

(the storms accompanying the rain, in the first pada), and the word *vinīyanti*, “they carry off,” which refers to Vishṇu, whose characteristic feature is said to be *vichakrame*, i. e. he strode (thrice through the universe), which meaning is (also) implied in the term *vināyanti*, and (where is further in it) the word *vājīe* “being laden with booty” referring to Indra (then the rain would come). This verse has four padas, and (as we have seen) refers to rain, the Marutas, Vishṇu, and Indra, and though (on account of these allusions just mentioned, and its being in the Jagatī metre) properly belonging to the evening libation, it is repeated at the midday libation. Therefore the cattle of the Bharatas which are at their stables at evening (for being milked) repair at noon to a shed erected for giving all the cows shelter (against heat). That verse (*pinvanti apo*) is in the Jagatī metre; cattle are of the Jagatī nature; the soul of the sacrificer is the midday. Thus the priest provides cattle for the sacrificer (when he recites this verse as a Dhāyyā at the midday libation).

### 19.

(*The Marutvatiya Pragātha. The Nivid hymn of the Marutvatiya Shashtra. How the Hotar can injure the sacrificer by misplacing the Nivid.*)

He repeats the *Marutvatiya Pragātha* (*pra va indrāya brīhate*, 8, 78, 3). The Marutas are cattle, cattle are the Pragātha (that is to say, the Pragātha is used) for obtaining cattle.

He repeats the hymn *janishthā ugrah* (10, 73). This hymn serves for producing the sacrificer. For by means of it the Hotar brings forth the sacrificer from the sacrifice as the womb of the gods. By this (hymn) victory is obtained; with it the sacrificer remains victor, without it he is defeated.