

kam | Ts. 6, 2, 5, 2. caturto 'gre stānan vratam upaity atha trīn atha dvāv athaikam |

25, 15. Upāvi Jānasruteya bat in einem Theile eines gewissen Brāhmaṇa, welcher über die upasāda handelte, die folgende Aeusserung gethan. Vgl. Ś. P. 4, 1, 5, 15. tad adas tad divākīrtyānam brāhmaṇe vyākhyāyate | 3, 2, 4, 1. tad dhishṇyānam brāhmaṇe vyākhyāyate | Ebendaselbst 5, 1, 1, 5. 7 heisst dieser Weise Aupāvi.

26, 1. devavarma | Ts. 2, 6, 1, 5. yat prayajānūyājā ijjante, varmaivaitad yajñāya kriyate varma yajamāṇāya bhrātrivyaḥbibhūtyai |

26, 3. krūrām | Ts. 6, 2, 2, 4. ghṛitam vai devā vajram kṛitvā somam aghnan etc.

27, 1. somo vai | Ś. P. 3, 2, 4, 3. — Ts. 6, 1, 6, 5. tam somam āhriyamāṇam gandharvo Viśvāvasuḥ pary amuṣṇāt. te devā abruvan: strīkāmā vai gandharvā, strīyā nish kṛiṣāmeti. te vācam strīyam ekahāyanīm kṛitvā tayā nir akrīṇan | ibid. 6, 1, 10, 4.

28, 2. pra devam | Kaush. 9, 2.

29, 3. pretām | Kaush. 9, 3.

29, 16. rarāṭyām | Dieses ist der Accusativ. Es gibt zwei Formen des Feminins, rarāṭyā und rarāṭī. Lāṭyāyana 1, 9, 9. Kaush. 18, 4. Kāṭyāyana 8, 3, 26. Āṣvalāyana 4, 9, 4. 13, 4.

30, 2. sāvīr hi | Kaush. 9, 5.

30, 6. somo jigāti | Kaush. 9, 6.

Pañcika II.

1, 1. yajñena | Ts. 6, 3, 4, 7. yajñena vai devāḥ suvargam lokam āyan. te 'manyanta: manushyā no 'nvābhavishyanti. te yūpena yopayitvā suvargam lokam āyan, tam ṛishayo yūpenaivānu prajānan, tad yūpasya yūpatvam. yād yūpam minoti, suvargasya lokasya prajānatyai |

1, 3. vajro vai | Kaush. 10, 1.

1, 8. bilvam jyotiḥ | Ts. 2, 1, 8, 1. bailvo yūpo bhavaty. asau vā Ādityo yato 'jāyata, tato bilva udatishṭhat | Vgl. auch das śṛisukta 6. Der bilva heisst auch śṛivriksha, śṛiphala.

1, 10. tejo vai brahmavaracasam | Ts. 3, 5, 7, 2. devā vai brahmann avadanta, tat parṇa upāśṛiṇot. — brahma vai parṇaḥ | Er wird auch brahmavriksha genannt.

2, 1. añjanti | Kaush. 10, 2.

3, 8. yajamānaḥ | Ts. 6, 3, 4, 9. devā vai samsthite some prasruco 'haran pra yūpam. te 'manyanta: yajñaveśasam vā idam kurma iti. te prastaram srucām nishkrayanam apaśyan, svaruṇam yūpasya |

3, 9. sarvābhyah | Wer die Einweihung beim Somaopfer vollzieht, widmet sich dadurch allen Göttern. Kaush. 10, 3. Der Ge-