

no innovation in the sacrificial art; they supply only the *external* form to a system which is already complete in the Brâhmaṇas, and serve as text books to the sacrificial priests. And even in their arrangement they follow often their Brâhmaṇas to which they belong. So for instance the fourth, fifth, and sixth Adhyâyas of the As'valâyana Sûtras, which treat of the Agnishṭoma, Soma sacrifice, and its modifications, Ukthya, Shoḷas'î, and Atirâtra, closely correspond to the three first books, and the two first chapters of the fourth, of the Aitareya Brâhmaṇam; and the seventh and eighth Adhyâya of those Sûtras treat exactly of the same subjects, as the three last chapters of the fourth book, and the fifth and sixth books of our Brâhmaṇam, viz. on the various parts of the Sattras, or sacrificial sessions, and the numerous recitations required for their performance. In many passages, the Aitareya Brâhmaṇam and the As'valâyana Sûtras even literally agree. The latter could, from their very nature as a "string of rules" for the guidance of the sacrificial priests, dispense with almost all the numerous speculations of the meaning and effect of certain verses and rites, and all points of controversy in which some of the Brâhmaṇas abound; but as regards the actual performance of rites, what mantras were required at certain occasions, and in what way they were to be repeated, the Sûtras must give much more detail and be far more complete than the Brâhmaṇas. From this nature of both classes of works, and the relation in which they stand to one