

Iranians left their Indian brethren on account of a bitter religious contest, which is known in the Brâhmanas as the struggle between the Devas and Asuras, already the offices of an Adhvaryu and Hotar were distinct, as we may learn from the Zend-Avesta, which exhibits the religion of the Asuras (Ahura religion, its professors calling themselves *ahuro-tkêshô*=*asura-dîksha*, i. e. initiated into the Asura rites).

But the offices of Udgâtrîs and that of the Brahma priests were not known to the Aryas at that time; they were introduced subsequently after the separation. In many Vedic hymns we find, however, the duties principally of the former class (the chanters) mentioned. They are often juxtaposed with those of the Hotars. The term for the performance of the Hotri-priests is *s'âms*, to praise, recite; that for that of the Udgâtrîs *stu* or *gâi* to sing (see, for instance, Rigveda Sañh. 8, 1, 1; 6, 62, 5; 6, 69, 2-3); besides the technical names *uktha*=*Shashtra* and *Stoma*, *sâma*, are frequently to be met with (see 8, 1, 15; 3, 3. 6; 6, 3; 16, 9; 14, 11; 6, 24, 7 &c.) Now the absence of all such terms, indicative of the functions of the Udgâtrîs (chanters) in the As'vamedha hymn is certainly remarkable. Their not occurring might, perhaps, be accounted for by the supposition, that the chanters were not required at the horse sacrifice. It is true several smaller sacrifices, such as the Dars'apûrnamâsa, the Châturarmâsyâ Ishtis and the animal sacrifice (if performed apart without forming part of a Soma sacrifice) are performed without any chanting;