

when they are brought forth. He who has such a knowledge is blessed with children and cattle.

The Nivids are the decorations of the Shastras. They are put, at the morning libation, before the Shastras, just as a weaver weaves decorations in the beginning of a cloth.

At the midday libation they are put in the midst (of the Shastras), just as a weaver weaves decorations in the midst (of a cloth).

At the evening libation they are put at the end (of the Shastras) just as the weaver weaves decorations in the end of a cloth (*avaprajjana*). He who has such a knowledge is ornamented on all parts with the decoration of the sacrifice.

## 11.

*(How the Nivids should be repeated. How to correct mistakes arising from confusion.)*

The Nivids are deities connected with the sun. When they are put at the morning libation at the beginning (of the Shastras), at the midday libation in the midst, and at the evening libation at the end, then they follow the regular course of the sun.

The gods had obtained (once) one portion of the sacrifice after the other (*pach-chhas*). Thence the Nivids are repeated pada by pada. When the gods had obtained the (whole of the) sacrifice, a horse came out of it. Thence they say, the sacrificer ought to give a horse to the reciter of the Nivids. By doing so (presenting a horse) they present really the most exquisite gift (to the reciter).

The reciter (of the Nivid) ought not to forego any of its padas. Should he do so, he would make a rupture in the sacrifice; if this (rupture) increases, the sacrificer then becomes guilty of the consequences