पुष्पसूत्रम्

नाम

सामवेदीयप्रातिशाख्यम्

The Puṣpasūtra

A Prātiśākhya of the Sāmaveda

VOLUME I

INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS

The Puṣpasūtra is one of the major ancillary works in the Sāman technical literature attributed to the Kauthuma and Rāṇāyaṇīya schools. It deals with the Sāman melodies and their structure. The term Puṣpa, in the present context, means the syllabic expansion that takes place when a melody is formed out of a verse. The Puṣpasūtra was written long after the Sāman melodies had been developed.

The Puṣpasūtra contains ten Prapāṭhaka. The first two of them give the names of Sāmans occurring in the Uttaragāna (i.e. Ūhagāna and Ūhyagāna) in the order in which they occur. The statement of topics given in the 8th Prapāṭhaka of the Puṣpasūtra would indicate the demarcation. The Puṣpasūtra has two recensions namely northern and southern. The statement of contents in the 8th Prapāṭhaka agrees exactly with the topics dealt with in the Prapāṭhakas III to VIII of South Indian recension. This is understood to be the original part of the Puṣpasūtra which is genuine.

The Northern recension of Puṣpasūtra assigns this text twice to Govila. The Southern recension assigns it once to Vararuci.

The Puṣpasūtra names the metres of the chants in some places. This leads to the impression that the gānas were chanted in some other metres.

It is difficult to fix the exact date of the Puṣpasūtra. There were additions to the original nucleus, like the Vikalpas (alternatives), remaining bhāvas, the detailed treatment of prastāva and the first two Prapāṭhakas. Its present form of having ten Prapāṭhakas is a great help to the scholars working in the field of the study of Sāmavedic chants. The explanation of the technical terms provided in this edition could also be of great help to the readers.

The present edition prepared by Prof. G.H. Tarlekar who is a living authority on the science of Sāma-chanting, contains the accurate text in Sanskrit with English exposition bringing out all the intricate points discussed in the Sūtras in a highly technical language. This important text on the Sāma-chanting has been exposited in English in this edition for the first time.

पुष्पसूत्रम्
नाम
सामवेदीयप्रातिशाख्यम्

THE PUṢPASŪTRA

A PRĀTIŚĀKHYA OF THE SĀMAVEDA

कलामूलशास्त्र-ग्रन्थमाला

KALĀMŪLAŚĀSTRA SERIES

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पुष्पसूत्रम्
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THE PUṢPASŪTRA

A PRĀTIŚĀKHYA OF THE SĀMAVEDA

(VOLUME - I)

WITH
EXPLANATORY TRANSLATION AND NOTES IN ENGLISH
BY
G. H. TARLEKAR

INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS
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PREFACE

This edition of the Puṣpasūtra (PS) is based on my understanding of the *sāman*-chanting in theory and practice, and the text of PS with available commentaries. I have also consulted the four manuscripts of the bare text of the PS that are in the possession of the Bhandarkar Oriental Research Institute, Pune. I have also used the edition of PS by R. Simon which is in German. The following commentaries are used —

(1) The Vivaraṇa and Bhāṣya of Ajātaśatru on Prapāṭhakas III to X.
(2) The commentary Phulladīpa by Rāmakṛṣṇa Tripāṭhī alias Nānābhāi or Nānhābhāi, on all the ten Prapāṭhakas.
(3) Vivṛti of Śivarāma on Prapāṭhakas III to X.
(4) The Vyākhyā published in the Madras edition by Pt. M. Rāmanātha Dīkṣita.

I did my first study of the PS under the guidance of Pt. A.M. Rāmanātha Dīkṣita of Varanasi. The commentary of Nānābhāi is available in the manuscript form on the first two Prapāṭhakas and that too on the Ūhagāna. The commentary on the Rahasyagāna is not there in the copy of the manuscript made available to me. This unpublished part of Dīpa is handed to us by Tilak Maharashtra Vidyapeetha Pune. I have made use of the Introduction by R. Simon to his edition of PS. It is in German and the significant parts of it were translated into English by my two friends Dr. G.B. Palsule and Dr. M.A. Mehendale. I am very grateful to both of them. The Introductions to the first and the second volume of PS edited by Dr. B.R. Sharma have been of great help to me while writing the Introduction to my edition of PS. I shall remain ever grateful to these scholars for their deep study evident in their Introductions. I have to thank Pt. Rāmanātha Dīkṣita who initiated me in the study of Puṣpasūtra. My sincere thanks are due to Tilak Maharashtra Vidyapeeth, Pune for making available to me the copy of the manuscript of Puṣpasūtra (Prapāṭhaka I & II) made by late Pt. Ṛṣiśaṅkara Tripāṭhī as well as the xerox copy of Vivṛti of Śivarāma (Prapāṭhaka III to X) and the xerox copy of the edition of Puṣpasūtra by R.Simon. The copy of Phulladīpa and that of Vivṛti were handed over to the Vidyāpeeth by Pt. Rādhey Shyam Shastri. I owe my sincere thanks to Pt. Radhey Shyam Shastri of Bhivani (Hariyana) for these manuscripts.

Dr. C.G. Kashikar, renowned Vedic scholar, guided me throughout in this endeavour of mine. Dr. R.N. Dandekar has been a source of encouragement throughout my efforts. I shall remain immensely grateful to both of these great scholars. Dr. V.L. Manjul, the Librarian of the B.O.R. I. has been always willing

to supply the books needed by me, so also the Librarians of the Deccan College, Pune and Tilak Maharashtra Vidyāpeetha. I must thank them. I am very happy to mention that I have received most willing and full co-operation of my wife Nalini in this job. She did the entire work of preparing the manuscript of this whole as I could not do it due to my ill health. I cannot thank her properly in words and therefore, would prefer to remain in debt for ever.

It would have been very difficult to get a publisher for this kind of large work. I am really fortunate that Dr. Kapila Vatsyayan, the Academic Director of Indira Gandhi National Centre for the Arts, New Delhi, has undertaken the publication of this work most willingly. I cannot duly thank her in words and prefer to be in her debt. Pt. Satkari Mukhopadhyaya of this centre showed genuine interest in this work. I thank him most heartily.

Akṣayyatṛtīyā,
Pune
2nd of May 1995

ABBREVIATIONS

A.G.	=	Araṇyegeyagāna
Ajāta or Ajā	=	Bhāṣya and Vivaraṇa of Ajātaśatru
Ārṣeyaka	=	Ārṣeyakalpa
Ārṣeyaka vi	=	Ārṣeyakalpa - vivṛti
U. Arc	=	Uttarārcika
Ūha	=	Ūhagāna
Ūha Ahī	=	Ūha Ahīnaparvan
Ūha Eka	=	Ūha Ekāhaparvan
Ūha Daśa	=	Ūha Daśarātraparvan
Ūha Prā	=	Ūha Prāyaścittaparvan
Ūha Sam	=	Ūha Saṁvatsara parvan
Ūga Sat	=	Ūha Satraparvan
Ṛk Prā	=	Ṛgveda Prātiśākhya
G.G.G	=	Grāmegeyagāna
Tāmbrā	=	Tāṇḍyamahābrāhmaṇa
Dīpa	=	Phulladīpa
Nānā	=	Nānābhāi or Nanhābhāi, the author of the commentary Phulladīpa on Puṣpasūtra
Nārśi	=	Nāradīyaśikṣā
P. Arc	=	Pūrvārcika
P.S.	=	Puṣpasūtra
Prapā	=	Prapāṭhaka
M	=	Madras edition of Puṣpasūtra
Drāhyāśrau	=	Drāhyāyaṇaśrautasūtra
Lāṭyāśrau	=	Lāṭyayanaśrautasūtra
R.G. Ahī	=	Rahasyagāna Ahīnaparvan
R.G.	=	Rahasya i.e. Ūhyagāna
R.G. Eka	=	Rahasyagāna Ekāhaparvan
R.G. Daśa	=	Rahasyagāna Daśarātraparvan
R.G. Prā	=	Rahasyagāna Prāyaścittaparvan
R.G. Sam	=	Rahasyagāna Saṁvatsaraparvan
R.G. Sat	=	Rahasyagāna Satraparvan
R.G. Kṣu	=	Rahasyagāna Kṣudraparvan
Saṁhitobrā	=	Saṁhitopaniṣadbrāhmaṇa
Tāmbrā	=	Tāṇḍyamahābrāhmaṇa

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* * *

INTRODUCTION

The Puṣpasūtra is an important work of the technical literature of Sāmaveda belonging to the Kauthuma-Rāṇāyanīya school. It is a Prātiśākhya. In the Prātiśākhyas of Sāmaveda, there are four main works namely Ṛk tantra, Sāmatantra, Akṣaratantra and Puṣpasūtra. There are other secondary published works like Pañcavidha sūtra, Mātrālakṣaṇa, Pratihārasūtra (which is a part of Upagrantha sūtra) etc. The Dhāraṇalakṣaṇa of Sabhāpati belongs to the Jaiminīya school.

At present, there are three schools of Sāmaveda, available. The Kauthuma-sāman chanters are found in the South and the North. This school is more wide-spread than the others. Rāṇāyanīyas are found in the Karwar region and in Andhra. The Jaiminīyas are there in Tamilnadu and in Kerala. Among the Jaiminīyas, there are two traditions - namely, Tamilnādu - Jaiminīya and Nambudrī - Jaiminīya. In the Kauthuma school there are two traditions - Prācīnapaddhati (ancient style) and Navīnapaddhati (new-style).

In the Ṛktantra, the following topics are treated — the mode of the utterance of the syllables of the *ṛcs*, that are the basis of *sāmans*, the Saṁjñā (specific appellation), the *sandhi* of the words, the *sandhi* of vowels, becoming *ṣ* of *s* or *visarga*, the becoming of *ṇ* of *n*, the elision etc. with illustrations. The book contains five Prapāṭhakas and 286 *sūtras*. The edition with detailed Introduction and comparative notes by Dr. Sūryakānta is available at present. The Sāmatantra deals with *bhāvas* (modifications) like Karṣaṇa, Vṛddha-bhāva, Āibhāva, Abhyāsa, Vikarṣa, Parisvāra, Atihāra etc. numbering 33. It also mentions the notes employed in the *sāmans* among which the *antya*, i.e. *atisvārya* is not included — (*svare-nantyaḥ*). The commentary gives illustrations also. Its author is understood to be Audavraji. There is the other view as well that Gārgya is the author of Sāmatantra. Sāmatantra expects the help of Ṛktantra in the cases where required. Its edition by Pt. A.M. Rāmanātha Dīkṣita of Varanasi is available. Akṣaratantra deals with the *stobhas*. Its author is stated to be Āpiśali. It has two Prapāṭhakas. The *Stobhabhāṣya* with Akṣaratantra is edited by Pt. M. Rāmanātha Dīkṣita of Madras.

The Puṣpasūtra — It contains 10 Prapāṭhakas. The first 2 of them give the names of *sāmans* occurring in the Uttaragāna (i.e. Ūha gāna and Ūhyagāna) in the order in which they occur. The edition of PS with ten Prapāṭhakas and introduction etc. is published in 1908. It contains translation and notes as well as introduction in German. This work is edited by R. Simon. He mentions that "It is to be regarded probably as a compilation belonging to different periods". This inference was first drawn by Waber. These passages can be clearly recognised and marked out. The statement of topics given in the 8th Prapāṭhaka of PS would

indicate the demarcation. Simon thinks that the PS has two recensions namely — northern and southern. The statement of contents in the 8th Prapāṭhaka agrees exactly with the topics dealt with in the Prapāṭhakas III to VIII of South Indian recension. This is understood to be the original part of the PS which is genuine. The author himself says in the Prapāṭhaka VIII, *sūtra* 234 (Simons edition).

एवं सर्वेषामेष विकारविधिरेतेन प्रदेशेनोह्य: सामगण: कल्पयितव्य: ॥

"Thus is the procedure of modifications in all the cases. By this indication all the group of *sāmans* in the Ūhyagāna should be accomplished". (PS. VIII. 10.38, 39). Neither the statement of contents nor the author of this statement of contents know the Prapāṭhakas I and II and also IX and X. These four Prapāṭhakas must have been inserted later. The contents of the first two Prapāṭhakas would be known easily from the Uttaragāna. They would serve as an Introduction to the latter part of the PS that deals with the various *bhāvas*. Stating these points Simon opines that the Prapāṭhakas III to VIII formed the nucleus of PS. The procedure followed in Prapāṭhakas III to VIII knows a larger number of *sāmans* that are indicated by the term *svāsu*. There is no mention of the *mahānāmnīs* in the contents of the first two Prapāṭhakas. But these are known as a constituent part of the Uttaragāna and hence they are treated like the other *sāmans*. It is probable that the first two Prapāṭhakas were added to the original PS at a very late period, even later than the other additions and after the ending of the Vivaraṇa and *Bhāṣya* of Ajātaśatru in regard to the Prapāṭhaka VIII. It is also possible to understand that the commantator might have looked upon it as being superfluous. The list of contents of the South Indian recension would indicate that the portion from the verse 26 of Prapāṭhaka IX to the verse 92 of Prapāṭhaka X and from verses 1 to 21 of Prapāṭhakas IX are supplementary. It is not clear why the North Indian recension placed this section before the statement of contents instead of modifying the list of contents. The treatment of the Vikalpas (alternatives) can be understood as a minor supplement. All the supplements are only of secondary character.

After stating the above points Simon concludes thus —

(I) Prapāṭhakas 3 to 8 along with the metrical list of contents found at the beginning of the Khaṇḍa 2 of Prapāṭhaka 9, verses 22 to 25 (Dīpa - Verses 1 to 4) is the oldest part of PS.

(II) South Indian recension of PS adds to it a metrical bridge [IX. 2.26 to 33] between the list of contents and the later additions. This bridge begins with 'पञ्चस्वेव' and ends with 'तथा'. Dīpa numbers these verses as 5 to 30. Verse 34 stated by Simon begins with षड्भासे and ends with पञ्चसु. This portion is numbered in Dīpa as 14 and one line of the verse 15. The later additions are IX. 2.34 onwards

and X. 93 to 129. These later additions contain the 10th Khaṇḍa of Prapāṭhaka X which begins with — "अथोहगीतीनाम् प्रस्तावोद्देशः" and ends with the whole of the Khaṇḍa XI.

(III) The North Indian recension removes verses 1 to 24 which begin the Khaṇḍa 2 of Prapāṭhaka IX from the supplement and placed them prior to the list of contents as the first chapter of the Prapāṭhaka IX.

(IV) The MS of PS with Vivaraṇa by Ajātaśatru is complete in 8 chapters in Grantha character in the India office described by Burnell. It begins with (Prapāṭhaka III. 1) हरिः ओम् and ends with 'श्रायन्तीयकृतावधि'. The Bhāṣya of Ajātaśatru is there from Prapāṭhaka V onwards. Ajātaśatru is prior to Halāyudha. The whole PS is ascribed to Vararuci.

(V) The MS of PS with the commentary Puṣpabhāṣya of Ajātaśatru omits the commentary on the Prapāṭhakas. III and IV. (In all MSs the PS is ascribed to Govila).

(VI) Prapāṭhakas I and II were added to the oldest text by way of Introduction. The MS of North Indian recension of PS with Phulladīpa of R. Dikṣita is on all the ten Prapāṭhakas with some minor additions.

The Name of the Text:

The Northern recension of PS assigns this text, twice to Govila. The Southern recension assigns it once to Vararuci. It appears that the real name of the author was long forgotten and there was no one tradition at the time of the commentator. The Southern recension was known to the author of Govila Gṛhyasūtra prakāśikā. Kauthuma tradition calls it as Phulla. Burnell was the first to state that the PS belongs to the Kauthumas. The PS states that only two *sāmans* are chanted in 7 notes (GGG 284.2 and AG. 141.1). It is seen in the Kauthuma-Rāṇāyanīya chanting. The rest of the *sāmans* are chanted in 6 and 5 notes. According to Dhāraṇalakṣaṇa the Jaiminīya chanting has 6 notes. Waber infers that the PS is to be regarded probably as a compilation of passages belonging to different periods. The commentators used the term *granthakāra, Sūtrakāra, Puṣpakāra, Phullakāra* etc. The Sāmaveda sarvānukramaṇī and the Phullapota of Gaṇeśa refer to Vararuci as the author of Phullasūtra. As regards the view that Govila to be the author of PS, Shri Sharma in his Introduction to PS points out that the name of Govila is not associated with any of the technical works in the Northern area. In the printed text of PS with the commentary of Ajātaśatru the PS is stated to be Puṣparṣipraṇīta which indicates that the sage Puṣpa is the author. Śivarāma, the author of the commentary Vivṛti on PS states that he is writing the commentary on Puṣpasūtra. He belonged to Patan (Gujrat region). So according to him, the name of the work is Puṣpasūtra. In the commentary of Saṃhitopaniṣad Brāhmaṇa, Puṣpācārya is referred to as the author of PS (तथा च पुष्पाचार्यः — Saṃhito Brā. II.

6). Ajātaśatru in his Vivaraṇa and Rāmakṛṣṇa Dīkṣita in his commentary Dīpa give the name of the work as Phullasūtra only. B.R. Sharma points out that the *sūtra* manuals in regard to the vedic and domestic rites are normally named after the name of the author's Gotra. e.g. Āśvalāyana, Śrauta and Gṛhya sūtra. But in the case of PS it does not seem to be so. The analogy of Pāṇini Sūtra would not be applicable here. The word *puṣpa* as a Gotra name is not seen in the vast range of Sanskrit literature. Sharma understands the word *puṣpa* or *phulla* indicating full-blown flower. He further says that the Sāmavedasaṁhitā is like the flowering plant, the verses are the buds and the gānas are the full-blown flowers blossoming thereon. Somadeva in his Kathāsaritsāgara states that Vararuci and Kātyāyana are one and the same. The Upagranthasūtra is attributed to Kātyāyana. The last section of this work is the Pratihārasūtra. It seems to be as old as PS. Varadarāja, the commentator of the Pratihārasūtra says that the author of the PS is Kātyāyana. He has supplied other evidences also on the basis of which he says that the *Puṣpa* is the title of the work and not the name of the author. In the case of the PS the documentary evidence points to Vararuci as the author. If the identity of Vararuci and Kātyāyana could be accepted, Kātyāyana has to be understood as the Gotra name of Vararuci. But Sharma has stated that the absolute proof of this identity cannot be accepted.

Date:

PS is the oldest work in the *sūtra* literature even before Pāṇini; but the exact date cannot be fixed. This work refers to the views of other Ācāryas not mentioning the names. The term *eke* is vague. It may indicate some other recensions or to the author's works containing rules of adaptations prior to the PS. The PS refers to tbe three schools of Sāmaveda - Kauthuma, Kālabava & Śāṭyāyana (IX. 2.5; VIII. 8, 28, 29). According to Ajātaśatru PS is posterior to the Pañcavidhasūtra and the Upagranthasūtra. Rāmakṛṣṇa Dīkṣhita also is of the same opinion. But Varadarāja says that the PS was written prior to Upagranthasūtra and Kātyāyana is the author of both the works. There are passages in the PS which are nearly identical with those in the Saṁhito Brā. and Upagranthasūtra. The Pañcavidhasūtra, the Mātrālakṣaṇa and the Upagrantha sūtra are very ancient works treating rules of adaptations directly or indirectly. Among these, the PS and the Pañcavidha sūtra are the oldest works. Sharma finally says that only a guess-work about the approximate date of the PS is possible. He further says —

"The absence of uniformity and standard in the form and use of abbreviations, the employment of words without inflexion, use of the whole words instead of abbreviations, non-adherence to the grammatical rule of uniformity in gender, number and case-ending for substantives and adjectives, repetition of words giving up the devise of *anuvṛtti* and the absence of uniform style and phraseology

indicate that the PS was composed much earlier than Paṇini". But in the case of Pāṇini there have been additions and emendations made later in the form of *vārtikas* etc. It is not so in the case of PS. Considering the various points Sharma concludes that the PS existed long before Pāṇini and belonged to the earliest period of the production of *sūtra* manuals. If a margin of about 200 years between Pāṇini and PS is accepted the date of the author of PS may be fixed tentatively between 800 and 700 B.C. The *Sūtra* is defined as — it should have brevity using small measure of syllables. But it should not be ambiguous and it should be applicable to all the cases indicated by it. It must not have meaningless additions and must be faultless. If we study the *sūtras* in the PS on the basis of this definition of *sūtra* we find many variations which are not in conformity with what is expected in a sūtra. [अल्पाक्षरमसंदिग्धं सारवद्विश्वतो मुखम् । अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः ॥]

The term *sāman* indicates the musical rendering of the *ṛc*. The word consists of two parts — *sā* and *ama*. *Sā* stands for the *ṛc* and *ama* for its musical rendering. [The Aitareya Brahmaṇa - 12.12]. The *sāman* has five divisions (*bhaktis*) by names - *prastāva, udgītha, pratihāra, upadrava* and *nidhana*. The *sāman* with these *bhaktis* forms a *stotrīyā*. The *sāman* chants are employed in the Soma sacrifices. When the chant is based on a single *ṛc* and hence there is only one *stotrīyā* the terms used in the *sūtra* are *ṛci, ekarce, ekarcaḥ, karcaḥ* or *ekasyām*. In case of more than one chant mentioned in a single *sūtra* and all of them are based on a single *ṛc* the term used always is *'karcau'* in duel when there are two chants and *ekarcāḥ* and *karcāḥ* in plural when the chants are more than two.

II Some melodies based on 2 *ṛcs* (*pragātha*), have these *ṛcs* arranged into three *stotrīyās*. In such cases always the term *tṛca* is used. From this it is to be understood that the *term tṛca* is employed in the case of the chants based on 3 *ṛcs* or 2 *ṛcs*. In the case of *pragātha* the *tṛca* appears to indicate the 3 *stotrīyās*. Some times only 2 *ṛcs* of a *tṛca* are divided into 3 *stotrīyās*. In such cases if other chants follow it immediately it will be a chant based on one single *stotrīyā* which is based on the last quarter of the 2nd *ṛc* and the whole of the 3rd *ṛc* — eg. the Sāman Paurumadga (Ūha Daśa 54) and Āṣkāraṇidhanakāṇva (Ūha Daśa - 56). The PS states clearly the number of basic *ṛcs* in a chant so that there should not be any doubt. In other cases, the general rule of 3 *ṛcs* being the basic ones of the *sāman* is applicable as there is no specific statement otherwise. In the *sūtra* I.1.1 i.e. The *Sūtra 'ucchāmahi'* upto I.2.9 which reads as *'indrasūte kautsam'*, the number of *ṛcs* which are the basis of chants is not stated in the *sūtra*. But in the *sūtra* I.2.10 to 12, the number is stated. In sūtra 10 the 2 *sāmans* Āśva and Soma are mentioned as *ekarcau* i.e. based on 1 *ṛc* (Ūha Daśa 31 and 32 respectively). In the sūtra I.2.11, the word *tṛca* clearly indicates that the *sāman* is based on the 3 *ṛcs* (Ūha Daśa 33). This Yaudhājaya sāman based on the 2 *ṛcs* is divided into 3 *ṛcs* to form 3 *stotrīyās*. The word *ekarcaḥ*

occurs-which means that the *sāmans* mentioned in this *sūtra* (Ūha Daśa 34 to 38) are based on 1 *ṛc*. Thus it is seen that between *sūtras* 10 and 12 indicating the *sāmans* based on 1 *ṛc*, the *sūtra* 11 uses the word *tṛca* for the sake of clarity. This seems to be the normal procedure. The *sūtra* I. 3.6 has the word *ekarcaḥ*. The *sāmans* mentioned in the *sūtra* are Śanku (Ūha Daśa 46) based on the *ṛc* beginning with *'pavasva'*, Sūjñāna (Ūha Daśa 47) based on the ṛc beginning with *'indramaccha'* and Gaurīvita (Ūha Daśa 48) based on the *ṛc* beginning with *'ayam pūṣā'*. In the *sūtra* I.3.7 the word *tṛce* occurs which indicates that the *sāman* Krauñca is based on the *tṛca* beginning with *ayam pūṣā*. Some *sāmans* are based on the unit having 3 or 5 quarters. The PS states the *pratīka* of the *ṛc* or the relevent quarter and does not give the extent of the base for the respective chants e.g. in PS I.12.15 — *"pavate jñānakāśīte //*, the word *pavate* is found in the middle verse of the unit beginning with *'ayā pavasva'*.

Prof. Sharma points out that the PS does not bind itself to only Kauthuma or Kauthuma-Rāṇāyanīya recension as it was believed by Simon and others. The reasons for this assumption are given as follows — though the Uttaragāna is based on the U. Arc and the Pūrvagāna on the P. Arc, these are a few chants which are based on the *tṛcas* that are found in the P.Arc. e.g. the Śārkarachant (Ūha Daśa 131) is based on the *ṛc* beginning with *'eṣasya'* and the *ṛc* beginning with *'yausriyaḥ'*. This chant is sung in Kakubh metre of the 1st *ṛc* by adjusting the quarter to suit the pattern of Ūttaragāna. These *ṛcs* must have formed part of the U. Ārc once if not of Kauthuma or some other school. The unit of *'eṣasya'* is divided into 3 *ṛcs* to form the 3 *stotrīyās*. There is one more chant based on the unit beginning with *eṣasya dhārayā* etc. The Śañku sāman occurs in the *satra parvan* of the Ūha Sat 700. The foot note 2 on page 145 of Ūha-Ūhya-gāna says that the Śārkara sāman is based on P. Arc 584 and 585. The text of the former begins with — एषस्य उ स्त्रिया and ends with क्रीडन्नूर्मिरपामिव and of the latter beginning with य उ स्त्रिया and ending with रुजः. This indicates that this unit of 2 *ṛcs* must have been once in the U. Ārc after the *sūkta* beginning with *na kiṣṭam* (U, Arc 1155). So it must have belonged to some other school of Sāmaveda. Sharma has pointed out the other cases of this type and says that these chants based on a single *ṛc* or 3 *ṛcs* though not found in the U. Ārc today, must have formed once a part of the U. Arc; for their inclusion in the chants of Uttaragāna would have no other justification.

The PS names the metres of the chants in some places. This leads to the impression that the *gānas* were chanted in some other metres. The rule *samāsugeyam* (should be chanted in identical metres) operates throughout in the *sāman* chants-e.g. Aukṣnorandhrasāman (Ūha Daśa 102) is based on tbe *pragātha* which is *sūkta* 140 of Ū. Arc The metres for the *sūkta* are Bṛhatī and Satobṛhatī.

The 1st *ṛc* has 36 syllables as required by the Bṛhatī metre (8 syllables + 8 syllables + 12 syllables + 8 syllables); the last quarter has 7 syllables but if *bhya* is split up as *bhi ya* there would be 8 syllables; in the 2nd *ṛc* which is in the Satobṛhatī metre, there are 40 syllables, the quarters having 12+8+12+8 syllables.The *sāman* Aukṣnorandhra based on this *pragātha* has only the Bṛhatī metre in which the 3 *stotrīyās* are to be chanted. The basis of 1st *stotrīyā* would be the 1st *ṛc* of the 2nd *stotrīyā*, the last quarter of the 1st *ṛc* would be the 1st *ṛc* of the 2nd *stotrīyā*, the last quarter of the 1st *ṛc* would be repeated and the 1st half of the 2nd *ṛc* would be there (8+8+12+8); for the 3rd *stotrīyā* again the basis would be the 2nd quarter of the 2nd *ṛc* repeated and the 2nd half of the 2nd *ṛc*. (8+8+12+8). Thus, the form Bṛhatī would be achieved in this *sāman*. There are 3 Naudhasa sāmans which are based on the 2 *ṛcs* beginning with *taṁ vo dasmam* and *dyukṣam sudānum* (Ū. Arc 685, 686). These 2 *ṛcs* are in the Bṛhatī and Satobṛhatī metres respectively. The 3 *stotrīyās* based on these 2 *ṛcs* are to be chanted in the metre of the 1st *ṛc* namely Bṛhatī which is the metre of the entire chant. One of the Naudhasasāmans on this *pragātha* is named Kakubuttara naudhasa. It has for the 2nd and 3rd *stotrīyās*, the Kakubh metre. This metre has 28 syllables while the Bṛhatī has 36. This *sāman* in the Kauthuma tradition has the same form today and hence the *sūtra svāsu dhaṣamuttarayoḥ*(Kakup) (PS II. 15.14) seems to be superfluous. The *sūtras* do not mention the metre of the *sāmans* for it is to be understood from the *gāna* book. This special mention of the metre in the *sūtra* indicates that in some recensions this *sāman* must have been sung in Bṛhatī metre alone. Stating thus, Sharma has cited other illustrations also of this type.

There are some *sāmans* which differ in metre from those stated by the PS. It proves that the PS refers to the chants not only of Kauthumas but some other schools as well. The *sūtra gonām āgneyam pañktyām* (PS II. 12.3) states that the Āgneya sāman having one *stotrīyā* only is based on the *ṛc* beginning with *anūpe gomān*; the 2nd *ṛc* (U. Arc 998) begins with *soma uṣvāṇaḥ*. It is to be chanted in Pañkti metre It means that the metres of the 2 *ṛcs* are different. The metre of both the ṛcs is Bṛhatī and the *sāman* based on either or both these *ṛcs* ought to be in this metre alone. But the *sūtra* states that this *sāman* is in Pañkti metre and not in *Bṛhatī*, which has 36 syllables. In the Kauthuma recension, the Āgneya has Bṛhatī metre though in the *gāna* text it is given as Satobṛhatī having 40 syllables - i.e. 4 syllables more. This indicates that the Kauthuma tradition differs in regard to this chant, i.e. agneḥtriṇidhanam (Ūha Satra 741). There are 5 *sūtras* in the PS which indicate the 5 *yoni sāmans*. The *sāmans* based on the 1st *ṛcs* of the *ṭṛcas* cited in the *sūtras* are different in GGG in regard to the name and composition from those formed in the Uha. These *sūtras* are—PSI. 27.5 *"Purojāgatamsomasāmayadabhityam iti"*; in the GGG it is chanted based on the *ṛc* beginning with - *abhityam* but in the

Uha Eka 520, it is chanted on the *tṛca* beginning with *purojiti;* PS II. 6.1 *pavasva da tvāṣṭrī* yadīṅkhayantyām - the Tvāṣṭri sāman is based on the *tṛca* beginning with pavasva'da (Ūha. Ahīna 633). Its source verse begins with 'īṅkhayantīḥ' (GGG. 175.1). PS II. 11.4 — prat u jyotiṣam yat pragāyateti'. The *sāman* based on the *tṛca* beginning with *pratu* is Vaiśvajyotiṣa; its source verse begins with 'pra gāyata' - PS II. 11.9 - 'abhi pri siṣṭham yadeṣa pra kośa iti'. The *sāman* referred to in this *sūtra* is Vasiṣṭha (Ūha Satra 12.3). Its source verse begins with *'eṣa prakośe'* (PS II. 16.2 - 'ayam pūṣeti' yad dvitīyamevābharam/'. The *sāman* referred to as Saubhara (Ūha. Prā. 821). Its source verse begins with 'ayam pūṣā' on which the Dvitīya-Krauñca is chanted.

Among these, the last one only does not agree with the relevant *sāman* of the Kauthuma tradition. The Saubhara sāman to which this last *sūtra* refers is formed on the pattern of the 3 Krauñcasāmans beginning with *ayam pūṣā* in the G.G.G. But in the Kauthuma tradition, among the 7 *sāmans* of this name, none is patterned on *'ayam pūṣā'*. The *yoni* of Śaubhara as per the traditional Sāmavedins is the *ṛc* (P. Ārc. 109) which begins with *'taṁ gūrdhayā'* but the PS states that the *yoni* of this *sāman* is P. Arc. 546. This indicates that the PS has a different version in this case as pointed out by Sharma.

There are some chants in the Uttaragāna in which the *ṛcs* of the *tṛca* are employed in the reverse order e.g. the *sāman* Yajñāyajñiyam. The 3rd *ṛc* of the *tṛca* is employed first and the 1st *ṛc* as 3rd. Hence, its Vaidika appellation is Vakrayajñāyajñīya. Accordingly, the 1st *ṛc* beginning with *'pra daivaḥ'* becomes the 3rd *ṛc*. In the *sūtra* PS I. 23.3, we have the words *pra dai jñīyam.* The 3 *ṛcs* are U.Arc 15.15, 15.16 and 15.17. But the *sūtra* has no indications in regard to this procedure. Pointing out some other illustrations Sharma says that whenever there is some deviation in regard to the formation of the chants of Ūha or Ūhya — gāna from the normal practice, the PS always mentions such peculiarities. Hence, Sharma thinks that this *sūtra* appears to refer to a chant based on a single *ṛc* unlike the one seen in the Kauthuma tradition today.

Abbreviations employed in the *sūtras :*

In the *Sūtra* of the first two Prapāṭhakas the names of the chants of the Uttarārcika are given in the symbolic form (i.e. *pratika*) of the 1st *ṛcs* of the *tṛcas* on which the respective chants are based. The same style is followed in the *sūtras* of the remaining Prapāṭhakas also. Sometimes, even the compounds are formed without the elements of inflection. Sometimes the names of the *sāmans* are given in the form of abbreviations - e.g. the 1st *sūtra 'uccā mahī'*. The word *uccā* indicates the beginning of the *ṛc uccāte* while the syllables *mahī* indicate the Āmahiyavasāman; *sūtra* PS I. 9.7 — 'jighnata ityadārasurūpottara - hariśrīnidhana — Saindhu - bābhraveḍānāṃsaṁkṣāra-ṛṣabhāśceti' — the *sāmans* Adārasṛk, Saindhukṣita,

Gatanidhanabābhrava and Ṛṣabhapavamāna are given in the form of abbreviations. Sometimes, the name of the *sāman* is given first in the *sūtra* - in PS I. 4.14 *Saindhukṣitamagnim vaḥ* while in PS I. 5.2 the name is given first in abbreviation *vitam juṣasva.* The rule regarding the adjectives have to confirm the substantives in regard to gender, number and case-endings is not always followed. In regard to abbreviations also there is no uniformity. They are freely used. Sometimes, they are not far away from each other. When there is the absence of inflection the problem arises in the construction of the sentence. The same abbreviation can be interpreted as locative in one case and ablative in another. There are usages which are not according to Pāṇini. Sharma considers — PS VIII. 3.10; it has the wording *tṛtīyādinyām auhovāyām ..... tṛtīyādinī* is a *bahuvrīhi* compound of two words, *tṛtīya* and *ādi.* The commentator explains it as "tṛtīyaḥ svaraḥ ādau yasyāḥ sā". Here the second member *ādi* ends in *i* and not in *a;* the secondary termination *in* would not be there. Hence, the word must be *tṛtīyādi* and not *tṛtīyādin.* Sometimes, there is a possibility of doubt regarding the meaning — e.g. the abbreviation *gava* would indicate the *sāman, Āndhīgava,* Gauṅgava or Aupagava. The initial words in the *sāmans* are sometimes mentioned in such a way that at times they occur first, sometimes the first two words are there and sometimes even three words — e.g. *accha* for *indramaccha; ūrmiṇā* for *somaḥ punāna ūrmiṇā; kratum* for *indrakratum.* The compounds of the *sāman* names generally follow the rules regarding compounds — e.g. the last number being in the nominative, singular or duel or plural. (PS IX. 9.7 - *aharya* it means except the word *harya'; acamīnkha* (PS V. 1.13) means excepting *camīṅkha.* These words have been used without terminations e.g. "asu" (X. 9.12) 'not sū'; "a tam-napu-ṇaḥ" (V. 2.10). There are many usages which are non-Paṇinian. The word *sarvatra* is repeated in several *sūtras* and so also the term *praśleṣa.* In some cases, the *sūtra* is given regarding the modification in the *sāman* and then examples follow. At times the term is used to indicate the *sūtras* preceding. When the name of a single melody forms the last word, the conclusion of a *khaṇḍa* is indicated. Of course, there are some exceptions two.

PS V. 9.55 needs detailed consideration. The *sūtra* is 'पुरो यज्ञा वृत्र वीरा पारे' — it means in the Ākūpārasāman, these words — ie. पुरो, यज्ञा, वृत्र, and वीरा have the beginning syllables in lower *svara.* The illustrations are 'pū 234 rojitau ho∫5 andhasaḥ'; yajñayasaṁtvadrayaḥ; vṛtraghne pariṣicyase and, vīrāyasadanāsade". In the *sāman* Paryākūpāra (Ūha Kṣu 855), the beginning of *prastāva* in the 1st and the 3rd *stotrīyās* has the lower *svara.* "In the *sāman* Paryākūpāra, (Ūha Daśa 203) in the 3rd *stotrīyā* in vṛtrāghne parisicyate and vīrāyasadanāsade, the beginning is in the lower *svara*" (Dipa).

In the Ūhagānam and Ūhyagānam (in the case of Ūha Kṣu 855), the prastāva of the 1st *stotrīyā* is — "pu[4]ro[3]ji[4ta ra]tā vo[5] andhasaḥ". It has the syllable at the beginning

having the lower *svara* indicated by the numeral 4; in the 3rd *stotrīyā* the *prastāva* is — "yajñyāyasaṅ tvadrayāḥ", beginning with the lower *svara* indicated by the numeral 4. In Ūha Daśa 203, in the 3rd *stotrīyā*, the lower *svara* indicated by the numeral 2 is at the beginning of the *parvan* — "riṣicyasāi" and vīrāyāsā∫23".

In the *sūtra* the word *vṛtra* is there. Vivaraṇa and Bhāṣya of Ajāta have stated the word *vṛtraghnepari*. In the chant the text "vṛtraghne pariṣityate" appears as "vṛtrā∫2ghnepā/ri ṣi cyasāi" Hence, the word *vṛtra* beginning with lower *svara* creates difficulty of understanding unless a variant reading is to be inferred on the basis of *Śākhāntara*. In the Kāleyasāman (PS I. 25.5), [Ūha Eka 465] in the illustrations "*tubhyet sa au*" and "jyate∫5rayāiḥ" the syllables '*bhye*' and *te* have remained without change in the 1st *stotrīyā*. Similarly, in the word asmesvānau in the 3rd *stotrīyā sme* remains without change. In the 2nd *stotrīyā* the syllables *bhye* in the word *tubhyetso*.... and *te* in jyaterayā.... are given as illustrations of remaining *prakṛti* in Dīpa. In these illustrations *bhye* and *te* are long (i.e. *dīrgha*). Hence, they are not included in the commentary in the Madras edition and Vivṛti of Śiv.

A few significant points in the commentaries discussed — In the first two Prapāṭhakas the sūtras have covered the Uttaragāna. There was no commentary available up to this time. The commentary of Nānābhāi is made available to us.[1] In this commentary called Phulladīpa, Nānābhāi has given the starting portion of the unit of the basis of the *sāman*, the name of the *sāman* and the sage, metre and the deity of the *sāman*. He has stated the employment of the *sāmans* in the ritual. The Uttaragāna is meant for the employment of the *sāmans* in the Soma sacrifices. Nānābhāi has given the pecularities of the *bhakti* wherever necessary. It is important from the point of view of the application of the *sāmans* in rituals. While dealing with the *sāmans* he has mentioned the Viṣṭutis and the *stomas* also. The *stoma* is endowed with the repetitions to form specific number of *stotrīyās* like *trivṛt* (having repetition to form 9 *stotrīyās*), *pañcadaśa* (having 15 *stotrīyās*), *saptadaśa* (having 17 *stotrīyās*), *ekaviṁśa* (having 21 *stotrīyās*), *saptaviṁśa* (having 27 *stotrīyās*), *trayastriṁśa* (having 33 *stotrīyās*), *caturviṁśa* (having 24 *stotrīyās*), *catuścatvāriṁśa* (having 44 *stotrīyās*) and *aṣṭācatvāriṁśa* (having 48 *stotrīyās*). The Viṣṭutis are formed by the distribution through the process of repetition over the 3 rounds - e.g. *pañca daśastoma* which has 15 *stotrīyās*, in the 1st round, the 1st *ṛc* is chanted thrice, the 2nd and the 3rd once each only; in the 2nd round, the 1st *ṛc* is chanted once, the 2nd *ṛc* thrice and the 3rd *ṛc* once; in the 3rd round, the 1st and the 2nd *ṛcs* are chanted once each and the 3rd thrice. In this manner, the total number of 15 is arrived at. There are 2 more Viṣṭutis of this *stoma* in which this number of 15 is arrived at in a different mode. The above named *stomas* are the regular ones. There are *stomas* like *ṣodaśa* or *aṣṭādaśa* etc. which are specifically stated in case of the *stomas* having additional number of *stotrīyās*. The

Jātisaṁhāra is stated by Nānābhāi in the case of the *stomas* that have more number of *stotrīyās* than those of the regular ones - namely, *trivṛt, pañcadaśa* and others. The *jātis* (the classes) having the *stomas* of uneven number would be *viṣamajātis* and those having even number, would be *samajātis*. Both the rounds i.e. the prior and the latter should be brought together in the respective *jātis*. The rounds should be taken from the even numbered *stoma* of the same class eg. the *pañcadaśastoma* being of uneven class should be added with the rounds of *ekaviṁśa stoma* and *triṇavastoma* which belong to the uneven class. In that case, one chant should be from *ekaviṁśa* and 2 from *triṇava* for the *pañcaviṁśastoma* has 1 *stotrīyā* in addition to the regular *stoma caturviṁśa; ṣaḍviṁśastoma* being of the even numbered class the round to be taken should be of even numbered class. In that case, 2 chants should be added from *caturviṁśa-stoma* and 1 from *triṁśastomo* as *ṣaḍviṁśa* has 2 *stotrīyās* more. Nānābhāi has stated the *viṣṭuti* of the pañcaviṁśastoma to be employed in the first Sāhasra sacrifice. In the 1st round the 1st *ṛc* would be employed three times, 2nd 4 times and the 3rd once; in the 2nd round the 1st *ṛc* would be employed once, 2nd thrice and 3rd once; in the 3rd round, 1st *ṛc* is employed 4 times, 2nd once and 3rd thrice. The middle round has one *ṛc* more. The fees are 1000 cows. The *viṣṭuti* in the case of Ṣodaśa stoma to be employed in the first Vrātyastoma is given as follows- in the 1st round the 1st *ṛc* is to be employed thrice and 2nd and 3rd once each; in tbe 2nd round the 1st *ṛc* is to be employed once, 2nd thrice & 3rd once; in the 3rd round the 1st *ṛc* is to be employed twice, 2nd once; and 3rd thrice. Or, the 1st *ṛc* is to be employed once, 2nd twice and 3rd thrice. The fees to be given are also stated by Nānā ... e.g. in the case of 4th Sādyaskra the fees are as follows — house, bed, horse, kitchen, large cart, servants and maid servants, heap of corn plough and cow. The fees to be given in the case of the first Agniṣṭut sacrifice are — bulls, horses and goats. Similarly gold should be given according to capacity. The fees to be given in the case of Vājapeya sacrifice are as follows — a maid (*dāsi*), *niṣka* (golden necklace, chariot, elephant, 17 horses, 17000 cows or 1700 cows, or alternately only 17 cows. The fees are equally divided amongst the priests. Other gifts to be given to the different main priests like udgātṛ, hotṛ, adhvaryu and Brahman are also mentioned. Thus Nānābhāi has stated the fees in the case of some sacrifices as per the Brāhmaṇa or the Śrautasūtra.

Nānābhāi, in his commentary has dealt with the Prapāṭhakas III to X in details providing the appropriate illustrations. In the explanation of the *sūtra* PS VII. 2.19, "त्यूमाः पूर्वं व्यनद्धे क्रतुमित्येते शद्धाः श्यैते ॥ १९ ॥", it is stated that the prior *tyu* occurring in the 3rd *ṛc* on which the 3rd *stotrīyā* is based, is not united. That is why the word *pūrva* (prior) in the sūtra is significant. Nānā states that the latter *tyu* occurring in the 3rd *stotrīyā* — "[2]vāntā ū ∫1mā∫234ḥ" is united. Śivarāma clearly states that it is *asaṁkṛṣṭa* (i.e., not united).

Prapāthaka X. 9.3 — "प्रोवाराह ऊता कयास्थिराम्", the reading given by Ajāta, Nānā and Śiva is कयस्थिराम्. Simon and Sāmatantra have the reading 'कयास्थिराम्'. In the Pu. Arc. 2.3, we have the 3rd quarter as — "वायोरनीके अस्थिरन् ॥" — the *sandhi* of अनीके + अ will be अनीकय; but Sāmatantra being the oldest authority, I have accepted the reading "कयास्थिराम्" (Sāmatantra — sūtra 6, 7, 8) "मि कया — स्थिरायाम्". There are differences in regard to the breakup of the sūtra — e.g. Simon has one *sūtra* as — "नवे निहोता तिधा तु वारा" but Nānā makes two different *sūtras* — "नवे निहोता ॥ १३ ॥" and "तिधातु वारा ॥ १४ ॥" (PS IX. 1.13 and 14). Similarly Simon has one *sūtra* (PS. VIII. 10.38) while Nānā splits it into two *sūtras* as already pointed out.

Vivaraṇa and Bhāṣya of Ajātaśatru :

The Vivaraṇa begins from Prapāṭhaka III but discontinues abruptly after III.2.1 saying that the *sūtras* up to the end of Prapāṭhaka IV are exceptions and are self-explanatory. At the beginning of the 2nd Khaṇḍa of Prapāṭhaka III, Vivaraṇa says "henceforth there would be exceptions to the first *sūtra* which has stated the Āibhāva of *vṛddhatālavyas* (palatals). The statements of revered Ācārya Vararuci are quite clear as regards the meaning and the breavity. There is nothng concealed in them. Hence, there is no necessity of additional explanation. From Prapāṭhaka V onwards the Bhāṣya of Ajātaśatru also starts. At the beginning there is the *maṅgala* according to the tradition.

जितं भगवता तेन हरिणा लोकधारिणा ।
अजेन विश्वरूपेण निर्गुणेन गुणात्मना ॥

In the *Khāṇḍas* 10 and 11 of Prapāthaka X, there is the detailed treatment of *Prastāva*; for this inclusion of *prastāva* in the PS. Ajātaśratru has given the following reasons — In the *sūtra* PS. V.1.28, in the word 'तावोपान्त्यं देव्ये' *prastāva* bhakti is indicated. Similarly in PS. V. 10.1; *udgītha* is indicated; in PS. V. 4.1; *pratihāra* is indicated; in P.S. V. 3.48, *upāya* i.e. *upadrava* is indicated and in P.S. III.1.12, *nidhana* is indicated. Now as there is the mention of all the *bhaktis* in the case of *bhāvas* why only *prastāva* should be treated in detail ? Though the definition and explanation of *pratihāra* and *nidhana* is stated by the *pañcavidhasūtra* and *upagranthasūtra* etc. still in the *pratihārasūtra* the detailed treatment of *pratihāra* is found. But the treatment of *prastāva* in this manner is not there. Upagranthakāra has not stated the definition of *prastāva*. In the *pañcavidhasūtra*, only the definition is there but there is no detailed treatment of *pratihāra*. Hence, *prastāva* being the first and the main one, the detailed treatment is given here. Udgītha and *upadrava* are accomplished as the remaining ones. Hence, the treatment of *prastāva*.

The commentary of Nānābhāi is now available on tbe entire P.S. and it is very helpful to the readers as he gives the necessary illustrations in all cases. The date

of Ajātaśatru can be fixed after Halāyudha whom he has referred to, Halāyudha lived in the 10th century. It indicates that Ajātaśatru lived after 10th century. In the manuscript of his commentary available now, Rāmakṛṣṇa Dīkṣita alias Nānābhāi sometimes is referred to Nanhābhāi.[1] He hailed from Gujrat and belonged to a learned family of the Nāgarabrāhmin commuity. He flourished somewhere between 16th and 17th century.

The Vivṛti of Śivarāma[2] comments on the PS from prapāthaka III onwards. His commentary at times, helps to have correct understanding of the *sūtras*. This commentary is also in the manuscript form. He was the son of Viśrāma belonging to the Śukla family. There is the commentary called Vyākhyā on the P.S from prapāthaka III onwards. It is published in Madras. It is referred to as Madras edition in this work. There is also the commentary Sādhanā, published in the edition by Sharma in his Vol I of P.S containing first two *prapāthakas*. While explaining the *sūtra*, he mentions the full names of the *sāmans* and their place in the Uttaragāna along with the *yoni mantra* — e.g. the first *sūtra* 'उच्चा मही' is explained by him as follows — in this *sūtra uccāte* are the syllables of the *ṛc* (Sāmaveda 672), *mahī* is the part of the first *sāman* in the Daśarātra parvan of Ūhagāna; what is meant is that the first *sāman* which is based on the *ṛca* beginning with *uccāte* is named Āmahīyava. It is the chant (Ūha Daśa 4) beginning with *uccātā3i* ....Śivarāma also appears to belong to Gujrat.

Sāmavedasaṁhita:

The *saṁhitā* of Sāmaveda is divided in two parts — Ārcika and Gāna. Ārcika consists of Pūrvārcika and Uttarārcika. In the former the *ṛcs* (the basis - *yoni* of the *Sāmans*) are given individually while in the latter they are given in the form of the *sūktas*. The *ṛcs* numbering 585 are the basis of individual *sāmans*. In the Āraṇyakāṇda, there is the Mahānāmnī-arcika in the end which is a *pariśiṣṭa* containing 9 *ṛcs* (10 according to the edition by Pt. Vishnudeva - ācārya). In the U.Arc a large majority of *suktas* having 3 *ṛcs* each are there. There are some *suktas* having more than 3 *ṛcs*. The total number of *ṛcs* in the U.Arc is 1225. In the P.U. the arrangement of the stanzas is determined by the consideration of metre and deity; while in the U.Arc by the order of principal sacrifices. The Gāna texts are four — (1) Grāmegeyagāna (2) Āraṇyakagāna or Araṇyegeyagāna (3) Ūhagāna and (4) Ūhya or Rahasyagāna. The first two comprise the Pūrvagāna and the last two Uttaragāna. The first 2 gāna texts are attached to the P.Arc. and the last 2 to the U.Arc. The Mahānāmnis occur in the last part of Uttaragāna which is followed by the *purīṣapādas*. The melodies are based on *ṛcas*. The five *pādas* of *purīṣapada* have each a melody based on them. The Pūrvagāna at the end contains Mahānāmnīparvan having three melodies. After that the five purīṣāpadas are

there followed by Śaṁyādapatya based on the *ṛc* beginning with *udvayam* and lastly there is the Bhāruṇḍa sāman. The *ṛc* beginning with *udvayam* is not found in the Ārc. Bhāruṇḍasāman is based mostly on *stobhas* (Its recording is done by Prof Staal).

The Mahānāmnīs are enjoined in the different Soma sacrifices. Hence, each melody would be divided in five *bhaktis*. They are the concluding *sāmans* of Śukriyaparvan. In the Āraṇyakāṇḍa there are 2 *ṛcs* beginning with *"indraiddharyaḥ"* and *"indravājeṣu"* (P. Arc = 597-98). There is no chant based on them in the A.G. These 2 *ṛcs* are seen in the *sūkta* (U.Arc. 53) beginning with *"indra midgāthinaḥ"*. But no melody is based on them in the A.G. or R.G. The melodies based on the Gāyatrī metre are the Gāyatrasāmans.

The *sāmans* are to be employed in the Soma sacrifices. There are four groups of priests specialised respectively in the Ṛgveda, Yajurveda, Sāmaveda and the 4th group is of supervising staff. The priests specialised in the Ṛgveda are *hotṛ, maitrāvaruṇa, acchāvāka* and *grāvastut*; the ones specialised in Yajurveda are *adhvaryu, pratiprasthātṛ, neṣṭṛ* and *unnetṛ*; the specialists in Sāmaveda are udgātṛ, prastotṛ, pratihartṛ and *subrahmaṇya*. In regard to the supervisary staff the four priests are — *brahman, brāhmaṇācchaṁsin, agnīdhra* and *potṛ*. In the *sāman* chanting at the sacrifice, the *udgātṛ*, the *prastotṛ* and the *pratihartṛ* are the main ones. Subrahmaṇya has a special duty. Before starting the chant, the three main priests chant *om* and adjust their voices. At the end the *sāman* division *nidhana* is chanted by all the three priests together. There are three to six *upagātṛs* who chant *ho* in the mandra note continuously. They stop their *upagāna* before *nidhana* begins.

Some changes are effected in the *yoni*, i.e. basic *ṛc* for the purpose of chanting. They are as follows —

	(Ṛg)	**(Sāmagāna)**
1. *vikāra* (modification)	e.g. *agnē*[1] (VI.16.10)	[4]*āgnāi* (G.G.G. 1)
2. *viśleṣaṇa* (disjunction)	e.g. *vītayē*[1] (VI.16.10)	[1]vo[1]itoyā∫2̄i (G.G.G. 1)
2. *vikarṣaṇa* (protraction)	e.g. yē[1] (VI.10.5)	[1]yā∫23yi (G.G.G. 98.1)
4. *abhyāsa* (repetition)	e.g. tayē[1] (VI.16.10)	[1]tōyā∫2̄i/[1]tōyā∫ii (G.G.G. 181)
5. virāma (pause for the śake of *gāna* though there is no word-ending)	e.g. gṛṇāno (VI. 16.10)	[1]gṛ[ra]ṇānohā[2ra] (G.G.G. 98.1)
	e.g. havyadātaye (VI. 16.10)	vyadā[1]toyā∫2̄i
6. *Stobha* (the additional syllables other than those of the text of the *ṛc*.)	e.g.	*hāu, vā, auhovā* etc

The *āgama* (augmentation) and the *lopa* (disappearance) are also included among these changes —

āgama — It is the insertion of an extra letter or syllable within a radical word e.g. *vareṇyam* (RV III. 62.10) is changed as vareṇiyam

lopa — It is the disappearance of syllable, e.g. (Ṛg III. 62.10) .... pracodayāt; GGG page 1 - dāyo //// ā345.

The *stobha* is an addition to the syllables of the *ṛc* while it is joined with the melody. It is of three types — *varṇastobha, padastobha* and *vākyastobha. i, a,* etc. would be the illustrations of *varṇastobha; atha, iha* etc. of *padastobha* and *'aganma', jyotiḥ // amṛtā abhūma, 'namo∫nnāya',* 'namo∫nnapataye' etc. that of *Vākyastobha.* The *stobhas* are supposed to be of great sacral significance.

Nānābhāi in his commentary on the first two Prapāṭhakas has stated the employment of the *sāmans* in sacrifices. I have referred to the Ārṣeyakalpa of Maśaka and Kṣudrakalpa sūtra of Maśaka, wherever necessary. The former gives a list of *sāmans* that are sung in different sacrifices. In the order of arrangement of sacrifices it follows the Tāṇḍyabrāhmaṇa. The four sacrifices involving Exorcism are namely, Śyena, Iṣu, Saṁdaṁśa and Vajra treated in the Ṣaḍviṁśa. The Kṣusū deals with Prāyaścittas, desire fulfilling sacrifices and sacrifices giving meagre results (*kṣudra*). There is a pecularity that deserves to be noticed is the sacrifice Śrīstomāh or Vācastomāḥ. The name is in plural though it is one sacrifice. The commentator Srinivāsa explains that though there is one sacrifice, the plural is employed in consideration as being nearly equal to *ekāha* (one-day sacrifice) for the *klpti* of the Bahiṣpavamāna is one only of the four days. The Bahiṣpavamāna has one *stotrīyā* on the first day, it is with ten *stotrīyās* on the second day, with hundred on the third day and one thousand on the fourth day. After the Bahiṣpavamāna, the *stoma* should be increased daily by the multiplication of ten. In this sacrifice the number of *stomas* in the *stotras āṅya* and others is enjoined as follows — the number begins with 10 and ends with infinite (*ananta*) in Ārbhava and Sarva (all) in regard to Agniṣtoma. The commentator points out that it is impossible to employ such infinite number. For, to employ such number so many *udgātṛs* would never be available and hence infinite *stotras* cannot be employed. Hence, one should mentally think that "I have employed these infinite *stotras*". He should perform the daily obligatory twelve *stotras* namely Bahispavamāna and others and *stomas* like Trivṛt and others as per his capacity and meditate mentally that "I have employed the *stomas,* 100, 1000, *ayuta*" etc. That means he should meditate on Nārāyaṇa who is infinite and unlimited. Thus, his fulfilment would be accomplished.

It is difficult to fix the exact date of the PS. There were additions to the original nucleus, like the Vikalpas (alternatives), remaining *bhāvas,* the detailed

treatment of *prastāva* and the first two Prapāṭhakas as pointed out by Simon. Ajātaśatru has stated his arguments for the inclusion of the detailed treatment of *prastāva*. The supplementary portions serve the purpose of complete understanding of the PS. The absence of inflections, irregularities in Abbreviations etc. can be looked upon as the linguistic peculiarities adapted by the author to suit his *sūtra* style.

It is certain that the PS is one of the ancient works in the Sāmavedic technical literature. Its present form of havng ten Prapāṭhakas is a great help to the scholars working in the field of the study of Sāmavedic chants. I have quoted the kalpa stated by Nānābhāi, often. It should be noted that the complete Kalpa would be known from Ārṣeyakalpa. That is why I have made use of Ārṣeyakalpa and also of Kṣudrakalpasūtra.

I am greatly obliged to Dr. B.R. Sharma whose Introductions have been immensely helpful to me while writing this Introduction. I acknowledge with thanks, the help received from the Introduction of R. Simon to the Puṣpasūtra.

I hope this edition of PS would be helpful to the scholars of Sāmaveda. The explanation of the technical terms provided would also be useful.

Technical terms in PS.:

(The technical terms requiring detailed explanation are given here; the rest are included in the Glossary).

Atihāra — When *anusvāra* and *sparśa* followed by the syllable of its own class, and *repha* (i.e. the consonant *r*) with *sparśa* and ūṣmans, are there in the midst of a word, having the intervention of *stobha* they are taken over crossing the *stobha* and joined to the next syllable which is *sparśa* or ūṣman. When there is the pause at the end of *stobha*, these are elided; in the case of *sandhi*, there is no elision. [Sparśa is a consonant of any of the five classes of letters from *k* to *m*. The letters *ś, ṣ, s* and *h* and the *ūṣmans*].

e.g. ..... $\overset{[ra]}{\text{sv}}\overset{4}{\text{au}}\text{hor}\text{ṇ}\text{ārām}$ (G.G.G 109.3)

[*sva* + *auho* + *rṇārām;* (svarṇaram). In this illustration, the *repha* crossing over the *stobha auho* has joined the next syllable *ṇā*; ... $\overset{[4]}{\text{su}}\text{varṇ}\overset{5}{\text{a}}\overset{4}{\text{r}}\overset{5}{\text{o}}\text{v}\overset{2ra}{\text{a}}$/dē ... in this illustration, there is the elision of *m*, as there is pause after the *stobha* (G.G.G 109.1)

Adhyāsyā — In it the 4th quarter of the 2nd *ṛc* of the *tṛca* having 8 syllables is repeated and the 3rd *ṛc* is in the Dvipadāvirāj metre; which has 12 and 8 syllables in the 2 quarters respectively. (Ūha Sam 256).

Abhigīta — The *svara* combination, beginning with the *dvitīyasvara* and ending with the *prathamasvara* is indicated by *abhigīta*. The former note has the duration of 1/2 *mātrā* and the latter has the duration of 1 1/2 *mātrā* (Mātrālakṣaṇa - 3.7). It is denoted by the letter *a* or the numeral 7 placed over the syllable.

Āvāpasthāna — Āvāpa means addition. In the *stomas* having additional *stotrīyā* or *stotrīyās* in regard to the regular *stomas*, the first *stotrīyā* in the first round is *tṛcabhāgā*, the middle *stotrīyā* is *āvāpasthāna* and the last is *paricarā*. In the middle round, the first *stotrīyā* is *paricarā*, the middle one *tṛcabhāgā* and the last one is *āvāpasthāma*. In the third round, the first is *āvāpasthāna*, midle one *paricarā* and the last tṛcabhāgā; or all the rounds should be like one [Lāṭyāsūtra - 6.5.3].

Āskanda — The Mahāvrata has Pañcaviṁśastoma, having 25 *stotrīyās*. In regard to the rounds of Caturviṁśa stoma having 24 stotrīyās, in the last round of the *tṛca*, one *stotrīyā* should be added. Gautama states Āskanda in the case of *paricarā* in the last round of Caturviṁśastoma, while Dhānañjayya in the case of *āvāpasthāna*. Or the alternative stated is that after employing Caturviṁśastoma, there should be chanted the middle *stotrīyā* of the *tṛca* without *hiṅkāra*. This procedure of employing the *stotrīyā* outside the *paryāya* is called Āskanda. The commentator Dhanvin (Drāhyāśrau - 11.4.105) explains Gautama's view of employing *āvāpa* in *paricarā*, as the middle *ṛc* should be chanted in the last round of the Caturviṁśastoma twice. Dhānañjayya says, it should be in the Āvāpasthāna in the 1st *ṛc* of the last round; according to Śāṇḍilya, it should be in the *āvāpasthāna* of the first round.

Garbhin — The sacrifice having *garbha* (these are eight) — Bṛhat, Rathantara, Śyaita, Naudhasa, Vāṅnidhana Kraunca and Vāravantīya *sāmans* are employed placing them in the middle round (paryāya). Hence, they are termed as *garbha*. (Kṣusūbhāṣya on II. 2.6.1).

[बृहद्रथन्तरश्यैतनौधसवाङ्निधनक्रौञ्चवारवन्तीयानां मध्यमे पर्याये निधाय स्तवनात् गर्भत्वम् ।]

Jātisaṁhāra —

Both the rounds, i.e. the prior and the latter should be brought together in the respective *jāti* (the class of *stomas*). The *jātis* having stomas of uneven number would be *viṣamajātis*. The *jātis* having *stomas* of even number would be *sama*. The rounds should he taken from the even-numbered *stomas* of the same class — e.g. the Pañcaviṁśastoma being of *ayugma* (i.e. viṣama class) should be added with the rounds of Ekaviṁśastoma and Triṇavastoma which belong to the *ayugma* class. In that case, one round should be taken from Ekaviṁśa and two from Triṇava, for the Pañcaviṁśastoma has one *stotrīyā* more than the 24 *stotrīyās* of the regular Caturviṁśastoma. Ṣadviṁśastoma being of the *yugma* (even numbered) class, the round to be taken should be of even numbered *stoma* which belongs to the *yugma*-class. In that case, two rounds should be added from Caturviṁśastoma and one from Triṁśastoma as Ṣaḍviṁśa has two *stotrīyās* more. This is called Jātisaṁhāra, in the case of the *stomas* which have additional number of rounds compared to the regular *stomas* like Trivṛt, Pañcadaśa and others.

Jāmitva - The characteristic of belonging to the same class, e.g. if in the Dvādaśāha, the sixth and the seventh day have *brahmasāmans* employed in the

Bṛhatī metre in continuation, the defect of *jāmitva* arises; to remove this defect, the Kaṇvarathantarasāman is to be employed (Tāmbrā. 14.3.17) on the seventh day, based on the second *ṛca*. The basis of this *sāman* is a *pragātha* beginning with 'punānaḥ soma'. The two *ṛcs* are arranged into three to form three *stotrīyās*.

Ṭṛcabhāgā — See Āvāpasthāna.

Paricarā — See Āvāpasthāna.

Parīmād — In the Sarvajit, the *pṛṣṭha* is Mahāvrata. The Mahāvrata is symbolically described as a bird. Its *stomas* are conceived to represent various limbs like head, two wings, tail and *ātman* of a bird. There are 13 *sāmans* called *parimāds*, forming part of the pṛṣṭha stotra that represent the feather, the tail etc. of a bird. After the employment of *stoma* the *udgātṛ* should chant *parimāds*. It is the appellation of the *sāmans* representing hair and nail of the bird. The *parimāds* begin with the *sāmans* Prāṇa and *Apāna* — (A.G 58.1, 58.2; respectively). These *parimād-sāmas* are to be chanted by the *Udgātṛ* only once, the *prastotṛ* and *pratihartṛ* join him at the time of *nidhana*. The *sāmans* with *stomas* representing the head, the right wing, the left wing, the tail and the soul are respectively Trivṛt Gāyatra, Pañcadaśa Rathantara, Saptadaśa Bṛhat, Ekaviṁśa Bhadra and Pañcaviṁśa Rājana [Tāmbrā 16.7.3; Drāhyāyaṇa 10].

Parisvāra — It has the combination of notes denoted by Primary numeral 5 followed by the secondary numerals 656; e.g. oova[5]∫656 (Saumitra sāman, Ūha Daśa 97). As per the Sāmatantra (*sūtra* 288), it is the combination of the notes Atisvārya, Mandra and Atisvārya. It is also called Padānusvāra. This sequence always occurs on the *vṛddha* vowels. It has nasalization which is observed in the present chanting of the Havik Rāṇāyanīya-school (in the Karwar region) and Kauthuma school (old style) in Tamilnadu.

Pipīlikāmadhyā (Gāyatrī) :

The Gāyatrī metre having three quarters of 9, 6 and 9 syllables respectively, is termed Pipīlikāmadhyā as the middle part is smaller like that of a female ant. According to Piṅgala (sūtra 3.5.57), the adjective *pipīlikāmadhyā* is applicable to all the metres having three quarters, in which the first and the last have more syllables and the middle one has less syllables.

Pragātha — In the case of the *sūkta* having 2 *ṛcs* on which the three *stotrīyās* of the *gāna* are formed, is termed as *pragātha* as it has *pragrathana* (specific arrangement) e.g. The *sūkta* is U.Arc. 38. It has two *ṛcs*, the first is in Bṛhatī metre and the second is in Satobṛhatīmetre. The former has 36 syllables and the latter, 40 syllables. The *sāman* based on this *sūkta*, is Naudhasa. Its metre is Bṛhatī. The first *stotrīyā* is based on the first *ṛc*. The second *stotrīyā* is based on the fourth quarter of eight syllables repeated and the first half of the second *ṛc*. The third *stotrīyā* is based on the fourth quarter repeated and the second half of the second

ṛc (8+8+12+8). The metre of the chant is Bṛhatī for each *stotrīyā* is based on 36 syllables.

Praṇaya — In the case of the *stomas* of Viśvajit, all the 4 *stomas* were to be employed. There are three *praṇayas* (the procedures of employing these *stomas*). All the *stomas* means, the *stomas* beginning with the Trivṛt and ending with Trayastriṁśa. In the first *praṇaya*, Bahiṣpavamāna has Trivṛt; Hotuḥ ājyam, Pañcadaśa; Maitrāvaruṇa, Saptadaśa; and Brāhmaṇācchaṁsin Ekaviṁśa. In the second *praṇaya*, Pañcadaśa in the case of Acchāvāka; Saptadaśa in the case Mādhyandinapavamāna; Pṛṣṭha of *hotṛ*, Ekaviṁśa and Triṇava in the case of Maitrāvaruṇa. In the third *praṇaya*, Saptadaśa in the case of Brāhmaṇācchaṁsin; Ekaviṁśa in the case of Acchāvāka; Tṛiṇava in the Ārbhava; and Agniṣṭoma has Trayastriṁśa.

[Dīpa - commentary after *sūtra* 11 of the 7th *Khaṇḍa* of Gavāmanayana.]

Pratipad — It is the first *tṛca* called *stotrīya*. The pratipad with *upa* (*upavatī pratipad*) is 'upāsmai gāyatānaraḥ' etc. It is the first *tṛca* of the first *stotra* of Bahiṣpavamāna. This *pratipad* is to be employed in the case of one who desires to have the village (grāmakāma) under him.

Bhoga — It means restoration to the original place. In it the former shared position is restored. ['भुक्तं पूर्वस्थानं भजते, इति भोगः' - Ajāta and Nānā] e.g. The Sākamaśvasāman (Ūha Daśa 15): 'sayā[1]∫23hā∫343i'. In the Ārcika we have 'vardhāsa indubhiḥ' (the first *ṛc* of the *sūkta* 21 of U.Arc). The *tālvya* vowel *e* in 'vardhāse' becomes *ay*. Then there is the elision of *y*. So we have 'vardhāsa indubhiḥ'. In the *gāna* we have 'sayā[1]∫23hā∫343i'. This *y* becomes bhoga.

Yavamadhyā (Gāyatrī) — The Gāyatrī metre with the three quarters having 7, 10 and 7 syllables respectively is termed as Yavamadhyā Gāyatrī. Piṅgala says that the adjective *yavamadhyā* is applied to all the metres with three quarters, that have small measure of syllables in the 1st and the 3rd quarter and large number of syllables in the middle quarter. (The middle part of *yava* (barley) is broader) [Piṅgalasūtra - 3.58].

Viṣṭutiviśeṣāḥ — The *Viṣṭuti* in which the employment of the 1st *stotrīyā* is in large measure is called Brahmāyatanīyā; one in which the middle *stotrīyā* is in large measure, is called Kṣatrāyatanīyā and the one in which the last *stotrīyā* is in large measure, it is called Biḍāyatanīyā. This kind of viṣṭuti should be avoided in the formation of *paryāya*.

Vyūḍha — In the Dvādaśāha-sacrifice of Ahīna or Satra type, the *Śastra* reciting and *sāman*-chanting on 4 to 9 days is specific in Vyūḍha type. In a Soma-sacrifice, the morning pressing is by the Gāyatrī - metre, the middaypressing by Triṣṭubh and third pressing by Jagatī metre. The following table shows the specific recitings and chantings in the Vyūḍha Daśarātra: -

Days	Morning pressing	Midday pressing	Third pressing
1-3	Gāyatrī	Triṣṭubh	Jagatī
4-6	Jagatī	Gāyatrī	Triṣṭubh
7-9	Triṣṭubh	Jagatī	Gāyatrī

Samūḍha is devoid of these characteristics of Vyūḍha.

Śaśakarṇaklptā :

In the Parāka Trirātra, on the 3rd day, in the Bṛhatī metre, as per the view of the group of four *sāmans*, the first and the last *sāmans* are Śaśakarṇas, i.e. based on one *ṛc*. They are like the base and top of the ear of Śaśa (hare). Just as the base and top of the ear of hare are small and the middle part broad; similarly the *ekarcas* employed in the place of the *tṛcas* are called Śaśakarṇa (commentary on Drāhyāśrau 8.2.8). Nidānakāra explains — The first in the *tṛca* having Bṛhatī metre is *ekarca*, then the two in the middle and at the end in adhyāsyā. Such procedure is called Śaśakarṇaklptā Bṛhatī. [Ābhīśava is imployed in the first *ṛc* and Devasthāna in the *adhyāsyā*, beginning with Śrīṇantaḥ'].

Sāmāntāḥ — The endings of *sāman* (i.e. *nidhanas*). They are of four types - namely *svāra*, vāk (i.e. *vā*), *iḍā* and *nidhana*. The *svāra* is two-fold *'hai'* and *'padānusvāra'*, e.g. Vāmadevyasāman (Ūha Daśa 5) - tā∫2yo∫35 'hāi'; Auśanasāman - (Ūha Daśa - 4) - mā∫3gō∫5 'nā∫656m'. The *sāmans* with endings other than *svāra, iḍā* and *vāk* are called *nidhanavanti* (i.e. endowed with *nidhana*. Lāṭyāśrau. 6.9.6,7). [The *nidhanas* in the midst of the *sāman* (*madhye nidhanas* or *antaḥsāmika nidhanas* are *iha, iḍā, atha, hīṣīsvara* etc.]

Sandhistotra — The name of the 3 Rathantarasāmans beginning with *enā, pratyu* and *imā uvām* respectively. (RG. 2, 3, 4). The three Bṛhatsāmans also based on the *ṛcs* beginning with *enā*, pratyu and *imā uvām* are the *sandhistotras*.

Svara :

(1) The word denotes accent in the case of the *ṛc*. The three accents are *udātta* (acute), anudātta (grave) and *svarita* (circumflex).

(2) In Sāmaveda it means musical note. The 7 *sāmika* notes are Kruṣṭa, Prathama, Dvitīya, Tṛtīya, Caturtha, Mandra and Atisvārya.

(3) Avāntarasvaras. The svara combinations of 8 types -

(i) Pratyutkrama — It is of the nature of ascent. e.g. kāyā... (It has 9 varieties).

(ii) Atikrama — It is of the nature of descent crossing over the intermediate note or notes. e.g. yājñā∫5ya (GGG 35.4). [It has four varieties].

(iii) Karṣaṇa — (the pulling of the note) : - It is of 5 types — Prathama pulled down to *dvītīya*; e.g. 'bōdhā∫2' (GGG 15.1); *prathama* pulled down to *tṛtīya*, e.g. 'ā∫23 indrāḥ' (GGG 275.2); etc.

(iv) Svāra — It is of three kinds—

(1) ō∫23451 (GGG 32.1)

(2) [2]vā∫345 (GGG 35.4)

(3) $\overset{1}{u}\overset{3}{p}\overset{1}{\bar{a}}\int 2\overset{1}{3}\overset{11}{4}5$ (GGG. 35.3)

[Number 1 placed on the numerals denoting musical notes in the *svāra* indicates that these notes have the duration of one *mātrā* each].

(v) Vinata — It begins on *prathama* and ends on *dvitīya*; e.g. $\overset{1}{\bar{a}}$indr$\overset{vi}{o}\int 2$ (GGG. 290.1)

(vi) Praṇata — It begins with *dvitīya* and ends on *tṛtīya*; e.g. $\overset{2}{t}$ig$\overset{ra}{m}$en$\hat{a}\int 3\overset{1}{s}\overset{1}{o}$ (GGG 22.1)

(vii) Utsvarita — It begins with *caturtha* and ends on *mandra*; e.g. $\overset{4}{h}\overset{}{o}\int 5i$ (GGG 41.1)

$_{[1]ra}$ (viii) Abhigīta — It begins with *dvitīya* and ends on *prathama* e.g., stomm$\hat{a}\int\dot{m}\overset{a}{r}\overset{}{u}dr\bar{a}\int 23\overset{4}{y}\bar{a}$ (GGG. 15.2)

The letter *na* found on the syllable of the chant indicates *namanasvara* ($1_3 2$) e.g. $\overset{1}{\bar{a}}\overset{ra}{\acute{s}}\overset{na}{v}\overset{2}{o}i\int 3y\bar{a}$ (GGG 156.3)

The Preṅkha svara is indicated by a short horizontal line placed over the numeral 2; e.g. $\overset{1}{t}$oy$\bar{a}\int\bar{2}i$ (GGG 1.1) and $\overset{[2]}{m}$atau$\int\bar{2}$ (GGG 128.2).

(4) The specimen *parvans* also are included in the concept of svara - e.g. $\overset{3}{h}\overset{5}{i}\int 2345\bar{i}$ (Prapāṭhaka III. 1.12)

(Ajatavi — 'hīṣīsvarastham'), $\overset{2}{e}\int 3/kin\overset{1}{e}\int 2345$

(Prapāṭhaka viii. 7.8 - '..... ekinesvaram').

Svarasāmānaḥ — The four *sāmans* called the *svara* are based on the *yoni*-verse beginning with 'yajjāyathā' apūrvya'. They are called Prathamasvara (RG 45, 46); Dvitīyasvara (RG. 41, 42); Tṛtīyasvara (RG 43, 44) and caturthasvara (RG. 39, 40). They are employed in the Ārbhavapavamāna in the Anuṣṭubh metre. (Tāmbrā - 4.5.1).

Svāsu — This term refers to the *yonimantras*, the basis of the respective chants in GGG and AG. In the *tṛca - gāna*, the first *ṛc* (the *yoni*) has the melody based on it in the Pūrvagāna. In the next two *stotrīyās* the first *stotrīyā* becomes the *yoni*. In the case of chants of the same name but based on different *ṛcs*, if the 1st *ṛc* of a *tṛca* is found in P.Arc. and a chant of that name is based on it, then this particular chant is to be accepted as the *yoni* for the corresponding *gāna* in the Uttaragāna. The other chants of the same name in the Uttaragāna will have this chant as their *yoni*. The term *sva* (its own) denotes the fundamental melody. Śvāsu *taram* ....' (2.13.1) means, the Rathantara is formed on its own *stotrīyās* as also based on the *ṛcs* beginning with 'enā vo', 'pratyu adarśi' and 'imā uvām' (RG. 2, 3 & 4 respectively). The own *ṛcs* or *stotrīyās* of Rathantara begin with 'abhitvā'. The Rathantara sāman based on the *ṛc* beginning with 'abhitvā' which is its *yoni* is seen in the AG. 49.1.

'Svāsu Marutām dhenu' (Prapāṭhaka I - 15.11). This *sāman* is based on the *tṛca* beginning with 'trirasmai'. (Ū. Arc. 1423-25). The chant based on it is Ūha Sam.

295 beginning with trā[1]∫234iḥ' in Jagatī metre 'Svāsvaurṇādyasujñane' (Prapāṭhaka I. 14.8). Aurṇāyavādya is based on its fundamental *ṭṛca* beginning with 'pari priyā' (U. Arc. 635-7) the chant based on it is U.Sam 270, beginning with 'pā[2]ri priyā[3].....// Sujñāna is based on its fundamental *ṭṛca* - Ū.Arc. 940-42. The chant based on it is Ūha-Sam 271, beginning with so[2ra]maḥpunā //

Etāsu — The *sāman* or *sāmans* mentioned in the *sūtra*, are based on the *ṛcs* of the *sāman* or the *sāmans* stated in the preceding *sūtra*. e.g.

'एतास्वेव वर्यः ॥' (I. 6.1). The Vājadāvaryaḥ sāman is based on these *ṛcs* only (*etāsu eva*). The *ṭṛca* referred to here begins with 'indrāyendo'. In the preceding *sūtra* i.e. (I. 5.13), the Iṣovṛdhīyasāman and the Krauñcasāman (Ūha Daśa 99 and 100 respectively) are mentioned which are based on the *ṭṛca* beginning with 'indrāyendo'. The *sūtra* (I.5.13) ends the *Khaṇḍa* 5 of *prapāṭhaka* I of PS.

'एतास्वेवासित-साध्र-पाराणि ॥' (I. 11.1).

The *sāmans* Āsitādya, Sādhra and Ākūpāra (Ūha Daśa - 201, 202 and 203 respectively) are also based on the same *ṭṛca* beginning with 'parityam' referred to in the preceding *sūtra* - 'परित्यं वित-निहव-हिष्ठीयानि ॥' (I. 10.9). The *sāmans* mentioned in this *sūtra* are Gaurīvita, Nihava and Yadvāhiṣṭhīya (Ūha Daśa 498, 199 and 200 respectively). This *sūtra* ends the *Khaṇḍa* 10 of *prapāṭhaka* I of PS.

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1. इति श्री त्रिपाठी दामोदर सूनुना दीक्षितरामकृष्णेन नान्हा भाई द्वितीय नाम्ना कृते फुल्लदीपे प्रथम: प्रपाठक: समाप्त:। दीक्षितऋषिशङ्करेण लिखितम्॥' ... नानाभाईकृते फुल्लदीपे ऊहगानस्य सत्राणि समाप्तानि॥
2. प्रणम्य तातं विश्रामं विघ्नेशं जगदम्बिकाम् ।
   पुष्पसूत्रस्य विवृतिं करोति विदुषां मुदे ॥
   श्रीशुक्ल .... विश्रामात्मजशिवरामविरचिते ....
   Pt Radheya Shyam Shastri told me that Śivarāma wrote a number of works on the various aspects of Sāmaveda. He lived about 350 to 400 years ago.
3. Numerals 1to5 over the syllable indicate main note. The numerals in between the lines indicate subordinate note. The Kruṣṭa note of sāman is not seen in present practice. The sāmasaptaka at present in modern notation is ma, ga, ri, sa, ni, dha, pa[Cf. Nārś]

पुष्पसूत्रम्
नाम
सामवेदीयप्रातिशाख्यम्

THE PUṢPASŪTRA

A PRĀTIŚĀKHYA OF THE SĀMAVEDA

(VOLUME - I)

PUṢPASŪTRA OF SĀMAVEDA

(with explanatory translation and notes in English)

PS I Khaṇḍas 1-2

In *prapāṭhakas* I & II the names of *sāmans* in the Uttaragāna are given in the order of the *parvans*. The *parvan* is divided in *Khaṇḍas* and the *Khaṇḍa* in Sūtras. In these chapters the first part of the sūtra gives the syllables or words at the beginning of the Yoni i.e. the *ṛc* on which the *sāman* is based. The second part constitutes a portion of the name of the *sāman*, in a symbolic manner.

उच्चा मही ॥ १ ॥

The Āmahīyava sāman is based on the *tṛca* beginning with *uccāte*. (Ūha Daśa 1). The sage (*ṛṣi*) is Amahīyu, metre Gāyatrī and deity Soma. It is employed in the Mādhyandina-pavamāna of Jyotiṣṭoma.

पुना रवजये ॥ २ ॥

The Raurava (Ūha Daśa 2) sāman and the Yaudhājaya sāman (Ūha Daśa 3) are based on the *pragātha* beginning with *punānassoma*. The sage of (Ūha Daśa 2) is Agni, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina-pavamāna of Jyotiṣṭoma. The sage of (Ūha Daśa 3) is Yudhāji, metre Bṛhatī and deity Soma. Its employment is as that of (Ūha Daśa 2).

प्र त्वौशनम् ॥ ३ ॥

The Sāman Auśana (Ūha Daśa 4) is based on the *tṛca* beginning with *pra tu*. Its sage is Uśanas, metre Triṣṭubh and deity Soma. Its employment is at the end of Mādhyandina-pavamāna of Jyotiṣṭoma. In this *sāman* there is *udūha* in the case of *prastāva*. Udūha means employing the *svaras tṛtīya, dvitīya,* and *prathama* in place of *atisvārya, mandra* and *caturtha* respectively.

कया देव्यम् ॥ ४ ॥

The Vāmadevya sāman (Ūha Daśa 5) is based on the *tṛca* begining with *kayā*. Its sage is Vāmadeva, metre Gāyatrī and deity Viśvedevāḥ. It is employed as second *pṛṣṭha*.

तं वो धसम् ॥ ५ ॥

The Naudhasa sāman (Ūha Daśa 6) is based on the *pragātha*, beginning with *tam vo*. Its sage is Nodhas, metre Bṛhatī and deity Indra. It is Brahma-sāman.

तरो लेयम् ॥ ६ ॥

The Kāleya sāman (Ūha Daśa 7) is based on the *pragātha* beginning with *tarobhiḥ*. Its sage is Kali, metre Bṛhatī and deity Indra.

स्वादि हितम् ॥ ७ ॥

The Saṁhita sāman (Ūha Daśa 8) is based on the *ṭṛca* beginning with *Svādiṣṭhayā*. Its sage is Saṁhita, metre Gāyatrī and deity Soma.

पवस्वेन्द्रमच्छ सफष्कले ॥ ८ ॥

The Saphasāman (Ūha Daśa 9) is based on the *pragātha* beginning with *pavasva*. Devas are its sages, Kakubh metre and Pavamāna-soma, deity. The Pauṣkala sāman (Ūha Daśa 10) is based on the *ṭṛca* beginning with *indra maccha*. Its sage is Pauṣkala, metre Uṣṇih and deity Soma. It is employed in the Ārbhava.

पुरः श्यावागवे ॥ ९ ॥

The Śyāvāśva-sāman (Ūha Daśa 11) is based on the *ṭṛca* beginning with *purojiti*. Its sage is Śyāvāśva, metre Anuṣṭubh and Gāyatrī and deity Pavamāna soma. The Āndhīgava sāman (Ūha Daśa 12) is also based on the same *ṭṛca* beginning with purojiti. Its sage is Āndhīgu, metre Anuṣṭubh and Gāyatrī and deity Pavamānasoma.

अभि प्रि कावम् ॥ १० ॥

The Kāvasāman (Ūha Daśa 13) is based o the *ṭṛca* beginning with *abhi priyāṇi*. Its sage is Kavi Bhārgava, metre Jagatī and deity Pavamānasoma.

स्वासु ज्ञीयम् ॥ ११ ॥

The Yajñāyajñīyasāman (Ūha Daśa 14) is based on its own *ṭṛca* beginning with Yajñāyajñā. Its sage is Agni vaiśvānara, metre Bṛhatī followed by Kakubh and deity Agni.

एह्यू साकम् ॥ १२ ॥

The Sākamaśvasāman (Ūha Daśa 15) is based on the *ṭṛca* beginning with *ehyūṣu*. Its sage is Sākamaśva, metre Gāyatrī and deity Agni.

वयं भरम् ॥ १३ ॥

The Saubhara sāman (Ūha Daśa 16) is based on the two *ṛcs* beginning with *vayamu* and *upatvā* respectively. Its sage is Saubharikāṇva, metre Kakubh and Satobṛhatī and deity Indra.

अधा मेंधम् ॥ १४ ॥

The Nārmedha sāman (Ūha Daśa 17) is based on the *ṭṛca* beginning with *adhā hīndra*. Its sage is Nṛmedhas, the 1st *ṛc* is in Kakubh metre, 2nd in Uṣṇih and the 3rd in Purauṣṇih; its deity is Indra. It has 2 pratihāras—sāsṛ$^{2\,1}$gmāhā$^{2\wedge}$ or, vāgmā$^{\underline{2}}$n$^{\underline{2}}$tāu$^{2\wedge}$ followed by the *stobha* ^{3ra}āu hāuho∫234 vā^{5}; there is 1 *pratihāra* by the latter 4 syllables.

पान्तꣳ हव्यम् ॥ १५ ॥

The Vaitahavya sāman (Ūha Daśa 18) having *okaḥ* as *nidhana* is based on the *tṛca* beginning with *pāntamā*. The 1st *ṛc* is in Anuṣṭubh and the latter 2 in Gāyatrī metre. Its sage is Vītahavya and deity Indra.

प्र वः शाक्त्यम् ॥ १६ ॥

The Śāktya sāman (Ūha Daśa 19) is based on the *tṛca* beginning with *pra va indrāya*. Its sage is Śāktya, metre Gāyatrī and deity Indra. (Nānā gives Anuṣṭubh as metre by repetition of the foot). It has 2 pratihāras. The 1st one is of two syllables—$dā\overset{2}{\lceil}3n\bar{a}\overset{2}{m}$ and the 2nd one is—$Yā\overset{3}{\lceil}234gā\overset{5}{/}yā\overset{3}{\lceil}3tā\overset{2}{}$ of 4 syllables which is alternatively employed.

वयं काण्वे प्रथमः ॥ १७ ॥

The Kāṇva sāman (Ūha Daśa 20) is based on the *tṛca* beginning with *vayam*. Its sage is Kaṇva, metre Gāyatrī and deity Indra. The *stobha* is part of *udgītha* (In this case also Nānā has given the metre as Anuṣṭubh).

Prapā I. Ūha Daśa Khaṇḍa 1 ends; Viṁśa ends.

Ūha Daśa 2 begins.

इन्द्रा कक्षम् ॥ १ ॥

The Śrautakakṣa sāman (Ūha Daśa 21) is based on the *tṛca* beginning with *indrāya*. Its sage is Śrautakakṣa, metre Gāyatrī and deity Indra (Nānābhāi gives Anuṣṭubh as the metre).

अयं दासौर्ध्वसद्मने ॥ २ ॥ [Śiv, Simon & Nāna - सद्मनम्]

The Ihavaddaivodāsa sāman (Ūha Daśa 22) and Aurdhvasadmana sāman (Ūha Daśa 23) are based on the *tṛca* beginning with *ayam te*. The sage of (Ūha Daśa 22) is Divodāsa, metre Gāyatrī and deity Indra. The sage of (Ūha Daśa 23) is Ūrdhvasadma, metre Anuṣṭubh and deity Indra. [Nānā gives the metre of (Ūha Daśa 23) as Anuṣṭubh] The employment of (Ūha Daśa 23) according to Nidānasūtra is in Ahīna-sacrifices and of (Ūha Daśa 23) in Satras.

आ तू पारम् ॥ ३ ॥

The Ākūpāra sāman (Ūha Daśa 24) is based on the *tṛca* beginning with *ā tū*. It sage is Ākūpāra, metre Gāyatrī and deity Indra. [Nānā gives Anuṣṭubh as metre].

अभि त्वार्षभम् ॥ ४ ॥

The Ārṣabha sāman (Ūha Daśa 25) is based on the *tṛca* beginning with *abhi tvā.* Its sage is Ṛṣabha, metre Gāyatrī, and deity Indra. [Nānā gives Anuṣṭubh as metre]

इदं गारम् ॥ ५ ॥

The Gāra sāman (Ūha Daśa 26) is based on the *tṛca* beginning with *idam vaso.* The sage is Gāra, metre Gāyatrī, and deity Indra [Nānā gives Anuṣṭubh as metre]

इदं घृतश्चुन्निधनम् ॥ ६ ॥

The Ghṛtaścunnidhana sāman (Ūha Daśa 27) is based on the *tṛca* beginning with *idam.* Its sage is Madhucchandas or Prajāpati, metre Gāyatrī and deity Indra. [Nānā gives Anuṣṭubh as metre]

आ त्वे तिथम् ॥ ७ ॥

The Daivātitha sāman (Ūha Daśa 28) is based on the *tṛca* beginning with *ā tvetā.* Its sage is Devātithi, metre Gāyatrī, and deity Indra. [Nānā gives Anuṣṭubh as metre]

योगे मेधम् ॥ ८ ॥

The Saumedha sāman (Ūha Daśa 29) is based on the *tṛca* beginning with *yoge yoge.* Its sage is Sumedhus, metre Gāyatrī and deity Indra. [Nānā gives Anuṣṭubh as metre]

इन्द्र सुते कौत्सम् ॥ ९ ॥

The Kautsaśāman (Ūha Daśa 30) is based on the *tṛca* beginning with *indram suteṣu.* Its sage is Kutsa, metre Uṣṇih and deity Indra [Nānā - metre Anuṣṭubh). It has alternatively two *pratihāras* of four syllables—e.g. Syādakṣasyā / or, mā[2]hā[1]m hā[1] i ṣā[2]ḥ /

आश्वं द्रोणा-सुता-सोमैकर्चौ ॥ १० ॥

The Āśvasāman (Ūha Daśa 31) is based on one *ṛc* beginning with *abhidroṇā.* Its sage is Aśva, metre Gāyatrī and deity Soma. The Soma sāman (Ūha Daśa 32) is also based on one *ṛc* beginning with *sutā.* Its sage is Soma, metre Gāyatrī and deity Soma. It is employed in the Mādhyandina *pavamāna* of the first day in *daśarātra* of *dvādaśāha* i.e. twelve day sacrifice.

प्र सो जयं तृचे ॥ ११ ॥

The Yaudhājaya sāman (Ūha Daśa 33) is based on the *tṛca* beginning with *prasoma.* Its sage is Yaudhājit metre Bṛhatī and deity Pavamāna Soma. It is employed in the *mādhyandina pavamāna* of the first day in the daśarātra of dvādaśāha. It has three *nidhanas* having hīṣī-*svara.*

प्र सो हितमया सफमाक्षारꣳहर्यप्रसुन्वागौरीगौतममेकर्चाः ॥ १२ ॥

The Saṁhita sāman (Ūha Daśa 34) is based on the *ṛc* beginning with *prasomāsaḥ*. Its sage is Saṁhita, metre Gāyatrī and deity Soma. The Saphasāman (Ūha Daśa 35) is also based on one *ṛc* beginning with *ayā*. Its sage is Devāḥ, metre kakubh and deity Soma. The Ākṣāra sāman (Ūha Daśa 36) is based on one *ṛc* beginning with *pavate*. Its sage is Prajāpati metre uṣṇih and deity Soma. It is employed in the Ārbhava of the first day in the *daśarātra* of dvādaśāha. The Gaurīvita sāman (Ūha Daśa 37), is based on one *ṛc* beginning with *prasunvānāya*. Its sage is Gaurīviti, metre Anuṣṭubh and deity Soma. Its employment is the same as that of (Ūha Daśa 36). The Gautama sāman (Ūha Daśa 38) is also based on one *ṛc* beginning with *prasunvānāya*. Its sage is Gautama, metre Anuṣṭubh and deity Soma — employment, same as (Ūha Daśa 37). [Here there is *trivṛt stoma* of all *stotras* of the first day. In the case of Ahīna there is the procedure of *stoma* with first *viṣṭutis* when not instructed. In the case of *satra*, on the *daśarātra* all the *viṣṭutis* should be employed]

वृषा यौक्ताद्यम् ॥ १३ ॥

The Yaūktāśvādyā sāman (Ūha Daśa 39) is based on the *tṛca* beginning with *vṛṣā*. Its sage is Yuktāśva, metre Gāyatrī and deity Soma. Its employment is in the *mādhyandina pavamāna*. The preceding *stobha* is to be chanted by Pratihartṛ e.g. $\overset{2ra}{\text{ā}}\text{u ho h}\overset{1}{\text{o}}\overset{2}{\text{hā}}\text{i /}$

पुनायास्यमैडे द्वितीयः ॥ १४ ॥

The Aiḍa-āyāsya sāman (Ūha Daśa 40) is based on the *tṛca* beginning with *punānaḥ*. It starts with — $\overset{1}{\text{ā}}\text{ i p}\overset{2}{\text{ū}}\overset{1}{\text{nā}}$ // Its sage is Ayāsya, metre Bṛhatī and deity Soma. It should be employed in the *mādhyandina pavamāna* of the second day in the *daśarātra* of dvādaśāha.

Prapā 1 Ūha Daśa Khaṇḍa 2 ends — Ūha Daśa Vimśa 2 ends

3 begins

एतास्वेव त्रिणिधनम् ॥ १ ॥

The Triṇidhana-āyāsyasāmān (Ūha Daśa 41) is also based on these same *ṛcs* beginning with *punānaḥ*. The sage is Ayāsya, metre Bṛhatī and deity Soma — employment same as in (Ūha Daśa 39). It has two *pratihāras* e.g. $\overset{1ra}{\text{ā}}\overset{2}{\text{rā}}\text{∫34/ }\overset{3ra}{\text{ā}}\text{uh}\overset{4ra}{\text{o}}\overset{5}{\text{vā}}$ and $\overset{1}{\text{ū}}\text{ts}\overset{2}{\text{ā}}\text{∫34/}\overset{3ra}{\text{ā}}\text{u h}\overset{4ra}{\text{o}}\overset{5}{\text{vā}}$. It has *antarṇidhana* as e.g. in the first *stotrīyā* — $\text{ṣ}\overset{3}{\text{ā}}\text{∫2345 }\overset{5}{\text{ī}}$; and $\text{dā}\overset{3}{\text{∫}}\text{2345 }\overset{5}{\text{ī}}$. The *nidhana* is $\text{ṇyā}\overset{3}{\text{∫}}\text{234 y}\overset{5}{\text{āḥ}}$ ॥.

वृषाशो सिष्ठम् ॥ २ ॥

The Vāsiṣṭha sāman (Ūha Daśa 42) is based on the *ṭṛca* beginning with *vṛṣā śoṇaḥ*. The sage is Vasiṣṭha, metre Triṣṭubh and deity soma. It is to be employed at the end of the *mādhyandina pavamāna* of the 2nd day in the *daśarātra* of *dvādaśaha*. It is *sastobhapadavibhāgya* — the first quarter with *stobha* is *prastāva*, second quarter with *stobha* is *udgītha*, the third with *stobha* is *pratihāra* and the fourth with *stobha* is *upadrava* — in the first *stotrīyā*—mā[5]656m is the *padānusvāra nidhana*.

अभि प्र वः श्यैतम् ॥ ३ ॥

The Śyaitasāman (Ūha Daśa 43) is based on the *pragātha* beginning with *abhi pra vaḥ*. Its sage is Prajāpati, metre Bṛhatī and deity Indra. It is employed as the 3rd *pṛṣṭha* of the 2nd day in the *daśarātra* of *dvādaśāha*.

त्वामिदा छन्दसम् ॥ ४ ॥

The Mādhucchandasa sāman (Ūha Daśa 44) is based on the *pragātha* beginning with *tvāmidā*. Its sage is Madhucchandas, metre Bṛhatī and deity Soma [According to Nānābhāi the deity is Indra). It is employed on the 4th *pṛṣṭha* of the 2nd day in the *daśarātra* of *dvādaśāha*.

यस्ते ष्मतम् ॥ ५ ॥

The Hāviṣmatasāman (Ūha Daśa 45) is based on the *ṭṛca* beginning with *yaste*. Its sage is Haviṣmat, metre Gāyatrī, deity Soma. Its employment is in the *Ārbhavapavamāna* of the 2nd day in the *daśarātra* of *dvādaśāha*.

पवस्व-मच्छ-पूषासु शङ्कुसुज्ञानरीवितान्येकर्चाः ॥ ६ ॥

The Śaṅkusāman (Ūha Daśa 46) is based on the *ṛc* beginning with *pavasva*. The sage is Prajāpati, metre Kakubh and deity Soma. It is employed in the Ārbhava of the 2nd day in the *daśarātra* of *dvādaśāha*. The Sujñāna sāman (Ūha Daśa 47) is also based on one *ṛc* beginning with *indramacchā*. Its sage is Indra, metre Usṇīh, and deity Soma; it is employed in the Ārbhava of the 2nd day in the *daśarātra* of *dvādaśāha*. In the place of *upā*, *svar* is to be employed. The Gaurīvita sāman (Ūha Daśa 48) is based on one *ṛc* beginning with *ayam pūṣā*. The sage is Gaurīviti, metre Anuṣṭubh and deity Soma. Its employment is as per (Ūha Daśa 47)

पूषा तृचे क्रौञ्चम् ॥ ७ ॥

The Tṛtīya krauñca sāman (Ūha Daśa 49), is based on the *ṭṛca* beginning with *ayampūṣā*. Its sage is Krauñca (Ūha-Kruṅ), metre Anuṣṭubh and deity Soma. Its employment is as per (Ūha Daśa 48). It has *antarṇidhana*.

वृषा यामम् ॥ ८ ॥

The Yāmasāman (Ūha Daśa 50) is based on the *tṛca* beginning with *vṛṣā matīnām.* Its sage is Yama, metre Jagatī and deity Soma. It is employed at the end of Ārbhava of the 2nd day in the *daśarātra.* The first quarter with *stobha* forms *prastāva,* the 2nd with *stobha udgītha,* the third with *stobha pratihāra* and the 4th with *stobha upadrava.* Padānusvāra forms the *nidhana.*

एवा मही ॥ ९ ॥

The Ukthyāmahīyava sāman (Ūha Daśa 51) is based on the *tṛca* beginning with *evāhyasi.* Its sage is Amahīyu, metre Gāyatrī and deity Indra. It is the 2nd *uktha* among the *ukthas* of the 2nd day in the *daśarātra* of *dvādaśāha.*

विश्वा दꣳष्ट्रं पूर्वम् ॥ १० ॥

The Āṣṭādaṁstrapūrva sāman (Ūha Daśa 52) is based on the *tṛca* beginning with *indramviśvāḥ.* Its sage is Aṣṭādaṁṣṭra, metre Anuṣṭubh and deity Indra. It is employed as the 3rd *uktha* of the 2nd day in the *daśa* rātra of *dvādaśāha.* It is *sastobha padavibhāgya.* The first quarter with *stobha* is *prastāva,* 2nd *udgītha* 3rd *pratihāra* and the 4th *upadrava.* The *nidhana* is *iḍā.* All the *stotras* of the 2nd day have *pañcadaśastoma.*

उच्चा क्षुष्टम्भम् ॥ ११ ॥

The Kṣulla kavaiṣṭambha sāman (Ūha Daśa 53) is based on the *tṛca* beginning with *uccāte.* Its sage is Viṣṭambha, metre Gāyatrī and deity soma. It is employed in the *mādhyandina pavamāna* of the 3rd day in the *daśarātra* of *dvādaśāha.*

अभि सो मद्रतमे ॥ १२ ॥

The Paurumadga sāman (Ūha Daśa 54) and Gautama (*ubhayatastobha*) (Ūha Daśa 55), are based on the *tṛca* beginning with *abhisomāsaḥ.* Their sage is Gautama, metre Bṛhatī and deity pavamāna Soma. Both these sāmans are employed in the *mādhyandina pavamāna* of the 3rd day in the *daśarātra* of *dvādaśāha.* [Nānā says that the sāman (Ūha Daśa 54) is to be made as based on one *ṛc* due to *stobha*]. It has two regular *pratihāras* having *stobha*—mā^{1}tsā / rā^{2}sau vâ^{3}ô∫234 vā^{5}, or mā^{1}tsā / rā$^{2\hat{}}$sāuvā / ô^{3}∫234vā^{5}.

प्र हिन्वाष्कारान्तम् ॥ १३ ॥

The Āṣkāraṇidhana Kāṇvasāman (Ūha Daśa 56) is based on the *ṛc* beginning with *prahinvānaḥ.* Its *prastāva* is prā^{2}hinvā^{5}∫3nā^{4}ṛtām bṛ^{4}hā^{5}t. Its sage is Kaṇva, metre Bṛhatī and deity Soma. It is employed in the *mādhyandina pavamāna* of the 3rd day in the *daśarātra* of *dvādaśāha.*

तिस्रः संक्रोशः ॥ १४ ॥

The Aṅgirasāmsaṁkrośaḥ sāman (Ūha Daśa 57) is based on the *tṛca* beginning with *tisro vācaḥ*. Its sages are Aṅgirases, metre Triṣṭubh and deity Soma. It is employed at the end of *mādhyandina pavamāna* of the 3rd day in the *daśarātra* of *dvādaśāha*. It is *sastobhapadavibhāgya*.

घ त्वाष्टम्भम् ॥ १५ ॥ [घ त्वा ष्टम्भम् ॥ १५ ॥]

The Mahāvaiṣṭambha sāman (Ūha Daśa 58) is based on the *tṛca* beginning with *vayam ghatvā*. Its sage is Viṣṭambha, metre Bṛhatī and deity Indra. It is employed as the 3rd *pṛṣṭha* of the 3rd day in the *daśarātra* of *dvādaśāha*.

तरणिरवम् ॥ १६ ॥

The Rauravasāman (Ūha Daśa 59) is based on the *tṛca* beginning with *taraṇirit*. Its sage is Agni or Ruru, metre Bṛhatī and deity Indra. It is employed in the 4th *pṛṣṭha* of the 3rd day in the *daśarātra* of *dvādaśāha*. It has alternate *pratihāra* -(1st stotrīyā) — 1ra nemintaṣṭevasū∫23 hāi / oha∫3 uvā / or, 1ra nemintaṣṭevasā∫23 uhāi / oha∫3 uvā/. One of the two is to be employed.

तिस्रः ष्टौहे तृतीयः ॥ १७ ॥

The Pāṣṭhauha sāman (Ūha Daśa 60) is based on the *tṛca* beginning with *tisro vācaḥ*. Its sage is Paṣṭhavāṭ, metre Gāyatrī and deity Soma. [Nānā gives the name of the sage as Pṛṣṭhavāṭ]. It is employed in the Ārbhava *pavamāna* of the 3rd day in the *daśarātra* of *dvādaśāha*. It has alternative *pratihāras* — [2] kanau∫2/ huvāi / 2na ho∫3vā∫3 or the regular one.

Prapā. 1 - Ūha Daśa 3 ends. Vimśa 3 ends.

Uha Daśa 4 begins.

आसो सखा वाचःशौक्त एकर्चौ ॥ १ ॥

The Vācas sāman (Ūha Daśa 61) is based on the *ṛc* beginning with *ā sotā* (pūrvārcika 580). Its sage is vāc, metre Kakubh and deity Soma. It is employed in the Ārbhava of the 3rd day in the *daśarātra* of *dvādaśāha*. The Śaukta sāman (Ūha Daśa 62) is based on the *ṛc* beginning with *sakhāya* [PūAr 568]. Its sage is Śukti, metre uṣṇīh and deity soma. It is employed as per (Ūha Daśa 61). It has *antarṇidhanapūnānāya* 2 ra 1ra pragā∫2 yatā∫2345. The *pratihāra* is — sāiśā∫234 vā. There is *antarṇidhana* nāyajñāiḥ paribhū∫2345. When there are two *pratihāras*—*ṣātā* o 234 vā is the other *pratihāra*; Śriye S1 - is the *nidhana*.

सुता वितत्वाष्ट्रीत्र्यन्ते ॥ २ ॥

The Gaurīvitasāman (Ūha Daśa 63) is based on the *tṛca* beginning with *sutāso.* Its sage is Gaurīviti, metre Anuṣṭubh and deity Soma. Its employment is as per (Ūha Daśa 62). The *tryanta* i.e. Triṇidhana tvāṣṭrīsāman (Ūha Daśa 64) is also based on the *tṛca* beginning with *sutāso.* Its sages are Tvāṣṭryaḥ, metre Anuṣṭubh and deity Soma. The employment is same as (Ūha Daśa 63). It has two *pratihāras*—pa$\overset{1}{\text{v}}$āi/da$\overset{1}{\text{i}}$vān / or, p$\overset{1}{\text{a}}$vāitra$\overset{2}{\text{ā}}$-vā∫3nto$\overset{2}{\text{ṁ}}$∫3/da$\overset{1}{\text{i}}$vāṅga$\overset{2}{\text{ā}}$ccā∫3 ntu$\overset{2}{\text{ṁ}}$vā∫3ḥ. The *antarṇidhana* is - $\overset{2}{\text{e}}$∫3 / $\overset{3}{\text{d}}$in$\overset{2}{\text{ā}}$ $\overset{2}{\text{ā}}$.

स्वासु हिष्ठीयवर्णरश्च्यानि ॥ ३ ॥

Pramaṁhiṣṭhīyasāman (Ūha Daśa 65) is based on its own *ṛcs* beginning with *pra mamhiṣṭhāya.* Its sage is Indra metre Kakubh and deity Agni. It is employed in the 1st *uktha* of the 3rd day in the *daśarātra* of *dvādaśāha.* The Hārivarṇasāman (Ūha Daśa 66) is based on the *tṛca* beginning with *tam te madam.* Its sage is Harivarṇa, metre Uṣṇih and deity Indra. It is employed in the 2nd *uktha* of the 3rd day in the *daśarātra* of *dvādaśāha.* The Tairaścyasāman (Ūha Daśa 67), is based on the *tṛca* beginning with *śrudhī havam.* Its sage is Tiraści, metre Anuṣṭubh and deity Indra. It is employed in the third *uktha* of the 3rd day in the *daśarātra* of *dvādaśāha.* All the *stotras* of the 3rd day have *saptadaśastoma.*

दक्षसा कामम् ॥ ४ ॥ [Nānā दक्षसाकम् ॥]

The Nidhanakāmasāman (Ūha Daśa 68) is based on the *tṛca* beginning with *pavasva dakṣa sādhanaḥ.* Its sage is Prajāpati, metre Gāyatrī and deity Soma. It is employed in the *mādhyandina pavamāna* of the 4th day in the *daśarātra* of *dvādaśāha.* It has three alternatives in the *upadrava*-m$\overset{1}{\text{a}}$d$\overset{ra}{\text{ā}}$ḥ/mada/madaḥ.

तव दꣳष्ट्रोत्तराभीशवे स्वः पृष्ठं च ॥ ५ ॥

The Āṣṭādamṣṭrottara sāman (Ūha Daśa 69) is based on two *ṛcs* beginning with *tavāham.* Its sage is Aṣṭādaṁ ṣṭra, metre Bṛhatī and deity Soma. It is employed in the *mādhyandinapavamāna* of the 4th day in the *daśarātra* of *dvādaśāha.* The first quarter ending with Stobha forms its *prastāva,* the 2nd *udgītha,* the 3rd *pratihāra* and the 4th *upadrava. Iḍā* is the *nidhana.* The Ābhiśavottarasāman (Ūha Daśa 70) is also based on the same two *ṛcs.* Its sage is Abhīśu, metre Bṛhatī and deity Soma. Its employment is same as (Ūha Daśa 69). It has two *pratihāras* e.g. $\overset{3}{\text{p}}\overset{5}{\text{ū}}$∫234 $\overset{5}{\text{r}}\text{ū}$ / $\overset{2}{\text{h}}\overset{2}{\text{ā}}$∫3 $\overset{2}{\text{h}}\overset{2}{\text{ā}}$ // or, $\overset{2}{\text{p}}\overset{2}{\text{ā}}$∫234 $\overset{5}{\text{r}}\overset{5}{\text{ī}}$ / $\overset{2}{\text{h}}\overset{2}{\text{ā}}$∫3 $\overset{2}{\text{h}}\overset{2}{\text{ā}}\overset{2}{\text{i}}$ //. The Svaḥpṛṣṭhasāman (Ūha Daśa 71) is also based on the same two *ṛcs.* Its sages are Aṅgiras-es, metre Bṛhatī and deity Soma. Its employment is the same as (Ūha Daśa 70). It has *antarṇidhana* - $\overset{3}{\text{ā}}$∫234 $\overset{5}{\text{v}}\overset{5}{\text{ā}}$. In it the *nidhana* $\overset{3}{\text{t}}\text{sū}$ 234 $\overset{5}{\text{v}}\overset{5}{\text{ā}}$ḥ is there in place of the former *upā.* According to Gautama or Dhānañjayya, $\overset{3}{\text{ī}}$ 234 $\overset{5}{\text{ḍ}}$ā is there in place of the former *upā.*

पुना सत्रा ॥ ६ ॥

The Satrāsāhīyasāman (Ūha Daśa 72) is based on the *tṛca* beginning with *punānaḥ*. Its sage is Indra, metre Gāyatrī, and deity Soma. It is employed at the end of *mādhyandina pavamāna* of the 4th day in the *daśarātra* of *dvādaśāha*. It has two *pratihāras*, the regular one - śū[2]mbhā[1] / tā[23 ivī[2] // or, prā[1]ndhā[2na]u[3 ho[2ra^] / vāhā[3ra 2]343 i //

विश्वाः शोकम् ॥ ७ ॥

The Traiśokasāman (Ūha Daśa 73) is based on the *tṛca* beginning with *viśvāḥ*. Its sage is Triśoka, metre of the 1st *ṛc* is *Atijagatī* and of the 2nd and 3rd, Bṛhatī; its deity is Indra. It is employed in the 3rd *pṛṣṭha* of the 4th day in the *daśarātra* of *dvādaśāha*.

यो रा पृश्नि ॥ ८ ॥

The Pṛśnisāman (Ūha Daśa 74) is based on the 2 *ṛcs*, first beginning with *yorājā* and second with *indram*. Its sage is Bharadvāja, metre Bṛhatī and deity Indra. It is employed in the 4th *pṛṣṭha* of the 4th day in the *daśarātra* of *dvādaśāha*.

और्णोत्तरं स्वासु ॥ ९ ॥

The Aurṇāyavottara sāman (Ūha Daśa 75) is based on its own *tṛca* beginning with *pari priyā*. Its sage is Ūrṇāyu, metre Gāyatrī and deity Soma. It is employed in the *mādhyandina pavamāna* of the 4th day in the *daśarātra* of *dvādaśāha*.

त्वꣳहि हत्कम् ॥ १० ॥

The Bṛhatka sāman (Ūha Daśa 76) is based on the *pragātha* beginning with *tvaṁhi*. Its sage is Bṛhatka or Prajāpati, metre kakubh and deity Soma. It is employed in the Ārbhava of the 4th day in the *daśarātra* of *dvādaśāha*.

आतीषा सोमः ॥ ११ ॥

The Ātiṣādīya sāman (Ūha Daśa 77) is based on the *tṛca* beginning with *somaḥ*. Its sage is Prajāpati, metre Uṣṇīh and deity Soma. Its employment is the same as (Ūha Daśa 76). In the case of this *sāman*, the *nidhana* should be chanted till the breath is exhausted. It has *antarnidhana* - e.g. cā[3 1 11 2345 ḥ.

पुरो नानदम् ॥ १२ ॥

The Nānada sāman (Ūha Daśa 78) is based on the *tṛca* beginning with *purojiti*. Its sage is Indra, metre Anuṣṭubh and deity Soma. Its employment is the same as (Ūha Daśa 77). Its *prastāva* is formed by two quarters. There is the alternative in the case of *svaras* (notes) in the 3rd quarter of the *tṛca* - e.g. 1st storīyā ā[3 pā[4 śvā[3rn 4]ā[4]mśnā[4]thi, or, ā[4 pā[ra 3]śvā[5]nāmśnā[3]thi / Similarly in the case of the 2nd and 3rd stotrīyās.

वात्सप्रं सोमः ॥ १३ ॥

The Vātsapra sāman (Ūha Daśa 79) is based on the *tṛca* beginning with *somaḥ*. Its sage is Vatsapri, metre Triṣṭubh and deity Soma. Its employment is similar to that of (Ūha Daśa 78). It is *sastobha padavibhāgya*.

सैन्धुक्षितमग्निं वश्चतुर्थः ॥ १४ ॥

The Saindhukṣita sāman (Ūha Daśa 80) is based on the *tṛca* beginning with *agnimvaḥ*. Its sage is Sindhuṣkit, metre Gāyatrī and deity Agni. It is employed in the first *uktha* of the 4th day in the *daśarātra* of *dvādaśāha*.

Prapā. 1. Ūha Daśa Khaṇḍa 4 ends; Vimśa 4 ends.

Khaṇḍa 5th begins.

प्रियमिमम् ॥ १ ॥

The Vasiṣṭhapriyasāman (Ūha Daśa 81) is based on the *tṛca* beginning with *imamindra*. Its sage is Vasiṣṭha, metre Anustubh and deity Indra. It is employed in the 3rd *uktha* of the 4th day in the *daśarātra* of *dvādaśāha*. All the *stotras* of the 4th day in the *daśarātra* of *dvādaśāha* have Ekavimśastoma.

वितं जुषस्व ॥ २ ॥

The Gaurīvitasāman (Ūha Daśa 82) is based on the *tṛca* beginning with *indra juṣasva*. Its sage is Gaurīviti, metre Svarāḍanuṣṭubh and deity Indra. It is employed in the 4th day in the *daśarātra* of *dvādaśāha*. Its *stoma* in Ekavimśa.

अर्षा शाकलवार्शे ॥ ३ ॥

The Śākala sāman (Ūha Daśa 83), is based on the *tṛca* beginning with *arṣā soma*. Its sage is Śakala, metre Gāyatrī and deity Soma. It is employed in the *mādhyandina pavamāna* of the 5th day of *dvādaśāha*. The Vārśasāman (Ūha Daśa 84) is also based on the same *tṛca* beginning with *arṣā soma*. Its sage is Vṛśa, metre Gāyatrī and deity Soma — employment is as in (Ūha Daśa 83).

उष्वाणमानवानूपवाम्राग्नेयानि ॥ ४ ॥

The Mānavottarasāman (Ūha Daśa 85) is based on the two *ṛcs* beginning with *soma uṣvāṇah* and *anūpegomān*. Its sage is Manu, metre Bṛhatī and deity Soma. Its employment is same as in (Ūha Daśa 84). The Ānūpavādhryaśva sāman (Ūha Daśa 86) is also based on the above two *ṛcs*. Its sage is Ānūpa, metre Bṛhatī and deity Soma. Its employment is similar to (Ūha Daśa 85). The Vāmrasāman (Ūha Daśa 87) is also based on the same two *ṛcs*. The sage is *Vamra*, metre Bṛhatī and deity Soma. Its employment is as in (Ūha Daśa 86). There are two *pratihāras* e.g.

in the 1st stotrīyā — mā́ndrā∫2 yā́yā∫2 // of 4 syllables which is a regular one or of 2 syllables — rā́yā∫2. The *nidhana* is *adhyarddheḍā* in place of *upā* i.e. — iṭ iḍā∫2345 is there. The Triṇidhanaāgneya (i.e. Agnestriṇidhana). [Ūha Daśa 88] is also based on the same *ṛcs* — its sage is Agni, metre Bṛhatī and deity Soma. Its employment is similar to that of (Ūha Daśa 87). It has *antarṇidhana* - e.g. vi∫234 nā́m // ā́śvāyé∫234 vā́ is the *pratihāra* with 4 syllables. Then there is *antarṇidhana* - rā∫234 yā́ and afterwards the *pratihāra* of 4 syllables - mā́ndrāyā́∫234 yā́; lastly, the *nidhana-rā*∫234 yā́ is there (1st *stotrīyā*).

यत्सो शवम् ॥ ५ ॥

The Śaiśavasāman (Ūha Daśa 89) is based on the *ṛca* beginning with *yatsoma.* Its sage is Śiśu-āṅgirasa, metre Gāyatrī and deity Soma. Its employment is the same as in (Ūha Daśa 88).

तनि व्यꣳशुः ॥ ६ ॥

The Santanisāman (Ūha Daśa 90) is based on the *ṛca* beginning with *asā* vyaṁśuḥ. Its sage is Prajāpati, metre Gāyatrī, deity Soma. It is employed in the Ārbhava of the 5th day in the *daśarātra* of *dvādaśāha.* It has *prastāva* in the first *stotrīyā* only. It has *antarṇidhanas* - dā∫234 yā́ and apsúdakṣógiriṣṭhā́∫1ḥ and *pratihāra* śyenóhāu in the 1st *stotriyā.* In the 2nd *stotrīyā* - śúbhramandhodéva-vātāmapsú dhāutánnṛbhissútā́∫1m. [Nānā has *mā́* in place of *tā́*]. This is *antarṇidhana* followed by *pratihāra.* In the 3rd *shotrīyā* - ā dīmáśvánna he tāra māsū śúbhannamṛtāyā∫2345 is the *antarṇidhana* followed by pratihāra.

द्युम्नं प्राणा वनक्रोशे ॥ ७ ॥

The Cyāvana sāman (Ūha Daśa 91) is based on the two *ṛcs* beginning with *abhi dyumnam* and *ā vacyasva.* Its sage is Cyavana, metre Kakubh and deity Soma. Its employment is in the Ārbhava on the 5th day in the *daśarātra* of *dvādaśāha.* It has 2 *pratihāras* - the regular one or of 2 syllables ending in *stobha* - e.g. dhyā́mā∫23 ṁhā́∫343 i /1. The Krośasāman (Ūha Daśa 92) is based on the *ṛca* beginning with *prāṇā.* Its sage is Indra, metre Uṣṇīh and deity Soma. Its employment is the same as in (Ūha Daśa 91)

जसा वितपार्थे ॥ ८ ॥

The Gaurīvita sāman (Ūha Daśa 93) is based on the *ṛca* beginning with *pavasva vājasātaye.* Its sage is Gaurīviti, metre Anuṣṭubh and deity Soma. Its employment is the same as above. The Pārthasāman (Ūha Daśa 94) is also based on the same *ṛca.* Its sage is Pṛthuvainya, metre Anuṣṭubh, and deity Soma. Its

employment is the same as given above. Its *prastāva* is the 1st quarter preceded by *stobha;* similarly; *udgītha* the 2nd quarter, *pratihāra* the 3rd and *upadrava* the 4th quarter.

स्पत्यमिन्दुः ॥ ९ ॥

The Dāśaspatya sāman (Ūha Daśa 95) is based on the *tṛca* beginning with *indurvājī.* Its sage is Dāśaspati, metre Triṣṭubh and deity Soma. It is employed at the end of Ārbhava on the 5th day in the *daśarātra* of *dvādaśāha.* There is *antarṇidhana*- e.g. 1st *stotrīyā*—yā∫2345 and ti∫2345 m. Of the two latter quarters, the *pratihāra* is formed with 4 syllables - hāntāirakṣo / and vārāivaskṛ; or there is one *pratihāra* of 8 syllables ending in *stobha*- hāntāirakṣo / bādhātāi pāu / vā∫3 / hāuvā∫3 / and the 2nd *pratihāra* with 8 syllables ending in *stobha* - vārāivaskṛ / ṇvānvṛjanāū / vā∫3 / hāuvā∫3 /.

आ ते सञ्जयम् ॥ १० ॥

The Sañjayasāman (Ūha Dasá 96), is based on the *tṛca* beginning with *ā te agne.* Its sage in Indra, metre Paṅkti and deity Agni. It is employed in the first *uktha* on the 5th day in the *daśarātra* of *dvādaśāha.*

इन्द्रा मित्रम् ॥ ११ ॥

The Saumitra sāman [Ūha Daśa 97] is based on the *tṛca* beginning with *indrāyasoma.* Its sage is Sumitra kutsa, metre Uṣṇih, deity Indra. It is employed in the 2nd *uktha* on the 5th day in the *daśarātra* of *dvādaśāha.* It is *stobhavibhāgya.* There are *antarṇidhanas*—indrā ∫2 yasāmagāyatā ∫2345; viprā∫ 2yabṛhate bṛhā-∫it//. When the final syllable is *udātta,* there is *vṛdhe svara* in the gāna. Another *antarṇidhana* brahma kṛte∫2 vipaścite ∫2345 //. Here, the last syllable having *karṣaṇa* has become *svārya.* (The *stobhavibhāgya sāmans* are those which have the endings in *stobha* similar to the *upāya* i.e. *vā.*) and quarters the *nidhanas.*)

असा महामित्रम् ॥ १२ ॥

The Mahāvaiśvāmitra sāman [Ūha Daśa 98] is based on the *tṛca* beginning with *asāvi.* Its sage is Viśvāmitra, metre Anuṣṭubh and deity Indra. It is employed in the 3rd *uktha* on the 5th day in the *daśarātra* of *dvādaśāha.* It is *sastobhapadavibhāgya*- e.g. the first quarter preceded by *stobha* is *prastāva.* The 2nd is *udgītha,* the 3rd *pratihāra* and the 4th is *upadrava.* In the 3rd *stotriyā* there is repetition—yājñañcamā/nuṣāṇā∫2m/ and yajñañcā/mānuṣāṇā∫2m. Of these, one is to be employed. All the *stotras* on the 5th day have *triṇavastoma.*

इन्द्रा वृधीयक्रौञ्चे पञ्चम: ॥ १३ ॥

The Iṣovṛdhīyasāman [Ūha Daśa 99], is based on the *tṛca* beginning with *indrāyendo.* Its sage is Prajāpati, metre Gāyatrī and deity Soma. It is employed in the *mādhyandina pavamāna* on the 6th day in the *daśarātra* of *dvādaśāha.* The Krauñcasāman [Ūha Daśa 100] is also based on the same *tṛca.* Its sage is Krauñca [Nānā - Kṛuñca], metre Gāyatrī, and the deity Soma. Its employment is the same as in [Ūha Daśa 99]. In the *tṛca* of Krauñca in the Gāyatrī metre, there is repetition of the 2nd quarter - e.g. 1st *stotrīyā*-pā^{1}vā^{2}sva^{1}mā^{2}/dhū^{na}ʃ3mā^{2}/tā^{3}ʃ234mā^{5}ḥ/ and pā^{1}vasvamadhumā^{ma}-ʃ32̂/tā^{a}ʃ234mā^{5}ḥ/ One of these two repetitions is to be employed.

Prapā. I Ūha Daśa Khaṇḍa 5 ends; - Viṁśa 5 ends.

6 begins

एतास्त्वेव वर्य: ॥ १ ॥

The Vājadāvaryaḥsāman [Ūha Daśa 101] is based on the same *tṛca* beginning with *indrāyendo.* Its sage is Prajāpati, metre Gāyatrī and deity Soma. (The sage given in Ūha is Vājadāvarya). It is employed in the *mādhyandina pavamāna* on the 6th day in the *daśarātra* of *dvādaśāha.*

मृज्यौक्ष्णोरन्ध्रे स्वारैडे जजिद्वरुणसामगोष्ठा: ॥ २ ॥ [Nānā takes मृज्यौक्ष्णोरन्ध्रे स्वारैडे as *sūtra* 2 and जजिद् ..... etc. as sutra 3]

Svāraukṣṇorandhra sāman [Ūha Daśa 102] is based on the *tṛca* beginning with *mṛjyamānaḥ.* The sage is Ukṣṇorandhra, metre Bṛhatī and deity Soma. Its employment is the same as [Ūha Daśa 101]. The Aiḍa aukṣṇorandhra sāman [Ūha Daśa 103] is also based on the same *tṛca* beginning with *mṛjyamānaḥ.* Its sage, metre, deity and employment are same as [Ūha Daśa 102]. The Vājajitsāman [Ūha Daśa 104], is also based on the *tṛca* beginning with *mṛjyamānaḥ.* Its sage is Prajāpati, metre Bṛhatī and deity Soma; its employment is similar to that of [Ūha Daśa 102]. Varuṇa sāman [Ūha Daśa 105] is also based on the *tṛca* beginning with *mṛjyamānaḥ.* Its sage is Varuṇa, metre Bṛhatī and deity Soma; its employment is the same as [Ūha Daśa 104]. Its *pratihāra* is of 10 syllables. (1st *stotrīyā*) - pā^{1}va^{2ra}mā^{ra}nā^{1}bhiya^{1}rṣā^{2}si/pā^{1}ʃ23vā^{2}//. The *sāman* Aṅgirasāṁgoṣṭhaḥ of *dvādaśāha.* [Ūha Daśa 106] is also based on the same *tṛca* beginning with *mṛjyamānaḥ.* Its sages are Aṅgiras-es, metre Bṛhatī and deity Soma. It is employed in the *mādhyandina-pavamāna* in the *daśarātra.* It has *antarṇidhanas - ihā;* (in place of *upā*) i^{1}ḍā^{3}ʃ2^{1}3^{11}45; 2nd *antarṇidhana*-i^{1}hā/i^{1}ḍā^{3}ʃ2^{1}3^{11}45/; 3rd *antaṇidhana*-i^{1}hā/i^{1}ḍā^{3}ʃ2345

and 4th *antarṃidhana*- ihā/iḍā∫2345/ As it is *stobhavibhāgya*, the quarters become the *antarṃidhanas*.

मुत्यꣳ हवद्देव्यम् ॥ ३ ॥

The Ihavadvāmadevyasāman [Ūha Daśa 107] is based on the *tṛca* beginning with *etamutyam*. Its sage is Vāmadeva, metre Gāyatrī and deity Soma. It is employed at the end of *mādhyandina pavamāna* on the 6th day in the *daśarātra* of *dvādaśāha*.

रेवन्तीयम् ॥ ४ ॥

The Vāravantīyasāmān [Ūha Daśa 108] is based on the *tṛca* beginning with *revatiḥ*. Its sage is Indra, metre Gāyatrī and deity Indra. It is employed in the 1st *pṛṣṭha* on the 6th day in the *daśarātra* of *dvādaśāha*. It has 2 *pratihāras* - the 1st one is - ihā∫234hāi/ and the 2nd also is the same. Or, there is one *pratihāra* of 7 syllables ending in *stobha* kṣûmantāḥ/yābhirmadā∫34/au hō vā/ or *pratihāra* of one syllable beginning with *stobha* - ûhuvā∫234jāḥ/ or regular *pratihāra* - kṣûmantāḥ/yā (1st *stotrīyā*)

परिस्वा-वैदन्वतानि तृतीयाद्यचतुर्थानि ॥ ५ ॥

The Tṛtīyavaidanvatasāman [Ūha Daśa 109] is based on the *tṛca* beginning with *pari svānaḥ*. Its sage is Vidanvat metre Gāyatrī and deity Soma. It is employed in the Ārbhava on the 6th day in the *daśarātra* of *dvādaśāha*. It has 3 *pratihāras* - one with 5 syllables - sārvadhāḥ/āsāi/ or of 1 syllable ending in *stobha* - ṣûvā; or of 3 syllables with *stobha* - oi/madaû/vā∫343ô∫34 vā/ṣûvā/ The Ādyavaidanvata sāman [Ūha Daśa 110] is also based on the same *tṛca* beginning with *parisvānaḥ*. Its sage metre, deity and the employment are also the same as [Ūha Daśa 109]. Caturthavaidanvatasāman [Ūha Daśa 111], has *tṛca*, sage metre, deity and employment same as [Ūha Daśa 109]. It is *sastobhapadavibhāgya*. The *nidhana* is iḍā∫2345/ in place of *upā*.

ससु-तंवो दीर्घकार्णे ॥ ६ ॥

The Dīrghasāman [Ūha Daśa 112] is based on the 2 *ṛcs* beginning with *sa sunve* and *yasyate* respectively. Its sage is Bharadvāja, metre *yavamadhyā* Gāyatrī (Nānā-kakubh) and deity Soma. Its employment is the same as in [Ūha Daśa 111]. In this sāman there is the repetition of the quarter in the 2nd and 3rd *stotrīyās* - any one should be employed. The Kārṇaśravasasāman [Ūha Daśa 113] is based on the *tṛca* beginning with *tanvaḥ*. Its sage is Karṇa śravas, metre Uṣṇih and deity Soma. Its employment is the same as that of [Ūha Daśa 112].

सोमा गौरीमधुश्चुन्निधने ॥ ७ ॥

The Gaurīvita sāman [Ūha Daśa 114], is based on the *tṛca* beginning with *somāḥ*. Its sage is Gaurīviti, metre Anuṣṭubh and deity Soma. Its employment is as per [Ūha Daśa 113]. The Madhuścunnidhana sāman [Ūha Daśa 115] is also based on the same *tṛca*. Its sage is Prajāpati, metre Anuṣṭubh and deity Soma; - its employment is the same as above.

तथा क्रौञ्चे वाङ्गनिधनमैडे ॥ ८ ॥

The Vāṁnidhana krauñca sāman [Ūha Daśa 116] is based similarly on the *tṛca* beginning with *somāḥ*. The sage is Kruṅ [Nānā-Kruñca], metre Anuṣṭubh and deity Soma. Its employment is the same as that in [Ūha Daśa 115]. It is *padavibhāgya*; the *prastāva* is formed by 1st quarter, *udgītha* by 2nd, *pratihāra* by 3rd and *upadrava* by 4th. The *nidhana* is $\overset{5}{vā}$. The Aiḍakrauñcasāman [Ūha Daśa 117] is also based on the same *tṛca*. Its sage, metre, deity and employment are the same as in [Ūha Daśa 116]. There is *antarṇidhana* - e.g. svāṇāare pasā$\int$2345ḥ/ (1st *stotrīyā*)

श्नौष्टमया पवा ॥ ९ ॥ अग्ने गूर्द: ॥ १० ॥ [Nānā गूर्द:]

The Śnauṣṭa (Ūha Śnauṣṭha) sāman [Ūha Daśa 118] is based on the *tṛca* beginning with *ayā pavā*. Its sage is Śnuṣṭi, metre Triṣṭubh and deity Soma. Its *prastāva* is of 2 syllables, having *stobha* at the beginning and end - auhohāī/ ayohāi // (1st *stotrīyā*). Its employment is the same as that of [Ūha Daśa 117]. The Gūrddasāman [Ūha Daśa 119] is based on the *tṛca* beginning with *agne;* the sage is Prajāpati, metre Dvipadāvirāj and deity Agni. It is employed in the 1st *uktha* on the 6th day in the *daśarātra* of *dvādaśāha*. It has *antarṇidhanas* - e.g. tā$\int$234 māḥ/ utatrātāśivobhuvā$\int$2345ḥ// (1st *stotrīyā*) [Sharma combines *sūtras* 9 and 10]

प्रवोऽर्चोपोद्वꣳशपुत्रे षष्ठ: ॥ ११ ॥

The Udvaṁśaputra sāman [Ūha Daśa 120] is based on the *tṛca* beginning with *pravarcopa*. Its sage is Prajāpati, metre Dvipadāvirāj and deity Soma. [Nānā-metre Dvipadātriṣṭubh]. It has *prastāva* of 2 syllables - 1st *stotrīyā* - prāvāḥ //; 2nd *stotrīyā* - arcā //; 3rd *stotrīyā* - ūpā. All the *stotras* on the 6th day in the *daśarātra* of *dvādaśaha* have *trayastriṁśastoma*. [Nānā - The 3 *ṛcs* begin with *prāvāḥ ārcā* and upā respectively.]

Prapā I. Ūha Daśa Khaṇḍa 6 ends;
Viṁsa 6 ends.

Ūha Daśa 7 begins

वृषा तनिपर्णेडकूलीयानि ॥ १ ॥

The Santani sāman [Ūha Daśa 121] is based on the *tṛca* beginning with *vṛṣā*. Its sage is Prajāpati, metre Gāyatrī and deity Soma. It is employed in the *mādhyandina pavamāna* on the 7th day in the *daśarātra* of *dvādaśāha*. It has *antarṇidhanas* - e.g. in the 1st *stotrīyā* - rā[3]∫234 yā5/ and marutvatecamatsarā2∫1ḥ; in the 2nd and 3rd *stotrīyās* there is no *prastāva*, there is *antarṇidhana*. Second *stotrīyā* - tantvā dhartā ramonyoḥ pavamānasuvardṛśā∫2345 m; 3rd *stotrīyā-antarṇidhana* āyācittovipānayāhariḥ pāvasva dhārayā∫2345// The Aiḍasauparṇa sāman [Ūha Daśa 122] is based on the same *tṛca*. The sage is Suparṇa, metre Gāyatrī and deity Soma - its employment is the same as that of [Ūha Daśa 121]. The Rohitakūlīyasāman [Ūha Daśa 123] is also based on the same *tṛca*. Its sage is Indra metre Gāyatrī and deity Soma - its employment is the same as [Ūha Daśa 121].

पुना कण्वतरगौङ्गवयास्यानि ॥ २ ॥

The Kaṇvarathantarasāman [Ūha Daśa 124] is based on the 2 *ṛcs* beginning with *punānaḥ* and *duhānaḥ* respectively. Its sage is Kaṇva, metre Bṛhatī and deity Soma. Its employment is the same as that of [Ūha Daśa 121]. The Gauṅgavasāman [Ūha Daśa 125] is based on the same 2 *ṛcs*. The sage is Agni, metre Bṛhatī and deity Soma. Its employment is the same as that of [Ūha Daśa 121]. In the *tṛca* arranged out of the *pragātha* of Gauṅgava, there is repetition in the *udgītha* of which one is to be employed. The Sāptamikaāyāsya [Nānā-Dvinidhanaāyāsya] sāman [Ūha Daśa 126] is also based on the same *ṛcs*. The sage is Āyāsya [Ūha-Ayāsya], metre Bṛhatī and deity Soma - its employment is the same as above. The *antarṇidhana* is — ṣā∫3ī∫2345. dā 234∫ī5 is not the *niḍhana*. The *nidhana* is nyā∫3 yā∫2345ḥ.

स्वासु प्रवदभिनिधनवैखानसानि ॥ ३ ॥

The Pravadbhārgavasāman [Ūha Daśa 127] is based on its own *tṛca* beginning with *pro ayāsit*. Its sage is Bhṛgu, metre Jagatī and deity Soma. It is employed at the end of *mādhyandina pavamāna* on the 7th day in the *daśarātra* of *dvādaśāha*. It is *padavibhāgya*. The Abhinidhanakāṇvasāman [Ūha Daśa 128] is also based on its own *tṛca* beginning with *vayam ghatvā*. Its sage is Kaṇva, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 7th day in the *daśarātra* of *dvādaśāha*. The vaikhānasa sāman [Ūha Daśa 129] is also based on its own *ṛcs* beginning with *nakiṣṭam*. The sages are Vaikhānasas, metre Bṛhatī and deity Indra. (By repetition there is Jagatī Nānā). It is employed in the 4th *pṛṣṭha* on the 7th day in the *daśarātra* of *dvādaśāha*.

यस्ते मौक्षम् ॥ ४ ॥

The Dakṣaṇidhanamaukṣa sāman [Ūha Daśa 130] is based on the *tṛca* beginning with *yaste*. Its sage is Bharadvāja, metre Gāyatrī and deity Soma. It is employed in the *Ārbhava* on the 7th day in the *daśarātra* of *dvādaśāha*.

एषस्य शार्करम् ॥ ५ ॥

The Śārkara sāman [Ūha Daśa 131] is based on the 2 *ṛcs*, the first beginning with *eṣasya* and the 2nd with *ya usriyā* (P.Āre 584-585). Its sage is Śarkara, metre Kakubh and deity Soma. Its employment is the same as above. It has *pratihāra* of 8 syllables - bhiḥpā/vā$^{2}_{1}$tā∫3 imā$^{4}_{2}$∫3 di$^{3}_{2}$nta$^{5}_{3}$maḥ/ (bhiḥpavate madintamaḥ) or alternatively, the regular *pratihāra* - krīḍā$^{2ra}_{1}$nū∫2 / mā$^{1}_{1}$∫23iḥ / (1st *stotrīyā*).

प्लवः सखा ॥ ६ ॥

The Plava sāman [Ūha Daśa 132] is based on the *tṛca* beginning with *sakhāyaḥ*. Its sage is Vasiṣṭha, metre Uṣṇih and deity Soma. Its employment is the same as above. It is *sastobhapadavibhāgya*. The *prastāva* is formed by the 1st quarter with *stobha*, *udgītha* with 2nd, *pratihāra* with 3rd and the *upadrava* is formed with the 4th with *stobha* preceding and following.

पुरो वितकार्ते ॥ ७ ॥

The Gaurīvita sāman [Ūha Daśa 133] is based on the *tṛca* beginning with *purojiti*. Its sage is Gaurīviti, metre Anuṣṭubh and deity Soma. The Kārtayaśa sāman [Ūha Daśa 134] is based on the same *tṛca*. Its sage is Kṛtayaśas, metre Anuṣṭubh and deity Soma. Its employment is the same as above. (There are three alternatives in the case of *nidhana* in place of *upā*; ha$^{1}_{1}$m$^{3}_{1}$∫2345 should be employed in the *nidhana*. da$^{2}_{1}$yitna$^{1}_{1}$ve∫2ha$^{2}_{1}$maṃ∫1/da$^{2}_{1}$yitna$^{1}_{1}$ve∫23ha$^{2}_{1}$ṁ1/ da$^{2}_{1}$yitna$^{1}_{1}$veha$^{1}_{1}$maṃ∫2345 /. Similarly, later also - gha$^{2}_{1}$ji hvi$^{1}_{1}$yā∫2ṃ ham 1 / etc. Thus the 3 alternatives should be known in the 2 later *stotrīyās* i.e. in the case of 2nd and 3rd *stotrīyās*. In this *hīṣīsvara* does not have the nature of *nidhana*.)

ज्यक्षा हविषम् ॥ ८ ॥

The Sauhaviṣa sāman [Ūha Daśa 135] is based on the *tṛca* beginning with *pravājyakṣāḥ*. Its sage is Suhaviṣa (Ūha-Indra), metre Dvipadāvirāj (Nānā-Akṣarapaṅkti) and deity Soma. Its employment is the same as [Ūha Daśa 134]. The *pratihāra* is with 3 syllables at the end of the quarter. (The Akṣarapaṅti metre has 4 quarters of 5 syllables each) - pā$^{2}_{1}$vitrām or it is - vivā$^{2}_{1ra}$ra ∫234 ṁhāi. "पदान्ते त्रीणि सौहविषे"। "सौहविषे पदादौवा"। "Three syllables are there at the end of the quarter in the Sauhaviṣa or they are at the beginning of the quarter. (Lāṭyāśrau-7.7.23, 24).

ये सो जरा ॥ ९ ॥

The Jarābodhīya sāman {Ūha Daśa 136] is based on the *tṛca* beginning with *ye somāsaḥ*. The sage is Agni, metre Gāyatrī and deity Soma. It is employed at the end of Ārbhava on the 7th day in the *daśarātra* of *dvādaśāha*.

वात्समाते ॥ १० ॥

The Vātsasāman [Ūha Daśa 137] is based on the *tṛca* beginning with *āte*. Its sage is Vatsa, metre Gāyatrī and deity Agni. It is employed in the 1st *uktha* on the 7th day in the *daśarātra* of *dvādaśāha*.

त्वन्नः सौश्रवसम् ॥ ११ ॥

The Sauśravasāman [Ūha Daśa 138] is based on the *tṛca* beginning with *tvannaḥ*. The sage is Upagu, metre Kakubh, and deity Indra. It is employed in the 2nd *uktha* on the 7th day in the *daśarātra* of *dvādaśāha*. The *nidhana* has-$\overset{1}{\text{a}}\text{thā}\overset{2}{\text{ā}}\int 3\overset{1}{1}\overset{1}{1}\overset{1}{1}2345$, in place of *upā* or $\text{mayā}\overset{1}{\int}3\overset{2}{1}\overset{1}{2}\overset{1}{3}\overset{1}{4}\overset{1}{5}$ (Ūha-$\overset{1}{\text{u}}\text{pā}\overset{2}{\int}3\overset{1}{1}\overset{1}{2}\overset{1}{3}45$).

यदि वीङ्कम् ॥ १२ ॥

The Vīṅkasāman [Ūha Daśa 139] is based on the *tṛca* beginning with *yadindra*. Its sage is Gṛtsamada, metre Anuṣṭubh and deity Indra. It is employed in the 3rd *uktha* on the 7th day in the *daśarātra* of *dvādaśāha*. All the *stotras* on the 7th day in the *daśarātra* of *dvādaśāha* have *caturviṁśa stoma*.

अध्वर्यो रूपे सप्तमः ॥ १३ ॥

The Vairūpasāman [Ūha Daśa 140] is based on the *tṛca* beginning with *adhvaryo*. Its sage is Indra, metre Gāyatrī and deity Soma. It is employed in the *mādhyandina pavamāna* on the 8th day in the *daśarātra* of *dvādaśāha*. There are 2 *pratihāras* of 4 syllables - $\text{trā}\overset{1}{\text{ā}}\overset{2}{\int}1$ nāyā$\int 2$ // or of 2 syllables-$\overset{1}{\text{pū}}\text{nā}\int 23$ // (1st *stotrīyā*)

Prapā. I Ūha Daśa Khaṇḍa 7 ends;

Viṁśa 7 ends.

8 begins -

एतास्वेवाशुमार्गीमित्रटतसाकलम्बानि ॥ १ ॥

The Āśubhārgava [Ūha Daśa 141], Mārgīyava [Ūha Daśa 142], Saumitra [Ūha Daśa 143], Aiṭata [Ūha Daśa 144], Dhurāsākaṁaśva [Ūha Daśa 145] and Vilambasauparṇa [Ūha Daśa 146] are based on these same *ṛcs* (i.e. the *tṛca* beginning with *adhvaryo*). Āśubhārgava sāman has Bhṛgu as sage, metre Gāyatrī and deity Soma. It is employed in the *mādhyandina pavamāna* on the 8th day in the *daśarātra* of *dvādaśāha*. The *sāman* Mārgīyava has Mṛgayu as the sage, metre Gāyatrī and deity Soma. The Saumitra sāman has Sumitra as the sage, metre

Gāyatrī and deity Soma. The Aiṭatasāman has the sage Iṭankāvyaḥ metre Gāyatrī and deity Soma. It has 2 *pratihāras*—somām pā∫234 vī / of 4 syllables and the second—punāhā∫234 indrā / There are *antarṇidhanas*-sū ∫234 tām / and nā ∫234 yā// (1st *stotrīyā*). The Dhruvāsākamśvasāman has Sākamaśva as the sage, metre Gāyatrī and deity Soma. It has two *pratihāras*-somāmpavā∫3i/hāu∫3 hō∫31// and punāhīndrā∫3/ hāu ∫3hō∫31 // (1st *stotrīyā*). (When the *prastāva* is formed by quarter, there is only one *pratihāra* i.e. punā etc.) The Vilambasauparṇa sāman has Suparṇa as the sage metre Gāyatrī and deity Soma. The employment is the same as that of Ūha Daśa 141 in the case of Ūha Daśa 142, 143, 144, 145 and 146.

अभिसो द्विहिङ्क-पार्श्व-हन्म-गत-हाराच्छिद्राणि ॥ २ ॥

The Sāmans Dvihiṅkāra vāmadevya [Ūha Daśa 147], Gāyatrapārśva [Ūha Daśa 148], Pauruhanmana [Ūha Daśa 149], Dvaigata [Ūha Daśa 150], Hārāyaṇa [Ūha Daśa 151] and Acchidra [Ūha Daśa 152] are based on the *ṭrca* beginning with *abhisomāsaḥ* and have the same employment as that of [Ūha Daśa 141]. (Ūha Daśa 147) - its sage is Vāmadeva, metre Bṛhatī and deity Soma. [Ūha Daśa 148] -its sages are Devas, metre Bṛhatī and deity Soma. It has *antarṇidhana*-yā∫234 vāḥ; pavante ... mānī ṣiṇā∫2345 ḥ (1st *stotrīyā*). [Ūha Daśa 149] - its sage is Puruhanman vaikhānasa, metre Bṛhatī and deity Soma. [Ūha Daśa 150] - its sage is Dvigadbhārgava metre Bṛhatī and deity Soma. There are 2 *pratihāras*-one of 10 syllables - drāsyādhiviṣṭapemānī∫1ṣiṇā∫2ḥ // and the other of 2 syllables-mātsā ∫23//. [Ūha Daśa 151] - its sage is Indra, metre Bṛhatī and deity Soma. - *pratihāra* with 6 syllables ending in *stobhā* vā is - mātsarāsomadovā ∫3//. Or the pratihāra of 2 syllables is there-ṣāiṇā ∫2ḥ //. [Ūha Daśa 152] - its sage is Indra, metre Bṛhatī and deity Soma. [Ūha-Viśvāmitra as the sage]. There are 3 *pratihāras* similar to *prastāva*-pāvantēmā // sāmudrasyā // and mātsarāsāḥ // There are *antarṇidhanas*-pāvante madiyām madā∫2345m //; sāmudrāsyādhiviṣṭapē mānīṣinā∫2345ḥ // and mātsarāsomādacyutā∫2345 ḥ //.

प्रहिन्वा दुक्थम् ॥ ३ ॥

The Bārhaduktha sāman [Ūha Daśa 153] is based on the *ṛc* (last quarter of U. Arc 857 and 858) beginning with *prahinvānaḥ*. Its sage is Bṛhaduktha, metre Bṛhatī and deity Soma - its employment is similar to that of [Ūha Daśa 152].

उद्वद्धर्ता ॥ ४ ॥

The Udvadbhārgavasāman [Ūha Daśa 154] is based on the *ṭrca* beginning

with *dhartā divāḥ*. Its sage is Bhṛgu, metre Jagatī and deity Soma - its employment is as that of [Ūha Daśa 153]. It is *padavibhāgya*.

यदि नैपातिथम् ॥ ५ ॥

The Naipātitha sāman [Ūha Daśa 155] is based on the 2 *ṛcs* beginning with *yadindra* and *yadvā* respectivly. Its sage is Nipātithi (Nānā - Nipātitha), metre Bṛhatī, and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 8th day in the *daśarātra* of *dvādaśāha*.

उभयं वैयश्वम् ॥ ६ ॥

The Vaiyaśvasāman [Ūha Daśa 156] is based on the 2 *ṛcs* beginning with *ubhayam* and *taṁhi* respectively. Its sage is Vyaśva-āṅgirasa, metre Bṛhatī and deity Indra. It is employed in the 4th *pṛṣṭha* on the 8th day in the *daśarātra* of *dvādaśāha*.

युषक् सुरूपाद्य-भास-काक्षीवतासितान्यष्टम: ॥ ७ ॥

The Surūpādya sāman [Ūha Daśa 157] is based on the *tṛca* beginning with *pavasva deva āyuṣak*. Its sage is Surūpa, metre Gāyatrī and deity Soma (Nānā-Prajāpati). It is employed in the Ārbhava on the 8th day in the *daśarātra* of *dvādaśāha*. The Bhāsa sāman [Ūha Daśa 158] is based on the same *tṛca*; its sage is Atri, metre Gāyatrī and deity Soma. Its employment is the same as that of [Ūha Daśa 157]. It has 2 *pratihāras* of 2 syllables—mádā∫2 ḥ // or $\overset{1ra}{\text{vāyū}}$∫23 m //. The Kākṣivatasāman [Ūha Daśa 159] is also based on the same *tṛca*. Its sage is Kakṣīvat, metre Gāyatrī and deity Soma - its employment is the same as that of [Ūha Daśa 157]. It has 2 *pratihāras*, one with 2 syllables and the other, regular - $\overset{2}{\text{hā}}\text{dh}\overset{3ra}{\text{au}}\overset{2}{\text{hoi}}$/ $\overset{3ra}{\text{au}}\overset{1}{\text{hó}}$∫234 $\overset{5}{\text{vā}}$, or the other - $\overset{1ra}{\text{vāyūmā}}$∫23 $\overset{2}{\text{rō}}$ (1st *stotrīyā*). The Vāsiṣṭha-āsita sāman [Ūha Daśa 160] is also based on the same *tṛca*. Its sage is Asitadevala, metre Gāyatrī and deity Soma - its employment is the same as that of [Ūha Daśa 157]

Vimśa 8 ends. I Ūha Daśa 8 ends

Ūha Daśa 9 begins

द्युम्नमैषिरम् ॥ १ ॥

The Aiṣira sāman [Ūha Daśa 161] is based on the 2 *ṛcs* beginning with *abhi dyumnam* and *ā vacyasva* respectively. The sage is Vāyu, metre Kakubh and deity Soma. Its employment is the same as that of [Ūha Daśa 157].

प्राणा त्रैतम् ॥ २ ॥

The Traitasāman [Ūha Daśa 162] is based on the *tṛca* beginning with *prāṇāśisuḥ*. The sage is Traita, metre Uṣṇih and deity Soma. Its employment is the same as that of [Ūha Daśa 157].

अभीनो वित-कौत्स-शुद्धा-क्रौञ्च-रयिष्ठौदलानि ॥ ३ ॥

The sāmans Gaurīvita [Ūha Daśa 163], Aiḍakautsa [Ūha Daśa 164] Padanidhana śuddhāśuddhīya [Ūha Daśa 165], Krauñcādya [Ūha Daśa 166], Rayiṣṭha [Ūha Daśa 167], and Audala [Ūha Daśa 168] are based on the *tṛca* beginning with *abhīnaḥ* and have the same employment as that of [Ūha Daśa 157]. [Ūha Daśa 163] - its sage is Gaurīviti, metre Anuṣṭubh, and deity Soma. [Ūha Daśa 164] - its sage is Kutsa, metre Anuṣṭubh and deity Soma. [Ūha Daśa 165] - its sage is Indra, metre Anuṣṭubh, and deity Soma. [Ūha Daśa 166] - its sage is Kruṅ [Nānā-Kruñca], metre Anuṣṭubh and deity Soma. It has *antarṇidhana* - rā^{2}yimarṣā^{1}ʃ3/śātā^{2}ʃ3 spṛ^{4}ʃ5 hā ʃ656 m/. It is *padavibhāgya.* [Ūha Daśa 167] - its sage is Indra, metre Anuṣṭubh and deity Soma. It has *antarṇidhana* - rā$^{[2]}$yīmarṣā^{1}^{1}^{2} śata-spṛhā^{1}^{3}ʃ2345m// (1st *stotrīyā*). There are 3 *pratihāras* similar to *prastāva* — rā^{2}yimarṣā // indo^{ra}sahā // and tū^{2}vidyumnām (1st *stotrīyā*). In place of ū^{2}ʃ3234 pā^{5} // there is *adhyardheḍā nidhana* i.e. *iṭ iḍā* ʃ2345 //. [Ūha Daśa 168] - its sage is Udalavaiśvāmitra, metre Anuṣṭubh and deity Soma. There are 2 *pratihāras* - indo^{ra}sahā^{1} / or the regular one - tū^{2}vāidyū^{1}ʃ23mnā^{2}ʃ3m/. In the *yoni pratihāra* is by repetition of the chant-part.

स्वासु धर्म ॥ ४ ॥

The Dharma sāman [Ūha Daśa 169] is based on its own *tṛca* beginning with *pavasva.* Its sage is Prajāpati, metre Akṣarapaṅkti and deity Soma. Its employment is the same as that of [Ūha Daśa 157]. It is *stobhavibhāgya.* As per the view of Dvipadākāra, the *prastāva* ends in *vā.* There is *antarṇidhana*-pā^{1}vasvā^{2}^{ra}soma mahā^{1ra}ntsamū^{3}drā^{2}ʃ1ḥ/ The *udgītha* ends in *vā* beginning with *auho*^{2ra}ʃ*3vā*^{2}. Then *antarṇidhana*-pitā^{2}de^{1ra}ʃ2vā^{1ra}nāʃ2ṃvi-*śvābhidhā*^{2ra}^{1}^{ra}māʃ2345 // then *pratihāra* is auho^{2ra}ʃ3vā^{2}; *upadrava* also beginning with *auhovā* and ending in *vā.* As per the view of Catuṣpadākāra - *prastāva* ending in *vā,* beginning with *auhovā;* then *antarṇidhana*-pā^{1}vasvā^{2}^{ra}sā^{3}^{1}^{1}ʃ2345!; the *udgītha* ending in *vā* and beginning with *auho*^{2ra}ʃ*3vā*^{2}. Then *antarṇidhana* - mahā$^{[2]}$^{1ra}ntsamū^{3}drā^{2}ʃ1ḥ/ Then *pratihāra* ending *iṇvā* and beginning with *auho*^{2ra}ʃ*3vā*^{2}. Then *antarṇidhana*-pitā^{2}de^{1ra}ʃ2vā^{1ra}nāʃ2345 m/; *upadrava* ending in *vā* and beginning with *auhovā;* the *antarṇidhana* is - viśvā^{1}bhidhā^{2ra}^{1}^{ra}māʃ2345/ In the Dharmansāman there is the employment of either *dvipadākāra* or Catuṣpadākāra. The *nidhana* is - e^{2}ʃ3idha^{1}rmāʃ2345.

हिन्व विशीयम् ॥ ५ ॥ [Sharma - हिन्व शीयम्]

The Viśoviśīyasāman [Ūha Daśa 170] is based on the *tṛca* beginning with

hinvanti. Its sage is Agni, metre Gāyatrī and deity Soma. Its employment is at the end of Ārbhava on the 8th day in the *daśarātra* of *dvādaśāha.* It has 3 *pratihāras*- one with 2 syllables - $\overset{1}{o}/\overset{3}{hu}\overset{2}{v}\overset{3}{ā}i/\overset{5}{ī}\int234ndūm$ // or, $\overset{1}{hu}mmāi/\overset{2}{mā}\int3\overset{2}{hī}\int3$ //; of 2 syllables, or the 3rd one ending in *stobha* - $\overset{1}{mā}\int234\ \overset{ra}{hā}\overset{5}{ṁhāi}$ / (1st *stotrīyā*).

स्वासु शन-सांवर्त-मारुतानि ॥ ६ ॥

The *sāmans* Auśana [Ūha Daśa 171], Sāṁvarta [Ūha Daśa 172] and Māruta [Ūha Daśa 173] are based on their own *tṛcas* beginning with *preṣṭham.* [Ūha Daśa 171] - Its sage is Uśanaskāvya, metre Gāyatrī and deity Agni [Nānā-metre: Virājgāyatrī). It is employed in the 1st *uktha* on the 8th day in the *daśarātra* of *dvādaśāha.* [Ūha Daśa 172] - it is based on the *tṛca* beginning with *endra.* Its sage is Indra, metre Uṣṇih and deity Indra. It is employed in the 2nd *uktha* on the 8th day in the *daśarātra* of *dvādaśāha.* [Ūha Daśa 173] - it is based on its own *tṛca* beginning with *purām* - its sage is Maruts, metre Anuṣṭubh and deity Soma. It is employed in the 3rd *uktha* on the 8th day in the *daśarātra* of *dvādaśāha.* On the 8th day in the *daśarātra* of *dvādaśāha* all the *stotras* have Catuścatvāriṁśat-stoma.

जिघ्नत इत्यदार-सुरूपोत्तर-हरिश्रीनिधन-सैन्धु-बाभ्रवेडानां
संक्षार-ऋषभश्चेति ॥ ७ ॥ नवमः॥

The sāmans Adārasṛk [Ūha Daśa 174], Surūpottara [Ūha Daśa 175], Hariśrīnidhana [Ūha Daśa 176], Saindhukṣita [Ūha Daśa 177], Gatanidhanabābrava [Ūha Daśa 178], Iḍānāmsaṁkṣāraḥ [Ūha Daśa 179] and Ṛṣabha pavamānaḥ [Ūha Daśa 180] are based on the *tṛca* beginning with *pavamānsya* jighnataḥ. [Ūha Daśa 174] (Nānā-Adārasṛt) - Its sage is Bharadvāja, metre Gāyatrī and deity Soma. It is employed in the *mādhyandina pavamāna* on the 9th day in the *daśarātra* of *dvādaśāha.* [Ūha Daśa 175] - Its sage is Prajāpati, metre Gāyatrī and deity Soma. Its employment is the same as above. It has *prastāva* of 4 syllables ending in *stobha* - $\overset{2}{p}\overset{1ra}{ā}vam\overset{1}{ā}nauho\int\overset{1}{2}/iyā$ // or the quarter is the *prastāva* - $\overset{2}{p}\overset{1ra}{ā}vam\overset{1}{ā}nauho\int\overset{1}{2}/iyā/\overset{2}{sy}\overset{1}{ā}jighn\overset{1}{ā}t\overset{1}{ā}\int\overset{1}{2}ḥ$ // (1st *stotrīyā*). [Ūha Daśa 176] - its sages are Aṅgiras-es metre Gāyatrī and deity Soma. Its employment is the same as above. [Ūha Daśa 177]. Its sage is Sindhukṣit, metre Gāyatrī and deity Soma - its employment is the same as above. [Ūha Daśa 178] - its sage is Babhru kaumbhya, metre Gāyatrī and deity Soma. It is employed as above. [Ūha Daśa 179] - its sage is Vasiṣṭha, metre Gāyatrī and deity Soma - its employment is the same as above. It is *sastobhapadavibhāgya.* The regular *pratihāra* is there beginning

with *stobha* or it should be formed by the whole quarter. [Ūha Daśa 180] - Its sage is Ṛṣabha [Nānā-Pavamāna], metre Gāyatrī and deity Soma. Its employment is same as above. The regular *pratihāra* is - [2]ra ra 3 jīrā ā∫234 5 jāi // The *stobha* after this *pratihāra* is to be chanted by the Udgātṛ.

Viṁśa 9 ends. Ūha Daśa Khaṇḍa 9 of Prapā I ends.

— Daśa 10 begins.

तोषिं पृष्ठ-कौल्म-पुष्प-दैर्घ-वैयश्वाद्याभीशवानि ॥ १ ॥

The sāmans Pṛṣtha [Ūha Daśa 181], Kaulmalabarhiṣa [Ūha Daśa 182], Arkapuṣpa [Ūha Daśa 183], Dairghaśravasa [Ūha Daśa 184], Vaiyaśva [Ūha Daśa 185]and Ābhiśavādya [Ūha Daśa 186] are based on the *tṛca* beginning with *paritaḥ* and have the employment as that of [Ūha Daśa 180]. [Ūha Daśa 181] - the sage is Prajāpati, metre Bṛhatī and deity Soma. [Ūha Daśa 182] - its sage is Kulmalabarhiḥ (Nānā-Kulmala), metre Bṛhatī and deity Soma. There are 2 *pratihāras*, one of 6 syllables ending in *stobha*- [1] ra suṣā ra vaso ra mamo 2 vā∫3 1 o∫234 5 vā/ or with 4½ syllables preceded by *stobha* [2]ra ai ho 1 i/psū∫2- antarā//. [Ūha Daśa 183] - its sage is Āditya, metre Bṛhatī and deity Soma. It is *sastobha padavibhāgya*. [Ūha Daśa 184] - its sage is Dīrghaśravas, metre Bṛhatī and deity Soma. There are 2 *pratihāras* — one dā 2 dhā∫3 4 3ra nvā 2 myāḥ // or the other, sūṣā 2 ∫3 4 vāso 2 ∫3 // (1st *stotrīyā*). [Ūha Daśa 185] - its sage is Vyaśva, metre Bṛhatī and deity Soma. [Ūha Daśa 186] - its sage is Abhīśu, metre Bṛhatī and deity Soma. There are 2 *pratihāras* one, dā∫234 5 dhā/ hāi 2 // and the other - sū∫234 5 ṣā /hāi 2 / (1st *stotrīyā*).

श्रीणन्तो वासिष्ठम् ॥ २ ॥

The Kratuvāsiṣṭha sāman [Ūha Daśa 187] is based on the *ṛc* beginning with *śrīṇantaḥ*. Its sage is Vasiṣṭha, metre Bṛhatī and deity Soma. Its employment is the same as above.

असा सामराजम् ॥ ३ ॥

The Mahāsāmarāja sāman [Ūha Daśa 188] is based on the *tṛca* beginning with *asāvi*. Its sages are Aṅgiras-es, metre Jagatī and deity Soma. [Nānā-sage, Prajāpati]. It is employed at the end of *mādhyandina pavamāna* on the 9th day in the *daśarātra* of *dvādaśāha*. It is *sastobhapadavibhāgya*.

स्वासु श्रायन्तीयम् ॥ ४ ॥

The Śrāyantīyasāman [Ūha Daśa 189] is based on the 2 *ṛcs* beginning with

śrāyantaḥ and *alarṣi* respectively. The sage is *Prajāpati* (Nānā-sage, Śrāyanta), metre Bṛhati and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 9th day in the *daśarātra* of *dvādaśāha*. It has 2 *pratihāras*, one with 10 syllables - prā^{1}tibhā$^{2ra\ 1}$gannadī^{1}-∫$\bar{2}$ dhimaḥ / prā^{1}∫23 tī^{2} // or of 2 syllables - prā^{1}∫23 tī^{2}.

यतः समन्तम् ॥ ५ ॥

The Samantasāman [Ūha Daśa 190] is based on the 2 *ṛcs* beginning with *yataḥ* and *tvaṁhi* respectively. Its sage is Vasiṣṭha (Uha-Varuṇa), metre Bṛhatī and deity Indra. It is employed in the 4th *pṛṣṭha* on the 9th day in the *daśarātra* of *dvādaśāha*.

त्वꣳसोमाश्वसूक्त-शाम्भ-दाव-चीनेड-विष्कृतानि ॥ ६ ॥

The sāmans Āśvasūkta [Ūha Daśa 191], Śāmmada [Ūha Daśa 192], Dāvasunidhana [Ūha Daśa 193], Pratīcīneḍakāśita [Ūha Daśa 194] and Hāviṣkṛta [Ūha Daśa 195] are based on the *ṭṛca* beginning with *tvam soma*. Their employment is the same as that of [Ūha Daśa 191]. [Ūha Daśa 191] - Its sage is Aśvasūkti [Ūha-Āsva sūkti), metre Gāyatrī and deity Soma. It is employed in the Ārbhava pavamāna on the 9th day in the *daśarātra* of *dvādaśāha*. [Ūha Daśa 192] Its sage is Śammadāṅgīrasa, metre Gāyatrī and deity Soma. [Ūha Daśa 193] - its sage is Dāvasuāngirasa, metre Gāyātrī and deity Soma. [Ūha Daśa 194] - Its sage is Kāśīta, metre Gāyatrī and deity Soma. [Ūha Daśa 195] - its sage is Haviṣkṛt, metre Gāyatrī and deity Soma.

त्वं पर्णम् ॥ ७ ॥

The Svārasauparṇasāman [Ūha Daśa 196] is based on the *pragātha* beginning with *tvaṁ hyaṅga*. The sage is Suparṇa, metre Kakubh and deity Soma. Its employment is the same as above

पवस्व मनसम् ॥ ८ ॥

The Vaiśvamanasasāman [Ūha Daśa 197] - (Ūha-Vaiyaśva) - is based on the *ṭṛca* beginning with *pavasva*. Its sage is Viśvamanas, metre Uṣṇih and deity Soma - its employment is the same as above.

परि त्यं वित-निहव-हिष्ठीयानि ॥ ९ ॥

The *sāmans* Gaurīvita [Ūha Daśa 198], Nihava [Ūha Daśa 199], and Yadvāhiṣṭhīyottara [Ūha Daśa 200], are based on the *ṭṛca* beginning with *parityam*. They are employed as per [Ūha Daśa 197]. [Ūha Daśa 198] - Its sage is Gaurīviti, metre Anuṣṭubh and deity Soma. [Ūha Daśa 199] - the sage is Vasiṣṭha, metre Anuṣṭubh and deity Soma. It is *sastobhapadavibhāgya*. [Ūha Daśa 200] - Its sage is Agni, metre Anuṣṭubh and deity Soma.

Viṁśa 10 ends. Ūha Daśa Khaṇḍa 10 of Prapā. I ends - Ūha Daśa 11 begins.

एतास्वेवासित-साध्र-पाराणि ॥ १ ।

The sāmans Āsitādya [Ūha Daśa 201], Sādhra [Ūha Daśa 202] and Ākūpāra [Ūha Daśa 203] are also based on the same *ṛcs* i.e. the *tṛca* beginning with *parityam* and have the same employment as that of [Ūha Daśa 197]. [Ūha Daśa 201] - the sage is Asita, metre Anuṣṭubh and deity Soma. [Ūha Daśa 202] - the sage is Indra, metre Anuṣṭubh and deity Soma. There are *antarṇidhanas* - $re\int 234\overset{5}{n}\bar{a}/$ and $\overset{1ra}{yo}\overset{2ra}{de}\overset{1ra}{v}\bar{a}n\overset{2ra}{vi}\acute{s}\overset{1}{v}\overset{2}{a}\overset{3}{m}\ \overset{1}{i}tp\overset{2}{a}\overset{3}{r}\bar{a}\int\overset{1}{2}\overset{1}{3}\overset{1}{4}5i/$ (1st *stotrīyā*) [Ūha Daśa 203] - its sage is Ākupāra, metre Anuṣṭubh and deity Soma.

स्वासु विधर्म ॥ २ ॥

(The Vidharmasāman [Ūha Daśa 204] is based on its own *ṛcs* i.e. *tṛca* beginning with *pavasva*. Its sage is Prajāpati, metre Akṣarapaṅkti and deity Soma. Its employment is the same as above. There are *antarṇidhanas* (1) $\overset{1}{p}\overset{2}{a}vasv\overset{ra}{a}\ s\overset{1ra}{o}ma\ ma\overset{2ra}{he}\ dak\overset{3}{s}\bar{a}y\bar{a}\int 2345$ / (2) - $\overset{1}{\acute{a}}\acute{s}\overset{2ra}{v}\overset{1}{o}\overset{2}{n}a\overset{1ra}{n}ikt\overset{1ra}{o}v\bar{a}\int\bar{2}\ j\overset{1ra}{\bar{i}}dhan\bar{a}\int\bar{2}y\overset{3}{\bar{a}}\int 2345$. The 1st *antarṇidhana* comes after *prastāva* ending with *vā* of the *stobha* $\overset{2ra}{a}\bar{u}ho\int 3\overset{2^\wedge}{v}\bar{a}$ and starting with $\overset{2ra}{a}\bar{u}ho\text{-}3\overset{2^\wedge}{v}\bar{a}$. Then there is *udgītha* having the ending *vā* and starting with $\overset{2ra}{a}\bar{u}ho\int 3\overset{2^\wedge}{v}\bar{a}$. Then the *antarṇidhana aśvo* etc. Afterwards, the *udgītha* ending in *vā*. Then $\overset{2ra}{a}\bar{u}ho\int 3\overset{2^\wedge}{v}\bar{a}$ is the *pratihāra* of 10th *stobha*. This is according to the view of Dvipadākāra. According to the view of Catuṣpadākāra - the *stobhavibhāgya*. The *prastāva* ends with *vā* and begins with $\overset{2ra}{a}\bar{u}ho\int 3\overset{2^\wedge}{v}\bar{a}$. [Nānā-$\overset{2ra}{o}ho\int 3\overset{2}{v}\bar{a}$]. Then *antarṇidhana* - $\overset{1}{p}avasv\overset{2}{\bar{a}}\overset{ra}{s}\bar{o}m\bar{a}\int\overset{1}{2}\overset{1}{3}\overset{1}{4}5$ /; then *udgītha* ending in *vā* as above; then $m\overset{2}{\bar{a}}\overset{1ra}{he}\ dak\overset{2ra}{s}\bar{a}y\bar{a}\int 2345$ / is the *antarṇidhana*. Afterwards, *pratihāra* ending *vā* and starting as above; then *antarṇidhana*-$\overset{1}{\acute{a}}\acute{s}\overset{2ra}{v}\overset{1}{o}\overset{3}{n}a\overset{2}{n}ikt\bar{a}\int 1h/$; then *upadrava* ending in *vā* and starting as above; then *upadrava* ending in *vā*; afterwards the *antarṇidhana*-$\overset{2ra}{v}\overset{1ra}{\bar{a}}j\overset{2ra}{i}dhan\bar{a}\int\bar{2}y\overset{3}{\bar{a}}\int 2345$; the *upadrava* ending with *vā*. The *nidhana* is $\overset{2}{e}\int 3/\overset{1}{v}\overset{2}{i}dh\overset{3}{\bar{a}}rm\bar{a}\int 2345$. There is the employment of Dvipadākāra or Catuṣpadākāra. (The details of the *sāmans* Dharman and Vidharman are given here as per Dīpa of Nānā.)

उपो षु श्रुध्यम् ॥ ३ ॥

The Śrudhyasāman [Ūha Daśa 205] is based on the *tṛca* beginning with *upoṣu*. Its sage is Prajāpati, metre Gāyatrī and deity Soma. It is employed at the end of Ārbhava on the 9th day in the *daśarātra* of *dvādaśāha*. There is *pratihāra* of 4 syllables - $\overset{[1]}{i}ndund\overset{2ra\ 1ra}{e}v\bar{a}//$ or according to *upagrantha*, the *pratihāra* is - $\acute{s}\overset{1ra}{r}\bar{u}dhi\text{-}y\bar{a}\int\bar{2}//$

स्वास्वैध्मवाह-ककुभोद्वꣳशीयानि ॥ ४ ॥

The *sāmans* Āidhmavāha [Ūha Daśa 206], Traikakubha [Ūha Daśa 207] and Udvaṁśīya [Ūha Daśa 208] are based on their own *tṛcas*. [Ūha Daśa 206] - it is based on the *tṛca* beginning with *āghāye*; its sage is Idhmavāha, metre Gāyatrī and deity Agni and Indra. It is employed in the 1st *uktha* on the 9th day in the *daśarātra* of *dvādaśāha*. [Ūha Daśa 207] - It is based on its own *tṛca* beginning with *ya ekaḥ*. Its sage is Trikakubh, metre Uṣṇih and deity Indra. It is employed in the 2nd *uktha* on the 9th day in the *daśarātra* of *dvādaśāha*. [Ūha Daśa 208] - It is based on its own *tṛca* beginning with *gāyanti*. Its sages are Viśvedevas, metre Anuṣṭubh and deity Indra. It is employed in the 3rd *uktha* on the 9th day in the *daśarātra* of *dvādaśāha*. There are two *pratihāras* - one formed by the quarter - udvaṁśamīvayā∫1imī∫3 re// or the other of 4 syllables - udvaṁśā∫234 mī// (1st *stotrīyā*). Antarṇidhana is there in place of *upa* (Nānā-upā). All the *stotras* on the 9th day in the *daśarātra* of *dvādaśāha* have *aṣṭācatvāriṁśa stoma*.

उच्चाजिगाभीके ॥ ५ ॥

The Ājīgasāman [Ūha Daśa 209] is based on the *tṛca* beginning with *uccāte*. The sage is Ājiga (Ūha Ajiga), metre Gāyatrī and deity Soma. It is employed in the *mādhyandina pavamāna* on the 10th day in the *daśarātra* of *dvādaśāha*. Its *prastāva* is formed by the quarter or by 4 syllables. The Ābhikasāman [Ūha Daśa 210] is also based on the same *tṛca*. Its sages are Aṅgiras-es, metre Gāyatrī and deity Soma. Its employment is same as above.

पुनोत्सेध-ज्ञीय-निषेधानि ॥ ६ ॥

The Sāman Utsedha [Ūha Daśa 211], Yajñāyajñīya [Ūha Daśa 212] and Niṣedha [Ūha Daśa 213] are based on the *pragātha* beginning with *punānaḥ*. [Ūha Daśa 211] - the sages are Aṅgīras-es, metre Bṛhatī and deity Soma. Its employment is same as that of [Ūha Daśa 210]. There are 2 *antarṇidhanas* with *iḍā* in place of upā (ū∫34 pā). There are 2 *pratihāras* one with 4 syllables ending in *stobha* - utso∫3devaḥ/āuhovāhāi/ and the other earlier one is - ārā∫3tnādhā / āuhovā hāi/ [Ūha Daśa 212] - the sage is Agni vaiśvānara, metre Kakubuttarābṛhatī and deity Soma. Its employment is the same as above. [Ūha Daśa 213] - The sages are Aṅgiras-es, metre Bṛhatī and deity Soma - its employment is the same as above. There are 2 *antarṇidhanas* - ihā∫3/ and ihā∫3/. There are 2 *pratihāras* of 4 syllables ending in *stobha* - one is - ārā∫3tnādhāḥ/hāhō∫234 hā// and the other - ūtso-∫3dāivāḥ/hāhō∫234 hā //

आजा वितम् ॥ ७ ॥

The Gaurīvita sāman [Ūha Daśa 214] is based on the *ṛca* beginning with *ājāgṛviḥ*. The sage is Gaurīviti, metre Triṣṭubh and deity Soma. It is employed at the end of the *mādhyandina pavamāna* on the 10th day in the *daśarātra* of *dvādaśāha*.

मा चित्तिथम् ॥ ८ ॥

The Maidhātitha sāman [Ūha Daśa 215] is based on the *pragātha* beginning with *mācit*. The sage is Medhātithi, metre Bṛhatī and deity Indra. It is employed in the 2nd *pṛṣṭha* on the 10th day in the *daśarātra* of *dvādaśāha*. The *pratihāra* is formed with 2 syllables ending with *stobha* or with 4 syllables — rāiṣ^{1}āu^{2}vā/ṇyā^{1}tā^{2}uvā // or, sācā^{1}uvā/sūtā^{2}uvā // or there is regular *pratihāra*— mu^{1}hurukthā^{2}au∫3ho^{2} //

उदु त्ये वर्तः ॥ ९ ॥

The Abhīvarta sāman [Ūha Daśa 216] is based on the *pragātha* beginning with *udutye*. Its sage is Abhīvarta, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 10th day in the *daśarātra* of *dvādaśāha*.

अच्छा कूलीयम् ॥ १० ॥

The *sāman* Rohitakūlīyam [Ūha Daśa 217] is based on the *ṛca* beginning with *indra macchā*. The sage is Indra, metre Uṣṇih and deity Soma. It is employed in the Ārbhava on the 10th day in the *daśarātra* of *dvādaśāha*.

पर्यूषु श्यावाग्वे ॥ ११ ॥

The *sāman* Śyāvāśva [Ūha Daśa 218] and Āndhīgava [Ūha Daśa 219] are based on the *ṛca* beginning with *paryūṣu* [Ūha Daśa 218] - The sage is Śyāvāśva, metre Pipīlikamadhyā anuṣṭubh and deity Soma. It is employed as above. [Ūha Daśa 219] - The sage is Andhīgu, metre Pipīlikamadhyā-anuṣṭubh and deity Soma-its employment is the same as above. There is *antarṇidhana*-$^{[2]\ 1ra\ \ 2\ \ 1\ \ \ \ \ 2\ 1\ 2\ 3\ \ 1\ 1\ 1}$vṛtrāṇisakṣaṇirdviṣastarā∫2345/ (1st *stotrīyā*)

धन्व हविषं वाङ्निधनम् ॥ १२ ॥

The Vāṁnidhana sauhaviṣa sāman [Ūha Daśa 220] is based on the *ṛca* beginning with *pari pradhanva*. Its sage is Suhavi, metre Akṣarapaṅkti and deity Soma. Its employment is the same as above. There are two *pratihāras* - one formed by quarter ending in *stobha* - ^{2ra}svā^{1}dūrmi^{ra}trāyā/ $^{[1]}$ho^{2}vā^{1}∫3ho∫23i // or with 2 syllables ending in *stobha* - ^{3ra}pūṣṇa$^{2\wedge}$uvā^{3}ō^{5}∫234vā//. In the 2nd and 3rd *stotrīyās* there is

repetition in the *prastāva.* Second *stotrīyā* - ēvā ē ā ivā/ēvā/ ēāivā/; 3rd *stotrīyā*- indrāḥ/ēā indrāḥ/indraḥ/eā indrāḥ/. In the case of the repetitions, any one alternative is to be employed.

सूर्यस्याग्निं वाजजिद्वैव्ये ॥ १३ ॥ दशरात्रः ॥ १ ॥

The Vājajitsāman [Ūha Daśa 221] is based on the *ṭṛca* beginning with *suryasyevā.* The sage is Prajāpati, metre Jagatī and deity Soma. It is employed at the end of Ārbhava on the 10th day in the *daśarātra* of *dvādaśāha.* It is *sastobhapadavibhāgya.* All the *stotras* on the 10th day in the *daśarātra* of *dvādaśāha* have Caturviṁśa *stoma* excepting Agniṣṭomasāman. The Mahāvāmadevya sāman [Ūha Daśa 222] is based on the *ṭṛca* beginning with *agnim* - its sage is Vāmadeva, metre Virāj and deity Agni. The Vāmadevya is Agniṣṭoma sāman in the Virāj metre. In this *sāman* in the case of *udgītha* there is repetition. One of the alternatives is to be employed. Pratihāra is of 4 syllables - śaṅgāʃ23rhapā// or of 2 syllables ending in *stobha* - timāuhoʃ3/ hummāʃ2 // In the Vāmadevya, the Agniṣṭomasāman has Trayastriṁśastoma.

Ūha Daśarātra parvan completed.

Ūha Daśa Khaṇḍa 11 ends.

Khaṇḍa 12 begins.

Prapā. I. Uhagāna Saṁvatsara parvan begins -

वृषा मही ॥ १ ॥

The Āmahīyavasāman [Ūha Sam 223] is based on the *tṛca* beginning with *vṛṣā pavasva*. The sage is Amahīyu, metre Gāyatrī and deity Soma. (In the Saṁvatsara there are 361 *sautya* days of Gavāmayana. They are *atirātra*, Caturviṁśa, Prāyaṇīya day; these 2 days are counted to complete the 6th month. Four *abhiplava* - ṣaḍahas, pṛṣṭhya ṣaḍaha: - this is the 1st month. Thus is the 2nd, 3rd, 4th and 5th months. Three *abhiplava*-ṣaḍahaspṛṣṭhya-ṣaḍaha, abhijit, 3 svarasāmans - thus 28 days are there. The 6th month is completed along with *atirātra* and *caturviṁśa* - this is the 1st part of Saṁvatsara. Then there is viṣuvatday, in the middle. The latter part - 3 svarasāmans, Viśvajit, pṛṣṭhya Ṣaḍaha -trayastriṁśārambhaṇa, 3 *abhiplava* ṣaḍahas - thus 28 days; the 1st month along with *vrata* and *atirātra*; pṛṣṭhya ṣaḍaha - trayastriṁśārambhaṇa, 4 abhiplava ṣaḍahas i.e. 2nd month; the 3rd, 4th and 5th months in the same manner; 3 *abhiplava ṣaḍahas Āyuḥ* and Gauḥ 2 days, the 10 days of dvādaśāha is the 6th month; then *mahāvrata* and *atirātra*; these 2 complete the 1st month of the latter part is already told. The Āmahīyavasāman is employed in the *mādhyandina pavamāna* on the caturviṁśaprāyaṇīya day.)

पुना मन्तम् ॥ २ ॥

The Samantasāman [Ūha Sam 224] is based on the *pragātha* beginning with *punānaḥ*. The sage is Agni, metre Bṛhatī and deity Soma. It is employed in the *mādhyandina pavamāna* on the *prāyaṇīya* day in the Saṁvatsara of Gavāmayana.

उत्सः प्लवः ॥ ३ ॥

The Plavasāman [Ūha Sam 225], is based on the *ṛc* beginning with *utsaḥ*. The sage is Vasiṣṭha, metre Bṛhatī and deity Soma. Its employment is as above alternately. It is *sastobhapadavibhāgya*.

प्रत्नं दैर्घम् ॥ ४ ॥

The Dairghaśravasasāman [Ūha Sam 226] is based on the *ṛc* beginning with *pratnam*. The sage is Dīrghaśravas, metre Bṛhatī and deity Soma. Its employment is as above alternately. There are 2 *pratihāras* - $\overset{3ra}{\tilde{a}}$ $\overset{2}{pā}$∫34rchiyā$\overset{3}{\tilde{m}}$ $\overset{2^{\wedge}}{}$// and, $\overset{3}{n}$ṛbhā$\overset{2}{\tilde{}}$ ∫34irdhāū$\overset{3ra}{t}\overset{2}{\tilde{ā}}$ ∫3ḥ//

प्र का पार्थम् ॥ ५ ॥

The Pārthasāman [Ūha Sam 227] is based on the *tṛca* beginning with *pra*

kāvyam. Its sage is Pṛthu [Nānā-Pṛthīvainya], metre Triṣṭubh and deity Soma. It is employed at the end of *mādhyandina pavamāna* on the *prāyaṇīya* day in the Saṁvatsara of Gavāmayana. It is *sastobhapadavibhāgya.*

मा चिद्वर्तः ॥ ६ ॥

The Abhīvartasāman [Ūha Sam 228] is based on the *pragātha* beginning with *mācit.* The sage is Prajāpati (Ūha Abhīvarta), metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the *prāyaṇīya* day in the *Saṁvatsara* of Gavāmayana.

यस्ते जरा ॥ ७ ॥

The Jarābodhīya sāman [Ūha Sam 229] is based on the *tṛca* beginning with *yaste madaḥ.* The sage is Agni, metre Gāyatrī and deity Soma. It is employed in the Ārbhava on the *prāyaṇīya* day in the *Saṁvatsara* of *Gavāmayana.*

अच्छ सुज्ञानम् ॥ ८ ॥

The Sujñāna sāman [Ūha Sam 230] is based on the *tṛca* beginning with *indrāmaccha.* Its sage is Indra, metre Uṣṇih and deity Soma. Its employment is the same as above. In it *svar* is the *nidhana* in place of *upā.*

पुरः क्रौञ्चम् ॥ ९ ॥

The Tṛtīyakrauñca sāman [Ūha Sam 231] is based on the *tṛca* beginning with *purojiti.* Its sage is kruṅ [Nānā-Krauñca], metre Anuṣṭubh and deity Soma. Its employment is as above. There are 2 *antarṇidhanas* - tnā^{2}∫234vē^{5}// and apā^{1}śvānaṁśnā^{2}thiṣṭanā^{3} ∫2^{1}3^{1}4^{1}5// (1st *stotrīyā*).

प्रो कावम् ॥ १० ॥

The Kāva sāman [Ūha Sam 232], is based on the *tṛca* beginning with *pro ayāsīt.* Its sage is Kavi, metre Jagatī and deity Soma. It is employed at the end of Ārbhava on the *prāyaṇīya* day in the *saṁvatsara* of *Gavāmayana.* There are 2 *pratihāras* (1) the penultimate quarter - mā^{1}rya ivayuvatibhāiḥ / sā^{2}marṣā^{1}tā ∫23i// or (2) with 4 syllables - sō^{1}mā^{2} ∫3ḥ^{4}kā^{5}lā//

अग्निं वः सत्रा ॥ ११ ॥

The Satrāsāhīyasāman (Ūha Sam 233) is based on the *tṛca* beginning with *agnim vaḥ.* The sage is Indra, metre Gāyatrī and deity Agni. [Nānā-metre-Virājgāyatrī]. It is employed in the 1st *uktha* on the *prāyaṇīya* day in the *saṁvatsara* of *gavāmayana.* There is regular *pratihāra*-ā$^{[1]}$∫2cchā^{1} / nā∫23ptrē^{2} // or with 2 syllables ending in *stobha*-sā^{1}hāu^{na}∫3hō^{2ra}/vāhā^{3ra}∫343i// All the *stotras* on the *prāyaṇīya* day in the *Saṁvatsara* of *gavāmayana* have *caturviṁśa stoma.* The *ṣaḍaha abhiplava*

is spoken as jyotiḥ, gauḥ, āyuḥ, gauḥ, āyuḥ, jyotiḥ. In the *āpastamba* śrautasutra, the order given is gauḥ, āyuḥ, jyotiḥ.

प्र सोमाश्वम् ॥ १२ ॥

The Āśvasāman [Ūha Sam 234] is based on the *ṛca* beginning with *pra somāsaḥ*. The sage is Prajāpati, metre Gāyatrī and deity Soma. It is employed in the *mādhyandina pavamāna* on the 1st day in the 1st *abhiplava* in the *saṁvatsara* of *gavāmayana*.

प्र सोम दे पज्रम् ॥ १३ ॥

The Pajrasāman [Ūha Sam 235] is based on the *pragātha* beginning with *pra soma devavītaye*. Its sage is Vasiṣṭha, metre Bṛhatī and deity Soma. Its employment is the same as above. (The *pratihāra* is with 8 syllables ending in *stobha* - $\overset{[5]}{\text{n}}\overset{\text{rā}}{\text{a}}\text{jā}$/ $\overset{3}{\text{g}}\text{ṛ}\overset{2}{\text{v}}\text{au}\overset{3}{\text{v}}\text{āo}$]234$\overset{5}{\text{v}}$ā/$\overset{\text{rā}}{\text{a}}$cchā/$\overset{3\text{ra}}{\text{k}}o\overset{2}{\text{s}}au\overset{3}{\text{v}}$āo]234$\overset{5}{\text{v}}$ā// with 4 syllables at the end of the penaltimate quarter - and four at the beginning of the last quarter.)

स्वासु वर्तः ॥ १४ ॥

The Abhīvartasāman [Ūha Sam 236] is based on its own *ṛcs* of the *pragātha* beginning with *tam vaḥ*. The sage is Abhīvarta (Nānā-Prajāpati), metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣtha* on the 1st day in the 1st *abhiplava* in the *Saṁvatsara* of *gavāmayana*.

पवते ज्ञान-काशीते ॥ १५ ॥

The Sujñāna sāman [Ūha Sam 237] and Kāśita Sāman [Ūha Sam 238] are based on the *ṛc* beginning with *pavate*. [Ūha Sam 237] - Its sage in Indra, metre Uṣṇih and deity Soma. It is employed in the Ārbhava on the 1st day in the 1st *abhiplava* in the *saṁvatsara* of *gavāmayana*. The nidhana svar should be employed in place of *upā*. It is used alternatively in place of Kāśita [Ūha Sam 238] [Ūha Sam 238] - its sage is Kāśita, metre Uṣṇīh and deity Soma. It is alternatively used as above. Here, the nidhana *svar* having *hīṣī-svara* be employed in place of $\overset{3}{\text{ū}}$]234$\overset{5}{\text{p}}$ā. The *nidhana* is $\overset{3}{\text{s}}$ū]234 $\overset{5}{\text{v}}$āḥ.

प्र सु वितम् ॥ १६ ॥

The Gaurīvita sāman [Ūha Sam 239] is based on the *ṛca* beginning with *pra sunvānāya*. The sage is Gaurīviti, metre Anuṣṭubh and deity Soma - its employment is the same as above.

आजाम्योकोनिधनम् ॥ १७ ॥

The Okonidhanasāman [Ūha Sam 240] is based on the *ṛc* beginning with *ājāmiḥ*. Its sage is Prahiti (Nānā-Prahitu) metre Anuṣṭubh and deity Soma. It is employed alternatively as above.

सवीरौदलम् ॥ १८ ॥

The Audalasāman [Ūha Sam 241] is based on the *ṛc* beginning with *savīraḥ.* The sage is Udala, metre Anuṣṭubh and deity Soma. It is used alternatively as above.

प्रसुन्वा साध्रे प्रथमः ॥ १९ ॥

The Sādhrasāman [Ūha Sam 242] is based on the *tṛca* beginning with *prasunvānāya.* The sage is Indra, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 1st day in the 1st *abhiplava* in the *saṁvatsara* of *gavāmayana.* It has *antarṇidhanas* e.g. $vā\overset{3}{\int}234\overset{5}{cāḥ}$ // and $\overset{1}{a}\overset{2}{pāśvānam}\overset{1ra}{ārādhasā}\overset{2\ ra}{\int}\overset{1\ 3}{2}\overset{5\ 11}{345}$ // (The *stoma* on the 1st day in the 1st *abhiplava* in the *saṁvatsara* is as follows - "Yajñāyajñīya agniṣṭoma sāman, Jyotiṣṭoma stoma". "trivṛdbahiṣ-pavamāna, Pañcadaśa ājyas, Pañcadaśa Mādhyandina pavamāna, Saptadaśa pṛṣṭhas, Saptadaśa Ārbhava, Ekaviṁśa agniṣṭoma.)

Viṁśa 1 ends, Prapā I. 12th Khaṇḍa ends

Khaṇḍa 13 begins

वृषाष्मत यौक्तोत्तरे ॥ १ ॥

The Hāviṣmata sāman [Ūha Sam 243] and Yauktāśvottara sāman [Ūha Sam 244] are based on the *tṛca* beginning with *vṛṣā pavasva.* [Ūha Sam 243] - Its sage is Haviṣmat metre Gāyatrī and deity Soma - it is employed in the *mādhyandina pavamāna* on the 2nd day in the 1st *abhiplava* in the *saṁvatsara* of *gavāmayana.* [Ūha Sam 244] - Its sage is Yuktāśva, metre Gāyatrī and deity Soma. It is employed as above.

तोषिं छन्दसमृचि ॥ २ ॥

The Mādhucchandasa sāman [Ūha Sam 245] is based as the *ṛc* beginning with *parīto ṣiñcatā.* The sage is Madhucchandas, metre Bṛhatī and deity Soma. Its employment is the same as above.

ऐडमायास्यं तृचे ॥ ३ ॥

The Aiḍa āyāsya sāman [Ūha Sam 246] is based on the *tṛca* begining with *parīto ṣiñcatā.* The sage is Ayāsya, metre Bṛhatī and deity Soma. Its employment is the same as above.

श्रीणन्तस्त्रिणिधनम् ॥ ४ ॥

The Ṭriṇidhana āyāsya sāman [Ūha Sam 247] is based on the 4th quarter of the 2nd *ṛc* beginning with *parītaḥ* and dvipadāvirāj. Its sage is Ayāsya, metre Bṛhatī

and deity Soma. It has *antarṇidhana* and 2 *pratihāras*. The *antarṇidhana* is - $\overset{5}{\text{tā}}$234-$\overset{5}{\text{rām}}$/ Then there is *pratihāra* of 2 syllables ending in *stobha* - $\overset{1}{\text{pa}}\overset{2}{\text{rā}}$∫34/$\overset{3ra}{\text{au}}\overset{4ra}{\text{hovā}}$ // Afterwards there is *antarṇidhana* - $\overset{3}{\text{dā}}$∫234$\overset{5}{\text{nāḥ}}$ / Then there is *pratihāra* of 2 syllables ending in *stobha* $\overset{1}{\text{kra}}\overset{2}{\text{tū}}$∫34 / $\overset{3ra}{\text{au}}$ $\overset{4ra}{\text{hovā}}$ $\overset{5}{}$// Its employment is as above.

वृषा शो पार्थम् ॥ ५ ॥

The Pārthasāman [Ūha Sam 248] is based on the *tṛca* beginning with *vṛṣā śoṇaḥ*. Its sage is Pṛthuvainya, metre Triṣṭubh and deity Soma. It is employed at the end of *mādhyandina pavamāna* in the *saṁvatsara* of *gavāmayana*. It is *sastobhapadavibhāgya*.

अभि प्र वर्तः ॥ ६ ॥

The Abhīvartasāman [Ūha Sam 249] is based on the *pragātha* beginning with *abhi pra vaḥ*. Its sage is Abhīvarta (Nānā-Prajāpati), metre Bṛhatī and deity Indra. It is employed in the *pṛṣṭha* on the 2nd day in the 1st *abhiplava* in the *saṁvatsara* of *gavāmayana*.

शङ्कुविते पवस्वायं पूषा ॥ ७ ॥

The Śaṅku sāman [Ūha Sam 250] and the Gaurīvita sāman [Ūha Sam 251] are based on the *pragātha* beginning with *pavasva* and the *tṛca* beginning with *ayam pūṣā* respectively. [Ūha Sam 250] - its sage is Prajāpati, metre Kakubh and deity Soma. It is employed in the Ārbhava on the 2nd day in the 1st *abhiplava* in the *saṁvatsara* of *gavāmayana*. [Ūha Sam 251] - The sage is Gaurīviti, metre Anuṣṭubh and deity Soma - its employment is the same as above.

अभ्रामही ॥ ८ ॥

The Ukthyāmahīyasāman [Ūha Sam 252] is based on the *pragātha* beginning with *abhrātṛvyaḥ* - the sage is Amahīyu, metre Kakubh and deity Indra. It is employed in the 2nd *uktha* on the 2nd day in the 1st *abhiplava* in the *saṁvatsara* of *gavāmayana*.

विश्वादंष्ट्रोत्तरम् ॥ ९ ॥

The Āṣṭādaṁṣṭrottara sāman [Ūha Sam 253] is based on the *tṛca* beginning with *indram viśvā*. The sage is Aṣṭādaṁṣṭra, metre Anuṣṭubh and deity Indra. It is employed in the 3rd *uktha* on the 2nd day in the 1st *abhiplava* in the *saṁvatsara* of *gavāmayana*. It is *sastobhapadavibhāgya*. (Its *stoma* is *goṣṭoma* which has *pañcadaśabahiṣpavamāna, trivṛtājyās, saptadaśa mādhyandina savana* and *ekaviṁsa tṛtīya savana* with *uktha*.)

उच्चा रूपम् ॥ १० ॥

The Vairūpasāman [Ūha Sam 254] is based on the *tṛca* beginning with *uccāte.* Its sage is Indra, metre Gāyatrī, and deity Soma. It is employed in the *Mādhyandina pavamāna* on the 3rd day in the 1st *abhiplava* in the *saṁvatsara* of *gavāmayana.* It has 2 *pratihāras* - with 4 syllables - mā́yā́ ∫1dādā ∫2i // and of 2 syllables - ú grā ∫23ṃ //

अभि सौ रौरवम् ॥ ११ ॥

The Raurava sāman [Ūha Sam 255] is based on the *tṛca* beginning with *abhi somāsaḥ.* Its sage is Agni, metre Bṛhatī and deity Soma. Its employment is the same as above.

प्र हिन्वाग्नेयम् ॥ १२ ॥

The Triṇidhana āgneya sāman [Ūha Sam 256] has the *stotrīyā* beginning with *prahinvānāḥ.* It is based on the 4th quarter of the 2nd *ṛc* in the *tṛca* beginning with *abhisomāsaḥ* and *dvipadāvirāj.* The sage is Agni, metre Bṛhatī and deity Soma. Its employment is as above. It has 2 *pratihāras* - nṝ́bhiryé ∫234mā́ // and - rā́jā́dā́ ∫234 ivā́ḥ //

आ त्वा वर्तः ॥ १३ ॥

The Abhīvarta sāman [Ūha Sam 257] is based on the *tṛca* beginning with *ā* tvā. Its sage is Abhīvarta (Nānā-Prajāpati) metre Bṛhatī and deity Indra. It is employed in the *pṛṣṭha* on the 3rd day in the 1st *abhiplava* in the *saṁvatsara* of gavāmayana.

स्वासु क्षुल्लक-वाचे ॥ १४ ॥

The Kṣullaka vaiṣṭambha sāman [Ūha Sam 258] and the Vācassāma sāman [Ūha Sam 259] are based on the *tṛca* beginning with *trisrovācaḥ* and the *pragātha* beginning with ā *sotā* respectively. [Ūha Sam 258] - Its sage is Viṣṭambha, metre Gāyatrī and deity Soma. It is employed in the Ārbhava on the 3rd day in the 1st *abhiplava* in the *saṁvatsara* of *gavāmayana.* [Ūha Sam 259] - Its sage is Vāc, metre Kakubh and deity Soma. Its employment is the same as above.

सखा ज्ञानदासे ॥ १५ ॥

The Sujñānasāman [Ūha Sam 260] and the Daivodāsa sāman [Ūha Sam 261] are based on the *tṛca* beginning with *sakhāyaḥ.* [Ūha Sam 260] - Its sage is Indra, metre Uṣṇih and deity Soma. Its employment is the same as above. In this *sāman* the *nidhana svar* is to be employed in place of *upā.* [Ūha Sam 261] - Its sage is Divodāsa, metre Uṣṇih, deity Soma. Its employment is the same as above. It is *padavibhāgya.* In this *sāman* also the nidhana *is* svar having *hīṣī* svara in place of *upā.*

सुतान्धी द्वितीयः ॥ १६ ॥

The Āndhīgava sāman [Ūha Sam 262] is based on the *tṛca* beginning with *sutāsaḥ*. The sage is Āndhīgu, metre Anuṣṭubh and deity Soma. It is employed as above. It has *antarṇidhana*-dinaḥ pāvitravāntōakṣārāʃ2345 n/

Prapā I. Ūha Sam 13th Khaṇḍa ends. Vimśa 2 ends. Ūha Sam 14 begins —

पवि राजम् ॥ १ ॥

The Sāmarājasāman [Ūha Sam 263] is based on the *tṛca* beginning with *pavitram te*. Its sage is Sāmarāja [Nānā-Prajāpati), metre Jagātī and deity Soma. It is employed at the end of Ārbhava on the 3rd day in the 1st *abhiplava* in the *saṁvatsara* of *gavāmayana*. (It has 3 *pratihāras* (1) Vāhantāʃ234ssā/ of 4 syllables. The *stobha* following it does not belong to *pratihartṛ*; (2) hōʃ3i/ Śārtāʃ3sāīt// of 4 syllables beginning with *stobha* or according to Upagrantha, of 8 syllables beginning with *stobha*. (3) hōʃ3i/ śārtāʃ3 sāīt/ vāhantāʃ234ssā/) [Nānā quotes Kalpasūtra — "Yajñāyajñīyamagniṣṭomasāman, svāni-ukthāni, āyuṣṭomastomaḥ". The *ukthās* on the 3rd day of pṛṣṭhya ṣaḍaha are-pramaṁhiṣṭhīya, hārivarṇa and tairaśca. The āyuṣṭoma stoma-trivṛdbahiṣpavamāna, pañcadaśāniājyāni, saptadaśa mādhyandina savana, ekavimśa tṛtīya savana with *uktha*.

पवस्वादार ॥ २ ॥

The Adārasṛk [Nānā-Adārasṛt] sāman [Ūha Sam 264] is based on the *tṛca* beginning with *pavasva*. Its sage is Bharadvāja, metre Gāyatrī and deity Soma. It is employed in the *mādhyandina pavamāna* on the 4th day in the 1st *abhiplava* in the *saṁvatsara* of gavāmayana.

तोषिं पृश्न्येकस्याम् ॥ ३ ॥

The Bharadvājasya pṛśnisāman [Ūha Sam 265] is based on the *ṛc* beginning with *parītoṣiñcatā*. Its sage is Bharadvāja, metre Bṛhatī and deity Soma — It is employed as per above.

तृचे भीशवोत्तरम् ॥ ४ ॥

The Ābhīśavottarasāman [Ūha Sam 266] is based on the *tṛca* beginning with *parito siñcatā*. The sage is Abhīśu, metre Bṛhatī and deity Soma. Its employment is the same as above. There are 2 *pratihāras*—dāʃ23dhā/hāʃ3hāi// and, sūʃ234 ṣā/hāʃ3hāi//

यौधा श्रीणम् ॥ ५ ॥

The Yaudhājayasāman [Ūha Sam 267] is based on the 4th quarter of the 2nd *ṛc* of the *tṛca* beginning with Śrīṇantaḥ and Dvipadā virāj. The sage is (Ūha) Yudhā

jit [Nānā-yudhāji], metre Bṛhatī and deity Soma. Its employment is the same as above. There are 3 *nidhanas* having *hīṣī* svara—tā∫234 rā^{5}m, dā^{3}∫234 nā^{5}ḥ, and kṣā^{3}-∫234ṇā^{5}ḥ.

उहुवा अस्य सिष्ठम् ॥ ६ ॥

The Pūrvavāsiṣṭhasāman [Ūha Sam 268], is based on the *ṭṛca* beginning with *asya preṣā*. The sāman begins with ū^{3}huvā^{2}i/ā^{3}syā^{2} ∫34 ā^{3ra}ū^{4ra}hō^{5}vā^{5}/ Its sage is Vasiṣṭha, metre Triṣṭubh and deity Soma. It is employed at the end of the *mādhyandina pavamāna* on the 4th day in the 1st *abhiplava* in the *saṁvatsara* of *gavāmayana*. It is *sastobhapada-vibhāgya*.

यो रा वर्तः ॥ ७ ॥

The Abhīvartasāman [Ūha Sam 269] is based on the *pragātha* beginning with *yo rājā*. The sage is Abhīvarta (Nānā-Prajāpati), metre Virājbṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 4th day in the 1st *abhiplava* in the *saṁvatsara* of *gavāmayana*.

स्वास्वौर्णाद्यसुज्ञाने ॥ ८ ॥

The Aurṇāyavādya sāman [Ūha Sam 270] is based on its own *ṭṛca* beginning with *pari priyā*. Its sage is Ūrṇāyu, metre Gāyatrī and deity Soma. It is employed in the Ārbhava on the 4th day in the 1st *abhiplava* of *gavāmayana*. The Sujñānasāman [Ūha Sam 271] is based on its own *ṭṛca* beginning with *somaḥ punānaḥ*. Its sage is Indra, metre Uṣṇih and deity Soma. Its employment is the same as above. The *nidhana svar* is to be employed in place of *upā*.

पुरस्त्वाष्ट्र्यूर्ध्वेडम् ॥ ९ ॥

The Ūrdhvedatvāṣṭrīsāman [Ūha Sam 272] is based on the *ṭṛca* beginning with *purojiti*. The sages are Tvāṣṭryāḥ, metre Anuṣṭubh and deity Soma. Its employment is as per above. There are *antarṇidhanas*—tnā^{3}∫234vē^{5} and ^{1}a^{2}pā^{1ra}śvānamśnā^{2}thiṣṭânā^{3}∫^{1}2^{1}3^{1}4^{1}5/

स्वासु लौशाद्यैडशुद्धीये ॥ १० ॥

The *Sāmans* Lauśādya [Ūha Sam 273] and Aiḍaśuddhāśuddhīya [Ūha Sam 274] are based on their own *ṛcs*. [Ūha Sam 273] — It begins with *proayāsīt*. Its sage is Luśa, metre Jagatī and deity Soma. It is *padavibhāgya*. It is employed at the end of Ārbhava on the 4th day in the 1st *abhiplava* in the *saṁvatsara* of *gavāmayana*. [Ūha Sam 274] — It begins with ^{2ra}*e^{ra}tonvindram*. Its sage is Indra, metre Anuṣṭubh and deity Indra. It is used alternately in the *uktha* on the 4th day in the 1st *abhiplava* in the *Saṁvatsara* of *gavāmayana*. It has Goṣṭoma *stoma*.

अर्षा सन्तनि ॥ ११ ॥

The Santanisāman [Ūha Sam 275] is based on the *tṛca* beginning with *arṣā soma*. The sage is Prajāpati (Ūha Devas), metre Gāyatrī and deity Soma. It is employed in the *mādhyandina pavamāna* on the 5th day in the 3rd *abhiplava* in the *saṁvatsara* of *gavāmayana*. There are 3 *pratihāras* similar to *prastāva*-sīdānhāu // somāhāu // and āpāhāu, in the 3 *stotrīyās* respectively. There are 4 *nidhanas* having *hiṣī* svara.

अभि सो मानवानूपवाम्राणि ॥ १२ ॥

The *Sāmans* Mānavottara [Ūha Sam 276], Ānūpavādhryaśva [Ūha Sam 277] and Vāmra [Ūha Sam 278] are based on the *tṛca* beginning with *abhi somāsaḥ*. [Ūha Sam 276] — Its sage in Manu, metre Bṛhatī and deity Soma. It is employed in the *mādhyandina pavamāna* on the 5th day in the 1st *abhiplava* in the *Saṁvatsara* of *gavāmayana*. [Ūha Sam 277] — Its sage is Ānūpa [Nānā-Vṛdhryaśva], metre Bṛhatī and deity Soma. Its employment is the same as above. The *prastāva* has repetition of 2 syllables — e.g. ābhī, ābhī // [Ūha Sam 278] — Its sage is Vamra [Nānā-Vāmra], metre Bṛhatī and deity Soma. Its employment is the same as above. The *nidhana* is *iḍā* in place of *upā*. There is regular *pratihāra*—mātsā∫rāsā ∫ḥ/ or with 2 syllables—ṣiṇā∫ḥ// as per Upagrantha.

अभि त्रि सम्पा ॥ १३ ॥

The Sampāsāman [Ūha Sam 279] is based on the *tṛca* beginning with *abhi tripṛṣṭham*— Its sage is Vasiṣṭha, metre Triṣṭubh and deity Soma. It is employed at the end of *mādhyandina pavamāna* on the 5th day in the 1st *abhiplava* in the *saṁvatsara* of *gavāmayana*. It is *sastobha padavibhāgya*.

यशा वर्तः ॥ १४ ॥

The Abhīvartasāman [Ūha Sam 280] is based on the *pragātha* beginning with *tvamindrayaśaḥ*. The sage is Abhīvarta [Nānā-Prajāpati], metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 5th day in the 1st *abhiplava* in the *Saṁvatsara* of *gavāmayana*.

असा गौषूक्तम् ॥ १५ ॥

The Gauṣūktasāman [Ūha Sam 281] is based on the *tṛca* beginning with *asāvyaṁśuḥ*. The sage is Goṣūkti, metre Gāyatrī and deity Soma. It is employed in the Ārbhava on the 5th day in the 1st *abhiplava* in the *saṁvatsara* of *gavāmayana*.

प्राणा ज्ञाने तृतीयः ॥ १६ ॥

The Sujñānasāman [Ūha Sam 282] is based on the *tṛca* beginning with *prāṇā*

śiśuḥ. The sage is Indra, metre Uṣṇīh deity Soma. Its employment is the same as above. The *nidhana svar* should be employed in place of *upā.*

Prapā. I. Ūha Sam. Khaṇḍa 14 ends. Viṁśa 3 ends.

Uha Sam. Khaṇḍa 15 begins.

एतास्वेव दासम् ॥ १ ॥

The Daivodāsasāman [Ūha Sam 283] is based on these *ṛcs* only beginning with *prāṇā śiśuḥ.* Its sage is Divodāsa, metre Uṣṇih and deity Soma. Its employment is the same as in [Ūha Sam 282]. It is *padavibhāgya.* The *nidhana svar* is to be employed in place of *upā.*

पवस्व वा रयिष्ठम् ॥ २ ॥

The Rayiṣṭhasāman [Ūha Sam 284] is based on the *tṛca* beginning with *pavasva.* Its sage is Indra, metre Anuṣṭubh deity Soma. Its employment is as given above. There are 3 *pratihāras* similar to *prastāva*—pā^{2}vitre^{ra}dhā / i^{2}ndrā^{ra}yaso / and de^{2ra}ve^{ra}bhyo^{ra}mā / (Ūha-i$^{.1}$ndrā^{ra}yaso) Antarṇidhanas—pā$^{[2]\ 1}$vitre^{2ra}dhā^{1ra}rayā^{2ra} sutā ∫2345h/; i^{1}ndrā^{ra}yāso^{2}ma^{ra}viṣṇavā^{3}∫2345i//;$^{[2]ra}$de^{1ra}vebhyo^{2ra}ma^{1}dhumattarā^{2}∫2345h//In the 3rd *stotrīyā* of this *sāman* there is repetition—pa^{1}vama^{2ra}na mahitvā^{2}nā^{3}∫2345/and pa^{1}vama^{2ra}na-mahitvā^{3}nā^{2}∫1/ One of these is to be employed. The *nidhana adhyardheḍā* is to be employed in place of *upā* - i^{1}ṭoiḍā∫2345/

असा लौशोत्तरम् ॥ ३ ॥

The Lauśottarasāman [Ūha-Dvirabhyāsalauśa] (Ūha Sam 285) is based on the *tṛca* beginning with *asāvi.* The sage is Luśa, metre Gāyatrī and deity Soma. It is employed at the end of Ārbhava on the 5th day in the 1st *abhiplava* in the *Saṁvatsara* of *gavāmayana.* It is *padavibhāgya.*

यजिष्ठं साध्यम् ॥ ४ ॥

The Sādhyasāman [Ūha Sam 286] is based on the pragātha beginning with *yajiṣṭham.* The sage is Sādhi, metre kakubh and deity Soma. It is employed in the 1st *uktha* on the 5th day in the 1st *abhiplava* in the *saṁvatsara* of *gavāmayana.* (The *stoma* is *āyuṣṭoma* — It has Trivṛdbahiṣpavamāna, Pañcadaśa-ājyas, Saptadaśa-mādhyandina savana, Ekaviṁśatṛtīyasavana with *ukthya.*)

इन्द्राश्वसूक्तम् ॥ ५ ॥

The Āśvasūktasāman [Ūha Sam 287] is based on the *tṛca* beginning with *indrāya.* Its sage is Aśvasūkti (Ūha-Āśvasūkti), metre Gāyatrī and deity Soma. It is employed in the *mādhyandina pavamāna* on the 6th day in the 1st *abhiplava* in the

Saṃvatsara of *gavāmayana.* In this sāman the *udūha* in the case of *prastāva* is not allowed.

मृज्य मन्तन्निधनायास्ये ॥ ६ ॥

The *Sāmans* Samanta [Ūha Sam 288] and Triṇidhana-āyāsya [Ūha Sam 289] are based on the *pragātha* beginning with mṛjyamānaḥ. [Ūha Sam 288] — Its sage is Agni, metre Bṛhatī and deity Soma. Its employment is the same as above. [Ūha Sam 289] — Its sage is Ayāsya, metre Bṛhatī and deity Soma. Its employment is the same as above. There are 3 *nidhanas* having *hīṣī* svara.

साकꣳ सिष्ठम् ॥ ७ ॥

The Vasiṣṭha sāman [Ūha Sam 290] is based on the *tṛca* beginning with *sākamukṣaḥ.* Its sage is Vasiṣṭha, metre Triṣṭubh and deity Soma. It is employed at the end of *mādhyandina pavamāna* on the 6th day in the 1st *abhiplava* in the *Saṁvatsara* of *gavāmayana.* It is *sastobhapadavibhāgya.*

पिबा वर्तः ॥ ८ ॥

The Abhīvartasāman [Ūha Sam 291] is based on the *pragātha* beginning with *pibā sutasya.* The sage is Abhīvarta [Nānā-Prajāpati), metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 6th day in the 1st *abhiplava* in the *saṁvatsara* of *gavāmayana.*

परिस्वैध्मवाहम् ॥ ९ ॥

The Aidhmavāha sāman [Ūha Sam 292] is based on the *tṛca* beginning with *pari svānaḥ.* The sage is Idhmavāha, metre Gāyatrī and deity Soma. It is employed in the Ārbhava on the 6th day in the 1st *abhiplava* in the *saṁvatsara* of *gavāmayana.* There are 4 *nidhanas* having *hīṣī svara* as - $\overset{3}{\text{i}}$ĺ234hā$\overset{5}{}$.

तं वर्चि ज्ञानकाशीते ॥ १० ॥

The Sujñāna and Kāśita Sāman [Ūha Sam 293 and 294] are based on 1*ṛc* beginning with *taṁvaḥ.* [Ūha Sam 293] — Its sage is Indra, metre Uṣṇīh and deity Soma. Its employment is the same as above. The *nidhana* is *svar* in place of *upā* [Ūha Sam 294] — Its sage is Kāśita (Ūha-Pārāvata), metre Uṣṇih and deity Soma. It is employed alternately in place of Sujñāna. The *nidhana* is *iḍā* in place of *upā.*

स्वासु रुतां धेनु ॥ ११ ॥

The Marutāmdhenusāman [Ūha Sam 295] is based on the *tṛca* beginning with *trirasmai.* The sages are Maruts, metre Gāyatrī and deity Soma. It is employed at the end of Ārbhava on the 6th day in the 1st *abhiplava* in the *saṁvatsara* of *gavāmayana.* (Nānā quotes Kalpasūtra enjoining *ukthas* alternately. "Yajñāyajñīya

Agniṣṭomasāman, Gūrda, Traikakubha and Nārmedha — are the *ukthas*; if the Agniṣṭoma is after *ukthya*, there is the *jyotiṣṭoma* stoma" — "Trivṛdbahiṣpavamāna, Pañcadaśaājyas, Pañcadaśamādhyandinapavamāna, Saptadaśapṛṣṭhas, Saptadaśaārbhava, Ekaviṃśa agniṣṭoma with *ukthya*. This is complete *abhiplava ṣaḍaha*. Similarly, 3 more *abhiplavas* should be formed. This *ṣaḍaha* should be performed again. The speciality is on the 2nd day—Yauktāśvottara is to be employed in place of Hāviṣmata and Hāviṣmata in place of Maukṣa. In the 2nd *abhiplava*, on the 5th day, Apatya is to be employed in place of Yaṇva. In the 3rd *abhiplava* Santani prior to Mānava, Vāmra, Mānava and Ānūpa are to be employed on the 5th day. On the 5th day if there should be employed Santani (GGG 584). Vāmra should be employed before Mānava. This is in regard to *jāmi* (Similarity). In that case Vāmra should be based on the first and Mānava on the *ṛca*. In the 4th *abhiplava* on the 5th day. Śākvaravarṇa should be employed in place of Yaṇva and on the 6th day Iṣovṛdhīya should be employed in place of Āśvasūkta and Samanta in place of Triṇidhanāyāsya.

The mode of arrangement of Bharga-Yaśas and Vīṅka and Śuddhāśuddhīya spoken before should not be forgotten". All the remaining should be performed as the 1st *abhiplava*.)

प्रसोर्चि वर्तः ॥ १२ ॥

The Abhīvartasāman [Ūha Sam 296], is based on the *ṛc* beginning with *pra soma*. Its sage is Prajāpati, metre Bṛhatī and deity Soma. It is employed in the *mādhyandina pavamāna* on the 1st day of the *pṛṣṭhya ṣaḍaha* in the *saṁvatsara* of *gavāmayana*. On this day, all *stotras* have Trivṛtstoma. The Kalpasūtra - The Abhīvarta based on one *ṛc*, Pajra based on one *ṛc*, Yaudhājaya based on one *ṛc*, rest similar to 1st day.

उत्सः प्रत्नं वर्तलेये ॥ १३ ॥

The Abhīvarta [Ūha Sam 297] and Kāleya [Ūha Sam 298] sāmans are based on the *ṛc* beginning with *utsodevaḥ* and *pratnam* respectively. [Ūha Sam 297] — Its sage is Abhīvarta (Nānā-Prajāpati) metre Bṛhatī, deity Soma. It is employed in the *mādhyandina pavamāna* on the 2nd day of *pṛṣṭhya ṣaḍaha*. [Ūha Sam 298] — Its sage is Kali, metre Bṛhatī and deity Soma. It is employed as above. On this day all (*stotras*) have *pañcadaśaṣṭoma*. Kalpasūtra—Aiḍa Āyāsya based on one *ṛc*, Abhīvarta, Kāleya both based on one *ṛc* and Pārtha based on *Vṛṣāśoṇa* at the end; rest similar.

तथाभिसोमत्सपरिधीं दुहेति च चतुर्थः ॥ १४ ॥

In the same way the *sāmans* based on the *ṛcs* beginning with *abhisomatsa* and *paridhīṁduha* etc. are *ekarca*. Abhīvartasāman [Ūha Sam 299] is based on the *ṛc* beginning with *abhisomāsaḥ*. Its sage is Abhīvarta (Nānā-Prajāpati), metre Bṛhatī and deity Soma. It is employed in the *mādhyandina pavamāna* on the 3rd day of *pṛṣṭhya ṣaḍaha*. The Kāleyasāman [Ūha Sam 300] is based on the *ṛc* beginning with *matsarāsaḥ*. The sage is Kali, metre Bṛhatī and deity Soma. It is employed in the *mādhyandina pavamāna* on the 3rd day of *pṛṣṭhyaṣaḍahaḥ*—the *stoma* is *saptadaśa*. The Abhīvartasāman [Ūha Sam 301] is based on the *ṛc* beginning with *paridhīm*. Its sage is Abhīvarta (Nānā-prajāpati), metre Bṛhatī and deity Soma. It is employed in the *mādhyandina pavamāna* on the 4th day of *pṛṣṭhya ṣaḍaha*. The Kāleyasāman [Ūha Sam 302] is based on the *ṛc* beginning with *duhānaḥ*. Its sage is Kali, metre Bṛhatī and deity is Soma. It is employed in the *mādhyandina pavamāna* on the 4th day of *pṛṣṭhya ṣaḍaha*.

Prapā. I. Ūha Sam. Khaṇḍa 15 ends; Vimśa 4 ends.

Ūha Sam 16 begins

हाउ नित्रम् ॥ १ ॥

The Janitrasāman [Ūha Sam 303] is based on the *tṛca* beginning with *somaḥ pavate*. It starts with the *stobha* hāujanat etc. Its sage is Vasiṣṭha, metre Triṣṭubh and deity Soma. It is employed at the end of *mādhyandina pavamānaḥ*, on the 4th day of *pṛṣṭhya ṣaḍaha*. It is *sastobhapadavibhāgya*.

प्र ते लौशाद्यम् ॥ २ ॥

The Lauśādyasāman [Ūha Sam 304] is based on the *tṛca* beginning with *pra ta ā śvinīḥ*. The sage is Luśa, metre Jagatī and deity Soma. It is employed at the end of Ārbhava on the 4th day of *pṛṣṭhya ṣaḍaha* in the *saṁvatsara* of *gavāmayana*. It is *padavibhāgya*. Here the stoma is *ekaviṁśa*.

मन्द्र-दुग्धा वर्तलेये ॥ ३ ॥

The Sāman Abhīvarta [Ūha Sam 305] is based on the *ṛc* beginning with *mandrayā* (the 4th quarter of the 1st *ṛc* of the *pragātha* beginning with *somauṣvāṇaḥ*). Its sage is Abhīvarta [Nānā-Prajapati], metre Virājbṛhatī and deity Soma. It is employed in the *mādhyandina pavamāna* on the 5th day of *pṛṣṭhya ṣaḍaha*. The Kāleyasāman [Ūha Sam 306] is based on the 4th quarter of the 2nd *ṛc* of the *pragātha* beginning with *somodugdhābhiḥ*. Its sage is Kali, metre Bṛhatī and deity

Soma. It is employed in the *mādhyandina pavamāna* on the 5th day of the *pṛṣṭhya ṣaḍaha* in the *Saṁvatsara* of *gavāmayana.*

इन्दुः सम्पा ॥ ४ ॥

The Sampāsāman (Nānā-Sampāvaiyaśva) [Ūha Sam 307] is based on the *ṭṛca* beginning with *indurvājī.* Its sage is Vasiṣṭha, metre Triṣṭubh and deity Soma. It is employed at the end of *mādhyandina pavamāna* on the 5th day of the *pṛṣṭhya ṣaḍaha.* It is *sastobhapadavibhāgya.*

पवस्व त्वाष्ट्री ॥ ५ ॥

The Dvirabhyāsatvāṣṭrīsāman [Ūha Sam 308], is based on the *ṭṛca* beginning with *pavasva.* Its sages are Tvāṣṭryaḥ, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 5th day of *pṛṣṭhya ṣaḍaha.* in the *Saṁvatsara* of *gavāmayana.* It is *padavibhāgya.* (Nānā)

द्विरभ्यस्तं गोविल्लौशोत्तरम् ॥ ६ ॥

The Lauśottara (i.e. Dvirabhyāsa Lauśa) sāman [Ūha Sam 309] is based on the *ṭṛca* beginning with *govit pavasva.* Its sage is Luśa, metre Jagatī and deity Soma. It is employed at the end of Ārbhava on the 5th day of the *pṛṣṭhya ṣaḍaha* in the *saṁvatsara* of *gavāmanaya.* It is *vibhāgya.* Here the *stoma* is *triṇava.* The first quarter with repetition at the end forms the *prastāva;* Similarly the 2nd the *udgītha,* the 3rd *pratihāra* and 4th, the *upadrava.*

पवमा वृषो वर्तलेये ॥ ७ ॥

The Abhīvartasāman [Ūha Sam 310] is based on the 4th quarter of the 1st *ṛc* and the first half of the 2nd *ṛc* of the *pragātha.* It begins with *pavamāna* and ends with *vane* of the 2nd quarter of the 2nd *ṛc.* Its sage is Abhīvarta (Nānā-Prajāpati), metre Bṛhatī and deity Soma. It is employed in the *mādhyandina pavamānā* on the 6th day of the *pṛṣṭhya ṣaḍaha* in the *saṁvatsara* of *gavāmayana.* The Kāleya sāman [Ūha Sam 311] is based on the 2nd quarter of the 2nd *ṛc* of the *pragātha* beginning with *vṛṣo* and ends with *arṣasi* of the 4th quarter of the 2nd *ṛc* of the *pragātha.* Its sage is Kali, metre Bṛhatī and deity Soma. Its employment is the same as above.

अया पवा सिष्ठम् ॥ ८ ॥

The Vāsiṣṭhasāman [Ūha Sam 312] is based on the *ṭṛca* beginning with *ayā pavā.* The sage is Vasiṣṭha, metre Triṣṭubh and deity Soma. It is employed at the end of *mādhyandina pavamāna* on the 6th day of the *pṛṣṭhya ṣaḍaha* in the *Saṁvatsara* of *gavāmayana.* It is *sastobha padavibhāgya.*

ज्योतिर्मरुताम् ॥ ९ ॥

The Marutāṃdhenusāman [Ūha Sam 313] is based on the *tṛca* beginning with *jyotiḥ*. The sages are Maruts, metre Jagatī and deity Soma. It is employed in the Ārbhava on the 6th day of the *pṛṣṭhya ṣaḍaha* in the *saṁvatsara* of *gavāmayana*. On this day, all *stotras* have *trayastrṁśa stoma*. Thus with these 4 *abhiplavas* along with *pṛṣṭhya* one month is completed. Similarly, the 2nd, 3rd, the 4th and the 5th months would be there. In the 6th month also 3 *abhiplavas* are to be performed. There is the elision of 4th *abhiplava*. On the 6th day in the 3rd *abhiplava* the *sāmans* Iṣovṛdhīya and Samanta are to be employed. In the 6th month the *pṛṣṭhya Ṣaḍaha* should be performed as before. In this manner, the 24 days of the 6th month would be over. Now starts the Abhijit.

उच्चा सत्रा ॥ १० ॥

The Satrāsāhīyasāman [Ūha Sam 314] is based on the *tṛca* beginning with *uccāte*. The sage is Indra, metre Gāyatrī and deity Soma. It is employed in the *mādhyandina pavamāna* in the Abhijit in the *Saṁvatsara* of *gavāmayana*. There are 2 *pratihāras* — one with 2 syllables ending in stobha and the other, which is regular — (1) mahaū∫3hō / vāhā∫343i // or ū∫2grām / śā∫23 rmā // (na, 2ra^, 3rā, 1, 2, 1, 2)

पुना वर्तः ॥ ११ ॥

The Abhīvartasāman [Ūha Sam 315] is based on the *pragātha* beginning with *punānaḥ*. The sage is Abhīvarta (Nānā-Prajāpati), metre Bṛhatī and deity Soma. Its employment is as above.

अभि वायुं पार्थम् ॥ १२ ॥

The Pārthasāman [Ūha Sam 316] is based on the *tṛca* beginning with *abhi vāyum*. The sage is Pṛthuvainya, metre Triṣṭubh and deity Soma. It is employed at the end of *mādhyandina pavamāna* in the Abhijit in the *saṁvatsara* of *gavāmayana*. It is *sastobhapadavibhāgya*.

पुरो मधुश्चु-ज्ञीय-बृहदाग्नेयानि ॥ १३ ॥

The Madhuścunnidhana sāman [Ūha Sam 317], Yajñāyajñīyasāman [Ūha Sam 318] and Bṛhadāgneya sāman [Ūha Sam 319] are based on the *tṛca* beginning with *purojiti*. [Ūha Sam 317] — Its sage is Prajāpati, metre Anuṣṭubh and deity Soma. It is employed alternatively in the Ārbhava in the Abhijit in the *Saṁvatsara* of *gavāmayana*. [Ūha Sam 318] — Its sage is Agnivaiśvānara, metre Anuṣṭubh and deity Soma. Its employment is as above. [Ūha Sam 319] — The sage is Agni, metre Anuṣṭubh and deity Soma. Its employment is the same as

above. In the Abhijit there is *sarva-stoma* which is formed by *trivṛt, pañcadaśa, saptadaśa, ekaviṁśa, triṇava* and *trayastriṁśaṣtoma.* All these *trivṛt* and other *stomas* are repeated thrice and have 4 *upakramas.* The first *praṇaya* is formed by *trivṛt bahiṣpavamāna, pañcadaśa, hotuḥājya,* and *saptadaśa* of *maitrāvaruṇa;* Pañcadaśa of *brāhmaṇācchaṁsin, saptadaśa* of *acchāvāka* and *ekaviṁśa mādhyandina pavamāna* is the 2nd; *saptadaśa* the *pṛṣṭha* of *hotṛ, ekaviṁśa* of *maitrāvaruṇa* and *triṇava* of *brāhmaṇācchaṁsin* is the 3rd; *Ekaviṁśa* of *acchāvāka, triṇava ārbhava, trayastriṁśa agniṣṭoma* is the 4th. Thus the *trivṛt stomas* are having 4 *praṇayas.* Now, the 3 *svara sāmans.*

अभि सो गौङ्गवम् ॥ १४ ॥

The Gauṅgavasāman [Ūha Sam 320] is based on the *tṛca* beginning with *abhisomāsaḥ.* The sage is Agni [Nānā—Guṅgu), metre Bṛhatī and deity Soma. It is employed in the *mādhyandina pavamāna* in the 1st *svarasāman* in the *Saṁvatsara* of *gavāmayana.* Its 3rd quarter is repeated; one of these repetitions is to be employed.

प्र हिन्वा यौधा [Nānā— यौधाम्] ॥ १५ ॥

The Yaudhājayasāman [Ūha Sam 321] is based on the 4th quarter of the 2nd *ṛc* of the *tṛca* (Sūkta 73) beginning with *prahinvānaḥ* and the last *ṛc* in the *dvipadāvirāj.* The sage is Yudhājit (Nānā—Yudhāji), metre Bṛhatī and deity Soma. It is employed as above. Now the *pṛṣṭhas* of the 1st *svarasāman*—Rathantara beginning with *yajjā,* Vāmadevya based on its own *ṛcs,* Abhīvarta beginning with *tam vaḥ* and Kāleya based on its own *ṛcs.*

स्वादि क्षुष्टम्भम् पञ्चमः ॥ १६ ॥

The Kṣullaka vaiṣṭambhasāman [Ūha Sam 322] is based on the *tṛca* beginning with *svādiṣṭhayā.* Its sage is Viṣṭambha, metre Gāyatrī and deity Soma. It is employed in the *ārbhava* in the 1st *svarasāman* in the *saṁvatsara* of *gavāmayana.*

5th Viṁśa ends. Ūha Sam 16th Khaṇḍa of Prapā. I. ends.

Khaṇḍa 17 begins.

आजा तमम् ॥ १ ॥

The Gautamasāman [Ūha Sam 323] is based on the middle *ṛc* beginning with *ājāmiḥ* of the *tṛca* beginning with *pra sunvānāya.* Its sage is Gotama, metre Anuṣṭubh and deity Soma. It is employed alternatively in the *ārbhava* in the 1st *svarasāman* in the *saṁvatsara* of *Gavāmayana.*

अभ्यैडं कावम् ॥ २ ॥

The Aiḍakāvasāman [Ūha Sam 324] is based on the *tṛca* beginning with *abhipriyāṇi*. Its sage is Kavi, metre Gāyatrī and deity Soma. It is employed at the end of Ārbhava in the 1st *svarasāman* in the *saṁvatsara* of *gavāmayana*. It is *sastobha padavibhāgya*. Now the alternative *ukthas*—Yajñāyajñīya agniṣṭomasāman, Auśana, Aupagava, Vasiṣṭhasyapriya and Tairasca, if the Agniṣṭoma is with *ukthas*. The *saptadaśa stoma* is there of the 3 *Svarasāmans*.

तोषि मन्तम् ॥ ३ ॥

The Samantasāman [Ūha Sam 325] is based on the *tṛca* beginning with *paritaḥ*. The sage is Agni, metre Bṛhatī and deity Soma. It is employed in the *mādhyandina pavamāna* in the 2nd *svarasāman* in the *saṁvatsara* of *gavāmayana*. The *pṛṣṭhas* of 2nd *svarasāmans* are—the Bṛhatsāman beginning with *matsya pāyite*, the Vāmadevya sāman based on its own *ṛcs*, Abhīvarta based on the *tṛca* beginning with *abhipravaḥ* and Kāleya based on its own *tṛca*.

य ओ सितम् ॥ ४ ॥

The Āsitādyasāman [Ūha Sam 326] is based on the 3rd *ṛc* beginning with *yaojiṣṭhāḥ* of the *tṛca* beginning with *ayam pūṣā*. Its sage is Asita, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava in the 2nd *svarasāman* in the *saṁvatsara* of *gavāmayana*, When the sāmatṛca is there, Svārayāma is employed at the end of Ārbhava.

वृषा याममैडम् ॥ ५ ॥

The Aiḍayāmasāman [Ūha Sam 327] is based on the *tṛca* beginning with *vṛṣā*. Its sage is Yama, metre Jagatī, deity Soma. It is employed alternatively at the end of Ārbhava in the 2nd *saṁvatsara* of *gavāmayana*. Now the *mādyandina pavamāna* of the 3rd *svarasāman*-the Gāyatra *sāman* beginning with *uccāte* and Āmahīyava *sāman*, the Paurumadga beginning with *abhistomaḥ*, Gautama, Antarikṣa, Agneḥtriṇidhana, Aṅgirasāmsāmkrośaḥ beginning with *tisro vācaḥ* Paurumadga is employed in the 1st *stotrīyā* and Agneḥtriṇidhana in the *adhyāsyā*.

घ त्वा वर्तः ॥ ६ ॥

The Ābhīvartasāman [Ūha Sam 328] is based on the *tṛca* beginning with *vayam ghatvā*. Its sage is Abhīvarta [Nānā-Prajāpati], metre Bṛhatī and deity Soma. It is employed in the 3rd *pṛṣṭha* in the 3rd *svarasāman* in the *saṁvatsara* of *gavāmayana*.

तिस्रो हितम् ॥ ७ ॥

The Saṁhitasāman [Ūha Sam 329] is based on the *tṛca* beginning with *tisro vācaḥ*. The sage is Saṁhita [Nānā-Prajāpati]; metre Gāyatrī and deity Soma. It is employed in the Ārbhava in the 3rd *svarasāman* in the *saṁvatsara* of *gavāmayana*. If there is alternative, Svāra sāmarāja sāman is to be employed. When sāmatṛca is there, Svāra Sāmarāja is employed at the end of Ārbhava.

सह त्वाष्ट्री ॥ ८ ॥

The Svāratvāṣṭrīsāman [Ūha Sam 330] is based on the 3rd *ṛc* beginning with *sahasra dhāraḥ* of the *tṛca* beginning with *sutāsaḥ*. It is employed in the Ārbhava in the 3rd *svarasāman* in the *saṁvatsara* of *gavāmayana*. It is *padavibhāgya*. The *ukthās* employed alternatively in the 3rd *svarasāman* are - the Yajñāyajñīya agniṣṭomasāman, Pramaṁhiṣṭhīya, Hārivarṇa and Udvaṁśīya, if Agniṣṭoma is with *ukthas*. All the *stotras* of *svarasāman* have Saptadaśa stoma. Now, the Viṣuvat.

अस्य सत्रा ॥ ९ ॥

The Satrāsāhīyasāman [Ūha Sam 331] is based on the *tṛca* beginning with *asya pratnāṃ*. Its sage is Indra, metre Gāyatrī and deity Soma. It is employed in the *mādhyandina pavamāna* of Viṣuvat. There are 2 *pratihāras* — one of 2 syllables ending in *stobha*—sra^{1}sa^{na}u∫3ho^{2nd}/vā^{3rd}ha^{2}∫343i// or the regular one — pā$^{[1]}$∫2yā^{1}ḥ/sā ∫23hā^{2}//

तवोत्सेधः ॥ १० ॥

The Utsedhasāman [Ūha Sam 332] is based on the *pragātha* beginning with *tavāham*. The sages are Aṅgirases, metre Bṛhatī and deity Soma. Its employment is the same as above. The *nidhana iḍā* is to be employed in place of *upā*. There are 2 *pratihāras*—(1) pū^{3}rū^{2} ∫3ṇi^{4}bā/au^{5ra}hō^{4}vāhā^{5}i/and (2) pā^{3}rā^{2}∫3idhi^{4}mra/au^{5ra} hō^{4}vā hā^{5}ī/

दुहा पृश्नि ॥ ११ ॥

The Bharadvājasya pṛśnisāman [Ūha Sam 333] is based on the second quarter of the 2nd *ṛc* of the *pragātha* beginning with *duhānaḥ* and the 2nd half of this *ṛc*. The *pragātha* begins with *tavāham*. Its sage is Bharadvāja, metre Bṛhatī and deity Soma. Its employment is the same as above.

शिशुं पार्थम् ॥ १२ ॥

The Pārthasāman [Ūha Sam 334] is based on the *tṛca* beginning with *śiśum jajñānam*. Its sage is Pṛthuvainya, metre Triṣṭubh and deity Soma. It is employed at the end of *mādhyandina pavamāna* in the Viṣuvat. It is *sastobhapadavibhāgya*.

द्युम्नं प्राणा सफश्रुध्यैकच्चौ ॥ १३ ॥

The Sapha [Ūha Sam 335] and Śrudhya *sāmans* [Ūha Sam 336] are based on

one *ṛc*. [Ūha Sam 335] — is based on the *ṛc* beginning with *abhi dyumnam*. The sages are Gods, metre Kakubh, and deity Soma. It is employed in the Ārbhava in the Viṣuvat [Ūha Sam 336] — is based on the *ṛc* beginning with *prāṇāśiśuḥ*. The sage is Prajāpati, metre Uṣṇih and deity Soma. It is employed in the same way as above. It has 2 *pratihāras*, one of 8 syllables—[1] [2ra] [1] [2] [1ra] [2] viśvā paripriyā bhūva // or, [1ra] śrūdhiyāʃ2 //.

इन्दुर्निषेधः ॥ १४ ॥

The Niṣedhasāman [Ūha Sam 337] is based on the *ṛc* beginning with *induḥ*, the beginning of the 2nd half of the 2nd *ṛc* and the last *ṛc* of the *tṛca* beginning with *purojiti*. There are 2 *pratihāras*—the 1st one is of 4 syllables ending in *stobha*—[1] [2] [4] [5] sómāʃ3ṃvāiśvā / [2^] [3] hāhóʃ234 [5] hā // and the 2nd *pratihāra* also of 4 syllables ending in *stobha*—[1] [2] [4] [5] yājñāʃ3yāsā / [2^] [3] hāhóʃ234 [5] hā // There are 2 *antarṇidhanas*—[1] [2] ihāʃ3 and [1] [2] ihāʃ3.

धर्ता कावम् ॥ १५ ॥

The Kāvasāman [Ūha Sam 338] is based on the *tṛca* beginning with *dhartādivaḥ*. The sage is Kavi, metre Jagatī and deity Soma. It is employed at the end of Ārbhava in the Viṣuvat in the *Saṁvatsara* of *gavāmayana*. There are 2 *pratihāras*—the penultimate quarter—[1] [ra] [ra] [2] [1] hárihṣrjānóatiyo / nāsatvābhāʃ23iḥ // or the regular one—[1] [2] [4] [5] vārthāʃ3pājā // In the Viṣuvat all the *stotras* have Ekaviṁśastoma. In the latter part 3 *svarasāmans* are repeated.

क्रतु ः ष्टम्भम् ॥ १६ ॥

The Mahāvaiṣṭambhasāman [Ūha Sam 339] is based on the *pragātha* beginning with *indrakratuṃ*. The sage is Viṣṭambha, metre Bṛhatī and deity Indra. It is employed in the 3rd pṛṣṭha in the 1st *svarasāman* which is (āvṛtta) repeated.

सखा पौष्कलम् । १७ ॥

The Pauṣkalasāman [Ūha Sam 340], is based on the *tṛca* beginning with *sakhāyaḥ*. The sage is Puṣkala, metre Uṣṇih, and deity Soma. It is employed in place of Sujñānasāman in the Ārbhava in the 1st *svarasāman* repeated in the *saṁvatsara* of *gavāmayana*.

क्रतुः श्यैतम् ॥ १८ ॥

The Śyaitasāman [Ūha Sam 341] is based on the *pragātha* beginning with *indra kratum*. The sage is Prajāpati, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* in the 2nd *svarasāman* which is repeated in the *saṁvatsara* of *gavāmayana*.

अच्छश्रुध्ये ॥ १९ ॥ षष्ठः ॥ ६ ॥

The Śrudhyasāman [Ūha Sam 342] is based on the *tṛca* beginning with *indramacchā*. The sage is Prajāpati, metre Uṣṇih, and deity Soma. It is employed in place of Sujñānasāman in the Ārbhava in the repeated *svarasāman* in the *saṁvatsara* of *gavāmayana*. There are 2 *pratihāras* - one with 8 syllables — śruṣṭējātāsā indavāḥ // or śrūdhiyā⌈2 //

Viṁśa 6 ends. Prapā I. Ūha Sam 17th Khaṇḍa Ends.

Uha Sam Khaṇḍa 18 begins.

क्रतुं धसम् ॥ १ ॥

The Naudhasasāman [Ūha Sam 343] is based on the *pragātha* beginning with *indrakratum*. The sage is Nodhas, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* of the repeated 3rd *svarasāman* in the *Saṁvatsara* of *gavāmayana*.

पवते पौष्कलम् ॥ २ ॥

The Pauṣkalasāman [Ūha Sam 344] is based on the middle *ṛc* beginning with *pavate* of the *tṛca* beginning with *ayā*. The sage is—Puṣkala (Ūha-Prajāpati), metre Uṣṇih and deity Soma. It is employed in the Ārbhava in the repeated 3rd *svarasāman* in the *saṁvatsara* of *gavāmayana*, in place of Sujñāna.

अस्यामही ॥ ३ ॥

The Āmahīyavasāman [Ūha Sam 345] is based on the *tṛca* beginning with *asya pratnām*. The sage is Amahīyu, metre Gāyatrī and deity Soma. It is employed at the end of the *mādhyandina pavamāna* in the Viśvajit in the *saṁvatsara* of *gavāmayana*. It is *sastobhapadavibhāgya*.

तोषि लेयमृचि ॥ ४ ॥

The Kāleyasāman [Ūha Sam 346] is based on the *ṛc* beginning with *parīto*, the 1st *ṛc* of the *tṛca*. The sage is Kali, metre Bṛhatī and the deity Soma. Its employment is the same as above.

अयꣳ सो पार्थम् ॥ ५ ॥

The Pārthasāman [Ūha Sam 347] is based on the *tṛca* beginning with *ayamsomaḥ*. The sage is Pṛthu, metre Triṣṭubh and deity Soma. it is employed at the end of the *mādhyandina pavamāna* in the Viśvajit in the *Saṁvatsara* of *gavāmayana*. It is *sastobhapadavibhāgya*.

स्वानो हितम् ॥ ६ ॥

The Saṁhitasāman [Ūha Sam 348] is based on the *tṛca* beginning with

parisvānaḥ. The sage is Saṁhita (Nānā-Prajāpati), metre Gāyatrī and deity Soma. It is employed in the Ārbhava in the Viśajit in the *saṁvatsara* of *gavāmayana*.

पव सत्रा ॥ ७ ॥

The Satrāsāhīyasāman [Ūha Sam 349] is based on the *pragātha* beginning with *pavasva*. Its sage is Indra, metre Kakubh and deity Soma. It is employed in the same way as above. There are 2 *pratihāras*—one with 2 syllables ending in *stobha*—tāmāū∫3hō^ / vāhā ∫343i // or the regular one—mā∫2hāi/dyū∫23kṣā // (3ra 2ra^ 3ra 2 2 1 1 2)

पर्यू देव्यम् ॥ ८ ॥

The Vāmadevyasāman [Ūha Sam 350] is based on the *tṛca* beginning with *paryūṣu*. The sage is Vāmadeva, metre Tripadānuṣṭup-Pipīlikāmadhyā and deity Soma. Its employment is the same as above. In this sāman there is alternative reading in the Udgītha—dhiyā∫23ṛṇayāḥ (1 2^) is the *pratihāra* by *pratihāra* chant. There is *pratihāra* with 2 syllables ending in *stobha*—nā āū hō∫3/ hūmā∫2. (3 ra 2 1 2)

इन्दुर्यद्वा ॥ ९ ॥

The Yadvāhiṣṭhīyottarasāman [Ūha Sam 351] is based on the 2nd half of the middle *ṛc* of the *tṛca* beginning with *induḥ*, and the 3rd *ṛc*. Its sage is Agni, metre Anuṣṭubh, and deity Soma.

परि प्र ध वारम् ॥ १० ॥

The Vāravantīyasāman [Ūha Sam 352] is based on the *tṛca* beginning with *pari pra dhanva*. The sage is Indra, metre Akṣarapaṅkti and deity Soma. It is employed as above. There are various *pratihāras*—ihā∫234 hāi/; the 2nd is the repetition of the 1st; or pū/ṣṇā ibhagā∫34 / āū ho vā / - this is the *pratihāra* with 4 syllables ending in *stobha* by the *pratihāra* chant or, uhuvā∫234 yā / or, pū / ṣṇāi / with 2 syllables. (1 3 5 2ra 1 2 3ra 4ra 5 2ra 1 3 5 2ra 1)

सूर्यस्य कावं तृचे ॥ ११ ॥

The Kāvasāman [Ūha Sam 353] is based on the *tṛca* beginning with *sūryasya*. The sage is Kavi, metre Jagatī and deity Soma. It is employed at the end of the Ārbhava in the Viśvajit in the *saṁvatsara* of *gavāmayana*. The penultimate quarter forms the *pratihāra*—tāntum tatam pari sargā / sā āśāvā∫23ḥ // or the *pratihāra* of 4 syllables - nendrā∫3dārtāi // (The *stomas* of Viśvajit are *sarvastoma* beginning with Trivṛt and ending with Trayastriṁśa repeated 4 times and the 3 *praṇayas*.) (1 ra 1 2 4 5)

पवमा पौरुमीढम् ॥ १२ ॥

The Paurumīḍhasāman [Ūha Sam 354] is based on the 4th quarter of the 1st *ṛc* of the *pragātha* beginning with pavamā and the 1st half of the 2nd *ṛc* of the

pragātha. The sage is Purumīḍha, metre Bṛhatī by repetition and deity Soma. It is employed in the *mādhyandina pavamāna* of the 1st *trayastrimśa* day of the repeated *pṛṣṭhya ṣaḍaha,* in place of Abhīvarta.

मन्द्र नवाद्यम् ॥ १३ ॥

The Mānavādyasāman [Ūha Sam 355] is based on the 4th quarter starting with *mandrayā* of the first *ṛc* of the *pragātha* beginning with *soma u* and the 1st half of the 2nd *ṛc.* The sage is Manu, metre Virāj bṛhatī and deity Soma. It is employed in the *mādhyandina pavamāna* of the 2nd *triṇava* day of the repeated *pṛṣṭhya ṣaḍaha* in the *saṁvatsara* of *gavāmayana,* in place of *abhīvarta.* There is alternative reading at the beginning of *udgītha.*

परिधी नित्रम् ॥ १४ ॥

The Janitrādyasāman [Ūha Sam 356] is based on the 4th quarter of the 1st *ṛc* of the *pragātha* beginning with *paridhīm* and the 1st half of the 2nd *ṛc.* The sage is Vasiṣṭha, metre Bṛhatī and deity Soma. It is employed in the *mādhyandina pavamāna* of the 3rd *ekaviṁsa* day of the repeated *pṛṣṭhya ṣaḍaha* in the *saṁvatsara* of *gavāmayana,* in place of Abhīvarta.

अभि सो द्वाजम् ॥ १५ ॥

The Bhāradvājasāman [Ūha Sam 357] is based on the 1st *ṛc* of the *tṛca* beginning with *abhisomāsaḥ.* Its sage is Bhardvāja metre Bṛhatī and deity Soma. It is employed in the *mādhyandina pavamāna* of the 4th *saptadaśa* day of the repeated *pṛṣṭhya ṣaḍaha* in the *saṁvatsara* of *gavāmayana* in place of Abhīvarta.

उत्सः सिष्ठं यद्वयमेनमिति ॥ १६ ॥

The Sāman Idāvāsiṣṭha [Ūha Sam 358] is based on the 4th quarter starting with *utsaḥ* of the 1st *ṛc* of the *pragātha* and the 2nd half of the 2nd *ṛc.* The *yoni* (GGG 272.3) begins with $vāyam^{4}ena^{3}nam^{4ra}idā^{5}$—*yoni* means the 1st stotrīyā. The sage is Vasiṣṭha, metre Bṛhatī and deity Soma. It is employed in the *mādhyandina pavamāna* of the 5th pañcadaśa day of the repeated *pṛṣṭhya ṣaḍaha* in the *saṁvatsara* of *gavāmayana.*

प्रसो गवशुद्धीय एकर्चाः ॥ १७ ॥

The sāmans beginning with Paurumīḍha and ending with Śuddhīya are based on *ṛc.* The Gauṅgavasāman [Ūha Sam 359] beginning with $pra^{5}so^{ra}ma^{2}$ ...// and the Padanidhana śuddhā śuddhīyasāman [Ūha Sam 360] beginning with pra^{1} $so^{ra}ma^{2}$ ... // are based on 1 *ṛc* [Ūha Sam 359] — the sage is Agni (Nānā-Guṅgu), metre Bṛhatī and deity Soma. It is employed in the *mādhyandina pavamāna* of the

6th *trivṛt* day of the repeated *pṛṣṭhya ṣaḍaha* in the *saṁvatsara* of *gavāmayana*, in place of Abhīvarta. There is the repetition of the 3rd quarter in this sāman having alternate reading. [Ūha Sam 360] — the sage is Indra, metre Bṛhatī and deity Soma. The employment is the same as above alternately.

क्रतुं मीढम् ॥ १८ ॥

The Paurumīḍhasāman [Ūha Sam 361] is based on the *ṛca* beginning with *indrakratum*. Its sage is Paurumīḍha, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭhya* on the 1st day of the repeated *abhiplava*.

तं वर्चि श्रुध्ये ॥ १९ ॥ सप्तमः ॥ ७ ॥

The Śruddhyasāman [Ūha Sam 362] is based on the *ṛc* beginning with *taṁ vaḥ*. The sage is Prajāpati, metre Uṣṇīh and deity Soma. It is employed in the Ārbhava on the 1st day of the repeated *abhiplava* in the *saṁvatsara* of *gavāmayana*, in place of Sujñāna. It has 2 *pratihāras*—one with 8 syllables—$\overset{1}{\text{si}}\text{śū}\overset{2}{\text{m}}\text{n}\overset{1}{\text{a}}\text{hā}\overset{2}{\text{-}}\text{vyāiss}\overset{1ra}{\text{v}}\overset{2}{\text{ā}}\text{dayam}$ / or $\text{śr}\overset{1ra}{\text{ū}}\text{dhiyā}\overset{2}{\text{ū}}$ //

Viṁśa 7 ends. Ūha Sam 18th Khaṇḍa of Prapā. I. ends.

19th begins.

क्रतुं मानवाद्यम् ॥ १ ॥

The Mānavādyasāman [Ūha Sam 363] is based on the *pragātha* beginning with *indrakratum*. The sage is Manu, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 2nd day of repeated *abhiplava* in the *saṁvatsara* of *gavāmayana*, in place of Abhīvarta.

प्राणा पौष्कलम् ॥ २ ॥

The Pauṣkalasāman [Ūha Sam 364] is based on the *ṛca* beginning with *prāṇā śiśuḥ*. The sage is Puṣkala, (Ūha-Prajāpati), metre Uṣṇih and deity Soma. It is employed in the Ārbhava on the 2nd day of the repeated *abhiplava* in the *Saṁvatsara* of *gavāmayana* in place of Sujñāna.

क्रतुं जनित्रम् ॥ ३ ॥

The Janitrādyasāman [Ūha Sam 365] is based on the *pragātha* beginning with *indrakratum*. The sage is Vasiṣṭha, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 3rd day of the repeated *abhiplava* in the *saṁvatsara* of *gavāmayana*.

सोमः श्रुध्यम् ॥ ४ ॥

The Śruddhyasāman [Ūha Sam 366] is based on the *ṛca* beginning with *somaḥ punānaḥ*. The sage is Prajāpati, metre Uṣṇih and deity Soma. It is employed in the

Ārbhava on the 3rd day of the repeated *abhiplava* in the *saṁvatsara* of *gavāmayana*, in place of Sujñāna. There are 2 *pratihāras* with 8 syllables—$\overset{1}{\text{a}}\text{gr}\overset{ra}{\text{e}}\overset{2ra}{\text{v}}\overset{1}{\text{ā}}\text{cāḥ}$ pava-$\overset{2ra}{\text{mā}}\text{nāḥ}$ // or, $\overset{1ra}{\text{śr}}$ūdhiyā⌈2 //

क्रतुं द्वाजम् ॥ ५ ॥

The Bhāradvājasāman [Ūha Sam 367] is based on the *pragātha* beginning with *indrakratum*. The sage is Bharadvāja, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 4th day of repeated *abhiplava* in the *saṁvatsara* of *gavāmayana* [On the 4th day of the (āvṛtta) repeated *abhiplava* in the Ārbhava, the Pauṣkalasāman beginning with *sakhā* in place of *Sujñāna*, on the 5th day of the repeated *abhiplava* in the 3rd *pṛṣṭha*, the *Śyaitabrahmasāman* beginning with *indrakratum* in place of Ābhīvarta; in the Ārbhava, the sāman Śruddya beginning with *indramacchā* in place of Sujñāna. On the 6th day of repeated *abhiplava* in the 3rd *pṛṣṭha*, the Naudhasa*brahmasāman* beginning with *indrakratum* in place of Abhīvarta and in the Ārbhava Pauṣkalasāman beginning with *pavate* in place of Sūjñāna. Thus the repeated *abhiplava* is there. In the same manner 2 *abhiplavas* should be performed. Thus in the latter part, there are 28 days of the 1st month. Next come the 29th and 30th day. The *pṛṣṭhya* is again repeated. The repeated 4 *abhiplavas* should be performed. That is the 2nd month. Similarly, the next 3 months should be performed. Then in the 6th month the 3 repeated *abhiplavas* should be performed as before.]

Now Āyuṣṭoma starts —

अभि सो तिथम् ॥ ६ ॥

The Maidhātithasāman [Ūha Sam 368] is based on the *tṛca* beginning with *abhisomāsaḥ*. The sage is Medhātithi, metre Bṛhatī and deity Soma. It is employed in the *mādhyandina pavamāna* of Āyuṣṭoma in the 6th month in the latter part in the *saṁvatsara* of *gavāmayana*. There are 2 *pratihāras*—$\overset{1}{\text{dā}}\overset{2}{\text{y}}\overset{}{\text{ā}}\text{uvā}/\overset{1}{\text{mā}}\overset{2}{\text{dā}}\text{uvā}$ // or, $\overset{1}{\text{mā}}\overset{2}{\text{nā}}\text{uvā}/\overset{1}{\text{ṣā}}\overset{2}{\text{iṇā}}\text{uvā}$ // The Āyuṣṭoma-stoma has *trivṛdbahiṣpavamāna, pañcadaśa ājyās, saptadaśa mādhyandina savana* and *ekaviṁśa tṛtīya savana* with *uktha*.

Now Goṣṭoma begins —

तोषि दुक्थम् ॥ ७ ॥

The Bārhadukthasāman [Ūha Sam 369] is based on the *tṛca* beginning with *parīto*. The sage is Bṛhaduktha, metre Bṛhatī and deity Soma. It is employed alternately in the *mādhyandina savana* of *goṣṭama* in the 6th month in the latter part of the *saṁvatsara* of *gavāmayana*. (Pañcadaśabahiṣpavamāna, Trivṛtājyās,

Saptadaśa mādhyandina savana, Ekaviṁśa tṛtīya savana, with *ukthya*. This is Goṣṭamastoma). Then the 10 days of *dvādaśaha* beginning with *trivṛt ahaḥ* and ending with *avivākya* should be performed like the *satrabhṛt vyūḍha dvādaśāha*.

यस्ते सोमसामाध्यर्धेडम् ॥ ८ ॥

The Adhyardheḍasomasāman [Ūha Sam 370] is based on the *tṛca* beginning with *yaste madaḥ*. The sage is Soma, metre Gāyatrī and deity Soma. It is employed in the Ārbhava pavamāna on the 7th day of the *daśarātra* in the *dvādaśāha* in the *saṁvatsara* of *gavāmayana*. In it, in place of *upā, adhyardheḍanidhana* should be employed.

अदब्धः सु माण्डवम् ॥ ९ ॥

The Aiḍamāṇḍavasāman [Ūha Sam 371] is based on the 2nd quarter of the 2nd *ṛc* of the *tṛca* beginning with *parito* and the latter half of it. It begins with $\frac{1}{2}$*adabdhassū*$\lceil$2 /. Its sage is Somakratu (Nānā-Manḍu), metre Jagatī and deity Soma. It is employed alternately in the *mādhyandina pavamāna* on the 9th day of the *daśarātra* in the *dvadaśāha* in the *saṁvatsara* of *gavāmayana*. It is *sastobhapadavibhāgya* and based on 1*ṛc*.

Now Mahāvrata begins —

अस्य जरा ॥ १० ॥

The Jarābodhīyasāman [Ūha Sam 372] is based on the *tṛca* beginning with *asyapratnam*. Its sage is Agni, metre Gayatrī and deity Soma. It is employed in the *mādhyandina pavamāna* of the Mahāvrata in the *saṁvatsara* of *gavāmayana*.

तोषि रवम् ॥ ११ ॥

The Rauravasāman [Ūha Sam 373] is based on the *tṛca* beginning with *parītoṣiñcatā*. The sage is Ruru, metre Bṛhatī and deity Soma. Its employment is the same as above.

विश्वे देवा निहवः ॥ १२ ॥ संवत्सरः ॥ १२ ॥

The Nihavasāman [Ūha Sam 374] is based on the *ṛc* in the *pūrvārcika* (Verse 610) beginning with *viśvedevāḥ*. Its sage is Vasiṣṭha, metre Jagatī and deity Viśvedevas. It is employed in the *parimāda* chant in the *pṛṣṭhas* of Mahāvrata in the *Saṁvatsara* of *gavāmayana*. It is *sastobhapadavibhāgya*. In the *parimāda* the *udgātṛ* praises *cātvāla* with the Nihavasāman. The Prastotṛ and *pratihartṛ* follow the *nidhana*.

The Saṁvatsara-parvan ends—Khaṇḍa 19 ends

Ekāhaparvan begins
Khaṇḍa 20 begins

प्रति नानदम् ॥ १ ॥

The Nānadasāman [Ūha Sam 375] is based on the *sūkta* beginning with *pratyasmai.* The sage is Indra, metre Anuṣṭubh and deity Indra. It is employed in the *ṣoḍaśistotra* of Abhijit in the Atirātra (In the 3rd quarter of this *sāman* in the latter 2 *stotrīyas* there is alternative reading.

The *stomas* of Abhijit are trivṛt-bahiṣpavamāna, pañcadaśa ājya of hotṛ, saptadaśa of maitrāvaruṇa, pañcadaśa of brāhmaṇācchaṁsin, saptadaśa of acchāvāka, Ekaviṁśa mādhyandina pavamāna, Saptadaśa of the *pṛṣṭha* of *hotṛ*, Ekaviṁśa of maitrāvaruṇa, Triṇava of brāhmaṇācchaṃsin, ekaviṁśa of acchāvāka, Triṇava Arbhava, Trayastriṁśa Agniṣṭoma; if it is Atirātra, 1st uktha is triṇava; 2 ekavimśas with soḍaśin, pañcadaśīrātri and trivṛtsandhi.)

(Now the Viśvājit—its *stomas*—trivṛtbahiṣpavamāna, pañcadaśa ājya of hotṛ, saptadaśa of maitravaruṇa, ekavimśa of brāhmaṇācchaṁsin; pañcadaśa of acchāvāka, saptadaśa *mādhyandina pavamāna,* ekaviṁśa the pṛṣṭha of hotṛ, triṇava of maitrāvaruṇa, saptadaśa of brāhmaṇācchāṁsin, ekaviṁśa of acchāvāka, triṇava Ārbhava, trayastriṁśa Agniṣṭoma. If there are Atirātras triṇava 1st uktha, 2 ekaviṁśas with ṣoḍaśin, Pañcadaśarātri and trivṛt sandhi. One should perform Viśvajit and Abhijit together or singly. There are 2 views.) Now the *stotra* of ekāhamahāvrata names Śarvajit. —

आ नो विश्वा श्यैतम् ॥ २ ॥

The Śyaitasāman [Ūha Eka 376] is based on the *pragātha* beginning with *ā no viśvāsu.* Its sage is Prajāpati, metre Bṛhatī and deity Indra. It is employed in the third *pṛṣṭha.*

पुरो दलम् ॥ ३ ॥

The Audalasāman [Ūha Eka 377] is based on the *tṛca* beginning with *purojiti.* The sage is Udala, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava of the *mahāvrata* of Sarvajit.

Now the 4 Sāhasras. The *stotra* of the first —

स्वादोः श्यैतम् ॥ ४ ॥

The Śyaitasāman [Ūha Eka 378] is based on the *tṛca* beginning with *svādoḥ.*

The sage is Prajāpati, metre Pañkti and deity Indra. It is employed in the 3rd *pṛṣṭha* in the 1st Śāhasra. The *stomas* of the 1st Sāhasra —

Trivṛdbahiṣpavamāna, Pañcadaśa Trivṛdājyas, Saptadaśa *Mādhyandina pavamāna*, the *pṛṣṭha* of *hotṛ*, Pañcadaśa of maitrāvaruṇa, Pañcaviṁśa of brāhmaṇācchaṁsin, Saptadaśa of acchāvāka, Ekaviṁśa Ārbhava and Ekaviṁśa Agniṣṭoma. Among the ājyās there is employment conversely of Pañcadaśa and Trivṛt. Now the 2nd Sāhasra—its *stomas*-Trivṛdbahiṣpavamāna, Pañcadaśa ājyās, Saptadaśa mādhyandina pavamāna, 3 *pṛṣṭhas*, Pañcaviṁśa of brāhmaṇācchaṁsin, Saptadaśa Ārbhava and Ekaviṁśa Agniṣṭoma.

The *stomas* of the 3rd Sahasra —

Trivṛdbahiṣpavamāna, Pañcadaśa ājyās, Saptadaśa mādhyandina pavamāna, 3 *pṛṣṭhas*, Pañcaviṁśa of brāhmaṇācchṁsin, Caturviṁśa Ārbhava and Ekaviṁśa Agniṣṭoma with ukthya. The *stotra* of the 4th Sāhasra —

पवस्वेडानां कर्चः ॥ ५ ॥

The Iḍānāmsaṁkṣāraḥsāman [Ūha Eka 379] is based on 1 *ṛc* beginning with *pavasva*. Its sage is Vasiṣṭha (Ūha-Iḍā), metre Kakubh (Nānā-Uṣṇih) and deity Soma. It is employed in the *mādhyandina pavamāna* of the 4th *Sāhasra*.

प्रत्नं यौधा ॥ ६ ॥ [Nānā; PS. Madras-*pratna*]

The Yaudhājayasāman [Ūha Eka 380] is based on the *tṛca* beginning with *pratnam*; its sage is Yudhājit (Nānā-Yudhāji) metre Satobṛhatī and deity Soma. Its employment is the same as above. There are 3 *nidhanas* having *hīṣī svara*.

शिशुं देव्यम् ॥ ७ ॥

The Mahāvāmadevyasāman [Ūha Eka 381] is based on the *tṛca* beginning with *śiśum*. Its sage is Vāmadeva, metre Triṣṭubh and deity Soma. It is employed at the end of the *mādhyandina pavamāna* of the 4th Sāhasra. It has 2 pratihāras—one of 4 syllables—$\overset{1}{\text{vi}}\text{trā}\lceil\overset{2}{2}3\text{mat}\overset{4}{\bar{a}}\text{i}$ // or the other—$\overset{3ra}{\text{e}}\text{tyau}\overset{ra}{\text{hō}}\lceil\overset{2}{3}/\overset{1}{\text{hu}}\text{mm}\bar{a}\lceil\bar{2}$ // of 2 syllables ending in *stobha*.

कया स्वारं पर्णम् ॥ ८ ॥

The Svārasauparṇasāman [Ūha Eka 382] is based on the *tṛca* beginning with *kayānah*. The sage is Suparṇa, metre Gāyātrī and deity Indra. It is employed in the 2nd *pṛṣṭha* of the 4th Sāhasra.

परि प्र धन्व सफमेकस्याम् ॥ ९ ॥

The Saphasāman [Ūha Eka 383] is based on 1 *ṛc* beginning with *pari pra dhanva*. The sages are Gods, metre Akṣarapaṅkti, and deity Soma. It is employed in the Ārbhava of the 4th Sāhasra. (The *stomas* of 4th Sāhasra —

Trivṛdbahiṣpavamāna, 3 ājyās having Pañcadaśa, Trivṛt of Maitrāvaruṇa, Saptadaśa mādhyandina pavamāna, pṛṣṭha of hotṛ, Pañcadaśa of Maitrāvaruṇa, Pañcaviṁśa of Brahmaṇācchaṁsin, Saptadaśa of Acchāvāka, Saptadaśa ārbhava, Ekaviṁśa Agniṣṭoma.

Now the 4 Sādyaskras —

The 1st Sādyaskra has all the *stotras* with *trivṛt stoma* The remaining 3 Sādyaskras are stated in the Kalpasūtra.

उच्चा स्वारसौपर्णशाक्वरे ॥ १० ॥

The Svārasauparṇasāman [Ūha Eka 384] and the Śākvaravarṇasāman [Ūha Eka 385] are based on the *ṭṛca* beginning with *ucchā.* [Ūha Eka 384] — the sage is Suparṇa, metre Gāyatrī and deity Soma. It is employed in the *mādhyandina pavamāna* of the 3rd *Sādyaskra.* [Ūha Eka 385] — The sage is Śākvaravarṇa, metre Gāyatrī and deity Soma. Its employment is the same as above. The *antarṇidhana iḍā* is to be employed in place of *upā.* The *nidhana* is — *it.ḍā*∫$2^{1}3^{11}45^{11}$ in place of *adhyardhopā.*

पुना ष्टम्भलेये ॥ ११ ॥

The Mahāvaiṣṭambha sāman [Ūha Eka 386] and Kāleya [Ūha Eka 387] are based on the *pragātha* beginning with *punānaḥ.* [Ūha Eka 386] — Its sage is Viṣṭambha, metre Bṛhatī and deity Soma—the employment is the same as above. [Ūha Eka 387] — Its sage is Kali, metre Bṛhatī and deity Soma — its employment is the same as above.

श्राय भरम् ॥ १२ ॥

The Saubhara sāman [Ūha Eka 388] is based on the *pragātha* beginning with *śrāyantaḥ.* The sage is Subhari (Nānā-Subhara), metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha.*

तरो वारम् ॥ १३ ॥

The Vāravantīyasāman [Ūha Eka 389] is based on the *pragātha* beginning with *tarobhiḥ.* The sage is Indra, metre Bṛhatī and deity Indra. It is employed in the 4th *pṛṣṭha* of the 3rd Sādyaskra. (The *pratihāra* with 7 syllables before the *stobha ihā,* or the end of the quarter beginning with the *stobha*—$\overset{2}{\text{u}}\text{huv}\overset{3}{\text{ā}}$ etc. or, the regular one. [(1) $\text{hu}\overset{2}{\text{v}}\text{e}\ \text{bh}\overset{2}{\text{ā}}\ /\ \text{r}\overset{1}{\text{ā}}\ \text{nn}\overset{a}{\text{ā}}\text{k}\overset{ra}{\text{ā}}\text{r}\overset{2}{\text{ā}}$∫34 $\overset{3ra}{\text{au}}\ \text{h}\overset{4ra}{\text{o}}\ \text{v}\overset{5}{\text{ā}}$; (2)—$\overset{2}{\text{u}}\text{huv}\overset{3}{\text{ā}}$∫234rāi/ $\text{huv}\overset{2}{\text{e}}\text{bh}\overset{2}{\text{ā}}\ /\ \text{rānn}\overset{a}{\text{ā}}\ \text{k}\overset{ra}{\text{ā}}\text{r}\overset{2}{\text{ā}}$∫34 etc. upto ṇām. (3) $\overset{1}{\text{ih}}\overset{3}{\text{ā}}$∫234 $\text{h}\overset{5}{\text{ā}}\text{i}$ etc.].

अच्छैकस्याम् ॥ १४ ॥ [Nānā and Simon make 2 sūtras

— अच्छैकस्याम् ॥ १४ ॥ & पुरस्तृचे ... ॥ १५ ॥]

(Better to have 2 sūtras — 14 & 15)

The Aiḍaāyāsya sāman [Ūha Eka 390] is based on the *ṛc* beginning with *indra macchā*. The sage is Ayāsyāṅgirasa, metre Uṣṇih and deity Soma. It is employed in the Ārbhava of the 1st Sādyaskra.

पुरस्तृचेऽयास्यमैडम् ॥ १५ ॥

Aiḍa-āyāsya [Ūha Eka 391] — It is based on *tṛca* beginning with *purojiti*. The sage is the same, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava of the 3rd sādyaskra. The latter two *pavamānas* have Caturviṁśa. All the rest Trivṛt [The *sūtras* 14 and 15 are combined in one *sūtra* no. 14 by Sharma].

[Now the 4th Sādyaskra— its Kalpasutra— Rathantara, Dairghaśravasa, Aiḍaāyāsya based on 1*ṛc* in between; Saṁhita before Jarābodhīya, the rest similar to the Ekāhaviśvajit Agniṣṭoma. Aṣṭādaśa— the latter 2 *pavamānas*, Ekaviṁśa the *pṛṣṭha* of *hotṛ*, Ekaviṁśa Agniṣṭoma, all the remaining have Trivṛt.

स्वानो जरा ॥ १६ ॥

The Jarābodhīyasāman [Ūha Eka 392] is based on the *tṛca* beginning with *parisvānaḥ*. The sage is Indra, metre Gāyatrī and deity Soma. It is employed in the Ārbhava of Viśvajit śilpa—Trivṛt—*prātaḥstavana*, Aṣṭādaśa *mādhyandina pavamāna*, Ekaviṁśa, the *pṛṣṭha* of *hotṛ*, 3 Trivṛt *stomas*, Aṣṭādaśa Ārbhava and Ekaviṁśa Agniṣṭoma. [In the Ṣaḍviṁśa Brāhmaṇa, the Śyena sacrifice is spoken. Its Kalpasūtra— Gāyatra based on 1*ṛc* beginning with *arṣāsoma*, Vārśāhara based on 1*ṛc*, Śākvaravarṇa based on 1*ṛc*, Vaṣaṭkāraṇidhana based on 1*ṛc* beginning with punānaḥ, Raurava based on 1*ṛc*, Yaudhājaya based on 1*ṛc* and Auśana at the end.]

वर्णमिषम् ॥ १७ ॥

The Śākvaravarṇasāman [Ūha Eka 393] is based on 1*ṛc* beginning with *iṣam to kāya*. Its sage is Śākvaravarṇa, metre Gāyatrī and deity Soma. It is employed in the *mādhyandina pavamāna* of Śyena-*iḍā* is the *antarṃidhana* in place of *upā*. The Adhyardheḍānidhana is there in place of Adhyardhopā.

पुना वषट्कर्चे ॥ १८ ॥ प्रथमः ॥ १ ॥

The Vaṣaṭkāraṇidhanasāman [Ūha Eka 394] is based on the *ṛc* beginning with *punānaḥ*— the sage is Prajāpati, metre Bṛhatī and deity Soma. It is employed as above. It is *Vibhāgya* from the 2nd quarter. The repeated 2nd quarter ending in *stobha* is *udgītha*. Similarly, the 3rd quarter ending in *stobha* is *pratihāra* and the 4th ending in *stobha* is *upadrava*. The *nidhana* is $va\overset{3}{2}34\overset{5}{s}at$ in place of *upā*. Here in the *mādhyandina*, the 2 sāma-*tṛcas* in Gāyatrī and Bṛhatī metres are there.

Prapā. I. The 20th Khaṇḍa of Ekāha ends. Viṁśa 1 ends.

21 st begins.

Regarding the 1st Ārbhava of Śyena, the Kalpasūtra is Gāyatra and Vārṣāhara beginning with *yaste mado,* Sapha and Aupagava beginning with *pavasva* and *indramacchā* respectively, Nānada and Āndhīgava beginning with *purojiti* and Kāva at the end.

तृचे मच्छौपगवम् ॥ १ ॥

The Aupagavasāman [Ūha Eka 395] is based on the *tṛca* beginning with *indramacchā.* The sage is Upagu, metre Uṣṇih and deity Soma. It is employed in the Ārbhava of Śyena. The *parvan*—[1]śaindā∫23vāḥ[2] // is *pratihāra* or [2]suvarvā∫23[1] iḍāḥ // is the *pratihāra.* The *nidhana iḍā* is there in place of *upā.* [Now the *stomas*—pavamānas are *Trivṛt* and Agniṣṭomasāman, the Ājya pṛṣṭhas by 3; Viṣṭuti of *trika.* The Ekatrika has the *pṛṣṭhas*—Rathantara, Vāmadevya, the Niṣedha based on the *ṛc* of Śrāyantīya and Kāleya based on its own *tṛca.*]

निषेधःश्रायम् ॥ २ ॥

The Niṣedhasāman [Ūha Eka 396] is based on the *ṛc* beginning with *śrāyantaḥ.* The sage are Aṅgirases, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* of Ekatrika. There are 2 *antarṇidhanas*—$\overset{1}{\text{i}}\overset{2}{\text{hā}}$∫3 and $\overset{1}{\text{i}}\overset{2}{\text{hā}}$∫3. The 1st pratihāra is—$\overset{1}{\text{vā}}\overset{2}{\text{sū}}$∫3$\overset{4}{\text{nā}}\overset{5}{\text{ijā}}$//$\overset{2\wedge}{\text{hā}}\overset{3}{\text{hō}}$∫234$\overset{5}{\text{hā}}$//The 2nd pratihāra—$\overset{1}{\text{prā}}\overset{2}{\text{tā}}$∫3ibh$\overset{4}{\text{ā}}\overset{5}{\text{gām}}$/· $\overset{2\wedge}{\text{hā}}\overset{3}{\text{hō}}$∫234 $\overset{5}{\text{hā}}$ // The Kalpasūtra in regard to the Ārbhava of Ekatrika—The Gāyatrapārśvasāman based on *ayārucā* (Pūrvārcika 463).

अया पार्श्वम् ॥ ३ ॥

The Gāyatrapārśvasāman [Ūha Eka 397] is based on the *pragātha* beginning with *ayārucā.* The sages are Gods, metre Atyaṣṭi and deity Soma. It is employed as above. The *antarṇidhana*—$\overset{3}{\text{ṇī}}$∫234$\overset{5}{\text{yā}}$; and $\overset{9}{\text{pū}}\overset{\text{ra}1\text{ra}}{\text{nā}}$nō ..... ṛkvabh$\overset{3}{\text{ī}}$∫$\overset{1}{2}\overset{11}{345}$ ḥ//

Now the 4 Vrātyastomas —

Kalpasūtra regarding the 1st one—Gāyatra and Āmahīyava beginning with *uccāte,* Kāleya beginning with *pavasva,* Yaudhājaya beginning with *tve soma,* Raurava beginning with *punānaḥ* and at the end Auśana.

इन्द्रा-मही-कर्चाः ॥ ४ ॥

The Āmahīyavasāman [Ūha Eka 398] is based on the *ṛc* beginning with *indrāya.* The sage is Amahīyu, metre Gāyatrī and deity Soma. It is employed in the *mādhyandina pavamāna* of the 3rd Vrātyastoma. (The Sūtras 2, 3 & 4 are combined by Sharma in one Sūtra namely no. 2 because as Nānābhāi States — the *sāmans* Niṣedha etc. are based on 1 *ṛc*)

[His reading is निषेधः श्रायमयापार्श्वमिन्द्रामहीकर्चाः ॥ It is better reading.]

पवस्व म लेयं तृचे ॥ ५ ॥

The Kāleyasāman [Ūha Eka 399] is based on the *tṛca* beginning with *pavasva madhumattamaḥ*. The sage is Kali, metre Kakubh and deity Soma—it is employed in the *mādhyandina* of the 1st Vrātyastoma.

त्वे सो यौधादैर्वे ॥ ६ ॥

The Yaudhājayasāman [Ūha Eka 400] and the Dairghaśravasa sāman [Ūha Eka 401] are based on the *tṛca* beginning with *tve soma*. [Ūha Eka 400] — The sage is Yudhājit (Nānā-Yudhaji), metre Satobṛhatī and deity Soma. It is employed as above. There are 3 *nidhanas* having *hīṣīsvara*. [Ūha Eka 401] — the sage is Dīrghaśravas, metre Satobṛhatī and deity Soma. It is employed in the *mādhyandina* of the 3rd Vrātyastoma. The 1st pratihāra is—yā^{3}śrā^{2}ʃ34vā^{3}sāi // and the 2nd — rā^{3}vā^{2}ʃ34iriyā^{3}^{2}ʃ3 //.

Now the *pṛṣṭhas* of the 1st Vrātyastoma —

Rathantara, Vāmadevya, Dyautāna, based on the *tṛca* beginning with *adhāhi* and Māruta based on the *tṛca* beginning with *e indum*.

अधा द्यौतानम् ॥ ७ ॥

The Dyautānasāman [Ūha Eka 402] is based on the *tṛca* beginning with *adhāhi*. The sage is Dyutāna, metre of the 1st *ṛc* is Kakubh, of the 2nd Uṣṇih and of the 3rd, Anuṣṭubh and deity Indra. It is employed in the 3rd *pṛṣṭha* of the 1st Vrātyastoma. It is *sastobhapadavibhāgya*.

एन्दु मारुतम् ॥ ८ ॥

The Mārutasāman [Ūha Eka 403] is based on the *tṛca* beginning with *endum*. The sages are Maruts, metre Uṣṇih and deity Indra. It is employed in the 4th *pṛṣṭha* of the 1st Vrātyastoma. There are 2 *pratihāras* — one with 4 syllables — pra$^{[2]}$ rā^{1ra}dhāʃ23ṁsi^{2} // or with 6 syllables — ^{1ra}codayatāimā^{2}ʃ3 hi^{2} //

स्वादि जरा ॥ ९ ॥

The Jarabodhīyasāman [Ūha Eka 404] is based on the *tṛca* beginning with *svādiṣṭhayā*. The sage is Agni, metre Gāyatrī and deity Soma. It is employed in the Ārbhava of the 4th Vrātyastoma. [The Kalpasūtra in regard to the Ārbhava of the 1st Vrātyastoma — the Gāyatra and the Saṁhita *sāmans* beginning with *svādiṣṭhayā*; the Sapha and Śruddhya *sāmans* beginning with *pari pradhanva* and *nadaṁva respectively*. The Marutāṁ Saṁstobhaḥ beginning with *paryūṣu*, Śyāvāśva and Āndhīgava beginning with *purojiti* and Kāva at the end.]

नदं वः श्रुध्यम् ॥ १० ॥

The Śruddhyasāman [Ūha Eka 405] is based on the *ṛc* beginning with *nadaṁvaḥ*. The sage is Prajāpati, metre Uṣṇih, and deity Soma. It is employed in the Ārbhava of the 1st Vrātyastoma. It has 2 *pratihāras*—one with 8 syllables—pátiṁvo^{1} ^{2ra}á^{1}ghnyā^{ra} nā^{2ra}mdhénū^{ra} ^{ra}// or the other— śrū^{1ra}dhiyā∫२̃ //

देवोऽदर्शि ज्ञीयम् ॥ ११ ॥

The Yajñāyajñīyasāman [Ūha Eka 406] is based on the *pragātha* beginning with *devovaḥ*. The sage is Agnivaiśvānara, metre Bṛhatī (Ūha-Kakubuttarābṛhatī) and deity Agni. It is employed in the Agniṣṭomasāma of the 1st Vrātyastoma. (The *stomas* of the 1st Vrātyastoma are — Trivṛdbahiṣpavamāna, the 3 ājjyās having Pañcadaśa, Ṣoḍaśa of Ācchāvāka, Ṣoḍaśa mādhyandina pavamāna, Saptadaśa 3 *pṛṣṭhas* Ṣoḍaśa of Acchāvāka, Ṣoḍaṣa Ārbhava, Ekaviṁśa Agniṣṭoma). The Yajñāyajñīyasāman. [Ūha Eka 407] is based on the *ṭṛca* beginning with *adarśi*. The sage is Agnivaiśvānara, metre Satobṛhatī (Ūha-Bṛhatī) and deity Agni. It is employed as above alternately.

Now the 2nd Vrātyastoma — [Its Kalpasūtra — The *ukthās* of Āyuḥ, Ṣoḍaśa pavamānas and *sāmans* of Acchāvāka, Ekaviṁśa Agniṣṭoma, and 2 *ukthas*- the rest similar to the earlier one along with *stoma*.

(The *stomas* Ṣoḍaśabahiṣpavamāna, 3 ājyas having Pañcadaśa, Ṣoḍaśa of Acchāvāka, Ṣoḍaśa Mādhyandina pavamāna, 3 *pṛṣṭhas* having Saptadaśa, Ṣoḍaśa of Acchāvāka, Ṣoḍaśa Ārbhava, Ekaviṁśa Agniṣṭoma, 2 *ukthas* and Ṣoḍaśa of Acchāvāka.)

(The 3rd Vrātyastoma — its *stomas*-

Trivṛt pavamānas, 3 *ājyas* having Pañcadaśa, Ṣoḍaśa of Acchāvāka, 3 *pṛṣṭhas* having Saptadaśa, Ṣoḍaśa of Acchāvāka and Ekaviṁśa Agniṣṭomasāman.)

The 4th Vrātyastoma [Nānā has quoted its Kalpasūtra and given its Viṣṭutis]. (Its *stotras* — two Trivṛt stotras, two Pañcadaśa-Saptadaśa, Ekaviṁśa-Caturviṁśa, Catuścatvāriṁśa—Aṣṭācatvāriṁśa, two Triṇava-trayastriṁśa, two Dvātriṁśa.)

Now the 4 Agniṣṭuts—the 1st Agniṣṭut— [Nānā has stated its Kalpa in detail.]

उत्ते महीं ॥ १२ ॥

The Āmahīyavasāman [Ūha Eka 408] is based on the *ṭṛca* beginning with *utte*. The sage is Amahīyu, metre Gāyatrī and deity Agni. It is employed in the middle *stotrīyā* of the 1st Agniṣṭut.

मन्द्र जरा ॥ १३ ॥

The Jarābodhīyasāman [Ūha Eka 409] is based on the *ṛc* beginning with *mandram.* The sage is Agni, metre Gāyatrī and deity Agni. It is employed in the *mādhyandina pavamāna* of the 1st *Agniṣṭut.*

पाहि रवं तृचे ॥ १४ ॥

The Rauravasāman [Ūha Eka 410], is based on the *pragātha,* beginning with *pāhi.* The sage is Ruru, metre Bṛhatī and deity Agni. It is employed in the *mādhyandina* of the 3rd Agniṣṭut.

एकर्चे दैर्घम् ॥ १५ ॥ [Sharma — कर्चे]

The Dairghaśravasasāman [Ūha Eka 411] is based on the *ṛc* beginning with *pāhinaḥ.* The sage is Dīrghaśravas, metre Bṛhatī and deity Agni. It is employed as above. It has 2 *pratihāras*—pāhā∫34igīrbhāiḥ//or the other—pāhā∫34-icātā∫3//

विश्वस्मात्समन्तम् ॥ १६ ॥ [॥ १४ ॥]

The Samantasāman [Ūha Eka 412] is based on the *ṛc* beginning with *pāhi viśvasmāt;* the sage is Agni, metre Bṛhatī and deity Agni. [Nānā-metre Viṣṭārapaṅkti] — It is employed in the Mādhyandina of the 4th Agniṣṭut.

तास्वेव जयम् ॥ १७ ॥ ॥ १५ ॥

The Yaudhājayasāman [Ūha Eka 413] is based on the same 2 *ṛcs* beginning with *pāhi.* The sage is Yudhājit (Nānā-Yudhaji) metre Bṛhatī, and deity Agni. It is employed in the *mādhyandina* of the 1st Agniṣṭut. There are 3 *nidhanas* having *hīṣīsvara.*

इन औशने ॥ १८ ॥ द्वितीयः ॥ २ ॥ [॥ १६ ॥]

The Auśanasāman [Ūha Eka 414] is based on the *ṭṛca* beginning with *inorājan.* The sage is Uśanas, metre Triṣṭubh and deity Agni. It is employed at the end of the *mādhyandina* of the 1st Agniṣṭut. There is alternative reading at the beginning of *uḍgītha* having long *svara* and *pluta svara.*

Viṁśa 2 ends. 21st Khaṇḍa of Prapā. I. of Ekāha ends — 22nd begins —

Now the *pṛṣṭhas* in the 1st *Agniṣṭut* —

The Rathantara beginning with *enāvaḥ* and Vāmadevya beginning with *kayāte,* Naudhasa and Kāleya beginning with *agna āyāhi* and *acchānaḥ* respectively.

कया ते देव्यम् ॥ १ ॥

The Vāmadevyasāman [Ūha Eka 415] is based on the *ṭṛca* beginning with *kayāte.* The sage is Vāmadeva, metre Gāyatrī and deity Agni. It is employed in the 2nd *pṛṣṭha* in the 1st Agniṣṭut.

अग्न आया धसम् ॥ २ ॥

The Naudhasasāman [Ūha Eka 416] is based on the *pragātha* beginning with *agna āyāhi*. The sage is Nodhas, metre Bṛhatī and deity Agni. It is employed in the 3rd *pṛṣṭha* in the 1st Agniṣṭut.

अच्छ लेयम् ॥ ३ ॥

The Kāleyasāman [Ūha Eka 417] is based on the *pragātha* beginning with *acchānaḥ*. The sage is Kali, metre Bṛhatī and deity Agni. It is employed in the 4th *pṛṣṭha* of the 1st Agniṣṭut.

The Kalpasūtra of Ārbhava in the 1st Agniṣṭut — The Gāyatra and Saṁhita *sāmans* beginning with *adābhyaḥ*, the Sapha and Pauṣkala *sāmans* beginning with *bhadronaḥ* and *agnevājasye* respectively, Śyāvāsva and Āndhīgava beginning with *viśo viśaḥ* and the last is Yajñāyajñīya beginning with *Saṃiddham*.

अदा सꣳहितम् ॥ ४ ॥

The Saṁhitasāman [Ūha Eka 418] is based on the *tṛca* beginning with *adābhyaḥ*. Its sage is Saṁhita [Nānā-Prajāpati], metre Gāyatrī and deity Agni. It is employed in the Ārbhava in the 1st Agniṣṭut.

भद्रोऽग्ने वाजसफष्कले कर्चौ ॥ ५ ॥

The Saphasāman [Ūha Eka 419] and Pauṣkalasāman [Ūha Eka 420] are based on 1*ṛc* beginning with *bhadronaḥ* and *agnevājasya* respectively. [Ūha Eka 419] — the sages are Gods, metre Kakubh and deity Agni. It is employed as above [Ūha Eka 420] — the sage is Puṣkala [Ūha-Prajāpati], metre Uṣṇih and deity Agni. Its employment is the same as above.

तृचे श्रुध्यम् ॥ ६ ॥

The Śruddhyasāman [Ūha Eka 421] is based on the *tṛca* beginning with *agnevājasya*. The sage is Prajāpati, metre Uṣṇīh, and deity Agni—Its employment is the same as above. There are 2 *pratihāras*—one of 8 syllables—$\overset{2}{\text{å}}\text{sm}\overset{1}{\text{ā}}\text{i}\overset{2ra}{\text{d}}\text{ehi-}$ $\overset{1ra}{\text{j}}\text{ātav}\overset{2ra}{\text{e}}\text{d}\overset{ra}{\text{a}}\text{ḥ}$ // or the other—$\overset{1ra}{\text{ś}}\text{rū}\text{dhiyā}\overset{2}{\text{ū}}$ //

विशो वाश्वमृचि ॥ ७ ॥

The Śyāvāśvasāman [Ūha Eka 422] is based on the *ṛc* beginning with *viśoviśaḥ*. The sage is Śyāvāśva, metre Aṇuṣṭubh and deity Agni. Its employment is the same as above.

तृचे न्धीगवज्ञीये ॥ ८ ॥ (तृचेऽऽन्धी)

The Āndhīgava and Yajñāyajñiyasāmans [Ūha Eka 423 & 424] respectively are based on the *tṛca* beginning with *viśoviśaḥ*. [Ūha Eka 423] — the sage is

Andhīgu, metre Anuṣṭubh and deity Agni — its employment is the same as above. It has *antarṇidhana* — priya magnimvodūryāmvacā[2345ḥ //. [Ūha Eka 424] — the sage is Agnivaiśvānara, metre Anuṣṭubh and deity Agni. It is employed in the Ārbhava in the 3rd Agniṣṭut.

समिद्धं ज्ञीयकावे ॥ ९ ॥

The *sāmans* Yajñāyajñīya and Kāva [Ūha Eka 425 & 426] respectively are based on the *tṛca* beginning with *samiddham.* [Ūha Eka 425] — The sage is Agnivaiśvānara, metre Jagatī and deity Agni — it is employed at the end of Ārbhava in the 1st Agniṣṭut.

Now the Kalpasūtra regarding Agniṣṭomasāman in the 1st Agniṣṭut—Vāravantīyasāman beginning with *upatvā* is the Agniṣṭomasāman. All the *stotras* are trivṛt.

The kalpasūtra regarding 2nd Agniṣṭut—Vāravantīyasāman based on the revatīs—Agniṣṭomasāman. The Kalpasūtra of the 3rd Agniṣṭut—gives up Jarābodhīya, Raurava before Yaudhājaya, Śruddhya in place of Pauṣkala, Yajñāyajñīya in place of Śyavāśva and Kāva in place of Yajñāyajñīya —the rest as before—Jyotiṣṭoma stomas. [Ūha Eka 426] — the sage is Kavi, metre Jagatī and deity Agni. It is employed at the end of Ārbhava in the 3rd Agniṣṭut. It has 2 *pratihāras*—one formed by the penultimate quarter—vipramhōtāram puruvā / rāmadrūhā[23 m // or the other of 4 syllables — kāvi[3 mṣūmnāiḥ. //

उप त्वा वारम् ॥ १० ॥

The Vāravantīyasāman [Ūha Eka 427] is based on the *tṛca* beginning with *upatva.* The sage is Indra [Nānā-Rudra], metre Gāyatrī and deity Agni. It is employed in the Agniṣṭomasāman in the 1st Agniṣṭut. It has the following *pratihāras*— one with 7 syllables before the *stobha* beginning with *ihā*, the 2nd one ending with quarter beginning with *stobha* starting with *u* or the regular one etc.

4th Agniṣṭut — its Kalpa

Raurava beginning with *pāhinaḥ*, Dairghaśravasa based on one *ṛc*, Samanta based on one *ṛc*, Yaudhājaya based on three *ṛc-s*, — rest as before. All have Saptadaśa stoma.

Now the 4 Trivṛt Agniṣṭomas —

The 1st is Apūrva of Prajāpati — its Kalpa — the Gāyatra based on the *ṛc* beginning with *uccāte*, Āmahīyava based on 1*ṛc*, Jarābodhīya based on 1*ṛc*, Yaudhājaya based on the *tṛca* beginning with *punānaḥ*, the Brahmasāmanabhīvarta based on the *ṛcs* of Naudhasa—rest as in Jyotiṣṭoma.

उच्चेषन्तोक जरा ॥ ११ ॥

The Jarābodhīyasāman [Ūha Eka 428] is based on the *tṛca* beginning with *uccāte* — the sage is Agni, metre Gāyatrī and deity Soma. Its 3rd *stotrīyā* is employed in the *mādhyandina* of the Apūrva of Prajāpati. All the *stotrīyās* have Trivṛt *stoma.* [The Jarābodhīya (Ūha Eka 429) begins with *iṣantoka,* based on one *ṛc.*]

The 2nd is Bṛhaspatisava. Its Kalpa —

Mādhyandina of the first is also of this; All the rest similar to Jyotiṣṭoma. All have *trivṛtstoma.* The 3rd is Iṣu — its Kalpa—Javābodhīya in place of Śākvaravarṇa, Śaptaha in place of Vaṣatkāraṇidhana and Vaṣatkāraṇidhana in place of Bṛhat; rest is similar to Śyena.

In its Mādhyandina the *sāma-tṛca,* Gāyatra, Vārṣāhara and Jarābodhīya beginning with arśāsoma; in its 3rd *stotrīyā,* Jarābodhīya with iṣantaḥ is employed. The Jarabodhīya [Ūha Eka 429] based on the *ṛc* beginning with *iṣanto* — Its sage is Agni, metre Gāyatrī and deity Soma.

स्वासु वषट् ॥ १२ ॥

The Vaṣatkāraṇidhana [Ūha Eka 430] is based on its own pragātha beginning with *abhitvā*— its sage is Prajāpati, metre Bṛhatī, deity Indra. It is employed in the 3rd *pṛṣṭha* of *iṣu.* Its *prastāva* has the 1st quarter repeated. It is *vibhāgya* after *prastāva.* Udgītha has 2nd quarter repeated ending in *stobha.* Similarly *pratihāra* has 3rd quarter and *upadrava* 4th one. The *nidhana* $va\overset{3}{\int}234\ ṣa\overset{5}{ṭ}$ is to be employed in place of $u\overset{3}{\int}234\ pa\overset{5}{ā}$. The fourth is Sarvasvāra — its Kalpa — Gāyatra beginning with *pra somāsaḥ,* Gauṅgava beginning with *pra soma* and the final Auśana beginning with *pra tu drava.*

प्रसो तृचे गौङ्गवम् ॥ १३ ॥

The Gauṅgavasāman [Ūha Eka 431] is based on the *tṛca* beginning with *prasoma* — The sage is Agni [Nānā-Guṅga], metre Bṛhatī and deity Soma. It is employed in the Mādhyandina of Sarvasvāra. There is alternate reading in the 3rd quarter.

The Kalpa of the *pṛṣṭhas* of Sarvasvāra —

Vāmadevya, Maidhātitha, Hārāyaṇa and Kaulmala barhiṣa.

शग्ध्यू हार ॥ १४ ॥

The Hārāyaṇasāman [Ūha Eka 432] is based on the *pragātha* beginning with *śagdhyūṣu'* — the sage is Indra, metre Bṛhatī and deity Indra. It is employed in the

3rd *pṛṣṭha* of Sarvasvāra. There are 2 *pratihāras*— one of 2 syllables — ^{1}vāidā ∫$\bar{2}$ m // or of 6 syllables ending in *stobha* — ^{1}anuṣū^{ra}racarova^{2}∫3o^{1}∫234 va^{5}.//

त्वं कौल्मलम् ॥ १५ ॥

The Kaulmalabarhiṣasāman [Ūha Eka 433] is based on the pragātha beginning with *tvam hyehi*. The sage is Kulmalabarhiḥ (Nānā-Kaulmala), metre Bṛhatī and deity Indra. It is employed in the 4th *pṛṣṭha* of Sarvasvāra. There are 2 *pratihāras* — with 4 syllables beginning with *stobha* — ^{2ra}aih^{1}oi / $^{[1]}$gā∫$\bar{2}$ ^{1}viṣṭayāi // or, the other of 6 syllables ending in stobha — ^{1}udindr^{ra}āśvamova^{2}∫3o^{1}∫234va^{5} //

Kalpa in regard to the Ārbhava of Sarvasvāra — Gāyatra and Āśubhārgava beginning with *prasomāsaḥ*, Sapha beginning with *abhidyumnam* and Satrāsāhīya beginning with *pradhanvā*, Śyavāśva and Audala beginning with *prasunvānāya* and finally Kāva beginning with *pro ayāsit*.

आशु मदच्युतः कर्चे ॥ १६ ॥ तृतीयः ॥ ३ ॥

The Āśubhārgavasāman [Ūha Eka 434] is based on 1*ṛc* beginning with *prasomāsomadaccyutaḥ*. The sage is Bhṛgu, metre Gāyatrī and deity Soma. It is employed in the Ārbhava of Sarvasvāra.

Prapā. I. 22nd Khaṇḍa ends — Vimśa 3 ends.

23rd Khaṇḍa begins —

प्रध सत्रा ॥ १ ॥

The Satrāsāhīyasāman [Ūha Eka 435] is based on the *ṛc* beginning with *pradhanvā*. Its sage is Indra, metre Uṣṇih and deity Soma. It is employed as stated above. The *pratihāra* is of 2 syllables ending in *stobha*—sū^{1}vā^{na}u∫3hō^{2ra}/vā^{3ra}hā^{2}∫343 i // or, of 4 syllables — ṣmā$^{[1]}$∫$\bar{2}$mā^{1} / bhā∫23rā^{2} //

प्रसुवाश्वं कर्चौ ॥ २ ॥

The Śyāvāśvasāman [Ūha Eka 436] is based on the *ṛc* beginning with *prasunvānāya*. The sage is Śyāvāsva, metre Anuṣṭubh deity Soma. Its employment is the same as above. Both the sāmans [Ūha Eka 435 and 436] are based on 1*ṛc*. [The *sūtras* 12 are treated as sūtra 1 by Sharma]

औदलं तृचे ॥ ३ ॥

The Audalasāman [Ūha Eka 437] is based on the *tṛca* beginning with *prasunvānāya*. The sage is Udala, metre Anuṣṭubh and deity Soma. Its employment is the same as above. There are 2 *pratihāras* — of 4 syllables— ^{1}ap^{2}aśv^{ra}ān^{1}am // or the regular one — ^{2}hatām^{1ra}ā∫23kh^{2}ā∫3m//

The Kalpa in regard to the Agniṣṭomasāman of Sarvasvāra—Yajñāyajñīya Agniṣṭomasāman beginning with *pradaivodāsaḥ* and Dairghasravasa based on its own *ṛcs* if alive. All the *stomas* are *trivṛt* and Vāmadevya is Śānti.

प्र दै ज्ञीयम् ॥ ४ ॥

The Yajñāyajñīyasāman [Ūha Eka 438] is based on the *tṛca* beginning with *pradaivaḥ*. It is to be noted in this case that the 1st *ṛc* of the *tṛca* becomes the 3rd and the 3rd one 1st. The sāman begins with $pra^{4}d\overset{3}{a}i\ 5\int vaḥ$ / which is the beginning of the 3rd *ṛc*. Hence, its name is according to Vaidikas *vakra-Yajñāyajñīya*. The sage is Agnivaiśvānara, metre Bṛhatī and deity Agni. It is employed in the Agniṣṭomasāman of the Sarvasvāra.

स्वासु दैर्घम् ॥ ५ ॥

The Dairghaśravasasāman [Ūha Eka 439] is based on the *pragātha* beginning with *yo viśvā*. The sage is Dīrghaśravas, metre Bṛhatī and deity Agni. It is employed as above. It has 2 *pratihāras* — $m\overset{3}{a}dh\overset{2}{o}\int 34rnn\overset{3}{a}p\overset{2}{ā}$ / or $pr\overset{3}{a}st\overset{2}{o}\int 34m\overset{3ra}{ā}y\overset{2}{ā}\int 3//$ All the *stomas* are *trivṛt*.

The Saumika Cāturmāsyas having *saptasutyās* are enjoined by the *anuvāka* beginning with Trivṛdagniṣṭoma. The Kalpa of Vaiśvadeva in it is - Abhīvarta beginning with *śagdhyūṣu* which is Bṛhmasāman — rest as Bṛhaspatisava with *stoma*.

शग्ध्यू वर्तः ॥ ६ ॥

The Abhīvartasāman [Ūha Eka 440] is based on the *pragātha* beginning with *śagdhyūṣu*. The sage is Abhīvarta (Nānā-Prajapati), metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* of Vaiśvadeva. All the *stomas* are *trivṛt*.

Now the Varuṇa-praghāsa performed for 2 days — the Kalpa of the 1st day — Hāviskṛta in place of Saṁhita, as per their source Sapha and Pauṣkala based on 1 *ṛc*, the Audala in place of Śyāvāśva—rest similar to Jyotiṣṭoma. [*Januṣā* means as per the origination. The commentary states - Januṣā ekarcayoḥ.]

स्वादि ष्कृतम् ॥ ७ ॥

The Hāviṣkṛtasāman [Ūha Eka 441] is based on the *tṛca* beginning with *svādiṣṭhayā*. The sage is Haviṣkṛt, metre Gāyatrī and deity Soma. It is employed in the Ārbhava of the 1st day of Varuṇa-praghāsa.

The Kalpa of its 2nd day — The Gāyatra and Hāviṣmata beginning with *asya pratnām*, The Samanta and Dairghaśravasa beginning with *parīto*, two (Aiḍa āyāsya sāmans) and finally Pārtha beginning with *ayamsomaḥ*.

अस्य ष्मतम् ॥ ८ ॥

The Hāviṣmatasāman [Ūha Eka 442] is based on the *tṛca* beginning with *asya pratnam*. The sage is Haviṣmat, metre Gāyatrī and deity Soma. It is employed in the Mādhyandina of the 2nd day of Varuṇapraghāsa.

[The Kalpa of Ārbhava of the 2nd day —

The Gāyatra and Saṁhita beginning with *yastemadaḥ*, the Satrāsāhīya and Śruddhya beginning with *pavasva* and *indramacchā* respectively. Śyavāśva and Krauñca beginning with *ayampūṣā* and finally Dīrghatamasaḥarkaḥ beginning with *dhartā divaḥ*.]

यस्ते हितम् ॥ ९ ॥

The Saṁhitasāman [Ūha Eka 443] is based on the *tṛca* beginning with *yaste madaḥ*. Its sage is Saṁhita, metre Gāyatrī and deity Soma. It is employed in the Ārbhava of the 2nd day of Varuṇapraghāsa.

अयं पूषाश्वम् ॥ १० ॥ [All except Sharma take it as
अयं पूषाश्वम् । Sharma takes it as अयं पू वाश्वम् ।]

The Śyāvāśvasāman [Ūha Eka 444] is based on the *tṛca* beginning with *ayam pūṣā*. The sage is Śyāvāśva, metre Anuṣṭubh and deity Soma. Its employment is the same as above. (Now the *stomas* — Trivṛt-bahiṣpavamāna, Pañcadaśa-ājya of *hotṛ* and the rest Saptadaśa.)

[Now the Sākamedhas called Trirātra —

The Kalpa of its 1st day — Gāyatra beginning with *pra so māsaḥ*, Āśva, Āśubhārgava, Pajra beginning with *prasoma deva vītaye*, Gauṅgava, Yaudhājaya and finally Auśana; Rathantara, Vāmadevya, Yauktasruca beginning with *indra mit* and Kāleya based on its own *ṛcs*.]

विपश्चितो भार्गवम् ॥ ११ ॥

The Āśubhārgavasāman [Ūha Eka 445] is based on the *tṛca* beginning with *pra somāso vipaścitaḥ*. The sage is Bhṛgu, metre Gāyatrī and deity Soma. It is employed in the Mādhyandina of the 1st day of the Trirātrasākamedha.

स्वासु यौक्तस्रुचम् ॥ १२ ॥

The Yauktasrucasāman [Ūha Eka 446] is based on its own *ṛcs* of the *pragātha* beginning with *indra mit*. The sage is Yuktasruca, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* of the 1st day of the Trirātrasākamedha.

[The Kalpa regarding Ārbhava on the 1st day of Trirātrasākamedha — Gāyatra beginning with *svādiṣṭhayā*, Svāśirāmarkaḥ, Sapha and Pauṣkala beginning

with *pavasva* and *indramacca* respectively, Audala and Sādhra or Audala and Gautama beginning with *prasunvānāya* and finally Kāva.]

प्र सुन्वा गौतमं तृचे ॥ १३ ॥

The Gautamasāman [Ūha Eka 447] is based on the *tṛca* beginning with *prasunvānāya.* The sage is Gotama, metre Anuṣṭubh and deity Soma. It is employed alternately in the Ārbhava of the 1st day of Trirātra sākamedha. There is *antarṇidhana*—śvānam$\overset{1ra}{a}$rā$\overset{2\ ra}{d}$hā$\overset{1}{s}$ā$\overset{3}{\int}\overset{1\ 11}{2345}$m// The *stomas*—Trivṛtbaṣhiṣpavamāna, Pañcadaśa ājya of *hotṛ*, Saptadaśa of Maitrāvaruṇa and all the rest Ekaviṁśa. [Now the Kalpa regarding the 2nd day of Trirātrasākamedha - Gāyatra beginning with *vṛṣā pavasva*, Yauktāśva, Ājiga, Svārasauparṇa, Samanta beginning with *punānaḥ*, Dairghaśravasa, 2 Āyāsyas and finally Pārtha beginning with *vṛṣāśoṇa.*]

वृषाजिगस्वारपर्णे ॥ १४ ॥

The Ājiga [Ūha Eka 448] and the Svārasauparṇa sāmans [Ūha Eka 449] are based on the *tṛca* beginning with *vṛṣā.* [Ūha Eka 448] — The sage is Ājiga, metre Gāyatrī and deity Soma. It is employed in the Mādhyandina of the 2nd day of Trirātrasākamedha. The *prastāva* is of 4 syllables or of the quarter. [Ūha Eka 449] — The sage is Suparṇa, metre Gāyatrī and deity Soma. The employment is the same as above.

पुना दैर्घम् ॥ १५ ॥

The Dairghaśravasasāman [Ūha Eka 450] is based on the pragātha beginning with *punānaḥ.* Its sage is Dīrghaśravas, metre Bṛhatī and deity Soma — its employment is the same as above. There are 2 *pratihāras* — one — $\overset{3ra\ 2}{ā}$rā$\overset{3}{\int}$34tnā-dhā$\overset{3}{ḥ}$ // or the other — $\overset{3}{u}$tsō$\overset{2}{\int}$34dēvā$\overset{3ra\ 2}{\int}$3ḥ //

The Kalpa in regard to the Ārbhava on the 2nd day of Trirātrasākamedha — The Gāyatra beginning with *yaste,* Agneḥarkaḥ, Surūpa, Śaṅku and Sujñāna beginning with *tvaṁhi* and *pavasva* respectively, Āsita beginning with *ayampūṣā,* Krauñca, Bharga and finally Yāma beginning with *vṛṣāmatīnām.*

यस्ते सुरूपोत्तरम् ॥ १६ ॥

The Surūpottarasāman [Ūha Eka 451] is based on the *tṛca* beginning with *yaste.* The sage is Surūpa (Nānā-Prajāpati), metre Gāyatrī and deity Soma. It is employed in the Ārbhava on the 2nd day of Trirātrasākamedha.

त्वꣳ हि शङ्कु ॥ १७ ॥

The Śaṅkusāman [Ūha Eka 452] is based on the *pragātha* beginning with *tvaṁhi.* The sage is Prajāpati, metre Kakubh and deity Soma. Its employment is the same as above.

सुज्ञा पवस्व देव ॥ १८ ॥

The Sujñānasāman [Ūha Eka 453] is based on the *tṛca* beginning with *pavasva deva vītaye*. The sage is Indra, metre Uṣṇih, and deity Soma. Its employment is the same as above. The *nidhana svar* is to be employed in place of *upā*.

आसितमयं पूषेति ॥ १९ ॥ चतुर्थः ॥ ४ ॥

The Āsitādyasāman [Ūha Eka 454] is based on the *tṛca* beginning with *ayam pūṣā*. The sage is Asita, metre Anuṣṭubh and deity Soma. Its employment is the same as above.

Prapā. I. Ūha Eka — 23rd Khaṇḍa ends — 4th Vimśa ends

Khaṇḍa 24 begins — 5th Vimśa begins —

[The Kalpa of the 3rd day of Sākamedhas — the Gāyatra and Āmahīyava beginning with *uccāte*, Jarābodhīya, Ṛṣabhapavamāna, Gauṣukta, Paurumadya beginning with *abhisomāsaḥ*, Gautama, Antarikṣa, Maidhatitha, Utsedha and finally Aṅgīrasāmsaṁkrośaḥ beginning with *tisrovācaḥ*.]

उच्चा ऋषभसूक्ते ॥ १ ॥ [Nānā, Simon — उच्चार्षभसूक्ते ।]

[Sharma उच्चा ऋषभसूक्ते ॥]

The Ṛṣabha [Ūha-pavamāna] pāvamāna [Ūha Eka 455] is based on the *tṛca* beginning with *uccāte*. The sage is Ṛṣabha (Nānā-Prajāpati), metre Gāyatrī and deity Soma. It is employed in the Mādhyandina of the 3rd day of Sākamedha-Trirātra.

The Gauṣūkta sāman [Ūha Eka 456] is also based on the same *tṛca*. Its sage is Gauṣūkti (Nānā-Goṣukti), metre Gāyatrī and deity Soma. Its employment is the same as above. Its *prastāva* is formed by quarter with *stobha*.

अभि सोमोत्सेधः ॥ २ ॥

The Utsedhasāman [Ūha Eka 457] is based on the *tṛca* beginning with *abhisomāsaḥ*. Its sages are Aṅgirases, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina on the 3rd day of Sākamedha-trirātra. There are 2 *pratihāras* —one—sā^{3}mū^{2}∫3drā^{4} syā/ā^{5ra}ū hō^{4} vā hā^{5}i //and the other—mā^{3}tsā^{2}∫3rā^{4ra}sa^{5ra}ḥ/au^{4}hō^{5}-vahā^{5}i// The *nidhane iḍā* is there in place of *upā*.

[The Kalpa in regard to the Ārbhava of the 3rd day of Sākamedha trirātra — Gāyatra beginning with *parisvānaḥ*. Saṁhitā, Vāravantīya, Dīrgha beginning with *sasunveyaḥ*, Śruddhya beginning with *prāṇāśiśuḥ*, Śyāvāsva and Āndhīgava beginning with *purojiti*, Niṣedha, Vājadavaryaḥ beginning with *pari pradhanva*, the Nityavatsās beginning with *ayārucā* and finally Dīrghatamasaḥarkaḥ beginning with *dhartādivaḥ*].

स्वानो वारम् ॥ ३ ॥

The Vāravantīyasāman [Ūha Eka 458] is based on the *ṭṛca* beginning with *pari svānaḥ*. The sage is Indra, metre Gāyatrī and the deity Soma. It is employed in the Ārbhava on the 3rd day of Sākamedhatrirātra. The *pratihāras* are — (1) with 7 syllables before the *stobha ihā* and the other (2) ending in quarter beginning with *uhu* and the third (3), the regular one etc.

प्राणा श्रुध्यम् ॥ ४ ॥

The Śrudhyasāman [Ūha Eka 459] is based on the *ṭṛca* beginning with *prāṇā śiśuḥ*. The sage is Prajāpati, metre Uṣṇih and deity Soma. Its employment is the same as above. There are two *pratihāras* — 1st with 8 syllables—viśvāpāripriyā-bhūva // or, śrūdhiyā∫ //

पुरो निषेधः ॥ ५ ॥

The Niṣedhasāman [Ūha Eka 460] is based on the *ṭṛca* beginning with *purojiti*. The sages are Aṅgirases, metre Anuṣṭubh and deity Soma. Its employment is the same as above. (There are two *pratihāras*: 1st—āpā∫3śvānām / hāhō∫234 hā// and the other — sākhā∫3yō dā/ hāhō∫234 hā//. There are 2 *antarṇidhanas*—namely, ihā∫3—two times.)

प्र धन्व वर्यः ॥ ६ ॥

The Vājadāvaryaḥsāman [Ūha Eka 461] —is based on the *ṭṛca* beginning with *pari pra dhanva*. The sages are Vājadāvaryaḥ (Nānā-Prajāpati), metre Akṣarapaṅkti and deity Soma. Its employment is the same as above. (The *stomas*—Trivṛdbahiṣpavamāna, Pañcadaśa ājya of *hotṛ*, Saptadaśa of Maitrāvaruṇa, Ekaviṁsa of Brāhmaṇācchaṁsin, Triṇava of Acchāvāka, rest Trayastriṁśa, Agniṣṭoma sāman, Ekaviṁśa *ukthās* with *ṣoḍaśika, pañcadaśīrātri* and *trivṛtsandhi*).

Now the Kalpa of Śunāśīrya—the Jyotiṣṭoma is stated in place of śunāsīrya.

The Saptadaśas are 6 — the 1st is called Upahavya—its Kalpa—Gāyatra and Āmahīyava beginning with *pavamānasya*, Samanta beginning with *parīto*, Dairghaśravasa, Bārhduktha, Yaudhājaya, Śākamukṣa and finally Pārtha.

(Here the Lāṭyāyana sūtra states — The names of deities should be uttered indirectly in their places in the Upahavya and directly when not in their places. The word *deva* should be avoided everywhere etc. [Lāṭyāśrau — 8.9.1-3])

जिघ्न मही ॥ ७ ॥

The Āmahīyavasāman [Ūha Eka 462] is based on the *ṭṛca* beginning with *pavamānasya jighnataḥ*. The sage is Amahīyu, metre Gāyatrī and deity Soma. It is employed in the Mādhyandina of Upahavya.

साकं पार्थम् ॥ ८ ॥

The Pārtha-sāman [Ūha Eka 463] is based on the *tṛca* beginning with *sākamukṣaḥ*. The sage is Pṛthu, metre Triṣṭubh and deity Soma. It is employed at the end of the Mādhyandina of Upahavya. It is *sastobhapadavibhāgya*.

[The Kalpa of the *pṛṣṭhas* of Upahavya —

Bṛhat beginning with mābhema, Vāmadevya based on its own *ṛcs* Śyaita beginning with *imāutvā* and Kāleya beginning with yasyāyam.]

इमा उ त्वा श्यैतम् ॥ ९ ॥

The Śyaitasāman [Ūha Eka 464] is based on the *pragātha* beginning with *imā u tvā*. The sage is Prajāpati, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* of Upaharya.

यस्य लेयम् ॥ १० ॥

The Kāleyasāman [Ūha Eka 465] is based on the *pragātha*, beginning with *yasyāyam*. The sage is Kali, metre Bṛhatī, deity Indra. It is employed in the 4th *pṛṣṭha* of Upahavya.

[The Kalpa in regard to the Ārbhava of Upahavya —

Gāyatra and Samhita beginning with *pavamānaḥ*, Sapha beginning with *ā sotā* and Śrudhya beginning with *gomanna*, Śyāvāsva and Āndhigava beginning with *abhīnaḥ* and finally Kāva beginning with añjate.]

पवमा सꣳहितम् ॥ ११ ॥

The Saṁhitasāman [Ūha Eka 466] is based on the *tṛca* beginning with *pavamānaḥ*. The sage is Saṁhita, metre Gāyatrī and deity Soma. It is employed in the Ārbhava of Upahavya.

आसो-गोमन्नः सफश्रुध्ये ॥ १२ ॥

The Saphasāman [Ūha Eka 467] is based on the *pragātha* beginning with *ā sotā*. The sages are Gods, metre Kakubh and deity Soma. It is employed as above.

The Śrudhyasāman [Ūha Eka 468] is based on the *tṛca* beginning with *gomannaḥ*. The sage is Prajāpati, metre Uṣṇih and deity Soma. Its employment is the same as above. There are 2 *pratihāras* — (1) Sucīñcāvarṇāma dhi gō[1] / or 8 syllables and the other — śrūdhiyā[2] //.

अभी नो श्यावागवे ॥ १३ ॥ [Nānā - अभी नोवा ...॥]

The Śyāvāsva sāman [Ūha Eka 469] and the Āndhīgava [Ūha Eka 470] are based on the *tṛca* beginning with *abhīnaḥ*. (Ūha Eka 469) — The sage is Śyāvāsva, metre Anuṣṭubh and deity Soma. Its employment is the same as above. [Ūha Eka

470] — The sage is Andhīgu, metre Anuṣṭubh and deity Soma. Its employment is the same as above. There is *antarṇidhana* of 10 syllables spṛhamindōsāhā-srabhārṇa sā∫2345 m/

अञ्जते कावम् ॥ १४ ॥

The Kāvasāman [Ūha Eka 471] is based on the *pragātha* beginning with *añjate.* The sage is Kavi, metre Jagatī and deity Soma. It is employed at the end of the Ārbhava of Upahavya. The penultimate quarter is *pratihāra*—sindhōrucchvā sēpatayā/tāmukṣāṇā∫23ṃ// or the regular one— hāirā∫3ṇyāpā // All the *stomas* are Saptadaśa. The 2nd is Ṛtapeya— its Kalpa — The Ājyabahiṣpavamāna of the Svara sāman, Aṣṭādaṁstra in place of Bārhaduktha, Hāviṣmata in place of Maukṣa, Sujñāna in place of Śrudhya. The *ukthas* are given up — rest similar to one day sacrifice Gauḥ.

तोषि दꣳष्ट्रोत्तरम् ॥ १५ ॥

The Āṣṭādaṁṣṭrottarasāman [Ūha Eka 472] is based on the *ṭṛca* beginning with *paritoṣiñcata.* The sage is Aṣṭādaṁstra, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina of Ṛtapeya. It is *vibhagya.* All the *stotras* are *saptadaśa.*

The 3rd is Dūṇāsa — Its Kalpa —

The *ṭṛca* and *pañcarca* prior to *paryāsa* beginning with *eke asṛk* and *utte śuṣmā,* the Śyaita based on its own *ṛcs* — Rest similar to 1st Sāhasra. All *stomas* are Saptadaśa.

The 4th is Vaiśyastoma — its Kalpa —

The Kaṇvarathantara pṛṣṭha beginning with *abhitvā,* Sadoviśīya brahmasāman beginning with *ānoviśvāsu,* Sapha and Pauṣkala based on 1 *ṛc* as per the origination. The Anuṣṭubh beginning with *parityam* and finally Kāva beginning with *pavitrante.* The *ukthas* are dropped; — rest similar to aikāhikaāyuḥ (i.e. one day sacrifice Āyuḥ).

अभि त्वा कण्वरम् ॥ १६ ॥

The Kaṇvarathantarasāman [Ūha Eka 473] is based on the *pragātha* beginning with *abhitvā.* The sage is Kaṇva, metre Bṛhatī and deity Indra. It is employed in the 1st *pṛṣṭha* of Vaiśyastoma.

आ नो दोविशीयम् ॥ १७ ॥ पञ्चमः ॥ ५ ॥

The Sadoviśīyasāman [Ūha Eka 474] is based on the *pragātha* beginning with *ā no viśvāsu.* The sage is Prajāpati, metre Bṛhatī and deity Soma. It is employed in the 3rd *pṛṣṭha* of Vaiśyastoma.

Prapā1 Ūha Eka 24th Khaṇḍa ends— Vimśa 5 ends;

6th Viṁśa begins — 25th Khaṇḍa begins

परित्यं श्यावाग्वे ॥ १ ॥

The Śyāvāśva [Ūha Eka 475] and Āndhīgava [Ūha Eka 476] *sāmans* are based on the *tṛca* beginning with *parityam.* [Ūha Eka 475] — the sage is Śyāvāśva, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava of Vaiśyastoma. [Ūha Eka 476] — Its sage is Andhigu, metre Anuṣṭubh and deity Soma. Its employment is the same as above.

पवित्रं कावम् ॥ २ ॥

The Kāvasāman [Ūha Eka 477] is based on the *tṛca* beginning with *pavitraṁte.* The sage is Kavi, metre Gāyatrī and deity Soma. It is employed at the end of the Ārbhava of Vaiśyastoma. The 3rd quarter is *pratihāra* or the regular *pratihāra* is there—śā^{1}rtā^{2}∫3sā^{45}it//. All the *stomas* are Saptadaśa.

The 5th is Tīvṛasut — Its Kalpa —

Bṛahmasāman Śrāyantīya, Maukṣa in place of Saṁhita, the Śrudhya of Pauṣkala, Yajñāyajñīya of Śyāvāsva, Viśoviśīya agniṣṭoma sāman based on the *ṛcs* of Yajñāyajñīya — rest similar to *aikāhika*-Āyuḥ.

स्वादि मौक्षम् ॥ ३ ॥

The Dakṣanidhana maukṣasāman [Ūha Eka 478] is based on the *tṛca* beginning with *svādiṣṭhayā.* The sage is Bharadvāja, metre Gāyatrī and deity Soma. It is employed in the Ārbhava of Tīvrasut.

ज्ञीयर्क्षु विशीयम् ॥ ४ ॥

The Viśoviśīyasāman (Ūha Eka 479) is based on the *ṛcs* of Yajñāyājñīya the *pragātha* beginning with *yajña-yajñā.* Its sage is Agni, metre Kakubuttarābṛhati and deity Agni. It is employed in the Agniṣṭomasāman of Tīvrasut. There are 2 *pratihāras* —1 with 2 syllables beginning with stobha — ō^{1} / hū^{3}vā^{2}i / mā^{3}∫234 itrā^{5}m // or the other - hū^{1}mmāi / sū^{2}∫3śā^{2}∫3 / All have *Saptadaśa.*

The 6th is Vājapeya — its Kalpa —

Bahiṣpavamāna of the former one, 3 Ājyas of Vrātyas, the last Vaiśvajita, the Devasthāna in place of Bārhduktha, *pṛṣṭha* is Rathantara, Abhīvarta Brahmasāman, Śvāśirāmarkaḥ. in place of Maukṣa, Yajñāyajñīya in place of Śyāvāśva, Vāravantīya based on *tvam naḥ citra* — Agniṣṭomasāman — rest similar to Gavaikāhika; Gaurīvita Śoḍaśisāman and Bṛhat based on the *ṛcs* containing Śipiviṣṭa of Viṣṇu. All stomas are Saptadaśa.

त्वन्नश्चि वारम् ॥ ५ ॥

The Vāravantīyasāman [Ūha Eka 480] is based on the pragātha beginning with *tvannaścitraḥ*. The sage is Indra, metre Bṛhatī and deity Agni. It is employed in the Agniṣṭoma of Vājapeya. The *pratihāras* are with 7 syllables before *ihā hā* or with one syllable ending the quarter beginning with *u* or the regular one. Before the latter *stotrīyās*; there is Bṛhatī metre and then Kakubuttarā. The Bṛhatīkāra view in the middle *stotrīyā* — pā́rṣi[ra]tṓkamtanayam partṛbhiṣṭū́∫34 / áu[3ra] hó[4ra] vā́ / íhā-∫234 hā́i / ū́huvā́∫234 vā́m etc. Kakubuttarā view — tū́cāītū́∫234 nā́ḥ / — uttering this, pā́rṣā́ito234 hā́ etc. should be spoken. Similarly, in the last *stotrīyā* also should be seen. All *stomas* are Saptadaśa.

Now, the Rājasūya — There are 7 *sutyā*-days of it — Abhyārohaṇīya, Abhiṣecanīya, Daśpeya, Keśavapanīya, Vyuṣṭidvirātra (on two days) and Kṣatrasyadhṛtiḥ. After Saṁvatsara, one should sacrifice by *abhiṣecanīya* — [its Kalpa - Gāyatra beginning with *uccā*, Āmahīyava, Jarābodhīya, Svārasaindhukṣita, Samanta beginning with *parītaḥ*, Rathantara, Dairghaśravasa, Devasthāna, Varuṇasāman Raurava, Yaudhājaya and finally Pārtha beginning with *vṛṣāśoṇa*.]

उच्चा स्वारसैन्धुक्षितम् ॥ ६ ॥

The Svārasaindhukṣita sāman [Ūha Eka 481] is based on the *tṛca* beginning with *uccāte*. Its sage is Sindhukṣit, metre Gāyatrī and deity Soma. It is employed in the Mādhyandina of Abhiṣecanīya.

तोषिं वरुणसाम ॥ ७ ॥

The Varuṇasāman [Ūha Eka 482], is based on the *pragātha* beginning with *parītoṣiñcatā*. The sage is Varuṇa, metre Bṛhati and deity Soma. It is employed as above. It has 2 *pratihāras* — one of 10 syllables — [2]suṣāvāsō[1ra]mā[2]mā[1ra]dribhiḥ[2] / sū[1]∫23 ṣā́[2] // or the other of 2 syllables — sū[1]∫23 ṣā́[2] /.

[Kalpa in regard to the Ārbhava of Abhiṣecanīya — "The Gāyatra and Daksaṇidhanamaukṣa beginning with *yaste madaḥ*. Kākṣīvata Svāśiramarkaḥ, Sapha and Daivodāsa beginning with *pavasva* and *indramaccha* respectively, Vādhryaśva beginning with *purojiti*, Vaitahavya, Somasāman, Trāsadasyava Āndhīgava and finally Kāva".]

यस्ते काक्षी ॥ ८ ॥

The Kākṣīvatasāman [Ūha Eka 483] is based on the *tṛca* beginning with *yaste madaḥ*. The sage is Kakṣīvat, metre Gāyatrī and deity Soma. It is employed in the Ārbhava of Abhiṣecanīya. There are 2 *pratihāras* — one of 2 syllables

ending in *stobha* — ghā[2] sāu[3ra]hō[2^]i / āu[3ra]hō[1]ʃ234 vā[5] // or the regular one — devāvāʃ23 irā[2] //

अच्छ दासम् ॥ ९ ॥ [Nānā - अच्छा दासम् ॥]

The Daivodāsasāman [Ūha Eka 484] is based on the *tṛca* beginning with *indramaccha*. The sage is Divodāsa, metre Uṣṇih and deity Soma. Its employment is the same as above. It is *padavibhāgya*. The *nidhana iḍā* is there in place of *upā*.

पुरो वाध्र्यश्वैतहव्यसोमसामत्रासानि ॥ १० ॥

The *sāmans* Ānūpavādhryaśva [Ūha Eka 485], Vaitahavya Okonidhana [Ūha Eka 486], Somasāman [Ūha Eka 487] and Trāsadasyava [Ūha Eka 488] are based on the *tṛca* beginning with *purojiti*. [Ūha Eka 485] — The sage is Ānūpavadhryaśva, metre Anuṣṭubh and deity Soma. Its employment is the same as above. [Ūha Eka 486] — The sage is Vītahavya, metre Anuṣṭubh and deity Soma. [Ūha Eka 487] — the sage is Soma, metre Anuṣṭubh and deity Soma. [Ūha Eka 488] — The sage is Trasadasyu, metre Anuṣṭubh and deity Soma. The employment of Uha Eka 486, 487 and 488 is the same as that of 485. It is *padavibhāgya*.

[Kalpa of the *ukthas* of Abhiṣecanīya —

Yajñāyajñīya agniṣṭomasāman, Satrāsāhīya beginning with *agne tvam*, Saubhara, Udvaṁśīya; Dvātrimśapavamānas, Pañcadaśa ājyās, Saptadaśa *pṛṣṭhas* and Ekaviṁśa *agniṣṭoma* with *uktha*.]

अग्ने त्वꣳ सत्रा ॥ ११ ॥

The Satrāsāhīyasāman [Ūha Eka 489] is based on the *tṛca* beginning with *agne tvam*. The sage is Indra, metre Viṣṭārapaṅkti and deity Agni. It is employed in the 1st *uktha*. There are 2 *pratihāras* — one of 2 syllables ending in *stobha* — vā[1]rāu[na]ʃ3-hō[2ra]/ vāhā[3ra][2]ʃ343 i // or the other — [1]sāʃ2[1]ivō / bhūʃ23[2]vāḥ, by *pratihāra*-chant.

[Daśapeya — its Kalpa —

Sadoviśīya in the place of Maidhātitha, Maidhātitha in place of Raurava, Śrāyantīyabrahmasāman, Śrudhya in place of Pauṣkala, Yajñāyajñīya in place of Śyāvāśva, Vāravantīya agniṣṭomasāman based on its own *ṛcs* drops the *ukthas*; — rest similar to Aikāhikaāyuḥ.]

अभि सो दोविशीयम् ॥ १२ ॥ [Nānā- अभि सदोविशीयम् ।]

The Sadoviśīyasāman [Ūha Eka 490] is based on the *tṛca* beginning with *abhisomāsaḥ*. The sage is Prajāpati, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina of Daśapeya.

स्वासु वारम् ॥ १३ ॥

The Vāravantīyasāman [Ūha Eka 491] is based on its own *ṭṛca* beginning with *aśvanna*. The sage is Indra, metre Gāyatrī and deity Agni. It is employed in the Agniṣṭomasāman of Daśapeya. Pratihāras are with 7 syllables before *ihā hā* or ending in quarter beginning with *u* .... or the regular one. All the *stomas* are Saptadaśa.

[Now the Keśavapanīya — its Kalpa —

Samanta beginning with *parīto*, Yaśas, Ābhīśava, Yaudhājaya, finally Pārtha beginning with *vṛṣāśoṇa*; Pṛṣṭhabṛhat, Abhīvarta brahmasāman beginning with *tvamindra* - rest similar to Atirātra-Āyuḥ; Ekavimśa prātaḥsavana, Saptadaśa Mādhyandina savana, Pañcadaśa Tṛtīyasavana with *uktha* and *rātri*, Trivṛtsandhi.]

प्रतूर्तिषु वर्तः ॥ १४ ॥

The Abhīvartasāman [Ūha Eka 492] is based on the *pragātha* beginning with *tvāmindra pratūrtiṣu*. The sage is Abhīvarta (Nānā-Prajāpati), metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* of Keśavapanīya.

[The Kalpa of the 1st day of Vyuṣṭi-dvirātra—Jyotiṣṭoma—Ājya Bahiṣpavamāna and *stomas* — this is the prior day of the 2 days.

[The Kalpa of the 2nd day of Vyuṣṭi-dvirātra—Gāyatra beginning with *asya pratnām*, Hāviśmata, Jarābodhīya, Ṛṣabhapāvamāna, Samanta beginning with *parito*, Dairghośravasa, Utsedha, and finally Pārtha beginning with *ayam somaḥ*.]

प्रत्नामृषभः ॥ १५ ॥

The Ṛṣabhapāvamāna [Ūha Eka 493] is based on the *ṭṛca* beginning with *asya pratnām* — the sage is Prajāpati (Ūha-Ṛṣabha) metre Gāyatrī and deity Soma. It is employed in the Mādhyandina on the 2nd day of Vyuṣṭi-dvirātra.

तोष्युत्सेधे ॥ १६ ॥ षष्ठः ॥ ६ ॥

The Utsedhasāman [Ūha Eka 494] is based on the *ṭṛca* beginning with *parīto*. Its sages are Aṅgiras-es, metre Bṛhatī and deity Soma. Its employment is the same as above. There are 2 *pratihāras* — the 1st one is — $\overset{3}{d}\overset{2}{a}dh\overset{2}{a}\int 3\ nv\overset{4ra}{a}\dot{m}y\overset{5ra}{a}\ /\ \overset{4}{a}\overset{5}{u}\ h\overset{4}{o}\ v\overset{5}{a}h\overset{5}{a}i$ // and the other is — $s\overset{3}{u}\overset{2}{s}\overset{3}{a}\int 3\ v\overset{4}{a}s\overset{ra}{o}\ /\ \overset{5ra}{a}\overset{4}{u}\ h\overset{4}{o}v\overset{4}{a}\ h\overset{5}{a}i$ //. The *antarṇidhana iḍā* is there in place of *upā* [$\overset{2}{i}$ 34 $\overset{5}{ḍ}\overset{2}{a}$ - $\overset{2}{u}$ 34 $\overset{5}{pa}$].

6th Vimśa ends.

Prapā. I. Ūha Ekāha 25th Khaṇḍa ends.

7th Vimśa begins —26th Khaṇḍa begins

उत्सेध एव श्रीणम् ॥ १ ॥

The Utsedhasāman [Ūha Eka 495] is based on the *ṛc* beginning with *sriṇamtaḥ*. The sages are Aṅgīras-es, metre Bṛhatī and deity Soma. Its employment is the same as above. There are 2 *pratihāras* — one is — pā^{3}rā^{2}∫3isvā^{4ra}nā / ā^{5ra}u hō^{4} vā hā^{5}i // and the 2nd is — krā^{3}tū^{2}∫3 rinduḥ / ā^{5ra}u hō^{4} vā hā^{5}i // The *antarṇidhana iḍā* is there in place of *upā*.

[The Kalpa in regard to the Ārbhava of the 2nd day of Vyuṣṭidvirātra — the Gāyatra and Saṁhita beginning with *parisvānaḥ*, Satrāsāhīya and Viśoviśiya beginning with *pavasva* and *indramaccha* respectively, Niṣedha, beginning with *ayampūṣā*; Śyāvāśva, Krauñca, Dīrghatamasaḥarkaḥ, finally beginning with *dhartā*; Yajñāyajñīya agniṣṭoma sāman, Jyotiṣṭoma-atirātra having ṣodaśin, Caturvimśa pavamānas, Pañcadaśa 3 *ājyas*, Saptadaśa of Acchāvāka, Ekavimṣa 3 pṛṣṭhas, Triṇava of Acchāvāka, Trayastrimśa agniṣṭoma, Ekavimśa *ukthas* with śoḍaśika, Pañcadaśirātri and Trivṛtsandhi.]

अच्छ विशीयम् ॥ २ ॥

The Viśoviśīyasāman [Ūha Eka 496] is based on the *tṛca* beginning with *indramacchā*. The sage is Agni, metre Uṣṇih and deity Soma. It is employed in the Ārbhava on the 2nd day of Vyuṣṭidvirātra. There are 2 *pratihāras* —one with 2 syllables beginning with *stobha*—ō^{1}/hū^{3}vā^{2Â}i /dā^{3}∫234 vā^{5}ḥ//or the other—hū^{1}m-māi / sū^{2}∫3 vā^{2}∫3 ḥ//

अयं पू निषेधः ॥ ३ ॥

The Niṣedhasāman [Ūha Eka 497] is based on the *tṛca* beginning with *ayam pūṣā*. The sages are Aṅgiras-es, metre Anuṣṭubh and deity Soma. It is employed as above. There are 2 *pratihāras* — pā^{1}tā^{2} ∫3 irvā^{4} isvā^{5} / hā^{2Â} hō^{3}∫234 hā^{5} // with 4 syllables with *stobha* and the 2nd — vā^{1}yā^{2}∫3khyā^{4} drō^{5} / hā^{2Â} hō^{3} ∫234hā^{5} //. There are 2 *antarṇidhanas* - ihā^{1}^{2}∫3 and ihā^{1}^{2}∫3: [Nānā—The sage is Aṅgirasa]

Virāj — its Kalpa —

Anurūpa beginning with *yavam yavam*, Ābhīka after Āmahīyava, Arkapuṣpa after Āndhīgava — rest similar to Jyotiṣṭoma. All stotras are *daśins*.

इन्दुः पुष्पम् ॥ ४ ॥

The Arkapuṣpasāman [Ūha Eka 498] is based on the *ṛc* beginning with *induraśvaḥ*. The sage is Āditya, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava of Virāj. It is *sastobha padavibhāgya*. The *nidhana* is a^{2}rkō^{1ra}dē^{ra}vā^{ra} nām ... etc. All the *stotras* have *daśastomas*.

Now the *Aupaṣada* - its Kalpa — [V.L. Aupaśada]. After Āmahīyava the Cyāvanasāman beginning with *pavasva,* Janitra based on the *ṛcs* of Naudhasa, Sapha beginning with *paripradhanva,* Śyavāsva beginning with *paryūṣu,* Āndhīgava beginning with *purojiti* and Janitra — rest similar to Jyotiṣṭoma with *stoma.*

च्यावनमेकस्यां पवस्व ॥ ५ ॥

The Cyāvanasāman [Ūha Eka 499] is based on 1*ṛc* beginning with *pavasva.* The sage is Cyavana, metre Kakubh and diety Soma. It is employed in the Mādhyandina of Aupaṣada. There is one *pratihāra* with 2 syllables ending in *stobha*—tā$\overset{1}{\text{m}}$ā∫23 hā$\overset{2}{\text{}}$∫343 i// or the regular one.

तं वः पुरो जनित्रे ॥ ६ ॥

The Janitrādyasāman [Ūha Eka 500] is based on the *ṭṛca* beginning with *tam vaḥ.* The sage is Vasiṣṭha, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* of Aupaṣada. The Janitrottarasāman [Ūha Eka 501] is based on the *ṭṛca* beginning with *purojiti.* The sage is Vasiṣṭha, metre Anuṣṭubh and deity Soma — it is employed in the Ārbhava of Aupaṣada —

("ekaikāstotrīyā upajāyate" — meaning of it is — the Jyotiṣṭoma *stomas* in the *stotra* beginning with *bahiṣpavamāna* and ending with Yajñāyajñīya should be performed by the increase of one *stotrīyā* in each case.)

[Āpastamba has stated after Aupaṣada the Sarvatomukha.] —

[Now the Punaḥstoma — its Kalpa —

Raurava, Yaudhājaya, Maidhātitha in between, Śuddhā śudhīyabrahmasāman which is *padanidhana* based on the *ṛcs* of Naudhasa, Gauśūkta in place of Saṁhita, Āsvasūkta of Pauṣkala, Pramaṁhiṣṭhīya, Hārivarṇa, Śuddhāśuddhīya which is Aiḍa based on its own *ṛcs* — rest similar to Jyotiṣṭoma, Dvādaśa Mādhyandina savana, Trivṛtīabhitaḥ (two Trivṛts on both sides)].

पुना तिथम् ॥ ७ ॥

The Maidhātithasāman [Ūha Eka 502] is based on the *ṭṛca* beginning with *punānaḥ.* The sage is Medhātithi, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina of Punaḥstoma. There are 2 *pratihāras* — the 1st — nā$\overset{1}{\text{}}$-ā$\overset{2}{\text{}}$uvā / ṣāsā$\overset{1}{\text{}}$uvā$\overset{2}{\text{}}$ // or the other — syāsā$\overset{1}{\text{}}$uvā$\overset{2}{\text{}}$ / dāsā$\overset{1}{\text{}}$uvā$\overset{2}{\text{}}$ //.

तं वः शुद्धापदान्तम् ॥ ८ ॥

The Padanidhana śuddhāśuddhīyasāman [Ūha Eka 503] is based on the *ṭṛca* beginning with *taṁvaḥ.* The sage is Indra, metre Bṛhatī and deity Soma. It is employed in the 3rd *pṛṣṭha* of Punaḥstoma.

स्वादिमच्छगौषूक्ताश्वसूक्त एकचौं ॥ ९ ॥

The Gauṣūktasāman [Ūha Eka 504] and Āśvasuktasāman [Ūha Eka 505] are based on 1 *ṛc* beginning with *svādiṣṭhayā* and *indramacchā* respectively. [Ūha Eka 504] — The sage is Gauṣukti [Nānā Goṣukti], metre Gāyatrī and deity Soma. It is employed in the Ārbhava of Punaḥstoma [Ūha Eka 505] — The sage is Āśvasūkti (Nānā-Aśvasūkti), metre Uṣṇiḥ and deity Soma — It is employed as above.

[Now the Pūrvacatuṣṭoma and Uttaracatuṣṭoma — The Kalpa of the Pūrva — the 3 Anuṣṭubhs beginning with *ayam pūṣā* are arranged 4 Gāyatrīs, the Ājya *Mādhyandina* of Punaḥstoma, *Pṛṣṭhas* of Tīvrasut, Jyotiṣṭoma Ārbhava, Yajñāyajñīya after Āndhīgava Vāravantīya based on the *ṛcs* of Yajñāyajñīya with 6 *stotrīyās*, 6 of Sākamedha, 6 of Hārivarṇa, 6 of Tairaśca, the *stomas* as per Brāhmaṇa.

यज्ञैह्यषु तन्तेश्रुधीति च वाराणि ॥ १० ॥

The Vāravantīyasamans [Ūha Eka 506, 507 and 508] are based respectively on the *ṭṛcas* beginning with Yajñā, yajñā, ehyūṣu and *tantemadam*, [Ūha Eka 509] beginning with *śrudhi*. [Ūha Eka 506] — The sage is Agni (Ūha-Indra), metre Bṛhatī and deity Agni. It is employed in the Agniṣṭoma of the Pūrvacatuṣṭoma. There are 4 *pratihāras* — 1st having two *stobhas* with one at the beginning and end, one with 7 syllables before *ihā*, the other with one syllable ending quarter beginning with *uhu* and the last, the regular one. [Ūha Eka 507] — The sage is Agni (Ūha-Indra) metre Gāyatrī and deity Agni. The 4 views regarding *pratihāras* as above. [Ūha Eka 508] — The sage is Agni (Ūha-Indra), metre Uṣṇiḥ, and deity Indra - 4 pratihāras as above. [Ūha Eka 509] — The sage is Agni (Ūha-Indra), metre Anuṣṭubh and deity Indra. The employment of [Ūha Eka 507, 508 & 509] is the same as above. The 4 pratihāras are as above. With the Vāravantīyasāman, based on the 4 *ṭṛcas* having 6 *stotrīyās*, the Agniṣṭoma sāman effected.

(The *stomas* - with 4 (*stotrīyās*). Bahiṣpavamāna; with 8 Ājyas, 12 *Mādhyandina*, 16 *pṛṣṭhas*, 20 Ārbhava and caturviṁśa Agniṣṭoma. There should be 4 *paryāyas* of the 2 Catuṣṭoma.

Nānā has given the Viṣṭutis of Aṣṭistoma ṣoḍaśastoma and Caturviṁśa stoma.)

[Now the Kalpa of 2nd Catuṣṭoma — Bahiṣpavamāna with 4 *ṛcs* beginning with *taratsamandi*, Gāyatra beginning with *indrāya*, Āmahīyava, Vāravantīya based on the *ṛcs* of Yajñāyajñīya which is Agniṣṭomasāman, Sākamaśva, Hārivarṇa, Tairaśca, Gaurīvita Ṣoḍaśisāman — rest similar to the 1st;]

Stomas as stated in the Brāhmaṇa [Tāmbrā - 19.6.1].

[Udbhid — its Kalpa — Anurūpa beginning with *upoṣu*, the Ājya of Brāhman

beginning with *yajña indram,* Utsedhabrahmasāman beginning with *pibāsutasya,* Sapha and Balabhid both of 1*ṛc* as per the origination, Audala in place of Śyāvāśśva, finally Kāva beginning with *añjate,* Ukthas are dropped—rest similar to Aikāhika Āyuh; The converse in the case of *sapti-saptadaśa stomas.*]

(Udbhid in place of Balabhid — [Arṣeyaka]).

पिबोत्सेधनिषेधौ ॥ ११ ॥

The Utṣedha and Niṣedhasāmans (Ūha Eka 510 & 511) are based on the *tṛca* beginning with *pibā sutasya.* [Ūha Eka 510] — The sages are Aṅgirases, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* of the Udbhid. There are 2 *pratihāras* — one is—$\overset{3ra}{ā}\overset{2}{pā}$∫3 $\overset{4ra}{irnō}$bo / $\overset{5ra}{āū}$ $\overset{4}{hō}$ $\overset{5}{vāhāi}$ / and the other—$\overset{3}{āsmāṁ}$-∫3$\overset{4}{āva}$/ $\overset{5ra}{āū}$ $\overset{4}{hō}$ $\overset{5}{vāhāi}$ //

There are 2 *iḍā nidhanas* in place of *upā.* The Bahiṣpavamāna has Sapti-stoma. The first Ājya has Saptadaśastoma; thus by the converse Sapti and Saptadaśastoma take place.

[Kalpa of Balabhid—Bahiṣpavamāna of pratīcīnastoma, the Ājya of Brahman beginning with yajña indram, Niṣedha brahmasāman beginning with *pibāsutasya,* Balabhid in the place of Maukṣa, Satrāsāhīya of Sapha, Śyāvāśva and Krauñca beginning with *ayampūṣā,* finally Kāva beginning with *agrego-ukthas* are dropped. Rest similar to Aikāhikagauḥ]. Bahiṣpavamāna having Ekaviṁśa, Ājya of hotṛ — with 3 and rest Sapti-saptadaśa. [Ūha Eka 511] — The sages are Aṅgirases, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* of Balabhid. There are 2 pratihāras — the 1st is—$\overset{1}{ā}\overset{2}{pā}$∫3$\overset{4}{irnō}\overset{5}{bō}$ / $\overset{2ā}{hāhō}\overset{3}{∫}$234 $\overset{5}{hā}$ // and the other is—$\overset{1}{āsmāṁ}\overset{2}{∫}3\overset{4}{āvā}$ $\overset{5}{/}$ $\overset{2ā}{hāhō}\overset{3}{∫}$234 $\overset{5}{hā}$ //

Now the 2 Apacitis — (i.e. worship) — the Kalpa of the 1st — the Bahiṣpavamāna of Balabhid, both *paryāsas,* Gāyatrī of the *Abhijit,* Bṛhatī beginnning with punānaḥ, 2 jyotiṣṭomas at the end, Yaśas Brahmasāman beginning with *tvāmindra,* Jarābodhīya after Saṁhita and Bharga after Āndhīgava — rest similar to 1st Sāhasra.

The Caturviṁśastoma of Bahiṣpavamāna, Ājyās Trivṛtpañcadaśa, Caturviṁśa Mādhyandina, *pṛṣṭhas* Saptadaśa-Ekaviṁśas, Triṇava Ārbhava, Ekaviṁśa, Agniṣṭoma.

The Ghandomāḥpṛṣṭhas are Caturviṁśa, Catuscatvāriṁśa, Aṣṭācatvariṁśa, Caturvimśaṣtomas in order (in the 2nd Apaciti).

[*Apaciti* means worship, reverance by people.]

उच्चा पर्णमैडम् ॥ १२ ॥

The Aiḍasauparṇasāman [Ūha Eka 512] is based on the *ṭṛca* beginning with *ucchāte.* The sage is Suparṇa, metre Gāyatrī and deity Soma. It is employed in the Mādhyandina of the 2nd Apaciti. [Trivṛt-Pañcadaśa and Saptadaśa-Ekaviṁśa are employed inversely.]

[Now the Pakṣī and Jyotiḥ — they are called Agneḥstomas — The Kalpa of the 1st — Gāyatra beginning with *ucchāte* and Āmahīyava and Jarābodhīya, Svārasauparṇa, Agneḥvratam, Raurava before Yaudhājaya, Śyaita in place of Yaśas, Gāyātra beginning with *svādiṣṭhayā* and *svāśirāmarkaḥ* — rest similar to earlier Jyotiṣṭoma — 6 *stomas* upper and 6 lower as given ahead — The Trivṛdbahiṣpavamāna, the Ājyas pañcadaśa, Saptadaśa, Ekaviṁśa and Triṇava in order; Trayastriṁśa Mādhyandina, the *pṛṣṭhas* Trayastrimśa; Triṇava, Ekaviṁśa and Saptadaśa in order — pañcadaśa Ārbhava and Trivṛt-Agniṣṭoma.]

[The Kalpa of the 2nd Agneḥstoma — Jyotiṣṭoma. Ājya Bahiṣpavamāna, gives up Jarābodhīya, Rathantara, and Raurava, *pṛṣṭhas* of Vājapeya, Audala based on 1*ṛc* beginning with *purojiti,* Āndhīgava based on 1*ṛc,* Śyāvaśva based on 1*ṛc* and Bṛhat based on *ṭṛca* — Rest similar to the 1st; Trivṛdbahiṣpavamāna, 3 Ājyas pañcadaśa, Trivṛt of Maitrāvaruṇa, Caturviṁśa Mādhyandina-pavamāna, Saptadaśa three *pṛṣṭhas,* Pañcadaśa of Maitrāvaruṇa, Saptadaśa Ārbhava and Ekaviṁśa of Maitrāvaruṇa, Saptadaśa Ārbhava and Ekaviṁśa Agniṣṭoma.

[Rājanyasya Ṛṣabhaḥ — its Kalpa —

Raurava based on the *ṭṛca* beginning with punānaḥ, Sadoviśīya based on 1*ṛc,* Samanta based on the metre Viṣṭārapuñkti, Yaudhājaya based on the *ṭṛca* and Abhīvartabrahmasāman, Gaurīvita based on 1*ṛc* beginning with *purojiti,* Āndhīgava and Śyāvāśva each based on 1*ṛc,* Bṛhat based on the *ṭṛca,* Saptadaśa Mādhyandina-pavamāna — Rest similar to Jyotiṣṭoma with *stomas.*]

दुहा समन्तं पङ्क्त्याम् ॥ १३ ॥

The Samantasāman [Ūha Eka 513] is based on the *ṛc* beginning with *duhānaḥ.* Its sage is Agni, metre Viṣṭārapañkti [Ūha-Satobṛhatī] and deity Soma. It is employed in the Mādhyandina of Ṛṣabha. Gosava — Its Kalpa — Bṛhatī beginning with *punānaḥ* — rest similar to Abhiṣecanīya. All the *stomas* are Ṣatriṁśa.

पुना वरुणसाम्नि ॥ १४ ॥ सप्तमः ॥ ॥ ७ ॥

The Varuṇasāman [Ūha Eka 514] is based on the *ṭṛca* beginning with *punānaḥ.* Its sage is Varuṇa, metre Bṛhatī and deity Soma. It is employed in the

Mādhyandina of Gosava. There are 2 *pratihāras*, one of 10 syllables — ^{1}utsō^{ra}dē^{2ra}vō ^{2}hiraṇyay^{1}āy^{2}āḥ/ ū^{1}∫23ts^{2}āḥ// and the other of 2 syllables having repetition at the beginning.

The 7th Viṁśa ends — Ūha Eka 26th Khaṇḍa ends —

of Prapā. I of PS — Khaṇḍa 27 begins —

Marutstoma — Its Kalpa —

Marutstoma has the *Klpti* as that of Jyotiṣṭoma — stomas — 3 Trivṛt stotras, 3 Pañcadaśas, 3 Saptadaśa and 3 Ekaviṁśa.

Kulāya of Indra and Agni — Its Kalpa —

The Kulāya of Indra and Agni has the *Klpti* as that of Bṛhaspatisava. Stomas— 6 Trivṛt *stotras*, 2 Pañcadaśas, 2 Saptadaśas, 2 Ekaviṁśa.

Indrastoma —

[Indrastoma — Its Kalpa — Gāyatra beginning with *uccate* and Āmahīyava, Samanta beginning with tavāham, Yaudhājaya, finally Pārtha beginning with *vṛṣāśoṇa*; Bṛhat; based on the *revatīs* [Ū. Arc. 1084-86, Ūha, Eka 517] Vāmadevya, Syaita and Kāleya]

तवाहं मन्तजये ॥ १ ॥

The Samantasāman [Ūha Eka 515] is based on the *tṛca* beginning with *tavāham*. The sage is Agni, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina of Indrastoma. The Yaudhājayasāman [Ūha Eka 516] is also based on the same *tṛca* beginning with *tavāham*. The sage is Yudhājit, (Nānā-Yudhāji), metre Bṛhatī and deity Soma. Its employment is the same as above. There are 3 *nidhanas* having *hīṣī svara*.

रेवतीर्दैव्यम् ॥ २ ॥

The Vāmadevyasāman [Ūha Eka 517] is based on the *tṛca* beginning with *revatīḥ*. The sage is Vāmadeva, metre Bṛhatī and deity Indra. It is employed in the 2nd *pṛṣṭha* of Indrastoma. There are 2 *pratihāras* — one with 2 syllables ending in *stobha*—bhirmau^{ra}hō^{2}∫3/ hu^{1}mmā∫2// or the regular one.

The Kalpa of the *ukthas* of Indrastoma — Satrāsāhīya based on its own *ṛcs*, Saubhara beginning with *tavatyat*, and Udvaṁśīya based on its own *ṛcs*. All the *stomas* are Pañcadaśa.

स्वासु सत्रा ॥ ३ ॥

The Satrāsāhīyasāman [Ūha Eka 518] is based on its own *tṛca* beginning with *tyamu*. The sage is Indra, metre Gāyatrī and deity Indra. It is employed in the 1st

uktha of Indrastoma. There are 2 pratihāras — one having 2 syllables ending in stobha — $\overset{1}{\text{si}}\overset{na}{\text{yāu}}$∫3 $\overset{2ra}{\text{hō}}$/ $\overset{3ra}{\text{vāhā}}\overset{2}{}$∫343i // or the regular one.

भरं तव त्यत् ॥ ४ ॥

The Saubharasāman [Ūha Eka 519] is based on the *tṛca* beginning with *tava tyat*. The sage is Subhari, metre Uṣṇiḥ and deity Indra. It is employed in the 2nd *uktha* of Indrastoma.

[Stoma of Indra and Agni — its Kalpa —

(Gāyatra, Āmahīyava beginning with *uccāte*, Raurava beginning with *punānaḥ* based on 1 *ṛc*, Yaudhājaya based on one *ṛc*, Dairghaśravasa based on 1 *ṛc* Rathantara based on the *tṛca*, Bṛhatpṛṣṭha, Abhīvartabrahamasāma based on the *ṛcs* of Śyaita — Rest similar to Jyotiṣṭoma, converse of the Trivṛt and Pañcadaśa stomas.]

[2 Vighanas — Kalpa of 1st Vighana —

Śyaita based on its own *ṛcs*, Jarābodhīya after Saṁhita, Viśoviśīya in place of Śruddhya, Somasāma after Āndhīgava or Ātharvaṇa — Rest similar to 1st *Sāhasra*. 2 Trivṛt stotras, 2 Dvādaśa, 2 Pañcadaśa — Saptadaśa, 2 Ekaviṁśa — Navadaśa, 2 Caturviṁśas and 2 Triṇavas

पुरो जागतꣳ सोमसाम यदभित्यमिति ॥ ५ ॥

The Somasāman [Ūha-Vaikhanamsomasāman], [Ūha Eka 520] originated in the *ṛc abhityam* in the Jagatī metre, is based on the *tṛca* beginning with *purojiti*. Its sage is Soma, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava of the 1st Vighana. (There are 4 *nidhanas* in place of *upā* — (1) indraivadasyūṃramṛṇā ∫2345 ḥ / sūryaivadasyūṃramṛṇāh ∫2345 / vajriṁtsuvajrīḥ∫2345n / or, (2) indraivadasyūm ramṛṇā ∫2345 ḥ / sūryaivadasyūmramṛṇa vajrimtsuvajrī ∫2345 n / or (3) indraivadasyūm ramṛṇaḥ, sūryaivadasyumramṛṇā 2345, vajrimtsuvajrī∫2345 n/ or-(4) indraivadasyūm ramṛṇaḥ, sūryaivadasyūṃramṛṇo, vajrimtsuvajrī ∫2345 n. Thus there are 4 alternatives in the case of *nidhana*". [Dīpa])

The Kalpa of 2nd Vighana —

Gāyatram based on the 2 Satobṛhatī metres beginning with *'pratnam pīyūṣam pūrvyam yadukthyam* based on the 3 *ṛcs*. Āmahīyavam based on one *ṛc*, Aiḍasauparṇa based on 1 *ṛc*, Satrāsāhīya based on 1 *ṛc*, the 1 *ṛc* remains on which Sadoviśīya is based, Raurava based on 1 *ṛc*, beginning with *punānaḥ*, Yaudhājaya based on 1 *ṛc*, Samanta based on 1 *ṛc*, Rathantara based on *tṛca*, Utsedha based on 1 *ṛc* beginning with *adhayat*, finally Pārtha beginning with *ayam somaḥ*; Bṛhat, Vāmadevya, Śyaita

beginning with *tadidāsa* and Kaleya based on its own *ṛcs.* [Two Satobṛhatīs are arranged into three Gāyatrīs and chanted.]

प्रत्नं महीं ॥ ६ ॥

The Āmahīyavasāman [Ūha Eka 521] is based on the *ṛc* beginning with *pratnam.* The sage is Amahīyu, metre Gāyatrī, and deity Soma. It is employed in the Mādhyandina of 2nd Vighana.

इन्द्रं पर्णमैडम् ॥ ७ ॥

The Aiḍasauparṇasāman [Ūha Eka 522] beginning with *indram* has Suparṇa as its sage, metre Gāyatrī and deity Indra. Its employment is the same as above.

वसुरुचः सत्रा ॥ ८ ॥

The Satrāsāhīyasāman [Ūha Eka 523] is based on the *ṛc* beginning with *vasurucaḥ.* The sage is Indra, metre Gāyatrī and deity Soma. Its employment is the same as above. There are 2 *pratihāras*—one with 2 syllables ending in stobha—viyaū[3hō/ vāhā[343 i// or the other of 4 syllables — rā[2ṁsā / vā[23-ītā //

अधयदोविंशीयम् ॥ ९ ॥

The Sadoviśīyasāman [Ūha Eka 524] is based on the *ṛc* beginning with *adhayat.* The sage is Prajāpati, metre Satobṛhatī and deity Soma — It is employed as above.

प्रत्नमुत्सेधः ॥ १० ॥

The Utsedhasāman [Ūha Eka 525] is based on the *tṛca* beginning with *pratnam.* The sages are Aṅgirases, metre Sadobṛhatī and deity Soma. Its employment is the same as above. There is *iḍā nidhana* in place of *upā* in 2 places.

तदिदा श्यैतम् ॥ ११ ॥

The Śyaitasāman [Ūha Eka 526] is based on the *tṛca* beginning with *tadidāsa.* The sage is Prajāpati, metre Triṣṭubh, and deity Indra. It is employed in the 3rd *pṛṣṭha* of 2nd Vighana.

[The Kalpa in regard to the Tṛtīyasavana of the 2nd Vighana —

Gāyatra beginning with *svādiṣṭhayā* based on the three *ṛcs,* Saṁhita, Surūpa and Svāśirāmarkaḥ the three each based on 1 *ṛc,* Sapha beginning with *pavasva,* Viśoviśīya beginning with *indramaccha,* Gaurīvita beginning with *purojiti.* Niṣedha and Śyāvāśva each based on 1 *ṛc,* Ānudhīgava based on the *tṛca,* Madhuścunnidhana based on the *tṛca,* Vāravantīya beginning with *sumanmā* based on the *tṛca* and finally Kāva; Yajñāyajñīya agniṣṭomasāman, 2 Trivṛtstotras, 2 Dvādaśa, 2 Pañcadaśa

and Saptadaśa, 2 Navadaśa and Caturviṁśa, 2 Catrviṁśa and Ekaviṁśa and 2 Triṇavas.]

रक्षः सुरूपोत्तरम् ॥ १२ ॥

The Surūpottarasāman [Ūha Eka 527] is based on the *ṛc* beginning with *rakṣaḥ*. The sage is Surūpa (Nānā-Prajāpati), metre Gāyatrī and deity Soma. It is employed in the Ārbhava of the 2nd Vighana.

सुमन्मा वारम् ॥ १३ ॥

The Vāravantīyasāman [Ūha Eka 528] is based on the *tṛca* beginning with *sumanmā*. The sage is Indra, metre Gāyatrī (Nānā-Ekapadāvirāj) and deity Indra. It is employed in the Ārbhava of the 2nd Vighana. The *pratihāras* are in the case of one with 7 syllables—in its place one with 2 syllables—$\overset{1ra}{sū}$ $\overset{2}{nā}$∫34 / $\overset{3ra}{ā}\overset{4ra}{ū}$ $\overset{5}{hovā}$ // in the case of the regular one — one with 1 syllable — sū// or one beginning with u—$\overset{2}{ū}$huv$\overset{3}{ā}$∫234 $\overset{5}{ntū}$ //

Samdaṁśa stated in the Ṣadviṁśa-brāhmaṇa: — its Kalpa —

Śyena-ājya bahiṣpavamāna, Gāyatra and Vārṣāhara beginning with *arṣā soma*, Vaiyaśva based on 1*ṛc* beginning with *punānaḥ*, Vaṣaṭkāraṇidhana based on 1*ṛc*, Raurava based on one *ṛc*, Yaudhājaya based on *tṛca* finally Auśana; Rathantara, Vāmadevya, Saptaha, Kāleya; Gāyatra beginning with *yaste madaḥ* and Vārṣāhara, Satrāsāhīya, Kāśita and Aupagava, beginning with *pavasva*, Nānada and Āndhīgava beginning with *purojiti*, the first of the group of three sāmans (AG. 81), finally Kāva; Yajñāyajñīya agniṣṭomasāman, 2 Trivṛtstotras, 2 Dvādaśa, 2 Pañcadaśa, 2 Caturviṃśa, 2 Ekaviṁśa, 2 Triṇavas.

पुना वैयश्वं कर्चः ॥ १४ ॥

The Vaiyaśvasāman [Ūha Eka 529] is based on 1*ṛc* beginning with *punānaḥ*. The sage is Vyaśva, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina of Saṁdaṁśa.

वषडन्तमुत्सः ॥ १५ ॥

The Vaṣatkāraṇidhana sāman [Ūha Eka 530] is based on the *ṛc* beginning with *utsodevaḥ*. The sage is Prajāpati, metre Bṛhatī and deity Soma. It is employed as above. It is Vibhāgya. The *nidhana* $\overset{3}{vā}$∫234 $\overset{5}{sāṭ}$ is there in place of $\overset{3}{ū}$∫234$\overset{5}{pā}$.

यस्ते सत्रा ॥ १६ ॥

The Satrāsāhīyasāman [Ūha Eka 531] is based on the *tṛca* beginning with *yaste*. The sage is Indra, metre Gāyatrī, and deity Soma. It is employed in the

Ārbhava of Saṁdaṁśa. The *pratihāra* of 2 syllables ending in *stobha* is there — ghā$_{1}^{śā}$śā$_{1}^{ū}$ū∫3 hō$_{2}^{ra}$^/ vā$_{3}^{hā}$hā$_{2}^{ā}$ā∫343 i // or the regular one.

पवस्व काशीचीनेडम् ॥ १७ ॥ एकाहाः ॥ ३ ॥

(Madras ed — काचीनेडम् ।)

The Pratīcīneḍa Kāśita sāman [Ūha Eka 532] — is based on the *tṛca* beginning with *pavaśva*. The sage is Kāśita, metre Kakubh and deity Soma. It is employed in the Ārbhava of Saṁdaṁsa.

(Vajrā — its Kalpa — the 2 tṛcas prior to *paryāsa*, drops Satrāsāhīya, Nānada based on 1 *ṛc* beginning with *purojiti*, Āndhīgava based on the same *ṛc*, Śyāvāśva based on 1 *ṛc* (the second of the three), Pramaṁhiṣṭhīya, Aupagava, Udvaṁśīya, Mahānāmnīs-Ṣoḍaśisāman — rest similar to earlier one. All the *stomas* are Pañcadaśa having Abhicaraṇīyā viṣṭuti.).

PS — Prapā. I. Khaṇḍa 27 ends —

Here ends the first Prapāṭhaka

PS. Prapāṭhaka — II.
Khaṇḍas 1

Ahīnas — Paurṇamāsī, Dīkṣā, Māsāpavarga, all the Atirātras, and Aharganas beginning with Dvirātra and ending with Ekādaśarātra are the Ahīnas..

[Jyotiṣṭoma Atirātra — Kalpa — In the Āhīnikīrātri — Śrautakakṣa beginning with *panyam*, Daivodāsa, Hotṛṣāman, Āṣṭādaṁṣṭra in place of Kautsa based on the *ṛcs* beginning with *ātvā* — Rest similar to Sātrikī.]

पन्यं कक्षम् ॥ १ ॥

The Śrautakakṣasāman [Ūha Ahī 533] is based on the *tṛca* beginning with *panyam panyam*. The sage is Śrutakakṣa, metre Anuṣṭubh and deity Indra. It is employed in the Āhīnikīrātri.

आ त्वा विदꣳष्ट्रं पूर्वम् ॥ २ ॥ [Simon, Nānā and Madras edition — आ त्वा वि and Sharma आ त्वा]

The Āṣṭādaṁṣṭrapūrvasāman [Ūha Ahī 534] is based on the *tṛca* beginning with *ā tvā viśantu*. The sage is Aṣṭādaṁṣṭra [Nānā-Vairūpa], metre Anuṣṭubh and deity Indra. Its employment is the same as above. It is *sastobhapadavibhāgya*.

(Now the Sarvastoma Atirātra — its Kalpa —

The Pratipad beginning with *upa*, Śyaita based on its own *ṛcs*, Ārbhavīyā (i.e. belonging to Ārbhava) the *ṛc* in the Gāyatri metre beginning with *pari svānaḥ*, Jarābodhīya after Saṁhita, Ātharvaṇa after Āndhīgava — rest similar to 1st Sāhasra. Its Jyotiṣṭoma atirātra has ṣoḍaśin.)

[Now Aptoryāma — its Kalpa —

Ājyabahiṣpavamāna of 3rd Sāhasra, Surūpa in place of Jarābodhīya, gives up Ātharvaṇa, Sauhaviṣa beginning with *paripradhanva*, having the *nidhana* Svar — rest similar to the 1st. The *pṛṣṭhas* of Viśvajit, the Garbhas of *pṛṣṭhas* and additional *stotras* as per the Brāhmaṇa.]

परिस्वा सुरूपोत्तरम् ॥ ३ ॥

The Surūpottarasāman [Ūha Ahī 535] is based on the *tṛca* beginning with *parisvānaḥ*. Its sage is Surūpa (Nānā-Prajāpati), metre Gāyatrī and deity Soma. It is employed in the Ārbhava of Aptoryāman. Its prastāva is of 4 syllables ending in *stobha* or it is the quarter.

स्वासु हविष-जरा-मार्गीयवानि ॥ ४ ॥

The Sauhaviṣasāman [Ūha Ahī 536], Jarābodhīya [Ūha Ahī 537] and Mārgīyava [Ūha Ahī 538] are based on their own *ṭṛcas*. [Ūha Ahī 536] — It is based on the *ṭṛca* beginning with *pari pradhanva* — The sage is Suhavi (Nānā-Suhaviṣa), metre Akṣarapañkti and deity Soma. Its employment is the same as above. Or it is *vibhāgya*. The *prastāva* is of quarter having 5 syllables — *udgītha* and *pratihāra* are also similar. The remaining, *upadrava*—pūṣṇē ∫3hôi/bhagā∫234 yā// etc. The *nidhana* is ē∫3/ sûvarvātē∫2345. [Ūha Ahī 537]—is based on the *ṭṛca* beginning with *jarābodhaḥ* — the sage is Agni, metre Gāyatrī and deity Agni. It is employed in the 1st additional *stotra* of Āptoryāman. [Ūha Ahī 538] — It is based on the *ṭṛca* beginning with *tadvo gāya*. The sage is Mṛgayu, metre Gāyatrī and deity Indra. It is employed in the 3rd additional *stotra* of Aptoryāman. Its *nidhana* is — ē∫3 / kine∫2345 (1st stotrīyā).

इदं वारम् ॥ ५ ॥

The Vāravantīyasāman [Ūha Ahī 539] is based on the 1st 3 *ṛcs* of the *sūkta* 328, beginning with *idam viṣṇuḥ*. The sage is Indra, metre Gāyatrī and deity Viṣṇu. It is employed in the 4th additional *stotra* of the Aptoryāman. The four *pratihāras* are as given earlier. It has Ahīnikīrātri — (the *pṛṣṭha* is Rathantara alternately. The Bārhata vājajit is in its place. The two Uttarapṛṣṭhas have Bṛhat and Vāravantīya; Vāravantīya is based on the *ṛcs* of Kāleya, in its place the former; Kāleya in place of Samanta; Auśana of Pārtha; the same are the *garbhas* in *pṛṣṭhas*, the Ājyas of Viśvajit, the *garbhas* should be employed in Ājyas as per Dhānañjayyas. There are different opinions. In the Ukthas the Ṣāṣṭika ukthas; the garbhas of *pṛṣṭhas* only according to Śāṇḍilya; The additional *stotras* should be employed in the jyotiṣṭoma atirātra having Ṣoḍaśin. This Jyotih is stated in the Aptoryāma) — the same are the *garbhas* in the pṛṣṭhas Yajñāyajñīya is the Bṛhatgarbha. [Nānā-Aptonyāme.]

[Now the Navasaptadaśa— it Kalpa—

Sākamaśva after Āmahīyava beginning with *pavasva*, Janitra beginning with *abhisomāsaḥ*, Raurava, Yaudhājaya, Janitra based on the *ṛcs* of Naudhasa, Sapha beginning with *pari pradhanva* — rest similar to Jyotiṣṭoma atirātra having Ṣoḍaśin.]

पवस्व साकमृचि ॥ ६ ॥

The Dhurāsākamaśva sāman [Ūha Ahī 540] is based on the *ṛc* beginning with *pavasva*. Its sage is Sākamaśva, metre Kakubh and deity Soma. It is employed in the Mādhyandina of Navasaptadaśa. There are 2 *pratihāras* one — indrāyasō∫3/ hāu∫3hō ∫31// or the other — mahidyū kṣā∫3 / hāu∫3hō∫31//

अभि सो तं वो जनित्रे ॥ ७ ॥

The Janitrādyasāman [Ūha Ahī 541] is based on the *tṛca* beginning with *abhi somāsaḥ*. The sage is Vasiṣṭha, metre Bṛhatī and deity Soma. It is employed as above. The Janitrottarasāman [Ūha Ahī 542] is based on the *tṛca* beginning with *tam vo*. The sage is Vasiṣṭha, metre Bṛhatī and deity Indra (Ūha-Soma). It is employed in the 3rd *pṛṣṭha* of Navasaptadaśa. The *Ṣoḍaśin should* not be performed. Āhīnikīrātri is there.

[Now Viṣuvat — Its Kalpa —

Saptadaśa *ukthas*, a ṣoḍaśika-atirātra. It is like Jyotiḥ atirātra. Saptadaśa *ukthas* and there is no *Ṣoḍaśī* in the Atirātra, Pañcadaśabahiṣpavamāna, trivṛt ājyas, Saptadaśa Mādhyandina Savana, Ekaviṁśa Tṛtīya savana with uktha, Pañcadaśī rātri, Trivṛtsandhi — thus the Goṣṭoma-atirātra is stated. Trivṛd-bahiṣpavamāna, Pañcadaśa ājyas, Saptadaśa Mādhyandina Savana, Ekaviṁśa tṛtīya savana with *uktha*, Pañcadaśī rātri, Trivṛtsandhi — thus the Āyuṣṭoma atirātra is stated.]

[Now the 2 Ekāhas — Its Kalpa —

The Kalpa of Gauḥ and āyuḥ — their *rātri* is Āhīnikī. Trivṛdbahiṣpavamāna, Pañcadaśa ājya of hotṛ, — by it, Viśvajit atirātra is stated. Their *rātri* is Āhīnikī .

Now the 4 Ekastomas —

The 1st is stated by Trivṛda atirātra, 2nd by Pañcadaśa atirātra, 3rd by Saptadaśa atirātra and the 4th by Ekaviṁśa atirātra.

The Kalpa of the 1st day — that *kalpa* of Bṛhaspatisava is also of the first of Ekastomas — it has Jyotiṣṭoma atirātra with Ṣoḍaśin — up to the ending of Agniṣṭoma it is like Bṛhaspatistava and commencing with Sākamaśva like Jyotiṣṭoma atirātra. All *stotras* have Trivṛt stoma.

Kalpa of the 2nd — The Ājyabahiṣpavamāna of Gauḥ, the Mādhyandina of Indrastoma, Bṛhatī beginning with *punānaḥ*. Śyaita based on its own *ṛcs* — rest similar to the 1st Sāhasra — it has Jyotiṣṭoma atirātra with Ṣoḍaśin. All have Pañcadaśa stoma.

The Kalpa of the 3rd Ekastoma — the Ājyabahiṣpavamāna of Tīvrasut and Mādhyandina — rest similar to 1st Ekastoma — All have Saptadaśastoma. There is Ahīnikīrātri.

The Kalpa of the 4th Ekastoma — the Bahiṣpavamāna of pratīcīna *stoma*, Gāyatrī on the sides after Jyotiḥ, Bṛhatī — rest similar to the 2nd Ekastoma.]

[Thus the 13 *ahrātras* are stated —]

[Now, the 3 Dvirātras — Kalpa of the Āṅgirasa *dvirātra.* The 2 days of Vyuṣṭidvirātra are also those of the Dvirātra of Aṅgirases; in regard to the next day there would be elision of Ṛṣabhapavamāna and Jarābodhīya, Samanta and Dairghaśravasa, the Ātharvaṇa in between, Jarābodhīya after Samanta, Śruddhya in place of Viśoviśīya — Āhīnikīrātri on the 2nd day — *stomas* of it — Caturvimśabahiṣpavamāna, Pañcadaśa ājyas Saptadaśa Mādhyandina, Ekaviṁśa *pṛṣṭhas,* Triṇava ārbhava, Trayastriṁśa agniṣṭoma, Pratyavarohi-*ukthas,* Triṇava first and then Ekaviṁśa and then Saptadaśa, Ekaviṁśa-Ṣoḍasīn, Pañcadaśirātri and Trivṛt sandhi.

Now Caitrarathadvirātra — the Kalpa of the 1st day — the *Kalpa* of Aṅgirasa dvirātra would be that of Caitrarātha. Its *ukthas* are of Āyuḥ and *stomas* of Jyotiṣṭoma.

The Kalpa of the 2nd day — pavasvavācaḥ, pavasvaṁndo, [Ū. Arc. Sūktas. 46; 47] ātedakṣam, [Ū. Arc. 487] is the Bahiṣpavamāna; Jarābodhīya in place of Śrudhya, the *rātri* is employed from Nārmedha.]

अच्छ जरा ॥ ८ ॥

The Jarābodhīya sāman [Ūha Ahī 543] is based on the *ṛca* beginning with *indramaccha.* The sage is Agni, metre Uṣṇih and deity Soma. It is employed in the Ārbhava on the 2nd day of Caitraratha.

[The Kalpa of Kāpivana dvirātra —

The 2 days of Caitraratha are also those of Kāpivana. The Trivṛtpañcadaśa Agniṣṭoma, the 1st day is Āyuḥ, the 2nd is Atirātra.]

[The name is Kāpivana acc to Arṣeyekalpa.]

Now the 6 Trirātras —

[1st — Gargatrirātra — the Kalpa of its 1st day —

The Ājyabahiṣpavamāna of the 1st day of Ābhiplavika and also Mādhyandina; Rathantara, Svāra-Sauparṇa, Abhīvarta beginning with *śagdhyūṣu,* Kāleya based on its own *ṛcs;* Gāyatra beginning with *svādiṣṭhayā,* Svāśirāmarkaḥ, Sapha beginning with *ayā pavasva* and Ākṣāra with *pavate,* Audala beginning with *pra sunvānāya,* Ṛtanidhana ājyadoha and finally Vaikhānasa beginning with *abhipriyāṇi,* Yajñāyajñīyaagniṣṭoma sāman.]

प्रसो जरा-सोमसाम-रोहितकूलीयानि ॥ ९ ॥

The Jarābodhīya [Ūha Ahī 544] Somasāma [Ūha Ahī 545] and Rohitakūlīya [Ūha Ahī 546] are based on the *ṛca* beginning with *prasomāsaḥ* Ūha Ahī 544 —

Its sage is Agni, metre Gāyatrī and deity Soma. It is employed in the Mādhyandina on the 1st day of Vaida trirātra and is employed in the Caturvīra based on the *tṛca* [Ūha 545 — Its sage is Soma, metre Gāyatrī and deity Soma. It is employed on the Mādhyandina of the 1st day of Chandomapavamānatrirātra. [Ūha Ahī 546] — Its sage is Indra, metre Gāyatrī and deity Soma. It is employed in the same way as above.

प्र सो क्षारान्तं जयम् ॥ १० ॥

The Ākṣārānta Yaudhājayasāman [Ūha Ahī 547] is based on the *tṛca* beginning with *prasoma deva.* The sage is Yudhājit (Nānā-Yudhāji), metre Bṛhatī and deity Soma. It is employed in the Mādhyandina on the 1st day of Gargatrirātra. The three *nidhanas* are like *ākṣāranidhana.*

उद्घे स्वारं पर्णम् ॥ ११ ॥

The Svārasāuparṇa sāman [Ūha Ahī 548] is based on the *tṛca* beginning with *udghe.* The sage is Suparṇa, metre Gāyatrī and deity Sūrya (Ūha-Indra). It is employed in the 2nd *pṛṣṭha* on the 1st day of Gargatrirātra.

अच्छाक्षारम् ॥ १२ ॥

The Ākṣārasāman [Ūha Ahī 549] is based on the *tṛca* beginning with *indra macchā.* The sage is Prajāpati, metre Uṣṇih and deity Soma. It is employed in the Ārbhava on the 1st day of Chandoma pavamānatrirātra.

अभि प्रि वैखानसम् ॥ १३ ॥

The Vaikhānasasāman [Ūha Ahī 550] is based on the *tṛca* beginning with *abhi priyāṇi.* The sages are Vaikhānasas, metre Jagatī and deity Soma. It is employed at the end of Ārbhava on the 1st day of Gargatrirātra.

The *stomas* of the 1st day of Garga — Trivṛtprātaḥsavana Pañcadaśa, Mādhyandina savana and Saptadaśa Tṛtīya savana.

[The Kalpa of the 2nd day — Gāyatra beginning with *asya pratnām,* Āmahīyava, Gautama beginning with *abhisomāsaḥ,* Antarikṣa, Dairghaśravasa, Dvihiṅkāra, Īnidhana Ājyadoha beginning with *ayam somaḥ* which comes finally. Vāmadevya on its own *ṛcs,* Gāyatrapārśva beginning with *moṣutvā,* Santani beginning with *astāvi,* Saṁkṛti based on the *ṛcs* of Śrāyantīya, Gāyatra beginning with *yaste madaḥ* and *Agneḥ arkaḥ,* Vācaḥsāman beginning with abhidyumnam, Śaukta beginning with *sakhāya,* Andhīgava beginning with *paryūṣu,* Yajñāyajñīya beginning with *indrāya soma,* Ariṣṭa beginning with *pavitrante* finally, Viśoviśīya agniṣṭoma sāman on its own *ṛcs,* its *ukthas* of Āyuḥ]

अस्य प्रत्नाशु-मार्गीयवे ॥ १४ ॥ प्रथमः ॥ १ ॥

The Āśubhārgava [Ūha Ahī 551] and Mārgīyava [Ūha Ahī 552] are based on the *ṛca* beginning with *asya pratnām.* [Ūha Ahī 551] — The sage is Bhṛgu, metre Gāyātrī and deity Soma. This *sāman* and the following five *sāmans* are employed in the Mādhyandina of the 2nd day of chandomapavamānatrirātra. [Ūha Ahī 552] — the sage is Mṛgayu, metre Gāyatrī and deity Soma.

Prapā II. Ūha-Ahīna Khaṇḍa 1 ends. Viṁśa 1 ends.

Khaṇḍa 2 begins —

एतास्वेव मित्र-तट-साक-लम्बानि ॥ १ ॥

The Saumitra [Ūha Ahī 553], Aiṭata [Ūha Ahī 554], Dhurāsākamaśva [Ūha Ahī 555] and Vilambasauparṇa [Ūha Ahī 556] are all based on the *ṛca* beginning with *asya pratnām* [Ūha Ahī 553] — The sage is Sumitra, metre Gāyatrī and deity Soma [Ūha Ahī 554] — the sage is Iṭanvā (Nānā-Iṭanvā kāvyaḥ), metre Gāyatrī and deity Soma. There are 2 *pratihāras* — śū^{2}krā$^{\hat{}}$ndū^{3}ʃ234 dū^{5}// is the 1st and the 2nd is — pā^{2}yâssā^{3}ʃ234hā^{5} // The three *nidhanas* have *hīṣīsvara* [Ūha Ahī 555] — The sage is Sākamaśva metre Gāyatrī and deity Soma. The *prastāva* is of 4 syllables ending in *stobha* or of quarter. The 1st *pratihāra* is — $^{[1]}$śukrandudū^{2}ʃ3/hāu^{na}ʃ3hō^{2}-ʃ3// and the 2nd is — $^{[1]}$payassahā^{2}ʃ3/hāū^{na}ʃ3hō^{2}ʃ31// when the *prastāva* is of 4 syllables. [Ūha Ahī 556] — The sage is Suparṇa, metre Gāyatrī and deity Soma.

अभि सो दैर्घम् ॥ २ ॥

The Dairghaśravasasāman [Ūha Ahī 557] is based on the *ṛca* beginning with *abhi somāsaḥ.* The sage is Dīrghaśravasa, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina of the 2nd day of Gargatrirātra. There are 2 pratihāras: one—sā^{3}mū^{2}ʃ34drā^{3}syā^{2}// and the other mā^{3}tsā^{2}ʃ34rā^{3ra}sā^{2}ʃ3ḥ//

प्रहिन्वा द्विहिङ्कारं देव्यम् ॥ ३ ॥

The Dvihiṅkāravāmadevya sāman [Ūha Ahī 558] is based on the *ṛc* beginning with *prahinvā.* The sage is Vāmadeva, metre Bṛhatī and deity Soma. It is employed as above.

एवमेव तनिहन्मे ॥ ४ ॥

The Santanisāman [Ūha Ahī 559] is based on the *ṛcs* beginning with *abhisomāsaḥ.* The sages are Gods (Nānā-Prajāpati), metre Bṛhatī and deity Soma. it is employed in the Mādhyandina of the 2nd day of Aśvamedhatrirātra. There is no *prastāva* in the 2nd and 3rd *stotrīyās.* There are 3 *pratihāras* similar to *prastāva*—mā^{1}tsvāhā^{2}u// — 1st *stotrīyā* — rā^{1ra}jāhā^{2}u//—2nd *stotrīyā,* prā^{1} hāihā^{2}u //

— 3rd *stotrīyā*. The *nidhanas* have *hīṣī svara*. The Pauruhanmanasāman [Ūha Ahī 560] is based on the *ṛc* beginning with *prahinvā*. The sage is Pauruhanman, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina on the 2nd day of Chandomapavamānatrirātra.

मो षु त्वा पार्श्वम् ॥ ५ ॥

The Gāyatrapārśvasāman [Ūha Ahī 561] is based on the *pragātha* beginning with *moṣutvā*. The sages are Gods metre Bṛhatī and deity Indra (Ūha-Soma). It is employed in the 2nd *pṛṣṭha* on the 2nd day of Gargatrirātra. There is *antarṇidhana* having *hīṣīsvara*.

अस्ता सन्तनि ॥ ६ ॥

The Santanisāman [Ūha Ahī 562] is based on the *pragātha* beginning with *astāvi*. The sages are Gods (Nānā-Prajāpati) metre Kakubuttarābṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 2nd day of Gargatrirātra. There are 3 *pratihāras* similar to *prastāva* — stotūrhā$\overset{1ra}{}$u$\overset{2}{}$// (1st *stotrīya*); saṅkṣohā$\overset{1}{}$u$\overset{2}{}$ (2nd *stotrīyā*) and somāhā$\overset{1ra}{}$u$\overset{2}{}$// (3rd *stotrīyā*). The *nidhanas* have *hīṣī svara*.

यस्ते सुरूपाद्य-भासासितानि ॥ ७ ॥

The Surūpādya [Ūha Ahī 563], Bhāsa [Ūha Ahī 564] and Vāsiṣṭha-āsita [Ūha Ahī 565] *sāmans* are based on the *tṛca* beginning with *yaste*. [Ūha Ahī 563] — The sage is Prajāpati (Ūha-Surūpa), metre Gāyatrī and deity Soma. [Ūha Ahī 564] — The sage is Atri, metre Gāyatrī and deity Soma. There are 2 *pratihāras* of 2 syllables — dā$\overset{1}{}$ivā$\int$23// or dhā$\overset{1}{}$sā$\int\overset{2}{}$//. [Ūha Ahī 565] — The sage is Asita (Nānā-Vasiṣṭha), metre Gāyatrī, deity Soma. All the three are employed in the Ārbhava on the 2nd day of Chandoma pavamāna.

अभि द्यु वाचः ॥ ८ ॥

The Vācas sāman [Ūha Ahī 566] is based on the *pragātha* beginning with *abhidyumnam*. The sage is Vāc, metre Kakubḥ and deity Soma. It is employed in the Ārbhava on the 2nd day of Gargatrirātra.

सखा तृचे शौक्तम् ॥ ९ ॥

The Śaukthasāman [Ūha Ahī 567] is based on the *tṛca* beginning with *Sakhāyaḥ*. The sage is Śukti Āṅgirasa, metre Uṣṇiḥ and deity Soma. It is employed as above. The *pratihāra* is of 2 syllables ending in *stobha*—śāiśā$\overset{1}{}$ō$\overset{2^3}{}$$\int$234vā$\overset{5}{}$//. When there are 2 *pratihāras*, the 2nd one is — śā$\overset{1}{}$iśā$\overset{2^\wedge}{}$//.

The *stomas* of the 2nd day of Gargatrirātra—Pañcadaśa Prātaḥsavana, Saptadaśa Mādhyandina savana and Ekaviṁśa Tṛtīya savana with *uktha*.

[Now the Kalpa of the 3rd day of Gargatrirātra—Gāyatra beginning with *uccāte* and also Gauṣūkta, Jarābodhīya, Ṛṣabhapāvamāna, Utsedha beginning with *pratnam pīyūṣam*, Ābhiśava beginning with *parīto*, Ātharvaṇa, Pṛśni, and finally Triṇidhana-ājyadoha beginning with *tisrovācaḥ*, Jyotiṣṭoma atirātra with ṣoḍaśin, its *rātri* is Āhīnikī. *Stomas* of the 3rd day — Ekaviṁśa Prātaḥsavana, Triṇavamādhyandina savana, Trayastriṁśa ārbhava, Catustriṁśa agṅiṣṭoma, Ekaviṁśa *ukthas* with *Ṣoḍaśika*, Ṣoḍaśa Prathamarātrisāman, Pañcadaśīrātri, Trivṛtsandhi. Śaṣalīhoma — (Tāṁbra - 21.3) The Trirātras are other than Aśvamedha. Aśvamedha *trirātra* — Its Kalpa — 3 Anuṣṭubhs beginning with *pavasva* rendered into 4 Gāyatrīs, Pajra, Yaudhājaya, Gauṅgava in between, Audala, Ājyadoha, Gautama — rest similar to the 1st day of Gargatrirātra.

[The 2nd day of Aśvamedha-trirātra — Its Kalpa—Gautama beginning with *abhisomāsaḥ*, Antarikṣa, Dairghaśravasa, these 3 of 1*ṛc*; Santani based on 3 *ṛcs*, Paurumadga, Gāyatrapārśva, Maidhātitha, these are based on 1*ṛc* Dvihiṅkāravāmadevya based on 3*ṛcs*, Mahānāmnīs, Vāmadevya, Pārthuraśma, Saṁkṛti based on the *ṛcs* of Śrāyantīya — rest similar to the middle day of Gargatrirātra. It has Āhīnikirātri and *stomas* like the Sarvastoma-atirātra.

Vaidatrirātra — the Kalpa of its 1st day — Gāyatra beginning with *prasomāsaḥ* based on 1*ṛc*, Jarābodhīya based on 1*ṛc*, Āśva based on 1*ṛc*, Gauṅgava beginning with *prasoma* based on 1*ṛc*, Pajra based on 1*ṛc*, Yaudhājaya based on 1*ṛc*, Auśana, Aupagava, Āṣṭādaṁṣṭra, Nānada beginning with *pratyasmai*, Ṣodaśisāman, Rātrisandhi — rest similar to the 1st day of Gargatrirātra. All have Trivṛt. The 2nd day of Vaidatrirātra — Its Kalpa Śyāvāśva beginning with *paryūṣu*, Āndhīgava beginning with *indrāya*, finally Yajñāyajñīya beginning with *pavitramte*, Tairaścya in place of Udvaṁśīya, Udvaṁśīyaṣoḍaśisāma, Rātrisandhi — rest similar to the middle day of Gargatrirātra. All have Trivṛt.

The 3rd day Vaidatrirātra — Its Kalpa — drops Jarābodhiya, Satobṛhatī and Dvipadā Aticchandas, Bārhatas inversely, Dīrghatamasaḥarkaḥ beginning with *ayam puṣā*, Krauñca, finally Yajñāyajñīya beginning with *dhartādivaḥ* — rest similar to the last day of Gargatrirātra. All have Trivṛt *stoma*. Chandomapavamāna trirātra — Kalpa of its 1st day — Bahiṣpavamāna of Sāṁvatsarika viṣuvat, both *paryāsas*, Somasāman and Rohitakūlīya after Aśva, Sapha beginning with *pavasva* and Ākṣāra beginning with *indramaccha*— rest similar to the 1st day of Aśvatrirātra. Stomas — Caturviṁśa pavamānas, Trivṛdājyas, Pañcadaśa *pṛṣṭhas* and Saptadaśa

agniṣṭoma . The *stomas* are without four *paryāyas*. The Kalpa of the 2nd day — Brings in prior to *paryāsa*, The *tṛca* beginning with *vṛsāsoma*, that beginning with *vṛṣā hyasi*, the 2 *navarcas* beginning with *etc. somāḥ* (Ū. Arc. 1178-86) and *somāḥ* (Ū. Arc 1187-95) and pañcarca beginning with *utte śuṣmāsa* (Ū. Arc. 1205-9) — the 6 *sāmans* beginning with Āśubhargava after Āmahīyava, Acchidra, Maidhātitha and Pauruhanmana after Dvihiṅkāra, the 4 beginning with Surūpa after Agneḥarkaḥ, Āsita, Kautsa, Śuddhāśuddhīya, Krauñca and Rayiṣṭha, before Yajñāyajñīya — rest similar to the middle day of Gargatrirātra].

इन्द्रासित-कौत्स-शुद्धाक्रौञ्च-रयिष्ठानि ॥ १० ॥ द्वितीयः ॥ २ ॥

The Āsitādya [Ūha Ahī 568], Aiḍakautsa [Ūha Ahī 569], Padanidhanaśuddhāśuddhīya [Ūha Ahī 570], Krauñcādya [Ūha Ahī 571] and Rayiṣṭha [Ūha Ahī 572] *sāmans* are based on the *tṛca* beginning with *indrāya* [Ūha Ahī 568] — The sage is Asita devala, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava of the 2nd day of Chandomapavamāna-trirātra. [Ūha Ahī 569] — The sage is Kutsa, metre Anuṣṭubh and deity Soma. The employment of [Ūha Ahī 569, 570, 571 and 572] is the same as that of [Ūha Ahī 568]. [Ūha Ahī 570] — The sage is Indra, metre Anuṣṭubh and deity Soma. [Ūha Ahī 571] — The sage is Kruṅ [Nānā-Kruñca], metre Anuṣṭubh and deity Soma. It is *padavibhāgya*. [Ūha Ahī 572] — The sage is Indra, metre Anuṣṭubh and deity Soma. The 3 *pratihāras* are like the *prastāva* — $\overset{2}{\text{v}}\overset{}{\text{ṛ}}$ traghṇé pā//, $\overset{2}{\text{n}}\overset{\text{ra}}{\text{a}}$rē cadā//, $\overset{2\text{ra}}{\text{v}}\overset{\text{ra}}{\text{ī}}$ rāyasā// (1st *stotrīyā*). There are 3 *antarṇidhanas*. The *nidhana iṭ iḍā* in place of *upā* is there.

Prapā. II. 2 ends. Viṁśa 2 ends.

The 2nd Khaṇḍa of Ahīna ends —

3rd begins —

इन्द्रा पविज्ञीये ॥ १ ॥

The Yajñāyajñīya *sāmans* [Ūha Ahī 573 & 574] are based on the *tṛcas* beginning with *indrāya* and *pavitrante* respectively. [Ūha Ahī 573] — The sage is Agnivaiśvānara, metre Anuṣṭubh and deity Soma. Its employment is already given. [Ūha Ahī 574] — The sage is Agnivaiśvānara, metre Jagatī and deity Soma. It is employed at the end of Ārbhava on the 2nd day of Vaidatrirātra.

स्वासु विशीयम् ॥ २ ॥

The Viśoviśīyasāman [Ūha Ahī 575] is based on its own *tṛca* beginning with *viśoviśaḥ*. The sage is Agni, metre Anuṣṭubh and deity Agni. It is employed in the Agniṣṭomasāman on the 2nd day of Gargatrirātra. There are 2 *pratihāras* — one

of 2 syllables beginning with stobha — ó/hṳ́ vâi/śṳ́∫234ṣā́// or the other — hṳ́mmā/syā́∫3mā́∫3//.

The *Stomas* of the 2nd day of Chandopavamāna trirātra — Catvāriṁśa pavamānas, Pañcadaśa ājyas, Saptadaśa *pṛṣṭhas* and Ekaviṁśa agniṣṭoma with *uktha.*

(Now the 3rd day — Its Kalpa — Brings in 4 Ṣaḍṛcas on the 9th day (Ū. Arc 1274 to 97) after *aṣṭarca* (Ū. Arc. 1266-73). *Paryāsa* (Ū. Arc. 1137-39). After Ṛṣabhapāvamāna, Surūpa, Adārasṛṭ, Iḍānāṁsamkṣāraḥ and Svārasaindhukṣita; after Pṛśni: Arkapuṣpa, Kaulmalabarhiṣa and Devasthāna; after Hāviṣmata the 4 *sāmans* beginning with Śāmmada, (i.e. Ūha Ahī 592-595), Yadvāhiṣṭhīya after Yajñāyajñīya — rest similar to the 3rd day of Gargatrirātra.

उच्चा सुरूपोत्तरादारसंक्षाराः ॥ ३ ॥

Surūpottara [Ūha Ahī 576], Adārasṛt [Ūha Ahī 577], and Iḍānāṁ saṁkṣāraḥ [Ūha Ahī 578] are based on the *ṛca* beginning with *uccāte.* [Ūha Ahī 576] — The sage is Surūpa [Nānā-Prajāpati], metre Gāyatrī and deity Soma. It is employed in the Mādhyandina on the 3rd day of Chandoma pavamānatrirātra. [Ūha Ahī 577] — The sage is Bhardvāja, metre Gāyatrī and deity Soma — It is employed as above. [Ūha Ahī 578] — The sage is Vasiṣṭha (Ūha-Iḍā), metre Gāyatrī and deity Soma. its employment is the same as above. It is *sastobhapadavibhāgya.*

तोषिं पृश्नि ॥ ४ ॥

The Pṛśnisāman [Ūha Ahī 579] is based on the *ṛca* beginning with *parītoṣincatā.* The sage is Bharadvāja, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina on the 3rd day of Chandomapavamānatrirātra.

The Stomas of the 3rd day —

Aṣṭācatvāriṁśa pavamānas, Ekaviṁśa ājyas, Triṇava *pṛṣṭhas,* Trayastriṁśa agniṣṭoma, Ekaviṁśa *ukthas* with Ṣoḍaśika, Pañcadaśīrātri and Trivṛtsandhi.

[Antarvasu-trirātra — its Kalpa —

The 1st and the last day of Gargatrirātra are also those of Antarvasu. The *stomas* of the 1st day — Trivṛt prātaḥsavana, Pañcadaśa Mādhyandina Savana and Saptadaśa tṛtīyasavana.

Stomas of the 3rd day — Ekaviṁśa prātaḥsavana, Triṇava mādhyandina savana and Trayastriṁśa tṛtīyasavana with *uktha,* Ekaviṁśa Ṣoḍaśin Pañcadaśīrātri, Trivṛtsandhi.

The Kalpa of the 2nd day of Antarvasu — Whatever is employed on the middle day of Chandomapavamāna is employed on the 2nd day; Ārbhava is based on *tṛca.*

The *stomas* of this day — Caturviṁśa prātaḥsavana, Catuścatvāriṁśa Mādhyandina savana, Aṣṭācatvāriṁśa tṛtīyasavana with *uktha.*]

[Parāka-trirtātra — the Kalpa of the 1st day — The Kalpa of the 1st day of *antarvasu* is that of the 1st day of Parāka. Stomas of the 1st day — Trivṛt prātaḥsavana, Pañcadaśa mādhyandina savana and Saptadaśa tṛtīyasavana. Kalpa of the 2nd day — brings 2 *tṛcas* prior to *pāryāsa,* Āśubhārgava and Mārgīyava after Āmahīyava, Surūpa and Bhāsa after Agneḥ ārkaḥ, Āsita and Kautsa before Yajñāyajñī ya — rest similar to the middle day of Gargatrirātra. The *stomas* — Ekaviṁśa prātaḥsavana, Triṇavamādhyandina savana and Trayastriṁśa tṛtīyasavana with *uktha.* Kalpa of the 3rd day — whatever is employed on the last day of Chandomapavamāna is also employed on this day. Bṛhatī is Śaśakarṇakḷpta — in it Ābhīśava is employed in the 1st *stotrīyā* and Devasthāna beginning with *Śriṇantaḥ* in *abhyāsyā.*]

The *stomas* of the 3rd day —

Caturviṁśaprātaḥsavana, Catuścatvāriṁśamādhyandina savana, Aṣṭācatvāriṁśa tṛtīyasavana with *uktha,* Ekaviṁśa Ṣoḍaśīn Pañcadaśīrātri and Trivṛtsandhi.]

Now the 4 sacrifices - Catūrātras of 4 days each — the 1st is Atricatūrātra, called Caturvīra. [The Kalpa of its 1st day Gāyatra beginning with *pra somāsaḥ,* Āsva, Jarābodhīya, Āśubhārgava, Pajra beginning with *prasomadeva,* Gauṅgava, Yaudhājaya, Auśana at the end; Rathantara, Vāmadevya, Naudhasa, Kāleya; Gāyatra and Saṁhīta beginning with *svādiṣṭhayā,* Sapha beginning with *pavasva* and Pauṣkala beginning with *indramaccha.* Audala beginning with *prasunvānāya,* Gautama, Ākūpāra, Dviriḍapadastobha finally beginning with *abhipriyāṇi,* Yajñāyajñīya agniṣṭoma sāman —]

The *stomas* of the 1st day — Caturviṁśapavamānas, Trivṛdājyas, Pañcadaśa *pṛṣṭhas* and Saptadaśa agniṣṭoma.

[The Kalpa of the 2nd day —

Gāyatra beginning with *vṛṣā,* Hāviṣmata, Ājiga, Svārasauparṇa two Āyāsyas beginning with *punānaḥ,* Dairghasravasa in between, finally Pārtha beginning with *vṛṣāśoṇa;* Bṛhat, Vāmadevya, Śyaita, Mādhucchandasa; Gāyatra beginning

with *yaste madaḥ*, Svāśiramarkaḥ, Śaṅku beginning with *tvam hyaṅga*, Sujñāna beginning with *pavasva*, Āsita beginning with *ayampūṣā*, 2 Krauñca *sāmans* finally Caturiḍapadastobha beginning with *vṛṣā matīnām*; Yajñāyajñīya agniṣṭoma sāman, Auśana, Saubhara and Āṣṭādaṁstra. According to the commentary, 2 Krauñca *sāmans* are — one beginning with $\overset{5}{\text{ā}}\text{yampūṣā}\overset{1ra}{\text{ū}}\overset{ra}{\text{ho}}$ and the 2nd with $\overset{4}{\text{ā}}\overset{3}{\text{yā}}\text{mpūṣā}\overset{4ra\ 5ra}{/}\overset{2}{\text{hō}}$.

(These two *sāmans* are Krauñcādya (Ūha Ahī 590) and Tṛtīya-Krauñca (Ūha Daśa 49). The former begins with $\overset{2}{\text{ā}}\text{yampūṣāū}\overset{1ra}{\text{ho}}\overset{ra}{}$ and the latter with $\overset{4}{\text{ā}}\overset{3}{\text{yā}}\text{mpūṣū}\overset{4ra\ 5ra}{/}\overset{2}{\text{hō}}$ / They should be employed inversely to avoid *Jāmitā*.)

The *stomas* of the 2nd day — Caturviṁśa pavamānas, Pañcadaśa ājyas, Saptadaśa *pṛṣṭhas* and Ekaviṁśa-agniṣṭoma with *uktha*.

[The Kalpa of the 3rd day —

Gāyatra begining with *uccāte*, Kṣullakavaiṣṭambha, Aiḍasauparṇa, Gautama beginning with *abhisomāsaḥ*, Antarikṣa, Maidhātitha, Dvihiṁkāravāmadevya, finally Aṅgīrasām Saṅkrośaḥ beginning with *tisrovācaḥ*; Rathantara beginning with *abhitvā*, Vāmadevya beginning with *kastamindra*, Śrāyantīya, Raurava; Gāyatra beginning with *tisrovācaḥ*, Agneḥarkaḥ, Vācassāma beginning with *āsotā* and Śaukta beginning with *sakhāyaā*, 2 Tvāṣṭrīsvāra sāmans beginning with *sūtāso*, Āndhīgava in between, finally Ṣaḍiḍapadastobha beginning with *pavitrante*, Yajñāyajñīya agniṣṭoma sāman and *ukthas* of Āyuḥ. [The two svāratvāṣṭīsāmans are those, one of which begins $\overset{1}{\text{sū}}\text{tāsō}\overset{ra}{\text{mā}}\overset{ra}{\int}\overset{2}{3}\text{hā}\overset{2\wedge}{}$ [Ūha Ahī 593 and 594] and the other begins with $\overset{5}{\text{sū}}\text{tā}\overset{ra}{/}\text{sō}\overset{3ra}{\text{mā}}\ 31\text{h}\overset{2}{\text{ā}}3\text{hā}\overset{2\wedge}{}$.]

The *stomas* of the 3rd day — Caturviṁśa pavamānas, Saptadaśa ājyas, Ekaviṁsa *pṛṣṭhas* and Triṇavaagniṣṭoma with *uktha*.

[The Kalpa of the 4th day — Gāyatra beginning with *asya pratnām*, Āmahīyava, Satrāsāhīya, Pṛśni beginning with *parito*, Ātharvaṇa, Utsedha, finally Ihavadvāsiṣṭha beginning with *ayamsomaḥ*; Bṛhat beginning with yajjā *yathā*, Vāmadevya beginning with *endu madhoḥ*, Traiśoka Samanta; Gāyātra beginning with *parisvānaḥ*, Gauṣūkta; Dīrgha beginning with *sasunveyaḥ* and Vāravantīya beginning with *prāṇāśiśuḥ*, Niṣedha beginning with *purojiti* and Śyāvāśva, Dirghatamasaḥarkaḥ beginning with *paripradhanva* and finally Aṣṭeḍapadastobha beginning with *dhartādivaḥ*; Yajñāyajñīya agniṣṭomasāman; Sākamaśva, Traikakubha, Nārmedha are the ukthas; Gaurīvita, Ṣoḍaśisāman, Rātri, sandhi.]

The *stomas* — Caturviṁśa pavamānas, Saptadaśa ājyas, Triṇava pṛṣṭhas, Trayastriṁśa-agniṣṭoma, Ekaviṁśa *ukthas* with Ṣoḍaśin, Pañcadaśīrātri, Trivṛtsandhi.

तथा श्रीणम् ॥ ५ ॥

The Pṛśṇisāman [Ūha Ahī 580] as before begins with śrīṇantaḥ — The sage is Bharadvāja, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina on the 3rd day of Aśvamedha.

स्वानो हाविष्म-शाम्म-दाव-चीनेड-विष्कृतानि ॥ ६ ॥

The Hāviṣmata [Ūha Ahī 581], Śāmmada [Ūha Ahī 582], Dāvasunidhana [Ūha Ahī 583], Pratīcīneḍa Kāśita [Ūha Ahī 584] and Hāviṣkṛta [Ūha Ahī 585] *sāmans* are based on the *tṛca* beginning with *parisvānaḥ*. [Ūha Ahī 581]—The sage is Haviṣmat, metre Gāyatrī and deity Soma. It is employed in the Ārbhava on the 3rd day of Aśvamedha. [Ūha Ahī 582] —The sage is Śammat, metre Gāyatrī, deity Soma. It is employed in the Ārbhava on the 3rd day of Chandoma pavamānatrirātra. [Ūha Ahī 583] — The sage is Tanvapṛthu (Ūha-Dāvasu) metre Gāyatrī and deity Soma. It is employed as above. [Ūha Ahī 584] — The sage is Kāśīta, metre Gāyatrī and deity Soma. [Ūha Ahī 585] — The sage is Haviskṛta, metre Gāyatrī and deity Soma. The sāmans Ūha Ahī 582, 583, 84 and 85 have the same employment.

अयम्पू ज्ञीय-हिष्ठीये ॥ ७ ॥

The Yajñāyajñīya [Ūha Ahī 586] and Yadvāhiṣṭhīyottara [Ūha Ahī 587] are based on the *tṛca* beginning with *ayampūṣā*. [Ūha Ahī 586] — The sage is Agni vaiśvānara, metre Anuṣṭubh and deity Soma. Its employment is the same as above. [Ūha Ahī 587] — The sage is Agni, metre Anuṣṭubh and deity Soma. It has the same employment as above.

धर्ता ज्ञीयम् ॥ ८ ॥

The Yajñāyajñīyasāman [Ūha Ahī 588] is based on the *tṛca* beginning with *dhartā*. The sage is Agnivaiśvānara, metre Jagatī and deity Soma. It is employed at the end of the Ārbhava on the 3rd day of Vaidatrirātra. Here the *pratihāra* is — pā$\overset{2}{\int}$32jā by *pratihārachant* and not at the end of the 3rd quarter. [The name is given as Vaidatrirātra or Baidatrirātra].

प्र सु पारम् ॥ ९ ॥

The Ākupārasāman [Ūha Ahī 589] is based on the *tṛca* beginning with *prasunrānāya*. The sage is Akupāra, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 1st day of Caturvīra.

अयम्पू क्रौञ्चाद्यम् ॥ १० ॥

The Krauñcādya sāman [Ūha Ahī 590] is based on the *tṛca* beginning with *ayam pūṣā*. The sage is Kruṅ (Nānā-Kruñca) metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 2nd day of Caturvīra. It is *padavibhāgya*.

कस्तं देव्यम् ॥ ११ ॥

The Mahāvāmadevyasāman [Ūha Ahī 591] is based on the *pragātha* beginning with *kastamindra*. The sage is Vāmadeva, metre Bṛhatī and deity Indra. It is employed in the second *pṛṣṭha* on the 3rd day of Caturvīra. There are 2 *pratihāras* — the regular one — vāja(23iva(23jām// or of 2 syllables ending in *stobha* — siṣa(23uhō(23/humma(23// .

तिस्रः सैन्धुक्षिते ॥ १२ ॥ तृतीयः ॥ ३ ॥

The Saindhukṣitasāman [Ūha Ahī 592] is based on the *tṛca* beginning with *tisrovācaḥ*. The sage is Sindhukṣit, metre Gāyatrī and deity Soma. It is employed in the Ārbhava on the 3rd day of the Jāmadagnya-Catūrātra.

Prāpā. II ends Ūha Eka-Third Khaṇḍa ends — Vimśa 3 ends.

4th begins.

Jāmadagnya-Catūrātra — Kalpa of the 1st day — The Anurūpa beginning with *upoṣu*, Naudhasa brahmasāman, Pauśkala in place of Sujñana, Audala and Gautama beginning with *prasunvānāya* — rest similar to the Ābhiplavika — 1st day]. On this day Trivṛt and Pañcadaśa *stomas* are conversely employed.

[Kalpa of the 2nd day — Ājiga and Krauñca given up, Uṣṇih and Kakubh in their own, Yāma based on its own *tṛca* — rest similar to the 2nd day of Caturvīra.]

The *stomas* — Caturviṁśabahiṣpavamāna, Pañcadaśa three ājyas, Saptadaśa of Acchāvāka, Ekaviṁśa Mādhyandina pavamāna, Saptadaśa 2 *pṛṣṭhas*, 2 Ekaviṁśas, Ekaviṁśa tṛtīya savana with *uktha*.

The Kalpa of the 3rd day — drops the *tṛca asṛkṣata pravājinaḥ* etc, Aiḍasaindhukṣita after Agneḥarkaḥ, Triṇidhana tvāṣṭrīsāman in place of Tvāṣṭrīsāman having repetition, Ariṣta — as based on its own *ṛcs*, — rest similar to the 3rd day of Caturvīra.]

The *stomas* — Ekaviṁśabahiṣpavamāna, 3 Ājyas, Pañcadaśa of Acchāvāka, Caturviṁśa mādhyandina pavamāna, Ekaviṁśa *pṛṣṭhas*, Triṇava 3rd *savana*, 2

śa of Acchāvāka.

[The Kalpa of the 4th day — Śrudhya in place of Vāravantīya — exchanges two Ānuṣṭubhas, Vāravantīya based on *dvipadās*, finally Dīrghatamasaharkaḥ — rest similar to the 3rd day of Caturvīra.]

Stomas — Caturviṁśa pavamānas, Pañcadaśa ājya of *hotṛ*, 3 Saptadaśa, Ekaviṁśa *pṛṣṭhas*, Trayastriṁśa agniṣṭoma, Ekaviṁśa *ukthas* with Ṣoḍaśika, Pañcadaśī-rātri, Trivṛtsandhi.

सुता त्वाष्ट्री स्वारे ॥ १ ॥

The 2 Svāratvāṣṭrīsāmans [Ūha Ahī 593 & 594] are based on the *tṛca* beginning with *sutā soma*. [Ūha Ahī 593] — The sages are Tvāṣṭryaḥ, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 3rd day of Caturvīra. It is *padavibhāgya*. [Ūha Ahī 594] — The sages are Tvāṣṭryaḥ, metre Anuṣṭubh and deity Soma. It is employed as above. It is *padavibhāgya*. Vāsiṣṭha Catūrātra — (It is also called Saṁsarpa) —

[Kalpa of the 1st day — The 1st one Jāmadagnya is that of Saṁsarpa. Its *stomas* — Trivṛtprātaḥsavana, Pañcadaśa mādhyandina savana, and Saptadaśa tṛtīya savana.

The Kalpa of the 2nd day — drops both Navarca and Sauparṇa Bārhaduktha beginning with *parīto*, Dairghaśravasa, 2 Āyāsyas — rest similar to the 2nd day of Jāmadagnya. Its *stomas* — Pañcadaśaprātaḥ savana, Saptadaśa mādhyandina savana, Ekaviṁśa tṛtīya savana with *uktha*. Kalpa of the 3rd day —Ājyabahiṣpavamāna of the 3rd day of Dvādaśāhika, Gāyatrī — rest similar to the 3rd day of Jāmadagnya.

Stomas—Saptadaśaprātaḥsavana, Ekaviṁśa mādhyandina Savana and Triṇavatṛtīya savana with *ukthas*. The Kalpa of the 4th day—drops *paryāsa*, Vrātyā, Gāyatrī, Bṛhatī beginning with *punānaḥ*, Vāravantīya after Gauśukta, Nisedha beginning with *purojiti*, Śyāvāśva, Tvāṣṭrīsāman, brings in Dvipadā of aticchandas — rest similar to the last day of Jāmadagnya. *Stomas* — Ekaviṁśaprātaḥsavana, Triṇava mādhyandina savana, Trayaśtriṁśa tṛtīya savana, *pratyavarohi ukthas*, Triṇava 1st, 2 Ekaviṁśa with Ṣoḍaśika Pañcadaśīrātri, Trivṛtsandhi.

पुना पृश्न्याभीशवोत्तरे ॥ २ ॥

The Pṛśni [Ūha Ahī 595] and Ābhī śavottara [Ūha Ahī 596] are based on the *tṛca* beginning with *punānaḥ*. [Ūha Ahī 595] — The sage is Bharadvāja, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina on the 4th day of Vāsiṣṭha. [Ūha Ahī 596] — The sage is Abhīśu, metre Bṛhatī and deity Soma. it

is employed as above. There are 2 *pratihāras* —1st with 2 syllables ending in *stobha*— $\overset{5}{\bar{a}}\int 234r\overset{5}{\bar{a}}/h\overset{2}{\bar{a}}\int 3h\overset{2}{\bar{a}}//$ and the other — $\overset{3}{\bar{u}}\int 234ts\overset{5}{\bar{a}}ḥ/h\overset{2}{\bar{a}}\int 3h\overset{2}{\bar{a}}i//$.

सिष्ठमयम् ॥ ३ ॥

The Vāsiṣṭhasāman [Ūha Ahī 597] is based on the *tṛca* beginning with *ayam somaḥ*. The sage is Vasiṣṭha, metre Triṣṭubh and deity Soma. It is employed at the end of Mādhyandina pavamāna on the 4th day of Vāsiṣṭha. It is *sastobhapadavibhāgya*.

एदु देव्यम् ॥ ४ ॥

The Mahāvāmadevyasāman [Ūha Ahī 598] is based on the *tṛca* beginning with *edu*. Its sage is Vāmadeva, metre Uṣṇiḥ and deity Soma. It is employed in the 2nd *pṛṣṭha* on the 4th day of Vāsiṣṭha. There are 2 *pratihāras* one is — $r\overset{1}{\grave{a}}st\bar{a}\int 3va\text{-}t\overset{2}{\hat{a}}i//$ and the other with 2 syllables ending in *stobha*—$\overset{3}{s}ad\overset{3}{\bar{a}}uh\overset{2}{\bar{o}}\int 3/h\overset{1}{\grave{u}}mm\bar{a}\int\overset{5}{2}//$.

परिस्वानो गौषूक्तम् ॥ ५ ॥

The Gauṣuktasāman [Ūha Ahī 599] is based on the *tṛca* beginning with *parisvānaḥ*. The sage is Gauṣūkti, metre Gāyatrī and deity Soma. it is employed in the Ārbhava on the 4th day of Vāsiṣṭha.

प्राणा वारम् ॥ ६ ॥

The Vāravantīyasāman [Ūha Ahī 600] is based on the *tṛca* beginning with *prāṇāśiśuḥ*. The sage is Indra, metre Uṣṇih and deity Soma. it is employed in the Ārbhava on the 4th day of Caturvīra. There are 4 *pratihāras* as pointed out already.

Vaiśvāmitra Catūratra —

[Kalpa of its 1st day — Gāyatra beginning with *prasomāsaḥ* based on 1 *ṛc*, Āśva and Jarābodhīya also based on 1 *ṛc*, Yaudhājyaya based on the *tṛca* beginning with *prasoma* — rest similar to the 1st day of Saṁsarpa. All *stotras* have Trivṛṭ On the 2nd day, all have Pañcadaśa.

Kalpa of the 3rd day — drops Saindhukṣita and Āndhīgava, — rest similar to the 3rd day of Saṁsarpa — All have Saptadaśa.

Kalpa of the 4th day — drops Jarābodhīya and Vāravantīya, Dvipadā of *aticchandas*, Pṛśṇi beginning with *parito*, Ābhiśava, Ātharvaṇa, Jyotiṣṭoma anuṣṭubh — rest similar to the last day of Saṁsarpa — All have Ekaviṁśa *stomas*. There is *āvāpa* or *abhyāsa* in the *sandhi* of Ekastoma].

3 Pañcarātras — Devānām Pañcarātraḥ — the Kalpa of its 3 days — The peculiarity of the 1st is — Vaiśvāmitradvyaha, Somasāma in place of Jarabodhīya.

That of the 2nd is — Maukṣa in place of Svāśirāmarkaḥ, Aupagava of Saubhara; Dvādaśahika — 3rd day — Rathantara in place of Vairūpa, Agneḥarkaḥ of Pāṣṭhauha, Tvāṣṭrisāman of Gaurīvita. This is the peculiarity. (The *abhyāsaṅga* of its 3 days is called Pañcāha) — due to it this Pañcarātra is called *abhyāsaṅgya*—1st day — Gāyatra and Saṁhita based on the *ṭṛca* beginning with *svādiṣṭhayā*, Gautama based on the *ṭṛca*; that of the 2nd day is — Āsita based on the *ṭṛca*; and of the 3rd day is — Vācassāma and Śaukta based on the *ṭṛca*]

The *stomas* of these 3 days — 2 Trivṛtsavanas, one Pañcadaśa are those of the 1st day, Pañcadaśasavana and 1 Saptadaśa is of the 2nd; 2 Saptadaśasavana and 1 Ekaviṁśa is that of the 3rd.

[The Kalpa of its 4th day — Gāyatra beginning with *pavasva*, Adārasṛt, Satrāsāhīya, Āstādaṁṣṭra beginning with *tavāham*, Ābhiśava, Svaḥpṛṣṭha, Āngīrasa, finally Vāsiṣṭha beginning with *uhūvā*. Bṛhat, Vāmadevya, Traiśoka, Pṛṣṇī, Gāyatra beginning with *paripriyā*, Svāśirāmarkaḥ; Bṛhad-bhāradvāja, Bṛhaṭka beginning with *tvam hyaṅga*, Krośa beginning with *somaḥ punānaḥ*, Nānada beginning with *purojiti*, Tvāṣṭrīsāman, Ātharvaṇa, finally Lauśa beginning with *pro ayāsīt*; Yajñāyajñīya agniṣṭoma sāman; Saindhukṣita, Saubhara and Udvaṁśīya are the *ukthas*; 2 Ekaviṁśa savanas and 1 Triṇava. [In regard to Bṛhatkrośa the name Bṛhat should be Bṛhatka.]

[The Kalpa of the 5th day — Gāyatra beginning with *asya pratnām*, Āmahīyava, Jarābodhīya, Ṛṣabhapavamāna, Vāmra beginning with *parīto*, Mānava, Ānūpa, Utsedha, Ihavadvāsiṣṭha, finally beginning with *ayaṁsoma*: Rathantara, Vāmadevya, Śrāyantīya, Vaiyaśva; Gāyatra beginning with *parisvānaḥ*, Gauśukta, Vāravantīya, Dīrgha beginning with *sasunveyaḥ*, Śrudhya beginning with *prāṇāśiśuḥ*, Śyavāsva and Āndhīgava beginning with *somāḥ pavante*, Niṣedha, Vājadāvarīs beginning with *paripradhanvā*, Nityavatsas beginning with *ayārucā*, finally Dīrghatamasaḥarkaḥ beginning with *dhartā*; Yajñāyajñīya agniṣṭoma sāman and Cāturvīra-atirātra with Ṣoḍaśin]

The *stomas* of the 5th day — 2 Triṇava savanas, Traistriṁśa 1, ukthas *pratyavarohi*, Triṇava 1st, 2 Ekaviṁśas with Ṣoḍaśin, Pancadaśīrātri and Trivṛtsandhi.

दक्षसा सत्रा ॥ ७ ॥

The Satrāsāhīyasāman [Ūha Ahī 601] is based on the *ṭṛca* beginning with *parasva* dakṣasā. The sage is Indra, metre Gāyatrī and deity Soma. It is employed in the Mādhyandina on the 4th day of Devapañcarātra.

परि प्रिया द्वाजम् ॥ ८ ॥

The Bṛhadbhāradvājasāman [Ūha Ahī 602] is based on the *tṛca* beginning with *paripriyā*. The sage is Bharadvāja, metre Gāyatrī and deity Soma. It is employed in the Ārbhava on the 4th day of Devapañcarātra.

ऊर्मिणा क्रोशम् ॥ ९ ॥

The Krośasāman [Ūha Ahī 603] is based on the *tṛca* beginning with *somaḥ punāna ūrmiṇā*. The sage is Indra, metre Uṣṇih and deity Soma. It is employed as above.

तोषिं वाम्र-मानवानूपानि ॥ १० ॥

The Vāmra [Ūha Ahī 604], Mānavottara [Ūha Ahī 605] and Ānūpavādhryaśva [Ūha Ahī 606] are based on the *tṛca* beginning with *parīto*. [Ūha Ahī 604] — The sage is Vāmra, [Ūha - Vamra), metre Bṛhatī and deity Soma. It is employed in the Mādhyandina on the 5th day of Devapañcarātra. The regular *pratihāra*— sū$^{1}_{}$ṣā∫$\bar{2}$vā$^{1}_{}$so∫$\bar{2}$// is there or the other with 2 syllables — tā$^{1}_{}$rā∫$\bar{2}$//. The *nidhana iḍā* should be employed in place of *upā*— i$^{1}_{}$ṭ iḍā∫$^{1}_{}$2$^{1}_{}$3$^{1}_{}$4$^{1}_{}$5 in place of *adhyarddhopā* [Ūha Ahī 605] — The sage is Manu, metre Bṛhatī and deity Soma. [Ūha Ahī 606] — The sage is Ānūpa, metre Bṛhatī and deity Soma. [Ūha Ahī 605 and 606] — have the same employment as that of Ūha Ahī 604].

श्रीणाग्नेयम् ॥ ११ ॥

The Agnestriṇidhana sāman [Ūha Ahī 607] is based on the *ṛc* beginning with *śriṇantaḥ*. The sage is Agni, metre Bṛhatī and deity Soma. it is employed in the Mādhyandina on the 5th day of Pañcaśāradīya. There are 2 *pratihāras*—pā$^{2\hat{}}_{}$risvā$^{3}_{}$∫234-nā$^{5}_{}$ḥ// and the other—kṛ$^{2\hat{}}_{}$tūrā$^{3}_{}$∫234indu$^{5}_{}$ḥ// There are 3 *nidhanas* having *hīṣīsvara*.

सोमाः श्यावागव-निषेधाः ॥ १२ ॥

The Śyāvāsva [Ūha Ahī 608], Āndhīgava [Ūha Ahī 609] and Niṣedha [Ūha Ahī 610] are based on the *tṛca* beginning with *somāḥ pavante*. [Ūha Ahī 608] — The sage is Śyāvāsva, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 5th day of Devapañcarātra. [Ūha Ahī 609] — The sage is Andhigu, metre Anuṣṭubh and deity Soma — the employment is the same as above. [Ūha Ahī 610] — The sages are Aṅgirases, metre Anuṣṭubh and deity Soma. There are 2 *pratihāras* — (1) mā$^{1}_{}$itrā$^{2}_{}$∫3svā$^{4}_{}$nā$^{5}_{}$ḥ/hā$^{2\hat{}}_{}$hō$^{3}_{}$∫234hā$^{5}_{}$// and (2) — sū$^{1}_{}$vā$^{2}_{}$∫3dhī$^{4}_{}$yā$^{5}_{}$ḥ/hā$^{2\hat{}}_{}$hō$^{3}_{}$∫234hā$^{5}_{}$//. There are 2 *antarṇidhanas*— i$^{1}_{}$hā$^{2}_{}$∫3 (twice).

Pañcaśāradīya —

The four days of Devapañcarātra without abhyāsaṅga; The peculiarity of the 1st day — Jarābodhīya comes to its place again; of the 4th day, the latter 6 *ṛcs* (Ū. Arc 898-903) Satrāsāhīya, Ābhīśava, Bṛhadbhāradvāja and Ātharvaṇa — these are dropped; the 5th day — Bahiṣpavamāna — based on the *tṛcas* (Ū. Arc 958-966), (999-1001), (1034-6) beginning with *pavamānasya, Yatsoma* and *asṛkṣata* respectively, the *pañcarca* (Ū. Arc. 1205-9) beginning with *utte* and the *tṛca* (Ū. Arc. 1137-1139) beginning with *ātedakṣam*; Aindrāgna beginning with *indrāgnī* (Ū. Arc. 991-3), drops Ṛṣabha and *Jarābodhīya*, Agnestriṇidhana in place of Utsedha, Gāyatra beginning with *asāvyaṁśuḥ*, Gauṣūkta, Śyavāśva and Āndhīgava beginning with *pavasva*, gives up *dvipadā-aticchandasah*; rest similar to the last day of Devapañcarātra. On the 5th day by the maxim of Ekastoma, *āvāpa* or *abhyāsa* of *sandhi* is there.

पवस्व श्यावागवे ॥ १३ ॥ चतुर्थः ॥ ४ ॥

The Śyavāsvasāman [Ūha Ahī 611] is based on the *tṛca* beginning with *pavasva*. The sage is Śyāvāsva, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 5th day of Pañcaśāradīya. Āndhīgava [Ūha Ahī 612] is based on the same *tṛca*. The sage is Andhigu, (Ūha-Anghīgu), metre Anuṣṭubh and deity Soma, employment is the same as above.

PS. Prapā. II. the 4th Khaṇḍa of Ahīna ends — Viṁśa 4 ends.

5th Viṁśa begins —

Vratavat-Pañcarātra — Its Kalpa —

Jyotiṣṭoma Agniṣṭoma, Gauḥ *ukthya*, Mahāvrata, Gauḥ *ukthya*, Āyuḥ, Atirātra, Ekāhaklptāḥ (i.e. having Kalpa of Ekāha).

Three Ṣaḍahas — Ṛtuṣaḍaha — Its Kalpa —

Pṛṣṭhyaṣaḍaha, Samūḍha or Vyūḍha or only Samūḍha. The Kalpa of Vyūḍha — Bahiṣpavamāna beginning with *ūpāsmai, upoṣu* and *pavamānasya*; Audala, Āsita, Tvāṣṭrī sāman. The 4th day *aviklpta* — Tvāṣṭrīsāman, Krauñca — These 2 *svara sāmans*, in place of *pṛṣṭhya* — Gaurīvita, they approach Rātri after Udvaṁśaputra, if Vyuḍha; if Samūḍha, the same Bahiṣpavamāna of the 1st day, these *svaras* only; Pārtha beginning with *vṛṣāśoṇa* at the end of the 2nd day, Ākūpāra in place of Pārtha, of the 5th day which is on the 9th day, Sāmvatsarika samūdha. Bṛhatīs of latter 3 days are Klpta of all the Ṣaḍaha.

एतास्वेवाकूपारम् ॥ १ ॥

The Ākūparasāman [Ūha Ahī 613] is based on the *tṛca* beginning with *pavasva.* The sage is Akūpāra (Nānā-Ākūpāra) [etāsueva—on these *ṛcs* only], metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 5th day of Samūdha Ṛtuṣaḍabha.

सोमाः क्रौञ्चाद्यम् ॥ २ ॥

The Krauñcādyasāman [Ūha Ahī 614] is based on the *tṛca* beginning with *somāḥ pavante.* The sage is Kruñca [Ūha-Kruṅ], metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 6th day of Ṛtuṣaḍaha. It is *padavibhāgya.*

Āyuḥkāmaṣaḍaha — its Kalpa —

The 3 days as in the case of Vyūḍha of Ṛtuṣaḍaha — Rathantara in the place of Vairūpa on the third day, Kalpa of the 3rd day — 3 Tvāṣṭrī sāmans, beginning with *sutāsaḥ,* Aiḍa in the middle, 2 svāras on the sides, Bṛhat based on the *tṛca,* Jyotiḥ, gauḥ, Āyuḥ, Atirātra as enjoined in the Ekāha.

सुता त्वाष्ट्र्यूर्ध्वेडम् ॥ ३ ॥

The Ūrdhveḍa; [Ūha Ahī 615], Tvāṣṭrī-sāman is based on the *tṛca* beginning with *sutāsaḥ;* The sage Tvāṣṭryaḥ, metre Anuṣṭubh and deity Soma. It is employed in the middle *stotrīyā* of the Urdhveḍa Tvāṣṭrīsāman in the Ārbhava on the 3rd day of Āyuḥkāmaṣaḍaha. There are 2 *antarṇidhanas* having *hīṣī svara.* The *nidhana* is *iḍā.*

[Pṛṣṭhyāvalambaṣaḍaha — Its Kalpa —

The 5 days are the same as those of Ṛtūnāmsamūḍhaḥ abhyāsakta Bṛhadrathantara is the *pṛṣṭha,* of the 1st day; Ārbhava beginning with *svādiṣṭhayā,* on the 2nd day, Vāsiṣṭha at the end; Pārtha in its own place of the 4th day after Aurṇāyava, Bṛhadbhāradvāja, Śuddhāśuddhīya in place of Āndhīgava; *Ṣoḍasin* dropped; of the 5th day, Aiḍasindhukṣita after Santani, Gauṣūkta, Viśvajitatirātra.]

पुरः शुद्धापदान्तम् ॥ ४ ॥

The Padanidhanaśuddhāśuddhīyasaman [Ūha Ahī 616] is based on the *tṛca* beginning with *purojiti.* The sage is Indra, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 4th day of Pṛṣṭhyāvalamba.

असा क्षितमैडम् ॥ ५ ॥

The Aiḍasaindhukṣītasāman [Ūha Ahī 617] is based on the *tṛca* beginning with *asāvi.* The sage is Sindhukṣit, metre Gāyatrī and deity Soma. It is employed in the Ārbhava on the 5th day of Pṛṣṭhyāvalamba.

[Now the 7 Saptarātras —

— the Kalpa of (1) Saptarṣisaptarātra — The 6 days of Ṛtuṣaḍaha either Samūḍha or Vyudha — when Samūḍha it has *aikāhika vrata.* It has Jyotiṣṭoma-atirātra with *ṣoḍaśin.* The *rātri* is *āhīnīkī*-pañcadaśi, Trivṛtsandhi.

(2) Prajāpatya-saptarātra — The 6 days same as Ṛtūnām Ṣaḍahaḥ Samūḍha or Vyuḍha — or Samūdha; there is *Saptadaśa vrata* — its Bahiṣpavamāna is based on the *tṛcas* beginning with *upāsmai, pavasva, davidyutatyā, utteśuṣmāsaḥ* and *pavamānasya* — drops latter Gāyatrīs and former Anuṣṭubhs — rest similar to pūrvavrata. Its Ukthas connected with *stomas* — Ekaviṁśa Ṣoḍaśin.

(3) Paśukāma Saptarātra — The 6 days of *pṛṣṭhyaṣaḍaha-samūḍha* or *vyuḍha* or only samūḍha — there is Chandomapavamānavrata. The *tṛca* is employed in place of the 4 *ṛcs* beginning with *pavamānasya;* Satrāsāhīya and Jarābodhīya inversly, Āśubhārgava, Mārgīyava, Saumitra, Aiṭata, Bārhaduktha, Dvaigāta, Pauruhanumana after Yaudhājaya. The 4 *sāmans* Śāmmada etc. after Svāśirāmarkaḥ, after Āndhīgava Ākūpāra, Sādhra, Dharman based on its *ṛcs;* rest similar to Sāptarātrika - 1st *Vrata.*]

तोषिं यौधाद्वैगते ॥ ६ ॥

The Yaudhājayasāman [Ūha Ahī 618] is based on the *tṛca* beginning with *parīto ṣiñcatā.* The sage is Yudhājit, (Nānā-Yudhāji), metre Bṛhatī and deity Soma. It is employed in the Mādhyandina-pavamāna on the 7th day of Paśukāma Saptarātra. Dvaigata [Ūha Ahī 619] is also based on the same *tṛca.* The sage is Dvigat-Bhārgava, metre Bṛhatī, deity Soma. The employment is same as above. There are 2 *pratihāras* — 1st with 2 syllables—sùṣā∫23// or the former of 10 syllables—[dȁdhā∫3/hāū∫3hṓ∫3vā́/nvā́myōnaryōapsū́antārā∫2//

श्रीहन्मनम् ॥ ७ ॥

The Pauruhanumanasāman [Ūha Ahī 620] is based on the *ṛc* beginning with *śrīṇantaḥ.* The sage is Puruhanman, metre Bṛhatī and deity Soma. It is employed as above.

पुरः पारसाध्रे ॥ ८ ॥

The Ākūpāra [Ūha Ahī 621] and Sādhra [Ūha Ahī 622] sāmans are based on the *tṛca* beginning with *purojiti.* [Ūha Ahī 621] — The sage is Akupāra, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava of the 7th day of Paśukāma-Saptarātra. [Ūha Ahī 622] — The sage is Sādhra (Ūha Ahī-Sadhra),

metre Anuṣṭubh and deity Soma. It is employed as above. The *antarṇidhana* has *hīṣī svara.*

(4) [Kṣullakajāmadagnya Saptarātra —

The 6 days of Ṛtuṣaḍaha are also of this Saptarātra. It is Samūḍha or Vyūḍha or Samūḍha only. Its pañcāha is abhyāsakta like *pṛṣṭhyāvalamba,* there is Ṣoḍaśin of Ekaviṁśa on the 4th day; on the 5th day, Ākūpāra in place of Pārtha or Ātreya if Samūḍha; if Vyūḍha on the 4th day, Ākūpāra in place of Śuddhāśuddhīya, Ātreya, of Pārtha on the 5th day or Pārtha alone, Bahiṣpavamāna of Chandomavat-vrata, Saptadaśavrata — rest similar.

पवस्व वात्रेयम् ॥ ९ ॥

The Ātreyasāman [Ūha Ahī 623] is based on the *ṛca* beginning with *pavasvavā.* The sage is Atri, metre Bṛhatī and deity Soma. It is employed alternately in the Ārbhava on the 5th day of Kṣullakajāmadagnya.

(5) [Prajāpateḥ-avadhāna-Saptarātra (Ārṣeyaka-Indrasaptarātra). Its Kalpa — Jyotiṣṭoma Agniṣṭoma, Gauḥukthya, Āyuḥukthya, Abhijit agniṣṭoma, Viśvajit agniṣṭoma, Sarvajit agniṣṭoma, Sarvastoma atirātra, Ekāha klptas (employed as per Ekāha).

(6) Now, Janakasaptarātra, — the Kalpa of the 1st day of Devapañcarātra is also that of Janakasaptarātra without *abhyāsaṅga.* 2nd day — Stotrīyā, Anurūpa, Paryāsa, Gāyatra beginning with *vṛsāpavasva,* Hāviṣmata, Ājiga - these are based on 1*ṛc,* Triṇidhana āyāsya based on the *ṛca* beginning with *punānaḥ,* Svāśiramarkaḥ in place of Maukṣa and Saubhara of Aupagava — rest similar to the 2nd day of Devapañcarātra. 3rd day - Stotrīya, Anurūpa and Paryāsa, Gāyatra beginning with *uccāte,* Kṣullakavaiṣṭambha, Svārasauparṇa — these are based on 1*ṛc,* Antarikṣa beginning with *abhisomāsaḥ,* Śrāyantīya in the place of Mahāvaiṣṭambha — rest similar to the 3rd day of Devapañcarātra. On the 4th day — Stotrīya, Anurūpa, Paryāsa, Gāyatra beginning with *pavasva,* Adārasṛt, Satrāsāhīya — these are based on 1*ṛc,* Svaḥpṛṣṭha beginning with *tavāham,* Āṅgīrasa based on *ṛca,* Gauśukta in place of Svāśirāmarkaḥ, Dīrghatamasaḥarkaḥ in place of the Lauśa, Traikakubha of Saubhara — rest similar to the 4th day of Pañcaśāradīya, Viśvajit mahāvrata, Jyotiṣṭoma atirātra with Ṣoḍasin Ekāha klpta; [Viśvajit 5th day; Mahāvrata, Jyotiṣṭoma-Atirātra with Ṣoḍaśin, 7th day, [its Āhīnikī Rātri.]

परि प्रि षूक्तमेकस्याम् ॥ १० ॥

The Gauśuktasāman [Ūha Ahī 624] is based on the *ṛc* beginning with *pari*

priyā. The sage is Gauṣūkti (Nānā-Goṣukti), metre Gāyatrī and deity Soma. It is employed in the Ārbhava on the 4th day of Janakasaptarātra.

The 7th day has Mahāvrata, Jyotiṣṭoma atirātra having Ṣoḍaśin — its *rātri* is *āhīnikī*.

(7) Pṛṣṭhyastoma-saptarātra — [its Kalpa — The same ṣoḍaha which is there in regard to that of the Ṛtus, Samūḍha without abhyāsaṅga, having Bṛhad-Rathantara Pṛṣṭhya; on the 4th day Gaurīvita Ṣoḍaśisāman beginning with *pratyasmai pipīṣata*, on the 6th day, Dārḍhacyuta in place of Revatīs, exchanges the two Aukṣṇorandhras, Viśvajit Atirātra.

प्रत्यस्मै वितम् ॥ ११ ॥

The Gaurīvitasāman [Ūha Ahī 625] is based on the *tṛca* beginning with *pratyasmai*. The sage is Gaurīviti, metre Anuṣṭubh and deity Indra. It is employed in the Ṣoḍaśisāman on the 4th day of *pṛṣṭhyastoma*.

इन्द्रा च्युतम् । १२ ॥

The Dārḍhacyuta sāman [Ūha Ahī 626] is based on the *tṛca* beginning with *indrāya*. The sage is Dṛḍhacyuta (Ūha-Dṛḍhacyuti), metre Gayatrī and deity Soma. It is employed in the Mādhyandina pavamāna on the pṛṣṭha day of Pṛṣṭhyastoma. The *prastāva* is formed by quarter or 2 syllables. When the *prastāva* is of 2 syllables there are 2 *pratihāras* — $\overset{2}{\text{ar}}\overset{1}{\text{kā}}$ is of 2 syllables and the other $\overset{2}{\text{pā}}\overset{1}{\text{vā}}$. There are 6 *antarṇidhanas* formed by *ihā*.

Aṣṭarātra — the 6 days of Ṛtuṣaḍaha — samūḍha or Vyuḍha or Samūḍha only, Aikāhika vrata, Jyotiṣṭoma, atirātra without Ṣoḍaśika. The *rātri* is Āhīnikī of the Jyotiṣṭomaatirātra.

Now the 2 Navarātras — the Kalpa of the 1st — The 6 days of Ṛtuṣaḍaha — Samūḍha or Vyuḍha or Samūḍha only — Jyotiḥ, Gauḥ, Āyūḥ, atirātra ekāha Kḷptas. Kalpa of the 2nd — Jyotiṣṭoma agniṣṭoma, Gauḥ ukthya, Āyuḥukthya; of this Āyuḥ the Śyavāśva beginning with *purojiti* based on 1 *ṛc*, Āndhīgava based on 1 *ṛc*, Ākūpāra based on 1 *ṛc* Bṛhat based on the *tṛca*, Bṛhannidhana Vārkajambha, Pañcāha of Pṛṣṭhyāvalamba, Viśvajit-atirātra.

Now the 4 Dasarātras —

1st one called Trikakubh [Tāmbra-Trikadruka-] — Daśarātra — [Kalpa of its 1st day — The Anurūpa beginning with *agna āyumṣi*, Abhīvartabrahmasāman beginning with *śagdhyūṣu*, Audala and Daivodāsa beginning with *prasunvānāya*, finally Yajñāyajñīya beginning with *abhi priyāṇi*, Jarābodhīya agniṣṭomasāman

based on the *ṛcs* beginning with *namaste agne* or its own *ṛcs* — rest similar to the 1st day of Janakasaptarātra]

प्रसु दासोत्तरमृचि ॥ १३ ॥

The Daivodāsottarasāman [Ūha Ahī 627] is based on the *ṛc* beginning with *prasunvānāya.* The sage is Divodāsa (Ūha-Daivodāsa), metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 1st day of the Trikakubdaśarātra. The *pratihāra* by *pratihāra* chant is of 1 syllable only — gā̆.

अभि प्रि ज्ञीयम् ॥ १४ ॥

The Yajñāyajñīyasāman [Ūha Ahī 628] is based on the *tṛca* beginning with *abhipriyāṇi.* The sage is Agnivaiśvānara, metre Jagatī and deity Soma. Its employment is the same as above.

नमस्ते जरा ॥ १५ ॥

The Jarābodhīyasāman [Ūha Ahī 629] is based on the *tṛca* beginning with *namaste.* The sage is Agni (Nānā-Rudra), metre Gāyatrī and deity Agni. It is employed alternately in the Agniṣṭomasāman on the 1st day of Trikakubdaśa rātra.

[The Kalpa of the 2nd day - Yajñāyajñīya finally beginning with *vṛṣā matīnām,* Saubhara Agniṣṭomasāman based on its own *ṛcs* — rest similar to 2nd day of Devapañcarātra.

वृषा ज्ञीयम् ॥ १६ ॥

The Yajñāyajñīyasāman [Ūha Ahī 630] is based on the *tṛca* beginning with *vṛṣā matīnām.* The sage is Agnivaiśvānara, metre Gāyatrī and deity Soma. It is employed at the end of Ārbhava on the 2nd day of Trikakubdaśarātra.

स्वासु भरम् ॥ १७ ॥

The Saubharasāman [Ūha Ahī 631] is based on the *pragātha* beginning with *tvam gūrdhayā.* Its sage is Subhari (Nānā-Subhara), metre Kakubh and deity Agni. It is employed in the Agniṣṭoma sāman on the 2nd day of Trikakubdaśarātra.

एना मित्रे ॥ १८ ॥ पञ्चमः ॥ ५ ॥

The Saumitrasāman [Ūha Ahī 632] is based on the *ṛc* beginning with *enā.* The sage is Sumitra, metre Gāyatrī and deity Soma. It is employed in the Mādhyandina savana on the 3rd day of Trikakubh-daśarātra.

PS. Prapā. II. Ahīna 5th Khaṇḍa ends — Viṁśa 5 ends.

6th begins —

पवस्व द त्वाष्ट्री यदींखयन्त्याम् ॥ १ ॥

The Tvāṣṭrīsāman [Ūha Ahī 633] is based on the *ṭṛca* beginning with *pavasva dakṣasā* having the *yoni* beginning with *īṁkhayantīḥ* (GGG 175.1). The sage is Tvaṣṭā, metre Gāyatrī and deity Soma. It is employed in the Mādhyandinasavana on the 4th day of Trikakubhdaśarātra. (Ūhagānam gives 'Tvaṣṭā' as the sage; Dīpa gives it as Tvāṣṭryaḥ.)

अभि सो दꣳष्ट्रोत्तरमृचि ॥ २ ॥

The Āṣṭādaṁṣṭrottara sāman [Ūha Ahī 634] is based on the *ṛc* beginning with *abhisomāsaḥ*. The sage is Aṣṭādaṁṣṭra, metre Bṛhatī and deity Soma. It is employed as above.

तृचे भीशवोत्तरम् ॥ ३ ॥

The Ābhīśavottara sāman [Ūha Ahī 635] is based on the *ṭṛca* beginning with *abhisomāsaḥ*. The sage is Abhīśu, metre Bṛhatī and deity Soma. It is employed as above. There are 2 *pratihāras* — one: sā$\overset{3}{\int}$234mū$\overset{5}{}$/hā$\overset{2}{\int}$3hā$\overset{2}{}$// and the other — mā$\overset{3}{\int}$234tsā$\overset{5}{}$/hā$\overset{2}{\int}$3hāi$\overset{2}{}$//.

स्वः पृष्ठꣳ हिन्वा ॥ ४ ॥

The Svaḥpṛṣṭhasāman [Ūha Ahī 636] is based on the *stotrīyā* that begins with the *ṛc* starting from *prahinvānaḥ*. The sages are Aṅgirases, metre Bṛhatī and deity Soma. Its employment is the same as above. The *nidhana svar* is to be employed in place of the 1st *upā* and *iḍā* in place of the latter. The are 2 *nidhanas* having *hīṣīsvara*.

वयमे सिष्ठम् ॥ ५ ॥

The *Idā*Vāsiṣṭhasāman [Ūha Ahī 637] is based on the *pragātha* beginning with *vayam enam*. The sage is Vasiṣṭha, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 4th day of Trikakubdaśarātra.

पुरः क्षुल्लेयम् ॥ ६ ॥

The Kṣullakakāleya sāman [Ūha Ahī 638] is based on the *ṭṛca* beginning with *purojiti*. The sage is Kali (Ūha-Dhānāka), metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 4th day of Trikakubh daśarātra. There is *antarṇidhana*-śvānamśnāthiṣṭanā$\overset{3}{\int}\overset{1}{2}\overset{11}{345}$//.

[The Kalpa of the 5th day of Trikakub-daśarātra — Gāyatra beginning with *arṣā soma*, Yaṇva, Śākala, Vāmra beginning with *soma uṣvāṇaḥ*, Ānūpa, Agnestriṇidhanam, Sampā finally beginning with *abhitri*; Rathantara, Vāmadevya,

Yauktāsruca beginning with *indramit* and *tvamindra*, Dvihiṅkāra; Gāyatra beginning with *asāvyamśuḥ*, Gauśūkta, Cyāvana and Vārśa beginning with *abhidyumnam*, and *prāṇāśiśuḥ* respectively, Yajñāyajñīya beginning with *pavasva*, Rayiṣṭha, Dvyabhyāghāta Auśaṅa beginning with *govit*, finally, Bṛhadāgneya beginning with *agnimnaraḥ* which is the Agniṣṭoma sāman and *ukthas* of the 3rd day.]

त्वमिन्द्र द्विहिङ्कारदेव्यम् ॥ ७ ॥

The Dvihiṅkāravāmadevyasāman [Ūha Ahī 639] is based on the *pragātha* beginning with *tvamindra*. The sage is Vāmadeva, metre Bṛhatī and deity Soma [Nānā-Indra]. It is employed in the 4th pṛṣṭha on the 5th day of Trikakubdaśarātra.

प्राणा वार्शम् ॥ ८ ॥

The Vārśasāman [Ūha Ahī 640] is based on the *tṛca* beginning with *prāṇāśiśuḥ*. The sage is Vṛśa (Nānā-Vṛśojāni) metre Uṣṇih and deity Soma. It is employed in the Ārbhava on the 5th day of Trikakubdaśarātra. The *nidhana* — $\overset{1}{\text{i}}\text{t/i}\overset{1}{\text{ḍ}}\text{ā}\lfloor\overset{1}{2}\overset{1}{3}\overset{11}{4}5//$ is there in place of *adhyardhopā* ($\overset{2}{\text{ū}}3\overset{\wedge}{2}\overset{5}{\text{pā}}$)

पवस्व ज्ञीयम् ॥ ९ ॥

The Yajñāyajñīyasāman [Ūha Ahī 641] is based on the *tṛca* beginning with *pavasva*. The sage is Agnivaiśvānara, metre Anuṣṭubh and deity Soma. The employment is the same as above.

बृहदाग्नेयं नरः ॥ १० ॥

The Bṛhadāgneyasāman [Ūha Ahī 642] is based on the *tṛca* beginning with *agnim naraḥ*. The sage is Agni, metre Virāj and deity Soma. It is employed in the Agniṣṭomasāman on the 5th day of Trikakubdaśarātra.

[The Kalpa of the 6th day of Trikakubdaśarātra — Gāyatra beginning with *pavamānasya*, Adārasṛt, Śaukta begining with *parito*, Yaśas, Ābhīśava, Pratoda, Ihavadvāsiṣṭha finally beginning with *sākamukṣa*; Bṛhat, Vāmadevya, Śrāyantīya, Pṛṣṭha; Gāyatra beginning with *tvam soma*, Āśvasūkta, Dīrgha beginning with *sasunveyaḥ* and *tamvāḥ sakhāyaḥ*, Kārṇaśravasa, Krauñca beginning with *somāḥ pavante*, Marutāmdhenu beginning with *trirasmai* at the end, Yajñāyajñīya agniṣṭomasāman.]

तोदः श्रीणम् ॥ ११ ॥

The Pratodasāman [Ūha Ahī 643] is based on the *ṛc* beginning with *śriṇantaḥ*. The sage is Prajāpati, metre Bṛhatī and deity Indra. (Nānā-the sage or Kāśyapa). It is employed in the Mādhyandina on the 6th day of Trikakubdaśarātra. It is *stobhavibhāgya*. The *nidhana iḍā* is there in place of *upā*.

पिबा पृष्ठम् ॥ १२ ॥

The Pṛṣṭhasāman [Ūha Ahī 644] is based on the *pragātha* beginning with *pibāsutasya.* Its sage is Prajāpati, metre Bṛhatī and deity Indra. It is employed in the 4th *pṛṣṭha* on the 6th day of Trikakubdaśarātra.

अध्वर्यो पर्णेडकूलीये ॥ १३ ॥

The Aiḍasauparṇasāman [Ūha Ahī 645] and Rohitakūlīya [Ūha Ahī 646] are based on the *tṛca* beginning with *adhvaryo.* [Ūha Ahī 645] — The sage is *Suparṇa,* metre Gāyatrī and deity Soma. [Ūha Ahī 646] — The sage is Indra, metre Gāyatrī and deity Soma. Both are employed in the Mādhyandina pavamāna on the 7th day of Trikakubdaśarātra.

तवा हन्म-गत-गौङ्गव-यास्यानि ॥ १४ ॥

The Pauruhanmana [Ūha Ahī 647], Dvaigata [Ūha Ahī 648], Gauṅgava [Ūha Ahī 649] and Sāptamika āyāsya [Ūha Ahī 650] are based on the *tṛca* beginning with *tavāham.* [Ūha Ahī 647] — The sage is Puruhanman, metre Bṛhatī and deity Soma. [Ūha Ahī 648] — The sage is Dvigat-Bhārgava, metre Bṛhatī and deity Soma. [Ūha Ahī 649] — The sage is Agni (Nānā-Guṅgu), metre Bṛhatī and deity Soma. [Ūha Ahī 650] — The sage is Ayāsya, metre Bṛhatī and deity Soma. All these have the same employment as above. [Ūha Ahī 648] — has 2 *pratihāras* one of 2 syllables — $\overset{1}{\text{pa}}\text{rā}\int 23\text{i}$ // or the former of 10 syllables — $\overset{9}{\text{dā}}\int 3\text{iv}\overset{1}{\text{ā}}\int 2\overset{1}{3}\overset{11}{45}\text{i}$//.

[Ūha Ahī 650] — There is *antarṇidhana* —

स्वासु वाराह-वाशे ॥ १५ ॥ षष्ठः ॥ ६ ॥

The Vārāha [Ūha Ahī 651] and Vāśa [Ūha Ahī 652] are based on their own *tṛcas* beginning with *prakāvyam* and *kaimveda* respectively. [Ūha Ahī 651] — The sage is Varāha, metre Triṣṭubh and deity Soma. It is employed at the end of the Mādhyandinapavamāna on the 7th day of Trikakubdaśarātra. It is *sastobhapada-vibhāgya.* [Ūha Ahī 652] — It is based on its own *tṛca* beginning with *kaimveda.* The sage is Vāśa, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 7th day of Trikakubdaśarātra.

PS. Prapā. II. The 6th Khaṇḍa of Ahīna ends — Viṁśa 6 ends.

7th begins —

पवस्वदेक्षितमैडम् ॥ १ ॥

The Aiḍasaindhukṣitasāman [Ūha Ahī 653] is based on the *tṛca* beginning with *pavasvadeva.* The sage is Sindhukṣit, metre Gāyatrī and deity Soma. It is employed in the Ārbhava on the 7th day of Trikakub-daśarātra.

गोमन्नस्त्रैतम् ॥ २ ॥

The Traitasāman [Ūha Ahī 654] is based on the *tṛca* beginning with *gomannaḥ*. The sage is Trita, metre Uṣṇih and deity Soma. Its employment is the same as above.

पुरः क्रौञ्चाद्य-गौतमे ॥ ३ ॥

The Krauñcādyasāman [Ūha Ahī 655] and Gautama [Ūha Ahī 656] are based on the *tṛca* beginning with *purojiti*. The sage of the former is Kruṅ (Nānā-Kruñca) and of the latter, Gautama. Metre of both is Anuṣṭubh and deity Soma. Both are employed as above. There is *antarṇidhana* in (Ūha Ahī 656) —śvānaṁśnāthiṣṭanā- $\int_{1}^{1}2345^{11}//$

प्रो सारथि ॥ ४ ॥

The Yajñasārathisāman [Ūha Ahī 657] is based on the *tṛca* beginning with *pro ayāsīt*. The sage is Kutsa (or Nānā-Agni) metre Jagatī and deity Soma. It is employed as above. It is *padavibhāgya*.

आ ते स्रौग्मतम् ॥ ५ ॥

The Sraugmatasāman [Ūha Ahī 658] is based on the *tṛca* beginning with *ā te agne*. The sage is Indra, metre Paṅkti and deity Agni. It is employed in the Agniṣṭomasāman on the 7th day of Trikakubdaśarātra.

[Kalpa of the 8th day —

Dārḍhacyuta beginning with *indrāya indo*, is the fifth of the 5 sāmans —

[The five sāmans are Gāyatra, Iṣovṛdhīya, Krauñca, Vājadāvaryaḥ and Dārḍhacyuta [Ūha Daśa 99 to 101 beginning with Iṣovṛdhīya]; the 5 sāmans Aukṣnorandhra, Aiḍa-aukṣṇorandhra, Vājajit, Varuṇa sāman and Aṅgīrasamgoṣṭhaḥ (Ūha Daśa 102-106 respectively), Vāsiṣṭha finally beginning with *hāiuhuvāi*; Bṛhat, Vāmadevya, Traiśoka, Vaikhānasa, Gāyatra beginning with *parisvānaḥ*, 3 Vaidanvatas, Sauparṇa beginning with *tvam hyaṅga* and *pavasva*, Vaiśvamanasa, Ākūpāra beginning with *parityam*, Tvāṣṭrīsāman, Yajñāyajñīya, Yadvāhiṣṭhīya, Dīrghatamasaḥarkaḥ beginning with *dhartā*, at the end, Rāyovājīya beginning with *agnimvo* is the Agniṣṭomasāman. Saindhukṣta, Traikakubh and Udvaṁśīya.]

हाइ-उहुवाइ शिशुः सिष्ठम् ॥ ६ ॥

The Vāsiṣṭhasāman [Ūha Ahī 659] is based on the *tṛca* beginning with *śiśum*. The *sāman* begins with *hāi uhuvāi*. The sage is Vasiṣṭha, metre Triṣṭubh and deity

Soma. It is employed at the end of the Mādhyandina pavamāna on the 8th day of Trikakubdaśarātra. It is *sastobhapadavibhāgya.*

परि त्यमूर्ध्वेडत्वाष्ट्री-ज्ञीये ॥ ७ ॥

The Ūrdhveḍhatvāṣṭrīsāman [Ūha Ahī 660] and Yajñāyajñīya [Ūha Ahī 661] are based on the *tṛca* beginning with *parityam.* [Ūha Ahī 660] — The sages are Tvāṣṭrīs, metre Anuṣṭubh and deity Soma. [Ūha Ahī 661] — The sage is Agnivaiśvānara, metre Anuṣṭubh and deity Soma. Both are employed in the Ārbhava on the 8th day of Trikakubdaśarātra. [Kalpa of the 9th day — Gāyatra beginning with *uccāte* and Āmahīyava, Ājiga, Ābhīka, Paurumadga beginning with *punānaḥ,* Ākṣāraṇidhanakāṇva, Maidhātitha, Utsedha finally Auśana; Rathantara, Vāmadevya, Naipātitha, Kāleya; Gāyatra beginning with *svādiṣthayā* and Agneḥarkaḥ, Āiṣira beginning with *abhidyumnam,* Rohitakūlīya beginning with *indramaccha,* Śyāvāsva beginning with *abhīnaḥ,* Niṣedha, Sādhra, Yajñāyajñīya and Kāva, at the end; Samanta agniṣṭoma sāman beginning with *imam stomam.*]

पुना मद्र-काण्वे ॥ ८ ॥

The Paurumadgasāman [Ūha Ahī 662] and Āṣkāraṇidhanakāṇva [Ūha Ahī 663] are based on the *pragātha* beginning with *punānaḥ* [Ūha Ahī 662] — The sage is Gautama, metre Bṛhatī and deity Soma. [Ūha Ahī 663] — The sage is Kaṇva, metre Bṛhatī and deity Soma. Both are employed in the Madhyandina-pavamāna on the 9th day of Trikakubdaśarātra.

अभी नो निषेध-साध्र-ज्ञीयानि ॥ ९ ॥

The Niṣedhasāman [Ūha Ahī 664], Sādhra [Ūha Ahī 665] and Yajñāyajñīya [Ūha Ahī 666], are based on the *tṛca* beginning with *abhīnaḥ.* [Ūha Ahī 664] — The sages are Aṅgiras-es, metre Anuṣṭubh and deity Soma. There are 2 *pratihāras* — one of 4 syllables ending in *stobha* — $\overset{1}{ā}$indo$\overset{2}{ }$∫3s$\overset{4}{ā}$h$\overset{5}{ā}$/h$\overset{2\wedge}{ā}$h$\overset{3}{ō}$∫234h$\overset{5}{ā}$// or the 2nd — $\overset{1}{t}$ūv$\overset{2}{ā}$∫3idyu$\overset{5}{m}$n$\overset{4}{ā}$m/h$\overset{2\wedge}{ā}$h$\overset{3}{ō}$∫234h$\overset{5}{ā}$// There are 2 *antarṇidhanas—ihās.* [Ūha Ahī 665] — The sage is Sādhra [Nānā-or Indra], metre Anuṣṭubh and deity Soma. There are *antarṇidhanas* having *hīṣī svara.* [Ūha Ahī 666] — The sage is Agni vaiśvānara, metre Anuṣṭubh and deity Soma. All these 3 are employed in the Ārbhava on the 9th day of Trikakubdaśarātra.

स्तोमं मन्तम् ॥ १० ॥

The Samantasāman [Ūha Ahī 667] is based on the *tṛca* beginning with *imamstomam.* The sage is Agni, metre Jagatī and deity Agni. It is employed in the Agniṣṭomasāman on the 9th day of Trikakubdaśarātra.

[The Kalpa of the 10th day — Viśvajit-atirātra] —

Kusurubinda-daśarātra — [Kalpa of its 1st day is that of the Bṛhaspatisava. There are 2 sāmans based on 1*ṛc* as per their origination; Kalpa of the 2nd day - Yauktāśva in place of Hāviṣmata, Hāviṣmata of Svāśirāmarkaḥ, Satrāsāhīya and Śruddhya, of Śaṅku and Sujñāna-drops the *ukthas* — rest similar to the 2nd day of Janakasaptarātra.

Kalpa of the 3rd day - that kḷpti which is of the 1st day is also of the 3rd day. Kalpa of the 4th day — Satrāsāhīya and Śrudhya beginning with *pavasva* and *indramaccha* respectively, Yāma finally beginning with *vṛṣā matīnām*; yajñāyajñīya agniṣṭoma sāman, Sākamaśva, Saubhara, Āṣṭādaṁṣṭra are the *ukthas* rest similar to the 2nd day of Trikakubh. Kalpa of the 5th day — the 2 *ṭṛcas* prior to *paryāsa* beginning with *ete asṛgram* and *rājāmedhābhiḥ*, Sapha and Pauṣkala based on 1*ṛc* as per origination.

The ukthas of the 3rd day — rest similar to Jyotiṣṭoma. Kalpa of the 6th day — That of the 4th is also of the 6th — Kalpa of the 7th day — Ājyabahiṣpavamāna of Tīvrasut and Mādhyandina, Arkaḥ in place of Saṁhita — rest similar to Rathantara of Pañcadaśa of it only; Kalpa of the 8th day — Ājyabahiṣpavamāna of the 2nd Svarasāman and Bṛhatī, *paryāsa* beginning with *pavamānasya*, Svāśirāmarkaḥ in place of Maukṣa — rest similar to Bārhata pañcadaśa. Kalpa of the 9th day — That of the 7th is also of the 9th — Saṁhita in place of Agneḥarkaḥ, Dīrghatamasaḥarkaḥ of Kāva, finally the *ukthas* ending in Udvaṁśīya. Kalpa of the 10th day — Ekaviṁśa atirātra, the last of the Ekastomas and Ṣoḍaśin connected with its Stoma.]

Chandomavat-daśarātra — its Kalpa — [5 days of the *pṛṣṭhya avalamba* — of the 1st day Bahiṣpavamāna having the word *pratna*, on the 5th day, Anurūpa beginning with *asṛkṣata*; on the 6th day Pratipad beginning with *yesomāsaḥ*, the Ājya of *hotṛ* beginning with ṛtāvānam Vaiśvānaram, Somasāman in place of Kaṇvarathantara, finally Vārāha beginning with *prakāvyam*; Ātreya svara, Aiḍa yajñasārathi beginning with *proayāsīt*, finally; — rest similar to the 7th day of Dvādaśāha.]

पुना सोमसाम ॥ ११ ॥

The Somasāman [Ūha Ahī 668] is based on the *pragātha* beginning with *punānaḥ*. The sage is Soma, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina pavamāna on the 6th day of Chandoma—daśarātra.

आत्रेयं पुरः ॥ १२ ॥

The Ātreyasāman [Ūha Ahī 669] is based on the *ṛca* beginning with *purojiti*. The sage is Atri, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 6th day of Chandoma—daśarātra.

[The Kalpa of the 7th day of Chandomadaśarātra — Pratipad beginning *hinvanti*, Ājya of *hotṛ* beginning with viśvebhiḥ, Vāsiṣṭha finally beginning with *uhuvāi*; Kautsa Svāra, Aiḍaśārṅga beginning with *haudhartā* at the end; — rest similar to the 8th day of Dvādaśāha.]

शिशुमुहुवाइ सिष्ठम् ॥ १३ ॥

The Pūrvavāsiṣṭhasāman [Ūha Ahī 670] is based on the *ṛca* beginning with *uhuvāi/śiśum*. The sage is Vasiṣṭha, metre Triṣṭubh and deity Soma. It is employed at the end of the Mādhyandinapavamāna on the 7th day of Chandomadaśarātra. Its is *sastobhapadavibhāgya*.

कौत्समभी नः स्वारम् ॥ १४ ॥

The Svārakautsasāman [Ūha Ahī 671] is based on the *ṛca* beginning with *abhīnaḥ*. The sage is Kutsa, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 7th day of Chandoma daśarātra.

धर्ता शार्ङ्गं ॥ १५ ॥ सप्तमः ॥ ७ ॥

The sāman Śārṅga [Ūha Ahī 672] is based on the *ṛca* beginning with *dhartā*. The sage is Kākṣīvata, metre Jagatī and deity Soma. It is employed at the end of the Ārbhava on the 7th day of Chandomadaśarātra. It is *vibhāgya*.

Prapā. II. 7th Khaṇḍa of Ahīna ends — Vimśa 7 ends —

Khaṇḍa 8 begins

[Kalpa of the 8th day—Pratipad beginning with *upoṣu*, Ājya of *hotṛ* beginning with *upatvā*, Vāsiṣṭha finally beginning with *hāuhuvā akrān*; Āsita in place of Gaurīvita beginning with *parityam*, based on 1*ṛc*, Dīrghatamasaḥarkaḥ based on one *ṛc*, Ākūpārā based on 1*ṛc* that belongs to *yoni*, Aiḍayāma beginning with *asāviso* at the end — rest similar to the 9th day of Dvādaśāha.]

हा उहुवा अक्रान्वासिष्ठम् ॥ १ ॥

The Vāsiṣṭhasāman [Ūha Ahī 673] is based on the *ṛca* beginning with *hā/uhuvā: akrān*. The sage is Vasiṣṭha, metre Triṣṭubh and deity Soma. it is employed at the end of Mādhyandina pavamāna on the 8th day of Chandomadaśarātra. It is *sastobhapadavibhāgya*. The *nidhana* has atisvāra.

परित्यमासितोत्तरम् ॥ २ ॥

The Āsitottarasāman [Ūha Ahī 674] is based on the *ṛc* beginning with *parityam*. The sage is Asita, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 8th day of Chandomadaśarātra.

इन्द्रापारमभ्यस्तं कचौ ॥ ३ ॥

The Dvirabhyastaākūpāra sāman [Ūha Ahī 675] is based on the *ṛc* beginning with *indrāya*. The sage is Ākūpāra, metre Anuṣṭubh and deity Soma. Its employment is the same as above. It is *vibhagya*. Uha Ahī 674 and 675 are based on one *ṛc* and are chanted in the 1st and 3rd *stotrīyā* respectively of *sūkta* numbering 204. It is *vibhāgya*. The repeated quarters form the *bhaktis* in order. [Sharma combines *sūtra* 17 and 18.

असा याममैड्म् ॥ ४ ॥

The Aiḍayāmasāman [Ūha Ahī 676] is based on the *tṛca* beginning with *asāvi*. The sage is Yama, metre Jagatī and deity Soma. It is employed at the end of Ārbhava on the 8th day of Chandomadaśarātra. It is *vibhāgya*.

आजा गृ शनम् ॥ ५ ॥

The Auśanasāman [Ūha Ahī 677] is based on the *tṛca* beginning with *ājāgṛviḥ*. The sage is Uśanas, metre Triṣṭubh and deity Soma. It is employed at the end of the Mādhyandina pavamāna on the 9th day of Chandoma daśarātra. The *pratihāra* is formed by the quarter — sapantiyam mithunāso/nikā∫23māḥ// or the regular one.

परि प्र धन्व वाजजिदहीनाः ॥ ६ ॥

The Vājajitsāman [Ūha Ahī 678] is based on the *tṛca* beginning with *pari pradhanva*. The sage is Prajāpati, metre Aṣkarapaṅkti and deity Soma. It is employed in the Ārbhava on the 9th day of Chandomadaśarātra. It is *sastobhapadavibhāgya*. The quarter has 5 syllables. The *upadrava* ends in the *upāya* i.e. *vā*. On this day all stotras have Caturvimśa *stoma*. Yajñāyajñīya agniṣṭoma sāman has Trayastriṁśa *stoma*.

The Kalpa of the 10th day of Chandomadaśarātra — Viśvajit-atirātra.

Devapūrdaśarātra—first day—Triṣṭoma-agniṣṭoma, Jyotiḥ ukthya, Triṣṭoma-agniṣṭoma, Gauḥ ukthya, Abhijit-agniṣṭoma, Gauḥ ukthya, Viśvajit-agniṣṭoma, Āyuḥ ukthya, Sarvastoma-atirātra of Viśvajit-agniṣṭoma. Kalpa of its 1st day — Triṣṭoma-agniṣṭoma is this (ayam); it has Trivṛt, Pañcadaśa and Saptadaśa stomas resorting to *prathama, dvitīya* and *tṛtīya savanas* respectively. (by the word *ayam*,

the Jyotiṣṭoma, the *prakṛti* of all is indicated. There are 4 Trivṛt, 4 Pañcadaśa and 4 Saptadaśa stotras. There are thus similar number of stotras.

The 2nd day of Pūrdaśarātra — Its Kalpa — Jyotiḥ ukthya, its *sāhasra* bahiṣpavamāna as in the case of the 1st, Maukṣa in place of Saṁhita, Āṣṭādaṁṣṭra of Nārmeḍha, drops Rātri — rest similar to the 2nd Ekastoma. By the word Jyotiḥ, the Jyotiṣṭoma *stomas* are understood. By the word *ukthya* the dropping of the Ṣoḍaśin of Rātri is to be understood.

The 3rd day — that of the 1st day is also of the 3rd. The Kalpa of the 4th day — Gauḥ ukthya — it is *aikāhika*. Kalpa of the 5th day — Abhijit agniṣṭoma, of this Abhīvarta beginning with *punānaḥ* based on the *tṛca*, Raurava, Kaṇvarathantara, Maidhātitha — all based on 1*ṛc*, Yaudhājaya based on *tṛca*. If Kaṇvarathantara based on *tṛca* is desired, the places of Abhīvarta and Kaṇva-rathantara should be mutually interchanged — or Kaṇvarathantara and Yaudhājaya — rest similar to aikāhika Abhijit.

The 6th day — the first becomes the last-that means Gauḥ ukthya ekāha is enjoined.

The 4 days beginning with 7 - Viśvajitagniṣṭoma, Āyuḥ ukthya, Viśvajit agniṣṭoma and Sarvastoma-atirātra — the Kalpa of ekāha enjoined.]

Pauṇḍarīka ekādaśarātra —

The Pañcāha of Pṛṣṭhyāvalamba. The 6th day of Pṛṣṭhastoma, Payas after Vaidanvatas, Saṭtriṁśa—Tṛtīyasavana with *uktha*. 7th, 8th and 9th days — three chandomas which are samūḍha, Kaṇvarathantara comes to its own place. The 10th day is prior to the 2 *Catuṣṭomas*; the 11th day has Sarvastoma — atirātra.

[*trayaḥ chandomāḥ evameva samūḍhāḥ*: It means as in Daśarātra having chandoma. There are four *paryāyas* like the first Catuṣṭoma in regard to the 2 Catuṣṭomas.]

Viṁśa 8 ends. Prapāthaka II - Ūha Ahīna Khaṇḍa 8 ends Ahīnas ends.

Satras -

IX Khaṇḍa begins —

Now the *satras* — the first among them is Dvādaśāha — (Its Kalpa — '2 Atirātras have Ṣoḍaśin'. It is two-fold *vyūḍha* and *samūḍha* and due to being of the nature of *satra* and *ahīna* it becomes four fold. The *vyūḍha* of the nature of *satra* has been stated earlier. The fashioning of *samūḍha* of *pṛṣṭhya ṣaḍaha* is stated by Gavāmayana. The Chandomas are stated in the Daśarātra, having Chandoma. Thus the *samūḍha* Dvādaśāha belonging to the form of *satra* is spoken. The *pṛṣṭhya* saḍaha of the Dvādaśāha of *ahīnasamūḍha* should be performed like Ṛtuṣaḍaha. The Chandomas are to be performed with modification like Daśarātra having Chandoma).

Now 2 *Satras* having 13 days — 1st *satra* of 13 days — [Its Kalpa — The Somasāman in place of Kaṇvarathantara of the 1st Chandoma based on the *ṛc* beginning with *punānaḥ somadhārayā*. The 2nd *satra* of 13 days — Its Kalpa — It has among the *satras* the sāṁvatsarika *vrata* — [10 days of Vyūḍha Dvādaśāha, Atirātra, Caturviṁśa — Prāyaṇīya day, Abhijit, 3 Svarasāmans Divākīrtya day, 3 Svarasāmans, Viśvajit-Mahāvrata and Atirātra. Thus the 3rd Trayodaśarātra is spoken in the Ṣaḍviṁśa brāhmaṇa.]

Now 3 *satras* of 14 days — [The Kalpa of the 1st — performs *pṛṣṭhya* after Atirātra. The Anurūpa on the 1st day beginning with the *ṛc asyapratnām* or from Trika drukas. (Anurūpa is the 2nd *tṛca* of Bahiṣpavamāna). The beginning of its *pṛṣṭhya* is with Trayastriṁśa stoma. The 2nd *satra* having 14 days — 3 one-day sacrifices — Jyotiḥ, Gauḥ and Āyuḥ having the *svaras* of Gaurīvita. The same are (*āvṛtta*) repeated in reverse order Āyuḥ, Gauḥ, Jyotiḥ — and Atirātra. The 3rd *satra* of 14 days — Its Kalpa — The same Gauḥ and Āyuḥ in the Rātrisatras other than yamātirātras and having the measure of Saṁvatsara. It means that Gauḥ and Āyuḥ which are one-day sacrifices having the *svaras* of Gaurīvita.]

The *satras* beginning with that of 13 days upto those of 100 days are called *rātrisatras*. Now the 4 *satras* having 15 days — [Its Kalpa — The 1st having 15 days is spoken of as Atirātra, Pṛṣṭhyaṣaḍaha, Mahāvrata, Pṛṣṭhyaṣaḍaha and Atirātra beginning with Trayastriṁśa.

The 2nd *satra* of 15 days — Its Kalpa-Atirātra, Trivṛt-agniṣṭut, Agniṣṭoma of which Agniṣṭomasāman relates to the deity Vāyu of the *ṛcs* — The Ājya of *hotṛ* based on *agniḥ pratnena janmanā* and Gaurīvita in Anuṣṭubh metre.

Prapā II Khaṇḍa 9 begins —

विशोवितमृचि ॥ १ ॥

The Gaurīvitasāman [Ūha Sat 679] is based on the *ṛc* beginning with Viśoviśaḥ. Its sage is Gaurīviti, metre Anuṣṭubh and deity Agni. It is employed in the Ārbhava of Trivṛtagniṣṭut in the 2nd *satra* of 15 days.

[Now the 3rd *satra* of 15 days — Its Kalpa — the same is in the latter rātris — its *ājyas* are its own. 4th *satra* of 15 days — It is fashioned till the *satra* of 17 days . The same Trivṛtagniṣṭoma stated before — its ājyās are based on the *ṛc* beginning with — *agna āyāhi* etc. The Kalpa of all the rest is already stated. The 4th *satra* having 15 days — Everything about it is already stated. Now, satra of 16 days — the same fashioning along with Mahāvratas as stated before. Atirātra, Jyotiḥ, Gauḥ, Āyuḥ — 10 days of Dvādaśāha, Mahāvrata and Atirātra. The particularity is that it is Sāṁvatsarika.

Now, the *satra* having 17 days — Its Kalpa — The 4 Ābhiplavika days, Śyaita and Naudhasabrahmasāmans, Pauṣkala and Śrudhya based on Uṣṇih metre, the Anurūpa of the 1st day based on the *ṛc* beginning with *eṣapratena*. The 5 days beginning with Jyotiḥ etc. should be performed like those of the Abhiplava of Gavāmayana — e.g. of the 1st day — the Anurūpa relating to the *ṭṛca* beginning with *eṣa pratnanena janmanā*, Naudhasabrahmasāman and Pauṣkala in the Uṣṇih metre.]

[2nd day — Śyaitabrahmasāman, Śrudhya in Uṣṇih metre — 3rd day: same as the 1st day. 4th day as the 2nd. The 5th day — Its Kalpa — 2 Savanas; 6th day has Tṛtīyasavana — its Brahmasāman is Naudhasa, Śrudhya in Uṣṇih metre, Aidhmavāha based on the *ṛc* beginning with Yajiṣṭhantvā, Traikakubha, Nārmedha, Aidhmavāha, Sauśravasa or Māruta — 2 Savanas of Āyuḥ and 3rd Savana of Jyotiḥ of the 5th day — Naudhasabrahmasāman, Śrudhya in Uṣṇih metre, Aidhmavāha based on the *ṛc* beginning with *yajiṣṭhantvā*, Traikakubha and Nārmedha, or Aidhmavāha, Sauśravasa, and Māruta. (These are the *ukthas*.)

तं वस्तृचे श्रुध्यम् ॥ २ ॥

The Śrudhyasāman [Ūha Sat 680] is based on the *tṛca* beginning with *taṁvaḥ*. The sage is Prajāpati, metre Uṣṇih and deity Soma. It is employed in the Ārbhava on the 5th day of the *satra* having 17 nights. There are 2 *pratihāras* — one of 8 syllables — śiśuṁnahāvyaiḥsvādayam (Nānā) — *śiryantā* (Ūha). Alternately, the 2nd *pratihāra* — śrūdhiyā/

यजिष्ठ-मैध्म ॥ ३ ॥

The Aidhmavāha [Ūha Sat 681] is based on the *tṛca* beginning with *yajiṣṭhantvā*. The sage is Idhmavāha, metre Kakubh and deity Agni. It is employed in the 1st *uktha* on the 5th day of the *satra* with 17 days. Its third quarter has the alternative in repetition.

Now, the *satra* with 18 days — [Its Kalpa — They perform Abhiplava after Atirātra; on the 1st day the Anurūpa based on the *ṛc* beginning with *eṣa pratnam*; when there is Abhiplava in the Rātrisatras-Śyaita and Naudhasabrahma sāmans, Pauṣkala and Śruddhya in the Uṣṇih metre — rest of it is as stated in Gavāmayana.]

Satra with 19 days — The days are to be performed as stated along with Mahāvrata — Mahāvrata is related to the year.

The *satra* with 20 days — Its Kalpa — Viśvajit and Abhijit sacrifices on both sides as in yearly sacrifice, Abhijit as in the Pūr Daśarātra in the Bṛhatī — rest of it as in the case of Gavāmayana.

2 *satras* with 21 days — Kalpa of the 1st — its 2 Atirātras are without *Ṣoḍaśin* on both sides, with *Ṣoḍaśin* in the middle or all have *Ṣoḍaśin* — the rest of it is as in the case of Gavāmayana. Kalpa of the 2nd — the days as stated in the case of Saṁvatsara — Abhīvarta, Kāleya. Pṛṣṭhya, Śyaita and Naudhasabrahmasāmans that are *svarasāmans* Pauṣkala and Śruddhya in the Uṣṇih metre, Ābhīśava in the place of the *tṛca* of the sāman of the Viṣuvat — Vikarṇa based on the *ṛc* beginning with *śrāyantaḥ* — rest similar to Gavāmayana.

Satra with 22 days — its performance is already stated. Satra with 23 days — [The 5 days similar to those of the *satra* with 17 days — all the rest as already stated.

2 *satras* with 24 days — Days 1 to 7 — First is called Saṁsad. [Its Kalpa — Atirātra, pṛṣṭhyastoma Ṣaḍaha of the 1st day, Anurūpa beginning with *eṣapratna*, Gaurīvīta in Anuṣṭubh metre performed daily. The 4th day is aviklpta. Of the 5th

day — Tvāṣṭrīsāman in the place of Ākūpāra which *dvyanutoda* — Avikḷpta (4th day) means Gaurīvita in place of Nānada should not be employed. The 8th day — Its Kalpa — Gāyatra based on the *ṛc* beginning with *pavamānasya*, Āmahīyava, Aiḍasauparṇa, Rohitakūlīya, Santani, Samanta based on the *ṛc* beginning with *punānaḥ*, Kaṇvarathantara, Dairghasravasa, Bārhadukta, Yaudhajaya finally based on its own *ṛcs*; — Pṛṣṭhas of its own — Gāyatra and Saṁhita based on the *ṛc* beginning with *pavamānaḥ*, Jarābodhīya and Sauśravasa, own Uṣṇih and Kakubh metres, Gaurīvita based on the *ṛc* beginning with *abhīnaḥ*, Kārtayaśa, Śyāvāśva and Āndhīgava, finally Kāva based on the *ṛc* beginning with *añjate* — Yajñāyajñīya agniṣṭoma sāman.]

जिघ्न पर्णेडकूलीयसन्तनीनि ॥ ४ ॥

Aiḍasauparṇa [Ūha Sat 682], Rohitakulīya [Ūha Sat 683] and Santani [Ūha Sat 684] are based on the *tṛca* beginning with *pavamānasya jighnataḥ*.

[Ūha Sat 682] — The sage is Suparṇa, metre Gāyatrī and deity Soma. [Ūha Sat 682, 83 & 84) — are employed in the Mādhyandina pavamāna of the 1st Caturviṁśatirātra. [Ūha Sat 683] — The sage is Indra, metre Gāyatrī and deity Soma. [Ūha Sat 684] — The sages are Gods (Ūha) and Prajāpati (Nāṇā), metre Gāyatrī, deity Soma. 3 *pratihāras* similar to prastāva—jīrāhāu/hārāi hāu/dādhā ddhāu in the 3 stotrīyās respectively. The *nidhanas* have *hāṣī svara*.

पुना दुक्थम् ॥ ५ ॥

The Bārhadukthasāman [Ūha Sat 685] is based on the *pragātha* beginning with *punānaḥ*. The sage is Bṛhaduktha, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina pavamāna of the 8th day of the 1st. Caturviṁśati rātra.

पवमानो जराश्रवसे ॥ ६ ॥

The Jarābodhīyasāman [Ūha Sat 686] is based on the *tṛca* beginning with *pavamānaḥ*. The sage is Agni, metre Gāyatrī and deity Soma. It is employed in the Ārbhava on the 8th day of the 1st *satra* with 24 days. The Sauśravasasāman [Ūha Sat 687] is based on the same *tṛca* — its sage is Upagu (or *Suśrava* — Nānā). The same employment as above. There are 2 *pratihāras* — jyotau∫2/hāu∫2/huvā∫23i/vā∫34iśvā/ or nārambṛhāt. The *nidhana* — athā∫2345/ should be employed in place of upā∫312345.

अभी नः कार्तम् ॥ ७ ॥

The Kārtayaśasāman [Ūha Sat 688] is based on the *ṛca* beginning with *abhīnaḥ*. The sage is Kṛtayaśas, metre Anuṣṭubh and deity Soma. Its employment is the same as above. Its all *stotras* have Trayastriṁśastoma. This is *trayastriṁsa* day which is *anirukta* — Gāyatra beginning with *prasomāsaḥ*, Āśva, Somasāman, Āśubhargava, Mārgīyava, Pajra based on the *pragātha* beginning with *prasomadeva*, Dvaigata, Pauruhanmana, Hārāyaṇa, Yaudhājaya, Auśana at the end; Rathantara, Vāmadevya, Naudhasa, Kāleya; Gāyatra and Saṁhita based on the *ṛcs* beginning with *svādiṣṭhayā*, Kākṣīvata, Bhāsa, Sapha and Ākṣāra beginning with *pavasva* and *indramaccha* respectively. Gaurīvita *ṛc* beginning with *prasunvānāya*, Padanidhana — Śuddhāśuddhīya, Audala, Gautama, finally Kāva, Yajñāyajñīya agniṣṭoma sāman.

प्र सो मार्गी ॥ ८ ॥

The Mārgīyavasāman [Ūha Sat 689] is based on the *ṛca* beginning with *prasomāsaḥ*. The sage is Mṛgayu (Nānā-Mṛgīya) metre Gāyatrī, deity Soma. It is employed in the Mādhyandinasavana of the 9th day in the first *satra* of Caturviṁśatirātra.

प्र सोम दे गत-हन्म-हारायणानि ॥ ९ ॥

The *sāmans* Dvaigata [Ūha Sat 690], Pauruhanmana [Ūha Sat 691] and Hārāyaṇa [Ūha Sat 692] are based on the *ṛca* beginning with *pra soma devavītaye*. [Ūha Sat 690] — The sage is Dvigat, metre Bṛhatī and deity Soma. Its employment is the same as above [Ūha Sat 691 & 692] have the same employment as this]. There are 2 *pratihāras* one of 2 syllables — $\overset{1}{\text{a}}$cchā∫23/ or the other of former 10 syllables.

[Ūha Sat 691] — The sage is Puruhanman, metre Bṛhatī and deity Soma. [Ūha Sat 692] — the sage is Indra metre Bṛhatī and deity Indra. There are 2 *pratihāras* one of 2 syllables — $\overset{1}{\text{g}}$ṝvi∫2ḥ or the other of 6 syllables ending in *stobha*.

स्वादि काक्षीभासे ॥ १० ॥

The Kākṣivatasāman [Ūha Sat 693] is based on the *ṛcs* beginning with *svādiṣṭhayā*. The sage is Kakṣīvat, metre Gāyatrī and deity Soma. It is employed in the Ārbhava on the 9th day of the *satra* Caturviṁśatirātra. The Bhāsasāman [Ūha Sat 694] is also based on the same *ṛca*. The sage is Atri, metre Gāyatrī and deity Soma. The employment is the same as above. (Ūha Sat 693] The former has 2 *pratihāras* — one with 2 syllables ending in *stobha* — $\overset{2}{\text{t}}$āvāū $\overset{3ra}{\text{h}}\overset{2^{An}}{\text{o}}$i/$\overset{3ra}{\text{ā}}$ū $\overset{1}{\text{h}}$o∫234v$\overset{5}{\text{ā}}$/ or

the regular one. [Ūha Sat 694] — There are 2 *pratihāras* in Bhāsa of 2 syllables — rayā⌈2̄/ or indrā⌈23/

प्रसु शुद्धापदान्तम् ॥ ११ ॥

The Padanidhanaśuddhāśuddhīyasāman [Ūha Sat 695] is based on the *tṛca* beginning with *prasunvānāya.* Its sage is Indra, metre Anuṣṭubh and deity Soma. The employment is the same as above.

The Kalpa of the Triṇava day — The 2 Ṣaḍṛcas prior to *paryāsa* After Yauktāsva, Surūpa and Ṛṣabhapavamāna; — before Āyāsyas, the Pṛṣṭha and Kaulmala barhiṣa-sāmans, the Pārtha sāman based on the *ṛcs* beginning with *vṛṣāśoṇa* at the end; Śaṅku and Sujñāna based on the *ṛcs* beginning with *eṣasya* and *pavasva* respectively after Gaurīvita, Yadvāhiṣṭhīya and Āsita — rest similar to the 2nd day of Dvādaśāha.

वृषा सुरूपोत्तरर्षभे ॥ १२ ॥

The Surūpottarasāman [Ūha Sat 696] and Ṛṣabhapāvamāna [Ūha Sat 697] are based on the *tṛca* beginning with *vṛṣāpavasva.* [Ūha Sat 696] — The sage is Prajāpati (Ūha-Surūpa), metre Gāyatrī and deity Soma. It is employed in the Mādhyandina pavamāna on the 10th day of the 1st Caturviṁśatirātra. [Ūha Sat 697] — The sage is Prajāpati (Ūha-Ṛṣabha), metre Gāyatrī and deity Soma. Its employment is the same as above.

पुना पृष्ठे ॥ १३ ॥ प्रथमः ॥ १ ॥

The Pṛṣṭhasāman [Ūha Sat 698] is based on the *pragātha* beginning with *punānaḥ.* The metre is Bṛhatī, deity Soma.

Prapā. II. The 9th Khaṇḍa ends. Viṁśa 1 ends.

10th Khaṇḍa — Viṁśa 2 begins —

एतास्वेव कौल्मल ॥ १ ॥ [कौल्मलम्]

The Kaulmalabarhiṣasāman [Ūha Sat 699] is also based on these *ṛcs.* The sage is Kulmalabarhi, metre Bṛhatī and deity Soma. It is employed as above.

एष स्य शङ्कु ॥ २ ॥

The Śaṅkusāman [Ūha Sat 700] is based on the *ṛcs* beginning with *eṣa sya.* The sage is Prajāpati, metre Kakubh and deity Soma. It is employed in the Ārbhava on the 10th day of the 1st Caturviṁśātirātra. All have Triṇavastoma. Now 2 days having Ekaviṁśastoma — Kalpa of the 1st day — the 4 *ṛcs* prior to *paryāsa* beginning with *uttesusmāsaḥ* — it is also the 3rd day fashioned on the *tṛca* — it means it is also the 3rd day of Dvādaśāha.

[The four *ṛcs* are — Ū. Arc. 1714, 15, 16, 17]

काण्वमाष्कृतमभि सो ॥ ३ ॥ (Nānā- आष्कार)

The Āṣākāraṇidhanakāṇvasāman [Ūha Sat 701] is based on the *tṛca* beginning with *abhisomāsaḥ*. The sage is Kaṇva, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina on the first Ekaviṁśa day in the first Caturdaśairātra.

Now the 2nd Ekaviṁśa day. The latter 3 days are known. The 3 days are — Ekaviṁśa, Triṇava and Trayastriṁśa. It is well known in the case of Dvādaśāha. In regard to this there is Nidāna *sūtra*. This is the (āvṛtta-) *stoma* repeated on the first 3 days. The *stoma* following on latter 3 days is called Viśālapṛṣṭhya. Thus the 14 days are fashioned. The 15th day—this also is the Trayastriṁśa day which is *anirukta*. It has Vāśa in place of Kāṇva rathantara, Auśana in place of Pārtha, Rathantara in place of Bṛhat, Naudhasa in place of Śyaita and Pauṣkala in place of Śruddhya.

पुना वाशम् ॥ ४ ॥

The Vāśa [Ūha-Naipātitha] sāman [Ūha Sat 702] is based on the *ṛcs* beginning with *punānaḥ*. The sage is Vāśa (Ūha-Naipatithi), metre Bṛhatī and deity Soma. It is employed in the Mādhyandina on the 15th day of the 1st Caturviṁśatirātra.

औशनꣳसाकम् ॥ ५ ॥

The Auśanasāman [Ūha Sat 703] is based on 1 *ṛc* beginning with *sākamuksāḥ*. The sage is Uśanas, metre *Triṣṭubh* and deity Soma. It is employed at the end of Mādhyandina on the 15th day of the 1st *Caturviṁśatiratra*. There are 2 *pratihāras* — the 3rd quarter — hàriḥ paryadravajjāssū/rī yā[23syā/ or the regular one.

इमा धसम् ॥ ६ ॥

The Naudhasasāman [Ūha Sat 704] is based on the *ṛcs* beginning with *imāuttvā*. The sage is Nodhas, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 15th day of the 1st Caturviṁśatirātra.

गोमत् पौष्कलम् ॥ ७ ॥

The Pauṣkalasāman [Ūha Sat 705] is based on the *tṛca* beginning with *gomanna*. The sage is Puṣkala [Ūha-Prajāpati), metre Uṣṇih and deity Soma. It is employed in the Ārbhava on the 15th day of the 1st Caturviṁśatirātra.

[The Kalpa of the Ṣaḍaha — The Pṛṣṭhyastoma-ṣaḍaha is āvṛtta (repeated). 22nd day — The *Trivṛt* day is *anirukta*. Of it Gāyatra based on the *ṛc* begging with *pavamānasya*, Āmahīyava based on 1 *ṛc*, Aiḍasauparṇa based on 1*ṛc*, Yaudhājaya

based on the *tṛca* beginning with *punānaḥ*, Gaurīvita in place of Śyāvāśva — rest similar to the *upahavya*. All have Trivṛtstoma.]

23rd day — Jyotiṣṭoma agniṣṭoma in the Anuṣṭubh metre as in the case of the kratu of Ṛṣabha pavamāna.

24th day — Jyotiṣṭoma atirāra — rest similar. The 2nd *satra* having 24 days — Atirātra, 2 Abhiplava ṣaḍahas - 10 days of Dvādaśāha and Atirātra. Satra of 25 days — These, along with Mahāvrata — the peculiarity of it from the earlier one is that its Mahāvrata is of Gavāmayana.

Satra of 26 days — Atirātra, 2 days of Gauḥ, and Āyuḥ, 2 Abhiplava ṣaḍahas, 10 days of Dvādaśāha and Atirātra. Its one day sacrifices Gauḥ and Āyuḥ have the notes of Gaurīvita, 2 Abhiplavas with Syaita and Naudhasabrahmasāmans, Pauṣkala and Śruddhya in the Uṣṇih metre — the Dvādaśāha is Vyūḍha Atirātras are already stated.

Satra with 27 days—Atirātra, Jyotiḥ, Gauḥ, Āyuḥ for 3 days, 2 Abhiplava-ṣaḍahas, 10 days of Dvādaśāha and Atirātra — Its one day sacrifices Jyotiḥ, Gauḥ and Āyuḥ have the notes of Gaurīvita — Abhiplavas are as before; Anurūpa beginning with *eṣa prātnena, as* before — rest like Vyūḍha Dvādaśāha.

Satra with 28 days — these along with Mahāvrata — the peculiarity from the earlier one is the yearly Mahāvrata is performed before Udayanīyaatirātra.

Satra with 29 days — Atirātra; Jyotiḥ, Gauḥ, Āyuḥ, Gauḥ Āyuḥ — these 5 days — 2 Abhiplava ṣaḍahas, 10- days of Dvādaśāha and Atirātra; the 5 days Jyotiḥ etc. are like Saptadaśarātra — 2 Abhiplavas as before and rest like Vyuḍha Dvādaśāha. [Ārseyaka (9-29) — *eṣa pratnā na* kartavyā *'eṣa pratnā'* not to be employed.]

The *Satra* having 30 days—Atirātra, 3 Abhiplava ṣaḍahas, 10 days of Dvādaśāha and Atirātra. Its Abhiplavas have Śyaita and Naudhasa as *brahmasāmans*, Pauṣakala and Śrudhya in the Uṣṇiḥ metre. Eṣapratnā on the 1st day of the 1st Abhiplava; Rest is already stated.

The *satra* having 31 days — these along with Mahāvrata — the Mahāvrata relates to the Saṁvatsara.

The *Satra* having 32 days — Atirātra, Gauḥ, Āyuḥ, 3 Abhiplava-Ṣaḍahas, 10 days of Dvādaśāha and Atirātra. Gauḥ and Āyuḥ are one-day sacrifices having the *svaras* of Gaurīvita. Abhiplavas have Śyaita and Naudhasa as *brahmasāmans*, Pauṣkala and Śrudhya based on Uṣṇih metre. Rest as Vyūḍhadvādaśāha.

The 3 *satras* of 33 days —

The 1st — Atirātra, 3 *pañcāhas*, Viśvajit-atirātra, *pañcāha* and ten days of Dvādaśāha, Atirātra.

The pañcāhas have many Brahmasāmans —

The first āvṛttapañcāha — Bṛhat and Rathantara in their place. Naudhasa, Śyaita, Mahāvaiṣṭambha Traiśoka and Vāśa based on the *ṛcs* beginning with — *ubhayam* are the Brahmasāmans. In the case of the 2nd group of 5 days, Bṛhat and Rathantara mutually having the place of each other, Abhīvarta based on the *ṛcs* beginning with *tvamindra*, Mānava based on the *ṛcs* beginning with *tvāmit* which is in *pṛṣṭhya* [Ūha Sat 707] in serial number], Chandasya on the 5th day, [Ūha Sat 709]

— Ākṣāraṇidhanakāṇva based on the *ṛcs* beginning with *Kaīm veda* on the 5th day, Yauktasruca based on its own *ṛcs*, Śrāyantīya based on its own *ṛcs* — these are the Brahmasāmans.]

उभयं वाशम् ॥ ८ ॥

The Vāśasāman [Ūha-Naipātitha] [Ūha Sat 706] is based on the *ṛcs* beginning with *ubhayam*. The sage is Vāśa (Ūha-Naipātithi) metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 5th day of the 1st group of 5 days in the 1st *satra* having 33 days.

त्वामि मानवोत्तरम् ॥ ९ ॥

The Mānavottarasāman [Ūha Sat 707] is based on the *ṛca* beginning with *tvāmit* — The sage is Manu, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 2nd day of the 2nd group of 5 days in the 1st *satra* having 33 days.

कईं काण्वमाष्कृत ॥ १० ॥ (Sharma-Madras)

(आष्कारम् — Nānā)

The Āṣkāraṇidhanakāṇvasāman [Ūha Sat 708] is based on the *ṛca* beginning with *kaīmveda*. The sage is Kaṇva, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 3rd day of the 2nd group of 5 days in the 1st *satra* having 33 days.

अभि-शग्धि मानवाद्यम् ॥ ११ ॥

The Mānavādyasāman [Ūha Sat 709] is based on the *ṛca* beginning with *abhisomāsaḥ* and Śagdhyūṣu [Ūha Sat 710] respectively. [Ūha Sat 709] — The sage is Manu, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina on the 5th day of the 2nd group of 5 days in the 1st *satra* of 33 days.

[The Kalpa of the 3rd group of 5 days — Bṛhat and Rathantara in their places, Mānava based on the *ṛcs* beginning with *śagdhyūśu* which is *chandasya* always on the 5th day, Vāsiṣṭha based on the *ṛcs* beginning with *vayam enam*, Bhāradvāja based on the *ṛcs* beginning with *ātvā*, Janitra based on the *ṛcs* beginning with *yorājā*, Indrasyayaśas based on the *ṛcs* beginning with *tvamindra* — these are Brahmasāmans.] [Ūha Sat 710] — The sage is Manu, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 1st day of the 3rd group of 5 days in the 1st *satra* having 33 days.

आ त्वा द्वाजम् ॥ १२ ॥

The Bhāradvājasāman [Ūha Sat 711] is based on the *ṛcs* beginning with *ā tvā*. The sage is Bharadvāja, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 3rd day of the 3rd group of 5 days in the 1st *satra* having 33 days.

योरा नित्रम् ॥ १३ ॥

The Janitrādyasāman [Ūha Sat 712] is based on the *ṛcs* beginning with *yorājā*. The sage is Vasiṣṭha, metre Bṛhatī and deity Indra. It is employed in the 3rd pṛṣṭha on the 4th day of the 3rd group of 5 days in the 1st *satra* having 33 days.

यशस्त्वमिन्द्र ॥ १४ ॥

The Indrasyayaśas sāman [Ūha Sat 713] is based on the *ṛcs* beginning with *tvamindra*. The sage is Indra, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 5th day of the 3rd group of 5 days in the satra having 33 days. In the 2nd and 3rd *stotrīyās*, the *prastāva* has 4 syllables having alternative *svaras*— 2nd *stotrīyā*—$\overset{1}{\text{ā}}\overset{2}{\text{nu}}\overset{1}{\text{ttaścā}}$ or $\overset{2}{\text{ā}}\text{nuttaścā}$ //; 3rd *stotrīyā* — $\overset{1ra}{\text{rā}}\text{dhō}\ \overset{2ra}{\text{bhā}}\text{gām}$ or $\overset{ra}{\text{rā}}\text{dhō}\ \overset{ra}{\text{bhā}}\text{gām}$//

Viśvajit atirātra — Its Kalpa — Nānada in place of Gaurīvita, Satrasāhīya based on the *ṛcs* beginning with *agnirmūrdhā*, Traikakubha, Nārmedha, Gaurīvita ṣoḍaśisāman, Rātrisandhi.

अग्निर्मू सत्रा ॥ १५ ॥

The Satrāsāhīyasāman [Ūha Sat 714] is based on the *ṛcs* beginning with *agnirmūrdhā*. The sage is Indra, metre Gāyatrī and deity Agni — It is employed in the 1st *uktha* of the yearly Viśvajit atirātra in the 1st *satra* having 33 days. There are 2 pratihāras — one with 2 syllables ending in stobha — $\overset{1}{\text{sijā}}\overset{na}{\text{ū}}\int 3\overset{2ra}{\text{hō}}/\overset{3ra}{\text{vā}}\overset{2}{\text{hā}}\int$ 343i// or the regular one.

[The Kalpa of the (āvṛtta) group of 5 days repeated in the reversed order; Bṛhat and Rathantarasāmans mutually in place of each other, Jamadagnchabhīvartaḥ based on the *ṛcs* beginning with *pibāsutasya*, Naipātitha

based on the *ṛcs* beginning with *yad indra*, Abhinidhana Kāṇva based on the *ṛcs* beginning with āmandrāiḥ, Gotamasya manājyam based on the *ṛcs* beginning with *yathāgauraḥ*, Paurumīḍha based on the *ṛcs* beginning with *tvamaṅga*— these are the Brahmasāmans.]

पिबा जमवर्तः ॥ १६ ॥

Jamadagneḥ abhīvartaḥsāman [Ūha Sat 715] is based on the *ṛcs* beginning with *pibā sutasya*. The sage is Jamadagni, metre Bṛhatī and deity Indra. It is employed in the 3rd *tṛṣṭha* on the 1st day of the repeated group of 5 days in the 1st satra having 33 days.

काण्वमामन्द्रैरभिनिधनम् ॥ १७ ॥

The Abhinidhanakāṇvasāman [Ūha Sat 716] is based on the *ṛcs* beginning with *āmandraiḥ*. The sage is Kaṇva, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 3rd day in the repeated group of 5 days in the 1st *satra* having 33 days.

यथा मनाज्यम् ॥ १८ ॥

Gautamasya manājyam sāman [Ūha Sat 717] is based on the *ṛcs* beginning with *yathā gauraḥ*. The sage is Gotama, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 4th day in the repeated group of 5 days in the 1st *satra* having 33 days.

त्वमङ्गमीढे ॥ १९ ॥ द्वितीयः ॥ २ ॥

The Paurumīḍhasāman [Ūha Sat 718] is based on the *ṛcs* beginning with *tvamaṅga*. The sage is Purumīḍha (Nānā-or Paurumīḍha aśvi), metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 5th day of the repeated group of 5 days in the 1st *satra* having 33 days.

Prapā. II. Khaṇḍa 10 of Satra ends. Viṁśa 2 ends.

Khaṇḍa 11— Viṁśa 3 begins.

Now, the ten days of group of twelve days and Atirātra, They are similar to Vyūḍha Dvādaśāha. The middle *satra* having 33 days — its Kalpa — all Atirātras have *Ṣoḍaśin*.

Now, the last *satra* having 33 days — Its Kalpa — Atirātra, the 3 groups of 5 days Viśvajit-Atirātra, 3 *pañcāhas* and Atirātra. Śyaita and Naudhasa Brahmasāmans, Bṛhat and Rathantara as per their place, or as in many Brahmasāmans, the Viśvajit fashioned in many Brahmasāmans is performed — the same group of 5 days is repeated in reverse order.

In the āvṛtta (repeated) group of 5 days — in the case of the 1st group — its 1st day has Mānava based on 1 *ṛc* beginning with *abhisomāsaḥ*, Ānūpam based on the same *ṛc*, Bṛhannidhanavārkajambha sāman based on 1 *ṛc*, Maidhātitha based on 1 *ṛc*, Vāmra based on *tṛca*, Agneḥtriṇidhanam in the Adhyāsyā — rest similar.

Satra with 34 days — 2 Atirātras of the *satra* — 3 one day Trikadruka-sacrifices having the notes of Gaurīvita, three Abhiplavas with Śyaita and Naudhasa *Brahma sāmans*, Pauṣkala and Śruddhya in the Uṣṇih metre; the peculiarity of the 1st day of 1st Abhiplava is that it is based on the *ṛcs* beginning with *eṣa pratnena*. Rest as per Saṁvatsarika.

The *satra* with 35 days—Atirātra, Jyotiḥ, Gauḥ, Āyuḥ, Gauḥ, Ayuḥ— these are the 5 days—3 Abhiplavas—Ṣaḍahas, the 10 days of Dvādaśāha and the Atirātra.

The *Satra* with 36 days — Atirātra, 4 Abhiplava — Ṣaḍahas, 10 days of Dvādaśāha and atirātra.

The 1st day of the 1st Abhiplava has Anurūpa based on the *ṛcs* beginning with *eṣa pratnena*, Śyaita and Naudhasa are Brahma sāmans, Pauṣkala and Śruddhya in the Uṣṇih metres — rest as per Saṁvatsarika.

The *satra* with 37 days — these along with Mahāvrata.

The Satra with 38 days — Atirātra, Gauḥ, Āyuḥ, 2 one day Sacrifices, 4 Abhiplavaṣaḍahas, 10 days of Dvādaśāha, Gauḥ and Āyuḥ have the notes of Gaurīvita, Śyaita and Naudhasa Brahma sāmans, Pauṣkala and Śruddhya in Uṣṇih metre, Vyūḍha Dvādaśāha — 2 Atirātras of the *satra*.

Satra with 39 days — Atirātra, the 3 one day sacrifices, Jyotiḥ, Gauḥ and Āyuḥ, 4 Abhiplavaṣaḍahas, 10 days of Dvādaśāha and Atirātra.

Satra with 40 days — these along with Mahāvrata — the penultimate day has yearly vrata — rest as per the earlier one.

7 *Satras* having 49 days — the 1st *satra* having 49 days is called Vidhṛti Atirātra, 3 days having Trivṛt beginning with Agniṣṭom Atiratra, 10 ukthyas having Pañcadaśa. Ṣoḍaśin on the 10th day Atirātra, 12 ukthyas having Saptadaśastoma Atirātra, Pṛṣṭhyaṣaḍaha-Atirātra — 12 ukthyas with Ekaviṁśa.

The Kalpa of its *prāyaṇīya-atirātra* — the Jyotiṣṭoma atirātra of the Vidhṛtis without *Ṣoḍaśin*-Udvaṁśīya in place of Kautsa, based on the *ṛcs* beginning with *ātvā viśantu*, the Jarābodhīya in the Gāyatrī metres beginning with jarābodha, pratiṣyā and eṣo uṣā respectively; it is the Sandhisāman.

आ त्वेन्द्र सुतोद्वंशीयम् ॥ १ ॥

The Udvaṁśīyasāmans [Ūha Sat 719 and 720] are based on the *ṛcs* beginning with *ā tvā* and *indrasuteṣu* respectively. [Ūha Sat 719] — The sages are Viśvedevas, metre Anuṣṭubh, and deity Indra. It is employed in the place of Kautsa in the 3rd Rātriparyāsa in the prāyaṇīya atirātra of Vidhṛtis. There are 2 *pratihāras* — one with 4 syllables—$\overset{1}{\text{tir}}\overset{2}{\text{ā}}\int 1\ \overset{2}{\text{icy}}\overset{2}{\text{ā}}\int 3\overset{2}{\text{tā}}\overset{2}{\text{i}}$ / or $\overset{2}{\text{n}}\overset{ra}{\text{ā}}\overset{3}{\text{tv}}\overset{3}{\text{ā}}\overset{3}{\text{m}}\overset{3}{\text{ā}}\int 234\ \overset{5}{\text{indr}}\overset{5}{\text{ā}}$ / in the case of repetition. The antarṇidhana 'it' is there in place of *upā* [Ūha Sat 720] — The sage, metre and deity are same as above — employment in the alternative as above — 1st *pratihāra* with 4 syllables is — $\overset{2}{\text{m}}\overset{ra}{\text{ā}}\overset{3}{\text{h}}\overset{3}{\text{ā}}\overset{3}{\text{m}}\overset{3}{\text{h}}\overset{3}{\text{ā}}\int 234\overset{5}{\text{iṣ}}\overset{5}{\text{ā}}$ / or $\text{mahāṁhā}\int 234$.

प्रतिष्यैषो जरा ॥ २ ॥

The Jarābodhīya sāmans [Ūha Sat 721 and 722] are based on the *ṛcs* beginning with *pratiṣyā* and eṣouṣā respectively. [Ūha Sat 721] — The sage is Agni, metre Gāyatrī and deity Uṣas. It is employed in the *Sandhistotra* in the *prāyaṇīya atirātra* of Vidhṛti. [Ūha Sat 722] — The sage is Agni, metre Gāyatrī and deities 2 Aśvins. It is employed as above.

[3 days having Trivṛt stoma — the Kalpa of the 1st — the Rāthantara Trivṛt day of Kusurubinda is its also. — its Gaurīvita has Anuṣṭubh metre. Kalpa of the 2nd — The Bārhattrivṛt is its latter day — the *paryāsa* based on the *ṛc* beginning with *pavamānasya*; Hāviṣmata in place of Yauktāśva, Kāleya in place of Mādhucchandasa, Maukṣa in place of Hāviṣmata, Gaurīvita in the Anuṣṭubh metre, Sākamaśva, Saubhara, Āṣṭādaṁṣṭra are the *ukthas* — rest similar.

Kalpa of the 3rd — The Kalpa of the 1st is also that of the 3rd — it has Pramaṁhiṣṭhīya, Hārivarṇa, Udvaṁśīya and Tairaścya as *ukthas.*

The Kalpa of the Atirātra after the *Trivṛts* — Jyotiṣṭoma atirātra with Ṣoḍaśin, Udvaṁśīya in place of Kautsa based on the *ṛcs* beginning with *ātvā* viśantu, Śrudhya based on the *ṛcs* in the Uṣṇih metre beginning with *agnevājasya, uṣastaccitram* and aśvināvartiḥ as *sandhisāman.*]

श्रुध्यमुषस्ताश्वि ॥ ३ ॥

The 2 Śrudhyasāmans [Ūha Sat 723 and 724] are based on the *ṭṛcas* beginning with *uṣastaccitram* and *aśvinā* respectively. [Ūha Sat 723] — The sage is Prajāpati, metre Uṣṇih and deity Uṣas. It is employed in the sandhistotra in the latter Atirātra from the *trivṛts* of Vidhṛtis. There are 2 *pratihāras* — $\overset{2ra}{\text{r}}\overset{1}{\text{ev}}\overset{2}{\text{ad}}\overset{1ra}{\text{asm}}\overset{2}{\text{ēv}}\overset{1ra}{\text{yucch}}\overset{2}{\text{ā}}\text{-}\overset{ra}{\text{s}}\overset{5}{\text{ūn}}\overset{5}{\text{ṛ}}$ / or $\overset{1ra}{\text{śr}}\text{ūdhīy}\overset{2}{\text{ā}}\int 2$/ (2nd *stotrīyā*). [Ūha Sat 724] — The sage is Prajāpati, metre

Uṣṇih and deity Aśvins — Its employment is the same as above. There are 2 *pratihāras*— ārvāgrathāṃ samanāsāni or, śrūdhīyai

[The Kalpa of the 1st day of the Daśapañcadaśa ukthyas — the Rāthantara pañcadaśa day of Kusurubinda is its also — its Gaurīvita is in Anuṣṭubh metre.

The Kalpa of the 2nd — The Bārhatapañcadaśa is the latter — the *paryāsa* is based on the *ṛcs* beginning with *pavamānasya* — Kāleya in place of Mādhucchandasa, Gaurīvita in Anuṣṭubh metre. By Rāthantara pañcadaśa 3rd, by Bārhata pañcadaśa 4th — thus there is converse. The 10th is similar to the Pañcadaśa 15th.

The Kalpa of the 10th day of the pañcadaśas — Nārmeḍha in place of Āṣṭādaṁstra, Nānada based on the *ṛcs* beginning with *pratyasmai* is the Ṣoḍaśi sāman. The Kalpa of the latter Atirātra after the Pañcadaśas — Jyotiṣṭoma atirātra, with Ṣoḍaśin — The Kalpa of the 1st among the Saptadaśas — The Rāthantara saptadaśa day of Kusurubinda is the first day. Bṛhannidhana vārkajambha in place of Maidhatitha, Maidhatitha in place of Raurava, Saṁhita in place of Agneḥ arkaḥ, Gaurīvita in Anuṣṭubh metre.

Kalpa of the 2nd — The Saptadaśa in Bṛhatī metre is the latter — the *paryasa* is based on the *ṛcs* beginning with *pavamānasya*, Kāleya in place of Mādhucchandasa, Maukṣa in place of Svāśirāmarkaḥ and Gaurīvita in Anuṣṭubh metre. The other Saptadaśas — the Kalpa — the converse of these till 12th day, drops Vārkajambha from the latter ones. Maidhatitha and Raurava as per their place. The Kalpa of the 12th day of the Saptdaśas — the *ukthas* ending with Udvaṁśīya — the Kalpa of the Atirātra — after the Saptadaśas, Jyotiṣṭoma atirātra with Ṣoḍaśin, Udvaṁśīya in place of Kautsa based on the *ṛcs* beginning with *ātvā* — Rāyovājīya is the *Sandhi sāman* in the Paṅkti metre based on the *ṛcs* beginning with *asgnim tam, mahenoadya, prati priya tamam.* Thus the 29 days are spoken.]

The Kalpa of the Pṛṣṭhyaṣaḍaha — it is Samūḍha or Vyūḍha or Samūḍha only; it is explained in the Ṛtuṣaḍaha. — the Atirātra after pṛṣṭhya — its Kalpa — Jyotiṣṭoma-atirātrā with Ṣoḍaśin, Vaiśvajyotiṣa at the end based on the *ṛcs* of Auśana, the yoni of which begins with *pragāyatā*, Auśana is the Sandhi sāman in Triṣṭubh metre based on the *ṛcs* of the three *ṭrcas* beginning with — abodhi, idamśreṣṭham and *ābhāti.*

प्र तु ज्योतिषं यत्प्रगायतेति ॥ ४ ॥

The Vaiśvajyotiṣasāman [Ūha Sat 725] is based on the *ṭrca* beginning with *pra*

tu dravā. The sage is Viśvajyotiḥ, metre Anuṣṭubh and deity Soma. It is employed at the end of Mādhyandina in the Atirātra after *pṛṣṭhya.* It is *padavibhāgya.* It is originated from (GGG 535) — the *yoni* beginning with *pragāyatā.*

अबो-इदमाभा इत्यौशनानि ॥ ५ ॥

The 3 Auśanasāmans [Ūha Sat 726, 727 and 728] are based on the *ṛcas* beginning with *a bodhi, idam śreṣṭham* and *ābhāti* respectively. [Ūha Sat 726] — The sage is Uśanas, metre Triṣṭubh and deity Agni. The 3rd quarter forms the *pratihāra* or the regular *pratihāra* is there. [Ūha Sat 727] — The sage is Uśanas, metre Triṣṭubh and deity Uṣas - the *pratihāra* is formed by 3rd quarter or the regular *pratihāra* is there. [Ūha Sat 728] — The sage is Uśanas, metre Triṣṭubh deity Aśvins. The pratihāra is formed by the 3rd quarter or the regular *pratihāra* is there. All the above 3 *sāmans* are employed in the Sandhi stotra in the Atirātra after *pṛṣṭhya.*

[The Kalpa of the 1st among dvādaśa Ekaviṁśa — There are prior to the *paryāsa* the six *ṛcs* beginning with *babhrave* — Āśubhārgava after Āmahīyava, Raurava and Yaudhājaya, Maidhātitha in between; Sapha and Pauṣkala based on their own *ṛcs,* — rest similar to Rāthantara pañcadaśa of it.]

आशूच्चा ॥ ६ ॥

The Āśubhārgavasāman [Ūha Sat 729] is based on the *ṛcs* beginning with *uccāte.* The sage is Bhṛgu, metre Gāyatrī and detity Soma. It is employed in the Mādhyandina on the 1st day of Ekaviṁśa. [Kalpa of the 2nd — The *paryāsa* preceded by six *ṛcs* beginning with *prayadgāvaḥ,* Svārasauparṇa and the two Āyāsyas after Haviṣmata, Dairghaśravasa in between, Satrāsāhīya and Śrudhya based on the *ṛcs* beginning with *tvam hi* and *pavasva* respectively — the rest is similar to its Bārhatapañcadaśa.]

त्वꣳसत्रा ॥ ७ ॥

The Satrāsāhīyasāman [Ūha Sat 730] is based on the *ṛca* beginning with *tvaṁ hi* — The sage is Indra, metre Kakubh and deity Soma. It is employed in the Ārbhava of the 2nd day of Ekaviṁśa. There are 2 *pratihāras* of 2 syllables ending in stobha — yā ^{1}ghā^{9}uʃ^{2ra}3hō$^{\wedge}$/ ^{3ra}vāhā^{2}ʃ343i/ or the regular one.

श्रुध्यं पवस्व ॥ ८ ॥

The Śruddhyasāman [Ūha Sat 731] is based on the *ṛcs* beginning with *pavasva.* The sage is Prajāpati, metre Uṣṇih and deity Soma. Its employment is the same as above. There are 2 *pratihāras* of 8 syllables — ^{1ra}ā ^{2}kā^{1}lāśa^{2}mmā^{1}dhu^{2ra}mān^{ra}tsō / or the regular one.

[The 3rd day etc. of Ekaviṁśās—the converse of these only till 12th day. The peculiarity of the days beginning with the 9th—9th day — Gāyatra based on the *ṛc* beginning with *svādiṣṭhayā* and Agneḥarkaḥ; 10th day — Gāyatra based on the *ṛcs* beginning with *yaste madaḥ* and Svāśirāmarkaḥ; 11th day — Dīrghatamasaḥ arkaḥ at the end based on the *ṛcs* beginning with *abhipriyāṇi*. 12th day — Utsedha and Niṣedha in between, Dīrghaśravasa — the *ukthas* ending with Udvaṁśīya of that day only; Atirātra after Ekaviṁśas — Its Kalpa — Jyotiṣṭoma atirātra without, Ṣoḍaśin, at the end Vāsiṣṭha based on the *ṛcs* of Kāva — the Kāva as Sandhiṣāman based on the Jagatī metre beginning with *janasya, etāutyā* and *abodhi*.]

अभि प्रि सिष्ठं यदेष प्रकोश इति ॥ ९ ॥

The Vaidhṛtavāsiṣṭha sāman [Ūha Sat 732] is based on the *ṛca* beginning with *abhi priyāṇi*. Its *yoni* begins with *eṣa prakośa* (GGG 556.1). The sage is Vasiṣṭha, metre Jagatī and deity Soma. It is employed at the end of Ārbhava in the Udayanīya atirātra after Ekaviṁśas. It is *padavibhāgya*. The *prastāva* is the 1st quarter, similarly *udgītha* is the 2nd, *pratihāra* is the 3rd and *upadrava* the 4th. The *nidhana* has atisvāra.

जनस्यैतोबो कावानि ॥ १० ॥

The Kāvasāmans [Ūha Sat 733, 734 and 735] are based on the *ṛcs* beginning with *janasya, etā utyā* and *abodhi* respectively. [Ūha Sat 733] — The sage is Kavi metre Jagatī and deity Agni, [Ūha Sat 734] — The sage is Kavi, metre Jagatī and deity Uṣas, [Ūha Sat 735] — the sage is Kavi, metre Jagatī and deity Aśvins. All the 3 are employed in the Sandhistotra in the Udayanīya atirātra after Ekaviṁśas. In [Ūha Sat 735] the *pratihāra* is formed by the 3rd quarter or the regula *pratihāra* is there.

Atirātra, 2 Abhiplava — Ṣaḍahas, Gauḥ, Āyuḥ, 2 Atirātras, 2 Abhiplavas — Ṣaḍahas, Abhijit, Viśvajit, two Atirātras, 1 Abhiplava-Ṣaḍaha, Sarvastoma, Nava Saptadaśa two Atirātras, 10 days of Dvādaśāha, Mahāvrata and Atirātra — thus the Atirātras are stated.

Kalpa of the Goṣṭoma atirātra — in the Yamātirātras, Kāṇvarathantara in place of Daīrghaśravasa, Daīrghaśravasa in place of Bārhaduktha, Gaurīvita in the Anuṣṭubh metre, Atirātra without Ṣoḍaśin.

तोषिं कण्वरम् ॥ ११ ॥ [Nānā - कण्वतरम्]

The Kaṇvarathantara sāman [Ūha Sat 736] is based on the *ṛcs* beginning with *parītoṣiṁcatā*. The sage is Kaṇva, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina of Goṣṭama in the Yamātirātras.

The Kalpa of the Āyuṣṭoma in the Yamātirātras — Bṛhannidhana vārkajambha in place of Maidhātitha, Maidhātitha in place of Raurava, Gaurīvita in Anuṣṭubh metre, Saubhara based on the *ṛcs* of Hārivarṇa and Atirātra without Ṣoḍaśin.

तं ते भरम् ॥ १२ ॥ [Nānā & Madras ed. तं ते म]

[Simon and Sharma — तं ते भरम्]

The Saubharasāman [Ūha Sat 737] is based on the *ṭṛca* beginning with *tamte madam*. The sage is Subhari, metre Uṣṇih and deity Indra. It is employed in the 2nd *uktha* of Āyuṣṭoma in the Yamātirātra.

Kalpa of the Atirātra of Abhijit — Bṛhatī like PūrDaśarātra, Gaurīvita in Anuṣṭubh metre, Saubhara in the *ṛcs* of Hārivarṇa, Atirātra with Ṣoḍaśin. Kalpa of Viśvajit and Sarvastoma — already stated in the topic of one day sacrifices.

Kalpa of Navasaptadaśa atirātra — Janitra based on the three *ṛcs* beginning with *abhisomāsaḥ*, Raurava based on 1 *ṛc*, Bṛhannidhana vārkajambha based on 1 *ṛc*, Maidhātitha based on 1 *ṛc*, Yaudhājaya based on adhyāsyā, Gaurīvita based on Anuṣṭubh metre, Atirātra without Ṣoḍaśika; all the rest is stated.

Āñjanābhyañjanā sacrifices — the 1st day of the 1st Abhīplava has Anurūpa beginning with *eṣa pratnena*. The final two *abhiplavas* have the reverse order. All the *Abhiplavas* have Śyaita and Naudhasa as Brahmasāmans, Pauṣkala and Śrudhya in Uṣṇih metre — rest is all known.

Saṁvatsarasammitas-Atirātra, the Prāyaṇīya day having Caturviṁśa, 3 Abhiplava — Ṣaḍahas, Abhijit, 3 *svara* sāmans, Divākīrtya day, 3 *svara* sāmans, Viśvajit, 1 Abhiplava-Ṣaḍaha, 2 days having Āyuḥ and Gauḥ 10 days of Dvādaśāha, Mahāvrata and Atirātra — these are performed as per Gavāmayana. (The Kakubhs of *savitṛ*, Atirātra, 9 days having Trivṛt, Ṣaḍaha beginning with Agniṣṭoma, the 3 days having on both sides two Agniṣṭomas and *ukthya* in the middle 9 Pañcadaśa days, Ṣaḍaha beginning with Agniṣṭoma, the 3 days having *ukthya* in the middle and Agniṣṭoma on both sides, 9 Saptadaśa days, Ṣaḍaha beginning with Agniṣṭoma, the 3 days *ukthya* in the middle, Agniṣṭoma on both sides, 9 Ekaviṁśa days, Ṣaḍaha having Agniṣṭoma in the beginning, the 3 days with *ukthya* in the middle and Agniṣṭoma on both sides, 10 days of Dvādaśāha, Mahāvrata, Atirātra. The 1st of these Kakubhs has Agniṣṭoma sāmsthā; now 5 Ukthyās, on the remaining 3 days, the 1st and the last have Agniṣṭomasāmsthā, the middle is *ukthya*. In this manner, Pañcadaśa, Saptadaśa and Ekaviṁśa should be known. The Trivṛts are established by Rāthantara day, Pañcadaśa by Bārhata; Saptadaśa

by Rāthantara and Ekaviṁśa by Bārhata; when Agniṣṭoma has Bārhata day, Yauktāśva employed on Mādhyandina and Hāviṣmata in Ārbhava, drops Arka that was in the Vidhṛtis — rest similar)

6th *satra* of 49 days — Atirātra, 4 Abhiplava Ṣaḍahas, Mahāvrata, 2 Abhiplava Ṣaḍahas, 10 days of Dvādaśāha and Atirātra. The last 2 Abhiplavas are repeated. The 7th *satra* of 49 days — Atirātra, 6 Abhiplava—Ṣaḍahas, 10 days of Dvādaśāha, Mahāvrata and Atirātra. Satra of 61 days — Atirātra, the Prāyaṇīya day having Caturviṁśa, 3 Abhiplavaṣaḍahas, Pṛṣṭhya ṣaḍaha, Abhijit, 3 Svarasāmans, Divākirtya day, 3 Svarasāmans, Viśvajit *pṛṣṭhya* ṣaḍaha, Trayastriṁśārambhaṇa, one Abhiplava ṣaḍaha, 2 days having Āyuḥ and Gauḥ, 10 days of Dvādaśāha, Mahāvrata and Atirātra. Satra of 100 days — Atirātra, the 3 days of Jyotiḥ, Gauḥ, Āyuḥ, 14 Abhiplavaṣaḍahas, 10 days of Dvādaśāha, Mahāvrata and Atirātra. The 1st day of the 1st Abhiplava has Anurūpa beginning with *eṣa pratnena*. The Abhiplavas have Śyaita and Naudhasa as Brahmasāmans, Pauṣkala and Śruddhya in Uṣṇih metre, Samvatsarikavrata — rest all is accomplished.

(Now, 6 Sāṁvatsarika (annual) *satras* - The 1st is Ādityānām ayanam — Atirātra, Prāyaṇīya day having Caturviṁśa, the 2 *ṣaḍahas* with Trivṛt and Pañcadaśa (*stomas*), *pṛṣṭhya ṣaḍaha*, 2 *ṣaḍahas* having Trivṛt and Pañcadaśa stomas. That is one month. The 2nd, 3rd, 4th and 5th months are similar. Three *ṣaḍahas* having Trivṛt and Pañcadaśa, Pṛṣṭhyaṣaḍaha, Bṛhaspati *stoma* with Trivṛt, 3 Svarasāmans, Divākīrtya day, 3 Svarasāmans, Indrastoma having Pañcadaśa which is *ukthya, pṛṣṭhyaṣaḍaha* one having Trayastriṁśa *stoma*. the Ṣaḍaha having Trivṛt and Pañcadaśa, 10 days of Dvādaśāha, the Vyūḍha agniṣṭomas having Trivṛtstoma, 2 days having Udbhid and Balabhid, 2 Ṣaḍahas having Pañcadaśa and Trivṛt stomas, *pṛṣṭhaṣaḍaha, 2 ṣaḍahas* having Pañcadaśa and Trivṛt *stomas*. This is one month.

The 2nd, 3rd, 4th [and 5th] are the same; Ṣaḍaha having Pañcadaśa and Trivṛt *stomas, pṛṣṭhyaṣaḍaha, ṣaḍaha* having Pañcadaśa and Trivṛt *stomas*, 2 days having Gauḥ and Āyuḥ sacrifices, 10 days of Chandoma, the 1st day having Aṣṭācatvāriṁśa *stoma*, then Catuścatvāriṁśa, Catvāriṁśa Ṣaṭtriṁśa, Dvātriṁśa, Triṁśa, 2 Aṣṭāviṁśa, Pañcaviṁśa and Caturviṁśa, Mahāvrata and Atirātra. Thus the annual sacrifice called Ādityanāmayanam is spoken in the Brāhmaṇa. It means Prāyaṇīya atirātra, the day having Caturviṁśa *stoma*, Trivṛtstoma on the 1st day; Pañcadaśa on the 2nd day. Thus the 2 Abhiplava *ṣaḍahas* are employed

conversely. Pṛṣṭhya ṣaḍaha, 2 Abhiplavaṣaḍahas as before—this comprises the 1st month.

In the same manner, 2nd, 3rd, 4th and 5th months are to be performed. In the 6th month are to be performed 3 Abhiplava ṣaḍahas as before, *pṛṣṭhya ṣaḍaha*, Bṛhaspatisava and 3 Svarasāmans. In this manner 28 days are stated.

The 6th month along with Atirātra and Caturviṁśastomas in the first part; Divākārtya day, in the middle; 7th month - 3 Svarasāmans, Indrastoma having *ukthya — saṁsthā, pṛṣṭhya* ṣaḍaha having the converse order. Pañcadaśastoma on the 1st day, and Trivṛt on the 2nd day. Thus by converse one Abhiplava ṣaḍaha, the Trivṛts of the 10 days of Dvādaśāha, Vyūḍha 10 Agniṣṭomas, Udbhid and Balabhid. In the 8th month — 2 Abhiplava Ṣaḍahas as before, *pṛṣṭhya ṣaḍaha* in the converse order and two Abhiplava Ṣadahas. In the same way 9th, 10th and 11th months are to be performed. In the 12th month, 2 Abhiplavaṣaḍahas with pṛṣṭhyaṣaḍaha in the middle as before, Gauḥ and Āyuḥ, Chandoma daśāha, then Mahāvrata and Udayaṇīya-*atirātra.*

The Kalpa of Abhiplava in the *pṛṣṭhya* in the middle of Ādityānāmayanam — its 1st day has Gāyatra based on the *ṛc* beginning with *prasomāsah, Āśva*, Āśubhārgava, Pajra based on the *ṛcs* beginning with *prasoma*, Gauṅgava and Yaudhājaya these are based on 1 *ṛc* — rest similar.

The second day— Mādhucchandasa based on the *ṛc* beginning with *punānaḥ*, Bharga based on 1 *ṛc*, Aiḍa-āyāsya on 1 *ṛc*, Triṇidhana āyāsya based on the *tṛca*. Rest Similar.

पुना छन्दसमेकस्याम् ॥ १३ ॥ तृतीयः ॥ ३ ॥

The Mādhucchandasa sāman [Ūha Sat 738] is based on the *ṛc* beginning with *punānaḥ*. The sage is Madhucchandas, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina on the 2nd day of middle *pṛṣṭhya* Abhiplava.

Prapā. II. Khaṇḍa XI 3nds — Viṁśa 3 ends. IV begins —

The Kalpa of the 3rd day of Abhiplava. Gāyatra based on the *ṛc* beginning with *sana indrāya* and Vairūpa — rest similar.

Kalpa of the 4th day — Pṛśṇi based on 1 *ṛc* beginning with *tavāham*, Ātharvaṇa based on 1 *ṛc*, Ābhīśava based on 1 *ṛc*, Yaudhajaya based on the *tṛca* — rest similar.

Prapā. II. Khaṇḍa 11 ends.

12 begins

तवाहं पृश्न्येकस्याम् ॥ १ ॥

The Bhāradvājasya pṛṣṇisāman [Ūha Sat 739] is based on the *ṛc* beginning

with *tavāham*. The sage is Bharadvāja, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina of the *pṛṣṭhya abhiplava*.

The Kalpa of the 5th day-Gāyatra based on the *ṛc* beginning with *apsā*, Mārgīyava. They employ Vāmra in Bṛhatī metre; Rest Similar.

अप्सा मार्गी ॥ २ ॥

The Mārgīyavasāman [Ūha Sat 740] is based on the *ṛc* beginning with *apsā*. The sage is Mṛgayu, metre Gāyatrī and deity Soma. It is employed in the Mādhyandina of the 5th day of Abhiplava in the middle *pṛṣṭhya*.

Kalpa of the 6th day — *paryāsa* preceded by 6 *ṛcs* beginning with *eṣavājī* [Ū. Arc. 1280 to 1285] — rest similar to Pañcadaśa.

Kalpa of the Bṛhaspatistoma — it has Abhīvrata as the Brahmasāman — Sujñāna in the Uṣṇih metre, Gaurīvita in the Anuṣṭubh metre — rest performed similar to Indrastoma. Bṛhaspatisava is one day sacrifice. All is to be fashioned similar to Gavāmayana.

Kalpa of Indrastoma — Śyaita, Gaurīvita in Anuṣṭubh metre — rest similar — to be performed till Vyūḍha Agniṣṭomas. Indrastoma is one day sacrifice — rest to be performed like Gavāmayana.

Kalpa of Vyūḍha-agniṣṭomas — their 1st day is similar to that of Dvādaśāha. The Kalpa of the 2nd day *stotrīyā*, anrūpa and paryāsa, Gāyatra based on the *ṛc* beginning with *vṛṣā pavasva*, Yauktāśva, Svārasauparṇa, the 2 Āyāsyā sāmans based on the *ṛcs* beginning with *punānaḥ*, Dairghaśravasa in between these are based on 1*ṛc*.

Kalpa of the 3rd day — *stotrīyā*, anurūpa and *paryāsa*, Gāyatra based on the *ṛcs* beginning with *sana indrāya*, Kṣullakavaiṣṭambha — rest similar.

Kalpa of the 4th day — paryāsa etc. as above, Gaurīvita in place of Nānada — rest similar.

Kalpa of the 5th day-paryāsa etc. as above, Gāyatra based on 1*ṛc* beginning with *arṣā soma*, Yaṇva based on *tṛca*, Ānūpa based on 1*ṛc* beginning with *soma uṣvāṇaḥ*, Agneḥ triṇidhanam in Vistārapaṅkti, Santani based on the *ṛcs* of Bārhadgira, Gāyatra based on the *ṛcs* beginning with *asā vyaṁśuḥ*, Gauṣukta, Gaurīvita based on the *ṛcs* beginning with *pavasva*, Vṛṣabhaśākvara — rest similar. All have Trivṛt.

गोमानाग्नेयं पङ्क्त्याम् ॥ ३ ॥

Agneṣtriṇidhana sāman [Ūha Sat 741] is based on the *ṛc* beginning with *anūpe*

gomān — the sage is Agni, metre Vistārapaṅkti and deity Soma. It is employed in the Mādhyandina on the 5th day of Vyuḍha agniṣṭoma. There are 2 *pratihāras* — 1st—sā^{2}mū^{3}drā^{5}∫234mā / or the 2nd—mā^{2}ndī^{3}mā^{5}∫234dā / There are 3 *nidhanas* having *hīṣīsvara.*

सन्तनीन्द्रः ॥ ४ ॥ [Simon & Nānā- सन्तनीन्द्रो]

The Santanisāman [Ūha Sat 742] is based on the *tṛca* begining with *indraḥ.* The sages are all Gods (Nānā-Prajāpati), metre Paṅkti and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 5th day of Vyūḍha agniṣṭomas. There is no *prastāva* in the 2nd and 3rd *stotrīyās* — There are 3 *pratihāras* — sā^{1}vā^{2}hāu /, sū^{1}nvā^{2}hāu and ā^{1}smānhā^{2}u, in the three *stotrīyās* respectively. There are *nidhanas* with *hīṣī* svara.

The Kalpa of the 6th day — *stotrīyā* anurūpa and *paryāsa,* the Gāyatra based on 1*ṛc* beginning with *indrāya,* the Revatīs based on 3*ṛcs,* Svāra aukṣṇo randhra based on 1*ṛc* beginning with *mṛjyamānaḥ,* Aṅgirasāmgoṣṭhaḥ based on Vistārapaṅkti metre, Gāyatra based on the *ṛc* beginning with *parisvānaḥ,* Vaidanvata, Gaurīvita based on the *ṛcs* beginning with *somāḥ pavante,* Krauñca based on its own *ṛcs* — rest similar. All have Trivṛt.

गोष्ठः पुना पङ्क्त्याम् ॥ ५ ॥

The Aṅgīrasāmgoṣṭhaḥ sāman [Ūha Sat 743] is based on the *ṛc* beginning with *punānaḥ.* The sages are Aṅgīras-es, metre Viṣṭārapaṅkti and deity Soma. It is employed in the Mādhyandina on the 6th day of Vyūḍha agniṣṭomas. It is stobhavibhāgya. The *nidhanas iḍā* are there in place of *upā.* The *nidhana* is *ihā.* The quarters are the *nidhanas.* Kalpa of the 7th day — *stotrīyā,* anūrūpa of the *tṛca* of the group of 9 *ṛcs,* paryāsa, Gāyatra based on 1*ṛc* beginning with *vṛsā pavasva,* Mārgīyava based on 1*ṛc,* Aiḍasauparṇa based on 1*ṛc,* Santani based on the *ṛcs* of Kāṇva, Gāyatra based on the *ṛc* beginning with *yaste madah,* Agneḥ arkaḥ, drops, Dvipadās — rest similar.

तं त्वा मार्गी ॥ ६ ॥

The Mārgīyavasāman [Ūha Sat 744] is based on the *ṛc* beginning with *tam tvā* — The sage is Mṛgayu, metre Gāyatrī and deity Soma. It is employed in the Mādhyandina on the 7th day of Vyūḍha agniṣṭomas. Nidhana begins with *e.*

वयं घ सन्तनि ॥ ७ ॥

The Santanisāman [Ūha Sat 745] is based on the *tṛca* beginning with *vayam ghatvā.* The sages are all Gods (Nānā-Prajāpati), metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* on the 7th day of Vyūḍha agniṣṭomas. There is

no *prastāva* in the case of 2nd and 3rd stotrīyās. There are 3 *pratihāras* — pārāihāu/, indrāhāu/, and mākṣūhāu/ in the 3 stotrīyās respectively. The *nidhanas* have *hīṣī svara.*

Kalpa of the 8th day — *paryāsa* etc. as per the 7th day; — Gāyatra based on the *ṛc* beginning with *tavatyaḥ*, Vilambasauparṇa, Dvihiṅkāravāmadevya beginning with *abhisomāsaḥ*, Gāyatrapārṣva, Pauruhanmana, Acchidra, Gāyatra beginning with *pavasva*, Svāśirāmarkaḥ, Gaurīvita beginning with *abhīvaḥ*, Triṇidhanatvāṣṭrīsāman drops Dvipadās, finaly Iḍānāmsaṁkṣāraḥ beginning with *hinvanti* — rest similar. All have Trivṛt.

प्र हिन्वा छिद्रम् ॥ ८ ॥

The Acchidrasāman [Ūha Sat 746] is based on the *ṛcs* beginning with *prahinvānaḥ.* The sage is Indra or Vasiṣṭha (Ūha-Viśvāmitra), metre Bṛhatī and deity Soma. It is employed in the Mādhyandina on the 8th day of Vyūḍha agniṣṭomas. There are 3 *pratihāras* — prāhinvānāḥ/ nṛbhiryemā / and rājadevāḥ in the 3 *stotrīyās* respectively. Nidhanas have *hīṣīsvara.*

अभी नस्त्वाष्ट्र्येकस्यां त्र्यन्तम् ॥ ९ ॥

The Triṇidhanatvāṣṭrī sāman [Ūha Sat 747] is based on the *ṛc* beginning with *abhīnaḥ.* The sages are *Tvāṣṭrīs*, metre *Anuṣṭubh* and deity Soma. It is employed in the Ārbhava on the 8th day of Vyūḍha agniṣṭomas. There are 2 *pratihāras* — one — indosāhā∫3; the other tuvāidyumnā∫m. There are 3 *nidhanas* — e∫3/spṛhāmā, e∫3/ ṇāsā mā and e∫3/sāhāmā.

हिन्वन्तीडानाम् ॥ १० ॥

The Iḍānāmsaṅkṣārāḥ [Ūha Sat 748] is based on the *ṛcs* beginning with *hinvanti* — The sage is Vasiṣṭha, metre Gāyatrī and deity Soma [Ūha-sage is Indra], It is employed at the end of Ārbhava on the 8th day of Vyūḍha agniṣṭomas. It is sastobhapada-vibhāgya.

The Kalpa of the 9th day — *Stotrīyā*, anurūpa of the *tṛca* of the group of 10 *ṛcs*, *paryāsa*, Gāyatra beginning with *pavamānaḥ*, Adārasṛt, Pṛṣṭha beginning with *parīto*, Kaulmalabarhiṣa, Devasthāna, Dīrghatamasaḥarkaḥ, Sāmarāja, at the end; Gāyatra beginning with *tvamsoma*, Āśvasūkta, Gaurīvita beginning with *parityam*, Saṁkṛti, drops Dvipadās, Pratīcīneḍakāśita beginning with *upoṣu* finally — rest similar. All have Trivṛt.

उपो चीनेडम् ॥ ११ ॥

The Pratīcīneḍa Kāśita [Ūha Sat 749] is based on the *ṛcs* beginning with *upoṣu.*

The sage is Kāśita, metre Gāyatrī and deity Soma. It is employed at the end of Ārbhava on the 9th day of Vyūḍha agniṣṭoma.

The Kalpa of the 10th day — Bahiṣpavamāna having Anurūpas of the five days, 3 Ekarcas and 2 *ṭṛcas*, Gāyatra beginning with *uccāte*, Āmahīyava, Ābhīka, Utsedha and Niṣedha beginning with punānaḥ in between and Gaurīvita — these 3 based on 1*ṛc* — finally Yajñāyajñīya beginning with *ājāgṛviḥ*, drops Dvipadās — rest similar. All have Trivṛt.

उत्सो वितम् ॥ १२ ॥

The Gaurīvitasāman [Ūha Sat 750] is based on the *ṛc* beginning with *utsaḥ*. The sage is Gaurīvita, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina on the 10th day of Vyūḍha agniṣṭoma.

गृविर्ज्ञीयम् ॥ १३ ॥ [Simon — गृविज्ञीयम् ।; Sharma — गृविर्ज्ञीयम् ।; Madras — गृविःज्ञीयम् ।; Nānā — गृविज्ञीयम् ॥]

The Yajñāyajñīya sāman [Ūha Sat 751] is based on the *ṭṛca* beginning with ājāgṛviḥ. The sage is Agnivaiśvānara, metre Triṣṭubh and deity Soma. It is employed at the end of the Mādhyandina on the 10th day of Vyūḍha agniṣṭomas. The *pratihāra* is of 2 syllables — dhvā̆32ryā. It is not at the end of the 3rd quarter.

After Vyūḍha agniṣṭoma, there are 2 days having Udbhid and Balabhid.

The Kalpa of Udbhid — Bṛhannidhanavārkajambha in place of Maidhatitha, Maidhatitha in place of Raurava, Gaurīvita of both based on Anuṣṭubh metre — rest similar — fashioned from Āvṛtta abhiplavas. The Kalpa of Balabhid is stated.

The Kalpa of the 1st day of Āvṛttaabhiplavas — The 1st day of the 1st Abhiplava has Aiḍa-aukṣṇorandhra based on the *ṛc* beginning with *mṛjyamānaḥ*, Kaṇva-rathantara based on 1*ṛc*, Varuṇa sāman based on 1*ṛc* and Triṇidhana-āyāsya based on the *ṭṛca* — rest similar.

पवमा कण्वरम् ॥ १४ ॥ [Madras — पवमाकण्वं; Nānā — पवमा कण्वतरम्]

The Kaṇvarathantara sāman [Ūha Sat 752] is based on the *stotrīyā* beginning with *pavamānaḥ*. The sage is Kaṇva, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina on the 1st day of the 1st *abhiplava* of Āvṛtta abhiplavas.

The Kalpa of the later Abhiplavas — drops Kaṇvarathantara and Varuṇasāmans from the latter ones — Bṛhatī fashioned on the *ṭṛca*. The 2 one day sacrifices Gauḥ and Āyuḥ — their Kalpa — they are of Saṁvatsara; their 2 Bṛhatīs are of *ekāha*.

The Kalpa of the 1st day of Chandoma-daśāha—Gāyatra beginning with *prasomāsaḥ* and Aśva, Somasāman, Āśūbhargava, Mārgīyava, [after Mārgīyava,

Arṣeyaka (10.2) adds — Ābhīka, Aiḍasauparṇa, Rohitakūlīya, Pajra, Dvaigata, Pauruhanmana, Hārāyaṇa, Dvihiṅkāra, Gauṅgava, Yaudhājaya,] Auśana finally; Rathantara, Vāmadevya, Naudhasa, Kāleya; Gāyatra and Saṁhita beginning with *svādiṣṭhayā*, Śaiśava, Bhāsa, Kākśīvata, Jarābodhīya, Sapha and Ākṣāra, beginning with *pavasva* and *indramaccha* respectively, Gaurīvita beginning with *prasunvānāya*, Vaiśvāmitra, source verse (the *yoni*) of which begins with *asāvi*, Padanidhana Śuddhāśuddhīya, Svārakautsa, Aurukṣaya the latter of the two based on the *ṛc* (GGG. 315.2) beginning with *adardarut samasṛjaḥ*, Audala and Gautama, Kāva at the end, Yajñāyajñīya — agniṣṭomasāman.

प्र सोमाभीकपर्णेडे ॥ १५ ॥

The Ābhika and Aiḍasauparṇa [Ūha Sat 753 and 754] are based on the *ṛcs* beginning with *prasomāsaḥ*. [Ūha Sat 753] — The sages are Aṅgiras-es, metre Gāyatrī and deity Soma. It is employed in the Mādhyandina of Chandoma daśāhas. [Ūha Sat 754] — The sage is Sauparṇa, metre Gāyatrī and deity Soma — It is employed as above.

प्र सो द्विहिंका देव्यम् ॥ १६ ॥

The Dvihiṅkāra vāmadevyasāman [Ūha Sat 755] is based on the *ṭṛca* beginning with *prasoma*. The sage is Vāmadeva, metre Bṛhatī and deity Soma. It is employed as above.

स्वादि शवम् ॥ १७ ॥

The Śaiśavasāman [Ūha Sat 756] is based on the *ṛcs* beginning with *svādiṣṭhayā*. The sage is Śiśu, metre Gāyatrī and deity Soma. It is employed in the Ārbhava on the 1st day of Chandomadaśahas.

प्रसु वैश्वामित्रस्वारकौत्से ॥ १८ ॥ चतुर्थः ॥ ४ ॥

The Vaiśvāmitra and Svārakautsa *sāmans* [Ūha Sat 757 and 758] are based on the *ṛcs* beginning with *prasunvānāya* [Ūha Sat 757] —The sage is Viśvāmitra, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 1st day of Chandomadaśāha. [Ūha Sat 758] — The sage is Kutsa, metre Anuṣṭubh and deity Soma. it is employed as above.

Prapā. II. Khaṇḍa 12 ends — Vimśa 4 ends.

Vimśa V begins — Khaṇḍa 13 begins

एतास्वेवौरुक्षयम् ॥ १ ॥

Aurukṣayasāman [Ūha Sat 759] is also based on the same *ṛcs* beginning with *prasunvānāya*. The sage is Urukṣaya, metre Anuṣṭubh and deity Soma. The

pratihāra is the penultimate quarter—$\overset{1}{\text{a}}\text{paś}\overset{ra}{\text{v}}\text{ānam}\overset{2}{\text{a}}\overset{1ra}{\text{r}}\text{ādhā}\int 23\overset{2}{\text{s}}\text{ām}/$or of 4 syllables—$\overset{[2]}{\text{h}}\overset{1}{\text{a}}\text{tām}\overset{2}{\text{a}}\text{khā}\int\bar{2}\text{m}/$

The Kalpa of the 2nd day of Chandomadaśāha — Gāyatra beginning with *vṛṣā pavasva*, Yauktāśva, Surūpa, Hariśrīnidhana, Ājiga, Svārasauparṇa and chandasya, Yauktaśva, Ṛṣabhapavamāna, Samanta based on the *ṛcs* beginning with *punānaḥ*, Dairghasravasa, Pṛṣṭha, Yaśas, Kaulmalabarhiṣa two Āyāsyas Pārtha beginning with *vṛṣāśoṇa* at the end; Bṛhat, Vāmadevya, Śyaita, Mādhucchandasa; Gāyatra based on the *ṛc* beginning with *yastemadaḥ* and Hāvismata, Śāmmada, Dāvasunidhana, Āsita, Āśvasukta, Śaṅku based on the *ṛcs* beginning with *eṣasya* and Sujñāna beginning with *pavasva*, Gaurīvita based on the *ṛcs* beginning with *ayam pūṣā*, Aiḍakautsa, Bharga, Āsita, Yadvāhiṣṭhīya, two Krauñcas, the 1st and last of these only — finally Yāma based on the *ṛc* beginning with *vṛṣā matīnām*; Yajñāyajñīya agniṣṭomasāman and own *ukthas*.]

वृषा हरिश्री ॥ २ ॥

Hariśrīnidhana [Ūha Sat 760] is based on the *ṛcs* beginning with *vṛṣā*. The sages are Aṅgiras-es, metre Gāyatrī and deity Soma. It is employed in the Mādhyandina on the 2nd day of Chandomadaśāha.

यस्ते शाम्मदावाश्वसूक्तानि ॥ ३ ॥

Śāmmada [Ūha Sat 761], Dāvasunidhana [Ūha Sat 762] and Āśvasūkta — [Ūha Sat 763] are based on the *tṛca* beginning with *yaste madaḥ*. [Ūha Sat 761] — The sage is Śammad, metre Gāyatrī and deity Soma. It is employed in the Ārbhava on the 2nd day of Chandomadaśaha [Ūha Sat 762] — The sage is Dāvasu, metre Gāyatrī and deity Soma. It is employed as above. [Ūha Sat 763] — The sage is Aśvasukti, metre Gāyatrī and deity Soma. It is employed as above.

अयं पू कौत्समैडम् ॥ ४ ॥

The Aiḍakautsasāman [Ūha Sat 764] is based on the *ṛcs* beginning with *ayam pūsā*. The sage is Kutsa, metre Anuṣṭubh and deity Soma. It is employed as above.

उच्चा मित्र-टत-साक-लम्बानि ॥ ५ ॥

The Saumitra [Ūha Sat 765], Aiṭata [Ūha Sat 766], Dhurāsākamaśva [Ūha Sat 767] and Vilambasauparṇa [Ūha Sat 768] are based on the *ṛcs* beginning with *uccāte*. [Ūha Sat 765] — The sage is Sumitra, metre Gāyatrī and deity Soma. It is employed in the Mādhyandina on the 3rd day of Chandomadaśāha. [Ūha Sat 766] — The sage is Iṭanva the son of Kavi, — metre Gāyatrī and deity Soma. It is employed as above. There are 2 *pratihāras*—$\overset{2}{\text{d}}\text{iv}\hat{\overset{3}{\text{a}}}\text{is}\overset{5}{\text{h}}\int 234\text{dbh}\bar{\text{u}}/$ or

ûgrâmśẫʃ234rmẫ/ The 3 *nidhanas* have *hīṣī svara.* [Ūha Sat 767] — The sage is Sākamaśva metre Gāyatrī and deity Soma. It is employed as above. When the *prastāva* is of 4 syllables the *pratihāra* is [1] divisaḍbhū̃ʃ3/hā̃ũʃ3hõʃ3i; When the quarter is *prastāva* the *pratihāra* is [1] ugramśarmā̃ʃ3/hā̃uʃ3hõʃ31i. [Ūha Sat 768] — The sage is Suparṇa, metre Gāyatrī and deity Soma. It is employed as above.

औशनवैरूपे तिस्रः ॥ ६ ॥

The Auśana [Ūha Sat 769] and Vairūpa [Ūha Sat 770] sāmans are based on *ṛcs* beginning with *tisrovācaḥ.* [Ūha Sat 769] — The sage is Uśanas, metre Gāyatrī and deity Soma. It is employed in the Ārbhava on the 3rd day of Chandomadaśāha. There is one *pratihāra* which is regular — hārāirā̃ʃ3itā̃ʃ3i/ or the 2nd *pratihāra* having 2 syllables ending in *stobha*— kānāʃ23ihā̃ʃ343i/ [Ūha Sat 770] — The sage is Virūpa (Ūha-Indra) metre Gāyatrī and deity Soma. Its employment is the same as above. The *pratihāra* is of 4 syllables — tāidhē̃ʃ1nāvāʃ2ḥ/ or, of 2 syllables — hārāʃ23iḥ /

सुता साध्रवाश्वे ॥ ७ ॥

The Sādhrasāmans [Ūha Sat 771] and Śyāvāśva [Ūha Sat 772] are based on the *ṭṛca* beginning with *sutāsaḥ* [Ūha Sat 771] — The sage is Sādhra, [Nānā-or Indra] metre Anuṣṭubh and deity Soma. its employment is the same as above [Ūha Sat 772] — The sage is Śyāvāśva, metre Anuṣṭubh and deity Soma. It is employed as above.

[The Kalpa of the 4th day of Chandomadaśāha—Gāyatra based on the *ṛcs* beginning with *pavasva,* Ātharvaṇa, Nidhanakāma, Adārasṛt, Satrāsahīya, Āṣṭādaṁṣṭra based on the *ṛcs* beginning with *tavāham,* Arkapuṣpa, Bārhaduktha, Māṇḍava having the *nidhana* Vidāvasu, Ābhiśava, Svaḥpṛṣṭha, Āṅgīrasa, Janitra based on the *ṛcs* beginning with *somaḥ pavate* at the end; Bṛhat, Vāmadevya, Traiśoka, Pṛṣni, Gāyatra based on the *ṛcs* beginning with *paripriyā,* Aurṇāyava, Bṛhadbhāradvāja, Mārgīyava with Īnidhana, own Uṣṇīh and Kakubh, Gaurīvita based on the *ṛcs* beginning with *purojiti,* Vārkajambha having *ī* as the *nidhana,* Śuddhāśuddhīya which is *aiḍa,* Ākūpāra, employed on the 9th day Āndhīgava — finally Lauśa based on the *ṛcs* beginning with *prataāsvinih;* Yajñāyajñīya agniṣṭoma sāman, own *ukthas,* drops *Ṣoḍaśin.*]

तवाहं पुष्प-दुक्थ-माण्डवानि विदावस्विति यस्य निधनम् ॥ ८ ॥

The Arkapuṣpādya [Ūha Sat 773] Bārhaduktha [Ūha Sat 774] and Māṇḍava [Ūha Sat 775] having *vidāvasu* as its *nidhana* are based on the *ṛcs* beginning with

tavāham. [Ūha Sat 773] — The sage is Āditya, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina on the 4th day of Chandomadaśāha. It is *sastobhapadavibhāgya.* [Ūha Sat 774] — The sage is Bṛhaduktha, metre Bṛhatī and deity Soma. It is employed as above. [Ūha Sat 775] — The sage is Maṇḍu, metre Bṛhatī and deity Soma. It has the same employment as above.

परि प्रिया मार्गीयवमीनिधनम् ॥ ९ ॥

The Īnidhanamārgīyavasāman [Ūha Sat 776] is based on the *ṛcs* beginning with *paripriyā.* The sage is Mṛgayu, metre Gāyatrī and deity Soma. It is employed in the Ārbhava on the 4th day of Chandomadaśāha.

पुरः शुद्धीयमैडम् ॥ १० ॥

The Śuddhāśūddhīya sāman [Ūha Sat 777] having *iḍā as nidhana* is based on the *ṛcs* beginning with *purojiti* — The sage is Indra, metre Anuṣṭubh and deity Soma. It is employed as above.

[The Kalpa of the 5th day of Chandomadaśāha — Gāyatra on its own metre, Mānava based on the *ṛcs* beginning with *soma usvāṇah,* Ānūpa, two Vaiṣṇavas, two first among those based on the *ṛcs* beginning with *tavāham,* Yauktasruca, Vāmra, Agneḥtriṇidhana, Sampā finally beginning with *indurvāji;* Rathantara, Vāmadevya, Bārhadgira, Rāyovājīya; Gāyatra beginning with *asāvyamśuḥ,* Santani, Adhyardheda soma sāman, Gauśukta, Uṣṇih and Kakubh in their own. Gaurīvita based on the *ṛcs* beginning with *pavasva,* Ṛṣabhaśākvara, Tvāṣṭrīsāma which is *dvyanutoda,* Trāsadasyava, Āṣṭeḍapadastobha, Dvyabhyāghātalauśa based on the *ṛc* beginning with *govit* at the end; Yajñāyajñīya agniṣṭoma sāman, own *ukthas.*]

उष्वा वैष्णवाद्ये ॥ ११ ॥ पञ्चमः ॥ ५ ॥

The Vaisṇavādyasāman [Ūha Sat 778] is based on the *ṛcs* beginning with *soma uṣvāṇah.* The sage is Viṣṇu, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina on the 5th day of Chandomadaśāha. In place of *adhyardhā upā* there is iṭ/iḍā$\overset{1}{2}\overset{3}{3}\overset{1}{4}\overset{11}{5}$.

Prapā. II. Khaṇḍa 13 ends — Vimśa V ends.

14th begins —

उष्वा वैष्णवं द्वितीयमेकस्यां तृचे स्रुचम् ॥ १ ॥

The Vaisṇavottara sāman [Ūha Sat 779] is based on the *ṛc* beginning with *soma uśvāṇah* — The sage is Viṣṇu, metre Bṛhatī and deity Soma.

(According to Ūha Khaṇḍa V ends and VI begins)

The Yauktasrucasāman [Ūha Sat 780] is based on the *tṛca* beginning with *soma uśvāṇaḥ*. The sage is Yauktasruca, metre Bṛhatī and deity Soma. Its employment is the same as above.

असा सोमसामाध्यर्धेडम् ॥ २ ॥

The Adhyardheḍasomasāman [Ūha Sat 781] is based on the *ṛcs* beginning with *asāvyamśuḥ*. The sage is Soma, metre Gāyatrī and deity Soma. It is employed in the Ārbhava on the 5th day of Chandomadaśāha. In place of adhyardhā *upā* the *nidhana* is $\overset{1}{\text{i}}\text{t}/\text{i}\text{d}\overset{3}{\text{ā}}\int 2345$.

पवस्व त्रासदस्यवम् ॥ ३ ॥

The Trāsadasyavasāman [Ūha Sat 782] is based on the *ṛcs* beginning with *pavasva*. The sage is Trasadasyu, metre Anuṣṭubh and deity Soma. It is employed as above. It is *padavibhāgya*.

The Kalpa of the 6th day of Chandomadaśāha drops the last *tṛca* of the group of 10 *ṛcs* beginning with *pavasva deva*, drops Aiḍa-aukṣnorandhra — drops Svāravaidanvata, Gaurīvita in Anuṣṭubh metre; the 6th day of *pṛṣṭha stoma* is the *tṛca* fashioned, having *triṁśa*.

Kalpa of the 9th day — Gāyatra beginning with *pavamānasya*, Adārsṛt, Iḍānām samkṣāraḥ, Ṛṣabhapavamāna, Devasthāna beginning with *parīto*, Saṁkṛti, Dairghaśravasa, Dīrghatamasaharkaḥ, finally Vāsiṣṭha beginning with *hāuhuvā akrān*; own *pṛṣṭhas*; Gāyatra based on the *tṛca* beginning with *tvamsoma*, Āśvasukta based on 1 *ṛc*, Pratīcīneḍakāśīta based on 1 *ṛc*, Hāviṣkṛta based on 1 *ṛc* — own Uṣṇih and Kakubh, Gaurīvita beginning with *parityam*, Vāṅnidhana Krauñca, Sādhra, Vidharma based on its own *ṛcs*. Aiḍayāma based on the *ṛcs* beginning with *asāvi* at the end; Yajñāyajñīya agniṣṭomasāman, own *ukthas*.

परि त्यं वाङ्निधनं क्रौञ्चम् ॥ ४ ॥

The Vāṅnidhana Krauñcasāman [Ūha Sat 783] is based on the *tṛca* beginning with *parityam*. The sage is Kruñca (Ūha Kruṅ), metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 9th day of Chandomadaśāha. It is *padavibhāgya*.

Kalpa of the 10th day — The 9th day of Chandoma daśarātra is the 10th day. It has Gaurīvita based on 1 *ṛc* beginning with *paryūṣu*, Okonidhana based on 1 *ṛc* in the Uṣṇih metre, Śyāvāśva based on 1 *ṛc* and Āndhīgava based on the *tṛca* — rest is similar.

पर्यू वितमृचि ॥ ५ ॥

Gaurīvita [Ūha Sat 784] is based on 1*ṛc* beginning with *paryūṣu*. The sage is Gaurīviti, metre Pipīlikāmadhyā Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 10th day of Chandomadaśarātra.

ओको ष्णिहमजी ॥ ६ ॥

The Okonidhana [Ūha Sat 785], whose source-verse is in the Uṣṇih metre, is based on the *ṛc* beginning with *ajījanaḥ*. The sage is Prahitu (Ūho-Prahiti), deity Soma — employed as above.

In the Ādityanāmayanam, the Mahāvrata is fashioned like Gavāmayana, Atirātra is also fashioned.

Aṅgirasāmayanam —

Atirātra, Caturviṁśa Prāyaṇīya day, *pṛṣṭhya ṣaḍaha*, four Trivṛtabhiplava ṣaḍahas, is the month; 2nd, 3rd, 4th and 5th months also similar; 3 Trivṛt-abhiplavaṣaḍahas, Pṛṣṭhyaṣaḍaha Trivṛt bṛhaspatiṣṭoma, 3 Svarasāmans, Divākīrtya day, 3 Svarasāmans, Pañcadaśa Indrastoma with ukthya, pṛṣṭhyaṣaḍaha, 1 Trayastrimsārambhana, 1 Trivṛt-abhiplavaṣaḍaha, 10 days of Dvādaśāha, Vyūḍha agniṣṭomaḥ Trivṛt, 2 days Udbhid and Balabhid, 4 Trivṛt-abhiplavaṣaḍahas, *pṛṣṭhyaṣaḍaha* — this is one month. The 2nd, 3rd and 4th also similar; 2 Trivṛt-abhiplavaṣaḍahas, *pṛṣṭhyaṣaḍaha*, 2 days Āyuḥ and Gauḥ, Chandomadaśāha, the 1st day having Caturviṁśaṣṭoma, 2 Aṣṭāviṁśas, Triṁśa, Dvātriṁśa, Ṣattriṁśa, Catvāriṁśa, Catuścatvāriṁśa, Aṣṭācatvārviṁśa and Caturviṁśa, Mahāvrata, and Atirātra. It is the yearly *satra* named Aṅgīrasāmayanam. The meaning of this *Brāhmaṇa* passage is — *prāyaṇīya atirātra*, Caturviṁśa day, *pṛṣṭhyaṣaḍaha*, 4 Trivṛtabhiplavaṣaḍahas — this is one month similarly, 2nd, 3rd, 4th and 5th months.

In the 6th month, 3 Trivṛtabhiplavaṣaḍahas — pṛṣṭhyaṣaḍaha, Trivṛt-bṛhaspatisava, 3 Svarasāmans thus 28 days; Atirātra along with 2 Caturviṁśas complete the 6th month; Viṣuvat in the middle, 3 Svarasāmans, Pañcadaśa Indrastoma with *ukthya*, pṛṣṭhyaṣaḍaha in the reverse order, 1 Trivṛt-abhiplavaṣaḍaha, 10 days of Dvādaśāha, the 10 Vyūdhaagniṣṭomas having Trivṛtstoma, Udbhid and Balabhid. Thus the 28 days in the 7th month. The Vrata and Atirātra complete it in the latter part. In the 8th month, 4 Trivṛt-abhiplavaṣaḍahas, 1 *pṛṣṭhyaṣaḍaha* — the 9th, 10th and 11th month are similar. In the 12th month, 2 Trivṛt-abhiplavaṣaḍahas, pṛṣṭhyaṣaḍaha, 2 days Āyuḥ and Gauḥ, Chandomadaśāha in reverse order, Mahāvrata, Udayanīya atirātra.

मृज्य कण्वरमेकस्याम् ॥ ७ ॥ [Nānā- कण्वतर]

The Kaṇvarathantarasāman [Ūha Sat 786] is based on the *ṛc* beginning with *mṛjyamānaḥ*. The sage is Kaṇva, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina on the 1st day of the 1st Abhiplava among the repeated Abhiplavas. The peculiarities of the latter Abhiplavas — drops Kaṇvarathantara, Vājadāvarīs are brought to their own places. The yearly Gauḥ and Āyuḥ are fashioned. [The Kalpa of the 1st day of Chandomadaśāha in the Aṅgīrasāmagnam — Gāyatra based on the *ṛcs* beginning with *prasomāsaḥ*, Āśva, Somasāman, Āśubhargava, Pajra based on the *ṛcs* beginning with *prasoma*, Gauṅgava, Yaudhājaya, Auśana at the end; Rathantara, Vāmadevya, Naudhasa, Kaleya; Gāyatra and Saṁhita based on the *ṛcs* beginning with *svādiṣṭhayā*, Sapha and Ākṣāra based on *ṛcs* beginning with *pavasva*, and *indramaccha* respectively, Gaurīvita based on the *ṛcs* beginning with *prasunvānāya*, Gautama, Padanidhana śuddhāśuddhīya, finally Kaṇva; Yajñāyajñīya agniṣṭoma sāman.

Kalpa of the 2nd day — Gāyatra based on the *ṛcs* beginning with *vṛṣāpavasva*, Yauktāsva, Surūpa, Ṛṣabhapāvamāna, Pṛṣṭha based on the *ṛc* beginning with *punānaḥ*, Yaśas, Kaulmalabarhiṣa and Āyāsya, Pārtha finally based on the *ṛcs* beginning with *vṛṣā*; Bṛhat, Vāmadevya, Śyaita, Mādhucchandasa; Gāyatra based on the *ṛcs* beginning with *yaste madaḥ*, Hāviṣmata, Āsita, Śaṅku and Sujñāna beginning with *eṣasya* and *pavasvadeva* respectively, Gaurīvita based on the *ṛcs* beginning with *ayam pūṣā*, Bharga, Āsita, Krauñca, Yāma beginning with *vṛṣā matīnām* at the end — Yajñāyajñīya agniṣṭomasāman — own *ukthas*.

Kalpa of the 3rd day — Gāyatra based on the *ṛcs* beginning with *uccāte*, Kṣullakavaiṣṭambha, Saumitra, Aiṭata, Paurumadga based on the *ṛcs* beginning with *abhisomāsaḥ*, Gautama, Aṁtarikṣa, Maidhātitha, Āṣkāranidhanakāṇva Aṅgirasām saṁkrośaḥ based on the *ṛcs* beginning with *tisrovācaḥ* finally. Gāyatras Pāṣṭhauha, Aiḍasaindukṣita, own Uṣṇih and Kakubh, Gaurīvita based on the *ṛcs* beginning with *sutāsaḥ*, 3 Tvāṣṭrīsāmans — Aiḍa, Svāra and Triṇidhana, Ariṣṭa based on the *ṛc* beginning with *pavitram* at the end — Yajñāyajñīya agniṣṭomasāman, own *ukthas*.

Kalpa of the 4th day — the group of 6 *ṛcs* beginning with *babhrave*, Satrāsāhīya, Māṇḍava, Mārgīyava, Śuddhāśuddhīya — these are dropped. The 4th day of the former Chandomadaśāha is employed having the *ṭṛca* with Triṁśa.

Kalpa of the 5th day — as in the case of the middle *pṛṣṭhya*. Kalpa of the 6th

day — the tṛca prior to *paryāsa* beginning with *ayāvīti*, 2 Aukṣṇorandhras, Arkapuṣpa which is chandasya in between, 3 Vaidanvatas with Payas as the 4th, Gaurīvita in Anuṣṭubh metre. The 6th day of Pṛṣṭhyastoma is fashioned with *tṛca* having Ṣaṭtrimśastoma.]

तृचे पुष्पोत्तरम् ॥ ८ ॥ [Madras — पुष्पोत्तरम्; Nānā — अर्कपुष्पोत्तरम्]

The Arkapuṣpottara [Ūha Sat 787] is based on the *tṛca* beginning with *mṛjyamānaḥ*. The sage is Āditya, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina of the 6th day of Chandomadaśāha, in the Aṅgīrasāmayanam. It is *sastobhapadavibhāgya*.

[Kalpa of the 7th day — Own Gāyatri, on it are based Gauśukta and Śākala, Somasāman based on the *ṛcs* beginning with *punānaḥ*, Kaṇvarathantara, Paurumadga, Gautama, Vāśa, Gauṅgava, Dvinidhanaāyāsya, finally Vārāha based on the *ṛcs* beginning with *prakāvyam*; own *pṛṣṭhas*; Gāyatra based on the *ṛcs* beginning with *yastemadaḥ*, Agneḥarkaḥ, Jarābodhīya, Dakṣaṇidhanamaukṣa, own Uṣṇih and Kakubh, Gaurīvita based on the *ṛcs* beginning with *purojiti*, Kārtayaśa, 2 Tvāṣṭrīsāmans. Svāra and Ākāranidhana, Ātreya, Gautama, Sauhaviśa based on *dvipadās*, Aiḍayajñasārathi based on the *ṛcs* beginning with *proayāsīt* finally; Yajñāyajñīyaagniṣṭomasāman — own *ukthas*.]

वृषा षूक्तकले ॥ ९ ॥

The Gauṣukta [Ūha Sat 788] and Śākala [Ūha Sat 789] Sāmans are based on the *tṛca* beginning with *vṛṣā*. [Ūha Sat 788] — The sage is Goṣūkti, metre Gāyatrī and deity Soma. It is employed in the Mādhyandina on the 7th day of Chandomadaśāha in the Aṅgirasāmayanam. [Ūha Sat 789] — The sage is Śakala, metre Gāyatrī and deity Soma. It is employed as above.

पुनोभयतः स्तोभं गौतमम् ॥ १० ॥

The Ubhayataḥ stobhagautama sāman [Ūha Sat 790] is based on the *tṛca* beginning with *punānaḥ*. The sage is Gotama, metre Bṛhatī and deity Soma. Its employment is the same as above.

पुरस्त्वाष्ट्रीस्वारान्तमाकारान्तं च ॥ ११ ॥

Dvirabhyāsatvāṣṭrīsāman [Ūha Sat 791] and Ānidhanatvāṣṭrīsāman [Ūha Sat 792] are based on the *ṛcs* beginning with *purojiti*. The sages are Tvāṣṭrīs, metre Anuṣṭubh and deity Soma. [Ūha Sat 791] — is employed in the Ārbhava on the 7th day of Chandomadaśāha in the Aṅgirasāmayanam. It is *sastobhapadavibhāgya*. [Ūha Sat 792] — The sages are Tvāṣṭrīs, metre Anuṣṭubh, deity Soma. It is

employed as above. The last quarter (before repetition) forms pratihāra— sā̊khāyō[ra]dī[ra]ʃ3rghā[1]ji hvāyāʃ2̂m / or the 2nd is formed with 4 syllables followed by *stobha* — sā[3]khā[2]ʃ3hō[1]i/yō[ra]dō[3]ʃ234hā[5]i/

The Kalpa of the 8th and 9th days — Both the days of Daśarātra having Chandoma have *stomas* of 44 and 48 *stotrīyās*, both have Gaurīvita in Anuṣṭubh metre.

The Kalpa of the 10th day — The 10th day is similar to the 10th day of earlier Chandomadaśāha. Mahāvrata is fashioned like Gavāmayanam and so also Atirātra. Atirātra, the month by Trivṛtstoma by Pañcadaśastoma, by Saptadaśastoma, by Ekaviṁśa, Triṇava and Trayastriṁśa, Mahāvrata, month with Trayastriṁśa, with Triṇava, with Ekaviṁśa, with Saptadaśa, with Pañcadaśa, with Trivṛtstoma and Atirātra. Dṛtivātavatoḥ-ayanam is stated thus. [Dīpa gives it as Dativātavatoḥ ayanam.] The first month is completed by the day having Trivṛt-stoma, 2nd by Pañcadaśastoma, 3rd by Saptadaśastoma, 4th by Ekaviṁśa, 5th by Triṇava, 6th by Trayastriṁśa — Then Mahavrata in the middle, 7th by Trayastriṁśa, 8th by Triṇava, 9th by Ekaviṁśa, 10th with Saptadaśa, 11th with Pañcadaśa and 12th with Trivṛtstoma. The *sutyās* should be performed in 2 months, each less by one day (ekonau) or they should be completed by two *atirātras* — 1st and 12th months have Trivṛtstoma, according to Gautama; they have Trayastriṁśastoma as per Dhānañjayya; or the 6th and 7th months should be *triṁśins*, not *ekonas*; 2 Atirātras are in addition. The peculiarities of Trivṛt, Pañcadaśa, Saptadaśa and Ekaviṁśa — drops the *ukthas* from the Trivṛts, Ṣoḍaśin from Pañcadaśa, Vārkajambha and Udvaṁśīya from Saptadaśa, Dīrghatamasoḥ arkaḥ, Utsedha, Niṣedha and Udvaṁśīya from Ekaviṁśa, drops the 4th *tṛca*; the 1st day in Triṇava month — group of 9 *ṛcs* prior to *paryāsa* beginning with *prasvānāsaḥ*, Jarābodhīya after Āmahīyava, before Raurava and Yaudhājaya, Dvihiṅkāra and Maidhātitha, after Gaurīvita, Śuddhāśuddhīya and Śyāvāśva — rest similar to the Ekaviṁśa of Rathantara of it; the 2nd day — the 6 *ṛcs* prior to *paryāsa* beginning with *āśuḥ*, Ājiga after Hāviṣmata, Sumanta and Dairghaśravasa before the 2 Āyāsyas, Madhuścunnidhana and Āsita after Gaurīvita — rest similar to the Ekaviṁśa of Bārhata of it. By these 2 only he employs the month having reversed order; the Trayastriṁśa — the 4th *tṛca* both *paryāsas*, Mārgīyava after Āśubhārgava, Dvaigata in the middle of Bārhatas, Kākṣīvata and Bhāsa after Saṁhita — rest similar to the — Triṇavastoma of Rathantara of it. (Cf. Arṣeyaka.)

उच्चा मार्गी ॥ १२ ॥

The Mārgīyavasāman [Ūha Sat 793] is based on the *tṛca* beginning with *uccāte*. The sage is Mṛgayu, metre Gāyatrī and deity Soma. It is employed in the Mādhyandina of the Triṇava month with Rathantara in the *ayana* of Dativātavatu. [Arṣeya-Dṛtivātavatu]

पुना द्विहिंकादेव्य-गत-पुष्पाणि ॥ १३ ॥

The Dvihinkāravāmadevya sāman [Ūha Sat 794], Dvaigata [Ūha Sat 795] and Arkapuṣpa [Ūha Sat 796] are based on the *ṛcs* beginning with *punānaḥ*. [Ūha Sat 794] — The sage is Vāmadeva, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina of the month having Rathantara with Ekaviṁśastoma. [Ūha Sat 795] — The sage is Dvigat, metre Bṛhatī and deity Soma. It is employed as above. It has 2 *pratihāras* — of 10 syllables or of 2 — (1) tn^{1}adhā^{rā} yo^{rā}ni mṛtasyāsi^{2} ⌈1dasā⌉2i/ or (2) ^{1}utoso ⌈23/. [Ūha Sat 796] — The sage is Āditya, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina having Triṇavastoma of Bṛhat — It is *sastobhapadavibhāgya*.

अयं पू मधुश्चुत् ॥ १४ ॥

The Madhuścunnidhana sāman [Ūha Sat 797] is based on the *tṛca* beginning with *ayam pūṣā*. The sage is Prajāpati, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava month with Ekaviṁśastoma of Bṛhat.

[The Kalpa of the Triṇavastoma of Bṛhat — the 2 *tṛcas* prior to *paryāsa* beginning with *apaghnan*, and *ayā pavasva* respectively, Hariśrinidhana after Śvārasauparṇa, Arkapuṣpa in the middle of Bārhatas, Śāmmada and Dāvasunidhana after Maukṣa — rest similar to the Bārhata Triṇava of it. The month is formed by these two only having reversed order. Thus, 29 days are there — The Mahāvrata viṣuvat in the middle — the latter months are these that are repeated conversely. The yearly sacrifice Kuṇḍapāināmayanam is stated as — performs Agnihotra in the month, performs sacrifices in the month with Darśa and Pūrṇamāsa, the next month with Vaiśvadeva, next with Varuṇapraghāsas, next with Sākamedhas, next with Śūnāsīrya with Trivṛtstoma, next with Pañcadaśa, next with Saptadaśa, next with Ekaviṁśa, next with Triṇava. 18 Trayastriṁśa days, 10 days of Dvādaśāha, Mahāvrata and Atirātra. The yearly sacrifice Tapaścitāmayanam — they are initiated for the year, performs upasads during the year, performs Prasūts [Nānā-*prasuts*], during the year — Prasuts means they should perform Somābhiśava].

The sacrifice of Prajāpati lasting for 12 years — 3 Trivṛt years, 3 Pañcadaśa, 3 Saptadaśa and 3 Ekaviṁśa.

The *ayana* of the Śāktyas — lasting for 36 years 9 with Trivṛtstoma, 9 with Pañcadaśa, 9 with Saptadaśa and 9 with Ekaviṁśa.

The *ayana* of Sādhyas having the duration of 100 years — 25 with Trivṛtstoma, 25 with Pañcadaśastoma, 25 with Saptadaśastoma and 25 with Ekaviṁśa stoma.

The Sahasrasāvya of Agni having the duration of 1000 days — Atiratra 1000 days and Atirātra. it has alternatively the *svara* of Gaurīvitasāman. There are 3 Sārasvata *satras* — the 1st is that of Mitra and Varuṇa, 2nd of Indra and Agni, 3rd of Aryaman.

The Kalpa of the 1st Sārasvata — the 2 Atirātras having *Ṣoḍaśin*, the *iṣṭiayana* as per the Brāhmaṇa, the 2 one day sacrifices of Gauḥ and Āyuḥ and *uktha* after Atirātra.

The 2nd Sārasvatasatra (Indrāgnyoḥ ayanam) — Atirātra, Trivṛt and Pañcadaśastomas, Gauḥ, Āyuḥ, Indra kukṣīatirātra; in it the 1st day has Prāyaṇīyaatirātra, the Trivṛt and Pañcadaśa should be performed in the reverse order, in the 2nd Sārasvata the Gauḥ and Āyuḥ have the name Indrakukṣī — they are on Darśa and Paurṇamāsa.

The Kalpa of the 3rd Sārasvata — the 2 Atirātras having *Ṣoḍaśin*, the Trikadrukas are of 1 day, Viśvajit, and Abhijit having Gaurīvita *svara*.

Dārṣadvrata-iṣṭyayana named *satra* performed by only one sacrificer. Anurāyaṇaiṣṭyayana satra (Ārṣeyaka-Turāyaṇa) is stated in the Brāhmaṇa after that. Then the *satra* of the serpants (Sarpasatra) is stated. [Its Kalpa — 2 Atirātras having *Ṣoḍaśin*, Sapha and Pauṣkala based on 1 *ṛc* Gaurīvita in place of Śyāvāśva — rest similar to the pair of Virājs. Now the 2nd Virāj —

Gāyatra based on 1 *ṛc* beginning with *vṛṣā*, Yauktāśva based on 1 *ṛc*, Ṛṣabhapavamāna based on 1 *ṛc*, or Svārasauparṇa, Aiḍaāyāsya based on 1 *ṛc* beginning with *punānaḥ*, Triṇidhanaāyāsya based on the *tṛca*, Pārtha based on the *ṛcs* beginning with *vṛṣāśonaḥ* finally; Bṛhat, Vāmadevya, Śyaita, Kāleya; Gāyatra based on the *ṛcs* beginning with *yastemadaḥ*, Hāviśmata, Satrāsāhīya and Śrudhya based on the *ṛcs* beginning with *pavasva* and *indramaccha* respectively, Gaurīvita based on 1 *ṛc* beginning with *ayampūṣā*, Krauñca based on 1 *ṛc*, Arkapuṣpa based on 1 *ṛc* which is *chandasya*, Yāma at the end based on the *ṛcs* beginning with *vṛṣā matīnām*; Yajñāyajñīya agniṣṭomasāman]

य ओजिपुष्पोत्तरे ॥ १५ ॥ षष्ठः ॥ ६ ॥

The Arkapuṣpottarasāman [Ūha Sat 798] is based on the *ṛc* beginning with *ya ojiṣṭhāḥ*. The sage is Āditya, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava of the 2nd pair of Virāj in the serpant satra. It is *sastobhapadavibhāgya*.

Viṁśa 6 ends.

[After this, there is Kalpasūtra. The 6 months have the *viparyāsa* by these 2 only — of them the last is Ekānnatriṁśī. Viṣuvat is in the middle — Its Kalpa — Gāyatra based on 1 *ṛc* beginning with *uccāte*, Gauṣukta based on 1 *ṛc*, Satrāsāhīya based on 1 *ṛc*, Samanta based on 1 *ṛc* beginning with *punānaḥ*, Saṁsarpa based on 1 *ṛc* which is the 3rd, Dairghaśravasa based on 1 *ṛc*, Rathantara based on the *tṛca*, Pārtha - beginning with *vṛṣāśoṇaḥ* finally. Bṛhat Vāmadevya, Saṁsarpa based on the *ṛcs* of Śyaita which is first, Kāleya based on its own *ṛcs*; Gāyatra based on *ṛcs* beginning with *svādiṣṭhayā*, Āśvaśuktha, Sapha and Śruddhya based on the *ṛcs* beginning with *pavasva* and *indramaccha* respectively, Gaurīvita based on the *ṛc* beginning with *purojiti*, Āndhīgava based on the same *ṛc*, Saṁsarpa based on the *tṛca* which is 2nd, Kāva based on the *ṛcs* having the word *sūrya* at the end; Yajñāyajñīya agniṣṭomasāman.

स्वाद्याश्वसूक्तमेकस्याम् ॥ १६ ॥ सत्राणि ॥ ५ ॥

The Āśvasūktasāman [Ūha Sat 799] is based on the *ṛc* beginning with *svādiṣṭhayā*. The sage is Āśvasukti (Nānā-Aśvasukti), metre Gayatrī and deity Soma. It is employed in the Ārbhava in the Viṣuvat of Sarpasatra.

Prapāṭhaka II. Khaṇḍa 14 ends.

15 begins —

(The *satra* having the duration of 3 years has the first year with Gavāmayanam, 2nd with Ādityānāmayanam and the 3rd with Aṅgirasāmayanam.) The satra of Prajāpati having the duration of 1000 years — Its Kalpa — It is fashioned with Bṛhaspatisava unmodified or having the *svara* of Gaurīvita; Viśvasṛjāmayanam — It has 250 Saṁvatsaras having Trivṛt, 250 having Pañcadaśa, 250 with Saptadaśa and 250 having Ekaviṁśa. [Its Kalpa — The Viśvasṛjāmayanam is fashioned with Dṛtivāṭavatoḥayanam or with Jyotiṣṭoma with-out modification or with Jyotiṣṭoma fashioned as per the stoma.]

[Ārṣeyaka — 11.10; Tāmbrā 25.17.1 and Tambrā 25.18.1]

Satras end

Prāyaścitta Parvan
Kṣūdra Sūtra Prapāṭhaka - I. Khaṇḍa 1-11

Desire fulfilling Agniṣṭomas are stated at the beginning of the *parvan*. The desires of the sacrificers mentioned are — the desire for village, for beasts and medicine, for superiority, for people; when some initiated sacrificer dies in the midst; in the case of one suffering from chronic disease, one desiring Brahminic lustre; for the purpose of expiation — When the jar is broken or there is excess of *soma* in regard to the stotra etc. [Kṣu. Sū. I. Khaṇḍa 1 to 11].

Desire for village — the *Jyotiṣṭoma* is stated by Brāhmaṇa — Kṣudrasūtra; the desire for people - the *stotrīya* based on the *ṛc* beginning with *upaṣu*, Janitra based on the *ṛcs* of Naudhasa which is Brahmasāman; before the 2 *ṛcs* beginning with *nahivaḥ caramam cana*, the Viṣṭuti of Saptadaśastoma called Nirmaddhyā is to be employed, after the *pṛṣṭha* of *hotṛ* — rest similar to Jyotiṣṭoma. (The desire for medicine to cure beasts — Kṣudra Sū. The *tṛca* repeated in the inverted order of the *stotrīya* beginning with *sanaḥ pavasva*, Ātharvaṇa based on the *ṛcs* of Naudhasa which is Brahmasāman, Udyatīviṣṭutis are to be employed — rest similar to Jyotiṣṭoma. The desire for superiority — Kṣudra Sū — Agriyavatīpratipad, Bārhata Ājyas, Bṛhatpṛṣṭha, Śyaitabrahmasāman, Śrudhya in the Uṣṇih metre — rest similar to Jyotiṣṭoma.)

The Agniṣṭoma of many sacrificers who are not friends — the *stotrīyā* beginning with *ete asṛgram*, Viṣṭuti of Saptadaśastoma called Saptāsthitā of *pṛṣṭhas* — rest similar to Jyotiṣṭoma.

The Agniṣṭoma of sacrificers who are friends — Kṣudra Sū — in the case of them — The stotrīyā beginning with *davidyutyā*, Anurūpa beginning with *upāsmai*, Pṛṣṭhānām Saptadaśasya Saptāsthitāviṣṭuti — rest similar to Jyotiṣṭoma.

The sacrifice in the case of the initiated (*dīkṣita*) —Kṣudra Sū — when the initiated one dies among those initiated the *pratipad* begins with *agna āyūmṣi* — else where other than the Vyūḍha days; Gāyatrī *pratipad* except Udayanīyaatirātra in the case of Vyūḍha days.

(Chronic diseases—the Bahiṣpavamāna fashioned with *tṛca* beginning with *ānomitrā, davidyutatya* and pavamānasya or — the Sambhārya *stotrīyā* beginning with *ānomitrā, pavasva*, and *upāsmai*, the Rathantarasāman based on the *ṛcs*

beginning with *agnaāyāhi* — 3 Bṛhat metres — the 1st 2 Bṛhat metres beginning with *agnimdūtam* and the latter alternatively of Rathantara, Yaudhājaya based on the *ṛcs* beginning with *punānaḥ*, Dairghaśravasa, Udvatprājāpatya — these are based on 1 *ṛc*, Rathantara based on the *tṛca*, Bṛhat *pṛṣṭha*, Traiśokabrahmasāman, Kāleya based on the *ṛc* beginning with *indram viśvā*, Sapha based on the *ṛcs* beginning with *upaśikṣā*, Śrudhya based on the Uṣṇih metre, the latter 2 *Stotrīyās* in Kakubh metre, of Rathantara, the Viṣṭuti of Saptadaśa called Brahmāyatanīyā of the Pṛṣṭha of hotṛ, the Viṣṭuti of Ekaviṁśastoma named Udyatī, of Agnistomasāman — rest similar)

Khaṇḍa 15 begins —

प्रत्नमुद्वत् ॥ १ ॥

The Udvatprājāpatyasāman [Ūha Prā 800] is based on the latter part of the 2nd *ṛc* and the 2nd half of it of the *pragātha* of the 9th Sūkta beginning with *pratnam*. The sage is Prajāpati, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina in the Agniṣṭoma of Jyogāmayāvin (i.e. one suffering from chronic disease.)

उप शिक्षा सफम् ॥ २ ॥

The Saphasāman [Ūha Prā 801] is based on the *ṛc* beginning with *upaśikhā*. The sages are Gods, metre Gāyatrī and deity Soma. (Nānā-metre Virājkakubh). It is employed in the Ārbhava in the Agniṣṭoma of Jyogāmayāvin.

इन्द्रं विश्वा लेयम् ॥ ३ ॥

The Kāleyasāman [Ūha Prā 802] is based on the *tṛca* beginning with *indram viśvā*. The sage is Kali, metre Anuṣṭubh and deity Indra. It is employed in the 4th *pṛṣṭha*, in the Agniṣṭoma of Jyogāmayāvin.

Kṣudra *sūtra* — in the case of the sacrificer who is being accused falsely, the *stotrīyā* based on the *ṛc* beginning with *apaghnan* — Padanidhana Śuddhāśuddhāya brahma-sāman based on the *ṛcs* of Naudhasa, the Viṣṭuti of Agniṣṭomasāman called *sūrmī* of Ekaviṁśa — rest similar to Jyotiṣṭoma — Kṣudra sūtra in the case of the sacrificer being a Kṣatriya — the *stotrīyā* in the case of the sacrificer being a king is based on the *ṛc* beginning with *vṛṣā pavasva* — the Vṛṣā, brahmasāman based on the *ṛcs* of Śyaita — if there is one king the sāman is Ekavṛṣā — rest similar to the sacrificer which fulfils the desire of being superior.

The sacrificer who desires prosperity in the nation — the Kṣudrasū — the Pratipad is based on the *ṛc* beginning with *pavas vendo* — rest similar to the one

desiring superiority. In the case of 2 sacrificers performing the sacrifice who secure the fruit equally — Kṣudra Sū — The stotrīyā which is repeated inversely based on the *tṛca* beginning with *yuvamhi*, Raurava based on the *ṛcs* beginning with *punānaḥ*, Yaudhājaya, Dairghaśravasa or Udvatprājāpatya which are based on 1*ṛc*, Aśvinoḥvratam based on the *tṛca* which is the first, Śyāvāśva based on the *ṛc* beginning with *purojiti*, Āndhīgava, Audala these are based on 1*ṛc*, Aśvinoḥ vratam based on the *tṛca* which is the 2nd one — rest similar to *jyotiṣṭoma*.

(In the case of the sacrificer desiring rain — Kṣudra Sū — the *stotrīyā* based on the *ṛc* beginning with *prāsyadhārā*, Raurava based on the *ṛcs* beginning with *punānaḥ*, Yaudhājaya, Dairghaśravasa, Udvatprājāpatya — these are based on 1*ṛc* — the 1st Apāmvratam based on the *tṛca*, Saubharabrahmasāman based on the *ṛcs* of Naudhasa having the *nidhana hīṣī* Śyāvāśva based on the *ṛc* beginning with *purojiti*, Āndhīgava, Audala — these are based on 1*ṛc*, the latter Apāmvratam based on the *tṛca* — rest similar to *jyotiṣṭoma*.)

तं वो भरम् ॥ ४ ॥

The Saubharasāman [Ūha Prā 803] based on the *tṛca* beginning with *tam vodasma*. The sage is Subhari, metre Bṛhatī and deity Indra [Ūha-Soma]. It is employed in the 3rd *pṛṣṭha* in the *jyotiṣṭoma* performed by the sacrificer desiring rain. The *nidhana* — $hi\overset{3}{\lceil}234ṣi\overset{5}{}$ [V.L. hīṣ] is there in place of $\overset{3}{u}$.

In the case of the sacrificer desiring the cows of the enemy—Kṣusū - the stotrīyā based on the *ṛc* beginning with *tayā pavasva*, Raurava based on the *ṛcs* beginning with *punānaḥ*, Yaudhājaya, Dairghaśravasa, Udvatprājāpatya, these are based on 1*ṛc*, the 1st Gavāmvratam based on the *tṛca*, Traikakubh brahmasāman based on the *ṛcs* beginning with *tvamaṅga*, Gāyatra based on the *ṛc* beginning with *svādiṣṭhayā*, Saṁhita, Satrāsahīya these are based on 1*ṛc*, the latter Gavāmvratam based on the *tṛca* — rest similar to Jyotiṣṭoma.]

त्वमङ्ग ककुभम् ॥ ५ ॥

The Traikakubhasāman [Ūha Prā 804] is based on the *ṛcs* beginning with *tvamaṅga*. The sage is Trikakubh metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* in the *jyotiṣṭoma* performed for the fulfilment of the desire to have the cows of the enemy.

वरिवः साहीयम् ॥ ६ ॥

The Satrāsāhīyasāman [Ūha Prā 805] is based on the *ṛc* beginning with *varivaḥ*. The sage is Indra, metre Gāyatrī and deity Soma. It is employed in the

Ārbhava in the *jyotiṣṭoma* fulfilling the desire for enemy's cows. The *pratihāra* is — mā[1na]ā[3rā]u[2ra]ʃ3hō/vāhā[2]ʃ34 3i/ or the regular one.

Now the Brahma-sāmikas —

The wish-fulfilling *jyotiṣṭomas* related to Brahmasāmans — The Kalpa — the Śyaita and Naudhasa brahmasāman are already stated for both - *nitya* and *kāmya* rites — Brahmasāmans in regard to Abhicāra (white/black magic). The Brahmasāmans in the case of the sacrificer who is intending *abhicāra* should have Vaṣatkāroṇidhana sāman. Kalpa — in the case of the performer of Śyena sacrifice — Pratipad & Ājyas, Raurava based on the *ṛc* beginning with *punānaḥ*, Abhiṇidhana Kāṇva based on 1 *ṛc*, Dairghaśravasa based on 1 *ṛc* or Udvatprājāpatya, Yaudhājaya based on *tṛca*, Vaṣaṭkāraṇidhana is the Brahmasāman, the Kāleya based on the *ṛc* beginning with *eṣa brahmā*, the *viṣṭutis* are those of Abhicāra — rest similar to *jyotiṣṭoma*]

उत्सोऽभिनिधनं काण्वम् ॥ ७ ॥

The Abhinidhanakāṇvasāman [Ūha Prā 806] is based on the *ṛc* beginning with *utso devaḥ*. The sage is Kaṇva, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina in the *jyotiṣṭoma* performed by the sacrificer employing Abhicāra, (i.e. exorcism).

एष ब्रह्मा लेयम् ॥ ८ ॥

The Kāleyasāman [Ūha Prā 807] is based on the *ṛcs* beginning with *eṣa brahmā*. The sage is Kali, metre Dvipadāgāyatrī, and deity Indra. It is employed in the 4th *pṛṣṭha* in the *jyotiṣṭoma* having Abhicāra.

Now, the Brāhmaṇa enjoins Traikakubha based on the *ṛcs* beginning with *tyamaṅga* as the brahmasāman in the case of the sacrifice performed for fulfilling the desire for beasts — Kṣudra sūtra. *jyotiṣṭoma* already stated.

The Traiśokabrahmasāman with the *nidhana 'divā'*, is enjoined in the case of the sacrificer suffering from a chronic ailment — The Brahmasāman enjoined in the case of the performer wishing stability — the Brahmasāman Āṣkāranidhanakāṇva — Kṣusū - the Brahmasāman Āṣkāranidhanakāṇva based on the *ṛcs* of Naudhasa should be employed by the performer desiring stability — rest similar to *jyotiṣṭoma*]

आष्कृतं तं वः ॥ ९ ॥

The Āṣkāraṇidhana kāṇva [Ūha Prā 808] is based on the *ṛcs* beginning with *tam vodasma*. The sage is Kaṇva, metre Bṛhatī and deity Soma. It is employed in the 3rd *pṛṣṭha* in the *joytiṣṭoma* performed for getting stability.

The Brahmasāman in the case of the sacrificer desiring off-spring (प्रजा) — the sacrificer should employ Vasiṣṭhasya janitramas Brahmasāman; the Sacrificer desiring heaven — Kṣusū - the Ātharvaṇasāman should be employed based on the *ṛcs* of Naudhasa, Viṣṭutīs should be Udyatīs — rest similar to *jyotiṣṭoma*. If Rathantara is the *pṛṣṭha*; and when Bṛhat is the *pṛṣṭha* the *pratipad* should be Agriyavatī — the Ājjyās are Bārhatas, Bṛhat *pṛṣṭha*, Ātharvaṇa brahmasāman based on the *ṛcs* of Śyaita, Śrudhya in the Uṣṇih metre, Udyatīviṣṭutīs — rest similar to *jyotiṣṭoma*.

In the case of the sacrificer having adversary - the Brahmasāman should be Abhīvarta and Abhicaraṇīyāviṣṭutis for his insult; rest similar to *jyotiṣṭoma*. The Brahmasāman in the case of the sacrificer whose sacrifice is lost (विभ्रष्ट) Brahmasāman should be Śrāyantīya and Kāleya based on the *ṛcs* beginning with *vayam utvā*. The Śrāyantīyasāman is based on the *ṛcs* beginning with *śrāyantaiva sūryam* — rest similar to *jyotiṣṭoma*.

(According to Upagrantha sūtra there are five cases in regard to the loss of sacrifice (विभ्रष्ट) — (1) Separation of *udgātṛ* (अवच्छेद) (2) Snatching away of soma (3) burning of Soma (4) Vomitting or purging of Soma (सोपातिपवन), and (5) elision of Kratu.)

वयमु त्वा लेयम् ॥ १० ॥

The Kāleyasāman [Ūha Prā 809] is based on the *ṛcs* beginning with *vayamutvā*. The sage is Kali, metre Kakubh and deity Indra. It is employed in the 4th *pṛṣṭha* in the case of the loss of sacrifice.

[The *jyotiṣṭoma* in the case of the sacrifice in regard to *yoni*, which is performed with Yajñāyajñīya-Kṣusu-Yajñāyajñīya Bahiṣpavamāna, Sapha and Pauṣkala based on *ṛcs* beginning with *susunveyaḥ* and *upaśikṣā*, Gāyatra based on the *ṛcs* of yajñāyajñīya is Agniṣṭoma sāman — rest similar to *jyotiṣṭoma*.]

उप-दवि-पव ज्ञीयानि ॥ ११ ॥

The 3 Yajñāyajñīyasāmans [Ūha Prā 810, 811 & 812] are based on the *ṛcs* beginning with *upasmai*, *davidyu*, and *pavamāna* respectively. [Ūha Prā 810] — The sage is Agnivaiśvānara, metre Gāyatrī and deity Soma. It is employed in the Bahiṣpavamāna in the *jyotiṣṭoma* in the sacrifice proceeded from the *yoni*. [Ūha Prā 811-12] The sage, metre and deity, employment are the same as that of [Ūha Prā 810].

ससु-शिक्षा सफष्कले कचौ ॥ १२ ॥

The Sapha and Pauṣkalasāman [Ūha Prā 813] & 814] are based on 1*ṛc* beginning with *sasunveya* and *upaśiksāpa* respectively. [Ūha Prā 813] — The sages are Gods, metre Kakubh and deity Soma. It is employed in the Ārbhava of *jyotiṣṭoma* in the sacrifice proceeding from the *yoni*. [Ūha Prā 814] — The sage is Prajāpati [Nānā-Puṣkala], metre Gāyatrī and deity Soma. It is employed as above.

[The Āṣṭādaṁstra — Ācchavākasāman in the case of the sacrificer desiring prosperity — Kṣu Sū Āṣtādaṁstra — Āchāvākasāman, the Kāleya based on the *ṛcs* beginning with *matsyapāyite*, the Sapha based on the *ṛcs* beginning with *paripradhanvā*, the Sākamāśva, Hārivarṇa, Āṣṭādaṁṣtra are the *ukthas* — rest similar to Jyotiṣṭoma.]

मत्स्यलेयं तृचे ॥ १३ ॥

The Kāleyasāman [Ūha Prā 815] is based on the *tṛca* beginning with *matsya pāyi*. The sage is Kali, metre Bṛhatī having the latter 2 stotrīyās in Anuṣṭubh metre, deity Indra. It is employed in the 4th *pṛṣṭha* in the *jyotiṣṭoma* performed for fulfilling the desire for prosperity.

Kalpasūtra — After Acchāvāka sāman, Naudhasa based on 6 Kakubh metres in the case of the Udvaṁśīya Acchāvakasāman employed at the end of *ukthya*, Kāleya based on the *ṛc* beginning with *ātvā*, Sapha and Pauṣkala based on the *ṛcs* beginning with *sasunveyaḥ* and *paripradhanvā* respectively, Śākamaśva, Hārivarṇa and Udvaṁśīya are the *ukthas* — rest similar to jyotiṣṭoma.]

स्वासु धसमुत्तरयो: ककुप् ॥ १४ ॥

Naudhasasāman [Ūha Prā 816] is based on its own *ṛcs* and having Kakubh metre for the 2nd and 3rd *stotrīyās*. The sage is Nodhas, metre Bṛhatī and deity Kakubh in the case of the latter *stotrīyās* — deity Indra. It is employed in the *jyotiṣṭoma* when Udvaṁśīya is employed at the end of *ukthyas*.

आ त्वा लेयम् ॥ १५ ॥ (Nānā- कालेयम्)

The Kāleyasāman [Ūha Prā 817] is based on the *ṛcs* beginning with *ātvā*. The sage is Kali, metre Anuṣṭubh, Gāyatrī in the case of the 2 latter *stotrīyās* and deity Indra. It is employed in the 4th *pṛṣṭha* of the *jyotiṣṭoma* when Udvaṁśīya is employed at the end of *ukthyas*.

परि प्र धन्व पौष्कलमेकस्याम् ॥ १६ ॥

The Pauṣkalasāman [Ūha Prā 818] is based on the *ṛc* beginning with *pari pradhanva*. The sage is Puṣkala (Ūha Prajāpati), metre Akṣarapaṅkti, and deity

Soma. It is employed in the Ārbhava in the *jyotiṣṭoma* when Udvaṁśīya is employed at the end of *ukthyas.*

स्वादि कौत्समैडे ॥ १७ ॥ प्रथमः ॥ १ ॥

The Aiḍakautsasāman [Ūha Prā 819] is based on the *ṛcs* beginning with *svādiṣṭhayā.* The sage is Kutsa, metre Gāyatrī and deity Soma. It is employed in the Ārbhava having *ukthya* in the *jyotiṣṭoma* performed for fulfilling the desire for Brahminic lustre.

Prapā. II. End of Ūha Prāyascitta — 15th Khaṇḍa ends. Viṁśa 1 ends.

16th Khaṇḍa begins —

सखा क्रौञ्चमयं पूषेति यद्द्वितीयम् ॥ १ ॥

The Dvitīyakrauñcasāman is based on the source verse beginning with *ayam pūṣā.* [The same sāman is employed in the verse comprising of the 4th quarter of the 1st *ṛc* and the 2nd *ṛc* of the sūkta 18]. This Krauñca [Ūha Prā 820] has the sage Kruṅ, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava in the *ukthya* of Jyotiṣṭoma performed to obtain Brahmanic lustre.*

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* In the Edition by Simon सखा क्रौञ्चम् is taken as the 1st *sūtra* and अयं पूषेति यद्द्वितीयम् एवा भरम् as the 2nd (page 549). Prof. B.R. sharma in his Edition has followed him. Nānābhai has split up these 2 *sūtras* as — सखा क्रौञ्चमयं पूषेति यद्द्वितीयम् (Sūtra1) and एवा भरम् as *sūtra* 2 (Madras Edition also reads like Nānābhāi). Nānābhai's interpretation appears to be correct. In the GGG there are 3 sāmans — 546 - 1, 2, 3 based on the *ṛc* beginning with *ayam pūṣā.* The 2nd sāman, i.e. 546.2 has the prastāva अयंपूषा / अयंपूषा / No. 5 denoting the *mandra svara* is there in the source verse of GGG 546.2, while in Ūha 820, there is no. 2 denoting the *dvitīyasvara.* This is due to the concept of *udūha* followed in the Ūha. The *sāman* 820 in Ūha has the prastāva सेखायोदाइ ॥ द्वि: . Looking to the *svara* employment of both these *sāmans* it appears that GGG 546.2 is employed in the *sāman* 820 of Ūha. Hence, the *sūtra* as understood by Nānābhai stands to reason. While 546.2, 2nd Krauñca sāman is understood as the yoni of Saubhara sāman [821] based on the *ṭṛca* beginning with *evāhyasi.* But the employment of *svara* pattern in Saubhara and the 2nd Krauñca does not appear to be similar. Hence Nānābhai's interpretation is acepted here.

एवा भरम् ॥ २ ॥

The Saubharasāman [Ūha Prā 821] is based on the *tṛca* beginning with *evā hyasi*. The sage is Subhari, metre Gāyatrī and deity Indra. It is employed in the 2nd *ukthya* in the Jyotiṣṭoma performed for the fulfilment of Brahminic lustre.

इन्द्रं विश्वा मेधम् ॥ ३ ॥

The Narmedhasāman [Ūha Prā 822] is based on the *tṛca* beginning with *indram viśvā*. The sage is Nṛmedhas, metre Anuṣṭubh and deity Indra. It is employed in the 3rd *ukthya* in the Jyotiṣṭoma performed for the obtainment of Brahminic lustre. There are 2 *pratihāras* — the 1st of the 3 letters ending in stobha— $\overset{2}{\text{rā}}\overset{1}{\text{thā}}\text{inā}\overset{2\wedge}{\text{m}}$ / $\overset{3ra}{\text{au}}$ $\overset{ra}{\text{hau}}$ ho∫234v$\overset{5}{\text{ā}}$ / and 2nd of 4 syllables ending in stobha— $\overset{2ra}{\text{nā}}\text{ṁsā}\overset{1}{\text{tpā}}\overset{2\wedge}{\text{tā}}$ / $\overset{3ra}{\text{au}}$ $\overset{ra}{\text{hau}}$ ho∫234v$\overset{5}{\text{ā}}$.

[Now, the *ukthya* in the case of the sacrifice performed for obtaining beasts— Kṣusū. The Kāleyasāman based on the *ṛcs* beginning with *matsyapāi*, Sapha based on the *ṛcs*, beginning with *pari pradhanva*, Sākamaśva, Saubhara based on the *ṛcs* beginning with *tante madam*, Nārmedha based on the *ṛcs* beginning with *indram viśvā*, the 9 Uṣṇih metres are employed praised as 63 being chanted, rest similar to *jyotiṣṭoma*.

The *Ukthya* in the case of the sacrifice performed for obtaining men — Kṣusū — Kāleya based on the *ṛcs* beginning with *matsya pāi*, Sapha based on the *ṛcs* beginning with *pari pradhanva*, Sākamaśva, Saubhara, Nārmedha based on the *ṛcs* beginning with *indramviśva*, the 9 Kakubh metres are employed praised as being 63 chanted.

(The *Ukthya* in the case of the sacrifice performed to get food to be eaten. Kṣusū-Kāleya beginning with the middle *stotrīyā* as the 1st one of the *tṛca* (U. Arc. Sūkta 157), Sākamaśva based on the *ṛcs* beginning with *ā yaḥ puram*, Saubhara based on the *ṛcs* beginning with *tante madam*, Nārmedha based on the tṛcs beginning with *indramviśvā*, the 9 Virāj metres employed praised as 63 being chanted — rest similar to the Jyotiṣṭoma. [Kāleya (Ūha Prā 823) begins with *indrāyā* etc. which is the middle *ṛc* of Sūkta 157 of Ū Arc. It becomes the first (Ūh. Prā 823 in the *tṛca*.)]

इन्द्रायाहि धिये गायन्ति लेयम् ॥ ४ ॥

The Kāleyasāman [Ūha Prā 823] is based on the *ṛcs* beginning with *indrā yāhidhiye*. The sage is Kali, metre Gāyatrī and deity Indra. It is employed in the 4th *pṛṣṭha* in the *jyotiṣṭoma* performed for obtaining food to be eaten. [Nānābhai has

not referred to the Kāleyasāman [Ūha Prā 824]. It is based on the *tṛca* beginning with *gāyatī*. The sage is Kali, metre Anuṣṭubh and deity Indra.].

आ यः पुरमग्ने त कमश्वम् ॥ ५ ॥

The 2 Sākamaśvasāmans [Ūha Prā. 825 and 826] are based on the *tṛcas* beginning with *āyaḥpuram* and *agneta madya* respectively. [Ūha Prā 825] — The sage is Sākamaśva, metre Tripadāviraj and deity Agni. It is employed in the ukthya in the Jyotiṣṭoma performed by the sacrificer desiring food to be eaten. [Ūha Prā 826] — The sage is Sākamaśva, metre Akṣarapaṅkti and deity Agni — It is employed in the 1st *ukthya* in the Jyotiṣṭoma performed by the sacrificer desiring for being the eldest (*Jyaiṣṭhya*). There are 2 *pratihāras*, one of 2 syllables ending in *stobha* — $m\overset{1ra}{\bar{a}}t\bar{a}\lfloor 23h\overset{2}{\tilde{a}}\rfloor 343i$ or of 4 syllables — $sp\overset{2}{r}\acute{s}\bar{a}\lfloor 2m\overset{1}{r}dhy\bar{a}$.

The *ukthyas* in the case of the performer desiring to be the eldest, in the Akṣarapaṅkti metre — Kṣu sū. Kāleya based on the *tṛca* beginning with *gāyanti*, Sapha based on the *ṛcs* beginning with *sasunveyaḥ*, Sākamaśva based on the *ṛcs* beginning with *agnetamadya*, Saubhara based on the *ṛcs* beginning with *tantemadam*, Nārmedha based on the *ṛcs* beginning with *indram viśvā*, 8 Anuṣṭubhs are employed praised as 56 being chanted — rest similar to Jyotiṣṭoma. The *sandhistotra* Rathantara is to be employed in the case of the sacrificer desiring stability, it is based on the 3 *pragāthas* beginning with *enāva, imāuvām* and *pratyuadarśi* respectively. Sandhistotra in the case of the performer desiring heaven should be Bṛhatsāman based on the beginning with *enā-pratyu* - imā *uvāmsandhi-sāmans* in the case of the performer desiring animals — Vāravantīya or Vāmadevya or Śrudhya out of these one should be employed as *sandhi-sāman* based on these *pragāthas* only. If the *sandhi-sāman* has *iḍā* as *nidhana*, Udvaṁśīya in place of Kautsa based on these *ṛcs* beginning with *ā tvā viśantu* should be employed.

एना-प्रत्यु-इमा उ वामिति चैकैकस्मिन्वार -
देव्य-श्रुध्यानि सन्धौ ॥ ६ ॥

The Vāravantīya sāmans, Vāmadevyasāmans and Śrudhya sāmans based on the *tṛcas* beginning with *enāvo, pratyu* and *imāuvām* respectively [Vāravantīya (Ūha Prā 827, 28 and 29) — Vāmadevya — (Ūha Prā 830, 31 and 32) and Śrudhya (Ūha Prā 833, 34 and 35) are employed in the *sandhi* alternatively.

The Vāravantīya (Ūha Prā 827) — is based on the *pragātha* beginning with *enāvo*. The sage is Indra, metre Bṛhatī with Kakubh in the latter part and deity Agni. It is employed in the latter part and deity Agni. It is employed in the *sandhi*

of *rātri* in the sacrifice for obtaining beasts. (Ūha Prā 828) — It is based on the *pragātha* beginning with *pratyu adarśi* — the sage and metre are as per [Ūha Prā 827], deity Uṣas. [Ūha Prā 829] — It is based on the *pragātha* beginning with *imā uvām.* Its metre and sage are as above and the deity is Aśvins. The employment of Ūha Prā 828 and 829 is the same as that of (Uha Prā 827).

Vāmadevya — [Ūha Prā 830] — It is based on the pragātha beginning with *enāvo* — The sage is Vāmadeva, metre as above and deity Agni — [Ūha Prā 831] — It is based on the *pragātha* beginning with *pratyuadarśi* — the sage and metre as those of Ūha Prā 830 and deity is Uṣas [Ūha Prā 832] — It is based on the *pragātha* beginning with *imā uvām* — the sage and metre as above and deity Aśvins. The employment of all the three is as that of Ūha Prā 827. There are 2 *pratihāras* in [Ūha Prā 830] — viśvā∫23syadū / or tāmāu hoj3 / hummā∫2̄/; [Ūha Prā 831] — There are 2 *pratihāras* — jyōtā∫23iṣkṛṇō / or, tisāuhō∫3 / hummā∫2̄; [Ūha prā 832] — There are 2 *pratihāras* as — viśvā∫23mviśām / or, higāuhō∫3 / hummā∫2̄ / Śrudhya — [Ūha Prā 833] — It is based on the *pragātha* beginning with *enāvo.* The sage is Prajāpati, metre Bṛhatī with Kakubh in the latter part and deity Agni. There are 2 *pratihāras* — śrūdhiyā∫2̄ / or, with 16 syllables — priyāmcetiṣṭhamāratim svadhvaram viśvasyādūtām / [Ūha Prā 834] — It is based on the *pragātha* beginning with *pratyu.* The sage and metre as above and deity Uṣas — there are 2 *pratihāras* — śrūdhiyā∫2̄ / or, [1] apōmāhīvṛṇūtēcāksuṣā / [Cf. Nānābhāi - he gives the *pratihāra* [1] apōmāhīvṛṇutēcāksuṣā /] (Ūha Prā 835) — It is based on the *pragātha* beginning with *imā uvām* — the sage and metre as above, and deity Aśvins. There are 2 *pratihāras* — śrūdiyā∫2̄ / or āyāmvāmāhvē vaṣēsācīvāsūviśām viśāmhi /

The employment of the Vāmadevya sāmans, Vāravantīya sāmans and Śruddhya sāmans mentioned above is in the alternative in the case of *sandhi-sāmans.*

(In the case of the sacrificer who deserts the sacrifice unfinished — if in the *satra* same sacrificer performing the part of it and deserts due to some illness etc — Kṣusū — He should perform Viśvajit atirātra; when due to negligence there is delay, the sacrificer would doubt that he would not be able to complete the alternatives of *rātri* before *Vyuṣṭi;* if he is not able to praise with alternatives during the night and there is dawn he should praise the *hotṛ* with 15 *stotras* eulogies and the other Brahmins with 5 each. He should praise with the *sandhi-stotra* based on the *ṛcs* beginning with *agne vivasvat.*)

अग्ने विवस्वेति च तानि ॥ ७ ॥ (Sharma takes the word सन्धौ of the former *sūtra* with this.)

These (i.e. Vāravantīya [Ūha Prā 836], Vāmadevya [Ūha Prā 837] and Śrudhya [Ūha Prā 838] *sāmans* are based on the *ṛca* beginning with *agne vivasvat.* [Ūha Prā 836] — The sage is Indra, metre Bṛhatī with Kakubh for the latter part and deity Agni. It is employed in the *sandhi* when there is the incompletion of the alternative of *rātri* in the *jyotiṣṭoma* performed to obtain beasts. It has pratihāras as per Lāṭyāyana Sūtra. [Ūha Prā 837] — The sage is Vāmadeva, metre Bṛhatī and deity Agni, employed as above. [Nānā-deities — Agni, Uṣas and Aśvins]. The *pratihāra* is the regular one or of 2 syllables ending in *stobha* — $\overset{3}{\text{u}}\text{ṣ}\overset{ra}{\text{ā}}\text{u}\overset{2}{\text{hō}}\int 3/$ $\overset{1}{\text{hu}}\text{mmā}\int 2/$ [Ūha Prā 838] — The sage is Prajāpati, metre Bṛhatī and deity Agni (Nānā-deity same as above). There are 2 *pratihāras* (1) — $\text{śr}\overset{1ra}{\text{ū}}\text{dhiyā}\int 2/$ or of 16 syllables — $\overset{1ra}{\text{ā}}\overset{2ra}{\text{dā}}\text{ṣ}\overset{1}{\text{u}}\text{ṣ}\overset{ra}{\text{ē}}\overset{2ra}{\text{jā}}\text{tavēdō}\ \overset{ra}{\text{va}}\text{hā}\overset{1}{\text{t}}\text{vā}\ \overset{2}{\text{mā}}\overset{1ra}{\text{dyā}}\ \overset{2ra}{\text{dē}}\overset{1ra}{\text{vā}}\text{mu}/$

[Penance in the case of deficiency in the enjoined *stotra* — Kṣu Sū. The sacrificer should praise by employing the deficient number of eulogies or with additional syllables or perform Agniṣṭomasāman with 3 *iḍās* — Its Kalpa — Śyāvāśva based on the *ṛc* beginning with *purojiti*, Āndhīgava and Audala — they are based on 1 *ṛc* Yajñāyajñīya based on the *ṭṛca*, Mahāvaiśvāmitra based on the *ṛcs* of *Yajñāyajñīya* which is Agniṣṭomasāman — rest similar to *jyotiṣṭoma.*]

यज्ञा महावैश्वामित्रे ॥ ८ ॥ द्वितीयः ॥ २ ॥

The Mahāvaiśvāmitrasāman [Ūha Prā 839] is based on the *ṛcs* beginning with *yajñāyajñīya.* The sage is Viśvāmitra, metre Bṛhatī with Kakubh in the latter 2 *stotrīyās* and deity Agni. It is employed in the Agniṣṭomasāman when there is deficiency of *stotrīyā* in the *stotra.* It is *sastobhapadavibhāgya:* — $\overset{3}{\text{hō}}\int 4\text{iḍ}\overset{5}{\text{ā}}$ (dviḥ) $\overset{3}{\text{hō}}\int 2345\text{i}/\text{ḍā}$, all the 3 together form the *nidhana* or the *nidhana* would be *ḍā* (Cf. पञ्चविधसूत्रम्). In the 3rd stotrīyā, there is repetition of $\overset{2}{\text{ū}}\text{tatr}\overset{ra}{\text{ā}}\text{tā}\overset{1}{\text{tanū}}\text{nām}$ — Alternatively either is to be employed.

Prapā. II. Ūha Kṣu Sū Khaṇḍa 16th ends.

17th begins —

[The penance for exceeding the number of *stotrīyās* — The performer should not employ that number of *stotrīyās* which have been exceeded or employ *stotrīyās* with less syllables or the svāra agniṣṭomasāman should be employed — Kalpa Yajñāyajñīya at the end based on the *ṛcs* of Kāva, Dairghaśravasa based on the *ṛcs* of Yajñāyajñīya, Agniṣṭomasāman — rest similar to *jyotiṣṭoma.* After

Agniṣṭomasāman when eulogy is there, either the praiṣe would be equal to *stotrīyā* or equal to syllables.]

एतास्वेव दैर्घम् ॥ १ ॥ (Nānā- दैर्घश्रवसम्)

Dairghaśravasasāman [Ūha Prā 840] is based on these *ṛcs* only. The sage is Dīrghaśravas, metre as above and deity Agni. It is employed when the number of *stotrīyās* exceeds. There are 2 *pratihāras* (1) pā^{3}pṛī^{2}∫34mvā^{3}yā^{2}m / or, priyā^{3}-^{2}∫34mmitrā∫3m / [The atonement for *saṁsava*—when 2 sacrificers have different purposes or if they hate mutually when the praise of Soma is there in the the same place simultaneously and the somās of each are pounded together there is this defect. Kṣu — When there is the defect of *saṁsava* — Bahiṣpavamāna based on the *tṛcas* beginning with *pavasva indo, davidyutatyā* and *pavamānasya* or the *sambhārya stotrīya* based on the *ṛcs* beginning with *pavasva indo upāsmai* and *pavasva vācaḥ*, Rathantarasāman based on the *ṛcs* beginning with *agnaāyāhi*, 3 Bṛhatsāmans, both Ājyās based on the *ṛcs* beginning with *agnimdūtam*, Gāyatra based on the *ṛcs* beginning with *vṛṣā* pavasva, Āmahīyava, Raurava based on the *ṛc* beginning with *punānaḥ*, Yaudhājaya based on 1 *ṛc*, Svārataurāśravasa based on 1 *ṛc*, Rathantara based on the *tṛca*, Pārtha based on the *ṛcs* beginning with *vṛṣāśoṇa* at the end; Bṛhat, Vāmadevya, Śyaita, Kāleya, Gāyatra, and Samhita based on the *ṛcs* beginning with *acikradat* Sapha and Śrudhya based on *ṛcs* beginning with *pavasva* and indramaccha, Śāvāśva based on the *ṛc* beginning with *purojiti*, Tauraśravasa based on 1 *ṛc*, Audala based on 1 *ṛc*, Āndhīgava based on the *tṛca*, finally Kāva, Yajñāyajñīya agniṣṭomasāman, the Viṣṭuti of the Saptadaśastoma Brahmāyatanīyā of the *pṛṣṭha* of *hotṛ*.]

अचिक्र हितम् ॥ २ ॥

The Saṁhita sāman [Ūha Prā 841] is based on the *ṛcs* beginning with *acikradat*. The sage is Saṁhita, metre Gāyatrī and deity Soma. It is employed in the Ārbhava when the Soma is pressed at the same time.

[Atonement in the case of snatching away of *Soma*— If *Soma* is not purchased but is snatched away, other should be purchased; if purchased, the seller of *soma* should bring that which is near by.

Kṣu Sū — the Brahmasāman should be Śrāyantīya, Kāleya, based on the *ṛcs* beginning with *vayam utvā*, Śyāvāśva based on the *ṛc* beginning with *purojiti*. *Āndhīgava and Audala*— these 3 are based on 1 *ṛc*, Yajñāyajñīya based on the *tṛca*,

Vāravantīya based on the *ṛcs* of Yajñāyajñīya which is the Agniṣṭomasāman — rest similar to *jyotiṣṭoma.*

Atonement in the case of breaking of the pitcher — Kṣu Sū — If the pitcher is broken, Sapha and Pauṣakala based on *ṛcs* beginning with *sasunveyāḥ* and *upaśikṣā* respectively, *tṛca* having *āvṛtti* based on the *ṛcs* beginning with *tvam dyām,* Śyāvāśva based on 1*ṛc,* Āndhīgava based on 1*ṛc,* Vaṣatkāraṇidhana based on 1*ṛc,* Yajñāyajñīya based on *tṛca* beginning with *purojiti,* in Anuṣṭubh metre and the latter 2 in the Gāyatrī metre, Vāravantīya agniṣṭomasāman based on the *ṛcs* of Yajñāyajñīya — rest similar to *jyotiṣṭoma.*]

पवस्व वषट्कर्चः ॥ ३ ॥

The Vaṣatkāraṇidhana [Ūha Prā 842] is based on the *ṛc* beginning with *pavasva.* The sage is Prajāpati, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava when the jar is broken. It is *vibhāgya.* The *nidhana* $\overset{3}{\text{vā}}\int 234\overset{5}{\text{ṣ}}\text{at}$ should be there in place of $\overset{8}{\text{ū}}\int 234\overset{5}{\text{pā}}$.

पुरो ज्ञीयमुत्तरे गायत्र्याम् ॥ ४ ॥

The Yajñāyajñīyasāman [Ūha Prā 843] is based on the *ṛcs* beginning with *purojiti.* The sage is Agnivaiśvānara, metre Anuṣṭubh in the 1st and Gāyatrī in the last 2 *stotrīyās,* deity Soma. It is employed as above.

[Ksu Sū — When Vaṣatkāraṇidhana is the Brahma-sāman, Śrāyantīya in the Anuṣṭubh metre, Vaṣaṭkāraṇidhana based on the *tṛca* beginning with *vidhumdadrāṇa* is the Brahma sāman, Kāleya based on the *ṛcs* beginning with *eṣā* brahmā, Sapha based on the *ṛcs* beginning with *paripradhanva,* the *tṛca* beginning with *tvamdyām,* Śyavāśva based on 1*ṛc,* Āndhīgava based on 1*ṛc,* Śrāyantīya based on 1ṛc Yajñāyajñīya based on *tṛca* beginning with *purojiti,* Vāravantīya-agniṣṭomasāman in the *ṛcs* of Yajñāyajñīya — rest similar to *jyotiṣṭoma.*]

विधुं वषट् ॥ ५ ॥

The Vaṣatkāraṇidhanasāman [Ūha Prā 844] is based on the *tṛca* beginning with *vidhum dadrāṇa.* The sage is Prajāpati, metre Anuṣṭubha and deity Indra. It is employed in the 3rd *pṛṣṭha,* when the Jar is broken. It is *Vibhāgya.* The *prastāva* has the quarter repeated (Atonement when there is excess of *Soma.* Excess of *Soma* in the morning *savana* (pressing) — Kṣu Sū — The stotra should be Gāyatra based on the *ṛcs* begining with *asti soma ayam* in regard to the 5th Ājya having the word *marutaḥ;* Trivṛt and Pañcadaśa *stomas* of Pṛṣṭha — Brahmasāman and

Acchāvākasāman should be there, Trivṛt Brahmasāman and Pañcadaśa Acchāvākasāman; rest similar to Jyotiṣṭoma.)

If *Soma* exceeds in the Mādhyandinasavana — the *stotra* should be in Gaurīvitasāman based on the *ṛcs* beginning with *baṇmahām asi;* Tritīyasavana with 5th pṛṣṭha should have Trivṛtstoma. Its Kalpa — Sapha based on the *ṛcs* beginning with *pari pradhanva,* Śyāvaśva based on the *ṛcs* beginning with *paryūṣu,* Āndhīgava based on the *ṛcs* beginning with *pavaśva soma* — rest similar to *Jyotiṣṭoma*]

बण्म किमित्ते विते ॥ ६ ॥

The 2 Gaurīvitasāmans [Ūha Prā 845 & 846] are based on the *ṛcs* beginning with *baṇmahām* and *kimitta* respectively [Ūha Prā 845] — The sage is Gaurīviti, metre Bṛhatī and deity Soma. It is employed in the 5th *pṛṣṭha* when the *Soma* exceeds in the Mādhyandinasavana. [Ūha Prā 846] — The sage is Gaurīviti, metre Triṣṭubh and deity Viṣṇu. It is employed in the 2nd Agniṣṭomasāman when the soma exceeds in the 3rd savana.

श्रायन्तीयं पवस्वान्धी पवस्व सोमोत्सो द्यौतानमेकर्चाः ॥ ७ ॥
प्रायश्चित्तानि ॥ ७ ॥

The *sāmans* Śrāyantīya [Ūha Prā 847], Āndhīgava [Ūha Prā 848] and Dyautāna [Ūha Prā 849] are based on 1*ṛc* [Ūha Prā 847] — is based on the *ṛc* beginning with *pavaśva.* The sage is Prajāpati, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava when Vaṣaṭkāraṇidhana is used as Brahmasāman, when the jar is broken. [Ūha Prā 848] — It is based on the *ṛc* beginning with *pavasva soma,* the sage is Āndhīgu, metre Akṣarapaṅkti and deity Soma. It is employed in the Ārbhava when the *soma* exceeds in the Mādhyandinasavana. The *antarṇidhana* is formed by 10 syllables. [Ūha Prā 849] — It is based on the *ṛc* beginning with *utsodevaḥ* — the sage is Dyutana, metre Bṛhatī and deity Soma.

It is employed as above.

PS Prapāṭhaka. II Khaṇḍa - 17 ends.
Ūha Prā ends.

(Atonement when the *soma* exceeds in 3rd *savana* — The Gaurīvita should be employed (Sūkta 313) based on the *ṛcs* dedicated to Viṣṇuśipiviṣṭa in praise (P. Arc. 675-677); with 2nd Agniṣṭomasāman; in the case of the other atonement, other *ukthas* should be employed if the excess is there after *ukthas, ratri;* if the *rātri*

should be exceeding, the Bṛhatsāman based on the *ṛc* having Viṣṇuśipiviṣṭa; the stoma should be Trivṛt, after the *sandhi.*)

If in the midst of the *satra* a sacrificer dies on the day when *soma* is to be pressed — Kṣusū. If a sacrificer dies from the group of sacrificers initiated, after burning the bones, initiating another person qualified i.e. close relation like son etc. should be replaced and the procedure given in the *sūtra* is to be followed.

When the initiated sacrificer is dead, the sacrifice should be performed on the bones at the end of the year.

The pavamana should be Trivṛt or Saptadaśa. Kḷpti of Trivṛtpavamāna — Gāyatrī based on 1 *ṛc* beginning with *uccāte*, Āmahīyava based on 1 *ṛc*, Raurava based on 1 *ṛc* beginning with *punānaḥ*, Yaudhājaya based on one *ṛc*, Kāleya based on 1 *ṛc* Śrāyantīya *brahmasāman*, Vaikhānasa *acchāvākasāman*, Aindra-Vāyavya, Maitrāvaruṇa are exchanged when the stone is broken — Raurava beginning with *punānaḥ*, based on 1 *ṛc* Dautāna based on 1 *ṛc*, Dairghaśravasā based on 1 *ṛc* or Udvatprājāpatya, Yaudhājaya based on the *tṛca*; rest similar to Jyotiṣṭoma.

[Kṣu Sū - Prapā. II. Khaṇḍa 1-22.

PS. Prapā. II. Vaiśyastoma — Pratipad, Ājyas, Pṛṣṭha, Brahmasāman]

Prapā. II. 17 ends.

Khaṇḍa. 18 begins —

अभि त्वा कण्वरमुत्तरे ककुभौ ॥ १ ॥

The Kaṇvarathantarasāman [Ūha Kṣu 850] is based on the *ṛcs* beginning with *abhitvā* — The sage is Kaṇva, metre Bṛhatī with Kakubh in the last 2 *stotrīyās* and deity Indra. It is employed in the 1st *pṛṣṭha* in the Varṇakalpa of Vaiśya.

[Now the *jyotiṣṭomas* having both the sāmans — Kṣu Sū — The 1st of them is Bṛhat *pṛṣṭha*, Rathantara Agniṣṭomasāman; it is called Abhijit pratirūpa — Its Kalpa — The *agriyavati pratipad*, *Bārhata*, Ājyas, Bṛhat *pṛṣṭha*, Śyaita brahmasāman, Śrudhya in the Uṣṇih metre, Śyāvāśva based on the *ṛc* beginning with *purojiti*, Āndhīgava based on 1 *ṛc*, Audala based on 1 *ṛc* or Naudhasa, Yajñāyajñīya based on the *tṛca*, Rathantara based on the *ṛcs* of Yajñāyajñīya as Agniṣṭomasāman — rest similar to Jyotiṣṭoma]

इन्दुर्नौधसश्यैते ॥ २ ॥

Naudhasaman [Ūha Kṣu 851] and Śyaitasāman [Ūha Kṣu 852] are based on the *ṛc* beginning with *induḥ*. The sage of the first is Nodhas and of the second, Prajāpati, metre Anuṣṭubh and deity Soma. It is employed alternatively in the Ārbhava in the Jyotiṣṭoma in the 1st Ubhayasāman.

[2nd Ubhayasāma-Jyotiṣṭoma — Its Kalpa — Śyāvāśva based on 1 *ṛc* beginning with *purojiti*, Āndhīgava based on 1 *ṛc*, Audala based on 1 *ṛc* or Śyaita, Yajñāyajñīya based on 1 *ṛc*, Audala based on 1 *ṛc* or Śyaita, Yajñāyajñīya based on the *tṛca*, Bṛhadagniṣṭomasāman based on the *ṛcs* of Yajñāyajñīya — rest similar to Jyotiṣṭoma — This Rathantara *pṛṣṭha*, Bṛhad agniṣṭomasāman is called Viśvajit pratirūpa according to Kṣu Sū.

Now 3 Jyotiṣṭomas having Bṛhat anuṣṭubh metre and Rathantarapṛṣṭha — Kalpa — they are called Ṛṣabhapratirūpa. Kalpa of the 1st — Śyāvāśva based on the 1 *ṛc* beginning with *purojiti*, Āndhīgava based on 1 *ṛc*, Audala based on 1 *ṛc*, Bṛhat based on the *tṛca* — rest similar to Jyotiṣṭoma.

Kalpa of the 2nd — Śyāvāśva based on the *ṛc* beginning with *purojiti*, Āndhīgava based on 1 *ṛc*, Bṛhat based on 1 *ṛc* and turning again ends with the *tṛca* of Bṛhat — rest similar to Jyotiṣṭoma. Kalpa of the 3rd - *Śyāvāśva* based on the *ṛc* beginning with *purojiti*, Āndhīgava also based on it, Bṛhat also based on the *ṛcs* of Yajñāyajñīya, the 2 latter are made into 3 by repeating 2 *quarters*, Bṛhat based on them — rest similar to *jyotiṣṭoma*.

Now 3 *sacrifices* — having Bṛhatpṛṣṭha and Rathantara Mādhyandina. They are called Ṛṣabhasahasrapratirūpa. The Kalpa of the 1st — Sāhasraājya-bahiṣpavamāna as in the case of the 1st, Raurava based on the *ṛc* beginning with *punānaḥ*, Yaudhājaya Dairghaśravasa or Ūdvat prājāpatya, these are based on 1*ṛc*, Rathantara based on the *tṛca* in all the Bṛhatīs Bṛhatpṛṣṭha, Śyaitabrahmasāman, Śrudhya in the Uṣṇih metre — rest similar to *jyotiṣṭoma*.

Kalpa of the 2nd — The 2 latter *stotrīyās* of Rathantara in the Kakubh metre, the Viṣṭuti of Saptadaśastoma named Brahmāyatanīyā of the *pṛṣṭha* of *hotṛ* — rest similar to the 1st.

Kalpa of the 3rd — Gāyatra based on the *tṛca* beginning with *uccāte*, Āmahīyava based on 1*ṛc*, Aiḍakautsa based on 1*ṛc*, Ābhīka based on 1*ṛc* — its alternative Satrāsāhīya, Raurava based on 1*ṛc*, Yaudhājaya based on 1*ṛc*, Varuṇa-sāman based on 1*ṛc*, Rathantara based on the *tṛca*, the *pṛṣṭhas* have the Viṣṭuti of Saptadaśastoma called Nityā — rest similar to Jyotiṣṭoma.]

स न: कौत्समैडम् ॥ ३ ॥

The Aiḍakautsasāman [Ūha Kṣu 853] is based on the *ṛc* beginning with *sa na indrāya*. The sage is Kutsa, metre Gāyatrī and deity Soma. It is employed in the Jyotiṣṭoma in the Rathantara Mādhyandina in the 3rd Bṛhatpṛṣṭha [Now, the sacrifice of the family priest who has secured his duties as the family priest — (Nānā reads अनश्रुतवानस्य; Ārṣeyakalpa reads (II. 4.1) *aśnuvānasya* (i.e. obtained); 'anaśrutavāna' means, who is learned] — both the *pratipads*, both the ājyas, both the *pṛṣṭhas* and both the Brahmasāmans are employed.] Its Kalpa —

Bahiṣpavamāna based on the *ṛcs* beginning with *upāsmai pavasva* and *pavamānasya* or the *sambhāvya stotrīyā* based on the *ṛcs* beginning with *upāsmai, pavasva* and *upaṣu*, Rathantara based on *ṛcs* beginning with *agnaāyāhi*, 3 Bṛhats or both the ājyās based on the *ṛc* beginning with *agnimdūtam*, Raurava based on the *ṛc* beginning with *punānaḥ*, Naudhasa based on 1*ṛc*, Dairghaśravasa based on 1*ṛc* or Udvatprājāpatya, Yaudhājaya based on the *tṛca*, Rathantara *pṛṣṭha*, Bṛhatbrahmasāman, Ākūpāra based on the *ṛcs* beginning with *purojiti*, the source verse of which begins with *parityam*, Śyaita based on 1*ṛc*, Śyāvāśva based on 1*ṛc*, Āndhīgava based on 1*ṛc* — rest similar to Jyotiṣṭoma.]

उत्सो धसम् ॥ ४ ॥

The Naudhasasāman [Ūha Kṣu 854] is based on the *ṛc* beginning with *utso devaḥ*. The sage is Nodhas, metre Bṛhatī and deity Soma. It is employed in the

Mādhya ıdina of the sacrifice performed by the priest belonging to the family of the family priest.

पुरस्तृचे पारमभ्यस्तम् यत् ॥ ५ ॥

The Ākupārasāman [Ūha Kṣu 855] which is *dvirabhyasta* is based on the *ṛcs* beginning with *purojiti* — The sage is Akūpāra, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava in the sacrifice performed by the priest belonging to the family priest's family. It is Vibhāgyasāman.

पुर उत्सः श्यैते पुरो धसमे कर्च्याः ॥ ६ ॥

[यत् is taken at the end of the Sūtra 5 by Nānā which is correct. He makes 2 sūtras — पुरः उत्सः श्यैते ॥ and पुरोधसं कर्चाः ॥]

The Śyaita [Ūha Kṣu 856] based on the *ṛc* beginning with *purojiti* and that based on the *ṛc* utso devaḥ [Ūha Kṣu 857] and Naudhas [Ūha Kṣu 858] based on the *ṛc* beginning with *purojiti* are based on 1*ṛc*. [Ūha Kṣu 856] — The sage is Prajāpati, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava in the sacrifice performed by the priest belonging to the family of the family priest [Ūha Kṣu 857] — The sage is Prajāpati, metre Bṛhatī and deity Soma. This same sacrifice is called *Viparīta*, which has the employment of Śyaita in the Mādhyandina. It has the converse order in regard to *pratipad* etc. [Its Kalpa — Bahiṣpavamāna based on the 3 *ṛcs* beginning with *pavasva, upāsmai* and *pavamānasya*, or the *Sambhārya stotrīya* based on the *ṛcs* beginning with *pavasva, upāsmai* and *pavasva indo*, Bṛhatsāman based on the *ṛcs* beginning with *agnimdūtam*, 3 Rathantaras or both the *ājyas* based on the *ṛc* beginning with *agna āyāhi*, Raurava based on 1*ṛc*, Śyaita based on 1*ṛc*, Dairghaśravasa based on 1*ṛc* or Udvatprājāpatya, Yaudhājaya based on *tṛca*, Bṛhatpṛṣṭha, Rathantarabrahmasāman, Ākūpāra based on *ṛcs* beginning with *purojiti* the source verse of which begins with *parityam*, Naudhasa based on 1*ṛc*, Śyāvāśva based on 1*ṛc*, Āndhīgava based on 1*ṛc* — rest similar to Jyotiṣṭoma] [Ūha Kṣu 858] The sage is Nodhas, metre Anuṣṭubh and deity Soma. It is employed like Ūha Kṣu 856.

Now the sacrifice Bṛhat-agniṣṭomasāman with the Yajñāyajñīya-anurūpa. Its Kalpa — in the *anurūpa* beginning with *davi dyutatyā* (U.Arc. 654-6), Yajñāyajñīya should be chanted; Gāyatra in *stotrīya* and paryāsa; Sapha based on the *ṛcs* beginning with upaśikṣā; Bṛhatagniṣṭoma sāman based on the *ṛcs* of Yajñāyajñīya — rest similar to Jyotiṣṭoma. Now the Ṣoḍaśisāman — its *Kalpa* — Rathantara-bṛhatpṛṣṭha, Naudhasa-Syaita *brahmasāman* — rest similar to Jyotiṣṭoma.]

तं वो नौधसश्यैतम् ॥ ७ ॥

The Naudhasaśyaitasāman [Ūha Kṣu 859] is based on the *ṛcs* beginning with *taṁ vaḥ*. The sage is Nodhas and Prajāpati, metre Bṛhatī and deity Indra. It is employed in the 3rd *pṛṣṭha* of the Ṣoḍaśisāman sacrifice. It is called Viparītayajña.

[Kṣu Sū. Bṛhatrathantaraprṣṭha, Śyaitanaudhasabrahmasāman — rest similar to Jyotiṣṭoma.]

अभि प्र वः श्यैतनौधसम् ॥ ८ ॥

The Śyaitanaudhasasāman [Ūha Kṣu 860] is based on the *ṛca* beginning with *abhi pra vaḥ*. The sages are Prajāpati and Nodhas, metre Bṛhatī and deity Indra. It is employed in the Ṣoḍaśisāman of viparītayajña.

[Now 8 Garbhiṇ sacrifices — the Kalpa of the 1st — The 1st and last rounds of Rathantara, middle of Bṛhat, the *stotrīya* of its own — this is the *pṛṣṭha*; the 1st and last rounds of Naudhasa and middle of Śyaita, its own *stotrīya* is the Brahmasāman — rest similar to Jyotiṣṭoma. Kalpa of the 2nd — 1st and last rounds of Bṛhat, middle of Rathantara, its own *stotrīya* — this is the *pṛṣṭha*, the 1st and last rounds of Śyaita and middle of Naudhasa, its own *stotrīya*, this is the Brahmasāman — rest similar to Jyotiṣṭoma.

Kalpa of the 3rd and 4th — the Praguṇa, Vyatiṣakta these are the *pṛṣṭhas*, the 2 Brahmasāmans also — they are to change their places mutually. Mode of *ajāmitva* — (5th Garbhin) — The 1st round of Rathantara, 2nd of Vāravantīya, the two *stotrīyās* of Rathantara, the 3rd round of Bṛhat — this is the *pṛṣṭha*; Brahmasāman, 1st round of Naudhasa, 2nd of Vāṁnidhana Krauñca, the 2 stotrīyas of Naudhasa; 3rd round of Śyaita — rest similar to Jyotiṣṭoma]

अभि त्वा त्वामिद्धि वारे ॥ ९ ॥

The Vāravantīya sāmans [Ūha Kṣu 861 and 862] are based on the *ṛcs* beginning with *abhitvā* and *tvāmiddhi* respectively. [Ūha Kṣu 861] — The sage is Indra, metre Bṛhatī with Kakubh in the latter 2 *stotrīyās* and deity Indra. It is employed in the middle round of the 1st *pṛṣṭha* in the 5th Garbhin sacrifice. [Ūha Kṣū 862] — The sage, metre and deity as above. It is employed in the middle round of the 1st *pṛṣṭha* in the 6th Garbhin sacrifice. In the Vāravantīya the *pratihāras* are as per Lāṭyāyana — (Laṭyāśrau - 7.4.3-7).

तं वो दाभि प्र वः क्रौञ्चे ॥ १० ॥

The 2 Krauñcasāmans [Ūha Kṣu 863 and 864] having *vā* as *nidhana* are based

on the *ṛcs* beginning with *tam vo dasma* and *abhi pra vaḥ* respectively. [Ūha Kṣu 863] — The sage is Kruñca (Ūha-Krauṅ), metre Bṛhatī and deity Indra. It is employed in the middle round in the 3rd *pṛṣṭha* of the 5th Garbhin sacrifice. It is *Vibhāgya.* [Ūha Kṣu 864] — The sage, metre and deity are the same as above. It is employed in the middle round of the 3rd *pṛṣṭha* in the 6th Garbhin sacrifice. It is *vibhāgya.*

[The Kalpa of the (6th Garbhin). The first round of Bṛhat and 2nd of Vāravantīya, the 2 *stotrīyās* also of Bṛhat, 3rd round of Rathantara — this is the *pṛṣṭha* — first round of Śyaita, 2nd of Vāṅnidhana krauñca, the two *stotrīyās* of Śyaita only, the 3rd round of Naudhasa — this is the Brahmasāman — rest similar to Jyotiṣṭoma.

Kalpa of the 7th and 8th — These also are the *pṛṣṭhas* and Brahmasāmans — they should change place mutually.] Now, the sacrifice called Daśarātra prabarha — Kṣu Sū of the 1st day Bahiṣpavamāna, 1st *ājya,* the 2nd *ājya* of 2nd day, 3rd of the 3rd day, 4th of the 4th day, Mādhyandina pavamāna of the 5th day, the *pṛṣṭha* of *hotṛ* of the 6th day, 2nd of the 7th day, 3rd of the 8th day, 4th of the 9th day, Ārbhava of the 10th day and Agniṣṭomasāman. All have their own *stoma.*

Now the Prabarha of 12 days — Kṣu Sū - Bahiṣpavamāna of Atirātra, the 1st *ājya* of the 1st day, 2nd of the 2nd day, 3rd of the 3rd day, 4th of the 4th day, Mādhyandina pavamāna of the 5th day, *pṛṣṭha* of *hotṛ* of the 6th day, 2nd of the 7th day, 3rd of 8th day, 4th of 9th day, Ārbhava of 10th day, Agniṣṭoma of Atirātra — all have own *stoma.*

Now, the 4 sacrifices called Savana prabārhas — Kṣu Sū. The Prātaḥsavana of the 1st day — Mādhyandina savana of the 4th, 3rd savana of the 7th; Prataḥsavana of the 2nd, Mādhyandina savana of the 5th and 3rd *Savana* of the 8th; Prātaḥsavana of the 3rd, Midday *savana* of the 6th and 3rd *savana* of the 9th; morning *savana* of Atirātra, midday *savana* of the 10th and 3rd *savana* of Atirātra.

Now the 4 *savana*-prabarhas of another mode — Kṣu Sū - the morning *savana* of the 1st day, midday *savana* of the 2nd and 3rd *savana* of the 3rd; morning *savana* of the 4th, midday *savana* of the 5th and 3rd *savana* of 6th; morning savana of 7th, midday of 8th, and 3rd *savana* of 9th; morning *savana* of Atirātra, midday *savana* of 10th and 3rd *savana* of Atirātra — all have their own stomas.

The one-day sacrifice with āvāpa — Kṣu Sū — It is called Ṛtvigapohana — the Anurūpa, Paryāsa, in between the *sūktas* with *ṭṛcas* in the Gāyatrī metre having

Pavamāna as the deity. They should be employed as per desire. Gāyatra and Āmahīyava in between, the Gāyatrī sāmans should be included as per desire; Raurava and Yaudhājaya in between, the sāmans in the Bṛhatī metre should be included as per desire, Gāyatra and Saṁhita in betwen, the *sāmans* in the Gāyatrī metre as per desire, Śyāvāśva and Āndhīgava in between, the sāmans in Anuṣṭubh metre should be inserted as per desire. The Viṣṭuti *stotrās* are (repeated) *āvartins.*

The 4 one-day sacrifices called Śrīstomas or Vācastomas: Kṣu sū — The Bahiṣpavamāna of the 1st by one *stotrīyā*, of the 2nd by 10, of the 3rd by 100 and of the 4th by 1000. The number of *stomas* should be increased every day by the multiplication of ten. On the 1st day the Ājya of Hotṛ with 10 of Maitrāvaruṇa with 100, Brāhmaṇācchasin by 1000, Acchāvāka with Ayuta, Mādhyandina pavamāna by Prayuta; Pṛṣṭha of Hotṛ by Niyuta, Maitrāvaruṇa with Arbuda, Brāhmaṇācchasin by Nyarbuda, Acchāvāka with Nikharva, Ārbhava Badva, Agniṣṭomasāman Akṣita, of the 2nd, Ārbhava with Akṣita and Agniṣṭomasāman Vyoma; of the 3rd Ārbhava Vyoma and Agniṣṭomasāman Ananta; of the 4th Ārbhava Ananta and Agniṣṭomasāman all (sarva). Now the two one-day sacrifices called Brahmasāmapṛṣṭha —

Kṣu sū. The 2 Brahmasāmans in each pṛṣṭha with *stotrīyā* having similar attributes.

Now the various modes of *pṛṣṭha* like Rathantara etc. of *pṛṣṭhyaṣaḍaha* — Bṛhadrathantarapṛṣṭhyaṣaḍahasamūdha — Its Kalpa — Like Pṛṣṭhyastoma if Āhīnika, if *Sātrika*, the same with Gaurīvita *svara.*

Nānāpṛṣṭhyaṣaḍaha — Samūḍha or Vyuḍha or only Samūḍha — Its Kalpa — Like the *ṣaḍaha* of seasons, if Āhīnika, if *sātrika* the same is with Gaurīvita *svara.*

Now Parokṣapṛṣṭhyaṣaḍaha — Its Kalpa — Kaṇvarathantarapṛṣṭha based on the *ṛcs* beginning with *abhitvāsūrva* of the 1st day, Bṛhannidhanavārkajumbha based on the *ṛcs* beginning with *tvāmiddhi* of the 2nd day, or Kaṇvabṛhat based on the *ṛcs* beginning with *ā tvā sahasram*; latter 4 days have the known *pṛṣṭha.*

अभि त्वा पूर्व कण्वरम् ॥ ११ ॥

The Kaṇvarathantarasāman [Ūha Kṣu 865] is based on the *ṛca* beginning with *abhitvā* — The sage is Kaṇva, metre Bṛhatī, latter 2 *stotrīyās* in Kakubh metre and deity Indra. It is employed in the 1st *pṛṣṭha* of the Parokṣapṛṣṭhyaṣaḍaha as per *ṛc* or chant.

त्वामि त्वꣳ ह्येहि कण्वबृहत् ॥ १२ ॥

The Kaṇvabṛhatsāman [Ūha Kṣu 866 and 867] are based on the *ṛcs* beginning with *tvāmiddhi* and *tvamhyehi* respectively. [Ūha Kṣu 866] — The sage is Kaṇva, metre Bṛhatī for the 1st and Kakubh for the latter 2 *stotrīyās* and deity Indra. It is employed alternatively in the 1st *pṛṣṭha* on the 2nd day of the Parokṣapṛṣṭhya ṣaḍaha as per chant. [Ūha Kṣu 867] — The sage, metre and deity are the same as in (866) — employment is also the same. There are 2 *pratihāras* — (1) ऽउदाऽइन्द्रा$_{2}$ऽलाऽ234/हा$_{3ra}$ हो$_{2}$^ or, (2) ऽउदा$_{2}$ ऽलाऽइन्द्रा ऽ234/हा$_{3ra}$ हो$_{2}$^ /

[Sarva parokṣa pṛṣṭhya ṣaḍaha having Rathantara etc as per chant — its Kalpa — These 2 *pṛṣṭhas* of the 1st 2 days — Hrasvābṛhadopaśā based on the *ṛc* beginning with *yadyāva* of the 3rd or Aṅtarikṣa Añjovairūpa in place of Aṅtarikṣa or Mahāvaiṣṭambha, Abhinidhanakāṇva in place of Mahāvaistambha; of the 4th day, Ṛṣabhavairājasāman based on the *ṛcs* beginning with *pibāsoma mandatutvā* or Sahodairghatamasa beginning with *hāupibā* or Marāya based on the *ṛcs* beginning with *agnimnaraḥ*; Of the 5th day Nityavatsā-sāman based on the *ṛcs* beginning with *trikadrukeṣu* or the 1st of the Atīsaṅgas in Gāyatrīs beginning with *indrāyāhi citrabhāno* and *yadindra* and in the Anuṣṭubh of the 6th day, *pṛṣṭha* is Vāravantīya; Dārḍhacyuta in place of Revatīs, 2 Aukṣnorandhrasāmans have converse. The pṛṣṭhas of the 1st and 2nd day have been already stated. The 2 *pṛṣṭhas* of the 3rd day are spoken of in the Rahasyagāna.]

यद्या यदि महावैष्टम्भे ॥ १३ ॥ प्रथमः ॥ १ ॥

The Mahāvaiṣṭambha sāmans [Ūha Kṣu 868] is based on the *ṛcs* beginning with *yad yāva.* The sage is Vaiṣṭambha, metre Bṛhatī and deity Indra. It is employed alternatively to remove *jāmi* in Mādhyandinapavamāna when the *pṛṣṭha* is based on the *ṛcs* beginning with *yadyā,* on the 3rd day of the Sarvaparokṣapṛṣṭhyaṣaḍaha as per chant — [Ūha Kṣu 869] is based on the *ṛcs* beginning with *yad indra* — the sage, metre deity and employment as in (866). Prapā. II. 18th Khaṇḍa ends. Kṣudra parvan ends.

Khaṇḍa 19 begins —

पिबा श्रुधीति च तमसम् ॥ १ ॥

The 2 Sahodairghatamasasāmans [Ūha Kṣu 870, 871] are based on the *ṛcs* beginning with *pibā Soma* and *Śrudhī havam.* [Ūha Kṣu 870] — The sage is Dīrghatamas, metre Virāj and deity Indra. It is employed alternatively in the 1st *pṛṣṭha* of the 4th day in the Sarvaparokṣapṛṣṭhyaṣaḍaha as per chant. There are 2

pratihāras — $\overset{2ra}{s}\overset{1}{o}t\overset{ra}{u}rb\overset{}{a}hubhyām$ / $\overset{1}{s}uyat\overset{2}{a}[3ḥ$/ (twice) or the regular one with 5 syllables or their repetitions there upon. [Ūha Kṣu 871] — The sage, metre and deity and employment are the same as above.

एतास्वेव मरायम् ॥ २ ॥

The 2 Marāyasāmans [Ūha Kṣu 872, 873] are based on those *ṛcs* only. [Ūha Kṣu 872] — The sage is Vasiṣṭha, [Ūha Rāśimarāya], metre Virāj and deity Indra. It is employed as [Ūha Kṣu 871]. It is *sastobhapadavibhāgya.* [Ūha Kṣu 873] — The sage, metre, deity and employment are the same as above. It is *sastobhapadavibhāgya.* [Nānā quotes - Upagrantha Sūtra-Vasiṣṭhasya-vairājam at the end which is Marāyam.]

The *pṛṣṭhas* of the 5th day are stated in the Rahasyagāna. Now, those of the 6th day are stated — the *pṛṣṭha* is Vāravantīya based on the *ṛcs* beginning with *revatīrnaḥ.* Dārdhacyuta in place of Revatīs, two Aukṣṇorandhras have exchange.

रेवां इद्रा वारम् ॥ ३ ॥

The Vāravantīyasāman [Ūha Kṣu 874] is based on the *ṭṛca* beginning with *revām idrevaḥ.* The sage is Indra, metre Gāyatrī and deity Indra. It is employed in the 1st *pṛṣṭha* on the 6th day of the Parokṣapṛṣṭhyaṣaḍaha of both.

[The Parokṣapṛṣṭhyaṣaḍaha as per chant and *ṛc* (Ubhayataḥ) — Kṣusū - Its Kalpa — Kaṇvarathantarapṛṣṭha based on the *ṛcs* beginning with *abhitvāpūrva* in the case of the 1st day; Bṛhannidhanavārkajambha based on the *ṛcs* beginning with *tvam hyehi* or Kaṇva bṛhat which is 2nd based on the *ṛcs* beginning with *ātvāsahasram,* in the case of the 2nd day; Hṛśvābṛhadopaśa based on the *ṛcs* beginning with *yadindra* or Antarikṣa in the case of the 3rd day; Añjovairūpa in place of Antarikṣa or Mahāvaiṣṭambha or Abhinidhanakāṇva in place of Vaiṣṭambha in the case of the 3rd day; Ṛṣabhavairāja based on the *ṛcs* beginning with *Śrudhi havam* or Dairghatamasa based on *hāuipibā* etc. or Vairāja of Vasiṣṭha (Marāya) based on the *ṛcs* beginning with *srudhi havam* the latter of the 2 in the case of the 4th day; The Nityavatsās based on the *ṛcs* beginning with *pro svāsmai* or the 1st of the Atīṣaṅgas, in the Gāyatri metres and Anuṣṭubh metres; employed in the *ṛcs* beginning with *indra yāhi citrabhāno, yadindracitram* of the 5th day; Vāravantīyapṛṣṭha based on the *ṛcs* beginning with *revāmindra,* Dārḍhacyuta in place of Revatīs, converse of 2 Aukṣṇorandras in the case of the 6th day.]

The two Ṣaḍahas — Upāṅkya-pṛṣṭha Ṣaḍaha: — Kṣusū — The direct (*pratyakṣa*) *pṛṣṭhas* in the direct *pṛṣṭhastotrīyās* and the indirect (*parokṣa*) ones in the Bṛhatīs

of Mādhyandina in the case of 5 days and in the Gāyatris is in the case of the 6th day; Anvāhārya-pṛṣṭha-Ṣaḍaha — The same in the Ārbhavas in the Anuṣṭubh metres in the case of 5 days, in the Gāyatris on 6th day.

प्रसो प्रसु कण्वतरम् ॥ ४ ॥

The 2 Kaṇvarathantarasāmans [Ūha Kṣu 875, 876] are based on the *tṛcas* beginning with *prasoma* and *prasunvānāya* respectively. [Ūha Kṣu 875] — The sage is Kaṇva, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina of the 1st day of Upāṅkyapṛṣṭhaṣaḍaha. [Ūha Ksu 876] — The sage is Kaṇva, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava of the 1st day of Anvāhāryapṛṣṭhaṣaḍaha.

पुना पूषा कण्वबृहत् ॥ ५ ॥

The 2 Kaṇvabṛhatsāmans [Ūha Kṣu 877 and 878] are based on the *ṛcs* beginning with *punānaḥ* and *ayampūṣa* respectively. [Ūha Kṣu 877] — The sage is Kaṇva, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina on the 2nd day of Upāṅkyapṛṣṭhaṣaḍaha [Ūha Kṣu 878] — The sage is Kaṇva metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 2nd day of Anvāhāryapṛṣṭhaṣaḍaha.

अभि सो सुतासो ष्टम्भे ॥ ६ ॥

The 2 Mahāvaiṣṭambhasāmans [Ūha Kṣu 879, 880] are based on the *tṛcas* beginning with *abhisomāsaḥ* and *sutāsaḥ* respectively. [Ūha Kṣu 879] — The sage is Viṣṭambha, metre Bṛhatī and deity Soma. It is employed in the Mādhyandina on the 3rd day of the Upāṅkyapṛṣṭhaṣaḍaha. [Ūha Kṣu 880] — The sage is Viṣṭambha, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava of the 3rd day of Anvāhārya pṛṣṭha ṣaḍaha.

तव पुर इति तमसम् ॥ ७ ॥

The 2 Sahodairghatamasasāmans [Ūha Kṣu 881, 882] are based on the *tṛcas* beginning with *tavāham* and *purojiti* respectively. [Ūha Kṣu 881] — The sage is Dīrghatamas (Ūha-Indra), metre Bṛhatī, and deity Soma. It is employed alternately in the Mādhyandina on the 4th day of Upāṅkyapṛṣṭhaṣaḍaha [Ūha Kṣu 882] The sage is Dīrghatamas (Ūha-Indra), metre Anuṣṭubh and deity Soma. It is employed alternately in the Ārbhava on the 4th day of the Anvāhārya pṛṣṭhaṣaḍaha.

एतास्वेव मरायम् ॥ ८ ॥

The 2 Marāyasāmans [Ūha Kṣu 883 & 884] are based on these *ṛcs* only. [Ūha Kṣu 883] — The sage is Vasiṣṭha (Rāśimarāya), metre Bṛhatī and deity Soma. It

is employed alternately in the Mādhyandina on the 4th day of the Upāṅkya pṛṣṭhaṣaḍaha. It is *sastobhapadavibhāgya.* [Ūha Kṣu 884], The sage as above, metre Anuṣṭubh and deity Soma. It is employed alternately in the Ārbhava on the 4th day of Anvāhāryapṛṣṭhaṣaḍaha — It is *sastobhapadavibhāgya.* In the *Rahasyagāna,* the Nityavatsā-sāman based on the *ṛcs* beginning with *soma uṣvā* is given as being employed in the Mādhyandina and Nityavatsāsāman based on the *ṛcs* beginning with *pavasva* is stated as employed in the Ārbhava on the 5th day, of the Anvāharyapṛṣṭhaṣaḍaha. (The *pṛṣṭha* of the 6th day of Upāṅkyapṛṣṭhaṣaḍaha begins with *hāurevā* and the same also of Anvāhārya pṛṣṭhaṣaḍaha — Upagrantha) — (The employment of) the 6th day of the Upāṅkyapṛṣṭhaṣaḍaha.

इन्द्रायेन्द्रो वारम् ॥ ९ ॥

The Vāravantīyasāman [Ūha Kṣu 885] is based on the *tṛca* beginning with *indrāya indo.* The sage is Indra, metre Gāyatrī and deity Soma. It is employed in the Mādhyandina on the 6th day of the Upāṅkyapṛṣṭhaṣaḍaha (as usual the 4 *pratihāras* alternatively). The Vāravantīya based on the *ṛcs* beginning with *parisvānaḥ* is already stated as employed in the Ārbhava on the 6th day of Anvāhāryapṛṣṭha-ṣaḍaha.

[Now another mode Upāṅkyapṛṣṭhaṣaḍaha and the Anvāhāryapṛṣṭha-ṣaḍaha — Kṣusū. The Bṛhadrathantara pṛṣṭhas are reversed; indirect in the case of Mādhyandinas, in the Bṛhatīs 3 days and in the Gāyatris of the 6th — this is Upāṅkyapṛṣṭhaṣaḍaha — the same in the Anuṣṭubh metres in the Ārbhavas of 3 days and in the Gāyatrīs of the 6th day — this is Anvāhāryapṛṣṭhaṣaḍaha.

Purastāt-jyotiḥṣaḍaha and Upariṣṭāt-jyotiḥṣaḍaha — Kṣusū — The indirect *pṛṣṭhas* in the direct *pṛṣṭhastotrīyās* and the direct in the Bṛhatīs of the Mādhyandina in the case of 5 days and in the Gāyatrīs of the 6th day i.e. Purastātjyotiḥṣaḍaha. The same in the Anuṣṭubh metre in the Ārbhava of 5 days and in the Gāyatrīs of the 6th day i.e. Uparistāt-jyotiḥṣaḍahas (according to Rahasyagāna).

Parokṣāparkyapṛṣṭhaṣaḍaha and Pratyakṣāparkyapṛṣṭhaṣaḍaha — the 1st and last rounds in the case of direct and the middle one of the indirect one i.e. Parokṣāparkyapṛṣṭha ṣaḍaha — the 1st and last rounds of the indirect and the middle of the direct i.e. Pratyakṣāparkyapṛṣṭhaṣaḍaha.

Parokṣaprāṅkyapṛṣṭhaṣaḍaha and Pratyakṣoprāṅkya pṛṣṭhaṣaḍaha — the 1st round in the indirect one and the latter 2 rounds of the direct one i.e. Parokṣa and the 1st round of direct and latter 2 rounds of indirect that is Pratyakṣa.

Parokṣaupāṅkyapṛṣṭha - ṣaḍaha and Pratyakṣa-upāṅkya pṛṣṭhaṣaḍaha — the 1st 2 rounds of the direct and the last of indirect i.e. Parokṣaupāṅkya pṛṣṭhaṣaḍaha. The 1st 2 rounds of the indirect and the last one of the direct i.e. Pratyakṣopāṅkya pṛṣṭha ṣaḍaha.

Anugṛhītapṛṣṭhaṣaḍaha — Kṣusū - Bṛhatrathantarapṛṣṭha, Vairūpa on the 3rd day — in the Bṛhatī metre in the Mādhyandina; Vairāja on the 4th day in the Anuṣṭubh metre in the Ārbhava, Śakvarīs in Bṛhatī metre in the Mādhyandina of the 5th day, the Revatīs in the Gāyatrīs in the Ārbhava of the 6th day i.e. Anugṛhitapṛṣṭha.

Anugṛhitaparokṣa — Bṛhat-rathantarapṛṣṭha, the indirect in place of the direct ones — Anugṛhīta parokṣataraṣaḍaha with many *pṛṣṭhas* — the indirect ones in the place of direct ones.

Brahmasāmapṛṣṭhyaṣaḍaha — it is called Tanūpṛṣṭha; the *pṛṣṭhas* are Brahmasāmans along with *stotrīyās* of similar attributes.

Now the 4 Bharatadvādaśāhas — The Kalpa of the 1st; the 12 Agniṣṭoma on 12 days fashioned in the *jyotiṣṭoma* with Rathantaras; of the 2nd — Atirātras on both sides and Daśa Agniṣṭomas in the middle; of the 3rd — 2 Atirātras on both sides and Bṛhatrathantara-pṛṣṭhas for 10 days in the middle. The Kalpa of the 1st among them — Gaurīvita based on the *ṛc* beginning with *purojiti*, Padanidhana Śuddhāśuddhīya based on 1*ṛc*, Śyāvāśva based on 1*ṛc*, Āndhīgava based on the *ṛcas* — rest similar to *jyotiṣṭoma* Bārhata — The Agriyavatīpratipad of Rathantara and Bṛhat the Ājyās in the Bṛhat, Bṛhatpṛṣṭha, Śyaitabrahma sāman, Śruddhya in the Uṣṇih metre, Gaurīvita based on 1*ṛc* beginning with *purojiti*, Madhuścunnidhana based on 1*ṛc*, Śyāvāśva based on 1*ṛc*, Āndhīgava based on the *ṛca* — rest similar to *jyotiṣṭoma* — By the reverse of these only the 10 days in the middle. This is 3rd day. The 4th day has the Atirātras with Ṣoḍaśin on both sides and two Agniṣṭomas, in the middle, 8 Ukthyas; the 4th day with Ṣoḍaśin having Ubhayasāman, Bṛhatpṛṣṭha, Kaṇvarathantara, Mādhyandina — its Kalpa — Sākamaśva of the Bārhata day, Saubhara and Aṣṭādaṁṣṭra are the *ukthas* on the 2nd day, Pramaṁhiṣṭhīya, Hārivarṇa, Tairaśca; on the 3rd day; the 4th day Nānada, Svāra, Nārmedha in place of Āṣṭādaṁṣṭra, Gaurīvita based on the *ṛcs* beginning with *pratyasmai* is the Ṣoḍaśisāman; of the 7th day — Raurava based on the *ṛc* beginning with *punānaḥ*, Kaṇvarathantara based on 1*ṛc*, Maidhātitha based on 1*ṛc*, Yaudhājaya based on the *ṛca*, if one wants to have Kaṇvarathantara based

on the *tṛca*, the Kaṇvarathantara and Yaudhājaya should exchange places mutually. The *ukthas* of the 6th and 9th day end in the Udvaṃśīya. The 6th day with Bṛhat sāman, the 7th with Bṛhat sāman, the 8th with Rathantarasāman, 9th with Bṛhat and 10th with Rathantara. In it the Sārparājña is there.

The 3 Trikadrukadvādaśāhas — the Kalpa of the 1st —Atirātra on both sides, 5 times, Gauḥ and Āyuḥ in the middle having reversal, all these are one day sacrifices having Gaurīvita *svaras.*

Kalpa of the 2nd — Atirātras on both sides 8 times, Gauḥ and Ayuḥ in the middle having reversed and *jyotiṣṭoma* on the 1st and 10th day — all these are one day sacrifices having Gaurīvita *svara.*

Kalpa of the 3rd —Atirātras on both sides, 3 times Trikadrukas and jyotiṣṭoma as the 10th — all these are one day sacrifices having Gaurīvita *svara.* [Trikadrukāḥ is the name for Jyotiḥ, Gauḥ and Āyuḥ] Dvādaśāha of Sūkara class — Kṣusū: they are called Nikāyins (*nikāya* — i.e. the group of three namely, Jyotiḥ, Gauḥ and Āyuḥ) — Atirātras on both sides, 10 times, Jyotiṣṭoma in the middle—this is Jyotirdvādaśāha. Atirātra on both sides, 10 times Āyuṣtoma in the middle that is Āyurdvādaśāha. 2 Atirātras on both sides, 10 times Goṣtoma in the middle— Gordvādaśāha. Similarly, the Abhijit dvādaśāha, Viśvajit dvādaśāha and Sarvajit dvādaśāha are there. By this are pointed out many *dvādaśāhas* which are Ahīnas should be pointed out. The 10 days should be completed by repeating the Ahīna sacrifices; where there is no repetition, the completion should be done by Jyotiṣṭoma. [The repetition means here of one 2 day sacrifice, one 3 day sacrifice, one 4 day and one 5 day sacrifices — Thus the 10 days would be completed. When there is Ṣaḍaha, the completion should be by 4 *jyotiṣṭomas* beginning with 7th etc. When Saptāha, then by 3 days, when aṣtāha by 2, when Navarātra by one Jyotiṣṭoma.]

Now the consideration of Dvādaśāhavikalpas - other Dvādaśāha — Rathantara indirect, Vairūpa, Bṛhat indirect, Vairāja, Rathantara indirect, Śakvarīs, Bṛhat indirect, Revatīs — this is Bṛhat rathantara pṛṣṭha — By this *pṛṣṭha* dvādaśāha one should perform sacrifice desiring stability. Virātsampanna dvādaśāha — This sacrifice should be performed by one who is desirous of food.]

इममासितम् ॥ १० ॥

The Āsitādyasāman [Ūha Kṣu 886] is based on the *tṛca* beginning with *imamindra.* The sage is Asita, metre Anuṣtubh, deity Indra. It is employed after the 3rd *uktha* on the 2nd day of Ṣaḍaha of the Virātsampannadvādaśāha.

असा त्वाष्ट्री ॥ ११ ॥

The Tvāṣṭrīsāman [Ūha Kṣu 887] is based on the *ṭṛca* beginning with *asāvi.* The sages are Tvāṣṭrīs, metre Anuṣṭubh and deity Indra. It is employed after the 3rd *uktha* on the 3rd day of the *Ṣaḍaha* of the Virāṭsampannadvādaśāha. It is *padavibhāgya.*

यदिन्द्र चि प्रियम् ॥ १२ ॥

The Vasiṣṭhapriyasāman [Ūha Kṣu 888] is based on the *ṭṛca* beginning with *yadindra citram.* The sage is Vasiṣṭha, metre Anuṣṭubh and deity Indra. It is employed in the place of the 3rd *uktha* on the 4th day of the Ṣaḍaha of Virātsampannadvādaśāha.

पुरांभिन्दुर्महावैश्वामित्रे ॥ १३ । द्वितीयः ॥ २ ॥

The Mahāvaiśvāmitra [Ūha Kṣu 889] is based on the *ṛcs* beginning with *purām bhinduḥ.* The sage is Viśvāmitra, metre Anuṣṭubh and deity Indra. It is employed in the place of 3rd *uktha* on the 5th day of the Ṣaḍaha of Virātsampannadvādaśāha. It is *sastobhapadavibhāgya.*

Prapā. II. 19 Khaṇḍa of Kṣusū ends.

20th Khaṇḍa begins —

गायन्ति साभ्यासं त्वाष्ट्री ॥ १ ॥

Dvirabhyāsatvāṣṭrīsāman [Ūha Kṣu 890] is based on the *ṭṛca* beginning with *gāyanti.* The sages are Tvāṣṭrīs, metre Anuṣṭubh and deity Indra. It is employed after the 3rd *uktha* on the 5th day of the Ṣaḍaha of Virātsampannadvādaśāha. It is Sastabhapadavibhāgya.

एन्द्रया क्रौञ्चाद्यम् ॥ २ ॥

The Krauñcādyasāman [Ūha Kṣu 891] is based on the *ṭṛca* beginning with *endrayāhi.* The sage is Kruñca (Ūha-Krun), metre Anuṣṭubh and deity Indra. It is employed after 3rd *uktha* on the 6th day of the Ṣaḍaha Virātsampannadvādaśāha. It is *padavibhāgya.*

इममसा-गायम्-एन्द्रया च वितानि ॥ ३ ॥

The 4 Gaurīvitasāmans [Ūha Kṣu 892, 93, 94 and 95] are based on the *ṭṛcas* beginning with *imamindra, asāvisoma, gāyantitvā* and *endrayāhi* respectively. The sage of all these is Gaurīviti, metre Anuṣṭubh and deity Soma. [Ūha Kṣu 892] is employed after the 3rd *uktha* on the 2nd day of Ṣaḍaha of Virātsampannadvādaśāha. In the Ārbhava the Āsitādya [Ūha Kṣū 886] is employed in place of Gaurīvita. [Ūha Kṣu 893] — the employment is the same as above — in the Ārbhava the

Tvāṣṭrīsāman [Ūha Kṣu 887] is to be employed in place of Gaurīvita. 4th day has no change. [Ūha Kṣu 894] Gaurīvita — It is employed after the 3rd *uktha* on the 5th day of the Ṣaḍaha of Virātsampannadvādaśāha according to Śāṇḍilya and Dhānañjayya. In the Ārbhava the Tvaṣṭrīsāman [Ūha kṣu 890] is employed in place of Gaurīvita. [Ūha Kṣu 895] —

In the Ārbhava the Krauñcādyasāman [Ūha Kṣu 891] is employed in place of Gaurīvita.

(Anurūpa agniṣṭomasāma dvādaśāha - The 1st day of the Vāsiṣṭha pragātha beginning with *devovaḥ* — Vāsiṣṭharathantara in it, Kaṇvarathantara agniṣṭomasāman, Vāsiṣṭha becomes like Rathantara; having pragātha as in Rathantara, Kakubhs in the latter stotrīyās like Rathantara, Rathantara *pṛṣṭha*, Kaṇvarathantaraagniṣṭomasāman, Yajñāyajñīya at the end, in the *ṛcs* of Kāva; Kāva should be withdrawn.]

देव: कण्वरम् ॥ ४ ॥

The Kaṇvarathantarasāman [Ūha Kṣu 896] is based on the *tṛca* beginning with *devovaḥ*. The sage is Kaṇva, metre Bṛhatī with Kakubh in the last two *stotrīyās* and deity Agni. It is employed in the Agniṣṭomasāman on the 1st day of Daśarātra of Anurūpaagniṣṭoma daśarātrá; the 2nd day — According to Dhānañjayya, Kaṇvabṛhat agniṣṭomasāman based on the *ṛcs* of Yajñāyajñīya, the 2nd based on the *ṛcs* beginning with *ā tvā sahasram* which is Bṛhatpṛṣṭha; as per the view of Śāṇḍilya — Yajñāyajñīya is the Agniṣṭomasāman; Bṛhat in the *pragātha*, Bṛhat with latter 2 *stotrīyās* in kakubnh, Bṛhat *udātta*-chant etc. Hence it becomes similar to it. It is not seen in the *ṛcs* of Bhāradvāja as Bṛhat. [Kṣusū 3.5 —

भारद्वाजीषु न दृष्टं भवति ... । Nānā — भारद्वाजीषु अनुदृष्टं ....]

यज्ञा कण्वबृहत् ॥ ५ ॥

The Kaṇvabṛhatsāman [Ūha Kṣu 897] is based on the *tṛca* beginning with *yajñāyajña*. The sage is Kaṇva, metre Bṛhatī in the 1st and Kakubh in the latter 2 *stotrīyās* and deity Agni. It is employed in the Agniṣṭomasāman on the 2nd day in the *daśarātra* of Anurūpaagniṣṭomadvādaśāha.

पुरो वात्सप्रम् ॥ ६ ॥

The Vātsaprasāman [Ūha Kṣu 898] is based on the *ṛcs* beginning with *purojiti*. The sage is Vatsaprī Bhālandana, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 4th day in the daśarātra of Anurūpa agniṣṭoma Sāma dvādaśāha. It is *sastobha padavibhāgya*. Nidhana is $\overset{3}{\text{i}}\overset{1\,1\,1}{2345}$.

जनिता ज्ञीयम् ॥ ७ ॥

The Yajñāyajñīya [Ūha Kṣu 899] is based on the *tṛca* beginning with *somaḥpavate janitā*. The sage is Agnivaiśvānara, metre Triṣṭubh and deity Soma. It is employed at the end of Ārbhava on the 4th day in the *daśāha* of Anurūpaagniṣṭoma-sāmadvādaśāha. The *prastāva* is of 8 syllables in the 1st *stotrīyā* while in the latter 2 *stotrīyās* it is of 2 syllables by syllable contact — *ṣṇ̥orbrā̆/* in the 2nd *stotrīyā* and *bhā̆nprā̆/* in the third.

स्वासु मरायम् ॥ ८ ॥

The Marāyasāman [Ūha Kṣu 900] is based on its own *ṛcs* beginning with *agnim naraḥ*. The sage is Rāśīmarāya, metre Virāj and deity Agni. It is employed in the Agniṣṭomasāman on the 4th day in the *daśāha* of Anurūpa agniṣṭoma-sāmadvādaśāha. It is *sastobhapadavibhāgya*. 5th day — The *ṛcs* addressed to Agni beginning with *agnim hotāram* which are in the Aticchandas metre, the Nityavatsās are based on them that are the Agniṣṭomasāman; they are similar to Śakvarīs, just as Śakvarīs are feminine in appellation, just as Śakvaris have the appellation of group, just as they are having *ūdhas* (udder), just as they have Vatsa, just as they have *atha*, just as they have *adhyardheḍa* just as they have 7 quarters, just as they are chanted in the Araṇya, just as they become similar in many ways to Śākvarīs; Yajñāyajñīya should be employed in Anuṣṭubh metre, Gaurīvita based on 1 *ṛc*, Ṛṣabhaśākvara based on 1 *ṛc*, Padanidhanaśuddhāśuddhīya based on 1 *ṛc*, Pārtha, Aṣṭeḍapadastobha based on the *ṭrcas*, Yajñāyajñīya based on the *ṭrca*.

त्वं द्यां शुद्धा सुष्वा पारं कर्चौ ॥ ९ ॥

The Padanidhanaśuddhāśuddhīya [Ūha Kṣu 901] and Ākūpāra [Ūha Kṣu 902] are based on 1 *ṛc* beginning with *tvamdyām* and *suṣvāṇāsaḥ* respectively. [Ūha Kṣu 901] — The sage is Indra, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 5th day in the daśarātra of Anurūpaagniṣṭomasāma dvādaśāha. [Ūha Kṣu 902] — The sage is Akūpara, metre Anuṣṭubh and deity Soma. It is employed in the Ārbhava on the 6th day in the daśarātra of Anurūpaagniṣṭomasāmadvādaśāha.

[Nānābhāi, Madras Ed. and Simon have 2 Sūtras — त्वं द्यां शुद्धा ॥ and सुष्वा पारं कर्चौ ॥]

सोमाः पवन्त ज्ञीयम् ॥ १० ॥

The Yajñāyajñīyasāman [Ūha Kṣu 903] is based on the *ṭrca* beginning with *somāḥ pavante*. The sage is Agnivaiśvānara, metre Anuṣṭubh and deity Soma. Its

employment is the same as in [Ūha Kṣu 901]. The *prastāva* is formed by quarter in the 1st *stotrīyā* and with 2 syllables in the latter 2 *stotrīyas* — by syllabic contact.

[6th day — Vāravantīyaagniṣṭomasāman based on its own *ṛcs* which is chandasya, Vāravantīyapṛṣṭha based on the *ṛcs* beginning with *āśvā*, Vāravantīya agniṣṭomasāman, Yajñāyajñīya should be fashioned in the Anuṣṭubh metre, Gaurīvita based on 1*ṛc*, Madhuścunnidhana based on 1*ṛc*, Ākūpāra based on 1*ṛc*; 2 Krauñcasāmans based on the *tṛcas*, Yajñāyajñīya based on the *tṛca*.]

स्वासु वाराद्यम् ॥ ११ ॥

The Pūrvavāravantīya [Ūha Kṣu 904] is based on its own *tṛca* beginning with *āśvā*. The sage is Bhṛgu, metre Gāyatrī and deity Agni. It is employed in the Agniṣṭomasāman on the 6th day in the daśarātra of Anurūpagniṣṭoma-sāmadvādaśāha.

The 7th day as per 2nd day — if Kaṇvabṛhat is employed, then according to Dhānañjayya it would be in Anuṣṭubh metre, Gaurīvita based on 1*ṛc*, Kārtayaśa based on 1*ṛc*, Ātreya based on 1*ṛc*, Yajñāyajñīya based on the *tṛca*.

The 8th day is like the 1st — the Yajñāyajñīya should be employed in the Anuṣṭubh metre, Gaurīvita based on 1*ṛc*, Aiḍakautsa based on 1*ṛc*, Svārakautsa based on 1*ṛc* Yajñāyañīya based on *tṛca*.

The 9th day is like the 2nd — if Kaṇvabṛhat is employed according to Dhānañjayya there should be Anuṣṭubh metre alternately, Gaurīvita based on 1*ṛc*, Nihava based on 1*ṛc* Ākūpāra, Gaurīvita based on 1*ṛc* which are based on their source verses, Yajñāyajñīya based on *tṛca*.

The 10th day has Anurūpaagniṣṭomasāma. It should be performed by one desiring befitting progeny.

[When Samūḍha is in the form of Vyūḍha the ending of *sāmans* is of Vyūḍha only. The metre also is of Samūḍha only. The 1st 3 days are *aniṅgya* (not modified); the 4th day Śyāvāśva and Śyaikhandina at the end. The Śyāvāśva is Bahiḥsvāra; in the Mādhyandina and Śaikhaṇḍina in the Ārbhava, Satrāsāhīya in place of it, Śaikhaṇḍina is based on the *ṛcs* beginning with *śratte* having *ī* as the *nidhana* in place of Vātsapra with *īnidhana*.]

जनिता श्यावाश्वम् ॥ १२ ॥

The Śyavāśvasāman [Ūha Kṣu 905] is based on the *tṛca* beginning with *somaḥ pavate*. The sage is Śyāvāśva, metre Triṣṭubh and deity Soma. It is employed in the Ārbhava on the 4th day in the daśarātra of dvādaśāha which is *samūḍha* in the form

of Vyūḍha. There are 2 *pratihāras* formed by penultimate quarter — jāna∫34itāgneḥ// jānitāsūriyāsyā∫2/ or, formed by 4 syllables — jānitendrā /

प्रते शैखण्डिनम् ॥ १३ ॥

The Śaikhaṇḍinasāman [Ūha Kṣu 906] is based on the *tṛca* beginning with *prata āśvinīḥ*. The sage is Śikhaṇḍin metre Jagatī and deity Soma. It is employed at the end of Ārbhava on the 4th day in the daśarātra of *Samūḍha* in the form of Vyūḍha. It is *sastobhapadavibhāgya.*

Sampā and Śyena of the 5th — The Sampā has *padānusvāra* — The Śaiśava in place of Padānusvāra, the Triṇidhana based on the *ṛcs* beginning with *yadindra*, the Śyena is chanted in the *grāmegeya*, Dāśaspatya in place of Triṇidhana.

गोविच्छ्येनः ॥ १४ ॥

The Śyenasāman [Ūha Kṣu 907] is based on the *tṛca* beginning with *govit*. The sage is Śyena, metre Jagatī and deity Soma. It is employed at the end of Ārbhava on the 5th day in the daśarātra Samūḍha in the form of Vyūḍha. There are 2 *pratihāras* — with 8 syllables — dobhūvaneṣuvārpāitāḥ// and the 2nd — viśva-vittantvānā∫1ra∫2ḥ by *pratihāra* chant or the 3rd one with 2 syllables — tvāmsau∫3-hō//ending in *stobha* or — ūpau∫3hō // of 2 syllables ending in *stobha*. There are 3 *nidhanas* — dhāiyā /; sōmāā/ē∫3 and sātaā∫32/

[Vārtratura and Varuṇasāman on the 6th day — The Varuṇasāman having the word ghṛtavatī in place of Vāmadevya having the wording *iha* in place of bahiḥsvāra, Ṛtanidhana, Snauṣṭha in place of Ṛtanidhana, Vāmadevya is dropped from the end, Krauñca based on 1*ṛc*, Ihavad-Vāmadevya based on 1*ṛc*, Mārgīyava based on 1*ṛc*. The place of Krauñca is alternated.]

तं त्वा हवदेव्यम् ॥ १५ ॥

Ihavadvāmadevya [Ūha Kṣu 908] is based on the *ṛc* beginning with *tam tvā*. The sage is Vāmadeva, metre Gāyatrī and deity Soma. It is employed in the Mādhyandina on the 6th day in the daśarātra of dvādaśāha, Samūḍha in the form of Vyūḍha. There are 2 *antarṇidhanas 'ihā'*.

रसं मार्गीयवे ॥ १६ ॥ तृतीयः ॥ ३ ॥

The Mārgīyavasāman [Ūha Kṣu 909] is based on the *ṛc* beginning with *rasante*. The sage is Mṛgayu, metre Gāyatrī and deity Soma. It is employed as stated earlier.

Prapā. II. Kṣusū — Vimśa 3 ends.

PS. Kṣū — 20th Khaṇḍa ends.

21st begins —

अया पवा वार्त्रतरम् ॥ १ ॥

The Vārtraturasāman [Ūha Kṣu 910] is based on the *ṭṛca* beginning with *ayāpavā*. The sage is Vṛtratura, metre Anuṣṭubh and deity Soma. It is employed at the end of Mādhyandina on the 6th day in the *daśarātra* of *dvādaśah*-Samūḍha in the form of Vyuḍha. The *pratihāra* is of 4 syllables — pu^{1}rū/māi/dhā^{2}ḥ, or of 7 syllables — pu^{1}rū/ma^{1}/dhā^{2}ścitākā ∫23/ In the source verse it is of 8 syllables.

ज्योतिर्जागतं वरुणसाम ॥ २ ॥

The Jāgatamvaruṇasāman [Ūha Kṣu 911] is based on the *ṭṛca* beginning with *jyotiryajñasya* in the Jagatī metre. The sage is Varuṇa, metre Jagatī and deity Soma. It is employed at the end of Ārbhava on the 6th day in the *daśarātra* of *dvādaśāha* — Samūḍha in the form of Vyūḍha.

[These endings of Ārbhava of Samūḍha Chandoma are also those of Vyūḍha Chandoma having the *nidhana iḍā*. The endings of Mādhyandina of these have *vā nidhana* having Jagatī metre should be employed in the Triṣṭubh — this is the view of Śāṇḍilya. According to Dhānañjayya Pravadbhārgava, Udavadbhārgava and Sāmarāja are Chandasyas. [Adhirathīya of Kutsa should be employed at the end of the 7th day which is the 1st of the one beginning with *prasenānīh*, Vaiśvajyotiṣa (GGG 534.1) at the end of 8th day based on the *ṛcs* beginning with *prate dhāraḥ*. On the 9th day also Vaiśvajyotiṣa (GGG 536.1) beginning with *prahinvā* if Sāmarāja is employed formerly or Arka — the 3rd Vātsapra should be employed beginning with *jagṛhmāte* (GGG 317.3), The Arka is dropped on the 9th day which is accepted in the Anuṣṭubh. On the 10th day the *sāmans* should be as per chandomadaśāha, Gośṛṅga at the end of Mādhyandina which is the last of those based on the *ṛcs* beginning with *taraṇirit*— it is not *bahissvāra*, not fashioned in Triṣṭubh; in the Ūha it is *bahisvāra*. Traiṣṭubh is obtained by Ūha-chant, Vājajit at the end; Yajñāyajñīyanidhana Sauhaviṣa in the *dvipadās* — this is Samūḍha in the form of Vyūḍha which is Vyūḍha only.]

प्रवत् प्र का ॥ ३ ॥

The Pravadbhārgava [Ūha Kṣu 912] is based on the *ṛcs* beginning with *prakāvyam*. The sage is Bhṛgu, metre Triṣṭubh and deity Soma. It is employed at the end of Mādhyandina on the 7th day in the daśarātra, Samūḍha in the form of Vyūḍha. It is *padavibhāgya*.

शिशुमुद्वत् ॥ ४ ॥

The Udvadbhārgava [Ūha Kṣu 913] is based on the *ṛcs* beginning with *śiśum.* The sage, metre and deity are as in [Ūha Kṣu 912]. It is employed at the end of Mādhyandina on the 8th day in the daśarātra Samūḍha in the form of Vyūḍha. It is *padavibhāgya.*

अक्रान्त्सामराजम् ॥ ५ ॥

The Sāmarājasāman [Ūha Kṣu 914] is based on the *ṛcs* beginning with *akrān.* The sage is Prajāpati (Ūha-Aṅgirases) metre Triṣṭubh and deity Soma. It is employed alternately at the end of Mādhyandina on the 9th day in the daśarātra Samūḍha in the form of Vyūḍha. It is *sastobhapadavibhāgya.*

प्र का रथीयम् ॥ ६ ॥

The Kutsasyaadhirathīyan [Ūha Kṣu 915] is based on the *ṛcs* beginning with *pra kāvyam.* The sage is Kutsa, metre Triṣṭubh and deity Soma. The employment according to Dhānañjayya is — at the end of Mādhyandina on the 7th day in the daśarātra Samūḍha in the form of Vyūḍha. It is *sastobhapadavibhāgya.*

शिशुं ज्योतिषम् ॥ ७ ॥

The Vaiśvajyotiṣasāman [Ūha Kṣu 916] is based on the *ṛcs* beginning with *śiśum.* The sage is Viśvajyotiḥ, metre Triṣṭubh and deity Soma. It is employed at the end of Mādhyandina on the 8th day in the daśarātra Samūḍha in the form of Vyūḍha as per the view of Dhānañjayya.

अक्रां ज्योतिषवात्सप्रे ॥ ८ ॥

The latter Vaiśvajyotiṣasāman [Ūha Kṣu 917] and the 1st Vātsaprādya [Ūha Kṣu 918] are based on the *ṛcs* beginning with *akrān.* [Ūha Kṣu 917] — The sage, metre and deity as per [Ūha Kṣu 916]. It is employed according to the view of Dhānañjayya at the end of Mādhyandina on the 9th day in the daśarātra Samūḍha in the form of Vyūḍha. It is *sastobhapadavibhāgya.* When Sāmarāja is there, Vaiśvajyotiṣa is to be employed and when Dīrghatamasaḥarkaḥ is there, the 3rd of Vātsapras should be there. [Ūha Kṣu 918] — The sage is Vatsaprī, metre Triṣṭubh and deity Soma. It is employed alternately at the end of Mādhyandina on the 9th day in the daśarātra Samūḍha in the form of Vyūḍha. It is *sastobhapadavibhāgya.*

शृङ्गमा जा ॥ ९ ॥

The Gauśṛṅgasāman [Ūha Kṣu 919] is based on the *ṛcs* beginning with *ā jā gṛ viḥ.* The sage is Gauśṛṅga, metre Triṣṭubh and deity Soma. It is employed at the end of Mādhyandina on the 10th day in the daśarātra Samūḍha in the form of

Vyūḍha. In the case of Vyūḍha in the form of Samūḍha the endings of *sāmans* are those of Samūḍha, the metres are those of Vyūḍha.

[Sharma & Simon] पुना यामेऽत्रैव गौराङ्गिरसम् ॥ १० ॥

[The first three days are unchanged.]

[Nānā & Madras Ed — पुना यामे ॥ अत्रैवगोराङ्गिरसम् ॥)

The former [Ūha Kṣū 920] and the latter [Ūha Kṣu 921] Yāma sāmans and Gorāṅgirasasyasāma [Ūha Kṣu 922] are based on the *ṛcs* beginning with *punānaḥ.* The sage of [Ūha Kṣu 920] is Yama, metre Gāyatrī and deity Soma. It is employed at the end of Mādhyandina on the 4th day in the *daśarātra* of *dvādaśāha.* Vyūḍha in the form of Samūḍha. [Ūha Kṣu 921] — The sage, metre, deity and employment are as in [Ūha Kṣu 920]. This is according to the view of Śāṇḍilya. According to Dhānañjayya the Gorāṅgirasa is based on the same *ṛcs.* [Ūha Kṣu 922] — The sage is Gorāṅgirasa, (Ūha-Gautama), metre Gāyatrī and deity Soma — its employment is the same as above.

On the 5th day Śaiśava is stated —

सोमीयमेतमुत्यमिति ॥ ११ ॥

The Ayāsomīyasāman [Ūha Kṣu 923] is based on the *tṛca* beginning with *etamutyam.* The sage is Ayāsoma (Nānā-Ayāsya), metre Gāyatrī and deity Soma. It is employed at the end of Mādhyandina on the 6th day in the *daśarātra* Vyūḍha in the form of Samūḍha.

Now the peculiarity of Chandoma according to Śāṇḍilya is stated —

प्रो वाराहम् ॥ १२ ॥

The Vārāhasāman [Ūha Kṣu 924] is based on the *tṛca* beginning with *pro ayāsīt.* The sage is Varāha, metre Jagatī and deity Soma. It is employed at the end of Mādhyandina on the 7th day in the daśarātra Vyūḍha in the form of Samūḍha. It is *sastobhapadavibhāgya.*

उहुवाइ धर्ता हाउहुवासावि सिष्ठे ॥ १३ ॥

The former Vāsiṣṭha [Ūha kṣu 925] and the latter [Ūha Kṣu 926] are based on the *tṛca* beginning with $\overset{3}{\text{u}}\text{huv}\overset{2}{\text{ā}}\overset{2}{\text{ī}}$ dh$\overset{3}{\text{ā}}$rt$\overset{2}{\text{ā}}$ ... and that beginning with hāi/uhuvāi/asāvi. The sage is Vasiṣṭha, metre Jagatī and deity Soma of both. [Ūha Kṣu 925] is employed at the end of Mādhyandina on the 8th day in the *daśarātra* Vyūḍha in the form of Samūḍha. It is *sastobhapadavibhāgya.* [Ūha Kṣu 926] — is employed at the end of Mādhyandina on the 9th day in the daśarātra Vyūḍha in the form of Samūḍha. It is *sastobhapadavibhāgya.*

Now, the peculiarities of Chandoma according to Dhānañjayya —

प्रोया मीव ॥ १४ ॥ (Sharma — प्रोपामीव ॥ १४ ॥)

The Apāmīva of Indra sāman [Ūha kṣu 927] is based on the *tṛca* beginning with *proayāsīt.* The sage is Indra, metre Jagatī and deity Soma. It is employed at the end of Mādhyandina on the 7th day in the daśarātra Vyūḍha in the form of Samūḍha. It is *padavibhāgya.*

धर्ता क्रन्दे ॥ १५ ॥

The Abhikranda of Vāyusāman [Ūha kṣu 928] is based on the *tṛca* beginning with *dhartā divaḥ.* The sage is Vāyu, metre Jagatī and deity Soma. It is employed at the end of Mādhyandina on the 8th day in the *daśarātra Vyūḍha* in the form of Samūḍha. There are 2 *pratihāras* — the penultimate quarter — harissṛjāno atiyonasā∫1tvā∫3bhāiḥ/ or of 4 syllables — vā∫234rthā/pā∫234jā/

सिमानांनिषेधे ॥ १६ ॥ चतुर्थः ॥ १४ ॥ (Sharma — असावि सिमानां निषेधे ॥)

The Simānām niṣedhaḥ sāman [Ūha Kṣu 929] is based on the *tṛca* beginning with *asāvi.* The sage is Simā, metre Jagati and deity Soma. It is employed at the end of Mādhyandina on the 9th day in the *daśarātra* Vyuḍha in the form of Samūḍha. There are 2 *pratihāras* — (1) pū∫23nā/no∫23vā∫34/ or, śyā∫23ino/ nā∫23yo∫34/

Kṣū Vimśa IV ends. Ūha Kṣu Khaṇḍa 21 ends of

PS. Prapā. II.

Khaṇḍa 22 begins —

(Samūḍha in the form of Samūḍha — the endings of *sāmans* are those of *samūḍha* and the metres those of *samūḍha* — it surpasses both these former *daśarātras;* have both the endings of *sāmans* and the metres make it *samūḍha.* This is *samūḍha* on both ways. [Dhānañjayya explains *samūḍha* as *samūha* of *jyotiṣṭoma.* Its first 2 days are *aniṅgya* (unchanged). From the 3rd day dropping Triṇidhanatvāṣṭrisāman, it be replaced by Aiḍatvāṣṭrīsāman. Svārasāmarāja to be employed in the place of Ariṣṭa. Those endings of Mādhyandina of Samūhachandomas are the endings of Ārbhava — of them the svāras are in the Jagatī metre. These are Indrasya-apāmīvam, Vāyoḥabhikrandaḥ and Simānāṁnniṣedhaḥ. From the 7th day Sauhaviṣa should be dropped, and Jarābodhīya should be employed in its place; the Ārbhava should not be without *iḍā* the Arka should be dropped from the 9th day and employed in the Anuṣṭubh metre. The said Kalpa becomes Samūḍha.

Vyūḍha in the form of Vyūḍha — The endings of *sāmans* of Vyūḍha and the metres of Vyūḍha; this is the *dvādaśāha* which we study.)

प्र वाजि बोधीयम् ॥ १ ॥

The Jarābodhīyasāman [Ūha Kṣu 930] is based on the *ṛcs* beginning with *pravāji*. The sage is Agni, metre Dvipadāvirāj and deity Soma. (Nānā-deity Agni or Rudra, metre-Akṣarapaṅkti) — It is employed in the Ārbhava on the 7th day in the daśarātrasamūḍha in the form of Samūḍha.

[Now the Saṁkramadvādaśāha — Those first 3 days are the 1st 3 days of the groups of three days. The 2nd and 3rd days are the 2nd and 3rd; 10th is the 10th; Daśarātra becomes even by the group of 3 days "Let me perform by the group of 3 days to have evenness". With this idea when the former group of 3 days ends, from that the latter group begins. After the ending of the former day the latter would take place after that. This is called the Saṁkramadvādaśaha.

Now there are other 4 Dvādaśāhas — Agniṣṭut, Indrastut, Sūryastut and Vaiśvadevastut. In the Agniṣṭut the Brahmasāmans of Chandomas should be fashioned on the *pragāthas* belonging to Agni in the Bṛhatī metre. This is Agniṣṭut. It should be performed by one desirous of food; the Brahmasāmans in the Bṛhatī metre of the Chandomas is the *pragātha*, belonging to Indra — this is Indrastut. The king desirous of success in war or strength should perform this. The Brahmasāmans in the Bṛhatī metre of the Chandomas fashioned on the *pragāthas* belonging to Sun is the Sūryastut. It should be performed by one whose sacrifice is confused or whose sacrifice is impaired in the middle; the Brahmasāmans of the Chandomas in the Bṛhatī metre should be fashioned in the *pragāthas* belonging to Viśvedevas, that is the Vaiśyadevastut; — one should perform it, if desirous of prajāti (procreation).

अदर्श्यात्वाभिनिधनं काण्वम् ॥ २ ॥

The 2 Abhinidhanakāṇvasāmans [Ūha Kṣu 931 and 932], are based on the *ṛcas* beginning with *adarśi* and *ātvā*. The sage of both is Kaṇva, metre Bṛhatī and deity of [Ūha Kṣu 931] is Agni and of 932 is Indra. [Ūha Kṣu 931] is employed in the 3rd *pṛṣṭha* on the 7th day in the Agniṣṭut daśarātra. [Ūha Kṣu 932] is employed in the 3rd *pṛṣṭha* on the 7th day in the Indrastut daśarātra.

अग्न आ-इन्द्र-बण्म नैपातिथानि ॥ ३ ॥

The 3 Naipatithasāmans [Ūha Kṣu 933, 34 and 35] are based on the *ṛcas* beginning with *agna āyāhi*, *indramit* and baṇmahām respectively. [Ūha Kṣu 933]

— the sage is Nipātithi (Nānā-Nipātitha), metre Bṛhatī and deity Agni. It is employed in the 3rd *pṛṣṭha* on the 8th day in the Agniṣṭut-daśarātra. [Ūha Kṣu 934] — The sage and metre same as above, deity Indra and it is employed in the 3rd *pṛṣṭha* on the 8th day in the Indrastut *daśarātra.* [Ūha Kṣu 935] — The sage and metre same as above, and deity Sūrya — It is employed in the 3rd *pṛṣṭha* on the 8th day in the Sūryastutdaśarātra.

अच्छा श्रायन्तीयं क्षुद्राः ॥ ४ ॥ श्रायन्तीयं क्षुद्राः ॥

The Śrāyantīyasāman [Ūha Kṣu 936] is based on the *tṛca* beginning with *acchānaḥ.* The sage is Prajāpati (Nānā-Śrāyanta), metre Bṛhatī and deity Agni. It is employed in the 3rd *pṛṣṭha* on the 9th day in the Vaiśvadevastut-daśarātra.

The Ūhagāna in the Phulladīpa of Kṣudra composed by Dīksita Rāmakṛṣṇa, the son of Tripathī, Dāmodara, alias Nānābhai ends. The Kṣudrasūtra in regard to this —

Nānā — (The 10 other Dvādaśāhas — Kṣusū. All this Daśarātra has the *stomas* of the 1st day — one should perform this sacrifice desirous of Brahminic lustre; 2nd should be performed by one desirous of lustre and strength, the 3rd by one desirous of stability or procreation, the 4th by one desirous of stability, 5th by one desirous of amplitude or one desirous of destroying enemy, 6th by one desirous of stability, 7th by one desirous of lustre or Brahminic lustre, 8th by one desirous of lustre or strength, 9th by one desirous of stability or procreation 10th by one desirous of lustre or Brahminic lustre or stability or procreation).

(The infinite dvādaśāhas — Kṣusū - whatever *ṛcs* and *sāmans* are there so many are the infinite Dvādaśāhas — all the *ṛcs*, all the *stomas*, all the *pṛṣṭhas* and all the *sāmans*, should be known. 1 *tṛca* should be employed in the place of other. Thus the Kalpa becomes different e.g. after fashioning Vāravantīya agniṣṭomasāman in the Revatīs one should perform sacrifice if desirous of beasts. Similarly if one *stoma* is fashioned in place of other, the kalpa becomes different eg. fashioning. Agniṣṭomasāman with Ekaviṁśa, one should perform sacrifice in the case of the sacrificer who is suffering from disease.Thus, the *pratipads* or *stoma* or Kalpa or *pṛṣṭha* or *saṁsthā* or *sāmans* being fashioned in place of others the Kalpa becomes different.)

Rahasyagāna — Daśarātra Parvan
Prapā. II. Khaṇḍa 23 begins —

स्वासु तरमेना प्रत्यु इमा उ वामिति च ॥ १ ॥

There are 4 Rathantarasāmans. The first is based on its own *ṛcs* (*pragātha*) beginning with *ābhitvā* (R.G1) The sage is Vasiṣṭha, metre Bṛhatī for the 1st and Kakubh for the latter *stotrīyās* and deity Indra. The 2nd (R. G2) is based on the *pragātha* beginning with *enāvo*. The sage and metre are as per (R. G1) and deity Agni. The 3rd (R. G3) is based on the *pragātha* beginning with *pra tyu adarśi*. The sage and metre as per R. G1 and deity Uṣas and the 4th — (R. G4) is based on the *pragātha* beginning with *imā uvām*. The sage and metre as per R. G1 and deity Aśvins.

त्वामिद्बृहत् ॥ २ ॥

The Bṛhatsāman [R. G5] is based on the *pragātha* beginning with *tvāmit*. The sage is Bharadvāja, metre Bṛhatī with Kakubh for the latter *stotrīyās* and deity Indra.

अभि सोऽन्तरिक्षम् ॥ ३ ॥

The Antarikṣasāman [R. G6] is based on the *tṛca* beginning with *abhisomāsaḥ*. The sage is Prajāpati, metre Bṛhatī and deity Soma.

यद्या वैरूपम् ॥ ४ ॥

The Pañcanidhanavairūpasāman [R. G7] is based on the *pragātha* beginning with *yadyāva indra*. The sage is Virūpa, metre Bṛhatī and deity Indra.

पवित्रमरिष्टम् ॥ ५ ॥

The Ariṣṭasāman [R. G8] is based on the *tṛca* beginning with *pavitrante*. The sage is Prajāpati, metre Jagatī and deity Soma.

पवस्व दाथर्वणम् ॥ ६ ॥

The Ātharvaṇasāman [R. G9] is based on the *tṛca* beginning with *pavasva dakṣa sādhanaḥ*. The sage is Atharvan, metre Gāyatrī and deity Soma.

पिबा महावैराजम् ॥ ७ ॥

The Mahāvairāja sāman [R. G10] is based on the *tṛca* beginning with *pibāsomam*. The sage is Indra, metre Virāj and deity Indra.

1st Daśati ends

अर्षा यण्वम् ॥ ८ ॥

The Yaṇvasāman [R. G11] is based on the *tṛca* beginning with *arṣāsoma.* The sage is Prajāpati, metre Gāyatrī and deity Soma.

इन्द्रो बार्हद्गिररश्मे ॥ ९ ॥

The Bārhadgirasāman (R.G. 12) and the Pārthuraśma sāman (R.G. 13) are based on the *tṛca* beginning with *indra madāya.* (R.G. 12) —The sage is Bṛhadgiri, metre Paṅkti and deity Indra. (R.G. 13) — The sage is Pṛthuraśmi prajāpati, metre Paṅkti and deity Indra.

स्वादोर्वाजीयम् ॥ १० ॥

The Rāyovājīyasāman (R.G. 14) is based on the *tṛca* beginning with *svādoritthā.* The sage is Rāyovāja, metre Paṅkti and deity Indra.

पवस्व वार्षभाष्टेडौ ॥ ११ ॥

The Śākvara-ṛṣabhasāman (R.G. 15) and Aṣṭeḍapadastobha sāman (R.G. 16) are based on the *tṛca* beginning with *pavasva vājasātaye.* (R.G. 15) — The sage is Rudra, metre Anuṣṭubh and deity Soma. (R.G. 16) —The sage is Prajāpati, metre and deity as per RG. 15.

इन्द्रायेन्दो रेवत्यः ॥ १२ ॥

The Rāvatīs sāman (R.G. 17) is based on the *tṛca* beginning with *indrāya indo.* The sage is Prajāpati, metre Gāyatrī and deity Soma.

सुरूप ऋषभः ॥ १३ ॥

The Ṛṣabharaivatasāman [R.G. 18] is based on the *tṛca* beginning with *surūpa kṛtnum.* The sage is Rudra, metre Gāyatrī and deity Indra. (Prajāpati is also given as deity).

उभे यच्छ्येनः ॥ १४ ॥

The Śyenasāman (R.G. 19) is based on the *tṛca* beginning with *ubhe yadindra.* The sage is prajāpati, metre Mahāpaṅkti (Śaṭpadā-atijagatī) and deity Indra.

इमा नु भद्रम् ॥ १५ ॥

The Bhadrasāman (R.G. 20) is based on the *tṛca* beginning with *imānukam.* The sage is Prajāpatibhuvana, metre Dvipadā-triṣṭubh and deity Soma.

यस्तेऽग्नेरर्कः ॥ १६ ॥

The Agneḥarkhasāman [R. G21] is based on *tṛca* beginning with *yaste madāḥ.* The sage is Agni, metre Gāyatrī and deity Soma.

Second *daśati* ends.

पवस्व दे शिरामर्कः ॥ १७ ॥

The Svāśirāmarkaḥsāman [R. G22] is based on the *tṛca* beginning with *pavaśva deva.* The sage is Śvāśiras, metre Gāyatrī and deity Soma.

तोषि स्थान-संकृति-भर्ग-यशांसि ॥ १८ ॥

The Devasthāna [R. G23], Saṁkṛti [R. G24], Bharga [R. G25] and Yaśas [R. G26] *sāmans* are based on the *tṛca* beginning with *parīto ṣiñcatā*. [R. G23] — The sage is Varuṇa, metre Bṛhatī and deity Soma. (R.G. 24) — The sage is Prajāpati or Devas, metre Bṛhatī and deity Soma. [R. G25] — The sage is Prajāpati, metre Bṛhatī and deity Soma. [R. G26] — The sage, metre and deity as above.

सुषाऽसाविसो तमसोऽर्कः ॥ १९ ॥

The Dīrghatamasaḥarkaḥsāman [R. G27] is based on the source verse of the 2nd *stotrīyā* beginning with *suṣāvasomam* and the 1st line of the 2nd *ṛc* of the *tṛca* beginning with *parīto*. The sage is Dīrghatamas, metre Bṛhatī and deity Soma [R. G28] — It is based on the the *tṛca* beginning with *asāvisomaḥ*, the sage, and deity as per [R. G27] and metre Jagatī.

कया तरम् ॥ २० ॥ दशरात्रः ॥ १ ॥

The Rathantarasāman [R. G29] is based on the *tṛca* beginning with *kayānaḥ*. The sage is Vasiṣṭha, metre Gāyatrī and deity Indra.

PS. Khaṇḍa 23 of Prapāthaka II ends.

R.G. Daśarātra parvan ends —

R.G. Saṁvatsaraparvan —Khaṇḍa 24 begins —

पुना तरम् ॥ १ ॥

The Rathantarasāman [R. G30] is based on the *pragātha* beginning with *punānaḥ*. The sage is Vasiṣṭha, metre Bṛhatī and Kakubh for the latter *stotrīyās* and deity Soma.

अभि सोऽञ्जोरूपम् ॥ २ ॥

The Añjovairūpasāman [R. G31] is based on the *tṛca* beginning with *abhisomāsaḥ*. The sage is Virūpa, metre Bṛhatī and deity Soma.

तोष्यां वणम् ॥ ३ ॥

The Ātharvaṇasāman [R. G32] is based on the *tṛca* beginning with *parīto ṣiñcaiā*. The sage is Atharvaṇa, metre Bṛhatī and deity Soma.

अर्षापत्यशाक्वरे ॥ ४ ॥

The Apatya [R. G33] and Śākvaravarṇa [R. G34] sāmans are based on the *tṛca* beginning with *arṣāsoma*. [R. G33] — The sage Prajāpati, metre Gāyatrī and deity Soma. [R. G34] — The sage is Śākvaravarṇa, metre Gāyatrī and deity Soma.

यज्ञा यज्ञा च तरम् ॥ ५ ॥

The Rathantarasāman [R. G35] is based on the *pragātha* beginning with *yajñāyajñyā*. The sage is Vasiṣṭha, metre Bṛhatī and Kakubh for the latter *stotrīyās* and deity Agni [R. G36] — The next Rathantarasāman is based on the *ṭṛca* beginning with *yajjāyathā*. The sage is Vaisiṣṭha, metre Anuṣṭubh and Bṛhatī for the latter *stotrīyās* and deity Indra.

Rg. 1st Prapāṭhaka ends —

मत्स्यबृहत् ॥ ६ ॥

The Bṛhatsāman [R. G37] — is based on the *ṭṛca* beginning with *matsya pāyi*. The sage is Bharadvāja, metre is Skandhogrīvī with Anuṣṭubh for the latter *stotrīyās* and deity Indra.

प्रत्यस्मै तरम् ॥ ७ ॥

The Rathantarasāman [R. G38] is based on the *ṛcs* beginning with *pratyasmai*. The sage is Vasiṣṭha, metre Anuṣṭubh with Bṛhatī for the latter *stotrīyās* and deity Indra.

[The *ṛcs* are no 1, 2 and 4 of the *sukta*, 242; the Uttarārcika no. 1440, 1441 and 1444).

यज्जा-प्रसु स्वरं चतुर्थम् ॥ ८ ॥

The Caturthasvarasāman [R. G39] is based on the *ṭṛca* beginning with *yajjāyathā*. The sage is Vāyu, metre Anuṣṭubh with Bṛhatī for the latter *stotrīyās* and deity Indra.

The 2nd Caturthasvara sāman [R. G40] is based on the *ṭṛca* beginning with *prasunvānāya*. The sage is Vāyu, metre Anuṣṭubh and deity Indra.

मत्स्ययं पूषा द्वितीयम् ॥ ९ ॥

The Dvitīyasvarasāman [R. G41] is based on the *ṭṛca* beginning with *matsyapāyi*. The sage is Vāyu, metre Skandhogrīvī with Anuṣṭubh for the latter *stotrīyās* and deity Indra. The 2nd Dvitīyasvarasāman [R. G42] is based on the *ṭṛca* beginning with *ayampūṣā*. The sage is Vāyu, metre Anuṣṭubh, deity Soma.

एतास्वेव तृतीयम् ॥ १० ॥

The 2 Tṛtīyasvarasāmans [R. G43 and 44] are based on the same *ṛcs*. [R. G43] — is based on the *ṭṛca* beginning with *matsyapāyi*, deity is Vāyu, metre Skandhogrīvī with Anuṣṭubh for the latter *stotrīyās* and deity Indra. [R. G44] — is based on the *ṭṛca* beginning with *ayampūṣā*. The sage is Vāyu, metre Anuṣṭubh and deity Soma.

प्रत्यस्मै सुतासः प्रथमम् ॥ ११ ॥

The Prathamasvarasāman [R. G45] is based on the 3*ṛcs* of the *sūkta* 242 of Uttarārcika numbering 1440, 1441 and 1443. The sāman begins with *pratyasmai.* [R. G46] —next Prathamasvarasāman is based on the *ṛca* beginning with *sutāsaḥ.* [R. G45] — The sage is Vāyu, metre Anuṣṭubh with Bṛhatī for the latter *stotṛiyās* and deity Indra. [R. G46] — The sage is Vāyu, metre Anuṣṭubh and deity Soma.

अस्य प्रत्नां भाजम् ॥ १२ ॥

The Bhrājasāman [R. G47] is based on the *ṛca* beginning with *asyapratnām.* The sage is Sūrya, metre Gāyatrī and deity Soma.

विभ्राट्-तव-बण्मेन्द्रमिद्दे-श्रायन्तः कीर्त्यम् ॥ १३ ॥

There are 5 Mahādivākīrtyasāmans [R. G48, 49, 50, 51 and 52]. [R. G48] — It is based on the *ṛca* beginning with *vibhrāṭ.* The sage is Indra, metre Jagatī and deity Sūrya. [R. G49] — is based on the *pragātha* beginning with *tavāham soma.* The sage is Indra, metre Bṛhatī and deity Soma. [R. G50] — is based on the *progātha* beginning with *baṇmahān.* The sage is Indra, metre Bṛhatī and deity Sūrya. [R. G51] — is based on the *pragātha* beginning with *indramiddevatātaye*— the sage is Indra, metre Bṛhatī and deity Indra. [R. G52] — is based on the *pragātha* beginning with *śrāyantaḥ*— the sage, metre and deity are as in [R. G51].

इन्द्र क्र-पुरः श्राय विकर्णम् ॥ १४ ॥

There are 3 Vikarṇasāmans [R. G53, 54 and 55]. [R. G53] — is based on the *pragātha* beginning with *indrakratum* — the sage is Vāyu, metre Bṛhatī and deity Indra. [R. G54] is based on the *ṛca* beginning with *purojiti.* The sage is Vāyu, metre Anuṣṭubh and deity Soma. [R. G55] — is based on the *pragātha* beginning with *śrāyantaḥ* — the sage is Vāyu, metre Bṛhatī and deity Soma.

परिस्वान आभ्राजम् ॥ १५ ॥

The Ābhrājasāman [R. G56] is based in the *ṛca* beginning with *parisvānaḥ.* The sage is Sūrya, metre Gāyatrī and deity Soma.

उच्चाग्नेर्व्रतम् ॥ १६ ॥

The Agervrata-sāman [R. G57] is based on the *ṛca* beginning with *uccāte.* The sage is Agni, metre Gāyatrī and deity Soma.

मूर्धा पुरो भासे ॥ १७ ॥

There are 2 Bhāsasāmans [R. G 58 and 59]. [R. G58] — It is based on the *ṛca* beginning with *mūrdhānam.* The sage is Vāyu, metre Triṣṭubh and deity Agni. [R. G59]. It is based on the *ṛca* beginning with *purojiti.* The sage is Vāyu, metre Anuṣṭubh and deity Soma.

तवाहं तरम् ॥ १८ ॥

The Rathantarasāman [R. G60] is based on the *pragātha* beginning with *tavāham*; the sage is Vasiṣṭha, metre Bṛhatī and with Kakubh for the latter *stotrīyās* and deity Soma.

पुरोजि बृहत् ॥ १९ ॥

The Bṛhatsāman [R. G61] is based on the *ṭṛca* beginning with *purojiti*. The sage is Bharadvāja, metre Anuṣṭubh and deity Soma.

परीतस्तरम् ॥ २० ॥

The Rathantarasāman [R. G62] is based on the *pragātha* beginning with *parītaḥ*. The sage is Vasiṣṭha, metre Bṛhatī with Kakubh for the latter *stotrīyās* and deity Soma.

रेवतीरेवत्यः ॥ २१ ॥

The Revatīs sāman [R. G63] is based on the *ṭṛca* beginning with *revatīrnaḥ*. The sage is Prajāpati, metre Gāyatrī and deity Indra

त्वमग्ने बृहत् ॥ २२ ॥

The Bṛhatsāman [R. G64] is based on the *ṭṛca* beginning with *tvamagne*. The sage is Bharadvāja, metre Gāyatrī and deity Agni.

अभि सो परीतो वार्कजम्भाद्योत्तरे ॥ २३ ॥

The Vārkajambhādya [R. G65] and Vārkajambhottara [R. G66] *sāmans* are based on the 1st 2*ṛcs* of the *sūkta* numbering U. Arc. 73, beginning with *abhisomāsaḥ* [R. G65]; and the *pragātha* beginning with *parītaḥ* [R. G66] respectively. The sage, metre and deity of both are — Vṛkajambha, Bṛhatī and Soma.

तदिदा-त्रिक राजन-देव्ये ॥ २४ ॥

The Rājanasāman [R. G67] and Pañcanidhana Vāmadevyasāman [R. G68] are based on the *ṭṛcas* beginning with *tadidāsa* and *trikadrukeṣu* respectively. [R. G67] — The sage is Indra, metre Triṣṭubh and deity Indra. [R. G68] — The sage is Vāmadeva, metre Aṣṭi and deity Indra.

परिस्वानः स्वाशिरामर्कः ॥ २५ ॥ (Simon & Madras — शिरामर्कः ।)

The Svāśirāmarkaḥsāman [R. G69] is based on the *ṭṛca* beginning with *parisvānaḥ*. The sage is Svāśiras, metre Gāyatrī and deity Soma.

अग्ने तवषड्ऋचे लान्दम् ॥ २६ ॥ संवत्सरः ॥ २ ॥

The Ilāndasāman [R. G70] is based on the 6 *ṛcs* beginning with *agne tava*. The sage is Agni, metre Bṛhatī and deity Agni.

R.G. *Saṃvatsaraparvan* Khaṇḍa 24 ends.

PS. Prapā. II. Khaṇḍa 25 begins —

Ekāhaparvan begins

पुरो वणम् ॥ १ ॥

The Ātharvaṇasāman [R. G71] is based on the *tṛca* beginning with *purojiti.* The sage is Atharvan, metre Anuṣṭubh and deity Soma.

स्वादि शिरामर्कः ॥ २ ॥

The Svāśirāmarkaḥsāman [R. G72] is based on the *tṛca* beginning with *svādiṣṭhayā.* The sage is Svāśiras, metre Gāyatrī and deity Soma.

अर्षा-यस्ते वार्षाहरे ॥ ३ ॥

The 2 Vārṣāharasāmans [R. G73 and 74] are based on the *tṛca* beginning with *arṣā soma* and *yaste madaḥ* respectively. The sage, metre and deity of both are Vṛṣāhari, Gāyatrī and Soma.

अभि त्वा-त्वामि त्तर-बृहद्द्विपदोत्तरे ॥ ४ ॥

The Parācīṣurathantaram [R. G75] and Parācīṣubṛhat [R. G76] sāmans are based on the *pragāthas* beginning with — *abhitvāśūra* and *tvāmiddhi* respectively. [R. G75]. The sage is Vasiṣṭha, metre Bṛhatī dvipadāpaṅktī and deity Indra. [R. G76] The sage is Bharadvāja, metre and deity as in [R. G75].

पर्यूषु नदꣳसꣳस्तोभः ॥ ५ ॥

The 2 Marutāmsaṁstobhasāmans [R. G77 and 78] are based on the *tṛca* beginning with *paryūṣu* and the *ṛc nadam vaḥ* respectively. [R. G77] — The sages are Maruts metre Pipīlikāmadhyā-anuṣṭubh and deity Soma. [R. G78] — The sages are Maruts, metre Kṣudrapadoṣṇih and deity Indra.

पुना सप्तहमेकस्याम् ॥ ६ ॥

The Saptahsāman [R. G79] is based on one *ṛc* beginning with *punānaḥ.* The sage is Jamadagni, metre Bṛhatī and deity Soma.

धर्ता दीर्घतमसोऽर्कः ॥ ७ ॥

The Dīrghatamasaḥarkaḥsāman [R. G80] is based on the *tṛca* beginning with *dhartā.* The sage is Dīrghatamas, metre Jagatī and deity Soma.

अयं पू भर्गः ॥ ८ ॥

The Bhargasāman [R. G81] is based on the *tṛca* beginning with *ayampūṣā.* The sage is Prajāpati, metre Anuṣṭubh and deity Soma.

स्वासु वत्साः ॥ ९ ॥ [Simon — वत्सम् ।]

The Nityavatsās [R. G82] is based on its own *tṛca* beginning with *ayā rucā.* The sage is Prajāpati, metre Atyaṣṭi, and deity Soma.

मा भेम बृहत् ॥ १० ॥

The Bṛhatsāman [R. G83] is based on the *pragātha* beginning with *mābhema.* The sage is Bharadvāja, metre Bṛhatī with Kakubh for the latter *stotrīyās* and deity Indra.

यस्ते स्वाशिरामर्कः ॥ ११ ॥

The Svāśirāmarkaḥsāman [R. G84] is based on the *tṛca* beginning with *yaste madaḥ.* The sage is Svāśiras, metre Gāyatrī and deity Soma.

किमिद्बृहत् ॥ १२ ॥ [Madras — कि मि बृहत् ॥]

(Simon — किमिद् बृहत् ॥)

The Bṛhatsāman [R. G85] is based on the *tṛca* beginning with *kimittaviṣṇo.....*; the sage is Bharadvāja, metre Triṣṭubh and deity Viṣṇu.

पवते यस्ते (उद्भिद्) - बलभिदेकर्चौ ॥ १३ ॥

The Udbhid and Balabhidsāmans [R. G86 and 87] are based on 1 *ṛc* beginning with *pavate* and *yastemadaḥ* respectively. [R. G86] — The sage is Bṛhaspati, metre Uṣṇih and deity Soma [R. G87] — The sage is Bṛhaspati, metre Gāyatrī and deity Soma.

त्वमिन्द्र यशः ॥ १४ ॥

The Yaśas sāman [R. G88] is based on the *pragātha* beginning with *tvam indra yaśah.* The sage is Prajāpati, metre Bṛhatī and deity Indra.

पुरोजि भर्गः ॥ १५ ॥

The Bhargasāman [R. G89] is based on the *tṛca* beginning with *purojiti.* The sage is Prajāpati, metre Anuṣṭubh and deity Soma.

पुना स्थानम् ॥ १६ ॥

The Devasthānasāman [R. G90] is based on the *tṛca* beginning with *punānaḥ.* The sage is Varuṇa, metre Bṛhatī and deity Soma.

स्वासु सप्तहम् ॥ १७ ॥

The *Saptahasāman* [R. G91] is based on its own *ṛcs* beginning with *tvā middhi.* The sage is Jamadagni, metre *Bṛhatī* and deity Indra.

ल्ये सामनी पुर इन्दुरेकर्चः ॥ १८ ॥ एकाहाः ॥ ३ ॥

The Sammīlyasāman [R. G92] is based on the *tṛca* beginning with *purojiti.* The other Sammīlya sāman [R. G93] is based on the last quarter of the 2nd *ṛc* beginning with *induraśvaḥ* and the 3rd *ṛc* beginning with *tam duroṣam* of the *tṛca* of the 18th *sūkta.* The sage, metre and deity of both are Rudra, Anuṣṭubh and Soma.

RG. Ekāhaparvan ends—PS. Prapā. II. Khaṇḍa 25th ends.

R.G. Ahīnaparvan begins —
26th begins —

आज्यदोहानि प्रतिलोमानि प्रसुन्वाय २ सो तिस्रो वाच इति ॥ १ ॥

The 3 Ājyadohasāmans [R.G. 94, 95, 96) to be chanted in reverse order, are based on the *tṛca* beginning with *prasunvā ayam somaḥ* and *tisrovācaḥ* respectively. The sage of all the 3 is Agnivaiśvānara, [R. G94] — The metre is Anuṣṭubh and deity Soma [R. G95] — The metre is Triṣṭubh and deity Indra [R. G96] — The metre is Triṣṭubh and deity Soma.

श्राय कृति ॥ २ ॥ (Madras Ed — श्राय कृतिः ॥)

The Saṁkṛtisāman [R.G. 97] is based on the *pragātha* beginning with *śrāyantaḥ*. The sage is Prajāpati, metre Bṛhatī and deity Indra.

स्वासु रश्मम् ॥ ३ ॥

The Pārthuraśmasāman [R.G. 98] is based on its own *tṛca* beginning with *svādoḥ* — The sage is Pṛthuraśmi, (Prajāpati) metre Pañkti and deity Indra.

अश्वव्रतमभि वाजी ॥ ४ ॥
(Madras — अश्वव्रतो अभिवाजी ॥)

The Aśvavratasāman [R.G. 99] is based on the *tṛca* beginning with *abhivāji*. The sage is Aśvavrata, metre Triṣṭubh and deity Indra.

व्याहृतिसामानि पञ्च भूर्भुवः स्वः सत्यं पुरुष इति स्वर्णिधने च ॥ ५ ॥

The Vyāvṛtisāmans are 5 [R.G. 100] based on the *Vyahṛtisbhūḥ, bhuvaḥ, suvāḥ, satyam* and *puruṣaḥ*. They have *svar* in the *nidhana*. The sage is Prajāpati, metre Yajuḥ and deity Prajāpati.

अयं पू तमसः कर्चः ॥ ६ ॥

The Dīrghatamasaḥarakaḥsāman [R.G. 101] is based on 1*ṛc* beginning with *ayam pūṣā*. The sage is Dīrghatamas, metre Anuṣṭubh and deity Soma.

श्रीणा स्थानम् ॥ ७ ॥

The Devasthānasāman [R.G. 102] is based on the 4th quarter of the 2nd *ṛc* and Dvipadāvirāj of the sūkta no. 198. It begins with *Śrīṇantaḥ*. The sage is Varuṇa, metre Bṛhatī and deity Soma.

तिस्रोऽग्नेरर्कः ॥ ८ ॥

The Agneḥarkaḥsāman [R.G. 103] is based on the *tṛca* beginning with *tisrovācaḥ*. The sage is Agni, metre Gāyatrī and deity Soma.

परि प्र धन्व दीर्घतमसोऽर्कः ॥ ९ ॥

The Dīrghatamasaḥarkaḥsāman [R.G. 104] is based on the *tṛca* beginning with *paripradhanva.* The sage is Dīrghatamas, metre Akṣarapañkti and deity Soma.

अभि त्वा वृषभ तरम् ॥ १० ॥

The Rathantarasāman [R.G. 105] is based on the *tṛca* beginning with *abhitvāvṛṣabha.* The sage is Vasiṣṭha, metre Gāyatrī and deity Indra.

यज्जा बृहत् ॥ ११ ॥

The Bṛhatsāman [R.G. 106] is based on the *tṛca* beginning with *yajjāyathā.* The sage is Bhardvāja, metre Anuṣṭubh with Bṛhatī for the latter *stotrīyās* deity Indra.

अभि प्रि-वृषा-पवित्रं-धर्ता इति स्तोभा द्विरिडचतुरिडषडिडाष्टेडानि ॥ १२ ॥

The Dviriḍapadastobha [R.G. 107], Caturiḍapadastobha [R.G. 108], Ṣaḍiḍa padastobha [R.G. 109], and Aṣṭeḍapadastobha [R.G. 110] sāmans are based on the *tṛcas* beginning with *abhipriyāṇi, vṛṣāmatīnām, pavitrante* and *dhartādivaḥ* respectively. The sage, metre and deity of all the 4 are — Prajāpati, Jagatī and Soma.

पुना वणम् ॥ १३ ॥

The Ātharvaṇasāman [R.G. 111] is based on the *ṛcs* beginning with *punānaḥ soma.* The sage is Atharvan, metre Bṛhatī and deity Soma.

परि प्रिया स्वाशिरामर्कः ॥ १४ ॥

The Svāśirāmarkaḥsāman [R.G. 112] is based on the *tṛca* beginning with *paripriyā.* The sage is Svāśiras, metre Gāyatrī and deity Soma.

सुता बृहत् ॥ १५ ॥

The Bṛhatsāman [R.G. 113] is based on the *tṛca* beginning with *sutāsaḥ.* The sage is Bharadvāja, metre Anuṣṭubh and deity Soma.

पुरो वार्कजम्भाद्यम् ॥ १६ ॥

The Vārkajambhādyasāman [R.G. 114] is based on the *tṛca* beginning with *purojiti.* The sage is Vṛkajambha, metre Annuṣṭubh and deity Soma.

आ सोमान्तरिक्षम् ॥ १७ ॥

The Antarikṣasāman [R.G. 115] is based on the *ṛcs* beginning with *ā soma.* The sage is Prajāpati, metre Bṛhatī and deity Soma.

अभि सो वणम् ॥ १८ ॥

The Ātharvaṇasāman [R.G. 116] is based on the *ṛcs* beginning with *abhisomāsaḥ.* The sage is Atharvan, metre Bṛhatī and deity Soma.

अग्निं वो वाजीयम् ॥ १९ ॥

The Rāyovājīyasāman [R.G. 117] is based on the *tṛca* beginning with *agnim vaḥ*. The sage is Rāyovāja, metre Triṣṭubh and deity Agni.

स्वाद्यग्नेरर्कः ॥ २० ॥

The Agneharkaḥsāman [R.G. 118] is based on the *tṛca* beginning with *svādiṣṭhayā*. The sage is Agni, metre Gāyatrī and deity Soma.

द्विर्यं दीर्घतमसोऽर्कः ॥ २१ ॥

The Dīrghatamasaḥarkaḥsāman [R.G. 119] is based on the *ṛc* beginning with *dviryam pañca* (2nd *ṛc* of *sūkta* 204). The sage is Dīrghatamas, metre Anuṣṭubh and deity Soma.

परिस्वा पयः ॥ २२ ॥ अहीनाः ॥ ४ ॥

The Payassāman [R.G. 120] is based on the *tṛca* beginning with *parisvānaḥ*. The sage is Prajāpati, metre Gāyatrī and deity Soma.

PS. Prapā. II. Khaṇḍa 26 ends.

Ahīna Parvan of R. G ends.

Satra Parvan begins —27 begins —

मा भेम तरम् ॥ १ ॥

The Rathantarasāman [R.G. 121] is based on the *ṛcs* beginning with *mābhema*. The sage is Vasiṣṭha, metre Bṛhatī with Kakubh for the latter *stotṛyās* and deity Viṣṇu.

अग्निं तं महे नः प्रतिवाजीयानि ॥ २ ॥

(Madras — अग्निं महेनः)

The 3 Rāyovājīyasāmans [R.G. 122, 123, 124) are based on the *tṛcas* beginning with *agnim tam manye, mahenoadya* and *prati priyatamam* respectively. The sage and metre of all the 3 are — Rāyovāja and Pañkti. The deity of 122 is Agni, of 123 is Uṣas and of 124 Aśvins.

अभि प्रिया दीर्घतमसोऽर्कः ॥ ३ ॥

Dīrghatamasaḥarkaḥsāman [R.G. 125] is based on the *tṛca* beginning with *abhi priyāṇi*. The sage is Dīrghatamas, metre Jagatī and deity Soma.

उत्सो भर्गः ॥ ४ ॥

The Bhargasāman [R.G. 126] is based on the 4th quarter of the 1st *ṛc* beginning with *utso devaḥ* and the 1st half of the 2nd *ṛc* beginning with *duhānaḥ* of Sūkta 9 of Ū. Arc. The sage is Prajāpati, metre Bṛhatī and deity Soma.

परिधीनाथर्वणम् ॥ ५ ॥

The Ātharvaṇasāman [R.G. 127] is based on the 4th quarter of the 1st *ṛc* beginning with *paridhīm rati* and the 1st half of the 2nd *ṛc* of the 94th *sūkta* of Ū. Arc. The sage is Atharvaṇa, metre Bṛhatī and deity Soma.

श्रीणन्तस्तमसः ॥ ६ ॥

The Dīrghatamasaḥarkaḥsāman [R.G. 128] is based on the last quarter of the 2nd *ṛc* beginning with *śriṇantaḥ* and 3rd *ṛc* in the Dvipadāvirāj metre of *sūkta* 198 of Ū. Arc. The sage is Dīrghatamas, metre Bṛhatī and deity Soma.

परि त्यं संकृत्येकर्चः ॥ ७ ॥

The Saṁkṛtisāman [R.G. 129] is based on the *ṛc* beginning with *parityam*. The sage is Prjajāpati, metre Anuṣṭubh and deity Soma.

पुना यशः ॥ ८ ॥

The Yaśas sāman [R.G. 130] is based on the *pragātha* beginning with *punānaḥ*. The sage is Prajāpati, metre Bṛhatī and deity Soma.

पुरो जम्भोत्तरम् ॥ ९ ॥

The Vārkajambhottarasāman [R.G. 131] is based on the *tṛca* beginning with *purojiti*. The sage is Vṛkajambha, metre Anuṣṭubh and deity Soma.

उत्सः संसर्प उत्तमः ॥ १० ॥

The Saṁsarpottama (or Saṁsarpottara) sāman [R.G. 132] is based on the 2nd *stotrīyā* which has the last quarter of the 1st *ṛc* beginning with *utso devaḥ* and the 1st half of the 2nd *ṛc* of the sūkta no 9 of Ū. Arc. The sage is Vāyu, metre Bṛhatī and deity Soma.

अभि प्र वाद्यम् ॥ ११ ॥

The Saṁsarpādyasāman (or Sarpadvitīya) (R.G. 133) is based on the *pragātha* beginning with *abhi pravaḥ*. The sage is Agni, metre Bṛhatī and deity Indra.

पुरो द्वितीयम् ॥ १२ ॥ सत्राणि ॥ ५ ॥

The Saṁsarpadvitīyasāman [R.G. 134] is based on the *tṛca* beginning with *purojiti*. The sage is Pṛthivī, metre Anuṣṭubh and deity Soma.

Satra Parvan of R.G ends. PS. Prapā. II. Khaṇḍa 27 ends.

28 begins —

तं वो वणम् ॥ १ ॥

The Ātharvaṇasāman [R.G. 135] is based on the *pragātha* beginning with *tamvo daśmam*. The sage is Atharvan, metre Bṛhatī and deity Indra.

अभि प्र वणं वृषा चैकवृषा च ॥ २ ॥

The Ātharvaṇa [R.G. 136], Vṛsā [R.G. 137] and Ekavṛṣasāman [R. G138] are based on the *pragātha* beginning with *abhipravaḥ* [R. G136] — The sage is Atharvan, metre Bṛhatī and deity Indra [R.G. 137] — The sage is Prajāpati, metre Bṛhatī and deity Indra [R.G. 138] — The sage is Prajāpati, metre Bṛhatī and deity Indra.

पुनाश्विनोर्व्रतम् ॥ ३ ॥

The Aśvinovratasāman [R.G. 139] is based on the *pragātha* beginning with *punānaḥ*. The sages are Aśvins, metre Bṛhatī and deity Soma.

पुर उत्तरम् ॥ ४ ॥

The Aśvinovratottarasāman [R.G. 140] is based on the *tṛca* beginning with *purojiti*. The sages are Aśvins, metre Anuṣṭubh and deity Soma.

एतास्वेवापांव्रते ॥ ५ ॥ [Madras तास्वेवा .....]

The 2 Apāṃvratasāman [R.G. 141, 142] are based on these same *ṛcs*. [R.G. 141] — It is based on the *pragātha* beginning with *punānaḥ*. The sage is Āpaḥ, metre Bṛhatī and deity Soma [R.G. 142]. It is based on the *tṛca* beginning with *purojiti*, the sage is Āpaḥ metre Anuṣṭubh and deity Soma.

पुना गवां व्रतम् ॥ ६ ॥

The Gavāmvratasāman [R.G. 143] is based on the *pragātha* beginning with *punānaḥ*. The Gavāṃvratottarasāman [R.G. 144] is based on the *tṛca* beginning with *svādiṣṭhayā*. The sage, metre and deity of both are - Gāvaḥ, Bṛhatī and Soma.

स्वाद्युत्तरम् ॥ ७ ॥

The latter Gavāṃvratam sāman [R.G. 144] is based on the two *ṛcs* beginning with *Svādiṣṭhayāmadiṣṭhayā* — The sages are cows (gāvaḥ) metre Bṛhatī and deity Pavamānasoma.

एना-प्रत्यु-इमा उ वाम्-अग्ने-विवस्वत् त्रिकद्रुकेषु बृहत् ॥ ८ ॥

There are 5 Bṛhatsāmans [R.G. 145, 46, 47, 48 & 49) [R.G. 145] — It is based on the *pragātha* beginning with enāvoagnim. The sage is Bharadvāja, metre Bṛhatī with Kakubh for the latter *stotrīyās* and deity Agni. [R.G. 146] — It is based on the *pragātha* beginning with *pratyu adarśi*. The sage is Bharadvāja, metre Bṛhatī with Kakubh for the latter *stotrīyās*, and deity Uṣas. [R.G. 147] — It is based on the *pragātha* beginning with *imāuvām*. The sage is Bharadvāja, metre Bṛhatī with Kakubh for the latter *stotrīyās* and deity Aśvins. [R.G. 148] — It is based on the *pragātha* beginning with *agne vivasvat*; the sage is Bharadvāja, metre Bṛhatī with

Kakubh for the latter *stotrīyās* and deity Agni. [R.G. 149] — is based on the *ṭṛca* beginning with *trikadrukeṣu*. The sage is Bharadvāja, metre Aṣṭi and deity Indra.

अग्ने विवस्वत्तरम् ॥ ९ ॥

The Rathantarasāman [R.G. 150] is based on the *pragātha* beginning with *agne vivasvat*. The sage is Vasiṣṭha, metre Bṛhatī with Kakubh for the latter *stotrīyās* and deity Agni.

प्रत्नꣳसखा तौरश्रवसे प्रतिलोमे ॥ १० ॥

The 2 Tauraśravasasāmans [R.G. 151, 152] chanted in reverse order are based on the last quarter of the 2nd *ṛc* beginning with *pratnam*, and the 2nd half of the *sūkta* 9 of U. Arc, the last quarter of the 1st *ṛc* beginning with sakhāyaḥ and the 2nd *ṛc* of the *sūkta* 18 Ū. Arc respectively. [R.G. 151] — The sage is Turaśravas, metre Bṛhatī and deity Soma [R.G. 152] — The sage is Turaśravas, metre Anuṣṭubh and deity Soma.

याममायं गौः ॥ ११ ॥ प्रायश्चित्तानि ॥ ६ ॥

The Yāmasāman [R.G. 153] is based on the *ṭṛca* beginning with *āyam gauḥ*. The sage is Yama, metre Gāyatrī and deity Sūrya.

RG. Prāyascitaparvan ends — PS. Prapāthaka II. Khaṇḍa 28 ends.

Kṣudra-parvan starts —29 begins —

यज्ञेन्दुरेकर्चःसखा-योधा बृहद् द्विः सखा त्रिः परि तं
दुर्योधा द्वौ द्वौ पादौ दिरभ्यस्येत् ॥ १ ॥

There are 4 Bṛhatsāmans [R.G. 154, 155, 156, 157] — [R.G. 154] — It is based on the *pragātha* beginning with *yajñā yajñā*. The sage is Bharadvāja, metre Bṛhatī with Kakubh for the latter *stotrīyās* and deity Agni. [R.G. 155] — is based on the last quarter of the 2nd *ṛc* of *sūkta* 18 of U. Arc beginning with *induraśvaḥ* and the 3rd *ṛc* of this *sūkta*. The sage is Bharadvāja, metre Anuṣṭubh and deity Soma. [R.G. 156] — It is based on the last quarter of the 1st *ṛc* of *sūkta* 18 beginning with *sakhāyāḥ*, and the 2nd and 3rd *ṛc* of this *sūkta*. The sage is Bharadvāja, metre Anuṣṭubh and deity Soma. [R.G. 157] — It is based on 2*ṛcs* in the Gāyatrī metre of the 18th *sūkta* after arranging them into 3 Anuṣṭubh metres. The sage is Bharadvāja, metre Anuṣṭubh and deity Soma. In the 3rd Bṛhatsāman, i.e. 156, the quarter *sakhāyodīrgha jihvyam* is repeated twice and the 2 quarters *pari pra syandate sutaḥ* and *tamduroṣamabhīnaraḥ* are repeated thrice. In the 4th Bṛhat, i.e. 157, the 2 quarters *'yo dhārayā pavakayā'* and *'paripraṣyandate sutaḥ'* of the 2nd *ṛc* are repeated twice in the 1st *stotrīyā*; the last quarter of the 2nd *ṛc* *'induraśvona kṛtvyaḥ'*

and the 1st quarter 'tam duroṣamabhīnaraḥ' of the 3rd *ṛc* are repeated in the 2nd *stotrīyā*; the 2nd quarter *'somam viśvācyā dhiyā*\ and the last quarter *'yajñāya santvadrayaḥ'* of the 3rd *ṛc* are repeated in the 3rd *stotrīyā*.

पुना तरम् उत्सः प्रतं द्विरभ्यस्तम् ॥ २ ॥

The Rathantarasāman [R.G. 158] is based on the *pragātha* beginning with *punānaḥ*. The sage is Vasiṣṭha, metre Bṛhatī and deity Soma. In it, the last quarter *'utso devo hiraṇyayaḥ*, of the 1st *ṛc* of the 18th *sūkta* and the 2nd quarter of the 2nd *ṛc* - *'pratnam sadastha māsadat'* are repeated twice.

अभि त्वा तरबृहत् ॥ ३ ॥

The Rathantarabṛhatsāman [R.G. 159] is based on the *pragātha* beginning with *abhitvāśūra*; the sages are Vasiṣṭha and Bhāradvāja, metre Bṛhatī with Kakubh for the latter *stotrīyās* and deity Indra.

त्वामित् बृहत्तरम् ॥ ४ ॥

The Bṛhatrathantarasāman [R.G. 160] is based on the *pragātha* beginning with *tvāmiddhi*. The sage, metre and deity are as per [R.G. 159].

त्वामि-त्वꣳ-ह्येहि जम्भम् ॥ ५ ॥

The Vārkajambhādyasāman [R.G. 161] is based on the *pragātha* beginning with *tvāmiddhi* and the other [R.G. 162] is based on the *pragātha* beginning with *tvam hyehi*. The sage, metre and deity of both are — Vṛkajambha, Bṛhatī with Kakubh for the latter *stotrīyās* and Indra.

स्वासु ह्वस्वा यदिन्द्र येति च ॥ ६ ॥

The Hrasvāvairūpasāman [R.G. 163] is based on its own *ṛcs* beginning with *yadyāva indrate* and the other Hrasvāvairūpasāman [R. G164] is based on the *ṛcs* beginning with *yadindra yāvatah*. The sage, metre and deity of both are Virūpa, Bṛhatī and Indra.

[Sharma makes 2 *sūtras* — स्वासु ह्वस्वा ॥ and यदिन्द्र येति च ॥]

यद्या यदिन्द्र यान्तरिक्षे ॥ ७ ॥

There are 2 Antarikṣasāmans (R.G. 165 and 166).

[R. G165] — is based on the *ṛcs* beginning with *yadyāvaindra* and [R.G. 166] — is based on the *ṛcs* beginning with *yadindra yāvatah*. The sage, metre and deity of both are — Prajāpati, Bṛhatī and Indra.

स्वासु षभः श्रुधी हवमिति च ॥ ८ ॥

The Vairājarṣabhasāman [R.G. 167] is based on the *tṛca* beginning with *pibā somam* and the other Vairājarṣabhasāman [R. G168] is based on the *tṛca* beginning

with *śrudhī havam.* The sage, metre and deity of both are (167, 168) — Rudra, Virāj and Indra.

[Sharma makes two *sūtras* — स्वासु षभः ॥ श्रुधी हवमिति च ॥]

त्रिकप्रोषु वत्साः ॥ ९ ॥

The Nityavatsas [R.G. 169] and [R.G. 170] are based on the *tṛcas* beginning with *trikadrukeṣu* and *proṣvasmai*, respectively [R.G. 169] — The sage is Prajāpati, metre Aṣṭi and deity Indra. [R. G170] — The sage is Prajāpati, metre Śakvari and deity Indra.

अतीषङ्गो यदिन्द्रेन्द्रा याहि ॥ १० ॥

The Atīsaṅgasāman [R.G. 171] is based on the 2 *tṛcas yadindra citra* and *indrāyāhi* with orderly mutual inclusion. The sage is Rudra, or Indra, metre Anuṣṭubh and deity Indra.

पूना-पूषा जम्भाद्यम् ॥ ११ ॥

There are 2 Vārkajambhādyasāmans [R.G. 172, 173]. [R.G. 172] — is based on the *pragātha* beginning with *punānaḥsoma.* The sage is Vṛkajambha, metre Bṛhatī and deity Soma. [R.G. 173] — is based on the *tṛca* beginning with *ayam pūṣā.* Its sage is Vṛkajambha metre Anuṣṭubh and deity Soma.

अभि सो ह्रस्वा ॥ १२ ॥

The Hrasvāvairūpasāman [R.G. 174] is based on the *pragātha* beginning with *abhisomāsaḥ.* The sage is Virūpa, metre Bṛhatī and deity Soma.

सुतासो ह्रस्वान्तरिक्षे ॥ १३ ॥

The Hrasvāvairūpasāman [R.G. 175] and the Antarikṣa [R.G. 176] are based on the *tṛca* beginning with *sutāso madhumattamaḥ.* [R.G. 175] — The sage is Virūpa, metre Anuṣṭubh and deity Soma. [R.G. 176] — The sage is Prajāpati, metre Anuṣṭubh and deity Soma.

तव पुर इति वैराजऋषभम् ॥ १४ ॥

There are 2 Vairāja-ṛṣabhasāmans [R.G. 177, 178]; [R.G. 177 is based on the *pragātha* beginning with *tavāham soma.* The sage is Rudra, metre Bṛhatī and deity Soma. [R.G. 178] — It is based on the *tṛca* beginning with *purojiti.* Its sage is Rudra, metre Anuṣṭubh & deity Soma.

सोम उ ष्वा — पवस्व वत्साः ॥ १५ ॥

The Nityavatsās [R.G. 179, 180) are based on the *pragātha* beginning with *soma u ṣvāṇaḥ* and the *tṛca pavasva vājasātaye* respectively. [R.G. 179] — The sage is Prajāpati, metre Bṛhatī and deity Soma. [R.G. 180] — The sage is Prajāpati, metre Anuṣṭubh and deity Soma.

तयोरेवातीषङ्गः ॥ १६ ॥

The 2 Atīṣaṅgasāmans [R.G. 181, 182] are also based on these sama *ṛcs*. [R. G181] — is based on the *ṛcs* beginning with *soma uṣvāṇaḥ* and [R. G182] beginning with *pavasva vājasātaye*. [R.G. 181] has the sage Rudra or Indra, metre Bṛhatī and deity Soma and [R.G. 182] has the Sage Rudra or Indra, metre Anuṣṭubh and deity Soma.

प्र सो-प्र सु तरम् ॥ १७ ॥

The Rathantarasāman [R.G. 183] is based on the *pragātha* beginning with *prasoma* and the other [R.G. 184] is based on the *tṛca* beginning with *prasunvānāya*. [R.G. 183] — the sage is Vasiṣṭha, metre Bṛhatī with kakubh for the latter *stotṛiyās* and deity Soma. The other [R.G. 184] — has the sage Vasiṣṭha, metre Anuṣṭubh and deity Soma.

पुना पूषा बृहत् ॥ १८ ॥

There are 2 Bṛhatsāmans [R.G. 185, 186] based on the *pragātha* beginning with *punānaḥ soma* and the *tṛca* beginning with *ayam pūṣā* respectively. [R.G. 185] has the sage Bharadvāja, metre Bṛhatī with kakubh for the latter *stotṛiyās* and deity Soma. [R.G. 186] — the sage is Bharadvāja, metre Anuṣṭubh and deity Soma.

अभि सो-सुतासो रूपे ॥ १९ ॥

There are 2 Pañcanidhanavairūpasāmans [R.G. 187, 188]. [R.G. 187] — is based on the *pragātha* beginning with *abhisomāsaḥ* and [R.G. 188] is based on the *tṛca* beginning with *sutāsomadhumattamāḥ*. [R.G. 187] — the sage is Virūpa, metre Bṛhatī and deity Soma [R.G. 188] — sage and deity as of [R.G. 187] and metre Anuṣṭubh.

तव-पुर इति महावैराजम् ॥ २० ॥

The Mahāvairājasāman [R.G. 189] — is based on the *pragātha* beginning with *tavāham soma* and the other [R.G. 190] is based on the *tṛca* beginning with *puroji*ti. [R.G. 189] has the sage Indra, metre Bṛhatī and deity Soma. [R.G. 190] has the sage Indra, metre Anuṣṭubh and deity Soma.

परि स्वा रेवत्यः ॥ २१ ॥

The Revatīs [R.G. 191] are based on the *tṛca* beginning with *parisvānaḥ*. The sage is Prajāpati, metre Gāyatrī and deity Soma.

अभि सो-सुता तरम् ॥ २२ ॥

The Rathantarasāman [R.G. 192] is based on the *pragātha* beginning with *abhi somāsaḥ*. Its sage is Vasiṣṭha, metre Bṛhatī with Kakubh for the latter *stotṛiyās* and

deity Soma. The other one [R.G. 193] — is based on the *tṛca* beginning with *sutā so madhumattamāḥ*. Its sage is Vasiṣṭha, metre Anuṣṭubh and deity Soma.

तव बृहत् ॥ २३ ॥

The Bṛhatsāman [R.G. 194] is based on the *pragātha* beginning with *tavāham soma*. Its sage is Bharadvāja, metre Bṛhatī with Kakubh for the latter *stotrīyās* and deity Soma.

सोम उ ष्वा-पवस्व तरम् ॥ २४ ॥

The Rathantarasāman [R.G. 195] is based on the *pragātha* beginning with *soma uṣvāṇaḥ*; the other one [R.G. 196] is based on the *tṛca* beginning with *pavasva vājasātaye*. [R.G. 195] — The sage is Vasiṣṭha, metre Bṛhatī with Kakubh for the latter *stotrīyās* and deity Soma. [R.G. 196] — The sage is Vasiṣṭha, metre Anuṣṭubh and deity Soma.

मृज्य सोमा बृहत् ॥ २५ ॥

The Bṛhatsāman [R.G. 197] is based on the *pragātha* beginning with *mṛjya mānaḥ*. Its sage is Bharadvāja, metre Bṛhatī with Kakubh for the latter *stotrīyās* and deity Soma. The other one i.e. [R.G. 198] is based on the *tṛca* beginning with *somāḥ* pavante. Its sage is Bharadvāja metre Anuṣṭubh and deity Soma.

पवस्व श्रेयः ॥ २६ ॥

The Śreyasasāman [R.G. 199] is based on the *tṛca* beginning with *pavasva Soma*. The sage is Prajāpati, metre Dvipadāgāyatrī and deity Agni.

सुतासोऽरिष्टम् ॥ २७ ॥

The Ariṣṭasāman [R.G. 200] is based on the *tṛca* beginning with *sutā so madhumattamāḥ*. The sage is Prajāpati, metre Anuṣṭubh and deity Soma.

अग्न आयाह्यन्तरिक्षम् ॥ २८ ॥

The Antarikṣasāman [R.G. 201] is based on the *ṛcs* beginning with *agna āyāhi*. The sage is Prajāpati, metre Bṛhatī and deity Agni.

होतारं वत्साः ॥ २९ ॥

The Nityavatsās [R.G. 202] are based on the *tṛca* beginning with *agnim hotāram*. The sage is Prajāpati, metre Atyaṣṭi and deity Soma.

अक्रान्तमसः ॥ ३० ॥

The Dīrghatamasaḥarkaḥsāman [R.G. 203] is based on the *tṛca* beginning with *akrān samudraḥ*. The sage is Dīrghatamas, metre Triṣṭubh and deity Soma.

सोम उ ष्वा-पवस्व सिमाः ॥ ३१ ॥ क्षुद्रा इति क्षुद्राः ॥ ७ ॥

The Simas [R.G. 204 and 205] are based on the *pragātha* beginning with *soma u svānah* and the *tṛca* beginning with *pavasva vājasātaye* respectively. [R.G. 204] — Its sage is Indra, metre Bṛhatī and deity Soma and [R.G. 205] has the sage Indra, metre Anuṣṭubh and deity Soma.

R.G ends. Khaṇḍa 29 of R. G Ends. The Kṣudra parvan of R. G ends.

PS. Prapāthaka II. ends.

Prapāṭhaka III

तालव्यमाइ यद्वृद्धम् ॥ १ ॥

The *tālavya* [in the *ṛc* that is the origin of *ūha.*] which is *vṛddha* becomes *āi* (1 *Vṛddha* is of the duration of three *mātrās* [by the addition of a mātrā to the lon syllable]. Tālavya is the vowel that is produced from the palate-e, i, ai and ī are th *tālavya* vowels.

e.g. *uccā te* (U.Arc, verse 22) becomes $\overset{5}{\text{u}}\text{cc}\overset{ra}{\bar{\text{a}}}\overset{2}{\text{t}}\bar{\text{a}}\int 3\text{i}$ ... / (Āmahīyavasāman-uh 1.1.1)

अवृद्धं प्रकृतिः ॥ २ ॥

(The *tālavya*) which is not *vṛddha* remains unchanged. e.g. $\text{d}\overset{2}{\text{i}}\text{v}\overset{1}{\text{ā}}\text{i}\overset{2}{\text{s}}\bar{\text{a}}\int 1\text{dbhū}\int\bar{2}/$ (uha 1.1). The *avṛddha tālavya i* has remained unchanged in *di*; $\overset{2ra}{\text{e}}\overset{ra}{\text{n}}\bar{\text{a}}$ (Ūha Pr 827), $\overset{2ra}{\text{i}}\overset{ra}{\text{s}}\text{āna}$. (Ūha Ekā 473]; $\overset{4}{\text{a}}\text{bhi}\overset{3}{\text{s}}\overset{ra}{\text{t}}\text{om}\text{a}\overset{4ra}{\text{i}}\overset{5}{\text{r}}\overset{ra}{\text{ā}}\text{nū}$ (Ūha Ekā 464) etc.

ए-इ-ऐ-ई इत्येतानि ॥ ३ ॥

e, i, ai, and *ī* are the *tālavyas* (in the work)

आइ प्राप्तमोइ भवति हिशब्द एवाहि सौभरामहीयवयोः ॥ ४ ॥

In the *sāmans* Saubhara and Āmahīyava, in the case of *evāhyasi* when *āi* is expected *oi* is there e.g. Saubharasāman [Ūha Prā 821] —$\overset{5ra}{\text{e}}\overset{ra}{\text{v}}\bar{\text{a}}\int 3\text{h}\overset{2}{\text{o}}\int 3\overset{4}{\text{a}}\text{si}$ ..... / the vowel *i* of *hi* has become *oi*; Āmahīyavasāman (Ūha Daśa 51] —$\overset{5ra}{\text{e}}\overset{ra}{\text{v}}\text{a}\overset{2}{\text{h}}\text{o}\int 3\text{asi}$ ..../ as the *oi* is followed by a vowel, *i* in *oi* is elided.

एहीमिहवद्वैवोदासे ॥ ५ ॥

In the *sāman* Ihavaddaivodāsam [Ūha Daśa 22] the syllable *hi* in the word *ehīm* becomes $\overset{[2]ra}{\text{a}}\text{i}\overset{1}{\text{h}}\text{o}\text{i}\text{m}$ ..../

त्वं हि कौल्मे ॥ ६ ॥

In the *sāman* Kolmalabarhiṣam [Ūha Ekā 433] the syllable *hi* becomes *hoi*— $\overset{5}{\text{t}}\text{u}\text{v}\bar{\text{a}}\int 3\text{m}\overset{4ra}{\text{h}}\overset{2}{\text{o}}\int 3\text{e}\text{hi}$ ... / [*svare pare gatilopaḥ* / (the *gati* i.e. *i* is elided when followed by a vowel.]

एकारश्च प्रकृतिप्राप्त ऐ भवतीहवद्वैवोदासे पुनश्च ॥ ७ ॥

And *e*, when remains unchanged (as per *sūtra* 2) becomes *ai* again in the Ihavaddaivodāsasāman (Ūha Daśa 22) — $\text{ai}\overset{[2]ra}{\text{h}}\overset{1}{\text{o}}\text{im}$ ..../

अवृद्धमप्याइ भवतीशानं ण्वतरे स्तावे ॥ ८ ॥

In the *sāman* Kaṇvarathantaram (Ūha Eka 473) in the *prastāva* (of the second *stotrīyā*) the syllable though not *vṛddha* becomes *āi*. The word $\overset{2ra}{\text{i}}\overset{ra}{\text{s}}\text{ānam}$ becomes $\overset{2ra}{\text{ā}}\overset{ra}{\text{i}}\overset{1}{\text{ś}}\text{ānam}$ ..../ [this is an exception to *sūtra* 2]

पवन्ते क्रौञ्चे ॥ ९ ॥

In the *sāman* Krauñca (Ūha Ahī 614) [in the *prastāva* the vowel *e* of the word] *pavante* [becomes *āi* .....] [$\overset{2ra}{\text{tā}}$ indavāḥ — here the *e* in *te* though not *vṛddha* becomes *āi*. There is the elision of *i* as it is followed by a vowel.]

वसो निरेकेऽभिनिधने ॥ १० ॥

In the *sāman* Abhinidhanakāṇva (Ūha Daśa 128) the vowel *e* in the word *nireke* become *āi* though not *vṛddha*, in the second *stotrīyā*. [The word *vaso* in the *sūtra* has the purpose of indicating the second *stotrīyā*.] — $\overset{2}{\text{vā}}\text{sôn}\overset{3}{\text{ā}}$ ∫234$\text{ir}\overset{5}{\text{ē}}$ [the vowel *i* in the syllable *ni* of the word *nireke* becomes *āi*]

यद्वृद्धं प्रकृतिर्भवति । तस्य ग्रहणम् ॥ ११ ॥

The *tālavya* which, though *vṛddha* remains *prakṛti* (i.e. unchanged). The illustrations of it are given as follows [11] [From this *sūtra* onwards till the end of the Chapter IV the exceptions to the *āi-bhāva* of *tālavya* stated in the first *sūtra* are mentioned.]

निधने हीषीस्थं सर्वत्र ॥ १२ ॥

[The *vṛddha tālavya*] occuring in the *hīṣīsvara* of the *nidhana* remains unchanged everywhere (i.e. in all *sāmans*). [*hīṣīsvara* means the *parvan hīṣī* having the combination of notes as follows — beginning from the *tṛtīyasvara*, by *karṣaṇa* taking *dvitīya, tṛtīya* and *cathurtha svaras* there is the ending on the *pañcama svara*.] e.g. $\text{hi}\overset{3}{\text{}}$∫234$\text{ṣi}\overset{5}{\text{}}$ // (GGG 1.1)

न जिनं वृषातनिनि ॥ १३ ॥

[V.L.M. सन्तनिनि]

[The *sūtra* states the exception to *sūtra* 12].

In the *sāman* Santani (Ūha Daśa 121) beginning with $\text{vṛ}\overset{2}{\text{ṣā}}\text{hā}\overset{}{\text{u}}$, in the second *stotrīyā* the vowel *i* of *vājinam* in the *nidhana jinām* is not so i.e. does not remain *prakṛti* but is changed. e.g. $\text{jā}\overset{3}{\text{}}$∫234$\text{in}\overset{5}{\text{ā}}\text{m}$ //. [The exceptions indicated by *na* are continued till the end of this *Khaṇḍa*.]

शिशुं तिस्रो हिते ॥ १४ ॥

In the *sāman* Saṁhita (Ūha Sam 329) beginning with $\overset{1}{\text{tisro}}\overset{2ra}{\text{vā}}\text{cauṭ}$, in the second *stotrīyā*, the word *śiśum* (in the nidhana does not remain *prakṛti*) — e.g. $\overset{[3]}{\text{śā}}$∫234$\text{iś}\overset{5}{\text{u}}\text{m}$.

चवि प्रतंपीजये ॥ १५ ॥

In the *sāman* Yaudhājaya (Ūha Eka 380) based on the *tṛca* beginning with

pratnam pīyūṣam (Ū. Arc. 844) in the *nidhana* of the third *stotrīyā*, the syllable *vi* [having the *svara* of the *nidhana*] in *imācaviśvā*, gets changed — e.g. cā∫234vāi.

भिर्न त्वे सोम जये ॥ १६ ॥

In the *sāman* Yaudhājaya (Ūha Eka 400) beginning with *tvesoma* (of the first *ṛc* of the *tṛca*) in the phrase *śaryābhirna* of the second *stotrīyā*, the portion *bhirna* does not remain unchanged — bhā∫234rmā; [it has the *hīṣī svara* of the *nidhana*.]

निमा यस्ते हिते ॥ १७ ॥

In the *sāman* Saṁhita (Ūha Eka 443) beginning with *yaste* of the first *ṛc* of the *tṛca* the word *nimā* [in the third *stotrīyā* does not remain unchanged in the *nidhana*.] — nā∫234imā.

ममद्रि परीतायां मानजयय़ोः ॥ १८ ॥

In the *sāmans* Mānavottara (Ūha Ahī 605) and Yaudhājaya (Ūha, Ahī 618) beginning with *parīto* of the first *ṛc* of the *tṛca*, the syllable *dri* in *mamadri* [in the phrase *soma madribhiḥ*] does not remain unchanged in the *nidhana* of the first *stotrīyā* — drā∫234ibhīḥ //

विषदिन्द्रोम सन्तनिनि ॥ १९ ॥

In the sāman Santani (Ūha Satra 742) beginning with *indro madāya* of the first *ṛc* of the *tṛca*, the syllable *vi* in the phrase *pra no∫ viṣat* does not remain unchanged in the *nidhana* of the first *stotrīyā* — vā∫234iṣāt.

PS Prapā. III. Khaṇḍa 1 ends.

Second Khaṇḍa begins —

यौधा देव स्तावे ॥ १ ॥

In the Yaudhājayasāman [beginning with punā Ūha Daśa 3] in the *prastāva* of the second *stotrīyā* the syllable *de* in the word *deva* does not have the change *āi* though *vṛddha* — ūtsō∫31 / dē∫3vō. [hence forth are stated the *tālavyās* that remain unchanged though *vṛddha*] [In the Upadrava of the first *stotrīyā* and the Udgītha of the second *stotrīyā*, the word *deva* gets changed in dāivo∫2.]

शने षीद इन्दुर्ऋषिर्येना ॥ २ ॥

In the sāman Auśana (Ūha Daśa 4) [in the first *stotrīyā* in the *parvan* niṣī∫3dā] *ṣī* remains unchanged; [in the second *stotrīyā* in the *parvan* vāi∫3 ndūḥ] the syllable *i* of *induḥ* remains unchanged; [in the third *stotrīyā*, in the *parvan* ārṣīḥ] the syllable *ṣīḥ* of *ṛṣiḥ* remains unchanged and in the *parvan* kāviyēnā the syllable *e* in *yena* remains unchanged.

देव्ये खीनाम् ॥ ३ ॥

In the Vāmadevyasāman (Ūha Daśa 5) beginning with Kā[3]∫5yā[ra] [in the third *stotrīyā* in the word sā[2]∫3khī[4]nā[5]m, the syllable *khī* remains unchanged.

धसेऽभि षुधे रिन् ॥ ४ ॥

In the Naudhasasāman (Ūha Daśa 6) in the first stotrīyā in the *parvan* ā[1]∫23bhī[2], the syllable *bhī* (original *bhi* of *abhi*) remains unchanged; in the *parvan* ṣūdhē[2]nā[3]∫234vāḥ[5], the syllable *dhe* remains unchanged; in the second stotrīyā in the *parvan* gā[1]∫23irī[2]m, the syllable *rī* (original *ri* of *giri*) remains unchanged.

संहिते योनिम् दोणे सर्वत्र पर्षी ॥ ५ ॥

In the Saṁhitasāman (Ūha Daśa 8) in the second *stotrīyā*, in the *parvan* yō[1]23nī[2]m the syllable *nī* (original *ni* of *yonim*) remains unchanged; in the *parvan* drō[1]∫23ṇē[2], the syllable *ṇe* remains unchanged everywhere. e.g. in the second *stotrīyā* of the above sāman, in the third *stotrīyā* of this *sāman*, the syllable *ṣī* remains unchanged in the *parvan* pā[1]∫23ṛṣī[2].

सफे पीत्वा स्तावे क्रमीत्राए ॥ ६ ॥

In the Saphasāman (Ūha Daśa 9) in the *prastāva* of the third *stotrīyā* the syllable *pī* of *pītvā* remains unchanged, in the *parvan* [2]āsyā[1] pī[2]∫3tvāsū[4ra 5]; the syllable *mi* of *kramīt* and the syllable *e* of *nāe* remain unchanged in the *parvans* [2]ābhi[1]yākrā[2]∫3mī[4]∫3t and in vājānnā[2]∫3ē[4]∫3 respectively.

ष्कले ताइ सइ विदे इन्द्रः अप्सुजित् सर्वत्र ॥
नान्त्योद्वंशीयश्रुध्यजराबोधीयेषु ॥ ७ ॥

In the Pauṣkalasāman (Ūha Daśa 10) in the *parvans* tāī[2^3]∫234 mā[5]i and sāī∫ 2ndā[3]s2345 vā∫656ḥ, of the first *stotrīyā* *i* remains unchanged; in the second *stotrīyā* in the *parvan* yā[2]thāvidē[1 1 3]∫2345 the vowel *e* in *de* of *vide* remains unchanged; in the third *stotrīyā* in the *parvan* [2]āsyēdī[1ra 2]∫3ndrōmā[4ra 5] the vowel *ī* of *dī* (*i* of *indraḥ*) and in the *parvan* sā[2]mapsūjī[1 3]∫2345t/ the vowel *ī* of *jī* (*i* in *ji* of *apsujit*) remain unchanged. The word *apsujit* remains unchanged in all sāmans—e.g. in the Viśovisīyasāman (Ūha Eka 496) the syllable *ji* remains unchanged; not so in the *sāman* udvaṁśīya (Ūha Sat 720) in the second *stotrīyā* and in the *sāmans* Śrudhya (Ūha Sam 342) and Jarābodhīya (Ūha Ahī. 543) in the third *stotrīyā*. [Udvaṁśīya the final syllable gets changed — psū[1]∫2[pa]jo∫35hāi[2]; Śrudhya — Psūjāuvā [3] [2] /; Jarābodhīya — psū[3]jō∫345i.] [The adjective *antya* indicates repetition.] in the case of Ūha sat: 720

वाश्वेजिती श्नयि धजियो वृद्धाद्दी सर्वत्र ।
न कार्तयशोपद्रवयास्यषेधसोमसामसाध्रेषु ॥ ८ ॥

In the Śyāvāśvasāman (Ūha Daśa 11) in the first *stotrīyā* in the *parvan* jī∫3tī, the syllables *jī* and *tī* remain unchanged; the syllable *thī* in the *parvan* ....śnā∫thī∫3remains unchanged. In the *parvan* sakhāyo dairghā∫3jī∫3, the syllable *jī* remains unchanged; in the second *stotrīyā* in the *parvan* yo∫3dī (of *sakhāya* dīrgha ....) the syllable *dī* remains unchanged; after the *vṛddha* syllable *yo* when the syllable *dī* follows, it remains unchanged in all sāmans e.g. in the Nānadasāman (Ūha Daśa 78) in the first *stotrīyā* in the *parvan sākhāyodī* the syllable *dī* following the *vṛddha* syllable *yo*. Not in the sāmans Kārtayaśa (Ūha Daśa 134), in Aiḍaāyāsya (Ūha Eka 391) in the Somasāman (Ūha Eka 487), in the Niṣedha (Ūha Eka 460) and the Sādhrasāman (Ūha Ahī. 622); these are exceptions. Kārtayaśa (in the upadrava) — yodā∫61; Aiḍaāyāsya — (in the 2nd *stotrīyā* yodāi); Niṣedha—sākhā∫3yodāi; Somasāmansākhā∫2yodā∫2i; Sādhraa-sāman-yodāo∫234vā/— [In these sāmans the syllable *dī* has not remaine a unchanged.]

Hence forth the cases are given, wherein the *vṛddha tālavya* remains unchanged.

[In the Śyāvāśva sāman (Ūha Daśa 11) — in the third stotrīyā *cā* remains unchanged in ..... viśvā cī∫3yā∫3].

धीगवे धजिनस्तावे अभि ॥ ९ ॥

In the sāman Āndhīgava (Ūha Daśa 12) [in the first *stotrīyā*] the syllable *jī* of ghā∫23jī remains unchanged. In the *prastāva* of the (second *stotrīyā*) *jī* does not remain unchanged in the parvan sākhāyo dīrghajā∫1i hvāyam; (in the third stotrīyā) in the *parvan* śamā∫23bhī, the syllable *bhī* remains unchanged.

कावे धिर तार्ती अधि तृतीयायाम् ॥ १० ॥

In the Kāvasāman (Ūha Daśa 13) [in the first *stotrīyā*] in the *parvan* bṛhannadhī∫23 the syllable *dhī* (*dhi* of *adhiratham*) remains unchanged; (in the second *stotrīyā*) in the *parvan* nāmā∫3tārtī the syllable *tī* remains unchanged; (in the third *stotrīyā*) in the *parvan* ādhī∫3trāipā, the syllable *dhī* remains unchanged. [The author of the commentary in the Madras Edition points out that if the word *tṛtīyāyām* is not used, the *sūtra* would apply to *adhi* in the *parvan* yamadhāiro∫23].

ज्ञीये पप्रीं सर्वत्र सिषं दासे जेषु ॥ ११ ॥

In the *sāman* Yajñāyajñīya (Ūha Daśa 14) in the *parvan* paprī∫2mvayamamṛtam, the syllable *pri* remains unchanged. The word *paprī* remains unchanged in all

sāmans. [e.g. in the Viśoviśīya sāman (Ūha Eka 479) pāprī2m ....; in the Dairghaśravasasāman (Ūha Prā. 840) pāprī∫34mvāyām]; in the Yajñāyajñīya, in the second *stotrīyā* in the *parvan* sū∫32sāṃsī∫3sām, the syllable *sī* remains unchanged; in the third *stotrīyā* in the *parvan* dāśe the syllable *śe* remains unchanged and the syllable *je* in the *parvan* bhūvadvāje∫2ṣvāvi remains unchanged.

नार्मे मई दभिः व्याभिस्तिशूह्याणि ॥ १२ ॥

In the Nārmedhasāman (Ūha Daśa 17) in the *parvan* māī∫2mā∫234hāi (of the first *stotrīyā*) the syllable *ī* (of *kāma īmahe*) remains unchanged.

In the *parvan* dā∫234bhīḥ / the syllable *bhī* (bhi of udabhiḥ) remains unchanged; (in the second *stotrīyā*) in the *parvan* vāṛnatvāya vyābhī∫3rē/ the syllable *bhī* (*bhi* of yavyabhiḥ) remains unchanged. In the *parvan* vardhān tī∫3śū/ the syllable tī (ti of vardhantiśūra) remains unchanged in the *parvan* rābrā∫2hmā∫234ṇī/ the syllable *ṇī* (*ṇi* of brahmāṇi) remains unchanged.

काण्वे तवेत् यन्ति यन्ति प्रथमः ॥ १३ ॥

In the Kāṇvasāman (Ūha Daśa 20) in the *parvan* tā∫3234vēt / (in the second stotrīyā) the syllable *ve* remains unchanged; in the *parvans* spṛhayā∫23nti / and yā∫234ntī (of the third *stotrīyā* the syllable *tī* (ti of *yanti*) remains unchanged.

PS. Prapā. III Khaṇḍa 2 ends. Ūha Daśa Viṁśa 1 ends. Khaṇḍa 3 Viṁśa 2 begins

कक्षे सुते ॥ १ ॥

In the Śrautakakṣasāman (Ūha Daśa 21) in the parvan ā indraṃ sutē∫3/ (of the second *stotrīyā*) the syllable *te* remains unchanged.

रात्रिदासे षि ॥ २ ॥

In the sāman Rātridaivodāsa i.e. Ihavaddaivodāsa (Ūha Daśa 22) the syllable *ṣī* (ṣi of barhiṣi) in the *parvans* .... adhibarhiṣī ..... adhibarhā∫23iṣī remains unchanged.

रात्रि पारे कूर्मिम् ॥ ३ ॥

In the *sāman* Rātryākūpāra (Ūha Daśa 24) the syllable *mī* (rmi of Kūrmim) in the second *stotrīyā* remains unchanged in the *parvan* kū∫3rmīm.

आर्षभे माकीम् ॥ ४ ॥

In the Ārṣabhasāman (Ūha Daśa 25) the syllable *Kī* in the *parvan* mā∫23kī∫3m/ (of the second *stotrīyā*) remains unchanged.

गारे भयिन् ननि गोभिः त्वास्मिन् ॥ ५ ॥

In the Gārasāman (Ūha Daśa 26) the syllable *Yī* (*yi* of anābhayin) in the *parvan* ānābhā∫3yīn (of the first *stotrīyā*) remains unchanged. The syllable *nī* (ni

of naniktaḥ) remains unchanged in the *parvan* āśvonā∫3nī [VL 1áśvo ...] of the second *stotrīyā* remains unchanged; (in the third *stotrīyā* the syllable *bhī* (*bhī* of *gobhiḥ*) remains unchanged in the *parvan* .... [2]ra gobhī∫3re 2 and the syllable *smī* (*smi* of *tvāsmin*) remains unchanged in the parvan ..... tvā 2 ∫3smi 2 n.

सौमेधे तये । हुवे निधनयो: ॥ ६ ॥

In the Sanmedhasāman (Ūha Daśa 29) the syllable *ye* in the *nidhana* drā 2 mū∫3tā 1 ye∫2 1 3 1 4 1 5 remains unchanged (in the first *stotrīyā*); in the *nidhana* (of the 2nd *stotrīyā*) the syllable *ve* remains unchanged in the parvan pitā 2 ∫3hū 1 ve ∫2 1 3 1 4 1 5.

कौत्से मेषु मनि ॥ ७ ॥

In the Kautsasāman (Ūha Daśa 30) (in the *prastāva* of the 1st *stotrīyā*) the syllable *me* (of someṣu) remains unchanged in the *parvan* 2 indrasutē ra ṣu sōme ra ṣū 2 ; (in the *prastāva* of the 2nd *stotrīyā*) the syllable *nī* (*ni* of vyomāni) remains unchanged in the *parvan* sā 2 prathamē ra viyō ra mā 1 nī 2 .

यौधादेव ॥ ८ ॥

In the Yaudhājayasāman (Ūha Daśa 33) the syllable *de* (*de* of devavītaye) remains unchanged in the *parvan* mā 2 ∫3dē 4 .

सफे षि ॥ ९ ॥

In the Saphasāman (Ūha Daśa 35) the syllable *ṣī* remains unchanged in the *parvan* [2]pā 1 riyāi ṣī 2 ∫3vā 4 ∫3i.

ऐडयास्ये षसि दसि नोद्रीथादौ देवो द्वितीय: ॥ १० ॥

In the *sāman* Aiḍa-āyāsya (Ūha Daśa 40) the syllable *ṣī* (*ṣī* of arṣasi) remains unchanged in the parvan nō 2ra arṣasī; the syllable *sī* (*sī* of sīdasi) remains unchanged in the *parvan* syā 2 [1]ra sīdasī; the syllable de (of *devaḥ*) remains unchanged in the *parvan* [1]utsodē 1 vā∫3iḥ; in the 2nd *stotrīyā* in the *parvan* [1]dāivo at the beginning with *udgītha* the syllable *de* does not remain unchanged. But in the midst of *udgītha* the syllable *de* in the *parvan* [1]utsodē 2 vā∫3 1 ḥ remains unchanged.

Third Khaṇḍa ends. Ūha Daśa Vimśa 2 ends. PS. Prapā. III. 3 ends.

Khaṇḍa 4 —Vimśa 3 begins

सिष्टे षिपृ थिवीम् षिम एषि ॥ १ ॥

In the Vāsiṣṭhasāman (Ūha Daśa 42) in the *parvans* ṣī 2 ∫3pṛ 1 thi and vī 2^ mū 3 tā 4 dyā 5 m (of the 1st stotrīyā) the syllable *ṣī* and *vī* (*ṣi* of *eṣi* and *vi* of pṛthivīm) respectively remain unchanged; in the *parvan* ṣī 2 ∫3mā 1 dhu and in the *parvan* ē 2^ ṣi 3 kṛ 4 nvā 5 n (of the 2nd *stotrīyā*) the syllable *ṣī* and the syllable *e* respectively remain unchanged.

श्यैते त्राणि ॥ २ ॥

In the Śyaitasāman (Ūha Daśa 43) in the *parvan* hántivṛtrāṇī∫3dā (of the 2nd stotrīyā) the syllable *ṇī* (ṇi of vṛtrāṇi) reamins unchanged.

छन्दसे गहि नान्त्ये तीवे ॥ ३ ॥

In the Mādhucchandasasāman (Ūha Daśa 44) in the *parvan* rāmāgahī∫6ē (of the 2nd stotrīyā) the sytllable *hī* (*ḥi* of *gahi*) remains unchanged. In the 1st *stotrīyā* in the *parvan* rāmāgā∫23hā∫343i coming at the end the syllable *hi* does not remain unchanged; In the *parvan* tīvēdhā∫234sāḥ/ (of the 3rd stotrīyā) the syllable *tī* (*ti* of *bhūṣanti*) and *e* (*ve* of *vedhasaḥ*) remain unchanged.

ष्मते वे पूर्वम् स्थाभिः नधे ॥ ४ ॥

In the Hāviṣmatasāman (Ūha Daśa 45) in the *parvan* dāivēdā∫234ivāi (of the 2nd stotrīyā) the prior syllable *ve* (of dive dive) remains unchanged; in the *parvan* sūpasthābhī∫3ḥ (of the 3rd storīyā) the syllable *bhī* (*bhiḥ* of upasthā bhi.) remains unchanged; in the *parvan* nādhēnūṃ∫234bhāiḥ the syllable *dhe* (of nadhenubhiḥ) remains unchanged.

शङ्कुनि महि ॥ ५ ॥

In the Śaṅkusāman (Ūha Daśa 46) in the *parvan* māhī∫2 the syllable *hī* (*hi* of *mahi*) remains unchanged.

क्रौञ्चे भि ॥ ६ ॥ [M अभि]

In the Tṛtīyakrauñcasāman (Ūha Daśa 49) [in the *parvan* ṣā∫234*tī* the syllable *tī* remains unchanged [by PS. 3.1.12]; in the *parvan* ....pāñcācarṣaṇīrabhī∫1 (of the 3rd stotrīyā) the syllable *bhī* (*bhi* of *abhi*) remains unchanged.

यामे पूर्वी ॥ ७ ॥

In the Yāmasāman (Ūha Daśa 50) in the *parvan* rvī∫3yāḥkāviḥ (of the 2nd stotrīyā) the syllable *vī* (of *pūrvi* — literally pūrvyaḥ) reamins unchanged.

दंष्ट्रे पतिं द्वितीयम्; अभि ॥ ८ ॥

In the sāman first Āṣṭādaṁṣṭra (Ūha Daśa 52) in the *parvan* pātāimpā∫1tī∫23m (of the 1st *stotrīyā*) the syllable *tī* (*tī* of patim) coming second time remains unchanged. In the *parvan* tuvāmā∫1bhī∫2 (of the 2nd stotrīyā) the syllable *bhī* (*bhi* of *abhi*) remains unchanged. [M. gives this as an illustration — pātimpā∫23tī∫343m which is not correctly stated. Shivarama gives it correctly.]

ष्टम्भे ददे; वोवित्सर्वत्र; नामरूपमित्रविलम्बेषु ॥ ९ ॥

In the *sāman* Kṣullaka Vaiṣṭambha (Ūha Daśa 53) the syllable *de* (of *dade*) in the *parvan* miyādā∫1de∫23: (of the 1st *stotrīyā*) remains unchanged. In the *parvan*

vā[1]rāivō[3]∫1vī∫23t (of the 2nd *stotrīyā*) the syllable *vī* (vi of vovit) remains unchanged. The word *vovit* remains unchanged in all *sāmans*. [e.g. Aiṭatasāman (Ūha Satra 766) in the *parvan* vā[2]rāivō[3]∫234vīt (of the 2nd *stotrīyā*) the syllable *vi* remains unchanged.]

Not in āma-rūpa-mitra-vilamba. In the Āmahīyavasāman (Ūha Daśa 1) in the *parvan* vā[1]ri vō[2ra]vā it (of the 2nd *stotrīyā*) *vi* does not vemain unchanged. In the Vairūpasāman (Ūha Sam 254) in the *parvan* Vō[3ra]vā[2]∫34 aū[5]hō[ra]vā[ra], in the Saumitrasāman (Ūha Satra 765) in the parvan vō[2ra]vā∫2[1]o∫23/ and in the Vilaṁbasauparṇasāman (Ūha Satra 768) in the *parvan* vō[1]∫2vā[3]∫234aū[5ra]hō[ra]vā, *vī* does not remain unchanged.

मद्रे मनी ॥ १० ॥

In the Paurumadgasāman (Ūha Daśa 54) in the *parvan* mā[1]nī[2^]ṣā[3]∫234iṇā[5]ḥ, the syllable nī (of manīṣiṇaḥ) remains unchanged.

संक्रोशे च ई-वह्निः-तिंब्र-मनी-धेन-वस्ति-मदे ॥ ११ ॥

In the Saṅkrośasāman (Ūha Daśa 57) in the *parvans* ī[2]∫3rā[1]ya, tiprā[2]vā[3]hnī[4]ḥ[5]; *tī*[2]∫3m brā[1]hma and ṇō[2]manī[4]ṣā[5]m, the syllable *ī* (of īraya) *ī* (of vahniḥ), *tī* (ti of timbrahma), *nī* (of manīṣām) remains unchanged respectively. The syllable *dhe* in the *parvan* dhē[2]∫3nā[1]vaḥ (of the 2nd *stotrīyā*), the syllable *stī* (sti of *svasti*) in the *parvan* nā[2]ḥsū[3]vā[4]stī[5] and *de* in the *parvan* tā[2]mā[3]dē[4]nā[5] (both in the 3rd *stotrīyā*) remain unchanged.

ष्टम्भे स्वब्दी ॥ १२ ॥

In the Mahāvaiṣṭambhasāman (Ūha Daśa 58) the syllable *bdī* (of *svabdī*) in the parvan i[1]ndrāsvā[2]∫1bdī∫23 (of the 2nd *stotrīyā*) remains unchanged.

रवे सति ॥ १३ ॥

In the Rauravasāman (Ūha Daśa 58) the syllable *tī* (*ti* of *siṣāsati*) in the *parvan* ..... ṣā[1]sā∫234 tī[5] (of the *prastāva*) remains unchanged.

ष्ठौहे तिक ॥ १४ ॥

In the Pāṣṭhauhasāman (Ūha Daśa 60) in the *parvan* hā[1][1]rirā∫23itī[2], the syllable *tī* (ti of *eti* kani ....) remains unchanged.

यन्तीस्तृतीयः ॥ १५ ॥

In the same sāman (Ūha Daśa 60) the syllable *tī* (of marjayanti.) in the *parvan* mā[1]rjayā∫23ntī[2]ḥ remains unchanged (in the 2nd *stotrīyā*) [M. treats sūtras 14 and 15 as one sūtra.]

The fourth Khaṇḍa ends.

PS. Prapā. III. 4 ends. Ūha Daśa Viṁśa 3 ends.

Khaṇḍa 5—Viṁśa 4 begins

शौक्ते श्रिये ॥ १ ॥

In the Śauktasāman (Ūha Daśa 62) the syllable *ye* remains unchanged in the *parvan* sriye∫1.

त्वाष्ट्री सखे ॥ २ ॥

In the Tryaṇta-tvāṣṭrīsāman (Ūha Daśa 64) the syllable *khe* in the *parvan* sākhendrāsyā∫3divā∫3i (in the 3rd *stotrīyā*) remains unchanged.

प्रम ताव्ने द्युम्नी भई भि: ॥ ३ ॥

In the *sāman* Pramaṁhiṣṭhīya (Ūha Daśa 65) the syllable *vne* in the *parvan* ṛtāvne∫2 (of the 1st *stotrīyā*), the syllable *mnī* (of *dyumnī*) in the *parvan* dhodyūmnī∫3yā∫3 (in the 2nd *stotrīyā*), the syllable *vī* (of *bhavīyasi*) in the *parvan* asyasumatāirbhā∫3vi∫3 and the syllable *bhi* (bhiḥ of *vājebhiḥ*) in the *parvan* vājāibhī∫3rā∫3 remain unchanged.

हारिवर्णे सहिम् दिथ पत्नी: ॥ ४ ॥

In the Hārivarṇasāman (Ūha Daśa 66), the syllable hī (*hi* of sāsahim) in the *parvan* ksusāsā∫3hī∫3m. (in the 1st *stotrīyā*), the syllable *dī* (*di* of *vivedītha*) in the *parvan* vivāidī∫3thā∫3 (of the 2nd *stotrīyā*) and the syllable *tnī* (of *vṛsa patnīḥ*) in the *parvan* vṛṣāpā∫3tnī∫3ḥ (in the 3rd *stotrīyā*) remain unchanged.

रश्मे पूर्धि असि प्युषीम् ॥ ५ ॥

In the Tairaścasāman (Ūha Daśa 67) the syllable *dhī* (dhi of rāyas pūrdhi) in the *parvan* rāyāspūrdhī∫3 [M. dhī] and the syllable *sī* (*si* of *asī*) in the *parvan* māhāṃ∫5asī remain unchanged (in the 1st *stotrīyā*). The syllable *ṣī* (of pyuṣīm) in the *parvan* syāpā∫5ipyuṣīṃ (in the 2nd *stotrīyā*) remains unchanged.

दंष्ट्रे वे धनि ॥ ६ ॥

In the *sāman* Āṣṭādaṁṣṭottara (Ūha Daśa 69) the syllable *ve* in the 1st stotrīyā in the *parvan* dāive∫23 and the syllable *nī* (*ni* of *ūdhanī*) in the *parvan* dhānī∫23 (in the 2nd and 3rd *stotrīyās* remain unchanged.

शवे वेपूर्वम् परि तेदि ॥ ७ ॥

In the Ābhīśavottarasāman (Ūha Daśa 70) the syllable *ve* occuring first time (of *divedive*) in the *parvan* dāivē∫1dīvāi, and the syllable *ri* (*ri* of *paridhīm*) in the *parvam* pā∫234rī remain unchanged (in the 1st *stotrīyā*). The syllable *te* and *dī* in the *parvan* .... somāte∫1divāi remain unchanged (in the 2nd *stotrīyā*).

साहीये विप्रम् ध्रुवे ॥ ८ ॥

In the Satrāsāhīyasāman (Ūha Daśa 72) the syllable *vi* (*vi* of *vipram*) in the *parvan* tā∫23ivī (in the 1st *stotrīyā*) and the syllable *ve* in the *parvan dhruvē*∫2ve (in the 2nd *stotrīyā*) remain unchanged.

शोके मुरीम् ओजि कर्णे स्विनः यदी ॥ ९ ॥

In the Traiśokasāman (Ūha Daśa 73) the syllable *rī* (in the *parvan* ... mū∫234rīm and the syllable *jī* (*ji* of *oji*) in the *parvan* ūgrāmo∫234 jī remain unchanged (in the 1st *stotrīyā*); the syllable *ṇe* (of *karṇe*) in the *parvan* āpāikā∫234rṇe and the syllable *svī* (*svi* of tarasvinaḥ) in the *parvan* tārasvī∫234nāḥ remain unchanged (in the 2nd *stotrīyā*). The syllable *dī* (of *yadi*) remains unchanged in the *parvan* pātā∫2iryā∫234dī (of the 3rd *stotrīyā*).

पृश्निनि स्य द्विस्तावे ॥ १० ॥

In the Pṛśnisāman (Ūha Daśa 74) the syllable *dvī* (sya of *yasyadvitā*) remains unchanged in the *parvan* yāsyādvī∫23tāvi ... and in the *parvan* yāsyadvitā .... remain unchanged in the *prastāva* (of the 3rd *stotrīyā*).

और्णायवे याति मही ॥ ११ ॥ [M. याती माही]

In the Aruṇāyavottarasāman (Ūha Daśa 75) the syllable *tī* (*ti* of *yati*) in the *parvan* svānāiryā∫23tī (of the 1st *stotrīyā*) and the syllable *hī* (of *mahī*) in the *parvan* mahānmā∫23hī (in the 2nd *stotrīyā* remain unchanged.

हत्के वꣳहि नवि स्तावे ॥ १२ ॥

In the Bṛhatkasāman (Ūha Daśa 76) the syllable *hī* (*hi* of *tvaṁhi*) in the *parvan* tuvāṁhī in the *prastāva* (of the 1st *stotrīyā*) and the syllable *vī* (*vi* of *yena viprāsa*) in the *parvan* yenāvī in the *prastāva* (of the 3rd *stotrīya*) remain unchanged.

षादीये वति अग्रे अभि ॥ १३ ॥

In the Ātīṣādīyasāman (Ūha Daśa 77) the syllable *tī* (*ti* of *vidhāvati*) in the parvan .... vidhā∫1vā∫3tī and the syllable *gre* in the *parvan* agrevā∫2345 remain unchanged (in the 1st *stotrīyā*); the syllable *bhī.* (*bhi* of *abhi*) remains unchanged in the *parvan* lāśāṃabhī∫6ē (of the 3rd *stotrīyā*).

वात्सप्रे वते दवीः एति राणि ॥ १४ ॥

In the Vātsaprasāman (Ūha Daśa 79) the syllable *te* (of *pavate*) in the *parvan* tējāni (of the 1st stotrīyā), the syllable *vī* (*vīḥ* of padavīḥ) in the *parvan vīḥ* kavīnāṃ and the syllable *e* in the *parvan* etirebhan (in the 2nd *stotrīyā*) and the syllable *ṇī* (*ṇi* of *avarāṇi*) in the *parvan* māvarāṇī (in the 3rd *stotrīyā*) remain unchanged.

सैन्धुक्षिते नप्त्रे चतुर्थः ॥ १५ ॥

In the Svārasaindhukṣitasāman (Ūha Daśa 80) the syllable *tre* of (*naptre*) in the *parvan* ācchā∫2nāptre∫23 remains unchanged.

The Fifth Khaṇḍa ends. PS. Prapā. III. 5 ends. Ūha Daśa Viṁśa 4 ends.

Khaṇḍa 6—Vimśa 5 begins.

प्रिय इन्द्र ज्येष्ठम् हरी ब्रवी त्सुरिन्द ॥ १ ॥

In the *sāman* Vasiṣṭhapriya (Ūha Daśa 81) the syllable *mī* (*i* of indra) in the *parvan* $\overset{2}{\text{i}}\text{m}\overset{1}{\text{ā}}\text{mī}\lceil 23$ and the syllable *jye* (of jyeṣṭham) in the *parvan* $\text{jy}\overset{4}{\text{e}}\text{ṣṭh}\overset{5}{\text{ā}}\text{m}$ remain unchanged (in the 1st *stotrīyās*). The syllable *rī* (*ri* of Hari) in the *parvan* — $\overset{4}{\text{h}}\overset{5}{\text{ā}}\text{rī}$ [and the syllable *dī* in the *parvan* $\text{y}\overset{2}{\text{ā}}\text{dī}\lceil 3\text{ndr}\overset{1}{\text{ā}}$ ....] remain unchanged (in the 2nd *stotrīyā*); the syllable *vī* (of *bravītana*) in the *parvan* — $\text{n}\overset{2}{\text{i}}\text{ca}\lceil 3\text{br}\overset{1}{\text{ā}}\text{vī}\lceil 1\text{t}\overset{1}{\text{ā}}\text{nā}\rceil\bar{2}$ and the syllable *rī* (*ri* of amatsurindavaḥ) in the *parvan* $\text{ts}\overset{1}{\text{ū}}\text{rī}\lceil 2\text{nd}\overset{3}{\text{ā}}\rceil 234\text{v}\overset{5}{\text{ā}}\text{ḥ}/$ remain unchanged, (in the 3rd *stotrīyā*). [Nānābhāi in his commentary states as follows in regard to $\overset{2}{\text{y}}\hat{\text{a}}\text{dī}3$*drāya* ...., — there is *praṇatasvara* here which has the peculiarity of the *mātrā* of *svara*. At the end of *vinata* and *praṇata* half *mātrā* is to be pronounced in low tone and one and half *mātrās* in high tone in the *dīrgha* (i.e. long *svara*). There is half *mātrā* in short syllables. *Vinata* begins with *prathama* and ends on *dvitīya*; praṇata begins with *dvitīya* and ends on *tṛtīya*.] [Nāradaśikṣā says that one should pronounce the not long (i.e. short) like long, where *dvisvara* is employed. There ought to be only Karṣaṇa of short syllable in *Kampa*, *utsvarita* and *abhigīta* e.g. yadi (of yadindra) (in the 2nd stotrīyā in the *parvan* $\overset{2}{\text{y}}\hat{\text{a}}\text{dī}\lceil 3\text{ndr}\overset{1}{\text{ā}}\text{y}\hat{\text{a}}\text{cchāsā}\lceil\bar{2}\text{i}$]

[Cf. Ūha-ūhya page 87 $\overset{2}{\text{y}}\text{adi}\lceil 3\text{ndr}\overset{1}{\text{a}}\text{y}\hat{\text{a}}\text{cchāsā}\lceil\bar{2}\text{i}$]

विते हेश ॥ २ ॥

In the Gaurīvitsasāman (Ūha Daśa 82) the syllable *he* (of *sasāhe śatrūn*) remains unchanged in the *parvan* $\text{h}\overset{1}{\text{e}}\text{śatr}\overset{ra}{\text{ū}}\text{nm}\overset{2}{\text{ā}}\lceil 3123/$ (in the 3rd *stotrīyā*)

ध्रश्चे तृभिः येव पेगो ॥ ३ ॥

In the *sāman* Ārūpa vādhryaśva (Ūha Daśa 86) the syllable *bhī* (*bhiḥ* of *sotṛbhiḥ*) in the *parvan* $\overset{[2]}{\text{ū}}\text{ṣv}\overset{ra}{\text{ā}}\text{ṇa}\lceil 3\text{ss}\hat{\text{o}}\text{t}\overset{1}{\text{ṛ}}\overset{2}{\text{ṣ}}\rceil 1\text{bhī}\lceil\bar{2}\text{ḥ}$, and *ye* (of aśvayeva) in the *parvan* $\overset{1}{\text{a}}\text{śv}\overset{1}{\text{ā}}\lceil 2\text{ṣeva}\lceil 2$ remain unchanged (in the 1st stotrīyā). The syllable *pe* in the *parvan* $\text{ān}\overset{1}{\text{ū}}\lceil\bar{2}\text{pego}\lceil\bar{2}$ remains unchanged (in the 2nd *stotrīyā*).

वाम्रे मन्दी ॥ ४ ॥

In the Vāmra sāman (Ūha Daśa 87) the syllable *dī* (of *mandī*) remains unchanged in the *parvan* $\text{m}\overset{1}{\text{a}}\text{ndī}\lceil 2\text{m}\overset{1}{\text{a}}\text{dā}\lceil\bar{2}$ (in the 3rd *stotrīyā*).

यानि ध्रश्चे तान्यग्नेस्त्रिणिधने । मन्दी च ॥ ५ ॥

The illustrations of *tālavya* remaining unchanged found in Ānūpavādhryaśva and Mandī are also found in the sāman Agnestriṇidhana (Ūha Daśa 88) [e.g. $\overset{[2]}{\text{ṇ}}\text{ass}\hat{\text{o}}\text{t}\overset{3}{\text{ṛ}}\lceil 234$ *bhiḥ* and $\overset{2}{\hat{\text{a}}}\overset{3}{\text{śv}}\hat{\text{a}}\text{ye}\lceil 234\text{v}\overset{5}{\hat{\text{a}}}$ in the 1st *stotrīyā*; $\overset{2}{\hat{\text{a}}}\hat{\text{a}}\text{nūp}\overset{3}{\hat{\text{e}}}\lceil 234\text{g}\overset{5}{\hat{\text{o}}}/$ in the 2nd *stotrīyā* and $\overset{2}{\text{m}}\hat{\text{a}}\text{ndī}\text{m}\overset{3}{\hat{\text{a}}}\lceil 234\text{d}\overset{5}{\hat{\text{a}}}$.

शैशवे यूꣳषि पती पूर्वम् नापि ॥ ६ ॥

In the Śaiśavasāman (Ūha Daśa 89) the syllable ṣī (ṣi of āyūṁṣi) in the *parvan* vṛṣāpunānaāyūṁṣī (in the 2nd *stotrīyā*) and the word *patī* occuring first in the *parvan* .... suvaḥ pātī the syllable *tī* (in the 3rd *stotrīyā*) remain unchanged. The syllable *pī* (*pi* of īśānāpipyatam) in the *parvan* iśānā∫234 *pī* remains unchanged. [The syllable *tī* of *patī* occuring afterwards gets the change into *āi* ..... gopatāi.]

वने श्पतिः ॥ ७ ॥

In the Cyāvanasāman (Ūha Daśa 91) the syllable *tī* (tiḥ of viśpatiḥ) remains unchanged in the parvan nāvā∫234iśpati∫6ḥ (in the 3rd *stotrīyā*).

क्रोशे प्रिया त्रीणि ते सर्वत्र विवृतमकारप्रत्ययम् ॥ ८ ॥

In the Krośasāman (Ūha Daśa 92) the syllable *prī* (pri of priyā) in the *parvan* prī∫3yābhū∫3vāt (in the 1st *stotrīyā*); the syllable *ṇī* (ṇi of trīṇi) in the *parvan trīṇi* (in the 3rd *stotrīyā* remain unchanged. The *vṛddha* syllable *te* remains unchanged in all sāmans, *when, such* pratyaya like *a* follows and when there is no *sandhi* with the *vivṛta* syllable *te* [e.g. in the Sujñānasāman (Ūha Sam 282) mimītēā∫2 in the 3rd *stotrīyā*.]

न मर्मज्यन्ते हिते पवते दाशस्पत्ये ॥ ९ ॥

In the Samhitasāman (Ūha Prā 841) the syllable *te* in the *parvan* ... jyā∫23ntāi does not remain unchanged. In the Daśaspatyasāman (Ūha Daśa 95) the syllable *te* (of *pavate*) does not remain unchanged in the *parvan* pāvātāāu (in the 2nd *stotrīyā*). [M. combines sutras 8 and 9].

पार्थे जभ्रि सर्वत्र ॥ १० ॥

In the Pārthasāman (Ūha Daśa 94) the syllable *bhrī* (*bhri* of *jabhri*) in the 3rd *stotrīyā* remains unchanged in the *parvan* tijābhrī∫234ṣāi; the syllable *bhrī* (of *jabhri*) remains unchanged in all sāmans [e.g. in the Ātreyasāman (Ūha Ahīna 623) in the 3rd *stotrīyā* the *parvan* tijābhrī∫23ṣāi; in Simāḥsāman (Ūhya 205) in the 3rd *stotrīyā* the *parvan* jābhrī∫2ṣāi]

दाशस्पत्ये रातिम् सखि ॥ ११ ॥

In the Daśaspatyasāman (Ūha Daśa 95) the syllable *tī* (*ti* of *rātim*) in the *parvan* tī∫2345m (in the 1st *stotrīyā*) and the syllable *khī* (*khi* of *sakhi*) in the parvan syāsākhīyāu (in the 2nd *stotrīyā*) remain unchanged.

संजये द्यवि ॥ १२ ॥

In the Sañjayasāman (Ūha Daśa 96), the syllable vī (*vi* of *dyavi*) remains unchanged in the *parvan* dyā∫234vi.

मित्रे कृते चिते स्यवे असि पूर्वम् ॥ १३ ॥

In the Saumitrasāman (Ūha Daśa 97) the two syllables *te* in the *parvan* brāhmakṛte∫2vipaścite∫2345 (in the 1st *stotrīyā*); the syllable *ve* in the *parvan* pānasyave∫2345 (in the 1st *stotrīyā*); the syllable *sī* (of the 1st ocuring of *asi*) remains unchanged in the *parvan* tvāmindrābhibhūrasī∫2345 (in the 2nd *stotrīyā* remains unchanged. [The syllable *si* occuring next has the change into *āi* — māhāmasā∫2345 i]

महामित्रे गहि हरी ॥ १४ ॥

In the Mahāvaiśvāmitra sāman (Ūha Daśa 98) the syllable *hī* (*hi* of *gahi*) in the *parvan* ṣṇāvāgāhī2 (in the 1st *stotrīyā*) and the syllable *rī* (of *harī*) in the *parvan* hmāṇāhārī∫2 (in the 2nd *stotrīyā*) remain unchanged.

क्रौञ्चे चो वित् सर्वत्र पञ्चम: ॥ १५ ॥

In the Krauñcasāman (Ūha Daśa 100) the syllable *vī* (*vi* of *vacovid*) in the *parvan* vā∫3cōvi∫234dāḥ (in the 2nd *stotrīyā*) remains unchanged. The syllable *vi* (of *covid*) remains unchanged in all sāmans e.g. in the Vājadāvaryaḥsāman (Ūha Daśa 101) the *parvan* vāco∫2vi∫234dāḥ (of the 2nd *stotrīyā*).

Ūha Daśa Viṁśa 5 ends. The Sixth Khaṇḍa of Prapāṭhaka 3 ends.

Khaṇḍa 7—Viṁśa 6 begins.

रयिं रन्ध्रे ॥ १ ॥

In the Aukṣṇorandhra sāman (Ūha Daśa 102) the syllable *yi* (*yi* of *rayim*) remains unchanged in the *parvan* rāyi∫3mpāiśā.

न्वसि रयिं रुणसाम्रि ॥ २ ॥

In the Varuṇasāman (Ūha Daśa 105) the syllable *sī* (*si* of *invasi*) in the parvan cāmāinvā∫1sī∫2 and the syllable *yī* (*yi* of *rayim*) in the *parvan* rā∫23yīm remain unchanged.

भिर्वन्तीये ॥ ३ ॥

In the Vāravantīyasāman (Ūha Daśa 108) the syllable bhīḥ (bhiḥ of śacībhiḥ) remains unchanged in the *parvan bhīḥ* (in the 3rd *stotrīyā*).

विश्वे असि निधने दन्वते प्रथमे ॥ ४ ॥

In the (first ie.) Tṛtīya Vaidanvatasāman (Ūha Daśa 109) the syllable *śve* remains unchanged in the *parvan* viśvē∫3sā∫3jōṣasāḥ remains unchanged (in the 3rd *stotrīyā*). The syllable *sī* (si of *asi*) remains unchanged in the last *parvan* ṣûsarvadhāasī∫2345 in the *nidhana*.

परि । त्रेसो सर्वत्र । तुवे । सः पी । द्वितीये ॥ ५ ॥

In the second i.e. Ādyavaidanvatasāman (Ūha Daśa 110) the syllable *rī* (*ri* of *pari*) in the *parvan* pā[1]rī[2] and syllable *tre* in the *parvan* pa[2]vā[1]∫2itrē[3]∫234sō[5] - remain unchanged (in the 1st *stotrīyā*). The syllable *tre* (of *pavitre* somaḥ ....) remains unchanged in all sāmans [e.g. The Saṁhitasāman (Ūha Sam 348) the *parvan* trē[1]∫23sō[2]. The syllable *ve* in the *parvan* *tū[1]vē[2]* and the syllable pī (devāsaḥpītim) in the *parvan* dē[1ra]vā∫2sā[3]∫234ḥ *pī*[5] remain unchanged (in the 3rd *stotrīyā*).

कविः तुवे श्वेस सःपी असि तृतीये ॥ ६ ॥

In the third i.e. Caturtha vaidanvatasāman (Ūha Daśa 111) the syllable *vī* (*viḥ* of *kaviḥ*) in the *parvan* tū[2]vam kā[3]∫234vī[5]ḥ (in the 2nd *stotrīyā*) and the syllables ve and *śve ve* in the *parvan* tū[2]vē[3]vā[5]∫234iśvē, the syllable *pī* (of devāsaḥpītim) in the *parvan* dē[2ra]vāsā[3]∫234ḥ *pī*[5] and the syllable *sī* (*si* of *asi*) in the *parvan* rvā[2]dhā[3]ā[5]∫234sī remain unchanged in the 3rd *stotrīyā*).

दीर्घ इन्द्रः आये नमि ॥ ७ ॥

In the Dīrghasāman (Ūha Daśa 112) the syllable *ī* (*i* of *indraḥ*) in the *parvan* yā[1]syā∫2tā[1]ī∫2 (in the 2nd *stotrīyā*) and the syllables *ye* and *mī* (of *āyena mitrā*) in the *parvan* ā[1]ye∫2nā[1]mī∫2 (in the 3rd *stotrīyā*) remain unchanged. [It is so in the repetition also.]

कार्णश्रवस इव ॥ ८ ॥

In the Kārṇaśravasasāman (Ūha Daśa 113) the syllable *ī* (*i* of *iva*) remains unchanged in the *parvan* tsā[3]∫234ī[5] (in the 2nd stotrīyā).

वितेरे सर्वत्र ॥ ९ ॥

In the Gaurīvitasāman (Ūha Daśa 114) the syllable *re* remains unchanged in the *parvan*, ā[4]re 5 pasāḥ. The syllable *re* of *are* remains unchanged in all *sāmans*. [e.g. Śyāvāśvasāman (Ūha Ahīna 608) in the *parvan* mi[2]trā[ra]śvā[1ra]nā ā[2]∫3rē[4]∫3.] [In the Rahasyagāna in the Bṛhatsāman (Rg. 197) there is *vṛddhi* in both.]

क्रौञ्चे धियाः ॥ १० ॥

In the sāman Vāṅnidhana Krauñca (Ūha Daśa 116) the syllable *dhī* remains unchanged in the parvan sū[2]vā[1]dhīyā[2]∫3123∫ḥ.

श्रौष्ठे सूनि जूतिम् सूनि ॥ ११ ॥

In the Śnauṣṭhasāman (Ūha Daśa 118) the syllable *nī* (ni of *vasūni*) in the *parvan* ..... vā[2]sū[1]∫23nī[2] and the syllable *tī* (*ti* of *jūtim*) in the *parvan* ... jū[1]∫23tī[2]m (in the 1st *stotrīyā*) and the syllable *nī* in the *parvan* .... vā[2]sū[1]∫23 *nī*[2] (in the 2nd *stotrīyā*) remain unchanged. [The name of this *sāman* given in Dīpa is श्नौष्ट.]

गूर्दे ष्ठदी षष्ठः ॥ १२ ॥

In the Gūrdasāman (Ūha Daśa 119) the syllable *dī* (of sociṣṭhadīdivaḥ) remains unchanged in the *parvan* cāiṣṭhā∫23 *dī* (in the 3rd *stotrīyā*).

Ūha Daśa Vimśa 6th ends. 7th Khaṇḍa of Prapāṭhaka 3 ends.

Khaṇḍa 8 —Vimśa 7 begins

तनिपर्णकूलीयेषु न्वे वा ॥ १ ॥

In the *sāmans* Santani (Ūha Daśa 121), Aiḍasauparṇa (Ūha Daśa 122) and Rohitakūlīyottara (Ūha Daśa 123) the syllable *nve* (of *hinve vājeṣu*) in the *parvans* ninvehāu, hā∫2invé and hāinve∫2vājā∫23i respectively remain unchanged (in the 2nd *stotrīyā*).

ण्वतरे षसि पूर्वम् ॥ २ ॥

In the Kaṇvarathantarasāman (Ūha Daśa 124) the syllable *sī* (of *arṣasi*) occuring first remains unchanged in the *parvan* nō∫3ārṣā∫3*sī*. [The syllable sī coming afterwards is changed in the *parvan* .... sī dasā∫234aihī into *sā* (i).

यास्ये षसि दसि प्रियम् षसि ॥ ३ ॥

In the *sāman* Sāptamikaāyāsya (Ūha Daśa 126), the syllable *sī* (*si* of *arṣasi*) and *sīdasi* remains unchanged in the *parvan* ṣā∫3si∫2345 and dā∫234sī respectively (in the 1st *stotrīyā*); the syllable *prī* (*pri* of *priyam*) in the *parvan* prī∫23yām (in the 2nd *stotrīyā*) and the syllable *sī* (si of *arṣasi*) in the *parvan* ṣā∫234 *sī* (in the 3rd *stotrīyā*) remain unchanged. [This *sūtra* is not given in M.]

अभ्यन्ते वणे सुते रेके स्वब्दी कण्वे दर्षि ॥ ४ ॥

In the *sāman* Abhinidhanakāṇva (Ūha Daśa 128) the syllable *ṇe* (of *prasravaṇe*) in the *parvan* prāsrāvā∫234 *ṇé* (in the 1st *stotrīyā*); the syllable *te* (of *sute*) in the *parvan* sūtênā∫234rāḥ, the syllable *re* (of *nireke*) in the *parvan* vāsônā∫234iré and the syllable *bdī* (of svabdi) in the *parvan* āindrāsvā∫234 *bdī* (in the 2nd *stotrīyā*), the syllable *ṇve* (of kaṇve) in the *parvan* kāṇvé and ṛṣī (*ṣi* of *darṣi*) in the *parvan* vājandā∫234rṣī (in the 3rd *stotrīyā*) remain unchanged. [Śiv. has *rsī* in place of *ṛṣī* in the illustration.]

खानसे सहिमध्यासे माने ॥ ५ ॥

In the Vaikhānasasāman (Ūha Daśa 129), the syllable *hī* (*hi* of the repetition of *sūsahim*) in the parvan sūsāsahīm (in the 2nd *stotrīyā*) and the syllable *ne* in the *parvan* jāyāmā *né* (in the 3rd *stotrīyā*) remain unchanged.

मौक्षे स्थामिः ॥ ६ ॥

In the Dakṣaṇidhanamaukṣasāman (Ūha Daśa 130) the syllable *bhī* (*bhiḥ* of *sūpasthābhiḥ*) remains unchanged in the *parvan* sūpasthā∫23bhiḥ. (in the 3rd *stotrīyā*).

शार्कर इवोद्गीथे वर्मी ॥ ७ ॥

In the Śārkarasāman (Ūha Daśa 131), the vowel *ī* (*i* of *iva*) in the *udgītha* (of the 2nd *stotrīyā*) in the *parvan* krīḍannūrmirapā1 mi3vā and the syllable *mī* in the *parvan* vārmivā2 (in the 3rd *stotrīyā*) remain unchanged.

प्लवे नी षी समी अभि यवी ॥ ८ ॥

In the Plavasāman (Ūha Daśa 132) the syllable *nī* and ṣī in the parvan niṣīdā234 tā (in the 1st *stotrīyā*); the syllable *mī* (of *samī*) in the *parvan* sāmīvā234tsām and the syllable *bhī* (*bhi* of *abhi*) in the *parvan* mādāmā234 bhī (in the 2nd *stotrīyā*) and the syllable *vī* (of *śardhāya vītaye*) in the *parvan* yā234vī (in the 3rd *stotrīyā*) remain unchanged.

कार्तयशे तीवो यित्नवे ॥ ९ ॥

In the Kārtayaśasāman (Ūha Daśa 134) the syllable *tī* (of *purojiti vo*) in the *parvan* jā234 *itī* and the syllable ve in the *parvan* dāyitnāve2 (in the 1st *stotrīyā*) remain unchanged. The syllable *dī* in the *parvan* yō234dī remains unchanged. (in the 2nd *stotrīyā*) by sūtra PS. 3.2.8]

हविषे याहि ॥ १० ॥

In the Sauhaviṣasāman (Ūha Daśa 135) the syllable *hī* (*hi* of *yāhi*) remains unchanged in the *parvan* prāsōmāyā*hī* (in the 3rd *stotrīyā*)

वात्से त्राहि ॥ ११ ॥

In the Vātsasāman (Ūha Daśa 137) the syllable *hī* (*hi* of *trāhi*) remains unchanged in the *parvan* pūrutrāhī (in the 2nd *stotrīyā*).

वीङ्के स्ति वीवी ॥ १२ ॥

In the Vīṅka sāman (Ūha Daśa 139), the syllable *sti* (*sti* of *asti*) in the *parvan* *āstī* and the two *vi* syllables in the parvan *vivī*2 remain unchanged.

रूपे पवि तवे इन्दो पीयू सर्वत्र ॥ १३ ॥ सप्तम:

In the Vairūpasāman (Ūha Daśa 140) the syllable vī (*vi* of *pavitra*) in the *parvan* sōmā2mpā234vī and the syllable *ve* (of *pātave*) in the *parvan* yāpātāve2345 (in the 1st *stotrīyā*); the syllable *ī* (*i* of *indo*) (in the *parvan* tāvātyā234 *ī* (in the 2nd *stotrīyā*) and the syllable *pī* (of pīyūṣam) in the parvan divāḥ *pī*234 *yū* remain unchanged. The syllable *pī* (of *pīyū*) remains unchanged in all *sāmans* [e.g. Mārgīyavasāman (Ūha Daśa 142) pīyū2 (in the 3rd *stotrīyā*).]

Ūha Daśa 7th Vimśa ends. 8th Khaṇḍa of Prapāṭhaka 3 ends.

Khaṇḍa 9 — Viṁśa 8 begins

हीन्द्रा तवे यवे ॥ १ ॥

In the Mārgīyavasāman (Ūha Daśa 142) the syllable *hī* in the parvan $\overset{3}{hī}$∫234n$\overset{5}{drā}$ and *ve* in the *parvan* $\overset{1}{t}$ave∫$\overset{1}{2}\overset{1}{3}\overset{1}{4}5$ remain unchanged.

पवि टते ॥ २ ॥

In the Aiṭatasāman (Ūha Daśa 144) the syllable *vī* (*vi* of *pavitram*) remains unchanged in the *parvan* $\overset{2ra}{s}$ōm$\overset{\hat{}}{ā}$∫2mp$\overset{3}{ā}$∫234 $\overset{5}{vī}$.

तवे पर्णे ॥ ३ ॥

In the Vilambasauparṇasāman (Ūha Daśa 146) the syllable *ve* in the *parvan* $\overset{2}{y}$ap$\overset{ra}{ā}$t$\overset{3}{a}$vē∫$\overset{1}{2}\overset{1}{3}\overset{1}{4}5$ remains unchanged.

पार्श्वेऽभि ॥ ४ ॥

In the Gāyatrīpārśvasāman (Ūha Daśa 148) the syllable bhī (*bhi* of *abhi*) in the *parvan* $\overset{1}{ā}$bh$\overset{2}{ī}$ remains unchanged.

हन्मगतयोर्मनी ॥ ५ ॥

In the Pauruhanmanasāman (Ūha Daśa 149) and in the Dvaigatasāman (Ūha Daśa 150) the syllable *nī* (of *manīṣiṇaḥ*) remains unchanged in the *parvans* $\overset{1}{m}$an$\overset{2\hat{}}{ī}$$\overset{3}{ṣ}$ā∫234i$\overset{5}{ṇ}$āh and ... $\overset{[1]}{m}$ān$\overset{2}{ī}$∫1.iṇā∫2ḥ respectively.

हदुक्थे भिर्ये ॥ ६ ॥

In the Bārhadukthasāman (Ūha Daśa 153) the syllable *ye* in the *parvan* $\overset{1}{n}$ṛbh$\overset{a}{i}$ryemā∫2 remains unchanged.

उद्वद्भार्गवे भ्रे ॥ ७ ॥

In the Udvadbhārgavasāman (Ūha Daśa 154) the syllable *bhre* remains unchanged in the *parvan* $\overset{2}{v}$idyud$\overset{1}{ā}$bhre∫23 (in the 3rd *stotrīyā*).

नैपे नृभिः नवे वंशे न स्तावे ॥ ८ ॥ अष्टमः ॥

In the Naipātithasāman (Ūha Daśa 155) the syllable *bhī* (*bhiḥ* of *nṛbhiḥ*) in the *parvan* y$\overset{[2]}{a}\overset{1}{s}$ā$\overset{}{i}$nṛbh$\overset{2}{ī}$∫3ḥ and the syllable *ve* in the *parvan* s$\overset{2}{i}$y$\overset{1}{ā}$navē∫23 (in the 1st *stotrīyā*); the syllable *śe* (of turvaśe) in the *parvan* dh$\overset{[2]}{ā}\overset{1}{t}$urvaś$\overset{2}{ē}$∫3 (in the 2nd *stotrīyā*) remain unchanged. In the *prastāva* of this *stotrīyās* the syllable *śe* does not remain unchanged in the *parvan* $\overset{2}{a}$sipraśarddhaturvaśā∫3$\overset{2}{ē}$. [In the *nidhana* of the 1st *stotrīyā śe* remains unchanged in rvā∫234$\overset{5}{ś}\overset{5}{ē}$ due to *hīṣīsvara*.]

Ūha Daśa 8th Viṁśa ends after Uha daśa 155 to 160.

Khaṇḍa 9th of Prapāṭhaka 3 ends.

ऐषिरे दी द्वितीयम् देव पूर्वम् श्पति: स्वरी ॥ १ ॥

In the Aiṣirasāman (Ūha Daśa 161) the syllable *dī* coming second (in *didīḥ*) and the syllable *de* occuring first (in *deva devayum*) in the *parvan* dāidī∫1hāide∫2 (in the 1st *stotrīyā*); the syllable *tī* (*ti* of *viśpatiḥ*) and the syllable *rī* (in pavasva rītim) remain unchanged in the *parvan* .... viśpā∫3tiḥ and *pāvāsvārī∫2* respectively (in the 3rd *stotrīyā*).

धर्मणि तादे धर्तासि ॥ २ ॥

In the Dharmasāman (Ūha Daśa 169) the syllable *de* (of *pitā devānām*) in the *parvan* pitāde∫2vānā∫2mviśvābhidhāmā∫2345 [in *dvipadākāra* having two feet] and in the *parvan* pitā de∫2vānā∫2345m remain unchanged (in the 1st *stotrīyā*). The syllable *sī* (*si* of *dhartāsi*) in the *parvan* divodhartāsi∫2345 remains unchanged [in the 3rd *stotrīyā* in the form of *catuṣpadā* (having 4 feet).

विशोवीन्दुम् मही निया ष्तुतिम् ॥ ३ ॥

[M. and Śiv. have नीया] In the Viśoviśīyasāman (Ūha Daśa 170) the syllable *ī* (*i* of *indum*) and the syllable *hī* (of *mahīyuvaḥ*) remain unchanged in the *parvans* ī∫234ndūm and mā∫3*hī*∫3 respectively (in the 1st *stotrīyā*); the syllable *nī* (*ni* of *vasūniā*) in the *parvan* nī∫3yā∫3 (in the 2nd *stotrīyā*) and the syllable *tī* (*tim* of *suṣṭutim*) in the *parvan* nā∫3sūṣṭū∫3tīm (in the 3rd *stotrīyā*) remain unchanged.

शने थिम् र्तिये ॥ ४ ॥

In the Auśanasāman (Ūha Daśa 171) the syllable *thī* (*thim* of *atithim*) in the *parvan* atā∫23ithīm (in the 1st *stotrīyā*) and the syllables *rtī* and *ye* (of ni *martyeṣu* i.e. *martiyeṣu*) in the *parvan* nimārtū∫3yē∫3 (in the 2nd *stotrīyā*) remain unchanged.

मारुते कवि: यसी: ॥ ५ ॥

In the Mārutasāman (Ūha Daśa 173) the syllable *vī* (*vi* of *kaviḥ*) in the *parvan* ... yūvākavīḥ (in the 1st *stotrīyā*) and the syllable *sīḥ* (of *bhūyasīḥ*) in the *parvan* tibhū∫5yasīḥ (in the 3rd *stotrīyā*) remain unchanged.

भ्रवे स्तोत्रे ॥ ६ ॥

In the Bābhravasāman (Ūha Daśa 178) the syllable *tre* remains unchanged in the *parvan* stotrē∫3hāi (in the 3rd *stotrīyā*).

संक्षारे नवि ॥ ७ ॥ नवम:

In the sāman Iḍānāmsaṁkṣāraḥ. (Ūha Daśa 179) the syllable *vi* (of *viyaśnuhi*) [vyaśnuhi] remains unchanged in the *parvan* pāvamānā∫3vi∫3yāśnūhi (in the 3rd *stotrīyā*).

Ūha Daśa Viṁśa 9 ends. PS. III 10 ends. Khaṇḍa 10th of Prapā. 3 ends.

भीशवे सुते ॥ १ ॥

In the Ābhiśavādyasāman (Ūha Daśa 186) the syllable *te* remains unchanged in the *parvan* sū∫234*tē* (in the 3rd *stotrīyā*).

सामराजे षि निमा यासि ॥ २ ॥

In the Mahāsāmarāja sāman (Ūha Daśa 188) the syllable ṣī (*ṣi* of *eṣi*) remains unchanged in the *parvan* tiyā∫3iṣī∫3 (in the 1st *stotrīyā*). The syllable *te* remains unchanged in the *parvan* tēvā∫3itē∫3 (in the 2nd *stotrīyā*); by PS 3.6.8 - the syllable *ṣī* of *paryeṣi* māhīnam in the *parvan* riyā∫3iṣī∫3 and the syllable *sī* (*si* of *yāsi*) in the *parvan* riyā∫3sī∫3 remain unchanged (in the 3rd *stotrīyā*). [The syllable *ni* remains unchanged in the *parvan* śyēnōnayōni∫3ṅghā (in the 1st *stotrīyā*). The *i* of *yoni* is treated as long.

[Cf. Nāradīyaśikśā II 3.7 — adīrgham dīrghavat kuryāt etc.]

श्रायन्तीये नदी परिकृष्टम् प्रति प्रथमायाम् ॥ ३ ॥

In the Śrāyantīyasāman (Ūha Daśa 189) the syllable *dī* (of nadīdhimaḥ) in the *parvan* prātibhāgánnadī∫2dhimaḥ remains unchanged (in the 1st *stotrīyā*). [In the 2nd *stotrīyā* there is prātā2i etc.] The word *nadī* has *karṣaṇa* (i.e. uparikṛṣṭa); the syllable *tī* (*ti* of *pratī*) remains unchanged in the *parvan* prā∫23tī (in the same *stotrīyā*).

मन्ते षोवि नोद्रीथे स्यसि ॥ ४ ॥

In the Samantasāman (Ūha Daśa 190) the syllable *vī* (*vi* of *dviṣo vi*) in the *parvan* dvāiṣo∫23vī∫3 (in the 1st *stotrīyā*); [in the 2nd *stotrīyā*] in the Udgītha there is no state of remaining unchanged in the *parvan* vidviṣōvāi. The syllable *sī* (*si* of *asi*) remains unchanged in the *parvan* yāsyā∫23sī∫3.

काशीते त्राजित् ॥ ५ ॥

In the *sāman* Pratīcīneḍakāśīta (Ūha Daśa 194) the syllable *ji* (*ji* of *satrājit*) remains unchanged in the *parvan* indussatrājī∫3dā.

निहवे रेण सर्वत्र ॥ ६ ॥

In the Nihavasāman (Ūha Daśa 199) the syllable *re* (of *vāreṇa*) remains unchanged in all cases — bābhrumpunantivā∫3rēṇā∫3/rēṇā/rēṇā/

10th Vimśa ends. 11th Khaṇḍa of Prapā. 3 ends.

सिते योदे सर्वत्र मदे नरे सर्वत्र ॥ १ ॥

In the Āsitādyasāman (Ūha Daśa 201) the syllable *de* (of *yodevān*) remains unchanged in the *parvan* yo[1]*de*ʃ2̄vānvāʃ2̄i (in the first *stotrīyā*). The syllable *de* (of *yode*) remains unchanged in all *sāmans*. [e.g. In the Āsitottarasāman (Ūha Ahīna 674) in the *parvan* yo[1]deva[2]ʃ3nva[2]ʃ3i; The syllable *de* (of *madena*) remains unchanged in the *parvan* mā[1]deʃ2 nā[1]sāʃ2; the syllable *re* (of *nare*) remains unchanged in the *parvan* nā[1]reʃ2̄cā[1]dāʃ2̄. The syllable *re* (of *nare*) remains unchanged in all *sāmans* (e.g. Yajñāyajñīya (Ūha Ahīna 661) —3rd *stotrīyā* nā[1]reʃ2̄cā[1]. [yodenare sarvatra—M. Yajñāyajñīya (Ūha Ahīna 573)—yo[1ra]deʃ2vā[1ra]n nā[1]reʃ2̄cā[1]; Vāṅnidhana Krauñca (Ūha Satra 783) — yo[2ra]dé[1] ... nā[2]ré[1]cā .....]

विधर्मणि जन्ति ॥ २ ॥

In the Vidharmasāman (Ūha Daśa 204) the syllable *tī* (*ti* of *mṛjanti*) in the *parvan* .. hā[1]rim mṛ[2]jan[3]tiʃ2[1]3[1]4[1]5 and hā[1]rim mṛ[2]jan[3]tiʃ2[1]3[1]4[1]5 in the Dvipadā and Catuṣpadā forms remain unchanged, respectively.

त्रैककुभे विवा पमि ॥ ३ ॥

In the Traikakubhasāman (Ūha Daśa 207) the syllable *vī* (*vi* of *āvivāsati*) in the *parvan* sū[1]tā[ra]vā[ra]mā[2]viʃ3vā[2] (in the 2nd *stotrīyā*) and the syllable *mī* (of kṣumpamiva) in the *parvan* pa[1]dā[ra]kṣumpāmiʃ3vā[2] (in the 3rd *stotrīyā*) remain unchanged.

वꣳशीये मि रे शमि ॥ ४ ॥ [M मी रे शामी Siv. मीरे शामि]

In the Udvaṁśīyasāman (Ūha Daśa 208) the syllables *mī* and *re* (of *yemire*) in the *parvan* ū[1]dvaṁśamivayāʃ1[2]limiʃ3[2]re[2] and the syllable *mī* (*mi* of *udvaṁśamiva*) in the parvan [2]ū[3]dvaṁśāʃ234[5]mi remain unchanged (in the 1st *stotrīyā*).

जिगे तेजा ॥ ५ ॥

In the Ājigasāman (Ūha Daśa 209) the syllable *te* (of *te jātam*) remains unchanged in the *parvan* ū[1]ccāte jā[2].

आभीके ददे ॥ ६ ॥

In the Ābhīkasāman (Ūha Daśa 209) the syllable *de* (of *dade*) in the *parvan* di[2]vi[1]sadbhū[ra]miyāʃ1[2]dāʃ3[2]de[2] (in the 1st *stotrīyā*) [and the syllable *vī* (of varivovit) remain unchanged (in the 2nd *stotrīyā*) in the *parvan* [2]vā[3]rivoʃ234[5]vit by PS. 3.4.9].

ज्ञीये षसि पूर्वम् ॥ ७ ॥

In the Yajñāyajñīyasāman (Ūha Daśa 212) the syllable *sī* (of arṣasi) which comes first remains unchanged in the *parvan* nō[2]ʃ3[1]ā[2]rṣāʃ3[3]*si*. [In the 3rd *stotrīyā* there is the change of *sī* the *parvan* ṣā[2]ʃ32*sāi*.]

वर्ते त्येम धीतम् ॥ ८ ॥

In the Abhīvartasāman (Ūha Daśa 216) the syllable *tye* (of *tye madhu ...*) in the *parvan* $\overset{5}{\text{ū}}\overset{4}{\text{dū}}$∫3ty$\overset{2}{\text{ē}}$∫3m$\overset{4}{\text{ā}}$dhum$\overset{5}{\text{a}}$ttam$\overset{4}{\text{ō}}\overset{5}{\text{vā}}$ (in the 1st *stotrīyā*) and the syllable *dhī* (of *dhītam*) in the *parvan* viśvām$\overset{[2]}{\text{ā}}$∫1iddh$\overset{2}{\text{ī}}$∫$\hat{2}$ (in the 2nd *stotrīyā*) and in the *parvan* $\overset{5}{\text{viśvā}}$∫3m$\overset{4}{\text{ā}}$∫3iddh$\overset{2}{\text{ī}}\overset{4}{\text{ta}}\overset{5ra}{\text{m}}\overset{4}{\text{ā}}\overset{5}{\text{śa}}\overset{4}{\text{tō}}\overset{5}{\text{vā}}$ (in the 3rd *stotrīyā*) remain unchanged.

रोहितपूर्वे सइ स्यचे ॥ ९ ॥ [M. reads the sūtra as
रोहिते साई स्वर्वि स्यचे विदेप्सुजित्; Śiv. as साइ]

In the prior Rohitakūlīyasāman (Ūha Daśa 217) the syllable *ī* (*i* of *jātāsaindavaḥ*) (in the 1st *stotrīyā* and the syllable *ce* (of *jaitrasya cetatī*) (in the 2nd *stotrīyā*) remain unchanged in the *parvan* $\overset{1}{\text{sā}}$∫23$\overset{2}{\text{ī}}$ and $\overset{1}{\text{syā}}$∫23$\overset{2}{\text{cē}}$ respectively. [M. the *vṛddha tālavya* vowel remains unchanged in the *parvans* $\overset{[3]}{\text{vī}}$∫234d$\overset{5}{\text{ā}}$ḥ (of svarvidah), $\overset{5}{\text{vī}}$∫234d$\overset{5}{\text{ē}}$ (of *vide*) and $\overset{3}{\text{psū}}$∫234jīt (of *apsujit*) due to having *hīṣī svara.*]

वाश्वे नई गोजी जिये अभि ॥ १० ॥

In the Śyāvāśvasāman (Ūha Daśa 218) the syllable *ī* (of *naī rase*) in the *parvan* $\overset{[2]}{\text{dhiyā}}\overset{1}{\text{ṛ}}$ṇayānā$\overset{2}{\text{ū}}$∫3$\overset{4}{\text{ī}}$∫3 (in the 1st *stotrīyā*); the syllable *jī* (of gojīrayā) in the *parvan* $\overset{[2]}{\text{kmā}}$nā $\overset{1}{\text{pā}}$yogō$\overset{2}{\text{ū}}$∫3j$\overset{4}{\text{ī}}$∫3 (in the 2nd *stotrīyā*); and the syllable *ye* (of *jiye*) i.e. *rājye* in the *parvan* $\overset{[2]}{\text{ry}}\overset{ra.1}{\text{ā}}$rājiyevā$\overset{2}{\text{ū}}$∫3j$\overset{4}{\text{a}}$ṁ∫3 and the syllable *bhī* (*bhi* of *abhī*) in the *parvan* $\overset{[3]}{\text{ā}}$∫234bh$\overset{5}{\text{ī}}$ (in the 3rd *stotrīyā*) remain unchanged.

धीगवे परि नई महे अभि ॥ ११ ॥

In the Āndhīgavasāman (Ūha Daśa 219) the syllable *rī* (*ri* of *parī*) in the *parvan* $\overset{1ra}{\text{yē}}$pā∫23$\overset{2}{\text{rī}}$ and the syllable *ī* (of *nairase*) in the *parvan* $\overset{1}{\text{nā}}$∫23$\overset{2}{\text{ī}}$ (in the 1st *stotrīyā*) and the syllable *he* in the *parvan* $\overset{1}{\text{sī}}$mā∫23$\overset{2}{\text{hē}}$ and the syllable *abhī* (of *abhī*) in the *parvan* ... $\overset{2}{\text{ā}}\overset{3}{\text{bh}}\overset{1}{\text{ī}}\overset{1}{\text{∫}}$2345 (in the 3rd *stotrīyā*) remain unchanged.

सौह पर्यभ्यासे ॥ १२ ॥

In the sāman Vāṅnidhana Sauhaviṣa (Ūha Daśa 220) the syllable *rī* coming secondly in the repetition remains unchanged in the *parvan* $\overset{[1]}{\text{ry}}\overset{2}{\text{ē}}$pārī.

देव्ये प्रेद्धो ॥ १३ ॥

In the Mahāvāmadevyasāman (Ūha Daśa 222) the syllable *pre* (of *preddho agne*) remains unchanged in the *parvan* $\overset{3}{\text{prē}}$∫5ddhaḥ (in the 3rd *stotrīyā*).

11th Vimśa of Ūha Daśa 3 ends. Khaṇḍa 12th of PS. III ends.

पार्थे वक्ति ति तिसा जूतिम् मते ॥ १ ॥

In the Pārthasāman (Ūha Sam 227) the syllable *ktī* (*kti* of *vivaktī*) in the *parvan* $\overset{2}{\text{mā}}\overset{3}{\text{vi}}\overset{4}{\text{vā}}\overset{5}{\text{ktī}}$ and the syllable *tī* (*ti* of *eti*) in the *parvan* $\overset{2}{\text{tī}}$∫3$\overset{4}{\text{rā}}$∫5ibhā∫656n remain unchanged (in the 1st *stotrīyā*); the syllable *ti* (*anti* of *vadanti sākam*) remains

unchanged in the *parvan* *tī*∫3sā∫5kā∫656m (in the 2nd *stotrīyā*); the syllable *ī* (*tim* of *jūtim*) in the *parvan* yāsyājūtīm and the syllable *te* (of *mimate*) in the *parvan* tenāgāvāḥ remain unchanged (in the 3rd *stotrīyā*).

बोधीये स्थाभिः ॥ २ ॥

In the Jarābodhīyasāman (Ūha Sam 229) the syllable *bhīḥ* (*bhiḥ* of *upasthābhiḥ*) remain unchanged in the *parvan* supāsthā∫23bhīḥ (in the 3rd *stotrīyā*).

कावे भिधे ॥ ३ ॥

In the Kāvasāman (Ūha Sam 232) the syllables *bhī* and *dhe* (of *abhi dhenavaḥ*) remain unchanged in the *parvan* abhī∫3dhenā (in the 2nd *stotrīyā*).

साहीये नप्त्रे ॥ ४ ॥

In the Satrāsāhīyasāman (Ūha Sam 233) the syllable *tre* (of *naptre*) remains unchanged in the *parvan* nā∫23ptre.

श्वे महि ॥ ५ ॥

In the Āsvasāman (Ūha Sam 234) the syllable *hī* (*hi* of *mahi*) remains unchanged in the *parvan* vānānimā∫23*hī*.

वर्ते भिर्न ॥ ६ ॥

In the Abhīvartasāman (Ūha Sam 236) the syllable *bhīḥ* (*bhiḥ* of *indram gīrbhiḥ*) remains unchanged in the *parvan* indrāṅgā∫1irbhī∫2ḥ. [M. indrāyā∫2irbhī∫2ḥ.]

दले त्रे सर्वत्र विवृत्तमकारप्रत्ययम् [Simon and Śiv. read: *vivṛtam*] ॥ ७ ॥

प्रथमः ॥

In the Audalasāman (Ūha Sam 241) the syllable *tre* (of *pavitre*) remains unchanged in the *parvan* trā∫2vyatā; the *vṛddha* syllable *tre* remains unchanged in all sāmans when *vivṛtta ā* follows *tre* and no *sandhi* takes place. [M. — illustrates as follows — Vaiśvāmitra (Ūha Daśa 757) *trā*∫2vyā∫234tā; Vairūpa-sāman (Ūha Daśa 140) in the *parvan* *trā∫1nāyā∫2* there is the state of being *ā* and in the Āśubhārgavasāman (Ūha Daśa 141) in the parvan *trā∫2nā∫234yā* there is the state of being ā; as there is no *vivṛtta* e following *tra* there is the *āi*-bhāva. Nānā illustrates-Svārakautsa (Ū.Sat 758) tre∫3āvyā∫3tā.]

1st Khaṇḍa of Sam ends. 13th Khaṇḍa of PS. ends.

हिन्वे ष्मते ॥ १ ॥

In the Hāviṣmatasāman (Ūha Sam 243) the syllable *nve* remains unchanged in the *parvan* hinvevā∫3jāi.

हविर्दसे ॥ २ ॥

In the Mādhucchandasāsāman (Ūha Sam 245) the syllable *vī* (*vih* of *haviḥ*) remains unchanged in the parvan [1]tāmāṃhā∫234*viḥ*.

यानि सिष्ठे तानि पार्थे ॥ ३ ॥

The illustrations that are there in the Vāsiṣṭhasāman (Ūha Daśa 42) would also be there in the Pārthasāman. (Ūha Sam 248). [e.g. The syllable *ṣī* (*ṣi* of *eṣi*) in the *parvan* ṣī3pṛthi, and the syllable *vī* in the *parvan* vīmūtādyām (in the 1st *stotrīyā*); the syllable *ṣī* (ṣi of *eṣi*) in the *parvan* ṣī3madhū and the syllable *e* in the *parvan* ēṣikṛṇvān remain unchanged (in the 2nd *stotrīyā*.]

वर्ते हस्रे स्तावे णे ॥ ४ ॥

In the Abhīvarta sāman (Ūha Sam 249) the syllable *sre* (of *sahasreṇa*) in the *parvan* [2]sāhāsrē∫1ṇā∫2i (in the 1st *stotrīyā*) and the syllables *sre* and *ṇe* in the *prastāva* of the 2nd *stotrīyā* in the *parvan* sāhā∫3srē∫3ṇēva ..../ remain unchanged.

शङ्कुनि महि ॥ ५ ॥

In the Śaṅkusāman (Ūha Sam 250) the syllable *hī* (*hi* of *mahi*) remains unchanged in the *parvan* māhī∫2dyukṣā∫23 /

दꣳष्ट्रे पतिम् ॥ ६ ॥

In the Āṣṭādaṃṣtrottarasāman (Ūha Sam 253) the syllable *tī* (*ti* of *patim*) remains unchanged in the parvan pātī∫23m.

रूपे तेजा ॥ ७ ॥

In the Vairūpasāman (Ūha Sam 254) the syllable *te* (of *tejātam*) remains unchanged in the *parvan* ūccāte∫234jā/

अग्नेस्त्रिणिधने भिर्ये ॥ ८ ॥

In the sāman Agnestriṇidhana (Ūha Sam 256) the syllable *rye* (of *nṛbhiryemāṇaḥ*) remains unchanged in the parvan nṛbhirye∫234mā.

ये ष्ठौहे ते ष्टम्भे ॥ ९ ॥

The two illustrations that are there in the Pāṣṭhauhasāman (Ūha Daśa 60) would also be there in the Vaiṣṭambhasāman (Ūha Sam 258) [In the Kṣullka vaiṣṭambhasāman the syllable *tī* in the *parvan* hārāirā∫1itī∫23 (in the 1st *stotrīyā*) and the syllable *nti* in the *parvan* mārjāyā∫1ntī∫23ḥ (in the 2nd *stotrīyā*) remain unchanged]. [M—gives these *parvans* as follows—hārāirā∫2itī∫23; mārjāyā∫2ntī∫23.].

दासे समी ॥ १० ॥

In the Daivodāsasāman (Ūha Sam 261) the syllable *mī* remains unchanged in the *parvan* sāmī∫31 (in the 2nd *stotrīyā*).

धीगवे वे पूर्वम् ॥ ११ ॥ द्वितीयः ॥ २ ॥

In the Āndhīgavasāman (Ūha Sam 262) the syllable *ve* occuring first (in dive dive) remains unchanged in the *parvan* dā∫23ivē. [The syllable *ve* occuring next gets the state of *ā-divā* (in the 3rd *stotrīyā*].

Khaṇḍa 2 of Sam. ends. 14th Khaṇḍa of 3rd Prapā. ends.

सामराजे सइत् वन्ति पवि धिरो न मिरे ॥ १ ॥ [M & Śiva मीरे]

In the Sāmarājasāman (Ūha Sam 263) the syllable *ī* (of *śṛtāsa it*) in the *parvan* śārtā∫3sāit (in the 1st *stotrīyā*); the syllable *tī* (*nti* of avanti) in the *parvaṇ* āvā∫3ntīyā, the syllables *vī* (*vi* of *pavitāram*) in the *parvan* śyāpāvī∫234tā and the syllable *dhī* (*dhi* of *adhiprohanti*) in the *parvan* ādhīrō∫234hā (in the 2nd *stotrīyā*) and the syllable *mī* (*mi* of *mamire*) in the *parvan* māmīrē∫234ā (in the 3rd *stotrīyā*) remain unchanged. [Nānā-mīre both remain unchanged.]

भीशवे सुते ॥ २ ॥

In the Ābhīśavottarasāman (Ūha Sam 266) the syllable *te* (of *sute*) in the *parvan* sū234*tē* remains unchanged (in the 3rd *stotrīyā*).

उहुवाइसिष्ठे हेम भिः सम् पर्येतिरे मन्ति क्षैतः ॥ ३ ॥

In the Ūhuvāi (Pūrva -) Vāsiṣṭhasāman beginning with ūhuvāi (Ūha Sam 268), the syllable *he* (of *hemanā*) in the *parvan* hē∫3mānā, the syllable *bhī* (*bhiḥ* of devebhiḥ sam) in the *parvan bhī*∫3ssāma, the syllables *ye* (i.e. *pari eti*) and *re* (of *paryeti rebhan*) in the *parvan* ētirēbhān and the syllable *ti* (*nti* of *paśumanti hotā*) in the *parvan* tī∫3hō∫5tā∫656 remain unchanged (in the 1st *stotrīyā*). The syllable *kṣai* (of *kṣaitaḥ*) in the *parvan* kṣāitōasmāi remains unchanged (in the 3rd *stotrīyā*).

पूर्व-और्णायवे कविः शुचिः ये चोत्तरे ॥ ४ ॥

In the Aurṇāyavādayasāman (Ūha Sam 270) the syllable *vī* (*viḥ* of *kaviḥ*) in the *parvan* pārīpriyādivaḥkāvīḥ (in the 1st *stotrīyā*); the syllable cī (*ciḥ* of *śuciḥ*) in the *parvan* sāsūnurmātarāsūcīḥ (in the 2nd *stotrīyā*) remain unchanged. And the two illustrations in the Aurṇāyavottarasāman are also seen in this *sāman*. [The syllable *tī* in the *parvan* svānairyā∫23*tī* (in the 1st *stotrīyā*) and the syllable *hī* in the *parvan* māhānmā∫23*hī* in the 2nd *stotrīyā*.

लौशे नाति ॥ ५ ॥

In the Lauśādyasāman (Ūha Sam 273) the syllable tī (*ti* of *mināti*) remains unchanged in the *parvan* tī∫3sāṅgirām.

शुद्धीये द्धेन शीर्वान् गहि रयिम् मद्धि रयिम् ॥ ६ ॥

In the Śuddhāśuddhīyasāman (Ūha Sam 274) the syllable *ddhe* (of *śuddhena*) in the *parvan* śūddhāṃśuddhē and the syllable *śī* (of āśīrvān) in the parvan Śūddhāirā⌈23śī remain unchanged (in the 1st *stotrīyā*); the syllable *hī* (*hi* of *gahi*) in the *parvan* indraśuddhōnaāgā⌈3*hī*, the syllable *yī* (*yim* of *rayim*) in the *parvan* śuddhorā⌈3yī⌈3m and the syllable *dhī* (*ddhi* of *mamaddhi*) in the *parvan dhī* somiyā remain unchanged (in the 2nd *stotrīyā*); the syllable *yī* (*yim* of rayim) remains unchanged in the *parvan* indraśuddhōhinōrā⌈3yīm.

ध्रुवश्चेऽभि ॥ ७ ॥

In the Ānūpavādhryaśvasāman (Ūha Sam 277) the two syllables bhī (bhi of *abhi*) remain unchanged in the *parvan* ābhī ābhī.

म्रे ष्टपे ॥ ८ ॥

In the Vāmrasāman (Ūha Sam 278) the syllable *pe* (of *viṣṭape*) remains unchanged in the *parvan* dhivāiṣṭāpē.

सम्पायां वाणीः वारि नानि व्यूतिः चीने रन्धी ॥ ९ ॥ तृतीयः ॥ ३ ॥ [M & Siva वारी]

In the Sampāsāman (Ūha Sam 279) the syllable *ṇīḥ* in the *parvan* sāntavāṇīḥ and the syllable *rī* (ri of *vāri yāṇi i.e.* vāryāṇi) in the *parvan* rī⌈3yā⌈5ṇā⌈656i remain unchanged (in the 1st *stotrīyā*); the syllable *nī* (*ni* of *dhanāni*) in the *parvan* tādhanānī remains unchanged (in the 2nd *stotrīyās*); the syllable *tī* (tiḥ of gavyūtiḥ) in the *parvan tī⌈3rābha*, the syllable *ne* in the parvan sāmicīne and the syllable *dhī* (of purandhi) in the *parvan* svāpūrāndhī remain unchanged (in the 3rd *stotrīyā*).

3rd Khaṇḍa of Sam ends. 15th Khaṇḍa of Prapā. 3 ends.

दासे त्रीणि ॥ १ ॥

In the Daivodāsasāman (Ūha Sam 283), the syllable *ṇī* (*ṇi* of *trīṇi*) remains unchanged in the *parvan* trīṇī⌈31 (in the 3rd *stotrīyā*).

रयिष्ठे र्मणि पूर्वम् ॥ २ ॥

In the Rayiṣṭhasāman (Ūha Sam 284) the syllable *ṇī* (*ṇi* of *vidharmaṇi*) occuring first in the repetition remains unchanged in the *parvan* pāvamānavidharmāṇī⌈2345 (in the 2nd *stotrīyā*).

द्व्यभ्यालौशे राजे ॥ ३ ॥

In the Dvirabhyāsalauśasāman (Ūha Sam 285) the syllable *je* (of *rājeva*) remains unchanged in the *parvan* rājē⌈31234.

साध्ये श्रेष्ठ ॥ ४ ॥

In the Sādhyāsāman (Ūha Sam 286) the syllable *śre* (of *śreṣṭhaśociṣam*) remains unchanged in the *parvan* ā́gnī́mūśreʃ23 (in the 2nd *stotrīyā*). [M. points out the *parvan* [5]úśrēʃ3ṣṭhāʃ3śócīṣām also (in the 3rd *stotrīyā*].

मन्ते वारे ॥ ५ ॥

In the Samantasāman (Ūha Sam 288) the syllable *re* (of *vāre*) remains unchanged in the *parvan* répavāmā (in the 2nd *stotrīyā*).

सिष्ठे नुत्री: नक्षे धन्वे स्त्रिया भिस्स चते सुमेणन्ति ॥ ६ ॥

In the Vāsiṣṭhasāman (Ūha Sam 290) the syllable *trī* (of *dhanutrīḥ*) in the *parvan* yódhānútrīḥ; and the syllable *kṣe* (of *nanakṣe*) in the *parvan* kṣēʃ3ati remain unchanged (in the 1st *stotrīyā*); the syllable *nve* (of *dadhanve*) in the *parvan* nvēʃ3púru and the syllable *sri* (of *usriyābhiḥ*) in the *parvan* sríyā .... remain unchanged (in the 2nd *stotrīyā*); the syllable *bhī* (of *dhārābhissacate*) in the *parvan* *bhī*ʃ3ssáca, the syllable *te* in the *parvan* *tē* súmédhāḥ and the syllable *tī* (*ti* of *śrīṇanti*) in the *parvan* tīʃ3vásu remain unchanged (in the 3rd *stotrīyā*).

वर्ते दिये ॥ ७ ॥

In the Abhīvartasāman (Ūha Sam 291), the syllable *ye* (of mādye — madiye) remains unchanged in *parvan* diyēvāʃ1rdhāʃ2i.

मरुतां धेनौ मनि यदी नुषी ॥ ८ ॥

In the *sāman* Marutāmdhenu (Ūha Sam 295) the syllable *nī* (of vyomani) in the *parvan* viyómāniʃ2 (in the 1st stotrīyā); the syllable *dī* in the *parvan* yādīdāʃ234ivā (in the 2nd *stotrīyā*) and the syllable *ṣī* (of januṣī) in the *parvan* adābhyāsójanuṣī (in the 3rd *stotrīyā*) remain unchanged. [the syllable *te* in the *parvan* tēʃ234 remains unchanged by PS. 3.6.8]

वर्ते देव गृवि: सर्वत्र ॥ ९ ॥

In the Abhīvartasāman (Ūha Sam 296) the syllable *de* (of deva), remains unchanged in the *parvan* ... māʃ3dēva ..... the *vṛddha* syllable *vī* (*viḥ* of *jāgṛviḥ*) remains unchanged in all *sāmans*. e.g. in this sāman in the *parvan* nājāgṛʃ1vīʃ2ḥ; in the Dvaigatasāman (Ūha Satra 690) in the *parvan* .... [1]nājāgṛʃ1vīʃ2ḥ

नाजावितज्ञीययोर्जनकावे प्रसोतरयोश्च ॥ १० ॥

There is no non-change in the Gaurīvita and Yajñāyajñīya sāman beginning with *ājā*, in the Kāvasāman beginning wioth *janovā* (janasya) and in the Kaṇvarathantara and Rathantara beginning with prasoma — Gaurīvita (Ūha Daśa 214) ājā/gṛvāʃ3iḥ (ājāgṛviḥ) - *vī* does not remain unchanged; Yajñāyajñīya

(Ūha Satra 751) *va*[4]∫3*irvā*[3]∫3*iprā*[4]*ṛtā*[5]*m*; Kāva (Ūha Satra 733) *ṣṭā*[2]∫[ra]*ā*[1]*gṛvā*∫2*iḥ*; Kaṇvarathantara (Ūha Kṣu 875) ... *jāgṛvā*[3]∫234*aihī*; [5ra] Rathantara (Rg. Kṣu 182) *nā*[1]*jā*∫23*gṛvā*[2]*iḥ* [M. combines sūtras 9 and 10]

उत्सवर्ते देव: ॥ ११ ॥ चतुर्थ: ॥

In the Abhīvartasāman beginning with utso (Ūha Sam 297) in the *parvan* ... de∫3vo .... the syllable *de* (of devaḥ) remains unchanged.

4th Khaṇḍa of Sam ends. III 16th Khaṇḍa ends.

हाउनित्रे वते । तीनाम् । दवी: । कवी । ति । मनी । राणि ॥ १ ॥

In the Janitrasāman beginning with hā[2ra]*ujā*[1]*nat* (Ūha Sam 303), in the first *stotrīyā* the syllable *te* (of *pavate*) in the *parvan* *tā*[2]∫3*jā*[1]*ni* and the syllable *tī* (of *matīnām*) in the *parvan* *tāmā*[3]*tī*[4]*nā*[5]*m* remain unchanged; (in the 2nd *stotrīyā*) the syllable *vīḥ* (of *padavīḥ*) and *vī* (of *kavīnām*) in the *parvan* *vī*[2^]*ḥ* *kā*[3]*vī*[4]*nā*[5]*m* and the syllable *tī* (of *eti*) in the *parvan* *tī*[2]∫3*rā*[4]∫5 *ibhā*∫656*n* remain unchanged; (in the 3rd *stotrīyā*) in the parvan *nō*[2^] *mā*[3]*nī*[4]*ṣā*[5]*ḥ* and the syllable *nī* (*ṇi* of *avarāṇī*) in the *parvan* *mā*[2^]*vā*[3]*rā*[4]*ṇī*[5] remain unchanged.

लौशे यन्ति, यन्ति ॥ २ ॥

In the Lauśādyasāman [Ūha Sam 304] (In the seond and third *stotrīyās* the syllable *tī* (of nti of *yanti*) remains unchanged in the *parvan* *tī*[4]∫3*kē*[2ra]*tā*[3]*vā*[5]*ḥ*

सम्पायां वाजी रातिम् तानि वते वान्त्से रसे माणि ॥ ३ ॥

In the Sampāsāman [Ūha Sam 307] (in the first *stotrīyā*) the syllable *jī* in the *parvan* [2]*indū*[1]*rvā*[ra]*ji* and the syllable *tī* (of *tim* of *arātim*) in the *parvan* *pā*[2]*ryā*[3]*rā*[4]*tī*[5]*m* remain unchanged; (in the third *stotrīyā*) the syllable *nī* (*ni* of *vratāni*) in the parvan *nī*[2]∫3*pava*, the syllable *te* (of *pavate*) in the parvan *tē*[2^]*pū*[3]*nā*[4]*ṇā*[5]*ḥ*, the syllable *sve* (of devāntsve) in the *parvan* *svē*[2]∫3*nā*[1]*ra*, the syllable *se* (of *rasena*) in the *parvan* *sē*[2^]*nā*[3]*pṛ*[4]*ñcā*[5]*n* and the syllable *ṇī* (*ṇi* of *dharmāṇi*) in the *parvan* *ṇī*[2]∫3*ṛtu* remain unchanged.

सिष्ठे नए स्नेह श्रौष्ठे च यानि ॥ ४ ॥

In the Vāsiṣṭhasāman [Ūha Sam 312] (in the second *stotrīyā*) the syllable *e* in the parvan *ū*[2]*tā*[1]*nae* and (in the third *stotrīyā*) the syllable *sre* (of srehayat) in the *parvan* *srē*[2^]*hā*[3]*yā*[4]*ccā*[5] remain unchanged and also those of Snauṣṭhasāman (occur as unchanged in this *sāman*).

[e.g. (in the first *stotrīyā*) the syllable *ni* in the *parvan* *nā*[2]*vā*[3]*sū*[4]*ni*[5], the syllable *tī* in the *parvan* *tō*[2]*nā*[3]*jū*[4]*tī*[5]*m*; (in the second *stotrīyā*) the syllable *nī* in the *parvan*

tovāsū*nī* remains unchanged. [In the Snauṣṭhasāman (Ūha Daśa 118) the syllable *nī* in the *parvan* ..... svaināvāsū∫23*nī* and the syllable *ti* in the *parvan* ... vātonājū∫23*tīm* (in the first *stotrīyā*), and the syllable *nī* in the *parvan*.... tovāsū∫23*nī*.]

मरुतामिन्द्रि ॥ ५ ॥

In the *sāman* marutāṁdhenu [Ūha Sam 313] the syllable '*drī*' (*dri* of *indriyaḥ*) in the parvan *drīyā*∫3rā∫5 "sā∫656ḥ, remains unchanged.

वर्ते देवः स्तावे ॥ ६ ॥

In the Abhīvartasāman [Ūha Sam 315], in the *prastāva* (of the second *stotrīyā*) the syllable *de* (of *devaḥ*) remains unchanged in the *parvan* ūtsō∫3dē∫3vō-hirāṇyayōvā.

पार्थे युंवी । धीज । रथे । सूनि । र्षेयम् ॥ ७ ॥

In the Parthasāman [Ūha Sam 316], (in the first *stotrīyā*) the syllable *vī* (of vāyuṁvīti) in the *parvam* vī∫3tiya, the syllable *dhī* (of dhījavanam) in the *parvan* *dhī*∫3java and the syllable *the* in the *parvan* naṁrathēṣṭhām remain unchanged; (in the third *stotrīyā*), the syllable *nī* (*ni* of vasūni) in the *parvan* yāvāsūnī and the syllable *ṛṣe* (of *ārṣe yam*) in the *parvan* [2]abhiyārṣe remain unchanged.

ज्ञीये त्नवे ॥ ८ ॥ पञ्चमः ॥

In the Yajñāyajñīyasāman [Ūha Sam 318], the syllable *ve* (of mādayitnave) remains unchanged in the *parvan* dā∫3yāitnā∫3*vē*.

Saṁvatsara Khaṇḍa 5th ends. Prapā. III. 17th Khaṇḍa ends.

ऐडकावे बृहन्नधि ॥ १ ॥

In the Aiḍakāvasāman [Ūha Sam 324], the syllable *dhī* (*dhi* of *adhi*) remains unchanged in the *parvan* bṛhannādhī.

सिते रयिम् ॥ २ ॥

In the Āsitādyasāman [Ūha Sam 326], the syllable yī (*yim* of *rayim*) remains unchanged in the *parvan* [1]rāyī∫2ṁyāinā∫2.

ऐडयामे मती सखी ॥ ३ ॥

In the Aiḍayāmasāman [Ūha Sam 327] (in the first *stotrīyā*) the syllable *tī* (of matīnām) and (in the second *stotrīyā*) the syllable *khī* (of *vāyum* sakhiyāya [sakhyāya] in the *parvan* yumsakhīyā∫23.

वर्ते स्वब्दी कण्वे ॥ ४ ॥

In the Abhīvartasāman [Ūha Sam 328] (in the second *stotrīyā*) the syllable *bdī* (of *svabdī*) in the *parvan* [2]indrāsvā∫1bdī∫2 and (in the third *stotrīyā*) the syllable *ṇve* in the *parvan* kāṇvē∫3 .... remain unchanged.

सꣳहिते हरिः ॥ ५ ॥

In the Saṁhitasāman [Ūha Sam 329], the syllable *rī* (*riḥ* of *hariḥ*) remains unchanged in the *parvan* hā[1]ʃ23rī[2]ḥ

पार्थे णेन । ति । दवीः । कवी ॥ ६ ॥

In the Pārthasāman [Ūha Sam 334], (in the first *stotriyā*) the syllable *ṇe* (of gaṇena) in the *parvan* tō[2^]gā[3]ṇē[4]nā[5] and *tī* (of *atyeti*) in the *parvan* tī[2]ʃ3rā[4]ʃ5ibhāʃ656n remain unchanged; (in the second *stotrīyā*) the syllables *vīḥ* and *vī* (of padavīh kavīnām) remain unchanged in the *parvan* vī[2^]ḥ kā[3]vī[4][5]nām.

सफे दिदी ॥ ७ ॥

In the Saphasāman [Ūha Sam 335], the syllable *dī* (of *didīhī*) remains unchanged in the *parvan* iṣa[2][1]spā[2][1]tāidīʃ2.

कावे दभ्रे । माहि ॥ ८ ॥

In the Kāvasāman [Ūha Sam 338] (in the third *stotrīyā*) the syllable *bhre* (of *vidyudabhreva*) in the *parvan* prā[1]ṇaḥpinvavidyudabhre and the syllable *hī* (*hi* of *māhī*) in the *parvan* hi[1][2]śā[3]ʃ3śvā[4]ʃ5tāʃ656ḥ remain unchanged.

ष्टम्मे मनी सर्वत्र ॥ ९ ॥

In the Mahāvaiṣṭambhasāman [Ūha Sam 339] the syllable *nī* (*ni* of *yāmanī*) remains unchanged in all *sāmans* (e.g. in this sāman in the *parvan* [2]tā[1]yā[3]mā[4]ʃ1nīʃ23; in the Śyaitasāman [Ūha Sam 341] in the *parvan* mā[3]ʃ234*ṇī*[5]).

न मीढे ॥ १० ॥

Not in the Paururumīḍhasāman [Ūha Sam 361] — In the *parvan* [2] 1ra tāyāmanāi.

[*Sūtras* 9 and 10 are combined by M.]

ष्कले निषी । श्रिये । यवी ॥ ११ ॥ षष्ठः ॥

In the Pauṣkalasāman [Ūha Sam 340] (in the first *stotrīyā* the syllable *ṣī* (of *niṣīdata*) in the *parvan* ṣī[2^]dā[3]ʃ234tā[5] and the syllable *ye* (of *śriye*) in the *parvan* ṣā[1]taśrī[1][1]yēʃ2345 remain unchanged; (in the third *stotrīyā*), the syllable *vī* (of śardhāyavītaye) in the *parvan* [1]2^yavī[3]tāʃ234yāi[5] remains unchanged.

Sam. 6th ends. III Khaṇḍa 18th ends—

धसे त्रे भि ॥ १ ॥ [भी according to M & Śiv.]

In the Naudhasasāman [Ūha Sam 343] the syllable *tre* in the *parvan* [2]1ra pitāputre and the syllable *bhī* (*bhi* of *putre bhyo*) [bhiyo] in the *parvan* bhi[3]ʃ3yō[1]yā[2]ʃ3thā[2] remain unchanged.

ष्कले वते ॥ २ ॥

In the Pauṣkalasāman [Ūha Sam 344], the syllable *te* in the *parvan* pāvā*te*ʃ3hāryā remains unchanged.

पार्थे पाहि । योजि । रूणि । सूनि । थाविट् ॥ ३ ॥

In the Pārthasāman [Ūha Sam 347], (in the first *stotrīyā*) the syllable *hī* (hi of *pāhi*) in the *parvan* āsyāpā*hī* remains unchanged; (in the second *stotrīyā*) the syllable *jī* (*ji* of *ayoji*) in the *parvan* Ṣāḍāyō*jī* and the syllable *ṇī* (*ṇi* of *purūṇi*) in the *parvan* ṇīʃ3sāta and the syllable *nī* (*ni* of *vasūni*) in the *parvan* yāivāsū*nī* remain unchanged; (in the third *stotrīyā*) the syllable *vī* (*vi* of *viṭ*) remains unchanged in the *parvan* yāyāthāvī*ṭ*.

सꣳहिते सः पी ॥ ४ ॥

In the Samhitasāman [Ūha Sam 348] (in the third *stotrīyā*) the syllable *pī* (of devāsaḥpītim) remains unchanged in the *parvan* sāʃ23ḥ*pī*. [In the *parvan* trēʃ23sō of the first *stotrīyā* the syllable *tre* remains unchanged as per PS 3.7.5. In the *parvan* āʃ234*sī* the syllable *si* (of asi) remains unchanged due to having *hīṣī* svara.]

वन्तीय इन्द्रा, महे, स्यपे ॥ ५ ॥

In the Vāravantīyasāman [Ūha Sam 352] (in the first *stotrīyā*) the syllable *ī* (*i* of *indrāya*) in the *parvan* nvāīʃ23ndrā; (in the second *stotrīya* the syllable *he* (of *mahe*) in the *parvan* yāmāʃ234*hē* and (in the third *stotrīyā*) the syllable *pe* (of *sutasyapeyāt*) in the *parvan* syāpēyāʃ234ddhāi remain unchanged.

कावे नेन्द्रात्, निक्तम् ॥ ६ ॥

In the Kāvasāman [Ūha Sam 353] (in the first *stotrīyā*) the syllable *ne* (of *nendrāt*) in the *parvan* nēndrāʃ3dārtāi remain unchanged; (in the 3rd *stotrīyā*) the syllable *nī* (ni of *niktam*) remains unchanged in the parvan ātkāʃ3*nnānī*.

मीढे ज्योतिः ॥ ७ ॥ सप्तमः ॥ ७ ॥

In the Paurumīḍhasāman [Ūha Sam 361], the syllable *tī* (of *tiḥ* of *jyotiḥ*) remains unchanged in the *parvan* jīvājyoʃ23*tiḥ*.

Sam 7th ends. PS. III. 19 ends.

ष्कले धीतिं, पत्रि, त्रित ॥ १ ॥

In the Pauṣkalasāman [Ūha Sam 364] (in the first *stotrīyā*) the syllables *dhī* and *tī* (of dhītim) in the *parvan* syādāihiʃ234*tīm*; (in the second *stotrīyā*) the syllable *trī* (*tri* of *upatritasya*) in the *parvan* ūpā*trī*ʃ3tāsyā; and (in the third *stotrīyā*) the syllable *trī* (*tri* of *tritasya*) in the *parvan* triṇi*trī*ʃ3tāsyā remain unchanged.

हदुक्थे सुते ॥२॥ संवत्सरः ॥ ८ ॥

In the Bārhadukthasāman [Ūha Sam 369] (in the third *stotrīyā*) the syllable *te* (of *sute*) remains unchanged in the *parvan* sūtē∫1cāitvā∫2

Sam. 8 ends [M. reads 7th Khaṇḍa ends.] II. Saṁvatsara *parvan* ends.

III. 20 ends.

श्यैते सि । ईशा ॥ १ ॥

In the Śyaitasāman [Ūha Ekāha376], (in the second *stotrīyā*) the syllable *sī* (*si* of *asi*) in the *parvan* ā∫234*sī* and the syllable *ī* (of *īśānakṛt*) in the *parvan* ásisatyāī∫3śā remain unchanged.

यौधा दसी सर्वत्र ॥ २ ॥

In the Yaudhājayasāman [Ūha Eka 380], (in the third *stotrīyā*) the syllable *sī* (of rodasī) remains unchanged in the *parvan* dāsī∫2. The syllable *sī* (of *dasī*) remains unchanged in all *sāmans*. [e.g. In the Soma sāman (Ūha Ahīna 668) in the *parvan* syāsīdasī.] [In the Yaudhājayasāman the syllable *pī* in the *parvan* prātnā∫31mpī∫3ū remains unchanged as per. PS 3.8.3 'pīyū sarvatra'.]

पूषायां च ॥ ३ ॥

And in the Śyāvāśvasāman [Ūha Eka 444] based on the *ṛcs* beginning with ayam pūṣā (the syllable *si* of *dasi* remains unchanged in the *parvan* vīya khyādrodā∫3sī∫3.

न स्तोभे प्रत्यये ॥ ४ ॥

Not when *stobha* follows (e.g. in the Gaurīvitasāman [Ūha Sam 251], in the *parvan* dāsovā as the *stobha vā* follows *dasī*.

यूथे ॥ ५ ॥

In the Yaudhājayasāman [Ūha Eka 380] (in the third *stotrīyā*) the syllable the remains unchanged in the *parvan yūthē*∫345. (M combines sūtrās 2 to 5)

स्वारपर्णे खीनाम् ॥ ६ ॥

In the Svārasauparṇasāman [Ūha Eka 382] (in the third *stotrīyā*) the syllable *khī* (of sakhīnam) remains unchanged in the *parvan* abhīṣuṇassakhī∫3nām.

सफ इन्द्रा पूष्णे ॥ ७ ॥

In the Saphasāman [Ūha Eka 383] the syllable *ī* (*ī* of *indrāya*) in the *parvan* nvāī∫234ndrā and the syllable *ṣṇe* (of *pūṣṇe*) in the *parvan* yāpūṣṇē∫3bhā∫3 remain unchanged.

बोधीये सः पी ॥ ८ ॥ प्रथमः ॥ ८ ॥

In the Jarābodhīyasāman [Ūha Eka 392] (in the third *stotrīyā*), the syllable *pī* (of devāsaḥpītim) remains unchanged in the *parvan* devāsā∫23h*pī*.

Ekāha 1 ends. III. 21. ends.

पार्श्वे क्वभिः पूर्वम् । सी । ये ॥ १ ॥

In the Gāyatrapārśvasāman [Ūha Eka 397], the syllable *bhī* occuring first (of Ū Arc 463 in *ṛkvabhiḥ* ... ṛkvabhiḥ) remains unchanged in the *parvan* .. pariyāsyṛkvabhī∫2345ḥ; the syllables *sī* and *ye* (of *saptāsiyebhiḥ* - *Saptāsyebhiḥ*) remain unchanged in the *parvan* sāptāsī∫1ye∫2.

लेये पीत्वा स्तावे । न ए ॥ २ ॥

In the Kāleyasāman [Ūha Eka 399] in the *prastāva*, (of the third *stotrīyā*) the syllable *pī* in the *parvan* asyapī∫3tvāsuvārvidāḥ remains unchanged; the syllable *e* (of *naetaśaḥ*) remains unchanged in the *parvan* nāe∫5taśāḥ.

यौधातुवे । महे । तिया ॥ ३ ॥

In the Yaudhājayasāman [Ūha Eka 400] the syllable *ve* (of *tuve* i.e. *tve*) in the *parvan* tūvē∫31 and the syllable *he* (of *mahe*) in the *parvan* māhē∫345 remain unchanged; (in the third *stotrīyā*) the syllable *tī* (ti of *martiyā* i.e *martyāya*) remains unchanged in the *parvan tīyā∫3*.

द्यौताने मई । यवि । याभिः । ह्याणि । दिवे पूर्वम् । युगे ॥ ४ ॥

In the Dyautānasāman [Ūha Eka 402] (in the first *stotrīyā*), the syllable *ī* (*ī* of *kāmaīmahe*) in the *parvan* māīmā∫234hāi; (in the second *stotrīyā*) the syllables *vī* and *bhī* (of yavyābhiḥ - yaviyābhiḥ) in the *parvan* yāviyā∫234bhīḥ, the syllable *ṇī* (ṇi of *brahmāṇi*) in the *parvan* rābrāhmā∫234*ṇī* and the syllable *ve* (of *dive* occuring first) in the *parvan* divēdā∫234ivāi; and (in the third *stotrīyā*) the syllable *ge* (of *yuge*) in the *parvan* uruyuge∫2 remain unchanged.

मारुत एन्दुम् । धाꣳसि । महि । श्रुधि । अश्वि । जज्ञे ॥ ५ ॥

In the Mārutasāman [Ūha Eka 403] (in the first *stotrīyā*) the syllable *e* (of *endum*) in the *parvan* ē∫5ndumi, the syllable *sī* (of rādhāṁsi) in the *parvan* prārādhā∫23msī and the syllable *hī* (*hi* of mahitvanā) in the *parvan* codayatāimā∫3hī; (in the second *stotrīyā*) the syllable *dhī* (of dhi of *śrudhi*) in the *parvan* nūnaṁ-śrū∫23dhī and the syllable *svī* (of *aśviyasya-aśvyasya*) in the *parvan* stuvatōāśvī∫3yā; (in the third *stotrīyā*) the syllablejñe (of *jajñe*) in the *parvan* jajñe∫2vīratarāstvāt.

बोधीये योनिम् ॥ ६ ॥

In the Jarābodhīyasāman [Ūha Eka 404], (in the second *stotrīyā*) the syllable nī (ni of *yonim*) remains unchanged in the *parvan* abhāiyo∫23nīm.

ज्ञीये सिचम् । प्रचे । वह्निम् ॥ ७ ॥

In the Yajñāyajñīyasāman [Ūha Eka 406] (in the first *stotrīyā*), the syllable *sī* (*sī* of *sicam*) in the *parvan* ṣṭū∫3āsī∫3cām; (in the second *stotrīyā*) the syllable *ce* (of *pracetasam*) in the *parvan* syāprā∫23cē; and (in the third *stotrīyā*) the syllable hnī (*hni* of *vahnim*) in the *parvan* vāhnīm remain unchanged.

अदर्शि ज्ञीये । तानि । त्यानि ॥ ८ ॥

In the Yajñāyajñīyasāman [Ūha Eka 407] based on the *tṛca* beginning with *adarśi* (in the first *stotrīyā*) the syllable *nī* (ni of vratāni) in the *parvan* nī∫3ādā∫3dhūḥ and (in the second *stotrīyā*) the syllable *nī* (*ni* of *carkṛtyāni*) in the *parvan* nī∫3kāṃvā∫3tāḥ.

मन्ते द्धि ॥ ९ ॥

In the Samantasāman [Ūha Eka 412], the syllable *ddhī* (*ddhī* of tvāmiddhi) in the *parvan* tūvāmā∫23iddhī remains unchanged.

यौधा महे ॥ १० ॥

In the Yaudhājayasāman [Ūha Eka 414], (in the third *stotrīyā*) the syllable *he* (of nakṣāmahe) remains unchanged in the *parvan* māhe∫345.

शने दर्शि । तिरुश । तीम् । सुभिः । ए । वर्णैः ॥ ११ ॥ द्वितीयः ॥ २ ॥

In the Auśanasāman [Ūha Eka 413], (in the first *stotrīyā*) the syllable *śī* (*śi* of adarśi) in the *parvan* māṁādarśī and the syllable *tī* (ti of *eti* ruśatīm) in the *parvan* tī∫343m; (in the second *stotrīyā*) the syllable *bhī* (bhiḥ of vasubhiḥ) in the *parvan* *bhī*∫3rára; and (in the third *stotrīyā*) the syllable *e* (of *eti*) in the *parvan* etipāścāt and the syllable *ṇai* (of varṇaiḥ) in the parvan *ṇāi*∫3rābhi remain unchanged.

Ekāha 2 ends. III. 22 ends.

देव्ये म्ने ॥ १ ॥

In the Vāmadevyasāman [Ūha Eka 415] the syllable *gne* remains unchanged in the *parvan* te ā∫3gnē∫3aṅgirāḥ.

घसे ष्मती । बर्हिः । रन्ति । केशम । अग्रिम् ॥ २ ॥

In the Naudhasasāman [Ūha Eka 416], (in the first *stotrīyā*) the syllable *tī* (of haviṣmatī) in the *parvan* haviṣmā∫234*tī*; (in the second *stotrīyā*) the syllable *hī* (*rhiḥ* of *barhiḥ*) in the *parvan* hī∫3rāsā∫3dāi; (in the third *stotrīyā*) the syllable *tī* (of caranti) in the *parvan* tī∫3ādhvā∫3rāi, the syllable *ke* (of *keśam*) in the *parvan* *ke* and the syllable *gnī* (*gnim* of agnim) in the *parvan* ā∫23gnīm remain unchanged.

सꣳहिते ग्निः । तूर्णिः । अग्रिः ॥ ३ ॥

In the Saṁhitasāman [Ūha Eka 418], (in the first *stotrīyā*) the syllable *gnī* (of *agniḥ*) in the *parvan* ā∫23gnīḥ and the syllable *ṇī* (of *tūrṇiḥ*) in the *parvan* tū∫23rṇīḥ remain unchanged; (in the third *stotrīyā*) the syllable *gnī* (gniḥ of *agniḥ*) remains unchanged in the *parvan* ā∫23*gnīḥ*. [In the *sūtra* the word tūrṇiḥ is given. In the Padapāṭha(Ūha), the word given is tūrṇīḥ - see Uhagāna - Uhyagāna page 337] [M. reads tū∫23rṇīḥ in its commentary] [in the Ū.Arc. Verse 906 the reading is *tūrṇī rathaḥ*. Simon and Śiv. read *tūrṇiḥ*.]

वाश्वे दुरि ॥ ४ ॥

In the Śyavāśvasāman [Ūha Eka 422], the syllable *rī* (*ri* of *duriyam* i.e. *duryam*) remains unchanged in the *parvan* [2]ā gnimvo[ra]dū[2]rī[4]ʃ3yā[4]ʃ3m.

ज्ञीये प्रियम् । दुरि ॥ ५ ॥

In the Yajñāyajñīyasāman [Ūha Eka 424], (in the first *stotrīyā*) the syllable *prī* (*pri* of priyam) in the *parvan* pū[2]ʃ3rū[1]prī[2]ʃ3yā[2]m and the syllable *rī* (*ri* of *duryam* - *duriyam*) in the *parvan* [1]dū[2]rī[4]ʃ23yām remain unchanged; [in the third *stotrīyā*, the syllable *de* remains unchanged in the *parvan* yo[ra]deʃ2vā[1] as per PS. 3.12.1 — *yode sarvatra.*]

परे ज्ञीये कविम् । जसी । समी । यत्ते ॥ ६ ॥

In the next Yajñāyajñīyasāman [Ūha Eka 425], (in the first *stotrīyā*) the syllable *vī* (*vi* of *kavim*) in the *parvan* [1]hāṅkā[2]ʃ23vīm; and (in the third *stotrīyā*) the syllable *sī* (of rajasī) in the *parvan* .... [1]de[ra]vā[ra]nā[ra]m rajasī, the syllable *mī* (of *samīyase*) in the *parvan* sā[2]ʃ3mī[1]yā[2]ʃ3sā[2]i and the syllable *tte* (of yatte) in the *parvan* yā[1]tteʃ2dhī[ra] tiṁsumatimā[ra]vṛṇī[ra]ma remain unchanged.

कावे कविम् जसी ॥ ७ ॥

In the Kāvasāman [Ūha Eka 426], (in the first *stotrīyā*) the syllable *vī* (*vi* of *kavim*) in the *parvan* kā[1]vī[2]ʃ3m sū[4]mnā[5]iḥ and (in the third *stotrīyā*) the syllable *sī* (of *rajasī*) in the *parvan* [1]dū[ra]to[ra]de[ra]vā[ra]nā[ra]m rajasī remain unchanged.

वन्तीये भिः ॥ ८ ॥

In the Vāravantīyasāman [Ūha Eka 427], (in the third *stotrīyā*) the syllable *bhī* (bhiḥ of *ūtibhiḥ*) remains unchanged in the *parvan* ū[2]huvā[3]ʃ234bhī[5]ḥ.

हारायणे नहि ॥ ९ ॥

In the Hārāyaṇasāman [Ūha Eka 432], the syllable *hī* (of *nahi*) remains unchanged in the *parvan* [1]bhāgānnā[2]ʃ3hī[2].

कौल्मे स्त्राणि ॥ १० ॥ तृतीयः ॥ ३ ॥

In the Kaulmalabarhiṣasāman [Ūha Eka 433], (in the Second *stotrīyā*) the syllable *ṇī* (*ṇi* of *sahasrāṇi*) remains unchanged in the *parvan* tvā[2]m pu[ra]rū[1]sahasrā[2]ṇī.

Ekāha 3 ends. III. 23 ends.

दले त्के ॥ १ ॥

In the Audalasāman [Ūha Eka 437], (in the second *stotrīyā*) the syllable *tke* (of *atke*) remains unchanged in the *parvan* [1]tke[1]ā ʃ2vyatā.

ज्ञीये प्रदै त्यानि तानि ॥ २ ॥

In the Yajñāyajñīyasāman [Ūha Eka 438], (in the first *stotrīyā*) the syllable *dai* (of *pradaivodāsaḥ*) in the *parvan* prā^{4}dai^{3}ʃ5vaḥ; (in the second *stotrīyā*) the syllable *nī* (*ni* of carkṛtyāni) in the *parvan* nī^{2}ʃ3kā^{1}rṇvā^{2}ʃ3tā^{2}ḥ; and (in the third *stotrīyā*) the syllable *nī* (*ni* of *vratāni*) in the *parvan* *nī* ^{2}ʃ3ā^{1}dā^{2}ʃ3dhū^{2}ḥ remain unchanged.

[In this *sūkta*, the third *stotrīyā* becomes first and the first becomes third; hence, this *sāman* is called Vakrayajñāyajñīyam by the Vaidikī appellation.]

वर्ते देव: स्तावे ॥ ३ ॥

In the Abhīvartasāman [Ūha Eka 440], in the *prastāva* (of the third *stotrīyā*) the syllable *de* (of *devaḥ*) remains unchanged in the *parvan* ū^{5}tsō^{4}ʃ3dē^{2}ʃ3 vā^{4}hīrā^{5}ṇyayō^{4}vā^{5}.

ष्मते दुह्रे सर्वत्र ॥ ४ ॥

In the Hāviṣmatasāman [Ūha Eka 442], the syllable *hre* (of *duduhre*) in the *parvan* *hre* ^{1}ā^{2}hrā^{3}ʃ234yā^{5}ḥ remains unchanged. The syllable *hre* of *duhre* remains unchanged in all sāmans [e.g. in the Āśubhārgavasāman (Ūha Ahīna 551) *hre* ^{1}ā^{3}ʃ2̂hrā^{5}ʃ234 yā^{5}ḥ.

सꣳहिते स्थाभि: ॥ ५ ॥

In the Saṁhitasāman [Ūha Eka 443], (in the third *stotrīyā*) the syllable *bhīḥ* (*bhiḥ* of *upasthābhiḥ*) remains unchanged in the *parvan* sthā^{1}ʃ23bhī^{2}ḥ.

वाश्वे प्रिया: । र्षणी: ॥ ६ ॥

In the Śyavāśyasāman [Ūha Eka 444] (in the second *stotrīyā*), the syllable *prī* (*pri* of *priyāḥ*) in the *parvan* *prī* ^{2}ʃ3yā^{4ra}ḥ and (in the third *stotrīyā*) the syllable *ṇī* (of carṣaṇīḥ) in the *parvan* yā$^{[2]}$ḥpañcā^{1}cārṣā^{2}ʃ3ṇī^{4}ʃ3ḥ remain unchanged. [In the first *stotrīyā*, the syllable *sī* of *dasī* remains unchanged by PS 3.21.2.]

स्रुचे न्द्रेह । न्द्रेस्वा ॥ ७ ॥ [M द्रेस्वा and Śiva द्रेहा द्रेस्वा]

In the Yauktasrucasāman [Ūha Eka 446], (in the third *stotrīyā*), the syllable *ndre* (of *indreha*) in the *parvan* ā^{1}indreʃ2̂ and the syllable *ndre* (of *indresvānāsaḥ*) in the *parvan* ā^{1}indreʃ2̂ remain unchanged.

जिगे हिन्वे ॥ ८ ॥

In the Ājigasāman [Ūha Eka 448], (in the second *stotrīyā*) the syllable *nve* (of *hinve*) remains unchanged in the *parvan* hi^{1}nvevājā^{2}i.

सिते रयिम् ॥ ९ ॥ चतुर्थ: ॥ ४ ॥

In the Āsītādyasāman [Ūha Eka 454], (in the third *stotrīyā*) the syllable *yī* (*yi* of *rayim*) remains unchanged in the *parvan* rā$^{[1]}$yīʃ2̂myāinā^{2}ʃ2̂.

Ekāha 4 ends. PS III. 24 ends.

षभे ददे ॥ १ ॥

In the Ṛṣabhapavamānasāman [Ūha Eka 455], the syllable *de* (of *dade*) remains unchanged in the *parvan* divisadbhūmiyā∫1dā∫3dē. [M. yā∫2.]

वन्तीये कविः ॥ २ ॥

In the Vāravantīyasāman [Ūha Eka 458], (in the second *stotrīyā*), the syllable *vī* (vi of *kaviḥ*) remains unchanged in the *parvan* tūvamkā∫234viḥ. [In the first *stotrīyā* the syllable *tre* in the *parvan* pāvaitre∫234hāi remains unchanged by PS 3.7.5 *treso sarvatra.*]

यानि वारे तानि वरेषु ॥ क्रत्वे च ॥ ३ ॥ [M वरीयेषु]

The illustrations occuring in the Vāravantīyasāman [Ūha Sam 352] are also to be seen in the Vājadāvarīs sāmans. [Ūha Eka 461]. The addition is that of *kratve*] [(In the first *stotrīyā*) the syllable *ī* in the *parvan* nvā∫2ī∫234ndrā; (in the second *stotrīyā*) the syllable *he* in the *parvan* yā∫2mā∫234hē and (in the third *stotrīyā*) the syllable *pe* in the *parvan* syā∫2pē∫234yāt remain unchanged)]. Also the syllable *tve* (of *kratve*) remains unchanged in the *parvan* krā∫2tvē. [M. krā∫2tvē]. [Śiv - the plural in the word varīṣu is in relation to the *sāman* as in the case of revatyaḥ]

यानि सिष्ठे तानि पार्थे ॥ ४ ॥

The illustrations occuring in the Vāsiṣṭhasāman [Ūha Sam 290] are also seen in the Pārthasāman [Ūha Eka 463] (e.g. the syllable *trī* in the *parvan* yōdhānūtrīḥ and the syllable *kṣe* in the *parvan* kṣē∫3ati (in the first *stotrīyā*); the syllable *nve* in the *parvan* nvē∫3pūru and the syllable *srī* in the *parvan* srī∫3yā∫5 bhā∫656iḥ (in the second *stotrīyā*); the syllable *bhī* in the *parvan bhī∫*3ssāca, the syllable *te* and *me* in the *parvan* tēsūmēdhāḥ and the syllable *tī* in the *parvan* tī∫3vāsu (in the third *stotrīyā*) remain unchanged.

लेये यें तुभ्येत् ज्यते अस्मे ॥ ५ ॥ [Simon also].

In the Kāleyasāman [Ūha Eka 465], (in the first *stotrīyā*) the syllable *rye* (of *arye*) in the *parvan* ryē∫234, the syllable *bhye* (of *tubhyet*) in the *parvan* tūbhyetsāaū and the syllable *te* (of *ajyate*) in the *parvan* jyāte∫5rayāiḥ, (in the second *stotrīyā*), *bhye* in the *parvan* tūbhyētsōa and the syllable *te* (of *ajyate*) in the *parvan* .... jyātērāyāiḥ; (in the third *stotrīyā*) the syllable *sme* (of *asme*) in the *parvan* āsmesvānāu remain unchanged. [The two illustrations of second *stotrīyā* as per the commentary of Nānābhāi are the syllables *bhye* and *te* which are not vṛddha. Śiv and M have not given them.

सꣳहिते ज्योतिः। ज्योतिः ॥ ६ ॥

In the Saṁhitasāman [Ūha Eka 466], (in the first and the third *stotrīyās*) the syllable *tī* (ti of *jyotiḥ*) remains unchanged in the *parvan* jyo[1]ʃ23tīḥ.

सफे देवा ॥ ७ ॥

In the Saphasāman [Ūha Eka 467], (in the third *stotrīyā*) the syllable *de* (of *devāya*) remains unchanged in the *parvan* priy[2]a[1]nde[4ra]ʃ3[5]vāyā.

कावे नक्री। ज्योतिः ॥ ८ ॥

In the Kāvasāman [Ūha Eka 471], (in the second *stotrīyā*) the syllable *krī* (of *atyo nakrīḍan*) in the *parvan* [1]átyo[2]ʃ3na[4]kri[5] and (in the third *stotrīyā*) the syllable *tī* (*ti* of *jyotiḥ*) in the *parvan* jyo[1]ti[2]ʃ3rá[4]thā[5]ḥ remain unchanged.

ण्वतर इन्द्र । नोद्गीथे ॥ ९ ॥ पञ्चमः ॥ ५ ॥

In the Kaṇvarathantarasāman [Ūha Eka 473] the vowel *ī* (of *mī* in īśānamindra) in the *parvan* [2ra]īśāna[1ra]ʃ234mi[5] (in the first *stotrīyā*) remains unchanged. In the *Udgītha* (of the second *stotrīyā*) the vowel *i* (of *indra*) does not remain unchanged in the *parvan* [2ra]īśāna[1ra]māi. Ekaha 5 ends. PS III. 25 ends.

कावे स इत् ॥ १ ॥

In the Kāvasāman [Ūha Eka 477], the syllable *i* (*i* of *śṛtāsait*) remains unchanged in the *parvan* [1]śārtā[2]ʃ3[4]sa[5]it.

मौक्षे योनिम् ॥ २ ॥

In the Dakṣaṇidhana maukṣa sāman [Ūha Eka 478], (in the second *stotrīyā*), the syllable *nī* (of *yonim*) remains unchanged in the *parvan* [1]abhiyoʃ23[2]*nīm*.

विशीये वाजे ॥ ३ ॥

In the Viśoviśīyasāman [Ūha Eka 479], (in the third *stotrīyā*) the syllable *je* remains unchanged in the *parvan* bhū[2]ʃ3[1]vā[2]dvā[2]ʃ3jé.

वन्तीये त्वभिरग्ने ॥ ४ ॥ [Mand Śiv - त्वभि रन्त्ये]

In the Vāravantīyasāman [Ūha Eka 480], (in the second *stotrīyā*) the syllable *bhī* (*bhiḥ* of *aprayutvabhiḥagne*) remains unchanged in the *parvan bhi*[4]*ḥ*. [In the reading *antye*, the word *antye* is to be understood as denoting *stotrīyāntye*. In the middle of *stotrīyā* there is no state of remaining original. In the *udgītha*, there is the state of becoming *āi* in the *parvan* prā[2]yutvā[3]ʃ234bhā[5]iḥ of the third *stotrīyā*)]

रुणसाम्नि सुते ॥ ५ ॥

In the Varuṇasāman [Ūha Eka 482], (in the third *stotrīyā*) the syllable *te* (of *sute*) remains unchanged in the *parvan* sū[1]ʃ23té[2].

दासे स्येत् ॥ ६ ॥

In the Daivodāsasāman [Ūha Eka 484], (in the third *stotrīyā*), the syllable *sye* (of *asyet*) remains unchanged in the *parvan* $\overset{3}{\text{å}}\text{sy}\overset{2}{\text{ē}}\int 31\text{t}$.

वन्तीये मोभिः ॥ ७ ॥

In the Vāravantīyasāman [Ūha Eka 491], the syllable *bhī* (*bhiḥ* of *namobhiḥ*) remains unchanged in the *parvan* $\overset{2}{\text{ū}}\text{huv}\overset{3}{\text{ā}}\int 234\text{bh}\overset{5}{\text{ī}}\text{ḥ}$.

वर्ते यदि ॥ ८ ॥ षष्ठः ॥ ६ ॥ [M. yādī]

In the Abhīvartasāman [Ūha Eka 492], (in the third *stotrīyā*) the syllable *dī* (*di* of *yadindra*) remains unchanged in the *parvan* $\text{v}\overset{[2]}{\text{ṛ}}\text{tr}\overset{1}{\text{ā}}\text{m}\overset{2}{\text{y}}\overset{3}{\text{ā}}\int 1\text{d}\overset{[\hat{}}{\text{ī}}\int\overset{[\hat{}}{2}$.

Ekāha 6 ends. PS. III. 26 ends.

षेधे रयिम् ॥ १ ॥

In the Niṣedhasāman [Ūha Eka 497], (in the third *stotrīyā*) the sylable *yī* (yi of *rayim*) remains unchanged in the *parvan* $\text{r}\overset{1}{\text{ā}}\text{y}\overset{2}{\text{ī}}\int 3\text{my}\overset{4}{\text{ā}}\text{in}\overset{5}{\text{ā}}$. [The syllable *sī* of *rodasī* remains unchanged in the *parvan* $\text{dā}\overset{3}{\text{s}}\overset{2}{\text{ī}}\int 3\overset{4}{\text{ū}}\int 5\text{bhā}\int 656\text{i}$ (of the first *stotrīyā*) by PS III. 21.2]

उत्तरे नित्रे भि ॥ २ ॥

In the Janitrottarasāman [Ūha Eka 501], (in the third *stotrīyā*) the syllable *bhī* (*bhi* of *abhi*) remains unchanged in the *parvan* $\overset{[1]na}{\text{ṣ}}\text{āmābh}\overset{2}{\text{ī}}\int 1\text{nārā}\int 234\text{ḥ}$.

एह्यू वारे न्दुभिः ॥ ३ ॥

In the Vāravantīyasāman [Ūha Eka 507], based on the *tṛca* beginning with *ehyūṣu* the syllable bhī (*bhiḥ* of *indubhiḥ*) remains unchanged in the *parvan* $\overset{[4]}{\text{bh}\overset{}{\text{ī}}\text{ḥ}}$. (in the first *stotrīyā*).

तन्ते वारे षि । पत्नीः ॥ ४ ॥

In the Vāravantīyasāman [Ūha Eka 508], based on the *tṛca* beginning with *tante*, the syllable *ṣī* (*ṣi* of *jyotīṁṣi*) in the *parvan* $\overset{[2]\hat{}}{\text{ṣ}}\overset{3}{\text{ī}}\overset{}{\text{ā}}\text{y}\overset{}{\text{ā}}\int 234\text{v}\overset{5}{\text{ā}}\text{i}$ and the syllable *tnī* (of *patnīḥ*) in the *parvan* $\overset{2}{\text{ū}}\text{huv}\overset{3}{\text{ā}}\int 234\ \text{tn}\overset{5}{\text{ī}}\text{ḥ}$ remain unchanged, in the second and the third *stotrīyās* respectively.

श्रुधीह वारे नवी ॥ प्युषीम् ॥ ५ ॥

In the Vāravantīyasāman [Ūha Eka 509], based on the *tṛca* beginning with srudhīhavam, the syllable *vī* (of *navīyasīm*) in the *parvan* $\text{n}\overset{2}{\text{ā}}\text{v}\overset{3}{\text{ī}}\text{y}\overset{}{\text{ā}}\int 234\text{s}\overset{5}{\text{ā}}\text{im}$ and the syllable *ṣī* (of pipyuṣīm) in the *parvan* $\overset{[4]}{\text{ṣ}}\text{īm}$ remain unchanged (in the second *stotrīyā*).

षेधे भि ॥ ६ ॥

In the Niṣedhasāman [Ūha Eka 511], (in the third *stotrīyā*) the syllable *bhī* (*bhi* of *abhimātaye*) remains unchanged in the *parvan* mānastarabhi|3mātayāi.

रुण साम्नि नृभिः ॥ ७ ॥ सप्तमः ॥ ७ ॥

In the Varuṇasāman [Ūha Eka 514], (in the third *stotrīyā*) the syllable *bhī* (*bhiḥ* of *nṛbhiḥ*) remains unchanged in the *parvan* nṛ|23bhiḥ.

Ekāha 7 ends.. PS III. 27 ends.

यौधा पर्युद्गीथे ॥ १ ॥

In the Yaudhājayasāman [Ūha Eka 516], in the *udgītha* (of the second *stotrīyā*) the syllable *rī* (*ri* of *pari*) remains unchanged in the *parvan* pārī|3.

देव्ये रेव ॥ २ ॥

In the Vāmadevyasāman [Ūha Eka 517], the syllable *re* (of *revatīḥ*) remains unchanged in the *parvan* rē|5va.

चित्पर्णे ॥ ३ ॥

In the Aiḍasauparṇasāman [Ūha Eka 522], *cit* in the *parvan* ādā|2inkā|234icīt.

वारे रन्ती गहि । अभि ॥ ४ ॥

In the Vāravantīyasāman [Ūha Eka 528], (in the first *stotrīyā*), the syllable *tī* (of *ranti*) in the *parvan* uhuvā|234ntī; (in the second *stotrīyā*) the syllable *hī* (*hi* of *gahi*) in the *parvan* ṣānāgā|234hī and *bhī* (bhi of *abhi*) in the *parvan* uhuvā|234bhī remain unchanged.

साहीये यस्ते ॥ ५ ॥

In the Satrāsāhīyasāman [Ūha Eka 531] the syllable *te* remains unchanged in the *parvan* yāstē|34.

काशीते नए ॥ ६ ॥ एकाहाः ॥

In the Pratīcīneḍa Kāśītasāman [Ūha Eka 532], (in the third *stotrīyā*), the syllable *e* (of *naetasaḥ*) remains unchanged in the *parvan* ācchāvājānnā|3ē. [M and Śiv have *sutras* 1 to 6 beginning with yaudhā paryudgīthe and ending with kāśite included in the seventh khaṇḍa; Nānā makes 8th khaṇḍa of them] 28th Khaṇḍa of PS.

Ekāha 8 ends. PS Prapāṭhaka III ends.

Prapāṭhaka IV

कक्षे मदि । नारे । ऊतिः ॥ १ ॥

In the Śrautakakṣasāman [Ūha Ahī 533], (in the first *stotrīyā*) the syllable *dī* (di of *madiyāyamadyāya*) in the *parvan* mā^{1}dī^{3}ʃ2yā^{5}ʃ234yā; (in the third *stotrīyā*) the syllable *re* (of *nāre*) in the *parvan* nā^{1}reʃ2ā^{3}ʃ234sma^{5}t and the syllable *tī* (*ti* of *ūtiḥ*) in the *parvan* śa[2]^{1}tamū^{2}ʃ23tū^{3}ʃ343ḥ remain unchanged.

स्वर्वन्निधने परि । पूष्णे । महे । पेयात् । क्रत्वे । श्वे च ॥ २ ॥

In the Svarvannidhanasauhaviṣasāman [Ūha Ahī 536], (in the first *stotrīyā*) the syllable *rī* (*ri* of *parī*) in the *parvan* pā^{2}rī^{3}ʃ3hō^{1}i and the syllable *ṣṇe* (of pūṣṇe) in the *parvan* pū^{3ra}ṣṇā^{2}ʃ3hō^{1}i; (in the second *stotrīyā*) the syllable *he* (of *mahe*) in the *parvan* mā^{3}he^{2}ʃ3hō^{1}i; (in the third *stotrīyā*), the syllable *pe* (of *peyāt*) in the *parvan* sya[1]pe^{3}ʃ234yā^{5}t, the syllable *tve* (of *kratve*) in the *parvan* krā^{3}tve^{2}ʃ3hō^{1}i and the syllable *śve* in the *parvans* viśve^{3}ʃ3hō^{1}i and viśve^{2}ʃ343 remain unchanged. [(in the second *stotrīyā*) the syllable *pī* remains unchanged in the *parvan* pī^{2}ʃ3yū^{4}ʃ5ṣā^{5}ʃ656ḥ, by PS 3.8.13 — *pīyūsarvatra.*]

बोधीये शेय । धिये ॥ ३ ॥

In the Jarābodhīyasāman [Ūha Eka 537], (in the first *stotrīyā*), the syllable *śe* (of *viśeviśeyajñiyāya*) in the *parvan* vi^{2}śā^{1}ivāʃ23iśe^{2} and (in the second *stotrīyā*) the syllable *(ye* of *dhiye)* in the *parvan* dhi[1]yevā^{2}ʃ1jāʃ23yā^{4} remain unchanged.

मार्गीयवे किने ॥ ४ ॥

In the Mārgīyavasāman [Ūha Ahī 538], the syllable *ne* (of *śākine*) remains unchanged in the *parvan* ki^{1}neʃ2^{1}3^{1}4^{1}5.

जये क्षारान्ते देव ॥ ५ ॥ [M आक्षारान्ते, Śiv क्षारान्ते]

In the Ākṣārāntayaudhājayasāman [Ūha Ahī 547], the syllable *de* (of *devavītaye*) remains unchanged in the *parvan* mā^{2}ʃ3dē^{4}; [the syllable *vī* in the *parvan* vī^{3}ʃ2^{1}3^{1}4^{1}5 remains unchanged by PS 3.16.9 — *gṛvīḥsarvatra.*]

वैखानसे प्रिया ॥ ६ ॥ प्रथमः ॥ १ ॥

In the Vaikhānasasāman [Ūha Ahī 550], the syllable *prī* (*pri* of abhipriyāṇi) remains unchanged in the *parvan* ābhipri^{2}ʃ3yā^{4ra}ṇi^{5}pā^{4}va^{5}tāi.

End of Ahīna 1. PS IV. 1 ends.

तनिन्यभि ॥ १ ॥

In the Santanisāman [Ūha Ahī 559], the syllable *bhī* (*bhi* of *abhī*) remains unchanged in the *parvan* $\overset{1}{\text{a}}\text{bhīh}\overset{2}{\text{ā}}\text{u}$.

पार्श्वे गहि ॥ २ ॥

In the Gāyatrapārśvasāman [Ūha Ahī 561], the syllable *hī* (*hi* of *gahī*) remains unchanged in the parvan .... $\overset{1ra}{\text{a}}\text{gah}\overset{3}{\text{ī}}\overset{1}{\int}\overset{1}{2}\overset{1}{3}\overset{1}{4}5$.

वाचः साम्नि दी द्विनीयम् देव । वह्निः स्तावे । स्वरी ॥ ३ ॥

In the Vācassāman [Ūha Ahī 566], (in the first *stotrīyā*), the second *dī* (of *didīhi*) and the syllable *de* (of *deva*), in the *parvan* $\text{dā}\overset{1}{\text{i}}\overset{2}{\text{d}}\overset{1}{\text{ī}}\int 1\text{hāide}\int\bar{2}$; (in the third *stotrīyā*), in the *prastāva* the syllable *hnī* (*hniḥ* of *vahniḥ*) in the *parvan* viśāṁvahnī. and the syllable *rī* (of *rītim*) in the *parvan* $\overset{1}{\text{p}}\text{āvasvārī}\int\bar{2}$ (of the *udgītha*) remain unchanged.

शौक्ते श्रिये ॥ ४ ॥

In the Śauktasāman [Ūha Ahī 567], the syllable *ye* (of *śriye*) remains unchanged in the *parvan* $\overset{2}{\text{śr}}\overset{1}{\text{ī}}\text{ye}\int 1$.

सिते सने मदे ॥ ५ ॥ द्वितीयः ॥ २ ॥

In the Āsitādyasāman [Ūha Ahī 568], (in the first *stotrīyā*), [the syllable *re* in the *parvan* $\text{n}\overset{1}{\text{ā}}\text{re}\int\bar{2}\text{c}\overset{1}{\text{ā}}\text{dā}\int\bar{2}$ remains unchanged (by PS 3.12.1 *nare sarvatra*)]; (in the second *stotrīyā*) the syllable *ne* (of *sanema*) in the *parvan* $\text{sā}\overset{[1]}{\text{n}}\text{e}\int\bar{2}\text{m}\overset{1}{\text{ā}}\text{vā}\int\bar{2}$, and (in the third *stotrīyā*) the syllable *de* (of *madena*) in the *parvan* $\text{m}\overset{[1]}{\text{ā}}\text{de}\int\bar{2}\text{n}\overset{1}{\text{ā}}\text{sā}\int\bar{2}$ remain unchanged. [The syllable *de* in the *parvan* $\text{y}\overset{1}{\text{o}}\text{de}\int\bar{2}\text{v}\overset{1}{\text{a}}\text{nvā}\int\bar{2}\text{i}$ remains unchanged by PS 3.12.1 - yodesarvatra, and the syllable *re* in the *parvan* ..... $\text{v}\overset{[1]ra}{\text{ā}}\text{re}\int 23\text{n}\overset{2}{\text{ā}}$ remains unchanged by PS 3.11.6 — reṇa sarvatra.]

Ahīna 2 PS. IV. 2 ends.

ज्ञीये परि नन्ति ॥ १ ॥

In the Yajñāyajñīyasāman [Ūha Ahī 573], (in the first *stotrīyā*), the syllable *rī* (*ri* of *pari*) in the parvan $\text{r}\overset{2}{\text{ī}}\int 3\text{s}\overset{1}{\text{ā}}\text{icy}\overset{2}{\text{ā}}\int 3\text{s}\overset{2}{\text{ā}}\text{i}$ and (in the third *stotrīyā*) the syllable *ti* (*nti* of *punanti*) in the *parvan* $\text{t}\overset{2}{\text{ī}}\int 3\text{v}\overset{3}{\text{ā}}\text{r}\overset{2}{\text{ē}}\int 3\text{ṇā}$ remain unchanged. [In this *parvan* the syllable *re* remains unchanged by PS. 3.11.6].

परे ज्ञीये षि सइत् ॥ २ ॥

In the next Yajñāyajñīyasāman [Ūha Ahī 574], the syllable *ṣī* (*ṣi* of *eṣi*) in the *parvan* $\text{ṣ}\overset{2}{\text{ī}}\int 3\text{v}\overset{1}{\text{ā}}\text{iśv}\overset{2}{\text{ā}}\int 3\text{t}\overset{2}{\text{ā}}\text{ḥ}$ and the syllable *ī* (i of *śṛtāsaḥ* it) in the *parvan* $\text{sā}\overset{2}{\int}32\text{īt}$ [M reads $\text{sā}\overset{2}{\int}3\overset{2}{\text{ī}}\text{t}$] remain unchanged.

विशीये प्रियम् सन्ति ॥ ३ ॥

In the Viśoviśīyasāman [Ūha Ahī 575], (in the first *stotrīyā*), the syllable *prī* (*pri* of *priyam*) in the *parvan* pū∫3rū[1]prī[2]∫3yā[2]m and (in the second *stotrīyā*), the syllabel *tī* (*nti* of *santi*) in the *parvan* sā[3]∫234nti[5] remain unchanged.

संक्षारे भूमि। श्वानि ॥ ४ ॥

In the Idḍnāṃsaṁkṣāra.sāman [Ūha Ahī 578], (in the first *stotrīyā*) the syllable *mī* (*mi* of *bhūmi*) in the *parvan* di[2]visadbhū∫3mi[4]∫3yā[2ra]dā[3]dā[5]i and (in the third *stotrīyā*) the syllable *ni* (*ni* of *viśvāni*) in the *parvan* [2ra]e[ra]nāviśvā∫3ni[4]∫3[2]ā[3]ryā[5ra]ā remain unchanged.

ष्मते सः पी ॥ ५ ॥

In the Hāviṣmatasāman [Ūha Ahī 581], (in the third *stotrīyā*), the syllable *pī* (of *devāsaḥpītim*) in the *parvan* [2]ra 1ra devāsaḥpī[2]∫3 remains unchanged.

धर्ता ज्ञीये त्वियो । मादि ॥ ६ ॥

In the Yajñāyajñīyasāman [Ūha Ahī 588] based on *tṛca* beginning with *dhartā*, the syllable *tvī* (*tvi* of *kṛtvyaḥ* — *kṛtviyaḥ*) in the *parvan* *tvī*[1]yo[ra]rasō[ra] ..... and the syllable *dī* (*di* of *mādyaḥ* — *mādiyaḥ*) in the *parvan* dī[2]∫3yo[1]nṝ[2]∫3bhā[2]iḥ remain unchanged.

देव्ये येद । प्रिया ॥ ७ ॥ तृतीयः ॥ ३ ॥

In the Mahāvāmadevyasāman [Ūha Ahī 591], (in the third *stotrīyā*), the syllable *ye* (of *ye dadatī*) in the *parvan* yē[2]∫5da and the syllable *prī* (*pri* of *priyā*) in the *parvan* [5]da[4]tā∫3iprī[2]∫3yā[4ra]vasā[5]u remain unchanged.

End of Ahīna 3 PS IV 3 ends.

4 begins —

भीशवे सीद नृभिः ॥ १ ॥

In the Ābhīśavottarasāman [Ūha Ahī 596], (in the first *stotrīyā*) the syllable *sī* (of *sīdasi*) in the *parvan* .... [1]sya[2]si∫1da[2^]sā[i] and (in the third *stotrīyā*) the syllable *bhī* (*bhiḥ* of *nṛbhiḥ*) in the *parvan* nṝ[3]∫234bhī[5]ḥ remain unchanged.

यानि पार्थे तानि सिष्ठे ॥ २ ॥ [M — वासिष्ठे]

The illustrations in the Parthasāman [Ūha Sam 347] occur also there in the Vāsiṣṭhasāman [Ūha Ahī 597]. [e.g. the syllable *hī* in the *parvan* å[2]sya[3]pā[4]hī[5] (in the first *stotrīyā*); the syllable *jī* in the *parvan* ṣā[2^]dā[3]yo[4]jī[5], the syllable *ṇi* in the *parvan* ṇi[2]∫3sā[1ra]ta and the syllable nī in the *parvan* yā[2^]vā[3]sū[4]nī[5] (in the second *stotrīyā*); and the syllable *vī* in the *parvan* yā[2^]yā[3]thā[4]vī[5]ṭ (in the third *stotrīyā*) remain unchanged.]

देव्य एदु ॥ ३ ॥

In the Mahāvāmadevyasāman [Ūha Ahī 598], the syllable *e* (of *edu*) remains unchanged in the *parvan* ^{3}e∫5du.

साहीये सन्दे ॥ ४ ॥

In the Satrāsāhīyasāman [Ūha Ahī 601], (in the second *stotrīyā*), the syllable *de* (of *sandevaiḥ*) remains unchanged in the *parvan* ^{3}sa$\underset{}{}$n^{2}de∫34.

बृहद्भारे मही ॥ ५ ॥

In the Bṛhadbhāradvājasāman [Ūha Ahī 602], (in the second *stotrīyā*), the syllable *hī* (of *mahī*) remains unchanged in the *parvan* $^{(1)ra}$mahā^{ra}nmā∫23^{2}hi. [The syllable *te* remains unchanged in the *parvan* $^{(1)ra}$jātojā^{ra}∫23te by PS. 3.6.8 — te sarvatra]

क्रोशे धीभिः ॥ ६ ॥

In the Krośasāman [Ūha Ahī 603], (in the second *stotrīyā*), the syllable *bhī* (*bhiḥ* of *dhībhiḥ*) remains unchanged in the *parvan* dhi^{2ra}bhi^{1}ḥ.

ध्रुवश्चे सुते ॥ ७ ॥

In the Ānūpavādhryaśvasāman [Ūha Ahī 606], (in the third *stotrīyā*), the syllable *te* (of *sute*) remains unchanged in the *parvan* ^{1}sute∫2cā^{1}itvā∫2.

धीगवषेधयोर्धियः ॥ ८ ॥ चतुर्थः ॥ ४ ॥

In the Āndhīgavasāman [Ūha Ahī 609], the syllable *dhī* (of *dhiyaḥ*) in the *parvan* dhī$^{[2]}$∫2yā^{1}ḥ and in the Niṣedhasāman [Ūha Ahī 610], the syllable *dhī* in the *parvan* ^{1}sū^{2}vā∫3dhī^{4}yā^{5}ḥ remain unchanged.

Ahīna 4 ends. PS. IV. 4 ends.

त्रेये देवे ॥ १ ॥

In the Ātreyasāman [Ūha Ahī 623], the syllable *ve* (of *devebhyaḥ*) in the *parvan* de^{1ra}vebhyo∫3mā∫3 remains unchanged.

ज्ञीयेऽभि तृतीयायाम् ॥ २ ॥

In the Yajñāyajñīyasāman [Ūha Ahī 628], (in the third *stotrīyā*) the syllable *bhi* (*bhi* of *abhi*) remains unchanged in the *parvan* ^{1}abhī∫2tasya .....

बोधीये देवा संवे ॥ ३ ॥

In the Jarābodhīyasāman [Ūha Ahī 629], (in the first *stotrīyā*), the syllable *de* (of *deva*) in the *parvan* gṛ^{2}ṇa^{1}ntā∫23ide and (in the second *stotrīyā*) the syllable *ve* (of *saṁveṣiṣaḥ*) in the *parvan* ^{2}agnā^{1}isā∫23 ṁve remain unchanged.

ज्ञीये दिया ॥ ४ ॥ पञ्चमः ॥ ५ ॥

In the Yajñāyajñīyasāman [Ūha Ahī 630], the syllable *dī* (*di* of *hārdiyā* — *hārdyā* ...) in the *parvan* *di*^{1}yā^{ra}viśanmanā∫2^{3}iṣibhā^{2}u remains unchanged.

Ahina 5 ends. PS IV. 5 ends.

त्वाष्ट्री यवे ॥ १ ॥

In the Tvāṣṭrīsāman [Ūha Ahī 633], the syllable *ve* (of *vāyave*) remains unchanged in the *parvan* [2]yāvemadā∫31uvā∫23.

भीशवे मनी ॥ २ ॥

In the Ābhīśavottarasāman [Ūha Ahī 635], the syllable *nī* (of *manīṣiṇaḥ*) remains unchanged in the *parvan* .... [1]mānī∫1ṣiṇāḥ.

सिष्ठे मथिः गहि ॥ ३ ॥

In the Idāvāsiṣṭhasāman [Ūha Ahī 637], (in the second *stotrīyā*) the syllable *thī* (*thiḥ* of urāmathiḥ) in the *parvan* [1]urāmā∫1thī∫2ḥ and (in the third *stotrīyā*), the syllable *hī* (*hi* of *gahī*) in the *parvan* [1]ṇāgā∫1hī∫2 remain unchanged.

वार्शे प्रिया ॥ ४ ॥

In the Vārśasāman [Ūha Ahī 640], the syllable *prī* (*pri* of *priyā*) remains unchanged in the *parvan* prīyābhuvā∫3t.

ज्ञीये चाति सर्वत्र ॥ ५ ॥

In the Yajñāyajñīyasāman [Ūha Ahī 641], the syllable *tī* (of *cāti*) remains unchanged (in the third *stotrīyā*) in the *parvan* tī∫3jābhrī∫3ṣāi. The syllable *tī* (of *cāti*) remains unchanged in all sāmans. e.g. In the Nityavatsāḥ (RG.kṣu 180), (in the third *stotrīyā*), the syllable *tī* (tī) remains unchanged in the *parvan* ātī. [The syllable *tre* remains unchanged in the *parvan* trā∫2ādrū∫3hāḥ by PS 3.13.7; the syllable *bhrī* remains unchanged by PS 3.6.10]

न वाश्वान्धीगवयोः ॥ ६ ॥

Not in the Śyāvāśva [Ūha Ahī 611] and Āndhīgava [Ūha Ahī 612] sāmans. [In the Śyāvāsvasāman, (in the third *stotrīyā*) the word *cāti* does not remain unchanged in the *parvan* [1]thiviñcātāi; in the Āndhigavasāman (in the third *stotrīyā*) the syllable *tī* does not remain unchanged in the *parvan* [1]cātā∫23ijā.

हदाग्नेये दूरे ॥ ७ ॥

In the Bṛhadāgneyasāman [Ūha Ahī 642], the syllable *re* (of *dūre*) remains unchanged in the *parvan* sāndū∫2rē∫234dṛ.

गते तेदि ॥ ८ ॥

In the Dvaigatasāman [Ūha Ahī 648], (in the second *stotrīyā*), the syllable *te* (of *tedivā*) remains unchanged in the parvan ..... [1]sōmātē∫1divā∫2.

गौङ्गवे दिवे पूर्वम् परि ॥ ९ ॥

In the Gauṅgavasāman [Ūha Ahī 649], (in the first *stotrīyā*) the syllable *ve* (of the word *dive*) occuring first remains unchanged in the *parvan* indōdivē∫3 and (in

the second *stotrīyā*) the syllable *rī* (*ri* of *parī*) remains unchanged in the *parvan* pā[1]rī∫2.

यास्ये पर्युद्गीथे । दिवा ॥ १० ॥

In the Dvinidhana āyāsyasāman [Ūha Ahī 650], (in the second *stotrīyā*), the syllable *rī* (*ri* of *parī*) in the *udgītha* in the *parvan* pā[1]rī∫2 and the syllable *dī* (*di* of *divā*) in the *parvan* dī[3]∫234vā[5] remain unchanged.

यानि पार्थे तानि वाराहे ॥ ११ ॥

The illustrations occuring in the Pārthasāman [Ūha Sam 227] are also seen in the Vārāhasāman [Ūha Ahī 651]. [e.g. The syllable *kti* in the *parvan* mā[2]vi[3]vā[4]ktī[5] and the syllable *tī* in the *parvan* tī[2]∫3rā[4]∫5i ... (in the first *stotrīyā*); the syllable *tī* in the *parvan* yā[2]sya[3]jū[4]tīm[5] and the syllable *te* in the *parvan* tē[2]nā[3]gā[4]vāḥ[5] (in the third *stotrīyā*) remain unchanged.

* (in the second stotrīyā) the syllable *tī* in the *parvan* tī[2]∫3sā[4]∫5 ... remains unchanged.

वाशे शिप्री ॥ १२ ॥ Simon & Sharma — वार्शे प्रिया षष्ठः ॥ ६ ॥

In the Vāśasāman [Ūha Ahī 652], the syllable *śī* (*śi* of *śiprī*) remains unchanged in the [2]*parvan* [1ra]mandā[2]nā∫23śśī∫3. Śiva also reads the same. Śiprī is correct as the *padapātha* has *śiprī*].

Ahīna 6 ends. PS. IV. 6 ends.

सारथिनि यासीत् । प्रमि । इव । वति । धीयो । धेन । तंपि । तेत्रिः ॥ १ ॥

In the Yajñāsārathisāman [Ūha Ahī 657], (in the first *stotrīyā*), the syllable *sī* (of *ayāsīt*) in the *parvan* proā[3ra]yā[2^]∫234sī[3]t[5], the syllable *mī* (mi of praminā̆ti) in the *parvan* nā[2^]prāmī[3]∫234nā[5], the syllable *ī* (of *ive*) in the *parvan* mā[1]ryā[2^3]∫234vā[5] and the syllable *tī* (ti of yuvatibhiḥ) in the *parvan* yu[2^]vā[3]tī∫234bhā[5]iḥ remain unchanged; (in the second *stotrīyā*) the syllable *dhī* (dhi of dhiyo) in the *parvan* prā[3]bo[2^]dhī[3]∫234yo[5] and the syllable *dhe* (of dhenavah) in the *parvan* [3]abhā[2^]idhe[3]∫234nā[5] remain unchanged; (in the third *stotrīyā*) the syllable *pī* (pi of saṁyatam pipyuṣīm) in the *parvan* sa̐ṁyā̂ta[3]∫234mpī[5] and the syllable *trī* (*tri* of *dohate triḥ*) in the *parvan* [2ra]te^trīrā[3]∫234hā[5]n remain unchanged.

स्रौग्मते पनी । यसी । मिद्दी ॥ २ ॥

In the Sraugamatasāman [Ūha Ahī 658], (in the first *stotrīyā*) the syllables *nī* and *sī* (of *parīyasī*) in the *parvan* pā[1]nī∫2^yā[3]∫234sī[5] and the syllable *dī* (of samiddīdayati) in the *parvan* sa̐[1]middī∫2 dāya remain unchanged. [(In the second *stotrīyā*) the

syllable *ti* in the *parvan* śūkrasya jyōti∫3 is short but by NŚ "adīrgham dīrghavat kuryāt dvisvaram yat prayujyate" it is pronounced as similar to long syllable. NŚ II.3.7. (See Nānābhai.)

यानि पार्थे तानि हाइउहुवाइ सिष्टे ॥ ३ ॥

The illustrations occuring in the Pārthasāman [Ūha Sam 334] appear also in the Vāsiṣṭhasāman [Ūha Ahī 659] beginning with hāiuhuvāi [e.g. *ṇe* in the *parvan* tōgāṇēnā, the syllable *ṭī* in the *parvan ṭī∫3rā∫5i* ... (in the first *stotrīyā*); the syllable *vīḥ* in the *parvan vīḥ kāvīnām* (in the second *stotrīyā*).

ज्ञीये तिवा । द्रिस । परि ॥ ४ ॥

In the Yajñāyajñīyasāman [Ūha Ahī 661], (in the first *stotrīyā*), the syllable *tī* (*ti* of *punantī*) in the *parvan* tī∫3vārē∫3ṇā; (in the second *stotrīyā*) the syllable *drī* (*dri* of *adrisaṁhatam*) in the *parvan* drī∫3saṃhā∫3tām and (in the third *stotrīyā*) the syllable *rī* (*ri* of *parī*) in the *parvan* rī∫3ṣaicyā∫3sāi remain unchanged. [The syllable *re* remains unchanged (in the first *stotrīyā*) in the *parvan* tī∫3vārē∫3ṇā by PS III. 11.6 *reṇasarvatra*; and the syllable *re* in the *parvan* nāre∫2cā remains unchanged (in the third *stotrīyā*) by PS III. 12.1 - *nare sarvatra*.].

आष्कारणिधने नृभिः ॥ ५ ॥

In the Āṣkāraṇidhanakānvasāman [Ūha Ahī 663], (in the third *stotrīyā*), the syllable *bhī* (*bhiḥ* of *nṛbhiḥ*) remains unchanged in the *parvan* nī∫23*bhīḥ*.

षेधज्ञीययोर्ने ॥ ६ ॥

In the Niṣedhasāman [Ūha Ahī 664], (in the second *stotrīyā*), the syllable *ne* in the *parvan* nāinē∫3dāiṣṭhā and in the Yajñāyajñīyasāman [Ūha Ahī 666], the syllable *ne* in the *parvan* ninē∫2dī (of second *stotrīyā*) remain unchanged.

मन्ते दित्याम् ॥ ७ ॥

In the Samantasāman [Ūha Ahī 667], (in the third *stotrīyā*), the syllable *dī* (*di* of *tvamādityām*) in the *parvan* tuvamā∫23dī remains unchanged.

दस्ये सोमसाम्नि षसि । दसि ॥ ८ ॥

The Somasāman is based on the *chandas* of its own (sacchandasya) i.e. in the Bṛhatī chandas), [Ūha Ahī 668], the syllable *sī* (*si* of *arṣasi*) in the *parvan* nōarṣasī and the syllable *sī* (si of *sīdasi*) in the *parvan* syāsīdasī remain unchanged. [There is variant reading to this *sūtra* in the Ārṣeyabrāhmana 5.5.1 - dāsyesomasāmni.]

सिष्टं पूर्वेणोक्तम् ॥ ९ ॥ [Śiv reads सिष्ठं]

In the Pūrvavāsiṣṭhasāman [Ūha Ahī 670] the illustrations of syllables unchanged are those that are stated in the case of Vāsiṣṭha earlier. [Ūha Ahī 659]

[e.g. *ṇe* in the *parvan* tō$^{2\wedge}$gāṇ^{3}é^{4}nā^{5} and *tī* in the *parvan* tī^{2}ʃ3rā^{4}ʃ5i ... (in the first *stotrīyā*); and the syllable *vī* in the *parvan* vīḥ$^{2\wedge}$kā^{3}vi^{4}nā^{5}m (in the second *stotrīyā*). [M: reads शिष्टं in place of शिष्ठं and explains that in the *sāmans* stated after Somasāman, the *prakṛtibhāvās* have been already mentioned; e.g. in the Ātreyasāman [Ūha Ahī 470] the syllable *dī* is stated as remaining unchanged by 'यो वृद्धादी सर्वत्र' (PS 3.2.8) The prakṛtibhāvas in the Pūrvavasiṣṭha are stated by those given in the case of hāuvhuvāivāsiṣṭha.]

शाङ्गें हरिः ॥ १० ॥ सप्तमः ॥ ७ ॥

In the Śārṅgasāman [Ūha Ahī 672] the syllable *nī* (*riḥ* of *hariḥ*) in the *parvan* hā^{1}uhari^{2}ḥ (of the first *stotrīyā*) remains unchanged.

Ahīna 7 ends. PS IV. 7 ends.

8 begins —

अक्रान् वासिष्ठे थमे । सेनः । देवान् । णीत । देवान् । द्रेव । ज्योतिः ॥ ११ ॥

In the Vāsiṣṭhasāman based on the *tṛca* beginning with *akrān* [Ūha Ahī 673], (in the first *stotrīyā*) the syllable *me* (of prathame) in the *parvan* mē$^{2\wedge}$vi^{3}dha^{4}rmā^{5}n; (in the second *stotrīyā*) the syllable *se* (of rādhasenaḥ) in the *parvan* rādhā$^{2\wedge}$sē^{3}nā^{4}ḥ^{5} and the syllable *de* (of *devān*) in the *parvan* mā^{2}tsi^{3}de^{4}vā^{5}n; in the third *stotrīyā* the syllable *ṇī* and *de* (of *avṛṇītadevān*) in the *parvan* ṇī$^{2\wedge}$tā^{3}dē^{4}vā^{5}n, the syllable *dre* (of *indre* pavamānaḥ) in the *parvan* drē^{2}ʃ3pā^{1}va and the syllable *tī* (tiḥ of jyotiḥ) in the *parvan* tī^{2}ʃ3rā^{4}ʃ5indūʃ656ḥ remain unchanged. [The syllable *tre* remains unchanged in the *parvan* treʃ3adhi by PS 3.13.7]

सिते मदे ॥ २ ॥

In the Āsitottarasāman [Ūha Ahī 674] the syllable *de* (of *made*) remains unchanged in the *parvan* mā^{1}dena^{2}ʃ3sā^{2}ʃ3. [The syllable *de* in the *parvan* yō^{1}devā^{2}ʃ3nvā^{2}ʃ3i remains unchanged by PS. 3.12.1 — yodesarvatra.]

याम एषि । एषि ॥ ३ ॥ [M. reads याम एषि]

In the Aiḍayāmasāman [Ūha Ahī 676], the syllable *ye* (of *atyeṣi* — *ati eṣi*) in the *parvan* rā^{2}mā^{1}tāiyeʃ23 (in the first *stotrīyā*) and (of *paryeṣi* — *pari yeṣi*) in the *parvan* syā^{2ra}pā^{1}rāiyeʃ23 (in the third *stotrīyā*) remain unchanged.

[In the first *stotrīyā* ē^{2}ʃ3ʃ, ṣī^{2}avyayameʃ3; and (in the third *stotrīyā*) ē^{2}ʃ3ʃṣī^{2}mā^{ra}hinameʃ3 according to Śiv.]

शने । मती । सूरे । वीषः । ऊती षावित् ॥ ४ ॥ अहीनाः ॥

In the Auśanasāman [Ūha Ahī 677], (in the first *stotrīyā*) the syllable *tī* in the *parvan* mā[1]^{2}tī^{2}ʃ3nām; (in the second *stotrīyā*) the syllables *re* (of *sūre*) in the *parvan*

nānaupasūre, the syllable *vī* (of *vī ṣaḥ*) in the *parvan* viṣaāvāḥ and the syllable *tī* (of *ūtī*) in the *parvan* sāū∫23tī; (in the third *stotrīyā*) the syllable *vī* (of jyotiṣāvit) in the *parvan* jyotiṣāvit remain unchanged.

Ūha Ahīna 8 ends. PS IV. 8 ends.

The Satra parvan begins —

गतहन्मनयोरत्के ॥ १ ॥ प्रथमः ॥ १ ॥

In the Dvaigatasāman [Ūha Sat 690] and in the Pauruhanmanasāman [Ūha Sat 691], the syllable *tke* (of *atke*) (in the second *stotrīyā*) in the *parvans* ..... *atke* āvyātā∫2 (of Ūha Sat 690) and *tkè* āvyā∫234tā∫ (of 691) respectively remain unchanged. [In both these sāmans the syllable *vī* in the *parvan* .... jāgṝ∫1vī∫2ḥ and in the *parvan* nājāgṝ∫234vīḥ respectively remain unchanged by PS 3.16.9 - gṛvī. sarvatra.] Ūha Sat 1 ends - PS IV. 9 ends.

शङ्कुनि वर्मी ॥ १ ॥

In the Śaṅkusāman [Ūha Sat 700], (in the third *stotrīyā*), the syllable *rmī* (of *varmī*) remains unchanged in the *parvan* vārmī∫2vādhā∫23.

यानि पार्थे तान्यौशने ॥ २ ॥

The illustrations occuring in the Pārthasāman [Ūha Eka 463], appear also in the Auśanasāman [Ūha Sat 703]. [e.g. The syllable *trī* in the *parvan* yodhanutrīḥ, the syllable *kṣe* in the *parvan kṣe∫*3ati (in the first *stotrīyā*); the syllable *nve* in the *parvan nve∫*3puru and the syllable *srī* in the *parvan srī∫*3yā∫5 ..... (in the second *stotrīyā*); the syllable *bhī* in the *parvan bhī∫*3ssaca, the syllables *te* and *me* in the *parvan* tesumedhāḥ and the syllable *tī* in the *parvan* tī∫3vasu (in the third *stotrīyā*) remain unchanged.

ष्कले नेमि ॥ ३ ॥

In the Pauṣkalasāman [Ūha Sat 705], the syllable *mī* (mi of *sanemī*) remains unchanged in the *parvan* sānemī∫3tū (in the third *stotrīyā*).

वाशे षणे ॥ ४ ॥

In the Vaśasāman [Ūha Sat 706], the syllable *ṇe* (of *dhiṣaṇe*) remains unchanged in the *parvan* dhiṣāṇe∫23nā∫3iḥ, (in the second *stotrīyā*).

मानवे वेध ॥ ५ ॥

In the Mānavottarasāman [Ūha Sat 707], (in the second *stotrīyā*), the syllable *ve* (of *vedhasaḥ*) remains unchanged in the *parvan* tā∫2ivè∫234auhovā.

आष्कारणिधने वेद। नेन्द्रो ॥ ६ ॥

In the Āṣkāraṇidhana kāṇvasāman [Ūha Sat 708] the syllable *ve* (of *veda*) in the *parvan* kaṁnve∫3dāsutesācā (in the first *stotrīyā*) and the syllable *ne* (of *nendro*) in the *parvan* ne∫23ndro (in the third *stotrīyā*) remain unchanged.

नित्रे स्यद्वि ॥ ७ ॥

In the Janitrādyasāman [Ūha Sat 712], the syllable *dvī* (of *dvi* of *yasyadvitā*) remains unchanged in the *parvan* yasyadvī∫3tā.... (in the third *stotrīyā*).

इन्द्रस्य यशसि त्राणि । एकः ॥ ८ ॥

In the sāman Indrasyayaśas [Ūha Sat 713], the syllable *ṇī* (*ṇi* of *vṛtrāṇi*) in the *parvan* tvāṁvṛtrāṇī∫3hāṁsīyā and the syllable *e* (of *ekaḥ*) in the *parvan* prathāṇāe∫2 remain unchanged.

जमवर्ते तुते ॥ ९ ॥

In the Sāman Jamadagneḥ abhīvartaḥ [Ūha Sat 715], the syllable *te* (of *avantute*) remains unchanged in the *parvan* tute∫3ho∫2.

अभ्यन्ते मन्द्रैः । याहि । चित् । येमुः । इत् । अतिधन्वे । हरि । गम्भी । सन्धे ॥ १० ॥

In the *sāman* having the word *abhi* at the end (i.e. the Abhinidhana Kāṇvasāman [Ūha Sat 716], (in the first *stotrīyā*) the syllable *drai* (of *mandraiḥ*) in the *parvan* drāi∫234rāi, the syllable *hī* (of *yāhi*) in the *parvan*-yāhīmā∫234yū, the syllable *cī* (of *cit*) in the *parvan* mātvākā∫234icīt; the syllables *ye* and *rī* (of *yemurit-yemuḥ it*) in the *parvan* nāiyemū∫234rīt; the syllables *tī* and *nve* (of *atidhanve*) in the *parvan* ātīdhā∫234nvē remain unchanged; (in the second *stotrīyā*) the syllable *rī* (of *haryoḥ - hariyoḥ*) in the *parvan* syāhārī∫234yoḥ; and (in the third *stotrīyā*) the syllable *bhī* (of *gambhī rān*) in the *parvan* gāmbhī and the syllable *dhe* (of *yavasam dhenavaḥ*) in the *parvan* yāvāsā∫234ndhē remain unchanged.

मनाज्ये गहि । कण्वे । देया ॥ ११ ॥

In the sāman Gautamasyamanājyam [Ūha Sat 717], (in the first *stotrīyā*), the syllable *hī* (*hi* of *gahi*) in the *parvan* .... tuyāmāgā∫23hī and the syllable *ṇve* (of *kaṇveṣu*) in the *parvan* kaṇve∫2ṣusū∫23; in the second and third *stotrīyās* the syllable *de* (of *rādhodeyāya*) in the *parvan* rādhede∫23yā∫3 and rādhode∫23yāya..., respectively remain unchanged.

मीढे ब्रवी ॥ १२ ॥ द्वितीयः ॥ २ ॥

In the Paurumīḍhasāman [Ūha Sat 718], the syllable *vī* (of *bravīmi*) remains unchanged in the *parvan* indrabrā∫23*vī*.

Ūha Satra 2 ends. PṢ IV. 10 ends.

बोधीये च्छन्ती । दर्शि ॥ १ ॥

In the Jarābodhīyasāman [Ūha Sat 721], the syllable *tī* (of *vyucchantī*) in the *parvan* viyūcchā∫23ntī and the syllable *śī* (*śi* of *adarśi*) in the *parvan* divoā∫1dā∫23rśī. [M .... 23ntī] remain unchanged. (The reading ... ∫23ntī appears to be correct.)

परे बोधीये छति ॥ २ ॥

In the next Jarābodhīyasāman [ŪhaSat 722], the syllable tī (ti of vyuchati) remains unchanged in the parvan viyūccha∫23tī.

श्रुध्ये द्येह ॥ ३ ॥

In the Śrudhyasāman [Ūha Sat 723], (in the second *stotrīyā*) the syllable *dye* (of adyeha) in the *parvan* uṣoadye∫2ha remains unchanged.

वैश्वज्योतिषे षीद । येन । वेद ॥ ४ ॥

In the Vaiśvajyotiṣasāman [Ūha Sat 725], (in the first *stotrīyā*) the syllable *ṣī* (of *niṣīda*) in the *parvan* śannisīdā and (in the third *stotrīyā*) the syllable *ye* (of *kāviyena* - *kāvyena*) in the *parvan* kāviyenā and the syllable *ve* (of *viveda*) in the *parvan* sācidvive remain unchanged.

शने यदीम् । यन्ति ॥ ५ ॥

In the Auśanasāman [Ūha Sat 726], (in the third *stotrīyā*) the syllable *dī* (of *yadīm*) in the *parvan* yādīm and the syllable *tī* (of *vājayantī*) in the *parvan* jāyā∫23ntī remain unchanged.

परे शने श्वेति । चीद्या । देव । सुमे ॥ ६ ॥

In the next Auśanasāman [Ūha Sat 727], (in the second *stotrīyā*) the syllable *śve* (of *śvetiyā* - *śvetyā*) in the *parvan* vātsāruśatiśve and the syllable *cī* (of anūcīdyāvā in the *parvan* ānū∫23*cī* remain unchanged; (in the third *stotrīyā*) the syllable *de* (of *deva*) in the *parvan* devāsiṣṭāi and the syllable *me* (of sumeke) in the *parvan* sūme∫23kāi remain unchanged.

भाशने देव । रथ्ये । तेह । तमे ॥ ७ ॥

In the Auśanasāman [Ūha Sat 728], beginning with ābhā, the syllable *de* (of *deva*) in the *parvan de*∫3vayāḥ and the syllable *thye* (of *rathyeha*) in the *parvan* arvāñcānūna. rath*ye* remain unchanged, (in the first *stotrīyā*); the syllable *te* (of *stuteha*) in the *parvan* pāstutehā (in the second *stotrīyā*) and the syllable *me* (of *śantamena*) in the *parvan* tāme∫23nā (in the third *stotrīyā*) remain unchanged.

शुभार्गवे म्नानि ॥ ८ ॥

In the Āśubhārgavasāman [Ūha Sat 729], (in the third *stotrīyā*) the syllable *nī* (of dyumnānī) remains unchanged in the *parvan* dyumnānī∫3. [In the second

stotrīyā the syllable *vī* remains unchanged in the *parvan* vā[1]rāivō[3]ʃ1vīʃ23t by PS 3.4.9 - vovitsarvatra.]

वैधृतसिष्ठे याणि । धिय: ॥ ९ ॥

In the Vaidhṛtavāsiṣṭhasāman [Ūha Sat 732], the syllable *ṇī* (*ṇi* of *priyāṇi*) in the *parvan* ā[2]bhi[1]priyāṇīʃ2 (in the first *stotrīyā*) and the syllable *dhī* (*rdhi* of *patirdhiyaḥ*) in the *parvan* vā[2]ktāpā[1ra 2 1]tāirdhiʃ2 (in the second *stotrīyā*) remain unchanged.

एता: कावे श्वेद ॥ १० ॥

In the Kāvasāman [Ūha Sat 734], based on the *ṭṛca* beginning with etāḥ, the syllable *śve* (of *viśvedaha*) remains unchanged in the *parvan* vāi[1]śve[2]ʃ3dā[4]hā[5] (in the third *stotrīyā*).

परे कावे वीदे ॥ ११ ॥

In the next Kāvasāman [Ūha Sat 735], the syllables *vī* and *dde* (of *asāvīddevaḥ*) in the *parvan* prā[1]sā[2]ʃ3vī[4]ddē[5] remain unchanged.

भरे पत्नी: । वे पूर्वम् ॥ १२ ॥ तृतीय: ॥ ३ ॥

In the Saubharasāman [Ūha Sat 737], the syllable *tnī* (of *patnīḥ*) in the *parvan* pā[3]ʃ234tnī[5]ḥ and the syllable *ve* occuring first (of *dive*) in the *parvan* dive[1][ra]ʃ3hā[2]ʃ3i remain unchanged.

Uha Satra 3 ends. PS IV. 11 ends.

अग्नेस्त्रिणिधने मन्दी ॥ १ ॥

In the sāman Agnestriṇidhana [Ūha Sat 741], the syllable *dī* (of *mandī*) remains unchanged in the *parvan* mā[3]ndī[3]mā[5]ʃ234dā.

संक्षारे देवे । देवे ॥ २ ॥

In the sāman Iḍānāmsaṅkṣāraḥ [Ūha Sat 748], the syllables *de* and *ve* (of *devebhyaḥ*) remain unchanged in the *parvan* dē[2ra]va*de*ʃ3ve[4]ʃ3bhyā[2]ssū[3]tā[5]ḥ (in the first *stotrīyā*); the syllables *de* and *ve* (of *devebhyaḥ*) remain unchanged in the *parvan* vṛ[2]ṣṭin*de*ʃ3ve[4]ʃ3bhyo[2ra]du[3]vā[5]ḥ [M - dū[3]vā[5]ḥ]

ज्ञीये सी । वी । तीस । ज्योतिषावित् ॥ ३ ॥

In the Yajñāyajñīyasāman [Ūha Sat 751], the syllable *sī* (of rodasī) in the *parvan* .... [1] a[ra]prā[ra]rodasī and the syllable *vī* (of *vīṣa*) in the parvan *vī*[2]ʃ3ṣā[1]ā[2]ʃ3vā[2]ḥ and the syllable *tī* (of *ūtīsataḥ*) in the *parvan* [1][ra]ūtīʃ23sā[2] remain unchanged (in the second *stotrīyā*); the syllable *tī* and *vī* (of *jyotiṣāvit*) in the *parvan* jyo[2]ʃ3tiṣā[1]ā[2]ʃ3vī[2]t remain unchanged (in the third *stotrīyā*).

स्वारे कौत्से त्के ॥ ४ ॥ चतुर्थः ॥ ४ ॥

In the Svārakautsasāman [Ūha Sat 758], the syllable *tke* (of *atke*) remains unchanged in the *parvan* ājāmira*tke*∫3āvyatā.

Ūha Satra 4 ends. PS IV. 12 ends.

श्रीनिधने हिन्वे ॥ १ ॥

In the Hariśrīnidhanasāman [Ūha Sat 760], the syllable *nve* (of *hinve*) remains unchanged in the *parvan* hinvevā∫23jāi (in the second *stotrīyā*).

कौत्से प्रियाः । रयिम् ॥ २ ॥

In the Aiḍakautsasāman [Ūha Sat 764], the syllable *prī* (*pri* of *priyaḥ*) in the *parvan* sāmūhiprī∫23 (in the second *stotrīyā*) and the syllable *yī* (of *rayim*) in the *parvan* rāyī∫3mhāi (of the third *stotrīyā*) remain unchanged.

ऐटते म्नानि ॥ ३ ॥

In the Aiṭatasāman [Ūha Sat 766], the syllable *nī* (*ni* of *dyumnānī*) remains unchanged in the *parvan* dyumnā∫234*nī* (in the third *stotrīyā*).

शने यन्तीः ॥ ४ ॥

In the Auśanasāman [Ūha Sat 769] the syllable *tī* (of *marjayantīḥ*) remains unchanged in the *parvan* marjāyā∫3ntī∫3ḥ (in the second *stotrīyā*).

रूपे धेन । ब्रह्मीः ॥ ५ ॥

In the Vairūpasāman [Ūha Sat 770], the syllable *dhe* (of *dhenavaḥ*) in the *parvan* tāidhe∫1nāvā∫2ḥ (of the first *stotrīyā*) and the syllable *hmī* (of *brahmīḥ*) in the *parvan* ābhibrā∫234hmīḥ (of the second *stotrīyā*) remain unchanged.

साध्रे दिवे पूर्वम् ॥ ६ ॥

In the Sādhrasāman [Ūha Sat 771], the syllable *ve* occuring in the word *dive* coming earlier, remains unchanged in the *parvan* dive∫5divāi.

वाश्वे तीर । वे पूर्वम् ॥ ७ ॥

In the Śyavāśvasāman [Ūha Sat 772], the syllable *tī* (of *somaspati*) in the *parvan* somaspatī∫3rā∫3 and the syllable *ve* (of *dive*) occuring first in the *parvan* śakhendrasyādā∫3ive∫3 remain unchanged (in the third *stotrīyā*).

मार्गीयवे मही ॥ ८ ॥ पञ्चमः ॥ ५ ॥

In the Īnidhanamārgīyavasāman [Ūha Sat 776], the syllable *hī* (of *mahī*) remains unchanged in the *parvan* mahānmā∫23hī (in the second *stotrīyā*).

Ūha Satra 5 ends. PS IV. 13 ends.

स्रुचे मन्दी ॥ १ ॥

In the Yauktasrucasāman [Ūha Sat 780], the syllable *dī* (of *mandī*) remains unchanged in the *parvan* mandī∫2 (in the third *stotrīyā*).

क्रौञ्चे मदे ॥ २ ॥

In the Vāñnidhanacrauñcasāman [Ūha Sat 783], the syllable *de* (of *madena*) remains unchanged in the *parvan* mā^{2}dē^{1}nāsā^{2}∫3123; [the syllables *de* in the *parvan* yō^{2ra}dē^{1}vānvā^{2}∫31234i remains unchanged by PS 3.12.1 — yode sarvatra].

शाकले न्वेवा ॥ ३ ॥

In the Śākalasāman [Ūha Sat 789], the syllable *nve* (of *hinve vājeṣu*) in the *parvan* hā^{1}invē∫2 remains unchanged (in the second *stotrīyā*).

आकारणिधने भि पूर्वम् ॥ ४ ॥

In the Ānidhana-tvāṣṭrīsāman [Ūha Sat 792], (in the third *stotrīyā*) the syllable *bhī* (*bhī* of *abhi*) occuring first remains unchanged in the *parvan* rō$^{[2]ra}$ṣa∫3 mā^{1}bhī^{2}∫1nārā∫2ḥ. [In the repetition ā^{a}bhā∫2î^{3}nā^{5}∫234rāḥ there is *āibhāva*].

मार्गीयवे तेजा ॥ ५ ॥

In the Mārgīyavasāman [Ūha Sat 793], the syllable *te* (of *te jātam*) remains unchanged in the *parvan* tē^{1}jā∫2.

द्वैगते सीद ॥ ६ ॥ सत्रम् ॥

In the Dvaigatasāman [Ūha Sat 795], the syllable *sī* (of *sīdasī*) remains unchanged in the *parvan* ..... sya$^{[1]}$sī^{2}∫1dasā∫2i.

Ūha Satra 5 ends. PS IV. 14 ends.

Satra *parvan* ends;

Prāyaścitta *parvan* begins —

सफे शिक्षा । हिश । विदाः ॥ १ ॥ [M — शिक्ष]

In the Saphasāman [Ūha Prā 801], the syllable *sī* (*śi* of *śikṣā*) in the *parvan* ū^{2}pā^{1}sī^{2}∫3kṣā^{4ra}pā^{5}, the syllable *hī* (of *dhehi śatrave*) in the *parvan* ā^{2ra}dhā^{1}i hī^{2}∫3śā^{4}∫3 and the syllable *vī* (*vi* of *vidāḥ*) in the *parvan* mā$^{[1]ra}$nā *vī*^{2}∫3dā^{4}∫3ḥ remain unchanged.

त्रैककुभे ब्रवीमि । गीथे ॥ २ ॥

In the Traikakubhasāman [Ūha Prā 804] the syllable *vī* (of *bravīmi*) in the *parvan* brā^{3}∫234*vī*^{5} (in the first *stotrīyā*) and in the *udgītha* (of second *stotrīyā*) the syllables *vī* and *mī* in the *parvan* i$^{[2]}$ndrā^{1}bravīmī^{2}∫3tā^{3}i remain unchanged.

काण्वे रिन्न ॥ ३ ॥

In the Āṣkāranidhanakāṇvasāman [Ūha Prā 808], (in the second *stotrīyā*) the syllable *rī* (of *ri* of *girinna*) remains unchanged in the *parvan* gā^{1}∫23iri^{2}m.

उपास्मै ज्ञीये ते ॥ ४ ॥

In the Yajñāyajñīyasāman [Ūha Prā 810], beginning with *ū*^{4}*pā*^{5}∫5*smāi*$_{ra}$, the syllable *te* remains unchanged in the *parvan* tē^{1}ā^{2} (in the second *stotrīyā*).

दवि ज्ञीये तिया । हेतृ । क्रमीत् ॥ ५ ॥

In the Yajñāyajñīyasāman based on the *tṛca* starting with *davi* [Ūha Prā 811], the syllable *tī* (*ti* of *dyutatyā* —*dyutatiyā*) in the *parvan* tā∫3tī∫3yārūcā (in the first *stotrīyā*); the syllable *he* (of *hetṛbhiḥ*) in the *parvan* nvānōhe and the syllable *mīt* (of akramīt) in the *parvan* krā∫32mīt (in the second *stotrīyā*) remain unchanged.

पव ज्ञीये वारे । नधे ॥ ६ ॥

In the Yajñāyajñīyasāman beginning with pāvā∫5mā [Ūha Prā 812], the syllable *re* (of *vāre*) in the *parvan* vāre∫23ā (in the second *stotrīyā*) and the syllable *dhe* (of *gāvo nadhenavaḥ*) in the *parvan* vonā∫23dhē (in the third *stotrīyā*) remain unchanged.

सफे सुन्वे । सुक्षि ॥ ७ ॥

In the Saphasāman [Ūha Prā 813], the syllable *nve* (of *sunve*) in the *parvan* sāsūnvē∫3yāḥ and the syllable *kṣī* (*kṣi* of *sukṣitīnām*) in the *parvan* yāssū∫3kṣī∫3 remain unchanged.

ष्कले शिक्षा । हिश । रयिम् ॥ ८ ॥

In the Pauṣkalasāman [Ūha Prā 814], the syllable *śī* (*śi* of *śikṣā*) in the *parvan* ūpāśi∫3kṣāpā, the syllable *hī* (*hi* of *dhehi*) in the *parvan* hīśātrā∫234vāi and the syllable *yī* (*yi* of *rayim*) in the *parvan* vidārayī∫2345m remain unchanged.

लेये नस्ते हिशू ॥ ९ ॥

In the Kāleyasāman [Ūha Prā 815], the syllable *ste* (of *ānaste*) in the *parvan* ānaste∫3gantūmatsarāḥ (in the second *stotrīyā*) and the syllable *hī* (*hi* of *tvaṁhi śūraḥ*) in the *parvan* tūvaṁhī∫3śurassanitā (in the third *stotrīyā*) remain unchanged.

नौधसं पूर्वेणोक्तम् ॥ १० ॥

In the Kakubuttaranaudhasasāman [Ūha Prā 816], the state of remaining unchanged is stated as per the earlier Naudhasasāman [i.e. Ūha Daśa 6]. [e.g. the syllable *bhī* in the *parvan* ā∫23bhī, the syllable *dhe* in the *parvan* śudhenā∫234vāḥ (in the first *stotrīyā*); and the syllable *rī* in the *parvan* gā∫23irīm (in the second *stotrīyā*) remain unchanged.]

लेये स्यते ॥ ११ ॥

In the Kāleyasāman [Ūha Prā 817], the syllable *te* (of *yasyate*) remains unchanged in the *parvan* yasyate∫3mahināmahāḥ (in the third *stotrīyā*).

ष्कल इन्द्रा ॥ १२ ॥ [M — ष्कल इन्द्रा प्रथमः]

In the Pauṣkalasāman [Ūha Prā 818], the syllable *ī* (*i* of *indrāya*) remains unchanged in the *parvan* nvā[2/3]ĩ∫234ndrā[5].

Prāyaścitta 1 ends. PS IV. 15 ends.

16th begins —

भरे ब्रह्मे ॥ १ ॥

In the Saubharasāman [Ūha Prā 821], (in the third *stotrīyā*) the syllable *hme* (of *brahmeva*) remains unchanged in the *parvan* [5ra][4]moṣū∫[3]3brā∫[4]3hmē[5]vatandrayō[4][5]vā.

नार्मेधे पतिं चतुर्थे स्वरे, अभि ॥ २ ॥

In the Nārmedhasāman [Ūha Prā 822], (in the first *stotrīyā*) the syllable *tī* (*tī* of *satpatim*) having fourth *svara* remains unchanged in the *parvan* [1]pā∫234tīm; (in the second *stotrīyā*) the syllable *bhī* (*bhi* of *abhī*) remains unchanged in the *parvan* [1]tuvā∫2mā[3]∫234*bhī*[5].

लेये ण्वी ॥ ३ ॥

In the Kāleyasāman [Ūha Prā 823], (in the second *stotrīyā*) the syllable *ṇvī* (of *aṇvībhiḥ*) remains unchanged in the *parvan* [1]aṇvībhi[3]stau[2].

परे लेये यूथे । ष्णिरे ॥ ४ ॥

In the next Kāleyasāman [Ūha Prā 824], (in the second *stotrīyā*) the syllable *the* (of *yūthena*) in the *parvan* [1ra]yū*the*[3]nāvā[2]u and the syllable *re* (of *vṛṣṇirejatā*) in the *parvan* [4]ṣṇire∫5jatāi remain unchanged.

कमश्वे र्मिणी । न्मात्री ॥ ५ ॥

In the Sākamaśvasāman [Ūha Prā 825], (in the first *stotrīyā*), the syllable *ṇī* (of *nārmiṇīm*) in the *parvan* [5ra]āyaḥpū[2]∫[4]3rānnārmi[ra][5]ṇī∫6mā[3] and (in the second *stotrīyā*) the syllable *trī* (of *dvijanmātrī*) in the *parvan* [5]ābhidvā[2]∫[4]3ijan[ra]mā[5]trī∫6rō[5] remain unchanged.

वारे शि । स्रि । तवेत् ॥ ६ ॥

In the Vāravantīyasāman [Ūha Prā 828], (in the first *stotrīyā*), the syllable *śī* (*śi* of *adarśi*) in the *parvan* [2]^[3]śīāyā∫[5]234tāi; (in the second *stotrīyā*) *srī* (*sri* of *udusriyāḥ*) in the *parvan* [1]ūdūs*rī*∫234hā[5] and (in the third *stotrīyā*) the syllable ve (of *tavet*) in the *parvan* [2]tā*ve*[1]dū∫234hāi[5] remain unchanged.

देव्ये दर्शि ॥ ७ ॥

In the Vāmadevyasāman [Ūha Prā 831], the syllable *rśī* (*rśi* of *adarśi*) remains unchanged in the *parvan* [5]ādā∫[4]3r*śī*∫[2]3āyatāi[4ra][5].

परे देव्ये चोदे ॥ ८ ॥

In the next Vāmadevyasāman [Ūha Prā 832], (in the third *stotrīyā*) the syllable

de (of *codethām*) remains unchanged in the *parvan* code∫23thāṁsū. [The illustration given by Nānā is — co∫5de; it would be as per PS III. 1.2. M. reads code∫23thāṁsū.]

श्रुध्ये श्विभ्याम् ॥ ९ ॥

In the Śrudhyasāman [Ūha Prā 838], (in the third *stotrīyā*) the syllable *śvī* (*śvi* of *aśvibhyām*) remains unchanged in the *parvan* sajūraśvī.

Ūha Prā 2 ends. PS IV. 16 ends.

17th begins —

सꣳहिते रिये याभिः। कृत्नुमी ॥ १ ॥ [M and Śiv —री ये]

In the Saṁhitasāman [Ūha Prā 841], (in the first *stotrīyā*) the syllables *rī* and *ye* (*ri* of *sūriyena*) in the *parvan* ṛi∫2ye; (in the second *stotrīyā*) the syllable *bhī* (*bhiḥ* of *yābhiḥ*) in the *parvan* yā∫23*bhīḥ*; and (in the third *stotrīyā*) the syllable *mī* (of *lokakṛtnumīmahe*) in the *parvan* tnumī∫2māhāi remain unchanged.

ज्ञीये त्नवे ॥ २ ॥

In the Yajñāyajñīyasāman [Ūha Prā 843], the syllable *ve* (of *mādayitnave*) remains unchanged in the *parvan* dā∫3yāitnā∫3vē.

श्रायन्तीये देवे ॥ ३ ॥ [Śiv — दे वे]

In the Śrāyantīyasāman [Ūha Prā 847], the syllables *de* and *ye* (of *devebhyaḥ*) remain unchanged in the *parvan* dē∫23vē.

Ūha Prā 3 ends. PS IV. 17 ends.

18th begins — Kṣudraparavan begins —

ण्वतर इन्द्र ॥ १ ॥

In the Kaṇvarathantarasāman [Ūha Kṣu 850], the syllable *mī* (*i* of *indra inīśānamindra*) remains unchanged in the *parvan* īśānā∫234mī.

धसे त्नवे ॥ २ ॥

In the Naudhasasāman [Ūha Kṣu 858], the syllable *ve* (of *mādayitnave*) remains unchanged in the *parvan* dā∫3yāitnā∫3vē.

श्यैतधसे रितृ। स्त्रेणे । नीके । रेः ॥ ३ ॥

In the Śyaitanaudhasasāman [Ūha Kṣu 860], (in the first *stotrīyā*) the syllable *rī* (*ri* of *jaritṛbhyaḥ*) in the *parvan* rī tṛbhyāḥ and the syllable *sre* (of *sahasreṇeva*) in the *parvan sre*ṇevāśo∫234vā; (in the second *stotrīyā*) the syllable *nī* (of *śatānīkeva*) in the *parvan nī*keva; and (in the third *stotrīyā*) the syllable *reḥ* (of *gireḥ*) in the *parvan* gā∫23ireḥ remain unchanged.

क्रौञ्चेऽभि ॥ ४ ॥

In the Vāñnidhanakrauñcasāman [Ūha Kṣu 863] the syllable *bhī* (*bhi* of *abhi*) remains unchanged in the *parvan* $\overset{2}{\text{a}}\overset{1}{\text{bh}}\text{ī}\overset{2}{\text{v}}\text{ātsā}\int 31234\text{m}$.

परे क्रौञ्चे जरि। हस्रे। तानी। गिरे: ॥ ५ ॥

In the next Vāñnidhanakrauñcasāman [Ūha Kṣu 864], (in the first *stotrīyā*) the syllable *rī* (*ri* of *jaritṛbhyaḥ*) in the *parvan* $\overset{2ra}{\text{y}}\overset{1}{\text{ojārī}}\overset{2}{\text{t}}\text{ṛ}$ [M. tṛ] $\int 31234$ and the syllable *sre* (of *sahasreṇa*) in the *parvan* $\overset{2}{\text{sā}}\overset{1}{\text{hā}}\text{sre}\overset{2}{\text{ṇā}}\int 3123\text{i}$; (in the second *stotrīyā*) the syllable *nī* (of *śatānīkeva*) in the *parvan* $\overset{2}{\text{śā}}\overset{1}{\text{tā}}\ \text{nī}\overset{2}{\text{kā}}\int 31234\text{i}$; and (in the third *stotrīyā*) the syllable *re* (reḥ of *gireḥ*) in the *parvan* $\overset{2}{\text{gi}}\overset{1}{\text{rerā}}\text{iv}\overset{2}{\text{ā}}\int 31234$ remain unchanged.

ण्वतरे भि: । अस्येत् ॥ ६ ॥

In the Kaṇvarathantarasāman [Ūha Kṣu 865], (in the first *stotrīyā*) the syllable *bhī* (*bhiḥ* of *stomebhiḥ*) in the *parvan* $\text{bh}\overset{2}{\int}3\text{r}\overset{1}{\text{ā}}\text{y}\overset{2}{\text{ā}}\int 3\text{v}\overset{2}{\text{ā}}\text{ḥ}$; and (in the second *stotrīyā*) the syllable *sye* (of *asyet*) in the *parvan* $\overset{2}{\text{ā}}\int 3\text{sy}\overset{1}{\text{e}}\text{d}\overset{2}{\text{ā}}\int 3\text{indr}\overset{2}{\text{ā}}\text{ḥ}$ remain unchanged.

ष्टम्भे तसि ॥ ७ ॥ प्रथम: ॥ १ ॥

In the Mahāvaiṣṭambhasāman [Ūha Kṣu 868], the syllable *sī* (*si* of *utasyuḥ—utasīyuḥ*) remains unchanged in the *parvan* $\overset{[2]}{\text{ut}}\overset{1}{\text{ā}}\text{s}\overset{2}{\text{ī}}\int 1\text{y}\bar{\text{u}}\int 23\text{ḥ}$.

Ūha Kṣu 2 ends. PS IV. 18 ends.

सहोदैर्घे श्वाद्रि: ॥ १ ॥

In the Sahodairghatamasasāman [Ūha Kṣu 870], the syllable *drī* (*driḥ* of *haryaśvādriḥ*) remains unchanged in the *parvan* $\text{śv}\overset{1}{\text{ā}}\text{dr}\bar{\text{ī}}\int\bar{2}\text{ḥ}$. [M - $\text{Śv}\overset{2}{\bar{\text{ā}}}\int 1\text{dr}\bar{\text{ī}}\int\bar{2}\text{ḥ}$; Śiv-$\text{śv}\overset{1}{\bar{\text{ā}}}\text{dr}\bar{\text{ī}}\int\bar{2}\text{ḥ}$; Nānā — $\text{Śv}\overset{1}{\bar{\text{ā}}}\text{dr}\bar{\text{ī}}\int\bar{2}\text{ḥ}$]

परे सहोदैर्घे नीषा। सचे। वक्मि ॥ २ ॥

In the next Sahodairghatamasasāman [Ūha Kṣu 871], (in the first *stotrīyā*) the syllable *nī* (of *manīṣām*) in the *parvan* $\text{n}\overset{2}{\int}1\text{ṣ}\bar{\text{a}}\int\bar{2}$ and the syllable *ce* (of *sacemā*) in the *parvan* $\overset{1}{\text{sā}}\text{ce}\int 2\text{m}\overset{3}{\bar{\text{a}}}\int 234\overset{5ra}{\text{a}}\text{uh}\overset{ra}{\text{o}}\text{vā}$; and (in the second *stotrīyā*) the syllable *kmī* (*kmi* of *vivakmi*) in the *parvan* $\overset{1}{\text{vi}}\text{v}\hat{\text{ā}}\int\hat{2}\text{km}\overset{3}{\text{ī}}\int 234\overset{5ra}{\text{a}}\text{uh}\overset{ra}{\text{o}}\text{vā}$ remain unchanged.

उत्तरे मराये । नीषी । मारे ॥ ३ ॥

In the latter Marāyasāman [Ūha Kṣu 873], (in the third *stotrīyā*) the syllable *nī* (of *manīsī*) in the *parvan* $\overset{[2]}{\text{m}}\overset{1}{\text{ā}}\text{nī}$ and the syllable *re* (of *māre*) in the *parvan* $\overset{1}{\text{mā}}\overset{2}{\text{re}}$ remain unchanged. [Nānā calls this sāman as Cyāvanamarāya.]

वारे भि: ॥ ४ ॥

In the Vāravantīyasāman [Ūha Kṣu 874], (in the third *stotrīyā*), the syllable *bhī* (*bhiḥ* of *śacībhiḥ*) remains unchanged in the *parvan* $\overset{[4]}{\text{bh}}\text{īḥ}$.

ण्वतरे प्ये ॥ ५ ॥

In the Kaṇvarathantarasāman [Ūha Kṣu 875], the syllable *pye* (of *pipye*) in the *parvan* pyẽ∫3^{1}ar̥ṇā∫3^{2}sā^{2} remains unchanged.

ष्टम्भे स्येशा। सखे ॥ ६ ॥

In the Mahāvaiṣṭambhasāman [Ūha Kṣu 880], (in the second *stotrīyā*), the syllable *sye* (of *viśvasyeśānaḥ*) in the *parvan* viśvāsyẽ^{2}∫1^{1}śā∫23; and (in the third *stotrīyā*) the syllable *khe* (of *sakhendrasya*) in the *parvan* sa^{1}khendrā̃^{2}∫1syā∫23 remain unchanged.

तव मराये परि ॥ ७ ॥

In the Marāyasāman based on the *tṛca* beginning with *tava* [Ūha Kṣu 883] the syllable *rī* (*ri* of *paridhīm*) in the *parvan* pā^{1}rī^{2} (of first and second *stotrīyās*) remains unchanged.

वारे र्णसिम् ॥ ८ ॥

In the Vāravantīyasāman [Ūha Kṣu 885], (in the second *stotrīyā*) the syllable *sī* (*si* of *gharṇasim*) in the *parvan* u^{2}huvā^{3}∫234^{5}*sim* remains unchanged. [The syllable *vī* remains unchanged in the *parvan* vā$^{[2]}$covī^{3}∫234dāḥ by PS Phulla 3.6.15 covit sarvatra] M. 3.5.14 ..... covi sarvatra.

त्वाष्ट्री गहि । हरी ॥ ९ ॥

In the Svāratvāṣṭrīsāman [Ūha Kṣu 887], (in the first *stotrīyā*), the syllable *hī* (*hi* of *gahi*) in the *parvan* ṣṇavāgāhī^{3}^{2ra}^{1}∫2̄ and (in the second *stotrīyā*) the syllable *rī* (of *harī*) in the *parvan* hmāṇāhārī^{3}^{2ra}^{1ra}∫2̄ remain unchanged.

सिष्ठप्रिये स्ति । तेदि ॥ १० ॥

In the Vasiṣṭhapriyasāman [Ūha Kṣu 888], (in the first *stotrīyā*) the syllable *stī* (*sti* of *asti*) in the *parvan* nā^{4}sti^{5} and (in the third *stotrīyā*), the syllable *dī* (di of *yattedikṣu*) in the *parvan* yā^{2}tte^{1ra}dī∫23 remain unchanged.

महामित्रे कविः । वज्री । स्तोमैः । यसीः ॥ ११ ॥ द्वितीयः ॥ २ ॥

In the Mahāvaiśvāmitrasāman [Ūha Kṣu 889], (in the first *stotrīyā*), the syllable *vī* (*vih* of *kaviḥ*) in the *parvan* yuvā^{3}kā^{2ra}vī^{1}∫2ḥ; and the syllable *jrī* (of *vajrī*) in the *parvan* dhar$^{[2]}$tāvajrī; (in the third *stotrīyā*) the syllable *mai* (of *stomaiḥ*) in the *parvan* $^{[2]}$abhi^{ra}stomaiḥ and the syllable *sī* (of *bhūyasīḥ*) in the *parvan* u^{3}bhū^{2ra}yā^{1}sī∫2̄ḥ remain unchanged.

Ūha Kṣudra 2 ends. PS IV. 19 ends.

क्रौञ्चे घोषे ॥ १ ॥

In the Krauñcādyasāman [Ūha Kṣu 891], (in the third *stotrīyā*) the syllable *ṣe* (of *ghoṣeṇa*) remains unchanged in the *parvan* 2ra ra ra
sómighóṣe∫3.

विते त्सुरि ॥ २ ॥

In the Gaurīvitasāman [Ūha Kṣu 892], (in the third *stotrīyā*) the syllable *rī* (*ri* of *amatsurindavaḥ*) remains unchanged in the *parvan* tsurī∫5ndavāḥ.

असावित इन्द्रि। सुते। ष्टुती: ॥ ३ ॥

In the Gaurīvitasāman beginning with 5 2ra
ásā [Ūha Kṣu 893], (in the first *stotrīyā*) the syllable *i* (*i* of *indriyam*) in the *parvan* 4
ktūī∫5ndriyām; (in the second *stotrīyā*) the syllable *te* (of *sute*) in the *parvan* 4
sūte∫5manāḥ; and (in the third *stotrīyā*) the syllable *tī* (of *suṣṭutīḥ*) in the *parvan* 4
ṣṭutī∫5rupā remain unchanged.

गायविते चेत ॥ ४ ॥

In the Gaurīvitasāman beginning with 5ra
gāya [Ūha Kṣu 894], (in the second *stotrīyā*) the syllable *ce* (of *cetasi*) in the *parvan* 4
thañce∫5tatāi remains unchanged.

ण्वतरे सिचम्। देव: ॥ ५ ॥

In the Kaṇvarathantarasāman [Ūha Kṣu 896], the syllable *sī* (*si* of *āsicam*) in the *parvan* 2 1 2
ṣṭū∫3āsī∫3cām and the syllable *de* (of *devaḥ*) in the *parvan* 2ra 1 5
ādidvo∫234de remain unchanged.

ज्ञीये सूरि ॥ ६ ॥

In the Yajñāyajñīyasāman [Ūha Kṣu 899], the syllable *rī* (of *sūrīyasya* — *sūryasya*) remains unchanged in the *parvan* [2]ra 2
tāsū∫23rī.

मरायेऽग्निम् । दीधि । प्रेद्ध: ॥ ७ ॥

In the Marāyasāman [Ūha Kṣu 900], (in the first *stotrīyā*), the syllable *gnī* (*gni* of *agnim*) in the *parvan* 1 2
āgnīm and the syllable *dī* (of *dīḍhitim*) in the *parvan* 2 3
dī∫3dhiti; and (in the third *stotrīyā*) the syllable *pre* (of *preddhaḥ*) in the *parvan* 1 2
preddho remain unchanged.

वारे पूर्वे तिया ॥ ८ ॥

In the Pūrvavāravantīyasāman [Ūha Kṣu 904], (in the third *stotrīyā*) the syllable *tī* (*ti* of *martiyāt-martyāt*) in the *parvan* [1] 2ra
tiyā.

वाश्वे ताग्ने: ॥ ९ ॥

In the Triṣṭupśyāvāśvasāman [Ūha Kṣu 905], the syllable *gne* (of *agneḥ*) remains unchanged in the *parvan* 3 2 3ra 2
janā∫34itāgneḥ.

शैखण्डिन आश्वी यदि ॥ १० ॥ [M and Śiv - आश्वि, यदि]

In the Śaikhaṇḍinasāman [Ūha Kṣu 906], (in the first *stotrīyā*), the syllable *śvi*

(of *āśvinīḥ*) in the *parvan* 3ra 2 āśvī∫3ho 1 ∫234 remains unchanged. [And (in the second *stotrīyā*) *dī* (*di* of *yadī*) remains unchanged in the *parvan* 3 2 yādī∫3ho 1 i]

(Sūtra 10 is given by Nānā as शैखण्डिन आश्वी: ॥)

श्येन ईय ॥ ११ ॥

In the Śyenasāman [Ūha Kṣu 907], (in the third *stotrīyā*) the syllable *ī* (of *īyase*) remains unchanged in the *parvan* [1] nā∫23 2 ī.

मार्गीयवे सन्ते ॥ १२ ॥ तृतीय: ॥ ३ ॥

In the Mārgīyavasāman [Ūha Kṣu 909] the syllable *te* (of *rasante*) remains unchanged in the *parvan* 1 temā∫2 ^ i.

Ūha Kṣudra 3 ends. PS IV. 20 ends.

वार्त्रतुरे स्रेह। श्रौष्ठे च यानि ॥ १ ॥

In the Vārtraturasāman [Ūha Kṣu 910], (in the third *stotrīyā*) the syllable *sre* (of *srehayat*) remains unchanged in the *parvan sre* 1; and the illustrations occuring in the Śnauṣṭhasāman [Ūha Daśa 118], appear in this sāman also. [e.g. (in the first *stotrīyā*) the syllable *nī* in the *parvan* 1 vasū∫23 2 nī, the syllable *tī* in the *parvan* [1] 2^ 3 tonājū∫234 5 tīm and (in the second *stotrīyā*), the syllable *nī* in the *parvan* [1] 2^ 3 tovasū∫234 5 *nī* remain unchanged.]

प्रवद्भार्गवे तिरे । तिसा । जूतिम् । मते ॥ २ ॥

In the Pravadbhārgavasāman [Ūha Kṣu 912], (in the first *stotrīyā*), the syllable *tī* (of *etirebhan*) in the *parvan* [1] ti∫2 1ra rebhā∫3 2 nau 1; (in the second *stotrīyā*) the syllable *tī* (*ti* of *pravadanti sākam*) in the *parvan* [1] ti∫2 1ra sākā∫3 2 mā 1 u and (in the third *stotrīyā*) the syllable *tī* (*ti* of *jūtim*) in the *parvan* [1] syā∫2 1ra jūtīm and the syllable *te* (of *mimate*) in the *parvan* 3 1 tammimate remain unchanged.

उद्वद्भार्गवे येना । येति । ऋषिकृत् ॥ ३ ॥

In the Udvadbhārgavasāman [Ūha Kṣu 913], (in the first *stotrīyā*), the syllable *ye* (of *kāvyenā*) in the *parvan* 2ra kāviyenā∫23 1 and the syllable *ye* (of *atye ti*) in the *parvan* 3 1 trāmatāiye∫23; (in the second *stotrīyā*) the syllable *ṣī* (*ṣi* of *ṛṣikṛt*) in the *parvan* 3 1 yāṛṣīkṝ∫23t. [M and Śiv - kṝ∫23t]

(Nānā - 2 1 yāṛṣikṛ∫23t)

सामराजे थमे विध । मत्सि । देव । वृणी । त्सुरि । ज्योति: ॥ ४ ॥

In the Sāmarājasāman [Ūha Kṣu 914], (in the first *stotrīyā*) the syllable *me* (of *prathame*) and *vī* (of *vidharman*) in the *parvan* 3 4 thāma∫3vī∫3; (in the second *stotrīyā*), the syllable *tsī* (*tsi* of *matsi*) in the *parvan* 3 4 rūtammā∫3tsī∫3; the syllable *de* (of *deva*)

in the *parvan* thivīde∫3vā∫3; and (in the third *stotrīyā*) the syllable *ṇī* (of *avṛṇīta*) in the *parvan* vṛṇī∫3tā∫3, the syllable *rī* (*ri* of *ajanayatsūrye - sūriye*) in the *parvan* [2]ajanayatsū∫3rī and the syllable *ti* (*tih* of *jyotiḥ*) in the *parvan* yējyo∫3tī∫3ḥ remain unchanged.

कुत्सस्याधिरथीये वक्ति । एति । रेभन् । जूतिम् । मते ॥ ५ ॥

In the Kutsasya adhirathīyamsāman [Ūha Kṣu 915], (in the first *stotrīyā*), the syllable *ktī* (*kti* of *vivaktī*) in the *parvan* māvivāktī, the syllables *e* and *re* (of *etirebhan*) in the *parvan* etirebhān; and (in the third *stotrīyā*) the syllable *tī* (ti of *jūtim*) in the parvan yāsyājūtīm and the syllable *te* (of *mimate*) in the *parvan* tenāgāvāḥ remain unchanged.

अक्रान्–ज्योतिषे प्रथमे । देव । वृणी ॥ ६ ॥

In the Vaiśvajyotiṣasāman based on the *tṛca* beginning with *akrān* [Ūha Kṣu 917], (in the first *stotrīyā*) the syllable *me* (of *prathame*) in the *parvan* ... [2]prathame∫343vidhārmān; (in the second *stotrīyā*), the syllable *de* (of *deva*) in the *parvan* ..... [2]de∫343vāsōmā; and (in the third *stotrīyā*) the syllable *ṇī* (of *avṛṇīta*) in the *parvan* ..... [2]avṛṇī∫343tādevān, remain unchanged.

त्सप्रे सेनः । देवान् । पूर्वम् ॥ ७ ॥

In the Vātsaprādyasāman [Ūha Kṣu 918], (in the second *stotrīyā*) the syllable *se* (of *rādhasenaḥ*) in the *parvan* rādhasenā∫2ḥ and senā∫2; and the syllable *de* (of *devān*) occuring first in the *parvan* [2]matsidevā∫2n remain unchanged. [The syllable *de* (of *devān*) occuring afterwards does have the change *āi* in the *parvan* ṇītadāivā∫2n and dāivā∫2n (twice) in the third *stotrīyā*)].

यामे क्रमीदभि ॥ ८ ॥

In the Yāmasāman [Ūha Kṣu 920] the syllables *mī* (of *akramīt*) and *bhi* (*bhi* of *abhi*) remain unchanged in the *parvan* krāmīdā∫234bhi.

गोराङ्गिरसे विच ॥ ९ ॥

In the Goraṅgirasasyasāman [Ūha Kṣu 922], the syllable *vī* (*vi* of *vicarṣaṇiḥ*) remains unchanged in the *parvan* ..... *vī*∫3cārṣaṇiḥ.

अयासोमीये न्द्रेण ॥ १० ॥

In the Ayāsomīyasāman [Ūha Kṣu 923], (in the second *stotrīyā*) the syllable *ndre* (of *indreṇa*) remains unchanged in the *parvan* sāmā∫3indrē∫3 .....

हाइउहुवाइ सिष्ठे राजे ॥ ११ ॥

In the Vāsiṣṭhasāman beginning with *hāi / uhuvā i* [Ūha Kṣu 926], the syllable *je* (of *rājeva*) remains unchanged in the *parvan* rājē∫34auhovā.

इन्द्रस्यापामीवे नाति ॥ १२ ॥ चतुर्थः ॥ ४ ॥

In the sāman Indrasyaapāmīvam [Ūha Kṣu 927], the syllable *tī* (*ti* of *mināti*) remains unchanged in the *parvan* $\overset{2}{s}$akhyurnapramin$\overset{4}{a}$∫3$\overset{1}{t}\bar{u}$∫3$\overset{2}{s}\overset{3}{a}\overset{5}{m}$girām.

Ūha Kṣudra 3 ends. PS IV. 21 ends.

अभ्यन्ते शिग्ा । रिय । रेज । धीभिः । प्रदै । थिवीम् ॥ १ ॥

In the Ābhinidhanakāṇvasāman [Ūha Kṣu 931], (in the first *stotrīyā*), the syllable *śī* (*śi* of *adarśi* gātuvittamaḥ) in the *parvan* $\overset{3}{s}\bar{i}$∫234g$\overset{5}{a}$ and the syllable *rī* (*ri* of *āriyasya-āryasya*), in the *parvan* $\overset{2}{t}\bar{a}$mār$\overset{3}{i}$∫234y$\overset{5}{a}$ remain unchanged; (in the second *stotrīyā*) the syllable *re* (of *rejanta*) in the *parvan* r$\overset{3}{e}$∫234j$\overset{5}{a}$ and the syllable *bhī* (*bhiḥ* of *dhībhiḥ*) in the *parvan* $\overset{2}{a}$gnindh$\overset{3}{i}$∫234bh$\overset{5}{i}$ḥ remain unchanged; (in the third *stotrīyā*), the syllable *dai* (of pra daivodāsaḥ) in the *parvan* $\overset{1}{p}$rad$\overset{2\wedge}{a}\overset{2\wedge}{i}$ and the syllable *thi* and *vī* (of *pṛthivīm*) in the *parvan* $\overset{2}{r}\bar{a}$mpṛth$\overset{3}{i}$∫234v$\overset{5}{i}$m remain unchanged.

आत्वा भ्यन्त इन्द्र। हरी। रसि ॥ २ ॥

In the Abhinidhanakāṇva beginning with $\overset{1}{\bar{a}}\overset{2\wedge}{t}v\overset{2\wedge}{a}$ [Uha Kṣu 932], (in the first *stotrīyā*) the syllable *ī* (*i* of *indra*) in the *parvan* hārāy$\overset{3}{a}$∫234$\overset{5}{\bar{i}}$; (in the second *stotrīyā*) the syllable *rī* (of *harī*) in the *parvan* h$\overset{9}{\bar{a}}$rīm$\overset{3}{\bar{a}}$∫234y$\overset{5}{u}$; and (in the third *stotrīyā*), the syllable *sī* (of *rasinaḥ*), in the *parvan* sy$\overset{2}{\bar{a}}\hat{r}\overset{3}{a}s\overset{5}{i}$∫234n$\overset{5}{\bar{a}}$ḥ remain unchanged.

नैपातिथे न्द्रे स्वा ॥ ३ ॥

In the Naipātithasāman [Ūha Kṣu 934], (in the third *stotrīyā*) the syllable *ndre* (of *indre svānāsaḥ*) remains unchanged in the *parvan* $\overset{1}{i}$ndresvān$\overset{2}{\bar{a}}$∫3.

श्रायन्तीये वारि ॥ ४ ॥ क्षुद्राः ॥

In the Śrāyantīyasāman [Ūha Kṣu 936], (in the second *stotrīyā*) the syllable *nī* (*ri* of *vārī*) in the *parvan* $\overset{1}{y}$av$\overset{2}{\bar{a}}$∫3$\overset{2}{r}\bar{i}$ and (in the third *stotrīyā*) the syllable *rī* in the *parvan* $\overset{2rā}{d}\overset{rā}{\bar{a}}\overset{rā}{n}$āyavār$\overset{2}{\bar{i}}$∫1y$\overset{2}{\bar{a}}$ṇām and $\overset{2}{r}\overset{1}{\bar{i}}$∫2y$\overset{}{\bar{a}}$ṇām remain unchanged.

Ūha Kṣudra parvan ends. PS IV. 22 ends.

हस्ये द्वितीये सन्धितरे णोति ॥ १ ॥

In the Rahasya i.e. Ūhyagāna, in the second *sandhi stotra* in the Rathantarasāman [RG Daśa 3] the syllable *tī* (*ti* of *kṛṇoti*) remains unchanged in the *parvan* $\overset{1}{j}$y$\overset{2}{o}$tiṣk$\overset{1}{r}\overset{4}{ṇ}$o∫23$\overset{4}{t}\overset{}{i}$∫3, (in the first *stotrīyā*). (Śiv. enā-pratyu-imāuvā — the three *sāmans* RG, 2,3,4, are called *sandhi stotras*; hence the *śruti* says (Tāmbrā 9.1) the Rathantarasāman should be employed as *sandhistotra* to fulfil the desire of

stability. The Rathantara indeed through it only establishes (the sacrificer) in heaven. The Bṛhatsāma should be employed as *sandhi* to fulfil the desire of obtaining heaven. The heavenly world is *bṛhat*; by it he establishes himself in the heavenly world. Even the Bṛhat sāmans beginning with enā-pratyu-imāuvā i.e. chanted in the *ṛcs* beginning with these are the *sandhistotras.*)

तृतीये शँहि । सोमि ॥ २ ॥

In the third Rathantarasāman [RG Daśa 4], (in the first *stotrīyā*) the syllable *hī* (*hi* of *viśaṁhi*) in the *parvan* vāiśaṁviśā∫23ṁhi∫3 and (in the third *stotrīyā*) the syllable *mī* (*mi* of *somiyam-somyam*) in the *parvan* pāibatāṁso∫23mi∫3 remain unchanged.

अरिष्टे पवि । त्राणि । तिभु ॥ ३ ॥

In the Ariṣṭasāman [RG Daśa 8], (in the first *stotrīyā*) the syllable *vī* (*vi* of *pavitram*) in the *parvan* pāvī and the syllable *ṇī* (*ṇi* of *gātrāṇi*) in the *parvan ṇī∫3* pāriyāi; (in the third *stotrīyā*) the syllable *tī* (*ti* of *mimeti*) in the *parvan* tī∫3bhūvāṇē remain unchanged.

वैराजे त्राणि ॥ ४ ॥ [श्वाद्रिः ॥]

In the Mahāvairājasāman [RG Daśa 10], (in the second *stotrīyā*) the syllable *ṇī* (*ṇi* of *vṛtrāṇi*) in the *parvan* ṇihāriyā remains unchanged; [(in the first *stotrīyā*), the two *drī* syllables in the repetition of the *parvan* śvādri∫2ḥ (dviḥ) remain unchanged. Nānā - the syllable *dri* has the duration of 1 1/2 *mātrās.*

[Nānā reads the sūtra as वैराजे [श्वाद्रिः] त्राणि ॥

बार्हद्गिरे हिवी । हरी ॥ ५ ॥

In the Bārhadgirasāman [RG Daśa 12], (in the second *stotrīyā*) the syllable *vī* (of *asihīvīra*) in the *parvan* āsihivī and (in the third *stotrīyā*) the syllable *rī* (of *harī*) in the *parvan* .... *hā∫3rī* remain unchanged.

रश्म इन्द्रः तमित् । रसे ॥ ६ ॥

In the Pārthuraśmasāman [RG Daśa 13], (in the first *stotrīyā*), the syllable *i* (*i* of *indraḥ*) in the *parvan* ē īndrā and syllable *mī* (*mi* of *tamit*) in the *parvan* ētāmī; (in the second *stotrīyā*) the syllable *se* (of *vīrasenyaḥ*) in the *parvan* hivīrase∫2niyāḥ remain unchanged.

वाजीये वरीः ॥ ७ ॥

In the Rāyovajīyasāman [RG Daśa 14], the syllable *rī* (of *sayāvarīḥ*) remains unchanged in the *parvan* yāindrēṇasayā∫1vā∫3rīḥ.

अष्टेडे मंणि ॥ ८ ॥

In the Aṣṭeḍapadastobhasāman [RG Daśa 16], (in the second *stotrīyā*) the syllable *ṇī* (*ṇi* of *vidharmaṇi*) remains unchanged in the *parvan pavamānavidharmāṇī∫2345.*

वतीष्विन्द्रा ॥ ९ ॥

In the *sāman* Revatīs [RG Daśa 17], the syllable *vī* (of *hāvīndra—hauindrāya*) remains unchanged in the *parvan* hāvīndrā.

रैवतर्षभ इद्रे ॥ १० ॥

In the Raivataṛṣabhasāman [RG Daśa 18], (in the second *stotrīyā*) the syllable *dre* (of idrevataḥ) remains unchanged in the *parvan* gōdāidrē.

श्येने दीर्घम् । शक्तिम् । पूर्वे । देवी ॥ ११ ॥

In the Śyenasāman [RG Daśa 19], (in the second *stotrīyā*) the syllable *dī* (of *dīrgham*) in the *parvan* dīgrhām, the syllable *ktī* (*kti* of *śaktim*) in the *parvan* śāktīm and the syllable *rve* (of *pūrve*) in the *parvan* pūrvē; and (in the third *stotrīyā*) the syllables *de* and *vī* (of *devī*) in the *parvan* devī remain unchanged.

भद्रे रुद्धिः ॥ १२ ॥

In the Bhadrasāman [RG Daśa 20], (in the third *stotrīyā*), the syllable *dbhī* (*dbhih* of *marudbhiḥ*) remains unchanged in the *parvan* .... mārudbhiʃ3ḥ.

संकृतिनि परि ॥ १३ ॥

In the Saṁkṛtisāman [RG Daśa 24], the syllable *rī* (*ri* of *parī*) remains unchanged in the *parvan* épārī.

भर्गे हविः ॥ १४ ॥

In the Bhargasāman [RG Daśa 25], the syllable *vī* (*viḥ* of *haviḥ*) remains unchanged in the *parvan* tāmāʃ2ṁhāʃ234vīḥ.

तमसोऽर्के राजे । कविः ॥ १५ ॥

In the *sāman* Dīrghatamasaharkaḥ [RG Daśa 28], the syllable *je* (of *rājeva*) in the *parvan* rājē (in the first *stotrīyā*) and the syllable *vī* (*vi* of *kaviḥ*) in the *parvan* kāvīḥ (in the third *stotrīyā*) remain unchanged.

तरे भीषु । वासि ॥ १६ ॥ दशरात्रः ॥

In the Rathantarasāman [RG Daśa 29], (in the third *stotrīyā*) the syllable *bhī* (of *abhīṣuṇaḥ*) in the *parvan* bhīṣuṇāssakhī .... and the syllable *sī* (*si* of *bhavāsi*) in the *parvan* śātambhāvāʃ23sīʃ3 remain unchanged.

Rahasya - Daśarātra *parvan* Khaṇḍa I ends. PS IV. 23 ends.

यज्जातरे तेय ॥ १ ॥

In the Rathantarasāman based on the *tṛca* beginning with yajjāyathā [RG Sam 36], (in the second *stotrīyā*), the syllable *te* (*te yajñaḥ*) remains unchanged in the *parvan* tē yajñōajāyata ....

मत्स्यबृहति षाते ॥ २ ॥

In the Bṛhatsāman based on the *tṛca* beginning with matsyapāyi [RG Sam 37], the syllable *te* (of *vṛṣāte*) in the *parvan* [1] [2] tevā]31 remains unchanged (in the first *stotrīyā*)

प्रत्यतर एनम् ॥ ३ ॥

In the Rathantarasāman based on the *tṛca* beginning with pratyasmai [RG Sam 38], (in the second *stotrīyā*) the syllable *e* (of *enam*) remains unchanged in the *parvan* [1] ênam 2 ra prātyetana.

यज्ञास्वरे तत्ते ॥ ४ ॥

In the *Caturthasvara* (*Payonidhana*) sāman based on the *tṛca* beginning with yajjāyathā [RG Sam 39], (in the second *stotrīyā*) the syllable *te* (of *tatte*) remains unchanged in the *parvan* 1 2 1 2 tāttêtātté.

प्रसुस्वरे सवी ॥ ५ ॥

In the Caturthasvarasāman based on the *tṛca* beginning with prasunvānāya [RG Sam 40], (in the third *stotrīyā*) the syllable *vi* (of *savīraḥ*) remains unchanged in the *parvan* 1 2 1 2 sāvī sāvī.

मूर्धाभासे ग्निम् ॥ ६ ॥

In the Bhāsasāman based on the *tṛca* beginning with mūrdhānam [RG Sam 58], the syllable *gnī* (*gni* of *agnim*) remains unchanged in the *parvan* ... [1] 1ra 2 1 ājātāmā]23 2 gnīm.

तीषु रेव ॥ ७ ॥

In the *sāman* Revatīs [RG Sam 63], the syllable *re* (of *revatīḥ*) remains unchanged in the *parvan* 1 2 haurevā.

बृहति हिवे ॥ ८ ॥

In the Bṛhatsāman [RG Sam 64], (in the third *stotrīyā*) the syllable *ve* (of *hivedhaḥ*) remains unchanged in the *parvan* 2 1a 1 thāhive.

परिजम्भे हविः ॥ ९ ॥

In the Vārkajambhottarasāman based on the *tṛca* beginning with parītaḥ [RG Sam 66], the syllable *vī* (*viḥ* of *haviḥ*), remains unchanged in the *parvan* 2 1a 1 2 somōyauttamamhāviḥ and 1 2 hāviḥ (twice).

राजने स्वादी । योधीः ॥ १० ॥

In the Rājanasāman [RG Sam 67], (in the third *stotrīyā*), the syllable *dī* (of *svādīyaḥ*) in the *parvan* 2 ra 1 1ra 3 svādōsvādī etc (thrice) and the syllable *dhī* (of *yodhīḥ*) in the *parvan* 2ra 3 4ra 5 nābhiyōdhīḥ (thrice) remain unchanged.

स्वाशिरामर्के कविः विश्वे ॥ ११ ॥

In the sāman svāśirāmarkaḥ [RG Sam 69], (in the second *stotrīyā*), the syllable *vī* (*viḥ* of *kaviḥ*) in the *parvan* tū[3]v[2]ām kā∫234vī[5]ḥ; and (in the third *stotrīyā*), the syllable *śve* (of *viśve*) in the *parvan* tū[1]v[ra]ēviśve∫2̂ remain unchanged.

इलान्दप्रथमायामीय । षिभा । णक्षि द्वितीयायामग्ने । णक्षि । तृतीयायाम्महि अग्निम् । रेपु । दैवा ॥ १२ ॥ संवत्सरः ॥

In the Ilāndasāman [RG Sam 70], (in the first *stotrīyā*), the syllable *ī* (*i* of *iyarṣi*) in the *parvan* [1]ī, the syllable *ṣī* (*ṣi* of *iyarṣi* bhānunā) in the *parvan* [2^]ṣī [3ra]bhā[4]nu[5]nā and the syllable *kṣī* (*kṣi* of *pṛṇakṣi*) in the *parvan* pā[1]rṇā[2]∫3kṣī remain unchanged; (in the second *stotrīyā*), the syllable *gne* (of *agne*) in the *parvan* rā[2]jyā[3]nnā[4]gnē/jyā[2]nnagne∫3 etc. (thrice) and the syllable *kṣī* in the *parvan* pā[1]rṇā[2]∫3kṣī[5] remain unchanged; (in the third *stotrīyā*), the syllable *hī* (*hi* of *mahiṣām*) in the *parvan* vā[2]nā[3]mmā[4]hī[5] and nā[2]mmahī∫3 etc. (thrice) [the syllable *hī* is of one and half *mātrās*], the syllable *gnī* (*gni* of *agnim*) in the *parvan* gnī[2]∫3m, the syllable *rē* (of *dadhire purāḥ*), in the *parvan* rē[2]∫3 and the syllable *dai* (of *daivyam*), in the *parvan* daivā[1][2]∫3yā[2]m remain unchanged.

RG. Sam 2 ends. PS IV. 24 ends.

यस्ते हरे वरे । वे पूर्वम् नधे ॥ १ ॥

In the Vārṣāharottarasāman based on the *tṛca* beginning with *yaste* [RG Eka 74], (in the first *stotrīyā*), the syllable *re* (of *vareṇyāḥ*) in the *parvan* vā[1][1]rē[2]∫1ṇāyā∫2̄ḥ; (in the second *stotrīyā*) the syllable *ve* occuring first (in *dive dive*) in the *parvan* dāi[1][1]vē[2]∫1dāivā∫2̄i; and (in the third *stotrīyā*), the syllable *dhe* (of *nadhenubhiḥ*) in the *parvan* nā[1][1]dhē[2]∫1nūbhā∫2̄īḥ remain unchanged.

संस्तोभे धारे अभि ॥ २ ॥

In the sāman Marutaṁsaṁstobham [RG Eka 77], (in the second *stotrīyā*), the syllable *re* (of *vidhāre*) in the *parvan* [2][ra]nā[ra]sūriyaṁvidhā[ra]rē[1]śā[2] / rē[1]śā[2] (twice) and (in the third *stotrīyā*) the syllable *bhī* (*bhi* of *abhi*) in the *parvan* .... [2][ra]vā[ra]jā[1]maābhī[2] / ā[1]bhī[2] (twice) remain unchanged.

परे संस्तोभे तीनाम् तीनाम् ॥ ३ ॥

In the next Marutāṁsaṁstobhaṁsāman [Rg Eka 78], the syllable *tī* (of *adatīnām*) in the *parvan* nā[2]daṁvo[ra]ada[1]tī[2]nā[2]m / tī[1]nā[2]m (twice) and nā[2]daṁyo[ra]yuvatī[1]nā[2]m/tī[1]nā[2]m (twice)] remain unchanged. [Ūhyagānam — Ekāha. 77-78, the name is given as Marutāṁsaṁstobhau for both.]

तमसोऽर्के नृभिः। हरिः। त्वभिः ॥ ४ ॥

In the sāman Dīrghatamasaharkaḥ [RG Eka 80], the syllable *bhī* (*bhiḥ* of

nṛbhiḥ) in the *parvans* nṛbhīrnṛbhīḥ / nṛbhīḥ, the syllable *rī* (*rih* of *hariḥ*) in the *parvan* harīḥ and the syllable *bhī* (*bhiḥ* of *tvabhiḥ*) in the *parvan* tvābhīstvābhīḥ / tvābhīḥ remain unchanged. [M — nṛbhīḥ].

वत्सायां ग्वभिर्द्वितीयम्: । हरि:। क्वभि:। प्राचीम् ॥ ५ ॥

In the sāman Nityavatsāḥ [RG Eka 82], (in the first *stotrīyā*), the syllable *bhī* (*bhīḥ* of *sayugvabhiḥ*) in the *parvan* sūrōnasayūʃ1gvāʃ3bhīḥ, the syllable *rī* (*ri* of *hariḥ*) in the *parvan* ..... hāʃ3rīḥ and the syllable *bhī* (*bhiḥ* of *rukvabhiḥ*) in the *parvan* kvābhīḥ remain unchanged; in the second *stotrīyā*) the syllable *cī* (of *prācīm*) in the *parvan* eprācīm remains unchanged.

बृहति सखि ॥ ६ ॥

In the Bṛhatsāman [RG Eka 83], the syllable *khī* (*khi* of *sakhi*) remains unchanged in the *parvan* khīyāitāʃ234vā.

स्वाशिरामर्के दिवे पूर्वम् ॥ ७ ॥

In the sāman Svāsirāmarkaḥ [RG Eka 84], (in the second *stotrīyā*), the syllable *ve* (of *dive*) occuring first remains unchanged in the *parvan* divedāʃ234ivāi.

बृहत्यस्मि ॥ ८ ॥

In the Bṛhatsāman [RG Eka 85], the syllable *smī* (*smi* of *asmi*) remains unchanged in the *parvan* vāiṣṭoāʃ234smi.

बलभिदि राँसि ॥ ९ ॥ एकाहा: ॥

In the Balabhidsāman [RG Eka 86], the syllable *sī* (of *hvarā ऽ sī*) remains unchanged in the *parvan* ātihvarāʃ3ऽsīʃ3rāṁhiyā. [The sāman of this illustration given in the Ūhyagāna is Udbhid. The sāman Balabhid is based on the *ṛc* beginning with *yaste madaḥ*. The Udbhidsāman is based on the *ṛc* beginning with *pavate*. Nānā, M. and Śiv all have given it as Balabhid.]

Rahasya Ekāha 3 ends. PS IV. 25 ends.

यानि पार्थे तानि द्वितीये दोहे ॥ १ ॥

The illustrations that occur in the Pārthasāman [Ūha Sam 347] appear also in the second Ājyadoha sāman [RG Ahī 95]. [e.g. the syllable *hī* in the *parvan* āsyāpāhī (in the first *stotrīyā*); the syllable *ji* in the *parvan* Sādāyoji, the syllable *ṇi* in the *parvan* ṇiʃ3sāta and the syllable *nī* in the parvan yāivāsūnī (in the second *stotrīyā*); and the syllable *vī* in the *parvan* yāyathāviṭ (in the third *stotrīyā*) remain unchanged.].

यानि संक्रोशे तानि तृतीये ॥ २ ॥

The illustrations that occur in the *sāman* Aṅgirasāṁsaṁkrośaḥ [Ūha Daśa 57]

appear also in the third Ājyadohasāman [RG Ahī 96]. [e.g. (in the first *stotrīyā*), the syllable *ī* in the *parvan* ī[2]ʃ3rā[ra]ya, the syllable *hnī* in the *parvan* tipra[2]vā[3]hnī[4]ḥ[5], the syllable *tī* in the *parvan* tī[2]ʃ3mbrā[1]hma and the syllable *nī* in the *parvan* ṇo[2ra]mā[3]nīṣā[4ra]m; (in the second *stotrīyā*), the syllable *dhe* in the *parvan* dhe[2]ʃ3nā[1]vāḥ; (in the third *stotrīyā*) the syllable *stī* in the *parvan* nā[2]ssū[3]vā[4]stī[5] and the syllable *de* in the *parvan* tāmā[2ra]de[3]nā[4ra][5] remain unchanged. [in the case of ṇo[2ra]mā[3]nīṣā[4ra]m and tāmā[2ra]de[3]nā[4ra][5]. there is no becoming *āi* as *nī* and *de* are not *vṛddha*.] [The syllable which is not *vṛddha* remains *prakṛti* (PS III. 1.2.] [Śiv - चतुर्थस्वरThe syllable having *caturthasvara* is *dīrgha* (i.e. having two *mātrās*) due to not being *vṛddha*.]

रश्मे याइ । वस्वीः ॥ ३ ॥

In the Pārthuraśmasāman [RG Ahī 98], the syllable *ī* in the *parvan* [1]eyā[2]ī (in the first *stotrīyā*), and the syllable *svī* (of *vasvīḥ*) in the *parvan* [1]evasvī[2^]ḥ (in the third *stotrīyā*) remain unchanged.

अश्वव्रते श्पतिः ॥ ४ ॥

In the Aśvavratasāman [RG Ahī 99], (in the third *stotrīyā*) the syllable *tī* (*tiḥ* of *viśpatiḥ*) remains unchanged in the *parvan* ..... bhuvana[1]sya[2]viśpa[3]tī[1]ʃ2345ḥ.

अयं पू तमसोऽर्के पतिः ॥ ५ ॥

In the sāman Dīrghatamasaḥarkaḥ based on the *ṛc* beginning with ayampūṣā [RG Ahī 101] the syllable *tī* (*tiḥ* of *patiḥ*) remains unchanged in the *parvan* pa[1]tī[2]ḥ.

स्वर्वन्निधने यानि तानि परिप्र - तमसोऽर्के तेसो च ॥ ६ ॥

The illustrations occuring in the Svarvannidhanasauhaviṣasāman [Ūha Ahī 556] appear also in the *sāman* Dīrghatamasaḥarkaḥ beginning with pā[1]rī[2]prā[1] [RG Ahī 104] and also *teso*. [e.g. the syllable *rī* in the *parvan* pā[1]rī[2], the syllable *ṣṇe* in the *parvan* pū[1]ṣṇe[2] (in the first *stotrīyā*); the syllable *he* in the *parvan* mā[1]he[2], the syllable *pī* in the *parvan pī* [1] [pīyū sarvatra. PS III. 8.13], (in the second *stotrīyā*); the syllable *te* in the *parvan te*[1], the syllable *pe* in the *parvan* pe[1ra]ya[2]t, the syllable *tve* in the *parvan* kra[1]tve[2] and the syllable *śve* in the *parvan* vāi[1]śve[2]] and the syllable *te* (of *tesoma*) in the *parvan te*[1] (in the third *stotrīyā*) remain unchanged.

तरे द्विषम् ॥ ७ ॥

In the Rathantarasāman [RG Ahī 105], (in the second *stotrīyā*) the syllable *dvī* (*dvi* of *brahmadviṣam*) remains unchanged in the *parvan* mā[1]kī[ra]mbrā[2]ḥmā[1]ʃ23dvi[4]ʃ3.

बृहति थिवीम् ॥ ८ ॥

In the Bṛhatsāman [RG Ahī 106], the syllable *vī* (of *pṛthivīm*) remains unchanged in the *parvan* thi[2]vī[1]m.

स्वाशिरामर्के कविः । शुचिः । मही ॥ ९ ॥

In the *sāman* Svāśirāmarkaḥ [RG Ahī 112], (in the first *stotrīyā*), the syllable *vī* (*viḥ* of *kaviḥ*) in the *parvan* divāḥ kā∫234vīḥ; (in the second *stotrīyā*) the syllable *cī* (*ciḥ* of *śuciḥ*) in the *parvan* tārā śū∫234cīḥ remain unchanged. The syllable *hī* (of *mahī*) in the *parvan* mahānmahī∫2 (of the second *stotrīyā*) remains unchanged. [The syllable *te* in the *parvan* jātojāte∫2 remains unchanged by PS III. 6.8 — te sarvatra.]

बृहति दिवे पूर्वम् ॥ १० ॥

In the Bṛhatsāman [RG Ahī 113], (in the third *stotrīyā*), the syllable *ve* (of *dive*) occuring first remains unchanged in the *parvan* dā∫2ivedā∫234i. [Sharma gives it as dāivedā∫234ivāi.].

वाजीयेऽग्निम् ॥ ११ ॥

In the Rāyovājīyasāman [RG Ahī 117], the syllable *gnī* (*gni* of *agnim*) remains unchanged in the *parvan* eāgnīm.

पयसि विश्वे। तिमा ॥ १२ ॥ अहीनाः ॥

In the Payassāman [RG Ahī 120], (in the third *stotrīyā*) the syllable *śve* (of *viśve*) in the *parvan* tūvevīśve and the syllable *tī* (*ti* of *pītimāśata*) in the *parvan* devāsaḥ pītī∫3māśatā remain unchanged.

Rahasya Ahīna 4 ends. PS IV. 26 ends.

वाजीये प्रथमेऽग्निम् अग्निः ॥ १ ॥

In the first Rāyovājīyasāman [RG Sat 122], (in the first *stotrīyā*) the syllable *gnī* (*gni* of *agnim*) in the *parvan* e āgnīm and (in the second *stotrīyā*), the syllable *gnī* (*gni* of *agniḥ*), in the *parvan* e āgnīḥ remain unchanged.

द्वितीये महे ॥ २ ॥

In the second (*Rāyovājīya*) *sāman* [RG. Sat 123], the syllable *he* (of *mahe*) remains unchanged in the *parvan* emāhe (in the first *stotrīyā*).

तृतीये प्रति । वृषिः। तनी । तनी ॥ ३ ॥

In the third (Rāyovājīya) *sāman*, [RG Sat 124], (in the first *stotrīyā*), the syllable *tī* (*ti* of *prati*) in the *parvan* e prātī and the syllable *ṣī* (of *ṛṣiḥ* in *vṛṣiḥ*) in the *parvan* stotāvāmaśvinā∫1vā∫3ṛṣiḥ; (in the second *stotrīyā*), the syllable *nī* (of *hiraṇyavartani*) in the *parvan* dāsrāhiraṇyavā∫1rtā∫3nī; and (in the third *stotrīyā*), the syllable *nī* (of *hiraṇyavartanī*) in the parvan rudrā hiraṇyavā∫1rtā∫3nī remain unchanged.

तमसोऽर्केऽभि । प्रि । निय । रिय । नृभिः । येमा । अभि । अधि ॥ ४ ॥

In the *sāman* Dirghatamasaḥarkaḥ [RG Sat 125], (in the first *stotrīyā*), the syllable *bhī* (*bhi* of *abhī*) in the *parvan* $\overset{1}{\text{ā}}\text{bh}\overset{2}{\text{ī}}$, the syllable *prī* (*pri* of *priyāṇi*) in the *parvan* $\overset{1}{\text{p}}\text{riy}\overset{ra}{\text{ā}}\overset{2}{\text{ṇ}}\text{i}$ $\text{pavat}\overset{ra}{\text{e}}$ canaḥ, the syllable *nī* (*ni* of *nāmāniyahvo*) in the *parvan* $\overset{1}{\text{n}}\text{iyahv}\overset{ra}{\text{o}}$... and the syllable *rī* (*ri* of *sūriyasya-sūryasya*) in the *parvan* $\overset{1}{\text{v}}\text{iyasy}\overset{2}{\text{ā}}$ ....; (in the third *stotrīyā*), the syllable *bhī* (*bhih* of *nṛbhih*) in the *parvan* $\text{n}\overset{1}{\text{ṛ}}\text{bh}\overset{2}{\text{ī}}\text{ḥ}$, the syllable *ye* (of *yemānaḥ*), in the *parvan* $\overset{1}{\text{y}}\text{em}\overset{ra}{\text{ā}}\overset{2}{\text{n}}\text{āh}$ ...., the syllable *bhī* (*bhi* of *abhi*) in the *parvan* $\overset{1}{\text{ā}}\text{bh}\overset{2}{\text{ī}}$ and the syllable *dhī* (*dhi* of *adhi*) in the *parvan* $\overset{1}{\text{ā}}$ $\text{dh}\overset{2}{\text{ī}}$ remain unchanged.

अध्यास्यायां तमसोऽर्के परि ॥ ५ ॥

In the *sāman* Dīrghatamasaḥarka. [RG Sat 128], (in the *adhyāsyā ṛc*, the syllable *rī* (*ri* of *pari*) remains unchanged in the *parvan* $\overset{1}{\text{p}}\text{ā}\overset{2}{\text{r}}\text{ī}$.

संकृतिनि परि ॥ ६ ॥ सत्राणि ॥

In the Saṁkṛtisāman [RG Sat 129], the syllable *rī* (*ri* of *pari*) remains unchanged in the *parvan* $\overset{1}{\text{e}}\text{pā}\overset{2}{\text{r}}\text{ī}$.

Rahasya Sutra 5 ends. PS IV. 27 ends.

द्वितीये सन्धि- बृहति । मही । तवे ॥ १ ॥

In the Sandhistotra, in the second Bṛhatsāman [RG Prā 146], (in the first *stotrīyā*) the syllable *hī* (of *mahī*) in the *parvan* $\text{m}\overset{2}{\text{ā}}\overset{1}{\text{h}}\text{ivṛṇū}$ and (in the third *stotrīyā*) the syllable *ve* (of *tavet*) in the *parvan* $\overset{1}{\text{t}}\text{āv}\overset{2}{\text{e}}\int 34$ remain unchanged.

अग्ने–बृहति शुषे श्विभ्याम् ॥ २ ॥

In the (fourth) Bṛhatsāman based on the *tṛca* beginning with *agne* [RG Prā 148], the syllable *ṣe* (of dāśuṣe) in the *parvan* $\text{ś}\overset{2}{\text{ū}}\overset{1}{\text{ṣ}}\text{ej}\overset{ra}{\text{ā}}\text{tā}$ (in the first *stotrīyā*) and the *śvī* (*śvi* of *aśvibhyām*) in the *parvan* $\overset{2}{\text{ā}}\text{śv}\overset{1}{\text{ī}}\text{bhy}\overset{ra}{\text{ā}}\text{m}$ (in the third *stotrīyā*) remain unchanged.

त्रिक–बृहति सईम् ॥ ३ ॥

In the Bṛhatsāman based on the *tṛca* beginning with trikadrukeṣu [RG Prā 149], the syllable *ī* (of *saīm*) in the *parvan* $\text{sa}\overset{1}{\text{ī}}\overset{2}{\text{}}\int 34$ remains unchanged.

यामे क्रमीत्। यधी ॥ ४ ॥ प्रायश्चित्तानि ॥

In the Yāmasāman [RG Prā 153] the syllable *mi* (of akramīt) in the *parvan* $\overset{3}{\text{śn}}\overset{2}{\text{ī}}$ $\text{r}\overset{3}{\text{ā}}\text{kr}\overset{5}{\text{ā}}\int 234\text{m}\overset{5}{\text{ī}}\text{t}$ (in the first *stotrīyā*) and the syllable *dhī* (of *pataṅgāya dhīyate*) in the *parvan* $\text{y}\overset{3}{\text{ā}}\text{dh}\overset{2^{\wedge}\ 3}{\text{ī}}\text{y}\overset{5}{\text{ā}}\int 234\text{t}\overset{5}{\text{ā}}\text{i}$ (in the 3rd *stotrīyā*) remains unchanged.

Rahasya-Prāyascitta 6 ends. PS IV. 28 ends.

रिक्षे वइ ॥ १ ॥

In the Antarikṣasāman [RG Kṣu 165], the syllable *i* (*i* of *yadyāva indra*) in the *parvan* hāuyādyāvaī, remains unchanged.

वैराजर्षभे द्रिः । अस्ति । त्राणि । हँसि ॥ २ ॥

In the Vairājarṣabhasāman [RG Kṣu 167], (in the first *stotrīyā*), the syllable *drī* (*driḥ* of *adriḥ*) in the *parvan* āśvāadrīḥ; (in the second *stotrīyā*), the syllable *tī* (*ti* of *asti*) in the *parvan* cārurāstī, the syllable *ṇī* (*ṇi* of *vṛtrāṇi*) in the *parvan* ṇī∫3hāri and the syllable *sī* (*si* of *haṁsi*) in the *parvan* āśvāhaṁsī remain unchanged.

उत्तरे ऋषभे वक्मि । नी । षी । त्वामित् ॥ ३ ॥

In the next Vairāja-ṛṣabhasāman [RG Kṣu 168], (in the second *stotrīyā*), the syllable *kmī* (*kmi* of *vivakmi*) in the *parvan* śovivākmī and (in the third *stotrīyā*), the syllables *nī* and *ṣī* (of manīṣī) in the *parvans* bhūrimanī and ṣī∫3hāva respectively and the syllable *mī* (*mi* of *tvāmit-tuvāmit*) in the *parvan* tetūvāmīt remain unchanged.

वत्सायां सईम् ॥ ४ ॥

In the sāman Nityavatsā [RG Kṣu 169], the syllable *ī* (of *saīm*) in the *parvan* sāīm (thrice) remains unchanged.

प्रोषु-वत्सायां सङ्गे ॥ ५ ॥

In the Nityavatsāsāman based on the *ṭṛca* beginning with proṣvasmai [RG Kṣu 170], the syllable *ge* (of *saṅge*) remains unchanged in the *parvan* saṅge.

अतीषङ्गे ण्वी ॥ ६ ॥

In the Atīṣaṅgasāman [RG Kṣu 171], the syllable *ṇvī* (of *āṇvī*) remains unchanged in the *parvan* āṇvī.

ह्रस्वायां सखे ॥ ७ ॥

In the Hrasvāvairūpasāman [RG Kṣu 175], the syllable *khe* (of *sakhendrasya*) remains unchanged in the *parvan* sākhe∫2ndrasyā (in the third *stotrīyā*).

वत्सायामवी । येव । पेगो ॥ ८ ॥

In the Nityavatsāsāman [RG Kṣu 179], (in the first *stotrīyā*), the syllable *vī* (of *avīnām*) in the *parvan* āvī and in the repetition of it and the syllable *ye* (of *aśvayeva*) in the *parvan* aśvā∫1yē∫3vā; and (in the second *stotrīyā*) the syllable *pe* (of *anūpe goman*) in the *parvan* anū∫1pē∫3gō remain unchanged.

वाज-वत्सायां त्रेधा। वींच ॥ ९ ॥

In the Nityavatsāsāman based on the *ṭṛca* beginning with pavasva vājasātaye [RG Kṣu 180], (in the first *stotrīyā*) the syllable *tre* (of *pavitre dhārayā*) in the *parvan* pavā∫1 itre∫3dhā and (in the third *stotrīyā*) the syllable *vī* (of *pṛthivīm ca*) in the *parvan* pṛthā∫1vi∫3ñcā remain unchanged. [(In the second *stotrīyā*), the syllable

tre in the *parvan tre*$^{1\,2}$ā by PS. 3.17.7 - *tre sarvatra* and in the repetition also; (in the third *stotrīyā*), the syllable *tī* in the parvan $^{1\,2}$ātī by PS 4.6.5 - *cāti sarvatra* and the syllable *bhrī* in the *parvan* $^{[2]}$jabhrī$\int^{2}_{1}$ṣai by PS 3.6.10 - *jabhrī sarvatra*, remain unchanged.] [M ..... thā$\int^{2}_{2}$ ....., pavā$\int^{2}_{2}$ .....].

एतान्येवातीषङ्गयोर्वीवर्जम् ॥ १० ॥

These illustrations also occur in the two Atīṣaṅgasāmans [RG Kṣu 181 & 182] except *vī*. [e.g. in 181 the syllable *vī* in the *parvan* $^{[1]}$a*vī*, the syllable *ye* in the *parvan* $^{[2]}$ye$\int^{1}$vā (in the first *stotrīyā*); the syllable *pe* in the *parvan* $^{[2]}$pe$\int^{1}$go, (in the second *stotrīyā*); in 182 the syllable *tre* in the *parvan* *tre*$^{[2]}\int$2dhā (in the first *stotrīyā*); the syllable *tre* in the *parvan* *tre*$^{[2]}$ā - by PS 3.13.7 - *tre sarvatra* (in the second *stotrīyā*), the syllable *tī* in the *parvan* a*tī*$^{[1]\,2}$ by PS 4.6.5 - *cāti sarvatra*; the syllable *bhrī* in the *parvan* $^{[2]}$jabhrī$\int^{1}$2ṣai by PS 3.6.10 - *jabhrī sarvatra* (in the third *stotrīyā*) remain unchanged] (In the third *stotrīyā*) the syllable *vī* does not remain unchanged in the *parvan* $^{[2]}$vā$\int^{1}$2iñcā.

सुता तरे वे ॥ ११ ॥

In the Rathantarasāman based on the *tṛca* beginning with sutāsaḥ [RG Kṣu 193], (in the third *stotrīyā*), the syllable *ve* (of *dive dive*) in the *parvan* ^{1}vedā$\int$234iva^{ra} remains unchanged.

तव-बृहति दिवे पूर्वम् ॥ १२ ॥

In the Bṛhatsāman based on the *tṛca* beginning with tavāham [RG Kṣu 194] the syllable *ve* (of dive) occuring first (in the first *stotrīyā*) in the *parvan* $^{[1]\ 2\wedge\ 3}$dāivedā$\int$234ivāi remains unchanged.

अरिष्टे सखे वे पूर्वम् ॥ १३ ॥

In the Ariṣṭasāman [RG Kṣu 200], (in the third *stotrīyā*) the syllable *khe* (of *sakhe*) in the *parvan* $^{4\,5}$sākhe and the syllable *ve* (of *dive*) occuring first in the *parvan* $^{3\ 2\wedge\ 3\ 3}$divedā$\int$234ivāi remain unchanged.

वत्सायामग्निम् । यजि । परि । णीनाम् । सहि ॥ १४ ॥

In the Nityavatsāsāman [RG Kṣu 202], (in the first *stotrīyā*), the syllable *gnī* (*gni* of *agnim*) in the *parvan* e $^{1\,2}$āgnīm; (in the second *stotrīyā*), the syllable *jī* (*ji* of *yajiṣṭham*) in the *parvan* $^{1\,2}$eyājī, the syllable *rī* (*ri* of *parijmānam*) in the *parvan* $^{1\,2}$pāri and in its repetition and the syllable *ṇī* (of *carṣaṇīnām*) in the *parvan* hotāra$^{[1]ra\,ra}$m carṣā$\int^{2}_{2}$1ṇī$\int^{2}_{2}$3nām; and (in the third *stotrīyā*), the syllable hī (*hi* of *sahī*) in the *parvan* $^{1\,2}$esāhī remain unchanged.

तमसोऽर्के मत्सि ॥ १५ ॥

In the sāman Dīrghatamasaḥarkaḥ [RG Kṣu 203], (in the second *stotrīyā*), the syllable *tsī* (*tsi* of *matsi*) remains unchanged in the *parvan* mā$^{1\,2}$tsī (four times).

इन्द्र वज्रि आद्यायामिन्द्रो द्वितीयायां पूर्तिस्तृतीयायां छान्दसीषु सिमासु ॥ १६ ॥

In the Chāndasīsimās [Araṇyagāna 291-293 - Mahānāmnyaḥ 1 to 3], (in the first chant), the syllable *ī* (*i* of *indra*) in the *parvan* [1]indrā[2] and in the repetition; the syllable *jrī* (*jri* if *vajrī*) in the *parvan* ....vā[2]ʃ1jrī[2]ʃ3vāḥ; (in the second chant) the syllable *ī* (*i* of *indraḥ*) in the *parvan* [1]indro[2] and in the repetitions, (in the third chant), the syllable *rtī* (*rti* of *pūrtiḥ*) in the *parvan* pūr[1]tī[2]ḥ and in the repetitions remain unchanged. [M— .... vā[2]ʃ2 ....] [Chāndasī means having *chandas* of large measure.]

अतीषड्जेन व्याख्यातः प्रकृतिभावः क्षुद्राः ॥ १७ ॥

In the Simās, the state of remaining unchanged is explained by that in the Atīṣaṅgasāman [RG Kṣu 181]. The *simās* are RG Kṣu 204 & 205, [RG Kṣu 204], (in the first *stotrīyā*) the syllable *vī* in the *parvan* āvī[1][2] and its repetitions, the syllable *ye* in the *parvan* [1]aśvā[2]ʃ1yē[2]ʃ3vā[2]; (in the second *stotrīyā*), the syllable *pe* in the *parvan* [1]anū[2]ʃ1pē[2]ʃ3gō[2]; in [RG Kṣu 205], (in the second *stotrīyā*), the syllable *tre* in the *parvan* *tre*[1][2]ā and in its repetitions; (in the third *stotrīyā*) the syllable *tī* in the *parvan* ā[1][2] *tī* by PS 4.6.5 - *cāti sarvatra* and in its repetitions, the syllable *bhrī* in the *parvan* jabhrī[2]ʃ2ṣāi[1] by PS 3.6.10 - *jabhrī sarvatra* and in the repetition of it, remain unchanged.]

Rahasyakṣudraparvan 7 ends. PS IV. 29 ends.

Prapāṭhaka V begins —

वृद्धावृद्धे । [The state of being *vṛddha* and not being *vṛddha* are stated from now on - *Vṛddha* means elongated. The syllable having short or long vowel is extended to have the duration of three *mātrās* by adding two *mātrās* to the short syllable and one *mātrā* to the long one. When the long syllable has the duration of two *mātrās* it is indicated by writing *ra* or *o* over the syllable which is long.]

सौभराभीवर्तजयानां वृद्धं तुरीयम् ॥ १ ॥

The fourth syllable of the sāmans Saubhara [Ūha Daśa 16] Abhīvarta [Ūha Sam 315] and Yaudhājaya [Ūha Eka 516] is elongated. [Following are the illustrations in order — in Saubhara, the syllable *tvā* in the *parvan* $\overset{5}{\text{v}}\overset{4}{\text{a}}\text{yā}\overset{2}{\text{ʃ}}3\text{m}\overset{2}{\text{ū}}\text{ʃ}3\text{tv}\overset{4}{\text{ā}}$ $\overset{5ra}{\text{m}}\text{a}\ \overset{4}{\text{p}}\text{ūrviyo}\overset{5}{\text{v}}\overset{4}{\text{ā}}$ (in the first *stotrīyā*); in Abhīvarta the syllable *so* in the *parvan* $\overset{5}{\text{p}}\text{ū}\overset{4}{\text{n}}\overset{2}{\text{ā}}\text{ʃ}3\text{n}\overset{2}{\text{ā}}\text{ʃ}3\text{ssom}\overset{4}{\text{a}}\text{dhā}\overset{5ra}{\text{r}}\text{ayo}\overset{5}{\text{v}}\overset{4}{\text{ā}}$; and in Yaudhājaya, the syllable *so* in the *parvans* $\overset{3}{\text{t}}\text{av}\overset{2}{\text{ā}}\text{ʃ}31/\text{h}\overset{2}{\text{ā}}\text{ʃ}3\text{ms}\overset{4}{\text{o}}$ (in the first *stotrīyā*).

अपीयूवाजे तीव्रषि ॥ २ ॥

Not in the Yaudhājayasāman based on the *tṛca* beginning with *pratnam pīyūṣam* [Ūha Eka 380], and beginning with *prasma vājeṣu* [Ūha Eka 413] and in Saubhara based on the *tṛca* (in the second *stotrīyā*) beginning with *yenajyotīṁṣi*. [In the Yaudhājaya, [Ūha Eka 380], $\overset{3}{\text{p}}\text{rā}\overset{2}{\text{t}}\text{nā}\overset{2}{\text{ʃ}}31\text{m}/\text{p}\overset{2}{\text{ī}}\text{ʃ}3\text{y}\overset{4ra}{\text{ū}}$; [Ūha Eka 413] (in the third *stotrīyā*), $\overset{3}{\text{p}}\text{rā}\overset{2}{\text{s}}\text{mā}\overset{2}{\text{ʃ}}31/\text{v}\overset{2}{\text{ā}}\text{ʃ}3\text{j}\overset{4ra}{\text{e}}$; in [Ūha Sat 737], in the *parvan* $\overset{5ra}{\text{y}}\text{en}\overset{4}{\text{ā}}\text{ʃ}3\text{jyo}\overset{2}{\text{ʃ}}3\overset{4ra}{\text{t}}\text{ūṁṣi}$ .....]

अति मधु दस्मम् ॥ ३ ॥

The *vṛddhi* takes place in the case of *ati, madhu, dasmam.* [e.g. In the Abhīvartasāman based on only one *ṛc* beginning with *paridhīṁrati* - $\overset{5}{\text{p}}\text{ar}\overset{4}{\text{ā}}\text{ʃ}3\text{idh}\overset{2}{\text{ā}}\text{ʃ}3\text{ṁr}\overset{4}{\text{ā}}\text{ti}$ [Ūha Sam 301]; beginning with *udutye madhu* - $\overset{5}{\text{ū}}\text{d}\overset{4}{\text{ū}}\text{ʃ}3\text{ty}\overset{2}{\text{e}}\text{ʃ}3\text{m}\overset{4}{\text{ā}}\text{dhu}$ ... [Ūha Daśa 216] and beginning with *taṁvodasmam* - $\overset{5}{\text{t}}\text{aṁvo}\overset{4}{\text{ʃ}}3\text{d}\overset{2}{\text{ā}}\text{ʃ}3\text{sm}\overset{4}{\text{ā}}\text{m}$ .... [Ūha Sam 236]. In these cases the fourth syllable which is short has become *Vṛddha.*

अनाद्यं जये ॥ ४ ॥

The first of these, i.e. *ati* does not become *Vṛddha* in the Yaudhājayasāman [Ūha Eka 516]. [$\overset{3}{\text{p}}\text{ar}\overset{2}{\text{ā}}\text{ʃ}31\text{i}/\text{dh}\overset{2}{\text{ā}}\text{ʃ}3\text{iṁr}\overset{4}{\text{ā}}$].

श्यावाश्वे च ॥ ५ ॥

And in the Śyāvāśvasāman [Ūha Daśa 11], the fourth syllable becomes *vṛddha* [e.g. $\overset{3}{\text{p}}\text{ur}\overset{2}{\text{o}}\text{ʃ}31\text{j}\overset{2}{\text{i}}\text{ʃ}3\overset{4}{\text{ū}}$].

अयावास्वासोमधा ॥ ६ ॥ [अ, या, वा, स्वा, सोम, धा]

There is no *vṛddhī* in the Śyāvāśvasāmans of the fourth syllables *yā, vā, svā, soma* and *dhā*. The illustrations in order - [Ūha Eka 444], (in the second *stotrīyā*) sā^{3}mū^{2}∫31/prī^{2}∫3yā^{4ra}h; [Ūha Ahī 611] pā^{3}vā^{2}∫31/svā^{2}∫3vā^{4ra}; [Ūha Eka 469], (in the third *stotrīyā*), pā^{3}rā^{2}∫31i/syā^{2}∫3svā^{4ra}; [Ūha Eka 475], i^{3}ndrā^{2}∫31/yā^{2}3so^{4ra}; [Ūha Sat 772], (in the third *stotrīyā*), sā^{3}hā^{2}∫31/srā^{2}∫3dhā^{4ra}. Excepting *soma* all the other illustrations are of one syllable. The illustration *soma* having two syllables is included only to deny the elongation which is the fourth syllable in its case, for in [Ūha Ahī 608], (in the second *stotrīyā*), the fourth syllable *so* is elongated in the *parvan* tepū^{3ra}^{2}∫31/tā^{2}∫3so^{4} as the word *soma* is not there. Similarly, (in the third *stotrīyā*), in the *parvan* sū^{3}śvā^{2}∫31/ṇā^{2}∫3so^{4}.]

म ॥ ७ ॥

In the Śyāvāśvasāman [Ūha Sat 772], the syllable *ma* which is fourth becomes elongated though short. eg sū^{3}tā^{2}/so^{2}∫3mā^{4}, (in the first *stotrīyā*).

सफपौष्कलयोर्वे हीष्याम् ॥ ८ ॥

In the Sapha and Pauṣkalasāmans in the *prastāva* when followed by *hīṣī* there is the elongation of the long syllable which is sixth. Sapha [Ūha Daśa 9] in the middle *stotrīyā* there is elongation of *ma* in the *parvan* mā^{2}hi^{1}dyū^{2}∫3kṣa^{4}tā^{5}/mo^{2}mā^{3}∫234, dā^{5}h, in the Pauṣkalasāman [Ūha Daśa 10] in all the *stotrīyās* there is the elongation of *tā* (in the first *stotrīyā*) in the *parvan* i^{2}ndra^{1}mā^{2}∫3 cchā^{4}sū^{5}/tā$^{2^{\wedge}3}$∫234mā^{5}i; (in the second *stotrīyā*), elongation of *sa* in the *parvan* ā^{2}yaṃ^{1} bhā^{2}∫3rā^{4ra}ya^{5}/sā$^{2^{\wedge}}$nā^{3}∫234sā^{5}iḥ, (in the third *stotrīyā*), the syllable *da* in the *parvan* ā^{2}sye^{1ra}dī^{2}∫3ndro^{4ra}mā^{5}/dā$^{2^{\wedge}}$iṣū^{3}∫234vā^{5}. [Hīṣī parvan hī^{3}∫234ṣī^{5}].

ऊने ॥ ९ ॥

In the quarter of the metre having less number of syllables than expected in the Sapha and Pauṣkala sāmans, in the *prastāva* followed by *hīṣī svara*, the short syllables become elongated. Sapha [Ūha Prā 813] in the *parvans* sā^{2}sū^{1}nve^{2}∫3yā^{5}ḥ/vā$^{2^{\wedge}}$sū^{3}∫234nā^{5}m; Pauṣkala [Ūha Sam 364] in the *parvan* prā^{2ra}ṇā^{1ra}śā^{2}∫3iśu^{5}ḥ/mā$^{2^{\wedge}}$hā^{3}∫234inā^{5}m. In both these illustrations the short syllable *va* in the *sasunveyovasūnām* and the syllable *ma* in *prāṇāśiśurmahīnām* having seven syllables each.

द्विपदायाम् ॥ १० ॥

In the Dvipadā in the prastāva of Sapha [Ūha Eka 383] and Pauṣkala [Ūha Prā 818] the syllable *nva* which is short becomes elongated when followed by *hīṣī svara* pā^{2}ri^{1}prā^{2}∫3dhā^{3}/nvā$^{2^{\wedge}3}$∫234ndrā^{5}] [The *ṛc* having two quarters is called *dvipadā*].

सखा तुरीयम् ॥ ११ ॥

In the Pauṣkalasāman based on the *tṛca* beginning with *sakhāya* [Ūha Sam 340], in the *prastāva*, the fourth syllable *ā* becomes elongated in the *parvan* sakhāyā∫3āni.

स्ये महिद्वितीयमन्वयिक्याम् ॥ १२ ॥

In the Rahasyagāna, in the *mahi* i.e. Mahitriṇā *parvan* that occurs in every quarter (and not in one quarter only) the second syllable, which is long becomes elongated. e.g. in the Svāśirāmarkaḥsāman [RG. Daśa 22] in the *parvans* vāyū∫234ṣāk; and [RG Eka 84] varāiṇā∫234yāḥ; in the Vairājarṣabhasāman [RG Kṣu 177] - mārārā∫234ṇā; in the Ariṣṭasāman [RG Kṣu 200], Irāyā∫234iṇām; in the Ājyadohasāman [RG Ahī 94], nayoṣā∫234ṇām.] [*mahi parvan* is as follows mahāitrā∫234iṇām *anvayikī* is explained by Śiv as following each and every quarter.] [Mahiparvan occurs in GGG. 192.1].

अचमीङ्ख ॥ १३ ॥

Not in the vācamīṅkhaya in the Ariṣṭasāman [RG Kṣu 200], the second syllable of *mahi parvan*, which ought to become elongated as per *sūtra* 12 does not become so in the third *stotrīyā* in the case of *camīṅkha* in camiṅkhā∫234yāḥ.

ह्रं गि र्यं मि मदि मघो पारिष्टे । रयि । भृ थि ॥ १४ ॥

[The second syllable of the *mahitrī parvan* which is short becomes elongated. *hram* means *hrasva* i.e. short.]. The syllables *gi ryam, mi, madi, madho, pāriṣṭe, rayi, bhṛ* and *thi* become elongated. [Svāśirāmarkaḥsāman [RG Sam 69] in the *parvan* nogāirā∫234iṣṭhāḥ; Vairājarṣabhasāman [RG Kṣu 177], in .... sū∫2/riyāmpā∫234rāḥ; in the Svāśiramarkaḥsāman [RG Eka 84] āmāitrā∫234yām; in the Svāśirāmarkaḥ [RG Eka 72] mādāṣṭhā∫234yā; in the same *sāman*, in the third *stotrīyā*, dhomā ghō∫234nām; in the Ariṣṭasāman [RG Kṣu 200] in the second and third *stotrīyās* yāpāvā∫234tāi and rāḥpāvā∫234tāi; as Ariṣṭa is mentioned, there is no elongation of *pa* in the Vairājarṣabhasāman [RG Kṣu 177] - vāpāptā∫234imā; in [RG Kṣu 200] irāyā∫234iṇām; in the Ṛtanidhana ājyadoha [RG Ahī 94], nābhṛgā∫234vāḥ; in the Vairājarṣabha [RG Kṣu 178], śnāthāiṣṭā∫234nā].

त्रिष्टुभि चोतायां शने च द्वितीयचतुर्थस्थम् ॥ १५ ॥

In the Ūtā paravan, in the Triṣṭubh chandas, the syllables having *dvitīya* and *caturtha svara* are elongated that occur. [e.g. Auśanasāman - when there is *ūtāparvan* the long syllables having *dvitīya* and *caturtha* svara are elongated (though not occuring in each quarter) - Ūtā = Ūtāekām] Pārthasāman [Ūha Sam

227] - mā$^{2\,3}_{\,}$vi$^{4}_{\,}$vā$^{5}_{\,}$kti, ṇā$^{2\wedge 3}_{\,}$yā$^{4}_{\,}$sū$^{5}_{\,}$ḥ; Vārāhasāman [Ūha Ahī 651] - same illustrations; Vāsiṣṭhasāman [Ūha Daśa 42] - vī$^{2}_{\,}$mu$^{3}_{\,}$tā$^{4}_{\,}$dyā$^{5}_{\,}$m, śṛ$^{2}_{\,}$ṇvā$^{3\,4}_{\,}$ā$^{5}_{\,}$jāu; Kutsasyaadhirathīyam [Ūha Kṣu 915] - mā$^{2\wedge 3}_{\,}$vi$^{4}_{\,}$vā$^{5}_{\,}$kti, ṇā$^{2\wedge 3}_{\,}$yā$^{4}_{\,}$sū$^{5}_{\,}$ḥ; te$^{2\wedge}_{\,}$nā$^{4}_{\,}$gā$^{5}_{\,}$vāḥ etc. In the Auśanasāman [Ūha Daśa 4] - vā$^{2}_{\,}$jā$^{3}_{\,}$mā$^{4}_{\,}$rṣā$^{5}_{\,}$, kā$^{2\wedge 3}_{\,}$vi$^{4}_{\,}$yē$^{5}_{\,}$nā. [Auśana is separately mentioned as it has not the characteristic of having *ūtā* in each quarter.]

अ-यतीं-युधा-तेदे ॥ १६ ॥

Not in the case of *yatim, Yudhā* and *tede.* [The elongation which is expected in the case of the syllable having *dvitīya svara* in the *ūta parvan* in not there in the following cases - Auśanasāman [Ūha Sat 726] - tī$^{2ra}_{\,}$mū$^{3}_{\,}$ṣā$^{4}_{\,}$sā$^{5}_{\,}$m; (āyatīm) Vāsiṣṭhasāman [Ūha Ahī 659], (in the third *stotrīyā*) *dhā*$^{2ra}_{\,}$nibibhrā$^{3}_{\,}$t$^{4}_{\,}$ (āyudhāni); Vaiśvajyotiṣasāman [Ūha Sat 725] - (in the second *stotrīyā*) - devā$^{2ra}_{\,}$ī$^{3\,4}_{\,}$ndū$^{5}_{\,}$ḥ, (pavate deva). M - Pārthasāman [Ūha Sam 334] *dhā*$^{2ra}_{\,}$nibibhrā$^{3}_{\,}$t$^{4}_{\,}$.$^{5}_{\,}$

स्ये च ॥ १७ ॥

And in the Rahasya. [In the Rahasyagāna, there is no elongation of the syllables having *dvitīya* and *caturtha svara* in the *ūtā parvan* every where - Rājanasāman [RG Sam 67] - neṣū$^{2ra}_{\,}$jyē$^{3.\,4ra}_{\,}$ṣṭhā$^{5}_{\,}$m; Ājyadoha [RG Ahī 95], (in the third *stotrīyā*) yā$^{2ra}_{\,}$yā$^{3}_{\,}$thā$^{4ra}_{\,}$vī$^{5}_{\,}$ṭ; [RG Ahī 96], (in the first *stotrīyā*) - ṇā$^{2ra}_{\,}$mā$^{3}_{\,}$nī$^{4ra}_{\,}$ṣā$^{5}_{\,}$m, (in the second *stotrīyā*) vā$^{2ra}_{\,}$vā$^{3\,4ra}_{\,}$śā$^{5}_{\,}$nā. etc.

अ-तये ॥ १८ ॥

[This is an exception to the above *sūtra*] - not in the case of *taye* (of *sātaye*). [In the Īnidhana-ājyadohasāman [RG Ahī 95], the syllable yā having *dvitīya svara* is elongated in the *parvan* yā$^{2}_{\,}$ī$^{3}_{\,}$vā$^{4ra}_{\,}$sū$^{5}_{\,}$nī.

वकः सर्वत्र ॥ १९ ॥

The syllable *va* (of *pāvakaḥ*) is elongated every where (i.e. in *pūrva* and *uttara gāna*). [The syllable *va* in the *ūtā parvan* is elongated in *yoni* and *ūha* e.g. Vārāhasāman Ūha Ahī 651] - dhū$^{2}_{\,}$ḥpā$^{3}_{\,}$vā$^{4}_{\,}$kāḥ; Pārthasāman [Ūha Sam 227] - same illustration.

अन्त्यम् ॥ २० ॥

The final syllable of *ūtāparvan*, short or long, becomes elongated e.g. ū$^{2}_{\,}$tā$^{3}_{\,}$ē$^{4}_{\,}$kā$^{5}_{\,}$m; in it the syllable *ka* of final *kam* has become elongated.

अ-पुरन्धिं-प्रशस्तिम् ॥ २१ ॥

The words *purandhi* and *praśasti* do not have the elongation of the final syllable [e.g. Ājyadohasāman [RG Ahī 96] - yā$^{2ra}_{\,}$pū$^{3}_{\,}$rā$^{4}_{\,}$ndhi$^{5}_{\,}$m, Vairāja - ṛṣabhasāman [RG Kṣu 167] ū$^{2}_{\,}$prā$^{3}_{\,}$śā$^{4}_{\,}$sti$^{5}_{\,}$m]

आन्धादिः श्मे ॥ २२ ॥

The first syllable of *āndhā parvan* becomes elongated in the Pārthasāman [RG Daśa 13] and [RG Ahī 98] - $\overset{1}{e}$īndrā and $\overset{1}{e}$svādō$\overset{2}{h}$ respectively - (*āndhā parvan*= $\overset{1}{a}$ndhā$\overset{2}{i}$)

अ-धृष्णास्मान्मधो वृष्णावस्वीश्च ॥ २३ ॥

There is no elongation of the first syllable of *āndhā* in the case of *dhṛṣṇā, asmān, madhoḥ, vṛṣṇā* and *vasvīḥ* (in the Pārthasāman), Pārthasāman [RG Daśa 13], (in the third *stotrīyā*) the syllable *dhṛ* in the *parvan* $\overset{1}{e}$dhṛṣṇā the syllable *a*, easmān; [RG Ahī 98] - the syllable *ma* in the *parvan* $\overset{1}{e}$madhō$\overset{2}{h}$, the syllable *vṛ* in the *parvan* $\overset{1}{e}$vṛṣṇā and the syllable *va* in the *parvan* $\overset{1}{e}$vasvī$\overset{2}{h}$]

रवे घ२षष्ठम् ॥ २४ ॥

In the Rauravasāman [Ūha Daśa 2], in the *prastāva*, the sixth long syllable is elongated - $\overset{2}{p}$ūnā$\overset{ra}{n}$assō$\overset{ra}{m}$ā∫3dhā$\overset{1}{r}$ā∫234yā$\overset{5}{.}$

अ-नोऽव ॥ २५ ॥

[In the Rauravasāman [Ūha Eka 410] there is no elongation of the long sixth syllable in the case of *noava* - (third stotrīyā in the *prastāva*) - $\overset{2}{p}$rāsmavā$\overset{ra}{j}$e$\overset{ra}{ṣ}$ū∫3$\overset{1ra}{n}$ō∫234vā$\overset{5}{.}$

अ-भरादिर्यौधाजये सर्वम् ॥ २६ ॥

Excepting the syllables *bha* and *ra* at the beginning all the syllables, short or long are elongated in the Yaudhājayasāman [Ūha Ahī 618], (in the third *stotrīyā*) - *bhi*$\overset{2}{n}$tā∫234r$\overset{5}{a}$ḥ; [Ūha Eka 413] the sixth syllable *bhi* of *pāhicatasṛbhih* in the *parvan* bhi$\overset{2}{r}$vā$\overset{3}{.}$∫234sā$\overset{5}{u}$; the sixth syllable *ra* of utsodevohiraṇyayā (in the second *stotrīyā*) [Ūha Daśa 3] in the *parvan* r$\overset{2}{a}$ṇyā$\overset{3}{.}$∫234yā$\overset{5}{h}$. All the other short or long syllables which are sixth, are elongated; [Ūha Eka 516] - the sixth syllable *tām* (of *paridhīmratitām*) is elongated - *t*$\overset{2}{\hat{a}}$*m*$\overset{3}{\dot{a}}$∫234ihā$\overset{5}{i}$.

अ-रारण ॥ २७ ॥

Not in the case of *rāraṇa*. [In the case of *rāraṇa* in the *parvan* r$\overset{2}{a}$r$\overset{3}{a}$∫234ṇ$\overset{5}{a}$. The sixth syllable *rā* is elongated (tavāhamsomarāraṇa)] (This is an exception to *sūtra* 26. It is the counter exception to the exception - "pratiṣedhasya pratiprasavvḥ.")

स्तावोपान्त्यं देव्ये दा-खी-सो ॥ २८ ॥

In the Vāmadevyasāman the penultimate syllables *i.e. dā, khī* and *so* of the praśtāva are elongated. [Ūha Daśa 5] (in the second *stotrīyā*) the syllable *dā* (of satyomadānām) in the *parvan* $\overset{[5]}{s}$ā$\overset{4}{t}$yō∫3m$\overset{2}{ā}$∫3d$\overset{4}{ā}$n$\overset{5}{ā}$m and (in the third *stotrīyā*) *khī* (of *sakhīnām*) in the *parvan* $\overset{[5]}{ṣ}$ū$\overset{4}{ṇ}$ā∫3ssā∫3khīnām; [Ūha Sam 350] (in the third *stotrīyā*)

the penultimate syllable *so* of the *prastāva* [5] 4 hitvā ∫3sū ∫3tām 2 somā 5 are elongated. [These three only and not any other e.g. [Ūha Sam 350] - [2]ra 4 ūṣū ∫3prā ∫3dhānvāvā 4 ra 5. In this *parvan* of the *prastāva* the penultimate syllable *nvā* is not elongated.] (According to the rule the *sāman* of the *yoni* which is employed (in the first *stotrīyā*) is chanted in the remaining two *stotrīyās* also. [As per this rule - yadyonyāmtaduttarayorgāyati, the syllables *dā - khi - so* are not to be elongated as they are not elongated in the *yoni*. To this rule, the exception is stated in this *sūtra*.

हो हव्ये ॥ २९ ॥

In the Vaitahavyasāman [Ūha Daśa 18], (in the third *stotrīyā*), the penultimate syllable *ho* of the *prastāva* is elongated in the *parvan* 4 nō 2 3mā ∫3hō 4 nām 5.

णी जनित्रे ॥ ३० ॥

The penultimate syllable *ṇī* of the *prastāva* in the Janitrādyasāman [Ūha Sat 712], is elongated in the *parvan* 5ra ra 2 yōrājā ∫3cārṣaṇā 4 inām 5 (cārṣaṇīnām) [In the Vāmadevya, Vaitahavya and Janitra *sāmans* there ought not to be elongation due to similarity to *yoni*; but the elongation is stated as exception.]

शृङ्गे ॥ ३१ ॥

In the Gausṛṅgasāman [Ūha Kṣu 919], [the penultimate syllable of the *prastāva* is elongated in all *stotrīyās* - (first *stotrīyā*) - the syllable *pū* in the *parvan* 4 pūnā 5; (second *stotrīyā*) - the syllable *prā* in the *parvan* 4 prārō 5 and (the third *stotrīyā*) - the syllable *dhvā* in the *parvan* 4 dhvāṁnā 5.

लेये द्विपदासु ॥ ३२ ॥

In the Kāleyasāman [Ūha Prā 807], having two quarters [the penultimate syllable of *prastāva* is elongated. e.g. (first *stotrīyā*) - the syllable *bra* in the *parvan* 5ra 2 eṣā ∫3brā 4 hmā 5; (second *stotrīyā*) - the syllable *ma* in the *parvan* 3 tūvā 2 ∫3mā 3 iccha 5 and (the third *stotrīyā*) the syllable *tā* in the *parvan* 5 visrū 2 ∫3tā 4 yāḥ 5]. (Śiv quotes Lāṭyāyana - due to the quarter having eight syllables the *prastāva* has two quarters; it is of sixteen syllables in the case of Nānada and also Gauśṛṅga and Sañjaya. [Lāṭyāśrau 6.10.10, 11].

ज्ञीये दान्त्ये ॥ ३३ ॥

In the Yajñāyajñīyasāman when the syllable at the end of the quarter follows, the penultimate syllable of the *prastāva* is elongated. e.g. [Ūha Daśa 14] - yājñā 3 ∫5ya//jñā 4 vō 2 ∫3gnāyāi 4 5; [Ūha Ahī 661] - hā 4 ∫3ryā 2 ∫3tām 4 hārāim 5; [Ūha Ahī 586] - 4 ṣā ∫3rā 2 ∫3yirbhāgā 4 ḥ 5. When the syllable which is not the final syllable of the quarter follows the penultimate syllable of the *prastāva* it does not have elongation - e.g.

[Ūha Ahī 628] - yā∫3ṇā∫3ipāvatāi; [Ūha Ahī 630] - tā∫3inā∫3mpāvatāi; [Ūha Sat. 751] - vā∫3irvā∫3iprāṛtām. (Siv - In the Yajñāyajñīyasāmans having large measure of *chandas* which begin with *abhipriyāvṛṣāmati*, ājāgṛvi etc. (Ūha Ahī 628, 630, and Ūha Sat. 751) as there is the absence of final syllable of the quarter there is no elongation. In these *sāmans* the chant of the *prastāva* forms the *prastāva* and not the quarter of the verse).

सनाद्वितीयं वैरूपे ॥ ३४ ॥

In the Vairūpasāman [Ūha Sam 254], in the *prastāva*, having the syllables *sa na indrāya*, the second syllable in the *parvan* sānā ā∫234indrā, is elongated. (As per *yoni* the elongation is not expected, hence this *sūtra*.)

प्राह्वां घं ह्वं चासंयोगे ॥ ३५ ॥

In the prahūyasā *parvan*, the long syllable and the short syllable not followed by conjunct consonant are elongated. (Prāhūyā∫234sāi) (e.g. [RG. Daśa 5) Bṛhatsāman - the second syllable in the *parvan* syākārā∫234vāh; [G.G.G. 125.1] Aiḍasauparṇa sāman (G.G.G. 125.1) - srūtāmā∫234ghām. [Ūha Daśa 10] Pauṣkala sāman in the *parvan* tūhārā∫234yāh; [Ūha Sam 343] - Naudhasasāman - in the *parvan* tāyāmā∫234nih; [Ūha Kṣu 860] Śyaita naudhasasāman - in the *parvan* pūrūvā∫234sūh. In the Bṛhadāgneyasāman [G.G.G. 84.1] there is no elongation of the second syllable - in the *parvan* nāpātyā∫234sāi as it is followed by conjunct consonant. [Prahūyasāparvan - Prāhūyā∫234sāi - GGG. Mārutam 16.1]

अ-वकया ॥ ३६ ॥

There is no elongation in the case of *Vakayā*. [This is an exception to the rule that the short syllable when not followed by a conjunct consonant, becomes elongated. In the Bṛhadāgneyasāman [Ūha Sam 319], (in the second *stotrīyā*), in the *prahūyasā* parvan - pāvākā∫234yā, the second syllable *va* is not elongated].

भिस्सु शत्रवे धृष्णु सोम ॥ ३७ ॥

In the sāmans Aiḍasauparṇa [Ūha Ahī 645], based on the *tṛca* beginning with *adhvaryo*, Pauṣkala [Ūha Prā 814], based on the *ṛc* having the word *śatrave*, in Śyaitanaudhasa [Ūha Kṣu 860], based on the *tṛca* beginning with *abhi pravāssurā*, in the *ṛc* having the word *dhṛṣṇu* and in Pauṣkala [Ūha Prā 818], based on the *ṛc* beginning with *paripradhanvendrāya* soma, there is the elongation of the second syllable of prahūyasā *parvan* though followed by a conjunct consonant. [Aiḍasauparṇa - in the *parvan* drāibhāissū∫234tām; Pauṣkala - in the *parvan* hisātrā∫234vāi; Śyaitanaudhasa - (in the second *stotrīyā*), in the *parvan* tāidhārṣṇū∫234yā; Pauṣkala in the *parvans* yāsovmās1ā ∫234dūh]

वारानिहोतयोश्च ॥ ३८ ॥

In the *Vārā* and *nihotā parvans* also. [The second long syllable and short are elongated when not followed by a conjunct consonant]. Vāravantīyasāman [GGG. 17.3; Ūha Eka 497], the syllable *rā* in the *parvan* [2]vārāvā3∫234nta5m (vāravantām); Abhinidhanakāṇva [GGG 261.3, Ūha Daśa 128], the long syllable *tā* and *pā* in the *parvans* sū2tāvā3∫234nta5ḥ (sutāyantaḥ) and ā2pôna3∫234vṛ5 (āpaḥna). The long syllable *śvā* in the *parvan* aś2vāye3∫234vā5 (*aśvayeva*), in the Agnestriṇidhana [Ūha Daśa 88], (in the first *stotrīyā*); and in the *parvan* vā2vîtā3∫234yā5i the syllable *vī* (GGG 514.1); Barhiṣyasāman (GGG 1.2), the second long syllable *ho* ni2hotā3∫234sā5] (Ajāta and M. - when not followed by a conjunct consonant, the short syllable becomes elongated - example, Vāravantīyasāman [Ūha Daśa 108] [2]sādhâmā3∫234dā5i - sadhamādeindre)

नासाद्धीन् ॥ ३९ ॥

There is no elongation in the case of *asāt* and *dadhīn* [This is an exception to the above *sūtra* - Vāravantīyasāman [Ūha Eka 491] (in the third *stotrīyā*), in the *parvan* [2]cāsā3∫234ccā5; Abhinidhanakāṇva sāman [Ūha Sat 716], the syllable *dhī* (of *udadhīm*) in the *parvan* dā2dhīṃrā3∫234ivā5, in the 3rd *stotrīyā*.

मुद्रं न-द्रस्वब्दी - चर्कृत्य-निष्यते-णिमृद्ध्वम् ॥ ४० ॥

In the case of samudram na, indrasvabdīva, carkṛtyāni, janiṣyate and śīrṣāṇimṛḍhvam (the second short syllable is elongated followed by a conjunct consonant). e.g. Agnestriṇidhana [Ūha Daśa 88], (in the third *stotrīyā*), in the third *parvan* sā2mûdrā3∫234nna; Abhinidhanakāṇva [Ūha Daśa 128], in the *parvan* ā2indrâsvā3∫234bdī5 and [Ūha Kṣu 931], (in the second *stotrīyā*) the syllable *rkṛ* in the *parvan* cā2rkā3∫234rtyā5; Vāravantīyasāman [Ūha Kṣu 861], (in the third *stotrīyā*) the syllable *nī* in the *parvan* [2]jānāiṣyā3∫234tā5i and [Ūha Eka 528], (in the third *stotrīyā*), the syllable *mṛ* in the *parvan* [2]ṇāimârḍhū3∫234vām.]

निहोता णस्सो-पंमघ, जै४ परि-क्रतुरि-मान्गो ॥ ४१ ॥

In the Nihotā there is elongation of the short vowel not followed by a conjunct consonant in the case of ṇasso pammagha, jñaiḥpari, kraturi and māngo - [Agnestriṇidhana Ūha Daśa 88], the second syllable *tṛ* in the *parvan* ṇā2ssotṛ3∫234bhi5ḥ; (Sharma, in his edition takes the second syllable as *tṛ* as per Nānās commentary); Abhinidhanakāṇva [Ūha Daśa 128], (in the third *stotrīyā*) the syllable *ma* is elongated in the *parvan* pā2mmāghā3∫234vā5n; Plavasāman [Ūha Daśa 132], the second syllable *pa* is elongated in the *parvan* jñāiḥ2pārā3∫234bhū5;

Agnestriṇidhana [Ūha Ahī 607], the second syllable *tu* is elongated in the *parvan* krā^{3}tūrā^{5}ʃ234indū^{5}ḥ, (Ūha Sat 741) - the second syllable *bhāi* (*gobhih*) is elongated in the *parvan* ([2]^{ra}*mān*) gō^{ra}bhā^{3}îrā^{5}ʃ234kṣā^{4}ḥ.

दन्वते च ॥ ४२ ॥

And in the Caturthavaidanvatasāman also [Ūha Daśa 111]. [The second syllable in the *nihotā parvan* is elongated when followed by a conjunct consonant and not followed by a conjunct consonant. (The second syllable *ra* is elongated in the *parvan* pā^{2}rāîsvā^{3}ʃ234nō^{5}); (in the third *stotrīyā*), the second syllable is elongated in the *parvans* tū^{2}vêvā^{3}ʃ234iśvē^{5}, sā^{2}jôṣā^{3}ʃ234sā^{5}ḥ, de^{2ra}vāsā^{3}ʃ234hpī^{5}, tī^{2}māsā^{3}ʃ234tā^{5}, mā^{2}dâiṣū^{3}ʃ234sā^{5}, and rvā^{2}dhâ ā^{3}ʃ234sī^{5}.]

अ-गिरिप्रभृति तिस्रः ॥ ४३ ॥

The three *parvans* beginning with *giri* do not become *nihotā*; they remain as *vārā*. In the Caturthavaidanvata [Ūha Daśa 111], the *parvans* gī^{2}rā^{3}ʃ234iṣṭhā^{5}ḥ, pā^{2}vitrē^{3}ʃ234sō^{5} and mō^{2}akṣā^{3}ʃ234rā^{5}t [*Vārā* - (GGG 17.3) vā^{2}râvā^{3}ʃ234ntā^{5}m; Nihotā (GGG. 1.3) nihô^{2}tā^{3}ʃ234sā^{5}]

त्रैशोके चाद्यान्त्ययोः ॥ ४४ ॥

In the Traiśokasāman [Ūha Daśa 73], (in the first and the last *stotrīyā*) *nihotā parvans* are there. Nihotā has the second syllable elongated e.g. (in the first *stotrīyā*), ṣṭā^{2}ntārā^{3}ʃ234sā^{5}m; (in the third *stotrīyā*) hi^{2}yôjā^{3}ʃ234sā^{5}. [In the middle *stotrīya vārā parvan* is there. It has no elongation of the second syllable. e.g. tā^{2}rasvī^{3}ʃ234nā^{5}ḥ].

ऐटत-सारथिनोरविगीता ॥ ४५ ॥

In the case of Aiṭata and Sārathi sāmans the *nihotā* is not employed particularly i, e irrespective of the rule; not employed when there is no conjunct consonant following the short syllable. It is employed when the conjunct consonant follows. [Aiṭata Ūha Daśa 144] - in the *parvan* ^{2ra}sō^{3}mâm pā^{5}ʃ234vī etc. In the Yajñasārathi sāman [Ūha Sat 657], in the *parvan* ^{3ra}sō^{2}mā^{3}ṃkā^{5}ʃ234tā etc. [M - avigita is explained as - all the *nihotās* are secured doubtlessly.]

वैश्वामित्रे च सर्वासु ॥ ४६ ॥

In the Vaiśvāmitrasāman [Ūha Sat 757] there are nihotās in all the *stotrīyās*. e.g. (first *stotrīyā*) - mā^{2}rtônā^{3}ʃ234vā^{5}; (2nd *stotrīyā*) - bhū^{2}jâinā^{3}ʃ234pū^{5}; (3rd *stotrīyā*) - vī^{2}yâstā^{3}ʃ234stā^{5} etc.

नवे च विकल्पे ॥ ४७ ॥

In the Pūrvamānava i.e. Mānavādyasāman [Ūha Sat 710] there is *nihotā* in the

case of alternatives - (1st *stotrīyā*) sac$\overset{2}{\hat{a}}$ip$\overset{3}{\hat{a}}$t$\overset{5}{\hat{a}}$i; (2nd *stotrīyā*) - c$\overset{2}{\hat{a}}$r$\overset{3}{\hat{a}}$m$\overset{5}{\hat{a}}$∫234s$\overset{5}{\hat{a}}$i (3rd *stotrīyā*) - $\overset{2}{\hat{h}}$ir$\overset{3}{\hat{a}}$ṇy$\overset{5}{\hat{a}}$∫234y$\overset{5}{\hat{a}}$ḥ].

नैकर्चे ॥ ४८ ॥

In the Mānavādyasāman based on one *ṛc* [Ūha Sam 355] there is no *nihotā* but there is *vārā* e.g. t$\overset{2}{\hat{a}}$idhār$\overset{3}{\hat{a}}$∫234y$\overset{5}{\hat{a}}$ [*Nihotā* portion ends. The qualification of not being followed by conjunct consonant ends.]

यवे मह्याम् ॥ ४९ ॥

In the Mārgīyavasāman [Ūha Ahī 552], in the *Mahītriṇāparvan* the second long or short syllable is elongated - $\overset{3}{\hat{a}}$n$\overset{2\hat{}}{\hat{u}}dy\overset{3}{\hat{u}}$∫234t$\overset{5}{\hat{a}}$m. The short second syllable *nu* is elongated. [M - dr$\overset{3}{\hat{i}}$bh$\overset{2}{\hat{a}}$iss$\overset{3}{\hat{u}}$∫234t$\overset{5}{\hat{a}}$m]. Mahitrīṇā - m$\overset{3}{\hat{a}}$h$\overset{2\hat{}}{\hat{a}}itr\overset{3}{\hat{a}}$∫234ṇ$\overset{5}{\hat{a}}$m.

अ-रसं दो-षं-प्र ॥ ५० ॥

In the case of *mahitrī parvan* beginning with *rasam do, ṣam,* and *pra,* it is not so - *rasam te, indo, pīyūṣam, prahi.* [In the Margīyava, the second syllable is not elongated in these cases e.g. - [Ūha Kṣu 909] - $\overset{3ra}{t}\overset{2}{\hat{r}}o\overset{3}{\hat{a}}ry\overset{5}{\hat{a}}$∫234m$\overset{5}{\hat{a}}$ (this sāman is based on one *ṛc* which has *rasante* in the beginning). [Ūha Daśa 142] - (in the second *stotrīyā*) - $\overset{3ra}{d}\overset{2}{\hat{o}}and\overset{3}{\hat{h}}$ā∫234$\overset{5}{\hat{a}}$ḥ, (in the third *stotrīyā)* - ṣ$\overset{3}{\hat{a}}$m$\overset{2}{\hat{u}}$tt$\overset{3}{\hat{a}}$∫234m$\overset{5}{\hat{a}}$m; [Ūha Ahī 538] - (in the third stotrīyā), pr$\overset{3}{\hat{a}}\overset{2}{\hat{h}}ivr\overset{3}{\hat{a}}$∫234j$\overset{5}{\hat{a}}$m.

भि र्थे चाद्ययोः ॥ ५१ ॥

In the Pārthasāman based on Anuṣṭubh metre, in the first and second *stotrīyās,* the second syllable of *mahitrī parvan* is elongated. e.g. [Ūha Daśa 94] - j$\overset{3}{\hat{a}}$s$\overset{2}{\hat{a}}$t$\overset{3}{\hat{a}}$∫234y$\overset{5}{\hat{a}}$i; (second *stotrīyā*) - $\overset{3}{\hat{u}}$dh$\overset{2}{\hat{a}}$it$\overset{3}{\hat{a}}$∫234y$\overset{5}{\hat{a}}$ḥ

अनद्रु ॥ ५२ ॥

In the case of *adru* there is no elongation. [Ūha Daśa 94] (in the second *stotrīyā*) - $\overset{3ra}{t}\overset{2}{\hat{r}}e\overset{3}{\hat{a}}dr\overset{5}{\hat{u}}$∫234h$\overset{5}{\hat{a}}$ḥ.

घं वैधृते ॥ ५३ ॥

In the Vaidhṛtavāsiṣṭhasāman [Ūha Sat 732], the second long syllable of Mahitrī is elongated - c$\overset{3}{\hat{a}}\overset{2}{\hat{n}}oh\overset{3}{\hat{a}}$∫234it$\overset{5}{\hat{a}}$ḥ. [Vaidhṛta means employed in the Vidhṛtisatra.]

चि ॥ ५४ ॥ [M - अचि] [Śiv - चि]

In the above sāman the syllable *ā* is elongated (though short); (in the third *stotrīyā*) - $\overset{3}{\hat{a}}\overset{2}{\hat{a}}c\overset{3}{\hat{a}}ikr\overset{5}{\hat{a}}$∫234d$\overset{5}{\hat{a}}$t.

सर्वं जनित्र-संक्षार-रथि-राजेषु ॥ ५५ ॥

In the *sāmans* Pūrvajanitra [Ūha Ahī 541], Iḍānāmsaṁkṣāraḥ [Ūha Daśa 179], Yajñasārathi [Ūha Ahī 657], and Sāmarāja [Ūha Sam 263] all, i.e. the

second long and short syllables of Mahitrīs are elongated. [e.g. Ūha Ahī 541 - (in the first *stotrīyā*) - m3anāiṣā3∫234ṇā5ḥ, (second *stotrīyā*) - n3au2rmā3∫234inā5, (third *stotrīyā*) - sy3ādhā2rmā3∫234ṇā5; [Ūha Daśa 179] - (in the first *stotrīyā*) - jīrā 3ra 2 3ā∫234jāi5, (second *stotrīyā*) - hā3rā2iścā3∫234ndrā5ḥ, (in the third *stotrīyā*) - d3adhā2tsto3∫234 trāi5; [Ūha Ahī 657] - sā3khā2sā3∫234khyū5ḥ; [Ūha Sam 263] (in the first *stotrīyā*) - mo3ā2^śnu3∫234tāi5, (second *stotrīyā*) - rā3mā2^śā3∫234vā5ḥ, (third *stotrīyā*) - sy3āmāy2^ā3∫234yā5 etc.].

द्यौताने तृचमध्ये ॥ ५६ ॥

In the Dyautāna sāman [Ūha Eka 402], in the middle *stotrīyā* of the *tṛca* the second syllable of Mahitrī is elongated - mā3i2mā3∫234hāi5. [(in the first *stotrīyā*), drā3gi2rvā3∫234ṇā5ḥ and (third *stotrīyā*) - sū3vā2rvā3∫234idhā5ḥ - in these *parvans* there is no elongation of the second syllable.]

अ-चतुरक्षरे ॥ ५७ ॥

Not in the case of modified (*vaikṛta*) four-syllabled Mahitrī *parvan* in the Dyautānasāman—sā3nā3/sṛ2gmā3∫234hāi5; vā3nā3/vṛ2dhvā3∫234ṁsām5.

एकर्चे चोत्तरयोः ॥ ५८ ॥

In the Dyautāmasāman based on one *ṛc* [Ūha Prā 849] there is the elongation in the case of the second syllable of Mahitrī in the latter two quarters. [e.g. mā3dhū2prā3∫234yām5; sthā3mā2sā3∫234dāt5.]

घं यामे ॥ ५९ ॥

In the Yāmasāman [RG. Prā 153] the long second syllable of Mahitrī is elongated. [Second *stotrīyā*] - tī3ro2^cā3∫234nā5, ā3pā2^nā3∫234tāi5; (third *stotrīyā*) - vī3rā2^jā3∫234tāi5, yā3dhī2^yā3∫234tāi5].

First Khaṇḍa ends.

पृश्निन्यपादादिर्भात् ॥ १ ॥

In the Pṛśnisāman [Ūha Sam 265], the syllable not beginning a quarter and coming after *stobha* is elongated. [The syllables *nā* and *mā* in the *parvans* nā1ri2ra yo3a (naryo) and mā1ma2dribhiḥ (mamadribhiḥ) are elongated as they are not the beginning syllables of a quarter and are preceded by *stobha* - ho1vā2∫3hāi2 and ho1vā2∫3hā2 respectively.]

अ-नोविभिरप्सु-रुता-भ-ज्राः ॥ २ ॥

There is no elongation in the case of *novibhiḥ, apsu, rutā, bha* and *jrāḥ*. In the Pṛśnisāman [Ūha Ahī 579], (in the second *stotrīyā*), the syllable *no* of the *parvan*

nóavíbhiḥ and (in the third *stotrīyā*) the syllable *a* of the *parvan* ápsumáda are not elongated though they begin the *parvan* coming after the *stobha* and are not at the beginning of the quarter.

In the Pṛśnisāman [Ūha Daśa 74], the first syllable of the *parvan* namely, *rú* of *rútā* (in the second *stotrīyā*) and *bha* of *bhápurūha* (in the second *stotrīyā*) and *jraḥ* in the *parvan* jráḥpratídhā (in the third *stotrīyā*) are not elongated though they come after the *stobha*.

आद्यात् ॥ ३ ॥

In the Pṛśni, the syllable which follows the first syllable is elongated. [Ūha Ahī 579] in the *parvan* párâito∫23 ....; (Ūha Daśa 74) - yórājā .....; Ūha Ahī 595 - in the *parvan* púnānā∫2 .... .

अनुत्सो यस्य ॥ ४ ॥

In the case of *utso* and *yasya* there is no elongation in the Pṛśni sāman. Ūha Ahī 595 (in the second *stotrīyā*) útsodevó ..... ; Ūha Daśa 74 - yásyadvítā .... (in the third *stotrīyā*).

आभीशवे अभिगीतात् ॥ ५ ॥

In the Ābhīśavottara sāman [Ūha Daśa 70], the syllable coming after *abhigīta* is elongated. e.g. In the *parvan* (in the third *stotrīyā*), tápanta matisūrāyámpārāḥ. M - [Ūha Ahī 635] .... yámmādám.

अ-द्रि-नोअर्ष-ण्यम् ॥ ६ ॥

There is no elongation of the syllable coming after *abhigīta* in the case of *dri*, *noarṣa* and *ṇya* [Ābhiśavādyasāman (Ūha Daśa 186) - (in the second *stotrīyā*), in the *parvan* ..... mádribhâih; Ābhiśavottara [Ūha Ahī 596] .... in the *parvan* nóárṣasāi (in the first *stotrīyā*) and (in the second *stotrīyā*) .... in the *parvan* háirâṇyayāḥ].

तस्माच्च ॥ ७ ॥

And the syllable coming after the syllable that follows *abhigīta* is elongated. [Ābhiśavādyasāman [Ūha Daśa 186] (in the second *stotrīyā*) ... párisrāvā (M - Ūha Ahī 596 - ápóvasā∫3nóárṣasāi) [.... mámádribhāiḥ].

अ । विर् । यम् । दम् । तो । रः ॥ ८ ॥

Not in the case of *vir, yam, dam, to* and *raḥ*. [In these, the syllable coming after the syllable that follows *abhigīta* is not elongated. Ābhiśavādya (Ūha Daśa 186) .... mámhāviḥ; Ābhiśavottara (Ūha Ahī 596), (in the second *stotrīyā*) ..... mádhúprāyám; Ābhiśavottara (Ūha Ahī 635) ..... yámmādam (in the first

stotrīyā) and (in the second *stotrīyā*) .... dā̆cyūtā̆ḥ; (Ūha Daśa 70), (in the third *stotrīyā*), ... yā̆mpāraḥ].

नौधस आइन्द्रान्तात् ॥ ९ ॥

In the Naudhasa sāman [Ūha Prā 816], there is the elongation of the syllable following the end of *ā indrā parvan.* [ā indrā = $\overset{1}{\text{ā}}$∫23$\overset{2}{\text{indrā}}$m. (Ūha Prā 816) - $\overset{1}{\text{ā}}$∫23bh$\overset{2}{\text{ī}}$ / $\overset{1}{\text{v}}$ātsann$\overset{2}{\text{ā}}$; $\overset{1}{\text{ā}}$∫23$\overset{2}{\text{indrā}}$m / $\overset{1}{\text{g}}$āirbhi .....

अ-तं-नपु-णः ॥ १० ॥

In the case of *tam, napu* and *ṇah* there is no elongation though they come after-ā *indrā.* [Naudhasa Ūha Daśa 6] (in the third *stotrīyā*), kṣ$\overset{1}{\text{ū}}$∫23$\overset{2}{\text{mā}}$/ $\overset{1}{\text{t}}$āmvā$\overset{ra}{\text{j}}$am; (in the second *stotrīyā*), g$\overset{1}{\text{ā}}$∫23ir$\overset{2}{\text{ī}}$m/napū$\overset{1}{\text{r}}$ū$\overset{2}{\text{bh}}$o$\overset{1}{\text{ḥ}}$∫234v$\overset{5}{\text{ā}}$; [Ūha Sam 343] - (in the first *stotrīyā*) ś$\overset{1}{\text{ā}}$∫23ikṣ$\overset{2}{\text{ā}}$ / ṇ$\overset{1ra}{\text{o}}$asmin.]

विच्छन्दसि च पूर्वात् ॥ ११ ॥ [M drops this *sūtra*]

And in the Vicchandas i.e. in the *chandas* other than the Bṛhatī, there is no elongation after the first *āindrā.* [Naudhasa (Ūha Kṣu 858) - $\overset{1}{\text{ā}}$∫23 p$\overset{2}{\text{ā}}$/ś$\overset{1ra}{\text{v}}$ā; (Ūha Kṣu. 851) - s$\overset{1}{\text{o}}$∫23m$\overset{2}{\text{ā}}$m/v$\overset{1}{\text{i}}$/. (Bṛhati is its own *chandas* in 858 and 851; the *chandas* is Anuṣṭubh).

लेयप्रस्तावसदृक्तुरीयँ शिप्रम्-अति-सुताद्ययोः ॥ १२ ॥

In the *sāmans* similar to the *prastāva* of Kāleya, the fourth syllable is elongated in the case of *śipram, ati* and the sāman beginning with *sutā* in the first two *stotrīyās.* [Kāleya sāman (Ūha Daśa 7) - (in the third *stotrīyā*), the *prastāva* is m$\overset{5}{\text{ā}}$deṣ$\overset{ra}{\text{u}}$ $\overset{2}{\text{}}$∫3ś$\overset{4}{\text{ā}}$ipr$\overset{5}{\text{ā}}$m$\overset{4}{\text{ā}}$ndhasā$\overset{5}{\text{ḥ}}$; - the fourth syllable śāi is elongated. (*śi* of *śi pram*) Gauṅgava (Ūha Ahī 649) - p$\overset{5}{\text{ā}}$ridh$\overset{2}{\text{ā}}$∫3imr$\overset{4}{\text{ā}}$t$\overset{5}{\text{ī}}$t$\overset{4ra}{\text{ā}}$m$\overset{5}{\text{ā}}$hā$\overset{5}{\text{i}}$ (*ati*); Pauruhanmana (Ūha Ahī 647) - the same illustration; Dvaigata (Ūha Ahī 648) - the same illustration; Sādhra (Ūha Sat 771) - s$\overset{5}{\text{ū}}$t$\overset{ra}{\text{ā}}$s$\overset{2}{\text{o}}$∫3m$\overset{4}{\text{ā}}$dhū$\overset{5}{\text{m}}$$\overset{4}{\text{ā}}$ttamā$\overset{5}{\text{ḥ}}$ (in the first *stotrīyā*) and (in the second *stotrīyā*), $\overset{5}{\text{i}}$ndur$\overset{2}{\text{ā}}$∫3indr$\overset{4}{\text{ā}}$y$\overset{5}{\text{ā}}$p$\overset{4}{\text{ā}}$vatā$\overset{5}{\text{i}}$]. [This is not a general characteristic. It is applicable in the above cases only. e.g. (in the third *stotrīyā*) of (Ūha Sat 771), the fourth syllable *dha* is not elongated in the *parvan* $\overset{5}{\text{s}}$ahasr$\overset{2}{\text{ā}}$∫3dh$\overset{4ra}{\text{ā}}$r$\overset{5}{\text{ā}}$ḥp$\overset{4}{\text{ā}}$vatā$\overset{5}{\text{i}}$.]

थादेश्च परम् ॥ १३ ॥

In the Kāleyasāman [Ūha Daśa 7], the second syllable of *udgītha* is elongated. [e.g. (in the third *stotrīyā*), m$\overset{2}{\text{ā}}$d$\overset{1}{\text{ā}}$iṣ$\overset{2}{\text{ū}}$ś$\overset{1}{\text{ā}}$i; (in the first *stotrīyā*), $\overset{2}{\text{i}}$ndr$\overset{1}{\text{ā}}$ṃsā$\overset{2}{\text{v}}$$\overset{1}{\text{ā}}$; (in the second *stotrīyā*) - h$\overset{2}{\text{ū}}$v$\overset{1}{\text{ā}}$ibhā$\overset{2}{\text{r}}$$\overset{1}{\text{ā}}$m.

नोत्तरयोर्व्रात्ये ॥ १४ ॥

In the Vrātyastoma, (i.e. in the Kāleya sāman employed in the Vrātyastoma) there is no elongation of the second syllable of *udgītha* in the second and the third

stotrīyās. [Kāleya (Ūha Eka 399) - in the second *stotrīyā* - yāsyā[1]te[2ra]pāi, in the third *stotrīyā*) - sāsu[1]prā[2]kāi.]

ष्कले योनौ ॥ १५ ॥

In the Pauṣkala sāman [Ūha Daśa 10], there is elongation of the second syllable of *udgītha* in the *yoni* (only) e.g. vṛ[2]ṣā[1]ṇā[2]myā[1] - the second syllable *ṣā* is elongated. But in the second *stotrīyā*, in the *parvan* indrāyā[2]pā[1] and in the third *stotrīyā* in the *parvan* grābhā[2ra]mgṛ[1]bhṇā[2], the second syllable of the *udgītha* is not elongated. In the first *stotrīyā*, the second syllable of the *udgītha* is elongated.

हव्ये च ॥ १६ ॥

And in the case of Vaitahavya sāman [Ūha Daśa 18], the second syllable of the *udgītha* is elongated in the *yoni* only. e.g. ā[1] indrāmabhāi; [in the second *stotrīyā*, in the *parvan*, pū[1]ruhū[ra]tām and in the third *stotrīyā*, in the *parvan* ā[1] indrainno, the second syllable is not elongated.

उपशि-परिप्रधन्व-सखा-प्राणा-तृचयो: ॥ १७ ॥

In the Pauṣkala sāman beginning with upaśik*ṣā* [Ūha Prā 814], that beginning with *paripra* [Ūha Prā 818], the one beginning with *sakhā* (Ūha Sam 340] in the *tṛca*, and in the sāman Pauṣkala [Ūha Sam 364] beginning with *prāṇā* in the *tṛca*, there is elongation in the second syllable of *udgītha* [Ūha Prā 814] - bhi[2]yā[1]sā[2]mā[1]; [Ūha Prā 818] - yā[2]so[1]; [Ūha Sam 340] - (in the first *stotrīyā*), pū[2]nā[1]nā[2ra]yā[1], (in the second *stotrīyā*) sṛ[2]jā[1]tā[2ra]gā[1], (in the third *stotrīyā*) - yā[2]thā[1]śā[2]rddhā[1]; [Ūha Sam 364]; (first *stotrīyā*) - *hinvā*[2]*nṛ*[1]*tā*, (in the second *stotrīyā*) - ā[2]bhā[1]ktā[2]yā[1] and (in the third *stotrīyā*), in the *parvan* pṛ[2]ṣṭhā[1]iṣū[2]vāi.]

शने च स्वासु ॥ १८ ॥

In the Auśanasāman, in its own *tṛca*, (the second syllable of *udgītha* is elongated) [e.g. Ūha Daśa 4] (in the first *stotrīyā*) - drā[1]vāparikō[ra]śām; (in the second *stotrīyā*) - yū[1]dhāḥ pavatē[ra] dāi and (in the third *stotrīyā*) - vi[1]prāḥ puraē[ra]tā.

इनोराद्यायां च विकल्पे ॥ १९ ॥

In the Auśanasāman [Ūha Eka 414], based on the *tṛca* beginning with *inorājan*, the second syllable of *udgītha* (in the first *stotrīyā*) is elongated in the alternative - e.g. rā[1ra]jannaratāiḥ, rā[1ra]jā naratāiḥ.

हिष्ठीये च ॥ २० ॥

And in the Pramaṁhiṣṭhīyasāman [Ūha Daśa 65], (the second syllable of *udgītha* is elongated.) e.g. - first *stotrīyā* - ṛ[2]tā[1]vne[2]; third *stotrīyā* - kū[2]vā[1]inno[2].

अ-म ॥ २१ ॥

Not in the middle *stotrīyā*. [In the second *stotrīyā*, there is no elongation of the second syllable in the *udgītha* e.g. $\overset{2ra}{\bar{a}}\overset{1}{vam}$sātā∫2i].

प्र-तृ-जा-प्लुतो वलोपश्च द्वि-तृ-त-नीचः फे ॥ २२ ॥

In the Saphasāman [Ūha Eka 467], (in the third *stotrīyā*), beginning with $\overset{2}{\underset{1}{pri}}yan\overset{2}{de}$∫3$\overset{4ra}{vā}$ya, in the portion of the *ṛc*-ṛtenaya ṛtajāto vivā vṛdhe, in the first and the third alternatives, the syllable *jā* becomes *pluta* (i.e. of three mātrās); there is elision of *va* in them only; in the second and the third alternatives, the syllable *ta* becomes *nīca* i.e. lowered; e.g. in the first alternative - $\overset{1}{t}$ājā$\overset{2}{t}$ō∫3$\overset{4}{v}$ā∫3i/$\overset{2}{v}$ā∫3234rdhā$\overset{5}{i}$. The second syllable jā is elongated and the syllable *va* is elided. In the third alternative, $\overset{[2].1}{t}$ājā$\overset{2}{t}$ō∫3$\overset{4}{v}$ā∫3i/ $\overset{2}{v}$ā∫3234rdhā$\overset{5}{i}$ - the syllable *jā* is elongated and *ta*[2] has lower svara and *va* is elided; in the 2nd alternative, the syllable *ta* in the *parvan* $\overset{[2].1ra}{t}$ājā$\overset{2}{t}$ovā∫3i$\overset{4}{v}$ā∫3 is lowered i.e. it has *dvitīya svara* in place of *prathamasvara*. In the second alternative there is elision of *va* and the syllable *jā* is not elongated; from *vivāṛdhe*, the syllable *va* is elided.

हति कृष्टात् ॥ २३ ॥

In the Bṛhatsāman [RG Daśa 5], there is the elongation of the syllable following the *karṣaṇa*. [In the *upadrava* there is elongation of *ā* (following the *karṣaṇa* e.g. in the first *stotrīyā* $\overset{[5]}{s}\overset{1}{u}$∫2ārvā∫234; $\overset{[5]}{n}\overset{1}{o}$∫2ādrā∫234i (in the second *stotrīyā*); $\overset{[5]}{n}\overset{1}{ā}$∫2jāi (in the third *stotrīyā*)]. [M - it means the second syllable of *upāya* i.e. *upadrava*; Śiv says in the *pratihāra*]. (The original words of the three are - *arvataḥ*, adrivaḥ, vājaṃna).

अवृद्धश्श्येने जिग्यु ॥ २४ ॥

In the Śyena sacrifice, in the Bṛhatsāman, there is no elongation in *jigyu* following *karṣaṇa* $\overset{[5]}{n}$ā∫2jigyū∫234. [This *sāman* is employed in the Śyena sacrifice, hence it is called Śyenabṛhat).

यंम-वोबृ ॥ २५ ॥ [M & Śiv यमं वोबृ]

In the Bṛhat sāman (RG Prā 147) (in the third *stotrīyā*), there is no elongation in the case of *yam* after the *karṣaṇa* in the *parvan* $\overset{[5]}{m}$ā∫2$\overset{1}{y}$ammā∫234. In the next Bṛhatsāman (RG Prā 148), (in the third *stotrīyā*) the syllable *vo* following karṣaṇa in the *parvan* $\overset{[5]}{ś}\overset{1ra}{r}$ā∫2$\overset{1}{v}$obṛ∫234. (These are employed alternatively as the sandhistotra. [Tām Brā (X. 1.30)[1]]

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1. बृहत् स्वर्गकामाय सन्धिं कुर्यात् Cf. RG Prā 147 सोम्यं मधु ।

प्रत्यवरोहे च ॥ २६ ॥

And in the Bṛhatsāman [RG Daśa 5] also, in the *pratyavaroha*, (in the third *stotrīyā*) there is no elongation of the syllable following the *karṣaṇa* in the *parvan* nā[1]ʃ2ji[1]gyū∫234. [By this sūtra, in the Bṛhatpṛṣṭha *stotra* among the *sandhistotras* this prohibition is there.[2]]

शाक्त्ये च ॥ २७ ॥

And in the Śāktyasāman also [Ūha Daśa 19], [there is no elongation of the syllable following *karṣaṇa* in the *parvan* prā[2]vā∫2[1]indrā (in the first *stotrīyā*) and in hā[2]rā∫2aśvā[1].

ना-य-म ॥ २८ ॥ [Śiv नयमा]

Not so in the case of *ya* and *ma*. In Śāktyasāman [Ūha Daśa 19] (in the first *stotrīyā*), there is elongation of yā (sakhāyāḥ) in the *parvan* sā[2]khā∫2yā[1]sso and (in the second *stotrīyā*), in the *parvan* cā[2]kṛ∫2mā[1]sā.

जये हारात् ॥ २९ ॥

In the Yaudhājayasāman [Ūha Daśa 3], the syllable coming after the *pratihāra* is elongated e.g. in the *parvan*, ū[2]tsā∫2ḥ//dā[1]vo∫2.

अ-विता-षभो-रिया चत ॥ ३० ॥ [M & Śiv - 'च ता']

Not in the case of *vitā, ṣabho, riyā* and *cata*. [In the Yaudhājayasāman [Ūha Eka 380], (in the second *stotrīyā*), the syllable following the *pratihāra* is not elongated in the *parvan* rā[2]ṁsāvi[1]tā∫2/; (in the third *stotrīyā*) in the *parvan* sthā[2ra]vā∫2/ ṣa[1]bho∫2/; (in Ūha Eka 400) - in the *parvan* rā[2]vā∫2i/ri[1]yā∫2/ [vīryāyavīriyāya]; [Ūha Eka 413] - pā[2ra]hā∫2i/ ca[1]tā∫2/

वने हारादिः ॥ ३१ ॥

In the Cyāvana sāman [Ūha Daśa 91], the syllable at the beginning of the *pratihāra* is elongated. e.g. *vā* i[1]kośā[2]∫3mmā[2]∫3 // (vikośam) [M. says - at the beginning of the last foot. Śiv. illustrates *vāi*[1]śāmvā[2]∫3hnā[2]∫3iḥ (in the second *stotrīyā*) and (in the third *stotrīyā*) jā[1]invāṅgā[2]∫3vā[2]∫3i.]

अनेकर्चे दादौ ॥ ३२ ॥

In the Cyāvanasāman [Ūha Eka 499], based on one *ṛc* the syllable at the beginning of *pratihāra* and the quarter, is not elongated. e.g. mā[1]hāidyū∫3kṣā[2]∫3 -

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2. See Nidānasūtra 2.9 for *pratyavaroha* and *Sam. Brā* II. 7 for *roha* Śiv. explains the second *avaroha* is *pratyavoroha*.

[As there are two *pratihāras* in the *sāman* the word at the beginning of the quarter is included - the quarter is mahi dyukṣatamomadaḥ]

भासे च नौ ॥ ३३ ॥

In tbe Bhāsasāman based on the Gāyatrī metre [Ūha Ahī 564], the elongation in the *pratihāra* of the syllable beginning the quarter is in the *yoni* only. [The word *dādau* is to be split up as *dā dau* e.g. *dāivā*ʃ23/. This sāman also has two *pratihāras*. In the second *stotrīyā* - gō[1ra]ṣāʃ23] (The quarter begins with dē[2]vā[1] ....

रश्मे च ॥ ३४ ॥

In the Tairaśca [Ūha Daśa 67], there is the elongation of the first syllable of the *pratihāra* in the *yoni* only - e.g. *rā*[1]yāspūrdhī[2]ʃ3.

नित्रे च ॥ ३५ ॥

And the same takes place in the Janitrādyasāman also (GGG. 241.1) [e.g. In the *parvan* vāiśvē[2]ʃ3hō[1]i, there is the elongation of the first syllable of the *pratihāra* in the *yoni* only.

त्र्यन्ते च त्वाष्ट्रीसाम्नि ॥ ३६ ॥

In the Tryanta tvāṣṭrī sāman also. (There is the elongation of the first syllable of *pratihāra* in the *yoni* only). [Ūha Daśa 64] - e.g. dā[1]ivān gacchāʃ3ntū[2]vāʃ3ḥ. [In the Ūha-Ūhyagāna, this *parvan* comes after *pratihāra* forming *upadrava*].

हव्ये चायोनौ ॥ ३७ ॥

In the Vaitahavyasāman [Ūha Daśa 18] (the syllable at the beginning of pratihāra is elongated) excepting the *yoni*) (i.e. the first *stotrīyā*). [second *stotrīyā* - [1][2]ā[1][2]indrāitibra; in the last *stotrīyā*- mā[1]hā[2ra]mābhijñu; in the first *stotrīyā*-śā[2]ʃ3tā[1]krā[2]ʃ3tūm forms the *pratihāra* in which the first syllable *śā* is elongated. But the first syllable of *upadrava*, i.e. *mām* hi[2]ṣṭamcā[1]rṣā[2] is not elongated - see GGG 155.3 which is the *yoni* of this sāman. In it, maṁhiṣṭhamcarṣa forms the *upadrava*. This means that in the *yoni* the first syllable of the *upadrava* is not elongated.

[M. reads the *sūtra tithe ca* before the sūtra *havye cāyonau* which is not found either in the works of Nānā and Śiv. It means, in the Daivatithasāman [Ūha Daśa 28] also, the syllable at the beginning of *pratihāra* is elongated in the *yoni* only. First *stotrīyā* - [1][2ra]*sākhā* ya[1ra]stōma/].

मत्स-रि-शब्दाः स्वासूत्तरयोर्देव्ये ॥ ३८ ॥

In the Vāmadevyasāman [Ūha Daśa 5] based on its own *ṛca*, in the second and third *stotrīyās* the syllables *mat*, *sa* and *ri* are elongated. e.g. 2nd *stotrīyā* - [1][2ra]hiṣṭhō[1]mātsā[2]dāndhā[1] (matsa ...); 3rd *stotrīyā* vitā[1][2ra]jārāitī[2ra] (*jari* ...) [M - the qualification, the beginning of *pratihāra* is ceased henceforth].

त्सोदे हारे थे च धौ च हारे यास्ये ॥ ३९ ॥

The syllable *tso* and *de* are elongated in the *pratihāra* and the *udgītha* in the *sāman* Aiḍa-āyāsya [Ūha Daśa 40], - (first *stotrīyā*) - [1]utsodevā^{2}ʃ3ḥ; in the *pratihāra*; (second *stotrīyā*) - [1]utsodevāʃ31ḥ; (third *stotrīyā*) - the syllable *dhau* is elongated in the *pratihāra* [1]nṛ bhirdhautā^{3}ʃ31ḥ.

देवो जय-साप्तमिक-त्रिणिधनायास्येषु च थे सार्वादिः ॥ ४० ॥

In the sāmans Yaudhājaya, Sāptamika āyāsya, and Triṇidhana āyasya, the word *deva* at the beginning of *sārvā* is elongated in the *udgītha*. (*Sārvā* = sārvāʃ2m) e.g. Yaudhājaya [Ūha Daśa 3] - (in the second *stotrīyā*) - dāivoʃ2; Sāptamikaāyāsya [Ūha Daśa 126] (in the second *stotrīyā*) - dāivoʃ2 Triṇidhana āyasya [Ūha Daśa 41] (in the second *stotrīyā*) - dāivoʃ2. [The Sāptamikaāyāsya is so called as it is employed on the seventh day of the twelve day sacrifice].

यवाख्ययोर्हितान्तः ॥ ४१ ॥

In the two *sāmans* named Aurṇāyava i.e. Aurṇāyavādya [Ūha Sam 270] and Aurṇāyavottara [Ūha Daśa 75], the ending of *hitāḥ* is elongated. [Ūha Sam 270]- vāyāṃsināptyōrhitāḥ; [Ūha Daśa 75] -... sinā^{2}ptyōvōrhitāḥ. [M-Hitāntāḥ means Saṁhitāntaḥ i.e. the end of half of the *ṛc*. It is here *hitāḥ*]. [Ūha- vāyāṃsinā ....]

श्वतः पाष्ठौहे ॥ ४२ ॥

In the Pāṣṭhauhasāman [Ūha Daśa 60], the end of *śvataḥ* [viśvataḥ° is elongated. [e.g. in the third *stotrīyā* ^{2}asmābhyaṁ sōmaviśvatāḥ]

ष्टु प्रिये ॥ ४३ ॥

In the Vasiṣṭhapriyasāman [Ūha Daśa 81], (in the second *stotrīyā*), the syllable *ṣṭu* is elongated - [2]nākāiṣṭūvā^{2}ʃ3.

सोमा वार्शे ॥ ४४ ॥

In the Vārśasāman [Ūha Daśa 84], (in the second *stotrīyā*) the word *soma* has elongation - sōmā arṣā^{2}ʃ3.

सोमो दन्वते ॥ ४५ ॥

In the Tṛtīyavaidanvatasāman [Ūha Daśa 109], the syllable *so* of *somo* is elongated - pāvitre^{2ra}/sōmoʃ23

तुरे ध्माखादिः ॥ ४६ ॥

In the Vārtraturasāman [Ūha Kṣu 910], the syllable that begins the *dhmākhā parvan* is elongated (dhmākhā [GGG. 271.1] dhmā^{2ra}khājakṛʃ2t); first *stotrīyā* -

dhāś[2]cit[1]tātākā∫23; second *stotrīyā* - pā[2]kvā[1]ndhūnā∫23; third *stotrīyā* - trā[2]mā[1]pācā∫23i. [*dhmākhā parvan* is there in GGG 271.1], [Nānā gives it as ..... kṛ∫23t]

अयोनौ ॥ ४७ ॥

Not in the *yoni*. In the [Ūha Kṣu 910], there is no elongation of the syllable beginning the *dhmākhā parvan* in the *yoni*. e.g. (GGG 334.1) - *bhir* bhaya[2]mā[1]nā-∫23ḥ.

पुत्रेऽर्धेडोपाय आद्यमाद्यायाम् ॥ ४८ ॥

In the Udvaṁśaputrasāman [Ūha Daśa 120], in the *ardhedopāya* i.e. in the *upadrava parvan*, in the first *stotrīyā*, the first syllable is elongated. e.g. yā[1]ñjuja[2]uvā∫3/ ū[2]p/ [*Up* is the *ardhedā upāya - upadrava*.]

वंशीये च ॥ ४९ ॥

And in the Udvaṁśīyasāman also. [In this sāman [Ūha Daśa 208] in the *ardhedopāya*, the first syllable is elongated everywhere. First *stotrīyā* - vā[1][na]yā∫32uvā∫3/ ū[2]p/ second *stotrīyā* - *ṣṇā* i[1][na]rā∫32uvā∫3/ū[2]p/; third *stotrīyā* - *śrū* tā[1][na]∫3uvā∫3/ū[2]p/. [*na* stands for *namana svara*. It is indicated by 1 and 2 over the syllable 3 in the line after numeral 1=1ɜ2 [M. - When *ardhedopāya* follows, the first syllable of the former *parvan* is elongated.]

अभ्यः ॥ ५० ॥

The syllable *bhya* is not elongated in the *ardhedopāya* of the Udvaṁśīyasāman [Ūha Sat 719] - e.g. *bhyā*[1][na]ā∫32[2]ūvā∫3/ū[2]p.

आन्धीगवे च द्वितीयम् ॥ ५१ ॥

And in the Āndhīgavasāman [Ūha Daśa 12], the second syllable of *upāya* i.e. *upadrava* is elongated, e.g. yo[2]∫2dī.

असन्तु ॥ ५२ ॥

In the same *sāman*, in the third *stotrīyā*, there is no elongation of *sa* of *santu* in the *parvan* yā[2]∫2sa[1].

स्वारे च पर्णे योनौ ॥ ५३ ॥

And in the Svārasauparṇasāman [Ūha Ahī 548], (the second syllable of *upadrava* is elongated), in the *yoni*. e.g. *rāmāi* [2][ra] [1] [Not so in the second *stotrīyā* - e.g. cavṛ[2][1]].

पृष्ठे चाजिगसुरूपाणां च ॥ ५४ ॥

And the second syllable of *upadrava* in the *Pṛṣṭha* and also [Ūha Ahī 644] in the Ājiga and *Surūpa* is elongated in *yoni* only. e.g. tū[2][1]tāidhā∫23yā[2]∫343ḥ (in the first *stotrīyā*); there is no elongation in the second and the third *stotrīyās*. Second *stotrīyā* - bhi[2][ra]māta ...; third *stotrīyā* - ṣū[2][ra]yāmā ....° Ājiga [Ūha Daśa 209] - mā[2][1]ṅiśrā .... (first *stotrīyā*), GGG 468.3 - the second syllable of *upadrava* is elongated in the *yoni*

only - *tā́vāisū́*∫23 ....., else where there is no elongation. Surūpādya [Ūha Daśa 157], hā́dharmā́...., Surūpottara [Ūha Ahī 532], (in the third *stotrīyā*) - rvā́dhāā́ .....

मीढे व्यम् ॥ ५५ ॥

In the Paurumīḍhasāman [Ūha Sat 718], the palatal which is the second syllable of *upadrava*, is elongated. e.g. mitāivā∫2345 ....(tālavya te). There is no elongation of the syllable other than the palatal.

अशी ॥ ५६ ॥

In the Paurumīḍhasāman [Ūha Sam 361], the syllable *śī* of *aśīmahi* is not elongated in the *parvan* āśīmā .....

गीथाद्यं कावे ते ॥ ५७ ॥

In the Kāvasāman [Ūha Eka 471], the syllable *te* at the beginning of *udgītha* is elongated. - tāiviañjatāi.

ज्ञीये स्वासु पुना देवः ॥ ५८ ॥

In the Yajñāyajñīyasāman in its own *ṭṛca* beginning with *punānaḥ* and *devaḥ*, (the first syllable of *udgītha* is elongated), [Ūha Daśa 14], (first *stotrīyā*), *ā́* irāirā, (second *stotrīyā*) - *māitrām*, (third *stotrīyā*) - *māhā*; Ūha Daśa 212 - (first *stotrīyā*) - *ā́* pōvasā, (second *stotrīyā*) - *dāivo*, (third *stotrīyā*) - *sādhā*; [Ūha Eka 406], (first *stotrīyā*) - pūrṇāmvivā, (second *stotrīyāi*) *vōdāi*, (third *stotrīyā*) *dāivāḥ*.

आद्यायामन्यत्र ॥ ५९ ॥

In the Yajñāyajñiyasāmans other than the above three, the first syllable of *udgītha* is elongated in the first *stotrīyā* only. e.g. [Ūha Ahī 586], (in the first *stotrīyā*) - sōmaḥpunā. [In the other two *stotrīyās* it is not elongated - second *stotrīyā*: upriyā; third *stotrīyā*: ojiṣṭhastamā ....]

प्रमंह्याद्ययोर्भात् ॥ ६० ॥

In the Pramaṁhiṣṭhīyasāman [Ūha Daśa 65], in the first two *stotrīyās* only, there is the elongation of the syllable coming after the *stobha*. [first *stotrīyā* - after the *stobha* aū∫3hō in the *parvan* stōtāsō∫3ā∫3; second *stotrīyā* - dhōdyūmni∫3yā∫3; there is no such elongation in the third *stotrīyā* - vājāibhi∫3rā∫3.

रिष्ठाः शाम्मे ॥ ६१ ॥

In the Śāmmadasāman [Ūha Ahī 582], the syllable ṣṭhā is elongated in the *parvan* - giriṣṭhāai∫2 .....

त्रे वैश्वामित्रे ॥ ६२ ॥

In the Vaiśvāmitrasāman [Ūha Sat 757], the syllable *tre* is elongated. Third *stotrīyā* - *tre* ā∫2vyā∫234tā.

कृते थे तुरीयं सर्वत्र । षष्ठं ध्वक्षयोः ॥ ६३ ॥

In the Hāviṣkṛtasāman, the fourth syllable of *udgītha* is elongated everywhere (i.e. in all the Hāviṣkṛtasāmans) and the sixth syllable followed by *dhva* and *kṣa* is also elongated. [Ūha Daśa 195] - mándra[2]ra[1]ra ojāi; ṣṭhoādhvaʃ23rāi here the sixth syllable is followed by *dhvā*. [Ūha Ahī 585] - moākṣāʃ23rāt the sixth syllable *ā* is followed by *kṣā* (pavitresomaakṣarat).

[M. splits this sūtra into two sūtras as कृते थे तुरीयं सर्वत्र । षष्ठं ध्वक्षयोः]

पाजे थे भे दैर्घ्ये ॥ ६४ ॥

In the Dairghaśravasasāman [Ūha Prā 840], in the *udgītha*, the syllables *pā* and *je* are elongated when followed by *stobha*. [Second *stotrīyā* - ūrjonapā[2]ra[1]ra / oʃ3hā / ; third *stotrīyā* - bhūvadvājāi / oʃ3hā / . (vāje.)

परे सर्वत्र ॥ ६५ ॥

In the next sāman, the former syllable is elongated when followed by *stobha* every where. Dairghaśravasasam [Ūha Prā 840] - first *stotrīyā* - jātavedasām[2]ra[1]ra / oʃ3hā; [Ūha Daśa 184] - apsuantarā / oʃ3hā; bhiṣpārisravā / oʃ3hā.

अककुभि ॥ ६६ ॥

In the Dairghaśravasasāman based on *kakubh chandas*, the syllable followed by *stobha* is not elongated. [Ūha Prā 840] - in the second and third *stotrīyās* that are in the *kakubh chandas* in the *parvans* - yāmaśmāyuh / oʃ3hā and bhūvadvṛdhe / oʃ3hā.

हव्ये त्सिबायाम् ॥ ६७ ॥

In the Vaitahavyasāman [Ūha Daśa 18], the syllable followed by *tsibā parvan* is elongated (*tsibā parvan* = sāʃ2ibāʃ234auhovā); [first *stotrīyā* - ṇāi / nāʃ2māʃ234auhovā; second *stotrīyā* - *vāi* / tāʃ2nāʃ234auhovā.

अयादौ ॥ ६८ ॥

When the *tsibā parvan* begins with the syllable *yā* the former syllable is not elongated - [Ūha Daśa 18] (third *stotrīyā*) — a / yāʃ2māʃ234auhovā.

घृतनिधनसांवर्तयोराद्यायाम् ॥ ६९ ॥

In the Ghṛtanidhana i.e. Ghṛtaścunnidhana sāman [Ūha Daśa 27] and in the Sāṁvartasāman [Ūha Daśa 172], there is the elongation of the syllable followed by *tsibā* in the first *stotrīyā* only. [Ūha Daśa 27] - syāgāiḥ / vāʃ2nāʃ234auhovā; [Ūha Daśa 172] - svataḥ / pāʃ2rthūʃ234auhovā (Second *stotrīyā* - nvataḥ) third *stotrīyā* - manoḥ //

Prapā. V. Second Khaṇḍa ends.

3rd Khaṇḍa begins —

घमृगाद्यं तमसे ॥ १ ॥

In the Sahodairghatamasasāman [Ūha Kṣu 870-71], the long first syllable of the *ṛc* is elongated. [Ūha Kṣu 870] (in the third *stotrīyā*) — hā^{1}ubodhā^{2}; [Ūha Kṣu 871] — (in the third *stotrīyā*) — hā^{1}ubhūrā^{2}i.

यश्च ॥ २ ॥

And the syllable *ya*, the first syllable of the *ṛc*, though short, is elongated. [Ūha Kṣu 870] — hā^{1}uyāstā^{2}i (*yaste*)

परात्सर्वत्र ॥ ३ ॥

In the Sahodairghatamasasāman [Ūha Kṣu 870], the syllable after the second syllable of the *ṛc* is elongated in all cases. [1st *stotrīyā* - hā^{1}upibā^{2} / so^{1}mamī^{2}ndra; second *stotrīyā* - hā^{1}uyāstā^{2}i / mā^{1}dō^{2}yūjiyāḥ; third *stotrīyā* - hā^{1}ubodhā^{2} / sū^{1}me^{ra}mā^{2}ghavan.

नाहम् ॥ ४ ॥ [पादतुरीयम्]

In the Sahodairghatamasasāman [Ūha Kṣu 881], the third syllable of the *ṛc* is not elongated in the case of *aham* - (*tava aham*) — hā^{1}utavā^{2} / ahā^{1}mśō^{3ra}. [The fourth syllable of the quarter is elongated; *ahām* [M. takes नाहम् and पादतुरीयम् as separate *sūtras*, Śiv. includes the पादतुरीयम् in sūtra 5.] [Nānā includes *pādaturīyam* in sūtra 4 but does not number it.].

वात्सप्रे त्रिष्टभि ॥ ५ ॥

In the Vātsaprasāman based on the *Triṣṭubh* metre [Ūha Daśa 79], the fourth syllable of each quarter is elongated - first *stotrīyā* - [2]so^{3ra}mā^{1}ḥpavā[2]jā^{1ra}nitā[2]dā^{1ra}i, [2]jā^{1ra}nitā[2]gnā^{1ra}iḥ, [2]jā^{1ra}nitē[2]ndrā^{1ra}; these four are the illustrations in the case of the four quarters of the first *ṛc* of the *tṛca* in this *sāman*.

पाष्टे च दीर्घे ॥ ६ ॥

In the Vātsaprasāman based on the *Triṣṭubh* metre [Ūha Daśa 79], the fifth and the eighth long syllables of each quarter of the *ṛc* are elongated. (e.g. somaḥpavate janitā) — tē^{2}já^{1}ni / tā^{2}ma^{ra}tī^{ra}nām.

स्य त्रम् ॥ ७ ॥

The syllables *sya* and *tra* though short are elongated in the above *sāman* - e.g. [2]jā^{1ra}nitē^{2}ndrā / syā^{2}já^{1}ni / (janitendrasya); and [2]sō^{3ra}mā^{1}ḥpavā^{2}i / trā^{2}má^{1}ti (somaḥpavitram)

षा– णी दान्ते ॥ ८ ॥

In the same *sāman* the syllable *ṣā* and *ṇī* coming at the end of the quarter are elongated. e.g. (third *stotrīyā*) - nō^{2}manī^{ra}ṣāḥ; mā^{2}vara^{ra}ṇī.

क्षौद्रेऽतिचतुर्थम् ॥ ९ ॥

In the Vātsaprasāman, in the *ksudra parvan* [Ūha Kṣu 899], the syllable crossing the fourth syllable i.e. the fifth syllable, is elongated. e.g. — [2] 1ra purojitāi / vo (this is a particularity in the *anuṣṭubh* metre)

ती च ॥ १० ॥

And in the above *sāman*, the syllable *ti*, the fourth syllable is elongated. e.g. [2] 1ra purojitāi (purojiti)

धीगवे स्तावषष्ठं प्रत्युत्क्रामति सर्वत्र ॥ ११ ॥

In the Āndhīgavasāman the sixth syllable of *prastāva* has *pratyutkrama* every where e.g. [Ūha Eka 476] — in the *parvan* parityamhāryatā∫1ṃharāim, the sixth syllable *tā* gets higher note i.e. *prathama svara* (*Pratyutkrama* is of three *mātrās*- e.g. dviryaṁ pañcasyā∫1śāsām; indrāyasomapā∫1tāvāi). These three illustrations belong to the first, second and third stotrīyās respectively.

चमं योनौ ॥ १२ ॥

In the Āndhīgavasāman [Ūha Daśa 12], the fifth syllable has *pratyutkrama* in the *yoni*. (e.g. purojitīvo∫1ndhāsāḥ; in GGG 545.6 - i.e. the *yoni*; the *parvan* is purojitīvo∫4ndhāsāḥ).

पर्यूषु विशस्त्वां रि त्वन्द्यां च ॥ १३ ॥

In the Āndhīgavasāman beginning with *paryūṣu* [Ūha Daśa 219] there is *pratyutkrama* in paryūṣupradhā∫1nvāvā; in [Ūha Ahī 423, beginning with *viśoviśo* in the *parvan* viśoraviśoraviśovo∫1atāithāim; Ūha Ahī 612 beginning with *pavasva*, in the third *stotrīyā*, tvāmdyāñcamahā∫1ivrātā, the fifth syllable in these cases of the *prastāva* has *pratyutkrama*.

[Sūtras 12 and 13 are taken by Śiv. as one sūtra i.e. the fifth syllable of Āndhīgava has higher note in *yoni*, paryūṣu, viśaḥ, tvāṁri, and *tvandyām*]

द्विपदास्वाद्यम् ॥ १४ ॥

In the Āndhīgava with two quarters, [Ūha Prā 848], the first syllable has *pratyutkrama* e.g. pā∫1vāsvā.

आइन्द्रा सोमाभिधा ॥ १५ ॥

In the above sāman, there is *āindrā parvan* in the case of the words *soma* and *abhidhā*. (āindrā = ā∫2indrā∫23). e.g. so∫23mā / bhā∫23idhā. (ā∫2indrā∫23 occurs in GGG 465.1)

म्रे तृतीये वार्धस्वतन्वाराता शता ॥ १६ ॥

In the Vāmrasāman [Ūha Sam 278], in the third quarter, there are three *parvans* namely, *vārdhasvatanvā*, *arātā* and *śatā*, (vārdhāsvatanvā, ārātēḥ and

śā[3]tā[2]m, respectively are the three parvans). They are there in the *parvansā*[1] mudrā[2]syā[ra], dhivā[2][1]iṣṭāpe[2^] and mā[3]nā[2]uvā∫3. The underlined syllables have elongation. [The third quarter is — samudrasyādhiviṣṭāpe maniṣiṇāh. [According to Śiv. vārdhasvatanvā is seen in *sāmudrā[1]syā[2][ra]*, Ārāteḥ in dhivā[2][1]iṣṭāpe[2] and Śatām in *mā[3]nā[2]uvā∫3.*]

अदब्धायां त्वान्धा मध्ये ॥ १७ ॥

In the Vāmrasāman, in the third *stotrīyā* beginning with *adabdhāḥ*, in place of the middle *parvan ārātā*, there is *āndhā* (Ūha Ahī 604] — sū[1]te[ra]citvā[2] / psū[2]mā[1]dā[2][ra] / mā[3]ā[2]uvā∫3 (āndhā = ā[1]ndhā[2])

मान्गो च मागायतोपहिता ॥ १८ ॥

In the Vāmrasāman [Ūha Daśa 87], beginning with *soma uṣvāṇaḥ*, in the middle *stotrīyā* the *āndhā parvan* comes in the middle, before it there is the *māgāyatā parvan* (in place of vā[1]rdhasvā[2][ra]tanvā[ra]). [mā[2]gā[ra]yā[2]tā = māgāyata] — [The three *parvans* are — ā[1]nū[ra]pe[2ra]gō[ra] / mā[1]ngō[2] / bhi[3]rā[2]uvā∫3. *Māgā parvan* comes in GGG 388.1.] [M. and Śiv read — *māgāyatā*). (Māgāyatā has four syllables.)

तुवि शुद्धीयौदलयोः ॥ १९ ॥

In the Padanidhanaśuddhāśuddhīyasāman [Ūha Daśa 165] and in the Audalasāman [Ūha Daśa 168], in the word *tuvidyumnam*, the syllable *vi* is elongated in the *parvan* tu[2]vā[1]idyū∫23mnā[2]∫3m; [as per the *yoni* there should have been the non-elongation of *vi*. See uttarārcika 588.1 ....तुविद्युम्नं विभासहम् ॥ १ ॥]

धारं वाचः साम्रि ॥ २० ॥

In the Vācaḥ-sāman [Ūha Sam 259], in the second *stotrīyā*, the syllable *dha* of *sahasradhāram* is elongated in the *parvan* sā[1]hasra*dhā*[2].

सिते थे द्वितीयम् ॥ २१ ॥

In the Āsitasāman based on the Gayatrī metre, [Ūha Daśa 160] the second syllable in the *udgītha* is elongated. e.g. yu[1]ṣāgindraṅgacchatū[2]tau∫2 etc. (āyuṣag)

आयास्य आन्धान्तः ॥ २२ ॥

In the Triṇidhana-āyāsyasāman [Ūha Daśa 41], the last syllable of *āndhā* is elongated — e.g. rā[1]yā[2]ā[3]∫234.

असंयोगे ॥ २३ ॥

When a conjunct consonant follows *āndhā*, the elongation is not there — sā[1]dā[2]tprā[3]∫234tnā[5]m [M. combines sūtras 22 and 23]

द्वैगतेऽभिगीतात् ॥ २४ ॥

The syllable coming after *abhigīta* is elongated in the Dvaigatasāman [Ūha Ahī 619] .... [2]ā[a]psū[a]ntārā∫2 (apsvantara). M. illustrates .... dhā[a]rmāṇā∫2 [Ūha Daśa 150] (dharmaṇā)

वमाच्च प्रसोमप्रान्त्ययोस्तवमध्यमायां च तृतीये ॥ २५ ॥

In the Dvaigatasāman based on the *tṛca* beginning with *prasoma* [Ūha Sat. 690], in the third quarter, the syllable coming after the ninth, is elongated in the first and the third *ṛcs* and also in the (Ūha Ahī 648) in the middle *ṛc* in the third quarter, the syllable after the ninth is elongated. e.g. [Ūha Sat 690] — first *stotrīyā*- $\overset{1}{\text{p}}\text{ayas}\overset{ra}{\text{ā}}\text{madir}\overset{ra}{\text{o}}\text{najāgṛ}\overset{2}{\text{ī}}\text{ʃ}\overset{1}{\text{v}}\text{ī}\overset{2}{\text{h}}$; third *stotrīyā* — $\overset{1}{\text{h}}\text{invantyapas}\overset{ra}{\text{o}}\text{yathārā}\overset{2}{\text{ī}}\text{ʃ}\overset{1}{\text{th}}\text{ā}\overset{2}{\text{m}}$; [Ūha Ahī 648] — in the middle *stotrīyā* $\overset{[2]}{\text{a}}\overset{1}{\text{h}}$annaktamutas$\overset{ra}{\text{o}}$*mā*$\overset{2}{\text{t}}$ʃ$\overset{1}{\text{d}}$ivāʃ$\overset{2}{\text{ī}}$ — here, the third quarter is to be understood every where and not the tenth syllable of the *parvan*. ([Ūha Sat 690] — the third quarter aṁśoḥpayasāmadironajāgṛvih - jā is the tenth syllable; tamīmhinvantya pasoyathāratham. [Ūha Ahī 648] — tavāhamnaktamutasomatedivā — in this illustration *ma* becomes the tenth syllable if we read it as *tava* and *aham*)

बृहत्यौ होवायाः परं षष्ठमक्षरं कृष्यते ॥ २६ ॥

In the Bṛhatsāman [RG Daśa 5] the sixth syllable after *auhovā* has *karṣaṇa*. $\overset{[1]}{\text{[drāsāʃ}}\overset{3ra}{\text{3}}\overset{4ra}{\text{1}}\overset{5}{\text{t}}$ — $\overset{3ra}{\text{a}}\overset{4ra}{\text{u}}\overset{5}{\text{hovā}}$ / $\overset{2}{\text{v}}\overset{1}{\text{ṛ}}$trāiṣuvāi / drāsāʃ31t] (vṛtreṣvindrasatpatim).

त्वमग्न आद्यायामाद्यम् ॥ २७ ॥

In the Bṛhatsāman [RG Sam 64], beginning with *tvamagne*, the first syllable after *auhovā*, in the first *ṛc*, has *karṣaṇa* e.g. $\overset{2}{\text{ṣ}}\text{ā}$ʃ31m.

मध्यमायां तृतीयम् ॥ २८ ॥

In the middle *stotrīyā* of the above *sāman*, the third syllable after *auhovā* has *karṣaṇa* — (e.g. $\overset{3ra}{\text{a}}\overset{4ra}{\text{u}}\overset{5}{\text{hovā}}$ / $\overset{1}{\text{bh}}$āiḥ / $\overset{2}{\text{y}}$ājāʃ31/

उत्तमायां चतुर्थम् ॥ २९ ॥

In the third *stotrīyā* of the above *sāman* the fourth syllable after *auhovā* has *karṣaṇa* — e.g. $\overset{2}{\text{c}}\overset{1}{\text{a}}$dāi / $\overset{2}{\text{v}}$āāʃ31.

अनुष्टुप्प्रथमायां च ॥ ३० ॥

In the Bṛhatsāman based on the *anuṣṭubh* metre [RG Sam 61] also in the first *stotrīyā*, the fourth syllable after *auhovā* has *karṣaṇa* — e.g. $\overset{2ra}{\text{ś}}\overset{1}{\text{v}}$ānām / śnāthāʃ$\overset{2}{\text{3}}$1i.

श्येनोत्तरयोर्द्वितीयम् ॥ ३१ ॥

In the Bṛhatsāman employed in the Śyena sacrifice, [RG Daśa 5], the second syllable after *auhovā* has *karṣaṇa* in the second and third *stotrīyās* — e.g. second *stotrīyā* — $\overset{1}{\text{j}}$rāhāʃ$\overset{2}{\text{3}}$1; third *stotrīyās* — $\overset{[1]}{\text{y}}$āmāʃ$\overset{2}{\text{3}}$1i; (this sāman is based on *pragātha*).

सप्तमं किमित् पूर्वयोः ॥ ३२ ॥

In the Bṛhatsāman beginning with *kimitte* [RG Eka 85], in the first and second *stotrīyās*, the seventh syllable after *auhovā* has *karṣaṇa* — e.g. first *stotrīyā* — $\overset{2ra}{\text{p}}\overset{1}{\text{oā}}$smadā / pagūhāʃ31ḥ; second *stotrīyā* — $\overset{2}{\text{gṛ}}\overset{1}{\text{ṇ}}$āmitā / vasāmāʃ31/

तव मध्यमायां च ॥ ३३ ॥

And in the Bṛhatsāman beginning with *tavāham* [RG Kṣu 194], after *auhovā* there is *karṣaṇa* in the middle *stotrīyā* e.g. — $\overset{2}{\text{a}}\overset{1}{\text{hānnaktām}}$ / utāsó∫31.

गौशृङ्गेऽष्टादशविंशे ष्टुभि ॥ ३४ ॥

In the Gauśṛṅgasāman, based on the Triṣṭubh metre [Ūha Kṣu 919], in the *udgītha*, the eighteenth and the twentieth syllables have *karṣaṇa* — e.g. $\overset{1ra}{\text{nō}}$asadaccan$\overset{ra}{\text{ū}}$ṣusapantiyammithun$\overset{ra}{\text{ā}}\overset{ra}{\text{sō}}nik\overset{ra}{\text{ā}}$mā∫2dhv$\overset{1}{\text{ā}}$ryā∫2/

[ष्टुभि is taken by M. at the beginning of the sūtra 35 and not at the end].

ष्टुभि ज्ञीये तृतीयेऽन्त्यमाइन्द्रादिः ॥ ३५ ॥

In the Yajñāyajñīyasāman based on the *Triṣṭubh* metre (Ūha. Sat. 751), in the third quarter, the final syllable becomes the first of *ā indrā*. [e.g. in the first *stotrīyā*—k$\overset{[1]ra}{\text{ā}}$mā∫23$\overset{2}{\text{ā}}$; second *stotrīyā* — $\overset{[1]ra}{\text{ū}}$tī∫23s$\overset{2}{\text{ā}}$; third *stotrīyā* — d$\overset{[1]}{\text{a}}$jñā∫23ss$\overset{2}{\text{ū}}$.] (āindrā = $\overset{1}{\text{ā}}$∫23indr$\overset{2}{\text{ā}}$. The third quarter ends with the word *nikāmāh* in the first ṛc.

सोमः प्राष्टमम् ॥ ३६ ॥

In the Yajñāyajñīyasāman [Ūha Kṣu 899], based on the *ṭṛca* beginning with *soma.*, in the first *stotrīyā*, in the third quarter, the eighth syllable becomes the first of *ā indrā* [e.g. j$\overset{1}{\text{a}}$nā∫2i$\overset{1ra}{\text{tā}}$gn$\overset{ra}{\text{ē}}$rjani/$\overset{ra}{\text{tā}}$sū∫23$\overset{2}{\text{rī}}$.]. (janitāgnerjanitāsūryasya).

इवप्री च पज्र-रन्ध्र-पूर्व-स्त्रौग्मतेषु ॥ ३७ ॥

And, in the Pajra and Sraugmata *sāmans* in the third quarter, in the second *parvan* and in the first Aukṣṇorandhra sāman, in the third quarter, in the third *parvan, ivaprī parvan* takes place. e.g. Pajra [Ūha Sam 235] — first *stotrīyā* - $\overset{1ra}{\text{sā}}$mā∫$\hat{2}\overset{3}{\text{d}}\overset{5}{\text{ā}}$∫234ir$\overset{5}{\text{ā}}$h; Prathamaauksṇorandhra [Ūha Daśa 102] — $\overset{1ra}{\text{nō}}\overset{3}{\text{ā}}$∫$\hat{2}$ vy$\overset{5}{\text{ā}}$∫234y$\overset{5}{\text{ā}}$i/ (in the second *stotrīyā*); Sraugmata [Ūha Ahī 658] — sm$\overset{1}{\text{ā}}$v$\overset{3}{\text{ā}}$∫$\hat{2}$iṣp$\overset{5}{\text{ā}}$∫234t$\overset{5}{\text{ā}}$i (second *stotrīyā*). [Ivaprī parvan = $\overset{1}{\text{i}}$vā∫$\hat{2}\overset{3}{\text{p}}\overset{5}{\text{r}}\overset{5}{\text{ā}}$∫234y$\overset{5}{\text{ā}}$m. It occurs in GGG 5.2. As per *yoni* the first syllable has elongation which is prohibited by this *sūtra*. Śiv takes the word *pūrva* relating to both Aukṣnorandhra and Sraugmata *sāmans*.]

न योनौ ॥ ३८ ॥

There is no *ivaprī* in the *yoni*: GGG 288.2 and 3 $\overset{1}{\text{tāva}}$∫$\hat{2}\overset{3}{\text{r}}\overset{5}{\text{ū}}$∫234$\overset{3}{\text{ṇ}}\overset{5}{\text{ā}}$m of Pajra; first Aukṣṇorandra, first stotrīyā - $\overset{1}{\text{p}}$ūrū∫2sp$\overset{3}{\text{ṛ}}$∫234h$\overset{5}{\text{ā}}$m; Sraugmata - first *stotrīyā* — $\overset{1}{\text{p}}\overset{3}{\text{ā}}$nī∫$\hat{2}\overset{3}{\text{y}}\overset{5}{\text{ā}}$ ∫234s$\overset{5}{\text{ī}}$ [The first syllable is elongated.]

ऽव उतद्विषा ॥ ३९ ॥

In the Māṇḍavasāman [Ūha Sat 775] there is the *utadviṣā parvan* in the *udgītha* in the third quarter — (Ūtadviṣā = $\overset{1}{\text{u}}$tādv$\overset{3}{\text{ā}}$∫iiṣ$\overset{5}{\text{ā}}$∫2h) e.g. $\overset{1}{\text{p}}$ūrūṇ$\overset{3}{\text{ā}}$∫1iv$\overset{5}{\text{ā}}$∫2 — there is elongation of the third syllable and not of the first in the third quarter.

अयोनौ ॥ ४० ॥

Not in the *yoni*. In the *yoni* GGG. 40. 1 and 2, there is no elongation of the third syllable in the third quarter e.g. ādā∫1śuṣe∫2.

हिन्वा विशीयेऽताइथ्यामादिः ॥ ४१ ॥

[M & Śiv have *hinva* in place of *hinvā*]

In the Viśoviśīyasāman beginning with *hinvā*^{ra} ..... [Ūha Daśa 170], in the *udgītha*, the first syllable of *atāithī parvan* is elongated — e.g. jāmā∫23yāḥ. (*atāithī parvan* = ātā∫23ithīm GGG 5.1)

योनौ च ॥ ४२ ॥

And in the *yoni* of Viśoviśīya (GGG. 87.1), the first syllable of *atāithi* is elongated — e.g. *dūrā*∫23yām

स्वासु शने द्वितीयपादद्वितीयम् ॥ ४३ ॥

In the Auśanasāman, based on its own *tṛca* [Ūha Daśa 4] the second syllable of the second quarter is elongated — e.g. first *stotrīyā* nṛbhāiḥ pūnā; second *stotrīyā* — āśāstihā; third *stotrīyā* — [2] ṛbhūrdhīrāh^{2ra}. [नृभिः, अशास्तिहाः, ऋभुर्धीरः]

अन्त्यायां चान्त्यस्य ॥ ४४ ॥

In the above *sāman*, in the third *stotrīyā*, the second syllable of the final quarter is also elongated. e.g. apāiciyām.

गीथोपान्त्यं त्रीषु बोधीये ॥ ४५ ॥

In the Jarābodhīyasāman, based on the Gāyatrī metre [Ūha Eka 428], the penultimate syllable of *udgītha* is elongated. (first *stotrīyā*) - [2] miyādādāi^{ra}; second *stotrīyā* — [2] marudbhāyāḥ third *stotrīyā* — [2] nuṣāṇām. (Ūha Ahī 629 = [2] vākṛṣṭā yāḥ).

न योनौ ॥ ४६ ॥

And not in the *yoni*. The penultimate syllable of Udgītha is not elongated in the *yoni*. (GGG 15.2) — [2] yājñiyāyā^{1ra}.

प्रवाज्याद्यायां च ॥ ४७ ॥

In the Jarābodhīyasāman beginning with prāvājiyovā^{ra} [Ūha Kṣu 930] — in the first *stotrīyā*, the penultimate syllable of *udgītha* is also elongated; e.g. dhārastāirāḥ^{2ra} (sahasradhārastiraḥ)

उपायद्वितीयं काण्वे योनौ ॥ ४८ ॥

In the Kāṇvasāman [Ūha Daśa 20], the second syllable of *upadrava* is elongated in the *yoni* (i.e. first *stotrīyā*) — [e.g. ū/kthāi.] (ukthebhiḥ)

सिष्ठे च ॥ ४९ ॥

And in the Vāsiṣṭhasāman called Idāvāsiṣṭha, [Ūha Ahī 637], the second syllable of *upadrava* is elongated in the *yoni* only — e.g. śatāśrū∫2345tā∫656i.

हारद्वितीयं नदे पुरोजित्याम् ॥ ५० ॥

In the Nānadasāman based on the *tṛca* beginning with *purojiti*, [Ūha Daśa 78], the second syllable of *pratihāra* is elongated - (e.g. first *stotrīyā* — sā^{1}khā^{2}yo^{1}dī^{2}; second *stotrīyā* - ā^{1}indū^{2}rā^{1}śvā^{2}ḥ; third *stotrīyā* - yā^{1}jñā^{2}yā^{1}sā^{2}.)

हविषे च सवाज्यक्षायाम् ॥ ५१ ॥

In the Sauhaviṣasāman [Ūha Daśa 135], in the middle *stotrīyā* beginning with sā^{1}vā^{2ra}jiyā^{2}kṣāḥ (Ārcika—savājyakṣāḥ). The second syllable of *pratihāra* is elongated— e.g. go^{2ra}bhā^{1}iśśrā∫234ihā^{5}i.

श्रुध्ये च नौ ॥ ५२ ॥

In the Śrudhyasāman [Ūha Eka 421], the second syllable of *pratihāra* is elongated in the *yoni* only. e.g. a^{2}sma^{1}i^{2ra}dehi .... (asmedehi).

रन्ध्रे चोत्तमायाम् ॥ ५३ ॥

In the Aiḍa-aukṣṇorandhrasāman [Ūha Daśa 103] the second syllable of *pratihāra* is elongated in the third *stotrīyā* — e.g. go^{1ra}bhāirañjā^{2}∫3.

आद्यं ध्यमायाम् ॥ ५४ ॥

In the above *sāman*, in the middle *stotrīyā*, the first syllable of *pratihāra* is elongated — e.g. *vā*^{1}rṣo^{ra}ca^{2}∫3i.

तृतीयमाद्यायाम् ॥ ५५ ॥

In the first *stotrīyā* of the *sāman* the third syllable of *pratihāra* is elongated — e.g. pa^{1}vamānā^{2}∫3.

[M— after sūtra 55, the following sūtras are given by M]

दाशस्पत्ये चाद्ये ॥

In the [Ūha Daśa 95] —in the first *pratihāra*, in the second *stotrīyā*, the third syllable is elongated — e.g. ^{2}indu^{1}rāindrā (indurindrasya).

अ योनौ ॥

There is no such elongation in the *yoni* (i.e. first *stotrīyā*) — e.g. ha^{2}nta^{1}irakṣo.

उत्तरे वसो राधोत्तरयोः ॥

In the latter two *stotrīyās*, in the latter *pratihāra*, *vasorādhā parvan* takes place— e.g. second *stotrīyā* - de^{2ra}vo^{1}dāivā^{2}; third *stotrīyā* - da^{2}śā^{1}kṣāipo^{2} (*vasorādhā* = va^{2}sō^{1}rādhā^{2}, GGG 41.1)

These three *sutras* are given in Sharmas edition in the foot-note on page 220 of the Volume II.]

बोधीये प्रवाज्याद्ययोर्गीथे तृतीयं द्विः कृष्टम् ॥ ५६ ॥

In the Jarābodhīyasāman beginning with *prāvā*^{2}*jiyovā*^{ra} [Ūha Kṣu 930], the third

syllable of *udgītha* has twice *karṣaṇa* in the first two *stotrīyās* — e.g. first *stotrīyā* kṣāḥ/ sāhā23srā; second *stotrīyā* - same illustration.

चतुर्थमन्त्यायाम् ॥ ५७ ॥

In the above *sāman* the fourth syllable of *udgītha* is elongated in the third *stotrīyā* — e.g. hoi/indrā syā23kū - (yāhi indrasya).

वाशे ध्यमपादयोरन्त्यानि त्रीणि ॥ ५८ ॥

In the Vāśasāman [Ūha Sat 702], the three final syllables of the middle quarter are elongated ..... arṣā1sā2i; ..... sāidā1sā2i etc. (*arṣasi, sīdasi* etc.)

चत्वारि पिबन्तमयं तं हि ॥ ५९ ॥

In the Vāśasāman [Ūha Ahī 652], in the quarter beginning with *pibantam, ayam*, and in the [Ūha Sat 706] — beginning with *tam hi*, the four final syllables are elongated — e.g. [Ūha Ahī 652] .... dvayo1dādhā2i (dvayodadhe); ttāo1jāsā2 (natyojasā); [Ūha Sat 706] ..... *ntāmo*1jāsā2.

वैच्छन्दसे कमश्वे र्वा-न-हो-जि-त-स्मै-हृ-शं-थीः-स्य-ग्ने-भिः कृष्टानि ॥ ६० ॥

In the Vaicchan dasasākamaśvasāman [Ūha Prā 825-826], the twelve syllables *rvā, na, ho, ji, ta, smai, hṛ, śam, thīḥ, sya, gne* and *bhiḥ*, have *karṣaṇa* e.g. [Ūha Prā 825] — nārvā1sū, ronā2rurū (naruru) in the first *stotrīyā*; .....asthāddho2tā (asthāt *hotā*), yājā2iṣṭhā (yajiṣṭho) in the second *stotrīyā*; .... marto2yāh (martoyah), āsmā2 isutū (asmai) in the third *stotrīyā*; [Ūha 826] — first *stotrīyā* .... hā2rdāi (*hṛdi*), spṛśā2mṛdhyā (spṛśam); ..... rathā2irā (rathīrṛtasya), tāsyā2bṛhā in the second *stotrīyā*; ..... ragnā2 ivāi (agne) and *śvebhā*2 issumā (śvebhiḥ) in the third *stotrīyā*.

दैर्घे व्रात्याग्निष्टुतोर्गीथद्वितीयसप्तमे कृष्टे ॥ ६१ ॥

In the Vrātyastoma, in the Agniṣṭut sacrifice, in the Dairghaśravasasāman [Ūha Eka 401] and [Ūha Eka 411] the second and the seventh syllables of *udgītha* have *karṣaṇa*. (e.g. Ūha 401 — ktabā2rhiṣomahevā2jā; Ūha 411 — pāhā2utadvitiyā2 yā.

स्वासु द्वितीयषष्ठे ॥ ६२ ॥ [M योनौ in place of स्वासु]

In the Dairghasravasasāman [Ūha Eka 439], the second and the sixth syllable of *udgītha* have *karṣaṇa* in its own *tṛca* — e.g. hotā2mandrojanā2nām.

प्रस्तो तृतीयम् ॥ ६३ ॥

In the above *sāman*, in the *stotrīyā* beginning with prā stomā ..... (i.e. the middle *stotrīyā*), the third syllable of *udgītha* has *karṣaṇa* — e.g. prastomā2yantvagnaye.

मर्मृ चतुर्थम् ॥ ६४ ॥

In the *stotrīyā* of the above *sāman* beginning with mā[2]rmṛjyante[ra].... i.e. the third *stotrīyā*, the fourth syllable of *udgītha* has *karṣaṇa* — e.g. [2]mārmṛjyantā∫2ide[ra]vaya[1]vā[2]ḥ

1. Vaicchandasa means being in the metre other than the Gāyatrī.

थमोच्चद्वितीयं ज्ञीये सर्वत्र ॥ ६५ ॥

In the Yajñāyajñīyasāman when the first syllable has higher svara, the second syllable of the third quarter has *karṣaṇa* everywhere. e.g. [Ūha Daśa 14] — pa[1]prī∫2ṁva[1]yamamṛtam.

ककुभि चतुर्थम् ॥ ६६ ॥

In the above *sāman* based on *Kakubh* metre, the fourth syllable has *karṣaṇa* when the earlier *svara* is higher. (In this *sāman* the second and the third *stotrīyās* are in *kakubh* metre when it has its own metre — second *stotrīyā*. [2ra]ūrjo[1ra]napā∫2tamsā[1]hi; third *stotrīyā* — bhū[1ra]vādvāje∫2ṣva[1]vi.

योनौ वैयश्वे सप्तमम् ॥ ६७ ॥

In the Vaiyaśvasāman [Ūha Daśa 156], the seventh syllable has *karṣaṇa* in *yoni* only when the earlier *svara* is higher (e.g. [2] sa[1ra]trā[2ra]ciyāmaghā[1]vā∫2n).

पञ्चममुत्तरयोः ॥ ६८ ॥

In the second and the third *stotrīyās* of the above *sāman*, when the earlier *svara* is *prathama* the fifth syllable has *karṣaṇa* - e.g. second *stotrīyā* - tā[1]mhisvā-[1ra]rājā∫2mvṛṣabhā[1]m; third *stotrīyā* - [2]u[1ra]tō[2]pā[1ra]mānā∫2m prathamō[1].

एकर्चेऽष्टमम् ॥ ६९ ॥

In the same *sāman* based on one *ṛc* the eighth syllable has *karṣaṇa* (e.g. [1ra]ā[2]ratnā[1ra]dhā[ra]yō[2]nimṛtā∫2.

गीथचतुर्थं च ॥ ७० ॥ [M - गीथे]

In the same *sāman* the fourth syllable of *udgītha* has *karṣaṇa* - e.g. [2]ā[ra]pō[1]vāsā∫2nō[ra]arṣā[1]sā∫23i.

PS. Prapā. V Khaṇḍa three ends.

जास्वरो अवृद्धो द्यः ॥ विच्छन्दःसु बृहदाग्नेये आद्ये जास्वरः अवृद्धो भवति । प्रहूयसायाश्चाद्यमाद्यायाः सर्वासु । सर्वासु विच्छन्दस्सु बृहदाग्नेये (Ūha Ahī 642) स्तोत्रीयासु आद्यायाः प्रहूयसायाः आद्यमक्षरम् अवृद्धं भवति ॥

(जा स्वरः = jā[1]) — e.g. hā[1]/stacyū[2]tā[3]∫234 (1st *stotrīyā*); ñjā[5] - GGG 16.1 — prahuyasā - pra[1]hū[2]yā[3]∫234sā[5]i.] [2nd *stotrīyā* — sū[2]/pratī[2]cā[3]∫234kṣā[5]m; 3rd *stotrīyā* - ā[1]/ jasrā[2]yā[3]∫234 sū[5].11]

The *jāsvara* does not become elongated in the first *prahūyasā* in the Bṛhadāgneyasāman based on the *chandas* other than its own in the *stotrīyās*; the first syllable of the first *prahūyasā* is not elongated.

अनाद्यम् ॥

In the latter *prahūyasās* there is the elongation of the first syllable - e.g. pā/ tāimāthā∫234vyūm [Ūha Ahī 642].

तरे हारादिः ॥ १ ॥

In the Rathantarasāman [RG Daśa 1], the syllable at the beginning of *pratihāra* is elongated (everywhere) āiśānāmā∫23indrā∫3.

अनुत्तरयोः स्वासु ॥ २ ॥

In the above *sāman* based on its own *tṛca* (i.e. *abhitvā* etc) in the second and third *stotrīyās*, there is no elongation of the first syllable of *pratihāra*— e.g. - second *stotrīyā* - nājātonā∫23jā∫3; third *stotrīyā* — gavyantāstvā∫23hā∫3.

नवे गीथादिः ॥ ३ ॥

In the Mānavottarasāman [Ūha Daśa 85], the first syllable of *udgītha* is elongated — e.g. ādhiṣṇubhiravīnām. (adhiṣṇu)

अयोनौ ॥ ४ ॥

There is no elongation of the first syllable of *udgītha* in the *yoni.* [GGG 54.2] e.g. jyotirjanāyaśaśvate.

शोके मान्त्ययोः ॥ ५ ॥

In the Traiśokasāman [Ūha Daśa 73], the first syllable of *udgītha* is elongated in the middle and the last *stotrīyās* — nāma (namanti); third *stotrīyā* rāibhā (rebhāsaḥ)

विच्छन्दःस्वाग्नेये ॥ ६ ॥

In the Bṛhadāgneyasāman [Ūha Ahī 642], there is the elongation of the first syllable of *udgītha* based on the metre other than the Anuṣṭubh which is its own metre - e.g. āraṇyoḥ (araṇyoh) [M - (page 159 - foot note 1 — जास्वरोऽवृद्ध आद्यः this sūtra is found in some work — the explanation and the illustration are similar to the explanation and illustration given by Sharma in his foot-note, which is stated here earlier].

ककुभे च योनौ ॥ ७ ॥

In the Traikakubhasāman [Ūha Daśa 207], the first syllable of *udgītha* is elongated in the *yoni* (i.e. the first *stotrīyā* only) — e.g. vāsumartāyā∫3dā (*vasu*).

सामराजे च ॥ ८ ॥

And in the Sāmarājasāman also. In the *yoni* only [GGG 555.5], the first syllable of *udgītha* is elongated - e.g. - dā^{1}sō^{ra}nō^{ra}dhanuvā (*acodasāḥ*). There is no elongation elsewhere e.g. [Ūha Sam 263] — trā^{1}nta^{ra}vitatambrā.

पदान्ते काम्पा पदादौ च दीर्घे ॥ ९ ॥

At the end of the word there is *kāmpā* though the syllable is short or long. The syllable at the beginning of the word is elongated only when it is long Vāsiṣṭhasāman [Ūha Daśa 42] - nā^{2}dā^{1}yannāi / ṣi^{2}ʃ3pṛthi. (Kāmpā = kā$^{2\wedge}$ʃ3mpā^{1}raḥ GGG 65.1), when the syllable, at the end of the word is short, (*eṣi*); (GGG 524.4) — de^{2ra}vo^{1ra}de^{ra}vā / nā^{2}ʃ3ñjā^{1}ni (*devānām*); where syllable at the beginning of the word is long. [Ūha Daśa 57] — ti^{2}sro^{1ra}vā^{ra}cāḥ / ī^{2}ʃ3rā^{1}ya (*īrayati*) [vṛdhantā = vṛ^{2}dhā^{1}ntām — This is not properly related to the subject of elongation and non-elongation. Its reference here is occasional. The *kāmpā parvan* is mostly there in the *stotrīyās* based on the *triṣṭubh* metre. Idaṁsaṅghāta — i^{2}dā^{1}ṁtaye/kā^{2}ʃ3mpā^{1}raḥ/ū^{2}tā^{3}e^{4}kā^{5}m. In the Vārāhasāman, [Ūha Ahī 651] — vṛ^{2}thā^{1ra}kṛ^{ra}dā / tā^{2}ʃ3mmī^{1}ma/tē^{2}nā^{3}gā^{4}vā^{5}ḥ. M says that the *kāmpā* is there in the case of one syllable word also as per the statement of the commentator of the Sāmatantra. Illustration — Rājanasāman [RG Sam 67], cā^{2}ʃ3viya/(avyanacca vyanacca)] (Dīpa - The two *parvans* are there in Kāmpā and Vṛdhantā.^{1}*

अ न-जागृविर्देवस्य-क्वम्-चिद्-वावृ-मारु-सूरि-कारि-दाशु-पीतिः ॥ १० ॥

There would be no *kāmpā* but *vṛdhantā* is there in the case of *na, jagṛvih, devasya, kvam, cid, vāvṛ, māru, sūri, kāri, dāśu* and *pītih* — [Illustrations in order— Pārthasāman [Ūha Sam 347] - third stotrīyā — śū^{2}mmi^{ra}śā^{1}rdho / nā^{2}mā^{1ra}ru; Ājyadohasāman [Rg Eka 95] - second *stotrīyā*-sā^{2}i^{1ra}mratho/nā^{2}bhū^{1}ri; Vāsiṣṭhasāman [Ūha Sam 268] - second *stotrīyā* kṣā^{1}ṇo / jā^{2ra}gṛ^{1}viḥ; Sampāvaiyaśva [Ūha Sam 307] de^{2ra}vo^{1ra}de^{ra}vā / syā^{2}mā^{1}tsa / (second *stotrīyā*); Vāsiṣṭhasāman [Ūha Sam 312] - first *stotrīyā* - pū^{2}rū^{1}me^{ra}dhāḥ / ci^{2}tta^{1}ka; second *stotrīyā* - vṛ^{2}kṣā^{1}nnapā / kva^{2}ndhū^{1ra}nal;

1* [If the short or Long syllable at the beginning of these parvans, ends the word, the *parvan* is Kāmpā; if the long syllable begins the word, the *parvan* is Kāmpā- illustrations in order: - short syllable at the end of the word - (Ūha Daśa 42) ṣi^{2}ʃ3pṛthi; long syllable at the end of the word (GGG 524.4) nā^{2}ñjaniʃ long syllable at the beginning as the word - ī^{2}ʃ3rā^{1}yal devānām-nām comes at end of the word in 524.4]

Vāsiṣṭhasāman [Ūha Ahī 673] — first *stotrīyā* - sómo/vāvṛdhé; second *stotrīyā* - śárdho/mārútam; third *stotrīyā* - nayāt/súriye. Auśanasāman [Ūha Ahī 677] - second *stotrīyā* - satódhānām/kāriṇé, Auśanasāman [Ūha Sat 728] - second *stotrīyā* — pratyavartāim/dāśúṣe; third *stotrīyā* nedānīmpāi/ tiraśvi].

राजने च ॥ ११ ॥

And in the Rājanasāman [Rg Sam 67] also, there is no *kāmpā parvan* in the three *stotrīyās*; [first *stotrīyā* - ānuyamvāi/śvema, second *stotrīyā* - śatrurdāsā/ yābhiya/, [third *stotrīyā* - dviryadāi/tetrirbha.]

[Ajāta — राजने चाद्ययोः] ॥

In the Rājanasāman, there is no *Kāmpā* in the first two *stotrīyās*. M.and Śiv read

अ-तृतीये ॥ १२ ॥

Not in the third quarter. There is kāmpā in the third quarter. [illustrations— nōʃ3niri (in the first stotrīyā, third quarter (jājñānani ..../); second *stotrīyā*, āviyanāt/cāʃ3viya (avyanacca vyanacca) .....] M, Nānā and Śiv read Sūtra 12 as आद्ययोरतृतीये ॥

जगतीषु च वाराहे ॥ १३ ॥

And in the Vārāhasāman based on *jagatī chandas*. [Ūha Kṣu 924] e.g. first *stotrīyā*—sómāḥkalā/śeśāta/; second *stotrīyā*- hárimkrīḍā/tāmābhya, ābhidhénā/ vāḥpādya; third *stotrīyā* - yānódōhā/tetrira].

परयोश्चान्त्येषु ॥ १४ ॥

In the two Vāsiṣṭhasāmans following the Vārāhasāman, there is no Kāmpā in the last quarters. [Pūrvavāsiṣṭhasāman (Ūha Kṣu 925) — first *stotrīyā* pājā / sikṛṇu, second *stotrīyā* hinvā / nōajya, third *stotrīyā* - novā/jāmupa/; Vāsiṣṭha sāman [Ūha Kṣu 926] - first *stotrīyā* - nayo/nimghṛta, second *stotrīyā* - vabhāiḥ/ vāsāte/, third *stotrīyā* — vāsā / nāḥpari].

श्यैते गीथषष्ठम् ॥ १५ ॥

In the Śyaitasāman [Ūha Daśa 43], the sixth syllable of *udgītha* is elongated. (e.g. āindramārca/yathāvidāʃ234i etc.)

त्रिष्टुप्सु दशमम् ॥ १६ ॥

In the Śyaitasāman based on the *tṛca* in the *Triṣṭubh* metre, [Ūha Eka 526], the tenth syllable of *udgītha* is elongated — (e.g. in the first *stotrīyā*- jyāiṣṭhāmyatōjajñaugraḥ/tveṣānṛmṇāʃ234ḥ/; vāiśvedviryadetetrirbha/vāntāūʃ1māʃ234ḥ (third *stotrīyā*). [First *ṛc* jyeṣṭhamyatojajñaugrastveṣanṛmṇāh; third *ṛc* viśvedviryadetetrirbhavantyūmāḥ (bhavantiūmāḥ)

मध्यमायां द्वादशम् ॥ १७ ॥

In the middle stotrīyā of the above *sāman*, the twelth syllable of *udgītha* is elongated - rāojāśśatrurdāsāyabhiya/sandādhā∫1tā∫234i (sandadhāti)

नित्रे गीथषष्ठम् ॥ १८ ॥

In the Pūrvajanitrasāman [Ūha Sam 365], the 6th syllable of *udgītha* is elongated. (e.g. first *stotrīyā* - pitāputrebhiyoyā∫1thā∫2/

रु पञ्चमम् ॥ १९ ॥

The fifth syllable of *udgītha* i.e. *ru* in the Pūrvajanitrasāman [Ūha Eka 500], is elongated in the third *stotrīyā* — e.g. girinnapurūbhō∫1jāsā∫2m/

ह्रस्वायां गीथादिर्वार्धा ॥ २० ॥

In the Hrasvābṛhadopaśā [RG Kṣu 163] [i.e. the Vairūpasāman] the beginning of *udgītha* has *vārdhasvatanvā parvan*. [RG Kṣu 163] the beginning of *udgītha* has the *vārdhāsvatanvā parvan* of five syllables — there is the *prastāva* of two quarters. At the beginning of *udgītha*, there is the *māgāyatā parvan* of four syllables. In the Ūhyagāna it becomes *vārdhasvatanvā* of five syllables — *nātvāvājrin*/ sahāsram .... second Vairūpasāman (RG Kṣu 164) — at the beginning of *udgītha* stotārāmit/ dadhiṣe .... vārdhā = vārdhasvātanvā - GGG 52.1. [In the RG Kṣu 163, the varient reading *nātvā vājrintsa* is seen in the Dīpa.]

मागा सोमस्पतिः ॥ २१ ॥

In the Hrasvāvairūpasāman [RG Kṣu 175], in the third *stotrīyā* there is *māgāyatā* (and not vārdhasvatanvā) in the case of somaspatiḥ — somaspātiḥ. [Māgāyata — (GGG. 366.9 — māgāyāta.]

सेधे हाद्वितीये यथर्चं भवति ॥ २२ ॥

In the Utsedhasāman [Ūha Daśa 211], when the stobha *ha* is second, i.e. follows, the prior syllable remains as it is in the *ṛc*. [syāsīdāsī/hā∫31uvā∫23/ (in the *ṛc* we have syasīdasī.)

अषिणो दनः ॥ २३ ॥

Not in the case of ṣiṇaḥ and ḍanaḥ — e.g. [Ūha Eka 457] — in the case of manīṣiṇaḥ it is not as per the *ṛc* — mānīṣāiṇāḥ; similarly in the *utsedha* [Ūha Eka 495], vāmādāṇāḥ (in the *ṛc*, we have devamādanaḥ)].

सर्वत्र पादतृतीयतुरीयं वृद्धम् ॥ २४ ॥

In all the Utsedhasāmans the fourth syllable of the third quarter is elongated— e.g. [Ūha Daśa 211] — ārā∫3tnādhā (āratnadhā ...) [second *stotrīyā* - dūhā∫3nāū; third *stotrīyā* — āpā∫3rchiyām - M. - sāmū∫3drāsyā].

अन्तस्यावृद्धम् ॥ २५ ॥

The fourth syllable of the final quarter is not elongated in all the Utsedhasāmans e.g. in [Ūha Daśa 211] — ³utsó²∫3⁴ra⁴devaḥ; ³prā²tnā²∫3⁴sā⁴dha etc.

वर्ते च ॥ २६ ॥

And in the Abhīvartasāman also — i.e. the fourth syllable of the third quarter has karṣaṇa — e.g. [Ūha Sam 315] — ¹ā²ratnādhā²∫31234ḥ etc.

तृतीयं विश्वासां विश्वास्ते ॥ २७ ॥

In the Abhīvartasāmans [Ūha Sam 269 and Ūha Eka 492], the third syllable of the third quarter has *karṣaṇa-* (elsewhere the fourth syllable has *karṣaṇa*— e.g. Ūha Sam 269 - ¹vāiśva²sā²∫31234m (viśvāsāṁ); Ūha Eka 492 — (in the third *stotrīyā* - ¹vāiśvā²stā²∫31234i viśvāste)

मराय आन्धानन्दे अनुपादम् ॥ २८ ॥

In the Marāyasāman, the *āndhā* and the *nandā parvans* would be there in each quarter e.g. — Ūha Kṣu 900 - ¹ā²gnīm/[2]¹haṛāḥ; ¹hā²stātcyutām; etc. [āndhā = ¹ā²ndhā²; nandā = ²nā¹ndāi]

नन्दायाः स्थाने मागायता परि-दुहा-शकु-पुरः--सखा-तन्दु-दक्षादिषु च ॥ २९ ॥

In the Marāyasāmans there would be *magāyatā parvan* in the place of *nandā parvan* in the following cases — *pari, duhā, śaku, puraḥ, sakhā, tandu* and *dakṣā.* By the word *ādī* it is to be understood preddholpuro, no,tvām śaśvantaḥ in these quarters. [*paridhīm, duhānaḥ, śakunaḥ, purojiti, sakhāyaḥ, tanduroṣām, dākṣayyaḥ, preddho, puro, tvāmśa śvantaḥ*) e.g. [Ūha Kṣu 883] — *¹pā²ri/¹dū²hā/¹śā²kū/*; [Ūha Kṣu 884] - *¹pū²rāḥ/¹sā²khā/¹tā²ndū/*; [Ūha Kṣu 900] — *¹dā²kṣā ²preddhó/¹pū²ró/¹tū²vām/* (Ūha 883 - ¹pā²ri/¹dhā²im rati ²tā²mihi; ¹dū²hā/¹nó²babhrā²ū; ¹śā²kū/¹nā²ivā²pa; Ūha 884 — ¹pū²rāḥ/¹jā²itū²ó; ¹sā²khā/¹yó²dīrghā²jivihviyam; ¹tā²ndū/¹ró²samā²bhī⁴ra.....; Ūha 900 — dākṣā/yyóyó²dā²ma .....; ¹preddhó/¹ā²gnē²dīdihi; ¹pū²ró/¹nó²ajā²sra ....; ¹tū²vā²m/ ¹śā²śvanta²u .....

नन्दापरमेकोच्चम् ॥ ३० ॥

In the Marāyasāman [Ūha Kṣu 900], the *parvan* following *nandā*, has one syllable of higher tone e.g. ¹tā²mā/²gnī¹mā/¹stevā²sa²vo⁴ranyṛṇvan/

द्व्युच्चमिन्द्र ॥ ३१ ॥

The *parvan* after *nandā* in the Marāyasāman [Ūha Kṣu 872], has two syllables in the higher tone e.g. ¹pā²ibā² / ²sō¹mā⁴ran *indra* ²mā²nda.

नावेकं नीचम् ॥ ३२ ॥

In the *yoni*, the *parvan* after *nandā* in the Marāya has one syllable in lower tone— ²nā¹rāḥ / ²dī∫3dhi¹ti (GGG 72.1)

मासु-स-क्षं च ॥ ३३ ॥ (M—मासू .....)

In the case of *ma, asu* and *kṣam*, one syllable has lower tone after *nandā* in the Marāyasāman - [Ūha Kṣu 872] in the third *stotrīyā* - bodhā / sumāi / māghavan; [Ūha Kṣu 873] — in the second *stotrīyā* - nāsū / ṣṭūtāim / āsu, in the third *stotrīyā* - bhūrāi / hitāi / sāvanā; [Ūha Kṣu 872] — āimā / brahmā / sādhamā (in the third *stotrīyā*); [Ūha Kṣu 900] — second *stotrīyā* - sūprā / ticā / *kṣ*māva.

रान्तं हितम् ॥ ३४ ॥

In the Marāyasāman, the *parvan* ending in vowel preceded by *nandā* becomes *sthita sandhita* — [Ūha Kṣu 900] — agnēdīdih/hi. [*sthita sandhita* - at the time of chanting sāman, in the case of similar *parvan*, the recitation is made without taking recourse to *sandhi* - e.g. in the Gāyatra sāman, GGG at the beginning him sthia∫2 / - This is called *sthita sandhita*. In the Viśoviśīyasāman [Ūha Ahī 575] — in the *prastāva* .... sthivo∫3ātithāim; Marāyasāman [Ūha Kṣu 900] — preddhō/ agnēdīdih/hi — [M - *rānta* means *svarānta* — i.e. ending in vowel; *hitam* means *saṁhitam*. These are not concerned with *svādhyāya*. The *parvan* which ends in vowel and employed in the study of *sāṁhitā* gets its standing with the latter *parvan*. The word *hita* is used twice].

[M— sūtra - sarūpāṇāmekaśeṣaekavibhaktau commentary - by the word sarūpāṇām we have to understand the words having the same form and case termination (*ekavibhaktau*), the last one only is retained. Now, here one *hita* word has elision e.g. *pāridhāim ratitāmihihihi*].

अनाकारान्तम् ॥ ३५ ॥

Not ending in *ā* [Ūha Kṣu 872] — nārvā/rvā/rvā/ - these are ending in *ā* .... māndatutvā/tvā/tvā.

स्तव्युं चैके । स्तव्युं चैके ॥ ३६ ॥

The *parvan* in the Marāyasāman after *nandā*, ending in *stam* and *vyum* (i.e. ending in consonants) are *sthita saṁdhita* according to the view of some. But the author of PS does not think so. This is not seen in the Kauthuma *śākhā* - GGG 72.2 - tāprāśāstām/ stam/stam; timāthāvyum/vyum/vyum. These are in connection with the *prayoga* (i.e. performance) and not svādhyāya.

Khaṇḍa four ends — the topic of Vṛddhāvṛddha ends.

Khaṇḍa Five begins

अथ स्तोभगतागतम् ॥ १ ॥

Now the *gati* and *agati* of *stobhas*.

The *gati* is two-fold *igati* and *ugati* - the first is connected with throat and palate. While the other with throat and lips.

According to Sāmavedasarvānukramaṇī, when the *stobha* ends in *i* it is called *gati* and *gata* also. The illustration is *hoi* etc and *hāi*. In the cases where both the *gata* and *agata* are there the illustration is *hāuho*. Thus as per the statement of Mātrālakṣaṇa the *gati* is twofold: *igati* and *ugati*. Śiv. states that in the commentary from Ṛktantra *gati* gets *anta stha* as *antastha* syllables are many, it is of the form *ya* only. Thus, as it is clearly stated in the commentary on the Mātrālakṣaṇa, the *gati* is of the form *hāyi*.]

अगतिः स्तोभस्य स्वरे प्रत्यये सन्धौ ॥ २ ॥

The *stobha* (like *hoi*) has no *gati* when followed by a vowel in the case of *sandhi*. [e.g. Hārāyaṇasāman (Ūha Daśa 151) —rājādevauhoS2ṛtambṛhāt (*hoi*); Vārkajambhādya [Rg Kṣu 172] — *hāutsodevohiraṇyayāḥ* (hau).

गतिर्विरते ॥ ३ ॥

When there is *virāma* (pause) there is *gati*— e.g. Hārāyaṇa [Ūha Eka 432] — second *stotrīyā* - gavāS3mhāi/; [M — Dhurāsākamaśvasāman [Ūha Ahi 555] — hāuS3hoS31i / (... hoS3*hoi*)]

क्वचिद्विरतेऽप्यगतिः ॥ ४ ॥

In some cases even when there is pause, there is no *gati* e.g. Madhuścunnidhana [Ūha Daśa 115] — hāS3hā/auS3hoS3vā, before the final *stobha* but in the third case, hāS3*hāi*/auS3hoS3vā. Hence, in the *sūtra* the word *kvacit* i.e. sometimes, is there.

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१. यत्र स्तोभ इकारान्तो गतिसंज्ञो गतोऽपि सः ।
कथ्यते तत्र दृष्टान्तो होइ प्रभृति हाइ च ॥
गतागतौ तु द्वौ यासु हाउहो इति निदर्शनम् ।
द्विविधा गतिरिगतिरुगतिश्चेति मात्रालक्षणवचनात् ॥
सामवेदसर्वानुक्रमणी ।

व्यञ्जने प्रत्यये गतिरगतिश्च ॥ ५ ॥

When, in the case of pause, the syllable that follows is a consonant, there is *gati* and *agati*. e.g. - Vājajit [Ūha Daśa 221] — hóvā∫3*hói*/mā[2]tsarā[1ra]sāḥ; hóvā∫3hó∫2/vā∫234ā[5ra]úhóvā. [As per Ṛktantra, the consonants are the *sparśa - kavarga, cavarga, ṭavarga, tavarga* and *pavarga; antasthas* are *ya, ra, la* and *va; ūṣmaṇaḥśa, ṣa, ha;*]

तत्र स्वरव्यञ्जनयोः प्रत्ययोरगतिमन्तः स्तोभा ये तान् प्रवक्ष्यामः ॥ ६ ॥

Now we shall speak about those *stobhas* which do not have *gati* when followed by a vowel or a consonant.

कण्वबृहत्याद्यान्त्यावगतौ ॥ ७ ॥

In the Kaṇvabṛhatsāman, the *stobhas* coming first and last (in the *stotrīyā*) have no *gati*. [e.g. Ūha Kṣu 866] — the *stobha* coming first - ā[2ra]úhó[ra]tuvā .....; coming last - mahāstā[2]∫1vā∫234/hā[3ra]hó[2^].

पूर्वकल्पश्चोदिन्द्रेत्यन्त्यत्वात् ॥ ८ ॥

In the Kaṇvabṛhatsāman [Ūha Kṣu 867], in the case of *udindrāśvamiṣṭaye*, the first alternative has no *gati* as the *stobha* is coming at the end of the *ṛc*. [e.g. úd[1]āindrā[2]∫1ā∫234/hā[3ra]hó[2^] or, úd[1]ā ā∫1indrā[2]∫234/hā[3ra]hó[2^] — In these two alternatives the final *stobha* of the first alternative and the *stobha* which is final in the other alternative are without *gati* (These are alternately employed. Hence, being at the end is alternately there).

अत्रेकाराभ्यासस्य विकल्पो न गतागतस्य ॥ ९ ॥

Here in, the alternation is of the repetition of *i*, and not that of *gati* and *agati*.

मध्यमश्चागतः सत्वं न-उद्वावृषस्व-पुनानद्वितीयायां धर्दिप्रत्ययेऽयंपूषायां सर्वासु ॥ १० ॥

In the Kaṇvabṛhatsāman [Ūha Kṣu 866], the middle *stobha* in the middle *stotrīyā*, is without *gati* — e.g. sā[1]tvannā[2]ści/trāvā[1]jrā[2]∫1hā∫234/hā[3ra]hó[2]/; in [Ūha Kṣu 867] - in the first *stotrīyā*, the *parvan udvāvṛṣasva* i.e. úd[1]vāvā[2]∫1ṛsā∫234/hā[3ra]hó[2]/; in [Ūha Kṣu 877] - beginning with *punānaḥ*; in the second *stotrīyā*, the middle *stobha* followed by *dhardi* is without *gati* — e.g. duhā[2]nā[2]∫1ū∫234/hā[3ra]hó[2]/dhā[1]rdiviyam/; in [Ūha Kṣu 878] — beginning with *ayampūṣā*, the middle *stobha* in all the *stotrīyās* is without *gāti* — (first *stotrīyā*) — pā[1]tāirvā[2]∫1iśvā∫234/hā[3ra]hó[2]; (second *stotrīyā*) sō[1ra]māsā[2]∫1ṛkā∫234/hā[3ra]hó[2]/; (third *stotrīyā*) — yā[1]hpāñcā[2]∫1cā∫234/hā[3ra]hó[2].

पूर्वे जनित्रेऽन्त्यस्य स्तोभस्यागतिः ॥ ११ ॥

In the Janitrādyasāman [Ūha Eka 500], there is no *gati* in the case of the final *stobha* [e.g. gī[1]rbhā[2]∫3irhó[1]/].

यस्य द्वितेत्यत्रान्त्यस्यापि गतिः ॥ १२ ॥

In the Janitrādyasāman [Ūha Sam 712], in the second *stotrīyā* there is *gati* of even the final *stobha* in the case of *yasyadvitā*. [e.g. ¹yasyā²ʃ3ho¹i/dvitā²ʃ3*ho¹i*/.

वाम्रे होइस्तोभस्योत्तरस्यागतिः ॥ १३ ॥

In the Vāmrasāman [Ūha Daśa 87], the latter *hoi stobha* has no *gati* — e.g. ¹adhāhoʃ2̄i/ṣṇu¹bhāirhoʃ2̄.

अभिसोमाद्यायामाद्यः स्तोभः सगतिः प्राप्तो लुप्तगतिर्भवति ॥ १४ ॥

In the Vāmrasāman [Ūha Sam 278] based on the *tṛca* beginning with *abhisomā*, in the first *stotrīyā*, the first *stobha* which has secured *gati* becomes without *gati* in Ūha — e.g. pa¹vāhoʃ2̄/; te¹ra¹māhoʃ2̄/

क्रौञ्चयोः पर्याकूपारे चागताः स्तोभाः ॥ १५ ॥

In the two krauñcasāmans [Ūha Daśa 49 and Ūha Ahī 590] — and in the Ākūpārasāman beginning with *parityam* [Ūha Ahī 571] - the *stobhas* are without *gati* - [e.g. Ūha Daśa 49 - ⁴a³yampūṣa^{4ra}^{5ra}//ho^{2^}/; Ūha Ahī 590 — ²ayampū¹ṣa^{ra}^{ra}uho/ pa²tirvi¹śva^{ra}uho .... [Ūha Ahī 571 — this sāman has *yoni* beginning with *parityam* (GGG 552.1) — [4]ri¹yam hau^{ra}hoʃ5 ..... [Ūha Ahī 571 — ²indra^{ra}yā¹sau^{ra}ho].

पुरोजितीत्यस्मिन् शब्दे गतिर्भवति ॥ १६ ॥

In the above sāman, in the case of *purojiti* there is *gati* [Ūha Ahī 655] — ²pu^{ra}.¹ro²jitau³hoi; [Ūha Sam 231] ⁴pu^{3ra}.⁴ro^{5ra}jitā/*ho²^*; [Ūha Kṣu 855] — ¹puʃ234/ro^{ra}ji tau^{ra}hoʃ5ivo^{ra}andha⁴sāḥ. [M. combines *sūtras* 15 and 16]

गतिमान् पूर्वः स्तोभः सौभरे सनोयुवा-तवत्यदिन्द्रियायां सर्वासु तंवोदस्माद्यायां च ॥ १७ ॥

In the Saubharasāman [Ūha Daśa 16], the prior *stobha* has *gati* in the second *stotrīyā* — ..... ¹yāi³sā⁴nāʃ23ḥ/ho¹i/yūʃ234vā⁵ (sanoyuvā) [Ūha Eka 519] — based on the *tṛca* beginning with *tavatyadindriyam* (first *stotrīyā*) - ho¹i, (second *stotrīyā*) - ho¹i; (third *stotrīyā*) - ho¹i; [Ūha Prā 803] based on the *tṛca*, beginning with *tanvodasmam*— (first *stotrīyā*), the prior *stobha* has *gati* e.g. *ho¹i*— In the second and third *stotrīyās*— *ho¹*.

उत्तरस्त्वगतिमान् भद्रा इन्द्रस्य मदत्यनुमा देवत्रा हव्यं प्रेमध्वराय ॥ १८ ॥

In the Saubharasāman [Ūha Daśa 388], the latter *stobha* has no *gati* in the case of *bhadrāindrasya* e.g. bha¹dra^{ra} indra/sya^{ra}^{na}rāʃ3ha²ʃ3; in [Ūha Eka 519] in the third *stotrīyā* in the case of ¹madasya/nu^{na}māʃ3ha²ʃ3 (madatyanumārutam); [Ūha Ahī 631] (first *stotrīyā*) — ²de^{ra}va¹tra^{ra}ha/vya^{na}mūʃ3ha²ʃ3 (devatrāhavyam); third *stotrīyā*— pre¹ma^{ra}dhva^{ra}rā/ya^{ra}pūʃ3ha²ʃ3 (premadhvarāya)]

PS. Prapā. Fifth Khaṇḍa ends —

अतःपरमगतिमन्तः स्तोभा ये तान् वक्ष्यामो व्यञ्जने प्रत्यये । स्वरे तु गतिर्भवति ॥ १ ॥

Hence forth, we shall speak about those *stobhas* which do not have *gati* when followed by a consonant. Ofcourse, there would be *gati* followed by a vowel when there is pause.

शाक्त्ये प्रथमायां सर्वे ॥ २ ॥

In the Śaktyasāman [Ūha Daśa 19], in the first *stotrīyā* all the *stobhas* are (without *gati*) — e.g. aū∫3hō/yā∫234gā; sākhā∫2 yā́sso/aūhō∫3 etc.

उत्तरयोश्चकृमासत्य-त्वं हिरण्ययुश्च ॥ ३ ॥

In the above sāman, in the case of the second and third *stotrīyās*, the following *stobhas* have no *gati* in the case of cakṛmā, satya and tvam hiraṇyayuh — e.g. cākṛ∫2māsā/aū∫3hō∫3; tūvā∫2mhirā/aū∫3hō∫3 (in the third *stotrīyā*).

कक्षे सर्वे ॥ ४ ॥

In the Śrautakakṣasāman [Ūha Daśa 21], all the *stobhas* are without *gati*. e.g. (first *stotrīyā*) - bhā∫23/hā∫3hā∫3, hā∫3hā; (second *stotrīyā*) - sā∫23/hā∫3hā∫3; (third *stotrīyā*) - yā∫23/hā∫3hā∫3, hā∫3hā etc.

नेन्द्रꣳसुत इन्द्रं गीर्भिराघागमन्नियमते ॥ ५ ॥

In the above sāman and in the Śrautakakṣasāman [Ūha Ahī 533], in the case of *indram sute* and *indram gīrbhiḥ* respectively, i.e. āghāgamat and niyamate, there is no *stobha* without *gati* i.e. it has *gati*. e.g. [Ūha Daśa 21] — āindrām sūte∫3hā∫3hāi; [Ūha Ahī 533] — āindramgīrbhā∫3iḥ/hā∫3hāi; āghāgā/mā∫23t/hā∫3hā∫3i; nāiyamatā∫3i/ hā∫3hāi.

घृतनिधनेऽन्त्यः सर्वासु ॥ ६ ॥

In the Ghṛtanidhanasāman i.e. Ghṛtaścunnidhana [Ūha Daśa 27] the final *stobha* in all the *stotrīyās* is without *gati*. First *stotrīyā* - pībātūvāu/hōvā∫3hā; second *stotrīyā* - sātvāmamāu/hōvā∫3hā; third *stotrīyā* - prābāhūśāū/hōvā∫3hā.

मधुनिधनेऽन्त्यवर्जम् ॥ ७ ॥

In the Madhuścunnidhanasāman [Ūha Daśa 115], all the *stobhas* in the three *stotrīyās* excepting the final one, are without *gati* — e.g. hā∫3hā, in all the *stotrīyās*; the final stobha — hā∫3hāi.

दैवोदाक्षारयोः ॥ ८ ॥

In the Daivodāsa and Ākṣārasāmans, all the *stobhas* are without *gati*. Daivodāsa [Ūha Ahī 627] - hō; Ākṣāra [Ūha Daśa 36] - pāva/tehā∫34 [Ūha Ahī 549] - aūhō∫5sutāimāi.

यौक्तयोः स्वधाप्रत्यये ॥ ९ ॥

In the two Yauktāśvasāmans, the *stobha* followed by *svadhā* is without *gati*.

Yauktāśvadyasāman [Ūha Daśa 39] — ó/svā́dhā∫23; Yauktaśvottara [Ūha Sam 244] — ó/svā́dhā∫2rā∫234yā; but when not followed by *svadhā, gati* is there. [Ūha Sam 244] — ói/jū∫234vā.

माधुच्छन्दस उपस्वसरम् । त्वया भूषन्ति । सुषावसो पुनानस्सो ॥ १० ॥

In the Mādhucchandasasāman the *stobha* is without *gati* in the case of *upasvasaram, tvayā bhūṣanti, suṣāvaso* and *punānasso* e.g. [Ūha Daśa 44] — úpāsvāsā/*hó*; tvāyābhūṣā/ *hó* (upasvasaram and tvayābhūṣanti respectively); [Ūha Sam 245] — suṣāvāsó/auhó∫34 vāhā (suṣāvasomam); [Ūha Sat 738] — pūnānā́sso/hó/ (punānassoma).

क्षुष्टम्भे स्वादिष्ठाद्ययोरन्त्यः ॥ ११ ॥

In the Kṣullakavaiṣṭambhasāman based on the *ṛca* beginning with *svādiṣṭha*, the final *stobha* of the first two *stotrīyās* is without *gati.* [Ūha Sam 322 - first *stotrīyā* - índrāyā∫1pā∫23/hóvā∫3hā; second *stotrīyā* - droṇesā∫1dhā/hóvā∫3hā].

मद्रे प्रत्नम् ॥ १२ ॥

In the Paurumadgasāman [Ūha Ahī 662], in the second *stotrīyā* the *stobha* is without *gati* in the case of *pratnam.* [e.g. prátnām/sādhaúvāó∫234vā/hā∫3hā.

गौतमेऽन्त्यः ॥ १३ ॥

In the Ubhayataḥ Stobha-Gautamasāman [Ūha Daśa 55] the final *stobha* in the first *stotrīyā* is without *gati.* (e.g. mātsarāsā∫34ḥ/hāhó∫3).

वैष्टम्भे वयमन्त्यः सर्वासु ॥ १४ ॥

In the Mahāvaiṣṭambhasāman [Ūha Daśa 58], based on the *ṛca* beginning with *vayam gha tvā*, the final *stobha* in all these *stotrīyās* is without *gati.* (first *stotrīyā*) - hóvā∫3hā; (second *stotrīyā*) - hóvā∫3hā; (third *stotrīyā*) - hóvā∫3hā.

कण्वेभिः ॥ १५ ॥

In the above sāman the *stobha* is without *gati* in the case of *kaṇvebhiḥ.* [e.g. kāṇvébhirdhóhā].

प्रत्नꣳसध-स्तोत्रीयान्ते ॥ १६ ॥

In the Mahāvaiṣṭambhasāman [Ūha Eka 386], at the end of the second *stotrīyā*, there is no *gati* in the case of prátnāmsā∫1dhā∫23/hóvā∫3hā.

न जातम-विश्वाशवि-स्तोत्रीयान्ते ॥ १७ ॥

In the Mahāvaiṣṭambhasāman [Ūha Kṣu 868], there is no *gati* in the case of *na jātama* and *viśvāśavi*, (first *stotrīyā*) - nájātā∫1mā∫23/hóvā∫3hā; (second *stotrīyā*) - víśvāsā∫1vā∫23/hóvā∫3hā.

यदिन्द्रियाय नपापत्वा ॥ १८ ॥

In the *Mahāvaiṣṭambhasāman* [Ūha Kṣu 869], there is no *gati* in the case of *yadindriyāya* and *napāpatvā*. [e.g. yā́dindrā́yóhā; nā́pāpā∫1tvā∫23/hóvā∫3hā́ - both in the first *stotrīyā*].

देवान् गच्छेन्दुरिन्द्राय-विश्वस्येशा-सहस्रधा ॥ १९ ॥

In the Mahāvaiṣṭambhasāman [Ūha Kṣu 880], there is no *gati* of *stobhas* in the case of *devāngaccha, indurindrāya, viśvasyeśā* and *sahasradhā*. [e.g. dévāngā́∫1cchā∫23/ hóvā́∫3hā́; índurindróhā; víśvāsyé∫1śā∫23/hóvā́∫3hā́; sáhasrādhóhā.] (M combines *sūtras* 15 to 19 as one *sūtra*).

वाचस्साम्यासो प्रियं देवाय ॥ २० ॥

In the Vācassāman [Ūha Sam 259], there is no *gati* of *stobha* in the case of *āsotā* and *priyam devāya*. [e.g. āsotāpā/hō; priyámdevā/hō.

विकोशम् ॥ २१ ॥

In the Vācassāman [Ūha Ahī 566], the *stobha* is without *gati* in the case of *vikośam* e.g. vikośámmā/*hō* [M. and Śiv. combine sūtras 20 and 21].

हारिवर्ण उलोककृ-मन्दानः ॥ २२ ॥

In the Hārivarṇasāman [Ūha Daśa 66], the *stobha* is without *gati* in the case of *ulokakṛ* and *mandānaḥ*. [e.g. ulokā́∫3kṛ́∫3/hóvā́∫3hā́ (in the first *stotrīyā*; mándānó∫3ā́∫3/ hóvā́∫3hā́ (in the second *stotrīyā*)].

तैरश्च्ये प्रत्नामृतस्य ॥ २३ ॥

In the Tairaścyasāman [Ūha Daśa 67], in the second *stotrīyā*, the *stobha* is without *gati* in the case of prátnāmārtā́∫3/hā́∫3hā́.

आभीशवे पुरूणि-घृणा ॥ २४ ॥

In the Ābhiśavasāman [Ūha Daśa 70], the *stobha* is without *gati* in the case of *purūṇi* and *ghṛṇā*. [pū́∫234rū́/hā́∫3hā́ (in the first *stotrīyā*); ghā́∫234rṇā́/hā́∫3hā́ (third *stotrīyā*).

श्रीणन्तः ॥ २५ ॥

In the Ābhīśavasāman [Ūha Sam 266], the *stobha* has no *gati* in the case of śrīṇantaḥ. [śrā́∫234iṇā́/hā∫3hā].

समुद्रस्य ॥ २६ ॥

In the Ābhiśavasāman [Ūha Ahī 635] the *stobha* is without *gati* in the case of *samudrasya* [e.g. sā́∫234mū́/hā́∫3hā́] (M. and Śiv. combine *sūtras* 24 to 26).

पुनानायामाद्यः सर्वासु ॥ २७ ॥

In the Ābhīśavasāman [Ūha Ahī 596], based on the *tṛca* beginning with *punānāḥ*, the first *stobha* in all the *stotrīyās* is without *gati*: (first *stotrīyā*) - ā́∫234rā́/hā́∫3hā́; (second *stotrīyā*) - dū́∫234hā́/hā́∫3hā́; (third *stotrīyā*) - ā́∫234pā́/hā́∫3hā́.

स्व ४ पृष्ठे सर्वे ॥ २८ ॥

In the Svaḥpṛṣṭhasāman [Ūha Daśa 71], all the *stobhas* are without *gati*. [... bhronicārā/o; ..... ktāmutaso/o; ... ntāmatisū/o].

नाभिसोमाध्यास्यायां विचे प्रत्यये ॥ २९ ॥

In the Svaḥpṛṣṭhasāman [Ūha Ahī 636], the *stobha* in the *abhisoma-adhyāsyā*, when followed by *vice* is not without *gatī*. [.... ṇoharyatāḥ/oi/vāʃ2icāʃ234auhovā.

पृश्निनि ज्येष्ठंय-इन्द्रं तꣳशु-हस्तेन ॥ ३० ॥

In the Bharadvājasyapṛśnisāman [Ūha Daśa 74], there is no *gati* of the *stobha* in the case of *jyeṣṭhaṁyo, indramtaṁśumbha* and *hastena*; [in the (first *stotrīyā*) - jyeṣṭhāṁyoʃ1 vāʃ23/hovāʃ3hā; (second *stotrīyā*) - indrāntāʃ1ṁśūʃ23/hovāʃ3hā; (third *stotrīyā*) - hastāināʃ1vāʃ23/hovāʃ3hā].

सुषादब्धःसु ॥ ३१ ॥

In the Pṛśnisāman [Ūha Ahī 579], the *stobha* is without *gati* in the case of *suṣā* and *adabdaḥsu* — [in the (first *stotrīyā*) - suṣāvāʃ1soʃ23/hovāʃ3hā; in the (second *stotrīyā*) - adābdhāʃ1ssūʃ23/hovāʃ3hā]

घृणा ॥ ३२ ॥

In the Pṛśnisāman [Ūha Sam 333], the *stobha* is without *gati* in the case of *ghṛṇā*. [ghṛṇātāʃ1pāʃ23/hovāʃ3hā]

प्रत्नम् ॥ ३३ ॥

In the Pṛśnisāman [Ūha Ahī 595], in the second *stotrīyā*, the *stobha* is without *gati* in the case of *pratnam*. [pratnāṃsāʃ1dhāʃ23/hovāʃ3hā].

पुरूणि ॥ ३४ ॥

In the Pṛśnisāman [Ūha Sat 739], the *stobha* is without *gati* in the case *purūṇi*. [pūrūṇāʃ1ibāʃ23/hovāʃ3hā. [M and Śiv. combine *sūtras* 30 to 34].

आतीषादीये सर्वे ॥ ३५ ॥

In the Ātiṣādīyasāman [Ūha Daśa 77], all the *stobhas* are without *gati*. [e.g. dhībhirmṛjā/ho/; asarjikā/*ho*/ etc.

रन्ध्रयोश्च सर्वे ॥ ३६ ॥

In the two Aukṣṇorandhrasāmans [Ūha Daśa 102 and 103], all the *stobhas* are without *gati*. [Ūha Daśa 102] — pavamā/nā/auʃ3ho; in the (first *stotrīyā*); vṛṣāca/ auʃ3ho, (second *stotrīyā*); gobhirā/jā/auʃ3ho (third *stotrīyā*). Aida aukṣṇorandhra [Ūha Daśa 103] — In the (first *stotrīyā*) - rāyimpiśāʃ3/hāʃ3hā, pavamānāʃ3/haʃ3hā; (in the second *stotrīyā*) - punānovāʃ3/haʃ3hā; (in the third *stotrīyā*) - dāivānāṃsoʃ3/hāʃ3hā, gobhāirañjāʃ3/haʃ3hā]

नोत्तरे वृषो अचि ॥ ३७ ॥

In the latter Aukṣṇorandhra, the stobha is not without *gati* in the case of *vṛṣoaci.* [e.g. vārṣoacā∫3i/hā∫3hāi.

वाजजिति सर्वे ॥ ३८ ॥

In the Vājajit sāman [Ūha Daśa 104], all the *stobhas* are without *gati.* (first *stotrīyā*) - sāmū∫2hó, drevā∫2hó, piśā∫2hó; pavā∫2hó, mānā∫2hó; (second *stotrīyā*) -pavā∫2hó, mānā∫2hó, punā∫2hó, novā∫2hó; (third *stotrīyā*) - devā∫2hó, nāṃso∫2hó, añjā∫2hó.]

न रयिमचिक्र ॥ ३९ ॥

In the above sāman, there is *gati* in the case of *rayim* and *acikra.* [rayā∫2im *hói*; acā∫2i *hói*]; (there is *gati* in the case of *vṛṣo∫2hói* and gobhā∫2irhói as the *stobha* is followed by a vowel *'a'* vṛṣo∫2hói/acā ....; gobhā∫2irhói/añjā .../)

वरुणसाम्नि नर्योप्सुमदा ॥ ४० ॥

In the Varūṇasāman [Ūha Eka 482] there is no *gati* of the *stobha* in the case of *naryopsu* and *madā.* [In the first *stotrīyā*- naryoa/psuvā∫23*hā*, in the third *stotrīyā* apsumādā/moā∫23hā; (in the second *stotrīyā* there is *gati* in parā∫23*hāi* as per *yoni*)] (M and Śiv combine 40 and 41).

धरुणम् ॥ ४१ ॥

In the Vāmrasāman [Ūha Eka 514], in the third *stotrīyā*, the *stobha* is without *gati* in the case of *dharuṇam* [e.g. dharuṇaṃvā/jiyā∫23*hā*].

वन्तीय इन्द्रे सन्तु ॥ ४२ ॥

In the Vāravantīyasāman [Ūha Daśa 108], the *stobha* is without *gati* in the case of *indre santu* [e.g. indrāisā∫234*hā*].

देदिशतीरनाधृष्टाभिः ॥ ४३ ॥

In the Vāravantīyasāman [Ūha Eka 427], there is no *gati* of the *stobha* in the case of *dediśatīḥ* and *anādhṛṣṭābhiḥ*- [e.g. in the first *stotrīyā*- dedāiśā∫234*hā*; in the third *stotrīyā* - anādhā∫234*hā*.]

मधु ॥ ४४ ॥

In the Vāravantīyasāman [Ūha Eka 458], the *stobha* is without *gati* in the case of *madhu* in the second *stotrīyā* [madhuprā∫234*hā*].

पर्षि ॥ ४५ ॥

In the Vāravantiyasāman [Ūha Eka 480], in the second *stotrīyā* the *stobha* is without *gati* in the case of *parṣi* [pārṣāito∫234*hā*].

पृथुप्रगामा ॥ ४६ ॥

In the Vāravantīyasāman [Ūha Eka 491], in the second *stotrīyā* the *stobha* is without *gati* in the case of *pṛthupragāmā* [pṛthūprā∫234*hā*/gāmā ....]

ऊर्जोन-भुवद्वा ॥ ४७ ॥

In the Vāravantīyasāman [Ūha Eka 506], the *stobha* is without *gati* in the case of *urjona* and *bhuvadvā*.[In the second *stotrīyā* - ūrjonā∫234*hā*; in the third *stotrīyā*— bhūvādvā∫234*hā*].

दक्षंदध ॥ ४८ ॥

In the Vāravantīyasāman [Ūha Eka 507], in the second *stotrīyā*, the *stobha* is without *gati* in the case of *dakṣaṁdadha* [dākṣāndā∫234*hā*/]

अनुष्टु ॥ ४९ ॥

In the Vāravantīyasāman [Ūha Eka 508], in the third *stotrīyā*, the *stobha* is without *gati* in the case of *anuṣṭu* - [anūṣṭū∫234*hā*/ (*anuṣṭuvanti*).]

इमौ मध्य आ ॥ ५० ॥

In the Vāravantīyasāman [Ūha Eka 528], the *stobha* is without *gati* in the case of *imau* and *madhya ā*— [(in the second *stotrīyā*) - imaubhā∫234*hā*; (in the third *stotrīyā*) - mādhyāā∫234hā].

विष्णुर्गो-यतोव्रतानि ॥ ५१ ॥

In the Vāravantīyasāman [Ūha Eka 539], the *stobha* is without *gati* in the case of *viṣṇurgo and yatovratāni*- [(in the second *stotrīyā*) -viṣṇurgo∫234*hā*; (in the third *stotrīyā*) - yātovrā∫234*hā*].

हिन्वन्नृताभक्तयत् ॥ ५२ ॥

In the Vāravantīyasāman [Ūha Ahī 600], the *stobha* is without *gati* in the case of *hinvannṛta* and *abhaktayat*— [(in the first *stotrīyā*) — hinvānā∫234*hā*; (in the second *stotrīyā*) - abhāktā∫234*hā*].

सयोजते ॥ ५३ ॥

In the Vāravantīyasāman [Ūha Prā. 827], in the second *stotrīyā*, the *stobha* is without *gati* in the case of *sayojate* — sāyōjā∫234*hā*.

उदुस्रिया ॥ ५४ ॥

In the Vāravantīyasāman [Ūha Prā 828] in the second *stotrīyā* the *stobha* is without *gati* in the case of *udusriyā* — ūdūsrī∫234*hā*.

अर्वाग्रथम् ॥ ५५ ॥

In the Vāravantīyasāman [Ūha Prā 829], in the third *stotrīyā*, the *stobha* is without *gati* in the case of *arvāgratham* — arvāgrā∫234*hā*.

सजूः ॥ ५६ ॥

In the Varavantīyasāman [Ūha Prā 836], in the third *stotrīyā*, the *stobha* is without *gati* in the case of *sajūḥ* — sa$^{2}_{3}$jū^{1}rā^{5}ʃ234*hā*.

अश्वायन्तो ॥ ५७ ॥

In the Vāravantīyasāman [Ūha Kṣu 861], in the third *stotrīyā*, the *stobha* is without *gati* in the case of *aśvāyanto* — ā$^{2}_{3}$śvā^{1}yā^{5}ʃ234*hā*.

नागोरयिर्माशर्धा ॥ ५८ ॥

In the Vāravantīyasāman [Ūha Kṣu 874], the *stobha* is without *gati* in the case of *nāgorayiḥ* and māśardhā. [(in the second *stotrīyā*) - nā^{2ra}gō^{1}rā^{5}ʃ234*hā*; (in the third *stotrīyā*) - mā$^{2ra}_{3}$śā^{1}rddhā^{5}ʃ234*hā*].

परिष्कृण्वन्ति ॥ ५९ ॥

In the Vāravantīyasāman [Ūha Kṣu 885], in the second *stotrīyā*, the *stobha* is without *gati* in the case of *pariṣkṛṇvanti* - pā^{2}rā$^{1}_{3}$iṣkā^{5}ʃ234*hā*. [M. and Śiv. combine sutras 42 to 59.]

गूर्दपूर्वयोर्हुम्मा ॥ ६० ॥

In the Gūrdasāman [Ūha Daśa 119], in the first two *stotrīyās*, the *stobha hummā* is without *gati*— [(first *stotrīyā*) - hu^{1}mmā^{5}ʃ23; (second *stotrīyā*) - hummā^{5}ʃ23; (in the last *stotrīyā gati* is there hu^{1}mmā^{5}ʃ23i)].

हिन्वविशीयोत्तरयोरन्त्यः ॥ ६१ ॥

In the Viśoviśīyasāman based on the *tṛca* beginning with *hinvanti* [Ūha Daśa 170], the final *stobha* of the latter two *stotrīyās* is without *gati*. [(in the second *stotrīyā*) - vā^{3}ʃ234sū^{5}/hu^{1}mmā; (in the third *stotrīyā*) - pā^{3}ʃ234vā^{5}/hu^{1}mmā].

योनौ चान्त्यः ॥ ६२ ॥

In the *yoni* of the above *sāman*, the final *stobha* is without *gati* GGG 87.1 — śū^{3}ʃ234ṣā^{5}/hu^{1}nmā. Prapā V. Khaṇḍa Six ends —

दक्षणिधने गोषातिरिन्द्राय द्रोणे ॥ १ ॥

In the Dakṣaṇidhanamaukṣasāmans the *stobha* is without *gati* in the case of *goṣātiḥ*, *indrāya* and *droṇe*. [Ūha Daśa 130] — (second *stotrīyā*) - gō$^{[1]ha\ ra}$ṣā^{1}tā^{5}ʃ23irā$^{1}_{3}$ʃ3/hovā$^{2}_{3}$ʃ3hā$^{2}_{3}$; [Ūha Eka 478] — (first *stotrīyā*) - in$^{[1]}$drā^{ra}yā$^{2}_{3}$ʃ23pā$^{2}_{3}$ʃ3/hō^{1}vā$^{2}_{3}$ʃ3hā$^{2}_{3}$; (second *stotrīyā*) - drō$^{[1]ha\ ra}$ṇesā$^{2}_{3}$ʃ23 dhā$^{2}_{3}$ʃ3/hō^{1}vā$^{2}_{3}$ʃ3hā$^{2}_{3}$.

कार्तयशे सर्वे ॥ २ ॥

In the Kārtayaśasāman [Ūha Daśa 134], all the *stobhas* are without *gati* — vō^{2ra}ā^{1}au$^{2}_{3}$ʃ3hō$^{2}_{3}$ʃ3, sū$^{2}_{3}$tā^{1}au$^{2}_{3}$ʃ3hō$^{2}_{3}$ʃ3, etc.

न तुवि-वसोः स्याम सुम्ने ॥ ३ ॥

Not in the case of *tuvi, vasoḥ, syāma, sumne.* In the Kārtayaśasāman [Ūha Sat 688] the *stobhas* are not without *gati* in the case of these words. [[2]tuvāau∫3ho∫3i; vāsāau∫3ho∫3i; [2]syāmāau∫3ho∫3i/sūmnā∫6i. [In the case of indurau∫3ho∫3i/āvyā ... the gati is due to the *stobha* being followed by the vowel *ā* in the 3rd *stotrīyā*- Dīpa]

साकमश्व उच्चायामाद्यः सर्वासु ॥ ४ ॥

In the Dhurāsākamaśvasāman [Ūha Sat 767] based on the *ṛca* beginning with *uccāte*, the first *stobha* is without *gati* in all the *stotrīyās*: [(first *stotrīyā*)- uccātejā∫3/hau∫3ho∫31; (second *stotrīyā*) -sānaindrā∫3/hau∫3ho∫31; (third *stotrīyā*) -enāviśvā∫3/hau∫3ho∫31].

अन्यत्र प्रथमतृतीयपञ्चमाः ॥ ५ ॥

Elsewhere, in the Dhurāsākamaśvasāman, the first, the third and the fifth *stobhas* are without gati. [Ūha Daśa 145] — (first *stotrīyā*) - first *stobha*- hau∫3ho∫31, third *stobha* - hau∫3ho∫31, fifth *stobha* - hau∫3ho∫31 etc.]. (Śiv. combines *sutras* 4 and 5).

न मधोस्तृतीयः ॥ ६ ॥

In the second *stotrīyā*, the third *stobha* is not without *gati* in the case of *madhoḥ*— [2]devāmadho∫3ḥ/hau∫3ho∫31i. [M. combines *sūtras* 4, 5 and 6].

लम्बे सोममिन्द्राय ॥ ७ ॥

In the Vilambasauparṇasāman [Ūha Daśa 146], the *stobha* is without *gati* in the case of *somamindrāya.* Third *stotrīyā* - somamindrāyavā/hā∫3hā∫3.

शुक्रं दुदुह्रे ॥ ८ ॥

In the Vilambasauparṇasāman [Ūha Ahī 556], the stobha is without *gati* in the case of *śukram duduhre* — śukramdudūhreā/hā∫3hā∫3.

हारायणे द्रम्पवमान-स्यवरुण ॥ ९ ॥

In the Harāyaṇasāman [Ūha Daśa 151], the *stobha* is without *gati* in the case of *drampavamāna* and *syavaruṇa* — [(in the second *stotrīyā*) - drāmpavamā/nau∫3hā; (in the third *stotrīyā*) - syāvaruṇā/syādhā∫3hā].

सामदिरोऽर्जुनो ॥ १० ॥

In the Harāyaṇasāman [Ūha Sat 692], the stobha is without *gati* in the case of *sāmadiro* and *arjuno.* [(first *stotrīyā*) - sāmadiro/najā∫3hā; (second *stotrīyā*) - arjunoā/tkeā∫3hā]. (Śiv. & M. combine *sūtras* 9 and 10)

वैयश्वे पुनानायामन्त्यः ॥ ११ ॥

In the Vaiyaśvasāman based on the *ṛc* beginning with *punānaḥ* [Ūha Eka 529], the final *stobha* is without *gati* — utsodevohirā∫23ho/.

भासे क्रतुवित् ॥ १२ ॥

In the Bhāsasāman [Ūha Daśa 158], (in the third *stotrīyā*), the *stobha* is without *gati* in the case of *krātuvit* — krātuvitsó/ma/mā[na]u∫3ho[2ra]/vā[3ra]hā.

तेनापवस्व ॥ १३ ॥

In the Bhāsasāman [Ūha Ahī 564], the *stobha* is without *gati* in the case of *tenā pavasva* — tāinā[ra]pāva/svaau[na]∫3ho[2ra^]/vā[3ra]hā.

मꣳहिष्ठः ॥ १४ ॥

In the Bhāsasāman [Ūha Sat 694], the *stobha* is without *gati* in the case of *maṁhiṣṭhāḥ*—mā́mhiṣṭhōvṛ[ra]/tra/hā[na]u∫3ho[2ra]/vā[3ra]hā. [M. and Śiv. combine *sūtras* 12 to 14].

सितेऽन्त्यः ॥ १५ ॥

In the Vāsiṣṭha-āsitasāman [Ūha Ahī 565], the final *stobha* in the *stotrīyā* is without *gati*. (This sāman is called Gayatrīsāma-āsita as it is based on the Gāyatrī metre). [(First *stotrīyā*) - vi[1]rā[ja]∫3ho; (second *stotrīyā*) - u[1]rā∫3ho; (third *stotrīyā*) - sye[1]nā[ja]∫3ho]. Similarly, (in the Vāsiṣṭhaāsitasāman [Ūha Daśa 160] the final *stobha* in the *stotrīyā* is without *gati* — (first *stotrīyā*) - ā[1]rō[ja]∫3ho; (second *stotrīyā*) - sā[1]mū[ja]∫3ho; (third *stotrīyā*) - svādā[ja]∫3ho).

कौत्सेऽभितृतीयायामुभौ स्तोभौ ॥ १६ ॥

In the Aiḍakautsasāman based on the *tṛca* beginning with *abhi* [Ūha Daśa 164], in the third *stotrīyā* both the *stobhas* are without *gati*—bhrājā∫3hā/nāyā∫3hā.

इन्द्राय पूषाद्ययोः ॥ १७ ॥

In the Aiḍakautsasāman [Ūha Daśa 569], based on the *tṛca* beginning with *indrāya*, both the *stobhas* in the first *stotrīyā* are without *gati*—vāirā∫3hā; yāsā∫3hā. And in [Ūha Sat 764], based on the *tṛca* beginning with *ayampūṣā*, in the first two *stotrīyās*, both the *stobhas* are without gati. [First *stotrīyā* - vāyā∫3hā, khyādrō∫3hā; second *stotrīyā* - pāvā∫3hā, mānā∫3hā.].

स्वादिप्रथमायां च ॥ १८ ॥

And in the Aiḍakautsasāman based on the *tṛca* beginning with *svādiṣṭhayā* [Ūha Prā 819], in the first *stotrīyā*, both the *stobhas* are without *gati*— āindrā∫3hā, yāpā∫3hā.

उत्तरस्तꣳसखायः परित्यं रक्षः ॥ १९ ॥

In the [Ūha Ahī 569], in the *stotrīyā* based on the *ṛc* beginning with *tam sakhāyaḥ* and *parityam* and in [Ūha Prā 819] based on the *ṛc* beginning with *rakṣoḥ* the latter *stobha* is without *gati*. [Ūha. Ahi. 569] — (2nd *stotrīyā*) - māvā∫3hā; (3rd *stotrīyā*) - nāsā∫3hā; [Ūha Prā. 819] — (2nd *stotrīyā*) - sādhā∫3hā.].

सैन्धुक्षिते तिस्रोवाचोत्तमायामन्त्यः ॥ २० ॥

In Saindhukṣitasāman [Ūha Ahī 592], based on the *tṛca* beginning with *tisrovācaḥ*, the final *stobha* in the last *stotrīyā* is without *gati* — sāhā∫3hā.

पवस्वाद्यायां च ॥ २१ ॥

And in the first *stotrīyā* of the *tṛca* beginning with *pavasva* [Ūha Ahī 653] the final *stobha* is without *gati* — nādhā∫3hā. (M. combines *sūtras* 20 and 21).

मन्ते प्रत्नं पवमान-गोभिः सुषादब्धो-दुहानः ॥ २२ ॥

In the Samantasāman [Ūha Sam 224], in the second *stotrīyā*, the *stobha* is without *gati* in the case of *pratnam* - prā/tnāmsā∫23dhā∫3/hovā∫3hā; in [Ūha Sam 288] — in the case of *pavamāna* in the first *stotrīyā* the stobha is without *gati* - pā/vāmā∫23nā∫3/ hovā∫3hā and in the case of *gobhiḥ* in the third *stotrīyā*, the *stobha* is without *gati* - rā go/bhāirā∫23ñjā∫3/hovā∫3hā; in [Ūha Sam 325] in the first *stotrīyā*, in the case of *suṣāva* and in the second *stotrīyā* in the case of *adabdhaḥ*, the *stobha* is without *gati* - sū/ṣāvā∫23sō∫3/hovā∫3hā; ā/dābdhā∫23ḥsū∫3/hovā∫3hā; in [Ūha Eka 515] in the second *stotrīyā*, the *stobha* is without *gati* in the case of *duhānaḥ* - dū/hāno∫23vā∫3/ hovā∫3hā.

दावसुनिधने त्वꣳसोमान्त्यस्सर्वासु मदेषु गोषातिः ॥ २३ ॥

In the Dāvasunidhanasāman based on the *tṛca* beginning with *tvam soma* [Ūha Daśa 193], the final *stobha* in all the *stotrīyās* is without *gati* - [in the first, second and third *stotrīyās* - hovā∫3hā; in [Ūha Ahī 583], in the third *stotrīyā* the *stobha* is without *gati* in the case of *madeṣu* [mādāiṣū∫isā∫23/hovā∫3hā; in [Ūha Sat 762], in the second *stotrīyā*, the stobha is without *gati* in the case of *goṣātiḥ*—goṣātā∫1irā∫23/ hovā∫3hā.

हाविष्कृते त्वꣳ सोमाद्यान्त्ययोः ॥ २४ ॥

In the Hāviṣkṛtasāman [Ūha Daśa 195] based on the *tṛca* beginning with *tvamsoma*, the final *stobha* is without *gati* in the first and the last *stotrīyās* — [first *stotrīyā* - pāvā∫2ho∫1; last *stotrīyā* - dyumā∫2ho∫1].

स्वादिप्रथमायां च ॥ २५ ॥

And in the case of the Haviṣkṛtasāman based on the *tṛca* beginning with *svādiṣṭhayā* [Ūha Eka 441], the final *stobha* is without *gati* in the first *stotrīyā* - indrā∫2ho∫1. [M. combines *sūtras* 24 and 25].

उद्वꣳशीय इन्द्रसुतायामुत्तरयोः ॥ २६ ॥

In the Udvaṁśīyasāman based on the *tṛca* beginning with *indra suteṣu* [Ūha Sat 720], the *stobhas* in the second and the third *stotrīyās* are without *gati* - [second *stotrīyā* - supā∫2ho∫1; third *stotrīyā* - bhāvā∫2ho∫1.

मैधे क्था प्रत्यये ॥ २७ ॥ [M reads त्था प्रत्यये which is not correct]

In the Maidhātithasāman [Ūha Daśa 215], in the second *stotrīyā*, the *stobha* is without *gati* when followed by the syllable *kthā* - mu̍hurū∫2ho∫1/kṭha̍.

Prapā. V. Khaṇḍa Seven ends.

सामराजे पवित्रायामनाकृष्टः॥ १॥

In the Sāmarājasāman [Ūha Sam 263], based on the *tṛca* beginning with *pavitramte* the *stobha* is without *gati* when it has no *karṣaṇa*— e.g. nu̍rnâtā∫234dâ̍/ ho̍/ etc. *karṣaṇa* is there - the *stobha* is with *gati* — ho̍∫3i.

गौषूक्ते र्य आ ॥ २ ॥

In the Gauṣuktasāman [Ūha Eka 456] in the third *stotrīyā*, the *stobha hāi* is without *gati* when followed by *rya* ā - hauhovāha̍/rya ā/

मरुतां धेनौ सर्वे ॥ ३ ॥

In the Marutāmdhenu sāman all the *hoi stobhas* are without *gati*. [Ūha Sam 295] - first *stotrīyā* - *ho*hvāi rā̍i, second *stotrīyā* - *ho*ru̍ṇāḥ, third *stotrīyā* - hortyāvâ̍ḥ; [Ūha Sam 313] - first *stotrīyā* - hoprāyâ̍m, second *stotrīyā* - horṣātâ̍i, third *stotrīyā*- horṣāsâ̍i.

त्वाष्ट्रीसाम्नोश्च सर्वे ॥ ४ ॥

In the two Svāratvāṣṭrīsāmans, all the *stobhas* are without *gati* — [Ūha Ahī 593]— so̍mā∫3/ha̍∫3hā̍; [Ūha Ahī 594] - so̍mā∫3/hā∫3hā etc.

न हरिं वत्सं पवमान वाचस्पतिः सोमस्पतिः सखेन्द्रस्य पुरस्सखायोऽर्वाचीनं यज्ञं च ब्रह्मोद्वंशं युङ्ध्वा ह्यथा गिराम् ॥ ५ ॥

Not in the case of *harim, vatsam, pavamāna, vācaspatiḥ, somaspatiḥ, sakhendrasya, puraḥ, sakhāyaḥ, arvācīnam, yajñaṁca, brahmodvaṁśam, yuṅkṣvāhi, athā* and *girām*, i.e. there is *gati* of the *stobha* in these cases. [Dvirabhyasatvaṣṭrīsāman (Ūha Sam 308) - in the (second *stotrīyā*) - ha̍rim/pāvā∫3i/ha̍∫3hāi, va̍tsam/jātā∫3m/ha̍∫3hāi, pāvā/mānā∫3/ ha̍∫3hāi; (in the 3rd *stotrīyā*- prā̍ti/drāpā∫3im/ha̍∫3hāi); [Ūha Ahī 594] - (second *stotrīyā*) - vā̍caḥ/pātā∫3iḥ/ha̍∫3hāi, (third *stotrīyā*) - so̍māḥ/ pātā∫3iḥ/ha̍∫3hāi, sā̍khe/ drāsyā∫3/ha̍∫3hāi [Ūha Sat 791] - (first *stotrīyā*) - pu̍raḥ/ jitā∫3i/ha̍∫3hāi, (second *stotrīyā*) - sā̍khā/yodā∫3/ha̍∫3hāi, (third *stotrīyā*) - tā̍ndu̍/ roṣā∫3m/ha̍∫3hāi/ [Ūha Kṣu 887] - ā̍rvācīnā∫3inhāi (second *stotrīyā*); - (third *stotrīyā*): yā̍jñaṁcā∫3hāi; [Ūha Kṣu 890] - (first *stotrīyā*) - brā̍hmā/nāstvā∫3/ ha̍∫3hāi, u̍dvā/śāmā∫3i/ha̍∫3hāi/; (third *stotrīyā*) - yu̍ṅkṣvā/hikā∫3/ha̍∫3hāi, ā̍thā/ nāā∫3/ha̍∫3hāi, gi̍rām/upā∫3/ha̍∫3hāi.

बृहदाग्नेयेऽन्त्यः ॥ ६ ॥

In the Bṛhadagneyasāman [Ūha Sam 319], the final *stobha* is without *gati* — first, second and third *stotrīyā* — ^{1}āa^{2}ū∫34hō^{5}/

यस्ते सोमसाम्नि गोषातिः ॥ ७ ॥

In the Adhyardhedasomasāman [Ūha Sam 370], in the second *stotrīyā* the *stobha* is without *gati* in the case of *goṣātiḥ* — ^{2ra}go^{1ra}ṣātirā∫23/hā^{2}/

उत्तरे जनित्रे पुर उत्तरयोरन्त्यः ॥ ८ ॥

In the Janitrottarasāman [Ūha Eka 501] beginning with *puraḥ*, the final *stobha* in the last two *stotrīyās* is without *gati* [second and third *stotrīyās* - $^{[3]}$hō∫31.

स्वर्वन्निधने इन्द्राय स शुक्र इन्द्रस्ते सुतस्य ॥ ९ ॥

In the Svarṇidhanasauhaviṣasāman [Ūha Ahī 536] the *stobha* is without *gati* in the case of *indrāya, saśukra, indraste* and *sutasya* — [first *stotrīyā* - ^{3}indrā^{2}∫3hō^{1}; second *stotrīyā* - ^{3}śaśū^{2}∫3hō^{1}; third *stotrīyā* - ^{3}indrā^{2}∫3hō^{1}/; ^{3}sutā^{2}∫3hō^{1}].

इन्द्रस्य यशस्यनुत्तः ॥ १० ॥

In the Indrasyayaśassāman [Ūha Sat 713], the *stobha* is without *gati* in the case of *anuttaḥ* — ^{1}anū∫2hō∫1/taśca^{2}.

वैश्वामित्रे सरज्जारः ॥ ११॥

In the Vaiśvāmitrasāman [Ūha Sat 757], the *stobha* is without *gati* in the second *stotrīyā* in the case of *sarajjāraḥ* - ^{1}sā^{2}rā^{ra}jjārā∫23hā^{2}∫3/

आनिधने तु-प्रत्यये ॥ १२ ॥

In the Ānidhanatvāṣṭrī-sāman [Ūha Sat 792], the *stobha* is without *gati* in the third *stotrīyā* when followed by the syllable *tu* - $^{[1]}$yā^{3}sō∫234hā^{5}/tū∫2$\hat{v}$ā^{3} .....

पूर्वयोश्चाभिगीते प्रत्यये ॥ १३ ॥

In the first two *stotrīyās* of the above *sāman* the *stobha* is without *gati* when followed by *abhigīta* (first *stotrīyā*) - ^{3}yāmā^{2}∫3hō^{1}/dā^{a}yā ...., ^{3ra}svānā^{2}∫3mhō^{1}/śnā^{a}thā .....; (second *stotrīyā*) - ^{3}rāyā^{2}∫3hō^{1}/pā^{ā}vā ...., ^{3}prāsyā^{2}∫3hō^{1}/dā^{a}tā .....

उद्वत्प्राजापत्ये सर्वे ॥ १४ ॥

In the Udvatprājāpatyasāman [Ūha Prā 800], all the *stobhas* are without *gati*— $^{[1]}$hō∫2sādāt/, ... $^{[1]}$sādhasthāmā^{2}hō^{1}∫2/, ... jiyā^{2}hō^{1}∫2.

न नृभिः ॥ १५ ॥

Not in the case of *nṛbhiḥ* — ^{1}nṛbhā∫2irhō∫1i.

शैखण्डिने सर्वे ॥ १६ ॥

In the Śaikhaṇḍina-sāman [Ūha Kṣu 906], all the *stobhas* are without *gati* — e.g. ^{3ra}āsvī^{2}∫3hō^{1}∫234/, ^{3}āsā^{2}∫3hō^{1}∫234, prā^{3ra}ntā^{2}∫3hō^{1}, ^{3}rikṣā^{2}∫3ddhō^{1}∫234 in the first *stotrīyā*; ^{3}ubhā^{2}∫3hō^{1}; ^{3}yatā^{2}∫3hō^{1}∫234 etc. in the second *stotrīyā*; viśvā∫3ho/dhāmā^{3ra}∫3hō^{1}∫234 etc. in the third *stotrīyā*.

न येत्वा-यदी-पवि-नशी-पतिः ॥ १७ ॥

Not in the case of *yetvā, yadī, pavi, naśī* and *patiḥ*. [yetvā∫3hoiḥ, yadī∫3hoi. pavā∫3iho∫234i, nāśā∫3iho∫234i, pātā∫3irhoi.

क्रन्दे शूर इन्द्रस्य ॥ १८ ॥

In the Vāyorabhikrandaḥsāman [Ūha Kṣu 928], the *stobha* is without *gati* in the case of *śūra* and in *drasya* [śūronadhattāāyudhāgabhāu/hostāyoḥ/ (in the second *stotrīyā*; indrāsyasomapāvāmānāāu/hormāiṇā (in the third *stotrīyā*).

आउवाभीके सर्वत्र ॥ १९ ॥

In the Ābhīkasāman [Ūha Sat 753], the *stobha āuvā* is without *gati* in all the *stotrīyās* - [first *stotrīyā* - haiṣā∫32uvā∫343, second *stotrīyā* - tāmā∫32uvā∫343; [Ūha Daśa 210] - māhā∫32uvā∫343 (first *stotrīyā*), pārā∫32uvā∫343 (second *stotrīyā*); vānā∫32uvā∫343 (third *stotrīyā*).

न सुता इन्द्रायाम् ॥ २० ॥

Not in the case of the *stotrīyā* based on the *ṛc* beginning with *sutā indrāya* - third *stotrīyā* - tūvā∫32uvā∫343i.

अच्छिद्राञ्जोरूपसन्तनिपार्श्वानां सर्वत्र ॥ २१ ॥

In the sāmans Acchidra [Ūha Daśa 152], Añjovairūpa [Rg Sam 31], Santani [Ūha Daśa 90] and Gāyatra pārśva [Ūha Daśa 148], the *stobha āuvā* is without *gati* in all the *stotrīyās* - [Ūha Daśa 152 - sāā∫31uvā∫23; RG Sam 31 - sāā∫31uvā∫23; Ūha Daśa 90 - vāyamśūrmā∫31uvā∫23; [Ūha Daśa 148 - somāsāā∫31uvā∫23 etc.].

न तालव्यात् ॥ २२ ॥

Not in the case of the *stobha* preceded by *tālavya* — In the case of the above sāmans, the *stobha* after the *tālavya* is not without *gati* i.e. it is with *gati* e.g. — [Ūha Daśa 152 — pemānā∫31uvā∫23i (manīṣiṇaḥ); RG Sam 31 - mānā∫31uvā∫23i; Ūha Sam 275 - yonāuvānā∫31uvā∫23i (vaneṣu); Ūha Eka 397 - rūcāhārā∫31uvā∫23i (hariṇyā)].

व्यात्परमतिहारमेके ॥ २३ ॥

Some think that there is *atihāra* after *tālavya* - (according to some the *gati* of the *stobha āuvā* coming after *tālavya* is *atihāra* e.g. *uvāi* = *uvā*∫23i.

विरते गतिलोपः न सन्धौ ॥ २४ ॥

In the case of pause, there is the elision of *gati*; (but) not in the case of *sandhi*—[Acchidra Ūha Daśa 152 - pemānā∫31uvā∫23/ṣi∫234ṇāḥ (no *gati* in pause), ṣṭāpemanā ∫31uvā∫23iṣi∫234ṇāh (no elision of *gati* in the *sandhi*); Añjovairūpa [RG Sam 31] - manā∫31uvā∫23/ṣi∫234ṇāḥ — elision of *gati* in pause.

ṣṭāpe manāʃ31uvāʃ234iṣīʃ234ṇāh (*gati* in *sandhi*); Santani [Ūha Sam 275] — yonaūvānāʃ3uvāʃ23/ṣuʃ234vā (no *gati* in pause); yonāuvānāʃ3uvāʃ23iṣūʃ234vā (gati in sandhi); Gāyatra pārśva [Ūha Eka 397] — rūcāharāʃ31uvāʃ23/ṇīʃ234yā (elision of *gati* in pause), rūcāharāʃ31uvāʃ23iṇīʃ234yā (*gati* in *sandhi*). *Sūtra* 25 reads as - rucāharāʃ31uvāʃ23iṇīʃ234yā/ Dīpa gives this illustration of *gati* in the case of *sandhi*. The illustration in the case of pause — rūcāharāʃ31uvāʃ234/ṇīyā/ The reading of uvāʃ23i/ in the case of pause is not correct as given in *sūtra* 25. rucāharāʃ31uvāʃ23iṇīʃ234yā]

कृतिनि परीतोत्तरयोः ॥ २५ ॥

In the Saṁkṛtisāman based on the *tṛca* beginning with *parīto* [Rg Daśa 24], the *hoi stobha* is without *gati* in the last two *stotrīyās*- second *stotrīyā*-vāsomamāʃ23hoʃ23; third *stotrīyā*- bdhāssurabhāʃ23ihoʃ23. [Śiv. states that hence forth the elision of *gati* and *agati* in the case of *stobha* in the Rahasyagāna will follow].

श्रायन्तः सर्वासु ॥ २६ ॥

In the Saṁkṛtisāman based on the *tṛca* beginning with *śrāyantaḥ* [RG Ahī 97], the *hoi stobha* is without *gati* in all the *stotrīyās*. [First *stotrīyā* - taivasūʃ23hoʃ23; second *stotrīyā* - bhāgannadāʃ23hoʃ23; third *stotrīyā* - indrāsyarāʃ23hoʃ23] [M. combines *sutras* 25 and 26.]

वत्सासु सप्तास्येभिर्ज्याकाः पवस्वाद्ययोराजुह्वानस्य ॥ २७ ॥

In the sāman Nityavatsās, the *stobhas* in the case of *saptāsyebhiḥ, jyākāḥ*, in the first two *stotrīyās* of the *tṛca* beginning with *pavasva* and in the case of *ājuhvānasya* are without *gati*. [Rg Eka 82] — saptāsyebhirāʃ23ho in the first *stotrīyā*; [RG Kṣu 170] — jyākādhidhāʃ23ho in the third *stotrīyā*; [RG Kṣu 180] — in the 1st *stotrīyā*- devebhyomadhumāʃ23ho, in the second *stotrīyā*- pavamānavidhāʃ23ho; [RG Kṣu 202] - ājuhvānasyasāʃ23ho in the first *stotrīyā*.

अतीषङ्गे पवस्वाद्ययोः ॥ २४ ॥

In the Atiṣaṅga sāman based on the *tṛca* beginning with *pavasva* [RG Kṣu 182] the *stobha* in the first two *stotrīyās* is without *gati* - [first *stotrīyā* - devebhyomadhumāʃ23ho; second *stotrīyā*- pavamānavidhāʃ23ho].

सिमासु च ॥ २९ ॥

And in the Simās also. [RG Kṣu 205] — first *stotrīyā*- devebhyomadhumāʃ23ho, second *stotrīyā*- pavamānavidhāʃ23ho. (madhumā is given in Ūha - Uhya; Nānā gives it as madhumā).

छान्दसीष्वाद्यायाम् ॥ ३० ॥

In the Simas, in the first *stotrīyā*, *hoi stobha* is without *gati* - [Mahānāmnīs — A.G. 291 - mā́mhiṣṭha vajrinnā́ ∫23hó in the first gāna. (the *chandasīs* means those which are originated in the *chandas* — Nānā).

यस्ते हरे संयोगे प्रत्यये ॥ ३१ ॥

In the Vārṣāharasāman based on the *tṛca* beginning with *yaste*, [RG Eka 74], the *stobha* is without *gati* when followed by a conjunct consonant — first *stotrīyā* — *hó*/svāā́ndhāsā∫2; second *stotrīyā* - *hó*/svā́sāḥ/

वृष्णि सर्वे ॥ ३२ ॥

In the Vṛṣṇisāman [RG Prā. 137] all the *stobhas* are without *gati* — e.g. dhā́∫3o, jā́∫3o etc. When followed by a vowel, the *gati* is there — *oi*/indrā́∫3/

न वशिप्रत्यये न वशिप्रत्यये ॥ ३३ ॥

Not so when the *stobha* is followed by *vaśi*, [i.e. the *stobha* is with *gati* — e.g. *oi*/ vaśā∫3/ (sahasreṇevaśikṣati).

Prapā. V. Khaṇḍa 8 ends.

Khaṇḍa 9 of Prapāthaka 5 begins

ucca-nīca-bhāvā (The vowel which has low *svara* gets high *svara* and the one with high *svara* gets low *svara*), in regard to *prastāva.*

वादौ मन्ते नीचैः पुना प्रत्नं मृज्य सुषा पाहि परिधीं दुहेमꣳ शके ॥ १ ॥

In the Samantasāman, the beginning of *prastāva* would be in lower *svara* in the case of *punā, pratnam, mṛjya, suṣā, pāhi, paridhīm, duhā, imam* and *śake.* [Ūha Sam 224 — punānassomadhārāyā/, pratnamsadhasthāmāsadāt; Ūha Sam 288 — mṛjyamānassuhas-tiyā/; Ūha Sat 325 — suṣāvasomāmadribhāiḥ; Ūha Eka 412 — pāhiviśvasmād rakṣasāḥ; Ūha Eka 515 — pāridhīmratitāmihāi, Ūha Eka 515 — duhānobabhrauūdhanāi; Ūha Eka 513 — duhānaūdhardiviyām; Ūha Ahī 667 — imamstomāmarhatejātavedasāi, śakematvāsamīdhamsādhayādhiyāḥ.]

थे पुनानायां प्रान्त्ययोः ॥ २ ॥

In the Samantasāman beginning with *punānassoma* (Ūha Sam 224), there is lower *svara* in the first and the last *stotrīyās* at the beginning of *udgītha.* [First *stotrīyā* - āpovasānoarṣasāi, third *stotrīyā* - prātnamsadhāsthāmāsadāt]. (This is given only as occasion arises. For, the cases of *prastāva* are being dealt with.)

ष्टम्भे वयं-प्रत्नं-रायआ-सुता ॥ ३ ॥

In the Mahāvaiṣṭambhasāman, the beginning of *prastāva* is in lower *svara* in the case of *vayam, pratnam, rāyaā* and *sutā*- [e.g. Ūha Daśa 58 — vāyam ghātvohāi; Ūha Eka 386 - prātnamsadhohāi; Ūha Kṣu 869 — rāyaākohāi; Ūha Kṣu 880 — sutāsomohāi].

दꣳष्ट्रे च ॥ ४ ॥

In the Pūrva and Uttara Āṣṭādaṁṣṭrasāmans also, the beginning of *prastāva* is in lower *svara* [Ūha Daśa 52] - second *stotrīyā* - sākhyetaindravājināḥ; Ūha Sam 253 — second *stotrīyā* - sākhyetaindravājināaiyādau, third *stotrīyā*-pūrvī rindrasyārātayaaiyādau ..... [Nānā - Ūha Saṃ 253 - second *stotrīyā* - sākhyeta indravājināḥ ..../]

अनिन्द्रं तवात्वारं पर्या प्रान्त्ययोः ॥ ५ ॥

There is no lower *svara* in the Āṣṭādaṁṣṭrasāman at the beginning of *prastāva,* in the case of *indraṁviśvā, tavāham, ātvāviśantu, araṁtāindra* and *parīto* in the first and / or the last *stotrīyās.* [Ūha Sam 52 - first *stotrīyā* - indramviśvāāvivṛdhan; Ūha Sam 253 - indraṁviśvāāvivṛdhannāiyādau; Ūha Daśa 69 — first *stotrīyā* - tavāham

2ra ra 1ra 2ra 1ra 1 2ra 1ra 2 ra 1ra 2ra 1ra
sōma rāraṇaaiyādau; Ūha Eka 472 - first *stotrīyā* - pāritōṣiñcātāsutamaiyādau, third
1 2 1 2ra 1ra 2ra
stotrīyā - ādabdhāssurabhintarāaiyādau; Ūha Ahī 534 - first *stotrīyā* -
1ra ra 2 1 2 1 2ra
ātvāviśāntvindavāḥ, third *stotrīyā* - arantāindrakukṣaye.

शीये विव्य युङ्क्ष्व ॥ ६ ॥

In the Udvaṁśīyasāmans, the beginning of *prastāva* is in lower *svara* in the case of *vivya* and *yuṁkṣva* - [Ūha Sat 719 — in the second *stotrīyā* -
2 1 2 1ra 2 1
vivyākthamāhināvṛṣannā; [Ūha Daśa 208] — in the third *stotrīyā* -
2 1ra 2ra 1 2ra 1 2ra 1
yūṁkṣvāhikeśināharīā.

क्षिते शुभ्रꣳ रायस्समू ॥ ७ ॥

In the Aiḍasaindhukṣitasāman, the beginning of *prastāva* is in lower *svara* in the case of *śubhram* and *rāyassamū* — [Ūha Ahī 617 - in the second *stotrīyā* - 2 1
śūbhra mandho; Ūha Ahī 592 — in the third *stotrīyā* - 2ra 1
rāyassamo.

हिष्ठीयासितयोरयम् ॥ ८ ॥

In the Yadvāhiṣṭhīyottarasāman [Ūha Ahī 587], and in the Āsitādyasāman [Ūha Eka 454] the beginning of *prastāva* is in lower *svara* - [Ūha Ahī 587] —
2 1 2ra 1ra 2 1 1
āyāmpūṣārāyirbhagāḥ; [Ūha Eka 454] — 2 1 2ra ra 1
āyāmpūṣārayāiḥ].

अया हरिश्री ॥ ९ ॥

In the Hariśrīnidhanasāman [Ūha Sat 760], in the third *stotrīyā*, the beginning of *prastāva* is in lower *svara* in the case of *ayā* - 2 1ra 2 1ra 2 1ra 2ra
āyācittōvipānayā.

लीयेऽयाभि सुता दिवः पी ॥ १० ॥

In the Rohitakūlīyasāmans the beginning of *prastāva* is in lower *svara* in the case of *ayācittovipā, abhidroṇā .....*, *sutāindrāyavā* and *divaḥpīyūṣam* - [Ūha Daśa 123 third *stotrīyā* - 2 1ra 2 1ra 2 1
āyācittōvipā; Ūha Ahī 546 — second *stotrīyā* - 2 1 ra 2ra 1
abhidrōṇānibā, 2 1ra 2ra 1
third *stotrīyā* - sūtāindrāyavā; Ūha Ahī 646 — third *stotrīyā* - 2 1 2ra 1ra 2 1
divāḥpīyūṣāmū].

विद्मा कू ॥ ११ ॥

In the Ākūpārasāman [Ūha Daśa 24], the beginning of *prastāva* is in lower *svara* in the second *stotrīyā* in the case of *vidmā* — 2 1ra ra
vidmāhitvātuvi.

शुद्धीयेऽभि द्वे गिरिम्-पुरोजि-प्र ॥ १२ ॥

In the Padanidhanaśuddhāśuddhīyasāman, based on the *tṛca* beginning with *abhīno* [Ūha Daśa 165], in the first *stotrīyā*, in [Ūha Eka 503], based on the *tṛca* beginning with *girim* and in [Ūha Ahī 616], based on the *tṛca* beginning with *purojiti* the beginning of *prastāva* is in lower *svara* - [Ūha Daśa 165] — first *stotrīyā* -
2 1ra ra 2ra 1ra 2 1 2 1ra 2 1
ābhīnōvājasātāmām, second *stotrīyā* - vāyāmtēāsyarādhāsāḥ; [Ūha Eka 503] —
2 1 2 1 2 1ra 2 1
third *stotrīyā* - girinnapūrubhōjāsām; [Ūha Ahī 616] — first *stotrīyā* -

pūrojitivṓandhasāḥ]. [In the Śuddhāśuddhīyasāman also the beginning of *prastāva* is in lower *svara* as follows - [Ūha Sat 777] — first *stotrīyā* - pūrojitivṓandhā∫3sāḥ, second *stotrīyā* - sākhāyódīrghajihvā∫3yām third *stotrīyā* - índuraśvṓnakṛtvā∫3yāḥ; [Nānā has mentioned Ūha Sat 777, hence the illustrations from it.]

त्वाष्ट्र्योश्च ॥ १३ ॥

In the Ūrdhveḍatvāṣṭṛīsāman [Ūha Sam 272], and in the Ānidhanatvāṣṭṛīsāman [Ūha Sat 792] also, the beginning of *prastāva* is in lower *svara* - [Ūha Sam 272 - first *stotrīyā* - pūrojitivṓandhasāḥ; Ūha Sat 792 - first *stotrīyā* - pūrojitivṓandhasāḥ]. (M. states that पुरोजि–प्र is to be taken from the prior sūtra.)

सुता च प्रान्त्ययोः ॥ १४ ॥

In the Ūrdhveḍatvāṣṭṛīsāman based on the *tṛca* beginning with *sutāsaḥ* [Ūha Ahī 615], the beginning of *prastāva* is in lower *svara* in the first and the last *stotrīyās* - [first *stotrīyā* - sūtāsómādhumāttamāḥ, third *stotrīyā* - sáhasradhāraḥpavatāi].

आग्नेये पुरोज्यग्निम् ॥ १५ ॥

In the Bṛhadāgneyasāman beginning with *puroji* [Ūha Sam 319] and *agnimnaraḥ* [Ūha Ahī 642], the beginning of *prastāva* is in lower *svara* in the first *stotrīyā*. [Ūha Sam 319 — pūrojitivṓandhasāḥ; Ūha Ahī 642 - ágninnarodīdhitibhiḥ]

आशु च ॥ १६ ॥

And in the Āśubhārgavasāman also the beginning of *prastāva* is in lower *svara*. [Ūha Daśa 141 - third *stotrīyā* - divāḥpīyūṣam; Ūha Eka 445 - second *stotrīyā* - ábhidrōṇāni, third *stotrīyā* - sūtāindrāya; Ūha Ahī 551 - first *stotrīyā* - āsyāprātnāma, second *stotrīyā* - āyámsūryaḥ, third *stotrīyā* - āyámviśvāni; Ūha Sat 729 — first *stotrīyā* - úccāte, third *stotrīyā* - énāviśvāni]

नाध्व–तव–प्रसो–सनः ॥ १७ ॥

Not in the case of *adhva, tava, praso* and *sanaḥ*. [In the case of these, the beginning of *prastāva* is not in the lower *svara* in the Āśubhārgavasāman - [Ūha Daśa 141] — second *stotrīyā* - tāvātyaíndo; [Ūha Eka 445 — prásómāsōvi; Ūha Sat 729 — second *stotrīyā* - sánāi]. [Ūha Eka 434 — prásómāsóma. It is mentioned by Vivaraṇa. It is based on 1ṛc.]

पर्णे च ॥ १८ ॥

In the Vilambasauparṇasāman also (the rule and the exception are like Āśubhārgava). [The illustrations are those that are given in the case of them in the same *sāman* — e.g. Ūha Daśa 146 — ádhvaryōa, tāvātyaínda .... Ūha Sat

768 — sānāindrāya ... In these, the beginning of *prastāva* is not in lower *svara*. Ūha Daśa 146 — third *stotrīyā* - divāhpīyūṣam ....., Ūha Ahī 556 — first *stotrīyā* - āsyāprātnā ...., second *stotrīyā* - āyāmsūrya ..., third *stotrīyā* - āyām viśvāni .... etc. In these the *prastāva* begins in lower *svara*.]

अप्रसो ॥ १९ ॥

The is no denial of the beginning of *prastāva* in lower *svara* in the case of *prasomāsaḥ* as this *sāman* does not have it. [M states that in the *ṛc* beginning with *prasomāsovi* (U. Arc. 764) and *prasomāsomada* (U. Arc. 769) this *sāman* is not based. Hence, the rule and the exception are not there.)

षूक्ते शुभ्रमुच्चैनाया ॥ २० ॥

In the Goṣūktasāman the beginning of *prastāva*, is in lower *svara* in the case of *śubhram, uccāte, enā* and *ayā*. [Ūha Sam 281 — second *stotrīyā* - śūbhramandhodevau; Ūha Eka 456 — first *stotrīyā* - uccātejātamāu, third *stotrīyā* - enāviśvāniyau; Ūha Sat 788 — third *stotrīyā* - āyācittovipau].

दक्षसंहितयोः स्वादिमान्त्ये ॥ २१ ॥

In the Dakṣaṇidhanamaukṣasāman [Ūha Eka 478] and Saṁhitasāman [Ūha Daśa 8], the beginning of *prastāva* is lower *svara* in the middle and the last *stotrīyās* [Ūha Eka 478 — second *stotrīyā* - rākṣohāviśvacarṣāṇiḥ, third *stotrīyā* - vārivodhātamobhuvaḥ; Ūha Daśa 8 — second *stotrīyā* - rākṣohāviśva, third *stotrīyā* - vārivodhāta].

संह्यदाभ्यस्तिस्रश्च ॥ २२ ॥

In the Saṁhitasāman [Ūha Eka 418], based on the *ṭṛca* beginning with *adābhyah* and [Ūha Sam 329], based on the *ṭṛca* beginning with *tisraḥ* also, the middle and the last *stotrīyās* have the beginning of their *prastāva* in lower *svara*. [Ūha Eka 418 — second *stotrīyā* - ābhiprayāṁsi, third *stotrīyā* - sāhvānviśvāa; [Ūha Sam 329] - second stotrīyā - ābhibrahmīra, third *stotrīyā* - rāyassamudrān]

षडन्ते तृचयोर्द्वे ॥ २३ ॥

In the Vaṣatkāraṇidhanasāmans [Ūha Eka 430] and [Ūha prā 844], the first two *stotrīyās* of the *ṭṛcas* have the beginning of *prastāva* in the lower *svara*. [Ūha Eka 430] — first *stotrīyā* - ābhitvāpūrvāpitaye, second *stotrīyā* - rudrāgṛṇantapūrviyam; [Ūha Prā 844] — first *stotrīyā* - vidhūndadrāṇaṁsamāne, second *stotrīyā* — sākmanāsākāaruṇāḥ].

पुना च ॥ २४ ॥

And also in the above named *sāman* based on the *ṛc* beginning with *punānāḥ*

[Ūha Eka 394], the beginning of *prastāva* is in lower *svara* — e.g. - pūnānassōmadhārāya.

सेधे पुना-परी-तवा-मन्तवत् ॥ २५ ॥

In the Utsedhasāman beginning with *punānaḥ*, [Ūha Daśa 211] with — *parīto* [Ūha Eka 494] and with *tavāham* [Ūha Sam 332] the beginning of *prastava* is in the lower *svara* as in the case of Samanta sāman. [Ūha Daśa 211 — first *stotrīyā* - pūnānassōmadhārāya, third *stotrīyā* - prātnamsādhasthāmāsādat; Ūha Eka 494 — second *stotrīyā* - sūṣāvasōmamādribhiḥ; Ūha Sam 332 - second *stotrīyā* - pāridhimratitāmihi, third *stotrīyā* - duhānōbabhrāūdhani.]

प्रत्नं प्र पिबाभिसो द्वे श्री ॥ २६ ॥

[M reads प्रत्नं पी ॥ २६ ॥ पिबाऽभिसो द्वे श्री ॥ २७ ॥]

In the Utsedhasāman beginning with *pratnam* [Ūha Eka 525], and that beginning with *pibāsutasya* [Ūha Eka 510] and in the one beginning with *abhisomāsa* ..... [Ūha Eka 457], in the first two *stotrīyās* and that beginning with *sṛiṇan* to .... [Ūha Eka 495], the prastāva commences in lower *svara*. [Ūha Eka 525— first *stotrīyā* - prātnampiyūṣampūrvyam yādu; Ūha Eka 510 — first *stotrīyā* - pibāsutasyārāsinaḥ, second *stotrīyā* - āsmāmāvantutēdhiyō; Ūha Eka 457 — first *stotrīyā* - ābhisōmāsaāyāvaḥ, second *stotrīyā* - mātsarāsōmādacyutāḥ; Ūha Eka 495— first *stotrīyā* - śriṇantōgōbhiruttāmam.

सद्मनेऽयम् ॥ २७ ॥

In the Aurdhvasadmanasāman [Ūha Daśa 23], the beginning of *prastāva* in the first *stotrīyā* is in lower svara - ayaṃtaindrasōmāḥ.

दासे च ॥ २८ ॥

And in the Daivodāsasāman [Ūha Daśa 22], the beginning of *prastāva* is in the lower *svara* in the first *stotrīyā* - ayaṃtaindrasōʃmāḥ.

आसितेऽपघ्नन् ॥ २९ ॥

In the Gāyatrī-sāmaāsita (i.e. Vāsiṣṭha-āsita in the Gāyatrī metre) [Ūha Daśa 160], in the third *stotrīyā* the beginning of *prastāva* is in lower *svara* in the case *apaghnan* - apaghnānpāvasē.

स्रुचे मन्द्र ॥ ३० ॥

In the Yauktasrucasāman [Ūha Sat 780], in the second *stotrīyā*, the beginning of *prastāva* is in lower *svara* in the case of *mandra* — mandrāyāyātidhā.

मन्तवदुक्थे ॥ ३१ ॥

In the Bārhadukthasāman, the beginning of *prastāva* is in lower *svara* as in the

case of Samanta sāman [Ūha Sat 685 — first *stotrīyā* - pu^{2}nā^{1ra}nā^{1}sso^{2ra}ma, third *stotrīyā*- prā^{2}tnāmsā^{1}dhāstha^{2}m; [Ūha Sam 369] — second *stotrīyā* - su^{2}ṣa^{1ra}vāso^{2}mām; Ūha Sat 774 — second *stotrīyā* - pā^{2}ridhī^{1ra}mrati, third *stotrīyā* - dū^{2}hā^{ra}no^{1ra}bābhro^{ra}.]

प्रहिन्वोच्चैः ॥ ३२ ॥

In the Bārhadukthasāman [Ūha Daśa 153] beginning with *prahinvānaḥ*, the beginning of *prastāva* is in higher *svara* — first *stotrīyā* - prā^{1}hinvā^{2ra}nā^{1}ḥ, [This sāman is based on one *ṛc*. M. says that, it is stated that in the Bārhadukthasāman, the high and the low *svaras* are like *samanta*. As there is no *samanta sāman* based on this *ṛc*, this separate statement is there.]

शङ्कुन्यस्यप्येष सर्वः ॥ ३३ ॥

In the Śaṅkusāman based on the *ṛc* beginning with *asyapī* [Ūha Sam 250], the beginning of *prastāva* is in lower *svara*; and in the case of one based on the *tṛca* beginning with *eṣaḥ* [Ūha Sat 700], the beginning of *prastāva* is in lower *svara* in all the *stotrīyās*. [Ūha Sam 250 — third *stotrīyā* - ā^{2}sya^{1}pī^{2ra}tvā^{1ra}; Ūha Sat 700 — first *stotrīyā* - e^{2ra}ṣa^{1}syadhā^{ra}, second *stotrīyā* — kri^{2ra}ḍa^{1}nnū^{ra}rmirā^{ra}, third *stotrīyā* - ni^{2}rgā^{1ra}kā^{ra}.]

स्वय वाश्वे ॥ ३४ ॥

In the Śyāvaśvasāman [Ūha Eka 475], the word *svaya* is in the lower *svara* — dvi^{3}rya^{2}ā^{2}ʃ31m/ pā^{2}ʃ3ñcā^{4}/svā^{5}ya, (in the *prastāva* of the 2nd *stotrīyā*).

पन काण्वे ॥ ३५ ॥

In the Kāṇvasāman [Ūha Daśa 20], the word *pana* is in lower *svara* — second *stotrīyā* - nā^{5}ghe^{ra}mā^{2}ʃ3nyā^{4}dā^{ra}pā^{5}pā^{5}nā.

श्यैते द्वे योनाविन्द्रक्रत्वायां च ॥ ३६ ॥

In the Śyaitasāman [Ūha Daśa 43], in the *yoni* and [Ūha Sam 341], beginning with *indrakratu* the first two *stotrīyās* have the beginning of *prastāva* in the lower *svara*. [Ūha Daśa 43 — first *stotrīyā* - ā^{4}bhi^{3}pra^{4}vā^{5}ssū^{ra}rā, second *stotrīyā* - sā^{4}hasre^{3ra}ṇe^{ra}vā^{4ra}sā^{5}ḥ; [Ūha Sam 341 — first *stotrīyā* - i^{4}ndrā^{3}kratū^{5ra}nnā^{4ra}ā, second *stotrīyā* - jī^{4}vā^{3ra}jyo^{ra}tī^{4}rā^{5}sī^{ra}.]

परमज्याः स्वादोर्वावृ-पुरोजि ॥ ३७ ॥

In the Śyaitasāman [Ūha Eka 376], in the case of *paramajyāḥ*, in the one [Ūha Eka 378] in the case of *svādoḥ* and in the one [Ūha Eka 526] in the case of *vāvṛdhānaḥ* and in the one [Ūha Kṣu 857] in the case of *purojiti*, the beginning of *prastāva* is in lower *svara* - [Ūha Eka 376 — second *stotrīyā* - pā^{4}ramajyā^{3ra}ṭ^{4}ci^{5ra}; Ūha Eka 378 — first *stotrīyā* - svā^{4ra}dori^{3ra}tthā^{4}viṣu^{5ra}; Ūha Eka 526 — second *stotrīyā* - vā^{4ra}vṛdhā^{ra}nā^{3}ḥśā^{4}vā^{5}; Ūha Kṣu 857 — pū^{4}ro^{3ra}jī^{4ra}tvo^{5ra}ā].

इमा उ त्वेति सर्वः ॥ ३८ ॥

In the Śyaitasāman based on the *tṛca* commencing with *imā u tvā* [Ūha Eka 464], all the *tṛca* has the beginning of *prastāva* in lower *svara*. [First *stotrīyā* - imāuttvāpurū; second *stotrīyā* - abhistomairānū; third *stotrīyā* - samudraivapā.] (M. combines sutras 36 to 38.).

पुरोजि गिरिं जनित्रे ॥ ३९ ॥

In the Janitrottarasāman, the beginning of *prastāva* is in lower *svara* in the case of *purojiti* and *girim*. [Ūha Eka 501] — first *stotrīyā* - purojitivoa; Ūha Ahī 542— third *stotrīyā* - girinnapurubhō.]

आर्षभश्येनयोः प्रान्त्ये ॥ ४० ॥

In the Ārṣabha (Ūha Daśa 25) and Śyena [Ūha Kṣu 907], *sāmans* the beginning of *prastāva* is in lower svara in the case of the first and the last stotrīyās [Ūha Daśa 25—first *stotrīyā*-ābhitvāvṛṣabhāsute, third *stotrīyā*-īhatvāgōparīṇasam; (Ūha Kṣu 907) — Govit-śyena - first *stotrīyā* - govitpavāsva vāsuvā it, third *stotrīyā*-īsānaimābhuvānā.]

वायोर्धर्तेति ॥ ४१ ॥

In the Vāyorabhikrandaḥsāman [Ūha Kṣu 928], the *prastāva* is in lower *svara* in the case of *dhartā* dhartādivāḥ pavātēkṛtviyau.

वाम्रेऽभिसो द्वे ॥ ४२ ॥

In the Vāmrasāman commencing with *abhiso*, [Ūha Sam 278], the first two *stotrīyās* have the beginning of *prastāva* in the lower *svara* [first *stotrīyā*-ābhisōmāsā; second *stotrīyā* - matsarāsōmadā].

मान्यत्र ॥ ४३ ॥

In the other *stotrīyās* in the Vāmrasāman, the middle one has the beginning of *prastāva* in the lower *svara*. [Ūha Daśa 87 — second *stotrīyā* - mandrāyāyātidhā; Ūha Ahī 604 — second *stotrīyā* - suṣāvāsōmamā].

लौशे गोविच्छ्येयेनवत् ॥ ४४ ॥

In the Dvirabhyāsalauśasāman [Ūha Sam 309], like the Govit - Śyenasāman [Ūha Kṣu 907] the first and the last *stotrīyās* have the beginning of *prastāva*, in lower *svara* — [Ūha Sam 309 — first *stotrīyā* - govitpavasvavasuviddhirā, third *stotrīyā* - īsānaimābhuvānāni ī; Ūha Kṣu 907 — first *stotrīyā* - govitpavāsvāvāsuvāit, third *stotrīyā* - īsānaimābhuvānā.]

असाविमान्त्ये ॥ ४५ ॥

In the Lauśasāman based on the *tṛca* commencing with *asāvisomaḥ* [Ūha Sam

285], the middle and the last *stotrīyās* have their *prastāva* beginning with lower *svara*. [The middle *stotrīyā* - pa^{4}rja^{3}nya^{4}ḥpitā^{5ra}mā^{4}hiṣa^{5}syā^{4}pa^{5}; last *stotrīyā* ka^{4}vi^{3}rve^{ra}dha^{4}sya^{3ra}pari^{4} ye^{5ra} ṣi^{ra}mā].

अस्य पीत्वा काशीते ॥ ४६ ॥

In the Pratīcīneḍakāśītasāman [Ūha Eka 532], the beginning of *prastāva* is in lower *svara* in the case of *asya pītvā*, - third *stotrīyā* - a^{2}sya^{1}pi^{2ra}tvā^{1ra}sū^{2}.

नवे मन्द्राभि-मत्स-सुषा ॥ ४७ ॥

In the Mānavottarasāman, the beginning of *prastāva* is in lower *svara* in the case of *mandrayā, abhisomāsa, matsarāsaḥ* and *suṣāvasomam*, [Ūha Daśa 85 — second *stotrīyā* - mā^{2}ndra^{1ra}yā^{2ra}yāti dhā^{1ra}rayā^{2ra}; Ūha Sam 276 — first *stotrīyā* - ā^{2}bhi^{1ra}so^{ra}mā^{ra}sā^{2ra}āyavā^{1}ḥ, second *stotrīyā* - mā^{2}tsarā^{1ra}so^{ra}mā^{2}dacyu^{1}tā^{2}ḥ; [Ūha Ahī 605 — second *stotrīyā* - su^{2}ṣā^{1ra}vā^{2}so^{1ra}mā^{2}ma^{1}dribhi^{2}ḥ].

मद्रे च ॥ ४८ ॥

In the Paurumadgasāman also the *prastāva* is in lower *svara*. [Ūha Daśa 54]— first *stotrīyā* - ā^{2}bhi^{1ra}so^{ra}mā^{ra}sā^{2ra}āyavā^{1}ḥ, second *stotrīyā* - mā^{2}tsarā^{1ra}so^{ra}mā^{2}dacyu^{1}tā^{2}ḥ; Ūha Ahi 662 — first *stotrīyā* pu^{2}nā^{ra}nā^{1}ḥso^{ra}madhā^{1ra}raya^{2ra}, third *stotrīyā* - prā^{2}tna^{1}rṁsā^{2}dha^{1ra}sthā^{2}mā^{1ra}sada^{2}t.]

अनुत्सो राजा ॥ ४९ ॥

Not in the case of *utso* and *rājā*. The beginning of *prastāva* is not in lower *svara* in the case of *utsodevaḥ* and *rājā* devaḥ. [Ūha Ahi 662] — second *stotrīyā* - u^{1}tsō^{ra}de^{2ra}vo^{1ra}hirā^{2}ṇya^{1}yaḥ; Ūha Daśa 54 — third *stotrīyā* - rā^{1ra}ja^{ra}de^{2ra}vā^{1}rtā^{2}mbṛ^{1}hat]

रन्ध्रोत्तरवाजजितोर्योनौ ॥ ५० ॥

In the Aukṣṇorandhrottarasāman [Ūha Daśa 103] and Vājajit sāman [Ūha Daśa 104], the beginning of *prastāva* is in lower *svara* in *yoni* (i.e. 1st *stotrīyā* only). [Ūha Daśa 103 — mṛ^{2}jya^{1}mā^{ra}nā^{2}ssuhastyā^{ra}; Ūha Daśa 104 — mṛ^{2}jya^{1}mā^{ra}nā^{2}ssuhā^{1}/

एतं हवद्देव्ये ॥ ५१ ॥

In the Ihavadvāmadevyasāman [Ūha Daśa 107], the beginning of prastāva is in lower *svara* in the case of *etam*. First *stotrīyā* - e^{2ra}ta^{1}mū^{2}tyamdasā^{1}kṣipā^{2}ḥ/

पुरो नदे ॥ ५२ ॥

In the Nānadasāman [Ūha Daśa 78] the beginning of *prastāva* is in lower *svara* in the case of *purojiti* — first *stotrīyā* - pu^{4}ro^{3ra}ji^{4}ti^{5ra}vā^{ra}.

पुना यामे ॥ ५३ ॥

In the Uttarayāma [Ūha Kṣu 921], the beginning of *prastāva* in the 1st *stotrīyā* is in lower *svara* pu^{4}nā^{ra}no^{3ra}ā^{4}kramī^{5}dabhi.

पुरो यज्ञा वृत्र वीरा पारे ॥ ५४ ॥

In the Paryākūpārasāman (Dvirabhyasta-Ākupārasāman) [Ūha Kṣu 855, and Ūha Ahi 675] the beginning is in lower *svara* in the case of *purojiti, yajñā, vṛtraghne* and *vīrāya* — Ūha Kṣu 855 — (1st *stotrīyā*) - purojitivo andhasaḥ; (3rd *stotrīyā*) - yajñāyasantvadrayaḥ; [Ūha Kṣu 675] vṛtraghneparisichyase; vīrāyasadanāsade; Ākūpārasāman [Ūha Daśa 203] — (3rd *stotrīyā*) - vṛtrā∫2ghnepa/ṛisichyasāi; vīrāyasā∫23.

ष्ठे प्र योनौ ॥ ५५ ॥

In the Vāsiṣṭhasāman [Ūha Ahī 637] beginning with 'vayamenamidā', in the *yoni* i.e. in the 1st *stotrīyā*, the beginning of *prastāva* is in lower *svara*-vayamenamidā. This *sāman* is called īdāvāsiṣṭha.

अयं पू-पुरः क्रौञ्चे ॥ ५६ ॥

In the Krauñcasāman the beginning of *prastāva* is in lower *svara* in the case of *ayam pūṣā* and *purojitī*. [Krauñcādyasāman Ūha Ahī 590 — first *stotrīyā* - ayampuṣauho; Ūha Ahī 655 — first *stotrīyā* - purojitauhoi; Ūha Ahī 590 — second *stotrīyā* - sāmupriyauho; third *stotrīyā* - yaojiṣṭhauho; Ūha Ahī 655 — second *stotrīyā* - sakhāyodauho; third *stotrīyā* - indurāśvauho].

साप्तमिक आयास्ये ॥ ५७ ॥

In the Sāptamika-āsyāyasāman [Ūha Daśa 126 and Ūha Ahī 650], the beginning of *prastāva* is in lower *svara*. [Ūha Daśa 126 — first *stotrīyā* - punānassomadhārayā; third *stotrīyā* - pratnāmsadhāsthāmāsādat; Ūha Ahī 650 — second *stotrīyā* - paridhimratitāmihi, third *stotrīyā* - duhānobābhraudhani.]

अनुत्सस्तव ॥ ५८ ॥

Not in the case of *utso* and *tavāhan*. [Ūha Daśa 126 — utsodevohiraṇyayaḥ (second *stotrīyā*); Ūha Ahī 650 — tavāham somarāraṇa (first *stotrīyā*)].

कावरथन्तरयोः सर्वत्र ॥ ५९ ॥

In the Kāva [Ūha Daśa 13] and Rathantara [Rg Daśa 1] *sāmans* the beginning of *prastāva* is in lower *svara* in all the *stotrīyās* - [Ūha Daśa 13 — ābhyovā; ṛtovā, avovā respectively; RG Daśa 1 — ābhitvāsuranonumovā, iśovā; najovā respectively].

अप्रोस्वो ॥ ६० ॥

In the Kāvasāman and the Rathantarasāman, the beginning of *prastāva* is not in the lower *svara* in the case of *provā* and *svovā* - [Ūha Sam 232 - first *stotrīyā* - provā; RG Daśa 29 — third *stotrīyā* - svovā.].

PS. Prapā. V. Khaṇḍa 9 ends.

Ucca-nīca in regard to Udgītha.

थेषूक्ते द्वेऽसाव्याम् ॥ १ ॥

In the Gauṣūktasāman [Ūha Sam 281] based on the *ṭṛca* commencing with *asāvyaṁśuḥ*, in the first two *stotrīyās*, the beginning of *udgītha* is in lower *svara* - [first *stotrīyā* - ²apsūdakṣo[ra]gīrau[2]ʃ2; second *stotrīyā* ²apsūdhā[ra]utannṛbhau[2]ʃ2.

अपो वैयश्वे ॥ २ ॥

In the Vaiyaśvasāman [Ūha Eka 529], the beginning of *udgītha* is in the lower *svara* in the case of *apovasāna* — [2]apovasāʃ2no[ra]arṣasāʃ23i.

जय उतोनः ॥ ३ ॥

In the Sañjayasāman [Ūha Daśa 96], the beginning of *udgītha* is in lower *svara* in the third *stotrīyā* in the case of *utonaḥ* — [4 3ra 4 3] [4] [ra] utonāutpupūryā ....

शवे ॥ ४ ॥

In the Śaiśavasāman [Ūha Daśa 89], the beginning of *udgītha* is in lower *svara*—first *stotrīyā* - [2]divyam [ra]pārthivam vasū; second *stotrīyā* - [2]sthanayannadhi barhiṣāi.

नेन्द्रः ॥ ५ ॥

Not in the case of *indraḥ* — third *stotrīyā* - indraścasomā[ra]gopatāi.

कलेऽर्षा प्रान्त्ययोः ॥ ६ ॥

In the Śākalasāman based on the *ṭṛca* commencing with *arṣāsoma*, [Ūha Daśa 83], the beginning of *udgītha* is in lower *svara* in the case of the first and the last *stotrīyās* - [first *stotrīyā* — ²abhidroṇānirorū[ra]ʃ23vāt; third *stotrīyā* - ²asmābhyaṁsomā[ra]viśvāʃ23tāḥ].

आकू-हविष-घृतनिधनाश्व-साध्यानां-द्वे ॥ ७ ॥

In the Ākūpāra [Ūha Daśa 24], Sauhaviṣa [Ūha Daśa 135], Ghṛtaścunnidhana [Ūha Daśa 27], Āśva [Ūha Sam 234] and Sādhya [Ūha Sam 286], sāmans, the first two *stotrīyās* have the beginning of *udgītha* in the lower *svara* — [Ūha Daśa 24 — first *stotrīyā* - [2]citrāṁgrābhamsaṅgṛbhāʃ2yā, second *stotrīyā* - [2]tuvideṣṇamtu-[ra]vīmāʃ2dhām; Ūha Daśa 135 — first *stotrīyā*-x sāhasradhārāstā-ʃ[ra]1irāʃ234ḥ, second *stotrīyā* - sāhasrare[ra]tāādbhā ʃ234iḥ; Ūha Daśa 27 — first *stotrīyā* - [2]sutamrādhā, second *stotrīyā* - [2]sutāiniyā; Ūha Sam 234 — first *stotrīyā* - ²apo[ra]nayantaūrmāʃ2yāḥ, second *stotrīyā* - śukrāṛtasyadhārāʃ2yā; Ūha Sam 286 — first *stotrīyā* - [2ra]devandevatrā[ra]hotāʃ23rām, second *stotrīyā* - ²apānnapātamsubhāʃ23gām.]

सद्मनेऽयम् ॥ ८ ॥

In the Aurdhvasadmanasāman [Ūha Daśa 23] the beginning of *udgītha* is in

lower *svara* in the second *stotrīyā* in the case of *ayam*—[2]1 ra ra ayamraṇāyatesutauvā∫23hoi (twice).

दासे च ॥ ९ ॥

And in the Ihavaddaivodāsasāman also. [Ūha Daśa 22] in the second *stotrīyā*, the beginning of *udgītha* is in lower *svara* - 2 1 ra 2 1ra ayamraṇāyatesū∫23tāḥ.

कौल्मलान्धीकावाभीकसोमर्षभमरुतां योनौ प्र ॥ १० ॥

In the Kaulmalabarhiṣa, Āndhīgava, Kāva, Ābhīka, Adhyardheḍa soma, Ṛṣabhapāvamāna and Marutāmdhenu samans, the beginning of *udgītha* is in lower *svara* in *yoni* i.e. first *stotrīyā* only - Kaulmalabrhiṣa [Ūha Eka 433] — 2 1ra vidābhagaṃvasū ∫2ttāyā∫234i; Āndhīgava [Ūha Daśa 12] — 1 [2]1ra sūtāya; Kāva [Ūha Daśa 13] - 2 1ra priyāṇipavatāi; Ābhika [Ūha Daśa 210] — 2 1 ra divisadbhū-miyā∫1dā∫3dē; Adhyardheḍasomasāman [Ūha Sam 370] — [2]ra 1ra ra tenāpavasvāndhasā; Ṛṣabhapavamāna [Ūha Eka 455] — 2 1 ra divisadbhūmiyā∫1dā∫3dē. Marutāmdhenu [Ūha Sam 295] — 2 1ra ra satyāmāsiramparamāi.]

मरुतां चत्वारि ॥ ११ ॥

In the Marutāmdhenusāman [Ūha Sam 295], in the case of *catvāri* the beginning is in lower *svara* though it is not the beginning of *udgītha* — [2] 1ra ra catvāryanyābhuvanā.

इन्द्रम लीये प्र ॥ १२ ॥

In the Rohitakūlīyasāman based on the *ṭṛca* commencing with *indramaccha* [Ūha Daśa 217], the beginning of *udgītha* is in lower *svara* in the first *stotrīyā* (only) - 2 1ra ra sūtāimē.

वाहेस्तृणन्ति देवमपात्र ॥ १३ ॥

In the Aidhmavāhasāman [Ūha Daśa 206], the beginning of *udgītha* is in lower *svara* in the case of *stṛṇanti* and in [Ūha Sam 681] in the case of *devam* and *apāmnapātam*— [Ūha Daśa 206 — [2] 1 ra stṛṇantibarhirānuṣāk; Ūha Sam 681] — first *stotrīyā* - [2]ra devamdevatrāhotāramamartiyām, second *stotrīyā* - [2] 1ra ra ra apānnapātam-subhagaṃsudīditāim.

ककुभे त्वं सर्वः ॥ १४ ॥

In the Traikakūbhasāman commencing with *tvamaṅga*..... [Ūha Prā 804], all the *ṭṛca* has the *udgītha* in lower *svara*— [first *stotrīyā*-[2]ra devāḥśavāiṣṭhā∫3mā; second *stotrīyā* - [2] 1 indrābravīmi∫3tāi; third *stotrīyā* - [2] 1ra asmānkadācā∫3nā.

उग्रं कदा न त्वद्ग्रहणात् ॥ १५ ॥

In the Traikakubha [Ūha Daśa 207], sāman, in the second *stotrīyā*, in the case

of *ugram* and in the third *stotrīyā* in the case of *kadānaḥ*, similarly, in [Ūha Prā 804], in the first *stotrīyā* the beginning is in lower *svara*. It is so accepted in the study. [Ūha Daśa 207] — second *stotrīyā* - ūgrāmtatpatyātēśāvāḥ; third *stotrīyā* - kādānaśśuśravadgirāḥ; [Ūha Prā 804] — first *stotrīyā* - nātvādanyōmaghāvanna].

त्से रयिमिन्द्रा सर्वोऽभियो ॥ १६ ॥

In the Aiḍakautsasāman [Ūha Daśa 164], in the case of *rayim*, in [Ūha Daśa 164], in the case of *rayim*, in [Ūha Ahī 569], in the case of the whole *tṛca* commencing with *indrāya* and in [Ūha Prā 819], in the case of *abhiyonim*, the beginning of *udgītha* is in lower *svara*. [Ūha Daśa 164] — first *stotrīyā* - rāyimarṣāśataspṛhām; Ūha Ahī 569 — vṛtraghnēparisicyasē (first *stotrīyā*); vayamyūyañcasūrayāḥ (second *stotrīyā*); bābhrumpunantivārēṇā (third *stotrīyā*); Ūha Prā 819 — second *stotrīyā* - abhiyōnimāyōhātē.]

भरे स्थूरमेवा सर्वः ॥ १७ ॥

In the Saubharasāman [Ūha Daśa 16], in the case of *sthūram* and that based on the *tṛca* commencing with *evāhyasi* [Ūha Prā 821], all the *stotrīyās* have the beginning of *udgītha* in lower *svara*. [Ūha Daśa 16] — sthūrānnakaccidbharā∫2ntāāvā∫23; [Ūha Prā 821] — first *stotrīyā*- ēvāsū∫2rā5tā∫23, second *stotrīyā* - viśvebhā∫2irdhāyidhā∫23, third *stotrīyā* - bhūvōvā∫2jānā∫23m.

योनौ प्र रे च ॥ १८ ॥

In the *yoni* of Saubhara (i.e. first *stotrīyā*) [Ūha Ahī 631], also, the beginning of *udgītha* and the *pratihāra*, is in lower *svara*. [Ūha Ahī 631] - *udgītha* first *stotrīyā* - dēvāsōdēvamarā∫2tāindādhā∫23; *pratihāra-dēvatrāha*.

वृ जिगे प्र ॥ १९ ॥

In the Ājigasāman commencing with vṛṣāpavā [Ūha Eka 448] in the first *stotrīyā* - the beginning of *udgītha* is in lower *svara* - mārutvātē.

पर्णे ॥ २० ॥ [M — पर्णे च ॥; Siv. पर्णे विलम्बे ॥]

In the Vilambasauparṇasāman [Ūha Sat 768], the beginning of *udgītha*, is in lower *svara* in the first and the last *stotrīyās* — [first *stotrīyā* - divisadbhūmiyā; third *stotrīyā* - dyumnānimānu.

असोम-वरुणा ॥ २१ ॥

Not in the case of *soma* and *varuṇā*. [Ūha Daśa 146 — the beginning of *udgītha* is not in lower *svara* - first *stotrīyā* - sōmāmpavitrā a, third *stotrīyā* - sōmāmindrāyavā; Ūha Sat 768 — second *stotrīyā* - varuṇāyamarū.]

स्वारे योनावाद्ययोर्मरुदेवानामूती दिवि द्युम्ना ॥ २२ ॥

In the Svārasauparṇasāman [Ūha Ahī 548], in the first and second *stotrīyās*,

in [Ūha Eka 449], in the first *stotrīyā* in the case of *marutvate*, in [Ūha Daśa 196] in the third *stotrīyā* in the case of *devānām*, in [Ūha Eka 382] in the case of *ūtī* and in [Ūha Eka 384], in the first *stotrīyā* in the case of *divisad* and in the third *stotrīyā* in the case of *dyumnāni*, the beginning of *udgītha* is in lower *svara*. [Ūha Ahī 548]— first *stotrīyā* - vṛṣabhānnaryā, second *stotrīyā* - vibhedabāhuvo; [Ūha Eka 449] — first *stotrīyā* - mārutvatecamā; [Ūha Daśa 196] third *stotrīyā* - devānāmsumneamṛtasyacā; [Ūha Eka 382] — first *stotrīyā* - ūtīsadāvṛdhāḥ; [Ūha Eka 384] — first *stotrīyā* - divisadbhūmiyā, third *stotrīyā* - dyumnānimānū.] [The *yoni* of Svārasauparṇa is based on the *ṛc* commencing with *udghedabhi* (GGG 125.3); Ūha Ahī 548 also begins with it.]

मित्रे दिवि द्युम्नास्य द्वे ॥ २३ ॥

In the Saumitrasāman [Ūha Sat 765], in the first *stotrīyā* in the case of *divi* and in the third *stotrīyā*, in the case of *dyumnāni*; and in [Ūha Ahī 553], commencing with *asya* in the case of first two *stotrīyās* the beginning of *udgītha* is in lower *svara*. [Ūha Sat 765 — first *stotrīyā* - divisadbhūmi, third *stotrīyā* - dyumnānimā; Ūha Ahī 553 — first *stotrīyā* - śukramdūduhre, second *stotrīyā* - ayamsarāṁsi.]

पृश्निन्येकर्चे ॥ २४ ॥

In the Pṛśnisāman based on one *ṛc*, the beginning of *udgītha* is in lower *svara*. [Ūha Ahī 580] — śrīṇantogobhiruttarām; [Ūha Sam 333] — duhānobabhrā ūdhāni; [Ūha Sat 739] — sākhyaindodivedive.]

पुनानायां मन्तवत् ॥ २५ ॥

In the Pṛśnisāman based on the *tṛca* commencing with *punānaḥ*, the beginning of *udgītha* is in lower *svara* as in the case of Samantasāman i.e. in the first and the third *stotrīyā* [Ūha Ahī 595 — first *stotrīyā* - apovasānoarṣasi; third *stotrīyā* - prātnāṁsādhasthāmāsādat.]

पर्या म ॥ २६ ॥

In the Pṛśnisāman based on the *tṛca* commencing with *parītaḥ* [Ūha Ahī 579], the beginning of *udgītha* is in the lower *svara* in the middle *stotrīyā* — suṣāvāsomāmādribhiḥ.

एतयोर्दैर्घे चैवम् ॥ २७ ॥

In the Dairghasravasasāman based on the *tṛca* commencing with *punānaḥ* [Ūha Eka 450], and that commencing with *parītaḥ* [Ūha Daśa 184] also, it is so i.e. the beginning of *udgītha* being in lower *svara* as in the case of Pṛśni [Ūha Eka

450 — first *stotrīyā* - [2] 1ra 2ra ra 1 2 āpovasānoarṣasi, third *stotrīyā* - [2] 1 2 1 0 1ra 0 pratnaṁsadhasthamāsadat; Ūha Daśa 184 — second *stotrīyā* - [2] ra 2 1 2 sūṣāvasomamādribhiḥ]

अभि सोम ॥ २८ ॥

In the Dairghaśravasasāman based on the *tṛca* commencing with *abhisoma* [Ūha Ahī 557], the beginning of *udgītha* is in lower *svara* in the middle *stotrīyā* - [2] 1ra ra 0 1 2 mātsarāsomādacyutāḥ.

योनौ मान्त्ये ॥ २९ ॥

In the Dairghaśravasasāman [Ūha Eka 439], the beginning of *udgītha* is in lower *svara* in the middle and the last *stotrīyās* - second *stotrīyā* - [2] 1ra 1 2ra prāstomā∫2yantvagnāye; third *stotrīyā* - [2] 1 1 ra 2 marmṛjyantā∫2idevayāvāḥ.

यज्ञा सर्वः ॥ ३० ॥

In the Dairghaśravasasāman based on the *tṛca* beginning with *yajña*, the commencing of *udgītha* is in lower *svara* in all the *tṛcas* — Ūha Pra. 840 — first *stotrīyā* - [2] 1ra 1ra 2ra 1 2ra irāīrācadakṣase; second *stotrīyā* — [2]ra 1ra 2 urjonapā; third *stotrīyā* - [2] 1 ra 2 bhūvadvājāi.

क्षिते च ॥ ३१ ॥

In the Saindhukṣitasāman also, (all the *tṛca* has the beginning of *udgītha* in the lower *svara*). Ūha Daśa 177 — first *stotrīyā* - 2 1 syājighnā∫23tāḥ; second *stotrīyā* - 2 1ra 0 rāthītā∫23māḥ; third *stotrīyā* - 2 1 2 viyāśnū∫23hāi. [According to M. this *sāman* is called Aiḍasaindhukṣita.]

अ-मदाय ॥ ३२ ॥

Not in the case of Madāya. In the Saindhukṣitasāman, [Ūha Ahī 617], in the first *stotrīyā*, the beginning of *udgītha* is not in the lower *svara* in the case of *madāya*— [1] mādā∫23yā.

कण्वबृहत्युपोत्तमं चावृद्धाद्यपादाद्यम् ॥ ३३ ॥ [M चावृद्धाद्यमपादाद्यम्]

In the Kaṇvabṛhatsāman [Ūha Kṣu 866] and [867] the syllable at the beginning of *udgītha* that is not the first of the penultimate quarter and is *avṛddha* has the lower *svara* e.g. 2 1 hāvāmā∫1nā∫234i; the *udgītha* having in the 3rd quarter of the *ṛc* the syllable which is not *vṛddha* is also in lower *svara*; [Ūha Kṣu 866] — 1st *stotrīyā* - [2] 1 2 patāinnā∫1rā∫234ḥ; 3rd *stotrīyā* - [2] 1 2 drāsāmkā∫1irā∫234; [867] — [2] 1 2 gāvāistā∫1yā∫334i (1st *stotrīyā*), 2 1 2 prāvācā∫1sā∫234ḥ (third *stotrīyā*); Ūha Kṣu 867 — first *stotrīyā* [2] 1 2 hicāirā∫1vā∫234i — this is an illustration where the syllable not at the beginning of the quarter and not *vṛddha* has lower *svara* etc. (Siv. understands quarter or word — pādasya padasya vā; M.upottamam parvan which has the first syllable not *vṛddha* and not the first syllable of the quarter.)

रहस्ये च बृहति ॥ ३४ ॥

And in the Bṛhatsāman, in the Rahasyagāna — [RG Daśa 5], the beginning of *udgītha* is in lower *svara* — first *stotrīyā* - sātauvājā; second *stotrīyā* - kāṣṭhā; third *stotrīyā* - stavā.

अत्रिष्टुबतिच्छन्दसोः ॥ ३५ ॥

In the Bṛhatsāman based on the *ṛc* in the *Triṣṭubh* metre and that is in the *aticchandas*, the beginning of *udgītha* is not in the lower *svara* — [RG Eka 85] — in the Triṣṭubh metre — first *stotrīyā* - kṣinā ma ...., second *stotrīyā* - tattēadya ..., third *stotrīyā* - ṣaṭtēviṣṇavāsa ...., [RG Prā 149] — *aticchandas* metre i.e. in the *aṣṭi* metre — first *stotrīyā* - yāvāśiram ..., second *stotrīyā* - kāmjātaḥ ....; third *stotrīyā* - dhātviṣīmām ....

साहीये ऽग्ने त्वं सर्वः ॥ ३६ ॥

In the Satrāsāhīyasāman, based on the *tṛca* commencing with *agne tvam* [Ūha Eka 489], the beginning of *udgītha* is in the lower *svara* in all the *tṛca* — first *stotrīyā* - ūtātrā∫2tā, second *stotrīyā* - acchānā∫2kṣāi, third *stotrīyā* - sūmṇāyā∫2nū.

विच्छन्दस्सु च वत्सासु ॥ ३७ ॥

In the *sāman* Nityavatsās, having the metre other than the *atyaṣṭi*, the beginning of *udgītha* is in the lower *svara* — [RG Kṣu 179] — first *stotrīyā* - uṣvāṇasso∫2tṛbhāiḥ, second *stotrīyā* - yāyātidhā∫2rayā, third *stotrīyā* - dūgdhābhirā∫2kṣāḥ; [RG Kṣu 180] — first *stotrīyā* - svāvājasā∫2tayāi, second *stotrīyā* — rihāntidhā∫2itayāḥ, third *stotrīyā* - dyāmcāmahā∫2ivratā.

योनौ च प्र ॥ ३८ ॥

And in the Nityavatsās in the *yoni* the beginning of *udgītha* is in lower *svara* in the first *stotrīyā* only - [RG Eka 82] — rucāhariṇyā ....

शनवार्शयोः ॥ ३९ ॥

In the Auśana and Vārśasāmans, the beginning of *udgītha* is in the lower *svara* in the second and the third *stotrīyās* - Auśana [Ūha Daśa 171] — second *stotrīyā* — prāśāmsā∫23yām, third *stotrīyā* - ṣṭhādāśū∫23ṣāḥ; Vārśa [Ūha Ahī 640] — second *stotrīyā* - syapāṣā∫3yōḥ, third *stotrīyā* - syadhārā∫3yā.

अनूने ॥ ४० ॥

In the Auśana and Vārśasāmans, when the quarter is deficient, it is not so - [Ūha Daśa 171] — first *stotrīyā* - ātā∫23ithīm; [Ūha Ahī 640] — māhā∫3inām.

अस्मद् ग्रहणात् ॥ ४१ ॥

In the Vārśasāman [Ūha Daśa 84], the beginning is in lower *svara* in the case of *asmad* as it is so understood — third *stotrīyā* — [2] 2 1 asmabhyam.

वर्णे च ॥ ४२ ॥

And in the Śākvaravarṇasāman also [Ūha Eka 385], the beginning of *udgītha* is in lower *svara*. [First *stotrīyā* - [2]ra 1ra tejātamandhāsāḥ, second *stotrīyā* - [2] 1ra 2 1 indrāyavajyāvāi, third *stotrīyā* - [2] 1ra 2 1 viśvānyaryāā.

न सोम ॥ ४३ ॥

Not in the case of Soma. In the Śākvaravarṇasāman [RG Sam 34], the beginning of *udgītha* is not in the lower *svara* in the case of *Soma* — 1ra ra somadyumattamo .....

ज्ञीयर्क्षु विशीये प्र ॥ ४४ ॥

In the Viśoviśīyasāman based on the *tṛca* commencing with yajñayajña [Ūha Eka 479], the beginning of *udgītha* is in lower *svara* in the first *stotrīyā* — [2] ra. irāirā.

क्रौशौपगवोत्तरवैकर्चतृचहवदेव्यवरुणयववाजीयादारसृच्छुद्धीयपदनिधनचित्रषड्ज्ञयण्व-
यामानां विपर्ययो यथा योनौ ॥ ४५ ॥

In the Krauśa [Ūha Daśa 92], Aupagavottara [Ūha Daśa 138], Ekarcavaiṣṇavottara [Ūha Sat 779], Ihavad vāmadevya based on the *tṛca* [Ūha Daśa 107], Varuṇasāman [Ūha Kṣu 911], Īnidhanamārgīyava [Ūha Sat 776], Rāyovājīya based on its own *tṛca* [RG Daśa 14], Bharadvājasyaudārasṛt [Ūha Daśa 174], Padanidhanaśuddhaśuddhīya [Ūha Daśa 165], Atiṣaṅga based on the *ṛc* beginning with *yadindra citra* [RG Kṣu 171], Yaṇva [RG Daśa 11] and in the Yāma [RG Prā 153], where the beginning of *udgītha* is in lower *svara* in *yoni*, becomes in higher *svara* in Ūha — RG and where it is in higher *svara*, in *yoni* becomes in lower *svara* in Ūha — RG. Thus there is the inversion —

Yoni	Uha-RG
GGG 381.1 — 2 1ra ra sūteṣusomē,	Ūha Daśa 92 — [1] ra śiśurmahī ....;
GGG 145.2 — 2 1 sūdakṣasya ...	Ūha Daśa 138 — 1ra ra ojonṛmṇam ...;
GGG 516.2 — 2 1 āhaṁsomavā ...	Ūha Sat 779 — [1] ra uṣvāṇa ....;
GGG 22.3 — 1 1 ra yajñasadvi	Ūha Daśa 107 — 1st st. — 2 mṛjanti .....
	2nd st — 2 1ra sūtāeti .....
	3rd st — 2ra 1ra pūṣṇe .....
GGG 378.1 — 1ra ūrviṁpṛthvī	Ūhu Kṣu 911 — 1 ra ra ra ra pitādevānām ....
GGG 115.3 — 2 ra 1ra puruhūtāya	Ūha Sat 776 — 1 ra vāyāṁsi .....

A.G. 75.1 — [2] 1ra ra Itthāviṣū ....

RG Daśa 14 — 1st st — [2] 1ra itthāviṣū .....
2nd stotrīyā — 1 ra syāpṛśanā ...
3rd stotrīyā — 1 ra syānamasū ...

GGG 132.2 — [1] 1 tvāʃ2yāvāḥ ....

Ūha Daśa 174 — [2] syājāʃ2i ....

GGG 350.1 — 2 1 ra śuddhāmśuddhē

Ūha Daśa 165 — [1] ra rayimarṣā ....

A.G. 29.1 — [2]ra voandhasaḥ ....

RG Kṣu 171 — 1 tramaihanā ...

A.G. 72.1 — 1 2 1ra indramārkebhiḥ ...

RG Daśa 11 — [2] 1 ra ra 2 ahhidroṇāni ...

A.G. 101.1 — [2] 1 agnim

RG Prā 153 — 1 asya ....

PS. Prapā. V. Khaṇḍa 10 ends.

उच्चनीचे संग्रह:

[Rest of the treatment in regard to the modification of higher and lower *svara*] —

ग्रहणानि ॥ १ ॥

Now is the mention of high and low *svara* in the rest of the *sāman* divisions.

श्यैते योनौ प्र रे ॥ २ ॥

In the Śyaitasāman [Ūha Daśa 43], in the *yoni* i.e. the first *stotrīyā*, the beginning of *pratihāra* is in lower *svara* — 2 1 ra sāhasrēṇāivāʃ3śā.

वाहे शृङ्गे वत्सायाम् ॥ ३ ॥

In the Aiḍhmavāha [Ūha Sat 681], Gauśṛṅga [Ūha Kṣu 919] and Nityavatsā [RG Eka 82] sāmans the beginning of *pratihāra* is in lower *svara*. [Ūha Sat 681— GGG 138.1 — 9ra 1ra yēṣāmindrō ra ...., Ūha Sat 681 — [1] asyayajñyasya ...., GGG 238.4 — 2ra 1 ra nēmintaṣṭē ra ...., Ūha Kṣu 919 — [1]ra vōrathirāso ra ...., A.G. 75 — 2 1ra rn sāptāsyēbhi ...., RG. Eka 82 — 1 samatsvana .... (2nd *stotrīyā*).

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1. [Sāmatantra, *sūtra* 19 — 'ṛksvaravat' — the *sāmikasvara* is similar to the *svara* of the *ṛc*. The *udātta* remains high, the *anudātta* low and the *svarita* the medium. By this *sūtra*, the syllable *dhaḥ* has lower *svara*, but as per the *sūtra* — 'udāttāt' (103) the syllable after *udātta* has higher *svara*. So the syllable *dhah* has higher *svara*. 'na/caturtha hakārā ghoṣādayaḥ' (Sūtra 89) — the fourth syllable of the *varga*, *ha* and those syllables which are *ghoṣa* are not in the higher *svara*. By this *sūtra* the lower *svara* is obtained. Only to enumerate this it is included here. In the sāmans — Saindhukṣita and others *dhah* is not in the lower *svara* - e.g. Gauṣūktasāman [Ūha Sam 281] — 2 1 ra 2ra 1ra Śubhramandhōdevau; Saindhukṣita [Ūha Ahī 617] — 2 1 Śubhraman *dho*.

कमश्चे च पूर्वे ॥ ४ ॥

In the prior Sākamaśvasāman [Ūha Daśa 15], in the first *stotrīyā*, the beginning of *pratihāra* is in lower *svara* — ēbhā|2irvārdhā. [This *parvan* is in the *udgītha* portion in the published Text of Ūha Ūhya. Siv. says, 'or the word *pūrva* should be understood in the sense of alternative *pratihāra*'. He further states that if the *pratihāra* is the former one, then *ebhāyiḥ* would have its beginning in the lower *svara*.]

बृहति च ॥ ५ ॥

In the Bṛhatsāman [RG Daśa 5] also the beginning of *pratihāra* is in the lower *svara* (in the second and third *stotrīyās*) — second *stotrīyā* - māhastavā|34; third *stotrīyā* - sātrāvājā|34.

अयोनौ ॥ ६ ॥

Not in the *yoni* i.e. the first *stotrīyā* - tvāmkāṣṭhā|34.

धः सन्तनिनि ॥ ७ ॥

In the Santanisāman [Ūha Daśa 90], the syllable *dhaḥ* is in lower *svara* — śubhramandho.

पूर्वे ष्ठ उहुवाइ ॥ ८ ॥

In the Pūrvavāsiṣṭhasāman [Ūha Sat 268], the word *uhuvāi* is in lower *svara*. The beginning with *tṛtīya svara* is lower here only — uhuvāi. [In the Ākṣāranta Yaudhājayasāman (Ūha Ahī 547) the beginning of *pratihāra* is not in lower *svara* — ācchā|2].

गूर्द उत सुम्ना ॥ ९ ॥

In the Gūrdasāman [Ūha Daśa 119], the beginning is in lower *svara* in the case of *uta* and *sumnā* — first *stotrīyā* - ūtatrātā ....; third *stotrīyā* - sumnāyanūnā .... [These two are antarṇidhanas.]

वृलीये मरु ॥ १० ॥

In the Rohitakūlīyasāman based on the *tṛca* commencing with *vṛṣāpavasva*, [Ūha Daśa 123], the beginning of *parvan* is in lower *svara* in the case of *marumārutvate* .....

हविषयज्ञा प्र-स्वा-मृ-ते-सु ॥ ११ ॥ [M. हविषे यज्ञा]

In the Sauhaviṣasāman with Yajñāyajñīyanidhana (i.e. Vāṅnidhana) [Ūha Daśa 220], the beginning of *parvan* is in lower *svara* in the case of *pra, svā, amṛ, te* and *su* — first *stotrīyā* - pradhānvā, svādurmitrāyā; second *stotrīyā* - āmṛtāyā; third *stotrīyā* - tesomā, sutāsyapeyāt. [The syllable *vā* is the nidhana of the Yajñāyajñīyasāman. [Śiv. — by the word *sauhaviṣa* included in this *sūtra* there is

the state of higher *svara* in the Vājajitsāman in the case of *paripradhanvā* is to be understood — pāripradhanvā in *prastāva* of Ūha Ahī 678.]

मार्गीद्वितीये प्रसो प्रास्य द्वे ॥ १२ ॥

In the Mārgīyavasāman [Ūha Sat 689], in the second quarter, the beginning in the first *stotrīyā* is in lower *svara* and in [Ūha Ahī 552], the beginning of second quarter is in lower *svara* in the first two *stotrīyās* - [Ūha Sat 689 — āponayā; Ūha Ahī 552 — first *stotrīyā* - śūkramdudū, second *stotrīyā* - āyamsarā.

ढेच त्वं सर्वासु ॥ १३ ॥

And in the Paurumīḍhasāman based on the *tṛca* commencing with *tva maṅga*, [Ūha Sat 718], the beginning of second quarter is in lower *svara* in all the *stotrīyās* - first *stotrīyā* - devāśśavi; second *stotrīyā* indrābravī; third *stotrīyā* - āsmānkadā.

इन्द्रक्रतुमध्यमायां च ॥ १४ ॥ (M & Siv — इन्द्रक्र ...)

And in the Paurumīḍhasāman [Ūha Sam 361] based on the *tṛca* commencing with *indrakratu*, the beginning of the second quarter is in lower *svara* in the middle *stotrīyā* — jīvājyotiḥ.

श्रौष्ठ उत्तमास्त्रयः प्र ॥ १५ ॥

In the Snauṣṭhasāman [Ūha Daśa 118], in the first *stotrīyā*, the last three quarters begin with lower *svara* — second quarter - māmścatvāindōsarasi ....; third quarter - bradhnāścidyasya ....; fourth quarter - purumēdhāścitta....

द्वौ म ॥ १६ ॥

In the middle *stotrīyā*, the last two quarters have their beginning in lower *svara*— third quarter - ṣāṣṭimsahasrānai ..., fourth quarter — vṛkṣannapakvandhū.....

शीये ब्रह्मा यूथे गिराम् ॥ १७ ॥

In the Udvaṁśīyasāman [Ūha Daśa 208], there is lower *svara* in the case of *brahmā*, *yūthe* and *girām* — first *stotrīyā* - brāhmāṇastvā⌈2ho⌋1i; second *stotrīyā* - yūthenavṛ; third *stotrīyā* - girāmupaśrutā⌈1.....

मीढ-मानवयोस्तृतीयः ॥ १८ ॥

In the Paurumīḍhasāman [Ūha Sam 361] and Pūrvamānava, i.e. Mānavādya [Ūha Sam 363] *sāmans*, the beginning of the third quarter is in the lower *svara*. - [Ūha Sam 361] — first *stotrīyā*- śikṣāṇōā, second *stotrīyā*- mānōajñyā, third *stotrīyā* - tvāyāvayām; [Ūha Sam 363] — first *stotrīyā* - si/kṣā/ṇoā, second *stotrīyā* - mā/nāḥ/ajñā/; third *stotrīyā* - tvā/yā/vayam.

दावसुनिधन-पूर्वनित्र-जम्भ-शुद्धीय-विशीय-ष्णवैकचौरुक्षयौकोनिधनेषु च नौ ॥ १९ ॥

The beginning of the third quarter is in lower *svara* in *yoni* (only) in the *sāmans*. Dāvasunidhana [GGG 119.2], Pūrvajanitra [GGG 241.1], Bṛhannidhana-vārkajambha [A.G. 83.1], Padanidhanaśuddhāśuddhīya [GGG 350.7], Viśovisīya [GGG 87.1], Ekar-cavaiṣṇava [GGG 516.2], Aurukṣaya [GGG 315.2], and Okonidhana [GGG 382.3] —

Yoni	Uha-Ūhya
GGG 119.2 — [2] 1 2 sāvārṣā	Ūha Daśa 193 — 2 pāvāsvā .....
GGG 241.1 — [2] 1ra asmākamadya	Ūha Sam 365 — 1 śikṣāṇō ra ra .....
AG 83.1 — [2] 1 vṛtraṁhanati	Rg Sam 65 — 1 samudrasyā ra ....
GGG 350.1 — [2] 1ra suddhāirukthāirvā ra ra	Ūha Daśa 165 — 1 indōsahasrā 2 ....
GGG 87.1 — [2] 1 agnimvō n 2	Ūha Ahī 575 — 1 mitrā 2 nnā 1 ... (in second *stotrīyā*)
GGG 516.2 — [2] 1ra pūrūṇiba	Ūha Sat 779 — 1 āsvayēva ra ....
GGG 315.2 — [2] 1ra mahāntamindra	Ūha Sat 759 — 1 apaśvāna ra ....
GGG 382.3 — [2] indrā 1 mgāirbhī 2 ḥ	Ūha Sam 240 — 1 sarajjārō ra ra .....

गोजी च ॥ २० ॥

And in the case of *goji* [Ūha Sat 785] there is lower *svara* — [2]ra gōjā 2 i 1 rāyā 2.

नवे च तृतीये तृतीयम् ॥ २१ ॥

In the Pūrvamānavasāman i.e. Mānavādya sāman [Ūha Sam 363], in the third quarter, the third syllable is in lower *svara* in the third *stotrīyā* — [2] tvā/ 1ra yā/ 2 vāyam; [Ūha Sat 709] — [2] sam/ 1 ū/ 2 drāsyā ra (first *stotrīyā*); [2] tā/ 1 rāt/ 2 sāmu/ (second *stotrīyā*).

तुरीयमर्षा-पौ-शिक्ष-मानः ॥ २२ ॥

In [Ūha Sat 709], the fourth syllable in the third quarter is in lower *svara* in the 3rd *stotrīyā* e.g. [2] ā/ 1ra ṣā/ 2 mitrā; in [Ūha Sat 710] — in the second *stotrīyā* also the fourth syllable is in lower *svara* - [2]ra pāu/ 1 rāḥ/ 2 aśvā/; in [Ūha Sam 363] in the first and the second *stotrīyās* the fourth syllable in the third quarter is in lower *svara* — [2] si/ 1ra kṣā/ n 2 ṇō ra (first *stotrīyā*); [2] mā/ 1 nāḥ/ 2ra *ajñyā* (second *stotrīyā*)

गवे तृतीयः ॥ २३ ॥

In the Gauṅgavasāman [Ūha Daśa 125], the beginning of the third quarter is in lower *svara* (first *stotrīyā*) — 2ra ārātnadhā ra .....; (second *stotrīyā*) duhāna 2 ra .....; (third *stotrīyā*)- 2ra āpṛcchyam .....

न तरदर्षा ॥ २४ ॥

Not in the case of *tarat* and *arṣā* - [Ūha Sam 320] — (second *stotrīyā*) - 1 tāratsāmudrām 2 ....; (third *stotrīyā*) — 1 ra ārṣāmitrāsyā 2 .....

करेऽभि ॥ २५ ॥

In the Śārkarasāman [Ūha Daśa 131], the beginning is in lower *svara* in the case of *abhi* in the third *stotrīyā* - [2]1abhivrajantatnāi.

प्र रे वैयश्वे नौ ॥ २६ ॥

In the Vaiyaśvasāman [Ūha Daśa 156] in the first *stotrīyā* (in the *yoni*) the beginning of *pratihāra* is in lower *svara.*

Yoni

GGG 290.1 — 2dhiyā1ra śaviṣṭhaā ....

Ūha Daśa 156 — first *stotrīyā* - 2dhiyā1ra śaviṣṭhaā

[second *stotrīyā* — 1dhiṣaṇera ...

third *stotrīyā* — 1rasomakā ra ...]

ष्ठश्चैके नीचैः ॥ २७ ॥

Some consider that the syllable *ṣṭha* in the *udgītha* is in lower *svara* in the second *stotrīyā* — 1dhāyā∫21śaviṣṭhā2.

पृश्निनि पृता च ॥ २८ ॥

And in the Pṛśnisāman [Ūha Daśa 74] also there is lower *svara* in the case of *pṛtā* (according to some) — 1pṛtānā2 .... (first *stotrīyā*); not according to the author of PS.

हविषे द्रिभिरित्यभिगीतमेके ॥ २९ ॥

In the Sauhaviṣasāman [Ūha Daśa 135], in the third *stotrīyā*, some consider, the *abhigītasvara* in the case of *dribhiḥ* — 2adribhā1∫234irhāi5. According to the author there is *udghāta-svara.* The *svara* which is lower in the *ṛc* becomes higher in the *sāman*; it is called *udghāta.* Rāmanātha Dīkṣita says the *udghata* takes place when it begins with second and ends with first. Abhigīta is also defined as beginning with second *svara* and ending with first. In the *ṛc* it is given as [1]2radribhiḥ.

दंष्ट्र उत्तरेऽविकृत-स्तावः ॥ ३० ॥

In the Āṣṭādaṁṣṭrottarasāman [Ūha Sam 253], the *prastāva* is not modified. [In the case of *indram* there is the higher *svara* as per the condition, the syllable after *udātta* is in higher *svara.* This change is not found in the case of 1indrā2m. In the Pūrvaāṣṭādaṁṣṭrasāman [Ūha Daśa 52], we have 1*indram* .... [M. States that when the state of having higher *svara* is secured in the case of *dram* it remains unchanged].

अक्षरे द्वे पार्थे ॥ ३१ ॥

In the Pārthasāman [Ūha Sam 248], two syllables in each quarter are in lower *svara* - e.g. 2nā1dayannāi; 2indra1rasyevā; 2pā1ravamānā etc.

एकं षष्ठे ॥ ३२ ॥

In the Ihavadvāsiṣṭhasāman [Ūha Daśa 42] the first syllable in the beginning is in lower *svara* - nādāyannāi; indrāsyevā; pāvamānā etc.

नित्रे च ॥ ३३ ॥

And in the Janitrasāman [Ūha Sam 303] also one syllable at the beginning of the quarter is in lower *svara* - e.g. sōmāḥpavā; jānitā; brāhmādēvā; ṛṣirviprā etc.

जनितेति द्वे ॥ ३४ ॥

In the word *janitā* two syllables are in lower *svara.* [Ūha Sam 303] — *jānitādāi;* jānitāgnāih; *janitēndrā.*

ज्ञीये वयमूर्जस्तंसिञ्चमातधीतिम् ॥ ३५ ॥

In the Yajñāyajñīyasāman there is lower *svara* in the case of *vayam, urjonapātam, udvāsiñca, mātaram* and *dhītim.* [Ūha Daśa 14] — prāprīʃ2mvayā mamṛtam (first *stotrīyā*), urjonapāʃ2tamsāhi (second *stotrīyā*); Ūha Eka 406 — udvāʃ2siñcādhvamupa; [Ūha Eka 438] — ānūʃ2mātārampṛthi; [Ūha Eka 425] — yātteʃ2dhītim .... [Nānā reads — prāprīʃ2mvā .....]

वारे चाघा ॥ ३६ ॥

In the Pūrvavāravantīyasāman [Ūha Kṣu 904], the syllable *cā* and *ghā* are in lower *svara* — cāsāccānimā; *ghāyoḥpāhisādam.* [The elision of *a* in the word *aghāyo* will be dealt with later in the chapter on Elision and Nonelision).

च्यावसधमासुर्य-सवना-जन-गृह-क्षंमश्चाइकारात् ॥ ३७ ॥

In the Cyāvanasāman, there is lower *svara* in the case of the beginning of *sadhamā, asurya, savanā,* jana, gṛha, Kṣamandma. In this sāman called alternately as Marāya, the syllable ma preceded by āi is in lower. Svara– ŪhaKṣu 872– third stōtrīyāsādhāmā; Ūhakṣu873- (second stotrīyā) - āsu/ryāsyavidvān, (third stotrīyā)- sāvānā, [ŪhaKṣu 900]-(first stotrīyā)- janāya, gṛhāpā, (second stotrīyā) - kṣāmāva; [ŪhaKṣu 872]–(third stotrīyā) (sumāi) māghāvan. [M. splits sūtra 37 into two sūtras as.. gṛhakṣam// mascāikārāt]

वृद्धं धा-नो-ना-जा-यो-रोषम् अग्रिमित्युत्तमाश्चत्वारः ॥ ३८ ॥

In the Marāyasāmans the syllables dhā, no, nā, jā, yo and ro (of roṣam) are vṛddha–In [ŪhaKsu 900] is the ṭṛca of Marāya, begining with āgnim the last four quarters have vṛddha syllable–[ŪhaKṣu 883]–(second stotrīyā)- pārī/dhāim (dhī) dūhā/nōbabhrā...; (third stotrīyā)–sākū/ nāivāpaptima; [ŪhaKṣu 884]-(first stotrīyā)–jāitīvoandhasaḥ (ji). (second stotrīyā)-yōdīrghājihviyam; (third stotrīyā)-

roṣamābhīnaraḥ; [ŪhaKṣu 900]-dākṣā/yyoyodama..; preddho/agnedīdihi(a), puro/noajāsra..; sāsvantaupa.(sa)

तमसे योनौ द्वौ द्वावुत्तरौ ॥ ३९ ॥

In the Sahodairghatamasasāman [Ūha Kṣu 870] in the yoni of its own trca, the last two quarters of each stotrīyā have the first syllable in the lower svara- [first stotriyā--yāntesusāvahariyā, sōturbāhubhyām; (second stotrīyā)-yenavṛtrāniharyaśvā, sāttvāmindrā; (third stotrīyā)-yāntevasiṣṭho arcatiprā,imābrahmā].

अहं च ॥ ४० ॥

And also the word *aham*. In the Sahodairghatamasasāmam [Ūha Kṣu 881], the syllable *a* of *aham* is in lower *svara*—āhāmsō. [Nānā gives in Ūha-sakhyaindo etc. and states that in them there is no lower *svara*].

नैपोर्जो महस्ते महा चान्त्या ॥ ४१ ॥

In the Naipātitha sāmans there is lower *svara* in the case of the beginning of *ūrjo, mahaste*, and the last *mahnā*— [Ūha Kṣu 933] — third *stotrīyā*-ūrjonapātām ....; [Ūha Kṣu 935] —first *stotrīyā*— māhastesāto-third *stotrīyā*-mahnādevānā ...]

प्रयघृतवनि ॥ ४२ ॥

In Ūha Kṣu 933, 934 there is lower *svara* in the beginning in the case of *praya* (*prayatā*), *ghṛta* and *vani* [Ūha Kṣu 933 — ātvāmānaktuprayatā; third *stotrīyā*-ūrjonapātām ghṛtakē; Ūha Kṣu 934 — first *stotrīyā*-indramsāmīkevāninaḥ]

श्रारे भद्रादेवे पुरु दाना ॥ ४३ ॥

In the Śrāyantīyasāmans, in the *pratihāra* the beginning is in lower *svara* in the case of *bhadrā, deve, puru* and *dānā*. [Ūha Daśa 189 — second *stotrīyā*-bhādrāindrasyā ...; Ūha Prā 847 — devebhyomādhu ....; Ūha Kṣu 936 — first *stotrīyā*-pūruprāśastā ...., second *stotrīyā*-dānāyavāri ....]

अमृतो ग्रहणम् ॥ ४४ ॥

There is lower *svara* in the case of *amṛto* as per its inclusion — Śrāyantīyasāman [Ūha Kṣu 936], third *stotrīyā* — dvaitāyobhūdamṛtoma.

प्रवति पादादौ द्वे ॥ ४५ ॥

In the Pravadbhārgavasāman [Ūha Daśa 127], two syllables at the beginning of the quarter are in lower *svara*-sākhāsākhyūḥ, māryaivā, prāvodhiyo, ābhidhenā etc.

मध्ये चेन्दुर्युवमन्द्रोश ॥ ४६ ॥

And in the Pravadbhārgavasāmans, in the middle of the quarter, two syllables

are in lower *svara* - *induh, yuva, mandra* and *uśa* - [Ūha Kṣu 127 - ^{2}i^{1}ndur^{2}indrā, ^{2}yū^{1}vatibhāiḥ (first *stotrīyā*); ^{2}mā^{1}ndrayu^{2}vo (second *stotrīyā*); [Ūha Kṣu 912] — ^{2}ū^{1ra}śaneva.

एकमन्यत्र ॥ ४७ ॥

Elsewhere, one syllable in the middle of the quarter is in lower *svara* — Ūha Daśa 127 — nā^{2}prā^{1}minā, svā^{2}pā^{1}vama etc.

सप्तहे त्वसंयुक्तपादादौ द्वे ॥ ४८ ॥

In the Saptahasāhan, except in the first conjunct syllable of the quarter, the two syllables at the beginning of the quarter are in lower *svara.* [RG Eka 91] — ^{2ra}sā^{1ra}tāuvājā, mā^{2}hastā^{1}vā etc. If there is conjunct syllable at the beginning of the quarter, only that is in lower *svara* - e.g. ^{2ra}tvāmvṛ^{1}trāi, ^{2ra}tvāmkā^{1ra}ṣṭhā etc.

मध्ये योनिं त्रवरथ्यम् ॥ ४९ ॥

In the Saptahasāmans [RG Eka 79 and 91], two syllables in the middle of the quarter are in lower *svara* in the case of *yonim, trava* and *rathyam.* [Rg Eka 79 — ^{2ra}*yoni* mṛ^{1}tā, elsewhere not so e.g. mā^{2ra}dhā^{1}rayā etc. [Rg Eka 91 — trā^{2}vajrā^{1}hā, rā^{2}thiyā^{1}māi; not elsewhere — e.g. hā$^{2ra\ 1ra}$vāmahāi.

एकमन्यत्र ॥ ५० ॥

Elsewhere, one syllable in the middle of the quarter is in lower *svara* — e.g. $^{2ra\ 1ra}$syākāravāḥ, ^{2ra}pā^{1}tinnarāḥ.

गोष्ठ-प्रतोद-पुष्प-धर्म-विधर्म-पार्श्व-सन्तनि अवाजम् ।
सदोवि-नरे परमज्याः पुत्रस्य मत्सरा । सौमित्र-संकृति-वात्सप्र-दंष्ट्रोत्तर-भ्राज-कौर्त्य-यशः संसर्प-भद्रश्रेयोऽश्वव्रतैकवृषाश्रोरूपह्नस्वानां पादादिर्यथर्चम् ॥ ५१ ॥

In the Goṣṭha [Ūha Daśa 106], Pratoda [Ūha Ahī 643] Arkapuṣpa [Ūha Sat 773], Dharman [Ūha Daśa 169] Vidharman [Ūha Daśa 204], Gāyatrapārśva [Ūha Daśa 148], and Santani [Ūha Daśa 121], the beginning of quarter is as per the *ṛc.* e.g. [Ūha Dasa 106] — ^{2}sā^{1ra}mudre ...; etc. Ūha Ahī 643 — ^{1}pāri^{2ra}śvāna ..., etc. [Ūha Sat 773] — ^{2}sā^{1}khyaindo^{2ra}..... etc; [Ūha Daśa 169] — ^{1}pāvasvāsoma ..... etc; Ūha Daśa 204 — ^{1}pāvasvā^{2}soma .....; [Ūha Daśa 148] — ^{2}pāvante^{2ra} ..... etc. [Ūha Daśa 121] — mā^{1}rutvate^{2ra} e.g. etc. — not so in the case of vājam — [Ūha Sat 745] — (third *stotrīyā*) ..... dhṛ^{2}ṣadvā$^{ra\ 1}$jāndarṣisaha ....., the word vājam is not as per the *ṛc.*

In the Sadoviśīyasāman [Ūha Eka 474], the beginning of quarter is as per the *ṛc* - e.g. ^{1}indram sā^{2}mā^{1}tsu etc. But in the *pratihāra,* it is not so. (nare = na *pratihāre*).

In the third *stotrīyā* — pūtrāsyā .... etc. in [Ūha Eka 490], in the *pratihāra* of *sadoviśīya* it is not as per the *ṛc* — matsārā etc; In the Saumitra [Ūha Daśa 97], Samkṛti [RG Daśa 24], Vātsapra [Ūha Kṣu 918], Āṣṭādaṁṣṭrottara [Ūha Daśa 69], Bhrāja [RG Sam 47], Mahādivākīrtya [RG Sam 52], Yaśas [RG Daśa 26], Tṛtīyasaṁsarpa i.e. Saṁsarpottara [RG Sat 132], Aśvavṛata [RG Ahī 99], Ekavṛṣa [RG Prā 138], Añjovairūpa [RG Sam 31] and in the Hṛsvāvairūpa [RG Kṣu 175], the beginning of the quarter is as per the *ṛc* — e.g. - [Ūha Daśa 97] — viprāya ...; [RG Daśa 24] somoyau ....; [Ūha Kṣu 918] — janayanprā ....; [Ūha Daśa 69] — sākhyaindo ....; [RG Sam 47] — śukramdudu ....; [RG Sam 52] — viśvedindrasya ....; [RG Daśa 26] — somoyau ...; [RG Sat 132] - (3rd Saṁsarpa) dūhāna ...; [RG Daśa 20] — indrasca ....; [RG Prā 199] - indrāyamādhu ...; [RG Ahī 99] — hiraṇyayam ....; [RG Prā 138] — indramarca ...; [RG Sam 31] — pavantema ....; [RG Kṣu 175] — somaindrāya ... etc.

गवां चोत्तरे ॥ ५२ ॥

In the Uttaragavāṁvratasāman [RG Prā 144], also the beginning of the quarter is as per the *ṛc* — pavasva somadhārayā etc.

अच्छिद्ररयिष्ठयोश्च ॥ ५३ ॥

In the Acchidra [Ūha Daśa 106] and Rayiṣṭha [Ūha Daśa 167] *sāmans* also the beginning of the quarter is as per the *ṛc*. [Ūha Daśa 106] — pavantema, etc; [Ūha Daśa 167] — rāyimarṣāśata .... etc.

अनश्या सनेम ॥ ५४ ॥

Not in the case of *aśyāma* and *sanema* i.e. the beginning of the quarter is not as per the *ṛc* in the case of *aśyāma* and *sanema*. Rayiṣṭha sāman [Ūha Ahī 572] — aśyāma ...., sanema ... (second *stotrīyā*).

रिक्षस्थानयोश्च ॥ ५५ ॥

In the Antarikṣa [RG Daśa 6] and Devasthāna [RG Daśa 23] sāmans also the beginning of quarter is as per the *ṛc*. [RG Daśa 6 — pavantema ... etc; RG Daśa 23 — somoyauttaman ... etc.]

अमीद्वां नहि रिक्षे ॥ ५६ ॥

In the Antarikṣasāman [RG Ahī 115] and [RG Kṣu 166], the beginning of quarter is not as per the *ṛc* in the case of *mīḍhvām* in the former and nahi *in the latter* — miḍhvām ... and nāhitvadānyā ... respectively.

न हारे त्सरा-राय-आकु-देवानग्निम् ॥ ५७ ॥

In the *pratihāra* of Antarikṣa the beginning of quarter is not as per the *ṛc* in the case of *tsarā, rāya, āku, devān* and *agnim*. [RG Daśa 6] — first *stotrīyā* - matsarā;

[RG Kṣu 166] — (Nānā - second *stotrīyā* - rāyaā/kū); [RG Kṣu 176] — first *stotrīyā* - devāṅga; [RG Kṣu 201] — third *stotrīyā* - agnimya. [Ūha-Ūhya — (RG Kṣu 166) in *pratihāra*: rāyaā/kū/]

स्तोभानां च ॥ ५८ ॥

In the four Padastobha-sāmans also, the beginning of quarter is as per the *ṛc*. [Dviriḍapadastobha - [RG Ahī 107] — nāmāni ... etc; Caturiḍapadastobha - [RG Ahī 108] — somo ... etc; Ṣaḍiḍapadastobha - [RG Ahī 109] — prābhūrgātrāṇi etc; Aṣteḍapadastobha [RG Ahī 110] — dakṣodevānā ... etc.]

अवक्तातविमायाविन: ॥ ५९ ॥

Not in the case of *vaktā, tavi* and *māyāvinaḥ*. [RG Ahī 106] — second *stotrīyā* - [1] vaktāpāti ....; (not as per *ṛc*); [RG Ahī 110] — third *stotrīyā* - tāviṣyāmāṇo; not as per *ṛc*; [RG Ahī 109] — third *stotrīyā* - māyāvinomami .... not as per *ṛc*].

उक्षा चैके ॥ ६० ॥

In the Ṣaḍiḍapadastobha, according to some, in the third *stotrīyā*, it is not as per the *ṛc* in the case of *ukṣā* - [RG Ahī 109] — [1] ukṣāmimeti .....

भासे च ॥ ६१ ॥

And in the Bhāsasāman [RG Sam. 58] also the beginning is as per the *ṛc*, e.g.— [2]a vaiśvānaramṛtaājā ... etc.

अनासन्-पुर:-सुता-परि-यज्ञा ॥ ६२ ॥

Not in the case of *āsan, puraḥ sutā, pari* and *yajñā* (in Bhāsasāman) - [RG Sam 58 — āsannaḥpātram .....; RG Sam 59 — sutāyamā .... (in the first *stotrīyā*; pāriprasyandate ... (second *stotrīyā*); yajñāyasantu ... (third *stotrīyā*).

उच्चैर्वरि यवे ॥ ६३ ॥

In the Āmahīyavasāman [Ūha Daśa 91], the beginning of the quarter is in higher *svara* (in the second *stotrīyā*) in the case of *vari* — varivovā it.

गां वर्ते ॥ ६४ ॥

In the Abhīvartasāman [Ūha Sam 228], the beginning is in the higher *svara* in the case of *gām* — second *stotrīyā* - gānnā/1cā/2.

सत्पर्णे ॥ ६५ ॥

In the Svārasauparṇasāman [Ūha Eka 384], and [Ūha Eka 382], the syllable *sa* in *sat* is in the higher *svara* [Ūha Eka 384 — divisadbhūmiyā; Ūha Eka 382 — ūtisa dāvṛdhāḥ].

सद्भ्यं वर्णे ॥ ६६ ॥

In the Śākvaravarṇasāman, the syllables *sa* in *sat* and *bhyam* are in higher *svara*— [Ūha Eka 385] — divisat; [Ūha Eka 343] — asmabhyam.

सध ष्टम्भे ॥ ६७ ॥

In the Mahāvaiṣṭambhasāman, [Ūha Eka 386], the syllables *sa* and *dha* are in higher *svara* — third *stotrīyā* - prā^{2}tna^{1}m *sadho* hāi.

नस्सो मैधे ॥ ६८ ॥

In the Maidhātithasāman [Ūha Eka 502], the syllables *nasso* are in higher *svara* — pū^{2}nā^{ra}nā^{1}ḥsohā^{2}i.

हरिं हिष्ठीये ॥ ६९ ॥

In the Yadvāhiṣṭhīyasāman [Ūha Daśa 200], the word *harim* has higher *svara*— pā^{2}ri^{1}tyam hā^{2}rya^{1}tam *harim.*

वने च रन्ध्रोत्तरे ॥ ७० ॥

In the Aukṣṇorandhrottarasāman, i.e. Aiḍa-Aukṣṇorandhra [Ūha Daśa 103], the word *vana* has higher *svara* — third *stotrīyā* - vṛ^{1}ṣo^{ra2}acikradadvā^{1}nē^{ra}.

पेम गौतमे ॥ ७१ ॥

In the Ubhayataḥstobhagautama [Ūha Daśa 55], there is the higher *svara* in the case of *pema* — [2]sā^{2}mudra^{1}syādhiviṣṭa^{ra}pē/mā^{ra}nīṣiṇā^{2}[34ḥ/

ष्टम्भे च ॥ ७२ ॥

And in the Mahāvaiṣṭambhasāman also [Ūha Daśa 879] the syllable *pe* is in higher *svara* — sā^{2}mudra^{1}syā^{ra}dhiviṣṭha^{2}pē/[1ra]mā^{2}nā^{1} .....

रुते च नकिः ॥ ७३ ॥

In the Mārutasāman [Ūha Eka 403], (in the third *stotrīyā*), there is higher *svara* in the case of *nakiḥ* - [nā^{1}kī^{ra}rā[23yā].

स्त्य गोष्ठार्कपुष्पयोः ॥ ७४ ॥ [M स्त्या]

In the Aṅgirasāmgoṣṭhaḥ [Ūha Daśa 106] and Arkapuṣpottarasāman [Ūha Sam 787], the syllable *stya* of *suhastya* is in higher *svara* — [Ūha Daśa 106] — [2]mṛ^{1}jyamā^{ra}nā^{2}ssuhastyā; [1ra][Ūha Sam 787] — mṛ^{2}jyamā^{1}nā^{ra}ḥsuhastyā^{2}[1ra].

लं वरुणसाम्नि ॥ ७५ ॥

In the Varuṇasāman [Ūha Daśa 105] the syllable *lam* is in higher *svara* in gā^{1}mbahū^{2}lā^{1}m.

ण्वन्वृ स्पत्ये ॥ ७६ ॥

In the Daśaspatyasāman [Ūha Daśa 95], there is higher *svara* in the case of *ṇvanvṛ* — [ṇvā^{1}nvṛjanā^{2}u]

द्विपदासु च वाजजिति ॥ ७७ ॥

In the Dvipadās, vājajit, (Akṣarapaṅkti metre), [Ūha Ahī 678], all the quarters have their beginning in higher *svara* — e.g. - pā^{1}ripradhanvā, [1]i^{ra}ndrā^{ra}yasō^{ra}mā; [1ra]e^{ra}vāmṛtā^{ra}yā etc.

विकर्णे च ॥ ७८ ॥

In the Vikarṇa also [RG Sam 55], all quarters have their beginning in higher *svara* — e.g. - viśvēndriyasya ...., pratibhāgamnada/ālarṣirātim .....

अतिच्छन्दस्सु देव्ये ॥ ७९ ॥

In the Aticchandases, in the Pañcanidhanavāmadevya [RG Sam 68] all the quarters have their beginning in high *svara*— e.g. - tṛmptasōma ...., sāimmāmada ...., ādhatviṣīmām ..... etc.

अपांव्रतयोः ॥ ८० ॥

And in the two Apāmvratasāmans [RG Prā 141 & 142], the beginning of quarter is in higher *svara* — [RG Prā 141] — āpōvāsā ..., ūtsōdēvā ..., [RG Prā 142]— sūtāyamā ..., induraśvōnā .... etc.

गवां च पूर्वे ॥ ८१ ॥

In the Pūrvagavāṁ vratam [RG Prā 143] also, all the quarters beging in higher *svara* —apōvasā ....; ūtsōdēvō ..... etc.

लेये योच्चादिर्यस्याच्छोत्तरयोः परिप्रत्नायां च ॥ ८२ ॥

In the Kāleyasāman (the third parvan in the third quarter of the latter two *stotrīyās* begins with *tṛtīyasvara*, in the case of the *tṛca*, commencing with *yasyā* and *acchā*, and in the case of the *ṛc*, commencing with *parīto* and *pratnam*)

[Ūha Eka 465 — 2nd *stotrīyā* - dhūmāntaṅghṛtā,
3rd *stotrīyā* - prathēvṛṣṇiyām;
Ūha Eka 417 — 2nd *stotrīyā* - hāsojātavē,
3rd *stotrīyā* - mṛtomartiye;
Ūha Sam 298 — ruṇāmvājiyā;
Ūha Sam 346 — riyōapsuvā;]

(other than these illustrations in the Kāleyasāman, the third *parvan* of the third *quarter* begins with *caturthasvara* — e.g. Ūha Daśa 7 — sūtā/sōmea; sāmānāyāsu; etc.)

Prapāthaka V. Khaṇḍa 11 ends.

नीचात्परः षः-षेध-मैध-दैर्घ-वैयश्व-पृश्नि-कौल्म-मद्र-स्थानेषु ॥ १ ॥

In the Niṣedha [Ūha Daśa 213], Maidhātitha [Ūha Eka 502, Dairghaśravasa [Ūha Eka 450], Vaiyaśva [Ūha Eka 529], Pṛśṇi [Ūha Ahī 595], Kaulmala barhiṣa [Ūha Sat 699], Paurumadga [Ūha Ahī 662] and in Devasthāna [RG Eka 90] sāmans, the syllable ṣa coming after low *svara* has higher *svara* — e.g. [Ūha Daśa

213] — noarṣasā∫2i; [Ūha Eka 502] jāyāuvā/ṣāsāuvā/; [Ūha Eka 450] — apovasānoarṣasi; [Ūha Eka 529] — apovasā∫2noarṣasā∫23i. [Ūha Ahī 595] — apovasānoarṣasi; [Ūha Sat 699] — ... ā∫2ṛṣasā∫234i; [Ūha Ahī 662] — apovasā∫2noarṣasi; [RG Eka 90] ..... arṣasā∫3i.

सि निहतमसंहितं पृश्निदैर्घयोः ॥ २ ॥

In the Pṛśni [Ūha Ahī 595] and Dairghaśravasa [Ūha Eka 450] sāmans, the syllable *si* is in lower *svara* when not having *sandhi*— e.g. [Ūha Ahī 595] and [Ūha Eka 450] — apovasānoarṣasi.

When there is *sandhi* it is in higher *svara*— Ūha Ahī 595 — arṣasyārā; Ūha Eka 450 — arṣasyo∫3hā.

जिति भिया ॥ ३ ॥

In the Vājajitsāman [Ūha Daśa 104], there is higher *svara* in the case of *bhiyā*— pavamānābhiyā.

सिते स्वया-तमा-पुरु-सुतम् ॥ ४ ॥

In the Āsitasāman there is higher *svara* in the case of *svayā, tamā, puru* and *sutam*. Āsitādya [Ūha Daśa 201] — second *stotrīyā*- dviryaṁpāñcasvāyā; [Ūha Sam 326] — based on one *ṛc* — yāojiṣṭhastamā; [Ūha Ahī 568] — second *stotrīyā*- taṁsakhāyaḥpurū; [Ūha Kṣu 586] — first *stotrīyā*- imamindrasutām.

ऊ सदोविशीयाष्टेडरूपेषु ॥ ५ ॥

In the Sadoviśīya [Ūha Eka 490], Aṣṭeḍapadastobha [RG Ahī 110], and Pañcanidhana vairūpa [RG Kṣu 187] sāmans, the syllable *ū* is in higher *svara*. [Ūha Eka 490] ... mānaūrmiṇā; [RG Ahī 110] — mānaūrmiṇā; [RG Kṣu 187] — mānaūrmiṇā;

क्रौध्यष्टम्भतमछन्दसवैयश्वत्वाष्ट्रीसामोर्ध्वेडश्यैतसाध्राणांयथर्चस्तृतीयो दादिः ॥ ६ ॥

In the sāmans Krauñcottara [Ūha Daśa 49], Śrudhya [Ūha Daśa 205], Vaiṣṭambha [Ūha Daśa 58], Ubhayatasstobhagautama [Ūha Daśa 55], Māducchandasa [Ūha Daśa 44], Vaiyaśva [Ūha Daśa 156], Ūrdhveḍatvāṣṭrīsāman [Ūha Ahī 615], Śyaita [Ūha Daśa 46] and Sādhra [Ūha Daśa 202], the beginning of the third quarter is as per the ṛc. [Ūha Daśa 49] — pātirviśvasyā .... [Ūha Daśa 205] — indumdevāa; Ūha Daśa 58 — pavitrasyā .....; Ūha Daśa 55 — samudrāsyā ....; Ūha Daśa 44 — saindrāstoma; [Ūha Daśa 156] — satrāciyā ....; [Ūha Ahī 615]— pāvitravānto; [Ūha Daśa 43] — yojaritṛbhyāḥ; [Ūha Daśa 202] — yodevānviśvā ....]

अश्रुष्ट-आरत्नधा-नहि ॥ ७ ॥

In the following *sāmans*, the beginning of the third quarter is not as per the *ṛc* in the case of *śruṣṭa, āratnadhā* and *nahi* — [Ūha Sam 342] Śrudhvasāman — śrúṣṭé ....; (in the U Ārcika-44 śrúṣṭé ....); Mahāvaiṣṭambha [Ūha Eka 386] — āratnadhā .... (in the U Ārcika - ārátnadhā); Mādhucchandasa [Ūha Sat 738] — āratnadhā .....(U Ārcika-ārátnadhā); Mahāvaiṣṭambha [Ūha Kṣu 869] — nāhitvadānyā ..... (Ārcika - nā/hi/ .....)

अनारत्नधा वैयश्वे ॥ ८ ॥

In the Vaiyaśvasāman [Ūha Eka 529], it is not that the beginning of the third quarter is not as per the *ṛc* (i.e. it is as per the *ṛc*) in the case of *āratnadhā* — āratnādhā .... (in the Ārcika-ārátnadhā)

वाशे च ॥ ९ ॥

And in the Vāśasāman [Ūha Ahī 652] also, the beginning of the third quarter is as per the *ṛc* — áyam .... (in the Ārcika-áyam ....)

अपुनामान्त्ययोरुभयं प्रान्त्ययोः ॥ १० ॥

In the Vāśasāman based on the *tṛca* commencing with *punānaḥ* [Ūha Sat 702], the beginning of the third quarter is not as per the *ṛc* in the middle and the last *stotrīyās* and in the one based on the *tṛca* commencing with *ubhayam* [Ūha Sat 706] in the first and the last *stotrīyā* - [Ūha Sat 702] — middle *stotrīyā* - dúhānau ...., third *stotrīyā* - āpṛcchyam ....., [Ūha Sat 706] — first *stotrīyā* - sātrācyā ...., third *stotrīyā* - útopamānām.

षूक्ते च ॥ ११ ॥

In the Gauṣūktasāman [Ūha Sam 281], the beginning of the third quarter is as per the *ṛc* — e.g. śyénona .....

अपरिप्रिवृषामोच्चाद्ययोः ॥ १२ ॥

In the Gauṣūktasāman based on the *ṛc* commencing with *paripriyā* [Ūha Ahī 624], and that based on the *tṛca* commencing with *vṛṣāpavasva* [Ūha Sat 788], in the middle *stotrīyā* and in the one commencing with *uccā* [Ūha Eka 456], in the first two *stotrīyās* the beginning of the third quarter is not as per the *ṛc* - [Ūha Ahī 624] — svānairyāti ....; [Ūha Sat 788] — hinvévāje ....; [Ūha Eka 456] — first *stotrīyā* - úgramśarma, second *stotrīyā* - várivovi .....

वादिर्गीथादिर्धनादिश्च रूपे ॥ १३ ॥

In the Vairūpasāman [Ūha Daśa 140], the beginning of *prastāva, udgītha* and *nidhana* is in lower *svara* - [Prastāva-ádhvaryo∫234ā; Udgītha-dribhāissū∫3tā∫23m; Nidhana-yāpātāve∫2345 etc.]

धसे वे कृष्टाद्भिस्तो-मुद्रो-जिष्ठं-चश्च-वाज्योरिन्न-रोजि ॥ १४ ॥

In the Naudhasasāman, in the *prastāva* in the *caturtha svara* coming after *karṣaṇa* two syllables are in higher *svara* namely, *bhisto, mudro, jiṣṭham, caśca, vājyo, rinna* and *roji.* [Ūha Sat 704] — second *stotrīyā* - ā∫234/bhistomairanū, third *stotrīyā* - sā∫234m/*udrā*vapa; [Ūha Eka 416] — second *stotrīyā* - yā∫234/*jiṣṭham* bārhirā, third *stotrīyā* - srū∫234/*cascar*āntīya; [Ūha Sam 343] — second *stotrīyā* - jā∫234i/*vājyo*tirasi; [Ūha Daśa 6] — third *stotrīyā* - gā∫234i/*rinna*pūrubhō; [Ūha Kṣu 858] — first *stotrīyā* - pū∫234/*roji*tivoa.]

नदे च दुरो ॥ १५ ॥

In the Nānadasāman [Ūha Daśa 78], in the third *stotrīyā,* the two syllables *duro* have higher *svara* in the *prastāva* in the *caturtha svara* after *karṣaṇa* — tā∫234m/ durōṣāmabhī.

ब्रध्नः षष्टिं पयन्नि तुरे ॥ १६ ॥

In the Vārtraturasāman [Ūha Kṣu 910], there is lower *svara* in the case of *bradhnaḥ, ṣaṣtim* and *payanni* — [first *stotrīyā* - [2]brādhnascidyasyā, second *stotrīyā* - [2]ṣaṣṭim sāhasrānai, third *stotrīyā* - asvāpāyannigūtāḥ.

धारया द्विमन्द्रा त्रासदे ॥ १७ ॥

In the Trāsadasyavasāman [Ūha Eka 488], in the second *stotrīyā,* the syllables *rayā* in the case of *dhārayā,* are in *mandra svara* — yo∫234/dhā/rāyā.

वकया च द्विर्नीचा ॥ १८ ॥

And in the same *sāman,* the two syllables *pāva* in the case of *pāvakayā* are in lower *svara* - second *stotrīyā* - *pāvakāyā*∫23.

सोमसाम्नि च ॥ १९ ॥

In the Somasāman also [Ūha Eka 487], in the second *stotrīyā,* the two syllables *pāva* have the lower *svara dvitīya* in the case of *pāvakayā.*

त्रेये रया ॥ २० ॥

In the Ātreyasāman [Ūha Ahī 669], in the second *stotrīyā,* the two syllables *rayā* have the lower *svara dvitīya* in yodhārāyāpā.

नौ सध रेवतीषु ॥ २१ ॥

In the *sāman* Revatīs [RG Sam 63], in the *yoni,* the syllables *sa dha* are in lower *svara-sādha*mādā∫2.

पयसि परि नोगि ॥ २२ ॥

In the Payassāman [RG Ahī 120], the syllables *pari* and *nogi* are in lower *svara* in the repetition — e.g. *pari*sūvā; nogiriṣṭhāḥ.

षिब मन्तोक्थयोर्वे ॥ २३ ॥

In the Samanta [Ūha Sam 325] and [Ūha Eka 515] Bārhadukthasāman [Ūha Sam 369] and [Ūha Sat 774], in the *prastāva* the syllables *ṣi* and *ba* are in lower *svara*. [Ūha Sam 325] — first *stotrīyā* - ^{1}pā^{2ra}rī^{1ra}to^{2}ṣiñcatāsūtām; [Ūha Eka 369] — first *stotrīyā* - ^{1}pā^{2ra}rī^{1ra}to^{2}ṣiñca; [Ūha Sat 774] — third *stotrīyā* - dū^{2}hā^{ra}nō^{1ra}bā^{2}bhrō^{ra}; [Ūha Eka 515] — third *stotrīyā* - dū^{2}hā^{2ra}nō^{1ra}bā^{2}bhra .....

द्रि दंष्ट्रे ॥ २४ ॥

In the Āṣṭādaṁṣṭrottarasāman [Ūha Eka 472], in the second *stotrīyā*, the syllable *dri* is in lower *svara* in the *prastāva* — ^{2}sū^{1ra}ṣā^{2}vā^{1ra}sō^{2}mā^{1}mā^{2}drī ...

षासिते ॥ २५ ॥

In the Āsitadyasāman [Ūha Eka 454], the syllable *ṣā* is in lower *svara* in *prastāva* - ^{2}ā^{1}yāmpū^{2ra}ṣā^{ra}rā^{1}yāiḥ.

समी म स्रुचे ॥ २६ ॥

In the Yauktasrucasāman [Ūha Eka 446], in the first *stotrīyā*, the syllable *samī* and in the second *stotrīyā* the syllable *ma* are in lower *svara* — first *stotrīyā* - [2]sā^{ra}mī^{1ra}kē ...., second *stotrīyā* - [2]mā^{1ra}hnā^{ra}rō^{2}dasī .....

हव्ये हारद्वितीयम् ॥ २७ ॥

In the Vaitahavyasāman [Ūha Daśa 18], the second syllable of *pratihāra* is in lower *svara* (in all the *stotrīyās* - first *stotrīyā* - mā^{1}mhiṣṭha ....., second *stotrīyā* - ^{1}āindrā^{2}; third *stotrīyā* - mā^{1}hā^{2ra} .... [*dra* of *indra* is the second syllable in the case of Ārcika. The illustrations given here are found in *upadrava* in [Ūha Ūhya].

अपुरोजिप्रान्त्ययोः ॥ २८ ॥

In the Vaitahavyasāman [Ūha Eka 486], based on the *ṛca* commencing with *puroji*, the second syllable of the *pratihāra* is not in the lower *svara* in the first and the last *stotrīyās* - first *stotrīyā* - sā^{1}khā^{ra}yō^{2ra} ....., third *stotrīyā* - yā^{1}jñā^{ra}yā^{2}santu. [These illustrations also are found in the *upadrava* as per Ūhaūhya].

नित्रे पुरोजि-मध्यमायाम् ॥ २९ ॥

In the Janitrottarasāman [Ūha Eka 501], based on the *ṛca* commencing with *puroji*, in the middle *stotrīyā*, the second syllable of *pratihāra* is in lower *svara* - ^{1}ā indū^{2}rā .... [Elsewhere, it is higher *svara* — e.g. sā^{1ra}khā^{ra}yō^{2ra}.]

श्यैते च थे त्रिष्टुप् प्रान्त्ययोः ॥ ३० ॥

In the Śyaitasāman in the *Triṣṭubh* metre, [Ūha Eka 526], the second syllable of the *udgītha* is in lower *svara* in the first and the last *stotrīyās* - first *stotrīyā* - jyā^{1}iṣṭhā^{2}myatō^{ra} ...., third *stotrīyā* - vā^{1}iśvē^{2ra} ... [jyeṣṭham and viśve respectively].

नैपे गीथतृतीयम् ॥ ३१ ॥

In the Nāipātithasāman [Ūha Daśa 155], the third syllable of *udgītha* is in lower *svara* (in all the *stotrīyās*) - e.g. [first *stotrīyā* - nāyogvāhū; second *stotrīyā* - āsiprāśā; third *stotrīyā* - ā indramāda. [In the Ārcika - indramā].

चतुर्थं ब ॥ ३२ ॥

In the Naipatithasāman [Ūha Kṣu 933], in the second *stotrīyā*, the fourth syllable *ba* of *udgītha* is in lower *svara* — yājiṣṭhambā.

ष्ठौहाद्यम् ॥ ३३ ॥

In the Pāṣṭhauhasāman [Ūha Daśa 60], the first syllable of *udgītha* is in lower *svara* — first *stotrīyā* - gāvo; second *stotrīyā* - yāhvī ...., third *stotrīyā* - āsmābhyam.

नौ च पञ्चमम् ॥ ३४ ॥

In the *yoni* the fifth syllable is in lower *svara* [Ūha Daśa 60] — gāvomimanti..... [Śiv reads — नौ प्रपञ्चमम्; M. says — the first and the fifth syllables are in the lower *svara.*]

चस्साम्नि च तृतीयम् ॥ ३५ ॥

In the Vācassāman [Ūha Daśa 259], the third syllable of *udgītha* is in lower *svara* — e.g. first *stotrīyā* - āśvannāstō; third *stotrīyā* — ārtenāyaḥ.

न वृद्धे ॥ ३६ ॥

In this sāman, if the *vṛddha* syllable follows the third syllable of *udgītha*, it is not in lower *svara* - second *stotrīyā* - sāhasradhā.

वं संकृति-यशसोः ॥ ३७ ॥

In the Saṁkṛtisāman [Rg Daśa 24] and in the Yaśassāman [RG Daśa 26], the syllable *vaṁ* is in lower *svara* - [Ūha Daśa 24] — psuvāntarā; [RG Daśa 26] — ... apsuvāntarā.

वृण्यादिः कमश्वे ॥ ३८ ॥

In the Sākamaśvasāman [Ūha Daśa 15], the beginning of *vṛṇīmahāparvan* is in lower *svara* — ebhā∫2irvardhā - [When there is *karṣaṇa* from *prathama svara* to *dvitīya svara* (1∫2) its form is as shown in the bracket. When the *karṣaṇa* is from the *dvitīya svara*, the first syllable is in lower *svara* i.e. in *dvitīya svara* (2 ∫2). The *vṛṇīmahā parvan* has the following *svaras* — *Vṛṇimahāi.* Here also, *dvitīya* and *prathama svaras* are there, hence the term *vṛṇimahā* is used.]

नोत्तरयोः स्वासु ॥ ३९ ॥

In the [Ūha Daśa 15], based on its own *ṭṛca* the second and third *stotrīyās* have the beginning of *vṛṇī* not in lower *svara* — second *stotrīyā* - [1]tatrā∫2yonāim; third *stotrīyā* - [1]athā∫2duvāḥ.

ष्ठश्च ॥ ४० ॥

In the Sākamaśvasāman [Ūha Prā 825], in the second *stotrīyā*, the syllable *ṣṭhāḥ* is in lower *svara* - yājā∫2iṣṭhō3ā.

देव्ये विष्ठ ॥ ४१ ॥

In the Vāmadevyasāman [Ūha Daśa 222], in the third *stotrīyā* the syllables *viṣṭha* are in lower *svara* — sūrmyāyaviṣṭhatvām/

ष्ठ भ्यासे ॥ ४२ ॥

In the repetition the syllable *ṣṭha* is in lower *svara* .... yāviṣṭhātvām, in the above sāman.

मनाज्ये वादिरापि ॥ ४३ ॥

In the sāman Gautamasya manājyam [Ūha Sat 717], the beginning of *prastāva* is in lower *svara* and in the *parvan* āpitvena ..... e.g. kāṇveṣū∫23 .....; *āpitvenaḥ* .....

रानन्त्यम् ॥ ४४ ॥

The syllable *rā* in the above sāman is in lower *svara* excepting the final one — rādhōdeya∫23yā∫3; but the final syllable *rā* is higher *svara* — rādhōdeyā ....

ज्ये च ॥ ४५ ॥

And also in this Manājyasāman, the syllable *jye* is in lower *svara* — jyeṣṭhān tā-∫23 .....

हरे द्वितीयो दादिः ॥ ४६ ॥

In the first Vārṣāharasāman [RG Eka 73], in the first and the last *stotrīyās*, the beginning of second quarter is in lower *svara* — first *stotrīyā* - ābhidrōṇāni; third *stotrīyā* - āsmābhyaṁ sōma.

अ- वरुणा ॥ ४७ ॥

In the second *stotrīyā*, in the above sāman, the beginning of the second quarter *varuṇā* is not in lower *svara* — varuṇāya .....

त्रिणिधनायास्ये स्वानः ॥ ४८ ॥

In the Triṇidhanāyāsyasāman [Ūha Sam 247], the beginning of the word *svānaḥ* is in lower *svara* — svānāscakṣasēdā∫2i.

नित्रवत्त्रिष्टुप्सु वात्सप्रे दादयः ॥ ४९ ॥

In the Vātsaprasāman based on the *Triṣṭubh* metre [Ūha Daśa 79], the beginning of the quarter is in lower *svara* as in the case of Janitra [Ūha Sam 303] — [Ūha Daśa 79] — sōmāḥpavā; jānitādāi etc. [Ūha Sam 303] — sōmāḥpavā; jānitādāi. etc.

पुरोजि चाद्यः ॥ ५० ॥

In the Vātsaprasāman, commencing with *puroji* [Ūha Kṣu 898], the beginning of the first quarter is in lower *svara* (the other quarters have their beginning in higher *svara*) - [Ūha Kṣu 918] — first quarter - [2]1ra purojitāi; other quarters - 1ra sūtāyamā; ra[1] apaśvānam.

वैराजे चाभ्यासः ॥ ५१ ॥

In the Mahāvairājasāman [RG Kṣu 190], in the repetition of *purojiti*, the beginning is in lower *svara* — [2]1ra purojitāi.

अहं च ॥ ५२ ॥

In the Mahāvairājasāman [RG Kṣu 189] also the word *aham* has its beginning in lower *svara* — 2ahām.

नौ च सर्वासु ॥ ५३ ॥

And in the Mahāvairājasāman [RG Daśa 10], in the *yoni*, the repetition in all the *stotrīyās* has the beginning in lower *svara* — first *stotrīyā* - [2]1ra ra pibāsomām, [2]1ra 2ra 1ra yāntesuṣā, sotūrbāhū; second *stotrīyā* - [2]1ra yāstemado, [2]ra 1 yenāvṛtrā, [2]1ra sātvāmindrā; third *stotrīyā* - [2]ra 1ra bodhāsumāi, [2]ra 1ra yāntevasāi, [2]1ra imābrahmā.

अहं गताभिशवयोरहं गताभिशवयोः ॥ ५४ ॥

In the Dvaigata [Ūha Ahī 648] and Ābhiśavasāman [Ūha Daśa 70], the word *aham* has lower *svara* in the beginning—[Ūha Ahī 648] — second *stotrīyā* - 2ahāmnakta ...., [Ūha Daśa 70] — second *stotrīyā* - 2ahāmnakta .....

Khaṇḍa 12 of Prapāthaka 5 ends.

Prapāṭhaka VI begins —
Khaṇḍa 1 begins —

अःकारो वृद्धः पदगीतः पादान्ते घोषाकारयोः प्रत्यययोः ॥ १ ॥

The syllable *aḥ* at the end of the quarter, when *vṛddha* is chanted like *pada* when followed by *ghoṣa* syllable. [The ghoṣa syllables are - *ga, gha, ṅa, ja, jha, ña, ḍa, ḍha, ṇa, da, dha, na, ba, bha, ma, ha, ya, ra, la* and *va*- Padagīta means chanted like the word.]

पुरोऽ३हाइताः / धवादाऽ२इवाऽ२ः / इदाऽ२हायाः // एवं जातीयानि ॥ २ ॥

(1) purohāitāḥ (GGG 48.1) — The syllable *taḥ* at the end of the *pada* is *vṛddha*, it is followed by the *ghoṣa* syllable *g* of the word *grāvāṇo*. Hence, chanted like *pada*; similarly, dhā vādā∫1ivā∫2ḥ;

(2) (GGG 52.1) — the syllable *aḥ* of *divaḥ* is at the end of *pada*. It is *vṛddha* i.e. *dāḥ* and followed by *ba* of *bṛhato*. Hence chanted like *pada*.

(3) idā∫2hāyāḥ — the syllable *aḥ* of *hyaḥ* (*idāhyaḥ*) being *vṛddha* and at the end of the *pada*, is followed by *ā* (GGG 272.2) hence chanted like *pada*; and others of this type [When in the *ṛc sandhi* is expected as per the rules, it is not observed - this is called *padagīta*. In the *ṛc* the syllable *taḥ* of *purohitaḥ* is changed *to* as, it is followed by the soft consonant *ga*; but in the *sāman* it is chanted as *tāḥ*.]

सन्ध्यगीतं वक्ष्यामः ॥ ३ ॥

Now we shall speak of *sandhyagīta*. [When the *sandhi* in the *ṛc* is observed in the chant it is called *sandhyagita*. In the following illustrations, when *padagīta* is to be employed there is *sandhyagīta*. These are exceptions to the sūtra no. 2] —

मदः शब्दः प्रथमस्वरः पवस्व-शङ्कु-द्वितीयायाम् ॥ ४ ॥

In the Śaṅkusāman based on the *ṛca* beginning with *pavasva* [Ūha Sam 250], in the second *stotrīyā*, the word *madaḥ* which is at the end of *pāda* has *prathamasvara*. It is chanted as per *sandhi* when followed by *ghoṣa* syllable — *madaḥ* is chanted as *mado* — mādo/yasyate .....

मत्स्य-बृहति च ॥ ५ ॥

In the Bṛhatsāman beginning with *āūhōimatsya* ..... [RG Sam 37], also the word *madaḥ* is chanted as *mado*, observing *sandhi* mādōvṛṣā.

तमद्रिवो यदिन्द्रचित्रायां वसिष्ठप्रिये ॥ ६ ॥

In Vasiṣṭhapriyasāman [Ūha Kṣu 888], based on the *ṛca* beginning with *yadindracitra* in the *parvan* — tvādā∫3tāmādrāivo∫2, *drivaḥ* is chanted as *drāivo∫2*

employing *sandhi*. *Vo* is *vṛddha* and comes at the end of *pāda* (quarter) and is followed by the *ghoṣa* syllable *rā*[ra] .....

रथीतरो नकिष्ट्वद्रथायामासिते ॥ ७ ॥

In the Āsitādyasāman, in the *ṛc* beginning with *nakiṣṭvadrathītaraḥ*, [Ūha Kṣu 886], in the second *stotrīyā*, nā[1]kiṣṭvā[2]dra[1]thā[2]i/*taro*/, the *raḥ* of *taraḥ* is chanted as having *sandhi*, being followed by hari[ra] .....

हिषस्त्वे सोम-यौधे ॥ ८ ॥

In the Yaudhājayasāman based on the *tṛca* [Ūha Eka 400] — commencing with *tve soma*, the syllable *ṣaḥ* in *barhiṣaḥ* is chanted as having *sandhi* — hi[1]ṣo∫2̂/ mā[3]he[2]∫345/

पयोजीजनायां वाश्वे ॥ ९ ॥ [पयोऽजी .../]

In the Śyāvāśvasāman [Ūha Daśa 218] in the second *stotrīyā*, based on the *ṛc* commencing with *ajijanaḥ*, the *yaḥ* of *payaḥ* is chanted with *sandhi* in kmā[2]nā[ra]pā[1]yogo[2]∫3ji[4]∫3.

रसः स्वासु तमसोऽर्के ॥ १० ॥

In the Dīrghatamasaḥarkaḥsāman [RG Eka 80], in its own *tṛca*, the word *rasaḥ* is chanted having *sandhi* - ra[1]so[2]ra[1]so[2].

पुरो नः प्रेद्ध इत्यत्र मरायै ॥ ११ ॥

In the Marāyasāman [Ūha Kṣu 900], in the third *stotrīyā*, based on the *ṛc*, beginning with *preddho*, chanting with *sandhi* is there in the case of *puro* naḥ *as* *pu[1]ro[2]*/no[1] aja[2]sra .....

Prapā. VI. Khaṇḍa 1 ends.

2nd begins —

भक्त्यन्तः पदगीतः सर्वत्र ॥ १ ॥

The syllable *aḥ* at the end of *bhakti* is chanted as *pada* every where, when followed by a *ghoṣa* syllable. e.g. — Yaudhājayasāman [Ūha Daśa 3], ū[2]tsā∫2̄ḥ// dā[1]iva∫2̂ etc.

सन्ध्यगीतं वक्ष्यामः ॥ २ ॥

We shall now speak about the syllable *aḥ* as having *sandhi* — [This *sūtra* gives exceptions to the above sūtra in the following sūtras] —

1. क्रौञ्चाष्टमिके श्वो विभाष्यते ॥ ३ ॥

In the Krauñcādyasāman which is *āṣṭamika* (i.e. employed on the 8th day of a 12 day sacrifice) [Ūha Ahī 655], the syllable *śvo* of *indu[2]raśvo[2]* is employed alternatively as *pada* and as with *sandhi* (in the second *stotrīyā*) — e.g. indu[2]raśvo∫3/ nā[1]kā[2]∫3 .....]

[According to the opinion of Upagrantha, the Krauñcasāman belongs to the category of *vibhāgya*. As per the view of being *vibhāgya*, the illustration would be induraśvā∫3ḥ/]

[Foot Note — 1. उत्तमपादादौ पर्व प्रतिहार: । स न्याय्य: । (पञ्चविधसूत्र १.३.१)

The *parvan* at the beginning of last quarter forms *pratihāra*. This is the regular one. The last quarter is *induraśvo* na kṛtvyāḥ.

अष्टाक्षरपदोत्तमानां चत्वारि, अन्यत्र पङ्क्तिभ्य: (लाट्या ६.१०.२७)

except the Paṅkti metre the four syllables of the last quarter having 8 syllables form *pratihāra*.]

उषसोऽभिप्रि खानसे ॥ ४ ॥

In the Vaikhānasasāman based on the *tṛca* beginning with *abhi priyāṇi* (Ūha Ahī 550], in the third *stotrīyā*, the word *uṣasaḥ* is chanted with *sandhi* at the end of *pratihāra* — ṣṭhā[3]u[2]ṣā[1]so∫23//vi[2] .....

द्वैगते पुनानायामुत्स: ॥ ५ ॥

In the Dvaigatasāman based on the *tṛca* beginning with *punānaḥ* [Ūha Sat 795], the word *utsaḥ* is chanted as having *sandhi* in the *pratihāra* — *utso∫23*. [The *vṛddha* syllable *aḥ* in the midst of *bhakti* and *pāda* is *sandhyagīta* when not followed by *stobha*. (PS. 6.4.7)]

जिगत्नवस्ते पूतायां क्रौञ्चाष्टमिके ॥ ६ ॥

In the Āṣṭamikakrauñca (i.e. Krauncādyasāman) [Ūha Sat 614], in the second *stotrīyā*, beginning with *te[2ra] pū[1ta]tā[ra]sāuho*, the *aḥ* in the *pratihāra jigatnavaḥ* is chanted with *sandhi* — ji[3]gatnavo∫3. (In the Ūha- Ūhya *ji[3]gatnavo∫3* belongs to *upadrava*).

मान ऊर्ज इत्येतौ शब्दौ नौधसे ॥ ७ ॥

In the Naudhasasāman [Ūha Sam 343], there is *sandhyagīta*, in the case of the word *mānaḥ* and in [Ūha Eka 416], in the third *stotrīyā in the case of* ūrjaḥ *in* pratihāra — [Ūha Sam 343, second *stotrīyā* - mā[1]∫23nō[3]/ā[1] ....., Ūha Eka 416 — ū[1]∫23rjō[2]/nā[1].....] [Pratihāra sadṛśaṁca/ (Pañcavidha 4.1.1)] — The *parvan* which is similar to the *pratihāra*, is understood as *pratihāra*. In this case, there would be two *pratihāras*. The regular *pratihāra* in [Ūha Sam 343] is mā[1]∫23śā[2] and in Ūha Eka 416, ā[1]∫23gnī[2]m].

नेन्द्र: कई वेदायामाष्कारणिधने ॥ ८ ॥

In the Āṣkāraṇidhanakāṇvasāman based on the *tṛca* beginning with *kaiṁveda* [Ūha Sat 708], in the third *stotrīyā* there is *sandhyagīta* in the case of *nendraḥ* — ne[1]∫23ndrō[2]/ yō[1ra] .....

महो दिव इत्येतौ शब्दौ प्रत्नंपीयूषायां यौधै ॥ ९ ॥

In the yaudhājayasāman based on the *tṛca* beginning with *pratnam piyūṣam* [Ūha Eka 380], there is *sandhyagīta* in the case of the words *mahaḥ* and *divaḥ* — first *stotrīyā* - mā^{3}hō^{2}∫345/gā^{3} ...../; second *stotrīyā* - divō^{3}^{2}∫345/nā^{3} ....

[They are similar to *upāya* i.e. the *parvan* adjoining the *nidhana* and they are *sandhigīta* at the end of *upāya*. First *stotrīyā* - sā^{3}mā^{2}∫345; second *stotrīyā* - viyō^{3}^{2}∫345. They are *nidhana para* and hence, ending in *svarita svara* taking the form of *svāra* in the chant.].

प्रस्मवाजेषु नश्च ॥ १० ॥

In the Yaudhājayasāman [Ūha Eka 413] also, in the third *stotrīyā*, there is *sandhyagīta* in the case of *naḥ* of *prasmavājeṣunaḥ* — vājā∫$\hat{2}$i/ṣūnō^{3}^{2}∫345naḥ comes at the end of *upāya*.

अध्वर्यवः सुवर्विद इत्येतौ शब्दावाजागृविरित्यत्रौशने ॥ ११ ॥

In the Auśanasāman based on the *tṛca* beginning with *ājāgṛviḥ* [Ūha Ahī 677], the word *advaryavaḥ* and *suvarvidaḥ* are *sandhigīta* at the end of *pratihāra* — first *stotrīyā* - ādvāryāvō; third *stotrīyā* - [2]^{1}suvārvidō. [See Pratihārasūtra 9.25; Upagranthasūtra.]

इन्द्रः शूरश्च महानाम्नीषु ॥ १२ ॥

In the Mahānāmnis [A.G. pariśiṣṭa 1 to 3], the words *indraḥ* and *śuraḥ* are *sandhigīta* [1]indro (3) śūrō

यद्वां रथो बोधीये ॥ १३ ॥

In the Jarābodhīyasāman [Ūha Sat 722], in the third *stotrīyā* there is *sandhagīta* in the case of *yadvām ratho* in the *pratihāra* — [1]yādvāṁ rā∫1thoṁ∫23/vāi [Ārcika- yādvāmrāthō^{3} .....]

वारेऽथादुव एह्य-तृतीयायाम् ॥ १४ ॥

In the Vāravantīyasāman [Ūha Eka 507] based on the *tṛca* beginning with *ehyuṣu*, in the third *stotrīyā* in *pratihāra*, the word *athāduvaḥ* is sandhyagīta — athādū/ vovanavā∫34.

त्नुमद्रिवश्च बर्हिषश्च तन्तेमदायाम् ॥ १५ ॥

In the next sāman i.e. [Ūha Eka 508] — beginning with *tante madā* there is sandhyagīta in the case of *tnumadrivaḥ* and *barhiṣaḥ* in *pratihāra* first *stotrīyā* - tnūmādri/vō ....., second *stotrīyā* - syābarhi/ṣō .....

सिषासन्तःश्रुधीहवायाम् ॥ १६ ॥

In the next sāman [Ūha Eka 509], based on the *tṛca* beginning with *śrudhī*

havam, the word *siṣāsantaḥ* of *pratihāra* is chanted with *sandhi* at the end — siṣāsā/ tóvā ...../

देवं राधः सदुद्रवायाम् ॥ १७ ॥

In the Vāravantīyasāman based on the *ṛc* beginning with *sadudravā* in the third *stotrīyā* [Ūha Prā 827], the word *devam rādhaḥ* in *pratihāra* is chanted with *sandhi* at the end — devámrā/dhójanā∫34/

रजः सूर्यो विते ॥ १८ ॥

In the Gaurīvitasāman [Ūha Kṣu 893], the word *rajaḥsūryaḥ* ends with *sandhi* at the end of *pratihāra* — rājassū́ryo∫3123.

महस्तवानो बृहद्रथन्तरे ॥ १९ ॥

In the Bṛhadrathantarasāman [Rg Kṣu 160], in the second *stotrīyā* the word *mahastavānaḥ* ends in *sandhyagīta* in *pratihāra* — máhastávā∫23nó∫3/ádrā ..../

पवित्रवन्त इति देवासश्च त्र्यन्ते त्वाष्ट्रीसाम्नि ॥ २० ॥

In the Tryantatvāṣṭrīsāman [Ūha Daśa 64], the words *pavitravantaḥ* and *devāsaḥ* end in *sandhi* at the end of *udgītha* (when there are two *pratihāras* having five syllables) — first *stotrīyā*-pávāitrā∫3ntó∫3/é∫3/; second *stotrīyā*-itāidévā∫3só∫3/é∫3.

Prapā. VI. Khaṇḍa 2 ends. Sandhyagīta ends.

Khaṇḍa 3 begins

भक्तिमध्यः पादमध्यश्च स्तोभे प्रत्यये पदगीतः सर्वत्र ॥ १ ॥

The syllable *aḥ* which is *vṛddha* and coming in the midst of *bhakti* and quarter, is chanted as *pada* (i.e. without *sandhi*) everywhere when followed by *stobha* — e.g. Aiḍakāvasāman [Ūha Sam 324], first *stotrīyā* - syábṛhatāḥ/e∫5; third *stotrīyā* - ṣṭhāúṣasāḥ/e∫3; in the Aiḍayāmasāman [Ūha Sam 327] in the third *stotrīyā* - náuṣāsā∫23ḥ/é∫3/ etc.

सन्ध्यगीतं वक्ष्यामः ॥ २ ॥

We shall now speak about (the syllable *aḥ* which is *vṛddha* and has come in the midst of *bhakti* and quarter and thus expected to be *padagīta*) is chanted as *sandhigīta*. [In the following *sūtras* the exceptions to the above sūtra (1) are stated.

अस्येदिन्द्रः क्षारे ॥ ३ ॥

In the Ākṣārasāman [Ūha Ahī 549], in the third *stotrīyā* the syllable *draḥ* of *asyedindraḥ* is chanted with *sandhi* in the midst of *prastāva* — ásyēt/índrō∫34/ áuhō∫5madēṣúvā//

वसुरुच उत्सेधे ॥ ४ ॥

In the Utsedasāman [Ūha Eka 525], in the second *stotrīyā*, the syllable *caḥ* of *vasurucaḥ* is chanted with sandhi — vā^{2}sū^{1}ruco∫^{pa}2/.

तुवः स्वारयोस्त्वाष्ट्रीसाम्नोः ॥ ५ ॥

In the two Svāratvāṣṭrīsāmans [Ūha Ahī 593 and 594], the syllable *aḥ* of *tuvaḥ* is *sandhyagīta* in the *upadrava* — tū^{3}vō^{2}∫3hō^{1}∫234.

रजः सूर्यश्च पूर्वे ॥ ६ ॥

In the former i.e. Svāratvāṣṭrīsāman also [Ūha Kṣu 887], (i.e. based on the *tṛca* beginning *asāvisoma*) the word *rajaḥ-sūryaḥ* is chanted with *sandhi* in the midst of *upadrava* and the quarter — rā^{1}jassū^{ra}ryō^{2}∫3hā$^{2^{\wedge}}$.

देवो धौतो मत्सरासोऽश्वश्च जम्भे ॥ ७ ॥

In the Ṛtanidhana vārkajaṁbhasāman, the words *devaḥ, dhautaḥ, matsarāsaḥ* and *aśvaḥ* are chanted with *sandhi* in the *pratihāra* — [RG Kṣu 172] — first *stotrīyā* - ū^{1}tsō^{2ra}dē^{ra}vō^{1}/hāu, third *stotrīyā* - nṛ^{1}bhī^{2}rdhā^{ra}ū^{1}tō/hāu; (this sāman is called Vārkajambhādya). Rg Sam 65 — first *stotrīyā* - mā^{1}tsā^{2}rā^{ra}sō^{1}/hā^{2}u; RG Ahī 114 — ā^{1} indū^{2}raśv/hā^{2}u (second *stotrīyā*).

वृषामदः स्वरे बृहन्निधने ॥ ८ ॥

In the Bṛhannidhanasvara sāman [RG Sam 41], the syllable *aḥ* of *vṛṣāmadaḥ* is *sandhyagīta* in the *udgītha* of the second *stotrīyā* - vṛ$^{[2]}$ṣā^{ra}mā^{1}dō/hoi.

वयः स्वासु वत्सासु ॥ ९ ॥

In the sāman Nityavatsās based on its own *tṛca*, [RG Eka 82], the word *vayaḥ* is *sandhyagīta* in the *udgītha* of the third *stotrīyā* - tri$^{[2]}$dhā^{1ra}tubhira^{ra}ruṣī^{2}bhirvā^{4}yō∫3/dā^{5}dhā i. [According to Nānā, this illustration occurs in the *udgītha*. The illustration of Ajātaśatru M. and Śiv is *rocamānovayo* which occurs in the midst of the *pratihāra* and the quarter — ro^{1ra}camā^{ra}nō^{ra}vayo∫23hō^{1}i.]

अभिद्यु-च्यावने पासास्थम् ॥ १० ॥

In the Cyāvanasāman based on the *tṛca* beginning with *abhidyumnam* [Ūha Daśa 91], the word having *pāsā svara* (i.e. *sutaḥ*) is sandhyagīta in the *udgītha* — .... sū^{1}tō∫234hā^{5}i. [*pāsā svara* is seen in GGG 125.2 as pā^{1}∫234sā^{5}m. M. states that it is *sandhyagīta* when the *pratihāra* is constituted of two syllables.]

पवस्वमधुमत्तमायां च ॥ ११ ॥

And also in the Cyāvana sāman based on the *ṛc*, beginning with *pavaśva madhumattamaḥ* [Ūha Eka 499], the word *madaḥ* having *pāsā svara*, in *sandhyagīta* in the *udgītha* — ..... mā^{1}dō∫234hā^{5}i.

इन्द्रः श्येनः सन्तनिनि ॥ १२ ॥

In the Santanisāman [Ūha Sat 742], the word *indraḥ* in *prastāva* and in [Ūha Daśa 90] *syenaḥ* in *pratihāra* are *sandhyagīta* — [1][2ra]indrohāu; [2][2ra]syenohāu respectively.

सोमो वाम्रे ॥ १३ ॥

In the Vāmrasāman [Ūha Ahī 604], the word *somaḥ* is chanted with *sandhi* — [1ra]somoho∫2i.

चन्द्रो बाभ्रे ॥ १४ ॥

In the Gatanidhanabābhravasāman [Ūha Daśa 178] the word *candraḥ* is chanted with *sandhi* in the *pratihāra* of the second *stotrīyā* — [1]cándrō∫3hāi.

राधः कौत्से ॥ १५ ॥

In the Aiḍakautsasāman [Ūha Prā 819], the syllable *dhaḥ* of the word *rādhaḥ* is chanted with *sandhi* in the *pratihāra* of the third *stotrīyā* — [1]rádhō∫3hāi.

मयो भरे ॥ १६ ॥

In the Saubharasāman [Ūha Daśa 16], the syllable *yaḥ* of the word *mayaḥ* is chanted with *sandhi* in the *pratihāra* of the second *stotrīyā* - [1][1]mayō∫3hā∫3i.

स्तोतृभ्यो वारे ॥ १७ ॥

In the Vāravantīyasāman [Ūha Daśa 108], the syllable *bhyaḥ* of the word *stotṛbhyaḥ* is chanted with *sandhi*, in the *udgītha* of the second *stotrīyā* — [2ra]stótṛbhyo∫234[5]hāi.

देवः पुनाभिसोमयोर्मैंधष्टम्भयोः स्तावे ॥ १८ ॥

In the Maidhātithasāman based on the *tṛca* beginning with *punānaḥ* [Ūha Eka 502], and that based on the *tṛca* beginning with *abhisoma* [Ūha Sam 368], the syllable *vaḥ* of the word *devaḥ* is chanted with *sandhi* in the *prastāva*. In the Mahāvaiṣṭambha sāman based on the same *tṛcas* also, the syllable *vaḥ* is chanted with *sandhi* — [Ūha Eka 386] and [Ūha Kṣu 879] — [Ūha Eka 502] — [2]útsodēvohāi (in the second *stotrīyā*); [Ūha Sam 368] — [1][2][2ra]útsodēvohāi (second *stotrīyā*); [Ūha Kṣu 879] — [2ra]rājādēvohāi (3rd *stotrīyā*).

मत्सरासश्च ॥ १९ ॥

And the word *matsarāsaḥ* in the Maidhātithasāman, in the second *stotrīyā* in the *prastāva* and in the Mahāvaiṣṭambhasāman in the second *stotrīyā* of the *prastāva*) is chanted with *sandhi* — [Ūha Sam 368] — mátsarāsohāi; [Ūha Kṣu 879] — mátsa rā sóhāi.] (M. combines sūtra 18 and 19) — In all these illustrations, the qualification of being in the midst of *bhakti* and quarter is to be understood.

Prapā. VI Khanda 3 ends.

Khaṇḍa 4 begins—

भक्तिमध्यः पादमध्यश्चास्तोभे प्रत्यये सन्ध्यगीतः सर्वत्र ॥ १ ॥

The *vṛddha* syllable *aḥ* coming in the midst of *bhakti* and quarter is chanted with *sandhi*, when followed by non-*stobha* syllable i.e. every where e.g. Yaudhājayasāman [Ūha Eka 516], in the third *stotrīyā*, in the *prastāva* and in the midst of quarter — dūhā^{2}∫31/nō^{2}∫3bā^{4}/; Gauṅgavasāman [Ūha Ahī 649] — in the third *stotrīyā* - in the *prastāva* and in the midst of quarter - dūhāṅō^{2}∫3bābhrā^{5} ..../ etc.

पदगीतं वक्ष्यामः ॥ २ ॥

Now we shall speak about the chanting of the syllable *aḥ* as word, i.e. without *sandhi*, when the chanting with *sandhi* is expected as per the sūtra.[1]

देवः प्रत्युत्क्रान्त ऐडयास्य-द्वितीयायाम् ॥ ३ ॥

In the Aiḍa-āyāsyasāman [Ūha Daśa 40], in the second *stotrīyā*, the word *devaḥ* has *pratyutkrama*. The *vṛddha* syllable *aḥ* of the word *devaḥ* is chanted here as a word in the *udgītha* in the midst of the quarter — e.g. ^{1}ūtsodevā^{2}∫31ḥ. [M. takes *abhyāse* i.e. in repetition. In the *pratyutkrama* there is ascent to higher *svara*. Here, there is ascent to *prathama* from *tritīya* dropping the *dvitīya*].

जिगत्नवस्ते पूतायां वाङ्निधनक्रौञ्चे ॥ ४ ॥ [M and Śiv — वाङ्निधने]

In the Vāṅnidhanakrauñcasāman [Ūha Daśa 116], in the second *stotrīyā* based on the *ṛc* beginning with *te pūtāsaḥ*, the *vṛddha* syllable *aḥ* of the word *jigatnavaḥ* is chanted as a word in the *upadrava* — ^{2}jīg^{1}ātnāvā^{2}∫3123ḥ.

जारः प्रसुन्वान-द्वितीयायां विते ॥ ५ ॥

In the Gaurīvitasāman based on the *tṛca* beginning with *prasunvānāya* [Ūha Sam 239], in the second *stotrīyā* the word *jāraḥ* is chanted as a word in the udgītha — ^{1}sārajjārā^{2}∫3123ḥ/nā^{4}yossaṇām/

हीषीस्वर उत्सस्त्रिणिधनायास्ये ॥ ६ ॥

In the Triṇidhanaāyāsyasāman [Ūha Daśa 41], the syllable *aḥ* of the word *utsaḥ* having *hīṣī svara* and being *vṛddha* is chanted as a word in the *udgītha* — ṇyā^{1}yā^{2}ū^{3}∫234tsā^{5}ḥ/dā^{1}ivo∫2̂/ (2nd *stotrīyā*).

घृतव्रतस्त्रैशोके ॥ ७ ॥

In the Traiśokasāman [Ūha Daśa 73], in the last *stotrīyā*, the syllable *aḥ* of the word *dhṛtavrataḥ*, which is *vṛddha* is chanted as word in the *upadrava* — dhṛ^{2}tā^{1}vrā∫234tā^{5}ḥ/ hiy^{2}ojā^{3} ...../

भरन्तः सौभरकालेययोः ॥ ८ ॥

In the Saubharasāman [Ūha Daśa 16], and in the Kāleyasāman [Ūha Prā 805], the syllable *ntaḥ* of the word *bharantaḥ* is chanted as word in the *udgītha*. [Ūha Daśa 16] .... [1]kāccidbharā∫2ntāāvā∫23/ho/; Ūha Prā 809 — ciddbhārā∫23/ tā∫3ḥ/ā∫234/.

पुरोजि-नर इत्येतौ शब्दौ मरुते ॥ ९ ॥

In the Marāyasāman [Ūha Kṣu 884] and [Ūha Kṣu 900] the syllable *raḥ* of the word *purojiti* and of *naraḥ* in the *prastāva* is chanted as a word — Ūha Kṣu 884 — pūrāḥ/jāi ..../; [Ūha Kṣu 900] — [2]nārāḥ/dī∫3.

शुचय इमाउत्वायां श्यैते ॥ १० ॥

In the Śyaitasāman [Ūha Eka 464], based on the *ṛca*, beginning with *imā u tvā*, the word śucayaḥ is chanted as *pada* (i.e. without *sandhi*) in the *udgītha* of the first *stotrīyā* - śūcā∫23yāḥ/

श्वः कार्तयशौदलस्यवेषु ॥ ११ ॥

The syllable *śvaḥ* is chanted without *sandhi* in the Kārtayaśa, Audala and Trāsadasyava sāmans - Kārtayaśa [Ūha Daśa 134], third *stotrīyā* - ā∫234śvāḥ, in the *udgītha*; Audala [Ūha Eka 377] — second *stotrīyā* - indūrā∫23śvā∫3ḥ in the *upadrava*; Trāsadasyava [Ūha Eka 488], second *stotrīyā* - [4]āśvāḥ, in the *upadrava*, third *stotrīyā* - [4]āśvāḥ in *prastāva*.

श्येनः संमिश्लायां संहिते ॥ १२ ॥ [सं मि श्लो - Ūha]

In the Sāmhitasāman [Ūha Eka 443], in the *ṛc* beginning with *sammiśraḥ*, in the third *stotrīyā*, the word *śyenaḥ* is chanted as a *pada* in the *upadrava* — [2]śyā∫2ināḥ.

जातो वाचःसाम्नि प्रियंदेवायाम् ॥ १३ ॥

In the Vācaḥsāman [Ūha Sam 259], based on the *ṛc* beginning with *priyamdeva*, in the third *stotrīyā*, the word *jātaḥ* is chanted as *pada* in the *udgītha* ārtajātā∫2ḥ.

दधन्वां यः सर्वत्र ॥ १४ ॥

The *vṛddha* syllable *yaḥ* of [1]*dādhanvāḥ*[ra]*yāḥ*[9] is chanted as a *pada* in all the *sāmans* in the midst of *udgītha* and the quarter — Aidaāyāsya [Ūha Sam 246] — [1]dādhanvā[ra]ḥ*yā*[2]∫31ḥ; Samanta [Ūha Sam 325] — [1]dadhanvā[ra]ḥ∫23yāḥ; Yaudhājaya [Ūha Ahī 618] — [9]dadhā[2ra]n[1]vāyāḥ. etc.

दक्षशूरावर्के ॥ १५ ॥

In the *sāman* Dīrghatamasaḥarkaḥ [Rg Eka 80], the syllable *kṣaḥ* of *dakṣaḥ* is chanted as a *pada* in the *udgītha* of the first *stotrīyā* - dā[1]kṣā[9]ḥ and the syllable *raḥ* of *śūraḥ* is chanted as a *pada* in the *prastāva* of the second *stotrīyā* - [11]śū[2]rāḥ.

शार्ङ्गे च ॥ १६ ॥

And also in the Śārṅgasāman [Ūha Ahī 672], the words *dakśaḥ* and *śūraḥ* are chanted as a word. First *stotrīyā* — hā^{1}udākṣā^{2}ḥ in the *udgītha*), second *stotrīyā* - hā^{1}uśūrā^{2}ḥ (in the *prastāva*).

ब्रह्मयुजो भारद्वाजे ॥ १७ ॥

In the Bhāradvājasāman [Ūha Sat 711], the syllable *jaḥ* of *brahmayijaiḥ* is chanted as *pada* in the *udgītha* — brā^{1}hmāyū^{2}∫1jā∫2i̱ḥ.

पुरान्दर्म आमन्द्रैरित्यत्राभिनिधने काण्वे ॥ १८ ॥

In the Abhinidhanakāṇvasāman based on the *ṭṛca* beginning with *āmandraḥ* [Ūha Sat 716], the syllable *rma* of *purāndarmaḥ* which becomes *vṛddha* is chanted as *pada* in the *udgītha* of the second *stotrīyā* - pū$^{2^{\wedge}}$rāndā^{3}∫234 rmā^{5}ḥ.

मर्तो योऽयं सहोतायां कमश्वे ॥ १९ ॥

In the Sākamaśvasāman based on the *ṛc* beginning with *ayaṃ sa hotā* [Ūha Prā 825], the syllable *yaḥ* of martoyaḥ is chanted as a *pada* in the *udgītha* of the third *stotrīyā* — ..... śra^{ra}vasyāmarto∫2ya^{1}ḥ.

अश्वायन्तोऽभित्वाशूरायां कण्वतरे ॥ २० ॥

In the Kaṇvarathantarasāman [Ūha Kṣu 850], in the third *stotrīyā* based on the *ṛc* beginning with *abhitvā śūra*, the syllable *taḥ* of *aśvāyantaḥ* is chanted as a *pada* in the *udgītha* — ā^{2}∫3śvā^{1}yā^{2}∫3ntā^{2}ḥ.

अस्येदिन्द्रश्चाभित्वा पूर्वायाम् ॥ २१ ॥

In the Kaṇvarathantarasāman also based on the *ṭṛca* beginning with *abhitvā pūrvapītaye* [Ūha Kṣu 865], the syllable *draḥ* of *asyedindraḥ* is chanted as a *pada* in the *udgītha* of the second *stotrīyā* - ā^{2}∫3sye^{1}dā^{2}∫3 *indrā*^{2}ḥ.

सुष्टुतयो वषट्तायां बृहति ॥ २२ ॥

In the Bṛhatsāman [RG Eka 85], in the third *stotrīyā* based on the *ṛc* beginning with *vaṣatte*, the syllable *yaḥ* of *suṣṭutayaḥ* is chanted as a *pada* in the *udgītha* — tū^{2}tvā^{1}suṣṭū/ tāyā^{2}∫31ḥ.

रुष उद्यस्यत इत्यत्र वाजीये ॥ २३ ॥

In the Rāyovājīyasāman [RG Ahī 117], in the third *stotrīyā* based on the *ṛc* beginning with *udyasyate*, the syllable *ṣaḥ* of *ruṣāḥ* is chanted as a *pada* in the *udgītha* — [1]a^{ra}cchādyāmā^{2}∫1rū^{2}∫3ṣā^{2}ḥ.

दिव्यो रथन्तरबृहति ॥ २४ ॥

In the Rathantarabṛhatsāman [RG Kṣu 159], in the second *stotrīyā*, the syllable *yaḥ* of *divyaḥ* is chanted as a *pada* in the *udgītha* — ..... [1]dāi/vāyā^{2}∫31ḥ.

राधस्तन्नो वीड्वे ॥ २५ ॥

In the Viṅkasāman [Ūha Daśa 139], the syllable *naḥ* of *rādhastannaḥ* is chanted as a *pada* in the *udgītha* — [1]ra [2] rādhastā∫23nnāḥ.

विधतो भद्राइन्द्रायां सौभरे ॥ २६ ॥

In the Saubharasāman [Ūha Eka 388], in the third *stotrīyā* based on the *ṛc*, beginning with *bhadrāindrasya*, the syllable *taḥ* of *vidhataḥ* is chanted as a *pada* in the *udgītha* — ..... [1ra] kāmamvidhā∫2[1]tānāro∫23.

भरमाणोऽभ्यभिहि यौधे ॥ २७ ॥

In the Yaudhājayasāman [Ūha Eka 400], in the second *stotrīyā* based on the *ṛc* beginning with *abhyabhihi*, the syllable *ṇaḥ* of *bharamāṇaḥ* is chanted as a *pada* in the *upadrava* — bhā[2]rā∫2/mā[1]ṇā∫2h.

मृजानः सवाज्यक्षायां बोधीये बोधीये ॥ २८ ॥

In the Jarābodhīyasāman [Ūha Kṣu 930], in the second *stotrīyā* based on the *ṛc* beginning with *savājyakṣaḥ*, the syllable *naḥ* of mṛjānaḥ is chanted as a *pada* in the *pratihāra* — [1] mṛjānā[4]∫1go∫23bhāiḥ. [Nānā gives the illustrations-[1] [2] mṛjāno∫1go .... His reading appears to be correct]

Prapā. VI Khaṇḍa 4 ends.

Khaṇḍa 5 begins —

आकारोऽत्वम् ॥ १ ॥

In the sāmans that are to be stated hence forth, the vowel *ā* becomes *a*.

पा-शब्दः प्रकाव्यायां पार्थ--वाराह--कुत्सरथीयेषु ॥ २ ॥

In the Pārtha [Ūha Sam 227], Vārāha [Ūha Ahī 651], and Kutsasyaadhirathīyam [Ūha Kṣu 915] sāmans, based on the *tṛca* beginning with *prakāvyam*, the syllable *pā* of the word *pāvakaḥ* becomes *pa* — [Ūha Sam 227, Ūha Ahī 651, Ūha Kṣu 915 — dhū[2]ḥ pa[3]va[4]kā[5]ḥ.

इन्द्रायेन्दविति क्रौञ्चे पूर्वयोः स्तोत्रीययोः वाहाइस्तोभे प्रत्यये ॥ ३ ॥

[M & Śiv. इन्द्रायेन्द्र .... ।]

In the Krauñcasāman [Ūha Daśa 100], based on the *tṛca* beginning with *indrāyendo*, in the first two *stotrīyās*, the vowel *ā* becomes *a* when followed by the *stobha vāhāi* — first *stotrīyā* - [4]a/vāhāi (*ā* sadam); second *stotrīyā* — [4]a/vāhāi (*āy*avāḥ).

जसा वैश्वमनसे ॥ ४ ॥

In the Vaiśvamanasasāman [Ūha Daśa 197], the syllable *sā* of *jasā* becomes *sa* — [1]jasa .... (ojasā).

वृधा बृहद्भारे ॥ ५ ॥

In the Bṛhadbhāradvājasāman [Ūha Ahī 602], the syllable *dhā* of *vṛdhā* becomes *dha* in the second *stotrīyā* - ārtāvṛdha. (ṛtāvṛdhā).

पूर्वथा कण्वतरे ॥ ६ ॥

In the Kaṇvarathantarasāman [Ūha Kṣu 865], the syllable *thā* of *pūrvathā* becomes *tha* in the third *stotrīyā* - e∫3/rvathā.

द्विता सुज्ञाने ॥ ७ ॥

In the Sujñānasāman [Ūha Sam 282], the syllable *tā* of *dvitā* becomes *ta* — adhadvita e∫3.

दिव आ प्रत्नं पीयूषमित्यत्र जयामहीयवोत्सेधेषु ॥ ८ ॥

In the *sāmans* Yaudhājaya [Ūha Eka 380], Āmahīyava [Ūha Eka 521] and utsedha [Ūha Eka 525], in the *stotrīyā* based on the *ṛc* beginning with *pratnampiyūṣam*, the vowel *ā* of *diva ā* becomes *a* — Ūha Eka 380 — divāānāiḥ; Ūha Eka 521 — divāānāiḥ; Ūha Eka 525 — divā∫3anā.

उच्चैनैटत एकारे प्रत्यये ॥ ९ ॥

In the Aiṭatasāman [Ūha Sat 766], based on the *tṛca* beginning with *uccā* the syllable *ccā* of *uccā* becomes *cca* in the first *stotrīyā* and *nā* of *enā* becomes *na* in the third *stotrīyā* followed by *e* — first *stotrīyā* uccā/eūccā; third *stotrīyā* — enā/ eāinā.

आर्यः कालेये ॥ १० ॥

In the Kāleyasāman [Ūha Eka 465], the vowel *ā* of *āryaḥ* becomes *a* — .... viśvāaryāḥ.

आसाद्वन्तीयोत्तमे ॥ ११ ॥

In the Vāravantīyasāman [Ūha Eka 491], the syllable *ā* of *āsāt* becomes *a* in the third *stotrīyā* [2]cāasā∫234ccā.

जेता नार्मेधे ॥ १२ ॥

In the Nārmedhasāman [Ūha Prā 822], in the second *stotrīyā*, the syllable *ta* of the word *jetāram* becomes *ta* — jā∫234itahāi/rāmāpārā/

हव्या विशीये ॥ १३ ॥

In the Viśoviśīyasāman [Ūha Ahī 575], the syllable *vyā* of *havyā* becomes *vya* in the third *stotrīyā* - hā∫234vyahāi.

इन्द्रा-तोका वार्षाहरे गीथेऽभ्यासे प्रत्यये ॥ १४ ॥

In the Vārṣāharasāman (RG. 73), the syllable *drā* of *indrāya* and *kā* of *iṣantokāya* becomes *dra* and *ka* respectively in the *udgītha* when the repetition follows — in the second *stotrīyā* - [2]indraindrā; third *stotrīyā* - [2]tokatokā.

दुहा-सखा मत्स्वे प्रत्यये वैराजे ॥ १५ ॥

In the Mahāvairājasāmans [RG Kṣu 189 and 190], the syllable *hā* of *duhā* and *khā* of *sakhā*, when followed by *matsva* become *ha* and *kha* respectively. — [RG Kṣu 189] — iyaduhamatsvā∫3 (third *stotrīyā*); — [RG Kṣu 190] — iyasakha matsvā∫3 (second *stotrīyā*).

आ:कारोऽत्वम् ॥ १६ ॥

In the *sāmans* that follow, the syllable *āḥ* becomes *a*.

मदा: सुतासोमायां बृहद्रथन्तरयो: स्तावे ॥ १७ ॥

In the Bṛhat and Rathantarasāmans based on the *tṛca* beginning with *sutāso madhu mattamāḥ*, the syllable *āḥ* of *madāḥ* becomes *a* in the *prastāva* — Bṛhat [RG Ahī 113] — second *stotrīyā* - aũhõidaā∫3ẽ; Rathantara [RG Kṣu 193] — second *stotrīyā* - dā̃ovā.

तमा: श्यावे ॥ १८ ॥

In the Śyavāśvasāman [Ūha Sat 772], in the *prastāva*, the syllable *māḥ* of *tamāḥ* becomes *ma* — dhuma/tã∫3ma.

क्षाश्राउवायां प्रत्यये नित्यवत्सातीषङ्गसिमासु ॥ १९ ॥

In the sāmans Nityavatsās [RG Kṣu 179], Atīṣaṅga [RG Kṣu 181] and Simās [RG Kṣu 204], the syllable *kṣāḥ* of *abhirakṣāḥ* becomes *kṣa* when followed by *āuvā* in the second *stotrīyā*- [Nānā-followed by *uvā*] — [RG Kṣu 179] — ākṣãā∫31uvā∫23; [RG Kṣu 181] — ākṣãā∫31uvā∫23; [RG Kṣu 204] — ākṣãā∫31uvā∫23.

इकारोऽत्वम् ॥ २० ॥

The vowel *i* becomes *a* in the following *sāmans*.

इवोत्सेधे दुहानायाम् ॥ २१ ॥

In the Utsedhasāman [Ūha Sam 332], in the third *stotrīyā* based on the *ṛc* beginning with *duhāno*, the vowel *i* of *iva* (*śakunā iva*) becomes *a* — śakũ∫3nãa.

प्रतीनि द्विहिंकादेव्ये ॥ २२ ॥

In the Dvihiṅkāravāmadevyasāman [Ūha Ahī 639], the vowel *i* in *ni* of *apratīni* becomes *a* ..... hamsyapratinaāikãauhõ∫3.

अर्षसि कण्वतरे ॥ २३ ॥

In the Kaṇvarathantarasāman [Ūha Sam 786] the vowel *i* of the syllable *si* of *arṣasi* becomes *a* — ẽ∫3/ṣãsãã/

डिन उत्तरयोरास्तोभे प्रत्यये ॥ २४ ॥

In the Śaikhaṇḍinasāman [Ūha Kṣu 906], in the second and the third *stotrīyās*, the vowel *i* becomes *e* when followed by the *stobha ā* — second *stotrīyā* - dataã (sīdati); third *stotrīyā* - jãsãã (rājasi).

ओकारोऽत्वम् ॥ २५ ॥

The vowel *o* becomes *a* in the following *sāmans* —

नदंवओ संस्तोभे ॥ २६ ॥

In the *sāman* Marutāmsaṁstobhaḥ based on the *ṛc* beginning with *nadaṃvaodatīnām*, [RG Eka 78] — the vowel *o* becomes *a* - nā2dam vō[ra] *a* datī1nā2m.

ओस्तोभे च महामिन्दो ॥ २७ ॥ [सत्रासाहीये] ॥ २७ ॥

In the Satrāsāhīyasāman [Ūha Daśa 72], the vowel *o* of *mahāmindo* in the third *stotrīyā* becomes *a* when followed by the *stobha o* — [4]rayimmahā[ra]minda/ō5ʃ6vā5/

यामे च ॥ २८ ॥

In the Yāmasāman also [Ūha Kṣu 921], the vowel *o* in *mahāmindo* becomes *a* in the third *stotrīyā* — ..... mahā4[3ra]minda5/oha3[ra]2ʃ34ō5hā.

एकारौकारयोरत्वमोष्ठ्ये ॥ २९ ॥

The vowels *e* and *o* become *a* when followed by labials — Dvihiṅkāra-vāmadevyasāman [Ūha Sat 755], in the second *stotrīyā*, the vowel *e* of *tke* becomes *a* when followed by labial —[1]arjunoatkā2[3ra]uhō2ʃ3 (*atke*); Aiḍasauparṇasāman [Ūha Ahī 645] — the vowel *o* of *adhvaryo* becomes *a* when followed by a labial — ādhvaryao1vā2 etc.

महे ज्ञीये ॥ ३० ॥

In the Yajñāyajñīyasāman [Ūha Eka 425], in the third *stotrīyā*, the vowel *e* of *mahe* becomes *a* — ..... [1]sumatimā[ra]vṛṇī[ra]ma/haāʃ23dhā2.

अःकारोऽत्वम् ॥ ३१ ॥

The vowel *aḥ* becomes *a* (in the following).

नो अर्षसि पुनानायां साप्तमिक-त्रिणिधनायास्ययोः ॥ ३२ ॥

In the *sāmans* Sāptamikaāyāsya and Triṇidhanaāyāsya [Ūha Daśa 126] and [Ūha Daśa 41], the vowel *aḥ* of *naḥ* in the word *vasānaḥ* becomes *a* — Ūha Daśa 126 — vasā1ʃ2/nā3[2]ā2ʃ345; Ūha Daśa 41 — nā3[2]ā2ʃ345 (vasānaḥ).

यौधाजये च ॥ ३३ ॥

And in the Yaudhājayasāman also, [Ūha Daśa 3], based on the *tṛca* beginning with *punānaḥ* the *naḥ* of *vasānaḥ* becomes *na* — nā3[1]ā1ʃ345.

वृषो-अचिक्रायां च त्रिणिधने ॥ ३४ ॥

In the Triṇidhanaāyāsyasāman also [Ūha Sam 289], in the third *stotrīyā* based on the *ṛc* beginning with *vṛṣo acikradat*, the vowel *aḥ* of *añjanaḥ* becomes *a* — ā1ñjā1ʃ2̂/ nā3[2]ā2ʃ345/

अयं-पूषायां च क्रौञ्चे ॥ ३५ ॥

In the Madhyanidhana krauñcasāman (i.e. Tṛtīyakrañca) [Ūha Daśa 49], based on the *tṛca* beginning with *ayampūṣā*, the syllable *aḥ* of *punānaḥ* becomes *a* — nā$\overset{2}{\overset{3}{ā}}$∫345.

वश्च बृहति स्तावे ॥ ३६ ॥

And in the Bṛhatsāman [RG Kṣu 186] also in the *prastāva* of the third *stotrīyā*, the syllable *aḥ* of *indavaḥ* becomes *a* — $\overset{2ra}{a}$uhō$\overset{ra}{i}$vayā∫3$\overset{2}{e}$. [indavaḥ // yaḥ]

पर उत्सेधे दुहानायाम् ॥ ३७ ॥

In the Utsedhasāman [Ūha Sam 332], in the third *stotrīyā*, based on the *ṛc*, beginning with *duhāno*, the syllable *aḥ* of *paraḥ* becomes *a* — $\overset{2}{r}\overset{1}{i}$yampā$\overset{2}{r}$ā.

पुरो मत्स्वे प्रत्यये वैराजे ॥ ३८ ॥

In the Mahāvairāja sāman [RG Kṣu 190], the syllable *aḥ* of *puraḥ* becomes *a*, when followed by matsva-$\overset{1}{i}$yapuramatsvā$\overset{na}{}$∫3.

पुरुषशब्दः प्रथमस्वरो व्याहृतिषु ॥ ३९ ॥

In the Vyāhṛtis [RG Ahī 100], the word *puruṣaḥ*, having *prathamasvara* becomes *puruṣa* — $\overset{1}{p}$uruṣa (hoi) puruṣa/

कामे च सर्वासु मद-भिय-रुह-शब्दा मध्यमे विकल्पे ॥ ४० ॥

In the Nidhanakāmasāman [Ūha Daśa 68] also in all the *stotrīyās*, the words *madaḥ*, *bhiyaḥ* and *ruhaḥ* have the vowel *a* in place of *aḥ* in the middle alternative. First *stotrīyā* - m$\overset{[1]}{}$ada; second *stotrīyā* - bh$\overset{[1]}{}$iya; third *stotrīyā* - r$\overset{[1]}{}$uha.

Prapā. VI. Khaṇḍa 5 ends.

6 begins —

वृद्धमृवर्णं सर्वमार्भवति षकारस्पर्शयोः प्रत्यययोः ॥ १ ॥

All the *vṛddha ṛ*vowels become *ār*when followed by *ṣa* and *sparśa* syllable (i.e. *ka varga* to pa *varga*).

घ्नन्ताः काऽ२३र्ष्णाम् । का ऽ२३ र्द्धीऽ३ एवंजातीयानि ॥ २ ॥

e.g. — gh$\overset{[2]}{}$nan$\overset{1}{}$tāḥ kā∫23rṣṇ$\overset{2}{}$ām (followed by *ṣa*) [GGG. 491.1 Kārṣṇasāman]; $\overset{1}{}$kā∫23rdhi$\overset{4}{}$∫3 (followed by *sparśa*) syllable *dha* — (Saumakratavasāman GGG 105.1) etc. of such types.

तृकारस्तु न सर्वेषु स्पर्शेष्वार्भवति ॥ ३ ॥

The vowel *ṛ* of *tṛ* does not become *ār* in the case of all the *sparśas*.

यथा योजा ऽ३४ रितृभ्योमघवा । ओइतृऽ२३४ म्पात् ॥ ४ ॥

[This *sūtra* gives exceptions to the above sūtra] e.g. $\overset{3ra.}{y}$ōjā∫34ri$\overset{2}{}$tṛ/bhyō$\overset{1ra}{}$.../ in the *sāman* Sānnata (GGG 235.1); $\overset{2n.}{}$oi$\overset{2}{}$tṛ∫234mpā$\overset{1}{}$t/ in the *sāman* Vājajit (GGG 457.1).

तृकारस्तषयोः प्रत्यययोरार्भवति ॥ ५ ॥

The vowel *ṛ* in *tṛ* becomes *ār* when followed by *ta* arṣa.

ताऽ३र्ता । यामधिरो । तार्षाणाऽ२३४ ओ ॥ ६ ॥

e.g. tā[2]ʃ3rtā[2]/yā[1]madhiro[ra] ..../ [Yajñāyajñīyasāman [Ūha Ahī 628], second *stotrīyā*; tā[2^]ʃ3rtā/yā[1]ma ..., [Abhinidhanakāṇvasāman — Ūha Daśa 128, second *stotrīyā* — tā[2]rṣāṇā[3]ʃ234[5]o (tṛṣāṇaḥ)]

गृकारो हकारे । पृकारः श्रिकारे ॥ ७ ॥

The vowel *ṛ* in the syllable *gṛ* becomes *ār* when followed by the syllable *ha*. The vowel *ṛ* in the syllable *pṛ* becomes *ār* when followed by the syllable *śni*.

शङ्गाऽ२३र्हपा । रुचदुषसः पार्श्रिरग्रायाऽ२ः ॥ ८ ॥

Śa[1]ṅgāʃ23rhapā[2^] (gṛhapatim), [Mahāvāmadevyasāman [Ūha Daśa 222] first *stotrīyā* - ru[1]cadu[2]ṣasaḥpā/śni[1]ragrā[2]yāʃ2ḥ/ [Sāmarājasāman (Ūha Sam 263), third *stotrīyā* - [अरूरुचदुषसःपृश्निरग्रियः]

यामे चायं गौरिति ॥ ९ ॥

In the Yāmasāman also beginning with *āyam gau[ra]ḥ*/ the vowel *ṛ* in the syllable *pṛ* becomes *ār* when followed by *śni* — [RG Prā 153] — ā[1ra]yam/gau[ra]ḥpāʃ2̂/ rśni[3]rā[2]krāʃ234mī[5]t. [RG Prā. serial no. 153], gau[[1]ra]ḥ pāʃ2̂/śni[3] .... M. and Śiv. also - the same. Śiv combines *sūtrās* 9 and 10].

नकृ श्वोने प्रत्यये ॥ १० ॥

उक्तस्त्वभ्यासादौ व्यञ्जनलोपः । श्वोनकाऽ३ । श्वोनकाऽ३ । ॥ ११ ॥

The vowel *ṛ* in the syllable *kṛ* of *nakṛ* becomes *ār* when preceded by *śvona* in the *Sahodairghatamasasāman* in the second *stotrīyā* - [Ūha Kṣu 882] — śvo[[1]ra]nakāʃ3/ śvonakāʃ3. [Śiv - śvo[[1]ra]nakāʃ3/śvo[ra]nakāʃ3/ (इन्दुरश्वोनकृत्व्यः ।)[10]. It is stated that at the beginning of the repetition, there is the elision of consonant. When there is the repetition of the affix, there is the elision of the consonant coming at the beginning (PS. 7.5.32.33). Hence, we have śvo[1ra]nakāʃ3/śvo[1ra]nakāʃ3/ where in the elision of the consonant *r* as the affix is repeated].

यदुक्तं पुरस्तात् षकारस्पर्शयोः प्रत्यययोरार्भवतीति तत्रापवादाः ॥ १२ ॥

There are exceptions to what was said before in sūtra (1) of this khaṇḍa that the vowel *ṛ* becomes *ār* when there is the affix *ṣa* or the sparṣa. These are stated now —

ससृग्म वावृध्वा च नार्मेधे ॥ १३ ॥

In the Nārmedhasāman [Ūha Daśa 17], in the first *stotrīyā* we have sa[2]sa[1]ṛgmāhā[2^] and in the second *stotrīyā* — vāvṛ[2ra]dhvāṁsā[2^]. [sa[2]sa[1]ṛgmāhā[2^] — Ūha-Ūhya.]

चकृमा शाक्त्ये ॥ १४ ॥

In the Śāktyasāman [Ūha Daśa 19], in the second *stotrīyā*, the *vṛddha* vowel *ṛ* of *cakṛmā* does not become *ār* — cā[2]kṛ∫2mā[1]sā.

एतदेवोदाहरणं यूथादानायां कौल्मकण्वबृहतो: ॥ १५ ॥

The above mentioned illustration is also there in the *sāmans* Kaulmalabarhiṣa [Ūha Eka 433] and Kaṇvabṛhat [Ūha Kṣu 867] — [Ūha Eka 433 — in the third *stotrīyā* beginning with yū[5ra]thā[4]∫3dā[1]∫3 nā[4ra] ... cā[2]kṛ[1]∫2mā[2]; Ūha Kṣu 867 — in the third *stotrīyā* - cā[2]kṛ[1]mā[2]∫1vā∫234. [Nānā - cā[2]kṛ[1]mā∫2vā∫234. *kṛ* is not correct.]

संगृभातून इत्यत्राकूपारे ॥ १६ ॥

In the Rātriākūpārasāman [Ūha Daśa 24], beginning with *ātūnāi*, the *vṛddha* vowel *ṛ* (ṛ in gṛ of *saṁgṛbha*) does not become *ār* — [1ra]citrā[2]m [1ra]grābhamsam/gṛ/ aū∫3hō[2^]i/ bhā[3]∫234yā[5]/ in the repetition.

मर्मृ स्वासु दैर्घे ॥ १७ ॥

In the Dairghaśravasasāman based on its own *ṛcs* [Ūha Eka 439], the *vṛddha* vowel *ṛ* in the syllable *mṛ* of *marmṛ* in the second *stotrīyā* does not become *ār*. - mā[3]rmṛ[2]∫34jyā[3]ntā[2]∫3i.

एतदेवोदाहरणमभिक्रन्दायां धेनु-वरुणयो: ॥ १८ ॥

The same illustration is also there in the *sāman*, Marutāmdhenu and Jāgatamvaruṇasāman. Ūha Sam 313, Marutāmdhenusāman — mārmṛjā[2^][5]∫234nāḥ; Varuṇasāman [Ūha Kṣu 911] — in the second *stotrīyā* based on the *ṛc* beginning with *abhikrandan* — mā[2]rmṛ[1]jā[2]∫23nāḥ.

गिरस्त इन्दायां च संहिते ॥ १९ ॥

And in the Saṁhitasāman [Ūha Prā 841], in the second *stotrīyā* based on the *ṛc* beginning with *girasta indo*, the same illustration is there — mā[2]rmṛ∫2/ jyā[1]∫23ntā[2]i.

न भृ प्रसुन्वानायां गौतम-साध्र-श्यावाश्वौदलाकूपार-दास-
वैश्वामित्र-स्वारकौत्स-ण्वतर-दोह-तरेषु ॥ २० ॥

The *vṛddha* vowel *ṛ* in the syllable *bhṛ* of *nabhṛ* does not become *ār* in the *stotrīyā* based on the *ṛc* beginning with *prasunvānāya* in the following sāmans — Gautama [Ūha Daśa 38] — nā[4]bhṛ∫5gavāḥ; Sādhra [Ūha Sam 242] — nā[4]bhṛ∫5gavāḥ; Śyāvāśva [Ūha Eka 436] — hā[2]tā[ra]mā[1]khānnā[2]∫3bhṛ[4]∫3; Audala [Ūha Eka 437] — nā[1]∫23bhṛ[4]∫3; Ākūpāra [Ūha Ahī 589] — nā[1]∫23bhṛ[4]∫3; Daivodāsa [Ūha Ahī 627] — nā[3]∫234bhṛ[5]; Vaiśvāmitra [Ūha Sat 757] — nā[4]bhṛ∫5gavāḥ; Svārakautsa [Ūha Sat 758] — nā[3]bhṛ[2]∫3gā[4]∫5vā∫656ḥ; Kaṇvarathantara [Ūha Kṣu 876] — nā[2]bhṛ[1]∫5uvā∫23; Ājyadoha [RG Ahi 94] nā[3]bhṛ[2^]gā[3]∫234vāḥ; Rathantara [RG Kṣu 184] — bhṛgā∫234vā[ra].

नृभिः प्रत्नं सधस्थमित्यत्रैडयास्यगौङ्गवज्ञीयषेधाभीशाष्कार-
सोमवरुणतमतरजम्भेषु ॥ २१ ॥

The *vṛddha* vowel *ṛ* in the syllable *nṛ* of *nṛbhiḥ* in the following sāmans, based on the *ṛc* beginning with *pratnam sadhastham*, does not become *ār*- (1) [Ūha Daśa 40] — Aiḍaāyāsya, in the third *stotrīyā* - nṝ bhirdhantā∫31ḥ; (2) Gauṅgava [Ūha Daśa 125] — nṛbhirdhāu, (3rd *stotrīyā*); (3) Yajñāyajñīya [Ūha Daśa 212] — nṛbhirdhāntō (3rd *stotrīyā*); (4) Niṣedha [Ūha Daśa 213] — nṛbhā∫3irdhautāḥ (3rd *stotrīyā*); (5) Ābhiśavottara [Ūha Eka 596] — nṛ∫234bhīḥ, (3rd *stotrīyā*); (6) Āṣkāraṇidhanakāṇva [Ūha Ahī 663] — nṛ∫3bhīḥ; (third *stotrīyā*); (7) Ūha Ahī 668 — Somasāman, third *stotrīyā* - nṛbhā∫2irdhautā∫2ḥ; (8) Varuṇasāman [Ūha Eka 514] — third *stotrīyā* - nṛ∫23bhīḥ; (9) Ubhayatastobhagautama [Ūha Eka 790]— nṛbhirdhautā∫34ḥ (third *stotrīyā*); (10) Rathantara [RG Sam 30, RG Kṣu 158], third *stotrīyā* - nṛbhirdhautō ∫23vā∫3i; (11) Bṛhannidhana-Vārkajambha (Vārkajambhādya) [RG Kṣu 172] — nṛbhirdhautō (third *stotrīyā*).

एतदेवोदाहरणमभिसोमाध्यास्यायां हदुकृथाग्नेस्त्रिणिधनहन्मनेषु ॥ २२ ॥

This same illustration is there in the *adhyāsyā* of *abhisoma*, in the Sāmans Bārhaduktha, [Ūha Daśa 153], Agnestriṇidhana [Ūha Sam 256], and Pauruhanmana [Ūha Ahī 560] — [Ūha Daśa 153] — nṛbhiryemā∫2; [Ūha Sam 256] — nṛbhiryē∫234 mā; [Ūha Ahī 560] — nṛbhiryēmā.

धर्तायां ज्ञीयकावाभिक्रन्देषु ॥ २३ ॥

The same illustration is there in the Yajñāyajñīya [Ūha Ahī 588], Kāva [Ūha Sam 338], and Vāyorabhi krandaḥ [Ūha Kṣu 928] *sāmans*, in the *stotrīyā* based on the *ṛc* beginning with *dhartā* - [Ūha Ahī 588] — dī∫3yonṛ∫3bhāiḥ; [Ūha Sam 338]—diyonṛbhā∫2iḥ; [Ūha Kṣu 928] — ..... diyō∫1nṛ∫3bhāiḥ. [Nānā - (Ūha Sam 338) — dīyō .....]

अवद्युतानायां च तमसोऽर्के ॥ २४ ॥

And in the sāman tamasaḥarkaḥ i.e. Dirghatamasaḥ arkaḥ (RG Sat 125) in the third *stotrīyā* based on the *ṛc* beginning with *avadyutānaḥ* the *vṛddha* vowel *ī* (ṛ in nṛbhiḥ) does not become *ār*- nṛbhīḥ.

ककृ तन्तेमदायां हारि-भर-वारेषु ॥ २५ ॥

In the *sāmans* based on the *ṛc* beginning with *tante madam*, the *vṛddha* vowel *ṛ* (in *kṛ* of *kakṛ*) does not become *ār* in the Hārivarṇa [Ūha Daśa 66], Saubhara [Ūha Sat 737] and Vāravantīya [Ūha Eka 508]- [Ūha Daśa 66] — .... ulokā∫3kṛ∫3; [Ūha Sat 737] — kā∫234kṛ; [Ūha Eka 508] — uhuvā∫234kṛ.

एतदेवोदाहरणमयंपुनायां ज्ञीये ॥ २६ ॥

This same illustration is there in the *sāman* Yajñāyajñīya [Ūha Ahī 630], in the *stotrīyā* based on the *ṛc* beginning with *ayampunānaḥ* — ū∫3lo̱kā̱∫3kṝ̱t.

तन्त्वामदायां च संहिते ॥ २७ ॥

In the Saṁhitasāman also, the *vṛddha* vowel *ṝ* does not become *ār* in the third *stotrīyā* based on the *ṛc* beginning with *tantvāmadāya* — [Ūha Prā 841] — kā∫23kṝ̱.

प्रोषु वत्सासु च ॥ २८ ॥

In the sāman Nityavatsās also [RG Kṣu 170], the *vṛddha* vowel *ṝ* does not become *ār* in the *stotrīyā*, based on the *ṛc* beginning with *proṣu* — .... lo̱∫1kā̱∫3kṝ̱t.

Prapā. VI. Khaṇḍa 6 ends.

7 begins —

समृ त्रैशोके ॥ १ ॥

In the Traiśokasāman [Ūha Daśa 73], in the second *stotrīyā*, the *vṛddha* vowel *ṛ* of *samṛ* does not become *ār* — sā̱mṝ̱∫34.

वृष्णि वयंघत्वायामभिनिधने काण्वे ॥ २ ॥

In the Abhinidhanakāṇvasāman [Ūha Daśa 128], the *vṛddha* vowel *ṛ* of *vṛkta* does not become *ār* in the *stotrīyā* based on the *ṛc* beginning with *vayamghatvā* - ā̱pô̱nā̱∫234vṝ̱.

वृष्णिर्यत्सानोर्वंशीये ॥ ३ ॥

In the Udvaṁśīyasāman [Ūha Daśa 208], in the second *stotrīyā* based on the *ṛc* beginning with *yatsānoḥ*, the *vṛddha* vowel *ṝ* of *vṛṣṇi* does not become *ār*- yū[2]thē[ra]nā̱∫234vṝ̱.

इवोपदृगुपत्वाजा वार तृतीयायाम् ॥ ४ ॥

In the Vāravantīyasāman based on the *tṛca* beginning with *upatvājā* [Ūha Eka 427], in the third *stotrīyā* the *vṛddha* vowel *ṝ* of *ivopadṛk* does not become *ār* - dṝ[2]k.

एतदेवोदाहरणमयं सूर्यायामामहीयवबोधीयर्षभपवमानाशुमार्गीसौम्यैटतसाकेषु ॥ ५ ॥

This same illustration is there in the second *stotrīyā* based on the *ṛc* beginning with *ayam sūryaḥ* in the following sāmans — Āmahīyava [Ūha Sam 345] — .... [4]ivopadṛ[5ra]k; Jarābodhīya [Ūha Sam 372] — ā[ra]ivopā̱dṝ̱k; Ṛṣabhapāvamāna [Ūha Eka 493] — ā[ra]ivo∫2pā̱∫234dṝ̱k; Āśubhārgava [Ūha Ahī 551] — ivopā∫3dṝ̱; Margīyava [Ūha Ahī 552] — ivopā̱∫234dṝ̱k; Saumitra, [Ūha Ahī 553] —..... ivopadṛ[12]∫3gē̱; Aiṭata [Ūha Ahī 554] — pā̱∫234dṝ̱k; Dhurāsākamaśva [Ūha Ahī 555] — ivopadṛ[11]∫3k.

ऋषिकृच्छिशुंदेव्योद्वज् ज्योतिषेषु ॥ ६ ॥

The *vṛddha* vowel *ṝ* in the word *ṛṣikṛt* in the second *stotrīyā* of the sāmans based

on the *tṛca* beginning with *śiśum* jajñanam, does not become *ār* in the Vāmadevya [Ūha Eka 381], Udvadbhārgava [Ūha Kṣu 913] and Vaiśvajyotiṣa [Ūha Kṣu 916]— [Ūha Eka 381] — mānā∫3yā∫3ṛṣikṝt; [Ūha Kṣu 913] — yārṣikṝ∫23t; [Ūha Kṣu 916] — ṛṣimanāyarṣī∫3kṛtsuvarṣā∫2345ḥ. [Ūha Ūhya - Ūha Kṣu 916 — ... ṛṣi∫3kṛ .....]

तसृभिः पाहि रौरवे ॥ ७ ॥

In the Rauravasāman [Ūha Eka 410], in the second *stotrīyā*, the *vṛddha* vowel *ṛ* in *pāhicatasṛbhiḥ* does not become *ār* - pāhicatasī∫3bhirvā∫234sau.

स्यपुरुकृच्छग्ध्यू हारमानवयोः ॥ ८ ॥

In the second *stotrīyā* of the sāmans - Hārāyaṇa [Ūha Eka 432] and Pūrvamānava (i.e. Mānavādya) [Ūha Sat 710], based on the *tṛca* beginning with *sagdhyūṣu*, the *vṛddha* vowel *ṝ* of syapurukṛt does not become *ār*— [Ūha Eka 432] — syāpurukṝt; [Ūha Sat 710] — syāpurukṝ∫3t.

उरुकृदुकुवित्सुनायां बोधीये ॥ ९ ॥

In the Jarābodhīyasāman [Ūha Ahī 629], in the second *stotrīyā* based on the *ṛc* beginning with *kuvitsunaḥ*, the *vṛddha* vowel *ṝ* of *urukṛdu* does not become *ār* - urūkṝ∫1dū∫23"rū."

पृथिवीं प्रदै भ्यन्ते ॥ १० ॥

In the Abhinidhanakāṇvasāman [Ūha Kṣu 931], in the third *stotrīyā* based on the *ṛc* beginning with *pradai*, the *vṛddha* vowel *ṝ* of *pṛthivīm* does not become *ār* - rāmpṝthī∫234vim.

बृहति च यज्ञायथायाम् ॥ ११ ॥

And in the Bṛhatsāman also, [Rg Ahī 106], in the *stotrīyā* based on the *ṛc* beginning with yajjāyathā, the *vṛddha* vowel *ṝ* of *pṛthivim* does not become *ār* - tatpṝ∫34.

ऋधक्सोम दविज्ञीये ॥ १२ ॥

In the Yajñāyajñīyasāman based on the *tṛca* beginning with *davidyutatyā* [Ūha Prā 811], in the *prastāva* of the third *stotrīyā*, the *vṛddha* vowel *ṝ* of *ṛdhaksoma* does not become *ār* - thāṝ // dhāksōma/

अवृद्धमप्यार्भवति ॥ १३ ॥

The vowel *ṛ* though not *vṛddha* does become *ār* (in the following sāmans).

षभे पृथिवीम् ॥ १४ ॥

In the Śākvararṣabhasāman [RG Daśa 15], the vowel *ṛ* of *pṛthivim* becomes *ār*— third *stotrīyā* - pāerthāēvāeñcā∫1

धृष्णु वृष्णि ॥ १५ ॥

In the sāman Vṛṣan [Rg Prā 137], in the second *stotrīyā* the vowel *ṛ* of *dhṛṣṇu* though not *vṛddha* becomes *ār*- [3] 2ra 3ra ra udhāovā/ṣṇu .... [The *ṛ*in *dhṛ* has become *ār*; the ṛ in *ār* is elided by PS. 7.5.32].

वृषन्वारे ॥ १६ ॥

In the Vāravantīyasāman [Ūha Eka 518], in the *prastāva* of the second *stotrīyā*, the vowel *ṛ* of *vṛṣan* becomes *ār* — 2 ra ra ra 1 sārūpavāauhōhāi/ṣā .....; (the consonant *r* is elided by PS (7.5.32).

मृत्यधेनौ ॥ १७ ॥

In the Marutāmdhenusāman [Ūha Sam 295], in the third *stotrīyā*, the vowel *ṛ* of *mṛtyavaḥ* though not *vṛddha* becomes ār - [4] 6 ra 4 5ra ra 4 5 asyasantuketavoamau/hortyāvāḥ/ (*auho* is the *stobha*)

कृण्वते क्रौञ्चे ॥ १८ ॥

In the Krauñcādyasāman [Ūha Ahī 590], in the second *stotrīyā*, the vowel *ṛ* of *kṛṇvate* becomes *r*- 2ra ra 1 ra 2ra ra somāsaḥ kauho/ṇvāte ...../ (*auho* is the *stobha*)

मृज्यकण्वतरे । कृन्तच्छङ्कुनि । मार्ज्यमानस्सुहस्तिया । निर्गाअका । ए ऽ २ । तदो ॥ १९ ॥

[M — separates sūtras as मृज्यकण्वन्तरे । कृन्तच्छङ्कुनि ।]

In the Kaṇvarathantarasāman [Ūha Ahī 786], the vowel *ṛ* of *mṛjyamāna* becomes *ār*- 2ra 1ra 2 1 2 1 mārjyamānassuhastiyā/; in the Śaṅkusāman [Ūha Sat 700], in the third *stotrīyā*, the vowel *ṛ* of *kṛntat* becomes *ār*- 2 1ra ra 1 nirgāakā/e∫2/tado. [by PS 7.5.32 *r* is elided. - nirgāakṛntadajasā.

तृम्पायामृवर्णं प्राप्तम् । रेफः प्रथमस्वरायां वृद्धायामपदिश्यते । त्रा ऽ २ ३ म्पा ऽ ३ ॥ २० ॥

In the Ārṣabhasāman [Ūha Daśa 25], there is the *ār* of *tṛ* in *tra* 1 ∫23mpā∫3. [By PS 6.6.2, the *ṛ* in *tṛ* does not become *ār* in the case of all the *sparśas*; the vowel *ṛ* is there in *tṛmpā*. Then, it is prescribed that the syllable having *prathamasvara* which is *vṛddha*, has *r* for *ṛ* in the case of *tṛ*]

रथन्तरे च ॥ २१ ॥

The same explanation is there in the case of the Rathantarasāman also. [RG Ahī 105] — 1 ra 2 1 4 trāmpāviyā∫23śnū∫3.

ऋण्वन्देव्यहदाग्नेययोर्ऋवर्णं प्राप्तमकारः क्रियते नायर्ष्वन् ॥ २२ ॥

In the Vāmadevyasāman [Ūha Daśa 222], in the second *stotrīyā* and in the Bṛhadāgneyasāman [Ūha Ahī 642], in the second *stotrīyā*, where the vowel *ṛ* is to be there in *ṛṇvan* there is the change *ar* in the case of *ṛ*.. - [Ūha Daśa 222] — 1 nāi/ arṇvān...; [Ūha Ahī 642] — 1 nāyarnvān. [Ūha Daśa 222] — as the vowel *ṛ* is not

vṛddha in *nyṛṇvan* it would be kept as it is. But by this *sūtra* it is changed as *ar* and we have *arṇvan.* [Ūha Ahī 642] — By PS. 7.10.14 दीर्घवृद्धोपहित - etc., the syllable *ni* in *ni* + *ṛṇvan* is made *vṛddha* and then it becomes *nāi.* When *vṛddha* and then it becomes *nāi.* When *a* follows due to *sandhi,* the *gati* i.e. *i* becomes *ya.* Ultimately we get *nāyarṇvan.* There is *gati* in *nāi/ arṇvan.* When pause is there.

Prapā. VI. Khaṇḍa 7 ends.

8 begins —

ऋचि प्रश्लिष्टाः स्वरसन्धयः पादमध्ये ॥ १ ॥

The *svara-sandhis* in the *ṛc,* in the midst of quarter are *praśleśās* — e.g. - pādossyasarvābhūtāni. [Ajāta-where the two vowels are joined together, it is called *praśleṣa.* Similarly when the *svara* is elided due to *sandhi* that gets total elision, is also called *praśleṣa.*].

साग्नि विवृत्ता ये तान् वक्ष्यामः ॥ २ ॥

We will speak about those which remain non-joined in the sāman. [M. combines sūtras 1 and 2].

महेऽवस इमाउवायां वारदेव्यरथबृहत्सु ॥ ३ ॥ [M - महे वस]

In the sāmans Vāravantīya [Ūha Prā 829], Vāmadevya [Ūha Prā 832], Rathantara [RG Daśa 4], and Bṛhat [RG Prā 157], in the *stotrīyā* based on the *ṛc* beginning with *imā uvā* (Ū. Arc 753), there is *viśleṣa* i.e. nonjoining in the case of *mahve∫vase.* [Ūha Prā 829] — $\overset{1}{\text{a}}$yaṁ$\overset{\text{ra}}{\text{v}}$ā$\overset{\text{ra}}{\text{m}}ahv\overset{\text{ra}}{\text{e}}av\overset{\text{ra}}{\text{a}}$sē ....; [Ūha Prā 832] — .... [1] $\overset{\text{ra}}{\text{a}}$yaṁ$\overset{\text{ra}}{\text{v}}$ā$\overset{\text{ra}}{\text{m}}ahv\overset{\text{ra}}{\text{e}}av\overset{\text{ra}}{\text{a}}$sē; [RG Daśa 4] — [2] $\overset{\text{ra}}{\text{a}}$yaṁ$\overset{\text{ra}}{\text{v}}$ā$\overset{\text{ra}}{\text{m}}ahv\overset{\text{ra}}{\text{e}}av\overset{\text{ra}}{\text{a}}$sē; [RG Prā 147] — $\overset{2\text{ra}}{\text{v}}$ā$\overset{1}{\text{m}}ah\overset{\text{ra}}{\text{v}}$ē$\overset{\text{ra}}{\text{a}}$.

श्रुध्ये तु प्रश्लेषः ॥ ४ ॥

But in the Śrudhyasāman [Ūha Prā 835], there is *praśleṣa* i.e. *sandhi* — $\overset{2}{\text{a}}\overset{1}{\text{y}}$aṁ$\overset{\text{ra}}{\text{v}}$ā$\overset{\text{ra}}{\text{m}}\overset{2}{\text{a}}hv\overset{1\text{ra}}{\text{e}}av\overset{2\text{ra}}{\text{a}}$sē.....

अभीन्द्रमभिवायुमित्यत्र पार्थे ॥ ५ ॥

In the Pārthasāman [Ūha Sam 316], in the *stotrīyā* based on the *ṛc* beginning with *abhivāyum,* there is *viśleṣa* in the case of *abhīndra* - $\overset{2}{\text{a}}$*bhi* $\overset{1}{\text{i}}$*ndrām.*

केतवः स्वासु मरुताम् ॥ ६ ॥

In the sāman Marutāmdhenu [Ūha Sam 295], based on its own *ṭṛca* there is *viśleṣa* in the third *stotrīyā,* in the case of the word *ketavaḥ*— [4] $\overset{\text{ra}}{\text{a}}\overset{4}{\text{s}}\overset{5}{\text{y}}\overset{5\text{ra}}{\text{a}}\overset{\text{ra}}{\text{s}}$antuk$\overset{\text{ra}}{\text{e}}tav\overset{\text{ra}}{\text{o}}$amau. (केतवोऽमृत्यवः)

गर्भो महत्तत्सोमायां सर्वत्र ॥ ७ ॥

In all the cases of the sāmans, in the *stotrīyā* based on the *ṛc* beginning with *mahat tatsoma* i.e. third *stotrīyā,* in the words garbho∫vṛṇīta there is *viśleṣa* — Vāsiṣṭhasāman [Ūha Ahī 673] — bhō$\overset{2}{\text{3}}\overset{1}{\text{a}}$vṛ; Sāmarāja *sāman* [Ūha Ahī 914] —

ā pā myadgarbhoऽ3ā; Vātsaprādya [Ūha Kṣu 918], [2] ā pā myadgā rbhoavṛ: Dīrghatamasaharkaḥ [RG Kṣu 203] — ..... rbhoavṛṇīta.

छन्दसि तु प्रश्लेषः ॥ ८ ॥

But in the *chandas* there is *praśleṣa* — ..., yadgarbhovṛṇīta. [P. Arc 542] (*chandas* means *veda* i.e. Ārcikasaṁhitā).

प्रसुन्वानायां सर्वत्र ॥ ९ ॥

In the *ṛc* beginning with *pra sunvānāya* — [U. Arc. 1386], there is *viśleṣa* in all the sāmans based on this *ṛc* e.g. - Gaurīvita [Ūha Daśa 37] — yaandhāsāḥ; Gautamasāman [Ūha Daśa 38] ... *yā* andhāsāḥ. etc.

पवस्व यस्ते मदायां सर्वत्र ॥ १० ॥

In all the sāmans based on the *ṛc* beginning with *yaste madaḥ* (Ū. Arc 815), there is *viśleṣa* in the case of *pavasvāndhasā* — e.g. - Dakṣanidhanamaukṣa [Ūha Daśa 130] — [2] svaandhasā; Hāviśmata [Ūha Daśa 45] — svāndhāऽ234sā etc.

सोमसामसाहीयशाम्मदेषु प्रश्लेषः ॥ ११ ॥

In the *sāmans*, Somasāman [Ūha Sam 370], Satrāsāhīya [Ūha Eka 483] and Śāmmada [Ūha Sat 761] there is *praśleṣa* — [Ūha Sam 370] — tenāpavasvāndhasā; [Ūha Eka 483] — tenāpavasvāndhāऽ2sā; [Ūha Sat 761] — tenāpavasvāndhasā - āiऽ2 .....

पुरो नः सर्वत्र ॥ १२ ॥

In the sāmans based on the *tṛca* beginning with *agnim naraḥ*, in the third *stotrīyā*, there is *viśleṣa* everywhere in the case of *puronaḥ* - e.g. Mahāvāmadevya [Ūha Daśa 222] — pū/rōnōajasrāyā ..../ etc.

माशिवासस्सर्वत्र ॥ १३ ॥

In the *sāmans* based on the *pragātha* beginning with *indrakratum*, in the second *stotrīyā* there is *viśleṣa* in the case of *māśivāsoऽvakramuḥ* — e.g. Mahāvaiṣṭambha [Ūha Sam 339] — māśāivāऽ1sāऽ23ḥ/hovāऽ3hāi/avā; Janitrādya [Ūha Sam 365] — māśāऽ3hoi/ vāsāऽ3hó/āvā/ etc.

श्वाद्रिर्नार्वा च पिबा सोमायामृषभे ॥ १४ ॥

In the Vairāja-ṛṣabha sāman [Rg Kṣu 167] based on the *ṛc* beginning with *pibāsomam*, there is *viśleṣa* in the case of *śvādriḥ* and *nārvā* — āśvāadriḥ; tōnāarvā.

प्र स्म वाजेषु नः सर्वत्र ॥ १५ ॥

In the *sāmans* based on the *pragātha* beginning with *pāhinoagne*, in the *stotrīyā* beginning with *pra sma vājeṣu*, there is *viśleṣa* always in the case of *naḥ* — in the

Yaudhājaya [Ūha Eka 413], third *stotrīyā* - $^{2\hat{}}n\bar{o}\ ^{3}\bar{a}\int234v\bar{a}^{5}$; Samanta based on one *ṛc* [Ūha Eka 412] — ..... $^{[1]ra}$noāvā. etc.

रवोद्वीथे तु प्रश्लेषः ॥ १६ ॥

In the *udgītha* of the Rauravasāman [Ūha Eka 406], there is *praśleṣa* in the third *stotrīyā* - ^{1}prāsmavā^{ra}jēṣu^{ra}nō^{ra}va .....

नो अविभिः सुषावसोमायां सर्वत्र ॥ १७ ॥

In the *sāmans* based on the *ṛc* beginning with *suṣāva soma* there is *viśleṣa* always in the case of *nūnam punāno avibhiḥ*. e.g. Pṛṣṭhasāman [Ūha Daśa 181] — ^{2ra}nūnāmpunā^{ra}nō^{ra}avibhiḥ etc.

आष्टादंष्ट्रार्कपुष्पसंकृतियशस्सु प्रश्लेषः ॥ १८ ॥

There is *praśleṣa* in the sāmans Āṣṭādaṁṣṭra [Ūha Eka 472], Arkapuṣpa [Ūha Daśa 183], Saṁkṛti [RG Daśa 24] and Yaśas [RG Daśa 26]. [Ūha Eka 472] — second *stotrīyā* - $^{[2]ra}$nūnāmpunā$^{2ra\ 1ra}$novibhiḥ .....; [Ūha Daśa 183] — $^{[2]ra}$nūnāmpunā$^{2ra\ 1ra}$novibhiḥ; [RG Daśa 24] — nūnām punānavibhiḥ; [RG Daśa 26] — $^{[2]ra}$nunāmpunā$^{2ra\ 1ra}$novibhiḥ ..... Prapā. VI. Khaṇḍa 8 ends.

Khaṇḍa 9 begins

सुते चित्वा नवे ॥ १ ॥

In the Mānavottarasāman [Ūha Ahī 605], in the third *stotrīyā*, there is *viśleṣa* in the case of *sute citvā* — $^{a\ ra\ a\ ra\ 1}$sūtēcitvā/āpsumadā∫31/

वृद्धाच्च सर्वत्र ॥ २ ॥

There is *viśleṣa* always after the *vṛddha* vowel e.g. Dairghaśravasasāman [Ūha Daśa 184], third *stotrīyā* - $^{3\ 2}$sūtā∫34i$^{3\ 2\ 1}$citvā/āpsumā. [But after *dīrgha* vowel there is *praśleṣa* e.g. Arkapuṣpasāman [Ūha Daśa 183] — ... $^{[1]\ 2ra\ 2ra\ 1}$citvāpsumadā ....; [Ūha Daśa 186] Ābhīśavādya-saman - $^{1\ ra}$citvāpsu ....; (3rd *stotrīyā*).

आयास्ये तु प्रश्लेषः ॥ ३ ॥

But in the Aiḍaāyāsyasāman [Ūha Sam 246], there is *praśleṣa* even if the vowel *a* comes after a *vṛddha* vowel - third *stotrīyā* - $^{1\ ra}$sūtēcitvā∫31/psumadā/

उदिन्द्र त्वं ह्येहीत्यत्र कण्वबृहति पूर्वकल्पे ॥ ४ ॥

In the Kaṇvabṛhatsāman [Ūha Kṣu 867], there is *viśleṣa* in the case of *udindra*, in the *tṛca* beginning with *tvam hye hi* in the first appearance - ^{1}udāindrā^{2}∫1ā∫234.

स्तावे च ॥ ५ ॥

And also in the *prastāva*- [Ūha Kṣu 867] — second *stotrīyā*- ^{2ra}aūhō^{ra}udindraā∫3ē.

जम्भे प्रतिहारे ॥ ६ ॥

In the Bṛhannidhana vārkajaṁbha (i.e. Vārkajambhādya) sāman [RG Kṣu 162], there is *viśleṣa* in the *pratihāra* in the case of *udindrāśva* - $^{1\ 2}$Ūdindra^{1}ā.

कौल्मे स्तावे ॥ ७ ॥

In the Kaulmalabarhiṣasāman [Ūha Eka 433], there is *viśleṣa* in *udindrāśvam* in the *prastāva* of the second *stotrīyā* - ud$\overset{5}{\text{ā}}$∫31indr$\overset{2}{\text{ā}}$∫3$\overset{4}{\text{á}}$śva ....

गायन्तो यूथादानायां कण्वबृहति ॥ ८ ॥

In the Kaṇvabṛhatsāman [Ūha Kṣu 867], in the third *stotrīyā* based on the portion of the *ṛc* beginning with *yūthā dānāya*, there is *viśleṣa* in the case of *gāyanto∫vase* - $\overset{3ra}{\text{to}}\overset{2}{\text{ā}}$∫3.

जम्भे च ॥ ९ ॥

In the Vārkajambhasāman [RG Kṣu 162] also there is this *viśleṣa* - $\overset{1}{\text{t}}$o∫2$\overset{3}{\text{ā}}$∫234$\overset{5ra}{\text{au}}$h$\overset{4ra}{\text{o}}$vā.

तवाद्यायां सहोदैर्घमरायो: ॥ १० ॥

In the *sāmans* sahodairghatamasa [Ūha Kṣu 881], and Marāya [Ūha Kṣu 883], there is *viśleṣa* in the first *stotrīyā* - based on the *ṛc* beginning with *tavāham*, in the case of *tavāham* - [Ūha Kṣu 881] — hāutav$\overset{2}{\text{ā}}$/ah$\overset{1}{\text{a}}$m$\overset{2ra}{\text{so}}$; [Ūha Kṣu 883] — t$\overset{1}{\text{a}}$v$\overset{2}{\text{ā}}$/ah$\overset{1}{\text{ā}}$m.

वैराजे च स्तावे ॥ ११ ॥

In the Mahāvairājasāman [Rg Kṣu 189], there is this *viśleṣa* as in the case of the above *sūtra* in the *prastāva* .... t$\overset{2}{\text{ā}}$v$\overset{3}{\text{ā}}$/$\overset{2}{\text{ā}}$h$\overset{1}{\text{ā}}$m.

तव द्वितीयायामाभीशवद्वैगतयो: ॥ १२ ॥

In the *sāmans* Ābhīśavottara [Ūha Daśa 70] and Dvaigata [Ūha Ahī 648], in the *tṛca* beginning with *tavāham* there is *viśleṣa* in the second *stotrīyā* - Ūha Daśa 70 — t$\overset{3}{\text{ā}}$∫234v$\overset{5}{\text{ā}}$/h$\overset{2}{\text{ā}}$∫3h$\overset{2}{\text{ā}}$i/ah$\overset{1}{\text{ā}}$m..../; Ūha Ahī 648 — t$\overset{3}{\text{ā}}$v$\overset{2}{\text{ā}}$∫3/h$\overset{4ra}{\text{au}}$∫3h$\overset{2}{\text{o}}$∫3v$\overset{1}{\text{ā}}$/ah$\overset{1}{\text{ā}}$m...../

रहस्ये च बृहति ॥ १३ ॥

In the Rahasya in the Bṛhatsāman [RG Kṣu 194] also the *viśleṣa* is there in the second *stotrīyā* - $\overset{1}{\text{t}}$av$\overset{2}{\text{ā}}$∫34/$\overset{3ra}{\text{au}}\overset{4ra}{\text{h}}\overset{5}{\text{o}}v\overset{2}{\text{ā}}$/$\overset{2}{\text{ā}}h\overset{1}{\text{ā}}$ .....

अरुषी प्रतिष्यासूनरीद्वितीयायां बोधीये ॥ १४ ॥

In the Jarābodhīyasāman [Ūha Sat 721] based on the *tṛca* beginning with *prati syā sūnarī*, there is *viśleṣa* in the case of *citrāruṣī* in the second *stotrīyā* - *trā aruṣī*.

देवाजरमा ते अग्न इधीमहीत्यत्र ॥ १५ ॥

In the Sañjayasāman [Ūha Daśa 96], in the *stotrīyā* beginning with *āte agna idhī mahī*, there is *viśleṣa* in *devā jaram* .... $\overset{4ra}{\text{de}}\overset{3}{\text{v}}\overset{4}{\text{ā}}j\overset{5}{\text{a}}r\overset{5}{\text{ā}}$m. [Vivaraṇa gives the illustration from the sāman Sraugmata [Ūha Sat 658] — .... $\overset{1ra}{\text{de}}$v$\overset{1}{\text{ā}}$∫23].

त्वत्र इन्द्रौपगवे ॥ १६ ॥

In the Aupagavasāman [Ūha Daśa 138], in the first *stotrīyā*, based on the *ṛc*

beginning with *tvamnaindra*, there is viśleṣa ... indra[4] ābharā[5ra]. [This sāman is named Sauśravasa in Ūha-Ūhya. The name of the sage of this *sāman* is Upagusauśravasa, hence the name Aupagava.]

चासाद्वन्तीयोत्तमतृतीयायाम् ॥ १७ ॥

In the Vāravantīyottarasāman [Ūha Eka 491], in the third *stotrīyā*, there is *viśleṣa* in the case of *cāsāt* - cā[2]asā[3]∫234ccā[5].

आपप्राथोभे यदिन्द्रायां श्येने ॥ १८ ॥

In the Śyenasāman [RG Daśa 19], based on the *tṛca* beginning with *ubhe yadindra*, there is *viśleṣa* in the case of *āpaprātha* - prā[2ra]thā[1]usā∫2ivā. In this there is the viśleṣa of u.

स्यार्चतो वैराजर्षभे ॥ १९ ॥

In the Vairājarṣabhasāman [RG Kṣu 168], there is *viśleṣa* in the case of *syarcataḥ* - sya[2]∫3[1]arca (*viprasyārcataḥ*).

देवाञ्जसा बृहति ॥ २० ॥

In the Bṛhatsāman [Rg Sam 64], in the third *stotrīyā*, there is *viśleṣa* in the case of *devāñjasā* - cā[2]dā[1]i/vā ā[2]∫31/jā[3]∫234sā[5].

महीन धारा गोराजा च कावे ॥ २१ ॥

In the Kāvasāman [Ūha Eka 471], in the second *stotrīyā* in the case of *mahīnadhārā* and in the third *stotrīyā*, in the case of *gorājā*, there is *viśleṣa* - second *stotrīyā* - mahī[1]nadhārā[ra ra]atiyā; third *stotrīyā* - gorā[1ra ra.ra]jāapiyā.

पादान्त्यात् परः स्वरो विकृष्यते ॥ २२ ॥

There is *vikarṣa* (i.e. *viśleṣa*) of the vowel coming after the end of the quarter.

यथानूषतावद्युतानायाम् । शाचि पूजनायन्त इन्द्रद्वितीयायाम् । दक्षाय विधर्मणि ।
गमिष्ठान संस्कृतमित्यौशने ॥ २३ ॥

Illustrations in order, in the following *sāmans* - Kāvasāman [Ūha Daśa 13] - in the *stotrīyā* based on the *ṛc* beginning with *ava dyutānaḥ*, in the case of anūṣatādhi. - ā[2]nū[ra]ṣā[1]tā∫23/ā[1]dhi∫3 ..../; in the Ihavaddaivodāsa sāman [Ūha Daśa 22], based on the *tṛca* beginning with *ayam ta indra*, in the second *stotrīyā* in the case of *śācipūjanāyam* — jā[3]nā[2]∫3/ā∫234/; Vidharmansāman [Ūha Daśa 204] — in the case of *dakṣāyāśvaḥ* — ..... dā[1]kṣā[2ra]yā[3]∫2[1]3[1]4[1]5/ā[1]śvo[2ra] ....; Auśana [Ūha Sat 728], in the second *stotrīyā* based on the *ṛc* beginning with *na saṁskṛtam*, in the case of *gamiṣṭhānti* — gā[1]mā[2]∫3iṣṭhā[2]anti[1] ...../

एवंजातीयानि ॥ २४ ॥

And others of this type should also be understood.

Prapā. VI. Khaṇḍa 9 ends.

Khaṇḍa 10 begins—

अथापवादाः प्रश्लिष्टाः ॥ १ ॥

Now the *praśleṣas* that are exceptions (to PS. 6.9.22) are dealt with.

अंशोरित्यस्य शब्दस्यावृद्धात् परस्य प्रश्लेषः सर्वत्र ॥ २ ॥

There is *praśleṣa* of the vowel *a* coming after the non-*vṛddha* vowel at the end of the quarter, everywhere, in the case of *aṁśoḥ* — Dvihiṅkārasāman [Ūha Sat 755] e.g. ...[1]arṇasāṁśo[ra] ..... [But the vowel coming after the *vṛddha* vowel has *viśleśa* - e.g. Dvaigatasāman [Ūha Sat 690] — [2ra 1]pyeārṇā[2]/1sā[2]/[3]aṁśo[3]/3h/]

इह न यदिन्द्र चित्रायां वसिष्ठप्रिय-षड्ङ्गयोः ॥ ३ ॥

In the Vasiṣṭhapriyasāman [Ūha Kṣu 888], and in the Atīṣaṅgasāman [RG Kṣu 171], in the *stotrīyā* based on the *ṛc* beginning with *yadindracitra*, there is *praśleṣa* of *a* coming after the non-*vṛddha* vowel in regard to *ihaṅa* [Ūha Kṣu 888] — *citra maiha/*[4]nā[5]sti; [RG Kṣu 171] — [1]tramaiha[ra]nāsti.

दिवस्पदे तपोष्पवित्रायां ज्ञीये ॥ ४ ॥

In the Yajñāyajñīyasāman [Ūha Ahī 574], in the second *stotrīyā*, based on the *ṛc* beginning with *tapospavitram*, there is the praśleṣa of *a* in the case *divaspade* — ..... [1]divaspade[ra]rcanto[ra] .....

मोषुत्वा-पार्श्वे श्रुधिशब्दोऽभ्यासे ॥ ५ ॥

In the Gāyatrapārśvasāman [Ūha Ahī 561] based on the *pragātha* beginning with *moṣutvā*, there is the *praśleṣa* of vowel *i* in the repetition in the case of the word *śrudhi* — ..... [2]śrudhī[ra]me[1ra]hite[ra] .... (śrudhī/ime); the word *śrudhi* is at the end of the quarter.

धियोऽग्ने भरामेध्मायां मन्ते ॥ ६ ॥

In the Samantasāman [Ūha Eka 667], in the second *stotrīyā*, based on the *ṛc* beginning with *bharāmedhman* there is praśleṣa of *a* in the case of dhiyo/gne [2ra 1]yognāi.

जिषु सन्तनिनि ॥ ७ ॥

In the Santanisāman [Ūha Sat 742], there is *praśleṣa* of *ū* in the case of *jiṣu* - [1 2ra 1]jiṣūtimarbhe[ra]. (*svājiṣu ūti*).

त्वचि सुष्वाणायामान्धीगवे ॥ ८ ॥

In the Āndhīgavasāman [Ūha Ahī 609], in the third *stotrīyā* based on the *ṛc*, beginning with *suṣvāṇāsaḥ*, there is *praśleṣa* in the case of *tvaci*— tvāciṣa[ra] - (*tvaci* - end of the quarter and *iṣam*)

अन्धसस्तंवोदस्माद्यायामाथर्वणसौभरयोः ॥ ९ ॥

In the Ātharvaṇa [RG Prā 135] and Saubhara [Ūha Prā 803], sāmans, based on the *tṛca* beginning with *tamvodasma*, in the first *stotrīyā*, there is *praśleṣa* in the case of *aṅdhaṣaḥ*/abhi. [RG Prā 135] — nāmandhasobhi ....; [Ūha Prā 830] — nāmandhasobhivatsam .....

प्रत्यस्मै तृतीयायां च रथन्तरे ॥ १० ॥

And in the Rathantarasāman also [RG Sam 38] based on the *tṛca* beginning with *pratyasmai*, there is *praśleṣa* of *a* ..... dandhasodhvaryo ... in the third *stotrīyā*.

अवासृजोऽरातय इत्येतौ शब्दौ प्रोषु वत्सासु च ॥ ११ ॥

And in the sāman Nityavatsās [RG Kṣu 170] based on the *tṛca* beginning with *proṣu*, there is *praśleṣa* in the case of the two words *avāsṛjah* and *arātayaḥ* — second *stotrīyā* - sindhūmravāsṛjodharā ..... avāsrujaḥ adharā ..... third *stotrīyā* - viśvāarātayoryona .... [... arātayoryo = arātayaḥ aryaḥ]

युजा णिरित्सिषायां रौरवे ॥ १२ ॥

In the Rauravasāman [Ūha Daśa 59], based on the *tṛca* beginning with *taraṇiritsiṣāsati*, there is *praśleṣa* of the vowel *a* in the case of *yuja* — vājampurandhyā— yujāvaindram ..... (yujā/āvaindram).

बोधयो महेनायां वाजीये ॥ १३ ॥

In the Rāyovājīyasāman [RG Sat 123], in the *stotrīyā* based on the *ṛc* beginning with *mahenoadya*, there is *praśleṣa* of *u* in the case of *bodhayoṣo* — bodhayoṣoraye ... (*bodhaya uṣaḥ*)

डितेवसो त्रैककुभे ॥ १४ ॥

In the Traikakubhasāman [Ūha Prā 804], in the first *stotrīyā*, there is *praśleṣa* in the case of *ditendra* and in the second *stotrīyā* in the case of *vasoṣsmān* - first *stotrīyā* - *ḍitendrā* (marḍitāindra); second *stotrīyā* - *vāsosmān* (vaso asmān).

तमोर्षायां वर्णे ॥ १५ ॥

In the Śakvaravarṇasāman [RG Sam 34], in the *stotrīyā* based on the *ṛc* beginning with *arṣāsoma*, there is *praśleṣa* in the case of *tamoṣabhi* .... — tamobhi (*dyumattamoṣbhidroṇāni*).

अर्चत प्रिये ॥ १६ ॥

In the sāman Vasiṣṭhasyapriyam [Ūha Daśa 81], in the third *ṛc*, there is *praśleṣa* in the case of *arcataḥ* — nūnamarca/tokthā/ (arcata ukthāni)

ब्रह्मयुजा कक्षे ॥ १७ ॥

In the Śrautakakṣasāman [Ūha Ahī 533], in the second *stotrīyā*, there is *praśleṣa* in the case of *brahmayujā* .... brahmayujāi/ .... jāte

धसो द्रयो वात्सप्रे ॥ १८ ॥

In the Vātsaprasāman [Ūha Kṣu 898], there is *praśleṣa* in the case of *andhasaḥ* and *adrayaḥ* — first *stotrīyā* - [1]andhas[ra]o/dhas[ra]o/dhasaḥ; third *stotrīyā* - [1]adray[ra]o/dray[ra]o/drayaḥ.

न दीधिमः श्रायन्तायां सौभरे ॥ १९ ॥

In the Saubharasāman [Ūha Eka 388], in the *tṛca* beginning with *śrāyanta*, there is *praśleṣa* in the second *stotrīyā* in the case of *nadīdhimaḥ* .... — [11][ra]nadīdhim[ra]olarṣi/ (maḥ + alarṣi)

सेन्योऽसि बार्हद्गिरसन्तनिनोः ॥ २० ॥

In the Bārhadgira [RG Daśa 12] and Santani [Ūha Sat 742] sāmans there is *praśleṣa* in the second *stotrīyā* in the case of *senyo[si*— [RG Daśa 12] — .... [1][ra]sen[ra]yosi ....; [Ūha Sat 742] — .... [1ra]sen[ra]yosi[2] ....

वाहनोऽग्ने विवस्व द्वितीयायां श्रुध्ये ॥ २१ ॥

In the Śrudhyasāman [Ūha Prā 838], based on the *tṛca* beginning with *agne vivasvat*, there is *praśleṣa* in the second *stotrīyā* in the case of *vāhanaḥ* — [1][ra]vyāvāhan[2][1ra]ogne[ra]. (havyavāhanaḥ agneḥ).

वृष्ण उद्यस्यत इत्यत्र वाजीये ॥ २२ ॥

In the Rāyovājīyasāman [RG Ahī 117], in the third *stotrīyā*, based on the *ṛc* beginning with *udyasyate*, there is *praśleṣa*, in the case of *vṛṣṇaḥ* — [1]vṛṣ[ra]no[ra]gne[ra] ..../

धारया सेधे ॥ २३ ॥

In the Utsedhasāman [Ūha Daśa 211], there is *praśleṣa* in the case of *dhārayā* ..... [3ra]dhārayā[4][5ra]/*paḥ*/ (dhārayā/apaḥ)

धियो सेधे ॥ २४ ॥

In the Utsedhasāman [Ūha Eka 510], there is *praśleṣa* in the case of *dhīyaḥ* in the second *stotrīyā* - [4]dhiyo[5ra]/smān - (dhiyoasmān)

जमवर्ते च ॥ २५ ॥

In the *sāman* Jamadagneḥ abhīvartaḥ [Ūha Sat 715], also the same illustration is there in the second *stotrīyā* [12ra]te[ra]dhiyo[ra]smān ....

अग्ने तमद्य साकमश्वे ॥ २६ ॥

In the Sākamaśvasāman [Ūha Prā 825], based on the *tṛca* beginning with *agne tamadya*, there is *praśleṣa* in [14ra]*dyāśvā[5]snnā*[5] .... (tamadyaśvanna = adyat aśvan)

ततर्दिथो दैर्घे ॥ २७ ॥

In the Dairghaśravasasāman [Ūha Eka 401], in the second *stotrīyā*, there is *praśleṣa* in the case of *tatardithotsanna* - [1]tatā[2]rdithō[ra]t[1]sanna[2kā]/ (tatarditho + utsam)

श्रवस्यवो देव्ये । श्रवस्यवो देव्ये ॥ २८ ॥

In the Vāmadevyasāman [Ūha Ahī 598], there is *praśleṣa* in the case [1]śravasyavoprāyu (śravasyavaḥ/aprāyu ....)

Prapā. VI. Khaṇḍa 10 ends. Praśleṣa ends.

Khaṇḍa 11 begins—

यः संयोगो यवान्तः क्वचित्संकृष्टः क्वचिद्विकृष्टस्तत्र संकृष्टग्रहणम् ॥ १ ॥

The conjunction ending in *ya* or in *va* is sometimes united or sometimes remains separated. In regard to this, these are stated below the cases where it is united.

न्यर्यः साहीय-पर्ण-वर्ण-मित्र-विलम्बेषु ॥ २ ॥

In the *sāmans* Satrāsāhīya [Ūha Sam 314], Svārasauparṇa [Ūha Eka 384], Śākvaravarṇa [Ūha Eka 385], Saumitra [Ūha Eka 765] and Vilambasauparṇa [Ūha Sat 768], based on the *tṛca*, beginning with *uccāte*, there is union in the case of *nyaryaḥ* in the third *stotrīyā* - (Ūha Sam 314) — [4]viśvānyaryaā; [Ūha Eka 384]— enāviśvānyaryā∫3ā; [Ūha Eka 385] — viśvānyaryā ā; [Ūha Eka 765] — enāvśvānyaryaā∫3e; [Ūha Sat 768] — enāviśvānyaryaā. [Elsewhere, there is separation e.g. Āmahīyavasāman [Ūha Daśa 1] — ..... śvāniaryā].

नैडे ॥ ३ ॥

There is no *praśleṣa* in the Aiḍasauparṇasāman [Ūha Eka 512] in the third *stotrīyā* - nāāryā∫234ā.

दिव्यं ज्यर्षसि यशः-संसर्प-पुष्पेषु ॥ ४ ॥

In the sāmans Yaśas [RG Sat 130], Saṁsarpa [RG Sat 132] and Arkapuṣpa [Ūha Sat 796], there is union in the case of *divyam* and *jyarṣasi* in the second and the third *stotrīyās* respectively - (RG Sat 130) — .... ūdhārdivyā ...., ... vājyarṣasi; [RG Sat 132] — ūdhārdivyam ....; (Ūha Sat. 796) — ūdhārdivyam ..., vājyarṣasi (vājī + arṣasi).

आपृच्छ्यमवृद्धं सर्वत्र ॥ ५ ॥

The word āpṛcchyam when not *vṛddha* becomes united in all *sāmans* — e.g. Rauravasāman [Ūha Daśa 2], in the third *stotrīyā* - .... dāpṛcchyandha ...., Arkapuṣpa [Ūha Sat 796] — āpṛcchyam dhāruṇam etc. But in [Ūha Daśa 3] — Yaudhājayasāman, in the third *stotrīyā* - āpārcchiyām; or Abhīvartasāman [Ūha Sam 315] — āpṛcchiyā∫31234m we have here separation as the syllable is *vṛddha* etc.

मदेष्वा कूलीये ॥ ६ ॥

In the Rohitakūlīyasāman [Ūha Daśa 217], in the third *stotrīyā*, there is union in the case of *madeṣvā* [1]ra ra *madeṣvā* (madeṣu + ā).

जिह्व्यं न कृत्व्यश्च ज्ञीयस्योद्गीथे ॥ ७ ॥

In the Yajñāyajñīyasāman [Ūha Prā 843], in the second *stotrīyā*, there is union in the case of the word *jihvyam* and in the third *stotrīyā nakṛtvyaḥ* in the *udgītha* - [Ūha Prā 843] — second *stotrīyā* - 1ra ra yodīrghajihvyam; third *stotrīyā* - 1 ra śvonakṛtvyaḥ.

विश्वाच्याश्विनोर्व्रतपर्याकूपार-पुष्प-मरायेषु ॥ ८ ॥

In the *sāmans* Aśvinorvratam [RG Prā 140], Dvirabhyastaākūpāra having the *yoni* beginning with *parityam* [Ūha Kṣu 855], Arkapuṣpa based on one *ṛc* [Ūha Eka 498] and Marāya [Ūha Kṣu 884], there is union in the case of the word *viśvācyā*. [RGPrā 140]— third *stotrīyā* - [1] ra ra viśvācyā dhi .....; (Ūha Kṣu 855) — third *stotrīyā* - 4 3ra ra 4 5ra viśvācyā dhiyā; [Ūha Eka 498] — 2 1ra ra 2 1ra viśvācyādhiyā; [Ūha Kṣu 884] — third *stotrīyā* - 2 ra ra ra viśvācyādhiyā.

नाभ्यासे ॥ ९ ॥

There is no union in the repetition in [Ūha Kṣu 855] in the third *stotrīyā* - 3ra 4 3ra ra 4 5ra 1 ra 4 ra somaṁviśvācyādhiyā/soऽ234/maṁviśvāuhoऽ5ciyādhiyā.

त्वद्रयश्चैतेषु ॥ १० ॥

In these *sāmans* there is union in the case of *tva* of *tvadrayaḥ*— [RG Prā 140]— ... [2] sāntvadrayā ra .....; [Ūha Kṣu 855] — ..... 4 sāntvadrayāḥ 5; [Ūha Eka 498] .... 2 sāntvādrayāḥ 1 2;

वैधने च ॥ ११ ॥

And in the Vaidhanasāman also the syllable *tva* is united — [Ūha Eka 520] — third *stotrīyā* - [2] sāntvadrayaḥ. [Ūha-Ūhya gives the name Vaikhananisomasāman]. The Somasāman in regard to Vidhana sacrifice is called Vaidhanasāman.]

अमरायै ॥ १२ ॥

In the Marāyasāman this syllable *tva* is not united. [Ūha Kṣu 884] — third *stotrīyā* - [1] 2 tuvādrayaḥ.

त्वग्नये स्वासु दैर्घे ध्यमायाम् ॥ १३ ॥

In the Dairghaśravasasāman based on its own *ṛca* [Ūha Eka 499], in the middle *stotrīyā*, the syllable *tva* is united in the case of *tvagnaye* ..... [2] yāntvagnaye.

सूर्यस्याभि प्रियाणीत्यत्र स्वारकावज्ञीययोः ॥ १४ ॥

In the *sāmans*, Svārakāva [Ūha Daśa 13] and Yajñāyajñīya [Ūha Ahī 628], based on the *ṛc* beginning with *abhi priyāṇi* the syllable *rya* of *sūrya* is united - [Ūha Daśa 13] — 1ra ra āsūryasya; [Ūha Ahī 628] — 1ra āsūऽ2ryāsya.

एष एव शब्दः सूर्यवतीषु ॥ १५ ॥

The same syllable *rya* is united in the *stotrīyās* based on the *ṛcs* beginning with *sūryasyeva* — e.g. Kāvasāman [Ūha Sam 353] — sūryóvā. [The *ṛc* having the word *sūrya* in the beginning is called *sūryavatī*] (sūryasyevaraśmayaḥ)

इनोराजद्वितीयायां चौशने ॥ १६ ॥

And in the Auśanasāman also [Ūha Eka 414], based on the *tṛca* beginning with *inorājan*, there is union in the second *stotrīyā*, in the case of *rya* of *sūryasya* - sūryasyā.

अतिसूर्यं पुष्प-मराय-कीर्त्येषु ॥ १७ ॥

In the sāmans Arkapuṣpa [Ūha Sat 773], Marāya [Ūha Kṣu 883] and Mahādivākīrtya [RG Sam 49], there is union in the syllable *rya* of *atisūryam*, in the third *stotrīyā* (Ūha Sat 773) — sūryampāraḥ; [Ūha Kṣu 883] — sūryam paraḥ; [RG Sam 49] — sūryam paraḥ.

इन्द्रस्सूर्यं स्रुच-नैप-कीर्त्येषु ॥ १८ ॥

In the sāmans - Yauktasruca [Ūha Eka 446], Naipātitha [Ūha Kṣu 934] and Mahādivākīrtya [RG Sam 51], based on the *tṛca* beginning with *indraḥ* there is the union in the case of *rya* of *sūryam* in the second and the third *stotrīyās* - (Ūha Eka 446) — second *stotrīyā* - sūryamāroʃ234vā, third *stotrīyā* - indrāssūryāmaro; (Ūha Kṣu 934) — second *stotrīyā* - indrāsūryāʃ3m, third *stotrīyā* - indrassūrya .....; [RG Sam 51] — second *stotrīyā* - indrāssūrya ...., third *stotrīyā* - indrāssūrya .....

इव सूर्यं कीर्त्ये ॥ १९ ॥

In the Mahādivākīrtya [RG Sam 52] there is union in *rya* of *ivasūryam* - ivasūryam.

बण्महाँ असीत्यत्र सूर्यशब्दः सर्वत्र ॥ २० ॥

In the Mahādivākirtya [RG Sam 50] and other *sāmans* the syllable *rya* of *sūrya* is united in the *ṛc baṇmahāṃ asi* — baṇmāhāmasisūrya.

वितनैपयोस्त्वाद्यो विकृष्टः ॥ २१ ॥

In the *sāmans* Gaurīvita (Ūha Prā 845) and Naipātitha [Ūha Kṣu 935], the word *sūrya* occuring first has separation — [Ūha Prā 845] — sisūriyā; [Ūha Kṣu 935] — sūriyāʃ3ē

सूर्ये महत्तत्सोमायां वैश्वज्योतिष-वात्सप्रयोः ॥ २२ ॥

The syllable *rya* is united in the case of *sūrya* in the *sāman* Vaiśvajyotiṣa [Ūha Kṣu 917] and Vātsapra [Ūha Kṣu 918] in the *stotrīyā* based on the *ṛc* beginning

with mahattatsoma — [Ūha Kṣu 917] — third *stotrīyā* - $\overset{2}{\text{ā}}\text{janayatsūr}\overset{ra}{\text{ye}}\overset{ra}{}$ .....; [Ūha Kṣu 918] third *stotrīyā* — $\overset{1}{\text{ā}}\text{jan}\overset{2}{\text{ā}}\text{yatsūr}\overset{1ra}{\text{ye}}\overset{2ra}{\text{jyo}}\overset{1ra}{}$

आमायामासूर्यं सर्वत्र ॥ २३ ॥

In the case of the *stotrīyā* based on the *ṛc* beginning with *āmā* there is union in the case of *āsūryam*, everywhere — e.g. Payonidhana Caturthasvara [RG Sam 39], in the third *stotrīyā* - $\overset{1}{\text{ā}}\overset{ra}{\text{sūryaṁ}}\overset{ra}{\text{rohayo}}$ ....

अस्य प्रत्नायामयं सूर्यशब्दः सर्वत्र ॥ २४ ॥

In the *sāmans* based on the *tṛca* beginning with *asya pratnām* there is union in the case of *ayamsūryaḥ* in the second *stotrīyā* everywhere — e.g. Āmahīyava [Ūha Sam 345] — second *stotrīyā* - $\overset{5}{\text{ā}}\text{yamsū}\overset{2}{\text{ṁ}}\text{ʃ3ry}\overset{4}{\text{ā}}$ .....; Saumitra [Ūha Ahī 553] — $\overset{2}{\text{ā}}\text{yamsūr}\overset{ra}{\text{ya}}$ .....; Hāviṣmata [Ūha Eka 442] — $\overset{2ra}{\text{hā}}\text{vayaṁsūr}\overset{ra}{\text{yaivopadṛgghāu}}$.

अत्रैव तृतीयायां न सूर्यो भ्राजे ॥ २५ ॥

In the same *tṛca*, in the third *stotrīyā*, in the Bhrājasāman [RG Sam 47], there is union in the case of *na sūryaḥ* — $\text{dev}\overset{2ra}{\text{o}}\overset{1ra}{\text{na}}\text{sūr}\overset{ra}{\text{yaḥ}}$.

असुर्यस्य न ते गिर इत्यत्र ॥ २६ ॥

In the *stotrīyā* based on the *ṛc* beginning with *nate giraḥ*, there is union in the case of the word *asuryasya* — e.g. Marāyasāman [Ūha Kṣu 873], second *stotrīyā* - $\overset{2}{\text{ā}}\text{sú}\overset{1}{/}\text{ry}\overset{2}{\text{ā}}\text{syavidv}\overset{ra}{\text{ān}}$ .... etc; Sahodairghatamasa [Ūha Kṣu 871] — second *stotrīyā* - $\overset{[1]}{\text{m}}\text{āsuryasya}$.

महिसूर्यः कीर्त्ये ॥ २७ ॥

In the Mahādivākīrtyasāman [RG Sam 48], in the third *stotrīyā*, there is union in the case of *mahisūryaḥ* — $\overset{[1]}{\text{m}}\text{āhisūryod}\overset{2}{\text{ṛ}}\text{s}\overset{1ra}{\text{e}}$.

संसूर्यस्येहवद्वामे ॥ २८ ॥

In the *sāman* Ihavadvāmadevya [Ūha Daśa 107], in the second *stotrīyā*, there is union in the case of *saṁsūryasya* — $\overset{1}{\text{s}}\text{aṁsūr}\overset{ra}{\text{yasya}}\text{rā}\overset{2}{\text{ṁ}}$.

सूर्या वैरूपान्तरिक्षयोः ॥ २९ ॥

In the *sāman* Pañcanidhanavairūpa [RG Daśa 7], and Antarikṣa [RG Kṣu 165], the syllable *rya* of *sūrya* is united - [RG Daśa 7] — $\text{sūr}\overset{1ra}{\text{yā}}\overset{2ra}{\text{ā}}\text{nū}\overset{2}{;}$ [RG Kṣu 165] — $\text{sūr}\overset{1ra}{\text{yā}}\overset{2ra}{\text{ā}}$.

त्वं सूर्य सौमित्रे ॥ ३० ॥

In the Saumitrasāman [Ūha Daśa 97], there is union in the case of *tvaṁ* and *rya* of *sūryam* - $\text{tv}\overset{1}{\text{aṁ}}\text{sūr}\overset{ra}{\text{yam}}\overset{2}{\text{ā}}$ .....

समुसूर्यं सन्तनिनि यथर्चगीते पर्वणि ॥ ३१ ॥

In the Santanisāman [Ūha Ahī 562], in the third *stotrīyā*, in the chant sung with the *svara* as that of the *ṛc*, the syllable *rya* of *samusūrya* is united — $\overset{[1]}{\text{s}}\text{amūsūr}\overset{1ra}{\text{yam}}\overset{2}{}$ ..... [$\overset{1}{\text{sūr}}\overset{2}{\text{yam}}$]

ष्वविता दाशेमहायां ज्ञीय-विशीय-वार-महामित्र-तरेषु ॥ ३२ ॥

In the *sāmans* Yajñāyajñīya [Ūha Daśa 14], Viśoviśīya [Ūha Eka 479], Vāravantīya [Ūha Eka 506], Mahāvaiśvāmitra [Ūha Prā 839], and Rathantara [RG Sam. 35], in the third *stotrīyā*, beginning with *dāśemahā*, there is union in the case of *ṣvavitā*- [Ūha Daśa 14] — bhūvadvāje∫2ṣvāvi; [Ūha Eka 479] — ṣvāvi; [Ūha Eka 506] — jeṣvavitābhu; [Ūha Prā 839] — ṣvāvitā; [RG Sam 35] — ṣvāvitā.

एह्यु कमश्वे ॥ ३३ ॥

In the Sākamasvasāman [Ūha Daśa 15], there is union in *ehyu* — ehyuṣū ....

त्वामिद्ध्यवि भरे ॥ ३४ ॥

In the Saubharasāman [Ūha Daśa 16], in the third *stotrīya*, there is union in the case of *tvā* and *dhya* in *tvāmid dhyavi* — *tvāmiddhya* vitā∫2.

त्वाय सर्वत्र ॥ ३५ ॥

In the case of *tvāya*, the syllable *tva* is united everywhere — e.g. Nārmedhasāman [Ūha Daśa 17], second *stotrīyā* - vārṇatvāya. etc.

व्याभिर्नार्मेधे ॥ ३६ ॥

In the Nārmedhasāman [Ūha Daśa 17], the syllable *vyā* of *vyābhiḥ* is united— second *stotrīyā* — vyābhī∫3rē.

कुण्डपाय्यः सद्मने ॥ ३७ ॥

In the Aurdhvasadmanasāman [Ūha Daśa 23], in the third *stotrīyā*, the syllable *yya* of *kuṇḍapāyyaḥ* is united — prāṇapātkuṇḍapāyya .....

व्योमनीन्द्रसुतायां वंशीये ॥ ३८ ॥

In the Udvaṁśīyasāman [Ūha Sat 720], based on the *tṛca* beginning with *indrasuteṣu*, there is union in the case of *vyo* of *vyomani* —vyomaniyā.

हिन्वन्त्यपसो द्विहिंकार-गौङ्गव-द्वैगत-तरेषु ॥ ३९ ॥

In the *sāmans*, Dvihiṁkāravāmadevya [Ūha Sat 755], Gauṁgava [Ūha Eka 431], Dvaigata [Ūha Sat 690], and Rathantara [RG Kṣu 183], there is union in *tya* of *hiṁvantyapasaḥ* in the third *stotrīyā*- [Ūha Sat 755] — hiṁvantyapaso ....., [Ūha Eka 431] — hinvantyapasaḥ; [Ūha Sat 690] — hinvantyapasōya ..... [RG Kṣu 183] — tanīṁhinvantyapasaḥ.

ण्वतरे च पूर्वकल्पे ॥ ४० ॥

In the Kaṇvarathantarasāman [Ūha Kṣu 875] also, in the third *stotrīyā*, there is union in *tya* in the first occurance - tamīṁhinvantyapasō .... [Śiv. states - there is separation in the second occurence - tiyapaso ....]

Prapā. VI. Khaṇḍa 11 ends.

Khaṇḍa 12 begins —

ण्योस्तन्त्वाधर्तायां हाविष्मत-संतनिनोः ॥ १ ॥

In the Hāviṣmata [Ūha Sam 243] and Santani [Ūha Daśa 127] *sāmans* based on the *tṛca* beginning with *vṛṣāpavasva*, in the middle *stotrīyā* based on the *ṛc* beginning with *tantvādhartāram*, there is union in the syllable *ṇyoḥ* — [Ūha Sam 243] — hāutantvādhartāramoṇyorhāu; [Ūha Daśa 127] — tantvādhartāramoṇyoḥpavamā.

विभाषा प्रसुन्वानद्वितीयायां रथन्तरे ॥ २ ॥

In the Rathantarasāman [RG Kṣu 184] based on the *tṛca* beginning with *prasunvānāya*, in the second *stotrīyā* there is alternative — oṇyossarajjārah - or, oṇiyossarajjārah.

इदाह्यो मानवे ॥ ३ ॥

In the Mānavottarasāman [Ūha Sat 707], there is union in *hyo* of *idāhyo* — tvāmidāhyonarāh.

स्युपमाच्छन्दसे ॥ ४ ॥

In the Mādhucchandasasāman [Ūha Daśa 44], in the third *stotrīyā*, there is union in the syllable *syu* of *syupamā* — tavāśravāṁsyūpamā.

पूर्व्यो वृषामती-द्वितीयायां ज्ञीये ॥ ५ ॥

In the Yajñyāyajñīyasāman [Ūha Ahī 630], based on the *tṛca* beginning with *vṛṣā matīnām*, there is union in the second *stotrīyā* in the case of *pūrvyaḥ* — pūrvyaḥ kaviḥ ....

त्वामभिदंष्ट्रोत्तरे ॥ ६ ॥

In the Āṣṭādaṁṣṭrottarasāman [Ūha Sam 243], in the second *stotrīyā*, there is union in the syllable *tva* of *tvāmabhi* — tvāmābhiprāṇo.

मद्यं द्विहिंका-हार-भार-मानोत्तर-रौर-तरेषु ॥ ७ ॥ [M. द्विहिंकार .....]

In the *sāmans* Dvihiṅkāra [Ūha Daśa 147], Hārāyaṇa [Ūha Daśa 151], Bhāradvāja [Ūha Sam 357], Mānavottara [Ūha Sam 276], Raurava [Ūha Sam 255] and Rathantara [RG Kṣu 192], the syllable *dya* of *madyam* is united — [Ūha Daśa 147] — pāvantemadyam [Ūha Daśa 151] .....; *mādyam* madam; [Ūha Sam 357] mādhyam madam; [Ūha Sam 276] — pāvantemadyam madam; [Ūha Sam 255] — mādyam madam ....; [RG Kṣu 192] — pāvantemadyam madam.

उतस्युर्वैरूपान्तरिक्षह्रस्वासु ॥ ८ ॥

In the *sāmans* Pañcanidhanavairūpa [RG Daśa 7], Antarikṣa [RG Kṣu 165] and Hṛsvāvairūpa [RG Kṣu 163], there is union in the case of *utasyuḥ* — [RG Daśa 7] — śatambhūmīrūta/syova; [RG Kṣu 165] — śatambhūmīrūta/syūḥ; [RG Kṣu 163] — śatambhūmīrūtā/syovā.

वृष्ण्या वैरूपे ॥ ९ ॥

In the Pañcanidhanavairūpasāman [RG Daśa 7], in the second *stotrīyā*, the syllable *ṇyā* of *vṛṣṇyā* is united — vṛ[1]ṣṇyā[ra]vṛ[2]ṣan.

हर्यश्व पिबासोम-द्वितीयायां सहोदैर्घे ॥ १० ॥

In the Sahodairghatamasasāman [Ūha Kṣu 870], based on the *tṛca* beginning with *pibāsomam*, there is union in the case of *haryaśva* — ha[1]ryaśvā.

मराये त्वाद्ययोः ॥ ११ ॥

In the Marāyasāman [Ūha Kṣu 872] in the case of *rya* there is union in the first two *stotrīyās* - first *stotrīyā* - vaha[1]ryaśvā[ra]dri[2]ḥ; second *stotrīyā* - ṇiha[1]ryaśva[2]haṁsi.

स्यन्तमा मराये ॥ १२ ॥

In the Marāyasāman [Ūha Kṣu 873], the syllable *sya* is united in the case of *syantamā* — sya[1]nta[2]māsa[ra]ce[ra]mā.

विद्वान् मरायवैराजर्षभयोः ॥ १३ ॥

In the Marāyasāman [Ūha Kṣu 873] and Vairājarṣabhasāman [RG Kṣu 168], there is union in the second *stotrīyā*, in the case of *dvān* of *vidvān* — (Ūha Kṣu 873)— ry[1]asyavidvā[ra]n; (RG Kṣu 168) — r[2]y[3]a[4]s[5]yavidvān.

त्वामिद्भूरिहितायां मराये ॥ १४ ॥

In the Marāyasāman [Ūha Kṣu 873], in the third *stotrīyā*, based on the *ṛc* beginning with *bhūri hite*, there is union in the syllable *tvām* of *tvāmit* — [1]ṣi[ra]hāva[2]te[ra]tvā[ra]mit.

सहोदैर्घे त्वभ्यासः ॥ १५ ॥

In the Sahodairghatamasasāman [Ūha Kṣu 871], in the third *stotrīyā* the syllable *tvā* is united only in the case of repetition — tu[1]/vā[2]⌈1mā⌋⌈2it/tvā[1]mā⌋⌈2it.

नप्त्योरौर्णायवयोः परिप्रियायाम् ॥ १६ ॥

In the two Aurṇāyavasāmans i.e. Aurṇāyavādya [Ūha Sam 270] and Aurṇāvavottara [Ūha Daśa 75], there is union in the syllable *ptyoḥ* of *naptyoḥ* — [Ūha Sam 270] — va[1]yā[ra]ṁsināptyo[ra]rhitāḥ; [Ūha Daśa 75] — sinaptyo[ra]vorhitāḥ.

मार्गीयवे च ॥ १७ ॥

And in the Mārgīyavasāman also [Ūha Sat 776] — va[1]yā[ra]ṁsinaptyo[ra]rhitāḥ.

त्वं ह्येत्येतौ शब्दौ सौपर्णे ॥ १८ ॥

In the Svārasauparṇasāman [Ūha Daśa 196], the syllable *tvam* and *hya* are united — *tvā*[2]*m* hyaṅgadaivā⌈3yā[2].

पवित्रमत्ये ज्ञीये ॥ १९ ॥

In the Yajñāyajñīyasāman [Ūha Kṣu 899], in the second *stotrīyā*, the syllable *tye* of *pavitramatye* is united — vā[1]tramatyo[ra]tā ....

नकिष्ट्वत्सिते ॥ २० ॥ [M — न किष्ट्वत्सिते ॥; Śiv — न किष्ट्वत्सिते ॥]

In the Āsitādyasāman [Ūha Kṣu 886] in the second *stotrīyā* the syllable *ṣṭva* of *nakiṣṭvat* is united — nā^{2}kiṣṭvā^{1} — drā^{2}thā^{1}i.

असाव्यंशुस्सर्वत्र ॥ २१ ॥

In the case of the *sāman* based on the *ṛc* beginning with *asāvyaṃśuḥ*, the syllable *vyam* is united everywhere — e.g. Aiḍasaindhukṣita [Ūha Ahī 617] — ^{1}a^{ra}sāvyā^{2}mśo^{1}; Gauṣūkta [Ūha Sam 281] — ^{1}a^{ra}sāvyā^{2}mśū^{1}rma^{ra}u etc.

न सन्तनिनि ॥ २२ ॥

Not in the case of Santanisāman [Ūha Daśa 90] — ^{1}vāyaṃśū^{2}rmā[31 .....

पाष्यो: क्रोशे ॥ २३ ॥

In the Krośasāman [Ūha Daśa 92], in the second *stotrīyā*, there is union in the case of *ṣyaḥ* of *pāṣyoḥ* — $^{[1]}$tritasyapā^{ra}ṣyā^{2ra}ḥ.

ष्वैरयत्रैत-क्रोश-वार्शेषु ॥ २४ ॥

In the *sāmans* Traita [Ūha Daśa 162], Krośa [Ūha Daśa 92] and Vārśa [Ūha Ahī 640] — there is the union in the syllable *ṣvai* of *ṣvairaya*, in the third *stotrīyā* - [Ūha Daśa 162] — pṛṣṭhe^{ra}ṣvā^{ra}irayadrayāim; [Ūha Daśa 92] — $^{[1]}$pṛṣṭhe^{ra}ṣvai^{ra}rayadra/yāim; [Ūha Ahī 640] — ^{1}pṛṣṭhe^{ra}ṣvai^{ra}rayadra/yāim.

त्वाꣳरित्वं द्यां च गवाष्टेडसिमासु ॥ २५ ॥

In the sāman Āndhīgava [Ūha Ahī 632], Aṣṭeḍapadastobha [RG Daśa 16], and Simās [RG Kṣu 205], the syllable *tvām* and *tvam* of *tvām rihanti* and *tvam dyām* ca have union - [Ūha Ahī 612] — second *stotrīyā* - tvā^{2ra}mrihanti ..., third *stotrīya* - *tvā^{2}mdyā^{ra}ñca* ...., [RG Daśa 16] — second *stotrīyā* - tvā$^{[1]ra}$mrihā^{2}nti ...., third *stotrīyā* - $^{[1]}$tvāmdyāñca; [RG Kṣu 205] — second *stotrīyā* - tvā^{1ra}mrihā^{2}nti ...., third *stotrīyā* - ^{1}tvāmdyā^{ra}ñca.

त्वं द्यां शुद्धीये ॥ २६ ॥

In the Śuddhāśuddhīyasaman [Ūha Kṣu 901], the syllable *tvam* is united in the case of *tvamdyām* — ^{1}tvāmdyā^{ra}ñca.

सुहस्त्या रन्ध्रोत्तरवरुणगोष्ठार्कपुष्पेषु ॥ २७ ॥

In the *sāmans* Aiḍaaukṣṇorandhra [Ūha Daśa 103], Varuṇa [Ūha Daśa 105], Aṅgirasāmgoṣṭhaḥ [Ūha Daśa 106] and Arkapuṣpottara [Ūha Sat 787], the syllable *styā* of suhastyā is united. [Ūha Daśa 103] — mṛ^{2}jyamā^{ra}nā^{2}nassuhastyā^{ra}; [Ūha Daśa 105] — mṛ^{2}jyamā^{ra}nā^{2}ssuhastyo^{1}vā^{2}; [Ūha Daśa 106] — $^{[2]}$mṛ^{1}jyamā^{ra}nā^{2}ḥ suhastyā^{1ra}; [Ūha Sat 787] — mṛ^{2}jyamā^{1}nā^{ra}ssuhastyā^{2}.

स्वानः परिस्वानायां वैदन्वत-हाविष्मत-रेवतीषु ॥ २८ ॥

In the *sāmans* Vaidanvata [Ūha Daśa 109 & 110 & 111]; Hāviṣmata [Ūha Ahī 581], and Raivata [RG Kṣu 191], in the *stotrīyā* based on the *ṛc* beginning with *parisvānaḥ* the syllable *svā* of *svānaḥ* is united — [Ūha Daśa 109] — Tritīyavaidanvata — svā$^{5ra}_{}$nó$^{4}_{}$ ....; [Ūha Daśa 110] — Ādya vaidanvata — svā$^{[2]ra}_{}$nó$^{ra}_{}$ .....; [Ūha Daśa 111] — Caturthavaidanvata — ..... svā$^{3}_{}$∫234nó$^{5}_{}$; [Ūha Ahī 581] — hā$^{2ra}_{}$u$^{ra}_{}$parisvā$^{ra}_{}$no; [RG Kṣu 191] — svā$^{[2]ra}_{}$nā$^{1}_{}$ḥ.

एष एव शब्दोऽक्रान्वासिष्ठे ॥ २९ ॥

This same word has union in the Vāsiṣṭhasāman based on the *ṛc* beginning with *akrān* — svā$^{2}_{}$∫343/nó$^{2}_{}$ .....

परीताध्यास्यायां च ॥ ३० ॥

And also in the *stotrīyā* of *sāmans* based on the *ṛc* beginning with *parītoṣi* having *adhyāsyā* (i.e. beginning with *śrīnaṅtaḥ*). e.g. Yaudhājaya [Ūha Sam 267] — pā$^{2}_{}$rā$^{1}_{}$i$^{2ra}_{}$svā$^{1}_{}$nāḥ; Utsedha [Ūha Eka 495] — pā$^{3}_{}$rā$^{2}_{}$∫3isvā$^{4ra}_{}$na; Pṛṣṇi - [Ūha Ahī 580] — pā$^{1}_{}$rāisvā$^{2}_{}$∫1nā∫23ḥ.

अनवमेऽहनि ॥ ३१ ॥

Not in the Vāsiṣṭhasāman employed on the 9th day (Kratuvāsiṣṭha) [Ūha Daśa 187] — pā$^{[1]}_{}$risuvā∫23nā$^{2}_{}$ḥ.

त्वं कविर्द्वितीये दन्वते ॥ ३२ ॥

In the Dvitīyavaidanvata [i.e. Vaidanvata employed as second in the order (Ūha Daśa 110), the syllable *tvam* is united in the case of *tvam kaviḥ* — vi$^{[2]}_{}$prastvam kaviḥ.

मित्राः स्वानाः सर्वत्र ॥ ३३ ॥

In the *sāmans* based on the *ṛc* beginning with *somāḥpavante*, the syllable *svā* of *mitrāḥ svānāḥ* is united everywhere — e.g. Gaurīvita [Ūha Daśa 114] — mā$^{1}_{}$i$^{ra}_{}$trā$^{ra}_{}$svā$^{ra}_{}$nā∫3123ḥ; Āndhīgava [Ūha Ahī 609] — mi$^{2}_{}$trā$^{1ra}_{}$svā$^{2ra}_{}$nā$^{1ra}_{}$ .....; Krauñcādya [Ūha Ahī 614] — mi$^{2}_{}$trā$^{ra}_{}$svā$^{1ra}_{}$nā$^{ra}_{}$uho.

दध्याशिरो विते ॥ ३४ ॥

In the Gaurīvitasāman [Ūha Daśa 114], in the second *stotrīyā*, there is union in the case of *dhyā* of *dadhyāśiraḥ* — dā$^{[1]}_{}$dhyā$^{ra}_{}$śirā∫23ḥ.

व्यद्विभिर्यज्ञीये ॥ ३५ ॥ [M व्यद्विभिर्ज्ञीये]

In the Yajñāyajñīyasāman [Ūha Kṣu 903], in the third *stotrīyā*, there is union in the case of *vya* of *vyadvibhiḥ* — .... *vyā*$^{[1]}_{}$dvibhiscitā$^{ra}_{}$nā$^{ra}_{}$goḥ

त्वं मातौपगवे ॥ ३६ ॥

In the Aupagavasāman i.e. Sauśravasasāman [Ūha Daśa 138], in the second *stotrīyā*, the syllable *tvam* is united in the case of *tvam mātā* — tvām mātā ....

वरेण्यं प्राध्यं चातीषङ्गे ॥ ३७ ॥

In the Atiṣaṅgasāman [RG Kṣu 171], there is union in the syllable *ṇya* of *vareṇyam* in the second *stotrīyā* and the syllable *dhya* of *parādhyam* in the third *stotrīyā* - second stotrīyā vareṇya mindra; third *stotrīyā* - prarādhyammanā ....

अत्यो गभस्त्योः स्वः शब्दश्च ज्ञीये ॥ ३८ ॥

In the Yajñāyajñīyasāman [Ūha Ahī 588], there is union in the syllable *tyo* of *atyo, styoḥ* of *gabhasyoh* and *svaḥ* — first *stotrīyā* - ..... atyōna sattva: second *stotrīyā* - ..... gabhastyōḥsvaḥ siṣā ....

स्वः कावाभिक्रन्दयोः ॥ ३९ ॥

In the Kāva [Ūha Sam 338], and Vāyorabhikrandaḥ [Ūha Kṣu 928], sāmans, there is union in the syllable *svaḥ* in the second *stotrīyā* - [Ūha Sam 338] — svassiṣāsanrathiro; [Ūha Kṣu 928] — svassiṣāsanrathiro ....

अत्योऽर्के ॥ ४० ॥

In the *saman* Dīrghatamasaḥarkaḥ [RG Eka 80], the syllable *tyo* of *atyo* is united — atyōnasa.

अत्यो गभस्त्योः ष्वाविशेत्येते शब्दास्त्रयः शार्ङ्गे ॥ ४१ ॥

In the Śārṅgasāman [Ūha Ahī 672], there is union in the case of the three words *atyo, gabhasyoḥ* and *ṣvāviśa*. First *stotrīyā* - atyōna ....., second *stotrīyā* ..... gabhastyoḥ; third *stotrīyā* - ṣvāviśa.

कृत्व्योऽनुमाद्योऽत्योगभस्त्योः स्वः ष्वाविशैत्येते शब्दाः षडष्टेडे ॥ ४२ ॥

[..... ष्वाविशेत्येते — M. and Śiv]

In the Aṣṭeḍa padastobhasāman [RG Ahī 110], the words *kṛtvyaḥ, anumādyaḥ, atyaḥ, gabhastyoḥ, svaḥ* and *ṣvāviśa*, have union — First *stotrīyā* ..... kṛtvyō rāsāḥ, ... mānumādyōnṛbhiḥ; second *stotrīyā* - gabhastyōḥ, svassiṣāsan; third *stotrīyā* ..... jathāreṣvāviśa; first *stotrīyā* - ..... atyōnasatvabhiḥ.

Khaṇḍa 12 ends Prapāthaka 6 ends.