

Viśvantara sacrificed without priests, while Devāpi is not regarded as a king until the Nirukta,²⁵ and there is no reason to suppose that Yāska's view expressed in that work is correct.

According to Geldner,²⁶ the Purohita from the beginning acted as the Brahman priest in the sacrificial ritual, being there the general superintendent of the sacrifice. In favour of this view, he cites the fact that Vasiṣṭha is mentioned both as Purohita²⁷ and as Brahman:²⁸ at the sacrifice of Śunaḥśepa he served as Brahman,²⁹ but he was the Purohita of Sudās;³⁰ Bṛhaspati is called the Purohita³¹ and the Brahman³² of the gods; and the Vasiṣṭhas who are Purohitas are also the Brahmanas at the sacrifice.³³ It is thus clear that the Brahman was often the Purohita; and it was natural that this should be the case when once the Brahman's place became, as it did in the later ritual, the most important position at the sacrifice.³⁴ But the Brahman can hardly be said to have held this place in the earlier ritual; Oldenberg³⁵ seems to be right in holding that the Purohita was originally the Hotṛ priest, the singer *par excellence*, when he took any part at all in the ritual of the great sacrifices with the Rtvijṣ. So Devāpi seems clearly to have

²⁵ ii. 10.

²⁶ *Op. cit.*, 2. 144; 3. 155. Cf. Pischel, *Göttingische Gelehrte Anzeigen*, 1894, 420; Hillebrandt, *Ritualliteratur*, 13. Rv. i. 94, 6, does not prove that the Purohita was a Rtvij: it merely shows that he could be one when he wished.

²⁷ Rv. x. 150, 5.

²⁸ Rv. vii. 33. 11. But this need mean no more than Brahmin.

²⁹ Aitareya Brāhmaṇa, vii. 16, 1; Śāṅkhāyana Śrauta Sūtra, xv. 21, 4.

³⁰ Śāṅkhāyana Śrauta Sūtra, xvi. 11

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³¹ Rv. ii. 24, 9; Aitareya Brāhmaṇa, iii. 17, 2; Taittiriya Brāhmaṇa, ii. 7, 1, 2; Śatapatha Brāhmaṇa, v. 3, 1, 2; Śāṅkhāyana Śrauta Sūtra, xiv. 23, 4.

³² Rv. x. 141, 3; Kausītaki Brāhmaṇa, vi. 13; Śatapatha Brāhmaṇa,

i. 7, 4, 21; Śāṅkhāyana Śrauta Sūtra, iv. 6, 9.

³³ Taittiriya Saṃhitā, iii. 5, 2, 1. This point is not in the parallel versions, Kāṭhaka Saṃhitā, xxxvii. 17 (but cf. xxvii. 4: *brahma - purohitaṃ kṣatram*, unless this means 'the Kṣatra is inferior to the Brahma'); Pāṇcaviṃśa Brāhmaṇa, xv. 5, 24, and cf. Gopatha Brāhmaṇa, ii. 2, 13. The Atharvan literature (Bloomfield, *Hymns of the Atharvaveda*, lx, lxi) requires a follower of that Veda to act as Brahman, and the spells of the Atharvan are, in fact, closely allied to the spells of the Purohita as represented in the Aitareya Brāhmaṇa, viii. 24-28. Cf. Macdonell, *Sanskrit Literature*, 193, 195.

³⁴ See Bloomfield, *op. cit.*, lviii, lxi, lxx, lxxiii et seq.

³⁵ *Religion des Veda*, 380, 381.