

the Adhw. sits silently down at the right side of the Brahman and the sacrificer, prepares the clarified butter, cleans the ladles *Sruch* and *Sruva* and takes with the *Sruva* as much butter as is necessary to fill the *Sruch*; then he proceeds with fuel and the *Sruch* to the fire, sits down, puts the fuel on and in saying *swáhá!* sacrifices the butter with the words: 'this to Agni, this to Prajapati'; then the sacrificer gives the present to the Adhwaryu.) The principal ceremonies after this libation are: on the following or *tenth* day the burnt sacrifice of a Purodáśa fried in eight bowls, under the recital of *Vájas. 9. 35.*, to Anumati (q. v.), when the present to the priest is a garment; on the *eleventh* day the sacrifice of a Purodáśa fried in eleven bowls, to Agni and Vishnú, the present being gold; on the *twelfth* day, of a Purodáśa, also fried in eleven bowls, to Agni and Soma, the present: a cow which has been several times liberated, (liberation being the object to be effectuated by this gift); on the *thirteenth* day, of a Purodáśa fried in twelve bowls, when the priest receives a bull; on the *fourteenth* day, an *Ágrayāṇeshṭi* (q. v.) accompanied with the gift of a cow. — The next four sacrifices are those which constitute the *Cháturmāsya* ceremonies, viz. the *Vaiśwadeva*, *Varuṇapraghāsa*, *Sákamedha* and *Śunasīrya* (qq. vv.); they are performed during four successive months but so that the commencement of the *Śunasīrya* falls on the same day on which the Dikshá of the Abhyārohaniya had begun in the preceding year. The rite on the *first* day of the *Śunasīrya* is the *Panchavatiya* (q. v.), viz. a libation of butter under special injunctions and accompanied by the muttering of the verses *Váj. 9. 35. and 37.*, (performed esp. when the king suffers from a painful disease, since it will give him relief); the present is a cart with three horses. There follows on the *second* day the *Indraturīya* which consists of four libations, viz. a libation of *Havis* fried in eight bowls, to Agni, — of *Charu* made of barley, to Varuṇa, — of *Charu* made of gavedhuka-rice, to Rudra, — of curds proceeding from the milk of a cart-cow, to Indra; and this cow is then offered to the priest as a present. The sacrifice on the then following, or *third*, day is the *Apámārgahoma*, which serves also to break the spell of incantatory rites performed by an enemy and to turn them against himself, and the peculiarities of which are therefore described with some detail by *Káty.* and the commentator; it seems to be barren for the Adhwaryu, for no present is mentioned. The next in order are the *Trishamyukta*-libations in three divisions: first, Purodáśa fried in eleven bowls, to Agni and Vishnú, Charu to Indra and Vishnú, and Charu or Purodáśa fried in three bowls to Vishnú; — the present is a short bull or cow; secondly on the following day, Purodáśa fried in eleven bowls, to Agni and Púshan, Charu to Indra and Púshan, and Charu to Púshan, the present: a black bull or cow; thirdly on the following day, Purodáśa fried in eleven bowls, to Agni and Soma, Charu to Indra and Soma, and Charu to Soma, the present: a tawny bull or cow; on the next day Purodáśa fried in twelve bowls is offered to Viśvánara, and Charu made of barley to Va-

ruṇa, or the latter libation is spared for a separate, the following day; in such a case the present given to the priest for the libation to Viśvánara is a bull, and for that to Varuṇa, a black garment, or if such a garment cannot be had, one that is not black. [The *Śunasīrya* and the other ceremonies would therefore comprise seven, or if the two last are performed on one day, six days; and the ceremony to be mentioned presently, the *Ratnahavis*, would begin on the eighth or seventh day after the *Śunasīrya*. Such is the rule of the *Káhuva* school, but *Hariswámin* despatches the *Indraturīya*, *Apámārgahoma* and the three *Trishamyukta* on the day after the *Śunasīrya*, and puts the Viśvánara- and Varuṇa-libations on the third, or the Viśvánara-lib. on the third and the Varuṇa-lib. on the fourth day, with the further remark that, according to the option in the performing of the latter rites, the beginning of the next following, the *Ratnahavis*, would come to fall either on the third or on the fourth day. This difference between the two schools, as regards the time of the performance of these rites, continues therefore in what follows.] The rites next in order are twelve libations called *Ratnahavis* (q. v.) which are performed on twelve successive days in twelve different houses, whereto the sacrificer repairs for this purpose on each following day, with the *Gárhapatya* and *Áhavanīya* fire placed on the two *Araṇis*; viz. a libation of 1. Purodáśa fried in eight bowls, to Agni Aníkavat, in the house of the *Sendni* or commander in chief; 2. Charu to Bṛhaspati, in the house of the *Purohita* or family priest; 3. Purodáśa fried in eleven bowls to Indra, in the house of the *Yajamāna* or the king for whom all these proceedings take place; 4. Charu to Aditi, in the h. of the *Mahishi* or his first and principal wife; 5. Charu (made of barley) to Varuṇa in the h. of the *Súta* or the master of the horse (*Yājñik.*: = अश्वसारथिः; *Hariśw.*: = अश्वपोषक); 6. Purodáśa fried in eight bowls, to the Maruts, in the h. of the *Grāmaṇi* or mayor (*Yājñik.*: = ग्रामनेता वैश्यानां महत्तरः); 7. Purodáśa fried in twelve or eight bowls, to Savitrī, in the h. of the *Kshattṛi* or goldstick-in-waiting (at the same time the overseer of the harem and confidential messenger; (*Sáy.*: चत्ता नाम यष्टिहस्तो ऽन्तःपुराध्यक्षः सर्वेषां नियन्ता प्रतिहारापरपर्यायः); 8. Purodáśa fried in two bowls, to the Aświns, in the h. of the *Sangrahitrī* or the driver (who stands on the left side of the king in his carriage); 9. Charu to Púshan, in the h. of the *Bhāgadugha* or minister of the revenue (*Sáy.*: राज्ञः प्राप्तं षष्ठं भागं प्रजाभ्यो गृहीत्वा राज्ञे दोग्धिं प्रयच्छतीति भागदुघः); 10. Charu made of Gavedhukas which have been fetched from the houses of the overseer of the gambling halls (*akshavāpa*) and of the *govikartṛi* or (master of the) huntsmen (or acc. to others of a ploughman), to Rudra, in the h. of the *Yajamāna* or sacrificer; 11. Ájya or clarified butter taken four times, to Road (personified as a divinity), in addressing it with the words 'may Road liking the clarified butter partake of it (*Śatap. V. 3. 1. 11.*)', in the h. of the *Dūta* or messenger; 12. a *Darvihoma* of Charu made of black rice which has been unhusked with the finger-nails, under the recital of the