

May he let us obtain children and wealth ! “*ágan* means : he (the Soma) has come and is here by that time (after having been bought). The Ritus (seasons) are the royal brothers of the king Soma just as men have brothers. (By repeating this first pada) the Hotar makes him (the Soma) come with them (his brothers, the Ritus). By the words : “ may he make prosperous” &c., he asks for a blessing. (By repeating the third pada) “ may he favour us at day and night,” he asks for a blessing for him (the sacrificer) at day and night. (By the fourth pada :) “ may he let us,” &c. he (also) asks for a blessing.

The Hotar repeats : *yá te dhâmâni havishâ* (1, 91, 19). i. e. “ may all thy qualities which they honour (with prayers and with oblations) become manifest at (this) sacrifice everywhere ! Enter, O Soma ! (our) houses (the sacrificial hall) as an increaser of property (of cows), as a protector (from evil), as one who gives good children and does not hurt them (in any way).”

The words *gayasphâna*, *pratarâna*, *suvírah* mean : be an increaser and protector of our cattle. *Duryâh* means the premises (of the sacrificer) which are afraid of the king Soma having arrived. When the Hotar repeats this (last pada of the verse) he does it with a view to propitiate him (Soma). If the Hotar has thus propitiated him (the Soma), he neither kills the children nor the cattle of the sacrificer.

The Hotar concludes with the verse, addressed to Varuṇa : *imâm dhiyam s'ikshamânasya deva* (8, 42, 3) i. e. “ O divine ? Varuṇa, instruct the pupil in understanding, performance and skill. May we ascend

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<sup>7</sup> The Soma stalks are to be tied up in a cloth, when they are brought to the sacrificial compound, the front part of which including the Ahavaniya, Dakshina and Gârhapatya fires is called, *Prâg-vaṁs'a* or *Prîchâna-vaṁs'a*.