

which is known by the name of Adhrigu-Praisha-mantra (see Ait. Br. 2, 6-7) is given by the Hotar himself, though the formulas of which it is composed have all characteristics of what was termed in the ritual *Yajus*, and consequently assigned to the Adhvaryu. At the Soma sacrifice all orders to the Hotar to repeat the Yâjyâ mantra, before the libations are thrown into the fire, are to be given by the Maitrâvaruṇa, and not by the Adhvaryu. The formulas by which the gods are called to appear, the address to the fire when it is kindled are repeated by the Hotar, not by the Adhvaryu, though they cannot be termed *rik*, the repetition of which alone was in later times regarded as incumbent upon the Hotar. The later rule, "The Hotar performs his duties with the Rigveda" (in the introductory chapter to the Hiraṇyakes'î and Apastamba S'râuta Sûtras) is therefore not quite correct. The Hotar himself even sacrifices on certain occasions what is, according to the later ritual, to be done by the Adhvaryu alone, or, when the offering is given as penance, by the Brahmâ. So, for instance, he sacrifices melted butter before repeating the As'vina Shastra (see the note to 4, 7, page 268), which is, as far as its principal parts are concerned, certainly very ancient.

Now if we compare the sacrificial formulas as contained in the Yajurveda, and principally the so-called Nigadas, and Nivids, preserved in the Brâhmaṇas and Sûtras with the bulk of the Rigveda hymns, we come to the conclusion, that the former are more ancient, and served the Rishis as a kind of