

8 IMPORTANCE OF THE PUROHITA—OUTCAST TRIBE [Pulasti

been a Hotṛ;³⁶ Agni is at once Purohita³⁷ and Hotṛ;³⁸ and the 'two divine Hotṛs' referred to in the Āprī litanies are also called the 'two Purohitas.'³⁹ Later, no doubt, when the priestly activity ceased to centre in the song, the Purohita, with his skill in magic, became the Brahman, who also required magic to undo the errors of the sacrifice.⁴⁰

There is little doubt that in the original growth of the priesthood the Purohita played a considerable part. In historical times he represented the real power of the kingship, and may safely be deemed to have exercised great influence in all public affairs, such as the administration of justice and the king's conduct of business. But it is not at all probable that the Purohita represents, as Roth⁴¹ and Zimmer⁴² thought, the source which gave rise to caste. The priestly class is already in existence in the Rigveda (see Varṇa).

³⁶ Rv. x. 98; and cf. Pañcaviṃśa Brāhmaṇa, xiv. 6, 8; Āśvalāyana Gṛhya Sūtra, i. 12, 7.

³⁷ Rv. i. 1, 1; iii. 3, 2; ii. 1, 1; v. 11, 2. In viii. 27, 1; x. 1, 6, he is called Purohita, and credited with the characteristic activities of the Hotṛ priest.

³⁸ Rv. i. 1, 1; iii. 3, 2; ii. 1, 1; v. 11, 2, etc.

³⁹ Rv. x. 66, 13; 70, 7.

⁴⁰ Cf. Aitareya Brāhmaṇa, vii. 26.

⁴¹ Zur Litteratur und Geschichte des Weda, xii. 7 et seq.

⁴² Altindisches Leben, 195.

Cf. Zimmer, Altindisches Leben, 168, 169; 195 et seq.; Max Müller, Ancient Sanskrit Literature, 485; Weber, Indische Studien, 10, 31-35; 138; Haug, Brahma und die Brahmanen, 9 et seq.; Geldner, Vedische Studien, 2, 144; Oldenberg, Religion des Weda, 374-383; Bloomfield, Hymns of the Atharvaveda, lxx et seq.

Pulasti¹ or Pulastin² in the Yajurveda Samhitās denotes 'wearing the hair plain,' as opposed to *kapardin*, 'wearing the hair in braids.'

¹ Taittiriya Samhitā, iv. 5. 9. 1; Vājasaneyi Samhitā, xvi. 43.

² Kāthaka Samhitā, xvii. 15. Cf. Zimmer, Altindisches Leben, 265.

Pulinda is the name of an outcast tribe mentioned with the Andhras in the Aitareya Brāhmaṇa,¹ but not in the Śāṅkhāyana Śrauta Sūtra,² in connexion with the story of *Sunahṣepa*. The Pulindas again appear associated with the Andhras in the time of Aśoka.³

¹ vii. 18.

² xv. 26.

³ Vincent Smith, *Zeitschrift der*

Deutschen Morgenländischen Gesellschaft, 56, 652.