

(seventh day, *â* and *pra*, contained. They are in the Trishtubh metre, because this is the metre at the morning libation during the (last) three days.

*A tvâ ratham yathotaya* (8, 57, 1-2), *idam vaso sutam andah* (8, 2, 1-2), *Indra nediya ed ihi* (Vâl. 5, 5-6), *praitu Brahmanaspatir* (1, 40, 3-4), *Agnir netâ* (3, 20, 4), *tvam soma kratubhih* (1, 91, 2), *pinvanty apah* (1, 64, 6), *pra va indrâya brihate* (8, 78, 3) are the extension (of the Marutvatîya Shastra) of the seventh day, identical with that of the first.

In the hymn, *Kayâ s'ubhâ savayasah* (1, 165) (9th verse) in the words *na jâyamâno nas'ate na jâta* the term *jâta* occurs, which is one of the characteristics of the seventh day. This is the *Kayâs'ubhîya* hymn which effects unanimity (among people) and prolongs life. By means of it Indra, Agastya, and the Maruts became (unanimous). By reciting the *Kayâs'ubhîyam* hymn, the Hotar produces unanimity. But it bears upon the prolongation of life also. Who desires that, may have repeated the *Kayâs'ubhîyam*. It is in the Trishtubh metre. By means of its pada which remains firm, the Hotar keeps the libation in its proper place, preventing it from falling down.

The hymn, *tyam su mesham mahayâ* (1, 52) contains (in the second pada of the first verse) the words *atyam na vâjam havanasyadañratham*, the term *ratha*, i. e. carriage, being a characteristic of the seventh day. It is in the Jagatî metre, for the Jagatîs are the leading metres at the midday libation of these three last days. The Nivid is placed in that metre which is the leading; thence one places (here) the Nivid in the Jagatîs.

The hymns representing cohabitation are now repeated; they are in the Trishtubh and Jagatî metres. Because cattle is represented by cohabitation and