

call hither by them Indra, just as a bullock is called to the cow. If they repeat them, it is for making the sacrificial days continuous. Thus they make the sacrificial days continuous.

## 22.

(*The Trishtubhs of the minor Hotris.*)

The Maitravaruna repeats every day before the hymns (the Trishtubh) *apa prácha Indra* (10, 131, 1), in which the idea of safety is expressed; in the words, "Drive away from round about us all enemies; drive them away, O conqueror! May they be in the south or north, prostrate (all) O hero! that we may enjoy thy far-extended shelter!" For he (the Maitravaruna) wishes to be in safety (thence he has to repeat this verse).

The Brâhmanâchhañsi repeats every day *Brahmâna te brahmayujâ* (3, 35, 4). By the word *yunajmi*, "I join," the idea of "joining" is intimated; for the sacrificial days are joined, which is the characteristic of (all) sacrifices which last for a series of days (the Ahînas).

The Achhâvâka repeats every day, *urum no lokam anuneshi* (6, 47, 8). For the term *anu* "after," implies the idea of going (after), as it were, which is a characteristic of the Ahîna sacrifices (for one day follows the other); whereas *neshi* is a characteristic of a six monthly period of a sacrificial session.

These verses are recited every day, as well as the concluding<sup>11</sup> verses, which are every day the same.

Indra is the occupant of their (of the sacrificer's) house; he is at their sacrifice. Just as the bull goes

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<sup>11</sup> These are according to Sây., *nu shîuta indra* (4, 16, 21) repeated by the Maitravaruna; *eved indram* (7, 23, 6) repeated by the Brâhmanâchhañsi; and *nûnam sâ te* (2, 11, 22) repeated by the Achhâvâka.