

yus ² (sacred cooks). Thence two Adhvaryu priests provide for all the implements required for the Pravargya vessel (gharma). After having done so, they say, "Brahma ! ³ we shall perform the Pravargya ceremony. Hotar ! repeat the appropriate mantras !"

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The Hotar begins with *brahma jajñānam prathamam* (Vâj. S. 13, 5. As'val. S'. 4, 6). In this mantra *Brahma* is Brihaspati (the teacher of the gods) ; by means of *Brahma* (i.e. the Brahmans) the Hotar thus cures the Pravargya man (the mystical personage, called "sacrifice" which had been torn to pieces by the gods). By repeating the mantra, *iyam pitre rāshtrī* (As'val. S'. S. 4, 6), the Hotar puts speech in the Pravargya man; for by *rāshtrī*, i. e. queen, speech is to be understood.

The verse, *mahān mahī astabhāyad* (As'val. S'. S. 4, 6), is addressed to Brahmanaspati. *Brahma* is Brihaspati ; by means of *Brahma* the priest thus cures the Pravargya man.

tied by the Adhvaryu with a cord, and milked. The milk is put on the left side of the Vedi, and then under recital of the mantra, *â das'abhir*, poured in the Mahāvîra. Then the milk of a goat whose kid is dead is taken, and mixed with that of the cow in the vessel. After this has been done, the contents of the Mahāvîra are thrown into the Ahavaniya fire. The sacrificer drinks milk from a large wooden spoon (Upayamanî) which has been first smelled by the Adhvaryu. The second series of mantras, the so-called *uttara patala*, is repeated when the cow is milked and her milk poured in the Mahāvîra. The whole ceremony has been witnessed by me.

² Viz. the properly so-called Adhvaryu with his constant assistant *Pratiprasthâtâ*.

³ The *Brahma* priest, i. e. the president of the sacrifice, is here informed, that the priests are going to perform the Pravargya ceremony. The Hotar receives at the same time orders to repeat the appropriate mantras. The intimation to the *Brahma* priest as well as the order to the Hotar are given by the *Adhvaryu* and the *Pratiprasthâtar*, called the two Adhvaryus.