

patnibhyo haranti | dadyuh | tas ca patnyas tam jaghanim brāhmaṇāya kasmaicid dadyuh | skandhe bhavāḥ skandhyāḥ | maṇisadriṣā māṇsakhaṇḍā maṇikāḥ | ekasmin pārṣve sthitā māṇsaśalākās tīraḥ kīkasāḥ | maṇikāḥ kīkasāḥ cety ubhayaṃ grāvastuto bhāgaḥ | itarapārṣve sthitas tīraḥ kīkasāḥ | vaikartaḥ prauḍho māṇsakhaṇḍaḥ | tasyārdham pūrvoktakīkasātrayaṃ connetur bhāgaḥ | yat tu vaikartasyetarad ardham yaś ca hridayapārṣvavartī klomaśabdābbhidho māṇsakhaṇḍas, tad ubhayaṃ śamitur bhāgaḥ | ayaṃ śamitā yady abrahmaṇaḥ syāt | tadā svena svīkritaṃ tad ubhayaṃ anyasmai brāhmaṇāya dadyāt | yac chiro 'sti tat subrahmaṇyāyai subrahmaṇyābbhidhānartvije dadyāt | śvaḥsutyeti nigadanāma | tam cāgnīdhro brute | tathā cāśvalāyana āha | āgnīdhraḥ śvaḥsutyām prāha (6, 11, 16) iti | ajinaṃ carma tasyāgnīdhraśya bhāgaḥ | ida savantīyapaśoḥ sambandhi yo 'yam idābbhāgaḥ, sa sarveshāṃ sādharāṇaḥ | yadvā hotur asādharaṇaḥ |

2.

2. tad ābuh | agnihotre tatsādhanaabhūte payasi pakartam vahnāv adhiṣṭite sati, tathā śāmnāyṇe darṣapūrṇamāsārthe kshīre 'dhiṣṭite sati, tathā havishshu puroḍaśādishv adhiṣṭiteshu yajamānasya maraṇe kim prāyaścittam iti praśnaḥ |

3. sarvahunti | niḥśeṣheṇa yathā sarvāṇi butāni bhavanti |

4. abhivānyavatsāyāḥ | abhivā anyavatsāyā payasāgnihotraṃ juhuyāt | vā gatigandhanayor iti dhator abhipūrvasyābbhivā iti rūpaṃ | anyas cāsau vatsaś cānyavatsaḥ | abhiprāpto 'nyavatsō yasyā goḥ, seyam abhivānyavatsā | cōhapādiprakāreṇa prasnutety arthaḥ ¹⁾ |

6. evam eva | deśāntare mṛitasya pretasya śarīrāṇāṃ asthyādi-pretāvayavānāṃ āhator āharaṇapāryantam enān āhavanīyādīnś trīn agnīn ājusrān upaśamarahitān ajuhvato homarahitān evam evāsamāptenaiva prakāreṇendhīran | prajvālayeyur iti |

7. yadi śarīrāṇi | yadi kathamcic charīrāṇy asthyādinī na vidyeran vīnaśyeyus. tadā parṇaśaraḥ palāśavṛikshasya chinuān vṛintān shashtyuttarasatatrayasamkhyāḥkān āhṛitya teshāṃ vṛintānāṃ sambandhi puruṣharūpakam iva kṛitvā manuṣyasadriṣaṃ kimpid rūpaṃ

1) abhivānyā wird zu Ts. 1, 8, 5, 1 und Tb. 1, 6, 8, 4 mit mṛitavatsā erklärt, was nur zum Theil wahr ist. Mit anderem Namen heisst sie auch nivānyā. Befriedigender ist die Erklärung von Nārāyaṇa zu Āśvalāyana 3, 10, 17, nur ist abhivānānyā statt abhijanānyā zu lesen. Gemeint ist eine Kuh, die nach dem Verlust ihres eigenen Kalbes durch Untersetzen eines fremden Kalbes zum Milchen zu bewegen ist.