

offspring (of the sacrificer). Thence they say, "one who brings oblations is more shining than one who does not bring them."⁴²

37.

(The offerings to the wives of the gods and to Yama and the Kâvyas, a class of manes.)

After having addressed (in the Ahir budhnya verse) Agni, the house-father, he recites the verses addressed to the wives of the gods.⁴³ For the wife (of the sacrificer) sits behind the Gârhapatya fire.

They say: he should first address *Râkâ*⁴⁴ with a verse, for the honour of drinking first from the Soma belongs (among the divine women) to the sister (of the gods). But this precept should not be cared for. He should first address the wives of the gods. By doing so, Agni, the house-father, provides the wives with seed. By means of the Gârhapatya, Agni the Hotar, thus actually provides the wives with seed for production. He who has such a knowledge will be blessed with offspring (and) cattle. (That the wives have precedence to a sister is apparent in worldly things.) For a sister who has come from the same womb is provided with food, &c. after the wife who has come from another womb has been cared for.

He repeats the *Râkâ* verse.⁴⁵ She sews that seam (in the womb) which is on the penis, so as to form a man. He who has such a knowledge obtains male children.

⁴² This, no doubt, refers to the so-called Agni-hotris, to whom daily oblations to the fire, in the morning and evening, are enjoined.

⁴³ These are two in number, *devânâm patnîr usâtîr avantu* (5, 46, 7, 8).

⁴⁴ See the note to 7, 11.

⁴⁵ This is *râkâm aham* 2, 32, 4.