

16-19 contain a ritual for the midday libation, and in 20-22 we find the principal deities of the Shastras of the evening libation.

The hymns from 44-50 in the first book by Praskanva, the son of Kanva, contain, if the Indra hymn (51) is also reckoned, all the principal deities, and metres of the Asvina Shastra, the former even in their proper order, viz. Agni, Ushâs, the Asvins, Sûrya, Indra (see Ait. Br. 4, 7-11).

These instances, which could be easily greatly enlarged, will, I think, suffice to show that the ritual of the Brâhmanas in its main features, was almost complete at the time when the principal Rishis, such as the Kanvas, Visvâmitra, Vasishtha, &c. lived.

I must lay particular stress on the Nivids which I believe to be more ancient than almost all the hymns contained in the Rigveda. The principal ones (nine in number) are all to be found in the notes to my translation of the 3rd Pañchikâ (book). That no attention has been paid as yet to these important documents by the few Vedic scholars in Europe, is principally owing to the circumstance of their not having been known to them. It being now generally believed, that the earliest relics of Vedic literature are to be found only in the Rigveda Saṁhitâ, it is of course incumbent on me to state briefly the reasons why I refer the so-called Nivids to a still more remote antiquity.

The word *nivid* frequently occurs in the hymns, and even with the epithet *pûrva* or *pûrvya* old (see