

383-84) is unmistakeably alluded to in the hymn, 1, 51, principally in the first and thirteenth verses. In both, Indra is called *mesha* a ram, and *vṛishanās'vasya menā*.

The call of the *Agnīdhra*, *astu s'rāushat*, as well as the Agur addressed to the Hotar, *hotā yakshat*, were known to the Rishis, as we learn from 1, 139, 1. 10.

The so-called Rituyâjas which are extant in a particular collection of sacrificial formulas, called *praisha sūkta* or *praishādhyaya*, occur even with their very words in several hymns, such as 1, 15; 2, 37. (On the Rituyâjas, see note 35 on pages 135-36.)

The so-called Aprî hymns are nothing but a poetical development of the more ancient Prayâjas, and Anuyâjas (Compare the notes 12 on page 18; 14 on pages 81-82; and 25 on page 110.)

Many hymns were directly composed not only for sacrificial purposes in general, but even for particular rites. This is principally the case with several hymns of Vis'vâmitra. So, for instance, the whole of hymn 3, 8 *anjanti tvâm adhware* (see about it, Ait. Br. 2, 2) refers only to the anointing, erecting, and decorating of the sacrificial post; 3, 21 is evidently made for addressing the drops of melted butter which drip from the omentum, over which they were poured (see Ait. Br. 2, 12); 3, 52 celebrates the offering of the Purodâśa consisting of fried grains, pap, &c. which belongs to each Soma libation (see Ait. Br. 2, 23).

The first ten hymns of the first book of the Rig-veda Saṁhitâ contain, as it appears, the Soma ritual