

the cavern,¹⁴ wished to obtain them by means of a sacrifice. They obtained them by means of the sixth day.¹⁵ They bored at the morning libation the cavern with the bore mantra (*nabhâka*). After having succeeded in making an opening, they loosened (the

first two are to be repeated pāda by pāda; the third and fourth by half verses; the fifth and sixth by whole verses (As'v. S'r. S. 8, 2). The general rule for this transposition is expressed by As'val. पूर्वस्य प्रथमा-मुत्तरस्य द्वितीयोत्तरस्य प्रथमां पूर्वस्य द्वितीयया i. e. he must join the first verse (or half verse, or pāda, as the case may be) of the first hymn with the second verse of the following hymn, and then the first of the following hymn with the second of the first. Two such verses form then one Pragâtha.

In order to better illustrate the way of transposition, I here sub-join an instance. The first verse of the first Vâlakhilya hymn is as follows :

Abhi pra vah surâdhasam indram archa yathâ vide.

Yo jaritribhyo maghavâ purûvasuh sahasreṇa s'ikshati.

The second verse of the second hymn is :

S'atanika hetayo asya dushtarâ indrasya samisho mahih.

Girir na bhujmâ maghavatsu pinvate yadiṁ sutâ amandishuh.

If the several pādas of these two verses are to be mutually transposed, it is then done in the following way :

(1) *Abhi pra vah surâdhasam indrasya samisho mahih.*

S'atanika hetayo asya dushtarâ indram archâ yathâ vidom

(2) *Yo jaritribhyo maghavâ purûvasur yadiṁ suta amandishuh.*

Girir na bhujmâ maghavatsu pinvate sahasreṇa s'ikshatom.

At the end of the five first Pragâtha verses an Ekapadâ or verse containing one pāda only is added. Four of them belong to the performance of the tenth day. These are according to As'val. (8, 2) : 1) *indro vis'vasya gopatih*; 2) *indro vis'vasya bhûpatih*; 3) *indro vis'vasya chetati*; 4) *indro vis'vasya râjati*. The fifth is from the Mahâvrata day, *sânvendro vis'vam virâjati*. These five Ekapadâs are not joined to the Pragâtha without a stop after the latter. (प्रगाथांतेषुचानुपसंतानं ऋगावानमेकपदः शंसेत As'v. 8, 2.)

The Pragâtha with the Ekapadâ belonging to it is the *vâchah kûṭah*, i. e. the point of Speech, according to Sâyaṇa. But this appears not to be quite correct. According to an unmistakeable indication in Ait. Br. 6, 24 (*upâpto vâchah kûṭa ekapadâyâm*) it can mean only the Ekapadâ which is added to the Pragâtha.

¹⁴ This story is frequently alluded to in the Sâmhita of the Rigveda.

¹⁵ See page 335.