The Kātyāyanaśrautasūtra is based mainly on the Vājasaṃeyi Saṅhitā in the Mādhyandina recension (VSM) and the Śatapatha Brāhmaṇa in the Mādhyandina recension (ŚBM). It has, however, been noticed that sometimes KātyāŚS gives the application of the formulae found in the Vājasaṃeyi Saṅhitā in the Kānva recension. It has also been noticed that in some cases the KātyāŚS is closer to the Satapatha Brāhmaṇa in the Kanva recension (ŚBK) than to ŚBM. In this paper it is intended to study the relation of the KātyāŚS with the Kānva tradition in general. In this connection I have given examples from the KātyāŚS where it gives applications of the formulae of VSK and where it bases itself on the ŚBK.

I. VSK FORMULAE

In the KātyāŚS we sometimes see that the formulae from the VSK are prescribed to be used in sacrificial activities. The VSM does not have any formulae relevant to these activities and therefore these formulae are borrowed from the VSK.

Thus, when the Brahman-priest is selected, he goes towards his seat and throws a grass-blade from his seat. At that time he utters the formula nirastah papma which is found at VSK II.3.3 (KātyāŚS II.1.23). The formula is in its proper context in the VSK and KātyāŚS seems to have borrowed it from that text. Neither the ŚBM nor ŚBK makes any mention of it. The Brahman then sits upon his seat with idam aham (VSK II.3.3). This formula, too, is in its proper context in VSK and KātyāŚS (II.1.24–2.1) must have borrowed it from that source. Neither the ŚBM nor ŚBK prescribes it. When the Prāśitra-portion is given to the Brahman, he looks at it with mitrasya tvā caksuṣā (VSK II.3.1) (KātyāŚS II.2.15). This formula is in its proper context in the VSK. Neither the ŚBM I.7.4.12–13 nor the ŚBK II.7.2.8–9 mentions this rite and neither of the texts prescribes the application of this formula. The Brahman, after eating the Prāśitra-portion, washes the Prāśitra-vessel and then touches his navel with ya apsv antar devatāḥ . . . (VSK II.3.5). This formula is also in its proper context in VSK (KātyāŚS II.2.20). ŚBM I.7.4.17 and ŚBK II.7.2.12 do not mention this rite and do not contain the prescription of this formula. None of the formulae mentioned in this paragraph occurs in the VSM.

During the carrying of the Stambayajus (grass-bush), in the course of the Darśa-pūrṇamāsa offerings, the Adhvaryu takes the wooden sword and a grass-blade in his hand and then keeps the grass-blade on the altar with prthivyai varmāśi (VSK I.9.2).
The formula is in its proper context in the VSK and is prescribed in this rite by KātyāŚŚ II.6.15. ŚBM I.2.4.15–16 and ŚBK II.3.2.27–28 do not mention this rite, nor do they prescribe the formula. The VSM does not contain this formula.

During the preparation of sacrificial cakes in the Dargapurṇamāsā offerings, the Adhvaryu pours ghee on the sacrificial cakes and then takes them away from the fire. Then, having placed them in a pan in which ghee has already been spread, he anoints them with ghee with *yas te prañah* . . . (VSK I.10.5). This formula is also in its proper context in the VSK and is prescribed by KātyāŚŚ II.8.14. ŚBM I.3.4.15–16 and ŚBK II.3.2.27–28 do not prescribe this rite nor do they prescribe the formula. In the VSM the formula does not occur.

During the offering of the ghee-portions (*ājyabhūga*), the Adhvaryu, after having taken the ghee from the Dhrūva and having put it into the Juhū by means of a dipping spoon, pours ghee from the Ajya-pot into the Dhrūvā with *āpyāyatām* . . . (VSK II.5.3). This formula is in its proper context in the VSK and is prescribed by KātyāŚŚ III.3.12. In ŚBM I.6.3.25–39 and ŚBK II.6.3.18–26 these details are not given, nor do they mention the formula. In the VSM this formula is not found.

In the Dargapūrṇamāsā-offerings the Adhvaryu pours ghee on the Anvāhārya-rice (which serves as the sacrificial gift for these offerings) and then takes it away from the fire on which it is being cooked. Then he carries it between the Brahman and the sacrificer and having kept it on the altar, touches it with *praśāpatēḥ* . . . (VSK II.3.7–8). These formulae are in their proper context in the VSK and they are prescribed by the KātyāŚŚ III.4.30. Neither the ŚBM nor the ŚBK mentions these details, nor do they mention the formulae. In the VSM the formulae are not found.

One of the concluding rites in the Darsapūrṇamsa-offerings is the offering of the remnants of dough. The Adhvaryu puts them in the Juhū and offers them with *ulākhale* . . . (VSK II.5.2–3). These formulae are in their proper context in the VSK and they are prescribed by the KātyāŚŚ III.7.19. ŚBM I.9.2.20–23 and ŚBK II.8.3.15–16 do not prescribe this rite, nor do they mention the formulae. In the VSM also these formulae are absent.

After the Darsapūrṇamsa-offerings the sacrificer stands near the Gārhapatya-fire worshipping it with *agne gṛhapatē* . . . (VSM II.27) (KātyāŚŚ III.8.21 ff.). Then he turns to the right with *suryasya* . . . (VSM II.27) and, while going towards the east, he utters *uru viṣṇo* . . . (KātyāŚŚ III.8.24). This formula occurs in the VSK (II.6.8), in its proper context. In the VSM (V.38 and 41) this formula occurs but in contexts other than the present context. ŚBM I.9.3.20–21 and ŚBK II.8.4.11–12 do not mention this formula nor do they mention the rite connected with it.

In the same context the KātyāŚŚ says in III.8.24–25 that the sacrificer, while going towards the east, prays for a blessing with the words *tato śī* . . . (VSK II.6.9). 2 Now, this formula is not found in the VSM. ŚBM I.9.3.21 does not mention this formula, but prescribes that the sacrificer should utter *idāṁ me yāṁ viśram putro*