

parts. In the Atharvaveda<sup>2</sup> and later<sup>3</sup> it is a very common word denoting 'priest,' and it appears in the quadruple division of the castes in the Puruṣa-sūkta ('hymn of man') of the Rigveda.<sup>4</sup>

It seems certain that in the Rigveda this Brāhmaṇa, or Brahmin, is already a separate caste, differing from the warrior and agricultural castes.<sup>5</sup> The texts regularly claim for them a superiority to the Kṣatriya caste,<sup>6</sup> and the Brahmin is able by his spells or manipulation of the rite to embroil the people and the warriors<sup>7</sup> or the different sections of the warriors.<sup>8</sup> If it is necessary to recognize, as is sometimes done, that the Brahmin does pay homage to the king at the Rājasūya,<sup>9</sup> nevertheless the unusual fact is carefully explained away so as to leave the priority of the Brahmin unaffected. But it is expressly recognized that the union of the Kṣatriya and the Brāhmaṇa is essential for complete prosperity.<sup>10</sup> It is admitted<sup>11</sup> that the king or the nobles might at times oppress the Brahmins, but it is indicated that ruin is then certain swiftly to follow.

<sup>2</sup> ii. 6, 3; iv. 6, 1; v. 17, 9; 18, 1 *et seq.*; 19, 2 *et seq.*; xi. 1, 28; xix. 34, 6; 35, 2, etc.

<sup>3</sup> Taittirīya Saṃhitā, i. 6, 7, 2; ii. 1, 2, 8, etc.; Vājasaneyi Saṃhitā, vii. 46, etc.

<sup>4</sup> x. 90.

<sup>5</sup> Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 235; Geldner, *Vedische Studien*, 2, 146, n. 1; and see *Vārṇa*.

<sup>6</sup> See Maitrāyaṇī Saṃhitā, iv. 3, 8; Kāthaka Saṃhitā, xxix. 10; Vājasaneyi Saṃhitā, xxi. 21; Śatapatha Brāhmaṇa, v. 4, 4, 15; xiii. 1, 9, 1; 3, 7, 8; Aitareya Brāhmaṇa, vii. 15; viii. 9. Pañcaviṃśa Brāhmaṇa, ii. 8, 2; xi. 11, 9; xv. 6, 3; and cf. *Brahmapurohita*; Weber, *Indische Studien*, 10, 27 *et seq.*

<sup>7</sup> See Maitrāyaṇī Saṃhitā, ii. 1, 7; iii. 3, 10; Taittirīya Saṃhitā, ii. 2, 11, 2, etc.

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<sup>8</sup> Maitrāyaṇī Saṃhitā, iii. 3, 10.

<sup>9</sup> Bṛhadāraṇyaka Upaniṣad, i. 4, 23 (Mādhyamdina=i. 4, 11 Kāṇva). Cf. Kāthaka Saṃhitā, xxviii. 5; Śatapatha Brāhmaṇa, i. 2, 3, 2; v. 4, 2, 7. Contrast the claim that Soma alone is King of the Brahmins, Vājasaneyi Saṃhitā, x. 18; Śatapatha Brāhmaṇa, v. 4, 2, 3.

<sup>10</sup> See Taittirīya Saṃhitā, v. 1, 10, 3; Kāthaka Saṃhitā, xix. 10; xxvii. 4; xxix. 10; Maitrāyaṇī Saṃhitā, ii. 2, 3; 7, 7; iii. 1, 9; 2, 3; iv. 3, 9; Vājasaneyi Saṃhitā, xx. 25; Pañcaviṃśa Brāhmaṇa, xix. 17, 4; Śatapatha Brāhmaṇa, iv. 1, 4, 6; v. 4, 4, 15; Aitareya Brāhmaṇa, viii. 10, 17, 24, 25, etc. Cf. *Purohita*.

<sup>11</sup> Maitrāyaṇī Saṃhitā, i. 8, 7; Pañcaviṃśa Brāhmaṇa, xviii. 10, 8; Av. v. 17, 19; Taittirīya Brāhmaṇa, i. 7, 2, 6; Śatapatha Brāhmaṇa, xiii. 1, 5, 4.