

sense of the priest who guides the sacrifice generally. It is undoubtedly found in that sense, both Muir⁵ and Roth⁶ recognizing instances of its being used thus. Geldner,⁷ however, is anxious to find that sense in a large number of passages, and insists that the *Purohita* was normally a Brahman in the narrower sense. Oldenberg,⁸ on the other hand, holds with greater probability that in most of the passages adduced Brahman means simply 'priest,' and that the *Purohita*, who was essentially not a member of the ordinary body of sacrificing priests (*Rtvij*), was, when he officiated at the sacrifice, more usually the *Hotṛ* priest, and only later became the Brahman. This change he regards as having taken place when the importance of the hymns declined, and most weight was laid on the functions of the priest who superintended the sacrifice as a whole, and by his magic repaired the flaws in the sacrifice.⁹ In the later literature both senses of the word are quite common.¹⁰

⁵ *Op. cit.*, i², 251, citing ii. 1, 2 (=ix. 91, 10); iv. 9, 4; x. 52, 2.

⁶ St. Petersburg Dictionary, s.v. 2, citing ii. 1, 2; ix. 96, 6; x. 71, 11; 107, 6. In none of the last three passages is the specific sense cogently required.

⁷ *Vedische Studien*, 2, 145 *et seq.*; 3, 155. He thinks that the sense of 'superintending priest' is the older, and sees it in i. 158, 6; iv. 9, 4; 50, 7, 8; vii. 7, 5; 33, 11; x. 141, 3, etc.

⁸ *Religion des Veda*, 396, 397, who thinks that the Brahman priest known to the Rigveda was the *Brāhmaṇa-chaṇḍ*, and who in most passages (e.g., iv. 50, 7, 8) sees only the sense of 'priest.' Cf. Weber, *Indische Studien*, 10, 376, 377.

⁹ Cf. Pischel, *Göttingische Gelehrte Anzeigen*, 1894, 420; Hillebrandt, *Ritual-litteratur*, 13; Bloomfield, *Hymns of the Atharvaveda*, lxviii; *Atharvaveda*, 32; and see *Purohita*.

¹⁰ As 'priest,' Av. ii. 7, 2; iv. 35, 1, 2; v. 8, 5; 17, 8; 18, 7; 19, 8; vi. 122, 5; viii. 9, 3; x. 1, 3; 4, 30, 33; 7, 24; xi. 1, 25; xii. 1, 38; xix. 32, 8; *Taittirīya Saṃhitā*, iv. 1, 7, 1; *Vājasaneyi Saṃhitā*, xxvi. 2; *Aitareya Brāhmaṇa*, v. 3, etc. As 'superintending priest,' Av. xviii. 4, 15; xx. 2, 3; *Taittirīya Saṃhitā*, i. 8, 9, 1; ii. 3, 11, 4; iii. 5, 2, 1, etc.; *Kāṭhaka Saṃhitā*, xxxvii. 17; and see Weber, *Indische Studien*, 10, 34, 35; 114; 135-138; 327; 330-337.

Brahma-putra in a few passages is used in the sense of a 'priest's son.'

¹ Rv. ii. 43, 2; *Śatapatha Brāhmaṇa*, xi. 4, 1, 2. 9. Cf. Weber, *Indische*

Studien, 10, 43, 69; Muir, *Sanskrit Texts*, i², 252.