

is the recitation for the Pavamâna Stotra ; ¹⁹ they perform this Stotra (in singing) with six verses in the Gâyatrî, with six in the Bṛihatî, and with three in the Trishtubh metres. Thus the Pavamâna (Stoma) of the midday libation comprises three metres, and is fifteen-fold.²⁰ They ask, "How becomes this Pavamâna Stoma celebrated (by a Shastra) ?" The two last verses of the Pratipad triplet (8, 57, 1-3, *â tvâ ratham*)

¹⁹ The Pavamâna Stotra or the performance of the Sâma singers at the beginning of the midday libation consists only of three verses in the Gâyatrî (*uchchâ te jâto*, Sâmaveda 2, 22-24), of two in the Bṛihatî (*punânah soma*, S. V. 2, 25, 26) and three in the Trishtubh metre (*pra tu drava pari kos'am* S. V. 2, 27-29). The three Gâyatrîs are sung twice, thus six are obtained, and the two Bṛihatîs are twice repeated in such a manner as to produce each time three verses (by repeating thrice the last pada of each verse), which makes also six. *Sâma Prayoga*.

²⁰ For the explanation of this and similar terms Sâyana refers always to the Brâhmaṇas of the Sâmaveda. The explanatory phrase of the *pañchadas'aḥ stoma* of the Sâmaveda theologians is constantly the following : पंचम्यो हिं करोति सः तिसृभिः स एकया स एकया । पंचम्यो हिं करोति स एकया । स तिसृभिः स एकया पंचम्यो हिं करोति स एकया स एकया स तिसृभिः These enigmatical words are utterly unintelligible without oral information, which I was happy enough to obtain. They refer to the number of verses obtained by repetition of the triplet which forms the text of a Sâman. The Sâman consists of two verses only, it is first to be made to consist of three, by repetition of some feet of the two principal verses, before it can be used as a chant at the Soma sacrifices. After a triplet of verses has been thus obtained, it is to be chanted in three turns, each turn containing in three subdivisions a certain number of repetitions. This number of repetitions is indicated by three rows of wooden sticks of the Udumbara tree, called *kus'â*, each row comprising five (if the Stoma is the *pañchadas'a* the fifteen-fold), which the three Sâma singers must arrange according to a certain order before they can chant the Sâman. Each row is called a *paryâya*. The several sticks in each row are placed in the following order : 1st row—3 in a straight, 1 across, 1 in a straight line ; 2nd row—1 in a straight, 3 across, 1 in a straight line ; 3rd row—1 in a straight, 1 across, 3 in a straight line. As often as the sticks of one row are laid, the Sâma singer utters the sound *hiñ*. This apparatus is regarded as quite essential for the successful chanting of the Sâmans. See more on this subject in the notes to 3, 42.