

upwards, *prati* towards, *antar* in, between, *vṛishan* male, *vṛidhan* growing, the deities mentioned (by their names) in the second pada, the allusion to the airy region, what has the nature of the Bṛihat Sâman, what has the nature of the Trishtubh, the present tense.<sup>4</sup>

The Ajya (hymn) of the second day is, *agnim dûtam vṛinîmahe* (1, 12); this contains the present tense (in *vṛinîmahe*) which is characteristic of the second day.

The Pra-uga Shastra is, *vâyo ye te sahasriṇo* (2, 41); it contains the term *vṛidhan* growing, increasing, in the words *sutaḥ soma ritâvṛidhâ* (2, 41, 4), which is a characteristic of the second day.

The Pratipad (beginning) of the Marutvatîya Shastra is, *vis'vânarasya vas patim* (8, 57, 4-6), and its Anuchara (sequel), *indra it Somapâ* (8, 2, 4-6). They contain the terms *vṛidhan* (8, 57, 5) and *antar* (8, 2, 5) which are characteristics of the second day.

The constant (Indra-Nihava) Pragâtha is, *indra nediya ed ihi*.

The Brahmanaspati Pragâtha is, *uttishṭha brahmanaspate*; it contains the term *ûrdhva* up, upwards, (in the word *uttishṭha*, i. e. rise) which is a characteristic of the second day.

The constant Dhâyyâs are, *agnir netâ, tvaṁ soma kratubhiḥ, pinvanty apah*.

The Marutvatîya Pragâtha is, *bṛihad indrâya gâyata* (8, 87, 1-2); it contains the term *vṛidhan* increasing, in the word *ritâvṛidhâ*.

The (Nivid) hymn (of the Marutvatîya Shastra) is, *indra somam somapate* (3, 32); it contains the

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<sup>4</sup> The word for "present tense" in the original is *kurvat*, which is the participle of the present tense of the root *kri* to make. That it cannot have any other meaning, undoubtedly follows from the application of this term to the hymn *agnim dûtam vṛinîmahe*, in the whole of which there is nowhere any present tense or present participle of the root *kri*, but, present tenses of other verbs.