

and cattle that of the Pañktî. (By thus mixing together Gâyatrî and Pañktî verses) the Hotar mixes man among cattle, and gives him a firm footing among them (in order to become possessed of them).

As regards the Gâyatrî and Pañktî, they both form two Anushtubhs (for they contain as many padas, viz. eight, as both Gâyatrî and Pañktî taken together). By this means the sacrificer becomes neither separated from the nature of Speech which exists in the form of the Anushtubh, nor from the nature of a weapon (Speech being regarded as such a one).

He mixes verses in the Ushnih and Bṛihatî metres, *yad indra pritanâjye* (8, 12, 25-27) and *ayam te astu haryata* (3, 44, 1-3). Man has the nature of Ushnih, and cattle that of Bṛihatî. (By thus mixing together Ushnih and Bṛihatî verses) he mixes man among cattle, and gives him a firm footing among them.

As regards the Ushnih and Bṛihatî, they both form two Anushtubhs. By this means the sacrificer becomes neither separated, &c.

He mixes a Dvipâd (verse of two padas only) and a Trishtubh, *â dhûrshv asmâi* (7, 34, 4), and *brahman vîra* (7, 29, 2). Man is *dvipâd*, i.e. has two feet, and strength is Trishtubh. (By thus mixing a Dvipâd and Trishtubh), he mixes man with Strength (provides him with it) and makes him a footing in it. That is the reason that man, as having prepared for him a footing in Strength, is the strongest of all animals. The Dvipâd verse consisting of twenty syllables, and the Trishtubh (of forty-four), make two Anushtubhs (sixty-four syllables). By this means the sacrificer becomes neither separated, &c.

He mixes Dvipadas and Jagatîs, viz. *esha brahmâ ya ritvyam* (As'v. S'r. S. 6, 2)⁸ and *pra te mahe*

⁸ These verses are not to be found in the Rigveda Saṁhitâ. I therefore write them out from my copies of the As'val. Sûtras:—