

day. Its metres are unequal; there are in it Virâjas and Trishtubhs. This constitutes a characteristic of the fourth day.

SECOND CHAPTER.

(*The characteristics and Shastras of the fifth and sixth days of the Dvâdas'âha.*)

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

The leading deity of the fifth day is *Gâus* (the cow). Its Stoma is the *Trinava* (twenty-seven-fold), the *Sâman* is the *S'âkvaram*, the metre is *Pañkti*. He who knows what deity, what Stoma, what *Sâman*, what metre (are required on this day), succeeds by it. What is not *â* and not *pra*, what is fixed (standing), that is a characteristic of the fifth day. Besides, the characteristics of the second day re-occur in the fifth, such as *ûrdhva*, *prati*, *antar*, *vṛishan*, *vṛidhan*; the mentioning of the deity in the middle pada, an allusion to the airy region. (In addition to these there are the following peculiar characteristics), *dugdha*, (*duh* to milk) *udha* (udder), *dhenu* (cow), *prīṣṇi* (cloud, cow), *mad* (drunk), the animal form, an increase (*adhyâsaḥ*),¹ for the animals differ in size, as it were, one being smaller or bigger than the other.² This (fifth) day is *jâgatam*, i. e. it refers to the movable (*jâgat*) things (or the *Jagatî* metre), for

¹ The *Pas'u* is considered to have five feet, the mouth being reckoned as the fifth. *Sây.*

² The original, *vikshudrâ iva hi pas'avô* cannot be literally translated. I therefore must content myself with a paraphrase, based chiefly on *Sâyana*; *kshudra* means small, low, and *vi* expresses "different, manifold."