

king Soma. At the time of buying Soma, they call the Subrahmanyâ (thither) just as one calls a cow.

peculiar pronunciation of this formula is noted by Pânini (1, 2, 37-38). The most complete information on its use being only to be found in the Sâmaveda Sûtras, I here give the passages from Lâtyâyana referring to it along with the formula itself:—

आतिथ्यायां संस्थितायां दक्षिणस्य द्वारबाहोः पुरस्तात्तिष्ठन्न-
न्तर्वेदिदेशे ऽ न्वारब्धे यजमाने परन्यांच सुब्रह्मण्योमिति त्रि-
रुक्त्वा निगदं ब्रूयात् । इन्द्रागच्छ हरिव आगच्छ मेधाति-
थेर्मेष वृषणश्चस्य मेने गौरावस्कन्दिन्नहत्याये जार कौशि-
क ब्राह्मण गौतम ब्रुवाणैतावदहे सुत्यामिति यावदहे स्यात् ।

After the Atithya Ishti has been finished, he (the Subrahmanyâ) should stand in the front part of the enclosure made for the wife of the sacrificer inside the Vedi, and when touching the sacrificer and his wife, after having called thrice "*subrahmanyom*," recite the following formula, "Come, Indra! come owner of the yellow horses! "ram of Medhâtithi! Menâ of Vrishanas'va! thou buffalo (*gaura*) "who ascendest the female (*avaskandin*)! lover of Ahalyâ! son of "Kus'ika! Brâhmana! son of Gotama! (come) thou who art called" (to appear) at the Soma feast in so and so many days how many there might intervene (between the day on which the Subrahmanyâ calls him, and that of the Soma festival at which his presence is requested). The Subrahmanyâ is required on the second, third, fourth, and fifth day of the Agnishtoma, and almost on every day of the other Soma sacrifices. On the second day the terms *tryahe sutyâm*, "three days hence" (*i. e.* on the fifth); on the third day, *dvyāhe sutyâm*, *i. e.* two days hence; on the fourth, *s'ras*, *i. e.* to-morrow; and on the fifth (the day of the Soma feast) *adya*, *i. e.* to day, are used to mark the time when the Soma banquet, to which Indra is by this formula solemnly invited, is to come off. As far as ब्रुवाण

which is followed by the mentioning of the time appointed न्यहे, द्व्यहे &c. there is no difference anywhere observable. But the few sentences which follow, and which conclude the formula, differ according to different schools. Some were (according to Lâtyâyana) of opinion, that only आगच्छ "come hither" is to follow; others recommended आगच्छ सधवन, "come hither; O Maghavan." Others, such as Gautama, were of opinion, that either is to be omitted, and the concluding formula, देवा ब्रह्माण आगच्छतागच्छतागच्छत "come, ye divine Brahma priests, come, come!" has to follow immediately upon सुत्यां.