

## 2.

The sacrifice went away from the gods. They wished to seek after it by means of the *Ishtis*. The *Ishtis* are called *Ishtis* because they wished (*ish*, to wish) to seek after it. They found it. He who has such a knowledge prospers after he has found the sacrifice. The name *âhutis*, *i. e.* oblations, stands instead of *âhûti*, *i. e.* invocation; with them the sacrificer calls the gods. This is (the reason) why they are called *âhutis*. They (the *âhutis*) are called *ûtis*; for by their means the gods come to the call of the sacrificer (*âyanti*, they come). Or they are the paths (and) ways; for they are the ways to heaven for the sacrificer.

There they say, as another priest (the *Adhvaryu*), offers (*juhoti*) the oblations why do they call that one who repeats the *Anuvâkyâ* and *Yâjyâ* verses, a *Hotar*? (The answer is) Because he causes the deities to be brought near (*âvâhayati*) according to their place, (by saying) "bring this one, bring that one."<sup>13</sup> This is the reason why he is called a *Hotar* (from *âvah*, to bring near). He who has such a knowledge is called a *Hotar*.<sup>14</sup>

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<sup>13</sup> At every *Ishti*, the *Hotar* calls the particular gods to whom rice cake portions are to be presented, by their names to appear. At the *Dîkshaniya Ishti*, for instance, he says: *agna agnim âvaha, vishnum âvaha*, *i. e.* Agni! bring hither Agni! bring hither Vishnu. The name of the deity who is called near, is only muttered, whilst *âvaha* is pronounced with a loud voice, the first syllable *â* being *pluta*, *i. e.* containing three short *a*. See *As'v. Sr. S. 1, 3*.

<sup>14</sup> These etymologies of *ishti*, *âhuti*, *ûti*, and *hotâ* are fanciful and erroneous. The real root of *ishti* is *yaj* to sacrifice; that of *ahuti* is *hu* to bring an offering; that of *ûti* is *av* to protect, to assist; that of *hota* is *hvé* to call. The technical meaning of an *ishti* is a series of oblations to different deities, consisting chiefly of *Purodâs'a*. An *âhuti* or *ûti*, which appears to be an older name of the same idea (this meaning is quite omitted in the Sanscrit Dictionary by B. and R.), is an oblation offered to one deity. This oblation is generally accompanied by two mantras, the first being called the *Anuvâkyâ* or