

(our) lives" signifies, that he (Agni) is the god who, by (our) repeating this verse, is made the preserver of (our) lives.

(The Hotar now repeats :) *ilâyâs tvâ pade vayam*, &c. (3, 29, 4), i. e. "we put thee, O Jâtavedas! (Agni) in the place of *Ilâ*, in the centre (*nâbhi* of the *Uttarâ Vedi*)⁵ on the earth to carry up (our) offerings." By *nâbhi* (lit. navel) the *nâbhi* of the *Uttarâ Vedi* is meant. *Nidhîmahî* (lit. we put down) means "they are about to put him (Agni) down." The term "*havyâya volhave*" means: he is about to carry up the sacrifice.

(The Hotar repeats :) *Agne vis'vebhih svanîka* (6, 15, 16). "O Agni, with thy well-armed host " (the flames), take first with all the gods thy seat " in the hole which is stuffed with wool; carry well " the sacrificial offering, seasoned with melted butter, " and deposited in thee as in a nest, for the sacrificer " who is producing (the mystical sacrificial man) " anew." (When repeating the first and second padas :) *agne vis'vebhih*, he makes him (Agni) with all the gods sit. (When repeating the third pada : *kulâyinam ghritavantam*, &c.) a bird's nest, as it were, consisting of sticks of fir-tree wood, an odoriferous gum (*guggul*), a braid of hair (*ûrñâstukâh*), and a kind of fragrant grass,⁶ is prepared (for Agni) at the sacrifice.

(When repeating the fourth pada :) *yajnam noya*, &c. he thus places the sacrifice (the sacrificial personage) straight on him (Agni).

⁵ The *Nâbhi* of the *Uttarâ Vedi* (the altar outside the *Prâchîna vaṁsa* or place for the *Ishtis* with the three fires) is a hole of a quadrangular form in the midst of this altar, filled with kus'a grass, &c. (see below) in which the fire brought from the *Ahavanîya* is deposited.

⁶ The articles here mentioned, are put in the *Nâbhi*, or hole in the *Uttarâ Vedi*. They are regarded as forming the nest of Agni. As living in this nest like a bird, he is called *kulâyî*.