

19.

(On what days, in what order, and by whom the *Saṃpâta* hymns are to be repeated. The *Aravana* hymns.)

Thereupon the *Maitrâvaruṇa* repeats on every day (of the *Shalaha*, but not on those five days mentioned) one of the three *Saṃpâtas*, inverting their order⁶ (in the second three days' performance of the *Shalaha*). On the first day he repeats *erâ trâm indra*; on the second, *vanna indro j'jushe*; and on the third, *kathâ mahâm aridhat*.

The *Brâhmaṇâchhaṃsi* repeats three *Saṃpâta* hymns, every day one, inverting their order (in the second three days' performance), viz. *pûrbhid âtirad* on the first day; *eka id dhavyas* on the second; and *yas tigmas'riṃgo*, on the third day.

In the same manner the *Achhâvâka* repeats three *Saṃpâtas*, every day one, viz. *imâm ū shu prabhritim* on the first day, *ichhanti trâ somyâsaḥ* on the second day, and *s'âsad vahnir* on the third day.

These three (for there are every day three to be repeated) and nine (nine is the number of all taken together) hymns, to be recited day after day, make twelve in all. For the year consists of twelve months, *Prajâpati* is the year, the sacrifice is *Prajâpati*. They obtained thus this sacrifice, which is *Prajâpati*, who is the year, and they place thus every day's performance in the sacrifice, in *Prajâpati*, and in the year.

Between these hymns they ought to insert the *Virâj* verses by *Vimada*, to be recited without *Nyûñkha* on the fourth, the *Pañkti* verses on the fifth, and the *Paruchhepa* verses on the sixth day. Then on the

⁶ This is the real meaning of the term *viparyâcam*. In the second *Tryaha* of the *Shalaha*, the hymn which was the first in the first *Tryaha* is made the last, and the last the first.