

together with one verse. But they failed. They (tried to keep them together) with two, then with three, then with four, then with five, then with six, then with seven verses ; but they did not succeed in keeping them together. (Finally) with eight verses they succeeded, and recovered them (in their entirety and completeness). (Therefore) what is held together and obtained, that is called *ashtâu*, i. e. eight (from *as'* to reach, obtain). He who has this knowledge obtains anything he might wish for. Thence there are in those ceremonies (which follow the bringing of the Soma to the sacrificial compound), eight verses each time recited in order to collect and hold together the strength and those qualities (of the Soma plant) which give sharpness of senses.

13.

The Adhvaryu then says (to the Hotar) : repeat a mantra for the Soma who is bought and being brought (to the sacrificial compound). The Hotar repeats : *Bhadrâd abhi s'reyah prehi*, ² i. e., go from

² The mantra is from the *Taittirîya Saṁhitâ*. We find it also in the *Atharvaveda Saṁhitâ* (7, 8, 1.) with some deviations, which are found alike in the printed edition and in an old manuscript which is in my possession. The verse reads in the Aitarey. Brâhm. and Taittir. Saṁh. as follows :—

भद्रादभि श्रेयः प्रेहि बृहस्पतिः पुर एता ते असु ।

अथेमवस्य वर आ पृथिव्या आरे शत्रून् कृणुहि सर्ववीरः ॥

Instead of अभि there is अधि in the A. V., and instead of अथेमवस्य (अथ । ईम् । अवस्य) there is : अथेममस्या (अथ । ईमं अस्या) ; instead of the plur. शत्रून् we have the sing : शत्रुं, and instead of सर्ववीरः there is सर्ववीरं. There is no doubt, the readings of the Atharva Veda look like corrections of the less intelligible parts of the original mantra which is correct only in the form in which we find it in the Ait. Br. and the Taitt. S. अभि is less