

It is certainly remarkable, that none of the Brahmâ priests is to be found among the priests enumerated in the As'vamedha hymn, and we may safely conclude, that their offices were not known at that time. The word *brahma* (neuter) itself occurs in it (in the seventeenth verse), "If any one in order to make thee sit did thee harm by kicking thee with his heels, or striking thee with a whip violently so that thou didst snort, I cause all to go off from thee by means of the Brahma, just as I make flow (the drops of melted butter) by means of a Sruch (sacrificial spoon) over the piece which is among the ready-made offerings (*adhvareshu*)."  
 Brahma has here very likely its original meaning, "the sacrificial grass" or a certain bunch of it (see the note on pages 4, 5). For the meaning "prayer," which is here given to it by Sâyaṇa, does not suit the simile. In order to understand it fully, one has to bear in mind that the Adhvaryu after having cooked and made ready any offering (Purodâśa or flesh, or Charu, &c.) generally pours from a Sruch some drops of melted butter over it. Now the *brahma* by means of which the priest is to soothe all injury which the sacrificial horse may have received from kicking or striking, is compared with this Sruch; the drops of melted butter are then the several stalks of the bunch of the sacrificial grass, required at all sacrifices and their taking out, and throwing away (as is done at all sacrifices, see note 8 to page 79) is compared to the flowing of the drops from the sacrificial spoon.

Not only is the number of priests less, but the