

more than the others). Thence come the two requests (for Neshtar and Potar). The performance of the Agnidhra was strengthened by one additional verse to his Yâjyâ; therefore his Yâjyâs are super-numerary by one verse.

Some one asks, When the Maitrâvaruṇa calls upon the Hotar by the words, “may the Hotar repeat the Yâjyâ! may the Hotar repeat the Yâjyâ!” why does he call upon those who are no Hotars, but only the repeaters of Hotri verses, by the same words, “may the Hotar repeat the Yâjyâ?” (The answer is) The Hotar is life, and all the (other) sacrificial priests are life also. The meaning (of the formula “may the Hotar repeat his Yâjyâ,” is) “may the life repeat the Yâjyâ, may the life repeat the Yâjyâ!”

If some one asks further, Are there requests for the Udgâtri priests (to chant)? One should answer, Yes, there are. For if all (the priests) are ordered to do their respective duties, then the Maitrâvaruṇa, after having muttered with a low voice (a mantra), says, “praise ye!”⁸ These are the summons for the Udgâtri priests.

Some one asks, Has the Achhâvâka any preference (to the other priests)?⁹ The answer is, Yes, he has; for the Adhvaryu says to him, “Achhâvâka, speak what you have to speak (and no more)!”

Some one asks, Why are at the evening libation the Stotriya and Anurûpa verses addressed to Agni, whilst the Maitrâvaruṇa at that time repeats an Indra-Varuṇa Shastra? (The answer is) The Devas turned the Āsuras out of the Shastras by means of Agni as their mouth. Therefore the Stotriya and Anurûpa are addressed to Agni.

⁸ See note to 5, 34.

⁹ That is, is there anything exceptional to be seen in the performance of his duties? This refers to the peculiar praisha given to him, which is mentioned in the context. See also As'v. S'r. S. 5,7.