

Through this son the Subrahmanyâ priest milks<sup>3</sup> (obtains) all desires for the sacrificer. For Vâch grants all desires of him who has this knowledge. They ask, What is the nature of this Subrahmanyâ?

The name of the tune (Sâman) according to which it is chanted (or rather recited) is *Brahmas'ri*, the metre is called *Sâmpât*, the Rishi is Aditya, and Indra is the deity.

At the so-called Agnishtut sacrifices, which open the Chaturdas'arâtra Sattras (sacrificial sessions lasting for a fortnight), (As'v. S'r. S. 11, 2) the Subrahmanyâ calls Agni instead of Indra (Lâtyây. 1, 4) according to Gautama, by the following formula :

अग्न आगच्छ रोहिताभ्यां बृहद्भानो धूमकेतो जातवेदे। विचर्षण  
आंगिरस ब्राह्मणांगिरस ब्रुवाण i. e. "Come, O Agni, with (thy)  
two red ones (horses), thou brightly shining, thou blazing in smoke,  
Jâtavedâs, thou wise! Aṅgiras! Brâhmaṇa, (come) called," &c.  
In the concluding formula देवा ब्रह्म०, अग्नय्य fires, is used instead of  
देवा According to Dhânanjaya the Subrahmanyâ formula for Agni

runs as follows : अग्न आगच्छ रोहितव आगच्छ भरद्वाजस्याज सहसः  
सुनो वारावस्कन्दिद्वषसे। जारांगिरस. (the remainder as above) i. e.

"Come, Agni! master of the red horses, goat of Bharadvâja, son of power, thou who ascendest (the female); lover of Ushas," &c. The latter formula is just like that one addressed to Indra. Agni, as well as Indra, are in both these formulas, which must be very ancient, invoked as family deities, the first pre-eminently worshipped by the Aṅgirasa, the latter by the Kus'ikas. Both gods are here called "Brâhmans." In later books Indra appears as a Kshattriya, and as a model of a king.

On the so-called Agnishtomiya day of all sacrifices (in the Agnishtoma it is the fourth and precedes the Soma day), on which day the animal for Agni and Soma is slain and sacrificed, an extension of the Subrahmanyâ formula takes place. The Subrahmanyâ priest has on this day to announce to the gods, that such and such one (the name of the sacrificer must be mentioned), the son of such and such one, the grandson of such and such one, offers, as a Dikshita, (as initiated into the sacrificial rites) a sacrifice. (दीक्षितोयजते)  
The term 'Dikshita' forms then henceforth part of the name of the sacrificer, and his descendants down to the seventh degree. In this part of India there are many Brâhmans distinguished by this honorary epithet, which always indicates that either the bearer of it or his immediate ancestors have performed a Soma sacrifice, and have been proclaimed *dikshita* by the Subrahmanyâ in all due form.

<sup>3</sup> *Duhe* must be a 3rd person singular, as Sây explains it.