

that in the earlier period this was not the case: the Purohita was then normally the Hotṛ, the singer of the most important of the songs; it was only later that the Brahman, who in the capacity of overseer of the rite is not known to the Rigveda, acquired the function of general supervision hitherto exercised by the Purohita, who was *ex officio* skilled in the use of magic and in guarding the king by spells which could also be applied to guarding the sacrifice from evil demons. With this agrees the fact that Agni, pre-eminently¹¹ the Purohita of men, is also a Hotṛ, and that the two divine Hotṛs of the Āpṛi hymns are called¹² the divine Purohitas. On the other hand, the rule is explicitly recognized in the Aitareya Brāhmaṇa¹³ that a Kṣatriya should have a Brahman as a Purohita; and in the Taittirīya Saṃhitā¹⁴ the Vasiṣṭha family have a special claim to the office of Brahman-Purohita, perhaps an indication that it was they who first as Purohitas exchanged the function of Hotṛs for that of Brahmans in the sacrificial ritual.

The sacrifices were performed for an individual in the great majority of cases. The Sattra,¹⁵ or prolonged sacrificial session, was, however, performed for the common benefit of the priests taking part in it, though its advantageous results could only be secured if all the members actually engaged were consecrated (*dīkṣita*). Sacrifices for a people as such were unknown. The sacrifice for the king was, it is true, intended to bring about the prosperity of his people also; but it is characteristic that the prayer¹⁶ for welfare includes by name only the priest and the king, referring to the people indirectly in connexion with the prosperity of their cattle and agriculture.

¹¹ Agni as Hotṛ and Purohita occurs in Rv. i. I, 1; iii. 3, 2; II, 1; v. II, 2. His Purohitaship is described in terms characteristic of the Hotṛ's functions in Rv. viii. 27, 1; x. I, 6. Devāpi is Purohita and Hotṛ, Rv. x. 98.

¹² Rv. x. 66, 13; in x. 70, 7, *purohitāv* *ṛtvijā*.

¹³ vii. 26.

¹⁴ iii. 5, 2, 1, etc.

¹⁵ Oldenberg, 371.

¹⁶ Vājasaneyi Saṃhitā, xxii. 22; Taittirīya Saṃhitā, vii. 5, 18; Maitrāyaṇi Saṃhitā, iii. 12, 6; Kāthaka Saṃhitā, v. 5, 14, etc.

Cf. Weber, *Indische Studien*, 10, 141 *et seq.*; 376 *et seq.*; Hillebrandt, *Ritual-litteratur*, 97; Oldenberg, *op. cit.*, 370-397; Ludwig, Translation of the Rigveda, 3, 224.