

of Madhuchhandâs, the son of Vis'vâmitra. It provides, however, only for two libations, viz. the morning and midday. The first hymn has exactly the nature of an Ajya hymn, which forms the principal part of the first Shastra, the so-called Ajya. The second and third hymns contain the Pra-uga Shastra, which is the second at the morning libation, in all its particulars. The following seven hymns (4-10) all celebrate Indra, and it appears from some remarks in the Ait. Br. (3, 20, page 192), that in ancient times the midday libation belonged exclusively to Indra. The ritual for the evening libation is of so peculiar a nature, and so complicated, that we must ascribe to it quite a different origin than to the two other libations.

The hymns 12-23 appear to contain a more comprehensive ritual of the Kaṇva family, which is ancient. The 12th hymn (the first in this collection) is addressed to the Agni of the ancestors, the *pravara*, who must be invoked at the commencement of every sacrifice; it contains three parts of the later ritual—*a)* the *pravara*, *b)* the invocation of Agni by the Nigada, and *c)* the request to Agni to bring the gods (the so-called *devâvahanam*). The 13th is an Aprî Sûkta containing the Prayâjas, which accompany the very first offerings at every sacrifice.

These three hymns were, it appears, appropriate to a simple Ishti, as it precedes every greater sacrifice. The following hymns refer to the Soma sacrifice. The 15th is a Rituyâja hymn; the Rituyâjas always precede the Ajya Shastra. The hymns from