

nara) is mentioned in the first pada, which is a characteristic of the first day.

The (Nivid) hymn for the Marutas is, *pra tvakshasah pra tavasah* (1, 87). It contains the term *pra*, which is a characteristic of the first day.

He repeats the Jâtavedâs verse, *jâtavedase sunavâma* (1, 99, 1) before (the Jâtavedâs) hymn. The Jâtavedâs verse is safe journey. (It is repeated) for securing a safe journey. Thus he secures a safe journey (for the sacrificer). He who has such a knowledge reaches in safety the end of the year.

The (Nivid) hymn for Jâtavedâs is, *pra tavyasîm navyasîm* (1, 143). It contains the term *pra*, which is a characteristic of the first day.

The Agnimâruta Shastra (of the first day of the Dvâdas'âha) is the same as in the Agnishtoma.³ The creatures live on what is performed equally in the sacrifice (*i. e.* in several different kinds of sacrifices). Thence the Agnimâruta Shastra (of the first day of the Dvâdas'âha) is identical (with that of the Agnishtoma).

31.

(*The characteristics of the second day of the Dvâdas'âha. The Shastras of the morning and midday libations. Story of Sâryâta, the son of Manu.*)

Indra is the leading deity of the second day; the Stoma (required) is the fifteen-fold (*pañchadas'a*), the Sâman is Bṛihat, the metre is Trishtubh. He who knows what deity, what Stoma, what Sâman, what metre (are required for the second day) succeeds by it. On the second day neither *â* nor *pra* (the characteristics of the first day) are used, but *sthâ* (derivations from this root) "to stand," is the characteristic. Other characteristics of the second day are, *îrdhva*

³ See 3, 35-38.