

Saṃpâta hymns; but Vâmadeva made those seen by Vis'vâmitra known to the public (*as'rijata*). These are the following: *evâ tvâm indra* (4, 19); *yanna indro* (4, 22); *kathâ mahâm avridhat* (4, 23). He went at once after them (*samapatat*) and taught them his disciples.<sup>1</sup> Thence they are called *Saṃpâtas*.

Vis'vâmitra then looked after them, saying, "The Saṃpâta hymns which I saw, have been made public<sup>2</sup> by Vâmadeva; I will counteract these Saṃpâtas by the publication of other hymns which are like them. Thus he made known as counterparts the following hymns: *sadyô ha jâto vṛishat haḥ* (3, 48); *indrah pūrbhid âtirad* (3, 34); *imâm ū shu prabhritim* (3, 36); *ichhanti tvâ somyâsaḥ sakhâyah* (3, 30); *s'âsad vahnir duhitur* (3, 31); *abhi tashṭeva didhayô manîshâm* (3, 38); (Other Saṃpâta hymns are), the hymn of Bharadvâja, *ya eka id dhavyas* (6, 22); those of Vasishṭha, *yas tigmas'riṃgo vṛishabho na bhîma* (7, 19), *ud u brahmâny airata* (7, 23); and that of Nodhâs, *asmâ id u pratavase* (1, 61).

These Hotri-priests (Maitrâvaruṇa, Brâhmaṇâchhaṃsi, and Achhâvâka) after having recited at the morning libation of the six days' sacrifice the Stotriya verses, repeat at the midday libation the hymns for the several days' sacrifices (*ahîna*). These hymns are, *â satyo yâtu maghavan* (4, 16); for the Maitrâvaruṇa (by whom it is to be repeated) is endowed with *satya*, i. e. truth. The Brâhmaṇâchhaṃsî repeats, *asma id u pratavase* (1, 61); for in this hymn there occur the words *indrâya brahmâni râ'atamâ* (in the fourth pada of the first verse), and *Indra brahmâni Gotamâso akrann* (verse 16), i. e. the Gotamas have made the prayers, Indra! in which the word "*brahma*" is mentioned. The Achhâvâka

<sup>1</sup> This is the meaning of the expression *samapatat*.

<sup>2</sup> The term is *srij*, to emit.