CHAPTER LX

THE CLASSIFICATION OF RKS

The Nirukta classifies the Rks into three categories, namely:

- Pratyaksakrtas (directly addressed)
- Parokṣakrtas (indirectly addressed)
- Adhyātmikas (self invocations)

Parokṣakrtas: The Nirukta says that those mantras are called Parokṣakrtas, in which all the three cases of noun are used but the verb is used in third person only, e.g.,

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indro diva indro iṣe prthivyah.  RV. X. 89. 10
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In this category of the mantras the verb is used in the third person.

Pratyaksakrtas: According to the Nirukta in this category only those mantras come in which the verb is used in the second person and any form of the pronoun 'yusmad' is used, e.g.,

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vī na indro mrdo jahi.  RV. X. 152. 4,  or
tvamindra baladadhi.  RV. X. 153. 2.
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In these examples both the characteristics of the Pratyaksakrtas Rks are available, because in the first example the verb in second person is used and in the second example the word 'tvam', which is a form of the pronoun 'yusmad', is used.

Adhyātmikas: The Nirukta says that in the Adhyātmikas Rks the verb is used in the first person and any form of the pronoun 'aṃśad' is used, e.g.,

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indrasya mu vīryāṇī pra vocam.  RV. I. 32. 1.
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In such a mantra the verb is used in the first person. These are the three categories of the Rks, discussed in the Nirukta. Besides these categories the Nirukta also illustrates stuti, asis, ācikhyāśā,
paridevā, nindā and praśāsa with examples. Yet it does not say that all these types of mantras should be placed in different categories but simply says that the seers have had the vision of mantras with various intentions. It means that the mantras are of as many types as are the intentions of the seers.

Though the BD. follows the N. in so many other aspects, yet as far as the classification of the Rks. is concerned it does not follow the N. strictly. Therefore the BD. does not mention the three categories of Rks. viz. Paroksakrtas, Pratyaksakrtas and Ādhyātmikis mentioned in the N. The BD. classifies the Rks. into thirty-six categories saying that the mantras seen by the seers are of various types both with respect to the kind of praise and to the degree of majesty arising from the prominence of a deity's nature. First the thirty-six categories mentioned by the BD. are cited below and then each type of the above mentioned Rks. has been discussed with illustration:

All the above-mentioned types of mantras are discussed and illustrated below.

1. **Stuti - means praise.** The BD defines stuti as follows: Stuti is a type of mantras, in which some deity (or any thing or person) is praised by means of name, form, actions and relatives (relationship). The BD has not given illustration of stuti but the N. cites the following mantra as its example:

   indrasya nu viryaṃ pravocē yāni cakāra prathamāni vajrī.
   ahannahmanvapastatarā pra vakṣānā abhinatparvatānām.

   **RV. I. 32. 1.**

   In this mantra of the RV., heroic exploits of Indra are glorified such as killing Ahi, setting water free and making way for the rivers in the mountains. Along with his actions his name and famous epithet 'vajrī' are also found in this verse. All these characteristics are found in the definition of stuti given by the BD. A large number of Vks. fall under this category.

2. **Prasamsā - means commendation.** The BD cites the following verse of the Ṛgveda to illustrate Prasamsā:

   citra idrāja rājaka idanyake yake sarasvatimamu.
   parjanya iva tadadhi vrṣṭyā sahasramayatā dādat.

   **RV. VIII. 21. 18.**

   In this mantra the seer has lauded Citra for the gifts which he made to the kings abiding at the bank of the Sarasvati. Here Citra is compared with the cloud as the cloud makes this earth prosperous with the rain water similarly Citra makes those kings (inhabitants of the bank of the Sarasvati) prosperous with those gifts. From this illustration it appears that 'prasamsā' is a
type of mantras in which some benefactor is praised for the benefits which he provides to others.

3. Akrośa - means abuse. After praising the ED, he quotes the following mantra to illustrate Akrośa:

\[ \text{mātā ca te pītā ca te' gṛmanda vṛkṣasya rohataḥ.} \]

\[ \text{pratilāmiti te pītā gṛbhe nustīm atamsayat.} \]

Kārya Sam. XXV. 20.

This verse is addressed to the queen of the king who performs the horse sacrifice by a priest called 'Brahman'. Brahman abuses the queen by describing the sexual cohabitation of her parents before her birth. Though it is somewhat natural yet the way of address is quite obscene.

4. Ninda - means censure. After illustrating akrośa the ED gives an example of ninda. According to the ED, the following verse is an illustration of ninda:

\[ \text{māghamannam vindate apracetāḥ satyam brahīmi vadha itṣa tasya.} \]

\[ \text{nāryamanāṃ pūṣyati no sakhāyaṃ kevalāgho bhavati kevalādi.} \]

SV. X, 117. 6.

In this verse the seer scolds the foolish man who gets food but neither does feed his friends nor propitiates the gods with that food. He simply eats that food and partakes of sin. So the seer reproaches such a miserly man. Waddell translates ninda as blame but from this illustration it is clear that here ninda means censure or reproach. There is a difference between ninda and akrośa because from the above cited example of akrośa it is clear that the said queen is abused for nothing but the example of ninda really brings forth the miserly attitude of a man which deserves scolding.
5. **SAPA - means curse:** The BD. cites the following mantra to illustrate *sapa*:

> yo māyātum yātudhānetyāha yo va raksah sucirasmiyāha
> indrāstam hantu mahāta vadhena visvasya jantoradhamaspadista

**RV. VII. 104. 16.**

In this mantra the seer Vasistha curses his enemy that Indra would slay him (Vasistha's enemy) with a mighty weapon, because Vasistha is not a sorcerer but his enemy calls him a sorcerer and that fiend (rākṣas) says that *he* himself is pure. As in this rk the seer wishes that his enemy should be killed by Indra so it is an example of *sapa*. But in the Ṛgveda there are very few mantras which fall under this category.

6. **Yaśanā - means request:** The BD. quotes the following mantra of the Ṛgveda for illustrating *yaśanā*:

> yadindra olitra mehanāsti tvādātamadrivah.
> vidyāma tasya te vayamakūparasyadhāvane. **RV. V. 39. 1.**

In this rk, the seer requests Indra for wealth, which (wealth) should be given by him to the seer. As Indra is requested here for providing wealth to the seer so this mantra is cited by the BD. for exemplifying *yaśanā*. So many verses of the Ṛv. come under this category.

7. **Keśa - means investive:** The author of the BD. is of the view that the Ṛv. X. 48. 7. is an example of *keśa*. The rk. in context is cited and discussed below:

> abhidamakameko asmi nissālabhi dvā kimu trayah karanti.
> khale na pārśān prati hami bhuri kim mā nindanti sātravo'ndre

**RV. X. 48. 7.**
In this mantra Indra praises himself saying that he can conquer one enemy, two enemies also three enemies. These one, two or three enemies can do nothing to him because he is capable of defeating so many foes. Then he says how those foes of Indra who are Indraless (or do not know Indra or are against Indra) revile him (Indra). As Indra reviles his foes in this mantra so it represents the category of the ksepa rks. In this category only few mantras can be included.

8. Āśiḥ - means wish or prayer. 21 The BD first defines āṣiḥ in the following way - those mantras are called āṣis in which the seer prays for heaven, long life, wealth and sons etc. Two verses are cited by the BD for illustrating āṣiḥ, i.e.

vātā ā vatu bhesajāṁ sambhu mayobhu no hrda.
pra na āyunṣi tārisat.  

In this verse the seer prays to Vātā for medicated water which may be useful for health and having capacity of bestowing happiness and long life so it is an example of āṣis. Another example of āṣiḥ is also given by the BD as cited below 22

bhadram karnebhiḥ sruyamā deva bhadram pasyemaksabhiryajatrah.
sthirairangais tustuvāsamātanābhirvayasmadevahitam yadāyuh.

In this mantra the seer Gotama prays to the Vīśvedevas for listening good by his ears, seeing good with his eyes and attaining the term of life fixed by the Gods but the seer prays not only for the above mentioned term of life but also says that during this term the limbs of body must be firm.

21 S. Āśiḥ - means wish or prayer.
22 SV. I. 89. 8.
A similar example of asih is also given by the N. i.e.,

sucaka ahamsahibhyam bhuyasam

suvare mukhena susrutakarnabhuyasam bhuyasam.

In this verse the seer wishes that he may see well with his eyes and listen well with his ears and his face may be full of glamour.

Macdonell translates asih as prayer and sarupa as benediction but from the above cited examples it seems that asih means wish. Asih can be distinguished from yacna as in yacna the seer seems to be begging something from the gods but in asih he simply wishes for having something. The BD. says that there are some verses which fall under this category but the mantras in which heaven is desired are very few.

9. Paridevanā - means complaint: The BD. cites the RV. VII. 33, 6. for illustrating paridevanā. The mantra is cited and discussed below:

danda ivedgo ajanasa asan paricchinnā bharata arbhakāśah.,
abhavacca pūrṇa etā vasistha aditṛtrtsunām viśo aprathanta.

RV. VII. 33, 6.

In this mantra inferiority of the Bharatas before Vasistha became their family priest is described. They were deprived of their possessions by their enemies in the same way as those who drive the cattle strip the sticks and staves with which they drive the cattle. But when Vasistha became their family priest they prospered. Before Vasistha became their family priest (or chief), the Tṛtaus were defenceless and were very few in number. As the pitiable condition of the Bharatas (or the Tṛtaus) is described here so this verse is an example of paridevanā. In this type of mantra very few rks can be enumerated.
10. Prájána - means question 26 The BD. quotes the following mantra of the RV. to illustrate this type of Rks:

práchámi tvá paramantam prthivyáh práchámi yatra
bhuvanasya nabhíh.

práchámi tvá vṛṣṇo asvasya retah práchámi vácah
paramam vyóma; RV. I. 164. 34.

During the horse sacrifice the priests asks this question from the sacrificer (yajamána). The priests ask what is the extremist limit of this earth, where is the centre of the world, what is the prolific seed of the stallion (or what is the strength of the sun) and where is that highest heaven where Speech abides? From this illustration it is clear that all those Rks in which some interrogation is found are included in this category but very few mantras can be included in this category.

11. Prátiyákyam - means reply 27 The BD. cites the RV. I. 164. 35 for illustrating this type of Rks. The verse is quoted and discussed below:

iñam vedaḥ paro antah prthivyá ayaṃ yajño bhuvanasya nabhíh,
ayaṃ soma vṛṣṇo asvasya reto brahmáyaṃ vácah paramam vyóma.

The sacrifice replies to the questions asked by the priests as follows: this altar is the extremist limit of this earth, this sacrifice is the centre of this world, this soma is the prolific seed of the Stallion and this Brahma is the highest heaven which is the abode of Speech. So all the questions which were asked in the previous mantra are replied here. In this category very few Rks. are found.
12. **Samaya - means doubt**: The BD. cites the following mantra of the Rigveda to illustrate **Samaya**


tirāścino vitato rāśmiresamadham svidāsidupaṁ svidāsit
retoḥā āsanmahimāna āsantsvadhā avastatprayatih parastat.

RV. X, 129, 5.

In this Ṛk, doubt is expressed about the situation before creation, because the seer says that there were some rays transversely extended what was below these and what was above these rays? There were begetters and might forces. He was existing here and there by his own energy. In this, Ṛk, a doubt is expressed what was below and above, the above mentioned rays. Only few mantras fall under this category.

13. **Kathana - means boasting**: The BD. says that the following Ṛk is an example of **Kathana**

\[
\text{aham manurabhavaṁ sūryascāhaṁ kaksīvān rśirasmi viprah,}
\]
\[
\text{aham kutsamārjuneyam nṛnje'ham kavirūṣaṇa paśyata ma.}
\]

RV. IV, 26, 1.

The seer Vāmadeva says that he was Manus, he was Sūrya, he is seer Kaksivat, he is Kuta, the son of Arjuna and Vāsā. The seer indirectly expresses that he finds everything in himself. It is also possible that the seer would be boasting that he is every thing. It remains doubtful whether the example given by the BD. is correct or not because if this mantra is evaluated on the philosophical ground then it is not boasting.

14. **Niyoga - means commission**: In the BD., the RV. III, 21, 1. is said to be an example of **Niyoga**. This mantra is cited and discussed below:
In this verse, the seer requests (commands) Agni to carry the oblations (sacrifices) to the gods and accept the oblations. Agni is further invoked to eat (the oblations of) butter and sit on the altar. Here Agni is employed for carrying oblations (yajñam) so it is an example of nityoga. So many mantras are included in this category.

15. Anuyoga - examination

The BD. cites the following verse to illustrate anuyoga:

\[
\text{Iha bravitu ya imanga vedasya vamasya nibitam padam vah.}
\]
\[
\text{Sīreṇah kṣīram duhrate gāvo asya vāvrit vasāna udakam padāpuh.}
\]

In this mantra, a question is asked whether there is some one who knows where is the abode of this beautiful bird (the sun), from whose head cows (or rays) draw (soak) milk (or water) and covering its form who have drunk water with their foot. This verse seems to be used for testing one’s knowledge. As all these questions are very difficult to be answered so this category might be called anuyoga.

16. Sanlāpa - means conversation

After illustrating anuyoga the BD. proceeds with illustrating sanlāpa and cites the following verse as an example of this type of mantras:

\[
\text{Upopa me para mṛsa ma me dabhrāni manyathāḥ.}
\]
\[
\text{Sarvāhāmasmi romāśa gandhārinamāvākā.}
\]
This mantra is a friendly conversation between Rosacea, her husband
and Indra. The former addressed the latter that she is not immature
so he can approach her for secret union. She says that her secret
limbs are covered with hair like the ewe of the Sandharins. In
the Ṛgveda there are very few verses which can be enumerated in
this category.

17. Pratisadha and Upadesa means prohibition and advice. The BD.
cites the following Ṛk to illustrate pratisedha and upadesa:

\[
\text{akśir ma diyah kṛṣṇitkṛṣṇasva vitte ramas va bahu manyamanah,}
\text{tatra gavah kitava tatra jaya tame vi caste savitayamaryah.}
\]

RV. X. 34. 13.

In this mantra the seer says that one should not play with dice
but should cultivate the corn land and should be satisfied with
that wealth. By cultivating that corn land he can get cattle and
wife. So this Ṛk, prohibits gambling and instructs to cultivate.
Again very few verses fall under this category.

18. Akhyana - means narrative. The RV. X. 35. 1 is quoted by
the BD. to illustrate akhyana. The mantra is cited and discussed below

\[
\text{haye jaye manasa tistha shore vacāmi miśra kṛnavāvahāmu.}
\text{na nau mantra amuditāsa ete mayaskar duste paratara samāhan.}
\]

This mantra is addressed by Pururavas to Urvāśī. This verse throws
light on the legend of Pururavas and Urvāśī. In this category
so many Ṛks. can be enumerated.

19. Vilāpa - means lamentation. The BD. cites the following
Ṛk. to illustrate vilāpa:
In the mantra, Agastya laments over his incapability of controlling his passions. He says that when he is engaged in prayer and suppressing passions, desire comes upon him either from this cause or from that cause. This Lopamudra, who is an unsteady female approaches me and beguiles the firm and resolute man (Agastya). There is difference between Paridevāṇa and Vilāpa because in the former type of mantra sorrows are caused by others but in the latter type some one laments over his own incapability of getting rid of these sorrows. Very few mantras fall under this category.

20. Ślōka - means vaunt. The BD. says that the following mantra is an example of this type of mantras:

\[
\text{avirāṃva māmayam śaśārurabhī maṇyate.}
\]

utāhamasmi virinindrapati marutsakhā visvamāṇḍindra uttarah.

RV. X. 86. 9.

In this mantra, Indrāṇi praises herself saying that the noxious creature considers her as avirā (devoid of vigour). But she is the mother vigorous hero and wife of Indra, who is friendly to the Maruts and is the supreme over all. In this category of mantras very few mantras can be included.

21. Śrāva - desire. The BD. cites the following ṛk to illustrate this type of mantras:

\[
\text{adheva adya prapetedanavrtparavatam paramam gantava u.}
\]

\[
\text{adhā śayita niṛṣṭerupeṣthēghaines vrka rabhasāso admah.}
\]

RV. X. 95. 14.
In this mantra Pururavas expresses his wish for dying. He says to Urvasi that he will depart from her for ever and will leave for a distant place, from where he may not return. In this category very few ñks can be enumerated.

22. Namaskara — means homage. The BD. cites the following mantra of the AV. to illustrate this type of mantras:

namaste astu vidyute namaste stanayitvam.

namaste astvaśmane yenā dūdasē asyasi. AV. I. 16. 1.

In this mantra the seer pays homage to Parjanya. He says Adoration to the flash of lightning, to the roar of thunder and to the bolt which Parjanya hurls against undevout.

23. Sankalpa — means resolve. The BD. says that those mantras should be considered as resolve in which the seer expresses that he will be equal. The author of the BD. does not cite any ñk. for the illustration of this type of mantras. Macdonell thinks that Saunaka would have been unable to find any such mantra which could represent the ñks. of this category so he (Saunaka) had been contented himself with giving only a definition of its meaning.

24. Pralapa — means prattle. The author of the BD. cites the following mantra of the AV. to illustrate this type of ñks:

yadindraham yatha tvamisiya vasva eka it stotā me gosakha syat. AV. XX. 27. 1.

In this mantra the seer Aitasa imagines 'Had he been Indra what he would have done.' Aitasa says if he were like Indra, the single sovereign of wealth, his worshippers should be rich in kine. This mantra is an imaginative prattle. Macdonell translates pralapa as prattle but from the above given example it seems that here it
means someimaginativeprattleorboasting.InthevedicSamhitās,
veryfewmantrasarefoundwhichcanbeplacedunderthiscategory.

25. Āhāraṇya—meanslasciviousverses:42 The BD. quotes the
followingmantraoftheAV.toillustratethistypeofśrāvṇa
mahanagnyathpyudvimakradråsthanāsaran.
saktikanemāsvacamasakamsaktupadyama. AV. XX. 136. 5.

Thismantraisanwanterverseexpressesthesfunctioningofaquitenakedmistress. As this mantra is quite obscene so is not explained.
In this category very few rks can be enumerated.

26. Pratirāda—meansobstacle:43 In order to illustrate mantras
whichfallinthiscategorytheBD.citesthefollowingmantra
oftheAV:

bhugityabhigataḥ salityapakṛntaḥ phalityabhisītītaḥ.
dundubhimahānaśabhyam jāritarothāma daiva. AV. XX. 135. 1

Thismantrahasthreewordsbhuk, sal and phal by which the gods
made the Asuras to retreat from the battlefield. As these three
wordsprovedtobeanobstacleinthewayoftheAsurassothis
mantraissummarizedamongthethreemantrasofthistype.

27. Pramāda—meantsedation:44 The BD. cites the following śrāvṇa
toillustratethiscategoryofmantras:

hantaham prthivimīśaḥ ni đñānadhāveḥ va,
kuvitsomasyāpāmīti. AV. X. 119. 9.

Inthisśrāvṇa,Indraundertheintoxicationofsoma says that he will
place this earth here or there because he has often drunk soma. As
thisśrāvṇaisspokenunderintoxicationsoitisincludedinthemantras
fallunderthecategoryofpramāda.
28. Apahnya - Denial: For illustrating Apahnya, the BD. cites the following Šk:

na sā sāvo dākṣo varuna dhṛutiḥ sa surva manyurvibhīḍakacitīh.
asti jñāyāṇkānyasyā upaṃ svapnaścedanpratasya prayotā.

RV. VII. 86. 6.

This Šk is addressed by vasīṣṭha to varuna. The seer says that so many sinful deeds are committed by man in some conditions. Once the seer entered the house of Varuna and when he was trapped by Varuna, he denied having entered his house. Here the seer means to say that he did not enter the house of Varuna while awakening but in a dream he committed this sinful deed, so he should not be penalised. In this category very few mantras can be included.

29. Upapraja - means invitation. The following Šk is cited by the BD. to illustrate this type of mantras:

indrakutsa vahemanā rathana vāmatya api karna vahantu.
nīh simadbhyo dharmatho nīh sadhastān majheno hrdo
varathastarāṃsi.

RV. V. 31. 9.

In this mantra Indra and Kutsa are invited to some sacrifice, the seer says that both Indra and Kutsa should be brought by their steeds so that they may hear the praise. A large number of mantras falls under this category.

30. Sañjvara - means irritation. The BD. cites the following mantra to illustrate this type of Šk:

na vijānānu yadivedamastī nīnaya samadhīḥ maṇasa cārāmi.
yadā mājanprathamajā rtasyādiāvāco aśūve bhaṣagasyah.

RV. I. 164. 37.
In this mantra, the seer expresses his incapability of knowing the first born preceptions of truth. He is unable to know this because of the environment prevailing around him. This lack of knowledge makes him frustrated. Yāska cites this mantra for illustrating Paridevana. Again very few verses fall under this category.

31. Prāga - means invocation. 
Sannaka cites the following rk. to illustrate this type of mantras:

\[ \text{loka yaksadvanino-vanta varyam brhaspatirajati vena.} \]
\[ \text{uksabhih purvabhihruksabhih.} \]

In this mantra, Brhaspati is invoked for drinking soma. It is just like Upapraṣa which is already discussed.

32. Vīsmayah - means wonder.
The BD. cites the following rk. to illustrate this category of mantras:

\[ \text{ko adya yunkte dhuri gārtasya simivato bhamino durhrnayun.} \]
\[ \text{saṁniśunhrtsvase mayobhunya esam bhrtyamnadhatvajivat.} \]

In this mantra, the seer expresses his wonder about Indra's chariot and the power of that person who yokes that chariot. Only few mantras fall under this category.

33. Pravāhika - means enigma.
According to the BD. and the Vaitānā Srauta Sūtra following mantra is an example of Prāvalhikā:

\[ \text{vītaśau kiranau dvaś tava pinastipurusah} \]
\[ \text{na vai kumāri tat tathā yathā kumāri manyaśe.} \]

This mantra and the following two are unintelligible, though the wording is very simple. It is said in this mantra that two rays are
extended and man gently touches them. Maiden is not like what
Maiden you think. It is not clear what does the seer want to
say in this verse. It is mere a riddle.

34. Ādikhyasā - means desire to state

The BD. cites the
following ēk to illustrate Ādikhyasā:

na mṛtyurāsidamtam na tarhi na rātryā ātmo āṣītprakekatah,
ānidāvatam svadhāyā tade kam tasmāddhanyanā paraḥ vinācanaḥ.

RV. X. 123. 2.

In this mantra, the seer intends to describe the situation before
this creation into existence. The seer says that before this
creation came into existence neither death was there nor immortality,
there was no sign of distinction between day and night. Then, one
was breathing without air by his own power. Beyond him nothing
was there. The same mantra is cited by the W. for illustrating 52
Ādikhyasā. Macdonell translates Ādikhyasā as narration 53 and
sarup 54 as an intention of describing a particular state. Though
sarup's view is acceptable yet from the above cited example it
seems that in this context Ādikhyasā means desire to state.

35. Abhisāpa - means curse

The BD. cites the RV. I. 21. 6.
as an example of Abhisāpa. The mantra is quoted and illustrated
below:

ta mahanta sadaspati indragni rakṣa ubjatām.
aprajāh santvarinah.

In this ēk, the seer invokes Indra and Agni to crush the demons
and curses that the demons (atrinah) should be childless. As is
already discussed that the BD. cites an example of śāpa and now it cites another example of abhisāpa. In the N. 56 the RV. 104.15 is cited as an illustration of abhisāpa.

So the BD. classifies the Rks. into thirty-six categories and illustrate them by citing different mantras of different samhitās. Some of these types of mantras are also illustrated in the N. In some cases the BD. has not been able to properly exemplify them. As far as the definition of these categories is concerned the BD. defines only two categories.

NOTES AND REFERENCES

1. Trividhā roah. N. VII. 1.
2. N. VII. 1.
3. N. VII. 2.
4. N. VII. 2.
5. N. VII. 3.
6. N. VII. 3.
7. BD. I. 34.
8. BD. I. 35.
9. BD. I. 36.
10. BD. I. 37.
12. BD. I. 7.
16. BD. I. 49.
17. H.O.S. Vol. VI. p. 11.
18. BD. I. 49.
19. BD. I. 49.
20. BD. I. 49.
21. Ibid. I. 49.
22. Ibid. I. 58.
23. N. VII. 3.
27. Ibid. I. 50.
28. Ibid. I. 51.
29. Ibid. I. 51.
30. Ibid. I. 51.
31. Ibid. I. 52.
32. Ibid. I. 53.
33. Ibid. I. 53.
35. Ibid. I. 53.
36. Ibid. I. 53.
37. Ibid. I. 53.
38. Ibid. I. 54.
39. Ibid. I. 54-55.
40. Ibid. I. 55.
42. Bd. I. 55.
44. Bd. I. 56.
45. Ibid. I. 56.
46. Ibid. I. 56.
47. Ibid. I. 57.
48. Ibid. I. 57.
49. Ibid. I. 57.
51. Bd. I. 58.
52. N. VII. 3.
55. Bd. I. 58.
56. N. VII. 3.