

form parts of one body only.) For the Hotar is the breath, and the Hotri-priests are the limbs. This breath goes equally through the limbs. Thence the Hotar should, if he like, recite those verses which the minor Hotri-priests used to recite on the previous day. Or the Hotri-priests (may, if they like, repeat those verses) which the Hotar (used to repeat on the previous day). The last verses of the hymns with which the Hotar concludes, are the same with the concluding verses of the minor Hotri-priests at the evening libation. For the Hotar is the soul, and the Hotri-priests are the limbs; the ends of the limbs are equal, therefore the (three) Hotri-priests use, at the evening libation, the same concluding verses.

THIRD CHAPTER.

(The hymns for lifting the Chamasa (Soma cups). The Prashthita Yájyás of the seven Hotars concluding this ceremony. The two different kinds of Hotars. Explanation of some apparent anomalies in the performances of the minor Hotris. The Jagatî hymns for Indra. The concluding verses of the minor Hotri-priests. On a peculiarity in the Shastras of the Āchhāvāka.)

9.

(The number of verses which the Hotar has to repeat at the time of the Soma cups being lifted at the three libations.)

When at the morning libation the Soma cups are lifted and filled, he (the Maitrâvaruṇa) recites the hymn, á tvá vahan'u harayah (1, 16) the several verses of which contain the words, *vṛishan* (male), *pîta* (drunk), *suta* (squeezed), *mad* (drunk), are complete in their form and are addressed to Indra, for