

By doing so he makes his children more happy than he himself is (for the Stotriya representing his own self, was repeated by him with a half loud voice only).

He repeats the Dhâyyâ. The Dhâyyâ is the wife. It is to be repeated with a very low voice. When he who has such a knowledge repeats the Dhâyyâ with a very low voice, then his wife does not quarrel with him in his house.

He repeats the (Sâma) Pragâtha. It is to be repeated with the proper modulation of the voice (*i. e.* with the pronunciation of the four accents).⁴² The accents are the animals, the Pragâtha are the animals. (This is done) for obtaining cattle.

He repeats the Sûkta ⁴³ (hymn) : *indrasya nu vîryânî*

⁴² The mantras which form part of the Shastras are nearly throughout monotonously (*ekas'rutya*) repeated. Only in the recital of the Sâma pragâtha an exception takes place. It is to be repeated with all the four accents : *anudâtta*, *anudâttatara*, *udâtta*, and *svârîta*, just as is always done when the Rigveda is repeated in the temple, or in private houses, without any religious ceremony being performed.

⁴³ In this hymn the Nivid of the Nishkevalya Shastra is to be inserted after its eighth verse. The Nivid is as follows :

इन्द्रो देवः सोमं पिबतु । एकजानां वीरतमः । भूरिदानां तव-
स्तमः । हयैः स्याता । शस्त्रैः प्रेता । वज्रस्य भर्ता । पुरां भेत्ता ।
पुरां दर्मा । अपां स्रष्टा । अपां नेता । सत्त्वनां नेता । निजघ्निर्दूरे-
श्रवाः । उपमातिहृदसनावान् । इक्ष्वां देवो बभूवान् । इन्द्रो देव
इह श्रवदिह सोमस्य पिबतु । प्रेमां देवो देवहृतिमवतु देव्या धिया ।
प्रेदं०

(the conclusion being the same as in the Marutvatîya Nivid, see page 189) *i. e.* May the god Indra drink of the Soma juice, he who is the strongest among those who are born only once ; he who is the mightiest among those who are rich ; he who is the master of the two yellow horses, he the lover of Pris'ni, he the bearer of the thunderbolt, who cleaves the castles, who destroys the castles, who makes flow the waters, who carries the waters, who carries the spoil from his enemies, who kills, who is far-famed, who appears in different forms (*upamâtikrit*, lit. making similes), who is busy, he who has been here a willing god (to listen to our prayers). May the god Indra hear, &c. *Sapta hâutra*. Instead of भूरिदानां the S'âukhâyana Sûtras, 7, 17, read भूरिजानां. which is less correct, and appears to be a mistake.