

repeated throughout her passage the formula for wishing a safe passage, viz. *pra chá chá*, go, and come back, and come back. For the words *pra chá chá*³ signify, that the whole journey will be made in safety. He who has a friend (who sets out on a journey) ought to repeat this formula; he then makes his passage in safety, and returns in safety.

The Gâyatrî, when flying up, frightened the guardians of Soma, and seized him with her feet and bill, and (along with him) she also seized the syllables which the two other metres (Jagatî and Trishṭubh) had lost. Kṛis'ânu, (one of) the guardians⁴ of the Soma, discharged an arrow after her, which cut off the nail of her left leg. This became a porcupine.

(The porcupine having thus sprung from the nail which was cut off) the Vas'â (a kind of goat) sprang from the marrow (*vas'a*) which dripped from the nail (cut off). Thence this goat is a (suitable) offering. The shaft of the arrow with the point (discharged by Kṛis'ânu) became a serpent which does not bite (*duṇḍubha* by name). From the vehemence with which the arrow was discharged, the snake *svaṇja* was produced; from the feathers, the shaking branches which hang down (the airy roots of the *Ās'vattha*); from the sinews (with which the feathers were fastened on the shaft) the worms called *gandûpada*, from the fulmination (of the steel) the serpent *andhâhi*. Into such objects was the arrow (of Kṛis'ânu) transformed.

³ This formula is used for wishing to a friend who is setting out on a journey a safe passage and return in safety.

⁴ Sâyana here quotes an Adhvaryu mantra containing the names of the guardians of the Soma, among whom one is Kṛis'ânu: खानभ्राजांघारे बभारे हस्त सुहस्त कृशाने एते वः सोमक्रयणा-
स्तान् रक्षध्वम् मा वो दभन See Vâjasanêyi Sâṃhitâ, 4, 27, with Mahîdhara's commentary on it (p. 117 in Weber's edition).