

The number varied : the ritual literature requires sixteen priests to be employed at the greatest sacrifices (see *Ṛtvij*), but other rites could be accomplished with four,¹⁰⁶ five,¹⁰⁷ six,¹⁰⁸ seven,¹⁰⁹ or ten¹¹⁰ priests. Again, the Kauṣītakins¹¹¹ had a seventeenth priest beside the usual sixteen, the Sadasya, so called because he watched the performance from the Sadas, 'seat.' In one rite, the Sattrā ('sacrificial session') of the serpents, the Pañcaviṃśa Brāhmaṇa,¹¹² adds three more to the sixteen, a second Unnetṛ, an Abhigara, and an Apagara. The later ritual places the Brahman at the head of all the priests, but this is probably not the early view (see *Brahman*).

The sacrifice ensured, if properly performed, primarily the advantages of the sacrificer (*yajamāna*),¹¹³ but the priest shared in the profit, besides securing the Dakṣiṇās. Disputes between sacrificers and the priests were not rare, as in the case of Viśvantara and the Śyāparṇas,¹¹⁴ or Janamejaya and the Asitamṛgas;¹¹⁵ and the Aiśāvīras are referred to as undesirable priests.¹¹⁶ Moreover, Viśvāmītra once held the post of Purohita to Sudās, but gave place to Vasiṣṭha.

¹⁰⁶ Taittiriya Brāhmaṇa, ii. 3, 6, 1-4; Pañcaviṃśa Brāhmaṇa, xxv. 4, 2. The four are the Hotṛ, Adhvaryu, Agnidh, and Upavaktṛ: Weber, 10, 139, n. 4.

¹⁰⁷ Kāthaka Saṃhitā, ix. 13; Pañcaviṃśa Brāhmaṇa, xxv. 4, 2, with a second Adhvaryu, as well as the four enumerated in the previous note.

¹⁰⁸ Kāthaka Saṃhitā, ix. 13; Taittiriya Brāhmaṇa, ii. 2, 2, 3; Taittiriya Āraṇyaka, iii. 4, 6; Śatapatha Brāhmaṇa, xi. 7, 2, 6, where the list has Adhvaryu, Hotṛ, Brahman, with the Pratiprasthātṛ, Maitrāvaruṇa, Agnidhra.

¹⁰⁹ Kāthaka Saṃhitā, ix. 13; Taittiriya Brāhmaṇa, ii. 2, 2, 5; Taittiriya Āraṇyaka, iii. 5; Pañcaviṃśa Brāhmaṇa, xxv. 4, 2. The number seems to be made up of the five of note 107 and the Abhigara—i.e., probably the Abhigara and the Apagara.

¹¹⁰ Kāthaka Saṃhitā, ix. 8. 13-16; Taittiriya Brāhmaṇa, ii. 2, 4, 1; 3, 6, 4;

Taittiriya Āraṇyaka, iii. 1; Aitareya Brāhmaṇa, v. 25; Pañcaviṃśa Brāhmaṇa, xxv. 4, 2. What ten are meant is uncertain; the four of note 106 are enumerated.

¹¹¹ Cf. Śatapatha Brāhmaṇa, x. 4, 2, 19; Keith, *Aitareya Āraṇyaka*, 37.

¹¹² xxv. 14, 3.

¹¹³ Śatapatha Brāhmaṇa, i. 6, 1, 20; 9, 1, 12; ii. 2, 2, 7; iii. 4, 2, 15; iv. 2, 5, 9, 10; viii. 5, 3, 8; ix. 5, 2, 16; xii. 8, 1, 17, etc.

¹¹⁴ Aitareya Brāhmaṇa, vii. 27 *et seq.*; Muir, *Sanskrit Texts*, 5, 436 *et seq.*

¹¹⁵ Aitareya Brāhmaṇa, vii. 27.

¹¹⁶ Cf. Śatapatha Brāhmaṇa, xi. 2, 7, 32, where Weber, *Indische Studien*, 10, 153, n. 1, interprets Aiśāvīra, not as a proper name, but as meaning 'contemptible'; but Śāyana thinks a proper name is meant, a view accepted by Eggeling, *Sacred Books of the East*, 44, 45, n. 2.