

(to the ground), the Adhvaryu orders the Hotar to recite the mantra appropriate to the drops (falling down). For the drops belong to all deities. He might think, they are not mine. (I, the priest, have nothing to do with them); they may, therefore, uninvited go to the gods; (but he ought to repeat mantras for them).

He repeats the Anuvâkyâ (for the drops :) “Be favourable to our loud voice (to be heard at a distance) which is agreeable to the gods, when swallowing our offerings with thy mouth ! (1, 75, 1.)” By this mantra he throws the drops into the mouth of Agni. He further repeats the hymn : “bring this our sacrifice among the gods” (3, 21). By the words (of the second pada of the first verse :) “be favourable to our offerings, O Jâtavedas !” he begs for the acceptance of the offerings. In the words (in the third pada of the first verse :) “eat, O Agni, the drops of the marrow<sup>2</sup> (and the) melted butter,” the drops of the marrow and the melted butter are mentioned. The words (of the fourth pada of the first verse :) “eat, O Hotar, having first taken thy seat !” mean : Agni (for he is the Hotar of the gods) eat, after having taken, &c.

(In the first half of the second verse :) “the drops of melted butter drip for thee, O purifier, from the marrow,” the drops both of the melted butter and the marrow are mentioned. (By the second half :) “grant us the best things which are desirable, for worshipping (thee) in the proper way,” he pronounces a blessing.

(In the first half of the third verse :) “O ! Agni ! these drops are dripping melted butter for thee, the wise, who art to be worshipped with gifts,” the drops (of marrow) are described as “dripping melted butter.”

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<sup>2</sup> By *medas*, Sây. understands the Vapâ, which is certainly the right explanation.