which the bricks were laid in sets of ten, each set having a name and a series of formulas.

Book 16 is a litany to accompany four hundred and twenty-five oblations to the hundred Rudras. The completed Fire Altar personified Agni, who was regarded as Rudra. The litany consists of verses in praise of Rudra the mighty, the beautiful azure-necked, the golden-armed leader. A Song to the pursuer of the Soma juice (vv. 47-63) is followed by homages to the Rudras of the sky, the air, the earth (vv. 64-66).

Propitiatory and preparatory ceremonies connected with the Fire Altar are arranged for in Book 17.

The inauguration of Agni as king of the Altar (Book 18) was accompanied by the ceremony of the Stream of Riches. This required the consecutive offering of four hundred and one libations of clarified butter, and the repetition of sixty-nine petitions.

Books 19-25 contains the liturgies of two independent ceremonials. The Sautramani, a sacrifice designed to counteract and expiate any over indulgence in Soma-drinking, has its liturgy in Books 19-21. Many of the introductory verses are addressed to the Aswins, the Manes, to Yama and to Spirits. The purificatory ceremonial began with Book 20, v. 14 :—

> " Gods, deities, whatever fault of ours hath stirred the wrath of gods,
>   May Agni set me free from that iniquity and all distress."

Three Apri hymns occur in the liturgy (Book $20^{37-44, 55-67}$, 21^{12-22}).

The Horse sacrifice, offered by the king to obtain power and glory, has its liturgy in Books 22-25. The composition of the liturgy is as follows :—Introductory verses (22^{1-8}), inviting prayers (22^{9-17}), the praise of Soma (22^{18}), formulas to be whispered to the horse and the Brahman (22^{19-22}).

Then follow words of homage to deities and deified objects (22^{23-34}). Book 23 contains two discussions ; one between priests, on doctrine, described as a "cosmic charade," the