

but for Soma sacrifices of whatever description, the chanters are as indispensable as the Hotars. That the As'vamedha was connected with a Soma sacrifice¹² already at the time of the composition of the hymn in question, undoubtedly follows from the office of *Grāvagrâbha* being mentioned in it; for this priest is only required for the extracting of the Soma juice, and has nothing whatever to do with any other sacrificial rite. The mentioning of the S'âmstar (*Maitrâvaruṇa*) is another indication that the As'vamedha already at that early time was accompanied by a Soma sacrifice. For one of the principal duties of the *Maitrâvaruṇa*, who may be called the first assistant of the Hotar, is to repeat Shastras, which are only required at Soma sacrifices as the necessary accompaniments of all chants.

Besides the *Udgâtris* we miss the class of the Brahma priests, viz. *Brahmâ*, *Brâhmaṇâchaṁsî*, and *Subrahmanyâ*, whose services are required at all great sacrifices. The *Brahmâ* can not, even at small sacrifices, such as the *Dars'apûrnamâsa* *Ishti*, be dispensed with. The *Brâhmaṇâchaṁsî* and *Subrahmanyâ* are at Soma sacrifices as indispensable as the *Maitrâvaruṇa*; the first has to repeat also Shastras for the chants, the latter to invite every day Indra to the Soma feast (see the note to 6, 3, pp. 382-84).

The introduction of the *Brahmâ* priest marks no doubt a new era in the history of the sacrificial art;

¹² According to As'val. S'r. Sûtras (10, 8) there are three Soma days (*sutyâni*) required for the horse sacrifice.