

and where laws governing inheritance and wealth were in force.

The sound of the conflict with earlier settlers rings in many stanzas and the note of intertribal warfare in some.

Mandala II.—The second Mandala is the first of the six family books which form an important group. They are uniform in character and “constitute the centre or corpus of the whole” Sanhita. They are arranged according to the relationship of their respective rishis to the important Angiras family, under the influence of whose members this Veda seems to have been systematised.

The central Mandala of the group (V.) is ascribed to the Atris, a family whose ancestor, Atri, appears to have been the patron saint of Soma. The Moon or Soma was spoken of as “born of Atri” (*cf.* Max Müller, *Chips*, vol. iv. pp. 328-367).

On either side are Mandalas ascribed to two branches of the Angiras. “The Visvamitra family, ever the friends of the Angiras, stand next and are balanced by their great rivals, the Vasishthas. Outside these again is placed the inconsiderable collection of the Bhrigus. The miscellaneous Pragatha collection (VIII.), stands as a necessary counterpoise at the other extremity, although not one of the family books. This arrangement “is just what the relative importance and mutual rivalries of the families would necessitate” (J.R.A.S. xix. 1887).

	i.	Hymns of the Bhrigus Family (Gritsamada branch)	II.
	ii.	“ “ Visvamitra “ (Visvamitra “)	III.
	iii.	“ “ Angiras “ (Gautama “)	IV.
The Hymns of the Atris		“ “ “ “ “ “	V.
	iii.	“ “ Angiras “ (Bharadvaya “)	VI.
	ii.	“ “ Vasishtha “ (Vasishtha “)	VII.
	i.	The Pragatha Hymns “ (not a family book)	VIII.

The forty-three hymns of the second Mandala are ascribed to the rishis Gritsamada (twenty-one hymns), Somahuti (nineteen), and Kurma (three.) Fourteen of Gritsamada's poems stand together (30-43). The rest are