

towards the north).~ The adhvaryu should drop the clarified butter from the *juhū* into the *dhruvā* three times with *samaktam agninā ghṛtaṁ samaktaṁ haviṣā haviḥ | sam antarikṣam arciṣā* or with *makhasya śiro'si...*~

3. ≡ Āp.~ While the adhvaryu is pronouncing the *pravaras*, the sacrificer should murmur *devāḥ pitarah...* and add to it *mām deveṣu āśrāvayā" yuṣe varcase*. If the sacrificer is a Niṣāda or a Rathakāra by caste, the adhvaryu should pronounce, as his *pravaras*, those of the seer whose name he (= the sacrificer) mentions. In the case of a Brāhmaṇa sacrificer to whom a king has assigned his *pravaras*, the adhvaryu should pronounce the *pravaras* assigned by the king. And, in the case of a (Rājanya) sacrificer to whom a Brāhmaṇa has assigned his *pravaras*, the adhvaryu should pronounce the *pravaras* assigned by the Brāhmaṇa. If the sacrificer belongs to two gotras, the adhvaryu should pronounce the *pravaras* in both of his gotras. In the case of a sacrificer, who does not know his own *pravaras*, the adhvaryu should pronounce the *pravaras* of his Purohita or of his teacher.~

VAIKHĀNASA [5.9; 6.1-5]—

1. ≡ Sat. The adhvaryu should say to the hotṛ: *hotar ehi*.~ The sacrificer should follow with *ucchuṣmo agne...* the āhavanīya fire which is flaring up, (that is to say, when the verse, *samidhyamāno adhvare...*, is being recited by the hotṛ). He should follow with *samidho agnir āhutah...* the āhavanīya fire which has flared up, (that is to say, after the verse, *samidho agna āhuta...*, has been recited by the hotṛ). When the hotṛ is reciting the verse, *ājuhota duvasyata...*, the adhvaryu should put the remaining fire-sticks on the fire.~

2. ≡ Sat.~ With the sacrificer touching him, the adhvaryu should pour out, with *samārabhyo 'rdhvo...*, an *āghāra*-libation by means of the ladle from the southern conjunction of the enclosing sticks up to the north-eastern corner.~ With *makhasya śiro'si...*, he should drop clarified butter from the *juhū* into the *dhruvā* three times.

3. ≡ Sat.

MĀNAVA [1.3.1; 1.4.1; 5.2.15]—

1. ≡ Āp.~ Without awaiting the call (from the hotṛ), the brahman should recite to himself *prajāpate 'nubrūhi yajñam...* and then loudly say *oṣm anubrūṣhi*. The adhvaryu should put a fire-stick at each of the *praṇavas* uttered by the hotṛ.~ The sacrificer should recite the *daśahotṛ* formula before the recitation of the *samidhenī* verses by the hotṛ. After the āhavanīya fire has flared up, the sacrificer should recite *samidho agnir āhutah...* The adhvaryu should loosen the *darbha*-blades of the cord tied round the sacrificial faggot and put those *darbha*-blades together, by fastening a knot, for being used for brushing.~ After the hotṛ has invoked the divinities, the adhvaryu should touch water and fan the fire three times by means of the *veda*. While fanning the fire he should, each time, rest the end of the *veda* within the altar.

THE PRAYĀJA AND THE ĀJYABHĀGA OFFERINGS

BAUDHĀYANA [1.16; 3.18; 20.13]—

1. When the adhvaryu comes to know of the hotṛ (reciting the formula), *ghṛtavatīm adhvaryo...*, he should take up the *juhū* and the *upabhṛt*, step up (towards the south of the altar, stand near the āhavanīya fire facing towards the north), and call out (with the words, *oṣrāṣvaya*. The āgnīdhra should respond with the words, *astu śrauṣṣat*. The adhvaryu should) then say (to the hotṛ) *samidho yaja*. After (the hotṛ has recited the relevant formula and uttered) *vauṣṣat*, the adhvaryu should offer (on the āhavanīya fire a little clarified butter out of the *juhū*). (In connection with all the four following *prayāja* oblations, he should say to the hotṛ,) *yaja*, (and, each time after the utterance of *vaṣat* by the hotṛ, offer the oblation on the āhavanīya fire). When he is about to offer the fourth oblation, he should pour into the *juhū* half of the clarified butter from the *upabhṛt*. [As for the injunction that (at each succeeding *prayāja* offering) he should step (forward a little towards the āhavanīya fire) and then offer the oblation: Baudhāyana, indeed, says that at each succeeding oblation, the adhvaryu should step forward (a little) with his feet (towards the āhavanīya fire), (step forward) with the oblations, (that is to say, offer each succeeding oblation in front of the preceding one), and (step forward also) with the tone, (that is to say, address the hotṛ in connection with each succeeding oblation in a louder tone), and offer (in each succeeding oblation) a greater quantity (of clarified butter). Śāliki says that the adhvaryu should (at each succeeding oblation) step forward with his feet only and offer all the oblations at one and the same spot. Aupamanyava says that the adhvaryu should stand at one and the same spot and step forward only with the oblations (that is, offer the oblations one in front of the other). Āñjigavi says that the adhvaryu should stand at one and the same spot and offer (the four *prayāja*) oblations (in a circumambulatory movement) by the right, (one in) each direction (beginning with the east), and the fifth oblation in the middle.] The sacrificer should follow the offering of each of the (five) *prayāja* oblations respectively with the formulas, *vasantam ṛtūnām...*, *grīṣmam ṛtūnām...*, *varṣā ṛtūnām...*, *śaradam ṛtūnām...* and *hemantaśiśirāv ṛtūnām...* After having offered the five *prayāja* oblations, the adhvaryu should step beyond (the altar) towards the north, (return to his original place), and drop the remainder of clarified butter from the *juhū* over the oblations in (the following) order: first over the *dhruvā*, then over the sacrificial cake towards the south, then (again) over the *dhruvā*, then over the sacrificial cake towards the north, then over the boiled milk, then over the curds, and finally over the *upabhṛt*.

2. While taking (into the *juhū*) four (spoonfuls) of clarified butter (from the *dhruvā*), the adhvaryu should say to the hotṛ: "Do you recite the puronuvākya for Agni (*agnaye'nubrūṣhi*)." (Then, as before, the adhvaryu should take up the two ladles), step forward (towards the āhavanīya fire and, after the hotṛ has recited the puronuvākya,) give out the call (to the āgnīdhra, and, after the āgnīdhra has responded to the call,) say to the hotṛ: "Do you