

symbol of royal power and thence appropriate to Indra, and the Kshatriyas : the Saptadas'a (seventeen-fold) is the exponent of wealth in cattle ; thence a Vais'ya should use it, or any other sacrificer who wishes to obtain wealth : the Ekaviṃś'a-(twenty-one-fold) is the symbol of generation : thence it is principally to be used at the third libation, many rites of which refer to the propagation of progeny. The other Stomas, such as the *Triṇava* (twenty-seven fold), *Trayas-triṃś'a* (thirty-three-fold) &c. have a similarly symbolical meaning.

Besides the Stomas, the so-called Prishṭhas (the name of certain Sāmans and their combinations) are a necessary requisite at all the Soma sacrifices. They form the centre of all the ceremonies, and the principal one of them is always regarded as the womb (*yoni*) of the sacrificial being. They are generally only used at the midday libation. The two principal Prishṭhas are the Rathantara and Bṛihat Sāmans (*abhi tvā sūva nonuma*, and *tvāmiddhi havāmahe*). They can be used singly, or along with one of their kindred (see notes 29 on page 193, 14 on page 282, and 4, 28). The name Prishṭha means "back," for they are regarded on the whole as the back of the sacrifice.

All these things, metres (*chhandas*), Stomas and Prishṭhas, are believed to be as eternal and divine, as the words themselves they contain. The earliest Hindu divines did not only believe in a primitive revelation of the words of the sacred texts, but even in that of the various forms, which might be used for their repetition or chanting. These forms along with their contents,