

should he repeat them without that call ? He should repeat it. What ceremony is not finished in the *Pitri yajna* (offering to the manes), that is to be completed. The Hotar who repeats the call *s'om̐sāvom* at each verse, completes the incomplete sacrifice. Thence the call *s'om̐sāvom* ought to be repeated.

38.

(On Indra's share in the evening libation. On the verses addressed to Vishṇu and Varuṇa, to Vishṇu alone, and to Prajâpati. The concluding verse and the Yâjyâ of the Agnimâruta Shastra.)

The Hotar repeats the *anu-pânîya* verses addressed to Indra and his drinking of the Soma juice after (the other deities have been satisfied), *svâdush kilâyam madhuman* (6, 47, 1-4). By their means Indra drank from the Soma after the third libation (*anupibat*). Thence the verses are called *anu-pânîyâ* "referring to drinking after." The deities are drunk, as it were, at this (third libation) when the Hotar repeats those verses. Thence has the Adhvaryu, when they are repeated, to respond to the Hotar (when calling *s'om̐sāvom*) with a word derived from the root *mad* "to be drunk."⁴⁹

He repeats a verse referring to Vishṇu and Varuṇa, *yayor ojasâ*.⁵⁰ Vishṇu protects the defects in the

⁴⁹ This refers to the two phrases, *madâmo deva*, "we are drunk, O God !" and *modâmo daivom*, "we rejoice, O divine ! Om !" which are the responses of the Adhvaryu to the Hotar's call *s'om̐sāvom* in the midst of the four Anu-pânîya verses above mentioned. See A'sv. S'r. S. 5, 20. The usual response of the Adhvaryu to the Hotar's *âhâva*, *s'om̐sāvom* is *soṁsâmo daivom*, see As'v. S'r. S. 5, 9.

⁵⁰ It is not found in the Saṁhitâ of the Rigveda, but in the A'sv. S'r. S. 5, 20, and in the Atharvaveda S. 7, 25, 1. Both texts differ a little. As'valâyana reads :

यथारोजसा स्कभिता रजांसि वीर्यभिर्वीरतमा श्विष्ठया पत्येते
अप्रतीता सहोभिर्विष्णु अगन्वरुणा पूर्वहृतौ. i. e. "The two