

ing wonderful pieces of art). There are such wonder-works of the gods, and the arts in this world are to be understood as an imitation thereof. The gilded cloth spread over an elephant, the carriage to which a mule is yoked, are such a wonder-work. This work is understood in this world by him who has such a knowledge. The Shilpas make ready the soul, and imbue it with the knowledge of the sacred hymns. By means of them the Hotri-priest prepares the soul for the sacrificer.

He repeats the Nâbhânedishṭha hymn (one of the Shilpas). For Nâbhânedishṭha is the sperm. In such a way he (the priest) effuses the sperm. He praises him (Nâbhânedishṭha) without mentioning his name. For the semen is like something unspeakable secretly poured forth into the womb. The sperm becomes blended. For when Prajâpati had carnal intercourse with his daughter, his sperm was poured forth upon the earth (and was mixed up with it).¹ This was done for making the sperm produce fruit.

He then repeats the Narâś'aṃsa,² for *naraḥ* means "offspring," and *s'aṃsaḥ* "speech." In this way he (the priest) places speech into children (when they are born). Thence children are born endowed with the faculty of speech.

Some repeat the Narâś'aṃsa before (the Nâbhânedishṭha), saying, Speech has its place in the front (of the body); others repeat it after (the Nâbhânedishṭha), saying, Speech has its place behind (in the hinder part of the head). He shall recite it in the middle; for speech has its place in the middle (of

¹ This is mentioned in the fifth verse of the Nâbhânedishṭha hymn (10, 61). Prajâpati's intercourse with his daughter is alluded to in this hymn.

² This is called the second Nâbhânedishṭha hymn (10, 62), beginning *ye yajnena*. There the birth of the Aṅgiras is spoken of.