

several parts) on eleven potsherds (*kapâla*). They offer it (the rice-cake) really to all the deities of this (Ishti) without foregoing any one.<sup>4</sup> For Agni is all the deities, and Vishnu is all the deities. For these two (divine) bodies, Agni and Vishnu, are the two ends<sup>5</sup> of the sacrifice. Thus when they portion out the Agni-Vishnu rice-cake, they indeed make at the end<sup>6</sup> (after the ceremony is over) prosper<sup>7</sup> (all) the gods of this (ceremony).

which teaches that the conjunctive (Let) can have the meaning of the potential, he takes it in the sense of a conjunctive implying an order. The plural instead of the singular is accounted for by the supposition, that in the Vedic language the numbers might be interchanged. But the whole explanation is artificial.

<sup>3</sup> The principal food of the gods at the so-called Ishtis is the *Purodâś'a*. I here give a short description of its preparation, which I myself have witnessed. The Adhvaryu takes rice which is husked and ground (*pishta*), throws it into a vessel of copper (*madantî*), kneads it with water, and gives the whole mass a globular shape. He then places this dough on a piece of wood to the Ahavanîya fire (the fire into which the oblations are thrown) in order to cook it. After it is half cooked, he takes it off, gives it the shape of a tortoise, and places the whole on eleven potsherds (*kapâlas*). To complete cooking it, he takes Darbha grass, kindles it and puts it on the Purodâś'a. After it is made ready, he pours melted butter over it and puts the ready dish in the so-called *Idâpâtra*, which is placed on the Vedi, where it remains till it is sacrificed.

<sup>4</sup> *Anantarâyam*: literally, without any one between, without an interval, the chain of the gods being uninterrupted.

<sup>5</sup> *Antye*. Sâyana opines that this adjective here is *ekas'esha*, i. e. that out of two or more things to be expressed, only one has actually remained. It stands, as he thinks, instead of *âdyâ* and *antya*, just as *pitarâu* means "father and mother." (Pânini, 1, 2, 70.)

<sup>6</sup> *Antatah*. Sây. "at the beginning and end of the sacrifice." But I doubt whether the term implies the beginning also. In the phrase: *antatah pratitishtati* which so frequently occurs in the Ait. Brâhm. *antatah* means only "ultimately," at the end of a particular ceremony or rite.

<sup>7</sup> *Ridhnuvanti*. Sây. *paricharanti*, they worship. He had, in all probability, *Nighant*. 3, 5, in view, where this meaning is given to *ridhnoti*. But that this word conveys the sense of "prospering" follows unmistakeably from a good many passages of the Sâmhita of Rigveda and Manu. (See the Sanscrit Dictionary by Böhtlingk and Roth. s. v. अध् and Westergaard's Radices Sanscritæ s. v. ऋध page 182.)