

for to judge from the nature of his duties as superintendent of the sacrificial ceremonies, he was only necessary at a time when the sacrifice had become already very complicated, and was liable to many mistakes. The origin of the office dates earlier than the Brâhmaṇas. Unmistakeable traces of it are to be found already in the Saṁhitâ of the Rigveda. In one passage 1, 10, 1, the Brahmâ priests (*brahmâṇas*) are juxtaposed with the Hotṛis (*arkinaḥ*) and Udgâṭṛis (*gâyatrīṇaḥ*). They are there said to “raise Indra just as (one raises) a reed.” Similarly we find together *gâyata* chant, *s’āms’ata* praise, and *brahma kṛiṇuta* make the Brahma (8, 32, 17). In 10, 91, 10 the Brahmâ is mentioned along with other priests also, such as the Potar, Neshṭar, &c. The little work done by the Brahmâ priests, or rather their idleness, is mentioned, 8, 92, 30, “do not be as lazy as a Brahmâ priest” (*mo shu brahmeva tandrayur bhuvah*). That the Brahmâ priests were thus reproached may clearly be seen from Ait. Brâhm. 5, 34. The Brahmâ priest is the speaker or expounder of religious matters (10, 71, 11; 117, 8), in which capacity they became the authors of the Brâhmaṇas. That the Brahmâ was expected to know all secret things may be inferred from several passages (10, 85, 3; 16; 35; 36). Bṛihaspati, the teacher of the gods, is also called *brahmâ* (10, 143, 3), and Aṇi is honoured with the same name (7, 7, 5), as well as his pious worshippers of old, the so-called Aṅgirasah (7, 42, 1). Sometimes the name signifies the Brahman as distinguished from the Kshattriya (*brahmaṇi rājani vā* 1, 108, 7).