

(1, 8, 2, 1). — <sup>a. b</sup> R. 1, 1, 4. 91, 9; <sup>c</sup> <sup>13</sup> 8, 44, 6; <sup>d</sup> <sup>14</sup> 10, 8, 6; <sup>e. f</sup> <sup>15</sup> 1, 91, 8. 4; <sup>g</sup> <sup>16</sup> 3, 62, 10; <sup>h</sup> 4, 54, 3; <sup>i</sup> 1, 3, 11; <sup>k. l. m</sup> 6, 49, 7. 54, 5. 58, 1: <sup>n</sup> 1, 58, 7; <sup>o</sup> nur hier; <sup>p. q</sup> <sup>17</sup> R. 6, 52, 10. 13; <sup>r</sup> 2, 41, 20; <sup>s</sup> 7, 53, 2; <sup>t</sup> 5, 14, 1; <sup>u</sup> 3, 11, 2; <sup>v. w</sup> <sup>18</sup> 7, 38, 7. 8. — mayobhuva iti mayab-  
-bhuvāḥ — avitā — acittī — cakṛima — prabhūtīti pra-  
-bhūtī | pūrushatveti pūrusha-tvatā — sūnṛitānām — pāvī-  
ravī — citrāyur iti citra-āyuh — sajoshā iti sa-joshāḥ —  
vishūrūpe iti vishū-rūpe | ahānī iti — viçvāḥ — avardhanta  
— mahitvaneti mahi-tvanā | eti — tasthuh — ha | āvāt —  
devāḥ — pṛithivī iti — pūrvaje iti pūrva-je — sadāne iti —  
amartyah — canohitah.

yuñjānā, imām agribhṇan, devāsya, sām te, ví pājasā, vásavas tvā<sup>19</sup>,  
sāmās tvo, "rdhvā asyā, "kūtim, yád agne yāny, ágne yām yajnam,  
ékādaça || 11 ||

yuñjānó (1, 1), várma ca stha (3, 2), ādityās tvā (5, 4), bhāratī (8, 3),  
svā ahā (10, 4), shācatvāriçat || 46 ||

iti taittirīyasamhitāyām caturthakāṇḍe  
prathamah prapāṭhakah.

1. <sup>a</sup> vishṇoḥ krāmo 'sy<sup>1</sup> abhimāti-hā, gāyatrām chānda  
ā roha, pṛithivīm ānu ví kramasva, nír-bhaktah sá yām  
dvishmó; vishṇoḥ krāmo 'sy<sup>1</sup> abhiçasti-hā, traishṭubham<sup>2</sup>  
chānda ā rohā, 'ntāriksham<sup>2</sup> ānu ví kramasva, nír-bhaktah  
sá yām dvishmó; vishṇoḥ krāmo 'sy<sup>1</sup> arātīyató<sup>2</sup> hantā,  
jāgatam chānda ā roha, dívam ānu ví kramasva, nír-

11. <sup>13</sup> nur das pratika, weil schon in I, 5, 5, 1 vorliegend. <sup>14</sup> dieser  
Vers kommt seinem Wortlaute nach erst in IV, 4, 4, 1 vor; es befremdet  
daher, daß er hier nur im pratika vorliegt; s. das hierüber bereits zu I, 5, 11, 4  
Anm. <sup>9</sup> Bemerkte (und vgl. noch schol. zu II, 6, 2, 2 p. 704 sowie Br. III,  
5, 7, 1). <sup>15</sup> nur die pratika, weil schon in II, 3, 14, 1 (yāgyā-Abschnitt)  
aufgeführt. <sup>16</sup> vollständig, obschon bereits in I, 5, 6, 4 vorliegend!

<sup>17</sup> nur die pratika, weil schon in II, 4, 14, 5 (yāgyā-Abschnitt) aufgeführt.

<sup>18</sup> desgl., s. I, 7, 8, 2 (nicht yāgyā-Abschnitt). <sup>19</sup> vásavaḥ W.

2, 1-10. citikshetram; 1. āsandyām ukhyāgnisthāpanam. <sup>1</sup> so  
(<sup>0</sup>o ') AFW, s. P. 12, 2. 7. <sup>2</sup> ohne avagraha.