

and the urinal bladder to the Gṛihapati (sacrificer); the right feet to the Gṛihapati who gives a feasting; the left feet to the wife of that Gṛihapati who gives a feasting; the upper lip is common to both (the Gṛihapati and his wife), which is to be divided by the Gṛihapati. They offer the tail of the animal to wives, but they should give it to a Brâhmaṇa; the fleshy processes (*maṇikâḥ*) on the neck and three gristles (*kîkusâḥ*) to the Grâvastut; three other gristles and one-half of the fleshy part on the back (*vaikartta*⁴) to the Unnetar; the other half of the fleshy part on the neck and the left lobe (*kloma*⁵) to the slaughterer, who should present it to a Brâhmaṇa, if he himself would not happen to be a Brâhmaṇa. The head is to be given to the Subrahmanyâ, the skin belongs to him (the Subrahmanyâ), who spoke, *s'vah sutyâm* (to morrow at the Soma sacrifice);⁶ that part of the sacrificial animal at a Soma sacrifice which belongs to Ilâ (sacrificial food) is common to all the priests; only for the Hotar it is optional.

All these portions of the sacrificial animal amount to thirty-six single pieces, each of which represents the pâda (foot) of a verse by which the sacrifice is carried up. The Bṛihatî metre consists of thirty-six syllables; and the heavenly worlds are of the Bṛihatî nature. In this way (by dividing the animal into thirty-six parts) they gain life (in this world) and the heavens, and having become established in both (this and that world) they walk there.

the other priests (save the Agnîdhra), as we learn from the Kâṭiya S'râuta Sûtras 10, 2, 21 shows, that he had a certain right to a principal share in all sacrificial donations. *Atreya* meaning only a descendant of the Atrigotra, the right appears to have been hereditary in the family of the ancient Rishi Atri.

⁴ A large piece of flesh.—*Sây.*

⁵ The piece of flesh which is on the side of the heart.—*Sây.*

⁶ See the note to 6, 3.