

in critical remarks, recommending certain practices, and rejecting others, statement of reasons, why a particular rite must be performed in a particular way, and explanations of apparent anomalies in the ritual. The author does never, however, speak in the first person ; for the whole has the appearance of a tradition having descended from him. He is referred to only in the third person by the words, *ta idha smâha*, "this he told." The theologians whose opinions are either accepted or rejected, are generally mentioned in the third person plural by the words "they say." Now and then they are called *mahâvadâh*, *i. e.* the speakers of great things. But their real name appears to have been *Brahma-vadins*, *i. e.* the speakers on Brahma (theologians, divines), which term we frequently meet in the Taittirîya Veda (Black Yajurveda).

The work was, like the other Brâhmaṇas, no doubt, like the Saṁhitâ, orally handed down. Some external mark is still visible. At the end of each Adhyâya the last word, or phrase, is put twice. The same fact we observe in all other Brâhmaṇas as well as in the Sûtras. This was evidently a mark for the repeater as well as the hearer by which to recognise the end of a chapter, each of which formed a little treatise for itself.

Regarding the repetition of the Brâhmaṇam we have to remark, that it is done in a very slow tone, but quite monotonously, whilst the Brâhmaṇas of the Yajurveda are recited with the proper accents, like the Saṁhitâs. Of very frequent occurrence in it is the *Pluti*, *i. e.* the lengthening of a vowel to