

*prati, antar, vihûta, urdhvai* contained; they are in the Trishṭubh metre, which is the leading metre at the morning libation on these three days.

The extension (of the Marutvatîya Shastra) consists of the following verses: *Vis'vânarasya vaspatim* (8, 57, 4), *Indra it Somapâ ekah* (8, 2, 4), *Indra nedîya ed ihi* (Vâl. 5, 5-6), *uttishṭha Brahmanaspate* (1, 40, 1-2), *agnir netâ, tvam Soma kratubhiḥ, pinvanty apo, brihad indrâya gâyata*. This Shastra is identical with that of the second day.

Now follow the *Mahadvat* hymns, i. e. such ones as contain the word *mahat* great. (These are) *saṁsâ mahâm* (3, 49), *mahas'chit tvam* (1, 169), *pibâ somam abhiyam* (6, 17, in the words *ûrvam gavyam mahi*), *mahâm indro nṛivat* (6, 19). This hymn is in the Trishṭubh metre; by means of its pâdas which remain firm, the Hotar keeps the libation in its proper place, preventing it from falling down.

*Tam asya dyâvâ prithivî* (10, 113) is a *mahadvat* hymn also; for in the second pâda of the first verse the word *mahîmāno* occurs. It is in the Jagatî metre. The Jagatîs are the leading metres at the midday libation during the three last days (abovementioned). Thence the Nivid is placed in it. These hymns represent cohabitation; they are in the Trishṭubh and Jagatî metres, for cattle is represented by cohabitation, and for obtaining cattle, the *mahadvat* hymns are repeated. The air is *mahad*; in order to obtain the airy region, five hymns (there are five, four in Trishṭubh, and one in Jagatî) are required. For the Pañkti metre comprises five pâdas, the sacrifice belongs to this metre, cattle belong to it; cattle is represented by the Chandomâs.

*Abhi trâ s'ûra nonumah*, and *abhi tvâ pûrvapîtaye* form the Rathantaram Prishṭham of the eighth day. *Yad vârâna* is the invariable Dhâyyâ. By *tvâm iddhi havâmahe* all is brought back to the womb;