

day belongs. This (reference to the Bṛihat) is a characteristic of the fourth day.

Yad rāvāna (10, 74, 6) is the immovable Dhâyyâ.

Tvām iddhi havāmahe (6, 46, 1) forms the womb (central verse) to which the Hotar brings (all) back, after the Dhâyyâ has been recited; for this is a Bṛihat Sâma day according to its position (thence the Pragâtha, constituting the text of the Bṛihat Sâman is its womb).

Tvam Indra pratûrtishu (8, 88, 5) is the Sâma Pragâtha; (the third pada) *as'astihâ janitâ* contains the term "*jâta*" which is a characteristic of the fourth day. *Tyam ū shu râjinam* (10, 178) is the immovable Târkshya.

5.

(The remainder of the Nishkevalya Shastra, and the Shastras of the evening libation.)

Kuha s'ruta indrah (10, 22) is the Vimada hymn with alliterations, assonances, and consonances, by the Rishi whose (name) is contained in an alliteration (*vi vo made* in 10, 21 being taken as equal to *vimada*). This is one of the characteristics of the fourth day. The hymn *yudhmasya te vṛishabhasya* (3, 46) contains (in the fourth verse) the word *janushâ* (from the root *jan* "to be born,") which is a characteristic of the fourth day. It is in the Trishtubh metre. By means of the padas of this hymn which stand firm, the Hotar keeps the libation, lest it fall from its proper place.

Tyam uvah satrâsâham (8, 81) is the setting. Its words *vis'vâsu gîrshv âyatam* indicate that this day's work is to be made long, as it were, which is one of the characteristics of the fourth day. They are in the Gâyatrî metre; the Gâyatrîs are the leaders of the midday libation in these three (latter) days.