

ceremonies are also more simple. It appears from verse 15th, that there was no Puroṇuvâkyâ or introductory mantra required, but the Yâjyâ alone was sufficient. The latter consisted already of the same parts as in the Brâhmaṇas, viz. the Agur, the Yâjyâ mantra, the Vashatkâra and Anuvashatkâra (see note 32 to page 95, page 126, and note 11 to page 133-34). The Agur or the introductory formula *ye yajâmahe* i. e. "what (gods are), those we worship by sacrificing," is very ancient, and seems to go back even beyond the properly so-called Vedic times; for we meet it even with the same name already in the Zend-Avesta (see note 11 to page 134); even a large number of the Parsi prayer formulas commence with it up to this day, viz. *yazâmaidê*. The Vashatkâra or the call *vâushat*, and the Anuvashatkâra, or the second call *vâushat* preceded by *Agne rîhi*, i. e. "Agni eat (the food)" must be also very old, though we do not find any trace of them in the Parsi ritual, which circumstance can be, however, easily accounted for. The first call *vâushat* being required in the very moment of the offering being thrown into the fire, and the second at once after it, there was no occasion for them at the Zoroastrian sacrifices; for the priests are not allowed to throw flesh, or Homa, or even cakes into the fire; they have only to show their offerings to the sacred element. In the Saṁhitâ itself, the Vashatkâra is frequently mentioned, and in hymns which show by no means a modern origin (see 1, 14, 8; 120, 4; 21, 5; 7, 14, 3; 15, 6; 99, 7 &c); some of them apparently allude to the