

## 26.

(*The Kshattriya is not allowed to eat sacrificial food. The Brahma priest eats his portion for him.*)

As regards the portion of sacrificial food which is to be eaten by the sacrificer, they ask, whether the Kshattriya should eat or whether he should not eat it? They say, if he eat, then he commits a great sin, as having eaten sacrificial food although he is an *ahutâd* (one not permitted to eat). If he do not eat, then he cuts himself off from the sacrifice (with which he was connected). For the portion to be eaten by the sacrificer, is the sacrifice. This is to be made over to the Brahma priest. For the Brahma priest of the Kshattriya is in the place of (his) Purohita. The Purohita is the one-half of the Kshattriya; only

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the Jews. Only he whose descent from one of these great Rishis was beyond doubt, could become the founder of a Gotra. In this genealogy there is no proper place for the *pravaras* according to Dr. Hall's opinion; for a family calls itself generally only by the name of its founder. From a genealogical point of view, therefore, only the names of the patriarch (one of the great Rishis) and those of the founders of the Gotras were important. The institution of the *Pravaras* is purely religious, and sacrificial. The *pravaras* or *ârsheyas* which are used as synonymous terms, are those sacrificial fires which several Gotras had in common; it was left to their own choice, to which they wished to repair. This had a practical meaning, as long as fire worship was the prevailing religion of the Aryas, which was the case before the commencement of the properly so-called Vedic period. In the course of time it became a mere form, the original meaning of which was very early lost. That the *ârsheyas* refer to the sacrificial fire, may be clearly seen from the context, in which they occur. Their names are mentioned in the vocative, as soon as the fire is kindled. After they have been invoked the Hotar begins at once the invocation of Agni, the fire, by various names, such as *d'eveddho*, *manviddho*, &c. kindled by gods, kindled by Manu, &c. (As'v. S'r. S. 1, 3). That this rite of invoking the *ârsheyas* must be very ancient, proves the occurrence of a similar or even the same rite with the Parsis. They invoke up to this day, in their confession of faith, those ancestors and beings who were of the same *varna*, i. e. choice, religion, as they are. The term for "I will profess (a religion)" is *fravarânê*, which is exactly of the same origin as *pravara*, (See Yas'na 12 in my Essays, page 164).