

tions, to the ritual of the Hotri-priests. The whole book has the appearance of a supplement to the fourth and fifth.

The seventh and eighth books treat principally of the sacrifices of the Kshattriyas and the relationship in which the princes stand to the Brahmans. They are, from an historical point of view, the most important part of the whole Brâhmaṇam.

The seventh book describes first the division of the sacrificial animal into thirty-six single pieces, and their distribution among the officiating priests, the sacrificer, his wife, and other persons connected with the performance of the sacrifice.

Then follows a chapter of penances for neglects on the part of an Agnihotri, or mishaps which might befall him. This is a continuation of the fifth chapter in the fifth book.

In the third chapter we are introduced to the rites of the princely inauguration ceremonies connected with a sacrifice, by the story of *S'unahś'epa*. On account of its containing Rik verses, as well as Gâthâs (stanzas) it was to be told to the king on the day of its inauguration by the Hotar. The story is highly interesting; for it proves beyond doubt the existence of human sacrifices among the ancient Brahmans, and shows that they were in a half savage state; for we find here a Brahman selling his son to a prince to be immolated.

Now three kinds of such inauguratory sacrifices for the king, called *Râjasûyas*, are described, viz.