

He now repeats the *Pâvamânya* verses, *sutâso madhumatamâ* (9, 101, 4); for the *Pâvamânyas* (purification verses) are the purification of the gods. For he spoke such (words) as are to be regarded as the speech containing the most excellent semen. By means of this purifier of the gods he purifies speech. They are *Anushtubhs*; for the *Vâch* is *Anushtubh*, and thus she becomes purified by her own metre.

He now repeats the *Indra-Bṛihaspati* triplet of verses commencing, *avâ drapso aṁśumatîm* (8, 85, 13-15). At the end of it (verse 15) there is said, "Indra assisted by *Bṛihaspati*, conquered the tribes of the despisers of the *Devas* when they encountered (the *Devas* on the battle field)." For the *Asura* nation, when they had marched out to fight against the *Devas*, was everywhere subjugated by *Indra* with the assistance of *Bṛihaspati*, and driven away. Therefore the sacrificers subdue and drive away by means of *Indra* and *Bṛihaspati* the nation of the *Asuras* (*asurya varna*).<sup>37</sup>

They ask, Should the *Hotri*-priest, on the sixth day, repeat (the hymns) along (with the additional (*Shastras* ?) See 6, 26.

He concludes with a *Bṛihaspati* verse; thence he ought not to repeat (the hymns) along (with the additional *Shastras*).

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<sup>37</sup> That these are the Zoroastrians, is beyond any doubt. See my *Essays on the Sacred Language, Writings, &c. of the Parsis*, page 226-30.

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