

sacrificial animal which are cut off for the *Manotâ*.³ He then repeats the hymn : Thou, O Agni, art the first *Manotâ* (6, 1). (This hymn being exclusively devoted to Agni), and the sacrificial animal belonging to another deity (besides Agni, viz. Soma), they ask : Why does he recite verses (exclusively) addressed to Agni, when the sacrificial parts (of the animal) intended for the *Manotâ* are being cut off? (The answer is :) There are three *Manotâs* among the gods, in which all their thoughts are plotted and woven, viz., *Vâch* (speech), *Gâus* (the cow), and *Agni*, in every one of whom the thoughts of the gods are plotted and woven ; but Agni is the complete *Manotâ* (the centre for all

Adhvaryus offer different parts of the body of the slaughtered animal. Most of them are put in the *Juhû*—ladle, some in the *Upabhrit*. For the Adhvaryu generally holds when giving an oblation, two ladles, *Juhû* and *Upabhrit*, in his hand, placing the first over the latter. The names of the parts of the body which are to be sacrificed, are differently stated in the *Kâtîya* (6, 7, 6-11) and *Hiranyankes'î Sûtras* (4, 14), but they appear to mean always the same parts. They are : the heart, tongue, the breast, the two sides (with the ribs which are not to be broken), the liver (called *yakrit* in *Kat.*, and *taniman* in the *Hiranyankesi* and *Bâudhâyana Sûtras*), the two reins (*vakkâu* in the *K.*, *atasnû* in the *H.* and *B. Sûtras*), the left shoulder blade (*savyam dos* in *H.* and *B.*, *savyasakthîpûr-vanadakam* in *K.*), the right part of the loins, the middle part of the anus. These are put in the *Juhû*. The remainder, the right shoulder blade, the third part of the anus which is very small, and the left part of the loins are put in the *Upabhrit*. Besides the penis (*varshishtha*), the straight gut (*vanishtha*), and the tail are cut off for being sacrificed. If the parts to be given with the *Juhû* and *Upabhrit* are fried and dripped over with melted butter, then is the *Hotar* ordered to repeat the *Anuvâkyâ* mantra by the words : *manotâyâi havisho avadiyamanasya anubrûhi*, i. e. "repeat a mantra to the offering, which has been cut off for the *Manotâ*." This offering which is called the *angayâga* is given to the *Manotâ*, the weaver of thoughts, who is said to be Agni.

³⁰ The word is explained by *Sâyana* as a compound of *man* and *otâ*, which means literally the "weaving of thoughts," that is, the seat of intelligence. Here it is used as a feminine ; but in the hymn referred to, it is evidently a masculine : *prathamô manotâ*, "the first weaver of thoughts," which means about the same as "the first poet or priest," another denomination of Agni.