

priests, of gifts presented by kings to Brahmans, the successes they achieved. The last book of the Aitareya particularly is full of this class of topics.

These six heads are often, however, brought only under two principal ones, viz. *vidhi*, and *arthavāda*. The latter then comprises all that is not injunction, that is, all topics from 2 to 6. This philosophical division exactly corresponds to the division of the contents of the Talmūd by the Jewish Rabbis into two principal parts, viz: *halakah*, i. e. rule of conduct, which is as authoritative as the *thorah* (law of Moses), and *haggadah*, i. e. story, parable, and in fact everything illustrative of the former.

II.

The Aitareya Brâhmaṇam in particular.

The Aitareya Brâhmaṇam is one of the collections of the sayings of ancient Brahmâ priests (divines and philosophers) illustrative and explanatory of the duties of the so-called Hotṛi-priests. The latter performing the principal part of their duties by means of the mantras, termed *ṛik*, and contained in the so-called Rigveda Saṁhitâ, the Aitareya is therefore one of the Brâhmaṇas belonging to the Rigveda. There must have been, as we may learn from Pāṇini and Patañjalis Mahâbhâshya, a much larger number of Brâhmaṇas belonging to each Veda; and even Sâyaṇa, who lived only about four hundred years ago, was acquainted with more than we have now. To the Rigveda we know at present besides the