10.

(How the Agnihotram of him who has no wife becomes performed).[16]

They ask, In what way does an Agnihotri who has no wife bring his oblations with Speech (*i. e.* by repeating the mantras required with his voice) ? In what way does he offer his (daily) burnt offering, when his wife dies, after he has already entered on the state of an Agnihotri, his wife having (by her death) destroyed the qualification for the performance of the (daily) burnt offering ?[17]

They say, That one has children, grand-children, and relations in this world, and in that world. In this world, there is heaven (*i.e.* heaven is to be gained in this world by sacrificing). (The Agnihotri who

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[16] This paragraph offers considerable difficulties to the translator. Its style is not plain and perspicuous, and it appears that it is an interpolation as well as the following (11th) paragraph. But whether it is an interpolation of latter times is very doubtful. The piece may (to judge from its uncouth language) even be older than the bulk of the Aitareya Bráhmaṇam. Sây. who inverts their order, says, that they are found in some countries, whereas they are wanting in others. In his Commentary on the 10th paragraph, Sây. does several times violence to grammar. He asserts for instance that आङः after पुत्रान्० is to be taken in the sense of the third person singular of the potential, standing for ब्रूयात्.

The same sense of a potential he gives to the perfect tense, *âruroha*. Both these explanations are inadmissible. The purport of this paragraph is to show, in what way an Agnihotri may continue his sacrificial career, though it be interrupted by the death of his wife. For the rule is, that the sacrificer must always have his wife with him (their hands are tied together on such an occasion) when he is sacrificing.

[17] This is the translation of the term *naṣhṭâvâgnihotram*, which I take as a kind of compound. Sây. explains it, *nashṭam eva bhavati pûrvasiddhair agnibhih patnidâhapakshe punaragnihotrahetûnâm agninâm abhâvât.* *Nashṭâ* is to be taken in the sense of an active past participle, " having destroyed," *vâ* appears to have the sense of *eva* as Sây. explains. That *vâ* can form part of a compound the word *abhivânyavatsâ* proves, (7, 2).