

In this way he (the Hotar) places it (connects it) with these worlds.

Take off the skin entire (without cutting it). *Before opening the navel tear out the omentum! Stop its breathing within* (by stopping its mouth)! Thus he (the Hotar) puts its breath in the animals.

Make of its breast a piece like an eagle, of its arms (two pieces like) *two hatchets, of its forearms* (two pieces like) *two spikes, of its shoulders* (two pieces like) *two kashyapas*,¹⁴ *its loins should be unbroken* (entire); (make of) *its thighs* (two pieces like) *two shields, of the two kneepans* (two pieces like) *two oleander leaves; take out its twenty-six ribs according to their order; preserve every limb of it in its integrity.* Thus he benefits all its limbs.

Dig a ditch in the earth to hide its excrements. The excrements consist of vegetable food; for the earth is the place for the herbs. Thus the Hotar puts them (the excrements) finally in their proper place.

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Present the evil spirits with the blood! For the gods having deprived (once) the evil spirits of their share in the Haviryajnas (such as the Full-and New-moon offerings) apportioned to them the husks and smallest grains,¹⁵ and after having them turned out of the great sacrifice (such as the Soma and animal sacrifices), presented to them the blood. Thence the Hotar pronounces the words: *present the evil spirits with the blood!* By giving them this share he

¹⁴ Probably another name for *kūrma*, i. e. tortoise, See S'atapatha-brâhm. 7, 5, 1, 2.

¹⁵ The priest having taken these parts, addresses them as follows: "Thou art the share of the evil spirits!" By these words he throws them below the black goat-skin (always required at the sacrifices.) So do the Apastambas.—*Sây.*