

fice of *Vṛiddhadyumna Pratârīṇa*. As he (afterwards) saw a prince swim (in water), he said, "this is owing to the circumstance that I made the goddesses of the higher and lower ranks (*devīs* and *devikās*) quite pleased at the sacrifice of that king; therefore the royal prince swims (in the water). (Moreover he saw not only him) but sixty-four (other) heroes always steel-clad, who were his sons and grandsons.¹⁵

49.

(*Origin of the Ukthya. The Sâkamas'vam Sâmans. The Pramāṁhishṭhiya Sâman.*)¹⁶

The Devas took shelter in the Agnishtoma, and the Asuras in the Ukthyas. Both being (thus) of

¹⁵ The king had performed the sacrifice for obtaining offspring, and became blessed with them.

¹⁶ The *Ukthya* is a slight modification of the Agnishtoma sacrifice. The noun to be supplied to it is *krātu*. It is a Soma sacrifice also, and one of the seven Saṁsthas or component parts of the Jyotishtoma. Its name indicates its nature. For *Ukthya* means "what refers to the Uktha," which is an older name for Shastra, *i. e.* a recitation of one of the Hotri priests at the time of the Soma libations. Whilst the Agnishtoma has twelve recitations, the Ukthya has fifteen. The first twelve recitations of the Ukthya are the same with those of the Agnishtoma; to these, three are added, which are wanting in the Agnishtoma. For at the evening libation of the latter sacrifice, there are only two Shastras, the Vaisvadeva and Agni-Mâruta, both to be repeated by the Hotar. The three Shastras of the so-called *Hotrakas*, *i. e.* minor Hotri-priests, who are (according to As'val. S'r. S. 5, 10), the *Prasâstar* (another name of the *Maitrâvaruṇa*), the *Brâhmaṇâchhansi*, and *Achhâvâka*, are left out. But just these three Shastras which are briefly described by As'valâyana (S'r. S. 6, 1) form a necessary part of the Ukthya. Thus this sacrifice is only a kind of supplement to the Agnishtoma.

There is some more difference in the Sâmans than in the Rik verses required at the Ukthya. Of the three triplets which constitute the Bahishpavamâna Stotra (see page 120) at the morning libation of the Agnishtoma, only the two last are employed: for the first another one is chosen, *parasva vâcho agriyaḥ* (Sâm. Saṁh. 2, 125-27). The four remaining Stotras of the morning libation, the so-called *Ajya-stotrâṇi*, are different. They are all together in the