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On the Kāthaka Saṃhitā Hapax *paśuyajña* and its Relationship with the *ṣaḍḍhotṛ* Mantra

FRANÇOIS VOEGELI

A set of prose mantras known as Caturhotṛ is found in various places of the Yajurvedic corpus. They first appear in MS I.9.1 and in the corresponding KS IX.8 and IX.9:111.21–112.3 (= KpS VIII.11, VIII.12:105.1–5). They are found later in TĀ III.1–6 and also outside of the Yajurvedic tradition in ŚāṅkhŚS X.14–18 and in AB V.25.3–13, but I shall be concerned here only with the use of these formulae inside the Black Yajur Veda. In the MS and KS the Caturhotṛ formulae consist of four mantras: the *daśahotṛ*, the *caturhotṛ*, the *pañcahotṛ* and the *saptahotṛ*. The TĀ adds to this collection the *ṣaḍḍhotṛ*. This latter formula is found in two different versions in TĀ III.4 and III.6. One of these versions (TĀ III.4) has a particular relationship with the animal sacrifice. The term *ṣaḍḍhotṛ* starts to be associated with the animal sacrifice in a passage of the KS which is studied in detail below. This association occurs again in the TB in a more elaborated manner. I shall try to see why a special *ṣaḍḍhotṛ* mantra was created and linked to the animal sacrifice and what kind of consequences this creation can have for our knowledge of the historical development of Vedic rituals.¹

The Caturhotṛ mantras and their association with sacrificial performances

The Caturhotṛ formulae have a peculiar structure. Each of these mantras is divided in two parts: the ‘Hotṛ’ formula and its corresponding *graha* portion.²

1 References to the MS, KS, KpS, BaudhŚS and VaikhŚS are given following the usual format: *section:page number.line number(–line number)*. References to the HirŚS are given using the format *section:page number*. The “v” sign used as a sentence-delimiter in SCHROEDER’s ed. of the MS and the *daṇḍas* of other editions are transcribed as a comma.

2 For the text and translation of the Caturhotṛ mantras, see the Appendix, pp. 172–176.

The Hotṛ formula is a set of direct identifications of various officiating priests or instruments of the ritual with different gods or cosmic entities. The *graha* portion seems to have no relationship with the first part of the mantra and its meaning is sometimes obscure, but it has a definite application in the ritual where a particular Caturhotṛ mantra is recited with or without its *graha* portion depending on the circumstances. These formulae gave rise to various kinds of digressions from their very first appearance in the MS and KS onwards. In the MS a system of identification between a Caturhotṛ formula and a certain type of sacrifice is given in the following passage:

MS I.9.5:135.14–15

agnihotrām vai daśahotā, darśapūrṇamāsau caturhotā, cāturmāsyaṇi pañcahotā, saumyo 'dhvarāḥ saptahotā

The Daśahotṛ (formula) is the Agnihotra. The Caturhotṛ (formula) is the New and Full Moon (sacrifice). The Pañcahotṛ (formula) is the Four-Monthly (sacrifice). The Saptahotṛ (formula) is the Soma ceremony.

The parallel passage of the KS presents a slightly different picture of the correspondences between Caturhotṛ formulae and sacrifices:

KS IX.13:115.9–11

darśapūrṇamāsau caturhotā cāturmāsyaṇi pañcahotā saumyo 'dhvaras saptahotāgnihotram daśahotā darśapūrṇamāsau caturhotā paśuyajñas ṣaḍḍhotā saumyo 'dhvaras saptahotā

The Caturhotṛ (formula) is the New and Full moon (sacrifice). The Pañcahotṛ (formula) is the Four-Monthly (sacrifice). The Saptahotṛ (formula) is the Soma ceremony. The Daśahotṛ (formula) is the Agnihotra. The Caturhotṛ (formula) is the New and Full moon (sacrifice). The Ṣaḍḍhotṛ (formula) is the animal sacrifice. The Saptahotṛ (formula) is the Soma ceremony.

What differs between these two passages is the addition in the KS of the equation *ṣaḍḍhotṛ = paśuyajña*. The KS version also mentions twice the identity of the *caturhotṛ* with the Darśapūrṇamāsa (hereafter abbreviated DP) and of the *saptahotṛ* with the Soma sacrifice. This redundancy gives the impression that the author of the passage added the segment *darśapūrṇamāsau caturhotā paśuyajñas ṣaḍḍhotā saumyo 'dhvaras saptahotā* as if it were an afterthought. The compound *paśuyajña* is a *hapax legomenon* found only in this passage of the KS and nowhere else in the rest of the (known) Vedic literature. As for the compound *ṣaḍḍhotṛ* it is attested only there in the Saṃhitās. At the

Brāhmaṇa level it resurfaces again in the 2nd and 3rd *kāṇḍas* of the TB, in some important places I shall discuss below, in the 11th *kāṇḍa* of the ŚB and in the 3rd *prapāthaka* of the TĀ. The sudden appearance of the compound *ṣaḍḍhotṛ* is odd for we do not find a text of this formula in the KS. The first evidence of a *ṣaḍḍhotṛ* mantra comes at the beginning of the 3rd *prapāthaka* of the TĀ. TĀ III.1–6 gives a series of mantras (the Caturhotṛ mantras) which are used in a special kind of Agnicayana known as Cāturhotra-cayana. The Cāturhotra-cayana is one of the special ways of piling the fire altar belonging to the Kāṭha school. These particular Agnicayanas are described in TB III.10–12 and TĀ I, the so-called ‘eight Kāṭha books’ (*aṣṭau kāṭhakāni*) of the Taittirīya tradition. In the Śrauta Sūtras the details of the procedure of the Kāṭhaka-cayanas are found in BaudhŚS XIX and ĀpŚS XIX.11–15. More specifically, the Cāturhotra-cayana is dealt with in TB III.12.1–5, BaudhŚS XIX.7–8 and ĀpŚS XIX.14.18–27. In TĀ III.1–6 the *ṣaḍḍhotṛ* formula is found in two different versions which are respectively:

a) TĀ III.4.1

sūryam te cākṣuḥ, vātaṃ prāṇāḥ, dyām pṛṣṭhām, antārikṣam ātmā, āṅgair yajñām, pṛthivīm śārīraiḥ

(Let) your eye (go to) the sun, (your) breath (to) the wind, (your) back (to) the sky, (your) self (to) the intermediate region. (Go to) the sacrifice with (your) limbs, (go to) the earth with (your) bones.³

And its corresponding *graha* portion:

vācaspaté 'cchidrayā vācā, ācchidrayā juhvā, divī devāvṛdham hōtrām é-rayasva svāhā

O Lord of Speech, with uncut voice, with uncut tongue send in the sky this god-gladdening invocation! Hail!

I shall refer below to this version of the *ṣaḍḍhotṛ* mantra as the *ṣaḍḍhotṛ*₁.

b) TĀ III.6.1

vāg ghótā, dīkṣā pātñī, vāto 'dhvaryúḥ, āpo 'bhigarāḥ, máno havīḥ, tápasi juhomi

The Hotṛ is speech. The Wife is the consecration. The Adhvaryu is wind. The Abhigara is water. The offering is the mind. I offer in heat.

And its corresponding *graha* portion:

³ For this translation, cf. below p. 162 and n. 10.

bhūr bhúvaḥ sūvaḥ, bráhma svayaṃbhú, bráhmaṇe svayaṃbhúve sváhā
Earth, Atmosphere, Heaven! Self-existing is the Brahman. To the self-existing Brahman hail!

I shall refer below to this version of the *ṣaḍḍhotṛ* mantra as the *ṣaḍḍhotṛ*₂.

During the Cāturhotra-cayana, the Caturhotṛ formulae are used to put down a certain number of bricks. According to TB III.12.5.5 a first series of bricks are placed on the Eastern part of the fire altar using as many bricks as there are clauses (i.e. the nominal sentences *cítīḥ srúk, cittám ájyam*, etc.) in the *daśahotṛ* formula. The procedure is repeated on the Southern, Western and Northern sides with sets containing the same number of bricks as there are clauses in the *catur-*, *pañca-* and *ṣaḍḍhotṛ* formulae respectively. A last series of bricks corresponding to the seven clauses of the *saptahotṛ* formula are placed either 'from above' or 'behind'⁴ the altar. The textual evidence tells us that the mantra used in placing the bricks related to the *ṣaḍḍhotṛ* is the *ṣaḍḍhotṛ*₂ for Speech is said to be the Hotṛ of the 'Six Hotṛs' in the preceding TB III.12.5.1–2 and, correspondingly, BaudhŚS XIX.7:427.14–17 quotes the two first clauses of the *ṣaḍḍhotṛ*₂ (*vāg ghotā* and *dīkṣā patnī*) when it gives the formula used for putting down the *ṣaḍḍhotṛ* bricks.⁵ This is slightly odd because we find the *ṣaḍḍhotṛ*₂ at the end of the TĀ's list of Caturhotṛ mantras after the *saptahotṛ*. If we were to place these special bricks using the mantras as they are given in TĀ III.1–6, why not use the *ṣaḍḍhotṛ*₁ formula instead

4 TB III.12.5.5 *upāriṣṭāt prāñcaṃ saptáhotāram*. DUMONT 1951: 667, hesitates: "Behind (?) (behind these six bricks?), proceeding towards the east." CALAND (transl. of ĀpŚS XIX.14.24–25) takes it as "Oberhalb in östlicher Richtung" and has a note (n. 1): "Nach Tālav. wird zwischen dem Darbhabüschel und den vorher aufzulegenden Ziegeln ein Raum für die Siebenhotṛformel gelassen."

5 TB III.12.5.1–2 *vācāspátir hótā dásahotṛñām, pṛthiví hótā caturhotṛñām, agnír hótā páñcahotṛñām, vāg ghótā ṣáḍḍhotṛñām, mahāhavir hótā saptáhotṛñām, etád vái caturhotṛñām caturhotṛtvám* 'The Hotṛ of the ten officiating priests is Vācaspati. The Hotṛ of the four officiating priests is Earth. The Hotṛ of the five officiating priests is Agni. The Hotṛ of the six officiating priests is Speech. The Hotṛ of the seven officiating priests is the Great Offering. Thus the Caturhotṛ (formulae are called) Caturhotṛ.'

BaudhŚS XIX.7:427.14–17 *athottarataḥ prācīḥ ṣaḍḍhotreṣṭakā upadadhāi vāg ghotā tayā devatayāngirasvad dhrivā sīda dīkṣā patnī tayā devatayāngirasvad dhrivā sīdeti ṣaṭ* 'Then he places the six bricks on the Northern (side of the altar proceeding) towards the East with the *ṣaḍḍhotṛ* (formula which is modified thus) "The Hotṛ is Speech. Sit firm with this deity as Aṅgiras! The Wife is the consecration. Sit firm with this deity as Aṅgiras!" (etc.)'. Cf. the text of the Caturhotṛ formulae in the Appendix, pp. 172–176. Cf. also ĀpŚS XIX.14.23.

of the *ṣaḍḍhotṛ*₂? And how did the *ṣaḍḍhotṛ*₁, a formula basically used in the animal sacrifice according to both commentators of the TĀ,⁶ become part of the series of mantras we find in the TĀ?

A closer look at the wording of the *ṣaḍḍhotṛ*₁ gives the impression that this formula is strangely out of line with the rest of the Caturhotṛ mantras. Besides the fact that six couples of elements can be distinguished in it (*sūryam* — *cākṣuḥ*, *vātaṃ* — *prāṇāḥ*, etc.)⁷ we do not see clearly what could be its relationship with the rest of the Caturhotṛ mantras because it does not mention any priestly function or instrument of the ritual. The only clear references to sacrificial activity are *yajñām* in the first part of the mantra and *hótrām* in the *graha* portion. This is far from enough to assimilate this formula to six officiating priests. The syntax of the *ṣaḍḍhotṛ*₁ is also awkward and differs from the rest of the Caturhotṛ mantras. Whereas the other formulae are made of a series of nominal sentences, this one is understandable only if we supply a finite verb. What could this verb be?

From the ṚV onwards we find verses and prose mantras which seem close to the *ṣaḍḍhotṛ*₁. Its oldest parallel occurs in the hymn dedicated to Agni as the fire which burns the cadaver on the funeral pyre:

RV X.16.3

*sūryam cākṣur gachatu vātaṃ ātmā dyām ca gacha pṛthivīm ca dhármaṇā,
apó vā gacha yádi tátra te hitám oṣadhīṣu práti tiṣṭhā sárīraiḥ*

Let the eye go to the sun, the vital breath to the wind. Go to the sky and to the earth according to the law of things. Or go to the waters if it is suited for you there. Establish (yourself) firmly in the plants with your bones.

6 Sāyaṇa and Bhaṭṭa Bhāskara ad TĀ III.4.1 (cf. VĀSUDEVA *et al.* 1967: 204–205, SASTRI & RANGACARYA 1985: 262)

7 There are actually five nominal clauses in the *ṣaḍḍhotṛ*₂ because its concluding sentence *tāpasi juhomi* has a finite verb and *tapas* is not explicitly equated with something else. Sāyaṇa tries to circumvent this difficulty by identifying *tapas* as the fire (*agni*) into which the preceding *havis*, made similar to the mind according to *māno havīḥ*, is done. This would give us a sixth couple *tapas* — *agni* and thus the mantra would follow the structure of the rest of the Caturhotṛ formulae (cf. Sāyaṇa ad TĀ III.6, VĀSUDEVA *et al.* 1967: 208, l. 1–2). The solution is ingenious, but the *ṣaḍḍhotṛ*₂ still remains the only Caturhotṛ formula that oddly has a finite verb. MānSS I.8.1.1 and the corresponding VārSS I.6.1.2 know a variant of the *ṣaḍḍhotṛ*₂ which is: *vāg ghotā dīkṣā patny āpo 'dhvaryur vāto 'bhigarāḥ prāṇo havir mano brahmā tapasi juhomi*. The addition of *mano brahmā* gives six nominal clauses to this variation of the *ṣaḍḍhotṛ*₂ and it might thus more appropriately be called *ṣaḍḍhotṛ*. This mantra is used in the MānSS and VārSS for the *ṣaḍḍhotṛ* libation that starts the Nirūḍhapaśubandha. instead of the usual *sūryam te cākṣur* found in other Śrauta Sūtras (on this libation, cf. p. 165).

Variants of this verse are found in the AV, ŚB, TB, KS⁸ and it noticeably found its way into the Piṭṛmedha section of the TĀ with the small but interesting variant *sūryam te cákṣur* for *sūryam cákṣur*. But the most significant parallel to the *ṣaddhotṛ₁* is a passage of the Adhrigu litany:

MS IV.13.4:203.10–11

sūryam cákṣur gamayatād, vātam prāṇām anvāvasrjatād, antárikṣam ásum, pṛthivīm śártram (= KS XVI.21:244.12–13)

Make the eye go to the sun! Let the breath go along the wind, the vital air (along) the intermediate space, the body (along) the earth!

Variants of this passage are also found in TB, AB, KB, ĀśŚS and ŚāṅkhŚS.⁹

The Adhrigu litany is recited by the Hotṛ during an animal sacrifice when the victim is led to the Śāmitra fire-hall where it is to be executed soon after the end of his recitation.

These parallel verses and prose passages give us a clue as to which verbal form ought to be supplied to understand correctly the *ṣaddhotṛ₁*, namely: an imperative active 3d and 2d sg. of the root *GAM-*.¹⁰ They also suggest two links with the animal sacrifice. The first one, which would be the Adhrigu litany, is of a technical nature. The Adhrigu is recited only during an animal sacrifice. Its purpose is to call the divine Śamitṛ for assistance in dissecting the victim. The Śamitṛ officiates only at an animal sacrifice and is appointed to the killing and cutting up of the beast and the cooking of its parts in a pot

8 For a complete list of references, cf. GELDNER 1951: 147, n. 3.

9 Cf. TB III.6.6.2; AB II.6–7; KB X.7.7–8.4; ĀśŚS III.3.1; ŚāṅkhŚS V.17.3.

10 In this order. As we have *prāṇāḥ* in the second clause of the *ṣaddhotṛ₁* and *ātmā* in the fourth clause we cannot follow strictly the model of the Adhrigu litany in supplying an imperative active 2d sg. of *anv-áva-SṚJ-* for the second to fourth clauses. *anv-áva-SṚJ-* requires a double accusative construction in the Taittirīya texts (cf. TS VI.5.6.5, VI.5.8.5). The case is less clear in the MS where we have once *anv-áva-SṚJ-* construed with an Acc. and a L. pl. in MS IV.6.7:89.16–17. SCHROEDER's ed. also reports that the Padapātha of the MS gives *antárikṣe | ásum* for *antárikṣam ásum* in the Adhrigu litany, cf. MS IV.13.4:203.11, n. 20. Supplying *anv-áva-SṚJ-* to the fifth and sixth clauses of the *ṣaddhotṛ₁* seems questionable because of the I. plurals *āṅgaiḥ* and *śáriraiḥ*. Furthermore supplying a causative 2d sg. active of *GAM-* to the first clause of the *ṣaddhotṛ₁* is slightly awkward because of the possessive *te*. It is then not possible to make a strict parallel between the *ṣaddhotṛ₁* and the Adhrigu. It seems that the best correlate for supplying verbs to the *ṣaddhotṛ₁* is RV X.16.3 with its 3d sg. imperative active of *GAM-* in the first *pāda* and its 2d sg. imperative active of the same root to which is added an I. complement in the second *pāda*. The *ṣaddhotṛ₁* expanded by analogy to RV X.16.3 would be: *sūryam te cákṣuh* [*gacchatu*], *vātam* [*te*] *prāṇāḥ* [*gacchatu*], *dyām* [*te*] *pṛṣṭhām* [*gacchatu*], *antárikṣam* [*te*] *ātmā* [*gacchatu*], *āṅgaiḥ* [*te*] *yajñam* [*gaccha*], *pṛthivīm* [*te*] *śáriraiḥ* [*gaccha*].

placed on a special fire laid to the North-East of the *vedi*, the Śāmitra fire. The Adhrigu litany gives some indications on how the victim should be dissected and it is one of the oldest testimonies of the procedure of dismemberment of an animal in Vedic literature. It is no wonder that Sāyaṇa in his commentary to TĀ III.4 recognized some affinity between the *ṣaḍḍhotṛ*₁ and this passage of the Adhrigu.¹¹

The second connection with the animal sacrifice is of a more symbolical nature. The verses and prose passages quoted above revolve around death. The killing of the victim is a very critical moment of the animal sacrifice and it gives rise to many kinds of evasive maneuvers. It is then not surprising that the creators of a formula specifically designed for the animal sacrifice found some inspiration in sections of Vedic literature related to death, funerals or butchery.

This twofold relationship of the *ṣaḍḍhotṛ*₁ with the animal sacrifice does not explain why this mantra has been shoved into a set of formulae basically used in a special kind of Agnicayana. It does also not give us a reason for the association of a *ṣaḍḍhotṛ* formula with a *paśuyajīṅā* in the KS. One obvious answer to the latter question is the term *ṣaḍḍhotṛ* itself. An animal sacrifice requires six priests: the five priests officiating at the Cāturmāsyaṅi (Adhvaryu, Pratiprasthātṛ, Hotṛ, Brahman and Āgnīdhra) to whom the Maitrāvaruṅa is added in the *paśubandha*. The presence of the *ṣaḍḍhotṛ*₁ in the TĀ's list could be the result of a compilation mishap. As there already existed a *ṣaḍḍhotṛ*₂ in this list one can speculate that the *ṣaḍḍhotṛ*₁ was put there by mere affinity of designation, albeit in a questionable place of the series. This would however not fully account for the difference that exists between KS IX.13:115.9–11 and MS I.9.5:135.14–15. Why would the Kāṭhakas associate a *paśuyajīṅā* with a *ṣaḍḍhotṛ* and not the Maitrāyaṅiṅas, especially if both did apparently not possess at that time a *ṣaḍḍhotṛ*₁ mantra? The answer I am about to give to this question has to do with a feature of the *iṣṭi* and Soma rituals which is first referred to in a mythological account found in the KS. This narrative is later expanded in the TB and it is finally echoed in the practice of all the Śrauta Sūtras of the Black Yajur Veda.

In KS IX.16:118.14 (beginning of section IX.16) to IX.16:119.7, a passage of the KS which has no equivalent in the MS, one finds a myth on the creation of various types of sacrificial performances.

11 Sāyaṇa ad TĀ III.4.1 *tathā ca paśuviṣaye 'dhrigupraise samāmnāyate sūryaṅ cakṣur gamayatāt, vātaṅ prāṅam anvavasṛjatād iti* 'And so in the field of the animal (sacrifice) it is handed down in the Adhrigu *praiṣa*: "Let the eye go to the sun! Let the breath go along the wind!"'

Prajāpati desired to create the *yajña*. To do so he first saw the *saptahotṛ* formula. Having ‘recited it mentally’ (*tām mānasānūddrūtya*),¹² he made an oblation. With this oblation and its previous mental recitation of the *saptahotṛ* he created the *yajña* but as soon as it was created it turned away from him. Prajāpati catches it back (*agr̥hṇāt*) after having recited the *graha* portion of this formula. This being so, one who is about to be consecrated in the *dīkṣā* ceremony of a Soma sacrifice should first make an oblation of clarified butter with the *saptahotṛ* mantra. Having created for himself the *yajña* in the way Prajāpati formerly did, he can go on performing the soma ritual but he must also use the *graha* portion to firmly establish what has just been created by this *saptahotṛ* libation. This creation process is repeated for other sacrifices in the rest of KS IX.16:118.14–119.7. The New and Full Moon sacrifices are created after an oblation done with the *caturhotṛ* formula (KS IX.16:118.18–119.2). The Cāturmāsyaṇi are created after an oblation done with the *pañcahotṛ* formula (KS IX.16:119.2–7). These sacrifices turn away from Prajāpati and he catches them back using the *graha* portion of these mantras. And so it is prescribed that one who is about to perform these rituals should first do as Prajāpati once did and make a libation of clarified butter accompanied by the appropriate Caturhotṛ mantra and its *graha* portion.

The involvement of Prajāpati in the creation of sacrificial performances with the use of Caturhotṛ mantras abruptly stops here in the KS, but mention is made of the *daśahotṛ* in the following KS IX.16:119.7–10. This short passage describes an act of sorcery done by pouring a libation of clarified butter on a naturally salty ground or in a crevice while reciting the *daśahotṛ* formula to which is added a special type of *vaṣaṭ* utterance called ‘wound of speech’.¹³ The purpose of this *abhicāra* is to extinguish one’s enemy’s vital breaths and to send the malevolent Nirṛti to him.

This etiological myth of the basic types of sacrifices and the description of this act of sorcery are also found in TB II.2.1.7–2.5. This passage of the TB is very similar to KS IX.16:118.14–119.10 but it diverges from it on two important points. The TB adds a new sacrifice to the ones mentioned in KS IX.16: the *paśubandha*. Prajāpati produces it and catches it back using the *ṣaḍdhotṛ*

12 Literally: ‘having ran up to it with the mind’, but the expression already has a technical nuance in the KS. In the TB and in the Śrauta Sūtras it becomes *anu-DRU-* which is a technical term of the ritualistic literature referring to a mode of recitation where a sacrificial formula is recited ‘in a rush’.

13 This *krūra vaṣaṭkāra* is found in TĀ IV.27. No explicit mention is made of the *graha* portion of the *daśahotṛ* for performing this spell, but it could be implied by the use of the root *GRAH-* in *etād vā asyā nirṛtiḡṛhūtaṃ nirṛtyaivāinaṃ grāhayati* (KS IX.16:119.8–9).

formula and its *graha* portion. TB II.2.1.7–2.5 also starts by describing the spell done with the *daśahotr* formula¹⁴ and then moves on to the myth of the creation of the various types of sacrifices. The TB version of this myth starts with the DP and ends with the soma ceremony, but as it includes the creation of the *paśubandha* between that of the Cāturmāsyaṇi and the Agniṣṭoma, the whole TB account actually follows the order in which the Caturhotṛ mantras are found in TĀ III.1–5 (from *daśahotr* to *saptahotr*, including *ṣaḍḍhotṛ*). It is very important to notice the insertion of the *paśubandha* and its corresponding *ṣaḍḍhotṛ* formula into this narrative. Unfortunately the text of the TB does not give us any clue as to which *ṣaḍḍhotṛ* mantra is used for the creation of the animal sacrifice but we may assume, on the basis of the Śrauta Sūtras, that the *ṣaḍḍhotṛ*₁ was meant.

This creation myth has left some traces in the ritual practice of the later Sūtras. Most of the Śrauta Sūtras of the Black Yajur Veda describe an oblation of clarified butter made by the Adhvaryu into the Āhavanīya fire after he has ‘mentally recited’ one of the Caturhotṛ formulae. This libation usually takes place at the beginning of a particular sacrifice or at the first performance of a ritual belonging to a cycle of sacrifices like the DP or the Cāturmāsyaṇi. Not surprisingly this offering always consists of four ladlings of clarified butter (*caturgrhītam*), by analogy with the term *caturhotṛ*. The correspondence between the type of sacrifice during which it is done and the Caturhotṛ mantra used for performing it follows what we find in TB II.2.2.1–5. In the case of the DP, a libation of clarified butter is done after a mental recitation of the *caturhotṛ* at the beginning of the Anvārambhaṇīyā-īṣṭi (cf. KRICK 1982: 453–460), the first performance of the DP after the completion of the Agnyādheya.¹⁵ In the Cāturmāsyaṇi a libation is done at the beginning of the Vaiśvadeva-parvan, the first sacrifice of the Four-Monthly cycle of sacrifices, after a mental recitation of the *pañcahotṛ*.¹⁶ For the Nirūḍhapaśubandha, a libation with the *ṣaḍḍhotṛ* is done at the beginning of each performance of this sacrifice.¹⁷ The version of the *ṣaḍḍhotṛ* mantra used for making this offer-

14 Which finally found its way into ĀpŚS XIV.13.13–14.1.

15 For this libation cf. BaudhŚS II.21:67.19–68.2; VādhŚS I.3.4.22¹ (= I.10.31^C, for these superscripts in the references to the VādhŚS, cf. n. 25, p. 169); BhārŚS V.16.5; ĀpŚS V.24.7; HirŚS III.5.21:325; VaikhŚS I.17:18.12–17.

16 Cf. BaudhŚS V.1:128.11–13; VādhŚS IV.1.2.3¹ (= IV.2.3^C); BhārŚS VIII.1.1; ĀpŚS VIII.1.3; HirŚS V.1.2:448; VaikhŚS VIII.3:80.13–15; MānŚS I.7.1.2.

17 Cf. BaudhŚS IV.1:107.7–9; VādhŚS V.1.2.2–3^V (= V.2.2–3^C); BhārŚS VII.1.1; ĀpŚS VII.1.2; HirŚS IV.1.4:394; VaikhŚS X.1:102.6–8; MānŚS I.8.1.1; VārŚS I.6.1.2.

ing is, as expected, the *ṣaddhotṛ*₁.¹⁸ Finally, in the Agniṣṭoma, this libation is done either before the start of the Dīkṣā or prior to the *dīkṣaṇīyā-iṣṭi* which immediately follows the consecration of the Sacrificer, and the mantra used is, consequently,¹⁹ the *saptahotṛ*.²⁰

- 18 Except in the Maitrāyaṇīya tradition where a variant of the *ṣaddhotṛ*₂ mantra is used (cf. n. 7, p. 161). This may come from the fact that the Maitrāyaṇīyas did not possess a creation myth similar to the KS or TB and borrowed a *ṣaddhotṛ* mantra from the Kāthakas at a time when the *ṣaddhotṛ*₁ formula was not yet included in the list of Caturhotṛ mantras.
- 19 The VaikhŚS is the only Sūtra which uses the *ṣaddhotṛ*₂ mantra in this case (cf. VaikhŚS XII.4:135.3–5). This manner of the VaikhŚS is very surprising. It seems to be a singularity of the Vaikhānasa school.
- 20 Cf. BaudhŚS VI.1:156.19–157.3; VādhŚS VI.1.1.13¹ (= VI.1.16^C); BhārŚS X.3.4–5; ĀpŚS X.3.8; HirŚS VII.1.16:571; VaikhŚS XII.4:135.3–5; MānŚS II.1.1.14–15. In the case of the VādhŚS's *iṣṭi* type rituals (Anvārambhaṇīyā-iṣṭi and Vaiśvadeva-parvan) the libation with accompanying Caturhotṛ mantra is not done at the very beginning of the ritual but after the call to the maker of the oblation (*haviṣkṛt*). In the case of its Nirūḍhapaśubandha ritual, the libation with the *ṣaddhotṛ* formula is done prior to the *agnipraṇayana*, the transfer of the fire from the Āhavanīya to the Uttaravedī of this sacrifice. And finally in Vādhūla's version of the Agniṣṭoma, the libation with the *saptahotṛ* is not done before the Dīkṣā or *dīkṣaṇīyā-iṣṭi* but after the *haviṣkṛt* of the *dīkṣaṇīyā-iṣṭi*, following the model of its *iṣṭi* ceremonies. Strictly speaking the *haviṣkṛt* and the *agnipraṇayana* are not introductory rites of these major sacrifices but preparatory acts taking place in the initial part of the ritual. There are, however, no reasons to suspect that the VādhŚS's practice diverges radically from the spirit of the KS and TB's accounts. In the MānŚS and VārŚS one does not find mention of an oblation with the *caturhotṛ* formula prior to the Anvārambhaṇīyā-iṣṭi, but the other Caturhotṛ oblations occur where we expect them in the rest of the sacrifices (except for Vārāha's Vaiśvadeva-parvan: this section of the VārŚS has been lost but for a few sūtras at the end). It is not impossible that these introductory libations are a feature imported into the Mānava and Vārāha traditions from another *śākhā*, for there is no etiological myth of the various types of sacrifices in the MS similar to the KS or TB's one. In MS I.9.5:136.8–137.6 the use of Caturhotṛ mantras is prescribed for some specific subrites of certain sacrifices. The choice of a particular Caturhotṛ mantra for these subrites follows the same system of correspondences found in the KS and TB, e.g. the *caturhotṛ* has to be used when the Sacrificer touches the offerings of the DP after they have been prepared and put inside the *vedi* (MS I.9.5:136.9–11), the *pañcahotṛ* has to be used for touching the offerings of the Cāturmāsyaṇī in the same circumstances (MS I.9.5:136.11–12), etc. These prescriptions (which are strictly observed in the MānŚS) are followed in the MS by comments like: *caturhotṛā vai devā darśapūrṇamāsā asṛjanta prājātā enau sṛṣṭā ālabdha* 'The gods created the New and Full Moon (sacrifices) with the *caturhotṛ*. He (just) seized these two (New and Full Moon sacrifices) created (and) begotten (by the gods)' (MS I.9.5:136.9–10). And so on with the other Caturhotṛ mantras and sacrifices. Such a short mention of the creation of the sacrifices by the gods with Caturhotṛ formulae would be sufficient to identify these mantras with various types of sacrifices, but it must be noted that the actions that are the object of such comments never occur at the beginning or during the preparatory phase of a ritual.

The *iṣṭi* form of the animal sacrifice

The appearance of the *paśubandha* and its corresponding *śaddhotr* libation in TB II.2.1.7–2.5 is an important clue on our way to a solution of the problem posed by the hapax *paśuyajūā* in the KS.

It is well known that the classical vedic ritual distinguishes between two forms of animal sacrifices: those of the *haviryajūā* order and those of the *somayajūā* order. The animal sacrifice belonging to the *haviryajūā* order is technically called *nirūḍhapaśubandha*, a compound attested only in the late Sūtra level and not found in any known Saṁhitā or Brāhmaṇa. As an *iṣṭi* type of sacrifice it follows the structural norm of the DP but its model is actually found in the animal sacrifice performed on the *aupavasathya* day of the Agniṣṭoma. The ritualists have in the course of time extracted²¹ the procedure of the animal sacrifice offered on this day of the Agniṣṭoma and supplied it with the elements that were required to turn it into a *haviryajūā*. The Saṁhitās and Brāhmaṇas never treat the animal sacrifice apart from the Agniṣṭoma with few but remarkable exceptions, among them:

ŚB XI.7.2.1

haviryajūāvidho ha vā 'nyāḥ paśubandhāḥ, savāvidho 'nyāḥ sā haiśā haviryajūāvidho yāsmiṇ vratām upanāyati yāsmiṇ apāḥ praṇāyati yāsmiṇ pūrṇapātrāṃ nināyati yāsmiṇ viṣṇukramāṇ kramāyaty ātha haiśā savāvidho yāsmiṇ etāni nā kriyānte

There is one animal sacrifice of the Haviryajūā order, and another of the order of the Soma(-sacrifice). Of the Haviryajūā order is that (animal sacrifice) at which he (the Adhvaryu) brings (him, the Sacrificer) the fast (meal), (at which he) leads water forward (and) pours out a jarful of water (and) at which he makes (the Sacrificer) stride the Viṣṇu-strides; and of the order of the Soma(-sacrifice) is that (animal sacrifice) at which these (rites) are not performed.²²

21 Thus its name *nirūḍhapaśubandha*. *nirūḍha-* can be understood either as the participle of *nir-VAH-* 'to carry off, to lead out' or as the participle of *nir-ŪH-* 'to push out, to put aside'. In my opinion the first option would better reflect the historical development that surrounded the creation of the *nirūḍhapaśubandha* (cf. the quotation of ŚB XI.7.2.2 below p. 171).

22 Cp. ĀpŚS VII.28.1 *iṣṭividho vā anyāḥ paśubandhāḥ somavidho 'nyāḥ, sa yatraitad apāḥ praṇāyati pūrṇapātrāṃ nināyati viṣṇukramāṇ krāmati sa iṣṭividho 'to 'nyāḥ somavidha iti vājasaneyakam* 'The Vājasaneyins say: "One animal sacrifice is of the *iṣṭi* order, the other of the order of the Soma(-sacrifice). When he (i.e. the Adhvaryu) leads water forward, pours out a jarful of water (and when the Sacrificer) strides the Viṣṇu-strides it is of the *iṣṭi*

This *kaṇḍikā* of the ŚB shows that the *havis* and *soma* types of animal sacrifices were clearly distinguished from each other at the time of the compilation of the XIth book of the ŚB, which we now know to be a late Eastern addition to the text.²³ Were the two types of animal sacrifices always well differentiated earlier in the Black Yajurvedic schools? I have reasons to doubt it. The main motives behind my suspicion are the association made in the KS between a *paśuyajña* and a *ṣaḍḍhotṛ* formula and the fact that this equation is not found in the corresponding passage of the MS but has become part of the TB's version of an elaborate mythological scheme.

The Śrauta Sūtras express recognition of the fact that a preliminary libation with the *ṣaḍḍhotṛ* formula has become emblematic of the *haviryajña* form of animal sacrifice. The following excerpt of the ĀpŚS, taken from its Agniṣṭoma section, makes this point quite clear:

ĀpŚS XI.16.1–3

(1) *agnīśomīyasya paśos tantram prakramayati* (2) *tasya nirūḍhapaśu-bandhavat kalpaḥ* (3) *ṣaḍḍhotā paśviṣṭiś cāṅgabhūteṣu na vidyate*

(1) He undertakes the ritual of the animal (sacrifice dedicated) to Agni and Soma. (2) Its ritual (procedure) is (the same) as (that of) the *nirūḍhapaśubandha*. (3) In the (animal sacrifices that are) auxiliary parts (of larger sacrifices) the *ṣaḍḍhotṛ* (libation) and the (preliminary) *iṣṭi* of the animal (sacrifice)²⁴ do not occur.

Āpastamba's assertion on the *ṣaḍḍhotṛ* libation is easily verified in the ritual practice of the older VādhŚS. The text of the VādhŚS has a unique characteristic: it expounds the animal sacrifice in two different chapters. The Vth chapter treats of the *nirūḍhapaśubandha* but approximately 90% of this *prapāṭhaka* is taken word for word from the Agniṣṭoma section (chapters VI–VII) where the *agnīśomīya* form of the animal sacrifice is explained in every detail. The Vth chapter only adds to these borrowings the modifications of the procedure that occur in the *haviryajña* form of the *paśubandha*. The other Śrauta Sūtras proceed the other way around by dedicating a separate chapter to the *nirūḍhapaśubandha* and reporting in the Agniṣṭoma section only the modifications that are made in the Soma ceremony to the *iṣṭi* form of the ritual, as

order. Other than this, it is of the Soma order”.

23 Cf. WITZEL 1989: 131 n. 72, 224–225, 251. It is important to note that according to WITZEL the XIth book of the ŚB was compiled somewhere in the North-Eastern Gangetic plain, an area remote from the place of origin of the Kāthas.

24 For this preliminary *iṣṭi* cf. ĀpŚS VII.1.3–5.

is the case with the above-mentioned passage of ĀpŚŚ. When we come to the question of the *ṣaḍḍhotṛ* libation in the VādhŚŚ the contrast between the Nirūḍhapaśubandha section and the corresponding Agniṣṭoma section is striking:

Vth *prapāṭhaka* (= Nirūḍhapaśubandha)

VādhŚŚ V.1.2.2–5^V (= V.2.2–3^C)²⁵

(2) *ādīpta idhme caturgrhītaṃ grhṇīte* (3) *taj juhōti ṣaḍḍhotāram manasā-nudrutya* (4) *aparañ caturgrhītaṃ grhṇīte* (5) *taj juhōty anv agnir uṣasām agram akhyad ity anukhyātīm anv ahāni prathamō jā=ātatāna*²⁶ *svāheti*

(2) When the faggot (for carrying the fire to the Uttaravedi) has been lit he takes four ladlings (of clarified butter into the *juhū* ladle). (3) He offers it after having mentally recited the *ṣaḍḍhotṛ* (formula). (4) He takes another four ladlings (of clarified butter into the *juhū* ladle).²⁷ (5) He offers it (with) the *anukhyāti* (verse,²⁸ namely) “Agni gazed along the edge of the dawns. The first [knower of (all) created beings gazed] along the days. [He gazed many times along the rays of the sun.] He has spread [Sky and Earth.] Hail!”

VIth *prapāṭhaka* (= Agniṣṭoma)

VādhŚŚ VI.3.3.4–5^I (= VI.14.6–8^C)

(4) *ādīpta idhme caturgrhītaṃ grhṇīte taj juhōty* (5) *anv agnir uṣasām agram akhyad ity anukhyātīm anv ahāni=ātatāna svāheti*

(4) When the faggot (for carrying the fire to the Uttaravedi) has been lit he takes four ladlings (of clarified butter into the *juhū* ladle and) offers it (with) (5) the *anukhyāti* (verse, namely) “Agni gazed along the edge of the dawns. [The first knower of (all) created beings gazed] along the days. [He gazed many times along the rays of the sun.] He has spread [Sky and Earth.] Hail!”

25 References to the VādhŚŚ superscripted with “I” come from the Agnyādheya and Agni-hotra critical eds. from IKARI (1995) and IKARI (1996), and also from an unpublished draft of the critical edition of VādhŚŚ II–IV and VI–VII which was kindly lent to me by Prof. IKARI. Those superscripted with “C” come from the ed. of CHAUBEY (1993). Those superscripted with “V” come from my critical ed. of the Vth *prapāṭhaka* which shall be published in the near future as part of my doctoral dissertation.

26 This “=” sign is a way of abbreviating mantras peculiar to the VādhŚŚ. In the translation I put the abbreviated part of the mantra between square brackets.

27 To perform an oblation which is otherwise known as *udyatahoma* in younger Sūtras (cf. BhārŚŚ VII.4.7; ĀpŚŚ VII.6.5; HirŚŚ IV.2.4:405; VaiKhŚŚ X.5:105.11–15; MānŚŚ I.7.3.40; SCHWAB 1886: 31). This libation does not take place in the BaudhŚŚ.

28 TS IV.1.2.1k, thus called in the VādhŚŚ because of its use of the verb *anu-KHYĀ-*.

What is missing in the Agniṣṭoma section is precisely the *ṣaḍḍhotṛ* libation. The VādhŚS comes as evidence supporting my supposition that this libation became an essential part of the *haviryajña* form of the animal sacrifice, if not a *sine qua non* condition.

Conclusion

Considering the elements presented above, I take it for quite certain that the KS hapax *paśuyajña* actually refers to the *haviryajña* type of animal sacrifice and not to its soma form or to the animal sacrifice 'in general'. This conviction is based on the association of this hapax with the term *ṣaḍḍhotṛ* which designates with much certainty the *ṣaḍḍhotṛ*₁ formula, the ritual use of which has become in the course of time a distinctive feature of the *nirūḍhapaśubandha*.

The emergence of the equation *ṣaḍḍhotṛ* = *paśuyajña* in the KS could be explained in the following way. At one time during the elaboration of the system of *nityasamsthās* a special formula was created to mark the beginning of the *haviryajña* form of animal sacrifice. The inventors of this formula drew their inspiration from sources found both inside the procedure of the animal sacrifice itself (the Adhrigu litany) and outside of it, in places of Vedic literature related to death or funerals. This mantra became indicative of the *nirūḍhapaśubandha* and it received the name *ṣaḍḍhotṛ* because six priests are involved in the performance of this ritual. On the other hand a mythological scheme identifying various Caturhotṛ mantras with different types of sacrifices had been in existence in Yajurvedic circles from the MS onwards. This scheme was first modified in the KS to account for this new *ṣaḍḍhotṛ* mantra and its fresh association with the *nirūḍhapaśubandha*. This association later found its fully grown expression in the TB's variant of this mythological narrative.

This novel *ṣaḍḍhotṛ* mantra found its way into the TĀ's list of Caturhotṛ formulae because there already existed a *ṣaḍḍhotṛ* mantra there, though it had a totally different purpose. The *ṣaḍḍhotṛ*₁ may have originally been a Kāṭha creation, in which case its inclusion in TĀ III.1–6 could be explained by the proximity of this section of the TĀ to the Kāṭha portion of the same work. The relocation of the *ṣaḍḍhotṛ*₂ formula at the end of the TĀ's list of Caturhotṛ mantras could also be the result of the growing popularity of the *haviryajña* form of the animal sacrifice compared to a decay in the performance of the Cāturhotra-cayana. These two points remain speculative but deserve to be considered in future research.

At any rate, if the Kāṭha school felt the need to include the equation

śaḍḍhotṛ = *paśuyajña* in KS IX.13:115.9–11 whereas the Maitrāyaṇīyas did not in the corresponding passage of the MS it is because something had changed in the conception and practice of the animal sacrifice at that time. In my opinion, what we are witnessing in this passage of the KS is not simply an allusion to a new mantra tied to a new oblation in the procedure of the animal sacrifice but it is the first testimony of a fully grown *nirūḍhapaśubandha*. The process of extraction of the animal sacrifice out of the Agniṣṭoma context must not have been an easy one, as the ŚB vividly testifies in the following:

ŚB XI.7.2.2

tād āhuḥ, iṣṭiḥ paśubandhā3 mahāyajñā3 iti mahāyajñā iti ha brūyād iṣṭim vāi tārhi paśubandhām akar vy ènam akrkṣathā ity enam brūyāt

Concerning this they ask “Is the animal sacrifice an *iṣṭi* or a great (Soma-) sacrifice?” — “A great sacrifice”, let him say; “for in that (other) case thou hast made the animal sacrifice an *iṣṭi*, and shattered it.” Thus he should say. (EGGELING’s translation, 1900, vol. 5: 120)

The embarrassment conveyed by this *kaṇḍikā* of the XIth book of the ŚB raises another disturbing question, namely: was a *haviryajña* form of animal sacrifice part of the vedic system of rituals from the beginning onwards or is it a late creation? In other terms: were animals always considered worthy of being an offering in themselves or were they initially only subsidiary oblations of larger sacrifices such as the Agniṣṭoma? This question may seem bold, but the data collected here certainly call for further investigation into the matter.

Appendix: Additional texts
The Caturhotṛ formulae

For the first part of the mantra I give the TĀ version as a basis with the variants found in the corresponding MS and KS/KpS version reported in notes. As the *graha* portion differs between the TĀ, MS and KS/KpS I give them exhaustively.

1. Daśahotṛ

TĀ III.1.1

*cītiḥ srūk, cittam ājyam, vāg védih, ādhūtam barhiḥ, kéto agnīh, vijñātam agnīh,*²⁹
*vākpātir*³⁰ *hótā, māna upavaktā, prāṇó havīh, sāmādhvaryūh*
(cf. MS I.9.1:131.1–2; KS IX.8:110.12–13; KpS VIII.11:103.17–19)

The ladle is intelligence. The clarified butter is thought. The altar is speech. The sacrificial grass is the object of thought. The fire is will. The fire is the known. The Hotṛ is the Lord of Speech. The Upavaktṛ is the mind. The offering is breath. The Adhvaryu is the melody.

graha portion

TĀ III.1.1

vācaspatē vidhe nāman, vidhēma te nāma, vidhēs tvām asmākaṃ nāma, vācāspātīh
sōmam pibatu, āsmāsu nr̥ṃṇām dhāt svāhā

O Vācaspati! O Rule! O Name! May we worship your name. May you worship our name. Let the Lord of Speech drink Soma! May he put manliness into us. Hail!

MS I.9.1:131.3

īndram gacha svāhā (= KS IX.8:110.13–14; KpS VIII.11:103.19)

Go to Indra! Hail!

2. Caturhotṛ

TĀ III.2.1

*pr̥thivī hótā, dyāur adhvaryūh, rudrò 'gnīh, bṛhaspātīr upavaktā*³¹
(cf. MS I.9.1:131.3; KS IX.8:110.14; KpS VIII.11:103.19–20)

The Hotṛ is the earth. The Adhvaryu is the sky. The Āgnīdhra is Rudra. The Upavaktṛ is Bṛhaspati.

29 MS: *agnīd*; KS: *agnīd*. SASTRI & RANGACARYA's ed. of the TĀ reports a variant *agnīh* (p. 258).

30 MS, KS: *vācāspātīr*.

31 MS: *tvāṣṭāgnīn, mītrā upavaktā*; KS: *tvāṣṭāgnīn mītra upavaktā* (*mītra* printing mistake for *mītrā*, cf. MITTWEDE 1989: 69); KpS: *tvāṣṭāgnīn, mītra upavaktā*.

graha portion

TĀ III.2.1

*vācaspate vācō vīryeṇa, sām̐bhṛtatamenā yakṣyase, yajāmānāya vāryam, ā svās kār
asmāi, vācāspātīḥ sōmam pibati, jajānad īndram indriyāya svāhā*

O Lord of speech, with most concentrated power of speech you will offer a precious (gift) to the Sacrificer. May you bring him heaven. The Lord of Speech drinks soma. He shall beget Indra for (Indra-like) power. Hail!

MS I.9.1:131.4–7

*vācaspate vācō vīryeṇa sām̐bhṛtatamenā yakṣase, yajñāpataye vāryam ā svās kar,
vācāspātīḥ sōmam apāj, jajānad īndram indriyāya, sōmaḥ sōmasya pibatu, śukrāḥ
śukrāsya pibatu, śrātās ta indra sōmā vātāpayo havanaśrūtaḥ*

O Lord of speech, with most concentrated power of speech you shall offer to the Lord of the Sacrifice a precious (gift). May you bring heaven. The Lord of Speech has drunk soma, (so) he shall beget Indra for (Indra-like) power. Let Soma drink soma! Let Śukra drink the pure (soma)! Your soma (drops), O Indra, are seasoned, (they) have the wind for friend, (they are) hearing the call.

KS IX.8:110.14–18

*vācaspate vācō vīryeṇa sām̐bhṛtatamenā yakṣase yajñāpataye vāryam ā svās karo
vācāspātīḥ sōmaḥ pibatu jajānad īndram indriyāya svāhā sōmas sōmasya purogās
śukrās śukrāsya purogās śrātās ta indra sōmā vātāpe havanaśrūtas svāhā (= KpS
VIII.11:103.20–104)*

O Lord of speech, with most concentrated power of speech you shall offer to the Lord of the Sacrifice a precious (gift). You shall bring heaven. Let the Lord of Speech drink soma! He shall beget Indra for (Indra-like) power. Hail! Soma is the leader of soma. Śukra is the leader of pure (soma). Your soma (drops), O Indra, are seasoned. O you who have the wind for friend, (they) are hearing the call. Hail!

3. Pañcahotṛ

TĀ III.3.1

*agnīr hótā, aśvīnādhvaryū, tvāṣṭāgnī, mītrā upavaktā*³²

(cf. MS I.9.1:131.7; KS IX.8:110.18; KpS VIII.11:104.4–5)

The Hotṛ is Agni. The two Adhvaryus are the two Aśvins. The Āgnīdhra is Tvaṣṭṛ. The Upavaktṛ is Mitra.

32 MS: *rudrō agnīd, bṛhaspātīr upavaktā*; KS: *rudrō 'gnīd, bṛhaspātīr upavaktā*; KpS: *rudro 'gnī, bṛhaspātīr upavaktā*.

graha portion

TĀ III.3.1

sómaḥ sómasya purogāḥ, śukráḥ śukráśya purogāḥ, śrātās ta indra sómāḥ, vātāper havanaśrútaḥ svāhā

Soma is the leader of soma. Śukra is the leader of pure (soma). Your soma (drops), O Indra, are seasoned. They are hearing the call of him who has the wind for friend. Hail!

MS I.9.1:131.7–10

vācāspate hín vidhe nāman vidhēma te nāma, vidhēs tvám asmākaṃ nāma, vācāspatīḥ sómam apād, āsmāsu nṛmṇām dhāt, sómaḥ sómasya pibatu, śukráḥ śukráśya pibatu, śrātās ta indra sómā vātāpayo havanaśrútaḥ

O Lord of Speech! O "Hin"!³³ O Rule! O Name! May we worship your name. May you worship our name. The Lord of Speech has drunk soma. May he put manliness in us. Let Soma drink soma! Let Śukra drink the pure (soma)! Your soma (drops), O Indra, are seasoned, (they) have the wind for friend, (they) are hearing the call.

KS IX.8:110.18–111.3

vācāspate hīd vidhe nāman vācāspātis sómam apād āsmāsu nṛmṇām dhāt svāhā sómas sómasya purogās śukrás śukráśya purogās śrātās ta indra sómā vātāpe havanaśrútas svāhā

(= KpS VIII.11:104.5–8)

O Lord of Speech! O heart! O Rule! O Name! The Lord of Speech has drunk soma. May he put manliness in us. Hail! Soma is the leader of soma. Śukra is the leader of pure (soma). Your soma (drops), O Indra, are seasoned. O you who have the wind for friend, (they) are hearing the call. Hail!

4. Ṣaḍḍhotṛ

ṣaḍḍhotṛ

TĀ III.4.1

sūryaṃ te cákṣuḥ, vātāṃ prāṇāḥ, dyāṃ pṛṣṭhám, antárikṣam ātmā, ángair yajñám,³⁴ pṛthivīm śárīraiḥ

(Let) your eye (go to) the sun, (your) breath (to) the wind, (your) back (to) the sky, (your) self (to) the intermediate region. (Go to) the sacrifice with (your) limbs, (go to) the earth with (your) bones.

33 Possibly a mistake for the corresponding KS and TĀ III.5.1 *hīd*.

34 VĀSUDEVA *et al.* ed. wrongly *yājñam*.

graha portion

TĀ III.4.1

vācaspaté 'cchidrayā vācā, ācchidrayā juhvā, divī devāvṛdhañ hótṛām érayasva svāhā

O Lord of Speech, with uncut voice, with uncut tongue send in the sky this god-gladdening invocation! Hail!

śaḍḍhotṛ,

TĀ III.6.1

vāg ghótā, dikṣā pátnī, vāto 'dhvaryúh, āpo 'bhigharáh, máno havíh, tápasi juhomi
The Hotṛ is speech. The Wife is the consecration. The Adhvaryu is wind. The Abhigara is water. The offering is the mind. I offer in heat.

graha portion

TĀ III.6.1

bhūr bhúvaḥ³⁵ sūvaḥ, bráhma svayambhú, bráhmaṇe svayambhúve svāhā

Earth, Atmosphere, Heaven! Self-existing is the Brahman. To the self-existing Brahman hail!

5. Saptahotṛ

TĀ III.5.1

mahāhavarí hótā, satyāhavarí adhvaryúh, ácyutapājā agní, ácyutamanā upavaktā,³⁶ anādhṛsyás cāpratídhṛsyás ca yajñásyābhigharáu,³⁷ ayāsya udgātā

(cf. MS I.9.1:131.10–12; KS IX.9:111.21–112.2 (without accentuation); KpS VIII.12:105.1–3)

The Hotṛ has the great offering. The Adhvaryu has the offering of truth. The Āgnīdhra has immovable brightness. The Upavakṛ has immovable mind. The two Abhigaras of the sacrifice are the unassailable (one) and the non-counterered (one). The Udgātṛ is the tireless (one).

graha portion

TĀ III.5.1

vācaspaté hṛd vidhe nāman, vidhēma te nāma, vidhēs tvám asmākaṃ nāma, vācāspatīh śómam apāt, má dáivyas tántuś chedi má manuṣyāh, námo divé, námaḥ

35 SASTRI & RANGACARYA's ed.: *bhúvas*.

36 MS: *ácittapājā agní, ácittamanā upavaktā*; KS: *acittapājā agnid acittamanā upavaktā* (so KpS with *agnīd*).

37 MS, KS, KpS: *cābhigharā*.

pr̥thivyāi svāhā

O Lord of Speech! O Heart! O Rule! O Name! May we worship your name. May you worship our name. The Lord of Speech drank soma. The godly thread must not be cut, nor the human (one). Homage to the sky! Homage to the earth! Hail!

MS I.9.1:131.12–14

vidhe nāman vidhēma te nāma, vidhēs tvām asmākaṃ nāma, mā devānām tāntuś chedi mā manuṣyāṅām, nāmo mātṛé pr̥thivyāi

O Rule! O Name! May we worship your name. May you worship our name. The thread of the gods must not be cut, nor (that) of the men. Homage to Mother Earth!

KS IX.9:112.2–3

vācaspate vidhe nāman vidhema te nāma vidhes tvam asmākaṃ nāma mā devānām tantuś chedi mā manuṣyāṅām

(= KpS VIII.12:105.3–5)

O Lord of Speech! O Rule! O Name! May we worship your name. May you worship our name. The thread of the gods must not be cut, nor (that) of the men.

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