

5. The *paddhati* of *Yājñikadeva* treats the ritual for itself in its real succession, without relating to the single sūtras of the text, and gives therefore a much clearer oversight over the whole of the performances. Nineteen adhyāyas are extant, viz. I-IX. XII. XIII. XV-XXI. XXIII. XXV, in the following mss.:

I-IV E. I. H. 2589 (१.-२ second hand), on 126 leaves.

I Chambers 790<sup>b</sup> (२.-३ second hand), on 13 leaves, *Samvat* 1772  
*Vārāṇasīmadhye* li. 1

— 708<sup>c</sup> (३.-४ second hand), on 17 leaves.

II-IV E. I. H. 757<sup>a</sup>, on 16. 13. 43 leaves. A very incorrect copy.

V Chambers 391<sup>a</sup> 1 (१.-२ second hand), on 82 leaves.

VII-IX E. I. H. 757<sup>b</sup>, on 12. 24. 25 leaves. A very incorrect copy.

XII — 755<sup>a</sup>, on 47 leaves, modern.

XIII Bodley. Wilson 69<sup>b</sup>, on 6 leaves.

XV E. I. H. 756<sup>c</sup>, on 29 leaves, *Samvat* 1797.

XVI-XVIII Chambers 392<sup>a</sup>, on 23. 35. 21 leaves.

XVII E. I. H. 760<sup>b</sup> on 34 leaves

XIX Chambers 391<sup>a</sup> 3, on 32 leaves, *Samvat* 1797.

XX E. I. H. 756<sup>a</sup>, on 31 leaves.

XXI — 18 on 34 leaves, and 756<sup>b</sup>, on 19 leaves, *Samvat* 1797.

XXIII — 1362<sup>d</sup>, on 13 leaves, *Samvat* 1795 *Vārāṇasī Bhaṭapuruṣo-*  
*ttamena* 1

XXV — 754 on 77 leaves, modern.

The Chambers-Collection contains, besides, several extracts from parts of the *paddhati*, see no's 237-242 of my „Verzeichniß der Sanskrit-Handschriften” of the Royal Library at Berlin: one of them, Chambers 737 (B), has been of great use in the fifth adhyāya.

6. The latest of all commentaries — for *Deva* is quoted therein, at IV, 14, 30 see pag. 411, 22 — is the *bhāṣhyam* of *Mahādeva* (*sahasrodīcyajñātīyadvivedi M.*). Only three adhyāyas (II-IV) are extant, E. I. H. 2714 (Mah. or ५) on 59 and 44 leaves. The first two leaves are wanting: there is indeed a leaf, marked by २, but it belongs to a different, still unknown commentary of the Kātiyasūtra. The ms. is written: *samvat saptadaśatrayaṣṭriṅcadvarshe* (1733?) *mahādevena*: should the writer perhaps be the author himself? — Mahādeva seems to have considered himself a descendant from the family of *Va-*