

vâka repeats this hymn after the Sâmpâtas in order to secure the heavenly world (for the sacrificers), whilst the sacrificers move in this world.

## 21.

(*The Kadvrat hymns.*<sup>8</sup> *The Trishṭubhs.*)

The beginning Pragâthas of every day are the *kadvantas* (containing the interrogative pronoun *kas* who?) viz. *kas tam Indra* (7, 32, 14-15), *kannavyo* (8, 3, 13-14), *kad ū nv asya* (8, 55, 9-10). By *kas* i. e. who? Prajâpati is meant; these Kadvantah Pragâthas are suitable for obtaining Prajâpati. *Kam* (old neuter form of *kas*) signifies food; the *kadvantas* therefore serve for obtaining food. For the sacrificers are every day joined to the Ahîna hymns, which become (by containing the term *kam*, i. e. happy) propitiated. They make by means of the *kadvrat* Pragâthas propitiation (for the sacrificers). When thus propitiated, these (Ahîna hymns) become (a source of) happiness for them (the sacrificers) and thus carry them up to the celestial world.

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<sup>8</sup> The Shastras of the minor Hotri-priests being at the Dvâdasâha and Sattras rather complicated, I here give some hints as to the order of their several parts. At the midday libation, after the Hotar has finished his two Shastras, the Maitrâvaruṇa, Brâhmaṇâchhaṁsi, and Achhâvâka repeat one after the other the several parts of their Shastras in the following order: 1) Stotriya and Anurûpa. 2) One of the three Trishṭubh verses as introductory to the Ahîna hymns and the Kadvantah Pragâthas. 3) The Ahîna hymns, of which each has to repeat two, viz. the Maitrâvaruṇa *eadyo ha jâta*, the Brâhmaṇâchhaṁsi *as'mâ id u pra tavase*, and the Achhâvâkâ *sârad rahnir*; and further, the Maitrâvaruṇa *â satyo yâtu*, the Brâhmaṇâchhaṁsi, *ud u brahmâni*, and the Achhâvâkâ, *abhi tashteva* (see the reference in 6, 18.) 4) The three Kadvantah Pragâthas, of which each has to repeat one. 5) The Sâmjâta hymns, see 6, 19. The principal parts of the Shastras of the minor Hotri-priests are only the two latter, the hymns and verses which precede being regarded only as intercalary (*âvâpana*); thence the Kadvantah Pragâthas are here called *âraṇbhanîya*, i. e. beginning Pragâthas. See on the whole As'val. S'r. S. 7, 4.