

what has an excess of them ; what refers to Virâj and to Anushtubh ; the tense is future (*karishyat*).

Agnim na svavriktibhih (10, 21) is the Ajya hymn of the fourth day.

It is by the Rishi Vimada, whose name is contained in an alliteration in it (in *vi vo made*), and has alliterations, consonances, and assonances (*viriphitam*).³ Such a hymn is a characteristic of the fourth day. It consists of eight verses, and is in the Pañkti metre ; because the sacrifice is a Pañkti (series of ceremonies) ; and cattle are of the Pañkti nature (*i. e.* they consist of five parts) ; (it is done) for obtaining cattle.

These eight verses make ten Jagatîs,⁴ because

³ The word *viriphitam* has, it appears, been misunderstood by Sâyana, who explains it by "*nyûñkhita*," *i. e.* in which the Nyûñkha is made. It is true, the Nyûñkha is made by the Hotar, when repeating the two Vimada hymns (*âgnim na svavriktibhir* 10, 21, and *kuha s'ruta indrah* 10, 22) on the morning and midday of the fourth day (See As'v. S'r. S. 7, 11). But the term *nyûñkha* being perfectly known to the author of our Brâhmaṇam, and its application even being accurately described by him (in 5, 3), it is surprising only why he should call this peculiar way of lengthening the syllable *ô (m)* in the midst of a verse here *viriphita*. Besides the Nyûñkha does not take place in the Vimada hymns only, but in the beginning verse of the Prâtaranuvâka, which verse is by the Sûdra Rishi Kavasha Ailûsha. *Viriphita* must refer to some peculiarities which lie in the two hymns alluded to. On reference to them, every one will observe that in the first of them, each verse concludes with the word *vivakshase*, and contains the words *vi vo made*, which are an allusion to the name of the Rishi Vimada, who is therefore also called *viriphita* ; in the second, there occurs in the two first verses in the same place (in the commencement of the second pada) the term *adya*, and at the end of several padas in the following verses, the word *vajricah*. These repetitions of the same words, generally commencing with *vâ, vi, vo* is, no doubt, the proper meaning of the term "*viriphitam*" as understood by the author of our Brâhmaṇam.

⁴ This is brought about by repeating thrice the first and last verses. The Pañkti consists of 41 syllables. In this way of computation one obtains 480 syllables, just as many as 10 Jagatîs comprise (Sây.) If they are divided by 32 (the number of syllables for the Anushtubh metre), then we obtain 15 Anushtubhs, and if divided by 24, 20 Gâyatrîs.