

follow the king Soma, when he is bought (as his retinue). To all who follow a king (as his retinue) a reception is given.

When the king Soma has arrived, then they produce fire by friction. Agni being the animal of the gods, this rite of producing Agni (and throwing him into another fire) is equivalent to the slaughter of an ox or a cow which miscarries, which rite is always performed when a king or another man who deserves high honour¹³ is to be received.

16

The Adhvaryu (says to the Hotar) : repeat mantras for Agni who is being produced by friction.

The Hotar repeats a verse addressed to Savitar ; *abhi tvâ deva Savitar* (1, 24, 3). They ask : why does he repeat a verse addressed to Savitar for the Agni who is being produced ? (The answer is :) Savitar rules over all productions. Produced¹⁴ (themselves) by Savitar, they (are able) to produce Agni (by friction). Thence a verse addressed to Savitar is required.

He repeats a verse, addressed to *Dyâvâ-prithivî* : *mahî dyâuh prithivîcha na* (4, 56, 1.)

¹³ The term is *arhat*, a word well known chiefly to the students of Buddhism. Sâyana explains it by "a great Brâhman," or a Brâhman (in general). That cows were killed at the time of receiving a most distinguished guest, is stated in the Smritis. But, as Sâyana observes, (which entirely agrees with the opinions held now-a-days) this custom belongs to former Yugas (periods of the world). Thence the word : *goghna*, i. e. cow killer means in the more ancient Sanscrit books "a guest" : (See the commentators on Pânini 3, 4, 73) ; for the reception of a high guest was the death of the cow of the house.

¹⁴ Sâyana explains *prasûta* as "allowed, permitted." According to his opinion the meaning of the sentence is, "having been permitted by Savitâ to perform this ceremony, they perform it." *Prasava* is then "the permission for performing ceremonies." But I doubt whether this opinion is correct.