

complete drunkenness. Thence he repeats verses containing the term *mad* as Anuvâkyâs and Yâjyâs at the midday libation.

At the midday libation all the priests repeat Yâjyâs addressed to Indra by his very name (for the Soma drops) which are in readiness. Some (the Hotar, Maitrâvaruṇa, and Brâhmanâchhaṁsi) make the Yâjyâs with verses containing (besides the name of Indra) the words, *abhi trid*. So the Hotar repeats, *pibâ somam abhi yam ugra tirda* (6, 17, 1); the Maitrâvaruṇa, *sa im pâhi ya rîjishî* (6, 17, 2); and the Brâhmanâchhaṁsi, *evâ pâhi pratnathâ* (6, 17, 3).⁵

The Yâjyâ of the Potar is, *arvâṅ ehi somakâmam* (1, 104, 9). The Yâjyâ of the Neshtar is, *tarâ yam somas tram* (3, 35, 6). The Yâjyâ of the Achhâvâka is, *indrâya somah pra divo vidânâ* (3, 36, 2). The Yâjyâ of the Agnîdhra is, *âpûrnô asya kalas'ah svâhâ* (3, 32, 15).

Among these verses there are those containing the words *abhi trid*. For Indra once did not conquer at the morning libation; but by means of these verses he broke down the barriers and made himself master (*abhi trinat*) of the midday libation. Thence these verses.

12.

(*The hymn and the Prasthita Yâjyâs at the evening libation.*)

At the third libation the Hotar repeats at the time when the Soma cups are being lifted, the hymn *ihopayâta s'avasô napâta* (4, 35, 1). Its verses which are complete in form, are addressed to Indra, and belong to the Ribhus, contain the words *vrishan*, *pîta*,

⁵ These three verses contain forms of the verb *trid* (Lat. *trudere*) "to injure, to kill," with the preposition *abhi*.