पुष्पसूत्रम्

नाम

सामवेदीयप्रातिशाख्यम्

The Puṣpasūtra

A Prātiśākhya of the Sāmaveda

VOLUME II

INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS

The Puṣpasūtra is one of the major ancillary works in the Sāman technical literature attributed to the Kauthuma and Rāṇāyaṇīya schools. It deals with the Sāman melodies and their structure. The term Puṣpa, in the present context, means the syllabic expansion that takes place when a melody is formed out of a verse. The Puṣpasūtra was written long after the Sāman melodies had been developed.

The Puṣpasūtra contains ten Prapāṭhaka. The first two of them give the names of Sāmans occurring in the Uttaragāna (i.e. Ūhagāna and Ūhyagāna) in the order in which they occur. The statement of topics given in the 8th Prapāṭhaka of the Puṣpasūtra would indicate the demarcation. The Puṣpasūtra has two recensions namely northern and southern. The statement of contents in the 8th Prapāṭhaka agrees exactly with the topics dealt with in the Prapāṭhakas III to VIII of South Indian recension. This is understood to be the original part of the Puṣpasūtra which is genuine.

The Northern recension of Puṣpasūtra assigns this text twice to Govila. The Southern recension assigns it once to Vararuci.

The Puṣpasūtra names the metres of the chants in some places. This leads to the impression that the gānas were chanted in some other metres.

It is difficult to fix the exact date of the Puṣpasūtra. There were additions to the original nucleus, like the Vikalpas (alternatives), remaining bhāvas, the detailed treatment of prastāva and the first two Prapāṭhakas. Its present form of having ten Prapāṭhakas is a great help to the scholars working in the field of the study of Sāmavedic chants. The explanation of the technical terms provided in this edition could also be of great help to the readers.

The present edition prepared by Prof. G.H. Tarlekar who is a living authority on the science of Sāma-chanting, contains the accurate text in Sanskrit with English exposition bringing out all the intricate points discussed in the Sūtras in a highly technical language. This important text on the Sāma-chanting has been exposited in English in this edition for the first time.

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THE PUṢPASŪTRA

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कलामूलशास्त्र-ग्रन्थमाला

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WITH
EXPLANATORY TRANSLATION AND NOTES IN ENGLISH
BY
G. H. TARLEKAR

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(VOLUME - II)

Prapāṭhaka VII. Khaṇḍa 1

देवेभ्यः संक्षारे ॥ १ ॥

In the *sāman* Iḍānām saṁkṣāraḥ [Ūha Sat 748], in the second *stotrīyā* the syllable *bhya* of *devebhyaḥ* is united — dēvade[4]ʃ3ve[2]ʃ3*bhyā*[3]ssū[5]tāḥ.

नर्यः परीतायां माधु-यास्य-भीश-रौर-दंष्ट्र-जम्भ-आनूप-यौध-
द्वैगण्वतर-स्थान-संकृति-भर्ग-यश-आथर्वण-तरेषु ॥ २ ॥ [M — कृति]

In the *sāmans* Mādhucchandasa [Ūha Sam 245], Aiḍāyāsya [Ūha Sam 246], Ābhiśava [Ūha Daśa 186], Raurava [Ūha Sam 373], Āṣṭādaṁṣṭrottara [Ūha Eka 472], Vārkajambhottara [RG Sam 66], Ānūpavādhryaśva [Ūha Ahī 606], Yaudhājaya [Ūha Sat 618], Dvaigata [Ūha Ahī 619], Kaṇvarathantara [Ūha Ahī 736], Devasthāna [RG Daśa 23], Saṁkṛti [RG Daśa 24], Bharga [RG Daśa 25], Yaśas [RG Daśa 26], Ātharvaṇa [RG Sam 32] and Rathantara [RG Daśa 62], in the *stotrīyā* based on the *ṛc* beginning with *paritoṣi*, the syllable *ryaḥ* of *naryaḥ* is united— (Ūha Sam 245) — nā[1]ryō[ra2]ā; (Ūha Sam 246) — nā[1]ryō[ra]ā; (Ūha Daśa 186)— nā[2]ryō[ra]a ....; (Ūha Sam 373) — nā[1]ryō[ra]ā; (Ūha Eka 472) — nā[1]ryō[ra2]ā ... (RG Sam 66)— nā[1]ryō[ra]a ...; (Ūha Ahī 606) — nā[1]ryō[ra]a ...; (Ūha Sat 618) — nā/ryō[1ra]ā[^]2; (Ūha Ahī 619)— nā[1]ryō[ra]a ....; (Ūha Ahī 736) — nā[2]ryō[ra]a ...; (RG Daśa 23) — nā[1]ryō[2]ā[3]; (RG Daśa 24) — nā[1]ryō[ra2]ā ....; (RG Daśa 25) — nā[2]ryō[ra]a; (RG Daśa 26) — nā[1]ryō[ra]a ....; (RG Sam 32) — nā[1]ryoa ....; (RG Daśa 62) — nā[2]ryō[ra]a.

नवमे चाहनि सर्वत्र ॥ ३ ॥

On the 9th day of the Dvādaśāha sacrifice, in all the sāmans based on the *ṛc* beginning with *parītoṣi*, the syllable *rya* of *naryaḥ* is united. Pṛṣṭha - [Ūha Daśa 181]— nā[1]ryō[ra]a ....; Kaulmalabarhiṣa [Ūha Daśa 182] — nā[2]ryō[1 2]ā; Arkapuṣpa [Ūha Daśa 183] — nā[1]ryō[ra2]ā ....; Devasthāna and Saṁkṛti are given in the *sūtra* 2; Vaiyaśva [Ūha Daśa 185] — nā[1]ryō[ra]a; Bharga, Ābhiśava and Yaśas are given in *sūtra* 2.

दैर्घवर्जम् ॥ ४ ॥

Excluding the sāman Dairghaśravasa [Ūha Eka 184], i.e. instead of union, there is separation in the case of *naryaḥ* - *nā[1]riyā[2]ḥ/*

विभाषा रुण-साम्नि ॥ ५ ॥

In the Varuṇasāman, [Ūha Eka 482] there is alternative nā[1]ryō[2ra]a, or - *nā[1]riyō[2]a.*

एष एव शब्दः संकृष्टो गोमन्नः पौष्कले ॥ ६ ॥ [M — ष्कले ॥]

This same word (i.e. *naryaḥ*) is united in the Pauṣkala sāman [Ūha Sat 705], based on the *ṛca* beginning with *gomannaḥ*, in the second *stotrīyā*-nā[5]ʃ2345ryā[6]ʃ656ḥ

त्वेष्यव्य द्व्यभ्यालौशे ॥ ७ ॥ [M. अत्येष्यव्यं .... ॥]

In the Dvirabhyāsalauśasāman [Ūha Sam 285], the three syllable - *tye, ṣya* and *vya* are united — nōvāramatyē - *ṣya*; vyāyāṃ *vyā* yām.

तमसोऽर्के च ॥ ८ ॥

And also in the *sāman* Dīrghatamasaḥ arkaḥ [RG Daśa 28], nōvāramatyeṣya/ vyāyām vyā yām.

अत्रैव तृतीयायामत्यः सर्वत्र ॥ ९ ॥

In this same *ṭṛca*, beginning with *asāvisoma*, in the third *stotrīyā*, the syllable *tyaḥ* in *atyaḥ* is united in all cases — e.g. Sāmarājasāman [Ūha Daśa 188], third *stotrīyā* - ātyōna ....; Dvirabhyāsalauśa [Ūha Sam 285] — ātyō∫31234 etc.

न्योजसा कीर्त्ये ॥ १० ॥

In the Mahādivākīrtyasāman [RG Sam 52], the syllable *nya* of *nyojasā* is united— janimānyōjasā.

भ्यं कीर्त्ये ॥ ११ ॥

In the Mahādivākīrtya sāman [RG Sam 50], in the third *stotrīyā*, the syllable *bhya* is united — tiradābhyām .....

काशीतहाविष्कृतयोस्त्वं शब्दः सर्वासु ॥ १२ ॥

In the Pratīcīneḍakāśītasāman [Ūha Daśa 194] and Hāviṣkṛtasāman [Ūha Daśa 195], the syllable *tvam* is united in all the *stotrīyās* - [Ūha Daśa 194] — first *stotrīyā* - tvāmsōmāsi, second *stotrīyā* - tvāmsutōmā, third *stotrīyā* - tvām suṣvāṇaḥ; [Ūha Daśa 195] — first *stotrīyā* - tvāmsōmāsi ...., second *stotrīyā* - tvāmsutōmadā ....., third *stotrīyā* - tvāmsuṣvāṇa ....

त्वां देवासो रीत्याप इत्येतौ शब्दौ वैश्वमनसश्रुध्ययोः ॥ १३ ॥ [M. वैष्वमन .....]

In the Vaiśvamanasasāman [Ūha Daśa 197] and Śrudhyasāman [Ūha Sat 731], the two syllable *tvām* of *tvāndevāso* and *tyā* of *rītyāpa* are united - [Ūha Daśa 197] — second *stotrīyā* - tvāndevāsō .... third *stotrīyā* - rītyāpā∫2345ḥ; [Ūha Sat 731]— tvāndevāsō....., third *stotrīyā* - rītyāpaḥsu.

अर्चन्त्युद्वंशीयवितयोः ॥ १४ ॥

In the Udvaṁśīyasāman [Ūha Daśa 208] and Gaurīvitasāman [Ūha Kṣu 894], the syllable *ntya* is united in the case of *arcantyarkam* - (Ūha Daśa 208) — arcantyarka markā∫23iṇāḥ; [Ūha Kṣu 894] — archantyarkamarkiṇā∫23ḥ.

सान्वारुहो वंशीये ॥ १५ ॥

In the Udvaṁśīyasāman [Ūha Daśa 208], the syllable *nvā* is united in the case of *sānvāruhaḥ* — second *stotrīyā* - sānvāruhāḥā.

भूर्य वंशीयलेयवितेषु ॥ १६ ॥

In the sāmans Udvaṁśīya [Ūha Daśa 208]; Kāleya [Ūha Prā 824] and Gaurīvita [Ūha Kṣu 894], the syllable *rya* of *bhūrya* is united in the second *stotrīyā*— (Ūha Daśa 208) — bhū[1]rya[2ra]spaṣṭa .....; [Ūha Prā 824] — bhūryā[2ra]spā[1]ṣṭā[2]; [Ūha Kṣu 894] — bhū[1ra]ryaspaṣṭa ....

पर्यूष्वान्धीगवसंस्तोभयोः ॥ १७ ॥

In the sāmans Āndhīgava [Ūha Daśa 219] and Marutām saṁstobhaḥ [RG Eka 77], the syllable *ryu* of *paryūṣu* is united. (Ūha Daśa 219) — pā[2]ryū[ra]ṣupradhā[2]∫[1]nvāvā; [RG Eka 77] — pā[2]ryūṣupradha[1]nvā[2]vā.

तरध्यै विते ॥ १८ ॥

In the Gaurīvitasāman [Ūha Sat 784], the syllable *dhyai* of *taradhyai* is united— *dhyā*[1] ṛṇayā[2]∫3123ḥ

राज्ये न्धीगवदेव्ययोः ॥ १९ ॥

In the Āndhīgavasāman [Ūha Daśa 219] and Mahāvāmadevyasāman [Ūha Sam 350], the syllable *jye* of *rājye* is united in the third *stotrīyā*- (Ūha Daśa 219) — samaryarā[1ra]jyē[2ra].....; [Ūha Sam 350] — sā[2]maryarā[ra]jyē[ra] .....

सनित्यः सर्वत्र ॥ २० ॥

The syllable *tya* of *sanityaḥ* is united in all cases. In the *ṭṛca* beginning with *agnim naraḥ*, in the second *ṛc* the words *dama āsa nityaḥ* are there. The syllable *tya* of this word *nitya* is united in all sāmans — e.g. The Mahāvāmadevyasāman [Ūha Daśa 222] — second *stotrīyā*- tyā[1]∫2yo∫35hā[2]i; Marāya — [Ūha Kṣu 900] — ā[2]sanityaḥ[2ra] ..... etc.

अत्रैव तृतीयायां त्वाꣳश देव्ये ॥ २१ ॥

In this sāman only i.e. Mahāvāmadevyasāman, in the third *stotrīyā*, the syllable *tvām* of *tvāmśaśvantaḥ*, is united — tvā[1ra]m/śā/

न्यृण्वन् दक्षाय्य इत्येतौ शब्दौ मराये ॥ २२ ॥

In the Marāya [Ūha Kṣu 900] — second *stotrīyā*- nyṛ[2]ṇvan; dā[1]kṣā[2]/yyo[1ra]yo[ra]dā[2]ma, have the syllable *nyṛ* and *yyo* united.

शेप्या भारद्वाजे ॥ २३ ॥

In the Bhāradvājasāman [Ūha Sat 711], the syllable *pyā* of *śepyā* is united — second *stotrīyā*- hā[1]rī[ra]mā[2]yū[ra]śe[ra]pyā[ra].

व्यस्थिरन् षडिडे ॥ २४ ॥ [M — व्यस्थिरा .....; Śiv — व्यस्थिरन् .....]

In the Ṣaḍiḍapadastobhasāman [RG Ahī 109], in the second *stotrīyā*, there is union in *vya* of *vyasthiran* — vyā[1]sthirā[2]n.

अवन्त्यस्य स्वारकावज्ञीययोः ॥ २५ ॥

In the Svārakāvasāman [Ūha Eka 477], and Yajñāyajñīyasāman [Ūha Ahī 574], in the second *stotrīyā*, there is union in, *ntya* of *avantyasya* — (Ūha Eka 477)— ¹avantyasyapavitā; (Ūha Ahī 574) — ¹avā[2]ntyasya ....

त्वमिन्द्र त्वं वृत्राणीन्द्रस्य यशसि ॥ २६ ॥

In the sāman Indrasyayaśas [Ūha Sat 713], there is union in the case of the syllable *tvam* of *tvamindra* and *tvamvṛtrāṇitvā* ¹mindrā; ²tvamvṛtrāṇī[3]hāṁsiyā.

त्वबृहꣳस्येत्येतौ शब्दौ द्विहिंकादेव्ये ॥ २७ ॥ [M & Śiv .... द्विहिंकार ....]

In the Dvihiṁkāravāmadevyasāman [Ūha Ahī 639] the syllables *tvam* and *sya* are united in the case of *tvam vṛtraṇi haṁsyapratīni* — [1]śavasaspatistvam vṛtrāṇihaṁsya-pratīnaāi .....

त्वंस्यन्ये यशसि ॥ २८ ॥

In the Yaśas sāman [RG Eka 88], the syllables *tvam*, *sya* and *nye* are united — *tvaṁ* vṛtrāṇihāṁsya pratīnyēkāitpurū.

हꣳस्यभीवर्ते ॥ २९ ॥

In the Abhīvartasāman [Ūha Sam 280], the syllable *sya* of *haṁsyapratīni* is united — ṇihaṁsyāprātīniē.

ष्वपितो लौशे ॥ ३० ॥

In the Dvirabhyāsalauśasāman [Ūha Sam 309], the syllable *ṣva* of *ṣvarpitaḥ* is united ..... bhūvanēṣva/pitā .....

त्वं सुवीरः श्येने ॥ ३१ ॥

In the Śyenasāman [Ūha Kṣu 907], the syllable *tvam* of *tvamsuvīrah* is united— tvāṁsāu[3]hō/vāirō .....

व्येशब्दः शिशुं देव्यज्योतिषयोः ॥ ३२ ॥

In the Mahāvāmadevya [Ūha Eka 381] and Vaiśvajyotiṣasāman [Ūha Kṣu 916], based on the *ṛca* beginning with *śiśum*, the syllable *vye* is united — (Ūha Eka 381) — [1]kāvyēnā .....; [Ūha Kṣu 916] — kāvyē[3]nā ....

पुत्रेभ्यो भारद्वाजे ॥ ३३ ॥

In the Bhāradvājasaman [Ūha Sam 367], there is union in the word *putrebhyaḥ*— pūtrebhyōyathā.

प्रत्यशब्दो नानतरयोः ॥ ३४ ॥

In the sāman Nānada [Ūha Eka 375] and Rathantara [RG Sam 38], there is union in the syllable *tya* of *pratyasmai* — [Ūha Eka 375] — prātyāsmai; [RG Sam 38] — prātyasmāi.

युज्या विशीये ॥ ३५ ॥

In the Sadoviśīyasāman [Ūha Eka 474] in the third *stotrīyā*, there is union in the case of *yujyā* - yujyāvṛṇimahe.

व्रतान्यस्य श्यैतवाजीययोः ॥ ३६ ॥

In the Śyaitasāman [Ūha Eka 378], and Rāyovājīyasāman [RG Daśa 14], in the third *stotrīyā*, the syllable *nya* and *sya* of *vratānyasya* are united — [Ūha Eka 378] — vratānyasyā ....; [RG Daśa 14] — vratānyasya .....

पूर्व्यमुत्सेधे ॥ ३७ ॥

In the Utsedhasāman [Ūha Eka 525], there is union in the case of *pūrvyam*— pūrvyamyādū.

स्यृक्वभिः पार्श्वे ॥ ३८ ॥

In the Gāyatrapārśvasāman [Ūha Eka 397], the syllable *syṛ* of *syṛkvabhiḥ* is united — yāsyṛkvabhi∫2345h.

हरिण्या सप्तास्येभिर्वत्सासु ॥ ३९ ॥

In the *sāman* Nityavatsās [RG Eka 82], there is union in the case of *ṇya* of *hariṇyā* and *sye* of *saptāsyebhiḥ* — rūcāhariṇyā∫ ....; saptāsyebhira∫23ho .....

Prapā. VII. Khaṇḍa 1 ends.

VII. 2

त्वे सोमाभ्यभिहीत्येतौ शब्दौ दैर्घे ॥ १ ॥

In the Dairghaśravasasāman [Ūha Eka 401], there is union in the syllables *tve* and *bhya* of *tvesoma* and *abhyabhihi* respectively. First *stotrīyā* - tvesoma .....; second *stotrīyā* - ābhyabhihi ...

घ्न्यानाꣳश्रुध्ये ॥ २ ॥

In the Śrudhyasāman [Ūha Eka 405], there is union in *ghnyām* — patiṁvo aghnyānām

पृणध्वं कण्वतरे ॥ ३ ॥

In the Kaṇvarathantarasāman [Ūha Kṣu 896], the syllable *dhvam* of *pṛṇadhvam* is united — vapṛṇadhvā∫234maihī.

जातमार्यज्ञीये ॥ ४ ॥ [M. जातार्थ .....]

In the Yajñāyajñīyasāman [Ūha Eka 407], the syllable *rya* of *jātamārya* is united— upo∫2ṣujātamā/ryasyā∫23vā.

पाह्युत्वामिच्च रौरवे ॥ ५ ॥

In the Rauravasāman [Ūha Eka 410], the *hyu* of *pāhyu* in the first *stotrīyā* and

the syllable *tvā* of *tvāmit* in the third *stotrīyā*, are united — first *stotrīyā* - pāhyutadvitīyayā ..... third *stotrīyā* ..... tvāmiddhi .....

ह्यग्निभिश्चरन्त्य स्तावे नैपे ॥ ६ ॥

In the Naipātithasāman [Ūha Kṣu 933], in the *prastāva*, the syllable *hya* of *hyagnibhiḥ* and *tya* of *carantyadhvare* are united — hyāgnibhā∫3ivē; srūcaścarantyadhvarā∫3ē.

दुर्यन्त्युद्यता चान्धीगवे ॥ ७ ॥

In the Āndhīgavasāman [Ūha Eka 423], in the first *stotrīyā*, the syllable *ryam* of *duryam* and in the third *stotrīyā*, the syllables *tyu* and *dya* of *tyudyata* are united— First *stotrīyā* - dūryāmvasā∫2345ḥ; third *stotrīyā* .... devatātyūdyatā∫2345. (devatāti+udyatā).

न्यैर यज्ञीये ॥ ८ ॥

In the Yajñāyajñīyasāman [Ūha Eka 424], in the third *stotrīyā*, the syllable *nyai* of *nyairayat* is united — hāvyānyairayā∫2ddivāu.

त्वां दूतं ज्ञीये ॥ १ ॥

In the Yajñāyajñīyasāman [Ūha Eka 425], the syllable *tvā* of *tvāmdūtam* is united — sāntvām / dūtamagnē .....

शग्ध्यू हारमानवयोः ॥ १० ॥

In the Hārāyaṇa [Ūha Eka 432] and Mānavādya [Ūha Sat 710] *sāmans*, the syllable *gdhyū* of *śagdhyū* is united — (Ūha Eka 432) — śagdhyūṣvāuho∫2i ....; (Ūha Sat 710) — śagdhyūṣū.

त्वं ह्येहि जम्भे ॥ ११ ॥

In the Vārkajambhasāman [RG Kṣu 162], the syllable *tvam* and *hye* of *tvamhyehi* are united — hāutvamhyēhi ....

त्वं पुरु कौल्मजम्भयोः ॥ १२ ॥

In the Kaulmalabarhiṣasāman [Ūha Eka 433], and the Vārkajambhasāman [RG Kṣu 162], the syllable tvam of *tvam puru* is united — (Ūha Eka 433) — second *stotrīyā* - *tvām* purūsahsrāṇī; (RG Kṣu 162) — second *stotrīyā* — *tvāmpurū*.

प्रयत्य कीर्त्ये ॥ १३ ॥

In the Mahādivākīrtyasāman [RG Sam 51], the syllable *tya* of *prayatya* is united— indramprāyatyā dhvārē.

आर्यः कालेये ॥ १४ ॥ [M and Śiv — आर्यः]

In the Kāleyasāman [Ūha Eka 465], the syllable *rya* of *āryaḥ* is united — viśvāāryāḥ.

पूर्याः संजये ॥ १५ ॥

In the Sañjayasāman [Ūha Daśa 96], in the third *stotrīyā*, the syllable *ryāḥ* of *pūryāḥ* is united — ūtpūpūryā.

वीर्यस्य ण्यस्य वारे श्रुधीहवायाम् ॥ १६ ॥ [M वीर्यस्य ण्यस्य वारे ॥]

In the Vāravantīyasāman [Ūha Eka 509], based on the *ṛc* beginning with *śrudhīhavā*, in the first *stotrīyā*, the syllable *rya* of *vīryasya* and in the third *stotrīyā*, the syllable *ṇya* of *ṇyasya* are united — (Ūha Eka 509) — first *stotrīyā* - sūvīryasya ....; third *stotrīyā* - pūrūṇyasya .....

माद्ये पृष्ठे ॥ १७ ॥

In the Pṛṣṭhasāman [Ūha Ahī 644], the syllable *dye* of *mādye* is united — sādhamādyēvṛ.

सख्ये श्रुध्यत्रैतयोः ॥ १८ ॥

In the Śrudhyasāman [Ūha Eka 468], and the Traitasāman [Ūha Eka 654], in the second *stotrīyā*, the syllable *khye* of *sakhye* is united — (Ūha Eka 468) — sakhēvāsakhyēn; (Ūha Ahī 654) — sākhēvasakhyēnā∫3.

त्यूमाः पूर्वं व्यनद्वे त्वे क्रतुमित्येते शब्दाः श्यैते ॥ १९ ॥

In the Śyaitasāman [Ūha Eka 526], the syllable *tyu* the prior one of *tyumāḥ* in the first *stotrīyā*, *vya* of *avyanaccavya* in the second *stotrīyā* and *tve* of *tve kratum* in the third *stotrīyā* are united— (Ūha Eka 526) — first *stotrīyā* - *tyū*∫2mā∫234haūhōvā; second *stotrīyā* - a *vyanaccavya*; third *stotrīyā* - *tvē*kratūmāpivṛ. [The word *tyūmāḥ* occurs in the 3rd *ṛc* of the sūkta No. 257, second time which is not united in the 3rd *stotrīyā*.]

पार्ये हर्यशब्दश्च देव्ये ॥ २० ॥

In the Vāmadevyasāman [Ūha Ahī 591], the syllable *rye* of *pārye* is united in the first *stotrīyā* and the syllable *rya* of *harya* in the third *stotrīyā* - [Ūha Ahī 591]— first *stotrīyā* - *pāryēdi*; third *stotrīyā* - haryaśvasūri.

वावृधेऽन्यं च देव्ये ॥ २१ ॥

In the Vāmadevyasāman [Ūha Ahī 598], the syllable *nya* of *vāvṛdhenyam* in the third *stotrīyā* is united — vṛdhauha∫3/hūmmā∫2/*nyā*∫2mo∫35hāi.

सत्राच्या नकिष्ट्वा योषत्या च वाशे ॥ २२ ॥

In the Vāśasāman [Ūha Sat 706], the syllable *cyā* of *satrācyā* is united. In the Vāśasāman [Ūha Eka 652], in the second *stotrīyā*, the syllable *ṣṭvā* of *nakiṣṭvā* and in the third *stotrīyā*, the syllable *tyā* of *yoṣatyā* are united. Ūha Sat 706 — sātrācyā ....; Ūha Eka 652 — second *stotrīyā* - nākiṣṭvā; third *stotrīyā* — yō∫23ṣā∫31tyā∫2 .....

संसद्य त्वेदेवादन्त्यात्यान्ह्युश्मस्य मन्ते ॥ २३ ॥ [Ajāta — ह्युश्मस्य]

In the Samantasāman [Ūha Eka 667], in the first *stotrīyā*, the syllable *dya* of *saṁsadyagne*, and in the third *stotrīyā*, the syllable *tve* of *tvedevā*, the syllable *ntyā* of *havīradantyāhutām*, the syllable *tyān* and *hyu* of *tyaṁāvahatānhyuśma* and the syllable *sya* of *syagne* are united — Ūha Eka 667 — dyāgnāi; third *stotrīyā* — tvedevāhavi — radantyāhutām; *tyām āvāhatānhyuśma sya* gnāisākhyā.

त्वमङ्ग ककुभे ॥ २४ ॥

In the Traikakubhasāman [Ūha Prā 204], the syllable *tvam* of *tvamaṅga* is united — *tvā* maṅga .....

व्युषाः कावे ॥ २५ ॥

In the Kāvasāman [Ūha Sat 735], the syllable *vyu* of *vyuṣāḥ*, is united — vyuṣāścandrāmahyā.

महत्स्वा सन्तनिनि ॥ २६ ॥

In the Santanisāman [Ūha Sat 742], the syllable *tsva* of *mahatsvā* is united — māhātsvājiṣūti.

वीरसेन्यः संतनिहद्रियोः ॥ २७ ॥

In the Santanisāman [Ūha Sat 742] and in the Bārhadgirasāman [RG Daśa 42], in the second *stotrīyā*, the syllable *nyaḥ* of *vīrasenyaḥ* is united — (Ūha Sat 742) — āsīhivīrāsenyōsi ....; (RG Daśa 12) — vi/rāsenyōsi.

ओषधीभ्यो ज्ञीये ॥ २८ ॥

In the Yajñāyajñīyasāman [Ūha Prā 810], in the third *stotrīyā*, the syllable *bhyaḥ* of *oṣadhibhyaḥ* is united — śāṁrājannōṣadhā⌈2ībhyā⌋u.

मत्स्य बृहति ॥ २९ ॥

In the Bṛhat sāman [RG Sam 37], the syllable *tsya* of *matsya* is united — matsyapāyitē .....

दधे वार्याणि कमश्वे ॥ ३० ॥

In the Sākamaśvasāman [Ūha Prā 825], in the third *stotrīyā* - the syllable *rya* of *dadhe vāryāṇi* is united — viśvādadhēvāryāṇi.

स्वर्णज्योतिरुत्तरे कमश्वे ॥ ३१ ॥

In the latter Sākamaśvasāman [Ūha Prā 826], in the third *stotrīyā*, the syllable *sva* of *svarnajyoti* is united — svarṇajyōtiragnā⌈2ivā/

स्वशब्द एना श्रुध्ये ॥ ३२ ॥

In the Śrudhyasāman [Ūha Prā 833] based on the *tṛca* beginning with *enā*, the syllable *sva* is united — svādhvaram.

अदर्श्या बृहद्रथन्तरयोः ॥ ३३ ॥

In the Bṛhatsāman [RG Prā 146], and in the Rathantarasāman [RG Daśa 3], the syllable *rśyā* of *adarśyā* is united [RG Prā 146] — $\overset{2ra}{\text{ā}}\overset{ra}{\text{ū}}\text{hōi}$pratyuvadar$\overset{ra}{\text{ś}}y\overset{2}{\text{ā}}$yatā∫$\overset{3}{\text{3}}\overset{2}{\text{ē}}$; [RG Daśa 3] — $\overset{2}{\text{prā}}$tyuvadar$\overset{ra}{\text{ś}}$y$\overset{ra}{\text{ā}}$yat$\overset{1}{\text{ō}}$vā.

वहात्वं श्रुध्ये ॥ ३४ ॥

In the Śrudhyasāman [Ūha Prā 838], the syllable *tvam* of *vahātvam* is united — $\overset{[2]}{\text{vā}}\overset{ra}{\text{h}}\overset{1}{\text{ā}}\text{tv}\overset{2}{\text{ā}}\text{m}\bar{\text{a}}$.

वृष्ण्या वषट्कारणिधने ॥ ३५ ॥

In the Vaṣatkāraṇidhanasāman [Ūha Prā 844], in the third *stotrīyā* the syllable *ṣṇyā* of *vṛṣṇyā* is united — $\overset{[4]}{\text{vṛ}}\text{ṣ}\overset{ra}{\text{ṇ}}\text{y}\overset{m}{\text{ā}}\overset{5}{\text{p}}$aumsi.

काव्यं नाभ्यासे ॥ ३६ ॥

In this *sāman* (also) the syllable *vyam* of *kāvyam* is united, but not in the repetition — first *stotrīyā* - $\overset{[2]}{\text{k}}$āvyamā∫$\overset{1}{\text{3}}$hā$\overset{1}{\text{i}}$tvā∫$\overset{2}{\text{2}}$; not in the repetition - $\overset{[2]}{\text{v}}$iyamm$\overset{1}{\text{ā}}$hā$\overset{2}{\text{ā}}$∫litvā∫23 [Ūha Ūhya *mma*) [M and Ajāta in vivaraṇa — *sūtra* 36 is split up as काव्यम् ॥ and नाभ्यासे ॥]

त्वां वृष्विन्द्रगामश्वमित्येते शब्दास्त्रयो वारे ॥ ३७ ॥ [M & Śiv — त्वां विष्विन्द्र ....]

In the Vāravantīyasāman [Ūha Kṣu 862], in the first *stotrīyā*, the syllable *tvām* and *ṣvi* of tvām vṛṣvindra, and in the third *stotrīyā*, the syllable *śvam* of *gāmaśvam* are united — first *stotrīyā* - $\overset{1ra}{\text{tv}}\overset{ra}{\text{ā}}$mvṛtr$\overset{ra}{\text{e}}$ṣvindra .....; third *stotrīyā* - $\text{g}\overset{2ra}{\text{ā}}\overset{1}{\text{m}}\overset{ra}{\text{ā}}$śvā∫$\overset{5}{\text{234}}$rṁhā$\overset{5}{\text{i}}$.

त्वामि त्वां काष्ठासु प्रतिहारे बृहति ॥ ३८ ॥

In the Bṛhatsāman [RG Daśa 5], the syllable *tvām* of *tvāmiddhi* is united and the syllable *tvām* of *tvāmkāṣṭhāsu* is united in *pratihāra* — $\overset{[2]ra}{\text{tv}}$āmiddhi ....; $\overset{1ra}{\text{tv}}\overset{ra}{\text{ā}}\text{mk}\overset{2}{\text{ā}}\text{ṣṭh}\overset{2}{\text{ā}}$∫34 (in pratihara) — Ūha-Ūhya - (in Upadrava)

त्वां सप्तहे ॥ ३९ ॥

In the Saptahasāman [RG Eka 91], all the three syllable *tvām* appearing in this *sāman* are united — $\overset{[2]ra}{\text{tv}}\overset{1}{\text{ā}}$middhai; $\overset{2ra}{\text{tv}}\overset{1}{\text{ā}}\text{m}$ vṛtrāi; $\overset{2ra}{\text{tv}}\overset{1ra}{\text{ā}}\text{mk}\bar{\text{a}}$ṣṭhā.

ष्विन्द्र बृहत्तरे ॥ ४० ॥

In the Bṛhadrathantarasāman [RG Kṣu 160], in the first *stotrīyā*, the syllable *ṣvi* of *ṣvindra* is united — $\overset{1}{\text{t}}\overset{ra}{\text{ū}}\text{v}\overset{ra}{\text{ā}}\text{m}$vṛtre$\overset{ra}{\text{ṣ}}$vindrasat.

त्वांशब्दौ पूर्वौ ष्विन्द्र च जम्भे ॥ ४१ ॥

In the Vārkajambhādyasāman [RG Kṣu 161], the first two *tvām* syllables are united and the syllable *ṣvi* of *ṣvindra* is also united — $\overset{[2]ra}{\text{tv}}$āmiddhi; $\overset{1ra}{\text{tv}}\overset{ra}{\text{ā}}\text{mvṛtr}\overset{ra}{\text{e}}$; $\overset{[1]}{\text{ṣ}}$vindrasā.

जनित्र्य श्येने ॥ ४२ ॥

In the Śyenasāman [A.G. 130 — RG Daśa 19], the syllable *trya* of *janitrya* is united — (2) 1 jānitryajā∫2ijanāt.

वीर्यैर्दैव्यबृहतोः ॥ ४३ ॥

In the Pañcanidhanavāmadevya [RG Sam 68] and Bṛhat [RG Prā 149] *sāmans*, the syllable *yaiḥ* of *viryaiḥ* is united — RG Sam 68 — second *stotrīyā*- 1rā sākamvṛddhōvīryaissā-sahirmṛdho; [RG Prā 149] — [1]ra sākamvṛddhōvīryaiḥ .....

अत्रैव काम्यं देव्ये ॥ ४४ ॥

In this Vāmadevyasāman also there is the syllable *mya* of *kāmyam* which is united — [1]ra kāmyamvasū.

सख्ये फिग्यं च रथन्तरे ॥ ४५ ॥

In the Rathantarasāman [RG Sat 121], the syllable *khye* of *sakhye* in the first *stotrīyā*- and *gyam* of *phigyam* in the second *stotrīyā*- are united — [RG Sat 121] — (1) ..... [1] ugrasyāsakhyē 2 rā tava .....; (2) .... [2] sāvyā rā manusphigyaṁvā rā.

यामे व्यख्यत् ॥ ४६ ॥

In the Yāmasāman [RG Prā 153], in the second *stotrīyā*, the syllables *vya* and *khya* of *vyakhyat* are united *vyā*/khyanmā∫23.

स्वो वा रथन्तरे । स्वो वा रथन्तरे ॥ ४७ ॥

In the Rathantarasāman [RG Daśa 29], in the third *stotrīyā*, in the *prastāva*, the syllable *svo* of *svovā* is united — *svōvā* [This is *sāmika* illustration and not *ārcika*. Hence the word *vā* is not to be understood in the sense of alternative].

Prapā. VII. Khaṇḍa 2 ends.

VII. 3 Elision — Non elision.

आइः कारस्य भे स्वरे प्रत्यये ग्रहणैर्विसर्गलोपः ॥ १ ॥

There is elision of the *visarga* of *āiḥ* when followed by *stobha* vowel as per mentioned below.

स्थाभिर्यस्ते सुरूपे ॥ २ ॥

In the Surūpādyasāman [Ūha Ahī 563], based on the *tṛca* beginning with *yaste*, there is elision of the *visarga* of *sthābhiḥ* in the third *stotrīyā* — [2]ra supasthā 1ra bhā∫2i/ 1 iyā∫2iyā.

श्पतिरभिद्युम्नतृतीयायां वाचः साम्नि ॥ ३ ॥

In the Vācas sāman [Ūha Ahī 566] based on the *tṛca* beginning with

abhidyumnam, in the third *stotrīyā*, there is elision of *visarga* in the case of *śpatiḥ* 1 — n$\overset{3}{a}\overset{4}{v}$iśpat$\overset{5}{a}$∫6$\overset{5}{e}$/naviśpatā∫6i/e ..... foot note to be added from end of *

भिः स्वासु विशीये ॥ ४ ॥

In the Viśoviśīyasāman [Ūha Ahī 575], in its own *ṛca*, there is elision of *visarga* in the case of *bhiḥ* — first *stotrīyā* - nm$\overset{1}{a}$∫234bhāi; second *stotrīyā* - st$\overset{1}{a}$∫234ibhāi. *stobha* - pratyaya - $\overset{5ra}{e}$hiyā∫6h$\overset{5}{a}$.

शुचिः परिप्रियायां मार्गीयवे ॥ ५ ॥

In the Īnidhana Mārgīyavasāman [Ūha Ahī 776], in the second *stotrīyā*, based on the *ṛc* beginning with *paripriyā*, there is elision of *visarga* in the case of *śuciḥ* - s$\overset{2}{a}\overset{ra}{s}$ūnurm$\overset{ra}{a}\overset{ra}{t}ar\overset{ra}{a}\overset{ra}{ś}$ucā∫3$\overset{2}{e}$. [The gati i.e. *i* is elided when vowel follows.]** [2]

गृविः प्रसोमदायां कण्वतरे ॥ ६ ॥

In the Kaṇvarathantarasāman [Ūha Kṣu 875], in the *ṛca* beginning with *pra somadeva* ..... there is elision of the *visarga* in the case of *jāgṛviḥ* ..... j[2]ā$\overset{3}{g}$ṛvā∫234$\overset{5ra}{a}$ihī.

सुतिः पिबात्वस्याभिनिधने काण्वे ॥ ७ ॥

In the Abhinidhanakāṇva [Ūha Kṣu 932], in the third *stotrīyā* based on the *ṛc* beginning with *pibātvasya*, there is elision of *visarga* in the case of *sutiḥ* — $\overset{3}{i}$y$\overset{1ra}{a}$mās$\overset{2ra}{u}\overset{1}{t}$ai/ $\overset{1}{a}$ihoi. (iyamāsutiḥ).

नृभिर्ददिरिन्द्रोमदायां बार्हद्गिररश्मयोः ॥ ८ ॥

In the Bārhadgira [RG Daśa 12] and Pārthurśma [RG Daśa 13] *sāmans*, in the *ṛca* beginning with *indro madāya*, there is elision of *visarga* in the case of *nṛbhiḥ* and *dadiḥ* - [RG Daśa 12] — first *stotrīyā* - v$\overset{[1]}{ṛ}$trāhā∫2nṛbhāi, second *stotrīyā* - p$\overset{[1]}{a}$rā∫2dad$\overset{1}{a}$i; [RG Daśa 13] —first *stotrīyā*-h$\overset{[1]}{a}$∫2nṛbhāi, second *stotrīyā*-p$\overset{[1]}{a}$rā∫2dad$\overset{1}{a}$i.

वरीः स्वासु रश्मे ॥ ९ ॥

In the Pārthuraśmasāman [RG Ahi 98], based on its own *ṛca*, there is elision of *visarga* in the case of *varīḥ* - dr$\overset{2ra}{o}$ṇ$\overset{1}{a}$sayā∫2v$\overset{1}{a}$rāi.

1* n$\overset{3}{a}\overset{4}{v}$iśpat$\overset{5}{a}$6i/$\overset{5}{e}$. tāi becomes tā∫6ye. Then by Ṛktantra—4.2.9 there is elision of y. So t$\overset{5}{a}$∫6$\overset{5}{e}$.

2**[Vivaraṇa — विस्वरमक्षरं स्वरे स्वरे त्रिमात्रं भवति । [Mātrālakṣaṇa - 1.16] तालव्यमाइ (PS.3.1.1). śucāi; ऊहगाने योनिवत् (PS.8.5.1) When the same *svara*, having karṣaṇa, reaches the state of another *svara*, gets the appellation *visvara*; e.g. O$\overset{1}{}$∫2345i. Here the vowel *O* having *prathamasvara*, has *karṣaṇa* ending in the *mandrasvara*. When the *mandra* and *atisvāra* notes are rendered with the *dvitīya* and *tṛtīya* notes respectively, the *visarga* is elided.]

गिरेर्वृष्णि ॥ १० ॥

In the Vṛṣasāman [RG Prā 137], in the third *stotrīyā* there is elision of *visarga* in the case of *gireḥ* — gā∫3/o/rā∫3oi/vā∫3. [The *gati* is elided due to pause.]

ज्योतिस्तावे प्रत्यु बृहति ॥ ११ ॥

In the Bṛhatsāman [RG Prā 146] based on the *ṭṛca* beginning with *pratyu*, in the *prastāva* of the second *stotrīyā*, there is elision of *visarga* in the case of *jyotiḥ* — auhoijyotā∫3ē. [There is the elision of *gati* i.e. *i* being followed by vowel.]

सोमस्पतिर्हे प्रत्यये सहस्रधारायां त्वाष्ट्रीसाम्नोः ॥ १२ ॥

In the two Tvāṣṭrīsāmans, namely, Svāratvāṣṭrīsāman [Ūha Ahī 593] and Dvirabhyāsatvāṣṭrīsāman [Ūha Ahī 594], in the third *stotrīyā* based on the *ṛc* beginning with *sahasradhāra*, the *visarga* in the case of *somaspatiḥ* is elided, being followed by *ha* — (Ūha Ahī 593) — sōmaspatā∫3ihāi; (Ūha Ahī 594) — sōmāḥ/pātā∫3i/hā∫3hāi.

स्वरप्रथमे च ॥ १३ ॥

And in the Prathamasvarasāman [RG Sam 46], in the third *stotrīyā* also, there is elision of *visarga* in the case of *somaspatiḥ* — sōmaspatāi/hāu.

अरिष्टे चानादौ ॥ १४ ॥

In the Ariṣṭasāman [RG Kṣu 200], also, there is the elision of *visarga* in the case of *somaspatiḥ* in the third *stotrīyā* - sōmāḥ/pātā∫2i — not at the beginning.

[M. and Ajāta — *explain - anādau* as in the context of repetition excluding the beginning (*ādivarjite abhyāsaviṣaye*). What is meant is this - *tīrāyāiṇām* is what is obtained and the consonant *ta* is to be dropped. When it is dropped, there is the repetition of *i* which has the consonant at the beginning excluded. Just as in the case of *rājannarati* there is the elision in the context of repetition and we have *rājānaratāiḥ*.]*

अद्रिरभ्यासे प्रत्ययेऽक्रायां वैश्वज्योतिषवात्सप्रार्केषु ॥ १५ ॥

In the Uttara Vaiśvajyotiṣa [Ūha Kṣu 917], Ādya Vātsapra [Ūha Kṣu 918] and Dīrghatamasaḥ arkaḥ [RG Kṣu 203], *sāmans* based on the *ṭṛca* beginning with *akrān*, there is the elision of *visarga* in the case of *adriḥ* when followed by repetition — (Ūha Kṣu 917) — nōādrāi/nōā∫5drāu (अभ्यासे प्रत्यये); (Ūha Kṣu 918) .... ādrā∫2i/ādrā∫2iḥ; (RG Kṣu 203) — ādrā ādrāi/ādrāiḥ.

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* M. and Ajāta [अनादौ] आदिवर्जिते अभ्यासविषये । किमुक्तं भवति । पतीरयाइणामिति प्राप्ते आद्यस्य तकारस्य लोपः तस्मिन्लुप्तौ आदिवर्जित इकाराभ्यास इति अनादिरभ्यासः । यथेनोराजायां राजन्नरतीत्यस्मिन् शब्दे अभ्यासविषये नकारलोपः । राजानरताइः ॥ (PU. Arc Sūkta - 79 — सोमस्पतौ रयीणाम्) [Ūha Ahī 594 — सोमः पताऽइइ । हाऽइ हाइः रयाइणाऽइइ४म् ।]

नकिर्नकिष्ट्वद्रथायां स्वशब्दे प्रत्यये गौरीवितासितयोः ॥ १६ ॥

In the Gaurīvita [Ūha Kṣu 892] and Āsitādya [Ūha Kṣu 886] sāmans, in the second *stotrīyā* based on the *ṛc*, beginning with *nakiṣṭvat*, there is elision of *visarga* in the case of *nakiḥ* when followed by *sva* — [Ūha Kṣu 892] — nākisuvā∫3123/ [न किः स्वश्वः]; (Ūha Kṣu 886) — nā[(1)]kā∫2isu[1]vāḥ∫2/śva[1]o[2]vā.

Prapā. VII. Khaṇḍa 3 ends.

VII. 4 Khaṇḍa begins —

उःकारस्य औहोवायां प्रत्यये ग्रहणैर्विसर्गलोपः ॥ १ ॥

In the case of *uḥ*, there is the elision of *visarga* when followed by the *stobha*, *auhovā*, in the sāmans mentioned ahead.

पृथुः सांवर्ते ॥ २ ॥

In the Sāṁvartasāman [Ūha Daśa 172], there is the elision of *visarga* in the case of *pṛthuḥ* — pā[(1)]∫2rthū∫234a[5ra]ū[ra]hovā.

क्रतुः परीताध्यास्यायामायास्ये ॥ ३ ॥

In the Triṇidhana Āyāsyasāman [Ūha Sam 47], in the *adhyāsyā* of *parito*, i.e. in the third *ṛc* of the *tṛca* beginning with *parisvānaḥ*, the *visarga* in the case of *kratuḥ* is elided — kra[1]tū[2]∫34.

त्रीणित्रितायां वार्शे ॥ ४ ॥

In the Vārśasāman [Ūha Ahī 640], in the *stotrīyā* based on the *ṛc* beginning with *trīṇitritā*, there is elision of the *visarga* in the case of *kratuḥ* — kra[(1)]∫2tū∫234a[5ra]ū[ra]hovā.

परिप्रियायां च मार्गीयवे ॥ ५ ॥

And in the Īnidhana Mārgīyavasāman [Ūha Sat 776] also in the *stotrīyā* based on the *ṛc* beginning with *paripriyā*, there is the elision of *visarga* in the case of *kratuḥ* — kra[(1)]∫2tū∫234a[5ra]ū[ra]hovā.

क्रमुरिन्द्रक्रतुमित्यत्र ष्टम्भश्यैतनित्रेषु ॥ ६ ॥

In the *sāmans* Mahāvaiṣṭhambha [Ūha Sam 339], Śyaita [Ūha Sam 341], and Janitrādya [Ūha Sam 365], in the *pragātha* beginning with *indrakratum*, there is the elision of *visarga* in the case of *kramuḥ* in the second *stotrīyā*- [Uha Sam 339]— kra[(1)]∫2mū∫234a[5ra]ū[ra]hovā; [Ūha Sam. 341] — kra[(1)]∫2mū∫234a[5ra]ū[ra]hovā; [Ūha Sam. 365] — kra[(1)]∫2mū∫234a[5ra]ū[ra]hovā.

इन्दुर्धर्त्तायां वासिष्ठे ॥ ७ ॥

In the Vāsiṣṭhasāman [Ūha Kṣu 925], based on the *tṛca* beginning with *dhartā*, there is elision of *visarga* in the case of *induḥ* in the second *stotrīyā* — i[3]ndū[2]∫34a[5ra]ū[4ra]hova[5].

रहस्ये च योधा बृहति ॥ ८ ॥

In the Bṛhatsāman [RG Kṣu 157], having the first *stotrīyā* with *yodhārakayā*, in the Rahasya, there is elision of *visarga* in the case of *induḥ* in the second *stotrīyā* indū∫34aūhovā.

वाजयुः सदोवनायामन्तरिक्षे ॥ ९ ॥

In the Antarikṣasāman [RG Ahī 115], in the second *stotrīyā*, beginning with the part of the *ṛc*, beginning with *sadovaneṣu*, there is the elision of *visarga* in the case of *vājayuḥ* — jā∫2yū∫234aūhōvā.

सजूरग्ने बृहति ॥ १० ॥

In the Bṛhatsāman [RG Prā 148], based on the *pragātha* beginning with *agne* there is elision of *visarga* in the case of *sajūḥ*, in the third *stotrīyā*- sajū∫34/aūhovā.

विसर्जनीयाकारौ ॥ ११ ॥

Hence forth the *visarga* and the vowel *a* are elided in the illustrations mentioned ahead.

जीराः सैन्धुक्षिते ॥ १२ ॥

In the Saindhukṣitasāman [Ūha Daśa 177], the *visarga* and *a* are elided in the case of *jīrāḥ* — jīrājō∫234hāi. (Jirāḥ/ajira ....)

निकामा वितशृङ्गयोः ॥ १३ ॥

In the sāmans Gaurīvita [Ūha Daśa 214] and Gauśṛṅga [Ūha Kṣu 919], there is the elision of the *visarga* and *a* in the case of *nikāmāḥ* — (Ūha Daśa 214)— nikāmā∫5 dhvaryā/ (निकामाः । अध्वर्यव: ।); [Ūha Kṣu 919] — nikāmā∫2dhvaryā∫2.

ज्याकाः प्रोषु वत्सासु ॥ १४ ॥

In the *sāman* Nityavatsās [RG Kṣu 170], based on the *ṛca* beginning with *proṣu*, there is the elision of the *visarga* and *a*, in the case of *jyākāḥ*, in the third *stotrīyā*— jyākādhidhā∫23hō [ज्याकाः । अधि ।]

अःकारः ॥ १५ ॥

Hence forth follow the illustrations, in which *a* and *visarga* are elided.

गोमन्नः श्रुध्ये ॥ १६ ॥

In the Śrudhyasāman [Ūha Eka 468], there is the elision of *a* and *visarga* in the case of *gomanna** — gōmannā∫2indō.

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* नः = न्+इ = नि; by *āibhāva ni* is changed to *nāi* by PS 3.1.1. So we have gomannāindo.

समुद्रः प्रथमस्वर इमाउत्वायां श्यैतनौधसयोः ॥ १७ ॥

In the *sāmans* Śyaita [Ūha Eka 464] and Naudhasa [Ūha Sat 704] based on the *pragātha* beginning with *imāutvā*, the word *samudraḥ* having *prathamasvara* has elision of *aḥ*, in the second *stotrīyā* — Ūha Eka 464 — samudrāivā∫3pā. [समुद्रः इव; समुद्र+इवः = समुद्रिव; आइभाव - समुद्राइवाऽ३पा] Ūha Sat. 704 — drāivāpo∫234vā. [द्रः+इ = द्रिः द्राइ]

स्वःशब्दः पूर्वः पूर्वे यौक्ते ॥ १८ ॥

In the Pūrvayauktasāman [Ūha Daśa 39] (Yauktāśvādyam), the first *svaḥ* word in the repetition, has the elision of *visarga* in the second *stotrīyā* — sūvā∫23. [सुवाऽ२३ । सुवाऽ२ द्धिऽ२३४ शोम्].

स्वःशब्दश्चैवातिहारप्राप्तो लोपः क्रियते ॥ १९ ॥

By the sūtra [PS. 7.8.30], *svaḥ sarvatra*, there is the elision of the *visarga* of *svaḥ* when *atihāra** is there in which *stobha* intervenes.

सिष्ठत्रैशोकयोश्च ॥ २० ॥

In the *sāmans* Vāsiṣṭha [Ūha Kṣu 925], in the second *stotrīyā*, and in Traiśoka [Ūha Daśa 73], in the third *stotrīyā*, there is the elision of *visarga* in the case of *svaḥ* when atihāra is there [Ūha Kṣu 925] — sūvā∫234auhovā; [Ūha Daśa 73] — sāuhoi/vāuhoi. [Here, as the treatment of the elision of *visarga* is stated, the mention of the three *sāmans* Vāsiṣṭha etc. is made as they have *atihāra*.]

यौक्ते चोत्तरे ॥ २१ ॥

In the *sāman* Yauktāśvottara [Ūha Sam 44], in the second *stotrīyā* there is the elision in the case of *svaḥ* — sūvā∫3 — [There is no *atihāra*].

ण्योर्मरायेऽभ्यासे प्रत्यये ॥ २२ ॥

In the Marāyasāman [Ūha Kṣu 900], there is the elision of *visarga* in the case of *araṇyoḥ*, when repetition follows — bhiraraṇyō/ṇyō/ṇyoḥ.

विसर्जनीयस्य चालोपमेके विरामे ॥ २३ ॥

Some *ācāryas*, consider non-elision of *visarga* in regard to *virāma* (i.e. pause) in the case of *ṇyoḥ* — [ṇyoḥ/ṇyoḥ/ṇyoḥ]. But in the option of the *sūtrakāra*, the elision is there].

Prapā. VII Khaṇḍa 4 ends.

VII 5 begins —

तकारलोपः ॥ १ ॥

The elision of *ta*

*In the *atihāra*, *anusvāra*, *sparśa* and *repha* are joined wih the *ṛic*—syllable, crossing the stobha.

उच्छब्दः पार्थुरश्मे यदुदीरायाम् ॥ २ ॥

In the Pārthuraśmasāman [RG Daśa 13], in the third *stotrīyā* based on the *ṛc* beginning with *yadudīrata*, the word *ut* has the elision of *t* — eyādū/o∫234vā/ īráta ....

इलान्दे च वर्चे प्रत्यये ॥ ३ ॥

And in the Ilāndasāman [RG Sam 70] also, when followed by *varca* — [RG Sam 70] — first *stotrīyā* — nāvárcāū/várcāū∫3/várcāu/várcāu/ [varcāut] — in the repetition there is the elision of *t* (अनून वर्चा । उत् । इयर्षि).

परिमर्द्धिषत्स्वासु हारायणे ॥ ४ ॥

In the Hārayaṇasāman, based on its own *ṛcā* [Ūha Eka 432], in the third *stotrīyā*, there is elision of *t* in *parimardhiṣat-dhiṣā*∫3hāi.

दृढाचित्स्वासु वीङ्केऽभ्यासे प्रत्यये ॥ ५ ॥

In the Vīṅkasāman [Ūha Daśa 139], based on its own *ṛcā*, there is the elision of *t* in *dṛḍhācit*, when followed by repetition, in the third *stotrīyā - cāicā*∫2it. [cit followed by cā∫2it.]

वोवित्स न इन्द्रायां सौमित्रे ॥ ६ ॥

In the Saumitrasāman [Ūha Sat 795], in the second *stotrīyā*, based on the *ṛc* beginning with *sa na indrāya*, *t* is elided in the case of *vovit* — vova∫2o∫23. (आङ्-भाव:* ॥ सन्धौ गतिलोप:)

इन्द्रो मदायामिच्छब्दः पार्थुरश्मे ॥ ७ ॥

In the Pārthuraśmasāman [RG Daśa 13], in the *stotrīyā* based on the *ṛc* beginning with *indro madāya* there is elision of *t* in the case of *it* — etāmī/o∫234vā/ (tamit).

इद् द्विहिंकार-ज्ञीययोस्त्वमिन्द्रपरित्ययोः ॥ ८ ॥ [M — इद् dropped]

In the Dvihiṁkāravāmadevyasāman [Ūha Ahī 639], in the *stotrīyā* based on the *ṛc* beginning with *tvamindra*, and in the Yajñāyajñīyasāman [Ūha Ahī 661], in the *stotrīyā* based on the *ṛc* beginning with *parityam*, there is elision of *t* in the case of *it* — [Ūha Ahi- 639] — tīnaāikaāūhoo∫3 ; (अप्रतीनि एक: इत्); Ūha Ahī 661 — viśvā∫23ā (viśvām *it*) — Ūha Ūhya — यो देवान्विश्वां इत् ....] [Ūha-Ūhya-viśvāṁ∫23ā.] [Nānā — there is the elision of *it* (in 639)]

पुद्वैश्वामित्रे प्रसुन्वानद्वितीयायाम् ॥ ९ ॥

In the Vaiśvāmitrasāman based on the *ṛcā* beginning with *prasunvānāya* [Ūha Sat 757], in the second *stotrīyā*, there is elision of *t* in the case of the word *put* — bhūjāinā∫234pū trā∫3 — [भुजेन । पुत् । त्र: । ओण्यो: ।]

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*There is *āibhāva*, i.e. *vi* becomes *vāi*; when there is *sandhi* there is elision of *gati* — i.e. *i*.

तवेत्प्रत्यु बृहति ॥ १० ॥

In the Bṛhatsāman [RG Prā 146], based on the *pragātha* beginning with *pratyu*, there is elision of *t* in the case of *tavet* — *tāvē*∫34/aūhōvā.

मकारलोपः ॥ ११ ॥

The elision of *ma* [is stated in the following.]

उत्सन्नकं दैर्घेऽभ्यभिहीत्यत्र ॥ १२ ॥

In the Dairghaśravasasāman [Ūha Eka 401], in the second *stotrīyā* based on the *ṛc* beginning with *abhyabhihi*, there is elision of *m* in the case of *utsannakam* — tātā∫2rdithōtsannā∫2kā/ō∫3hā. [नकम्]

मां सूर्यमायास्ये साप्तमिके तवायाम् ॥ १३ ॥

In the Sāptamika Āyāsyasāman [Ūha Ahī 650], (Divinidhana Āyāsya), in the *tṛca* beginning with *tavāham*, in the first *stotrīyā*, and third *stotrīyā*, there is elision of *m* in the case of *mām* and *sūryam* respectively — first *stotrīyā* - taimā∫3ā [*mām*] and third *stotrīyā* - rāyā∫3ā/aū∫3hō∫3 [*sūryam*]. [Sāptamika means employed on the 7th day of kakubdaśarātra. (साप्तमिके ककुद्वशरात्रस्य सप्तमेऽहनि भवे)]

मनीषां क्षौद्रेषु सहोदैर्घमरायराजर्षभेषु ॥ १४ ॥

In the *sāmans* Sahodairghatamasa [Ūha Kṣu 871], Marāya [Ūha Kṣu 873] and Vairāja-ṛṣabha [RG Kṣu 168] of the Kṣudra parvan, there is elision of *m* in the case of *manīṣām* — Ūha Kṣu 871 — nīṣā∫2; Ūha Kṣu 873 — mānīṣā/ṣā/ṣā; RG Kṣu 168— tōmānīṣā.

स्रसामैटतेऽभ्यासे प्रत्यये ॥ १५ ॥

In the Aiṭatasāman [Ūha Ahī 544], there is the elision of *m* in the case of *srasām*, when repetition is there - srāsā∫3/srā∫2sā∫234aūhōvā/ [srāsā - Ūha Ūhya] [*sahasrasām*].

स ईं त्रिकबृहति ॥ १६ ॥

In the Trikabṛhatsāman [RG Prā 149], (i.e. Bṛhat based on the *tṛca* beginning with *trikadrukeṣu*), there is elision of *m* in the case of *saim* — sāī∫34.

पप्रीं यज्ञाबृहति ॥ १७ ॥

In the Bṛhatsāman based on the *tṛca* beginning with *yajñā* [RG Kṣu 114], there is elision of *m* in the case of *paprīm* — pāprī∫34.

उकारलोपः ॥ १८ ॥

The elision of *u* (is now spoken of).

उपद्गयं सूर्यायामैटते ॥ १९ ॥

In the Aiṭatasāman [Ūha Ahī 554], in the second *stotrīyā* based on the *ṛc*

beginning with *ayam sūrya iva*, there is the elision of *u* in the case of *upadṛk* — (ayam sūrya ivopadṛk) — [2]sūryai/vā∫3/[1]a∫2[3]ivā∫234[5ra][4]uḤovā/pā∫234d[5]ṛk.

उत विष्णोश्च जनितायां श्यावाश्वे ॥ २० ॥

In the Triṣṭupsyāvaśvasāman [Ūha Kṣu 905], based on the *tṛca* beginning with *somaḥ pavate janitā*, there is elision of *u* in the case of *utaviṣṇoḥ* — sy[1]ā[2]j[1]anitā23/tō[4]v[5]ā/vā∫[4]5 — iṣṇo∫6[5]hāi. [*Janitaūta*]. (elision of Ya.) —

यकारः परिष्टोभन्त्येत्यस्मिंश्छन्दे दविज्ञीये ॥ २१ ॥ [Śiv and Simon] (Sharma .... श्च)

In the Yajñāyajñīyasāman [Ūha Prā 811], based on the *tṛca* beginning with *davidyutatyā*, there is the elision of *ya* in the case of *pariṣṭobhantyā*—pā[2]∫3r[1]āiṣṭō[2]∫3bhā[2]/tā[1]∫23[2]ā/ [tyā]. [Dīpa-tyā-viśleṣatiyā-elision of y] (elision of *vā*) —

वाशब्दः सफे प्रियंदेवायां प्रथमतृतीययोर्विकल्पयोः ॥ २२ ॥

In the Saphasāman [Ūha Eka 467], in the third *stotrīyā*, based on the *ṛc* portion beginning with *priyandevāya* there is elision of *vā* in the first alternative—t[1]ājātō[2]∫3v[4]ā∫3i/ and in the third alternative — [2]ā[1]jātō[2]∫3v[4]ā∫3i/vā[2]∫3234rdhā[5]i. [ऋतजातो विवावृधे] (elision of *a*) —

अकारः सनेमित्वायामदेवं श्रुध्यत्रैतष्कलेषु ॥ २३ ॥

In the *sāmans* Śrudhya [Ūha Eka 468], Traita [Ūha Ahī 654] and Pauṣkala [Ūha Sat 705], in the third *stotrīyā* based on the *ṛc* beginning with *sanemitvā*, the vowel *a* of *adevam* is elided — (Ūha Eka 468) — [2ra]ā[ra]dēvamkām; (elision of *a* and earlier vowel *ā* is joined) — (Ūha Ahī 654) — ādevamkañcidatṛiṇām; (Ūha Sat 705) — [1ra][ra][2][1]ādēvākām. [ā/adevam.]

अघायोर्वरि प्रथमे ॥ २४ ॥

In the Pūrva Vāravantīyasāman [Ūha Kṣu 904], based on its own *tṛca*, in the third *stotrīyā*, vowel *a* of *aghāyaḥ* is elided — [2ra][ra]ghāyōḥ[2ra][1][2][1]pāhiśādām.

अन्धसः क्षुल्लकान्धीगवयोः ॥ २५ ॥

In the *sāmans* Kṣullaka-kāleya [Ūha Ahī 638] and Āndhāgava [Ūha Daśa 12], there is the elision of *a* of *andhasaḥ*— (Ūha Ahī 638) — [2]vō∫1ndhāsāḥ; (Ūha Daśa 12) — [2]vō∫1ndhāsāḥ

वृद्धादक्षरद्वैदन्वते प्रथमे ॥ २६ ॥

In the *sāman* Prathama-Vaidanvata [Ūha Daśa 109], there is elision of *a* of *akṣarat* after the *vṛddha* syllable — [1ra]śōmo∫23/kṣārāt/

अद्वयुः सिमासु ॥ २७ ॥

In the Simās, [A.G. 291] in the third *stotrīyā*, there is elision of *a* in the case of *advayuḥ* — [2][1ra]śuśēvo∫2dvayūḥ (सुशेवो अद्वयुः)

अक्षरन्नब्रुवंस्त्वाष्ट्र्याद्ये ॥ २८ ॥ [Ajāta & Simon — स्त्वाष्ट्राद्ये ॥]

In the Tvāṣṭrīsāman [Ūha Daśa 64], there is the elision of *a* in the case of *akṣran* in the first *stotrīyā* and in the case of *abruvan* in the second *stotrīyā* — first *stotrīyā* - ē∫3/kṣā$^{2}_{3}$rannā^{2}; second *stotrīyā* - ^{2}e∫3/brū$^{2}_{3}$vannā^{2}. [Simon-tvāṣṭryādye]

अग्नये ज्ञीये ॥ २९ ॥

In the Yajñāyajñīyasāman [Ūha Daśa 14], based on its own *ṛca*, there is the elision of *a* in the case of *agnaye* — jñā^{4}∫3vō^{2}∫3-gnā$^{4}_{5}$yāi. (elision of *ā*) —

आकारस्तन्त्वाविप्रायामिहवद्वामे ॥ ३० ॥

In the Ihavadvāmadevyasāman [Ūha Kṣu 908], in the *stotrīyā* based on the *ṛc* beginning with *tantvāvipra.*, there is elision of *ā* in the case of *āyavaḥ* — sa$_{1}$ntvā^{ra}mṛjantā∫2i/ihā$^{1}_{2}$∫3// — yā^{1}∫234vō^{5}∫6hāi. (सन्त्वामृजन्त्यायवः) (elision of *i*) —

इकारः प्रसोमाश्चे ॥ ३१ ॥

In the Āśvasāman [Ūha Sam 234], based on the *ṛca* beginning with *prasomāsaḥ*, there is elision of *i* in the case of *iva* in the first *stotrīyā* — ṣā^{na}∫32 uvā∫3/vā∫2345/

(वनाति महिषी इव।)

व्यञ्जनमपराङ्गं विरामे लुप्यते ॥ ३२ ॥ [अपराङ्गं पूर्वाङ्गम्-]

(cf. ना. शिक्षा - II.2.13-15)

The consonant* which forms part of the earlier vowel is elided when there is

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* These consonants are - *anusvāra, repha, svarbhakti, kramaja* and *sparśa.* These are elided when followed by *sparśa.* In the case of *kramaja* there is twice occurence of *ka, kha* etc. Svarabhakti occurs in the *sandhi* of two words. These are *antahpadika* i.e. in the word itself.

Cf. Nāradīyāśikṣā - II.2.13-15.

Pūrvāṅga and *parāṅga* — When the conjunction is separated, the consonant, which stands separated from the latter word is the part belonging to the former word; i.e. the *pūrvāṅga* and the consonant which begins the latter word is *parāṅga.*

Svarabhakti — The splitting up of two conjunct consonants with a vowel inserted in between — e.g. *svarṇa = suvarṇa.* Kramaja — There is repetition of the consonant, in it, that begins the conjunction, occurring after a vowel.

M. There is another reading also in the case of *aparāṅgam* अपराङ्गममपराङ्गम्. The *ekaśeṣa* is resorted to in अपराङ्गम् परस्य अक्षरस्य अनङ्गम्, अपरस्य विधेः (अक्षरस्य) अङ्गं व्यञ्जनं लुप्यते। In the illustration 'प्रतुद्रव' the parvan ends in *u.* The consonant, which has repetition, remaining at the end of the parvan is elided. *That d* is the part of the latter syllable.

pause — e.g. elision of *anusvāra* — Vāmadevyasāman [Ūha Daśa 5] — *mā/hiṣṭho/* (मःहिष्ठो); elision of *repha* — Saubharasāman [Ūha Daśa 16] — tvāmidhyavitā∫2rāṁvāvā/∫23ho/ (त्वामिध्यवितारं ववृ)

[वृद्धम् ऋवर्णम् इति आर्भवः । P.S. VI. 6.1]

Svarabhakti — Yaudhājayasāman [Ūha Daśa 3] — nāā∫345/ṣā∫234si (अर्षसि); *kramaja* — Auśana [Ūha Daśa 4] — drāvāparikośām. [अत्र द्रशब्दे - पूर्वदकारस्य लोपः — in this, in the case of *dra*, the former syllable *da* is elided. (प्रोतू ॥ द्रवा । द द). Yadvāhisthīyottara [Ūha Daśa 200] — hāryatāmharim (हर्यतंहरिम्) — two *yakāras* in *rya* are there (य य). The Kramajay is elided. A sparśa — Naudhasa - [Ūha Daśa 6] — kṣū∫23mā/ (elision of *m* क्षुमन्तम्)

अभ्यासे च ॥ ३३ ॥

When the repetition follows there is the elision of the *pūrvāṅga*, that is *antaḥpadika* — Dīrghatamasaḥ arkaḥ [RG Eka 80] — in the third *stotrīyā* — syāsomāpavamānau/ There is elision of *r* due to pause — miṇā miṇā/miṇā/ (पवमान ऊर्मिणा)

नोर्मयार्णसार्जुनऋभ्वसे एवामृता चार्के ॥ ३४ ॥

Not in the case of *ūrmayā, arṇasā, arjuna, ṛbhvase* and *evāmṛtā* in the Dīrghatamasaḥ Arkaḥ — [RG Ahī 119] — maryā *r* mayāḥ; Pauruhanman [Ūha Sat 601], in the first *stotrīyā* - pyeārṇā∫35a∫2ṇāsā∫2, second *stotrīyā* - *r* junoā∫3/ junoā∫3; Śaikhaṇḍina [Ūha Kṣu 906] — third *stotrīyā* - bhvāsārbhvāsāḥ; Dīrghatamasaḥ arkaḥ [RG Ahī 104] — second *stotrīyā* - tāyārtāyā (एवामृताय).

आन्कारोऽनुनासिको वृद्धः सर्वत्र ॥ ३५ ॥

The syllable *ān* which is nasal becomes *vṛddha* everywhere — e.g. Pauruhanmana [Ūha Ahī 647] — in the first *stotrīyā* - tāntāmā∫234ihāi// ; Dvaigata - [Ūha Ahī 648] — utāṁ∫2ihā∫2345i; [*raṅga* in *ratitām*]. Yaudhājaya [Ūha Eka 516] — tāṃā∫234ihāi; Gauṅgava - [Ūha Ahī 649] — tāṃ∫3/; Rathantara [RG Sam 60] — taṃā∫234ihā; Bṛhat [RG Kṣu 194] — taṃā∫234i.

[परिधीः रतिताम्-आम्- [ना.शि.II. 4.8,9] रङ्गीभवति।] (Raṅga is soft & has the duration of two mātrās; e.g. *dadhanvā* ः)

अरेववैखानस-सन्तनिषु ॥ ३६ ॥

Not in the *sāmans* Revahis [RG Sam 63], Vaikhānasa [Ūha Ahī 550] and Santani [Ūha Sat 743] — (RG Sam 63) — tvāvān/ihā (पदगीतः न रङ्गः); (Ūha Ahī 550) — third *stotrīyā* - kalaśān; (Ūha Sat 743) — asmānhāu.

Prapā. VII. Khaṇḍa 5 ends.

Khaṇḍa 6 begins

आउवा व्यवहितमाउ भवति सर्वं पदान्त्यं च व्यञ्जनं लुप्यते ॥ १ ॥

The *ārcika* intervened by the *stobha āuvā* gets its final svara as *āu* and the final consonant of the word is elided.

शातांइउवा । भवा । सियो ∫२३४वा ।; उग्रा ∫३२उवा शर्म । महो ∫२३४वा ।,
यूजा ∫३उवा । वाजेषुचो ∫२३४वा ।, मधा ∫३∫२३ उवा ∫२३ ॥ २ ॥

In the Svārasauparṇa [Ūha Eka 382], in the third *stotrīyā*, there is the intervening of *āuvā* in the case of *ārcika śatam*. Its final vowel *a* becomes *āu*. The final syllable *m* of the word is elided. Then there is *gati* elision (elision of *ū*). Thus the illustration śā[1]tā[2]∫3uvā[2] is formed — (शतं भवास्यूतये). Svārasauparṇa [Ūha Eka 384] — in the first *stotrīyā*-ū[1]grā[2]∫3uvā; (उग्रं शर्म), third *stotrīyā*-yū[1]jā[2]∫3uvā (भुजं वाजेषु); Kaṇvarathantara [Ūha Kṣu 875] — first *stotrīyā*-mā[2]dhā∫31uvā∫23. In this case, the vowel *u* of *madhu* becomes *āu* etc. (अच्छा कोशं मधुश्चुतम्) [M — शत्+आउवा; शत्+आउ+म् = शाता ∫३उवा]

एवं जातीयानि ॥ ३ ॥

The other illustrations of this type (should be found out). (M and Śiv take it in the above *sūtra*).

अनाउभावो भृग कण्वतरे ॥ ४ ॥

In the Kaṇvarathantarasāman [Ūha Kṣu 876], there is no state of becoming *āu* in the case of *bhṛgavaḥ*-nā[2]bhṛ[1]∫3āuvā∫23. [M and Śiv make two *sūtra*; अनाउभावः and भृगकण्वतरे]

रेतः श्येने ॥ ५ ॥

In the Śyenasāman [Ūha Kṣu 907], there is no state of becoming *āu* in the case of *retaḥ* — ṇyāvidre[2ra]to∫3[1]āuvā∫23/dhā[2ra][3][2]iyā/(रेतोधा)

सुप्रनः संतनिनि ॥ ६ ॥

In the Santanisāman [Ūha Sat 742], there is no state of becoming *āu* in the case of *supranaḥ* — jāiṣupra[2]no∫3[1]āuvā∫23/. (वाजेषु प्र नो)

अशिश्रयुः प्रवद्भार्गवे ॥ ७ ॥

In the Pravadbhārgavasāman [Ūha Daśa 927], there is no state of becoming *āu* in the case of *aśiśrayuḥ*, in the second *stotrīyā* — [1]ā[2]∫2śiśrayū[2]∫3rā[1]u/

ओष्ठ्यश्चान्तः पदिको नाउ भवति ॥ ८ ॥

The labial vowels (i.e. *u*, *o* and *au* in the midst of a word do not become *āu* in all *sāmans*.

यथा मान्दीमा ∫२३४दा/यतो ∫३ आउवा ∫२३/ श्रीणन्तो गोभिरू ∫३
आउवा ∫२३ ॥ ९ ॥

e.g. in the *sāman* Agnestriṇidhana [Ūha Daśa 88], in the third *stotrīyā* -

mā̃ndīmā̃ ∫234dā̃/yā̃to∫3ā̃uvā∫23. [The labial *o* in *yato* does not become *āu*] Agnestriṇidhana [Ūha Ahī 607] — Śriṇantōgobhirū∫3ā̃uvā∫23; (The labial *u* in *ru* does not becom *āu*).

मरुच्च ॥ १० ॥

And in the case of *marut* also — Santani [Ūha Sat 684] — in second *stotrīyā* - cā̃ndrōmā̃rū∫3ā̃uvā∫23 [हरिश्चन्द्रो मरुद्गण: । ŪĀ. 1311. Though the word *marut* ends in *t*, there is no becoming *āu*, for in the *marut*, *u* is in the midst of the word.]

न योनिं सोमसाम्नि सीदञ्छ्येना ∫२३:/हाइ/नायाउवा/नाइमा उवा ∫३ ॥ ११ ॥

[M reads the sūtra as — न योनिं and covers the illustration in his commentary];

In the Adhyardhedasomasāman [Ūha Sam 370], in the third *stotrīyā*, there is the state of *āu* in the case of *nayonim*—nā̃yā̃uvā/ (sīdañcchyēnā∫23ḥ); nāimā̃uvā∫3. [*o* in *yo* of *nayo* gets the state of being *āu*.].

सुनोत सौपर्णे ॥ १२ ॥

In the Vilamba sauparṇasāman [Ūha Daśa 146], there is the state of becoming *āu* in the case of *sunota/madhumatiamam/* in the third *stotrīyā* — sū̃nā̃∫3uvā̃∫3 [*au* of *o* of *suno*]

ऊर्मिणा वाम्रमैधातिथयो: ॥ १३ ॥

In the Vāmrasāman [Ūha Sam 278], and the Maidhātithasāman [Ūha Sam 368], there is the state of becoming *āu* on the case of *pavamānaūrmiṇā*, in the second *stotrīyā* - Ūha Sam 278 — nā̃ā̃u∫3; *āu* in place of *u* of ūrmiṇā; Ūha Sam 368— nā̃ā̃uvā - *au* in place of *u* of *ūrmiṇā*.

वर्ण-सदस्यव-प्रवद्-उद्वत्-सामराजेषु स्पर्शानामलोपो यथा द्युम्नानि । मानू∫२/ षाणा ∫३ माउ/ सहस्रिणा ∫३ माउ। घाजि ह्विया ∫३ माउ वन्मधुमात्। सू∫२ वीरिया ∫३ माउ।, तिरेभा ∫३ नाउ । घृतावसाना ∫३ पारिया ∫३ सी ∫३ निर्णि जा ∫३ माउ । श्येनयोनी ∫३ म्धा। तवा ∫३ न्ता ∫३ म् । आसदा ∫३ दाउ ॥ १४ ॥ [M. has the *sūtra* upto सामराजेषु rest as व्याख्या]

There is no elision of *sparśa* syllables in the *sāmans* - Śākvaravarṇa [Ūha Eka 385], [Ūha Eka 393], Trāṣadasyava [Ūha Eka 488], Pravadbhārgava [Ūha Daśa 127], Udvadbhārgava [Ūha Kṣu 913] and Mahāsāmarāja [Ūha Daśa 188] — e.g. (Ūha Eka 385) — third *stotrīyā* - dyumnānī/mānū∫2/ṣā̃ṇā̃∫3mā̃uvā∫23, — no elision of *m* [मानुषाणाम्] (Ūha Eka 393) — sahasriṇā̃∫3mā̃uvā∫23 [सहस्रिणाम्]; (Ūha Eka 488) — first *stotrīyā* - ghājihviyā̃∫3*mā̃u*; (दीर्घजिह्वम्) (Ūha Daśa 127) — third

stotrīyā - vānmadhumat/sū ∫2 vīriyā ∫māu; (सुवीर्यम्). (Ūha Kṣu 913) — first *stotrīyā* - tī ∫3 rebhā ∫3 nāu (अत्येति रेभन्). (Ūha Daśa 188) — third *stotrīyā* - nirṇijā ∫3 māu ..... (निर्णिजम्) (घृतावसान ∫३: पा/रियां ∫३सी ∫३ / nirṇijā) (Ūha Daśa 188) — first *stotrīyā* - āsadā ∫3 dāu (आसदत्)

न तिष्टुप् शिशुमुद्वति । सोमोवाइरा ∫२३ जमनूरा ∫२३ जतिष्टा ∫३१ उ ॥ १५ ॥

In the Udvadbhārgavasāman [Ūha Kṣu 913], in the second *stotrīyā* there is no non-elision of *p* in the case of *triṣṭup* — jātiṣṭā ∫31u. [somōvāirā ∫23/jāmanūrā ∫23/jāti ..../] (सोमो विराजमनुराजति ष्टुप् ।) - *p* is elided.

रहस्ये च न सर्वमाउ भवति । व्यञ्जनं च न लुप्यते यथा वाजीय-
नित्यवत्सातीषङ्गसिमासु ॥ १६ ॥

In the Rahasyagāna, all the *ārcika* does not become *āu* and there is no elision of the consonant — e.g. Rāyovājīya [RG Daśa 14] — jāyamā ∫31uvā ∫23; (स्वराज्यम्) Nityavatsās — [RG Eka 82] — kvābhirā ∫31uvā ∫23; (ऋक्वभिः); Atīsaṅga [RG Kṣu 181], second *stotrīyā* - ākṣaā ∫31uvā ∫23 (अक्षाः); Simās [RG Kṣu 204] — second *stotrīyā* - akṣāā ∫31uvā ∫23 (अक्षाः)

यत्राउभावो व्यञ्जनलोपश्च तद्वक्ष्यामः ॥ १७ ॥

We shall mention (now) the cases where there is the state of becoming *āu* and the elision of the consonant.

स्वरान्तः कण्ठ्यः सर्वत्र ॥ १८ ॥

The gutteral final vowels i.e. *a, ā, e, ai, o, au* and *visarga* become *āu* in all cases e.g. Simās [RG Kṣu 204] — rāyā ∫31uvā ∫23 (मन्द्रयायाति .....) *yā* of *yāyā* is elided. [रायो आउवा इति प्राप्ते संधिर्भवति रया ∫३१ उवा ∫२३]; by न वृद्धे रे — सन्निकर्षप्रतिषेधः Cf. Ṛktantra - 3.1.8]

विष्णवे सहस्रिणमिति यण्वापत्ययोः ॥ १९ ॥

In the *sāman* Yaṇva [RG Daśa 11] and Apatya [RG Sam 33] there is the state of becoming *āu* and the elision of the final consonant — RG Daśa 11 - 2nd *stotrīyā* - somāarṣantūvā ∫23 iṣṇāvāu (विष्णवे-वे=वाउ), third *stotrīyā* .... sahā ∫23 sriṇāu - (सहस्रिणम्); RG Sam 33 - second *stotrīyā* - vā ∫23 iṣṇavāu, third *stotrīyā* - sahā ∫2 sriṇāu. [In RG Daśa 11, in the second *stotrīyā*, there is no elision of the consonant which is final, only there is आउभाव (āu bhāva).]

अञ्जोरैवतयोर्व्यम् ॥ २० ॥

In the *sāmans* Añjovairūpa [RG Sam 31] and Raivata-ṛṣabha [RG Daśa 18], the *tālavya* (palatal) becomes *au* - (RG Sam 31) — mānā ∫312uvā ∫23i; *ī* of *ni* has *āubhāva* (manīṣinaḥ); (RG Daśa 18) — first *stotrīyā* - dyāvidyavā ∫31u (द्याविद्यवि), third *stotrīyā* - khyā āgahā ∫31u. (khya āgahi)

अःकारश्च रैवते ॥ २१ ॥

And also in the Raivata-ṛṣabhasāman [RG Daśa 18], in the second *stotrīyā*, *aḥ*, becomes *āu* - ^{2ra}vā^{1ra}tomadā^{2}ʃ31u (इदंदेवतो मदः)

सिमासु सर्वमाउभवति ॥ २२ ॥

In the Simās [RG Kṣu 204 & 205], the gutteral and the palatal become *āu*. (RG Kṣu 204] — ^{1}adhā^{2}ʃ31uvāʃ23; (अधि); (RG Kṣu 205) — $^{[1]}$hā^{2}rāʃ31uvāʃ23 (हरिम्)

अनृगन्ते ॥ २३ ॥

In these Simās [RG Kṣu 204] there is no state of becoming *au* in the case of the ending of the *ṛc* — e.g. - ^{1}ākṣā^{2}ʃ31uvāʃ23 etc. (दुग्धापिरक्षः)

छान्दसीषु दिशोवसोराणां घोनाम् ॥ २४ ॥

In the Chāndasīsimās (A.G. 291-293) there is the state of becoming *āu* and the elision of the consonant in the case of *diśaḥ, vasaḥ, rāṇām* and *ghonām*. First *stotrīyā* - dāiśā^{2}ʃ31uvāʃ23, (*diśaḥ*), the vowel *ā* of *śā* in *diśaḥ* becomes *āu* and there is the elision of consonant ; ^{1}vasā^{2}ʃ31uvāʃ2, (purūvasaḥ); Second *stotrīyā* - $^{[2]}$nāʃ31uvāʃ23 (śūrāṇām); $^{[1]}$nāʃ31uvāʃ23 (maghonām).

ऋगन्तेषु च ॥ २५ ॥

And also in the endings of the *ṛcs* of the *chāndsīsimās*, there is the state of becoming *āu* and the elision of the consonant — first *stotrīyā* - ^{1}jāsā^{2}ʃ31uvāʃ23; (ṛñjase); second *stotrīyā* - $^{[1]}$dvāiṣā^{2}ʃ31uvāʃ23 (dviṣaḥ); third *stotrīyā* - $^{[1]}$vāhā^{2}ʃ31uvāʃ23 (*bravāvahai*).

अक्षारित्यस्य शब्दस्य रेफलोपः स्वरघोषवत्सु प्रत्ययेषु ॥ २६ ॥

There is the elision of *r* when followed by vowel and *ghośa* (soft consonants) in the case of the word *akṣāḥ* in Nityavatsās [RG Kṣu 179], Atīsaṅga [RG Kṣu 181] and Simās [RG Kṣu 204] — (RG Kṣu 179) — second *stotrīyā*- $^{[1]}$ākṣā^{2}ʃ31uvāʃ23; (RG Kṣu 181) — second *stotrīyā* - $^{[1]}$ākṣā^{2}ʃ31uvāʃ23/; (RG Kṣu 204) second *stotrīyā* - $^{[1]}$ākṣā^{2}ʃ31uvāʃ23/;

[First there is the repha of the *visarga* and then elision of it being followed by the vowel *a* or the syllable *ha*. By P.S. 6.5.1 the *ā* becomes *a*]. In the Mānavottara Sāman [Ūha Daśa 85], in the third *stotrīyā* there is the elision of repha in the *prastāva* of the third *stotrīyā* - $^{[1]ha}$so^{ra}mo^{3}dugdhā$^{[ra}$bhirakṣāḥ/ho^{1}vāi. (There is repha of *visarga* in sandhī and then its elision)

ज्योक्कः शब्दस्त्वो त्वं हे ॥ २७ ॥

In the Marāyasāman [Ūha Kṣu 873] in the third *stotrīyā*, we have mā^{1}ghā^{2}vañjyō^{ra}kkaḥ/ *kaḥ/kō/hāu*, being followed by *ha*, the vowel of earlier ka becomes *o*.

सकारलोपः* ॥ श्रवस्तमः साह्वान्विश्वायां संहिते ॥ २८ ॥

In the Saṁhitasāman [Ūha Eka 418], there is the elision of *sa* in the third *stotrīyā* based on the *ṛc* beginning with *sāhvānviśvā* in the case of *śravastamaḥ* — śrāvā⌈23/hauvā⌈3// tā⌈234māḥ// (श्रवस्तमः)

सुशस्तिभिरिलान्दे द्वितीयायाम् ॥ २९ ॥

In the second *stotrīyā* of Ilānda [RG Sam 70], there is the elision of *sa* in *suśastibhiḥ* - timirmandasva (*sti*)

मानस्तरभिजमवर्ते थादौ लोपः ॥ ३० ॥

In the Jamadagneḥ Abhīvartaḥsāman [Ūha Sat 715], in the third *stotrīyā*, in the *udgītha*, there is elision of *satā⌈234*. (स्ताः).

पराङ्गं वा ॥ ३१ ॥

Or the consonants become the part of the other *parvan-stāḥ* [2] (धीमहेस्ताः)

सुहस्ताः स्तावे ज्ञीयस्य लोपः ॥ ३२ ॥

In the *prastāva* of Yajñāyajñīya [Ūha Sat 751], in the second *stotrīyā*, there is elision of *s* in the case of *stā* of sushastaḥ - tāssāḥ.

पराङ्गं वा ॥ ३३ ॥

Or *s* becomes part of the latter *ta* in *suhustāḥ* - *stāḥ/sāḥ/*

इन्द्रायेन्दिविति क्रौञ्चे वलोपः सन्धौ ॥ ३४ ॥

In the the Krauñcasāman [Ūha Daśa 100] based on the *ṛc* beginning with *indrāya indo*, there is the elision of *va* in the *sandhi* - indrāyendā⌈1auho. [In *dā⌈1*, the *ugatā* becomes *va*. The *va* is elided. There is *gati* in the *sandhi*].

उगतिर्विरते ॥ ३५ ॥ [M — गतिर्विरते ॥]

In the pause, there is *ugati* - indrāyendā⌈31u/auhō.

द्वियकारसंयुक्ते विकृष्टे पूर्वो यकारः प्लुत आकारः संपद्यते रयिꣳसोमश्रवा ⌈३१ आऽयाम् ॥ ३६ ॥

When the conjunct consonant has two *yas*, and is separated the first *ya* becomes *pluta* i.e. *ā* — e.g. in the Aiḍasaindhukṣitasāman [Ūha Ahī 653], in the second *stotrīyā* - rayimsōmasravā⌈1ā⌈3yām (श्रवाय्यम्)_

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* M. reads the sūtras 28, 29, 30 as follows: सकारलोपः ॥
श्रवस्तमस्साह्वान्विश्वायां संहिते ॥
सुशस्तिभिरिलान्दे द्वितीयायाम् ॥
मानस्तरभि जमवर्ते थादौ ॥

Śiv. reads *sūtra* 30 as —
मानस्तरभि जमवर्ते थादौ लोपः ॥

यि क्रौञ्चे निधनत्वात् ॥ ३७ ॥

In the Tṛtiyakrauñcasāman [Ūha Daśa 49], there is the change of first *ya* in *yi* (in the case of *sravāyyam*) due to *nidhana*. By PS 3.1.12 (निधने हीषीत्वं सर्वत्र). There is the *prakṛtibhāva* (state of being in the original form) e.g. yī∫234yā̆m. [pāvā∫2mānā∫2/śrā̆vā ∫345/yī∫234yā̆m — (*pavamāna śravāyyam*)

याशब्दः कुण्डपाय्ये महेनायां च प्रणपात् कुण्डपाया ∫२३ याः ।
सत्यश्रवसि वाय्ये ॥ ३८ ॥

[M reads the sūtra up to महेनायां च । and the rest he takes in *vyākhyā* (commentary).]

In the Ratri Daivodāsasāman i.e. Ihavaddaivodāsa sāman [Ūha Daśa 22], there is *yā* in the place of *ā* in the case of *kuṇḍapāyyaḥ* — e.g. prāṇapātkuṇḍā-pāyā∫23yāḥ.

In the Rāyovājīyasāman [RG Sat 123], based on the *tṛca* beginning with *mahenaḥ* in the first *stotrīyā*, the syllable *yā* is there in place of the first consonant, *y* in *satyaśravasivāyye* — sātyāśravasivā∫3/yāyāi/

अवृद्धः स्तोभात्पर इकारः सम्पद्यते । रायिं सोमश्र ।
वौऽ३हो । वाहा । इयाऽ२म् ॥ ३९ ॥

In the Bhāsasāman [Ūha Daśa 158], in the second *stotrīyā* the first *y* of the *yy* which is separated and is not *vṛddha*, coming after *stobha* becomes *i*. [rāyiṃ śōma/śra/vāu∫3hō/] vāhāi/iyā∫2m. (Śravāyyam).

Prapā. VII Khaṇḍa 6 ends.

VII. 7 begins [*Atihāra*]

अनुस्वारः स्पर्शः स्ववर्गीये प्रत्यये रेफः स्पर्शोष्मभिः संयुक्त एते शब्दास्त्रयोऽन्तःपदिकाः
स्तोभव्यवहिताः सर्वत्रातिह्रियन्ते स्तोभान्ते विरते लोपः संधावलोपः ॥ १ ॥

The *anusvāra*, (i.e. *anusvāra* in conjunction with *sparśa* consonant), the *anusvāra* in conjunction with *ūṣmans* (i.e. śa, ṣa, sa,ha), the *sparśa* followed by the syllable of its own class, and followed by *uṣmans*, the *repha* in conjunction with *sparśa* or uṣman syllables, these syllables, in the midst of a word, when intervened by *stobha* are taken to the syllable crossing over the *stobha*. At the end the *stobha*, in *virāma*, these are elided. At the end of *stobha* where there is *sandhi*, there is no elision. [Anusvāra becomes joined with the syllable in conjunction — the *sparśa* becomes one with the syllable of its own class in conjunction. Repha becomes one with the syllable of its class in conjunction].

बर्हिषि तर्तुराणाः पिशङ्गमीशानकृदघशंससरांसि संहमंहेति ॥ २ ॥

[M and Śiv — इत्येवंजातीयानि ॥]

e.g. *barhiṣi* (GGG.1) - Repha followed by *Ūṣman*-tsā2∫ibā∫234āūhōvā/hī∫234ṣi

-(elision of *r*). *tarturāṇāh* (GGG 544.1) - apāmivedūrmayastau/hovāhāi// tūrāṇā∫234h/ hāhoi/ [अपामिवेदुर्मयस्तुराणाः] (PŪ Arc 544). Anusvāra followed by *sparśa* - piśaṅgam (Ūha Daśa 103) Uttara, i.e. Aiḍa Aukṣṇorandhra - rāyimpiśā∫3hā∫3hā/ gambāhulampuruspṛham / [*atihāra* of *anusvāra* at the end of *stobha*]

Repha followed by *sparśa* — Īsānakṛt [Ūha Eka 376] Śyaitasāman - third *stotrīyā* - in the *udgītha* Īsānākā∫234/ō∫6hā/ tūvidyumnāsyā/. At the end of *stobha*, there is *atihāra* in *sandhi*. There is elision in *virāma*. There is elision of *t* in iśānakṛt. Anusvāra followed by uṣman [Ūha Sat 370] - Adhyardheḍasomasāman — ghāśāuvā/sāhōuvā∫3/ Atihāra in sandhi, elision of anusvāra in *virāma* (अघशंसहा)

Dhurāsākamaśva [Ūha Ahī 555] — second *stotrīyā* - *Sarāṁsi* - [1]ayaṁsarā∫3hāu∫3hō∫3/ sidhāvatā∫3i/saṁha - [Ūha Eka 476] Āndhīgava - *adrisaṁhatam* - ādrā∫23isā/hummā∫212m/hātampriyāmindrā.../ *maṁha* - [Ūha Daśa 193] Dāvasunidhana-pavasva—maṁhayad - pāvāsvā∫1mā∫23/hovā∫3hā/ hayāt/

In the Dāvasunidhana, in the case of *pavasva* ma there is fixed pause, being the end of *bhakti*. So the interval is of three *mātrās*. Then how is the *atihāra*? The answer is that it is to be understood as belonging due to the study of *saṁhitā*. [एके तावद् ब्रुवते संहिताध्ययनेनैव द्रष्टव्यम् ।]

एवंजातीयानि ॥ ३ ॥

Such other illustrations should be found out.

अतिहारप्राप्तं व्यञ्जनं लुप्यते ॥ ४ ॥

In the following cases, the consonant that is to have *atihāra*, is elided.

आनंश देव्ये ॥ ५ ॥

In the Mahāvāmadevyasāman [Ūha Ahī 598], in the second *stotrīyā* there is the elision of *anusvāra* in the case of ānaṁśa - nā/au∫3hōhāi/śāśā∫23vasā. [Here there is the elision fo the *anusvāra* in *nam* (उदानंश शवसा)

ज्योतींषि वृषन्न दर्शि वारे ॥ ६ ॥

In the Vāravantīyasāman [Ūha Eka 508], in the second *stotrīyā*, there is the elision of *anusvāra* in the case of *jyotīṁsi* - yena jyotāauhohāi/ṣī .....;

There is the elision of *r* in the case of *vṛṣan*. [Ūha Eka 528] — in the second *stotrīyā* - sūrūpavāauhohāi/ṣā .....; (*r* becomes *ār* and elision of *r*).

Elision of *r* in the case of *darśi* — [Ūha Prā 828] — prātyuvadā/auhohāi /śī .....

वर्पसो दर्शतेलान्दे ॥ ७ ॥

In the Īlāndasāman [RG Sat 70], in the second *stotrīyā*, there is the elision of *r* in the case of *varpasaḥ* and darśate — dadhurbhūrāivā/hā∫31uvā∫23/pāsah ... (भूरिवर्पसः). Sādāauhohohā/śātā∫1syā∫2/ (स दर्शतस्य)

अन्धसः स्वारे पर्णे ॥ ८ ॥

In the Svārasauparṇa [Ūha Eka 382], in the second *stotrīyā*, there is the elision of *anusvāra* in the case of *andhasah* - mamhiṣṭhomatsadā/hum/dhā∫234sāḥ/ - (मत्सत् / अन्धसः)

प्रशंसन्ति विशीयान्धीगवयोः ॥ ९ ॥

In the Viśoviśīya [Ūha Ahī 575] and Āndhīgava [Ūha Eka 423] *sāmans*, in the second *stotrīyā*, there is the elision of *anusvāra* in the case of *praśaṁsanti* — (Ūha Ahī 575) — prā∫234śahāi/o/huvāi/sā∫234nt/ (Ūha Eka 423) — prāśā∫3uvā//sā∫2ntāi.

हिन्वन्ति विशोविशीये ॥ १० ॥

In the Viśoviśīyasāman [Ūha Daśa 170], in the prastāva, there is the elision of *anusvāra* in the case of *hinvanti* - hinvā hūmsthitā∫3isū/ (हिन्वन्ति) [Dīpa-hinvāhūtā∫3isū].

मन्दानं गीर्भिर्जनित्रे ॥ ११ ॥

In the Uttarajanitrasāman [Ūha Ahī 542], in the first *stotrīyā*, there is elision of *anusvāra* in the case of *mandānam* and in the second *stotrīyā*, there is the elision of *r* in the case of *gīrbhiḥ* — first *stotrīyā* - vasormā/hoi/hoi/dānā .... (वसोर्मदानम्); second *stotrīyā* - indraṁgāi/hoi/hoi/bhirnā ..../ (इन्द्रंगीर्भिः)

धर्मन् दैर्घे ॥ १२ ॥

In the Dairghaśravasasāman [Ūha Eka 401], in the third *stotrīyā* there is elision of *r* in the case of *dharman* — mṛtasyā∫2dhā/ō∫3hā/ō∫3hā∫3e∫34/mannā ...../

विन्दुः सिष्ठे ॥ १३ ॥

In the Vāsiṣṭhasāman [Ūha Ahī 659], in the third *stotrīyā*, there is the elision of *anusvāra* in the case of *vinduḥ* — gōvā∫34auhōvā/dūrdrā/ (गोविन्दुर्द्रप्सः)

इन्दव उद्वंशीये ॥ १४ ॥

In the Udvaṁśīyasāman [Ūha Sat 719], in the third *stotrīyā*, there is the elision of *anusvāra* in the case of *indavaḥ* - bhyāā∫32uvā∫3/ūp/ अरंषा∫२३४ मो/भ्येआ∫३२ ववा∫३/उप् / दो ∫रेवो∫३५ होइ // [अरंषामभ्यइन्दवः]

कर्म वत्सासु ॥ १५ ॥

In the *sāman* Nityavatsās [RG Kṣu 169], in the first *stotrīyā*- there is the elision of *r* in the case of *karma* — mā[2]mā[1]damā[1]2hikā/iḍā/makartave. (ममाद महिकर्म)

आथर्वणे सर्वम् ॥ १६ ॥

There is the elision of every syllable that has secured the position of *atihāra* e.g. In the Ātharvaṇasāman [RG Sam 32], there is the elision of *anusvāra* in the case of *śiñca* and of *r* [RG Eka 71], in the case of *dīrgha* etc. — pā[2]rā[ra]ītōsāi/ uhuvāohā/ (परीतोषिञ्चता) - (see *Ajātaśatru*) - [1ra]āuhovā[3ra]hā[2]u/vā/ā[1]vā[2]t/catā[1ra] ..../[2]/ sākhāyōdāi/uhuvāohā/āuhovāhāu/ vā/jyoti[1]ḥ[2]/ ghajihvā ..../ सखायो दीर्घ जिह्वम्)

तन्दुकार्तयशे स्वरान्तमेके विसर्जनायान्तं वा ॥ १७ ॥ १८ ॥

[M — तन्दुकार्तयशे स्वरान्तमेके ॥ विसर्जनीयान्तं वा ॥]

In the Kārtyayaśasāman [Ūha Daśa 134] in the third *stotrīyā*, some *ācāryas* consider the word *tandu* ending with the vowel *u*- tā[2]ndu[1]au[2]ʃ3ho[2]ʃ3 rō[4]ṣā[5]m; others consider it as ending in *visarga*- tā[2]ndū[1]rau[2]ʃ3hō[2]ʃ2oʃsā6m/ as is seen in the *chandas* (तं दुरोषम्)

क्रतुविच्च पूर्ववत् ॥१९॥ [M takes it in the व्याख्या of sūtra 17 & 18].

And in the Kāleyasāman [Ūha Eka 399], there is the ending in vowel and consonant (पूर्ववत्) in the case of *kratuvit*-māʃ23krā[2]tū[1]ʃ3/vāʃ234it/tamaḥ/ (मक्रतुवित्तम)

स्वासु भरे यन्तुरं लोपः ॥ २० ॥

In the Saubharasāman based on its own *ṭrca* [Ūha Ahī 631], in the 2nd *stotrīyā*, there is the elision of *anusvara* in the case of *yanturam*- ṣvayāʃ3hā[2]ʃ3i/tū[1]ʃ23rā[3]ʃ234 āu[5ra] hō[ra]vā/ [ईडिष्व यन्तुरम्]

पूर्वाङ्गं वा ॥ २१ ॥

Or it becomes part of the former syllable — ṣvayāʃ3m ..... hā[2]ʃ3illtū[1]ʃ2rā[3]ʃ234m/ āu[5ra] hō[ra]vā/

कश्चित्पदान्तो लोपः प्राप्तोऽतिह्रियते कश्चित् पदान्तः पूर्वाङ्गं प्राप्तोऽतिह्रियते । वचनात् । प्राक् स्तोभस्य स्वरान्तो विरामः स्तोभान्ते विरते लोपः संधावलोपः ॥ २२ ॥

[Now is stated the *atihāra* of the endings of the word] Among the *anusvāra*, *sparśa* and *repha*, the ending of the word which has secured elision has *atihāra*, that which becomes the part of the former syllable has *atihāra* i.e. it is taken crossing the *stobha* as per the statement; the pause with the ending of the vowel *a* etc. is there at the end of word before *stobha*. [The *anusvāra* etc. are elided at the end of the *stobha*; the *visarga* which has become *repha* is elided when the pause is there at the end of the *stobha*; in the case of *sandhi* there is no elision (there is *atihāra*) at the end of *stobha*.

निष्ठा अधयदिमायां सदोविशीयोत्सेधयो: ॥ २३ ॥

In the *sāmans* Sadoviśīya [Ūha Eka 524] and Utsedha [Ūha Eka 525], in the *stotrīyā* based on the *ṛc* beginnning with *adhayadime* there is the pause ending in vowel before *stobha*- in the case of *niṣṭha*- (Ūha Eka 524) — yūthenanāi/ōऽ3hā/ sthā .... / (niḥ/sthāḥ/) (निष्ठाः). Here, the *visarga* which has secured *atihāra* and has become *s*, is elided when pause is there at the end of *stobha*.

[यूथेननाइ । ओऽ३ हा ॥ स्थो वाषाऽ१ भाऽ२ (Ūha Eka 525) — Utsedha - 3rd *stotrīyā* - yūthenāni/hāऽ31uvāऽ23/ūऽ34pāi/sthāvāऽ3rṣabhaḥ/]

The elision of *s* - sthāvā; non-elision when *sandhi* - *ṣthāvā*

कुवित्स्वासु मार्गीयवे ॥ २४ ॥

In the Mārgīyavasāman based on its own *ṛcs* [Ūha Ahī 538], in the third *stotrīyā*, there is the securing of the *t* elision in the case of *kuvit* which gets *atihāra*— kuvaūhovā/sasyāऽ2/ (कुवित्सस्या); by ओवौकारयोः एकीभावः - [there is the union of *o* and *au*].

अचिक्रदत्पवमानाभ्यर्षसीत्यत्र कण्वतरे ॥ २५ ॥

In the Kaṇvarathantarasāman [Ūha Sat 752], there is the elision of *t* in the case of *acikradat*, in the *stotrīyā* based on the *ṛc* beginning with pavamānābhyarṣasi— kradāऽ3uvāऽ23//eऽ3/vānāऽ// There is the elision of *t* in pause. (da + āuvā = dāuvā). Atihāra in sandhi - eऽ3dva naā/

पुरमजीजनो हि देव्ये ॥ २६ ॥

In the Mahāvāmadevyasāman [Ūha Sam 350] based on the *tṛca* beginning with *ajijanohi*, there is the *atihāra* of *m* at the end of the word *puram* which has secured elision by the *sūtra* (PS.8.2.1) — ओवौकारयोरेकीभावेलोपः - puraūhoऽ3/ hummāऽ2/dhāऽ2 ..... (पुरन्ध्या ॥) in *sandhi* - hummāऽmdhyāऽ2/ elision when pause— hummāऽ2/ dhyāऽ2/

मदुरिता ये ददति देव्ये ॥ २७ ॥

In the Mahāvāmadevyasāman [Ūha Ahī 591], in the third *stotrīyā*, beginning with *ye dadati*, there is the *atihāra* of *visarga* turned into *r* and secured elision by the sūtra (PS. 8.2.1) (तरेमदुरिता) — madauhoऽ3hummaऽ21. Here the *visarga* in *maduḥ* is changed to *r* which has secured elision, has *atihāra* in *sandhi* hummāऽ2rāऽ2iḥ/ in virāma — hummāऽ2/āऽ2i [madauhoऽ3/hummāऽ2/āऽ2ito-ऽ35hoi. (दुः । इता) तरेम दुरिता]

उषर्बुधोऽग्ने विवस्वद्देव्ये ॥ २८ ॥

In the Māhāvāmadevyasāman [Ūha Pra 837] based on the *tṛca* beginning with

agne vivasat, there is the *atihāra* of *r* of *visarga* in the case of *uṣarbudhaḥ* — in the first *stotrīyā* — ûṣaûhô3/hûmmā2/ — the *repha* in *uṣarbudhaḥ* is elided by (PS. 8.2.1); there is *atihāra* in *sandhi* — himmā2rbu2/. There is elision in pause - hummâ2/bû2 .....

गिर्वणस्त्वया भूषन्ति मानवे ॥ २९ ॥

In the Mānavottarasāman [Ūha Sat 707], there is the *atihāra* of the *visarga* turned in to *r* (by PS. 8.2.1) in the third *stotrīyā* based on the *ṛc* beginning with *tvayā bhūṣanti* — drā2gā234aûhôvā/vā234ṇāḥ/ — elision in pause. drā2gā234 aûhôva/rvā234ṇāḥ — in *sandhi, atihāra.*

सत्पतिमिन्द्रं विश्वायां लेये ॥ ३० ॥

In the Kāleyasāman [Ūha Prā 802], based on the *tṛca* beginning with *indram viśvā*, in the first *stotrīyā*, the syllable *t* of *satpatim* is elided when there is pause and has *atihāra* in the *sandhi* - vājānāmśau/vā343ô234vā//tpatā5impatāim/*atihāra*; in pause - vājānāṁ3aû/ vā343ô234vā// - patā5impatāim.

जम्भे च त्वामिद्धीत्यत्र ॥ ३१ ॥

In the *sāman* Bṛhannidhana Vārkajambha [RG Kṣu 161], in the *stotrīyā* based on the *ṛc* beginning with *tvāmiddhi*, there is elision in the case of pause and *atihāra* in the case of *sandhi* in regard to *satpatim*- (त्वां वृत्रेष्विन्द्रसपति ....) -tvāmvṛtreṣvindrasā/ hāu/ pā3tāinnārā3h/:tvāṁvṛtreṣvindrasāhāutpā3/

मद्यमाउवा व्यवहितं छिद्रमैधाञ्जोरूपेषु ॥ ३२ ॥

In the Acchidra [Ūha Daśa 152], Maidhātitha [Ūha Sam 368] and Añjovairūpa [RG Sam 31] sāmans, the *anusvāra* of *madyam*, has *atihāra* when intervened by *āuvā*, the *anusvāra ṃ* is elided when pause in there — diyā31uvā23/mā234ām (पवन्ते मद्यं मदम्)

Ūha Daśa 152 — Acchidra-pāvantemā/diyā31 uvā23/mmā234dām (atihāra); The elision of consonant (i.e. of *ṃ* when *virāma* — [by PS 7.6.1] — आउवात्यवहितमाउ भवति । सर्वं पदान्त्य च व्यञ्जनं लुप्यते

Maidhātitha (Ūha Sam 368) — dāyāuvāmādāuvā (elision when pause).

Añjovairūpa (R.G. Sam 31) — diyā31uvā23mmā234dām (*atihāra*); diyā31ūvā 23/māda/elision.

ऋतमाउवाव्यवहितं पार्श्वसन्ताच्छिद्रमैधाञ्जोरूपाग्नेस्त्रिणिधनेषु ॥ ३३ ॥

In the Gāyatrapārśva [Ūha Daśa 148], Santani [Ūha Ahī 559], Acchidra [Ūha Daśa 152], Maidhātiṭha [Ūha Sam 368], Añjovairūpa [RG Sam 31], and Agnestriṇidhana [Ūha Sam 256] sāmans, there is *atihāra* of *m* of *ṛtam* in *sandhi*

and elision when virāma — (Ūha Daśa 148) — third *stotrīyā* - dā́ivaṛtā∫31uvā∫23mbṝ∫234hāt. (atihāra), — elision when pause .... ∫23/bṝhat; [Ūha Ahī 559] — second *stotrīyā*- dā́ivaṛtā́∫31uvā∫23/ bṝ∫234hā́t elision in pause— third *stotrīyā*- nvā́ naṝtā∫31uvā∫23 bṝ∫234hā́t/ elision in pause - [Ūha Daśa 152] — second *stotrīyā* - [2]ṝtā∫31uvā∫23/bṝ∫234hā́t/ (elision), third *stotrīyā* - [2]ṝtā∫31uvā∫23/ bṝ∫234hā́t - (elision) Atihāra in *sandhi* - elision in pause — (Ūha Sam 368) — third *stotrīyā* - ā́rtā́uvāmbṝhā́uvā/ (atihāra in sandhi); (RG Sam 31) — second *stotrīyā* - ṝtā∫31uvā∫23bṝ ∫234hā́t - (elision), third *stotrīyā* - ṝtā∫31uvā∫23m bṝ∫234hā́t (*atihāra*) (Ūha Sam 256) — ṝtā∫31uvā∫23/bṛ∫234hā́t. (elision)

PS VII Khaṇḍa 7 ends.

VII. 8 begins —

शवसः सञ्जये ॥ १ ॥

In the Sañjayasāman [Ūha Daśa 96], in the third *stotrīyā* - there is *atihāra* of *s* the change of *visarga* which is secured in the first part in sandhi; in *virāma* there is elision. (शवसस्पते) — [4]ū́kthēṣuśávasā/hū́m∫3sthihum/pā́∫234tā́i/ — elision in pause; ..... śávásāhū́m ∫3humspā́ ∫234tā́i — *atihāra* in *sandhi.*

सरद्गौतमे ॥ २ ॥

In the Gautamasāman [Ūha Eka 447], in the second *stotrīyā*, there is the *atihārā* of *t* in the case of *sarajjāraḥ* - śárā/ā́ūho∫234vā́/jā́rṓnayō/ (elision in *virāma*) śárā́ ā́ūho∫234 vā́jjārṓna/ (*atihāra* in *sandhi*)

निष्कृतं रुणसाम्नि वृषो अचिक्रायाम् ॥ ३ ॥

In the Varuṇasāman [Ūha Daśa 105], in the third *stotrīyā*, based on the *ṛc* beginning with *vṛṣo acikradat*, there is *atihāra* of *s* in the case of *niṣkṛta* in the *sandhi* and elision in pause — nā́nā∫23hā́iṣkṛtā∫3nā́/ (atihāra) [Sharma reads *hāi* as *hoi*], nā́nā∫23hā́i/kṛtā∫3mā́: (elision in pause).

वयुमपघ्नन्पवसायां काक्षीवते ॥ ४ ॥

In the Kākṣīvatasāman [Ūha Daśa 159], in the third *stotrīyā* based on the *ṛc* beginning with *apghnan pavase* there is *atihāra* in the word ending in the case of *vayum* (of devayum) — [2]vā yā́ūhṓi/ā́ūhō∫234vā́/jā∫5no∫6hā́i/ (नुदस्वा देवयुञ्जनम्) elision in pause; [2]vā yā́ū hō ā́ū hō ∫234vañjā∫5no∫6hā́i/ - *atihāra* in *sandhi.*

ध्यममैषिरे ॥ ५ ॥

In the Aiṣirasāman [Ūha Daśa 161], there is *atihāra* of *m* (of *madhyamam*) — dhyā́ma vā́/yū∫5vo∫6hā́i/ (मध्यमं युव) — (elision in pause). dhyā́mavā́∫myū∫5vo-∫6hā́/ (*atihāra* in *sandhi*).

मरुत्पवमानो रथीतमायां कूलीयसन्तनिषभेषु ॥ ६ ॥

In the sāmans Rohitakūlīya [Ūha Sat 683], Santani [Ūha Sat 684] and Ṛsabhapavamāna [Ūha Daśa 180], in the *stotrīyā* based on the *ṛc* beginning with *pavamāno rathitamaḥ*, there is *atihāra* of *t* of *marut* - [Ūha Sat 683] — second *stotrīyā* (मरुद्गण:) - mårō|234vā/gā|5ṇo .... (*virāma*); mårō|234vādgā .... (*sandhi*); Ūha Sat 684 — second *stotrīyā* - mårū|3āuvā|23/gā|234ṇāḥ/ (*virāma*); ..... mårū|āuvā|23dgā|234ṇāḥ/ (*sandhi*); [Ūha Daśa 180] — second *stotrīyā* - mårovā/gā|5ṇo|6hāi/ (pause); mårovād gā|5/ (*sandhi*)

दूराद्धन्तीये प्रथमे ॥ ७ ॥

In the Pūrva Vāravantīyasāman [Ūha Kṣu 904], based on its own *ṛca* there is *atihāra* of *t* in the case of *dūrāt* in the third *stotrīyā* - dūrā/āuho|234vā/cāsā ... (elision in pause) dūroāuho|234vāccāsā (atihāra in *sandhi*) [(ccasā) - *t* changed in to *c* by PS 8.4.40].

रसं मार्गीयवे ॥ ८ ॥

In the Mārgīyavasāman [Ūha Kṣu 909], based on the *ṛc*, the consonant *m* secures *atihāra* in the case of *rasam* — råsauhovā/tēmā|2i/ (रसन्ते) - (elision in pause) ['*m* changed into *anusvāra* by *mo| nusvāraḥ*] — råsauhovāntēma|2i; (*atihāra* in *sandhi*).

हयत्वं सोमासि शांमदे ॥ ९ ॥

In the Śāmmadasāman [Ūha Daśa 192], based on the *ṛca* beginning with *tvam somāsi*, there is the *atihāra* in the case of *t* of *hayat* — hāyo|234vā/rā|5 ...../ elision in pause; hāyo|234vādrā|5/ *atihāra* in *sandhi*. (महयद्रयि:) - by Pāṇini (8.3.23) झलां जशोन्ते — *t* changed in to *d*

अद्रिं सवर्धितायां वितशृङ्गयो: ॥ १० ॥

In the Gaurīvita [Ūha Daśa 214] and Gauśṛṅga [Ūha Kṣu 919] *sāmans* in the third *stotrīyā* beginning with *savardhitā*, there is *atihāra* of *m* in the case of *adrim* — (Ūha Daśa 214) — ādrovā/ā|5i .... (in pause) - ādrovāmā|5i/ (in *sandhi*); (Ūha Kṣu 919) — ādrovā|3o|234vā/ā|5i/ (elision of *m*) ..... adrovā|3o|234vāmā|5i/ (*sandhi*).

उभयं स्वासु मैधातिथे ॥ ११ ॥

In the Maidhātithasāman [Ūha Daśa 215], based on its own *ṛca* in the third *stotrīyā*, there is *atihāra* of *m* in the case of *ubhayam* — bhāyāuvā/kārāuvā/elision of *m*; bhāyāuvām/kārāuvā/ (*sandhi*) — उभयङ्करम्

सं पवित्रायां सामराजे ॥ १२ ॥

In the Sāmarājasāman [Ūha Sam 263], in the first *stotrīyā* based on the *ṛc* beginning with *pavitram*, there is the *atihāra* of *m* of *sam* - (वहन्तस्सन्तदाशत-वहन्त/सम्/तदाशत) vā^{3}hantā^{3}∫234∫*sā*^{5}/hō^{2}/tādā^{2}∫3/ elision in pause; vā^{3}hantā^{3}∫234∫sā^{5}hō^{1}ntādā^{2}∫3/ *atihāra* in *sandhi*.

तद्यज्जायथा द्वितीयायां बृहद्रथन्तरयोः ॥ १३ ॥

In the Bṛhatsāman [RG Ahī 106] and Rathantarasāman [RG Sam 36], based on the *tṛca* beginning with *yajjayathā*, in the second *stotrīyā*, there is *atihāra* of *t* in the case of *tat* - (RG Ahī 106) — aũhō^{2ra}ivantā∫3ē^{2}/tē^{ra}yajño/(elision) (तत्। ते। यज्ञः।) vā^{2}ntovā^{1} ō^{ra}mtteyojño/(sandhi) - (in Ūdgītha). (RG Sam 36) — vā^{2}ntovā^{1}/ ō^{ra}mtteyō^{1}ajño/ (sandhi) - (in udgītha). vā^{2}ntō^{1}vā/ yajñō^{2ra}..../

यच्छब्दस्तत्रैव बृहति ॥ १४ ॥

In the same Bṛhatsāman, in the second *stotrīyā*, there is *atihāra* of *t* in the case of the word *yat* (यज्जातं यत् च) in *pratihāra*/ yā^{2}jjātamyā^{2}∫34aũhō^{3}vā^{4ra}/cā^{5}∫2/ (elision); yā^{2}jjā^{1ra}tamyā^{2}∫34aũhō^{3}vā^{4ra}cchā^{5}∫2 (sandhi).

ईं तरे प्रत्यस्मै द्वितीयायाम् ॥ १५ ॥

In the Rathantarasāman [RG Sam 38], in the second *stotrīyā* there is the *atihāra* of *m* in the case of *īm* — rā^{2}ovā^{1}/emenam (*sandhi*) - नरः ॥ १ ॥ (एमेनम्); rā^{2}ovā^{1}/ enam/ (elision of *ma*) (नरः। आ। ईम्। एनम्)

अधत्विषीमायां च वत्सासु ॥ १६ ॥

And in the *sāman* Nityavatsās [RG Kṣu 169] also, in the third *stotrīyā* based on the *ṛc* beginning with *adhatviṣīmām*, there is *atihāra* of *m* in the case of *im* — prāi^{1}//iḍā/aricyata .... (प्रेम रिच्यत प्र+ईय+अरिच्यत) [1]iḍāmādhā — (*atihāra*), (sandhi); [1]iḍā/ādhā^{2}/ (pause).

उत्प्रशंसायां विशीयज्ञीययोः ॥ १७ ॥

In the Viśoviśīya [Ūha Ahī 575] sāman based on its own *tṛca* and Yajñāyajñīya [Ūha Eka 424], in the third *stotrīyā*, based on the *ṛc* beginning with *praśaṁśanti*, there is *atihāra* of *t* in the case of *ut* - (Ūha Ahī 575) — [1]^{ra}tatā∫23ū^{2}/hummāi^{1}/ yā^{2}s3tā^{2}∫3/ (pause); tā^{2}tā∫23ū^{2}himmāidyā∫tā∫31 (*sandhi*) - [Ūha Eka 424] — [1]^{ra}tātā∫23ū^{2}/ himmāi^{1}/ (ūt - hummāi) (*pause*); [1]^{ra}tātā∫23ū^{2}himāidyā^{1}∫3tā^{2}∫3/ (Ūha-hum) (*sandhi*).

चित्तदद्यायां वन्तीये ॥ १८ ॥

In the Vāravantīyasāman [Ūha Eka 508], in the third *stotrīyā*, based on the *ṛc* beginning with *tadadyā*, there is *atihāra* of *t* in the case of *cit* — tādadyā^{ra} cā^{ra} aũhohāi^{2}/tāukthā^{3} ..... (pause) (तद् अद्य चित् ते उक्थिनः); tādadyā^{ra} cā^{ra} aũ^{1} hō^{2} hāi/ ttāukthā^{3}— (sandhi).

महदक्रान् वासिष्ठे ॥ १९ ॥

In the Vāsiṣṭhasāman [Ūha Ahī 673], based on the *tṛca* beginning with *akrān*, in the third *stotrīyā*, there is *atihāra* of *t* in the case of *mahat* — mahā∫34auhovā/ elision in pause (तृतीयादिन्यामौहोवायां चतुर्थस्थो वृद्धः) — non elision in *sandhi* — (पदान्तः सर्वमाभवति ।) [PS 8.3-6] tatsoma .....

रहस्ये च मा भेम बृहति ॥ २० ॥

And also in the Bṛhatsāman in Rahasyagāna (RG Eka 83), based on the *tṛca* beginning with *mābhem*, there is *atihāra* of *t* of *mahat* (mahatte viṣṇo) — mahā∫34auhovā/ (in pause); mahattevārṣṇo/ — in *sandhi*.

अहिं स्वारे पर्णे ॥ २१ ॥

In the Svārasauparṇasāman [Ūha Ahī 548], in the second *stotrīyā*, there is the *atihāra* of *m* in the case of *ahim* (अहिं च वृत्रहा) - āhā∫3uvā/cavṛ/ (elision); āhā∫3uvāmcavṛ/ — in *sandhi*.

घतः पार्श्वे मोषुत्वायाम् ॥ २२ ॥

In the Gāyatrapārśvasāman [Ūha Ahī 561], based on the *tṛca* beginning with *moṣutvā*, there is *atihāra* of *visarga* in the case of *ghatah* - (vāghataścana) — tvāvāghātā∫31uvā∫23/ cā∫234nā/ (elision); tvāvāghāta∫31uvā∫23śca∫234nā/ - (non - elision).

नप्त्योः परिप्रियाणां षूक्तौर्णावयवोः ॥ २३ ॥

In the Gauṣuktasāman [Ūha Ahī 624] and Aurṇāyavottara sāman [Ūha Daśa 75], there is *atihāra* of *r* of *visarga* (Uha Ahī 624) — naptiyau∫2/huvāi/huvā∫2i/hāitā∫2ḥ/ (This sāman is based on the *ṛc* beginning with *paripriyā*) - elision of *visarga*... naptiyau∫2/huvāi huvā∫2irhāitā∫2ḥ - *sandhi* (Ūha Daśa 75) — (based on the *tṛca* beginning with *paripriyā*.... naptyorhitāḥ — there is no pause at the end of *stobha* in this case.

ज्ञीये चर्षणीर्य ओजिष्ठायाम् ॥ २४ ॥

In the Yajñāyajñīyasāman [Ūha Ahī 586], in the third *stotrīyā*, based on the *ṛc* beginning with *ya ojiṣṭha*, there is *atihāra* of *r* in the case of *carṣaṇīḥ* - (the *visarga* changed to *repha* - cārṣā∫23ṇā/hummāi/ā∫32bhāi/ - (elision in pause) (चर्षणीरभि) - cārṣā∫23ṇāhummāivā∫3bhāi — non-elision in *sandhi*.

ज्योतिरौपगवे पवमानो अजीजनायाम् ॥ २५ ॥

In the Aupagavottarasāman [Ūha Sat 687] based on the *tṛca* beginning with *pavamāno ajījanat*, there is the *atihāra* of *r* (*visarga* changed into repha) in the case of *jyotiḥ* — jyotau∫2/hau∫2/huvā∫23i/vā∫34iśvā/ - elision in pause - jyotau∫2hau-∫2huvā ∫23irvā∫234śvā/ - non-elision in *sandhi*.

अर्वाङ् त्रिलोपमेके ॥ २६ ॥

In the Kāvasāman [Ūha Sat 735], some *ācāryas* think that there is *atihāra* of *ṅ* in the third *stotrīyā* in the case of *arvāṅtri* (अर्वाङ्त्रिचक्र). The author admits elision only—ārvovā/tricakromadhuvā [अर्वाङ्त्रिचक्रो (अर्वाक् । त्रिचक्रः)] (aṅtricakromadhuvā)

विते श्रुतिं युङ्क्ष्वाहिकेशिनायाम् ॥ २७ ॥

In the Gaurīvitasāman [Ūha Kṣu 894], in the third *stotrīyā* based on the *ṛc* beginning with *yuṅkṣvā/hi/keśinā*, there is *atihāra* of *m* in the case of *śrutim* — śrutovā/cā∫5ro∫6hāi-elision [उपश्रुतिम् । चर ।] śrutovaṁcā∫5ro∫6hāi/ non-elision.

उभयतः प्रभोः शैखण्डिने ॥ २८ ॥

In the Śaikhaṇḍinasāman [Ūha Kṣu 906], in the second *stotrīyā*, there is *atihāra* of *visarga* in the case of *ubhayataḥ* and in the third *stotrīyā* in the case of *prabhoḥ*—second *stotrīyā*-ūbhā∫3hō/yātā∫3hō∫234/pavamāna.... (उभयतः पवमानस्य) - elision. yātā∫3hō∫234ḥ/ - non-elision. Third *stotrīyā* - prabhō∫3hō/tesā∫3hō∫234 - elision, (प्रभोः । ते । सतः) - prabhō ∫3hoṣteśā∫3hō∫234 - non-elision.

हरिं वींच शाक्वरे ऋषभे ॥ २९ ॥

In the Śākvara ṛṣabhasāman [RG Daśa 15], there is *atihāra* of *m* of *harim* in the second *stotrīyā* and of *vīṁca* in the third *stotrīyā* - second *stotrīyā* - (harim) - haerāempāeviyā/hāviḥ (हरिम् पवि) - third *stotrīyā*- (pṛthivīm) - pāerthaevāeṁcā∫1/ hāviḥ (पृथिवीं चरति)

भीके विपः ॥ ३० ॥

In the Ābhīkasāman [Ūha Sat 753], there is *atihāra* of the *visarga* in the case of *vipaḥ* - (विपश्चितः) - vipauhōścāitāḥ/

स्वः सर्वत्र ॥ ३१ ॥

There is *atihāra* of the *visarga* of *svaḥ* everywhere - e.g. Saṁhitasāman [Ūha Eka 466] in the third *stotrīyā*-sūvā∫23/hāuvā∫34/dī∫234śē/elision - sūvā∫23hāuvā∫3rdī∫234śē - in *sandhi* non-elision

यथा स्वर्विदः शङ्कुनि साहीये च ॥ ३२ ॥

e.g. In the Śaṅkusāman [Ūha Sam 250] in the middle *stotrīyā* and in the Satrāsāhīyasāman [Ūha Sam 349], there is atihāra of *visarga* in the case of *svarvidaḥ* - [Ūha Sam 250] — sūvō∫234vā/vā∫5ido∫6hāi/ - (elision in pause) sūvō∫234vārvā∫5/ (non-elision in *sandhi*). [Ūha Sam 349] —sūvau∫3hō/vāhā∫343i/ vā∫234ido∫6hāi// (elision) - sūvau ∫3hōvāhā∫343irvā∫234 — (non-elision).

स्वर्विदा नार्मेधे ॥ ३३ ॥

In the Nārmedhasāman [Ūha Daśa 17], there is *atihāra* of *visarga* in the case of *svarvidā* in the third *stotrīyā* - vā^{2ra}hāsūvā$^{2\wedge}$/au^{3ra}hoho∫234vā^{5}//vā^{1}∫234idā/ - (elision) vā^{2ra}hāsūvā au^{3ra}hoho∫234vārvā^{5}∫234idā/ - (non-elision).

न स्वे प्रत्यये ॥ ३४ ॥

Not so when followed by *sve* — e.g. in the Yauktāśvottara sāman [Ūha Sam 244] in the second *stotrīyā* - śuvā^{3}∫3/oi/śuvā^{2}∫2rdṛ^{5}∫234śā^{5}m (स्वर्दृशम्)

सिष्ठत्रैशोकयोश्च । सिष्ठत्रैशोकयोश्च ॥ ३५ ॥

In the Pūrvavāsiṣṭhasāman [Ūha Kṣu 925], in the second *stotrīyā* and in the Traiśokasāman [Ūha Daśa 73], in the third *stotrīyā*, there is *lopa* of *repha* (change of *visarga*) in the case of *svaḥ* (siṣāsam) and *svaḥ* (*patiḥ*) respectively — [Ūha Kṣu 925] — śuvā^{2}∫34au^{3ra}hovā^{4ra}/siṣā^{5}; [Ūha Daśa 73] — śau^{1ra}hoi/vau^{ra}hoi/pata∫2i .....

PS VII Khaṇḍa 8 ends.

Khaṇḍa 9 beings

(The intervention of *y* and *v* in *sandhi*).

अवृद्धादिपदान्तात्स्वरे परे[१] यकारो व्यवधीयत उपदान्ताच्च वकारो विकर्षे सर्वत्र तत्र चालोपः संधौ विरते लोपः ॥ १ ॥

There is the intervention of *y* when the word ends in *i* that is not *vṛddha* (is either short or long) and followed by vowel, and also there is the intervention of *v* when the word ends in *u* that is not *vṛddha*; when separated, in all *sāmans*. When there is *sandhi* there is non-elision, and in pause, there in elision [Ājātā and M. - The word पर in the *sūtra* indicates that there should not be similar vowel but other than that e.g. ā^{2}bhi^{1} indrām/ā$^{[2]}$bhivā^{1ra}yūm in the Pārthasāman [Ūha Sam 316] or, *pare* should be understood as not in the *ārcika*-e.g. in the Ṛṣabhaśākvarasāman [RG Daśa 15], māṇiyā∫31uvā∫23 or, only the vowel *ā* should be understood as the *para* vowel - e.g. in the Iṣovṛdhīyasāman [Ūha Daśa 99], second *stotrīyā* - sā^{2ra}ntvā^{ra}mā^{1}rjā∫2/tiā^{1ra} - or, it should be understood as elision due to being followed by two semi-vowels. It is stated that *y* and *v* after *vṛddha* syllable are elided when

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१ M. परग्रहणात् पर एव स्वरे न समानस्वरे । e.g. अभिइन्द्रा । अभिवायूमिति पार्थे; अथवा परे अनार्चिके यथा ऋषभशाक्वरे 'माणिया∫३१उवा∫२३'। अथवा आकार एव परे तद्यथा इषोवृधीये (Ūha Daśa 99) द्वितीयायां, सन्त्वामोर्जा∫२ । तिआ । अथवा द्व्यन्तस्थपरत्वाल्लोप। संयोगविकर्षपदान्तीयाविकर्षत्वात् तथा वृद्धात्परौ यवौलुप्तावित्यत्र विरते लोप एवेति सर्वत्र ग्रहणं । ....यथा आष्कारणिधने –(Ūha Sat 708) —नेश्शिप्रि । येधा∫२३४५सा∫६५६ : इति ॥ Ajāta and M. are similar. (The illustration given by M. 'माणिया' - etc. is not found in RG Daśa 15.).

in pause e.g. - in the Āṣkāraṇidhanasāman [Ūha Sat 708] - nā́śśipri/ yándhā∫2345sā∫656ḥ.] (मन्दानाशिश्प्रिन्धसः – शिप्री अन्धसः)

अबोधिया । त्रिवरूथं सुवस्तयाइ ॥ २ ॥

ā́bōdhiyā - GGG 78.1. (अबोधि । अग्निः = अबोध्यग्निः); [abodhi+ā = abodhyā = abodhiyā - *y* intervenes in *sandhi*.] [trívarūthaṃsúvastayāi - (su+v+a+tayāi = suvastayāi) (GGG. 266.1); त्रिवरूथं स्वस्तये – PĀ - 266] (त्रिवरूथंसुअवस्तयाइ । non-elision of *v* in *sandhi*).

एवं जातीयानि ॥ ३ ॥

Such illustrations should be found out in other *sāmans*. [Ajātaśatru on Sūtra 2 and 3 - the word (अवृद्ध) *avṛddha* is significant for, by it the two-*mātrā* form of even the short syllables is enjoined - e.g. in the *sāman* Trāsadasyava [Ūha Eka 488], third *stotrīyā* - cíyādhiyā∫23; or in the Payassasāman [RG Ahī 120], second *stotrīyā* - túvamviprāḥ túvamkavāiḥ. The separation of the word *upadāntācca* is meant to indicate the intervention even though the ending of the syllable *i* is in the midst of the word (*antaḥpadika*)—e.g. in the Ṛṣabhaśvākvarasāman [RG Daśa 15], second *stotrīyā* - hā́rāyéṃpāéviyā (*harim pavitre*), to avoid the word ending in *u*. e.g. in the Bārhadgirasāman [RG Daśa 12], second *stotrīyā* - vā́suā∫31uvā∫23. *Para* means not similar vowel or it may mean when *ā* follows. There is non-elision in *sandhi* and elision in pause but elision is seen in *sandhi* also and non-elision in pause.]

न प्रतीनि वर्ते ॥ ४ ॥

In the Abhīvartasāman [Ūha Sam 280], there is no intervention of *y* in the case of *pratīni* - ṇihaṃsyā́prátīniē - (अप्रतीन्येक)

जठरेषूद्वत्कावकावासिष्ठाभिक्रन्दार्केषु ॥ ५ ॥

In the *sāmans* Udvat-Bhārgava [Ūha Daśa 154], Kāva [Ūha Sam 338], Vāsiṣṭha [Ūha Kṣu 925], Vāyorabhikrandaḥ [Ūha Kṣu 928] and Dirghatamasah arkaḥ [RG Eka 80], there is no intervention of *v* in the third *stotrīyā*, in the case of *jaṭhareṣu* - [Ūha Daśa 154] — ṇójaṭhā rā∫23i/ṣúāviśā/; [Ūha Sam 338] ..... jaṭharāi/ súāvāiśā∫2/; [Ūha Kṣu 925] — nó∫3jaṭha/reṣúāviśā/; [Ūha Kṣu 928] — jaṭhareṣuā∫1vā∫3iśā/; [RG Eka 80] — jaṭhareṣuā/viśāviśā/.

पृणक्तु महामित्रत्वाष्ट्रीवितेषु ॥ ६ ॥

In the Mahāvaiśvāmitra [Ūha Daśa 98], Tvāṣṭrīsāman [Ūha Kṣu 887] and in the Gaurīvita [Ūha Kṣu 893], there is no intervention of *v* in the case of *pṛṇaktu*— [Ūha Daśa 98] — ātvāpṛṇā/ktúindrāya∫2m; [Ūha Kṣu 887] — ātvāpṛṇā∫3hā/ ktúindrāyā∫2m; [Ūha Kṣu 893] — ātvāpṛṇā∫3123/ktúi∫5ndriyām.

ये त्वामृजन्ति लौशशैखण्डिनयोः ॥ ७ ॥

In the Lauśa [Ūha Sam 304] and Śaikhaṇḍina [Ūha Kṣu 906] *sāmans* there is no intervention of *y* in the case of *yetvāmṛjanti* (ṛṣi) — Lauśadya-yetvāmṛjā/tiṛṣisāʃ23/; Śaikhaṇḍinayetvāʃ3hoi/mṛjāʃ3hoʃ234/tiṛṣi.

अदर्शि श्रुध्ये ॥ ८ ॥

In the Śrudhyasāman [Ūha Prā 834] there is no intervention of *y* in the case of *adarśi* - prātyuvadāʃ2rśi/āyatovā.

वृत्रेषु सप्तहे ॥ ९ ॥

In the Saptahasāman [RG Eka 91], there is no intervention of *v* in the case of *vṛtreṣu* - tvāmvṛtrāi/ṣuindrasāt/

द्व्यन्तस्थपरे तु लोपः ॥ १० ॥ यथा काष्ठासु नरस्त्वां काष्ठासु आर्वतः ॥ ११ ॥

But there is elision of *y* or *v* when two *antastha* (semi-vowel) syllables in conjunction follow. e.g. in the case of *kāṣṭhāsu*- in narastvām kāṣṭhā-suārvataḥ. In the Bhāradvājasāman [GGG 234.1], in the case of *suāʃ2rvataḥ*, the two conjunct semi vowels *r* and *v* follow the vowel *ā*. Hence, there is elision of *v*. (su+ā+ṛvataḥ -here in *v* is elided.). In [Ūha Daśa 1] that is Āmahīyavasāman, third *stotrīyā*- there is the elision of *y* in the case of enāvāʃ3iśvāniāryaā; Saindhukṣita [Ūha Eka 481] — niaryāā; Dhurāsākamaśvasāman [Ūha Sat 767] — niarya ā. [Ajātaśatru says — the commentator Bahūka explains this *sūtra* as *dvyantastha saṁyogapare* — i.e. when followed by two conjunct semi-vowels. But his teacher takes this sūtra as it is to establish cases of the following type — e.g. Kaulmalabarhiṣa [Ūha Daśa 182] — psūʃ2 antarā; Dairghaśravasa [Ūha Daśa 184] — apsuantarā; Ābhīśavādya [Ūha Daśa 186] — apsuantarā; Revatīs [RG Daśa 17] — tāyavāʃ2ḥ; Vāravantīya [Ūha Kṣu 885] — jāntāyāʃ34; Dārḍhacyuta [Ūha Ahī 628] — mṛjantiāʃ2yavāḥ. M reads sutra 11 as *vyākhyā*. He mentions the name Bābhraka as the commentator. He states that his teacher understands conjunction or non-conjunction. He gives the illustrations as follows. Iśovṛdhīyasāman [Ūha Daśa 99] — sāntvāmārjāʃ/tiā; Saptahasāman [RG Eka 191] — tvāmkāṣṭhā/sūārvatāḥ].

स्तोभव्यवहिते त्वलोपो द्व्यन्तस्थपरे ॥ १२ ॥ यथाभीकषूक्तयोः ॥ १३ ॥

But there is no elision of *y* and *v* when the two semi-vowel syllables that follow are intervened by *stobha* as seen in the Ābhīka [Ūha Daśa 210] and Gauṣūkta [Ūha Eka 456] sāmans Ābhika - third *stotrīyā* - niyāū horyāā; Gauṣūkta - third *stotrīyā* - enāviśvāniyāu/ hāuhovā/ryaā. (12,13)

ऐटते त्वभ्यासे प्रत्यये ॥ १४ ॥

But in the Aiṭatasāman [Ūha Sat 766], in the third *stotrīyā*, there is the elision of *y* when the following syllable has repetition [2]viśvāni/ā∫3/na∫2ā∫234auhōvā/ rya∫234ā.

वृद्धात्परौ य्वौ लुप्तौ ॥ १५ ॥

There is elision of *y* and *v* that follow the *vṛddha* vowel *ī* and *ū* coming at the end of the word.

तन्त्वा गिरः सुष्टुतयो वाजया∫२३न्ती आजिन्नगाइ । सुरो आ∫२३४ क्तूषुवा ॥ १६ ॥

एवंजातीयानि ॥ १७ ॥

[The following are the illustrations] as in *ti ā* of Āśvasāman [G.G 681] in regard to taṃtvāgiraḥ — suṣṭutayōvājayā∫23mtī/ājinnagāi ..../ (*y* after *vṛddha* vowel *i* is elided) or in Tānvasāman [GGG 128.2] in the case of *ṣūā* in regard to - sūroā∫234ktū/ṣūā/ (*v* after *vṛddha ū* is elided).

एवंजातीयानि ॥ १७ ॥

And other illustrations of such types - e.g. Vāravantīyasāman [Ūha Pra 828]— [2]śīāyā∫234tāi; Vāmadevya (Ūha Pra 831) —[5]ādā∫3rṣī∫3āyatāi;

न भूम्युच्चा संक्षारे ॥ १८ ॥

In the *sāman* Iḍānāṁsaṁkṣāraḥ [Ūha Ahī 578] beginning with uccāte, the consonant *y* though following the *vṛddha* vowel is not elided in the case of *bhumī*— divisadbhū∫3mī∫3yādādāi (दिविसद्भूम्याददे)

स्वायुधोग्रे सिन्धूनां मरुतां धेनौ ॥ १९ ॥

In the *sāman* Marutāmdhenu [Ūha Sam 313], in the third *stotrīyā*, the consonant *v* following the *vṛddha* vowel *ū* is not elided in the case of *svāyudhaḥ* in the *stotrīyā* based on the *ṛc* beginning with *agre sindhūnām* — śuvāyū∫234dhāḥ.

स्वास्वौशने ॥ २० ॥

In the Auśanasāman [Ūha Daśa 4], based on its own *ṭṛca*, in the second *stotrīyā*, the consonant *v* is not elided following the *vṛddha* vowel *ū* - sūvā. (स्वायुधः = सु+आयुधः)

स्वश्वो न किष्टद्रथायां प्रियासितयोः ॥ २१ ॥

In the Vāsiṣṭhapriyasāman [Ūha Daśa 81] and in the Āsitasāman [Ūha kṣu 886], based on the *ṛc* beginning with *na kiṣṭavadrathītaraḥ*, there is no elision of *v* following the *vṛddha* vowel *ū* in the case of *svaśvaḥ* - [Ūha Daśa 81] — sūvāō∫234vā; (Ūha Kṣu 886) — nākā∫2iḥ∫sūvā∫2.

मदेष्वस्येदिन्द्रायाश्कलदासयोः ॥ २२ ॥

In the Pauṣkala [Ūha Daśa 10], *sāman* and in the Daivodāsasāman [Ūha Eka

484] in the third *stotrīyā* based on the *ṛc* beginning with *asyedindraḥ*, there is no elision of *v* following the *vṛddha* vowel *ū* in the case of *madeṣu* (मदेष्वामदेषु+आ ।) - (Ūha Daśa 10) — dā$_{2}$iṣū$_{3}$∫234vā$_{5}$; (Ūha Eka 484) — mā[4]$_{5ra}$dē/ṣū$_{2}$∫3vā$_{2}$.

यज्ञाय सन्तु सर्वत्र ॥ २३ ॥

There is no elision of *v* following the *vṛddha* vowel *ū* in the case of *yajñāya santu* in all sāmans - e.g. In the Śyāvāśvasāman [Ūha Daśa 11] in the third *stotrīyā* - yā[2]$_{1ra}$jñāyā$_{1}$sāntū$_{2}$∫3vā$_{4}$3; (यज्ञाय सन्त्वद्रयः); Ākupāra - (Ūha Ahī 621) — yā$_{2}$jñā$_{2ra}$yasā∫23// tū$_{1}$∫23vā$_{4}$∫31/ etc.

बृहद्वात्सप्रवैराजपदनिधनशुद्धीयवर्जम् ॥ २४ ॥

Excluding the *sāmans* Bṛhat [RG Sam 61], Vātsapra [Ūha Kṣu 898], Vairūpa [RG Kṣu 190] and Padanidhanaśuddhāśuddhīya [Ūha Kṣu 616]. [i.e. in the case of *yajñāya santu* occuring in the third *stotrīyā* of these *sāmans*, there is the elision of *v* after the *vṛddha* vowel *ū* - Bṛhat- tū[5]$_{2}$∫2ā$_{1}$drā∫234/yaḥ/ (*v* is elided); Vātsapra - tū$_{2}$/ā$_{1}$drayō$_{2}$/; Ṛṣabha-Vairāja-ya$_{1}$jñā$_{1ra}$yasa/ tū$_{2}$/ā$_{1}$drayā$_{2}$ḥ; [Ūha Kṣu 616] .... sā∫3/ tū$_{1}$∫2/ā$_{3}$drā$_{2}$ ....

नदीषु प्रियःसूनायां यौधाजयद्वैगण्वतरेषु ॥ २५ ॥

There is no elision of *v* following the *vṛddha* vowel *ū* in the case of *nadīṣu*, in the *sāmans* Yaudhājaya [Ūha Daśa 33], Dvaigata [Ūha Sam 690] and Kaṇvarathantara [Ūha Kṣu 875], in the third *stotrīyā* based on the *ṛc* beginning with *priyaḥ sūnuḥ* (pragātha). (Ūha Daśa 33) — ṣū$_{1}$vā∫2̂; (नदीषु+आ); (Ūha Sam 690)— ṣū$_{1}$∫2̂vā, [Ūha Kṣu 875] — nā$_{2}$dī$_{1ra}$ṣū∫234vā$_{5}$.

धर्तायां कावबासिष्ठाभिक्रन्देषु ॥ २६ ॥

In the *sāmans* Kāva [Ūha Sam 338], Vāsiṣṭha [Ūha Kṣu 925], and Vāyorabhikrandraḥ [Ūha Kṣu 928], in the first *stotrīyā*, based on the *ṛc* beginning with *dhartā*, there is no elision of *v* in the case of *nadīṣvā*—Kāva - nā$_{3}$dā$_{2}$∫2iṣū$_{4}$∫5vā∫656; Pūrvavāsiṣṭha - nadā∫3iṣū ∫5vā∫656; Vāyorabhikrakrandaḥ-nā[3]dā$_{2}$∫3iṣū$_{1}$∫5vā∫656.

सुतेषु त्वयाभूषायां माधुच्छन्दसमानवयोः ॥ २७ ॥

In the sāmans Mādhucchandasa [Ūha Daśa, 44] and Mānavottara [Ūha Daśa 707], in the *stotrīyā* based on the *ṛc* beginning with *tvayābhūṣanti* (*pragātha*), there is no elision of *v* in the case of *suteṣu indra*— [Ūha Daśa 44] - sū[2]$_{1}$tāiṣuvā$_{2}$; (Ūha Daśa 707) — sū$_{2}$tāiṣū$_{1}$∫23vā$_{3}$∫3i.

द्युम्नी प्रमाँहिष्ठीये ॥ २८ ॥

In the Pramaṁhiṣṭhīyasāman [Ūha Daśa 65], in the second *stotrīyā* there is no elision of *y* in the case of *dyumnī* (द्युम्न्याहुतः) dhō$_{1}$dyūmnī$_{2}$∫3yā$_{4}$∫31.

वनेष्वर्षा सोमायां शाकलवार्शसन्तनिवर्णहरेषु ॥ २९ ॥

In the *sāmans* Śākala [Ūha Daśa 83], Vārśa [Ūha Daśa 84], Santani [Ūha Sam 275], Śākvaravarṇa [RG Sam 34] and Vārṣāhara [RG Eka 73], in the first *stotrīyā* based on the *ṛc* beginning with *arṣāsoma*, there is no elision of *v* in the case of *vaneṣu* — Śākala - ṣū[345vo[6hā, Vārśa - ṣū[2vā[234auhovā; (वनेष्वा - Santani - sū[234vā; Śākvaravarṇa - vanā[1ṣū [3vā; Vārṣāhara - ṣū[2vā[234auhovā.

Prapā. VII Khaṇḍa 9 ends.

VII Khaṇḍa 10 begins —

पृष्ठेषु सुज्ञाने ॥ १ ॥

In the Sujñānasāman [Ūha Sam 282] in the third *stotrīyā*, there is no elision of *v* in the case of *pṛṣṭhṣu* (पृष्ठेष्वैरयत्) - pṛṣṭhēṣū[vā[2i. [M — वृद्धादपि परौ यवौ न लुप्येते इत्येष एवार्थः] (*y* and *v*, eventhough coming after *vṛddha* syllable are not elided.)

स्वाध्यः सोमाः पवन्तायां वितमधुनिधनान्धीगवषेधज्ञीयेषु ॥ २ ॥

In the *sāmans* Gaurīvita [Ūha Daśa 114], Madhuscunnidhana [Ūha Daśa 115], Āndhīgava [Ūha Ahī 609], Niṣedha [Ūha Ahī 610], and Yajñāyajñīya [Ūha Kṣu 903], in the first *stotrīyā* based on the *ṛc* beginning with *somāḥ pavante*, there is no elision of *v* in the case of *svādhyaḥ* (su/ādhyaḥ) — (Ūha Daśa 114) — *sūvādhiyā*[3123ḥ; [Ūha Daśa 115] —*sūvādhiyā*[3ḥ; (Ūha Ahī 609)—*sūvā*[3uvā// dhī[2yāḥ; (Ūha Ahī 610) — *sūvā*[3dhiyāḥ; (Ūha Kṣu 903) — *sūvā*dhiyassuvā[2rvidāu.

संवरणेषु प्रबोधियायां प्रवह्लौशसारथ्यपामीवेषु ॥ ३ ॥

[M and Simon .... मीवेषु]

In the *sāmans* Pravadbhārgava [Ūha Daśa 127], Lauśādya [Ūha Sam 273], Yajñasārathi [Ūha Ahī 657] and Indrasya apāmīvam [Ūha Kṣu 927], in the second *stotrīyā* based on the *ṛc* beginning with *pravodhīyaḥ*, there is no elision of *v* in the case of *saṁvaraṇeṣu* (संवरणेष्वक्रमुः) — (Ūha Daśa 127) — saṁvaraṇāi/ ṣū[2vākramūḥ//; (Ūha Sam 273) — saṁvaraṇāi[23i/ṣū[3vākramūḥ//(Ūha Ahī 657) — saṁvārā[234ṇāi/ṣūvākramū[3ḥ/; (Ūha Kṣu 927) — saṁvaraṇā[3iṣū[3 vākramūḥ. [Ajāta, Nānā and Śiv — मीवसु ।]

वसूनि पवमानरुचायां विशीये ॥ ४ ॥

In the Viśovisīyasāman [Ūha Daśa 170], in the second *stotrīyā* based on the *ṛc* beginning with *pavamanarucā*, there is no elision of *y* in the case of *vasūni* — vā[234sū/ hummā/nī[3yā[3/vā[234iśā/ (वसूनि आविश)

मर्त्येषुदानायवार्याणां लेयश्रायन्तीययोः ॥ ५ ॥

In the Kāleyasāman [Ūha Eka 417] and Śrāyantīyasāman [Ūha Kṣu 936], in the third *stotrīyā* based on the *ṛc* beginning with *dānāyavāryāṇām* — there is no elision of *v* in the *case* of *martyeṣu* (मर्त्येष्वा) — mārtiye/ṣū∫3vā / (Kāleya); tiyāiṣū∫1 vā∫2// (Śrāyantīya).

कविमिवायां चौशने ॥ ६ ॥

And in the Auśanasāman also [Ūha Daśa 171] in the second *stotrīyā* based on the *ṛc* beginning with *kavimivā*, there is no elision of *v* in the case of *nimartyeṣu* (नि मर्त्येष्वादधुः) - nimārtū∫3yē∫3/ṣūvā∫23hā∫343i/

व्यश्नुहि संक्षारे ॥ ७ ॥

In the *sāman* Iḍānām saṁkṣāraḥ [Ūha Daśa 179], in the third *stotrīyā*, there is no elision of *y* in the case of *vyaśnuhi* - prāvamānā∫3vī∫3yāśnūhī. [वि अश्नुहि]

पिबात्वस्य वर्ताभिनिधनयोः ॥ ८ ॥

In the Abhīvartasāman [Ūha Sam 257] and in the Abhinidhana Kāṇvasāman [Ūha Kṣu 931] in the third *stotrīyā*, there is no elision of *v* in the case of *pibātvasya* - [Ūha Sam 25] — pibā∫3tū∫3vāsyagirvaṇōvā; [Ūha Kṣu 931] — pāibā/tū∫234vā.

अवन्त्यस्य सामराजे ॥ ९ ॥

In the Sāmarājasāman [Ūha Sam 263] in the second *stotrīyā*, there is no elision of *y* in the case of *avantyasya* - āvā∫3ntyā/syā ..../ (अवन्त्यस्य पवितारम्)

स्वस्तये दविद्युतीये ॥ १० ॥

In the Yajñāyajñīyasāman [Ūha Pra 811] based on the *tṛca* beginning with *davidyutatyā*, in the third *stotrīyā*, there is no elision of *v* in the case of *svastaye*— sū∫3vāstā∫3yāi.

दीया ज्ञीये ॥ ११ ॥

In the Yajñāyajñīyasāman [Ūha Ahī 630], in the first *stotrīyā*, there is no elision of *y* in the case of *dīyā* (इन्द्रस्य हार्द्याविशन् = हार्दि+आविशन्) syā∫32hā/ dīyāviśanmanā∫2iṣibhāu.

स्वाहुतः सदुद्रवायां वारदेव्ययोः ॥ १२ ॥

In the Vāravantīya [Ūha Prā 827] and Vāmadevya [Ūha Prā 830] *sāmans*, in the third *stotrīyā*, based on the *ṛc* beginning with *sadudravā* there is no elision of *v* in the case of *svāhutaḥ* — (Ūha Prā 827] — *sūvā*hū∫234tāḥ; [Ūha Prā 830] — sā∫5du//dravā∫3tsū∫3vāhutāḥ.

बृहति च गीथे ॥ १३ ॥

And in the Bṛhatsāman [RG Prā 145], in the third *stotrīyā*, in the *udgītha* there

is no elision of *v* in the case of *svāhutaḥ*-[1]$\overset{5}{s}$uvāhū∫234t$\overset{5}{ā}$ḥ. [The word *udgītha* is significant; for in the second *stotrīyā*, in *upadrava*, we have — [5]$\overset{1}{t}$sū∫2$\overset{1}{ā}$hū∫234].

दीर्घवृद्धोपहितः इपदान्त आइभूतोऽकाराकारयोः प्रत्ययोः संधौ यकारमापद्यते गतिर्विरते ॥ १४ ॥

वायख्यद्रोऽ३१२३ । पवमानाभिऽ३यार्षाऽ३साइ ॥ १५ ॥

The vowel *i* coming at the end of a word, preceded by *dīrgha* and *vṛddha* syllables and has become *āi*, when followed by *a* or *ā* becomes *y* in *sandhi* and has *gati* (i.e. *āi*) at the pause.

e.g. $\overset{1}{v}$āyakhyadrō∫3 — Madhuścyunnidhana- [Ūha Sat 797]. [vi+akhyat; when *i* becomes *dīrgha* or *vṛddha*, we have *vāikhyat* and with *sandhi* the form would be *vāyakhyāt*. (*vyakhyad rodasī*) — (M - in the Gaurīvita based on the *ṛc* beginning with *ayaṃpūṣā* [Ūha Daśa 48] - vāyakhyadro∫3123]; Kaṇvarathantara [Ūha Sat 752] - $\overset{2}{p}\overset{1}{ā}\overset{5a}{v}$amānā/bhā$\overset{2}{ā}$∫3y$\overset{1}{a}$rṣā$\overset{2}{ā}$∫3s$\overset{2}{ā}$i (pavamāna/abhi/arṣasi/)[1].

एवंजातीयानि ॥ १६ ॥

Such illustrations should be known from the *sāmans*.

नार्षसि पुनानायां यथा गौङ्गवाभीवर्तयोः ॥ १७ ॥

In the Gauṅgava [Ūha Daśa 125] and the Abhīvarta [Ūha Sam 315] *sāmans* in the *stotrīyā* based on the *ṛc* beginning with *punānā*, there is no *y* of *gati* in the pause in the case of *arṣasi* in Gauṅgava and in *sandhi* in Abhīvarta — [Ūha Daśa 125] — $\overset{4}{ṣ}\overset{5}{ā}\overset{2ra}{s}\overset{1}{ā}$i/$\overset{ra}{ā}$ratnadhā$\overset{ra}{ā}$.... [.... अर्षसि । आ रत्नधा .... ॥ (विरामे न गतेर्यकारः) — in the pause *i* does not become 'y']; [Ūha Sam 315] — $\overset{2ra}{n}\overset{1}{o}\overset{2}{ā}$rṣā∫1s$\overset{2}{ā}$∫2i/$\overset{1}{ā}$ratnadhā... [सन्धौ न गतेर्यकारः — in sandhi *i* does not become *y*]

भवीयसी प्रमंहिष्ठीये ॥ १८ ॥

In the Pramaṁhiṣṭhīyasāman [Ūha Daśa 65], in the third *stotrīyā* there is no *y* of *gati* in *sandhi* in the case of *bhavīyasī* — [3]$\overset{5}{y}\overset{5}{ā}$∫234s$\overset{5}{ā}$i/$\overset{5}{ā}cch\overset{1}{ā}\overset{5}{ā}$ū∫3h$\overset{5}{ō}$/ (भवीयस्यच्छा).

अर्चन्त्युद्वंशपुत्रे ॥ १९ ॥

In the Udvaṁśaputrasāman [Ūha Daśa 120], in the second *stotrīyā*, there is no *y* of *gati* in the case of *arcanti* in *sandhi* — $\overset{5}{ā}$rc$\overset{1}{ā}$/tāarka .... [अर्चन्त्यर्कम्]. There is elision of *gati*.

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1. Ajāta - according to Bahūkabhāṣya there is *bhogayakāra* but our teacher says that the author has himself stated the scope of *bhoga* (PS 7.10.28) — एकारादः काराच्च भोगः । Bhoga is not spoken of even in the case of the *aukthikās*, in the regard to i. Ajāta — भुक्तं पूर्वस्थानं भजते इति भोगः । औक्थिकानामपि नैव इकारात् भोग उक्तः ।

विश्वान्यर्य । आ पर्णेटतबोधीयर्षभेषु ॥ २० ॥

In the *sāmans* Aiḍasauparṇa, [Ūha Eka 512], Aiṭata [Ūha Sam 766], Jarābodhīya [Ūha Eka 428] and Ṛṣabhapavamāna [Ūha Eka 455], in the third *stotrīyā* there is elision of *gati* and in *sandhi* there is no *y* of *gati* in the case of *viśvānyarya ā* - [Ūha Eka 512] — *nāāryā* ∫234-nāa elision of gati; no *y* of gati in *sandhi*; [Ūha Sam 766]— *na*∫2ā∫234auhovā/ - nāa (elision of *gati*, no *y* of *gati* in *sandhi*) - [Ūha Eka 428] — *nā*aryaā -/ nāa elision of gati, no *y* of *gati* in *sandhi*; [Ūha Eka 455] — nāā∫2ryā∫234ā - nāa - elision of gati, no *y* of *gati* in *sandhi*.

इन्द्रा यच्छन्ति स्रुचश्चरन्ति नैपे ॥ २१ ॥

In the Naipātithasāman [Ūha Daśa 155], in the third *stotrīyā* there is no elision of *gati*, and no *y* of *gati* in *sandhi* in the case of Indrāyacchanti [Ūha Kṣu 933] and in the second *stotrīyā* in the case of *srucaścaranti* — Naipātitha - third *stotrīyā* - tā∫2ā∫234auhovā (इन्द्रायच्छन्त्यागहि); second *stotrīyā* - tā∫2ā∫234auhovā/ (स्रुचश्चर न्त्यधरे)

दधि यज्ञीयक्रौञ्चयोः ॥ २२ ॥

In the Yajñāyajñīya [Ūha Kṣu 903] and Krauñcādya [Ūha Kṣu 614], sāmans, in the second *stotrīyā*, there is no elision of *gati* and no *y* of *gati* in *sandhi*, in the case of *dadhi* - (दध्याशिरः) - [Ūha Kṣu 903] — dā/dhā∫3āśā∫3irāḥ; [Ūha Kṣu 614]— dā∫3/dhā ā∫3śā ∫5irā∫656ḥ.

स्यश्विनोर्बोधीये ॥ २३ ॥

In the Jarābodhīyasāman [Ūha Sam 721] in the third *stotrīyā* in the case of *syaśvinoḥ* (उतसखास्यश्विनोः) there is no *y* of *gati* in *sandhi* and there is no elision of *gati*— sāaśvinoḥ.

अधाह्यग्ने कमश्वे ॥ २४ ॥

In the Sākamaśvasāman [Ūha Prā 826], in the second *stotrīyā* there is no elision of *gati* and no *y* of *gati* in *sandhi* - adhāhā∫3agnē ..../ (अधा/हि/अग्ने)

स्यन्तमासहोदैर्घषभयोः ॥ २५ ॥

In the *sāmans* Sahodairghatamasa [Ūha Kṣu 871] and Vairājarṣabha [RG Kṣu 168], there is no *y* of *gati* in *sandhi* - [Ūha Kṣu 871] — kṛṣvāduvāṁsā/antamā∫31; (दुवाꣳस्यन्तमा) [RG Kṣu 168] — sā∫3anta.

वराणि ज्ञीयश्यावाश्वयोः ॥ २६ ॥

In the *sāmans* Yajñāyajñīya [Ūha Kṣu 899] and Traiṣṭubhaśyāvāśva [Ūha Kṣu 905], in the third *stotrīyā*, there is *y* of *gati* in *sandhi* in the case of *varāṇi* - [Ūha Kṣu 899] — rāṇā∫23ā/ (इमा/अवराणि/आ) elision of gati; [Ūha Kṣu 905] — rāṇā∫2i/ atiṣṭhā.

एकारे च यकारं [1]यामोद्वतोर्गतिमांश्च पदान्तः संधौ यलोपो विरते ।
रमताइये/२३/स्यापराइये/२३/ त्रमताइये/२३ ॥ २७ ॥

When followed by *e*, the vowel *i* coming at the end of the word has *gati* and becomes *y* in *sandhi*; and there is the elision of *y* in the pause; in the *sāmans* Aiḍayāma and Udvadbhārgava — e.g. - ramatāiye/23/syāparāiye/23/ tramatāiye/23

In the Aiḍayāmasāman [Ūha Ahi 676] — rāmatāiye/23/ē/3 (first *stotrīyā*) - [वारमत्येष्यव्ययम् - (वारम् । अति । एषि । अव्ययम् ।] The vowel *i* in *ati* that is dīrgha-vṛddha becomes *āi*; when followed by *e*, *i* becomes *y*. Thus - ramatāiye/23. The end of the word has *gati*.

Udvadbhārgava [Ūha Kṣu 913] — third *stotrīyā* - *trāma tāiye*23/ú ..... [पवित्रमत्येति । [पवित्रम् । अति एति ।] — Aiḍayāma [Ūha Ahī 676], third *stotrīyā* - syāparāiye/23/ ऐऽ३/स्या पर्येषि (परि एषि).

एकारादःकाराच्च भोगः ॥ २८ ॥

The *bhoga y* takes place after *e* and *ah*. As it resorts to the position eyoyed first it is called *bhoga*. e.g. Sākamaśvasāman [Ūha Daśa 15] — sāyā/23ḥā/343i (Ārcikavardhā-saindubhiḥ - vardhāse; *se* by *samadhyamayavārum* — āyā; by *ramadvam*, elision of *y* so we get vardhāsaindubhiḥ. In the chant, there is *y* which is *bhoga* ya. Then ultimately, the form is sayā/23ḥ ā/343). [Ajāta - samadhyamayavāyām].

aḥ Śrautarṣasāman [GGG 4.1] — krāyāhūtaḥ; in the Ārcika, we have śukraḥāhutaḥ. By 'asthādyam' — asthāt paro visarjanīyaḥ yakāramāpadyate. Then by 'ramadhyam', the *y* is elided in the chant. There is *bhoga y* after *aḥ*.

क्वचिदिकारात् ॥ २९ ॥

Sometimes the *bhoga y* takes place in the case of *i*. [GGG 193.2] — rāyāya/23gne ... (rāyeagne)

ओवौकारयोरेकीभावे लोपः ॥ ३० ॥

In the case *ovā* and *āu* being combined, there is the elision of the vowel and the consonant — e.g. Jarābodhīyasāman [Ūha Ahī 537], second *stotrīyā* - sānomahovā - here in the combination of *ovā*, there is the elision of *ā* and *n* [सनो महाँ अनिमानो]; Mārgīyava [Ūha Ahī 538] — third *stotrīyā* - kuvāuhovā (in this in the conjuction of *ovā* and *au* there is the elision of *t* and *i*. (*Kuvit*); Sometimes in the

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1. Dīpa — इपदान्तो दीर्घवृद्धोपहितः आइभूतः । तत एकोरच प्रत्यये गतिर्यकारमापद्यते । उक्तः पदान्तो गतिमान् भवति ।

In Sūtra 14 — दीर्घवृद्धोपहितः = दीर्घो जातः । ततो वृद्धो जातः ।

union of *ovā* and *au* after *i* there is no elision of *i* — e.g. Vāmadevyasāman [Ūha Daśa 222], third *stotrīyā* - yantyauhoऽ3/; Vāmadevya [Ūha Eka 381] — etyauhoऽ3 - here there is no elision of *i* and *t*. (In this case, the vowel *i* is not elided in the midst of *t*). Prapā. VII Khaṇḍa 10 ends.

Khaṇḍa 11 begins

The state of becoming *ā*

वृद्धमन्तःपदे तालव्यमा भवति हादौ स्तोभे प्रत्यये ॥ १ ॥

[By the sūtra, the *tālavya* vowel, i.e. *i, ī, e, āi* become āi (PS 3.1.1); when *tālavya* becomes *āi*, the *tālavya* in the midst of the word, becomes ā when followed by the *stobha* beginning with *ha*]

प्रतिभागं । नदाऽ३हाऽ३इ । पप्रीऽरम्वयममृतम् । जाताऽ२३वा । हुम्माइ ।
महाहस्तीदक्षाऽ२३ होइ ॥ २ ॥

Saubhara [Ūha Eka 388] — prātibhāgam/nadāऽ3hāऽ3i (nadīdhimaḥ); Yajñāyajñīya [Ūha Daśa 14] — paprīऽ2mvayamamṛtam/jātāऽ23vā/hummāidāऽ32sām. (jātavedasam); Rātryākūpara [Ūha Daśa 24] — mahāhastīdakṣāऽ23hoi (dakṣiṇena)

एवंजातीयानि ॥ ३ ॥

Such illustrations should be known from the other sāmans [M. and Śiv cover sūtra 2 and 3 in the commentary].

न हिन्वि तवद्यौरिन्द्रायां सौभरे ॥ ४ ॥

There is no becoming *a* in the Saubharasāman [Ūha Eka 519], in the second *stotrīyā* based on the *ṛc* beginning with *tavadyauḥindra*, in the case of *hinvinvāऽ2irāऽ234auhovā* (*hinvire*) - there is *gati* in *nvi*.

अचिक्र मृज्यमानायां रन्ध्रोत्तर-वाजजिन्मन्तेषु ॥ ५ ॥

In the *sāmans* Aukṣṇorandhrottara [Ūha Daśa 103], Vājajit [Ūha Daśa 104] and Samanta [Ūha Sam 288] based on the *tṛca* beginning with *mṛjyamānaḥ* there is no becoming *ā* in the case of *ci* of *acikra* (vṛṣo acikradat) —

Aukṣṇorandhrottara and Aiḍaaukṣṇorandra - varṣoacāऽ3i/hāऽ3hāi/; Vājajit - acāऽ2ihoi/ Samanta - vṛ/ṣo āऽ23cāऽ3i/hovāऽ3hoi.

इव दुहानायां पृश्निमन्तयोः ॥ ६ ॥

In the *sāmans* Bharadvājasya Pṛśni [Ūha Sam 333] and Samanta [Ūha Eka 515], in the *stotrīyā* based on the *ṛc* beginning with *duhāna*, there is no state of becoming *ā* in the case of *iva* (śakuna iva) - [Ūha Sam 333] — śakūnāऽ1ā23i/hovāऽ3hāi/vā ...; [Ūha Eka 515] — śa/kūnāऽ23ā3i/hovāऽ3hāi/vapā .....

गायन्तित्वायां च त्वाष्ट्रीसाम्नि ॥ ७ ॥

And also in the Dvirabhyāsa Tvāṣṭrīsāman [Ūha Kṣu 890] based on the *ṭṛca* beginning with *gāyanti tvā*, there is no state of becoming *ā* of *i* in the case of *udvaṁśamiva* - [4]ūdvā/5sāmā[3]3i/2hā[2]3hā[2]/3vāyā[2] ..../

कनि तिस्रोवाचायां सैन्धुक्षितौशनयो: ॥ ८ ॥

In the *sāmans* Aiḍa Saindhukṣita [Ūha Ahī 592] and Auśana [Ūha Sat 769], in the first *stotrīyā* based on the *ṛc* beginning with *tisrovācaḥ*, there is no state of becoming *ā* in the case of *kani* - 1kā2nā[2]3ihā[2]i - [Ūha Ahī 592] — 1kā1nā[2]3ihā[2]343i - [Ūha Sat 769].

संहिते त्वा भवति ॥ ९ ॥

But in the Saṁhitasāman [Ūha Sam 329] there is the becoming of *ā* in the case of *kani* in the first *stotrīyā* - (कनिक्रदत्) - 3kā4nā[2]3/2hā5uvā[3]3/kra[2]34dā5t/

वारे सर्वत्रान्त: पदं ना भवति ॥ १० ॥

In the Uttaravāravantīyasāman [Ūha Eka 507], there is no becoming of *ā* in the midst of word, in all cases - [Ūha Eka 507] — first *stotrīyā* - 3āgnā[1] ā[2]34ihā5i/ 1[ra]the ..... (अग्ने । इत्था); third *stotrīyā* - bhū2vānnā[2]34ihō5i/ (भुवत् / ने मानाम्)

स्वास्वा भवति निमर्त्यात् ॥ ११ ॥

In the Vāravantīya sāman [Ūha Eka 491] in its own *ṭṛca*, in the third *stotrīyā*, there is the becoming of *ā* in the case of *nimartyāt* - (ni/mar/iyāt) 3nimā[1]rtā[2]34hā5i/ (There is ābhāva in *rti*] - 1[ra]yādaghā ..../

वने विष्णव इत्येतौ शब्दावर्षासोमायां शाकले ॥ १२ ॥

In the Śākalasāman [Ūha Daśa 83] based on the *ṭṛca* beginning with *arṣā/soma*, there is no becoming of *ā* in the first and second *stotrīyās*, in the case of *vane* and *viṣṇave* respectively - first *stotrīyā* - yā1nā[2]uvā[1]3i/hum/ṣu[2] ..... / second *stotrīyā* - 1ā[2]rṣantu[2]vā[1]23i/ hum/ṣṇā[2] .....

वरिव: सन इन्द्रायां कौत्से ॥ १३ ॥

In the Aiḍakautsasāman [Ūha Kṣu 858] based on the *ṛc* beginning with *sa/naindrāya*, there is no becoming of *ā* in the case of *varivaḥ* - 1vā[2]rā[2]3ihā[2]i/

पव्यध्वर्यो साके ॥ १४ ॥

In the sāman Dhurā-sākamaśva [Ūha Daśa 145], based on the *ṭṛca* beginning with *adhvaryo*, there is no becoming of *ā* in the case of *pavi* (*somam pavitra*) - 1[na]somampavā[2]3i/ hāu[3]3hō[3]31/

सवीरायां वैश्वामित्रे ॥ १५ ॥

In the Vaiśvamitrasāman [Ūha Sat 757], in the third *stotrīyā*, based on the *ṛc*

beginning with *savīraḥ*, there is no becoming of *ā* in the case of *vi* of *hariḥ pavitre* - hā[1]rī[2]ḥpavā[1]∫23 ihā[2]∫3i/

डिनद्वितीयायाम् ॥ १६ ॥

In the Śaikhaṇḍinasāman [Ūha Kṣu 906] in the second *stotrīyā*, there is no becoming of *ā* in the case of *vi* of *pavitre* - pā[3]vā[2]∫3ihō[1]∫234i/

त्वां रिहन्तीत्यत्र च त्वाष्ट्रीसाम्नि ॥ १७ ॥

In the Dvirabhyāsa-Tvāṣṭrīsāman [Ūha Sam 308], in the second *stotrīyā*, based on the *ṛc* beginning with *tvām rihanti* also there is no becoming of *ā* in the case of *vi* of *harim pavitre* - hā[4][5]rim/pā[3]vā[2]∫3i/hā[2]∫3hā[2^]i/

रभि सुषावसोमायां रौरवे ॥ १८ ॥

In the Rauravasāman [Ūha Sam 373], in the second *stotrīyā*-, based on the *ṛc* beginning with *suṣāva soma*, there is no becoming of *ā* in the case of *surabhi* — ādabdhassurabhā ∫23ihā[2]i/

रहस्ये च संकृतिनि ॥ १९ ॥

In the Rahasyagāna, in the *sāman*, Saṁkṛti [RG Daśa 24], also (in the third *stotrīyā*), there is no becoming of *ā* in the case of *i* of *surabhi* - bdha[2]ssurabhā∫23ihō[1]∫23/

गौशृङ्गे स्वर्विदः ॥ २० ॥

In the Gauśṛṅgasāman [Ūha Kṣu 919], in the third *stotrīyā*, there is no becoming of *ā* in the case of *i* of *svarvidaḥ* - sū[1]∫2vā[1]rvā∫2i/hā∫2[1]ūūvāi/dō[ra] ..../

सुम्नेषु मानस्तरभीत्यत्र जमवर्तषेधयो: ॥ २१ ॥

In the *sāmans* Jamedagneḥ - abhīvartaḥ [Ūha Sat 715], and Niṣedhaḥ [Ūha Eka 511], in the third *stotrīyā* based on the part of the *ṛc* beginning with *mānastarabhimātaye*, there is no becoming of *ā* in the case of *e* of *sumneṣu* - [Ūha Sat 715] — [2][ra]ā[1]nā[a]ssumnā∫23i/hā[2^]/; [Ūha Eka 511] — ā[1]nā[2]∫3ssumnā[5]i/hā[2^]/hō[3]∫234hā[5].

माशिवासः प्रहिन्वान इति च पूर्वे जनित्रे ॥ २२ ॥

In the Pūruajanitrasāman [Ūha Sam 365] also in the second *stotrīyā* and third *stotrīyā* respectively, there is no becoming *ā* in the case of *i* of *māśivāsaḥ* and *hi* of *prahinvānaḥ* - 2nd *stotrīyā* - mā[tra]śā[2]∫3ihō[1]i; 3rd *stotrīyā* - prā[1]hā[2]∫3ihō[1]i/

गीर्भिरुत्तरे ॥ २३ ॥

In the Janitrottarasāman [Ūha Ahī 542], in the middle *stotrīyā*, there is no becoming of *ā* in the case of *gī* of *gīrbhiḥ* (indram gīrbhiḥ) - indra[4]mgā[5]i/hō[1]i/hoi/

श्रीणा हविषे प्रावाज्यक्षायाम् ॥ २४ ॥

In the Sauhaviṣasāman [Ūha Daśa 135], based on the *tṛca* beginning with

pravājyakṣāḥ, there is no becoming *ā* in the second *stotrīyā*, in the case of *śrī* of *śrīṇānaḥ* - gobhāiśśrā|234ihāi.

भ्रवे जि पवमानस्य जिघ्नतायाम् ॥ २५ ॥

In the Gatanidhana-Bābravasāman [Ūha Daśa 178], based on the *tṛca* beginning with *pavamānasya jighnataḥ*, there is (in the first *stotrīyā*) no becoming of *ā* in the case of *ji* of *ajira* - ājā|3ihāi.

चव्यधयदिमायामुत्सेधे ॥ २६ ॥

In the Utsedhasāman [Ūha Eka 525], in the third *stotrīyā*, based on the *ṛc* beginning with *adhayadime*, there is no becoming of *ā* in the case of *vi* of *imācaviśvā* - imācavā|2i/ hā|31uvā|23/

हिन्वाभिसोमायां तनिभीशवयोः ॥ २७ ॥

In the Santani [Ūha Ahī 559] and in the Ābhīśavottara [Ūha Ahī 635] *sāmans*, in the third *stotrīyā*, based on the *tṛca* beginning with *abhisomāsaḥ*, there is no becoming of *ā* in the case of *hi* of *prahinvāna*- [Ūha Ahī 635] — prāhāihāu/nvāna .../; [Ūha Ahī 635] — prā|234hāi/nvāna .....

दीर्घनिषेधे पुरोजित्याम् ॥ २८ ॥

In the Niṣedhasāman [Ūha Eka 460] based on the *tṛca* beginning with *purojiti*, in the first *stotrīyā*, there is no becoming of *ā* in the case of *i* of *dīrgha* — sākhā|3yōdāi/ hāhā|234hā/gha ....

जम्भस्वरयोरनाभावस्तालव्यस्यान्तःपदिकस्य ॥ २९ ॥

In the Vārkajambha [RG Kṣu 161] and in the Prathamasvarasāman [RG Sam 45] there is no becoming of *ā* of the *tālavya* that comes in the midst of the word— e.g. (RG Kṣu 161), second *stotrīyā* - sattvamnascāi/hāu (सत्वं नश्चित्र), third *stotrīyā* - rathiyamāi/hāu/drā .... (रथ्यमिन्द्र); (RG Sam 45) — first *stotrīyā* - viśvānivāi/hāu/ duṣṭē ..... [In this way in the case of Vārkajambha and Prathamasvara (विश्वानि विदुषे) *sāmans*, illustrations should be seen.] [M — स्वरे प्रत्यस्मै प्रथमयोः । In the *Svarasāman*, beginning with eprati ... in the first two *stotrīyās*, second *stotrīyā* - indramsutai/ hāu/.

दीर्घशब्दस्त्वा भवति पुरोजित्यां जम्भे ॥ ३० ॥

In the Vārkajambhasāman [RG Ahī 114] in the first *stotrīyā*, based on the *ṛc* beginning with *purojiti* the word *dīrgha*, has become *ā* in the case of *dī* - sākhāyōdā/hāu/ghā .... (This is an exception to the above *sūtra*).

स्वरे चा भवति सहावाःइन्द्रेत्येष शब्द आनस्ते गन्तुमत्सर इत्यत्र ॥ ३१ ॥

(This is also an exception) -

In the Dvitīyasvara [RG Sam 41] in the second *stotrīyā* there is the becoming of *ā* in the case of *i* of *indra* of *sahāvām indra* - sāhāvām ā/hoi .... / dra ..../

अवृद्धमप्या भवति ॥ ३२ ॥

The non-*vṛddha tālavya* also becomes *ā*, [When followed by *stobha* beginning with *ha*.] (in the following illustrations).

जिती-योदी क्रौञ्चे ॥ ३३ ॥

In the Aiḍa Tṛtīyakrauñcasāman [Ūha Sam 231], there is the becoming of *ā* in the case of *tī* of *purojitī* and *dī* of *sakhāyo dīrgha* - purojitā/hoi/ ... *tī* is not *vṛddha*; sākhāyodā/hō/ ghā ... (*dīrgha*); *dā* is not *vṛddha*.

षि षरितोषायां माधुच्छन्दसे ॥ ३४ ॥

In the Mādhucchandasasāman [Ūha Sam 245], there is becoming of *ā* in the case of *ṣi* of *paritoṣiñcatā* paritoṣā/hoi/.

वरिवः सन इन्द्रायां मार्गीयवे ॥ ३५ ॥

In the Mārgīyavasāman [Ūha Sat 793], in the second *stotrīyā*, based on the *ṛc* beginning with *sana indra*, there is becoming of *ā* in the case of the vowel *i* of varivovit .... varā/hā/ au∫3hoi/vō∫234vit.

जरि स्वारे षर्णे ॥ ३६ ॥

In the Svārasauparṇasāman [Ūha Eka 382], in the third *stotrīyā*, there is becoming of *ā* in the case of *i* of *avitā* jaritṝṇām—avitājarā/hum/tṝ∫234ṇām/

मदिन्तमदिष्ठनोगि हाविष्कृते ॥ ३७ ॥

In the Hāviṣkṛtasāman [Ūha Daśa 195], in the second *stotrīyā*, there is becoming of *ā* in the case of *di* of *madintamaḥ* [Ūha Eka 441] of *svādiṣṭhayā madiṣṭhayā* and in the case of *gi* of *parisvānogi* [Ūha Eka 585] — (Ūha Daśa 195)— tvāmsutō madāhauntāmāḥ; (Ūha Eka 441) — svādiṣṭhayā madāhauṣṭhāyā // (Ūha Eka 585) — parisuvānōgāhaurāiṣṭhāḥ // (parisvānogiriṣṭhaya).

यित्नवेऽश्विनोर्व्रतोत्तरे ॥ ३८ ॥

In the *sāman* Aśvinorvratottara [RG Prā 140], there is the becoming of *ā* in the case of *ve* of *sutāya mādayitnave* - sutāyamādayitnavā hō hāu //

PS VII Khaṇḍa 11 ends.

VII. Khaṇḍa 12 begins —

पदान्तश्चा भवति ॥ १ ॥

The *tālavya* coming at the end of the word becomes *ā* (in the following cases).

मातेऽग्ने तमद्यायां साकमश्वे ॥ २ ॥

In the Sākamaśvasāman [Ūha Prā 826], based on the *ṛca* beginning with *agne tamadya*, in the first *stotrīyā*, there is the becoming of *ā* in the case of *e* of *māte* - mātā[23hā[343i/ (ṛdhyāmate).

ध्यै नौ वारोत्तरे ॥ ३ ॥

In the Vāravantīyasāman [Ūha Eka 491] in the *yoni* the *tālavya ai* becomes *ā* in the case of *vandadhyai* - vandā[dhyā[234hāi. [*vandadhyai agnim*].

ज्ञीये स्यन्दते कृण्वते चर्षणीरधीत् ॥ ४ ॥

In the Yajñāyajñīyasāman [Ūha Sam 318], in the second *stotrīyā* - there is the becoming of *ā* in the case of *te* of *syandate*, and in [Ūha Ahī 586] — in the case of *te* of *kṛṇvate*, in the third *stotrīyā*, there is the becoming of *ā* in the case of *ṇī* of *carṣaṇīḥ*; [Ūha Ahī 628] — in the third *stotrīyā*, there is the becoming of *ā* in the case of *dhī* of *adhīt*; [Ūha Ahī 668] — in the first *stotrīyā* there is becoming of *ā* in the case of *i* of *it* - [Ūha Sam 318] — second *stotrīyā* - syandā[23tā/hummāi; (Ūha Ahī 586) — 2nd *stotrīyā* - kṛṇvā[23tā/hummāi/, 3rd *stotrīyā* - carṣā[23ṇā/hummāi; (Ūha Ahī 628) — third *stotrīyā* - tāā[23dhā/hummāi; (अनूषताधि त्रिपृष्ठ) (Ūha Ahī 661) — first *stotrīyā* - viśvām[23ā/hummāi/ (विश्वाःइत्परि).

पर्षि हाविष्कृते वरिवोधायाम् ॥ ५ ॥

In the Hāviṣkṛtasāman [Ūha Eka 441] in the third *stotrīyā* based on the *ṛc* beginning with *varivodhātamaḥ*, there is the becoming of *ā* in the case of *i* of *parṣi* - parṣā[2hoi.

तुव्यभीनः कौत्से ॥ ६ ॥

In the Aiḍakautsasāman [Ūha Daśa 164], in the first *stotrīyā*, based on the *ṛc* beginnning with *abhīnaḥ*, there is the becoming of *ā* in the case of *i* of *tuvidyamnam* - tuvā[3hāi.

वृषेऽस्मान् पिबासुतायां पृष्ठजमवर्तयोः ॥ ७ ॥

In the Pṛṣṭha [Ūha Ahī 644] and Jamadagneḥ Abhīvartaḥ [Ūha Sat 715] sāmans, in the *stotrīyā* based on the *ṛc* beginning with *pibāsutasya*, there is the becoming of *ā* in the case of *e* of *vṛdhe asmān*-(Ūha Ahī 644)— vṛdhā[23hoiyā// åsmāmā[23vā// (Ūha Sat 715) — diyevṛdhā[23/hāu/asmāmāvā[23/

पवन्तेऽधि सोमायां मैधातिथे ॥ ८ ॥

In the Maidhātithasāman [Ūha Sam 368], in the first *stotrīyā*, based on the *ṛc* beginning with *abhi somāsaḥ*, there is the becoming of *ā* in the case of *te* of *pavante*— pavantā[2hoi.

निष्कृतं वरुणसाम्नि वृषो अचिक्रायाम् ॥ ९ ॥

In the Varuṇasāman [Ūha Daśa 105] in the third *stotrīyā*, based on the *ṛc* beginning with *vṛṣo acikradat*, there is the becoming of *ā* in the case of *ni* of *niṣkṛtam* - nānā∫23hāi/ (pavamānaniṣkṛtam).

परीतायां च परिस्रव ॥ १० ॥ [अजात - परीतोषायां]

And in the Varuṇasāman [Ūha Eka 482] also based on the *tṛca* beginning with *parīto*, in the second *stotrīyā*, there is the becoming of *ā* in the case of *ri* of *parisrava* - pārā∫23hāi.

अधि सोम उष्वा वाम्रे ॥ ११ ॥

In the Vāmrasāman [Ūha Daśa 87] based on the *tṛca* beginning with *soma uṣ vāṇaḥ*, there is the becoming of *ā* in the case of *dhi* of *adhi* in the first *stotrīyā* - ādhāhō∫2i/

सुष्वाणायां चान्धीगवे ॥ १२ ॥

In the Āndhīgavasāman [Ūha Ahī 609] also, in the third *stotrīyā* based on the *ṛc* beginning with *suṣvānā*, there is the becoming of *ā* in the case of *dhi* of *adhi* - gorā∫23dhā/ hummā∫212/tvāā ..... / (गो:/अधि/त्वचि)

अभिप्रि ज्ञीये चोक्त: ॥ १३ ॥

In the Yajñāyajñīyasāman [Ūha Ahī 628] also, based on the *tṛca* beginning with *abhipriyāṇi* the becoming of *ā* in the case of *dhi* of *adhi* in the third *stotrīyā*, is spoken - tāā∫23dhā/hummāi/trā .... (adhitripṛṣṭhaḥ)

कृपे स्वासु नैपे ॥ १४ ॥

In the Naipātitha sāman [Ūha Daśa 155] based on its own *tṛca* there is the becoming of *ā* in the case of *pe* of *kṛpe* in the second *stotrīyā* - kṛpā∫23/hā/ auho∫234hā (*kṛpe indra*).

विद इन्द्रसुतायामुद्वंशीये ॥ १५ ॥

In the Udvaṁśīyasāman [Ūha Sat 720] based on the *tṛca* beginning with *indra suteṣu*, there is the becoming of *ā* in the case of *de* of *vide* - vidā∫2ho∫1i/

मधुनिधने त्वचि सुष्वाणायाम् ॥ १६ ॥

In the Madhuścunnidhanasāman [Ūha Daśa 115], in the third *stotrīyā*, based on the *ṛc* beginning with *suṣvāṇāso*, there is the becoming of *ā* in the case of *ci* of *tvaci* - (चिताना:/गो: अधि/त्वचि/) citānāgo∫3rādhitvacā∫3/hā∫3hā.

चित्नवे पुरोजित्याम् ॥ १७ ॥

In the above named [Ūha Sam 375] *sāman* starting with the *stotrīyā* based on the *ṛc* beginning with *purojiti*, there is the becoming of *ā* in the case of *ve* of *mādayitnave* - sutāyamā∫3dāyitnavā∫3/hā∫3hā/

प्रते शैखण्डिने ॥ १८ ॥

In the Śaikhaṇḍinasāman [Ūha Kṣu 906] in the *stotrīyā* based on the *ṛc* beginning with *prataāśvini*, (प्र/ते/) there is the becoming of *ā* in the case of *te* of *prate* - prā[3]tā[2]ĺ3ho[1]i/

पातवे नौ संहिते ॥ १९ ॥

In the Saṁhitasāman [Ūha Daśa 8], in the *yoni* there is the becoming of *ā* in the case of *ve* of *pātave* — yā[2]ĺ2pā[1]/tavā[a]ĺ23/hā[2]uvāĺ3/.

शस्तये तन्त्वामदायां संहिते ॥ २० ॥

In the Saṁhitasāman [Ūha Prā 841] in the third *stotrīyā*, based on the *ṛc* beginning with *tantvāmadāya*, there is the becoming of *ā* in the case of *ye* of praśastaye - prā[2]ĺ2śā[1]/staya[a]ĺ23/hā[2]uvāĺ3/

गविष्टयेऽभिद्यु च्यावने ॥ २१ ॥

In the Cyāvanasāman [Ūha Daśa 91] based on the *tṛca* beginning with *abhidyumnam*, in the third *stotrīyā*, there is the becoming of *ā* in the case of *ye* of *gaviṣṭaye* — gā[2]ĺ3vā[2]ĺ3i/ ṣṭā[1]yāĺ23hā[2]ĺ343i.

दिवे त्वाष्ट्रीसाम्नोः सहस्रधारायाम् ॥ २२ ॥

In the Svāratvāṣṭrisāman [Ūha Ahī 593] and in the Dvirabhyāsa tvāṣṭrīsāman [Ūha Ahī 594] in the third *stotrīyā* based on the *ṛc* beginning with *sahasradhārāḥ*, there is the becoming of *ā* in the case of *ve* of *dive dive* - Uha Ahī 593 — divā[3][2]ĺ3ho[1]ĺ234/vā[5]/ Ūha Ahī 594 — divā[3][2]ĺ3ho[1]ĺ234/vā[5].

मादे नौ रेवतीषु ॥ २३ ॥

In the *sāman* Revatīs [RG Sam 63], in the *yoni*, in the first *stotrīyā*, there is the becoming of *ā* in the case of *sadhamāde* — sadhamā[1ra][dā]ĺ2/hāĺ31uvāĺ23/.

अतिध्यमायां महानाम्नीषु ॥ २४ ॥

In the *sāman* Mahānāmnīs [Araṇyagāna - Mahānāmnīparvan] in the middle *stotrīyā* there is the becoming of *ā* in the case of *ti* of *ati* (स न: स्वर्षदति) - sanaḥsvarṣadatāĺ23ho[1]i.

[M — अति मध्यमायां; Śiv — अति ध्यमायां]

अभि श्यैते तदिदासतृतीयायाम् ॥ २५ ॥

In the Śyaitasāman [Ūha Eka 526], based on the *tṛca* beginning with *tadidāsabhuvaneṣu*, in the third *stotrīyā*, there is the becoming of *ā* in the case of *bhi* of *abhi* - (मधु। मधुना। अभि।) madhumadhūnā[2]ĺ3bhā[1]/hummāi/.

Prapā. VII Khaṇḍa 12 ends.

PS VIII. 1 *Ābhāva*

यकारे च प्रत्यये वृद्धमन्तःपदे तालव्यमा भवति । यच्च यकारसंयुक्तं विकृष्टम् ॥ १ ॥

The *vṛddha tālavya* in the midst of a word becomes *ā* when followed by *ya* and the *stobha* beginning with *ha* and that which being in conjunction with *ya* is separated. [The use of *ca* indicates that the *stobha* beginning with *ha* also follows]. [M includes sūtras 2 and 3 in the व्याख्या of sūtra 1; Śiv includes them in sūtra 1].

स्तौषे मिश्रमिवप्रा।२३याम् सोमा।२३म्विश्वाचा।२३या ॥ २ ॥

e.g. Auśanasāman [Ūha Daśa 171], staúṣe mitram/ivaprā।23yā́m; Here in the case of *iva priyam*, the vowel *i* of *pri* has become *ā*. [*i* is in the midst of the word *priya*, is *vṛddha* and followed by *ya*]. Yajñāyajñīyasaman [Ūha Sam 318], in the third *stotrīyā*, in the case of sómā।2mvi/śvā́cā।23yā/húmmāi/ [in the word *viśvācyā* i.e. *viśvāciyā*, *ya* is separated from the conjunct consonant and *vṛddha i* being followed by *ya* has changed into *ā*.].

एवंजातीयानि ॥ ३ ॥

Such illustrations should be known (in other *sāmans*).

न रथ्यं महस्तवायां कण्वबृहति ॥ ४ ॥

[The exceptions to the rule mentioned in *sūtra* 1 are given hence forth]. In the Kaṇvabṛhatsāman [Ūha Kṣu 866], in the third *stotrīyā* based on the part of the *ṛc* beginning with *mahastavānaḥ*, there is no becoming of *ā* in the case of *thi* of *rathiyam* (*rathyam*) rā́thāiyā।1mā।234/hā́hoi.

रहस्ये च बृहति ॥ ५ ॥

In the Rahasyagāna, in the Bṛhatsāman [RG Daśa 5] also (there is no becoming of *ā* in the case of the syllable *thi* of *rathiyam* (rathyam) - third *stotrīyā* - śúvāmrathāi/yāmā।31i/.

नर्यः सनोहरीणामित्यत्र त्रैते ॥ ६ ॥

In the Traita sāman [Ūha Ahī 654], in the second *stotrīyā* based on the *ṛc* beginning with *sanoharīṇām*, there is no becoming of *ā* in the case of *ri* of *nariyāḥ* (*naryaḥ*) — śā́khēvasakhyēnā।3rāiyo।234hāi

वाम्रे च परीतायाम् ॥ ७ ॥

And in the Vāmrasāman [Ūha Ahī 654] in the first *stotrīyā* based on the *ṛc* beginning with *parīta*, there is no becoming of *ā* in the case of *ri* of *nariya* (*narya*)— nārāiyā.

अत्योधर्तायामुद्वद्भार्गवे ॥ ८ ॥

In the Udvadbhārgavasāman [Ūha Daśa 154], in the first *stotrīyā* based on the *ṛc* beginning with *dhartā*, there is no becoming of *ā* in the case of *i* of *ati* (*atiya*) - nōa[3ra]t[1]āiyo∫23. (*atiyo* = *atyo*)

ईयतुस्त्वमिन्द्रप्रतूर्तिष्त्यत्राभीवर्ते ॥ ९ ॥

In the Abhīvartasāman [Ūha Eka 492] in the *pṛṣṭhagātha* starting with the *ṛc* beginning with *tvamindrapratūrtiṣu*, there is no becoming of *ā* in the case of *i* of *mi* of *turayantamīyatuḥ*; t[2]ām[1]āiyā[2]∫1tū∫2h.

पीयन्त्यभ्रातृव्यद्वितीयायामामहीयवे ॥ १० ॥

In the Ukthyāmahīyavasāman [Ūha Sam 252], based on the *tṛca* beginning with *abhrātṛvyaḥ*, in the second *stotrīyā*, there is no becoming of *ā* in the case of *i* of *pīyantite* - pā[1]iyan[2]titā[2]i.

पीयत्नवे मान इन्द्रायां वारे ॥ ११ ॥

In the Vāravantīyasāman [Ūha Kṣu 874], in the third *stotrīyā* based on the *ṛc* beginning with *mā na indra*, there is no becoming of *ā* in the case of *pī* of *pīyatnave* - [2]pāiyatnā[3]∫234vā[5]i/

स्फिग्यं माभेम बृहति ॥ १२ ॥

In the Bṛhatsāman [RG Eka 83] based on the *tṛca* beginning with *mābhema*, in the second *stotrīyā*, there is no becoming of *ā* in the case of *gi* of *sphigiya* (sphigya) - [2]ān[1]usphigāi/yāṃvā[2]∫31/

हीयमहेनोत्तरयोर्वाजीये ॥ १३ ॥

In the Rāyovājīyasāman [RG Sat 123] based on the *tṛca* beginning with *mahe no*, in the second *stotrīyā* and in the third *stotrīyā* there is no becoming of *ā* of *hi* of *sahīyasi* second *stotrīyā* - [1]sāhā[2]∫1iyā[2]∫3sāi/; third *stotrīyā* - [1]sāhā[2]∫1iyā[2]∫3sāi/

तृतीयमृतस्य जिह्वायां ना भवति सर्वत्र ॥ १४ ॥

In the *sāmans* based on the *tṛca* beginning with *abhi priyāṇi* in the second *stotrīyā*, based on the *ṛc* beginning with *ṛtasya jihvā*, there is no becoming *ā* in the case of *ti* of *nāmatṛtīya* - e.g. [Ūha Daśa 13] Kāvasāman - second *stotrīyā* - nāmā[2]∫3tā[4]rtī[5]; [कावे धिरतार्ति अधि – (PS 3.2.10) — by it *prakṛti*]; Vaikhānasa [Ūha Ahī 550] — [2]nā[1]mā[2]tṛ[1]tāi; Aiḍakāva [Ūha Sam 324] — nāmatṛtā[2]∫2i/ etc.

ज्ञीये त्वा भवति ॥ १५ ॥

But in the Yajñāyajñīyasāman [Ūha Ahī 628], in the second *stotrīyā*, there is the becoming of *ā* in the case of *ti* of *tṛtīya* tā[2]∫3rtā[2].

पदान्तश्चा भवति ॥ १६ ॥

[Now are stated the illustrations in which] there is the becoming of *ā* in the case of the *tālavya* that comes at the end of a word.

शर्मणि प्रदै ज्ञीये ॥ १७ ॥

In the [1]Yajñāyajñīyasāman [Ūha Eka 438] beginning with *pradai*, in the second *stotrīyā*, in the *prastāva*, there is the becoming of *ā* in the case of *ṇi* of *śarmaṇi-ṇāyā*.

काण्वे रन्ता ॥ १८ ॥

In the Kāṇvasāman [Ūha Eka 20], in the first *stotrīyā* there is the becoming of *ā* in the case of *te* of *jarante*-bhirjo∫234vā/rantā∫3yā∫2345/

स्वरे च वियस्त ॥ १९ ॥

In the *sāman* Payonidhanasvara [RG Sam 40], in the third *stotrīyā*, there is the becoming of *ā* in the case of *vi* of *viyasta stambha* (वि/यः/तस्तम्भ/रोदसी/) —vāyastastam-bharodasāā∫3hō/

अवृद्धमप्या भवति ॥ २० ॥

The *tālavya* though not *vṛddha* coming at the end of a word or not coming at the end of a word also becomes *ā* (in the following cases).

प्रियस्सूनुर्ण्वतरे ॥ २१ ॥

In the sāman Kaṇvarathantara [Ūha Kṣu 875], in the third *stotrīyā*, in the *prastāva*, there is the becoming of *ā* in the case of *pri* of *priyassūnuḥ*, which is not *vṛddha* and not at the end of a word - prāyaḥ sūnurmamārjiyāḥ/

सम्मील्ये जिह्वयत्रकृत्व्यश्चया धिया ॥ २२ ॥

In the Sammīlyasāman [RG Eka 92] in the first *stotrīyā* there is the becoming of *ā* in the case of *i* of *hvi* (jihviyajihvya) in the second *stotrīyā*, in the case of *i* of *tvi* of *kṛtvīyā* (kṛtvyaḥ) in the third *stotrīyā* in the case of *i* of *cyā* (*ciyā*) and dhiyā— first *stotrīyā* - hvāyā∫2m; (दीर्घजिह्वयम्) (जिह्वियम्); Second *stotrīyā* - tvāyā∫2ḥ/ (कृत्व्यः कृत्वियः); third *stotrīyā* - cāyā∫2; विश्वाच्या-चिया । धायां dhāyā∫2 (*dhi* yā).

ग्रहणात् ॥ २३ ॥

Hence forth there is the becoming of *ā* in the illustrations stated ahead.

ध्यै नौ वारे प्रथमे ॥ २४ ॥

In the Pruthama Vāravantīyasāman [Ūha Kṣu 904], in the *yoni* there is the becoming of *ā* in the case of *dhyā* of *vandadhyai* — vandadhyā. [The ābhāva of *vṛddha tāla* vya also.]

1. In the *sūkta* (Ū. Arc. 269) on which this *sāman* is chanted, the first *stotrīyā* based on the first *ṛc* becomes the last and the last becomes the first. Hence, its name is given as — Vakrayajñāyajñīya also among the Vaidikas.

पवस्वदा सुज्ञाने ॥ २५ ॥

In the Sujñānasāman [Ūha Eka 453], there is the becoming of *ā* in the case of *de* of *pavasva devavītaye* — pa२va३sva *dā*/vavi३tayāi.

अङ्गदा शङ्कुनि ॥ २६ ॥

In the Śaṅkusāman [Ūha Eka 452], there is the becoming of *ā* in the case of *dai* of *aṅgadaivya* .....[1]ē[2]ʃ2/gā१dā/viyā/

विष्टया वाचः साम्नि ॥ २७ ॥

In the Vācaḥsāman [Ūha Ahī 566] in the third *stotrīyā*, there is the becoming of *ā* in the case of *ye* of *gaviṣṭaye* ṣṭā१ʃ23yā४ʃ3.

वयुना वासिष्ठे ॥ २८ ॥

In the Idā Vāsiṣṭha sāman [Ūha Ahī 637], in the second *stotrīyā*, there is the becoming of *ā* in the case of *ne* of āvayuneṣu — [2]ā१vayūʃ234nā५.

दिवि यज्जायथोत्तमायां बृहति ॥ २९ ॥

In the Bṛhatsāman [RG Ahī 106] based on the *ṭṛca* beginning with *yajjāyathā*, there is the becoming of *ā* in the case of *vi* of *divi*, in the third *stotrīyā*- [1]dā१[2]vāʃ31.

कृत्व्यस्तौरश्रवसे ॥ ३० ॥

In the Taura Śravasasāman [RG Prā 152], there is the becoming of *ā* in the case of *tvi* of *kṛtvi* (kṛtvyaḥ) — *tvā*१ʃ2vā३ʃ234aũhōvā.

Prapā. VIII. 1 ends.

VIII. 2 begins —

ओवौकारयोरनन्तरस्वरनीचाद्ययोः प्रत्यययोः सर्वं वृद्धमा भवत्यन्तलोपश्च ॥ १ ॥

(सर्वं वृद्धमवृद्धं च पदान्तीयमपदान्तीयं च ।)

All the *vṛddha* and *nonvṛddha tālavya* become *ā* and there is the elision of the ending consonant when followed by *ovā* and *au*, which have the next vowel low. [M — तालव्यंच अतालव्यंच]

यथा भरनार्मेधैध्मवाहनिहवसाध्रेषु ॥ २ ॥

e.g. as in the *sāmans* Saubhara [Ūha Daśa 16], Nārmedha [Ūha Daśa 17], Aidhmavāha [Ūha Daśa 292], Nihava [Ūha Daśa 199] and Sādhrā [Ūha Daśa 202] — [Ūha Daśa 16] — first *stotrīyā*- (*huvāmahe*) - mā१ʃ2hā३ʃ234aũhōvā -; second *stotrīyā* (*dhṛṣat*) - dhā१ʃ2ṛṣāʃ234aũhōvā and the elision of ending *t*; third *stotrīyā* - nā१ʃ2sā३ʃ234aũhōvā (*sāṇasīm*); (Ūha Daśa 17) — first *stotrīyā* - sā२ṣṛ१gmāhā२/ aũhaũhoʃ234vā५, (*sasṛgmahe*); second *stotrīyā*-vāvṛ१dhvāṁsā (*vāvṛdhvāṁsam*); third *stotrīyā* - vā२cō३yū२jā/aũhaũhoʃ234vā५; (*vacoyujā*) - (Ūha Daśa 292) — first *stotrīyā* -

[1]rāiṣṭhā/ō∫234vā/ (*giriṣṭhāḥ*) elision of *visarga*; second *stotrīyā*-kāvāō∫234vā (*kaviḥ*); third *stotrīyā*-ṣāṣāō∫234vā (*devāsaḥ*). In the *sāmans* (Ūha Daśa 199) and (Ūha Daśa 202), there is *ābhāva* and elision of the ending consonant in the cases of all the *avā pratyayas*. (Ūha Daśa 199) — first *stotrīyā* - hārā/ō∫234vā (*harim*); second *stotrīyā*-śāśā/ō∫234vā, (*yaśasam*); third *stotrīyā*-vātā/ō∫234vā (*dakṣiṇāvate*); (Ūha Daśa 202) — first *stotrīyā*-mādāō∫234vā, (*madena*), second *stotrīyā*-prāsnāō∫234vā (*prusnā*); third *stotrīyā* - yāsāō∫234vā (*yasadanā*).

नकृच्छ्यैत-विशीययो: ॥ ३ ॥

In the Śyaitasāman [Ūha Eka 376] and in Sadoviśīyasāman [Ūha Eka 474], there is the becoming of *ā* in the case of *isanakṛt* and the elision of final consonant - Śyaita - second *stotrīyā* - nā∫2kā∫234auhovā (elision of *t*) third *stotrīyā* - nākā∫34auhovā [Here, by PS 8.3.6 there is the becoming of *ā* in the case of *ṛ* of kṛt]. Sadoviśīya - second *stotrīyā* - nā∫2kā∫234auhovā. [This sūtra is meant to state that there is the becoming of *ā* in the case of *ṛ* of *kṛt*.]

अथापवादा: ॥ ४ ॥

Now, the exceptions.

राग: स्व:पृष्ठनैपातिथरश्मेषु ॥ ५ ॥

In the *sāmans* Svaḥpṛṣṭha [Ūha Daśa 71], Naipātitha [Ūha Kṣu 935] and Pārthuraśma [RG Kṣu 13] there is *raṅga* originated (there is no becoming of *ā*) - (Ūha Daśa 71) — first *stotrīyā*-rā∫2itām∫234auhovā; (रति ताꣳइहि) (*taṃ*- Ūha-Ūhya); (there is no elision); (Ūha Kṣu 935) — mahāmāsā∫3ī/hā/auho∫234hā, (Ūha Uhya-*maham*), (RG Daśa 13) — third *stotrīyā* - [1]easmāṃ/ō∫234vā. (Ūha - Ūhya - *mam*.)

संगृभातून इत्यत्राकूपारे ॥ ६ ॥

In the Rātri-ākūpārasāman [Ūha Daśa 24] based on the *ṛca* beginning with *ātūna*, there is no becoming of *ā* in the case of *ṛ* of *saṅgṛbhā* (संगृभाय) — [1]gṛ/au∫3hoi/

दूरे दृशं विराट्सु देव्ये ॥ ७ ॥

In the Mahāvāmnadevyasāman [Ūha Daśa 222] based on the *ṛca* in the *virāj chandas*, there is no becoming of *ā* in the case of *dūre dṛśam* — [1]dṛ/au∫3hō hāi.

तकार: परिस्वानायामैध्मवाहे ॥ ८ ॥

In the Aidhmavāhottarasāman [Ūha Sam 292] in the *stotrīyā* based on the *ṛc* beginning with *parisvānaḥ*, there is becoming of *ā* of *ṛ* when followed by *ovā* and there is no elision of *t* - *kṣārā dō∫234vā* - (akṣrat)

मकारः कार्तयशमन्तयोः ॥ ९ ॥

In the *sāmans* kārtayaśa [Ūha Sat 688] and Samanta [Ūha Sam 229], there is no becoming of *ā* in the case of *m* - (Ūha Sat 688) — rāyāimaū∫3hō∫3i/ (rayimarṣa); (Ūha Sam 229) — second *stotrīyā* - mādhūprāyām/ (*madhu priyam*) aūhō∫34vāhā/ [Nānā - There is no elision of *m*.]

आपृच्छ्यं सेधे ॥ १० ॥

In the Utsedhasāman [Ūha Daśa 211] in the third *stotrīyā*, there is no elision of *m* - āpārcchiyām (आपृच्छ्यं धरुणम्).

रथी नार्मेधे प्रायश्चित्तेषु ॥ ११ ॥

In the Prāyaścittasāmans, in the Nārmedha [Ūha Prā 822] these is no elision of *m*, there is no becoming *ā* in the case of *rathīnām* - rāthāinām/aūhō∫234vā.

पार्थुरश्मे स्वास्वाःकारवर्जम् ॥ १२ ॥

In the Pārthuraśmasāman [RG Ahī 98] in its own *tṛca* there is no becoming of *ā* except in the case of *āḥ* - second *stotrīyā* - eprāyā/ō∫234vā/ (प्रियाः); not in the first *stotrīyā* - esvādoḥ/ō∫234vā/; e *madhoḥ*/ō∫234vā/

ओकारः ॥ १३ ॥

In the illustrations stated ahead *o* does not become *ā*.

सखायः सो शाक्त्ये ॥ १४ ॥

e.g. in the Śāktyasāman [Ūha Daśa 19] in the case of *so* — sākhā∫2yasso/ aū∫3hō∫3/ (सखायः सोमपा .....)

मदायतो नवे ॥ १५ ॥

In the Mānavottarasāman [Ūha Daśa 85], there is no becoming of *ā* in the case of *to* of *madāyato* in the third *stotrīyā* - ya∫2to∫234aūhōvā/.

वायुमारो भासे ॥ १६ ॥

In the Bhāsasāman [Ūha Daśa 158] in the first *stotrīyā* there is no becoming of *ā* in the case of *ro* of *vāyumātroha-vāyū*∫23m/ā∫2ro∫234aū hō vā/

महांश्चरसि वाशे ॥ १७ ॥

In the Vāśāsāman [Ūha Ahī 652], in the second *stotrīyā* there is no becoming of *ā* in the case of *o* of mahān carasyojasā - mahāṃścā∫23rā∫3/sā∫2o∫234aūhōvā/ jā∫234sā/

सूर्यमरो नैपे ॥ १८ ॥

In the Naipātīthasāman [Ūha Ahī 934] in the second *stotrīyā* there is no becoming of *ā* in the case of *o* of *sūryamarocayat* - ā∫2ro∫234aūhōvā/ca∫234yat.

सुषावसो छन्दस-द्वैगतयोः ॥ १९ ॥

In the Mādhucchandasa [Ūha Sam 245] and Dvaigata [Ūha Ahī 619] *sāmans*, in the first *stotrīyā*, there is no becoming of *ā* in the case of *so* of suṣāvasomam - (Ūha Sam 245) — [2] 1 2^ 3ra 3ra 2 suṣāvāso aūhō∫34vāhā∫/ [Ūha Ahī 619] — 1 sūṣā∫23/ 1 ^ 3 5ra ra vā∫2sō∫234aūhōvā/

तोगो द्वैगते ॥ २० ॥

In the Dvaigatasāman [Ūha Ahī 619] in the third *stotrīyā* there is no becoming of *ā* in the case of *go* of *śrīṇantogobhiḥ* - 1 ^ 3 5ra ra to∫2go∫234aūhōvā/ [1ra śrīṇā∫23]

सोम सुज्ञाने ॥ २१ ॥

In the Sujñānasāman [Ūha Eka 453], there is no becoming of *ā* in the case of *o* of *madhumāntsoma* - [2] 1 3 5ra ra mādhū/mā∫2ntsō∫234aūhōvā/

भुवनो टते ॥ २२ ॥

In the Aiṭatasāman [Ūha Ahī 554], in the third *stotrīyā*, there is no becoming *ā* in the case of *o* of *bhuvano* - 1 3 5ra ra vā∫2nō∫234aūhōvā/

पिर्नोबोत्सेधे ॥ २३ ॥

In the Utsedhasāman [Ūha Eka 510] there is no becoming *ā* in the case of *bo* of *āpirnobodhi* - 3ra 2 4ra 5ra 4 5 āpā∫3irnōbo/aūhōvāhāi/

उवर्णं तु न सर्वत्रा भवति ॥ २४ ॥

But the vowel *u* does not become *ā* in all sāmans - [e.g. - Nārmedha [Ūha Daśa 17] — 1 2 2 3ra ra vagmāntāū/aūhōho∫234vā] (gmanta udabhiḥ)

ग्रहणादा भवति ॥ २५ ॥

In the following illustrations mentioned, it becomes *ā*

उभयं स्वासु मैधातिथे ॥ २६ ॥

In the Maidhātithasāman [Ūha Daśa 215] based on its own *ṛca*, in the third *stotrīyā*, there is the becoming *ā* in the case of *u* of *ubhayam* (विद्वेषणं संवननमुभयंकरम्) 1 ra vidveṣanaṃ saṁvananam *ā* 2 aū∫3hō/ [The vowel *u* of *mu* has become *ā* which is not at the end of the word and is followed by *stobha* beginning with au.]

नःसू वारे प्रथमे ॥ २७ ॥

In the Prathamavāravantīyasāman [Ūha Kṣu 904] in the second *stotrīyā*, there is the becoming of *ā* in the case of *sū* of *naḥsūnaḥ* - 1 2 3ra nāssā/aūhō∫234vā/

प्रियः सूनुर्द्वैगतगौङ्गवयोः ॥ २८ ॥

In the sāmans Dvaigata [Ūha Sat 690] and Gauṅgava [Ūha Eka 431], in the second *stotrīyā*, there is becoming of *ā* in the case of *nu* of *priyaḥsūnuḥ* - [Ūha Sat 690] — 1 2 3 5ra ra sū∫2nā∫234aūhōvā/; (Ūha Eka 431) — 1 2ra prāyassū/nā/aū∫3hō/

इन्दुगौतमसाध्नयो: ॥ २९ ॥

In the Gautama [Ūha Ahī 156] and Sādhra [Ūha Ahī 622] *sāmans* in the second *stotrīyā* there is the becoming of *ā* in the case of *u* of *induḥ*- Gautama - indā aū ho∫234vā. Sādhra - aindāo∫234vā/

अकूसिष्ठप्रिये यदिन्द्रचित्रायाम् ॥ ३० ॥

In the Vasiṣṭhapriyasāman [Ūha Kṣu 888], beginning with yadindracitra, there is becoming of *ā* in the case of *ū* of *akūpārasya* in the second *stotrīyā* - ākāo∫234vā/

शिशुं सर्वत्र ॥ ३१ ॥

The vowel *u* of *śiśum* becomes *ā* in all *sāmans* — e.g. Pāṣṭhauhasāman [Ūha Daśa 60], second *stotrīyā*- śā∫2iśā∫234auhovā - [u followed by *au* having low *svara.*] Thus the word śiśum *has* ū *bhāva* of *u* in the case of all *sāmans* based on the *ṭrca* beginning with *tisrovācaḥ*

Prapā. VIII. 2 ends. VIII.

3 begins —

ऋगन्तीय: स्पर्श: प्रथम: स्वरो नामिविसर्जनीयश्च ना भवति तत्र चौहोशब्द: प्रथमात् कृष्यते ॥ १ ॥

The *sparśa* syllable at the end of the *ṛc* having *prathama svara* does not become *ā* and the *visarjanīya* after *nānmi* also does not become *ā*. In the illustrations the word *auho* has *karṣaṇa* from *prathama svara* to *ṭṛtīyasvara.* [The vowels excluding *a* are called *nāminaḥ*]. (The ten vowels *ṛ, ṝ, i, ī, u, ū, e, o, ai, au* are called *nāmi svaras* according to Ṛg Veda Prāti. अकार वर्जितोऽच् । इच् प्रत्याहारस्य प्रातिशाख्यसंज्ञानामिन: इति । The ten vowels excluding *a* namely *i ī u, ū, ṛ ṝ e ai o* and *au* are called *nāminaḥ* in the *prātiśākhya*). [Uvata on ṚK Prā - I. 65]

सदादौ∫२३ह्वियामौ∫२३स्तियो: । औ∫२३ ॥ २ ॥

(The illustrations are stated in the sūtra 2) e.g. Rauravasāman [Ūha Daśa 2]— in the second *stotrīyā*- śādāt/au∫23hovā/ (*t* is at the end of the *ṛc* and has *prathama svara*, it has not become *ā* and has the *stobha au* having *karṣaṇa* from the *prathama svara*); Āndhīgavasāman [Ūha Daśa 12], first *stotrīyā*- hviyām/au∫23hovā. (*dīrgha jihvyam*); Dvihiṁkāravāmadevyasāman [Ūha Sat 755], third *stotrīyā* - stiyoḥ/ au∫23hovā. (In this illustration the *visarjinīya* after *nāmi svara* does not become *ā* and the *stobha au* has *karṣaṇa* from the *prathama svara.*) [*gabhastyoḥ*]

एवंजातीयानि ॥ ३ ॥

Such illustrations should be known from all *sāmans* [M. has sūtra 2 and 3 included in the *vyākhyā*. Śiv — wherever the consonant is with *visarga*, the *stobha au ho* has the beginning with *prathama svara.*]

देव्ये त्वनृगन्तीयः स्पर्शः प्रथमस्वरो नामिविसर्जनीयश्च ना भवति ।
तत्र चौहोशब्दः प्रथमात् कृष्यते ॥ ४ ॥

But in the Vāmadevyasāman the *sparśa* not coming at the end of the *ṛc* and having *prathama svara*, the *visarjanīya* coming after *nāmi svara* does not become *ā*. The word *auho* has *karṣaṇa* from the *prathamasvara* -

आविताजराइतृणामौ॥२३/आ/हूमहिश्रवस्यवो प्रायुभाइ:/औ॥२३ ॥ ५ ॥

e.g. Vāmadevya [Ūha Daśa 5] — third *stotrīyā*- 1ā/2ra 1vitā2ra jarāiṭ/1ṇām/au∫23hō3hāi/ (अविता जरितृणाम्) - [*m* does not become *ā*]. Mahāvāmadevya [Ūha Ahī 598] — third *stotrīyā*- 1ā/2ra hūmahiśravasyavō 2ra prāyu/1bhāiḥ/au∫23hō3hāi/ — Here the *visarjanīya* of *bhāiḥ* is not at the end of the *ṛc*. It has *prathama svara* after the *nāmi svara*, it does not become *ā*. *au stobha* has *karṣaṇa* from the *prathamasvara* upto *tṛtīya svara* [पतिम् अहूमहि श्रवस्यव:/अप्रायुभि:]

तुरीयं त्वा भवति शिशुं देव्ये ॥ ६ ॥

But in the Mahāvāmadevyasāman [Ūha Eka 381] based on the *ṛca* beginning with *śiśum*, there is becoming of *ā* in the case of *turīyam* in the third *stotrīyā*.

सचमानः समुद्रंतुरी । या औहोहाइ ॥ ७ ॥

[M. and Śiv include sūtra 7 in the व्याख्या] There is the becoming of *ā* in the case of *yam* of *turīyam* ..... [1]sacamānassa mudramturī/yā/au∫3hō3hāi/ [Śiv — द्वितीय स्वरादेव ..... कृष्यते].

रहस्ये त्वृगन्तीयश्चानृगन्तीयश्च यः स्पर्शः प्रथमस्वरो
नामिविसर्जनीयश्च ना भवति ॥ ८ ॥

But in the Rahasyagāna, the *sparśa* syllable at the end of the *ṛc* or not at the end of *ṛc* having *prathama svara* and the *visarga* coming after *nāmi svara* does not become *ā* e.g. Antarikṣasāman [RG Kṣu 165] — 2ra hāuyadyāvaī/2ra dratēśā/1tām/ 2ra 3ra āūhāuhōvā∫2/ (यद्याव इन्द्र ते शतम्); Antarikṣasāman [RG Kṣu 166] — 2ra hāuyadindrayā/ vatastū/*vām*/2ra 3ra āūhāuhōvā∫2/ (यदिन्द्र यावतस्त्वम्); Antarikṣasāman [RG Ahī 115] — 2ra hāvāsomasvā/1noadri/bhāiḥ/ 2ra āūhāu ...../ visarjanīya in *bhāiḥ* after *nāmisvara* does not become *ā* (आ सोम स्वानो अद्रिभि:).

ऋगन्ते त्वेव प्रथमकृष्टस्तोभ इलान्दद्वितीयायाम् ॥ ९ ॥

But in the Ilāndasāman [RG Sam 70] at the end of the *ṛc* only, having the *stobha - karṣaṇa* from the *prathama svara*, in the second *stotrīyā* based on the *ṛc* beginning with *ūrjonapājja*, there is no becoming of *ā* in the case of *kratum* - 2kra 1tum/au∫23hō4vā5/ (दार्शितं क्रतुम्).

तृतीयादिन्यामौहोवायां चतुर्थस्थो वृद्धःपदान्तः सर्वत्रा भवति ॥ १० ॥

The *vṛddha* vowel having the *caturthasvara* coming at the end of the word, when followed by the *stobha auhovā* beginning with *tṛtīyasvara*, becomes *ā* everywhere.

यथास्य शिशुमक्रान्वासिष्ठेषु ॥ ११ ॥ श्यैतवारयोश्च ॥ १२ ॥

[M. and Śiv include *sutras* 11 and 12 in the व्याख्या of sutra 9] e.g. in the Vāsiṣṭhasāman based on the *tṛcas* beginning with *asya preṣā* [Ūha Sam 268], *śiśumjajñānam* [Ūha Ahī 659] and *akrān samudraḥ* [Ūha Ahī 673] — Pūrvavāsiṣṭham [Ūha Sam 268] — dev$\overset{3ra}{\bar{a}}\overset{2}{\int}34\overset{3ra}{au}\overset{4ra}{hov}\overset{5}{\bar{a}}$ (devaḥ), Vāsiṣṭham [Ūha Ahī 659] — $\overset{3}{si}\overset{2}{\bar{s}}\overset{3ra}{\bar{a}}\overset{4ra}{\int}34\overset{5}{au}\bar{h}ov\bar{a}$; (śiśum) Vāsiṣṭhām [Ūha Ahī 673] — $\overset{5}{b}\overset{2}{\dot{r}}\overset{3ra}{h}\overset{4ra}{\bar{a}}\overset{5}{\int}34au\bar{h}ov\bar{a}$; (bṛhat) etc. And in the case of Śyaita [Ūha Daśa 43] and Vāravantīya [Ūha Ahī 600] sāmans also - Śyaita-$\overset{5}{dh}\overset{2}{\bar{a}}\overset{3ra}{s}\overset{4ra}{\bar{a}}\overset{5}{\int}34au\bar{h}ov\bar{a}$ (surādhasam); Vāravantīya - third *stotrīyā* - $\overset{1ra}{a}\overset{ra}{i}rayadrayimmim\bar{i}t\overset{2}{\bar{a}}\int34/\overset{3ra}{au}\overset{4ra}{\bar{h}}ov\bar{a}$ (mimīte)

तत्रापवादाः ॥ १३ ॥

Now the exceptions (to the above *sūtra*).

रागोऽग्ने बृहति ॥ १४ ॥

In the Bṛhatsāman [RG Prā 148] based on the *tṛca* beginning with *agne* (in the 1st *stotrīyā*), there is becoming of *ā* but there is the *rāga* (*devam*) $\overset{2}{a}dy\overset{1ra}{\bar{a}}\overset{2}{dev}\bar{a}m\int34/\overset{3ra}{au}\overset{4ra}{\bar{h}}ov\bar{a}/$ [Nānā - $\overset{2}{dev}\bar{a}\int3m$]

मत्स्यबृहति त्सरः ॥ १५ ॥

In the Bṛhatsāman (RG Sam 37) in the first *stotrīyā*, based on the *ṛc* beginning with *matsyapāyite*, there is no becoming of *ā* in the case of *tsaraḥ* — $ts\overset{1}{a}r\overset{2}{\bar{o}}\int34/\overset{3ra}{au}\overset{4ra}{\bar{h}}ov\bar{a}/$ [tsaro is *sandhyagīta*].

प्रत्युबृहत्यपः ॥ १६ ॥

In the Bṛhatsāman [RG Prā 146] in the first *stotrīyā* based on the *ṛc* beginning with *pratu adarśi*, there is no becoming of *ā* in the case of *apaḥ* — $\overset{1}{a}p\overset{2}{\bar{o}}\int34/\overset{3ra}{au}\overset{4ra}{\bar{h}}\overset{5}{ov}\bar{a}/$ [There is no becoming of *ā* of the *visarga* in *apaḥ*, though it is at the end of the word.]

अग्ने बृहति जुष्टः ॥ १७ ॥

In the Bṛhatsāman [RG Prā 148], based on the *tṛca* beginning with *agne vivasvat*, there is no becoming of *ā* in the second *stotrīyā*, in the case of *juṣṭaḥ* - $\overset{1}{ju}\dot{s}\overset{2}{\bar{t}}\overset{3ra}{o}\int34/\overset{4ra}{au}\overset{5}{\bar{h}}ov\bar{a}$.

यज्ञाबृहत्यूर्जः ॥ १८ ॥

In the Bṛhatsāman [RG Kṣu 154] based on the *tṛca* beginning with *yajñāyajñā*, there is no becoming of *ā* in the case of *ūrjaḥ*, in the second *stotrīyā* - $\overset{1ra}{\bar{u}}\overset{2}{rj}\overset{3}{\bar{o}}\int34/\overset{3ra}{au}\overset{4ra}{\bar{h}}\overset{5}{ov}\bar{a}$.

अयंपूषा–बृहति गावः ॥ १९ ॥

In the Bṛhatsāman [RG Kṣu 186] based on the *tṛca* beginning with *ayam pūṣā*, there is no becoming of *ā* in the case of *gāvaḥ* in the second *stotrīyā* - gāvo∫34/auhova.

श्येनोऽत्यः सिष्ठे ॥ २० ॥

In the Vāsiṣṭhasāman [Ūha Kṣu 926] in the first *stotrīyā*, there is no becoming of *ā* in the case of *śyenaḥ* and in the third *stotrīyā* in the case of *atyaḥ* - first *stotrīyā* - śyeno∫34/ auhova; third *stotrīyā* - atyo∫34auhova.

वृषो चायास्ये ॥ वृषो∫३४ औहोवा ॥ २१ ॥

And in the Triṇidhana Āyāsyasāman [Ūha Sam 289], in the Second *stotrīyā* also, there is no becoming of *ā* in the case of *vṛṣaḥ* vṛṣo∫34auhova.

इन्दो च स्वःपृष्ठ / इन्दो∫३४ / औहो∫५ ॥ २२ ॥

And in the Svaḥpṛṣṭhasāman [Ūha Daśa 71] also, in the first *stotrīyā*, there is no becoming of *ā* in the case of *indo* - sakhyā∫2indo∫34/auho∫5.

उवर्णं तु न सर्वत्रा भवति ॥ २३ ॥

The *vṛddha* vowel *u* at the end of the word does not become *ā* every where - e.g. in the Bṛhatsāman [RG Prā 148], in the third *stotrīyā* - sajūḥ∫34/auhova.

ग्रहणादा भवति ॥ २४ ॥

It becomes *ā* in the cases mentioned ahead.

इन्दुस्त्रिक बृहति ॥ २५ ॥

In the Bṛhatsāman [RG Prā 149], based on the *tṛca* beginning with *trikadrakeṣu*, in the third *stotrīyā*, there is the becoming of *ā* in the case of *induḥ* - satyaindā∫34/ auhova.

शिशुं सर्वत्र ॥ २६ ॥

In all the *sāmans* based on the *tṛca* beginning with *śiśum jajñānam*, the *vṛddha* vowel *u* at the end of the word in the case of *śiśum* becomes *ā* when followed by the *stobha auhovā* having *tṛtīyasvara* in the beginning - everywhere śiśā∫34auhova - Vāsiṣṭhasāman [Ūha Ahī 659]; śiśā∫34auhova - Pūrvavāsiṣṭhasāman [Ūha Ahī 673]

Prapā. VIII. 3 ends. VIII.

4 begins —

आभावः

ओकारोऽन्तःपदिको ग्रहणादा भवति । नमो घो व्यं च ।

अग्राइन्नमा/∫३४/औहोवा / तो मघा∫३४/औहोवा/ तालव्यं च ॥ १ ॥

The vowel *o* in the midst of the word becomes *ā* in the cases mentioned ahead

when followed by *auhovā* beginning with *tṛtīyasvara* - e.g. Vāravantīyasāman [Ūha Eka 491] — agnainnamā∫34/auhovā; (अग्निन्नमोभि:) (ओ) Vāravantīyasāman [Ūha Kṣu 874] - tomaghā ∫34/auhovā; मद्योन: (ओ)

Tālavya illustrations — Vāravantīya [Ūha Eka 507] — first *stotrīyā* - thetarāgā∫34/auhovā - (इत्येतरा गिर:) Vāravantīya (Ūha Kṣu 874) — third *stotrīyā* - cāivāśśacā∫34/auhovā (शचीवशशचीभि:); Revatīḥ [Ūha Daśa 108] — first *stotrīyā* - yābhirmadā∫34/auhovā (याभिर्मदेम) etc.

द्वितीयात्कृष्टं तालव्यं हाइशब्दश्चा भवत्योस्तोभे प्रथमादौ प्रत्यये ॥
श्रिया∫३ओ∫२३४वा । हा∫३ । ओ∫३हा∫३ । आ∫३हा∫३हाइ ॥ २ ॥

The *tālavya* and the word *hāi* having *karṣaṇa* from the *dvitīyasvara* become *ā* when followed by *stobha o* having *prathamasvara* at the beginning — e.g. Daivodāsasāman [Ūha Sam 261] — first *stotrīyā* - śriyā∫3/o∫234vā (श्रिये ...) In the Dyautānasāman [Ūha Eka 402], beginning with hā∫3/o∫3hā∫3/o∫3hā∫3/hāi1 - in the word hāi, there is the becoming of *ā* when *stobha o* follows having *prathamasvara* at the beginning. [*na* = namanasvara; it is as 3]

स्वासु नकार: श्रायन्तीये । दानाय∫३चो । हुम् । दया∫३ । ओ∫२३४ वा ॥ ३ ॥

In the Śrāyantīyasāman based on its own *ṛca* [Ūha Daśa 189] in the third *stotrīyā*, the syllable *n* is elided and there is *ā* when followed by *stobha o* having *prathama svara* e.g. - dānāyā∫3co/him/dāyā∫3/o∫234vā (चोदयन्)

शुकारमकारौ च वृष्णि ॥ ४ ॥

In the Vṛṣāsāman [RG Prā 137] syllables *śu* and *m* become *ā* when followed by *stobha o* - first *stotrīyā* - sā∫3/oi (सुराधसम्) [Śiv - अत्र व्यञ्जनमकारस्य लोप: तत्पूर्वस्य आभाव:]; third *stotrīyā* - śā∫3/o/ṣā∫3/o/ दाशुषम्).

त्सिबास्वरं सर्वमा भवति या स्तोभे, प्रत्यये वचश्चनादभन्नित्येवंजातीयानि ॥
मा३इतेव । चा∫२/या∫२३४ । औहोवा । चानाद । भा∫२ । या∫२३४ । औहोवा ॥ ५ ॥

All the phrases having *tsibāsvara* become endowed with *ā* when the *stobha yā* follows as in the case of *vacaḥ* and *canādabhan* — Traikakubha [Ūha Prā 804] — e.g. - māiteva/cā∫2/ yā∫234auhovā [ब्रवीमि ते वच:] cānāda/bhā∫2/yā∫234auhovā [कदा । च । ना । दमन्] [tsibāsvara - tsā∫2/vā∫234auhovā.]

और्णायवयोस्त्वो भवति ॥ कविक्रतो∫रया∫२३४औ हो वा ।
ऋतावृधो∫रया∫२३४औ हो वा । पनिष्टयो∫२ । या∫२३४ औहोवा ॥ ६ ॥

But in the two Aurṇāyavasāmans, i.e. Aurṇayavādya [Ūha Sam 270] and Aurṇāyovottara [Ūha Daśa 75], *tsibāsvara* becomes *o* followed by the *stobha yā* -

[M includes sūtra 6 in the व्याख्या of the sūtra 5.] [Ūha Sam 270] — first *stotrīyā* - (कविक्रतुः) - kavikrato∫2/yā∫234aūhōvā; second *stotrīyā*- ṛtāvṛdho∫2/yā∫234aūhōvā (ऋतावृधा); third *stotrīyā* - paniṣṭayo∫2/yā∫234aūhōvā (पनिष्टये); Aurnāyavottara - the same as above. [tsibā tsā∫2ibā∫234aūhōvā (GGG. I.1)]

चरे वारे हत्याम् ॥ ७ ॥

In the Vāravantīyasāman based on the *tṛca* beginning with *yajñāyajñā* in *Bṛhatī* metre [Ūha Eka 506], the *carā parvan* everywhere becomes *o* - first *stotrīyā* - irāirācadakṣaso∫234hāi (च दक्षसे) [M — similarly (Ūha Prā 827) — first *stotrīyā* - urjonapātamāhuvo∫234hāi.] (*carā parvan* = cārājaso∫234hāi; Traiśokasāman (GGG 370.1).

सर्वं श्रुधीहवायाम् ॥ ८ ॥

In the Vāravantīyasāman [Ūha Eka 509] based on the *tṛca* beginning with *śrudhī havā*, there is the becoming of *o* even in the metre other than *Bṛhatī* - first *stotrīyā* - indrayastvāsaparyāto∫234hāi (सपर्यति); second *stotrīyā* - giraṃmandrāmajījano∫234hāi (अजीजनत्); third *stotrīyā* - indramukthāni vāvardho∫234hāi (चावृधुः).

स्तोतृभ्यश्च ॥ ९ ॥

And in the case of *stotṛbhyaḥ* also. In the Vāravantīyasāman [Ūha Daśa 107], in the second *stotrīyā*, the syllable *bhyaḥ* of *stotṛbhyaḥ* becomes *o* in the *carā parvan* - stotṛbhyo∫234hāi.

ओकारोऽन्तःपदिको ग्रहणादा भवत्येकारहकारयोः प्रत्ययोः
काव–याम–वाम्रसोमसामसु ॥
नामतृता∫२ईयमधिरा ए∫५ । दुरितासा∫२३ए∫३ ।
सुषाहो∫२इवसाहो∫२। श्येनोनया∫२३हाइ ॥ १० ॥

The vowel *o* in the midst of the word becomes *ā* in the cases mentioned below when followed by *e* or *h* in the *sāmans* kāva [Ūha Sam 324], Yāma [Ūha Ahī 676], Vāmra [Ūha Ahī 604] and Soma [Ūha Sat 781] — Aiḍakāva - second *stotrīyā* - nāmatṛtā∫2i/ yāmādhirā/ e∫5/ (रोचने); Aiḍayāma - third *stotrīyā*- duritāsā∫23/e∫3/ (दुरिता सोम); Vāmra - second *stotrīyā* - suṣāho∫2i/vāsāho∫2 (सुषाव सोमम्) हकारे प्रत्यये; Ardhedasomasāman śyenonayā∫23hāi/ (श्येतो न योनिम्) (हकारे प्रत्यये).

अध्रिगवित्यत्रात्वमौकारे प्रत्यये रयिष्ठे ॥ ११ ॥

In the Rayiṣṭhasāman [Ūha Daśa 167], in the second *stotrīyā*, there is the becoming of *ā* in the case of *adhrigo* when followed by *au* .... teādhrā∫3igā/ au∫3ho∫3vā/ (ते अधिगो)

अवृद्धं सर्वमा भवत्यौहो स्तोभे सस्वरे प्रत्यये (Nānā //12//)
रेवतीर्ना औहो । प्राणा शिशा औहो । साऔहो ॥ १२ ॥

(Nānā //13//) [M and Śiv include sūtra 13 in the व्याख्या of sūtra 12].

The vowel which is not *vṛddha* (i.e. which is short or long) becomes *ā* in all cases when followed by the *stobha auho*, which has similar *svara*. Vāravantīyasāman [Ūha Daśa 108] — the syllable *naḥ* becomes *nā* in the case of *revatīrnaḥ* - rēvatīnāauhohāi/ (रेवतीर्नः); [Ūha Ahī 608] — prāṇāśiśāauhohā/ (प्राणा शिशुः); (Ūha Eka 527) — sāauhohāi. (समस्य मन्यवे सम) ॥ २ ॥ and ॥ ३ ॥

नेन्द्रस्तेसो न हिते पू विश्वस्यदू ज्योतिष्कृणो चोदेथाःसू रागश्च पुशब्दश्चेलान्दे ॥ १४ ॥

[M — रंग inplace of रागः पूशब्द]

[The exceptions to the above are stated] — not in the case of the following— indrastesonahitepū, viśvasyadū, jyotiṣ kṛṇo, code thāṃsū, rāgah, and *pū* in the Ilāndasāman. Vāravantīyasāman [Ūha Sam 352] — third *stotrīyā* - indrastēsōauhohāi (इन्द्रस्ते सोम); [Ūha Eka 507] — third *stotrīyā*- nāhitēpūauhohāi, (न हिते पूर्तम्); [Ūha Prā 827] — second *stotrīyā*- viśvasyadūauhohāi (विश्वस्य दूते); [Ūha Prā 828] - second *stotrīyā*- jyōtiṣkṛṇōauhohāi (ज्योतिष्कृणोति) [Uha Prā 829]— third *stotrīyā* - cōdēthāḥsūauhohāi, (चोदेथाः सूनृतावते); [Ūha prā 836] — second *stotrīyā* - ādyōdēvāḥauhohāi (अद्यौ देवाँ-देवान्) [there is *rāga* i.e. raṅga); Ilānda [RG Sam 11]— second *stotrīyā* - vapūauhohohāi (वपुषः).

रथन्तरे सर्वमा भवति स्पर्शगभस्त्योर्वर्जमोस्तोभे प्रत्यये ॥ १५ ॥

In the Rathantarasāman [RG Daśa 1] all become *ā* excluding *sparśa* syllables and the word *gabhastyoḥ* having *visarjanīya*, when followed by *o* Stobha - सर्वमा भवति— [RG Daśa 1] — susthūJ234ṣā/ōvā]6/hāuvā - (तस्थुषः) (exceptions) - [RG Daśa 2] — āmāJ234rtām/ōvā]6/ hāuva (अमृतम्); third *stotrīyā* - [RG Kṣu 183] — bhāstāJ234yōḥ/ōvā]6/hāuvā/ (*okāra* with *visarga*) (गभस्त्योः), [RG Daśa 2] — nāJ234nām/ōvā]6/ (जनानाम्) (hāuvā) etc.

अश्विनोर्व्रतपूर्वे च तालव्यम् ॥ १६ ॥

And in the Pūrva Aśvinorvratam also (RG Prā 139), tālavya becomes *ā* āpōvasānōarṣāsāohāu. (arṣasi).

शाक्वरर्षभे त्वोष्ठ्यस्पर्शवर्जमेस्तोभे प्रत्यये ॥ १७ ॥

But in the Śākvararṣabhasāman [RG Daśa 15] there is the becoming of *ā* when followed by *e stobha*, excluding the labial and *sparśa* .. vāēṣṇavāā (विष्णवे); in *so*-न आभावः indrāeyasō ē (इन्द्रायसोम) *o* is labial - tūvāmēṛihāē - in vām there is no becoming of *ā*, for *m* is *sparśa*. (तुवामे)

वृष्णि सर्वमा भवत्योवायामनन्तरस्वरनीचाद्यायां प्रत्यये ॥ १८ ॥

In the Vṛsasāman all become *ā* followed by *ovā*, having the first *svara* lower - [RG Prā 137] - *ābhā ovā* (अपि); *prāvā ovā* - (प्रवः); *vasāovā* (वसुः) etc.

Prapā. VIII. 4 ends.

VIII. 5 begins —

विकाराः

ऊहगाने योनिवत्स्वराः स्तोभाभ्यासविरामाः ॥ १ ॥

In the Ūhagāna, the *svaras, stobhas* and virāmas (pauses) are like those of *yoni*.

[Hence forth the *vikāras* (modifications) are stated. In fact, this sūtra ought to have been stated earlier at the beginning. After stating the *prakṛti* first, it is proper to state the *vikāras* (modifications). The refutation (to this objection) is stated as follows — just as in the Agniṣṭoma chapter the Gāyatrīsāman is given first. As per Ūhaśāstra it has no qualification in this case. After that there is the Āmahīyavasāman. The change in the case of *tālavya* is seen there in *uccāte*/2. Due to this context, (PS - 3.1.1) *tālavyamāi* is spoken of. Following that all the *bhāvas* are treated till the end of *ābhāva*. Now the modifications are to be stated. In the Ūhagāna, *svaras* beginning with *kruṣṭa* are like those in the *yoni* i.e. grāmegeyagāna and in Ūhyagāna like those in the Araṇyegeyagāna. Similarly, *stobhas* like *hāu* etc are like *yoni* and *abhyāsas* (repetitions) like *ṇyo/ṇyo* etc. are like *yoni*. Pauses (the endings of *parvans*) are also like *yoni*] [M: अन्यसंघातादेरपि प्रकृतिवद्विरामः स्यात् । Ajāta — यथा [Ūha Kṣu 910] वार्त्रतुरे तन्त्वादेशः मारुश्रवत्वइन्दोसरसि । तन्त्वागिरसंघातः]

अनभ्यासस्तु तच्छन्दसाम् ॥ २ ॥

[When it is stated that repetitions are like those in the *yoni*, this *sūtra* states the exceptions]. But there is non-repetition in the case of the metres of the *yoni*.

[Lāṭyāyana has stated the non-repetition in the case of the metres of the *yoni*. In the *yoni*, those in which the other metre is obtained by repetition as e.g. in the case of Gaurīvita, Audala, Kautsa, Traikakubha, Vaikhānasa etc., in the obtainment, there is non-repetition according to Gautama and Sārdāgava (योनौ यान्यभ्यासेनान्यच्छन्दः संपद्यन्ते । यथा गौरीवितौदले कौत्सं त्रैककुभवैखानसे, तदापन्नेषु गौतमसार्दागवावनभ्यासम् (द्रा. श्रौ. २०.४.२५). The meaning of it is as follows — In the *yoni sāmans*, they get another metre by the repetition of *pādas* - e.g. Gaurīvita beginning with ^{5}abhi/^{3}prayo^{2}/^{4}pati^{5}girā, (GG 168.3); Audala - ^{4}sūrūpakṛ/ ^{1}tāmū/^{2}tayā/ (GG. 160.4); sung in Gāyatrī get Anuṣṭubh by the repetition of *pāda* — e.g. Aidakautsa beginning with ^{5}yāhīndrā/^{2}3/ ^{1}cāmāseṣuvāiyā, (GG. 162.1) — sung in Gāyatrī gets Anuṣṭubh by the repetition of

pāda e.g. Traikakubha (GG. 389.3) sung in *uṣṇih* gets Bṛhat by the repetition of pāda (GG. 389.3). The Vaikhanasa sāman sung in Bṛhatī metre gets jagatī metre by the repetition of *pāda* (GG. 243.9). In the case of the metres of Gaurīvita sāman etc. Gautama and Sārdāgava do not think that there is the repetition of *pāda*.]

विकारा हि प्रत्यक्षपरोक्षादय: ॥ ३ ॥

The modifications are indeed *pratyaksa* i.e. the *prakṛti* state and *parokṣa* etc. are the *āibhāva* etc.

[18 modifications are there in the Ūhagāna. Sometimes there is the becoming of *āi* of *vṛddha tālavya*, sometimes differently, i.e. becoming of *āi* of non-*vṛddha tālavya* - e.g. in the Ihavad Daivodāsasāman [Ūha Daśa 22] — ai [2]hoimā[23syā/ (एहीमस्य).

तेषामुक्तो नियम: ॥ ४ ॥

Their rule is spoken of [Sometimes *prakṛtistate*, sometimes *āi* state, sometimes *ā-* state, sometimes elision, sometimes *āi* state of even non-*vṛddha tālavya*, sometimes differently etc. e.g. in the Daivodāsasāman - [2]ai hoimā[23syā].

[These modifications are as follows —

आयित्व, प्रकृतित्व, वृद्ध, अवृद्ध, गतागत of स्तोभऽ, उच्च-नीच, सन्धिवद् गान, पदवद्गान, अत्व, आर्भाव, प्रश्लेष, विश्लेष, संकृष्ट, विकृष्ट, (व्यञ्जन) लुप्त, अतिहृत, आभाव — These seventeen states (भावऽ) are stated. Hence forth the other modifications will be stated.

अतोऽन्ये नियमाश्रया: पर्वाश्रयाश्च ॥ ५ ॥

The modifications other than these are two-fold those based on the rules and those on *parvan*.

तेषां नियमाश्रयाणाम् ॥ ६ ॥

Those of them based on the rules are stated (first). [Those resorting to which rules are formed are stated to be based on rules].

यथैतच्चतुर्थमन्द्रातिस्वार्याणां स्वराणां द्व्यन्तरमुच्चमुच्चमुदूह: ॥ ७ ॥

As this rule — In the case of *caturtha*, *mandra* and *atisvārya svaras* the *svara*, two *svaras* higher is employed which procedure is (called) *udūha*.

Ajātaśatru — (Saṁhita Brā 3.2.5) — Vivaraṇa and Bhāṣya -

The *svaras* of whom *caturtha* is *udāttatama* (highest), there is the udūha, having the interval of two *svaras* — i.e. there is the *udūha* of Atisvārya into *Tṛtiya*, *mandra* into Dvitīya and Caturtha into *prathama*, before upadrava. Samānapuruṣa utterance means the utterance by one chanter only as in the case of the divisions *prastāva* and others. If in one division (*bhakti*) the svaras *tṛtiya*, *dvitīya prathama*

and *Kruṣṭa* are not there, in that division only *udūha* takes place. This is the paraphrase of what is stated in Saṁhito Br. The illustrations are the sāmans Vārāha, Vātsapra, Marāya etc. There is counter illustration in the case of Gaurīvitābhyāsa, Tvāṣṭrīsāman and Trāsadasyava etc.

Why should there be udūha? The answer is that these sāmans are *vibhāgya* and hence the chant has the quarter with *stobha*. In the Rathantarasāman, in the Araṇyegeya, in the case of *upadrava*, in the words *ovā, hāuvā* in which *udūha* is to take place, it does not take place, for it is *vibhāgya*. In the case of Dharma and Vidharma *sāmans* there is the *abhyudūha*, as they are the starting *stobhās*, when the *stobhas* are divided, in the groups of five syllables. There is no *udūha* in the starting *stobha*.

Nānā — Before *upāya* i.e. *upadrava*, in the divisions *prastāva* etc. (*udūha* would be there). There is no *udūha* in the case of Gaurīvita and others. In the case of Dharma and Vidharma, there is *udūha* having *samānapuruṣavacana* i.e. similar divisions. Owing to this, there is no *udūha* in the *upadrava* and *nidhana*, and in the case of Vāśa and others.

[The concept of udūha is stated in the Sāṁhito Brā 3.2 to 5 as follows — चतुर्थोदात्ततमान् स्वरान् द्व्यन्तरानुदूहन्ति प्रागुपायान्नचेत् समानपुरुषवचने । The commentator Dvijarāja explains as follows —

caturtha, mandra and *atisvārya* have *udūha*, Dvyantara means the syllable having *caturtha svara* is uttered higher as having *prathama svara*; the one having *mandra svara* is uttered as having *dvitīya svara* and the one having *atisvārya* is uttered as having *tṛtīya svara*. Prāgupāyāt means leaving the *upāya* words — i.e. the words near the *nidhana* having *mandra svara*. It should not be employed with two *svaras* higher e.g. — ciyā$\overset{5}{\lfloor}$6hā/hō$\overset{4}{\lfloor}$5idā. (Śiv says that *udūha* is specific in the case of *Ūhagāna*) — *no cet samānapuruṣavacane* is explained as — among the common chanters, in the performance of the *sāman* in the *stotra*. The words of them means *nidhana*. The *nidhana* having *caturtha udāttatamasvara* should not be employed with *udūha*.]

तृतीयप्रभृतीनामुदात्ततमः कश्चित् स्वरो भवति तमुदूहइत्याचक्षते ॥ ३ ॥

Among *tṛtīya, dvitīya* and *prathama svara*, the *udāttatamasvara* is called udūha by the teachers (Cf. PS 8.8, 9.2). Also (Cf. Lāṭyāyana in regard to madhyenidhana — ihakāra etc. 7.8.5).

तथा च यज्ञे क्रियते — So it is performed in the sacrifice.]

Nānā gives the illustrations of *udūha*- (Ūha Daśa 4) Auśanasāman - prātu; the

prathamasvara and the *dvitīya svara* have two intervening *svaras*. Similarly, in Auśanasāman [Ūha Daśa 171] — $pr\overset{1ra}{e}\overset{2}{ṣ}\overset{1}{ṭ}h\overset{2}{ā}mv\overset{1}{ā}ḥ$. In (GGG. 523.5), we have — $pr\overset{4}{ā}\overset{5}{tū}$; (GGG 5.1) — $pr\overset{4ra}{e}\overset{5}{ṣ}\overset{4}{ṭ}h\overset{5}{ā}mv\overset{4}{ā}ḥ$.

दीर्घकर्षणस्य वृद्धिः ॥ ८ ॥

[This is denial of the rule having the state like *yoni*]. There is the *vṛddhi* of long *karṣaṇa* i.e. it becomes of the duration of three *mātrās* when the *prathama* and *dvitīya* are of two *mātrās* — e.g. in the Śrāyantīya sāman [Ūha Daśa 189] — $pr\overset{1}{ā}tibh\overset{2ra}{ā}g\overset{1}{ā}nnadī\int 2$ dhimaḥ/ (vṛddhi in *dī*).

Naipātitha - [Ūha Daśa 155] — $sim\tilde{ā}\int\tilde{2}p\overset{1ra}{ū}r\tilde{ū}$ ... [*dīrghakarṣaṇa* - the Karṣaṇa in the case of long syllable.]

नन्दायाः त्सिब्यकर्षणम् ॥ ९ ॥

There is no *karṣaṇa* in the case of *nandā parvan* when followed by *tsibāsvara* [*nandāparvan*-$n\overset{2}{ā}nd\overset{1}{ā}i$; *tsibāparvan*-$ts\overset{1}{ā}\int\hat{2}ib\overset{3}{ā}\int 234a\overset{5ra}{ū}h\overset{ra}{ō}v\overset{}{ā}$] e.g. — Ghṛtaścunnidhana [Ūha Daśa 72] — $s\overset{[2]}{y}ag\overset{1}{ā}iḥ/v\overset{}{ā}\int\hat{2}n\overset{3}{ā}\int 234a\overset{5ra}{ū}h\overset{ra}{ō}v\overset{}{ā}$/ (no karṣaṇa in *i*) Sāṁvarta [Ūha Daśa 172] — $\overset{[2]}{ś}v\overset{1}{ā}taḥ/$ $p\overset{}{ā}rthu\int 234a\overset{5ra}{ū}h\overset{ra}{ō}v\overset{}{ā}$ (in *tā* there is no karṣaṇa.)

गतेरेकारभावप्राप्ताया एकारनिवृत्तिः ॥ १० ॥

The *gati* which has obtained the state of *e*, has the cessation of *e*. The *karṣaṇa* is there when *nandāparvan* is followed by *tsibā parvan*; but the state of becoming *e* is not there e.g. Tairaścyasāman [Ūha Daśa 67] — $s\overset{2}{ā}p\overset{3}{ā}ry\overset{2}{ā}t\overset{1}{ā}\int 234i$; (सपर्यति); Śyaita [Ūha Daśa 4] — $k\overset{[1]}{ṣ}\overset{1}{ā}\int\hat{2}t\overset{3}{ā}\int 234a\overset{5ra}{ū}h\overset{ra}{ō}v\overset{}{ā}$; (शिक्षति) etc. [Śiv — Vaitahavya (GGG 155/1) — महिष्ठं चर्षणीनाम् इति यद्योनौ तत्र एकार निवृत्तिः । षणा$\overset{1}{\int}$रइ; not in श्यैत (GGG 235/3 - $\overset{1}{हु}म्मायें\overset{2}{\int}३$इति । उत्तर जनित्रे GGG 241/$\overset{2}{2}$ - हो$\overset{1}{\int}$३१ यो$\overset{2}{\int}$३.]

सोभानामुद्धारः ॥ ११ ॥

The elision of *stobhas* [उद्धारः निष्काशनम् (i.e. removal) नाना.] e.g. Marāyasāman [Ūha Kṣu 900] — in the midst of the *sāman*, there is the removal of the *stobha* hāu hāu hāu, dropped in the second and third *stotrīyās*. Mahāvaiśvamitra [Ūha Daśa 98] — hayāi/hayā$\int 3/\overset{4}{ō}h\overset{5}{ā}\overset{4}{ō}h\overset{5}{ā}$ etc. dropped in the middle and last *stotrīyās*. [Śiv — ग्रामेगेये सामान्त्यवर्जं स्तोभानां उद्धारो निवृत्तिः। (cessation of stobhas excepting the ending of *Sāmans*)]

गणगीतीनामन्ते निधनम् ॥ १२ ॥

There is *nidhana* at the end of all *sāmans* of *gaṇagītis*. (The chants having *stoma* (i.e. group) are called *gaṇagītis*. e.g. The four Vāravantīyasāmans [Ūha Eka 506-9] — $h\overset{4}{ō}\int 5i//d\overset{}{ā}//$ Similarly in the three *tṛcas* of Vāravantīya [Ūha Prā 827-829] — Vāmadevya [Ūha Prā 830-832] and Śrudhya [Ūha Prā 833-835] sāmans).

एवमादयो नियमाश्रया: ॥ १३ ॥

Such changes are to be understood as based on rules. [The word *ādi* tells us that the other changes also established according to other scriptures are also to be known. e.g. In Bṛhatsāman [RG Daśa 5] the chanter ascends (*roha*). In the first *stotrīyā* there are three *rohas*. Roha means ascent — [2]sā[1a]tāu[1ra]vājā/vṛ[2]trāi[1]ṣuvāi/ su[5]ṣ[1]ārvā∫234/

There are three *rohas* in the third *stotrīyā* as well. In the third *stotrīyā* there is *pratyavaroha* nā[1]ṣ[1]jigyū∫234. There are other modifications also as per other scriptures — e.g. in the Yajñāyajñīya, Bṛhat and Rathantara *sāmans*, the second and third *stotrīyās* are endowed with *kakubh*. They have *prastāva* of two syllables due to the conjunction of the contact of syllables. In the first *stotrīyā*, the *prastāva* is effected by joining the last syllable and the first syllable of the third *stotrīyā* - e.g. in the Yajñāyajñīya [Ūha Ahī 407] - rā[1]yā[2]. Here the *prastāva* is formed by joining the syllables of both the *ṛcs*. Likewise, in the third *stotrīyā* also tā[1]prā[2]. In the Bṛhatsāman [RG Sam 37] in the second *stotrīyā* there is the joining of syllables in this way - au[2ra]hō[ra]imaā∫3ē[2] and in the third *stotrīyā* - au[2ra]hō[ra]iyastū∫3ē[2]. In the Rathantarasāman [RG Daśa 29], in the second *stotrīyā* - tā[2ra]kō[1]vā, and in the third *stotrīyā* - svō[1]vā.

अथ पर्वाश्रया: ॥ १४ ॥

Now starts the change in the case of *parvans*. The modifications resorting to *parvans* are those that are based on the procedure by which *parvans* are fashioned.

कृतस्वराणि पर्वाणि परिमिताक्षराणि छन्दसि ॥ १५ ॥

The *parvans* having fixed *svaras* have limited syllables in the *chandas*.

तेषामूहे ज्यायसि छन्दसि यथान्यायमावाप: ॥ १६ ॥

In the Ūhagāna in the *chandas* which has more syllables than that of the *yoni* there is *āvāpa* in the *parvans* of it as per the scriptural rules. Āvāpa means addition DrāŚrau (20.4.7) says that there should be expected every where in the case of *prastāva, pratihāra* and *nidhana*, the measure of syllables as per *yoni* in the case of different metres. In the remaining *udgītha* there is *āvāpa* - e.g. in the Vāmadevya [Ūha Eka 381] — mā[1]/jantiśumbhanti[ra]vipram[ra]mārutō[ra]gaṇ[ra]ēna[ra] kavir[ra]gīr[ra]bhiḥ[ra] kāvyē[ra]nā kavissantsō[ra]mā[2]ḥ/pā[1]/au[2]∫3 hō[2]hāi; (1st *stotrīyā*) [Śiv — प्रस्तावप्रतिहारोपद्रवनिधनानाम्-अक्षरपरिमाणं परिशेषादुद्गीथ एवापायो [एवावापो] भवति । अथवा लक्षणन्यायात्पादगीतिरभ्यस्यते ।]

कनीयस्यादितो लोपः पर्वणां संघातानां च ॥ १७ ॥

In the *chandas* having less syllables than the *chandas* of the *yoni* there is the elision of the syllable at the beginning and there is elision of the *parvans* at the beginning in the case of *saṁghātas*. [Saṁghāta means group of *parvans*] e.g. in the Kāleyasāman [Ūha Prā 807] — eṣā∫3brāhmā, there is the elision of four syllables; yā∫23ḥ; here there is elisionof seven syllables; ā∫3 - here there is elision of three syllables. In the Vāravantīyasāman [Ūha Eka 528] mā∫234 - here there is the elisionof two syllables; vā∫234hāi - here there is the elision of two syllables, svāirā∫34/auhovā, here there is the elision of two syllables, ihā∫234hāi/ uhuvā∫234ntī/sūnā∫34/auhovā, here there is the elision of five syllables.

शुर्मदायास्तु त्र्यक्षराया उपाद्यलोपो वारे ॥ १८ ॥

[This sūtra is not there in Śiv]

In the Vāravantīyasāman [Ūha Prā 827] in the third *stotrīyā* there is *śurmadā parvan* having three syllables. The example is - dhojanā∫34/auhovā; here there is the elision of the syllable which is near the first syllable i.e. second syllable (राधो जनानाम्)

लेयप्रस्तावसदृशेष्वविकारः ॥ १९ ॥

In the *sāmans* having the *prastāva* similar to that of Kāleya (GGG 237.4) there is no modification in the *prastāva*.

गायन्त्याद्यायामाष्कारणिधनवत् ॥ २० ॥

In the Kāleyasāman [Ūha Prā 824] beginning with *gāyanti* (gāyantā∫3itvāgāyatiṇaḥ) in the first *stotrīyā*, the *svara* in the *prastāva* is like that of the *sāman* Āṣkāraṇidhana [GGG 261.1] beginning with - vāyamghā-∫3tvāsutāvantāḥ.

इन्द्रायाह्यत्तरयोर्वयमुत्वावत् ॥ २१ ॥

In the second and the third *stotrīyā* of the Kāleyasāman [Ūha Prā 823], the *svara* of *prastāva* is like that of *prastāva* of Kāṇvasāman [GGG 157.2]. The *prastāva* of Kāleya, second *stotrīyā* - indrāyā∫3hicitrabhānāu; third *stotrīyā* - indrāyā∫3hitūjānāḥ; *prastāva* of Kāṇva - vāyamū∫3tvātadidarthāḥ.

काक्षीवत उच्चावत् ॥ २२ ॥

In the Kākṣivatasāman [Ūha Daśa 159], the *svara* of *prastāva* is like that of the *prastāva* of Āmahīyava - [Ūha Daśa 1] — pāvasvā∫3devāāyuṣak; Āmahīyava - uccātā∫3ijātamā ndhasāḥ. Similarly in the Kākṣīvatasāman beginning with *yaste* [Ūha Eka 483] — yastemā∫3dovareṇiyaḥ; [M — सेधे प्रत्नंपीयूषायां श्यैतवत् ॥ व्याख्या–उत्सेधे

श्यैतवत् प्रस्तावस्वरः । मध्यमस्य पर्वणो लोप इत्यर्थः । (not there in Nānā)] [M — illustrations श्यैत — (Ūha Daśa 43) — अभिप्रवस्सुरा । धसा३४ औ हौ वा । उत्सेध — (Ūha Eka 525) — प्रत्नं पीयूषम्पूर्व्यम्यदु । स्थिया३४ औ हौ वा ॥]

देव्य आकाराकारयकाराभ्यास एनातंवोऽग्निमिति ॥ २३ ॥

In the Vāmadevyasāman [Ūha Prā 830], there is repetition of *ā* and *ya*. In the case of nā2mo35, in the third *stotrīyā*; in this case, there is the repetition of *ā* (नाम+ओ); similarly, in the Vāmadevyasāman (Ūha Ahī 598) in the third *stotrīyā*, in the case of *nyā*2mo35, there is the repetition of *ā* in the word *nyam* (न्यम्+ओ). In the Vāmadevyasāman [Ūha Daśa 222] in the second *stotrīyā* there is the repetition of *ya* in the word *tya* in tyā2yo35hāi (त्यः । यः). (Cf. PS 10.2.16).

निधने च नित्यमोत्वम् ॥ २४ ॥

In the Vāmadevyasāman [Ūha Daśa 5] in the *nidhana* followed by *hāi* there is the vowel *o* in the case of *ā* of *tā* — e.g. vā2rto35hāi (वृतो)

गौषूक्ते तूच्चातायामूने षाशब्दाभ्यासात् संप्राप्तिः ॥ २५ ॥

But in the Gauṣūktasāman [Ūha Eka 456], in the third *stotrīyā* there is the obtainment of the syllable *ṣā* by repetition when the foot (quarter) of the *chandas* has less measure of syllables — e.g. dyumnānimānuṣau2/huvāi/huva2i/ṣaṇā2m/ [द्युम्नानि मानुषाणाम्] [The word *samprāpti* in the *sūtra* indicates that in the case of the quarter of the *chandas* which has less measure of syllables, there should be repetition of the last but one syllable to complete the measure of the quarter— e.g. in the Agnestriṇidhanasāman [Ūha Daśa 88] in the second *stotrīyā* there is the repetition of the last but one syllable, the quarter having less measure — sōmódū234gdhā/bhirā31uvā23/ā234kṣāḥ]

क्रौञ्चे च हिशब्दाभ्यासात् ॥ २६ ॥

In the Krauñca [Krauñcādya] - sāman also [Ūha Kṣu 891] there is the obtainment of the repetition of the syllable *hi* — endrayāhāuho/hīharibhāiḥ/

वर्ते चेकाराभ्यासात् ॥ २७ ॥

In the Abhīvartasāman [Ūha Sam 280] in the third *stotrīyā*, there is the obtainment of *i* by the repetition of *i* e.g. tāā1indrā2/ (te indra).

साहीयगूर्दपुत्रेषु च ॥ २८ ॥

And in the Satrāsāhīya, Gūrda and Udvaṁśaputrasāmans also, there is the obtainment of vowel *i* by its repetition. Satrāsāhīya - [Ūha Eka 489] — 2nd *stotrīyā* - rāyā3ho/vāhā34i/ā234i/ā234indo6hāi; Gūrda - [Ūha Daśa 119] — 2nd *stotrīyā* - rāyovā/ā5i/; Udvaṁśapūtra [Ūha Daśa 120] — sā ā23uvā23/ūp/ā2i.

अतःपरं पर्वविकारान् वक्ष्यामः ॥ २९ ॥

Hence forth we shall state the modifications of the *parvan*.

यदधिकृतं स्वरतः पर्व तद्यथायोनि ॥ ३० ॥

In the Ūhagāna, the *parvan* which is qualified remains like the *yoni* in regard to the *svaras*. [That means its chanting is like that of *yoni*. All the *parvans* in the Ūhagāna would be the illustrations]. In the modifications of *parvans* in the case of the *svaras* (notes) whatever *parvan* is obtained as modified *parvan*, that *parvan* would be taught by that modified *parvan* only [Ajāta - e.g. Āmahīyavasāman [Ūha Daśa 1], 3rd *stotrīyā* - the 3rd parvan is - *nuṣāṇām* by dropping the beginning (of mānuṣāṇām) it becomes nuṣā⌈23ṇām.

In this case, by dropping the third syllable, the beginning is made like the *yoni*. Similarly, in Daivātithasāman [Ūha Daśa 28], in the first *stotrīyā*, there is achieved the *vṛddhi* of the first syllable *sākhāyāstoma*. In the next two *stotrīyā* there is only the repetition of the higher *prathama svara*. [Ūha Daśa 1] — nuṣā⌈23ṇām; (GGG 467.13] — miyā⌈28dadāi; [Ūha Daśa 28] — 1st *stotrīyā* - sākhāyastoma; in the Ārcika, we have - sākhāyāḥstomā ...., 2nd *stotrīyā* - indrām sōmēsā; (GGG 164.1)— sākhāyastoma/vā; 3rd *stotrīyā* - gāmādvājebhiḥ.]

स्वरविकाराद्यदन्यत् पर्वापद्यते तत्तेनैवोपदेक्ष्यामः ॥ ३१ ॥

Due to the modification of *svara* when a *parvan* becomes different, we shall instruct it by that only.

आमहीयवमध्यमायामुग्रंशर्माररिमातां स्वासु ॥ ३२ ॥

In the Āmahīyavasāman [Ūha Daśa 1], based on its own *tṛca*, in the middle *stotrīyā* the *parvan* - ugrāmśarmā of the first *stotrīyā*, has the *svara* of rārimātā in the *parvan* varivōvāit. In the middle *stotrīyā* of Ūha Daśa 1, this *parvan* gets the *svaras* of rārimātā. In the 3rd *stotrīyā*, the *parvan*, nuṣā⌈23ṇām is there. [*mānuṣāṇām* - the syllable *mā* is joined to the preceeding *parvan* dyumnānā⌈1imā⌈2].

स्वासु कमश्वोत्तरयोरेभिर्वर्धा प्रवइन्द्राम् ॥ ३३ ॥

In the Sākamaśvasāman [Ūha Daśa 15], in its own *ṛcs*, *ebhā⌈2irvardhā* becomes *pravaindra*. In the 2nd *stotrīyā* the *parvan tātrā⌈2yōnāim* becomes prāvā⌈2indrā (GGG. 156.2). In the 3rd *stotrīyā* - ebhā⌈2irvardhā becomes prāvā⌈2indrā. The *parvan*, athā⌈2duvāḥ becomes prāvā⌈2indrā.

आयः पुमध्यमायां तु मराम् ॥ ३४ ॥

In the middle *stotrīyā* of Sākamaśva [Ūha Prā 825] based on the *tṛca* starting with *āyaḥpū*, the *parvan ebhirvardhā* becomes *marā*. The *parvan* yājā⌈2iṣṭhōā becomes like the *parvan* mārā⌈2rāṇā. The mārā⌈2raṇā *parvan* occurs in (GGG. 516.1).

अग्निष्टुन्नौधसे मध्यमायां मागायतान्त्याज्जास्वरोत्पत्तिः प्राक् प्रहूयसायाः ॥ ३५ ॥

In the Naudhasasāman employed in the Agniṣṭut sacrifices [Ūha Eka 416], in the middle *stotrīyā* of the *yoni*, the *māgāyata* namely, *vātsannā* has the *svara* of *āndhā* and before *prahūyasā parvan* there is the origin of the *svara jā*. Naudhasa (GGG. 236.5), Vātsannā. Saumitra (GGG. 388.1) - *māgāyātā. āndhāḥ* occurs in the Nihavasāman (GGG 313.2) as the middle *parvan*. In the sāman Māruta (GGG. 16.1) the *parvan* prāhūyā/234sāi occurs. In the *sāman* Saurya (GGG. 31.1) the *parvan jā* occurs. [Middle *stotrīyā* - Āndhā-hāitvā. Āndhā has two syllables; Māgāyatā, 3; prahūyasā-sū/nōaṅgā/234irāḥ. Before it the *jā svara* is originated. Which is not there in the *yoni* - sū is the *jāsvara*. [hāitvā/ (*āndhā*); ... sū/ hōaṅgā/234irāḥ/ (*jāsvara* before *prahūsā*).

स्यैतधसतृतीयायां च ॥ ३६ ॥

In the Śyaitanaudhasasāman [Ūha Kṣu 860], in the third *stotrīyā* in the *yoni*, the *parvan vātsannā* having the *svara* of māgayatā gets the *svara* of Āndhā i.e. the *parvan* Āivā has the svara of Āndhā. The *jā svara* is originated before the *prahūyasā parvan* - ā/syāpinvā/234irāi. The *jāsvara* is in the parvan ā.

अनुष्टुप्सु वाइश्पता तयाम् ॥ ३७ ॥

In the Naudhasasāman [Ūha Kṣu 858], having *anuṣṭubh* metre in the *stotrīyā*, the *parvan vāiṣpātāi* gets the *svara* of *tayā*. Vaispatā has two *parvans* vaiṣpā/&/tāi/ The *parvan tayā* also has two *parvans* - *tayā/e/śvā/nām/*. The *parvan vāiṣpa/tāi* occurs in (GGG. 26.1) — Vaiśvamanasamsāman. The *parvan tayāi* occurs in the Barhiṣyasāman (GGG 1.2). In the *yoni* there is the elision of the *parvan vātsannā*. In the Naudhasa [Ūha Kṣu 851], the *vāiṣpatā parvan* gets the *svara* of *tayā* in vi/śvā/. In the Naudhasasāman having kakubh metre [Ūha Daśa 6], the vaiṣpatā-parvan having two syllables gets the *svara* of *tayā* - svāsā/rāi/. The *parvan* vāiṣpātāi occurs in the *sāman* Vaiśvamanasa (GGG 26.1). The next parvan is *tārutā*/3.

कावे स्वासु भिशब्दादकारागम उदपप्तायां च वाशब्दे च नित्यमोत्वम् ॥ ३८ ॥

In the Kāvasāman [Ūha Daśa 13] based on its own *ṛca* there is the addition of *a* after *bhi* and in the *udapaptā* [Ūha Sat 734] there is the vowel *o* of the earlier syllable always, in the case of the word *vā* (before the *gati*). [e.g. - abhyovā (abhi+a+o vā). After adding *a* to *bhi* the vowel *i* would be changed to *ya*. So the ultimate form would be *ābhyovā*. In the case of *udapaptā* after *ut* when *a* is added

and the word *vā* follows the former vowel becomes *o* always and the ultimate form would be *ūdovā*. At the beginning of the second *ṛc* in the *tṛca* the word *udapaptam* is there — *ut/apaptan*; ut+o+vā. In the case of *pavovā* [Ūha Ahī 477], after adding *a* to *vi* (pavi) there is no change of *i* into *ya* because there is the absence of *upasarga* according to *audavraji*. Similarly *ṛtovā* form is there. By PS 7.10.30, there is elision when *ovā* and *au* are combined of the vowel and the consonant. Cf. Sāmatantra-sūtra 1130 घे घोषे दुह्यक्षे in the case of *udūhya* when the stobha having *ghoṣa* syllable is there, the vowel *o* takes place in place of *ā* (e.g. गोयन्ति त्वौहाइ) (GGG 342.2).

पौरुहन्मने स्तोत्रा मागायतां जास्वरोत्पत्तिश्च प्राक्तरुतायाः ॥ ३९ ॥

In the Pauruhanmanasāman [Ūha Daśa 149] the *parvan stotrā* gives the *svara* of *māgāyātā* and there is the origination of *jāsvara* before *tarutā*. The *stotrā parvan* is — stotrā∫3m. In the *yoni* of this *sāman* (GGG 273.1) there is the *parvan* vāiśvāsā∫3m which has the *svara* of *stotrā*. The *parvan* sāmudrāsyā has the svara of *māgāyatā*, in the first *stotrīyā* of Ūha Daśa 149. There is the origination of *jāsvara* before *tarutā* i.e. *dhāi* is the *parvan* having *jā svara*. The *parvan tārutā∫3* has the *svara* which is seen in the *parvan* viṣtapā∫3i. This *parvan* follows the *parvan* dhāi. The *parvan stotrā∫3m* occurs in the Kautsasāman (GGG 228.2); the *parvan* māgāyatā occurs in the sāman Saumitra (GGG 388.1). Tarutā occurs in (GGG 273.1) and the *parvan jā* occurs in (GGG 31.1). [dhāi/viṣtapā∫3i]

PS Prapā. VIII. 5 ends.

VIII. 6 begins —

पृश्निनि तृतीयपादान्ते चदक्षसा पतिः कवीम् ॥ १ ॥ [M — यो राजादिषु पृ.]

In the Pṛśnisāman [Ūha Daśa 74] in the second *stotrīyā* at the end of the third quarter there is the *parvan* as per *yoni* - cādākṣāsā∫2i which gets the *svara* of the *parvan patiḥkavī* i.e. the *parvan* becomes-nmannāvā∫1sā∫23i. In this *sāman* Bharadvājasya Pṛśni (GGG 37.1) in the *yoni* at the end of the third quarter there is the *parvan* - yāviṣṭhiyā∫23. [In the *sāman* (GGG 30.1) there is the *parvan* pātāiḥkā∫1vī∫2ḥ. Cādākṣāsā∫2i occurs in (GGG 35.3) in the *sāman* Śnauṣṭhīgava.]

पृतनातूतद्विषाम् ॥ २ ॥

In the same *sāman* (GGG 6.1) at the end of the third quarter is the *parvan* cādakṣāsā∫23i; it becomes utadviṣā i.e. — its pṛtanā∫1nā∫23m parvan gets the *svara* of the *parvan* utādvā∫1iṣā∫2ḥ which is seen in (GGG 6) in the *sāman* Sāṁvarga.

पतिः कव्युत्तमे च ॥ ३ ॥

In the same sāman [Ūha Daśa 74] in the Ūhagāna in the last quarter the *parvan patiḥkavī* as per *yoni* becomes *utadviṣā* i.e. it has the *svara* of utadviṣā — jyeṣṭhāmyo[1ra]1vā[2]3.

जमवर्ते ध्यमायां रनोनुमा चदक्षसाम् ॥ ४ ॥

In the *sāman* Jamadagneḥabhīvartaḥ [Ūha Sat 715] in the middle *stotrīyā* the *parvan* rā[2]nó[1]nū̊mā[2]2ḥ of the *yoni* gets the *svara* of the *parvan cadakṣasā* in sū̊[1]mā̊tauvā[2]2ḥ. The *parvan* cā[1]dā̊kṣāsā[2]1 occurs in the sāman (GGG 35.3). [The *parvan* rā[2]nó[1]nū̊mā[2]2ḥ occurs in the sāman Bhāradvājasya Arkaḥ (GGG 233.1)]

पुत्र उत्तरयोर्नेमिस्त्वन्नाम् ॥ ५ ॥

In the *sāman* Udvaṁśaputra [Ūha Daśa 120], in the second and the third *stotrīyās* there is the *parvan nemiḥ* i.e. nā[1]imiścakrau[2^]vā. It becomes *tvannāi*.e. it gets the *svara* of the *parvan* tvā[1]nnā[2]34vā[3]. in the second *stotrīyā* the *parvan* is sā[1na]2ā[3]2uvā[3]; in the third *stotrīyā* the *parvan* is tā[1na]ā[3]2vā[3]. The *parvan* nā[1]imiścakrau[2]vā occurs in the Tvāṣṭrīsāman (GGG 94.1). The *parvan* tvā[1]nnā[na]ā[3]uvā[2]3 occurs in the *sāman* Gaurīvita (GGG 318.1) - [Ūha Daśa 120] — sā[1na]ā[3]2uvā[3]; tā[1na]ā[3]2uvā[3] [Nānā-Sā[1]ā[3]uvā[3]; tā[1]ā[3]uvā[3]; Simon - tvā[1]mnā[9]uvā[3]; (9 indicates *namana.*)

यशस्युत्तमायामुत्तरा तया नन्दाम् ॥ ६ ॥

In the *sāman* Indrasyayaśas [Ūha Sat 713], in the third *stotrīyā*, the second *tayā* gets the *svara* of *nandā*. The *parvan tāyāi* gets the svara of the *parvan nandā* i.e. nā[1]ndāi. In the *yoni* the *parvan tayāi* occurs twice. The second one becomes *nandā*. The *parvan tayāi* occurs in the *sāman* Kaśyapasyabarhiṣyam (GGG. 1.2). The *parvan* nā[1]mdāi occurs in the *sāman* Agneḥvaiśvanarasya sāman (GGG 67.2). [mā[2]hāi[1]]

अयं दासोत्तरयोर्जरिसंघातम् ॥ ७ ॥

In the Rātridaivodāsasāman [Ūha Daśa 22], in the second and the third *stotrīyās* there is the occurance of the *saṁghāta* of *jari parvan*. In the second *stotrīyā*, the *parvan* ending with ... te[5ra 4 5]sūtāḥ and beginning with sā[3ra 4 ra 5ra 4 5ra]cigosācipū becomes *jarisaṁghāta*. In the third *stotrīyā*, the *parvan* beginning with yā[3]stéś[4]ṛṅgāv[5]ṛṣaḥ and ending with .... pāyiyāḥ[5ra 4 5ra] becomes *jarisaṁghāta*. The *jarisaṁghāta* occurs in the sāman Paurumagda (GGG 39.2) — [5]agnéjarit[4]ar[3]vi/śpā[2]ti[1]ʃ3ḥ/tā[1]ʃ234/pā[ra]nó[ra]de[5ra]vara/kṣā[3]sāḥ/ [Śiv — अग्ने जरितर्वि । श्पती-रिति जरिसंघात:। जरिसंघातस्य द्वितीयं पर्व श्पतीरिति । उत्तरयोरेतादृशं पर्व भवति । The jarisaṁghāta is seen in *agneḥ jaritarvi/śpatiḥ*/The 2nd *parvan* of this *saṁghāta* is *viśpatiḥ*. Similar parvan is there in the latter two *stotrīyās*.]

कार्णश्रवसोत्तरयोर्नुषेजनासदावृधाम् ॥ ८ ॥

In the Karṇaśravasasāman [Ūha Daśa 113] in the second and the third *stotrīyās* the *parvan* nuṣejanā becomes *sadāvṛddhā*. In the second *stotrīyā* - dómāubhā/23iḥ and in the third *stotrīyā* the *parvan* is bhyómādhumā/23. The *parvan* nuṣéjanā occurs in (GGG 2.1) i.e. *sāman* Sauparṇamvaiṣvamanasam. In the *sāman* Vaikhānasa [GGG 243.1] there is the *parvan* sadāvṛdhā/23m. [Cf. GGG 569.1 — व्यैः स्वदया/23/]

मार्गीयवे मागायताप्रथमोच्चं प्रसोमप्रथमायामस्य प्रत्नाद्ययोश्च ॥ ९ ॥

In the Mārgīyavasāman [Ūha Sat 689], in the first *stotrīyā* at the beginning of the second quarter the *parvan* māgāyatā does not have the first syllable with higher *svara* i.e. it has the *svara* as āpónaya. In the Mārgiyava sāman [Ūha Ahī 552] in the first two *stotrīyās* at the beginning of the second quarter, the *parvan māgāyatā* does not have the first syllable with higher *svara*. First *stotrīyā* e.g. - śúkramdudū; second *stotrīyā* - áyamsarā.

वृषाजिगे प्रथमायां च ॥ १० ॥ [Nānā — and Śiv वृषाजिग]

In the Ājigasāman [Ūha Eka 448], beginning with *vṛṣā*, in the first *stotrīyā* the *parvan māgāyatā* does not have the first syllable with higher *svara* - mārutvate. [As per the *svara* of the *ṛc* there is the higher *svara* of the first syllable - Ajāta. [M — व्याख्या–मागायताऽअप्रथमोच्चा] (Māgayatā not having the *prathama* as high *svara*.)

घृतनिधने छतानुवमित्यत्र स्वरागमः ॥ ११ ॥

In the Ghṛtaścunnidhanasāman [Ūha Daśa 27] in the second *stotrīyā* there is the advent of the vowel *a* in the case of chatānuvamāu/hóvā/3hāi. [In the word *tanvam* of the *ṛc* there is the advent of *a* in *nvam*] (नियच्छतन्वम्) [Śiv — न्वशब्दस्य विकर्षे सति तनुवम् इति प्राप्नोति)। अग्रे अकारः। तनुवम। मकारस्यः औभावः। (अतः तनुवमौ)। (Cf. सामतन्त्र–'औम्/हि।' सूत्र ११३७)] औमापद्यते होशब्दे। अवृद्ध इत्यधिकारः। It becomes *auma* when followed by *ho*.)

हवि ॥ १२ ॥

In the word *havi* when followed by *ho* there is the becoming of *au* in the *sāman* Mahāvāmadevyam [Ūha Daśa 222] in the third *stotrīyā* - yántyauhó/3; (yanti vājaḥ). In this, there is the advent of *au*. Similarly, in [Ūha Eka 381] in the case of étyauhó/3.

वंशब्दस्य चोद्भावः ॥ १३ ॥ [Ajāta — उद्भावः = उच्चीभावः]

There is the state of having higher *svara* in the case of *vam* i.e. in the Ghṛtaścunnidhanasāman [Ūha Daśa 27] in the 2nd *stotrīyā* in regard to

chātānuvamāu/ ..... hō ..... [otherwise, the rule is — there is *nighāta* i.e. lowering down of *svara* in the case of *svarita*.]

इदं संघातस्त्रिष्टुप्सु पार्थवाराहवासिष्ठकुत्सरथीयादिषु ॥ १४ ॥

In the case of Pārthasāman [Ūha Sam 227] Vārāha [Ūha Ahi 651], Vāsiṣṭha [Ūha Daśa 42], Kutsasya adhirathīyam [Ūha Kṣu 915] and Ājyadoham [RG Ahī 96] etc. having Triṣṭubh metre, there is the *idam samghāta* having three *parvans*. It is as follows - idam tve/kā∫3mpārāḥ/ūtāēkām (GGG 65.1). (1) [Ūha Sam 227]— dēvōdēvā/nā∫3ñjani/māvivāktī - (first *stotrīyā*); (2) [Ūha Ahī 651] — third *stotrīy*--vṛthākriḍā/tā∫3mmima/tēnāgāvāḥ; (3) [Ūha Daśa 42] — nādāyannāi (ṣī∫3pṛthi/vīmūtādyām (first *stotrīyā*); (4) [Ūha Kṣu 915] — pādāvārā/hō∫3abhi/ēurēbhān/ (5) [RG Ahī 96] — tisrōvācāḥ/ī∫3raya/tiprāvāhniḥ.

वाराहे शुचिबावृधन्ता तरुताम् ॥ १५ ॥

In the Vārāhasāman [Ūha Ahī 651] in the *tṛca* the *parvan* śucibā∫3 gets the *svara* of *vṛdhantā*. In the first *stotrīyā* in the *yoni*, this *vṛdhantā* gets the *svara* of *tarutā* e.g. In the second *stotrīyā* in the case of *sucibā* there is the *vṛdhantā parvan* in the case of pāvamā. In the third *stotrīyā*, in place of *sucibā* there is *vṛdhantā parvan* in kṛnutē. In the first *stotrīyā*, the *parvan sucibā* gets the *svara* of *tarutā*. [The *parvan vṛdhantām* occurs in the *sāman* Saindhukṣita (GGG 21.2). The *parvan* śucibā∫3 occurs in Vārāhasāman (GGG 524.4)]

पार्थे तु वृण्याद्ये हीषीं प्रकृतौ ॥ १६ ॥

But in the Pārthasāman (GGG 316.2) in the *yoni* the first two syllables of the *parvan* vṛnīmahāi get the *svara hīṣī* - sū∫234svā/ṇūsāḥ. [The *parvan vṛnīmahāi* occurs in the sāman Bṛhadbhāradvāja (GGG 3.1)

ऊहे द्वितीयम् ॥ १७ ॥

In the Ūhagāna the first two syllables of the *parvan vṛnīmahāi* get the second *svara* i.e. *gāndhāra* — e.g. in the Pārthasāman [Ūha Sam 248] in the first *stotrīyā* - vṛṣāsōṇo; (Ūha Sam 347) — ayamsōmāḥ etc.

अनुष्टुप्सु त्वृभुसंघातम् ॥ १८ ॥ [M & Śiv — अनुष्टुप्सु ऋभुसंघातम्]

In the Pārthasāman in the Anuṣṭubh metre [Ūha Daśa 94] the first two syllables of vṛnīmahāi get the *ṛbhusaṁghātapavi*/trēdhā∫2/rāyāsū∫234tāḥ/ etc. *ṛbhusamghāta* occurs in the sāman Saumitra (GGG 199.1)—ṛbhu/kṣṇā∫2m/ ṛbhumrā∫234yim/

आज्यदोहद्यौतानयोर्जुहूसंघातम् ॥ १९ ॥

In the Ājyadohasāman in the *anuṣṭubh* metre (RG Ahī 94) *idam saṁghāta* gets

the *svara* of *juhūsaṁghāta*. So also in Dyautāna [Ūha Eka 402]. Ājadoha [RG Ahī 94] — prāsunvānā∫2/yāndhā∫234sāḥ/; Dyautāna-[Ūha Eka 402] — upatvākā∫2/ māi∫mā∫234hāi/ Dyautāna [Ūha prā 849] — utsodevo∫2/hiraṇyā∫234yāḥ/

विच्छन्दस्सु च वैराजर्षभारिष्टयोः ॥ २० ॥

In the Vairājarṣabha [RG Kṣu 177] and in the Ariṣṭa sāman [RG Kṣu 200] the *idam saṁghāta* gets the *svara* of *juhūsaṁghāta* in the metre other than its original metre, paridhimrā∫2/tutaṃmā∫234ihāi/; Ariṣṭasāman—indrā∫2/yamandā∫234ināḥ/

वाशे ध्यमपादयोश्चदक्षसोतद्विषाम् ॥ २१ ॥

In the Vāśasāman [Ūha Eka 652], the *parvan* cadakṣasā in the *yoni* in the two middle quarters gets the *svara* of *utadviṣā*. In the *yoni* i.e. 1st *stotrīyā* and (GGG 297.1) we have .. vāyo∫1dādhā∫2i and ... tāo∫1jāsā∫2/ which are the *cadakṣasā parvans*. The third short syllable before the end of *cadakṣasā* becomes *adhigīta*. The third long syllable before the end of *utadviṣā* has *pratyutkrama*. In the Śnauṣṭhīgavasāman (GGG 35.3) there is the *parvan* cadakṣāsa∫2i. In the *sāman* Śāṃvarga (GGG 6.1) there is the *parvan* utādvā∫1iṣā∫2ḥ/. [Ūha Ahī 652] — purutrā carathāndā∫1dhā∫2i/ ... sutāigā∫1mā∫2ḥ. This is *utadviṣā*. In the *yoni* there is *cadakṣarsā parvan* i.e. vāyo∫1dādhā∫2i, and tāo∫1jāsā∫2/.

अतँ हि ॥ २२ ॥

In the Vāśa-sāman [Ūha Sat 706] in the second *stotrīyā* there is no *utadviṣā* in the case of *cadakṣasā* - taṃhisvarājam vṛṣabhantāmo∫1jāsā∫2; as the third syllable before the end has *pratyutkrāma*.

मद्रे प्रथमोच्चस्य चतुरक्षरमाद्यं पिबासोमां परं योनिवत् ॥ २३ ॥

In the Paurumadgasāman [Ūha Daśa 54] the first four syllables of the *parvan* having the higher note *prathamasvara* become *pibāsomā* i.e. parvantemā∫2. Thus there is the *karṣaṇa* of the *vṛddha* syllable. The syllable after the four syllables remains like *yoni*. Yoni (GGG 39.1) — तपोनोदेऽरेवरक्षसः । i.e. diyammādāṃ. In the Paurumadgasāman [Ūha Ahī 662] — this *parvan* is as - apovasā∫2no arsasi.]. The pibāsomā∫2m *parvan* occurs in the *sāman* Aurdhvasadmana (GGG 229.1)

पाष्ठौहोत्तरयोर्वृण्यौ तद्विविद्धाम् ॥ २४ ॥

In the Pāṣṭhauhasāman [Ūha Daśa 60] the two latter *vṛni parvans* in the two latter *stotrīyās* become *tadvividdhā*. The *parvan vṛnimahāi* occurs in the Bṛhadbhāradvāja sāman (GGG 3.1). The two *vṛnī parvans* in [Ūha Daśa 60] are - gāvomimam and tidhenāvāḥ in the *yoni* (GGG 471.6). In the second and third *stotrīyās* the second *parvan* with *vṛnī* becomes *tadvividdhāi*, second *stotrīyā* -

yāhvṛtasyamātaraḥ (यह्वृतस्यमातरः); third *stotrīyā*-māviśvatāḥ (अस्मभ्यं सौमविश्वतः). The *parvan tadviviḍḍhāi* occurs in the Jarābodhīyasāman (GGG 15.1).

प्रमँहिद्वितीयायां वाघाद्भीर्योदेवाम् ॥ २५ ॥

In the Praṇaṃhiṣṭhīyasāman [Ūha Daśa 65], in the second *stotrīyā*, the *parvan* vāghādbhī∫2ḥ seen in the *yoni* becomes *yodevā*. In the *sāman* Viṅka (GGG 57.1), the *parvan* vāghādbhī∫2ḥ (वाघाद्भीऽर) occurs. The *parvan* yodevāsyā∫2 occurs in the sāman *Aiṣa* (GGG 466.1). In the *yoni* (i.e. first *stotrīyā*), the *parvan ṛtāvṇ∫2* becomes āvaṃsātā∫2i in Ūha in second *stotrīyā*.

तद्विविद्धावृणीमहाम् ॥ २६ ॥ [M — तस्यां तद्विविद्धवृणीमहाम् ॥]
[Śiv — तद्विविद्धाबृहतेशू; वृणीमहा–मघवोयि]

In the same *sāman* [Ūha Daśa 65], in the second *stotrīyā* the *parvan* becomes vṛṇīmahā. tadviviḍḍhā *bṛhatēśukrā∫3śó∫3/* is the *tadviviḍḍhā parvan* in the *yoni* (i.e. first *stotrīyā*). In the second *stotrīyā* there is the *parvan vṛṇīmahāi* in the case of māghavāi. In the *sāman* Jarābodhīya (GGG 15.1) the *parvan tadviviḍḍhāi* occurs.

वात्सप्रे वृधन्तादेः कर्षणप्राप्तस्याकर्षणम् ॥ २७ ॥

In the Vātsaprasāman [Ūha Daśa 79], there is the *parvan* having *vṛdhantā* at the beginning. It is vṛdhantādi *parvan*. After that there is the *kāmpā parvan*. The usual *karṣaṇa* does not take place e.g. tējāni. The *parvan vṛdhantām* occurs in the *sāman* Saindhukṣita (GGG 21.2). The *parvan* kā∫3mpāraḥ (i.e. सोमः पवा ।) occurs in the sāman Yāma (GGG 65.1).

ऊतएका च द्वितीयम् ॥ २८ ॥

In the same sāman [Ūha Daśa 79], the *parvan ūtaekām* gets the *dvitīya svara* in tāmatūnām. The *parvan ūtaekām* occurs in the sāman Yāma (GG 65.1). In the Vātsaprasāman (GG 317.5) the *parvan* indrāhāstām has the *svara* of *ūtaekā*.

अभ्यासश्च ॥ २९ ॥

In the repetition also the *utaekā parvan* in the same *sāman* [Ūha Daśa 79] gets the *dvitīya svara* - mātūnām/matūnām.

क्षौद्रे तु वृणी प्रथमम् ॥ ३० ॥

But in the Vātsaprasāman in the Kṣudra parvan [Ūha Kṣu 898], the *vṛṇī parvan* gets *prathamasvara* sūtāyamā; sākhāyōdī etc.

अपुरोजि ॥ ३१ ॥

In the same *sāman* [Ūha Kṣu 898], the *vṛṇī* does not have *prathama svara*, it gets *dvitīyasvara* - purōjitāi.

ऊतएकायाश्च त्र्यक्षरं साभ्यासम् ॥ ३२ ॥

In the same *sāman* [Ūha Kṣu 898], in the *utaekā parvan*, the group of three syllables *andhasah* has repetition, which gets *prathama svara* - ándhaso/dhaso/dhasaḥ/

मानवयोः पूर्वे चदक्षसा पतिः कवीम् ॥ ३३ ॥

Among the Pūrvamānavasāman and the Uttaramānavasāman the *parvan cadakṣasā* becomes *patiḥkavī*. In Pūrvamānava [Ūha Sam 363] in the second quarter the *parvan cádákṣāsā*∫2i occurs. It becomes *patih kavī*. The *parvan* of second foot is [2] 1 2 bhiyóyā∫1thā∫2, which has the svara of *patiḥkavī*.

शुर्मदा चैकचें लुप्तोपान्त्या ॥ ३४ ॥

In the Pūrvamānavasāman based on one *ṛc* [Ūha Sam 355] there is the elision of the penultimate syllable of the *parvan śurmadā* in the third quarter. In the *yoni* (GGG 54.2) the *parvan* is ṇvā́rtajā∫3 (GGG 54.1). In the Ūha there is the *parvan* 1 3ra 2 gómāngo∫3. The *parvan śurmadā* occurs in the *sāman* Śaiśava (GGG 473.3) - 1 3 2 śúrmādāyā.

उत्तरे चैतस्यामेव ॥ ३५ ॥

In the Uttaramānava, in the same *stotrīyā* [Ūha Daśa 85], in the third quarter the penultimate syllable of the two *śurmadās* gets elided. In the *yoni* (GGG 54.2) we have two *śurmadā parvans*- 1 2 dāidē∫1thaka 1/ and nvā́rtajā∫31. In the Ūhagāna the *parvans* are — [1] 3ra 2ra 1 3 3ra 2 ānūpē and gómāngo∫31.

अन्यत्र शुर्मदायाः पूर्वस्या उपान्त्यं नीचम् ॥ ३६ ॥

Elsewhere, in the other Mānavottarasāman [Ūha Daśa 85], *śurmadā* does not have the elision of the penultimate syllable - [1] 1 3 2ra 2 āśvāyēva/hāritāyā∫31. In the same *sāman* the penultimate syllable of the first *śrumadā* has lower *svara*. In the *yoni* the penultimate syllable has higher *svara*. e.g. — 1 2 dāidē∫1thaka.

ध्रयश्वत्वाष्ट्रीसाम्नोश्चदक्षसा पतिः कवीम् ॥ ३८ ॥

In the Vādhryaśvasāman [Ūha Daśa 86] and in the Tvāṣṭrīsāman [Ūha Ahī 633] the *parvan cadakṣasā* becomes *patiḥ kavi*. In the 2nd *stotrīyā*, [Ūha Daśa 86]— 2 1 2 tidhárā∫1yā∫2. [In the *yoni*, in the sāman Vaiśvadeva (GGG 277.1), the *cadakṣasā parvan* is - 1 2 drā́tē∫1sākhā ∫2]. In [Ūha Ahī 633], [in the *yoni* (GGG 175.1) the *cadakṣasā parvan* is 1 2 ū́pā∫1sātā∫2i] — 1st *stotrīyā* - [2] 1 2 tāyāihā∫1rā∫2i.

रन्ध्रोत्तरे शुर्मदोत्तरयोर्जातःपृच्छाम् ॥ ३९ ॥

In the Auksṇorandhrottarasāman [Ūha Daśa 103], in the second and third *stotrīyās*, the *śurmadā parvan* becomes *jātaḥpṛcchā*. In the *yoni* the *śurmadā parvan* 1 3 2 is rāyā́mpiśā∫3. In the second *stotrīyā* and the third *stotrīyā*, there is *jātaḥpṛcchā*

parvan in pūnānōvā∫3/ and dāivānāṃsō∫3 respectively. The *jātaḥpṛcchā parvan* occurs in the *sāman* Auṣasa (GGG 216.1) — *jātaḥpṛcchā*∫3t. In the case of *śurmadā* the second syllable has the *abhigīta svara*, but in the *jātaḥpṛcchā* it is as per the *ṛc*.

Prapā. VIII Khaṇḍa 6 ends.

7 begins —

शने प्रेष्ठं वाजुहोताम् ॥ १ ॥

In the Auśanasāman [Ūha Daśa 171], in the Gāyatrī metre beginning with preṣṭhām vāḥ, seen in the *yoni* becomes *ājuhotā*. The second *stotrīyā* has kavīmivā; third *stotrīyā* - tūvām yavāi. The *parvan* ājūhōtā occurs in the *sāman* Śyāvaśvam in the triṣṭubh metre in (GGG 63.1) — ājūhōtā. The *parvan* preṣṭhāmvāh occurs in the Auśanasāman (GGG 5.1) [case of *udūha*].

अयोनौ ॥ २ ॥ [M. does not give this sūtra].

In the *yoni* preṣṭhām vāḥ does not become *ājuhotā* (GGG 5.1).

उष्णिक्षु च कूलीये ॥ ३ ॥

In the Rohitakūlīyasāman in the *Uṣṇiḥ* metre [Ūha Daśa 217] the *parvan preṣṭham vāḥ* found in the *yoni* becomes ājuhotā - in the *yoni*, the *parvan* is *endrasā* - it becomes ājuhotā i.e. (first *stotrīyā*) - indrāmacchā; second *stotrīyā* āyāmbharā; (third *stotrīyā*) - āsyēdindrāḥ. In the *yoni* (GG 129.1) there is the *preṣṭham vāḥ parvan* which is seen in the *parvan* endrāsā. [In these illustrations the numbers are seen as 1, 2 and 1. But in the *yoni* we have the numbers 4ra, 5 and 4 above the syllables of the *parvan*. This is to be explained by the concept of *udūha* according to which the numbers 4, 5, 6 are replaced by 1, 2, 3 in the *prastāva*.]

वैश्वमनसे राथीतमा सख्यइन्दाम् ॥ ४ ॥

In the Vaiśvamanasasāman [Ūha Daśa 197], in the beginning of the second quarter, the *parvan rāthītamā* becomes *sakhyaindā*. The *sakhyaindā parvan* is — aindōdhārā∫2. In the *sāman* Vaiśvamanasa (GGG 387.1) in the *yoni* there is the *rāthītamā parvan* - sākhāyastō∫2. Rāthitamā∫m *parvan* occurs in Śaikhaṇḍina (GGG 343.3) sāman. Sākhyāindo *parvan* occurs in the *sāman* Āṅgirasa (GGG 516.4). [M — Rāthītamā *parvan* has the third syllable in lower *svara* while *sakhya indā* has the third syllable in higher *svara*]

वंशीये गायन्त्याद्यायामच्छाहोतारंव्यौ चतुरक्षरश: ॥ ५ ॥

In the Udvaṃśīyasāman [Ūha Daśa 208], beginning with *gāyanti*, in the first *stotrīyā* the two *parvans acchā*∫2ho∫1i// and hotārā∫23mvi, become of four syllables— brāhmaṇāstvā ∫2ho∫1/ is the *acchā parvan*. *śatakrā*∫23tā∫2u is the *hotāraṃvi parvan*.

The *parvan* [1]acchā∫2ho∫i occurs in the Saiṇdhukṣitasāman (GGG 21.2). The *parvan* [1]hra hotārā∫23ṃvi occurs in the *sāman* Bṛhadbhāradvāja (GGG 3.1)

परयोस्त्र्यक्षरेऽच्छा पञ्चाक्षरे होता ॥ ६ ॥

In the Udvaṁśīyasāman [Ūha Daśa 208], in the second and the third *stotrīyās* there is the *acchā parvan* with three syllables and there is *hotā parvan* with five syllables — tādindrā∫2ho∫1i and athāṇā∫2ho∫1. These two *parvans* have three syllables occuring in the second and third *stotrīyās* respectively. The two *parvans* having five syllables each occur in the second and third *stotrīyās* respectively - [1]arthañcetā∫23tāi and [1]indrasomā∫23pāḥ.../

द्व्यक्षरेऽन्यत्र ॥ ७ ॥

In the other Udvaṁśīyasāman like [Ūha Sat 719], the *acchā parvan* with two syllables becomes - *hotā raṁvi parvan* with two syllables — nātvā∫2ṃho∫1i// [1]ā∫23indrā/ [M. (Ūha Sat 720) — Vidā∫2ho∫1i/vā∫23rdhāi] etc. (hotā - [GGG 3.1]— hra hotārā∫23ṃvi.).

सुज्ञाने निधनमेकिनेस्वरम् ॥ ८ ॥

In the Sujñānasāman [Ūha Sam 230] the *nidhana* has the *svara* of *ekine*— e∫3/ kine∫2345 i.e. — the vowel *e* of *ne* becomes *kṛṣṭa* — samapsujide∫3upā∫2345 is the *nidhana* having *ekine svara* which occurs in the Mārgīyavasāman (GGG 115.1) — e∫3/kine∫2345.

वाचःसाम्नि स्वासूत्तमायां तृतीयपादादौ चदक्षसोतद्विषाम् ॥ ९ ॥

In the Vācaḥsāman [Ūha Sam 259] based on its own *ṛcs*, in the third *stotrīyā* at the beginning of the third quarter, the *parvan cadakṣasā* gets the *svara* of the *parvan utadviṣā* — rra rājādā∫1ivā∫23ḥ. The *cadakṣosā* parvan - utadvā∫1iṣā∫2ḥ occurs in (GGG 62).

लौशयोः पूर्वे वारवन्ता तुविशुष्माम् ॥ १० ॥

In the Purvalauśa sāman [Ūha Sam 273] in the *yoni* (i.e. Lauśādyam), the *parvan* vārāvā∫234ntām gets the *svara* of *tuviśuṣmā*. The *parvan* vārāvā∫234∫ntām occurs in the sāman Vāravantīya (GGG 17.3). The *parvan* tuviśuṣmāḥ (GGG 457.1) occurs in the *sāman* Vājajit. In the Lauśādya (GGG 557.1) sāman beginning with pro∫yā∫234sīt, it is — sākhāsākhyuḥ (Ūha Sam 273).

उत्तरे चतुर्थोच्चं द्वितीयम् ॥ ११ ॥

In the Uttaralauśa (Dvirabhyasa) sāman [Ūha Sam 285], the *parvan* having *caturtha svara* as the highest gets the *dvitīya svara*— rra rājeṁ∫31234/vādasmoabhigāaci/ Similarly, pūnā∫31234/novāramatyeṣya. In the *yoni* (GGG 557.2) after the *parvan*

having *caturtha svara* as the high *svara* gets the same *svara* in the beginning of the next *parvan* - sā̆khā̆ʃ31234/śā̆khyūrnā̆pramī̆nā̆tisam/ and mā̆ryā̆ʃ31234ḥ/ [4] [5] [1] [2] [3] ivāyūvatibhiḥsāmā̆/.

ह्रस्वारूपयोश्च ॥ १२ ॥

And also in the Hrasvāvairūpa and Pañcanidhanavairūpa sāmans the *parvan* at the beginning of the second quarter having *caturtha* as the high *svara* gets *dvitīya svara*. Hrasvāvairūpa [RG Kṣu 164] — [2ra] [ra] ētāvadaham/. In this *parvan* there is second *svara*. In the Pañcanidhanavairupa [RG Kṣu 174], the *parvan* at the end of the second quarter having *caturtha* as the high *svara* gets *dvitīya svara* - pā̆vantē[ra]madiyam. In the *yoni* (i.e. first *stotrīyā*) of (RG Kṣu 164) — there is *udūha* in the *parvan* śā̆tambhū[ra]mī[ra]rū̆tā. Similarly, in (RG Kṣu 174) the *parvan* at the beginning of the second quarter having *caturtha* as the high *svara* gets *dvitīyasvara* - pā̆rvantē[ra]madiyam.

तथा शार्ङ्गे तृतीयोच्चम् ॥ १३ ॥

Similarly, in Śārṅgasāman [Ūha Ahī 672], the *parvan* having the *tṛtīya svara* as the high *svara* gets *dvitīya svara* — [2ra] vā̆ḥpavatekṛtviyō[ra]rasaḥ. In the *yoni* (GGG 564.3) we have viyā̆ñjā̆tē[ra] sā̆mā̆ñjā̆tē[ra] with *tṛtīya svara* as the high *svara*. [Before this *parvan* we have tā̆ʃ234i].

प्लवे वारवन्तास्तिस्रस्तृतीये पादे ॥ १४ ॥

In the Plavasāman [Ūha Sat 225] in the third *quarter* there are three *vāravantā parvans* - dū̆hā̆nā̆ʃ234ū̆/; dhā̆rdâivā̆ʃ234yā̆m/; mā̆dhuprā̆ʃ234yā̆m. In the other quarters there are sets of two *vāravantā parvans*. The *vāravantā parvan* occurs in the Vāravantīya sāman (GGG 17.3) — vā̆rā̆vā̆ʃ234ntā̆m.

द्वितीये तूष्णिक्षु ॥ १५ ॥

But the Plavasāman chanted in *uṣṇiḥ chandas* [Ūha Daśa 132] has three *vāravantā parvans* in the second quarter - pū̆nā̆nā̆ʃ234yā̆/prā̆ʃ234gā̆/yā̆ʃ234tā̆.

चतुरक्षरा प्रथमा द्व्यक्षरे परे ॥ १६ ॥

The first *vāra* has four syllables and the next two have two syllables each.

पूर्वे जनित्रे चदक्षसोतद्विषाम् ॥ १७ ॥

In the Janitrādyasāman [Ūha Ahī 541], the *cadakṣasā parvan* seen at the end of the second quarter in the *yoni* gets the *svara* of *utadviṣā* - [1] diyāmmā̆ʃ1dā̆ʃ2m - [*yoni* - GGG 241.1 — .... pārāimā̆ṁsātā̆ʃ2i].

अतंवस्तृतीयायाम् ॥ १८ ॥

In the Janitrādyasāman [Ūha Ahī 500], beginning with tā̆mvō̆ ..... in the third

stotrīyā there is no *utadviṣā* at the end of second quarter - i.e. *cadakṣasā* remains as it is .. rubhó|jāsā|2m. [The second syllable of *cadakṣasā* which is short gets *abhigīta svara.*] (Here it is long. There is also the *pratyutkrama* in *bho.*)

तवमाण्डवे ॥ १९ ॥

In the Māṇḍavasāman [Ūha Sat 775] beginning with *tavāham,* in the beginning of the third quarter, the *cadakṣasā parvan* seen in the *yoni* gets the *svara* of *utadviṣā* - pu|rūṇā|1ibā|2. In the *yoni* of Māṇḍavasāman there is *cadakṣasā parvan* in - ā|1śuṣe|2.

इदावासिष्ठे च ॥ २० ॥

And in the Vāsiṣṭhasāman beginning with vāyāmenānidā [Ūha Eka 637] in the second and third *stotrīyās,* the *cadakṣasā parvan* seen in the *yoni* at the end of the middle quarter gets the *svara* of *utadviṣā*-second *stotrīyā*: [Ūtādvā|1iṣā|2ḥ] / ..... ṣatāśrū|1tā|2i/urāmā|1thī|2ḥ; third *stotrīyā*- śubhuṣā|1tā|2i/ḍāgā|1thī|2. In the *yoni* [GG 272] there is *cadakṣasā parvan* in sutāmbhārā|2.

अत्रैव तृतीयाष्टमं वृद्धं प्रथमायाम् ॥ २१ ॥

In the same Vāsiṣṭhasāman [Ūha Ahī 637], the 8th syllable of the third quarter becomes *vṛddha* in the first *stotrīyā* tasmāuvadyasavanāi - [tasmauadyasavane]

रुणसाम्नि च घृतवत्याम् ॥ २२ ॥

And in the Varuṇasāman also (GG 378.1) (i.e. Jāgatam varuṇasāman — Varuṇa sāman in the *jagatī* metre, in the first *stotrīyā* only, beginning with ghṛtāvā/tā .... the 8th syllable of the third quarter becomes *vṛddha* in the *yoni* only. [It does not become *vṛddha* in the Ūhagāna] — dyāvāpṛthivīvaruṇā. [In the Ūhagāna (Ūha Kṣu 911) the 8th syllable of the third quarter does not become *vṛddha* - dadhātiratnam svadhayōḥ].

तिथे च योनावाद्यम् ॥ २३ ॥

In the Daivātithasāman [Ūha Daśa 28] also, the first syllable of the third quarter in the *yoni* becomes *vṛddha* - sākhāyastoma. [In the second and the third *stotrīyā* it is not so. In the second *stotrīyā* - indrāmsomesā; in the third *stotrīyā* - gāmādvājebhiḥ (Cf. GG 164.1)] सारवायस्तोम वा

श्रुध्यमानवयोश्च द्वितीयम् ॥ २४ ॥ [M: मानवे द्वितीयम् ॥]

In the Śrudhyasāman (GGG 99.1) and in the Mānavasāman (GG 54.1), the second syllable of the third quarter becomes *vṛddha* only in the *yoni*- āsmāidē..../ (GG 99.1); (GG 54.1) - di/dāi/ [In the Ūha it is not so - e.g. in the Śrudhyasāman

- revadā ..... [Ūha Sat 723]. In [Ūha Sam 355] Mānavadyasāman, [2]/a/nū/pe/; [Ūha Daśa 85] — Mānavottarasāman - [1]āśvāyeva/ - here the second syllable does not become *vṛddha*. In the *yoni* it is *vṛddha*.

विंशीयेऽधयदिमायां भे प्रत्यये प्रथमोच्चान्त्यस्य वृद्धिरुतद्विषा पतिः कवीम् ॥ २५ ॥

In the Sadoviṁśiyasāman [Ūha Eka 524] beginning with ādhayadime .... the last syllable of the *parvan* which has *prathama* as the high *svara* is *vṛddha* when followed by *stobha* and the *utadviṣā parvan* seen in the *yoni* becomes *patiḥ kavi*. svābhuvana .... yūthenanāi/o/3hā/; imācavāi/o3hā. The *utadviṣā* gets the *svara* of *kaviḥ kavi* in the *parvan* sthāvarṣā/1bha/2ḥ/o/3hā. [In the *yoni* (GG 511.11) there is *utadviṣā* in the *parvan* utsodā/1vā/2ḥ.]

साहीये शता द्वितीयं संकर्षात् ॥ २६ ॥

In the Satrāsāhīyasāman (GG 170.2) the *śatā parvan* gets the *dvitīya svara* when there is union of two vowels tyā/34m. [The *śatā parvan* occurs in the sāman Āiṣā (GG 466.1) — śatākrā/234tūḥ.

तथा सर्वत्र स न्यायः ॥ २७ ॥ [M: तथा सर्वत्र न्यायः ॥] V.L. न्याय्यः

This rule is to be followed everywhere (i.e. due to union in the Ūhagāna the *śatā parvan* gets *dvitīya svara*. This rule should be understood to be applicable in all cases where there is *sannikarṣa* (close union). But in its absence there is the *śatā parvan* beginning with *tritīya svara*.

मन्द्रश्चतुर्थमयोनौ ॥ २८ ॥

In the Satrāsāhīyasāman [Ūha Daśa 72] excepting *yoni* i.e. in the Ūhagāna, the syllable having *mandra svara* gets the *caturtha svara*. In the *yoni* (GG 170.2) there is *mandra svara* in the syllable of the *parvan* - [4]uvassatrāsāhīām (the syllables *va*, *tra* and *ha* have *mandra svara*). In the Ūha [Ūha Daśa 72] there is fourth svara in place of *mandra svara* - noakramīdadhi.

ऐडकौत्से च ॥ २९ ॥

In the Aiḍakautsasāman also [Ūha Daśa 164], the *mandra svara* gets *caturtha svara*. In [GGG 162.1] there is *mandra svara* on the syllables *ma* and *ya* in the *parvan* - cāmasecuvāiyā. In the Ūha, we have *caturtha svara* - vājasātamīyā.

वसुरुचायामोवाद्यस्य लोपः ॥ ३० ॥

In the Satrāsāhīyasāman beginning with vāsū/34/rucō ... [Ūha Eka 523], there is the elision of the vowel *i* at the beginning of *ovā* - [4]rucōdivyā a/bhō/6vā/ [Ajāta - there is the elision of *i* of abhī (o/6va). [Śiv — रुचो दिव्या इति सत्रासाहीये ओवाद्यस्य वर्णस्य इकारस्य लोपः) । तथा सति वसू३४ । रुचो दिव्या अभि ओवा एतद् रूपं भवति। एवं स्थिते आह —]

[Dīpa - elision of *o* of *ovā*; before vā, the syllable *bhi* becomes *bho*.]

वाशब्दे च नित्यमोत्वम् ॥ ३१ ॥

In the same Satrāsahīya sāman there is the becoming of *o* of the consonant and the vowel always when followed by *vā* - bhó|6vā [Śiv — तथा सति वसू३४/रुचो दिव्या अ भोऽ६वा इति सिध्यति ।]

क्षिते च हाशब्दे ॥ ३२ ॥

In the Aiḍasaindhukṣitasāman [Ūha Daśa 177], there is the becoming of *o* of the earlier consonant and vowel when followed by *hā* - e.g. pávamāno/hāi. In the *yoni* (GG 21.3) there is no becoming of *o* - agnimīvāḥ/ohāi.

मैधे चायोनौ ॥ ३३ ॥ [M — मैधे च]

In the Maidhātithasāman [Ūha Daśa 215] also, there is the becoming of *o* of the earlier vowel and consonant in Ūha (i.e. not in the *yoni*). mūhurukthó hāi - here *ā* has become *o* (muhurukthā). But in the *yoni* there is no elision of the consonant — mācidanyadó hāi - here in there is no elision of the consonant *t*. [M— Ūha Sam 368 — mātsarāsóhāi (*sā* has become *so* - 2nd stotrīyā)]

बोधीये वच्यन्ते वामित्यत्र स्वरागमो मान्तश्च रागम् ॥ ३४ ॥

In the Jarābodhīyasāman [Ūha Sat 722], there is the advent of vowel when followed by *ovā* in the case of *vacyantevām*. Then the word ending with *mā* gets *raṅga*. vā́cyantēvāṃovā - there is the advent of vowel *ā* (vacyantevāṁ) [In the Śikṣā the word ending *n*. gets raṅga. (Cf. Nār. Śi. II.4, verse 5. Raṅga is told in the Śikṣā in the case of *n*. This sūtra allows it in the case of *m*.] [M — वच्यन्ते वा आ इति आकारस्य स्वरागमः — there is the advent of *ā*; so the ultimate form will be वच्यन्ते वा मोवा । मान्तश्च रंगम् i.e. the *raṅga* would take place in the case of ending *m*. When a vowel follows a word ending in *na* (— वच्यन्ते वाऽओवा Ūha Sat 722, 3rd stotrīyā) *a* is called *rakta*. It is nasalised due to *na* having half a *mātrā*. Here it is allowed in the case of *m* - (मान्तश्च रंगम् ।) *

दोविशीये स्तावहारोपाया वान्तास्थे दौपूर्वौ हान्तौ ॥ ३५ ॥

In the Sadoviśīyasāman [Ūha Ahī 474], the *upāyas* of *prastāva* and *pratihāra*

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* [नकारान्ते पदे पूर्वे स्वरे च परतः स्थिते ।
अकारं रक्तमित्याहुर्नकारेण तु रज्यते ॥ ५ ॥ Nārśi II. 4.5
When the vowel follows the word ending *n*, the vowel *a* in it is called *rakta* (nasalised); it is nasalised due to *n*.
[*Ajātavi* वच्यन्ते वाऽआ इति आकारः स्वरागमः ।]

end in *vā*. In the *udgītha* at the beginning of *pratihāra* the two *upāyas* end in *ha*. Prastāva - āuhō3vā; Pratihāra - aū3hōi/aū3hō3vā. Udgītha - indraṃsāmātsubhūṣata/ō3hā in this the further *stobha* is elided — upā brahmāṇi savanānivṛtrahan/ō3hā here the further *stobha* is elided. Thus they end in *hā*. Upāya-ṛcī/ṣā3mā34auhōvā. Thus the *upāya* ends in vā (उपाय=वा)

VIII. 7 ends. VIII.

8 begins —

ज्ञीयक्षुं विशीयाद्यायां तद्विविड्ढा वृणीमहाम् ॥ १ ॥

In the Viśoviśīyasāman [Ūha Eka 479] based on the *ṛcs* of Yajñāyajñīya, in the first *stotrīyā* - tadviviḍḍhā *parvan* gets the *svara* of vṛṇīmahā īrāirā/ in the *yoni* (A.G. 87.1); the *tadviviḍḍhā parvan* is seen in vājayantāḥ. The *tadviviḍḍhā parvan* occurs in the sāman Jarābodhīya (GG 15.1). The *parvan* vṛṇīmahāi occurs in (GG 3.1).

वैच्छन्दसे समन्ते दिवानक्ता प्रथमम् ॥ २ ॥

In the sāman Sāmanta [Ūha Eka 513] having the metre other than its own used in the *yoni*, the *parvan divānaktā* gets the *prathama svara* e.g. divānaktaṃdiśāsyatām seen in the *yoni* (GGG 287.1) gets the *prathama svara* - mādhupriyām pratnam sadhasthamāsadāt — here in there is *prathama svara*. In the *yoni* (GG 61.1) the second *parvan* tvaṃhōtāno adhvarāi is the *divānaktā parvan* having *dvitīya svara* in the case of *no*. In [Ūha Eka 667 and Ūha Eka 412], the same change is seen - Ūha Eka 412 — arāvṇāḥprasma vājēṣu nōavā. Ūha Eka 667 — rathamivasammahēmāmaniṣaya.

दान्तस्य वृद्धिर्विष्टारपङ्क्त्याम् ॥ ३ ॥

In the Sāmantasāman in the Viṣtārapaṅkti [Ūha Eka 513] there is the *vṛddhi* of the syllable that ends the quarter which comes in the midst of a *parvan* - mādhupriyām pratnam sadhasthamā sadāt (āsadat). Here there is the *vṛddhi* of the ending syllable of the quarter in the *divānaktā*. Similarly, in [Ūha Eka 412]— arāvaṇāḥ prasmavājēṣu nōavā. [Ūha Eka 667] — rathamiva sammahēmāmaniṣayā. [Nānā - when there is not the end of the quarter, in the midst of the *parvan*, there is no *vṛddhi*.] divā naktaṃdiśāsyatām] (सत: पङ्क्तिर्विमिश्रपादा सैव च सिद्धा। विष्टारपङ्क्तिस्ताण्डिन इति वचनात्) — The line of *sat* with mixed quarter is the *vistārapaṅkti* of tāṇḍins. [M— In the Sāmanta, in the *yoni*, the *prastāva* is of 8 syllables [Ūha Eka 513] — dūhānāmādhārdiviyām].

किमित्तिक बृहद्देव्ययोर्वृणी प्रथमम् ॥ ४ ॥

In the Bṛhat sāman [RG Eka 85] beginning with *kimitte*, the *vṛṇimahāi parvan* gets the *prathama svara* kṣi1nāma3prayadva kṣe3ṣipāi. In the *yoni*, *śatā2u1vājā* is the *vṛṇīparvan*. In the Pañcanidhana vāmadevyasāman [RG Sam 68] also *vṛṇīmahāi parvan* gets *prathama svara* — tri1kadruke3ṣumahiṣo3 yava3śiram. In the *yoni* [AG Ark 53.1], there is *vṛṇā parvan* in kā2i1yānaścāi.

त्वे सोमदैर्घे पराङ्गं नित्यमाचार्यनियमात् ॥ ५ ॥ [M and Śiv — त्वे सौदैर्घे .....]

In the Dairghaśravasasāman beginning with *tvesoma* [Ūha Eka 401], in the case of vṛ2dohā vṛgohā, in the first instance, the consonant *d* becomes the part of the latter syllable and *g* in the case of the 2nd instance always (says Nānā). As per the rule laid down by the Ācārya i.e. Ūhakāra *g* should begin in both. [M & Ajāta - उभयत्र गकारेण प्रत्यारंभ इति सिद्धम्]

पूर्वाङ्गं च ॥ ६ ॥

And the consonant becoming the part of the earlier syllable is not elided. [Ajā: the consonant in the midst of the word is elided at the end of the *stobha* and when there is a pause (virāma). When there is *sandhi* even though both the purvāṅga and the parāṅga have *atihāra* in the Saṁhitā e.g. as in the Hāviṣkṛtasāman [Ūha Daśa 195] — tvāmsutomadāhāuntamāḥ (tvam suto madintamaḥ) there is pūrvāṅga. The consonant coming at the end of the word has the *stobha* earlier. e.g. in the Tvāṣṭrīsāman [Ūha Eka 593] devāngacchā3hā, (devāngacchantu). Hence, due to coming in the midst of the word the *parāṅga bhāva* which is secured, *pūrvāṅga* is not elided. It is stated that before *stobha* there is no elision of the consonant coming at the end of the word. (Śiv — in the *prastāvaka* becomes the *pūrvāṅga*. The inclusion of *ca* in the *sūtra* denotes that the *pūrvaṅga* is not elided - e.g. vṛgohā - vṛk+ohā)

वृदेव च पूर्वकल्पः ॥ ७ ॥

There is previous *pakṣa* in the Dairghaśravasasāman [Ūha Eka 401] — tve soma prathamā vṛ2dohāohā3e. The second *kalpa* is there in tve soma prathamā vṛgohāohā3e because it is so learnt in the study from the teacher.

शङ्कुन्येषस्यध्यमायामकाराभ्यासः ॥ ८ ॥

In the Śaṅkusāman [Ūha Sat 700] beginning with *e2sasyadhā*, in the middle *stotṛiyā* there is the repetition of *a* kṛi2dannū1rmirā/e2/apā1m - here in, one vowel *a* is there in *ra* and its repetition is there in *apām*.

अग्निं वो वाजीयद्वितीयायां च ॥ ९ ॥

In the Rāvovājīyasāman beginning with ēāgnīm/vó (RG Ahī 117) .... [va *a* 117] in the second *stotrīyā* there is the repetition of *a*—tēvṛajanaṁkṛṣṇamā∫23hó/ āstiyā∫31uvā∫23/ - here in there is one *a* in *ma* and another in *asti*.

एकारे च नित्यं दीर्घत्वं शङ्कुनि ॥ १० ॥

In the Śaṅkusāman [Ūha Daśa 46] there is the long vowel of the short one always when followed by *e*- pāvāsvamā/ e∫2 - the short vowel *e* has become the long vowel *ā* in *mā*

कौत्से हिशब्दो वृद्धः प्रकृतौ ॥ ११ ॥

In the Aiḍakautsasāman in the *yoni* (GGG 162.1), the syllable *hi* becomes *vṛddha* - vāhīndrā∫23 - here the syllable *hi* becomes *vṛddha*.

ऊहे दीर्घः सर्वत्र ॥ १२ ॥

In the Ūha the syllable *hi* becomes *dīrgha* in all *sāmans* - e.g. Aiḍakautsasāman [Ūha Daśa 165] — abhīhīndó∫23:

संयोगे ह्रस्वः ॥ १३ ॥

In the case of conjunction, the syllable *hi* has short vowel followed by a conjunct consonant - e.g. Aiḍakautsasāman [Ūha Daśa 164] — parīhisyā∫23h, in the third *stotrīyā*

वार्शेऽभिद्रोणोग्रंशर्मांमिषंतोकायाम् ॥ १४ ॥

In the Vārśasāman [Ūha Daśa 84] in the third *stotrīyā* beginning with *iṣantókā*, the *parvan abhidroṇā* seen in the *yoni* gets the *svara* of the *parvan* - ugrāṁśármā which appears in the *sāman*. Āmahīyava (GGG 467). The *parvan abhidrōṇā* occurs in the sāman Dārḍhacyuta (GG 503.3).

तद्विविद्धां प्राणा सर्वासु ॥ १५ ॥

In the Vārśasāman beginning with *prāṇāśiśūḥ*, the *parvan abhidrōṇā*, in all the *stotrīyās* becomes the *parvan tadvividdhā* - first *stotrīyā* - hinvanortasya dīdhi; second *stotrīyā* - abhaktayadguhāpa; third *stotrīyā* - pṛṣṭhēsvāirayadra. The *parvan tadvividdhāi* occurs in the sāman Jarābodhīya (GG 15.1)

मनाज्ये त्नुमूतया वायोरनीमुत्तरयोः ॥ १६ ॥

In the Gautamasyamanājyasāman [Ūha Sat 717] in the second and third *stotrīyās*, the *parvan tnumūtayā* gets the *svara* of *vāyoranī* - second *stotrīyā* - rādhōde∫23yā∫3; third *stotrīyā* - jyēṣṭhānta∫23ddā∫3. [The *parvan* tyumū∫2tayāī is found in the *sāman* Audala (GGG 160.4), the *parvan* vāyōrā∫23nī occurs in the sāman Śnābha (GGG 13.1). [In the sāman (Ūha Sat 717) in the first *stotrīyā* the *parvan* kānve∫2ṣusū∫23 occurs.]

यज्ञा महामित्रोत्तरयोश्चतुरक्षरायां विधायां वाजीवाजा पिबासोमाम् ॥ १७ ॥

In the Mahāvaiśvāmitrasāman [Ūha Prā 839], having the *ṛcs* of Yajñāyajñīya in the second and the third *stotrīyās*, the chant is with the mode of four syllables. In it, the *parvan vajivājā* gets the *svara* of *pibāsomā* - second *stotrīyā*: [2ra] urjaḥ/[1] nāpā∫2̄; third *stotrīyā* - [2] bhūvat/[1] vājā∫2̄i. The *parvan* [3ra 2ra 1] vājivājā ocurs in the *sāman* Kaumudasya bṛhat (GGG 280.1) — [3ra 2ra 1] vājivājā∫2̄m. In the sāman Aurdhvasadmana (GGG 229.1), the *parvan* [2ra 1] *pibāsomā*∫2̄m occurs.

उत्तरे जनित्रे पुरोजित्यामुद्रीथाद्यस्य दीर्घत्वम् ॥ १८ ॥

In the Janitrottara-sāman based on the *ṛca* beginning with *purojiti* [Ūha Eka 501], in the third *stotrīyā* the short syllable at the beginning of *udgītha* becomes long [1ra] ṣāmābhi∫[2] 1nārā∫234ḥ (duroṣamabhi — दुरोषमभि)

दन्वते प्रथमऋध्येवप्रियामुत्तरयोः ॥ १९ ॥ [M — रुध्येव .....]

In the Prathamavaidanvatasāman [Ūha Daśa 110] in the second and the third *stotrīyā* the *ṛdhyā parvan* gets the *svara* of the *parvan ivapriyā* - second *stotrīyā* - [1] mādhū∫2̂prā∫234jā; third *stotrīyā* - [1ra] devā∫2̂sā∫234hpī. In the *yoni* (GGG 475.1) there is the *ṛdhyā parvan* in - [2] pāvā∫2̂itrē∫234sō The *parvan* [2] ṛdhyā∫2̂mā∫234 [5ra ra] āūhōvā occurs in the sāman Āśva (GGG 434.2). The *parvan* [1] ivā∫2̂prā∫234yām occurs in the *sāman* Śairīṣa (GGG 5.2)

वार्त्रतुरे गीथाद्यं प्रथमोच्चं मागायताम् ॥ २० ॥

In the Vārtraturasāman [Ūha Kṣu 910], the first syllable of *udgītha* having *prathama* as the high *svara* gets the *svara* of the *parvan māgāyatā* - [2ra ra] pāvasvainā. The [1] māgāyātā *parvan* occurs in the *sāman* Saumitra (GGG 388.1).

द्वितीये च पादे सान्त्वा तन्त्वाम् ॥ २१ ॥

And in the second quarter the *sāntvā saṁghāta* becomes *tantvā* saṁghāta in [1ra] māmścatvaindōsarasi/[3] prādhā∫23nvā/ This is the *tantvāsaṁghāta*. [The sāntvāsaṁghāta occurs in the *sāman* Daivarāja (GGG 46.1) — [1] [2ra] sāntvāmartāsaḥ/ [1] [2ra] indhā∫23tāi; the *tantvāsaṁghāta* occurs in the *sāman* Āśvā (GGG 68.1) - [1] tāmtvāgiraḥ [ra] suṣtutayōvājāyā∫23ntī. In this illustration, having one *parvan* only is not intended. [M & Ajāta — नात्र पर्वैकत्वं विवक्षितम् । तस्माद्योनिवत् पर्वद्वित्वमेवेति मन्यन्ते । अन्ये तु संघातादेशादेक पर्वैवेति मन्यन्ते ।] In this case, being one *parvan* is not intended. Hence like the *yoni*, some think that there are two *parvans*. Others consider that due to the instruction about saṁghāta there is one *parvan* only.]

ज्योतिर्वरुणसाम्न्याद्यान्त्ययोस्तृतीयोच्चात् परं तमु ॥ २२ ॥

In the Varuṇasāman [Jāgatam Varuṇasāman] beginning with [4ra 3] jyōtiryā/

jñā4ʃ3syā5pā4vāte3ra [Ūha Kṣu 911], in the first and the third *stotrīyās* after the *parvan* having *tṛtīya* as the high *svara* there is *tamusaṁghāta*. First *stotrīyā* - jyo4ra3tī5ryā is the *parvan* having *tṛtīya* as the high *svara*. After this, there is the *tamusaṁghāta* which is — jñā4ʃ3syā2pā3vā4te1ra/ mādhupriyām. Third *stotrīyā* - the *tamusaṁghāta* is - dhū4ʃ5ra3nāṁ5pā3vā4mā1ra5nāḥ/5ārṣasāi. In the *yoni* - tā4ʃ3ibhū2vā3nā4ra5nām/ (GGG 378.1) *abhiśriyā* is the *tamu saṁghāta*. [In the *yoni* (GGG 378.1) there is one syllable in the *caturthasvara* at the beginning - [Ajāta]. The *tamusaṁghāta* occurs in the *sāman* okonidhana (GG 382.3) — tā5mū4ʃ2ā3bhi3prā4ra5gāyata/

तृतीयायां तु त्रिभाक् चतुर्थः ॥ २३ ॥

In the third *stotrīyā*, the *caturtha svara* shares three syllables. In the same Varuṇasāman; in the third *stotrīyā*, in the *tamusaṁghāta*, the *caturtha svara* is shared by three syllables e.g. dhū4ʃ3nā2ra5mpā3vā4mā1ranāḥ/

मध्येनिधनानि निगदवृत्तीनि प्रयोगवत्स्वाध्याये ॥ २४ ॥

In the midst of the *sāman*, the *nidhanas* having the *nigada vṛtti* i.e. having *prathama* and *dvitīya svara*, are in the *svādhyāya* i.e. like *prayoga*. [The *prayoga* is stated in the followed — आर्चिकं निधनं न्याये स्तौभिकं वा यदक्षरम् । कृष्टाकृष्टं भवेत्स्वार्यमन्तोदात्तं वृधेस्वरम् ॥ (Prapāṭhaka IX. 30) The *nidhanās* having the words of the *ṛc* or *stobha* and *nigada-vṛtti*, if the last syllable is *anudātta* or *pracaya* there is the *samprasāraṇa* beginning with the *tritīya svara*. If it is *svarita*, then the *saṁprasāraṇa* begins with the *prathama svara*. If it is *udātta* then there is *vṛdhesvara*. In the nyāya i.e. *yoni gāna* the *nidhana* is *ārcika* i.e. has the syllables of the *ṛc* or *staubhika* i.e. having the syllables of *stobha*. The syllable at the end having *svarita* and karṣaṇa or the ending syllable having *anudātta svara* or *pracaya svara* and is without *karṣaṇa*, that *nidhana* becomes *svārya* i.e. ending in *svarita svara*. That means ending in *mandra svara* in *Ūha*. That *nidhana* which has in the *yoni gāna*, the final syllable with *udātta svara* becomes *vṛdhe svara* in *Ūha*. In the Āndhīgavasāman beginning with *purojiti*ra... there is the illustration of the *anudātta* which is without *karṣaṇa* - tnave1ra apaśvānaṁ2ra śnathiṣtanā5ʃ2345 [Ūha Daśa 12]. In the Dharmasāman (GGG 429.2) pavasvā1ra2sōma. The syllable having *pracaya svara* and without *karṣaṇa* in the *yonigāna*, becomes *svārya* in the *ūha* pavasvā2ra1sōmā1ʃ2345. Thus at the end it has got *mandra svara*. In the *yonigāna*, the *udātta* at the end in mahā2ra1ntsamū2drāḥ becomes *vṛdhe svara* - mahā2ra1ntsamū2drāʃ1ḥ/. In the *yonigāna* the ending syllable having *svarita svara* and *karṣaṇa* becomes *svārya* in the ūha. Yonigāna - pītā2ra1dēʃ2vānāʃ2ra1m. This has the ending syllable having *svarita* and *karṣaṇa*. Ūha - pītā2ra1dēʃ5vā1ranāʃ2345m.

Thus this is the illustration of *karṣaṇa* having at the end *mandra svara.* The *parvan* having the *svaras* like that of *nidhana* in the midst of the chant [1] is called *madhyenidhana.* [Śiv — एवं पर्प्रीं वयमिति वक्तव्यम् । नशः सिषमित्यत्र सुशः सिषमिति वक्तव्यं। रथन्तरे तस्थुषश्चेति स्थाने सुस्थुषमिति । एवमादि ब्राह्मणे यथोपदिष्टं तथैव प्रयोज्यम् ।] [Śiv — Thus one should say *paprīm vayam; suśaṁsiṣam* in place of *nasaṁsiṣam;* in the Rathantarasāman - *susthuṣam* in place of tasthuṣam etc., as per the instruction in the Brāhmaṇa commentary on sūtra 25.]

गिरागिरा प्रप्र नशंसिषं तस्थुषश्चेत्यनुब्राह्मणं स्वाध्याये ॥ २५ ॥

In the *yoni* of the Yajñāyajñīyasāman (GGG 35.4) there are the *parvans* (*girā girā*) - gāir[ra]girā/ (prapra) - prápra[vii]2/ (na śam siṣam) / nā[11]śā2ṃsi[3]ṣ[2]āu/ and in the Rathantarasāman [AG 76] there is the *parvan* (tasthuṣaḥ/) tā[1]sthū2342ṣ[ra]ā. These *parvans* are in the *svādhyāya* i.e. in the *Ūha* as per the Brāhmaṇa i.e. as stated in the Brāhmaṇa — e.g. They should be chanted as *āirā irā, paprīm vayam/* paprī2m vayam amṛtam/ nuśamsiṣam or prā[1]yammitrannuśā2msiṣāu/ or, prāyammitramsuśāmsiṣā2. In the Rathantara, they should be chanted as *asthuṣah* or *susthṣah* or āsthū2342ṣā or, sūsthū2342ṣā. Thus in the *ūha* the *parvans* are as stated in the Brāhmaṇa.

देवतानामधेयान्यप्यनिरुक्तेष्वेके ॥ २६ ॥

In the Ūha, there are *parvans* which have the indirect names of deities. In the sacrifices which are *aniruktа* i.e. not clearly stated in regard to words the *parvans*

F.N. 1 note on sūtra 24

R. Simon gives the purport of this sūtra no. 24 as follows:

Svarita of Arcika corresponds to *karṣaṇa* syllable in *yoni* to a *svārya* in Ūha (from 1st to fifth note.

Ārcika	Yoni	Ūha	notes
Svarita	Karṣaṇa	Svāra	1-5
Anudātta	no karṣaṇa	svārya	2-5
Pracaya	no karṣaṇa	svārya	2 or 3 upto 5
Udātta	udātta	Vṛdhesvara	

In regard to *vṛdhesvara,* he quotes —

तृतीयस्वरादिप्रत्युत्क्रमंकृत्वा वृधेस्वरं भवति । The Vṛdhesvara takes place after employing the *pratuthrama* starting with *tṛtīyasvara* - e.g. GGG. 568.4 — *śrīye*[3]*ī*[2]. Dr. Howard's explanation also is similar.

have the indirect names of deities. This is the view of some teachers - e.g. Rāṇāyanīyas chant indurdhārâbhi∫3hsaca/indosaha∫3srabhā∫3/. In the Bārhaduktha sāman [Ūha Sat 685], they chant as pū[ra]nā[1] indodhā∫2[1]rayā. In the Saphasāman [Ūha Eka 467] they chant as priyam[2] yā∫3jnāyā[4ra 5].

यथादेशं च ॥ २७ ॥

And that instruction which is taught by the *sūtrakāras* following the Brāhmaṇa is to be adopted as it is in the *Ūha* e.g. - Drāhyāyanaśrauta sūtra [20.4.2]. In the *pragāthas* of Bṛhat and Rathantarasāmans and Yajñāyajñīyasāman, when there is no instruction, the *kakubh chandas* (metre) is there in the latter.

कालबविनामपि प्रवचनविहितः स्वरः स्वाध्याये ॥ २८ ॥

The Kālabaviṇs also have the *svara* in the Ūha, as stated in the Brāhmaṇas. Kālabavins belong to the branch of sāmaveda. [*pravacana* means *brāhmaṇa.*]

तथा शाट्यायनिनाम् ॥ २९ ॥

Similarly, the Śāṭyāyanins also have in Ūha, the *svara* stated in the Brāhmaṇas.

समानोदर्केषूदर्कस्योद्धारः पूर्वयोः स्तोत्रीययोः ॥ ३० ॥

In the *sāmans* having the similar endings have the *Uddhāra* (dropping) of the ending in the two earlier *stotrīyās.* The word *udarka* indicates the end of the *ṛc.* That *ṛca* which has the similar ending is called *samānodarka* e.g. in the Saṁhita sāman [ŪhaSam 348], beginning with *parisvāna*-mā[11]∫23dā[2]i //ṣū∫2sā/rvā[a]dhā∫23h/ hā[2]uvā∫3/ā∫234si[5]/ मदेषु सर्वधा ॥

[In the Traikakubhasāman there is the dropping of four syllables as per the quarter. The rule is — at the ending of *uṣṇih chandas,* there are four syllables like the quarter in the first and the second *stotrīyās.* [Ūha Daśa 207] — at the end we have इन्द्रोऽङ्ग, at the end of each *ūṣṇih* metre. In Ūha, at the end of the third *stotrīyā* we have ā[1]indrō[2ra]ā/ gā∫2. Ajāta & Dīpa]

महेनायां तूपान्त्यं पदं प्रतिस्तोत्रीयं वाजीये संघातैकत्वात् ॥ ३१ ॥

In the Rāyovājīyasāman [RG Sat 123] beginning with [1]ēmāhē[2]/nō[1ra]adya there is a penultimate word in every *stotrīyā* for the *samghāta* is taken as one word. [2]sā[1]tyāśravasivā∫3/yāyāi. This is taken in each *stotrīyā.*

तथातिच्छन्दस्सु नित्यवत्सासु ॥ ३२ ॥

As in the case of Rājovājīyasāman [RG Sat 123], in the Nityavatsas sāman [RG Sat 169] also, the penultimate quarter is there in each *stotrīyā* because there is the oneness of *samghāta* — [2ra]sā[1]nāmsaścaddē[ra]vō∫3/dāivām[4] and in the Nityavatsas [RG Kṣu 170] as well [2]nābhā[1]ntāmaniyā∫3/kāiṣām[4]/.

त्रिकबृहति च पर्वैकत्वात् ॥ ३३ ॥

In the Bṛhatsāman beginning with auhoitrikadrukeṣu ... (RG Prā 149) the penultimate quarter is there in every *stotrīyā* due to the oneness of *parvan* ..... sāmamsaścaddēvōdā∫2343ivām.

इमं स्तोभसमन्ते च द्व्यक्षरं पदं संकृष्टत्वात् ॥ ३४ ॥

In the Samantasāman [Ūha Sat 667] also, there is the word of two syllables in every *stotrīyā* because of the conjunction. The word *dyāgnāi* with two syllables in the first *stotrīyā* is there in the second and the third *stotrīyā* also. Second *stotrīyā* - yōgnāi; third *stotrīyā* - syāgnāi .... [*Agne* is the word of two syllables occuring in all the three *stotrīyās*].

Prapā. VIII Khaṇḍa 8 ends.

VIII Khaṇḍa 9 begins —

प्रतिस्तोत्रीयमार्चिकानि निधनानि ॥ १ ॥

In the Ūhagāna the *nidhanas* having the syllables of *ṛc* occur in each *stotrīyā* e.g. in the Yaudhājaya [Ūha Daśa 3] sāman - first *stotrīyā* - nyā∫234yāḥ; second *stotrīyā* - sā∫234dāt; third *stotrīyā* - kṣā∫234nāḥ.

स्तोभाङ्गभूतानि च ॥ २ ॥

The *nidhanas* having syllables of the *ṛc* with the inclusion of *stobha* are *stobhāṅgabhūta-nidhanas*. They also occur in each *stotrīyā*- eg. Vārkajambhasāman [RG Sam 65] — first *stotrīyā* - cyūtā∫3hās; second *stotrīyā* - bṛhā∫3ddhās; third *stotrīyā* - bṛhā∫3ddhās. [Padanidhanakāṇva [Ūha Daśa 20] sāman - first *stotrīyā* - rāntā∫3yā∫2345; second *stotrīyā* - kētā∫3yā∫2345; third *stotrīyā* - tāndrā∫3yā ∫2345.] etc.

पर्वाङ्गभूतानि च ॥ ३ ॥

The *nidhanas* having the syllables of the *ṛc* of which the *parvans* form the part are *parvāṅgabhūtanidhanas*. They also occur in each *stotrīyā* - e.g. Mārgīyavasāman [Ūha Ahī 538] — first *stotrīyā* - ē∫3/kine∫2345; second *stotrīyā* - ē∫3/girā∫2345ḥ; third *stotrīyā* - ē∫3/vārā∫2345/ etc.

तथा हाइकारस्वारपदानुस्वाराणाम् ॥ ४ ॥

[M. combines sūtrās 3 & 4 in one sūtra i.e. 3]

Similarly, in the *sāmans* having *haikāra svāra* and *padānusvāra* have *haikāra* and *padānusvara* in each *stotrīyā* - e.g. Vāmadevyasāman [Ūha Daśa 5] — first *stotrīyā* - vā∫2rto∫35hāi; second *stotrīyā* - vā∫2so∫35hāi; third *stotrīyā* - tā∫2yo∫35hāi. Illustration of padānusvāra — In the Auśanasāman [Ūha Daśa 4] — first *stotrīyā* - tā∫656i/; second *stotrīyā* - vyā∫656ḥ/; third *stotrīyā* - nā∫656m.

[Ajā - There is *haikāra* in the Svāratvāṣṭrīsāman [Ūha Ahī 594]. There is *padanusvāra* in the Kāvasāman [Ūha Daśa 13] — first *stotrīyā* - nā[5]/656ḥ etc. Due to the inclusion of the word *svāra* the sāmans having *vā* as the *nidhana* do not occur in each *stotrīyā* e.g. in the Udvadbhārgavasāman [Ūha Daśa 154] the nidhana vā[1] 1 11/2345 does not occur in the first and the second *stotrīyās*. In the Mahāsāmarājasāman [Ūha Daśa 188] even though the *stobha* is the part of the *nidhana*, the nidhana does not occur in each *stotrīyā*. It is only in the third *stotrīyā* - vā[2] 1 11/345/].

अन्तःसामिकानि च स्तौभिकानि ॥ ५ ॥

The *nidhanas* having *stobha* in the midst of the *sāman* (and those having the syllables of the *ṛc*) also occur in each *stotrīyā* e.g. Svaḥpṛṣṭhasāman [Ūha Daśa 71]— the *stobha* having *hiṣī svara* in the nidhana in each *stotrīyā* (*hiṣī svara* - ū[3]/234pā[3]) — first *stotrīyā* ī[3]/234hī[5]; second *stotrīyā* - dhā[3]/234nī[5]; third *stotrīyā* - pṭī[3]/234mā[5]. Utsedhāsāman [Ūha Daśa 211] — the *stobha nidhana* ū[2]/34pā[5] occurs in each *stotrīyā* [Nānā — the syllable *ca* in the *sūtra* indicates that those *nidhanas* having the syllables of the *ṛc* also occur in each *stotrīyā* - e.g. Svapṛṣṭhasāma beginning with tvā[1]/2hā[3]msō[2]/34/ā[3]ū[2]hō[1]/5 marārāṇā[3] 4.

सामान्तिकानि सामान्ते सर्वत्र ॥ ६ ॥

The *bahirnidhanas* (i.e. *nidhanas* not having the syllables of the *ṛc* and having *stobha*) occuring at the end of the *sāman* in the *yonigāna* occur in the *ūha* at the end of he *tṛca* of the *sāman*; e.g. in the Āmahīyavasāman [Ūha Daśa 1], the *stobha nidhana*— sṭāuṣe[3]/2345, occurs at the end of the *sāman* in the *tṛca*. Rauravasāman [Ūha Daśa 2] - the *nidhana dā* occuring at the end of the third *stotrīyā* of the *tṛca*; Śyaitasāman [Ūha Daśa 43] — the *nidhana* vā[3]/234sū[5] occurs at the end of the *sāman* i.e. in the third *stotrīyā* of the *tṛca*.

अन्यत्र गणगीतिभ्यः ॥ ७ ॥

Elsewhere, other than the Gaṇagītis, the *nidhana* having *stobha* comes at the end of the *sāman* based on the *tṛca*. But in the *gaṇagītis* the *bahirnidhana* having *stobha* comes at the end of all the chants. [*gaṇa*= group of *sāmans*] The same chant being employed in such a group of *sāmans* are called gaṇagīti - e.g. in the Vāravantīyasāmans, [Ūha Eka 506-9], the *nidhana dā*[5] comes at the end of the last Vāravantīyasāman of the group of four Vāravantīyasamans. Similarly, the Vāravantīyasāmans [Ūha Prā 827-29] and also Vairāja-ṛṣabha sāmans [RG Kṣu 167-168], the *nidhana* ī[1] 1 11/2345 comes at the end of the second *sāman*.

प्रतिस्तोत्रीयं बोधीयधुरामश्चयो: ॥ ८ ॥

In the Jarābodhīyasāman [Ūha Ahī 537] the *nidhana* having *stobha* occurs in every *stotrīyā*. The nidhana is *iḍā*. In the Dhurāsākamaśvasāman [Ūha Daśa 145] also, there is the *stobha nidhana iḍā* in each *stotrīyā*.

कण्वबृहति च ॥ ९ ॥

And also in the Kaṇvabṛhat sāman [Ūha Kṣu 866] the *stobha nidhana* [5]*vā* occurs in each *stotrīyā*.

निधनोपायान्ता: स्तोत्रीया: सर्वत्र ॥ १० ॥

In the Bahirnidhanasāmans like Āmahīyava, Raurava, Śyaita etc. the *stotrīyās* end every where in upāya i.e. *vā*. There is no ending with *ṛc*. [Nānā - वाइत्युपायान्ता: । Śiv — उपायो नाम उपद्रव: । साम्नश्चतुर्थी भक्ति: ।]

इडाभिरैडानामिडान्ता: ॥ ११ ॥

The *sāmans* having *iḍā* as the *nidhana* have the *stotrīyās* ending in first *iḍā* e.g. - the Pṛṣṇisāman [Ūha Daśa 74] — $\overset{1}{iḍā}$∫23.

श्रूधियान्ता: श्रुध्ये ॥ १२ ॥

In the Śrudhyasāman [Ūha Ahī 421] the *stotrīyās* have the ending $\overset{1ra}{śrūdhiyā}$∫2.

ऋक्समा: पगवयो: ॥ १३ ॥

In the two Aupagavasāmans the *stotrīyās* are similar to the *ṛc* i.e. ending in *ṛc*— the Pūrvaaupagavasāman [Ūha Ahī 395] — first *stotrīyā* - $\overset{[2]}{śū}\overset{1}{vā}$rvā∫23iḍāḥ; second *stotrīyā* - $\overset{[2]}{ya}\overset{1ra}{thā}$vā∫23iḍā$\overset{2}{i}$. In the Uttaraaupagavasāman also called Sauśravasa (Ūha Daśa 138) — first *stotrīyā* - $\overset{2}{tā}\overset{ra}{nā}\overset{1}{sā}\overset{2}{hām}$; second *stotrīyā* - $\overset{2}{mnā}\overset{ra}{mī}\overset{1}{mā}\overset{2}{hā}$i; not so in the last *stotrīyā* - [3rd *stotrīyā* - $\overset{2}{e}$∫3/$\overset{1}{u}\overset{2}{pā}$∫312345//

अभ्यस्तान्ता: पुष्पाद्यरयिष्ठयो: ॥ १४ ॥

In the Arkapuṣpasāman [Ūha Daśa 183] and Rayiṣṭha sāman [Ūha Daśa 167] the *stotrīyās* end in repetition. The first is repeated and the second is the repetition e.g. (Ūha Daśa 183) first *stotrīyā* - $\overset{2}{sū}\overset{1ra}{ṣā}\overset{2}{vā}\overset{1ra}{sō}\overset{2}{mā}\overset{1}{mā}\overset{2}{dri}$bhiḥ/$\overset{1}{hū}$ve∫23. In the Rayiṣṭha sāman (Ūha Daśa 167) first *stotrīyā* = $\overset{2}{tū}$vidyumnām/vibhāsā∫3hām/ $\overset{ra}{aū}$∫3hō∫3vā - not in others.

उगत्यन्ता: प्रवदुद्वत्सामराजेषु ॥ १५ ॥

In the Pravadbhārgava [Ūha Daśa 127] and Udvadbhārgava [Ūha Kṣu 913] and in the Sāmarāja [Ūha Daśa 188] *sāmans* the *stotrīyā* have the ending in *ugati* (i.e. *u*). (Ūha Daśa 127) — $\overset{[1]}{mā}\overset{1ra}{nā}$∫2$\overset{1ra}{pathā}$∫31u; etc. (Ūha Kṣu 913) — $\overset{2}{tī}\overset{1ra}{rē}\overset{2}{bhā}$∫3$\overset{1}{nā}$u etc.; (Ūha Daśa 188) — $\overset{2ra}{ā}$sadā∫3$\overset{2}{dā}$u etc.

एकारान्ताः सुज्ञाने ॥ १६ ॥

In the Sujñānasāman [Ūha Sam 260], the *stotrīyās* end in *e*— ṣ1atasr2iyae∫3 etc.

स्तोभश्च सामाद्यः सामान्ते यथान्यायम् ॥ १७ ॥

In the Ūha the *stobha* at the beginning of the *sāman* and at the end of the sāman is as per the rule laid down (by Lāṭyāyana). [Lāṭyāyana Śrauta *sūtra* 39.7 — आद्यन्तस्तुब्धेषु] e.g. Marāyasāman [Ūha Kṣu 900] — the *stobha hāu* (thrice) comes at the beginning of the *sāman* and at the end. [हाउ (त्रिः) इति स्तोभः साम्नः आदौ अन्ते च भवति । एवमन्येषु सामसु ।]

रहस्ये तूद्धारः । १८ ॥

In the Rahasyagāna there is the *uddhāra* (elision) of *stobha* e.g. in the Pañcanidhana Vāmadevyasāman [RG Sam 67] (the *stobha* is seen at the end of the 3rd *stotrīyā*) [Anupada sūtra — नित्यदृष्टस्त्वदृष्टानामनुविधार्थम् ।] (The [*stobha*] seen always is meant to conform those not seen.)

तस्य लक्षणोद्देशः ॥ १९ ॥

The lakṣaṇa of that *stobha* is being stated.

पर्वाङ्गभूतस्यानुद्धारः ॥ २० ॥

There is no *uddhāra* (i.e. removal) of that *stobha* which is a part of the *parvan* e.g. in the Bṛhat sāman [RG Daśa 5], the *stobha uhuvā*∫6*hau* is not dropped. In the Rājanasāman [RG Sam 67], there is the employment of the *stobha* being a part of the *parvan* which is employed at the end of the *tṛca*. In the Mahāvairājasāman [RG Daśa 10], there is no *uddhāra* of the *stobha* which is part of the *parvan*. The stobha at the end is 1sadhar2ā/1sadhar2ā/1sādhā2∫3māi/1ṛtar2ā/1ārtā2∫3māi/1iyāhāu2 (twice) 1iyapibamatsvā2∫3 etc. (See AG. 54.1).

त्रिरुक्तस्य सामादावाद्यं वचनं यथा भद्रश्रेयोऽरिष्टशाक्वररृषभ-
स्वाशिरामर्कसप्तैकवृषाणाम् ॥ २१ ॥

In the Rahasyagāna, in the sāmans Bhadra [AG. 132] Śreyas [AG. 133], Ariṣṭa [AG. 11], Śākvararṣabha [AG. 48], Svāśirāmarkaḥ [AG 30], Saptaha (AG. 77] and Ekavṛṣa [AG 69], the first word of the *stobha* spoken thrice is not elided - others elided. (AG 132) — 1ra2hoihā3 (thrice); (AG 133) — 1ra2hoiyā3 (thrice); (AG 11) — 3ra2hāha/ 3ra2hoi yā3 (both twice); (AG 48) — 2ô∫31m (thrice); AG. 30 — 3ra2ayāmāyām (thrice); (AG 77) — 3ayāmvāyāu (thrice); AG 69 — 1ra2hāhum/ (thrice) [The numbers given are serial ones].

श्रेयसि तु होशब्दस्य लोपः ॥ २२ ॥

But in the Śreyasāman [RG Kṣu 199] there is the elision of *ho* of 1hoiyā2 [*ho* is elided at the beginning of the *sāman*, only 1iyā2 remains].

जम्भोत्तरसंस्तोभाङ्गोरूपाणां सामान्तेऽन्त्यं वचनम् ॥ २३ ॥

In the *sāmans* Vārkajambhottara [AG 139], Marutām samstobhaḥ [AG 33] and Añjovairūpa (AG 1) the final word is there — (AG 139) — hā̃uhā̃uhā̃u; (AG 33) — hā̃u hā̃u hā̃u; (AG 1) — hā̃hā̃∫31uvā̃∫23. In the Vārkajambhasāman [RG Sat 131], the ending expression of *stobha* is stobhāna∫34/aũhōvā by PS. VIII. 5.11. The elision is to take place, but by this *sūtra* it is not elided. In the Samstobha [RG 78] at the end of the *sāman* the *stobha* expression is vāiśvasmā∫234aũhōvā which is not elided in the Rahasya. In Añjovairūpa. [Rg Sam 31], the ending stobha expression is not elided in the Ūha: hā̃hā̃∫31uvā̃∫23 is the ending *stobha* expression.

संकृतिनि स्तोभाद्यं वचनं प्रतिस्तोत्रीयम् ॥ २४ ॥

In the Saṃkṛtisāman [RG Daśa 24] the first expression of *stobha*, namely, *hāovā* (thrice) occurs in each *stotrīyā* first *stotrīyā* - hā ō vā; so also in the second and third *stotrīyās*. [This *stobha* comes at the beginning of the *udgītha*].

उद्भिद्बलभिदोः पूर्वस्यादौ परस्यान्ते ॥ २५ ॥

Among the sāmans Udbhid and Balabhid [Rg 86 and 87 respectively] in the case of the first i.e. Udbhid, the expression at the beginning of the sāman has no elision and of the latter i.e. Balabhid, the *stobha* uttered thrice at the end of the *sāman* has no elision. RG 86 — The *stobha* repeated thrice at the beginning of the *sāman* hōvāi/hōvāi/hōvā∫3hāi — It is not dropped, so also RG 87 — the *stobha* repeated *thrice* at the end of this *sāman* is ōvā/ōvā/ōvā∫3hā∫34/aũhōvā - these are also not dropped.

भर्गस्य सामादौ स्तोभान्त्यं पदम् ॥ २६ ॥

In the Bhargasāman [RG 89] at the beginning of the *sāman* the last word of *stobha* is not elided, others are elided. hāudhāmayat etc. are the *stobhas* — the ending word is *yat* which is not elided (Cf. - Araṇyagāna (100) hāudhāmayat/ hāhāudhāma dhāmāyāt/ hāhāubrhaddhāmadhāmāyāt/

वैराजर्षभे त्वन्त्यस्यान्त्यं वचनम् ॥ २७ ॥

In the Vairājarṣabhasāman [RG Kṣu 167], the final *stobha* is hā̃u hā̃u hā̃u/āihi (thrice) āi (thrice) — iyāhā̃u (thrice). (AG 27.1). The final expression - iyāhā̃u is only there in RG (serially 47).

यण्वापत्ययोर्यथा ग्रामे ॥ २८ ॥

The rule about *stobha* as found in the *grāmageyagāna* is to be applied in the sāmans Yaṇva [RG Daśa 11] and Apatya (RG Sam 33) (Cf. PS 8.9.17). RG Daśa 11 — (AG. 122) — the *stobha* aũhōvā (thrice)/ aũ hō hāi (thrice) ocurs at the

beginning of *udgītha* after the *prastāva*. The same *stobha* occurs again at the beginning of *upadrava* in the last *stotrīyā*. Thus the *stobha* is at the beginning and end in AG. 122. In RG Sam 33 — the *stobha* $\overset{2ra}{hāu}$ (thrice) occurs before the first quarter and the last quarter of the *sāman*.

वैराज इयादिः स्तोत्रीयान्ते सर्वासु ॥ २९ ॥

In the Māhāvairājasāman [RG Daśa 10] the *stobha* $\overset{1}{iyā}\overset{2}{hāu}$ (twice) at the end of the *stotrīyā* occurs in all the *stotrīyās*.

स्तोत्रीयाद्ये चाक्षरे मत्स्वसंयुक्ते ॥ ३० ॥

And in this *sāman* [RG Daśa 10] the first two syllables of each *stotrīyā* are united with the syllables *matsvaiyāhāu* (twice)/ $\overset{1}{iyapibamatsvā}\overset{2ra}{∫3}$/hāuvā∫3/ first *stotrīyā*. Second *stotrīyā*- $\overset{1}{iyā}\overset{2}{hāu}$ (twice)/ $\overset{1}{iyayastematsvā}\overset{na}{∫3}$/ $\overset{2}{hāuvā}$∫3/; third *stotrīyā* $\overset{1}{iyā}\overset{2}{hāu}$ (twice)/ $\overset{1}{iyabodhamatsvā}\overset{na}{∫3}$/$\overset{2}{hāuvā}$∫3.

VIII. 9 ends.

VIII. 10 begins —

आज्यदोहानि प्रतिलोमानि ॥ १ ॥

The Ājyadohasāmans have their order reversed. In the *yoni* (AG 25.1 to 25.3) the order is Jyeṣṭhasāman beginning with $\overset{2ra}{hāu}$ $\overset{ra}{hāu}$ $\overset{ra}{hāu}$/$\overset{3}{ājyadoham}$ $\overset{4ra}{5}$ (thrice) (AG 25.1); Inidhanaājyadoha (AG. 25.2) beginning with $\overset{2ra}{hāu}$ $\overset{ra}{hāu}$ $\overset{ra}{hāu}$ $\overset{1}{hūmsthicidoham}$/ and Ṛtanidhana-ājyadoha [AG 25.3], beginning with $\overset{3ra}{hāu}$ $\overset{ra}{hāu}$ $\overset{ra}{hāu}$/$\overset{1}{cyoham}$/ (thrice). This order is reversed in the Ūhyagāna as Ṛtanidhana (Uhya 94) Inidhana (Ūhya 95) and Jyeṣṭha sāmatriṇidhana (Ūhya 96)

तेषामाद्यस्य सामादावाद्यं वचनम् ॥ २ ॥

Of these three Ājyadohasāmans, the first *sāman* has at the beginning the first expression - i.e. $\overset{1}{cyoham}$ which does not occur in the other two *sāmans*. Ajāta - quotes — आज्यदोहानां सामाम्नायिकं क्रममुत्सृज्य प्रातिलोम्यं भवति इति श्रुतेः — It means the "Śruti says that there occurs reverse order giving up the regular one". [M. combines sūtra 1 and 2].

आथर्वणदेवस्थानस्वरान्तरिक्षतौरश्रवसानामविकारः ॥ ३ ॥

In the Ātharvaṇasāman [RG Daśa 9], Devasthāna (RG Daśa 23), Prathamasvara [RG Sam 45], Dvitīyasvara [RG Sam 41], Tṛtīyasvara (RG Sam 43), Caturthasvara (RG Sam 39), Antarikṣa (RG Daśa 6) and Taurāśravasādya (RG Prā 152) and Taurāśravasottara (RG Prā 151), there is no change in the Ūha (i.e. Ūhya) [M — The *stobhas* of these are like those of *yoni*].

सर्वोद्धारोऽतोऽन्यत्र ॥ ४ ॥

In all other *sāmans* there is the *uddhāra* (i.e. elision) of all stobhas - e.g. in the Rājanasāman [RG Sam 67] beginning with tā[1]didā[2]sā[ra] etc.

वैरूपे तु देवतानामनुद्धारः प्रयोगसिद्ध्यर्थम् ॥ ५ ॥

In the Pañcanidhana Vairūpasāman [RG Daśa 7] for the establishment of *prayoga* (performance) the deities are not elided. e.g. - diśa[(1)]maṃdiśaṃ has/ á[ra]śvāśiśumā[ra]ti. [Ajāta — By sūtra 4 when the elision of all is to be done, this *sūtra* gives an exception to it]. [Śiv — देवतापदं देवतापदमिति पूर्वलक्षणेन सर्वोद्धारप्राप्ते अयमपवादः स्तोभाभिप्रायेण । योनौ ह२३२ त्रिः इत्यादि स्तोभानामुद्धारो नतु देवता पदानाम् । — when removal of all is secured by the former definition e.g. devatāpadam devatāpadam, this is the exception due to *stobha* consideration. In the *yoni* there is the dropping of the *stobhās* e.g. ham[2] (thrice), and not the dropping of the *devatāpada* i.e. the words denoting deity.)

इहाथेडानां च ॥ ६ ॥

And there is no omitting of the *stobhas ihā, athā* and *iḍā* as in the case of sāmans, Revatīs [RG Sam 63] and in the Pārthuraśma [RG Ahī 98] etc. there is no dropping. In (RG 63) of the *stobhas iha* and *iḍā*; In (RG Ahī 98) there is no dropping of the *stobha athā*.

एकवृषे च देवतानाम् ॥ ७ ॥

And in the Ekavṛṣasāman [RG Prā 138], there is no *uddhāra* of the deities - [1ra]ékā[2]m sā[1]mai rā[ra]yadvṛdhe/[1ra]ékā[2]m sā[1]mai rā[ra]yanmahe/[1ra]ékovṛ[1ra]ṣā[2ra]vi[1]rā[2ra]jāti.

निधनं तु सामान्ते सर्वत्र यल्लघीयः ॥ ८ ॥

The *nidhana* having few syllables coming at the end of the sāman is not dropped e.g. in the Rathantara [RG Daśa 1], the *nidhana* '[1]as' is not elided. Similarly, in the case of Bṛhatsāman [RG Daśa 5] '*[1]has*' etc.

गुरुषु निधनैकदेशः ॥ ९ ॥

In the *nidhana* having many syllables, its one part is not dropped as in the case of the sāman Yaśas [RG Eka 88], śa[12]tā[1]mjī[ra]vemaśa[ra]radō[2ra]vayā[1]nte[3]∫2345. [See Nānā.] [M— बह्वक्षरेषु निधनेषु निधनस्यैकदेशं सामान्ते भवति — In the *nidhanas* having many syllables a part of the *nidhana* occurs at the end of this *sāman*. [Śiv — यथोत्तरं च वक्ष्यति । The author will speak about it later]

त्रिरुक्तानामन्त्यं वचनम् ॥ १० ॥

The *nidhana* which is repeated thrice does not have the elision of the last expression e.g. Ājyadohasāman [RG Ahī 96] — the ending expression is [2ra]ē[ra]/ ā[1]jyadō[1]hā[1]∫2345m.

ऋषभे तु त्रिरुक्तम् ॥ ११ ॥

In the Raivatavṛṣabhasāman [RG Daśa 18], the *nidhana* is thrice repeated — [It is not elided. *Ūm* (thrice)].

देवस्थानपूर्वयोर्निधनाद्यं पदम् ॥ १२ ॥

In the Devasthānasāman [RG Daśa 23] in the first two *stotrīyās* there is the first word of the *nidhana*- [dyā^{1ra}uḥ is the first word of the *nidhana*] [M — निधनाद्यं पदं निधनं भवति ।]

अन्त्यायां सर्वम् ॥ १३ ॥

In the last *stotrīyā* the complete *nidhana* is there dyā^{1ra}urakrā^{2ra}nbhū^{1ra}mī rā^{2}tatanat samudrā^{1}m samacū^{2ra}kupat/ i^{1}ṭ idā$^{1\ 11}$∫2345 - this is the complete *nidhana*.

दिवाकीर्त्ये वैराजम् ॥ १४ ॥

In the Mahādivākīrtyasāman [RG Sam 52], in the last *stotrīyā* ī^{3}∫$^{1\ 11}$2345 is the *nidhana* which is the *nidhana* of Vairājasāman [RG Daśa 10].

भ्राड्विकर्णे ॥ १५ ॥

In the Vikarṇasāman [RG Sam 55], in the last *stotrīyā* the *nidhana* is bhrā$^{[2]}$∫2ṭ.

ष्ठास्वरं भासे ॥ १६ ॥

In the Bhāsasāman [RG Sam 59] in the last *stotrīyā* the *nidhana* is the *svara* of the *parvan* - ṣṭhā^{3}∫2345m. The ṣṭhā *svara nidhana* is - bhā$^{[3]}$∫$^{1\ 11}$2345sa. The ṣṭhā *svara nidhana* occurs in the *sāman* Kutsasya prastokaḥ (GGG 144.3) — ṣṭhā^{3}∫$^{1\ 11}$2345m.

शतमादि यशसि ॥ १७ ॥

In the Yaśassāman [RG Eka 88], the *nidhana* beginning with *śatam*, leaving the words - *āyuḥ viśvāyuḥ* etc. is there-śa$^{[2]1\ 1}$tamjī$^{[3]2ra}$vemaśarādo vaya^{1}nte^{2ra}∫$^{3\ 1\ 11}$2345. The complete *nidhana* beginning with āyurviśvāyu etc. is there in the *yoni* (AG 61.1).

सप्तहे त्वाद्यं वचनम् ॥ १८ ॥

But in the Saptahasāman [RG Eka 79], the first expression of the thrice repeated one becomes the *nidhana*. The first expression is ^{2ra}e/triv^{1}ṛtam prā^{2}vṛtam. The complete *nidhana* in the *yoni* (AG 50.1) is — ^{2ra}e triv^{1}ṛtam prā^{2}vṛtam (both twice) /^{2ra}e/triv^{1}ṛtam/prā^{2}vṛtā$^{1\ 11}$∫2345m.

साम्नोः पूर्वस्योपग्रहाद्यं पदम् [M. सम्मील्ययोः] ॥ १९ ॥

In the two Sāmmīlya sāmans [RG Eka 91, 92] of the first *sāman*, the *nidhana* has the first word along with *upagraha* i.e. the vowel *e*- ^{2ra}e as. [M. adds the word sammīlyayoḥ in the *sūtra* after *padam*.]

अपांव्रते च गवांव्रते च क्रवान्तं प्रथमम् ॥ २० ॥

In the first Apāṁvrata-sāman [RG Prā 141] the first word ending with *kva* is

the *nidhana* - ê/agniś śiśūkvaḥ. In the Gavāmvratasāman [RG Prā 143], the last word ending with *va* becomes *nidhana* - ê/gāvaḥ. There is the elision of other words. [Cf. compare the *yoni* of Gavāmvrata (AG Vrata 104.1) - the complete *nidhana* is - ê/gāvōvṛṣabhāpatnīrvairājapatnīr viśvarūpā asmāsurāmadhvā-∫2345m.].

अश्विनोर्व्रतपूर्व इकारोऽतिक्रान्तः ॥ २१ ॥

In the Pūrva-aśvinoḥvrata-sāman [RG Prā 139], having the crossing of three *svaras* beginning with *dvitīya svara*, the vowel *i* becomes the *nidhana* i∫5. [Atikrama in this case is going from *prathama* to *mandra svara* crossing over the *dvitīya, trtīya* and *caturtha svaras*].

वैरूपशाक्वरऋषभपूर्वयोरर्धेडा ॥ २२ ॥

In the Pañcanidhana-vairūpasāman [RG Daśa 7] and Śākvararṣabhasāman [RG Daśa 15], in the first two *stotrīyās, ardheḍā* i.e. *iṭ* is the *nidhana*.

सामान्तेऽध्यर्धा ॥ २३ ॥

In the above two *sāmans*, in the last *stotrīyā adhyardheḍā* is the *nidhana* i.e. iṭsthi iḍā∫2345.

अश्वव्रते हौ ह्वौ ह्यौ हौ होऽन्तेषु चत्वारः सोमाः ॥ २४ ॥

In the Aśvavratasāman [RG Ahī 99] in the syllables hāu/hoi/hvāu/hoi/ hyāu/hoi/ hāu/hoi having *ho* at the end i.e. *hoi* at the end; each has four *soma svaras*. The *soma svara* occurs in the (GG 578.1) —hoi/hoi/[sōmāyavacāūcyātā∫2i; it is *somasaṅghāta*.]

वा औहोवा त्सिबा ॥ २५ ॥

When *auhovā stobha* follows the *hovā* of it has *tsibā svara*—tsā∫2ibā∫234auhovā/ ho∫2/ vā∫234auhovā/hoi: in this sometimes there is no *gati* even after pause. [The *tsibāsvara* occurs in (GG. 1.1) tsā∫2ibā∫234auhovā.

स्वर्ज्योतिः प्रथमोच्चमेकारादिकृष्टम् ॥ २६ ॥

The Svarjyotiḥnidhana has the *karṣaṇa* of *e* at the beginning having *prathama svara* as the high *svara* (when it becomes *nidhana*). At the end, it has *svārya* due to *Svarita* i.e. it has the ending in *mandra* svara [RG Ahī 99] —ê/3/suvarjyōtī∫2345h.

एवं पदाय स्तोभाः ॥ २७ ॥

In this way, the *stobhas* like *hau hoi* occur before the word *abhivāji* (RG Ahī 99)— [vā∫234auhovā/] ābhivājīviś varūpōjanitrā∫2345 [Because of the *svarita* at the end there is *svārya*. This is one mode]. [M — प्रतिपादं हौ होइ इत्यादयः त्सिबास्वरान्ताः स्तोभावक्तव्याः । In each quarter, the *stobhas* ending in *tsibā svara* namely *hau, hoi* etc.

should be spoken of. Śiv — पादे पादे हौ होइ एवमाद्या: स्तोभा: पृथक् प्रथमोच्चा त्सिबा स्वरान्ता भवन्ति । In every quarter, the *stobhas* like *hau, hoi* etc. having *prathama* as the high *svara* and ending in *tsibā svara* would be there separately.].

परासु विधासु ज्योतिर्भा: शिशुर्वाज्यश्वो मेध्य इति ॥ २८ ॥

In the latter modes, i.e. the divisions having similar chants, the *nidhanas* have syllables *jyotirbhāḥ, śiśurvājī* and *aśvomedhyaḥ*. In the second mode, having the *stobhas hau hoi* etc. at the beginning of the second quarter, the syllables jyotirbhā∫2345ḥ are there in the *nidhana* in place of *suvarjyotiḥ*. In the third mode, after employing the *stobhas hau/ hoi/* etc. at the beginning of the third quarter, the syllables śiśurvāji∫1 are there in the *nidhana* in place of *suvarjyotiḥ*. In the fourth mode, after employing the *stobhas hau/hoi* etc. the words aśvomedhyā∫2345ḥ are there in the *nidhana* in place of *suvarjyotiḥ*.

पादगीतिस्तुल्या ॥ २९ ॥

Similar to the chant of the first quarter, that of second, third and fourth quarter should be there. The chant in the first quarter is - hāu/hoi/hvāu/hoi/ hyāu/hoi/hāu/ ho∫2/vā∫234auhovā/ē∫3/suvarjyoti∫2345ḥ. In the second quarter, after employing the stobhās hāu/hoi etc. the chant has ē∫3/jyotirbhā/∫2345ḥ. There is *śvārya* at the end because of *svarita*. Afterwords, employing the *stobhas* hāu/hoi etc. there begins the second quarter — hiraṇyayambibhradatkaṁsū-pārṇā∫1ḥ. Here there is *vṛdhe svara* because of the *udātta*. This is the chant of the second quarter. Similarly, the chant of the third quarter, would have, after employing the *stobhas hāu/hoi* etc - ē∫3/śi śurvāji∫1. Here there is *vṛdhe* svara (due to *udātta*). Afterwards hāu/hoi etc. *stobhas*. Then the third quarter sūryasyā bhānūmṛtūthāvasānā∫2345ḥ -; here there is *svārya* due to *svarita*. This is the chant of the third quarter. Similarly, in the fourth quarter, the *stobhas* hāu/hoi etc. are there. After that there is ē∫3/aśvomedhyā∫2345ḥ. Here, at the end, there is *svārya* because of *svarita*. Afterwards, the *stobhas* hāu/hoi etc. are there. Then there is the fourth quarter parisvāyammedhāmṛjrojajanā∫2345. Here, at the end there is *svārya* because of *svarita*.

परयोरुद्धार: ॥ ३० ॥

In the second and third *stotrīyās* there is the elision of the *stobha* [only the quarters of the *ṛc* are there]. Now the quarters of the second *stotrīyā* are — first quarter - apusuretassisriyevisvarūpā∫2345ṃ; second quarter - tejahpṛthivyāma-dhiyatsambabhūvā∫2345; third quarter - antarikṣesvammahimānāmmimāna-

∫2345ḥ. The *svārya* is there at the end because of *svarita* in these three quarters, kāṇikrānti vṛṣṇoāśvasyā, retā∫2345ḥ. There is *svārya* at the end because of *svarita*. Third *stotrīyā* - first quarter - ayamsāhasrāpariyuktāvasānā∫2345ḥ, second quarter - sūryasyabhānumyājñodādhārā∫2345/; third quarter - sāhasradāśśatādā-bhūridāvā∫2345/; fourth quarter - dhartādivobhuvanasyaviśpati∫2345ḥ/ In all the quarters there is *svārya* at the end because of *svarita*. Everywhere in the quarters there is the *nigada svara*. [Śiv उद्धारो निषेधः (i.e. negation)]

सामान्ते निधनाय स्तोभाः ॥ ३१ ॥

At the end of the sāman [RG Ahī 99] for the sake of *nidhana* the *stobhas hāu/ hoi* etc. are to be employed.

स्वर्वत इति निधनमुपग्रहादि ॥ ३२ ॥

After the *stobhas hāu/hoi* etc. the *nidhana svarvataḥ* has *upagraha* i.e. *e* at the beginning - e∫3/suvārvate∫2345/ here at the end there is *svārya* because of *svarita*.

व्याहृतिसामानि पञ्च भूर्भुवः स्वः सत्यं पुरुष इत्येतासु पृथक् ॥ ३३ ॥

The five Vyāhṛtisāmans [RG Ahī 100], Bhūrbhuvaḥ, Svaḥ, Satyam, Puruṣaḥ are separated in these (*vyāhṛtis*). [Śiv — एतासु पञ्च व्याहृतिषु पृथक् रूपं च सामानि भवन्ति।—in these five *vyahṛtis* the *sāmans* are separate in form].

अग्निंदूतास्तावो मन्द्रे ॥ ३४ ॥

In these *vyāhṛtis* the *prastāva* has *agnimdūtā svara* in the *mandra* - bhūḥ/ bhuvāḥ/ suvāḥ/ satyam/ puruṣaḥ/ Thus, the *prastāva* of each *sāman* is in the *mandra svara* [Agnimdūtā in Bṛhadbhāradvāja (GGG 3.1) agnimdūtām]

सोमस्निरुक्तः ॥ ३५ ॥

After the *prastāva* in these *vyāhṛtis*, in the *prathama svara* the *soma svara* ending in *hoi*, is repeated thrice - bhū/hoi. This is the *udgītha* - *bhūḥ/hoi* is the *pratihāra* bhūḥ/hoi is the *upadrava*; bhuvaḥ/hoi is the *udgītha*. bhuvaḥ/hoi is the *pratihāra*; bhuvaḥ/hoi is *upadrava*. suvaḥ/hoi is the *udgītha*; suvaḥ/hoi is the *pratihāra*. suvaḥ/hoi is the *upadrava*. satyam/hoi is the *udgītha*, satyam/hoi is the *pratihāra*, satyam/hoi is the *upadrava*. puruṣa/hoi is the *udgītha*, puruṣa/hoi is the *pratihāra*, puruṣa/hoi is the *upadrava*. Thus there is the *soma svara*. [The *soma svara* occurs in (GG 573.1) - hoi/hoi/somāyavacāūcyātā∫2i]

आनीकयां तृतीयः ॥ ३६ ॥

The third *soma svara* gets the *svara* of *ānīkayā* bhūḥ/hā∫312uvā∫2 - this is *upadrava*; bhuvaḥ/hā∫312uvā∫2 this is the *upadrava*; satyam/hā∫312uvā∫2 this is the *upadrava*; puruṣa/hā∫312uvā∫23 is the *upadrava*. [Ānīkayā *svara* occurs in the

sāman Śrautarvaṇam (GG 89.1) — (1) ra 2 ānīkāyā∫31 uvāye 2r ∫3. [In this illustration after *yā* there is 31 and after *ye* there is 3. In the Ūhyagāna (edition by Rāmanātha Dīkṣita) there is no 312 after *hā* as given in the PS edition Vol. III edited by Sharma].

स्वर्ज्योतिर्निधनमकृष्टैकारादि ॥ ३७ ॥

In the Vyāhṛtis at the end of the *sāman* there is vowel *e* at the beginning of *nidhana* without *karṣaṇa*. The *svarjyoti nidhana* has *prathama* as the high *svara*-2ra *ē*/ 1 3 1 1 1 sùvarjyōti∫2345h/ - this is the *nidhana* in each *sāman*.

एवं सर्वेषामेष विकारविधिः ॥ ३८ ॥

This is the procedure of changes in the case of all *sāmans*.

एतेन प्रदेशेनोह्यः सामगणः कल्पयितव्यः ॥ ३९ ॥

According to this *pradeśa* (mention) the group of *sāmans* in the *uhagāna* should be accomplished.

Here ends the Prapāṭhaka VIII.

IX. 1 begins —

अथ विकल्पाः ॥ १ ॥

Hence forth the alternatives of the *parvans* in the *sāmans* would be stated [Ajāta - In one quarter two fold chant is seen. So whether in the performance the two fold chant is to be utilised simultaneously or only one type, such a doubt would arise; because Ūhagāna is meant for employment in the sacrificial performance. This would be decisively stated in this Khaṇḍa — Chapter on alternatives].

रव उगतिः ॥ २ ॥

In the Rauravasāman [Ūha Daśa 59] there is *ūgati* alternatively. There is no *ugati* in nemintaṣṭevasu∫23hāi; there is *ugati* in nemintaṣṭevasā∫28uhāi. [In the sacrifice, one of these alternatives is employed.]

मदमदो धनकामे ॥ ३ ॥

In the Nidhanakāmasāman [Ūha Daśa 68], *mada* and *madaḥ* — (mādāḥ / hoi/), *māda*/hoi/ *mādaḥ*/hoi. One of these is employed in the 1st *stotrīyā*. In the 2nd *stotrīyā* (bhiyāḥ), *bhiya* and *bhiyaḥ* are the alternatives - (bhiyāḥ/hoi/), bhiya/ hoi/; bhiyaḥ/hoi. In the 3rd *stotrīyā* - (*ruhāḥ*/hoi/), *ruha/hoi/*, *ruhaḥ*/hoi/. One of these is to be employed.

[Ajāta - gives three alteratives - madāḥ/mada/madaḥ. In the other stotrīyās also similar alternatives are to be understood — bhiyāḥ/bhiya/bhiyaḥ/2nd *stotrīyā*; ruhāḥ/ruha/ ruhaḥ/ 3rd *stotrīyā* - Nānā, following the *sūtra* mentions two alternatives - namely mada/ madaḥ (1st *stotrīyā*); bhiya/bhiyaḥ (2nd *stotrīyā*); ruha/ruhah/ (3rd *stotrīyā*). [M. follows Ajāta.]

पुरः स्वासूत्तरयोश्चारङ्गमा नदे ॥ ४ ॥

In the Nānadasāman [Ūha Daśa 78] the *araṅgamā svara* occurs alternately. In the first *stotrīyā* - apaśvānāmśnathi/apaśvānāmśnathi/ - second *stotrīyā* - pāriprāsyandate/pāri prasyandate/; third *stotrīyā* - somamviśvāciyā/ somamvisvāciyā/. In the Nānadasāman [Ūha Ahī 375] based on its own *ṛca* the *araṅgamā svara* is alternately there in the second and third *stotrīyās*. Second *stotrīyā* - amātrebhirṛji/amatrebhirṛji/ - third *stotrīyā* - vedāviśvasyame/vedāviśvasyame/ [In all these cases one of the alternatives is to be employed in the sacrificial performance. The *araṅgamā parvan* occurs in this sāman in the first *stotrīyā* - araṅgamāyajā/] (It has no. 4 on the first syllable).

अष्टेडरयिष्ठयोर्हित्वनादीदिहिस्वरा ॥ ५ ॥

In the Aṣṭeḍapadastobhasāman [RG Daśa 16] and in the Rayiṣṭhasāman [Ūha Sam 284] *hitvanāsvara* and *dīdihi svara* occur alternatively. [RG Daśa 16] — third *stotrīyā* - pavamānamahitvānā∫2345/pavamānamahitvānā∫1. [Ūha Sam 284] — third *stotrīyā* - pavamānamahitvānā∫2345/pavamānamahitvānā∫1. [One of these alternatives is to be employed. In the Snauṣṭhasāman [Ūha Daśa 118] the *dīdihi svara* occurs — *dīdihī∫ 1*]

मातावृद्धं श्वामित्रे [M & Śiv — मातावृद्धौ]

In the Mahāvaiśvāmitrasāman [Ūha Daśa 98] the syllable *ma* does not become *vṛddha* alternatively in the third *stotrīyā* - yajñañcamā/nuṣāṇāsm; yājñāñcā/mānuṣāṇā∫2m/. In the Mahāvaiśvāmitrasāman [Ūha Prā 839] *ta* does not become *vṛddha* alternatively — third *stotrīyā* - utatrātā/tanūnā∫2m; utatrā/tātānūnā∫2m.

क्रौ घ्यम-षष्ठं नवमात्रम् ॥ ७ ॥

In the Gāyatrikrauñcasāman [Ūha Daśa 100] in the middle quarter, the 6th syllable becomes alternatively of nine *mātrās* in each stotrīyā — 1st *stotrīyā* - (पवस्व मधुमत्तमः) — pāvāsvāmā/dhū∫3mā/pāvasvamadhumā∫32 (3+3+3) [Mātrā — स्वरे स्वरे त्रिमात्रं भवति ।]; second *stotrīyā*- - (परिष्कृण्वन्ति धर्णसिम्) - pāriṣkārṇvā/tā∫3idha/pāriṣkṛnvantidhā∫32. third *stotrīyā* - (पिबन्तु वरुणः कवे) — pāibāntūvā/rū∫3ṇāḥ/pibantu varuṇā∫32ḥ/

दीर्घे परयोर्दोषापरं नीचैः ॥ ८ ॥

In the Dīrghasāman [Ūha Daśa 112] in the second and third *stotrīyā*, the syllable after *doṣā* becomes lower as alternative — second *stotrīyā* - drāḥpibādyasyamārū∫23tāḥ/, drāḥ-pibādyasyamārū∫23tāḥ; third *stotrīyā* - trāvaruṇākāramā∫23hāi/trāvaruṇākaramā∫23hāi/ The *doṣā* parvan occurs in (GGG 14.1) in the *sāmam* Vaiśvāmitra - doṣā∫2vāstā∫2h.

गवतृतीयदशमं कृष्टं सर्वत्र ॥ ९ ॥

In the Gauṅgavasāman [Ūha Daśa 125], the 10th syllable in the third quarter has *karṣaṇa* everywhere. The 7th and the 8th syllables have *karṣaṇa* as the alternative - First chant - āratnadhā yōnimā∫23rtā∫2/syāsā∫3idāsāi (आरत्नधा योनि मृतस्य सी). The alternative chant is - āratnadhāyōnimṛta/syāsā∫3idāsāi.

धर्मविधर्मणोर्दशपञ्चाक्षरशो धनानि ॥ १० ॥

In the Dharmasāman [Ūha Daśa 169] and in the Vidharma sāman [Ūha Daśa 204], the *nidhanas* have alternatively ten and five syllables - [Ūha Daśa 169] —

pávasvâsōma-mahāntsamúdrā∫1ḥ — this is the *nidhana* having ten syllables pávasvâsōmā∫2345/ māhāntsamúdrāsaḥ - this is the nidhana having five syllables. [Ūha Daśa 204] — pávasvâsōmamahēdakṣāyā∫2345 — this *nidhana* has ten syllables; pávasvâsōmā∫2345/ māhēdakṣāyā∫2345/ - This is the *nidhana* with five syllables.

स्तावे हविष उत्तरयोः प्रथमे ॥ ११ ॥

In the Sauhaviṣasāman [Ūha Daśa 220] having *vā* as the *nidhana*, in the second and third *stotrīyā* there is alternative in the *prastāva* having *prathama svara*— second *stotrīyā* - ēvā/ēāivā/; ēvā/eāivā third *stotrīyā* - indrāḥ/ēāindrāḥ/ , indrāḥ/eāindrāḥ/

विराट् पर्यू च देव्ये गीथस्तदादिः ॥ १२ ॥

In the Virātvāmadevya sāman i.e. Mahāvāmadevya in the *virāj* metre [Ūha Daśa 222], and in the Mahāvāmadevyasāman [Ūha Sam 350] beginning with *paryūṣu* the *udgītha* has alternative in *prathama svara*. [Ūha Daśa 222] — ā/ raṇyōrhastacyūtañjanayataprasāstān dūrē; ā/raṇyōrhastacyutañjanayataprasastandūrē/ In this manner there is alternative in the second and third *stotrīyās*. [Ūha Sam 350] — first *stotrīyā* - jā/sātayēparivṛtrāṇi sākṣanirdviṣāsta/rā/aū∫3hō hāi/; jā/sā tayē pari vṛtrāṇisa kṣaṇir dviṣāsta/rā/aū∫3hō hāi. Thus in the second and third *stotrīyās* also the beginning of *udgītha* has alternative in the *prathama svara*. [The beginning of *udgītha* is as long as the study of Ācārya in the *prathama svara* is there. — ā/raṇyōrhastacyutañjanayataprasastandū. This much is the chanting in *prathama svara*. Upto this is the beginning of *udgītha*.]

नवे निहोता ॥ १३ ॥

In the Mānavādyasāman [Ūha Sam 368] the *nihotā parvan* is alternatively there - nā âbhā∫234rā; nâ âbhā∫234rā/. The *nihota parvan* occurs in (GG 1.3) — nihôtā∫2345â.

तिधा तु वारा ॥ १४ ॥

In the Mānavādyasāman [Ūha Sam 355] the *vārā* parvan is alternately there in the case of *tidhā* (mandrayāyā // tidhārā∫234yā/tâidhârā∫234yā; The *vārā parvan* occurs in (GG 17.1) in the sāman Vāravantīya - vārâvā∫234ntām.

त्वे सो दैर्घे गकारः ॥ १५ ॥

In the Dairghaśravasasāman [Ūha Eka 401] beginning with *tve soma*, in the *prastāva*, the syllable *ga* occurs in the alternative - tvēsōmaprathamā vṛdôhāôhā∫3ē/; tvē sōmapratha māvṛgôhāôhā∫3ē/

शने राजन् प्लवते ॥ १६ ॥

In the Auśanasāman [Ūha Eka 414] the word *rājan* has *plava* alternatively (i.e. becomes *pluta* of 3 mātrās) — rā̆jannaratāiḥ/rājānaratāiḥ.

आसोफतृतीयायामृतेन योनिवन्मध्ये जा प्लुतं
प्रान्त्ययोर्वलोपश्चाद्य उच्चैस्तकारः ॥ १७ ॥

In the Saphasāman beginning with *āsotā∫3pāṅ* (Ūha Eka 467), in the third *stotrīyā*, in the quarter starting with *ṛtenayaḥ*, in the middle alternative the syllable *ja* has the *svara* like that of *yoni*. Of the first and the last alternatives, the syllable *jā* is *pluta* and there is the elision of *va*. In the first alternative *ta* has high *svara* - tājātō∫3vā∫3i/vā∫3234rddhāi/. In the third alternative - tājātō∫3vā∫3i/ vā∫3234rddhāi/; middle alternative tājātovā∫3ivā∫3/ vā∫3234rddhāi/ (विवावृधे)

यजिवाह इहायां प्लवते ॥ १८ ॥

In the first Aidhmavāhasāman beginning with yā̆jiṣṭha ... (Ūha Sat 681) the earlier syllable *u* when followed by *ihā* gets the alternative of being *pluta* asyayajñasyasuihā// asyayajñasyasūiha/

यशस्युत्तरयोरग्निंदूतास्तावे ॥ १९ ॥

In the Indrasyayaśassāman [Ūha Sam 713], in the second and third *stotrīyās* in the *prastāva* there is *agnimdūtā svara* in the alternative. Second *stotrīyā* ānuttaścā/ānuttaśca/; third *stotrīyā* - rādhōbhāgām/rādhōbhāgām/. The *agnimdūtā svara* occurs in (GGG 3.1) — agnimdūtām. In ānuttaśca, the numeral 2 in place of 5 seen in *agnimdūta*, is due to *udūha*.

ष्वबृहत्युदा आ इति गतिः ॥ २० ॥ [M. गीतिः]

In the Kaṇvabṛhatsāman [Ūha Kṣu 867], *udāāgati* occurs alternately — udā indrā∫1ā∫234/udā ā∫1indrā∫234/. [Ajāta Nānā - Simon गतिः]

(The reading *gīti* is also applicable).

षभे काम्पा ॥ २१ ॥

In the Vairāja-ṛṣabhasāman [RG Kṣu 168] in the third *stotrīyā*, the *kāmpā parvan* is alternatively there in the third *stotrīyā*-mā̆reasmāt/magha/vāñjyōkkāḥ; mārēā/smā∫3nmāgha/vāñjyōkkāḥ/. The *kāmpā svara* occurs in the Sāman Yāma (GGG 65.1) — kā∫3mpārah.

त्वंनोवारे पुनाष्वृहति प्रसोष्वतरे पुनाभिसो जम्भे चोत्तरयोः ककुभोर्विकल्पः ॥ २२ ॥
[M & Śiv — ककुभो]

In the Vāravantīyasāman beginning with *tvamnaḥ* .... tūvannaḥ — (Ūha Eka 480), in the Kaṇvabṛhatsāman beginning with punānaḥ [Ūha Kṣu 877], in the

Kaṇvarathantara sāman beginning with prāsomā ..... [Ūha Kṣu 875] in the Vārkajambhasāman beginning with hāupunāno ... [RG Kṣu 172] and that beginning with hāvabhisomāsa ... [RG Sam 65], there is alternative of *kakubh* i.e. *kakubh* or *bṛhati* metres. In the second and third *stotrīyās* - [Nānā : In [Ūha Eka 480] — second *stotrīyā*-after *prastāva* the chant is in *Bṛhatī* metre - [2]tūcāitu∫234nāḥ/ vidāgādhantucētūno∫234hāi/ pārṣitōkantanayampartṛbhiṣṭū∫34/ aūhōvā/; Kakubhchant - after *prastāva* - [2]tūcāitu∫234nāḥ/pārṣāito∫234hā/ kantanayan partṛbhiṣṭū∫34/ aūhōvā/; third *stotrīyā* - chant in Bṛhatī after *prastāva* [2]prāyutvā∫234bhāiḥ/ ādabdhaira-prayutvābho∫234hāi/ āgnēhēḍāṁsidāivyā-yuyōdhā ∫34/aū hō vā/; after *prastāva*, the chant is in Kakubh — [2]prāyutvā-∫234bhāiḥ/ āgnāihā∫234hāi/ḍāṁsidaivyāyuyōdhā∫34/aū hō vā/. Kaṇvabṛhat — [Ūha Kṣu 877] — after *prastāva* of second *stotrīyā* the chant is in Bṛhatī — [2]hirāṇyā∫1yā∫234ḥ/hā hōi/ ūtsōdēvōhiraṇyayaḥ/dūhānā∫1ū∫234/hā hō/ dhārdiviyam/ madhūprā∫1yā ∫234m/hā hōi/. After *prastāva* the chant in the *kakubh* — [2]hirāṇyā∫1yā∫234ḥ/ hā hōi/ dūhānaū/dhardāivā∫1yā∫234ṃ/hā hōi/ madhū prā∫1yā∫234ṃ/hā hōi/ Third *stotrīyā* - after *prastāva* the chant in *Bṛhatī* - [2]sthāmāsā∫1dā∫234t/hā hōi/ prātnaṃsādhastha māsadat/āpārchā∫1yā∫234ṃ/hā hōi/ jiyārṣā∫1sā∫234i/hā hōi/; after *prastāva* the chant in Kakubh — [2]sthāmāsā∫1dā∫234t/hā hōi/āpṛchyāṁ/ dharūṇā∫1mvā∫234/hā hōi/ jiyārṣā∫1sā ∫234i/ hā hōi. Kaṇvarathantarasāman [Ūha Kṣu 875] — second *stotrīyā* - after prastāva, the chant is in Bṛhatī metre — acchākōśāṃ/mā∫3dhūścū∫3tām/ āharyatōarjunōatkēavyatā ∫234aihi/; after *prastāva* the chant is in Kakubh — acchākōśām/mā∫3dhūscū∫3tām/ ā∫3haryā∫3tō/ arjunōatkēavyatā∫234aihi/; third *stotrīyā* - after *prastāva*, the chant in the Bṛhatī metre — priyāssūnūḥ/ nā∫3marjā∫3yāḥ/tamīmhinvantyapasōyathārathā∫234maihī/; after *prastāva* the chant in kakubh — tā∫3māīṁ hā∫3invā/tiyapasōyathārathā ∫234maihī/ In the Vārkajambha [RG Kṣu 172] — in the second *stotrīyā*-after the *prastāva*, the chant in the Bṛhatī is — ūtsōdēvōhiraṇyayāḥ/hāu/dūhānaūdhar-diviyāṁ/hāu/ mādhūprāyā∫3m/ hāu; after *prastāva* the chant in the kakubh metre is — dūhānaū/hāu/dhārdiviyāṃ/hāu/ mā∫3dhūprāyā∫ṁ/hāu/ In the third *stotrīyā* after *prastāva* the chant is in Bṛhatī metre — prātnamsadhasthamāsadāt/hāu/ āpṛcchiyām/hāu/dharuṇamvā/hāu/jā∫3yārṣāsā∫3i/hāu; after *prastāva*, the chant is in the kakubh metre āpṛcchiyāṃ/hāu/dharuṇamvā/hāu/ jā∫3yārṣāsā∫31/ hāu/; in the Vārkajambhādya sāman beginning with hāvabhisōmāso ... in the

second *stotrīyā*, after *prastāva*, the chant in the Bṛhatī metre is — mā[1]tsarā[rā]sō[rā]mada cyutāḥ/hā[2]u/, tā[1]rat samudra mpavamā/hā[2]u, nā∫3ū[1]rmāiṇā[2]∫3/hā[2]u/; after *prastāva* the chant in the kakubh metre is - mā[1]tsarā[rā]sō[rā]madacyutāḥ/hā[2]u/, tā[1]ratsamū/hā[2]u/ drā[1]mpavamā/hā[2]u, nā∫3ū[1]rmāiṇā[2]∫3/hā[2]u. In the third *stotrīyā* after the *prastāva* the chant in Bṛhatī metre is — rā[1ra,rā]jādē[rā]vaṛtambṛhāt [Nānā - devo]/ hā[2]u/ ā[1]rṣā[rā]mitrasyavaruṇā/hāu/, sya∫3dhā[1]rmāṇā[2]∫3/hā[2]u/; after *prastāva* the chant in Kakubh metre is — rā[1ra,rā]jādē[rā]vaṛtambṛhāt/hā[2]u/, ā[1]rṣā[rā]mitrā/hā[2]u/ sya[1]varuṇā/hā[2]u/, syā∫3dhārmāṇā[2]∫3/ hā[2]u/. Thus, the alternatives of the chants in the Kakubh and Bṛhatī metres are stated. [Nānā everywhere writes the names of *chandas* as kakup]

IX. 1 ends.

IX 2 begins —

अथ भावान् प्रवक्ष्यामः प्रगाणं यैर्विधीयते ॥
आर्चिकं स्तौभिकं चैव पदं विक्रियते तु यैः ॥ १ ॥

Now we shall state the *bhāvas* by which the chant is established and by which the word in the *ṛc* and that of *stobha* is changed or *modified*. [Now, after stating the alternatives, the modifications of becoming *āi* etc. will be dealt with. By these, the chanting of the *ṛc* is established. By these *bhāvas* the words of the *ṛc* and *stobha* are modified. [The *bhāvas* are as follows] -

आइत्वं प्रकृतिं चैव वृद्धं चावृद्धमेव च ॥
गतागतं च स्तोभानामुच्चनीचं तथैव च ॥ २ ॥
संधिवत्पदवद्भानमत्वमार्भावमेव च ।
प्रश्लेषांश्चाथ विश्लेषानूहे त्वेवं निबोधत ॥ ३ ॥
संकृष्टं च विकृष्टं च व्यञ्जनं लुप्तमतिह्रतम् ।
आवाभांश्च विकारांश्च भावानूहेऽभिलक्षयेत् ॥ ४ ॥

These twenty *bhāvas* namely, āibhāva etc. are to be understood in the Ūhagāna only. [Out of these, 18 *bhāvas* are defined primarily leaving the state of not being *vṛddha* and having *karṣaṇa* [Dīpa — भावान् नामरूपादीन् names and forms.]

एतैर्भावैस्तु गायन्ति सर्वाः शाखाः पृथक् पृथक् ।
पञ्चस्वेव तु गायन्ति भूयिष्ठानि स्वरेषु तु ॥ ५ ॥
सामानि षट्सु चान्यानि सप्तसु द्वे तु कौथुमाः ।

By these states namely, state of becoming *āi* etc. all schools of *sāmagāna* chant differently. Many sāmans are chanted in five *svaras* (notes) only. Sāmans other than the ones having five *svaras* are chanted in six *svaras*. Only two *sāmans*

chanted by Kauthumas are in seven *svaras*. These two cases are as follows — In the *sāman* [GGG 284.2] named Ātra, at the end of the *stobha* in the middle of the third quarter, there is the *parvan* of one syllable which is chanted in the *kruṣṭa svara*. This *svara* is indicated by the number 11 on the syllable. It occurs twice in this *sāman*. The other sāman [ĀG 141.1] namely, Kaśyapavṛta daśānugānam in which the *kruṣṭa* svara occurs twice — ū̎∫2, ū̎∫2.

ऊनानामन्यथा गीतिः पादानामधिकाश्च ये ॥ ६ ॥

In the quarters having the less measure of syllables of the quarters than the measure of syllables in the *yoni*, have the chant in a different way. [e.g. the Kāleya sāman beginning with *eṣabrahma* etc [Ūha Prā 807]. Similarly the quarters having more syllables than the measure of syllables in the *yoni* are also chanted differently. [e.g. in the Mahāvāmadevya sāman [Ūha Daśa 222]; in [Ūha Prā 807] the quarters have less number of syllables. [Ūha Daśa 222] has quarters having more syllables.

योनिदृष्टा समा येऽन्ये पादास्त्वक्षरशः स्मृताः ॥

The quarters other than [i.e. those having less or more number of syllables] have similar mode of chanting according to the syllables seen as per the *yoni*.

आयेभावश्च नेदानीं दीर्घं यच्चैव कृष्यते ॥ ७ ॥

In the Ūha there is no state of being *āye* (as in the case of sāman Śyaita and others). Similarly, the *karṣaṇa* of long syllables is not there in *arkodevānām* etc. There is *karṣaṇa* of the *vṛddha* syllable. e.g. Śyaitasāman (Ūha Daśa 45) — Hṻmmāi, The state of being *āye* is seen in the Rohitakūlīyasāman (GGG 129.1)— ṣṭhāmū̎tayā̎∫31 uvāyē̎∫3 and the long syllable does not have *karṣaṇa*. There is *karṣaṇa* of the *vṛddha* syllable e.g. Yajñāyajñīyasāman - (Ūha Daśa 14) — pāprī∫2 ..../ Paurumadgasāman - (Ūha Daśa 54) — pāvantemā̎∫2 ..../ Arkapuṣpasāman (Ūha Sat. 796) — ā̎rkōdēvānā∫m̐ ..../ etc.

कर्षणे तु निवर्तेते त्सायिबायामुपद्रवे ॥

In the *upadrava* in the *parvan* tsā̎∫ibā̎∫234aū̎ hō̎ vā preceded by bhyā̎∫mū̎∫23, the two karṣaṇas in the case of *dvitīya* and *tritīya* svara are not there. Hāviṣmatasāman [Ūha Daśa 45] — ghāsā etc. In the Janitrādya sāman [Ūha Sam 356] — bhrāū. Cf. *yoni* of Haviśmata (GGG 138.2) — bhyāmū∫23. The *tsāibā parvan* (i.e. — tsā∫2ibā̎∫234aū̎hō̎ vā/) occurs in (GGG 1.1.1) in the Parkasāman.

ओभावो दृश्यते साम्नि औभावश्च यथाक्रमम् ॥ ८ ॥

In the Yonisāman where the state of *o* and that of *au* occur, these states would be in the Ūha in that order *yoni* — rā∫234yó∫6hāi/ (GGG 22.3) Ihavadvāmadevyasāman, *Uha* — (Ūha Daśa 107) khyā∫234tó∫6hāi in *upadrava*, Ghṛtaścunnidhana — *Yoni* at the beginning of *pratihāra* - pibātuvāu/ (GGG 165.3); Ūha - [Ūha Daśa 27] at the beginning of *pratihāra* pibātuvāu.

अभ्युदूहेन सर्वत्र ऊहे गीती रहस्यवत् ॥
स्वादिपर्वणि तिस्रायां तथैवान्येषु सामसु ॥ ९ ॥

In the Ūha, in all sāmans the chant would be like *rahasyagana* with *udūha* [In the word *abhyudūha* of the *sūtra*, the word *abhi* is only to fill up the quarter. e.g. *Yoni* (GGG 468.6] Saṁhitasāman [Ūha Sam 329] — svādāiṣṭhāyā (*prastāva*); Ūha Daśa 8 — svādiṣṭhāyāma. Pāṣṭhauhasāman — [Ūha Daśa 60] — tisrōvācā∫2udīrātāi; (GGG 471.6) — tisrōvācā ∫5udīrātāi (in the prastāva. Similarly in other *sāmans* also - [Nānā - *rahasya* = *araṇyegeya*]

आर्चिकं निधनं न्याये स्तौभिकं वा यदक्षरम् ।
कृष्टाकृष्टं भवेत् स्वार्यमन्तोदात्तं वृधेस्वरम् ॥ १० ॥

In the Nyāya i.e. in the Yonigāna, the *nidhana* is of the syllables of the *ṛc* or the syllables of *stobha*. Of these *nidhanas* the syllable which has *karṣaṇa* becomes *svārya* i.e. beginning with *prathama svara* and ending with *mandra* svara. When their last syllable has no *karṣaṇa* then it becomes svārya i.e. beginning with *tritīya svara* and ending with *mandra svara*. When their last syllable has *udātta svara*, it becomes *vṛddhe svara* i.e. beginning with *tritīya svara* and having *pratyutkrama* i.e. having *prathama svara* at the end. Illustrations in order — pītāde∫2vānā∫2345m - illustration of karṣaṇa - (Dharma sāman Ūha Daśa 169; illustration of having no *karṣaṇa* — pāvasvāsōmā∫2345 ..... (Dharma Saman Ūha Daśa 169); illustration of final syllable having *udātta svara* - mahāntsamūdrā∫1ḥ. [These are the illustrations of the *nidhanas* consisting of *stobha*.]. kine∫2345 (GGG 115.13); stātuṣe∫345 (Ūha Sam 223). Svārya means having *svaras*. The *svāra* is three fold in the Mātrālakṣaṇa beginning with *prathama svara*, with *dvitīya* svara and *tṛtīya svara*. One beginning with *prathama svara* has the duration of nine *mātrās*, that with *dvitīya svara* has the duration of six and that with *tṛtīya svara* has eight *mātrās* — harī∫3śrī∫2345ḥ (Ūha Daśa 176); rāyā∫345 (GGG 43.1); Cf. Mātrā La: (2.1.2); prathamādyāt tṛtīyāt svarāntam ca (Sāmatantra 199) e.g. kine∫2345 (GG 115.1). The meaning of the verse is of the *nidhanas* which are comprised of the syllables of *ṛc* or *stobha* if the ending syllable has *svanita svara* the *svārya* begins with *prathama svara*. If it is

anudātta, the *svārya* begins with *dvitīya* or *tṛtīya* svara, and if *udātta*, there is *vṛdhesvara*. [Simon quotes - *tṛtīyasvarādipratyutkramam kṛtvā vṛdhesvaram bhavati* — Vṛdhe svara takes place after employing pratyutkram (in the word) starting with *tṛtīya svara*-e.g. (GGG 568.4) *śriyē*$^{3}_{2}$∫1. Wayne Howard also explains similarly.] (The illustration of *svāra* beginning with *tṛtīya svara* is [8]∫$^{1}_{1}$$^{1}_{1}$$^{1}_{1}$2345 (AG. 47). Its duration according to the Mātrālakṣaṇa is eight *mātrās*.)

मणाजनं सदद्घोनामाविशासि विदेऽप्सुजित् ।
त्वनाद्वयुं श्रियेतिर्भारयिं प्रियमभिद्विता ॥ ११ ॥
जसावसन्तमन्धर्मन्त्सुत उद्व्य: षिभिर्धयन् ।
न्यायादेतान्यपेतानि श्वत एके वृधेस्वरम् ॥ १२ ॥
त्रीभासपौष्कलाष्टेडरयिष्टाच्छिद्रधर्मसु ।
त्रैताश्वव्रतशौक्तान्धीचतु:षडिडयोस्तथा ॥ १३ ॥
षड्भासे पौष्कले सप्त त्रीण्यष्टेडे पृथक्तृचे ।
रयिशौक्ते वृषास्तोभे द्वे द्वे न्यायविरोधिनी ॥ १४ ॥
अश्वान्धीगवयो: स्तोभधर्माच्छिद्रेषु पञ्चसु ॥ १५ ॥

In the twelve sāmans, beginning with Gāyatrībhāsa i.e. Bhāsa in the Gāyatrī metre, these *nidhanas* having at the end *maṇā* etc. are not according to the rule kṛṣṭākṛṣṭam etc. Bhāsasāman [Ūha Daśa 158] — in the first *stotrīyā*- hā^{2}dhā^{3}rmaṇā^{2}∫1 — its ending syllable has no *udātta svara*. In the third *stotrīyā* - vā^{2}yuñjā^{3}nā^{2}∫1m (janam) — here also the ending syllable has no *udātta*. In the Bhāsasāman [Ūha Sat 694], in the second *stotrīyā* - sthā^{2}mā^{12}sā^{3}dā^{2}∫1t// (Sadat): the ending has no *udātta*. In the third *stotrīyā* - mā^{2}ghō^{3}nā^{2}∫1m. [Ūha Daśa 158] — second *stotrīyā*- drā^{2}mā^{12}vi^{3}śā^{2}∫1 (āviśa): no *udātta* ending [Ūha Ahī 564] — second *stotrīyā*- śvā^{2}sā^{12}sā^{3}∫1i (asi) Pauṣkala [Ūha Daśa 10] — second *stotrīyā* - yā^{2}thā^{12}vidē^{3} ∫$^{1}_{1}$$^{1}_{1}$2345/ (the ending syllable has *udātta svara*) third *stotrīyā* - *sāmapsujā*$^{1}_{3}$∫$^{1}_{1}$$^{1}_{1}$2345t - the ending *svara* of the last syllable is *udatta*. RG Daśa 16 Aṣṭeḍapadastobha - pavamānamahitvā$^{1}_{2}$nā$^{2}_{3}$∫$^{1}_{1}$$^{1}_{1}$2345// Ūha Sam 284 — Rayiṣṭham - pavamā$^{2}_{1}$namahitvā$^{2}_{3}$∫$^{1}_{1}$$^{1}_{1}$2345, the ending has udātta (3rd stotrīyā).

Pauṣakala [Ūha Sat 705] — ā^{2}padvā^{1}yū^{3}∫$^{1}_{2}$$^{1}_{3}$$^{1}_{1}$2345m (Nānā in these cases ending in $^{1}_{3}$∫$^{1}_{2}$$^{1}_{3}$$^{1}_{1}$2345 says that the ending has *udātta svara*). [Ūha Ahī 654] — Traitasāman. third *stotrīyā*: dvā^{1}yū^{3}∫$^{1}_{2}$$^{1}_{3}$$^{1}_{1}$2345m Pauṣkala [Ūha Sam 340] — ṣā^{2}tasrīyē^{3}∫$^{1}_{2}$$^{1}_{3}$$^{1}_{1}$2345 (in the *ṛc* the last syllable *ye* has *Udātta svara* (in the first *stotrīyā*). Aśvavṛta [Rg Ahī 99] *sāman* -first *stotrīyā*- *jyōtirbhā*^{3}∫$^{1}_{2}$$^{1}_{3}$$^{1}_{1}$2345ḥ/; Pauṣkala sāman [Ūha Prā 814] — vidārayi^{2}∫$^{1}_{2}$$^{1}_{3}$$^{1}_{1}$2345m (*rayim*); Pauṣkala [Ūha Sam 364] second *stotrīyā* - ā^{2}dhapriyā^{1}∫$^{1}_{2}$$^{1}_{3}$$^{1}_{1}$2345m (*priyam*);

Traitasāman [Ūha Daśa 162] — second *stotrīyā*- *priyā*ʃ2345m (priyam) Andhīgava [Ūha Daśa 219] — 3rd *stotrīyā*- [2]sāmarya rājyevājam abhiʃ2345 (abhi). Pauṣkala [Ūha Sam 364] — first *stotrīyā*- adhadvitāʃ2345; Traitasāman [Ūha Daśa 162] first *stotrīyā* - eʃ3/dvitāʃ2345/ Ṣaḍiḍapadastobha [AG Ahī 109], second *stotrīyā* - divāḥpṛṣṭhamadhiroहantitejasāʃ1. Śaukta [Ūha Ahī 567] sāman second *stotrīyā*- vāsāʃ1m; third *stotrīyā*- tāmāʃ1m. Dharmasāman [Ūha Daśa 169] — third *stotrīyā* - sātyevidhārmāʃ1n (*dharman*). In Rayiṣṭhasāman [Ūha Sam 284] — first *stotrīyā* - [2]pavitredhārayāsutāʃ2345ḥ/ (sutaḥ). In the Acchidra [Ūha Sat 746] — rājadevassamūdriyāʃ1ḥ (samudriyaḥ). [Ūha Daśa 152] second *stotrīyā* - rājadevāṭtam bṛhāʃ1t; third *stotrīyā*- prahinvānāṭtambṛhāʃ1t]. Caturiḍapadastobha [RG Ahī 108] — first *stotrīyā* - viśanmaniṣibhāʃ1iḥ (ṣibhiḥ); second *stotrīyā* - khīyāvavardhāyāʃ1n (dhayan). Aṣṭeḍapadastobha — (RG Ahī 110) — 2nd *stotrīyā*- ... [2]maniṣibhāʃ1iḥ; 3rd *stotrīyā* - .... śaśvāṭāʃ1ḥ/ [In the above illustrations with the ending ... 2ʃ1, the ending of the last syllable of the *ṛc* has no *udātta* as per Nānā].

According to some in this illustration there is the *vṛdhe svara*; but the author of PS does not think so. In the Gāyatrī bhāsa, the six *nidhanas* ending in maṇā etc. are not according to the rules. In the Pauṣkalasāman, *vide, apsujit, dvamum, śriye, rayim, priyam* and *dvitā* these seven are not according to rule. In the Aṣṭeḍa - *tvānā, ṣibhih* and *śvatāḥ*, these three, in the Traita *dvayum, priyam* and *dvita*- these three, in the Rayiṣṭha *tvanā* and *sutaḥ* these two, in the Śaukta - *vasan* and *taman* these two, in the Caturiḍa-*ṣibhiḥ* and *dhayan* these two, in Aśvavṛta - *tirbhāḥ*, in the Andhīgava *abhi*, in Ṣaḍiḍa *jasā*, in the Dharma sāman *dharman* and in the Acchidra, *udṛyaḥ* do not follow the rules.

IX 2 ends.

IX 3 begins—

तृतीयोच्चान्त्यं हिस्तोभे दीर्घीभवति ॥ १ ॥

The short syllable coming at the end of the *parvan* which has *tṛtīya* as the high *svara* becomes long when followed by *stobha* having the syllable *ha*. e.g. Aiḍakrauñca sāman [Ūha Daśa 49] third *stotrīyā*- yāoji[5]ṣṭhāḥ (ojiṣṭhāḥ) hō; Vāmrasāman [Ūha Daśa 87] — third *stotrīyā* - [3]somō[4]dugdhābhirā/hāʃ3hāʃ3i/ (*ra* kṣāh).

न वाम्रे स्पर्शान्तं व्यं च ॥ २ ॥

In the Vāmrasāman [Ūha Sam 278] the *parvan* ending in *sparśa* and the tālaya vowel does not become long — in the third *stotrīyā* - [5]rājadevāṭ[4]tam/hāʃ3hāʃ3i. In

the word *ṛtam* having the ending in *taṃ* does not have *ṛ* as the long syllable. The *tālavya* also does not become long - Vāmrasāman [Ūha Ahī 604] — in the third *stotrīyā* - ś5ā4dā3bdhassū5rabhi/ hā2ī3i/hā2ī3i/. The *tālavya* vowel *i* of the syllable *bhi* does not become long.

कौत्से चेकारोकारौ ॥ ३ ॥

In the Aiḍakautsasāman [Ūha Prā 819] also, the short vowel *i* becomes long when followed by the *stobha* having the syllable *ha* e.g. first *stotrīyā*-svādiṣṭhā2ī3/ (*svādiṣṭhayā*); also in the Aiḍakautsasāman [Ūha Sat 764] the vowel *u* becomes long when followed by the *stobha* having the syllable *ha*. Second *stotrīyā* - sā3mū2hipri1ī3 (samupri yā)

नञ्च ॥ ४ ॥

In the Aiḍakautsasāman [Ūha Kṣu 853], the syllable *na* becomes long - sā3nā2hi1ndrā2ī3 (*sa na*)

अध्वयवमध्यमायाम् ॥ ५ ॥

In the Mārgīyavasāman beginning with ā2dhvā1uhō3vā2, [Ūha Daśa 142] in the middle *stotrīyā*- the short vowel becomes long when followed by the *stobha* having the syllable *ha* — pa1 *vā2*/hā (pavamānasya).

स न इन्द्रायाम् ॥ ६ ॥

In the Mārgiyavasāman [Ūha Sat 793], in the middle *stotrīyā* based on the *ṛc* beginning with *sanaindrā*, the short syllable becomes long when followed by the *stobha* having the syllable *ha* - vā1rā2 ha (varivovit).

क्षौद्रे च ॥ ७ ॥

In the Mārgīyavasāman in the *kṣudra parvan* [Ūha Kṣu 909], the short vowel becomes long when followed by the *stobha* having the syllable *ha* - pa1 *vā2*/hā (pavamānā).

कृते चापदान्तः ॥ ८ ॥

In the Hāviṣkṛtasāman [Ūha Eka 441], the syllable *di* which is not at the end of the word becomes long when followed by the *stobha* having the syllable *ha* svā2di2ṣṭhayā2 *madā2* hā2uṣṭhā1yā2 (madiṣṭhayā) [M — tvāmsuṣvāṇāhā2udrā1ibhiḥ (adribhiḥ) [Ūha Daśa 195].

विशीये च पूर्वे ॥ ९ ॥

In the Pūrvaviśoviśīyasāman [Ūha Daśa 170] the syllable *nva* not coming at the end of the word becomes long when followed by the *stobha* having the syllable *ha* - *hinvā2* hūm .... (hinvanti).

अशूष ॥ १० ॥

In the Visvavíśīyasāman [Ūha Ahī 575], in the second *stotrīyā* in the word *śūṣa* the syllable *ṣa* not at the end of the word, does not become long when followed by the *stobha* having the syllable *ha* - stūṣēśūṣahūm ..../

त्रिणिधने चायास्ये ॥ ११ ॥

In the Triṇidhanaāyāsyasāman [Ūha Daśa 41] in the second *stotrīyā* the syllable *ra* not coming at the end of the word becomes long when followed by the *stobha* having the syllable *ha* - ūtsōdēvōhirā hāuhōvā/ (hiraṇyaḥ).

सेधे षिणोदनः ॥ १२ ॥

In the Utsedhasāman [Ūha Ahī 457], the syllable *ṇaḥ* becomes long when followed by the *stobha* having the syllable *ha* - mānīṣāiṇāh (manīṣiṇaḥ). Similarly, in the Utsedhasāman [Ūha Eka 495], the syllable *ṇah* becomes long when followed by the *stobha* having the syllable *ha* - vāmādānāṇ/hā3uvā23 (devamādanaḥ)

कामे च प्रथमकल्पे सर्वासु ॥ १३ ॥

In the Nidhanakāmasāman [Ūha Daśa 68] in all the *stotrīyā* in the first instance among the three instances, the syllable becomes long when followed by the *stobha* having the syllable *ha* - mādāh/hoi/ — first *stotrīyā* - bhiyāḥ/hoi/ — second *stotrīyā* - *ruhāh*/hoi/ — third *stotrīyā* - (madaḥ, bhiyaḥ ... ruhaḥ)

सौमे स्तावे ॥ १४ ॥

In the Saumedhasāman [Ūha Daśa 29], the short syllable becomes long when followed by *stobha* having the syllable *ha*, in the *prastāva* — first *stotrīyā* - ... tavāhāu .... (tavastaram); second *stotrīyā* - anupratnasyaūhāu ... (pratnasya); third *stotrīyā* - ādhāgamadyadīhāu .... (yadi)

कार्ते च परि ॥ १५ ॥

In the Kārtayaśasāman [Ūha Sat 688], in the third *stotrīyā* the short syllable *ri* of *pari* becomes long when followed by the *stobha* having the syllable *ha* — pārīhāhāu/ (*pari*)

अश्विनोर्व्रतोत्तरे ॥ १६ ॥

In the latter Aśvinorvratamsāman [RG Prā 140] in the *prastāva*, the short syllable becomes long when followed by the *stobha* having the syllable *ha* — first *stotrīyā* - andhasā hō hāu/ (andhasah); second *stotrīyā* - dīrghajihviyām hō hāu/ (jihvyam); third *stotrīyā* - kṛtviyā hō hāu/ (krtvyaḥ).

शङ्कुन्येकारे ॥ १७ ॥

In the Śaṅkusāman [Ūha Daśa 43], in the *prastāva* the short syllable becomes long when followed by *e* — pa^{1}vā^{2} svamā$_{1ra}$/e⌈2 (madhu).

ऋषभे च शाक्वरे ॥ १८ ॥

In the Śākvara-ṛṣabha sāman [RG Daśa 15] also, the short syllable becomes long when followed by *e* - pa[2]vā^{ra}e ... (pavasva).

संमील्ये लघुविनते ॥ १९ ॥

In the Sammīlya-sāman [RG Eka 91], the short syllable becomes long when followed by *vinata* - pū$_{1ra\ virā}$ro⌈2/ji$_{1vira}$tu⌈2 etc. (puroji). [The *vinata svara* begins with *prathama svara* and ends with *dvitīya svara*. [Śiv — स्वरितविनतप्रणतोत्स्वरिताभिगीताना-मार्चिकोऽक्षरकाल इति मात्रालक्षणवाक्यात् सविनतमक्षरं आर्चिकवदेव भवति due to the statement of Mātrālakṣaṇa that in the case of *svarita, vinata, praṇata, utsvarita* and *abhigīta* there is the duration of the syllable as per the Ārcika; hence, the syllable having *vinata svara* becomes like *ārcika* only.]

अत्वे कालेये ॥ २० ॥

In the Kāleyasāman [Ūha Eka 465] the short syllable becomes long when the state of *a* follows — viśvā^{1} a$^{5ra\ 4}$ryāḥ^{5} ... (*viśvaḥ* aryaḥ).

प्रत्ना महीयवे च ॥ २१ ॥

And in the Āmahīyavasāman [Ūha Eka 521] beginning with *pratnam*, the short syllable becomes long when followed by the state of becoming *a* — di[2]vā$_{1ra}$dnāiḥ^{1}/ (divāḥ/ā)

क्रौञ्चाभिनिधनसप्तहपयउत्तरधर्तोद्वत्त्रासदस्यवेषु वृण्यादिः ॥ २२ ॥

In the *sāmans* Krauñcādya [Ūha Ahī 590], Abhinidhanakāṇva [Ūha Sat 716], Saptaha [RG Eka 79], Payas [RG Ahī 120], Udvatbhārgava beginning with *dhartā* [Ūha Daśa 154], and Trāsadasyava [Ūha Ahī 488] the beginning of *vṛṇi svara* becomes long: (Ūha Eka 590); *rā*^{2ra} yirbhāgāḥ; the syllable *ra* has become long (*rayiḥ*); (Ūha Sat 716) — rā^{2ra}rā$_{1ra}$romabhāiḥ: (mayūraromabhiḥ); [RG Eka 79] — mā^{2ra}dhā$_{1ra}$rayā: (*soma* dhāraya) [RG Ahi 120] — in the latter two *stotrīyās*, in the second *stotrīyā* - tū^{2ra}vaṃkavāiḥ (tvaṃkaviḥ/) third *stotrīyā* - sā$_{2ra}$jo$_{1ra}$sasaḥ (sajoṣasaḥ); [Ūha Daśa 154] — tvi^{2ra}yo$_{1ra}$rasāḥ (*hṛtvyaḥ*); di^{2ra}yo$_{1ra}$ṇṛbhāiḥ (mādyaḥṇṛbhiḥ); [Ūha Eka 488] — dā^{2ra}yi^{1}tnavā⌈23i (mādayitnave); *śnā*^{2ra} thi^{1}ṣṭanā⌈23 (*śna* thiṣṭana) etc. [The *vṛṇisvara* occurs in (GGG 3.1) Bṛhatbhāradvāja sāman — vṛ^{2ra}ṇi$_{1ra}$mahāi] [M. gives the following illustrations — Ūha Daśa 128 - ktā^{2ra}barhiṣāḥ; [Ūha Ahī 655] — dhā^{2ra}jihviyām (dirgha jihvyam); RG Eka 91 — hā^{2ra}vā$_{1ra}$mahāi; (havāmahe); [RG Ahī 120] — tā^{2ra}mā^{1}dhasāḥ (jātamandhasaḥ); (Ūha Daśa 154) and (Ūha Ahī 488) dā^{2ra}yi^{1}tnavā⌈23i; the same as given above.]

जितोश्च पूर्वेऽसंयोगे ॥ २३ ॥

And also in the Pūrvavājajit sāman [Ūha Daśa 104], the beginning of *vṛṇī svara* becomes long when the non-conjunct syllable follows — cāminvasāi (vācaminvasi); pūruspṛhām/ etc. (puruspṛham) respectively.

अमप ॥ २४ ॥

In the third *stotrīyā* the short syllable of *vṛṇī svara* does not become long in *mā* pāvamā (soma pavamāna)

उत्तरे स्तोभे ॥ २५ ॥

In the latter Vājajitsāman [Ūha Daśa 221] the syllable at the beginning of *vṛṇīsvara* becomes long when followed by *stobha* - *vā* yitnavāḥ/hovā3hoi (drāvayitnavaḥ).

क्रौञ्चे त्वसंयोगे ॥ २६ ॥

In the Krauñcāya sāman [Ūha Ahī 590], the beginning of *vṛṇī svara* becomes long when followed by non-conjunct syllable — *rā*yirbhayaḥ (*ra* yiḥ) [But when the conjunct consonant follows the syllable at the beginning of *vṛṇī* does not become long (Ūha Ahī 614) — dārśatāsāḥ; In sūrāsonāuho/ the first syllable has become long for it is followed by non-conjunct consonant.

नाऩ्नाविनेमिः ॥ २७ ॥

In the Krauñcādyasāman [Ūha Kṣu 891], in the 2nd *stotrīyā* beginning with ātrāvinauho, it is not so mireṣām, the syllable *mi* has not become long.

कौत्से च हिशब्दः ॥ २८ ॥

And in the Aiḍakautsasāman [Ūha Daśa 164] also the syllable *hi* becomes long when not followed by conjunct consonant — abhīhīnō23/ (abhī/no); [Ūha Sam 761] — ayam *hi* pū23 (ayam/pūṣā/) — the syllable *hi* has become long.

प्रवद्भार्गवे कृष्टादस्थाद्वकारः ॥ २९ ॥

In the Pravadbhārgavasāman [Ūha Kṣu 912] the syllable *va* following the vowel *a* which has *karṣaṇa* becomes long — pā23vākāḥ (the vowel *a* in *pa* has *karṣaṇa* after which the syllable *va* comes, hence it has become long pāvakaḥ.

स्वारे च पर्णे हारायोनौ ॥ ३० ॥ २

In the Svārasauparṇasāman in the *yoni* (GGG 125.2) the syllable following the *pratihāra* becomes long — āstā3uvā is the *pratihāra*. After that there is *rāmāi*/ the *ra* has become long — (astārameṣi)

त्वं ह्याङ्ग प्रथमायां च ॥ ३१ ॥

And also in the Svārasauparṇasāman [Ūha Daśa 196] in the first *stotrīyā* based on the *ṛc* beginning with *tvam hyaṅga* the syllable following the *pratihāra*, becomes

long. The *pratihāra* is ā́mā́ ∫3uvā́/ it is followed by tātvā. So the syllable *ta* has become long (amṛtatvāya)

द्वितीयं सन्तः ॥ ३२ ॥

In the Svārasauparṇasāman [Ūah Eka 384] in the third *stotrīyā* the second syllable coming after the *pratihāra* becomes long. The *pratihāra* is —sāiṣā́ ∫3uvā— it is followed by *santāḥ*; so the syllable *ta* has become long — (siṣāsantaḥ)

षं जनित्रे ॥ ३३ ॥

In the Janitrottarasāman [Ūha Eka 501] in the third *stotrīyā* the syllable *ṣa* becomes long — ṣāmābhī ∫1nārā ∫234ḥ (duroṣamabhīnaraḥ).

रथन्तरवृषाश्विनोर्व्रतेष्वोस्तोभे ॥ ३४ ॥

In the *sāmans* Rathantara [RG Daśa 2], Vṛṣa [RG Prā 137] and Āśvinorvratam [RG Prā 139], the earlier syllable followed by *stobha* beginning with *o* becomes long. (RG Daśa 2) — ā́mā ∫234rtā́m/ṓvā́ ∫6/. In this syllable *tam* of *amṛtam* has become long. [RG Prā 137] — ā́bhā ṓvā́/here, the syllable *bhi* of *abhi* has become long. [RG Prā 139] ...ā́ṛṣasā́ṓhā́u/ here the *si* of *arṣasi* has become long etc.

दैर्घे व्रात्योत्तरयोश्च थे ॥ ३५ ॥

In the Dairghaśravasasāman [Ūha Eka 401], in the Vrātystoma, in the second and third *stotrīyās*, in the *udgītha* the earlier syllable becomes long when followed by the *stobha* beginning with *o*. Second *stotrīyā* - tā́tā ∫2rdithṓsannā ∫2kā́/ṓ ∫3hā́/ — here the syllable *kam* has become long. Third *stotrīyā* - tīyā ∫2yakamṛtā́syā ∫2dhā/ ṓ ∫3hā́/ — here the syllable *dha* of *dharman* has become long.

लान्दतीययौक्तेष्वौकारे ॥ ३६ ॥

In the Ilāndasāman [RG Sam 70], in the Vāravantīya sāman [Ūha Eka 528] and in the Yautkaśvottarasāman [Ūha Sam 244], the earlier syllable becomes long when followed by the *stobha* beginning with *au* (RG Sam 70) — pū́trā aū́ hṓhā́i — here the syllable *tra* of *putra* becomes long; (Ūha Eka 528) — sā́ aū́ hṓ hā́i - the syllable *su* of *sumanmā* has become long; (Ūha Sam 244) — third *stotrīyā* - yū́jā aū́ hṓ hā́i, here the syllable *jam* of *yujam* has become long.

स्तावाद्यं कण्वतरे ॥ ३७ ॥

In the Kaṇvarathantarasāman [Ūha Prā 736], the syllable at the beginning of *prastāva* becomes long - pārī - here the syllable *pa* of pari has becomes long.

वैखने कृष्टवृद्धयोर्मध्ये ॥ ३८ ॥ [Ūha - वैखन Vaikhana]

In the Somasāman that takes place in the *vighana* sacrifice, [Ūha Eka 530], the syllable which is in between a syllable having *karṣaṇa* and a *vṛddha* syllable, becomes long — sū́tāyāmā ∫2/dāyāitnāvē/ — *da* of *mādayitnave* has become long.

रैवते च वृण्यादिः ॥ ३९ ॥

In the Raivata-ṛṣabhasāman [RG Daśa 18], the syllable beginning with *vṛṇī svara* becomes long — dyāvidyavāi - *dya* of *dyavi* has become long.

साहीये शतायास्तत्वा ॥ ४० ॥

In the Satrāsāhīyasāman [Ūha Sat 730] in the second *stotrīyā* the syllables *ta* of *tatvā* following the *śatā parvan* becomes long — āmā/34/tātvāyaghoṣayan/ — here the syllable *ta* of *amṛtatvāya* has become long. In this illustration part of *śatā parvan* is to be understood. *śatā parvan* is - śatākrā/234tūḥ. It occurs in (GGG 466) in the *sāman* Aiṣa.

त्सप्रे द्वितीयान्तः सूर्यस्य ॥ ४१ ॥

In the Vātsaprasāman [Ūha Daśa 79] the word *sūryasya* ending in *dvitīya svara* has its ending long - sūriyasyā/ (the *sya* of sūryasya has become long).

प्रेऽभिसोमाद्यायामाद्यस्यान्त्यम् ॥ ४२ ॥

In the Vāmrasāman [Ūha Sam 278] in the first *stotrīyā* beginning with *ābhiṣomāsā ā*, the syllable ending the first quarter becomes long — vāyavovā/. The syllable *vāh* that ends the first quarter has become long.

बोधीये मघोनामेके ॥ ४३ ॥

In the Jarābodhīya-sāman [Ūha Eka 404], in the third *stotrīyā* the syllable *ma* of *maghonām* becomes long according to the opinion of some teachers (not the authors of PS) - ma/ghono/345i/ (mā/ghono/343i//)

Nānā and Śiv — parṣairā/1dhā/23ḥ/mā/ (according to some mā/)

देव्ये दीधि ॥ ४४ ॥

In the Mahāvāmadevyasāman [Ūha Daśa 222] the syllable *dhi* of *dīdhitibhiḥ* becomes long — nāro/3dā/3idhītibhāiḥ/

न्वावा वितदेव्ययोः ॥ ४५ ॥

In the sāmans Gaurīvita [Ūha Sat 784] and Mahāvāmadevya sāmans [Ūha Sam 350], the syllable *nva* becomes long - prādhanvāvā/ (dhanva); uṣū/3prā/3 dhānvāvā/

त्स्यशब्दः स्वरयोः ॥ ४६ ॥

In the two Svarasāmans the syllable *tsya* becomes long. In the *dvitīya* Svarasāman [RG Sam 41] — mātsiyāpā/ (*matsya pāyi*). In the tritīyā Svarasāman [RG Sam 43]— mātsiyāpā/3/. The syllable *ya* has become long (*matsya - matsiyā*)

ककुभे दय ॥ ४७ ॥

In the Traikakubhasāman [Ūha Daśa 207] the syllable *da* of *daya* becomes long ..... dvidāyā/3tāi/ (.... dvidayate)

श्येने नइ दीर्घत्वम् ॥ ४८ ॥

In the Śyenasāman [Ūha Kṣu 907], in the third *stotrīyā* the syllable *na* of *nai* becomes long — nāīyā/ [The remaining illustrations of the syllable being long are stated in this khaṇḍa.]

Prapā. IX 3 ends.

IX 4 begins —

Vṛddha and *avṛddha* syllables (Vṛddha means — the short syllable becomes of 3 *mātrās*).

शाक्त्ये हीष्यन्तो वृद्धः ॥ १ ॥

In the Śāktyasāman [Ūha Daśa 19], the ending syllable of *hīṣī parvan* becomes *vṛddha* — yāmādā|234*nām*/. The syllable *na* has become *vṛddha* (mādanam) yā|234mā (the syllable *ma* has become *vṛddha* - [*Hīṣī parvan* means hī|234ṣī (GGG 1.1)].

अशतः ॥ २ ॥

In this Śāktyasāman [Ūha Daśa 19], in the third *stotrīyā* in the *parvan* sā|234tā, the ending syllable *ta* has not become *vṛddha*.

प्लवे वारान्तः ॥ ३ ॥

In the Plavasāman [Ūha Daśa 132] the ending syllable of *vārā parvan* becomes *vṛddha* — sākhāyā|234tā/, the vowel *a* is *vṛddha*; hiṣīdā|234tā/ — here the ending syllable *ta* has become *vṛddha* etc. [The *vārā parvan* i.e. vārāvā|234ntām occurs in (GGG 17.3)]

अषतयश च ॥ ४ ॥

In the same *sāman* [Ūha Daśa 132] in the first *stotrīyā* the syllable *ta* in the *parvan* ṣā|234tā and in the third *stotrīyā* the syllable *śa* in the *parvan* — yā|234śā do not become *vṛddha*.

दन्वते च ॥ ५ ॥

In the Caturthavaidanvatasāman [Ūha Daśa 111], the ending syllable of *vārā parvan* becomes *vṛddha* pārâisvā|234nō - here the syllable no becomes *vṛddha*; in girā|234iṣṭhāḥ - the syllable *ṣṭhā* has remained *vṛddha*. [Ajā - the ending syllable of *nihotā parvan* becomes *vṛddha*. (the *nihotā parvan* is - nihotā|234sā - it occurs in (GGG 1.3) (M — निहोतान्ते वर्धते)]

अविप्रः ॥ ६ ॥

In the same *sāman* [Ūha Daśa 111] in the second *stotrīyā* the syllable *pra* in the *parvan* tūvaṁvā|234i - prāḥ does not become *vṛddha* (त्वं विप्र)

हति स्तावात् स्वरान्तः ॥ ७ ॥

In the Bṛhatsāman [RG Daśa 5], the ending vowel of the *parvan* coming after *prastāva* becomes *vṛddha* - sātauvājā, the syllable *ja* of *vājasya* has become *vṛddha* etc.

न गपशूधा ॥ ८ ॥

In the Bṛhatsāman [RG Sam 37] in the second *stotrīyā* the syllable *ga* does not become *vṛddha* in the *parvan*-rāstega. In the third *stotrīyā*, the *parvan* - vaṃhiśū, the ending syllable śū does not become *vṛddha* - (tvaṃhiśūraḥ). In the [RG Ahī 106], in the third *stotrīyā* the ending syllable *pa* in the parvan *māsūpa* does not become *vṛddha*. In [RG Ahī 113], in the third *stotrīyā* the syllable *dha* in the parvan hāsrādhā does not become *vṛddha*.

त्र्यन्ते च त्वाष्ट्रीसाम्नि हारादिर्योनौ ॥ ९ ॥

In the Triṇidhanatvāṣṭrīsāman (GGG 547.1) in the *yoni* the beginning syllable of *pratihāra* becomes *vṛddha* - dāivān gacchā∫3ntu .... In the Ūha there is no *vṛddhi* ie.. in the second *stotrīyā* - vi śvāsyeśā [Ūha Daśa 64] — the syllable *vi* does not become *vṛddha* etc. [The illustration is from *upadrava*.]

नवपूर्वपञ्चरुणसामशोकपृश्निषु च नौ देदिरिक्रेशब्दाः ॥ १० ॥

In the Mānavādyasāman [Ūha Sam 363], Yoni (GGG 54.1); Pajra (Ūha Sam 235); Yoni (GGG 288.3); Varuṇasāman [Ūha Daśa 105], Yoni (GGG 255.3); Traiśokasāman [Ūha Daśa 73], Yoni (GGG 370.1), and Pṛṣṇisāman [Ūha Daśa 74] Yoni the syllables *de, di ri* and *kre* become *vṛddha* respectively (in the *yoni* only)— (GGG 54.1) — dāi/thakā/ (de); but in Ūha Sam 363, the syllable *kṣā* is not *vṛddha*; (GGG 288.3) - ādāidvandā∫3i/ (*di* has become vṛddha). In the Ūha (Ūha Sam 235) the syllable *śo* has not become *vṛddha* - ām∫śoḥpayā∫3; (GGG 255.3) — dāyā∫23mhāi/ - the syllable *di* is vṛddha in Ūha the syllable does not become *vṛddha* [Ūha Daśa 105] — pūrū∫23hāi. In the Traiśokasāman (GGG 370.1), the syllable *ri* becomes *vṛddha* - sājūstatākṣurā indramjājanūḥ/ but in the Ūha the syllable does not become *vṛddha* [Ūha Daśa 73] — meṣāmviprāḥ (second *stotrīyā*); (GG 37.1) — the syllable *kra* becomes *vṛddha*: śūkrāṇadevaśōciṣā. In the Ūha, the syllable does not become *vṛddha* [Ūha Daśa 74] — *jātā* rathebhirādhrigūḥ/

अरिष्टे च येवि इत्येतौ शब्दौ ॥ ११ ॥

In the Ariṣṭasāman [RG Daśa 8], the syllables *ye* and *vi* become *vṛddha* in the *yoni* only - pū3pāriyāi; here the syllable *ye* has become *vṛddha*. In the *parvan* -

[1] 2^ 2 5 / 2 3 4 5 ṣivāisvāśa∫234tāḥ: here the syllable *vi* has become *vṛddha*. In the Ūha, the syllable does not become *vṛddha*. Second *stotrīyā* - trā∫3ṁvitā1tam - the syllable *ta* has not become *vṛddha*. In the *parvan* [1] 2 3 4 5 divāspā∫234dāi the syllable *va* has not become *vṛddha*.

समुद्रच्छन्दसि त्वोतायां द्वितीयस्थम् ॥ १२ ॥

In the Samudracchandas, in the Ilandasāman [RG Sam 70] the syllable having the *dvitīya svara* of the *ūtā parvan* becomes *vṛddha* - 2^ 3 4 5 vākāvārcāḥ: the syllable *va* (of pāvaka) having *dvitīyasvara* has become *vṛddha*; — 2^ 3 4ra 5 krāvārcā ā/ - the syllable *kra* (of *sūkravarcā*) has become *vṛddha* [Samudracchadas means the metre having very large measure.]

अर ॥ १३ ॥

The syllable *ra* does not become *vṛddha* in the same sāman — 2 3 4 5 rājyānnāgnē (*irajyan*)

पवि राजे स्तावाद्रेष्णादिरवृद्धः ॥ १४ ॥

In the Sāmarājasāman [Ūha Sam 263] based on the *ṛc* beginning with *pavitram*, the beginning of *geṣṇa* (i.e. udgītha), after *prastāva* does not become *vṛddha* - trān1tē2vitatambrā/ [M — गिः इति संज्ञा प्रथमोच्चस्य । गेष्णस्य प्रथमोच्चस्य पर्वण:; Śiv — गेष्ण शब्देन पर्व । M. The appellation *gi* stands for the high *svara prathama* Geṣṇa means the *parvan* having the high *svara* prathama. Śiv — By the word geṣṇa, *parvan* is to be understood.]

संक्षारवैश्वज्योतिषगोराङ्गिरसेषु नियान्तः ॥ १५ ॥

In the sāmans Iḍānāmsaṃksāraḥ [Ūha Daśa 179], the third Vaiśvajyotiṣam [Ūha Kṣu 917] and Gorāṅgirasam [Ūha Kṣu 922] the ending syllable of *niyā parvan* does not become *vṛddha* — Ūha Daśa 179 — 2 3ra 1 2 3 3 5 pāvamānā∫3syā∫3jighnā5tāḥ — here the syllable *ta* has not become *vṛddha*; 2 3ra 4 5 hārēścandrā∫3ā∫3sṛkṣātā — here too the syllable *ta* is not *vṛddha*. [Ūha Kṣu 917] — Uttaravaiśvajyotīṣa — 2 3ra jānayanprajā-bhuvanā∫343syā 2 3ra 5ra gopāḥ — *pa* is not *vṛddha*. [Ūha Kṣu 922] — 3 3ra 4 2 3 5 viśvāmṛdho∫3vi∫3cārṣā-ṇiḥ — here the syllable *ṇi* has not become *vṛddha*. Likewise, in the case of Śākvarasāman and others also. The *niyā parvan* occurs in the sāman Aiśa (GGG 135.1) - [2] 3ra niyāmaṃci∫3trā∫3mṛñjātāi.

अदेज्यवे ॥ १६ ॥

Not so in the Iḍānāmsaṃksāraḥsāman [Ūha Ahī 578]; in the case of *de* and *ve* of *jyave*, in the first *stotrīyā*, the syllable *de* becomes *vṛddha* in the *parvan* 5 2 3 4 5 divisadbhū∫3mi∫3yādādāi; in the second *stotrīyā* the syllable *ve* of *jajyave* becomes *vṛddha* in the *parvan* 3 4 3 5 sānaindrā∫3yā∫3yājyāvāi.

अव्येऽद्रिः ॥ १७ ॥

Similarly in the third Vaiśvajyotiṣasāman [Ūha Kṣu 917] the ending syllables *vye* and *dri* at the end of *niyā parvan* become *vṛddha* — vṛ̂ṣāpavitrēadhisā∫343nōāvyāi; (vye); bṛ̂hat-sōmōvāvṛdhēsuvā∫343nōā *drāi/*, (dri); [exception to the sūtra 15]

तेऽयोनौ ॥ १८ ॥

[M — ते ॥ १८ ॥
योनौ ते शब्दो वर्धते । Śiv — ते ॥ १८ ॥]

[According to Ajāta, in the Gorāṅgirasasāman [Ūha Kṣu 922] the syllable *te* ending the *niyā parvan* does not become *vṛddha* in Ūha] In the *yoni* (GGG 34.2) the syllable *te* becomes *vṛddha* — dhiyōjinvā∫3si∫3sātpātāi (satpate). [Reading of this sūtra given by M. & Śiv appears to be correct.]

जयत्रिणिधनसाप्तमिकेषु च थे सार्वादिः ॥ १९ ॥

Also in the sāmans Yaudhājaya [Ūha Daśa 3], Triṇidhana-āyāsya [Ūha Daśa 41] and Sāptamikāyāsya [Ūha Daśa 126], the beginning syllable of the *sārvā parvan* in the *udgītha* does not become *vṛddha* - vā sā∫2; [Ūha Daśa 41] — vā sā∫2; [Ūha Daśa 126] — vā sā∫2 (The *sārvā parvan* occurs in the *sāman* Śākala (GGG 126.1)— sārvā∫2m.).

अदेवः ॥ २० ॥

Not so in the case of *deva*. In these *sāmans* the syllable beginning the *sārvā parvan* in the *udgītha* becomes *vṛddha* — e.g. in Ūha Daśa 3 — dāivo∫2. The same illustration is there is Uha Daśa 4 and Ūha Daśa 126. (Exception to sūtra 19).

सिष्ठे तद्विविड्ढया अन्तो योनौ ॥ २१ ॥

In the Vāsiṣṭhasāman in the *yoni* (GGG 272.3) the ending syllable of *tadviviḍhdhā parvan* becomes *vṛddha* — tāsmāuvadyasavanāi — (ne); but in the Ūha it does not become *vṛddha* e.g. (Ūha Ahī 637) — vṛkaścadasyavāraṇaḥ.

रुणसाम्नि च ॥ २२ ॥

Also in the Varuṇasāman; in the *yoni* (GGG 378.1) the ending syllable of *tadviviḍhdhā* becomes *vṛddha* - dyāvāpṛthivīvaruṇā - here, the syllable *ṇa* has become *vṛddha*. In the Ūha it does not become *vṛddha* e.g. (Ūha Kṣu 911) — dadhātiratnamsvadhayōḥ.

रूपदोविंशीयाष्टेडेषूर्मिणोद्भावः ॥ २३ ॥

In the *sāmans* Pañcanidhana vairūpa [RG Kṣu 187], Sadoviṁśīya [Ūha Eka 490] and Aṣṭeḍa padastobha [RG Ahi 110], the two syllables *ū* and *rmi* of the word *urmiṇā* have the high *svara*. (Elsewhere, the syllables ūrmi are in low *svara* as per

the *ṛc.* [Nānā] (RG Kṣu 187) — second *stotrīyā*-[1]tāratsāmudrāmpavamāna[2ra] [1ra] *ūrmiṇā*[2ra]; [Ūha Eka 490] — second *stotrīyā* - [1]tāratsāmudrāmpavamāna[2ra] [1ra] *ūrmiṇā*[2ra]. [RG Sam 110] — third *stotrīyā* - [1]indrasyāsomapavamānaur[2ra] [1ra] miṇā[2ra].

जम्भे च तृतीयो दादिः ॥ २४ ॥ (दादिः = पादादिः)

Also in the Vārkajambhādyasāman [RG Sam 65] there is the high *svara* at the beginning of third quarter. In the *yoni* (AG 138) the beginning of the third quarter has lower *svara* (RG 65) — [1]samudrasya[ra]dhiviṣṭapāi/ (AG. 138) [2]*vṛ* [1]trāṃhanativṛtrahā.

नित्रे च पूर्वे ॥ २५ ॥

Also in the Pūrvajanitrasāman [Ūha Sam 356], there is the higher *svara* of the syllable beginning with the third quarter but in the *yoni* (GGG 241.1) there is the lower svara - (Ūha Sam 356) — [1]samudrasya[ra]dhiviṣṭapā∫2i; (GGG 241.1) — [2]āsmākamadyamaruta∫2ḥ.

दोविशीये हारादिः ॥ २६ ॥

In the Sadoviśīyasāman [Ūha Eka 490], the beginning of *pratihāra* has high *svara* - [1]mātsārā[2]∫1sā∫2ḥ/

अस्थाः ॥ २७ ॥

In the same *sāman* the syllable *sthā* has no high *svara* [Ūha Eka 524] — *sthā*[2ra]vā[1]rṣā[2]∫1bhā∫2ḥ.

शृङ्गे च ॥ २८ ॥

And also in the Gauśṛṅgasāman [Ūha Kṣu 919], the beginning of *pratihāra* has high *svara* — [1]vo[ra] rathirā[ra]sassova[2]∫3o∫1234va[5]; but in the *yoni* the beginning of *pratihāra* has lower *svara* (GGG 238.4) — [2ra]nemimtaṣṭe[ra] vasova[3]∫3o∫1234va[5].

कौत्से वे सूष्वा चतुर्थमेकोना ॥ २९ ॥

In the Aiḍakautsasāman [Ūha Prā 819] the *sūṣvā* parvan deficient in one syllable in the *prastāva* has the *caturtha svara* - yāmadiṣṭhāyā[4ra] [ra] [5]ā — here the ending syllable *yā* has *mandra svara*. The *śuṣvā parvan* occurs in (GGG 316.1) in the Pārthasāman — [4]sūṣvāṇā[5]sāḥ (mā[4]diṣṭhaya[5]). [M. & Śiv — The order is *caturtha - mandra*, caturtha - mandra of sūṣvā is not there. e.g. yoni - [4]cāmā[5]se[4ra]ṣyavā[ra]yā[5]]

मन्ते राधाया अन्त्यानि वर्धन्ते ॥ ३० ॥

In the Samantasāman [Ūha Sat 224], the final three syllables of *vasorādhā parvan* become *vṛddha* - [2]sya[1] *sā idā sā*[2a] - last three syllables have become *vṛddha*. The *parvan vasorādha* occurs in the *sāman* Gādha (GGG 41.1) — [2]vā[1]sorā[2]dhā.

स्पत्योत्तरयोश्च ॥ ३१ ॥

In the Dāśaspatyasāman [Ūha Daśa 95] also the last three syllables of *vasorādhā parvan* become *vṛddha* in the second and third *stotrīyā* - second *stotrīyā* - [2] 1 2 pavātāāu (pavateadri ...); third *stotrīyā* - 2ra 1 2 devodāivā (devo/devasya).

तिरोवत्यां योनिवत् ॥ ३२ ॥

In the above sāman in the case of *vasorādhā* having the word *tiro*, the two middle syllables become *vṛddha* as in *yoni* - [2] 1 2 tiroromā (*tiroroma*) Yoni — (GGG 540.3) [2] 1 2 indrāisomāḥ.

आद्यायामन्ते सर्वासु ॥ ३३ ॥

In [Ūha Daśa 95] in the first *Vasorādhā* the two final syllables become *vṛddha* in all the *stotrīyās* - first *stotrīyā* - [2] ra ra 1 2 pavategoniyoghāu/; second *stotrīyā* - 2ra ra 1 2 yamadhuvāpṛcānāu/; third *stotrīyā* - [2] ra 1 2 nipavate punānāu.

घृतनिधनाद्यायां च ॥ ३४ ॥

And in the Ghṛtaścunnidhana sāman [Ūha Daśa 27] also in the first *stotrīyā*, in the first *vasorādhā* two syllables become *vṛddha* - e.g. [2] 1 2 sutāmrādhā/

शूवत्यां मन्तवत् ॥ ३५ ॥

In the above *sāman* in the third *vasorādhā* having the syllable *śū* in the 3rd *stotrīyā*, the last three syllables become *vṛddha* like the Samantasāman, in the case of - [2] 1 2 prabāhū sū. Samanta sāman - (Ūha Daśa 190) — 1st *stotrīyā* - 1 2 1 nautāyā.

दान्त्ये होपरे द्वे ॥ ३६ ॥

In the above *sāman* the syllable at the end of the quarter followed by the *stobha ho*, the first two syllables become *vṛddha* - [2] 1 2ra syāgāirvāṇāu/hm̐ovāऽ3hāi/ The syllables *gi* and *rva* have become *vṛddha*.

शावि च ॥ ३७ ॥

The syllables *śā vi* also, though not at the end of the quarter, when followed by *śau*, the two earlier syllables become *vṛddha* — [2] 1 2 prābāhūśāu.

ऊनायामाद्यं संकर्षात् ॥ ३८ ॥

In the above *sāman*, in the case of *vasorādhā*, having syllables less than four, the first syllable becomes *vṛddha* when there is conjunction — e.g. *prā* 1 2 indrabrā. (*prendra/bra* ....)

द्वितीयमन्यस्याम् ॥ ३९ ॥

In the other *vasorādhās* the second syllable becomes *vṛddha* - 1 2m pibāuvāu.

वारे च नौ ॥ ४० ॥

In the *yoni* of the Vāravantīyasāman also (GGG 17.3) the second syllable of

vasorādhā becomes *vṛddha* ágnāinnamā∫34. In the Ūhagāna it is not so - (Ūha Eka 491) — second *stotrīyā* - gā́mā́suśā́∫34/aū́hóvā́/; third *stotrīyā* - yā́dagha∫34/aū́hóvā. There is no *vṛddhi* of the second syllable.

राहे नौ तृतीये दे वृधन्तातरुताम् ॥ ४१ ॥

In the Vārāhasāman [Ūha Ahī 651] in the *yoni* (GGG 524.4) in the third quarter, the *vṛdhantā parvan* becomes *tarutā parvan* - [The parvan *vṛdhántām* occurs in (GGG 21.2) and śúcibā∫3 having *tarutā* occurs in (GGG 524.4). In the Ūha it does not become *tarutā*. [Uha Ahī 651] — second *stotrīyā*- pā́vámā [tarutā - (GGG 273.1) tárutā∫3.]

श्री वासिष्ठ उतद्विषा पतिः कवीम् ॥ ४२ ॥

In the Kratuvāsiṣṭhasāman [Ūha Daśa 187] beginning with śriṇanto ... the *utadviṣā parvan* becomes *patiḥ kavī* vā́mā́dā́∫1nā∫2ḥ. In the *yoni* the *utadviṣā parvan* is tā́yāmā́∫1nī∫2 (GGG 259.2); *utadviṣā* (GGG 6) — ū́tadvā́∫1iṣāḥ; *patiḥ kavī* (GG. 30) — pā́tā́iḥ kā́∫1vī∫2ḥ.

अयं दासोत्तरयोस्तृतीयोच्चाच्छतोत्पत्तिः ॥ ४३ ॥

In the Rātridaivodāsasāman [Ūha Daśa 23] the *śatā parvan* gets its origin from the *parvan* having *tṛtīya* as high *svara* — second *stotrīyā* - jā́nā́∫3; third *stotrīyā* - nā́pā́∫3t. This is the *śatā parvan*. [Of the *śatā parvan* i.e. śatā́krā́∫234tūm, only the first two syllables i.e. *śa tā* are to be understood here.]

ष्कले जास्वर उपशिक्षायां प्राक् प्रहूयसायाः ॥ ४४ ॥

In the Pauṣkalasāman [Ūha Prā 814], there is the *jā svara* before the *prahūyasā* parvan in the *ṛc* beginning with upasikṣā — dhāi/hiśā́trā∫234vāi/. The *jā* svara occurs in (GGG 31.1) — jā. The *prahūyasā parvan* occurs in (GGG 16.1) — prā́hūyā́∫234sāi.

क्रेष्वायास्ये पुनान इत्यत्र सोमँसोदे वृद्धे ॥ ४५ ॥

In the Sādyaskra sacrifices in the Aiḍaāyāsya sāman in the *yoni* (GGG 511.5) based on the *ṛc* beginning with *punānaḥ soma*, the syllables *tso* and *de* become *vṛddha* - [Ūha Daśa 40] — ū́tso de vā́∫31ḥ. [In the Ūha it is not so - third *stotrīyā* - prā́tnamsadhā∫31. Here the syllables tnaṃ and *sa* have not become *vṛddha*.

धौ च ॥ ४६ ॥

In the same *sāman* [Ūha Daśa 40] in the third *stotrīyā* the syllable *dhau* becomes *vṛddha* - nṛ́bhirddhautā́∫23iḥ, in the *pratihāra*.

इन्द्रमच्छायां द्व्यक्षरासोमादिः ॥ ४७ ॥ [Sharma, Vol. III द्व्यक्षरायामादिः]

In the Sādyaskra-āyāsyasāman [Ūha Eka 390], the beginning syllable of *somā*

having two syllables becomes *vṛddha*. This *sāman* is based on the *ṛc* beginning with - *indramacchā* - śi[1]ṣṭā[2]∫31i - this is the *somā parvan* having two syllables. The *somā parvan* occurs in (GGG 402.3) - so[1]masoma[2]∫31 here the latter two syllables *somā* are understood.

मीढे मोच्चे नीचम् ॥ ४८ ॥ [M — मोच्चादिर्नीचम् ।]

In the Paurumīḍhasāman [Ūha Sat 718] in the *yoni* the syllable having high *svara prathama* has the low *svara* in the Ūha - de[2ra]va[1] śśavi — here the syllable *de* has low *svara* in the *udgītha* — Yoni (GGG 49.1) — gā[1ra]thā[2ra]bhiṭiśi[ra].

द्व्युच्चं पितापवमानामाशिवासश्च ॥ ४९ ॥

In the same sāman [Ūha Sam 361] in the beginning, i.e. in the first *stotrīyā*, in the case of *pitā* pavamānā and *māśivāsaḥ* the two syllables have high *svara*. In the third *stotrīyā* also two syllables in the beginning have high *svara*. Second *stotrīyā* - pi[1ra]tā[2ra]pū[ra]trē; third *stotrīyā mā[1ra] śi[2ra]* vā saḥ; In [Ūha Sam 354] the two syllables at the beginning have high *svara* - *pā*[1] *va*[2ra] mā[ra] nā.

जयसितश्यैतेषु शपेव चतुर्थे ववपा मन्द्रे ॥ ५० ॥

In the *sāmans* Sañjaya [Ūha Daśa 96], Gāyatrī-āsita (Ūha Daśa 160) and Śyaita [Ūha Eka 464], the syllables *śa, pa* and *iva* have *caturtha svara* and the syllables *va, va, pa* have *mandra svara* respectively. [Ūha Daśa 96] — [4]ukthe[5ra]su[4]vā[5]sā: here the syllables *śa* has *caturtha svara* and *va* has *mandra svara*. [Ūha Daśa 160] — [4]apaghnā[5]npā[4]vā[5]sē[ra], here the syllable *pa* has caturtha and *va* has *mandra svara*. [Ūha Eka 464] — third *stotrīyā* - sā[4]mudrā[5]ivapā - here the word *iva* has *caturtha svara* and the syllable *pa* has *mandra svara*.

[Śiv ..... शपेव चतुर्थे व च पा मन्द्रे ।]

[Simon — जयसितश्यैतेषु शपेव चतुर्थे ववपा मन्द्रे ॥]

Prapā IX 4 ends.

IX. 5 begins — Pratyukrama

आदिद्वोदा तस्या हदुक्थरूपयोर्द्वितीयं घं प्रत्युत्क्रान्तं प्राप्तं चाभिगीतम् ॥ १ ॥

Of the Ādidvodā *parvan* the second long syllable of Bārhaduktha [Ūha Sam 369] and Vairūpa sāmans [Ūha Daśa 140] has the pratyutkrama (i.e. assent) to *prathama svara*. The ā[1]di[2]dvode∫2 *parvan* occurs in the *sāman* Draviṇa (GGG 55.1) (Ūha Sam 369) — sū[1]tē∫1cāitvā∫2: here the second syllable which is long has *pratyutkrama*. When the second syllable is short, the chant is like *yoni* having

abhigīta svara e.g. - dā́dhā́nvanmyā∫2ḥ etc; (Ūha Daśa 140) — trā́ ā́∫1nāyā∫2ḥ: here the second long syllable has *pratyutkrama*. In the third *stotrīyā*: yā́vā́jrāiṇā∫2i. [Ajā- [Ūha Sat 774] Bārhaduktha sāman — third *stotrīyā* - ghā́rṇā́∫1tāpā∫2ḥ: here the second syllable is long; tā́*mā*tāi sū∫2ḥ: here the second syllable is short. Vairūpasāman [Ūha Sam 254] — mā́yā́∫1dādā∫2i: here the long syllable has pratyutkrama - (first *stotrīyā*); third *stotrīyā*- mā́rū́dbhāyā∫2h: here the second syllable which is short has *abhigīta svara*. [M — बार्हदुक्थे योनिवद्भावात् दीर्घस्यापि अभिगीतं प्राप्तं वैरूपे ह्रस्वस्यापि उत्क्रामः प्राप्तः । In the Bārhadukthasāman the long syllable has also *abhigītasvara*, due to being similar to *yoni*; in the Vairūpasāman, the short syllable also has *utkrāma*.]

भीशवगतश्यैताजिगोत्तरनित्रस्वारयामैषिरवाम्रवार्षाहरवाचःसामहत्कप्रियेषु ॥ २ ॥

In the *sāmans* Ābhīśavottara [Ūha Daśa 70], Dvaigata [Ūha Daśa 150], Śyaita [Ūha Ahī 526], Ājiga [Ūha Sat 209], Janitrottara [Ūha Ahī 542], Svārayāma [Ūha Daśa 50], Aiśira [Ūha Daśa 161], Vāmra [Ūha Daśa 87], Vārṣāhara [RG Eka 74], Vācassāman [Ūha Ahī 566], Bṛhatka [Ūha Daśa 76] and Vasiṣṭhapriya [Ūha Daśa 81] — the second long syllable of *ā́dī́dvode, parvan* has *pratyutkrama* which is to have *abhigīta svara* according to *yoni* (GGG 55.1). Ūha Daśa 70 — [1] tā́imā́∫1mavā́- second syllable is long ... dāivḗ∫1divāi. (... [1] rāyā́mpārāḥ); Ūha Daśa 150 — [1] syā́dhā́rmaṇā∫2 (second syllable is short). [Ūha Ahī 526] — second *stotrīyā* - [2] sā́ndā́dhā́∫1tā∫234i (second syllable is long). [Ūha Sat 209] — first *stotrīyā* - mā́yā́∫1dā́∫23dāi (second syllable is long). second *stotrīyā* - mā́rū́dbhā∫23yaḥ (second syllable is short). [Ūha Ahī 542] — second *stotrīyā*- [1] bhirnāvā́∫1māhā∫234i (second syllable is long). [Ūha Daśa 50] — [1ra ra] prāṇā́sindhūnā́ ∫1mkalaśam∫23 (second syllable is long). [Ūha Daśa 161] — first *stotrīyā*- vā́dā́∫1ivayu∫2m (second syllable is long); second *stotrīyā*- sū́dā́kṣācā∫2 (second syllable is short). [Ūha Daśa 87] — ā́vā́∫1inā∫2m (second syllable is long). [RG Ahī 74] — [1] dāivā́∫1vāirā∫2 (second syllable is long); [1] svā́ā́ndhāsa∫2 (second syllable is short). [Ūha Ahī 566] — dā́idī́∫1hāide∫2 (second syllable is long). [Ūha Daśa 76] — second *stotrīyā* - [1] ā́pṓ∫1rṇutā∫2i (second syllable is long). [Ūha Daśa 81] third *stotrīyā*- brāvī́∫1tānā∫2 (second syllable is long).

अगृरमिसिनर्दन्वत्रपोऽक्षाश्च ॥ ३ ॥

The syllables *gṛ, ra, mi, sniḥ, dan, nvan, apaḥ* and *aksaḥ* do not follow the above rule: Dvaigata [Ūha Sat 690] — first *stotrīyā* - [1] jāgṛ́∫1vi∫2ḥ - here the syllable *gṛ* having short vowel *ṛ* has pratyutkrama instead of *abhigita*. Third *stotrīyā* -

yāthārā[1]∫1thā∫2m the second *ra* though short has *pratyutkrama* and no *abhigīta*. In the latter Vārṣāharasāman [RG Eka 74] — second *stotrīyā* - āmā[1]∫1itrāyā∫2m, the second syllable which is short *mi* has *pratyutkrama* and no *abhigīta*; sāsnā[1]∫1irvājā∫2m the second syllable *sni* which is short does not have *abhigīta* but *pratyutkrama*; third *stotrīyā* - sāidā[1]∫1ñchyāinā∫2h, here the second syllable *dam* which is short does not have *abhigīta* but *pratyutkrama*. Aiṣira [Ūha Daśa 161] — third stotrīyā - tāimā[1]∫1pā∫2h - here the vowel *a* of *apaḥ* though short has no *abhigīta*, but *pratyutkrama*; jāinvā[1]∫1ngāvā∫23i - here, the short *nva* syllable has no *abhigīta* but has *pratyutkrama*. Vācaḥsāman [Ūha Ahī 566] — third *stotrīyā* - jāinvā[1]∫1hgāvā∫23i - here also the syllable *nva* though short has pratyutkrama instead of *abhigīta*. Vāmrasāman [Ūha Daśa 87] — third *stotrīyā* - bhāirā[1]∫1kṣā∫2h - here the short syllable *ra* has no *abhigīta* but has *pratyutkrama*. [Vivaraṇa of Ajā — In the Aiṣirasāman, syllables *nvan* and *pāḥ* have *pratyutkrama*. Ūha Daśa 161 — third *stotrīyā* jāinvā[1]∫1ngā∫23invān — *nva* though short, has *pratyutkrama*: third *stotrīyā* - tāimā[1]∫1pā∫2h - *a* of *apāḥ* has no *abhigīta*.]

बोधीये सर्वमयोनौ ॥ ४ ॥

In the Jarābodhīyasāman [Ūha Daśa 136] every second long and short syllable of the *ādidvodā* has *pratyutkrama* in the Ūha and not in *yoni* - yevādā[1]∫1śśā∫23ryā (*vādāḥ*) - here the second syllable *da* which is short has *pratyutkrama* in the first *stotrīyā*. In the third *stotrīyā* - svānādā[1]∫1ivā∫23sāḥ - here the second syllable *de* which is long has *pratyutkrama* (devāsaḥ). [Yoni (GGG 15.2) - stomā∫mrūdrā 23yā ...).

नित्रे च पूर्वे ॥ ५ ॥

In the Janitrādyasāman also [Ūha Sam 365], the second syllables, short or long have *pratyutkrama* excepting *yoni* ..... yoyā[1]∫1thā∫2 - here the syllable *ya* which is short, has *pratyutkrama* etc. (Yoni - parāimāmsātā[1]∫234i) (GGG 241.2).

हविषे च ॥ ६ ॥

And also in the Sauhaviṣasāman [Ūha Daśa 135], in the *udgītha* long syllables have *pratyutkrama* - sāhasradhārāstā[2]∫1irā∫234h.

न प्रवाज्युत्तरयोः ॥ ७ ॥

In the same *sāman* in the second and third *stotrīyās* there is no *pratyutkrama*. Second *stotrīyā* - sāhasrarētāādbhā∫234ih. Third *stotrīyā* - indrasyakukṣānībhā[1]∫234iḥ.

त्रेयानिधनयोरभि ॥ ८ ॥

[M combines *sutras* 8 & 9 in one *sutra* as 8].

हितपौष्कलहव्यगारमानववन्तीयभरपर्णयामसु ॥ ९ ॥

In the Ātreya [Ūha Ahī 623] and Ākāranidhanatvāṣṭrī [Ūha Sat 792] sāmans, there is no *pratyutkrama* of the long syllables excepting the syllable *bhi*.

Ūha Ahī 623 — second *stotrīyā* - nā[1]mā[ra]tārā∫2ḥ - the long syllable *mā* has *abhigita*; Ūha Sat 792 - second *stotrīyā* - pā[2]riprasya∫3ndā[ara]tesūtā∫2ḥ - long syllable *te* has *abhigita*; third *stotrīyā* - ro[3ra]ṣa∫3mā[1]bhi[2]∫1nārā∫2h - long syllable *bhi* has *pratyutkrama*.[8]

(9th sutra) - In the *sāmans* Saṁhita [Ūha Daśa 34], Pauṣkala [Ūha Sam 340], Vaitahavya [Ūha Eka 486], Gāra [Ūha Daśa 26] Mānavottara [Ūha Daśa 85], Vāravantīya [Ūha Eka 427], Saubhara [Ūha Prā 821], Aiḍasauparṇa [Ūha Eka 522], and Yāma [Ūha Kṣu 920] — there is no *pratyutkrama* of the long syllables. (Ūha Daśa 34) — vā[2]∫2idā[1]/ thea[ara]∫23; (Ūha Sam 340) — śiśū[2]nnayā[1]/jñāi[ara]ḥpā∫2...../ (Ūha Eka 486) — second *stotrīyā* - yo[1]dhā[ra]rayā/pā[ara]vā∫2kā[3]∫234yā//. (Ūha Daśa 26)— third *stotrīyā* - svā[2]dumaka∫3rmā[1]śri[ara]ṇ-antau//. [Ūha Daśa 85] second *stotrīyā* - anū[1]pe[ara 2ra]/go[ara]mā[2]ngo∫31//. [Ūha Eka 427] first *stotrīyā* - nā[1]ike[ara]sthā∫34/. (Ūha Prā 821) third *stotrīyā* - bhū[2]v[1ra]āvā∫2jānā∫23ṃ/. (Ūha Eka 522) — sā[0]mā[1]sva[2]rāṇ/ ā[ara]dā∫2iṅkā[3]∫234icī[5]t//. (Ūha Kṣu 920) — pu[1]nā[ara]o∫2/.

Prapā IX. 5 ends.

IX. 6 begins — Usthabhāva

अथोस्थभावः ॥ १ ॥

Now the state of becoming *ustha* is stated. Ustha means *u*, *ū*, *o*, and *au*. [M — The *ustha* which was not touched already is stated here].

वृद्धमाउ ॥ २ ॥

The *vṛddha* syllables *u*, *ū o* and *au* become *āu* — In the Rauravasāman [Ūha Eka 410] the state of becoming *āu* of syllable *so* — pā[2ra]hicatasī∫3bhi[1]rva∫234 *sā*[5]*u* - (*vaso*). In the Pārthuraśmasāman [RG Daśa 13] — second *stotrīyā* - te[2ra]bhū[1ra]ritā∫2ivasā[1]u: here the vowel *u* has become *āu*. (*vasu*); third *stotrīyā* - nā[2]ṅkaṃ[1]vasā∫2udadhā[3]ḥ/ (vaso). Ajāta - Revatīs (RG Sam 63) — śā[2]ta[1]kratā∫2[1ra]ū (śatakrato); Vīṅka [Ūha Daśa 139] — dā[1]dvasāu (vidadvaso) Sauśravasa sāman [Ūha Daśa 138] — pi[4]tā[5ra]vasāu (pitāvaso). Mahāvaiṣṭambha sāman [Ūha Kṣu 869]— ra[2]dā[1]vā[2]∫1sā∫234 (*radāvaso*); Kāleya sāman [Ūha Prā 817] — tū[5]vi[1]kratā[5]u (tuvikrato); Śāktya [Ūha Daśa 19] — Krā[2]∫3tā[1]u (krato); Bārhadgirasāman [RG Daśa 12] — [1]indravasā∫23ū hoi (indravasau); Kāṇva [Ūha Daśa 20] — [1]so[ra 2]nā[1]vā∫23iṣṭā[5]u (naviṣṭau); Pārthasāman [Ūha Sam 248] — ā[3]ṃvā[5]ā[1]jā[2]u (*ājau*);

Vasiṣṭha [Ūha Daśa 42] — sṇvāājāu (*ājau*); Pūrvavasiṣṭhasāman [Ūha Sam 268]— vā∫3vā5itā∫656u (devavītau).

यत्प्रकृत्या तस्य ग्रहणम् ॥ ३ ॥

Now what remains *prakṛti* would be stated. (The cases of *u, ū, o, au* being *vṛddha* do not have the state of being *āu* i.e; they remain in their original form, would be given)

अपदान्तः ॥ ४ ॥

The vowels *u, ū, o, au* which occur in the midst of the word i.e. not at the end of the word, remain in their original form e.g. — Svaḥpṛṣṭha (Ūha Daśa 71) sāman - second *stotrīyā* - āūhō∫5ktamutāso (*utasoma*); third *stotrīyā* - āūhō∫5ntamatisū/ (*sūrya*). Ārṣabha sāman [Ūha Daśa 25] — third *stotrīyā* - gau∫2rā∫234 aūhōvā (gauraḥ). Aiḍa - (triṇidhana) āyāsyasāman [Ūha Daśa 41], third *stotrīyā*-nṛbhā∫34/āūhōvā/dhauto∫2 (nṛbhir *dhau* to). Ārṣabhasāman [Ūha Daśa 25] — third *stotrīyā* - gau∫2rā∫234āūhōvā/ [M — Svaḥpṛṣṭha sāman [Ūha Daśa 71] — first *stotrīyā* - tavā∫2hannsō∫34; second *stotrīyā* - tavā∫2hannā∫34] āūhō∫5ktamutāso.

समानं च ॥ ५ ॥

The similar vowel *u* which is *vṛddha* whether in the midst of the word or not remains in its original form. That means the vowel *u* remains in its original form always. Bṛhatsāman [RG Ahī 113] — tū∫2vomā∫234/ (gacchantu). Here, the vowel *u* at the end of the word has remained in its original form. Aiḍaāyāsya [Ūha Daśa 40] — utsodevā∫31ḥ. Rathantara-sāman [RG Kṣu 192] — dāivāngacchā∫23ntū∫3 (gacchantu). Hāviṣkṛtasāman [Ūha Ahī 585] mādā∫2ho∫1i/ṣū∫23sā/ (madeṣu). Śāmmadasāman [Ūha Eka 582]: mādāiṣūsā∫3123/ (madeṣu). Dāvasunidhanasāman [Ūha Ahī 583] — mādāiṣū∫1sā∫23/ (madeṣu). Pratīcineḍakaśītasāman [Ūha Ahī 584] — mādēṣusārvā∫3dhāḥ/ (madeṣu). Vaidanvatādyasāman [Ūha Daśa 110] — mādāiṣūsā∫3 (madeṣu); Caturtha-Vaidanvatasāman [Ūha Daśa 111] — mādâiṣū∫234sā (madeṣu).

[Ajā — The syllable *ṣu* of the word madeṣu remains in its original nature in the sāmans.]

न रवे विकल्पे प्रियावसु सिसीदतु भूरितेवसु न सन्तनिनि निधनत्वात् ।
सोम्यं मधु वि ॥ ६ ॥

Now the exceptions to the syllable *u* remaining in its original nature though at the end of the word when there is alternative in the case of priyāvasu, sisīdatu,

bhū ritevasu, but not in the *sāman* Santani due to being *nidhana* and in the case of somyam madhuvi. Now, the exception to the vowel though at the end of the word - Rauravasāman [Ūha Daśa 59] — here in the alternative nemintaṣṭe vasā∫23uhāi (sudruvam). Mahāvāmadevyasāman [Ūha Ahī 591] — third *stotrīyā* - dātā∫3iprī ∫3yāvasāu (vasu). Pūrvayāma [Ūha Kṣu 920] — second *stotrīyā* - sīsā∫3idā∫5tā∫656u (sīdatu). Similarly, the same illustration holds good in [Ūha Kṣu 921] i.e. in the Yāmottarasāman and in Gorāṅgirasasāman [Ūha Kṣu 922]. Pārthuraśmasāman [Ūha Daśa 13], second *stotrīyā* - tebhūritā∫2ivasāu (*vasu*). Bṛhatsāman [RG Prā 14] — (so) mā∫2yāmmā∫234/*dhāu* (*madhu*). In the *sūtra* the syllable *vi* is there. It is the locative of *u*, that is when vowel *u* follows. In the case of the *sāman* Santani [Ūha Sat 742] the vowel *u* of *vasu* coming at the end of the word remains in its original nature in vā∫234*sū*, because of its being *nidhana*. (Cf. PS 3.1.12 — nidhane hīṣīṣṭham sarvatra/) (Ajāta. text 'somyam madhu vi' as separate sutra — so the vowel *u* of *madhu* gets the state of *āu* when followed by *u* - dhāu, uhuvā). [In the Vāravantīyasāman [Ūha Prā 829] the vowel *u* of *dhu* has its original nature as it is not followed by *u* - *dhū* / ehiyā∫6hā. *vi* is the locative singular of *u*. *u-i* एवं स्थिते - the vowel *u* is changed to v.]

ओकारः पादमध्ये ॥ ७ ॥

The vowel *o* at the end of the word remains in its original nature when it is in the midst of the quarter — Svaḥpṛṣṭhasāman [Ūha Daśa 71] — sākhyā∫2indo∫34/ (*sakhya indo dive dive*); Marāyasāman [Ūha Kṣu 883] — indo; Dvinidhanaāyāsya i.e. Sāptamikaāyāsya - indo∫2 [Ūha Ahī 650]; Bṛhatsāman [RG Kṣu 194] — sākhyā in do; Yajñāyajñīya [Ūha Ahī 660] — indo∫2sā/; Bhāsasāman [Ūha Daśa 158] second *stotrīyā* - indo∫23; Kākṣīvatasāman [Ūha Daśa 159] second *stotrīyā* - indosā∫23mū. Vāsiṣṭhaāsitasāman [Ūha Daśa 160], second *stotrīyā* - indo∫3hoi. Śyaāvāśva [Ūha Daśa 218], second *stotrīyā* kmanāpayogo∫3jū∫3/ (gojīraya).

But if it is at the end of the quarter, there is the state of becoming *au* e.g. Aiḍakautsa-sāman [Ūha Daśa 164] — second *stotrīyā* - teadhrā∫23igā∫3434/ (adhrigo).

अयेन्दो ॥ ८ ॥

Not in the case of *yendo*. This sūtra states the exception to the rule that vowel *o* remains unchanged at the end of the word and in the middle of the quarter — Iṣovṛdhīya sāman [Ūha Daśa 99] — indrāyendāu (indrāyendo marutvate). In the Vājadāvaryasāman [Ūha Daśa 101] — indrāyendāu.

बभ्रो रे ॥ ९ ॥

The word *babhro* having the vowel *o* has the state of being *au* when followed by a vowel e.g. Mahāvairājasāman [RG Kṣu 189], third *stotrīyā* - dūhāṇōba/ *bhrāu*/ ūdhani/ (*babhro*) [रे = स्वरे]

अतरे ॥ १० ॥

Not in the *sāman* Rathantara [RG Sam 60]. The vowel *o* of *babhro* remains unchanged though followed by a vowel — dūhāṇōbā∫23bhrō∫3// ūdhā ...../

वसो ॥ ११ ॥

In the case of *vaso* there is the state of becoming *au* of vowel *o*. Krauñcādyasāman [Ūha Daśa 166], second *stotrīyā* - vāsōrvasā∫3u/ (vaso).

अवसोनि ॥ १२ ॥ [Nānā अवसूनि]

Not in the case of *vasoni*. In the case of *vasūni*, the syllable *sū* remains unchanged e.g. Viśoviśīyasāman [Ūha Daśa 170], second *stotrīyā* - vā∫234sū/ hūmmā/nī∫3yā∫3 [वसून्याविश]. [Simon and M. वसो]. M. — Abhinidhanakāṇva (Ūha Daśa 128) — 2nd *stotrīyā* - vāsōnā∫234irē/ (वसो निरेके).

दान्ते यहो ध्रिगोस्तावे मिन्दो ॥ १३ ॥

At the end of the quarter the vowel *o* in *yaho dhrigo* in the *prastāva* and *indo* remains unchanged e.g. Śṛudhyasāman [Ūha Eka 421] hāsōyāhō; Pauṣkalasāman [Ūha Eka 420] — hāsōyā∫234hō - here the vowel *o* at the end of the word has remained unchanged. Yajñāyajñīyasāman [Ūha Ahī 666] — third *stotrīyā* in the *prastāva gōpā* - the vowel *o* of the syllable *go* at the end of the word has not changed (*adhrigo*). Yāma [Ūha kṣu 920], third *stotrīyā* - māhāmā∫234indō/ (indo).

औकार उराविमौ मधौ मतौ तस्थौ ॥ १४ ॥

The vowel *au* at the end of the word remains unchanged in the case of *urau, imau, madhau, matau* and *tasthau* e.g. Nārmedhasāman [Ūha Daśa 17], third *stotrīyā* - ūraurā∫3thāi, Vāravantīyasāman [Ūha Eka 528] second *stotrīyā* - imaubhā∫234hā; Gāyatraparśva [Ūha Ahī 561], second *stotrīyā* - *mādhau*nā∫1mā∫2. Jamadagnehabhīvartaḥ-sāman [Ūha Sat 715], second *stotrīyā* - sūmātauvā∫2. Abhinidhanakāṇva [Ūha Kṣu 931], third *stotrīyā* - tāsthaūnā∫234kā.

योनौ च ॥ १५ ॥

In the *Yoni* also the vowel *au* at the end of the word and in the midst of the quarter remains unchanged — e.g. Vārṣāharādyasāman [RG Eka 73], first *stotrīyā* - sūdanyo∫23nāu/ Here the syllable *nau* at the end of the word remains unchanged.

अभे ॥ १६ ॥

Not when *stobha* follows. The vowel *au* at the end of the word and in the midst of the quarter has the state of *au* when *stobha* follows — e.g. Vārśasāman [Ūha Daśa 84], first *stotrīyā* - sāidanyónā∫34 (*yanau*) / ī∫3yā/

Prapā. IX 6 ends.

IX 7 begins —

रथन्तरे स्तावाद्यमाद्यायां वृत्सर्वत्र ॥ १ ॥

In the Rathantarasāman [RG Daśa 91] in the first *stotrīyā* the first syllable of *prastāva* becomes *vṛddha* in all *sāmans* originating in Rathantara chant - e.g. ābhitvāśūranónu-móvā/ (abhitvā)

ण्वतरे तुरीयं नीचं सर्वत्र ॥ २ ॥

In the Kaṇvarathantarasāman [Ūha Daśa 124], the fourth syllable of *prastāva* has lower *svara* in all cases e.g. ūtsódevohiraṇyáyāḥ - syllable *vo* has lower *svara*.

चमं न जातोऽदब्धः सुदेवो वः ॥ ३ ॥

In the Kaṇvarathantarasāman [Ūha Eka 473] in the third *stotrīyā*, the fifth syllable has lower *svara* in the case of *na jātaḥ, adabdhaḥ* and *sudevo* vaḥ e.g. - nājātónajānīṣyatāi - the fifth syllable *ja* has lower *svara*. [Ūha Sat 736] — third *stotrīyā* - ādabdhássurābhintarāḥ: fifth syllable *ra* has lower *svara*. [Ūha Kṣu 896]— first *stotrīyā* - dévo vódraviṇodāḥ/ - the fifth syllable *vi* has lower *svara*.

षेधे च तृतीयचतुर्थे दे दुरितावसते ॥ ४ ॥

In the sāman Simānāmniṣedhaḥ [Ūha Kṣu 929] in the third *stotrīyā*, in the third quarter, the fifth syllable has lower *svara*- duritāsómanāḥ (apasedhanduritā). In the second *stotrīyā*, in the fourth quarter, the fifth syllable has lower *svara* - vāsatevi (saṁgrāvabhirvasate). Translation of the sūtra — In the Simānāmniṣedhaḥsāman, in the third and fourth quarters, the fifth syllable has lower *svara* in the case of *duritā* and *vasate* respectively.

आजा वितोत्तरयोरेन्द्रयाहिपूर्वयोः पर्यूषु चोपान्त्योच्चापतिं गिरा ॥ ५ ॥

In the Gaurivitasāman beginning with ājā [Ūha Daśa 214] in the second and third *stotrīyās*, in the Gaurīvitasāman (Ūha Kṣu 895) beginning with *endral* yāhā∫3i, in the case of first two *stotrīyās* and in [Ūha Sat 784] beginning with pāri/ uṣū∫3, the penultimate syllable of *patiṁgirā* has higher *svara*. [Ūha Daśa 214] — second *stotrīyā* - úpasūrāi - the penultimate *su* has high *svara*. Third *stotrīyā* - vārdhanaḥ pū - the third syllable *nah* has high *svara*. [Ūha Kṣu 895] — first *stotrīyā* - hāribhāiḥ: the penultimate syllable *ri* has high svara; second *stotrīyā* - mireṣām: the penultimate syllable *re* has high *svara*. [Ūha Sat 784] — prādhanvāvā - the

penultimate syllable *nvā* has high *svara*. [The *parvan* pátiṁgirā occurs in (GGG 168.3), in the Gaurīvita sāman - pátiṁgira]

सिते च देवाद्ययोस्तृतीयोच्चान्त्यमग्निमी ॥ ६ ॥

In the Gāyatrī-āsitasāman [Ūha Daśa 160] beginning with pávásvādévā, in the first and second *stotrīyās* the three syllables having the *tṛtīya svara* as the highest *svara* become having *agnimī svara* - first *stotrīyā* - *dévā ā*; second *stotrīyā* - pávámānanitó. The *agnimī-parvan* occurs in the *sāman* Paurumīḍha (GGG 49.1)— ágnimī.

सेधे चाभिसोमाद्ययोः ॥ ७ ॥

In the Utsedhasāman beginning with ábhisómāsā..../ [Ūha Eka 457], in the first and second *stotrīyā* the three syllables having the highest *svara* as *tṛtīya* have *agnimi svara*. First *stotrīyā* - ábhisómāsāáyavāḥ; second *stotrīyā* - mátsarāsómādacyutāḥ. [Nānā .... madácyutāḥ]

पिबासु चाद्यायाम् ॥ ८ ॥

In the Utsedhasāman beginning with *pibāsūtāsyārāsināḥ* [Ūha Eka 510], in the first *stotrīyā* the final three syllables of the *parvan* having *tṛtīya svara* as the highest *svara* have *agnimī svara*.

नदे च स्वास्वाद्ययोः ॥ ९ ॥

In the Nānadasāman [Ūha Eka 375] based on its own *ṛcs*, in the first and second *stotrīyās*, the final three syllables of the *parvan* having *tṛtīya* as the highest *svara*, have *agnimī svara* - first *stotrīyā* - prátyāsmaipipī/ second *stotrīyā* - emenāmprátye.

डिने चतुर्थोच्चानि यथा योनावाद्यं द्वितीयायां प्रथमे
निघातान्मन्द्रे तृतीयायां च प्रतृतीययोः ॥ १० ॥

In the Śaikhaṇḍinasāman [Ūha Kṣu 906], the *parvans* having *caturtha* as the high *svara* become similar to the *yoni* having the first syllable with the high *svara caturtha* in the Ūha. The *parvan nīhpávamānādhē* in the *yoni* i.e. first *stotrīyā* has the first syllable with the *caturtha* as the high *svara*. In the second *stotrīyā* in the first quarter, the first syllable of the *parvan* having *caturtha* as the high *svara* has the remaining five syllables having *mandra svara* after the high *svara* of the first e.g. pávamānasyara - the syllable *pa* has the high *svara caturtha*. (the second quarter of the second *stotrīyā* is - ubhayataḥ pavamānasya raśmayaḥ); third *stotrīyā* - in the first and third quarters the beginning syllable of the *parvan* has *caturtha* as the high *svara*. The syllables after the high *svara*, have the *mandra svara* — e.g. 1st

quarter - [4]5 niviśvacakśaṛ; third quarter - [4]5 pāvāseśomadha. [*nighāta* is the term used possibly for the *mandra svara* in the Nāradīya Śikṣā 1.7.19. The commentary explains: प्रचये परतः स्थिते स्वरितस्याहननान्निघातः स्वरित एव प्रचयाभावे शुद्ध एव स्वरितो भवति । i.e. Nighāta is (so called) due to the striking as *svarita*, when followed by *pracaya* .... In the Sāmatantra - 8.777 - *nighāta* is explained as *nīcatva* (state of being lowered). (It is the lowering of *udātta*).

कौल्म इष्टा सिकृणुषाम् ॥ ११ ॥

In the Kaulmalabarhiṣasāman [Ūha Daśa 182], the *iṣṭāhotrā parvan* becomes *sikṛṇuṣā parvan* - dā́dhanvā́nyṓnaryó ā́/. The *parvan iṣṭāhotrā* occurs in the *yoni* of this sāman (GGG 240.1) in the *parvan* - úrdvāvṛṣasvamaghā́vā́n. The *sikṛṇuṣā parvan* occurs in the *sāman* Dāsa (vātsa) - śiras (GGG 558.2) — [3]1 2 sikṛṇúṣā́. The iṣṭā i.e. *iṣṭāhotrāḥ parvan* occurs in the *sāman* Iṣṭāhotriya (GGG 151.1). (Udūha).

आशुभार्गवे त्र्यक्षरोद्गा ॥ १२ ॥

In the Āśubhārgavasāman [Ūha Daśa 141], there is the *udghā parvan* with three syllables — *bhissū*∫3tā́m (*adribhissutam*). In the *yoni* (GGG 459.3) this *parvan* is with four syllables — svā́dhārā∫6yā́. This *parvan* first occurs in the Svārasauparṇasāman (GGG 125.2) — úrdghēdabhisrutā́mā∫6ghā́m.

पञ्चाक्षरोच्चाद्ययोः ॥ १३ ॥

In the first two *stotrīyās* of this Āśubhārgavasāman beginning with úccā́tē [Ūha Sat 729] there is *udghā parvan* with five syllables. First *stotrīyā* - jā́tamandhā∫3sāḥ/ bhiśrutā́mā∫3ghā́m - *udghā* with five syllables; second *stotrīyā* - drā́yayajyā∫3vā́i (इन्द्राय यज्यते); Udghā in Vilambasauparṇasāman (GGG 125.3).

योनिवदस्य ध्यमायाम् ॥ १४ ॥ [M — मध्यमायाम्]

In the middle *stotrīyā* in this *sāman* beginning with *ā́syāprā́tnāma* [Ūha Ahī 551] the *udghā parvan* has four syllables as in *yoni* - ívopā∫3dṛ́k. [In the *yoni* it appears as - svā́dhārā∫3yā́].

आतूनाकूपारे चाद्यायाम् ॥ १५ ॥

In the Ākupārasāman beginning with ā́tūhā́i, [Uha Daśa 24] *udghā parvan* has four syllables in the first *stotrīyās* - drā́kṣumā∫3ntā́m.

द्व्यक्षरोत्तरयोः ॥ १६ ॥

In this *sāman* [Ūha Daśa 24] in the second and third *stotrīyās* the *udghā* parvan is with two syllables — second *stotrīyā* - kū́∫3rmīm/; third *stotrīyā* - dā́∫3vāḥ/

अच्छिद्रैकर्चे णो नीचःसे तःशब्दश्चावृद्धो विचे प्रत्यये ॥ १७ ॥

In the Acchidrasāman based on one *ṛc* [Ūha Sat 746] in the *yoni* the syllable

ṇo has lower *svara* in the case of repetition, and the syllable *tāh* does not have *vṛddhi* when followed by *vice* - *ṇo*[2ra] harya (earlier *ṇo*[1ra]..); *tah* is not *vṛddha* followed by *vicā*[2]∫3 *Iuvā*∫23 (से=अभ्यासे) - *taḥ*/vicā[2] ...../

वृद्धः सिते वृण्यन्तः ॥ १८ ॥

In the Āsitādyasāman [Ūha Eka 454] the final syllable of *vṛṇīmahā parvan* becomes *vṛddha* - syā[2] bhūmanāḥ[1ra]. In the *yoni* (GGG 93.1) the final syllable is short in the case of *vṛṇī* mahevṛṣan[2] [GGG 3 — Vṛṇīmahāi[2] is vṛṇīmahā[1ra] or *vṛṇī parvan*]. [The following *sūtra* in the Madras edition is not there in the text given by Nānā and Śiv after sūtra 18 — Simon puts it in rectangular brackets. [सर्वमार्चिकं अवृद्धं उत्तरे पुष्पे — In the Uttarapūṣpasūtra all the *ārcika* is not *vṛddha*. In the commentary it is stated that because of being like *yoni* the *vṛddhi* secured by *karṣaṇa* would be there. To bypass that, it is said - in the Uttarapuṣpa all the chant of *ārcika* does not become *vṛddha*.]

क्षीवते द्वितीयपादान्त्यमद्वितीयस्वरम् ॥ १९ ॥

In the Kakṣīvatasāman [Ūha Daśa 159], the final syllable of second quarter गच्छतु ते मदः has no *dvitīya svara* i.e. it has *atikrama* — tū[2]te[1]mada[2]∫3ḥ [Nānābhai has quoted the four types of *atikrama* from Mātrālakṣaṇa [1.27 to 31). In the *yoni* (GGG 139.1) there is no *atikrama* — hma[2]ṇaspatāe[2]∫3.

विशीये मोच्चादिर्नीचो नौ ॥ २० ॥

In the Viśoviśīyasāman in the *yoni* (GGG 87.1) the first syllable of the *parvan* having *prathama* as the high *svara* gets low *svara* — [2]agnimvo[1]∫2/. But in the Ūha it is not so — Ūha Ahī 575 — second *stotrīyā* - mi[1]trā∫2nna; third *stotrīyā* - yo[1ra]de∫2va[1].

अहिन्वन्ति सर्वासु ॥ २१ ॥

In the Viśoviśīyasāman based on the *ṛc* beginning with *hinnvanti* [Ūha Daśa 170] the first syllable of the *parvan* having *prathama* as the high *svara* does not have lower *svara* — first *stotrīyā* - sva[1]sa[2ra]raḥ; second *stotrīyā* - de[2]vā[2]de[2]; third *stotrīyā* - vṛ[1]ṣa[2]nde[2]. In the *yoni* the starting syllable of the *parvan* in the third quarter having *prathama* as the high *svara* has no *low svara*. In the second and third *stotrīyās* there is high *svara* [Ūha Daśa 496] — first *stotrīyā* - *tū*[1]*hara*; second *stotrīyā* - va[1]te[2]su; third *stotrīyā* - ti[1]sā[2]na]

ज्ञीयक्ष्वाद्यायां ज्ञीयवत् ॥ २२ ॥

In the Viśoviśīyasāman [Ūha Eka 479] based on the *tṛca* of Yajñāyajñīyasāman, there is the high *svara* in the first *stotrīyā*, like Yajñāyajñīyasāman first *stotrīyā* - pa[1]pri∫2mvayamamṛtam [second *stotrīyā* - ta[1]msahi; third *stotrīyā* - ṣva[1]vi].

अन्यदुच्चम् ॥ २३ ॥

In the *sāman* [Ūha Eka 496] the remaining cases have high *svara* - tṳ̀hara in the first *stotrīyā*.

सकृत्कृष्टं च तृतीयं नौ ॥ २४ ॥

In the *yoni* of Viśoviśīyasāman (GGG 87.1) the third syllable of the *parvan* having *prathama* as the high *svara* has *karṣaṇa* once - [2]ágnimvo∫2

द्वितीयमुत्तरयोः ॥ २५ ॥

In the same *sāman* [Ūha Ahī 575] in the second and third *stotrīyās* the second syllable of the *parvan* having *prathama* as the high *svara* has *karṣaṇa* once - second *stotrīyā* - mitrā∫2nnà; third *stotrīyā* - yṑde∫2vd.

एकाक्षरणिधने च जये शताद्वितीयम् ॥ २६ ॥

In the Yaudhājayasāman having one syllabled *nidhana* [Ūha Ahī 547], the *śatā parvan* gets *dvitīya svara* - first *stotrīyā* - [2]pyearṇā∫345; [2].ra nājāgṛ∫345 etc. The *śatā parvan* - śátā [krā∫234tṳ̀ḥ] etc.

Prapā IX 7 ends.

IX 8 begins —

गूर्द उत्तरयोर्होता यक्षाम् ॥ १ ॥ [M होतारं वी]

In the Gūrdasāman [Ūha Daśa 119] in the second and the third *stotrīyās hotā parvan* gets *yakṣā saṁghāta*. Second *stotrīyā* - à/gnāirvā∫23sṳ̂/; third *stotrīyā* - śṓ/cāiṣṭhā∫23dī. The *hotā parvan* occurs in the Bṛhadbhāradvājasāman (GGG 3.1) — [1]ra hótārā∫23ṁvī. The *yakṣā parvan* occurs in the Sāmantasāman (GGG 61.1) — yà/kṣāiyā∫23si∫3. [Uha first *stotrīyā* - tvánno∫23à].

ऋतुष्ठाज्ञीयवत्तौरे प्रस्तावो योनौ ॥ २ ॥

In the Tauraśravasa sāman, in the *yoni* the *prastāva* is like that of Ṛtuṣṭhāyajñāyajñīya (AG 126.1) i.e. the fourth syllable has *vṛddhi*.

[There are two Tauraśravasa chants in the AG. Among these two, the *prastāva* in the second sāman, is like that of Ṛtuṣṭhāyajñāyajñīya sāman based on the *ṛc* beginning with — *vasantainnu* (Āraṇyagāna - *vrata parvan* 128.1). Prastāva of Ṛtuṣṭhā is - vā∫5santaḥ/ í∫3nnṳ̂∫3rántāyāḥ/ The first syllable of the second *parvan* which is the fourth syllable of *prastāva* becomes *vṛddha*. In the second Tauraśravasa [AG 68.2] in the *prastāva* we have yā∫5dindra/śā∫3sṓ∫3vrātám — the fourth syllable *śā* is vṛddha. prā∫5tnam/sadhā∫3thā .... here the syllable *sa* is not *vṛddha* because in the *sūtra* the *vṛddhi* of the fourth syllable in the *prastāva* is there only

in the *yoni*. [The *sāman* having the names of seasons like Vasanta, Grīṣma, etc. get the name Ṛtuṣṭhāyajñāyajñīya. It is to be noted that the illustration of the sūtra occurs in the *prakṛtigāna*.]

प्रत्नं सधस्थायां यजिसंघातवत् ॥ ३ ॥

In the second Tauraśravasa called Tauraśravasottarasāman based on the *ṛc* beginning with pratnaṁsadhastham (RG Prā 151), the *prastāva* is like *yajisaṅghāta* - prā∫5tnam/∫sadhā∫3stha∫3māsādat. [Yajisaṅghāta (GGG 112.1) is — yā∫5ji/ ṣṭhamtvā∫3vā∫3vṛmahāi/]

पूर्वार्कपुष्परिष्ठयोः स्तौभिकं पर्वानुपादम् ॥ ४ ॥

In the Pūrva-arkapuṣpa [Ūha Daśa 183] and in the Raiṣṭha sāman [Ūha Daśa 167] the parvan consisting of *stobha* is there in every quarter. [Ūha Daśa 183] — pāritōṣiṅcātāsutām/hūve∫23/. This *stobha* - *hūve∫23/* occurs in every quarter. [Ūha Daśa 167] — abhīnōvā//jasātā∫3mām/au∫3hō∫3vā. This *stobha parvan* - au∫3hō∫3vā occurs in every quarter.

सामान्ते सर्वाणि ॥ ५ ॥

At the end of these two sāmans, all the *parvans* consist of *stobha* [Ūha Daśa 183] — hūve∫23/ (twice) hōvā∫3hā∫3/hā∫34/au hō vā// (Ūha Daśa 167) — au∫3hō∫3vā/ (twice) i∫3yā/i∫3yā∫34/hā/hāuvā∫3//

आर्चिकमकृष्टं सर्वत्रायोनौ ॥ ६ ॥

The syllables of the *ṛc* in these two *sāmans* have no *karṣaṇa* in the *ayoni* i.e. in the Ūha everywhere. [Ūha Daśa 183] — pāritōsiṅcātāsutām/ There is no *karṣaṇa* of the syllable *ta*; sōmōyauttāmām *hāviḥ* — there is no *karṣaṇa* of the syllable *vi*. (In the *yoni* there is *karṣaṇa* (GGG 565.1) — pāvitrantē vitatām brāhmaṇaspate∫3/ - there is *karṣaṇa* of the syllable *te*, (Ūha Daśa 167) — rāyimarṣāśataspṛhā∫2345m/ - here, the syllable *vi* though eligible for *karṣaṇa* does not have it because the *svarita* being at the end of the *nidhana* becomes *svāra* - indōsāhasra-bhārṇasā∫2345m/ - here the syllable *do* does not have karṣaṇa, but in the *yoni* there is *karṣaṇa* (GGG 5 12.1) - sō mō∫2yauttāmāmhāviḥ/: the syllable *mo* of the *ṛc* has karṣaṇa etc.

वैधृते ष्ठे नौ थे रे च द्वितीयम् ॥ ७ ॥

In the Vaidhṛtavāsiṣṭhasāman in the *yoni* (GGG 556.1) the second syllable in the *udgītha* and *pratihāra* becomes *vṛddha*. Udgītha - in *drāsyāvāyra∫2*: here the syllable *dra* has become *vṛddha*; *pratihāra* - *ābhā*ṭtāsyā∫2/ here the syllable *bhi* has become *vṛddha*. In the *Ūha* it is not so (Ūha Sat 732) — Udgītha - nāmāniyāhvo2∫/

- the second syllable *mā* is not *vṛddha*. *Pratihāra* - $\overset{2ra}{\text{ā}}\overset{1ra}{\text{sū}}\overset{2}{\text{rī}}\overset{1}{\text{yā}}$sya∫2 - the second syllable *sū* has not become *vṛddha*. [Nānā - $\overset{2ra}{\text{ā}}\overset{1ra}{\text{sū}}\overset{2}{\text{rī}}\overset{1}{\text{yā}}$sya∫2]

वाम्रे चायोनौ ॥ ८ ॥

In the Vāmrasāman [Ūha Daśa 87], the second syllable of the *udgītha* becomes *vṛddha* in the *ūha*: $\overset{1}{\text{ā}}$dhā ho∫2i - here the second syllable *dhi* has become *vṛddha*. [But in the *yoni* it is not so. (GGG 268.1) — $\overset{1}{\text{i}}$ṣam ho∫2i — here the second syllable of *udgītha* has not become *vṛddha*.

छिद्रेऽभिसोमाद्यायां नीचं ध्यभ्यासे ॥ ९ ॥

In the Acchidrasāman [Ūha Daśa 152] beginning with $\overset{2}{\text{ā}}$bhiso$\overset{m}{\text{m}}$a, in the first *stotrīyā*, the syllable *dhi* has lower *svara* in repetition — $\overset{2}{\text{s}}$ā mudrasyā/ dh$\overset{1}{\text{i}}$vi: the syllable *dhi* in the repetition has lower *svara*.

ज्ञीयक्षु विशीयान्त्यायां स्यामान्नाभयोरेकत्वान्नाभा संपूर्यते ॥ १० ॥

In the Viśoviśīyasāman based on the *ṛcs* of Yajñāyajñīyasāman [Ūha Eka 479], in the third *stotrīyā*, the *nmābhā parvan* is completed (by *karṣaṇa*) due to the union of the two *parvans* — $\overset{2}{\text{tā}}$∫3n$\overset{2}{\text{ū}}$∫31234nām/ the two *parvans* are nm$\overset{1}{\text{ā}}$∫234bhāi and $\overset{2}{\text{sy}}$ā∫3m$\overset{2}{\text{ā}}$∫3/. The *parvan syāmā* occurs in (GGG 87), the *nmābhā parvan* also occurs in (GGG 87).

दिस्वरे विराममेके ॥ ११ ॥ [M — थे स्वरे ..... ॥ Śiv — डिस्वरे ....]

Some teachers think that there is pause on the *caturtha svara* of *nmā bhā* i.e. on the *di svara* — d$\overset{1}{\text{ā}}$∫234yo$\overset{5}{\text{ṃ}}$∫6h h$\overset{5}{\text{ā}}$i — it occurs in (GGG 5.1) — $\overset{2}{\text{tā}}$∫3n$\overset{2}{\text{ū}}$∫31234nām: thus there is pause on the *caturtha svara*. [According to Śiv who gives *ḍi svare* as the reading in the *sūtra* explains *ḍi* as *tritīya svara*. Nānābhāi who gives the reading *disvare* explains *di* as *caturtha svara*. M. gives the reading the *svare* and explains the as *caturthe*. Śiv — e.g. $\overset{5}{\text{tā}}$∫3n$\overset{5}{\text{ū}}$∫3/ - In this *tṛtīya svara* is there. But this explanation does not appear to be correct.]

प्वबृहति च शतान्नाभयोः ॥ १२ ॥

In the Kaṇvabṛhatsāman based on the *ṛcs* of Yajñāyajūīyasāman [Ūha Kṣu 897] in the third *stotrīyā*, the *nmābhā parvan* is completed by the union of *śatā* and nmābhā *parvans* - $\overset{3}{\text{tā}}\overset{2}{\text{n}}$ū∫31234nām. [The *śatā parvan* occurs in (GGG 466).

[Nānābhai takes the continuation of the earlier *sutra* in this sūtra].

[M — अत्रापि विरामं मन्यन्ते एके चतुर्थस्वरे । — here also some consider pause after *caturtha svara*. Śiv — शतान्नाभयोर्मध्ये चकारात् एके विरामं मन्यन्ते तेनूऽ३१ इत्यत्र । — due to the syllable *ca* in the midst of the *sūtra* some consider pause in - $\overset{3}{\text{tā}}\overset{2}{\text{n}}$ū∫31/.]

अञ्जोरूपध्यमायामुस्थमाउवायां विरामम् ॥ १३ ॥

In the Añjovairūpasāman [RG Sam 31] in the second *stotrīyā* the syllable *ustha* gets pause when followed by *āuvā* - nā$\overset{2}{\text{ū}}$ʃ3/$\overset{1}{\text{ā}}$uvāʃ23/ (*u* = *u, ū, o, au*)

डिनतृतीयायां स्तावेऽभ्यासार्भावमेके ॥ १४ ॥ [M — अभ्यास आर्भावम्]

In the Śaikhaṇḍinasāman [Ūha Kṣu 906] in the third *stotrīyā*, in the *prastāva* some teachers think, the state of *ār* when followed by repetition: bhv$\overset{4}{\text{ā}}\overset{5}{\text{s}}$ārbhv$\overset{4}{\text{ā}}$sāḥ: here there is *ār bhāva* of *sa* (*ṛ* bhvasāḥ).

रंघोषे वा विसर्जनीय आम्नायसिद्धत्वात् ॥ १५ ॥

In the Śaikhaṇḍinasāman [Ūha Kṣu 906] there is the alternative of *r* to *visarga* when followed by *ghoṣa* syllable. In the study of *śāstra* there is the elision of *visarga*. Accordingly it is so stated in the Ūhagāna — n$\overset{4}{\text{ā}}\overset{5}{\text{v}}$ān$\overset{4}{\text{ā}}\overset{5}{\text{v}}$āḥ/ (divy$\overset{3}{\text{ā}}\overset{2}{\text{}}$...)/ dh$\overset{4}{\text{ā}}\overset{5}{\text{s}}$ādh$\overset{4}{\text{ā}}\overset{5}{\text{s}}$āḥ/ (dh$\overset{4}{\text{ā}}\overset{5}{\text{s}}$aā) ś$\overset{4}{\text{m}}\overset{5}{\text{}}$āya ś$\overset{4}{\text{m}}\overset{5}{\text{}}$āyāḥ (dhruv$\overset{5}{\text{ā}}\overset{2}{\text{}}$...), there is the elision of *visarga* in the else. The alternative of *repha* in place of *visarga* — bhv$\overset{4}{\text{ā}}\overset{5}{\text{s}}$ārbhv$\overset{4}{\text{ā}}\overset{5}{\text{s}}$āḥ/ (ऋभ्वसः).

बृहतीक्रौञ्चे तृतीये पादे तृतीयोच्चमभीवर्तवत् ॥ १६ ॥

In the Vāmnidhana krauñcasāman employed in the Bṛhatī metre [Ūha kṣu 863, 864] in the third quarter the *parvan* having *tṛtīya* as the high *svara* is like the Abhīvartasāman [Ūha Kṣu 863] — third quarter — *nā* svas$\overset{4}{\text{ā}}\overset{5ra}{\text{}}$reṣudh$\overset{ra}{\text{ē}}$. [In the *yoni* in the third quarter the *parvan* sr$\overset{[4]}{\text{ā}}\overset{5}{\text{}}$bhā has *caturtha* as the high svara (in GGG 549.4)] Ūha Kṣu 864 — *bhyo* magh$\overset{4}{\text{ā}}\overset{5ra}{\text{}}$vāpurū$\overset{ra}{\text{}}$ - this *parvan* has *tritīya svara* as the high *svara* (Abhīvartasāman [Ūha Daśa 216] — third quarter - *dhā*na sā$\overset{4ra}{\text{}}\overset{5}{\text{}}$ā). This parvan also has *tṛtīya* as the high svara.

दद्राण तृतीयायां च रक्षा शतासूष्वे ॥ १७ ॥

In the Vaṣatkāraṇidhanasāman beginning with vidhū$\overset{4}{\text{m}}\overset{3}{\text{}}$dadrāṇ$\overset{4ra}{\text{}}\overset{5ra}{\text{}}$ām .... [Ūha Prā 844] in the third *stotrīyā*, the *rakṣā parvan* gets two *parvans* namely, *śatā* and *sūṣvā*. The *rakṣā parvan* is in - yān$\overset{[5]ra}{\text{ā}}\overset{2}{\text{}}$ʃ3iṣṇy$\overset{4ra}{\text{ā}}$pāu$\overset{ra}{\text{m}}\overset{5}{\text{}}siy\overset{4ra}{\text{ā}}\overset{5}{\text{}}$nāi in the 3rd *stotrīyā*. In this *parvan* first there is *śatā parvan* and then there is - $\overset{4}{\text{u}}\overset{5}{\text{}}$ṣv$\overset{4}{\text{ā}}\overset{5}{\text{}}$nāsāḥ. The *sūṣvā parvan* i.e. s$\overset{4}{\text{ū}}\overset{5}{\text{}}$ṣv$\overset{4}{\text{ā}}\overset{5}{\text{}}$nāsāḥ occurs in (GGG 316.1). The *rakṣā parvan* occurs in (GGG 24). [In the *yoni* the parvan is (GGG 256.1) — $\overset{5}{\text{ā}}$bhitv$\overset{2}{\text{ā}}$ʃ3p$\overset{4ra}{\text{ū}}\overset{5}{\text{}}rv\overset{4ra}{\text{ā}}\overset{5}{\text{}}$pitay$\overset{5}{\text{ā}}$i. [M. takes this *sūtra* as part of *sūtra* 16. It states that according to others again in this *sūtra* also the same qualification applies. According to their view (which is to be understood by the syllable *ca*) - *rakṣā parvan* becomes *śatā* beginning with *tṛtīya svara-rakṣā parvan* (GGG 24.1) is $\overset{5}{\text{a}}$gner$\overset{2}{\text{ā}}$ʃ3kṣ$\overset{4ra}{\text{aṇ}}\overset{5ra}{\text{}}$oāṃhasāḥ. [Śat$\overset{3}{\text{ā}}\overset{2}{\text{}}$ (kr$\overset{4}{\text{ā}}$234t$\overset{5}{\text{ū}}$ḥ)]

पतिःकवीषु चान्त्यस्याक्षरस्याभ्यासः सर्वास्वतृतीये दे ॥ १८ ॥

In [Ūha Prā 844] there is the repetition of the last syllable of the *parvan* p$\overset{1}{\text{ā}}\overset{2}{\text{}}t\overset{3}{\text{ā}}ihk\overset{4}{\text{ā}}$ʃ1vi/$\overset{5}{\text{ṁ}}$ḥ in all the *stotrīyās* excepting the third quarter. First *stotrīyā* -

yūvānam-santampalitōja∫3gārā∫2/ rā∫23. In the third quarter it is not so — viyammāhā∫1itvā∫23 second *stotrīyā*-ayōmahaśśūrassanāda∫3nāiḍā∫2h/ḍā∫23h — here there is repetition of the last syllable; in the third quarter it is not so; ittannāmo∫1ghā∫23m; third *stotrīyā*-yēbhiraūkṣadvṛtrahatyāya∫3vājrā∫2i/jrā∫23i- here there is the repetition of the last syllable but in the third quarter it is not so -māṇasyāmā∫1hnā∫23.

कृष्टवृद्धयोर्मध्ये गीतं लुप्यते ॥ १९ ॥ [M — वृद्धकृष्ट ....]

In the same sāman the *abhigīta svara* is elided in the midst of the *kṛṣṭa* and *vṛddha* syllables (there is *abhigīta svara* in the *yoni* (GGG 256.1) ... rāyāvā∫2ḥ; (Ūha Prā 844) ... jā∫3gārā∫2/rā∫23/. There is no *abhigīta*.

कीर्त्ययशःसःसर्पेषु वान्ते यतिःशब्दौ नीचौ ॥ २० ॥

In the *sāman* Mahādivākīrtya [RG Sam 52], Yaśas [RG Sat 88] and Saṃsarpa [RG Sat 132] the syllables *ya* and *ti* have lower *svara*. (RG Sam 52) — in the third *stotrīyā* at the end of *prastāva* the syllable *ya* has lower *svara*- bhādrāindrasyārātayāḥ/ . (RG Sat 88) — in the second *stotrīyā*, the syllable *ti* at the end of *prastāva* has lower *svara* - anuttāścarṣaṇīdhṛtiḥ. [RG Sat 132] — utsodevohiraṇyayāḥ.

अरोचयत्सर्वत्र ॥ २१ ॥

In the Mahādivākīrtya sāman [RG Sam 51], the word *arocayat* has lower *svara* everywhere - i.e. in *prastāva udgītha* and *upadrava* - indrāssūryamārōcayat.

असूर्यम् ॥ २२ ॥

Not in the case of the word *sūrya*. In [RG Sam 52], there is no lower *svara* in the case of *sūryam* - śrāyantāiva *sūryam*.

श्यैते हुम्मा ज्ञीयवत् ॥ २३ ॥

In the Śyaitasāman [Ūha Daśa 43], the word *hummā* has high *svara* like Yajñāyajñīya - hummāi. [This *sūtra* is meant to state the absence of *karṣaṇa*. Beginning with this *sūtra* all the words of *stobha* have absence *karṣaṇa* e.g. Yajñāyajñīya [Ūha Daśa 14] etc.

जारादिश्च गौशृङ्गे ॥ २४ ॥

In the Gauśṛṅgasāman [Ūha Kṣu 919] also the beginning of the *jārā parvan* at the end of *prastāva* is like Yajñāyajñīya - pūnā [Ūha Daśa 14] — gnāyāi Cf. in the *yoni* of Gauśṛṅga (GGG 238.3) — yūjā, *yu* is short.

संजयाभीशववैयश्वसाध्रादिषु लक्षणसिद्धत्वाद् द्रव्यान्तर एकं पर्व भवति ॥ २५ ॥

In the *sāmans* sañjaya [Ūha Daśa 96], Ābhīśava [Ūha Daśa 186], Vaiyaśva [Ūha Daśa 156] and Sādhra [Ūha Daśa 202] etc. when there are two separate

parvans (*dravyāntara*) in the *yoni*, there is one *parvan* in the Ūhagāna as per the accomplishment of the indication given in the Śāstra. [Ūha Daśa 96] — second *stotrīyā* - sūścāndradasmāviṣpāteḥāvyāvāṭ tūbhyāmhū/; third *stotrīyā* - ūtonāūtpūpūryāūktheṣu-śāvasā; [Ūha Daśa 186] — second *stotrīyā* - sūṣāvasomamadribhire/; third *stotrīyā* - ādabdhassurabhintarae/. [Ūha Daśa 156] — second *stotrīyā* - tamhisvārājā ∫2mvṛṣabhām, third *stotrīyā* - utopāmānā-∫2mprathamo, [Ūha Daśa 202] — first *stotrīyā* - yodevānviśvāmitpārā∫2345i/, second *stotrīyā* - priyāmindrāsyakāmiyā∫2345m/, third *stotrīyā* - nārecādā-kṣiṇāvatā∫2345i/ (M & Śiv Ajāt) द्रव्यान्तरे = ऊहगीतौ i.e. in the Ūhagāna.]

[In the *yoni* of Sādhrasāman (GGG 248.2) there are two *parans* — tvām vṛtrāṇiheṃsya pratīnyekāitpū/rū. [Nānā — In the *sūtra*, the word *ādī* i.e. etc. is there. So another example Viśoviśīya [Ūha Eka 479], third *stotrīyā* - tā∫3nū∫31234nām/]. In all the above illustrations in the *yoni* there are two *parvans* while in the Ūha, these two *parvans* are united in one e.g. [Ūha Daśa 96] (GGG 419.1) — dyūmantamdēva∫3/ā∫23/; [Ūha Daśa 186] (GGG 411.3) — tāminmaha/ tsūvā∫2jiṣū/; [Ūha Daśa 156] (GGG 290.1) — śatrāciyāmaghāvā∫2n/so; [Ūha Daśa 202] (GGG 248.2) as above given illustration. [Nānā — when in *yoni* in the *dravyāntara* i.e. separate *parvan* is there in the Ūhagīti one *parvan* is there of both.]

नमसा लेयवच्छायन्तीये ॥ २६ ॥

In the Śrāyantīyasāman [Ūha Kṣu 936], the word *namasā* has the high and low *svara* as in the case of Kāleya sāman [Ūha Ahī 417] — [Ūha Kṣu 936] — acchāyājñāsonamasā. [Ūha Eka 417] — *nāmasā* purū/

मरायेहाउवान्तः कृष्टः ॥ २७ ॥

In the Marāyasāman [Ūha Kṣu 890] in the third *stotrīyā*, the ending syllable of hāuvā has karṣaṇa — hāu (thrice)/ *vā∫3*/. [In the *yoni* it is not so (GGG 72.1)— hāu (thrice)/ vā/

वैराजे चायोनौ विनतप्रतिषेधः ॥ २८ ॥

In the Mahāvairājasāman [RG Daśa 10] there is denial of *vinata svara* in the *ūhagāna* - second *stotrīyā* - svāhāmsi; third *stotrīyā* - jūṣaṣvā. In the *yoni* it is not so in the (AG 54.1) e.g. first *stotrīyā* - svādri∫2ḥ.

वैरूपे तु देवता पदं देवता पदं निधने ॥ २९ ॥

In the Pañcanidhanavairupasāman [RG Daśa 7] in the *nidhana* there is the alternate order in the *ūhagāna* with the word denoting deity. The deity in this

sāman is — [1]disamviśam has; and the pada (i.e. quarter) is natvāvājrinsahasrāṁ sūryāanū/; áśvāśiśumāti/ denoting deity. The pada is najātamaṣṭārodasi/ Thus, the deity denoted by the syllables and the pada in the *ṛc* are in the alternate order in the *nidhana*. Prapā. IX. 8 ends.

IX. 9 begins —

अग्नेस्त्रिणिधन उष्वायां द्वितीयपादद्वितीयं वृत् प्र ॥ १ ॥

In the Agnestriṇidhanasāman [Ūha Daśa 88] beginning with *somauṣvā*, in the second quarter, the second syllable becomes *vṛddha* in the first *stotrīyā* - ādhāiṣṇubhirā∫31uvā∫23/ - here the second syllable *dhi* has become *vṛddha*.

मान्गोवत्यां चानीकयायामाद्यम् ॥ २ ॥

In the same *sāman*, in the *parvan ānīkayā* having the syllables *māngo* in *māngobhi* ....., the first syllable becomes *vṛddha*. Here the first syllable *mā* has become *vṛddha*. [The ānīkayā *parvan* occurs in (GGG 89) — [1]ānīkayā∫31uvāye∫3. This *sāman* is Śrautarvaṇa which begins with aganmavṛ.

नुष्पि च शोके प्रस्वरे ॥ ३ ॥

And in the Traiśokasāman [Ūha Daśa 73] the syllables *nuḥ* and *pi* having *prathama svara* become *vṛddha* 1st *stotrīyā*- sājūstatākṣurāindrañjājunūḥ/ (*jajanuḥ*); 2nd *stotrīyā*- apāika∫234rṇe: syllable *pi* has become *vṛddha* (api karṇe). 3rd *stotrīyā* here the syllable *ma* has not become *vṛddha* [1]indraṃsoma [प्रस्वरे = प्रथमस्वरे]

[M — has 2 *sūtras* before the *sūtra* या उत्तरे दंष्ट्रे ॥]

जये च स्तावान्त्यं अयोनौ ॥

In the Sañjayasāman also (Ūha Daśa 96) the final syllable of *prastāva* is *vṛddha* in Ūha — 2nd *stotrīyā* - jyotiṣaspatāi.

षभे चाकारानां क्रान्तमयोनौ ॥

In the Śākvara-ṛṣabhasāman (RG Daśa 15) the *parvan* ending in *ā* has *pratutkrama* in Ūhya — [1]trāedhā∫1/ (yoni - AG 28.1) — evatāā, [1]eriyāā etc.)]

था उत्तरे दंष्ट्रे ॥ ४ ॥

In the Āṣṭādaṃṣṭrottarasāman [Ūha Sam 253] in the first *stotrīyā* the syllable *thi* becomes *vṛddha*— 1st *stotrīyā*- [2]rathāitamāmra. It is not *vṛddha* in — [2]yadāvājasyāgō - the syllable *da* is not *vṛddha* (in the 3rd *stotrīyā*).

सोशब्दो दासे ॥ ५ ॥

In the Rātridaivodāsasāman [Ūha Daśa 22] i.e. Ihavaddaivodāsa, in the first *stotrīyā* the syllable *so* is *vṛddha*- āyantā indra sā4māh. In the Ūha, it is not so - 2nd *stotrīyā* - sācigōsācipū - the second *ci* syllable is not *vṛddha*.

दुक्थेऽभिगीतक्रमयोः ॥ ६ ॥

In the Bārhadukthasāman [Ūha Daśa 153] the syllable *ye* after *abhigīta* becomes *vṛddha* - nṛ[1]bhi[3]ryemā[2]. [Ūha Sam 369] — 2nd *stotrīyā* - nū[1]nā[3]mpūnā[2]; (*punānaḥ*), the syllable *pu* is *vṛddha*; 3rd *stotrīyā* - āpsu[1]mādā[2] (madāmaḥ); 1st *stotrīyā* - nāri[3]voā[2], first *stotrīyā* - dādhā[1]nvamyā[2]h - (the recension given by Nānābhāi is dādhā[1][a] *nvāmvā*[2]*ḥ* - he gives *nvā* after *abhigita* in *dādhanvāyaḥ* as the illustration of *vṛddha*). In the third *stotrīyā*, the syllable after *pratyutkrama* has become *vṛddha* sū[1]tē[3]cāitvā[2]: here the syllable *ci* coming after the *pratyutkrama*, has become *vṛddha* (*cit*). [Incidently, Nānābhāi quotes the eight kinds of *pratyutkramas* as per Mātrālakṣaṇa (1.18 to 26)]

अहर्य ॥ ७ ॥

Not in the case of *haryа* - there is no *vṛddhi* [Ūha Daśa 153] — nō[1]hā[3]ryato[2].

मेधे हाइस्तोभात् तृतीयमयोनौ ॥ ८ ॥

In the Nārmedhasāman [Ūha Daśa 17], the third syllable after the *stobha hāi* becomes *vṛddha* except in *yoni* i.e. in the Ūha. Second *stotrīyā* - cā[1]234idahāi/ dri[5]vo[1]daivā[2]/: here the syllable *di* which is the third syllable after *hāi* has become *vṛddha*. In the *yoni* (GGG 36.2) the third syllable does not become *vṛddha* ... hāi/ cā[2]tāsṛbhā[2]/

कावे गीतषष्ठꣳ सर्वत्र ॥ ९ ॥

In the Kāvasāman [Ūha Daśa 13], the sixth syllable of *udgītha* becomes *vṛddha* everywhere i.e. in the *yoni* and *Ūha* (GGG 554.2) - 1st *stotrīyā* - priyā[2]ṇi[1a]pavatāi (priyaṇi pavate); 2nd *stotrīyā* - syā[1]jihvā[a]pavatāi - (pavate).

अञ्ज प्र पञ्चमम् ॥ १० ॥

In the Kāvasāman [Ūha Daśa 471] beginning with *ā[2]ñjo[1]vā*, the fifth syllable of *udgītha* becomes *vṛddha* in the first *stotrīyā* - tā[1]iviyañjotāi.

प्रो अयास्यां सप्तमम् ॥ ११ ॥

In the Kāvasāman based on the *ṛc* beginning with *pro ayāsīt* the seventh syllable of *udgītha* [Ūha Sam 232] becomes *vṛddha* - [1][a]ā[a]yāsidindurindrā in the first *stotrīyā*.

त्वां दूतोदपप्तयोश्च ॥ १२ ॥

In the Kāvasāman based on the *tṛca* beginning with sā[2]movā [Ūha Eka 426] and stovā [Ūha Sat 734] the seventh syllable of *udgītha* becomes *vṛddha*. [Ūha Eka 426] — second *stotrīyā* - based on the *ṛc* beginning with *tvāmdūtam* - [1][a]dū[a]tamagnē[a]amṛtām (amṛtam); [Ūha Sat 734] — second *stotrīyā* based on the *ṛc* beginning with *udapaptan* has the seventh syllable of *udgītha vṛddha* - [1][a]apaptannarṇā[a]bhā.

वैराजे प्रसशब्दाववृद्वैराजे प्रसशब्दाववृत् ॥ १३ ॥

In the Mahāvairājasāman [RG Daśa 10] the syllables *pra* and *sa* do not become *vṛddha* - second *stotrīyā* - prā́bhūvasā́u/; (but in the *yoni* it is *vṛddha* — first *stotrīyā* - *bhyā́msuyatṓ/*); third *stotrīyā* - sā́dhāmā́dāi/ - syllable *sa* is not *vṛddha*.

IX. 9 ends.

X. 1 begins —

नकारश्च भवति संध्यगीत: कुवित्सुनायां बोधीये ॥ १ ॥

In the Jarābodhīyasāman [Ūha Ahī 629] in the *upadrava*, the syllable *na* becomes *sandhyagita* (i.e. chanted with *sandhi*). In the second *stotrīyā* based on the *ṛc* beginning with *kuvitsuno* - [1]urūkṛ[3]1dū[4]23rū/ṇ[5]aḥ - here, after the pause, the syllable *na* has become *ṇa* (*ru*/ṇah). [After pause, the syllable becomes separated and it ought to have been chanted like a different word. But it is chanted as having the effect of the *sandhi* with the earlier word.

इहवद्दैवोदासे चोत्तमायामप्रथम: ॥ २ ॥

In the sāman Ihavaddaivodāsa [Ūha Daśa 22] in the last *stotrīyā* though there are two *na* syllables the second *na* syllable only becomes *sandhyagīta* - n[3]ā[2]p[1]ā[4]3t/ prā[5]234/*ṇa* pā[5a]tkuṇḍapā[4]yiyāḥ/

स्वासु साहीये चोत्तमायाम् ॥ ३ ॥

In the Satrāsāhīyasāman based on its own *ṛca* [Ūha Ahī 518] in the third *stotrīyā* in the *prastāva*, the syllable *na* is chanted like being in a *sandhi* - ś[3]ikṣ[2]ā[4]34/ *ṇai* ndrarā[5a]yā[4]/ (*śikṣāṇaḥ*).

अभिसोमाध्यास्यायां सर्वत्र ॥ ४ ॥

In the Adhyāsyā of the *ṛca* beginning with *abhi somā saḥ* i.e. the *stotrīyā* based on the *ṛc* beginning with prāhinvānaḥ the syllable *na* becomes *sandhyagita* — e.g. Bārhadukthasāman [Ūha Daśa 153] — ṇ[3]ō[2]hāryato[4]2 (yemānaḥ); Āṣkāraṇidhana-kāṇva [Ūha Daśa 56] — ṇ[2]bhiryē[2ra]mā[1]/ṇ[2ra]ō[3]hāryā[2]tó/ etc.

योनौ द्वीडे धर्ता द्व्यक्षरं पर्व दीचोद्धातपरत्वादेकाक्षरमूनमधिकपर्वत्वाच्च
प्रथमस्वरे प्रत्यये कृष्यते ॥ ५ ॥ [M. द्विरिडे]

In the Araṇyagāna (32.4) i.e. the Dviriḍapadastobhasāman there is the *parvan dhārtā* [2] [1ra] which is deficient in one syllable having two syllables; *dā* is the *parvan* with one syllable which is there to complete the deficiency of the *parvan*, because it comes after *udghāta*. There is absence afterwords. In the *yoni* there is the *parvan* with additional syllables. In the quarter there is *parvan* with six words. The syllable *dā* has *karṣaṇa* when followed by a syllable having *prathama svara* — dhā[2]rtā[1ra]/dā[4]2/ vāhpa (*udghāta parvan* means having *dvitīyasvara* followed by *prathama svara* (Cf RG Ahī 107 & 108).

अभिप्रित्र्यक्षराणि सर्वासु ॥ ६ ॥

In the Dviriḍapadastobhasāman [RG Ahī 107] beginning with [3]ā[1]bhi[2]prī, there

are *parvans* with three syllables in all *stotrīyās*: first *stotrīyā* - ābhipri/yāṇipā/vāteca/nohitaḥ - there is *antarnidhana* - āsuri/yāsyabṛ/hātobṛ/hannabhi - there is *antarnidhana*. Similarly, in the second and third *stotrīyās*.

न द्वितीयचतुर्थे पादे ॥ ७ ॥

Not in the second and fourth quarters. There are no *parvans* with three syllables in the second quarter — nāmāniyahvoadhiyeṣū vardhate/ and fourth quarter - rathāmviṣvañcāmaruhadvicakṣaṇā∫1ḥ/ etc.

मरायेऽभ्यास एकाक्षरस्त्रिरुक्तः पादान्ते सर्वत्र ॥ ८ ॥

In the Marāyasāman [Ūha Kṣu 900] there is repetition thrice of one syllable at the end of the quarter — first quarter - ṇyo/ṇyo/ṇyoḥ; second quarter - stām/stam/stam; third quarter — vyum/vyum/vyum/ etc.

अपुरो नः ॥ ९ ॥

There is no such repetition in this *sāman*, of the syllable at the end of the quarter in the case of *puronaḥ* - (third *stotrīyā*) — purono/jasra ..../)

पादमध्ये च हिशब्दस्याभ्यासः प्रेद्धायामग्ने दीदिहि ॥ १० ॥

In the third *stotrīyā* beginning with *preddho*, there is the repetition of the syllable *hi* in *agnedidihi* which comes in the middle of the quarter — dīdihi/hi/hi/

Prapā. X. 1 Khaṇḍa ends.

X. 2 begins —

गुर्दे वृद्ध ओ भवत्यकारोऽग्निप्रत्यये खादौ ॥ १ ॥

In the Gūrdasāman [Ūha Daśa 119] at the beginning of *prastāva*, the syllable *a* becomes *vṛddha o* followed by *gni* - ognāi (agne) — *a* becomes *o* and *gni* becomes gnāi.

हिशब्दः सौभरामहीयवकौल्मलानां ॥ २ ॥

[Simon & M. कौल्मानां]

In the *sāmans* Saubhara [Ūha Prā 821], Āmahīyava [Ūha Daśa 51] and Kaulmalabarhiṣa [Ūha Eka 433], the syllable *hi* gets '*o*' kāra i.e. (becomes *ho*) - Ūha Prā 821 - in the first *stotrīyā*, in the *prastāva* - evā∫3hoi∫3 .../ (*eva/hī*); Ūha Daśa 51 - evāhoi∫3 ...../ (*eva/hī*); Ūha Eka 433 — tvāvā∫3mhoi∫3 ..../ (*tvam hī*)

दासे च ॥ ३ ॥

And in the Ihavaddaivodāsasāman [Ūha Daśa 22] also the syllable *hi* becomes *ho* — āihoimā∫23syā/ (*āihi*)

कावपर्णकूलीयानामो भवति ॥ ४ ॥

In the sāmans Kāva [Ūha Daśa 13], Aiḍasauparṇa [Ūha Eka 512] and Rohitakūlīya [Ūha Daśa 123], the former vowel becomes *o* when followed by *vā* (as per the *sūtra* 10.2.9) — (Ūha Daśa 13) — in the *prastāva* - ā́bhyóvā (*abhi* the vowel *i* of *abhi*); [Ūha Daśa 512] — in the *prastāva* - úccātéjóvā (the vowel *ā* in *jā* becomes *o*). [Ūha Daśa 123] — in *upadrava*, in the second *stotrīyā* - ṣúvó∫234vā (vājeṣu vājinam).

साहीये च भिशब्दः ॥ ५ ॥

In the Satrāsāhīyasāman [Ūha Eka 523] the syllable *bhi* becomes *bho* when followed by *vā* - *bhó∫6vā* (*bhi*).

अनुत्कावे ॥ ६ ॥

Not in the case of Kāvasāman [Ūha Sat 734] in the case of *ut* [Ūha Sat 734]— second *stotrīyā* - *ut* does not become *o* - *udovā* (*utapaptan*)

नाध्वतवत्य पर्णे ॥ ७ ॥

Not in the Aiḍasauparṇasāman [Ūha Ahī 645] in the case of *advaryo* and *tavatya* — ā́dvaryaóvā *(advaryo adribhiḥ)* — the vowel *o* in *yo* has become *ya* (Cf. Ṛktantra - 4.2.10 and 3.6.1 - *o* becomes *ava* and *va* gets elided). Second *stotrīyā* - tā́vatyaóvā: here the vowel *e* in *tye* does not become *o* (*e* becomes *ay* and then *ya* is elided (*tavatye*).

बोधीये च ॥ ८ ॥

And in the Jarābodhīyasāman [Ūha Daśa 136] also. [Ūha Daśa 136] — māsóvā - here the vowel *a* in *sa* has become *o* (yéśómāsóvā) [somāsaḥ].

वाचि सर्वमो भवति ॥ ९ ॥

When followed by *vā* the earlier *svara* becomes *o* everywhere as in the case of *sāmans* Śrautakakṣa (Ūha Daśa 21] Ārṣabha [Ūha Daśa 25], Gaurīvita [Ūha Daśa 63], Abhīvarta [Ūha Daśa 216], Vātsa [Ūha Daśa 137] and Gūrda [Ūha Daśa 119] etc. (Ūha Daśa 21) — índrāyamóvā; [Ūha Daśa 25] — śrjóvā; [Ūha Daśa 63] — túvovā; [Ūha Daśa 216] — mā́dhumā́ttamóvā; [Ūha Daśa 137] — máyovā; [Ūha Daśa 119] — várovā.

अनुस्थम् ॥ १० ॥

Not in the case of *ustha* i.e. vowel — *u*, *ū*, *o* and *au*. In the case of *ustha*, there is no becoming *o*. Svārasauparṇasāman [Ūha Ahī 548] — ṣítū∫234vā (eṣisūrya): here because being followed by *vā* the vowel *ū* has not become *o*.

ओवापरायान्त्वो भवति ॥ ११ ॥

But when followed by *ovā*, the *ustha* vowel becomes *o*. Gauṣṛṅgasāman [Ūha Kṣu 919] — [1]va [ra]thirāsassova∫3o∫234vā (*su* hastāḥ). [Ajāta — Hārāyaṇa - (Ūha Sat 692) — [1]a [ra]cchā [ra]kośammadhova∫3 .... (*madhu*); Kaulmalabarhiṣa [Ūha Daśa 182] — [1]a śriṇanto [ra]gobhirova∫3o∫234vā (uttaram)]

अनातृतीयं कृष्टम् ॥ १२ ॥

The vowel in *ustha* having *karṣaṇa* upto *tṛtīya svara* does not become *o* though followed by *vā*. Svārasauparṇasāman [Ūha Ahī 548] — third *stotrīyā*, in the *pratihāra* - ūrā∫3uvā∫/ (the *ū* of *ru* in *uru* has not become *o*) [Ajata - Āndhīgava sāman [Ūha Daśa 12], in the *pratihāra* - sākhā∫3uvā; Bṛhadāgneya [Ūha Sam 319]— sākhā∫3uvā.

अप्रत्युत्क्रान्तम् ॥ १३ ॥

Also not in the case of the vowel having *pratyutkrama* — e.g. Añjovairūpa [RG Sam 31] — [2]sā∫31uvā∫23 - the vowel *ā* having *pratyuthrama* has not become *o*. [Ajāta: Santani [Ūha Daśa 90] — śūrmā∫31uvā∫23/ [M. Śiv and Ajāta — अच्छिद्र अज्ञोवैरूप-संतनिषु] Acchidra (Ūha Daśa 152) — sāā∫31uvā/

आचतुर्थकृष्टं तु पादान्ते ॥ १४ ॥

But the vowel having *karṣaṇa* upto *caturtha svara* at the end of the quarter, becomes *o* - Vāravantīya sāman [Ūha Eka 509] — [2]saparyāto∫234hāi (saparyati).

मन्द्रकृष्टं चामन्द्रकृष्टं च ॥ १५ ॥

The vowel having *karṣaṇa* of *mandra svara* at the end of the quarter becomes *o* and the vowel having *karṣaṇa* till the *mandra svara* also becomes *o*. In the Auśanasāman based on the Gāyatrī metre [Ūha Daśa 171] — dā∫234vo∫6hāi - here the syllable *ya* having *karṣaṇa* from *mandra svara* has become *yo* (vedyam - vediyam). In the Vāmadevyasaman [Ūha Daśa 5] — vā∫[pa]2rto∫35hāi: here the syllable *ta* has *karṣaṇa* from *dvitīya svara* (*vṛtā*)

[Nānā — Mandrakṛṣta = kṛṣta from *mandra*; amandrakṛṣtam = not kṛṣta in the *mandra*. मन्द्रात् कृष्ट मन्द्रकृष्टं अमन्द्रात् कृष्टं = न मन्द्रस्वरे कृष्टम् ।] (M — आमन्द्रकृष्टम् - dā∫345yo∫6hāi)

वृषे न्यं जनानां स नित्य इत्येभ्यः परोऽभ्यासश्च देव्ये ॥ १६ ॥

In the Vāmadevyasāman [Ūha Ahī 598] the latter repetition of *a* in the word *vṛdhenyam* becomes *o* in the third *stotrīyā* - nyā∫[pa]2mo∫35hāi (vṛdhenyam). In [Ūha Prā 830], third *stotrīyā* - after the word janānām the latter repetition of *ā* becomes *o* - nā∫[pa]2mo∫35hāi. In [Ūha Daśa 222] — in the second *stotrīyā* the latter repetition of *ya* after the word *samītya* becomes *o* - tyā∫[pa]2yo∫35hāi. (āsa/nityaḥ). [Nānā — This *sūtra* is repetition because by PS XIII. 5 and 24, this is accomplished.]

और्णायवयोरो भवति यकारे ॥ १७ ॥

In the Aurṇāyavādyasāman [Ūha Sam 270], the syllable *dhā* has *o kāra* when followed by *ya* — ṛtāvṛdhó/yā∫234 (ṛtāvṛdhā); Aurṇāyavottara [Ūha Daśa 75], second *stotriyā* - ṛtāvṛdhó∫2/yā∫234auhóvā.

सानौ शब्दश्च सर्वत्राकारे ॥ १८ ॥

In the Pūrvārcika [Sā 529] and the Uttarārcika (1253) in the *ṛc akrantsamudraḥ* etc. there is the word *sāna* in all the sāmans, based on this *ṛc*, the word *sānauhas o kāra* when followed by *a* - Vāsiṣṭhasāman [Ūha Ahī 673] in the first *stotriyā* - sānóavyāi - (The syllable *nau* in *sānau* gets its *au* as *o* when followed by *a*. Hence the form *sāno*) [This *sūtra* also according to Ajāta is repetition. The syllable *nau* when followed by *a* becomes *o* is quite established.].

बोधीयनिधने च घोषे ॥ १९ ॥

In the *nidhana* of Jarābodhīyasāman [Ūha Daśa 136] when the syllable is followed by *ghoṣa* syllable, the earlier *svara* becomes *o* - vátó∫345i//dā// (vati); cáśó∫345i//dā// (pañca *su*); dévó∫345i//dā// (inda *vaḥ*) [Cf. Ṛktantra (1.3.10) vowels are *ghoṣa* syllables.]

Prapā. X. 2 ends.

X. 3 begins —

त्रैक्रौञ्चप्रमशाक्त्यसंजयभरक्रन्दाभिकार्णश्रवश्यैताकूपविशोविभीशक-
कुभस्वापर्णरश्चयादिषु ।
आयास्यद्विनिकाण्वकार्तययवश्यावाश्वयश्वेषु च ज्ञेया मध्यसमन्विता न
निधनं हीष्येषु या सामसु ॥ १ ॥

In these *sāmans* having *hīṣī* namely, Krauñca based on the Gāyatrī metre [Ūha Daśa 100], Pramaṁhiṣṭhiya [Ūha Daśa 65], Śāktya [Ūha Daśa 19], Sañjaya [Ūha Daśa 96], Saubhara [Ūha Daśa 16], Vāyorabhikrandaḥ [Ūha Kṣu 928], Abhinidhanakāṇva [Ūha Daśa 128], Kāraṇaśravasa [Ūha Daśa 113] Śyaita [Ūha Daśa 43], Ākūpāra [Ūha Daśa 24], Viśoviśīya [Ūha Daśa 170], Ābhīśavādya [Ūha Daśa 186], Ābhiśavottara [Ūha Daśa 70], Traikakubha [Ūha Daśa 207], Svārasauparṇa [Ūha Daśa 196], Tairaścya [Ūha Daśa 67], Dvinidhanaāyāsya (Sāptamikaāyāsya) [Ūha Daśa 126], Kāṇva [Ūha Daśa 20], Kārtayaśa [Ūha Daśa 134], Mārgīyava [Ūha Daśa 142], Śyavāśva [Ūha Daśa 11] and Vaiyaśva [Ūha Daśa 156] the *hīṣī parvan* occuring in the midst of the *sāman* should be understood as

not being *nidhana* - (Ūha Daśa 100) — tā̃ʃ234mā̃ḥ; [Ūha Daśa 65] — ā̃ʃ234iṣā̃i; (Ūha Daśa 19) — yā̃ʃ234mā̃; [Ūha Daśa 96] — dyā̃ʃ234vi̇̃; (Ūha Daśa 16) — syā̃ʃ234vā̃ḥ; [Ūha Kṣu 928] — vā̃ʃ234rthā̃ and pā̃ʃ234jā̃; (Ūha Daśa 128) — ghā̃ʃ234tvā̃; (Ūha Daśa 113) — sā̃ʃ234khā̃; (Ūha Daśa 43) — vā̃ʃ234sū̃ḥ; [Ūha Daśa 24] — bhā̃ʃ234yā̃; (Ūha Daśa 170) — i̇ʃ234ndū̃m; [Ūha Daśa 186] — dā̃ʃ234dhā̃ and sū̃ʃ234ṣā̃; [Ūha Daśa 70] — pū̃ʃ234rū̃ and pā̃ʃ234ri̇̃; [Ūha Daśa 207] — śū̃ʃ234ṣā̃i and ṣkū̃ʃ234tā̃ḥ; (Ūha Daśa 196) — tā̃ʃ234mā̃ḥ; (Ūha Daśa 67)— syā̃ʃ234gō̃; (Ūha Daśa 126) — dā̃ʃ234si̇̃; (Ūha Daśa 20) — kā̃ʃ234ṇvā̃ḥ; (Ūha Daśa 134) — jā̃ʃ234iti̇̃; (Ūha Daśa 142) — hi̇̃ʃ234ndrā̃; (Ūha Daśa 11) — ṣṭā̃ʃ234nā̃ and (Ūha Daśa 156) — tā̃ʃ234yā̃i.

[By PS III. 1.12, in the *nidhana* the *hīṣi svara* becomes the *prakṛtī* every-where. This sūtra gives exceptions to it. The state of *āi* is there according to PS III. 1.1 and there is the turning away of *nidhana.*]

Prapā. X 3 ends.

X. 4 begins —

श्यैते तृतीयादिन्या औहोवाया: परं तृतीयं नीचम् ॥ १ ॥

In the Śyaitasāman [Ūha Daśa 43] *auhovā* beginning with *tṛtīya svara* has the following third syllable in the lower *svara*- aũhõvā//ā indramarcā (indramarca).

न तदिप्रान्त्ययो: ॥ २ ॥

In the Śyaitasāman beginning with *tādidāsābhuvā*/ [Ūha Eka 526] — not so in the first and the last *stotrīyās*- i.e. excepting the second *stotrīyā*, there is no lower *svara* for the third syllable after *auhovā* but the second syllable. In (Ūha Eka 526) there is the lower *svara* of the second syllable after *auhovā* in the first and third *stotrīyās* and not in the second *stotrīyā* - First *stotrīyā* - jyāiṣṭhāmyatōjajñaugraḥ, (*jeṣṭha*); third *stotrīyā* - vāiśvē dviryadētētrirbha (*viśve*); second *stotrīyā* - raōjāssātrurdāsāyabhiya (bhuri/ojāḥ) (भूर्योजा:)

बृहति च द्रासाद् द्वितीये कं सर्वत्र ॥ ३ ॥

Also in the Bṛhatsāman [RG Daśa 5], there is one syllable in the *dvitīya svara* after the *parvan* drāsāʃ31t, in all *sāmans* - drāsāʃ31t//patinnāʃ234rāḥ.

अदर्शम्यम च ॥ ४ ॥

Not in the case of *darśa* and *bhyama*. In the Bṛhatsāman [RG Kṣu 197] in the second and third *stotrīyā*, the second syllable does not have lower *svara*. The fifth syllable has lower *svara* - second *stotrīyā* - sāirāʃ31ḥ/ surāsōnadarśatāʃ234sāḥ

(sūrāsonadarśa/; third *stotrīyā* - tvācā∫31i/iṣamasmabhyāmabhā∫234itāḥ (iṣamasmabhyamabhitāḥ)

प्रथमात् तृतीय इदययंयीसूच ॥ ५ ॥

In the *parvans* after *drāsāt parvans*, in place of the *prathama svara* there is the *tṛtīya svara*. These *parvans* have the syllables *i, da, ya, yam, yī* and *su*. (The *parvans* similar to drāsāt∫31ḥ are the *drāsāt parvans*). Bṛhatsāman (RG Sam 37), first *stotrīyā* - ṣṇāā∫234indūḥ (vṛṣṇe-āi). Bṛhatsāman [RG Eka 85] — first *stotrīyā* - etadyadā∫234nyā (etadyadā), second *stotrīyā* - tavyāṅkṣayā∫234ntām (kṣaya), third *stotrīyā* - giromeyūyā∫234mpā (yūyam); [RG Eka 113] — third *stotrīyā* - somas patirayā∫234iṇām (rayiṇām). Bṛhatsāman [RG Prā 145] — third *stotrīyā* - vasū∫234nām. [The *parvans* similar to *drāsāt*, are there in each case e.g. RG Sam 37 — tevā∫31.

आकूस्तावतृतीयं नीचमाद्यायाम् ॥ ६ ॥

In the Ākūpārasāman [Ūha Daśa 24] in the first *stotrīyā* in the *prastāva*, in third syllable has lower *svara* - ātūnāi.

आद्यं ध्यमायाम् ॥ ७ ॥

In the middle *stotrīyā* the first syllable of *prastāva* has lower *svara*-vidmāhitvātuvi.

तमसे चान्धाद्द्वितीयेऽनेकं सर्वत्रायोनौ प्रथमे दे ॥ ८ ॥

In the Sahodairghatamasasāman [Ūha Kṣu 871] in the *parvan* having *dvitīya svara* after the *āndhā parvan* there are many syllables having lower *svara* in the first quarter in all *sāmans* in the *ūha*. (Ūha Kṣu 871) — hāuśrudhāi//hāvam vipipā/ But in the *yoni* there are not many syllables in the *dvitīya svara* after *āndhā parvan* - Āndhā parvan: *āndhāḥ*. (GGG 398.2) — svādrī∫2ḥ/sātū

स्तोभे चोत्तरे वकार ओ भवत्यत्वे ॥ ९ ॥

In the latter Samstobhasāman [RG Eka 78], the vowel *a* in *va* becomes *o* when there is *atva* - nādamvoadatīnām. Here *va* has become *vo*.

हिष्ठीयगवसितेषु सचप वृत्सर्वत्रान्त्यमयोनौ ॥ १० ॥

In the *ūha* in the *sāmans* Yadvāhiṣṭhīya [Ūha Daśa 200], Pūrva-aupagava [Ūha Eka 395] and Āsita in the Anuṣṭubh *chandas* i.e. Āsitādya sāman [Ūha Eka 454] the final syllable in the parvans 7th, 4th and 5th become *vṛddha* (Ūha Daśa 200)— 7th *parvan* - śvāmitparāi (*pari*). In the *yoni* it is not *vṛddha* - *yoni* - (GGG 86.2) — tvādrayiḥ; (Ūha Eka 395) — 4th *parvan* - tūharayaśruṣṭejātā. *yoni* - (GGG 145.2) ... prāhoṣiṇaḥ.

(Ūha Eka 454) — Āsitādyasāman - 5th parvan - syābhūma *nāḥ* - in the *yoni* it is not *vṛddha* (GGG 93.1) — māhēvṛṣan, (GGG 145.1) .... prāhāsiṇah.

वसु च द्वितीयात् ॥ ११ ॥

And in the case of *Vasu* the syllable *va* after the *dvitīya svara* becomes *vṛddha*. Traikakubhasāman [Ūha Daśa 207] — tāi//vāsumartāyā∫3dā (*vasu*)

असु ॥ १२ ॥

The syllable *su* is not *vṛddha* - vāsu martayā∫3dā (*vasu*)

तिथे च तृतीये प्रथमं योनौ ॥ १३ ॥

And in the Daivātithasāman in the *yoni*, the first syllable in the third quarter becomes *vṛddha* (GGG 164.1) — sākhāyastōma/vā/ (*sakhā*). In the Ūha it is not so - [Ūha Daśa 28], second *stotrīyā* - indrāmasōmēsa/ - first syllable is not *vṛddha*. Third *stotrīyā* - gāmādvājebhi - first syllable is not *vṛddha*.

जये च स्तावान्त्यमयोनौ ॥ १४ ॥

In the Sañjayasāman [Ūha Daśa 96], the final syllable of *prastāva* becomes *vṛddha* in the Ūha - Second *stotrīyā* - ātēāgnarcā// ..../ śukrasyā∫3jyōtispātāi (*pate*). Third *stotrīyā* ..... dārvīśrā∫3iṇīṣāsanāi (āsani). It is not so in the *yoni* - (GG 419.2)— dyūmantā∫3n dēvāājaram.

Prapā. X. 4 ends.

X. 5 begins —

क्रौञ्चे दे चमात्प्रथमोच्चम् ॥ १ ॥

In the Krauñcādyasāman [Ūha Daśa 166] in the first and third quarters the first syllable after the fifth syllable has high *svara* - first quarter - jāsātamām (abhīnovājasātamam) third quarter: srābharaṇasām (indosaha *sra bha* raṇa .....)

असूरासः ॥ २ ॥ [M: असुरासः]

Not in the case of Sūrasah. In the Krauñcādyasāman [Ūha Ahī 614], in the second *stotrīyā*, in the third quarter, the syllable after the 6th syllable, has high *svara* - (sūrāsonadārśatāsaḥ) [The syllable after the 5th syllable has no high *svara*]

ये च तृतीयाद्वेष्णात् तृतीयम् ॥ ३ ॥

And in the Jarābodhīyasāman [Ūha Kṣu 930], the third syllable after the third *parvan* has high *svara*. The third parvan in udgītha — dhārastāirah/ (tirah). [Nānā gives this as the illustration. Ajāta and M. understand that after the third *parvan* i.e. in the 4th parvan.]

न प्रसो ॥ ४ ॥

In the same *sāman* [Ūha Daśa 930] in the third *stotrīyā* based on the *ṛc* beginning with *prasoma*, the third syllable after the third *parvan* does not have high *svara* - kṣāṇ[2ra]ṛ[1]bhāiḥ/ (second syllable has high *svara*).

श्रवस आइन्द्रान्ताज्जनिलोपः ॥ ५ ॥

In the Taurasravasasāman (A.G. 68.1) in the *yoni* there is the elision of *jani parvan* after the end of the *parvan āindrā*. In the *yoni* in the third quarter there are four *parvans*- ā[1]ʃ23smā[2]/kāma[1]/śummāghā[2]ʃ1vāʃ23n/pūrū[1]ʃ2spṛ[3]ʃ234hā[5]m/. Now, in the Ūhagāna, there is the elision of the two syllabled *jani parvan* after the *āindrā parvan*. Thus, there remain only three *parvans*: [RG Prā 152] — pā[1]ʃ23rāi[2]/ prāsyā[2]ʃ1ndāʃ23/ tāʃ2isū[3]ʃ234tāḥ[5]/ Thus there is the elision of the *jani parvan kāma*. The *parvan* ā[1]ʃ23indrā[2]m occurs in the Naudhasasāman (GGG 236.5). The *jani parvan* occurs in the *sāman* (GGG 152.1) [jani].

उतद्विषायाश्चाद्यम् ॥ ६ ॥

In the Taurasravasādyasāman [RG Prā 152] the first syllable of *utaddviṣā parvan* is elided - i.e. this *parvan* becomes of three syllables - prāsyā[1]ʃ1ndāʃ23 - here the first syllable is elided. [The *parvan* ūtā dvā[2]ʃ1iṣāʃ2ḥ occurs in (GGG 6.1).

श्रवायाश्च ॥ ७ ॥

And in the case of *śravā parvan* also. (In this Taurasravasasāman the first syllable of *śravā parvan* is elided) — tāʃ2isū[3]ʃ234tāḥ [The śravā *parvan* - śrāvā[1]ʃ2sā[5]ʃ234ināḥ occurs in (GGG 477.1)] [Śiv — अत्र छन्दसः कनीयस्त्वात् पर्वलोपोऽक्षरलोपश्च— due to deficiency in metre, there is the elision of *parvan* & syllable].

सेधे तु प्रत्नं पीयूषाद्यायां सत्राद्यस्य लोपः ॥ ८ ॥

In the Utsedhasāman [Ūha Eka 525] in the first *stotrīyā* beginning with *prātnam[6] pīyūṣam[3] pūrvyāmyā[4ra 3ra]dū[4ra 5]* there is the elision of *satrā parvan* of the first *sāman* in the first *stotrīyā*. The *satrā* saṅghāta occurs in the *yoni* (GGG 514.4) as — prāsomā[5 4ra]devāvī[rr 3]tāye[4ra 5ra]/ sindhuḥ. The *satrā parvan* occurs in (GGG 335.1) — sātrā[5]/ hāṇā[3]ʃ34aū[3ra 4ra 5] hō vā. [Ūha Eka 525] — kthiyā[3]ʃ34aū[3ra] hō[4ra] vā[5] (*satrā* is dropped)

कृतिनि तृतीये दे सर्वत्र रम्यते ॥ ९ ॥

In the Saṁkṛtisāman chanted in Bṛhat chandas [RG Daśa 24], in the third quarter there is pause everywhere — dādhan[1ra]vāmyō[rr]naryōā[rr 2]/psuvān[1]tārā[2]/ [1ra]

अनुष्टुप् द्वितीये च ॥ १० ॥

In the Saṁkṛtisāman [RG Sat 129] chanted in *anuṣṭubh* metre, there is pause in the second quarter - bābhrum[1]punā[2]/tivārē[1ra rr]ṇā[2]/

षभे च ॥ ११ ॥

And in the Śākvara-ṛṣabhasāman [RG Daśa 15] chanted in *anuṣṭubh* metre there is pause in the second quarter - pā́ēvāēitrāēdhā∫1/rāēyāēsūētāā/ (Cf. Lāṭyāyana - 7.9.11) — "The second quarter should be divided in two (in the groups of eight & four syllables).

प्राक् चतुर्णेष्वयोनावोमिति नीचः ॥ १२ ॥

[It is stated earlier (that there is pause in the second quarter). This pause occurs] before four syllables in the *ūha*. In [RG Daśa 15] after four syllables, in the second quarter, there is lower *svara*. (After the four syllables, in the sacrifice there is a syllable *ōm*.) When followed by *vā* the syllable *o* has lower *svara* (Ag 28.1) Ṛṣabhaśākvara: or Śākvararṣabha - ó∫31m (twice) ó∫31234/vā/.

श्वे तृतीये ष तृ षट्परे ॥ १३ ॥

In the Vaiyaśvasāman [Ūha Daśa 156] excepting in *yoni* the third syllable of the third quarter has lower *svara*. Second *stotrīyā* - tā́mhisvā́rājā∫2m *vṛṣa* bhā́m/ Third *stotrīyā* - utó́pāmānā∫2m *pratha* mó/. And 6th and the 7th syllable have lower *svara*.

एकर्चे द्वे ॥ १४ ॥

In the Vaiyaśvasāman based on one *ṛc* [Ūha Eka 529], two syllables have lower *svara* in the third quarter. These two syllables are the third and the sixth ones — *āratnā́* dhāyónimṛtā∫2.

दसे ज्ञीये हाराद्योनिवत् ॥ १५ ॥

In the Yajñāyajñīyasāman, based not on its own metre of the *yoni* (Ūha Eka 425) the *parvan* after *pratihāra* is like *yoni* (i.e. having eight syllables) — ā́imahējātavā∫2idā́sā́u/ - (imahejātavedasam)

अविशोत्तमायाम् ॥ १६ ॥

In the Yajñāyajñīyasāman beginning with viśó∫5vi/ [Ūha Eka 424], in the third *stotrīyā* the *parvan* after *pratihāra* is not like *yoni* — hā́vyā́nyairayā∫2ddivā́u — it has seven syllables (hāvyānyairayaddivi).

सोमाद्ययोश्च ॥ १७ ॥

In the Yajñāyajñīyasāman based on the *ṛca* beginning with *somaḥpavate* [Ūha Kṣu 899] in the first two *stotrīyās* the *parvan* after *pratihāra* is not like *yoni* - first *stotrīyā* - jā́niténdrasyajanitótā∫2viṣṇā́u/ - it has eleven syllables (janitendrasya janitotaviṣṇoh). Second *stotrīyā*-vā́itramatyetā∫2irébhā́u/ [pa] vitramatyeti *rebhan* - it has seven syllables.

आग्नेये जास्वरं वृत् ॥ १८ ॥

In the Bṛhadāgneyasāman in the *yoni* the *jā svara* becomes *vṛddha* — [GGG 84.1] *tro* (*jā svara* occurs in (GGG 31.1)

न विच्छन्दस्सु ॥ १९ ॥

Not in the Bṛhadāgneyasāman based on the metre other than that of the *yoni* (Ūha Ahī 642) — *hā/*

प्रहूयसायाश्च द्व्यक्षरमवृत् ॥ २० ॥

In the same *sāman* the two syllables of *prahūyasā parvan* are not *vṛddha* [Ūha Ahī 642] — *stacyūtā/234ñjā*. The *prahūyasā parvan* i.e. prāhūyā/234sāi occurs in (GGG 16.1).

दादिस्तनिपार्श्वयोर्यथर्च्चस्सर्वत्र ॥ २१ ॥

In the *sāmans* Santani (Ūha Daśa 90) and Gāyatrapārśva [Ūha Daśa 148], the beginning of the quarter is like that in the *ṛc* in all the *ṛcs*. [Ūha Daśa 90] — āpsūdakso ..../; sūbhramandhō....; ādimāśvām/. [Ūha Daśa 148] — pāvantēmādi .../; mātsarāsō ..../; rājādēva ..../

अस्तावहारयोरवश्येहिस्तोमसुमराप्रमरजी च ॥ २२ ॥

[And in the sāmans Santani [Ūha Ahī 559], Gāyatrīpārśva [Ūha Daśa 148], Santani [Ūha Sat 742], Santani [Ūha Daśa 745], Santani [Ūha Daśa 90], Santani [Ūha Daśa 121], Santani [Ūha Ahī 562], Santani [Ūha Ahī 559], Santani [Ūha Sat 745], Gāyatraparśva [Ūha Ahī 561], and Santani [Ūha Sat 684], in the *prastāva* and *pratihāra* it is not so in the case of *a, va, śye, hi, sto, ma, su, ma, rā, pra, ma, ra* and *ji* respectively. [Ūha Ahī 559] — *prastāva* - the beginning of the quarter is not like that of *ṛc* - ābhi hāu; (Uha Daśa 148) — ābhī, (Ūha Sat 743) — third *stotrīyā - pratihāra*: āsmānhāu; (Ūha Sat 745) — *prastāva* - vāyāmhāu; [Ūha Daśa 90] — *pratihāra* - śyēnohāu; [Ūha Daśa 121] — *pratihāra* - hinvehāu; [Ūha Ahī 562] — first *stotrīyā - pratihāra* stōtūrhāu; (Ūha Ahī 559) — *pratihāra* - *mātsāhāu*; (Ūha Sat 743) — second *stotrīyā - pratihāra*: sūnvāhāu; (Ūha Daśa 148) — *pratihāra* - *rā* jādā/1vā/2ḥ, third *stotrīyā pratihāra* - *prā* hāsainvā/1nā/2ḥ; (Ūha Ahī 561) — second *stotrīyā-pratihāra*: *mā*dhaunā/1mā/2, third *stotrīyā-pratihāra- rā*thāinā/1pā/2; (Ūha Sat 684) first *stotrīyā, pratihāra* - jīrāhāu.

भे चाकारान्तक्रान्तमयोनौ ॥ २३ ॥

In the Śākvara-ṛṣabhasāman [RG Daśa 15], the *parvan* ending in *ā* has *pratyutkrama* excepting *yoni* (i.e. in *Ūha*) — pāēvāētrāēdhā/1; paērthāēvā ñcā/h; pāvāētmānāē mahāētvanā/1; (*yoni* - there is no *pratyutkrama* after *ā* - svādōreitthāēvi-ṣṭēvatāā/.

उदूहः सर्वत्र ॥ २४ ॥

The *udūha* takes place everywhere (i.e. in the *sāmans* where *ūdūha* is to take place). [As per the definition of *udūha*, the notes *caturtha, mandra* and *atisvārya* have notes with two intervals in their place. That is, *caturtha* has *prathamasvara, mandra* has *dvitīya* and atisvārya, *tṛtīya svara*.] (Saṁhitopaniṣad Brāhmaṇa III.2).

अमीढे ॥ २५ ॥

In the Paurumīḍhasāman [Ūha Sat 718] there is no *udūha*. In this sāman, the author of PS has given *prastāva* ending in *vā*. Then there would be no *udūha*. The author of Pañcavidhasūtra (1.1.4) has given the *prastāva* of three syllables; in that case *udūha* would take place. To avoid that, this *sūtra* is there. In the case of Gaurīvita and other *sāmans* it is like this. There is a peculiarity in the SaṃU. Bṛ (3.23) that the statement by the similar chanters should not have *udūha*. That is, in the same *bhakti* if among the *tṛtīya svara* etc., the highest svara should have *udūha* e.g. Dharman [Ūha Daśa 169] and Vidharman [Ūha Daśa 204]. In the case of *sāmans* Paurumīḍha [Ūha Sam 354], Gaurīvita [Ūha Daśa 37] and Sākamaśva [Ūha Daśa 15] etc. having *tritīya, dvitīya* and *prathama svara*, there is no *svara* which is *udāttatama*. [The prastāva of Dharmasāman in yoni (GG. 429.1) is pa^{4}va^{5}sva^{1}so^{2}ma^{3} = in Ūha, due to *udūha* it would be — pa^{4}va^{5}sva^{1}soma etc. In the Paurumīḍhasāman if the *prastāva* is of 3 syllables i.e. *indrā*^{5}*khā*^{4}*//* Then the *udūha* would take place. In the definition of *udātta* given in SamU. Bra the, *caturthodāttatama* means, in which *caturtha* is the highest svara.]

गतेश्च कनीयस्यत्वम् ॥ २६ ॥

And in the case of Gāyatrikrauñcasāman [Ūha Daśa 100] we have ...in$^{[2]ra}$dā$^{[2]}$|auhō. By the *sūtra* PS. IX. 6.2 there is the state of becoming *au* of the syllable which is *vṛddha*. Thus we have ... dā$^{[2]}$|uauhō$^{[2]}$i. Then *u* becomes *a* when followed by *au*. (Nānābhāi: followed by *a*) Cf. Ṛktantra 2.3.10. The kanīyas syllable is *au*. [Ajāta — कनीयसि वर्णे प्रत्ययभूते । औकारे प्रत्ययभूते ।| indrā^{3}yendā^{2}|auhō^{1}/ *o* in *indo* is *vṛddha* and hence becomes *āu*.]

ओकारस्य कृतलेययोरत्वम् ॥ २७ ॥

In the Hāviṣkṛtasāman [Ūha Daśa 195] and in the Kāleyasāman [Ūha Eka 465] the vowel *o* becomes *a* [Ūha Daśa 195] third *stotṛyā* - tvāṁsuṣvāṇā^{3}sā^{2}hā^{1}udrā-bhā^{3}iḥ (suṣvāṇo). [Ūha Eka 465] — second *stotṛyā* - vi^{1}prāsā^{2}aḥ (viprāso), third *stotṛyā* - sā^{3}|vā^{2}ḥ (savo|me).

पदगीतस्त्वसिद्धत्वात् ॥ २८ ॥

But the *padagīta* is not to be accomplished. The particle *tu* is meant to exclude what is stated in the above *sūtra*. It is not accomplished because it is not included in the cases where becoming of *a* is there. Hence, the vowel *o* is chanted as in the case of a word. There is no becoming of *a* in the Hāviṣkṛtasāman [Ūha Daśa 195] in the third *stotrīyā* - the vowel *o* in the syllable *ṇo* is chanted as a pada i.e. a word. In [Ūha Eka 465], the vowel *o* in the syllable *so* is chanted like *pada* — (Ūha Daśa 195 — tvāṁsusvāṇaāhā ... Ūha Eka. 465 — tubhyetsāau.)

Prapā. X 5 ends.

X. 6 begins —

श्रुध्ये स्तावे तुरीये ष्यते सर्वत्र ॥ १ ॥

In the Śrudhyasāman [Ūha Daśa 205] in the *prastāva* the fourth syllable has *karṣaṇa* everywhere - i.e. in all the *ṛcs* - upoṣujā2tam. Here *jā* is the fourth syllable, which has *karṣaṇa*.

संवत्सायां तु तृतीये ॥ २ ॥

In the Śrudhyasāman [Ūha Sat 680] in the second *stotrīyā* based on the *ṛc* beginning with *saṁvatsaḥ*, the third syllable of the *prastāva* has *karṣaṇa* - śamvatsā2iva - the third syllable *sa* has karṣaṇa.

गोमन्नश्च ॥ ३ ॥

In the Śrudhyasāman [Ūha Eka 468] in the *ṛc* beginning with *gomanna*, the third syllable of *prastāva* has *karṣaṇa* — gomannā2indo.

मरुतामिन्द्रौ स्वासूत्तमायाम् ॥ ४ ॥

In the *sāman* Marutāmdhenu [Ūha Sam 295] based on its own *tṛca*, in the *prastāva* of the third *stotrīyā* there is the occurance of *indrā* - te234/ asyasanturetavoamāul; in this *parvan asyasantu* becomes the *parvan indrā*. The *indrā parvan* is indrāyasomasuṣutaḥ paryāu (GGG 561.2). [In the second *stotrīyā* - bhakṣāmāṇo amṛtasyācāu - this *parvan* has the *svara* of the *ṛc*]. [M: In the middle *stotrīyā* there is no one syllable having the *caturtha svara*.].

धसे चतुर्थोच्चाद्यं योनिवत् ॥ ५ ॥

[Śiv — धसे चतुर्थाद्यं योनिवत् ।] - (in the explanation he says चतुर्थोच्चस्य).

In the Naudhasasāman [Ūha Sat 704] beginning with ā234i in the *parvan* māutvāpurū having *caturtha* as the high *svara*, the first syllable becomes like *yoni* i.e. not like the *svara* of the *ṛc* [Ajāta - quotes [Ūha Daśa 9] and gives illustration tā234m which is the *prastāva* of the first *ṛc* of the *tṛca*. Alternatively, he reads this *sūtra* as 'dhase caturthādyam yonivat' and states that other *parvan* than the *parvan*

having *caturtha* as the high *svara* is like *ṛci*.e. in the *parvan* having *prathama* as the high svara has the first syllable like the *ṛc* - vā[1]tsannā[2]svā[2]sā[1]rā[1] - this has *prathama* as the high *svara*. But this is also meaningless because there is no violation.]. [Ajāta and M. have the same explanation].

ध्यमायां स्तावे द्वितीयं घातं रुणसाम्नि ॥ ६ ॥

In the Varuṇasāman [Ūha Kṣu 911] in the Jagatī metre, in the second *stotrīyā*, in the *prastāva* the second *parvan* has at the end nighāta. i.e. low *svara*, that means *mandra svara*. Second *stotrīyā* - a[4]bhi[3]kra[3]/da[1]ʃ3ṅka[2]lā[3]śa[4]mvā[5ra]: the syllable *vā* has got *mandra svara*.

आद्यान्त्ययोस्तु विकारः ॥ ७ ॥

In the above *sāman* [Ūha Kṣu 911] in the first and the third *stotrīyās* there is change i.e. there are more than one syllable having *caturtha svara* - first *stotrīyā* - jnā[4]ʃ3sya[2]pā[3]vā[4]te[5]; third *stotrīyā* - dhū[4]ʃ3nā[2ra]m pā[3]vā[4]mā[ra]naḥ - the three syllables *va*, *ma*, *nah* have *caturtha svara*.

नार्मेधेऽधाह्याद्ययोः पाह्यपामापद्यते ॥ ८ ॥

In the Nārmedhasāman [Ūha Daśa 17] beginning with *ā[2]dhā[ra]hī[ra]*... in the first and second *stotrīyā* the *pāhi saṁghāta* becomes *upāsaṁghāta* - first *stotrīyā* - the *parvan* pā[2ra]/hō[1]/ū[2]tā[1]/ becomes upā i.e. ū[2]pā[1]tvā[2]ʃ3kā[2]. In the *yoni* (GGG 36.2) there is the pāhi saṁghāta-pā[2ra]/hō[1]/ū[2]/tā[1]/; second *stotrīyā* - vā[2]rdhā[1]ñtī[1]ʃ3śū[2] 3rd *stotrīyā* - sya[2]/gā[1]/thā[2]/yā[1].

थमोच्चं षभइविम् ॥ ९ ॥

In the Vairāja-ṛṣabhasaman [RG Kṣu 168], the syllables *i*, *vi* and *ma* have the high *svara prathama*. [RG Kṣu 167] — i[1]ndra; [RG Kṣu 168] — vi[1]pi (in first *stotrīyā*) ma[1]gha, (first *stotrīyā*).

जने च भु ॥ १० ॥

And in the Rājanasāman [RG Sam 67] also two syllables have *prathama svara* as the high one - *bhu[1]va*.

लंविस्मिन्त्सि च वरुपृश्निश्चैतमद्रेषु ॥ ११ ॥

In the Varuṇasāman [Ūha Daśa 105], Pṛśni [Ūha Sam 265], Śyaita [Ūha Sam 341] and Paurumadga [Ūha Ahī 662], the syllables *lam*, *vi*, *smin* and *tsi* have high *svara* namely *prathama* - [Ūha Daśa 105] — ga[1]mbahū[2]la[1]m; [Ūha Sam 265] — sō[1ra]mō[2ra]yau[1]ttā[2]mā[1]mhā[2]vi[1]ḥ; [Ūha Sam 341] — sā[1]kṣā[1]ṇō[2ra]asmi[2ra]n; [Ūha Ahī 662] — ā[2]pō[3]vasā[4]ʃ5noarṣa[1]si. [Else where in these *sāmans* these *parvans* have their final syllable in the lower *svara*, because of being similar to *yoni*.]

ष्टम्भे चाशसूपे ॥ १२ ॥

In the Mahāvaiṣṭambhasāman [Ūha Daśa 58], Ūha Sam 339, [Ūha Kṣu 868 and Ūha Kṣu 879], the syllables *o, śa, sū* and *pe* have respectively high *svara* - (Ūha Daśa 58) second *stotrīyā*- kadāsūtānṛṣaṇa ō; (Ūha Sam 339) — third *stotrīyā* - tvāyāvāyāmprāvātāśśa; (Ūha Kṣu 868) - first *stotrīyā* - natvāvājrintsahāsrāmsū; (Ūha Kṣu 879) — first *stotrīyā* - samudrāsyādhiviṣṭapē.

शीये च नकृदंहत् ॥ १३ ॥

In the Sadoviśīyasāman [Ūha Eka 524], (Ūha Eka 474) and (Ūha Eka 490), the syllables *na, kṛt, dam* and *hat* have respectively high *svara* (Ūha Eka 524) — śvābhuvanābhimājmā *nā* yūthenanāi; (Ūha Eka 474) — third *stotrīyā* - āsiśātyaiśānakṛt; (Ūha Eka 490) — first *stotrīyā* - pāvantēmādiyāmmadām - third *stotrīyā* - rājadēvāṭambṛhāt,

यशसि कृष्टादेकम् ॥ १४ ॥

In the sāman Indrasyayaśas [Ūha Sat 713] one syllable after *karṣaṇa* has the high *svara dvitīya*- first *stotrīyā* tvāmvṛtrāṇī∫3hāmsiyā- here the syllable *ham* has the high *svara dvitīya*. In the third *stotrīyā* - māhīvakā∫3rtiśśārō - here, the syllable *rti* has *dvitīya* as high *svara*.

ध्यमायाम्मकारो द्वितीयम् ॥ १५ ॥

In the second *stotrīyā* of [Ūha Sat 713], the *dvitīya svara* is there in the case of *na* and *ma* both - tāmutvānu∫3nāmasūrā.

संमिश्लः सुरूपे पदगीत ओष्ठ्ये ॥ १६ ॥

In the Surūpottarasāman [Ūha Eka 451] in the third *stotrīyā* the word *sammiślah* is chanted as *pada* when followed by labial vowel i.e. *au* - sāmmiślāu-ho∫2/.

हकारे च ककारश्चौ भवति मरुये द्विमात्रः ॥ १७ ॥ [M — ककार औ]

In the Marāyasāman [Ūha Kṣu 873] in the third *stotrīyā* the syllable *ha* becomes *ko* and has the duration of *two mātrās* when followed by *ha*- kō/hāu hāu hāu.

ष्ठेष्वःकारः ॥ १८ ॥

In the *sāmans* Goṣṭhas, the syllable *aḥ* becomes *o* - paritoṣi ... (*paritaḥ*). [M यस्यामृचि गोष्ठः उत्पन्नं तस्यामृचि अःकार ओ भवति । In the *ṛc* from which the Goṣṭha sāman is originated the syllable *aḥ* becomes *o*. (The plural in the word *goṣṭha* is to be understood in accordance with the maxim of *chatri*. This maxim relates to men with umbrellas. In the crowd of men when many of them have umbrellas up all

seem to have them). [M. गोष्ठेषु इति बहुवचनं छत्रिन्यायेन ।] (तथा च सामतन्त्रे विभाष्यं गोष्ठेषु प्रतिसामविधिरिति– And thus in the Sāmatantra (it is stated that) in the Goṣṭhas there is the alternative according to the mode of each *sāman*.] [Śiv — by the word Goṣṭha, it is to be understood as the *sāman* which is based on the *ṛc* beginning with *paritoṣim* — गोष्ठशब्देन परीतोषिमित्युक्तम् । यस्यां तत्साम ।]

तरायेषु प्यते ॥ १९ ॥

[Nānābhāi takes the two *sūtras* 18 and 19 together and explains-In the Goṣṭha sāmans the syllable *aḥ* gets its *visarga* elided when it is combined with *ta, rā* and *ya*[Ūha Ahī 644] — mātsvānaindragomatā[23hoiyā - (gomataḥ) — here the *visarga* of *taḥ* is elided; [Ūha Daśa 181] — third *stotrīyā*-adabdhassurabhinta rā[23hoiya (surabhintaraḥ), [Ūha Sat 698] — second *stotrīyā*-utsodevohiraṇyayā[23hoiya/ (hiraṇyayaḥ).

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1 [Ajāta — असंबद्धमिदं सूत्रम् । एकाक्षराण्युदाहरणानि । तशब्दः । जातँ रिहन्ति मातरः । राशब्दो राजने । येशब्दः । उत्तये । राजनोत्तयेषु अःकारो लुप्यते ।

कथं तरोतर इत्यत्र तरस्तर इति प्राप्नोति . 'ऊष्मा च परसस्थानमापद्यते । (ऋक्तन्त्र - ४.४.७) इति लक्षणात्तस्य अःकारस्य लोपः ।ततो वाचनान्तरेण ओत्वं भवति ।तादेस्तु तदा राजने।वागीद्धासूवोबृहद्भाऽ२३४८.5। इति अःकार एव प्राप्नोति प्रकृतित्वात् ।अत्राप्योभावो वाचनिकः ।'राजने च स्वशब्द ओ भवति।' (ऋक्तन्त्र-३.७.२) इति । उत्तये च अहोरात्राण्यरित्राणि इत्यत्र अहोरात्राणीति प्राप्नोति । ''रेफश्च तुल्यस्थाने लुप्यते'' (ऋक्तन्त्र - ४.३.१०)। अत्रापि वाचनिक एव ओभावः ।उत्तये समासत्वादिति ।एतेषु उदाहरणेषु अःकारो लक्षणप्राप्तो लुप्यते । अथवा अपरा व्याख्या । योगान्तरेणैव एतेषु ओभाव प्राप्यत इति वर्णयितव्यम् ॥

[M. Similar to Ajāta].

(Ṛktantra - 4.3.10 — ॥ 'रः'

Repha followed by *ṛ* is elided; the preceding vowel becomes long. e.g. *barhi raśanābhiḥ.*

Ṛk 3.7.2 — ॥ हो-रा-रचो-रु ॥

ahaḥ rātriḥ = aho rātriḥ, svaḥ, ruhāṇaḥ = svo ruhāṇaḥ 4.4.7 - ॥ ऊष्मा स्थानम् ॥

uṣasaḥ citram = uṣasascitram.

In these illustrations *aḥ* is elided.)]

कथं तरोतर इत्यत्र तरस्तर इति प्राप्नोति । ..... (ऋक्तन्त्र - ४.४.७) इति लक्षणात् तस्य अ:कारस्य लोप: । .... । राजने च स्वशब्द ओ भवति । (ऋक्तन्त्र - ३.७.२) इति । उन्नये च अहोरात्राण्यरित्राणि इत्यत्र अहोरात्राणीति प्राप्नोति । (ऋक्तन्त्र - ४.३.१०) .....। एतेषु उदाहरणेषु अ:कारो लक्षणप्राप्तो लुप्यते । (M. similar to Ajāta)

This *sūtra* is unconnected. The illustrations are of one syllable. *Ta* indicates 'jātaṁ *rihanti* mātaraḥ/' *Rā* indicates in the *sāman* Rājana (R.G. 67); *ye* indicates 'in the *sāman* Unnaya'. In these *aḥ* is elided. In *tarotaraḥ, tarastaraḥ* is obtained by Ṛktantra 4.4.7, in which there is the elision of *aḥ*. In the *sāman* Rājana, in the word *sva*, there is the change in *o*. In the case of *nidhana* vāgīḍā sūvo etc., *svaḥ* is changed to *sūvo*. In the Unnayanasāman (i.e. the *sāman* Ādityasya ātman, (A.G. 290), which begins with 'unnayāmi'), in the compound *ahorātrāṇi, aḥ* is changed to *o*, that is obtained in *aḥ*, Ṛktantra — 4.3.10 ॥ र: ॥ — Repha followed by *r* is elided. The preceding vowel becomes long — e.g. 'barhī raśanābhiḥ' Ṛktantra — 3.7.2 //

नौ च रुणसाम्नि ॥ २० ॥

In the Varuṇasāman in the *yoni* (GGG 255.3) the syllable *aḥ* becomes *o* - vaco[3]ā - here the syllable *caḥ* has become *co*.

द्वितीये लान्दे थमोच्चमऊति ॥ २१ ॥

In the Ilāndasāman in the *dvitīya anugāna* [RG Sam 70] in all the *stotrīyās* there is high *svara prathama* in the case of *a, u* and *ti* — first stotrīyā - agnetavāśra; ūrjonāpājjā; *u* bhirmandasvā.

चतुर्थे तु वृणी जास्वरं सर्वत्र ॥ २२ ॥

In the Ilāndasāman [RG Sam 70], in the fourth *anugāna* the *vṛṇī - parvan* gets *jā svara* in the *yoni* (AG. 126.1) the *vṛṇī mahā parvan* is indrannaro/ yātpāriyāh/ śūronṛṣā/ āgomatāi. In the Rahasyagāna, we get the *parvans* having *jā svara* - pā/ vākāvarcāḥ/ similarly in the case of nū/ and ī/.

काम्पा च प्यते ॥ २३ ॥

In this same fourth *anugāna* also in the *yoni* (AG. 126.1) there are *kāmpā parvans* - nē[3]mādhi/; yūnaja/; tā[3]śrava/ In the Rahasyagāna (RG. 70) the *kāmpā parvan* is elided - pā/ vākāvarcāḥ; śū/ krāvarcā ā; nū/ nāvarcāūī/ ī

न यताविग्निरे च ॥ २४ ॥

In the case of *ya, tā, vi, gni, re* (and ī) Kāmpā is not elided — isyā[3]; ā/ tā[3]; śām/ vā[3]i (*vi*), ā/ gni[3]m; dhāi/ rē[3];

दे दे चा विधाः सर्वत्र ॥ २५ ॥

In each quarter, there is the mode of five syllables—agnetavāśra; bṛhadbhānośā etc.

अयोनौ ॥ २६ ॥

Not in the case of *yoni*. In the *yoni* the mode of the quarter itself is there excepting the final *anugāna*- (AG 124.1) —agnirāsmijanmanājātavedāḥ/; (AG 125.1) — pātyagnirvipo agrampādam veḥ - not in the last *anugāna* (i.e. AG 125.1)— indrānnaro/ neʃ3mādhitāhaventai etc.

जास्वरं श्वमनषे च द्विषः ॥ २७ ॥

In the Vaiśvamanasasāman [Ūha Daśa 197], the *Jāsvara* in the *yoni* becomes *dviṣaḥsvara*, (1st *stotrīyā*) - mānaʃ2:/ [*Jāsvara* - GGG. 387.1 (in *yoni*) - ā/; *dviṣaḥ svara* - GGG 194.1 - *dviṣāʃ2ḥ*]. Prapā. X. 6 ends.

X. 7 begins —

प्लुषडन्ते रक्षाष्कारणिधनवत् ॥ १ ॥

In the Vaṣatkāraṇidhanasāman based on the *tṛstubh* metre, the *rakṣā - parvan* becomes like Āṣkāraṇidhana (Ūha Prā 844). The *rakṣā parvan* occurs in (GGG. 24.1) as — agnerāʃ32kṣaṇoāmhasāḥ. In the yoni (GGG 256.1) this *parvan* is as — ābhitvāʃ3pūrvāpitayāi/ (Ūha Prā 844) — first *stotrīyā*- bāhūnāʃ3mmānebāhūnām; second *stotrīyā* - sūparṇāʃ3rūnassūpārṇāḥ; In the Āṣkāraṇidhanasāman (GGG 261.1) this *parvan* is — vāyamghāʃ3tvā sutāvāntāḥ/.

उपान्त्ये भिरायवा ॥ २ ॥

In the same *sāman* [Ūha Prā 844] in the penaltimate quarter in every *stotrīyā*, there is the *parvan bhirāyavā* in the case of repetition. The *parvan bhirāyavā* bhirāyāʃ1vāʃ23ḥ/ occurs in (GGG 256.1). In the first *stotrīyā*- viyammahāʃ1itvāʃ23; Second *stotrīyā* - ittannāmoʃ1ghāʃ23m/; third *stotrīyā* - mānasyāmāmaʃ1hnāʃ23.

अन्यत्र सुताद्यलुप्ता ॥ ३ ॥

In the same *sāman* in the other quarters there is *sutā parvan* with the first syllable elided — first *stotrīyā*- rāʃ23; second *stotrīyā*- dāʃ23h; third *stotrīyā*- jrāʃ23i. In this way, there is the *sutā parvan* with the first syllable dropped. The *sutā* parvan occurs in (GGG 228.2) as - sutāʃ23m.

पञ्चाक्षरश्चाभ्यासः ॥ ४ ॥

In the third quarter there is the repetition of five syllables — first *stotrīyā* - viyammāhāʃ1itvāʃ23 (kāvyammahitvā); second *stotrīyā* - ittannāmoʃ1ghāʃ23m Third *stotrīyā* - mānasyāmāʃ1hnāʃ23.

क्रायां राजे ध्यमायां पाष्टे वृत् ॥ ५ ॥

In the Sāmarājasāman beginning with *akrān* [Ūha Kṣu 914] in the second *stotrīyā*, the 5th and the 8th syllables are *vṛddha* in every quarter — second *stotrīyā* 1st quarter - mātsivāyu∫3māi/ ṣṭayerā∫3dhā∫3./ (matsivāyumiṣṭayerādhase/); second quarter — mātsimitrā∫3vā/rūṇāpū ∫3yā∫3/ (matsimi trāvarunāpūyamānaḥ); third quarter — mātsiśarddhō∫3mā/rūtammā ∫3tsi∫3/ (matsiśarddho mārutammātsi); fourth quarter — mātsidyāvā∫3pā/thivīde∫3vā∫3/ (matsidyāvapṛthividevasoma). [In the *yoni* (GGG 555.3) the 6th syllable *dha* and the 8th syllable *va* are vṛddha — [2]ācōdasōnō∫3*dhā*/ nūvā∫3ntū∫3/

आद्यायां चान्त्यस्य ॥ ६ ॥

In the same *sāman* in the first *stotrīyā* the 5th and 8th syllables of the final quarter are *vṛddha* - bṛhatsōmō∫3vā/vṛdhēsū∫3vā∫3/. [bṛhatsomovāvṛdhesvāno].

तमसे स्वासूत्तरयोः वृणीतरुते चतुरक्षरे ॥ ७ ॥

In the Sahodairghatamasasāman based on its own *tṛca* [Ūha Kṣu 870], in the second and third *stotrīyās* the *vṛṇī parvan* and *tarutā parvan* become of 4 syllables second *stotrīyā* - [2]satvāmindrā/prabhūvasā∫34/bhūvasā∫34/; third *stotrīyā* - [2]imābrahmā/sadhamādā∫3i. (Cf. in the *yoni* (GGG 398.2) — the two *parvans* are - sōturbāhubhyām/suyatā∫3ḥ - of 5 and 3 syllables. The *vṛṇi parvan* occurs in (GGG 3) — vṛṇīmahāi; the *tarutā parvan* occurs in (GGG 273.1) — *tārutā*∫3.

नाभ्यासे ॥ ८ ॥

In the same *sāman* in the case of the second and third *stotrīyās* when there is repetition, the *tarutā parvan* becomes of three syllables only and not of four- bhūvasā34 (second *stotrīyā*); dhāmādā∫3i/ (third *stotrīyā*).

मराये हाउवा द्वितीयात् सकृत्कृष्टा ॥ ९ ॥

In the Marāyasāman [Ūha Kṣu 900] at the end of the *sāman* we have [2]hāu hāu hāu/vā∫3/ Thus the hāuvā has *karṣaṇa* once, beginning from *dvitīya svara*. In the *yoni* (GGG 72.1), there is no *karṣaṇa* - [5]hāu hāu hāu/vā//

दान्त्या विधाः सर्वत्रास्वासूत्तमायां प्रथमे दे ॥ १० ॥

In the Marāyasāman [Ūha Kṣu 873] in all the *stotrīyās* the chants have the mode till the end of the quarter — śrūdhāi/havām/vipipānasyādrēḥ/drēḥ/ - thus the mode is till the end of the quarter. But in the Marāya sāman [Ūha Kṣu 900] based on its own *tṛca* in the last *stotrīyā* the chant is not up to the end of the quarter in the first quarter — preddhō/āgnēdīdihi/hi/hi/puro — here the

mode is up to the middle of the quarter but not upto its end. In [Ūha Kṣu 883] having the metre of larger measure there is *āvāpa* as per the rule. In the *udgītha* there is the interpolation of additional syllable — first *stotrīyā* - [1]3ra [2] [3] [4] divedivepurūṇibabhrūṇicarantimāmava/va/va/. Thus, in the second and third *stotrīyās* also. (In Ūha Kṣu 884). Similarly, there is the interpolation of additional syllables in the *udgītha*]. [M. — This sūtra is repetition for, in the Marāya all the modes are पादान्त्या i.e. ending with quarter]. (Ūha Kṣu 884 ..... snathiṣṭana/na/ ṇa/ 1st *stotrīyā*)

मूर्धन्य एव दन्त्यः स्वरोपधः ॥ ११ ॥

The dental which has the vowels *a* etc. preceded by *upādhā* is called *svaropadhāḥ dantyaḥ*. It becomes *mūrdhanya* — Mānavādyasāman [Ūha Sat 363] — [2] [1n] [ra] śi/kṣaṇoā here the dental *na* has become *ṇa*. In the Pārthasāman [Ūha Sam 248] in the second *stotrīyā* - [2] mā3pari/ṣā343i — here *sa* has become *ṣa* [*upadhā* means penultimate letter.] [Śiv दन्त्यो नकारो विरामेऽपि स्वरोपधः स्वरपूर्वश्चेत् मूर्धन्यो णकारो भवति । एकपदे रेफान्नकारो मूर्धन्यमापद्यते इति वचनात् ।

The dental *na* becomes lingual *ṇa* if it is preceded by a vowel even in the case of pause. The syllable *na* gets the position of *ṇa* due to repha (i.e. *r*) in the same word.] [M — विरामेऽपि मूर्धन्य एव भवति । तथा ऋषाभ्याम् इत्यत्र ऋकारषकाराभ्यां परस्य मूर्धन्यापत्तिरेकपद एवेति वचनम् । उदाहरणानि जराबोधीय - [Ūha Ahī 629] - [1] [2] उरूकृ३१दू३२३रू । ण: । स्वरोपध: -स्वरपूर्व: (preceded by vowel). एवं क्वचिन्मूर्धन्यापत्तिः संहितायामनुक्तेऽपि न दोषः । प्रत्युदाहरणानि एवं तावत् दीर्घतमसोर्के (RG Sat 125) तृतीयायां चेमानः ..... अयं विसर्जनीयो न स्वरोपधः । तस्मादत्र मूर्धन्यापत्तिर्न भवति । [1] [2] नृभी: । [1] [2] येमानः कोश [1] [2] आहिर । इन्द्राय सोम परिषिच्यमान इत्यत्र तु समासपदत्वात् असंहिता काले मूर्धन्यापत्तिरेवेति ॥ 'नृभिर्येमाण:।'

It becomes lingual only even in the case of pause. Thus in the *sūtra 'ṛṣā bhyām'* the explanation as the syllable (*na*) coming after *r* and *ṣa* becomes lingual (*ṇa*) in the same word. e.g. — Jarābodhīyasāman [Ūha Ahī 629] — [1] [2] [3] [4] [5] urūkṛ1dū23rū/ ṇāḥ/

In this manner, there is the becoming of lingual in some cases, though not stated in the Saṁhitā. Hence there is no defect. The counter illustrations are in the *sāman* Dīrghatamsaḥarkaḥ [RG Sat 125] nṛbhiryemāṇaḥ/. This is the case of not preceded by a vowel in regard to the *visarga*. Hence, there is no becoming of *ṇa* nṛbhīḥ/ yemānaḥkośaāhira. In the case of - indrāyasomaparisicyamānaḥ, being a compound word, there is the becoming of lingual when there is no *saṁhitā*] (नृभिर्येमाण: - U. Arc 702).

णश्च योऽतिहारी स्यादविकृतपूर्वपदवत् ॥ १२ ॥

Thus syllable *ṇa* having *atihāra* becomes like the syllable of the compound word — [Ūha Sat 707] Mānavottarasāman - third *stotrīyā* - drā1ˆ2gā3ˆ234ā5ū6hō7vā// vā1ˆ234ṇā2ḥ — here the *ṇa* kāra is as per the change of *na* in the compound word. [अविकृतपूर्वपदवत् = समासपदवत् ~ M — unchanged former word means compound word.] [Nānā = पूर्वसमासपदवत् - like the former compound word]

परिष्कृते चागमो लोप्यः ॥ १३ ॥

When the syllable *sa* is adorned by earlier *stobha* the advent of *sa* is elided — [Ūha Daśa 178] Gatanidhana bābhravyasāman - second *stotrīyā* - hā1rā2ˆ3ihā2i/ cā1ndrā2ˆ3hāi - here the syllable *sa* combined with syllable *ca* is elided. (*hariścandraḥ*)

[M — परिष्कारश्च भूषणमिति हलायुधः - According to Halāyudha, pariṣkāra means embellishment.].

Prapā. X. 7 ends.

X. 8 begins —

कार्णश्रवसोत्तरयोर्व्यैः स्वदया सदावृधाम् ॥ १ ॥

In the Kārṇaśravasasāman [Ūha Daśa 113] in the second and third *stotrīyās* *vyāḥsvadāyā*3ra2ˆ123 *parvan* becomes *sadāvṛdhā parvan* - sā2dā3ra2vṛ1dhā2ˆ23/ - second *stotrīyā* - dō3ra2mā1tidhā2ˆ23ih; third *stotrīy* — bhyō2ra1mā2dhū1mā2ˆ23/

दस्मं सुरा क्रौञ्चे स्रभानहिवाम् ॥ २ ॥

In the Vāṅnidhana krauñcasāman beginning with ta2ṅnvō1dāsmā2ˆ31234m/ [Ūha Kṣu 863] in the third quarter the *srabhā parvan* seen in the *yoni* becomes *nahivā parvan* in the *Ūha* - nā3sva4sa5ra6ṣu1dhē2 - is the *nahivā parvan*. In the [Ūha Kṣu 864] in the third quarter, the *srabhā parvan* becomes *nahivā parvan* - bhyō3magha4va5pura6ū1. In the *yoni* (GGG 241.2) there is *nahivā parvan* - nā3hiva4śca5ramam. In (GGG 549.3) there is *srabhā parvan* - [4]sra5bhā1/

अग्निंवोवाजीय उपान्त्यं कृष्टे सर्वासु ॥ ३ ॥ [M — अग्निं वोदे]

In the Rāyovājīyasāman [RG Ahī 117] based on the *tṛca* beginning with *agnimvo*, in all the *stotrīyās* in the second quarter, the penultimate syllable has *karṣaṇa* - first *stotrīyā* - [1]yā1jiṣṭhamdū2tamadhvārē3kṛṇū1ˆ2dhvām — (... kṛnūdhvam) *dhva* is the last syllable of the quarter. Here the syllable *ṇū* has *karṣaṇa*; second *stotrīyā* - [1]ya1dāmahassaṁvaraṇā2dviyā1ˆ2sthāt (.. *sthā* is the last syllable of the second quarter) — here syllable *yā* has *karṣaṇa*; third *stotrīyā* - [1]vṛ1ṣṇōgnēcarāntyajarā1i *dhā*1ˆ2nāḥnaḥ is the last syllable of the second quarter - here *dhā* has *karṣaṇa*. [In

the *yoni* the penultimate syllable has no *karṣaṇa* (AG 75.1) — pibantigau∫2riyāḥ - the penultimate syllable *ri* has no *karṣaṇa.*]

त्रिकवत्सायां चाद्ययोः ॥ ४ ॥

In the Nityavatsāsāman beginning with *etrāika* [RG Kṣu 169], in the first and second *stotrīyās* the penultimate syllable in the second *parvan* has *karṣaṇa* first *stotrīyā* - tṛmpatsōmamapibā∫2dvāi - here bā has *karṣaṇa;* second *stotrīyā* - sākamvṛddhō virīyā∫2issā - here *yā* has *karṣaṇa.* (But in the third *stotrīyā* the penultimate syllable of the second *parvan* does not have *karṣaṇa* ... dā rōdosīapā∫2rṇadā).

प्रथमायां चतुर्थम् ॥ ५ ॥

In the same sāman in the first *stotrīyā* the fourth syllable of the *parvan* coming after *āndhā parvan* has *karṣaṇa* - sāīm/mamādamā∫2hikā - the fourth syllable has *karṣaṇa.*

उत्तरयोः पञ्चमम् ॥ ६ ॥

In the second and third *stotrīyās* the fifth syllable after *āndhā parvan* has *karṣaṇa:* Second *stotrīyā* - dātā/rādhāstuvatā∫2ikā; third *stotrīyā* - ādhā/ tānyañjatharā∫2iprāi. [In the *yoni* the fourth syllable has *karṣaṇa.* e.g. [RG Eka 82]— 1st *stotrīyā* - dhārā//prṣṭhāsyaro ∫2catā1.

स्वासु वैराजे तृतीये प्रथमान्त्ये वृद्धे ॥ ७ ॥

In the Mahavairājasāman based on its own *tṛca* [RG Daśa 10], in the third quarter the first and the last syllables of the second *parvan* become *vṛddha* in every *stotrīyā* - first *stotrīyā* - *bhyāmsūyatā;* second *stotrīyā* - nīhāriyā; third *stotrīyā* - *ṣṭhōārcatāi.*

अप्रस ॥ ८ ॥

The syllables *pra* and *sa* have no *vṛddhi.* In the third quarter the syllables *pra* and *sa* of the second *parvan* are not *vṛddha.* Second *stotrīyā* - prabhūvasāu - here the first syllable *pra* is not *vṛddha.* Third *stotrīyā* - sādhāmādāi - here the syllable *sa* is not *vṛddha.*

नार्मे द्वितीयायां राधायां तृतीयमयोनौ ॥ ९ ॥

In the Nārmedhasāman in the *Ūha* [Ūha Daśa 17] in the second *vasorādhā parvan* the third syllable is *vṛddha* - first *stotrīyā* - vāgmāntāu (gmanta); second *stotrīyā* divōdāivā (*dive dive*); third *stotrīyā* - vāhāsūvā (suvarvidā (sūva). In the *yoni,* the third syllable does not have *vṛddhi* - (GGG 36.2) — there are two *vasorādhā parvans* - ūrjāmpātā; cātāsṛbhā.

कौत्सदंष्ट्रोत्तराकूपारश्रुध्यपृश्निमानवाद्यरुणवैधृत-
वासिष्ठतिथकुभनित्रेषु च नौ ॥ १० ॥

In the *sāmans* Aiḍakautsa (GGG 162.1), Āstādaṁṣṭrottara (GGG 343.5), Ākūpāra (GGG 345.3), Śrudhya (GGG 99.1), Pṛśṇī (GGG 37.1), Mānavādya (GGG 54.1), Varuṇasāman (GGG 378.1), Vaidhṛtavāsiṣṭha (GGG 556.1), Daivātitha (GGG 164.1), Traikakubha (GGG 389.3) and Janitrādya (GGG 241.1) there is *vṛddhi* in the *yoni* as given below — (GGG 162.1) — in the *prastāva*, the syllable *ya* at the beginning is *vṛddha* - yāhíndrā[23 (not in *Ūha*- Ūha Daśa 164 — ābhíhíno[23); (GGG 343.5) — in the third quarter the second syllable has *vṛddhi* in yoni only - [2]ráthāitamamra (rathītamam), in the *ūha* - tvāmābhiprāṇó; (GGG 345.3) — in the second quarter, the third syllable in the second *parvan* has *vṛddhi* in *yoni* only - tā́madrāivo (Ūha Kṣu 902 — ádhitvácai); (GGG 99.1) — in the *pratihāra*, the second syllable has *vṛddhi* in yoni only ásmāidéhijātavédōmā - second syllable is *vṛddha* [Ūha Eka 421, second stotrīyā - révā dā́smābhyam-pūrvaṇīkā). (GGG 37.1) — in the second quarter, the second syllable has *Vṛddhi* in *yoni* only - śukrāṇadévasōciṣā, (Ūha Daśa 74) — yātārathébhirādhrigūḥ). (GGG 54.1) — in the third quarter, the second syllable has *vṛddhi* in the *yoni* only - di/*dāi* (Ūha Sam 363) - śi/kṣā (GGG 378.1) — in the third quarter, the 8th syllable has *vṛddi* in *yoni* only — dyāvāpṛthivīvaruṇā. [Ūha Kṣu 911] — dā́dhā tiratnaṁsvadhayōḥ; (GGG 556.1) — in the two middle quarters the second syllable has *vṛddhi* in *yoni* only - second quarter - índrāśyāvājrā[2ḥ; third quarter - ā *bhā* ṛtā́syā[2 [Ūha Sat 732], second quarter - nā́māniyāhvo[2; third quarter - āsuríyāsyā[2. (GGG 164.1) — the first syllable of the third quarter is *vṛddha* in *yoni* only - sā́khāyastóma (Ūha Daśa 28) — second *stotrīyā* - índrāmsómesā. (GGG 389.3) — the first syllable of *udgītha* has *vṛddhi* in *yoni* only — *vāsumartīāyā[3dā* (Ūha Daśa 207) — second *stotrīya* - *sutāvāmāvi[3vā*) (GGG 241.1) — first syllable of *pratihāra* is *vṛddha* in *yoni* only — vāíśvē[3hói (Ūha Sam. 365 - jīvā[3hói). [Ajā— This *sūtra* is mostly irrelevant. In some cases there is *vṛddhi* as per the maxim of *chātra bhojana*] [M : असंबद्धप्रायमिदं सूत्रम्। कांस्य भोजिन्यायेन कस्मिंश्चित् किंचित् वर्धते। — This *sūtra* is mostly irrelevant; as per the maxim kāmsyabhoji, in some cases, some syllable becomes vṛddha]. (The maxim of *kāmsyabhoji* refers to a person who eats from a brazen vessel. If the pupil eats from a brazen vessel as a rule, the teacher has no such rule. If both of them eat in one vessel, the duty of the pupil, though not the principal one, is regulated. The principle laid down here is that of some one's doing something which he is not bound to do, in order that he may not

hinder another who is required to do it. *Chātrabhojana* maxim also has similar purpurt.

तीषङ्गशाक्करयोरान्धान्तः ॥ ११ ॥

In the *sāmans* Atīṣaṅga [RG Kṣu 171] and Śākvaravarṇa [RG Sam 34], the final syllable of *āndhā* gets *vṛddhi*. Third quarter of [RG kṣu 171] — *āṇvi;* [RG Sam 34]— āpsāḥ (*prastāva* of the second *stotrīyā*).

अयोनौ ॥ १२ ॥

Not in the *yoni*. In the *yoni* the final syllable of *āndhā* does not have *vṛddhi* - (AG. 29.1) — ugrām; (AG 46.1) — *prastāva - sānāḥ*.

ग्नि स्वी वारे ॥ १३ ॥

In the Vāravantīyottara sāman, in the *yoni*, the syllable *gni* is *vṛddha*. (GGG 17.3) — agnāinnamā∫34 (agni); second *stotrīyā*- gāmāsuśā - [Ūha Eka 528] — *yoni* i.e. first *stotrīyā*- svāirā∫34 (*vasvī*); *Ūha*, second *stotrīyā* - 4th parvan, the first syllable is not *vṛddha* - *drāūdhuryāvā∫34*; third *stotrīyā* - pāsyatiṣṭhā∫34.

रिंनुरपि शोके ॥ १४ ॥ [M — रि].

In the Traiśokasāman [Ūha Daśa 73] the syllables *rim* and *nuh* are *vṛddha* in the first *stotrīyā* and the syllable *pi* of *api* in the second *stotrīyā* - [Ūha Daśa 73] first *stotrīyā* - sājūstatatākṣurāindrañjājanūḥ (ततक्षुरिन्द्रं। जजनुः। पिकर्षे) second *stotrīyā* - āpāikā∫234ṛṇe (api).

मान्गोभिस्त्रिणिधने ॥ १५ ॥

In the Agnestriṇidhanasāman [Ūha Daśa 88] in the second *stotrīyā* the syllable *mān* is *vṛddha* in *māngobhirā∫32vā∫23*.

सौहविषरन्ध्रोत्तरयोर्गोभिः ॥ १६ ॥

In the *sāmans* Sauhaviṣa [Ūha Daśa 135] and Auksṇorandhrottara [Ūha Daśa 103] the syllable *bhi* is *vṛddha* in *gobhiḥ*. (Ūha Daśa 135) — second *stotrīyā* gobhāiśśrā∫234ihāi; [Ūha Daśa 103] — third *stotrīyā* - gobhāirañjā∫3.

लान्दे खान्याद्यमुपान्त्यम् ॥ १७ ॥

In the Ilāndasaman [RG Eka 70] in the third *anugāna* there are four *khāni parvans*. Among them the penultimate syllable of the first *khāni* parvan becomes *vṛddha* in Ūhyagāna. The four *khāni parvans* are - bṛhadbhānośā, vasāvājāmū, kthiyamdādhāsi & dāśuṣekāvē. The *khāni parvan* occurs in (GGG 315.1) — sāmasṛjō vikhāni. In the (AG. 125.1) there are three *khani parvans* - pātyagnirvipōagrām padāmvēḥ, pātiya ...., pātidē ..... The first *khāni* parvan is sāmasṛjōvikhāni. In the Ūhyagāna the penultimate syllable of this *khāni parvan*

becomes *vṛddha* in the third anugāna of Ilānda — vāsāvājāmu kthiyamdādhāsi etc.

अयोनौ ॥ १८ ॥

It is not so in the *yoni*. In the (AG 125.1) in the first quarter, the penultimate syllable does not have *vṛddhi* - pātya .... padamveḥ.

Prapā. X. 8 ends.

X. 9 begins —

यस्ते हरे च ॥ १ ॥

In the Vārṣāharottarasāman based on the *tṛca* beginning with *yaste* (RG Eka 74) there is the *vṛddhi* of penultimate syllable in all the *parvans*— e.g. tāinā∫1pāvā∫2/ here the penultimate syllable *pa* is *vṛddha* (*pavā*) svāndhāsā∫2 (*andhasā*), the syllable *dha* is *vṛddha*. etc. [This *sūtra* is there because in the two middle quarters there is the absence of *vṛddhi* - (AG. 65.2) — *yoni* kārṣṇā∫1suro∫2; hāiṇi∫1ṣucā∫2 etc.].

श्येने दानाध्वराम् ॥ २ ॥

In the Śyenasāman [Ūha Kṣu 907] the *dānā parvan* seen in the *yoni* becomes *dhvarā parvan* in the 8th parvan. In the *yoni* (GGG 156.1) dā∫3nām *parvan* occurs in the first *śāktyasāman*. The *dvārā parvan* occurs in (GGG 50.1). In the Śyenasāman in the yoni (GGG 379.1) — nā∫3mā - nāimā is the *parvan*. Ūha Kṣu 907 — 8th parvan somāā.

प्रोवाह ऊता कयास्थिराम् ॥ ३ ॥

In the Vārāhasāman beginning with prāyāsā it [Ūha Kṣu 924] in the final quarter the *ūtā parvan* becomes *kayāsthirā parvan* - mānā∫3pā∫5thā∫656 — this is the *kayāsthirā parvan*. The *parvan* kāyyā∫3stha∫5irā∫656n/ occurs in the Śnābhasāman (GGG 13.1) — ūtāekām occurs in (GGG 65.1). [Varāhasāman (GGG 524.4) — dhūḥpāvākāḥ] (Ūha Eka 651].

धर्तासाविसो च ॥ ४ ॥

And also in the Vāsiṣṭhasāman based on the *tṛca* beginning with *dhartā* [Ūha Kṣu 925] and based on the *tṛca* beginning with *asāvisoma* [Ūha Kṣu 926] in the first quarter, *ūtaekā* parvan becomes *kayāsthirā parvan* - [Ūha Kṣu 925] — nādā∫3iṣū∫5'vā∫656; [Ūha Kṣu 926] — tāmā∫3sā∫5dā∫656t etc.

द्वितीयमकर्षणम् ॥ ५ ॥

In these, i.e. Vārāha and Vāsiṣṭha sāmans in the final quarter the syllable having (Ūha Kṣu 924) second svara has *karṣaṇa* which is not there in the *Ūha*.

[Ūha Kṣu 924] — first *stotrīyā* - yā/; second *stotrīyā* - set; third *stotrīyā* - māt [Ūha Kṣu 925] — first *stotrīyā* - ṣe/second stotrīyā - te/ third stotrīyā - mā. [Ūha Kṣu 926]— first *stotrīyā* - vā; second stotrīyā - vi; third stotrīyā-yā [In the yoni of Vārāha (GGG 524.4) in the final quarter ā]343i there is *karṣaṇa* of *dvitīya svara*. In the *yoni* of Vāsiṣṭha [Ūha Sam 268] in the final quarter - mā]343 - here also there is karṣaṇa from *dvitīya svara*.

ससु सफे मादा त्र्यक्षराम् ॥ ६ ॥

In the Saphasāman [AG Prā 813] beginning with - sāsūnvē]3yāḥ the *parvan mādā* seen in the *yoni* becomes of three syllables - (GGG 578.5) — *yoni* - the *parvan* mādāḥ is — mā]3234dāḥ. The three syllabled *parvan* in *Ūha* is — iḍā]3234 nām.

देव्ये प्रहूद्वितीयेऽमन्थताम् ॥ ७ ॥

In the Pañcanidhanavāmadevyasāman, in the *yoni* of [RG Sam 68], in the second quarter, there is *prahūyasā parvan*. It becomes *amanthatā parvan* — [RG Sam 68] — yāthā]2vā]234śhām — this is the *amanthatā parvan* [prāhūyā]234sāi *parvan* occurs in (GGG 16.1). The āmā]2nthā]234tā occurs in (GGG 9.1). [AG. 85] — vārdhāssā]234khā].

वैराजे योनावन्त्ययोर्नतम् ॥ ८ ॥

In the Mahāvairājasāman [RG Daśa 10] in the *yoni* in the first and the last quarter there is *vinata svara* (*vinata svara* begins on *prathama svara* and ends on *dvitīya svara*) First *stotrīyā*, second quarter - svādri2ḥ; third quarter-nārvā]2. In the *Ūha* there is no *vinata svara*; second *stotrīyā* - second quarter - svāhaṁsi; third quarter - mamāttu etc.

वैश्वमनसेऽत्वात् स्तोभार्चिकसंधेर्ग्रहणात् ॥ ९ ॥

In the Vaiśvamanasasāman [Ūha Daśa 197] there is no conjunction (i.e. the *sandhi*) because of *atva* (i.e. becoming *a*). The separation is possible when there is the *sandhi* of the *ṛc* words by *stobha* - *jasaāhālaṣāmmādhumān* ..... here there is the separation in the case of *sa* (ojasā) because of becoming *a* (by the *sūtra* jasāvaiśvamanase P.S. 6.5.4). If jasaā in this case by Paṇini *sūtra* 6.9.101 - *akaḥ* savarṇedīrghāḥ, the *sandhi* is made, then the state of becoming *a* would be futile. Moreover, by the vowel *ā*, which is the *stobha* in the *yoni*, there is *sandhi* in the *ṛc*, then by PS. 6.9.12 there would be separation — not otherwise. How is it stated that there is the *sandhi* of *ṛc* by *stobha*? This vowel *ā* is the *stobha* in the *yoni* and not *stobha* in the sāman. [M — स्तौभिकार्चिक-ग्रहणादेव विश्लेषो भवति नान्यथा । कथमयं स्तौभिकार्चिक सन्धिरित्याह । योसौ अत्वमापादितः सस्तोभः । The non-conjunction takes place because of

mention in the Staubhikaārcika only. Otherwise, it would not be so. If one says how is this staubhikaārcika sandhi? (the answer is that *stobha* which secures the state of becoming *a*) (Nānā - in the Vaiśvamanasasāman there is the nonconjunction in the case of jasaâkalaśa ... for by P.S. 6.5.4, *sā* becomes *sa*.)

त्सप्रे द्वितीयान्ते प्र ॥ १० ॥

In the Īnidhanavātsaprasāman [Ūha Kṣu 918], in the first *stotrīyā* the second and the fourth quarters have the beginning in the low *svara* - second quarter - jānāyanprājābhuva/; 4th quarter - bṛhatsōmōvāvṛdhēsuvā/

उत्तमायामाद्ये ॥ ११ ॥

In the same sāman in the last *stotrīyā* the beginning of the first and second quarter is in low *svara* - third *stotrīyā* - first quarter - *māhāttatsōmōmahi*; second quarter - āpāmyadgārbhōavṛ.

शोके चाद्ययोः ॥ १२ ॥

And in the Traiśokasāman [Ūha Daśa 73] in the first and second *stotrīyās*, the first and second quarter begin with low *svara*. The first *ṛc* is the *yoni* - first stotrīyā: first quarter - viśvōhāi/; second quarter - *sājūstatākṣu* .../ second *stotrīyā* - first quarter - nēmōhāi/, second quarter *mē* ṣāmviprāḥ.

शौके च ॥ १३ ॥

And in the Śauktasāman also [Ūha Eka 567]. In this sāman in the first and second *stotrīyās*, the first and second quarter have beginning in low *svara* - first stotrīyā - 1st quarter *sākhā*; second quarter: pūnānāya ...../; second *stotrīyā* - first quarter - sāmi; second quarter - *Śṛjatāgayā* ...../

सुषाश्रीणप्रत्नं रुणसाम्नि ॥ १४ ॥

In the Varuṇasāman [Ūha Eka 482], in the *pratihāra*, there is low *svara* in the case of *suṣāśrīṇa*, and *pratnam* first *stotrīyā* - *pratihāra* - suṣāvāsōmāmadridhiḥ; third *stotrīyā* - *pratihāra* - śrīṇantōgōbhiruttāram. In [Ūha Eka 514], second *stotrīyā* - *pratihāra* - *pratnām* sadhāsthāmāsadat.

इलान्दे हीषीप्रभृत्युद्धारः ॥ १५ ॥

In the Ilāndasāman [RG Sam 70] in the third *anugāna* beginning with *bṛhatbhānośā*, there is *hiṣī parvan* su[234]vāḥ. All the *stobhas* beginning with this *parvan* are elided - su[234]*vāḥ/iha/hā*[3]*uvā*[23]*/jyo*[234]*āḥ* are elided.

अन्त्यायामनुद्धारः ॥ १६ ॥

In this *anugāna* in the last mode there is no elision of the *stobhas* beginning with *hiṣī*. [This mode begins with dāśuṣēkāvē - in this mode there is no elision of

the *stobhas* beginning with sū[3]∫234vāh[5] etc. Before this *hiṣī*, the *stobha* hā[12]∫31uvā∫23 is there.

तमसोऽर्के योनावाद्ययोर्मागायतोद्घातनिघातौ ॥ १७ ॥

In the sāman Dīrghatamasaḥarkaḥ beginning with *dhartā* (AG. 17.1) there is *udghāta* (i.e. high *svara*) and *nighāta* (i.e. low *svara*) in the two *māgīyatā parvans* -dāivāḥpavā[2]tō[1]kṛtviyāḥ and dāivā[1]nāmanumā[2]diyāḥ. In other Dirghatamasaḥarkaḥ sāman, there is the *svara* like that of the *parvan* sā[1]rjā[2]nō[1]atyō[2]nasa. In the Sahodairghatamasasāman [Ūha Kṣu 870] in the *parvan* after the *āndhā parvan* in Ūha, there are many syllables having *dvitīya svara* by P.S. 10.4.8 - mā[1]dō[2]yū[2]jiyaḥ; sumemāghavan etc.

Prapā. X. 9 ends.

X. 10 begins —

अथोहगीतीनां प्रस्तावोद्देशः ॥ १ ॥

Hence forth, the definition or mention of *prastāva* of the *Ūha* chants. [Ajāta and M — what is its relevance? The reply is - the *bhāvas* are complete. The definition of these bhāvas in connection with the *bhakti* is stated e.g. 'stāvopāntyamdevye' (P.S. 5.1.29), 'the sūkte' (P.S. 5.10.1), 'tare hārādiḥ' - (P.S. 5.4.1), 'upāyadvitīyam kāṇve yonau' (PS. 5.3.48) - nidhanehīṣīstham sarvatra' (P.S. 3.1.12) etc. Hence, the knowledge of the *bhaktis* of these is to be obtained. If it is so, then the definition and mention of all the *bhaktis* should be there for the *bhāvas* are stated in connection with all the *bhaktis*. Why then the definition of *prastāva* only is stated? The sūtrakāras of Pañcavidhasūtra, Upagranthasūtra, etc after stating the definition of *pratihāra* and *nidhana*, have again treated the *pratihāra* in the pratihārasūtra, in detail. But the treatment of *prastāva* is not given in this manner. The Upagranthasūtra does not speak of *prastāva* at all. In the Pañcavidhasūtra only the definition is given but without details, as they are given in the Pratihārasūtra of the *pratihāra*. Hence to make it quite clear, being the first *bhakti* and being an important one, *prastāva* is stated in particular in P.S. Udgītha and upadrava are accomplished as the remaining ones. [M. explains 'uddeśa' in the *sūtra* as *lakṣaṇa* i.e. the definition and characteristics etc.]

स्तोभः पुरस्तादन्तर्वा प्रस्तोतुः ॥ २ ॥

The *stobha* before *prastāva* belongs to the *prastoṭṛ* i.e. it becomes part of *prastāva*. The *stobha* in the middle of *prastāva* is also that of *prastoṭṛ* — Aśvasūktasāman [Ūha Daśa 191] the first *stobha* becomes the part of *prastāva* -

āāūhóvā hāi. Thus it is in the case of Pūrvayauktāśva, Aiḍāyāsya, Abhinidhana-Kānva, Adārasṛk, Iḍānāmsaṁkṣāraḥ etc. - Yautāśvadya [Ūha Daśa 39] —aū hóho hāi/vṛṣā//. Aiḍaāyāsya [Ūha Daśa 40] — āipūnā//; Abhinidhanakāṇva - [Ūha Daśa 128] — aūhóhohāi/āihi/vāyam//. Adārasṛk [Ūha Daśa 174] — hāupavamānā// Iḍānāmsaṁkṣāraḥ - [Ūha Daśa 179] — āūhóihuvā∫3hói/pāvamānā∫3syā∫3jighnātāḥ// The *stobha* in the middle Gauṣūkta - [Ūha Sam 281]— āsāvyāṁśūrmāu/haūhovā hāi/dāyā// Saumedha [Ūha Daśa 29] — yógeyógetavāhāustārām// Mādhuschandasa [Ūha Daśa 44] — tvāmidā/hói/hiyónarā∫6é//Vācassāma [Ūha Sam 259] —āsotāpā/hó/riṣiñcatā∫6é//Ātīṣādīya [Ūha Daśa 77] —sómāḥpūnā/hó/nāūrmiṇā∫6é// Hāviṣkṛta [Ūha Daśa 195] — tvāṁsómāsidhāhāurāyúḥ// Pūrvavāsiṣtha - [Ūha Ahī 670] — úhuvāi/śiśā∫34aūhóvā/jājñā/nā∫3mhārya/ tāmmṛjānti//.

अन्ते च ॥ ३ ॥

And the *stobha* at the end of *prastāva* becomes part of *prastāva* - Śyaita [Ūha Daśa 43] —abhipravāssūrā/dhāsā∫34aūhóvā// Triṇidhanaāyāsya [Ūha Daśa 41] — pūnānassómadhāhāuhóvā// Aurdhvasadmana [Ūha Daśa 23] — āyántaindrasómāḥ/úvāhā//. Paurumadga [Ūha Daśa 54] —ābhisómāsāāyávāḥ/aūhóvā/ehíyā/hāu// etc.

अविधाद्य: ॥ ४ ॥

In the mode (*vidhā*) where the chant is similar in all quarters, the *stobha* at the beginning does not become part of *prastāva* (it becomes part of *udgītha*) e.g. Ātharvaṇa — (R.G. Daśa 3) —[2]úhuvāóhā/aūhóvāhāu; Vārṣāhara — (R.G. Eka 73)— hói/ vārē∫1ṇāyā∫2ḥ/ etc. Pañcanidhanavairūpa - (R.G. Daśa 7) — [1]diśamviśamhas/natvā .... etc. [M — प्रस्तावात्परा या विधा तस्या आदौ य:स्तोभ: विधांगभूत: स प्रस्तावाङ्गं न भवति । Śiv — सदृशगीतीनि पादवन्ति यानि तानि विधावंति । M — The *stobha* at the beginning of the mode following the *prastāva* at the beginning of the mode following the *prastāva*, is part of that mode (i.e. Udgītha); it does not become the part of the *prastāva*.

Śiv — The similar chants having quarter as the mode are known to have that particular mode].

Ajāta — In the *sāmans* Vārṣāhara, Ātharvaṇa etc. the *stobha* at the beginning of the mode that follows the *prastāva*, i.e. Udgītha, becomes its part.

उद्गातुस्तु काण्वर्षभपावमानजनित्राणाम् ॥ ५ ॥

In the case of *sāmans* Kāṇva [Ūha Daśa 20], Ṛsabhapāvamāna, [Ūha Daśa

180] and Janitrādya [Ūha Sam 365], the *stobha* which by the above *sūtra* becomes the part of *prastāva* does by this *sūtra* become the part of *udgātṛ* i.e. part of udgitha. [Ūha Daśa 20] — [1]ā́ihihā∫2i/, [Ūha Daśa 180] — [2]hā́∫3/hā́∫3i/; [Ūha Sam 365] — hū́vé́ho∫2i. [Ajāta. In the explanation of *sūtra* 4 the following *sāmans* - Ātharvaṇa [RG. Daśa 9] — [2]úhuvā́ó[3]hā́/; Vārṣāhara [RG Eka 74] — hói/; Aidasvāra [RG Sam 44] — hóvavā́∫23hói/; Pañcanidhanavairūpa [RG Kṣu 188] — [1]diśamviśamhasa; Dhurāsākamaśva (GG 193.1) — [1]hā́u∫3hó́∫3/i/, are mentioned. In these *sāmans*, the stobha becomes the part of *udgītha*]

हुवादिर्वासिष्ठे ॥ ६ ॥

When the whole *stobha* is to be the part of *prastāva* by the above *sūtra* 4, one part of it becomes the part of *udgītha*. The *stobha* beginning with *huvā* becomes the part of *udgātṛ* e.g. — in Idāvāsiṣṭha [Ūha Ahī 687] — hū́vé́ho∫2i/

पद्योऽनादेशे ॥ ७ ॥

Unless not instructed specifically, the *prastāva* comprises of the quarter of the *ṛc* e.g. in the similar chants in all quarters, separate quarters should be resorted to. The *sāmans* mentioned below have divisions according to the quarter and hence the quarter forms the *prastāva*— Aiḍayāma [Ūha Sam 327] — vṛ́[2ra]ṣā́mā́u∫23/ [2ra]nā́mpavā́tā∫23i/é́∫3/vícakṣaṇa e∫3//; Aiḍamāṇḍava [Ūha Sam 371] — ádabdhassū́∫2/rábhintarā́∫2ḥ/[1ra]ā́ihi∫2/[1ra]ā́ihi∫2/[1ra]ā́ihihā́∫2i/; Trāsadasyava [Ūha Eka 488] — pū́∫234/raḥ/jitā́i/vó[3]ándhasā∫23ḥ//; Vaiśvajyotiṣam [Ūha Sat 725] — having *yoni* beginning with *prāgāyata* - prā́tú[3]dravā/pā́rikó́/śā́nni[1]ṣi[1]dā́//; Krauñcādya [Ūha Ahī 590] — based on the *ṛcā* beginning with *ayampūṣā* - [1ra]ā́yampū́ṣa[2ra]ū́ho/ [2ra]rā́yirbhagāḥ/ Pravadbhārgava [Ūha Daśa 127] — pró[3ra]ā́yāsāit/ [1ra]índurindra/syā∫2ni[1]ṣkṛtām//; Udvādbhārgava [Ūha Daśa 154] — dhā́rtā[1]dā́ivā∫23ḥ/pā́vatā[1]kā∫23/ [2ra][1ra]tvíyorasāḥ//; Daivodāsa - [Ūha Sam 261] — sā́khā́∫31/yā́ā́∫31234/ni[2]ṣī́/dā́∫3tā́//; Vāṅnidhanakrauñca [Ūha Daśa 116] — sómā[1]ḥ pāvā́∫31234/tā́idā[2]vā́∫3ḥ//; Lauśādya [Ūha Sam 273] — [3ra]pró[3ra]ā́yāsit/ índurindrā∫23/syā́∫3ni[2]ṣkṛtā́m//; Aiḍakāva (Ūha Sam 324) — [5]ā́∫5/[4]ábhipriyā∫2/ [5]nipā́vatā́i/é́∫5/cā́[5]nó[5]hitāḥ//; Yajñasārathi [Ūha Ahī 657] — [3ra]pró[2ra]ā́yā∫234[5]sit/ [4]índū[5]rā́∫234indrā́/syā́[1]ni[3]ṣkṛtā́∫3m/hói//; Paryākūpāra [Ūha Daśa 203] i.e. Ākūpāra beginning with *pari* pā́rityā∫23mharyā́/tā́hó́∫234[5]rā́im//; Vaidhṛtavāsiṣṭha [Ūha Sat 732] — [1]ábhipriyāṇi∫2/pa/ [1]vatā́∫2i/cā́[5]nó[5]hā́∫234itāḥ//; Śaikhaṇḍina [Ūha Kṣu 906] — [3]pratā́∫3hói/[3]ā́śvi∫3hó∫234/ [1]ni[2]ḥpavamā́[3]nādhi[4]/[1]nā́vā[1]nā́vāḥ//

The *sāmans* divided on the basis of the quarter along with *stobha* - in the following *sāmans* the quarter along with the *stobha* becomes the *prastāva.*

Vāsiṣṭha [Ūha Ahī 659] — hāi/uhuvâi/śiśā∫34āū̃hōvā/jajñā/nā∫3mhārya/tāmmṛjantāi//; Yāma [GGG 557.5] — [1]ā∫2i/īyā/prōayāsāidindurindrā∫23/syā∫3niṣkṛtām//; Āṣṭādaṁṣṭra (pūrva) [Ūha Daśa 52] — indramviśvāāvivṛdhan/āiyāhāi//; Aṅgirasāmsaṁkrośaḥ [Ūha Daśa 57] — hōi/ho/hā∫3hōi/tisrōvācāḥ/i∫3rāya/tiprāvābnīḥ// Mahāvaiśvāmitra [Ūha Daśa 98] — hāyāi/hayā∫3/ōhāōhā (all the three thrice)/āsāviso/māindrātā∫2i//; Caturthavaidanvata [Ūha Daśa 111] — āū∫3hōi/ihāhāhāhāi/au∫2hō∫234vā/parāisvā∫234nō/girā∫234iṣṭhāḥ//; Plava (Ūha Daśa 132) — hā/vo∫3hā/vo∫3hā∫3/hā/ō∫234vā/hāi/sākhāyā∫234ā/niṣīdā∫234tā//; Nihava [Ūha Daśa 199] — āihī∫3/āihī/ēhiyā/ō∫234vā/hāi/parityamharyata∫3mhārā∫3im/hārāim/ hārā/ō∫234vā/hāi//; Arkapuṣpa [Ūha Daśa 183] — parītōṣiṇcātāsutam/huve∫23//; Mahāsāmarāja [Ūha Daśa 188] — hāuhōvā∫3hāi/asāvisōmō∫3ā/ruṣo∫3vā∫3/ṣāharā∫2345iḥ//; Pārtha [Ūha Daśa 94] — ō∫3hō∫3hōi/pava/svāvā∫2/jāsātā∫234yā//.

[Ajā — पदविभाग्यानि एतेषु पादः प्रस्तावः । सस्तोभपदविभाग्यानि । एतेषु आद्यस्तोभसहितः पादः प्रस्तावः । विषमभक्तिषु अपि पद्यः प्रस्तावः यानि अस्यां खण्डिकायाम् उच्चारितानि । In the padavibhāgyasāmans the quarter forms prastāva. In the Sastobhapadavibhāgyasāmans, the quarter along with the first *stobha* forms prastāva. In the Viṣamabhaktisāmans also the quarter forms prastāva but not in all, excluding those mention of which is made in this khaṇḍa. Dyantāna [Ūha Eka 402] — hā∫3/ō∫3hā∫3 (twice)/hāi/ādhāhiya∫2i/drāgirvā∫234ṇāḥ//; Janitra in the Triṣṭubh metre [Ūha Sam 303] — hāujanat/sōmāḥpavā/tē∫3jāni/tāmāūnām// Sampā [Ūha Sam 279] — ō∫3hāi/ō∫3hā/ōhā/iyā∫2/ō∫3hā∫3ē/abhitripā/ṣthā∫3mvṛṣa/ṇāmvāyōdhām//; Vaiyaśvam [Ūha Daśa 529] — pūnānassōmadhārayā∫3ē//; Vaiyaśvam [Ūha Daśa 156] — ūbhayamsṛṇavaccanā∫3ē//; Vātsapra [Ūha kṣu 898] — hāu hāu hāu/ō/hohovā (both thrice)/purōjitāi/vō/āndhasō/dhasō/dhasāḥ//; Svāratvāṣṭrīsāman [Ūha Sam 330] sāhasradhā∫3hā/rāḥpāvātā ∫2i//; Svāratvāṣṭrīsāma [Ūha Ahī 593] — sūtāsōmā∫3hā/dhūmāttāmā∫2ḥ//; Vaiśvajyotiṣa [Ūha Kṣu 916] — hāu hōvā∫3hāi/śiśuñjajñānamharya∫3tāmmṛjantā∫2345i//; Vājajit [Ūha Daśa 221] — sūryasyēvā/rāśmāyōdrā/vāyitnavāḥ/ hōvā∫3hōi//; Kutsasyādhirathīyam [Ūha Kṣu 915] — hō∫4vā/ūhuvā∫3/hōvā/prākāviyām/ūśānē/vābruvāṇāḥ// Ariṣṭa [RG Daśa 8] — hāha/hōiyā/pāvī/trāntāi/vitatā∫3mbrā/hmaṇāspā∫234tāi//; Svāśiramarkaḥ [RG Daśa 22] — āyāmāyām/pāvasvadā∫2i/vāāyū∫234ṣāk//; Agnerarkaḥ [RG Daśa

21]— yástemadóva ∫3ráiṇā∫1yā∫2ḥ//; Dīrghatamasorkaḥ [RG Daśa 27] — sūṣā/ vāsómāma/dribhāírdribhāiḥ/ dribhāiḥ (all the four, twice).

[RG Daśa 28 — āsāvāisómoāruṣóvṛṣā/hárāirhárā iḥ/hárāiḥ//; Bharga [RG Daśa 25] —yátparitóṣi/cátā∫2sū∫234tām/sómoyau/tamā∫2mhā∫234vīḥ//; Apatya [RG Sam 33] — hāuhāu hāu/arṣāsómadyumā∫23tamā∫34ḥ//; [AG. 152.1] — bhrājā/ (twice) bhrājā∫31u/ vā∫2/ ágnā āyūṃṣitavase//; Vikarṇa (AG 154.1) — hāhāu/ (thrice) idā (thrice)/ has / (thrice) ṭtámmē (thrice)/ vibhrād bṛhatpibatusómiyā∫2mmābhū∫2/ āyurddadhadyajña-patāvavā∫2ihṛtā∫2m//Bhāsa [AG 155.1] — hāu hāu hāu/ō hā/(3)/ō hāi/ ihāu hō/ (3) / ihiyo/(3)/hum/ (3)/ho/(3)/ham(3)idā/(3)/ṭtámmē/(3)/ has/(3) prākṣāsyavṛṣnōaruṣa-syānūmā ∫23hāḥ// Agnervratam [AG 148] — hāu hāu hāu/ bhrājāovā (3)/ ágnirmūrddhādi ∫3vāhkā∫1hū∫2t//Vārkajambhādya [RG Sam 65] — hāvabhisómāsa āyāvāḥ//Vārkajambhottara [RG Sam 66] — pāritósiñcatāsūtām/ sūtām (2)//Pañcanidhanavāmadevya (AG 53.1) —hóvā∫3hā∫3/ā∫2i/hiyā∫2345/ hāu hāu hāu/ ehiyāhāu (2)//ehiyā∫34/ āū hóvā/ ihaprajāmiharayamraṇā ṇóhās/hóvā ∫3hā∫3/ā∫2ihiyā∫2345/hāu hāu hāu/ehiyā hāu/ (3)/ kayónaścāi/ trā ā∫2bhū∫234vāt// Marutāmsamstobhaḥ (AG 18.2) — hāu hāu hāu / sántvānónavuḥ/(3)/ánónóvuḥ/ (3)/marútaḥ/(3)/ viśvasmāt/(3)/ pravaindrāyabṛhātāi / hātāi / (2) // Udbhid (RG Eka 85) — hóvāi / (2) / hóvā∫3hāi/pavatē hā∫3ryā∫3tóhāriḥ// Balabhid (AG 59.1) — hóvāi/ (2)/ hóvā∫3hāi/upatvājā∫3mā∫3yógirāḥ// Saptaho [RG Eka 91] — āyāmvāyāu/ tvāmiddhāi/hávāmahāi (3) // Ubhayatāḥstobhagautaman [Ūha Daśa 55] — hāvabhisómāsaāyavóhau // Sauparṇa [RG Eka 33.1] — ābhāhimahē/ (thrice), carṣaṇīdhṛtam maghavānā∫3nūkthā∫1yā∫2m// Utsarpa (AG 33.3) — hāu hau hāuvā/carṣaṇīdhṛtam māghávānāmūkthyam//Aśvinorvratam [RG Prā 139] — pūnānassómadhārayāohāu// (RG Prā 140) — pūrójitīvóandhasāhóhāu // Apāmvratam [AG 109.2] — hāu hāu hāu /āirayan / (thrice) / sāmairāyan (thrice)/sámasvāran/(thrice)/ sámanyāyantyupayantiyā ∫23nyāḥ// [Similarly (109.1) also]; Gavāmvratam - (AG 104.1) — hāu hāu hāu/gāvō hāu (thrice) / vṛṣabhapatnīrhāu/ (thrice)/ viśvarūpāhāu/ (thrice)/ asmāsuramadhvam hāu/ (thrice)/ témanvata prathamannāmago∫2nāma//.

The *sāmans* other than these are divided according to *stobha* Cf. 10.11.13 — Viṣamabhaktisāmans are *āmahīyava* etc. In them also the *prastāva* comprises of the quarter of the *ṛc*. In the *Khaṇḍa* where *viṣamabhakti sāmans* are stated, leaving

them, in all other *sāmans* the *prastāva* comprises of the quarter of the *ṛc* e.g. Āmahīyava [Ūha Daśa 1] — om/uccātā∫3ijātamāndhasāḥ// Raurava [Ūha Daśa 2] — pūnānassomā ∫3dhārā∫234yā// Yaudhājaya [Ūha Daśa 3] — pūnā∫31/ nā∫3sso/mā/dhārā∫234yā// Vāmadevya [Ūha Daśa 5] — kā∫5yā/ naścā∫3itrā∫3ābhuvā∫t// Naudhasa [Ūha Daśa 6] — tā∫234m/vodasmāmṛtū/ ṣāhām// Kāleya (Ūha Daśa 7) — tarobhā∫3irvovidādvasum// Saṁhita [Ūha Daśa 8] — svādiṣṭhayāma/dā∫2iṣṭhayā// Sapha [Ūha Daśa 9] — pāvasvā∫3mādhu/ māttā∫234 māh// Pauṣkala [Ūha Daśa 10] — indra mā∫3cchāsu/tā∫234māi// Śyāvāśva [Ūha Daśa 11] — purā∫31/ji∫3ti/vo'a/dhā∫3sāh/ ehiyā//. Āndhīgava [Ūha Daśa 12] — purojītvo∫1ndhāsāḥ/ etc.

When there is the repetition of the part of the quarter, how about it? e.g. Marāya [Ūha Kṣu 872] — hāuhāuhāu/pāibā/somām/indramandatutvā/tvā/ tvā// Vātsapra [Ūha kṣu 898] — hāu hāu hāu/ o / hohovā (both twice) / purojitāi / vo / andhaso / dhaso / dhasaḥ// Śaikhaṇḍina [Ūha Kṣu 906] — prātā∫3hoi/āsvi∫3ho∫234/ nihpāvamānādhe/ nāvānāvāḥ// Dīrghatamasorkaḥ [RG Daśa 27] — sūṣā/vāsomāma/ dribhā ih/dribhāiḥ (all the four twice) etc.

In these, the *prastāva* comprises of the quarter of the *ṛc* along with the repetition. The whole quarter is repeated by PS 10.11.4. So, by the rule of what remains when a part of the quarter is repeated, the *prastāva* forms of the quarter with repetition.

द्व्यक्षरो वा संकृतिदार्ढच्युतयोः ॥ ८ ॥

In the Saṁkṛti (RG Daśa 24) and Dārdhacyuta *sāman* [Ūha Ahī 626], the *prastāva* is of two syllables or of a quarter — [RG Daśa 24] — epari// The *stobhas* hā o vā etc. belong to *udgātṛ* and not to *prastāva*. [Ūha Ahī 626] — indrā/ihā//.

चतुरक्षरो वा सुरूपाजिगैडसाकमश्वानाम् ॥ ९ ॥

In the *sāmans* Surūpādya [Ūha Daśa 157], Ājiga [Ūha Daśa 209] and Aiḍasākamaśva (Dhurāsākamaśva) [Ūha Daśa 145], the *prastāva* is of four syllables or the whole quarter. [Ūha Daśa 157] — pāvasvādā∫2i/iyā∫2iyā// (pavasvade); (Ūha Daśa 209) — uccātejā/ tāmāndhāsāḥ// [Ūha Daśa 145] — adhvaryoā∫3/hāu∫3ho∫31// Alternatively the *prastāva* is of quarter [Ūha Daśa 157] — pāvasvādā∫2i/iyā∫2iyā/ vā āyuṣā∫2k// [Ūha Daśa 209] — uccātejā/ tāmāndhāsāḥ// [Ūha Daśa 145] — adhvaryoā∫3/hau∫3ho∫31dribhiḥ sutā∫3m/ hāu∫3hau∫31//

सदेवतो वा राजनशाक्करर्षभयो: ॥ १० ॥

In the Rājana [RG Sam 67] and Ṛṣabhaśākvara [RG Daśa 15] sāmans, the *prastāva* is of the quarter or of the quarter with the name of the deity.

Rājana — (AG 123.1) — him/ (thrice), ho/ (thrice) ham/ (thrice) ō hā (thrice) au hō i/ (thrice). After these *stobhas*, the quarter of [RG Sam 67] is - tādidāsā/bhuva/neṣu jyeṣṭham/ (all the three thrice) — this is without deity; with deity — [Nānā & Śiv — vayobṛhat / (thrice)] vibrāṣṭāyevidharmāṇe/ (thrice) / / According to (RG Sam 67) — vāgidāsuvobṛhadbhā∫2345h//

[RG Daśa 15] — ōm∫31m/pavāeṣvavāejasāetayāā/saṁyoḥ (twice)// [Saṁyoḥ is the name of the deity.] M. अन्ये त्वधीयते । सदेवतो वा देवतां विहाय वा । — others in their study understand either with deity or giving up deity.

द्विपात्संजयनानदगौशृङ्गरात्रिदैवोदासानाम् ॥ ११ ॥

In the *sāmans* Sañjaya [ūha Daśa 96], Nānada [Ūha Eka 375], Gauśṛṅga [Ūha kṣu 919] and Rātridaivodāsa [Ūha Daśa 22] (Ihavaddaivodāsa), the *prastāva* is formed by two *quarters* of the *ṛc* — (Ūha Daśa 96) — āteagnaidhi/mā∫3hāi/ dyumantā ∫3ndevāājaraṁ// [Ūha Eka 375] — pratyasmaipipī/śatā∫3i/vā∫234i/ śvānividuṣe/ bhārā// [Ūha kṣu 919] — ājāgṛvirviprāḥ/ṛtā∫3m/mā∫234/ tināmsōmaḥ/pūnā//; [Ūha Daśa 22] — āyamtāindrasō ∫4māḥ/nā∫234i/ pūtoādhibārhiṣi//.

कावश्रौतकक्षार्षभत्र्यन्तायास्यैडौक्ष्णोरन्ध्रौडसौपर्णमौक्षमार्गीयवज्राबोधीय यद्वाहिष्ठीयोत्सेधवाम्रस्वारसामराजपौरुमीढपूर्ववारवन्तीयवार्त्रतुरयण्ववैरूपहस्वा बृहदोषशामहादिवाकीर्त्यानां वान्तः ॥ १२ ॥

The *prastāva* of the *sāmans* Kāva [Ūha Daśa 13], Śrautakakṣa [ūha Daśa 21], Ārṣabha (Ūha Daśa 25), Tryantāyasya (Ūha Daśa 41), Aiḍa-aukṣnorandhra (Ūha Daśa 103), Aiḍasauparṇa (Ūha Eka 122), Dakṣaṇidhanamaukṣa (Ūha Daśa 130), Mārgīyava (Ūha Daśa 142), jarābodhīya (Ūha Daśa 186), Yadvāhiṣṭhīya (Ūha Daśa 200), Utsedha (Ūha Daśa 211), Vāmra (Ūha Daśa 87), Svārasāmarāja (Ūha Sam 263), Paurumiḍha (Ūha Sam 354), Pūrvavāravantīya (Ūha kṣu 904) Vārtratura (Ūha Kṣu 910), Yaṇva (RG Daśa 11), Pañcanidhanavairūpa [RG Daśa 7], Hrasvābṛhadopaśāvairūpa (RG kṣu 163) and Mahādivākīrtya (AG 156.1) ends in *vā*. (Ūha Daśa 13) — ābhyovā//; (Ūha Daśa 21) — indrāyamadvanesutam/ indrāyamovā//; (Ūha Daśa 25) — ābhitvāvṛṣabhāsute/ sutamsṛjovā//; (Ūha Daśa 41) — pūnānassōmadhāuhovā//; (Ūha Daśa 103) — mṛjyamānāssuhastyā/samudrevovā//; (Ūha Eka 122) — viṣṇavovā//; (Ūha

Daśa 130) — yastemadovareṇiyaḥ/auhovā// (Ūha Daśa 142) — adhauhovā// ; (Ūha Daśa 136) yesomasovā// (Ūha Daśa 200) — parityamharyatamharim/ parityamhovā//; (Ūha Daśa 211) — punanassomadharayā/paḥ/vasā∫34auhovā// ; (Ūha Daśa 87) — somauṣvāṇasso/ hā∫3hā∫3i/ṭi∫234/bhistṛbhovā//, (Ūha Sam 263) — pavauhovā//; (Ūha Sam 354) — pavamā/nabhā∫34auhovā//; (Ūha Kṣu 904) — āsvā/auho∫234vā/ nātvā/auho∫234vā//; (Ūha kṣu 910) — āyāpavovā// ; (RG Daśa 11) — arṣāsomadyumattamāḥ/e∫2/abhidroṇāni/ roruvovā// (RG Daśa 7) — yadyāva indrateśatam/ē/śatambhūmiruta/syovā//; (RG Kṣu 163) — yadyāvaindrateśatame/ē/ śatambhūmiruta/syovā//; (RG kṣu 164) — yadindrā yāvatastuvam/ē/etāvadaham/ iśiyovā//; (AG 156.1) — hāu hāu hāu/āyuḥ/ (thrice)/ jyotiḥ / (twice)/ jyotā∫34/au ho vā//.

कृष्टाद्वृष्णि ॥ १३ ॥

In the *sāman* Vṛṣan (RG Prā 137) the syllable *vā* after the *karṣaṇa* is at the end of the *prastāva* — ābhāovā/pravāovā/surāovā/dhā∫3/o/sā∫3/oi/indrā∫3/o∫234vā//

द्विर्वा वारवन्तीये ॥ १४ ॥

In the Pūrvavāravantīyasāman [Ūha Kṣu 904] the *prastāva* ends with the syllable *vā* employed twice or once - āsvā/auho∫234vā/nātvā/auho∫234vā// Here *vā* syllable is used twice in the *prastāva* or alternatively the *prastāva* ends with the first *vā* syllable - asvā/auho∫234vā//.

आत्मनि च महादिवाकीर्त्ये ॥ १५ ॥

In the Mahādivākīrtyasāman too (AG 156.7) i.e. seventh *anugāna* named Ātman the *prastāva* ends in *vā* - auhauhovāhoi/ (twice) / au hauhovāhā∫31u/ vā∫23// (See Arṣeyabrāhmaṇa and Lāṭyāśrau).

यान्तो दाक्षस्यत्यभासशाम्मदगायत्र्यासितानाम् ॥ १६ ॥

The *sāmans* Dākṣaspatya [Ūha Daśa 95], Bhāsa (Ūha Daśa 158), Śāmmada [Ūha Daśa 192] and Āsita, based on the Gāyatrī metre (Ūha Daśa 565) have the *prastāva* ending with the syllable *yā* — (Ūha Daśa 95) — induraūhovāhaiyā//; (Ūha Daśa 158) — pāva/svā∫3dāi/vāḥ/iyā//; (Ūha Daśa 192) — tūvamsomāsiai/ hiaihi∫234yā//; (Ūha Ahī 565) — yastemādovareiyā∫343i∫34yā//

जारान्तो वीङ्कवसिष्ठप्रियपञ्जाणाम् ॥ १७ ॥

The *sāmans* Vīṅka (Ūha Daśa 139), Vasiṣṭhapriya [Ūha Daśa 81] and Pajra [Ūha Sam 235], have the *prastāva* ending in the *jārā parvan* (jārā) — (Ūha Daśa

139) — yádindrācitramai/hānā3/āsū//; (Ūha Daśa 81) — imāmī/23/ drāsūtāmpiba/ jyēṣṭhām//; (Ūha Sam 235) — prāsō/4mā/dā/4ivāvī/tāyā/3i/ sāindhūḥ//.

वारान्तो वैश्वामित्रे ॥ १८ ॥

In the Vaiśvāmitrasāman [Ūha Sat 727] the *prastāva* ends in *vārā parvan* (vārāvā/234ntām/) — prāsunvānāyāndhasāḥ/mārtōnā/234vā//.

हाउकारान्तः सन्तनिजमदग्न्यभीवर्तकार्तयशाकारान्तत्वाष्ट्रीसाम्राम् ॥ १९ ॥

In the *sāmans* Santani [Ūha Daśa 90], Jamadagnerabhīvartaḥ (Ūha Sat 715), Kārtayaśa [Ūha Daśa 134] and Ānidhanatvāṣṭrīsāman [Ūha Sat 792], the *prastāva* ends in *hāu*- (Ūha Daśa 90) — āsāhāu//; (Ūha Sat 715) — pībāsutasyarasinōmatsvā hāu//; (Ūha Daśa 134) — pūrōhāhāu//; (Ūha Sat 792) — pūrōjitīvōandhasāḥ/ sūtāhāū//.

जारान्निन्दूतोपक्रमाणां ते एवाविभाग्यानाम् ॥ २० ॥

The *prastava* which begins with *jārā parvan* or agnimdūtā is there in the *sāmans* which are not *vibhāgya*. The two *parvans* only comprise the *prastāva*. The *sāman* which begins with *jārā parvan* has that as the *prastāva*. Those which begin with *asgnimdūtā*, have that *parvan* as the *prastāva*. e.g. — Beginning with *jārā parvan*-Auśana (Ūha Daśa 4) based on the triṣṭubh metre-prātū//Ādyavaidanvata [Ūha Daśa 110] — pāri//; Dīrgha [Ūha Daśa 112] — sāsū//; Gūrda (Ūha Daśa 119) — ōgnāi//Gāyatra parśva (Ūha Daśa 148) — ābhi//; Śākvaravarṇa [Ūha Eka 385] — ūccā//; Raivata (RG Daśa 17) — hāvindrā//; Nityavatsā [RG Eka 82]— ēāyā//; Rāyovājīya [RG Daśa 14] — ēsvadōḥ//; Śyena (Araṇyegeya) RG Daśa 19 — ūbhāi// etc. Beginning with *agnimdūtā parvan* —

Sujñāna (Ūha Daśa 47) — indramacchā//; Triṇidhantvāṣṭrīsāman (Ūha Daśa 64) — sūtāsōmā// Mānavādya — [Ūha Sam 355] — māndrayā yā// Agnestriṇidhana (Ūha Daśa 88) — sōmauṣvā//; Iṣovṛdhīya (Ūha Daśa 99) — indrāyēndāu//; Vājadāvarya (Ūha Daśa 101) — indrāyēndāu/; Auksṇorandhra (pūrva) [Ūha Daśa102] — mṛjyamānāḥ//; Adārasṛk (Ūha Daśa 174) — haupavamānā// Tvaṣṭrīsāman (Ūha Ahī 633) — pāvasvadā//; [Yoni - (GGG 175.1) beginning with iṅkhayantīḥ] — Vāśa (Ūha Ahī 652) — kāimvedā//; Gatanidhana bābhrava (Ūha Daśa 178) — pāvamānā//; Kāśīta (Ūha Sam 238)— pāvatēha// Bhāradvāja (Ūha Sam 357) — ābhisōma//; Acchidra (Ūha Daśa 152) — ābhisōmā//; Raiṣtham (Ūha Daśa 167) — ābhinōvā//; Bṛhadbhāradvāja [Ūha Ahī 602] — pāripriyā//; Vārśa (Ūha Ahī 640) — prāṇāśiṣuḥ//; Pūrvavaiṣṇava (Vaiṣṇavādya) (Ūha Sat 778) — sōmauṣvā// Aupagava (Ūha Eka 395) —

indramacchā//Vārṣāharādya (RG Eka 73) — hāvarṣāsomā//; Prathamasvara [RG Sam 45] — epratiyasmāi// (RG Sam 46 — esutāsomā// Devasthāna (RG Daśa 23) — hāuparītoṣāi// Ātharvaṇa (RG Daśa 9) — uhuvāohā//; Atīsaṅga (RG kṣu 171) — eyadindracāi//; Antarikṣa (RG Daśa 6) — hāvabhisomā//; Bārhadgira (RG Daśa 12) — indromadā//, Añjovairūpa (RG Sam 31) — ābhisomā//; Vyāhṛtisamans (RG Ahī 100) — bhūḥ//; bhuvāḥ//, suvāḥ//, sātyām//, puruṣāḥ// etc. (Ajāta — This attribute is only in the case of *sāmans* which are not *vibhāgya*. But in the case of *vibhāgya sāmans*, the *prastāva* comprises of the quarter of the *ṛc* which is similar to *agnimdūtā parvan* and *jārā parvan* as in the case of — Marāya (Ūha Ahī 672) — hāu hāu hāu/pāibā/ etc. Śārṅga (Ūha Ahī 672) — hāu dhārtā/dā⌋234i/ .... etc. Dirghatamasorkaḥ [RG Daśa 2] sūṣā/ vāsomāma/ etc. Bharga (RG Daśa 25) — yat/paritoṣi/ etc. Mahāvaiśvāmitra (Ūha Daśa 98) — hayāi/hayā⌋3/ etc.]

X. 10 ends.

X. 11 begins —

योक्ताश्वैडयास्यत्रैशोकक्रोशश्नौष्टोद्वंशपुत्रदैर्घतमससिमानां
निषेधवैराजानां द्व्यक्षरः ॥ १ ॥

The *sāmans* Purvayauktāśva (Ūha Daśa 39), Yauktāśvottara [Ūha Sam 244], Aiḍaāyāsya (Ūha Daśa 40), Traiśoka (Ūha Daśa 73), Krośa [Ūha Daśa 92], Snauṣṭha (Ūha Daśa 118), Udvamśaputra (Ūha Daśa 120), Sahodairghatamasa (Ūha Kṣu 870), Simānāmniṣedhaḥ (Ūha Kṣu 929) and Mahāvairāja (RG Daśa 10) have *prastāva* of two syllables — (Ūha Daśa 39) — āuhohāi/viṣā//; (Ūha Sam 244) — viṣāauhohohāi//; (Ūha Daśa 40) — āipūnā//; (Ūha Daśa 73) — viśvohāi//; (Ūha Daśa 92) — prāṇā//; (Ūha Daśa 118) — (Ūhagāna-Snauṣṭha)— auhohāi/ayohāi/; (Ūha Daśa 120) — prāvāḥ//; (Ūha Kṣu 870) — hāupibā//; (Ūha Kṣu 929) — āso/vāhāi//; (RG Daśa 10)— hoiyā hoiyā hoiyā⌋343 -pibā//.

अभ्यस्तो द्व्यक्षर आनूपैटतसौहविषवैष्णवोत्तरपयोन्तस्वराणाम् ॥ २ ॥

The *sāmans* Ānūpa (Vādhryaśra) (Ūha Daśa 86), Aiṭata (Ūha Daśa 144), Sauhaviṣa (Ūha Daśa 220), Vaiṣṇavottara [Ūha Sat 779], Payonidhana (the final *svara* of the *svara sāmans* [RG Sam 39] have *prastāva* of two syllables repeated — (Ūha Daśa 86) — somāssomāḥ// (Ūha Daśa 144) — adhvā/ādhvā// (Ūha Daśa 220) — (Vāṅnidhana) — pā/paryepāri// (Ūha Sat 779) — somāḥ/ somāḥ//; (RG Sam 39) — (*caturtha svara*) — yājjāyājjā//

अग्निंदूताभ्यस्ता मध्यमक्रौञ्चस्य ॥ ३ ॥

In the Madhyamakrauñcasāman [Ūha Prā 820], the *prastāva* is formed with *agnimdūtā* parvan repeated (Dvitīyakrauñca) [Ūha Prā 820] — sākhāyodāi // (twice)

पादोऽभ्यस्तो वषडन्ताभ्यस्ताकूपाररराजनपयसाम् ॥ ४ ॥

The *sāmans* Vaṣatkāraṇidhana [Ūha Eka 394] Dvyabhyastākūpāra [Ūha Ahī 675], Rājana (RG Sam 67) and Payas (RG Ahī 120) — have the *prastāva* of quarter which is repeated — (Ūha Eka 394) — based on the beginning with *punānaḥ* — [Ūha Eka 394] — punānassomadhārayā/punānā∫3ssomādhārayā// Ūha prā 844 — vidhundadrāṇāmsamāne/ bahunā∫3mmāne bāhunām// This *sāman* is based on the metre other than its own. Hence, a part consisting of five syllables is repeated. (RG Sam 67) — tadidāsā/bhuva/ neṣujjeṣṭhān/ (all the three thrice). (RG Sam 120) — pārisuvānogā∫3iriṣṭhāḥ/parisuvā/ nogiriṣṭhaḥ/ pārisuvānogā∫3iriṣṭhaḥ/

द्वादशाक्षराणि च रैवतर्षभे ॥ ५ ॥

And in the Raivata-ṛṣabhasāman [RG Daśa 18] the quarter is repeated along with twelve syllables - (RG Daśa 18)— sūrūpakṛtnumūtaye (thrice)/ sūdughāmivagoduhe/ jūhumāsāi// Here the *prastāva* forms by the repetition of the quarter and 12 syllables (See drā śrau (18.2.24) — Ṣaitriṁśadakṣararṣabhasya raivatasya.)

त्र्यक्षरो बृहत्के ॥ ६ ॥

In the Bṛhatkasāman [Ūha Daśa 76], the *prastāva* is formed by three syllables - tuvāmhi.

सोमसामगायत्रीक्रौञ्चवैरूपौदलगायत्रौशनसैन्धुक्षितमैधातिथरोहित-
कूलीयेहवदैध्मवाहेन्द्रस्ययशःकण्वबृहत्त्रैष्टुभश्यावाश्वशौक्रवार्षाहरवाज-
भृत्कार्णश्रवसानां चत्वारि ॥ ७ ॥

The *prastāva* is formed by four syllables of the *ṛc* in the case of Soma sāman [Ūha Daśa 32], Krauñcasāman based on the Gāyatrī metre, (Ūha Daśa 100), Vairūpa (Ūha Daśa 140), Audala (Ūha Daśa 168), Auśana based on Gāyatrī metre (Ūha Daśa 171), Saindhukṣita (Ūha Daśa 177), Maidhātitha (Ūha Daśa 215), Rohitakūlīya (Ūha Daśa 217), Ihavadaidhmavāha [Ūha Sam 292], Indrasyayaśaḥ (Ūha Sat 713), Kaṇvabṛhat (Ūha kṣu 866), Śyāvāśva based on the *triṣṭubh* metre, (Ūha Kṣu 905), Śaukta (Ūha Daśa 62 & Ūha Ahī 567), Vārṣāhara (Rg Eka 73), (RG Eka 74), Vājabhṛt (GGG 108.1) and Kārṇaśravasa (Ūha Daśa 113) —

(Ūha Daśa 32) — sūtāindrā//, (Ūha Daśa 100) — indrāyendāu//, (Ūha Daśa 140) — adhvāryo∫234ā//, (Ūha Daśa 168)_ — abhinōvā//; (Ūha Daśa 171)— preṣṭhāṃvāḥ - here, in the first *stotrīyā* the *prastāva* is formed by three syllables, elsewhere by four syllables — e.g. second *stotrīyā* - kāvimivā// third *stotrīyā*-tuvāmyavāi/ etc. (Ūha Daśa 177) —pavamānō/hāi//; (Ūha Daśa 215)— mācidanyadōhāi // (mācidanyat); (Ūha Daśa 217) — indrāmacchā//; (Ūha Sam 292) — pārisuvāihā// (Ūha Sat 713) —first *stotrīyā*- tvamindrā (tuvamindra) (Ūha Kṣu 866) — āūhōtuvāmiddha∫3ē// (Ūha kṣu 905) — sōmāhpavā//; (Ūha Daśa 62 & Ūha Ahī 567) — sākhā/yāāō∫234vā//; (RG Eka 73)—hāvarṣāsōmā// (RG Eka 74) — yāstēmadōhōhāi//; (GGG 108.1) — prāsō∫3hāi/āgnē∫3hāi// (it is used in another *śākhā*) (Ūha Daśa 113) — tā∫234ṁvāḥ/sā∫234khā// [M — वारवन्तीय - (Ūha Daśa 108) — रेवतीर्ना औहोहाइ ॥ - Vāravantīya - revatīrmā auhōhāi.]

द्वे वान्त्ययोः ॥ ८ ॥

In the final two *sāmans* of this group namely, Vājabhṛt (GGG 108.1) and Kārṇaśravasa (Ūha Daśa 113), the *prastāva* is alternatively formed with 2 syllables - (GGG 108.1) — prā sō hāi//; (Ūha Daśa 113) — tā∫234ṁvāḥ//

षट्शङ्कुबार्हतवाजजित्स्वाररोहितकूलीयासितयौक्तस्रुचानाम् ॥ ९ ॥

The *sāmans* Śaṅku (Ūha Daśa 46), Vājajit based on Bṛhatī metre (Ūha Daśa 104), Svārarohitakūlīya (Ūha Daśa 123), Āsita (Ūha Daśa 201), and Yauktasruca (Ūha Eka 446), have the *prastāva* of six syllables - (Ūha Daśa 46) — pāvāsvamā/ e∫2/dhūmā//; (Ūha Daśa 104) — mṛjyāmānāssuhā//; (Ūha Daśa 123) — ṛṣāpavāsvādhā//; (Ūha Daśa 201) — parityāmhāryatām//; (Ūha Eka 446) — indrāmiddēvatā//.

अष्टावौरुक्षयजागतसोमसाम्नोः ॥ १० ॥

In the *sāmans* Aurukṣaya (Ūha Sat 759) and Jāgata-Somasāman (Vaikhanam somasāman) [Ūha Eka 520] — the *prastāva* is of eight syllables. [Ūha Sat 759] — prāsunvānāyāndhāsāḥ// [Ūha Eka 520] — pūrōjā∫3itivā āndhasāḥ//

एकादशोत्तरे जनित्रे ॥ ११ ॥

In the Janitrottarasāman [Ūha Ahī 542] the *prastāva* is of eleven syllables — tāmvōdasmāmṛti/ṣāhā∫3mvāsōrmā//[M — this sūtra is not given.].

द्वादश हरिश्रीयन्ते ॥ १२ ॥

In the Hariśriṇidhana sāman [ūha Daśa 176], the *prastāva* is of twelve syllables - pāvamānasyajighnataḥ/pāvamānā//

स्तोभ उपायान्तः पदनिधनेषु ॥ १३ ॥

In the *sāmans* which have got the *nidhana* formed by the quarter of the *ṛc* have

their *prastāva* with *stobha* ending in *vā*. e.g. Aṅgirasāmgoṣṭhaḥ [Ūha Daśa 106] — hāuhāuhāuvā/mṛjyámānássuhastyā/ihā/upā∫2345// The *nidhana* is formed of the quarter - gōbhirāñjánōarṣāsi/. Pratoda (Ūha Ahī 643) — hāuhāuhāuvā/ śriṇántōgōbhiruttaram/ upā∫2345//; Saumitra (Ūha Daśa 97) — āūhāu hoi/ aū∫3hō∫3i/ō∫32345vā∫656/indrā ∫2yasāmagāyatā∫2345// Dharman [ūha Daśa 169] — aūho∫3vā (twice) / aūhō∫2vā∫234 aūho∫6vā/pávasvāsōmamahántsamūdrā∫1h//; Bhrāja (AG 152.1) — bhrājā/ (twice) / bhrāja∫31u/vā∫2/ ágnāāyṃsipavasē//; Mahādivākīrta (AG. 156.7) — āūhaūhōvā hoi/ (twice) /aū hāu hō vāhā∫31u/vā∫23/ etc./ Saṁsarpa [AG 33.3] — hāu hāu hāu vā/ carṣaṇīdhṛtammāghávānāmūkthyam//; Yaśaḥ (AG 61.1)— hāu hāu hāu/ yaśōhāu/(thrice)/ varcōhāu/ (thrice) āsmínsthihāi (twice)/ āsmínsthihā∫31u/ vā∫2/távēdindrávamámvasū//; Śreyas (AG 80.2) — hōiyā (thrice) / iyoiyā (thrice)/ aūho∫2/iyā/ (both twice)/ aūhōiyā∫34/aūhovā//. Aśvavrata (RG. Ahī 99) — hāu/ hoi/hvaū/ hoi/ hyaū/ hoi/ hāu/ ho∫2/ vā∫234aūhōvā/ ē∫3/ sūvarjyōū∫2345h/ hāu/ hoi/hvaū/ hoi/ hyaū/ hoi/ hāu/ ho∫2/ vā∫234 aūhōvā/ etc. Ekavṛṣa (AG 41.1) — hā hum/ (thrice) / yōvā/ (thrice) / etc. Gavāṃvrata (AG 105.1) — hāu hāu hāuvā/ etc. Ilānda (AG 124.1) — hāu, hāu hāuva/ ágnirāsmiñjánmanājátavēdāḥ/ idā/suvaḥ/idā//; Padastobha (AG. 32.2) — hāu hāu hāu/ hauvāā∫234vā/ ē/ aūhāu hovāhāu/vā/ etc. [Śiv उपायान्तः = उपद्रवान्तः — end of upāya means end of upadrava. Nānā वाशब्दान्तः ending in the syllable *vā*.]

निधनं च तदङ्गं स्यात् ॥ १४ ॥

After that *prastāva*, the *padanidhana* which follows becomes the part of *prastāva*. By this rule, the starting of *udgītha* with *o* is not there and the placing *kuśā* is at the end of the *padanidhana*. Because it is *antarnidhana* it is chanted by all. (Ajā— when the *nidhana* is to be employed by all what is the purpose of stating it as the part of *prastāva*? We say, the purpose is the procedure of *kuśā*. When it is part the placing of *kuśā* is at the end of the *nidhana*. This is the purpose of calling it as part. Others say, it is not according to the opinion of the author of PS. Even the *nidhana* in the case of *sāmans* which are *stobha vibhāgya*, is to be employed by the *prastotṛ*. By this statement the *nidhana* becomes part of *prastāva*. e.g. Bhadrasāman (AG 80.1)..... aūhōvā// imānukambhuvanāṣiṣadhēmā∫3/ is the quarter.

द्विरेकवृषे ॥ १५ ॥

In the Ekavṛṣasāman (AG 41.1) the *prastāva* has the *stobha* ending with the

syllable *vā* employed twice because there is the state of *nidhana* in the case of quarters and deity - hā hūm/(thrice)/yōvā/(thrice)/yōvāhāi/(thrice)/ yaekāidvidāyate ekāṁsamairāyadvṛdhē/ (Nānā - hāhūm (thrice)/ yō vā hāi / (twice)/ yōvā3hāu/vā3/. These *stobhas* should be spoken by the *prastoṭṛ*. Then all the three together would chant the *nidhana* - ābhipravaḥsūrādhasām. Again *prastoṭṛ* would chant - hāhūm/ (thrice) / yōvā (thrice) / yō vā hāi (twice) / yōvā3hāu/vā3/ — here the *prastāva* has ending in *vā* syllable twice; then all the three together should chant the quarter twice; then all the three together should chant the quarter indicative of deity, namely - ēkāṁsamairāyadvṛdhē//

त्रिर्वा पदस्तोभेषु ॥ १६ ॥

In the *padastobhas* the *prastāva* has *stobha* ending in *vā* thrice or once. First *padastobha* Aṣṭeḍa padastobha (AG 32.1) hā ha/ hāuvāo3234vā/ (both thrice)/ ē/ auhāuhovāhāu/vā/. All this should be chanted by the *prastoṭṛ* then the *nidhana* iḍā/ should be chanted by all the three. Then again the *prastoṭṛ* should chant hāha/hāuvāo3234vā/ (both thrice)/ē/ auhau hovā hāu/vā/ Then the *nidhana* pāvasvāvājasātayē - should be chanted by all the three. Then again the *prastoṭṛ* should chant hā ha/hāuvāo3234vā/ (both thrice)/ē/ au hāu hovā hāu/vā/. Thus the *prastoṭṛ* has the *stobha* ending in *vā* thrice. *Dvitīya padastobha* (Ṣaḍiḍa padastobha) AG 32.2 — hāu hāu hāu/ hāuvāo3234vā/ē/ au hāu hovā hāu / vā/ All this should be chanted by the *prastoṭṛ*, then the *nidhana* - pāvitran tēvitā (RG Ahi 109) should be chanted by all. Then again the *prastoṭṛ* should chant hāu hāu hāu/hāuvāo3234vā/ē/au hāu hovā hāu/vā/. Then the *nidhana* iḍā/ should be chanted by all the three. Then again the *prastoṭṛ* should chant hāu hāu hāu/ hāuvāo3234vā/ē/ au hāu hovā hāu/vā/ Thus, the *prastoṭṛ* ends with *vā* employed thrice. The third *padastobha*- (Caturiḍapadastobha) (AG. 32.3) — auhāu hovā3/ ovā3/ē/au hāu hovā hāu/vā/ This, the *prastoṭṛ* should chant. Then the *padanidhana*-viśāmatīnāmpā (RG Ahī 108) should be chanted by all. Then again the *prastoṭṛ* should chant — au hā hovā3/ovā3/ē/auhāuhovāhāu/vā/. Then the *nidhana iḍā* should be chanted by all the three. Then again the *prastoṭṛ* should chant - auhāuhovā3/ovā3/ē/auhāuhovāhāu/vā/. Thus the *prastāva* has ending in *vā* thrice. The Fourth *padastobha* (Dviriḍapadastobha) (Ar. 32.4) — ā au hovāhāi/ē/ auhāu hovā hāu/vā/ All this should be chanted by the *prastoṭṛ*. Then the *padanidhana*- ābhipri (RG Ahī 107) should be chanted by all. Then again the *prastoṭṛ* should chant - ā auhovā hāi/ē/auhāu hovāhāu/vā/. Then the *nidhana*

yāṇipā should be chanted by all. Then again the *prastotṛ* should chant ā́auhóvāhāi/ é/auhāuhovā hāu/vā/ Thus the *prastāva* has the ending in *vā* (upāya) thrice.

इलान्दाद्ये त्रिरुक्तम् ॥ १७ ॥

In the Ilāndasāman [RG Sam 70] in the first *anugāna* the *prastāva* has *stobha* chanted thrice — hāu hāu hāu/ū3/ (thrice).

यथोक्तमितरेषु ॥ १८ ॥

In the rest of the *anugānas* i.e. 2nd, 3rd, 4th and 5th, the *prstāva* is as stated - 2nd anugāna: the *prastāva* has *stobha* ending in *vā* by PS X. 11.13 because it is *stobhavibhāgya*. In the 3rd, 4th and the 5th, the *prastāva* is formed by the quarter along with *stobha* by PS X. 10.7. 2nd *anugāna* (AG 124.1) *prastāva*- hāu hāu hāuvā/ ; 3rd *anugāna*- (AG 125.1) — hāu hāu hāu/ bṛhadbhānoṣā/ hā3/uvā23//. This would be chanted by *prastotṛ*. Then - sū234vāḥ/iha/ - this *nidhana*, the part of the *prastāva* should be chanted by all. The *prastāva* ends with hā3/uvā23/. This is sastobhavibhāgya. The 4th *anugāna* (AG 126.1) - iyā2/ (thrice/iyā hāu/ (thrice) / pā/ vākavarcāḥ/kāvarcāh3ḥ/hām ham hām hām hām/ (both thrice) / kavarcāḥ/ (thrice) - This is the *prastāva*. This is also *sastobhavibhāgya*. In the 5th anugāna, the *prstāva* is formed by pūtrāauhóhohāi/ mātā1rā2//. (RG Daśa 70). This is *padavibhāgya*. Here, the *prastāva* is the chant of *prastāva*. [In the *caturtha anugāna* Nānā has given - iyāhāu (thrice) once more which is not found in AG text.]

अन्त्ये वा द्व्यक्षरः ॥ १९ ॥

In the last i.e. 5th *anugāna*, alternatively the prastāva would be of the quarter of the *ṛc* or of two syllables of the *ṛc*- pūtrāauhóhohāi/ is the alternate *prastāva* with two syllables along with *stobha*.

महानाम्नीषु द्विपदासु प्रस्तावः शाक्करप्रथमेष्वध्यासपुरीषपदेषु च यथोपदिष्टम् ॥ २० ॥

In the Mahānāmnīs (AG - Mahānāmnī *parvan*) having two quarters, the *prastāva* is as instructed and also in Śākvaraprathama and Adhyāsapurīṣapada - In the *dvipadās* and also in the Śākvara prathama, the *prastāva* is formed of quarter of the *ṛc* by PS X. 10.7. In the Adhyāsyas and Purīṣas the *prastāva* has *jānū parvan* by PS. 10.20. *Dvipadā* - in the first simā e2/vidāmaghávanvidāḥ//; in the 2nd - e2/ vidārāyéśuvīriyām//; in the 3rd - e2/indranodhanasyā sātāyāi// Śākvaraprathama - 1st-e2/śiksāsācinām-patāi//2nd-e2/ mamhiṣṭhāvajrinnṛṇjāsāi// 3rd - e2/ sanaḥsvārṣadātidviṣāh// Illustrations in Adhyāsya - 1st - āyā2//

2nd - krā́tū́ḥ // 3rd - śū́rṓ // sā́khā́ //. The illustrations in Puriṣapadas - 1st : ā́yivā́ / 2nd - ā́yivā́ // 3rd - ā́yivā́ // 4th - ā́yivā́ // 5th ā́yivā́ //

वैच्छन्दसेषु गीतं प्रास्ताविकमेव स्यात् ॥ २१ ॥

In the sāmans based onthe metres other than the metre of its *yoni*, the chant of *prastāva* is the *prastāva* itself. It is not similar to the syllables of the *yoni* Kāleya (Ūha Prā 807) —here the chant of Kāleya itself is the *prastāvā* - eṣā ∫3brā́hmā // and not the quarter. Mahavāmadevya - [Ūha Daśa 222] — ā́ ∫5gnim / narō ∫3dā́ ∫3idhitibhā́iḥ // Vāravantīya - [Ūha Eka 528] — sāāūhō hā́i // Satrāsāhīya - [Ūha Eka 523] — vā́sū ∫34 / rucṓdivyā a / bhō ∫6vā́ // Śyaita [Ūha Eka 526] — tádidāsābhuvā / nēṣū ∫34aūhōvā // Viśoviśīya [Ūha Daśa 170] — hinvā hūm sthitā ∫3isū́ // Sadoviśīya [Ūha Eka 524] — ádhayadimēpavamāōhāōhā ∫3ē / aūhōaūho ∫3vā // Yaudhājaya [Ūha Eka 380] — prā́tnā ∫3 / m / pī ∫3ū́ / ṣam / pū́rvā ∫234yam // Gaurīvita = (Ūha Daśa 214) — ājā / gī́rvā ∫3iḥ / vipraṭ́tām; Gaurīvita - [Ūha Prā 846] — kímit / tēvā ∫3i / ṣṇōparicā // Āndhīgava [Ūha Daśa 219] — pā́ryūṣupradhā ∫1nvāvā́ // Śyāvāśva [Ūha Daśa 218] — pā́rā ∫31i / ū ∫3ṣū / pradhā / navā ∫3vā́ / ehiyā // Mahāvāmadevya — [Ūha Sam 350] — Pā ∫5ri / ū́ṣū ∫3prā ∫3dhánvā vā́ // Mahāvāmadevya - [Ūha Eka 381] — śā ∫5iśum / jajñā ∫3nā ∫3mhā́ryatā́m // Samanta [Ūha Ahī 667] — ímāmstōmā́mārhatējātávēdāsāi // Bṛhadāgneya [Ūha Ahī 642] - ā́gnínnarṓdidhitibhiḥ / iyā́iyāhāi // Okonidhana [Ūha Sat 785] — ā́jā ∫3ijā́nṓhipavā́mā // Sākamaśva [Ūha Prā 825 — ā́yaḥpū ∫3rā́nnārmiṇī ∫6mā // Vaṣaṭkāraṇidhana - [Ūha Prā 844] — vidhúndadrā́ṇā́ṁsamā́nē / bahúhā ∫3mmā́nēbāhúnām // Āndhīgava [Ūha Ahī 612] — pávasvavājasā ∫1tā-yāi // Śyena [Ūha Kṣu 907] — gōvitpavasvā́vāsúvāit // In all these sāmans the *prastāva* is formed as the *prastāva* of the chant. It is not formed by the quarter of the *ṛc*. These are the exceptions to PS. X. 10.7.

यण्वादीनामप्रस्ताव्या उत्तराः ॥ २२ ॥

The *sāmans* Yaṇva etc. have the latter *stotrīyās* without *prastāva*. Yaṇva etc. means the four sāmans namely Yaṇva (AG 72.1), Apatya (AG 73.1), Santani [Ūha Ahī 562] and Śākvaravarṇa [AG 45-47.1]. Yaṇva (AG 72.1) — By PS X. 10.12 the *prastāva* ends in *vā*. Second *stotrīyā* - aūhōvāaūhōvāaūhōvā / aūhōhāi / (thrice) / indraiddhāryo ∫23ṣacā ∫3 /. Here in place of *prastāva* there is udgītha; Third *stotrīyā* - aūhōvāaūhōvāaūhōvā / aūhōhā / (thrice) / indravājēṣúno ∫23avā ∫3 / - here also there is *udgītha* in place of *prastāva*. Apatya (AG 73.1) — Second *stotrīyā* - hāu hāu hāu / sanaindrāyāyā ∫23jyavā ∫3i // - the *udgītha* in place of *prastāva*; Third

stotrīya - hā́u hā́u hā́u/ḗnāviśvāniā́ ∫23ryaā́∫3// - *udgītha* in place of *prastava*, Santani [Ūha Ahī 562] — second *stotrīyā* - śtóturmḗdhāasṛkṣatasámindróraayo bṛhatíradhūnutā́∫2345//. Here the *nidhana* is in place of *prastāva*. Third *stotrīyā*— sáṁkṣoṇisamūśúryā́m ...../// here also there is *nidhana* in place of *prastāva*. Śākvaravarṇa (AG 45-47.1) — second *stotrīyā* - sā́nāḥ// the *udgītha* in place of *prastāva*; third *stotrīyā* - ā́inā́// the *udgītha* in place of *prastāva*.

प्रस्ताव्ये वा सन्तनिनः । प्रस्ताव्ये वा सन्तनिनः ॥ २३ ॥

In the Santani sāman [Ūha Ahī 562], the second and third *stotrīyās* alternately have *prastāva*, as they form *pragātha*. When the *nidhana* is in place of *prastāva* or there is *prastāva* - second *stotrīyā* - śtótūrhā́u//; third *stotrīyā* - sáṁkṣohā́u//;

PS. Prapā. X. 11 ends.

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APPENDIX - A

Specimen parvans occurring in the illustrations in the Puṣpasūtra

agnimī — agnimī (GGG. 49.1)
agnimdūtā — agnimdūtām (GGG. 3.1)
atāyithī — atā∫23yithīm (" 5.1)
accha — acchā∫2hoji (" 21.2)
abhidroṇā — abhidroṇā∫23hā (" 503.3)
amanthatā — amā∫2nthā∫234tā (" 9.1)
araṁgamā — araṃgamāyajā (" 353.3)
āindrā — ā∫23indrām (" 236.5)
ājuhotā — ājuhotā (' 63.1)
ādidvodā — ādidvode∫2 (" 55.1)
ānīkayā — ānīkāyā∫21uvāye∫3 (" 89.1)
āndhā — āndhāḥ (" 313.2)
ārātā — ārātēḥ (" 6.2)
indrā — indrāyasōmasuṣutaḥpāryau (" 561.2)
ivaprī — ivā∫2prā∫234yām (" 5.2)
iṣṭā —iṣṭāhōtrāḥ (" 151.1)
Ugraṁśarmā — ugraṁśarmā (" 467.13)
Utadviṣā — utādvā∫1iṣā∫2ḥ (" 6.1)
Udghā — udghēdabhiśrutāmā∫6ghām (" 125.2)
Ūpā — Ūpatvākā (" 406.1)
Ūtā — Ūtāekām (" 65.1)
ṛdhyā — ṛdhyā∫2mā∫234auhōvā (" 434.1)
ekine — e∫3/kine∫2345 (" 115.1)
Kayāsthirā — kayā∫3sthā∫5irā∫656n (" 13.1)
Kāmpā — kā∫3mpāraḥ (" 65.1)
Khāni — sāmasṛjōvikhāni (" 315.1)
cadakṣasā — cādākṣāsā∫2i (" 35.3)
Catāsṛbhā —cātāsṛbhā (" 36.2)
Carā — cārājaso∫234hāi (GGG 370.1)
Jani — Jāni (" 152.1)

jā — jā́ (" 31.1)
Jātaḥpṛcchā — jā́taḥpṛcchā́ ∫3t (" 216.1)
Jārā — Jā́rā́ (" 15.1)
tadviviḍḍhā — tádviviḍḍhāi (" 15.1)
tayā — táyā́i (" 1.2)
tarutā — tárutā́ ∫3 (" 273.1)
tuviśuṣmā — túvíśúṣmā́ḥ (" 457.1)
tnumūtayā — tnúmū∫2tayā́i (" 160.4)
tvaṃnā — tvánnā́ ∫32uvā∫3 (" 318.1)
tsibā — tsā́∫2ibā́∫234 āúhōvā (" 1.1)
dānā — dā́∫3nā́m (" 156.1)
disvara — dā́∫234yā́∫hā́i ("5.1)
divānaktā — divā́naktamdíśasyatām (" 287.1)
dīdihi — dīdihī∫1 (" 541.1)
doṣā — dóṣā́∫2vā́stā∫2ḥ (" 14.1)
drasā — drā́sā∫2 (• 234.1)
dviṣaḥ — dviṣā́∫2ḥ (" 194.1)
dhmākhā — dhmā́khājakṝ∫2t (" 271.1)
dhvarā — dhvā́rāā́ (" 50.1)
nandā — nā́ndā́i (" 67.2)
nahivā — nā́hivā́ścáramam ("67.2)
niyā — niyā́mamci∫3trā́∫3 mṝñjā́tā́i (" 135.1)
nihotā — nihṓtā́∫234sā́ (" 1.3)
nuṣejanā — nū́ṣéjānā́ (" 2.1)
nemiḥ — nā́imiścakrā́uvā (" 94.1)
nmābhā — nmā́∫234bhāi (" 87.1)
patiṃgirā pátimgirā́ (" 168.3)
patiḥkavi — pā́tāiḥkā́∫1vi∫2ḥ (" 30.1)
pāsā — pā́∫234sā́m (" 125.2)
Pibāsomā — pibā́sómā∫2m (" 229)
Prahūyasā — prā́hūyā́∫234sā́i (" 16.1)
Pravaindrā — prā́vā∫2indrā (" 156.1)
preṣṭhaṃvā — préṣṭhāṃvā́ḥ (" 5.1)
marā — mā́rā∫2raṇā (" 516.1)

mahi — mā́hāitrā́ʃ234iṇām (" 192.1)
māgā — mā́gāyā́ta (" 388.1)
mādā — mā́ʃ3234dā́ḥ (" 578.5)
yodevā — yódevāsyāʃ2̄ (" 466.1)
rakṣā — ā́gnérā́ʃ3kṣáṇó - áṁhasāḥ (" 24.1)
rathītamā — rā́thītamāʃ2̄m (" 343.3)
ranonumā — rā́nónúmāʃ2̄ḥ (" 233.1)
rarimātā — rárimā́tā (" 124.3)
rādhā —
vasorādha — } vā́sórādhā (" 41.1)
vāghadbhiḥ — vā́ghádbhīʃ2̄ḥ (" 57.1)
vājīvāja — vā́jīvājāʃ2̄m (" 280.1)
vāiśpatā — vā́iśpátāi (" 26.1)
vāyoranī — vā́yórāʃ23nī́ (" 13.1)
vārā — vā́rā́vāʃ234ntā́m (" 17.3)
vārdhā — vā́rdhasvā́tanvā́ (" 52.1)
vṛṇī — vṛ́ṇīmahāi (" 3.1)
vṛdhantā — vṛ́dhāʃ23ntā́m (" 21.3)
vyaiḥsvadayā — vyaíḥsvadā́yāʃ23 (" 569.1)
śatā — śā́tā (krā́ʃ234túḥ) (" 466.1)
śucibā — śúcibā́ʃ3 (" 524.1)
śurmadā — śúrmādāyā́ (" 473.3)
śravā — śrávāʃ2́śā́ʃ234iṇāḥ (" 477.1)
ṣṭhā — ṣṭhāʃ2345m (144.3)
sakhyaindā — sā́khyāíndoʃ2̄ (" 516.4)
sadāvṛdhā — sā́dāvṛ́dhāʃ23m (" 243.1)
sārvā — sárvāʃ2̄m (" 126.1)
sikṛṇuṣā — sikṛṇúṣā́ (" 558.2)
sutā — sútāʃ23m (" 228.2)
sūṣvā — sūṣvāṇā́sāḥ (" 316.1)
somā — sómamsómāʃ31 (" 402.3)
stotrā — stótrā́ʃ3m (" 228.1)
syāmā — syāʃ3māʃ3̂ (" 87.1)
srabhā — srábhā́ (" 549.4)

svādi — svādiṣṭhayāma (" 468.9)

hīṣī — hīṣī (" 1.1)

hotā — hotārā (' 3.1)

Saṅghātaparvans — (The types of *parvans*, having combinations of *parvans*).

idam — idamtae/kā/mpāraḥ/ūtāekām// (GGG. 65.1)

ṛbhu — ṛbhu/kṣānā/m/ṛbhūmrā/yīm// (" 199.1)

Jari — agnejantarvi/śpatī/ḥ/tā/pānodevara/kṣāsāḥ// (" 39.2)

Juhū — Juhūmasā/i/dyāvidyā/vī// (" 160.3)

tamu — tāmū/ābhipragāyatā// (The *tamusaṁghāta* given in the Dīpa of Nānābhāi is seen in GGG 382.3. In the bhāṣya of Ajātaśatru we find 'tāmū/ābhipragāyatedām, which is seen in GGG 382.4.) (" 382.3)

taṃtvā — taṃtvāgiraḥsuṣtūtayovājāyā/ntī// (" 68.1)

pāhi — pā/hoi/ū/tā// (" 36.2)

yakṣā — ya/kṣāiyā/si/3// (" 61.1)

yaji — yā/ji/ṣthaṃtvā/vṛmahāi// (" 112.1)

satrā — satrā/hāṇā/auhovā// (" 335.1)

saṃtvā — sāmtvāmārtāsaḥ/indhā/tāi// (" 46.1)

somā — hoi/hoi/somāyavacāūcyātā/i// (" 573.1)

[In the edition by Simon, *a* is placed on *cā* while in the Madras edition it is placed on *u*.]

APPENDIX - B

GLOSSARY

Aticchandas — A metre having exceeding number of syllables

Atikrānta — having *atikrama* i.e. descent to lower note crossing over intermediate note or notes - e.g. ŭ∫3̃.

Atīṣaṅga — closeness

Antarṃidhana } — the nidhana formed by the word of the ṛc
Antarnidhana }

Anvayikī — agreeing each quarter (*pratipādam anvitā*).

Anvayin (*stobha*) — the sto*bha* coming at the beginning of the word

Anuṣaṅgin (*stobha*) — the sto*bha* which follows the word

Anutoda— repetition

.Adhyardhāiḍā — iṭ/iḍā∫$\overset{1}{2}\overset{11}{3}45$

Anurūpa— the second of the 3 *ṛcas* of the bahiṣpavamāna (Tāmbṛ 13.1.6)

Aparāṅga — pūrvāṅga (the former part)

I- gati— ā- i,ho - i

U-gati — ā-u. h*ā-u*

Udarka — concluding part of a verse

Udūha — the fourth, the mandra and the *atisvārya* notes are employed as first, second and third notes respectively, having two intermediate higher notes

Udghāta — the low *svara* in the *ṛc* is raised up in the chant

Uddhāra — elision, removal

Upagraha — the vowel *e* prefixed to the nidhana.

Upadhā — the penultimate syllable

Upāya — the syllable *vā* or the division *upadrava.*

Ustha — the vowels *u, ū, o* and *au* are the *ustha* vowels

Kramaja — the first of the doubled consonants preceding a vowel in conjunction

Gaṇagīti — a group of *sāmans* bearing the same name, but based on the different *ṛcas;* they have the common *nidhana* which comes at the end of the last *sāman.*

Geṣṇa — the *udgītha* division; *parvan*

Grāme — Grāmegeyagane (i.e. in the G.G.G)

Ghāta — the low pith

Ghoṣa — voiced syllable

Chandasi — in *Veda*

Chāndasīṣu Simāsu — in the *simās* based on *chandas* (AG. 291-293)

Dīrgha karṣaṇa — the Karṣaṇa in regard to the long vowel.

Nighāta — lowering of the notes (from Ni+han meaning to lower down) [Nārśi — 1.7.19].

Nyāya — Yoni; yoni-gāna (the chant of the G.G.G and A.G)

Padagīta — chanting the word in its original form.

Pragāṇa — chanting of a verse from the Saṁhitā text.

Pratyakṣa — parokṣa — Pratyakṣa means prakṛti (i.e. original form) and parokṣa means modifications like the state of becoming *āi* etc.

Pratyaya — the letter or word or *parvan* that follows immediately.

Pravacana — Brāhmaṇa

Pradeśa — explanation or definition.

Praśliṣṭa or Praśleṣa — the svara-combination in which two similar vowels merge. e.g. *sruci+iva = srucīva*

Prastāvoddesa — definition or characteristics of *prastāva*

Bahirṇidhana (or Bahirnidhana) the *nidhana* which is not formed by the words of the *ṛc*

Bhāva — the state of becoming; modification.

Madhyenidhana — the *nidhana* occurring in the midst of a *sāman*.

Yoni — (i) the *ṛc* on which the *sāman* is based; (ii) the first *stotriyā* of the *sāman*, the chant of which is employed in the remaining two *stotrīyās*

Rahasyā — the verse not traced in Sāmaveda but found in Araṇyegeyagāna among the basic verses.

Rāga — it involves the nasalisation of a vowel.

Vāk — the syllable *vā* employed as *nidhana*

Vikarṣa or Vikṛṣṭa — Separated form

Vicchandas — the *sāman* composed on a metre other than that of its *yoni* (i.e. the basic verse)

Vidhā — the mode of chanting

Vibhāṣā — an alternative; optional rule

Virāma — pause

Vivṛtta — the vowel remaining separate without blending in the *sandhi*. e.g. satyānṛte ava ....

Vṛddha — a short or long vowel lengthened to have the duration of three *mātrās*

Vikṛtigāna — the chants of Ūha and Ūhya-gāna.

Vyāhṛti — the five mystic words — *bhūḥ, bhuvaḥ, svaḥ, satyam* and *puruṣaḥ*; the *sāman* chants based on these words

Saṁghāta — a group of adjacent *parvans* in a *sāman*.

Saṁbhāryā — the single *ṛc* employed in the place of *tṛca*

Saṁdhyagīta — the chanting employed as having *saṁdhi*

Samānodarka — having similar ending.

Sāmagaṇa — the entire collection of *sāmans*.

Svaropadhaḥ — a penultimate vowel.

Sutyā — the extraction or solemn preparationof Soma.

Sūrmī — the name of the fourth Viṣṭuti of Ekaviṁśastoma.

Saṁdhistotra — the name of the last *stotra* in the third round of Atirātra.

Sacchandasya — the *sāman* originated in the similar metre. (*samāna chandas*).

Ṣoḍaśi-sāman — the last chant sung in Ṣodaśin sacrifice

Stotrīyā — the first *tṛca* of Bahiṣpavamāna

Rathantaravarṇā — the *ṛc* having four syllables after *prastāva*, like those of the Rathantarasāman. (Lāṭyāśrau — I.12.11, 12)

Pratyakṣasāman — the chant with the appellation derived from the phrase or word in the same verse e.g. Yajñāyajñīyam

Ājya — the laud (*stotra*) recited in the morning sacrifice (prātaḥsavana)

Ārbhavapavamāna — the chants employed in the third *savana*.

Mādhyandinapavamāna — the chants employed in the mid-day sacrifice.

Paryāsa — the last *ṛca* inthe Bahiṣpavamāna.

Avikḷpta — unmodified; not changed.

Āvṛttaṭṛca — the *ṛca* chanted in reverse order.

Uktha — the name of the *stotra* recited after mādhyandina pavamāna.

Ukthya — the name of a sacrifice.

Udayanīya atirātra — the concluding Atirātra of a sacrifice

Udvāpa — subtracting or removing

Kalpa — the procedure

Kḷpti or Kalpa — the formula of verses or *stomas* in different rituals.

Pṛṣṭha — the name of *stotras* chanted after Mādhyandina-pavamāna.

Prāyaṇīya atirātra — the Atirātra performed at the beginning of a sacrifice.

Viṣṭāva — the name of the unit of a round of a Viṣṭuti.

Roha — ascent; e.g. When Ma is chanted first and then Ga is chanted, this Ga is Rohapūrva; (ii) the *karṣaṇa* from Dvitīyasvara to Caturthasvara e.g. tvām kā́ṣṭhā́∫34.

Pratyavaroha — the second *avaroha* (according to Śiv)

Somasvara — *hói/hoi/* [*sómā yava cāúcyātā́∫2ṛ*; it is Somasaṁghāta.

Sāmaṭṛca — the three sāmans Gāyatram, Āmahiyavam and Ābhikam

Somāparvan — somam somā́∫31

Agniṣṭomasaman — the last chant of Agniṣṭomastotra sung in the Agniṣṭoma; the sāman chanted in the third *savana* after Ārbhavapavmāna and before Ūktha

Aniṅgya — unchanged.

Ahīna — a sacrifice lasting from two to eleven days performed by one or more sacrificers

Upasad — appellation of a ceremony preceling the Sutyā

Kuśā — a small stick of *udumbara* having the length of a span employed for counting the chants; it is pointed at one end

Kratuvilopa — lapses in the performances of sacrifices

Cātvāla — a hole in the ground for constructing *uttaravedi*

Parācībhiḥ — the *ṛcs* recited in the Anuloma order that is natural order, not having repetition [anāvṛttābhiḥ] (Tām br. II. 2.1)

Praguṇa — Straight

Vyatiṣakta — intertwined

Nāminaḥ — the vowels i, ī, u, ū, ṛ, ṝ, e, ai, o au, are called the Nāmisvaras.

Upakṣudrāḥ — the kṣudras (having small measure of syllables) in the proximity of Śakvarī [Tāmbr 18.4.5]

Jāmitva or Jāmitā — belonging to the same class - e.g. When in the Dvādaśāha the 6th and 7th days have Bārhatasāman in continuation, the defect Jāmitva arises; to remove this defect, the Kaṇvarathantarasāman is employed. (Tāmbr. 14.3.17)

Sarvasvāra — all the *sāmans* in it have *svara-nidhana* (Tambr - 17.12.1)

Akṣarapaṅkti metre — it has 4 quarters each having 5 syllables.

Chandomāḥ stomāḥ — the *stomas* Caturviṃśa and others chanted in the metres like Gāyatrī and others (Tambr. X. 1.19)

Dhuraḥ — the modification in the chant.

Pṛṣṭha — the appellation of 4 *stotras* employed in the mid-day libation.

Januṣāekarcau — the two *sāmans* based on one *ṛc* as per their originaton e.g. Sapha and Pauṣkala.

Dvyudāsa — having two *udāsas* i.e. raising the tone twice.

Ṣodaśī — the additional form of Bṛhat in the case of Pañcadaśastotra; it completes the number 16. (Tāmbr. 12.13.1). It is the Soma-sacrifice having 16 *stotras* and 16 *śastras*. It is the 16th *stotra*.

Retasyā — the first *stotrīyā* of Bahiṣpavamāna which is without *hiṅkāra*

Upavatīpratipad — *pratipad*, the first *ṛca* of Bahiṣpavamāna has the word *upa* - "upāsmai" etc. It is the first *ṛc* of the first *ṛca* beginning with *upa*.

Samudra metre — a metreof very large measure of syllables.

Chalākṣaras — these are in the form of single syllables representing the notes, parvans etc. which are stated under the *gāna* to check any errors.

Sthitasandhita — At the time of chanting the *sāman*, in the case of similar parvan, the recitation is made without taking recourse to *sandhi*; this is called *sthitasaṁhita* - e.g. in the Gāyatrasāman-him sthiā[2].

Vibhāgyasāmans — The *sāmans* are divided into three classes -

Padavibhāgya — divided onthe basis of words only; devoid of stobhas

Stobhavībhāgya — divided on the basis of *stobhas* only,

Sastobhapadavibhāgya — divided on the basis of *stobhas* along with every quarter.

Viparyāsa — reverse order

Padanidhana — the *nidhana* formed by the word.

Sandhistotra — The *stotra* chanted at the break of dawn in the *rātriparyāya.*

Abhyāsaṅga — The *stoma* employed in the former day of the third *savana* is chanted in the latter day. As it is connected with the first two *savanas*, it is called *abhyāsaṅga.* The Pañcarātra is called *abhyāsaṅgya* due to having the abhyāsaṅga

Antaḥsāmika (*nidhana*) — A word or a phrase similar or identical to the concluding division (i.e. *nidhana*), inserted in the middle of the chant after each division (i.e. bhakti).

Viṣamabhakti (*sāmans*) — In these sāmans, the *parvans* or the quarters are not evenly divided.

Dvipadākāra — Having the form of two quarters.

Catuṣpadākāra — having the from of four quarters.

Jyotiḥ — This word denotes the four *stomas* - Trivṛt, Pañcadaśa, Saptadaśa and Ekaviṁśa.

Saṁsava — it is the defect caused, when two sacrificers with different purposes or hating mutually while *soma* is being praised, in the same place simultaneously and the *somas* of each are pounded together.

Loke — in place (of)

Mahānamnīs — The Mahānamīs are the concluding sāmans of Śukrīyaparvan. They are enjoined in different Soma-sacrifices. Each of the three melodies would be divided in five *bhaktās.*

APPENDIX-C

SOMA-SACRIFICES

In the Soma-sacrifices,[1] the *soma*-juice is extracted from *soma* and offered it to the deities. This is done three times a day, in the morning, on the midday and in the evening. This is called *prātaḥ savana, mādhyandinasavana* and *tṛtīya* (i.e. third savana respectively. The *stotra* to be chanted in the morning libation is the Bahiṣpavamāna stotra, the *sūktas* of which are chanted in the Gāyatrasāman; in the Mādhyandinasavana, the *stotras* of Mādhyandinapavamāna are sung and in the Tṛtīyasavana, the stotras of Ārbhavapavamāna are chanted. The chanting in the morning *savana* is in low tone, that in the midday *savana* in the medium tone and that in the Ārbhavapavamāna in high tone. The *Āprastutis* are employed in between Bahiṣpavamāna and Mādhyandina pavamāna and the *pṛṣṭha stotras* after the Madhyandinapavamāna and before the Ārbhavapavamāna. After the Ārbhavapavamāna Ukthas are employed. The *sāmans* are mentioned under two *pṛṣṭhas* namely the Rathantara and the Bṛhat.

There are four *somasaṁsthās*[2]. Saṁsthā indicates the ending of the *kratu*. The *sāman* with which the sacrifice ends is said to be that saṁsthā. When Agniṣṭomasāman is employed at the end of the *somayāga*, that ending is called *agniṣṭomasaṁsthā*. Similarly it is to be understood in the case of the other three *saṁsthās*, namely *ukthyasaṁstha, ṣoḍaśisaṁsthā* and atirātra-*saṃsthā*. These are termed as Agniṣṭoma, Ukthya etc. without the word *saṁsthā* being employed. The

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1. The sacrifices are of four types — the Darvihomas, Iṣṭis, Paśuyāgas and Somayāgas. The Agnihotra which is performed by offering curds, milk, rice etc every morning and evening is called Agnihotrahoma; such homas are called Darvihomas. [Darvi means a laddle.] Iṣṭis are the particular sacrifices performed on every new-moon and full moon day with *caru*, puroḍāśa etc. [Caru means oblationof boiled rice or barley; *puroḍāśa* is the sacrificial oblation made of ground rice offered in *Kapālas* (potsherds or vessels)] As they are accomplished within a short period, they are termed as Iṣṭis. The Paśuyāgas are performed by offering the limbs of beast like heart and others in the rainy season or on other times. The Somayāgas are performed during every spring season or other times, by parchasing the somacreeper, pounding it and offering the *somarasa* to the deities in *graha* (a vessel) *camasa* (laddle) etc. Iṣṭi can be a part of another Iṣṭi, Paśuyāga or Somayāga; the Paśuyāga can become part of Somayāga only and not of Iṣṭi or another Paśūyāga; Somayāga can be a part of other Somayāga and not of Iṣṭi or Paśuyāga.

2. Cf. Introduction to Āśvalāyanakalpa, by Dr. B.R. Sharma - pp. 19, 20.

ukthyas would be concluded with *ukthastotras*, that come after the Agniṣṭomasāman; the Ṣoḍaśin would conclude with the Ṣoḍaśisāman, chanted after the *ukthas* and the Atirātra would conclude with the *rātri stotras* including the *sandhi* and relevant śastra. When the number of *Saṁsthas* is seven, three more are added to the above four — Atyagniṣṭoma, Vājapeya and Aptoryāma, after Agniṣṭoma, Ṣoḍaśin and Atirātra respectively.

The sacrifice which enjoins all the rituals expected in regard to it is the *prakṛti*. The *vikṛtis* borrow other details from the *prakṛti*, the basic form, the distinctive features being enjoined in their case. Darśa and Pūṇamāsa *iṣṭis* are the *prakṛti* of all the *iṣṭis* and also of Agniṣomīyapaśuyāga; the Agniṣomīyapaśuyāga is the *prakṛti* of all the paśuyāgas and the Jyotiṣṭoma and the Agniṣṭomasaṁsthā, of all the *somayāgas*.

There are four groups of priests who carry out the sacrifice. They are Adhvaryugaṇa; Hotṛgaṇa, Udgātṛgaṇa and Brahmagaṇa. The group of Adhvaryu consists of Adhvaryu, Pratipasthātṛ, neṣṭṛ and unnetṛ; that of Hotṛ consists of Hotṛ, Maitrāvaruṇa, Acchāvāka and Grāvastut; the Udgātṛgaṇa consists of Udgātṛ, Prastotṛ, Pratihartṛ and Subrahmaṇya. These groups are specialised in the Ṛgveda, the Yajurveda and the Sāmaveda, respectively. The group of Brahman consists of Brahman, Brāhmaṇāccaṁsin, Āgnīdhra and Potṛ. This group performs the duty of supervision.

The *soma* sacrifices are treated under the heads - Ekāhas (one day sacrifices), Ahīnas (sacrifices performed having the duration of two to eleven days and satras having the duration of 12 days to one year and more. They are dealt with in the Tāmbr and Ārṣeyakalpa in detail.

(a) Ekāhas : Jyotiḥ, Gauḥ, Āyuḥ, Abhijit, Viśvajit, mahāvrata (i.e. the Sarvajit in Tāmbr.), 4 Sāhasras, 4 Sādyaskras (5 according to Tāmbr) Śyena, Ekatrika, 4 Vrātyastomas, 4 Agniṣṭuts (called Nikāyins), 4 Trivṛd-Agniṣṭomas namely Prajāpateḥ-apūrvaḥ, Bṛhaspatisava, Iṣu, Sarvasvāra, 4 Cāturmāsyas (Vaiśvadeva, Varuṇapraghāsa, Sākamedha and Śunāsīrya), Upahavya, Ṛtapeya, Dūṇāśa, Vaiśyastoma, Tīvrasut, Vājapeya, Rājasūya (having 7 *sutyā* days namely - Abhyārohaṇīya, Abhṣecanīya, Daśapeya, Keśavapanīya, Vyuṣṭidvirātra (having two *sutyā* days), and Kṣatrasya dhṛtiḥ), Rāj and Virāj, Aupaśada, Punasstoma, (Sarvastoma, given in Āpastambaśrautasūtra), two Catuḥstomas, Udbhid, Balabhid, two Apacitis, two Agniṣṭomas (Pakṣin and Jyotiḥ), Ṛṣabha, Gosava, marutstoma, Indrāgnyoḥ kulāyaḥ, Indrastoma, Indragnyoḥ-stomaḥ, two Vighanas, Saṁdaṁśa and Vajra. [Śyena, Iṣu, Saṁdaṁśa and Vajra involve exorcism and are dealt with in the Ṣaḍviṁśabrāhmaṇa. The Saumika-cāturmāsyas are performed for 7 days and Rājasūya has 7 *sutyā*-days. Kātyāyanasays that these two, though included among *Ekāhas* are neither Ekāhas nor Ahīnas. They should be understood as belonging to a third class.]

The name Śrīstomāḥ is in plural. According to the commentator, the plural is used in consideration of the sacrifices performed for 4 days. Nānābhai (the commentator of the PS) understands these as four *ekāhas.*

Ahīnas: Atirātras 13 Atirātra of Jyotiṣṭoma, Sarvastoma, Aptoryāma, navasaptadaśa, Viṣuvat, Goṣṭoma, Āyuṣṭoma, Viśvajit and Abhijit, 4 Ekastomas (Tirvṛt-atirātra, Pañcadaśa-atirātra, Saptadaśa-atirātra and Ekaviṁśaatirātra);

Dvirātras (3) Aṅgirasām-dvirātraḥ, Caitraratha-dvirātraḥ and Kāpivana-dvirātraḥ);

Trirātras (6) Gargatrirātra (after which the three Ājyadohas and Śabalihoma are dealt with.) [The performer of this *trirātra* has to perform Śabalīhoma.], Aśvatrirātra, Vaida-trirātra (U.L. Baida-trirātra), Chandomapavamāna-trirātra, Antarvasu-trirātra, Parāka-trirātra); Catūrātras (4) Atri or Caturvīra, Jamadagneḥ-catūrātraḥ, Vasiṣṭhasya-catūrātraḥ (or Saṁsarpa), Viśvāmitrasyacatūrātraḥ called Sañjaya;

Pañcarātras (3)— Devapañcarātra, Pañcaśāradīya and Vratamadhya-pañcarātra;

Ṣaḍahas (3) — Ṛtūnaṁṣaḍahaḥ (Pṛṣṭhyaṣaḍaha), Āyuṣkāmaṣaḍaha, Pṛṣṭhyāvalambaṣaḍaha (Abhyāsañgyaṣaḍaha);

Saptarātras (7) — Saptarṣi, Prājāpatya, Paśukāmasyasaptarātraḥ,

Kṣullakajāmadagnya, Aindra, Janaka, Pṛṣṭhyastoma.

Aṣṭarātra (1);

Navarātras (2) — Devānam-navarātraḥ, Paśukāmasya navarātraḥ;

Daśarātras (4) — Trikakub or Trikadruka, Kusurubinda-daśarātra, chandomavaddaśarātra, Devapūrdaśarātra.

Pauṇḍarīkaekādaśarātra.

Satras - (1) Dvādaśarātra - (beginning and ending with Atirātra);

(2) Trayodaśarātra; Caturdaśarātras (3), Pañcadaśaratras (4); (4) Aindra-ṣoḍaśarātra; (5) Prajāpateḥ saptadaśarātraḥ; (6) Devānamaṣṭādaśarātraḥ; (7) Vāyoḥ ekaviṁśatirātraḥ; (8) Viṁśatirātra; (9) two Ekaviṁśatirātras; (10) Dvāviṁśatirātra; (11) Trayoviṁśatirātra; (12) two caturviṁśatirātras; (13) pañcaviṁśatirātra; (14) Ṣaḍviṁśatirātra; (15) Saptaviṁśatirātra of Nakṣatras; (16) Aṣṭāviṁśatirātra; (17) Ekonatriṁśadrātra; (18) Triṁśadrātra (19) Ekatriṁśadrātra; (20) Dvātriṁśadrātra; (21) Trayastriṁśadrātra; (22) Catustriṁśadrātra; (23) Pañcatriṁśadrātra; (24) Ṣaṭtriṁśadrātra; (25) Saptatriṁśadrātra; (26) Ekonacatvāriṁśadrātra; (27) Catvāriṁśadrātra; (28) Seven Ekonapañcāśadrātras (Vidhṛti, yamātirātra, Añjanābhyañjana, Saṁvatsarasammita, Savituḥkakubhaḥ; two other Ekonapañcāśadrātras); (29) Ekaṣaṣṭirātra; (30) Śatarātra.

Satras performed for one year or more:

(1) Gavāmayanam —

Pūrva Pakṣa (first half) —

Atirātra, Caturviṃśa-prāyaṇīya day (2 days); 1st month - 4 Abhiplava Ṣaḍahas-Pṛṣṭhya ṣaḍaha = 30 days,

2nd, 3rd, 4th and 5th months, similar to the 1st month; 6th month- 3 Abhiplava Ṣaḍahas, one Pṛṣṭhya ṣaḍaha, Abhijit, 3 Svarasāmans - 28 days + 2 days at the beginning - 30 days Viṣuvat in the middle - 1 day; 7th month - 3 Svarasāmans, Viśvajit, Pṛṣṭhyaṣaḍaha and three Abhiplavaṣaḍahas (28 days) - 28 days; 8th month - one Pṛṣṭhyaṣaḍaha + 4 Abhiplavaṣaḍhas - 30 days; Ninth, tenth and eleventh months similar to the 8th month - 9 days, 12th month - 3 Abhiplavaṣaḍahas, Āyuḥ, Gauḥ, 10 days of Dvādaśāha - 30 days; Mahāvrata and Udayanīya Atirātra - 361 days in all. The other yearly sacrifices dealt with are —

(2) Ādityānām-ayanam — There is the Divākīrtya day after the 6th month; in the closing part of the 12th month, Gauḥ, Āyuḥ and Chandomadaśāha, Mahāvrata and Atirātra;

(3) Aṅgirasāmayanam; (4) Dṛtivātavatoḥayanam; (5) Kuṇḍapāyinām ayanam and (6) Tapaścitām ayanam.

The other *satras* performed for more than one year are - Prajāpateḥ dvādaśasaṁvatsarasatram; Śāktyānām Ṣaṭtriṁśatsaṁvatsarasatram; Sādhyānām śatasaṁvatsarasatram; Agneḥ sahasrasāvyam; Sārasvata-ayanas —

[These are performed at the place Vinaśana on the southern bank of Sarasvatī, where the river disappears.]

(1) Mitrāvaruṇayoḥ sārasvatamayanam;

(2) Indrāgnyoḥ sārasvatam ayanam;

(3) Aryamṇaḥ sārasvatam ayanam;

Dārṣadvatam ayanam; Turāyaṇam; Sarpasatram; Trisaṁvatsarasatram (consisting of Gavām ayanam, Ādityānām ayanam and Aṅgirasām ayanam); Prajāpateḥ sahasrasaṁvatsarasatram; Viśvasṛjām ayanam — (250 years having Trivṛtastoma, 250 years having Pañcadaśa stoma, 250 years having saptadaśa stoma and 250 years having Ekaviṃśastoma).

Ārṣeyakalpa has Gavām ayanam at the beginning. It deals with the Somasacrifices as per the Tāmbr, giving the *sāmans* to be employed in the various rituals. Kṣudrakalpa deals with the Prāyaścitta and Kṣudra parvan, stating the sāmans to be employed. It treats the desirefulfilling Agniṣṭomas, Agniṣṭoma performed by many sacrificers, for curing the chronic diseases, for rain etc, the wishfulfilling Jyotiṣṭomas related to Brahmasamans, the Ukthyas, the expiation rituals, the rite in the case of exceess of soma, the rite in the case of the stone being broken, Garbhin - sacrifices, Śrīstoma, Prabarhas, Ekāha with *āvāpa*, the Ṣaḍahas and the Dvādaśāhas.

APPENDIX-D

The list of *sūtras* in the Uttaragāna
(The nos. in the brackets refer to the Prapāṭhaka, Khaṇḍa and *sūtra*)

अंशोरित्यस्य शब्दस्यावृद्धात् परस्य प्रश्लेषः सर्वत्र ॥ (६.१०.२)
अः कारः ॥ (७.४.१५)
अःकारश्च रैवते ॥ (७.६.२१)
अःकारोऽत्वम् ॥ (६.५.३१)
अः कारो वृद्धः पदगीतः पादान्ते (६.१.१)
अककुभि ॥ (५.२.६६)
अकारःसनेमित्वायामदेवं श्रुध्यत्रैतष्कलेषु ॥ (७.५.२३)
अकूसिष्टप्रिये यदिन्द्रचित्रायाम् ॥ (८.२.३०)
अक्रां ज्योतिषवात्सप्रे ॥ (२.२१.८)
अक्रान् ज्योतिषे प्रथमे देव वृणी ॥ (४.२१.६)
अक्रान्तमसः ॥ (२.२९.३०)
अक्रान्त्सामराजम् ॥ (२.२१.५)
अक्रान् वासिष्ठे थमे सेनः देवान् णीत देवान् द्रेवज्योतिः ॥ (४.८.१)
अक्षरत्रब्रुवंस्त्वाष्ट्याद्ये॥ (७.५.२८)
अक्षरे द्वे पार्थे ॥ (५.११.३१)
अक्षारित्यस्य शब्दस्य रेफलोपः स्वरघोषवत्सु प्रत्ययेषु ॥ (७.६.२६)
अगतिः स्तोभस्य स्वरे प्रत्यये सन्धौ ॥ (५.५.२)
अ-गिरिप्रभृति तिस्रः ॥ (५.१.४३)
अगूरमिस्निर्दन्वन्तपोऽक्षाश्च ॥ (९.५.३)
अग्र आया धसम् ॥ (१.२२.२)
अग्र आयाह्यन्तरिक्षम् ॥ (२.२९.२८)
अग्र आ-इन्द्र-बण्मनैपातिथानि ॥ (२.२२.३)
अग्रये ज्ञीये ॥ (७.५.२९)
अग्निं तं महेनः प्रतिवाजीयानि ॥ (२.२७.२)
अग्निंदूताभ्यस्ता मध्यमक्रौञ्चस्य ॥ (१०.११.३)
अग्निंदूतास्तावो मन्द्रे ॥ (८.१०.३४)
अग्निंवो वाजीय उपान्त्यं कृष्ट सर्वासु ॥ [-अग्नि वोदे](१०.८.३)
अग्निं वो वाजीयद्वितीयायां च ॥ (८.८.९)
अग्निं वो वाजीयम् ॥ (२.२६.१९)
अग्निं वः सत्रा ॥ (१.१२.११)
अग्निर्मू सत्रा ॥ (२.१०.१५)
अग्निष्टुत्रौधसे मध्यमायां मागायतान्त्वाज्ञास्वरोत्पत्तिश्च प्राक् प्रहूयसायाः॥ (८.५.३५)
अग्रे गूर्दः ॥ (१.६.१०)
अग्रे तमद्य साकमश्वे ॥ (६.१०.२६)
अग्रे तवष्ट्रऋषे लान्दम् ॥ (२.२४.२६)
अग्रे त्वंसत्रा ॥ (१.२५.११)
अग्रे बृहति जुष्टः ॥ (८.३.१७)
अग्रेबृहति ऋषे क्षिप्याम् ॥ (४.२८.२)
अग्रे विवस्वत्तरम् ॥ (२.२८.९)
अग्रे विवस्वेति च तानि ॥ (२.१६.७)
अग्रेस्त्रिणिधन ढव्यायां द्वितीयपादद्वितीयं वृत् प्र ॥ (९.९.१)
अग्रेस्त्रिणिधने धिर्ये ॥ (३.१४.८)
अग्रेस्त्रिणिधने मन्दी ॥ (४.१२.१)
अधयोवरि प्रथमे ॥ (७.५.२४)
अङ्गदा शङ्कुनि ॥ (८.१.२६)

अ-चतुरक्षरे ॥ (५.१.५७)
अचमीङ्ख ॥ (५.१.१३)
अचिक्रदत्पवमानाध्यर्षसीत्यत्र कण्वतरे ॥ (७.७.२५)
अचिक्र मृज्यमानायां रन्ध्रोत्तरवाजजिन्मन्तेषु ॥ (७.११.५)
अचिक्र हितम् ॥ (२.१७.२)
अच्छ कूलीयम् ॥ (१.११.१०)
अच्छ जरा ॥ (२.१.८)
अच्छ दासम् ॥ (१.२५.९)
अच्छ लेयम् ॥ (१.२२.३)
अच्छविशीयम् ॥ (१.२६.२)
अच्छ श्रुध्ये ॥ (१.१७.१९)
अच्छ सुज्ञानम् ॥ (१.१२.८)
अच्छा क्षारम् ॥ (२.१.१२)
अच्छा श्रायन्तीयं क्षुद्राः ॥ (२.२२.४)
अच्छिद्ररयिष्ठयोश्च ॥ (५.११.५३)
अच्छिद्राङ्गोरूपसन्तनिपार्श्वनाम् सर्वत्र ॥ (५.८.२१)
अच्छिद्रैकर्चे णो नीचः से तःशब्दश्चावृद्धो विचे प्रत्यये ॥ (९.७.१७)
अच्छैकस्याम् ॥ (१.२०.१४)
अज्ञते कावम् ॥ (१.२४.१४)
अज्ञ प्र पञ्चमम् ॥ (९.९.१०)
अज्ञोरूपध्यमायामुस्थमाऽवायां विरामम् ॥ (९.८.१३)
अज्ञोरैवतयोर्व्यम् ॥ (७.६.२०)
अ-तं-नपु-णः ॥ (५.२.१०)
अतंवस्तृतीयायाम् ॥ (८.७.१८)
अतँ हि ॥ (८.६.२२)
अतः परं पर्वविकारान् वक्ष्यामः ॥ (८.५.२९)
अतः परमगतिमन्तः स्तोभा ये तान् वक्ष्यामो व्यञ्जने प्रत्यये । स्वरे तु गति- र्भवति ॥ (५.६.१)
अ तये॥ (५.१.१८)
अतरे ॥ (९.६.१०)
अतिच्छन्दस्सु देव्ये ॥ (५.११.७९)
अतिध्यमायां महानाग्नीषु ॥ (७.१२.२४)
अति मधु दस्मम् ॥ (५.१.३)
अतिसूर्यपुष-मराय-कीर्त्येषु ॥ (६.११.१७)
अतिहारप्राप्तं व्यञ्जनं लुप्यते ॥ (७.७.४)
अतीषङ्गो यदिन्द्रेन्द्रा याहि ॥ (२.२९.१०)
अतीषङ्गे ण्वी ॥ (४.२९.६)
अतीषङ्गेन व्याख्यातः प्रकृतिभावः क्षुद्राः ॥ (४.२९.१७)
अतीषङ्गे पवस्वाद्ययोः ॥ (५.८.२८)
अतोऽन्ये नियमाश्रयाः पर्वाश्रयाश्च ॥ (८.५.५)
अत्यो गभस्त्योः ष्वाविशेत्येते शब्दास्त्रयः शार्ङ्गे ॥ (६.१२.४१)
अत्यो गभस्त्योः स्वः शब्दश्च ज्ञीये॥ (६.१२.३८)
अत्योधर्तायामुद्वद्भार्गवे ॥ (८.१.८)
अत्योऽर्के ॥ (६.१२.४०)
अत्रिष्टुबतिच्छन्दसोः ॥ (५.१०.३५)
अत्रेकाराभ्यासस्य विकल्पो नगतागतस्य ॥ (५.५.९)
अत्रैव काम्यं देव्ये ॥ (७.२.४४)
अत्रैव तृतीयायां त्वाश्श देव्ये ॥ (७.१.२१)
अत्रैव तृतीयायां न सूर्यो भ्राजे ॥ (६.११.२५)
अत्रैव तृतीयायामत्यः सर्वत्र ॥ (७.१.९)
अत्रैव तृतीयाष्टमं वृद्धं प्रथमायाम् ॥ (८.७.२१)
अत्वे कालेये ॥ (९.३.२०)
अथ पर्वाश्रयाः ॥ (८.५.१४)
अथ भावान् प्रवक्ष्यामः प्रमाणं यैर्विधीयते ॥ आर्चिकं स्तौभिकं चैव पदं विक्रियते तु अथ विकल्पाः ॥ (९.१.१)
अथ स्तोभगतागतम् ॥ (५.५.१)
अथापवदाः ॥ (८.२.४)
अथापवादाः प्रश्लिष्टाः ॥ (६.१०.१)

अथोस्थभावः ॥ (९.६.१)
अथोहगीतीनां प्रस्तावोद्देशः ॥ (१०.१०.१)
अदब्धायां त्वान्धा मध्ये ॥ (५.३.१७)
अदब्धः सु माण्डवम् ॥ (१.१९.९)
अदर्शम्यम च ॥ (१०.४.४)
अदर्शि ज्ञीये तानि त्यानि ॥ (३.२२.८)
अदर्शि श्रुध्ये ॥ (७.९.८)
अदर्श्यात्वाभिनिधनं काण्वम् ॥ (२.२२.२)
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अर्चन्त्युद्वंशपुत्रे ॥ (७.१०.१९)
अर्चन्त्युद्वंशीयवितयोः ॥ (७.१.१४)
अर्वाग्रथम् ॥ (५.६.५५)
अर्वाङ् त्रिलोपमेकेकावे ॥ (७.८.२६)
अर्षसि कण्वतरे ॥ (६.५.२३)
अर्षापत्यशाक्वरे ॥ (२.२४.४)
अर्षा यण्वम् ॥ (२.२३.८)
अर्षा-यस्ते वार्षाहरे ॥ (२.२५.३)
अर्षा शाकलवार्शे ॥ (१.५.३)
अर्षा सन्तनि ॥ (१.१४.११)
अ वकया॥ (५.१.३६)
अवक्रातविमायाविनः ॥ (५.११.५९)
अवद्युतानायां च तमसोऽकें ॥ (६.६.२४)
अवन्त्यस्य सामराजे ॥ (७.१०.९)
अवन्त्यस्य स्वारकावज्ञीययोः ॥ (७.१.२५)
अवरुणा ॥ (५.१२.४७)
अवासृजोऽरातय इत्येतौ शब्दौ प्रोषुवत्सासु च॥ (६.१०.११)
अवसोनि ॥ (९.६.१२)[-अवसूनि ॥]
अ-विता-षभो-रिया-चत ॥ (-च ता) (५.२.३०)
अविधाद्यः ॥ (१०.१०.४)
अविप्रः ॥ (९.४.६)
अ विर् यम् दम् तो रः ॥ (५.२.८)
अविशोत्तमायाम् ॥ (१०.५.१६)
अवृद्धश्येने जिग्यु ॥ (५.२.२४)
अवृद्धं प्रकृतिः ॥ (३.१.२)
अवृद्धं सर्वमा भवत्योहोस्तोभे सस्वरे प्रत्यये ॥ रेवतीर्ना औहो प्राणा शिशा औहो । सा औहो॥(८. ४.१२) × (८.४.१३)
अवृद्धः स्तोभात्पर इकारः सम्पद्यते । राधिं सोमश्र। वौऽइ हो । वाहा । इयाऽइ म् ॥ (७.६.३९)
अवृद्धमप्याइ भवतीशानं ण्वतरे स्तावे ॥ (३.१.८)
अवृद्धमप्या भवति ॥ (७.११.३२)

अवृद्धमप्या भवति ॥ (८.१.२०)
अवृद्धमप्यार्भवति ॥ (६.७.१३)
अवृद्धादिपदान्तात्स्वरे परे यकारो व्यवधीयत उपदान्ताच्च वकारो विकर्षे सर्वत्र तत्र चालोपः संधौ विरते लोपः ॥ (७.९.१)
अव्येऽद्रिः ॥ (९.४.१७)
अशतः ॥ (९.४.२)
अशिश्रयुः प्रवद्भार्गवे ॥ (७.६.७)
अशी ॥ (५.२.५६)
अशूष ॥ (९.३.१०)
अश्रुष्ट-आरत्नधा नहि ॥ (५.१२.७)
अश्वव्रतमभि वाजी ॥ (२.२६.४)
अश्वव्रते श्पतिः ॥ (४.२६.४)
अश्वव्रते हौ ह्वौ ह्वौ हौ होऽन्तेषु चत्वारः सोमाः ॥ (८.१०.२४)
अश्वान्धीगवयोः स्तोभधर्माच्छिद्रेषु पञ्चसु ॥ (९.२.१५)
अश्वायन्तो ॥ (५.६.५७)
अश्वायन्तोऽभित्वाशूरायां कण्वतरे ॥ (६.४.२०)
अश्विनोर्व्रतपूर्व इकारोऽति क्रान्तः ॥ (८.१०.२१)
अश्विनोर्व्रतपूर्वे च तालव्यम् ॥ (८.४.१६)
अश्विनोर्व्रतोत्तरे ॥ (९.३.१६)
अषतयश च ॥ (९.४.४)
अषिणो दनः ॥ (५.४.२३)
अष्टावौरुक्षयजागतसोमसाम्नोः ॥ (१०.११.१०)
अष्टेडरयिष्ठयोर्हित्वनादीदिहिस्वरा ॥ (९.१.५)
अष्टेडे मणि॥ (४.२३.८)
असंयोगे ॥ (५.३.२३)
असन्तु ॥ (५.२.५२)
असा क्षितमैडम् ॥ (२.५.५)
असा गौषूक्तम् ॥ (१.१४.१५)
असा त्वाष्ट्री ॥ (२.१९.११)
असा महामित्रम् ॥ (१.५.१२)
असा यामसैडम् ॥ (२.८.४)
असा लौशोत्तरम् ॥ (१.१५.३)
असावित इन्द्रि सुते ष्टुतीः ॥ (४.२०.३)
असाविमान्त्ये ॥ (५.९.४५)
असाव्यंशुस्सर्वत्र ॥ (६.१२.२१)
असा सामराजम् ॥ (१.१०.३)
असा सोमसामाध्यर्धैडम् ॥ (२.१४.२)
असु ॥ (१०.४.१२)
असूरासः ॥ (१०.५.२)[-असुरासः]
असूर्यम् ॥ (९.८.२२)
असुर्यस्य न ते गिर इत्यत्र ॥ (६.११.२६)
असोम वरुणा ॥ (५.१०.२१)
अस्तावहारयोरवश्येहिस्तोमसुमराग्रमरजी च ॥ (१०.५.२२)
अस्ता संतनि ॥ (२.२.६)
अस्थाः ॥ (९.४.२७)
अस्मद् ग्रहणात् ॥ (५.१०.४१)
अस्य जरा ॥ (१.१९.१०)
अस्य पीत्वा काशीते ॥ (५.९.४६)
अस्य प्रत्नायामयं सूर्यशब्दः सर्वत्र ॥ (६.११.२४)
अस्य प्रत्नाशु-मार्गीयवे ॥ (२.१.१४)
अस्य प्रत्नां भ्राजम् ॥ (२.२४.१२)
अस्यष्मतम् ॥ (१.२३.८)
अस्य सत्रा ॥ (१.१७.९)
अस्यामही ॥ (१.१८.३)
अस्येदिन्द्रः क्षारे ॥ ६.३.३)
अस्येदिन्द्राभित्वा पूर्वायाम् ॥ (६.४.२१)
अहं गताभिशवयोरहंगताभिशवयोः ॥ (५.१२.५४)
अहं च ॥ (५.११.४०)
अहं च ॥ (५.१२.५२)
अहर्यं ॥ (९.९.७)

अहिं स्वारे पर्णे ॥ (७.८.२१)
अहिन्वन्ति सर्वासु ॥ (९.७.२१)
आ: कारोऽत्वम् ॥ (६.५.१६)
आइःकारस्य भे स्वरे प्रत्यये ग्रहणैर्विसर्गलोपः (७.३.१)
आइत्वं प्रकृतिं चैव वृद्धं चावृद्धमेव च ॥ गतागतं च स्तोभानामुच्चनीचं तथैव च ॥(९.२.२)
आइन्द्रा सोमाभिधा ॥ (५.३.१५)
आइ प्राप्तमोइ भवति हिशब्द एवाहि सौभरा-महीयवयोः (३.१.४)
आउवाभीके सर्वत्र ॥ (५.८.१९)
आउवाव्यवहितमाउ भवति सर्वं पदान्तं च न्यञ्जनं लुप्यते ॥ (७.६.१)
आकारोऽत्वम् ॥ (६.५.१)
आकारणिधने भि पूर्वम् ॥ (४.१४.४)
आकारस्तन्त्वा विप्रायामिहवद्वामे ॥ (७.५.३०)
आकूस्ताव तृतीयं नीचमाद्यायाम् ॥ (१०.४.६)
आकू-हविष-घृतनिधनाश्चसाध्यानां-द्वे ॥(५.१०.७)
आग्नेये जास्वरं वृत् ॥ (१०.५.१८)
आग्नेये पुरोज्यग्निम् ॥ (५.९.१५)
आचतुर्थकृष्टं तु पादान्ते ॥ (१०.२.१४)
आजागृ शनम् ॥ (२.८.५)
आजा तमम् ॥ (१.१७.१)
आजाम्योको निधनम् ॥ (१.१२.१७)
आजा वितम् ॥ (१.११.७)
आजा वितोत्तरयोरेन्द्रयाहिपूर्वयोः पर्यूषु चोपान्त्यो-च्चापतिं गिरा ॥ (९.७.५)
आज्यदोहग्नौतानयोर्जुहूसंघातम् ॥ (८.६.१९)
आज्यदोहानि प्रतिलोमानि ॥(८.१०.१)
आज्यदोहानि प्रतिलोमानि प्रसुन्वायंस्सो तिस्रो वाच इति ॥ (२.२६.१)
आतीषादीये सर्वे ॥ (५.६.३५)
आतीषा सोमः ॥ (१.४.११)
आतूनाकूपारे चाद्यायाम् ॥ (९.७.१५)
आ तू पारम् ॥ (१.२.३)
आ ते सञ्जयम् ॥ (१.५.१०)
आते स्तौग्मतम् ॥ (२.७.५)
आत्मनि च महादिवाकीर्त्ये ॥ (१०.१०.१५)
आत्रेयं पुर ॥ (२.७.१२)
आ त्वा द्वाजम् ॥ (२.१०.१२)
आत्वा भ्यन्त इन्द्र हरी रसि ॥ (४.२२.२)
आत्वा लेयम् ॥ (-कालेयम्)(२.१५.१५)
आ त्वा वर्तः ॥ (१.१३.१३)
आत्वा विदश्ष्टं पूर्वम् ॥ (२.१.२)
आ त्वे तिथम् ॥ (१.२.७)
आ त्वेन्द्र सुतोद्वंशीयम् ॥ (२.११.१)
आथर्वणदेवस्थानस्वरान्तरिक्षतौरश्रव-सानाम-विकारः ॥ (८.१०.३)
आथर्वणे सर्वम् ॥ (७.७.१६)
आदिद्वोदातस्या हदुक्थरूपयोर्द्वितीयंघं प्रत्युत्क्रान्तं प्राप्तंचाभिगीतम् ॥ (९.४.५१)
आद्यं ध्यमायाम् ॥ (५.३.५४)
आद्यं ध्यमायाम् ॥ (१०.४.७)
[आद्ययोरतृतीये] अतृतीये॥ (५.४.१२)
आद्यात् ॥ (५.२.३)
आद्यान्त्ययोस्तु विकारः ॥ (१०.६.७)
आद्यायां चान्त्यस्य ॥ (१०.७.६)
आद्यायामन्ते सर्वासु ॥ (९.४.३३)
आद्यायामन्यत्र ॥ (५.२.५९)
आनंश देव्ये ॥ (७.७.५)
आनिधने तु-प्रत्यये ॥ (५.८.१२)
आनीकयां तृतीयः ॥ (८.१०.३६)
आ नो दोविशीयम् ॥ (१.२४.१७)
आ नो विश्वा श्यैतम् ॥ (१.२०.२)

आन्कारोऽनुनासिको वृद्धः सर्वत्र ॥ (७.५.३५)
आन्यादिः श्मे ॥ (५.१.२२)
आन्धीगवे च द्वितीयम् ॥ (५.२.५१)
आपप्राथोभे यदिन्द्रायां श्येने ॥ (६.९.१८)
आपृच्छ्यं सेधे ॥ (८.२.१०)
आ पृच्छ्यमवृद्धं सर्वत्र ॥ (६.११.५)
आ वो इदमाभा इत्यौशनानि ॥ (२.११.५)
आभीके ददे ॥ (३.१२.६)
आभीशवे पुरूणि घृणा ॥ (५.६.२४)
आर्भीशवे अभिगीतात् ॥ (५.२.५)
आमहीयवमध्यमायामुग्रंशर्मा ररिमाता स्वासु ॥ (८.५.३२)
आमायामासूर्यं सर्वत्र ॥ (६.११.२३)
आ यः पुरमग्ने त-कमश्वम् ॥ (२.१६.५)
आयः पुमध्यमायां तु मराम् ॥ (८.५.३४)
आयास्य आन्धान्तः ॥ (५.३.२२)
आयास्ये तु प्रश्लेषः ॥ (६.९.३)
आर्चिकं निधनं न्याये स्तौभिकं वा यदक्षरम् । कृष्टाकृष्टं भवेत् स्वार्यमन्तोदात्तं वृषेस्वरम् ॥ (९.२.१०)
आर्चिकमकृष्टं सर्वत्रायोनौ ॥ (९.८.६)
आर्यः कालेये ॥ (६.५.१०)
आर्यः कालेये ॥ (७.२.१४)[→आर्यः]
आर्षभश्येनयोः प्रान्त्ये ॥ (५.९.४०)
आर्षभे माकीम् ॥ (३.३.४)
आविताजराइतृणामौऽ२३ । आ । हूमहिश्रवस्यवो प्रत्युषाइः । औऽ२३ ॥(८.३.५)
आशु च ॥ (५.९.१६)
आशुभार्गवे त्र्यक्षरोद्धा ॥ (९.७.१२)
आशु मदच्युतः कर्चे ॥ (१.२२.१६)
आसूच्या ॥ (२.११.६)
आस्रं द्रोणा-सुता सोमैकर्चौ ॥ (१.२.१०)
आष्कारणिधने नृषिः ॥ (४.७.५)
आष्कारणिधने वेद नेन्द्रो ॥ (४.१०.६)
आष्कृतं तं वः ॥ (२.१५.९)
आष्टादंष्ट्रार्कपुष्प संकृति यशस्सु प्रश्लेषः ॥(६.८.१८)
आसाद्वन्तीयोत्तमे ॥ (६.५.११)
आसितमयं पूषेति ॥ (१.२३.१९)
आसितेऽपघ्नन् ॥ (५.९.२९)
आसो-गोमन्नः सफश्रुध्ये ॥ (१.२४.१२)
आसोफतृतीयायामृतेन योनिवन्मध्ये जा प्लुतं प्रान्त्ययोर्वलोपश्चाद्य उच्चैस्तकारः ॥(९.१.१७)
आ सोमान्तरिक्षम् ॥ (२.२६.१७)
आसो सखा वाचः शौक्र एकर्चौ ॥ (१.४.१)
इकारः प्रसोमास्वे ॥ (७.५.३१)
इकारोऽत्वम् ॥ (६.५.२०)
इडाभिरैडानामिडान्ताः ॥ (८.९.११)
इदं गारम् ॥ (१.२.५)
इदं घृतश्चुन्निधनम् ॥ (१.२.६)
इदं वारम् ॥ (२.१.५)
इदं-संघातस्त्रिष्टुप्सु पार्थवाराहवासिष्ठ-कुत्सरथीयादिषु ॥ (८.६.१४)
इदावासिष्ठे च ॥ (८.७.२०)
इदाह्नो मानवे ॥ (६.१२.३)
इद्द्विहिंकारज्ञीययोस्त्वमिन्द्रपरित्यवोः ॥[इद्] (७.५.८)
इन औशने ॥ (१.२१.१८)
इनो राजद्वितीयायां चौशने ॥ (६.११.१६)
इनोराद्यायां च विकल्पे ॥ (५.२.१९)
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ए इ-ऐ-ई इत्येतानि ॥ (३.१.३)
एकं ष्ठे ॥ (५.११.३२)
एकमन्यत्र ॥ (५.११.५०)
एकमन्यत्र ॥ (५.११.४७)
एकर्चे चोत्तरयोः ॥ (५.१.५८)
एकर्चे द्वे ॥ (१०.५.१४)
एकर्चे दैर्घम् ॥ (कर्चे) (१.२१.१५)
एकर्चेऽष्टमम् ॥ (५.३.६९)
एकवृषे च देवतानाम् ॥ (८.१०.७)
एकाक्षरणिधने च जये शताद्वितीयम् ॥ (९.७.२६)
एकादशोत्तरे जनित्रे ॥ (१०.११.११)
एकारश्च प्रकृतिप्राप्त ऐ भवतीहवद्दैवोदासे पुनश्च । । (३.१.७)
एकारादःकाराच्च भोगः ॥ (७.१०.२८)
एकारान्ताः सुज्ञाने ॥ (८.९.१६)
एकारे च नित्यं दीर्घत्वं शङ्कुनि ॥ (८.८.१०)
एकारे च यकारं यामोद्वतोर्गतिमांश्च पदान्तः सन्धौ यलोपो विरते । रमताइयेऽ२३॥(७.१०.२७)
एकारौकारयोरत्वमोष्ठ्ये ॥ (६.५.२९)
एतं हवद्देव्ये ॥ (५.९.५१)
एतदेवोदाहरणं यूथादानायां कौल्मकण्वबृहतोः ॥ (६.६.१५)
एतदेवोदाहरणमयं सूर्यायामामहीयवबोधीवर्षभ-पावमानाशुमार्गीसौम्यैटतसाकेषु ॥ (६.७.५)
एतदेवोदाहरणमभिक्रन्दायां धेनु-वरुणयोः ॥ (६.६.१८)
एतदेवोदाहरणमभिसोमाध्यास्यायां हदुक्थशेस्त्रि-णिधनहन्मनेषु ॥ (६.६.२२)
एतदेवोदाहरणमयं पुनायां ज्ञीये ॥ (६.६.२६)
एतयोर्दैर्घे चैवम् ॥ (५.१०.२७)
एताः कावे श्वेद ॥ (४.११.१०)
एतान्येवातीषङ्गयोर्वीवर्जम् ॥ (४.२९.१०)
एतास्वेव कौल्मल ॥ (२.१०.१)
एतास्वेव तृतीयम् ॥ (२.२४.१०)
एतास्वेव त्रिणिधनम् ॥ (१.३.१)
एतास्वेव दासम् ॥ (१.१५.१)
एतास्वेव दैर्घम् ॥ (२.१७.१)
एतास्वेव मरायम् ॥ (२.१९.२)
एतास्वेव मरायम् ॥ (२.१९.८)
एतास्वेव मित्र-तटसाकलम्बानि ॥ (२.२.१)
एतास्वेव वर्यः ॥ (१.६.१)
एतास्वेवाकूपारम् ॥ (२.५.१)
एतास्वेवापांव्रते ॥ (२.२८.५)
एतास्वेवाशुमार्गीमित्रटतसाकलम्बानि॥ (१.८.१)
एतास्वेवासित-साघ्र-पाराणि ॥ (१.११.१)
एतास्वेवौरुक्षयम् ॥ (२.१३.१)
एतेन प्रदेशेनोह्याः सामगणः कल्पयितव्यः ॥ (८.१०.३९)
एतैर्भावैस्तु गायन्ति सर्वाः शाखाः पृथक् पृथक् पञ्चस्वेव तु गायन्ति भूयिष्ठानि स्वरेषु तु ॥ (९.२.५)
एदु देव्यम् (२.४.४)
एना-प्रत्यु-इमा उक्थम् अष्टेविंशस्यत् त्रिकद्रुकेषु बृहत् ॥ (२.२८.८)
एना-प्रत्यु-इमाउक्थामिति चैकैकस्मिन्वारदेव्यवृष्ट्यानि सन्धौ ॥ (२.१६.६)
एना मित्रे ॥ (२.५.१८)
एन्दु मारुतम् ॥ (१.२१.८)
एन्द्रया कौञ्चम् ॥ (२.२०.२)
एवं जातीयानि ॥ (६.९.२४)

एवं जातीयानि ॥ (७.६.३)
एवं जातीयानि ॥ (७.७.३)
एवं जातीयानि ॥ (७.९.३)
एवं जातीयानि ॥ (७.९.१७)
एवं जातीयानि ॥ (७.१०.१६)
एवं जातीयानि ॥ (७.११.३)
एवं जातीयानि ॥ (८.१.३)
एवं जातीयानि ॥ (८.३.३)
एवं पदाय स्तोभाः ॥ (८.१०.२७)
एवं सर्वेषामेष विकारविधिः ॥ (८.१०.३८)
एवमादयो नियमाश्रयाः ॥ (८.५.१३)
एवमेव तनिहन्मे ॥ (२.२.४)
एवा भरम् ॥ (२.१६.२)
एवा मही ॥ (१.३.९)
एष एव शब्दः संकृष्टो गोमन्नः पौष्कले॥ (७.१.६)
एष एव शब्दः सूर्यवतीषु ॥ (६.११.१५)
एष एव शब्दोऽक्रान्वासिष्ठे ॥ (६.१२.२९)
एष ब्रह्मा लेयम् ॥ (२.१५.८)
एष स्य शङ्कु ॥ (२.१०.२)
एषस्य शार्करम् ॥ (१.७.५)
एहीमिहवद्दैवोदासे ॥ (३.१.५)
एह्व कमश्वे ॥ (६.११.३३)
एह्व वारे न्दुभिः ॥ (३.२७.३)
एह्व साकम् ॥ (१.१.१२)
ऐटत-सारथिनोरविगीता ॥ (५.१.४५)
ऐटते त्वभ्वासे प्रत्यये ॥ (७.९.१४)
ऐटते म्नानि ॥ (४.१३.३)
ऐडकावे बृहन्नधि ॥ (३.१८.१)
ऐडकौत्से च ॥ (८.७.२९)
ऐडमायास्यं तृचे ॥ (१.१३.३)
ऐडयामे मती सखी ॥ (३.१८.३)
ऐडयास्ये वसि दसि नोद्रीयादौ देवो द्वितीयः ॥ (३.३.१०)
ऐषिरे दीद्वितीयम् देव पूर्वम्श्पतिः स्वरी॥ (३.१०.१)
ओकारः ॥ (८.२.१३)
ओकारः पादमध्ये ॥ (९.६.७)
ओकारस्य कृतलेययोरत्वम् ॥ (१०.५.२७)
ओकारोऽत्वम् ॥ (६.५.२५)
ओकारोऽन्तःपदिको ग्रहणादाभवति ।नमो लभाघोव्यं च । अग्राइन्नाऽ३४ । औ हो वा । तो मघाऽ३४। औ हो वा । तालव्यं च ॥ (८.४.१)
ओकारोऽन्तःपदिको ग्रहणादा भवत्येकारहकारयोः प्रत्यययोः कावयाम-वाम्र-सोमसामसु ॥ नामतृताऽ२ ईयमधिरा एऽ५ । दुरितासाऽ२३ एऽ३ । सुषा होऽ२३ इवसा होऽ२श्येनोनयाऽ२३ हाइ ॥ (८.४.१०)
ओको ष्णिहमजी ॥ (२.१४.६)
ओवौकारयोरनन्तरस्वरनीचाद्ययोः प्रत्यययोः सर्वं वृद्धमाभवत्यन्तलोपश्च ॥ (८.२.१)
ओवापरायान्त्वो भवति ॥ (१०.२.११)
ओवौकारयोरेकीभावेलोपः ॥ (७.१०.३०)
ओषधीभ्यो ज्ञीये ॥ (७.२.२८)
ओष्ठ्यश्चान्तःपदिको नाऽ भवति ॥ (७.६.८)
ओस्तोभेच महामिन्दो ॥ [सत्रासाहीये] (६.५.२७)
औकार उराविमौ मधौ मतौ तस्थौ ॥ (९.६.१४)
औदलं तृचे ॥ (१.२३.३)
और्णायवयोरो भवति यकारे ॥ (१०.२.१७)
और्णायवयोरस्वो भवति ॥ कविक्रतोऽ२ याऽ२३४ औ हो वा । (८.४.६)
और्णायवे याति मही ॥ (३.५.११) (-याती माही)
और्णोत्तरं स्वासु ॥ (१.४.९)
औशनःसाकम् ॥ (२.१०.५)
औशनवैरूपे तिस्रः ॥ (२.१३.६)
कई काण्वमाष्कृत ॥ (२.१०.१०)
ककुभि चतुर्थम् ॥ (५.३.६६)

ककुभे त्वं सर्वः ॥ (५.१०.१४)
ककुभे दय ॥ (९.३.४७)
ककुभे च योनौ ॥ (५.४.७)
ककृ तन्ते मदायां हारि-भर-वारेषु ॥ (६.६.२५)
कक्षे मदि नारे ऊतिः ॥ (४.१.१)
कक्षे सर्वे ॥ (५.६.४)
कक्षे सुते ॥ (३.३.१)
कण्वबृहति च ॥ (८.९.९)
कण्वबृहत्याद्यान्त्यावगतौ ॥ (५.५.७)
कण्वृहत्युपोत्तमं चावृद्धाद्यपादाद्यम् ॥ (५.१०.३३)
कण्वेभिः ॥ (५.६.१५)
कनिं तिस्रोवाचायां सैन्धुक्षितौशनयोः ॥ (७.११.८)
कनीयस्यादितो लोपः पर्वणां संघातानां च ॥ (८.५.१७)
कमश्चे च पूर्वे ॥ (५.११.४)
कमश्चे मिणी न्मात्री ॥ (४.१६.५)
कया तरम् ॥ (२.२३.२०)
कया ते देव्यम् ॥ (१.२२.१)
कया देव्यम् ॥ (१.१.४)
कया स्वारं पर्णम् ॥ (१.२०.८)
करेऽभि ॥ (५.११.२५)
कर्म वत्सासु ॥ (७.७.१५)
कर्षणे तु निवर्तेते त्सायिबायामुपद्रवे । ओभावो दृश्यते साम्नि औभावश्च (९.२.८)
कलेऽर्षा प्रान्त्ययोः ॥ (५.१०.६)
कविः तुवे श्वेस सः पी असि तृतीये ॥ (३.७.६)
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कश्चित्पदान्तो लोपः प्राप्तोऽतिह्रियते कश्चित्पदान्तः पूर्वार्द्धं प्राप्तोऽतिह्रियते । वचनात् । प्राक् स्तोभस्य स्वरान्तो विरामः स्तोभान्ते विरते लोपः संधावलोपः ॥ (७.७.२२)
कस्तं देव्यम् ॥ (२.३.११)
काक्षीवत उच्चावत् ॥ (८.५.२२)
काण्वे तवेत् यन्ति यन्ति ॥ (३.२.१३)
काण्वमामन्द्रैरभिनिधनम् ॥ (२.१०.१७)
काण्वमाष्कृतमभि सो ॥ (२.१०.३)
काण्वे रन्ता ॥ (८.१.१८)
काण्वे स्त्रि ॥ (४.१५.३)
कामे च प्रथमकल्पे सर्वासु ॥ (९.३.१३)
कामे च सर्वासु मद-भिय-रुह-शब्दा मध्यमे विकल्पे ॥ (६.५.४०)
काम्या च प्यते ॥ (१०.६.२३)
कार्णश्रवस इव ॥ (३.७.८)
कार्णश्रवसोत्तरयोर्नुषेजनासदावृधाम् ॥ (८.६.८)
कार्णश्रवसोत्तरयोर्ध्यैः स्वदया सदावृदाम् ॥ (१०.८.१)
कार्तयशे तीवो यित्नवे ॥ (३.८.९)
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कार्ते च परि ॥ (९.३.१५)
कालबधिनामपि प्रवचनविहितः स्वरः स्वाध्याये ॥ (८.८.२८)
कावपर्णकूलीयानामो भवति ॥ (१०.२.४)
कावरथन्तरयोः सर्वत्र ॥ (५.९.५९)
कावश्रौतकक्षार्षभत्र्यन्तायास्यैङौ ह्रस्वोरन्त्यैङ- (१०.१०.१२)
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कावे गीतषष्ठःसर्वत्र ॥ (९.१.९)
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कावे धिर तार्तीं अधि तृतीयायाम् ॥ (३.२.१०)
कावे नक्री ज्योतिः ॥ (३.२५.८)
कावे नेन्द्रात् निक्तम् ॥ (३.१९.६)
कावे धिधे ॥ (३.१३.३)
कावे स इत् ॥ (३.२६.१)
कावे स्वासु भिक्षाब्दाकासगम उदपत्तायां च वाशब्दे च सिचमोत्वम् ॥ (८.५.३८)

काव्यम् नाभ्यासे ॥ (७.२.३६)
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काशीतहाविष्कृतयोस्त्वंशब्दः सर्वासु ॥ (७.१.१२)
किमित्त्रिकबृहद्देव्ययोर्वृणी प्रथमम् ॥ (८.८.४)
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कुण्डपाय्यः सद्यने ॥ (६.११.३७)
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कुवित्स्वासु मार्गीयवे ॥ (७.७.२४)
कुवित्सुनायां बोधीये ॥ (१०.१.१)
कृण्वते क्रौञ्चे ॥ (६.७.१८)
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कृतिनि परीतोत्तरयोः ॥ (५.८.२५)
कृतिनि तृतीये दे सर्वत्र रम्यते ॥ (१०.५.९)
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कृते थे तुरीयं सर्वत्र षष्ठं व्यक्षयोः ॥ (५.२.६३)
कृत्व्यस्तौरश्रवसे ॥ (८.१.३०)
कृत्व्योऽनुमाद्योऽत्योगभस्त्योः स्वः ष्वाविशैत्येते शब्दाः षडष्टेडे ॥ (६.१२.४२)
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कृष्टाद्वृष्णि ॥ (१०.१०.१३)
केतवः स्वासु मरुताम् ॥ (६.८.६)
कौत्सदंष्ट्रोत्तराकूपारश्रुध्यपृश्निमानवाद्यरुणवैधृत-वासिष्ठतिथकुभनित्रेषु च नौ ॥ (१०.८.१०)
कौत्समभीनः स्वारम् ॥ (२.७.१४)
कौत्से च हिशब्दः ॥ (९.३.२८)
कौत्से चेकारोकारौ ॥ (९.३.३)
कौत्से प्रियाः रयिम् ॥ (४.१३.२)
कौत्सेऽभितृतीयायामुभौ स्तोभौ ॥ (५.७.१६)
कौत्से मेषु मनि ॥ (३.३.७)
कौत्से वे सूष्वा चतुर्थमेकोना ॥ (९.४.२९)
कौत्से हिशब्दो वृद्धः प्रकृतौ ॥ (८.८११)
कौल्म इष्टा सिकृणुषाम् ॥ (९.७.११)
कौल्मलान्धीकावाभीकसोमर्षभमरुतां योनौ प्र ॥ (५.१०.१०)
कौल्मे स्तावे ॥ (६.९.७)
कौल्मे स्त्राणि ॥ (३.२३.१०)
क्रतुश्श्यैतम् ॥ (१.१७.१८)
क्रतुश्श्टम्भम् ॥ (१.१७.१६)
क्रतुं जनित्रम् ॥ (१.१९.३)
क्रतुं द्वाजम् ॥ (१.१९.५)
क्रतुं धसम् ॥ (१.१८.१)
क्रतुं मानवाद्यम् ॥ (१.१९.१)
क्रतुं मीढम् ॥ (१.१८.१८)
क्रतुंविच्च पूर्ववत् ॥ (७.७.१९)
क्रतुः परीताघ्यास्यायामायास्ये॥ (७.४.३)।
क्रन्दे शूर इन्द्रस्य ॥ (५.८.१८)
क्रमुरिन्द्रक्रतुमित्यत्र श्टम्भश्यैतनित्रेषु ॥ (७.४.६)
क्रायां राजे व्यमायां पाष्टे वृत् ॥ (१०.७.५)
क्रेष्वावास्ये पुनानइत्यत्र सोमँसोदे वृद्धे ॥ (९.४.४५)
क्रोशे धीभिः ॥ (४.४.६)
क्रोशे प्रिया त्रीणि ते सर्वत्र विवृतमकारप्रत्ययम् ॥ (३.६.८)
क्रौञ्चयोः पर्याकूपारे चागताः स्तोभाः ॥ (५.५.१५)
क्रौञ्चाभिनिधनसप्तहपय उत्तरषर्तोद्वित्रा-सदस्यवेषु वृण्यादिः॥ (९.३.२२)
क्रौञ्चाष्टमिके श्वो विभाष्यते ॥ (६.२.३)
क्रौञ्चे घोषे ॥ (४.२०.१)

क्रौञ्चे च हिशब्दाभ्यासात् ॥ (८.५.२६)
क्रौञ्चे चोवित् सर्वत्र पञ्चमः ॥ (३.६.१५)
क्रौञ्चे त्वसंयोगे ॥ (९.३.२६)
क्रौञ्चे दे चमात्प्रथमोच्चम् ॥ (१०.५.१)
क्रौञ्चे धियाः ॥ (३.७.१०)
क्रौञ्चे भि ॥ (३.४.६)
क्रौञ्चेऽभि ॥ (४.१८.४)
क्रौञ्चे मदे ॥ (४.१४.२)
क्रौध्यमषष्ठं नवमात्रम् ॥ (९.१.७)
क्रौ ध्यष्टम्मतमछन्दसवैयश्वत्वाष्ट्रीसामोध्वेंड-श्यैतसाध्राणांयथर्चस्तृतीयोदादिः ॥(५.१२.६)
क्रौशौपगवोत्तरवैकर्चतृचहवह्येव्यवरुणयववाजी-यादारसृच्छुद्धीयपदनिधन-चित्रषड्ढयण्व-यामानां विपर्ययो यथा योनौ॥ (५.१०.४५)
क्रैचिद्विरतेऽप्यगतिः ॥ (५.५.४)
क्रैचिदिकारात् ॥ (७.१०.२९)
क्षाश्चाऽवायां प्रत्यये नित्यवत्सा-तीषङ्गसिमासु ॥ (६.५.१९)
क्षिते च ॥ (५.१०.३१)
क्षिते च हाशब्दे ॥ (८.७.३२)
क्षिते शुभ्रश्रायस्समू ॥ (५.९.७)
क्षीयते द्वितीयपादान्त्यमद्वितीयस्वरम् ॥ (९.७.१९)
क्षुष्टम्भे स्वादिष्टाद्ययोरन्त्यः ॥ (५.६.११)
क्षौद्रे च ॥ (९.३.७)
क्षौद्रेऽतिचतुर्थम् ॥ (५.३.९)
क्षौद्रे तु वृणी प्रथमम् ॥ (८.६.३०)
खानसे सहिमभ्यासे माने ॥ (३.८.५)
गणगीतीनामन्ते निधनम् ॥ (८.५.१२)
गतहन्मनयोरत्के ॥ (४.९.१)
गतिमान् पूर्वः स्तोभः सौभरे सनोयुवा-तवत्यदिन्द्रियायां सर्वासु तंवोदम्माद्यायां च ॥(५.५.१७)
गतिर्विरते ॥ (५.५.३)
गते तेदि ॥ (४.६.८)
गतेरेकारभावप्राप्तायाः एकारनिवृत्तिः ॥ (८.५.१०)
गतेश्च कनीयस्त्यत्वम् ॥ (१०५.२६)
गर्भो महत्तत्सोमायां सर्वत्र ॥ (६.८.७)
गवतृतीयदशमं कृष्टं सर्वत्र ॥ (९.१.९)
गवां च पूर्वे ॥ (५.११.८१)
गवां चोत्तरे ॥ (५.११.५२)
गविष्टयेऽभिद्युच्यावने ॥ (७.१२.२१)
गवे तृतीयः ॥ (५.११.२३)
गां वर्ते ॥ (५.११.६४)
गायन्तित्वायां च त्वाष्ट्री साम्नि ॥ (७.११.७)
गायन्ति साभ्यासं त्वाष्ट्री ॥ (२.२०.१)
गायन्तो यूथादानायां कण्वबृहति ॥ (६.९.८)
गायन्त्याद्यायामाष्कारणिधनवत् ॥ (८.५.२०)
गायविते चेत ॥ (४.२०.४)
गारे भयिन् ननि गोभिः त्वास्मिन् ॥ (३.३.५)
गिरस्त इन्दायां च संहिते ॥ (६.६.१९)
गिरा गिरा प्रप्र नशंसिषं तस्थुषश्चेत्वनुब्राह्मणं स्वाध्याये ॥ (८.८.२५)
गिरेर्वृष्णि ॥ (७.३.१०)
गिर्वणस्त्वया भूषन्ति मानवे ॥ (७.७.२९)
गीतचतुर्थं च ॥ (५.३.७०)
गीथाद्यं कावे ते ॥ (५.२.५७)
गीथोपान्त्यं त्रीषु बोधीये ॥ (५.३.४५)
गीर्भिरुत्तरे ॥ (७.११.२३)
गुरुषु निधनैकदेशः ॥ (८.१०.९)
गूर्द उत सुन्व ॥ (५.११.९)
गूर्दं उत्तरयोर्होत्रा चक्षाम् ॥(९.८.१)[- होत्रां....]
गूर्दपूर्वयोर्दुग्धा ॥ (५.६.६०)
गूर्दे वृद्ध औ भवत्यकारोऽग्रि प्रत्यये स्वादौ ॥ (१०.२.१)
गूर्दे छदी षडः ॥ (३.७.१२)

गृकारो हकारेऽपृकारः श्निकारे ॥ (६.६.७)
गृविः प्रसोमदायां कण्वतरे ॥ (७.३.६)
गृविर्ज्रीयम् ॥ (२.१२.१३)
गोजी च ॥ (५.११.२०)
गोमत् पौष्कलम् ॥ (२.१०.७)
गोमन्नश्च ॥ (१०.६.३)
गोमन्नः श्रुध्ये ॥ (७.४.१६)
गोमन्नस्त्रैतम् ॥ (२.७.२)
गोमानाग्नेयं पङ्क्त्याम् ॥ (२.१२.३)
गोराङ्गिरसे विच ॥ (४.२१.९)
गोविच्छ्येनः ॥ (२.२०.१४)
गोष्ठः पुना पङ्क्त्याम् ॥ (२.१२.५)
गोष्ठ'-प्रतोद-पुष्प-धर्म-विधर्म-पार्श्व-सन्तनि अवाजम्।सदोवि-नरे परमज्याः(५.११.५१)
गौङ्गवे दिवे पूर्वम् परि ॥ (४.६.९)
गौतमेऽन्त्यः ॥ (५.६.१३)
गौशृङ्गेऽष्टादशविंशेष्टुभि ॥ (५.३.३४)
गौशृङ्गे स्वर्विदः ॥ (७.११.२०)
गौषूक्ते र्यआ ॥ (५.८.२)
गौषूक्ते तूच्चातायामूने षाशब्दाभ्यासात् संप्राप्तिः ॥ (८.५.२५)
ग्नि स्वी वारे ॥ (१०.८.१३)
ग्रहणादा भवति ॥ (८.२.२५)
ग्रहणादाभवति ॥ (८.३.२४)
ग्रहणात् ॥ (८.१.२३)
ग्रहणानि ॥ (५.११.१)
घं यामे ॥ (५.१.५९)
घं वैधृते ॥ (५.१.५३)
घतः पार्श्वे मोषुत्वायाम् ॥ (७.८.२२)
घ त्वा वर्तः ॥ (१.१७.६)
घत्वाष्टम्यम् । [घत्वा ष्टम्यम्](१.३.१५)
घमृगाद्यं तमसे ॥ (५.३.१)
घृणा ॥ (५.६.३२)
घृतनिधनसांवर्तयोराद्यायाम् ॥ (५.२.६९)
घृतनिधनाद्यायां च ॥ (९.४.३४)
घृतनिधने छतानुवमित्यत्र स्वरागमः ॥ (८.६.११)
घृतनिधनेऽन्त्यः सर्वासु ॥ (५.६.६)
घ्नन्ताः काऽ२३र्ष्णाम् । काऽ२३ र्ह्रींऽ३ एवं जातीयानि ॥ (६.६.२)
घ्न्यानाꣳ श्रुध्ये ॥ (७.२.२)
चकृमा शाक्त्ये ॥ (६.६.१४)
चतुरक्षरा प्रथमा द्व्यक्षरे परे ॥ (८.७.१६)
चतुरक्षरो वा सुरूपाजिगैडसाकमश्वानाम् ॥ (१०.१०.९)
चतुर्थं ब ॥ (५.१२.३२)
चतुर्थमन्त्यायाम् ॥ (५.३.५७)
चतुर्थे तु वृणी जास्वरं सर्वत्र ॥ (१०.६.२२)
चत्वारि पिबन्तमयं तं हि ॥ (५.३.५९)
चन्द्रो बाभ्रे ॥ (६.३.१४)
चमं न जातोऽदब्धः सुदेवो वः ॥ (९.७.३)
चमं योनौ ॥ (५.३.१२)
चरे वारे हत्याम् ॥ (८.४.७)
चवि प्रत्नंपी जये ॥ (३.१.१५)
चव्यधयदिमायामुत्सेधे ॥ (७.११.२६)
चस्साग्नि च तृतीयम् ॥ (५.१२.३५)
चासाद्वन्तीयोत्तमतृतीयायाम् ॥ (६.९.१७)
चि॥ (५.१.५४) (-अचि) (-चि)
चित्तदद्यायां वन्तीये ॥ (७.८.१८)
चित्पर्णे ॥ (३.२८.३)
च्यावनमेकस्यां पवस्व ॥ (१.२६.५)
च्यावसधमासुर्य-सवना-जन-गृह-क्षंमश्चाइका-रात् ॥ (५.११.३७)
छन्दसि तु प्रश्लेषः ॥ (६.८.८)
छन्दसे गहिनान्त्ये तीवे ॥ (३.४.३)

छान्दसीषु दिशोवसोराणां धोनाम् ॥ (७.६.२४)
छान्दसीष्वाद्यायाम् ॥ (५.८.३०)
छिद्रेऽभिसोमाद्यायां नीचं ध्यभ्यासे ॥ (९.८.९)
जगतीषु च वाराहे ॥ (५.४.१३)
जठरेषूद्वत्कावत्रासिष्ठाभिक्रन्दार्केषु ॥ (७.९.५)
जनस्यैतावो कावानि ॥ (२.११.१०)
जनिता ज्ञीयम् ॥ (२.२०.७)
जनिता श्यावाश्वम् ॥ (२.२०.१२)
जनितेति द्वे ॥ (५.११.३४)
जनिव्यश्येने ॥ (७.२.४२)
जनेच भु ॥ (१०.६.१०)
जमवर्ते च ॥ (६.१०.२५)
जमवर्ते तुते ॥ (४.१०.९)
जमवर्ते ध्यमायां रनोनुमा चदक्षसाम् ॥ (८.६.४)
जम्भस्वरयोरनाभावस्तालव्यस्यान्तःपदिकस्य॥ (७.११.२९)
जम्भे च ॥ (६.९.९)
जम्भे च तृतीयो दादिः ॥ (दादिः = पादादिः) (९.४.२४)
जम्भे च त्वामिद्धीत्यत्र ॥ (७.७.३१)
जम्भे प्रतिहारे ॥ (६.९.६)
जम्भोत्तरसंस्तोभाज्ञोरूपाणां सामान्तेऽन्त्यं वचनम्॥ (८.९.२३)
जय उतोनः ॥ (५.१०.३)
जयत्रिणिधनसाप्तमिकेषु च थे सर्वादिः॥ (९.४.१९)
जयसितश्यैतेषु शपेव चतुर्थे ववपामन्द्रे॥ (९.४.५०)
जये क्षारान्ते देव ॥ (-आक्षरान्ते, -क्षारान्ते) (४.१.५)
जये च स्तावान्त्यमयोनौ ॥ (१०.४.१४)
जये हारात् ॥ (५.२.२९)
जरि स्वारे पर्णे ॥ (७.११.३६)
जसावसन्तमन्धर्मन्त्सुत उद्रवः विधिर्धयन् । न्यायादेतान्यपेतानि श्रत एके वृथेस्वरम् ॥ (९.२.१२)
जसा वित्तपार्थे ॥ (१.५.८)
जसा वैश्वमनसे ॥ (६.५.४)
जातमार्यज्ञीये ॥ (७.२.४)[-जातार्य ....]
जातो वाचः सान्नि प्रियदेवायाम् ॥ (६.४.१३)
जारः प्रसुन्वान-द्वितीयायां विते ॥ (६.४.५)
जाराग्निन्दूतोपक्रमाणां ते एवाविभाग्यानाम् ॥ (१०.१०.२०)
जारादिश्च गौश्रृङ्गे ॥ (९.८.२४)
जारान्तो वीङ्कवसिष्ठप्रियपञ्चाणाम् ॥ (१०.१०.१७)
जास्वरं श्वमनसे च द्विषः ॥ (१०.६.२७)
जिगत्नवस्ते पूतायां क्रौञ्चाष्टमिके ॥ (६.२.६)
जिगत्नवस्ते पूतायां वाङ्निधनक्रौञ्चे ॥ [-वाङ्-निधने] (६.४.४)
जिगे तेजा ॥ (३.१२.५)
जिगे हिन्वे ॥ (३.२४.८)
जिघ्नत इत्यदार-सुरूपोत्तरहरिश्रीनिधन-सैन्धु-बाभ्रवेडानाःसंक्षारऋषभश्चेति ॥ (१.९.७)
जिघ्न पर्णैडकूलीयसन्तनीनि ॥ (२.९.४)
जिघ्न मही ॥ (१.२४.७)
जिति भिया ॥ (५.१२.३)
जिती योदी क्रौञ्चे ॥ (७.११.३३)
जितोश्च पूर्वेऽसंयोगे ॥ २३ ॥
जिषु सन्तनिनि ॥ (६.१०.७)
जिह्वयं न कृत्व्यश्च ज्ञीयसोद्रीथे ॥ (६.११.७)
जीराः सैन्धुक्षिते ॥ (७.४.१२)
जेता नार्मेधे ॥ (६.५.१२)
ज्ञीयर्क्षु विशीयम् ॥ (१.२५.४)
ज्ञीयर्क्षु विशीयाद्यायां तद्विष्णुवृणीमहाम्॥ (८८.९)
ज्ञीयर्क्षु विशीयान्त्यायां स्यामाम्नाप्योरेकत्वान्नाभा संपूर्यते ॥ (९.८.१०)
ज्ञीयर्क्षु विशीये प्र ॥ (५.१०.४४)
ज्ञीयर्क्षाद्यायां ज्ञीवत्वत् ॥ (९.७.२२)

ज्ञीये चर्षणीर्यं ओजिष्ठायाम् ॥ (७.८.२४)
ज्ञीये चाति सर्वत्र ॥ (४.६.५)
ज्ञीये तिवा द्रिस परि ॥ (४.७.४)
ज्ञीये त्नवे ॥ (४.१७.२)
ज्ञीये त्नवे ॥ षष्ठम: ॥ (३.१७.८)
ज्ञीये त्वा भवति ॥ (८.१.१५)
ज्ञीये दान्त्ये ॥ (५.१.३३)
ज्ञीये दिया ॥ (४.५.४)
ज्ञीये परि नन्ति ॥ (४.३.१)
ज्ञीये षष्ठीं सर्वत्र सिषं दासे जेषु ॥ (३.२.११)
ज्ञीये प्रदै त्यानि तानि ॥ (३.२४.२)
ज्ञीये प्रियम्, दुरि ॥ (३.२३.५)
ज्ञीयेऽभि तृतीयायाम् ॥ (४.५.२)
ज्ञीये वयमूर्जस्तंसिञ्चमातधीतिम् ॥ (५.११.३५)
ज्ञीये षसि पूर्वम् ॥ (३.१२.७)
ज्ञीये सिचम् प्रचे वह्निम् ॥ (३.२२.७)
ज्ञीये सी वी तीस ज्योतिषावित् ॥ (४.१२.३)
ज्ञीये सूरि ॥ (४.२०.६)
ज्ञीये स्यन्दते कृण्वते चर्षणीरधीत् ॥ (७.१२.४)
ज्ञीये स्वासु पुना देव: ॥ (५.२.५८)
ज्यक्षा हविषम् ॥ (१.७.८)
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ज्ये च ॥ (५.१२.४५)
ज्योक्: शब्दस्त्वोत्वं हे ॥ (७.६.२७)
ज्योतिरौपगवे पवमानो अजीजनायाम् ॥ (७.८.२५)
ज्योतिर्जागतं वरुणसाम ॥ (२.२१.२)
ज्योतिर्मरुताम् ॥ (१.१६.९)
ज्योतिर्वरुणसाम्न्याद्यान्त्ययोस्तृतीयोच्चात् परं तमु ॥ (८.८.२२)
ज्योतिस्तावे प्रत्यु बृहति ॥ (७.३.११)
ज्योतींषि वृषभ्र दर्शि वारे ॥ (७.७.६)
डव ऊतद्विषा ॥ (५.३.३९)
डिते वसो त्रैककुभे ॥ (६.१०.१४)
डिन उत्तरयोरास्तोभे प्रत्यये ॥ (६.५.२४)
डिनतृतीयायां स्तावेऽभ्यासार्भावमेके ॥ [–अभ्यास आर्भावम्] (९.८.१४)
डिन द्वितीयायाम् ॥ (७.११.१६)
डिने चतुर्थोच्चानि यथा योनावाद्यं द्वितीयायां प्रथमे निघातान्मद्रे तृतीयायां च प्रतृतीययो: ॥ (९.७.१०)
ढे च त्वं सर्वासु ॥ (५.११.१३)
णश्चयोऽतिहारी स्यादविकृतपूर्वपदवत् ॥ (१०.७.१२)
णी जनित्रे ॥ (५.१.३०)
ण्वतर इन्द्र ॥ (४.१८.१)
ण्वतर इन्द्र नोद्रीथे ॥ (३.२५.९)
ण्यतरे च पूर्वकल्पे ॥ (६.११.४०)
ण्वतरे तुरीयं नीचं सर्वत्र ॥ (९.७.२)
ण्वतरे भि: अस्येत् ॥ (४.१८.६)
ण्वतरे षसि पूर्वम् ॥ (३.८.२)
ण्वतरे ष्ये ॥ (४.१९.५)
ण्वतरे सिचम् देव: ॥ (४.२०.५)
ण्वन्वृ स्पत्ये ॥ (५.११.७६)
ण्वबृहति च शतान्माभयो: ॥ (९.८.१२)
ण्वबृहत्युदा आ इति गति: ॥ (९.१.२०)
ण्योर्मरायेऽभ्यासे प्रत्यये ॥ (७.४.२२)
ण्योस्तन्त्वाधर्तायांहाविष्मतसन्तनिनो: ॥ (६.१२.१)
तं ते भरम् ॥ (२.११.१२)
तं त्वा मार्गी ॥ (२.१२.६)
तं त्वा हवन्देव्यम् ॥ (२.२०.१५)
तं व: शुद्धापदान्तम् ॥ (१.२६.८)
तं व: पुरो जनित्रे ॥ (१.२६.६)
तं वर्चि ज्ञानकाशीते ॥ (१.१५.१०)
तं वर्चि श्रुध्ये ॥ (१.१८.१९)

तं वस्तृचे श्रुध्यम् ॥ (२.९.२)
तं वो दाभि प्र वः क्रौञ्चे ॥ (२.१९.१०)
तं वो घसम् ॥ (१.१.५)
तं वो नौधसश्यैतम् ॥ (२.१८.७)
तं वो भरम् ॥ (२.१५.४)
तं वो वणम् ॥ (२.२८.१)
तकारः परिस्वानायामैध्मवाहे ॥ (८.२.८)
तकार लोपः ॥ (७.५.१)
ततर्दिथो दैर्घे ॥ (६.१०.२७)
तत्र स्वरव्यञ्जनयोः प्रत्यययोरगतिमन्तः स्तोभा ये तान् प्रवक्ष्यामः ॥ (५.५.६)
तत्रापवादाः ॥ (८.३.१३)
तथा क्रौञ्चे वाङ्निधनमैडे ॥ (१.६.८)
तथातिच्छन्दस्सु नित्यवत्सासु ॥ (८.८.३२)
तथाभिसोमत्सपरिधीं दुहेति च ॥ (१.१५.१४)
तथा शाट्यायनिनाम् ॥ (८.८.२९)
तथा शार्ङ्गे तृतीयोच्चम् ॥ (८.७.१३)
तथा श्रीणम् ॥ (२.३.५)
तथा सर्वत्र स न्यायः ॥ (८.७.२७)
तथा हाइकारस्वारपदानुस्वाराणाम् ॥ (८.९.४)
तदिदा-त्रिक राजन-देव्ये ॥ (२.२४.२४)
तदिदा श्यैतम् ॥ (१.२७.११)
तद्यज्जायथा द्वितीयायां बृहद्रथन्तरयोः ॥ (७.८.१३)
तद्विविङ्गां प्राणा सर्वासु ॥ (८.८.१५)
तद्विविक्वा वृणीमहाम् ॥ (८.६.२६)
तनिन्यभि ॥ (४.२.१)
तनिपर्णकूलीयेषु न्वेवा ॥ (३.८.१)
तन्ते वारे षि पत्नीः ॥ (३.२७.४)
तन्त्वा गिरः सुष्टुतयो वाजयाऽ२३न्ती आजिन्नगाइ। सुरो आऽ२३४ क्तुषुवा ॥ (७.९.१६)
तन्त्वामदायां च संहिते ॥ (६.६.२७)
तन्दुकार्तयशे स्वरान्तमेके विसर्जनायान्तं वा ॥ (७.७.१७-१८)
तमद्रिवो यदिन्द्रचित्रायां वसिष्ठप्रिये ॥ (६.१.६)
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[-अत्येष्यव्यं .....] तमसोर्के च ॥ (७.१.८)
तवाहं पृश्न्येकस्याम् ॥ (२.१२.१)
तवाहं मन्तजये ॥ (१.२७.१)
तवा हन्म-गत-गौङ्गवयास्यानि ॥ (२.६.१४)
तवेत्प्रत्यु बृहति ॥ (७.५.१०)
तवे पर्णे ॥ (३.९.३)
तवोत्सेधः ॥ (१.१७.१०)
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ताऽ३र्ता। यामधिरो। तार्षणाऽ२३४ ओ ॥ (६.६.६)
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तिथे च तृतीये प्रथमं योनौ ॥ (१०.४.१३)
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तिस्रः क्षौद्रे ॥ (१.३.१७)
तिस्रः संक्रोशः ॥ (१.३.१४)
तिस्रः सैन्धुक्षिते ॥ (२.३.१२)
तिस्रोऽग्नेरर्कः ॥ (२.२६.८)
तिस्रो हितम् ॥ (१.१७.७)
ती च ॥ (५.३.१०)
तीव्रशशो रयोरान्धान्तः ॥ (१०.८.११)
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तुरे ध्माखादिः ॥ (५.२.४६)
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तृचे मच्छौपगवम् ॥ (१.२१.१)
तृचे श्रुध्यम् ॥ (१.२२.६)
तृतीयं विस्वासां विश्वास्ते ॥ (५.४.२७)
तृतीयमाद्यायाम् (५.३.५५)
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त्रिकबृहति च पर्वैकत्वात ॥ (८.८.३३)
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त्रिकवत्सायां चाद्ययोः ॥ (१०.८.४)
त्रिणिधनास्ये स्वानः ॥ (५.१२.४८)
त्रिणिधने चायास्ये ॥ (९.३.११)
त्रिरुक्तस्य सामादावाद्यं वचनं यथा(८.९.२२)
त्रिरुक्तानामन्त्यं वचनम् ॥ (८.१०.१०)
त्रिर्वा पदस्तोभेषु ॥(१०.११.१६)
त्रिष्टुप्सु दशमम् ॥ (५.४.१६)

त्रिष्टुभि चोतायां शने च द्वितीयचतुर्थस्थम् ॥ (५.१.१५)
त्रौक्रौञ्चप्रमशाक्त्यसंजयभरक्रन्दाभिकार्णश्रवश्यैता-कूपविशोविभीशक-कुभस्वापर्णरशृच्यादिषु। आयास्यद्विनिकाण्वकार्तययवश्यावाश्वयश्वेषु च ज्ञेया मध्यसमन्विता न निघनं हीष्येषु या सामसु ॥ (१०.३.१)
त्रीणित्रितायां वार्शे ॥ (७.४.४)
त्रीभासषौष्कलाष्टेडरयिष्ठाच्छिद्र धर्मसु। त्रैताश्वत्रत-शौक्तान्धीचतुःषडिडयोस्तथा ॥ (९.२.१३)
त्रेयानिधनयोरभि ॥ (९.५.८)
त्र्यक्षरो बृहत्के ॥ (१०.११.६)
त्र्यन्ते च त्वाष्ट्रीसाम्नि हारादिर्योनौ ॥ (९.४.९)
त्रेये देवे ॥ (४.५.१)
त्रेये रया ॥ (५.१२.२०)
त्रे वैश्वामित्रे ॥ (५.२.६२)
त्रैककुभे ब्रवीमि गीथे ॥ (४.१५.२)
त्रैककुभे विवा पमि ॥ (३.१२.३)
त्रैशोके चाद्यान्त्ययोः ॥ (५.१.४४)
त्र्यन्ते च त्वाष्ट्रीसाम्नि ॥ (५.२.३६)
त्वं कविर्द्वितीये दन्वते ॥ (६.१२.३२)
त्वं कौल्मलम् ॥ (१.२२.१५)
त्वं द्यां शुद्धा सुष्वा पारं कर्चौ ॥ (२.२०.९)
त्वं द्यां शुद्धीये ॥ (६.१२.२६)
त्वंनोवारे पुनाण्वबृहति प्रसोण्वतरे पुनाभिसो जम्भे चोत्तरयोः ककुभोर्विकल्पः ॥ (९.१.२२) [-ककुभो]
त्वं पर्णम् ॥ (१.१०.७)
त्वं पुरु कौल्मजम्भयोः ॥ (७.२.१२)
[-व्यद्रिभिर्ज्ञीये] त्वं मातौपगवे ॥ (६.१२.३६)
त्वं बृहरित्येतौ शब्दौ द्विहिंकादेव्ये ॥ [-द्विहिं-कार ....](७.१.२७)
त्वरसत्रा ॥ (२.११.७)
त्वं सुवीरःश्येने ॥ (७.१.३१)
त्वं सूर्य सौमित्रे ॥ (६.११.३०)
त्वरसोमाश्वसूक्त-शाम्म दाव-चोनेड- विष्कृतानि॥ (१.१०.६)
त्वंस्यन्ये यशसि ॥ (७.१.२८)
त्वं हि कौल्मे ॥ (३.१.६)
त्वरहि शङ्कु ॥ (१.२३.१७)
त्वरहि हत्कम् ॥ (१.४.१०)
त्वं ह्यङ्गप्रथमायां च ॥ (९.३.३१)
त्वं ह्येत्येतौ शब्दौसौपर्णे ॥ (६.१२.१८)
त्वं ह्योहि जम्भे ॥ (७.२.११)
त्वाग्नये स्वासुदैर्घे ध्यमायाम् ॥ (६.११.१३)
त्वचि सुष्वाणायामान्वीगवे ॥ (६.१०.८)
त्वद्रयश्चैतेषु ॥ (६.११.१०)
त्वत्रः सौश्रवसम् ॥ (१.७.११)
त्वत्र इन्द्रौपगवे ॥ (६.९.१६)
त्वत्रश्च वारम् ॥ (१.२५.५)
त्वमग्र आद्यायामाद्यम् ॥ (५.३.२७)
त्वमग्रे बृहत् ॥ (२.२४.२२)
त्वमङ्ग ककुभम् ॥ (२.१५.५)
त्वमङ्ग ककुभे ॥ (७.२.२४)
त्वमङ्गमीढे ॥ (२.१०.१९)
त्वमिन्द्र त्वं वृत्राणीन्द्रस्य यशसि ॥ (७.१.२६)
त्वमिन्द्र द्विहिङ्कारदेव्यम् ॥ (२.६.७)
त्वमिन्द्र यज्ञः ॥ (२.२५.१४)
त्वारित्वं द्यां च गवाष्टेडसिम्नासु ॥ (६.१२.२५)
त्वां रिहन्तीत्यत्र च त्वाष्ट्री-साम्नि ॥ (७.११.१७)
त्वांवृष्णिन्द्रगमश्चमित्येते शब्दास्त्रयोवारे॥(७.२.३७)
त्वां शब्दौ पूर्वौ ष्विन्द्र च जम्भे ॥ (७.२.४१)
त्वां सप्तहे ॥ (७.२.३९)
त्वां दूतं ज्ञीये ॥ (७.२.९)

त्वां दूतोदपप्तयोश्च ॥ (९.९.१२)
त्वां देवासो रीत्याप इत्येतौ शब्दौ वैश्वमनस-
श्रुष्टयोः॥ (७.१.१३)
त्वामभिदंष्ट्रोत्तरे ॥ (६.१२.६)
त्वामि त्वः ह्वोहि कण्वबृहत् ॥ (२.१८.१२)
त्वामि-त्वःह्वोहि जम्भम् ॥ (२.२९.५)
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त्वामिदा छन्दसम् ॥ (१.३.४)
त्वामिद्धयवि भरे ॥ (६.११.३४)
त्वामिद् बृहत् ॥ (२.२३.२)
त्वामित् बृहत्तरम् ॥ (२.२९.४)
त्वामिद्धरिहितायां मराये॥ (६.१२.१४)
त्वामि मानवोत्तरम् ॥ (२.१०.९)
त्वाय सर्वत्र ॥ (६.११.३५)
त्वाष्ट्री गहि हरी ॥ (४.१९.९)
त्वाष्ट्री यवे ॥ (४.६.१)
त्वाष्ट्री सखे ॥ (३.५.२)
त्वाष्ट्रीसाम्नोश्च सर्वे ॥ (५.८.४)
त्वाष्ट्र्योश्च ॥ (५.९.१३)
त्वे सो दैर्घे गकारः ॥ (९.१.१५)
त्वे सोमदैर्घे पराङ्गं नित्यमाचार्यनियमात् ॥ (८.८.५)
त्वेसोमाभ्यभिहीत्येतौ शब्दौ दैर्घे ॥ (७.२.१)
त्वे सो यौषादैर्घे ॥ (१.२१.६)
त्सप्रे द्वितीयान्तः सूर्यस्य ॥ (९.३.४१)
त्सप्रे द्वितीयान्ते प्र ॥ (१०.९.१०)
त्सप्रे सेनः देवान् पूर्वम् ॥ (४.२१.७)
त्सिबास्वरं सर्वमा भवति यास्तोभे प्रत्ययेवचश्चनाद-
भवित्येवं जातीयानि ॥ माऽ३ इतेवा चाऽ२
याऽ२३४ । औ हो वा । चानाद । माऽ२ ।
याऽ२३४ । औ हो वा ॥(८.४.५)
त्से रयिमिन्द्रा सर्वोऽभियो ॥ (५.१०.१६)
त्सोदे हारे थे च धौ च हारे यास्वे ॥ (५.२.३९)
त्स्यशब्दः स्वरयोः ॥ (९.३.४६)
थमोच्चं षभइत्रिम ॥ (१०.६.९)
थमोच्च द्वितीयं ज्ञीये सर्वत्र ॥ (५.३.६५)
था उत्तरे दंष्ट्रे ॥ (९.९.४)
थादेश्च परम् ॥ (५.२.१३)
थे पुनानायां प्रान्त्ययोः ॥ (५.९.२)
थे षूक्ते द्वेऽसाव्याम् ॥ (५.१०.१)
द्रंष्ट्र उत्तरेऽविकृतस्तावः ॥ (५.११.३०)
दंष्ट्रे च ॥ (५.९.४)
दंष्ट्रे पतिं द्वितीयम् अभि ॥ (३.४.८)
दंष्ट्रे पतिम् ॥ (३.१४.६)
दंष्ट्रे वे धनि ॥ (३.५.६)
दक्षं दध ॥ (५.६.४८)
दक्षणिधने गोषातिरिन्द्रायद्रोणे ॥ (५.७.१)
दक्षशूरावर्के ॥ (६.४.१५)
दक्षसंहितयोः स्वादिमान्त्ये ॥ (५.९.२१)
दक्षसा कामम् ॥ [दक्षसाकम् ॥] (१.४.४)
दक्षसा सत्रा ॥ (२.४.७)
दद्राण तृतीयायां च रक्षा शतासूष्वे ॥ (९.८.१७)
दधन्वांयः सर्वत्र ॥ (६.४.१४)
दधि यज्ञीयक्रौञ्चयोः ॥ (७.१०.२२)
दधे वार्याणि कमश्वे ॥ (७.२.३०)
दध्याशिरो विते (६.१२.३४)
दन्वते च ॥ (५.१.४२)
दन्वते च ॥ (९.४.५)
दन्वते प्रथमऋध्येवप्रियामुत्तरयोः ॥ (८.८.१९)
दले त्के ॥ (३.२४.१)
दले त्रे सर्वत्र विवृतमकारप्रत्ययम् ॥ प्रथमः ॥
(३.१३.७)
दवि ज्ञीये तिया, हेतृ, क्रमीत् ॥ (४.१५.५)
दसे ज्ञीये हाराद्योनिवत् ॥ (१०.५.१५)
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दस्येसोमसाम्नि षसि दसि ॥ (४.७.८)
दादिस्तनिपार्श्वयोर्यथर्च्चस्सर्वत्र ॥ (१०.५.२१)
दान्ते यहो ग्निगोस्तावे मिन्दो ॥ (९.६.१३)
दान्त्यस्य वृद्धिर्विष्टारपङ्क्त्याम् ॥ (८.८.३)
दान्त्या विधाः सर्वत्रास्वासूत्तमायां प्रथमे दे॥ (१०.७.१०)
दान्त्ये होपरे द्वे ॥ (९.४.३६)
दावसुनिधन-पूर्वनित्र-जम्भशुद्धीय-विशीयष्ण-वैकचौरुक्षयौकोनिधनेषु च नौ ॥ (५.११.१९)
दावसुनिधने त्वश्सोमान्त्यस्सर्वासु मदेषु गोषातिः॥ (५.७.२३)
दाशस्पत्ये रातिम् सखि ॥ (३.६.११)
दासे च ॥ (५.९.२८)
दासे च ॥ (५.१०.९)
दासे च ॥ (१०.२.३)
दासे त्रीणि ॥ (३.१६.१)
दासे समी ॥ (३.१४.१०)
दासे स्येत् ॥ (३.२६.६)
दिव आ प्रत्नं पीयूषमित्यत्र-जया-महीयवोत्सेधेषु॥ (६.५.८)
दिवस्पदे तपोष्मवित्रायां ज्ञीये ॥ (६.१०.४)
दिवाकीर्त्ये वैराजम् ॥ (८.१०.१४)
दिषि यज्ञायथोत्तमायां बृहति ॥ (८.१.२९)
दिवे त्वाष्ट्रीसाम्नोः सहस्रधारायाम् ॥ (७.१२.२२)
दिव्यंश्यर्षसि यशः-संसर्प-पुष्पेषु ॥ (६.११.४)
दिव्यो रथन्तरबृहति ॥ (६.४.२४)
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दीया ज्ञीये ॥ (७.१०.११)
दीर्घ इन्द्रः आये नमि ॥ (३.७.७)
दीर्घकर्षमस्य वृद्धिः ॥ (८.५.८)
दीर्घनिषेधे पुरोजित्याम् ॥ (७.११.२८)
दीर्घवृद्धोपहित इपदान्त आइभूतोऽकाराकारयोः प्रत्ययथोः संधौयकारमापद्यते गतिर्विरते ॥ (७.१०.१४)
दीर्घशब्दस्त्वा भवति पुरोजित्यां जम्भे ॥ (७.११.३०)
दीर्घे परयोर्दोषापरं नीचैः ॥ (९.१.८)
दुक्थेऽभिगीतक्रमयोः ॥ (९.९.६)
दुर्यन्त्युद्यता चान्धीगवे ॥ (७.२.७)
दुहा पृश्नि ॥ (१.१७.११)
दुहा-सखा-मत्स्वे प्रत्यये वैराजे ॥ (६.५.१५)
दुहा समन्तं पङ्क्त्याम् ॥ (१.२६.१३)
दूरान्तिद्वीये प्रथमे ॥ (७.८.७)
दूरेदृशंविराट्सु देव्ये ॥ (८.२.७)
दृढाचित्स्वासु वीङ्केऽभ्यासे प्रत्यये ॥ (७.५.५)
देदिशतीरनाधृष्टाभिः ॥ (५.६.४३)
दे दे चा विधाः सर्वत्र ॥ (१०.६.२५)
देवं राधः सदुद्रवायाम् ॥ (६.२.१७)
देवः कण्वतरम् ॥ (२.२०.४)
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धौ च ॥ (९.४.४६)
देवतानामधेयान्यप्यनिरुक्तेष्वेके ॥ (८.८.२६)
देवस्थानपूर्वयोर्निधनाद्यं यदम् ॥ (८.१०.१२)
देवाजरमाते अग्रइथीमहीत्यत्र ॥ (६.९.१५)
देवाङ्गसा बृहति ॥ (६.९.२०)
देवान् गच्छेन्दुरिन्द्राय-विश्वस्येशा-सहस्रधा ॥ (५.६.१९)
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देवो धौतो मत्सरासोऽश्वश्च जम्भे ॥ (६.३.७)
देवोऽदर्शिज्ञीयम् ॥ (१.२१.११)
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देव्ये खीनाम् ॥ (३.२.३)
देव्ये ग्रे ॥ (३.२३.१)
देव्ये त्वनृगन्तीयः स्पर्शः प्रथमस्वरो नामि-विसर्जनीयश्च ना भवति । तत्र चौहोशब्दः प्रथमात्-कृष्यते ॥ (८.३.४)
देव्ये दर्शि ॥ (४.१६.७)
देव्ये दीधि ॥ (९.३.४४)
देव्येप्रहूद्वितीयेऽमन्थताम् ॥ (१०.९.७)
देव्ये प्रेद्धो ॥ (३.१२.१३)
देव्ये येद प्रिया ॥ (४.३.७)
देव्ये रेव ॥ (३.२८.२)
देव्ये विष्ठ ॥ (५.१२.४१)
दैर्घवर्जम् ॥ (७.१.४)
दैर्घे व्रात्याग्निष्टुतोर्गीथद्वितीयसप्तमे कृष्टे ॥(५.३.६१)
दैर्घे व्रात्योत्तरयोश्च थे ॥ (९.३.३५)
दैवोदाक्षारयोः ॥ (५.६.८)
दोविंशीये स्तावहारोपाया वान्तास्थे दौपूर्वौ हान्तौ॥ (८.७.३५)
दोविंशीये हारादिः ॥ (९.४.२६)
द्युम्नं प्राणा वनक्रोशे ॥ (१.५.७)
द्युम्नं प्राणा सफश्रुध्यैकचौ ॥ (१.१७.१३)
द्युम्नमैषिरम् ॥ (१.९.१)
द्युम्नी प्रमैहिष्ठीये ॥ (७.९.२८)
द्यौताने तृचमध्ये ॥ (५.१.५६)
द्यौताने मई यवि यामिः, ह्याणि, दिवेपूर्वम् युगे ॥ (३.२२.४)
द्रि दंष्ट्रे ॥ (५.१२.२४)
द्वादश हरिश्रीयन्ते ॥ (१०.११.१२)
द्वादशाक्षराणि च रैवतर्षभे ॥ (१०.११.५)
द्वित्ता सुज्ञाने ॥ (६.५.७)
द्वितीयं सन्तः ॥ (९.३.३२)
द्वितीयमकर्षणम् ॥ (१०.९.५)
द्वितीयमन्यस्याम् ॥ (९.४.३९)
द्वितीयमुत्तरयोः ॥ (९.७.२५)
द्वितायात्कृष्टं तालव्यं हाइशब्दश्च भवत्योस्तोभे प्रथमादौ प्रत्यये ॥ श्रियाऽ३ ओऽ२३४ वा । हाऽ३ । ओऽ३ हाऽ३। आऽ३ हा ऽ३। हाइ ॥ (८.४.२)
द्वितीये च पादे सान्त्वा तन्त्वाम् ॥ (८.८.२१)
द्वितीये तूष्णिक्षु ॥ (८.७.१५)
द्वितीये महे ॥ (४.२७.२)
द्वितीये लान्दे थमोच्चम ऊति ॥ (१०.६.२१)
द्वितीये सन्धि-बृहति मही तवे ॥ (४.२८.२)
द्विपदायाम् ॥ (५.१.१०)
द्विपदासु च वाजजिति ॥ (५.११.७७)
द्विपदास्वाद्यम् ॥ (५.३.१४)
द्विपात्संजयनानदगौशृङ्ग रात्रिदैवोदासानाम् ॥ (१०.१०.११)
द्वियकारसंयुक्ते विकृष्टे पूर्वो यकारः प्लुत आकारः संपद्यते रयिꣳसोमश्रवाऽ३१ (७.६.३६)
द्विरभ्यस्तं गोविल्लौशोत्तरम् ॥ (१.१६.६)
द्विरेक वृषे ॥ (१०.११.१५)
द्विर्यं दीर्घतमसोऽर्कः ॥ (२.२६.२१)
द्विर्वा वारवन्तीये ॥ (१०.१०.१४)
द्वे वान्त्ययोः ॥ (१०.११.८)
द्वैगते पुनानायामुत्सः ॥ (६.२.५)
द्वैगतेऽभिगीतात् ॥ (५.३.२४)
द्वैगते सीद ॥ (४.१४.६)
द्वौ म ॥ (५.११.१६)
द्व्यक्षरेऽन्यत्र ॥ (८.७.७)
द्व्यक्षरोत्तरयोः ॥ (९.७.१६)
द्व्यक्षरो वा संकृतिदार्ढच्युतयोः ॥ (१०.१०.८)
द्व्यन्तस्थपरे तु लोपः ॥ (७.९.१०)

द्युभ्यालौशे राजे ॥ (३.१६.३)
द्युच्चं पितापवमानामाशिवासश्च ॥ (९.४.४९)
द्युच्चमिन्द्र ॥ (५.४.३१)
धः सन्तनिनि ॥ (५.११.७)
धन्व हविषं वाङ्निघनम् ॥ (१.११.१२)
धरुणम् ॥ (५.६.४१)
धर्ता कावम् ॥ (१.१७.१५)
धर्ता क्रन्दे ॥ (२.२१.१५)
धर्ता ज्ञीयम् ॥ (२.३.८)
धर्ता ज्ञीये त्वियो मादि ॥ (४.३.६)
धर्ता दीर्घतमसोऽर्कः ॥ (२.२५.७)
धर्तायां कावबासिष्ठाभिक्रन्देषु ॥ (७.९.२६)
धर्तायां ज्ञीयकावाभिक्रन्देषु ॥ (६.६.२३)
धर्ता शाङ्गे ॥ (२.७.१५)
धर्तासाविसो च ॥ (१०.९.४)
धर्मणि तादे धर्तासि ॥ (३.१०.२)
धर्मन् दैर्घे ॥ (७.७.१२)
धर्मविधर्मणोर्दशपञ्चाक्षरशो धनानि ॥ (९.१.१०)
धसे चतुर्थोच्चाद्यं योनिवत् ॥ [-धसे चतुर्थाद्यं योनिवत्] (१०.६.५)
धसे त्नवे ॥ (४.१८.२)
धसे त्रे भि ॥ (३.१९.१)(-भी)
धसेऽपि चुधे रित्र ॥ (३.२.४)
धसे वे कृष्टाद्विस्तो-मुद्रो-जिष्ठ-चश्च-वाग्यो-रित्र-रोजि ॥ (५.१२.१४)
धसे ष्मती, बर्हिः, रन्ति, केशम् अग्निम् ॥ (३.२३.२)
धसो द्रयो वात्सप्रे ॥ (६.१०.१८)
धारं वाचः साम्नि ॥ (५.३.२०)
धारया सेधे ॥ (६.१०.२३)
धास्या द्विमन्द्रा त्रास दे ॥ (५.१२.१७)
धियोऽग्ने भगमेध्यावां मन्ते ॥ (६.१०.६)
धियो सेधे ॥ (६.१०.२४)
धीगवे धजि न स्तावे अभि ॥ (३.२.९)
धीगवे परि नई महे अभि ॥ (३.१२.११)
धीगवे वे पूर्वम् ॥ (३.१४.११)
धीगवे षेधयोर्धियः ॥ (४.४.८)
धीगवे स्तावषष्ठं प्रत्युत्क्रामति सर्वत्र ॥ (५.३.११)
धृतव्रतस्त्रैशोके ॥ (६.४.७)
धृष्णु वृष्णि ॥ (६.७.१५)
देवः प्रत्युत्क्रान्त ऐडयास्यद्वितीयायाम् ॥ (६.४.३)
ध्यममैषिरे ॥ (७.८.५)
ध्यमायां स्तावे द्वितीयं घातं रुणसाम्नि ॥ (१०.६.६)
ध्यमायाम्मकारो द्वितीयम् ॥ (१०.६.१५)
ध्यै नौ वारे प्रथमे ॥ (८.१.२४)
ध्यै नौ वारोत्तरे ॥ (७.१२.३)
ध्यश्वत्वाष्ट्रीसाम्नोश्चदक्षसा पतिःकवीम् ॥ (८.६.३७)
ध्यश्वे नृभिः येन पेगो ॥ (३.६.३)
ध्यश्वेऽपि ॥ (३.१५.७)
ध्यश्वे सुते ॥ (४.४.७)
नःसू वारे प्रथमे ॥ (८.२.२७)
नकारश्च भवति संध्यगीतः ॥
न किर्नकिष्ट्वद्रथायां स्वशब्दे प्रत्यये गौरीवित्तासि-तयोः ॥ (७.३.१६)
नकिष्ट्वत्सिते ॥ [-न किष्ट्वत्सिते ॥] [-न किष्ट्-त्सिते ॥] (६.१२.२०)
नकृच्छ्यैतविशीययोः ॥ (८.२.३)
नकृ शोने प्रत्यये ॥ (६.६.१०)
न गप शूषा ॥ (९.४.८)
नजातम-विश्वाशवि-स्तोत्रीवान्ते ॥ (५.६.१७)
न जिनं वृषतनिनि ॥ (३.१.१३)
न तालव्यात् ॥ (५.८.२२)
न तुवि-वसोः-स्याम-सुम्ने ॥ (५.७.३)
न तदिप्रान्त्ययोः ॥ (१०.४.२)
न तरदर्षा ॥ (५.११.२४)

न तिष्टुप् शिशुमुद्वति । सोमो वाइराऽ२३ जमनूराऽ२३ जतिष्टाऽ३१ ड ॥ (७.६.१५)
नदं वः श्रुध्यम् ॥ (१.२१.१०)
नदंवओ संस्तोभे ॥ (६.५.२६)
न दीधिमःश्रायन्तायां सौभरे ॥ (६.१०.१९)
नदीषु प्रियः सूनायां यौधाजयद्वैगण्वतरेषु ॥ (७.९.२५)
नदे च दुरो ॥ (५.१२.१५)
नदे च स्वास्वाद्ययोः ॥ (९.७.९)
न द्वितीयचतुर्थे पादे ॥ (१०.१.७)
न नृभिः ॥ (५.८.१५)
नन्दापरमेकोच्चम् ॥ (५.४.३०)
नन्दायाः त्सिव्यकर्षणम् ॥ (८.५.९)
नन्दायाः स्थाने मागायता परिदुहा-शकु-पुरः-सखा-तन्दु-दक्षादिषु च ॥ (५.४.२९)
नप्त्योः परिप्रियाणां चूक्तौर्णावयवो: ॥ (७.८.२३)
नप्त्योरौर्णायवयोः परिप्रियायाम् ॥ (६.१२.१६)
न प्रतीनि वर्ते ॥ (७.९.४)
न प्रवाज्युत्तरयोः ॥ (९.५.७)
न प्रसो ॥ (१०.५.४)
न भूम्युच्चा संक्षारे ॥ (७.९.१८)
न भृ प्रसुन्वानायां गौतम-साध्रस्याश्वाश्वौदल्र-कूपार-दास-वैश्वामित्र-स्वारकौत्स-ण्वतर-दोह-तरेषु ॥ (६.६.२०)
न मघोस्तृतीयः ॥ (५.७.६)
न मर्मज्यन्ते हिते पवते दाशस्पत्ये ॥ (३.६.९)
नमसा लेयवच्छायन्तीये ॥ (९.८.२६)
नमस्ते जरा ॥ (२.५.१५)
न मीढे ॥ (३.१८.१०)
न यतावित्रिरे च ॥ (१०.६.२४)
न-य-म- ॥ (५.२.२८)
न येत्वा-यदी-पवि-नशी-पतिः ॥ (५.८.१७)
नयोनिं सोमसाम्नि सीदञ्छ्येनाऽ२३ः । हाइ । नाया उवा । नाइमा उवाऽ३ ॥ (७.६.११)
न योनौ ॥ (५.३.३८)
न योनौ ॥ (५.३.४६)
न रथ्यं महस्तवायां कण्वबृहति ॥ (८.१.४)
न रयिमचिक्र ॥ (५.६.३९)
न रवे विकल्पे प्रियावसु सिसीदतु भूरितेवसु न सन्तनिनि निधनत्वात् (९.६.६)
नर्यः सनोहरीणायामित्यत्र त्रैते ॥ (८.१.६)
नर्यः परीतायां माधु-यास्य-भीश-रौर-दंष्ट्र-जम्भ-आनूप-यौध-द्वैगण्वतर-स्थान (७.१.२)
नवपूर्वपज्ररुणसामशोकपृश्निषु च नौ देदिरिक्रे-शब्दाः ॥ (९.४.१०)
नवमे चाहनि सर्वत्र ॥ (७.१.३)
न वशि प्रत्यये न वशि प्रत्यये॥ (५.८.३३)
न वाघ्रे स्पर्शान्तं व्यं च ॥ (९.३.२)
न वाश्वान्त्रीगवयोः ॥ (४.६.६)
न विच्छन्दस्सु ॥ (१०.५.१९)
न वृद्धे ॥ (५.१२.३६)
नवे गीथादिः ॥ (५.४.३)
नवे च तृतीये तृतीयम् ॥ (५.११.२१)
नवे च विकल्पे ॥ (५.१.४७)
नवे निहोता ॥ (९.१.१३)
नवे मन्द्राभि-मत्स-सुषा ॥ (५.९.४७)
नश्च ॥ (९.३.४)
न सन्तनिनि ॥ (६.१२.२२)
न सुताइन्द्रायाम् ॥ (५.८.२०)
न सोम ॥ (५.१०.४३)
न स्तोभे प्रत्यये ॥ (३.२१.४)
न स्वे प्रत्यये ॥ (७.८.३४)
नस्सो मैधे ॥ (५.११.६८)
न हरिं वत्सं पवमान वाचस्पतिः सोमस्पतिः-

सखेन्द्रस्य पुरस्सखायोऽर्वाचीनं यज्ञं च ब्रह्मोद्वंश युङ्क्ष्वा ह्यथा गिराम् ॥ (५.८.५)
न हारेत्सरा-राय-आकु-देवानग्निम् ॥ (५.११.५७)
न हिन्वन्ति तवद्यौरिन्द्रायां सौभरे ॥ (७.११.४)
नागोरयिर्माशर्धा ॥ (५.६.५८)
नाजाविनज्ञीययोर्जनकावे प्रसोतरयोश्च ॥ (३.१६.१०)
नात्राविनेमिः ॥ (९.३.२७)
नाध्वतवत्य पर्णे ॥ (१०.२.७)
नाध्व-तव-प्रसो-सनः ॥ (५.९.१७)
नाभिसोमाध्यास्यायां विचे प्रत्यये ॥ (५.६.२९)
नाभ्यासे ॥ (६.११.९)
नाभ्यासे ॥ (१०.७.८)
नार्मे द्वितीयायां राधायां तृतीयमयोनौ ॥ (१०.८.९)
नार्मेधेऽधाह्याद्ययोः पाह्युपामापद्यते ॥ (१०.६.८)
नार्मेधे पतिं चतुर्थे स्वरे अभि ॥ (४.१६.२)
नार्मे मई दभिः व्याभिस्तिशुह्याभि ॥ (३.२.१२)
नार्षसि पुनानायां यथा गौङ्क्वाभीवर्तयोः ॥ (७.१०.१७)
नावेकं नीचम् ॥ (५.४.३२)
नासाद्यधीन् ॥ (५.१.३९)
नाहम् ॥ [पादतुरीयम्] (५.३.४)
निकामा वितशृङ्गयोः ॥ (७.४.१३)
निग्रवत् त्रिष्टुप्सु वात्सप्रे दादयः ॥ (५.१२.४९)
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प्र सोम दे पञ्चम् ॥ (१.१२.१३)

प्र सोमाधीकपर्णेडे ॥ (२.१२.१५)
प्र सो मार्गो ॥ (२.९.८)
प्र सोमाश्वम् ॥ (१.१२.१२)
प्रसोर्चि वर्तः ॥ (१.१५.१२)
प्र सोहितमयासफमाक्षारश्हर्यप्रसुन्वागौरी-गौतममे-कर्चाः ॥ (१.२.१२)
प्रस्ताव्ये वा सन्तनिनः । प्रस्ताव्ये वा सन्तनिनः ॥ (१०.११.२३)
प्रस्तो तृतीयम् ॥ (५.३.६३)
प्रस्मवाजेषु नश्च ॥ (६.२.१०)
प्रस्म वाजेषु नः सर्वत्र ॥ (६.८.१५)
प्रहिन्वाग्रेयम् ॥ (१.१३.१२)
प्र हिन्वा छिद्रम् ॥ (२.१२.८)
प्रहिन्वा दुक्थम् ॥ (१.८.३)
प्रहिन्वा द्विहिङ्कारं देव्यम् ॥ (२.२.३)
प्र हिन्वा यौधा ॥ (१.१६.१५)[ ]
प्र हिन्वाष्कारान्तम् ॥ (१.३.१३)
प्रहिन्वोच्चैः ॥ (५.९.३२)
प्रहूयसायाश्च द्व्यक्षरमवृत् ॥ (१०.५.२०)
प्राङ्गां यं हं चासंयोगे ॥ (५.१.३५)
प्राक् चतुर्णेष्वयोनावोमिति नीचः ॥ (१०.५.१२)
प्राणा ज्ञाने ॥ (१.१४.१६)
प्राणा त्रैतम् ॥ (१.९.२)
प्राणा पौष्कलम् ॥ (१.१९.२)
प्राणा वारम् ॥ (२.४.६)
प्राणा वार्शम् ॥ (२.६.८)
प्राणा श्रुध्यम् ॥ (१.२४.४)
प्रियः सूनुर्द्वैगतगौङ्गवयोः ॥ (८.२.२८)
प्रिय इन्द्र ज्येष्ठम् हरी त्रयी त्युरिन्द ॥ (३.६.१)
प्रियमिमम् ॥ (१.५.१)
प्रियस्सूनुर्ष्वतरे ॥ (८.१.२१)
प्रो अयास्यां सप्तमम् ॥ (९.९.११)
प्रो कावम् ॥ (१.१२.१०)
प्रोया मीव ॥ (२.२१.१४)
प्रोवाराह ऊताकयास्थिराम् ॥(१०.९.३)
प्रो वाराहम् ॥ (२.२१.१२)
प्रोषु-वत्सायां सङ्गे ॥ (४.२९.५)
प्रोषु वत्सासु च ॥ (६.६.२८)
प्रो सारथि ॥ (२.७.४)
प्लवः सखा ॥ (१.७.६)
प्लवे नी षी समी अभि यवी ॥ (३.८.८)
प्लवे वारवन्तास्तिलस्तृतीये पादे ॥ (८.७.१४)
प्लवे वारान्तः ॥ (९.४.३)
प्सुषडन्ते रक्षाष्कारणिधनवत् ॥ (१०.७.१)
बण्म किमित्तेविते ॥ (२.१७.६)
बण्महाँ असीत्यत्र सूर्यशब्दः सर्वत्र ॥ (६.११.२०)
बभ्रो रे ॥ (९.६.९)
बहिषि त्तुराणाः पिशङ्गमीशानकृदवशंससरांसि संहमंहेति ॥ (७.७.२)
बलभिदि राँसि ॥ एकाहाः ॥ (४.२५.९)
बार्हद्विरे हिवी हरी ॥ (४.२३.५)
बृहति च ॥ (५.११.५)
बृहति च गीथे ॥ (७.१०.१३)
बृहति च द्रासाद् द्वितीये कं सर्वत्र ॥ (१०.४.३)
बृहति च यज्ञायथायाम् ॥ (६.७.११)
बृहति थिवीम् ॥ (४.२६.८)
बृहति दिवे पूर्वम् ॥ (४.२६.१०)
बृहति सखि ॥ (४.२५.६)
बृहति हिवे ॥ (४.२४.८)
बृहतीक्रौञ्चे तृतीये पादे तृतीयोच्चमभीवर्तवत् ॥ (९.८.१६)
बृहत्यस्मि ॥ (४.२५.८)
बृहत्यौ होवायाः परं षष्ठमक्षरं कृष्यते (५.३.२६)
बृहदाग्नेयं नरः ॥ (२.६.१०)

बृहदाग्नेयेऽन्त्यः ॥ (५.८.६)
बृहद्धारे मही ॥ (४.४.५)
बृहद्वात्सप्रवैराजपदनिधनशुद्धीयवर्जम् ॥ (७.९.२४)
बोधयो महेनावां वाजीये ॥ (६.१०.१३)
बोधीयनिधने च घोषे ॥ (१०.२.१९)
बोधीये च ॥ (१०.२.८)
बोधीये च्छन्ती दर्शि ॥ (४.११.१)
बोधीये देव संवे ॥ (४.५.३)
बोधीये प्रवाज्याद्ययोर्गीथे तृतीयं द्विः कृष्टम् ॥ (५.३.५६)
बोधीये मघोनामेके ॥ (९.३.४३)
बोधीये योनिम् ॥ (३.२२.६)
बोधीये वच्यन्ते वापित्यत्र स्वरागमो मान्तश्च रागम् ॥ (८.७.३४)
बोधीये शेय धिये ॥ (४.१.३)
बोधीये सः पी ॥ (३.२१.८)
बोधीये सर्वमयोनौ ॥ (९.५.४)
बोधीये स्थाधिः ॥ (३.१३.२)
ब्रध्नः षष्टिं पयन्नि तुरे ॥ (५.१२.१६)
ब्रह्मयुजा कक्षे ॥ (६.१०.१७)
ब्रह्मयुजो भारद्वाजे ॥ (६.४.१७)
भक्तिमध्यः पादमध्यश्चास्तोभे प्रत्यये सन्ध्यगीतः सर्वत्र ॥ (६.४.१)
भक्तिमध्यः पादमध्यश्च स्तोभे प्रत्यये पदगीतः सर्वत्र ॥ (६.३.१)
भक्त्यन्तः पदगीतः सर्वत्र ॥ (६.२.१)
भद्रे रुद्धिः ॥ (४.२३.१२)
भद्रोऽग्रे वाजसफष्कले कर्वौ ॥ (१.२२.५)
भरं तव त्यत् ॥ (१.२७.४)
भरन्तः सौभरलेययोः ॥ (६.४.८)
भरमाणोऽभ्यभिहि यौधे ॥ (६.४.२७)
भरे पत्नीः वेपूर्वम् ॥ (४.११.१२)
भरे ब्रह्मे ॥ (४.१६.१)
भरे स्थूरमेवा सर्वः ॥ (५.१०.१७)
भर्गस्य सामादौस्तोभान्त्यं पदम् ॥ (८.९.२६)
भर्गे हविः ॥ (४.२३.१४)
भवीयसी प्रमंहिष्ठीये ॥ (७.१०.२८)
भाशने देव रथ्ये तेह तमे ॥ (४.११.७)
भासे क्रतुवित् ॥ (५.७.१२)
भासे च ॥ (५.११.६१)
भासे च नौ ॥ (५.२.३३)
भिः स्वासु विशीये ॥ (७.३.४)
भि र्थे चाद्ययोः ॥ (५.१.५१)
भिर्न त्वे सोम जये ॥ (३.१.१६)
भिर्वन्तीये ॥ (३.७.३)
भिरसु शत्रवे धृष्णु सोम ॥ (५.१.३७)
भीके विपः ॥ (७.८.३०)
भीशवगतश्यैतन्नजिगोत्तरनित्रस्वारयामैषिर-वाजकर्षा-हरवाचःसामहत्कप्रियेषु ॥ (९.५.२)
भीशवे मनौ ॥ (४.६.२)
भीशवे सौद नृभिः ॥ (४.४.१)
भीशवे सुते ॥ (३.११.१)
भीशवे सुते ॥ (३.१५.२)
भुक्नो टते ॥ (८.२.२२)
भूर्य वंशीयलेयवित्तेषु ॥ (७.१.१६)
मे चाकारान्तक्रान्तमयोनौ ॥ (१०.५.२३)
म्यं कीर्त्ये ॥ (७.१.११)
म्रवे जि पवमानस्यविप्रावाम् ॥ (७.११.२५)
म्रवे स्तोत्रे ॥ (३.१०.६)
म्राड्विकर्णे ॥ (८.१०.१५)
मःहिष्ठः ॥ (५.७.१४)
म ॥ (५.१.७)
मकारः कार्यशमन्तयोः ॥ (८.२.१)
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मणाजनंसदद्वोनामाविशासि विदेऽप्सुजित्। त्वनाद्वयुं श्रियेतिर्भारयिं प्रियमभिद्विता ॥ (९.२.११)
मत्सरासश्च ॥ (६.३.१९)
मत्स-रि-शब्दाः स्वासूत्तरयोर्दैव्ये ॥ (५.२.३८)
मत्स्यबृहत् ॥ (२.२४.६)
मत्स्यबृहति ॥ (७.२.२९)
मत्स्यबृहति च ॥ (६.१.५)
मत्स्यबृहति षाते ॥ (४.२४.२)
मत्स्यबृहति त्सरः ॥ (८.३.१५)
मत्स्ययं पूषा द्वितीयम् ॥ (२.२४.९)
मत्स्यलेयं तृचे ॥ (२.१५.१३)
मदः शब्दः प्रथमस्वरः पवस्वशङ्कु-द्वितीयायाम् ॥ (६.१.४)
मदमदो धनकामे ॥ (९.१.३)
मदाः सुतासोमायां बृहद्रथन्तरयोः स्तावे ॥ (६.५.१७)
मदायतो नवे ॥ (८.२.१५)
मदिन्तमदिष्ठनोगि हाविष्कृते ॥ (७.११.३७)
मदुरिता ये ददति देव्ये ॥ (७.७.२७)
मदेष्वस्येदिन्द्रायाश्वकलदासयोः ॥ (७.९.२२)
मदेष्वा कूलीये ॥ (६.११.६)
मद्रे च ॥ (५.९.४८)
मद्रे प्रत्नम् ॥ (५.६.१२)
मद्रे प्रथमोच्चस्य चतुरक्षरमाद्यं पिबासोमां परं योनि-वत् ॥ (८.६.२३)
मद्रे मनी (३.४.१०)
मद्यं द्विहिंका हार भार मानोत्तर रौरतरेषु ॥ (६.१२.७)
मद्यमाऽवा व्यवहितं छिद्रमैषाश्चोरूपेषु ॥ (७.७.३२)
मधु ॥ (५.६.४४)
मधुनिधने त्वचि सुष्वाणायाम् ॥ (७.१२.१६)
मधुनिधनेऽन्त्यवर्जम् ॥ (५.६.७)
मध्यमश्चागतःसत्वं न-ऽद्वावृषस्व-पुनान द्वितीयायां धर्दिप्रत्यये ऽयं पूषायां सर्वासु ॥ (५.५.१०)
मध्यमायां तृतीयम् ॥ (५.३.२८)
मध्यमायां द्वादशम् ॥ (५.४.१७)
मध्ये चेन्दुर्युवमन्द्रोश ॥ (५.११.४६)
मध्ये निधनानि निगदवृत्तीनि प्रयोगवत्स्वाध्याये ॥ (८.८.२४)
मध्ये योनिं त्रवरथ्यम् ॥ (५.११.४९)
मनाज्ये गहि कण्वे देया ॥ (४.१०.११)
मनाज्ये लुभूतथा वायोरनीमुत्तरयोः ॥ (८.८.१६)
मनाज्ये वादिरापि ॥ (५.१२.४३)
मनीषां क्षौद्रेषु सहोदैर्धमरायराजर्षभेषु ॥ (७.५.२४)
मन्तवदुक्थे ॥ (५.९.३१)
मन्ते दित्याम् ॥ (४.७.७)
मन्ते द्धि ॥ (३.२२.९)
मन्ते प्रत्नं पवमान-गोभिस्सुषादब्धो-दुहानः॥ (५.७.२२)
मन्ते राधाया अन्त्यानि वर्धन्ते ॥ (९.४.३०)
मन्ते वारे ॥ (३.१६.५)
मन्द्र जरा ॥ (१.२१.१३)
मन्ते षोवि नोद्गीथे स्यसि ॥ (३.११.४)
मन्दानं गीर्भिर्जनित्रे ॥ (७.७.११)
मन्द्रकृष्टं चामन्द्रकृष्टं च ॥ (१०.२.१५)
मन्द्र-दुग्धा वर्तलेये ॥ (१.१६.३)
मन्द्र नवाद्यम् ॥ (१.१८.१३)
मन्द्रश्चतुर्थमयोनौ ॥ (८.७.२८)
ममद्रि परीतायां मानजयोः ॥ (३.१.१८)
मयो भरे ॥ (६.३.१६)
मराय आन्धानन्दे अनुपादम् ॥ (५.४.२८)
मरायेऽग्निम् दीधि प्रेद्धः ॥ (४.२०.७)
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मरायेऽभ्यास एकाक्षरस्निरुक्तः पादान्ते सर्वत्र॥ (१०.१.८)
मराये ह्वाऽवा द्वितीयात् सकृत्कृष्टा ॥ (१०.७.९)

मरायेे ह्वाउवान्तः कृष्टः ॥ (९.८.२७)
मरुच्च ॥ (७.६.१०)
मरुतां चत्वारि ॥ (५.१०.११)
मरुतां धेनौ मनि यदी नुषी ॥(३.१६.८)
मरुतां धेनौ सर्वे ॥ (५.८.३)
मरुतामिन्द्राँ स्वासूत्तमायाम् ॥(१०.६.४)
मरुतामिन्द्रि ॥ (३.१७.५)
मरुत्पवमानो रथीतमायां कूलीयसन्तनिषभेषु॥ (७.८.६)
मर्तो योऽयं सहोतायां कमश्वे ॥ (६.४.१९)
मर्त्येषु दानायवार्यायां लेयश्रायन्तीययोः ॥(७.१०.५)
मर्मृ चतुर्थम् ॥ (५.३.६४)
मर्मृ स्वासु दैर्घे ॥ (६.६.१७)
महत्स्वा सन्तनिनि ॥ (७.२.२६)
महदक्रान् वासिष्ठे ॥ (७.८.१९)
महस्तवानो बृहद्रथन्तरे ॥ (६.२.१९)
महांश्चरसि वाशे ॥ (८.२.१७)
महानाम्नीषु द्विपदासु प्रस्तावः शो रथमेष्वध्यास-पुरीषपादेषु च यथोपदिष्टम् ॥ (१०.११.२०)
महामित्रे कविः वज्री स्तोमैः यसीः ॥ (४.१९.११)
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महिसूर्यः कीर्त्ये ॥ (६.११.२७)
महीनधारा गोराजा च कावे ॥ (६.९.२१)
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मा भेम तरम् ॥ (२.२७.१)
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यज्जा बृहत् ॥ (२.२६.११)
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शाकले न्वेवा ॥ (४.१४.३)
शाक्त्ये प्रथमायां सर्वे ॥ (५.६.२)
शाक्त्ये हौष्यन्तो वृद्धः ॥ (९.४.१)
शाक्वरर्षभे त्वोष्ठ्यस्पर्शवर्जमेस्तोभे प्रत्यये ॥ (८.४.१७)
शाताऽ२ठवा । भवा । सियोऽ२३४वा ।, उग्राऽ२३ २ठवा शर्म ।, महोऽ२३४ वा।, यूजाऽ२ठवा । वाजेषुचोऽ२३४ वा ।, मघाऽ३ऽ२३ठवाऽ२३॥ (७.६.२)
शार्कर इवोद्रौथे वर्मी ॥ (३.८.७)
वृषेऽस्मान् पिबासुतायां पृष्ठजमवर्तयोः ॥ (७.१२.७)
शार्ङ्गे च ॥ (६.४.१६)
शार्ङ्गे हरिः॥ (४.७.१०)
शावि च ॥ (९.४.३७)
शिशुं ज्योतिषम् ॥ (२.२१.७)
शिशुं तिस्रो हिते ॥ (३.१.१४)
शिशुं देव्यम् ॥ (१.२०.७)
शिशुं पार्थम् ॥ (१.१७.१२)
शिशुं सर्वत्र ॥ (८.२.३१)
शिशुमुद्वत् ॥ (२.२१.४)
शिशुमुहुवाइ सिष्ठम् ॥ (२.७.१३)
शीये च नकृदंहत् ॥ (१०.६.१३)
शीये ब्रह्मा यूथे गिराम् ॥ (५.११.१७)
शीये विव्य युङ्क्ष्व ॥ (५.९.६)
शुकारमकारौ च वृष्णि ॥ (८.४.४)
शुक्रं दुदुह्रे ॥ (५.७.८)
शुचय इमा उत्वायां श्यैते ॥ (६.४.१०)
शुचिः परिप्रियायां मार्गीयवे ॥ (७.३.५)
शुन्धीये ह्वेन शीर्वान् गहि रविम् मद्धि रविम् ॥ (३.१५.६)
शुन्धीयेऽधि द्वे गिरिम्-पुरोजि-त्र ॥ (५.९.१२)
शुभ्रागवे म्लानि ॥ (४.११.८)
शुर्मदायास्तु व्यक्षराया उपाञ्जलेपो वारे ॥ (८.५.१८)
शुर्मदा चैकर्चे लुप्तोपान्त्या ॥ (८.६.३४)
शूक्त्यां मन्तवत् ॥ (९.४.३५)
शृङ्गमा जा ॥ (२.२१.९)
शृङ्गे ॥ (५.१.३१)
शृङ्गे च ॥ (९.४.२८)
शेप्या प्रावृष्ये ॥ (७.१.२३)

शौखण्डिन आश्वी यदि ॥ (–आश्वी, यदि) (४.२०.१०)
शौखण्डिने सर्वे ॥ (५.८.१६)
शौशवे यूःषि पती पूर्वम् नापि ॥ (३.६.६)
शोके चाद्ययोः ॥ (१०.९.१२)
शोके मान्त्ययोः ॥ (५.४.५)
शोके मुरीम् ओजि कर्णे स्विनः यदी ॥ (३.५.९)
शोक्ते च ॥ (१०.९.१३)
शौके श्रिये ॥ (३.५.१)
शौक्ते श्रिये ॥ (४.२.४)
श्रौष्ठ उत्तमास्त्रयः प्र ॥ (५.११.१५)
श्रौष्टमया पवा ॥ (१.६.९)
श्रौष्ठे सूनि जूतिम् सूनि॥ (३.७.११)
श्पतिरभिद्युम्नतृतीयायां वाचः साम्नि ॥ (७.३.३)
श्यावाश्वे च ॥ (५.१.५)
श्येनःसंमिश्लायां संहिते ॥ (६.४.१२)
श्येन ईय ॥ (४.२०.११)
श्येने दानाध्वराम् ॥ (१०.९.२)
श्येने दीर्घम् शक्तिम् पूर्वे देवी ॥ (४.२३.११)
श्येने नइ दीर्घत्वम् ॥ (९.३.४८)
श्येनोत्तरयोर्द्वितीयम् ॥ (५.३.३१)
श्येनोऽत्यः सिष्ठे ॥ (८.३.२०)
श्यैतधसतृतीयायां च ॥ (८.५.३६)
श्यैत धसे रितृ स्रेणे नीके रेः ॥ (४.१८.३)
श्यैतवारयोश्च ॥ (८.३.१२)
श्यैते गीथषष्ठम् ॥ (५.४.१५)
श्यैते च थे त्रिष्टुप् प्रान्त्ययोः ॥ (५.१२.३०)
श्यैते तृतीयादिन्या औहोवायाः परं तृतीयं नीचम् ॥ (१०.४.१)
श्यैते त्राणि ॥ (३.४.२)
श्यैते द्वे योनाविन्द्रक्रत्वायां च ॥ (५.९.३६)
श्यैते योनौ प्र रे ॥ (५.११.२)
श्यैते सि ईशा ॥ (३.२१.१)
श्यैते हुम्मा ज्ञीयवत् ॥ (९.८.२३)
श्रवस आइन्द्रान्ताज्जनिलोपः ॥ (१०.५.५)
श्रवस्यवो देव्ये । श्रवस्यवो देव्ये ॥ (६.१०.२८)
श्रवायाश्च ॥ (१०.५.७)
श्राय कृति ॥ (२.२६.२)
श्रायन्तः सर्वासु ॥ (५.८.२६)
श्रायन्तीयं पवस्वान्धी पवस्व सोमोत्सो द्यौतानमे-कर्चाः ॥ (२.१७.७)
श्रायन्तीये देवे ॥ (–दे वे) (४.१७.३)
श्रायन्तीये नदी परिकृष्टम् प्रति प्रथमायाम् ॥ (३.११.३)
श्रायन्तीये वारि ॥ (४.२२.४)
श्राय भरम् ॥ (१.२०.१२)
श्रारे भद्रा–देवे–पुरु–दाना ॥ (५.११.४३)
श्रीणन्तः ॥ (५.६.२५)
श्रीणन्तस्तमसः ॥ (२.२७.६)
श्रीणन्तस्त्रिणिधनम् ॥ (१.१३.४)
श्रीणन्तो वासिष्ठम् ॥ (१.१०.२)
श्रीणाग्नेयम् ॥ (२.४.११)
श्रीणा स्थानम् ॥ (२.२६.७)
श्रीणा हविषे प्रावाज्यक्षायाम् ॥ (७.११.२४)
श्रीनिधने हिन्वे ॥ (४.१३.१)
श्री वासिष्ठ उतद्विषा पतिः कवीम् ॥ (९.४.४२)
श्री हन्मनम् ॥ (२.५.७)
श्रूधियान्ताः श्रुध्ये ॥ (८.९.१२)
श्रुधीह वारे नवी प्युषीम् ॥ (३.२७.५)
श्रुध्यं पवस्व । (२.११.८)
श्रुध्यमानवयोश्च द्वितीयम् ॥ (८.७.२४)
श्रुध्यमुषस्ताश्चि ॥ (२.११.३)
श्रुध्ये च नौ ॥ (५.३.५२)
श्रुध्ये तु प्रश्लेषः ॥ (६.८.४)

श्रुध्ये द्येह ॥ (४.११.३)
श्रुध्ये श्विभ्याम् ॥ (४.१६.९)
श्रुध्ये स्तावे तुरीये ष्यते सर्वत्र ॥ (१०.६.१)
श्रेयसि तु होशब्दस्य लोपः ॥ (८.९.२२)
श्वः कार्तयशौदलस्यवेषु ॥ (६.४.११)
श्वतः पाष्ठौ हे ॥ (५.२.४२)
श्वद्रिर्नार्वा च पिबा सोमायाभृषभे ॥ (६.८.१४)
श्वे तृतीये प तृ षट्परे ॥ १३ ॥
श्वे महि ॥ (३.१३.५)
षं जनित्रे ॥ (९.३.३३)
षट्शङ्कु वार्हतवाजजित्स्वाररोहित-कूलीयासित-यौक्तस्रुचानाम् ॥ (१०.११.९)
षडन्ते तृचयोर्द्वे ॥ (५.९.२३)
षड्भासे पौष्कले सप्त त्रीण्यष्टेडे पृथक्तृचे रयिशौक्ते वृषास्तोभे द्वे द्वे न्यायविरोधिनी ॥ (९.२.१४)
षभे काम्या ॥ (९.१.२१)
षभे च ॥ (१०.५.११)
षभे ददे ॥ (३.२५.१)
षभे पृथिवीम् ॥ (६.७.१४)
षा णी दान्ते ॥ (५.३.८)
षादीये वति अग्रे अभि ॥ (३.५.१३)
षा सिते ॥ (५.१२.२५)
षिपरितोषायां माघुच्छन्दसे ॥ (७.११.३४)
षि ब मन्तोक्थयोर्वे ॥ (५.१२.२३)
षुप्रनः सन्तनिनि ॥ (७.६.६)
षूक्ते च ॥ (५.१२.११)
षूक्ते शुभ्रमुच्चैनाया ॥ (५.९.२०)
षेधङ्गीययोर्ने ॥ (४.७.६)
षेधे च तृतीयचतुर्थेदे दुरितावसते ॥ (९.७.४)
षेधे भि ॥ (३.२७.६)
षेधे रयिम् ॥ (३.२७.१)
ष्कल इन्द्रा ॥ (-ष्कल इन्द्रा प्रथमः) (४.१५.१२)
ष्कले जास्वर उपशिक्षायां प्राक् प्रहृयसायाः ॥ (९.४.४४)
ष्कले ताड सड विदे इन्द्रः अप्सुजित् सर्वत्र ॥ नान्त्योद्वंशीयश्रुद्धयजराबोधीयेषु ॥ (३.२.७)
ष्कले धितिं पत्रि त्रित ॥ (३.२०.१)
ष्कले निषी श्रिये यवी ॥ षष्ठः ॥ (३.१८.११)
ष्कले नेमि ॥ (४.१०.३)
ष्कले योनौ ॥ (५.२.१५)
ष्कले वते ॥ (३.१९.२)
ष्कले शिक्षा हिश रयिम् ॥ (४.१५.८)
ष्टम्भे च ॥ (५.११.७२)
ष्टम्भे चौशसूपे ॥ (१०.६.१२)
ष्टम्भे तसि ॥ (४.१८.७)
ष्टम्भे ददे वोवित्सर्वत्र नामरूपमित्र-विलम्बेषु ॥ (३.४.९)
ष्टम्भे मनि सर्वत्र ॥ (३.१८.९)
ष्टम्भे वयं-प्रत्नं-रायआसुता ॥ (५.९.३)
ष्टम्भे स्येशा सखे॥ (४.१९.६)
ष्टम्भे स्वब्दी ॥ (३.४.१२)
ष्टु प्रिये ॥ (५.२.४३)
ष्टुभि ज्ञीये तृतीयेऽन्त्यमाइन्द्रादिः ॥ (५.३.३५)
ष्ठ भ्यासे ॥ (५.१२.४२)
ष्ठक्ष ॥ (५.१२.४०)
ष्ठक्षैके नीचैः ॥ (५.११.२७)
ष्ठास्वरं भासे ॥ (८.१०.१६)
ष्ठे प्र योनौ ॥ (५.९.५५)
ष्ठेष्वः कारः ॥ (१०.६.१८)
ष्ठौहाद्यम् ॥ (५.१२.३३)
ष्ठौहे तिक ॥ (३.४.१४)
ष्यते दुह्ये सर्वत्र ॥ (३.२४.४)
ष्यते वे पूर्वम् स्थाभिः नत्वे ॥ (३.४.४)
ष्यते सः पौ ॥ (४.३.५)

ष्वर्गितो लौशे ॥ (७.१.३०)
ष्वविता दाशेमहायां ज्ञीयविशीय-वार-महामित्र-तरेषु ॥ (६.११.३२)
ष्विन्द्र बृहत्तरे ॥ (७.२.४०)
ष्वैरयत्रैतक्रोशवार्शेषु ॥ (६.१२.२४)
संकृतिनि परि ॥ (४.२३.१३)
संकृतिनि परि ॥ (४.२७.६)
संकृतिनि स्तोभाद्यं वचनं प्रतिस्तोत्रीयम् ॥ (८.९.२४)
संकृष्टं च विकृष्टं च व्यञ्जनं लुप्तमतिहृतम् । आभावांश्च विकारांश्च भावानूहेऽभिलक्षयेत् ॥ (९.२.४)
संक्रोशे चई-वह्निः-तिम्र-मनी-धेन-वस्ति-मदे ॥ (३.४.११)
संक्षारवै श्वज्योतिषगोराङ्गिरसेषु नियान्तः ॥ (९.४.१५)
संक्षारे देवे देवे ॥ (४.१२.२)
संक्षारे नवि ॥ नवमः (३.१०.७)
संक्षारे भूमि श्वानि ॥ (४.३.४)
संगृभातून इत्यत्राकूपारे ॥ (६.६.१६)
संगृभातून इत्यत्राकूपारे ॥ (८.२.६)
संजये द्यवि ॥ (३.६.१२)
संजयाभीशववैयश्वसाध्रादिषु लक्षणसिद्धत्वाद् द्रव्यान्तर एकं पर्व भवति ॥ (९.८.२५)
संधिवत्पदवद्वानमत्वमार्भावमेव च । प्रश्लेषांश्चाथ विश्लेषानूहे त्वेवं निबोधत ॥ (९.२.३)
संध्यगीतं वक्ष्यामः ॥ (६.१.३)
संपवित्रायां सामराजे ॥ (७.८.१२)
संमील्ये जिह्वयन्नकृत्व्यश्चथाधिया ॥ (८.१.२२)
संमील्ये लघुविनते ॥ (९.३.१९)
संमिश्लः सुरूपे पदगीत ओह्यये ॥ (१०.६.१६)
संयोगे ह्रस्वः ॥ (८.८.१३)
संवत्सायां तु तृतीये ॥ (१०.६.२)
संवरणेषु प्रवोधियायां प्रवलौश-सारथ्यपामीवेषु ॥ (७.१०.३)
संसद्य त्वेदेवा दन्त्याह्वाश्मस्य मन्ते ॥ (७.२.२३)
संसूर्यस्येहवद्वामे ॥ (६.११.२८)
संस्तोभे धारे अभि ॥ (४.२५.२)
सꣳहिते ग्निः तूर्णिः अग्निः ॥ (३.२३.३)
सꣳहिते ज्योतिःज्योतिः ॥ (३.२५.६)
संहिते त्वा भवति ॥ (७.११.९)
संहिते योनिम् द्रोणे सर्वत्र पर्षि ॥ (३.२.५)
सꣳहिते रिये याभिः कृत्नुमी ॥ (४.१७.१)
सꣳहिते सः पी ॥ (३.१९.४)
सꣳहिते स्थाभिः ॥ (३.२४.५)
सꣳहिते हरिः ॥ (३.१८.५)
संह्यादाभ्यस्तिस्रश्च ॥ (५.९.२२)
स ईं त्रिक बृहति ॥ (७.५.१६)
सकारलोपः । श्रवस्तमः साह्वान्विश्चायां संहिते ॥ (७.६.२८)
सकृत्कृष्टं च तृतीयं नौ ॥ (९.७.२४)
सखा क्रौञ्चमयं पूषेति यद्द्वितीयम् ॥ (२.१६.१)
सखा ज्ञानदासे ॥ (१.१३.१५)
सखा तुरीयम् ॥ (५.१.११)
सखा तृचे शौक्तम् ॥ (२.२.९)
सखा पौष्कलम् ॥ (१.१७.१७)
सखायः सो शाक्त्ये ॥ (८.२.१४)
सख्येश्रुध्यत्रैतयोः ॥ (७.२.१८)
सख्ये फिग्यं च रथन्तरे ॥ (७.२.४५)
सचमानः समुद्रंतुरी । या औहोहाइ ॥ (८.३.७)
सजूः ॥ (५.६.५६)
सजूरग्ने बृहति ॥ (७.४.१०)
सत्पतिमिन्द्रं विश्चायां लेये ॥ (७.७.३०)
सत्पर्णे ॥ (५.११.६५)
सत्राच्या नकिष्ट्वा योषत्या च वाशे ॥ (७.२.२२)
सदादौऽ२३ह्वियामौऽ३स्तियोः । औऽ२३ ॥ (८.३.२)
सदेवतो वा राजनशो रर्षभयोः ॥ (१०.१०.१०)

सद्ध्यं वर्णे ॥ (५.११.६६)
सद्मनेऽयम् ॥ (५.९.२७)
सद्मनेऽयम् ॥ (५.१०.८)
सध ष्टम्भे ॥ (५.११.६७)
स नः कौत्समैडम् ॥ (२.१८.३)
स न इन्द्रायाम् ॥ (९.३.६)
सनित्यः सर्वत्र ॥ (७.१.२०)
सन्तनीन्द्रः ॥ (२.१२.४)
सन्ध्यगीतं वक्ष्यामः ॥ (६.२.२)
सन्ध्यगीतं वक्षामः ॥ (६.३.२)
सप्तमं किमित् पूर्वयोः ॥ (५.३.३२)
सप्तहे त्वसंयुक्तपादादौ द्वे ॥ (५.११.४८)
सप्तहे त्वाद्यं वचनम् ॥ (८.१०.१८)
सफ इन्द्रा पूष्णे ॥ (३.२१.७)
सफपौष्कलयोर्वे हीष्याम् ॥ (५.१.८)
सनाद्वितीयं वैरूपे ॥ (५.१.३४)
सफे दिदी ॥ (३.१८.७)
सफे देवा ॥ (३.२५.७)
सफे पीत्वा स्तावे क्रमीन्ना ए ॥ (३.२.६)
सफे शिक्षा हिश विदाः ॥ (-शिक्ष) (४.१५.१)
सफे षि ॥ (३.३.९)
सफे सुन्वे, सुक्षि ॥ (४.१५.७)
समानं च ॥ (९.६.५)
समानोदर्केषूदर्कस्योद्धारः पूर्वयोः स्तोत्रीययोः ॥ (८.८.३०)
समिद्धं ज्ञीयकावे ॥ (१.२२.९)
समी म स्तुचे ॥ (५.१२.२६)
समुद्रः प्रथमस्वर इमाउत्वायां श्यैतनौधसयोः॥ (७.४.१७)
समुद्रच्छन्दसि त्वोतायां द्वितीयस्थम् ॥ (९.४.१२)
समुद्रस्य ॥ (५.६.२६)
समुसूर्वं सन्तनिनि यथर्चगीते पर्वणि ॥ (६.११.३१)
समृत्रैशोके ॥ (६.७.१)
सम्मायां वाजी रातिम् तानि वते वान्त्वे रसे माणि ॥ (३.१७.३)
सम्मायां वाणीः। वारि नानि व्यूतिः। चीने। रन्धी ॥ तृतीयः वारी ॥ (३.१५.९)
सयोजते ॥ (५.६.५३)
सरद्यौतमे ॥ (७.८.२)
सर्वं जनित्र-संक्षार-रथि-राजेषु ॥ (५.१.५५)
सर्वं श्रुधी हवायाम् ॥ (८.४.८)
सर्वत्र पादतृतीयतुरीयं वृद्धम् ॥ (५.४.२४)
सर्वोद्धारोऽतोऽन्यत्र ॥ (८.१०.४)
सवीरायां वैश्वामित्रे ॥ (७.११.१५)
सवीरौदलम् ॥ (१.१२.१८)
ससु-तंवो दीर्घकार्णे ॥ (१.६.६)
ससु-शिक्षा-सफ-स्कलेकर्चौ ॥ (२.१५.१२)
ससु सफे मादा त्र्यक्षराम् ॥ (१०.९.६)
ससृग्मवावृध्वा च नार्मेधे ॥ (६.६.१३)
सह त्वाष्ट्री ॥ (१.१७.८)
सहोदर्चे त्वभ्यासः ॥ (६.१२.१५)
सहोदर्चे शाद्रिः ॥ (४.१९.१)
साकं पार्थम् ॥ (१.२४.८)
साकंसिष्ठम् ॥ (१.१५.७)
साकमश्व उच्चायामाद्यः सर्वासु ॥ (५.७.४)
साध्वे श्रेष्ठ ॥ (३.१६.४)
साध्रे दिवे पूर्वम् ॥ (४.१३.६)
सानौ शब्दश्च सर्वत्राकारे ॥ (१०.२.१८)
सान्वारुहो वंशीये ॥ (७.१.१५)
साप्तमिक आयास्ये ॥ (५.९.५७)
सामदिरोऽर्जुने ॥ (५.७.१०)
सामराज्ये च ॥ (५.४.८)
सामराज्यैषमे त्विष मत्सि देव वृष्णे, त्सूरि ज्योतिः॥ (४.२१.४)

सामराजे पवित्रायामनाकृष्टः ॥ (५.८.१)
सामराजे षि निमा यासि ॥ (३.११.२)
सामराजे सइत् वन्ति पवि धिरो मिरे ॥ (३.१५.१) (-मीरे)
सामानि षट्सु चान्यानि सप्तसु द्वे तु कौथुमाः । ऊनानामन्यथा गीतिः पादानामधिकाश्च ये ॥ (९.२.६)
सामान्तिकानि सामान्ते सर्वत्र ॥ (८.९.६)
सामान्तेऽध्यर्धा ॥ (८.१०.२३)
सामान्ते निधनाय स्तोभाः ॥ (८.१०.३१)
सामान्ते सर्वाणि ॥ (९.८.५)
साम्रि विवृत्ता ये तान् वक्ष्यामः ॥ (६.८.२)
साम्नोः पूर्वस्योपग्रहाद्यं पदम् ॥ (८.१०.१९)
सारथिनि यासीत् प्रमि इव वति धियो धेन तंपि तेत्रिः ॥ (४.७.१)
साहीयगूर्दपुत्रेषु च ॥ (८.५.२८)
साहीयेऽग्ने त्वं सर्वः ॥ (५.१०.३६)
साहीये च भिशब्दः ॥ (१०.२.५)
साहीये नाप्ने ॥ (३.१३.४)
साहीये यस्ते ॥ (३.२८.५)
साहीये विप्रम्-ध्रुवे ॥ (३.५.८)
साहीये शता द्वितीयं संकर्षात् ॥ (८.७.२६)
साहीये शतायास्तत्वा ॥ (९.३.४०)
साहीये सन्दे ॥ (४.४.४)
सिते च देवाद्ययोस्तृतीयोच्चान्त्यमग्निमी ॥ (९.७.६)
सिते थे द्वितीयम् ॥ (५.३.२१)
सितेऽन्त्यः ॥ (५.७.१५)
सिते मदे ॥ (४.८.२)
सिते मने मदे ॥ (४.२.५)
सिते योदे सर्वत्र मदे नरे सर्वत्र ॥ (३.१२.१)
सिते रयिम् ॥ (३.१८.२)
सिते रयिम् ॥ (३.२४.९)
सिते स्वया-तमा-पुरु-सुतम् ॥ (५.१२.४)
सि निहतमसंहितं पृश्निदैर्घयोः ॥ (५.१२.२)
सिमानां निषेधे ॥ (२.२१.१६)
सिमासु च ॥ (५.८.२९)
सिमासु सर्वमाउ भवति ॥ (७.६.२२)
सिषासन्तः श्रुधी हवायाम् ॥ (६.२.१६)
सिष्टं पूर्वेणोक्तम् ॥ (सिष्टं) (४.७.९)
सिष्ठ त्रैशोकयोश्च ॥ (७.४.२०)
सिष्ठ त्रैशोकयोश्च । सिष्ठत्रैशोकयोश्च ॥ (७.८.३५)
सिष्ठप्रिये स्ति तेदि ॥ (४.१९.१०)
सिष्ठमयम् ॥ (२.४.३)
सिष्ठे च ॥ (५.३.४९)
सिष्ठे तद्विविड्वाया अन्तो योनौ ॥ (९.४.२१)
सिष्ठे नए स्नेहश्रौष्ठ च यानि ॥ (३.१७.४)
सिष्ठे नुत्रीः नक्षे धन्वे स्निया भिस्सचतेसुमेणन्ति ॥ (३.१६.६)
सिष्ठे मधिः । गहि ॥ (४.६.३)
सिष्ठे षिपृ थिवीम् षिम एषि ॥ (३.४.१)
सुज्ञाने निधनमेकिनेस्वरम् ॥ (८.७.८)
सुज्ञा पवस्व देव ॥ (१.२३.१८)
सुता च प्रान्त्ययोः ॥ (५.९.१४)
सुता तरे वे ॥ (४.२९.११)
सुता त्वाष्ट्री स्वारे ॥ (२.४.१)
सुता त्वाष्ट्र्यूर्ध्वेडम् ॥ (२.५.३)
सुतान्धी ॥ (१.१३.१६)
सुता बृहत् ॥ (२.२६.१५)
सुता वितत्वाष्ट्रीत्र्यन्ते ॥ (१.४.२)
सुता साध्रवाश्चे ॥ (२.१३.७)
सुतासोऽरिष्टम् ॥ (२.२९.२७)
सुता सो ह्रस्वान्तरिक्षे ॥ (२.२९.१३)
सुतिः पिबात्वस्याभिनिधने काण्वे ॥ (७.३.७)
सुते चित्वा नवे ॥ (६.९.१)

सुतेषु त्वयाभूषायां माधुच्छन्दसमानवयोः ॥ (७.९.२७)
सुनोत सौपर्णे ॥ (७.६.१२)
सुमन्मा वारम् ॥ (१.२७.१३)
सुम्नेषु मानस्तरभीत्यत्र जमवर्तधेधयोः ॥ (७.११.२१)
सुरूप ऋषभः ॥ (२.२३.१३)
सुशस्तिभिरिलान्दे द्वितीयायाम् ॥ (७.६.२९)
सुषादब्धः सु ॥ (५.६.३१)
सुषावसो छन्दस-द्वैगतयोः ॥ (८.२.१९)
सुषा श्रीणप्रत्नं रुणसाम्नि ॥ (१०.९.१४)
सुषाऽसाविसो तमसोऽर्कः ॥ (२.२३.१९)
सुष्टुतयो वषट्तायां बृहति ॥ (६.४.२२)
सुष्वाणायां चान्धीगवे ॥ (७.१२.१२)
सुहस्ताः स्तावे ज्ञीयस्य लोपः ॥ (७.६.३२)
सुहस्त्या रन्ध्रोत्तर, वरुण, गोष्ठार्क पुष्येषु ॥ (६.१२.२७)
सूर्यमरो नैपे ॥ (८.२.१८)
सूर्यस्याभि प्रियाणीत्यत्र स्वारकाव-ज्ञीययोः ॥ (६.११.१४)
सूर्यस्य कावं तृचे ॥ (१.१८.११)
सूर्यस्याग्निं वाजजिद्देव्ये ॥ (१.११.१३)
सूर्या वैरूपान्तरिक्षयोः ॥ (६.११.२९)
सूर्ये महत्तत्सोमायांवै शुभ्योतिष-वात्सप्रयोः ॥ (६.११.२२)
सेधे चाभिसोमाद्ययोः ॥ (९.७.७)
सेधे तु प्रत्नं पीयूषाद्यायां सत्राद्यस्य लोपः॥ (१०.५.८)
सेधे पुना-परो-तवा-मन्तवत् ॥ (५.९.२५)
सेधे विश्वोदनः ॥ (९.३.१२)
सेधे ह्वा द्वितीये यथर्चं भवति ॥ (५.४.२२)
सेन्योऽसि वार्हद्विरसन्तनिनोः ॥ (६.१०.२०)
सैन्धुक्षितमग्निं वः ॥ (१.४.१४)
सैन्धुक्षिते तिस्रोवाचोतमायामन्त्यः ॥ (५.७.२०)
सैन्धुक्षिते नप्त्रे चतुर्थः ॥ (३.५.१५)
सोमः प्राष्टमम् ॥ (५.३.३६)
सोमः श्रुष्यम् ॥ (१.१९.४)
सोम उष्वा पवस्व तरम् ॥ (२.२९.२४)
सोम उष्वा-पवस्व वत्सा: ॥ (२.२९.१५)
सोम उष्वा-पवस्व सिमाः ॥ (२.२९.३१)
सोमसामगायत्रीक्रौञ्चवैरूपौदलगायत्र्यौशनसैन्धुक्षित-मैधातिथरोहितकूलीयेह-वदैध्मवाहेन्द्र स्यसप्तः कण्वबृहत्त्रैष्टुभश्यावाश्वशौक्रवार्काहरवाज-भृत्कार्णं श्रवसानांचत्वारि ॥(१०.११.७)
सोमसामसाहीयशाम्मदेषु प्रश्लेषः ॥ (६.८.११)
सोमसाम्निच ॥ (५.१२.१९)
सोम सुज्ञाने ॥ (८.२.२१)
सोमस्त्रिरुक्तः ॥ (८.१०.३५)
सोमस्पतिर्हे प्रत्यये सहस्रधारायां त्वाष्ट्रीसाम्नोः॥ (७.३.१२)
सोमाः श्यावाश्व-निषेधाः ॥(२.४.१२)
सोमाः क्रौञ्चाद्यम् ॥ (२.५.२)
सोमाः पवन्त ज्ञीयम् ॥ (२.२०.१०)
सोमा गौरीमधुश्चुत्रिधने ॥ (१.६.७)
सोमाद्ययोश्च ॥ (१०.५.१७)
सोमा वार्शे ॥ (५.२.४४)
सोमीयमेतमुत्यमिति ॥ (२.२१.११)
सोमो दन्वते ॥ (५.२.४५)
सोमो वाग्रे ॥ (६.३.१३)
सोशब्दो दासे ॥ (९.१.५)
सौभराभीवर्तजयानाम् वृद्धं तुरीयम् ॥(५.१.१)
सौमेधे तये हुवे निधनयोः ॥ (३.३.६)
सौमे स्तावे ॥ (९.३.१४)
सौह पर्वभ्यासे ॥ (३.१२.१२)
सौहविषरन्ध्रोत्तरयोर्गौचिः ॥ (१०.८.१६)

स्तव्युं चैके । स्तव्युं चैके ॥ (५.४.३६)
स्तावाद्यं कण्वतरे ॥ (९.३.३७)
स्तावे च ॥ (६.९.५)
स्तावे हविष उत्तरयोः प्रथमे ॥ (९.१.११)
स्तावोपान्त्यं देव्ये दा-खी-सो ॥ (५.१.२८)
स्तोतृभ्यश्च ॥ (८.४.९)
स्तोतृभ्यो वारे ॥ (६.३.१७)
स्तोत्रीयाद्ये चाक्षरे मत्स्वसंयुक्ते ॥ (८.९.३०)
स्तोभः पुरस्तादन्तर्वा प्रस्तोतुः ॥ (१०.१०.२)
स्तोभ उपायान्तः पदनिधनेषु ॥ (१०.११.१३)
स्तोभव्यवहिते त्वलोपो द्व्यन्तस्थपरे ॥ (७.९.१२)
स्तोभश्च सामाद्यः सामान्ते यथान्यायम् ॥ (८.९.१७)
स्तोभाङ्गभूतानि च ॥ (८.९.२)
स्तोभानां च ॥ (५.११.५८)
स्तोभानामुद्धारः ॥ (८.५.११)
स्तोभे चोत्तरे वकार ओ भवत्यत्वे ॥ (१०.४.९)
स्तोमं मन्तम् ॥ (२.७.१०)
स्तौषे मित्रमिवप्राऽ३याम् सोमाऽ२३म्विश्वा चाऽ२३ या ॥ (८.१.२)
स्त्य गोष्ठार्कपुष्पयोः ॥ (५.११.७४) [-स्त्या]
स्थाभिर्यस्ते सुरूपे ॥ (७.३.२)
स्पत्यमिन्दुः ॥ (१.५.९)
स्पत्योत्तरयोश्च ॥ (९.४.३१)
स्फिग्यं माभेमबृहति ॥ (८.१.१२)
स्य त्रम् ॥ (५.३.७)
स्यन्तमा मराये ॥ (६.१२.१२)
स्यन्तमा सहोदैर्घर्षभयोः ॥ (७.१०.२५)
स्यपुरुकृच्छाध्यूहारमानवयोः ॥ (६.७.८)
स्यधिनोर्बोधीये ॥ (७.१०.२३)
स्यार्चतो वैराजर्षभे ॥ (६.९.१९)
स्युषमा छन्दसे ॥ (६.१२.४)
स्ये भिः पार्श्वे ॥ (७.१.३८)
स्ये च ॥ (५.१.१७)
स्येमहिद्वितीयमन्वयिक्याम् ॥ (५.१.१२)
स्रसामैटतेऽभ्यासे प्रत्यये ॥ (७.५.१५)
स्रुचेन्द्रेहन्द्रेस्वा ॥ (-द्रेस्वा-द्रेहाद्रेस्वा) (३.२४.७)
स्रुचे मन्दी ॥ (४.१४.१)
स्रुचे मन्द्र ॥ (५.९.३०)
स्रौग्मते पनी यसी मिद्दी ॥ (४.७.२)
स्वः कावाभिक्रन्दयोः ॥ (६.१२.३९)
स्वः पृष्ठःहिन्वा ॥ (२.६.४)
स्वः पृष्ठे सर्वे ॥ (५.६.२८)
स्वः शब्दः पूर्वः पूर्वे यौक्ते ॥ (७.४.१८)
स्वःशब्दश्चैवातिहारप्राप्तो लोपः क्रियते ॥ (७.४.१९)
स्वः सर्वत्र ॥ (७.८.३१)
स्वय वाश्वे ॥ (५.९.३४)
स्वरप्रथमे च ॥ (७.३.१३)
स्वरविकाराद्यदन्यत् पर्वापद्यते तत्तेनैवोपदेक्ष्यामः ॥ (८.५.३१)
स्वरान्तः कण्ठ्यः सर्वत्र ॥ (७.६.१८)
स्वरे च वियस्त ॥ (८.१.१९)
स्वरे चा भवति सहावाः इन्द्रेत्येषशब्द आनस्ते गन्तुमत्सर इत्यत्र ॥ (७.११.३१)
स्वर्ज्योतिः प्रथमोच्चमेकारादिकृष्टम् ॥ (८.१०.२६)
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स्वर्णज्योतिरुत्तरे कमश्चे ॥ (७.२.३१)
स्वर्वत इति निधनमुपग्रहादि ॥ (८.१०.३२)
स्वर्वन्निधने इन्द्राय सशुक्र इन्द्रस्ते सुतस्य ॥ (५.८.९)
स्वर्वन्निधने परि पूष्णे महे पेयात् क्रत्वे श्चे च ॥ (४.१.२)
स्वर्वन्निधने यानि तानि परिप्रतमसोऽर्के तेसो च ॥ (४.२६.६)
स्वर्विदा नार्मेधे ॥ (७.८.३३)
स्वशब्द एना श्रुच्ये ॥ (७.२.३२)

स्वश्वो नकिष्ट्वद्रथायां प्रियासितयोः ॥ (७.९.२१)
स्वस्तये दविज्ञीये ॥ (७.१०.१०)
स्वादि काक्षीभासे ॥ (२.९.१०)
स्वादि कौत्समैडे ॥ (२.१५.१७)
स्वादि क्षुष्टम्भम् ॥ (१.१६.१६)
स्वादि जरा ॥ (१.२१.९)
स्वादि प्रथमायां च ॥ (५.७.१८)
स्वादिप्रथमायां च ॥ (५.७.२५)
स्वादिमच्छगौषूक्ताश्वसूक्त एकर्चौ ॥ (१.२६.९)
स्वादि मौक्षम् ॥ (१.२५.३)
स्वादि शवम् ॥ (२.१२.१७)
स्वादि शिरामर्कः ॥ (२.२५.२)
स्वादि ष्कृतम् ॥ (१.२३.७)
स्वादि हितम् ॥ (१.१.७)
स्वादोः श्यैतम्॥ (१.२०.४)
स्वादोर्वाजीयम् ॥ (२.२३.१०)
स्वाद्यग्रेरर्कः ॥ (२.२६.२०)
स्वाद्याश्वसूक्तमेकस्याम् ॥ (२.१४.१६)
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स्वानो जरा ॥ (१.२०.१६)
स्वानो वारम् ॥ (१.२४.३)
स्वानो हाविष्म-शाम्म-दाव-चीनेड-विष्कृतानि (२.३.६)
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स्वायुधोग्रे सिन्धूनां मरुतां धेनौ ॥ (७.९.१९)
स्वारपर्षे क्षीनाम् ॥ (३.२१.६)
स्वारे कौत्से त्के ॥ (४.१२.४)
स्वारे च पर्षे योनौ ॥ (५.२.५३)
स्वारे च पर्षे हाराद्योनौ ॥ (९.३.३०)
स्वारे योनावाद्ययोर्मरुदेवानामूतौ दिवि द्युम्ना॥ (५.१०.२२)
स्वाशिरामर्के कविः विश्वे ॥ (४.२४.११)
स्वाशिरामर्के कविः शुचिः मही ॥ (४.२६.९)
स्वाशिरामर्के दिवे पूर्वम् ॥ (४.२५.७)
स्वास्वौशने ॥ (७.९.२०)
स्वासु कमोश्वोत्तरयोरिर्भिर्धा प्रवइन्द्राम् ॥ (८.५.३३)
स्वासु क्षुल्लकवाचे ॥ (१.१३.१४)
स्वासु क्षीयम् ॥ (१.१.११)
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स्वासु दैर्घम् ॥ (१.२३.५)
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स्वासु धर्म ॥ (१.९.४)
स्वासु धसमुत्तरयोः ककुप् ॥ (२.१५.१४)
स्वासु नकारः श्रायन्तीये । दानाशोऽ३ चो । हुम् । दयाऽ३ । ओ२३४ वा ॥(८.४.३)
स्वासु प्रवदग्निनिधनवैखानसानि ॥ (१.७.३)
स्वासु भरम् ॥ (२.५.१७)
स्वासु मरायम् ॥ (२.२०.८)
स्वासुभरे यन्तुर्ल्रोपः ॥ (७.७.२०)
स्वासु यौक्तसुचम् ॥ (१.२३.१२)
स्वासु रश्मम् ॥ (२.२६.३)
स्वासु रुतां धेनु ॥ (१.१५.११)
स्वासु लौशाद्यैडशुद्धीये ॥ (१.१४.१०)
स्वासु वत्साः ॥ (२.२५.९)
स्वासु वर्तः ॥ (१.१२.१४)
स्वासु वषट् ॥ (१.२२.१२)
स्वासु वारम् ॥ (१.२५.१३)
स्वासु वारवन्तम् ॥ (२.२०.११)
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स्वासु विशीयम् ॥ (२.३.२)
स्वासु वैराजे तृतीये प्रथमान्त्ये वृद्धे ॥ (१०.८.७)
स्वासु शन-सांवर्त-मारुतानि ॥ (१.९.६)
स्वासु शने द्वितीयपादद्वितीयम् ॥ (५.३.४३)
स्वासु श्रायन्तीयम् ॥ (१.१०.४)
स्वासु षभः श्रुधी हवमिति च ॥ (२.२९.८)
स्वासु सत्रा ॥ (१.२७.३)
स्वासु सप्तहम् ॥ (२.२५.१७)
स्वासु साहीये चोत्तमायाम् ॥ (१०.१.३)
स्वासु हविष-जरा मार्गीयवाणि ॥ (२.१.४)
स्वासु हिष्ठीयवर्णश्च्यानि ॥ (१.४.३)
स्वासु ह्स्वा यदिन्द्र येति च ॥ (२.२९.६)
स्वास्वा भवति निमर्त्यात् ॥ (७.११.११)
स्वास्वैध्मवाह-ककुभोद्वःशीयानि ॥ (१.११.४)
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हीयमहेनोत्तरयोर्वाजीये ॥ (८.१.१३)
हुवादिर्वासिष्टे ॥ (१०.१०.६)
होतारं वत्साः ॥ (२.२९.२९)
हो हव्ये ॥ (५.१.२९)
ह्यग्निश्चरन्त्यस्तावे नैपे ॥ (७.२.६)
ह्यस्वारूपयोश्च ॥ (८.७.१२)
ह्यस्वायां सखे ॥ (४.२९.७)
ह्यस्वायां गीथादिर्वार्धा ॥ (५.४.२०)

APPENDIX - E

Index of Sāmans in the Ūhagānam and Ūhyagānam

The Sāmans are given according to *parvans* like Daśarātra & others

Ūhagānam [The numbers refer to Viṁśa and serial no.]

Ūhyagāna [The numbers refer to Daśati and serial no.]

Name of sāman	
Agnestriṇidhanam	(Daśa 5.8)
"	(Sam. 2.14)
"	(Ahīna 4.15)
"	(Satra. 4.3)
Aṅgirasāmgoṣṭhaḥ	(Daśa 6.6)
"	(Satra 4-5)
Aṅgirasāmsaṁkrośaḥ	(Daśa 3.17)
Acchidram	(Daśa 8.12)
"	(Satra. 4.8)
Adārasṛk	(Daśa. 9.14)
"	(Sam. 3.2)
"	(Ahīna. 3.4)
Adhyarḍheḍam Somasāma	(Sam. 8.8)
"	(Satra - 6.2)
Abhinidhamkāṇvam	(Daśa. 7.8)
"	(Satra 2.17)
"	(Prāyaścitta - 1.7)
"	(Kṣudra - 5.2, 3)
Abhīvartaḥ	(Daśa 11.16)
"	(Saṁ - 1.6)
"	(" - 1.14)
"	(" - 2.7)
"	(" - 2.15)
"	(" - 3.7)
"	(" - 4.8)
"	(" - 4.13)
"	(" - 4.14)

"	(" - 4.16)
"	(" - 4.18)
"	(" - 5.3)
"	(" - 5.8)
"	(" - 5.13)
"	(" - 6.6)
"	(Ekāha - 4.6)
"	(" - 6.18)
Ayāsomīyam	(Kṣudra - 4.14)
Arkapuṣpam	(Daśa - 10.3)
"	(Ekāha - 7.3)
"	(Satra - 5.14)
"	(" - 6.17)
Arkapuṣpottaram	(" 6.8)
"	(" - 6.19)
Ākūpāram	(Daśa - 2.4)
"	(" - 11.3)
"	(Ahīna - 3.16)
"	(" - 4.21)
"	(" - 5.8)
"	(Kṣudra -3.13)
Ākṣāram	(Daśa - 2.16)
"	(Ahīna - 1.17)
Ājigam	(Daśa - 11.9)
"	(Ekāha - 4.18)
Ātiṣādiyam	(Daśa - 4.17)
Ātreyam	(Ahīna - 5.10)
"	(" 7.17)
Ānidhanamtvāṣṭrīsāma	(Satra - 6.13)
Ānūpamvādhryaśvam	(Daśa 5.6)
"	(Sam - 3.15)
"	(Ekāha - 6.11)
"	(Ahīna - 4.14)
Āndhīgavam	(Daśa - 1.12)

"	(" - 11.19)
"	(Sam - 2.20)
"	(Ekāha - 3.9)
"	(" - 5.16)
"	(" - 6.2)
"	(Ahīna - 4.17)
"	(" 4.20)
"	Prāya - 3.8)
Ābhīkam	(Daśa - 11.10)
"	(Satra - 4.15)
Ābhīśavādyam	(Daśa - 10.6)
Ābhīśavottaram	(Daśa -4.10)
"	(Sam - 3.4)
"	(Ahīna - 4.4)
"	(" - 6.3)
Āmahīyavam	(Daśa - 1.1)
"	(Sam - 1.1)
"	(" 7.3)
"	(Ekāha -2.4)
"	(• - 2.14)
"	(" - 5.8)
"	(" - 8.7)
Ārṣabham	(Daśa - 2.5)
Āṣubhārgavam	(Daśa - 8.1)
"	(Ekāha - 3.20)
"	(" - 4.11)
"	(Ahīna - 1.19)
"	(Satra - 3.11)
Āśvam	(Daśa - 2.11)
"	(Sam - 1.12)
Āśvasūktam	(Daśa - 10.11)
"	(Sam - 4.4)
"	(Ekāha - 7.10)
"	(Satra - 5.4)

"	(" - 6.20)

The order is - Daśa, Sam, Ekāha Ahīna, Ksudra

Āsitādyam	(Daśa - 11.1)
"	(Sam - 6.4)
"	(Ekāha - 4.20)
"	(Ahīna - 2.16)
"	Kṣudra - 2.17)
Āsitottaram	(Ahīna - 8.2)
Āṣkāraṇidhanam	
Kāṇvam	(Daśa - 3.16)
"	(Ahīna - 7.11)
"	(Satra - 2.2)
"	(" - 2.9)
"	(Prāya - 1.9)
Āṣṭādaṁstrampūrvam	(Daśa - 3.12)
"	(Ahīna - 1.2)
Āṣṭādaṁṣtrottaram	(Daśa - 4.9)
"	(Sam - 2.11)
"	(Ekāha - 5.18)
"	(" - 6.2)
Iḍānām saṁkṣāraḥ	(Daśa - 9.19)
"	(Ekāha - 1.5)
"	(Ahīna - 3.5)
"	(Satra - 4.10)
Idāvāsiṣṭham	(Sam - 7.16)
"	(Ahīna - 6.5)
Indrasyayaśaḥ	(Satra - 2.14)
Indrasyāpāmīvam	(kṣudra - 4.18)
Iṣovṛdhīyam	(Daśa - 5.19)
Ihavaddaivodāsam	(" - 2.2)
Ihavadāmadevyam	(Daśa - 6.7)
"	(Kṣudra - 2.10)
Utsedhaḥ	(Daśa - 11.11)
"	(Sam - 6.10)

"	(Ekāha - 5.3)
"	(" - 6.20)
"	(" - 6.21)
"	(" - 7.15)
"	(" - 8.11)
Udvatprājāpatyam	(Prāya - 1.1)
Udvadbhārgavam	(Daśa - 8.14)
"	(Kṣudra - 4.4)
Udvaṁśaputraṇ	(Daśa - 6.20)
"	(Satra - 3.1)
"	(" - 3.2)
Ubhayataḥstobham-gautamam	(Daśa - 3.15)
"	(Satra - 6.11)
Ūrdveḍamtvāṣtrīsāma	(Sam - 3.10)
"	(Ahīna - 5.2)
"	(" - 7.8)
Ṛṣabhaḥpavamānaḥ	(Daśa - 9.20)
"	(Ekāha - 5.1)
"	(" - 6.19)
"	(Satra - 1.19)
Aiṭatam	(Daśa - 8.4)
"	(Ahīna - 2.2)
"	(Satra - 5.7)
Aiḍakāvam	(Sam - 6.2)
Aiḍakautsam	(Daśa - 9.4)
"	(Ahīna - 2.17)
"	(Satra - 5.5)
"	(Prāya - 1.20)
"	(Kṣudra - 1.4)
Aiḍakrauñcam	(Daśa - 6.17)
Aiḍa-āyāsyam	(Daśa - 2.20)
"	(Sam - 2.4)
"	(Ekāha - 1.16)

"	(" - 1.17)
Aiḍa-aukṇorandram	(Daśa - 6.3)
Aiḍamāṇḍavam	(Sam - 8.9)
Aiḍayāmam	(" - 6.5)
"	(Ahīna - 8.4)
Aiḍasauparṇam	(Daśa - 7.2)
"	(Ekāha - 7.17)
"	(" - 8.8)
"	(Ahīna - 6.13)
"	(Satra - 1.4)
"	(" - 4.16)
Aidhmavāham	(Daśa - 11.6)
"	(Sam - 4.9)
"	(Satra - 1.3)
Aiṣiram	(Daśa - 9.1)
Okonidhanam	(Sam - 1.18)
"	(Satra - 6.6)
Aukṣṇorandhram	(Daśa - 6.2)
Audalam	(Daśa - 9.8)
"	(Sam - 1.19)
"	(Ekāha - 1.3)
"	(" - 4.3)
Aupagavam	(" - 2.1)
Aurukṣayam	(Satra - 4.21)
Aurṇāyavāḍyam	(Sam - 3.8)
Aurṇāyavottaram	(Daśa - 4.15)
Aurdhvasadmanam	(" - 2.3)
Auśanam	(Daśa - 1.4)
"	(" - 9.11)
"	(Ekāha - 2.20)
"	(Ahīna - 8.5)
"	(Satra - 2.4)
"	(" - 3.8)
"	(" - 3.9)

"	(" - 3.10)
"	(" - 5.10)
Kaṇvabṛhat	(Kṣudra - 1.17)
"	(" - 1.18)
"	(" - 2.8)
"	(" - 2.9)
"	(" - 3.8)
Kaṇvarathantaram	(Daśa - 7.4)
"	(Ekāha - 5.19)
"	(Satra - 3.18)
"	(" - 4.14)
"	(" - 6.7)
(Kakubuttarā-	
Kaṇvarathantaram	(Kṣudra - 1.1)
Kaṇvarathantaram	(Kṣudra - 1.16)
"	(" - 2.6)
"	(" - 2.7)
"	(" - 3.7)
Kākṣīvatam	(Daśa - 8.19)
"	(Ekāha - 6.9)
"	(Satra - 1.15)
Kāṇvam	(Daśa - 1.20)
Kārṇaśravasam	(Daśa - 6.13)
Kārtayaśam	(Daśa - 7.14)
"	(Satra - 1.10)
Kāleyam	(Daśa - 1.7)
"	(Sam - 4.15)
"	(" - 4.17)
"	(" - 4.19)
"	(" - 5.4)
"	(" - 5.9)
"	(" - 7.4)
"	(Ekāha - 1.13)
"	(" - 2.5)

"	(" - 3.3)
"	(" - 5.11)
Kāleyam	(Prāya - 1.3)
"	(" - 1.8)
"	(" - 1.10)
"	(" - 1.16)
"	(" - 1.18)
"	(" - 2.4)
"	(" - 2.5)
Kāvam (Daśa - 1.13)	
"	(Sam - 1.10)
"	(" - 6.16)
"	(" - 7.11)
"	(Ekāha - 3.12)
"	(" - 5.17)
"	(" - 6.3)
"	(Satra - 3.15)
"	(" - 3.16)
"	(" - 3.17)
Kāśitam	(Sam - 1.16)
"	(" - 4.11)
Kutsasyādhirathīyam	(Kṣudra - 4.6)
Kaulmalabarhiṣam	(Daśa - 10.2)
"	(Ekāha - 3.19)
"	(Satra - 1.21)
Kautsam	(Daśa - 2.10)
Kratuvāsiṣṭham	(" - 10.7)
Krośam	(Daśa - 5.12)
"	(Ahīna - 4.11)
Krauñcam	(Daśa - 5.20)
Krauñcādyam	(" - 9.6)
"	(Ahīna - 2.19)
"	(" - 3.17)
"	(" - 5.1)

"	(" - 7.3)
"	(Kṣudrā 3.2)
Kṣullakakāleyam	(Ahīna - 6.6)
Kṣulakavaiṣṭambham	(Daśa - 3.13)
"	(Sam - 2.16)
"	(" - 5.20)
Gatanidhanabābhravam	(Daśa - 9.18)
Gāyatrapārśvam	(Daśa - 8.8)
"	(Ekāha - 2.3)
"	(Ahīna - 2.9)
Gāram (Daśa - 2.6)	
Gūrdaḥ	(" - 6.19)
Gorāṅgirasam	(Kṣudra - 4.13)
Gauṅgavam	(Daśa - 7.5)
"	(Sam - 5.18)
"	(" - 7.17)
"	(Ekāha - 3.17)
"	(Ahīna - 6.17)
Gautamam	(Daśa - 2.18)
"	(Sam - 6.1)
"	(Ekāha - 4.13)
"	(Ahīna - 7.4)
Gautamasyamanājyam	(Satra - 2.18)
Gaurīvitam	(Daśa - 2.17)
"	(" - 3.8)
"	(" - 4.3)
"	(" - 5.2)
"	(" - 5.13)
"	(" - 6.14)
"	(" - 7.13)
"	(" - 9.3)
"	(" - 10.18)
"	(" - 11.14)
"	(Sam - 1.17)

"	(" - 2.9)
"	(Ahīna - 5.12)
"	(Satra - 1.1)
"	(" - 4.12)
"	(" - 6.5)
"	(Prāya - 3.5)
"	(" - 3.6)
"	(Kṣudra - 3.3)
"	(" - 3.4)
"	(" - 3.5)
"	(" - 3.6)
Gauśṛṅgam	(Kṣudra - 4.10)
Gauṣūktam	(Sam - 3.19)
"	(Ekāha - 5.2)
"	(" - 7.9)
"	(Ahīna - 4.7)
"	(" - 5.11)
Ghṛtaśunnidhanam	(Daśa - 2.7)
Cyāvanam	(Daśa - 5.11)
"	(Ekāha - 7.4)
Janitram	(Sam - 5.1)
Janitrādyam	(" - 7.14)
"	(" - 8.3)
"	(Ekāha - 7.5)
"	(Ahīna - 1.9)
"	(Satra - 2.13)
Janitrottaram	(Ekāha - 7.6)
"	(Ahīna - 1.10)
Jamadagnerabhīvartaḥ	(Satra - 2.16)
Jarābodhīyam	(Daśa 7.16)
"	(Sam - 1.7)
"	(" - 8.10)
Jarābodhīyam	(Ekāha - 1.18)
"	(" - 2.10)

"	(" - 2.15)
"	(" - 3.14)
"	(" - 3.15)
"	(Ahīna - 1.5)
"	(" - 1.11)
"	(" - 1.12)
"	(" - 5.16)
"	(" - 1.12)
"	(" - 5.16)
"	(Satra - 1.8)
"	(" - 3.3)
"	(" - 3.4)
"	(Ksudra - 5.1)
Jāgatamvaruṇasāma	(Kṣudra - 4.2)
Tṛtīyamkrauñcam	(Daśa - 3.9)
"	(Sam - 1.9)
Tairaścyam	(Daśa - 4.7)
Trāsadasyavam	(Ekāha - 6.14)
"	(Satra - 6.3)
Triṇidhana-āyāsyam	(Daśa - 3.1)
"	(Sam - 2.5)
"	(" - 4.6)
Triṣṭupśyāvāśvam	(Kṣudra - 3.16)
Traikakubham	(Daśa - 11.7)
"	(Prāya - 1.5)
Traitam	(Daśa - 9.2)
"	(Ahīna - 7.2)
Traiśokam	(Daśa - 4.13)
Tryantamtvāṣṭrīsāma	(" - 4.4)
"	(Satra - 4.9)
Tvāṣṭrīsāma	(Ahīna - 6.1)
Dakṣaṇidhanamaukṣam	(Daśa - 7.10)
"	(Ekāha - 6.4)
Dārḍhacyutam	(Ahīna - 5.13)

Dāvasunidhanam	(Daśa - 10.13)
"	(Ahina - 3.10)
"	(Satra - 5.3)
Dāśaspatyam	(Daśa - 5.15)
Dīrgham	(" - 6.12)
Dairghaśravasam	(" - 10.4)
"	(Sam - 1.4)
"	(Ekāha - 2.7)
"	(" - 2.17)
"	(" - 4.5)
"	(" - 4.16)
"	(Ahīna - 2.5)
"	(Prāya - 2.21)
Daivātitham	(Daśa - 2.8)
Daivodāsam	(Sam. 2.19)
"	(" - 3.11)
"	(Ekāha - 6.10)
"	(Ahīna - 5.14)
Dyautānam	(Ekāha - 2.8)
"	(Prāya - 3.9)
Dvitīyam-krauñcam	(" 2.1)
Dvirabhyāsatvāṣṭrīsāma	(Sam - 5.6)
"	(Ahīna - 4.2)
"	(Satra - 6.12)
"	(kṣudra - 3.1)
Dvirabhyāsalauśam	(Sam - 4.2)
"	(" - 5.7)
Dvirabhyasta-ākūpāram	(Ahīna - 8.3)
"	(Kṣudra - 1.6)
Dvihiṁkāravāmadevyam	(Daśa - 8.7)
"	(Ahīna - 2.6)
"	(" - 6.7)
"	(Satra - 4.17)
Dviriḍapadastobha	(Ahina - 2.7)

"	(Caturida) (" - 2.8)
"	(Ṣaḍida) (" - 2.9)
"	(Aṣṭeḍa) (" - 3.1)
"	(" - 6.15)
Dvaigatam	(Daśa - 8.10)
"	(Ahīna - 5.6)
"	(" - 6.16)
"	(Satra - 1.12)
"	(" - 6.16)
Dharma	(Daśa - 9.9)
Dhurāsākamaśvam	(" - 8.5)
"	(Ahīna - 1.8)
"	(" - 2.3)
"	(Satra - 5.8)
Nānadam	(Daśa - 4.18)
"	(Ekāha - 1.1)
Nārmedham	(Daśa - 1.17)
"	(Prāya - 2.3)
Nidhanakamam	(Daśa - 4.8)
Niṣedhaḥ	(" - 11.13)
"	(Sam - 6.15)
"	(Ekaha - 2.2)
"	(" - 5.6)
"	(" - 7.2)
"	(" - 7.16)
"	(Ahīna - 4.18)
"	(" - 7.12)
Nīharvam	(Daśa - 10.19)
"	(Sam - 8.12)
Naipātitham	(Daśa - 8.15)
"	(Kṣudra - 5.4)
"	(" - 5.5)
"	(" - 5.6)
Naudhasam	(Daśa - 1.6)

"	(Sam - 7.1)
"	(Ekāha - 3.2)
"	(Satra - 2.5)
(Kakubuttara)	(Prāya - 1.17)
Naudhasam	(Kṣudra - 1.2)
"	(" - 1.5)
"	(" - 1.9)
(Śyaita) "	(" - 1.10)
Pajram (Sam. 1.13)	
Padanidhanaśuddhāśuddhīyam	(Daśa - 9.5)
"	(Sam - 7.18)
"	(Ekāha - 7.8)
"	(Ahīna - 2.18)
"	(" - 5.3)
"	(Satra - 1.17)
"	(Kṣudra - 3.12)
Pārtham	(Daśa - 5.14)
"	(Sam - 1.5)
"	(" - 2.6)
"	(" - 5.14)
"	(" - 6.12)
"	(" - 7.5)
"	(Ekāha - 5.9)
Pāṣṭhauham	(Daśa - 3.20)
Pūrvayāmam	(Kṣudra - 4.11)
Pūrvavāravantīyam	(" - 3.15)
Pūrvavāsiṣṭham	(Sam - 3.6)
"	(Ahīna - 7.18)
"	(Kṣudra - 4.16)
Pṛṣṭham	(Daśa - 10.1)
"	(Ahīna - 6.12)
"	(Satra - 1.20)
Paurumadgam	(Daśa - 3.14)
"	(Ahīna - 7.10)

Paurumīḍham	(Sam - 7.12)
"	(" - 7.19)
"	(Satra - 2.19)
Pauruhanmanam	(Daśa - 8.9)
"	(Ahīna - 2.8)
"	(" - 5.7)
"	(" - 6.15)
"	(Satrā 1.13)
Pauṣkalam	(Daśa - 1.10)
"	(Sam - 6.18)
"	(" - 7.2)
"	(" - 8.2)
"	(Ekāha - 3.6)
"	(Satra - 2.6)
"	(Prāya - 1.15)
"	(" - 1.19)
Pratīcīneḍakāsītam	(Daśa - 10.14)
"	(Ekāha - 8.18)
"	(Ahīna - 3.11)
"	(Satra - 4.11)
Pratodam	(Ahīna - 6.11)
Pramaṁhiṣṭhīyam	(Daśa - 4.5)
Pravadbhārgavam	(" 7.7)
"	(Kṣudra - 4.3)
Plavaḥ	(Daśa - 7.12)
"	(Sam - 1.3)
Bārhaduktham	(Daśa - 8.13)
"	(Sam - 8.7)
"	(Satra - 1.7)
"	(" - 5.15)
Bṛhatkam	(Daśa - 4.16)
Bṛhadāgneyam	(Sam - 5.17)
"	(Ahīna - 6.10)
Bṛhadbhāradvājam	(" - 4.10)

Bharadvājasyapṛśni	(Daśa - 4.14)
"	(Sam - 3.3)
"	(" - 6.11)
"	(Ahīna - 3.6)
"	(" - 3.7)
"	(" - 4.3)
"	(Satra - 4.1)
Bhāradvājam	(Sam - 7.15)
"	(" - 8.5)
"	(Satrā 2.12)
Bhāsam	(Daśa - 8.18)
"	(Ahīna - 2.12)
"	(Satrā 1.16)
Madhuścunnidhanam	(Daśa - 6.15)
"	(Sām - 5.15)
"	(Satra - 6.18)
Marāyam	(Kṣdra - 2.3)
"	(" - 2.4)
"	(" - 2.14)
"	(" - 2.15)
"	(" - 3.11)
Marutāmdhenu	(Sām - 4.12)
"	(" - 5.11)
Mahāvaiśvāmitram	(Daśa - 5.18)
"	(Prāya - 2.20)
"	(Kṣudra - 2.20)
Mahāvaiṣṭambham	(Daśa - 3.18)
"	(Sam - 6.17)
"	(Ekāha - 1.12)
"	(Kṣudra - 1.19, 20)
"	(" - 1.120)
"	(" - 2.10)
Mahāvaiṣṭambham	(Kṣudra - 2. 10, 11)
Māṇḍavam	(Satra - 5.16)

Mādhucchandasam	(Daśa - 3.4)
"	(Sam - 2.3)
"	(Satra - 3.20)
Mānavādyam	(Sam - 7.13)
"	(" - 8.1)
"	(Satra - 2.10)
"	(" - 2.11)
Mānavottaram	(Daśa - 5.5)
"	(Sam - 3.14)
"	(Abhīna - 4.13)
"	(Satra - 2.8)
Mārutam	(Daśa - 9.13)
"	(Ekaha - 2.9)
Mārgīyavam	(Daśa - 8.2)
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"	(Ekāha - 1.2)
"	(" - 1.4)
"	(Ahīna - 3.3)
Hrasvāvairūpam	(Kṣudra - 1.10)
"	(" - 2.1)
Vairūpam	(" - 3.1)
"	(" - 3.2)

APPENDIX - F

Index of important words

(The names of sāmans and the specimen parvans are not included)

Aḥkāra
Akṛṣṭa
Agati
Atikrānta
Anubrāhmaṇam
Aticchandas
Antodātta
Atonement
Antaḥpadika
Atihāra
Atīṣaṅga
Adhyardheḍā
Anvayikī

Adhyāsyā
Anirukta
Anurūpa
Antarṇidhana
Anutoda
Aviklpta
Antaḥsāmika
Apaciti
Abhyāsaṅga
Abhyāsa
Abhyudūha
Aparāṅga
Apeta
Abhigīta
Adhyardhopāya
Alopa

Avigīta
Asaṃyoga
Asaṁhata
Āitva
Āgama
Āubhāva
Ājya
Ārbhāva
Āvāpa
Āḥkāra
Āvṛtta
Ādeśa
Āyuṣṭoma
Ārcika
Āhīniki
Iyādi
Ihā
Udātta
Uktha
Ukthya
Ugari
Uttaragāna
Udūha
Udarka
Udayanīya
Udghāta
Uddeśa
Upagraha
Upāya
Upadhā

Usthabhāva
Ekarca
Ekaikāstotrīya
Etāsu
Aiḍa
Otva
Auhovā
karṣaṇa
Kālabavins
Kanīyas
Kṛtasvara
Kṛṣṭākṛṣṭa
Kṛṣṭavṛddha
Gati
Gaubhin
Goṣṭoma
Geṣṇa
Ghoṣākāra
Caturthocca
Catuṣpadā
Chandasya
Chāndasīṣu
Chronic disease
Januṣā
Jyotirbhāḥ
Takāra
Tālavya
Tṛtīyādinī
Daśarâtra.
Disvara
Dīrghakarṣaṇa
Dīkṣita (initiated)
Dravyāntara
Dvipadā
Dviyakārasaṁyukta
Nāmisvarāḥ
Nigadavṛtti
Nikāyins
Nighāta
Nyāyya
Nyāyavirodhīni
Paṅkti
Padagīta
Padanidhana
Padastobha
Parimitākṣarāṇi
Paryāsa
Pratyakṣaparokṣādayaḥ
Pratyaya
Parvavikāraḥ
Padānusvāra
Padagīti
Padavibhagya
Pipīlikāmadhyā
Purastāt
Pṛṣṭha
Pragātha
Pūrvakalpa
Praṇaya
Pratipad
Prakṛti
Prasut
Prāyaṇīya
Praguṇa
Pūrvaṅga
Pratilomāni
Pratyavaroha
Pratyutkrānta
Pradeśa
Prayogasiddhi

Pravacana
Prāyaścitta
Plavate
Brahmasāman
Bhāva
Bhoga
Madhye-nidhanam
Mandrakṛṣṭa
Mahānāmnyaḥ
Yoni
Rāga
Lakṣaṇoddeśa
Luptopāntyā
Vāśabda
Vikarṣa
Vikalpa
Vikāra
Vicchandas
Vidhā
Viparyaya
Vbhāṣā
Virāma
Viṣṭārapaṅkti
Viṣṭuti
Vṛdhesvara
Vṛddhi
Vyāhṛtisāmān
Vyūḍha
Vrātyāgniṣṭut
Śāṭyāyanin
Saṁhata
Saṁkṛṣṭa
Saṁghāta
Saṁdhyagîta
Ṣaḍaha
Samānodarka
Samudra-chandas
Sarvastoma
Samūḍha
Sandhisaman
Saṁsava
Saṁsṭhā
Sastobhapadavibhāgya
Sāptamika
Sāmagāna
Sāmāntika-nidhana
Sāmatṛca
Sūkta
Somātipavana
Stotrīya
Śrîstoma
Stobhavibhāgya
Sūryavatyaḥ
Stobha
Svarāgama
Svārya
Svāsu
Hiṣyanta

* * *

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(b) Music in Bharata's Nāṭyaśāstra
(c) Studies in the Nāṭyaśāstra: with special reference to the Sanskrit drama in performance
(d) Translation of Nīlakaṇṭha's Saṅgītaratnakośa