

thy (divine) Hotar. I am thy (human) Hotar." All priests are appointed in the same way, and by the same formulas.

After this digression let us discuss the contents of the Aitareya Brâhmaṇam. It treats in its eight books, or forty chapters, each of which is subdivided into a certain number of *kaṇḍikâs*, *i. e.* small sections, paragraphs, as we have seen, almost exclusively of the duties of the seven Hotṛi-priests at the great Soma sacrifices, and the different royal inauguration ceremonies. All minor sacrifices and Ishtis, although they require the services of a Hotar, are excluded. The Hotṛi-priests are to be divided into three distinct classes: 1) The *Hotar*, the chief of all Hotṛi-priests. 2) The *Hotrakas*, *i. e.* the little Hotras; these are, Maitrâvaruṇa (Prasâstar) Brâhmaṇâchhaṁsî, and Achhâvâka. 3) The *Hotrâ-sâṁsinah*, *i. e.* the repeaters of the Hotṛi verses; they are, Potar, Neshtar, and Agnîdhra.

The first thirteen chapters (the two first books, and the three first chapters of the third) treat of the duties of the chief Hotar at the Agnishtoma Soma sacrifice only; for this is the model (*prakṛiti*) of all Soma sacrifices which last for one day only (the so-called *aikâhikas*); all other Soma sacrifices of the same duration are mere modifications (*vikṛiti*) of it. It is regarded as an integral part of the Jyotishtoma, and said to consist of the following seven sacrifices: 1) Agnishtoma, 2) Atyagnishtoma, 3) Ukthya, 4) Sholasî, 5) Atirâtra, 6) Vâjapeya, 7) Aptoryâma (As'v. S'r. S. 6, 11). In many places, however, the