

follow. If they (the fifteen Stotras and fifteen Shastras are taken together) they represent the year as divided into months (each consisting of thirty days). Agni Vais'vanâra is the year; Agnishtoma is Agni. The Ukthya by following (also) the order of the year is thus comprised in the Agnishtoma.

After the Ukthya has entered the Agnishtoma, the Vâjapeya¹³ follows it; for it exceeds (the number of the Stotras of) the Ukthya (by two only).

The twelve turns of the Soma cups¹⁴ at night (at the Atirâtra Soma feast) are on the whole joined to the fifteen verses by means of which the Stotras are performed. Two¹⁵ of those turns belonging always together, the number of the Stotra verses to which they (the turns) belong, is brought to thirty (by multiplying the number fifteen with these two). (But the number thirty is to be obtained in another way also for the Atirâtra). The Sholasî Sâman is twenty-one-fold, and the Sandhi (a Sâman at the end of Atirâtra) is *trivrit*, i. e. nine-fold, which amounts in all to thirty. There are thirty nights in every month all the year round. Agni Vais'vanara is the year, and Agni is the Agnishtoma. The Atirâtra is, by thus following (the order of) the year, comprised

¹³ This is a particular Soma sacrifice, generally taken as part of Jyotishtoma, which is said to be *sapta-saṁstha*, i. e. consisting of seven parts.

¹⁴ This refers to the arrangement for the great Soma banquets held at night when celebrating the Atirâtra. In the evening, after a Soma libation has been given to the fire from the Sholasî Graha, the Soma cups are passed in a certain order. There are four such orders called *gaṇas*. At the first the cup of the Hotar takes the lead, at the second that of the Maitrâvaruṇa, at the third that of the Brâhmaṇâchhansi, and at the fourth that of the Achhâvâka. This is thrice repeated, which makes twelve turns in all.—*Sây*.

¹⁵ Always two turns are presided over by one priest, the first two by the Adhvaryu, the following two by the Pratiprasthâtar.