

*â*, *pra*, and *s'ukra*, which are characteristics of the fourth day.

*Tam trā yajnebhīr īmahe* (8, 57, 10) is the beginning (*pratipatti*) of the Marutvatīya Shastra. The word *īmahe* "we ask for" in this verse means, that this day's work is to be made long (in consequence of the multitude of rites) as it were (just as one has to wait long before a request is acceded to). This is a characteristic of the fourth day (for it indicates the multitude of its rites).

The verses, *Idam vaso sutam andhak* (8, 2, 1-2), *Indra nedīya* (Vâl. 5, 5-6), *prāitu Brahmanaspatir* (1, 40, 34), *Agnir netā* (3, 20, 4), *trāñ Soma kratubhiḥ* (1, 91, 2), *pinvanty apō* (1, 64, 6), *pra va indrāya bṛihate* (8, 78, 3), which form part of the Marutvatīya Shastra of the first day, are also required for the fourth day, and a characteristic of it. *S'rudhi havam mā rishanya* (2, 11, 1) is the hymn which contains the word *hava*, (call) being a characteristic of the fourth day. In the hymn *Marutvāñ Indra vṛishabhō* (3, 47) there is in its last quarter (47, 5) in the word *huvema*, the root *hu* perceptible, which is a characteristic of the fourth day. • This hymn is in the Trishṭubh metre.

By means of the padas of this hymn which stand firm, the Hotar keeps the libation lest it fall from its proper place (it should be kept in its proper place, like a piece in machinery). *Imam nu māyīnam huva* (8, 65, 13) is the setting (*paryāsa*) containing the word *huva* which is a characteristic of the fourth day. The verses (of this hymn) are in the Gâyatrī metre, for the Gâyatrī verses are the leaders of the midday libation in these latter three days. That metre is the leading one in which the Nivid is placed; therefore one puts in (these) Gâyatrī verses the Nivid.

*Piba Somam Indra mandatu* (7, 22, 1-2) and *s'rudhi havam vipipānasyâdrer* (7, 22, 4-5) is the Vairāja Prishṭham of the Bṛihat days, to which the fourth