

forms the directions. He repeats five such verses; for there are five directions, viz. the four points (east, west, south, and north) and one direction above crossing (them all). He ought not to repeat (these verses) with Nyûñkha, nor make the Ninarda in the same way as above. Thinking, I will not mutilate (*nyûñkhañi*)<sup>22</sup> these directions, he repeats these verses, half verse by half verse.

For making a footing he then repeats the *Janakalpa* verses.<sup>23</sup> For children are *janakalpa* (production of men). Having made the directions in the above manner, he places people in them. He shall not repeat these verses with Nyûñkha, nor with the Ninarda, but just in the same way and for the same reasons as the *dis'âm kṛipti*.

He repeats the *Indra-gâthās*.<sup>24</sup> For by means of the Indra songs the Devas sang the Asuras down and defeated them. In the same way the sacrificers put down their enemies by these songs. They are repeated, half verse by half verse, to obtain a footing for the sacrificer.

### 33.

(*Aitas'a-pralâpa*. The *Pravahlika*, *Aijnâsenya Pratirâdha*, and *Atirâda* verses.)

The priest (Brâhmaṇâchhaṁsi) repeats the *Aitas'a-pralâpa*. Aitas'a was a Muni. He saw the mantras, called "the life of Agni" (*agner âyuh*), which should remove all defects from the sacrifice, as some say. He said to his sons, "O my dear sons, I saw 'the life of Agni;' I will talk about it; but pray do not scorn at me for anything I might speak. He then commenced to repeat, *etâ as'vâ âplavante, pratîpam*

<sup>22</sup> From *ukh*, *unkh*, to move, go.

<sup>23</sup> *Yo nâktâksho anabhyakto*, A. V. 20, 128, 6-11.

<sup>24</sup> *Yad indrâdo dasarâjne*, A. V. 20, 128, 12-16.