

(4, 7, 1). For the Vais'ya belongs to the Jagatî : cattle is of the same (Jagatî) nature. Thus he makes him prosper by means of cattle (provides him with it). In its fourth pada *vaneshu*, &c., the word *vis'e* (Vais'ya) is mentioned. This is appropriate. What is appropriate, that is successful in the sacrifice.

When repeating the verse : *ayam u shya pra devayur* (10, 176, 3), which is in the Anushtubh metre, the Hotar sends forth speech, (*i. e.* he repeats for the first time, this mantra, with a loud voice again, after having only inaudibly muttered some of the preceding ones). For the *Anushtubh* metre is speech. By repeating (an Anushtubh) he thus sends forth speech in speech. By the words *ayam u shya* he expresses the following sentence : I who formerly was living among the Ghandarvas have come. <sup>4</sup>

By the verse : *ayam agnir urushyati*, &c. (10, 176, 4) *i. e.* "this Agni makes (us) fearless by dint of his immortal nature, as it were," the Hotar provides him (the sacrificer) with immortality. (The second half of this verse), *sahasas'chit sahîyân devo jîvâtave kṛitah*, *i. e.* "the god has been made very powerful by means of (his own) power, in order to preserve

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<sup>4</sup> The author of the Brâhmaṇam tries to find in the words : *ayam u shya* of the mantra in question an allusion to the fable reported in 1, 27, on the Vâch's (speech) residence among the Ghandarvas. But this interpretation is wholly ungrammatical and childish. *Ayam*, the masculine of the demonstrative pronoun, is here, as Sâyana explains, according to the Brâhmaṇam, taken as a feminine in order to make it refer to *Vâch*, which word is feminine. The impossibility of such an explanation will be apparent to every reader. The verse in question refers to the ceremony of the *Agni-pranayanam*, the carrying of the fire from the Ahavaniya fire to the Uttarâ Vedi; but its subject is Agni, and not Vâch. I translate it as follows : "This very Hotar (*i. e.* Agni, whom the Hotar represents) desirous of worshipping the gods, is carried (thither, to the Uttarâ Vedi) for the performance of the sacrifice (animal and Soma offering). He (when being carried) appears by himself as a fiery chariot (the sun) surrounded (by a large retinue of priests and sacrificers)."