

Jâtavedase sunavâma (1, 99, 1) is the constant verse for Jâtavedâs. *Tvam agne prathamô angirâ* (1, 31) is the (Nivid) hymn for Jâtavedâs, where each verse begins by the same words (*tvam agne*), which is a characteristic of the third day. By repeating *tvam* (in every verse) the Hotar alludes to the following three days (from the fourth to the sixth) for connecting (both series of three days). Those who with such a knowledge repeat (at the end of the last Shâstra of the third day a hymn every verse of which contains the term *tvam*) have both series of three days performed without interruption and breach.

3.

(*On the Nyûñkha.*)²

(Sây. These periods of three days form part of the *Navarâtra*—nine nights—included in the *Dvâdasâha*.

² The rules for making the Nyûñkha are laid down in As'val. S'r. S. (7, 11). They are : प्रातरनुवाकप्रतिपद्यद्वा द्योर्न्यूखो द्वितीयं स्वरमोकारं त्रिमात्रमुदात्तं त्रिसुख्य तस्यचोपरिष्ठादपरिमितान्पञ्चवर्द्धाकाराननुदात्तानुत्तमस्य, तु त्रीन् पूर्वमक्षरत्रिद्वयते न्यूख्यमाने *i. e.* "On the fourth day is the second sound (syllable) of each of the two first half verses in the beginning of the Prâtaranuvâka to be pronounced with Nyûñkha. (This Nyûñkha is made in the following manner). The ô (in *âpô revatîr* and *râyô*) is pronounced thrice with three moras, in the high tone (*udâtta*); this (ô thus pronounced in the high tone with three moras) is each time followed by an indefinite number of half *os* (*i. e.* the vowel *o* pronounced very abruptly with half a mora only) or by five only, the last ô (with three moras) being, however, followed by three half *os* only; the first sound is pronounced with some impetus, when a syllable is spoken with Nyûñkha."

This description, which is quite exact, as I can assure the reader from my having heard the Nyûñka pronounced by a Shrotriya, is illustrated in As'v. by several instances. It occurs twice in the first verse of the Prâtaranuvâka (after the words *yajna* and *râyas*, the last syllable of both being changed into ô), and once in the Ajya Sûkta (*âgnim na* 10, 21), after the *â* of the word *yajnâya*, and in the Nishkevalya Shâstra. The Nyûñkha is always followed by a Pratigara, pronounced by the Adhvaryu, containing also the Nyûñkha.