

When the King Soma is carried (to the Sadas) the Hotar repeats the triplet of verses, commencing with : *somo jigâti gâturid* (3, 62, 13-15), which is in the Gâyatrî metre, and addressed to Soma. By repeating it, he thus makes prosper Soma by means of his own deity (the verses being addressed to Soma) and his own metre (Gâyatrî). The words (in the last verse of this triplet): *Somah sadustham âsadat*, "Soma sat on the seat," which express that Soma (at the time of the triplet in question being repeated) is just about taking his seat (in the Sadas), are to be repeated by the Hotar after having gone beyond the place of the Agnîdhriya hearth, when turning his back to it.

He repeats a verse addressed to Vishṇu : *tam asya rājā varuṇas* (1, 156, 4) i. e. "the King Varuṇa and "the As'vins follow the wisdom of the leader of the "Maruts (Vishṇu); Vishṇu is possessed of the high- "est power, by means of which he, surrounded by his "friends, uncovers the stable of darkness (night) to "make broad daylight." Vishṇu is the doorkeeper of the gods. Thence he opens the door for him (for Soma's admission) when this verse is being repeated.

He repeats : *antas'cha prāgā aditir* (8, 48, 2), when Soma is about to be put in the Sadas. When Soma has taken his seat, the Hotar repeats : *s'yeno na yonim sadanam* (9, 71, 6), i. e. "the god (Soma) takes "his golden seat just as the eagle is occupying for "his residence a nest wisely constructed; the hymns "fly to him, when comfortably seated on the grass "spread; like a sacrificial horse he runs to the gods." By "golden seat" the black goat skin (on which Soma is put) is to be understood, which covers that which belongs to the gods (their food.) Thence he repeats this mantra.