

down in the Leviticus knows no rythmical sentences nor hymns which accompanied the oblations offered to Jehovah. It describes only such manual labour, as found with the Brahmans its place in the Yajurveda, and mentions but very few and simple formulas which the officiating priest appears to have spoken when throwing the offering into the fire of the altar. They differed according to the occasion, but very little. The principal formula was אֵשֶׁה רִיחַ נִיחֹחַ לַיהוָה “a fire offering of pleasant smell for Jehovah,” which exactly corresponds with the Vedic *agnaye, indrāya, &c. svāhā!*²² *i.e.* a good offering to Agni, Indra, &c. If it was the solemn holocaustum, then the word עֹלָה *i.e.* holocaustum, was used in addition (Leviticus 1, 9-13); if it was the so-called *zebakh shlāmîm* or sacrifice for continued welfare, the word לֶחֶם food, bread, was added (Levit. 3, 11); if it was a penance the words אָשָׁם הוּא (Levit. 7, 5) “this is a penance” were required. When the priest absolved a sacrificer who brought an offering as a penance, he appears to have used a formula also, which is preserved in the so-frequently occurring sentence : וְכָפַר עָלָיו מִחַטָּאתוֹ אֲשֶׁר חָטָא וְנָסְלָהּ לוֹ (Lev. iv, 25, 31 : v. 6, 10.) “and he (the priest) shall annul the sin which he has committed, so that he will be pardoned.”²³

²² The term *svāhā* is to be traced to the root *dhā* to put, with *ā* to put in, into, and stands for *svādhā* (*su + ādhā*). It means the gift which is thrown into the fire.

²³ The priest appears to have addressed these words to the sinner who was to be absolved in this manner, “I annul the sin which thou hast committed, and thou shalt be pardoned.”