

equal strength, the gods could not turn them out. One of the Rishis, Bharadvâja, saw them (and said), "these Asuras have entered the Ukthas (Shastras); but none (else) sees them." He called out Agni with the mantra : *ehy ū shu bravâni* (6, 16, 16). The *itarâ girah*, i. e. other voices (mentioned in this verse) are those of the Asuras. Agni rose thereupon¹⁷ and said : "what is it then that the lean, long, pale has to tell me ?" For Bharadvâja was lean, of high stature, and pale. He answered, "These Asuras have entered the Ukthas (Shastras); but nobody is aware of them."

Agni then turned a horse, ran against them and overtook them. This act of Agni became the *Sâkam-as'vam*¹⁸ Sâman. Thence it is called so (from *as'va*, a horse).

Sâmaveda Sañh. (2, 140-152). At the midday libation there is the *Brihat-Sâma* (*tvâm iddhi havâmahe*, Sâm. S. 2, 159-160) used instead of the *Rathantaram*; the *S'yaitam* (*abhi pra vah surâdhasam*, Sâm. S. 2, 161-62) instead of the *Vâmadevyam*. At the evening libation there are three Stotras required in addition to those of the *Agnishtoma*. (See note 18 to this chapter).

In the *Hiranyakes'i Sûtras* (9, 18) the following description of the *Ukthya* is given :—

उक्थ्येन पशुकामो यजेत । तस्याग्निष्टोमे कल्पो व्याख्यातः । पंच-
दश कृदिसदः क्रतुकरणं ऊत्वा एतेन मंत्रेण मथ्यमे परिधावभ्यंतर
लेपं निमार्ष्ट्यैद्रागमुक्थ्ये द्वितीयं सवनोयमालभते । तृतीयसवने
धाराग्रहकाल आययणं गृहोत्थोक्थ्यं गृहणात्यग्निष्टोमचमसानुन्नयं
स्त्रिभ्यश्चमसगणेभ्यो राजानमतिरेचयति सर्वं राजानमुन्नय मातिरो-
रिचो दशाभिः कलशौ मृष्ट्वा न्युज्जेति च लुप्यत एतदग्निष्टोमचम-
सानां संप्रैषस्य यो य उत्तमः संस्थानचमसगणस्तमुन्नयन्नेतत्संप्रैष्यत्य-
ग्निष्टोमचमसैः प्रचर्य त्रिभिरुक्थ्यवियहैः प्रचरतो यथा पुरस्तादिं-
द्राय वरुणाभ्यां त्वेति प्रथमे ग्रहणसादनौ संनमन्तीन्द्रावृहस्पतिभ्यां
त्वेति द्वितीय इन्द्राविष्णुभ्यां त्वेति तृतीये.

¹⁷ Sây. reads *upottishthann*, but my MSS. have all *upottishthanu*, *u* being an enclitic.

¹⁸ This Sâman consists of the three verses, *ehy ū shu bravâni yatra kvacha te* and *na hi te pûrtam* (Sâmaveda Sañh. 2, 55-57).