

cohabits with all goddesses. So much about the oblations to the minor goddesses (*devikâ*).

48.

(*The offerings for Sûrya and the Devîs, Dyâus, Ushâs, Gâus, Prithivî, who are represented by the metres. When oblations should be given to both the Devikâs and Devîs. Story of Vṛiddhadyumna.*)

Now about the offerings to the goddesses (*devî*).¹³

The Adhvaryu ought to portion out for Sûrya (the sun) rice for a ball to be put on one potsherd (*ekakapâla*). Sûrya is Dhâtar (creator), and this is the Vashatkâra.

To *Dyâus* (Heaven) he ought to offer boiled rice. For Dyâus is Anumati, and she is Gâyatrî.

To *Ushâs* (Dawn) he ought to offer boiled rice. For Ushâs is Râkâ, and she is Trishtubh.

To *Gâus* (Cow) he ought to offer boiled rice. For Gâus is Sinîvâlî, and she is Jagatî.

To *Prithivî* (Earth) he ought to offer boiled rice. For Prithivî is Kuhû, and she is Anushtubh.

All other metres which are used at the sacrifice, follow the Gâyatrî, Trishtubh, Jagatî and Anushtubh as their models (which are most frequently used).

The sacrifice of him who, having such a knowledge, gives oblations to these metres,¹⁴ includes (then) oblations to all metres.

The (common) saying "the horse if well managed, puts him (the rider) into ease," is applicable to the metres ; for they put the sacrificer (if well treated)

¹³ Instead of the *devikâ* offerings those for the *devîs* might be chosen. The effect is the same. The place of the Dhâtar is occupied by Sûrya, who himself is regarded as a Dhâtar, *i. e.* Creator.

¹⁴ The instrumental *etâih chhandobhih* must here be taken in the sense of a dative. For the whole refers to oblations given to the metres, not to those offered through them to the gods.