

*suta, mad.* They ask, Why is the Pavamâna Stotra at the evening libation called Ārbhava, though they do not sing Ribhu verses? (The answer is) Prajâpati, the father, when transforming the Ribhus who were mortals, into immortals, gave them a share in the evening libation. Thence they do not sing Ribhu verses, but they call the Pavamâna Stotra Ārbhava.

One (great Rishi) asked about the application of metres, viz. for what reason does he use the Trishtubh metre at the third libation, whilst the appropriate metre for this libation is Jagatî, as well as the Gâyatrî that for the morning, and the Trishtubh for the midday libation? One ought to say (in reply), At the third libation the Soma juice is done; but if they use a sparkling (*s'ukriyam*) metre as the Trishtubh, the juice of which is not done, then they provide the (third) libation with juice (liquor). Then he makes Indra participate in this libation also. One says, Why, since the third libation belongs to Indra and the Ribhus, and the Hotar alone makes the Yâjyâs for the Soma which are in readiness (*prasthita*) with an Indra-Ribhu verse, at the third libation, do the other Hotri-priests use verses addressed to various other deities for their Yâjyâs? In the Yâjyâ of the Hotar, *ribhubhir vajadbhiḥ samukshitam* (not in the Rigveda) the Ribhus are mentioned, but in the Yâjyâs of the other priests they are only hinted at.

The Maitrâvaruṇa repeats, *indravaruṇa sutapāv imāṃ sutam* (6, 68, 10); in the words, *yuro ratho adhvaram devavîtaye*, there is a plurality (in the words *devavîtaye*=*devânām vîtaye*, i. e. for the enjoyment of the gods) which is a characteristic of the Ribhus.

The Brâhmaṇâchhaṃsi repeats the verse, *indra-s'cha somam pibatam* (4, 50, 10); in its words, *vis'antu indavaḥ*, i. e. "may the drops come," a