

of the Law-book which bears his name. In its present form therefore the Veda is comparatively late.

It contains about two thousand verses, and almost as many sacrificial formulas—the characteristic feature. Many of its nineteen hundred and eighty-seven verses are identical with verses in the Rig and Atharva Vedas.

It exists in two recensions. The text of the Madhyandinas is especially favoured in Northern India. The other text is that of the Kanva school.

It is divided into forty books, and subdivided into three hundred and three portions.

The first eighteen books have been “incorporated, dissected, and explained, clause by clause,” in the Satapatha Brahmana; Books 1-9. Although there is no direct evidence to prove their originally separate existence, they do form a distinct section in three parts. Chapters 1-3 contain the texts, etc., necessary for the New and Full moon sacrifices; 4-10, those required for the Soma sacrifice; 11-18, the formulas, etc., for the construction of the hearths or altars for the sacrificial fires, details being given for the ceremonial connected with the building of the High Altar.

The New and Full moon sacrifices consisted of an offering of rice cake, offered to Agni and Agni Soma, with purifying ceremonial.

The morning and evening burnt-milk oblations, and the seasonal sacrifices required the three fires, with which Book 3 has to do.

Books 4-10 are connected with the Soma sacrifices. The would-be sacrificer, after washing, girds himself, and lies down to sleep with the prayer :—

“O Agni, watch thou well,
May we take joy in most refreshing sleep;
Protect us with unceasing care;
From slumber waken us again.”

On waking, he offers praise to his protector. A formula for the offering with gold, and an address to the cows given to the priests, are provided (Book 4). The reception of