

(By the second half :) “thou, the best Rishi art kindled ; be a carrier of the sacrifice !” he (the priest) orders the sacrifice to be successful.

(In the first half of the fourth verse :) “to thee, O Adhrigu ! drip the drops of marrow and melted butter, O Agni ! thou strong one !” the drops both of the marrow and melted butter are mentioned. (By the second half :) “mayst thou, praised by poets, come (to us) with thy brightly shining flame ! kindly accept our offerings, O wise !” the priest asks the acceptance of the offerings.

(After the recital of the fifth verse :) “we offer to thee the most juicy marrow (the Vapâ) taken out of the midst (of the belly) ; these drops (of melted butter) drip on this thin skin³ (the Vapâ), carry them severally up to the gods !” the priest pronounces the formula *Vaushat* ! for the drops (and thus concludes the offering of the drops).

He then repeats the same formula (the Anuvashatkâra as if sacrificing the Soma), O Agni, enjoy the Soma ! (using instead of “Soma” the word “drops.”) These drops belong to all the gods. Thence the rain falls, divided in drops, down upon the earth.

13.

(*On the Svâhâkr̥itis and the offering of the Vapâ*).

They ask : which are the Puronuvâkyâs, the Praishas and the Yâjyâs for the call : Svâhâ⁴ ? (The

³ From this passage it is clear that by *medas* in the whole of this hymn, the *Vapâ* or omentum is to be understood ; for it is called here *tvach*, i. e. skin, which (although it is very thin) it resembles.

⁴ The author of the Brâhm. alludes here to a practice which appears to be contrary to the general rules established regarding the offering of oblations. To make it clear, I here extract the passage concerning it from the Manual, used by the seven Hotri priests (called *Sapta hautra*). On pp. 22, 23 of my manuscript is said, that