

The Pra-uga Shastram is, *vâyavâyâhi dars'ateme* (1, 2-3); for it contains the term *â*, a characteristic of the first day.

The Pratipad (beginning) of the Marutvatîya Shastra is, *â tvâ ratham yathotaye* (8, 57, 1-3); its Anuchara (sequel), *idañ vaso sutam andhaḥ* (8, 2, 1-3); they contain the terms *ratha*, and *piba* (drink) which are characteristics of the first day.

The Indra-Nihava Pragâtha is, *indra nediya ed ihi* (Vâlakh. 5, 5-6); here the deity is mentioned in the first pada, which is characteristic of the first day.

The Brâhmaṇaspatya Pragâtha is, *praitu Brahmanaspatiḥ* (1, 40, 3-4); it contains the term *pra* which is a characteristic of the first day.

The Dhâyyâs are, *agnir netâ, tvam Soma kratubhiḥ, pinvanty apuḥ* (Ait. Br. 3, 18); here are the deities mentioned in the first padas, which is a characteristic of the first day.

The Marutvatîya Pragâtha is, *pra va indrâya bṛihate* (8, 78, 3-4); it contains the term *pra*, which is a characteristic of the first day.

The (Nivid) hymn is, *â yâtv indro vase* (4, 21); it contains the term *â*, which is a characteristic of the first day.

(*Nishkevalya Shastra*).

The Rathantara Prishṭham is, *abhi tvâ s'ûra nonumo* (7, 32, 22-23) and *abhi tvâ pûrvapîṭaye* (8, 3, 7-8); (this is done) at a Rathantara day, of which characteristic the first day is.

The Dhâyyâ is, *yad vâvâna* (Ait. Br. 3, 22); it contains the term *â*, which is a characteristic of the first day.

The Sâma Pragâtha is, *piba sutasya* (8, 3, 1-2); it contains the term *piba* "drink," which is a characteristic of the first day.

The Târkshyam is, *tyam ū shu vâjinam* (Ait. Br. 4, 20). The Hotar repeats it before the (Nivid) hymn