

the Chandomâs<sup>4</sup> are cattle and calculated for obtaining cattle. *Tvâm iddhi havâmahe*, and *tvam hy ehi*

<sup>4</sup> The Chandomâh are three peculiar Stomas, which are required on the three last days of Navarâtra, or the seventh, eighth, and ninth days of the Dvâdasâha and the name of these three days themselves. They are minutely described in the Tândya Brâhmaṇam 3, 8-13. These Stomas are, the twenty-four-fold (*chaturviṃś'a*), the forty-four-fold (*chatus'chatvâriṃś'a*), and the forty-eight-fold (*ashtâchatvâriṃś'a*). The verses required for chanting the Chandomâh on the three last days of Navarâtra are (according to the *Udgâtri prayoga* of the *Dvâdasâha*) all put together in the second part of the Sâmavedârchikam, commencing with the second Ardha of the fourth Prapâthaka (*pra kâvyam us'aneva*), and ending with the fifth Prapâthaka (with the verse *Yuñkshvâ hi kesinâ hari*). The order is, on the seventh day all Sâma verses are put in the twenty-four-fold Stoma, on the eighth all are chanted according to the forty-four-fold Stoma in three varieties, on the ninth all are put in the forty-eight-fold Stoma, of which there are two varieties enumerated. There is here no change of the Stomas according to the libations, as it is in the Agnishtoma and the cognate sacrifices. That Stoma, in which the first Stotram (the Bahish-pavamâna) is chanted, remains in force for the whole day. The Bahish-pavamânas of all three days, generally contain as many verses as the Stoma has members. So, for instance, the Bahish-pavamâna of the seventh day consists of 24 verses (Sâmaveda ii. 465-88), for the twenty-four-fold Stoma is reigning during this day; the Bahish-pavamâna of the eighth day consists of forty-four verses (Sâmaveda ii. 524-67), for the Stoma reigning during this day is the forty-four-fold, &c. The four Sâmans which follow the Bahish-pavamâna Stotras at the midday libation are called *âjyâni*, the four which follow the Pavamâna Stotras at the midday libation, go by the name of *Prishthâni*, and the four which follow the Arbhava-pavamâna Stotra at the evening libation are called *ukthâni*. Now the *âjyâni*, *prishthâni* and *ukthâni* generally consist only either of three or even only two verses. If they consist of only two verses, they are to be made three, just as is the case with the Rathantara, Nâudhasa, and Kâleya Prishtha at the Agnishtoma. The three verses then are, in three turns, so often to be repeated, as to yield twenty-four, forty-four, or forty-eight. Each turn of the twenty-four-fold Stoma contains, for instance, eight verses, in three divisions, in the following order:—

I. 8—a, 3; b, 4; c, 1: II. 8—a, 1; b, 3; c, 4: III. 8—a, 4; b, 1; c, 3.

In the forty-four-fold Stoma the repetitions are arranged in the following way:—

I. 15—a, 3; b, 11; c, 1: II. 14—a, 1; b, 3; c, 10: III. 15—a, 11; b, 1; c, 3.