

"being raised, be a giver of food," he calls him (the Yûpa) a dispenser of food; he is giving them (men) grain; he dispenses (*sanoti*) it. The words, "*añjaya vâghatah*" (the anointing priests are carrying) mean the metres; for by their means the sacrificers call the different gods: "come to my sacrifice, to my sacrifice!" If many, as it were, bring a sacrifice (at the same time), then the gods come only to the sacrifice of him, at which (there is a Hotar), who having such a knowledge repeats this (mantra).

(The Hotar then repeats :) "*ûrdhvo*" *naḥ pâhi* ⁴ (1, 36, 14), *i. e.* "(Standing) upright protect us from distress; with thy beams burn down all carnivorous beings (ghosts). Make us (stand) upright, that we may walk and live! Mayst thou as messenger carry (our offerings) to the gods! The wicked carnivorous beings are the Rakshas. He calls upon him (the Yûpa) to burn the wicked Rakshas down. (In the second half verse) the word *charathâya* "that he might walk" is equivalent to *charanâya* "for walking."

(By the word "to live") he rescues the sacrificer even if he should have been already seized, as it were, (by death) and restores him to (the enjoyment of) the whole year. (By the words :) "mayst thou carry," &c. he asks for a blessing.

(The Hotar then repeats :) "*jâto jâyate sudinatve*," &c. (3, 8, 5) *i. e.* "After having been born, he (the Yûpa) is growing (to serve) in the prime of his life the

⁴ This and the preceding verse properly refer to Agni, and not to the Yûpa, as the contents of both clearly show. They form part of a hymn addressed to Agni. They appear to have been selected for being applied to the Yûpa, only on account of the word "*ûrdhva*" "erected, upwards," being mentioned in them. The Yûpa when standing upright, required mantras appropriate to its position, and these appear to have been the only available ones serving this purpose.