

and its invitation to enjoy the meal prepared, may be equally old. It was justly regarded only as a kind of Yajus, and called *Nigada*²⁰ or *Nivid*. The latter term was principally applied to the enumeration of the titles, qualities, &c. of a particular deity, accompanied with an invitation. At the most ancient times it appears that all sacrificial formulas were spoken by the Hotar alone; the Adhvaryu was only his assistant, who arranged the sacrificial compound, provided the implements, and performed all manual labour. It was only at the time when regular metrical verses and hymns were introduced into the ritual, that a part of the duties of the Hotar devolved on the Adhvaryu. There are in the present ritual, traces to be found, that the Hotar actually must have performed part of the duties of the Adhvaryu.

According to the ritual which appears to have been in force for the last three thousand years without undergoing any considerable change, it is one of the principal duties of the Adhvaryu to give orders (*praisha*) to most of the officiating priests, to perform their respective duties. Now at several occasions, especially at the more solemn sacrifices, the order is to be given either by the Hotar himself, or his principal assistant, the Maitrâvaruṇa. So for instance, the order to the slaughterers of the sacrificial animal,

²⁰ See Madhusûdana's Prasthâbhedha in Weber's *Indische Studien*, i. page 14, and the Bhâgavata Purâṇa 12, 6, 52 (in the Bombay edition) where the *yajurganū*, i. e. the series of Yajus mantras is called *nigada*. Madhusûdana comprises by this name, as it appears, principally the Praishas or orders by the Adhvaryu to the other priests to do their respective duties.