

the sacrificer. He repeats it with Nyûñkha.⁹ The Nyûñkha is food. In this way he provides him with food when born with food, just as (a mother) gives the breast to her child. That hymn is in the Pañkti (*i. e.* five-hood) metre; for man consists of five parts, viz. hair, skin, flesh, bones and marrow. He prepares the sacrificer just in the same way, as man (in general) is prepared.

The Brâhmaṇâchhañsî, after having created the sacrificer, hands him over to the Achhâvâka, saying, "make a footing for him."

30.

(*The Evayâmarut repeated by the Achhâvâka. Story of Bulila.*)

The Achhâvâka now repeats the Evayâmarut hymn.¹⁰ This hymn is the footing; by repeating it the Achhâvâka makes a footing to the sacrificer. He repeats it with Nyûñkha. The Nyûñkha is food. Thus he provides the sacrificer with food. In this hymn there is the Jagatî and Atijagatî metre, which metres comprise the whole universe what falls in the sphere of movable things as well as what falls beyond it. It is addressed to the Marutas. The Marutas are the waters; and water is food which is to be filled (in the sacrificer like water in a pot). In this way he provides the sacrificer with food.

The Nâbhânedishṭha, Vâlakhilyas, Vṛishâkapi, and Evayâmaruta are called "auxiliary hymns." The priest ought to recite them (all) along with (the other hymns); (if he does not like that) he ought not to repeat any (of them along with the other hymns).

⁹ This Nyûñkha differs somewhat from the usual way of making it. The sound *i* is uttered sixteen times, three times with three moras, and thirteen times with half moras. See As'val. S'r. S. 8, 3.

¹⁰ *Pra vo make matayah* (5, 87).