

words एष — स्वाहा (Vājas. 9. 35.), or a simple Charu prepared in the same manner under the recital of the same words and a Vashatkāra, to Nirṛiti, in the h. of a wife of the king who has been left by him for want of having borne him a son. The presents to the priests in the preceding twelve acts are severally (and in the given order): 1. gold, 2. a cow with a black back (or acc. to others with a white back; see श्रुतिपृष्ठ), 3. a bull, 4. a milch-cow, 5. a horse, 6. a spotted cow, 7. a red (or acc. to others, a white; see श्रुत) cart-ox, 8. two twin-cows or, if they cannot be had, two cows, which are born one after the other, 9. a cow with white and black hairs, 10. three presents (for the lib. to Rudra), viz. a. either a cow with white thighs (acc. to some, with black thighs) or one with a white tail (acc. to some, with a black tail; see श्रुतिवाङ्ग and श्रुति-वाङ्ग), b. a dagger-sword, sharp and its point unbent, (without a sheath), c. a vessel where gambling-dice are thrown in, tied round with a cord made of hairs; 11. three presents (for the lib. to Road), viz. a. a bow covered with pyukshīas [which word is rendered by Śāy.: tendon, by Yājñik. in reference to others: tail of a peacock, or skin of a boa constrictor; the E. I. H. Ms. of the comm. to Śatap. V. 3. 1. 11. and Weber's ed. read उच्छा° for प्युक्श which seems doubtful, though उच्छा is explained उच्छविकार], b. a leather quiver with arrows, and c. a red turban; 12. a black, old diseased cow. — Then the king tells his barren wife to go forth and out of his power, and she repairs to the house of a Brāhmaṇa where the king has no more any control over her. — After the Ratnahavis have been completed, the (royal) sacrificer goes to his palace and makes (apparently on the day of the twelfth Ratnahavis) a libation of Charu which has been prepared in the milk of a white cow which has had a white calf, to Soma and Rudra; and the present he makes to the priest, is this white cow; (this rite is performed esp. if the king suffers from scabs or vitiligo). On the following day he makes a libation of Charu to Mitra and Brīhaspati, and makes to the priest the gift of a cow. This libation which is also the subject of special injunctions, closes the rites which are connected with the Abhyārohaniya and are immediately followed by those of the Abhishechaniya. [The Sāmaveda school must have rejected the performance of the Śunāsīrya and of all the following rites, since they place with distinct words the beginning of the Abhishechaniya (v. s. v.) on the same day of the following year on which, in the previous year, the initiatory rite of the Abhyār. commenced, viz. on the first day of the light fortnight of the month Phālguna, i. e. on the same day when acc. to the Yajurveda school, the Śunāsīrya would have to begin (e. g. Lāṭyāy. Śr. S.: संवत्सरादूर्ध्वमभिवेचनीयेन यजेत तस्मिन्नेव काले; Agnisw.: इष्टाभ्यारोहणीयेन संवत्सरमासित्वा ततो ऽभिवेचनीयेन यजेत। अभिवेचनीय इति संज्ञा। तस्मिन्नेव काले। यस्मिन्काले ऽभ्यारोहणीयेनेष्टम्। फाल्गुनीपक्षस्य प्रथमायामिति); Hariswāmin who seems to assign only a fortnight to the performance of the rites from the Śunāsīrya to the last Charu-libation, puts the Abhis. (as mentioned s. v.) on the first day of

the dark fortnight of the month Phālguna (Harisw.: फाल्गुन-पक्षप्रतिपदमभिवेचनीयस्य दीक्षते) in reading the Śrauta S. XV. 3. 49. of Kātyāy.: फाल्गुनीयजनीये दीक्षते; but the Kāṇva school which is followed by Yājñikadeva, the commentator of Kātyāy., assigns a much longer duration to these rites and places therefore the beginning of the Abhis. (which circumstance I omitted to mention under अभिवेचनीय) on the first day of the light fortnight of the month Chaitra (March-April), in reading the named Sūtra फाल्गुनीपक्षयजनीये ऽभिवेचनीयं दीक्षते and supplying at फाल्गुनीपक्ष the word अतीत; they forbid moreover altogether any religious act to be performed during the dark fortnight of Phālguna (Yājñik.: फाल्गुन्यां नित्यं शुनासीरीयं प्रातर्नित्यं वैश्वदेवं पर्व। फाल्गुनपक्षे किमपि कर्म न भवति)]. E. अभ्यारोहण, taddh. aff. कृ (or perhaps a Tatpur., कृ with आ and अभि, kṛitya aff. अनीयर्; comp. the E. of अभिवेचनीय); scil. सोमयाग.

अभ्यारोह Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) To be mounted, to be reached; e. g. Śatapathabr.: यज्ञेन वै देवाः। इमां जितिं जिम्युर्येषामियं जितिस्ते होचुः कथं न इदं मनुष्यैरनभ्यारोह्यं स्यादिति. E. कृ with आ and अभि, kṛitya aff. कृत.

अभ्यावर्तम् Tatpur. ind. By repeatedly coming; by being repeated; e. g. Śatap.: तेन रेतसा सिक्तेनेमाः प्रजाः पुनरभ्यावर्तं प्रजायन्ते (Śāy.: = अभ्यावृत्त्याभ्यावृत्त्य); or (said of the verses in a स्तोत्र) Śatap.: यदूर्ध्वो स्तोमा अनुयन्ति। यज्ञमभ्यावर्तं सामभिः कल्पमानाः; or उपावर्तध्वमिति वा अन्यानि स्तोत्राणि। अभ्यावर्तं धुर्यै सुवत इमा वै प्रजा एतानि स्तोत्राण्यभ्युपावृत्तास्तस्मादिमाः प्रजाः पुनरभ्यावर्तं प्रजायन्ते; or चतुर्विंशः पवमानाः। चिवृदभ्यावर्तं चतुश्चत्वारिंशः पवमाना एकविंशमभ्यावर्तम् &c. (where अभ्यावर्तम् is not to be taken as a neuter in the sense of आवृत्तिस्तोत्र; for in the gloss of Hariswāmin — Ms. E. I. H. — 'पञ्चभिरिताभिः कल्पान्तरं प्रपश्यते। तत्र प्रथमे यावदहनि त्रयो ऽपि पवमाना याश्चतुर्विंशायानु (?) अभ्यावर्तयन्ति। अभ्यावर्तं धुर्यै सुवते तच्चिवृत् (Ms. नतुवृत् sic)। पवमानव्यतिरिक्तान्यावृत्तिस्तोत्राणि चिवृन्ति भवन्तीत्यर्थः', the word आवृत्तिस्तोत्र explains the 'sense' but not the grammatical quality of अभ्यावर्तम्. It should be observed that in this and similar passages चिवृत्, एकविंश, त्रयस्त्रिंश, एकविंश &c. are names of Stomas which qualify the Stotra: the former expressing how often the verses of a Stotra are to be repeated, while the Vishvuti explains the order in which such a repetition takes place; comp. e. g. Mādhy. Jaiminiyany.: तेषु त्रिषु तृचेषुर्ध्वगानेन चिवृत्स्तोमो भवति। न त्वत्र पञ्चदशसप्तदशस्तोमादीनामिवावृत्तगानमस्ति; or अत्र (I. 4. 3.) त्रिष्वपि वाक्येषु चिवृत्पञ्चदशसप्तदशशब्दा गुणविधायकत्वेन संमताः। तस्माद्वहिष्यवमानादिशब्दाः स्तोत्रनामधेयानि। — तैर्नामभिः कर्माण्यनूय चिवृदादिगुणा विधीयन्ते). E. वृत् with आ and अभि, kṛit aff. एमुल् (with the udātta on the penultimate, which accent the word would not have, if it were a regular accus. of a deriv. with घञ्).

अभ्यावर्तिन Tatpur. 1. m. f. n. (-र्ती-र्तिनी-र्ति) Repeatedly coming; e. g. Vājas.: अये ऽभ्यावर्तिनमि मा निवर्तस्वायुषा वर्चसा प्रजया धनेन.

2. m. (-ती) The proper name of a king, son of