

taining a stand-point, for man has two legs, and the animals have four; thus he places the two-footed man among the four-footed animals. Therefore the Hotar ought to make Nyûñkha with two sounds. At the beginning he makes Nyûñkha in the morning prayer (Prâtaranuvâka); because creatures first eat food with the mouth. In this way the Hotar places the sacrificer with his mouth (ready for eating) towards food.

In the Ajya Shastra the Nyûñkha is made in the middle; for in the middle he makes the creatures fond of food, and he places thus the sacrificer in the midst of food. In the midday libation the Hotar makes Nyûñkha at the beginning, because animals eat food with their mouth. Thus he places the sacrificer with his mouth towards food. Thus he makes Nyûñkha at both the libations (morning and midday) for obtaining food.

4.

(The characteristics of the fourth day. The Shastras of the morning and midday libations.)

The leading deity of the fourth day is the Vâch. The Stoma is the twenty-one-fold, the Sâmān is Vairâja, the metre is Anushtubh. He who knows what deity, what Stoma, what Sâmān, what metre (are required) on the fourth day, succeeds through it (the fourth day). The terms *á* and *pra* are the characteristics of the fourth day. The fourth day has all the characteristics of the first, viz. *yukta ratha*, *âś'u*, *pâ* (to drink); the mentioning of the deity in the first pada, an allusion to this world. Other characteristics of the fourth day are, *jâta*, *hava*, *s'ukra*, what has the form of speech (the Nyûñkha), what is by Vimada *viriphita*, what has different metres (*vichandas*), what is wanting in syllables, and