

the corresponding Homa (Soma) juice alone, but it must always be accompanied with other offerings. The Purodâś'a of the Brahmans, which always belongs to a Soma libation, is represented by the Dârûn (holy bread), the animal offering indicated by the ring of hair (*varas'a*) taken from an ox, to be placed on the same table with the Homa. The Homa shoots are treated in the same way, when brought to the spot, as the Brahmans treat them. The Parsi priest sprinkles them with water,<sup>5</sup> which is exactly the *âpyâyana* ceremony of the Brahmans. He must go round the fire with the Homa just as the Brahmans carry the Soma round the sacrificial compound (see I, 14). The ceremonies of preparing and drinking both the Homa and Soma juice are quite similar.<sup>6</sup> The water required for it must be consecrated, which exactly corresponds to the Vasatîvarîs and Ekadhanâs of the Brahmanical Soma service (2, 20). The Zota of the Parsis drinks his cup filled with Homa in three turns, so does the Hotar also from the Graha. After the libation has been poured from the Grahas into the fire, and drunk by the Hotar, the Stotras are chanted, and then the Shastras belonging to them recited. In a similar way the Zota priest repeats, shortly after having enjoyed the Homa, the *Gâthâs* of Zarathustra Spitama (Zoroaster), which

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<sup>5</sup> The mantra repeated at that occasion is Yas'na 10, 1, "May the water-drops (sprinkled over the Homa) fall to the destruction of the Devas, and Devis."

<sup>6</sup> Compare notes 8 on page 118, 5 on page 131, 14 on page 137, and my Essays on the Sacred Language, &c. of the Parsis, pages 132-33, 167.