PART I

INTRODUCTION
CHAPTER I.

THE ORIGIN AND IMPORTANCE OF THE ŚRAUTA SŪTRAS.

THE AGE AND HOME OF APASTamba AND ÂŚVALAYANA

§1. The performance of sacrifice was the chief religious observance of the Vedic Aryans. It is constantly referred to in the ancient hymns and is dealt with at great length in the literature of the Brāhmaṇas. The knowledge concerning the Vedic ritual which was developing since the beginning of the Vedas had grown to an enormous extent by the close of the Brāhmaṇa period. The nature of sacrifices, which were simple at the beginning, had become highly complicated. The preservation of this traditional lore in a manageable form became a problem. We are indebted to the authors of the KalpaSūtras in general and the Śrauta Sūtras in particular, for fulfilling this urgent need of the time by preserving and at the same time systematizing the ancient knowledge of the sacrifice which had come down to them in the form of the Samhitās and the Brāhmaṇas.

It is, therefore, obvious that the Śrauta-Sūtras are essentially related to the Samhitās and the Brāhmaṇas. However, unlike the Brāhmaṇas, which aim at explaining the theology of the sacrifice and settling the ritualistic doctrines, the Śrauta Sūtras try to present in a systematic manner, the account of the ritual as practised in their respective schools. In other words they serve as ritual
manuscripts for particular Vedic schools. They deserve to be regarded as the necessary supplements of the Brāhmaṇas. Hence their knowledge becomes almost imperative for the proper understanding of the ritual of the Sāṁhitās and the Brāhmaṇas.

§2. It is, however, the peculiar form of style of composition of the Sūtras which distinguishes them from the Brāhmaṇas. As rightly remarked by Winternitz, this peculiar style was developed out of the prose of the Brāhmaṇas. This prose usually consists of short sentences; the sequence of principal sentences is but rarely interrupted by a relative or conditional clause and its monotony is only relieved to some extent by participial constructions. The prose of the earliest Sūtras, such as those of the Mānavas and the Baudhāyana, differs very little from that of the Brāhmaṇas. By a gradual process of simplification this prose was turned into sentences connected only by the most essential particles. Next we find that the non-essential elements of a sentence were eliminated and the very essential ones were retained, reducing it to a convenient phrase. Thus though the sentence did not altogether disappear, it began to be replaced by participial, adjectival and other types of phrases. This stage is represented by most of the important Vedic Kalpa-Sūtras. The process of elimination and condensation continued and ultimately led to a remarkably compressed and enigmatical style as illustrated by some of the Sūtra works belonging to the systems of Philosophy, Grammar, etc..
The Age of the two Sūtras under study.

§3. We may now discuss in brief the age of the two Śrauta Sūtras under study, viz. the Āpastamba Śrauta Sūtra and the Ávalāyana Śrauta Sūtra.

The date of Āpastamba has received attention of a number of Indologists. It is, however, interesting to note that the views of these scholars differ widely on this point.

According to Bühler, Āpastamba cannot be placed later than the 3rd century B.C. and if his statement regarding Śvetaketu as an avara sage is taken into account the lower limit for the composition of his Sūtra can be pushed further back by 150-200 years. His conclusion rests mainly on the evidence of Āpastamba's language which deviates in many places from the norm of Sanskrit usage as laid down by Pāṇini. Keith admits the weight of the argument regarding the language but is not prepared to place Āpastamba beyond 300 or 350 B.C. He states no reasons for his reluctance to do so. Hopkins holds that the Sūtra of Āpastamba is not older than the 2nd century B.C. Kane places Āpastamba between 600 and 300 B.C. but adduces no cogent arguments in support of his view.

§4. Thus owing to extremely conflicting views it is difficult to assign any precise date for Āpastamba. However, it would be advisable to consider his chronological position in relation to Pāṇini, the most celebrated author.
of the Sūtra period, who is regarded as coming after the Buddha and should be placed somewhere in the vicinity of 500 B.C. 11

The name Apastamba which occurs in the vidëdi-list on Pāṇ. 4,1,104 may probably be older than the grammarian. But as it happens to be a family name it is not possible to identify this Apastamba with our author who is the founder of the school which is named after him. Besides, as the occurrence of the name in the grammatical works written before Christ is considered to be doubtful 12 it helps very little to determine with certainty the relative position of Apastamba and Pāṇini.

After an examination of the language of the Apastamba Dharma-Sūtra Bühler observes that in several places it departs from the rules of Pāṇini's grammar. He has also expressed a possibility of finding similar instances of linguistic peculiarities from the other (i.e. Śrauta) division of the Sūtra of Apastamba, besides the Dharma- and the Grhya Sūtras. It will be found that this statement of his is borne out by examples of un-Pāṇinian usage in the Apastamba Śrauta Sūtra that are discussed in the following Chapters. To them may be added, as particularly notable, the following cases:

1. (1) In the past participle pari-dhīta (< pari- dhīta) occurring at Pāṇ. 11,2,12; 14,4,6 and also in the compound yathā-pari-dhītām Pāṇ. 2,13,1 and the original
dh is not substituted by h as enjoined by Pāṇi.
7,4,42. Pāṇini's subsequent Sūtra 45 registers	hree anomalous cases: su-dhita, vasu-dhita and
nema-dhita. It is clear that the form pari-dhita
is unknown to Pāṇini.

(ii) In the passage tris-tāvo'gniḥ/ Rp. 20,9,1 the
theatric ending of the adjectival compound tris-tāva
is against Pāṇi. 5,4,81 which allows it only when the
compound qualifies the feminine noun Vedi.

(iii) The compound lāṅgaleṣā Rp. 22,3,17 which is
attested in other Sūtras as well results from a regular
vowel combination of lāṅgala + īṣā. On the con-
trary the form recognised by Pāṇinian tradition is
lāṅgalīṣā which is enumerated in the śekandhv-ādi
list. According to the Vṛttika śek'andhv-ādīgu
para-rūpa vāyam on Pāṇ. 6,1,94, in the case of
words belonging to this list, the Para-rūpa sub-
stitution takes place instead of the regular vowel-
combination.

After a study of the language of the Āpastamba
Dharma Sūtra Bühler puts forward the following view: "As
it is thus not probable that Āpastamba employed the
peculiar expression in obedience to the tradition of his
particular school or Vedic schools in general, he must have
either been unacquainted with Pāṇini or have considered his
teachings of no great importance. In other words, he must
either have lived earlier than Pāṇini or before Pāṇini's
grammer had acquired general fame throughout India and
become the standard authority for Sanskrit authors.\textsuperscript{14}

§5. It may now appear that, for want of adequate
evidence, we have no sufficient ground to decide definitely
whether Apastamba is earlier or later than Pāṇini. However,
in this connection we may draw attention to the investiga-
tions of Liebich\textsuperscript{15} who employed new linguistic methods to
determine the place of Pāṇini in Sanskrit Literature. It
is hoped that they will prove to be very helpful to make
some advance regarding the relative position of Pāṇini and
the authors of the two Śrāuta Sūtras which form the subject
of the present study.

In his dissertation on Pāṇini Liebich compared the
Sanskrit language as laid down in Pāṇini's grammar with the
actual grammar exhibited by four stages of Sanskrit
literature. These stages are represented by (i) the
Aitareya Brāhmaṇa, (ii) the Brhad-Bṛanyaka Upaniṣad (iii)
the Advalīyana Gṛhya-sūtra and the Pāraskara Gṛhya-sūtra and
(iv) the Bhagavad Gītā. After a critical analysis of a
considerable number of verbal forms occurring in each of these
works Liebich\textsuperscript{16} concluded (i) that in respect of time
Pāṇini stands next to these two Gṛhya Sūtras; (ii) that both
the Aitareya Brāhmaṇa and the Brhad-Bṛanyaka Upaniṣad belong
to an earlier time and (iii) that the Bhagavad Gītā belongs
to a time later than his.

According to the tradition, the Gṛhya-sūtras in
general are preceded by the Śrāuta-sūtras of their respective
schools. This is confirmed by the fact that the former presuppose the knowledge of the rules contained in the latter and frequently refer to them. Thus Apastamba Gṛhya-sūtra is shown to refer to the rules of its own Śrauta-sūtra. 17 The Paribhāṣās given in the first section of the opening chapter of the Śāvalīyana Śrauta-sūtra are applicable to the Gṛhya-sūtra as well. Again, the very first rule 18 of the latter makes it clear that it is a continuation of the former.

Now if the Śāvalīyana Gṛhya-sūtra is considered to be earlier than Pāṇini, as Liebich puts it, it logically follows that the Śāvalīyana Śrauta-sūtra which precedes it should also be assigned to the same period; in other words the Śāvalīyana Śrauta-sūtra is pre-Pāṇinian. 19

The name Śāvalīyana, which is associated with the authorship of Book IV of Aitareya Aranyaka 20 a enjoys a higher antiquity than the name Apastamba. But it will not be proper, on this account, to hold that the extant Śāvalīyana-Sūtra is older than the extant Apastamba-Sūtra.

On the other hand on comparing the Sūtras of Apastamba and Śāvalīyana from the point of view of language and style it will be noticed that the language of the former is more archaic and his style is clearer and simpler than that of the latter. So in the light of Weber's dictum that "the more ancient a Sūtra, the more intelligible it is; the more enigmatical it is, the more modern will it prove," 21 it appears reasonable to regard that the Sūtra of Apastamba...
is older than the sūtra of Nāgārjuna. Consequently, as the latter is shown to be earlier than Pāṇini the former should also be regarded as anterior to him.

The results of the foregoing discussion regarding the chronology of the two Śrāuta-sūtras may now be summed up: (i) Both the Śrāuta-sūtras are pre-Pāṇinian. (ii) The Apastamba Śrāuta-sūtra is earlier than the Nāgārjuna Śrāuta-sūtra.

The Home of Apastamba

§6. As already mentioned the name Apastamba occurs in the vidāś-list on Pān. 4, 1, 104. According to Bühler Apastamba was a native of the Ṛndhra country. As chief evidence in support of his view Bühler relied on a passage from a work named Mahārṇava which is quoted in the commentary on the Carana-vyākha. The passage, while describing the location of different Śākhās of the Vedas mentions that the home of Apastambī Śākhā lies in the Andhras in the South-east up to the mouth of the river Godāvari.

Until recently this view was accepted by most of the Indological scholars such as Garbe, Hopkins, and Kane.

It may, however, be remarked that in the light of fresh evidence which is coming forth, the theory of the South Indian origin of Apastamba is no more tenable.
Bühler’s view has been fully controverted by Ram Gopal.\textsuperscript{27} Against the passage from Mahābhārata it may be replied that its author only describes the contemporary conditions of different Vedic schools. It supplies no clue to the problem of the domicile of the Śūtrakṛta.

Secondly, Ávalōkīnā, who is believed to be an author from the northern India,\textsuperscript{28} refers to the views of two of his predecessors, viz. Áśarathya\textsuperscript{29} and Álokana\textsuperscript{30} who were the residents of the same part of the country. As the views of these two authors are also found to be quoted in the Apastamba Śrauta-Sūtra\textsuperscript{31} it naturally follows that Apastamba also must have been an inhabitant of the same region.\textsuperscript{32}

In the description of the Śrāsavatī Sattas (the sacrificial sessions to be performed on the banks of the river Śrāsavatī) Apastamba mentions certain rivers and places situated on their banks lying in the land of the Kuru-Prāncalas.\textsuperscript{33} Thus he speaks of śrāsavatī upamayana\textsuperscript{34} (= ‘the place where the river Śrāsavatī disappears’); drāsadvatī apy-asyā\textsuperscript{35} (= ‘the confluence of the river Drāsadvatī’) and Yasumā.\textsuperscript{36} The following are the localities referred to by him: Plēkṣa Prasravana\textsuperscript{37} (= ‘the source of Śrāsavatī’); Kūrapacava\textsuperscript{38} a place on the Yasumā; Naitamdhava\textsuperscript{39} and Pariṇāha\textsuperscript{40} on the Śrāsavatī and Tripkṣa.\textsuperscript{41}

Moreover Apastamba prescribes a sacrificial course for the inhabitants of the Neimīṣa forest.\textsuperscript{42} At the Abhīṣeκanīya rite in the Rājasūya certain rites are laid
down for the Kurus and the Pândalas.\textsuperscript{43}

These detailed references show a close familiarity of the author with the Kuru Pândala country and its neighbourhood. It, therefore, seems reasonable that the home of Apastamba should be located in that region.

The Home of Ávaléyana

\textsuperscript{57} The name Ávaléyana is a patronymic from Ávala as taught by Pāṇ. 4.1.99. It is learnt from the Satapatha Brāhmaṇa (14.6.1.4 and 12) that Ávala officiated as the Hotṛ priest at the sacrifice of Janaka, the famous king of Videha. Traditionally Ávaléyana is known as the author of Book IV of the Aitareya Aranyaka. He is also said to be the pupil of Šaunaka, the reputed author of the Brhaddevatā and other works. This Šaunaka is reported to have destroyed his own Sūtra in favour of his pupil's work. In Prāśāna Upaniṣad III.1-12 Ávaléyana is spoken of as a Kausalya, 'an inhabitant of the Kosala province.'\textsuperscript{44} Besides, Taulvali whose views are quoted in two places in the Ávaléyana Sūtra (1.2.6.17; 5.6.24) is expressly mentioned by Pāṇini (2.4.60-61) as belonging to the eastern part of the country. It will, therefore, be proper to associate Ávaléyana with the eastern part of the north India\textsuperscript{45} where his school might have originated.
Chapter - I.

NOTES AND REFERENCES

1. See for instance RV 1.1.1; 113,19; 3,32,12; 6,7,2; 10,71,3; 90,16 etc. TS. 1,1,2; 2,5,4; 4,1,5; 6,1,2 etc.
2. ABr. 1,2; 4; 2,11; 5,34; 7,33 etc. TBr. 1,3,10,10; 2,1,3,5; 2,2,6; 3,1,6,7 etc. Pāṇc. Br. 2,1,3; 4,2,11; 11,5,2; 19,8,7 etc.
4. Cf. Ai.Dr. I, Einführung, XXXII.
5. A History of Indian Literature, p. 270.
7. Ibid.
13. Ibid., pp. xl-xlili.
16. Ibid., pp. 36-37.
17. Ram Gopal, India of the Vedic Kalpasūtras, p. 3.
19. The late Sir R. C. Bhandarkar speaking in connection with the आवल्लयन gṛhasūtra observes that the सृवृत्त- and gṛhya-sūtra of the three Vedas preceded the work of Pāṇini or according to some scholars some of them were written at about the same time. (JBBRAS, Vol. 10 (1871-4) p. 63). By 'some scholars' he probably refers to the view of Weber according to whom आवल्लयन on the statement of महाभाष्य should be regarded as nearly contemporaneous with Pāṇini. (The History of Indian Literature, p. 53).
21. The History of Indian Literature, p. 16.
23. इतारा-देशेये veda-शुक्ययोर vibhāga ucyate/ 
   tāc ca mahāntave/ ... namadē-दक्षिणा bhāge āpastambhy
   आवल्लयानां/ rāṇīyaṁ pippalī ca yaśa-kanyā-
   vibhāgnah //2// .... Andhrādī daksinānāyā godā-sāgara
   Īvadhi/ yajurvedas tu tattirya āpastambhy pratiśthitā//6/
   Caranaavyūha-sūtra, ed. in Kāśi Skt. Series No. 132,
   Benares 1936, pp. 33-34.
27. India of the Vedic Kalpasūtras, pp. 94-8.
29. Ñv. 1, 5, 13, 10; 6, 10, 30.
30. Ñv. 1, 6, 10, 29.
31. ed. Garbe, Vol. III, p. 287; each of these two authors is quoted for as many as 17 times.
32. C. G. Kashikar, Summary of Papers, 21st All-India Oriental Conference, Srinagar, 1961, p. 16.
33. Some of these are already mentioned in the Pañc. Br.
34. Xp. 23, 12, 5.
35. Ibid., 23, 13, 2.
36. Ibid., 23, 13, 6.
37. Ibid., 23, 13, 4-5.
38. Ibid. 23, 13, 6.
39. Ibid. 23, 13, 12.
40. Ibid. 23, 13, 13.
41. Ibid. 23, 13, 14.
42. Ibid. 23, 11, 10.
43. Ibid. 18, 12, 7.
45. Weber: The History of Indian Literature, pp. 53-4.
CHAPTER II

PHONOLOGY

Lengthening and Shortening of Vowels in different positions

§8. Both Ṛp. and Ṛdv. show a tendency to use the feminine stems in -ि with a longer ending. Thus we have:

abhrīm Ṛp. 17, 26, 14; īstībhīyā Ṛdv. 2, 3, 8, 1; uḷapa-rājīm Ṛp. 1, 15, 4; dīkaḥūttībhīyā Ṛp. 10, 8, 4; 16, 8, 3; pānktīyau Ṛp. 5, 28, 2; 13, 25, 5; aksāra-pānktīyā Ṛp. 5, 28, 15; pārāniṃ Ṛdv. 1, 1, 1, 23; 4, 4, 2; vedi-śronīṃ Ṛdv. 1, 5, 11, 1. Sometimes forms with the short end vowel are met with beside those with a long ending as: vyāhṛtyā Ṛp. 5, 12, 1; vyāhṛtibhīḥ Ṛp. 1, 1, 7 etc. beside vyāhṛtibhīḥ Ṛp. 3, 13, 1; 9, 20, 1 and aśvājanīṃ Ṛp. 18, 4, 15 beside aśvājanīṃ Ṛp. 20, 16, 12.

An instance of a masculine stem with a similar lengthening is found in pānktībhīṃ Ṛp. 3, 6, 5; of a neuter stem aksībhīyā Ṛdv. 1, 5, 6, 8 which is the unanimous reading of Ṛas. corrected to aksībhīyā.

§9. Examples are occasionally met with in Ṛp. of the lengthening of the final vowel of a verbal prefix especially in -ि but also in -े and -u, before derivative nouns in -a with a long radical vowel and before gerunds. Thus

prā-kaśāya 15, 21, 7; atī-mokṣān 4, 14, 9; 10; 16, 9; 13, 25, 1; atī-sēṛṣṇa 9, 20, 1; pari-tamsya 16, 25, 2 beside the normal pari-tamsya 19, 5, 8; pari-nāham 1, 17, 9; aś-yavase 7, 28, 7
beside the regular su-yaśasān 5,23,3; dhūrānū-kaśān, babhrv-anū-kaśān, 20,14,13.

The obscure compound adhī-lodha-karnya 10,22,6
is an example of the same type.

Quite unusual is the lengthening of the final vowel of a prefix used prepositionally e.g. anu 3 Ṛp. 13,12,9 which may be attributed to its final position in the sentence.

§10. As a sporadic instance of the lengthening of the radical vowel in derivatives from verbal roots may be quoted āstāyām (for āstāyām Ṛu.) Ṛp. 13,16,4 and pra-ṇīkṣya 5 Ṛp. 7,22,9; 9,19,4.
An archaic type of lengthening takes place in sahasra-sah Ṛśv. 2,4,1,14 for sahasra-sah; ati-cchandās- chandassah 6 Ṛp. 14,4,16.

§11. An alternance of i- I in the medial position is found in pūtika Ṛp. 1,14,1 and pūtika Ṛp. 14,24,12; 15; 15,2,1 as also in Ṛṅgirasa Ṛp. 5,11,7 etc. and Ṛṅgirasa Ṛp. 14,11,2; 3 etc.

The variation of the suffix -iya and -iya occurring in the same text in yajñayajñiya Ṛp. 13,15,3 and yajñayajñiya Ṛp. 5,11,6; 13,8 etc. as well as in stotriyā Ṛp. 13,15,8 and stotriyā Ṛp. 12,17,15 etc. is remarkable.

§12. The shortening of े to a is found in bhandāni.
§13. The appearance of the guna-vowel 'e' in place of the radical vowel 'i' in rehānāh \( \text{Ap. 12, 17, 3} \) is quite uncommon.

§14. A few feminine nouns in 'i' show a tendency to have their ending lengthened in composition. As instances of lengthening in respect of the first member we have bhaktī-dvīś-prthīvyam \( \text{Ap. 9, 19, 6; 7} \), sanī-hārān \( \text{Ap. 10, 18, 5; 21, 4, 4} \). Cases illustrating the same change in respect of the second member of possessive compounds before the suffix 'ka' are eka-cītīka \( \text{Ap. 16, 15, 3; 4} \), tri-cītīka, paṇca-cītīka \( \text{Ap. 16, 15, 3} \) which are already met with at TS 5, 6, 10, 2.

§15. There is to be noticed an interesting tendency to shorten the final '-a' or '-i' of feminine stems as the first member in composition. Instances can be cited from all types of compounds. Thus from Dvandva - usniha-kakūbha cut \( \text{Ap. 19, 27, 17} \), kuṣṭhika-saphāh (corrected to kuṣṭhikā-" by Garbe against all Mss.) \( \text{Ap. 19, 9, 4; 7} \), "-cāru-athāli-" and "-dhruva-" in a long Dvandva at Āśv. 1, 2, 6, 4; from Tatpurusa there are: stri-vyānjanāni \( \text{Ap. 5, 6, 1} \), garbhnin-prīyāscittam \( \text{Ap. 9, 19, 14} \), padi-dvīpe \( \text{Ap. 15, 16, 2; 3} \) and raśana-samitām \( \text{Ap. 14, 6, 10} \), an instance from Bauhuvṛti is devata-lakṣāṇāh \( \text{yājyānuvākyāh} \) Āśv. 1, 2, 14, 18.

This type of shortening of the long final syllable has been observed by Pāṇini in 'āy-āpoh sam-jās-chandagar
bahulam 6,3,63. According to the commentators it is either archaic or erroneous. Garbe\textsuperscript{15} regards it as 'prakritical'. A satisfactory explanation of this change would be to treat it as deliberate and analogical with the practice of the \textit{samhita}. In some cases it may be attributed to a rhythmic tendency to shorten a vowel before a group of consonants.

§16. A few cases of the disappearance of a vowel\textsuperscript{16} may be noted: \textit{par-yan} (for \textit{pari-yan}) \textit{A\textv	extsuperscript{1}}. 1,2;5,3; \textit{a-vya-va-st\text{\textsuperscript{}} st\text{\textsuperscript{}}a} and \textit{vy-a-va-st\text{\textsuperscript{}} st\text{\textsuperscript{}}a\text{\textsuperscript{17}}} \textit{A\textv	extsuperscript{1}}. 1,4,9,4 and 5 (*\textit{sta} for *\textit{sita} \text{\textsuperscript{<st}}); \textit{darbha-gru-must\text{\textsuperscript{}}ina} \textit{R\textp. 17,13,6} which is an imitation of \textit{gru-must\text{\textsuperscript{}}} \textit{TS. 5,4,5,2-3}.

\textbf{Euphonic Combinations}

§17. In two places the combination of two similar simple vowels is the corresponding short vowel. In \textit{an\textsuperscript{ut}-sr\textsuperscript{tr\textsuperscript{}}adhy\textsuperscript{y\textsuperscript{a}}} (= \textit{an\textsuperscript{u}t\textsuperscript{r\textsuperscript{}}a\textsuperscript{}}) \textit{R\textp. 15,21,3} the preceding \textit{u} suffers elision according to the scholiast. \textit{A\textv	extsuperscript{1}}. has \textit{sphy\textsuperscript{ag\textsuperscript{ro}}} (\textit{y\textsuperscript{\textsuperscript{}}ap\textsuperscript{}}} 2,3,7,16 while \textit{R\textp.} uses the regular form \textit{sphy\textsuperscript{ag\textsuperscript{ro}}} 22,3,7.

\textbf{Total elision of a before the following e 20} is found in \textit{bhay\textsuperscript{e}d\textsuperscript{ka\textsuperscript{a}}} \textit{R\textp. 15,19,4}; \textit{prai\textsuperscript{e}ka-tara\textsuperscript{a}} \textit{A\textv	extsuperscript{1}}. 1,3,6,3.

\textbf{Elision of the final \textit{\textsuperscript{a} before an initial e- or o-} may be noticed in the frequently occurring \textit{yath\textsuperscript{et\textsuperscript{}}a\textsuperscript{}}} \textit{R\textp. 3,11,1; 20,10 etc. \textit{A\textv	extsuperscript{1}}. 1,2,5,3; 13 etc. and \textit{yath\textsuperscript{od\textsuperscript{h\textsuperscript{a}}}a}}}
$18.$ An instance of the combination of three successive vowels is found in codayät Ṛav. 1, 2, 2, 3 (ṣa + ā + ud). Where the result of the first two is combined with the last. As a contrary example may be cited sadapavasathät Ṛp. 1, 2, 2, 5 (< sādā + ā + ṣp).

$19.$ Retention of the vowel र in combination with the final आ is noticed in anupa-samāna-ṛga-Śvēnam Ṛav. 2, 2, 2, 20. When it is combined with the preceding आ it either remains unchanged as in yathā-rai Ṛav. 1, 2, 2, 7 (beside the regular yatharai Ṛp. 2, 16, 6 etc.) or is changed to ār 22 as in prajārūdhukā Ṛp. 3, 7, 8.

$20.$ The verbal prefix ल combines with the following र of a root to न in ups itah 23 Ṛp. 7, 17, 4. The combination is to be treated as analogical with the 3rd ps. sg. ups iti. 24 A similar instance is found in the participial form aiṣhantah Ṛav. 2, 4, 5, 12.

$21.$ In combination of the final -au with a following vowel the Ṛav. follows the tradition of the Aitareya-Bṛāhmaṇa and the Aitareya-Araṇyaka 25 where the effect of -au is -ā ॐ before ū as: vaisṛṭhyā uttara 1, 2, 10, 21; śetṛśaṁitikā ubhau 2, 5, 2, 11 and so on. The effect is -āv before vowels other than ū as: ārdaya-sāmītih anka-sāmītih 1, 1, 1, 23; āgneyaḥ ājya-bhāgaḥ 1, 2, 8, 7; lokāv āpayatām 2, 5, 2, 11 and so on. The reason may probably be to remove the difficulty felt in pronouncing these two successive labial sounds. This
practice is not, however, followed by which in this case adopts uniformly. Thus, dv̐v upa-laks̐yeta 1,9,2; vedy-ams̐v un-nayati 2,3,1; pari-gr̐ah̐v eke 2,3,8; daks̐in̐agn̐v adhi-áritya 2,6,1 and so on.

As an instance irregularity of vowel combination is pointed out antarese va sarpati 7p. 10,28,3 which violates the rule forbidding combination of the dual endings -I, -U and -e with a following vowel. Garbe and Bühler explain it as an irregular combination of antarese + iva effecting elision of i. According to Caland it combines antarese + iva-sarpäti with irregular loss of a after the uncombinable vowel. However, to read va (an equivalent of iva) in place of the conjectural iva or ave would perhaps be a more satisfactory solution of the case which then ceases to be a problem.

Another type of irregular vowel combination is the double samdhī which is characterised by contraction instead of hiatus. Thus we have dur-var̐̌ahidakch (= dur-var̐̌ah + edakch) 7p. 9,10,15. There are two cases from 7rv. which may presumably be considered as instances of double Samdhī. (i) audumbarī-ābhi-havanāt 1,4,8,28 is explained by the commentator as a combination of ā with the compound audumbarī-ābhi-pavanāt. The compound is further dissolved as audumbarī + ā + abhihavanāt. The combination may better be dissolved as ā + audumbarī + abhi-havanāt = audumbarī abhi-ō = aud um baryābhi-ō (Double Samdhī) which is more
in keeping with such parallel expressions as āhavīś-krta
ud-vādaṇāt 1, 1, 12, 16; āgneya pra-navaṇāt 1, 4, 2, 12; ā
tamāsa-pa-vānaḥ 1, 4, 15, 9 and the like. (ii) dikṣitottthitāḥ
1, 6, 14, 23. Here the commentator prefers to read dikṣita
utthithāḥ. The expression may be treated as an example
of contraction.

§23. tvam āgneya vaśčār iti cāyam. Ṛg. 2, 4, 1, 9 preserves
the Vedic combination in which the final -n preceded by ū, ū
becomes ṁr before a following sonant sound.

§24. The insertion of a transitional -t- sound after
the final -n followed by the dental sibilant a- has
survived to a certain extent in the ritual Sūtras. The Ṛg.
records this sound regularly thus: ava-hatānt sakṛt 1, 2, 6, 8;
a-bhokṣyaṇt syāt 1, 3, 11, 3; daksinānt savyān 1, 4, 5, 7;
dhīnānt samānt saṃnān 1, 5, 3, 22; ṭasmin tādayitvā
1, 5, 6, 11; tānt saṃvāvṛtāḥ 1, 6, 12, 6; yasmin stuvīrān
2, 1, 2, 5; svānt svān 2, 1, 2, 10 and so on. That the practice
is becoming almost extinct in Ṛp. will be proved by following
examples: darbhān sam-stīrya 1, 15, 6; tān sam-namati 8, 13, 6;
sanī-haṇān sam-sāsati 10, 18, 5, etc. etc. Hence dāśyaṇt
tyāt 22, 17, 6 seems to be a rare occurrence.

The final n remains unchanged before t in dhārayāṇ
triḥ Ṛp. 12, 9, 8. Non-application of Samādhi rule is
analogical with the usage in older language.

§25. The loss of the Visarjanya before a sibilant
immediately followed by a voiceless mute is well illustrated
by barhiṣa strāyāt Ṛp. 19,19,11 as against Ṛṣ 2,2,10,5 where barhi strāhī Ṛp. 12,17,19 against Ṛṣ. 6,3,1,2 when it is retained.

**Vowel Change**

§26. Conversion of a to u in medial position is to be noticed in saṃ-kusukṣyaḥ Ṛp. 9,3,22; in the final position in marāyā as in rāśi-marāyā Ṛp. 22,11,14 and dhānya-marāyām Ṛp. 22,11,15. It elsewhere throughout appears as marāya as in rāśi-marāyayoh Ṛṣv. 2,3,6,22. An example of the reverse type of this change is prthe-mātram Ṛp. 7,3,4; 8,5,10.

§27. The vowel i is modified to iy internally within the word as well as in inflected forms owing to anaptyxis. Thus we have dhisniya Ṛp. 11,10,16; 14,1 etc. and in the compound yathā-dhisniyam 21,12,6. The form dhisnya appears only twice in Ṛp. at 14,23,11 and 19,14,13 while Ṛṣv. uses it throughout e.g. 1,4,11,3; 5,3,13; 22; 23; 26 and so on. Among inflected forms may be quoted: abhriya Ṛp. 15,1,10; 16,3,1; b-priyah Ṛp. 16,7,9; aindriyah Ṛp. 22,17,14; aindriyā Ṛp. 11,10,17; sarpa-rājaniyā Ṛp. 5,12,1; sāvritriyā Ṛp. 11,6,10.

§28. The transitions of the vowel r in medial positions are of varied nature and therefore greatly interesting. (i) r is converted to ṛ in sātvaram (vādevaṃ) Ṛp. 19,2,3. (ii) r is converted to u as in tvastumantaḥ Ṛp. 10,23,8. Sūrṣekṣaṇa considers it as a case of vulgarism while according to Wackernagel it is caused by the influence of
local dialects. (iii) Ṛp. preserves the older form kṛimī (? in preference to kṛimī) 9,20,2; 15,19,5 with its derivatives kṛimī-na 15,19,5 and the corrupt kṛimī-na 9,20,2. This r is traced as the origin of the Vedic Ṛ. (iv) The change of r to ru is represented by pruṣyāṇam Ṛp. 16,13,13 and asta-prūṇā (hiranyam) Ṛp. 9,18,16; 19,11 with the lengthened radical vowel as well as by kruṃuka Ṛp. 14,24,5; 16,9,6.

**Consonantal Change**

§29. The substitution of the tenuis in place of older media takes place in prātar-ava-nikena Ṛp. 6,20,1. In a few words with doubtful etymology k and g vary with each other: Thus pālākalasya Ṛp. 18,10,25; pālākalam Ṛp. 20,10,2; vinī-ganakinah Ṛp. 20,6,10; 13; 8,14; stibhiga-vatyah Ṛp. 5,5,10.

§30. The palatal c is replaced by the guttural k before the suffix -ya of the optative in a-pratiṣekya Ṛp. 6,6,4; 15,8 and a-vi-vākya Ṛp. 21,19,1; 23,4. Ṛṣv. 2,2,12,10 beside vi-vācyā Ṛṣv. 2,2,12,10.

§31. The lingual d, together with its later substitute l when occurring between two vowels appears in forms of √kud as ni-kudya Ṛp. 7,19,6; kūlayet Ṛp. 6,6,1 as well as in ni-līḥ Ṛp. 21,17,17.

The practice of substituting -lḥ- for -lḥ- in similar positions is almost uniformly followed by Ṛṣv. as: śva-līḥa 1,3,14,11; olāḥsu 1,3,10,19; vy-ūḥah 2,2,8,1;
§32. Most unusual are the cases of transition of the dental n to the cerebral n.

(i) The cerebral effect in *a-ni-kaṣam*² Ap. 2,11,3 without the influence of a preceding r, r, s° is regarded as prākritic by Bühler followed by Garbe. The view is rejected by Oertel who explains it as caused by the r that belongs to a previous word. (ii) The conversion of n to n in *anūka-mātryah* Ap. 16,13,6 is unaccountable. (iii) *vy-ṛaṇa* VŚ Ap. 2,14,4 is a unique instance of n in the final position. It is regarded as 'more anomalous and perhaps to be rejected as false reading,' by Whitney. Wackernagel’s explanation that the final -n here is treated like medial and is cerebralised owing to the preceding s seems to be satisfactory. (iv) Absence of cerebralisation in *catur-śāvāni* Ṣv. 1,5,10,11. and pari-nādām Ap. 18,13,9 is anomalous. (v) The conversion of the initial n of a root affected by the r of the verbal prefix as pari etc. seems to be optional in the Sūtras. Thus *pari-annya* Ap. 7,2,3 beside *pari-annya* Ṣān. 1,8,1,5; *pari-annya* Ap. 10,31,5; *pari-annya* Ap. 10,27,10 beside *pari-annya* Ṣān. 2,1,4,23.

§33. In *ravatā*⁴ Ap. 8,11,19;21 the noun-making suffix -tha is sporadically converted to -ta.

§34. Transition of d to t is to be noted in *yathope-pātām* Ap. 15,20,9 and *dāsā-dāsā-sam-pātām*⁶³ Ap. 20,4,6.
§35. There is an interchange of the aspirate tenuis and aspirate media \(^64\) in the use of \(\sqrt{\text{mith}}(\text{dh})\). The earlier form is attested in Rāv.: abhi-mathati 2,4,8,10; praty-abhi-mathati 2,4,8,11; 13; while Rāp. uses the later form abhi-medhante 20,18,5; 6.

§36. The use of media for older tenuis is met with in upolavaih\(^65\) Rāp. 5,27,11.

In the Sūtras p. is very frequently found to interchange with ṣ in verb forms and derivatives preceded by the verbal prefix apa (asa). Thus apa-jvalitam Rāp. 15,20,14 and apa-jvalayet Ṛāv. 1,2,3,3; catur-apa-srāvam Rāp. 18,18,5 and catur-ava-srāvam Hīr. Sr. 13,6,17; apā-lamba Baudh. and Kātyā. Sr. and avē-lamba Rāp. 12,25,27.

Transition of p. to bh ṣ may be noticed in the forms of \(\sqrt{\text{lup}}(\text{bh})\): lobhayet Rāp. 9,10,16; sam-lobhya Rāp. 17,12,8.

Rāp. has māndhukah\(^66\) (idhmah) 17,14,8 which illustrates the change of ṣ to m.

§37. Anomalous cases of transition of the final mute of a stem to one of another class are occasionally met with. Thus in Rāp. we find anu-stugbhyaḥ 14,13,4; tri-stug 9,14,9; tri-stug-bhīṃ\(^67\) 5,6,2; 16,3,4; upa-damthisak\(^68\) 4,10,4; 13,7,13 illustrates the change of ṭ to k in an inflected form coming from a Mantra.

§38. The semi-vowels ṛ and ṭ are corrected and hence \(\ddot{\text{la}}\) should be studied together. Retention of the initial Vedic
r, which corresponds to the Indo-European ¹⁶⁹ occurs in rehänāḥ (< rih) Ṛp. 12,17,3 and ripta-lepam (< ripa) Ṛp. 8,16,8. The latter of these instances represents both phases of the same sound. The Vedic raṭṭa Ṛp. 18,3,2 occurs side by side with the corresponding classical lebāta Ṛp. 20,13,12. Gradual increase of l at the cost of r is found in a-saṃ-mletya ¹⁷¹ (< mlit for mrit) 3,19,7; ilayenti ¹⁷² Ṛp. 1,16,11. The l in plenka ² Ṛp. 21,17,12; 13 and the problematic saṃ-plomnāya ²⁴ Ṛp. 8,16,6; 13,17,9 may be attributed to the affectation of the verbal prefix.

§39. A few instances of s interchanging with a occur in Ṛp.: catur-asra 16,14,1 elsewhere throughout -aśra 11,13,8 etc. syāmūla 20,17,9 is found beside syāmūla 5,29,3.

§40. In a few instances after the final alterant vowel of the first member the initial s of the second member in nominal composition is not cerebralised. ²⁵ Thus we have:
raśtā-stomāḥ Ṛśv. 2,3,8,25; ṛtu-stomāḥ Ṛśv. 2,3,8,26;
bahir-vedi-sadāḥ Ṛśv. 2,6,8,20; tri-saṃtābhāḥ ²⁶ Ṛp. 16,20,10.

The cerebral effect in sūktæna Ṛp. 6,19,9 is explained as archaic by the commentator. ²⁷

§41. In Ṛp. the h which is substituted for dh of dhā "to put" is deleted and the original dh is retained ²⁸ as in pari-dhitāḥ (= pari-hitāḥ, Ru.) pari-dhayah 11,2,12; pari-dhite tāstre ¹⁴,4,6 and in the compound yathā-pari-
dhitam ²⁹ Ṛśv. uses the regular form pari-hite ¹ 2,13,1
1,4,6,3; 5,1,1; 6,9,1.
§42. A few cases of metathesis may be noted. Of considerable interest is the variation pinjula-punjīla which is regarded as a purely phonetic occurrence caused by the interchange of vowels. That the Sūtras closely follow their respective tradition is clear from darbha-punjīla Ṛṣ. 1,2,3 etc. (cf. TBr. 1,7,6,4; 2,7,9,5); kuśa-pinjula Ṛṣ. 1,6,9,1 (cf. darbha-pinjula, ABr. 1,3).

Metathesis caused by the displacement of consonants is found in bhrastām (for bhastrām Ru.) Ṛṣ. 13,19,8 and in śakala 7,2,5; 3,3 etc. hiranya-śakala 5,10,3 etc. varying with śalkā (for śalkā) Ṛṣ. 5,8,4; hiranya-śalā Ṛṣ. 16,26,13; 32,5 respectively.

43. An instance of haplology within a word is found in upa-dhānah (for *dadhānah) Ṛṣ. 17,26,8.
Chapter II

NOTES AND REFERENCES

1. pāṇībhyaṁ iti dīrgha-pāṭhaḥ prāmāṇikāḥ, Ru.
2. Cf. Pāṇ. 6,3,122; Whitney §1087.b.
3. dīrgha-pāṭhaḥ chāndasah prāmāṇikō vē, Ru.
4. dīrgha chāndasah, Ru. cf. pra-sāsta-, Upastamba
   Dharmasūtra 1,31,12; 2,13,3 for pra-sāsta.
5. Cf. upa-nikaye, Baudhāyana Dharmasūtra 1,1,9; 2,7,13 etc.
6. ati-chandasi bhevītavya dīrgha chāndasah, Ru.
10. strīti hrasva-pāṭhaḥ chāndasah prāmāṇikō vē, Ru.
11. garbhini-prāyaścittam iti hrasvaḥ chāndasah, Ru.
12. nādi-dvīpa iti hrasvaḥ chāndasah prāmāṇikō vē, Ru.
13. Cf. TS 6,6,4,1.
14. devatā-laksaneti chāndaso hrasvas, Nēr.
17. Cf. Al Br. 1, §53, c, n.1,p.60
18. anuṣṭhitati sa-varṇa-dīrgha-sthāne para-sa-varṇās
   chāndasah, Ru.
19. chāndaso hrasvaḥ, Nēr.
20. Cf. Vārttika on Pān. 6,1,94; Whitney §137.b; Macdonell 70.2.a.


22. Cf. Whitney §127.a; Macdonell §70.b.

23. The form is not admissible according to Kādikā on Pān. 6,1,89.


27. ZDMG. LII, p. 536.


30. ॐ sudumbay-äbhı-havanāt/ sudumbaryä äbhı-havanam
      sudumbay-äbhı-havanam/ ॐ abhity atrope-sargau, Mār.

31. dhātā ut-thitā iti pāthah kartavyah, sāvāsa-pāthe’
      rtheṣaya durgasatvāt, Mār.

32. Whitney §209.b; Macdonell §77.b.

33. Pān. 8,3,30; Whitney §207.

34. Pān. 8,3,7. Cf. Macdonell §77.2.c.

35. Whitney § 173-a; Macdonell §78-e-2.

36. Cf. skha-kaaukasem, SBer. 11,4,4,8; 11.

37. Cf. prthu-mātram, KS. 3,9,4.

38. Whitney §129.a.

39. Whitney §129-d; §352-b.

40. Cf. artvar, KS. 12,11.


42. Al.Gr. I, §19.a, p. 21

44. Cf. praväbhyaḥ svāhā. TS. 7,4,13.
45. Cf. astē-pradām, KS. 13,10.
46. Cf. kṛmuka, KS. 19,10; ŚBr. 6,6,2,11.
48. Cf. pālāgalaṣya, ŚBr. 5,3,1,11.
49. Cf. ganaṅgihā. TS. 13,4,1,8; 5,2,8; Sāṅkh. Śr. 16,4,4.
51. Ai,Or. §194-a, p. 222; Macdonell §42, p. 33.
52. na-kārāḥ chāndasaḥ.
57. na-kārāḥ chāndasaḥ, Ru.
58. Whitney §194.
60. Cf. Pāñ. 6,1,65 and 8,4,14; Whitney §192a.
61. Cf. ravathāt, ŚBr. 1,1,4,14.
63. cf. asan-pādām. TBr. 3,8,6,5.
64. Ai,dr. I, §103, p. 123.
65. Cf. upolapāḥ, MS. 1,7,2. KS 8,15.
66. Cf. bōndhukāḥ, KS 21,10.
68. Whitney §151-a.
70. Aि.००.१, § 191.०, p. 216.


75. Pān. 8, 3, 105.

76. Aि.००.१, §206, p. 236.

Macdonell §57.४.६.

77. शं-करास चैन्दसह, Ru.


79. yena kramena peri-hitās tene kramena/

 keeper-karo śhāndhah, Ru.


81. verna-vastayeśa chāndasah, Ru.

82. = sākalaḥ, Ru.

83. For 'रैननः एगनेयेन सम-वत्सारम् उप-धनो यते' 

Caland’s (in Note to translation) conjectural reading 

is 'upas-dadhana yate.' The haplology in this case 

may be attributed to the absence of reduplication also 

observed in vāk-pravādisah Ṛṣ. 2, 4, 2, 27 (See 

Morphology, p. ).
Declension of Stems ending in Vowels.

§44. Stems in -a and -ā present no special peculiarities except the unusual Acc. plu. in the fem. ut-tamāḥ 1p. 22,20.14; the fem. ending ā instead of ā of dārśapaurnamśeikāyāḥ 1śv. 1,2,17,2 and the isolated instance of pronominal declension ut-tamasyām 1śv. 1,1.2.21.

In stems in -i may be mentioned akṣyōḥ and saṅkhyōḥ 1p. 15.15.1 from the defective stems aksi and sakti respectively.

Fem. stems in -ī betray some traces of archaism in 1p. Thus patnī has in the Nom. plu. the ending -ayāḥ instead of the normal -yāḥ as : devānām patnayāḥ 1p. 14,13.19; patnayāḥ 20.15.7; 16.19 etc. A few stems with the -ī preceded by two consonants have preserved the dissyllabic forms with -īy before case-endings beginning with a vowel. Thus, ā-priyāḥ 16.7.9; 20.17.3; sindriyāḥ (purorucāh) 22.27.14; sarparājñīyāḥ 5.12.1. Instr. sin. abhriyāḥ 15.1.10; 16.13.1; sindriyaścirā 11.10.17; Dat. siyāyai 10.23.4 (in a sam-prāśa) beside the normal patnayai 10.23.9. To the same category belongs indrāgnyōḥ 1p. 22.13.7; 10 from a masc. stem in -ī.

§45. There is a considerable number of the so-called Vedic duals i.e. the Nom. and Acc. of fem. stems which are either nouns or adjectives with the ending -ī which coalesces with the -ī of the stem. Thus we find in 1p. : pratīcī(āronī)
2.3.1; aikṣavī (vi-dhṛtī) 7.7.7; 10.30.3; vapi-śrāpanī 7.19.6; 20.4; 21.3 beside the normal nyau 7.8.3; prāci (vedī) 8.5.4; pāthikṛtī (sam-yaśye) 9.4.5 etc.; harini (sākhe) 10.28.3; vāyu-mātī śveta-vatī (vapiyā yājyānuvākye) 16.8.4; samīcī tīrāscī vā (isākhe) 16.14.6; kāraṇī (upā-nahau) 17.13.2; vārāhī (upā-nahau) 18.13.12; 22.1; mānāvī (rcau) 19.19.6; mārutī (yājyānuvākye) 19.21.21. A single instance of this type of dual is found in Ṛg. vis. sauvistakṛtī (yājyānuvākye) 1.2.1.21.

§46. Another noteworthy tendency observed in Ṛg. in respect of fem. stems in ī is an interchange of the case-endings of Nom. and Acc. plu. Examples of Nom. plu. in -īh instead of -yah are: āgneyīh 16.7.10; a-śrīn-māyīh 16.13.10; tīvṛah 17.21.6; an-śa-śavīh 20.1.3; rāja-putrīh 20.15.8; āsurīh 20.22.10; 11; 24.15; rohinih, sindrīh 20.22.11; vaisvadeyīh 20.24.15; yāvatīh 22.1.7. Examples of Acc. plu. in -yah instead of -īh are: aratni-mātryah, āhama-mukhyah 1.15.12; prādēśa-mātryah, atibhi-ga-vatīyah 5.5.10; āśvatīyah 5.17.2; śāmī-mayyah 5.17.4; āṣṭamāyah 15.20.20; pāda-mātryah, urv-asthī-mātryah, anūkṣa-mātryah 16.13.6; dāsayah 18.3.4; 5.

An isolated example from stems other than those in -ī is: āpas (Acc.) tu na pari-caksīta Ṛg. 9.3.12.

§47. In stems in -ū for Loc. sg. neut. the ending -au is preferred to -uni in nava-rāstrā-vāstau (= yāstuni, Ru.) Ṛg. 6.28.6.
From stems in -न noteworthy is the Abl. sūrya-juhval (\(=\) Juval, Ru.) \(\text{E. p. 2.14.13}\).

### Declension of Stems ending in Consonants:

Deviations from the grammatical norm are comparatively fewer as regards the declension of stems in consonants.

From stems in -त extremely remarkable is vrata-bhrde \(\text{E. p. 9.4.16}\) apparently formed from the Nom. bhṛda before the following consonants, serving as a new base.

There are frequent occurrences of the Loc. sg. of stems in -ए with the loss of the case-ending -ि, a form identical with the stem. Examples from \(\text{E. p. 1.4.15 etc.}; \) vartman \(2.3.13; 6.5\); āsan (\(=\) āsye, Ru.) \(5.3.16\); ātman \(6.28.10\) side by side with ātmāni \(17.7.7; 8.1; 6\); ātman \(9.2.1\) etc. beside ātman \(9.4.15\); mṛdhan \(19.1.18\); \(20.22.6\).

Peculiar cases of stems in -भ have already been referred to.

Peculiarities from stems in sibilants are few but interesting. Among stems in -स, astā-prud (from the root stem prusa-) has already been referred to. In stems in -स may be noted āṭīḥ (\(=\) āṭigha, Acc. Ru.) \(\text{E. p. 3.6.12}\). The anomalous go-śīva-bhyām \(\text{R. p. 2.6.6.20}\) may be explained as a form from go-śīvā, the Nom. and Acc. du. treated as a new base.

In stems in -ह those with the root-stem -duh appearing as the second member in composition are noteworthy.
prati-dhushāḥ Ṛp. 14.24.14; 22.10.5; 12.20 formed on the analogy of prati-dhushah. T3 2.5.3.3. In gharma-dhugi Ṛp. 15.18.2 we have the Loc. formed from the Nom. taken as a base.

Declension of Numerals:

§49. A few remarkable cases from numerals may be recorded. sat-trimbātikḥ Ṛp. 11.4.13 should be explained either as analogical with vimśatikṛ or as an interchange of -dat for -dati.

In catvāriśaṣṭā (gāh) Ṛp. 19.8.5 and pañcāśat pañcāśad (gā daksīnā dadāti) 22.8.6 can be optionally treated as forms without the inflexional ending.

svaśa-kṛc-caturthābhyah (for śbhyah) 6.30.10 is an instance of irregular fem. ending for an ordinal.

From multiplicative adverbs are to be noted aśtau-kṛtvah (= aṣṭa-kṛtvah) Ṛp. 12.10.4 and caturvimśatikṛtvah Ṛp. 15.12.5.

Indeclinables:

§50. Among other adverbs somewhat interesting are: tiricinam Ṛp. 2.16.9 is Accusative used adverbially and is formed on the analogy of anu-cinam, pratścinam, etc.; bandhū Ṛp. 1.9.6 is a contracted form in -ū belonging to the pattern of a-citi RV. 4.54.3; aikadhyam Ṛp. 2.17.3 is attested only in the Śutra-literature.

Survivals in Ṛp. from the older stock of language are: yathā-purāṇa 9.20.7; and the two instrumentals with
Secondary Derivatives

§51. The Sūtras contain a fairly large stock of words of secondary derivation from simple as well as compound stems, which do not occur in the earlier language.

(a) Derivations formed with the suffix -a and accompanied by the Vṛddhi-strengthening of the first syllable of the primitive word, simple or compound, are numerous. From stems in -ā are formed: catuṣ-pāthas > cātuṣpāthas Ṛg. 8.18.1; aruva > arauna Ṛg. 11.3.6; dhruva > dhrauva Ṛg. 11.3.9; kavya-vañha > kāvyā-vañha (f. I) Ṛg. 19.3.11; tīrṇa-ahna > tairṇa-ahna Ṛṣv. 1.5.5.20. From stems in -ī: vṛata-pati > vṛatapata (f. I) Ṛg. 9.3.24; 4.17. kṣetra-pati > kṣetrapata (f. I) kṣetra-pati > kṣetrapata Ṛg. 11.10.18. pūrṇa-darvi > paurṇadarva Ṛṣv. 1.2.18.9; 2.3.2.15. From stems in -ū: jauhava > jauhava Ṛg. 11.3.11; kāsmba > kāsṁbava and gulgulu > gaulgulava Ṛg. 13.15.12. From stems in consonants: pāthis-kṛt > pāthisktta (f. I) Ṛg. 14.31.2; vṛata-bhrīt > vṛatabhṛta (f. I) Ṛg. 9.3.23; 24 etc. saurya-candraṣa > saurya-candraṣa (f. I) Āṣv. 2.3.8.1 is notable as it preserves the lengthening of the end vowel of the first member and has the Vṛddhi-strengthening of the first syllables of both members of a Devant-dvandva.

(b) keśinīṁ (dīkaśin) should be noted for the absence of Vṛddhi-strengthening in the first syllable.

(c) Formations with the suffix -ya and accompanied by the initial Vṛddhi-strengthening are: puro-hita > paurohitya (adj.) Āṣv. 1.1.3.3 and mnānīya Āṣv. 2.3.7.35
of doubtful etymology.

(d) From formations with the suffix -lya are found in Ṛp.: nānāyakṣaya Ṛp. 5.17.4; antārākṣaya (f. Ṛ) 7.6.1; hitāputriya (f. Ṛ) 11.20.3; hotacamāśa 12.10.11; maitrīvarṇacamasāśa 12.16.11; and purosāśa 1.17.9.10.

(e) The suffix -ika has wider application than it has in the earlier language. It is also accompanied by the Vṛddhi-strengthening of the initial syllable. Examples from Ṛp. are: anā-yēja > anāyēśika (f. Ṛ) 4.11.3; brhamāudana> brhamāudanika 5.4.12; 5.1; varuṇa-praghāśa > vāruṇa-praghāśika 8.12.2; 22.8.11; aparānga > aparānike (f. Ṛ) 16.35.11; ṭṛtiya-savāna > ṭṛtiyasavānika (f. I) 21.10.3. From Ṛv.: punar-ādeyka > paunarādeyika (f. Ṛ) 4.2.15.10; 6.14.24; paśu-bandha > paśubandhika (f. Ṛ) 1.3.1.8.

A few exceptional cases belonging to this type call for notice. The Vṛddhi-change taking place in the first two syllables in Ṛkṣayika (< aṁśa) Ṛv. 2.5.2.11 is surprising. In cāturdhā-kāraṇika (< cāturdhā-karana) Ṛp. 2.21.4 and dārśa-pārunāmāśika (f. Ṛ) (< dārśa-pārunāmāśa) both members of the compound have the Vṛddhi-change in their initial syllable. Sometimes the Vṛddhi-change occurs with reference to the second member only and the composition appears as if made after the Vṛddhi-change has been effected.28 Instances are: agny-āṅgika Ṛp. 19.16.12; prathamasmāpātika Ṛv. 2.3.2.5.

(f) The suffix -ina appears in vācā-karmāna which may be explained as analogical with alam-karmāṇa sanctioned by
The formation krim-na (< krimi) \(\text{Ap.} 9.20.2\) is questionable and peculiar to the Sūtra literature only.

(g) Among patronymics occurring in the pravarā-list noteworthy are: tārkaye < trkṣa \(2^9\) \(\text{Ap.} 24.8.8\); in urukṣayasa < urukṣaya \(\text{Av.} 2.6.13.2\) the suffix is quite extraordinary. \(3^0\)

Compounds

§52. (a) Numerous examples are found of a peculiar class of the Sāmāhāra variety of dvandva. These are the proper neuter collectives in singular composed of two members which usually denote objects connected with the ritual. Both the nouns are generally of the same gender but it is not a fixed rule. \(3^1\) Thus:

- kāṇṭhā-parśvanām \(\text{Ap.} 1.8.2; 8.14.16\);
- idhmā-barhih \(\text{Ap.} 1.14.17; 8.5.27\);
- drṣṭa-upāle (Loc.) \(\text{Ap.} 1.20.2\) (drṣṭa-copala ca drṣṭa-upalam.\(\text{Ru}\));
- kriṣṇa-sāhāru \(\text{Ap.} 4.1.4\) etc. beside
- kriṣṇa-sāhāru \(\text{Ap.} 8.8.22\);
- viṇā-tūśavasa \(\text{Ap.} 5.8.2\);
- aruk-sruvam \(\text{Ap.} 6.7.1; \text{Av.} 1.2.3.9\);
- tusa-niśkarṣa \(\text{Ap.} 8.2.13\);
- sara-niśkarṣaya \(\text{Ap.} 8.11.19\);
- prastara-paridhi \(\text{Ap.} 11.2.11; 18.20.20\);
- avistakrā-īdham \(\text{Ap.} 11.1.14\) etc.
- yugā-lāṅgalam \(\text{Ap.} 16.18.4\);
- dhūpāṅginihotrahaṇa Kāty. \(\text{Sr.} 2.3.8\).
An instance of combination of action-nouns is pariḥaraṇa-prāśanaṁ Ṛṣ. 3.1.5. Equally interesting is anupasamśaṁ-ṛgāvānam32 Ṛṣ. 2.2.2.20.

(b) In kalaśau (= pūtabhrā-dronakalaśau, Ru.) Ṛṣ. 12.29.9; 13.15.2 we have an example of an old variety of the dual Dvandva which by way of ellipsis puts one member of the pair to express both.33

(c) Remarkable is the compound with two negative prefixes : a-vy-en-Ikṣamānāṁ Ṛṣ. 1.5.3.20.

(d) As notable instances of Bahu-vṛtti are to be recorded : ākāśavatya-anguliḥ (pānī) Ṛṣ. 1.1.1.23 of which the prior member retains the fem. ending. The form of the prior member in tāvati-sūktāḥ35 (madhyam-dīnāḥ) Ṛṣ. 2.2.5.7 is quite anomalous. The suffix -ka is added to possessive adjective compounds in order to obtain a more manageable stem for inflections36 as in : sapta-daśa-sāmādhika- Ṛṣ. 3.15.4; 5.22.8; and grhita-vasati-varīka- Ṛṣ. 11.20.12; try-upasat-ka- Ṛṣ. 15.12.5 and Ṛgastya-grāhapatika- Ṛṣ. 23.11.11. But instances where it is not employed, are not rare. Thus dvi-pitṛ, ḍiva-pitṛ Ṛṣ. 1.9.7-8.

(e) Occurrence of a case-form in the former member of a compound37 is found in the following instances : a nominative- Ṛpodevate (tree) Ṛṣ. 1.5.10.17; an accusative- apo-dīkṣāyāḥ Ṛṣ. 18.20.14; durāḥ-prabhṛtīṁ and prabhṛtayāḥ Ṛṣ. 7.14.9 and 8.2.15 respectively; a locative- a-padi-baddhāḥ Ṛṣ. 10.22.9 analagous with padi-baddhā TS 6.1.7.5.
(f) Interpolation of pleonastic elements within a compound is met with in uttara-taḥ pascād vopa-cāro'griḥ Ṛp. 16.21.13 beside the regular uttara-ta-upacāro vihāraḥ Ṛp. 24.2.10.

(g) Instances of case-honō standing outside the compound occur, though sparingly38 as : vedeh vi-trīya-deśa Ṛp. 2.1.4; 6; 3.11; 11.7.2.

(h) Sometimes the stem-finals are altered in composition. Thus stems in consonants are found to be transferred to 'a'-form of declension39 as uviṣṭa-kṛtā-(for "kṛt") Ṛp. 8.3.11; ekāṅkura Ṛv. 1.5.5.4; māhānuṣa-(for "nuṣ") Ṛv. 2.3.9.14.

(i) In the Śūtras compounds consisting of three or more members rarely occur. Examples of long Dvandvas are very limited as : daivata-sauviṣṭa-kṛtaṣṭa-cāturāyakāṇḍānā Ṛp. 2.21.4; ēṣṭra-yājya-nigadā navacanā-bhistavānā stavanāṇi Ṛv. 1.1.2.23. caru-sthūli-dūrpa...kamandalōṇ Ṛv. 1.2.6.4 (consisting of 12 members) etc. and the adjectival Dvandva: abhi-ni-nuktaḥ-bhuḥ-dvita-parī-śhīte-parī-ṣta-parī-vittā-parī-vimna-parī-viṣṇaṇāḥ Ṛp. 9.12.11. Examples of other types of compounds are : prajñāstāṅghisṭhāriḥ Ṛp. 7.3.2; deva-yajanādhy-avasaṇam Ṛp. 10.19.15; aratni-āstra-śūrasyāḥṣūcyā Ṛp. 10.29.7 etc.

Conjugation

§53. As deviations from the normal class-system of the classical language the following cases are to be recorded: from the second conjugation to the first- śv-avānet,
abhi-vy-aneyātām (<ṣ/ṣ) Ṛv. 12.8.7, ni-hnavante (<ḥ/ḥu)
Ṛv. 2.2.13.27; from the second conjugation to the sixth:
ni-marjet (<ṣ/mari) Ṛv. 1.2.6.5; from the fourth conjugation
to the first: nir-asat (<ṣ/as) Ṛv. 1.1.3.31 and from the
ninth conjugation to the fifth: lunaṭi (<ṣ/lu) Ṛv. 1.3.15.

In abhi-pinasti Ṛv. 19.25.21 /pir of the seventh
conjugation is confused for /pir of the sixth.

§54. A single occurrence of the Periphrastic future is
pūrī Ṛv. 24.2.22. A rare instance of the Perfect is
vi-causī Ṛv. 13.20.13; 18.10.9.

§55. Verbs forms and derivatives from a few roots
characteristically found in the older language are met with
in Ṛv. They are almost extinct not only in the later period
of the language but even in the later Śūtras. To illustrate:
sūrkṣet (<ṣ/sūrka) 5.3.21; 14.13.12; spāyayūh 9.10.12
and spāsdāt (<ṣ/spās) 14.25.1; ava-uṣṭet 10.13.3 and
vi-causī (<ṣ/va) 13.20.13; 18.16.9; tāntatā (<ṣ/tāt)
12.17.3; ny-ujatī 12.29.9; 13.15.2; pinvayet (<ṣ/pinv)
15.16.2; hvalatā (<ṣ/hvāl) 18.7.12. Ṛv. in a parallel
situation uses praṣchet 1.2.1.15 in place of sūrkṣet. Out
of these seven roots we meet with a single form in Ṛv. viz.
vi-causī 1.1.11.3.

§56. In the optative 3rd pl. sg. and plu. med. the
endings -īta and -itum instead of -ita and -itum
respectively are of frequent occurrence. The grammarians
seem to have taken no notice of the phenomenon underlying
these forms which are so very common to the Brāhmaṇas and
Sûtras. Though they cannot be regarded as archaic they may be treated as analogical after the model of the so-called second conjugation as explained by Liebich. In Ñp. are found: adayîta (or dayîta) 5.26.18; pra-ksalayîta 9.3.14; ud-â-samsîta 9.4.42; uc-chrayîta 15.17.7; and dhayîta 15.20.15. From Ñv. there are: ã-hvayîta 1.5.10.7; 2.2.13.4; 4.6.12; ã-hvayîran 1.5.10.2; ava-dâpayîta 1.1.7.3; ni-vartayîta 1.2.16.23; vêpayîta 1.2.16.24; vedayîta 2.2.14.3 and kâmâyîran 2.6.8.33.

§57. A few instances from the precative (which is really the Optative) may be quoted: nîyât Ñp. 5.26.3; rûyât Ñp. 8.11.20; the anomalous prati-sîcîyât Ñv. 1.2.3.5 which retains its penultimate nasal; sam-ayîyât Ñv. 2.2.14.7; gîyât (<gai> Ñv. 2.3.9.8; 4.7.9; and ava-sgrêyât Ñv. 2.4.8.3.

§58. In the aorist system noteworthy are two augmentless formations used in a subjunctive sense after the prohibitive particle 'mā'. (i) 'nîr-vleśh' (< nîr-/-vî) Ñp. 7.22.7 which occurs in a sam-prâsa is an instance of the sigmaic aorist in the active and is remarkable for its guna-change of the final root-vowel instead of Vṛddhi. (ii) 'vi-parî-astah' (< vi-parî-/-as) Ñp. 7.22.8 which is the paraphrase of the former as given by the author of the Sûtra is obviously faulty and should be corrected as 'vi-parî-astah' as pointed out by Caland.

§59. In secondary conjugation a number of interesting cases are found. Among forms of the passive quotable is
sam-rundhyeran Ṛp. 21.22.5 occurring in a citation from an unknown Brāhmaṇa retains the root-sign. Apparently passive but obscure are the compounded verb forms anya-dhyate and pūrva-dhyate. From Ṛv. 2.2.13.31.

From the intensives may be noted yoyupyaṭe (=<yup) Ṛp. 2.3.9 and lelāyaṭi Ṛp. 2.19.11; 6.10.3.

The number of the forms of desiderative is considerable. Thus there are: pari-vēśaṭi (</vēś) Ṛp. 10.3.7; bibhaksayisṭ (</bhakṣa) Ṛp. 12.24.5; uttiṣṭhāṣṭ (</ṣṭhā) Ṛp. 14.23.3; 4. From Ṛṣv. we have the doubtful form mninītaṣṭa (</nī) 2.3.11.1 and ṛkṣpeta 2.6.8.24 with the lengthened auxiliary vowel ī.

From the causatives may be mentioned Ṛ-cʌmasyanti Ṛp. 14.21.2 with the short root-vowel preserved. Ṛnapayanti Ṛp. 18.3.1 is found beside the shortened form ṛnapayanti Ṛp. 7.12.1 and ṛpayati Ṛp. 19.1.18 along with ṛpayati Ṛp. 18.4.5, with the gama-strengthening.

From denominateives are to be recorded: dadhīyāt Ṛp. 10.16.17 and annyāt Ṛp. 10.16.13 and from Ṛṣv. the obscure prati-γrāmanti 2.2.13.31.

There are a few instances of verb-forms etc. of /kr or /bhū compounded with a preceding noun-stem in -a which is changed to -ī, the so-called cvi- formations. Examples: ud-antī-krtya Ṛp. 6.6.3; drāvī-krtya Ṛp. 17.19.3; vi-māṭhī-krtya Ṛp. 18.7.8; ślakṣṇī-kur vantī Ṛp. 15.3.15; ekāhī-bhavatsu Ṛṣv. 2.2.4.14 etc. To the same
category belongs the onomatopoetic form with the prefixed element in \(-\text{diri\-diri\-bhava}\) \text{Pr. 9.6.10.}

§60. The language of the Sūtras contains a fairly large number of participles belonging to the various tense systems that are previously treated. Striking instances spread throughout the text of the Sūtras are quoted below. From the present-participles may be mentioned: jvalatyaṃ \text{Pr. 6.10.3} from the weak fem. base in \(-\text{ati}\) instead of \(-\text{anti}\). The guṇa-strengthening in rehāṇaḥ \text{Pr. 12.17.3} and in the doubtful ravāṇa (= ruvati, \text{Har.}) \text{Rāv. 1.2.18.10} is quite unusual. From the reduplicating class dadan \text{Pr. 5.25.18} and bibhṛan \text{Pr. 10.28.3} take the strong case-ending in the Nominative. upa-dhānaḥ \text{Pr. 17.26.8} may well be regarded as an irregular formation without reduplication of the middle participle. The case can also be explained as a possible confusion with a verbal derivative in \(-\text{ana}\) used as an adjective, a peculiarity quite characteristic with \text{Pr.} as pointed out by Garbe. The participial inflection of drgaṇa \text{Rāv. 2.3.7.12} which has an appearance of the present participle should be treated as analogical with chindan in the preceding Sūtra. The past passive participle ni-prtān \text{(<\text{pr}) Rāv. 1.2.7.1} is equivalent to ni-pūrtām. Instances of participles in the perfect are very rare as pravāmaṣṭam \text{Pr. 6.25.4}; abhi-saśicānaṃ \text{Pr. 19.4.11} and Jayāsya \text{Pr. 22.3.9}. Noteworthy is the gerundive ava-niyah \text{Pr. 13.16.2} without the usual guṇa-change of the root-vowel.

From the future participles are to be mentioned: vy-āśīṣyaṇ
(<\text{ā} of the fifth class) Ṛāv. 2.4.6.1 and \text{vi...vatayantah}
(<\text{ā} of the second class) Ṛāv. 2.5.5.1 in the active;
and the passive \text{prāśiyamāne} Ṛāv. 1.1.4.1. \text{an-upa-maksantau}^65
Ṛp. 8.8.15; 13.21.1 cannot be regarded as a present participle
as Garbe^66 would have it. It may better be associated with
the \text{a-orist}.^67 From the present passive participles quotable
are: \text{uc-chriyamānah} Ṛp. 9.11.26 without lengthening of the
root-vowel; in \text{vi-tatyamānam} Ṛp. 12.12.13 the \text{\textit{ty}}
according to Oertel^68 is a scribal error for \text{\textit{ny}}'. Noteworthy instances from the participles from desiderative stems
are: \text{tussūramānasya} Ṛp. 6.6.4; in \text{māmāyamānāḥ} Ṛāv. 2.5.2.6 and \text{ava-rurtayamānāḥ} Ṛāv. 2.5.2.18 the passive
sign is superfluous. In \text{vāk-pra-vadīṣuḥ} Ṛāv. 2.4.2.27 we
have a participial adjective from a desiderative stem without
reduplication.\textsuperscript{70} \text{vehāyamānām} Ṛp. 18.21.7 is a likely
participle from the denominative of \text{vehat-} with the loss of
the final consonant.\textsuperscript{71}

§61. Survivals of the infinitive in \text{-toḥ} in Ṛp. number
about half a dozen; while in Ṛāv. a single instance is found.
Thus from Ṛp. \text{saṁ-sthītoḥ} 1.16.11; \text{ā-kartoh}, \text{apā-kartoh}
4.2.3; \text{tamītoḥ} 6.16.9 etc. \text{hoṭoḥ} 9.6.9; \text{ud-etoḥ} 10.12.3.
The last one occurs at Ṛāv. 1.6.5.8.

In infinitives in \text{-tum pra-nayitum} Ṛp. 19.4.1 is
remarkable for the unusual appearance of the auxiliary \text{-i-}
before \text{-tum}.\textsuperscript{72}

§62. A considerable number of gerunds in \text{-tvā} from roots
compounded with verbal prefixes is met with in the Sūtras. Thus we have: prā-skapādītyā Kp. 1.20.11; 21.7; pary-agni-kṛtvā Kp. 1.25.8 etc.; nir-asātyā Kp. 3.5.7; ś-vartāyātyā Kp. 5.14.15; 16.22.1; anu-gamāyātyā 9.9.16; 17.12.8; Ṛg. 1.3.10.16; 12.7; anu-vartāyātyā Kp. 10.22.12; anu-ś-rāmbhāyātyā Kp. 10.30.5; 18.16.14; prāty-uktā Kp. 12.6.5; 13.3.4; vi-dārśāyātyā Kp. 15.20.9; ud-asātyā Kp. 16.14.1; ut-syandītyā Kp. 18.13.8; ups-sparśāyātyā Kp. 18.14.10. Exclusively in Ṛg. are found: pra-varītyā 1.4.1.17; saṃ-bhāksāyātyā 1.5.6.3; abhy-asātyā 1.5.15.6; saṃ-asātyā 1.6.4.3 and prāty-asātyā 2.2.12.14.

An instance of a gerund in -ya from a simple root is prathyā Ṛg. 1.6.13.10.

In the compound formation nāma-kyāya Kp. 3.14.1 the prefixed element is other than a verbal prefix.


A few peculiarities of the gerund in -ya call for notice. The un-Pāṇini prā-vīya Kp. 7.11.9 is analogical with peri-vīya Kp. 7.13.8. The absence of samprāsāraṇa in ups-yaṣya Kp. 7.28.4 has been noted by the Scholiast as archaic. pary-uhya (< √uhṛ) Kp. 11.13.7 is found beside the regular pary-uhya Kp. 1.12.3 etc. The loss of the initial a of the verbal prefix aya even when it is not initial in upsā-hāyā Kp. 22.13.2 is a novelty.

§63. Instances of the gerund in -am are quite numerous in the Sūtras. This formation is virtually the accusative of
a derivative *nomen actionis* in -a and is compounded either with one or more verbal prefixes or with a preceding noun or an adverb. In Ap. are found: para-pāvam 1.7.10; abhy-ā-kāram 2.4.4.6; abhi-sam-ā-hāram 2.4.4; anu-pari-kramam 2.13.1; abhi-kramam and prati-kramam 2.17.5; ava-kramam 6.10.5; prati-śekam 6.15.2; abhy-upa-śekam 10-6-7; avā-kaśyam 10.27.6; pra-vartam 11.8.2; pari-hāram and upa-ni-grāham 12.25.1; vi-grāham 13.18.5; 14.15.1 (also occurs at Rāv. 1.5.9.20; 2.2.3.8); vy-āty-āsam 14.5.19 etc. (also occurs at Rāv. 2.2.3.25 etc.); abhy-un-nāyam 14.24.7; abhy-āsam 16.28.1 etc.; anu-pari-hāram 17.1.5; 5.5.7; anu-pari-cāram 17.11.3 etc. vy-at-sangam 18.2.7; 21.13.7; abhi-pra-yāyam 19.15.8; sam-āsam 24.2.17 (also Rāv. 1.5.14.14; 2.2.4.12). In Rāv. are met with: k-deśam 1.1.5.29; sam-upa-hāvam 1.6.3.19; vy-ā-hāvam 2.1.5.7; vy-upa-ramām 2.1.11.20; vy-at-maśām 2.2.6.11; 19.

Instances of negative formations are: a-vi-vekaṁ Ap. 1.7.10 for which Rāv. has the variant a-vi-vecam 1.2.6.7; a-pari-vaṛgaṁ and a-ṇi-kāsya अप. 2.11.3; a-pratiकṣām अप. 13.22.5 etc.; a-vi-grāhaṁ अप. 14.15.1; a-vy-at-sangam अप. 15.8.10; an-avānaṁ राव. 1.1.6.5 etc. and an-abhy-āsam राव. 1.3.1.11.

Among examples of this gerund compounded with a preceding noun or adverb those in -kāram (क्र) form a majority. Thus: the onomatopoetic ciścīśa-kāram अप. 13.17.6; from Rāv. we have adhy-aruha-kāram 1.1.2.19; tiśras-kāram 1.5.15.5; brhati-kāram 1.5.15.7; 11; dvedhā-kāram 1.6.2.7;
2.1.3.20; anu-stub-gāyatrī-kāram 1.6.2.8; gāyatrī-kāram
2.2.2.16; garbha-kāram 2.3.11.4 and a-garbha-kāram 2.3.11.10.

Formations with other roots are: punar-ā-hāram Ṛp.
2.6.7; from Ṛāv. there are: pañca-vi-grāham 1.3.1.14;
ṛg-āvānam 1.4.6.1 etc.; uttama-varjam 2.1.11.9; 33; uttama-
varjam 2.1.12.8 and paṅkti-sāmsam 2.2.3.5; 4.9.

Instances of repeated forms of this gerund
characteristic of the later language occur only sparingly
as: Ṛ-deśam Ṛ-deśam Ṛāv. 1.1.3.6; Ṛ-śravam Ṛ-śravam Ṛp.
11.19.5.
CHAPTER III

NOTES AND REFERENCES

1. Whitney §525-a.
2. Whitney §343-1 and §431.
3. Whitney §129-d and §352-b.
4. See Kāśika on Pāṇ 6.1.106; Whitney §363-g and §365-b.
5. Whitney §363-g.
7. Pāṇ 7.1.39; Whitney §425-c.
8. See §37 above.
9. See §23 above.
10. Whitney §151-g.
11. Whitney §391-g.
12. Whitney §475-c.
13. According to Whitney §486-c, the cases can be regarded as indeclives.
16. = tirasātām, Ru.
17. = nāmatah, Ru.
18. The formation is noted by Pāṇ. 5.3.44.
20. Whitney §112-g.
22. RV 2.12.4; TBr. 1.2.1.3 etc.
23. Whitney §1208.
24. Vide Pān. 6.4.165.
27. Whitney §1222-1.
29. Correct for tṛksau.
31. Whitney §1255-b; Speijer: 'Sanskrit Syntax' §206.
32. an-upaṣaṃtānāḥ ca rgaṇḍvānāḥ ca, anupasaṃtāna-rgaṇḍvānam ..., anupasaṃtānasabdayor āvanovakavabhāvah, Nār.
34. na ṭakaṃbh eva-tkaṃbh evaḥ vy-an-Tkaṃbh eva-an-Tkaṃbh evaḥ, na vy-an-Tkaṃbh evaḥ, dvi-pratisedhāt prakṛty-arthe-prāptih, vidhā-viṣamāṇa ity arthah, Nār.
35. According to Whitney, 1211-b the negative prefix an- is prefixed to itself.
36. Whitney §1222-h.
37. Whitney §1250.
38. Whitney §1316; Speijer: 'Sanskrit Syntax' §231-2.
39. Whitney §1315-c.
41. ni-arjyād iti prāpte ni-arjed iti chāndasah, Nār.
42. = lunāti, vikarasā-vyatasyāh, Ru.
43. **vi-caenla iti pramāda-pāthah/**
   *lad-arthe vē linā drastavyah*, Ru.

44. *Pānini*, pp. 30-32; Whitney §738-b.


46. Whitney §879-a.

47. The currency of the reading 'vi-pary-ästah' is recorded by Rudradatta. But it seems that he himself does not accept its authenticity. Read: 'gudam ca vanisthum' ca mā vi-pary-ästah (?). . . . vi-pary-ästa iti tu pathatām prāmādikas ta-kārah/' The form (here marked with a query) as found in Garbe's edition is a probable misprint for vi-pary-ästah.

48. Note to translation.

49. The reading of the passage which runs as 'yady anya-dhiyate pūrva-dhiyate....' is doubtful according to Viśvabandhu Śastra. who would correct it thus: 'yad yad nādhīyate iti śodhaḥ', Vedic Word-Concordance, Vedāṅga Section, p. 230 and 'pūrvam adhiyate iti śodhaḥ', ibid. p. 1624.

50. lalāyita lino yan-antāl laṭi vystayyana parasmai-padam tākārasya cākāraḥ/ yaḥ-lug-antād vā śap-vrdhiś ca vyatayyana chāndasaṭvāt.... kan(d)vādiṣu vē leleti pātho drastavyah, Ru.

51. nidi kutsāyām ity aysā dhātuh otra prāpto varṭate/ saṃ-antsā ca rūpa-siddhāca kathā-ṣid drastavyā/ a śāskyā ca cāc chāndasoc bhavatī ayaṃ śadbhā, Nār.

52. Whitney §1042-g.
53. Whitney §1042-j.
54. Whitney §1042-e.
55. Whitney §1093.
56. Whitney §1091-e.
57. Whitney §449-c
58. Not recorded by Whitney in 'The Roots, Verb-forms, etc.'
59. dadann iti dadad-rūpam, Ru.
Viśva Bandhu Śastri passes over the problem offered by the text of Rp. 5.25.18 which runs as 'annam tu dadangaaītā.' (See Vedic Word-Concordance, Vedāṅga-Section which records 'dadat', Pt. II, p. 1249 and 'ādayītā', Pt. I, p. 99).
60. Garbe who indexes upa-dhāna occurring here as n. = "pillow, cushion" (ed. Vol. III, p. 334) and followed by Viśva Bandhu Śastri (See Vedic Word-Concordance, Vedāṅga-Section, Pt. I, p. 691) is not convincing. Caland (in his note to the translation) suggests an emendation of the text 'ṛṣaṇām agneyaṃ saṁ-vatsaram upa-dhāna ēṣte; Ich vermute upa-dadhāna ēṣe; upa-dhānaṃ kurvann ēste (h)nschreif Dhūrtasvāmin.'
63. ni-pūrtān iti prāpte ni-pṛtān iti chāndase nir-deśah, Nār.
64. Whitney §963-b.
65. = an-upa-majjantau/... kecit tv an-upa-maksyantar ētv iti vy-y-çaṅkṣate, Ru.
68. ZII. 8 (1931), p. 289.
69. u-kēro bēhulakaṁ tistīrṣamāṇasyety arthaḥ, Ru.; also cf. Whitney §1428-b.
70. Whitney §1039-a.
72. Cf. Whitney §968-d.
74. Ibid.
75. Cf. Whitney §990-b.
76. Cf. Pen 6.1.43 and 44.
77. upa-yajyeti yaje chāndasah sam-prasāraṇāhībhavah, Ru.
78. Cf. Pen. 7.4.23; Whitney §992-c.
Having considered the phonological and morphological peculiarities of the Āp. and the Āśv. in the last two chapters we now pass on to their Syntax.

The Syntax of Cases

Though the syntax of cases as noticed in the Srauta Sūtras is apt to be influenced by the earlier language of the Sanskrit and the Brāhmaṇa, it betrays in many places individualities. The study of the Āp. shows that the case-relations are not quite restricted. The language of the Sūtras enjoys the same freedom of choice in respect of expressing the case-relations as that of the Brāhmaṇas and has not yet become subject to the rigid rules of later grammars.

The syntactical peculiarities noticed here are classified under three sections:

(i) The interchange of cases. (§67).
(ii) The mixture of cases. (§68).
(iii) Miscellaneous peculiarities which are other than those mentioned in the first two sections. (§69).

An interchange of the cases takes place when one case is used with the force of another. To a certain extent this can be regarded as an encroachment by one case on the
sphere of employment of another. In our Śrauta Sūtras the following types of such interchange have been noticed.

(a) The accusative denoting the point of time or of space can be substituted by the locative. Thus: 

\[ \text{on this night not even his children do receive a portion of the milk}. \]

\[ \text{he should throw it in the direction in which the enemy may happen to be.} \]

The following verbs compounded with verbal prefix, though intransitive in nature, deliberately take the accusative instead of the locative. Thus: 

\[ \text{bringing (the cow) to the western corner of the Sadas and... he mutters in her right ear (the following formula)} \]

\[ \text{if it happens to fall down in a ditch, she should offer a corn in honour of Viṣṇu.} \]

(b) A survival of the usage commonly met with in the earlier language is illustrated by the employment of the dative, especially of the feminine stems in \(-\text{a}^1\) and \(-\text{i}^4\), with the ablative-genitive force. Thus the dative is equivalent to the ablative in:
before the singing of birds’ is perhaps a unique instance of such dative usage of a neuter noun.

(c) An instance of the use of the genitive instead of the ablative with a verb which signifies hearing is:

**yatra maitrāvaraṇasayābhijānati śvaḥsutyaṁ indrāgniḥbhyaṁ...**

*itī Āp. 21,5,16* ‘when he hears the maitrāvaraṇa (repeat the formula) śvaḥsutyaṁ etc.’

A possessive genitive of the recipient instead of the normal dative is met with in: **sauvarṇī sarag udgātuḥ/9/ udāvah prastotuh/ dhenuḥ pratihartuh/ Āv. 2,3,4,10** ‘a golden wreath (as a sacrificial gift) to the Udgātṛ 9. A horse to the Pratihartṛ; a cow to the Pratihartṛ.’

§66. The mixture of cases is to be noticed when the preceding adjective or the pronominal adjunct is put in a case different from that of the following substantive which is generally in its normal case. The following combinations have occurred.

(a) **Nominative- Accusative**

All instances belonging to this type are of numerical adjectives. Here the substantive in the nominative is preceded by an adjective in the accusative and vice versa. Thus: **tegām evam upākuryatam... dvātrīṃśatam eka-dāśīnyopavṛjyant Āp. 21,23,2** ‘while they are consecrating (the animals) in this manner... 32 groups each consisting of 11 (sacrificial animals) become complete.’
In the parallel context the Ṛṣv. has :tr̥īyeḥahīni daśarātraśya dvātrimātām ekādaśīṇyāḥ samtiṣṭhante 2, 6, 7, 10 'on the third day of the Daśarātra are concluded 32 groups each consisting of 11 (sacrificial animals).' In the next example, the numerical adjective instead of the substantive is put in the normal case: saptavimātār gā hirānyam chāgā vāsa iti śrīmāt Āp. 10, 26, 7 'the number 30 is made up of 27 cows, gold, a she-goat and a garment.'

One more instance deserves to be added. api va guṭgaṭār gā vanyīrān Āp. 22, 5, 12 'or else he should obtain for himself 66 cows by way of alms.' (Here the correction guṭgaṭārīm gā by Garbe is perhaps unnecessary as it goes against all manuscript evidence).

(b) Dative-Genitive

The adjective or the pronominal adjunct is in the dative while the substantive, generally a feminine noun, has the concurrent ablative-genitive form. The Śrauta sūtras share this characteristic in common with the earlier texts. It may be described as a regular or consistent discord between the substantive and its qualifying adjunct. Thus: prokaṇ̄iṣ-ṣeṣam .... datkaṇ̄yaśaḥ śroṇer ottarasyāḥ saṣṭataṃ ninīya.... Āp. 2, 8, 3 'pouring out continuously the rest of the consecrating water beginning with the southern hip-like part of the Vedi upto the northern (part)!

datkaṇ̄yaṁ uttarayai śroṇeh prakramya datkaṇ̄d amsad uttarasyaḥ Āp. 8, 5, 20 'beginning with the northern hip-
like part of the southern (Vedi) up to the southern shoulder-
like part of the northern (Vedi) dakṣiṇāyai śroṇer
utteram aṁsaṁ/ uttarāyai dakṣiṇām/ āp. 16,19,7, 'he
draws 3 furrows) from the right hip to the left shoulder
and (3) from the left (hip) to the right (shoulder)!
aparoddhur māma ṣṛṇīyaṁ/ tasyai ca viśaṁ/ āp. 19,20,14,
'he should utter the name of him who has expelled him as well
as that of those people.'

A rare instance of such usage pertaining to a
masculine noun is: upasrayogadākṣaṁ hotur haste āp.
3,2,5; 9,7 'on the hand of the Hāṭa who has sipped
water.'

§69. The miscellaneous peculiarities of the case-
government are discussed below.

Remarkable instances of the accusative of appositive
or objective predicate are often met with. Thus:
upasrayogadākṣaṁ hotur haste caturā ājya-bindūṁ igām
avadyati āp. 3,9,7 'in the hand of the Hāṭa who has sipped
water he cuts off four drops of clarified butter as Iḍū.'
pūrṇam sruvaṁ sarva-prāyaścittam hutva āp. 9,1,11
'having offered in the fire a full Sruva ladle as an
expiation for everything.' auḍumbarīṁ kāṭṭhāṁ lakṣaṇām
minoti āp. 18,3,15 'he fixes in the ground a staff of holy
fig tree as a boundary mark.' In these examples igām,
prāyaścittam and lakṣaṇām respectively are used as
appositive predicates.
The instrumental denoting the circumstance which accompanies an action in m-dabdhena tvā cakṣug-vekṣa iti tṛṇena  jvalatāvekṣate Ṛ. 6,6,6 'repeating the formula m-dabdhena... he looks at (it) with a burning blade of grass (held in his hand)' is suggested by agnina-vekṣate Ṛ. 6,7:56,18.

The employment of the instrumental and the ablative sometimes admits of pregnant constructions. Thus: satyena  camasān bhakṣyanti Ṛv. 2,3,7,36 'repeating the formula known as Satya they partake of the laddas.' sarve dhvaryaśo digbhyo mahābhīṣayam abhiṣayanti Ṛ. 12,12,1 'sitting together and facing in different directions all the Adhvaryus (i.e. the A. and his three assistants) commence the great pressing of Soma.'

The dative used with the following verbs is of some interest. hiranyam yajamānāyābadhnati Ṛ. 22,26,8 'he fastens unto the sacrificer an ornament of gold.' prati-śpad 'to begin to commence, to undertake' taking the dative of purpose as: saṁlidhībhyaḥ pratipadyate Ṛ. 2,11,10; 17,16,11 'he starts with the verses which are recited while the sacrificial fire is kindled' beside a direct object as: ... pṛṣito'gnī-praṇayāyaḥ pratipadyate Ṛv. 1,2,17,2 'being directed he commences the verses referring to the carrying forwards of the sacrificial fire' and uttaraṁ pratipadyate Ṛv. 1,2,17,4 'he commences the next (verse)'. pariśdā 'to entrust a person with some duty' unusually takes the dative of the object of care
instead of the person\textsuperscript{22} as: 
\[\text{adhvarya mūra jīva paridadāti}\]
\[\text{Āp. 20,2,12 'he entrusts the } n \text{ with the care of his kingdom.'}\]

The use of \textit{yaj} with the genitive of oblation\textsuperscript{23} is almost dying out. It occurs once in each of the two Sūtras. 
\[\text{vṛihīnām yavānām śyāmakānām ity agra-pākasya yajeta}\]
\[\text{Āp. 6,29,3 'he should perform an } \textit{Iṣṭi with the first crops of rice, barley and millet.'}\]
\[\text{stasminn eva-}
\text{sane vaiśvānarīyasya yajati}\]
\[\text{Āśv. 1,4,8,26 '(sitting) on the same seat he offers an oblation sacred to } \text{Agni Vaiśvānarā.'}\]

Striking instances of the employment of the partitive genitive of the object are: 
\[\text{nasyaitam rūtri mās yam labhante}\]
\[\text{Āp. 1,12,2 'on this night not even his children do receive a portion of the milk.'}\]
\[\text{spanottamaṃ tvacam uddhantā/ samuddhatasya-}
\text{gnādhra utkare trir nivapati/}\]
\[\text{Āp. 2,2,5 'with the wooden sword he turns up the upper layer (of the earth of the Vedi) 4. from the earth that is turned up the } \text{Agnīdhra throws away (some portion) thrice in the rubbish-pit.'}\]
\[\text{tārīyasa manikasya somasya pariṣayayet}\]
\[\text{Āp. 21,10,3 'he should preserve a portion of the } \text{Som belonging to the third pressing.'}\]

Also noteworthy is the partitive genitive denoting 'selecting out of a group' as in: 
\[\text{yam kāmāyeta putraṇām}\]
\[\text{āp. 6,7,7 'regarding whom he may}\]
wish: 'of all the sons (of the sacrificer) this particular one should prosper' in that case ....

avatākṣatāṇam adhimantanaś ca śukalāḥ Āp. 7,3,3

'out of the chips that are chopped off one serves as the Svaru and another as a support while producing fire by attrition.' yāṁ oṣadhīnāṁ mādhigacchet... Āp. 16,20,1

'out of the plants that which he may not obtain....'

The use of Pronouns, Prepositions, Particles and Adverbs

§70. The use of the pronouns is on the whole quite normal.

A rare instance of the plural of ātmāṇaḥ used reflexively with reference to a plural noun is met with in pratisvām camāsebhyaṁ triḥ prasavyam udakair ātmāṇah paryukṣante (Āśv. 1,6,12,7) 'they sprinkle about themselves three times, from left to right, with water (taken) from their respective ladles.'

In the Āp. the neuter tad frequently has the adverbial function (= 'then' or 'there'), when it is used as a correlative of yataḥ or of yatra as: yataḥ prayāti tad avatisthate (18,17,9; 20,16,17) 'he makes a halt at the place from which he had proceeded on a journey.' yatra yūpas tad yanti (7,1,14) 'they go to place where the sacrificial post stands'. yatra vaset tad etāṁ īṣṭīn sam-sthāpayet (9,1,10) 'he should conclude this īṣṭi at the place where he stays for the night.' yatrābhijanāti
'yābhīr vartikām graśītām asūngatam iti tad adhvaryur mahāvīram abhimantrayate. (15,8,12) 'as soon as the Adhvaryu hears (the Hotṛ repeat) the formula yābhīr vartikām ...' hū. 1,112,8 then he consecrates the Mahāvīra vessel by repeating a Mantra over it.' tad yatreṇā anūyajā bhavanty avyūdhāḥ srucāḥ/ tad etaiḥ pracareyuh (18,7,12) 'therefore when the subsequent oblations are offered and when the Śvuc-lades are moved apart, then they should proceed with these (portions of animals sacred to Prajāpati assigned to the deities.) yatra maitrāvaruṇasyābhijānati 'śvassutyaṃ...' iti tad āgniḍra āgniḍhrigukāra praviśya sampreyati (21,5,16; 6,1) 'when he hears the Maitrāvaruṇa repeat the formula śvassutyaṃ ... etc. then the Āgniḍra enters the Āgniḍhra-shed and issues the following direction...' 62

671. Some outstanding usages of prepositions may be illustrated. The use of adhā with the instrumental in dakaśīṇasya havirdhānasayāhdo'kṣegety 30 eke (hū. 2,2,13,25) 'they move in a creeping manner along the passage) below the axle of the Havirdhāna-cart that lies to the south,' may be attributed to the influence of adhvaryu-pathena in the preceding Śūtra. As notable instances of the verbal prefix adhi, having prepositional value, may be quoted lomabhayo'dhi stambayajur hṛtvā... sampreyati (Āp. 11,3,1 'taking the Stambayajas from the hair i.e. the blades of grass, already strewn over the Vedi .... he issues the following direction...' tadvad yaṭyaṭā adhi vaṣṭkaroti (Āp. 24,14,3) 'after the offering verse, he utters the
Among the particles the uses of *va* are of some interest. According to the scholiast it has the force of *ca* in the following two passages: 

\[ \text{etad dhotuḥ sthānam/va/}\] 

\[ \text{āsanaṁ va }^{31} \text{ sarvatra... (Āv. 1,1,1,25)} \] 'this is the manner of standing of the Hotṛ; and wherever sitting is enjoined, he should sit down remaining in this position.'

\[ \text{ārohaṇam ca vrkṣasya nāvo va }^{32/10} \text{ rathasya va (Āv. 2,6,8,10) *(they should avoid) climbing on a tree, getting on board a ship as well as mounting on a chariot.} \]

\[ \text{dīpyamānām parāpaśyata tate *āgṛtyainām praviśanīti vai/ga }^{33} \] 

\[ \text{ādhiyate (Āp. 9,5,12) 'he should fetch fire from that place where he may find it blazing. It is deposited verily with the thought: 'I may enter it.'} \]

In the *Āp.* one characteristic use of *iti* is worthy of attention. In a number of instances the particle clearly appears to be exchangeable with the connective particle *ca.* In these cases it has neither an explanatory nor an elaborative sense. The examples are: 

\[ \text{ujām pūrpa-patram upaḥrahaṁ sārvasūtram ity agnīdhe (5,20,7) 'a goat, a vessel filled with rice and a cushion prepared from threads of all colours - these (he gives) to the agnīdha.'} \]

\[ \text{tuṣṇīm itare chadiṣṭi adhyūhya katuṁsa tejanīr iti chudyantaraleṣu pravartam upāsyati (11,8,2) 'after placing silently the other two coverings on he throws} \]
gradually, in the spaces between the coverings, straw and 
crub-work.' Āhavanīya āgniḥīrīyaḥ hotṛīyaḥ mārjāliyaḥ iti somaṁ \(12,18,6\) 'the besprinkles' with some the Āhavanīya-fire, the 
fires on the hearths of the Āgniḥīra and the Hotṛ and the fire on the 
Mārjāliya-hearth'.
dogdhre nidāna ity ādūya \(15,9,4\) 'holding the two 
milk-pails and the two ropes...'. On comparing \(10,13,6\) and 
\(22,3,16\) it will be found that in the latter iti has been 
actually replaced by ca.

§73. The suffix -vāt\(^{34}\) which forms adverbs of 
comparison is used distributively, dvi vāt\(^{35}\) pātrāṇām 
utsargāḥ (Āṣv. 1,2,7,20) 'the utensils are to be thrown 
away two by two.'

The Middle Voice

§74. It is interesting to study the employment of the 
middle voice or the Ātmānepada in our Āravata Sūtras. As 
it is not possible to treat this topic fully in this 
dissertation it is proposed to consider only a few striking 
aspects of its usage in the two texts. The discussion 
which follows will therefore be rather illustrative than 
exhaustive.

It will be observed that on the whole the Sūtras 
show a general awareness of the basic distinction between 
the two modes of expression viz. the active (= the Paras-
maipada) and the middle voice.\(^{36}\) Making an allowance 
for a few deviations here and there from the general pattern
of the Sūtras it can be said with justification that our texts indicate a distinct tendency to employ the middle voice when the action denoted by the verb reflects on the agent in some way or other. The conditions under which it takes place in our Sūtras are described and illustrated in the following sections. These are but different aspects of this underlying principle.

In a number of cases which are discussed in these sections the behaviour of the verb is somewhat different from what is found in the earlier Vedic texts, especially the Brāhmaṇas. It will also be noticed that they include some peculiar usages which are not mentioned in Pāṇini's rules (1,3,17 sqq.) pertaining to this subject.

§75. An important aspect of the middle voice has, as far as I believe, not yet been noticed anywhere. It is employed in our Sūtras preferably when the action denoted by the verb refers to a limb of the body of the agent of that verb. The limb of the body thus concerned in the action is related to the verb as the direct object but the relation is also indicated by any other oblique case or by prepositional government.

Below are listed the instances from our Sūtras illustrating this phenomenon. They are arranged according to the alphabetical order of the verbs. Contrary examples, as far as possible, from the same text, are also cited side by side in order to confirm the observation. The same
practice will be followed in the subsequent sections also.

(a) The limb of the body as the direct object:

\[ \text{abhi-mrṣe- \ldots iti vratayitva nabhideśam abhi-mrṣate} \text{ Āp. 10,17,11 'having partaken of the Vrata-food, he touches the part of his navel.'} \]

\[ \text{... iti bhakṣayitvā nabhideśan abhimagśante} \text{ Āp. 12,24,13 'having drunk (Soma) they touch the region of their navel.'} \]

\[ \text{Also mukha-hṛdaya abhimṛśeṇām Āśv. 1,5,6,26 'they touch their mouth and heart.'} \]

But on the contrary when there is no reference to a limb of the body: āty anuvākara sarvāni havīmaṇy āsannany abhimṛśed aṣṭābhir va Āp. 4,8,6 'with the recitation of this section or its (first) eight (verses) he touches all the offerings that are gathered there' and prapya havirbāṇe raruṇīm abhimṛśati Āśv. 1,4,13,4 'having approached the H. carts he touches the rope of twisted grass suspended from the eastern gate of the hall.'

\[ \text{aśṛṣ - 'to bring, fetch.' hastam pratapya mukhayahrate Āp. 6,28,11 'having warmed his hand he brings it towards the mouth.'} \]

\[ \text{But sammanayatāḥ palśāśakham śamiśakham vaharati Āp. 'for one who offers the Sūmnīya oblation he brings a branch of the Butea Frondosa or Prosopis Spicigera.'} \]

\[ \text{ud-īyam- daṅginiḥ bahuḥ yajamāna udyacchate Āp. 18,14,14 'the sacrificer raises his right hand.'} \]

\[ \text{But contrarily daṅgineṇa hastenottanena saprastaraṁ juhūm udyacchati Āp. 3,5,4 'with the right hand, the palm of} \]
which is held upwards, he raises the Juhū-ladle together with the Prastara. uparīvāgniṁ udyācchati Āp. 5,13,5. 'he raises the fire (i.e. blazing piece of fuel) slightly high.' - However, in indrasya tvā bāhubhyam udyāccha ity udyācchate Āp. 1,4,15 the employment of the middle voice takes place under the influence of the Mantra.


\textit{Upavaśa-jr-} daksinām bāhum yajamāna upavaharate

\textit{Āp. 18,18,1} 'the sacrificer bends down his right arm.'

vaśāvedavyam amikāgyam hastāv upavaharate \textit{Āp. 18,18,3} 'during the āmikā-rite in honour of Viśva-devas he bends down his hands.' - But contrarily mukhāto'bhīṁtya mukhātkē pūvaharati \textit{Āp. 2,13,4} 'moving (the Juhū) towards the mouth (of the Upabhṛt) he lowers the same over it.' bāhū pūvaharati dhvaryur yajamanā ca Āp. 11,12,2 'the A. and the sacrificer bend down their arms over the four Upavahuholes'.


\textit{Vīka-} (Causal) abhyantarām makhūni kārayate

\textit{Āp. 10,5,11} 'he gets his nails shortened inwards.' - But contrarily dikṣasū yūpāṁ kārayati \textit{Āp. 10,4,14} 'during the days of initiation he causes (the carpenter) to prepare the sacrificial post.' tair anyāṁ mrṛdaṁ saṃsyokham kārayet \textit{Āp. 14,23,4} 'having mixed (the dust) with another clay he should get prepared the Úkha' etc.


\textit{Vīka-} saṃtārām muṣṭī kārṣate \textit{Āp. 11,2,1.}

'he clenches his fists' and vitarāṁ muṣṭī kārṣate \textit{Āp. 11,16,5} 'he unclenches his fists.' - But contrarily
dakṣiṇā sadaḥ prati karṣet ... Āp. 11,9,10 'he should drag the Udumbara staff (slightly) towards the south...'

ni-ṇkṛt- makhūni nikṛṣṭate Āp. 5,4,9;
20,1,10p. 'he cuts off his nails' - There is no instance of the active usage of the verb.

āksaṇī mṛjūṇāḥ parīdabdhyat āv.
1,5,14,24 'having wiped the eyes he should recite the concluding verse.' - No instance of the contrary usage has occurred.

vyūti-ṣaṇān— mābhīṣy āsvaṁ upasaṁvīṣya ...
padā vyaṭiṣṭajate Āp. 20,18,1 'lying down by the side of the horse, the chief queen interwines the feet (of the horse with those of her own)' - But contrarily aśvā uṣūguṣya putroṇuṣyā asau putra iti nāmnī vyaṭiṣṭajati Āp. 16,16,15 'so-and-so is the son of such-and-such (a man), of such-and-such (a woman) so-and-so is the son,' in this way he interchanges the two names.' uttaraṇī nāmnī vyaṭiṣṭajati Āp. 21,13,10 'he entwines the formulae for measurement.'

sampra-/ṣu- (Causal) mābhīṣy āsvaṁ upasaṁvīṣya ...
padāḥ samprasārayate Āp. 20,18,2 'lying down by the side of the horse the chief queen stretches out (her own) feet (and those of the horse). - But contrarily yugalāngalāḥ samprasārayati Āp. 16,18,4 'he stretches out (i.e. keeps ready) the yoke and the plough.'
19,10,2 'according to the characteristic words (in the ritual formula) he touches the (respective) parts of his own body'. — But contrarily na stanaṃ samārātī āp. 6,4,2 'he does not touch the (cow's) teats'. dhanor ārtpi āp. 20,16,7 'he touches the (both) ends of the bow'.

v sparś- pāṛī pratyāhṛtyorodesaṁ sparśāt āp.
24,12,8 'bringing his hands backwards he touches the part of the chest.' — No instance of the active use of the verb has occurred.

(b) The limb of the body put in oblique cases:

(i) The instrumental

udhū- yadi havīmy asannāni kraṇasākunir upary upary atipatet pakṣabhūm adhūvāna ivabhiniśīded vā ... āp. 9,11,24 'if a crow flies directly across the offerings that are kept ready or if it settles down blowing them as it were with the wind of its wings...'. — But on the contrary tair enam catur adhūnoti āp. 12,8,2 'he stirs it (= the ladle) four times with them (= stalks).'

(ii) The locative

adhū-ūtā ṛṣtri patnī āśrāsī kumbakurīram āp. 10,9,5 'at this juncture the sacrificer's wife places on her head a kind of veil.' — But on the contrary vedena purojñā sage sāṅgaraḥ bhasmādhyuhuti āp. 1,25,12 'with the bunch of grass he lays on the sacrificial cake.
ashes together with burning charcoals.' teṣu madhyamā
chādir adhyāhati.  Ṛ. 11, 8, 1 'on these beams he places
the middle awning.'

ānī- śīrasa apa ānayate. Ṛ. 6, 14, 7. 'he
pours out water on his own head.' - But on the contrary
apariṇa gūrhapatyam pavitrantarhitam ca maśaṁ nidhāya tuṣāmin...
apa ānayati. Ṛ. 1, 16, 3 'having kept to the west of the G.
fire, the ladle containing the strainer, he pours out water
in it.' hotṛcamaśān maitrāvarṇacamaśa ānayati. Ṛ. 12, 6, 2
'from H.'s ladle he pours out water in that of M.'

Ikṣāṇuṇaḥ - arte prāpte śīrasa kaṅguṇayate. Ṛ. 10, 10, 2
'when there is need, he scratches on his head.'

Ikṣu- upaṇthe rājaṁ kurute. Ṛ. 14, 19, 1. 'he
keeps the soma plant on his lap.'

nī- cidhū- śīroṇa niḍhati. Ṛ. 1, 4, 15 'he places
(the kuśa grass) on his head.' - But contrarily aanadho ni-
ḍadhati Ṛ. 1, 4, 1 etc. 'he does not keep (the sickle) on
bare ground.'

(c) Prepositional government

vi- cidhū- ichmasāṅnakāraṇi mukhāṁ prati vidhūnute
Ṛ. 24, 12, 9 'he waves towards his mouth the cords of grass
used for fastening up the faggots.' - But contrarily na
vidhūnoti Ṛ. 3, 6, 8 '(while throwing the Praśāra in the
Ākṣa śaṅkaranīya fire) he does not shake it about.' yadi
kranded vidhūnuyāc chakṛṇa mūtraṁ vā kuryād varṣīṣyati.
vidyāt  śā. 19,25,22 'if (the horse) neighs, shakes (his own body) or discharges excreta or urine he should understand that it is going to rain.'

In one instance the limb of the body, though not expressly mentioned, can be understood from the context. Thus: na caubhīmīlāte tiṣṭhati ca yajamānuḥ  śā. 6,7," 'The sacrificer does not close (his eyes) and stands up.'

In the following instance the action refers to the person of the agent instead of a limb thereof: svayāṁ cinvān ātmān agnīm grhnīte  śā. 16,21,8 'when he himself constructs the fire-altar he does not take the fire on his own person.' - But contrarily antarvady añyāni grhnīti  śā. 2,7,2 'inside the sacrificial altar, various quantities of clarified butter' etc.

§76. The basic principle underlying the use of the middle voice or ātmānepada is that the fruit of the action denoted by the verb is intended for the agent of that verb. The phenomenon is best represented by verbs denoting performance of ritual acts e.g. av-ṣādhū- (with or without agnī) 'to establish the sacred fires', yaj- 'to perform a sacrifice' and so on. We may pass them over as with regard to their use our Sūtras generally follow the tradition of the Brāhmaṇas of their respective schools. Apart from these conventional instances the following deserve to be recorded.
abhihan- ga abhigatate Ap. 8,11,12 'they slaughter for themselves (several) cows.' - But when the fruit of the action is not intended for the agent we have tam äsvatthair asapuśair uşapuśair vā ... mukhatrīvo vā dīrha avam'agu prabādhya .... mukhatrībhaghanti Ap. 18,5,16 and 18, 'fastening up the wrappers of ash or salt on long bamboo staffs the chief priest strikes him towards the mouth.'

krä- na vedām kurutī/ purastūt kṛtenārthān kurute Ap. 19,1,12; 13 'he does prepare a (fresh) bunch of sacred grass; but he satisfies his wants by means of one which is already prepared.'

pac- prativeda api pacante Ap. 3,11,11 'the neighbours cook (rice) for themselves.' na dadati/ na pacate Ap. 10,14,6; 7 'neither does he offer gifts nor cook his own food.' - But nirmantya lohinīh pacanti Ap. 16,13,7 'with the fire produced by attrition they bake (the tiles) till they become red hot.'

§77. The middle voice is found to be employed when the verb is used in a reflexive sense which is indicated by the use of the pronoun ātman or the adverbial compound abhyatma containing it. It is also employed when the pronoun ātman is wanting, the reflexive turn being implied by the context. To illustrate:
(a) The reflexive with ātman etc.

paryuṣaṇa- pratītyaḥ samāsabhyas triḥ p rasavyaḥ
udakār ātmanāḥ paryuṣante dakṣināḥ pāñībhiḥ āśv. 1,6,12,7
'Thrice from right to left they sprinkle round themselves
with the right hand, with water (taken) from their respective
ladles.' - But contrarily when the reflexive sense is not
applicable japitvā paryuṣaṁ triṛ triṛ ekaikam āśv. 
1,2,2,11 'having muttered (the formula) he should sprinkle
round (the fires) one by one, severally for three times.'
taramā evāṁ paryuṣaṁ āśv. 1,2,2,12 'therefore he should
sprinkle round (the sacred fire) in this way.'

prakāśyā prāśitaraharanaṁ trīṁ aneṇābhyatmaṁ
apo nimayate āśv. 1,1,13,1 'having washed up the vessel for
keeping the Brahman's portion of Ṛavīs he sprinkles water
with it thrice towards himself.' abhyatmaṁ apaḥ srucā
nimayate āśv. 1,2,4,12 'he sprinkles water towards himself
with the Sruca.' - But on the contrary pūrṇapatraṁ nimayan
ṃ v-vasy et vācayet āśv. 1,1,11,8 'pouring out (water in)
the Pūrṇapatra he should make (her) repeat the formula.'
bhakṣaṇu pruṣabhaṅkṣan bhakṣyitvā dakṣināḥ mūrjāliya
nimayeyuh āśv. 1,6,10,21.

saṁ śūryaṁ saṁmārgatīgais trīṁ abhyatmaṁ mukham
saṁmūḍjita āśv. 1,1,3,28 'with the blades of grass taken
from the wisp, used for tying up the faggots, turned towards
himself he should thrice wipe off the mouth.' A contrary
instance from this text is not available.
(b) The contextual reflexive

abhya-abhyuka-  unjate'bhyanjate  āp. 8,11,3 'They apply ointment to the eyes and anoint themselves.'  

purasīmaṁ  trir  abhyāṅkte  āp. 10,6,12 'with that (butter) he smears himself thrice downwards (i.e. starting from the mouth and ending with the feet).'  

āṇate'bhyāṅkte'ānāti  vasaḥ  paridhatte  āp. 18,14,8 'he applies ointment to the eyes, smears his own body, eats (and then) wears the garment.'

- Contrarily  athāṣya  svadeśan  ājyenaḥbhyanjanti  āp. 20,15,12 'Then they anoint with clarified butter the parts (of the horse's body) which are assigned to them respectively.'

abhya-abhyuka-  etayā  vṛtābhuyukṣaṁ  ānām  eva  vāpyadīkṣaṁ  ānām  āp. 1,6,13,12 'or repeating this prayer formula even those who are not initiated should take a bath.'  

- But contrarily  abhyūkatātārapi  patraṇi  āp. 15,14,13. 'he sprinkles over (with water) other vessels.'

alām-ākta-  alāmkurvata  yajamāṇah  putrī ca  āp. 1,6,12 'the sacrificer and the wife put on ornaments.'  

- but on the contrary:  parisamabhāṣaṁ  alāmkurvanti  āp. 6,3,1 'they decorate the sacred fires by wiping out with wet hands.'  

patnayośvam  alāmkurvanti  āp. 20,15,7 'the (sacrificer's) wives adorn the horse (with ornaments).'

yduh-  yady  u  vai  lohiṣṭā  duḥita  ...  tām  

brahmaṇḍya  dadāt  ...  āp. 9,5,5 'if on the other hand (the cow) should yield blood (instead of milk) ... he should give her to a Brahmaṇḍa...'  

yadi  dadhi  duḥita  bahusputyāṁ
ṣamāṣek Āp. 15,18,3 'if (the cow) should yield sour milk he should recite a hymn addressed to Bṛhaspati.' - But on the contrary, na śūdra duhyād duhyād va Āp. 1,12,15 'no person of low caste should milk (the cow) or he may.' The following instance combines both aspects: yadi vratadhug alpaṃ duhītamyāṃ duhyāt Āp. 10,16,8 'if the cow appointed for the Vrata milk should yield a small quantity of milk he should milk another one.'

namānvahvanīyaṃ ratheṣu kavacinaḥ samāhyante Āp. 21,18,6 'in front of the Ā. fire the armoured, persons get themselves equipped.' - But contrarily tasmin nidhaṃni saṃbhṛtya ... uttame nikhene prastaram utyādhuṣya ... samāhyati Āp. 1,4,12 'gathering up the bundles of grass on that (cord) ... and placing the Prastara over the uppermost bundle ... he ties up all together.'

śulba idhaṃ saṃbhṛati ... samāhyati Āp. 1,6,1; 2 'he collects the fire-wood on the cord, ... he ties it up together.'

78. In the case of some verbs the distinction between the active and the middle is found to be dependent on the meaning which they denote. Although no logical grounds can be adduced for this practice it appears to have been a convention to use a particular verb in the active in one sense and in the middle in another. The following examples will illustrate this point.

(a) Verbs meaning 'to wear, to put on, to dress one's self' chiefly belong to this category. When they
denote this meaning they are used in the middle voice. Elsewhere they are used in the active. Thus:

*adhyāyah* - jīmūtasyeti kavecam adhyāhate Āp. 20,16,4 'having repeated the verse jīmūtasya... TS. 4,6,6a he puts on the armour.' (the occurrences of the other meanings of the verb will be found under §75. b.ii).

*paridhā- (1) = "to wear" etc. na dīkṣitavasanaṁ paridadhāte Āp. 10,15,15 'one should not wear the garment worn by the Dīkṣita'. somaṁ yajamānāṁ paridhāte Āp. 13,22,3 'The sacrificer wears round his head a cloth used for tying up the Soma-plant.' tārpyaṁ yajamānāḥ paridhāte Āp. 18,5,7; 14,1 'the sacrificer wears a garment prepared from the vegetable substance Tārpa.' vāsaḥ paridhāte Āp. 18,14,8 'he wears a garment.' krṣṇam vāsaḥ krṣṇatūgam paridhāte Āp. 19,25,17 'he wears a black garment with a black seam.' ahaṁ vāsaḥ paridhāte Āp. 20,1,13 'he wears an unwashed (i.e. new) garment.' (2) (1) = "to enclose (fire etc.) with sticks." prastarāpaṁ saṁspraṭan paridhān paridadhāte Āp. 2,9,5 'holding the Prastara in hand he lays round (the Ahamviya fire) the enclosing sticks which closely touch each other.' pautudravaiḥ paridhibhir uttaravedidām paridadhāte Āp. 7,5,6 'with surrounding sticks made of Pinus Devadāru he encloses the high altar.' dvau paridhī paridadhāte Āp. 8,14,9 'he places two enclosing sticks.' vaikaṅkataṁ paridhibhiḥ paridhātāṁ Āp. 15,8,1 'with sticks made of Vikāṅkata they enclose (the Mahāvīra-pot).'

pratimantram paridhīn paridadhāti Āp. 19,23,8
after repeating each formula he places the enclosing sticks round (the fire). \( \text{\textit{to}} \) \( \text{\textit{the conclude the recitation.}} \)

nityyā pariṣadāhāti Āp. 19,25,11 'he concludes the recitation with the regular (verse).'

trivatya pariṣadāhāti Āp. 19,27,18 'he concludes the recitation with (the verse) which contains a form of tri.' - All occurrences from the Śāv. belong to this category.

pratimañca- (1) = "to wear" sīkyuṣām pratimañcata Āp. 16,10,10 'he hangs the string of the loop round his neck.'

mājīṇa pratimañcata Āp. 16,17,12 'he wears ornaments.'

dvādassapūndarīkaṃ srajām pratimañcata Āp. 16,20,14 'he puts on a wreath consisting of twelve lotuses.'

adīkaṇṭha kṛṣṇājinaṃ pratimañcata Āp. 23,14,2 one who has not (yet) performed initiation wraps himself up in the skin of the black antelope.'

(2) = "to fasten."

cātvāla rathakṣākṛti kaśṭhām nikhāya tasmān audumbaraṃ rathacakraṃ saptadaśāraṃ pratimañcata \( \text{\textit{having fixed in the Cātvāla-pit a piece of wood shaped like the axle of a chariot he fastens on it a chariot-wheel having seventeen spokes.}} \)

(b) To the same category may be added the following two verbs:

aivyap- (1) with a single exception it is employed throughout the Śāv. in the middle voice and conveys the sense 'to insert verses etc. in recitation' as: tṛtyaṣayām sāmīdhenyāv aśvate prāg upottamayāyaḥ 1,2,1,26. 'in the third Iṣṭi he inserts two enkindling verses before the last
but first(verse).'

'agnes hamsi ny atrinam iti suktam
avapeta punah punar a janmanah 1,2,16,4 'he inserts for
recitation the hymn 'agnes ....' RV 10,118,1 repeatedly
until the production (of fire by attrition) etc. etc. and
exceptionally ahinasuktanimaudahastotriyunavapatsu
2,1,4,11 'the hymnas prescribed for the Ahina are to
accompany while they insert in the recitation the strophes
belonging to the six-day festivals.' (2) In the Ap. it
invariably occurs in the active and signifies 'to pour out
materials for oblation' e.g. anutsapjannulukhalam 'agnes
tamir saiti tasmin havir avapati 1,19,7 'without leaving
the mortar (from his hand) he pours out the oblation in it,
repeating the formulas 'agnes....' Ts. 1,1,5,k-l.'

pavitravaty ayyekarijanunavapati 18,11,16 'in the clarified
butter containing the strainers he pours out (rice-grains)
that are without chaff', and so on.

vi/muc- (1) = "to unloose": patni yoktrapaśām
vimuṇcate Ap. 3,10,6; 8,8,14 'the sacrificer's wife
unlooses from herself the band of the yoke.' (2) = "to
unyoke, unharness (an animal)." svam uttaram anahvahām
vimuṇceti Ap. 10,29,10 'thus he unyokes the ox on the
north.' prayayāya vimuṇceti Ap. 21,19,17 'having returned
they unyoke (the horse).' Similarly in metaphorical use
yajnām vimuṇceti Ap. 4,16,10 'he unharnesses the sacrifice.'

prathame'haninukti, uttame vimuṇceti Ap. 21,5,7 'on
the first day he harnesses (= commences) (the sacred fire)
and on the last he unharnesses (= concludes) it.'
§79. Sometimes no discriminating principle seems to be observed in the choice of the active and the middle. Instances are occasionally found where the same verb is employed freely in both voices without any significant difference in the meaning. In a few cases (e.g. un/m/, /kam/ etc.), however, the majority of the occurrences of a verb is in one voice, the use of the other voice being made only sporadically.

avadhi- ( = adhi + /i ) tatrādhvāryavāḥ karmādhīyate

adhi is the adhāra and his assistants study the course of the ritual beside yadi sāma nā-

ahāyāt trīr stām ācām japat aśv. 2,3,9,9 'if (the Brahman) does not repeat the chant he should mutter this verse thrice.

yadi madhiyāt 'puraṇam okāḥ sakhyām śivam vām' iti catusro

yājyaḥ aśv. 2,3,11,20 'if he does not repeat (these verses) the four (verses) beginning with puraṇam .... AV 3,58,6 are (to be employed) as introductory verses.'

abhī-sthā- ( = abhi + /sthā ) athisait savyenā

padaḥitiṣṭhati ap. 7,18,14 'he treads upon it (i.e. the blade of grass) with the left foot' beside udakāntam

abhitiṣṭhante ap. 8,7,26 'they step upon or approach the bank of a stream.

vīkṣa- brahmaṇam īkṣate ap. 15,10,11 'he looks at the Brahman' beside na gatāsma īkṣet ap. 15,20,19 'he does not look at a dead body.'
uc-chri- (= ud + ūrī) once in the middle: dvāphyāma evam ucchrayiṭu āp. 15,17,7 'he should keep (the Mahāvīra vessel) erect by (repeating) two verses over it.' Elsewhere always in the active, as: ucchrayiṭu āp. 7,10,7 'he raises up (the sacrificial post),' prācīni-karmā sahodagroochrayati āp. 11,9,13 'together with the Udgātu he lifts it (i.e. the staff) up so that its fork-shaped upper part is turned eastwards.' adhvaryu udgata yajamāna cocchrayanti āp. 14,33,2 'the Adhvaryu, the Udgātu and the sacrificer raise (it) up.' lāngalam ucchrayati āp. 16,18,6 'he lifts up the plough' uttareṇagnidhraṁ kāṭasamghate tejanasaṃghate vedaṇaṁ caram vyadhanārttakam vaitatyocchrayanti āp. 21,18,5 'having spread out a wet skin as a target for shooting, to the north of the Āgniḍhra shed on a network of mats or weeds, they raise it up.'

un-nil- (= ud + ni) usually in the active: yāṁ kamayeta putraṇām ayam ōdhnuyad iti taṁ prati pūrṇaṁ unnayet āp. 6,7,7 'about whomsoever among his sons he may wish that he should prosper for him he may fill up a full (ladle)'. acchāvāka camasāṁ daśām am unnayati āp. 13,4,12 'he fills up Acchaṇīka's cup as the tenth' etc. etc. Once in the middle: ya eṣāṁ vratam icched abhipūrayītum daśāṁ ekāṁ sruvaṁ unnīya nāparaṁ unnayeta āp. 21,4,15, 'he who wishes to increase their Vṛata-milk, should, having drawn a full Sruva of sour milk, draw no more.'

upa-saṁ vinch- āhavaṇīyam upasaminddhe āp. 1,4,4
'he sets the Ahavanīya fire on flames.' prādeśamātraḥ kūṭhāir ukhyam upasamindhyāḥ āp. 16,11,1; 12,13 'he enkindles the Ukhya fire by (adding) pieces of wood which are one span long,' beside punar aṅgim upasamindhyāt āp. 9,20,20 'he should again enkindle the fire.'

upa-stra cautasrūpastraṇīte āp. 7,23,11 'he pours out clarified butter in the four (ladles) so as to form a lower layer,' beside kṛṣṇajinaṃ upastraṇati āp. 1,19,4 etc. 'he spreads out the black-antelope skin.'

'vikām usually in the middle: yām kāmāyetaḥbhita- taram vasiyam syād ity abhikramaṁ tasya junuyāt āp. 2,17,5 'about whom he may desire that he should be exceedingly opulent, for him he should offer an oblation advancing towards (the fire)' etc. and once in the active: stasūm yat kāmāyat tad anunirvapet āp. 8,19,6 'out of these (oblations) whatsoever he may desire, subsequently to that he should present an oblation (to the Adityas).'</nir-ṛhr yady enam ārtviyād vṛṭtaṁ santāṁ nirhaṃraḥ aṅnīdhaṁ juhuyāt āp. 14,15,1; 31,6 'if they may expel him from the position of an officiating priest after he has been selected for it, he should present an oblation in the Aṅnīdha fire' beside yaśmad vṛkaṇān valmīkaṁ iti nirhaṃraḥ atho abhikhaneyāḥ āp. 10,20,7 '(Nirvṛuska is a place) from where they should remove the trees, the anthills and the like.'
pury upa-/-viś- abhito'gniṣṭham brahmodyām
paryupaviśete/ dakṣino brahma/ uttaro hota Ṛp. 20,19,6
'on both sides of the middlemost sacrificial post the
Brahman and the Hotṛ sit down for the Brahmodya, the former
being on the south and the latter on the north.' beside
'tasminna enam uttanaṁnipūtya.... ahatena vasana praçcādyā
bandhavah paryupaviśanti Ṛp. 9,11,23 'causing this
(figure of a man) to lie on its back on that and covering
it up with a new piece of cloth the kinsmen sit down round it.'

vāp- In the Ṛp. yajamanah keśāsamāru
vāpayate 10,5,6; 13,23,16 'the sacrificer causes to be
shaved the hair on his head and beard.' tasyāṁ anumah
keśan vāpayate 22,28,6 'sitting on it he causes the hair
on his head to be shaved', beside sarvaṁ va vāpayet
8,8,20; 19,9 'or he may cause all of his hair to be shaved.'
In the Ṛṣv. āmaśrūṇi vāpayīta 1,2,16,24 'he may cause the
hair of his beard to be shaved' beside keśa āmaśrulomānakhāni
vāpayanti 1,6,10,2 'they cause their hair on the head, the
beard and the body and nails to be shaved.'

vṝḥ- yadi paśu upūkṛto vaṣyeta ....ājyaḥutima
juhuyat Ṛp. 9,17,5 'if the consecrated (sacrificial)
animal should bleat ... in that case he may offer an oblation
of clarified butter', beside yady agnihotry upasṛṣṭa vaṣyat
..... juhuyat Ṛp. 9,5,1 'if the cow appointed for the
Agnihotra, to whom the calf is admitted for sucking, bellows
..... then he should offer an oblation in the fire.'
\[\text{viṣa} \text{ṣ} \text{ṣ} \text{ja} \text{ṇ} \text{a} - (\text{with v} \text{a} \text{cam}) = \text{'to release the speech}
\]
i.e. to break the vow of silence.' In the Āp. vācaṃ viṣajeta 1,24,2; 25,10 etc. beside vācaṃ viṣajeta 1,25,13;
10,16,1. In the Āśv. vācaṃ viṣajeta 1,2,5,13; 17,10
beside vācaṃ viṣajeta 1,2,5,5; 5,2,3.

**The Passive Voice**

§80. Regarding the use of the passive voice which is
not infrequent in our Sūtras, there is hardly anything
which deserves special notice. Passive constructions with
personal verbal forms as well as those with verbal adjectives
are occasionally met with. However, no occurrence of the
complete passive construction where all the essential elements
(i.e. subject + object + passive verb) are expressed, is to
be recorded from both the texts. All cases of the passive,
without any exception, are instances of agentless passive
i.e. they are characterised by the non-mention of the instr.
agents as observed by Gonda in connection with Vedic
prose.

§81. The impersonal passive construction or the bhāve
prayoga found in later literature is remarkably wanting in
the Ārauta Sūtras.

**Tmesis**

§82. The tmesis of compound verbs is found to be
employed in the Āp. more extensively than in the Āśv.
Besides preserving the use of tmesis in a number of passages
adopted from the earlier texts the former employs it freely on other occasions discussed in this section. On the contrary its occurrences are almost dying out in the latter, being limited only to a few isolated phrases which are drawn from the Brāhmaṇa. The extinction of this device which is a characteristic of the older language should, as Caland remarks, be regarded as a criterion for determining the comparative lateness of the text.

Let us now consider the instances of the use of the tmesis in the Āp.

(a) Sometimes the word inserted between the prefix and the verb form is the object of the verb as:

- *launhena ca kṣuṇāudumbareṇa ni kṣaṇam varṣayate* (8,4,1) 'he gets the hair of his head shaved with a razor made of red copper.'

- *saṃ api-vratān havyadhvam iti saṃpregyati* (11,16,22) 'he gives the following direction: summon together those who are participating in the vow.'

- *ā somaṁ dādate* 11,16,17 'they take hold of the Soma'.

- *yady abhi chāyaṁ na vindet...* 11,20,8 'if he does not get the shade (of clouds)...'

- *upa mātaram iyāt...* 22,13,2, 'he should sleep with his mother...'

- *sarpānāṁ sattreṇāpa jarāṁ ghnte...* 23,14,8 'through (the performance of) the sacrificial session in honour of the serpents one wards off the old age.'

(b) Among particles, which stand between the prefix and the verb form, ca and va occur in a majority of cases. Instances of iva, eva and cana are comparatively rare. Thus:

- *anūbandhyāvapāyaṁ hutāyaṁ dādyāt prati ca grhṇyāṁ*.
'when the omentum of the Anūbandhya cow is offered in the fire he should offer (a reward) and they should accept it.' ... paṭram abhimāṇaty ābhi va maṇtrayatā 4,4,6 'he touches the vessel or consecrates it by repeating a sacrificial formula'; juhūyād abhi va maṇtrayatā 9,5,1 'he should offer it in the fire or should consecrate it by repeating a sacrificial formula, and so on. yadi prayāyad anu va gacchet .... 5,7,11 'if (the sacrificer) goes away and (the sacrificial fire) dies out' .... yasya puroṣaṣa ud va patet saṃ va viṣayeta .... 9,16,11 'he whose sacrificial cake jumps out (of the potshard) or gets broken ....' In another place (viz. 15,18,10) the same passage occurs in connection with a cow. yadī ... saṃ va sīryeta ṣākhasa va sajyeta yajamano mriyata 9,20,4 'if (while being filled the sacrificial post) is shattered to pieces or if it remains clinging to the branches (of a neighbouring tree) then the sacrificer meets with death.' yat pratinuttām daṅgāṇām goṣu cārayet prati va grāhyat .... 13,7,12, 'if he should pasture a rejected daṅgāṇ- cow among (his own) cows or if he should withdraw it....' Instances of iva are: nimnāni kṛtvā mir iva dhayanti 48 13,17,5 'having made hollows (in the fried grains) (i.e. having slightly pressed them in with teeth) they suck them up completely, as it were.' yady, eṣāṁ purvo bhrāṭvyo bhīva sayāt .... 17,23,2 'if an adversary, who stands in the front, should overpower him, as it were ....' An instance of iva: yadī kṛcchṛṣṭetāpaivu harata 49 10,26,16, 'if (the Soma-vendor) should complain (or resist) he should snatch it away from...
him.' An instance of *cana:* na prāta ṣagim upa caṇavaḥrohet 6,19,6, 'in the morning he should, in no case, go near the sacred fire'.

(c) If, however, the verb is preceded by two prefixes, the inserted words stand between the prefixes and the latter of them is immediately followed by the verb form. Thus: na prāta ṣagim upa caṇavaḥrohet (quoted above). ¥ady ekūkapalaḥ akukut pari ṳyarteta ... 9,14,1 'if the sacrificial cake prepared on a single potsherd should fall off (from its place) or should go on rolling ....' ut patnīm ānayanti/ anv anāṃsi pravartayanti .... 11,17,1 'they bring forward the sacrificer’s wife. They drag along the carts after.'

(d) Two instances have been recorded where the verb form, modified by the separated prefix, is mentioned in the first of the several co-ordinate clauses while in the subsequent ones it remains understood and the verbal prefix stands alone in its logical position.50 Thus: a somaḥ dādate (11,16,17) a grāvya a vāyavyany a droṇa-kalasam ... 11,17,1 'they take hold of the Soma, the pressing-stones, the Vāyavya vessels and the wooden trough.' upa mūtaram iyād upa svasaram upa sagotram (23,13,2 quoted already).

(e) Exceptional cases of the use of tmesis occur in the Āśv. where the verbal prefix is separated from the participle which it modifies. Thus: aindram aty anyāḥ prajābhubhūṣan 42,4,3,12 or o bhubhūṣantaḥ 2,5,6,8, 'one
who is (or those who are) desirous of excelling other people (should perform a sacrifice) in honour of Indra. vi
पापमण्येवतस्यात्‌ ॥ (v.l. वर्तस्यात्‌, आनंदेश्रः ed.)
prəḥamam 2,5,5,1, 'those who are desirous of delivering themselves from misfortune (should perform) the first.'

The Order of the Members in a Dvandva Compound

§83. The sequence of members in a few cases of the copulative Dvandva of two members deserves attention. In such cases, the order of members, which is in contradistinction with the normal or logical order, is determined by the rule known as the rhythmic law according to which the member of fewer syllables precedes the other one.

Thus in the compound यान्त-नादना-सयोऽ अव. 2,2,6,16. The Yoni, (= the verse on which the singing of the Śāma is based) of naudha is described first and then that of यान्ता. In the afore-mentioned compound the priority of the latter is justified by the fact that it is the shorter member of the two. Another instance of this type is furnished by आनिकाहा अव. 2,3,1,1 a compound frequently occurring in the Śrauta Sūtras. In the ritual texts, the description of the Ekāhās is given first. The Ahīnas are treated subsequently. According to the commentator, the Prasieśa or coalescence of vowels, which takes place in the combination of the members saves the number of syllables. However, the priority of आनिस in
this case may be better explained thus: in the first place it begins with a short syllable; and secondly, the alternative formation ekahatah with two successive aspirate sounds is not a happy one so far as its pronunciation is concerned.

Additional instances which obey the rhythmic law are: derasa-puramasa Ap. 1,1,1 etc. Asv. 1,1,1,3 etc.; sado-havirdhane Ap. 14,31,2; sudravyau. Ap. 21,18,4; udhjid-valabhidau Ap. 22,11,19; Asv. 2,3,8,17 and bhadrathamatra Asv. 2,2,5,16. These have occurred in the earlier language of the Samhitas and the Brahmanas and are already discussed in an instructive article by Culand.

A few deviations from the rhythmic law may be noted. yajnopavita-sauce Asv. 1,1,1,10 needs no comments. In abhyajyananjana Asv. 1,2,7,5 the sequence of the members depends on the order of rites given in the formula 'asav abhy-ankvakasv anakvakva'. The unusual priority given to the member with more syllables in the compound abhiplava-prathyahani Asv. 2,1,5,1 is explained by the commentator as due to the fact that the performance of the Abhiplava takes place before that of the Prathya at the Gavam-ayana.

§84. Another peculiarity of the dvandva also deserves notice. when the coordinate members are themselves compounds with a common second member this latter is found to occupy different positions as: (a) it is repeated every time as in grama-kama-nadnya-kamendriya-kma-tejas-kamam Asv.
1,2,3,2. (b) it comes after the last of the coordinate members though it is syntactically connected with each of them as: brahma-yajumana-bhūgau Āp. 3,3,9; prāṇi-prāṇa-graham Āp. 21,13,7. (c) quite exceptionally it comes after the first or middle one of the several coordinate members as: aditya-graha-sāvitra-varjam ās. 1,5,9,28 where the common member 'graha' is to be construed with 'sāvitra' as well. At Āp. 12,24,2 is met dvideva-yārtu-grahaditya-sāvitra-pūtāvata-varjam. Here 'graha' is to be construed with all the five members.

The Concord

§85. The rules of concord are normally found to be observed in the Sūtras. A few cases of disregard of the rules are met with only rarely.

Lack of agreement between the adjective and the substantive regarding gender is found in svā-jam ogadhim ās. (Āp. 15,19,9) 'a plant growing of its own accord i.e. growing naturally', and in tasya nityāḥ prāṇas cestāḥ ās. (ās. 1,1,1,8) 'his actions should necessarily be performed with the face turned eastwards'.

Similar disagreement between the substantive and its adjective used predicatively takes place in (1) udvāsa-kaḷeṁ-saḍakībhir urṇābhir meṣa-pratikṛtī ās. (f.) lomaśau kurutāḥ ās. (Āp. 8,6,11) 'at the time of removing the sacrificial offerings from the fire (the Adhvaryu and the Pratīpyāsthā) cover the images of the ram and ewe by means of wool not belonging to an Eśaka-ram.'
Looseness or rather lack of consistency regarding the gender of adjectives, qualifying substantives to be supplied from the context, will be found in the passage:

prāthe samsthāḥ Āv. 2,2,4,19, agni-stōmaḥ prathamam/
śoḍāṭi caturtham/ ukthyā itare/20, 'in the (six-day)

Pṛśatha-series the liturgical course is as follows: 2,2,4,19; the first (day) is Agni-stōma, the second is śoḍāṭi and the rest are Ukthyas' 20. In the latter Sūtra if prathamam and caturtham are regarded as qualifying the substantive uhaḥ, which may be supplied from the context, it logically follows that in the last section of the Sūtra we should have itarāṇī instead of itare (m. Nom.plu.)

This tendency may also be marked in the use of the general neuter as the combined gender of the demonstrative pronoun which refers to a group of masculine and feminine nouns. Thus daṇḍo vā suṣko vā cūsir jurad-upamānaḥ vā/ Āp. 18,22,2, tany 66 abhy-ava-snapya prati-rajabhyāḥ-ava-snapya prati-rajabhyāḥ pra-hinoti/3/ 'a staff or a dry leather-bag or a pair of old shoes, 2, having bathed with these things on, he sends them to the rival princes' 3.

Also remarkable is the use of the neuter in the
case of an adjective which completes the sense of a transitive verb with incomplete predication as: (i) itērān (= tāṇḍulāṇ) piṣṭūṇi kṛtvā ... dakaṇṇāghau ... kaṇālam aḍhi- śrayati (Ap. 8, 13, 18) 'having powdered the other (grains of rice) he places the potsherd on the southern fire,' (ii) a-sambhindanto dhāraṇī nimm̄ūṇi kuruva (Ap. 13, 17, 5) 'they render the parched grains hollow so as not to damage them.'

§86. There are two cases of incorrect use of the number. Thus the singular form is used where plural is expected as: eta eva'rtvijē yajāmanāh ca sattre (Ap. 21, 1, 4) 'at a sacrificial session, these same persons are to act as officiating priests as well as sacrificers.' In the next example the plural form is used in place of the dual as: yadi mādhyaṁdine yadi tṛṭīya-savāna etad eva puras-tāt pavāṁnaśbhyyas 63 stuvate (Ap. 14, 25, 9) 'if (the pressing-stone is broken) at the mid-day pressing or at the third pressing, they sing the same (chant) before the Pavāṁna stotras.'

§87. Lack of concord between the relative pronoun yad and its correlative tad is to be noticed in two cases. Thus (i) yadi dvēgyam mādhī gacced yām diśam dvēgyas syād tena nir-asyet/ (Ap. 5, 10, 5) 'if he does not find an adversary he throws it away in the direction in which the adversary may (possibly) be.' (ii) As a rule, the relative pronoun in the dependent clause and the correlative pronoun in the principal clause should refer to one and the same noun.
But in the passage: *yo’dakšineṣu yajñana yajeta, sa yajñāḥ prakṣāmo’n-uyyāḥ* (Ap. 9,15,20) ‘whosoever may perform a sacrifice without sacrificial gifts, that sacrifice becomes burnt and is deprived of long life’ the rel. *yaḥ* refers to *yajamānāḥ* which is understood while the correl. *saḥ* refers to *yajñāḥ*.

§38. The subjects of the actions denoted by the finite verb of the sentence and the absolutes connected with it should be identical as required by §35, 21. However in the passage *upahutām maitrāvaruṣa-ṣaṣṭha bhakṣayitvā, pūrva-vat prastare marjayaḥ, sruveṣa pṛṣad-ūjya yopahatyā, vedenopayamya triḥ pṛchati ‘ṣaṭāḥ havīḥ 3 śamitar’ iti* Ap. 7,23,3 ‘The officiating priests, with the *Maitrāvaruṣa* as the sixth amongst them, having partaken of the invoked (Iqū) and having wiped off on the *Prastara*, (the *Achvaryu*) after having drawn the clotted butter with the *Sruva* ladle and holding (the *Sruva*) with the *Veda*-bunch asks thrice:  
'Slaughterer, is the offering (well) cooked?' the actions denoted by the absolutes *bhakṣayitvā* and *marjayaḥ* refer to *maitrāvaruṣa-ṣaṣṭha* (*ṛtvijāḥ*) while those denoted by the absolutes *upa-hatyā* and *upa-yamya* as well as the finite verb *pṛchati* refer to the subject *Achvaryu*. It seems as if, the author after having commenced the sentence abruptly changed his mind in the middle about the construction which he had first intended.

§39. We have an instance of a defective coordination of clauses connected by *yasya* in the passage: *yasya sarvāṇi*
Havīmīṇa naśyeṣu dvāgṛṣu āpura-hareṣu vājayenaśī devataḥ
prati-saṃ-khyāya yajeta, (Ṛ. 9.15.14) 'He, all of whose
oblations may be destroyed or become spoilt or be stolen
(by thieves), may, after counting up the deities, perform a
sacrifice (in honour of them) with oblations of clarified
butter (taken as a substitute)'. Here havīmīṇa, which is
to be construed with each of the three verbs does not stand
in the same grammatical relation with each of them. It is
the subject of the first two while it is related to the last
as its object, the subject remaining understood. The defect
is caused by co-ordinating a clause having a transitive verb
with those having intransitive ones.

Similarly the following case of co-ordination of
sentences with unidentical subjects is syntactically
defective. tair (= dvādaśaḥ) ātmanā bhubuṣṣantāḥ prajāya
paśubhiḥ pra-janayiṣyaśmaṃ-s svargam lokam uṣyantā śavānām
śraiṣṭhyam aścchanta upeyur vā yajeta vā (Ṛv. 2.4.5.12)
'Those who are desirous of prospering themselves, wish to
propagate with offspring and cattle, wish to attain heaven
and desire pre-eminence of their own people may, by means
of these (Dvādaśaḥs), undertake a sacrificial session or
perform an Ahīṁa.' From the commentator's remark it will
be clear that such a construction is necessiated by the
technicalities concerning the ritual.
CHAPTER - IV

NOTES AND REFERENCES

1. cf. Whitney § 276 c; Speijer § 54.
2. = uṣṭhayā ratryām, Ru.
3. = yām dāśā prati, Ru.
4. = dhānesu, Ru.
5. cf. atha daksīṇa karpa ājapati, ŚBṛ. 4, 5, 8, 10 and .. aḥvaryuṣ ca yajamanaś ca āvasya daksīṇa karpa ājapatah ib. 13, 4, 2, 15.
6. cf. Śvabhṛvaṇatād vā. and 20, 7, 19.
7. cf. Whitney § 307 h and § 365 d.
8. aṣṭhy-arthetre caturthī, Ru.
9. = vāruṣāya. Ru.
11. = vayāsāna pravananat, Ru.
12. cf. Whitney § 297 u.
13. svam aṭra sarvastru caturthy-arthetre ṣaṭṭhi, Nār. on the subsequent Śūtra 12.
14. = daksīṇyaṭha, Ru.
15. aṭra ṣaṭṭhy-arthetre caturthī ṣārṣṭvāt, gloss by Kamandar in the Mysore ed. of ṿp.
16. See Geland: ZDMG 72, 27.
17. tṛṣṇapagṛhitena haviḥ abhidyotayam avakṣate, Ru.
18. = satyaṃ ukti, Nār.
19. It is given in the next Sūtra.
20. jyāb-lopa pāncamī/ dīśa aṣṭhayetṛ arthaḥ, Ru.
21. tad-arthetha idhamāduṇḍi prakramate, Ru.
22. cf. Ap. 16,5,3; 11; 20,5,9 and Tbr. 3,8,9,3.
23. cf. Speijer 'Sanskrit Syntax' § 119 Rem.
24. payasaka-deśam, Ru.
25. yajamāna-putrānaḥ madhye yatamam, Ru.
26. takṣaṇaḥ-prabhāvaḥ šākala avatākaṇṇas teṣām madhye kācit avavṛt anāya'dhimanthanaḥ, Ru.
27. whitney §514.
28. = atmanam, Ṛṣ.
29. Caland has recorded instances of this usage from the Baudhāyana Śrauta Sūtra. Vide Über das rituelle Sūtra des Baudhāyana §54, p. 46.
30. ṛgaśyādhaśtaṇc ośkaraṇaḥ madhyenety arthaḥ, Ṛṣ.
31. vaśābandhā cāsābdayārthaḥ/ sthānaḥ cāsanām ca, Ṛṣ.
32. vaśābhadāḥ samuccayārthaḥ, Ṛṣ.
33. vaśākāraḥ prasiddhau/ Ru.
34. Pañ. 5,1,115; whitney §1107.
35. dvīṣa ity arthaḥ, Ṛṣ. Also cf. Pañ. 5,4,43.
36. cf. Speijer 'Sanskrit Syntax' § 318.
37. cf. atasmin kule pratipraṣṭhataḥ patnyai kuśabakūrīram adhuyati. Baudh. Šr. 6,5; 14,15; also cf. Varttika 3 on Pañ. 1,3,29.
38. cf. kuṇḍyati yadi kuṇḍyate Bhār. Šr. 10,6,16.
40. 'Remarks on the Sanskrit Passive', p. 77 ff.
41. Pañ. 1,4,60-82. Also cf. whitney §1081.
42. To illustrate: udākṛtya vā sa vaśāḥ caret 22,16,15: TŚ. 7,1,5,6. pra svād ayatanāc cyuveta 17,17,7:
MS. 3,2,2; 17,1. anu vatsan vasayanti 8,11,14: TBr. 1,6,7,3. hanta yaḥ kāmaṣṭa pru ma diyasti 5,3,12: ṢBr. 2,1,2,12. vighanaṇa vi pāpmapā bhṛṭṝvyam hata 22,13,12: Panč. Br. 19,18,2. vi pāpmapā bhṛṭṝvyenaḥvartante 23,7,2: Panč. Br. 24,11,3 and so on.

43. e.g. tad eṣābhi yaṃnaṃgaṇaḥ gīyate 1,5,5,21; 2,2,13,31: Ait. Br. 3,43; 5,30; 7,9; 8,21.
44. Ṣbr. das rituelā Sutra des Baudhayana, p. 48.
45. Occurs at Baudh. Sr. Sutra 6,30:2.
46. The employment of tuesis in the use of abhi-mantr is peculiar to Āpastamba. Other examples are: 5,5,8; 9,13,4; 17,6; 14,13,1.
47. Vide Caland's note to preceding Sūtra.
48. cf. nir iva dhyayet KS. 28,9; 164,11.
49. KS. 24,6: 96, 9-10 reads 'topaiva haret.
50. cf. any eṇaṁ mātā manyatām anu pita etc. Ait. Br. 2,6; Tbr. 3,6,6,4.
51. Panč. Br. 24,11,3 supports the reading vartsayantah.
52. Pan. 2,2,32-34. cf. Whitney §1254 C.
53. naudhasasya pūrvam/ syaitasyottarum Ṛṣv. 2,2,6,17.
54. syaitasya pūrvanipāto'lpasturavat, Ṛṣv.
55. See Vedic Word-Concordance, Vedāṅga Section, p. 472.
56. The Ekaḥas are treated in Āp. 22,1-13 and Ṛṣv. 2,3; the Ahīnas are treated in Āp. 22,14-24 and Ṛṣv. 2,4.
57. lughv-akṣarām pūrvām nipatatiti vaktvāyam, Vārttika on Pan. 2,2,34.

59. cf. the reverse formation *āñjanābhy-āñjana* Āp. 1,9,14; 22,3,16; 23,7,7. *Āsv. 1,2,6,11.

60. *abhīplavasya pūrvarūpo guṇam-ayame tasya pūrvaprayoga ity aneṇābhiprayeṇa,* Nār.

61. Probably suggested by the expression *ādityagrahā- 

āvitrau* occurring in the *Vajña-gāthā* quoted at *Āsv. 1,5,5,21.

62. *svajāṁ svayamrūḍham/ svajāṁ iti linga-vyatya-yaḥ,* 

Ku. Caland is not sure when he renders the two words as 'eine Viper und ein Kraut.' Vide his note to the translation.

63. Nār.'s justification of this awkward construction is far-fetched and hardly convincing. After noting that *prāṇah* m.plu. denotes 'the eastern direction' and *ceṣṭāḥ* f.plu. denotes 'action,' the comm. explains:

*tatra prāṇa ity atra pumasaḥ prāktvam saṁbandhat kartuḥ prāṇamukhatvaṁ vidhiyate/ ceṣṭāḥ saṁdānato niḥvasaḥ ca saṁbhavanti tatra prāṇamukhatvaṁ vidhiyate/ tāsāṁ amurtatvat svataḥ prāktvam ity abhaysaḥ viṣṇuḥ tad tadāvahātyaḥ prāṇānām eva evānām eva evānām bhavati/*

64. cf. *TBr. 1,6,4,4.*


66. cf. *Varttika on Puṇ. 1,2,72.*
67. Culand would prefer to read \textit{\text{yajamana}} instead. See his note to the translation.

68. \textit{O'nebhya iti dvivacanasthane bahuvacanam vyatityena}, Ru.

69. cf. Whitney §989 and §994 b; Speijer §380. \textit{Sanskrit Syn.}

70. \textit{upeyur iti sattralingam/ yajataty shindlingam/}
CHAPTER V

LEXICOGRAPHY

§90. It is proposed to study in this chapter the lexicographical peculiarities from the Ap. and the Âñv. The words having lexicographical significance of some kind or other are classified under various groups where they are arranged according to their alphabetical order and are accompanied by explanatory notes. It is hoped that the study will be helpful, to some extent, in supplementing the information supplied in respect of these words by the previous dictionaries such as the two Petersburg Lexicons, Schmidt's Nachträge and Monier-Williams' Sanskrit-English Dictionary.

New words

§91. The previous dictionaries have already recorded a large number of important words from the Ap. and the Âñv. Still there remains a considerable number of words having lexicographical significance that is not utilized by them. Only the most interesting words of this type are included in the accompanying list.

aṇḍi-kaṭu- (Ap. 16,27,2; 7). 'The cavity of the eye.'
agny-upa-ghata- (Ap. 9,10,10) 'an offence committed in rites connected with the sacred fires; damage to the sacred fires caused through negligence.'
urjaya- (Ap. 24,7,1) 'N. of a family representing a
branch of the Bharadvājas; has the same three-ṛṣi
Pravara-formula as the latter. According to Garbe
surjayana is to be expected here as the correct form
for urjā.

०र्द्वग्रीव - a. (Ap. 1,19,3 etc.) 'with the neck-portion
kept upwards (as the skin of the black antelope.)'

कुंकति-ब्राह्मण - n. (Ap. 14,20,4) 'N. of a work which is
now lost'. Its authority is quoted here to explain the
nature of the saṃ-sava.

कुमान - n. (Ap. 4,1,2) 'the act of desiring.' the neuter
form of the nomenclation is also met with at Vaitāna
Sr. 3,1:5.

काल-बाव-ब्राह्मण - n. (Ap. 20,9,9) 'N. of a lost text.'
In the Pravara-lists काल-बावas are mentioned together
as representing a branch of the Viśvāmitras. (Ap. 24,9,1;
śv. 2,6,14,2). However, according to the scholiast on
śv. they are two separate families. The views of the
Kāla-bavins are frequently mentioned. (Vide Indische
Studien 1,44; 45; 47; 4.386; referred to by Pa 2,256;
5,1289.) but an actual citation from a text belonging
to that school is found only here.

कालाणुसातान - (Ap. 19,5,7) Caland, rendering the word as
'ein schwarzes Polster' follows Tālāvṛnta-nivāsin who
glosses it as 'kālenopadhānena.' No other occurrence
of 'anu-sātana' in the literature is testified.

कुक्व - (Ap. 24,7,1) 'N. of a family representing a sub-
branch of the Bharadvājas; has the same three-ṛṣi
pravara-formula as the latter. Caland is suspicious
about the soundness of the reading of this word. Its derivative 'kaukvāyana' is however found in Baudhāyana Pravāra Section 17.

kauk-vāyana (Āp. 17,11,3) 'old or antiquated clarified butter' (= jīrṇa-gṛtā, Tulavṛnta-nivāsin; jīrṇa-sarpis, Bhūrt.) The word occurs at Kaṭh. 21,6:

44,13-14.

go-vyacchini- a. (Āp. 18,10,23) 'one which tortures a cow (as a Vārdhrī or a leather-throng); seems to be connected with 'go-vyacchā' attested at VS. 30,18;
Kaṭh. 15,4: 212, 2-3.

dadhi-dṛti- a. (Āp. 22,4,5) 'carrying a leather-bag filled with sour milk (as the Soma-pravāka)'.

dhāna- (< ṅhe) (Āśv. 1,3,10,30) 'the act of sucking.'

ni-kalp- (1) Used transitively in the sense 'to keep ready,'

ni-kalpante putnayo-pūghātalikaś tambala-viṇāh piccolāh iti/ ni-kalpante viṇā-vadāh 'aṅkhān unāśa tumāva iti/
(Āp. 21,17, 16-17).

(2) Used reflexively in the sense 'to be prepared or get one's self ready,' in this sense it is used along with a participal or an instrumental e.g. ni-kalpete brahma-cari puṣā-calī cāgreṇa sadaso dakaśpām dvār-bāhun ārtīyaṁmau/ Āp. 21,17, 18 agaragnidhaṁ śūdraṁvau
ni-kalpete carma-karte vyā-yaṁyaṁmau 21,18,4.

mūrjāliya-ny-anṭeṣṭau dasa-kumārya uda-kumbhair ni-kalpente/ (Āp. 21,18,7).

pari-nadī- f. pl. (Āp. 18,13,9) (v.l. pari-nadī) 'overflowing water.'
pālingāyanika- m. plu. (Āp. 21, 23, 4-5) 'N. of an unknown school of ritualists'. The view of this school, which differs from that of the Kāthaka, is quoted by Āp. in connection with the additional victims to be slaughtered at Gāvām-āyana. The view is stated at TBr. 1, 2, 5 without acknowledgement.

puṣā-māna- m. (Āp. 18, 13, 3) 'a river having a masculine name.' As 'māna' can sufficiently indicate the masculine form the point in prefixing 'pūṣ-' to it is to make it doubly correct. cf. 'stri-go' below for employment of the same device.

pucchepyaya- (Āp. 16, 21, 12) 'the place where the tail is connected with the body, the joint of the tail.'

praty-ā-ṃḍāv- (Āp. 6, 25, 4; 18, 4, 21) 'to run towards, run back.'

praty-ā-ṛṣṭa- (Āp. 18, 5, 1; 19, 2, 4) 'returned, come back.'

prati-nilākram- (Āp. 3, 20, 10; 14, 10, 9. Āv. 1, 5, 1, 14) 'to step back, come out by the same route.'

prāṣṭāriya- a. (Āp. 11, 14, 4) 'bringing to Pra-ṣṭā or Maitrāvaraṇa priest.'

prāvepin- (Āp. 22, 12, 6) is used as an adjective qualifying 'āvaratha.' Caland renders it as : 'mit metallnen Beschlag (?) ausgestattet' = 'equipped with a mounting made of metal'. The meaning of the word is doubtful.

bahu-bhārya- a. (Āp. 16, 4, 5) 'having many wives'.

bahu-mana- a. (Āp. 24, 1, 44) 'accompanied by several prayer-formulas (as a rite)'.

bhālla-vi-kū - n. (Āp. 21, 16, 15) 'N. of a Brāhmaṇa.' The view of this Br. is quoted in connection with the days which constitute the Gavāmāyana. It is remarked that excepting two points the view is the same as that held by Saṭyāyanaka which is described in detail (upto Āp. 21, 16, 4). The dictionaries record 'bhāllavī', 'ōvin' and 'ōvaya.' Caland suggests 'bhāllavayaka' is the probable reading in the present passage.

muṇja-prulavā - m. (Āp. 15, 5, 20) 'bindes of the Muṇja grass fallen off naturally.' (muṇja-trpiḥ eva avayāv-viśīptāṇi muṇja-prulavā, Ru.)

maustā-kṛtā - a. (Āp. 20, 15, 12; 13) 'prepared from Cyperus Rotundus.' The expression is used as an adjective to 'ajya' and is rendered by Caland as: 'mit schmaiz welchem maustakṛt beigasmischt ist.' The rather clumsy expression is substituted by 'maustema' in Baudh. Ār. 15, 25:3 in the same context. The secondary derivation in the first part of the compound is unusual.

rastra-maryāda - f. (Āp. 9, 12, 5) 'the limit of the dominion'.

vāk-saṃ-dravā - m. (Āp. 24, 1, 15) 'The speed of uttering of speech or delivery of speech.' Kapardiśvāmin explains: vāk abdo mantrātaḥkah/ saṃ-dravo gatiḥ/ vāk-saṃ-dravo vāco nir-gamaḥ/

vi-pathin - a. (Āp. 20, 5, 13) 'having cars fit for use on unbeaten ways.' (said of Vaśyus'). (i.e. panthānam ati-kramayāvaya dvayoh pāreśvaya yacchanti, Tālavṛpta-nīvāsin). The vipātha ratha is mentioned at Āp. 22, 5, 5 which according to Caland is a two-wheeled vehicle.
drawn by a single horse and specially prepared for the use of merchants.

vi-vayas- n. (Ap. 16, 24, 4; 17, 1, 16) 'middle-aged' cf. pra-vayas-.

śāṅkha-maṇi- m. (Ap. 20, 15, 11) 'a kind of precious stone or a pearl found in a couch.'

śrutī-lakṣāṇa- n. (Ap. 9, 1) 'defined in the holy scriptures (as an expiatory rite)'.


samanta-parimāṇa- (Ap. 16, 4, 7) 'measurement in circumference'.

sam-oḍha- (Ap. 22, 2, 17) 'brought together on a carriage'.

śūkra-viśāsaka- (Ap. 20, 19, 9) 'dissecting like a hog.'

The expression occurs in a Śām-praigu.

strī-gau- f. 'a cow' (Ap. 22, 4, 6) 'a cow.' (Vide remarks on 'pum-nada' above).


svadhyāya-durāma- m. (Āśv. 2, 2, 4, 19) 'The procedure of the Vedic study' (= adhyāya-vidhi, Mār.)

hiranyā-prākāśa- m. (Ap. 18, 21, 6. Āśv. 2, 3, 4, 12). 'a kind of golden ornament.' (prākāśa pradīpta-kundala iti kecit, Mār. prākāśavabharūṇa-viśēga iti kecit/ sauvrēna-darpeṇa ity anye, Comm. on Taṇḍya. Br. 18, 9, 10).

New Meanings

§92. The commentaries on ancient Vedic texts are unanimously acknowledged as a valuable source of information.
Their importance from the lexicographical point of view is great as they preserve the traditional interpretations of many words that were current in their times. It is frequently found that the dictionaries have not fully utilized the information available to them from the commentaries. Though in a few cases the explanations offered by the commentators might be found to be questionable or even ridiculous they are on the whole interesting and deserve our attention.

The following list contains words having significations that are not recorded in the dictionaries. They are given in their inflected form and are explained in the light of the interpretations of the commentators wherever it was possible to do so.

**atithi-** (Ap. 24.3,13) 'descendants of the sage A.'

**ati-hanyat** (Ap. 6.14,12) 'to persist in killing, go on killing.'

The passage runs: yasya rudrāḥ pāśun chāmāyat- 
ātayaivavṛtu dvayaḥ payasa sāyam-pratār jhuyat/11/ 
 tad ced ati-hanyat.../12/ (= sāyam-pratār-hutam atītya 
punāḥ ced rudro hanyat, Ru.)

**adgaṇ** (Ap. 7.2,9) 'the joint of the branch' (= adgaṇ ṣākha-granthayāḥ, Ru.) Bloomfield (Language 3,214) cites comm. on AV. 1.27.3 which reads udga for adga and explains it as 'ṣākha.'

**adhī-vāsaḥ** (Ap. 13.6.11) prob. 'a bed-sheet,' According to Gelant 'ein Überwurf.' (= Ovāsaḥ sāyanārtham cœrṇadi, Ru.)
an-upasvarīḥ (āpau) (Ap. 20, 1, 3) The meaning is uncertain.
Prob. 'producing a pleasant sound (as they flow)' cf.
upa-svara-m. 'an unmusical note or sound,' Ru (p. 53)
(= apetāpa na svaranti sāṁ-bhṛtā vahanti ambu-srotobhiḥ
a-śoṣyā vā, Kapardisvāmin). According to Caland,
'recht versiegt.'

ava-kṣaṇebhyāḥ (Ap. 9, 9, 11) 'partially burnt fuel-sticks
which are fit to be used again.' (= kṣaṇa-va-siṣṭāni
kāṭhanīy ava-kṣaṇānīty ucyante, Ru.) see ava-kṣaṇa
below.

ava-kṣaṇebhyāḥ (Āśv. 1, 3, 12, 21) = prec. (= kṣaṇa
manthana-samarthānī kāṭhanī, Nār.)
ānujāvarasaya (Ap. 2, 19, 2) 'junior most' (?) (= yo'lpu-tejas-
tvāt samanu-jātiyanām anu-ganta bhavati sa ānujāvarah,
Ru. Ovarah, a-guror yo'nu-gāmi, Dhūrt.)

upa-pāyayati (Ap. 2, 8, 2) 'to moisten.' (= kledayati, Ru.)
upa-hitena (Āśv. 2, 2, 12, 13) 'speaking under pretence so as
to convey a hint' (= o'hitaḥ chaloktiḥ, Nār.)
ēdakāḥ (Ap. 9, 10, 15) explained as 'a camel' besides its usual
meaning, 'a ram.' (= edako meṣaḥ, kramelaka ity anye,
Ru.)
kulmi-matraḥ (prasūraḥ) (Ap. 1, 3, 17). (= kulmiḥ, go-puccahi,
gh go-grāso vā, Dhūrt.) The second explanation is
new and may be rendered as: 'having the measure of a
cow's mouthful of grass.'
garbha-rasaya (Ap. 9, 19, 5) 'sap flowing from the embryo.'
(= garbhaḥ kṣarato rasasayaḥ dharaṇārthām, Ru.)
go-dohaneva (Ap. 1, 16, 3) 'a milk-pail.'
čakrabhyām (Śāv. 2,3,3,5) 'the full and new moon sacrifices or (the sacrifices) performed in honour of the sun and the moon.' (caukra-buddena durās-pūrṇa-māsūjav ucye/ sauryacandramasyāv iti ke-cit, Nūr.)

janya-mitrast (Ap. 18,16,5) 'a friend among the foreigners'.
dauḥ-ṣayapnyam (bhayam) (Ap. 9,12,8) 'caused by an evil dream.'

= duḥ-svapna-nimittam, Ru.

naḍīḥ (Ap. 1,3,9) 'a blade of grass.' (naḍī śalaka, Ru.

naḍī maṇṭil śalaka va, Dhūrt.)

pari-āhuḥ (Ap. 19,24,6) 'to speak around'. The passage runs thus: brahmaṇa itarā rūvijo hastam anv-a-ṛabhya yajamanam pari-āhuḥ/

pari-sayast (Ap. 21,10,3) 'to preserve.' (with Gen.)

pari-ṇāhaṃ (Ap. 1,17,9) 'a met fastened to the cover of a cart.'

= pūhaḥ perito niṣe buddhaḥ kaṭaḥ, Ru.)

pūrva-vāḍ (sāvaḥ) (Ap. 5,14,17) 'young' (Ovāṭ yuvṣṭy arthaḥ,

Ru. pūrve vayasi vahatīti, Dhūrt.)


= 'a castrated ram').

pra-giranti (Śāv. 1,6,13,10) 'to discharge (water).'

prati-sahasrāṇi (ahāṇi) (Ap. 18,8,6) 'on each of which a thousand is offered as a sacrificial reward.'

prati-hita- (Ap. 18,16,14 etc.) 'a person deputed (on some mission). According to Garbe 'a beloved son or friend.'

Caland renders: 'am nachsten stehende (Sohn.).'

praty-asitvā (Śāv. 2,2,12,14) 'to accomplish the purpose according to the regular procedure'. The passage runs: praty-asitvā prayaś-cittaṃ juhuyuh/ (= vidhi-mukhenaiva
pra-vṛhatī (Ap. 12,7,19) 'to draw or take away.' The passage runs: upa-naddhāya rājñās trīṇ anśūn pra-vṛhatī/ (= apa-karṣatī, Ku.)

pra-suvīraṇ (Āśv. 1,2,13,3) 'to give away.' (= dadyur ity arthaḥ, Nār.)

bala-jā (Ap. 3,4,8) (= bala-jā tyā-pūrśiḥ ... vāmāṇa bhavāḥ sam-puto vā, Dhūrt.) 'a heap of grass or a box made of bamboos.'

'bhay'edakahā (Ap. 15,19,4) 'a ram who causes terror.' According to Garbe and Ma 'a wild ram.' (= edako meṣaḥ, bhaya-hetur edako bhaya'edakahā, yo hṛṣī-romā praśara-sīlo bhavati, Ku.)

maha-NAraṣṭāḥ (Nār. 2,3,4,6) 'a gelded bull.' (=a-vṛdchaya-balī-varneḥ, Nār.)

maha-nirāya (Nār. 10,19,2) 'a girl who has not attained menstruation.' (mabhī nirāya maha-nirāya/ yā sva-rasata eva vi-varṣānā carati/ bāla kanyeti yavat/ naighantaḥkās tv āhuḥ/ a-prāpta-ṇaṣaṇā nāri kanyeti, Ku.)

vartamā Kurvan (Ap. 6,6,8) 'keeping a track.' (= kūraṇ, Ku.)

vāsa (Āśv. 1,3,12,10) 'the first quarter of the night.'
(= vāčo rātrēḥ pūrvāḥ caturtha-bhāghaḥ, Mār.)
cf. vāsate = night, Mbh. as recorded by MW (p. 932)
vi-mṛtya (Āśv. 1,6,14,7) 'crushing or squeezing out (as
grass)' (= niq-pīgya, Mār.)
vadyam (Āśv. 1,5,12,11) 'to be offered.' Occurs in the
passage: vadyam yajamāṇāyodānīm/ (= dātavyam ity
arthāḥ, Mār.) cf. M. A. Mhaendale traces Sk. yata
'wages, reward etc.' (equated with vedana 'wealth,
possession') to āvid 'to find, to obtain, to give etc.'
Bulletin of the Deccan College Research Institute,
vy-āṅgaye (Āś. 17,17,7) 'to cause to move.' occurs in the
passage: arāṇya-nuvākyenaagniṣṭhaṁ ratha-vāhanaṁ vyāṅgaye
vyāṅgaye/ The expression becomes unintelligible unless
taken to be equivalent to 'vi-calayet' of Māṭh. 21,10.
vy-ātitaḥ (Āś. 12,26,15.) 'to cross each other' (= vy-ati-
gacchataḥ/ mithāḥ sam-gatau bhavataḥ, Ru.)
vyathite (ghar.) (Āś. 15,17,10; 11) 'filled with bubbles
while boiling.' (= vyathanaṁ kṣvathanaṁ -vaśat sa-sabda
budbudotpattih, Ru.)
vāṭa-samāyān (Āśv. 2,2,14,4) 'doubts regarding the
observance of a vow.' However, Mār. explains: vāṭa-
pārādhaṁ.
śabalam (Āś. 5,24,4) 'leprosy.' (= śvitrām, Ru.)
sam-dadhāti (Āś. 18,1,9) 'to distil or prepare spirituous
liquor.' The passage runs: avaṭāṁ khaṭva taśmin
suryāḥ kalpaṁ suruṁ sam-dadhāti/ also cf. The
expression 'suryāḥ sam-dhaṇu-kule' (Āś. 19,5,11)
sam-namāyati (सामन्यति) (Ar. 1,1,11) 'to straighten'

(= रूढ-वक्रति vāka-ṛte, Ru.)

sam-pura-yacchati (Ar. 11,18,1) 'to deliver over to, entrust to (Dat.).' (= रक्षगर्त्थम परिदाति, Ru.)

sam-vartate (Ar. 8,2,6) 'to form a solid mass' (= ghanī-bhūtaṁ saṃ-padyate Ru.)

(2) sam-avāyata (Rāv. 1,3,10,17) 'cremation.'

(= असृसियायनि-साम-बाँधत ity arthaḥ, Nār.)

sevān (Ar. 13,5,3) 'The ends or corners of the horse's mouth.'

(= sevāḥ arkaṁ āṣaṁ āṣantaḥ, Tālavṛntanavāsin.)

hariṇa-prāγāka (Ar. 9,14,14) 'a young female damr'. Mk.

(= niṣādaṁ kṛta-paricayā hariṇa-vāṣyārthām viraṇgū hariṇa-potikā, Ru.)

**Remarkable words**

§93. This list contains remarkable words used in the ritual context. The technical terms pertaining to the ritual are not included in this list as they are dealt with elsewhere. (Vide § 94 below).

agni-dakṣiṇa- f. (Ar. 19,15,13) 'The reward prescribed for the building up of the fire-altar.' Two kinds of fees are given at an agni-cayana. The other one is known as kratu-dō

agni-rūpa- n. (Ar. 17,5,11) 'N. of the 5 altar-bricks' invoked with the formulas 'apsu-ṛad asi....' TS.4,4,7

agni-ṣṭomāyana- a. (Rāv. 2,1,1,18) 'the course of which consists of Agni-ṣṭomas (i.e. entirely composed of A.s
a Sattra.)' cf. agniśtomaṁr eva yeṣu sattreṣu ayanaṁ
gamanaṁ bhavati tūni ... yeṣu survāṇy aḥāṇy agniśtomaṁ
eva teṣu sattreṣv ity arthāḥ, Nār.
atigrāhyāyatanasa- n. (Āṣ. 21, 21, 14) 'The place where the cups
for extra libations are kept'.
abhī-tapta-tara- (Āṣ. 2, 6, 8, 16) 'one who has a longer
experience of performing sacrifices.' It is explained
as: oṭaro nāma pūrvaṁ bahubhiṁ kratuḥ biṁbaṁ iṣṭa-vān
idānīṁ ca prā-vaṁsaṁh, Nār. Āṣ. 2, 6, 8, 16.
asauf-yaj- (Āṣ. 1, 5, 4, 5; 2, 2, 1, 6) 'The phrase 'so-and-so to
repeat the offering verse' coming at the end of a Praśna-
formula'. The priest, whose duty is to repeat the verse
is Hotr whose name is to be inserted in place of 'asauf'.
The peculiar word-formation is also met with at Śāṅkh.
Sr. 7, 8, 4.
īga-dyāvīya- n. (Āṣ. 1, 4, 15, 9) 'H. of the hymn Āṣ. 1, 112
beginning with 'īga-dyāvā pṛthiṅi'. It is included
in the Āṣvina-kratu of the Prātar-anuvāka and is to be
repeated as many times as possible until day-break.
kapala-yoga-(Āṣ. 1, 23, 21) 'The arrangement of potsherds at
the New and Full-moon sacrifices.'
kaṭhaka-caturmasya- (Āṣ. 19, 15, 7). 'The seasonal offerings
as described in the Kaṭha School.' The ritual of these
offerings is untraceable in the extant text of the
Kaṭhaka. According to Caland's conjecture the portion
Āṣ. 22, 8, 1-9, 7 represents the description of this
particular ceremony. Also vide Hir. Sr. 23, 3, 27 ff.
kāpyādhyāvyāva- (Āp. 23, 11, 11) 'One in which the Adhvaryu is a descendent of Kapi'. The expression is used as an adj. to 'sāktyānām sahasru-saṃvatsaram'.

kāvyavahāni- a. f. (Āp. 19, 3, 11) 'N. of the 3 verse TS. 2, 6, 12, w.o addressed to Agni kāvyā-vāhana'.

kusuruvindu- (Āśv. 2, 4, 3, 23) 'N. of an Ahīna of three days'.
kauśuruvindu- (Āp. 22, 22, 11) 'N. of an Ahīna of seven days'.
gotama-catuṣṭoma- m. (Āp. 20, 9, 12; 22, 11, 16) 'N. of two Ekāhas'.

chandama-pavamāna-vrata- (Āśv. 2, 4, 3, 6) 'N. of an Ahīna of seven days'.

jīmitā- f. (Āp. 17, 5, 3) 'N. of five altar-bricks'. The feminine form is very striking as pointed out by Garbe.

taya-devata- (Āp. 16, 14, 10 etc.) 'The famous formulā 'taya-devatayeagiras-vad dhrurū sāda' TS 4, 24, 4; so called on account of its commencing words. It is repeated when the altar-bricks are laid down in their proper place'.

taya-māna-prāps- n. (Āśv. 2, 1, 1, 11) 'a special ceremonial consisting of the following eight items: (1) abhyāsa (2) ati-praśa (3) tārkgya. (4) jāta-vedasya. (5) ārāmbha-ţiṣya (6) ry-ūhās. (7) kad-vantāḥ pra-gathāḥ and (8) ahar-ahāḥ śasyaśya'. Āśv. 2, 1, 1, 11. Also vide Saṅkh. Sr. 13, 24, 16-18.

try-aku- (Āśv. 2, 3, 5, 13). 'N. of an Ekāha which is the reverse of Ekā-trīka' so far as its Sāhī-pavamāna and Ājya recitations are concerned, as explained by the commentator Nārāyaṇa : ekatrika evam bhavati/ eco-stomo
bahiṣ-pavamūṇah, tristomo hotur ājyam .... try-ekas
tv etav eva stomau viparītāv bhavatuh/ tri-stomo bahiṣ-
pavamūṇah. eka-stomo hotur ājyam .... Āśv. 2,3,5,13.

deva-pur-(Āp. 22,24,1) 'N. of a Daśa-rātra,' it is
prescribed for one who has become a victim of spells
employed by others for evil purposes and wants to avert
them.

dvi-sambhūvyā- a. (Āśv. 2,5,7,13) 'one in which two (months)
are composed of diverse parts.' The reference is to a
particular variations of the latter half of the
sacrificial session Gāvam-ayana which lasts one year.

nabhas- n. (Āp. 20,11,18) 'N. of oblations based on Ts. 7,14,14.'

śnam- (Āp. 7,8,5; 13,4,8; 14,3,6; 20,21,5) 'to alter or
modify a prayer-formula.' The usual expression used in
this sense is saṃ-śnam.

nigrābhopāyaṇa- n. (Āp. 12,10,10) 'proceeding with the
Nigrābha formula'. The procedure is given in Āp. 12,9,8:
hotṛ-cāmase'māṁ ava-dhaya taśmin grāvāṇam upamā-
savanam upari chārayan triḥ pradaksīṇam pari-plāvayān
ni-grābhah upaiti 'prāg apāg udag udharāg' iti/
pañkti- f. (Āp. 17,4,10; 10,4; 5) 'an altar-brick invoked
with a verse in P. metre'. cf. pāṅkti-udayana-.

puyo-maṅtha- m. (Āp. 22,26,1) 'beverage prepared chiefly
from milk.'

pari-srajas- a. (Āp. 12,1,11) 'furnished with a wreath-like
elevation fixed on the wood'. The expression is used
as an adj. to a vessel for the Aindravāyu graha. cf.
pari-srak parito rāṣṭravat, Ru. Hence the explanations
'a certain Soma vessel' (Gurbe) and 'a garland' (Ma) are unsatisfactory.

parokṣa-वर्त्रग्न्व (प. 1,2,18,15) 'offered secretly to Indra Vṛtra-han,' N. of the two ājya- portions at an Īṣṭi performed in honour of the Maruts, the Kṛdinīs in the Sakam-edha parvan of the Caturmāsya sacrifices. The ājya- portions at the Full-moon sacrifices are simply called 'वर्त्रग्न्व'. प. 1,1,5,3.

पर्य-सान्ज- (प. 7,2,3) 'to anoint on all sides.'

पर्य-विप- (प. 20,11,8) 'N. of the section TS. 7,3,12 and oblations based on it.'

पावां-ग्रह- (प. 12,16,12) 'N. of the three cups related to the Pāvāṇa-Stotra.' They are: (1) droma-कलुशा a wooden vessel. (2) ā-dhaunīya, a stirring vessel and (3) pūta-bhṛga, a vessel containing purified Soma.

पाश-पान- (प. 7,11,2) 'a girdle for the victim'.

It is prepared from the Sārvaha-grass; is two-fold and measures two fathoms in length.

पिंड- (प. 1,2,13,6) 'N. of three offerings to Maruts in the Kāristi Īṣṭi which is performed with a desire of having rain.' (cf. pīṇya iti marud-devatās trayo yagna ity arthah, Nar.) Also cf. आ. 19,27,14.

पुरिख- (प. 1,4,8,18) 'a layer of fire kindled in the earth' (purīya-citaye = purīgūni-citaye, Maṇcana).

पुनः-होिम (प. 1,3,11,18) 'fresh offering of oblations in the fire' prescribed for certain violations. There seems to be a difference of opinion regarding its validity.
According to Nūr. punar-home pūrvaṁ sam-āpya punar-
viharapūdī sarvaṁ kriyate/ Mañcana however remarks
that the punar-home prescribed by the teacher Gaṇagūrī
is not approved by the Ācāryas.

pūrvārabhin- a. (Āsv. 2,6,8,15) 'one who has the priority
of commencing a sacrificial session.' According to the
code of rules for participants in a sacrificial session,
when two persons have made equal progress in a particular
performance, the senior person is entitled he who has
the priority is eligible to receive salute from the
other.

prajāpati-parivāda- n.m. (Āp. 2,12,1) (prayer-formulas)
'containing censure of the Lord of Creatures.' He is
here blamed for having created wild forests, thieves
and the like which are the sources of trouble for the
humanity. The formulas form part of the ritual on the
10th day of a Īdvādāśaḥa.

praty-evayāmarut- (Āśv. 2,2,4,11) N. of the hymn ṚV. 6,20.
cf. evayāmarut N. of the hymn ṚV 5,87.

pradhī-mukha- a. (Āp. 11,13,1) 'with the front part shaped
like the felly of a wheel.' The expression qualifies
'adhiśavāma-phalaka' in the preceding sūtra. (See :
pradhī cakrasva pārāvaṁ phalakanā, tasyeva mukham yayos
te/ Ṛu.)

prāṇa-nihava- m. (Āp. 19,13,24) 'invocation of the vital
breaths.' The reading in Sayyaṇa's comm. on TBr. 3,10,8,2
is 'prāṇa-nivahān.'
bhukṣapaneṣa- m. (Ap. 19, 21, 8) 'the taking away of the drink.' This is a rite in the Prajāpatyaṣṭi which consists in putting 100 berries in the clarified butter containing a strainer. The draught is partaken off by the Brahma while it is removed from the other priests after being smelt by them.

bhaktgopayā- m. (Āv. 1, 4, 7, 4) 'the procedure to be followed regarding the rite of draught of Soma.'

mano-graha- (Ap. 21, 10, 1) 'N. of a libation in honour of Prajā-pati.' It is drawn on the 10th day in a Dwadasha.

mahānāmī-saman- (Ap. 20, 13, 1) 'the first Prathā-stotra which is sung on the Mahānāmī verses (as a sacrifice)'. The expression describes the Ekavimśa Ukthya performed at the horse-sacrifice on the day previous to that on which the horse is slaughtered.

mṛtyu-graha- m. (Ap. 19, 13, 17) 'N. of a libation in honour of Death.' According to its description given in Ap. 19, 13, 15-23 it forms part of the ritual at the Śvitrā or Māciketa fire-construction; is drawn from the broth and is offered in the sacred fire after the Śvistakṛt rite; its contents are drunk after the Iḍā-ceremony.

yupa-sāmanā. (Ap. 17, 22, 6) 'the fixing or erection of the sacrificial posts.'

yupānjana- (Ap. 21, 2, 2) 'an ointment for the sacrificial post.'

raṣṭra-bhrīt- f. (Ap. 17, 10, 2) 'N. of four altar-bricks invoked with formulas beginning with agne yuṣasvin... Ts. 5, 7, 4.'
vacas- n. (Āp. 21,12,9) 'N. of five formulas given here.'

vapana-pravada- a. (m.) (Āp. 18,22,10-11) 'N. of the 8 prayer-formulas (given in TBr. 2,7,17) which are to be recited at the Keśa-vapanīya ceremony in the Rājasūya.' According to our Sūtra it appears that the first four are to be repeated at the beginning and the last four at the end of the said ceremony.

vāyavya-prakāra- a. (Āp. 15,2,14) 'shaped like the Vāyavya vessels.' The expression describes the Maha-vīra pot. The Vāyavya vessels are described at Āp. 12,1,4.

vi-ni-fvap- (opposite of sam-ni-fvap-) (Āp. 21,2,12-13) 'to disarrange (the piled up fire-altar), throw or scatter apart.'

vi-pra-krānta- (tāntra) (Āp. 7,7,5; 15,2,13) 'started but not finished, in progress.' (= prakramya-parsamāpte, R.)

vi-saya- (adj. in f.) (Āp. 17,8,5) 'lying on both sides (as an altar-brick.)' Garbe. Caland renders 'vertéilt liegend.' See Bürk: ZDMG 56,360.

vi-śrū - (Āp. 21,9,7) 'to set right, correct a mistake' (cf. vi-vācyā, a-vivākya.)

vy-avokā- (Āp. 17,13,6) 'to besprinkle on all sides.'

āgama- a. (Āp. 21,15,9...16,12) 'kept in reserve for the purpose of calculation' (as some sacrificial days in the Gēm-ayana Sattra.)

sam-citokthya- (Āp. 17,12,12; 19,12,26) 'the śastra Ts. 5,6,8,6 recited when the piling up of the fire-altar is finished.' Āp. 17,12,12; 19,12,26. Caland reads 'oktha in both places.'
sam-praśāvayya - a. (Āśv. 2,3,7,21) 'closely following the directions i.e. not making any departures in the ceremonial (as a priest)'.
sam-vataśa-guṭha f. (Āp. 21,20,1 & 3) 'N. of a hymn of 6 verses dedicated to the year.' It forms a part of the recitation on the Mahāvrata day of the Gavām-ayana.
sam-vataśa-prābhbha - (Āśv. 2,4,5,7) 'a variety of Dvādaśāhā'. Laṭṭyayana Śr. mentions a variety of Gavām-ayana bearing the same name.
saṁhāra - and vihāra - (Āp. 19,12,23) 'N. of two prayer formulas to be recited by the sacrificer at the Ṣavitru-cayana'. Āp. 19,12,23. The portion 'saṁ-vatāraśa ... mā mā himiḥ' from Br. 3,10,4 is known as Saṁhāra.
The remaining part of the section is called Vihāra.
saṭṭī-dharma - m. (Āśv. 2,6,8,1) 'the rules and regulations for persons participating in the performance of sacrificial sessions.' They are described in the section Āśv. 2,6,8. Items such as sexual intercourse, speaking untruth, dance, music etc. are forbidden. while in case of mutual salutations, use of vrata-milk a sacrificer has to observe certain restrictions.
saṁo-dvāryā - f. (du) (Āśv. 1,5,11,4) 'the door-posts of the Sadas hall.'
saṁ-upahavam ind. (Āśv. 1,6,3,19). 'having invited each other.' cf. Oṁva-vacanām a stām bhakṣayaṃti teṣām sarveṣām upahava-prāpty-artham, Nūr.
saṅga-vatī-parisarpagha - (Āśv. 2,6,6,22) 'N. of the fourth variety of the so-called Sāraśvata-saṭṭras.' The śastras
in this Sattras are the same as those in the Gāyam-
ayana. vide comm, on-
sarit- (Āp. 17,7,1) 'N. of 8 altar-bricks dedicated to the
rivers and invoked with Ts. 4,1,8,13-20.
sarvato-mukha- (Āp. 22,11,12) 'N. of an Ekaḥa'.
sava-kārīrī- f. (Āp. 19,27,13-14) 'an abridged form of the
Kārīrī lāṭī described in 19,25,16 ff.; it is same as
ānjaḥ-sava-kāṛī, Baudh. Śr. 13,40:6 etc.
savana-māsa- (Āśv. 2,5,7,18; 6,5,14) 'a month composed of
days taken from the Prātihya and Abhiplava series'
(prātihyābhiplavāhobhīhiḥ kṛto māsaḥ savana-māsa ucyate, Nār.)
sam-nayya-vatsa- m. (Āśv. 2,6,6,16). 'the calves of cows
whose milk is used for preparing the sam-nayya oblation
at the New-Moon sacrifice.'
sams-purīqa- (Āp. 17,25,4,7) 'together with raw and unbaked
rubbish.' Gerbe and Caland explain it as 'plenty of
rubbish or rubble stones.'
soma-pravahāpa- (Āśv. 1,4,1,25; 9,2) 'The rite of carrying
forth the Soma in a cart towards the Prūg-vaṃśa.' The
rite takes place after the purchase of Soma. (vide Nār.
on Āśv. 1,4,4,2).
somātireka- (Āśv. 1,6,7,1) 'The extra quantity of Soma
remaining after the Savana.' (savanārtho yah somaḥ sa
savane pari-samāpte yady ati-ricyeta tada somātireka-
ity ucyate, Nār.)
stotropasyāra- (Āśv. 1,5,2,9) 'joining in the singing of a
chant.'
words explained by the Sūtras themselves

§94. It is interesting to note that even the Sūtras themselves serve as a source of information which is important from the lexicographical point of view. This will be illustrated by a few types of words discussed in the following sections.

(1) Interpretations of obsolete words:

The following list contains words which are commented on by Ap. Many of them are of uncertain etymology. It appears that these words occurring in the earlier texts had probably lost their currency in Āpastamba's time. They are, with a few exceptions, recorded and explained by the previous dictionaries. But it may be noted that they make no reference to Ap, which is one of the earlier sources of these explanations.

upādāhyā-pūrvayā - a. (Ap. 19,20,1) occurs in the passage:


and is explained in the following Sūtra as: citrāntam ity arthaḥ = the expression "pūrvayam denotes, 'having a spotted fringe.'" The form pūrvaya is inexplicable and is attested nowhere else in the literature. Pā (4,349) and MW (p. 645) explain the expression with reference to Tś.

kṛṣṇa-tūga - a. (Ap. 18,8,18) = 'having a black border or fringe.' The word occurs in the passage: kṛṣṇaṃ vāsaḥ, kṛṣṇa-tūgaṃ dākṣipū Tś. 1,8,1,1; TBr. 1,6,1,4 cited by Ap.
The word *tūṣa*, which also occurs in the compound *dūma-tūṣa* is etymologically inexplicable.

Baudh. *Sr.* 26,1:5 explains *kṛṣṇa-tūṣa* as synonymous with *kṛṣṇa-dāsa*. According to *Laḥy.* *Sr.* 8,6,21 also *tūṣa* is a synonym of *dāsa*.

Caland however thinks that *kṛṣṇa-tūṣa* is explained by *bhinnantam* (= mit ausgefransten enden) in the next *Śūtra* which reads thus: *kṛṣṇa vaso bhinnantam ity eke/*

It may be remarked that this interpretation is hardly reliable because the *Śūtra* 19 is not an explanation of the *Śūtra* 13 as Caland holds. On the other hand the word *eke*, 'some (ritualists)' in *Śūtra* 19 (here *vis.* *MS.* 2,6,1 as pointed out by Caland himself) indicates that it represents a view different from the one mentioned in the previous *Śūtra*.

tri-gadha- a. (*Ap.* 19,26,2) 'having three covers or hoods (as a cart)'. The word occurs in the passage: *utkare prāg-īsām tri-gadham ao vāsthitām bhavati/ = 'By the side of the heap of rubbish remains standing a cart with its pole turned eastwards; (the cart) is furnished with three gadhās.' The explanation of this word is given in the following *Śūtra* which runs thus : *chādāṁty arthāḥ = 'thereby are meant the coverings or hoods of a carriage.'*

The expression is explained as *tri-valikṣaṁ = 'having three folds' by Baudh. *Sr.* 26,6,7) reads *tri-gavam* for *tri-gadham*.

*PW* (7,1737) and *MW* (p. 344) explain *gadha* as 'a particular part of a carriage' with reference to *Sch.*
Caland notes that gadhā is attested only in the Sūtras. Vide H. W. Bailey, Bull. Sin. As. 1 (1951) 328 ff. on gadhā.

nirvṛṣkeśa- (Āp. 10, 20, 6) occurs in the passage: nirvṛṣkeśa bhicaraṇa yajeta MS. 3, 8, 4: 98, 20 cited by Āp. In the following Sūtra it is explained thus: yasmad vṛkṣān (emended by Caland for vṛkṣad) vaṃśikān iti nirhāreyuḥ atho abhikhaneyuḥ = '(a place) from which trees, ant-hills etc. are cleared off and which is then dug up.'

The word is rendered as: 'ausgerodet', pw (3, 220); 'uprooted, extirpated', Mā (p. 558) with reference to Āp.

pulakula- (Āp. 18, 10, 25) occurs in the passage: pulakulaśya gṛhe juhoti = 'he offers an oblation in the house of the P.' It is annotated in the following Sūtra as: aṁta-duṭāma bruvate = 'They say that the P. means 'a false messenger or the bearer of false tidings.' In the earlier literature the word is attested only at SBr. 5, 3, 1, 11 where it reads pulagula. Pā. (4, 691) and Mā (p. 623) explain it with reference to SBr. and Kātyā. Sr. Sch.

pracīna-mātra- a. (Āp. 10, 9, 11) occurs in the passage: pracīna-mātra vāsasa patnīm dīkaṇyati = 'he initiates the (sacrificer's) wife with the P. garment.' It is annotated in the following Sūtra as: ूर्ध्व-वासयम bruvate = 'they say that P. means that which is worn on the upper part (of the body).'

pw. (5, 261), Nachträge (p. 272) and Mā (p. 704) treat pracīna-mātra-vāsasa as a compound and render it as 'a particular article of women's clothing.'
But it is better to take \textit{matr} as the Instr. sing. of \textit{pracinama-tr}, an adj. qualifying \textit{vasas}, as Caland puts it. It may also be pointed out that the passage \textit{anatva pracinama-trkam krama patny acchadayate}, \textit{Manava Br. 2,1,1,34} confirms that \textit{mat}, and not \textit{matri}, is the correct stem in our passage.

The meaning of \textit{mati} is quite uncertain. Caland suggests that it should be taken as equivalent to \textit{das}, 'a fringe of a garment,' and that \textit{pracinama-ta} should be contrasted with \textit{udicina-das}, an expression which frequently occurs in \textit{Ap.} as an adj. to \textit{krsa}.nina.

\textbf{malha-} a. (\textit{Ap. 19,16,7-8}) The passage, in which it occurs runs as : \textit{lohitopas\textit{lohitas Vasana...rtvijah pracarant\textit{i}7/ malha iti ma\textit{gila} ity arthah/\textit{8}/ = 'The officiating priests move about wearing a red turban and a red garment.'

The expression \textit{malha} in the next Sutra is an adj. qualifying \textit{rtvijah} and is explained as synonymous with \textit{ma\textit{gila}}.

- In Ts. 1,8,19,1 and IB. 1,8,3,2 as well as in \textit{Ap. 18,21,13} \textit{malha} is used as an adj. to a female animal. It therefore seems likely that the use of the word in a new context in the present passage makes it necessary for \textit{Apastamba} to offer a suitable explanation of it.

\textit{PW} (5,445) and \textit{MM} (p. 775) explain \textit{malha} without any reference to \textit{Ap}. Caland renders it as : 'mit \textit{Zapfchen an der \textit{Wamme versehen}'. According to \textit{MM} \textit{malha} = 'having fleshy excrescences as on the dew-lap' and \textit{ma\textit{gila} =
'dew-lapped (as a cow or a goat)'.

It may be suggested that *manila* in the present passage denotes: 'possessing i.e. wearing jewels or ornaments.' (The word *man* occurs in the sidhrad-\-list on Pan. 5,2,97 and takes the possessive suffix -\-lu according to the preceding rule. *Am* (p. 774) records 'a jewel or any ornament' among the meanings of *man*).

**māsara-** m. (Āp. 19,4,7;8) occurs in the passage: māsara

ṣīga-kalpena prati-pādayati = 'he prepares M.

according to the procedure followed in respect of the sediment of soma.' The explanation of māsara is:

balkasaṃ māsara ity ācākṣate = 'they explain M. by B.

which means the dregs or sediments left in the distillation of ardent spirits.' This article is required at the ablation in the Sautramani.

The word māsara which elsewhere occurs in the neuter is used in the masculine in this passage. It may also be noted that the present meaning assigned to this word by Āp. is very remarkable for it usually denotes 'a kind of beverage', the preparation of which is given at Āp. 19,5,7-9.

It is strange that instead of explaining a difficult or obscure word by simpler or more familiar words Āp. here explains māsara by a word which is quite out of the way. In the earlier literature balkasa- is attested only twice e.g. 3Br. 12,8,1,16; 9,1,2.

**sātvarī-** (Āp. 19,2,3) occurs in the passage: sātvarī ca

yuḥṣeṣam daṇḍati/ = 'he offers a mare as a gift.' The
word contains transition of ṛ to ṛ as it is read as
sṛtvati (< sṛ) at KS 2.4,2:39,5 and KS 12.11:174,1.
The next Sūtra explains it as: napṣa-pratyāraṣṭaṁ
bruvate = 'they say that s. means first lost and then
returned.' cf. napṣa punarāgataḥ, Dhūrt. and Tālav.
Galand renders the expression napṣa-pratyāraṣṭaṁ as:
'eine (Stute) die hinter dem verloren gegangen (Fohler)
hergeht.'

It is not clear why Āpastamba does not approve the
eytymological signification of the word which means 'swift
or nimble' and offers a new interpretation.

(ii) Practical explanations of old phrases etc.
apagurya (Ap. 24,14,4;5) 'uttering in a loud voice.' The
word occurs in the passage: apagurya vaṣaṭkarotā
TS. 2.6,2.5 which is explained by Ap. 24,14,4 as:
apa... karotāṁ uccaṛ vādah śubdeya/ = 'the expression
apagurya implies uttering the word in a loud voice.'
apagur- 'to threaten', here refers to the raised
position of the hand holding the ladle while uttering
the exclamation vaṣaṭ. cf. arucun utkṣipya-pagurayam
iva, Nar. on Āv. 2.3,7,9.
candra- n. (Ap. 20,18,10) 'N. of the marrow (extracted from
the body of the horse at the horse-sacrifice). The
passage runs: candraṁ nūma maḍah/ tadh uddhatāt/ =
'Candra means marrow. He takes it out (from the body of
the horse.)' As the horse has no omentum this Candra
serves as its substitute. The word occurs in the Prāśas: candra-vapayor medasām anubrūhi/ candra-vapayor medasām pregya/ Āp. 20,19,3.

viśākha- m. (Āp. 19,16,15) occurs in the passage: viśākho yūpa bhavati. TS. 2,1,9,3 = 'The sacrificial post is bifurcate' (Keith) cited in the Sūtra. As it is capable of being variously interpreted the Sūtra offers two alternative explanations for the sake of clarification: viśākho yūpa iti, yad ūrchnām rasānīyasya tad viśākhām, yad vapurād ubhe śākhe aṣṭāśī saṣāgale saṣānām = '(The part of the stake) which is above the girdle is called Viśākha; or (above) the lower part (of the stake) the two branches should be octagonal and be furnished with a wooden ring on the top.'

(iii) Ritual terms explained or defined

The Āp. and Āsv. supply the technical explanations of some ritual terms for the first time. These are very often quoted in the later commentaries on Vedic texts and are generally regarded as standard definitions of these terms. Sometimes instead of giving an exact definition of a term the Sūtra gives only the principal characteristics e.g. anuyāja.

anu-yāju- m. (Āsv. 1,1,8,3) 'The subsequent offerings or the oblations which are offered after the principal ones.'

The chief characteristics of the formulae on which they are based are stated as: devādayo'nuvājāḥ/3/ vītavat-padantāḥ/ Āsv. 1,1,8,4. = 'The subsequent offerings
commence with the word 'deva' and end with a form
derived from śvī- 'to enjoy.'

anuvākyā- f. (Āśv. 1, 2, 14, 19) 'The introductory verse'
(as opposed to yājya, 'the offering verse'.) It is
defined as follows: gāyatrī ā-vatī hūta-vatī upokta-vatī
purastāl-lakṣaṇāṁ nuvākyā/ = 'The introductory verse is
in the Gāyatrī metre; it contains the particle ā, forms
derived from śve- and upa-śvac- and in the first half
an expression characteristic of the deity concerned.'

ahīna-saṁtati- f. (Āp. 21, 13, 3) 'continuation or uninterrupted
succession of the Ahīna.' It is explained as follows:
yat pārvasaṁni ahany uttaramā ahne kriyate tā ahīna-
saṁtutayāḥ/ = 'The rites which concern the next day but
which are actually performed on the previous day are
known as continuations of the Ahīna.'

kākinī- f. (Āp. 19, 21, 2.) 'a particular weight equal to 100
kṛṣṇalas of gold.' It is explained as: satām hiraṇya-
kṛṣṇalani kākinya mūṣena va saṁmitāni/ = 'a hundred
kṛṣṇalas of gold are equivalent to a Kākinī or a Mūṣa.'

cāturmāsyayājin- a. (Āp. 8, 4, 13). 'One who performs the
seasonal sacrifices.' There are two kinds of Cāturmāsyā
offerings (1) yo vasanto'bhūt prāṛc abhūc charad abhūd
iti yajate sa ṛtuyājī = 'a 1º or one who performs a
sacrifice at the advent of a season is one who offers
oblations (saying) "the spring has set in, the rainy
season has set in or the autumn has set in." (2) *yau ca
caturgu caturgu masagu yajate sa caturmyasya yajii = 'a
C. proper is one who offers oblations after every four
months.'

The description of a C. given here differs from
that given in MS. 1, 10, 8: 148, 13 *atha trayodaamaa maaam
samapdayati trayodaamaa maaam abhiyajate sa caturmyasya-
yajii* The description in KS. 36, 3: 70, 17 is practically
the same as in MS.

prathama-yajnii- m. (Ap. 10, 2, 3) 'The first sacrifice.'
prathama may also mean 'foremost, chief.' Ap. follows
the general tradition which places AgniStoma at the head
of all sacrifices. At the same time he mentions the view
according to which the title is also applied to *atiratra.*
cf. agniStomaha prathamaayajnii/ atiratram eke purvam
saamamanti/ Ap. 10, 2, 4.

The performance of the Pravargya at the first
sacrifice is forbidden by a majority of authorities.
According to Ap. this is optional.

yajya- f. (Av. 1, 2, 14, 22.) 'the offering verse' is defined
as follows: triSutvavati viSvAvatijaSvatya
uparistal-lakSsasa yajya = 'the Yajya verse is in the
TriSutubh metre; it contains forms derived from /vi-
and /jaS- and in its latter half an expression which is
characteristic of the deity concerned.'

It is further stated that a Yajya may optionally be
in another metre excepting the Uṣṇih or the Brhatī but in any case it must not be shorter than the Anuvākyā.

saṁtata- (Āv. 1,1,2,10.) 'continuous, uninterrupted,' 'M. of a particular mode of recitation.' It is thus defined: saṁtata- pś-antam omākāraṁ tri-mātraṁ maṅkūntaṁ kṛtvot-
tarasya ardharce'vasyat tat saṁtataṁ = 'the final vowel of the previous verse is to be converted to om in such a way that it has 3 syllabic instants (i.e. it is prolated) and then ends in m. Then one should pause at the end of the (first) half of the next verse (which is to be recited in the same breath.)' The continuity is thus effected by linking together the two verses by means of the syllable om.

soma-dharma- m. (Āp. 12,7,15;16) 'The rules concerning (the pressing of) Soma.' The expression is here explained as: soma-dharma- = 'The rules concerning (the pressing of) Soma are those with the exception of the verse (beginning with tiṣo yahvasya... given at Āp. 12,7,10) recited at the preparation of Soma.'

(iv) Liturgical terms explained and illustrated.

atipraśga- (Āv. 1,6,11,13) 'an additional part or extension of a direction.' It is one of the Tāyamanā-rūpas and is to be repeated in the same tone as that prescribed for the third pressing. (See Comm. on Lāṭyāyana Sr. 5,12,5). It is illustrated as follows: an-anuvāṣaṭkṛte'ti-
praśam maitravaruna āhena mūda ēva mohavann indra
tel'īṇu iti/ āśv. 1,6,11,13.

garbha-kaññam ind. (āśv. 2,3,11,4) 'impregnating' 'N. of
da particular mode of recitation.' It is employed at
the Kādgāndina Pavamāna of the Aptoryama. Its nature
is thus explained: rathāmātaraṇyagre tato vairājena tato
rathāmātaraṇa /5/ bhṛhad-vairājābhyyām vaivam eva/ āśv.
2,3,11,6 = '(They recite the praise), first according
to the Rathāmātara melody, then according to the Vairāja
and again according to the N. 5. The same procedure
takes place with the pair Bhṛhad and V. which is employed
optionally.' 6.

ninardam- m. (āśv. 2,1,11,11-17) 'a slur or trill.' It
consists in inserting four times the syllable o in the
third quarter of all but the last verse of the ājya-hymn
(āśv. 10,21) recited on the fourth day of the 6-day
Prāthya series as illustrated in the Sūtra 14 below. The
nature of the trill is thus described : svarādir anta
okāraś catur ninardah 11/. udāttau prathamottamau/
anudāttāv iterau/ uttaro'nudāttatarah/12/ plutah
prathamah/ makāranta uttamaḥ/13/ = 'The Ninarda consists
in uttering four times the syllable o so that the first
and the last have the acute accent, the second is grave
and the third is more depressed; the first is prolated
while the last ends in ma.'

Another variety of this Ninarda is defined in the
Sūtra 16 and illustrated in the 17. Here the first and the last syllables are acute, the second is grave and the third is independent circumflex.

The Nīnadra explained in Aśv. 2,2,3,7-11 differs from the above mentioned types. It is employed in reciting each of the first fourteen verses of the Kāntāpa hymn. In the third quarter of each of these verses the first syllable has the grave accent, the second has the acute while the rest of the verse has monotony. This Nīnadra is the same as that explained in Ait. Br. 6,32.

prāṇa-saṁtattam (Aśv. 1,2,17,5) 'N. of a particular mode of recitation.' It is explained as follows: tatra sthānāt sthānasamkramāṇe prāṇa-vāyanāya-vacchasyottarām āpyādyate/4/ prāṇa-saṁtattam bhavatīti viṇāyate/ 51 = 'There while passing over from one tone to another he concludes with the syllable or, and in the same breath commences the next verse. This mode of recitation is called Prāṇa-saṁtata- so it is learnt from the scriptures'. cf. saṁtata defined in Aśv. 1,1,2,10. It is laid down in Aśv. 1,2,15,14 that the Prāṇa of the Puronuvākyā verse is to be repeated in Prāṇasaṁtata manner.

vyāti-marśam ind. (Aśv. 2,2,2,6) 'N. of a mode of recitation which consists in transposing several Paṇas or half verses or complete verses of the first and the second Vālakhilīya hymns which are repeated in sets, two always being taken together. (Vide commentary).
haungina- m. (Asv. 2,2,2,17). 'The common N. of the two
modes of transposition of verses viz. vyatimārtha
(Asv. 2,2,2,6-12) and dūroha (Asv. 2,2,2,13-15).

(v) Names of ceremonies

āparikṣa-prāṣṭhā- m. (Asv. 2,2,4,26) 'N. of a variety of the
6-day Prāṣṭhā series.' The condition under which it
takes place is stated by the Sūtra as: pāvamānaṁ bhāve
āparikṣa-prāṣṭhāḥ which is explained thus: yadi
mādhyāṇaṁ pāvamānaṁ rathāṁ tāṁ kriyam nā prāṣṭhā-
sthāne tadā āparikṣa-prāṣṭhā-sājno bhavati/ Nār. = 'If
at (the time of reciting) the Mādhyāṁa Pāvamāna the
Rathāetc. are not employed in the place of the
Prāṣṭhā hymn then the Prāṣṭhā Śaṅkha is known as Āparikṣa-
prāṣṭhā.'

go- and ayus- 'N.s of two Ekāhas,' also known as go-śtoma
and ayus-śtoma respectively. They are respectively the
second and the third days of the 6-day Abhiplava series.
cf. dvitiyam ābhiplavikām gauḥ/ ayur uttaram/ Asv.
2,2,7,14.

There are two more varieties of each of these two
which are based on the course of litany borrowed from
the Abhiplava.

According to the first, the litany of the Goṣṭoma
is derived from the first three days of the Abhiplava.
The morning pressing is taken from the first day, the
midday pressing from the second and the third pressing
from the third respectively. The litany of the Ayuṣṭoma is arranged on the same lines from the last three days of the Abhiplava. cf. tryahaklpte pūrvamāt tryahāt savanaśo yathāntaram gaur ʿyuḥ uttarat/ Ṛṣ. 2,2,7,15.

The another variety is as follows: In the ʿgoṭomā the morning pressing is derived from the second day of the Abhiplava, the midday pressing from the fourth and third pressing from the sixth respectively. The litany of the Ayuṣṭoma is based similarly on that of the odd days of the Abhiplava. cf. gāḍhaklpte yugmehyo gaur ayujēbhya ʿyuḥ/ Ṛṣ. 2,2,7,16.

**tanu-praṭhya**= m. (Ṛṣ. 2,2,4,27). 'N. of a variety of the 6-day Prāṭhya series.' The condition under which it takes place is thus stated: tanu-praṭhya hotuḥ cec chaṭāṇa-nauḍhasa/ which is explained thus: yadi hotuḥ praṭhe niṣkevalyaṁ aṣṭaṁ sāvatām nauḍhasam va kṛtvā anyatra bṛhad-udāini kriyāṁ tadā tanu-praṭhya nāma bhavati/ Nār. = 'The Tanupraṭhyāya takes when in the Prāṭhya hymn assigned to the Hotṛ priest, the śvātā or Nauḍhasa is employed in the place of the Niṣkevalya, and the Bṛhad etc. are employed elsewhere.'

**vidṛti**= f. plu. (Ṛṣ. 23,7,1. Ṛṣ. 2,5,5,3) 'N. of the first of the seven varieties of the sacrificial session lasting 49 days.'

Pw (6,1081) referring to Katy.Śr. 24,3,38 records the word as m. According to Nār. it seems to be f.