not conquered by the Asuras. Therefore the priests take their seats near the Agnídhra, and not in the Sadas. For when sitting near the *Agnídhra,* they are held (from *dhṛi* to hold). Thence that hearth is called Agnídhra.

The Asuras extinguished the fires of the sitting place of the Devas. But the Devas took the fires (which they required) for their sitting places [6] from the Agnídhra. By means of them they defeated the Asuras and Rakshas, and drove them out. Thence the sacrificers, by taking out the different fires (required) from the Agnídhra, defeat the Asuras and Rakshas and turn them out.

They conquered (*ajayanta*) by means of the (four) Ajya Shastras at the morning libation and entered (the place) which they had conquered. Thence the name *âjya* (from *ji* to conquer, and *â-yâ* to come near, enter).

Among the bodies of the minor Hotri priests (Maitrâvaruṇa, Brâhmaṇâchhansî, and Achhâvâka) that of the Achhâvâka was missing when they conquered and entered (the place); for in his body Agni and Indra had taken up their abode. Agni and Indra are of all the gods the strongest, mightiest, defeating best (the enemies), the most excellent, saving best (their friends). Thence the Shastra of the Achhâvâka [7] at the morning libation belongs to

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[6] The places to which the Brâhmaṇam alludes are the so-called *Dhishnyas*, extending in a straight line from the Mârjâli to the Agnîdhra fire. They are eight in number, all occupied by the so-called Hotri priests in the following order, commencing from the Mârjâli fire : Maitrâvaruṇa, Hotar, Brâhmaṇachhânsî, Potar, Neshṭar, Achhâvâka, and Agnîd. Before each of these priests there is a small earthen ring, in which sand, dust, &c. is thrown and a little fire lighted on it for the protection of the Hotri priest who stands near it. See Mahidhara's commentary on the Vâjasaneya Saṁhitâ, p. 151-52 ed. Weber, and the Katîyâ Sûtras 8, 6, 16-23. (p. 708-10 ed. Weber).

[7] The Shastra of the Achhâvâka consists of a hymn addressed to Indrâgnî, viz. *indrâgni â gatam* (3, 12).