

The Hotris could learn from such a book how great their power was as the preservers of the sacred Rik verses. Every one who wished to perform a sacrifice as the only means for obtaining the favour of the gods, was entirely given up to the hands of the Hotri-priests, who could do with him what they pleased.

The mantras referred to are, for the most part, to be found in the Rigveda Saṁhitâ which we have at present. There are, however, several quoted, which are not to be met with in it, whence we must conclude, that the Saṁhitâ of the Aitareyins belonged to a Sâkhâ different from that one (the Sâkala Sâkhâ) which is at present only known to us. As'valâyana, in his S'râuta Sûtras, which are, as we have seen, founded on the Aitareya Brâhmaṇam, generally supplies the text of those mantras which are wanting in the Saṁhitâ. Several of them are in the Atharvaveda Saṁhitâ, but they generally show different readings. In comparing both, those in the A'svalâyana Sûtras, and those in the Atharvaveda Saṁhitâ, we find that, if there is any difference, the text of the Atharva is then always incorrect. It is remarkable that we do not only discover some relationship between the supposed Sâkhâ of the Aitareyins and the Atharvaveda Saṁhitâ, but also between the Aitareya and Gopatha Brâhmaṇam. Whole kaṇḍikâs of the Aitareya, such as those on the Vashaṭkâra (3, 7-8) on Atirâtra (4, 5) are almost literally to be found in the Gopatha Brâhmaṇam of the Atharvaveda.

The author's own additions consisted principally