

for the chanting of both Sâmans (the Rathantara and Brihat) is performed. The verse, *â trá ratham yathotaya* (8, 57, 1-3) is the beginning (required for the Shastra) belonging to the Rathantara Sâman ; the verse *idam vaso sutam andha* (8, 53, 5-7), the sequel required for the same Shastra. This Pavamâna Uktham (the just-mentioned Shastra) is just the Marutvatîya Shastra, to which the Rathantara Sâman (at the Agnishtoma, for instance) belongs. They perform the Rathantara chant at the Pavamâna Stotra (of the midday libation) praised at this (sacrifice); the Brihat is the Prishtha (Stotra), in order to give a prop (to the whole). For the Rathantara is Brahma; the Brihat is the Kshattra.² The Brahma certainly precedes the Kshattra. For the

Soma sacrifice (see 8, 4). The particulars of the ceremonies of the Abhijit day are not given in our Brâhmanam; but we learn them from the As'val Sûtras (8, 5). There it is said: *Abhijit Brihat-prishtha ubhayasâmâ yadyapi Rathantaram yajnayajniyasthane*, i. e. the Abhijit sacrifice requires the Brihat as its Prishtha Stotra (at the midday libation), and (thus) both (the principal) Sâmans, if the Rathantaram (is used at the evening libation) instead of the Yajnayajniya Sâman (used at the evening libation of the Agnishtoma). The exceptional use of Brihat and Rathantaram on the Vishuvan day has been stated by our author (4, 19, compare As'val. 8, 6). On the use of both these Sâmans at the Râjasûya sacrifice, As'val. (9, 3) makes the following remark: *ukthyo brihat prishtha ubhayasâmâ abhishechanîyah*, i. e. on the inauguration day the Ukthya sacrifice takes place, with the modification that the Brihat is the Sâma of the Prishtha Stotra, and that both (the principal) Sâmans (Brihat and Rathantaram) are required. Both are, as we learn distinctly from our Brâhmanam, required at the midday libation; the Rathantaram being chanted first, and the Brihat after it. The former forms here part of the Pavamâna Stotra (the first at the midday libation), the latter is the (principal) Prishtha Stotra which follows the first. The Shastra belonging to the Pavamâna Stotra is the Marutvatîya (see 3, 12-20), that for the Prishtha Stotra is the Nishkevalya (see 3, 21-24). At the Râja-sûya sacrifice the first goes by the name of *Pavamâna-uktham*, the latter by that of *Graha-uktham*.

² The royal sacrifice differs from the Brahmanical here by the employment of both the principal Sâmans at the same time, whilst at the latter sacrifice either is employed separately.