

that Viśvāmitra originally held the post. Probably, however, with the disappearance of Sudās, Viśvāmitra recovered his position, whereupon Vasiṣṭha in revenge for the murder of his sons secured in some way unspecified the defeat of the Saudāsas.<sup>16</sup>

At any rate it is hardly necessary to suppose that the enmity of the Saudāsas and Vasiṣṭhas was permanent. There is evidence<sup>17</sup> that the Bharatas had the Vasiṣṭhas as Purohitas, while other versions<sup>18</sup> regard them as Purohitas for people (*prajāh*) generally. It seems that the Vasiṣṭhas were pioneers in adopting the rule that Purohitas should act as Brahman priest<sup>19</sup> at the sacrifice: the Śatapatha Brāhmaṇa<sup>20</sup> states that the Vasiṣṭhas were once the only priests to act as Brahmins, but that later any priest could serve as such.<sup>21</sup> A rivalry with Jamadgni and Viśvāmitra is reported in the Taittiriya Saṃhitā.<sup>22</sup> Parāśara and Śatayātu are associated with Vasiṣṭha in the Rīgveda,<sup>23</sup> being apparently, as Geldner<sup>24</sup> thinks, the grandson and a son of Vasiṣṭha. According to Pischel,<sup>25</sup> in another hymn,<sup>26</sup> Vasiṣṭha appears as attempting to steal the goods of his father Varuṇa; Geldner<sup>27</sup> also shows that the Rīgveda<sup>28</sup> contains a clear reference to Vasiṣṭha's being a son of Varuṇa and the nymph Urvaśī. Perhaps this explains the fact that the Vasiṣṭhas are called the Trītsus in one passage

<sup>16</sup> Roth, *Zur Litteratur und Geschichte des Weda*, 121 et seq., considered that the Vasiṣṭhas were finally successful in the effort to remove the Viśvāmitras from favour. Weber, *Indische Studien*, 1, 120; *Episches im vedischen Ritual*, 34, doubted this, and Muir, *op. cit.*, i<sup>2</sup>, 371-375, held the problem to be insoluble. Roth and Muir, however, both complicated the question by regarding the Bharatas as enemies of the Trītsus, which (see Trītsau) is not at all probable, though it is still the view of Bloomfield, *Journal of the American Oriental Society*, 16, 41, 42.

<sup>17</sup> *Pañcaviṃśa Brāhmaṇa*, xv. 4, 24; Weber, *Indische Studien*, 10, 34.

<sup>18</sup> *Taittiriya Saṃhitā*, iii. 5, 2, 1; *Kāthaka Saṃhitā*, xxxvii. 17.

<sup>19</sup> Vasiṣṭha was Brahman at the sacri-

fice of *Sunahśepa*, *Aitareya Brāhmaṇa*, vii. 16; *Śāṅkhāyana Srauta Sūtra*, xv. 21, 4.

<sup>20</sup> xii. 6, 1, 41. Cf. iv. 6, 6, 5.

<sup>21</sup> *Śaṭviṃśa Brāhmaṇa*, i. 5; Weber, *Indische Studien*, 10, 35.

<sup>22</sup> iii. 1, 7, 3. Cf. n. 11.

<sup>23</sup> vii. 18, 21.

<sup>24</sup> *Vedische Studien*, 2, 132.

<sup>25</sup> *Vedische Studien*, 2, 55 et seq.

<sup>26</sup> vii. 55. Aufrecht, *Indische Studien*, 4, 337, took the hymn to refer to a lover's visit to a maiden. Cf. Lanman, *Sanskrit Reader*, 370; *Bṛhaddevatā*, vi. 11, with Macdonell's notes.

<sup>27</sup> *Vedische Studien*, 2, 138. So also Nirukta, v. 13; Muir, *Sanskrit Texts*, i<sup>2</sup>, 231, n. 97; *Bṛhaddevatā*, v. 150.

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<sup>28</sup> vii. 33, 11.