

the animals are movable; it is *bârhatam*, for the animals have reference to the Bṛihatî metre; it is *pâñktam*, for the animals refer to the Pañkti metre; it is *vâmam*, i.e. left, because the animals are of this quality.<sup>3</sup> It is *havishmat*, i. e. having offerings; because the animals are an offering (serve as an offering); it is *vapushmat*, i. e. having a body; for the animals have a body; it is *s'âkvaram pâñktam*, and has the present tense, just as the second day.

*Imam ū shu vo atithim* (6, 15) is the Ajya Shastra. It is in the Jagatî metre with additional other metres (such as Sakvarî, Atis'akvari, &c.); this is the animal characteristic of the fifth day.

The Pra-uga Shastra of the fifth day, which is in the Bṛihatî metre, consists of the following verses: *A no yajnam divisprisam* (8, 90, 9-10), *â no váyo* (8, 46, 25), *rathena prithapájasá* (4, 46, 5-7), *bahavaḥ sūrachakshasá* (7, 66, 10-12), *imá u vām divishṭaya* (7, 74, 1-3), *pibá sutasya rasinó* (8, 3, 1-3), *devam devam vo vase devam* (8, 27, 13-15), *bṛihad u gâyishe vacha* (7, 96, 1-3).

In the verse *yat pâñchajanyayâ vis'â* (8, 52, 7), which is the beginning of the Marutvatîya Shastra, there is the word *pâñchajanyayâ* (consisting of five families) which (five) is a characteristic of the fifth day (it being *pâñkta*, i. e. five-fold).

*Indra it somapa ekah* (8, 2, 4), *Indra nediya ed ihi* (Vâl. 5, 5), *uttishṭha Brahmanaspate* (1, 40, 1), *Agnir netá* (3, 20, 1), *tvam soma kratubhiḥ* (1, 91, 2),

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<sup>3</sup> Sây. interprets the word *vâma* here differently. He takes it to mean "lovely, beautiful." This, he says, refers to the song (what song, he does not specify) which is pleasing to hear on account of its sweet tones and sounds; or to the beautiful view which animals, such as cows, horses, &c. represent to the eye of the spectator. But these explanations have no sense at all, and appear to be mere guesses. I think it better to take the word in the meaning "left" according to which the animals are the "left part" in creation, opposed to men and gods, who represent the right.