

The Nivid is to be put in that metre which leads (the day); therefore they put the Nivid in the Gâyatrîs. *Vis'vô devasya netus* (5, 50, 1), *tat savitur varenyam* (3, 62, 10-11), *â vis'vadevam saptatim* (5, 82, 7-9), are the beginning and sequel of the Vais'vadeva Shastra on the fourth day, which is a Brihat day, being one of the characteristics of the fourth day. *A devô yâtu* (7, 45) is the (Nivid) hymn for Savitar; it contains the term *â*, which is a characteristic of the fourth day.

*Pra dyâvâ yajnâih prithivî* (7, 53) is the (Nivid) hymn for Dyâvâprithivî; it contains the term *pra*, which is a characteristic of the fourth day. *Pra ribhubhyô dûtam ira vâcham ishya* (4, 33) is the (Nivid) hymn for the Ribhus; it contains the words *pra* and *vâcham ishya*, which are characteristics of the fourth day. *Pra s'ukrâitu devî manîshâ* (7, 34) is the (Nivid) hymn for the Vis'vedevâh; it contains the terms *pra* and *s'ukra*, which are characteristics of the fourth day. It has different metres, such as consist of two padas, and such as consist of four padas. This is a characteristic of the fourth day.

*Vais'vânarasya sumatâu syâma* (1, 98) is the beginning of the Agnimâruta Shastra; it contains the term *jâta*, which is a characteristic of the fourth day. *Ka im vyaktâ* (7, 56) is the (Nivid) hymn for the Marutas. (In the third pada of its first verse) there are the words, *nakir hy eshâm janûnshi veda*, which contain the root *jan* to be born (in *janûnshi*), which is a characteristic of the fourth day. The verses of this hymn are in unequal metres; some have two padas, some four. This constitutes a characteristic of the fourth day.

*Jâtavedase sunavâma somam* (1, 99, 1) is the immovable Jâtavedâs verse. *Agnim narô didhitibir* (7, 1) is the (Nivid) hymn for Jâtavedâs; it contains the term *janayanta*, which is a characteristic of the fourth