

The Asuras persecuted the Devas again, and came into contact with them. The Devas turned horses (*as'va*) and kicked them with their feet. Thence the horses are called *as'va* (from *as'* to reach). He who knows this obtains (*as'nute*) all he desires. Thence the horse is the swiftest of animals, because of its kicking with the hind legs. He who has such a knowledge destroys the consequences of guilt. This is the reason that the Ajya hymn on the third day contains the term *as'va* horse, which is a characteristic of the third day.

The Pra-uga Shastra consists of the following triplets, *vâyavâyâhi vîtayê* (5, 51, 5-7), *vâyô yâhi s'ivâd* (8, 26, 23-25), *indras'cha vâyav eshâm sutânâm* (5, 51, 6-8), *â mitre varunê vayam* (5, 72, 1-3), *asvinâveha gachhatâm* (5, 75, 7-9), *âyâhy adribhiḥ* (5, 40, 1-3), *sajûr devebhir vis'vebhir* (7, 34, 15-17), *uta naḥ priyâ* (6, 61, 10-12). They are in the Ushnih metre, have a refrain (*samânodarkam*), which is a characteristic of the third day.

Tam tam id râdhase (8, 57, 7-9), *traya indrasya Soma* (8, 2, 7-9) are the beginning and the sequel of the Marutvatîya Shastra, which contain the terms *nrtâ*, i. e. consonance (8, 57, 7) and *traya*, i. e. three, which are characteristics of the third day. *Indra nediya* (Vâl. 5, 5-6) is the constant (Indra-Nihava) *Pragâthah*.¹ *Pra nûnam Brahmanaspatir* (1, 40, 5-6) is the Brâhmanaspatya Pragâtha, which has a consonance (of vowels), is a characteristic of the third day. *Agnir netâ* (3, 20, 4), *tvam Soma kratubhiḥ* (1, 91, 2), and *pinvanty apô* (1, 64, 6) are the immovable Dhâyyâs. *Nakiḥ Sudâsô ratham* (7, 32,

¹ Sâyaṇa explains *punarninrittam* as follows:

पुनर्निनृत्तं स्वरविशेषेणाक्षराणां, पुनः पुनरावर्त्तनेन वा नर्त्तन सादृश्यं
This clearly expresses what we call consonance; the recurrence of the same vowel at the end is compared to the movements of a dancer (*ninrittam*).