

have their share in the sacrificial animal. With Soma he pleases the Soma-drinking deities, with the animal those who do not drink Soma. Thus, he who has such a knowledge, makes both parties pleased and well-disposed.

He concludes with the verse: *abhûd ushâ rus'at-pa'sur* (5, 75, 9), i. e. aurora appeared with the roaring cattle.

They ask : if he repeats three liturgies (*kratus*)²⁷ addressed to Agni, Ushâs, and the A'svins, how can his concluding (the whole liturgy) with one verse only be accounted for? (The answer is :) all three deities are contained (in this verse). (The first pada :) "aurora appeared with the roaring cattle," is appropriate to Ushâs. (The second pada :) "Agni is put in at the proper time," belongs to Agni. (The second half verse :) "O ye mighty (brothers!) your immortal carriage is yoked, hear my sweet voice!" belongs to the As'vins. When he thus concludes with (this) one verse, then all three liturgies have their place in it.

ences in the order of these mantras. The deities are the same. They are according to the Taitt. S. the following ones: 1) Ocean, 2) Air, 3) Savitar, 4) Day and Night, 5) Mitrâvaruṇa, 6) Soma, 7) the Sacrifice, 8) the Metres, 9) Heaven and Earth, 10) the Divine Clouds (*nabhas*, invoked for giving rain according to Sâyaṇa's commentary on the Taitt. S. vol. i. p. 550, ed. Cowell), 11) Agni Vais'vânara. The Hotar has nothing to do with the Upayâjas. All is performed by the Pratiprasthâtar. We find the whole ceremony minutely described in the Hiranyakes'i-S'rauta-Sûtras (4, 16, 17). The charcoals for kindling the fire for these offerings are taken from the fire which is on the place where the animal is slaughtered. These charcoals are (as I am orally informed) put on the so-called Dhishṇya, or small fire-place behind which the Hotar is sitting, and which is between the Agnîdhra and Mârijâli fires. On the same place the tail of the animal, the principal part of which belongs to the "wives of the gods," is sacrificed.

²⁷ This term denotes the parts of the Prâtar-anuvâka which introduces the Soma sacrifice.