

mouth (of the sacrifice); might I become the mouth (first among my people) also! For the Bahish-pavamâna draught is the very mouth of the sacrifice (sacrificial personage)." He who has such a knowledge, becomes the mouth of his own people, the chief among his own people.

An Asura woman, *Dîrghajîhvî* (long-tongued), licked the morning libation of the gods. It (consequently) became inebriating everywhere. The gods wished to remedy this, and said to Mitra and Varuṇa: "ye two ought to take off this (the inebriating quality from the Soma)." They said: "Yes, but let us choose a boon from you." The gods said: Choose! They chose at the morning libation curd of milk whey (*payasyâ*) in milk. This is their everlasting share; that is, the boon chosen by them. What had been made by her (the Asura woman) inebriating, that was made good (again) by the curd; for both Mitra and Varuṇa removed, through this curd, the inebriating quality, as it were (from the Soma juice).¹⁶

23.

(*Purodâs'a offerings for the libations.*)

The libations (*savanâni*) of the gods did not hold (they were about falling down). The gods saw the rice cakes (*Purodâs'as*). They portioned them out for each libation, that they should hold together the libations. Thence their libations were held together. When, therefore (at the libations) rice cakes are por-

¹⁶ The translation of this sentence offers some difficulty. I follow here Sâyana, who refers the one *asyâi* to *Dîrghajîhvî*, the other to *payasyâ*. We have here an allusion to mixing the Soma with sour milk (*dadhyâs'ih*), in order to make it less inebriating. The curds put in it, are Mitra's and Varuṇa's everlasting share. By the story which is here told the author tries to account for the fact, that the libation for Mitra-Varuṇa is mixed with curds of milk whey. At present the Soma is not generally mixed with sour milk. A large quantity of water is taken in order to weaken its strength.