

chose this boon from him. Thus they receive (now as their food) the animal which is sacrificed the day previous to the Soma feast.

This is their everlasting portion chosen by them. Thence one ought to take pieces of it, and eat them.

4.

(*The Aprî verses.*¹⁴)

The Hotar repeats the Aprî verses. These are brightness and sacred knowledge. Through brightness and sacred knowledge the Hotar thus makes thrive the sacrificer.

¹⁴ The so called *Aprî* verses, *i. e.* verses of invitation, occupy at the animal sacrifice the same rank which the *prayâjas* have at the *Ishtis*. By means of them certain divine beings (who do not get any share in the principal part of the sacrifice) are invited and satisfied chiefly with butter. The number of these *prayâjas* or *Aprî* verses varies according to the *Ishtis*, of which they are the introductory part. At the common *Ishtis*, such as *Dars'a-pûrnima* there are five (see *As'v. Sr. S. 1, 5*), at the *Châturmâsya-ishti* we have nine (*As'v. 2, 16*), and at the *Pasu-ishti* (the animal sacrifice) there are eleven used (*As'v. 3, 2*). The number of the latter may however rise to twelve, and even thirteen (See Max. Müller's History of Ancient Sanscrit Literature, p. 464). At all *Prayâjas* at the common *Ishtis* as well as at the sacrificial sacrifice, there is a difference in the second deity. Certain *Gotras* must invoke *Tanûnapât*, others must choose instead of this deity *Narâs'aṁsa*. This is distinctly expressed in the words तनूनपाद्ग्न आज्यस्य वेत्विति द्वितीये (प्रयाजः) अन्यत्र वसिष्ठशुनकात्रिवध्यश्वराजन्येभ्यो नराशंसो अग्न आज्यस्य वेत्विति तेषां. *Asv. 1, 5*), *i. e.* the second *Prayâja* mantra (at the *Dars'a Pûrnima* *Ishti*) is : "may *Tanûnapât*, O Agni, taste of this melted butter" ; but a different mantra is used by the *Vasishtas*, *Sunakas*, *Atris*, *Vadhryasvas* and individuals belonging to the royal caste. They use the mantra : May *Naras'aṁsa* O Agni ! taste of the melted butter !" On the distribution of the ten *Aprî* hymns of the *Rigveda Sāmhita* according to the *Gotras*, See Max. Muller's History of Ancient Sanscrit Literature, p. 466. It clearly follows from this distinction between the invocation of the two deities *Tanûnapât* and *Naras'aṁsa* (both representing a particular kind of Agni), that certain *Gotras* regarded *Tanûnapât*, others *Narâs'aṁsa* as their tutelary