

has four feet, (if he do so) he obtains cattle. He should repeat it by half verses. When he repeats it in this way, (then he does so for securing) a footing (to the sacrificer). Man has two legs, and animals have four. He thus places the two-legged sacrificer among the four-legged animals.<sup>22</sup> Thence he should repeat the Prâtar-anuvâka only by half verses.

They ask : the (metres of the) Prâtar-anuvâka being developed, <sup>23</sup> how do they become then undeveloped ? The answer should be : if the Brihatî metre is not moved from its centre.

Some deities have a share in the invocation offerings, others in the Stomas (the chants of the Sâma singers), others in the metrical verses (*chhandas*) repeated (by the Hotar). By means of the invocation offerings (*âhutis*) one makes pleased those deities who have a share in these offerings, and by means of the chants and recitations those also who have their shares in the Stomas and metres. He who has such a knowledge, makes pleased and well-disposed both parties of deities (those who have their share in the invocation offerings, and those who have theirs in the Stomas and metres).

<sup>22</sup> The four feet of animals are indicated by the division of each verse into four padas, and the two legs of the sacrificer by the stopping of the voice after the repetition of each half verse.

<sup>23</sup> As'v. S'r. Sûtr. 4, 13. The regular order of metres which commences by Gâyatrî and goes on by Ushnih, Anushtubh, &c. based on the increase by four syllables of each subsequent metre, is not kept in the Prâtar-anuvâka. Ushnih is here not second, but fifth, Anushtubh is second. The expression *vyûlha* means, one metre being produced by an increase of the number of syllables out of the preceding metre. This increase in the Prâtar-anuvâka goes as far as the fourth metre, the Brihatî, which is the centre ; then the turn from the lower number to the higher commences again. The first turn is Gâyatrî, Anushtubh, Trishtubh, and Brihatî ; the second Ushnih, Jagatî, and Pañkti. There being after the Brihatî a return to lower numbers, the development is stopped : thence the Prâtar-anuvâka is *avyûlha* also.