

implies more, for it means, one who holds, or seizes the Grâvanas ¹⁰ (Soma squeezing stones). This is done by the Adhvaryu himself. In ancient times the Soma juice was very likely extracted by that priest who had to repeat the mantras for the purification of the Soma juice, that is, by the Grâvastut. Such a priest who was engaged in the preparation of the Soma (Homa) juice is also known in the Zend-Avesta. His name there is *havanan*, ¹¹ *i. e.* one who makes or prepares the *havana* = *savana* "libation."

The sixth priest mentioned in the As'vamedha hymn is the *S'amstar*, *i. e.* the repeater of Shastras. This is no doubt the Maitrâvaruṇa of the later ritual, who is several times mentioned by the name of *Pras'âstar* in other passages of the Saṁhitâ (1, 94, 6) and in the Brâhmaṇas. Sâyaṇa takes the same view.

Besides the names of the officiating priests, we have to examine some of the technical terms of the sacrificial art. In the 15th verse we find the expres-

¹⁰ See the note on the preparation of the *Soma* to 7, 32 pp. 488-90.

¹¹ See Vis'parad 3, 1. The term *havana* occurs in the Gâthâs for Homa (Yas'na, 10). That it means the same as the Vedic *savana* with which it is identical follows unmistakeably from the context. A *fratarem havanem* and an *uparem havanem*, that is, a first and second libation, are even distinguished (Yas'na 10, 2 ed. Westergaard). The *fratarem havanem* is the *prâtaḥ savanam*, *i. e.* morning libation of the ritual books; the *uparem*, *i. e.* latter, following, corresponds to the *mâdhyandina savanam*. The Parsi priests prepare up to the present day actually the Homa juice *twice* when performing the Homa ceremony. The first preparation takes place before the *Zota* (the Hotar of the Brahmans) appears; the second commences at the beginning of the proper ceremony, and is finished along with it. The *Zota* drinks the Homa which was prepared first by the Raspi (Adhvaryu); that one prepared during the ceremony is thrown into a well as a kind of offering.