

About this they say, the priest ought to lead the Ukthas by means of the Sâkamas'vam. For if the Ukthas (Shastras) have another head save the Sâkamas'vam, they are not led at all.

They say, the priest should lead (the Ukthas) with the *Pramâṁhishṭhîya* Sâman (Sâm. Saṁh. 2, 228, 229=2, 2, 2, 17, 1, 2); for by means of this Sâman the Devas had turned the Asuras from the Ukthas.

(Which of both these opinions is preferable, cannot be settled.) He is at liberty¹⁹ to lead (the Ukthas) by means of the *Pramâṁhishṭhîya* or the *Sâkamas'va*.²⁰

50.

(*The Shastras of the three minor Hotri-priests at the evening libation of the Ukthya sacrifice.*)

The Asuras entered the Uktha (Shastra) of the Maitrâvaruṇa. Indra said, "Who will join me, that we both might turn these Asuras out from here (the Shastra of the Maitrâvaruṇa)?" "I," said Varuṇa. Thence the Maitrâvaruṇa repeats a hymn for Indra-Varuṇa²¹ at the evening libation. Indra and Varuṇa then turned them out from it (the Shastra of the Maitrâvaruṇa).

This Sâman is regarded as the leader of the whole Ukthya ceremony, that is to say, as the principal Sâman. Thence the two other Sâmans, which follow it at this ceremony, the *Sâubhuraṁ* (*vâḡam u tvâṁ*, Sâm. Saṁh. 2, 58-59), and the *Nârmedhasam* (*adhâ hîndra gîrvana*, 2, 60-62) are called in the Sâma prayogas the second and third *Sâkamas'vam*.

¹⁹ At the Ukthya ceremonies which were performed in the Dekkhan, more than ten years ago, only the Sâkamas'vam Sâman was used.

²⁰ This meaning is conveyed by the particle *aha*, which has here about the same sense as *athavâ*, as Sây. justly remarks.

²¹ This is *Indrâ-Varuṇâ yuva* (7, 82).