(First) he recites a Yâjyâ verse for the wooden sticks (*samidhah*) which are used as fuel.[15] These are the vital airs. The vital airs kindle this whole universe (give life to it). Thus he pleases the vital airs and puts them in the sacrificer.

He repeats a Yâjyâ verse for *Tanûnapât*. The air inhaled (*prâna*) is Tanûnapât, because it preserves (*apât*) the bodies (*tanvah*)[16] Thus he pleases the air inhaled, and puts it in the sacrificer.

He repeats a Yâjyâ verse for *Narâs'amsa*. *Nara* means offspring, *s'amsa* speech. Thus he pleases offspring and speech, and puts them in the sacrificer.

He repeats the Yâjyâ for *Ilah*. Ilah means food. Thus he pleases food and puts food in the sacrificer.

He repeats a Yâjyâ for the *Barhis* (sacred grass). Barhis is cattle. Thus he pleases the cattle and puts it in the sacrificer.

He repeats the Yâjyâ for the gates (of the sacrificial place). The gates are the rain. Thus he pleases (fertility) and puts it into the sacrificer.

He repeats the Yâjyâ for Dawn and Night. Dawn and Night are day and night. Thus he pleases day and night and puts them into the sacrificer.

He repeats a Yâjyâ for the two Divine Hotars. [17]

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deity or rather as one of their deified ancestors. These Aprî verses seemed to have formed one of the earliest part of the Aryan sacrifices; for we find them in the form of *Afrigân* also with the Parsis. See my Essays on the Sacred language, writings and religion of the Parsis, p. 241.

[15] The formula by which each Aprî verse is introduced, is ये३ यज्ञामरे. For each verse there is a separate *praisha, i. e.* order, requisite. This is given by the *Maitrâvaruna* priest to the Hotar, which always begins with the words होता यक्षत्, and the name of the respective deity समिधं तनूनपातं &c.) in the accusative. See Vâjasaneya Samhita 21, 29-40.

[16] This etymology is apparently wrong. Sâyana explains it in a similar way by *s'ariram na pâtayati*, he does not make fall the body.

[17] They are, according to Sâyana's Commentary on the Rigveda Samhita, i. p. 162 (ed. Müller) the two Agnis, *i. e.* the fire on earth,