

cattle. (This is done) for obtaining cattle. Five (such) hymns are repeated. For the Pañkti consists of five pādas; the sacrifice has the nature of the Pañkti, and so have cattle (also); the Chandomāḥ are cattle; (this is done) for obtaining cattle.

Trām iddhi havāmahe and *tvām hyehi cherave*, form the Brihat Prishtha. *Yad vāvāna* is the invariable Dāyyā. By *abhi tvā s'ūra nonumo* all is brought to the womb, because the ninth day is a Rathantara day according to its position. *Indra tridhātu s'aranam* (6, 46, 9-10) is the Sāma Pragātha containing the characteristic "three." (The Tārکشya just as on the other days.)

21.

(The remainder of the Nishkevalya Shastra. The Shastras of the evening libation.)

There are five other pair-hymns enumerated, the four first are in the Trishtubh, the fifth in the Jagatī metre. These are, *sañ cha tve jagmur* (6, 34), which contains the word "gone;" *kudā bhuvan* (6, 35) which contains the word "*kshī*" to reside (in *kshayanī*), which is an *autarūpa*, "he resides, as it were, gone to an end (having gained his object)," *ā satyo yātu* (4, 16) which contains *satya* truth, *tat ta indriyam paramam* (1, 103), which contains an *anta* in the word "*paramam*" i. e. highest. *Ahañ bhuvam* (10, 48, 1), which contains an *anta* in *jayāmi*, I conquer.¹

The commencement and sequel of the Vais'vadeva Shastra is, *tat Savitur vrināmahe*, and *adyā no deva Savitar*. (The Nivid) hymn for Savitar is *dosho āgāt* (?) The (Nivid) hymn for Dyāvâprithivî is, *pravām mahi dyavî abhi* (4, 56, 5-7).

¹ For the sentences here omitted in the translation (they are only repetitions) see 5, 19.