

plurality is expressed, which is a characteristic of the Ribhus.

The Yâyjâ of the Potar is, *â vo vahantu sap-tayo* (1, 85, 6); in its words, *raghu, atvânaḥ prajigâta bāhubhir*, there is a plurality (these three words are in the plural) expressed, which is the characteristic of the Ribhus.

The Yâjyâ of the Neshtar is, *ameva naḥ suhavâ* (2, 36, 3), in it the word *gantana* "go ye!" expresses a plurality.

The Yâjyâ of the Achhâvâka is, *indrâvishnû pibatām madhvo* (6, 69, 7); its words, *â vām aindhâmsi madirânî* expresses a plurality.

The Yâjyâ of the Agnîdhra is, *imaṁ stomam arhate* (1, 94, 1); in its words *ratham iva saṁmahemâ* (this is first person plural) there is a plurality expressed.

In this way all these verses become Aindra-Arbhavah. By repeating verses being (apparently) addressed to various deities, he pleases other deities (also), save Indra and the Ribhus. They are the conquerors of the *jagat*, i. e. world; therefore the Jagatî metre is required for the evening libation, to make it successful.

13.

(On the relationship of those Ho'ars who have to repeat a Shastra to those who have none. How the Shastras of the minor Hotri-priests are supplied at the evening libation.)

Some one asks, Some of the duties of the Hotri-priests being performed without Shastra, ⁶ some with Shastra, how are then all these ceremonies (as it

⁶ Besides the Hotar only the Maitrâvaruṇa, Brâhmanâchhaṁsi, and Achhâvâka repeat Shastras; the others, such as the Potar, &c. do not do it. But the former repeat them at the Agnishtoma, only at the morning and midday libations.