

the third, viz. *as'va*, *anta*, *punarāvrittam*, *punar-ninrittam*, *rata*, *paryasta*, the number three, *antarūpa*, the mentioning of the deity in the last pada, an allusion to that world, *s'uchi* splendour, *satya* truth, *ksheti* to reside, *gata* gone, *oka* house, the past tense.

*Aganma mahā namasā* (7, 12, 1) is the Ajya hymn of the ninth day, because it contains the word "gone" (in *aganma* we went), it is in the Trishtubh metre.

The Pra-uga Shastra consists of the following verses: *pra vīrayā* (7, 90, 1), *te te satyena manasā* (7, 90, 5), *divi kshayanta* (7, 64, 1), *ā vis'va vārā* (7, 70, 1-3), *ayam soma indra tubhyam sunva* (7, 29, 1-3), *pra Brāhmaṇo* (7, 42, 1-3), *Sarasvatīm devayan-to* (10, 17, 7-9), *ā no divo brihatah* (5, 43, 11-13), *Sarasvaty abhi no* (6, 61, 14-16). These verses have the characteristics, *s'uchi*, i. e. splendour; *satya*, i. e. truth; *ksheti*, i. e. residence; *gata*, i. e. gone; *oka*, i. e. house. They are in the Trishtubh metre, which is the (leading) metre at the morning libation, during the three (last) days.

The extension (of the Marutvatīya Shastra) is the same as on the third day. The five hymns representing cohabitation which contain the characteristics of this day, and represent cattle, are, *Indra svāhā pibatu* (3, 50); *svāhā* here is an *anta*; *gāyat sāmā nabhanyam* (1, 173), which contains an *anta* in the word *sva*; *tishsthā harī ratha* (3, 35), which contains an *anta* in *sthā* to stand; *ima utvā purutam-asya* (6, 21,) which contains an *anta* in *rathestha*. These four are in the Trishtubh metre. The fifth is in the Jagatī metre, *pra mandine pitumāt* (1, 101), whose verses have the same refrain. The Jagatīs being the leading metre on the three (last) days, the Nivid is to be put in them. These hymns in the Trishtubh and Jagatī metres are repeated as (representing) cohabitation. For cattle is cohabitation; the Chandomās are