited the two Aṣvins to participate in the Soma; at that time then they should put the *Prāvargya* on the Āgnīdhra-fire'. But I admit that Keith's and Caland's rendering is tempting

Excursus on the Construction of $\sqrt{\text{caks}} + \bar{a}$ and other Verbs of Naming and Calling¹

A. The $\sqrt{\text{caks}} + \bar{a}$ shows three constructions (a) twice the logical predicate is put in the accusative; (b) as a general rule the logical predicate is put in the nominative in a paratactical clause with *iti*, (c) twice these two constructions are fused, the logical predicate being put in the accusative with *iti*

(a) AB 6 3. 4 *kasmād enam pumāṅsaṁ santaṁ strīm ivā 'caksate* 'Why do they call this (Subrahmanyā-priest), though he is a man, a woman (i.e. by a female appellation)?', ÇĀ. 4. 5, KUB 2. 5 [*saṁyamanam prātardanam*] *āntaram agnihotram ācaksate*, 'They call (the Restraint of Pratardana) the inner Agnihotra'.

(b) ÇB. 2 1. 2. 4 *sapta rsin u ha sma vai pura rksā ity ācaksate*, 'They formerly used to call (the constellation of) the Seven Sages "The Bears"'; ÇB 2. 1. 2. 11 *tā etat paroksam ācaksate phalgunya ity*, 'Cryptically they call them "Phalgunis"'; ÇB. 2. 4. 4. 1 *utai 'nam eke vasisthayajña ity ācaksate*, 'And some call it "The Vasistha-sacrifice"', ÇB 3 1 3. 3 *yāns iv etad devā ādityā ity ācaksate* . ; 'But those whom they call, "The Āditya gods" . . ', ÇB 3. 1. 4 1 *tata etāny avāntarām [yayūṁsī] ācaksata audgrabhanāni 'ti*, 'Hence they call these intermediate (Yajuses) "The Audgrabhanas"', ÇB 3 1. 4 2 *tāny ādhitayajūṁsī 'ty ācaks-*

¹ In the following lists of examples ambiguous neuter forms, which formally may just as well be accusatives as nominatives, are classed as nominatives

ate, 'They call them "The Adhitayajuses"'; ÇB. 3. 3. 3 9 *tām etat paroksam aje 'ty ācaksate*, 'Cryptically they thus call her "Aṣā"', ÇB. 3. 8. 1 4 *asīm vai çāsa ity ācaksate*, 'They call the knife "Çāsa"'; ÇB. 4. 4. 3. 13 *yān eke 'psusomā ity ācaksate*, 'Which some call "The Apsusoma (-vessels)"; ÇB. 4. 5. 7. 3 *tā haṁ 'ke yajñatanva ity ācaksate*, 'Some call these (expiatory formulas) "The Bodies of the Sacrifice"'; ÇB. 4. 6. 7. 11 *indra ity hy etam ācaksate*, 'For they call him "Indra"'; ÇB. 6. 1. 1. 2 *tam indra ity ācaksate*, 'They call him "Indra"', ÇB. 14. 6. 11. 2 *tam vā etam indhaṁ santam indra ity ācaksate paroksene 'va* (Kāṇva recension, BĀU. 4. 2. 2 *paroksenai 'va*, for *va* = *eva* cf. above § 9, Ex. 21 Remark), 'Him who is (really i. e. esoterically) Indha they cryptically call "Indra"', ÇB. 5. 3. 5. 8; 9 *tāny etāny agnīmāmānī (9 ādītyanāmānī) ity ācaksate*, 'They call these same (oblations) "The Agni-named Ones" ["The Ādītya-named Ones"]', ÇB. 6. 1. 1. 11 *tam agnir ity ācaksate*, 'They call him "Agni"', ÇB. 6. 7. 2 6 *yad enam agnir ity ācaksate . .*, 'In as much as they call him "Agni" . . .', ÇB. 6. 1. 1. 11 *tam aśva ity ācaksate*, 'They call it "Horse"'; ÇB. 6. 1. 2. 3 *tam aṣme 'ty ācaksate*, 'They call it "Stone"', ÇB. 6. 1. 2. 13; 21 *etaṁ prajāpatiṁ santam agnir ity ācaksate*, 'Him who is (really) Prajāpati they call "Agni"'; ÇB. 6. 7. 1. 23 *tām ukhe 'ty ācaksate paroksam*, 'Cryptically they call it "Ukḥā (pan)"', ÇB. 7. 4. 1. 10 *tam rukma ity ācaksate paroksam*, 'Cryptically they call it "Rukma (gold plate)"', ÇB. 7. 4. 1. 13 *tat puskaram ity ācaksate paroksam*, 'Cryptically they call it "Puskara (lotus flower)"', ÇB. 7. 4. 1. 16 *tad dhvanyam ity ācaksate paroksam*, 'Cryptically they call it "Hiranya (gold)"', ÇB. 7. 4. 2. 12 *tām dhūrve 'ty ācaksate paroksam*, 'Cryptically they call this (brick) "Dhūrvā"', ÇB. 7. 5. 1. 22 *tam udumbara ity ācaksate paroksam*, 'Cryptically they call it "Udumbara"', ÇB. 7. 5. 1. 22 *tad ulūkhalaṁ ity ācaksate paroksam*, 'Cryptically they call it "Ulūkhala (mortar)"', ÇB. 8. 2. 2. 3 *etām aṣvīnī citir ity ācaksate*, 'They call this (layer) "The Layer of the Aṣvins"', ÇB. 8. 2. 2. 8 *yad [tān] devā ity ācaksate . .*, 'Inasmuch as they call (them) "Devas (gods)"', ÇB. 8. 2. 3. 14 *ṛirnaṁ paṣum vayasā 'pta ity ācaksate*, 'They call a worn out animal "One seized by old age"'

With *vayasā 'ptah* cf. *vayasā 'nvitah* (Mbh) and *vayasā 'titah* (R), PW s. 2 *vayas*, col. 693, 22—23 [Wackernagel, Altind. Gr. II, 1, § 89, a, p. 212]

ÇB. 8. 3. 4. 1 *yad vā urvarayor asambhinnam bhavati khīla ity ācaksate*, 'What portion of two fields is not contiguous they call "Khīla"'.¹

The parallel passage KB. 30. 8 (p. 145, 14) has here the accusative *khīlam* with *iti*, see below under (c)

ÇB. 8. 4. 4. 11 (bis); 8. 5. 4. 3 *tam punyalakṣmīka ity ācaksate*, 'They call him "Possessed of a Lucky Mark"', ÇB. 8. 6. 2. 13 *tām atichandā ity ācaksate*, 'They

¹ Eggeling: 'What (unploughed piece of ground lies) between two cultivated fields is called khīla', Keith: 'That which is not in contact in two fields they call khīla', Pischel (Ved. Stud. 2, p. 205). 'Was von zwei Getreidefeldern abgetrennt ist, heißt khīla'; Oldenberg (Rigveda Noten, 1, p. 385, to RV. 6. 28. 2) 'Die Stelle zwischen zwei Feldern, wo diese nicht unmittelbar zusammenstoßen, heißt khīla'.

call this (brick) "The Atichandas"; ÇB. 9. 1. 1. 2; 7 *tac chatarudriyam ity ācaksate parokṣam*, 'Cryptically they call it "Çatarudriya"; ÇB. 9. 1. 2. 22 *taṁ vetasa ity ācaksate parokṣam*, 'Cryptically they call it "Vetasa (bamboo)"; ÇB. 9. 1. 2. 22 *tā avakā ity ācaksate parokṣam*, 'Cryptically they call them "Avakās (lotuses)"; ÇB. 9. 1. 2. 36 *tad rathantaram ity ācaksate parokṣam*, 'Cryptically they call it "Rathantara"; ÇB. 9. 3. 2. 1; 4 *tasmād enāṁ vasor dhāre 'ty ācaksate*, 'Therefore they call it "The Shower of Wealth"; ÇB. 10. 4. 3. 21 *tān nu sarvān ekam vai 'vā 'caksate 'gnir itī*, 'They call all these (fires) "Agni", as if they were one (and the same)'; ÇB. 10. 5. 1. 3 *tā u sarvā iṣṭakā ity evā 'caksate ne 'ṣṭaka itī ne 'ṣṭakam itī vāco rūpena*, 'Now in conformity with the form (= gender) of Vāc (speech) they call all these (bricks) "Iṣṭakās (with feminine gender)", not "Iṣṭakā (with masculine gender)" nor "Iṣṭakā (with neuter gender)"; ÇB. 10. 5. 2. 14 *taṁ svapna ity ācaksate parokṣam*, 'Cryptically they call it "Svapna (sleep)"; ÇB. 10. 6. 2. 2 *tā āhutaya ity ācaksate parokṣam*, 'Cryptically they call them "Āhutas (oblations)"; ÇB. 11. 1. 5. 2—3 *eteno hai 'tad upatapaḍ ācaksate cāhucitam ity, etaṁ hai 'vai 'tad ācaksate | çaçaḥ cāndramasa itī*, 'Therefore they call this burning pain "The Dog's Clutch"; and they call him "The Moon's Hare"; ÇB. 11. 2. 4. 2 *etasya hy anu pūrṇaṁ paurṇamasi 'ty ācaksate*, 'For in accordance with the filling up of this (moon) they call it (= the night of the full moon) "Paurṇamasi"; ÇB. 13. 5. 4. 7 *krivaya itī ha vai purā pañcālān ācaksate*, 'For formerly they called the Pañcālas "Krivis";

Cf. Ludwig, RV translation, vol. III, p. 265—266, Cambridge History of India, vol. I, p. 83, 33, 118, 19; 254, 11

ÇB. 13. 8. 1. 1 (bis) *tac chmaṣānam ity ācaksate parokṣam*, 'Cryptically they call it "Çmaṣāna (burial ground)"; ÇB. 14. 1. 1. 13 *taṁ maghavān ity ācaksate parokṣam*, 'Cryptically they call him "Maghavān"; TB. 1. 5. 9. 2, 3. 12. 2. 1, 3. 12. 4. 1 *tā iṣṭaya ity ācaksate parokṣam*, 'Cryptically they call them "Iṣṭis (oblations)"; TB. 2. 3. 11. 1—4 *taṁ vā etaṁ daṣahūtaṁ (2 saptaḥūtaṁ, 3 saddhūtaṁ; pañcaḥūtaṁ, 4 caturhūtaṁ) santaṁ daṣahote (2 saptaḥote, 3 saḍḍhote, pañcaḥote; 4 caturhote) 'ty ācaksate*, 'They call this which is (really) the Daṣahūta [etc.] "The Daṣahotṛ (-section)" [etc.]; TB. 2. 3. 11. 4 *tasmān nu hai 'nāṇḥ caturhotāra ity ācaksate*, 'Therefore they call these "The Caturhotṛs"; PB. 10. 2. 2 *taṁ jyotiṣṭomo 'gniṣṭoma ity ācaksate*, 'They call it "The Jyotiṣṭoma", "The Agniṣṭoma"; JB. 3. 149 *tad v evā 'caksate vasiṣṭhasya pippalī (the ms. purpalā) 'ti*, 'They call this (Sāman) "Vasiṣṭha's Pippalī"; AB. 1. 2. 5 *kasmāt taṁ hote 'ty ācaksate*, 'Why do they call him "Hotṛ (-priest)"; AB. 1. 2. 7 *hote 'ty enaṁ ācaksate ya evaṁ veda*, 'Him who knows thus they call "Hotṛ (-priest)"; AB. 2. 1. 8 *bilvaṁ jyotir itī vā ācaksate*, 'They call the Bilva (-tree) "Jyotis (light)"; AB. 2. 19. 1—2 *taṁ [kavasam aḷūṣaṁ] sarasvatī samantaṁ paryadhāvat | tasmād dhā 'py etarhi parisārukam ity ācaksate yad enaṁ sarasvatī samantaṁ parisasāra*, 'The Sarasvatī surrounded this (Kavasa Aḷūṣa) on all sides, therefore they even now call this (place) "Parisāruka", because the Sarasvatī surrounded him on all sides'; AB. 3. 25. 1 *tad etat sauparnam ity ākhyānavida ācaksate*, 'Therefore the story-experts call this "The Suparna-story"; AB. 3. 33. 5 *taṁ etaṁ mrga ity ācaksate*,

'They call this (constellation) "The Deer"; AB. 3 33. 6 *tan māduṣam san mānuṣam ity ācaksate*, 'This which is (really) Māduṣa they (cryptically) call "Mānuṣa"', AB 3 43. 1–3 *tan agnistomam* (2 *catustomam*, 3 *gyotistomam*) *santam agnistoma* (2 *catuṣtoma*; 3 *gyotistoma*) *ity ācaksate parokṣeṇa*, 'That which is really Agnistoma [etc.] they cryptically call "Agnistoma" [etc.]', AB 4. 7. 1 *tasyā etat sahasraṁ vahatum anvākarod yad etad ācvinam ity ācaksate*, 'He (= Prajāpati) prepared this set of a thousand (verses), viz what they call "The Ācvinā-ṣastra". as dowry for her (= his daughter)'; AB 4 8 4; 6 *tasmād etad ācvinam ity ācaksate*, 'Therefore they call it "The Ācvinā-ṣastra"',

The parallel passage KB 18 1 (p 79, 2) reads *athā 'cvinam ity ākhyāyate* AB. 4. 8. 6 *kasmād etad ācvinam ity ācaksate*, 'Why do they call it "The Ācvinā-ṣastra?"; AB. 4 10 15 *citauddham uktham itī ha sma vā etad ācaksate yad etad ācvinam*, 'They used to call this Ācvinā-ṣastra "The Funeral Uktha"', AB 4 22 1 *tasmād [ardham] uttara ity ācaksate*, 'Therefore they call (this half) "The Latter (Half)"; AB. 4 24. 8, 9 *kasmād* (9 *tasmād*) *etām bṛhatī 'ty ācaksate*, 'Why [therefore] do they call it "The Bṛhatī"', AB. 5. 14 2 *tasmād dhā 'py etarhi putraṁ putrā nisthāvo 'vavadite 'ty evā 'caksate*, 'Therefore even now sons call their father "Umpire" (and) "Final Adjudicator"',

For *nisthāva* instead of *nīsthāva* (pw.) cf. Wackernagel, Altind. Gr I, p. 342, § 287, b

AB 5 15. 1, 6. 30. 5 *tāny etāni saḥacarāni 'ty ācaksate nābhānedistham vālakhiḷyā vrsākapiṁ evayāmarutam*, 'These, viz the Nābhānedistha, the Vālakhiḷyas, the Vrsākapi, (and) the Evayāmarut they call "Accompaniments"',

The parallel passage GB. 2. 6 9 (p 256, 8) reads *tāni vā etāni saḥacarāni 'ty ācaksate yan nābhānedistho vālakhiḷyo vrsākapiṁ evayāmarut*

AB 5 31. 3 *tasmād enam [ādityam] pāna ity ācaksate*, 'Therefore they call this (Āditya) "Breath"', AB. 6 12. 2, 3, KB 16 1 (p 69, 12) *kasmād ārbhavaḥ* AB 6. 12. 3 and KB. *athā 'rbhavaḥ pavamāna ity ācaksate* 'Why [So then] do they call (this Stotra) "The Ārbhava Pavamāna"', AB. 6 13 2 *yad eva 'nāh sampragīrya hotrā ity ācaksate tena samāh*, 'Inasmuch as, calling them by a collective name, they call (all) these "Hotrās", therefore they are alike'; AB 7. 30 3 *nyubhā itī hā 'py enān [nyagrodhān] ācaksate kurukṣetre* 'For they still call the-e (Nyagrodha-trees) in Kurukṣetra "Nyubjas"', AB. 7. 30. 4 *tan nyagroham santam nyagrodha ity ācaksate parokṣeṇa*, 'This (tree) which is (really) the Nyagroha they cryptically call "The Nyagrodha"', AB. 8. 14 2; 3 *saṁrāj ity* (3 *bhoja ity* [read so for *bhoje 'ty* of Aufrecht's text and that of the Anand. ed], *svarāj ity*; *virāj ity*, *rāje 'ty*) *enān abhisiktān ācaksate*, 'They call these (kings) when they have been consecrated "Saṁrāj" ["Bhoja", "Svarāj", "Virāj", "Rājan"]', KB. 8. 7 (p. 39, 1) *attha vai sute pravargya ity ācaksate*, 'Now they call it "The Pravargya" after (the Soma) has been pressed', KB 24 3 (p 109, 5) *tān vai svarasāmāna ity ācaksate*, 'They call them "Svarasāmāns"', GB. 1 1. 1 (p. 1, 8) *taṁ vā etam suvedam santam sveda ity ācaksate*, 'That which is (really) Suveda they call "Sveda (sweat)"', GB. 1. 1. 7 (p 6, 10) *taṁ vā etam varanaṁ santam varuna ity ācaksate*, 'Him who is (really) Varana they call "Varuna"; GB. 1 1. 7 (p 6,

12) *taṁ vā etam mucyuh̄ santam̄ mṛtyur ity ācaksate*, 'Him who is (really) Mucyu they call "Mṛtyu (death)"; GB 1 1. 7 (p 6, 16) *taṁ vā etam āṅgarasaṁ santam̄ aṅgu ā ity ācaksate* 'Him who is (really) Aṅgaras they call "Aṅgiras"; GB 1. 1 13 (p 10, 16) *tad vai yajñasya viruṣam ity ācaksate*, 'They call this "The Torn (Part) of the Sacrifice"; GB. 1. 1. 39 (p. 31, 10) *purīṣayam santam̄ prāṇam purusa ity ācaksate*, 'They call the breath which is (really) Purīṣaya (resting in the stronghold) "Puruṣa"; GB. 1. 2. 10 (p. 44, 1) *tāsāṁ [nadīnām] samudram abhipadyamānānām chidyate nāmadheyam, samudra ity ācaksate*, 'Of these (rivers) as they flow into the ocean the (individual) appellation is cut off, they call (them simply) "Ocean"; GB. 1. 2 10 (p. 44, 6) *tesām [vedānām] yajñam abhipadyamānānām chidyate nāmadheyam, yajña ity ācaksate*, 'Of these (Vedas) as they approach the sacrifice the (individual) appellation is cut off; they call (them simply) "Sacrifice"; GB 1 2. 21 (p. 59, 5) *taṁ vā etam āglāhataṁ santam̄ āglāgrdha ity ācaksate*, . . . , *ya eṣa brāhmaṇo gāyano* (Bibl. Ind inserts *vā*) *nartano vā bhavati taṁ āglāgrdha ity ācaksate*, 'Him who is (really) Āglāhata (?) they call "Āglāgrdha", . . . , they call a Brāhmaṇa who sings or dances 'Āglāgrdha', GB 1. 2 21 (p 57, 13) *taṁ vā etam rasaṁ santam̄ ratha ity ācaksate*, 'That which is (really) Rasa (sap) they call "Ratha (chariot)"; GB 1. 3. 19 (p. 88, 5) *kasya svid dhetoṛ dīksita ity ācaksate*, 'For what reason do they call him "Dīksita (consecrated)"; GB 1 3. 19 (p. 88, 7) *taṁ vā etam dhīksitām santam̄ dīksita ity ācaksate*, 'Him who is (really) Dhīksita (from *dhiyaṁ kṣiyati*) they call "Dīksita (consecrated)";¹ GB 1. 4 23 (p 110, 16) *taṁ vā etam spṛiṣyam santam̄ prsthya ity ācaksate*, 'That which is (really) Spṛiṣya they call "Prsthya"; GB 2 2 6 (p. 171, 8) *tad etad devamithunam ity ācaksate*, 'They call this "The Divine Union"; GB. 2. 5. 15 (p 241, 13) *tāny etāny ahīnasūktānī 'ty ācaksate*, 'They call these same "The Complete Hymns", GB. 2 6. 14 (p 266, 6) *tad devanītham ity ācaksate*, 'They call this 'The Devanītha'; GB. 1. 2. 10 (p. 43, 14) *tad yāḥ prācyo nadyo vahanti yāḥ ca dakṣmācyo yāḥ ca prāciyo yāḥ co 'dīcyas tāḥ sarvāḥ prthañnāmadheyā* (so Gaastra's edition, the Bibl Ind. *prthañnāmadheyū*; the mss *'dheyor*, *'dhyeyār*, and *'dherī*) *ity ācaksate*, 'The rivers which flow to the east, to the south, to the west, to the north,—all these they call "(Rivers) having Distinct Names"; JUB 1 20. 4 *tad antarīkṣam itī parokṣam ācaksate*; JUB. 1 24 2 *tad aksaram itī parokṣam ācaksate*; JUB 2 8. 7 *taṁ agastya itī parokṣam ācaksate*; Ait. Ār 1. 4. 1 (p 93, 12 Keith) *tā [rcak] ācaksate yathāchandasam usmīha itī*; Ait. Ār. 2. 1 4 (p. 103, 2 Keith) *tasmāt prapade ity ācaksate caphāḥ khurā ity anyesāṁ paṣūnām*; Ait. Ār. 2 1 6 (p. 105, 4 Keith) *tasmāc chandānsī 'ty ācaksate*; Ait. Ār. 2 2 1 (p. 108, 4 Keith) *tasmāc chatarcina* (p. 108, 6 *madhyamā*, p 108, 8 *grtsamada*; p. 108, 10 *viṣvāmūtra*, p 108, 13 *vāmadeva*; p. 108, 15 *ātraya*) *ity ācaksata etam eva santam*; Ait. Ār 2 2 9 (p 109, 2 Keith) *tasmād bharadvāja* (p 109, 4 *vasistha*; p. 109, 7 *pragāthā*, p. 109, 9 *pāvamānya*; p 109, 11 *ksudrasūktā*; p 109, 12 *sūktam*, p 109, 15 *rg*, p 109, 17 *ardharca*, p 109, 19 *padam*; p. 110, 2 *aksaram*) *ity ācaksata etam eva santam*, Ait. Ār. 2 4 3 (p 121, 3 Keith) = Ait. Up 1. 3 14 *tasmād idamdro nāme, 'damdro*

¹ Cf ÇB 3. 2 2. 30

ha vai nāma, tam idamdras̄i santam indra (Roer's text *indram*) *ity ācakṣate parokṣena*; Ait. Ār. 3. 2. 3 (p. 135, 7 Keith) *etam eva brahme 'ty ācakṣate*, Chānd. Up. 1. 3. 2 *svara itī 'mam ācakṣate pratyāsvara ity amum*; Chānd Up. 1. 3. 6 *vāg gīr, vāco hi gira ity ācakṣate*; Chānd Up. 4. 15. 2 *etaṁ samyadvāma ity ācakṣate*; Chānd. Up. 5. 1. 15 *na vai vāco na cakṣūṅṣi na gṛotrāni na manāṅṣi 'ty ācakṣate, prāṇā ity evā 'cakṣate* [cf. Delbrück, Altind. Synt., p. 600, 4—9]; Chānd. Up. 6. 8. 3; 5 *tad yathā gonāyo 'cvanāyah puruṣanāya ity evaṁ tad apa* (5 *tat teja*) *ācakṣate 'cānāye 'ti*, Chānd. Up. 7. 24. 2 *go-aṣvam iha mahime 'ty ācakṣate*, Chānd. Up. 8. 5. 1—3 *yad yajña* (2 *yat sattrāyanam*, 3 *yad anāṣakāyanam* and *yad aranyāyanam*) *ity ācakṣate brahmavaracasam eva tat*; Čāṅkh. Ār. 10. 1 (p. 317, 17 of Keith's ed. of the Ait. Ār.) *athā 'to 'dhyātmikam āntaram agni-hotram ity ācakṣate*.

(c) KB 30. 8 (p. 145, 14) *yad vā urvarayor asambhinnaḥ bhavati khilam itī vai tad ācakṣate*, 'What portion of two fields is not contiguous they call Khila';

The parallel passage ČB. 8. 3. 4. 1 has the nominative *khila itī*, cf. above under (b).

GB 1. 1. 13 (p. 10, 13) *tān vā etān pariraksakān sadahprasarpakān ity ācakṣate daksināsamrddhān*, 'These same guards they call Sadahprasarpakas, (they are) thriving through gifts',

Daksināsamrddhān stands like an after-thought outside of the *itī*-clause.

Roer's text reads at Ait. Up. 1. 3. 14 = Ait. Ār. 2. 4. 3 (p. 121, 3 Keith) *tam idamdras̄i santam indram* [instead of *indra*, cf. Ait. Ār., above under (b)] *ity ācakṣate*.

B. The *√ah* has always the paratactical construction, viz the nominative with *itī*.

At AB 3. 33. 1 *prajāpati vai svām duhitaras̄i abhyadhyāyat divam ity anyā āhur usasam ity anye*, the accusatives *divam* and *usasam* do not, of course, depend on *āhuh* but on *abhyadhyāyat* 'Prajāpati had designs on his own daughter, on Heaven (as) some say, on the Dawn (as) others (say)'.

ČB 2. 1. 1. 7 *purīṣya itī vai tam āhuh*, 'They call him "Purīṣya"'; ČB. 6. 1. 1. 10 *tasmād anūcānam āhur agnikalpa itī*, 'Therefore they call a Vedic scholar "Agni-like"', ČB. 8. 4. 1. 9 (bis); 10 (bis); 11 (bis), 12 (bis), 13, 14—21; 22 (bis), 23—25 *yat tam āhā 'cūr* (10 *āhā bhānta*, 11 *āhā vyome*, 12 *āhā dharuna*; 13 *āhā pratārtir*, 14 *āhā tapa*; 15 *āhā 'bhūarta*, 16 *āhā vai ca*, 17 *āhā sambharana*; 18 *āhā yonir*; 19 *āhā garbhā*, 20 *āhau 'ja*, 21 *āhā kratur*; 22 *āhā pratīṣṭhe*; 23 *āhā bradhñasya viṣṭapam*, 24 *āhā nāka*, 25 *āhā vivarta*; 26 *āhā dhartam*) *itī*, 'Inasmuch as he calls this (9—14, 20—22, 26 Stoma; 15—19, 21; 23—25 year) "The Swift One" ["The Bright One", "Space", "The Upholder"; "Speed"; "Heat"; "Victorious Assault", "Splendour"; "Array"; "Womb"; "Embryos", "Strength"; "Design"; "Foundation", "Range of the Ruddy One", "Firmament", "Revolving (Sphere)"; "The Stay"]', TS 2. 4. 3. 2, 3 *tasmād etān gāyatrī 'ti* (3 *samarga itī*) *'stīm āhuh*, 'Therefore they call this offering "The Gāyatrī" ["The Gatherer"]', cf. the parallel passages K 10. 7 (p. 133, 18) *sai 'sā gāyatrī*

nāme 'sṣir atho āhuh ksatrasya samvarga iti, and MS. 2. 1. 11 (p. 13, 16) *sai 'sā gāyatri 'stir atho āhū rāstrasya samvarga iti*; TS. 7. 1 10. 3 *atho enaṁ vācaspatir ity āhuh*, 'And they also call him "Lord of Speech"'; TB 1. 1 2. 4 *aryame 'ti tam āhur yo dadāti*, 'They call him who gives "Aryaman"'; TB. 2. 3. 5. 4 *āryā vasatir iti vai tam āhur yaṁ praṇsanti*, 'One whom they laud they call "Aryan Abode"'; TB. 1. 3. 2. 3 *tam [yajñam] vā etam vājapeya ity āhuh*, 'They call this same (sacrifice) "The Vājapeya"'; TB 2. 1. 2. 2 *tasmād yasya dakṣinataḥ keṇā unmrstās tāṁ* (so, with *ā*) *jyeshthalakṣmī prājāpatye 'ty āhuh*, 'Therefore, if one's hair is brushed up on the right side, they call this (mark) "Prajāpati's Excellent Mark"'; MS. 1 8. 1 (p. 115, 16) *tasmād yasya dakṣinataḥ keṇā unmrstās tāṁ* (so, with *ā*) *āhur jyeshthalakṣmī 'ti*, 'Therefore they say of one whose hair is brushed up on the right side: "An Excellent Mark"', MS. 2 5. 3 (p. 50, 17) *tasmād etām* (so, with *ā*) *sāhasri lakṣmī ity āhuh*, 'Therefore they say of him: "A Lucky Mark Connected with a Thousand"',

The reading *tām* in TB. 2. 1. 2. 2 should probably be changed to *tām* as in the two MS. parallels. Then *√ah* is not so much 'to call, name a person' as 'to say of (=concerning) a person'. 'They say of such an one: "(That is) Prajāpati's Excellent Mark"', as in the MS parallels.

The Commentary to TB gives a mythological explanation of *jyeshthalakṣmī*.

PB 10. 1. 3, 6; 9, 12, 15, 18; 21 *tam [stomam] u pratisthe 'ty* (6' v oyo balam *ity*; 9 *u prajāpatir ity*; 12 *u devatāpa ity*; 15; 21 *u pustir ity*; 18 *u nāka ity*) *āhuh*, 'And they call this (Stoma) "The Foundation" ["Vigour (and) Strength"; "Prajāpati"; "The Couch of the Gods", "Success", "The Firmament"]'; PB. 11. 10 12; 13. 11. 12; 14. 9. 18; 15. 3. 36 *tad [sāma] u sīdantiyam* (13. 11. 12 *dirgham*; 14. 9 18 *dhūram same 'ty*; 15 3 36 *samvad ity āhuh*, 'And they call this (Sāman) "Sīdantiya" ["Dirgha", "Dhūyam Sāma"; "Samvat"]'; PB 25. 12. 3 *yaṁ āhur aryamnah panthā ity eṣa vāva devayānah panthāḥ*, 'The (path) which they call "Aryaman's Path" that is the path which leads to the gods'; MS 1. 6. 3 (p. 91, 13) *purīṣi 'ti vai grhamedhnam āhuh*. 'They call one who offers the Grhamedha "Rich in Possessions"'; MS 2. 5. 8 (p. 58, 10); 9 (p. 59, 12) *vrtrātūr itī hy etam āhur yah svārājyaṁ gachati*, 'Him who attains sovereignty they call "Slayer of Vrtra"', MS. 3. 7. 3 (p. 77, 11) *tasmāt paçavā itī jagatim āhuh*, 'Therefore they call the Jagatī "Cattle"'; KB 2. 8 (bis p. 6, 21, 7, 2) *tam [agnim, in the second instance sūryam] jyotiḥ santam jyotir ity āha*, 'He calls this (Agni, [Sūrya]) who is light "Light"'; KB. 14. 5 (p. 64, 12) *atha vaiṣṇadevīm purorucam ṇsanti, sā ṣaṭpādā bhavati, tāṁ itava* (read so with cod. M. for Lindner's *tvā itava*; the ms. L. has *tvām itava*) *ity āhuh*, 'He then recites the Puroruc-stanza addressed to the All Gods, that consists of six Pādas; they call it "The Seasons"'

Because the six Pādas are identified with the six seasons.

GB 1. 2. 5 (p. 37, 14) *apy apakirtitam ācāryo brahmacārī 'ty eka āhuh*, 'Some call even an ill-famed (man) "Teacher" and "Student"'.
 In all these examples *√ah* is not really and primarily 'to call, name' but it literally means 'to say of (=concerning) a person' —; thus GB. 2. 1. 1. 7 *purīṣya itī vai tam āhuh*, 'They say with regard to him. "(He is) Purīṣya"', cf

the direct discourse at KB. 12. 6 (p. 57, 7) *ya eṣa [paṣuḥ] ālabhyate tām etam : andrāgnah syād iti hai 'ka āhuḥ*, 'Now with regard to this (victim) which is taken (for slaughter) some say: "It should be sacred to Indra and Agni"'.
 Instead of having an object accusative depend on √ *ah* it is also possible to frame the sentence so as to incorporate the object accusative in the direct discourse and make it its subject, thus AB. 4 5 5 *apiṣarvarām khalu vā etāni chandānsi 'ti ha smā 'ha*, 'He said "These metres are indeed the Nightly Ones"' = 'He called these metres "The Nightly Ones"'.
 C. The √ *vad* has always the paratactical construction, viz. the nominative with *iti*.
 √ *vad* TS. 5. 1. 5 7 *rṣabha iti hy etam [agnim] rṣayo 'vadan*, 'For the sages called this (Agni) "The Ass"' (with reference to VS 11 46 *nānadād rāsabhah patvā*), TB 1. 8. 8. 1 *sarvā enaṁ prajā rāje 'ti vadanti*, 'All creatures call him "King"' ; PB 12. 10 24 *annam vai devāḥ piṇṇi 'ti vadanti*, 'The gods call food "The Speckled One"' ; PB 18 8 7 *sarvā enaṁ vāco rāje 'ti vadanti*, 'All voices call him "King"' , PB. 19. 1. 2 *taṁ tu vai rāje 'ti vadēyuh*, 'They should call him "King"' , PB. 14. 9. 2 *devaṁ vā etaṁ mrgayur iti vadanti*, 'They call this god "The Hunter"' ;
 The independence of the *iti*-clause is seen at AB. 6. 21 6 ; GB. 2 6 3 (p. 247, 2) *tā [triṣṭubhah] hai 'ke purastāt pragāthānām cāṁsanti dhāyā iti vadantah*, 'Some recite these (Triṣṭubhs) before the Pragāthas, saying: "They are Dhāyāyas"' .
 D. The √ *mantray* + *ā* has the paratactical construction, viz. the nominative with *iti*.
 PB 13. 3 24 *sa [çiṣur āṅgirasah] pūṛṇ putrakā ity āmantrayata, taṁ pitaro 'bruvann : adharmam karoṣi yo naḥ pūṛṇ sataḥ putrakā ity āmantrayasa iti*, 'This (Çiṣu Āṅgirasa) addressed the Fathers as "Little Sons"' ; the Fathers said to him: "Thou dost wrong in that thou addressest us who are the Fathers as "Little Sons"' .
 E The √ *vac* has (a) twice the paratactical construction, viz. *iti* with the nominative; elsewhere (b) the logical predicate is put in the accusative.
 (a) KB. 13. 4 (p. 58, 24) *atha soma iti vai paṣum avocāmai 'vam purodācān*, 'We have called the victim "Soma" and so (also) the sacrificial cakes';
 Literally: 'We have said of the victim: "(It is) Soma" etc.' Cf. for the independence of the *iti*-clause AB. 4. 8 3 *na ha taṁ [indram] dadhīṣatur . apodihī 'ti vaktum*, '(The two Aṣvīns) did not dare to say to this (Indra): "Get out of the way"' .
 Ait. Ār. 3. 2. 3 (p. 134, 9—14 Keith); Çāṅkh. Ār. 8. 3 (p. 313, 2—6 of Keith's ed. of the Ait. Ār.) *çarirapurusa iti yam avocāma sa* (Çāṅkh. Ār. omits *sa*) *ya evā 'yam dashika ātmā ; . . . ; chandakpurusa iti yam avocāmā 'kṣarasamāmnāya eva* (Çāṅkh. Ār. *avocāma yena vedān veda*) ; . . . , *vedapurusa iti yam avocāma yena vedān veda* (Çāṅkh. Ār. omits this clause), . . . *mahāpurusa iti yam avocāma samvatsara eva*.
 Contrast, with the logical predicate in the accusative, according to (b), Ait.

Ār 3. 2. 2 (p. 133, 12 Keith) *yāny aksaṁ āny avocāmā 'hān tān, yān ūsmano 'vocāma rātrayas tā, yān saṁdihīn avocāma 'hoiātrānām te samdhayah.*

(b) ÇB 13. 1. 3. 4, TS 6. 4. 5. 2 *etām ha vāva sa yajñasya saṁsthitīm uvāca*, 'This he called the 'establishment of the sacrifice', TB. 3. 8. 6. 5 *etām ha vāva so 'çvamedhasya saṁsthitīm uvāca*, 'This he called the establishment of the Açva-medha'; TS. 7. 4. 5. 4, 7. 5. 4. 2 *etām ha vā udañkakaḥ çaulbāyanah sattrasya rddhīm uvāca yad daçarātrāh*, 'This, viz the ten-nights rite, Udañka Çaulbāyana called the prosperity of the Sattra',

Sattrasya rddhīh with reference to VS 8. 52 *sattrasya rddhīn asi*; cf. ÇB. 4. 6. 9. 11, above § 27, Ex. 8.

ÇB. 14. 9. 1. 5 (= BĀU. 6. 1. 5 Mādhy. = 6. 2. 3 Kāṇva) *tam ho 'vāce: 'ti vāva kila no bhavān purā 'nuçistān avoca iti*, 'He (the son) said (to his father): "In this way then hast thou, Reverend Sir, declared us (= me) heretofore (well) instructed!"'

For the plural *nas* = *mām* cf. Delbrück, Altind. Synt. § 134, p. 204, 12. *Bha(ga)vān* with the second person of the verb occurs apparently only in this passage, where, however one ms. of the Kāṇva recension has the var. lect. *avocāḍ*; the regular third person at ÇB. 10. 5. 6. 3; 14. 5. 4. 3 BĀU. 1. 4. 3), 14. 7. 3. 4 (BĀU. 4. 5. 4, where the Kāṇva recension has the var. lect. *bhagavān vettha*), 14. 6. 11. 1 (BĀU. 4. 2. 1).

GB. 1. 1. 31 (p. 23, 2) *duradhīyānam vā ayam bhavantam avocat*, 'This (man) hath called your Reverence ill-instructed'; GB. 1. 2. 10 (p. 43, 6) *sa ha svenā 'īmānena mānusaṁ vittaṁ ne 'yāya, tam mātō 'vāca ta eva 'tad annam avocan . . . iti*, 'He through selfconceit had nothing to do with human sustenance, his mother said to him "They have called (= call) this food"'.

F The $\sqrt{brū}$ (a) twice appears to have the logical predicate in the accusative, (b) elsewhere it takes the paratactical construction, viz the nominative with *iti*.

• (a) ÇB. 8. 1. 3. 5 *tad yathā pituh putram evam trīn prathamāny āha . . . , tad yat tatrā 'pi yathā pituh putram evaṁ brūyād yathā patiṁ santaṁ putraṁ brūyāt tādrk tat*, "Now as of a father's son he speaks of the first three (bricks); . . . ; but if he were to speak of them on this occasion also as of a father's son that would be as if one were to call one a son while he is (really) a husband';

But *yathā patiṁ santaṁ putram brūyāt* should perhaps be better rendered here 'As if one were to speak of one who is (really) a husband as a son'.

Çāṅkh. Ār. 7. 8 (p. 308, 13 in Keith's ed. of the Ait. Ār) and 7. 9 (p. 308, 23) *prāno vañca iti vidyāt sa ya enam prānam vañcaṁ bruvan param upavadet . . . , and sa yadī prānam vañcaṁ bruvantaṁ param upavadet . . . , 'He should know "Breath is the Beam", if anyone calling Breath the Beam should rebuke another . . . , and 'If anyone should rebuke another who calls Breath the Beam . . . '*

Cf. Keith's note to Ait. Ār. 3. 1. 4 (p. 243, note 5) But this passage also should perhaps better be rendered 'speaking of Breath as the Beam'

(b) ÇB 3. 2. 1. 40 *rājanyam vai vaiçyaṁ vā brāhmana ity eva brūyāt*, 'He

should call (= address) a Rājanya or a Vaiçya "Brāhmana", GB 1. 2. 12 (Gaastra, p. 45, 14; erroneously numbered 11 in the Bibl. Ind. because 7 is counted twice on p. 29) *tad yathā ha vā idam yajamānaḥ ca yājyātāraḥ ca divam brūyuh prthivī 'ti prthivīm iā dyaur itī brūyus tad anyo nā 'nyānāti*, 'If the sacrificer and (the priests) who sacrifice for him were here to call the sky 'earth', or if they were to call the earth 'sky', then another (person) does not (cannot) understand (them)', GB. 1. 2. 12 (p. 46, 1) *hote 'ty eva hotāraḥ brūyāt vāg itī vācāḥ brahme 'ti brahma deva itī devam, adhvaryūr ity evā 'dhvaryuḥ brūyāt prānā-pānāv itī prānāpānau brahme 'ti brahma deva itī devam, udgāte 'ty evo 'dgātāraḥ brūyāt cakṣur itī cakṣur brahme 'ti brahma deva itī devam, brahme 'ty eva brahmānam brūyāt mana itī mano brahme 'ti brahma deva itī devam*, 'He should call the Hotṛ-priest Hotṛ, speech speech, the Brahman Brahman, the god god; he should call the Adhvaryu-priest Adhvaryu, in-breathing (and) out-breathing in-breathing (and) out-breathing, the Brahman Brahman, the god god; he should call the Udgātṛ-priest Udgātṛ, sight sight, the Brahman Brahman, the god god; he should call the Brahman-priest Brahman, mind mind, the Brahman Brahman, the god god'; K 37. 14 (p. 94, 17) *tad yady enam yātudhāna itī brūyur nā 'pahnuvīta* (Schroeder's emendation for 'pahnavīta), 'Now if they should call him a Yātudhāna-demon he should not demur'.

Schroeder's emendation of *apahnavīta* to *apahnuvīta* is certainly justified; cf. K. 34. 2 (p. 37, 7) *ni . . hnuvate*; forms with *a* found in the Brāhmanas are very doubtful AB 1. 26. 5 *nihnavate*¹; AB. 7. 14. 4 (in a Śloka) *tad aham nihnave tubhyam*, where the parallel passage ÇÇ 15. 24 reads *nihnuve*, but cf. AÇ. 4. 5. 7, 8. 13. 27 *nihnavante*; and PW cites *nihnavanti* from Mbh.; cf. Aufrecht. AB, p. 429, 12; Liebh. Pāṇini, p. 77.

In these passages also $\sqrt{brū}$ is not really 'call' but 'say to a person'; thus *hote 'ty eva hotāraḥ brūyāt* is literally 'He should say to the Hotṛ-priest: "Hotṛ"; cf. ÇB. 1. 4. 1 35 *neḍ aram ity ātmānaḥ bravām*, 'Lest I should say to myself. "Enough"', and at KB. 6. 2—9, after the demand *nāma me (dvītiyaḥ, tītiyaḥ, caturtham, pañcamam, saṣṭham, sapṭamam, astamaḥ me nāma) kuru*, 'Give me a name [a second . . . eighth name]', the story continues *sa vai tvam ity abravīd bhava eve 'ti (çarva eve 'ti; paçupatir eve 'ti, ugra eva deva itī; ruḍra itī; içāna itī; açanur itī)*, 'He said to him "Thou art Bhava [etc.]'".

G Similar paratactical constructions with *itī* and the nominative are found with 1. $\sqrt{vid}$.

PB 20 15 10; 11 *antarikṣam ity antarikṣaḥ viduḥ* and *dyaur itī divam viduḥ*, 'They know the atmosphere [the sky] as "atmosphere" ["sky"]'.

2. $\sqrt{vid} + parī$.

ÇB. 7. 2. 1. 11 *nīrtir itī tvā 'haṁ pariveda sarvataḥ*, 'I know thee as "Nīrti" everywhere'

This passage paraphrases VS. 12 64 *nīrtiḥ tvā 'haṁ pariveda viçvataḥ*, but the parallel passages AV. 6. 84. 1; TS. 4. 2. 5. 3, and K. 16. 12 (p. 234,

¹ ĀÇ. 11. 1. 12 to which Sāyana refers reads *nihnuvate*.

16) read the nominative in this Mantra *nurtir iti tvā 'ham pariveda sarvataḥ* (TS. and K. *viṣvataḥ*).

3 ✓ *ās + upa* (cf. Oldenburg, *Lehre der Upanishaden*, p 349, note 101)

QB. 10 5. 2. 20 *tam etam agnir ity adhvaryava upāsate yajur iti*, 'Him the Adhvaryu-priests worship as "Agni", as "Yajus", QB. 14 5 1. 2—13 (BĀU 2. 1. 2—13) *atisthāh sarvesām bhūtānāh mūrāh āje 'ti* (3 *atisthā brhan pāndaravāsāh somo rāje 'ti*, 4 *tejasvī 'ti*; 5 *pūnam apravartī 'ti*; 6 *indro vaikuntho 'parāntā sene 'ti*; 7 *viśāsahīr iti*; 8 *pratrūpa iti*; 9 *rocismur iti*; 10 *dvitiyo 'napaga iti*, 11. *asur iti*, 12 *mitiur iti*, 13 *ātmanvī 'ti*) *vā aham etam upāse*, 'I worship him as "The Lord, the Head of all Creatures, the King" ["The Great Lord, Clad in White and Yellow Robe, Soma, the King"; "The Luminous One", „Fullness, the Immeasurable", "Indra Vaikuntha, the Invincible Army"; "The Powerful One", "The Countering One"; "The Shining One"; "The Second, who never turns away", "Life"; "Death", "Possessed of the Self"]'; QB. 4. 6. 10 3; 6; 9; 12; 15, 18 (= BĀU 4. 1. 3; 6; 9; 12, 15, 18 Mādhy. = 3 2, 4; 5; 6; 7 Kāva) *pryam ity* (6 *prajñe 'ty*; 9 *satyam ity*, 12 *ananta ity*; 15 *ānanda ity*, 18 *sthitir ity*) *enad [brahma] upāsita*, 'He should worship this (Brahman) as "The Dear" ["Knowledge", "Truth"; "The Endless One", "Bliss", "Immobility"]', JUB. 1, 49. 1 so [*prajāpatiḥ*] *'bravīt purusaḥ prajāpatis sāme 'ti mo 'pāddham . . . iti*; 4 *tam [prajāpatim] purusaḥ prajāpatis sāme 'ty upāsata*; . . ; *sa yo ha . . . purusaḥ prajāpatis sāme 'ty upāste* . . , JUB. 2. 4. 4 *sa ya evam etam [prānam] ābhūtir ity upāste . . .*, 5 *sa ya evam etam sambhūtir ity upāste . . .*; 6 *sa ya evam etam prabhūtir ity upāste* . . ; JUB. 4, 21. 6 *tadvanam ity upāsitavyam*,

Contrast, without *iti*, JUB. 3 3. 2 6 so *'rūksa upāsitavyaḥ*.

Ait. Ār 2. 1. 4 (p 103, 5 Keith) *udaram brahme 'ti cārkarākṣyā upāsate hīdayam brahme 'ty ārunayah*; Ait. Ār. 2 1. 8 (p. 107, 8 Keith) *tam bhūtir iti devā upāsām cakrre . . . ābhūtir ity asurāḥ*; Ait. Ār. 2 6 (p. 123, 1 Keith) = Ait. Up 3. 1. 1 *ko 'yam ātme 'ty upāsmahe*; Chānd. Up 1 3. 8 *upasaranānī 'ty upāsita*; Chānd. Up. 2 1. 4 *sa ya etad evam vidvān sādhu sāme 'ty upāste . . .*; Chānd. Up. 3 13. 1 *tad etat tejo 'nnādyam ity upāsita*, 2 *tad etat chriṣ ca yaçaḥ ce 'ty upāsita*; 3 *tad etad brahmavarcasam annādyam ity upāsita*; 4 *tad etat kīrtiḥ ca vyustiḥ ce 'ty upāsita*; 5 *tad etad ojaḥ ca mahaḥ ce 'ty upāsita*; 8 *tad etad dr̥ṣṭam ca çrutam ce 'ty upāsita*; Chānd. Up. 3 14. 1 *taj jalān* (cf. Oldenburg, *Lehre der Upanishaden*, p. 350, note 116 with the references) *iti çanta upāsita*; Chānd. Up. 3 19. 4 *sa ya etam evam vidvān ādityam brahme 'ty upāste . . .*, Chānd. Up. 4. 5. 3, 6. 4, 7. 4; 8. 4 *sa ya etam evam vidvān catuskalām pādām brahmanāḥ prakāçavān* (6. 4 *brahmano 'nantavān*; 7 4 *brahmano jyotiṣmān*, 8 4 *brahmana āyatanavān*) *ity upāste . . .*; Chānd. Up. 5. 10 1 *ye ce 'me 'raṇye çaddhā tapa ity upāsate . . .*; 3 *aiha ya ime grāma iṣṭāpūrte dattam ity upāsate . . .*; Chānd. Up. 7. 1. 5; 2. 2; 3 2; 4. 3, 5. 3; 6. 2; 7. 2; 8. 2, 9. 2; 10. 2; 11. 2; 12. 2, 13. 2; 14. 2 *sa yo nāma* (2. 2 *vācam*, 3 2 *mano*; 4 3 *yah saṁkalpam*; 5. 3 *yaç cuttam*, 6. 2 *dhyānam*; 7. 2 *viññānam*, 8 2 *balam*; 9. 2 *'nnam*, 10. 2 *'po*; 11. 2 *yas tejo*; 12 2 *ya ākāçam*; 13 2 *yah saram*; 14. 2 *ya āçām*) *brahme 'ty upāste*,

ÇA. 4. 6; KUB. 2. 6 *tad iḡ ity upāsita tad yajur ity upāsita . . tat sāme 'ty upāsita . tac chrīr ity upāsita . tat teja ity upāsita.*

Contrast the double accusative without *iti* at Chānd. Up 5. 12. 1—17. 1 *kaṁ tvam ātmānam upāssa iti, divam* (13. 1 *ādityam*; 14. 1 *vāyum*, 15. 1 *ākāṣam*; 16. 1 *apa*, 17. 1 *pṛthivīm*) *eva . . iti ho 'vāca.*

JUB. 2. 9. 10 *bahuputra esa udgītha ity evo 'pāsītavyam* shows the direct discourse.

4 √ *yaj*

The passage KB 8. 2 *somam santam viṣṇum*. (so Lindner's text, the cod. M. reads *viṣṇur*) *iti yajati* is discussed under "Accusative"

H. Verbs of calling and naming in the middle voice and with reflexive meaning have the predicate noun in the nominative without *iti*.

The nominative is normal here as the predicate noun refers to the subject of the clause and consequently agrees with it in case, cf. *sarve* at ÇB 3. 1. 2. 3 *tad dhan 'ke sarva eva vāpante*, 'Now some shave themselves all over'. Cf. Whitney, Gr. § 268, a, Weber, Ind. Stud. 9, p. 295; Delbrück, Altind. Synt. § 64, p. 104, 3—9; and compare the similar construction of Latin *ipse* in agreement with the subject, e.g. Nepos, Milt. 7 *itaque cum ipse pro se dicere non posset verba fecerunt eius amici*, and see above § 59, Ex 175 Rem. (in fine). When the subject is in the vocative case the predicate noun is in the same case, thus, in the Subrahmanyā-formula ÇB 3. 3. 4. 19, ŚB. 1. 1. 21, JB. 2. 79 (JAOS 18, p. 35), TĀ. 1. 12. 3; LÇ. 1. 3. 1 *kauṣika brāhmuna gautama* (in JB. only one ms. reads *gautama*, the rest *kauṣika*) *bruvāna*, 'O thou Brāhmana Kauṣika who callest thyself Gautama' Cf. Delbrück, Altind. Synt. § 46, p. 76, 38, Wackernagel, Altind. Gr. II, 1, § 82, b, note, p. 194.

1 With √ *brū*.

ÇB 1. 6. 1. 8 *ābhakto ha vaḥ tasyāṁ punyākṛtyāyāṁ bhavati yāṁ asya samāno bruvānaḥ karoti*, 'For he obtains a share in that meritorious deed which he performs while he calls himself his equal'; ÇB. 14. 6. 1. 3 (= BĀU. 3. 1. 3 Mādhy. = 2 Kāṇva) *kathaṁ nu no brahmistho bruvīta*, 'How may he call himself most brahman-inspired amongst us?', ÇB. 14. 8. 15. 11 (= BĀU. 5. 15. 11 Mādhy. = 5. 14. 8 Kāṇva) *yan nu ha tad gāyatrīṁd abrūthāḥ*, 'Since thou callest thyself a Gāyatrī-expert', PB. 13. 12. 8 *tasmād ye ca parāṇco gotamād ye cā 'rvāṇcas ta ubhaye gotamarsayo bruvate*, 'Therefore both those who precede Gotama and those who follow him call themselves Gotama-sages',

For the meaning of *gotamarsi* cf. Wackernagel, Altind. Gr. II, 1, § 100, b, p. 251, *brahmarsi, rājarṣi*.

For the hiatus in the compound cf. Wackernagel, Altind. Gr. I, § 267, c, p. 316.

SB. 1. 1 24 *sa yat tad gotamo vā bruvāṇaḥ cacāra . . .*, 'Inasmuch as he went either calling himself Gotama . . .'; ÇB. 2. 1. 2. 14 *sa [indrah] brāhmano bruvāna ekeṣṭakām prabadhye 'yāya*, 'This (Indra), calling himself a Brāhmana, came taking one brick'; TB 1. 1 2. 5 *sa indro brāhmano bruvāna iṣṭakām upādhatta*, 'This Indra, calling himself a Brāhmana, put down a brick'; MS 4 8. 1 (p 107, 6) *tam [manum] indro brāhmano bruvāna upaut*, 'Indra, calling himself a Brāhmana, approached this (Manu)'; JB. 1. 288 (Caland, Auswahl, p. 114—115; quater) *aham te vakṣyāmi tvam tu bruvānā*, 'I (= the Gāyatrī) will carry it for thee (= the Tristubh, etc.) calling myself (by the name which) thou (hast)'; Chānd Up 4. 4 2 *sa satyakāma eva jābālo bravīthāh*, 'Call thyself then simply Satyakāma, the son of Jābālā'; Chānd. Up. 5. 3 4 *atha nu kim anuṣiṣṭo 'vocatāh, yo hī 'māni na vidyāt katham so 'nuṣiṣṭo bruvīta*, 'How now hast thou called thyself instructed? How, indeed, may one call himself instructed who does not know these (things)?'

In the later language *-bruvāna* is used as the second member of compounds, cf. e.g. the Epic *brahmabruvāna*, Wackernagel, Altind. Gr. II, 1, § 82, b, p. 193, but such compounds are not found in the earlier language; the compound *gautamabruvānā* which Whitney quotes (Gr. § 1273, d) appears to be an error due to a misinterpretation of *gautama bruvāna* of the Subrahmanyā-formula.

2 With √ vac.

TS. 6 2. 4. 2, 3 *durge vai hantā* (3 *durgād vā āhartā*) 'vocatāh, 'Thou hast called thyself a slayer in an inaccessible (place) [a fetcher from an inaccessible (place)].'

3. The middle of the √ *vad* does not occur in the sense of 'to call oneself'; it is erroneously rendered so by Delbrück, Altind. Synt. p. 104, 10 and p. 252, 8 where *saṃgrahītāro vadante* is rendered by 'sie geben sich für Wagenlenker aus'. But AB. 2. 25 6 *turiye ha 'va saṃgrahītāro vadante 'munai 'vā 'nūkāḥena yad ada indrah sārathir va bhūtvo 'dajayat* means 'The charioteers lay claim to one fourth (of the booty) basing their claim on the fact that Indra on that occasion having become the charioteer [this alludes to RV. 4. 46. 2, 48. 2 *niyutvāh indrasārathih*] won the victory'. The correct translation is given by Weber, Ind. Stud. 9, p 253, 'So beanspruchen die Wagenlenker ein Viertel.'

The √ *vad* here is used in the sense of √ *vad* + *vi* 'to dispute about, lay claim to, something'; cf. ÇB. 1 4 5. 8 *athā 'to manasaḥ ca 'va vācaḥ cā 'hambhadra udātam*, 'A dispute about supremacy arose between Mind and Speech,' [In the similar passage Chānd. Up 5. 1. 6 *prānā ahañcreyasi vyudire*, 'The organs of sense disputed about supremacy', the √ *vad* + *vi* is actually used], ÇB. 1 4. 5 8 *manaḥ ca ha vai vāk cā 'hambhadra udāte*, 'Mind and Speech disputed about supremacy'; TS. 2. 1 9. 3—4 *devā vai puṣṭim nā 'vīdan / tām mīthune 'paçyan, tasyām na samarādhayan, tāv aḥvīnāv abrūtām. āvayor vā eṣā, mai 'tasyām vadadhvam itī*, 'The gods did not find prosperity, they saw it in (sexual) union, they could not agree about it: these two Aḥvins said: "Verily, it is ours, do not claim it".'

Similarly the simple $\sqrt{vad}$ is used in the sense of $\sqrt{vad} + sam$ 'to hold a discussion about' at TB. 1. 1. 3. 11 *devā vai brahmann avadanta*, 'The gods had a discussion about the Brahman', and at MS. 2. 4. 4 (p. 41, 19) *tasmīn vā avadetām*, 'These two had a discussion about this'.

4 But the middle of $\sqrt{dhā}$ with *nāmā*, 'to assume a name' construes the logical predicate paratactically in the nominative with *iti*.

GB 1 5 8 (p 122, 12) *sa rājasūyene* (also *sa vājapeyene*, so *'çvamedhene*, *sa puruṣamedhene*, *sa sarvamedhene*) *'stvā rāje 'ti* (also *samrāj itī*; *svarāj itī*, *virāj itī*, *sarvarāj itī*) *nāmā 'dhatta*, 'He, having sacrificed with the Rājastīya [Vājapeya; Açvamedha, Puruṣamedha, Sarvamedha], assumed the name (title) of Rājan [Samrāj, Svarāj; Virāj, Sarvarāj]'.

This is the only example noted; in fact $\sqrt{dhā}$ with *nāma* occurs but once again in a corrupt passage of MS 3 8 10 (p 109, 12) *ta etāni dvī-tīyāni nāmāny adhatta* (var. lect. *adhata*) *maṅgalechāyā* (var lect *maṅ-gachāyā*), the sense of which Roth (MS vol. IV, p 310) correctly renders by 'Sie nahmen diese zweiten (anderen) Namen an fausti ominis caussa' Roth regards *adhata* as a third person plural; it is, however, more likely an error for *adaadhata* (cf. the var lect)

< $\sqrt{su} + pra$ >

The noun *soma* must be supplied throughout.

160 *na prasthitam ity āha*, *prasute prasthitam iti*, 'He does not (then) say: "(Give the order for) the prepared (Soma)"; (but) after (the Soma) has been pressed (he says): "(Give the order for) the prepared (Soma)".' ÇB. 3. 8. 2. 27, 3. 8. 3 29

Prasthitam refers to the formula: *prasthitam* (scil *preṣya*) KÇ 6 6 26 etc

161. *atha yadi prasuta āhavanīyo 'nugachet . . .*, 'If, after (the Soma) has been pressed, the Āhavanīya-fire should go out . . .' ÇB. 6. 6. 4. 14.

162. *kāmam prasute 'çnyāt*, 'After (the Soma) has been pressed, he may eat if he pleases'. KB. 7. 3 (p. 29, 21).

163. *sa ha prasute 'cchāvākīyām cakāra*, 'After (the Soma) has been pressed he performed the function of the Achāvāka-priest'. KB. 28. 4 (p. 136, 5).

164. *tasmād etenai [mantrena] 'vā prasute prapadyeta*, 'Therefore he should proceed (to the bath) with this (Mantra) after (the Soma) has been pressed'. SB. 3. 1. 8.

< $\sqrt{srj} + vi$ >

165. *dīkṣanīyāyām saṁsthitāyām sāyam vāci visr̥stāyām vīnāganagmā upasametā bhavanti*, 'When the initiation-offering has been

completed (and) after speech has been released in the evening, master lute-players are assembled'. ÇB. 13. 4. 4. 2

166. *tam te tathā samgāyanti | ahar-ahar vāci vīsr̥ṣṭāyām agnī-
śomr̥yānām antataḥ samsthāyām parihṛtāsu vasatīvarīṣu*, 'They thus
sing of this (sacrificer) day after day, when speech has been
released (and) finally at the completion of the offerings to Agni
and Soma, when the Vasatīvarī water has been carried round'.
ÇB 13. 4. 4. 3

167. *atha paçukāmas sāyaṁ paçuṣu sameteṣv agnihotram juhuyād,
brahma vā agnihotram, brahmanai 'va tat paçān pariḡrhnāty, avī-
sr̥ṣṭeṣu prātar, brahma vā agnihotram, brahmanai 'va tat paçān
pariḡrhnāti*, 'He who is desirous of cattle should offer the Agni-
hotra in the evening when the cattle have come together; for the
Agnihotra is (identical with) the Brahman; by means of the
Brahman he thus encloses the cattle; (and) in the morning (he
should offer the Agnihotra) when the cattle have not (yet) been
dismissed (for pasture); for the Agnihotra is (identical with) the
Brahman; by means of the Brahman he thus encloses the cattle'.
JB. 1 5.

< √ stu >

168. *tāv ājagmatur devān yajñam tanvānānt stute bahīṣpavamāne*,
'These two approached the gods as they were preparing the sacri-
fice, after the Bahīṣpavamāna had been chanted'. ÇB. 4. 1. 5. 13.

169. *tasmād eṣa stute bahīṣpavamāne graho gr̥hyate, stute hi
bahīṣpavamāna āgachātām*, 'Therefore this cup is drawn after the
Bahīṣpavamāna has been chanted; for the two approached (the
gods) after the Bahīṣpavamāna had been chanted' ÇB. 4. 1. 5. 15.

170. *tasmād bahīṣpavamāne stuta āçvino [grahak] gr̥hyate*, 'There-
fore the Āçvina-cup is drawn after the Bahīṣpavamāna has been
chanted'. TS. 6. 4. 9. 2.

171. *tasmād bahīṣpavamāne stuta āçvinau [grahau] gr̥hyete*, 'There-
fore the two Āçvina-cups are drawn after the Bahīṣpavamāna has
been chanted'. MS 4. 6. 2 (p 80, 6).

Caland, WZKM. 23, p. 57 plausibly emends *āçvinau gr̥hyete* to *āçvino gr̥hyate*
the Āçvina-cup is drawn'; cf Ex 170 above and Ex 172 below.

172. *tasmāt stute bahīṣpavamāna* (Schroeder's emendation for
tute bahīṣpavamānā) *āçvino [grahak] gr̥hyate*, 'Therefore the Āçvina-

cup is drawn after the Bahiṣpavamāna has been chanted'. K. 27. 4 (p. 143, 13).

173. *stute bahiṣpavamāne 'ḡvam āstavam ākramayanti*, 'After the Bahiṣpavamāna has been chanted they make the horse step on the place for chanting'. ÇB. 13 5. 1. 16.

174. *bahiṣpavamāne stute | āha* (Gḅ. *stuta āha*) . ; 'After the Bahiṣpavamāna has been chanted he says . . . TS. 6. 3. 1. 1—2, GB. 2. 2. 16 (p. 182, 3).

175. *yad bahiṣpavamāne stuta āha* . . , 'In that, after the Bahiṣpavamāna has been chanted, he says: . . . MS. 3. 8. 10 (p. 110, 8).

176. *tasmād brahmā stute bahiṣpavamāne vācamyamah syād* (the mss. have *vācoyamam* for *vācamyamah syād*) o 'pāñvantaryāmābhyām, *atha ye pavamānā o 'drcas teṣv, atha yāni ca stotrāni ca ṣastrāni cā* (the mss., omitting *ca*, have *ṣastrāni ā*) *vasatkārāt teṣu*, 'Therefore the Brahman-priest should restrain his speech after the Bahiṣpavamāna has been chanted up to the (drawing of the) Upāñçu and Antaryāma cups, and further during (the Stotras) which (are called) the Pavamānas (he should restrain his speech) up to the end, and further during the Stotras and Ṣastras (he should restrain his speech) up to Vasat-call' GB. 1 3 3 (p. 66, 13).

Cf. the parallel passage, AB. 5. 33 4 above Ex. 41

For the impossible *vācoyamam* of the mss Gaastra (p. 31, 3) doubtfully conjectures *vācam yacchet*, but *vācamyamah syāt* is perhaps graphically an easier emendation For *vācamyama* cf. Wackernagel, Altind. Gr. II, 1, § 87, a, γ, p. 206, 23.

Is *vācoyama* perhaps a blundering analogy formation after the model of *vācoyuktī* (Wackernagel, Altind. Gr. II, 1, § 89, c, p. 213, 22 and § 99, c, β, p. 247, 42)?

177. = Ex. 159, above.

178. *tasmād brahmā stute bahiṣpavamāne vācayati*, 'Therefore the Brahman-priest gives permission to speak after the Bahiṣpavamāna has been chanted'. ÇB. 1. 5. 11 (p. 128, 14)

179. *stute mādhyandīne pavamāne [dadhīgharmēṇa carati]*, '(He proceeds with the Gharma of whey) after the midday Pavamāna has been chanted' ÇB. 14. 3 1. 29.

180. *stute pavamāne dadhīgharmēṇa caranti*, 'They proceed with the Gharma of whey after the Pavamāna has been chanted'. KB. 15. 1 (p. 65, 11); 29 2 (p. 139, 4).

181. *yat paramāne stute 'gnayo vīhriyante* . , 'In that the fires are taken apart after the Pavamāna has been chanted ' MS. 3. 8. 10 (p. 109, 17).

182. *atha stute pavamāne paṇunā caranti*, 'Then, after the Pavamāna has been chanted, they proceed with the victim'. KB. 16. 1 (p. 69, 8), 30. 1 (p. 142, 15)

183. *sa stute pavamāna etam japam jayet*, 'After the Pavamāna has been chanted he should mutter this Japa'. KB. 12. 5 (p. 55, 16)

184. *pavamāne stuta ājyam gaisaty ājye stute praūgam*, 'After the Pavamāna has been chanted he recites the Ājya(-çāstra); when the Ājya(-çāstra) has been chanted (he recites) the Prauga(-çāstra)'. KB. 14. 4 (p. 63, 24).

185. *stute stome daṣamam [graham] grhnāti*, 'After the Stoma has been chanted he draws the tenth (cup)' AB. 3 1. 1.

186. *ekasyām stotriyāyām astutāyām pādāv upāvaharati*, 'When one (verse) belonging to the Stotra remains unchanted (= before the last verse of the Stotra has been chanted) he takes down his feet'. PB. 5. 5. 7.

187. *yady ekasmin paryāye 'stute 'bhivyuchet pañcadaṣabhir hotre stuyuh pañcabhiḥ-pañcabhir itarebhyo, yady dvayoh paryāyayor astutayor abhivyuchet dhotre ca maitrāvarunāya ca pūrve stuyur brahmane cā 'chāvākāya co 'ttare, yady sarveṣu paryāyeṣv astuteṣv* (var. lect. *paryāyeṣu stuteṣv*) *abhivyuchet ṣaḍbhir hotre stuyus tīṣbhis-tīṣbhir itarebhyah*, 'If day should break while one Stoma-round remains unchanted they should perform the Stoma with fifteen (verses) for the Hotṛ-priest (and) with five (verses) each for the other (priests); if day should break while two Stoma-rounds remain unchanted they should chant the first two (verses) for the Hotṛ-priest and the Maitrāvaruṇa-priest, (and) the last two (verses) for the Brahman-priest and the Achāvāka-priest; if day should break when all the Stoma-rounds remain unchanted they should perform the Stoma with six (verses) for the Hotṛ-priest (and) with three (verses) each for the other (priests)'. JB. 1. 348.

Cf. Caland on ĀpÇ. 14. 23. 12—14.

188. *tad āhus : tīṣṣv evā 'stutāsu dhāveyus, trayo var prānāpānavyānās, teṣāṃ samitatyā avyavachedāye 'ty; atho āhur . ekasyām eva stutāyām dhāveyuh, ko hy eva 'sa yat prāṇo 'pāno vyāna iti;*

tad u vā āhus: sarvāsv evā 'stutāsu dhāveyur (the ms. *dhāver*) *etayor ājyor asamsargāye 'ti*, 'Now they say: "They should run (the race) when three (verses) remain unchanted, in order that these three, viz. in-breathing, out-breathing, and through-breathing, may be firmly held together and that there may be no separation from them"; again they say: "They should run (the race) when one (verse) remains unchanted, for in-breathing, out-breathing, and through-breathing are (identical with) Ka (= Prajāpati)"; still further they say: "They should run (the race) when all (the verses) remain unchanted in order that these two races may not be fused together".' JB. 2. 193.

The noun is omitted in the following two passages

189. (a) *atha stuta etām vācam vadati*, 'When the chant has been completed he utters this speech'. ÇB. 4. 2. 5 11.

(b) *prānam eva nā 'tistuvanti, stute vai prāna eva pariçisyute* JB. 2. 39, above Ex. 61.

< √ *stu* + *pra* >

190. *bahiṣpavamāne prastute brāyāt* . . , 'After the Bahiṣpavamāna has been chanted he should say . . ' K. 34. 18 (p. 48, 13).

191. *bahiṣpavamāne prastute . . . upary-upari brahmānam atikṣeta*, 'After the Bahiṣpavamāna has been chanted . . . he should gaze upward beyond the Brahman-priest' K. 34. 18 (p. 48, 19).

192. *rathantare prastute brāyāt . . . ; brhati prastute brāyāt . .*, 'After the Prastāva of the Rathantara(-Sāman) [of the Brhat (Sāman)] has been finished he should say . . '. JB. 1. 129 (Caland, Auswahl, p. 33).

Cf. below § 62, Ex 76 [*rathantare*] *prastūyamāne*

193. *rathantare prastute ho ity uktvā 'dīm ādadṛta; . . ; brhati prastuta ā ity uktvā 'dīm ādadṛta*, 'After the Prastāva of the Rathantara(-Sāman) has been finished he should commence the Ādi having said "Ho", . . ; after the Prastāva of the Brhat (-Sāman) has been finished he should commence the Ādi having said "Āh".' JB. 1. 130 (Caland, Auswahl, p. 34)

For √ *dā* + *ā* with *ādīm* cf. Whitney, JAOS 11, p. cxLviii; for *ādī* as a subdivision of the Sāman cf. JUB 1. 11. 7 etc (see the Index, p. 248) and JB 1. 178 *sadbhir aksarair ādīm ādatte*

194. *rathantare prastute prthivīm hastābhyām gacchet*, 'After the

Prastāva of the Rathantara-(Sāman) has been finished he should touch the earth with both hands'. JB. 1. 130 (Caland, Auswahl, p. 34).

Prthivīm hastābhyām gacchet is a curious expression if it is intended to mean 'he should touch (*upaspr̥ceti*) the earth with both hands' (cf. ÇB. 1. 2 4. 7 *nā 'tmānam upaspr̥cātī na prthivīm*; AB. 3 31 14; 3 38 12 *upaspr̥cān bhūmim*). Cf. *prthivīm, antarīksam, dīḥaḥ paçūn, divam, and itūn manasā gacchet* in the following Ex. 195

195. *gāyatrīyām prastutāyām gāyatram eva gāyan prthivīm manasā gacchet*; , *triṣṭubhī prastutāyām* (the mss *stutāyām*) *gāyatram eva gāyann antarīkṣaṁ manasā gacchet*; . , *jagatyām prastutāyām gāyatram eva gāyan dīḥaḥ* (the mss. *dīḥa* and *dīḥam*) *paçūn manasā gacchet*; , *anuṣṭubhī prastutāyām gāyatram eva gāyan divam manasā gacchet*; . . . , *pañktyām prastutāyām gāyatram eva gāyann itūn manasā gacchet*, 'After the Gāyatrī [the Triṣṭubh; the Jagatī; the Anuṣṭubh; the Pañkti] has been chanted, while he sings in the Gāyatrī-metre, he should go with his mind to (= fix his mind on?) the earth [the atmosphere; the quarters (and) cattle; the sky; the seasons]'. JB. 1. 104.

196. *mano vai retasyā prāno gāyatrī cakṣus triṣṭup çrotram jagatī vāg anuṣṭub, retasyāyām prastutāyām yasya kāmayeta | tasya manasā mano dhyāyed, gāyatrīyām prastutāyām yasya kāmayeta tasya prānena prānam dhyāyet; triṣṭubhī prastutāyām yasya kāmayeta tasya cakṣuṣā cakṣur dhyāyed; jagatyām prastutāyām yasya kāmayeta tasya çrotrena çrotram dhyāyed; anuṣṭubhī prastutāyām yasya kāmayeta tasya vācā vācam dhyāyet; . . . ; atha 'tā devadhuraç ca manuṣyadhuraç ca samdadhātī, mano vai manuṣyadhūr āpo devadhū, retasyāyām prastutāyām manasā 'pas samdadhāt; . . , prāno vai manuṣyadhūr vāyur devadhūr, gāyatrīyām prastutāyām prānena vāyum samdadhāt; . . , cakṣur vai manuṣyadhūr ādityo devadhas, triṣṭubhī prastutāyām cakṣuṣā 'dityam samdadhāt, . . , çrotram vai manuṣyadhūr dīḥo devadhūr, jagatyām prastutāyām çrotrena dīḥas samdadhāt; . . vāg vai manuṣyadhūḥ prthivī devadhūr, anuṣṭubhī prastutāyām vācā prthivīm samdadhāt.* 'The Retasyā (verse) is (identical with) the mind, the Gāyatrī (with) breath, the Triṣṭubh (with) sight, the Jagatī (with) hearing, the Anuṣṭubh (with) speech; after the Retasyā [the Gāyatrī; the Triṣṭubh; the Jagatī; the Anuṣṭubh] has been chanted, he should meditate with the mind [breath; sight; hearing; speech] on the mind [breath; sight; hearing; speech] of him whom

he may desire; . ; furthermore he puts the divine and the human Dhūr̥s together; mind [breath; sight; hearing; speech] is the human Dhūr̥, the waters [the wind; the sun; the quarters; the earth] are [is] the divine Dhūr̥; after the Retasyā [the Gāyatrī; the Triṣṭubh; the Jagatī, the Anuṣṭubh] has been chanted he should put together the waters [the wind, the sun, the quarters, the earth] with the mind [breath, sight; hearing, speech]'. JB 1. 269—270.

197 *prastute purā 'deh sa nārakaḥ*, '(The interval) after the Prastāva has been chanted (and) before the Ādi is one hell'. JB. 1 325 (Caland, Auswahl, p. 124).

For the hypostasis of the absolute locative cf. above § 59, Ex. 8, Remark.

< √ *str* >

198. *stirne barhiṣi samiddhe devebhyo juhavāni*, 'After the sacrificial strew has been strewn I will offer to the gods in the kindled (fire)'. ÇB 4. 2. 5 11.

199. = above § 57, Ex. 18 (K. 25. 8, p. 113, 12).

< √ *sthā + ns* >

200. *m(h)sthateṣu pānnejaneṣu mahisīm aṣṛāyo 'panipādayanti*, 'After the water for washing the feet has been made ready they make the queen lie down by the horse'. ÇB 13. 5 2. 2.

< √ *han* >

201. *sa ho 'vaca:hato vṛtro, yad dhate kuryāta tat kurute 'ti*, 'He said: "Vṛtra is slain; do ye what ye would do if he were slain"'. ÇB. 4 1. 3. 4.

Eggeling renders: 'Do ye with the slain what ye list', better Delbrück, Altind Synt. p 388, 35 'Was ihr tun würdet, wenn er tot wäre, das tut'.

202 *sa var tvaṣṭā putre hate somam āharad ṛta indram*, 'After (his) son had been slain Tvaṣṭṛ offered Soma, excluding Indra'. MS. 2. 4. 1 (p 38, 7).

The parallel passages express the idea of *putre hate* usually by the compound *hataputra* or *putrahata* (Wackernagel, Altind. Gr. II, 1, p 302, § 116, a), thus, TS 2. 5. 2. 1 *tvaṣṭā hataputro vīndram somam āharat*,

For *vīndra* cf. Wackernagel, Altind Gr. II, 1, p. 285, § 110, b, i, who compares AB. 7. 27. 1 *viṣyaparno yajñah*, 'a sacrifice from which the Çyaparnas were excluded'

JB 2. 154 5 (Transactions of the Connecticut Academy of Arts and Sciences, 15, p 181) *sa tvaṣṭā hataputro 'pendram somam ājahre*;

Apendra belongs to Wackernagel, Altind Gr II, 1, p 282, § 110, b, β. In connection with *apadeva* and contrasted with *sendra* it occurs also at JB. 3. 160 *tesām apendro 'padevo yajño 'bhavat; . . . ; sendro nas sadevo yajñas syāt, . . , tata esa sendras sadevo yajño 'bhavat; . . . , sendro hā 'sya sadevo yajño bhavati ya evam vedā.*

K 12. 10 (p. 172, 11) *sa tvastā putrahato vīndram somam āharat; ÇB. 12. 7. 1. 1, 12 8 3. 1 tam tvastā hataputro 'bhyacarat.* At ÇB 1. 6. 3. 6; 5. 5 4. 7 the idea is expressed by a direct discourse: *sa tvastā cukrodha: kuvin me putram abadhīd iti so 'pendram eva somam ājahre*

< √ han + apa >

203 *yah prathamā tamasy apahate sūryasya raçmir yūpasya caṣāle 'vātanot* (Schroeder's text erroneously omits the *avagraha*) *sā 'vir vaçā 'bhavat,* 'The first ray of the sun which, after darkness had been dispelled, spread over the top of the sacrificial stake became a barren ewe'. MS. 2. 5. 2 (p. 48, 19).

The parallel passages K. 12. 13 (p. 175, 6) and TS 2. 1 2 2 have nothing syntactically comparable. Cf Caland, ZDMG. 72, p. 7, who queries whether at K 12 13 (p. 175, 7) *cātvalām* should be corrected to *caṣālam*.

204 *prātaḥ puro 'dayād apahate tamasi tasmin kāle juhuyāt,* 'In the morning before sunrise when darkness has been dispelled, — at that time he should make the offering'. KB. 2. 9 (p. 8, 9).

For the resumption by *tasmin kāle* cf above § 56

< √ hu >

205. *atha hute 'gnihotra upatiṣṭhate,* 'Now after the Agnihotra has been offered he worships (the fires)' ÇB. 2. 4. 1. 1.

206. *yasyā 'gnir uddhrto 'hute 'gnihotra udvāyati . . . ,* 'If anyone's fire after it has been taken out (of the Gārhapatya-fire) goes out while the Agnihotra has not (yet) been offered . . .'. TS 2. 2. 4. 7.

207. *yasyā 'hute 'gnihotre parvo 'gnir anugachet . . . ; yasyā 'hute 'gnihotre parvo 'gnir anugachati . . . , yasyā 'hute 'gnihotre 'paro 'gnir anugachet . . . ,* 'If, while the Agnihotra has not (yet) been offered, anyone's first [second] fire should go out [goes out]'. MS. 1. 8. 8 (p 127, 7; 18; p 128, 1; 3).

208. *yadi sāyam ahute 'gnihotre* (Schroeder's emendation for 'gnihotra) *parvo 'gnir anugachet . . ; yadi prātar ahute* (Schroeder's emendation for *ahute*) *'gnihotre 'paro 'gnir anugachet . . . ,* 'If, in the evening [in the morning], the first [second] fire should go out while the Agnihotra has not (yet) been offered . . ' K. 6. 6. (p. 53, 3, 6)

209. *tasmāt sāyam ahute 'gnihotre 'gnihotrinā nā 'çitavyam tasmād u prātar ahute nā 'çitavyam*, 'Therefore the Agnihotrin is not permitted to eat in the evening when the Agnihotra has not (yet) been offered, and therefore he is not permitted to eat in the morning before the Agnihotra has (yet) been offered'. MS 1. 5. 7 (p. 75, 3)

210. *etasyām āhutyām hutāyām agnīr devebhya udakrāmat*, 'After this oblation had been offered Agni departed from the gods'. ÇB. 6. 3. 1. 22.

211. *etad vā eṣa [agnih] etasyām āhutyām hutāyām prādīpyata*, 'Then, when this oblation has been offered, this (fire) blazed forth'. ÇB. 9. 2. 3. 37.

212. *yat pūrvasyām āhutyām hutāyām athā 'gnir anugachet . .* 'If, after the first oblation has been offered, the fire were to go out . . '. ÇB. 12. 4. 3. 1.

For *atha* cf. above § 7, b, and below § 65, a.

213. *yat pūrvasyām āhuta hutāyām aṅgārā anugacheyuh . . .*, 'If, after the first oblation has been offered, the coals should go out . . '. JB. 1. 56. 3 (JAOS. 23, p. 338).

214. *yadi* (TB. *yat*) *pūrvasyām āhutyām hutāyām uttarā 'hutiḥ skandet . . .*, 'If, after the first oblation has been offered, the second oblation should be spilled . . '. K. 35. 19 (p. 66, 3); TB. 3. 7. 2. 4.

215. *yat pūrvasyām āhuta hutāyām yajamāno mriyeta . .*, 'If, after the first oblation has been offered, the sacrificer should die . . '. JB. 1. 57. 3 (JAOS. 23, p. 339).

The parallel passage ÇB 12. 4. 2. 5 has nothing syntactically comparable.

216. *tām [gām] tasyām evā 'huta hutāyām brāhmanāya dadati*, 'They give this (cow) to a Brāhmaṇa after this oblation has been offered'. JB. 1. 58. 1 (JAOS. 23, p. 340).

The parallel passage ÇB 12. 4. 1. 10 has the simple locative without participle: *tām tasyām āhutyām brāhmanāya dadyāt*.

217. *vettha yatithyām āhutyām hutāyām āpaḥ . . vadanti*3, 'Dost thou know after the offering of which libation the waters . . speak?' ÇB. 14. 9. 1. 3 (= BĀU. 6. 1. 3 Mādhy. = 6. 2. 2 Kāṇva).

218. *ahutāsu vā aham ahutiṣu devatā havyam gamayāmi*, 'I will cause the offering to go to the gods before the oblations have (yet) been offered' MS 1. 4. 10 (p. 58, 7); K. 32. 7 (p. 25, 23).

219. *ahutāsv evā 'syā 'hutiṣu devatā havyam gachati*, 'His offering goes to the divinities before the oblations have (yet) been offered'. MS. 1. 4. 10 (p 58, 8), K. 32. 7 (p. 26, 1).

220. *sāyamahutyām hutāyām jaghanena gārhapatyam udañ vāvā-tayā saha samvīcati*, 'After the evening-oblation has been offered he, having his face turned to the north, lies down with the favourite wife behind the Gārhapatya-fire'. ÇB. 13. 4. 1. 9.

221. *prātarāhutyām hutāyām adhvaryuḥ pārnāhutim juhoti*, 'After the morning-oblation has been offered the Adhvaryu-priest offers a full oblation'. ÇB. 13. 4. 1. 10.

222. *etām* (4. 5. 8. 15 omits *etām*) *vaçāyā vā vapāyām hutāyām dadyād udavasānīyāyām ve 'ṣṭau*, 'He should make a present of these (garments) either after the omentum of the barren cow has been offered or at (= after) the concluding ceremony'. ÇB. 4. 5. 8. 15; 5. 3. 5. 26.

223. *tad dhar 'ke vapāyām hutāyām daksinā nayanti*, 'Now some lead up the gift-cows after the omentum has been offered'. ÇB. 11. 7. 2. 4.

224. *vaçvadevasya* (2 *andragñasya*; 3 *kāyāsya*) *vapāyām hutāyām tad anv itarā juhuyuh*, 'When the omentum of (the victim) sacred to the All Gods [to Indra and Agni, to Ka] has been offered, —after that they should offer the other (omenta)'. ÇB. 13. 5. 3. 1—3.

For *tad anv* cf. above § 7, b

225. *açtavyam vapāyām hutāyām*, 'Eating is permitted after the omentum has been offered'. AB. 2. 9. 6.

226. *teṣām [devānām] vapāyām eva hutāyām svargo lokah prākhyāyata*, 'After just the omentum had been offered by these (gods) the heavenly world become apparent' AB. 2. 13. 6.

227. *hutāsu vapāsu prapadyā 'dhvaryu rajatena pātrena prajāpatyam mahimānam uttarām graham grhnāti*, 'After the omenta have been offered the Adhvaryu-priest, entering (the Soma-shed) draws the second Mahiman-cup sacred to Prajāpati in a silver vessel'. ÇB. 13. 5. 3. 7.

228. *prātaḥsavane hutāsu vapāsu evam eva trītyasavane huteṣu haviṣu / triṇavam aṣṭamam ahar bhavati*, 'When at the morning pressing the omenta have been offered (and), in like manner, when

at the third pressing the offerings have been offered, the eighth day is a Triṇava-day'. ÇB. 13. 7. 1. 9—10.

229. *huteṣu dākṣiṇeṣu dākṣmā nīyante*, 'After (the offerings) connected with the sacrificial fees have been offered the gift-cows are led up'. KB. 15. 1 (p 65, 17); 29. 2 (p 139, 12).

230. *nā 'hutayor upāñçvantaryāmayor hotā vācam viśrjeta | yad ahutayor upāñçvantaryāmayor hotā vācam viśrjeta . . . , tasmān nā 'hutayor upāñçvantaryāmayor hotā vācam viśrjeta*, 'The Hotṛ-priest [If the Hotṛ-priest; Therefore the Hotṛ-priest] should not release speech before the Upāñçu and the Antaryāma cups have been offered'. AB. 2. 21. 1—2.

231. *huta eva vaisarjine | rājānam praṇayati*, 'When the Vaisarjina-offering has been offered he leads the king (Soma) forward'. ÇB. 4. 6 8. 6—7; 11—12; 16—17.

232. *yad idam ghr̥te hute pratī 'vā 'rcir ujḡvalati* (also *ṣoṇam ivā 'rcir ujḡvalati* and *suvarṇam ivā 'rcir ujḡvalati*) . . . , 'When here, after ghee has been offered, the flame flares up, so to speak [burns red, as it were; burns golden, as it were] . . .' K 8. 9 (p. 92, 21; p. 93, 4 and 8).

233. *vāstu hi tad yajñasya yad dhuteṣu haviḥṣu*, 'For (the time) when the oblations have been offered that is the place of the sacrifice'. ÇB. 1. 7. 3. 7.

For the hypostasis of *huteṣu haviḥṣu* cf. above § 59, Ex. 8, Remark.

Cf. TS 3. 1. 10. 3 *vāstu vā etad yajñasya kriyate yad grahān grh̥tvā bahiṣ-pavamānaṁ sarpanti*, 'In that they creep toward the Bahiṣpavamāna after the cups have been drawn thereby the place of the sacrifice is prepared'.

The subject of the locative absolute is wanting in the following examples (Ex. 234—236).

234. *atha prātar hute vā 'hute vā yatarathā kāmayeta so 'syā aniraçatāyai kumbh̥yai darvyo 'pahanti*, 'Now in the morning either after (the Agnihotra) has been offered or before (it) has been offered, whichever way he may prefer, he cuts out (the remainder) with the Darvi-spoon from this vessel after (its contents) have been eaten up'. ÇB 2. 5. 3. 17.

235. *hutāya svāhe* (TS. 7. 4 16. 1) *'tī hute juhoti*, 'With (the formula) TS 7. 4. 16. 1 he offers an oblation after the offering has been made' TB. 3. 9. 16. 2.

Cf *ĀpÇ* 20 15 6 *upākṛtāya svāhe 'ty upākṛte [aṣve] juhoty, ālabdhāya svāhe 'ti nyukte, hutāya svāhe 'ti hute*. And cf above Ex 45

236. *yad dhuta ādadhyāt . . .*, 'If he were to load (the cart) after the oblation has been offered . . .' TS. 3. 4. 10 4.

236 A. At K. 6 3 (p. 52, 5) Schroeder's text reads: *yadṛ pura upasannam ahute skandet . . .*, but Caland, on *ĀpÇ* 9. 6. 5, is certainly right in emending *ahute* to *ahutam*, 'If (the milk) after it has been set down in front (of the Āhavanīya-fire) should get spilled before it is offered . . .'

< √ hr + ā >

237. *sa prātaḥsavane* (2 6. 1 *mādhyandine savane*; 2. 7. 1 *trītyasa-vane*) *savanamukhīyesv [camaseṣu] āhrteṣa 'pahavam icchate*, 'He seeks for an invitation at the morning pressing [at the midday pressing; at the third pressing] after (the vessels) which are employed at the beginning of the pressing have been brought'. SB. 2. 5. 1; 2. 6. 1; 2. 7. 1.

238. *tam [agnim] āhrte nṛmanthanti*, 'They churn this (fire) after (the dead sacrificer) has been brought (home)'. ÇB. 12. 5. 1. 3.

< √ hr + ud >

239. *yad āhavanīya uddhrte gārhapatyō 'nugachet . . .*, 'If, after the Āhavanīya-fire has been taken out (of the Gārhapatya-fire) the Gārhapatya-fire should go out . . .' JB 1. 61. 3 (JAOS. 23, p. 243).

Cf the parallel passage ÇB 12 4 3 6, above § 59, Ex. 72

┌ Addition from the Prose of the AV.

239 A. = Ex. 148, above. ┘

< √ hr + pari >

240. *tam te tathā samgāyanti | ahar-ahar vāci visṛtāyām agnī-somīyānām antataḥ samsthāyām parihrtāsu vasativarīṣu . . . | prajā-patinā sutyāsv evam evā 'har-ahar parihrtāsv eva vasativarīṣu 'dava-sāmyāyām antataḥ samsthitāyām*, 'They thus sing of this (sacrificer) day after day, when speech has been released (and) finally at the completion of the offering to Agni and Soma when the Vasatī-varī-water has been carried round, . . .; on the Sutyā-days (they sing of him) along with Prajāpati, in exactly the same way, day after day, when the Vasatī-varī-water has been carried round (and)

when the Udavasāniyā-oblation has finally been completed'. ÇB. 13. 4. 4. 2—4.

241. = § 59, Ex 200.

< √ hr + pra >

242. = § 59, Ex 222 and 227.

243. *yat prahrteṣu paridhṣu hāriyojanam juhōti*, 'In that he offers the Hāriyojana-cup after the enclosing sticks have been thrown into (the fire) . . ' K 28. 9 (p. 163, 18).

244. = § 59, Ex. 229 and 230.

< √ hvā (hā) + ā >

245. *āhata ukthe* (Schroeder's emendation for *ukte*, the Kap S. parallel has *ukthe*) '*vanayet . . . ; yad āhate 'vanayet . . . ; yac chaste . .*, 'When the Uktha has been recited by way of invitation, he should pour it out . . , if he were to pour it out after (the Uktha) has been recited by way of invitation . . , if (he were to pour it out) after the Çastra has been recited . . .'. K. 28. 1 (p. 153, 7 and 8).

< √ hvā (hā) + upa >

246. *upahatāyām idāyām apa upaspr̥cya māhendram graham grhnāti*, 'After the Idā has been invoked, touching water, he draws the Māhendra-cup'. ÇB. 5. 2. 2. 19; 21; 5. 4. 4. 25.

247. *sa vā idāyām upahatāyām ājagāma*, 'He came after the Idā had been invoked'. KB. 28 4 (p. 136, 1)

248. *atha vā etarhy upahatāyām idāyām puroḍācasyai 'va barhi-sado mīmāṃsā*, 'Now after the Idā has been invoked, there is doubt concerning the cake which is placed on the sacrificial strew' TB. 3. 3. 8. 5.

For *barhi(h)sad* cf Wackernagel, Altind Gr I, p. 342, 6, § 287, a, II, 1, p. 125, 27, § 55, b, a; Oldenberg, Rig-Veda Noten, I, p 191 (to RV. 2 3 3), Prolegomena, p 49, Anm. 1; Arnold, Vedic Metre, p. 143

249. *puroḍācedāyām evo 'pahatāyām dakṣiṇā nayet*, 'After the Idā of the Cake has been invoked he should lead up the gift-cows'. ÇB. 11. 7. 2. 5 (bis).

B. The Accompanying Participle is a Present Participle.

§ 61. The Verb is Intransitive.

< √ 1 as 'to be' >

1. *tasmād etad [payah] āmāyām gavī satyām ertam, agner hi*

retas, tasmād yadī kṛsnāyām yadī rohinīyām cūklam eva bhavati. ÇB. 2. 2 4. 15, see above § 57, Ex. 4.

2. *tasmād u kṣatriyaśyaī 'va vaçe satī vaiçyaṁ paçava upatiṣṭhante,* 'And therefore cattle are at the disposal of the Vaiçya (only) as long as the Kṣatriya pleases' ÇB. 1. 3. 2 15.

For *vaçe satī* cf. TS. 6. 3 2 6 *sve vaçe bhūte*, above § 59, Ex. 110, Remark *upatiṣṭhante* = 'serve, are of use' cf. its connection with $\sqrt{2}$ *bhuj* 'enjoy'. TS 2. 1. 4. 8 *bhuñjaty enam vid upatiṣṭhate*, MS 4 3. 6 (p. 45, 8) *virasthā vā anye paçavo 'virasthā anye, ye purastāt purodāçās te vīrasthā, ye paçcāt purodāçās te 'virasthā, ye purastāt purodāçā bhuñjatas ta upatiṣṭhante*, MS. 4. 7. 4 (p. 99, 2); MS 1 10. 7 (p. 147, 5), K 36 1 (p. 69, 9) *bhuñjanta enam [yajamānam] paçava* (MS. *paçavā*) *upatiṣṭhante*; K 28 9 (p. 164, 10) *saṁçārukā enam [yajamānam] bahavaḥ paçavo bhuñjanta upatiṣṭhante*; K. 28 9 (p. 164, 8); TS 6 5 9. 4 *saṁçārukā enam alpāḥ paçavo* (TS *alpā enam paçavo*) *bhuñjanta upatiṣṭheran, . . . , saṁçārukā enam bahavaḥ paçavo* (TS. *bahava enam paçavo*) *bhuñjanta upatiṣṭheran*, TS 6. 5 9 4 *bahava evaṁ 'nam paçavo bhuñjanta upatiṣṭheran* And cf. MS 4. 3. 8 (p. 48, 3) *sūtamukhā vai viṣṭ ksatram upatiṣṭhate*, TS 2. 3 9. 3; 3. 4 8. 2 *tān [sajātān] eva avarunddhe* (3. 4 8 2 *adhīdevana evā 'smai sajātān avarunddhe*) *ta enam avaruddhā upatiṣṭhante*, TS 3. 5 7 3, 3. 5. 9 1, MS. 2. 5 1 (p. 47, 9) *sarvāny enam [yajamānam] paçūnām rūpāny* (TS *sarvāny evaṁ 'nam paçūnām rūpāny*) *upatiṣṭhante*

3 *sūryo ha vā agnihotram . . . / sa yat sāyam astamite juhōti ya idam tasmīnn iha satī juhavānī 'ty, atha yat prātar anudite juhōti ya idam tasmīnn iha satī juhavānī 'ti, tasmād var. sūryo 'gnihotram ity āhuḥ*, "The Agnihotra is (identical with) the sun . . . ; when he offers it in the evening after (the sun) has set (he does so thinking): "I will offer it while he who is (identical with) this (Agnihotra) is here"; and when he offers it in the morning before sunrise (he does so thinking): "I will offer it while he who is (identical with) this (Agnihotra) is here", therefore they say: "The Agnihotra is (identical with) the sun". ÇB. 2 3 1. 1—2.

4. *tad etad* (the second time *tasmād*) *etad anatirātre satī rātre rapam kriyate*, 'In this way [therefore] while it is not an over-night-rite it is (yet) performed in the manner of a night-rite'. ÇB. 5. 1 3. 2 (bis).

5. *tad yad āçvīne paçau saty* (13 *tad yat sārvasvate paçau saty*; 14 *tad yad andre paçau saty*; 15 *tad yad andre purodāçe saty*; 16 *tad yat sāvitre purodāçe saty*; 17 *tad yad vārūṇe purodāçe saty*) *athā 'tā devatā saha yajati . . .*, 'In that he sacrifices to all these divinities in common while the victim is sacred to the Açvins [to

Sarasvati; to Indra; while the cake is sacred to Indra; to Savitr; to Varuṇa] .’ ÇB. 12. 9. 1. 12—17.

For *atha* cf. above § 7, b, and below § 65, a.

6. *yat saty āhavanīye ’thā ’nyatra caranti . . .*, ‘If, while there is an Āhavanīya-fire, they proceed elsewhere (= offer in another fire) . . .’ TB. 1. 6. 9. 8.

For *atha* cf. above § 7, b, and below § 65, a.

7. *mādhuchandasa eva praūge satī gārtsamadaṇṇ vaṣṣvadevam uparistān mādhuchandasasya vaṣṣvadevasya paryāharet*, ‘Although this is just the Mādhuchandasa Praūga he should transpose the Gārtsamada (triplet) sacred to the All Gods so as to precede the Mādhuchandasa (triplet) sacred to the All Gods’. KB. 24. 1 (p. 108, 9).

8. *yad agniṣṭoma eva satī yajñe dve hotur ukthe atiricyete . . .*, ‘Inasmuch as two Ukthas of the Hotr-priest are left over, this sacrifice being an Agniṣṭoma . . .’ GB. 2. 6. 6 (p. 251, 3).

9. *yad agniṣṭoma eva satī yajñe sarvā devatāḥ sarvāni chandāṁsy apyāyayanti . . .*, ‘Inasmuch as all the divinities (and) all the metres are made full, this sacrifice being an Agniṣṭoma . . .’ GB. 2. 6. 6 (p. 251, 6).

10. *tad dha smā ’ha nagarī jānaçruteyo na hai ’va tāvad daivāsuraṁ* (var. lect. *devāsuraṁ*) *bhavitā yāvad eṣa trivṛd vajro ’har-ahar imān lokān anuvartata* (the mss. *anuvartate ’ty*), *ūrdhvo hy ayam agnir dīpyate, tiryāññ ayam vāyuh pavate, ’rvāñ asāv ādityas tapati, ta ete ’nimeṣam anyo ’nyam iḁsante; katham eteṣv evam satsu* (var. lect. *satyāsu*) *daivāsuraṁ* (var. lect. *devāsuraṁ*) *syād iti*, ‘Now Nagarī Jānaçruteya used to say: “So long as the threefold thunderbolt moves along these worlds day by day so long there will be no (feud) between gods and Asuras, for this fire blazes upward, this wind blows across, hitherward doth yonder sun burn; these three, without winking, gaze at each other, how could there be a (feud) between gods and Asuras while these (three) are thus?”’ JB. 1. 247 (Caland, Auswahl, p. 96).

Caland reads *anuvartata ity* (but the first *iti* seems to be redundant); and in both instances *devāsuraṁ*, which he renders by ‘(Kampf) zwischen Gottern und Asuras’, with the note: ‘Ist mit einer hs. *daivāsuraṁ* (scil. *vairam*) zu lesen?’ ÇB 11. 1. 6. 9 *nai ’tad asti yad daivāsuraṁ*, ‘That is not (a fact) viz. the (feud) between gods and Asuras’ favours the reading *daivāsuraṁ*.

For the neuter *bhavitā* in the periphrastic future cf. above § 59, Ex. 93, Remark.

Γ Addition from the *Āraṇyakas* and *Upaniṣads*.

10A. *eṣu ha vā ayam kulyeṣu satsu 'dgāsyati*, 'Shall this one sing the Udgitha, while these here (= we, the Brāhmaṇas of the Kurus and Pañcālas) belong to the family?' JUB. 3. 31. 9.

For the concessive force of the locative absolute cf § 64. J

< √ ās + pari >

11. *teṣv [brāhmaṇeṣu] evai 'nām [vedm] etat paryāsineṣv anagnām karoti*, 'While these (Brāhmaṇas) thus sit around this (Vedi) he (by strewing the sacrificial grass on the Vedi) clothes it'. ÇB. 1. 3. 3. 8.

< √ i + ā >

12 *tad āyatsu vācayati . .*, 'While they approach he makes (the sacrificer) say . . .'. ÇB 3. 3 2. 6; 3. 6. 3. 11.

13. *tasmād idam apy etarkhy amitresv āyatsu vittam apaguhanti*, 'Therefore even now in ordinary life they hide the property when enemies approach'. JB. 3. 117 (Caland, Auswahl, p. 215).

14. *yathā çreyasy āyati pāpyān pratyavarohet . .*, 'Even as an inferior would descend (to do honour) when a superior approaches . . .'. ÇB. 4. 1. 3. 9.

Cf. AB. 2 20 15 *prati vai çreyānsam āyantam uttisthanti*, ÇB 3 9 3 7 *ksatriyam āyantam mātḥ prajā viçāḥ pratyavarohanti*, TS. 7. 5 4. 1 *jyāyānsam kaniyān pratyavarohati*, and TS 5 5 4 2—3 *saṃvatsaram na kam | cana pratyavarohen*, *na hī 'me kam cana pratyavarohataḥ*, 'For the space of a year he should descend in honour of no one, for these (worlds) do not descend in honour of anyone', TB 1 3 9 2 *vājapeyayājī na kam cana pratyavarohati*, 'He who offers the Vājapeya descends in honour of no one', MS. 3. 4 3 (p 47, 18) *na hī susuvānah kam cana pratyavarohati*

15. *yathā çreyasy āyaty apornuta evam tat*, 'Even as one uncovers when a superior approaches so is this'. MS. 3 7. 8 (p. 86, 4).

The parallel passage TS. 6. 1 3. 3 has *yathā vasīyānsam praty apornute tādr̥g eva tat*. Both passages refer to the uncovering of the person who undergoes the consecration-rite (*dīksā*) and who, in imitation of an embryo, is covered with a cloth representing the caul which is removed when the Soma is purchased.

< √ i + ud >

16. *udyatsu raçmiṣu [agnih] mathyah*, 'When the (first) rays (of the sun) rise up (the fire) should be churned'. MS. 1. 6. 10 (p. 102, 1).

Thence *udyatsu raçmiṣu* is repeated at ĀpÇ. 5. 10 8, see Caland's note.

17. *tasmād udyati sūrye kriyate*, 'Therefore it is done when the sun is rising'. K. 37. 1 (p. 85, 6).

The parallel passage TB. 2 7 9. 4 has the temporal instrumental, *udyatā sūryena kāryah*; see above § 40.

18. *amunā vā ādityam sarvā vāco gachanti, tā udyati* (Schroeder's emendation for *udyanāti*) *sarvā sṛjyante*, 'All kinds of speech go toward yonder sun; when he is rising they are all emitted' MS 3 6. 10 (p. 88, 15).

The idea 'at sunrise' is also expressed by *upodaye sūryasya*, MS. 4. 2. 3 (p. 24, 7); 4 3. 4 (p. 43, 11), and so perhaps at K. 6. 5 (p. 54, 5) where the cod Ch reads *upodayo sūryasya*, while the Kap. S. parallel has *upodaya* and Schroeder emends to the adverb *upodayam* (cf PW. s. *upavyusam*, *upavyuṣasam*, *upāstamayam*) By *ānṛṣūrye*, MS 4. 5. 1 (p. 63, 2). By *sākam sūryeno 'dyatā* TS. 1. 8. 4. 1, 2, TB 1. 6. 6. 2; 1. 6. 7. 5. By *udyatā sūryena*, TB. 2. 7. 9 4 (see above § 40). By *sākam raṣmibhīh*, K 11. 5 (p. 149, 8); MS 2. 1. 5 (p. 7, 4); K. 36. 10 (p. 77, 9), MS. 1. 10. 16 (p. 155, 20). And by *yatah sūryasyo 'dayanam*, MS 3. 1. 3 (p 4, 14), cf. for this last phrase Caland, WZKM. 23, p 73. note 2, and ZDMG. 55, p 266. Cf. also above § 59, Ex 14, Remark.

< √ i + upa — ā >

19. *ā dhenavah payasā tūrṇyārtha* (RV 5 43. 1) *ity upāyatīṣu [anvāha]*, '(He recites) RV. 5 43 1 while (the Vasatīvarī and Ekadhanā waters) are coming up'. AB. 2. 20. 5.

The Commentary glosses *upāyatīṣu* by *āpo yadā cātṛvālasamīpaṁ pratyāgachanti*.

< √ i + pra >

20. *agnim prayati yajñe [vrñdhvam]*, '(Choose ye) Agni while the sacrifice proceeds'. ÇB. 1. 4. 1. 39.

This is merely a paraphrase of RV. 5. 28. 6 *ā juhotā duvasyatā 'gnim prayaty adhvare vrñdhvaṁ havyavāhanam*.

< √ i + prati — ā >

21. *tam etat pratyāyatyām rātrau sāyam upātisthanta*, 'When night was returning, in the evening, (the gods) stepped up to him'. ÇB. 2. 3. 4. 2.

< √ i + vi >

22. *yad anayor viyator vāg avadat tasmāt sārasyatī*, 'Because

when these two (viz. heaven and earth) separated speech spoke, therefore it belongs to Sarasvatī'. TS. 3. 4. 3. 2.

< √ i + sam — ā >

23. *taṁ yadī kṣatriya upadhāvet senayoh samāyatos: tathā me kuru yathā 'ham imān senām jayānī 'ti . . .*, 'If, when two armies are coming together (for battle), the Kṣatriya should approach him (= his Purohita) (saying): "Arrange it so for me that I may conquer this army", . . .' AB. 8. 10. 2.

24. *sam anyā yantī upa yantī anyā* (RV. 2. 35. 3) *itī samāyatiṣu [anvāhā]*, '(He recites) RV. 2. 35. 3 when (the Vasativarī and Ekadhanā waters) are flowing together'. AB. 2 20. 6; KB. 12. 1. (p. 53, 10).

< √ rdh >

25. *tasmād brāhmaṇo 'nr̥dhyamāne dvitīyaṁ nāma kurvīta*, 'Therefore a Brāhmaṇa, if things do not go well with him, should take another name'. ÇB. 3. 6. 2. 24.

Anr̥dhyamāne is the absolute locative of the impersonal *na rdhyate*, 'things do not go well', cf. MS 2. 2 9 (p. 22, 13) *jane ma rdhyeta*, 'May it go well with me among people' (Delbrück, Altind. Synt. § 2, p. 6, 6); K 9. 17 (p. 121, 3) *asyām me janatāyām rdhyeta*, 'May it go well with me in this community', PB. 6 10 12—13 *jane ma rdhyeta*, . . ., *janatāyām evā 'smā rdhyate*, K. 34. 17 (p. 48, 9), GB 2 2. 10 (p. 176, 2 which should be emended so as to agree with K) *rdhyate yajamānāya rdhyate prajāyā rdhyate paçubhya rdhyate brahmane*, PB 11. 5. 8 *rdhyate 'smā [yajamānāya] kṛsau ya evam veda*, TS. 6. 6. 10. 2 *ubhābhyām na rdhyeta*, . . ., *ubhābhyām rdhyeta*

< √ jñā >

26. *ta ṛtavo deveṣu ajānatsv asurān upāvartanta*, 'The Seasons went over to the Asuras when the gods did not approve'. ÇB. 1. 6. 1. 2.

< √ jñā + sam >

27. *samyñānāneṣu [putreṣu] vai brūyāḥ sauhārdyāya me çriyaḥ | yathā 'ham, bharataṛṣabho, 'peyām tava putratām*, 'With the consent (of thy sons) mayest thou, O Bharata-bull, explain to me (= Çunah-çepa) for the sake of friendship (and) for good fortune, how I may enter thy sonship (= become, by adoption, one of thy sons)'. AB. 7. 17. 7; ÇÇ. 15. 25. (Çloka).

For *samyñānāneṣu* the ÇÇ. parallel reads *samyānāneṣu* and the above translation follows this reading, AB *samyñānāneṣu* is either a 'grammatical monster'

like other forms cited by Aufrecht, AB., p. 431, 11—19, or a false reading. Aufrecht (AB., p. 387, 5) proposes an emendation to *sañjñānam esu*, of which Keith approves; he renders the verse 'Bid these agree / For friendship and prosperity to me / That I may, O Bull of the Bharatas, become thy son'. My translation takes *sañjñānāneṣu* as absolute locative with the omission of the noun *putresu*.

The text of AB., the Commentary, and the var. lect. of ÇÇ. agree in reading *brūyāt*, but the reading of ÇÇ. *brūyāh* is required by the sense (Aufrecht, AB., p. 387, 5).

Aufrecht's reading *sauhārdyāya* for *sauhārdyāya* (so Haug; Bibl. Ind.; PW; and ÇÇ.) appears to be a mere misprint.

< √ tap + ā >

The noun (*āditye* or *sūrye*) is always wanting

28. *nā 'tapati prachādayeta* (also *niṣṭhivet* and *prasrāvayeta*), 'When (the sun) shines he should not cover himself [he should not spit out; he should not urinate]'. ÇB. 14. 1. 1. 33.

29. *yā [āpah] ātapati varṣanti . . .*, '(Such water) as rains down while (the sun) shines . . .'. ÇB. 5. 3. 4. 13.

30. *yā ātapati varṣati . . .*, '(Such water) as rains down while (the sun) shines . . .'. MS 4. 4. 1 (p. 50, 13).

As the text stands *yāh [āpah]* would have to be construed as accusative depending on the impersonal *varṣati*. 'What water it rains'. But *varṣati* should very probably be emended to *varṣanti* as ÇB. 5. 3. 4. 13 (above Ex. 29) reads

The only instances of an accusative with the impersonal *varṣati* are the accusatives of time *rtum* or *rtūn*, 'at, or during, the season(s)', TS. 5. 1. 5. 2 (cf. Delbrück, Altind. Synt., p. 170, 26), 5. 3. 1. 3; 5. 3. 10. 1, K. 19. 5 (p. 5, 7), 20. 10 (p. 30, 5—6); 28. 2 (p. 154, 18) and the accusative of time *tām samām*, 'during that year', K. 22. 12 (p. 68, 2).

Elsewhere accusatives depend on the personal *varṣati* only; thus the cognate accusative *vr̥ṣtim*. MS 2. 4. 8 (p. 46, 2) *tām [vr̥ṣtim] sūryo raçmibhir varṣati*; āÇñkh. Āf. 7. 3 (Keith's ed. of Āit. Ar. p. 307, 15) *mahāmegho* (var. lect. *ma-hāmeghā*) *vr̥ṣtim varṣati* (var. lect. *varṣanti*); the cognate accusative *svr̥ṣtam*: TS. 1. 6. 10. 5 *yathā vai parjanyaḥ svr̥ṣtam varṣati*, TB. 3. 11. 10. 3 *yathā vai parjanyaḥ svr̥ṣtam vr̥ṣtvā prajābhyah sarvān kāmānt sampūrayati*; the quasi-cognate accusative ('Accusativ des Inhalts', Delbrück, Altind. Synt. § 116, p. 169) *çriyah*: ÇB. 12. 4. 1. 11 *çriyo vai parjanyaḥ varṣati*, 'Parjanya rains down blessings'.

At MS 2. 5. 4 (p. 52, 2) *yad dhy asau varṣati tad asyām pratīṣṭhātī* the pronouns *yat* and *tad* are temporal adverbs 'When yonder (sky) rains then he (= the sacrificer) stands firmly on this (earth)', cf. ÇB 8. 2. 3. 8 *tasmād yadā varṣaty atha paçavaḥ pratīṣṭhantī*, 'Therefore when it rains then cattle stand firmly (= prosper through abundance of food)'.

At MS. 4. 6. 3 (p. 80, 15) *tato ye stokā avāpadyanta tair idam varṣati* 'The drops which fell down from there (i. e. from the eye of Prajāpati)

with them it rains here (= they are the rain-drops here)', *idam* is local adverb, similarly at ÇB. 2. 6. 3 7 *esa vā idam sarvam prapyāyati yad idam kim ca varsati*, 'He causes all this to swell up (= grow luxuriantly) whenever it rains here', *yat kim ca* is temporal adverb = 'whenever', and *idam* is local adverb = 'here'.

An impersonal *varsati* with a dependent accusative, e.g. **stokān varsati*, 'It rains rain-drops', does not occur, such an idea is expressed by the personally construed $\sqrt{vis}$; thus, ÇB. 12. 3 2. 5 *yāvanti svedāyanāni tāvanta ete stokā varsanti*, 'As many sweat-pores as there are, so many drops rain down'; ÇB 3 8. 2. 22 *ta ete stokā varsanti*. Cf RV 5 84 3 *divo varsanti vrṣṭayah*, AV. 4. 15. 4 *sargā varsasya varsato varsantu prthivīm anu*, 'Let gushes of raining rain rain along (= all over) the earth'.

Γ Additions from the Āraṇyakas and Upaniṣads.

30 A. *ātapati varṣyā grhnāti*, 'He takes rain water (which falls) when (the sun) shines' TĀ 1. 24 1.

30 B. *tasmād esa ātapaty uṣnatarah pavate*, 'Therefore this (wind) blows hotter when (the sun) shines'. JUB. 3. 32. 7.

< $\sqrt{tap} + upa$ >

30 C *etad dha tad vidvān brāhmaṇa uvāca mahidāsa aitareya upatapati . . .*, 'Now the Brāhmaṇa Mahidāsa Aitareya, knowing this, said when illness befell him . . . ' JUB. 4. 2. 11.

< $\sqrt{trp}$ >

30 D. . . *iti prānas trpyati | prāne trpyati cakṣus trpyati, cakṣuṣi trpyaty ādityas trpyaty, āditye trpyati dyaus trpyati, divi trpyantyaṃ yat kim ca dyauṣ cā 'dityaṣ cā 'dhitiṣṭhatas tat trpyati . . . || . . . iti vyānas trpyati | vyāne trpyati crottram trpyati, crotre trpyati candramās trpyati, candramasi trpyati diṣas trpyanti, dikṣu trpyantiṣu yat kim ca diṣaṣ ca candramāṣ cā 'dhitiṣṭhanti tat trpyati . . . || . . . ity apānas trpyati | apāne trpyati vāk trpyati, vāci trpyantyāṃ agnis trpyaty, agnau trpyati prthivī trpyati, prthivyāṃ trpyantyāṃ yat kim ca prthivi cā 'gniṣ cā 'dhitiṣṭhatas tat trpyati . . . || . . . iti samānas trpyati | samāne trpyati manas trpyati, manasi trpyati parjanya trpyati, parjanye trpyati vidyut trpyati, vidyuti trpyantyāṃ yat kim ca vidyuc ca parjanyaṣ cā 'dhitiṣṭhatas tat trpyati . . . || . . . ity udānas trpyati | udāne trpyati vāyus trpyati, vāyau trpyaty ākāśas trpyaty, ākāṣe trpyati yat kim ca vāyuṣ cā 'kāṣaṣ cā 'dhitiṣṭhatas tat trpyati . . .*, ' . . . thus the Prāṇa [the Vyāna; the Apāna; the Samāna; the Udāna] is satisfied; the Prāṇa [the Vyāna; the

Apāna; the Samāna; the Udāna] being satisfied, sight [hearing; speech; mind; the wind] is satisfied; sight [hearing, speech, mind, the wind] being satisfied the sun [the moon, Agni, Parjanya; space] is satisfied; the sun [the moon, Agni; Parjanya; space] being satisfied, heaven [the quarters, the earth; lightning] is satisfied; heaven [the quarters; the earth; lightning] being satisfied, everything over which heaven and the sun [the quarters and the moon; the earth and Agni; lightning and Parjanya; wind and space] rule is satisfied'. Chānd. Up. 5. 19. 2; 20. 2; 21 2; 22. 2; 23 2.

Contrast the final clause in each of these sections where instead of the locative absolute *tasmims trpyati* the nominal phrase *tasya 'nu trptim trpyati prajayā* etc., 'In consequence of its satisfaction (= because it is satisfied) he (= the sacrificer) is satisfied with offspring' etc. is used

The parallel passage Çāṅkh. Ār. 10. 2—8 (p 317—318 in Keith's ed. of Ait. Ār.) has conjunct participles throughout.]

< √ dyut + vi >

31. *tasmād evamvid vāte vāti vidyotamāne stanayaty avasphūrjaty adhyaitai 'va*, 'Therefore one knowing thus should study when the wind blows, when it lightens, when it thunders, when it rumbles in the distance'. QB 11. 5. 6. 9.

Contrast, immediately preceding, the temporal *yad*-clause: *tasya vā etasya brahmayajñasya catvāro vasatkāra yad vāto vāti yad vidyotate yat stanayati yad avasphūrjati*, 'Of this Brahman-sacrifice there are four Vasat-calls, viz. when the wind blows, when it lightens, when it thunders, (and) when it rumbles in the distance'.

32. *vidyotamāne stanayaty atho varṣati*, 'When it lightens, when it thunders, then it rains'. GB. 1. 3. 19 (p 89, 14).

For *atha* cf. above § 7, b, and below § 65, a

┌ Additions from the Āraṇyakas and Upaniṣads.

32 A. *ya evam vidvān meghe varṣati vidyotamāne stanayaty avaspharjati pavamāne vāyāv amāvāsyāyām svādhyāyam adhite tapa eva tat tapyate*, 'He who, knowing thus, engages upon study in the night of the new moon when a cloud rains, when it lightens, when it thunders, when it rumbles in the distance, when the wind blows, he thus undergoes penance'. TĀ. 2. 14.

< √ pa >

32 B. = Ex. 32 A. (TĀ. 2. 14).]

< √ man + anu >

33. *tayor anumanyamānayoh*, 'While these two approve'. ÇB. 1. 9. 1. 8.

This merely paraphrases *tayor āvidi* in the formulā *tayor āvidy agnir idam havir aṇṇasata*, TS. 2. 6 9. 6, etc

< √ 1 vā 'blow' >

34 = Ex. 31 (ÇB 11. 5 6 9).

Γ Addition from the Āraṇyakas and Upaniṣads.

< √ vrt >

34 A. *māsi-māsy amāvāsyāyām vrttāyām* (so the Calcutta ed.; the Ānandāçram. ed omits the participle) *paçcāc candramasam drçyamānam upatiṣṭheta*, 'Every month, when the night of the new moon has come round, one should worship the moon as it appears in the west'. Kauṣ. Up. 2. 8.]

< √ vṛṣ >

35. *tasmād varṣaty aprāvṛto vrajet*, 'Therefore when it rains he should go about uncovered'. ÇB. 7. 5. 2. 41.

36. *amuto vai divo varṣatī 'hau 'ṣadhayo vanaspatayaḥ prajāyante*, 'When it rains from yonder sky herbs (and) trees grow here'. ÇB. 12. 4. 1. 7.

Contrast the temporal *yad*-clauses ÇB. 8 2. 3 8 *tasmād yadā varṣaty atha paçavaḥ pratisthanti*, 'Therefore when it rains then cattle have a firm standing (= prosper with abundant food)', and MS. 2 5 4 (p. 52, 2) *yad dhy asau varṣati tad asyām [yajamānaḥ] pratitiṣṭhati*, 'For when yonder (sky) rains then this (sacrificer) stands firmly upon this (earth)'.

37. *tasmād agnicud varṣatī na dhāvet*, 'Therefore one who has piled the fire-altar should not run when it rains'. TS. 5. 4 9. 2.

Cf. below Ex 37 B.

Γ Additions from the Āraṇyakas and Upaniṣads.

37 A. = Ex. 32 A (TĀ, 2. 14).

37 B. *varṣatī na dhāvet*, 'He should not run when it rains.' TĀ 1. 26. 6.

Cf above Ex 37.]

The PW. s. *varṣ*, col. 796, 33 registers an absolute locative "*avarṣatī*, TS. 2. 4. 10. 1", but this is an error; the form does not

occur in the passage quoted nor has it been noted elsewhere in the Brāhmaṇa prose

< √ 2 *çr* 'lie' >

38. *tayoh çayānayoḥ aṣvam yajamāno 'bhimethatī*, 'While these two (viz. the horse and the queen) are lying (there) the sacrificer addresses the horse'. ÇB. 13 5. 2 3.

Tayoh çayānayoḥ may possibly be a partitive genitive. 'Of these two (viz. the horse and the queen) he addresses the horse', cf. above § 50, Ex 29.

< √ *çru* + *upa* >

39. *tvam sūktavāg asy upaṣṛnvatyor anayoḥ dyāvāprthivyoh*, 'Thou art hymn-speaking while these two, viz. heaven and earth, are listening'. ÇB. 1. 9. 1. 4.

This is merely a paraphrase of the Mantra *agne tvam sūktavāg asy upaṣṛutī* (MS *upaṣṛutī*, TS, TB. *upaṣṛito*) *divas* (TS., TB. *divah*) *prthivyoh*, TS 2 6 9 5, TB 3. 5 10 1, MS 4 13 9 (p. 211, 14); ÇB. 1. 9 1. 4, AÇ 1 9 1, ÇÇ 1. 14 2, 3

< √ *stan* >

40. = Ex 31 (ÇB. 11. 5. 6 9).

41. = Ex 32 (GB. 1. 3 19)

┌ Additions from the Āraṇyakas and Upaniṣads.

41 A = Ex 32 A (TA. 2. 14). ┘

< √ *sthā* >

42. *purastāt praticyām tiṣṭhantīyām juhuyāt*, 'He should offer (the oblation) in front (of the Agnidh-priest's place) while (the cow) stands facing the west'. TS 7. 1. 6. 7.

43. *prāci tiṣṭhatī [somam] ādadhātī*, 'While (the Soma-cart) stands facing the east they put (the Soma) on (the cart)' AB. 1. 14. 6

< √ *sthā* + *ud* >

44. *indrānyai carum nirvapet senāyām uttiṣṭhantīyām*, 'He should offer a pap to Indrāṇī while the army is lining up (for battle)'. MS. 2. 2 5 (p. 19, 6).

The parallel passage K 10. 10 (p 136, 8) has the past participle, cf. above § 59, Ex 198

< √ *sphūrj* + *ava* >

45. = Ex. 31 (ÇB. 11 5. 6. 9).

┌ Addition from the Āraṇyakas and Upaniṣads.

45 A. = Ex 32 A (TA. 2. 14) ┘

§ 62. 1. The Verb is Transitive.

< √ 2 aṣ 'eat' >

1. *yo manuṣyeṣv anaṇatsu pūrvo 'ṇīyāt...*; *yo deveṣv anaṇatsu pūrvo 'ṇīyāt...*, 'If anyone should eat first while (other) men [while the gods] are not (yet) eating...' ÇB. 1. 1. 1. 8; 2. 1. 4. 2.

┌ Addition from the *Āraṇyakas* and *Upaniṣads*.

1 A *yo vai mahāṇane 'naṇaty aṇātī...*, 'If one eats while the Voracious One (= Agni) is not eating...' JUB 2. 15 1. ┘

< √ 1 + upa >

2. *devāḥ cā 'surāḥ ca samyattā āsan, so 'gnau vijayam upayatsu tredhā tanvo vinyadhata: paṇuṣu trtiyam apsu trtiyam amuṣminn āditye trtiyam*, 'The gods and the Asuras were engaged in combat; as they were entering upon the decisive contest Agni deposited the bodies in three places: one third in the cattle, the (second) third in the waters, (and) the (last) third in yonder sun'. K. 8. 8 (p. 92, 3).

Contrast the conjunct participles at TS 1. 5 1 1 *devāsurāḥ samyattā āsan, te devā vijayam upayanto 'gnau vāmaṇ vasu samnyadadhata*, K 8. 15 (p. 99, 5) *devāḥ ca vā asurāḥ ca samyattā āsaṇs, te devā vijayam upayanto 'gnau priyās tanvas samnyadadhata* (Schroeder's emendation for *sa vyadadhata* and *tanvām-manyedadhata*), MS. 1 7 2 (p 110, 16) *devā asurair vijayam upayanto 'gnau priyās tanvah samnyadadhata*, 4. 4. 9 (p. 61, 2) *devā asurair vijayam upayanto 'ṇvinoḥ pūsaṇi satyam nyadadhata*

< √ kr >

3 *yajñamukhe-yajñamukhe vai kṛyamāṇe yajñam rakṣāṇsi jighāṇsanti*, 'As each beginning of the sacrifice is being made the Rakṣases are fain to harm the sacrifice'. TS. 5. 1. 3. 4; 5. 2. 7. 5.

4. *kāṇde-kāṇde vai kṛyamāṇe yajñam rakṣāṇsi jighāṇsanti*, 'As each part (of the sacrifice) is being performed the Rakṣases are fain to injure the sacrifice'. TS. 6. 1. 7. 3; 6. 1. 8. 3, 6. 2. 10. 1.

5. *kāṇde-kāṇḍa eva 'naṁ [agnim] kṛyamāṇe samardhayati*, 'As each part (of the sacrifice) is being performed he strengthens this (Agni)'. TS. 6. 3. 5. 4.

6 *anṛte khalu vai kṛyamāṇe varuno grhnāti*, 'When a sin is being committed Varuṇa seizes (the evil-doer)'. TB. 1. 7. 2. 6.

7 *paryagnau kṛyamāṇe juhoti*, 'He offers (the oblation) while

the (ceremony of) carrying round the fire is being performed'. TS. 3. 4. 3 5.

The same idea is expressed by the compound *paryagnikṛiyamāne* at AB. 2. 5 2, see below Ex. 9

The opposite idea is expressed by the adverb *aparyagnikṛtam* at ÇB. 12. 9 3. 9, see above § 27, Ex. 1.

8. *catuststanam pātram bhavati, cattasro diço, digbhya eva vṛstūṁ sampracyāvayati, yam prathamam stanam anupadyate tasyā diço 'bhy etad* (so Schroeder's tentative emendation of *diço bhyo*, Kap. S. *diço bhyotad*) *varsaty api pātre kṛiyamāne varsati*, 'The vessel has four teats; there are four quarters; he causes the rain to move forward from (all) quarters, what teat he steps up to, from that quarter (i.e. from the quarter corresponding to that teat) it rains; even while the vessel is being made it rains'. K. 30 4 (p. 186, 4).

For K. *catuststana* parallel to ÇB 6 5. 2 18, MS. 3. 1. 7 (p. 9, 4) *catustana* cf. Wackernagel, Altind. Gr. I, p. 342, § 287, b.

For the sympathetic magic cf. TS 2 4 9. 1—2 *aṣṭau / juhota, cattasro vai diçaç cattasro 'vāntaradiçā, digbhya eva vṛstūṁ sampracyāvayati*, 'He offers eight (offerings); there are four quarters (and) four intermediate quarters, he causes the rain to move forward from the quarters'.

Instead of *diço 'bhy* the reading *diço 'dhy'* might be suggested, cf. K. 11. 8 (p. 154, 15) *yathādevatam eva 'nam digbhyo 'dhi samīyati*; GB. 1 4. 3 (p. 94, 4) *parjanyaḍ adhi vīstir jāyate*; and cf. the confusion of *adhi* and *abhi* in the Mantras:

adhi RV. 10. 13 3

adhi VS. 32. 10; AV. 2. 1. 5

adhi AV 7. 8 1, Kauç 42 1

adhi PG. 3. 3 5

adhutīsthatī K 38. 12 (p. 113. 13); MÇ. 6 1. 2

also the confusion of *bh* and *dh* in the Mantra

avīksodhāya K 31. 14 (p. 16, 16)

abhi AV 18. 3. 40

abhi TĀ. 10. 1 4 = Mahān Up. 2 5

abhi TS 1. 2. 3 3, 3 1. 1. 4; AB 1 13. 2, KB 7 10, etc

abhi AV 8 9 15, TS. 4 3 11. 4; MS. 2. 13 10 (p. 161, 6); K 39 10 (p. 126, 12)

abhitīsthatī TĀ 6 5 2, ĀpÇ 16. 6 4

avīksobhāya TB. 3. 7. 6. 7, ĀpÇ 4 6. 3; cf MS. 2. 5. 3 (p. 51, 3)

At TB. 2. 2 7 3 *vyakṣubhyān* is misread in the Bibl. Ind. ed. for TB. 2. 2. 11. 5 *vyaksudhyān*

< √ *kr* with *paryagni* >

9. *ircam āgneyam gāyatram anvāha paryagnikṛiyamāne*, 'While the (ceremony of) carrying round the fire is being performed he

recites a triplet sacred to Agni (and) composed in the Gāyatrī-metre'. AB. 2 5 2.

Cl. above Ex. 7 with the Remark.

< √ kr with hin >

10. *sāmno hñkrīyamāṇa etām diṣam yaṁ dviṣyāt tam manasā nīrbādheta*, . . ; *pratīhīyamāṇa etām u eva diṣam yaṁ dviṣyāt tam manasā 'pastabhnuyāt*, 'While the Hiñ-sound of the Sāman is being uttered he should with his mind crowd him whom he may hate from (?) this quarter; . . ; while the Pratihāra is being sung he should with his mind exclude him whom he may hate from this same quarter (?)'. JB. 1. 325 (Caland, Auswahl, p. 124).

Caland renders: 'Während der Hin-laut eines Sāmāns gemacht wird, soll er im Geiste seinen Feind aus der Himmelsgegend, in welcher dieser sich befindet, hinausdrängen, . . , während der Pratihāra gemacht wird, soll er im Geiste seinem Feinde jene Himmelsgegend verschließen'.

Instead of the accusative *etām diṣam* with *nīrbādheta* an ablative would be expected, cf. K. 19. 11 (p. 12, 15); 20. 5 (p. 23, 5) *tebhya [devalokebhyah] eva bhrātrīyam nīrbādhate*, MS. 3. 2 1 (p. 14, 8—9) *tair [nīrbādhair] asurān ebhya lokebhyo nīrabādhanta*; . . , *tad etair eva nīrbādhair yajamāno bhrātrīyam ebhya lokebhyo nīrbādhate*; ÇB. 3. 1 2 21 *jarāyati garbham nīrabādhāt*. Caland assumes 'a kind of attraction', but it is hard to account for.

There is a similar difficulty about the construction of *apastabhnuyāt* with two accusatives. The √ *stabh* + *apa* does not appear to occur elsewhere as finite verb; for √ *stabh* + *ava* the PW. col. 1251, 9 No. 3 gives the meaning 'ver-sperrēn' for which it cites R. 3. 56. 7 *rathamārgam avastabhya*, but even if *apastabhnuyāt* is taken as a synonym of *avastabhnuyāt*, the accusative *yaṁ dviṣyāt tam* is anomalous; a dative of disadvantage ('he bars this quarter against him whom he may hate'), or possibly an ablative ('he bars this quarter from him whom he may hate') would be expected.

For the exclusion of one's enemy from the quarters cf. TS 6 2. 7 5 *diṣbhya iṣa tad yajamāno bhrātrīyān pranudate*, and the Yajuses TS. 1. 6. 1. 6 (cf. 1. 7. 6 2) *idam aham amum bhrātrīyam ābhyo diṣbhyo 'syai divo . . nīrbhajāmi*; ÇÇ. 4. 12. 10 *idam aham ābhyo diṣbhyo 'syai divo . . dviṣantam bhrātrīyam nīrbhajāmi*; and cf. further TS 5. 2 5 6, K. 20. 4 (p. 21, 17); MS. 3 2. 5 (p. 22, 5).

It is not clear which quarter *etām diṣam* refers to. It may refer to the quarter where the sacrificer stands, or, perhaps better, as Caland understands it, to 'the quarter in which the enemy happens to be'; cf. for the latter TS. 5. 2. 5. 6 *yatra sa [bhrātrīyah] syāt tasyai diṣo lostam āharet*, 'He should take a clod of earth from that quarter where his (rival) may (happen to) be'; K. 20. 4 (p. 21. 17) *yām janatām dviṣyāt tasyā diṣa [lostām] āharet*.

The two verbs *nīrbādheta* and *apastabhnuyāt* are chosen to account for the terms *nīrbādha* and *apastambha* which form the theme of the chapter which is

headed *atha nīrbādḥāpastambhau*. *Nīrbādḥa* occurs at MS. 3. 2. 1, K. 19. 11, TS. 5. 1 10 4 where the *nīrbādḥāḥ* are the knobs of the gold plate (*hiranyaṁ rukmaṁ*) by means of which the gods worsted the Asuras: TS. *nīrbādḥau vai devā asurān nīrbādḥe 'kurvata*; . .; *bhrātrvyān eva nīrbādḥe kurute*.

The PW. renders $\sqrt{kr}$ with *nīrbādḥe* by 'in die Ecke schieben, besetigen'; pw. by 'wegziehen, besetigen'; Keith by 'reduce to straits'.

Apastambha is noted in PW and pw as an anatomical term only, 'ein luft-führendes Gefäß an den Seiten der Brust'. Its meaning here is obscure.

< $\sqrt{kr} + sam$ >

11. *antayor vāva samskriyamānāyor madhyam samskriyate*, 'While the two ends are being fashioned the middle is fashioned'. ÇB. 7. 1 2 23.

The case form is ambiguous, cf. above § 54, Ex 1

< $\sqrt{grh}$ >

12. *devatā vai sarvā āçānsante grahe grhyamāne*, 'They address a Çastra to all the divinities while the cup is being drawn' MS. 4. 8. 7 (p. 115, 4).

< $\sqrt{jñā} + nis$ >

13. *vbhṛāja āhutīm juhuyād anirjñāyamāna āditye yo 'nupayuktah syād, āvir ebhyo bhavati*, 'If one be unfit he should offer an oblation to (Āditya) the Shining One, while the sun is not discernible; he (Āditya) becomes visible to them'. KB 18. 5 (p. 80, 21).

The exact meaning of *anupayukta* is not clear

For *ebhyah* one would expect *tasmai*, or *juhuyuh* . . *ye 'nupayuktāḥ syuh* for *juhuyād* . . *yo 'nupayuktah syāt*.

< $\sqrt{jñā} + sam$, Causative >

14. *saṁjñāpyamāna [paçau] āhutir juhoti*, 'He offers the oblations while (the victim) is being quieted (= slaughtered)'. ÇB. 13. 2. 8. 2.

< $\sqrt{tan}$ >

15. *etasyām [āhutyām] tāyamānāyām açvam niktvo 'dānayananti*, 'While this (oblation) is being performed they lead up the horse after cleansing it'. ÇB. 13. 4. 2. 1.

16. *tasyai prayājeṣu tāyamāneṣu brāhmaṇo vṇāgāthī . . tisraḥ . . gāthā gāyati*, 'While the fore-offerings of this (Iṣṭi) are being performed, a Brāhmaṇa who is a lute-player sings three stanzas'. ÇB. 13. 4. 2. 8; 11; 14

< $\sqrt{dā} + ā$ >

17. *ekasminn eva paçāv ādiyamāne 'priyam bhavati kṁ u bahuṣu*, 'It is an unpleasant (experience) if even a single animal be taken

away; how much more so if many (be taken away)'. ÇB. 14. 4. 2. 22 (= BĀU. 1. 4. 22 Mādhy. = 10 Kāṇva).

< √ *duh* >

18. *numrukte surye vāg yantavyā 'tho duhyamānāyām*, 'When the sun has set speech should be restrained, and also while (the cow) is being milked'. MS. 1. 8. 4 (p. 119, 11).

< √ *dr̥ç* + *prati* >

19. *prati yad āpo adr̥çram āyatir* (RV. 10. 30. 13) *iti pratidr̥çyamānāsu* [*anvāha*], '(He recites) RV 10. 30. 13 while (the Vasativari and Ekadhauā waters) are being beheld (= gazed at by the Hotṛ-priest)'. AB 2. 20. 4.

The parallel passage KB. 12. 1 (above § 60, Ex. 55) has *pratikhyaṭāsu* for *pratidr̥çyamānāsu*

< √ *dhā* + *ā* >

20. *rathantaram* (2 *brhad*) *abhigāyati* (2 *abhigāyata*) *gārhapatya* (2 *āhavanīya*) *ādhiyamāne*, 'He sings the Rathantara-Sāman [the Br̥hat-Sāman] while the Gārhapatya [the Āhavanīya] fire is being put down'. TB. 1. 1. 8. 1; 2.

For the change of voice in *abhigāyati*, *abhigāyate* cf. GB 1. 4. 13 *nirmṛtyet*, *nirmṛtyeran*, above § 60, Ex. 156 with the Remark

< √ *dhā* + *pari* >

21. *yunaṣṣu tvā brahmanā dāvyene* (TS. 1. 6. 2. 1) *'ti paridhīṣu paridhīyamāneṣu vadet* (K. *vadatī*), 'He should recite [he recites] TS. 1. 6. 2. 1 while the kindling sticks are being laid around'. MS. 1. 4. 5 (p. 53, 1); K. 31. 15 (p. 17, 18).

< √ *dhṛ*, causative >

22. *sa vā* (in the second instance *tasmād*) *upary-upary eva prokṣaṇīṣu dhāryamānāsv atha sphyaṃ udyachati*, 'He [Therefore he] takes up the (wooden) sword while the sprinkling water is held above'. ÇB. 1. 2. 5. 20 (bis).

For *atha* cf. above § 7, b, and below § 65, a.

23. *sa yad dhāryamāne 'gnā(v) uttaravedim vyāghārayati . . .*, 'Now the reason why he pours ghee on the high altar while the fire is being held (over it) is . . .' ÇB. 3. 5. 1. 23, 3. 5. 2. 9.

< √ *nī* >

24. *tam ha kumāraṃ santam dakṣiṇāsu nīyamānāsu çraddhā 'viveça*;

'Him, being a boy, faith entered as the gift-cows were being led up'. TB. 3. 11. 8. 1.

Kath. Up 1. 2 repeats this sentence.

25. *atha yām kṛite rājani subrahmanyām āhwayati yām etām dakṣiṇāsu nīyamānāsu 'tkare tīṣṭhan subrahmanyām āhwayati sai 've 'yam*, JB. 2. 80 (JAOS. 18, p. 36), see above § 60, Ex. 50.

26. *dakṣiṇāsu nīyamānāsu : prācy ehi prācy ehi 'tī prācī juṣānā vetv ājyasya svāhe 'tī sruveno 'pakatyā 'havanīye juhuyāt*, 'While the gift-cows are being led up he should make an offering in the Ahavanīya fire, touching it with the Sruva-spoon (and reciting the formulas) . . . ' TB. 3. 11. 9. 8

< √ nī + ā >

27 *sa ānīyamāna [gharme] āha . . .*, 'While (the Gharma) is being poured in he says . . . ' ÇB. 14. 3. 1. 30.

Γ Addition from the Āraṇyakas and Upaniṣads.

27 A. *āçvinaḥ payasy ānīyamāne*, '(The Gharma) belongs to the Açvins while the milk is being poured in'. TĀ. 5 11. 4 J

< √ nī + ud >

28. *unnīyamāna eva yantavyā* (read so with Caland, ZDMG 72, p. 7, for *yantavyās*, and supply *vāk*), '(Speech) should be restrained while (the Agnihotra) is being poured out'. MS. 1. 8. 4 (p. 119, 11).

29. *vācam yached agnihotra unnīyamāne*, 'He should restrain speech while the Agnihotra is being poured out'. K. 6. 7 (p. 56, 14).

30. *unnīyamāne stheyam*, '(The sacrificer) should stand up while (the Agnihotra) is being poured out'. MS. 1. 8. 7 (p. 126, 4).

< √ nī + pra >

31. *pranītāsu pranīyamānāsu vācam yachaty ā haviṣkṛta udvādanād, etad vai yañāsya dvāraṁ, tad etad açūnyam karoti, 'šte ca sviṣṭakṛty ā 'nuyājūnām prasavād etad dha vai* (GB. *prasavād ity etad vai*, with the var. lect. *prasavād ity etad dha vai*) *yañāsya dvītyam dvāraṁ, tad eva 'tad açūnyam karoti*, 'He restrains speech while the Pranītā water is being brought forward until the utterance of the Haviṣkṛt-formula; that namely is one door of the sacrifice, that he thereby makes practicable; and (he should restrain speech also) after the Sviṣṭakṛt-oblation has been offered until the beginning of the after-offerings; that namely is the second door of

the sacrifice, that he thereby makes practicable'. KB. 6. 13 (p. 27, 1); GB. 2 1. 1. (p. 143, 7).

Contrast with the absolute locative *ṛṣte svistakṛti* the paratactical constructions GB. 5. 2. 2. 1, 5. 3. 3 10, 5. 4. 4. 1 *ṛṣyā 'nīṣṭa eva svistakṛd bhavaty athā 'smā annam sambharati* (5. 3 3. 10 *athai 'tair havirbhiḥ pracarati*, 5. 4 4. 1 *athā 'smā āsandim āharanti*), 'The Svistakṛt-oblation of this (offering) has not (yet) been offered (= before the Svistakṛt-offering has been offered), then he brings food for him [then he proceeds with these oblations, then they bring the throne for him]'

32. *ṛcam āgneyam* (14 *ṛcam saumyam*) *gāyātram anvāha some rājani pranīyamāne*, 'He recites a triplet sacred to Agni [sacred to Soma] (and) composed in the Gāyatrī-metre, while King Soma is being brought forward'. AB. 1. 30. 7; 14.

33. *tasmād upāñcu vācā caritavyam some rājani krīte, gandharveṣu hi tarhi vāg bhavati, sā 'gnāv eva pranīyamāne punar āgachati*, 'Therefore, when King Soma has been bought, one should proceed with low voice, for then Speech is among the Gandharvas, she returns again while the fire is being brought forward'. AB. 1. 27. 4

34. *sā [vāk] vā etad upavasathe 'gnau pranīyamāna āgachat*, 'She (= Speech) returned on the eve of the sacrifice while the fire was being brought forward'. KB. 9. 1 (p. 41, 10)

35. *so 'gnau pranīyamāne 'cve 'nvārabdham* (so Bibl. Ind. and Gaastra, the mss. read *'nvārabdhe*, *'nvārabdha*, and *'nvāradhvam*) *brahmā yajamānam vācayati . . .*, 'While the fire is being brought forward the Brahman-priest makes the sacrificer, who has taken hold of the horse, say . . .' GB. 1 2. 18 (p. 52, 13).

For the active force of *anvārabdha* cf PW s *rabh + anu - ā*, col 269, 13, and above § 60, Ex 121—125.

For the locative *acve* dependent on $\sqrt{\text{rabh}} + \text{anu} - \bar{a}$ cf TS. 2 6 2. 5, TB 1. 7. 3. 2, 8 *brahmann eva ksatram ārambhayati*, 'He causes the nobility to take hold of (= follow after, be dependent on) the priesthood', TS. 2. 4. 2 2, 4 *tā [devatāḥ] indra [4 yajamāna] ātmann anusamārambhayata* (4 *anusamārambhayate*), 'Indra [the sacrificer] caused [causes] these (divinities) to take hold of (= to be subservient to) himself'.

< $\sqrt{\text{nī}} + \text{sam} - \text{ava}$ >

36. *upa no devīr upa yanti hotṛyam* (RV. 1 83. 2) *iti hotṛcamase samavanīyamānāsv anvāha vasatīvarīṣv ekadhanāsu*, 'While the Vasatīvarī and the Ekadhanā waters are being poured together into the vessel of the Hotṛ-priest he recites RV. 1. 83 2'. AB. 2. 20. 9.

< √ pac >

37. *tasmin pacamāne* [agnih] *vyadasyat*, 'While he was cooking (the fire) went out'. K 10. 6 (p. 130, 13).

< √ pad + pra >

38. *tasmin* [some] *prapādyamāne*: *tam asya rājā varunas tam aṣvīne* (RV. 1. 156. 4) 'ti *vrajaṁ ca viṣṇuḥ sakhivān apornuta* (RV. 1. 156. 4) *ity abhirūpām* [rcam] *prapādyamānāyā* 'nvāha, 'While this (Soma) is made to come forward (i.e. to enter by the eastern door) he recites for him as he is made to come forward the appropriate (verse) RV. 1. 156. 4'. KB 9. 6 (p. 43, 22).

39. *antaḥ ca prāgā aditir bhavāsī* (RV. 8. 48. 2) 'ti *prapādyamāne* 'nvāha, 'While (the Soma) is made to come forward he recites RV. 8. 48. 2'. AB. 1. 30. 20.

< √ bra + anu >

40. *sarvā hā* 'smīn [*yajamāne*] *devatāḥ prātaranuvākam anubruvati pramodante*, 'When this (sacrificer) recites the morning litany all the divinities rejoice'. AB. 2. 16. 2.

Keith, construing the locative conjunctly, renders: 'All the deities delight in him beginning the morning litany'. Cf. below § 63, Ex 3, Remark, in fine.

< √ bhuḥ >

41. *āpa etāvati bhāge bhuḥyamāne na kṣīyante*, 'Although so great a share is consumed the waters are not exhausted'. ÇB 3. 9. 3. 27.

For the concessive force see below § 64.

< √ bhr >

42. *yad ukhye bhriyamāne* 'yam *devah prajā abhimanyeta* . . .; *yad ukhye bhriyamāne kāmāyeta* . . .; *yad ukhye bhriyamāne naçyet* . . ., 'If, while (the fire) in the pan is carried this god should have designs on the creatures . . . [he should wish . . .; anything should be lost . . .]' K 22. 12 (p. 67, 16 and 18; p. 68, 1 and 3).

< √ math >

43. *trcam agneyam gāyatram anvāhā* 'gnau *mathyamāne*, 'While the fire is being churned he recites a triplet sacred to Agni (and) composed in the Gāyatrī-metre'. AB. 1. 16. 7.

< √ yaj >

44. *adhvarakalpām* [iṣṭīm] *pratimrvaped bhrātṛvye yajamāne*, 'While his rival is sacrificing he should offer against (him) an Iṣṭi equivalent to a Soma-sacrifice' TS 2. 2. 9. 4.

For *adhvarakalpā* [iṣṭi] cf MS. 2. 1. 7 (p 9, 8) cited by pw Nachtrage 4, p. 291, col. 3, and K 10 1 (p 125, 22).

45. *yājñature yajamāne brahmāna ṛṣabhe janāḥ* | . . *vibhajante sma dakṣināḥ* ||, 'When Yājñatura Ṛṣabha was sacrificing the Brahman-priest folk divided the gift-cows amongst themselves' ÇB. 13. 5. 4 15 Çloka

46. *sātrāsahē yajamāne* 'ṣvamedhena taurvaçāḥ | *udirate trayastrinçāḥ śat sahasrāni varminām* ||, 'When Sātrāsaha is sacrificing with the Aṣvamedha-sacrifice Taurvaça horses come forth, the thirty-three-fold (Stomas), (and) six-thousand mail-clad men'. ÇB. 13. 5 4. 16. Çloka.

Cf. Eggeling's note.

47. *sātrāsahē yajamāne pāñcāle rājñi susraji* | *amādyad indrah somena* ||, 'When Sātrāsaha, the garland-crowned king of the Pañcālas was sacrificing Indra revelled in Soma'. ÇB. 13. 5. 4. 18. Çloka.

48. *aṣṭāṣṭisahasrāni çvetān vairocana hayān* | *prastin niçertya prāyachad yajamāne purohite* ||, 'Eighty-eight thousand white steeds, side-horses, Vairocana gave away, loosing them, when (his) Purohita was sacrificing' AB 8. 22 5. Çloka

< √ yam + ud >

48 A *ud u śya devaḥ savitā hīranyaye* (RV. 6 71. 1) 'ty *ud-yamyamāna udyatavatim abhirūpām abhiṣṭauti*, 'When (the pot) is being lifted up he recites the appropriate (verse) RV. 6 71. 7, which contains (the verb) "to lift up"'. KB. 8. 7 (p. 38, 13).

< √ labh + ā >

49. *devānām vai sarveṣām manānsi gachati paçā(v) ālabhyamāne*, 'When the victim is being taken (for slaughter) he approaches the minds of all the gods'. MS. 3. 10. 2 (p. 132, 10).

Contrast the *yatra*-clause at KB. 10 6 (p. 48, 18) *yatra paçur ālabhyate tad vanaspatir acyutah*, 'When the victim is being taken (for slaughter) then the forest-lord (= tree) is unmoved'.

< √ vac + anu >

50. *tasmād etāsv [sāmadhenīsu] anacyamānāsu yam dviṣyāt tam aṅguṣṭābhyām avabādheta*, 'Therefore, while these (kindling verses) are being recited, he may crush him whom he may hate with his two great-toes', ÇB. 1 3 5. 7.

51. *anacyamānāsu :ai [sāmadhenīsu] havir āsādāyanti*, 'While

the kindling verses are being recited they deposit the offering'. MS. 3. 8. 7 (p. 104, 8).

52. *daṣa-hotāram sāmīdhenīṣv anūcyamānāsu vyācakṣate*, 'While the kindling verses are being recited they explain the Daṣa-hotr-section'. K. 9. 14 (p. 116, 22).

53. *tam [carum] anūcyamāne paścāt-prāñcam udāharanti*, 'While the Anuvākya-verse is being recited they draw this (pap) from the rear forward'. K. 10. 11 (p. 169, 2)

< √ vad + sam >

54. *tad dharī 'va samvadīmāneṣv anyatarām [apsarasam] abhipede*, 'While they were conversing about this, he approached one (of the Apsarases)'. JB. 3. 234 (Caland, Auswahl, p. 278).

< √ vah + pra >

55. *trcam saumyaṁ gāyatrām anvāha some rājani prohyamāne*, 'He recites a triplet sacred to Soma (and) composed in the Gāyatrī-metre, while king Soma is being carried forward'. AB. 1. 13. 6.

< √ 2 vr 'choose' + pra >

56. *tat pravare pravaryamāne brūyāt . . .*, 'While the list of ancestors is caused to be chosen, he should say . . .' MS. 1. 4. 11 (p. 60, 6).

57. *tat pravaram pravṛṇāne brūyāt . . .*, 'When one chooses the list of ancestors he should say . . .' K. 31. 15 (p. 18, 5).

58. *tasmāt pravare pravṛyamāne vācayet . . .*, 'Therefore when the list of ancestors is being chosen, he should make (the sacrificer) say . . .' GB. 1. 5. 21 (p. 134, 4)

58 B. Sāyana in his Introduction to the RV. (p. 9, 23) cites the following passage from an unidentified Brāhmaṇa: *pravare pravṛyamāne brūyād devāḥ pītara itī*.

Cf. ĀpÇ. 4. 9. 6 *devāḥ pītaraḥ . . . evā 'smi sa samyaja itī hotī pravare 'dhvanyu- pravare ca pravṛyamāne*.

The variation of the four texts (Ex. 56—58 A) in the form of the participle is noteworthy: the MS. uses the passive of the causative (which does not appear to occur elsewhere in the older literature), K. has the middle present [for the cognate accusative *pravaram* with √ vr + pra cf. AB. 7. 25. 4 *pravaram pravṛṇān*]; and GB. and the Brāhmaṇa passage quoted by Sāyana the passive (which in the older literature is found again at ĀpÇ. 4. 9. 6)

< √ vrj + pra >

59. *tusmin pravṛjyamāne patnī śiraḥ prornute*, 'While this (pot)

is being put on (the fire), the wife (of the sacrificer) covers her head' ÇB 14. 1 3. 16

< √ vrt + pra >

60. *tasmāt pravartyamānāyor [havirdhānāyoh] hotā 'nvāha . .*, 'Therefore, while (the two oblation-bearers) are being turned forward, the Hotṛ-priest recites . . MS. 3. 8. 7 (p. 104, 9).

< √ vraj >

60 A. *nāke suparnam upa yat patantam* (RV. 10 123. 6) *iti vrajatsu patantam ity abhirūpām abhiṣṭauti*, 'As they move he recites the appropriate (verse) RV 10 123. 6, (in which occurs the word) "the flying one"' KB. 8. 7 (p. 38, 15)

< √ vraj + pra >

60 B. *prai 'tu brahmanaspatiḥ* (RV. 1. 40. 3) *iti pravrajatsu pravatiḥ brahmanaspatyām abhirūpām abhiṣṭauti*, 'As they move forward he recites the appropriate (verse) RV 1. 40 3, addressed to Brahmanaspati (and) containing (the word) "forward"' KB. 8 7 (p. 38, 14).

< √ çaiṣ >

61. *yasyā 'çvine çasyamāne sūryo nā 'vir bhavati . .*, 'If in the case of a (sacrificer) the sun be not visible while the Āçvina-Çastra is being recited . . TS. 2. 1 10. 3.

62. *yasyā 'çvine çasyamāne sūryo no 'diyāt* (in the second instance 'deti') . . 'If in the case of a (sacrificer) the sun should not [does not] rise while the Āçvina-Çastra is being recited . . MS. 2. 5. 11 (p. 63, 13 and 15).

63. *etaḍ vā indrasye 'ndriyam yat sajanīyam [suktam], etasmin vai çasyamāna indram indriyam avīçati*, 'This (hymn, viz. RV. 2. 12) containing (the words): "sá janāsa [indrakḥ]" is (identical with) Indra's vigour; while this (hymn) is being recited vigour enters Indra' AB. 5. 2. 2.

64. *vaiçvadevyām rci çasyamānāyam avanayati*, 'While a verse sacred to the All Gods is being recited, he pours (the cup) out'. TS 6. 5. 2. 3.

65. *vāyavyāyām [rci] çasyamānāyām pātrāni vimuñcati*, 'While (a verse) sacred to Vāyu is being recited he releases the vessels'. MS. 4. 6. 2 (p. 79, 4).

66. *paridhānīyām çasyamānāyam avanayati*, 'While the con-

cluding (verse) is being recited, he pours (the cup) out'. MS. 4. 6. 6 (p. 87, 3).

67. *taṁ [grāham] śasyamāne 'vanayati*, 'He pours this (cup) out while the Ṣastra is being recited'. ṢB. 4 2 4. 7.

68. *taḍ dha tathā śasyamāne gauṣṭa* (GB. ed. *Gaastra goṣṭa*) *ājagāma*, 'Now Gauṣṭa came when the Ṣastra was being recited thus'. AB. 6. 30 8; GB. 2. 6. 9 (p. 257, 2).

69. *yañ śasyamāne [avanayet] yuvānaḥ pramīyeraṇ*, 'If he were to pour it out while the Ṣastra is being recited, the youth would perish'. MS. 4. 6. 6 (p. 88, 15).

Γ Addition from the Āraṇyakas and Upaniṣads.

69 A. *sa [brahmā] yad dha so 'ṇi stāyamāne vā śasyamāne vā vāvadyamāna āsita* . ., 'If this Brahman-priest were to sit loudly talking while the Stotras are being chanted or while the Ṣastras are being recited . . .' JUB. 3. 16. 3. J

< √ 2 śam, causative >

70. *paṇṣu śamyamāneṣu caksur hāpayanti*, 'When the victims are bring quieted (= slaughtered) they take away (their) sight'. GB. 1. 2. 21 (p. 58, 10).

On the strength of this passage and of Vait. 10 18 the causative [passive] *śamyate* should be listed as pre-Epic in Whitney's Roots etc. p. 171.

< √ sad, causative >

71. *c 'mā agman revatīr jivadhanyā* (RV. 10. 30. 14) *iti sādya-mānāsv anvāha vasatīvariṣv ekadhanāsu ca*, 'He recites (the verse) RV 10. 30. 14 while the Vasatīvarī and the Ekadhanā waters are being set down'. AB. 2. 20. 26.

< √ stu >

72. *ārbhāvapavamāne stāyamāna audumbaryā dakṣiṇā prāvṛto nupadyate*, 'While the Ārbhāvapavamāna is being chanted, having put on (a new garment) he lies down to the right of the Udumbara-branch'. PB. 17. 12. 5.

73. *pavamāne stāyamāne hotāraṁ mṛtyukḥ pratyālyata*, 'While the Pavamāna was being chanted Death clung to the Hotṛ-priest'. KB. 15. 5 (p. 68, 10).

Cf. AB. 3. 14 1 *agnir vai devānāṁ hotā 'sit, taṁ mṛtyur bahiṣpavamāne 'sīdat*.

74. *tam [graham] na stūyamāne 'vanayet, . . , yat stūyamāne 'vanayet* , 'He should not' [If he were to] pour out this (cup) while (the Pavamāna) is being chanted ' ÇB. 4. 2. 4. 6.

75. *yat stūyamāne 'vanayed garbhāḥ prapādukāḥ syuh*, 'If he were to pour out (the cup) while (the Pavamāna) is being chanted the foetuses would be prematurely born'. MS. 4. 6. 6 (p 88, 14)

Γ Additions from the Āraṇyakas and Upaniṣads.

75 A. = 69 A. (JUB. 3. 16. 3).

75 B. *tad bahiṣpavamāne stūyamāne manaso 'dgrhñyāt*, 'While the Bahiṣpavamāna is being chanted he should draw (the cup) with the mind (= silently) JUB. 1. 5. 6 J

< √ *stu + pra* >

76. [*rathantare*] *prastūyamāne [caksuh] sammīlet*, 'While the Prastāva of the Rathantara-Sāman is being sung he may close his eyes'. PB 7. 7. 15

Cf above § 60, Ex. 192—194, *rathantare prastute*.

< √ *han* >

77. *some hanyamāne yajño hanyate yajñe yajamānah*, 'When the Soma is being slain the sacrifice is slain, when the sacrifice (is slain) the sacrificer (is slain)'. TS. 6. 6. 9. 2.

< √ *hu* >

78. *juhvaty agnihotram upakṛpto 'khā bhavati*, 'While he offers the Agnihotra the pot has been prepared'. ÇB. 1. 7. 1. 10.

79. *atha sāyam dhr̥tiṣu hayamānāsu rājanyo vñāgāthi tīsrāh . . . gāthā gāyati*, 'Then, in the evening, while the Dhṛti-oblations are being offered, a Rājanya lute-player sings three stanzas'. ÇB. 13. 4. 3. 5.

80. *agne juṣasva prati harya tad vaca* (RV. 1. 144. 7) *ity āhut-yām hayamānāyām anvāha*, 'While the oblation is being offered he recites RV. 1. 144. 7'. AB. 1. 30. 12.

< √ *hr + abhi — ava* >

81. *tad yad evā 'syā 'tra kāmānām vyavachidyate 'gnāv apo 'bhyavahriyamāne* .. 'What (part) of his desires is cut off there when the fire is being thrown into the water . . . ÇB. 6. 8. 2. 11.

< √ hr + ā >

82. *vapāyām vā āhriyamānāyām agner medho 'pakrāmati*, 'When the omentum is being fetched Agni's sacrificial essence departs'. TS. 3. 1. 5. 2.

< √ hr + ud >

83 *vāmadevyam abhigāyata uddhriyamāne*, 'He sings the Vāmadevya-Sāman while (the fire) is being lifted out'. TB. 1 1 8 2

This passage is cited at ĀpÇ 5 14 4

< √ hr + pra >

84 *sā me satyācīr devān gamyād* (MS. 1. 4. 1, p. 47, 13) *iti prastare prahriyamāne vadet*, 'While the Prastara-bunch is being thrown (into the fire) he should say (the formula) MS. 1 4. 1'. MS. 1. 4. 5 (p. 53, 8).

85. *vi te muñcāmi raçanām vi raçmīn* (MS 1. 4. 1, p. 48, 2) *iti paridhiṣu prahriyamāneṣu vadet*, 'While the enclosing sticks are being thrown (into the fire) he should say (the formula) MS 1 4. 1'. MS. 1. 4 5 (p. 53, 12).

86 *chandobhīr vā agnir uttaravedim abhprahriyate, yā agnau prahriyamāne 'nvāhus tas* (read so for Schroeder's *tām*) *tarhi manasā dhyāyet*, 'With the metres the fire is thrown on the high-altar; what (verses) they recite while the fire is being thrown on (the altar), these he should then meditate on with his mind' MS. 3 2. 5 (p. 22, 15).

< √ hr + prati >

87. *pratihāra eva pratihriyamāne vāg ity udgātā brayāt*, 'While the Pratihāra is being sung the Udgātṛ-priest should say: "Speech"'. JB. 1 140

88. *pratihriyamāna etām u eva dīçanī yañ dviṣyāt tañ manasā 'pastabhnuyāt*, JB. 1. 325 (Caland, Auswahl, p. 124) see above § 62, Ex. 10.

< √ hvā (hū) + upa >

89. *asmāsv indra indriyam dadhāt* (TS 1. 6. 3. 2) *iti 'ḍāyām upahriyamānāyām vadet*, 'While the Idā is being invoked he should say (the formula) TS. 1 6. 3. 2'. MS 1. 4. 5 (p. 53, 2).

§ 63. C. The Accompanying Participle is a Future Participle.

1 *yathā çreyasy āgaṁiṣyaty āvasatheno 'paklpteno 'pāsita* . . 'As if, when a superior is about (=intends) to come, one would

honour (him) by putting the house in order ÇB. 2. 3. 1. 8; 3 9. 2. 7.

Cf. the Remark to Ex 3.

2. *prajāpatau vai svayam hotarī prātaranuvākam anuvakṣyaty ubhaye devāsura yajñam upāvasann asmabhyam anuvakṣyaty asmabhyam uti*, 'When Prajāpati himself as Hotr-priest was going to recite the morning litany, both gods and Asuras were waiting at the sacrifice (thinking): "For us he is going to recite (it), for us".' AB. 2. 15. 4.

Cf. the Remark to Ex. 3.

3. *prajāpatau vai svayam hotarī prātaranuvākam anuvakṣyati sarvā devatā āçaṁsanta: mām abhi pratipatsyati mām abhi'ti*, 'When Prajāpati himself as Hotr-priest was going to recite the morning litany all the divinities were in hope "Toward me he will turn, toward me".' AB. 2. 16. 1.

Of these three passages (§ 63, Ex 1-3) the first (ÇB 2. 3. 1. 8 = 3 9 2 7) shows a clear absolute locative.

At AB 2. 16. 1 (Ex 3) Delbruck (Altind Synt. p 389, 11-12, § 216) prefers to construe the locative *prajāpatau . . anuvakṣyati* as conjunct case dependent on the finite verb *āçaṁsanta*, 'They put their hope in Prajāpati who (= as he) was about to recite', and it is true that such a construction would be grammatically unexceptionable, cf. $\sqrt{\text{çan}} + \bar{a}$ with the locative of the person at ÇB 1. 6. 4. 17 (ter), 8. 5. 2. 1., K 27. 1 (p 169, 8); MS 1. 5. 11 (p 79, 14), and with *rājye* PB 19. 1. 2, 21. 5. 2, K. 13. 3 (bis, p 182, 9 and 10).

But in the other AB. passage (AB. 2. 15. 4, Ex 3) the locative cannot be construed with the finite verb *upāvasan*.

The passage TS. 1. 6. 7. 3 *upā 'smñ chvo yakṣyamāne devatā vasanti ya evam vidvān agnīm upastīnāti*, 'The divinities dwell in him who is going to sacrifice on the next day, who, knowing thus, bestrews the fire-altar', cannot, of course, be compared

Yajñam upāvasan here clearly means 'They stayed with the sacrifice, did not leave it', cf. TS. 6. 4. 2. 1 *yajñam evā 'rabhya grhīto 'pavasati* and 2 *paçūn evā 'rabhya grhīto 'pavasati*, 'Taking hold of (and) seizing the sacrifice [the cattle], he stays with (= does not leave) it [them]' The following direct discourse *asmabhyam anuvakṣyaty asmabhyam* elaborates the idea of expectation which is latent in the $\sqrt{\text{vas}} + \text{upa}$, cf. TB 1. 6. 6. 4 *āçitā evā 'dyo 'pavasāma kasya vā he 'dam kasya vā çvo bhavite'ti*, 'We, being sated, will wait to-day (to see) whose it will be now or whose to-morrow'.

As the two passages from AB, viz AB. 2. 15. 4 (Ex. 2) and AB. 2. 16. 1 (Ex. 3), are closely parallel, and as the absolute use of the future participle is made certain by ÇB. 2. 3. 1. 8 = 3 9 2 7 (Ex 1) there can be but little doubt that *prajāpatau . . anuvakṣyati* in AB 2. 16. 1 (Ex. 3) should be construed as absolute

locative, cf. also the immediately following absolute present participle *anubruvati* in AB. 2. 16. 2 *sarvā hā 'smān* [yajamāne] *devatāh prātaranuṣṭham anubruvati pramodante* (see above, § 62, Ex. 40)

Keith renders AB. 2. 16. 2 by 'All the deities delight in him beginning the morning litany', construing apparently *asmān . . . anubruvati* conjunctly with the finite verb *pramodante*. But there is no example quotable from the Brāhmana prose in which $\sqrt{\text{mud}}$ or $\sqrt{\text{mud}} + \text{pra}$ is construed with the locative of the thing enjoyed, but this is expressed by the instrumental, thus, ÇB 9. 4. 1. 7 *osadhībhir hā 'dān sarvaṁ modate*. 'Everything here delights in plants', [contrast $\sqrt{\text{mud}}$ with *saha* and the instrumental in the Çloka ÇB 14. 7. 1. 14 (= BĀU 4. 3. 14 Mādhy = 13 Kānva) *strībhiḥ saha modamānaḥ* 'Enjoying himself with women']. ÇB 3. 3. 4. 18 *tair eva 'nān pramumodayisati*, 'He desires to make him enjoy these'; the synonymous $\sqrt{\text{nand}}$ likewise takes the instrumental, thus, KB. 27. 1 (p. 129, 18) *nandati ha vai yajño viduṣā 'gachatā*, 'The sacrifice rejoices at a knowing one when he approaches (= at the approach of a knowing one)' [cf. above, § 39, b]; AB 1. 13. 8 *sarvo ha vā etena* [somena] *krīyamānena nandati*, 'Everyone rejoices at this (Soma) when it is being purchased (= at the purchase of this Soma),' which glosses RV. 10. 71. 10 *sārve nandanti ya-çāśā 'gatena* [cf. above, § 39, a], GB. 1. 1. 1 (p. 1, 6) *tenā* [snehena] 'nandat', '(The Brahman) rejoiced at this (sweat)', GB. 1. 1. 2 (p. 2, 1) *tābhir* [siedadhārābhiḥ] *anandat*, '(The Brahman) rejoiced at these (sweat-drops)', ŚB 1. 6. 2 *ye yajñasya vyṛddhena na nandanti nandanti yat samṛddhena*, 'Who do not rejoice at the failure of the sacrifice, (but) rejoice at (its) success'; ŚB. 1. 6. 3 *yo 'ham yajñasya vyṛddhena nandāmi nandāmi yat samṛddhena*, 'I who am gratified at the failure of the sacrifice, gratified (also) at (its) success'.

Both Liebich (Bezenberger's Beitrage, 11, p. 299): 'Als Prajāpati selbst als Opferpriester im Begriffe stand, das Frühgebet zu rezitieren, hofften alle Götter ') and Keith ('When Prajāpati himself as Hotṛ was about to recite the morning litany, all the deities expected ') construe *prajāpatau . . . anuvaksyati* at AB 2. 16. 1 (Ex. 3) as absolute case

Contrast with the absolute locatives in Ex. 2 and 3 the conjunct construction ÇB 1. 1. 2. 18 *sarvā ha vai devatā adhvaryuṁ havī grahīsyantam upatisthante mama nāma grahīsyati, mama nāma grahīsyati* 'ti, 'All the divinities (expectantly) stand near the Adhvaryu-priest as he is about to take the oblation, (thinking) "My name he will take, my name he will take".'

Delbruck, Altind. Synt. § 152, p. 235, 15, notes only active forms of the future of $\sqrt{\text{pad}}$. It is true that these are in the majority; AB 2. 16. 1 *pratipatsyati* and *pratipatsyāmi*; 4. 7. 7 *āpatsyati*; Ait. Ār. 2. 1. 4 (p. 103, 11 Keith) *patsyati*, K. 29. 1 (p. 168, 3) *avapatsyanti*; and the dative of the active future participle *nīpatsyate* in the Yajus TS 7. 1. 19. 3, KAçv 1. 10 (p. 154, 5) But the middle future is read at Chānd Up 5. 11. 3 *pratipatsye*; 6. 14. 2 *sampatsye*, ÇÇ 6. 12. 12 *prapatsyamānāḥ*

§ 64. The Meaning of the Absolute Locative.

While the absolute locative is thus seen to be fully established in the Brāhmaṇa prose its use is almost wholly confined to the expression of temporal relations.

Very rarely a concessive idea is suggested by the general context of the passage, as at ÇB. 3. 9. 3. 27 (above § 62, Ex. 41) where the absolute locative *etāvati bhāge bhūjyamāne* may be rendered by 'although so great a share is being consumed', and at JUB 3. 31 9 (above § 61, Ex. 10 A) *eṣu ha vaṁ kulyeṣu satsu* which may be translated by 'although these (= we) belong to the family'. Similarly a concessive rendering is possible at ÇB. 1. 6 4. 14 *akṣine pūrvasmīnn anne*, 'although the old food is not (yet) exhausted' (§ 59, Ex. 69); ÇB. 1. 8. 1. 39 *asamsthite yajñe* 'although the sacrifice is not (yet) completed' (§ 59, Ex. 216), ÇB. 2. 2. 4. 15 *āmāyām gavī satyām*, 'although the cow is raw' (§ 61, Ex. 1 and § 57, Ex. 4), KB 24 1 (p. 108, 9) *mādhuchandasa eva praūge sati*, 'although this is just the Mādhuchandasa Praūga' (§ 61, Ex. 7); ÇB 7 5. 2. 41; TS. 5. 4. 9. 2; TĀ. 1. 26. 6 *varṣati* 'although it rains' (§ 61, Ex. 35, 37; 37 A); ÇB. 1. 1. 1. 8 = 2. 1 4. 2 *manuṣyeṣv anaçnatsu, deveṣv anaçnatsu*, 'although (other) men [the gods] do not eat'; JUB 2. 15. 1 *mahāçane naçnati*, 'although the Voracious One does not eat' (§ 62, Ex. 1; 1 A)

A causal meaning may be read into a few absolute locatives; thus TS. 6. 4. 11. 2 *vācy apakrāntāyām*, 'because speech had departed' (§ 59, Ex. 60); ÇB. 7. 1. 2. 9 *utkrānte prāṇe, utkrānte vīrye, srute nne*, 'because breath [vigour] had departed, because food had flown away' (§ 59, Ex. 61); ÇB. 7 1. 2. 1 = 7. 4. 2. 11 *tasmīnn utkrānte*, 'because this (breath) had departed' (§ 59, Ex. 63); ÇB. 14. 9. 2. 7 (= BĀU. 6. 2. 7 M. = 6. 1. 7 K.); Chānd. Up. 5. 1. 7; ÇĀ. 9 2, Ait. Ār. 2. 1. 4 *yasminn utkrānte*, 'because of whose departure' (§ 59, Ex. 66; 66 A; 66 B); Ait. Ār. 2. 1. 4 *yasmin prapanne*, 'because of whose entrance' (§ 59, Ex. 106 A); K 7. 10 (p. 61, 21) *rātryām bhatāyām*, 'because night had fallen' (§ 59, Ex. 108); TS. 6. 3. 2. 6 *sve vaçe bhūte*, 'because his pleasure is paramount' (§ 59, Ex. 110); GB. 2. 6. 6 (p. 251, 3 and 6) *agnīṣṭoma eva sati yajñe*, 'because this sacrifice is an Agniṣṭoma' (§ 61, Ex. 8

and 9), MS. 4. 5 9 (p. 77, 4) *abhimrtāyām asyām*, 'because this (earth) has been affected by death (§ 57, Ex. 20).

The absolute locative thus appears to have developed out of, and in close parallelism to, the simple locative of time (Delbrück, *Altind. Synt.* § 76, p. 116—117). Compare, e.g., ÇB. 12. 4. 1. 10 *tām [gām] tasyām ahutyām brāhmanāya dadyāt*, 'At this oblation he should give this (cow) to a Brāhmana', with JB. 1. 58 1 (JAOS. 23, p. 340) *tām [gām] tasyām evā hutau hutāyām brāhmanāya dadati*, 'They give this (cow) to a Brāhmana when this oblation has been offered' (literally: 'at this oblation when it has been offered'); ÇB. 1. 8. 1 7 *tataḥ samvatsare yosit sambabhava*, 'Thence after (the expiration of) a year a woman came into being', with ÇB. 13. 4. 4. 1 *samvatsare paryavete dikṣā*, 'When a year has passed by (literally: 'after [the expiration of] a year when it has passed by') the consecration (takes place)'; TS. 5. 6. 5 1 *dvitiye samvatsara agneyam aṣṭakapālam nirvapet*, . . . *trītiye samvatsare 'bhijitā yajeta*, 'After (the expiration of) the second year he should offer (a cake) on eight potsherds sacred to Agni, after (the expiration of) the third year he should sacrifice with the Abhijit-offering', with K. 22 3 (p. 58, 22 and 59, 1) *dvitiye samvatsare paryeta agneyam aṣṭakapālam nirvapet*, . . . *trītiye samvatsare paryete 'bhijitā yajeta*, 'When the second year has passed [literally: 'after the second year when it has passed'] he should offer (a cake) on eight potsherds sacred to Agni; when the third year has passed [literally: 'after the third year when it has passed'] he should sacrifice with the Abhijit-offering'; KB 3. 4 (p. 10, 16) *vasante vā idam sarvaṁ samidhyate*, 'In the spring all this is kindled' with KB. 4. 13 (p. 17, 10) *atha vasanta āgate . . . venuyavān uddhartavā āha*, 'Now when spring has arrived (literally: 'in the spring when it has arrived') he orders the bamboo-seed to be collected'; ÇĀ 4. 8; KUB. 2 8 *purnamāsyām* 'on the night of the full moon', with *āmāvāsyāyām vṛttāyām* 'the night of the new moon having come' [literally: 'on the night of the new moon when it has come'] (§ 59, Ex. 178 A).

§ 65. The Separation of the Absolute Locative from the Rest of the Sentence.

The independence of the absolute locative is sometimes emphasized by the fact that it is separated from the rest of the sentence by

(a) *atha*; thus ÇB. 1. 2. 5 20 bis (above, § 62, Ex. 22); ÇB. 1. 6. 4. 14 (above, § 59, Ex. 69); ÇB. 1. 8. 2. 7 (above, § 60, Ex. 107); ÇB. 1. 9. 2 26 = 4. 4. 4 3 (above, § 60, Ex. 108); ÇB. 7. 3. 1. 2 and 3 (above, § 60, Ex. 62); ÇB. 11. 2 4 10 (above, § 59, Ex. 212); ÇB. 12. 4. 3 1 (above, § 60, Ex. 212); ÇB. 12. 9. 1. 12—17 (above, § 61, Ex. 5); TB. 1. 2. 5. 1 (above, § 60, Ex. 4); TB. 1. 6. 9. 8 (above, § 61, Ex. 6); GB. 1. 3. 19 (above § 61, Ex. 32)

(b) *atra*, ÇB. 4. 2. 2. 8 and 12 (above § 60, Ex. 68 and 69).

(c) *tad anu*, ÇB. 13. 5 3. 1—3 (above § 60, Ex. 224)

See above § 7, b.

and (d) by the resumptive (*e*)*tasmin kâle*, KB. 2. 9 (bis, above § 60, Ex. 20 and 204); KB. 27. 4 (above § 59, Ex. 204).

See above § 7, b, and § 56.

§ 66. The Subject of the Absolute Locative

1. The subject of the absolute locative is frequently omitted,

(a) when it may be easily supplied from the context;

(b) in the case of verbs which are used absolutely i.e. where the subject is implied in the verb, thus *varṣati* (§ 61, Ex. 35—37); *vidyotamāne* (§ 61, Ex. 31—32); *stanayati* (§ 61, Ex. 31—32); *ava-sphūrjati* (§ 61, Ex. 31); *vyuṣṭe* (§ 59, Ex. 174); *anrdhyamāne* (§ 61, Ex. 25); *upadrute* (§ 59, Ex. 104); *anūkte* (§ 59, Ex. 165); *anūcyamāne* (§ 62, Ex. 53); *pratīkrte* (§ 59, Ex. 250), *pratīkrīyamāne* (§ 62, Ex. 88); *hīnkrte* (§ 60, Ex. 24); *hīnkrīyamāne* (§ 62, Ex. 10); *vaṣṭīkrte* (§ 60, Ex. 25—34); *anuvaṣṭīkrte* (§ 60, Ex. 35—38); *vijite* (§ 60, Ex. 71—73, see the Remark to Ex. 73); *ṣaṣṭe* (§ 60, Ex. 141); *ṣasyamāne* (§ 61, Ex. 67—69); *prastute* (§ 60, Ex. 197),

For MS 1. 8. 6 (p 124, 2) *sthite* see below § 68, Ex. 4.

(c) by abbreviation in certain standing phrases; thus (*an*)*udite* (§ 59, Ex. 19—51); (*su*)*vyuṣṭāyām* (§ 59, Ex. 165—174), (*a*)*samsthite* (§ 59, Ex. 224—236); *astamite* (§ 60, Ex. 9—20); and so always *prasute* (§ 60, Ex. 160—164) and *ātapati* (§ 61, Ex. 28—30 B).

2. In the phrases *rathantare* and *brhati prastute* (§ 60, Ex. 192—194) and *rathantare prastūyamāne* (§ 62, Ex. 76), 'When the Prastāva of the Rathantara [of the Brhat] Sāman has been sung' and 'is being sung', the pregnant construction of *√ stu + pra* 'to sing the Prastāva' with the name of the Sāman whose Prastāva is sung is noteworthy.

3. The subject of the absolute locative almost always differs from that of the main verb.

Identity of the subject of the finite verb and the subject of the absolute locative is found once at ÇB 5. 1. 3. 2 (his) *tad etad* (in the second instance *tasmād etad*) *anativrātre satī rātre rūpani kriyate*, 'Thus [Therefore], while it is not an over-night rite. it is (yet) performed in the manner of a night rite'.

A second example would be AB. 7. 9. 7 *jive*; see the discussion of this passage, above, § 29, Ex. 33

For K. 6 3 (p 52, 5) *ahute* see above § 60, Ex. 236 A

4. The subject of the absolute locative is

(a) a cognate accusative at JB. 1. 140 (§ 62, Ex. 87) and possibly at K. 23. 6 (p. 81, 8) *yāma āgate*, see § 60, Ex. 57,

(b) for TS. 3. 4. 10. 3 *prayāte vastau*, see § 60, Ex. 115,

(c) an accusative of content appears in the phrase *samgrāme samyatte*. see § 60, Ex. 109—113.

§ 67. The Predicate of the Absolute Locative

The predicate of the absolute locative is almost always a participle.

A nominal predicate without accompanying participle is found at MS., 4 2. 11 (p. 34, 17) *prātar evā 'ntargoṣṭhāsu gosu hotavyam*, 'He should offer the oblation in the morning while the cattle are (still) in the stable' (see § 60, Ex. 39). The simple adjective *jive* at AB. 7. 9. 7 is discussed above § 29, Ex. 33.

Γ Addition from the Āraṇyskas and Upaniṣads.

At Chānd. Up. 8. 9. 1 = 2 the adjectives *suvasane*, *andhe*, and *srāme* occur as predicates of the absolute locative along with a series of participles: *yathai 'va khalv ayam asmiñ charīre sādhv-alamkrte sādhwalamkrto bhavati suvasane suvasanaḥ pariṣkrte pari-krta evam evā 'yam asminn andhe 'ndho bhavati srāme srāmaḥ parivṛkne parivṛknaḥ*, 'Even as this (Self) is beautifully adorned when this body is beautifully adorned; is beautifully dressed when (this body) is beautifully dressed; is handsomely fitted up when (this body) is handsomely fitted up; even so this (Self) is blind when (this body) is blind; is lame when (this body) is lame; is maimed when (this body) is maimed'.

Contrast the *yadī*-clauses at Chānd. Up. 8. 10. 1—2 = 3—4 *tad yady apī 'dam garīram andhaṁ bhavaty anandhaḥ sa bhavaty yadī srāmam asrāmo na 'vā 'sya dosena dūsyati | na vadhenā 'sya hanyate nā 'sya srāmyena srāmah*, 'Even though this (Self) be not blind when this body is blind, be not lame when (this body) is lame, be not maimed through its (= the body's) maiming, be not harmed through its (= the body's) harming; be not lame through its (= the body's) lameness

§ 68.

Appendix I.

Passages which are not to be construed as Locatives Absolute

1. At ÇB. 11 1 5. 1 *tad apaçavyam syād aprāyaçcittikṛta, etas-mād . . .*, 'That would be injurious to the cattle in the case of one who has not performed the expiation; therefore . . . the form *aprāyaçcittikṛta* stands for the genitive *aprāyaçcittikṛtaḥ* from the theme *aprāyaçcittikṛt-*, not for the locative *aprāyaçcittikṛte* from the theme *aprāyaçcittikṛta-*; cf. pw. s. *aprāyaçcittikṛt*, p. 82, col. 2, 2.

2. At KB. 26. 3 (p. 121, 3) *atha kaç cū chastre vā 'nuvacane vā pramatta upahanyād vicikitsā vā syāt . . .*, 'If one, being inattentive (= through inattention), makes an error (by omitting a letter) in the Çastra, or in the recitation, or if there be a doubt . . . the form *pramatta* stands for the nominative *pramattaḥ*; cf. KB 27 1 (p. 129, 19) *yadī kaç cit pramatta upahanyāt* .

The $\sqrt{\text{han}} + \text{upa}$ (PW. 'anstoßen, stecken bleiben im Rezitieren') refers to the omission of a letter in the recitation; cf. the Commentary to AB 3. 35 3 *adhīyann upahanyāt* which it glosses by *upaghātam varṇatopam kuryāt*. The passive voice is used in the same sense at TS 7. 3. 1. 1 *sa yo vai daçame 'hanṁ avivākyā upahanyate sa hiyate*, 'He is left (= lost) who on the tenth day, viz. on the Avivākyā-day, makes an error (through the omission of a letter).

3. At ÇB. 3. 4. 3 19—20 *atha prastare nṁnuvate . . . | tad āhuh: . . . akte nṁnuvīrāṣṇ anaktāṣ iti*, 'They make amends on the Prastara-bunch, . . . now they say " . . . : should they make amends on the anointed or on the unanointed (Prastara-bunch)?"', the simple nominal locative *prastare* in 19 shows that *akte* and *anakte* in 20 should be construed as conjunct cases. See above § 57.

4. At MS. 1. 8 6 (p. 124, 2) Schroeder's text reads: *tad iṇāṇā var sukrto 'mum lokam naḥṣanti, te vā ete yan naḥṣatrāṇi, yad āhur jyotir avāpādi tārahā 'vāpādi 'ti te vā ete 'vapadyanta, āptvā sthite* (read *sthitās?*, see the Remark) *ta idam yathāloham sacante yadā 'mutah pracyavante*, 'The pious who have sacrificed attain yonder

world, they are the constellations; when (people) say: "A light hath fallen down; a star hath fallen down", it is they who fall down; when they move forth away from yonder (sky or world) they abide here (each one) in his proper place, having reached it, standing still'.

The difficulty lies in the words *āptvā sthite*. Delbruck (Altind. Synt. p. 407, 35, § 226) translates the last clause: 'Nachdem sie angekommen sind, so halten sie sich hier jeder an seinem Orte auf, wenn sie von dort verschwinden'; and he compares the expression *āptvā sthite* with phrases like *apakramya tiṣṭhati* where the main idea is expressed by the gerund while *tiṣṭhati* plays the part of an auxiliary.

Cf. the similar use of participles with $\sqrt{\text{sthā}}$; $\sqrt{\text{ās}}$, $\sqrt{\text{car}}$, Whitney, Gr. § 1075, c, Delbruck, Altind. Synt. p. 391, § 218; PW. s. *sthā*, no 9, col 1287, s. *ās*, no 4, col. 730; s. *car*, no 3, b, col 953; and of the gerund with $\sqrt{\text{vas}}$ ÇB 11 3. 3 1; Delbruck, Altind. Synt. p. 260, p. 334—335. 'Man kann also', continues Delbrück (p. 408), '*āptvā tiṣṭhati* "er steht da, nachdem er eilangt hat" kürzer ubersetzen "er trifft ein".' But this explanation does not remove the difficulty of the locative *sthite*, instead of which one would expect either a finite form *tiṣṭhanti*; or a conjunct participle *tiṣṭhantas*, *tasthi-vānsah*, or *sthitās*, or a gerund *sthitvā* [but the earliest instances of this gerund are in the Sūtras, ÇÇ. 5. 13. 11, AG. 1 2 2. 9, cf. below, § 73, Ex. 7 Remark].

My translation above renders *sthite* as if it were *sthitās*. But as the text stands, *sthite* can only be construed as an impersonal locative absolute: 'A standing having been made (= they having come to a standstill)' Cf. § 66, 1, b.

5. K. 23 6 (p 81, 6) *na dikṣitena hotavyam*; . . ; *yathā vi gaur ūdhah kuruta evam esa devebhyo yajñam sambharati yo dikṣate* (Schroeder's emendation for *dikṣite*), *yaj juhuyād yajñam viduhyāt srevayed yatho 'padhitā* (Geldner's emendation for *'padhite*) *sūta evam tat*, '(The Agnihotrā) should not be offered by one who has been consecrated; ; as a cow modifies (?) her udder, so he who is consecrated brings together (= prepares) a sacrifice for the gods; if he were to offer (the Agnihotra) he would drain the sacrifice by milking (= milk the sacrifice dry), he would cause it to miscarry; as when (a cow) gives birth (to a calf) while she is sucked (by another calf) even so is this'.

This passage is discussed by Geldner in the Windisch Festschrift, p 175, who rightly proposes the emendation of the locative *upadhite* in Schroeder's text, which cannot be construed, to *upadhita*, and correctly takes *sūta* as equivalent to *sūte* (cf K 13. 4, p 184, 19), not of *sūtah* as Simon does in his Kāthaka-Index.

It is not clear to me what the exact meaning of $\sqrt{\text{ki}}$ + *vi* with *ūdhah* can be. Geldner renders *yathā vi gaur ūdhah kuruta* by 'wie eine Kuh das Euter wechselt'.

The $\sqrt{k} + vi$ occurs in the Brāhmaṇa prose most frequently with reference to the moulding of the seed into an articulate human being, thus with *retah siktam* AB. 2. 39 1, 5. 15. 4, KB. 3 9 (p 14, 2) 30 4 (p. 143, 22); ÇB 1 9 2. 10, 3. 7. 2. 8, 4 4 2. 16, 6 7 2 5; 7 1 1. 17, 7. 5 2. 33, 9. 5. 1. 56; JUB 2. 2. 15; with *retasah siktasya rūpām* TS 6 6. 6 2, with *rūpām* TS. 2 6. 10. 3; 6. 6 6. 2, TB 1 8 1. 2. 2 7. 2 1, K. 13 5 (p 185, 20), 26. 7 (p. 131, 2); 28. 8 (p 162, 18), 32 4 (p. 22, 6), 36. 3 (p. 71, 11), 37. 3 (p. 86, 11), MS. 1. 10. 9 (p. 149, 12); 3. 7 7 (p. 84, 9), 3. 9 6 (p 123, 18); 4. 7. 4 (p 87, 14), PB. 20. 9. 2, or with reference to moulding and fashioning into a particular shape, thus AB. 2. 39 4, ÇB. 3 1 3 4, 6 7 2. 5, 7, 7. 1 1. 19. 9. 2. 3. 34; MS 3. 2 8 (p. 27, 16), 4 2. 13 (p 36, 5), PB 20. 16. 1, JUB 1. 21. 6; 4 11. 5; also in the sense of dividing something, thus ÇB 1. 6. 3 17, 10. 6. 5. 3 (= BĀU 1 2 3 Kāṇva), TB 1 7 1. 2; PB. 9 2. 3; 20 14. 5; JUB. 1 46 2, 1. 58. 8, 9

The causative form *sreyayati* should be added to Whitney, Roots etc., p 200, 10

6 At ÇB. 11. 5. 3. 12 *yatra ta etasmān eva kāle nivate sarve ṅnayo nugacheyuh* . . ., 'If at that same time, in a place where there is no wind, all the fires should go out . . .', *nivate* is correctly glossed by the Commentary with *vātarahate deḥ*; cf. *avira*, *ajana* 'a place without a hero, without a man' at ÇB. 11. 5. 1. 3 *avira iva bata me jana va putram haranti*, 'They carry off' my son, alas, as if in a place where there is no hero, as if in a place where there is no man' and 4 *katham nu tad aviram katham ajanam syād yatrā ham syām*, 'How should that place be without a hero, how without a man where I happen to be', where the Commentary similarly glosses *avire* and *ajane* by *virapurūṣarahate deḥ*; and *anupadrṣṭa* 'a place where there are no witnesses' at JUB. 3. 7. 6 *nā nupadrṣṭe cūdrā va sanivadiṣyāmahe*, 'Let us not dispute in a place where there are no witnesses, like Cūdras'.

For the privative *ni-* in *nivāta* cf. Wackernagel, Altind. Gr. II, 1, p. 283, § 110, b, e Besides the phonetic change of *nīs-* to *nī-* under certain conditions (Wackernagel, Altind. Gr. I, p. 342, § 287, a and b) the use of *ni-* in words like AV. *numanyu* 'one whose wrath has died down' = 'one who is without wrath', may have contributed to this privative force of *ni-*. To the instances quoted by Wackernagel add RV. *ni-svasam* (so divided by the Pp., and cf. Oldenberg, Rigveda Noten, II, p. 4 to RV. 7 1. 7) and K. 27. 9 (p. 149, 17) and 28. 8 (p. 163, 1) *strī nūvīryā* and *anūvīryah pumān*

At K. 28. 8 (p. 163, 1) Caland and Schroeder emend the ms. reading *nūvīryā* and *anūvīryah* (with lingual *n* after the *r* of the preceding word, cf. Wackernagel, Altind. Gr. I, p 191, § 171, a, and below § 73, Ex. 15 Remark) to *nūvīryā* and *anūvīryah*, probably because K. elsewhere (K

10 7, p 133, 17, K 12. 3, p 164, 21, K 24 6, p 95, 16 and 20, K 29. 2, p. 170, 2) reads *nirvīrya* without variant. But the Kap S. in the parallel passage to K. 29. 2 (p 170, 2) reads *nvīryam*.

In classical Sanskrit *nūhanatā* 'poverty' (PW) shows the privative *n-*.

§ 69.

Appendix II.

Paratactical Constructions Semantically Equivalent to an Absolute Locative

A number of passages in which a paratactical clause is used instead of an absolute locative has been noted above § 59, Ex 52; 60, § 60, Ex. 16; 62; 102; 155; § 62, Ex. 31.

A few additional examples may be noted here: (a) ÇB. 9 5. 1. 19—21; 23—26 *tasya samīṣṭayajur ahutam āsā* (20 *tasya çamyor uktam āsā*; 21 *tasye 'do 'pāhātā 'sā*, 23 *tasya samīṣṭayajūṣy ahutāny āsur*; 24 *tasyai 'tāvat kṛtam āsa yāvat prātaḥsavanam*; 25 *tasyai 'tāvat kṛtam āsa yāvan mādhyandīnam*; 26 *tasyai 'tāvat kṛtam āsa yāvad etasya paçoḥ kriyate*) 'thā (23; 24; 25 *athā*) 'jagmuḥ, 'The Samīṣṭayajus-oblation of this (offering) had not (yet) been offered [The Çamyoh-formula of this (offering) had not (yet) been pronounced; The Idā of this (offering) had not (yet) been invoked; The Samīṣṭayajus-oblations of this (offering) had not (yet) been offered; As much as the morning pressing of this (sacrifice) had been performed; As much as the midday pressing of this (sacrifice) had been performed; As much of this (sacrifice) had been performed as is done in the case of this animal-sacrifice], then they arrived', < cf. above § 60, Ex. 206—209; 218; 219; 230; 235 >

(b) ÇB. 8. 7. 4 7, 9. 1. 2 32, 9. 2. 1. 12, 10. 2. 1. 8 *atrai 'ṣa sarvo 'gnih samskr̥tas, tasmin devā etad amṛtam* (9. 2. 1. 12; 10. 2. 1. 8 omit *amṛtam*) *rūpam uttamam adadhuh*, 'The entire fire-altar was completely built up there, (then) the gods placed this immortality, their highest form, on it'; equivalent to **etasmīn atra sarvasmīn agnau samskr̥te devā etad amṛtam rūpam uttamam adadhuh* < cf. above § 57 >

(c) ÇB. 6. 4. 4. 1 *hasta eṣa bhavaty atha paçan abhīmantrayate*, 'This (lamp) is (still) in his hand, then he addresses the victims with a Mantra'.

(d) ÇB. 6. 3 3. 1 *pradīptā ete 'gnayo bhavanty atha mṛdam acha*

yanti, 'These fires are blazing forth (= have been freshly kindled), then they approach the lump of clay'.

(e) ÇB. 9. 4. 3. 15—16 *iṣṭā devatā bhavanty asamavahutam sviṣṭakṛte / ut̥haḥ 'nam pūrvābhiṣekenā 'bhimṛṣati*, 'The divinities have been sacrificed to without attending to the Sviṣṭakṛt, then he touches this (altar) with the formula for the preliminary consecration'.

For *asamavahutam* cf. above § 27, Ex 1 Remark

(f) ÇB. 12. 9. 3. 9 see above § 27, Ex 1.

(g) ÇB. 13. 6. 2. 12—13 *tat paryagnikṛtāḥ paçavo babhūvur asam-jñaptāḥ / ut̥haḥ hai 'nam vāg abhyuvāda*, 'Now the fire had been carried round the victims (but) they had not (yet) been quieted (= slaughtered), then a voice addressed this (sacrificer)', < cf. above § 60, Ex. 75 >

(h) TS. 2. 1. 4. 7 *dyāvāprthivyām dhenum ālabheta jyogaparuddho, 'nāyor hi vā eso 'pratiṣṭhato 'thai 'sa jyog aparuddho, dyāvāprthivī eva svena bhāgadheyeno 'padhāvati, te evaḥ 'nam pratiṣṭhām gamayataḥ*, 'He who is long in exile should take (for slaughter) a cow sacred to Heaven and Earth; for he is not firmly established in these two (= for since or when he is not firmly established in these two), then he is long in exile, so he has recourse to Heaven and Earth with their own share; they (in turn) cause him to obtain a firm footing'.

(i) TS. 2. 1. 4. 8 *vāyavyam vatsam ālabheta, vāyur vā anāyor vatsa, ime vā etasmai lokā apaçuṣkā vid apaçuṣkā 'thai 'sa jyog aparuddho, vāyur eva svena bhāgadheyeno 'padhāvati, sa evā 'smā imān lokān viçam pradāpayati*, 'He should take (for slaughter) a calf sacred to Vāyu, for Vāyu is the calf of these two (viz. Heaven and Earth); for these worlds are dried up for him, the peasantry is dried up for him (= for since or when these worlds and the peasantry yield no sustenance for him), then he is long in exile; so he has recourse to Vāyu with his own share; he (in turn) causes these worlds (and) the peasantry to give to him'.

(j) TS. 6. 6. 6. 2 *iṣṭam vapayā bhavaty aṁṣṭam vaçayā 'tha pāt-nīvatena pracarati*, '(When) the offering with the omentum has been accomplished, (but when) the offering with the cow has not

(yet) been accomplished, then he proceeds with (the oblation for Tvaṣṭr) accompanied by the Wives'.

(k) ÇB. 1. 2. 1. 21—22 *pṛisanti piṣṭāny abhīndhate kapālāni | athai 'ka ājyam nirvapati*, '(While) they are grinding the ground grains (and while) they are heating the potsherds, some one pours out the butter'.

(l) KB. 12. 2 (p. 53, 21) *anaktah prātaranuvāka āsīd aprāptāny* (var. lect. *aprāptā*) *ukthāny āsāṁs tān etasmīnt samdhāv asurā udāyan*, '(When) the morning litany had been recited, (but when) the Ukthas had not (yet) been attained,—at that juncture the Asuras went against these (gods)'.

(m) ÇB. 5. 1. 3. 13; 5. 5. 4. 33 *athe 'stā* (5. 5. 4. 33 *īstā*, omitting *atha*) *anuyāgā bhavanty avyūḍhe srucāv athai 'śām* (5. 5. 4. 33 *athai 'tair*) *havirbhiḥ pracaranti* (5. 5. 4. 33 *pracarati*), 'Now (when) the after-offerings have been made (and when) the two spoons have not been shifted,—then they proceed [he proceeds] with the oblations of these (victims) [with these oblations]'.

A detailed discussion of the relative frequency of such paratactical clauses compared with the use of the absolute locative on the one hand and with the use of conjunctive clauses on the other hand (cf. above the Remarks to § 59, Ex. 113; § 60, Ex. 38 B, § 61, Ex. 31; 36; § 62, Ex. 49; § 67), belongs to the chapter on sentence connection.

§ 70.

Appendix III

The Use of the Absolute Locative as a Means of Connecting Sentences.

As the present work is confined to the use of cases within the same sentence the point which Delbrück makes in the final paragraph of his discussion of the absolute locative (Altind. Synt § 216, p. 389, 17) falls, strictly speaking, outside the scope of this investigation. Delbrück there calls attention to the part played by the absolute locative as a means of connecting sentences with one another, e.g. *vāg vai devebhyo 'pākramad yajñāyā 'tiṣṭhamānā, te devā vācy apakrāntāyām tūṣṇīm grahān agrhṇata*, 'Speech, not submitting to the sacrifice, departed from the gods; speech having departed, the gods drew the cups in silence', TS 6. 4. 11. 2.

‘Ein Hauptwert dieser Konstruktion’, Delbrück concludes, ‘besteht darin, daß sie geeignet ist, die Erzählung weiter zu führen’.

It is true that such use is not rare, cf. PB. 7. 5. 2; ÇB. 7. 5. 2. 44, 7. 4. 1. 16; 6. 1. 2. 12; 7. 1. 2. 1; 7. 4. 2. 11; 10. 6. 5. 6; GB. 1. 3. 14 (p. 83, 3), 2. 2. 15 (p. 181, 7); ÇB. 9. 5. 1. 19—22; 24—27; PB. 14. 1. 2; ÇB. 1. 3. 3. 8; PB. 7. 5. 2; ÇB. 3. 6. 3. 11—12; AB. 7. 34. 7—8; 8. 17. 1; ÇB. 2. 1. 2. 16; AB. 2. 31. 6; 6. 30. 7—8 = GB. 2. 6. 9 (p. 257, 1—2); TS. 6. 6. 9. 2, ÇB. 1. 7. 1. 10; 1. 6. 1. 2, 11. 1. 6. 1.

But considering the whole bulk of absolute locatives it cannot be said to be excessively frequent.

Nor is this resumptive concatenation of sentences confined to the absolute locative. Other cases are utilized for the same purpose. Thus AB. 6. 4. 1 *devā vai yajñam atanvata, tāns tanvānān asurā abhyāyan*, ‘The gods performed the sacrifice, against them, while they were performing it, the Asuras came forth’; JB. 1. 42 (JAOS. 15, p. 234) *sa ha tatāma, sa ha tāntaḥ param lokam jagāma*, ‘He fainted, he, having fainted, went to the other world’; TS. 6. 1. 6. 6 *gandharvā avadann agāyan devāḥ, sā [vāk] devān gāyata upāvarata*, ‘The Gandharvas pronounced (a spell), the gods sang; to the gods, as they were singing, this (Speech) turned’; ÇB. 1. 6. 4. 12. *vārtraghnām vai paurṇamāsam, indro hy etena vrtram ahann, athai tad eva vrtrahatyam yad āmāvāsyam, vrtram hy asmā etad jaghnuṣa āpyāyanam akurvan*, ‘The full-moon rite belongs to (Indra) The Vṛtraslayer, for by means of it Indra slew Vṛtra; again, the new-moon rite is (identical with) the slaying of Vṛtra, for they prepared it for this Indra when he had slain Vṛtra, as a strengthening’; ÇB. 6. 1. 1. 8; 10. 6. 5. 6 *so ’grāmyat, sa tapo ’tapyata, sa grāntas tepāno brahmai ’va prathamam asṛjata* (10. 6. 5. 6 *tasya grāntasya taptasya yaço viryam udakrāmat*), ‘He toiled, he practised austerities; having toiled, having practised austerities, he created the Brahman first [of him having toiled, having practised austerities, glory (and) strength departed]’; AB. 3. 42. 1—5 *taṁ [agnim] te* [1 *vasavaḥ*; 2 *rudrāḥ*; 3 *ādityāḥ*, 4 *viçve devāḥ*] *trivṛtā* [2 *pañcadaçena*; 3 *saptadaçena*; 4 *ekaviṁçena*] *stomenā ’stuvāns, tān stuto ’tyārjata, | ekai ’kena taṁ devāḥ stomenā ’stuvāns, tān stuto ’tyārjata*, ‘These (Vasus [Rudras; Ādityas; All Gods]) praised this (Agni) with the

threefold [fifteenfold; seventeenfold; twenty-one-fold] Stoma; he, being thus praised, allowed them to pass; with each single Stoma the gods praised him; he, being praised, allowed them to pass'; JB. 1. 22¹ *te hā 'jagmus, te ha brahmacāriṇam ūcuḥ: pra no brāhi 'ti. tān ha provāca, tebhyo ha proktebhyah prthag āsanāni prthag udakāni prthaṇ madhuparkān prthag āvasathān prthak pañcabhyah pañcā 'pacitīḥ cakāra*, 'These (five Brāhmaṇas) came; they said to the pupil: "Announce us"; he announced them; for them, when they had been announced, (the king) prepared separate seats, separate (dishes of) water, separate guest-offerings, separate abodes (making) the five obeisances separately to the five'; ÇB. 14. 7. 3. 5 (= BĀU. 4. 5. 5); 14. 5. 4. 4 (= BĀU. 2. 4. 4) *vyākhyāsyāmi te, vācam tu me vyācakṣānasya* (14. 5. 4. 4 = BĀU. 2. 4. 4, and the Kāṇva recension also at BĀU. 4. 5. 5 *vyācakṣānasya tu me*) *ndi-dhyāsasva*, see above § 48, Ex. 45.

This general concatenating use of the participle is noted by Delbrück, Altind. Synt. § 215, p. 385, 20—25. 'Sehr oft dient das Participium in Verbindung mit dem Demonstrativum zur Weiterführung der Darstellung, indem es den Inhalt des letzten Satzes zusammenfaßt'

All the instances quoted above form part of a well established and not infrequent general type of sentence connection which is characterized by the repetition of a longer or shorter part of the preceding clause in the next following one; cf., e.g., the repetition of *yah pāpmanā grhīto bhavati* by *yah pāpmanā grhītaḥ syāt* at TS. 2. 3. 13. 2 *varuna enam varunapāceṇa grhṇāti yah pāpmanā grhīto bhavati, yah pāpmanā grhītaḥ syāt tasmā etām andrāvaruṇīn payasyān nirvapet*, 'Him who is seized by evil Varuna seizes with Varuṇa's noose; for him who may be seized by evil he should offer an oblation of clotted milk sacred to Indra and Varuṇa'.

¹ Caland (Auswahl p. 9; 11; 13) emends *brahmacāriṇam ūcuḥ* to *brahmacārīna ūcuḥ* which he renders by 'und sprachen (sich) als Schuler (bei ihm einstellend)'. But would this not require the middle voice and *iti*? Cf. § 60, Ex. 159, Excursus, H, p. 254—255. He further translates *pra no brāhi* and *tān ha provāca* by 'Sage uns an' and 'da sagte er ihnen an' supplying 'gastliche Bewirtung' as object and comparing ÇB. 10. 6. 1. 2 *tebhyo ha prthag āvasathān* (Comment. = *grhān*) *prthag apacitīḥ prthak sāhasrānt somān provāca*.

8. The Disjunct Gerund.

§ 71. Ordinarily the gerund expresses an action which refers to the subject of the sentence or to an element within the clause which is felt as the subject of the sentence; thus TS 2. 3. 2. 9 *ātmanam eva mṛtyor nṣkrīya paçan avarunddhe*, 'Having ransomed himself from death he obtains cattle'; ÇB. 11. 6. 1. 7 *taṁ hai 'naṁ drṣtvā bhīr viveda* (= **sa hai 'naṁ drṣtvā bibhāya*), 'Fear seized him when he had seen him'.

Cf. Whitney, Gr., § 994, b and c, Speyer, Sanskrit Syntax, § 379—380, p. 296; Delbrück, Altind. Synt. § 226, p. 405, 27, p. 406, 11; p. 407, 14.

In the following examples, however, the Gerund has assumed a much more independent character inasmuch as it cannot be construed with any element of the clause.

Cf. Whitney, Gr. § 994, d; Delbrück, Altind. Synt § 226, p. 408, 10

Only such instances of the disjunct gerund are enumerated below in which a subject is neither formally expressed nor can it be easily supplied from the context, as in the examples listed above § 26 II.

According to the character of the main clause the examples are grouped in four divisions:

I. The main clause consists of a verbal adjective in *-tavya* or *-ya* used impersonally

Cf. for the impersonal use of the verbal adjective in *-tavya* Delbrück, Altind. Synt p. 399, 7; and for the same use of the verbal adjective in *-ya* Ibid. p. 397, 28, 398, 17

II. The main clause consists of a noun accompanied by a verbal adjective in *-tavya* or *-ya* which is construed personally.

III. The main clause consists of a nominal subject accompanied by a finite verb.

IV. The main clause consists of a nominal subject with or without the substantive verb 'to be'.

§ 72. I. The Main Clause Consists of a Verbal Adjective
in *-tavya* or *-ya* Used Impersonally.

1. *tathā 'nyām dugdhvā punar hotavyam*, 'Thus, after another (cow) has been milked, a second offering should be made'. TB. 1. 4. 3. 4; 5.

2. *tat kṛtvā 'nyām dugdhvā punar hotavyam*, 'After this has been done (and) after another (cow) has been milked, a second offering should be made'. TB. 3. 7. 2. 2; 3; 4; 5.

3. *yatrā 'nyām [agnim] paçyet tata* (read so with the var. lect. and the Commentary for *yata* of the Bibl Ind. text) *āhṛtya hotavyam*, 'After (the fire) has been taken from a place where he may see another (fire), the offering should be made'. TB. 3. 7. 3. 1.

4. *vārunīm ṛcam anūcya vārunyā hotavyam*, 'After a verse addressed to Varuṇa has been recited (as invitatory prayer), the offering should be made with (a verse) addressed to Varuṇa'. MS. 1. 8. 3 (p. 118, 9).

4B. Sāyaṇa in the Introduction to his RV. Commentary (p. 10, 18) quotes the following passage from an unidentified Brāhmaṇa: *hiraṇyam nidhāya cetavyam*, 'After a gold piece has been deposited the piling (of the altar) should be undertaken'.

5. *yāpasyai 'vā 'nte 'gnim mathitvā 'tha hotavyam*, 'After the fire has been churned at the end of the sacrificial stake, the offering should then be made'. MS. 3. 9. 2 (p. 114, 6).

For *atha* see above § 7, b.

Contrast the conjunct construction of the gerund in the parallel passage K 26. 3 (p. 124, 15) *agnim mathitvā vaiṣṇavya rcā yāpasyā 'nte juhuyāt*.

6. *havyam pārvam devatā gamayitvā 'tha çarīram anvārohayitavyam ity āhur, yad āhutir hutvā paçum sammṛçati havyam vā etat pārvam devatā gamayitvā 'tha çarīram anvārohayati*; 'They say: "After the divinities have first been made to go to the offering, they should thereupon be made to ascend the body"; in that he touches the victim after the oblations have been offered, he, after he has first made the divinities to go to the offering, then causes them to ascend the body'. MS. 3. 10. 4 (p. 134, 11).

For *atha* see above § 7, b.

§ 73. The Main Clause Consists of a Noun Accompanied by a Verbal Adjective in -tavya or -ya Used Personally.

1. *hiranyam suvarnam upāsyā 'gnir ādheyah*, 'After (a piece of) pure gold has been thrown upon (it) the fire should be replenished (with fresh fuel)'. MS. 1. 6. 4 (p. 93, 9).

Cf. MS. 1. 6. 5 (p. 93, 17).

2. *atihāya pūrvām āhutim uttarā hotavyā*, 'Passing over the first oblation, the second (oblation) should be offered'. MS. 1. 8. 5 (p. 121, 4).

Contrast the conjunct construction of the gerund at TB. 2. 1. 4. 4 *atihāya pūrvām āhutim juhuyāt*, and K. 6. 5 (p. 54, 8) *tām [pūrvāhutim] atihāya juhuyāt*.

3. *bhasmanā 'raṇī saṁspr̥cya [agnih] manthitavyah*, 'After the two churning sticks have been brought in contact with the ashes, (the fire) should be churned'. MS. 1. 8. 9 (p. 130, 3).

Manthitavya here with nasalized verbal stem, like *manthitavai* MS. 1. 6. 10 (p. 102, 1) Contrast K. 26. 7 (p. 129, 22; below Ex. 4) *mathitavya* without nasal, like *vimathitoḥ* AB 1. 20. 2 and *pramathitoḥ* PB. 7. 7. 15.

4. *paçum ālabhyā 'gnir mathitavyah*, 'After the victim has been taken (for slaughter) the fire should be churned'. K. 26. 7 (p. 129, 22).

For *mathitavya* without nasal see above Ex. 3, Remark.

Contrast the conjunct use of the gerund at TS. 6. 3. 5. 2 *yat paçum ālabhyā 'gnim manthati* . . .

5. *upākṛtyai 'va manthyah*, '(The fire) should be churned after (the victim) has been prepared'. TS. 6. 3. 5. 2.

6. *prajāpataye pratiprocyā* (MS. 3. 1. 3; K. 22. 8 and 19 2 *procyā*) *'gnih sambhṛtyah* (MS. 3. 1. 3; K. 22. 8 *'gniḥ cetavyah*; K. 19. 2 *'gniḥ cetavyo rājñe procyā*), 'After the announcement to Prajāpati [and to the King] has been made, the fire altar should be assembled [should be piled]'. TS. 5. 1. 2. 5; MS. 3. 1. 3 (p. 4, 14); K. 22. 8 (p. 64, 16); K. 19. 2 (p. 2, 15).

Contrast the conjunct use of the gerund at TS. 5. 1. 2. 5 *sākṣād eva prajāpataye pratiprocyā 'gnim sambharati*.

7. *yad vāyavyam vā camasaṁ vā 'nanvārabhyā 'cṛāvayet; svād iyāt, tasmād anvārabhyā 'cṛāvyaṁ*, 'If he were to call for the Vāṣaṭ without holding (the cup) sacred to Vāyu or the beaker, he would depart from his own; therefore the call for the Vāṣaṭ should be

uttered after (the cup or the beaker) has been taken hold of'. TS. 3. 1. 2. 4.

Contrast in the preceding section, TS. 3. 1. 2. 3, the conjunct use of the present participle *yad abhikramya juhuyāt pratisthāyā iyāt, tasmāt samānatra tṣṭhatā hotavyam*, 'If he were to make the oblation moving about, he would depart from firm standing; therefore the offering should be made by him while he stands still on the same spot'.

Here the instrumental of the conjunct-present participle is functionally equivalent to a conjunct gerund *sthitvā* (the earliest occurrences of which are found in the Sūtras, ÇÇ. 5. 13. 11, AG. 1. 2. 2. 9; cf. above § 68, no. 4, Remark.).

8. *vaiṣṇavīm anūcyā [yupah] 'cche 'tyah*, 'After (a verse) addressed to Viṣṇu has been recited (as invitational prayer), (the sacrificial stake) should be approached'. MS. 3. 9. 2 (p. 114, 6)

Contrast the conjunct use of the gerund at TS. 6. 3. 3. 1 *vaiṣṇavya rcā hutvā yūpam acchaḥ 'ti*, 'After he has made the offering with a verse addressed to Viṣṇu, he approaches the sacrificial stake'.

9. *vaiṣṇavīm* (also *agnāvaiṣṇavīm*, *sārasvatīm*, and *bārhaspatyām*) *anūcyā vāg yantavyā*, 'After (a verse) addressed to Viṣṇu [to Agni and Viṣṇu; to Sarasvatī; to Bṛhaspatī] has been recited (as invitational prayer), speech should be restrained'. MS. 3. 6. 8 (p. 71, 13; 14; 16; and 17).

10. *punar dīkṣayitvā vāg yantavyā*, 'After the second initiation has taken place, speech should be restrained'. MS. 3. 6. 8 (p. 71, 13)

11. *agnihotrahavaṇīm pratapyā hasto 'vadheyo, hasto vā pratapyā 'gnihotrahavanyām avadheyah*, 'After the Agnihotra-ladle has been heated, the hand should be inserted, or, after the hand has been heated, it should be inserted in the Agnihotra-ladle'. MS. 1. 8. 5 (p. 122, 4).

12. *ubhau [agnī] samāhṛtyā 'ntarā [yajñah] dagdhavyah*, 'After the two (fires) have been brought together, the sacrifice should be burnt between them'. MS. 1. 8. 6 (p. 124, 7).

13. *yo jyeṣṭhabandhur apabhūtaḥ syāt taṁ sthale 'vasāyya brahmaudanam catuḥṣarāvaṁ paktvā tasmai [rāṣṭrabhṛtaḥ] hotavyāh*, 'If the head of a family be deprived of dominion, (the Rāṣṭrabhṛt-oblations) should be offered for him, after he has been placed on a mound (and) after a Brahman-mess of rice four Ṣarāvas in size has been cooked'. TS. 3. 4. 8. 7.

Apabhūtaḥ = *rāstrād apabhūtaḥ* TS. 3. 4. 8. 2. Cf. √ *rudh* + *apa*, § 11, Ex. 3.

14. *na parāṇ [aṇvaḥ] avasrjyo, yat parāṇcam avasrjed yajamānaṁ cakṣur jahyād, andhaḥ syāt, pratyavagrhyā 'dheyo, yajamānāyai 'va cakṣuḥ pratyavāgrahāt*, '(The horse) should not be permitted to walk off, if he were to let (the horse) walk off, sight would leave the sacrificer, he would be blind; after (the horse) has been kept back, (the fire) should be replenished (with fresh fuel); thus he has kept back (= keeps back) sight for the sacrificer'. MS. 1. 6. 4 (p. 92, 7).

15. *tad āhur: amna evā 'nudrutya 'thā 'gnihotraṁ hotavyam iti*, 'They say: "Immediately after (the verse) has been quickly run over the Agnihotra should be offered' MS. 1. 6. 10 (p. 102, 8).

There is no need to assume an *amnah* (with lingual *n*) by the side of *amnah* (with dental *n*) as is done by the pw. Nachträge 5, p. 244, col. 3. The lingual *n* in the two occurrences of *amnah* is due to the *r* in the preceding word, viz. here to the preceding *āhur*, and at MS. 1. 10. 10 (p. 150, 12) to the preceding *kumāre* (cf. Wackernagel, Altind. Gram. I, p. 191, § 171, b). At K. 8. 8 (p. 92, 11) the cod. Ch. reads *amno* after a preceding *agnir yad*, but the ms. D. has *amno*; *amnah* (with dental *n*) is read at K. 8. 8 (p. 92, 13, var. lect. *sna*); 6. 5 (p. 54, 4); and, according to Schroeder's certain emendation, at K. 36 5 (p. 72, 7) where the cod. Ch. reads *'gnau* for *'mno*) = MS. 1. 10 10 (p. 150, 12).

Besides the examples cited by Wackernagel, l.c., for the change of dental *n* to lingual *n* after the *r* of a preceding word cf. RV. 3 36 7 *samudre na* (Bloomfield, JAOS. 27, p. 77, and see the references quoted by Oldenberg, Rigveda-Noten, to this passage); JB. 1. 208. 6 (Transactions of the Connecticut Academy of Arts and Sciences, 15, p. 163) *punar hanyāt* (var. lect. *punar hanyāt*); K. 28. 8 (p. 163, 1, see above § 68, no. 6, Remark) *stri nivāryā 'nivāryah pumān*; MS. 1 8. 7 (p. 125, 1) *te 'gnihotre na samarādhayan* (so Caland's emendation of Schroeder's *'gnihotrena*, WZKM. 23, p. 53, cf. K. 6. 6, p. 54, 15 *te 'gnihotra eva na samārdhayan*).

For *atha* cf. above § 7, b.

§ 74. III. The Main Clause Consists of a Nominal Subject with a Finite Verb.

1. *devāsura vā eṣu lokeṣu samayatanta, te var devāḥ saṣṭhenai 'vā 'hnaḥ* (GB. *saṣṭhenā 'hnaḥ*) *'bhyo lokebhyo 'surān prānudanta* (GB. *parānudanta*), *teṣāṁ yāny antarakṣṭināni* (GB. *antarhastāni*) *vasāny āsāṁs tāny ādāya* (the GB mss. erroneously *ādāyant*) *samudraṁ prauppyanta* (GB. mss.; Bibl. Ind., and Gaastra's ed. *prārūpyanta*), 'The gods and Asuras contended about these worlds; then the gods pushed off the Asuras from these worlds by means

of the sixth day (rite); now the treasures which were in the hands of these (Asuras),—after they had been seized,—were scattered over the ocean'. AB. 5. 11. 1; GB. 2. 6. 11 (p. 260, 3).

GB. *prārūpyanta* should evidently be emended to AB. *praupyanta*.

As to AB. *praupyanta* Keith notes: 'The passive *praupyanta* is an odd use, which, however, can hardly be corrected', but he renders *praupyanta* as if it were a middle form: 'Taking all the wealth that was within reach they cast it into the sea'.

The √ *vap* + *pra* with double accusative which the passive construction presupposes occurs only here; at K. 19. 12 (p. 15, 7, 9; and 11) it is construed with the accusative and locative: *apsu bhasma pravapanti*.

The adjective GB. *antarhasta* is not registered in pw.; for the formation cf. Whitney, Gr § 1310, a; Wackernagel, Altind. Gram. II, 1, § 119, b, a, p. 312, 9—14.

With the secondary derivative AB. *antarhastina* (Whitney, Gr. § 1223, d) compare ÇB. 4 3 4. 19 *ñātakulīna* 'belonging to a known family'; ĀpÇ. 7. 6. 1 (pw. Nachtrage 3, p. 250, col. 3) *antarāçrūgiya* 'situated between the horns'; Samhito-paniṣad 27. 2 (pw. Nachträge 1, col. 2, in fine) *antahsāmika* 'in the middle of a Sāman'; cf. Wackernagel, Altind. Gram. II, 1, § 44ff.

2. *pārṇasya [brahmanah] pārṇam [brahma] ādāya pārṇam evā 'vacīṣyate*, 'When the full (Brahman) is taken from the full (Brahman) it (= the Brahman) is left (= nevertheless remains) full'. ÇB. 14. 8. 1. 1 (= BĀU. 5. 1. 1).

The metrical cadence of the passage is noted by Deussen, Sechzig Upanisaden. For the content cf. Deussen, System des Vedānta, p. 298, and Geschichte der Philosophie, I, p. 322.

3. *yad amum [agnim] ādhāye 'mam ādadhyād apa tad ādadhyād, yad vāve 'mam ādhāyā 'mum ādadhyād apa tad ādadhyāt; tad imam evā 'dhāyā 'the 'mam athā 'mum tathā samṛddhā ādhīyate*, 'If, after he has replenished yonder (fire), he were to replenish this (fire), he would replenish wrongly; again, if, after he has replenished this (fire), he were to replenish yonder (fire), he would replenish wrongly; but if this (fire) alone is replenished, then this (fire) and then yonder (fire), in that manner (the fire) is successfully (= rightly) replenished'. MS. 1. 6. 13 (p. 107, 17).

For the subject matter cf. K. 8. 4 (p. 87, 2ff.).

4. *tad yāni tatra vaiṣvadevāni bhavanti tāny uddhṛtyā 'nyāni prajāpatyāny aniruktāni parokṣavaiṣvadevāny avadhīyante*, 'These (hymns) to the All Gods having been omitted, others addressed to Prajāpati (and) undefined (i.e. without special indication of

the divinity to which they are addressed) (and) esoterically addressed to the All Gods are substituted'. KB. 24. 9 (p. 111, 3).

Here and at KB. 18 3 (p. 79, 20) *trayānām triṣṭupchatānām gayatriṣatam uddhṛitya tāni trīni brhatīṣatāni* (see below, § 75, Ex. 2) the gerund *uddhṛitya* has well nigh assumed the character of an adverb 'excepting, barring', cf. Whitney, Gr. § 994, g; PW. s. *hr* + *ud*, no. 4, col. 1533; pw. s. *hr* + *ud*, no. 10, p. 256, col. 2.

5 *yad idam kim ca varsati vrṣṭād oṣadhayo jāyanta, oṣadhīr jagdhvā 'paḥ pītva tata etad adbhyo 'dhi payaḥ sambhavati*, 'When it rains anywhere here, plants grow from the rain; after the plants have been eaten (and) the water has been drunk, then from the water milk comes into being'. ÇB. 2. 6. 3. 7.

See Ex. 6, Remark.

6. *idam hi yadā varṣaty athau 'sadhayo jāyanta, oṣadhīr jagdhvā 'paḥ pītva tata esa rasaḥ sambhavati*, 'When it rains here, then plants grow; after the plants have been eaten (and) the water has been drunk, then this sap (= essence) comes into being'. ÇB. 1. 3 1. 25; 1. 7. 1. 18; 2. 3. 1. 16.

The passages given under Ex. 8 and 9 make it practically certain that *paçavo 'mūlā oṣadhīr mūlnīr jagdhvā 'paḥ pītva* at ÇB. 2. 3. 1. 10 should be construed as absolute nominative (cf. above § 21, Ex. 1 and § 26, Ex. 6), *tataḥ* having the force of a temporal adverb.

7. *yad eva gārhapatyē 'dhiṣṛityā 'havanīyam abhyuddravet* (the Bibl Ind text *abhyuddravan*) *tena tvām prīnāti; . . . ; tasmād yad gārhapatyē 'dhiṣṛityā 'havanīyam abhyuddravati vāyūm eva tena prīnāti*, 'If (any milk) should flow toward the Āhavanīya-fire, after (the milk) has been placed on the Gārhapatya-fire, with that (milk) he gratifies thee; . . . ; therefore, if (any milk) flows toward the Āhavanīya-fire after (the milk) has been placed on the Gārhapatya-fire, with that (milk) he gratifies Vāyu'. TB. 2. 1. 6. 4.

The absolute gerund *adhiṣṛitya* is semantically equivalent to an absolute locative *adhiṣṛite*, cf. above § 60, Ex. 145—149.

8. *tasmāt prajā daça māso garbham bhrtvai 'kādaçam anu prajāyante*, 'Therefore creatures are born along with (= within) the eleventh month, after the foetus has been carried for ten months'. PB. 6. 1. 3.

Contrast the paratactical construction in the parallel passage JB. 1. 67. 2 (Transactions of the Connecticut Academy of Arts and Sciences, 15, p. 177) *tasmāt paçavo daça māso bibhraty* (the mss. *bibhrti*; *bibhyatita*; *bibhrtitam*) *ekādaçam*

anu prajāyante, 'Therefore animals carry (their foetuses) for ten months, along with the eleventh (month) they are born'.

9 *etasya ha vā idam [nidhanam] sāmnaḥ krtvā* (the mss *krtvo* and *krtor*) *varṣati ca parjanya uc ca grhnāti*. 'When this is made (the Nidhana) of this Sāman, Parjanya both rains and holds up'. JB. 1. 117.

In the following examples (Ex. 10—11) it is not certain that the gerund should be construed absolutely:

10. *sa [īndrah; 13 yajamānah] vasyān eve 'stvā 'bhavat* (13 *bhavati*), 'After the sacrifice had [has] been made, he (Indra; [the sacrificer] became [becomes] stronger'. ÇB. 5. 5. 4. 11; 13.

In section 11 it is strictly speaking the Aṣvins who perform the sacrifice for Indra, and in section 13 it is strictly speaking the priests who perform the sacrifice for the *yajamāna*. But it is questionable whether it is fair to press such a strictly logical point of view here. The translation 'He, having sacrificed became [becomes] stronger' (with *istvā* as conjunct gerund) would be possible according to the maxim *yah kārayati sa karoti*, 'Facit per alium, facit per se', cf. G. A. Jacob, *Laukikanyāyāñjaliḥ / dvitīyo bhāgaḥ*, A Second Handful of Popular Maxims Current in Sanskrit Literature, Bombay, 1902, p. 35 who refers to Čankara's Commentary on the Brahma Sūtras 1. 2. 11 (p. 180, Deussen's translation, p. 98; Thibaut's translation, SBE. 34, p. 119); and compare Rāmānuja's Commentary to the same passage (Thibaut's translation, SBE. 48, p. 268)

11. *athai 'nam [putram] māt্রে pradāya stanam prayachati*, 'The father), having handed the (new-born boy) to the mother, offers him (or: she offers him?) her breast' ÇB. 14. 9. 4. 28 (= BĀU. 6. 4. 28 Mādhy. = 27 Kāṇva).

It is not certain whether the father or the mother is the subject of the finite verb *prayachati*. According to PG. 1. 16. 20 the father gives the breast to the child, according to ĀpG. 5. 6. 15 5 he causes the mother to do so. In the former case the gerund *pradāya* would be used conjunctly, while in the latter case *pradāya* would be an absolute gerund.

Both Böhtlingk and Deussen take the father as subject of the gerund *pradāya* and of the finite verb *prayachati*. Ordinarily $\sqrt{yam}$ + *pra* with *stanam* is used of the mother giving her breast to the babe at JUB. 3. 14. 7, cf. *stanam* with $\sqrt{dhā}$ + *api* ÇB. 2. 2. 1. 1; K. 21. 9 (p. 49, 16), MS. 1. 6. 3 (p. 90, 18); with $\sqrt{dhā}$ + *upa* KB. 13. 2 (p. 58, 10), with $\sqrt{dhā}$ + *prati* AB. 5. 31. 1; 6. 29. 3; and with $\sqrt{yam}$ + *sam* — *prati* GB. 2. 6. 8 (p. 256, 1).

† Addition from the Āraṇyakas and Upaniṣads.

11 A. *atha yo na pratyāha tam iha vṛṣtir bhūtvā varṣati*, 'But he who does not answer, him, after he has become rain, he (= the moon) rains (down) here (= upon this earth)'. ÇĀ. 3. 2; KUB. 1. 2.

The Commentary glosses *vr̥ṣṭir bhūtvā* by *var̥ṣadhārābhāvaṃ prāpya* where *prāpya* may possibly be intended for the causative (Pān. 6. 4. 57). Deussen: 'Hingegen wer ihm (= dem Monde) nicht antworten kann, den laßt er, zu Regen geworden, herabregnen', Keith 'Him who answers it (= the moon) not it rains down on earth, becoming itself rain'. There can be no doubt that the sense requires *vr̥ṣṭir bhūtvā* to be construed with *tam*.]

§ 75. IV. The Main Clause Consists of a Nominal Subject with or without the Substantiva Verb 'to be'.

1. *na pretya samjñā 'sti*, 'After (a man) has died there is no (longer) consciousness'. ÇB. 14. 7. 3 13; 14 (= BĀU. 4. 5. 13; 14).

Cf Chānd. Up. 8 11. 1, where the same problem is discussed as in the ÇB. dialogue between Yājñavalkya and Maitreyī, *nā 'ha khalv ayam evaṃ (viz yatrai 'tat suptah samastah samprasannah svapnaṃ na vjānāti) sampraty ātmānaṃ jñānti · ayam aham asmī 'ti no eve 'māni bhūtāni*, 'Verily, in such a condition (viz. when one is asleep, completely withdrawn [from all sensations], completely at rest, and has no dreams) such an one is completely unconscious of himself (being no longer conscious of the fact) · "This is I" noi is he conscious of (the fact that there are) these (other) beings'.

2. *trayānām triṣṭupchatānām gāyatriṣaṭam uddhṛtya tāni trīni brhatiṣaṭāni*, 'If one deducts a hundred Gāyatrī (verses) from three hundred Triṣṭubh (verses) three hundred Brhatī (verses) are (left)'. KB. 18. 3 (p. 79, 20).

Cf. above § 74, Ex 4

3. *evam imān lokānt samāruhyā 'thaṃ 'śā gacir eṣā pratiṣṭhā ya eṣa tapati*, 'When one has ascended these worlds, then he who burns here (= the sun) is the goal, he is the firm standing'. ÇB. 1. 9. 3. 10.

Appendix I.

§ 76. At MS. 3. 7. 5 (p. 81, 13) Schroeder's text reads without variant: *vāg vai somakrayanī, cāṣṭh vāvai 'nām etat, tasmāt prajāḥ sṛṣṭvā prajāyante* The parallel passage TS. 6. 1. 7. 4 has: *vāg vā eṣā yat somakrayanī, cid aṣi manā 'sī* (VS. 4. 19) *'ty āha, cāṣṭy evaṃ 'nām etat, tasmāc chṛṣṭāḥ prajā jāyante*, 'The cow with which the Soma is bought is (identical with) speech; he says (the formula) VS. 4. 19, thus he instructs her, therefore offspring is born instructed'. Accordingly *sṛṣṭvā* in MS. should be emended to *chṛṣṭāḥ*.

For the confusion of *r* and *i* (Wackernagel, Altind Gr. I, p 19, 11, § 16) cf. the Mantra variants.

prasrtih MS. 4. 9. 12 (p. 133, 9).
prasrtih MS. 2. 11. 2 (p. 140, 10), K. 18.
 7 (p. 270, 18).

samrddham ÇG. 2. 1. 30.

nrsadvaraḥ AB. 7. 15. 1.

gotrabhrd MS. 3. 11. 1 (p. 140, 1).

Similarly:

vrśnah RV. 1. 154. 6; Nir. 2. 7.

piprhi MS. 2. 8. 1 (p. 106, 10).

dadhṛṣy ehi MS. 4. 2. 5 (p. 26, 13), 4.
 2. 6 (p. 27, 10).

hrdvidhe TA. 3. 5. 1, K. 9. 8 (p. 111, 1);
 ÇÇ 10. 14. 6.

And cf. the confusion of *vrđh* and *vid*:

vrđhad K. 40. 10 (p. 144, 14).

hotrāvrđhaḥ TB. 2. 6. 16. 2.

prasitih TB. 3. 7. 13. 4, TĀ. 4. 20. 3.
prasitih VS. 18. 1; TS. 4. 7. 1. 1.

samuddham PG. 2. 2. 10; HG. 1. 4. 6;
 ĀpMB. 2. 2. 11.

nrsadvaraḥ ÇÇ. 15. 19.

gotrabhid VS. 20. 38; K. 38. 6 (p. 107.
 16).

vrśnoh VS. 6. 3; TS. 1. 3. 6. 2; MS. 1. 2.
 14 (p. 23, 17); K. 3. 3 (p. 24, 10).

piphi VS. 14. 2; K. 17. 1 (p. 246, 4).

dadhisa ehi ĀpÇ. 4. 10. 4.

hinvidhe MS. 1. 9. 1 (p. 131, 8); 1. 9. 4
 (p. 133, 10); MÇ. 5. 2. 14. 3.

At AV 13. 4. 54 the Commentary reads *vrđhadvasuḥ* while the text has *idā-*
vasuḥ (corrupted from **vidādvāsuḥ*).

For the confusion of *s* and *ç* (above § 59, Ex 159, Rem., p. 182, 6—8) cf.
 the Mantra variants:

pariçrutam AV 20. 127. 9.

pariçrutah ĀG 2. 8. 16

parisrutam ÇÇ. 12. 17. 1. 3.

parisrutah MG. 2. 11. 12, *parisrutah* PG.
 3. 4. 4, ĀpMB. 2. 15. 4.

For the faulty insertion of the *v* in *srstiā* for *çistāḥ* cf. the faulty omission
 of the *v* in TB. 2. 4. 3. 11 *yuktā* for *yuktvā* (RV. 1. 177. 1, etc.).

Corrections and Additions.

- Page 1, line 5, from bottom, read : *personis casibus perturbatur*.
Page 2, line 13, read : TS. 2. 6. 9. 3.
Page 5, line 1, after KB. 7. 2 insert : (p. 29, 9)
line 5, after KB. 6. 2—9 insert : (p. 23, 7, 11; 16; 22;
p 24, 4; 10; 16; 22).
Page 6, line 23, at the end of § 4 add :
For 'Pendent Cases' compare now the suggestive article of W. Havers,
'Der sog. Nominativus pendens' in IF. 43 (1925), p. 207—275
Page 8, lines 8 and 7, from bottom, dele : Ex. 23 (ÇB. 5. 1. 3.
13 = 5. 5. 4. 33).
Page 9, line 1, dele : *tad*
line 2, read : § 65, b—c.
Page 11, line 13, after GB. 2. 2. 14 insert : (p. 179, 12)
line 11 from bottom, after 7. 24. 2 and before ÇĀ 1. 4
add : 8. 8. 5.
line 10, from bottom, at the end of the Remark, add :
For the present force of the aorist *akaran* cf Whitney, Gr. § 930,
Delbrück, Altind. Syntax, § 166, 2, p 287—289; and below § 60, Ex. 115;
§ 73, Ex. 14.
line 9, from bottom, read : 'bhyagṛāmyad
line 6, from bottom, read : 'tiṣṭhan
line 1, from bottom, after GB. 1 1. 3 add (p. 3, 1)
Page 15, line 12, after KB. 18. 3 add : (p. 79, 19)
line 19, read : *dakṣiṇā*
line 26, *ivā* 'pakramya is Gaastra's emendation
line 4, from bottom, read : *parokṣene*.
Page 18, line 14 read : Rāghavendra
line 24 read : appears.
Page 21, line 19 read : *āmusyāyaṇam*
line 8—7 and line 3, from bottom, read : *pratisttheyam*.

Corrections and Additions.

Page 22, line 15, read . *so 'yam*.

Page 23, line 9, after KB. 7. 4 add : (p. 30, 5)

line 13, from bottom, read . Proleptic Accusative

line 5, from bottom, after GB. 2. 2. 1 add : (p. 165, 15)
and note that Gaastra's edition gives *samṛkṣamānaḥ*
as the reading of the mss., which she emends to
sīsrkṣamānaḥ (misprint for *sīsrkṣamānaḥ*).

Page 25, line 7, at the end of Ex. 17 add the reference : PB. 22.
17. 2, and the Remark:

Contrast the normal construction at TS. 6. 4. 6. 1 *te devā bibhyata in-*
drām upādāvan.

line 12, after GB. 1. 3. 15 add : (p. 84, 9).

Page 26, line 17, read : *kṛtvā*.

Page 30, line 13, from bottom, read : (p. 38, 14).

Page 31, line 6, from bottom, read : *varnam*.

Page 32, line 4, from bottom, after PB. 6. 9. 17 add : (where, with
Caland, ZDMG. 72, p. 20, *sarvām v rddhim* should
be read for *sarvān v rddhim* of the Bibl. Ind.)
line 1, from bottom, after GB. 1. 3. 15 add : (p. 85, 8).

Page 33, line 7, dele the reference to GB. 2. 1. 12 (p. 152, 11); in
this passage *rddhyā(i)* is final dative and belongs to
the preceding clause, while *rdhnoty eva* forms a se-
parate clause.

line 9, after KB. 26. 1 add : (p. 120, 12; 13)

line 10, after KB. 25. 2 add : (p. 112, 13); and after
KB. 26. 15 add : (p. 127, 23)

line 20, after KB. 2. 3 add : (p. 5, 15)

after KB. 4. 4 (bis) add . (p. 15, 13; 14)

after KB. 6. 15 (bis) add . (p. 28, 1; 3)

after KB. 7. 1 add : (p. 28, 20)

line 21, after KB. 11. 6 add : (p. 51, 10)

after KB. 13. 1 add : (p. 57, 24)

after KB. 28. 1 (ter) add : (p. 134, 5; 7; 8)

after KB. 29. 6 add : (p. 141, 7)

after GB. 1. 1. 2 add : (p. 2, 12)

after GB. 2. 1. 26 add : (p. 164, 12)

after GB. 2. 2. 18 add : (p. 184, 4)

Corrections and Additions

- line 13, from bottom, read : *agnim ṛdhnōti*
line 12, from bottom, between 1. 7 and *prajāpatim* insert :
(p. 150, 2)
line 5, from bottom, after GB. 2. 1. 11 add : (p. 151, 14)
line 4, from bottom, dele the reference to GB. 2. 5. 4
(p. 230, 11) where, with Gaastra, *prajātim* should be
read for *prajāpatim* of the mss. and the Bibl. Ind.
After GB. 2. 5. 8 add (p. 234, 11)
Page 34, line 6, after KB. 25. 3 add : (p. 113, 2)
line 7, after KB. 3. 2 add : (p. 9, 6)
line 13, after GB. 2. 2. 13 add : (p. 179, 10).
Page 35, line 3, after GB. 2. 4. 4 add : (p. 213, 8)
line 10, after GB. 2. 5. 8 add : (p. 234, 7)
line 17, after GB. 1. 2. 2 add : (p. 33, 9)
line 31, after KB. 11. 8 add : (p. 52, 18)
after KB. 27. 6 add : (p. 132, 22)
line 1, from bottom, after GB. 2. 4. 18 add : (p. 226, 5)
Page 36, line 14, after GB. 1. 1. 3 add : (p. 3, 4).
Page 38, line 13, read : fire and touches (the priest)
line 17, add :
The Commentator, glossing *anūrabdhāya* by *upasprstavate*, takes the
past participle in the active sense, cf. Caland, ZDMG. 53, p. 215 and below
§ 60 the Introductory Remarks to Ex. 121—123 and Ex. 124—125
line 7, from bottom, after GB. 1. 1. 32 add : (p. 25, 8)
line 5, from bottom, read : *kim svid*.
Page 40, line 11, read : *tan nānāch-*
line 14, after KB. 18. 3 add : (p. 79, 24).
Page 41, line 6, from bottom, add :
Caland, ZDMG. 72, p. 23, also regards *ait* as an error for *et*.
Page 42, line 8, after WZKM. 23, p. 61 add : ZDMG. 72, p. 12.
Page 43, line 16, read : *kāmāye*
line 20, read : *ā 'syā 'rdham*
line 24 — 30 read : he (Prajāpati) having prepared an
ornament of Sthagara for her, having explained the
Daçahotr-formula in front, the Caturhotr-formula in
the south, the Pañcahotr-formula behind, the Ṣaḍḍhotr-
formula in the north, (and) the Saptahotr-formula
above, having adorned (her) face with the Saṁbhāra

and Patnī-formulas (TA. 3. 9 and 10), — she (Sītā) proceeded to the place of this (Soma).

And add the Remark:

Cf. Caland, on ĀpÇ. 14. 15. 2. 'Für sie machte er nun das Sthagarschmuckmittel (vgl. Kauç. 35. 21) zurecht; nachdem er vorne die Zehn-, südlich die Vier-, hinten die Fünf-, nördlich die Sechshotṛformel und oberhalb desselben die Siebenhotṛformel *ĥergesagt* hatte, schmückte er mit diesem Mittel ihr das Gesicht, indem er die Sambhāra- und die Patnī-formeln (TA. 3. 9 und 10) darüber hersagte, und so begab sie sich zu ihm (Soma)'

Page 46, line 25, after 'conditional sentence' add:

AB. *naṣṭā* corresponds in sense to ĀpÇ. 1. 20. 13 *avidyamānāyām* 'when (the wife of the sacrificer) is not present', which the Commentator glosses by *anāmbhukavādīnā nimittēnā 'sammihitāyām abhāve ca tasyāh*

Page 47, line 14, after GB. 1. 1. 1 add : (p. 1, 7)

line 15, after GB. 1. 1. 7 add : (p. 6, 10)

line 17, after GB. 1. 1. 7 add : (p. 6, 12)

line 18, after GB. 1. 1. 7 add : (p. 6, 16)

line 19, after GB. 1. 1. 39 add : (p. 31, 10)

line 21, after GB. 1. 2. 21 add : (p. 59, 4)

line 23, after GB. 1. 2. 21 add : (p. 57, 13)

line 25, after GB. 1. 3. 19 add : (p. 88, 6)

line 26, after GB. 1. 4. 23 add : (p. 110, 16)

Page 50, line 8, after GB. 1. 2. 21 add : (p. 57, 13).

Page 51, line 3, from bottom, read : Geschichte.

Page 53, line 2, from bottom, read : while being.

Page 54, line 15, from bottom, read : *samyāñco*

line 14, from bottom, read : *tasthure*

line 12, from bottom, after *çraṣṭhye* add:

Caland, WZKM. 16, p 98 emends MS 2. 2. 6 (p. 19, 13) to *devā anyo 'nyasya çraisthyāyā 'tisṭhamānāç caturdhā vyudakrāman*

Page 56, line 5, after Ex. 3 add:

3 A. *saṁtatir vā eṣā yajñasya yo 'gnin anvādhāya vratam upaiti*, 'That is (= guarantees) the continuity of the sacrifice if one undertakes the vow after he has successively put fuel on the fires'. TB. 3 7. 1. 2

line 13, after *yad rtuyājānām anuvaṣaṭkuryād* insert : (GB. *yo 'trā 'nuvaṣaṭkuryād*)

line 20, after GB. 2 3. 7 add : (p. 193, 14)

line 25, after GB. 2. 6. 12 add : (p. 262, 2); and add that, according to Gaastra, the var. lect. there is *nyuṣa* (with dental s)

line 5, from bottom, after *ākhanāya* add. *

Cf. Danila's *ukhare* for *usare* (Caland on Kauç. 39, 25, Altind Zauber-ritual, p 135, note 17). *ĀpÇ. 5 9. 8 ākhum* in a Yajus for K 7. 12 (74, 14), 38. 12 (113, 17) < so also MÇ and Hirany. Ç > *āçum* seems to be an intentional adaptation to the *ākhukarīsam* of the ritual

Page 57, line 15, at the end of Ex 8 add the Remark:

For $\sqrt{gā + vi}$ and $\sqrt{i + vi}$, 'penetrate', 'separate', with instrumental and accusative cf. AB 2 21 2 *vācā vajrena yajamānasya prānān vyagāt* and *vīyāt*, 6. 26. 6 *etābhyām devatābhyām yajamānasya prānān vyagāt* and *vīyāt*; PB 2 1 4 *tān [lokān] hinkārena vyeti* (Commentary = *rigamayati, vyuktān karoti*), 14 6. 6 *stenā 'gnim vyayāva*, K. 19. 5 (p 6, 8) *agninā vai devā idam agre vyāyan*; and KB 13. 9 (p 61, 3) *prānānt sa vyagāt*.

line 18, after KB. 12. 7 add: (p. 56, 23)

line 29, after KB. 13. 9 add: (p. 61, 2); and add the Remark:

For *prānān asya vyagāt* cf. § 29, Ex 8, Rem., Corrections and Additions to p. 57, 15.

line 33, after KB. 23. 6 add (p. 106, 1).

Page 58, line 4, read: KB. 9. 4 (p. 43, 1)

line 17, after *āpāti* add:

Dr. Siegling had the kindness to collate the Berlin mss. of the KB Lindner's B, b, and K read *āpāti* and so does Chambers 253. The PW s *pat + ā* (col. 397, 41) has correctly *āpāti*. Keith's *āpāti* (HOS. 25, p 76, no 21) should be corrected. Whitney, Roots etc., s $\sqrt{pat}$ (p. 94, 5) gives the form correctly with long *ā*, but it is not listed by him Gr. § 844.

The context would lead one to expect *āpādi*, cf KB 10 3 (p 46, 7) *agnīsomayor vā esa āsyam āpadyate yo dīksate*; ÇB. 1. 6 4 18 so 'sya *vyāttam āpadyate* (Commentary. *viṛtam mukham prāpnoti*); 3. 6 2 20 *sa etesām vyāttam āpadyeta* (Commentary. *viṛtam mukham praviṣet*).

An outright correction of KB *āpāti* to *āpādi* could be supported by numerous instances of a confusion of *t* and *d*, thus (a) AV. 4. 17. 6 *anapadyatām* should, as suggested in the PW. and in spite of Weber's defense (Sitzungsber. d Berliner Ak, 1896, p. 272), be emended to *anapatyatām*, as is done in Shankar Pandit's edition on the authority of three mss. and of the Commentary (*apatyarāhutyam*), cf Whitney's and Bloomfield's notes (b) For AV. 3 7 1 *raghusyadah* *ĀpÇ. 13. 7. 6* and, according to Caland's note also Bhār. and Hir read *raghusyatah* (but two mss. of *ĀpÇ.* have *d*). (c) For RV 8. 6 24 *prādīdayat* TB. 2. 7 13. 2 with the Commentary reads *pratīdayat* (one ms *pratīdayan*) (d) For AV. 7. 14 2 = VS 4 25 etc. *adi-*

Corrections and Additions.

dyutat VSK 4. 8. 3 reads *atidyutat*. (e) For RV 9 82. 3 *utā 'saran* SV. 2 667 reads *udāsaran*. (f) For RV 1. 115. 3 = MS. 4. 10. 2 (p 147, 3) *etagrāh* TB 2 8. 7. 1 with the Commentary reads *edagrāh* (g) For RV. 6 21. 2 etc. *pārāvataghnīm* TB 2. 8. 2 8 with the Commentary reads *pārāvadaghnīm*. (h) For SV. 1. 458 *citā goh* (AV. 7. 22. 2 *cite goh*) ĀpÇ. 21 9. 15 reads *cudā goh*. (i) For RV 6. 17. 2 etc. *tarutrah* Varadāp Up. 2. 2 reads *tarudrah*. (j) For VS. 21. 30 = TB. 2. 6 11 1 *pathā madhumatā* bharan MS. 3. 11. 2 (p 141, 5) reads *pathā madhumad ābharan*. (k) For TS. 5. 5. 17. 1 *pitvāh* VS. 24. 32 and MS. 3 14. 13 (p 175, 4) read *pidvāh* (KAçv. 7, 7, p 180, 12 *bidvāh*). (l) For VS. 19 4 etc *mayandaṁ chandas* MS. 2. 8. 2 (p. 107, 17) and MG. 6 2. 1 read *mayantaṁ chandas*. (m) For ĀÇ. 4. 7. 4 = ÇÇ. 5. 10. 8 *purutamāsah* AV. 7. 73. 1 reads *purudamāsah*, cf. Whitney's note and Roth, ZDMG. 48, p. 107, 17. (n) For RV. 3. 31. 6 etc *vidad yadī saramā* TB 2 5 8. 10 (with the Commentary which glosses *yatī* by *āyatī*, *īndrena presitā*) and ĀpÇ. 12. 15. 6 read *vidad yatī saramā*. (o) For TS. 4. 4. 12. 4 = ĀÇ 4. 12. 2 *devy avatu* MS. 3. 16 4 (p. 189, 1) reads *tevy avatu*. (p) For AV. 14 1. 45 etc. *antān abhuto* 'da-danta SMB 1. 1. 5 reads *antān abhuto* (sic) *tatantha*; and PG. 1. 4. 13 *tantūn abhuto* (sic) *tatantha*; cf. Roth, ZDMG. 48, p. 108 and Lanman's note in Whitney's AV translation. (q) For AV 12. 2 9 *dīrñhantam* an emendation to *trñhantam* is suggested by Roth, ZDMG. 48, p. 107, (r) On *çakrādā* for *çakritā* cf. Caland on Kauç. 26. 22; Altind. Zauberritual, p. 76; and on 80. 20, ZDMG. 53, p. 220.

But such an outright correction of KB. *āpāti* to *āpādī* is perhaps not necessary, for confusion of the roots *pat* and *pad* is occasionally met with; thus (a) For TB. 3 7. 11. 2 = ĀpÇ. 3. 11. 2 = 9. 12. 1 = 9. 15. 23 *atipādāyāni* AÇ 3. 13. 18 with the Commentary reads *atipātāyāni*. (b) For MS. 2 1. 10 (p. 11, 17) *bahu vā esa vratam atipādāyati ya āhitāgnīḥ san pravasati* the parallel passage GB 2. 1. 14 (p. 153, 2) without variant reads *atipātāyati*. (c) For ÇB. 13. 5. 2. 2 *mahisīm açvāyo 'panipādāyanti* ÇÇ. 16. 3. 33 and AÇ. 10. 8. 9 with the Commentary read *upanipātāyanti* (PW.). (d) For RV. 10. 165. 5 = MG. 2 17. 1 < and so also AV Paipp. and the AV. Commentary > *pra patāt patisthah* AV. 6 28. 1 reads *pra padāt pathisthah*; cf. Whitney's note. (e) For TB 1. 2. 4 2, PB. 4. 5. 11; K. 33. 6 (p. 31, 9) *atipādāt* AB. 4. 18. 5 with the Commentary reads *atpātāt* (f) For TB. 1. 2. 4. 2; PB. 4 5 9, K. 33. 6 (ter, p. 31, 8; 14; 20) *avapādāt* AB 4. 18. 5, 6; 4 19. 3 reads *avapātāt*; and note that the Commentary to both TB and PB. glosses *avapādāt* by *adhahpātānāt*. (g) For K. 33. 6 (bis, p. 31, 17 and 32, 1), PB. 4. 5. 12 *anavapādāya* AB. 4. 19 3 reads *anavapātāya*, and note that the Commentary to PB. glosses *anavapādāya* by *adhahpātānam na bhavati*.

Under these circumstances KB *āpāti* may be an old error An impersonal third singular of the passive aorist *āpāti* is cited by the PW. s. *pat* (col 393, 31) from the Bhattikāvya 15. 27 (Bombay ed. p. 164 = Calcutta ed. p. 223) *nyapaptan musale gīdhrā dīptayā 'pāti co 'lkayā*.

Page 58, line 18, read : *katena*

line 25, read : "With these two divinities . . .

line 27, after Ex. 17 add the Remark:

For *etābhyām devatābhyām yajamānasya prānān vyagāt* cf § 29, Ex. 8, Rem., Corrections and Additions to p 57, 15.

Page 59, line 9, after KB. 7. 9 add : (p. 33, 9)

line 20, at the end of the Remark to Ex. 21 add:

The PW s. 2 *bhūman* (col. 348, 2—4) assumes on the strength of this passage a feminine *bhūman* 'Versammlung' (Commentary = *sabhā*), and Wackernagel refers to J. Schmidt, Pluralbildung, p. 96 f. where the originally feminine gender of oxytone abstracts in *-mán* is assumed

line 24, after KB. 17. 1 add : (p. 75, 8).

Page 63, line 13, from bottom add to Note 1:

In general, for the sequence: water, plants, fruit, food, seed, man, cf. KB. 2 7 (p. 6, 6) *te [devāḥ] 'pām ūrdhvam rasam udauhans, tā osadhayaç ca vanaspatayaç ca samabhavann, oṣadhīnām ca vanaspatīnām co 'rdhvaṁ rasam udauhans, tat phalam abhavat, phalasyo 'rdhvaṁ rasam udauhans, tad annam abhavaḥ, annasyo 'rdhvaṁ rasam udauhans, tad reto 'bhavaḥ, retaso ūrdhvaṁ rasam udauhant, sa puruṣo 'bhavat*, 'They (the gods) lifted upward the essence of the waters, that became the plants and trees; they lifted upward the essence of the plants and trees, that became fruit; they lifted upward the essence of fruit, that became food; they lifted upward the essence of food, that became seed, they lifted upward the essence of seed, that became man.'

Page 67, line 22, read : ÇB. 9. 5 1. 57

line 22—27. With reference to the irregularly accented oxytones *abhyājñāyá*, *nirjyāyá*, and *aturmukhyá* Wackernagel notes: 'Mit MS. *aturmukhyá* ist überhaupt nichts anzufangen. Und kann *nirjyāyám jināti* wirklich bedeuten "Menschenschindung ausübt"? Kann *nirjyāyá* nicht vielmehr "Menschenschinder" bedeuten, wo dann die Oxytonese zu Recht bestünde? Also bleibt *abhyājñāyá* als einzig sichere Stelle mit falsch betontem Verbalabstractum; Accente aber in der zweiten Hälfte des ÇB. haben keine Autorität.'

Page 71, line 1, from bottom, after *kāryā* add :

For the thought cf K 10 6 (p. 131, 3) where according to Caland's conjecture (ZDMG 72, p. 14) *agnaye surabhumate 'stākāpālam nirvapeḍyam apramītaṁ* (Schroeder's text without *apramītaṁ*) *pramītaṁ çrnuṣuḥ* should be read; ĀpÇ. 9. 11 17 *yady apramītaṁ pramītaṁ upaçrnuṣuḥ* (Commentary: *amṛtaṁ mṛtaṁ upaçrnuṣuḥ*).

Page 74, line 1, read : The Disjunct Accusative.

Page 76, line 2, from bottom, after GB. 1. 1. 39 add : (p. 31, 12).

Page 81, line 4, between Ex. 1 and 2 insert :

1 A. *yathā 'gnm̐ sanuddham tam ghṛtenā* (and *tam udayā kenā*) *'bhṛṣm̐cet* . . 'The kindled fire,—as if he were to sprinkle that with Ghee (with water)'. ÇB. 2. 2. 2. 19.

line 18, read : *prajvalayet*

line 3, from bottom, after KB. 18. 12 add : (p. 83, 4)

Page 83, line 3, from bottom, read : *idam no*.

Page 85, line 20—21, read : 'When this (Agnihotra) was being offered'.

line 2, from bottom, after K. 8. 7 (bis, p. 87, 3 and 5) add :

K. 19. 11 (p. 13, 5) *asurānām vā ime lokā āsāṁs, te devā viśvīm abruvan. yāvād ayaṁ kumāro vikramate tāvan no datte 'ti*, 'These worlds belonged to the Asuras; these gods said (to the Asuras) with regard to Viṣṇu: "As much as this boy bestrides so much give us"'; cf Caland on ĀpÇ 4 14 8 'Da sprachen die Gotter zu Viṣṇu (d. h. wohl: zu den Asuras mit Bezug auf Viṣṇu).'

Page 86, line 1, after GB. 2. 3. 7 add : (p. 193, 15)

line 15, read : RV. 10 19. 1

line 18, read : RV. 10. 19

line 20, after KB. 13 8 add : (p. 60, 12)

line 2, from bottom, note 1, add :

Wackernagel notes: '*Pratikāminam* gehört mit AV. 19. 9. 4 *paramesthinam* und RV. 10 66. 9 *vanīnām* zusammen; die Nomina auf *-in-* waren in der älteren Sprache (und zum Teil auch noch später) in erster Linie für persönliche Begriffe üblich und daher sind spezielle Neutralformen selten belegt; Lanman, p. 542, verzeichnet aus RV. und AV im ganzen nur vier Formen auf *-i* (denn *ubhayāhasī* ist anderer Art) und keine neutralen Dual- und Pluralformen auf *-inī*, bez. *-in*, die obigen Formen auf *-īnam*, *-māni* stellen Versuche dar, auf anderem Wege Neutralformen zu gewinnen. Daran scheint KB. *pratikāminam* angeschlossen werden zu dürfen'

Page 87, line 2, after KB. 18. 3 add : (p. 79, 24)

line 13, after KB. 30 5 add : (p. 144, 3).

Page 88, line 8, from bottom, after KB. 10. 5 add : (p. 47, 24)

Page 89, line 18, after KB. 27. 1 add : (p. 129, 18)

line 6, from bottom, after GB. 1. 1. 1 add : (p. 1, 6)

line 5, from bottom, after GB. 1. 1. 2 add : (p. 2, 1).

Page 92, line 11, from bottom, read : breathe in and breathe out regularly during . . .

line 7 and line 5, from bottom, read : *grīṣmahemantābhyām*.

Page 93, line 6, from bottom, read : *evā 'ciṣam*.

Page 95, line 25, read : *nīryamānād* And add:

The translation takes *nīryamāna* as passive of the causative of $\sqrt{ir} + n$ (Whitney, Roots etc., p. 10 and 23b), cf. KÇ 7. 2. 26 *samīksyamānām* 'caused to be looked at', passive of the causative of $\sqrt{iks} + sam$, on account of ÇB. 3. 3. 1. 11 *athai 'nām somakrayanyā samkhyāpayati*; K. 24. 4 (p. 93, 18) *somakrayanyā patnīm samkhyāpayati*; MS. 3. 7. 7 (p. 84, 8) *yat somakrayanyā patnīm samkṣāpayati*, and cf. below § 59, Ex. 231 Rem. on *vīryeta*.

line 7, from bottom, read : *samrejante*.

Page 96, line 5, from bottom, read : from his womb.

Page 97, line 17, after GB. 1. 1. 11 add : (p. 9, 10)

line 20, after GB. 1. 1. 5 add : (p. 5, 1)

Page 99, line 9, after KB. 6. 1 add : (p. 22, 23)

Page 100, line 12, from bottom, after Ex. 1, K 8. 11 (p. 95, 3) add the Remark:

The exact meaning of (*an*)*ānīta* is uncertain. Caland on ĀpÇ. 6. 29. 2 renders *devānām ānītaḥ* in the passage K 12 7 (p. 169, 20) = 10. 5 (p. 129, 13) = 8. 11 (p. 95, 9) *ānīto vā esa devānām ya āhūtāgnir, ādanty asyā 'namam*, 'Wer seine Feuer gegründet hat, ist von den Göttern akzeptiert (?), sie essen seine Speise'.

line 7, from bottom, after GB. 1. 1. 4 add : (p. 4, 3).

Page 103 after the last line from bottom add :

āptam AV. 5. 2 7

āptyam RV. 10. 120. 6; AV. 20. 107 9, Nu. 11. 21

kausṭha K. 38 12 (p. 116, 8)

kausṭhya TA. 6. 5. 2; ĀpÇ. 16. 6. 4; MÇ. 6 1. 2

tad TS 4 7 15. 7, ĀÇ. 6 22 1, HG.

tyad RV. 4. 12. 6, 10. 126. 8; MS. 3. 16 5 (p. 192, 9); 4. 11. 1 (p. 161, 11); K. 2. 15 (p. 21, 16); 9. 19 (p. 123, 16).

1 8. 3

varunād ĀpÇ. 7. 21. 6; LÇ. 2. 2. 11

varunyād RV. 10. 97. 6; AV. 6. 96. 2, 7. 112. 2; VS. 12. 90

Page 104, line 16, from bottom, at the end of the Remark to § 48, Ex. 8, add :

ÇB. 4. 1. 5. 3 *ṣāryata* corresponds to JB 3. 121—122 (JAOS. 26, p. 58) *ṣāryatya*.

Instead of MS. 3. 8. 4 (p. 98, 20, Schroeder's text *nirvaske*, var. lect. *nirvarske*), ĀpÇ. 10. 20. 6, KÇ. 22 3. 5 *nirvaska* all the mss. of Rudra-

Corrections and Additions.

datta's Commentary on ĀpÇ. and the Vaijayanti read *nirvraskya*, Hir.Ç. *atipravraskya*, cf. Caland on ĀpÇ. 10. 20 6 and ZDMG. 72, p. 9, 35—38.

Instead of *rtviya* (*rtviya*) Āpastamba (ĀpÇ. 3. 1. 8; 8. 4. 6, ĀpDh. 2. 2 5. 17) reads *ṛva*, cf. Buhler, SBE. 2, p. XIV, Garbe, Preface to ĀpÇ. p. VII ĀpÇ. 16. 34. 4 erroneously (Bloomfield, AJPh. 27, p. 415) reads *annama-dhyehi* for *annamad dhehi*, for K. 40. 5 (p. 169, 6) *annavad dhehi*.

Page 105, line 10, after GB. 2. 6. 11 add : (p. 261, 1). And after 'of the Bibl. Ind.' add : and Gaastra's text.

Page 106, line 11, from bottom, after GB. 1. 1 1 add : (p. 1, 5).

Page 107, line 31, after KB. 6. 2—9 add : (p. 23, 7; 11; 16; 22; p. 24, 4; 10; 16; 22).

Page 108, line 2, after KB. 7. 2 add : (p. 29, 9).

Page 109, line 3, from bottom, after KB. 30. 5 add : (p. 144, 9).

Page 111, line 10, from bottom, at the end of the Remark to Ex. 11, after 'below Ex. 27' add : and § 60, Ex. 81 A., Rem.

Page 113, line 24, read : *krtam*

line 26, after ĀpÇ. 14. 30. 3 add :

And cf. also PB. 4. 1. 9 where *saṭ kratūn* of the Bibl. Ind. should be emended to *saṭ rtūn* (Caland, ZDMG. 72, p. 19, 40) and ĀpÇ. 10. 25. 1 where *devebhyaḥ kratūn* should be emended to *devebhya rtūn* (Caland's note)

line 29, last word, read : *hotṛkṇānām*

Page 116, line 24, read : Kāty.

Page 117, line 15, read : *anuvisṛjya*.

Page 117, line 20, after *tad eva . . jahe* insert:

KB. 7. 4 (p. 30, 6) *sa ha sa āso 'lo vārsnivṛddha itan vā kāvyah ṣi-khandi vā yājñaseno yo vā sa āsa sa sa āsa*, 'This (bird) was either Ūla Vārsnivṛddha, or Itant Kāvya, or Ṣikhandin Yājñasena, or he was whoever he was'.

Page 118, line 9, read : *yaças*

line 12, from bottom, after JB. 1. 123 add : (Caland, Auswahl, p. 30)

line 9, from bottom, after JB. 1. 135 add : (Caland, Auswahl, p. 38).

Page 122, line 8, from bottom, after JAOS 18, p. 42 add : (Caland, Auswahl, p. 261).

Page 128, line 15—16, read : when it is being collected.

Page 129, line 10 and line 11 read : KB 26. 11 instead of 30. 11.

Page 130, line 14, from bottom, after ' . . puts outside of him' add :

Corrections and Additions.

Cf the Brāhmaṇa quotation (*viññāyate*) at ĀpÇ. 21. 1. 9 *yad asyā*
ñgānāni mīyate juhoty eva tat

Page 131, line 6, after *mayy asti* add :

And cf. Caland, ZDMG. 72, p. 8, 32—35, p. 9.

Page 133, line 17, after *tadr̥ço jāyate* add the note :

This view differs from ÇB 6. 6. 1. 6 *yādr̥g vai yonau retah śicyate*
tādr̥g jāyate, 7. 4 1. 1 *yādr̥çād vai jāyate tādr̥ñ eva bhavati* (cf Brhat
Sām̥h 75. 2) where the character of the being which is to be born simply
depends on the seed which is cast.

line 27, read : *prāno*.

Page 134, line 20, at the end of the Remark to Ex. 5, after *putro*
jajñe add :

K. 26. 1 (p. 122, 7) *ahritamukhy asyā* (cf. Caland, ZDMG 72, p. 12)
jāyate, PB. 8. 7 11 *mana* (the Commentary = *manasvinam putram*) *evā*
'syā (read *asyai*, Caland on ĀpÇ 13. 15. 11) *taj janayānti*.

Page 138, line 14, from bottom, after 'MS. 1. 4. 12 (p. 62, 6) etc.'
add : *purnam me mo 'padasat*, AG. 2. 2. 3

line 11, from bottom, after JB. 3. 220 add: (Caland,
Auswahl, p. 302, s. Kāṇvāyana)

Page 141, line 13, from bottom, after JB. 2. 372 add: (Caland,
Auswahl, p. 208).

Page 142, line 11, from bottom, read MS. 2. 1. 11 (p. 12, 19).

Page 146, line 8, from bottom, after 2. 9. 9 add :

TS. 1. 5. 8. 4; TB. 2. 2 3. 5; 2. 2 11. 1; 2; MS. 1. 9. 8 (p. 140, 6); 1
8. 3 (p. 118, 12; 13); 3. 7. 9 (p. 89, 5—6), TB. 3. 8. 13. 3; TS 7. 1. 8. 1
(bis); TB. 3. 9. 22. 2; K. 8. 7 (p. 91, 2); TS. 5 3. 4. 6 (bis); 7; TB 1. 3. 2
4 (ter); TS. 7. 4. 5. 4, PB. 25. 7. 4 (where *ai 'ṣām* should be read for
eṣām of the Bibl. Ind, Caland, ZDMG. 72, p. 23), MS. 3. 1. 9 (p. 12, 2)
where *kāmāyeta 'sya* should be read; Caland, ZDMG. 72, p. 7)

Page 149, line 8, read : (below, § 59, Ex. 181).

Page 150, line 4, from bottom, read: *juhoti*.

Page 152, line 6, after *aprayate* add :

TB. 2. 1. 2. 12 *yathā 'tithaye pradrutāya ... āhāryam haranti* might
also be cited in favour of Weber's view.

Page 154, line 19, read : MS. 3. 2. 3 (p. 18, 5)

Page 155, line 3—4, read *bhūtvā*

line 8, read : (month)

Page 161, line 3, read : KB. 12. 4 (p. 55, 3).

Page 163, line 12, from bottom, read : JB. 2. 269.

Page 164, line 19, read : anomalous

line 5, from bottom, read : *vaiṣvānarāya*

line 3, from bottom, read: K. 13. 3 (p. 182, 18).

Page 165, line 23, at the end of the Remark to Ex. 57 after
“Locative of Time” add : And cf. *vaṣatkāre*, § 60,
 Ex. 34, p. 204, 26.

Page 166, line 16, read : TS. 6. 4. 11. 2.

Page 169,, line 4, from bottom, read . . . arrived; he . . .

Page 170, line 16, at the end of the Remark to Ex. 86, add:

The translation 'As (an embryo) is born' follows the Commentator's *yathā loke saṃvatsarena pūrṇo garbho kāle sukkena jāyate*. But as *vijāyate*, passively used, does not appear to occur elsewhere in the older prose Wackernagel suggests the rendering: 'As (a wife) is (properly) delivered'. Delbruck, *Altind. Synt.* p. 388, p. 19—20, renders 'wie man sich fortpflanzt'

Page 171, line 10 read · *anāgatam*

line 5, from bottom, read *çaiçirayor*

Page 176, line 8, read : Wackernagel, *Altind. Gr* I, § 103.

Page 181, line 19, (Ex. 155), read : 2. 431.

Page 184, line 30, read : Syntax.

Page 186, line 10, from bottom, note 1, read: instead. And at the end of note 1 add:

Wackernagel notes: 'āpiya-, ātmīya- sind gegenüber āpya-, ātmya- doch gewiß sekundär und wiederum das -eya- der MS und der Kap S. gegenüber dem -īya- des K. Verstehe ich recht, so führen Ekata, Dvīta und Trita sowohl die Bezeichnung als Ātmyas als die als Āpyas. Das scheint auf folgendes zu führen

Indo-iran. **ātpyá-* (awest. *āθwya-*)

aīnd. ātmyá- aīnd. āptyá-
|
aīnd āpyá-

d. h. das ererbte Wort **ātpyá-* wurde einerseits durch Elsatz des *p* mit *m*, andererseits durch Metathese des *tp* zu *pt* dem indischen Wortschatz angepaßt, diese Anpassung 'ist alsdann in der Form *āpya-* noch weiter durchgeführt'.

Page 189, line 7, from bottom, read. *dakṣinā*.

Page 196, line 22, read : 'as it . .

Page 201, line 25, read .. the east'.

Page 203, line 6, from bottom, read: *vaṣatkṛte*.

Page 208, line 21, at the end of the Remark to Ex. 56, add:

In favour of the nominative *vyākhyātāḥ*, 'one to whom something has been explained' Wackernagel cites *namaskṛta* 'one to whom honour has

been paid' to $\sqrt{kr}$ and *namas* with dative, and *nīṛta* 'one to whom the Manes offering has been offered', to $\sqrt{1 pr + nī}$ with dative; but the Commentary to ĀÇ. 2. 7. 1 (the only passage where *nīṛta* occurs) *nīṛtān anumāntrayeta* interprets *nīṛta* as 'offered as (or in the manner of) a Manes offering', supplying *pindān* and contrasting *nīṛtān* with *hūtān* (*nīṛtān eva pindān anumāntrayate na hūtān ity evam artham nīṛtān ity ucyate*). For other peculiar uses of the past participle cf § 60, Ex 115, Rem., p. 221—222.

Page 208, after line 6, from bottom, add :

< 2 *gā* 'sing' + *vi* >

57 A. *ā va etat patny* (the mss *paty*) *udgātuk* (var. lect. *gātum*) *prajān datte yad vigite* (var. lect. *virgite*) *sāman samkhyāpayanti*, 'In that they cause (the wife) to be looked at (by the Udgātr-priest) when the Sāman is partly sung thereby the wife takes for herself offspring from the Udgātr-priest'. JB. 1. 173.

Caland, on ApÇ. 13. 15. 9, renders: 'Indem man, wenn das Sāman zum Teile gesungen ist, die beiden sich gegenseitig anblicken laßt, nimmt sie die Nachkommenschaft des Udgātr weg'.

For the ablative genitive with $\sqrt{dā} + ā$ cf. above § 49, Ex. 11 and 27, and e.g. K. 37 11 (p. 92, 12—13) *etābhir vai devatābhis sāyuyena devā asurānām rāṣṭram ādatai 'tābhir eva devatābhis sāyuyena bhṛā-treyād rāṣṭram ādāya . .*, the details of this variation between genitive and ablative will be discussed under Genitive with Verbs of Separation.

With *samkhyāpayanti* the accusative *patnīm* and the instrumental *udgātrā* should be supplied; cf the Yajus *udgātrā patnīm* (ÇB. 4. 4. 2 17 and KÇ. 10. 6. 20 omit *patnīm*) *samkhyāpaya* ĀpÇ. 13. 14. 11 (Caland: 'Laß die Herrin des Hauses mit dem Udgātr Blicke wechseln'), and TS. 6. 5. 8. 6 *udgātrā [patnīm] samkhyāpayati, prajāpatir vā eṣa yad udgātā, prajānām prajānanāya*; ÇB. 4. 2. 2. 18 *tām [patnīm] udgātā samkhyāpayati*; PB 8. 7. 12 *udgātrā patnīḥ samkhyāpayanti, retodheyāya*; K. 26. 1 (p. 122, 4) *udgātrā patnīm samkhyāpayati* < Differently MS. 4. 5. 4 (p. 68, 5) *samkhyāpyamāno vā udgātā patnyā retā ādatte* where an emendation to *samkhyāpyamānā vā udgātrā patny ā reto datte* might be suggested. > Similarly ÇB. 3. 3. 1. 11 *athai 'nām* (and *tasmād enām*) [*patnīm*] *somakṛāyanyā samkhyāpayati*; K. 24. 4 (p. 93, 18) *somakṛāyanyā patnīm samkhyāpayati*, MS. 3. 7. 7 (p. 84, 8) *yat somakṛāyanyā patnīm samkhyāpayanti*.

For *vigite* cf. SB. 2. 1. 11 *yasya vai dhuro vigītās tasya samgītāḥ*. 12. *yasya vā etā bahispavamāne vigīyā 'ntarā 'jyesu samgāyanti tasya vai dhuro vigītās tasya samgītāḥ*, where the Commentary glosses *vigītāḥ* by *prthag gītāḥ*; and JB 1. 262 (in fine) *taḍ āhur : vigeṃyā dhurā3 na vigeṃyā3 itī, vigeṃyā ity āhuh*, 266 . . *ya evam vīdvān dhuro na vigāyati 'ti, sa yadū*

vigāyed ado vidvān vigāyed yady u na vigāyed idam vidvān na vigāyet,
318 *tān haṛ 'tām eke pañktim vigāyanti, . , tad u ho 'vāca cātyāyanir.*
ya etām vigāyanti tata idam garbhā muhyanti . , tad āhur 'ka āhur bahiṣ-
pavamāne vāva vayan vigāyantas saṁgāyāmah . iti, . . atha haṛ 'ka
āhur. ājyev eva vayan vigāyantas saṁgāyāma iti, 320 *ardhukam asmai*
svāyām janatāyām bhavati ya evam vidvān dhuro na vigāyāti 'ti, tasmād
yadī 'tarā dhuro vigāyed vy evā 'jyadhurtaḥ ca pavamānadhuraḥ ca gāyed
iti, tad u ho 'vāca cātyāyanir vikarsanta ete dhuro ye vigāyanti iti

Page 211, last line from bottom, read : *grhe*.

Page 214, line 11, at the end of the Remark to Ex. 80, add :

Wackernagel queries. 'Kame nicht auch die Übersetzung "Mißgeschick mit einem Mißgeschick begleiten" in Betracht? Sie steht allerdings mit dem Kommentar in Widerspruch'.

Page 217, line 4, read : $\sqrt{1}$ *pā*.

Page 221, between lines 11 and 12 add :

For the present function of the aorist *akāh* cf. Whitney Gr. § 930, Delbrück, Altind. Synt. § 166, 2 (p 287—289); and above § 9, Ex. 3, below § 73, Ex. 14.

Page 222, line 22, read : *varṣvadevam*

Page 225, line 3, from bottom, at the end of note 2, add :

Wackernagel notes: 'In der klassischen (aber, wie es scheint noch nicht in der epischen) Sprache wird überhaupt *anv-isyati* für *anv icchatī* gebraucht, die Bedeutung "senden" war klassisch bei *isyati* nur mit *pra* lebendig geblieben, cf. PW'.

Page 226, line 27, add :

(12) At JB. 2. 26 (Caland, Auswahl, p 131) *anu mām ātape 'ti prithivī prāyacchat ksemaṁ ca vimokam cā, 'tha hā 'pah greyasīr menire, tāh prati vayan ātapāma iti yātrām ca prayām ca prāyacchan,* 'The earth bestowed on him (= Āditya) rest and unyoking (saying): "Heat me all along", then the waters considered themselves better; they bestowed on him journeying and going-forth (saying). "We will heat (viz. with the reflected rays of the sun) toward thee"', *ksema* is combined with *vimoka*, and both are contrasted with *yātrā* and *prayā*.

Page 230, line 11, from bottom, read : Besitz.

Page 231, line 23, read : *yogakṣemaḥ*.

Page 232, line 6, from bottom, add to the Remark :

In view of the parallel passage TS. 3. 4. 10. 3—4 (above, Ex. 115) *yad yukte juhuyād yathā prayāte vastāv āhutīm juhoti tādrg eva tat* and the Commentator's gloss *ubhayayoge hi prayānasya nīspannatvān nā 'yam prayāsyān bhavati* it may be queried whether the reading of MS. should not be emended to *na sarvesu yuktesu hotavyam, avāstau juhuyāt*, 'The oblation should not be offered when all (the animals) are yoked, for so

he would offer the oblation in a place which is no (longer) a homestead'; MS. *avāstau* would then be equivalent to TS. *prayāte vāstau* (Comment. *ayañnadeṣe laukike*).

Page 241, line 28 (left column) read: GB. 2. 5. 5

line 5, from bottom, after (below, § 62, Ex. 20) add.

KB. 13. 1 (p. 57, 23) *atisrjante* but GB. 2. 2. 18 (p. 184, 2) *atisrjanti*

Page 245, line 5, from bottom, read: *parisāarakam*

line 3, from bottom, read: "Parisāraḥ"

Page 257, line 3, from bottom, read: 'the Āṣvina-cup . .

Page 263, last line from bottom, read: (p. 55, 3; 6).

Page 272, line 8, read: MS 3. 6. 10 (p. 73, 15).

Page 274, line 13, from bottom, read: Ṣāṅkh Ār.

Page 282, line 7, from bottom, read: *tāyamāneṣu*

Page 287, line 13, read: *rājñ*.

Page 288, line 8, read: K. 10. 11 (p. 139, 2).

Page 289, line 7, from bottom, read *ṣasyamānūyām*.

Page 290, line 21, read: etc.

Page 293, line 25, read: (AB. 2. 15. 4; Ex. 2).

Page 301, line 9, from bottom, read: 'one . .

Page 311, after line 8, add the Remark:

For the present force of the aorist *pratyavāgrahīt* cf. Whitney, Gr. § 930, Delbrück, Altind. Synt. § 166, 2, p. 287—289, and above § 9, Ex. 3; § 60, Ex. 115. As Whitney notes, the MS. is especially fond of this use of the aorist, more than three hundred instances being found in this text. At MS. 1. 5. 10 (p. 79, 3), 1. 5. 11 (p. 79, 10 and 17); and 2. 3. 2 (p. 79, 4) the *avārunddha* of Schroeder's text should be emended to *avāruddha*, and this should be read at MS. 3. 7. 1 (p. 75, 17) for Schroeder's *avāraddha*; and at MS. 3. 1. 4 (p. 5, 3) Schroeder's *avindat* should be emended to *avidat*.

Page 312, line 5, from bottom, after K. 8. 4 (p. 87, 12 ff.) add:

Literally *apa tad ādadhyāt* is 'he would thus take (the fuel) away (from the fire)'. Cf. KB. 9. 6 (p. 44, 9—10) *net prānād ātmānam apādadhāni*, KB. 17. 7 (p. 77, 22); 25. 12 (p. 118, 14) *net prānebhya ātmānam apādadhāni* < GB. 2. 5. 4 (p. 230, 16), the parallel passage to KB. 17. 7 (p. 77, 22), has *net prānebhya ātmānam antargāt* [read so for *antaragāt* of Gaastera's ed., var. lect. *antarāgāt*, while a few instances of *mā* with augmented aorist are quotable from the old prose (Whitney, Gr. § 579, e) an augmented form after *net* would be unique.] > The compound root *dhā + apa-ā* should be added to Delbrück, Altind. Synt. § 238, p. 447, 1.

Page 313, line 18, read: under Ex. 5 and 6

Page 316, line 4, left column, read: *samrddham*.

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