

in the Trishtubh metre. By means of the pādas which remain firm, the Hotar keeps the libation in its proper place, preventing it from falling down.

Abhi tyam mesham puruhûtam (1, 51, 1) is a hymn in which *pra* is replaced by *abhi*, forming a characteristic of the seventh day. It is in the Jagatî metre, because the Jagatîs are the leading metre at the midday libation. Therefore the Nivid is to be placed in it.

These hymns representing cohabitation are now repeated, which are in the Trishtubh and Jagatî metres; because cohabitation represents cattle, and the Chandomâs represent cattle; (this is done) in order to obtain cattle.

Tat savitar rrinîmahe (5, 82, 1-3), *adya no deva Savitar* (5, 82, 3-5) are the beginning and sequel of the Vais'vadeva Shastra in the Rathantara days, on the seventh day. *Abhi tvâ deva Savitar* (1, 24, 3) is the (Nivid) hymn for Savitar, which contains instead of *pra* the word *abhi*, which is identical with *pra*, a characteristic of the seventh day.

Pretâm yajnasya (2, 41, 19) is the (Nivid) hymn for Dyâvâprithivî, which contains the word *pra*. *Ayam derâya janmana* (1, 20) is the (Nivid) hymn for the Ribhus, which contains the word *jan*, to be born.

He repeats now the verses, consisting of two pādas, commencing *âyâhi ranasâ saha*, (10, 172, 1); for man has two feet, and animals have four; animals are represented by the Chandomâs. (This is done) for obtaining cattle. If he repeats these verses which consist of two feet, then he places the sacrificer, who has two legs, among the four-footed cattle.⁵

Abhir agne duro (1, 14) is the (Nivid) hymn for the Vis'vedevâh, which has the characteristic *â* of the seventh day. It is in the Gâyatrî metre; for

⁵ He makes him obtain them.