

There are thirty-three gods who drink Soma and thirty-three who do not drink Soma.

The Soma-drinking gods are : eight Vasus, eleven Rudras, twelve Adityas, Prâjapati, and Vashaṭ-kâra. The not Soma-drinking gods are : eleven Prayâjas,²⁴ eleven Anuyâjas,²⁵ and eleven Upayâjas.²⁶ They

²⁴ These are the eleven verses of the Aprî hymns, see 2, 4.

²⁵ At the animal sacrifice there are eleven Anuyâjas required. This is briefly stated in As'v. S'r. Sûtras 4, 6, where, however, in addition to those occurring at a previous sacrifice (Châturmâsya Ishti), only two are mentioned ; and on reference to the rules on the Châturmâsya Ishti (2, 16), we find also in addition to three which are supposed to be already known, only six mentioned. The three primitive ones are then to be found in the rules on the Dars'a pûrnima-ishtis (1, 8). The formula is for all Anuyâjas the same. First comes the name of the respective deity in the nominative, then follow the words : *vasuvane vasudheyasya vetû* (or *vîtâm*, or *vyantû*). The first Anuyâja, which is addressed to the *barhis*, or sacrificial seat, runs for instance, as follows : देवं बर्हिर्वसुवने वसुधेयस्य वेतू i. e. "may the divine sacrificial seat, O giver of wealth (Agni)! taste of the wealth (food) which is to be put by." The latter expression refers to the remainder of the sacrificial food which had been eaten by the priests and the sacrificer just before the offering of the Anuyâjas. The gods are to have a share in the food already eaten. Food is regarded as the wealth to be put by ; for it serves for the acquisition of vigour and strength. The term *vasu* is frequently used with reference to food at the time of eating the remainder of the sacrifice. See 2, 27. The order of the Anuyâjah deities at the animal sacrifice is the following : 1) *devîr dvârah* (the gates), 2) *ushâsâ-naktâ*, (dawn and night), 3) *devî joshtrî* (satiation), 4) *ûrj* and *âhuti* (vigour and oblation), 5) *daivyâ hotârâ* (the two divine Hotars, i. e. the fire on earth and that in the sky), 6) *tisro devîr* (the three deities : *Ilâ*, *Sarasvatî*, and *Bhâratî*, see 2, 5), 7) *barhis*, 8) *nurâs'âmśa* (see 2, 5), 9) *vanaspati*, 10) *barhir vâritînâm* (the stalks of kus'a grass, thrown in water jars, 11) *Agni Svishtakrit*.

²⁶ The *Upayâjas*, or supplementary offerings, accompany the Anuyâjas. At the same time that the Hotar is repeating the Anuyâja mantras, and the Adhvaryu is throwing at the end of each an oblation into the fire, the Pratiprasthâtar, who is the constant assistant of the Adhvaryu, offers eleven pieces of the guts of the slaughtered animal, and accompanies his offerings with eleven Yajusmantras, (see them in the Vâjasaneyâ Saṁhitâ 6, 21, and Taittirîya Saṁh. 1, 3, 11). All conclude with : *svâhâ*. On comparing their text in the Vâjasaneyâ S., with that in the Taittirîya S., we find some differ-